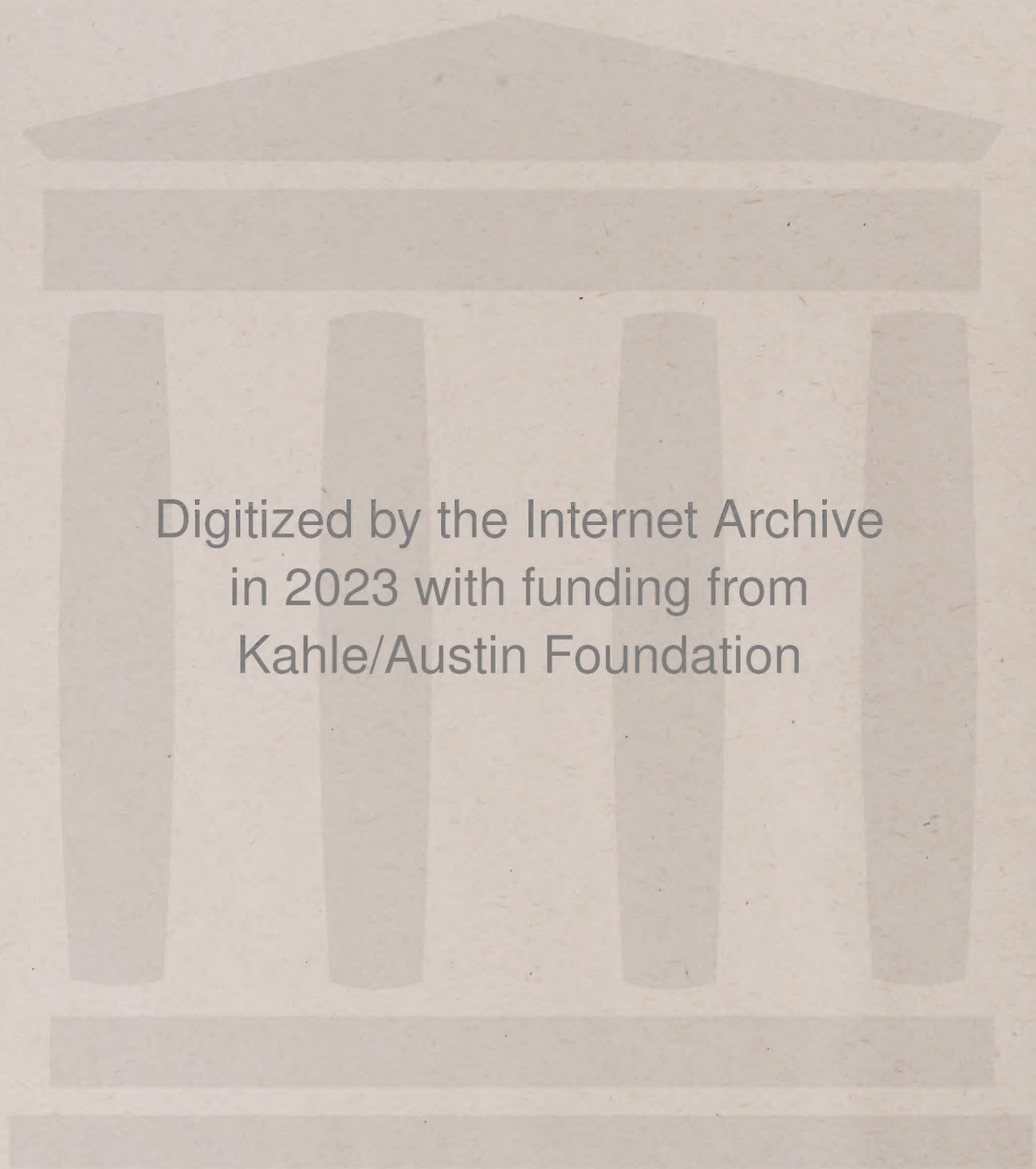
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The Christian.

[JANUARY 3, 1895.

PRESBYTERIAN HIST. SOC. OF CALIFORNIA

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30 WORDS FOR 3s.
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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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Urgent cases are considered at any time, but Mr. Fegan may be personally consulted about Orphan, Homeless, or Erring Boys at the Boys' Home, 95, Southwark-street, S.E., on Mondays, from 10 till 2.

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The Boys' Home.
95, Southwark-street, London, S.E.

36th WINTER COURSE, 1894-5.
SPECIAL RELIGIOUS SERVICES IN THEATRES HALLS & MISSION ROOMS IN LONDON.

These Services for reaching the Poor and the non-Church-going Classes in London, are arranged to be held for the Thirty-sixth Course, 1894-5, in the following Buildings:—

AGRICULTURAL HALL, Islington; PAVILION THEATRE, Whitechapel-rd.; QUEEN'S THEATRE OF VARIETIES, High-street, Poplar; TOWN HALL, Shoreditch; MORLEY HALL, Hackney; HOMERTON HALL, High-street; GRAND HALL OF VARIETIES, Clapham Junction; SHAFTESBURY MEMORIAL HALL, Gibraltar-walk, Bethnal Green; SHAFTESBURY MEMORIAL HALL, Union-street, Borough; SHAFTESBURY MEMORIAL HALL, Kirby-street, Poplar; SOUTH NORWOOD HALL; RAILWAY ARCH, Bermondsey, &c., &c.

FUNDS ARE URGENTLY NEEDED,
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FUNDS URGENTLY NEEDED to provide food and shelter, fire and clothing for the starving refugees in this large district. Also to give RELIEF to the SICK and AFFLICTED.

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WILL THOSE WHO DESIRE to REALLY BENEFIT them send orders for NEW CLOTHES, or for REPAIRS, to the TRADESMASTER, Tailoring Department of the London Jews' Society Labour Home, 21, Tudor-grove, Mare-street, Hackney? P.S.—Orders called for by appointment. c4181

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Over two hundred thousand copies have been sold.
With "THE SWORD AND THE TROWEL" for January, 1895, is given a fine Art Portrait of
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QUARTER OF A CENTURY'S WORK FOR CHRIST
AMONG
DESTITUTE CHILDREN
OF ALL DENOMINATIONS.
The Refuges for Homeless Children,
STRANGEWAYS, MANCHESTER,
Opened on January 4th, 1870, are now widely known throughout the Kingdom.
They will complete the Quarter of a Century January 4th next. The Institution comprises the following:—
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CITY SHELTER (OPEN DAY AND NIGHT).
SEASIDE HOME FOR DELICATE CITY CHILDREN.
SUMMER CAMP FOR POOR CITY BOYS.
DAY NURSERY, ALSO POLICE COURT MISSION, PRISON GATE MISSION, TRAINING SHIP, AND CANADIAN BRANCH, BELLEVILLE.
By means of these various branches a total of 2595 children have been received during the past year, besides help and protection to many more. During the twenty-five years just closing, thousands of children have been trained, and sent forth on life's way who otherwise would have drifted into pauperism or crime.
£2000 Urgently needed before January 10th.
Large or small contributions from those to whom the Lord has entrusted His silver and gold very thankfully received by the
Hon. Secretary—LEONARD K. SHAW,
Boys' Refuge, Strangeways, Manchester.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION,
AT RUTLAND SQUARE,
DUBLIN,
Continues to experience much blessing in their New and Improved Home, No. 26. Consequent on their removal from No. 3 to these more suitable premises, a debt of about £40 was necessarily incurred, towards which a friend has kindly promised £10 if the remaining £30 is collected by January 15th. Will the Lord's people help? Contributions will be thankfully received and gratefully acknowledged by
PAUL ASKIN, J.P.,
(Trustee),
26, Rutland Square, Dublin.

UNIVERSAL WEEK OF PRAYER, January 6—18, 1895.—The Council of the Evangelical Alliance have arranged, as usual, for West-end meetings in Portman Rooms, Baker-street, from Monday, January 7, to Saturday, January 12, inclusive. The following will give addresses on the respective days: the Revs. Walford Green, E. A. Stuart, M.A., Thomas Spurgeon, W. J. Woods, B.A., Prebendary Webb-Peploe, M.A., John Gritton, D.D. The full programme and other particulars will be forwarded on application to the Secretary of the Alliance, 7, Adam-street, Strand, W.C. c3758

SICK AND SUFFERING AND DESTITUTE poor of St. Luke's and Clerkenwell. Philip Gast, of 12, Noel-street, Islington, Pastor of Spencer-place Chapel, Goswell-road, for over twenty-five years, urgently appeals for help, either clothing or money. c4415

THE "LIBERATOR" RELIEF FUND.
Substitutes for lost dividends are being paid half-yearly to some hundreds of destitute victims, 70 years of age and upwards, and will be continued to be sent to them as long as they live.
There are, however, MANY SAD CASES of destitute and invalid victims, between 60 and 70 years of age, for whom we cannot provide, unless we receive further funds IMMEDIATELY.
Cheques and P.O.'s should be made payable to the Liberator" Relief Fund, and crossed City Bank.
Rev. J. STOCKWELL WATTS (Hon. Sec.), 16, Farringdon-street, E.C. c4195

POOR JEWS OF WHITECHAPEL.
DO HELP US.
Homes without Food or Firing!
Children without Clothing!
KINDLY HELP US.
Left-off garments kindly direct to H. EHRLICH, Mission Hall, Old Montague-street, E.
J. A. CRUICKSHANK, Esq., Treasurer,
114, High-street, Whitechapel, E.

DEDICATION OF
London Christian Home
FOR YOUNG MEN,
On Wednesday, January 9th,
1, Wyndham-pl., Bryanston-sq., W.
T. A. DENNY, Esq., will preside at 4 o'clock.
Addresses by Revs. Dr. RIGG, G. W. OLVER, ALLEN REES, J. H. HOPKINS, and W DARLOW SARJEANT, Dr. HEYWOOD SMITH, Mr. J. M. CORDEROY, and others.
Tea and Coffee at 6 o'clock.
Tickets for Dedicatory Service to be had from Rev. W. DARLOW SARJEANT, 38, Oseney Crescent, Camden-road, N.W.
Wyndham Place is about five minutes' walk from Baker Street Station.

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30 WORDS FOR 3s.
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HAPPY HOME SCHOOL.—A clergyman's daughter offers the above. Loving care. Good education. Every attention. Terms £2 monthly, or 20 guineas yearly. Healthy, open neighbourhood.—Tredegar House, East Dulwich-road, S.E. c2960

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High-class School for Young Ladies.

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Principal—Mrs. HALE, A.C.P. F.S.Sc., Lond.

Modern system of teaching. Visiting masters in regular attendance. Resident certificated governesses, with careful personal supervision and home comforts. Special advantages for music and languages. Good garden and tennis.

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BEDFORD.—Mansfield House Boarding-school for Girls. Thorough education, with individual attention and home comforts. Resident foreign governess and visiting masters. Pupils prepared for Cambridge Local, College of Preceptors, musical, etc., exams. Terms moderate. Principals—Misses JOYCE and GRAVES. c3703

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Number of Persons benefited Annually 3,030
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The Word of God is made the sole basis of an earnest and prayerful training.—Principal: E. H. VINE. c4250

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CLIFTONVILLE, MARGATE.

Thorough education, with decided Christian training. The premises include workshop, chemical laboratory, covered and open playgrounds, tennis courts and cricket field. Delicate boys receive special care. Fees moderate and inclusive.—For prospectus, apply PRINCIPAL. c1931

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Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their wards as pupils to the school. Terms moderate.—Dr. THORN (not Thorne), Paddington, London. c3722

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The Christian.

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Notes and Comments.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions for the present year. It will greatly facilitate our work at this season if friends will kindly note the particulars.

☞ Will those of our readers who receive THE CHRISTIAN direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address—specially Missionaries and others in foreign countries?

The first text on our Almanack for 1895 contains two vital truths which, remembered, cannot but aid to holy living and useful service. "Mine eyes shall be upon the faithful of the land, that they may dwell with Me: (2) he that walketh in a perfect way, he shall minister unto Me" (Psa. ci. 6, R.V.). The worth of the faithful of the land to the land no one can estimate. Ten righteous men would have saved the cities of the plain; for the elect's sake the days of trouble are shortened. God will guide and guard his own. And then, coming from the general to the particular, from the faithful as a body to the faithful in the person of one upright man, who walketh in a perfect way, we are told that it is he who shall minister unto the Lord. They must be clean who bear the vessels of the sanctuary. God will bring nigh to Himself in holy and exalted service every one whose ways please Him. The faithful will have no need to seek either service or honour; they will seek Him. God will exalt him.

It was remarked in one of these notes last week by a highly-esteemed contributor :—

> The falling away of the best young intellect from the Romish tendency, is sure to be followed by the crowd. Besides, we do not see how the Romish idea of a church can retain strong minds in a land where the Bible is the heritage of all.

There is, however, another side to this. It is quite true that where the Bible is understood and believed, Romanism can make no way. But the Bible is very superficially taught from the pulpit, and is very scantily read by the majority of professing Christians. There is little parental instruction; family worship is to a considerable extent a formality, and our young people grow up with slight knowledge of the letter, and still slighter apprehension of the spirit of Scripture. "Having the form of godliness, but denying its power" is the fashionable "cult" (to use the modern literary term).

"The prophets prophesy falsely, and the priests bear rule by their means, and the people love to have it so." A man may know the truth of the Gospel, but if he does not wish to live it he will willingly be deceived into supposing that he can cast his responsibilities upon a "priest," until the word he knows in his head has ceased to touch his seared conscience and his hardened heart.

The narrative given by Mr. L. K. Shaw in our last issue, of "A Quarter of a Century among Homeless Children," must have stirred many hearts. The hand of God has been manifestly in the whole movement. Its growth has indeed been remarkable, no less than 2595 children having been dealt with during the past year, and this notwithstanding determined opposition from the Romanists. We trust it will be remembered that the needs of such an institution are great. Mr. Shaw and his helpers well deserve loyal and liberal support in their work at Strangeways, Manchester.

There was sorrow on the sea this Christmastide, and on the land too. We are only too familiar with dreadful accidents at our busy holiday seasons, notwithstanding all the skill with which our railways are managed, and the fidelity to duty with which they are worked. No calculation can forecast the effects of a terrific gale. Even if it be proved that the catastrophe at Chelford was a pure accident, this fact brings no one back to life, but it prevents the sense of indignation which rises when life is sacrificed through carelessness or bad management. The gale which drove a goods wagon on to the rushing express made havoc by sea and land, and at least 200 deaths are known to have been directly caused by it. The silent sea probably keeps the secret of many more. The one feature of the disaster which impressed us most was—how the gale had apparently broken down every loose and shaky wall, chimney, and house. Doubtless it has left many more in a shaky condition. A moral lesson is typified in this: those only who are well built in character can hope successfully to bear the exceptional strain which may come in a moment.

About the sole reference made to moral questions in the lengthy summary of events for the past year in *The Times* of Monday is a passing allusion to the recent "Empire" agitation. The leading journal sneeringly observes that "certain well-meaning people" raised in that agitation "a number of very practical questions in a way that is not edifying." Such is the verdict of a great organ of public opinion on some of the most hopeful moral uprisings of recent times. We feel thankful that *The Times* does not, in this matter, at any rate, represent the prevailing tone of public thought.

The National Anti-Gambling League are showing laudable courage in their crusade against the insidious and disastrous vice of betting. They have announced their decision to proceed in the police-court against the Jockey Club, and the course of the action will be watched with much interest by all friends of social morality. A recent publication of the League contains a concise summary of the bearings of the law and the dicta of eminent judges; it is well worth study. The Government have evidently been roused to a sense of their duty as to illegal lotteries; a Romish priest at Peterborough was lately convicted of selling lottery tickets, and was let off with the payment of costs on condition of his returning the proceeds of the tickets. After this warning, we hope severer measures will be taken with future offenders.

The committee of investigation into the municipal government of New York City have been able to produce evidence, proving, according to *The Times* telegraphic report, "that almost the entire police force, including several high officials, have been levying contributions, especially on the criminal classes, in return for protection." Such a humiliating state of things is the penalty which the righteous citizens of New York have to pay for the neglect of their civic responsibilities, and the handing over of civic rule to unprincipled professional politicians. Thanks to Dr. Parkhurst, the cesspool of corruption has been uncovered; it now remains with the people to see that it is swept out of existence, and that their newly-awakened vigilance is maintained.

According to an article in *The Times* of Monday, the Indian Medical Congress, a body composed chiefly of English officials in the employ of the Indian Government, has protested against the proposed legislation providing punishment by fine of medical men who may contravene the principles laid down by the resolution of the House of Commons of June 5, 1888, and now proposed to be embodied in Indian legislation. The incident shows the need of continued watchfulness against the reintroduction under subtle forms of the evils which flourished under the old Cantonment regulations in India. At the same time, the fact reported in our last issue is full of encouragement, that the Army Sanitary Commission, the highest medical authority of the Indian Empire, has finally surrendered on the main principle of the system, and has placed on record its opinion of the futility of the system from a medical point of view.

It is satisfactory to have assurances from the Government that they purpose proceeding next Session with temperance legislation. From a national and moral point of view, it would be a serious misfortune not to do so. The Prime Minister has publicly admitted that the drink traffic threatens to be a despotism amongst us; some of us think it is so already, and that every day adds to its power to hurt us. Pressure of an urgent and persistent kind must be applied by the friends of temperance until some power is put into the hands of the people for checking, if not destroying, one of the greatest curses of humanity.

When Mr. Cecil Rhodes assured the deputation which waited on him with regard to the sale of drink among the natives of South Africa, that he had too clear an idea of what was profitable to sell them any, he

adduced an argument for temperance which is worth the notice of all business men :—

We want these natives to do our work on the line and in the mines, and do you think we shall be so absurd as to kill them, or allow them to kill themselves, by giving them drink?

If that argument were extended a little, we should soon get a bridle put upon the sale of drink. If it be bad for a black workman, can it be good for his white master? If bad for a workman, is it not bad for all black men, whether we have work for them or not? Might they not become customers and consumers of better things? But we are glad if Englishmen are sensible of any reason for at least refraining from destroying native races from the face of the earth.

One of the dangers of our times arises from our intercourse with heathen nations, and from our knowledge of their religions. This has, no doubt, a good side, but it certainly is dangerous both to morals and faith. The experience of Israel of old among the surrounding heathen, and the downfall of Solomon through his marriages with heathen women, have a warning for Englishmen who have frequent intercourse with India, China, Japan, and the islands of the sea. Toleration may mean religious indifference. Seeing the good in every religion may mean not seeing the exceptional and unapproachable good which there is in Christianity. Some forty-five years ago an eloquent preacher, when pointing out the things which led to Solomon's fall, said, "There are few signs in a soul's state more alarming than that of religious indifference—that is, the spirit of thinking all religions equally true. The real meaning of which is that all religions are equally false."

The bankruptcy and beggary of a State, even a small State, is a phenomenon, and Newfoundland seems to supply it. According to a prominent citizen of St. John's, the colony and people are ruined. No regular business is done; there is no money to do it with. There is no work and no prospect of any. "There is no means of conveying food to the wretched people round the coast, and they must apparently perish by hundreds." This writer expects that the horrors of this winter will be frightful, and that the country will be crippled for a decade. He thinks that the only redemption of the little State is to make it a Crown Colony, and put its affairs into the hands of a disinterested administration," which is not hampered by the enervating necessities and exigencies of party politics, but will work for the public good alone." Altogether a very painful look-out, both materially and morally.

Armenia still fills a large space in the public eye, and we believe gives a good deal of work to Foreign Ministers. The Powers seem bent on getting at the truth, and Turkey carries on her usual game of evasion and delay. The recall by the Porte of a high dignitary from the Commission of Inquiry is explained in a very suggestive way. The Porte found it necessary, after accepting the instructions given by the Powers to foreign delegates, "to issue to its own delegates fresh instructions which could not be conveyed to them by letter." Russia seems to have joined the Commission of Inquiry with a determination that some effectual remedial measures shall be taken—a point the English public must never lose sight of. The Anglo-Armenian Association "desires its members in all parts of the country to insist, by local meetings and requests to members of Parliament, upon the introduction of permanent reforms and the immediate appointment by the great Powers of a Governor-general for Turkish Armenia." To trust Turkey any longer to do justice to Christians is absurd; they must be taken out of her power. We think, too, that when Parliament meets the Government should lay before the country the despatches they have which bear on Turkish outrage.

There are signs that the harshness of Russian rule is to be relaxed in the case of the Jews. The removal of General Gourko from Warsaw and of Count Ignatieff from the Governor-Generalship of Kieff, both of them vigorous anti-Semites, is a significant act of the new Czar. When once Russia has entered on a more just treatment of the Jews, and finds that no harm comes from it, she may be willing to extend clemency to the much-abused Stundists. The law of toleration, once admitted, has a tendency to spread. Gentleness and consideration grow by exercise. That some wealthy and influential persons have exerted their influence on behalf of the Jews is certain, but we do not know of any who are similarly interested in the Stundists. The Christians have no princely money-lenders to speak for them. Their brethren must speak to God for them.

The Samoa Weekly Herald gives a full account of the Jubilee of the Malua School. It is an interesting and inspiring record of the work of half a century, done by the natives themselves. English Christians naturally look on what they give and do for the spread of the Gospel, but it is good for them to see what the natives do for themselves, and for others. Here, *e.g.*, is a school which has stood for half a century; which did not cost the missionary society a penny to build, which has supplied nearly every village in Samoa with a teacher who has had a careful training for four years, so that he can either preach or teach. In fifty years, some 1200 students have been trained for pastors and schoolmasters, and some 700 women have been trained by the missionaries' wives. Moreover, many of these students went as missionaries to the New Hebrides, and the Loyalty Islands, and some of them died a martyr's death. To the north-west of Samoa there are 11,000 people who have been won from heathenism by Samoan teachers. The Jubilee of this useful school is to be marked by the building of a hall to accommodate 1000 persons.

FROM CHINA.

We were in a famine district. Men were hungry. They were selling or mortgaging their bedding, and seeking to keep warm under straw. This was trying as winter advanced. They were planning to sell their children; one had started, but his heart failed him and he turned back again. Famine hardens people, and this was a hard district. Only a year ago many suffered in village war. Now repeated bad harvests make food scarce.

I asked if we could not do something to relieve the poor of the church. The answer was gloomy. If we do not take care, all will be poor! It is not possible to do much in this place; there is no idea of community of goods. Even relatives do not aid each other here! I said, "Can we not get up a public opinion?" "Well," said the poor pastor, "we might try to save a widow who is wishing to sell her child."

So we began. The pastor announced, "Will you church members set to work to contribute for such a widow? There is a friend who will aid, but he won't like it if you do not act." This was said in the presence of all the assembled church, young and old. Just in front sat the relative who was better off, but did not feel for the needy. Here the interest deepens and Christian public opinion begins to work. He sits uncomfortable. He had made a little speech about action better than words, agreeing with my sermon. He was told to apply it to himself. But conscience works slowly, and happily the pastor took time. Presently the well-to-do relative says, "Do not make any collection." He is told he cannot stop this. One man slowly says, "A hundred cash." Pause. Now another hundred. The well-to-do relative is stirred. He rises, and says, "I will give a portion of my field to the widow." He mentioned enough to yield, say, ten dollars' worth of food a year. The announcement caused general satisfaction.

The work of the station did not cease till the preacher's salary was looked after, and the good man encouraged to try on another year. Also, a school is spoken of, and the chapel is to be repaired. Six members under discipline are to be re-admitted. Two new ones were baptized.

The present is a time of peculiar interest in China. One can almost see the strides being made in public opinion towards the knowledge of righteousness. I have just been spending time with a man who is tempted to lead his fellow Christians to the use of earthly weapons in self-defence against persecutors. I took pains to show him his mistake by many reasons. He showed a willingness to attend. Already peaceable methods have succeeded in several instances. J. Sadler.

Amoy.

JAPAN AND THE GOSPEL.

Dear Sir,—Rev. S. L. Nagasaka, of the Open-air Mission in Tokio, writing to one of the native Christian papers in that city an account of his fourth tour to the North-Western provinces, gives a graphic description of the opposition he met with. His experience plainly shows that in all climes and among all peoples the Gospel of the grace is, as of old, sure to meet with resistance at first. So ignorant are the people of Toyama that they look upon Westerns, whether missionaries or merchants, as sorcerers.

Mr. Nagasaka left Yokohama on October 6 and arrived on the same night at Takasaki, where he had a meeting which was arranged beforehand by the Christians of that town. The next Sunday he preached in the American Episcopal Church both morning and afternoon; he afterwards walked to a little place near, called "Maibashi," where he stood on the roadside and preached the message of salvation through the risen Christ. He was listened to attentively by a large crowd. He also visited Koyama and Kamida on the following three days, and preached there also with much acceptance.

On the 11th he went in a steamer to Toyama, one of the most difficult places in Japan for missionary work. While he was addressing a meeting in that place a number of rough people came in, who not only disturbed the audience with bad words and cursing, but threw about every thing they could get hold of, such as the sliding partitions, brasiers, etc. At last he was obliged to call for the help of the police; so great was the uproar that the police advised Mr. Nagasaka to adjourn to another house. When he and his friends came out they were surrounded by the people, who threw stones at them and shouted chau, chau; kill, kill (Japanese nick-name for Chinese). The people are so ignorant that they make no distinction between a Japanese in European dress and a Chinaman in his. The province of Hokuriku is the place where Buddhism is in full force, therefore Christians are often attacked in this way. Mr. Nagasaka was under the protection of the police authority while at Toyama, and he, being provided with a house to speak in, had no occasion to preach in the open air, as is his method when itinerating.

I feel sure I can count on the prayers of Christians in Great Britain for Mr. Nagasaka, who labours indefatigably to reach the people with the bread of life. His great desire is that their ears may be unstopped, and their stubborn hearts won to Jesus. Again I ask prayer for myself that I, on my return to Japan shortly, may be a bold witness for Jesus.—Your brother in Christ,

W. H. Omura.

Care of Rev. W. W. Pomeroy, 40, Denning-road, Hampstead, N.W.

Missionary Methods Abroad.

BY REV. EDWARD STORROW.

GREAT wisdom and firmness are requisite on the part of missionary committees in accepting some offers for service, and declining others; for the reputation of the good cause at home, its progress abroad, and the happiness and efficiency of coadjutors, largely depend on the persons sent out. And how much depends on their appointment to spheres which they are best qualified to fill! Much care should, therefore, be used, and prayer for Divine guidance should be fervent.

It is interesting to observe the various methods with which the missionary vocation has become associated. These need not be further indicated than to point out by way of illustration, that in the Turkish Empire, literature and education; in some parts of Africa, commercial and agricultural self-support; in China and Northern Africa, medical skill; in Japan, education; and in India, education, women's work and direct Christian teaching in every variety of form, from bazaar preaching, to teaching by the way-side, and in the zenana, and the utmost skill in dialectics—have each and all their place and use. The conditions of society, and the prejudices, weaknesses, and wants of large classes, justify these methods, for thus often can they be approached, and in no other way.

But the association of such aids with the more direct communication of Divine truth, needs to be carefully guarded, lest they become ends instead of means to an end, absorb too large a proportion of the time, strength, and resources of societies and missionaries, and weaken the great essential principle, that the final end and aim of missions is to preach the Gospel to every creature. Ample proof could be given that there is good ground for apprehension on this subject; for preaching, in any true sense of the word, has not, in many spheres, its due proportion either of attention or agency.

But whilst the ultimate aim of all missionary agency is to make known the one true God and Jesus Christ whom He hath sent, we should be careful not to assume that our English form of preaching is the only proper way of doing this. It is obvious that among many races, our ideal of a formal, prolonged, reasoned-out discourse, would be impracticable, and in many cases where practicable, would be repellent rather than attractive. Argumentative and highly-reasoned discourse has its true place when addressing some people of Eastern race; but to others the plain declaration of essential truth is most telling; and in many places preaching had better give place to conversation and quiet teaching in the hut, the field, or by the way-side. So, too, it is not always advisable to attack and denounce heathenism, however gross and irrational it may be, or to be tempted into barren arguments and side issues. It is more effective to declare positive truth than to pour contempt on popular error.

The greatest need in almost all mission fields in our age, is evangelising missionaries. That is, men, lay or clerical, learned or not highly trained, but with a passion for souls and the glory of God, who should make it the one aim of life to preach and to teach everywhere the spiritual truths of the Gospel in their relation to all men. If such bands of "Gospellers" could be found in larger numbers—happily there are some—who maintain their fervour, freshness, and tact year by year, the issues in many instances would be glorious, whether the itinerating were confined to a small district like a county, or extended into wider regions.

There are questions of a most perplexing nature which affect the conscience or the work of many a missionary. Here are some such:—Should he be content to labour on, even if no conversions follow? Whom should he baptize—all who offer, and at once, or only after some delay or training? How far should he extend pecuniary aid and protection to converts ruined and persecuted for their fealty to Christ? Which customs and usages existing among a heathen people may they be encouraged to retain, and which to abandon on becoming Christians? How far is it advisable to encourage the Anglicising process? Usually the answer should depend on the local features of the case, but these questions are named, to indicate the very great importance of selecting the very best men that can be found for positions often of great difficulty; and of constant prayer that they may be guided by the Divine wisdom.

The attitude of the missionary towards the converts he may gather is important, and not always maintained with sufficient wisdom. There is danger, for instance, that he cease to be the evangelist and missionary, and become the pastor of a flock, who make heavy and incessant demands in an indolent and quiet way on his patience, his time, and his resources. They need much attention, but if firmness is not exercised they are more likely to be nursed into valetudinarianism than strength, and an arrangement which should be but temporary, if existing at all, becomes permanent and harmful. Three things should be aimed at wherever a Christian community is gathered—the enforcement of the duty of self-support and self-sustentation; of all believers becoming in all practicable ways, propagators of the faith they have received; and a careful training of some as preachers and teachers.

Central institutions for the latter purpose are of great importance, and in them most effectively can the young men of a district or province best be trained, but where these do not exist more might be done than usually is. If a missionary selected one or two promising converts, made them his companions and helpers in itinerating, encouraged them to preach, and freely commented on what they said, suggested to them books to be read and subjects to be studied, a good supply of well-qualified evangelists and pastors would in time be obtained.

It is surprising how little is done in this direction in some spheres where converts are numerous, and in what a very subordinate position native agents are kept when there are any. The high ideal of the missionary as to ministerial character and qualification, makes him distrustful of others, and incapable of discovering the latent capabilities of many converts, as well as the gifts the glorified Saviour bestows; but when the best of these are trained and trusted, it is as surprising as it is gratifying, to find how worthy they often prove of the confidence reposed in them. Great care is advisable in furthering the wishes of anyone to engage in missionary work, and the subordination of some labourers to others is expedient and just; but if in one or two countries the labourers are too many and not well selected, in most others they are too few, and even the best of them are often kept in too subordinate a position. Missionaries have some relations to the bodies sending them out, which native ministers, trained in foreign fields by missionaries, and employed by them, or chosen by the native churches, cannot have; but due honour and confidence should be given to all labourers who prove themselves worthy, and native Christian communities should be encouraged to give to their ministers and evangelists a full equality of rank and respect with the same classes in England. When this is wisely done the effect is beneficial alike to the native church and its pastors. Confidence does not injure, but rather develops and educates the worthy. It is not good even for children to be kept too long in leading strings!

The recall of missionaries is of much importance and requiring more attention than it has yet received. Some carefully-prepared method is needed, whereby a society may, with as little friction as possible, dissolve its connection with anyone who has mistaken his calling and is inefficient. Such there have been: men weak, apathetic, or unamiable, and unpractical, who have done little work, or been even a hindrance to others, yet for years have held on to an office the duties of which they have failed to fulfil. Difficult though it be to dissolve connection with such, it should be done,—and the sooner the better.

Brighton.

THE MASTER'S PROCLAMATION.

BY C. H. SPURGEON.*

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.—Luke iii. 4.

THE voice crying in the wilderness demanded a way for the Lord, a way prepared, and a way prepared in the wilderness. I would be attentive to the Master's proclamation and give Him a road into my heart, cast up by gracious operations, through the desert of my nature. The four directions in the context must have my serious attention.

Every valley must be exalted. Low and grovelling thoughts of God must be given up; doubting and despairing must be removed; self-seeking and carnal delights must be forsaken. Across these deep valleys a glorious causeway of grace must be raised.

Every mountain and hill shall be laid low. Proud creature sufficiency and boastful self-righteousness must be levelled to make a highway for the King of kings. Divine fellowship is never vouchsafed to haughty, high-minded sinners. The Lord hath respect unto the lowly, and visits the contrite in heart, but the lofty are an abomination unto Him. My soul, beseech the Holy Spirit to set thee right in this respect.

The crooked should be made straight. The wavering heart must have a straight path of decision for God and holiness marked out for it. Double-minded men are strangers to the God of truth. My soul, take heed that thou be in all things honest and true, as in the sight of the heart-searching God.

The rough places should be made smooth. Stumbling blocks of sin must be removed, and thorns and briers of rebellion must be uprooted. So great a Visitor must not find miry ways and stony places when He comes to honour his favoured ones with his company. Oh, that to-day the Lord may find in my heart a highway made ready by his grace, that He may make a triumphal progress through the utmost bounds of my soul, from the beginning of this year, even to the end of it.

* From MORNING AND EVENING DAILY READINGS. (3s. 6d. *Passmore & Alabaster*).

FRANCE.—From a sketch of the Free Church at Thiat, France, which has recently appeared in *L'Eclaireur*, we glean some interesting facts. This little town is situated in the centre of the district whence a large number of the Huguenot Protestants were ruthlessly driven or massacred on the Revocation of the Edict of Nantes. The particular case which forms the subject of the narrative is by no means the only one of the kind associated with these revived churches which are springing up throughout this once spiritually-denuded district. Indeed, it is a question whether or no the converts brought in by means of the direct influence of the Scriptures are not more numerous than the proselytes gathered through the instrumentality of the evangelist.

APOCALYPSE—UNVEILING.*

The Revelation of Jesus Christ, which God gave unto Him, to show unto his servants things which must shortly come to pass; and He sent and signified it by his angel unto his servant John: who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

It has been God's way from the beginning to encourage his people by showing them visions of good things to come. When our first parents were driven out of Paradise, He gave them a vision of the Cherubim. An encouragement and a glad assurance to their hearts that when the flaming sword was quenched, as it should be quenched in the precious blood of Him who was Jehovah's Fellow, then man's way should be opened to the Tree of Life.

When Ezekiel was to be sent to a people stiff of face and hard of heart, and when he had one of the most painful ministries that ever a servant of God was called to fulfil, God gave him that amazing vision of the living creatures, and the Man upon the throne (Ezek. i.).

When John the Baptist, who had come forth as the messenger and forerunner of the Lord, felt disappointed at finding himself shut up in prison, and Jesus making no headway to David's throne, he sent to ask Him, "Art Thou He that should come, or look we for another?" Not that he had lost his faith in Jesus, but he wanted to know from Himself whether He was the One, or whether there was still another coming after Him. And Jesus just gave John's messengers a sight of his ministry, and said, "Go and show John again those things which ye do hear and see."

And now, when John, the beloved disciple, is shut up in Patmos—John, who was one of those who had been told to "Go into all the world and preach the Gospel to every creature"—God gives him for all his brethren, throughout all the ages, this blessed and wonderful unveiling of the things that were to come.

He shows them unto his *servants*. The reason why many do not see visions, or do not see anything in them, is because they are not servants. The Lord shows his secrets only to his servants. John wrote about Christ's first sign, the changing of water into wine, that "the ruler of the feast . . . knew not whence it was, but the servants who drew the water knew." We need not be ambitious to be rulers and people of importance. Only choose to be servants of God, for his servants serve Him, and they see his face. It is to his servants that this unveiling is made manifest, an unveiling not only of things but of a Person—the unveiling of Jesus Christ. If you take a red ink pen and mark all through this book the different characters in which Jesus appears, you will be astonished how much more you will know about Him.

"Blessed is he who readeth and they who hear the words of this prophecy." Many things have been written about the Apocalypse, many things which seem to be contradictory; but I never read any book concerning the Revelation without feeling conscious that the writer had received a blessing in reading it. A man may go to the top of a mountain and breathe the clear pure air, and yet not be able to tell of what it is composed, whether of one gas or more; but as he breathes it in it does him good. And you cannot come into contact with the air of heaven in this precious Book without your soul being blessed. It is the flower of Scripture, just as Genesis is the root. If you look at Bagster's Bible you will find that a third of all the quotations from the Old Testament in the New are in the Book of Revelation.

"John, to the seven churches which are in Asia"—the seven churches, the sevenfold church; that is, seven individual churches, and yet representing the Church in its entirety through all its earthly period. John wrote this Apocalypse for your benefit and mine.

"Grace unto you, and peace." Consider what was coming after. Think of the Nicolaitanes and Jezebel, and Balaam, and Balak, inside the Church; and think of the Beast and the False Prophet, and the Harlot and the Dragon, outside the Church. Think of all the scenes of violence and of evil which were going to happen; think of the desperate troubles through which the saints were to pass; and consider, that to Christians through all these centuries John comes with a message from the Throne, a message from the Triune God: "Grace to you, and peace." There is no such greeting in any other writing of the New Testament. It seems as if all the greetings were gathered up in this. "Grace unto you, and peace, from Him which is, and which was, and which is to come." There is nothing beyond that in time or in eternity. The Eternal God sends to you a message of grace and peace. To you, in your own particular circumstances. "Grace to you, and peace," from the Eternal God. He is interested in you, and He will bless you.

"And from the seven Spirits which are before his throne." This sevenfold Spirit of God is represented elsewhere in the same book as seven lamps of fire burning before the throne; and again as having seven horns and seven eyes—fulness of power and intelligence. These seven Spirits of God are before the throne waiting his bidding to come to the help of his Church as a whole, or of its weakest member. Perhaps you were "born again" last night; or you may be a patriarch in Christ. Equally to each, from God the Eternal and the seven Spirits, "Grace to you, and peace."

Jesus is our Peace, and this greeting is sent to you also "from Jesus Christ, the faithful Witness, and the Firstborn from the dead, and the Prince of the kings of the earth"; that is, from Jesus Christ in his three great offices—as Prophet when He was here; as Priest now that He has passed through the heavens; and as the Prince of the kings of the earth, coming speedily to take his great power and reign. And so this blessed One, the God-Man, sends to you his message of "grace and peace."

How shall we reply? When an address of welcome is read before the Prince of Wales he makes reply to it. Surely then, when we have such a greeting from the Throne, we must answer it; and when it is the everlasting God, and the sevenfold Spirit, and the Incarnate Son, who greet us we must worthily respond. And John, by the Holy Ghost, has done so in our name. Let our hearts go out with it. "Unto Him that loveth us, and hath washed us from our sins in his own blood, and made us kings and priests unto his God and Father, unto Him be the glory and dominion, for ever and ever, Amen." He has made you a king and a priest—you that were talking over his Word and feeling your way, by the guiding of the Holy Ghost, into peace with God, a few hours ago; He has made you a king and a priest unto his God and Father, and therefore you have a right to join with the maturest saint in ascribing unto Him "glory and dominion for ever."

"Behold, He cometh with clouds." The Psalmists often begin in a jubilant tone; but ere long they are down in the depths. It is so in this book. Our chapter begins by showing us the brightness beyond. God has not sent us adrift into this world, to go through all its sorrows, without giving us a sight of what lies beyond, the blessed and soul-cheering hope of the appearing of the glory of our great God and Saviour Jesus Christ. And so He says, "Behold He cometh with clouds." That is the consummation of all the exceeding great and precious promises—that He is coming; that, having come once in his humiliation, He is coming again in his glory. "Behold He cometh with clouds." He who went away in the clouds will so return.

"And every eye shall see Him." Oh the transfiguring joy of being like Him, when we see Him as He is. "And they also which pierced Him, and all kindreds of the earth shall wail because of Him." Oh, sorrow's crown of sorrow, when the wrath of the Lamb is come, and who shall be able to stand?

A bright and blessed hope in the heart of every true believer is this return of Jesus our Lord. No matter what his ideas and theories as to when and how the Lord is coming; everyone who loves his appearing loves his appearing because he loves Him. And every child of God has got this mark upon him, that he loves Him because he was first loved of Him. But there has been a long time of waiting for its fulfilment; and throughout the long ages not only have scoffers said, "Where is the promise of his coming?" but his own people have begun to wax faint. Yes, He is a long time in coming. "How long, O Lord; how long?" "How long, O Despot; how long?" For God is a despot! That is the Greek word. "O Despot, holy and true." If we can have a despot who is holy and true, we can very well do with despotism. We want to be governed by perfect love and righteousness, and then the more absolutely the better. We want nothing else. If God be God, He must be a despot. He must rule with unquestionable authority; He must be absolute monarch; and we must be absolutely happy under his absolute dominion.

And now God puts in his word. He interposes Himself by an oath. Just as in the Hebrews, when He could sware by no greater, He sware by Himself. Though the rulers of the earth appear to have it all their own way, yet He cometh with clouds, and the authentication of this assurance is the signature of the Almighty God. "I am Alpha and Omega, saith the Lord, which is, and which was, and which is to come." The First Person of the Godhead, who thus spoke from the Throne, who is, and who was, and who is to come, signs his Name to the promise that "He cometh with clouds." It is God that is going to bring Him (1 Thes. iv. 14). "I am Alpha and Omega, saith the Lord, which is, and which was, and which is to come, the Almighty." Glory to his name! It is something to have an Almighty God, when there is not a throne in the world that is not shaking; when there is not a stable government on earth.

"I, John, who also am your brother and companion in the tribulation, and Kingdom, and patience in Jesus." You see how John's own heart has been strengthened. He is imprisoned on this barren rock in the Ægean Sea, but his heart has been strengthened with the promise of the Lord's coming again, and so he says, "I, John, your brother and companion in the tribulation, and Kingdom, and endurance in Jesus." Mark the structure of this passage—

"IN TRIBULATION AND IN THE KINGDOM."

Do you see how tenderly, how considerately, the Lord God Almighty thinks of his children? John tells of tribulation; he reminds us of what Barnabas told the converts at Antioch, that "Through much tribulation ye must inherit the Kingdom"; but he also says, "Your brother and companion in...the Kingdom." Do not forget the Kingdom! If you keep your eye upon the tribulation, whatever it may be, however great or however small, it will take the heart out of you. Remember that Jesus is King, and that because He is King you are a king. He has made you a king and priest unto God his Father; and so, when you look at the tribulation, remember the Kingdom. And then you can bear to come to the next word, "The endurance in Jesus." Down in deep dungeons, and upon the rack, and in all the sufferings which the devil through men has put on our fellow-saints who have been faithful to the Word of God and to the testimony of Jesus, these words wonderfully sustained them in the dark ages that lie behind us. How much they will be needed to strengthen and comfort in the dark days before! We may lay ourselves down on these precious words: "I John, your brother and companion in the tribulation, and Kingdom, and endurance, in Jesus." Do not forget—"in Jesus." We cannot get beyond that. Everything is in Jesus that belongs to us, because we are in Him, and He dwells in us.

M.

* The following paper appeared in *The Morning Star* for November. It is here inserted as the first of a few papers on the Revelation.

IMMANUEL.

"God with us!" For patient years
He has been with you;
Or in gladness or in tears,
Tender, faithful, true.

Death and sorrow mark the way
That our feet have trod;
Dark the watch before the day—
Pain leads up to God.

Death and sorrow, strong and sore,
"God with us" o'ercomes;
Death and sorrow hurt no more
When Immanuel comes.

R. C. M.

GERMANS IN THE WEST END.—The Christmas gathering of this branch of the London City Mission was held on the evening of December 28, in Lady Aberdeen's schoolrooms. Many encouraging words were spoken. The fact that this work, while yet not eighteen months in existence, extends its Christian influence over 600 families, speaks for itself of vitality and growth. Mr. J. P. Werner, superintendent of the Mission, presided, Rev. G. D. Mathews, Messrs. G. R. Cole and Romeiser spoke, and the meeting was concluded by an earnest appeal to the men from the devoted missionary, Mr. Layer, to yield themselves definitely into the hands of their Saviour. Tearful eyes told of responsive listeners.

PULPIT PREPARATION.

A symposium on this highly important subject begins in the January issue of *The Free Church of Scotland Monthly*. We note some of the leading points advanced:—

A minister in a provincial town says: "The first of all requisites for the work of the pulpit is self preparation—the cultivation of spiritual tone in ourselves. The personality of the preacher has much to do with his effectiveness, and the weight of this is due much more to the manifest relation in which a man stands to his work than to any ability or scholarship. We need therefore to have a clear realisation that we are sent of God, that our ministry is a divine ordinance for a divine work, that the word which we preach is a divine message, and that the Holy Spirit is present in power to enlighten and aid the messenger, and to give saving and sanctifying effect to the message. We should enter the pulpit as men who have received a message from God, and who can therefore speak with certainty and authority. And in order to this, not only clear and assured convictions with regard to what the Lord has spoken, but also much personal fellowship and converse with God in meditation and prayer, are indispensable.

"Whether such questions as those of the higher criticism ought to be introduced is very questionable. The preacher himself ought to have clear views of what is truth, and also of the reliable value of the source from which he obtains it; but in this, as in other departments of study, the mass of men must depend upon the conclusions of experts. They have neither the time nor the training to go into such subjects for themselves; and it seems strangely out of keeping with the function of an ambassador to discuss before those to whom he is sent questions as to how far the source of his message is reliable. Such matters are for the study and the class-room and the occasional lecture, which will afford opportunities to such as have difficulties, but the preacher must speak as one who has received his message. It seems trifling with men who have come together professedly hungering for the bread of life to meet them with dissertations as to whether we have a message. In the vast majority of pulpits at least, in town as well as country, such subjects are certainly uncalled for and out of place, and likely to suggest doubts and difficulties rather than confirm faith.

"If our preaching is to be experimentally useful to our audience, we must seek a wide and varied acquaintance with the thoughts and feelings and lives of men. Personal experience will always be of the greatest value; but it must be remembered this is, after all, only the experience of one man, and that a man somewhat separated by his very calling from many of the experiences of the world. Knowledge both of the life of the world and of the lives of Christians is of the first importance as a guide to how we ought to preach. The truth for all is the same, but the circumstances in which men have to apply the truth and live by it are very different. Each class in society has its own peculiar duties, temptations, difficulties, and trials. What will be instructive and helpful to the educated may be as an unknown tongue to the uneducated, and no greater wrong can be done to an audience by a preacher than to gratify his own learned tastes by preaching over their heads."

A minister in a lowland country parish gives the following outline of his weekly *modus operandi*:—"Roughly speaking I devote the forenoons to pulpit preparation, the afternoons to visitation, the evenings to meetings or to quiet reading by the study fire. On Monday forenoon I choose my text. When it has to be sought for, the search is hard indeed! But as a rule there are before the mind a few texts, one of which lays hold of me, and I am compelled to preach from it. The sermons which result from such a text are to my own mind fresh and helpful. Having fixed on a text, I examine it in the light of a critical commentary, and then allow it to grow in secret. Tuesday is devoted to preparation for a Bible-class of young men and women, which meets on the same evening. Wednesday is occupied in preparation for the prayer-meeting. It is not until Thursday that I sit down to prepare the Sabbath morning discourse. I read, in the first place, all that I think will be helpful: and having drawn out a short sketch, I begin to write it out fully. On Friday it is finished. Saturday forenoon is given up to the preparation of a children's address, and also an address for the evening service. I have a short service for the young within the forenoon service, when, beside an address of about ten minutes, a simple prayer is offered for the young, and a children's hymn sung. I find the address to the children the most difficult to prepare, especially to get variety of illustration. For this I have found biography the most fruitful source."

A city minister thus closes his contribution: "We are slow to learn that the power of preaching lies not in its greatness but in its foolishness. It is hard for the natural man to become a fool for Christ's sake in the place where it seems most fitting that he should be wise; but I am sure that it is the common experience of ministers to find most help and comfort in preaching when they feel least able of themselves. It is on such occasions that we get a rich portion for ourselves while trying to feed others, and at times our great regret is that we cannot go back to the pulpit and share the new spoil with the people. It is a happy day for the minister when he carries out of the pulpit richer treasure than he took into it. The prayers of our people will do much to secure for us this blessing, and it is certain to return upon themselves in added blessing."

A minister in the Highlands writes: "I seldom if ever feel at a loss for sufficient matter when I have my mind well filled with the subject before entering the pulpit. There is one thing I never lose sight of, the cardinal and fundamental doctrines of the Gospel—that man is a guilty, helpless sinner in himself, and that Christ is an almighty Saviour, suitable and sufficient for all; and I always keep in the forefront of my preaching the atoning sacrifice of the Cross and the all-cleansing virtue of the blood of atonement. There is one thing I seek to keep in view in every discourse, and it is this, that I should preach so that if any of my hearers were never to hear another sermon, they might have clearly the only way of salvation presented to them."

THE PIONEER MISSION.

Mr. E. L. Cordon recently gave a deeply interesting account of the work of the above mission at the Monday evening prayer meeting at the Metropolitan Tabernacle. He stated that the object of the mission is to strengthen weak and struggling churches, and to encourage true and noble-hearted people to keep the Gospel light burning in dark and needy places. Many such places have been taken up by the mission, and are now doing good work.

Pastor E. A. Carter, hon. director of the mission, has just added the chapel at Frereton, Stoke, to his list, having introduced Pastor Peter Miller to the friends there. Mr. Miller is commencing his work with every prospect of success and great blessing. By the unanimous wish of the friends at Sharon Hall, the Liverpool branch of the Pioneer work, Pastor Frank Russell has taken the oversight of the large and important work there and everything encourages the hope that he will do good work for God.

At the present time the mission needs about £400 to carry on and extend its important work of opening new and helping weak churches. The hon. director, 173, Brixton Hill, London, or the treasurer, Mr. R. Hayward, Oreston, Bolingbroke-grove, Wandsworth Common, S.W.

DISTRESS IN IRELAND.

A correspondent in Rosscommon writes to us with respect to our recent extract from a correspondent of the *Daily Chronicle*, in which he stated that starvation and dire distress were imminent in the West of Ireland owing to the failure of the potato crop. Our correspondent says that the writer fortunately has overstated his case. "The crop of potatoes, speaking generally, is not a success this year, but this is only so in low-lying and heavy ground; on the other hand in places where the land is high and the soil light, the crop is quite a fair average one, offering no cause for especial complaint, so that it is a mistake to speak of unqualified ruin. The private assistance, which you advocate, in supplying a few bags of potatoes for seed in springtime, would, I think, attain all that the necessities of the case demand."

FACTORY LIFE.—The associations of factory life are not conducive to the cultivation of ideas of propriety, gentleness, and nobility in your children. Entry into the mill is marked by a loss of childishness and the acquirement of a precociousness that oft mars the best influence of the teacher who feels "Just as the twig is bent, the tree's inclined."—*R. Waddington.*

HALLOWED MEMORIES.

Reminiscence and anticipation make up the little span of life. A retrospective glance is often helpful, though it sometimes fills us with shame and regret, yet it gives reality to the present, and determination to the future. The ancient warrior Moses in nearing death makes mention of the "goodwill of Him that dwelt in the bush." The manifestation then granted was, he felt, a guarantee of continued support.

Some may be standing at the bush to-day. Are there young Christians in our midst, with life before them, with all its allurements, pleasures, and prospects? As you stand still a moment to gain breath for a fresh start, what is your discovery? You have been progressing, yes; but in what and to what? Since God first appeared to you, what has been your career? Your strength has been expended. Has it been for nought, or for that only which is everything? Have the promises been kept (for they were made), and many of them? Have the days been bright and full of hope, and good work done for God; or has it been sad failure and frequent falls? It is good sometimes to pull up suddenly, lest we be forced to draw rein and ponder the way of our feet.

"The goodwill of Him that dwelt in the bush" was doubtless our portion, but did we leave Him behind? Did we not expect to find Him at our side in danger, and then forget Him in the time of gladness and prosperity?

What sacred memories hover around the bush! Can you not call to mind some hallowed spot, some Christian friend, a precious saint-like mother or a special red-letter day of blessing. The days of thy youth were different to what they are now, yet the goodwill of Him that dwelt in the bush is the same. The very memory of the bush rekindled the love to God in the heart of Moses, and he was young again.

Samuel must have often gone back in thought to the little couch in the Temple chamber and the will of God; Matthew must many times have thought of the seat by the lake side; Peter and John of the still Galilean waters by which they had often sat and mended their nets; the woman of Samaria of the well of Jacob; Paul of the journey to Damascus. All these places and occurrences must have at certain intervals stirred the very hearts of those with whom they were connected.

So the old Christian looks back—over many years his course has run, the sands of time are fast sinking. How is it with you? Have goodness and mercy followed you because of your steadfastness to Jehovah, or with Jacob are you constrained to confess "evil have been my days"? You are now halting on your staff ere you cross Jordan. Turning back, what do you see? A long crooked road, perhaps, uneven and rough, sprinkled with cares, loaded with sins, such a lot of work done, yet so little worth anything, so much wood, hay, stubble, so little gold, silver, and precious stones.

But the bush is not consumed—the Saviour's goodwill is still with you, let your remaining days be worthy of his patience and love. Thus in the thought is bound up anticipation. Duty must be clothed with loving intention. We must not rest with being servants, but aim at friendship. Duty must put on Divinity. Our motto, old or young, must be, "That I may know Him." Christianity is not merely a doctrinal system, a catechism which when once learned is done with. There is always more to attain to—a growing into Christ. We must be expectant without being impatient, as one has said, patient but never in a state of stagnation; waiting yet ever ready to advance; full of confidence but never proud; full of certainty yet never arrogant. This is faith. "We kneel upon the verge of time." Our days are numbered, whether few or many. There will be no glorification in heaven where there is no confession here.

With the goodwill of the Master, what avails persecution, misunderstanding, scorn, poverty, even death itself? Yea this will be best of all, for then time will be eternity, the weak one strong, the sinner a saint, and the Saviour all in all.

Exeter. G. C. Williamson.

CITY OF LONDON BIBLE CLASS UNION has arranged a special mission, January 7 to 11, at the Y.M.C.A., 186, Aldersgate-street, at 6.30 p.m. each evening. Several brethren from Oxford and Cambridge Universities will speak, and the meetings will be under the guidance of Mr. A. C. Furse. Prayer is desired for this special effort to reach the unconverted in wholesale City warehouses.

A HEAVENLY ARITHMETICIAN.

They were husband and wife, and had left their holiday till late in the year, because the summer had been so wet, and they had been told the autumn would make up for it by being dry and sunny.

But they had passed two weeks already in the humble cottage whither they had betaken themselves with their little purses and large hopes, and as yet they could only say—

The rain it raineth every day.

They had caught colds, and lightened their purses, and seen little beyond the narrow window of the stuffy little room in which they shivered and grumbled, and from which they watched the movements of the old cottager opposite. They could hear her cracked voice trying to sing the songs of Zion, her favourite being—

O happy day that fixed my choice
On Thee, my Saviour and my God!
Well may this thankful heart rejoice,
And tell thy wonders all abroad!

She had one lanky sunflower and a honeysuckle in the tiny plot of ground outside her cottage, and these received unremitting care and attention. She appeared to talk to them, especially to the sunflower, and was once overheard saying—

"You poor thing, you're just like some folks—do all one can, it makes no difference to them, they're just as miserable as ever. You did ought to hold up your heavy head when the sun's waiting to kiss ye!"

Another time she was tying up the honeysuckle—

"Ah, you bonny creature! A mask of bloom *you've* been all the summer, and here you are—I declare if you a'n't just loaded o' buds again, you blessed thing! Why, seems you can't do enough to show your gratitude to 'Mighty God for making you a tender flower as can't stand alone. You're bursting o' love, *you* are!"

At six in the morning the two opposite could see the old body brewing her tea; then the bent head and the quavering voice, "Praise God from whom all blessings flow," told of grace; and at the close of the frugal meal they heard her singing her inharmonious praises again.

"I wish that old Judy would shut her door, or else sing in time and tune," growled the husband.

"She cannot do either, dear; she must see all that's going on, and she must tell God how thankful she is. It would be a bit of a change to go over and chat with her; she would introduce a fresh element into these dull days. I'll run over and see her," replied his wife.

"Good morning to you! How happy you look, and I'm sure you are. My husband declares you are counting!"

"Yes, dear, he's quite right—a little bit of heaven's arithmetic—just counting my mercies, that's all," was the cheerful response of the heavenly arithmetician.

The face of the caller fell—she was hardly prepared for this. "I cannot see what you have to count, then," she said, "We grumble all day, and we have each other; we are on a holiday, and we are pretty well served where we stay, and though we are not rich, we are hardly poor. You live alone, you have to bear this dreadful weather, as we do; and you have but few years to live, while you can never hope to be any richer than you are."

"Ay, dear child, where shall I begin to answer you—such a long list as you've made out?—but mine is longer. I'm seventy-nine, think o' that, dear, and every morning, and all day, and evening and night, the angel of his presence comes down from the Father o' lights, laden with blessings and messages to tell me of my best Friend! Every breath I draw is a mercy, and now I've ever so many more to add—I must go on counting—for you've come over to tell me of yours, dear child."

"Indeed, I did nothing of the sort. I came over just to have a chat with you, to help pass the dull day."

"The first thing you did, honey, was to begin counting your mercies. You said you grumbled all day, and then you began telling me how much better off you were than I. You said you had each other, while I'm alone; you said you were having a holiday, I have not had one all my life; you said you were well-served, I've always done things for myself. You said you were not poor, I'm very poor, as the world puts it. I've just two shillings a week; the loan of this cottage, and them two purty flowers, there; but——."

"Stop!" cried the lady, "you make me ashamed. I am sure God sent me over to you, that I might learn from you how very much I have to be thankful for. And yet you are not poor at all; you are really rich, for you look on the bright side of life, and you make God your friend."

"Ah, my dear," replied the cottager, "I'm no scholar, but our parson says I'm the best at figures in all his parish. I'm overwhelmed with mercies, and go on counting them—there's no time left for counting anything else, for I'm never done."

"But I thought," was the reply, "that you had lost your husband and children; that you suffer great pain; and that you are quite alone in the world. Do you count these as mercies?"

"Surely, they are nothing less," was the reply of the old saint, "I praise God for having given me a good husband for forty years; for sending me children who never caused me sorrow; for leaving me here still to thank Him for daily blessings and life spared. Eh, my dear, dear lady, when you talk of loss and poverty, you begin at the wrong end. Parson says they are comparative terms; so they are. It all depends on what God is to you."

Her listener ran across to her husband:

"Dear," she said, "that old Judy is a saint. We shall have a happy, happy holiday after all. She is busy counting her mercies, and I can't see she has any. Let us begin counting ours."

"Just see how the sun is coming into the room. Shan't us go for a walk? as they say about here."

They ran out like children, and they came back tired and happy, thanking God for his mercies; above all for his love, for each other, for life, for health, for friends, for a holiday, and actually for fine weather! For the weather-prophets were right for once, and the two finished their holiday with glorious days of sunshine, and with joyful, rested hearts.

"We've had our innings, Polly," said her husband; "I never spent such a jolly, natural, simple time in all my life. We have to thank Judy, I believe."

They went to wish her good-bye—they were great friends by this time, and said, "How silly we were to think that wet weather, or a small purse, or any of these things, had anything to do with our happiness! They are quite outside it—a contented, thankful spirit, 'a heart at leisure from itself,' and a habit of taking God with us into everything, can brighten the dullest lives."

"Go on counting your mercies," said Judy. "Don't go near the thorns and the ditches—keep among the flowers in the green pastures, and watch the sunshine on the still waters. There are mercies all round you—in the shower as well as the sunshine; in your losses as well as your gains; in absence as well as presence. Don't grumble, dears; just go on counting your mercies, and you won't have no time left to complain of affliction. God bless ye both!"

And He did. They were very happy after they had truly learned the lesson set them by their old friend, whom they still call "the heavenly arithmetician."

M. B. Gelds.

NEW ZEALAND.—Writing from Wanganui, Mr. Gordon Forlong says: "The Christians here are building a large, new, and particularly good hall for missions and undenominational preaching. It has sheds for conveyances and horses—a most desirable thing in small towns, as people coming in from the country to attend services do not know what to do with their horses and traps. God's work is prospering here at present."

COPENHAGEN.—Mr. William Wright, of 5, Nojsomhedsvej, Copenhagen, writes:—"I continue my visitation work and meetings in the open air; during the winter months I address gatherings on the staircases of the houses and in the rooms of the poor, as well as in churches and mission-houses. Through the work of the midnight mission for men we have secured the closing of eight houses of evil repute, and the majority of the Government has determined that the whole of them shall be closed by law."

INVALIDS' HOME, DAVOS.—In our last issue we gave particulars of the Invalids' Home, which has for some years been kept by Mrs. Lord. The information was supplied by a friend who knows the wholesome Christian influence of the Home; and we inserted the paragraph in the hope of facilitating its continuance, should Mrs. Lord decide to retire from its management. That lady, however, requests us to say that her authority was not given for such announcement. While it remains a fact that owing to ill-health she will have to withdraw from the work, her plans are as yet quite undecided.

STUDENTS IN CHEN-TU.

The object was the distribution of Christian literature. Mr. Murray, of the Scottish Bible Society, acted as general. On Friday evening, September 14, twelve thousand sets of books were deposited at the entrance of the examination halls with four or five women runners or police standing guard. As the night service consisted principally in guarding the books the bachelors were duly installed, with orders to all others to be on hand early next morning. At six o'clock on Saturday morning seven missionaries and a large force of native helpers surrounded Mr. Murray ready for the word of command. Two books were arranged for each student, a Gospel and a booklet.

The outlook on all sides was exciting. Several thousands, principally coolies and friends of the students, had already gathered in the outer court. Beyond a pardonable curiosity the best of feeling prevailed. There was no shouting, pushing or disrespect of any kind shown, either by official clerks or people. This is worthy of mention, as it signifies the absence of hatred of foreigners by the Sy-Chuanese. The first hour was quiet. Suddenly there was a creaking of rusty hinges, followed by the cry, "The gates are opening." The quiet scene changes to one of confusion. A general rush is made for the point of exit. Above the din comes the command, "Boys, arm yourselves with books and away."

While we were waiting outside a different scene was going on within the halls. Students who had finished their essays were quickly packing their clothes, quilts, and, alas! too many their opium pipes, into a basket. Three days and two nights they had been cooped up in a brick stall about three by five feet. There was not space to lie down without curling up the extremities. One by one they leave their prison, and join their companions in the inner court, waiting for the opening of the doors. They also hear the welcome sound of creaking rusty hinges, and every man grabs his basket. The doors scarcely open before the 10,000 coolies without make a rush to relieve the students of their burdens.

A thousand or two coolies having squeezed through, the tide turns and out they come, coolie and student, an almost indistinguishable mass. To every student a set of books was the command. But who are students and who coolies? At first a good many coolies got books and the student went unobserved. The surprise was very great. Are these the students we have heard so much about? Yes; rough, ragged, and dishevelled as they appear, every man of them holds a B.A. degree.

A little experience enabled us to spy the proper man. Nearly every basket had a string attached. The man who carried the basket was the coolie, and the man who held the string was the student. This string prevented the coolie running away. A basket without a string indicated that the student was too poor to hire a coolie. From seven o'clock to twelve they poured forth with few interruptions, and long before the 17,000 students had passed out, the books were all gone.

It is usually considered that most of the opposition to Christianity in China has its origin among the literati. We watched carefully the expression of each face as we handed over our books, to find whether pleasure or displeasure predominated to test the state of feeling in Sy-Chuan. The writer observed one man refuse the books with hatred and scorn; five or six, when they saw the titles, flung them back rather savagely; fifteen or twenty said, "Do not want"; but, with these few exceptions, the students received the books most graciously.

Every nook in the province was, no doubt, represented. Seventeen thousand students holding B.A. degrees were assembled in these halls to write an essay, in expectation of receiving an M.A. degree. Say 10,000 of these received a set of books. Into 10,000 homes will go a portion of the "Bread of Life." These homes are homes of influence. A son with a B.A. and privileged to write for an M.A. greatly honours not only his own family, but the town or city where he lives.

Books received at such an important time and under such exciting circumstances will doubtless be read. They will be passed around among the friends and neighbours. The story of the Cross will be heard for the first time. The seed will be sown; and who dare limit the number that shall in their own unenlightened way enter into the Kingdom of God?

Geo. E. Hartwell.

BEGINNING THE YEAR WITH GOD.

PRAISE AND PRAYER AT ST. MARTIN'S HALL.

As intimated in these columns for several weeks past, three meetings for praise, prayer, confession, and intercession were held on New Year's Day at St. Martin's Town Hall, Charing Cross. Those who were present felt it to be indeed a happy privilege thus to surround the mercy seat and definitely to begin the year with God.

At the eleven o'clock meeting the body of the large hall was well filled. Mr. J. E. Mathieson was president, but the proceedings were of a very free and informal character. The spirit of prayer was given in large measure; a number of brethren and sisters in the body of the meeting took part, as well as those on the platform. After a brief interval of silent petition, the chairman led in earnest, audible prayer for a blessing on the engagements of the day. Having read and briefly commented on Psalm lxxxv., Mr. Mathieson said the chief object of the gatherings was to look upward to God, and then to look forward, expecting that He will come and revive his Church throughout this New Year. That revival must begin in the hearts of his people; then all other hindrances will be removed. God has given us, in the promises of his Word, many strong reasons why we should look to Him, and expect such a time of refreshing from his presence.

Prayer was made by two brethren on the platform, mingled with deep confession for past shortcomings, and desire for a more thorough consecration of heart and life.

The following letter, addressed to the chairman of the meeting, was read by Rev. F. B. Meyer:—

My dear Sir,—Although my name is inserted as one of the conveners, the state of my health denies me the privilege of being present at any of the precious meetings for praise and prayer on New Year's Day in St. Martin's Hall. Most heartily am I with you in spirit. May London be so blessed that it may not become a curse to the world, but a blessing to the whole earth.

In *The Illustrated Missionary News* for December, it is stated (page 190):—"It is not perhaps generally known that, counting clergy and ministers of all denominations, Bible women, catechists, etc., there are as many missionaries working among the four millions of London as there are among the 800 millions of heathen and 200 millions of Mohammedans abroad. Therefore, if the bitter cry of outcast London is loud and stirring, the bitter cry of outcast heathendom is 250 times as loud and 250 times as piercing."

God has set London, as it were, on a most conspicuous mountain, manifestly to shine before her own people, and to the ends of the earth. Alas! London vice is unblushingly rampant amongst her own people, and must be shocking to thousands of foreigners visiting her haunts. It has been my high privilege to know for years some of London's blessed slum workers, and I believe they will yet hear the Lord of the harvest saying, "Well done; enter thou into the joy of thy Lord." May God bless them now and greatly add to their numbers. May we all be enabled to ask great things for London and great things for the whole world, and may many absent ones of us be praying with you in spirit, though far away.

Very sincerely yours,
Reginald Radcliffe.

Waterloo, Liverpool, December.

Mr. Meyer said that a cordial letter had also come from Mr. Martin Hope Sutton, of Reading, who was unable to be present, but was represented by his son and grandson. Mr. Arnold, of the Evangelical Alliance (who was on the platform), had sent a special request that prayer should be made on behalf of the suffering Stundists in Russia. Mr. Meyer then briefly exhorted the meeting with a view to the guidance of its proceedings into profitable channels. We want to cease from man, he said, and hear the voice of God. We must get above all thoughts of party or sect, and be in the mount with the Master as one undivided flock of God. Let us even forget ourselves in our intense desire that God should bless his whole Church. Let there be the free utterance of petition by sisters or brethren as the Holy Ghost shall direct. Three things may well be remembered in our petitions. First, the crying need for greater unction in the pulpit. There is much clever preaching, but all through the ministry there is a lack of heavenly unction. Second, we desire an outpouring of the spirit of prayer among all Christians. Our Church prayer meetings are poorly attended, and we need to feel more our entire dependence on God. Thirdly, we desire to see more of the working of God in the conviction of sin. Religiousness is one thing; true regeneration work is another.

Thus exhorted by Mr. Meyer, the meeting betook itself to prayer. The first voice to break the silence was that of a Salvation sister, and she was followed in rapid succession by other friends. After a time, Mr. Meyer suggested that some should quote definite promises which could be pleaded with God in subsequent petitions. A number of passages were cited from different parts of the meeting, most of them containing some gracious promise of blessing conditioned on the obedience of the believer. Another wave of earnest intercession flowed through the assembly, sometimes several essaying to pray at one time. Now it was a strong masculine voice that led the soul yearnings of the company; anon it was the tender, pathetic pleading tones of a sister.

By and by, Mr. Meyer called for a brief space of silent waiting on God, so that all known hindrances in the hearts of those present might be definitely cast out, and a fresh baptism of the Spirit claimed for prayer and service. Then we were exhorted to cease praying about ourselves and besiege the throne of grace for blessing on London and on the world at large. The remainder of the prayers, which were many and importunate, were framed on this suggestion, and when the hour of One was close at hand the proceedings closed with the singing of the Doxology.

AFTERNOON MEETING.

The meeting resumed at 3 o'clock, under the presidency of Mr. R. C. Morgan, with a full attendance. In some brief opening observations, the Chairman said that a telegram had come from Whitehaven, intimating that simultaneous meetings were being held there. He said that we want to take the word "God" as a watchword for the New Year. "In the beginning, God." As Abraham said to his questioning son about the sacrifice, "My son, God." That word "God" answers all questions. We need a great revival alike in pulpit and pew. May God reveal Himself to his people in an unmistakeable way during this year.

Some special requests were read and presented in prayer by Rev. F. B. Meyer, whose petitions were very earnest and comprehensive. In throwing the meeting open for prayer, Mr. Morgan said he had been reading in William Law of the means of grace it was to pray for those against whom one had a grudge, or who had a grudge against them. If we were to get such a hold on God (added the chairman) as to begin praying for those we do not like or who do not like us, there would be a revival in our midst straight away. In the numerous petitions that followed, special mention was made of the bereaved families of sailors lost in the recent gales. Prayer was asked for those in high social station, and for a rich blessing in Christian families, so that the coming generation might more worthily serve the Lord than their fathers. Towards the close of the two hours the Chairman called for briefer and more definite petition, some of the prayers offered having the common tendency towards diffusiveness and embellishment. This request was partially observed, so that during the last minutes of the meeting, the desires of many hearts were revealed, and many aspirations after fuller and more faithful service found utterance. Mr. Meyer finally exhorted all in silence to appropriate for themselves the blessings that had been asked for—the filling of the Spirit for character and work; a present blessing on each church or gathering of believers represented; for the subsidence of controversy and division, and a baptism of love among God's people everywhere; for the empowering of all evangelists, missionaries, and workers during the year; for family blessing; and for the hastening of the Lord's return. A parting song of praise concluded the afternoon.

In our next issue we hope to give notes of the addresses at the evening meeting.

THE CITY OF BOSTON, MASS., recently voted "licence," by a majority of over eleven thousand. Twelve cities in the State have voted "no licence."

A LAGOON MISSION.

Dear Sir,—The Chiriqui Lagoon needs the prayers of all God's people. I question whether this place is as much known as it should be. It is situated in Central America, and is the disputed territory of the U.S. of Columbia. This Lagoon, which could safely harbour all the fleets of the world, is most lovely and most needy. It is studded with islands, Bocas-del-Toro, Old Bank, Careening Cay, Coco Cay, and several others. On these islands and cays, along the coast of the Main and up the numerous rivers and creeks live many hundreds of English and Spanish speaking people, to say nothing of the French and Chinese. I am commissioned by the J.B.M.S. to take charge of the little church in Bocas, and to evangelise far and wide beyond.

For years all our travelling has been done in canoes. This is at all times fatiguing, especially when one has to sit for eight hours on end, cramped up, and exposed to the full glare of a tropical sun, and likewise to the tropical rain.

Around the coast are numerous settlements in which no Gospel work is being done—Fish Creek, Waruma, Chiriqui Grande, Crickamola, and others, at which places many people have settled from various islands of the West Indies. How glad these people are to hear God's "whosoever." At Crickamola a thankful soul came up to me and said: "Here we are living and making a few dimes, but when Sabbath comes we have no one to speak a good word to us." I could have wept over them. We distribute Gospel portions in Spanish and English, and these are eagerly taken and read. The people mostly live without God, and many without the knowledge of Him. Some hundreds are apparently trying to hide from God and good men aback of the dense mangroves which everywhere skirt the shores. These must be sought out. Concubinage is most common. We take the Word of God to them, which teaches the better way.

In order to be enabled to do more and more efficient work we much need a more commodious and safer mode of travelling than by canoe. God's honoured servant, Rev. J. H. Sobey, who was formerly in charge of this work, often felt the same. We must have a steam launch. One can be got, costing sixty pounds only, which would amply meet our present requirements. Will the Lord's people help us to raise this amount? Bibles, Gospel portions, and tracts would be most welcome. These can be sent direct to me at Bocas-del-Toro, U.S. Columbia. For further information about this work, I would refer the reader to Dr. H. Guinness, Bow, England, or to Rev. E. J. Hewitt, Secretary J.B.M. Society, Jamaica, W.I.—Yours sincerely,

A. W. Meredith.

MISSIONARY PRAYER MEETING.

On New Year's morning the library of the Mission House, Furnival-street, W.C., was crowded by friends representing missions in many lands and of various societies. Among those who led in prayer and praise were Revs. D. Jones, of Patna (B.M.S.), W. Major Paull (Bible Society), B. La Trobe (Moravian), and Edward Jones (L.M.S.), Mr. Hugh M. Mathieson (Presbyterian), and Mr. A. H. Baynes (B.M.S.).

Rev. D. J. East, for many years principal of the Training Institution, Calabar, presided, and delivered an address, in the course of which he spoke of the present time as critical in the history of missions. All societies seem to have reached a momentous crisis, involving anxiety and serious thought. Committees, Boards, and Councils are compelled to ask—shall we go backward or forward? Why is this? Probably it is that the members of the various churches may learn to put missions in their true place. They are not merely charitable institutions, to be supported or not as men choose. Gifts to missions are not eleemosynary bounties, but sacred gifts laid on God's altar.

Proceeding, the speaker showed how the Jamaica churches give nobly to missions. He was inclined to look on missionary enthusiasm and liberality as a kind of barometer of the spiritual life, whether in churches or in individuals. The world, he said, is open to receive the Gospel; men are pressing forward to offer for the service; the warfare between light and darkness becomes more close and fierce; shall the missionary enterprise go back for lack of funds? Retreat is death. We have no choice but to win or perish, for the relinquishment of the work would be the blight of Christendom.

NOTES ON DAILY READINGS.

SUNDAY, JANUARY 6.—LUKE XIX.

Zacchæus (1-10).—For long better things had been working in his heart. John the Baptist may have first started the shuttles that wove the outward reformation of which he speaks, but for some time his servants had been hastening to the houses of those whom formerly he had injured, to make reparation. But he required more, he needed salvation, such as only Jesus could give. How eager he was for Christ, allowing no crowd to intercept. The one man who most needed the Saviour in Jericho was discovered by Him and saved. The Lord is quick to discover the souls that need Him, and He does not hesitate to come to their homes.

The Parable of the Pounds (11-27).—Jesus has gone to receive the kingdom of the world from his Father's hands. We are his servants, called to administer his property until He come again. The equal distribution of a pound to each must indicate some common bestowment, such as time, or life, or the grace of God. Each is called to lay out his share to the best advantage. Are we doing this! There is an evident distinction between the faithless servant and the enemies of the king; he deprives the one of his trusteeship, whilst the others are slain.

The Triumphal Entry (28-48).—This is the master motive, that the Lord has need. This being so, we can hold nothing back from Him, whether child, or money, or our own life. Ah! what bliss it is to be needed and used by the Master. Through the ages this lowly and glad procession of rejoicing disciples has been passing through the world. Their song is an echo of the song of angels over the plains of Bethlehem. (41) What a contrast. Songs and tears. The disciples' joy in Christ, his sorrow over those who know Him not. The time of our visitation may come velvet-footed, stealing on us as the spring-tide, or like the advent of Jesus to the world that did not recognise Him in his lowly guise. (46) The heart is God's true temple, let us keep it sacred to Him. Ask Him to keep it sacred for Himself.

MONDAY, JANUARY 7.—LUKE XX.

The Vineyard Keepers (1-18).—They are first described in their attack on Christ, and then sketched in his parable, which was suggested by their attack. Men do not need the external proof of a Divine commission; the heaven-sent messenger bears it in the aspect of his face, the accent of his voice. It was so with John the Baptist. There was no need for the Baptist to argue for his claims. They were presented, and as the people streamed into the Jordan valley, they were acknowledged. His verdict as to God, and sin, and duty, was accepted as decisive. It was the same with Christ. The masses of people that followed Him and hung upon his words had no doubt that He was the Heir of the vineyard. The principal men professed to doubt it, because they were reluctant to surrender their claims to name and place and the other produce of the vineyard itself. (9) The whole point of this parable lies in the 14th verse. There was no doubt that the son was the heir; the main contention was to appropriate the vineyard as their own. (10) These servants represent the prophets of the Old Testament. (16) This destruction came when Jerusalem fell. "The others" probably refers to the Church, in which Gentiles are so largely represented. (18) You must either be broken in penitence or crushed in judgment.

Cæsar's or God's (19-26).—The image of God has been stamped on us in creation, and renewed in regeneration. We are his; let us render ourselves wholly to Him. We should so live that there be no doubt as to whose we are. (26) If He answered so wisely for Himself, He will teach us also what to say in hours of perplexity.

Christ's Answer to the Sadducees (27-47).—Those whom we call the dead are the living. Death is but a passage, a step. We live up to it, through it, and on the other side of it. There is not even a moment's cessation of life. Whether here or hereafter, we live unto Him. (46) Those who make gain of religion are not to be trusted. There have always been hypocrites, and will be, but it is the height of folly to reject good money because there are bad coins in circulation.

TUESDAY, JANUARY 8.—LUKE XXI.

Fate of the Temple (1-9).—The gifts of sincere devotion will outlast the most massive structures. The gift of the widow outweighed those of wealth, because God estimates the value of our gifts by what is left behind, and she had nothing left. It is great faith which dares to give its living to God. (8) When we ask speculative questions, the Master bids us take heed to ourselves. (9) His advent is ushered in by wars and tumults, not by a millennium of peace.

The Shaking of Earth and Heaven (10-28).—Creation groaneth and travaileth in pain. Earthquakes, famines, and pestilences show how greatly the material universe has been affected and disintegrated by sin. The devil will not surrender his kingdom, any more than the bodies of men, without rending it first. (12) The testimony which the saints have given from prison and dock has reached the great ones of the earth, and reverberated through palaces and courts. (14) What calm should fill our hearts when we are anticipating contumely and gainsaying. (20) These words were true of the Jerusalem of that time, but they have further reference to the close of the age. (24) The times of the Gentiles are now passing over. They were those described by Nebuchadnezzar's image, and will close when the stone without hands has fallen upon the feet of clay and iron. (25) The restlessness of human politics and kingdoms is well described as the roaring of the sea. The ceaseless fret of the ocean is a true type of the turbulence of human life, but through the storm the Redeemer draws nigh to the tempest-tossed boat, whispering "Peace."

The Parable of the Fig-tree (29-38).—The summer of the world is coming in the setting up of the Kingdom of God. Then the flowers of human life will blow, the fruits of character mature, and the storms will be over. (32) In their limited significance the Lord's words were fulfilled within forty years from that moment, but this was only the miniature of things that are yet to be revealed. (34) Note that cares are as dangerous as surfeiting. (37) Probably He slept with his disciples in the open air, for He had nowhere to lay his head, though it is not impossible that He was welcomed to the home of Bethany; but the number of his disciples, and his desire to be with them, may have made that dear resort impossible.

WEDNESDAY, JANUARY 9.—LUKE XXII.

The Supper (1-23).—The plottings of open foes are less to be feared than the treachery of a false friend. How calmly our Lord went to his death, carefully observing each part of the ceremonial law, and by obedience preparing and nourishing his soul. (10) Be on the outlook for symptoms of God's will. (11) Let each provide a guest-chamber for the Lord. That which is prepared as the vestibule of death shall presently be shaken with the advent of the Spirit of life. (15) He desired the expression of human love, but above all to feed on his Father's strength through the emblems of the Passover. (18) Jesus bound Himself with the vow of the Nazarite, which is yet unfulfilled, because the kingdom of God is not yet fully come. He will not fail nor be discouraged.

The Disciples (24-38).—How unseemly to wrangle thus within the circle of the cross. Yet do we always go to the Supper with pure and loving hearts? To serve is Christlike, it is through service that we reign. What a glimpse this is into the prayer-hours of our Lord, that He prayed for his own by name. Temptation rids us of our chaff, but not one grain can be lost. We shall turn again, and out of our failures shall learn the secret of strength both for ourselves and others. (35) Our Lord in these metaphorical words suggests the troublous and difficult times which were at hand; and at the same time recalls the instructions which He gave when He first sent out the twelve. We are now called to very different ministry, that which lay on the other side of the Cross.

Gethsemane and the Arrest (39-62).—It was Christ's custom to pray. He knew what was about to befall. It was the will of his Father that He should redeem man, and in this He was agreed, for this He had come into the world. The only question was, if there were a less difficult path, by which to arrive at the same goal. If there were none, He was prepared to drain the cup to its dregs. What a lesson this is in prayer! The answer did not come in the removal of the cup, but in the impartation of additional strength. (51) Christ asked that his hand should be freed for a moment that He might stretch it forth to save. (55) We must avoid the outer circles of temptation if we would escape its eddies.

The Mockery (63 71).—Christ embodied his own teaching in his perfect passivity. So long as remonstrance might avert the wrong, He strove to turn them from their evil way, but when in spite of all they had virtually condemned Him, He held his peace, except to indicate his dignity and deity.

THURSDAY, JANUARY 10.—LUKE XXIII.

Pilate and Herod (1-12).—The true Passover Lamb was well searched to see if there were spot or blemish, or any such thing, and unanimously declared to be without fault. Pilate's practised eye could detect nothing worthy of death. In his heart, he knew Christ was guiltless, but he feared the Jewish hate. (8) Herod's moral nature had been extinguished by long courses of immorality and cruelty. He treated the incident with flippant levity. The gorgeous raiment was an imitation of the royal apparel of the Jewish kings, and may have suggested the true words, afterwards affixed to the cross, "This is the King of the Jews."

Barabbas (13-25).—The world will not have Christ; it prefers the murderer. The heroes of the world are those from whose hands it has suffered most wrong. Pilate was swept down by the torrent of vehemence. Had he been strong at the outset, he would never have had so stern a fight, or been so ignominiously and disastrously defeated.

The Daughters of Jerusalem (26-31).—Ever more thoughtful for others than for Himself, the Lord forgot for a short space His griefs that He might address words of warning and entreaty to these women. He was the young green tree in the forest glade, consumed in the awful heat of Divine justice, they were the dry wood which would soon crackle in the fall of their city.

The Dying Thief (32-49).—From his cross, Jesus pleads as priest. The intercession for men, begun there, has continued through the ages. Each time men have sinned against Him or his, there has gone up, "Father, forgive." This dying thief had perhaps heard Christ speak to the crowds in Galilee, and the blessed words came back to him. His faith was dimmed by much ignorance, but it touched Christ. Dost thou only ask to be remembered at some future date? "Thou shall be with Me to-day in Paradise." Paradise is the third heaven (2 Cor. xii. 1-4). (44) Nature was affected by the sin of the first Adam, and by the redemption of the second. (45) The work of Judaism was complete. Through the rent veil our souls draw near to God.

Joseph (50-56).—The precious body is well cared for—emblem of the care of the Body, the Church, which is of inestimable value in the sight of God.

FRIDAY, JANUARY 11.—LUKE XXIV.

Not Here (1-12).—How many seek the living Christ amid the wrappings of ceremony and creed! He is not there. He has gone forth, and we must follow Him where the Easter morn is breaking. Let us set our affections on things above, where He is. Words which He spake came back again to memory. How much that we hear and read lies in our heart's soil unfruitful, waiting the summons of some great experience to give it life.

Slow of Heart to Believe (13-43).—This exquisite idyll of the Resurrection is too lifelike and natural to have been invented. The sorrowful walk, the reasonings, the wonder that any could have been in Jerusalem and not have known, the lingering hope, the despair that the third day was waning, the clue of the morning wonder which had not been followed up, the burning heart, the invitation to the evening meal, the revelation of the Lord, the haste to bear the tidings to the twelve—each of these touches is full of beauty and pathos, and we stand in the chamber of the little inn beside them. We, too, recognise the risen Lord. (36) When we speak of Jesus, He is near. (38) He condescends to our weakness, and suits Himself to our need, and goes out of his way to satisfy our incredulous hearts.

Parted from Them (44 53).—The Word of God is the best guide unto the knowledge of Jesus. Let us ask for the opened heart that we may understand the Scriptures. Those who have learned must teach. But to say what we know is not enough, unless it be in the power of the Holy Ghost. (50) Those hands have never been withdrawn; still from heaven itself they rain down blessings on upturned hearts. Oh, for grace to bless God, when we take his gifts back to Himself!

SATURDAY, JANUARY 12.—JOHN I.

The Word (1-18).—Christ is the speech of God. He preceded all things, and is therefore

eternal: He made all, and is therefore divine. Life, Light, Love, are with Him. To be outside Him is to miss them all. To be in Him is to possess them, though all earthly streams be dry. (10) Before we can know who or what Christ is, we must receive the new nature through which alone the spiritual faculties of sight and hearing come to us. But directly we believe, we receive Him and the right of calling ourselves his. (14) Jesus is full of grace and truth, let us receive out of his fulness continually the replenishment of our need.

The Messenger (19-42).—That John was greatest of woman-born is proved by his profound humility. He was only a voice crying in the wilderness, and was not worthy to unloose the shoe-latchets of the Lord. (33) The blessed dove at last found his rest in the meek and holy nature of Jesus. We all need that He should not only descend, but abide. (36) Spirit-taught John designated Jesus as God's Lamb. The sacrifice of Christ is the heart of his work. To declare that, is to touch the secret of his advent to our world. He came not to live, to teach, to do works of philanthropy; but to die. (40) John was to decrease. The disciples whom he had won were destined to pass over to the Lord. To hear the Bridegroom's voice was his reward.

The Disciples (43-51).—The kingdom spreads from life to life, and from heart to heart. The cries, "We have found," and "Come and see," are always full of fascination to hearts and minds weary in the quest of the Secret of Life, and the Chief Good. But such are always destined to behold the shining ladder reaching up into heaven. Greater and yet greater things are ever breaking into vision.

INTERNATIONAL S. S. LESSONS.

SUNDAY, JANUARY 13.

FEEDING THE FIVE THOUSAND.—Mark vi. 30-44.

GOLDEN TEXT, Luke i. 53.

THE "desert place" in which this miracle was performed was near Bethsaida (Luke ix. 10). There appear to have been two Bethsaidas, both at the north of the Sea of Galilee, but one on the west of Jordan and the other on the east. Close by the eastern Bethsaida is the plain of Butaiha, uncultivated and solitary. Here this event occurred.

Several things led to our Lord being here. (1) The need of his apostles (30, 31). Their missionary tour had been full of incident, and they wisely told Jesus everything. Every teacher must meet his Lord and tell Him the same. If this fact were kept in view, would not our work be better done? But more retirement was needed than could be obtained where the people thronged Him. He therefore withdrew them for rest and intercourse with Himself. No servant of God can do without such seasons. Withdraw from the multitude in order to minister successfully to them. (2) The news of John's death just brought to Him (Matt. xiv. 12), and of the explanation Herod gave of the miracles of Jesus (Mark vi. 14-16) rendered it wise to depart out of Herod's dominions. His unwavering confidence in the Father's care of Him did not make Him less prudent.

But even here the multitude followed him (33). Their course took them round the head of the lake, and across one of the fords of Jordan. They were actuated by different motives. Some came on account of his miracles (John vi. 2); others may have been on their way to Jerusalem to keep the Passover, which was nigh at hand (John vi. 4); while not a few simply followed the crowd. If popularity were the only thing Jesus required He had it now. But the mixed motives of the people did not prevent Jesus regarding them with "compassion," and seeking to instruct them (34). He regards the people still in the same way. Let us seek to share his compassion.

Then follows this miracle, which is the only one related by all four evangelists. It teaches that our Lord cares for the bodily needs of men, and reminds us that all our supplies are from Him. The miracle of multiplying the loaves is not greater than that process of nature by which the seed sown produces the abundant harvest. The commonest things are miracles to those whose eyes are opened to see them. Let this lesson be enforced. Temporal blessings yield the greatest delight to those who receive them with grateful hearts from God.

But the miracle is a parable also. The need of men, the supply, and the co-operation of the disciples in the work of distribution—all these are true to-day. To overlook this would be to lose the most important lesson of the story.

The disciples of Jesus are still surrounded by *a needy multitude*. They want bread (36). It is an imperious want that *must* be satisfied. Other things they may have if they can get them; but their very life requires this. You know the bread which the soul of man needs? (John vi. 26, 33, 35.) The "desert place" truly describes this world, which yields no supplies for the deepest needs of men. Have *we* experienced this hunger? And do we recognise, as Jesus did, that multitudes experience it still?

There are two ways of dealing with this pressing need. One is that of the disciples (36). But to send them away is not to satisfy them. Is it not the aim of some Christian men to get away from the centres of population, that the deep need of the people may not be seen? It is strange that many should be so ready to send others into the midst of the distress and moral corruptions of the heathen world, and yet are eager to take themselves into pleasant suburban districts, where poverty and vice are practically unknown. The Lord's method is different (37, 38). It was a strange command in view of their very slender resources. The extent of their store was not enough for themselves. How could they, with so little, feed so many? Yet the command is to be obeyed, not to be questioned. What a blessing it would be if we could learn that the command of Jesus makes the impossible thing possible. The effort to obey would find Him sufficient to meet our need. Should we not learn that the slenderest resources are no excuse for doing nothing. If Christ is with us He can take the weak things and the things that are despised, and even the things that are not, and with these can achieve wonders.

The preparations for the feast are suggestive (39, 40). Order is heaven's first law. The whole five thousand were arranged in ranks, so that the slope of the hill looked like a terraced garden. By such an arrangement it was easy for the disciples to reach all. If the people saw what a little store was put into our Lord's hands, then their readiness to be arranged in ranks expressed their faith. From the loaves and fishes they could expect nothing; all their expectation must have been from Him. The giving of thanks (41) was no mere formality to Jesus. Why should it be to us?

It is important to note that, though it was Jesus who performed the miracle, the disciples were needed to distribute the bread (41). They had to be continually taking from Him and handing to the multitude, and so long as there were people to be fed there was plenty in his hands to meet their need. This is our work still—to stand between the perishing multitudes and Jesus, to receive from Him and hand on to them.

Gathering up the fragments (43) reminds us that God's bounty must not lead to wastefulness, and that the disciples, by giving their all to Jesus for the satisfaction of the multitude, had their own store increased (Prov. xi. 24).

For the Young.

MY PRIZES.

THE New Year is a grand time for prizes, and during the past months many boys and girls have been competing for them, not only at school but in connection with magazines for children and young people. I should like to tell you of some prizes that I obtained when I was about the same age as the little friends who are reading this paper.

Many years ago my chief interest in life used to be in connection with rewards for which I was working. As I sit here writing, I can see on my book-shelves several handsome volumes bound in scarlet and gold, in blue and gold, and in dark green, which I received as the result of my efforts. I also keep very carefully in my drawer two bronze medals and some certificates which were awarded to me by the Sunday School Union; so you see I used to work a great deal when I was a girl. As I look at my lovely books I am so glad to have them, and often enjoy reading them; it gives me pleasure to possess the certificates and medals, but there are some other things I gained which are more valuable still. You wonder what they can be, so I will tell you, as they are still to be obtained by all who wish for them. I call them the four P's.

The first P. is *Prayerfulness*. In every competition, whether it be in writing, drawing, or answering questions, in knitting or sewing, all the work must be your own; no mother, or sister, or friend is allowed to assist you. And yet there is One who can, and may, help you. Have you asked Him? I remember one Sunday afternoon I had spent a long long time looking for a certain name in the New Testament. It was getting near the day for sending the answers in, and they were far from ready. I was very tired, and felt tempted to give up in despair, but, before doing so, I thought I would ask the Lord about it. I knelt down, just where I was, and prayed that if it were God's will I should go on with the question, He would show me that one name very soon. Then I rose from my knees, and opened the Bible, and there, right in front of me, the first word my eyes rested on was the one I sought. Oh, how joyfully I resumed my work after that. The beautiful, brass-bound writing desk I received when I had finished the task is not so new after years of use as once it was, but the lesson I learnt grows fresher and sweeter as time goes on and will last me as long as I live.

My second P. is *Perseverance*. No matter how clever you may be, no matter what advantages you may enjoy, you will never succeed in life without this quality. If your endeavours in connection with prize-winning teach you perseverance, it will be of more value to you than all the rewards that ever were offered. Everyone cannot win the prize. Dear boys and girls, do not be discouraged when you fail.

If at first you don't succeed,
Try, try, try again.

I used to say those lines over to myself, when I looked in vain for my name in the list of successful workers. I advise you to do the same, and be quite sure that "patient continuance in well-doing" can never be waste of time.

Precision is the third P. This is one of the first things necessary for success in writing. It is no use having something to tell unless you understand how to express yourself; it will not avail you to know the answer to a question unless you can give that answer in the right words. It is quite as much a fault to write too much as too little, and a great deal of practise is needed to enable you to hit the happy medium; this practise you can get by entering for a competitive examination. When you are going to begin any composition, do not sit down and scribble off the first thing that comes into your mind; think your subject carefully out, and then write your thoughts as briefly and accurately as possible. Keep to the point; by so doing you will save not only yourself, but also those who correct your papers, useless trouble.

P. number four is *Punctuality*. "Time and tide wait for no man," and the postman and Mr. Examiner do not wait for any late competitors. So, dear children, be sure that your stories, answers, needlework, etc., are ready by the date mentioned. "As the twig is bent, the tree will grow"; if you be punctual as a child, you will be the same when you are older. There are many grown-up people who never do anything at the proper time; if they had gone in for competitions when they were children, they would have learned better habits.

Prayerfulness, perseverance, precision, and punctuality—these, then, are my treasures, which are more valuable than all the trophies of my happy, busy childhood; but there is a better prize even than these that I am hoping to win some day, and you may win it, too. What is it? You will see if you look at 1 Corinthians ix. 25.

"Georgie," said Frankie to his little cousin, "father gives me half-a-crown when I'm a good boy. What does your papa give you?"

"Nothing," answered Georgie; "but I don't mind that, for I am going to have a *whole* crown when I get to heaven."

Have you this glorious crown in view, dear young friends? If any of you have not, do not think more about other prizes until you have entered the lists for the great prize, which "the Lord, the righteous Judge, shall give ... unto all them that love his appearing."

NORA C. USHER.

MR. NEWTON JONES recently conducted mission services at the Congregational Sunday-schools, Godalming. The results have been particularly marked among the elder scholars, of whom a goodly number have been brought to definite decision for Christ.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Walthamstow*, Jan. 3; *Winchester* Jan. 6; *Leytonstone*, Jan. 7-8; *Hackney Wick*, Jan. 9 *W. Hampstead*, Jan. 10; *West Ham*, Jan. 11; *Colchester*, Jan 12-21; *Derby*, Jan. 24-27; *Manchester*, Jan. 28; *Staleybridge* Jan. 29; *Liverpool*, Jan. 31; Mr. Arrowsmith, *Bideford*, Jan 5-20; Mr. S. J. Hewlett, *Sheffield*, Jan. 17-25; Mr. J. S Tyler, *Brighton, Worthing, and neighbourhood*, Jan. 3-16; Mr H. Hankinson, *Finsbury Park*, Jan. 15; Mr. H. Falkner *Pertenhall, near Kimbolton*, Jan. 24; *Luton*, Jan. 27-28; *Dunstable*, Jan. 28; *Potton, Beds*, Jan. 29; *Woburn*, Jan. 30 *Finchley*, Jan. 31; Mr. A. G. Dodderidge, *Clifton*, to Jan 12; Mr. Pewtress, *Regent's Park*, Jan. 6-10.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Jan. 12, 1895.—Sun., Jan. 6, Psalm cxix. 81-96; Mon., Jan. 7, cxix. 97-112; Tues., Jan. 8, cxix. 113-128; Wed., Jan. 9, cxix. 129-144; Thurs., Jan. 10, cxix. 145-160; Fri., Jan. 11, cxix. 161-176; Sat., Jan. 12, i. 1-6.

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"AS A TALE THAT IS TOLD."

REV. W. HAY AITKEN AT ST. JAMES'S HALL.

Last Sunday afternoon and evening the services in St. James's Hall, in connection with the West London Mission, were conducted by the eminent Church of England missioner, Rev. W. H. Hay Aitken.

At the afternoon service Mr. Aitken preached with great power from Psalm xc., "We bring our years to an end as it were a tale that is told." This psalm, said the preacher, is ascribed to Moses; whoever the author was, he had studied human life with care and had drawn his conclusions from the study. There are times in the experience of all of us when the words of the text come home to us with special force. We revisit the scenes of our youth; we read over again a bundle of old letters; we meet a friend whom we have not seen for years; we muse in a country churchyard where lie the bodies of some who were dear to us; we watch by the bedside of a dying relative—in all such and similar circumstances we feel how expressive and full of meaning are the words of this Psalmist, "We bring our years to an end as it were a tale that is told."

Certainly the close of the year is such a time as this. The thoughtless, the frivolous, and the pleasure-seeker, may dance the old year out and the new year in, but thoughtful men

WILL FIND BETTER EMPLOYMENT.

If there is any particular period in the whole course of the year that suggests reflection, surely its expiring moments should do so. Memory wanders back and surveys its hopes and disappointments, its good intentions, perhaps its broken vows and frequent falls. We think of its scenes of happiness and mirth, of sorrow and loss. As we look back it seems as if all the feverish interest has gone out of the picture; the tension, the nervous excitement, the enthusiasm, the prolonged sense of sustained interest are all gone. There only remains the cold, calm recollection. We look back to January, and how far away it seems; yet the intervening months have not taken long to live. Those of us in middle life, at any rate, know how rapidly the time seems to slip away, though it may appear a long time when we look back. As we go back upon the past we find that we are really looking at things in the light of history. There is great advantage in this. When we are living our life there is so much that interests us as to make it not surprising that our judgment should be biassed to a certain extent. If we could only see things while in the act of living, as we see these very things when once we have lived them, our lives would be very different. The farther back we go the more distinctly clear our moral discernment becomes. If we could only live the present in the light of the past! If we could gauge our actions, our motives, our thoughts, our imaginations, our intentions by the clear light which seems to permeate the past chapter of our history, how much better fitted we should be to face life's dangers, to rise above its infirmities, and to acquit ourselves as before God and man upon life's battlefield.

We may helpfully meditate for a little while upon the analogy suggested in the text between the living of a life and the telling or hearing of a tale. We may read a tale or a book in two ways. One man may read it simply for the gratification which he may derive from the excitement of the story. Another man, while not insensible to any proper gratification of that kind which he may experience, will keep his eyes open for the higher lessons that the tale may impart. There may be literary merit which claims admiration and suggests instruction; there may be character sketches full of vigour and truth; or the moral lessons may stand out strongly. As he lays down the book, he feels that he has enjoyed the story, but he has also

GOT A GOOD DEAL OUT OF IT.

So it is in life. Are there not multitudes of people who live only for the mere sake of living? The interest and cares of the life; its joys, hopes, and disappointments, engross all their attention, and they look no further. By-and-by, when the end is reached, there comes the mournful sense that all that is worth having is gone. Thank God there are also those who believe that life is not merely a prolonged diversion. It is full of interest to them, but there is something higher than a mere enjoyment of the ordinary interests of living. It is full of interest because it is full of blessing, and presents innumerable opportunities for service. Life is a joy because the man who lives may become what God intended him to be. So he gets both the satisfaction of living, and the deeper satisfaction of attaining to life's purposes.

Another point in common between the reading of a story and the living of a life is found in the haste in which some proceed towards the end. How rapidly the novel reader learns to read. He has trained himself to skim the pages, so that he is proficient in getting over the ground. Thus he curtails the very enjoyment he seeks. It is so with many lives. In the excess of excitement which they throw into their lives many men shorten the life which they desire to enjoy. "A short life and a merry one" seems to be their motto. I have known cases where men have been old at thirty—not old in years, but in the breaking down of all their higher and nobler capacities; in the shattering of their constitutions and in the loss of that buoyancy of spirit that should carry us on to advanced years. Hear the mournful words of Lord Byron, written while he was a comparatively young man:—

> My days are in the yellow leaf;
> The flowers and fruits of love are gone;
> The worm, the canker, and the grief
> Are mine alone.
>
> The fire that in my bosom preys
> Is lone as some volcanic isle;
> No torch is kindled at its blaze—
> A funeral pile!

There is no more ominous word than "fast," which means a great deal more than do many slang words. It means that it is possible to get through life in such a hurry as to curtail that which one would suppose it would be to our interest to lengthen. When the end is reached there is collapse—all is lost. Do we not well to ask if this is the best thing that life can do for us? Is there nothing higher than this feverish haste; nothing better and more manly than this perennial round of frivolous excitement? Remember that he who thus throws his life away, throws away a chance wholly unique. Only once there is given to us the possibility of living out this brief life as God intended that his creature man should live.

Take another point. As we read through a story we never know what is to turn up on the next page. There may be quite a change in the plot—some new incident or unlooked-for circumstance. Do we not all feel like that in life? Even so great a man as Paul had to confess that he knew nothing of the things that were to befal him. Do any of us feel curious this afternoon, and think we would like to have a look beforehand at 1895, and see what is going to be written? Well—I do not know. If an angel from heaven had the power to unfold the scroll of the coming year and to let us have a look at it, I think I should close the book rather than see it. It will come in its own time. If some of us knew our lives beforehand, there would be something very dreary in the living of them. Let us be thankful that a kinder Providence keeps it concealed. But the fact that we know nothing about the next page in our life makes the Christian feel all the more how much he needs the presence of One who can rob life of all its terrors, and how foolish a thing it is to live without such a One to fall back upon. It seems passing strange that this single consideration does not with every man make God a necessity. And when the curtain of life is falling, and the shadows are closing around us, and the only thing that we know is that the thing is unknown, just because it is unknown, we need to reach through the invisible into the world that is unseen, where God stretches out his hand to us that we may grasp that hand of infinite power, and say, "Come what may, it is well with my soul."

All stories lead up towards the end. When it comes then the plot is revealed. There were many things you could not understand while the tale was being told. Why did the author introduce this or that chapter? To you, it seemed rather to confuse the plot, and was very bewildering. As you draw near the end you begin to understand it better, and at the end all is plain. So in the great story of life there may be much in our human experiences that we cannot understand.

THE PLOT IS NOT YET COMPLETE.

One of the special characteristics of our modern life is a certain hot and petulant impatience. Much of the unbelief of the time, I am convinced, is due to this. We are in such a hurry to get everything explained. Why does God allow this? What is the meaning of that mysterious problem? Why should little children shiver in the cold and biting east wind in the streets of London? So men go on, quoting these things as evidence against the general theory of Divine love. There are great problems and great difficulties in life. When our Lord was here He had to say to his impetuous disciple, "What I do thou knowest not now, but thou shalt know hereafter." Life must have its mysteries, or there would be no room for faith to act. We say to our children when they challenge our action, "Wait a bit; by and by you will understand it all." Christian brother, have you been exercised by the spirit of the times? Have you felt the bewildering effect of haste, and of the thousand moral, intellectual, social, and other difficulties that are brought before our minds? Be patient; the story is not ended yet.

> God is his own interpreter,
> And He will make it plain.

Among the many joys of the hereafter I look forward with delightful anticipation to the time when my dear Lord will conduct me through all the mysteries of this strange world, and show me how wise He was in doing that in which we are endeavouring, perhaps, to justify his wisdom. When we see the end we shall break forth in a glad song of holy praise, and dare to say, without fear of being challenged, "Thou hast done all things well."

The end is coming; what is the end to be? Suppose we put it to ourselves this afternoon. There are all sorts of different stories—tragic tales, plenty of them; pleasing tales, dull tales, and instructive tales. As the story of our life closes, and we look back on it, how will it leave us? I have come across many tragic tales in my time—men who started with fair promise and splendid prospects, but one accursed sin trifled with, marred and ruined their whole career. But there are also interesting tales. It seems to me that every Christian life ought to be full of interest. There should be nothing tedious or humdrum in any Christian life. There ought to be a certain modest heroism about everyone who names the name of Christ.

I look upon Heaven as a great library, where the story of human lives will be treasured. Each book now being read by the eye of God, and being written by the pen of the recording angel, will be for all eternity before the eyes of our fellow saints, who shall read of the divine grace and love in what He has done for man, and of the triumphs won by the power of the Holy Ghost. But what about the tragic stories? A friend of mine was reading a French story of the modern realistic school. He had not read a dozen pages when he threw aside the book and cast it into the fire. He said it was the only thing to do with such trash. There are those now telling out the tale of their lives in the ears of God, and the presence of his holy angels, whose life, it may be, will be treated somewhat after that manner. Is it so that the only thing that can be done with the completed lives of some of us is to be thrown into the Gehenna of fire and despair, like "rubbish to the void"? Is your life a tale that angels would refuse to read; that the prurient imagination of devils might be expected to dwell upon; that would make hell glad and heaven mourn? Or shall it be, by the power of God, a life that will find its place in the heavenly library throughout eternity; which men will read and re-read as contributing to the great purpose of all existence—the glorifying of the Creator by the creature, the satisfying of the heart of God by blessing those whom He has made for Himself?

LONDON COUNTY COUNCIL.—It is stated that about twenty-five members of the London County Council are total abstainers.

THE HOME OF REST, Broadway, Worcestershire, is intended for tired ones needing rest and change, specially for ladies of limited income. The Home is carried on in faith and love. Broadway is a charming old village, with delicious bracing air and lovely country walks. It is six miles from Evesham, on the Great Western. Details from Miss Weston, Peth-u-el Lodge, Broadway, Worcestershire.

ANTI-SEMITISM IN GERMANY is still inventive of slanders against the Jews. The "blood accusation" having become altogether discredited, a Hanoverian editor has alleged that the teaching of the Talmud allows Jews to violate their oath when they can thereby bring injury to Gentiles. A criminal prosecution followed this bold statement, in the course of which Professor Noeldeke, of Strasburg, was called as an expert witness. He declared that the Talmud contains no such teaching, and the calumniator was condemned to fourteen days' imprisonment.

RAMABAI, THE WIDOW'S FRIEND.

IT will be interesting to your readers to hear what the Gospel of Christ has done for one of India's widows, and what is now being done by her means for this helpless and degraded class. It has become the fashion nowadays in a certain circle to think that the state of the women in India is not at all so bad as is sometimes represented, and now that "Sati" (or widow-burning) has been abolished, the widows are not at all so hardly treated as well-meaning but one-sided fanatics suppose. If this be so, why so many suicides amongst child-widows? Why should a Hindu be excommunicated by his caste fellows if he dare to marry a widow? Why bodies emaciated and disfigured by starvation and cruel blows? No, no. Let those who speak and write so come out to India and acquaint themselves thoroughly with facts before they presume to express an opinion which only betrays their ignorance.

PANDITA RAMABAI, the one woman in India who dared to stand forth and be the widow's friend and defender, in the face of threats, danger, and misrepresentation, had her first call to this work at a very early age. As a little girl of eight she was playing in the courtyard of her father's house, whilst in the same yard a child-wife was sitting at her spinning-wheel. Presently, having occasion to go into the house, the little wife left her cotton lying beside the wheel. This was too great a temptation to the monkeys, with which the neighbourhood of Muttra abounds, so they leaped into the yard, snatched up the cotton, and disappeared with it. The loss was a mere trifle, simply not worth speaking about, but the mother-in-law, always glad of an excuse to abuse this little wife, who was in reality a slave in the house, refused to believe the story about the monkeys, and not only beat the child cruelly herself, but complained to the husband that he had brought a thriftless and extravagant creature into the family, who would ruin them all. This enraged him to such an extent that he rushed out, dragged his wife into a room, from which for about half an hour Ramabai heard the most piercing and agonising screams proceeding.

Such an impression was produced on her mind and heart by this incident that although over twenty years has elapsed since that time, she yet recalls these screams with a shudder. Day by day and year by year she pondered over the unkindnesses and cruelties she often saw practised on girls and women, sometimes for no fault whatever, and the reasons given amongst the people did not satisfy her, viz., that women are made wicked and deserve all they get, or again that it is their fate.

Ramabai is the daughter of a Marathi priest whose views were far in advance of the age in which he lived. He had determined to teach his wife first of all; but this was so hotly opposed by his friends that he left civilisation and retired to the forest, where he could carry out his views without hindrance. In this forest home Ramabai was born and grew up carefully educated, by her mother chiefly, until she was seven years of age. Until she was sixteen she was allowed to remain unmarried, and to wander about from one sacred place to another with her parents, her education still continuing, so that she came to be looked upon as a prodigy. When her father and mother died, she went along with her brother from place to place delivering lectures and studying the state of the women, but it was not until she was eighteen years of age that she felt it laid on her heart irresistibly to do something to help them.

Her first idea was to go from house to house and persuade the women to have their daughters educated, as she herself had been so raised by this means. Meantime she was carefully searching the Hindu sacred books and found in them no hope for woman. In them women are degraded, their only chance being in worshipping their husbands as gods, and as Ramabai had no husband she wondered how she was to manage. Besides, her heart and reason revolted to see the estimation in which woman is held in those books, so she turned to see what the Brahma Samaj doctrines were. There she found that ideas are taken alike from the Vedas and from the Bible (leaving out the essential part of the Christian doctrine), but that still there was no satisfactory arrangement for women. From this she was led on to study the Bible, but merely from an intellectual standpoint; her heart was not in the least engaged in the matter.

Her marriage at this time to a learned lawyer changed the current of her thoughts, and her fixed life purpose of helping the women of India became more vague and indefinite, but her brief spell of wedded happiness was soon over; within nineteen months she was left a widow, her husband being taken from her suddenly by cholera, and she was left to learn from bitter experience what it is to be a widow in India. Her infant daughter Manu, or more fully Manoràma, by her helplessness claimed a mother's care, and drove from her mind recurring temptations to suicide, and by degrees it dawned upon her that now she was called and consecrated by suffering, not only to help the women but specially to devote her life to the "widows" of India.

Her husband's relations wished her to remain with them, but she knew what that meant, and absolutely refused. Never, she said, never; I will look to God alone, and He will help me. Fortunately her father and brother had educated her well, so that she was able to earn her own living by teaching, lecturing, and writing books. She was led to Poona, where she hoped to open a school for widows, but being penniless she went round lecturing and begging money from friends and her own relations to start the school, but nobody would help. The idea of helping "widows" seemed to them ludicrous if not sinful, and her scheme altogether preposterous.

Then she decided to study medicine, and, being duly qualified, keep a school by her own earnings;



this also was not practicable, as then there were no colleges (medical for women) in India.

It was at this point in her career that in studying the Bible she came upon the story of the "Woman of Samaria" and Christ's treatment of her, and she could not shake off the effect that his conduct upon this occasion had upon her mind, so vastly different from what she had been taught to believe was the right treatment of such women. A second article will show how Ramabai was led to England, and her subsequent career to the present day.

ISA C. GOW.

Mission House, Ajmere, Rajputana, India.

INFLUENCE.—If you influence a child, you thereby influence all whom that child will influence. If you influence a man for a moment you influence him for ever.

ROSS BIBLE CARRIAGES.—Mr. John Coates has issued the thirteenth annual report of this work, in which he describes efforts made by Gospel Tent and Bible Carriage agencies. He says: "We have visited scores of villages in the neighbourhood of Gloucestershire, Worcestershire, Shropshire, and Herefordshire, calling at thousands of houses and cottages, leaving silent messengers at each. During the year we have travelled 1550 miles, and have had the joy and happy privilege, in company with fellow-labourers Colonel Sprate and Captain Weaver, of holding 119 special mission services—not a mission closing without evident tokens of souls being eternally blessed. In many of the places visited the pure Gospel is rarely heard." Communications for Mr. Coates should be addressed "Northleigh," Ross, Herefordshire.

The Evangelist.

"WILL FATHER BE A GOAT?"

IT is related of James Stirling that, speaking once of his early drinking habits, he said:—"Though I was the greatest coward that ever entered the devil's battlefield at the onset, by the time that the third discharge of the drunkard's blunderbuss (glass) was over, I was bold as a lion, wiser than Solomon, stronger than Samson, richer than Crœsus, and more eloquent than Demosthenes.

"But things were sadly changed when next morning dawned on my trembling frame—mute as a mummy, feeble as a child, stupid as a mule, my pockets empty as a cuckoo's nest in March, a coward in my own home, and to my conscience, afraid to look my wife or children in the face, so horror-stricken that when I commenced work among the men I would cry out, 'Oh, if hell be worse than this, what will an eternity of it be? It seemed as if I was to be borne down on the dark tide into hell itself."

James had a praying wife, who constantly wrestled with God for the soul of her drunken husband, and pleaded that he might not die the death of a drunkard in one of his drinking bouts. Her unwavering persevering faith had its reward. She was one night, as was her unbroken wont, reading and praying with her children, when the drunken father reached his home. But the important incident is best told in his own words:—

"I had been all day in the public-house, and at night when I reached home my wife, as usual, was reading a chapter to the children. It was the twenty-fifth chapter of the Gospel by Matthew, and when she concluded a verse with the words, 'He shall set the sheep on his right hand, but the goats on the left,' our youngest boy, of four years old, who was lying with his head in his mother's lap, looked earnestly into her face and asked seriously:

"'Will father be a goat, then, mother?'

"This was too strong to be resisted. The earnest innocent look of the child, the bewilderment of the poor mother, and, above all, the question itself, smote me to the heart's core. I spent a sleepless, miserable night, wishing rather to die than to live such a life. My resolution was taken as it had never been before. Not all the men on earth could tempt me to drink, clear or brown, thick or thin."

After this he went to his pastor, who pointed him to Jesus, and showed him the way of salvation. Then a temperance society was formed in the place, and, the minister heading the list, the third name on the roll was that of James Stirling!

One of his children, who was at the meeting, seeing his father sign, ran all the way home to his mother, crying, "Mother, mother, father has put down his name!"

"Thank God!" cried the devout, but sorely-tried wife, "If he has signed it, he'll keep it. Thank God! he has signed it, and I'll sign it too, and ye must all sign it, for oh, surely the time—the set time to favour us and many poor families—has come!"

It had indeed come to the Stirling home. When the husband returned home that night the family indulged in prayer and praise; and, trying to read the parable of the prodigal, James Stirling found it to be too much for him, and burst into tears. Then, on his knees, he poured out his soul to God, and the gracious spirit of forgiveness was sent to heal his broken heart. He left the mercy-seat, forgiven and healed, and there was once more joy in heaven among the angels of God for that another sinner had repented.

Many tried to draw Stirling from his God and his pledge, and, among other reports, said he had returned to his sinful ways. But prayer was his anchor and God was his guide for thirty years. At the age of eighty-two he fell asleep in Jesus, and had kept his pledge to his dying hour. His minister had asked him when he signed, "Well, James, for how long have you signed?" "For evermore, sir, with God's help." And he kept his vow. G.

THE BISHOP OF LIVERPOOL has promised to take part in the annual meeting of the Sunday Closing Association, which will be held in the Town Hall, Liverpool, on Wednesday, February 13.

MEMORIES OF AN OLD WORKER.*

About the middle of last century two bold laymen were doing a very remarkable work in Scotland. "The Haldanes," as they were called, appeared to attribute their "life" and "fire" to God's Word alone. The elder brother was a well-known "laird" in Scotland, the younger brother a naval officer, I believe. Scotland was lying in a spiritual valley of death; the majority of the preachers even were lovers of ease; and reports appear to agree in the fact that the Scottish "manses" contained more good boon companions than God-sent saints. The Haldanes carried the Lamp of Truth into scores, we may say hundreds, of districts; and as no churches, no halls, could be found they wisely employed such opportunities as naturally presented themselves. The brothers would suddenly be found in a large parish church listening to the sermon; the service being over, they went out quickly, and mounting one of the large gravestones they gave out

THE SAME TEXT

that the minister had preached upon, made no reference to the minister, but preached a stirring, pure Gospel sermon from the same text. All the congregation gathered round them, and frequently sat upon the old gravestones, the minister appearing among them. Whole districts were thus roused. Old Bibles were well read, doctrines discussed, and "Sunday sermons" were the topics that occupied Scotchmen. Let anyone read "The Lives of the Haldanes," written by a member of the family. So great was the commotion, that the "General Assembly" of Scotland took cognizance of it, and admitted that those gentlemen had done a good work in parishes; but they politely requested them not to preach on the same texts as the "ministers" selected, and I think they also requested them not to preach in the churchyards.

THE HALDANES CEASED TO DO SO,

and their spiritual power seemed from that time to go down. God had evidently given to them both a field and congregations, and at the precept of men they withdrew, and little fruit appeared afterwards. Scotland reaped fruit, however, from others; a number of brave young converts preached in the towns and villages, and in 1840 many old independent ministers in Scotland were converts of the Haldanes, and probably some parish ministers. We remember asking an old wealthy merchant in 1850, what marks distinguished the Haldanes from ordinary clergy when preaching. Only one difference; "the ministers preached exactly the same words, and truths; but the Haldanes appeared to us to believe every word they preached, while the ministers appeared to preach only in a professional way, and never disturbed us."

The Free Church Disruption shook Scotland in the year 1843. Upwards of 400 ministers threw up their manses, churches, salaries, and "livings," owing to a question of the "headship" of Christ; a vast procession of ministers left the General Assembly Hall of Edinburgh, and "shook the dust of the Establishment" off their feet. Scotland was roused from one end to the other; indolence and lethargy gave place then to energy and vigour. 400 preachers, with their wives and children, took poor, cheap lodging-rooms not far from the old manses. The hillside became the apostolic temple again. Old, dusty town-halls were swept out, and the martyrs became the heroes of all parishes.

The new parish minister was treated as

A "LOVER OF MAMMON"

frequently, and Scotch courage, which never goes very low at any time, spoke out publicly in favour of the sufferers. It is believed that many ministers who left the "Church" unconverted men, preached to themselves powerfully, and were converted under their own ministry. "Christ our only Head" was the burden of their Gospel song at first; but as they warmed, converted laymen gathered round them, and prayed in faith and zeal. Then thousands of young persons were brought to the truth, and cold, half-dead saints warmed up. The parish churches had few attendants at that time, and many of them would have been closed if the "plate collections" alone had been the source of revenue; but State aid kept them afloat.

As the hearts of the people warmed, and conversions continually appeared, money began to flow in freely. The collections were unprecedented in Scotland. New churches and manses sprang up in every parish. Some rich parishes helped poor parishes: money from quite unexpected sources poured in, and the parish manse often in its shady nook looked like a fossil belonging to a former age; the bright faces of the new converts, and the bright new manses, gave signs of new birth everywhere. Oh that the sunshine had been retained longer! Gradually, some preachers

FELL INTO THE OLD WHEEL-RUTS.

Clerical dignity, which had been lost in the excitement, began to revive. "Beware," said someone to Dr. Chalmers, "that you do not compromise your *ministerial* dignity," and the reply was in words such as these: "Beware you do not *spiritually die* whilst cultivating ministerialism." Preachers are liable to become "presidents" instead of bold apostolic fishermen—plain men with no outward display, but full of fire, and able to throw their nets well. Their adorable Lord was on the shore cooking, ay, cooking, for his weary and hungry brethren; where would the Lord have been if the Apostles had been in castles and palaces, with plenty of men-servants and cooks around them. He would have been out looking after the John Bunyans, who had none to cheer them, and none to help them; and who were imprisoned like poor Bunyan by the actually so-called "apostolic" followers.

A true-hearted English clergyman, who is still alive, I think, told me that in or about 1846 he heard many Free Church ministers in Scotland preach, and the power of the Spirit he felt, and many other strangers must also have felt. Some years later he trod the same ground, and heard the same men; the tide had gone down; "They are getting as low as we are," he said. Many such warnings speak to all our hearts.

THE WORLD'S COMFORTS

seldom rouse saints; Lot was shaken out of Sodom because he would not shake Sodom; Jonah was shaken into the sea because he would not shake Nineveh. Are some of us waiting for such reproofs and troubles? Our prayers perhaps are powerless and formal. When the apostles prayed, they shook even the building they were in.

Poor Jonathan and his armour-bearer had wonderful faith in God, and *no* faith in the power of the Philistines. In their fight for God they required an earthquake in order to alarm God's enemies, and the Lord sent them an earthquake. What can faith do when it takes exactly God's way, and runs upon God's written railroad? Paul and Silas were "fast in the stocks" and could cause no spiritual earthquake outside, but faith was strong, very strong, and they sang praises in their troubles, and God

SENT AN EARTHQUAKE TO CHEER THEM UP.

They sang at midnight, and an earthquake came; where were the chains and bands then? Let us never fear worldly troubles, but let us fear luxury and ease, idleness and palaces, ostentation, great riches and honours; and if we fear them, we will soon extinguish their power. Leaving comfortable manses, at the Disruption, hurt no one and blessed many; but furnishing new and better mansions grieved the Holy Spirit and pleased the flesh. Sloth and indolence walked in.

Gordon Forlong.

*In The Christian of August 2, 1894, I endeavoured to give what appeared to most of us the origin of the London work from 1852 to 1861.

FROM VILLAGE TO TOWN.—Mrs. Skipworth, Ownby Mount, Searby, Lincoln, has conceived a little plan which might well be adopted in many a country village in aid of the poor in our large cities. She writes:—"I have just started a working party in our village for starved East-end poor. All our folk are labourers' wives, so can give little but time to make clothing. I want money and materials, old or new, large or small, to make the most of for this purpose. I have collected some money to start us off, and hope to be able to keep sending up boxes to be given away through Mildmay workers."

AGGRESSIVE WORK.—11.

Whilst busy in the Master's service in a crowded provincial railway station, some time ago, I gave a tract to a well-dressed gentlemanly looking middle-aged man, and asked if he were saved. He looked at me with a sort of smile, and began to turn away sneeringly. I continued speaking as I moved slowly in his direction. He gradually stopped, and asked me a question, which I answered. He again spoke, and I noticed he was beginning to be interested. I therefore breathed more freely, and felt I was getting hold of him. He talked like an educated man, but as a sceptic, who had no respect for either the message or the Messenger. He evidently had a kind of contempt for Christians and Christian work, and expressed surprise that I should anticipate good results from such a childish occupation.

I informed him that I was a merchant—that I had been engaged in this Christian work for a great many years, and consequently my experience was considerable. We talked together for about three-quarters of an hour, until he became quite friendly. I then handed him a Gospel booklet, and we shook hands and separated. A day or two afterwards, we again happened to meet in the same railway station, and resumed the same line of conversation. This time his contempt appeared to be gradually passing into respect, and again we talked for a considerable time, for we were both on holiday, and therefore had plenty of time to spare. A few days passed, and we met once more in the same railway-station, for I had long since found a busy railway-station an excellent place for personally dealing with many people who are hanging about, watching what was going on or waiting the arrival of friends.

Upon this occasion, I gave him Sir Arthur Blackwood's "Shadow and Substance," which I think he promised to read. As we stood conversing together he became increasingly friendly, and would hardly leave me. Although I turned from him now and then to give a tract or speak a word to some passer-by, yet he patiently waited for me, and then wondered why I should be so persevering in this strange work.

We met several times afterwards, and eventually he told me a good deal about his early history; that his father was a religious man, and he himself had been brought up in the midst of these truths, but had wandered away. Having a liking for the stage, he became an actor, and had appeared upon the boards of most of the principal theatres in the land, and still followed that profession. He was decidedly a superior sort of man, with a handsome countenance, and broad square shoulders.

From time to time I had spoken to him very plainly about sin, the Saviour, eternity, and the absolute necessity of being born again, but oh! how helpless one feels in leading anyone into the Kingdom. He had heard the Gospel simply and faithfully put. The good seed of the Word had been sown; and we can go no further, but pray for the blessing, and believe that the Word shall not be spoken in vain. According to our faith, it shall be unto us.

One day we shook hands and bid each other good-bye for the last time, and I have never seen him since. But may we not hope to meet in that land where there are no farewells, and on that stage where the curtain never falls, and the footlights ne'er go out—where the day dawns and the shadows flee away? D. M. Drysdale.

Liverpool.

IN A NIGHT REFUGE recently three trained nurses were found at one time. They had all come to dire poverty through drink. Nor is it surprising to find on inquiry that from this respectable and important class, peculiarly exposed to this temptation, many individuals should become its victims. In hospitals and in private homes the exhaustive work to which they are subject renders them specially open to the temptation to resort to stimulants.

THE PRESIDENT of the W.T.A.U. writes:—"Our executive is taking active steps in connection with the Pledge-signing campaign, which was suggested by the National Temperance League. This will fully engage the time and strength of all willing workers, during the early weeks of 1895. It is to be hoped that the result will be, not only a large increase in the number of pledged personal abstainers, but that many who have hitherto been indifferent will be aroused to the importance of Temperance legislation."

MR. RABINOWICH'S WORK.

THE London Council for aiding Mr. Joseph Rabinowich's Mission to Israel has issued a very readable report of the work during 1894. A translation is given of a striking paper in which Mr. Lerner, a journalist at Odessa, describes a visit to Kischeneff. The chief interest, however, for most friends of Israel will centre in Mr. Rabinowich's own statement, from which we make the following extracts:—

"The year was an especially significant one. The Lord enabled me to find good soil in Jewish families, wherein to sow the precious seed. There were always in my way circumstances preventing me from preaching Christ in some private Jewish houses. A few months ago I and my son John visited some very poor Jewish families, the men of which are regular attendants of our meetings. It is difficult even to describe the joy and surprise of those poor Jews when they saw us, and how cordially we were treated by them.

"Very soon the news spread that 'Rabinowich, with his son, was visiting the poor Jews,' and in a short time we found ourselves surrounded by

A CROWD OF JEWS AND JEWESSES,

old and young, who left their work wishing to hear something from me. It was quite a sight to watch the faces of the Jews, eagerly listening to the old, old story of the love of God revealed in his Son. Every now and then such words were heard as 'Yes, it is quite so, it is quite true.' Distributing some Gospels and tracts which they took willingly, also giving some material help to a few very poor and sickly-looking Jews, we departed to another district inhabited by a still poorer class.

"I am glad to say that the Lord has not delayed in showing me results and good fruit of my visits, and the precious seed sown. One of the families visited, consisting of a man and his wife and four children, have given themselves wholly to Christ, and expressed a desire to be baptized. Those who see this little man marvel how the power of the holy spirit of the Gospel, in whatever language it may be, has touched his heart and mind. He does not know any other language than the Jargon. In this he studied the Bible; but what a burning love and zeal he and his wife have to Jesus and his teachings! Their poor lodging, for more than six months, became a place where many Jews gathered together to read the Bible and study the prophets. In spite of persecutions and trials, he continues to stir up the Jews by his true witness to the Messiah of Israel. For the safety of himself and family, I counted it necessary to help him to find lodgings in a Christian neighbourhood. May the Lord increase the number of such believers.

"During the year, we received very comforting and encouraging news from Jews who have come to the Lord Jesus through my sermons; they tell me that they work among Jews in various places of Russia, trying to bring them also to Christ. I am requested by many Jewish Christians to send New Testaments and sermons for distribution among their fellow-believers, which I do most willingly every now and then. I count

ALL I HAVE SUFFERED

for the Lord's name's sake and his Gospel during these ten years, but nothing in comparison with that spiritual pleasure I enjoy in the encouraging news reaching me from Jewish Christians from far and near.

"During the summer holidays, my two sons made a most interesting tour to Cherson, Kieff, Kremenchuk (Little Russia), with the intention of bringing the message of Christ to the Jew and Gentiles, as well as trying by every good opportunity to distribute my sermons and tracts in the Russian and Jargon languages on steamers and in railway carriages. By the way, they visited some of our Christian Russian friends. One of the gentlemen was a Mr. Scherbinin, a great friend of Dr. Baedeker. At Kremenchuk, my son John was asked by Mr. Scherbinin to call on the inspector of the Jewish school there (Talmud Torah), which he did gladly. At the house of the inspector, my son had a most interesting talk with him, convincing the inspector and his wife to believe in the Lord Jesus as their Messiah. I am glad to say, the tour both my sons made in the summer was much blessed, and they themselves were made a blessing to many.

"During the year the Lord has enabled me to hold 68 public meetings, and we had more than 2,700 attendants; besides, I am preaching almost daily at my house to Jews purposely coming from various parts of Russia. These are orthodox Jews, wishing to acquaint themselves with the truth in the Gospel and find out how much it corresponds with the teachings of Moses and the prophets. This is the most difficult part of my labour among the Jews."

The secretary of the London Council in aid of this interesting work is Mr. J. E Mathieson, 47, Phillimore-gardens, W., and the treasurer Mr. C. E. Greenwood, Elim, Coper's Cope-road, Beckenham.

THE Y.M.C.A. IN INDIA.

IN a letter to Mr. Oatts, of Glasgow, Mr. David McConaughy writes from Madras:—

"Since my return, I have had my hands more than full. Our work appears to have entered upon a new phase—one of organised opposition. Ever since the last week of prayer for young men, when a number of Hindu associate members openly asked for prayer, and subsequently several were baptized, many of our associate members have shown less disposition to attend our meeting; some have given expression to unfriendliness. But just before my return from England in August, one of our associate members, Mr. S. Ramanujam, M.A., B.L., a pleader in the High Court of Madras, was baptized. He belonged to a community which has the reputation of being more orthodox than the Brahmin, the Comatees, no one of whom has ever before become a Christian, it is said. You would hardly believe what a sensation this step of Mr. Ramanujam caused throughout India. And here at once a move was made to counteract the influence of our Association, by forming a Young Men's Hindu Association, on lines as similar as possible to our own, but, of course, lacking the very heart of the matter. One of the native rajahs has contributed 5000 rupees toward a building for the new Association. Our membership has thus been somewhat diminished, but the reaction will not be long in setting in.

"It is a time for us to push ahead more aggressively than ever, quietly ignoring the opposition, making our privileges more valuable than ever, and our work more real and effective. This we are seeking in every possible way to do. The arrival of Mr. Davis will bring us timely reinforcement.

"We have just celebrated the third anniversary of our Vepery branch, which continues to make satisfactory progress, although receiving but little assistance, apart from the volunteer work of the members in that section. If there were nothing to show for the work of the past four years and more other than the transformation of one home in which I was yesterday, I should feel that our investment had paid an hundred-fold. Two yeare ago this month, Vyramuthu, a young man in that home, became a Christian. Since then six other young people—his brother and his wife, his two sisters, and both their husbands—have followed his example in following Christ. All of the seven have been publicly baptized within these two years and are shining for Jesus. On Sunday evening after church they carry on open-air preaching in a village near where not long ago they themselves were living as heathen, while I assist them with my magic lantern. Vyramuthu himself, now the assistant secretary of our Vepery branch, is growing in grace and in knowledge of Christ. He had been down in Ceylon last month for a well-earned holiday, after my return. The steamer by which he was to return to the mainland touched at Jaffna earlier than advertised, and so he missed it. As there was no other for another fortnight he made up his mind to cross, with his wife and baby, in a small boat. Although his father-in-law objected, he carried his point, and actually spent a whole day on the open sea in a little boat, crossing from Kangasanturai to Point Calimere. Then another day was spent in like manner in going from there up the coast to Negapatam, whence he proceeded to Madras by rail. I mention this as showing the sort of stuff that some of our Association men are made of in India.

"Our negotiations for the building site are being pushed on as rapidly as is possible, now that we are in a position to purchase, and before this letter reaches you I hope we will have the ground secured. If only we can proceed at once to build, it will immensely strengthen our hands at this critical juncture. It will take £5000 to carry out our plans to completion, but we propose to erect the first section of the building as soon as half that amount can be obtained. Since our English friends have given the ground, we are looking to America for the funds to build."

THE CHILDREN'S HOME.

THE annual Christmas festival in connection with the Children's Home and Orphanage, Bonner-road, N.E., was held last week at Exeter Hall, Strand, under the presidency of Mr. Fletcher Moulton, M.P. The platform was given up to the inmates of the Home, of whom there were about 800 present, while the body of the hall, as well as the spacious gallery, were filled with friends and supporters of this institution. The mission of the Children's Home, which was founded a quarter of a century ago by the Rev. Dr. T. B. Stephenson, is to rescue children who, through the death, or vice, or extreme poverty of their parents, are in danger of falling into criminal ways. It receives children of any age, of any sect, without election. It is conducted on the family system, is a religious and industrial institution, is a training school for Christian workers, and is dependent on voluntary subscriptions. Within the last twenty-five years over 3400 children have received the benefits of the institution. About 900 are now in residence, while about 600, in situations in this country or abroad, are under careful supervision. Over 2500 children have now passed through the Home. In connection with this work the Gordon Hall Mission is carried on in the East-End of London; an agency for the protection of girls is at work, a refuge being available night and day, a servants' free registry is open, and lodgings are provided for respectable young women during the intervals between situations; also a mission to the poorest children of East London is very successfully carried on. The entire work is greatly in need of more liberal support.

The programme opened with a selection of music by the military band of the Gravesend branch Home, after which the Christmas carol, "O lovely voices of the sky," was sung by a choir of 300 children. At intervals performances were given by "young hand-bell ringers from Gravesend." Altogether the musical programme was well selected, and the rendering of the various pieces, vocal and instrumental, was heartily applauded by the crowded audience. The Chairman, in the course of an address, expressed the view that it was good for us to see side by side with the civilisation of which we boasted so much what existed in the way of misery, crime, wretchedness, and degradation. A great philosopher had said, "I think a man can do good by charity if he thinks enough about it, but it is very difficult." Happily, there was no occasion for them so think whether they would really be doing good in giving to this charity. There was nothing experimental about it. No new system was being tried on the children, only the system of a loving home. For twenty-five years that system had been in operation, with the very best results. As to the happiness of the children, they had only to look at the hundreds of bright and healthy faces on the platform, and to realise the good that was being done they must contrast those happy faces with the miserable and pinched faces of the half-starved ragged and dirty children of the slums of London. He was very grieved to hear that for the first time in its existence the Home was in grave difficulties. The income for this year had not come up to the expectations of Dr. Stephenson, and unless their friends made a special effort it was probable that one of the houses would have to be closed.

Dr. Stephenson, the founder and principal of the Home, emphasised the latter remarks of Mr. Moulton as to the great need for funds. Rev. S. Gregory also delivered an address on the work of the Home.

MR. DAVID LEWIS, J.P., of Edinburgh, has in the press a book on the Gothenburg system. He regards the system as the "greatest hallucination of modern times."

FALMOUTH.—A wonderful work of grace has been going on for the past two weeks at the Falmouth Bethel of the British and Foreign Sailors' Society. Both British and foreign sailors have testified to the saving power of God at the services. Night after night souls have been led to Jesus. As a counter-attraction to the public houses the missionary and workers arranged teas for Christmas and the two following days. A large number signed the pledge, and several received blessing.

LONELY WILLIE.

In London, some years ago, the late Sir Robert Carden was sitting on the magistrate's bench, quietly listening to tales of sorrow and wrong which needed to be set right, when a kind-hearted constable brought in a poor woe-begone little fellow, who, to all appearances, looked more dead than alive. To the magistrate's question, who he was, the police man replied, "Sir, I found him in the middle of the night in the City, curled up on a door-step. He was not asleep, but lay coughing and spitting up blood. He was too weak to walk, so I carried him to our office, warmed him, and gave him a cup of tea." For this kind act the magistrate commended the policeman, but aside he said, "The lad is dying." Then, calling the sergeant, he gave orders that the boy should be taken to a lady called Miss Macpherson at the Home of Industry, and she would be a mother to him, for both his father and mother were dead.

The mother had died first; then the sick father was without food, and the little boy was sent out to beg. He had a sweet smile, and when he passed kind ladies, they could not resist giving "the pale-faced wee chap" a penny. It was the month of February; he had stayed out too long one day, darkness came on, so Willie lost his way. Soon he became tired and sleepy, so crept into St. James's Park, and there, under a bush, lay wearily down and fell fast asleep. When he awoke the ground was covered with snow. That night Willie caught a heavy cold, and the result was the bad cough which brought blood from his lungs.

The kind constable had tears in his eyes when, in bringing him to us, he told this sad tale. That very night he wandered away, Willie's father had died: so now he was an orphan and friendless. The workhouse officials had buried his father, and the landlord had shut up the almost empty room where he had lived. Willie was between ten and eleven years old, but as he stood there before us, he could neither speak nor smile: he could only look at us with his sunken blue eyes, which seemed eloquently to plead for him to be taken and lovingly cared for. Need we say that he was at once received, and very soon a warm bath and a comfortable bed soothed and rested the little wanderer.

After a fortnight's nursing his memory returned, when his story was proved to be only too true. His father had been a printer by trade, but fever visited his home, and his youngest boy died. Then the mother was soon after taken ill, and she passed away, too. Then the father sickened, and he breathed his last quite alone, while Willie had gone out that day to beg a few pence to procure the necessary food, and he was the only survivor of the family.

During the first two weeks Willie's life seemed to be ebbing away, and the doctor feared he might succumb during one of the terrible fits of coughing. It was during one of these attacks that about fifty little fellows in our Home saw little Willie lying in our arms quite exhausted. They all crept off to another corner of the hall, and were quite hushed. When he had recovered a little a boy came forward as spokesman for the others, saying, "We don't want Willie to die, and we have asked the Lord Jesus to let him live. We have gathered all our pennies and halfpennies and farthings; here they are for you to buy medicine to make him well." "Bless you, dear laddies," our heart quickly responded. "We are sure your prayers will be answered." Willie's blue eyes opened as he lay on our knee; he heard it all, and smiled, then turned to them and looked his thanks.

This lonely and apparently dying orphan had won every heart in the Home of Industry. His features were small and delicate-looking; his smile was sweet, and expressive of grateful love; he had a wide forehead, and having lost the hair at the front of his head, through a saucepan of scalding water having fallen over him, he looked weird and old for his years. Even the roughest lads were touched by Willie's suffering, and they all sought to step softly and speak with subdued voice, that they might not excite or disturb him.

Willie did recover in answer to the prayers of his companion waifs, and was ere long able to go to the Home of Industry Training Home in the country. There the loving Father blessed the care taken of him, and when the bright summer-time came, he lost his cough, and grew plump and rosy. The next spring he was able to go off with a party of children to the Distributing Home across the ocean in Canada, where he grew fond of his lessons, and able to read and write. Here he learned many a sweet little hymn and text of Scripture. His favourite verse was, "He loved me, and gave Himself for me." These were the words that cheered and comforted him, when he first heard the message of Jesus' love for him. The poor lonely laddie could never forget the love that had been shown to him by the sergeant who found him on the night of his dire trouble, by the judge on the bench, and by all the kind friends at the Home.

Still, there was more love waiting for the little orphan. One day a kindly old Scotchman and his wife called at the Distributing Home and asked the kind ladies to let them see the little men they had in training. All were eager to be seen, and very anxious to be chosen so that they might become brave young farmers. Visions of being able to drive a pair of horses to market were often before their eyes. Many were the plans discussed amongst the youngsters about the time "when I get a farm all of my very own."

Our once delicate orphan Willie was chosen by the kindly Scotch farmer, who took him not only to his home, but to his heart. He gave him a good education, and had him trained to understand farming; later on he apprenticed him to the trade of cabinet-making. He had no children to whom to leave his house and land, so by-and-bye, having proved Willie to be conscientious and reliable, he made his will in his favour and considered him as his own son.

Meanwhile Willie married a Christian young lady in Canada, and they live in a neighbouring town to the old homestead. The aged farmer often enjoys a visit from them; he takes great delight in Willie's children, and teaches them to call him Grandpa.

As a young man Willie showed much interest in music, which taste was ever encouraged by the old Scotchman. Many pleasant incidents are told by our visitors, who went continually to visit him from the Distributing Home. He would take them to his own room, and show them his shelf of books, his violin and flute, etc. The grace of God enabled him to keep the love of music in its place.

This is one case of the six thousand who have now become worthy citizens of the Canadian Dominion. It may be, kind reader, that your thank-offering might flow out in the desire to save such an one, bereft by death of all his kindred; £10 gives this start in life. We have known a West-end boy, whose father had given him a good education, but was suddenly stricken down by sore sickness, and passed away, leaving no provision for his wife and son. The home was sold to pay doctors' bills and the burial. The mother took a situation, and the lad was sent adrift to look for work. Day after day he wandered through the streets, till a kind Providence led him to us, and now in Canada he has passed his university course, and is ordained as an Episcopal minister, and much beloved.

He and more than a thousand others are married and settled, some with large families of their own. Many own their own house and land; others are engaged as tradesmen or in professions; a few have been called as missionaries to the heathen.

Annie Macpherson.

Home of Industry, 29, Bethnal Green-road, London, E.

"THE TEMPLAR" proposed that a million Canadians should sign the following pledge on New Year's morning:—"I promise to abstain from the use of all spirituous and fermented liquors as a beverage."

REV. F. B. MEYER has seen a great temperance, or rather total abstinence, movement at Christ Church, Westminster Bridge-road. In one week alone he took 105 pledges, and it was his great desire that this number should be increased to 500 by the end of the year.

THE YOUNG ABSTAINERS' UNION will hold its annual meeting on Saturday afternoon, Jan. 12, in the smaller Queen's Hall, Langham-place, Regent-street. Addresses will be given by Canon Barker and Rev. Norman Bennet. The Sydenham and Woolwich Y.A.U. Glee Unions will sing. The chair to be taken at 3 p.m. by the president, Mr. T. F. Victor Buxton.

A UNIQUE POSITION.—At a recent meeting at Alva, Rev. J. Horne, Glasgow, said, "I believe I hold a unique position as a minister—that is to say, all the members of my church are abstainers, and must be. We have not a single man or woman who is not teetotal. I lay down my own rules and principles, and folks who come have either to succumb or leave, and for every one I lose I gain six."

A GREAT "ROBIN" TREAT.

"Robin" dinners for poor children whose lives are dull and dreary, and who know little of the brightness and joy of Christmastide, were commenced some seventeen years ago by Rev. Charles Bullock. The idea took hold, the work grew, and the co-operation of clergymen, ministers, ragged school and mission workers was enlisted. Thus the movement spread, assumed large dimensions, and the Robin Dinner Fund was formed. In the first winter, 300 guests were entertained, but last season there were no less than 24,000—not repeated treats, but separate guests, for the greatest care is taken to prevent the same children appearing again and again.

On Thursday last the first Robin dinner of the present season was given. Last year the great event came off in the People's Palace, Mile End, the guests being East-enders. This year the *locale* has been changed, for there are pitiful poor within sound of Big Ben as well as further east. With the cordial consent of the vicar of St. Martin's-in-the-Fields, St. Martin's Town Hall was secured for the inaugural gathering. Eight hundred youthful guests had been invited, and an hour before the time appointed they blocked the footway around the doors. Over a hundred of these (as Mr. Kitto told us in the course of conversation) came from narrow streets and byways within shadow of the hall—*i.e.*, round about the National Gallery and St. Martin's Church. The children came from Board schools, Church schools, and Ragged schools in six parishes, St. Giles's, Soho, and Westminster sending contingents of hungry little ones. The master of ceremonies (if I may use the phrase) was Mr. John Kirk, of the Ragged School Union, whose tact and experience, backed as he was by a host of ready helpers, secured good order and comparative quiet.

The long tables were crowded with hungry but hopeful young guests, whose clamour at first seemed deafening. When, however, grace had been said—preluded by a few simple words by the vicar—all settled down to serious work on the roast beef and other viands, and for a time the clatter of knives and forks, in the hands of the inexpert, filled the room. The advent of the plum-puddings was hailed with great enthusiasm, while oranges and apples gave welcome refreshment. During the meal, and at intervals throughout the evening, the boys' band of the National Refuges played in stirring style.

Even the most ravenous boy cannot eat continuously, and so at length the hungriest mite seemed satisfied, and the dinner was over. Then the tables were cleared, and bright earnest words were spoken by Revs. J. F. Kitto and J. H. Scott, of Spitalfields. Sweet singing followed by Madame Alice Gomez, Miss A. Norledge, and Master Sterndale Bennett, with violin solos by Master P. Lewes, and a shadowgraph and conjuring entertainment by Prof. Bertrand and others. With these simple pleasures the children seemed immensely delighted, and evidently enjoyed, as few of them had done so fully before, a thoroughly happy evening.

A devoted worker writes with regard to such Robin dinners: "Our poor children have not much to brighten their lives . . and anything that comes to them like a ray of sunshine has a beneficial effect." With this all who know the lives of these little ones at home will cordially agree. To such the Robin Dinner is a fund of delight. These treats the Robin Dinner Fund Committee hope to give in many parts of London as well as over the land—but funds are needed. We think it right, however, to note that this Robin Dinner Fund should not be confounded with another society, which unfortunately has taken a somewhat similar title. The secretary of the Robin Dinner Fund is Mr. C. Ashton Bullock, *Home Words* Office, 7, Paternoster-square, E.C. Pearl Fisher.

BAPTISTS AND TEMPERANCE.—It is stated that that ninety-two per cent. of all the Baptist ministers in Scotland are abstainers, that eighty per cent. of the churches use pure fruit of the vine at the communion, and that all the students are on the side of total abstinence.

SOME PARENTS do not show to their children how much they are loved. After infancy passes, they quietly drop out of their intercourse with their children all tenderness, all caresses, and marks of fondness. The love is unquestioned, but like the vase of ointment unbroken, it gives out no perfume. But would it not be better for parent and child to break it?—*Selected.*

EVANGELISTS IN AMERICA.

DEAR SIR,—Amongst your readers I know there are a great many Aarons and Hurs, who seek to remember labourers on this side the Atlantic, and I thought they would be cheered by knowing something of what God is doing in this land.

Mr. Moody has been preaching in Birmingham, Ala., to immense audiences, and is now holding crowded meetings with blessing at Lowell, Mass. Major Whittle has been preaching for some time in New York City, and Mr. George Needham has been addressing large audiences in some of the cities of the Eastern States on prophetical subjects. Mr. Leonard Weaver, once so greatly blessed in Bible Carriage work in England, has been having times of great blessing in some of the smaller towns of Pennsylvania. Mr. Merton Smith is preaching in some of these Western towns, and is now holding meetings in Quincy, Ill. Major Cole, known to many of the readers of THE CHRISTIAN ten years ago, is being wonderfully owned of God in Wichita, near the Indian Territory. It is said that hundreds are turning to God, and many are joining the churches.

In some of the prisons where I have preached, I have seen numbers of criminals broken down, and many in after-meetings have asked to be prayed for. Since I left St. Louis I have been preaching at Sedalia, away in the far West, and it has been my privilege to address sixteen audiences a week. Many, as far as we can tell, have been brought to a saving knowledge of the truth.

I reached the Moody Institute, Chicago, last Saturday, and had three meetings in Mr. Moody's Church on Sunday. In the evening we were busy dealing with the anxious in the inquiry rooms. Twice each day it is my privilege to address the students, and at night to preach in various places in the city. I am looking forward to sail on the *Lucania* from New York, on Dec. 29, and to reach London early in January.

Yours heartily,

Chicago, Dec. 18. CHARLES INGLIS.

CATHARINE OF SIENA.*

SOUL-WINNER AND PEACEMAKER might have been the title of this inimitable story of a life lived in God, in close imitation of the Lord Jesus when on earth. Times of disorder and violence and moral depravity have often been marked by the brightest manifestations of God's grace and power in souls utterly yielded to Him. The turbulent period of the fourteenth century produced in Catharine of Siena a proof that God's strength is perfected in weakness. She was the daughter of a dyer, and her father and mother were a devout and spiritually wise couple, to whom their daughter (one of twenty-five children) owed much, but to the direct guidance of God she owed far more. Brought up in the Church of Rome, her mind was coloured by its teachings. But her heart was true to God, and the influence of this frail and delicate woman, whose health must have severely suffered from the austerities she practised, was mighty in her earlier days with individual souls, and later with pontiffs, and governments, and peoples.

The following is the last prayer which she recorded in writing, dated Rome, Feb., 1380:—"Eternal God and Master, who didst form the vessel of the body out of the dust of the earth, who didst create the body so humble a thing and then fill it with so great a treasure, the soul, made in thine own image, O Eternal. Thou, Lord, art the great Master who canst create and re-create, who canst break and bring to naught this fragile vase as Thou wilt. O Father, I offer again to Thee myself, my life for thy Church. I commend to Thee thy Church.

"Eternal God, I commend to Thee also my beloved children, and if it be thy merciful will to take me away from earth, I pray Thee leave them not orphaned and comfortless, but visit them by thy grace, and make them to live in the perfect light. Unite them to each other in the bonds of love. I beseech Thee, Lord, that none may be lost; that I may not be robbed of any one of them.

"Forgive my sins, my ignorance, and my negligence towards them, inasmuch as I have not done all that I could and ought to have done for them. I have sinned, Saviour; have pity on me. I offer to Thee and cast upon Thee my loved ones, for they are my own soul. If it be thy will, for their sakes, to let me remain in the body, Physician Supreme, then heal this body; repair it; for it is all broken to pieces. Grant us, Eternal Father, O grant us thy heavenly benediction. Amen."

It has been said that this book has cast a false lustre on Popery; but in justice to Mrs. Butler we must say that, without writing in any controversial tone, she has represented Catharine not as the product of Rome, but as a spiritual element in a worldly system.

* CATHERINE OF SIENA: A biography, by Josephine E. Butler. Third edition. (5s. *Horace Marshall & Son.*)

A TELUGU TOUR.

A SHORT account of a month's tour among the Telugus may be of interest. Mrs. Scott, her Bible-woman, myself, and three preachers started out about the end of August, and toured to the northern part of our field. It being the rainy season, we could not take our tents with us, so we put up in bungalows built for the convenience of travellers.

Our first stopping place was Jadacherla, where we remained for six days. People of all classes flocked to hear us in the villages around, and hundreds came to the bungalow to hear Mrs. Scott play on her baby organ. After the singing and playing was over, they would sit from two to three hours listening with rapt attention to the old old story. Since I came to this field I have not seen so much interest manifested, though only eleven miles from Palmoor. It was a joy to us to hear them confessing the truth, and saying they would worship idols no more.

Balanuggar was our next place. We remained here five days preaching the Gospel. The first day the people seemed quite indifferent, and did not wish to hear; but a number, after hearing us, brought others with them, so the following day we had quite a large crowd. After preaching nearly two hours there was not a voice heard in opposition to the truth, but all confessed the folly of worshipping idols. As we were leaving they asked us to return the next day, and bring our organ with us into the village, which we did, and gathered a very large and interesting audience. Mrs. Scott played and sang songs of Zion in English and Telugu. Then one of our preachers spoke for a long time with power, and, we believe, blessing to many.

Our next stopping place was Janumpet, and for five days the people were quite interested in hearing the story of redeeming love. When there was no more room in the bungalow for the people, they pressed in at the doors and windows, until we had to take our organ outside, and play and sing to them. After the playing and singing they would all sit down and listen for a long time to the words of life. For two days they kept coming all day, so we could not go out to the villages. Some at this place were desirous of baptism. The next two places we visited were Palmockla and Shumshabad. At these places the same interest was manifested, more so in the latter.

On this tour we visited over fifty villages, and hundreds of tracts and books were sold. One would think to see such earnestness that the day is not far distant when the Gospel of Christ will have full sway. But where are the messengers to tell them? Fields are lying waste, and there is no one to gather in the harvest! Those who have heard the message once need to hear it again and again, until the light enters their dark souls.

Mrs. Scott, I grieve to say, has gone home to her rest and reward. She died in her confinement on the evening of November 16. Dr. Timpany, of Secunderabad, was in attendance, and did all that he could with remarkable skill. Both mother and son have gone to the land where pain and sorrow are unknown.

Her warfare is over, the victory's won,
Her weapons are now laid by,
She has gone to receive an immortal crown
From her Saviour, who dwells on high.

W. G. SCOTT.

Palmoor, Deccan, December 6.

THE LEWIS DISASTER.

For over it the wind doth pass,
And it away is gone.

DEAR SIR,—Never till to-day did I realise the truth of the above lines as I heard them sung, not in English, but in the still more melodious Gaelic version. The occasion was the funeral of one of nineteen brave fellows all lost together at sea on the morning of Saturday last. Of the many sad tales of loss thronging on us at this Christmas, our tale from Lewis here seems saddest of all. Early on Saturday morning fourteen boats, tempted by an apparent lull, put out to the haddock fishing from the north side of Broad Bay. The bay is not more than five miles across and is landlocked save to the east. Suddenly, almost ere the last boat had cleared the shore, a tremendous hurricane broke upon the fleet, accompanied by the intensest darkness. Everything went down before the fury of the blast, sails, masts, oars, everything, and the boats were driven helpless on a lee-shore. Eleven boats reached shore in safety at various points, but three went down with all hands, nineteen souls in all. Only three bodies have as yet been recovered. Nothing has happened in Lewis like it since 1862, when thirty-three men were drowned at Ness.

There are circumstances about this calamity that render it even more heartrending. All the men lost, except one, were from the village of Back, and from houses along the same line of street. Fourteen families have been directly affected, and more if you include those indirectly so. In all there have been left eight widows, some of them with very young children and in very destitute circumstances. Perhaps the saddest case of all is that of the loss of three brothers, making a clean sweep of the males of two homes and leaving utterly without help a widow and three young children, a mother and weak-minded daughter, a grandchild, and we may add a widowed sister and her three young children, whom the three brothers practically supported. A father and son have been lost from each of four families, leaving these in some cases with no breadwinner. Two only sons, the support of their aged parents, are among the lost, and all the others were young men the mainstay of their families.

They fell victims to their industry and hardiness. The weather had been broken for some time, and, eager to embrace every opportunity of gaining support for themselves and theirs, they had been watching for the first lull in order to put to sea. Their minister tells me that a finer set of young men could not be found. They were exemplary in every way, the support of their parents and of their church. An elder and a deacon were among the number.

But enough. The brave fellows sleep their last sleep—sixteen of them as yet beneath the broad bay waves, three of them within the sound of them, beneath the sod where to-day we laid them. Our duty is to the living. Will your readers help? To-the day, Provost Smith, of Stornaway, and I visited all families save two. A local relief committee has been formed, and there will likely be a town one formed. Meantime, subscriptions towards a relief fund will be received by Rev. H. Cameron, F.C. Manse (Back), Provost Smith (Stornoway), or myself.—Yours truly, DONALD J. MARTIN.

Free Church Manse, Stornoway, N.B., Christmas Day, 1894.

SOUTHERN MOROCCO.

DETAILS have reached Gibraltar of a sad accident, followed by outrage, in Morocco. In the last week of October some missionaries attached to the Southern Morocco Mission arrived from Scotland to fill positions at Morocco City and its environs. The party consisted of Miss MacArthur, her sister, and two other ladies, and Messrs. Patterson and Nairn. They arrived at Magazan, where they stayed six weeks, and then set out for Morocco City, accompanied on the road by a Mr. Wilson, a merchant of Magazan. Mr. Nairn and Miss MacArthur were attempting to ford the river Azimoor, near Morocco City, when their horses became restive. Miss MacArthur was thrown into the river, and disappeared; while her companion was carried away by the current for some distance. The lady was picked up by some Moors in sight of her friends, and carried off to a spot some way from the river, where they hid her, demanding 40 dollars before they would give her up. Mr. Wilson advanced the money, but before she was restored to her friends she died. Had Miss MacArthur been restored at once her life would undoubtedly have been saved.

New Year Poems.

Year after year, wave upon wave,
Of Time's vast changeful sea,
Still bears us on towards the shores
Of God's eternity.

O mariner, sinking midst the storm
Of guilt and sin's despair,
Cling to the everlasting arms,
Thy God is everywhere.

He knows the dangers of the deep,
For He has crossed before,
And now He yearns to pilot thee
In peace and safety o'er.

Rejoice, though winds and billows rise,
All frothed with trouble's foam;
On these thy heavenly Father rides,
And guides thee to his home.

Onward we sail, midst breakers' roar,
Towards the flowery land,
And loved ones who have gone before
Are beckoning from the strand.

Bright sunbeams sparkle here and there
Reflections from above,
And o'er these waters angels glide,
To aid us by their love.

For though perchance the shades of care,
Or mists of grief may rise,
God's glory shines with dazzling light,
In heaven's ethereal skies.

Then homeward bound we gladly sail
Across the ocean's surging breast,
From longing to reality,
From faith, to sight, to rest.

For will not He who guides the birds
The restless waters o'er,
Bear clinging souls who trust his love
To his effulgent shore?

Then welcome, whatsoe'er betide,
These storms will soon be past,
The Love that launched us on the main
Will land us Home at last.

Harriet Julia Evans.

"The time is short,"
Too short for useless grieving;
The days are fleeting fast;
Do thou God's will, to-day, for ever, leaving
Humbly to Him the past.

"The time is short,"
Too short for vain regretting
To shadow heart and mind;
Go forward, in the strength of Christ, "forgetting
The things which are behind."

"The time is short,"
Too short, tow'rd any living
To cherish enmity;
Lay it aside for his dear sake, forgiving,
As He forgiveth thee.

"The time is short,"
Too short, in fevered fretting
To spend thy strength for nought;
See thou fulfil the tasks of God's own setting,
For nothing else take thought.

"The time is short,"
Too short to bind about thee
Fettering hopes and fears;
Cannot God plan thy little life without thee?
He ordereth the spheres!

"The time is short,"
Too short, in lingering wonder
To strive to turn and spell
Life's future pages; thou shalt own, up yonder,
"He doeth all things well."

"The time is short,"
Too short to tarry weeping
E'en by the graveside. Take
Dear memories with thee, flower-like, whiter keeping
Thy garments for their sake.

"The time is short,"
Too short for listless dreaming
O'er vanished fancies fair;
Around thee hearts are breaking, tears are streaming,
Thou'rt needed everywhere.

Edith G. Cherry.

[16]

The year is dead. As echo to his moaning
The winds are wailing with the midnight bell.
Passed like a soul, to come no more for ever,
Old year, farewell.

The same old thoughts—again we think them over,
Grieving for many a worse than wasted day,
And bowed in penitence and holy purpose,
We humbly pray.

Lord, cast our sins in mercy's boundless ocean,
That, like the past, they may not rise again!
Renew our souls to meet the spotless future
Without a stain.

Without a stain, like snow on New Year's morning,
After a storm when burnished skies are given,
The snowy world a sea of sparkling crystals
Reflecting heaven.

Donegal. J. K.

In sunshine and shadow,
In summer and spring,
In autumn and winter,
Shall Jesus your King
Bless and preserve you,
Graciously serve you, [throne,
Until the One that sitteth on the rainbow-circled
Like a jasper,* clear as crystal, and a blood-red sardine stone,†
The Everlasting Father, the All-Mighty, the I AM,
Shall bid you to his joy—the Marriage Supper of the Lamb.

R. C. M.

* Mercy. † Judgment

MR. FEGAN'S BOYS.

I venture again to forward you some information as to the progress of Mr. Fegan's work in Canada, in which I have the privilege, as one of his Canadian committee, to take a humble part. Mr. A. H. Brace, the active superintendent of Mr. Fegan's boys in Canada, has recently submitted the following report after his annual tour of inspection throughout the country:—

"We are now fairly into the winter, and our visiting for the year is over. We have taken in the entire country—north as far as Muskoka, south to Lake Erie, west as far as the counties of Wellington and Bruce, and east as far as Prince Edward County. Nothing could be more satisfactory than the general conditions under which we found our boys placed almost everywhere we visited. Almost without exception we found them located in prosperous, happy homes, where every facility was afforded them for regularly attending church and Sunday-school, and during the winter months the day-schools in their neighbourhood.

"W. P., eighteen years of age, and an honour roll boy (one who has returned the fifty dollars spent on his outfit and ocean fare), has a nice sum now standing to his credit in our hands. During the past year two of our older boys have bought a hundred acre farm each—one in Muskoka and the other thirty miles from Toronto. Both purpose sending for their widowed mothers to share their property, and end their days in comfort.

"We have had several opportunities of conducting Sunday services, and preaching the Gospel in country churches, where numbers of the boys attend, with most encouraging results, successfully dealing with some who have grown careless about spiritual affairs. Numbers have joined the church, and others have professed faith in Christ.

"It is refreshing to note the large number of these lads, who, realising the poverty and distress of their old home and the struggles of widowed mothers to keep the wolf from the door, are now manifesting an anxiety to help those they have left behind. One fine young fellow, out about four years, has cheered us very much by his steady, plodding perseverance. An 'honour roll' boy, he has lately shown the greatest distress upon learning that his two little sisters were unprovided for, and has requested that we procure him a ticket for England, in order that he might go and look after them, leaving fifty dollars in our hands to pay their passage out here should he find them."

Those of the Lord's stewards at home, who help to place these lads in a position to help themselves, and to relieve the distress of their poor friends at home, are doing the Lord's work indeed, for which they shall receive his "Well done."—Yours in the Master's service,

H. P. Dwight,
Toronto. President G.N.W. Tel. Co.

CHRISTMASTIDE FESTIVITIES.

As usual, the Christmas season was a very busy time with the great host of Christian workers throughout London who conduct missions in poorer neighbourhoods. In keeping with the joyous character of the great Christian festival there has been a large distribution of "creature comforts," while the wants of the higher nature have not been overlooked.

It is, of course, impossible for us to chronicle in detail these festive gatherings; their number has been legion, and there is always a wonderful family likeness between them each recurring Christmastime. In the East-end such well-known workers as Miss Macpherson, George Holland, Mr. Charrington, and others have had their gatherings for the poor and needy, casting many rays of brightness and loving counsel into the darkened lives of those struggling with perennial poverty. There were the usual gala days for sailors at the Ratcliff Strangers' Rest on Christmas Day and Boxing Day; while at the Welcome Home the unloading of the Christmas Boat was a notable event last Saturday evening. Mr. Buchanan Ryley, of Bow-road, had a large Christmas gathering, and many others ministered in like manner to the pressing wants of those around them. The British and Foreign Sailors' Society at Shadwell had a happy time.

In Central London we may mention the meetings of Field Lane Institution as representative of many others. The poor of South and West London were not forgotten, but we have not space to particularise.

CHRISTIAN COMMERCIALS.

The Commercial Travellers' Christian Association held its annual meeting in Exeter Hall on Thursday, December 27. Delegates were present from all parts of the country. The business gathering took place in the afternoon, Mr. Arnold Pye-Smith presiding. The Secretary (Mr. Leonard Courtney) read the annual report, which stated that during the past year 198 new members had been enrolled. Mr. Whittaker submitted the cash account, which showed a small balance in hand on each of the several funds. The General Secretary had visited all the branches during the year. He had also made a larger number of calls upon commercial travellers at their private houses, and had received very much encouragement in his difficult work. The committee rejoiced that through the instrumentality of the Association, conversions had taken place, and backsliders had been recovered. The devotional meetings in connection with some of the branches, as well as of the parent association, had been better attended.

The evening meeting took place under the presidency of Mr. Thomas Knight. Prebendary Webb-Peploe spoke of the solemnity of the fact that where men were habitually called to travel they were necessarily called to witness, and they must be witnesses either for God or for God's great opponent. One marked characteristic of the present day was intensity, and especially was it seen in the sphere of earthly business. If such were the case with things temporal, was it not infinitely more important that it should be so with things that were eternal?

Rev. Dr. Downes said he liked the association because it guarded the interests of human souls; because of its potent influence among many of those whom it sought to save, and because it ministered to those who were specially imperilled by surrounding vice. It was only when a man got the music of God's love in his heart, and when the protecting power of Christianity filled his soul, that the sirens of the world lost their power to charm.

Rev. John Urquhart confined his remarks principally to the subject of Bible inspiration. The greatest battle of the time was centring around the Bible, and he had no doubt that as travellers went from place to place they often heard the subject alluded to. He had no fear for the Bible, but he had fear for the people to whom the Bible could be everything, and for whom it could be made nothing. Mr. Urquhart counselled his audience to stand firm to the Bible when they heard men questioning and denying it.

Letters to the Editor.

CHRISTIAN MADNESS CONCERNING MONEY.

DEAR SIR,—Mr. Bazett seems to have fallen into the mistake of supposing that money put by for a rainy day (as the phrase is) is hoarded and useless. As a general rule, it is in the hands of bankers or agents, who work it, and live thereby. In bad years, such as last, they cannot safely work it, owing to a general state of mistrust, and much distress is the result.

But when due thrift has been exercised in good years, its exercisers are not only enabled themselves to tide over an evil year, but they are also the means of preventing distress amongst those whom they are not compelled to throw out of employment. As in the case of Joseph of old, whose forethought—divinely directed—saved the improvident Egyptians, such men, in spite of "the conclusion of the modern school of political economists," are, in their generation, the saviours of society.

Mr. Bazett has assumed that "all who *can* work *will* work" (the italics are mine); this, however, was not the case even in the purer early days of the Church (see 2 Thess. iii. 6-11); and it certainly is not the case now, when the "Body" of TRUE believers is something almost if not quite invisible.

I have dealt chiefly with the views of political economy propounded in the letter under consideration, for I consider them to be most dangerous in their tendency.—Yours faithfully,

M. ALVES, Lt.-Colonel.

London, S.W.

DEAR SIR,—"An Enquirer's" search after the Divine command to the believer concerning the disposal of worldly possessions and increase had not resulted in a complete mastery of it at the moment of his appeal through your columns, perhaps because, although there is explicit guidance and counsel, as in every time of need, however backward we may be to claim it, there is no arbitrary teaching: the whole tenor of the precious Word of God is as "a lamp unto our feet and a light to our path," while the holder of it is left free to use brotherly help and example (2 Peter i.).

It is perfectly clear that there are and have been wealthy as well as poor Christians throughout the ages, the difference only being "not many rich," because "uncertain riches" are too often a stumbling block even to those who, after conversion, become rich. The believer, without dispute, whether rich or poor, consecrates himself to God, which must include what he has; but he is not therefore deprived of liberty or authority in the matter. Upon his walk depends his happiness in the recognition of his service. If Christ is his Saviour, he becomes, as certainly, his Master, and he is required to be a faithful servant. Perplexities clear away step by step as the new life develops. The poor is not forbidden to rise to affluence any more than the rich is commanded to descend to poverty, but all are to be ruled by the same law of love to God and man, and where that is free in the former it will be as free in the latter. There will then be no room for accumulations—the liberal deviseth liberal things, and by liberal things he shall be established. The very rich is not liberal because he bestows much, any more than the poor is mean because he gives little, although often erroneously so esteemed, and it must be the same in mental or physical gifts. In every case where God's gifts are not fully acknowledged as his, so in proportion does the erring one go short of the fulness of blessing. A miserable man may be much flattered and extolled, by his associates even, but he is miserable, all the same. Our heavenly Father does not honour because men do, nor does the Holy Spirit comfort, causing his face to shine. When the apostle says 2 Cor. ix. 7, et seq., and 1 Tim. v. 8, and vi. 17, 19, as quoted by "An Enquirer," all misapprehension on the question seems to be overtaken and satisfied, when sanctified.

A well-known deceased Christian met this question by "insuring his life" for a sufficient sum to provide for the support of those he would probably leave behind. One of the brothers Haldane sold his possessions and gave all with himself to the Lord. The people of Israel were God's chosen, as Christ's people are now, but they might not deprive their heirs of their inheritance, and they were ordained of God to be a spiritual people. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

It is very certain that amongst the "born again" living Christian community now, "My son, give Me thine heart" is too often but feebly responded to, so that selfishness lingers with a sad influence upon the Christian character.

My own personal experience of more affluent bygone days was that the niggard parsimony of the wealthy, who then figured conspicuously as the chief benefactors of Christian life, had a most depressing and injurious effect upon my own liberality, whereby God was pleased, of his mercy, to take away the increase which should have been dedicated more freely to my blessed Saviour's cause, upon which now I can only "praise and extol and honour the King of Heaven, all whose works are truth and his ways judgment, and those that walk in pride He is able to abase." CHARLES ELLIS.

Lyme Regis.

DEAR SIR,—I am glad to see that several of your correspondents are now grappling with this vital question.

"Nemo" correctly points out that the command is not against laying up treasures, but runs, "Lay not up *for yourselves* treasure..."

I think, however, that he is mistaken in saying that the responsibility of administering capital is one that may not be shifted upon others or upon the community. I believe that every Christian who may become possessed of anything beyond the wage of his daily labour, has the option of following the example of the widow who cast her two mites into the treasury, or of investing it, as in the parable of the talents, if he feels equal to the stewardship and does not feel that it may lead him into the temptation of dipping his own hand into the trust fund or its proceeds.

In the parable of the talents the Master specifically confides to his servants certain talents to administer (in addition, no doubt, to their regular work for which they receive their daily portion or wage); after a time each servant returns the talent intact, and the two who have made profitable investments lay also the entire proceeds at his feet.

Not one of them ventures to treat either the capital or the interest as his own to live upon, or to supplement his earnings as our Christians do, and the reward which the two faithful investors receive is not "barns filled with plenty," as in the Old Testament quotation which "Nemo" introduces, but a higher reward, suited to the spiritual man of the New Covenant: namely, more cities to govern righteously, greater responsibilities and higher service.

"He who would be greatest among you, let him be the servant of all," until, compelled by infirmity, he shall cheerfully exchange the *rôle* of dispenser for that of recipient of God's gifts to men.

Into what bowers of delight we shall transform our workhouses, with what new interest we shall study old age pension schemes, when we know that all whom we love and honour are heading straight for Christlike destitution! With what new force will these old words then strike us, "Whatsoever ye would that men should do unto you, do it unto them"!—Yours faithfully,

London. JAMES LEAKEY.

THE ALLEGED "BUDDHIST LIFE OF CHRIST."

DEAR SIR,—In your issue of March 15 you refer to the alleged discovery of a "Life of Christ" in the region from which I write. Mr. Nicholas Notovitch, a Russian traveller, now living in Paris, says he has found in the Buddhist monastery, Hemis, near Leh, in Ladak, a book called "The Life of Issa," or Jesus. He says that near the monastery he became ill: the Lamas took him in, and while for some days he was being nursed by the monks, they brought and translated to him the said book. With great interest I read your remarks on this discovery, and started at once to Hemis to find out the truth.

I may say I have often visited the said monastery, and have more than once lived among the Lamas, who all know me very well. On my arrival there I asked the Abbot and some old monks if they had ever nursed a European in the monastery. They answered: "No; every year many Europeans visit our monastery; but should a gentleman become ill, we would, without any question, carry him to Leh, to be nursed there." Then I asked if they had ever shown or translated books to Europeans. Their answer was; "When visitors like to see our books, we willingly show them the library; we are willing also to read one or two lines to them, but never a whole book; and we do not know any other language so well that we could translate or explain correctly one of our books to foreigners." My third question was: "Have you among your books a volume called the Life of Issa, or Jesus?" Answer: "We know the name 'Issa' from the Mohammedans, and the name 'Jesus' from the Christians; we have many books, and some monks among us are obliged to read them all in the course of some years, but till now we have not seen in our collection any book on the Christian religion."

Now, in the summer months, many European travellers visited Leh and Hemis, and all were more or less eager to know the truth about the new "Life of Christ." They all called at Hemis, asked the Abbot there, and got the same answer as I. Besides that, many inquiring letters were received at Leh not only by the missionaries, but also by the Abbot, of the monastery. This man himself, showing me one day a letter from London concerning the matter, asked me to answer in his name, that he did not know anything about Mr. N. Notovitch and his book. I wrote the answer, and when Mr. Notovitch heard what the Abbot was saying, he did not write nicely about "Weber and Co," as he called us. He says the missionaries are envious because, though they have lived in Leh many years, they did not find the book.

To show that this was not the case, I asked the British Joint Commissioner, who had meanwhile arrived here, to take the matter in hand, and to inquire about it, for the sake of truth. He told me he had already asked the Abbot, and afterwards, when he got a written statement, he kindly sent me a translated copy. In this, the Abbot, who has now held charge of the monastery for fifteen years, writes:—"Nor has any person of Russian nationality ever came to the monastery in a lame condition. Nor have we any manuscript or print of any kind referring to the Christian religion."

I think the matter is settled herewith, and I say, *Sapienti sat.*; but as I hear that an English translation of Mr. Notovitch's book has been prepared, I would ask you to warn the readers of THE CHRISTIAN, by publishing my statement,—Believe me, dear Sir, yours, etc. JUL. WEBER, Moravian Missionary.

Leh, Ladak, via Kashmir,
November 20, 1894.

OPEN-AIR MISSION FOR IRELAND.

IN connection with this Mission, Messrs. Williams, Knapman, and Coghlan have concluded a series of meetings in the Independent Chapel, Galway, kindly lent for the purpose. From the commencement the presence and power of the Lord in the salvation of souls and the refreshing of his own were abundantly manifested. Numbers not only came to the meetings, but were enabled to testify to much blessing received. During the closing week it was considered advisable to hold special meetings for the Christians, in addition to the evangelistic services. Above all, the workers' hearts were gladdened by seeing at each meeting Roman Catholics of respectability and position; some of these have clearly and avowedly trusted in Christ.

A conference was held in the Assembly Rooms on "Power for open-air work," which was addressed by Rev. Robertson (rector of Newmarket-on-Fergus), Rev. W. Harper (Athlone), Rev. J. Hoff (rector of Kilbride, Wicklow), and Pastor Eland (Athlone). During the following week the mission was continued at the request of the Christians.

Surely the hearts of the Lord's people must be cheered at the quiet and good-humoured hearing given to the Gospel in the Market Square during the last few weeks, as proclaimed by the preachers and a number of local helpers, including several ladies. Earnestly do we ask for the prayers and sympathy of all who are interested in the spread of that only remedy for Ireland's need—the Gospel.—Yours sincerely, FRAS. GREVILLE ELAND, Pastor.

Baptist Church, Athlone.

SIR EDMUND LECHMERE, BART., M.P., who died lately, occupied the novel position of proprietor of the village public-house, which he supplied with home-brewed, unadulterated beer, made from pure hops and malt. In order to encourage the sale of tea, coffee, and non-intoxicants, Sir Edmund allowed his representatives a commission on everything sold except beer, cider, and spirits.—*S. Wales Daily News.*

THE ANTI-OPIUM MOVEMENT.

Mr. J. G. Alexander, hon. sec. of the Society for the Suppression of the Opium Trade, spent a busy and a successful fortnight just before Christmas in the north of England and Scotland. Besides conferences with the Anti-Opium committees in Newcastle, Edinburgh, Glasgow, and Aberdeen, he held meetings in those places, and at Perth, Broughty Ferry, Laurieston, Crieff, and Warrington.

The story of Mr. Alexander's experiences with the Opium Commission in India, and of his interviews with leading statesmen in China, was listened to with much sympathetic interest; the meetings, of which several were held in drawing-rooms, being often of an extremely influential character. In Edinburgh and Glasgow Mr. Alexander addressed large Sunday afternoon Bible-classes of young men on the claims of the heathen world, as they had come before him in India, Burmah, and China; in both these cities also he was able to speak to the students of the Free Church colleges on the same topic.

At the Crieff meeting, the chair was occupied by a gentleman of local influence, who testified, from nine years' experience as a tea-planter in Assam, to the ruinous effects of both opium-smoking and opium-eating upon the Assamese labourers and the coolies imported into the province from other districts. At Perth, a missionary from Calcutta pointed out that China, with a population little more than that of India, consumes, on a moderate computation, thirty times as much opium every year, a fact which goes far to account for the circumstance that, whilst all missionaries from China unite in testifying to the ravages of opium, many Indian missionaries know but little of them. At the Carrubbers Close Mission, Edinburgh, the Russian Prince Galitzin, who has travelled widely in the Chinese Empire, expressed the conviction that the recent Japanese victories over the Chinese are in no small degree due to the opium-smoking habits of the Chinese soldiers, amongst whom the Prince has spent many months. He said that, whilst the Japanese had undoubtedly been well led and well armed, the Chinese were incapacitated for any effectual resistance by the opium habit. A similar opinion is expressed by Dr. Dudgeon, of Peking, in a letter just received by Mr. Alexander. The Japanese, it will be remembered, stipulated for the exclusion of opium in the treaties by which they first threw open their ports to Western commerce, and have rigorously maintained that exclusion ever since.

ROME IN AMERICA.

Since the appointment of Monsignor Satolli by Leo XIII., to serve as Vice-Pope in the United States of America, the Roman Catholic bishops and clergy have been deprived of some of their native American liberty and independence. A few weeks ago, when the Roman Catholic Bishop of Nebraska was condemned in an American court of justice, and obliged to pay the costs, the editor of the ultramontane *Watchman* was a little too exuberant in his criticisms. He unwisely contrasted the law courts of effete monarchical Europe with those of the republican United States, and expressed his satisfaction that in the United States the law made no difference between citizen and citizen, and that justice was not warped in order to let a bishop escape. The good man soon discovered that Vice-Pope Satolli, who is the spiritual superior of every Roman Catholic American, had no such opinion of the splendid religious equality of the law courts of the United States.

The editor was informed that he had violated the Roman Catholic canon law, which has precedence over all national and civil laws. This information was followed by the threat of spiritual and temporal punishment, the former in the shape of excommunication, and the latter in the shape of loss of custom by the issue of a prohibition of *The Watchman* as an anti-Catholic newspaper. By this double threat the editor was brought to his knees, and he published a humiliating retractation of his offending article.—*The Echo.*

THE ARMENIAN MASSACRES.—Frequent meetings are being held in various American cities, mainly under Church auspices, in which all denominations unite in protesting against the alleged Turkish atrocities in Armenia and in criticising the refusal of the Sultan to allow the representative of the United States to make an inquiry.

THE Y.M.C.A.

The Newcastle Association, N.S.W., has opened a fine new hall.

The Melbourne Association, as a result of the recent crisis, has lost its building and gymnasium, the mortgagees having foreclosed.

Mr. Henderson-Smith, the Scottish travelling secretary, begins his year's work in the Border district; later on he goes north to the Inverness district.

The Sydney Association suspended most of its meetings during Rev. John McNeill's mission. On being resumed, at its close, every branch showed fresh impetus.

In Glasgow, the new Southern sectional branch, begun with every prospect of success, has not belied its promise. Under the presidency of Mr. A. S. Johnstone, it continues to flourish and do good work.

The Coldstream Association held lately a three weeks' course of evangelistic services, conducted by Mr. Wm. Burnside. Owing to strong counter-attractions during the first fortnight the meetings were not so well attended as was anticipated. The attendance during the third week was much better, each evening showing an increase. At the last meeting, the hall was completely filled, and the greater number remained during the second meeting.

The Association (South branch) which for fifteen years met in Fentiman-road, and for six years at 234, Kennington Park-road, has now removed to temporary premises at 14, Brixton-road, a few doors from Kennington Park. The Sunday afternoon conversational Bible class, which for twenty-one years has been conducted by Mr. John Hayward, will be conducted by Mr. W. H. Libby. With the New Year will commence a class, on Tuesday evenings, for the discussion of questions bearing upon religion and practical every day life. This meeting will be under the charge of the hon. sec., Mr. C. Ford. An evangelistic service is also held every Sunday night at 8 o'clock, and the rooms are open every evening as reading-rooms and for games.

THE Y.W.C.A.

The Y.W.C.A. of Sydney has held interesting missionary meetings this winter. At a recent gathering, one of the speakers was Miss Gow, of the United Presbyterian Mission, who gave some telling facts of the relative effects of the religions of "Reincarnation" and Christianity on the natives of India. A new branch of the association has been started at Berry.

The total membership of the Central Institute (316, Regent-street, S.W.) numbers 923, 379 of whom have joined during the year just closed. This institute opens the year with an excellent programme: Weekly mission services Wednesday, regular Bible-classes Sunday and Thursday, missionary and social evenings, Pleasant Saturday Afternoons, travel talks, educational classes, Swedish and musical drill, etc.

In the January number of the monthly journal, *Go Forward*, Miss Nugent, the editor, remarks: "We begin our New Year with true expansion. The Calcutta Y.W.C.A. Home is having its first New Year's day, the fruit of faith and sanctified effort of our sister, Miss Orlebar, to be taken in charge by Miss Bethune just as we begin the year. The 'World's Committee' is also now established. There are home expansions too, both in many new branches and in larger membership in many."

A mission recently conducted at Neath, South Wales, by Mrs. Penn-Lewis and Miss Florence Jackson, of Richmond, was attended with remarkable spiritual power and resulted in many conversions. As an outcome of the mission several "bands" have been organised—a "tract band" for weekly visiting poor districts; a "cottage mission band" for weekly cottage services; a "visiting band" to look up Y.W.C.A. members; a "singing band" to sing at evangelistic meetings. Smaller groups were arranged for street "fishing" and helping in after services. Each band is in charge of an experienced worker.

The Monthly Missionary Prayer Meeting last Thursday at Morley Hall assumed a particularly interesting character, owing to the presence of Miss Hill, on her way to assume the post of hon. sec. of the Madras Y.W.C.A. She had only reached London that morning from U.S.A., and Mrs. Noble, who presided, reminded the meeting how six months before they had met in that very room to ask that it might be laid on the heart of some lady to volunteer for Madras. Miss Hill was able not only to speak for herself as an answer to that prayer from a distant state in America, but also to tell of interest for the Y.W.C.A. development in foreign lands among the members of the branch she came from. Miss Hill is the first to go out sent by the recently-formed World's Committee of the Y.W.C.A.

CHRISTIAN ENDEAVOUR.

The C.E. Society in connection with North-street Chapel, Leeds, has now 55 members.

The Christian Endeavourers of the State of Alabama held a good annual convention in Selma, in the rooms of the Y.M.C.A.

Upon receiving the papers telling about the great convention in Cleveland, U.S.A., the Endeavourers at Malua, Samoa, held a thoroughly interesting and inspiring "echo" meeting.

The report of the first annual meeting of the united C.E. Society for China shows good work and steady. By its means many churches have been kindled into new life and vigour.

At the first anniversary of the St. Paul's C.E. Society, Guernsey, Mr. T. Huxster, recording secretary, reported that thirty-seven members had joined during the year, making thirty-two active, eighteen honorary, and ten associate members.

A conference on the Christian Endeavour movement has been held in Keighley. There were two gatherings, both of which were remarkably well-attended. The first gathering was an ordinary Y.P.S.C.E. meeting. Later, a meeting was held, presided over by Mr. William Marriner Brigg, at which Mr. Asa Binns gave an address.

SCOTTISH NOTES.

There is a Bible class in Rutherglen with 465 members.

Miss Montgomery of Kelvinside, a generous friend of Free Church work, died at Moffat last week.

Dr. Charles Macgregor, of Lady Yester's Church, Edinburgh, has reached his ministerial semi-jubilee.

The Edinburgh City Mission is greatly aided by the local police in its important work of reclaiming the vicious poor.

The Religious Book and Tract Society of Scotland has 179 colporteurs at work from the north of Shetland to the English Channel.

According to a correspondent of *The Glasgow Mail*, the F.C. Secession Movement in the Highlands is causing great division in many hitherto united congregations.

In a recent sermon, a Dundee minister, speaking of the disgraceful condition of the slum quarters in that city, said he would fear for his own spiritual life if he had to live in such surroundings.

The death is recorded of Rev. Peter McNish, of the Evangelical Union Church, Wishaw. He was a zealous worker in the temperance cause. Another Scottish pastor who died last week was Rev. R. Macinnes, of the U.P. Church, Ayr.

We offer our sincere condolence to the Inverness community at the prospect of losing Dr. Robson, of the U.P. Church, who has accepted the call to Perth. The Congregation of Trinity Free Church, Glasgow, have agreed to call Rev. N. Macpherson, of Yetholm, in succession to Rev. J. J. Mackay.

MR. RICHARD WEAVER IN GLASGOW.

This veteran evangelist concluded, on the evening of Sunday week, a remarkable series of meetings in Glasgow. These were held in White Memorial Free Church (minister, Rev. James Paterson), Mr. Weaver began on Sunday, December 9, preaching morning and evening. At the latter service—though vestibule and aisles, pulpit stairs, and even the pulpit itself were crowded—large numbers had to be turned away. The old power, that made him so widely known and so much esteemed in Scotland, was manifest from the very beginning of the services. On week-day evenings well-nigh 1000 people gathered, wet or dry, to hear this aged preacher of the Gospel. On the last evening the building was crammed in every corner twenty-five minutes before the hour for commencing. The audiences were a marvellous testimony to the drawing power of the Gospel. They were mostly men, and as seen from the pulpit, men whose faces were battlefields. A special feature of the work was the unmistakable evidence that the Holy Ghost was convicting many who heard the Word, of sin. Richard Weaver seeks to build on no other foundation save that which is laid in Christ Jesus. He wounded only that he might lead to the Healer. His presentation of the love of God, as revealed in the cross of Christ, was as tender as his unmasking of sin was terrible.

It was deeply interesting to find that from far and near men and women came to tell of blessing received some ten, some twenty, some thirty years ago. Scarcely ever did he go into the city without someone, on street, or in car, telling him of having been brought from darkness to light by means of his preaching. To those of us who were privileged to work with him, a new emphasis was given to the words of our Lord: "He that reapeth receiveth wages and gathereth fruit unto life eternal."

EVANGELISTIC NOTES.

Ireland.—Gospel services have been held in the Presbyterian Church, Glenarm, co. Antrim; and in the Methodist churches of Inver, co. Donegal, and Battlehill, co. Armagh.

Rev. J. F. T. Hallowes has recently held an eight days' mission at the Congregational Church, Knutsford. Considering that the time and weather were unfavourable, a gladsome and lasting impression was made.

Mr. E. P. Telford began on Sunday a thirteen days' mission in the Soldiers' Hall, Woolwich. At the first service several soldiers were among the number who decided to follow Christ. Prayer is requested for a general revival among the 6000 soldiers in the Woolwich garrison.

Roscommon, Ireland.—During the last three weeks united mission services have been held here, the Presbyterian and Wesleyan ministers taking active part in them. Mr. Herbert Hurditch gave earnest addresses on five of these nights. He also held a couple of services in the village of Mount Talbot. The meetings were most encouraging, and there was evident interest awakened.

Mr. Joseph Whiting, of the Evangelisation Society, has concluded a three weeks' mission in the Bible Christian Chapel, Herodsfoot, Cornwall. The meetings were well attended throughout, and the stirring discourses were listened to with the greatest eagerness. The presence and power of the Holy Spirit were manifested. Several anxious souls found peace through believing, and Christians received much blessing. J. H. GRIBBLE.

Gloucester.—A fortnight's mission has been held in the Sherborne-street Mission, by William Hobson, of Willesden, Jane M. Price, of Cardiff, and others. Much blessing has resulted, several having professed conversion, the spiritual life in others having been deepened. The meetings were fairly well attended during the week, and on Sunday evenings the attendance was about 250. Several children's meetings were also held during the Mission.

Mr. Opie Rodway has concluded his mission at Englishcombe, near Bath. This is a small village of about 120 inhabitants, more than one-third of whom came out night after night. His earnest and powerful addresses seemed to go to the hearts of the people, and on Wednesday night when he spoke of the power of united prayer the Holy Spirit wrought mightily. Many anxious persons came into the inquiry room, and some professed to find peace. On Sunday night we had a very solemn meeting, many anxious souls, and more decisions for Christ. K. B. MCLEOD.

Rev. Thomas Cook had finished a Mission at Waverley, Sydney, when the last mail left on the 9th ult. Waverley is a suburb of Sydney. During the Mission the heat was most intense, but, notwithstanding, the attendance was very good. The names of 290 converts were taken in the inquiry-rooms, and so great was the measure of blessing that rested upon the services that the highest expectations of the evangelist and his fellow-workers were more than fulfilled. Mr. Cook is now taking a holiday, but will resume his mission work towards the end of this month.

The Weaver Brothers have conducted a special mission in St. George's Cross Tabernacle, Glasgow. From the first service there was much interest, which deepened to the end. We believe that many will thank God for ever for this mission. Large congregations assembled every night, and on Sunday evenings the doors had to be locked in the faces of many who were eager to gain admission. Many truly anxious souls passed through the inquiry rooms, and some cases of special interest were dealt with, showing plainly that the Lord was at work in our midst. D. J. F.

Alloa.—We have experienced a time of real blessing here. Mr. Samuel McKenzie, evangelist, commenced with us on December 9 in Greenside Mission Chapel, and from the first it was felt that we had the presence and power of the Master. Many waited at the close to be dealt with, and every night the interest deepened until the close of the three weeks' mission. I am safe in saying that over a hundred have made profession of faith in Christ. Most of those who have been reached are young men and women. Mr. McKenzie commences in Alva next week, and intends to be in several other places in the district during the beginning of the year. THOMAS MABON.

Tiree, N.B.—In the spring of 1894 Misses Carmichael and Campbell, of the Faith Mission, began to hold Gospel services in this island. At the outset the results were not very encouraging, but their meetings were fairly well attended, except in one district, where very few put in an appearance. Notwithstanding discouragement, the evangelists persevered, and began work in other parts of the island. Two or three months ago the people began to take a deeper interest in their earnest ministrations, and their meetings gradually became crowded. At present they are in Balevullin, where they are having crowded meetings each night, and a good many have professed decision for Christ. Everywhere they go now the people turn out in crowds to hear the way of salvation. G. McD.

Lockerbie.—During the past fortnight a successful series has been conducted by Mr. J. W. Canning, of the Evangelization Society. The initiative in arranging the mission was taken by some of the Christian ladies of the town, and the ministers and workers of the different denominations entered cordially into the movement. Special Lord's-day services were conducted in the U.P. Established and Free churches, and on week-day evenings the meetings were held in the Easton Hall. From the first it was evident that Mr. Canning had caught the ear of the people, and large and interested audiences gathered night after night to hear the Gospel message and share in the blessings which it has pleased God to bestow. This mission fortnight has been to Lockerbie a time of refreshing from the presence of the Lord. Not only have God's people been quickened, but evening after evening anxious ones have remained for prayer and counsel.

Mr. Charles Minor, who has been evangelising in America, is now on his way home, and will be open for engagements after next week. His address is, care of Mr. Mills, 28, Seymour-buildings, Bryanstone-square, W.

PERSONALIA.

Professor Legge, of Oxford, has entered upon his eightieth year. He is still vigorous.

Mr. Robert Wilson, of Broughton Grange, is decidedly better, though not yet very vigorous.

Rev. Hugh Price Hughes is now quite recovered, and intends to resume his work in West Central London on Sunday next.

Mr. E. J. Kennedy, so well known in connection with the Y.M.C.A., was ordained last week by the Bishop of Rochester. He begins work as curate at St. James's, Hatcham.

Rev. B. Fay Mills, the well-known American evangelist, is expected to visit England in the spring. A volume of sermons by Mr. Mills is about to be published in England by Mr. H. R. Allenson.

The Earl of Tankerville has, we rejoice to hear, recovered from his recent illness. His Lordship had congestion of one lung, which, on account of his advanced age (eighty-four), gave anxiety to those around him.

Mrs. Josephine Butler forms the subject of the character sketch, illustrated by an excellent portrait, in the current issue of *Wings*. As befits the organ of the W.T.A.U., her Temperance work is specially enlarged upon.

Rev. W. H. H. Aitken will conduct a mission at the Parish Church of Monkwearmouth, Sunderland, in February next. This church is of great interest as being the church belonging to the priory founded by Benedict Biscop in A.D. 674. In the library attached to the old priory the Venerable Bede pursued his studies.

Rev. Dr. Stauder, a missionary clergyman labouring among the Italians of London, has been plunged into grief through learning of the death by accidental drowning of his only son, Walter Anson, at Taranaki, New Zealand. He was a lad of much promise, and had gone to the Antipodes for the benefit of his health, and to learn agriculture. While at home he took a prominent part in the mission-house directed by his father and mother at 14, Heathcote-street, W.C.

Rev. Dr. Moulton has been appointed a magistrate of the borough of Cambridge. This is said to be the first occasion that a Wesleyan minister will be able to write the letters J.P. after his name. Dr. Moulton was a member of the New Testament Revision Committee. He is a D.D. of Edinburgh, and the author of a translation of Winer's Grammar of New Testament Greek, of a "Popular History of the English Bible," and of "Commentaries on the Epistle to the Hebrews and the Gospel of St. John." In 1890 he was president of the Wesleyan Conference.

Mr. D. C. Joseph, of the Evangelical Mission to Israel, Jerusalem, gave a very interesting lecture on Thursday evening last, at Lambeth Presbyterian Church, Kennington-road. Mr. Joseph has brought over with him a number of native costumes, and a young lady was arrayed in one of these, to represent the dress worn by women at Bethlehem from time immemorial. He had also with him, for sale, a variety of olive wood articles made by the Jews in connection with the Mission in Jerusalem. Mr. Joseph will be glad of opportunities to tell his story. His present address is 69, Alkham-road, Stamford Hill, N.

Rev. Urijah Rees Thomas, of Bristol, entered on the first day of the year upon his duties as president of the Congregational Union. It is a somewhat curious coincidence that when Dr. Barrett, his immediate predecessor, entered upon his term of office the death of his mother was announced; so, as Mr. Thomas begins his term the death of his father, Rev. David Thomas, D.D., is reported. The new President of the Congregational Union is a native of Stockwell. He was trained at Cheshunt College under Drs. Alliot and Reynolds, and ordained in 1862 at Redland Park Church, Bristol, where he has laboured for over thirty-two years.

Mrs. Reginald Radcliffe is arranging some recollections of her husband's evangelistic experiences at home and preaching tours abroad, including some events in his early days, as well as references to many devoted Christians whom he has met or with whom he has laboured. Any reminiscences of those days, in letters written at the time or communicated now from memory, will be welcomed with thanks, addressed to Mrs. Radcliffe, Inglewood, Waterloo, Liverpool. Mrs. Radcliffe has undertaken this pleasant but arduous task at the request of friends, and would like that much prayer should be made for strength and wisdom in preparing and arranging papers and memories covering a period of more than forty years. Her desire from first to last is to magnify the grace of God and glorify his Name.

OBITUARY.

PASTEUR VESSON.

THE death is announced of M. le Pasteur Vesson, President of the Consistory of Toulouse, Reformed Church of France. He was a man of excellent parts, and French Protestantism is the poorer for his loss

MR. E. G. D. MAXWELL.

Widespread sympathy must have been awakened by the accounts published of the terrible railway accident at Chelford on Saturday week. We observe that the first name on the list of the killed is that of Eustace G. D. Maxwell, the eldest son of Rev. D. A. Maxwell, vicar of St. Silas', Handsworth, Birmingham. He had just finished his first term at Cambridge, and was on his way home, after a short visit in Cheshire, when he was in a moment summoned to his Home above. A true Christian, full of active zeal for his Lord, meek, humble, and courageous, he has left, by the memory of his brief life, a legacy which should help many in their heavenward course. He was, we understand, preparing himself for medical mission service.

THE BISHOP OF HEREFORD.

The Right Rev. James Atlay, D.D., Bishop of Hereford, died on Monday morning, Dec. 24, at the Episcopal Palace, in his seventy-eighth year. He had been in failing health for several years, though of a physically robust constitution. In May last he suffered severely from general debility, and being ordered six months' rest went to Devonshire. He benefited from the change, but not suffiently to undertake public duties, and had since been much confined to his house. Last week he caught cold; bronchitis set in, and he took to his bed. All the members of the family were then summoned, and most them were present at the time of his death. For about ten years Dr. Atlay did good work as vicar of Leeds. In 1868 he was appointed Bishop of Hereford, and since then has marked his episcopate by unobtrusive and steady progress.

REV. D. THOMAS.

We regret to announce the death, at Ramsgate, of Rev. David Thomas, D.D., for many years minister of the Independent Church at Stockwell, the founder and first editor of *The Homilist*, and father of Rev. U. R. Thomas, of Bristol, who has entered upon the Presidency of the Congregational Union of England and Wales. Dr. Thomas, who was a native of Pembrokeshire, studied for the ministry at the old academy, Newport Pagnell. On leaving it in 1841 he was ordained to the pastorate of the church at Chesham, Bucks, where he remained for three years. In 1844 he removed to London, and until 1877, when he retired from the active work of the ministry, held the pastorate at Stockwell. In 1853 he started *The Homilist*. Many of the articles which Dr. Thomas contributed to it have been reprinted in separate works, notably commentaries on the Gospel of St. Matthew and the Book of Proverbs. Dr. Thomas prepared a "Biblical Liturgy," also the "Augustine Hymn Book," which contained many fine hymns from his own pen, some of which have found their way into those Hymnals which are in more general use.

REV. FRANCIS W. GREEVES.

This well-known Wesleyan minister passed away, on December 18, after a long and useful ministry, at his home, 1, Oakleigh-villa, Mutley, Plymouth. For thirty-six years, in the work of the ministry, he proved himself to be a workman that needeth not to be ashamed. His gentleness and sympathy secured the confidence of all who knew him. In 1886 he settled down in Mutley as a supernumerary minister, but his work was not yet finished. Until the beginning

of last year he preached frequently in the Plymouth chapels. For some time past he has been a great sufferer; and yet, throughout his affliction, he has shown a patient and non-complaining spirit which could only be possible to one who was leaning on the strong arm of God. For a fortnight his sufferings were most acute, and his feebleness extreme; but through it all he never murmured. Toward the end he was freed from pain, and when his wife quoted part of the twenty-third Psalm, "Yea, though I walk through the valley of the shadow of death," etc, he smiled, and soon after fell asleep. In his best days he was a most attractive preacher, and the announcement of his death will be received with deep and widespread regret. Dr. Greeves, Principal of Southlands College, is his younger brother. Another brother is a clergyman near York.

MISS CHRISTINA ROSSETTI.

A sweet Christian poet has been removed from our midst by the hand of death. Miss Christina Georgina Rossetti, "the Queen of the Pre-Raphaelites," had been ailing for some time in her home, 30, Torrington-square. Born in 1830, of Italian parents, she was a member of a highly gifted family. When she was twelve years old she wrote a poem on her mother's birthday, and at sixteen a little volume of her pieces was published. Her notes, whether joyous or melancholy, were always characterised by purity of diction and richness of colour. Latterly she suffered pain arising from cancer, but she awaited the end with resignation and hope, becoming one having great faith in God. Her most recent religious work was on the Apocalypse, a volume in prose and verse. In her book "From House to Home" she thus beautifully delineates the Christian's progress:—

Then life swooned from me. And I heard the song
Of spheres and spirits rejoicing over me;
One cried: "Our sister, she hath suffered long"—
One answered: "Make her see."

Multitudes—multitudes—stood up in bliss,
Made equal to the angels, glorious, fair;
With harp, palms, wedding-garments, kiss of peace,
And crowned and haloed hair.

Each face looked one way like a moon new-lit,
Each face looked one way towards its Sun of Love;
Drank love and bathed in love and mirrored it,
And knew no end thereof.

Glory touched glory on each blessèd head,
Hands locked dear hands never to sunder more;
These were the new-begotten from the dead
Whom the great birthday bore.

MR. GEORGE COWELL, BURTON-ON-TRENT.

Many will learn with sorrow of the departure of Mr. George Cowell, of Shobnall Grange, Burton-on-Trent, for many years writer of the "Wayside Notes" in *The Gospel Magazine*, a monthly which he edited in succession to his friend, Dr. D. A. Doudney, who died about two years ago. Mr. Cowell was a facile writer, of great power in the delineation of Christian experience. His daughter writes in the January issue of *The Gospel Magazine*:—"He was called to rest on Monday, December 17, at 10.40 p.m., after two days of unconsciousness. One of his last utterances was, 'I am satisfied with Jesus as my Saviour, and I know He has saved me. I am satisfied with the religion I have professed; I am satisfied with all the Lord has done for me. Write this to them. I am satisfied with the Lord's leadings and dealings, and can now say, "Come, Lord Jesus; oh, come and take me home."' And on the morning of the last day he awoke for a few seconds to consciousness, and said, 'All is well.' With upturned eyes, as though in prayer, he commenced, 'O God.' I said to him, 'You will soon be beyond all need of prayer, dearest; you will see your Lord *face to face*, and you *have* loved Him so.' '*I have*,' he said, with great emphasis, and with such a sweet glance upward; 'let me kiss you, my precious Ruth'; and he kissed me his long and fervent goodbye until the resurrection morning; for he quickly fell into the unconscious state from which he never fully roused again. All who have attended him in these last scenes have been overwhelmed with the heavenliness of them. All fear and all earthliness were removed; and many, many glimpses must he have caught of the King in his beauty, so that we could only exclaim, 'Let me die the death of the righteous, and let my last end be like his.'"

REQUESTS FOR PRAYER.—For a fourteen days' mission at Devizes, by Gerald Coultas.—For a "village teacher, that in time of great perplexity and difficulty she may be filled with the Spirit and led to see God's way."—For the mission room, Hazelbury, Plucknett, where services are regularly conducted, and where Mr. John Bennett, of the Evangelization Society, is expected to preach, January 6 to 13, inclusive.—For special services for young women by Mr. A. Winton at The Old Welcome, January 8 to 11.—For Lord Radstock's meetings in the Conference Hall, Eccleston-street, S.W.—For blessing on evangelistic meetings to be held in a small country village during January.—PRAISE.—For much blessing at Conference Hall during past year.

Among the Churches.

CHURCH OF ENGLAND.

Rev. R. B. Ransford has declined the offer of Aston, but has accepted the charge of St. Paul's, Norwood.

Rev. J. H. Mitchell, an earnest C.M.S. worker, curate of Low Fell, Gateshead, has accepted the charge of Coalville.

On Sunday week Mr. G. W. Russell, M.P., spoke at Christ Church, Spitalfields, to a large number of men gathered together from the lodging-houses of the neighbourhood.

The Archbishop of York, addressing visitation questions to his clergy, inquires concerning persons "who might be utilised as lay preachers in mission rooms and elsewhere."

Rev. E. A. B. Sanders, rector of Whitechapel, has issued a report which well merits careful study, as giving a comprehensive view of typical Evangelical work in a poor parish.

Rev. J. P. Farler, of St. Giles's, Reading, is about to resign his charge and return to Africa, where he fulfilled the duties of Archdeacon of Magila for some years previous to coming to Reading.

Rev. J. Armitage Robinson, of Christ's College, Cambridge, has been appointed prebendary of Compton Bishop, and examining chaplain to the Bishop, as he was to the late Bishop of Bath and Wells.

Rev. Charles Askwith, of St. John's College, Cambridge, who has been appointed to Christ Church, St. Albans, was ordained in 1890, when he became curate to Rev. S. A. Selwyn, at St. James's, Hatcham.

Mr. William Deacon and Mr. F. A. Bevan have each subscribed the handsome sum of £500 to the endowment fund of Holy Trinity, Torquay, the foundation-stone of which was laid last week by the Bishop of Exeter.

Rev. J. Sanger Davies has been ordered to pass the winter in the Riviera, in order to recover thoroughly. As this will necessitate a prolonged absence from England, he has resigned his benefice of St. Mary-Bredin, Canterbury.

The remarkable work being done by the devoted rector of Spitalfields, Rev. J. H. Scott, and his helpers, is amply attested by the suggestive report of the past year. It is truly a record of earnest and faithful service amongst the poor and the outcast.

Much sympathy is felt for Rev. H. Grellier, of St. Luke's, Ramsgate, who recently lost his eldest son, and, acting under medical advice, he is proceeding to South Africa for the benefit of his other children. He will be much missed in Ramsgate, where he has worked with unremitting zeal.

Says *The Record*:—The financial prospects of the C.M.S. income are, we believe, good so far. The resolution not to restrict the flow of candidates to the field seems to have acted as a stimulus, for special gifts have resulted from it. The C.P.A.S. has, so far, every reason to be encouraged, although the Forward Movement demands far more aid than it has thus far received.

CONGREGATIONAL.

The Kirkby Stephen Chapel was seriously damaged during the recent gale.

At Roath-road, Cardiff, a plan is being carried out for the erection of a large chapel.

Rev. Griffith John, D.D., of Hankow, has accepted the presidency of Brecon College.

Mr. Newton Jones has conducted a ten days' mission at Godalming. The services were largely attended.

New Sunday-schools are being erected in Denmark-road, Ramsgate, in connection with Cavendish-street Church.

On Christmas Eve 600 men assembled in Medland Hall, the home of the homeless, in response to an invitation to supper.

Mr. James Learmount, formerly a Wesleyan evangelist, has accepted the pastorate of Junction-road Church, Upper Holloway.

A united mission has been held in the Congregational churches of Stockport, and great interest has been awakened.

Rev. G. Rayner, ex-chairman of the Congregational Union of New South Wales, has accepted the pastorate at Glenelg, South Australia.

Rev. H. Elwyn Thomas will resign the pastorate of Tolmers-square Church, N.W., and will commence his ministry at Newport, Mon., early in February.

Rev. William Mardon Beeby has entered on the pastorate at Watling-street, Canterbury. The first pastor of this church was Perronet, the writer of the hymn, "All hail the power of Jesu's name."

Dr. R. F. Horton, preaching in Northampton, alluded to the system of naming the days of the week after the old Scandinavian deities, and said he should like to give each day a new name significant of its part in our great heritage. Thus Monday might be the Day of Salvation; Tuesday, Bible Day; Wednesday, the Day of Prayer; Thursday, the Day of Brotherly Love; Friday, the Day of Service; Saturday, the Day of Preparation; and Sunday, the Day of Rest.

Calls.—Rev. E. H. Reynolds, of Great Ayton, to Sheffield-road, Barnsley; Mr. D. Davies, to Holmfirth; Rev. T. Maine, of Ashby-de-la-Zouch, to Stannery, Halifax.

Resignation.—Rev. J. D. Davies, of Burgess Hill.

BAPTIST.

A new church has been formed at Caterham.

The Welsh Baptist Union has accepted an invitation to meet in Rhyl for 1895.

The Welsh Connexional obituary for the year records the death of fourteen ministers.

A new church has been formed at Leyton, and a building in Goldsmith-road has been secured for services.

Rev. F. C. Spurr will preach at Maze Pond Chapel, Old Kent-road, S.E., on Sundays during January and February.

The church at Beechen-grove, Watford, has decided to erect a place of worship in a rapidly-extending part of the town.

A new room has been built and opened, free of debt, at the rear of Manor Park Church, for the use of the men's Bible-class.

A large box containing some hundreds of garments was sent last week to Pastor A. G. Brown from the ladies at the West Cliff Tabernacle, Bournemouth.

The debt of £1695 with which the Zenana Missionary Society closed its financial year has been removed, chiefly by sales of work in different parts of the country.

Monmouthshire Association has decided to counsel the churches to devote a portion of each night's juvenile meeting to catechetical teaching on distinctive doctrine.

At the Christian Endeavour Society, held at the West Cliff Tabernacle, Bournemouth, on Tuesday, December 18, Dr. and Mrs. Bennett, who are going out to medical mission work in China, were present. The Doctor gave an interesting account of mission work in Labrador, and Mrs. Bennett (daughter of Rev. Archibald G. Brown) told some touching stories in connection with her father's work in the East of London.

The church which worships in the Baptist Tabernacle, Boston, U.S.A., under the pastoral care of Rev. W. Calley, is doing a work which in many ways is unique. The tabernacle, which is situated in the heart of the city, is open every day in the year, and on Sundays the services, meetings, etc., are almost continuous. It is said that upwards of one thousand meetings, largely evangelistic in character, were held last year.

Calls.—Rev. P. A. Hudgell, of Waterford, to Junction-road, Derby; Rev. O. R. Gibbon, to Wellington, Somerset; Rev. W. McMechan, to Bethesda, Haverfordwest; Mr. J. E. Barnes, to Hounslow.

Resignation.—Rev. E. Dakin, of Kingstanley, Glos.

METHODIST.

A nine days' mission has been concluded at Castleton by Rev. T. Waugh.

Rev. James Crabtree, of Finsbury Park, having broken down in health, has had to leave his post for a time.

Rev. G. A. Wilson has been holding special services for women at Sowerby Bridge. Over 500 were present at some of the meetings.

The noonday prayer-meeting at the Wesleyan Mission House is discontinued for three weeks, and will be resumed January 18.

Special evangelistic services have been held at Falmouth with encouraging results, over thirty persons having been added to the church.

A mission conducted at Ratcliffe by the ministers, assisted by Rev. W. H. H. Kelshaw, of Manchester, has resulted in many tokens of blessing.

Two weeks' special mission services have been conducted by Rev. J. E. Dixon at Inverurie. Each night brought inquirers to a decision, and the large majority of converts were young men.

At Wesley College, Sheffield, annual distribution of prizes Mr. Skelton Cole presided over a large assembly, which included the Mayor. An encouraging report was presented by Rev. V. W. Pearson, head master.

Reports from Manchester as to the results of the recent united mission show many evidences of good done. The society classes are better attended, and many of the "dead" churches have been quickened.

The "Temperance Public-house Movement," begun last year by the West-end Edinburgh Mission to meet the special needs of the New Year's holidays, has been continued every Saturday during the winter months at the Albert Hall and at the Albion Hall also. This week both halls are open all day on New Year's Day and every week evening.

PRESBYTERIAN.

A new chapel is to be built at Bettws-y-Coed.

Rev. John Grierson has been ordained to the pastorate at Bow.

Mrs. Lewis and Mrs. Gibson have chosen a suitable site at Cambridge for the Presbyterian College, should it be removed to the University town.

In Pennsylvania, the Presbyterians have about 11,000 churches, with 191,000 communicants, 200,000 Sunday-school scholars, and 1170 ministers. The churches number about 11,000.

A mission hall to accommodate 500 persons is to be erected at Elliot Town in connection with the Forward Movement. This centre is in charge of Mr. John Harries, evangelist.

The Australian Weekly contains a portrait of Professor Rentoul, D.D., moderator-elect of the Presbyterian Church of Victoria. Dr. Rentoul was formerly connected with the English Presbyterian Church, and was minister at Southport.

Statistics prepared by Sir George Bruce show that whilst in 1860 there were only twenty-four churches in the London Presbyteries, now there are eighty-eight. Of the total communicants (20,881) nearly two-thirds (13,031) belong to church extension charges. Last year these raised 65 per cent. of the money contributed for religious purposes—viz., £59,335, as against £32,177 raised by the older congregations.

Calls.—Rev. A. Watt, to St. Fergus; Rev. T. Ll. Roderick, of Llanfynydd, to Twyddffynon; Rev. John Williams, to the Welsh Church, Liverpool.

Resignation.—Rev. John Forsyth, of Kilwinning.

SOCIETY OF FRIENDS.

The average ages at death of members of the Society of Friends, from one year old to 101, in Great Britain and Ireland, during 1893-94, was sixty-one years five months and twenty-two days, against sixty years eight months and twenty-eight days in 1892-93, and sixty-one years nine months and nineteen days in 1891-92.

THE SALVATION ARMY.

A cadet recently accepted for the Army work in India walked 158 miles to get to the garrison.

The new Elevator in Montague-street, Whitechapel, is now in good working order; it accommodates thirty-four waste paper sorters, ten packers, and thirty barrow men.

At this season of the year the Shelters of the Army are more than full. At Burne-street, a few nights ago, during a prayer meeting, a man, who had been a manager in a large shoe warehouse, but had fallen through drink, cried aloud for salvation, and found it.

During General Booth's recent visit to Chicago a meeting of ministers was held in the Willard Hall. He was welcomed by Rev. J. H. Barrows, of the First Presbyterian Church, who was chairman of the World's Parliament of Religions. The gathering numbered over 5000.

In Australia the cavalry vans are doing good service in the villages. The Pakenham Farm Colony gives employment to 170 men. At the opening of the new Rescue Home at Wellington, New Zealand, the Government was represented, and Mrs. Seddon, the wife of the Premier, took part.

FALLEN ASLEEP.

At Breaston, Derby, Mr. J. Plaskett, an earnest worker.—At Swansea, Rev. John Griffiths, a valued Calvinistic minister and editor of "Y Wynllan."—At Wallsend, Mr. J. Tocher, a leading Christian worker.—In New Zealand, aged seventy-seven, Rev. Gideon Smales, the last of the band of missionaries who left Bristol for the South Seas in the brig *Triton* in 1839.—At Great Malvern, on 26th ult., Mrs. Davenport, wife of the vicar of Christchurch.—At Ashchurch, Rev. C. H. Steward, formerly vicar of the parish.—At Bacup, Mr. Isaac Hoyle, a well-known leader at Jowell-terrace Chapel, and superintendent of the Sunday-school; his funeral was attended by 2000 church members and scholars.—At Tring, Rev. L. R. Foskett, a Pastors' College man, who has done good work for fourteen years.—At Clive Vale, Hastings, Mrs. Simpson, aged seventy-eight, who, in earlier days, did valuable service for Christ.—At Langho, Blackburn, on 26th ult., Rev. Matthew Hedley, for thirty years vicar of the parish.—At Gaerwen, Menai Bridge, Rev. Robert Hughes, an aged and honoured Welsh Calvinistic Methodist minister.—At Stanningley, on 27th ult., Rev. E. C. Lister, rector of the parish.—At Carrickfergus, Mr. Jas. Sims, an earnest and successful Methodist local preacher, aged eighty-three years.—At Newchapel, Clonmel, Rev. Jno. Gaggin, rector of Newchapel and Rathnonan, aged seventy-four years.—At Enniskillen, Mr. Wm. Coulter, aged seventy-three years.

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The Book World.

The Jewels in the Breastplate: An Emblem of Christ's Heart. By F. J. Williams. (1s. *Partridge & Co.*) A very suggestive little book, forcibly interpreting spiritual experience, and exhibiting some of the symbolical beauties of Scripture.

Heavenly Pearls Set in a Life. By Lucy D. Osborn. (*F. H. Revell*, New York and Chicago). The autobiography of one who has served God in India, and is now serving Him in America. Bishop Taylor speaks in the warmest terms of the book.

The Continental Presbyterian, an annual edited by J. E. Somerville, B.D., Mentone, has appeared for the fourth year. (6d. *Macniven and Wallace, Edinburgh.*) It gives information that will be welcome to many travellers, regarding Evangelical worship and effort in the great Continental centres.

Cassell's New Universal Cookery Book (6s.) will be a treasure to the high-class cook and the gastronomist. The recipes, judging from some practical experiments, are at once simple and effectual. Housewives, experienced or inexperienced, and with every grade of income, will find here all the guidance they need to meet the most fastidious tastes and the robustest appetites.

Mr. Spurgeon's popular devotional books, "Morning by Morning" and "Evening by Evening," have been issued by the publishers in one singularly compact volume, under the title of Morning and Evening Daily Readings. (3s. 6d. *Passmore & Alabaster.*) Those whose time for Scripture study is limited cannot do better than keep this little book in a handy place on the bedroom table. The meditations, it is needless to say, are at once comprehensive, spiritual, and practical. We quote on a preceding page the portion for the evening of to-day, January 3.

Studies in Oriental Social Life. By H. Clay Trumbull, D.D. (6s. *Hodder & Stoughton.*) In the preface to this goodly work, Dr. Trumbull says, "the words of the Bible gain in clearness and depth of meaning when read in the light of the manners and customs of the lands of the Bible." He proceeds in fifteen full chapters to illustrate his own thesis. These "studies," drawn from personal observation, deal solely with the social side of Eastern life, and touch but casually on matters of high doctrine or of theological import. Standing for what they are, they throw a flood of light on many Biblical scenes and narratives, and thus help to make vivid to the Western mind the setting of the sacred records.

Number in Scripture: Its Supernatural Design and Spiritual Significance. By Ethelbert W. Bullinger, D.D. (7s. 6d. *Eyre & Spottiswoode.*) Many have written on sections of this subject, which Dr. Bullinger seems to have pretty well exhausted. Over forty expressions of number, some symbolical and typical, others less suggestive of esoteric meaning, are here examined; and though every student of the volume may not see on all points with the learned and patient author, all are likely, after perusal, to acknowledge that the pages show God's Word to be as marvellously perfect as his ways. Incidentally, light is thrown upon hundreds of passages of Holy Writ, and many of the outstanding facts of the Bible are invested with an added interest and significance.

Our Children for Christ, by Rev. Samuel MacNaughton, M.A., claims to be "a plea for infant church membership, with a full discussion on the mode of baptism." The latter claim is an exaggeration; the treatment is neither thorough nor exhaustive. Mr. MacNaughton persists in regarding believers' baptism as a mere denominational badge, although there are in all large sections of the Church, Christians who have submitted to baptism by immersion. In the course of his argument he speaks of the "effrontery" of Baptist writers. Surely they, in turn, have reason to resent his controversial method; for while exhibiting carelessly compiled, and in some cases actually misleading, extracts from out-of-date Greek Lexicons (some of which never were regarded as carrying the least authority), he has altogether omitted to refer to the modern and really authoritative Lexicons of Grimm, Cremer, and Liddell and Scott. This booklet is neither fair nor reliable, and will do little or nothing to assist inquirers as to the primitive mode of baptism or the conditions under which it was administered. (9d. *R. W. Hunter, Edinburgh.*)

BOOKS RECEIVED.

From "*Home Words*" *Office.*—Mother and Son; or, I Will. By Emma Marshall. (1s. 6d.)

From *Hodder & Stoughton:* The People's Bible: Romans—Galatians. By Joseph Parker, D.D. (8s.)

From *Jarrold & Sons:* Shireen and Her Friends: Pages from the Life of a Persian Cat. By Gordon Stables, M.D., C.M. (3s. 6d.)

From *Eyre & Spottiswoode:* Lex Mosaica, or The Law of Moses and the Higher Criticism. Edited by Richard Valpy French, D.C.L., LL.D. (15s.)

(60)

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RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, DECEMBER 31, 1894.

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*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

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Church Missionary Society—R. C. S., £1; G. G., £1	2	0	0
Poor Jews, Jerusalem—A. R. S.	1	0	0
Baptist Missionary Society—R. C. S.	1	0	0
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N. Africa Mission—Lambda, £5; Miss M. E. B., 5s.	5	5	0
British and Foreign Sailors' Society—Lambda	1	0	0
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South American Missionary Soc.—E. E. S., £1; M. L., £25	26	0	0
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Pastor Rohrbach's Work, Berlin—Msy. Pen. Assoc.	0	9	6
Melanesian Mission—Msy. Pen. Assoc.	0	8	8
Army and Navy Missionary Union (Chinese Bible Woman)—Msy. Pen. Assoc.	0	6	0
"Joyful News" Evangelist in China—Msy. Pen. Assoc.	0	6	3
Mr. Colin Young's Work (Jews)—Msy. Pen. Assoc.	0	12	0
Student Vol. Miss. Union—Msy. Pen. Assoc.	0	5	0
Kurki and C. India Hill Mission—Msy. Pen. Assoc.	0	6	9
Persecuted Stundists—E. B. S., 5s.; L. B., 2s. 6d.; A. W., 10s.; Miss M. E. B., 5s.; M. L., £5	6	2	6
Mr. Alley's Work, Jerusalem (Poor Jews)—E. B. S.	0	10	0
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J. G. Paton Mission Fund—A. W.	0	10	0
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Ragged School Union—R. C. S., £1; Z. J. K., 10s.; Mrs. M., 5s.; M. L., £5; H. B., 10s.	7	5	0
London City Mission—R. C. S., £1; A. E. T., 5s.; T. P., 10s.; P. J. B., £2; M., £10; G. G., £1; In Memoriam, 5s.; (*Disabled Missionaries, etc.*) In Memoriam, 5s.	15	5	0
Miss Weston's Work, R.N.—P. J. B., £1; (*Sailors' Rest, Devonport*) J. G., 2s. 6d.; R. C. S., £1; (*Building Fund*) K. B., £1	3	2	6
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Friendless and Fallen—R. C. S., £1; Z. J. K., 10s.; Inasmuch, 2s. 6d.; C. H. H., 5s.; M. B. D., 10s.; Miss M. B., £1; Christmas Box, 10s.; A. K. M., 10s.; A. S., 2s. 6d.; XIX., 10s.; M. R. C., 10s.; E. J., £3; G. T., £2; M. L., £5; A. L. C., £1; A. F., 5s.; (*All Night Refuge*) W. H. P., £5	21	15	0
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Poor Jews Whitechapel (Mr. Ehrlich)—R. C. S., £1; J. D., 2s. 6d.	1	2	6
Gray's Yard Mission—L. W.	5	0	0
Mildmay Institutions—R. C. S., £1; Vow and Pay, £1; Thankoffering, £1; (*Poor*) M. L., £20.	23	0	0
Bristol Orphan Houses—E. S., Hampstead, 2s. 6d.; Xmas Box, 10s.; Servants at B. Hall, £1; M. R. C., £1	2	12	6

(Continued on page 30.)

National Society
for the
Prevention of Cruelty to Children.

Patron - The Queen.

THE sole object of the Society is to secure to every child in the land that its life shall be at least endurable.

The following is the record of the numbers of the children on whose behalf it has enforced its object:—

31,374 Sufferers from violence—from boots, crockery, pans, shovels, straps, rope, thongs, pokers, fire, boiling water, any weapon which came to the reckless and vengeful hands which owned them.

82,973 Sufferers from neglect and starvation—miserable with living irritations and filth, shivering, ragged, nigh-naked, pale, limp, feeble, faint, dizzy, puny, sinking, famine-stricken, dying—many carried in the arms of nurses of infirmary and hospital.

877 Where ill-treatment ended fatally. The Society obtained its information too late to make their wicked parents cease from troubling, and its sole and miserable success was in punishment.

15,241 Little things, exposed to suffering to draw the lazy and cruel charity of the street to those who were responsible for their pallor, emaciation, and cough, mostly, too, in arms—but of idle drunkards and vagrants.

4,864 Pitiable girl-child victims of monsters, devoted to horrible sensuality.

4,661 Little slaves of improper and hurtful employment and dangerous performances, and child monstrosities in travelling shows, acrobats at fairs, trapeze and tight-rope performers in circuses, toilers with burdens too heavy, and sufferers by various other wrongs.

The Society is comparatively little known. It consequently has not yet received the support which its vast and beautiful work deserves. It is greatly embarrassed, and the work it can do is much limited through lack of funds.

Six Thousand Pounds wanted to clear off a deficit for the year 1894.

BENJAMIN WAUGH,
Hon. Director.

Central Office:
7, Harpur-street, London, W.C.

No. 1302.]

The Christian.

[JANUARY 10, 1895.

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Displayed Advertisements according to space.
Advertisements should be received by Messrs. JOHN HADDON & Co., Bouverie House, Salisbury Square, E.C., *not later than* MONDAY.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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HIGH STREET, WHITECHAPEL, E.

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Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 72, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E. c3887

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Branches: Greenwich, Ramsgate, Toronto.

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All communications should be addressed—

J. W. C. FEGAN,
The Boys' Home,
95, Southwark-street, London, S.E.

36th WINTER COURSE, 1894-5

SPECIAL RELIGIOUS SERVICES IN THEATRES HALLS & MISSION ROOMS IN LONDON.

These Services for reaching the Poor and the non-Church-going Classes in London, are arranged to be held for the Thirty-sixth Course, 1894-5, in the following Buildings:—

AGRICULTURAL HALL, Islington; PAVILION THEATRE, Whitechapel-rd.; QUEEN'S THEATRE OF VARIETIES, High-street, Poplar; TOWN HALL, Shoreditch; MORLEY HALL, Hackney; HOMERTON HALL, High-street; GRAND HALL OF VARIETIES, Clapham Junction; SHAFTESBURY MEMORIAL HALL, Gibraltar-walk, Bethnal Green; SHAFTESBURY MEMORIAL HALL, Union-street, Borough; SHAFTESBURY MEMORIAL HALL, Kirby-street, Poplar; SOUTH NORWOOD HALL; RAILWAY ARCH, Bermondsey, &c., &c.

FUNDS ARE URGENTLY NEEDED,
And should be sent to the Rev. T. C. UDALL, Financial Secretary, 8, Bridewell-place, E.C.
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FUNDS URGENTLY NEEDED to provide food and shelter, fire and clothing for the starving refugees in this large district. Also to give RELIEF to the SICK and AFFLICTED.

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SICK AND SUFFERING AND DESTITUTE poor of St. Luke's and Clerkenwell. Philip Gast, of 12, Noel-street, Islington, Pastor of Spencer-place Chapel, Goswell-road, for over twenty-five years, urgently appeals for help, either clothing or money. c4415

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Missionaries about to prepare their outfits are invited to send for book giving list of requirements and special terms to J. TUCKER, 83 and 85, Newington Green Road, N. Passages secured at Missionary rates. References to Missionaries and Missionary Societies. Established 1868.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION,
AT RUTLAND SQUARE,
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PAUL ASKIN, J.P.,
(Trustee),

26, Rutland Square, Dublin.

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There are, however, MANY SAD CASES of destitute and invalid victims, between 60 and 70 years of age, for whom we cannot provide, unless we receive further funds IMMEDIATELY.

Cheques and P.O.'s should be made payable to the Liberator" Relief Fund, and crossed City Bank.

Rev. J. STOCKWELL WATTS (Hon. Sec.), 16, Farringdon-street, E.C. c4195

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Strangers' Friend Society.
Treasurer, Aldn. Sir JOSEPH DIMSDALE.
Chairman, J. H. ANDERSON, Esq.

Founded a hundred and eight years ago. GREATLY STRAITENED FROM WANT OF FUNDS. There are 188 Christian men and women unpaid visitors engaged in the Society's work of BEFRIENDING THE SICK POOR of London. Kindly remember it in testamentary arrangements.
Office, 52, Finsbury-pavement, E.C.

POOR JEWS OF WHITECHAPEL.
DO HELP US.

Homes without Food or Firing!
Children without Clothing!
KINDLY HELP US.

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Notes and Comments.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions for the present year. It will greatly facilitate our work at this season if friends will kindly note the particulars.

☞ Will those of our readers who receive THE CHRISTIAN direct from the Office by post, and who have not recently communicated with us, kindly send their present full postal address—specially Missionaries and others in foreign countries?

It is always a pleasure to read or hear brave words of truth lovingly spoken, and the more so if spoken under difficult circumstances. Rev. F. J. Chavasse set a good example when he preached lately the sermon at the ordination of two suffragan bishops at St. Paul's. He entreated them to withstand temptations to pride, self-assertion, and other sins, to which their position exposed them. He confessed and deplored the sins which too often dishonour those who are the professed messengers of Christ.

In a similar strain we see that the Bishop of Winchester has spoken at the Chapel Royal, St. James's, on "The Temptations of Public Men." He used the temptations of our Lord as the basis of his remarks, because they are typical of the peculiar temptations which meet all men, whether in secular or sacred offices, for the various duties of public life. The first temptation yielded the lesson and the warning against using opportunities which come in the way of public men for the advancement of their families or for the enrichment of any part of their life; personal interest must be postponed to public advantage; integrity and honour must be more than gain. The second temptation was used as a warning against public men making short and quick cuts to the favour of the multitude. No temptation more rapidly precipitates even for the finest souls a moral and even a mental degradation. The third temptation shows the distinction between principle and expediency as the rule of conduct and life. "To act solely on expediency is to worship the prince of this world; to act solely on principle is to be the servant of the living God." These are right words in the right place. The order of the second and third temptations is according to Matthew.

There surely is truth in the words of a famous literary man, "No man can tell how hard it is to do good, unless fortune gives him a hundred thousand pounds a year, and says, 'Now, do good with it.'" Doing good is a thing of detail, one kind word, one self-sacrificing action, one bright smile, one pardon, one prayer. We get men by ones. The method is good for our humility; and it also gives us a deep sense of the worth of the individual and of the value of the small things of which life is mainly made up.

Canon Teignmouth Shore contends that auricular confession as it is now being practised by a large section of the Church of England is not in harmony with the standards of the Church. He says in an article in *The Nineteenth Century* :—

While in exceptional cases the Church suggests the "opening of a grief" to the minister of Christ, with a view to receiving comfort and the benefit of absolution from God's Holy Word, the Church in any case does not enforce what is technically known as auricular confession, she does not even recommend it; indeed, the abandonment of all those instructions regarding it which were contained in the earlier Service Books, and the introduction, instead of the primitive practice of general public confession and absolution, is a discouragement of it which amounts to practical prohibition.

After all, the question is "What saith the Scripture?" but we are glad for every voice that is lifted up against the drift Romewards.

The letters of *The Times* correspondent on the Gothenburg system, like Balaam's curses, have been changed into their opposite; this time the blessing has become a curse. Whatever the Gothenburg system may do, it certainly does not prevent drunkenness, and that is what we want to see done in our country. This special correspondent "has seen more drunkenness in a Scotch town on a Saturday night, but never in an English one," than he saw in Gothenburg; it is worse than Cardiff, and the evil is increasing. What, then, is the use of arguing the question another day? Gothenburg is not wanted here.

We often hear complaints of the invasion of England by immigrants from all parts of the Continent, but we rather forget how the British have quietly settled themselves on every shore; for every foreigner here we should think two or more British subjects might be counted elsewhere. Take Lisbon, of which Mr. Unmack writes, from the English point of view, such an interesting account in *The Quiver*. We have had a colony there ever since the seventeenth century; with only a break of a few years, Protestant services have been held for its spiritual good. An Episcopal Church with accommodation for 500 worshippers has been built; efforts are made to prevent children of British parents from passing over to Romanism. The visit of Sir Arthur Blackwood in 1885 is said to have marked an epoch in the spiritual life of the colony. The Scotch Church also has a minister, and we are glad to see that both churches live in harmony and in happy co-operation. The English cemetery has one specially interesting memorial, the tombstone of Philip Doddridge, who died at Lisbon on October 26, 1751, aged fifty. "His works do follow him."

An esteemed correspondent writes calling attention to the lack of prayer which has struck him lately (perhaps from a too superficial observation) with regard to the movement for a diminution of facilities for the sale of intoxicants, whether by legislative action or by the exercise of magisterial discretion.

Attending the U.K. Alliance meetings at Manchester last November, I was painfully struck by the want of any meeting for prayer—nothing beyond a very brief pause for silent prayer at the commencement of the proceedings. So much enthusiasm, but so little prayer—may not this, I thought, be a reason why the objects of the Alliance are making so little progress? I know well that much temperance work is carried on in the most earnest spirit of prayer, but what seems to me wanting is more of united prayer for a blessing on the efforts to get temptation removed out of the way.

Vagrancy in some of the western counties is causing anxiety; in Somerset it has risen in two years from about 29,000 to 46,000 cases—the same persons, no doubt, are often counted twice or more times over. There is a fear that they may become a danger as well as a nuisance to lonely cottagers, but the Chief Constable says he sees no signs of criminality; the increase comes from men out of work; only the most efficient men can find employment. An immense proportion of the vagrants are young men, and "a large number are short service soldiers, some belonging to the Army Reserve. These men draw their deferred pay in a lump on leaving the Army, go on 'the spree' with it, and, at once and for ever, enter the destitute class." This short-term service calls loudly for revision of some sort. A few years ago *The Daily News* showed how it was making paupers and crowding the southern counties with them, and still the process goes forward. If the country once realised all that is meant by the system there would be an imperative demand for reform.

A correspondent sends to *The Westminster Gazette* a description of a Christmas scene which he saw at the door of a public-house in Chelsea. There was a crowd of children jostling each other, most of them having their hands full of packets of sweets which the publican had given to them across the counter as a Christmas box. Inside the house was full of children. The correspondent adds :—

This is how we make our paupers—just as the constant music at the doors of the publics draws children and lads and girls, who end by going in. I have watched them often. If the publican wants to give sweets, why doesn't he do it elsewhere than across the bar?

The *Westminster Gazette* affirms that this is the regular method among some publicans of tipping the child who fetches the beer. Mr. Conybeare's Bill, which has not yet, unfortunately, become an Act, makes it illegal for such a thing to be done. The sooner Parliament passes that bill the better for everyone.

The question has been asked whether the Independents have too many ministers, and Rev. W. J. Woods, secretary of the Congregational Union, replies in *The Independent* that they have not; on the contrary, they want more. The numerous pastorless churches and churchless pastors lead him to the conclusion that the real difficulty lies in the quality of the men who enter the ministry.

We must have a supply of more competent men. At present the churches choose rather to go pastorless than to elect unsuitable persons. And we are all weakened. Let those who after years of search can find no pastorate take the providential hint. But let us make an end of the false cry that we have "too many ministers." On the contrary, it is our woeful deficiency that we have not by any means enough of really competent pastors.

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We may be quite sure that Mr. Woods' position will not be allowed to go unchallenged, but whether he be right or wrong, his words will, we trust, lead to good results. The restlessness of the churches, their craving, in many cases, for a ministry that shall please rather than edify, the worldly methods some adopt in their management and work, especially in choosing a minister, have something to do with changes and vacancies, especially long vacancies. The ministers are made by the churches as well as the churches by the ministers. Incompetent ministers imply incompetent churches from which they have sprung. But the apportionment of blame, even if it could be justly made, will not remedy the evil so far as it exists. Nothing can save churches and ministers but the power of the Holy Spirit; nothing can make a really competent minister but that power. Mental strength and intellectual equipment and moral integrity (using that term in its usual sense) are not enough, in addition there must be the gift of the Spirit working in a renewed heart.

The French correspondent of *Evangelical Christendom* is strongly of opinion that the Church of Rome is the main and hidden spring of the war in Madagascar. It seems that there is a violent attack being made by caricature and newspaper articles on the men of note and peace who met in Paris, in 1884, to seek how to safeguard the interests of Christianity and civilisation, the outcome of English Protestant missionary labours in the island :—

The honourable philanthropists, and the Friends, Baptists, and Churchmen, who then met are duly accused of anti-patriotism, and of being agents of England; and the violent popish deputy, Mahy, casts the slur upon French Protestantism, with few exceptions, suggesting that all societies and Protestants "in the pay of England" should be ousted from France. Of course, he has received proper and conclusive answers from the parties. But the spirit of Rome is ever the same—Otahiti—Maré—Madagascar!

The L.M.S., which has done the greatest work in Madagascar, and has the largest stake in it, is naturally very anxious as to the results of the war in which the first shots have been fired. Their foreign secretary says in *The Missionary Chronicle* :—

We dread the recurrence of the old heathen spirit amidst the general disturbance that war is certain to bring, and we fear that the progress of all that is good in Madagascar will be put back indefinitely when the war is over. But while with very natural sentiment we are thus troubled at the prospect of the wreck of all the work in which we have been so deeply interested, there comes evidence, on the one hand, that the Hovas are not unwilling to yield to some of the most important of the French demands, and, on the other, that the statesmen and serious-minded leaders of opinion in France realise the evil that is likely to be wrought by a war of subjugation, and are anxious, if possible, to avoid it.

Notwithstanding these gloomy prospects, Mr. Thompson clings to the hope that the influence of France may be the means used by God for the establishment of justice, the purification of government, and the further development of the country. We doubt whether he makes sufficient of Rome's sinister influence.

The Paris correspondent of *The Leeds Mercury*, who sends a report of the conditions of life in the French army, quotes the evidence of a member of the French University. This scholar and athlete says that military service in time of peace brutalises a man. He is of opinion that the army is the greatest school of socialism and anarchy to be found anywhere; It is ruining the nation and the individual. His great objection is to the abdication of one's individuality which army life entails, and to the brutality of the non-commissioned officers.

A soldier was shot for throwing the buttons of his tunic in the face of his superior officer. This sort of thing cannot go on much longer; a dozen years, and France will be bankrupt, although we are the richest people in Europe. We spend one-third of our revenue, which is 3,500,000,000 francs a year, on the defences of the country. For what purposes—to encourage hatred of our neighbours whom we have never seen!

We have long been of opinion that these armies of Europe will prove the destruction of the powers that created them unless they be diminished. The moral and social combustibility pent up in them may well make emperors tremble.

Perhaps lovers of freedom and friends of the oppressed have expected too much in too short a time from the young Czar of Russia. Every sign of improvement is, however, hailed with pleasure, while the larger measures are hoped for. His message to Count Schuvaloff, on the appointment of that nobleman as Governor-General of Warsaw, has given universal satisfaction; for many a day the following sentence will be quoted, and we trust nothing will ever belie it :—

As a faithful and zealous executor of the plans of your Emperor, you have fostered the bonds of friendship which have for so long united Russia with her powerful neighbour, and have thereby contributed to the success of the gracious and beneficent work—the preservation of universal peace—which was so dear to the heart of my ever-lamented father, as it is dear to mine.

Could we reach the Czar's ear, the one thing we should say is, that nothing would give such pleasure in England as the just treatment of the Stundists, nothing would conduce more powerfully to the prosperity of his empire, and nothing more surely draw down God's blessing on him and his people.

An esteemed correspondent, writing from Jubbulpore, pleads the cause of the "poor whites" of India. He says :—

There are in this continent many schools, colleges, and orphanages, sustained by mission funds, for people of the Aryan race; but very little has been done for the poor white class, who are of our own race, having our own feeling and habits. Anglo-Indians and Eurasians compose the majority of members in all our English churches, but no attempt is made to open schools where the children of such members and others may be given a primary education and gospel instruction. This lack of provision for the little ones of the Christian congregations leaves parents no option but the committal of their children to the Ritualist and Romanist schools. I presume that mission funds are exclusively intended for work among the natives. If educational agencies are desirable for the Aryan heathen, they are also desirable for the European heathen, who under the present circumstances are left out in the cold.

There can be no doubt that these sentences describe a very real need. The well-to-do Europeans in India should not overlook the necessities of those who are less fortunate; and while urging forward evangelistic work among Anglo-Indians, British Christians should not forget their social trials and disadvantages.

LADY HENRY SOMERSET makes the following remarks respecting her Somers Town estates :—"It has been said that I own a part of London which is disgraceful for its dilapidated dwellings. No one is more keenly alive to the disgrace than I, and the Committee of the London County Council will corroborate what I say when I declare that I have done and am doing all I can to cleanse that Augean stable. In a measure I have succeeded, and a plan is now in process of formation which I hope will satisfactorily meet the necessity of the worst portion of that sad neighbourhood. The property is, however, most difficult to deal with, on account of the fact that the houses had been let on long leases before coming into my possession. But all that can be done, and all that time and thought can accomplish, will be undertaken to wipe out one more dark blot in our great city."

MILDMAY MISSION TO THE JEWS.

On New Year's evening about 300 Jews and Jewesses were entertained at tea at the Central Hall, Philpot-street, E. The members of the mission staff, supplemented by a band of kind lady helpers and several Hebrew Christian brethren, rendered willing service in attendance on the guests, and addresses were afterwards delivered by Rev. John Wilkinson and other friends. On the following evening more than 250 Jewish children, including the members of the night school, were entertained. In the course of the evening they were questioned regarding sin, the Saviour, redemption, cleansing, and the answers given were in the very words of Scripture.

Following annual practice, Monday last, the opening day of the Week of Prayer, was observed at Mildmay as a day of intercession for the Jews. In the morning, Mr. J. E. Mathieson presided over a large assemblage of believers. Rev. W. Frith having led in earnest prayer for blessing on the week's gatherings of the Lord's people all over the world, the Chairman read and commented on a few verses of 1 Peter i. Much regret was expressed at the absence of Rev. J. Wilkinson, director of the Mission, who was confined to his bed with a bronchial cold. After a season of earnest prayer, Canon M'Cormick delivered an address, in which he spoke of the Jews as God's witnesses. Dr. Dixon read the statistics of the Medical Mission, and related some instances of the conversion of Jews. Mr. Carr, of Rochester, New York, briefly addressed the meeting. In closing, he said that when the lives of professing Christians are formed according to the pattern given on the Holy Mount, the chief stumbling-block in the way of Jews coming to Christ will be removed. Captain Moreton also spoke a few hearty words. Between the addresses prayer was offered.

At the evening meeting Colonel Morton presided. Rev. J. Adler addressed the gathering instead of Dr. Neatby, who was absent through illness. He described the truly sad condition of the Jews to-day, and stated that their rabbis have put upon them the intolerable burden of 42,000 precepts, which they command them to observe. Mr. S. H. Wilkinson gave a full account of the past year's work, which fairly bristled with reasons for abundant praise and thanksgiving to God for all He has enabled his servants to do. Much earnest pleading was made throughout the evening for blessing on the whole Mission field.

THE MERCHANTS' LECTURE.

The retiral of Rev. Edward White from the ranks of the Merchants' Lecturers created a vacancy which has been filled up by the appointment of Rev. J. Morgan Gibbon, of Stamford Hill. Mr. Gibbon gave his first lecture on Tuesday at the Memorial Hall, in the presence of a large and very appreciative company. He has chosen as the subject of his first course of lectures "The Epistle to the Galatians—A Tract for our own Times." In the opening lecture he surveyed the circumstances that led Paul to write the Galatian epistle as a defence and exposition of the liberty from human ordinances and human caste feeling which we enjoy through the death and atonement of Jesus Christ. This truth, said the lecturer, needs to be remembered and promulgated to-day, when the Romish Church is putting forth claims even superior to, if more baseless than, those of the Jewish Church in Paul's day.

The three propositions mentioned by the lecturer as summing up Paul's contention were: (1) That his commission as an apostle came direct from God without any human medium; (2) that spiritual liberty is of the very essence of the Gospel; and (3) that to strike at that liberty is to wound the Gospel in its most vital part. These points were ably expanded and illustrated from the Epistle. The lecturer was briefly introduced at the opening of the meeting by Dr. Kennedy, and was cordially received by the audience.

IT IS OF NO USE for a mother to attempt teaching patience, gentleness, etc., to her little ones if she herself loses temper upon every slight provocation. The children will soon discover what a wide difference there is between what mother says and what she does, and by this means her influence over them will be almost powerless.

A Higher Life.

BY REV. THEODORE L. CUYLER.

WITH the beginning of a new year every follower of Christ ought to set about a new and higher life; for no Christian should be satisfied to be no better than he or she has been. To be barely alive ought not to satisfy us. Our Master offers us "life more abundantly." He is the inexhaustible fountain-head of strength and joy, and it depends upon ourselves as to how much of these shall be imparted to our souls. Growth is not a magical process; we must do the growing. He who came off more than conqueror was the man who said, "So fight I, not as one that beateth the air."

One of the indications of an increased Christ-life in the soul will be more *vigour*. When a person's system is in a low, impoverished condition, he is liable to catch any fevers that are prevailing. It is a low spiritual life that breeds worldliness and self-seeking and covetousness, and also exposes us to the ague-fits of doubt and unbelief. As weak blood breeds ulcers, so a weak spiritual state breeds lusts. With a sick soul, as with a sick body, the problem often is whether there is internal vitality enough to slough off the disease. "I have prayed for thee that thy faith fail not," said Jesus, when Simon Peter was in a pitiably bad way; but for imparted grace that ugly assault of Satan in Pilate's courtyard might have been the end of poor Peter. After he got the more abundant vigour of Christ's spirit shed abroad in his soul, he went through tenfold greater dangers entirely unharmed. It is full of encouragement to weak Christians that the poltroon who was frightened by the sneers of a servant girl lived to write that heroic, blood-kindling "First Epistle of Peter." But why should any Christian be so feeble and so easily upset when he might be "strengthened with all power in his inner man according to the might" of the Son of God? The more vigour we pray and strive for, the more we shall receive; and active exercise does for the soul just what it does for the body.

A second evidence of increased life will be an increase of *faith*. This was what the disciples petitioned our Lord for. A feeble faith can move mole-hills; a stalwart faith can remove mountains. It is the feebleness of the grip on God that makes it so hard for us to stand the heavy strains or to lift the heavy loads. This is one reason why some ministers and some teachers—and parents, also, I fear—have not been more successful in winning souls during the past year. "According to your *faith* be it unto you"; that is Christ's mode of measurement. Your feet must be firm on the Everlasting Rock if you want to pull imperilled souls up out of the depths.

It cannot be repeated too often that faith is vastly more than an opinion or an emotion. It is the grappling *union of the soul* with the omnipotent Son of God. The closer the connection, the greater the amount of power that flows in. A current of electricity sent through a huge horse-shoe magnet, will enable it to support a weight of a thousand pounds; stop off the current and the weight drops in a moment. The more abundant your faith, the fuller and stronger will be the inflow of Christ. "Not I," exclaims the old giant of the Apostolic band, "not I, but Christ liveth in me, and the life that I live in the flesh I live by *faith* on the Son of God." That is the best description ever given of the higher life.

Strive this opening year to have Jesus Christ in you more abundantly, and there will be many an influx of *joy*. None of us are as happy as we might be. For many Christians carry such repulsive countenances and shed around them such a chill, that if they should every try to win an unconverted person, that person might well retort, "If your religion carries such a face as yours, I don't want it." Such Christians cheat themselves out of their birthright; Jesus promised them that if they continued to abide in his love, his joy would remain in them and their joy would be full. Mounts of rapture are only occasionally reached in the best life. But a healthy person *enjoys* a ripe peach or a Florida orange; a loyal husband enjoys the welcoming kiss of his wife at his threshold; and there must be something wrong in you if you profess to love Christ and are trying to do God's will, and find no delight in it. How can you possess Christ and not be happy over it? I repeat what I have often said before—that joy is *love looking at its treasures*. The richer we become in having Christ with us here, and in the expectation of being with Him for evermore, the more investments we make in helping other people and in blessing and saving the souls of others, the more full will be our casket of jewels. If you say to me, "Last year I did not enjoy my religion much," then I may venture to hint to you that you had not enough religion to enjoy. Begin this new year with the honest question, "Lord, what wilt *Thou* have me to do?" and then do it. His smile will give you sunshine and put a new song into your mouth. Don't worry over some failures, or because some depressing days come. There will be some raw, chilly days in April, but summer will come along in its time nevertheless.

However hard the "times" may be with you this year, or however ill-health or adversities may try you, yet if you have *peace of conscience* you can stand rough weather cheerfully. That is the fourth token of a strong, healthy heart life. We don't make enough of *conscience* in our religion. The saddest records of the last year were the disgraceful falls of church members who had no righteous abhorrence of sin. Their consciences were depraved. "Blessed are they who hunger and thirst after *rightness!*" said our divine Master. We try to excuse this or that brother as "weak"; but in Christian ethics to be weak is to be wicked. It is these very weak professors who bring reproach on the name of Christ, and are stumbling-blocks in the way of sinners. Religious emotion may burn brightly in a prayer-meeting, but be blown out like a candle as soon as a strong wind of temptation strikes it out of doors. In every step you take this year, ask, What will Christ say? When you are in doubt, give Him the casting vote. It is no child's play to be a robust, vigorous, and thoroughly useful Christian. Nothing this side of heaven compares with that. Yet everyone who reads this article may become one if he will begin this year by a humble, heartfelt consecration of himself *to* Christ, and he will receive a fresh baptism of power *from* Christ.

HOSPITAL FOR WOMEN, SOHO SQUARE, LONDON.—During the past ten years there has been an average of 600 patients admitted into the Hospital, while 5200 out-patients have received advice, etc., whose attendances have been over 20,000 annually The ordinary expenditure is £6000, and the average ordinary income (excluding legacies) is £4000, which shows a deficit of £2000 yearly. Exceptional receipts from legacies have frequently enabled the committee to meet this serious deficiency, but as this source of income is of the most precarious nature, the committee appeal for additional annual subscriptions in order that the financial position of the institution may be put on a firmer basis.

World-wide Evangelisation.

WHAT touched the Saviour's heart? Seeing multitudes of old and young, male and female, steadfastly hanging on his words until they were so tired that some of them lay down, and some fainted, and some were scattered abroad "as sheep having no shepherd."

"Then saith He unto his disciples, the harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest that He will send forth labourers into his harvest."

The commentary by Jamieson, Fausset, and Brown, remarks on verse 36, "The true reading doubtless is, 'were harassed,' and were scattered abroad—rather 'lying about,' 'abandoned,' or 'neglected'—as sheep having no shepherd—their pitiable condition, as wearied and crouching under bodily fatigue, a vast disorganised mass, being but a faint picture of their wretchedness as the victims of Pharisaic guidance; their souls uncared for, yet drawn after and hanging upon Him. This moved the Redeemer's compassion."

Paul writes: "Let this mind be in you which was also in Christ Jesus" (Phil. ii. 5). We may add, this mind was implanted in every mind of the hundred and twenty at the Pentecostal Prayer Meeting. But at Jerusalem the world had to be kept waiting for the Great Physician to deal with every one of the brethren, and all those disciples were unanimously waiting in prayer till they were all filled with the Holy Ghost, and then they were driven far and wide over the world, and multitudes in many lands were converted by them and their fresh converts.

Now, with the mighty heathen and Mohammedan world before us, do not the faithful throughout the whole world need to be with one heart in their closets, and also in companies, with one accord to pray to our Heavenly Father that they may be empowered at least to do a similar work?

REGINALD RADCLIFFE.

Waterloo, Liverpool, January 5.

A MINISTERIAL RETROSPECT.

ON Sunday last Rev. William Crosbie, of Park Hill Congregational Church, Nottingham, entered on the 40th year of his ministry. Making reference to the fact at the morning service, he said his ministry from the beginning had had one special note, in the prominence given to the office and work of the Holy Spirit. The Holy Spirit in the redemptive processes, and in the Church, had been called "a forgotten truth"; but he had never ceased, through all the years, to bear his testimony; and he was more than ever convinced that it was the testimony that needed to be borne. The greatest want of the age was the Holy Spirit.

At this season, churches and religious and philanthropic societies and missions were facing deficiencies, and the cry was for "money, money!" It was a sad, and faithless, and humiliating cry. Was it the cry of the small poor church in the upper room at Jerusalem, in the face of the stupendous task of the world's evangelisation? Not at all. The cry was for power—for God—for the Holy Ghost; and with the Holy Ghost came everything that church needed for its mission and its work. When the truth about the Holy Ghost is restored to his proper place in the living creed, and in the prayer of the Church of these times, there will come—not till then—the baptism of life and power that is to fit the church for her world-wide mission, and for the final triumphs of the Cross. Bring back Pentecost into the Church, and there will be no want to the Church any more.

HOUSE OF REST, ST. JOHN'S WOOD.—The new year's meeting at the House of Rest was a crowded one. An address on "Faith," by Rev. F. B. Meyer, was very helpful. In the evening Rev. J. A. Bevan gave an address on "True and False Consecration."

THE UNVEILING.—2.

THE KEY TO THE INTERPRETATION.

When Jesus came there was a general expectation that Messiah would appear and deliver the Lord's people from the Roman yoke. Anna spoke of Him to all who were looking for redemption in Jerusalem. Mary, the mother of Jesus, Nathanael, Nicodemus, and, indeed, the people generally, thought the Kingdom of God would immediately appear. Even after his resurrection his disciples still ask, "Wilt Thou at this time restore again the Kingdom to Israel?" And, instead of a direct reply, He says that they should receive the power of the Holy Ghost coming upon them, and should be his witnesses to the ends of the earth.

THE NEED OF THE PROPHECY.

But, although believing obedience was thus required of them, it was not well to leave the Church after the Apostolic age in ignorance of the character and course of the new period upon which the world had entered. Paul, the converted persecutor, had written to Timothy that perilous times should come. Paul himself, and John's old companion, Peter, had followed their Lord in death for his name's sake, and now John is an exile in Patmos, for the Word of God, and for the testimony of Jesus. Is it strange that the risen Saviour should receive from God an unveiling of the dispensation, inaugurated by the death and resurrection of his Son, in order that it might be communicated to his servants, to prepare them for the evils and tribulations through which they were about to pass?

Again and again God had acted on this principle, as was shown in last week's issue. He is the God of Hope, and from the beginning we have been saved according to hope (Rom. viii. 24; xv. 13).

When Israel was in bondage and centuries of sin and judgment lay before them, God foreshowed to Moses, and to the nation through him their leader, that as the thorn-bush was on fire and yet was unconsumed, so God should be incarnate in the likeness of sinful flesh, and the flesh endure the presence of Him who is a consuming fire. It might also mean that Israel, though subject to burning judgments, should still be unconsumed.

When Isaiah was to be commissioned to a people of heavy heart and blinded eyes, whose land was to become utterly desolate, the vision of the seraphim assured him of a coming time when the whole earth should be full of Jehovah's glory.

When the times of the Gentiles were beginning, and the four monarchies were to succeed to the forfeited power of captive Israel, and Daniel was to prophesy of seventy times seven years to follow the seventy years' captivity, the king's dream of the image of Gentile power broken by the little stone was made known to the prophet, and he foresaw the thrones set and the books opened, and the time when the saints shall possess the Kingdom.

When Jesus had shown his disciples that they must deny self, take up their cross and follow Him to death, He not only assured them that the Son of Man should come in the glory of his Father with his holy angels, and then reward every one according to his works, but He gave to three of them, on behalf of all the rest, a vision of his coming and power and majesty, when they were with Him in the holy mount (Matt. xvi. 13—xvii. 9).

How then should He who liveth, and was dead, and is alive for evermore—the First and the Last, and the Living One—fail to prepare his servants, whom He is not ashamed to call his brethren, for the coming tribulation and Kingdom and endurance, and to give them visions not only of the imminent conflict, but of the salvation and the glories which lay beyond? Observe: the servants are not servants as distinguished from friends, but servants because they are sons. Compare and contrast the service of Martha and Mary in John xii.

WHAT JOHN UNDERSTOOD BY IT.

"The Revelation of Jesus Christ, which God gave unto Him, to show unto his servants things which must shortly come to pass"—whatever else it might reveal to those who should come after, could not but make known to John the character and course of this age; the suffering of the saints; the enmity of Satan; the blessing of the righteous and the cursing of the wicked; the crowning and dethroning of the Antichrist; the glory of God and his Christ; and the doom of the prince of this world.

Whatever further light may dawn upon us, surely our first endeavour should be mentally to place ourselves in John's position, and to seek to receive from these visions, first of all, simply such impressions as they must have made on him. For he is our brother and companion in the tribulation and Kingdom and endurance in Jesus, and we have been assured, like him, that we must through such tribulation inherit the Kingdom of God, that they who will live godly in Christ Jesus shall suffer persecution. The Revelation to be shown to us was shown first to John, and it behoves us to understand what our brother understood by the visions which he saw. This seems to be impressed upon us by the frequent expressions, "I saw," "I heard," and by the emphatic "I John" in the first and in the last two chapters.

The Revelation is a description of a series of symbolic visions. The key to the method of the Book of the Unveiling is the word "signified," or sign-ified, that is, expressed by signs, symbolised. The same word is used by the same Apostle in his Gospel (xii. 33; xxi. 19) where two different symbolic expressions are used to signify the death of the cross, first in the case of the Lord Jesus—"I, if I be lifted up from the earth," and then of his servant Peter—"Thou shalt stretch forth thy hands and another shall gird thee." The miracles of Jesus were all "signs." The word occurs, as verb or noun, many times in John's Gospel.

But we want not only to know the general method of the book—that it is a narrative of a series of symbolic visions seen by John in his exile; we require also the key to the interpretation of the visions—the key to the symbolism in which the visions are expressed. It is, in a word,

THE OLD TESTAMENT.

Here it becomes necessary to remind the reader that there are

TWO KINDS OF PROPHECY.

(1) *Literal.*—The significance and value of which depends entirely on a rigidly literal fulfilment, as, *e.g.*, those prophecies which identified Jesus of Nazareth as the promised Messiah. He was foretold as preceded by a messenger, born of a virgin, of the family of David, like unto Moses, a Man of sorrows, rejected, scourged, pierced in hands and feet; in his thirst given vinegar to drink; dying with the wicked; buried in the rich man's sepulchre.

(2) *Symbolic.*—Conveyed in symbolic visions, as, *e.g.*, the cherubim and the revolving sword, the double dream of Pharaoh, the dreams of Nebuchadnezzar, the visions of Isaiah, Ezekiel, and Daniel. These are not to be literally interpreted. The cherubim and seraphim were ideal, not actual beings. Nebuchadnezzar's fourfold metallic image, the tree which reached to heaven, the beasts seen by Daniel which strove on the Great Sea—these had no actual existence; they were visions presented to the inward eye to teach world-wide and age-lasting truths.

Of this latter kind are the visions of John in Patmos. To attempt to give them literal interpretation is to misconceive their purpose and to neutralise the instruction they were intended to convey. M.

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PASTOR ARCHIBALD G. BROWN.

The East London Tabernacle was on Monday evening the scene of a two-fold function: a celebration of the Pastor's twenty-eighth anniversary and a bidding "God-speed" to outgoing missionaries. Anniversaries of the Pastor's settlement seem to follow one another so quickly that, though they always excite sympathetic interest, they are not specially arresting to the mind. Farewell meetings to missionaries have also of late years been frequent at the Tabernacle; and we remember with particular joy the occasions on which public leave was taken of the Pastor's daughters, Nellie and Gracie, who are witnessing for the Lord in China. Bidding good-bye to a third daughter might well excite special interest. Now Miss Lucy appeared with her husband, Dr. James H. Bennett, a fully-qualified physician and surgeon; they told the story of their consecration to missionary life, and the way God had led them. The devoted pair are about to leave for China under the auspices of the L.M.S., and they go forth with the best wishes and earnest prayers of all who know them, and realise the great needs of the Flowery Land.

The meeting was presided over by Mr. H. Ludbrook, one of the deacons of the Church, who took occasion to tell the story of his conversion twenty-five years ago, and to rehearse the goodness of God in bringing his wife and four daughters to Himself, through the preaching of the Pastor. The Pastor himself followed, describing the continuous blessing that had rested upon his ministry, between five and six thousand members having been received into the Church. While praising God that last year exceeded any other in fruitfulness, he was able also to report much good as the result of the outside agencies, whereby the poor had been assisted to help themselves, and mercy and truth had been exhibited in their proper association.

Some hearty words were spoken by Dr. Grattan Guinness, jun., of Harley College, in connection with which Dr. Bennett had pursued his studies. He had also some kind words for the lady, who, as Miss Brown, had been trained for missionary work in the Institute. After an able address by Rev. R. Wardlaw Thompson, who intimated that Dr. Bennett had been accepted by the L.M.S. to work at Tientsin as the successor to the lamented Kenneth Mackenzie and Frederick Roberts, the outgoing missionaries made brief speeches. They praised God for clearing their path to serve Him in the heathen world, and appealed to other young people to realise the personal application and urgency of the Lord's command, "Go ye into all the world, and preach the Gospel to every creature."

The warm bond of sympathy binding the Pastor's family to the people seemed somewhat to damp feelings of missionary enthusiasm; but the earnest words spoken on the needs of China must have sunk deep into many a heart, and we cannot but hope that they will be used of God to help some young disciples to dedicate themselves for service in whatever land the Master Himself may appoint.

"FELLOWSHIP" (*H. R. Allenson*, 30, *Paternoster-row*) is the title of a new penny weekly journal, concerning Holiness and the Possibilities of the Spiritual Life, edited by Rev. J. Gregory Mantle. The first number, dated Thursday, January 3, is printed in bold type. It contains papers by Professor J. Rendel Harris, Revs. W. Middleton, W. Crosbie, G. Fletcher, and G. Jackson. The editor promises further articles by these writers, and by Drs. R. W. Dale, B. Gregory, J. Agar Beet, and W. T. Davison, as well as Revs. T. G. Selby, J. Robinson Gregory, Charles Inwood, and others.

IN QUEST OF A BIBLE.

I was lying seriously ill in a Roman Catholic house, in a very Catholic little town in France. Facing my bed was a beautiful ivory crucifix with bas-reliefs of the Saviour and Virgin on either side. Close at hand was a little vessel for holy water. A kind nun was my sick nurse, night and day as I lay wondering whether it would be God's will to call me home from that sick room or to leave me here a little longer. Every morning when she dressed she kissed her dress and her cape, her veil, her crucifix and her rosary devoutly, and when she took them off at night she always did the same. At noon the Angelus rang, and she would drop down on her knees and repeat prayers. She was not quite sure what good would result from her saying them, but she believed it would help some poor souls the quicker out of Purgatory. Hidden under her dress, suspended round her neck, she wore a picture of the Virgin. She said the Holy Virgin had said she would not let anyone stay in Purgatory long who wore her image. She would greatly have preferred, I think, to have said prayers to the Virgin for my recovery, but as I demurred at this, she said she would say them to God for me instead.

It was God's will that I should live and not die. When able to read a little, I expressed a desire to see a French Catholic Bible. The little nun, of course, possessed none. She had a Mass Book, a Book of Meditations, and a book containing the rules of her community. This last she jealously guarded, and would allow no one to read. But as she casually mentioned, one day, that one rule in its pages was that the nuns must never sit down to a meal in their white aprons, worn in nursing, I gathered its instructions would not be of momentous interest.

But though the nun possessed no Bible, the young mistress of the house sent up word that she had one, and would lend it me. So the book came to my bedside. I opened it eagerly, and the first words that met my eye on the title-page were, "History of the Bible." It was no Bible at all, but an account of some of the contents of the Bible.

But there was a young abbé in the house, just about to take priest's orders, qualifying to be a missionary priest in America. He, too, had heard of my wish for a Catholic Bible, and sent a message to say if I wished to see one he could get it for me from the house of the parish priest. Of course his offer was gladly accepted. Then followed a further delay of some days, and then the request that I would mention what part of the Bible I would like to read, as the Bible at the parish priest's house was in thirty-two volumes.

At last two bulky volumes were brought me, containing the Epistles of St. Paul—and what besides? The margin of each page contained the Vulgate of St. Jerome, a fair translation in Latin from the original languages. But the text itself was a garbled rendering into French, introducing Catholic doctrines and expressions which existed neither in St. Jerome's Vulgate nor in the original. And these doctrines were further enforced by a commentary, which was interspersed with the (so-called) translation. This, then, was the only Bible to be obtained in a highly religious Catholic place.

On writing to the British and Foreign Bible Society, which has a depot at Paris, it supplied us with a French translation, which had *once* been allowed as a Catholic Bible.* But the Pope had finally vetoed it. No wonder, for in consequence of studying it the French Canadian priest, Father Chiniquy, and his entire congregation had abjured the Roman Catholic religion!

At last, one day, I found myself within convent walls, and talking of the Bible to the Mother Superior. She said, "I will show you my Bible, and you may take it away and look at it if you like. It is a true Catholic version."† I carried off my prize. The translation was on the whole a good and true one. But I had misgivings when I saw it was published over thirty years ago. However, I wrote to the publisher to inquire about purchasing one. The answer returned me was "That translation has been long out of print. You will find it very difficult to procure a copy."

So ended my fruitless search for a French Catholic Bible which I could put into the hands of Catholics, saying, "Your priest allows you to read this." The fact is, as a French priest who lately left the Church of Rome told me distinctly, "The laity are never allowed to read the entire Bible." In England Catholics may read the English Catholic Bible, known as the Douay Version, though the priest will seldom encourage them to do so. But abroad, in Catholic countries deeper darkness covers the land and grosser darkness the people. How can that Church give light which systematically hides the light?

H. E. W.

* Translation by the Maistre du Sacio.
† Translation by M. de Genoude.

CHRISTIANITY AND THE WAR.

A visit to Southern Japan has been one of the most interesting and pleasant experiences that I have met with in this country. There is no question in my own mind that Japan is determined to place herself among the leading nations, and cut loose from Oriental conservatism in both political and religious life. The consummation of the treaty with England has evidently caused great satisfaction, and it now seems to be the policy of those in power to show that they are animated by the same spirit that pervades other and Christian nations. The orders issued by Count Oyama to the soldiers are all that could be expected, or asked, from any Christian power, and have never been exceeded in pure generosity towards a conquered foe. These orders are simply the expression of the same kindly and unresentful spirit that is manifest in the actual treatment of the sick and wounded who have fallen into the Japanese hands. At the hospitals in Tokyo, Nagova, Osaka, and Hiroshima I saw the same care given to the Chinese captives that was bestowed upon their own people. And it was evidently the purpose to show these men and the world that Japan has entered upon a new and brighter era, and that the barbarous usages of the past were for ever abandoned.

One thing is certain, and that is the whole country is united in this struggle, and no sacrifice of money or life is permitted to stand in the way of success. In completeness of equipment, in celerity of movement, and in devotion of all to the success of their cause there has been no lack. And because of such unity of heart and completeness of preparation the Japanese have swept everything before them.

It is too early to foretell what will be the result. As far as can now be seen it will strengthen the present administration, and give precedence to advanced ideas in civilisation and religion. The anti-foreign and unprogressive spirit will be buried out of sight. The doctrines of Confucius and other Chinese sages will lose their influence, and the life and teachings of Him who is the Light of the world will be studied and followed as never before. Probably, also, the English language and literature will become more and more popular, and in this way will be introduced much of Christian thought and influence.

This does not mean, however, that Japan is to become a Christian nation at once. There are mountains of ignorance and prejudice to remove. The masses are still ignorant of the simplest essentials of Christian truth; but it does mean that as a nation they are facing towards the Sun of Righteousness, and the thoughtful ruling men no longer look with favour on the systems that have prevailed so long in the land, and have failed to elevate and purify the hearts and lives of the people.

This means, then, to the workers in Japan a larger and brighter outlook for the future, and greater responsibility for the use of the wisest and most effective means of evangelising the people. This is now an imperative duty, and the religious future of the country depends upon the efficiency of the men and means now being used to spread the knowledge of Christ and his salvation.

But not to Japan alone is this a momentous struggle. It means, as far as can now be seen, a new life and civilisation for Korea. No one who has closely watched the conduct of Japan can doubt but that it is her purpose to make an end of the wretched state of political corruption that has so long cursed and impoverished that unfortunate people. And when the obstacles were found to be too great for the men engaged in the work of reconstruction one of the first statesmen of Japan was appointed to take the charge of this most difficult and important undertaking.

Count Inouye gave up his post of Minister of Home Affairs, and, with two Christian associates, has gone to Korea to fully establish a new and better order of things. No better man could have been found for such a position; and his appointment means that this country is determined that her demand for a better order of things in Korea is not to be thwarted for the want of competent men to carry it out. It is a most difficult problem, and it will take time to bring about such changes as are needed. But unless something unforeseen should occur the cruelties practised upon the Koreans by the Japanese in other days will be atoned for by the inauguration of such reforms and progress as the country would otherwise never have known.

Whichever way the war may end it is likely to be a benefit in the end to China. Nothing but the most crushing defeat, the humbling of the native pride, and the enforced conviction that other nations are not only their equals, but superiors, will ever arouse that people from their lethargy, and convince them that their land is not the centre of the universe and the most favoured spot under heaven. Such a revolution in the public mind will be costly, but it will in time lift the veil of pride, prejudice, and error, and open the way for a better day than the Land of Sinim has yet known. But the best and most wonderful results seem to be the help that is likely to be given to Christianity. Sick and wounded Chinese prisoners in Tokyo, Osaka, Nagoya, and Hiroshima were filled with astonishment at the kindness which they had received.

When I brought them copies of the Scriptures they were evidently greatly pleased to receive them. Their hearts had been opened by kindness, and so they were just in the most favourable mood to be influenced by religious instruction. And those who could read promised to teach the others what they had read.

Among those at Hiroshima was a colonel, a bright, fine-looking man. Someone had already given him a copy of the New Testament, and he had read nearly one half of it. He expressed by his actions, as well as by his words, that he was deeply grateful for the gift, and said that he believed much of it. He will also tell his companions what he has learned. He had heard something of Christianity from the missionaries in China, but it had never come to him so impressively before. On his sleeve, as on all others, was the badge of the Red Cross Society. When he was asked if he knew the meaning of that emblem he replied that he did, and that Christianity was the origin of the care and comfort which they received.

These men come from various provinces, and when they go home will tell that, instead of torture and death at the hands of their foes, they had experienced such kindness and attention as could not have been received among their own people. The story of such treatment cannot but be helpful in opening the hearts of the people towards all foreigners, and thus preparing them to receive the teachings of Christ.

And thus while war is a scourge to be dreaded, and the suffering and death of thousands the penalty that is being paid, yet God is evidently overruling all for the spread of his kingdom and the glory of his name.

H. Looms, Agent A.B.S.

Yokohama, Japan, Nov. 27.

SHELTERING HOMES, LIVERPOOL.

The annual Christmas treat to 5000 of the poorest children in Liverpool was given at St. George's Hall through the kind gifts of many friends entrusted to Mrs. Birt's dispensing. The magnificent hall was filled twice with little guests, some of whom, crippled or too tiny to walk far, arrived on the shoulders of other sturdier and willing burden-bearers. After the Christmas fare had been enjoyed, the children sang several Christmas hymns, and highly appreciated the lively strains of the City Police Band and the deeper tones of the grand organ. Books and magazines were distributed as the happy and satisfied, if still ragged, crowds dispersed.

The forty-fifth band of rescued children in the Sheltering Homes also had beautiful gifts made them on Christmas Day by a lady friend, and all spent a very happy time.

The aged widows have not been forgotten, and Mrs. Birt has again been enabled through special gifts from widowed ladies, to give the 200 widows who attend the weekly sewing-class a good warm skirt each.

EXCESSIVE TEA-DRINKING is said to be on the increase in America. Of the patients applying in one week at a dispensary in Brooklyn, 10 per cent. were said to be tea-drunkards.

A CHRISTIAN JEW'S TESTIMONY.

Amongst recent interesting testimonies at the Aldersgate-street noon meeting, was one on New Year's Day by Mr. Albert Nathan, who, with a friend from Kansas, tarried in London for a few days while *en route* as a missionary to Morocco. His brief address consisted largely of personal testimony. He is the son of Jewish parents. As a boy he was visiting in a Christian home, and was much struck by seeing a child in the family, when guilty of some offence, fold his hands in prayer and ask pardon in the name of Jesus.

The next time he got into trouble at home he determined to resort to the same method of obtaining consolation. He had not long to wait; being crossed in his purpose he got angry, and, remembering his intention, he retired into an adjoining bedroom and asked God in the name of Jesus Christ to forgive him. Unfortunately for him, as it appeared, there were only folding doors between the bedroom and the sitting-room in which his Jewish father was reading. On hearing the despised name on the lips of his son, the father rushed in and in a furious rage shook his son, forbidding him at his peril not to name that name again in his house. The incident passed and for a time Nathan forgot.

Years passed by, and ten years ago he landed in the United States on a prolonged pleasure trip. One night in December he was strolling down a street in New York City, called The Bowery, when his attention was attracted by singing. Thinking that it was a concert hall, he passed up the stairs, and, to his great consternation, on passing inside, he found that it was a religious meeting. Turning round to decamp, he was faced by several members of a very efficient "reception committee," who said, "You will not leave us, surely, directly you have come in." Desiring, for appearance sake, not to seem unfamiliar with such meetings, he proceeded to take a back seat, but this did not meet the views of the reception committee, who conducted him to the front row.

As the meeting proceeded, Mr. Nathan was a good deal disturbed by his neighbours, first on one side and then on the other, engaging in prayer aloud. At the close of these exercises a gentleman present proceeded to sing as a solo "Lord, I hear of showers of blessing." Nathan was feeling very desolate; he saw many of those around him manifestly joyous and happy. He was much affected by the words, "Let some blessing fall on me, even me." Tears came into his eyes.

The solo being finished, he rose to go, but was arrested by the chairman announcing that they would now have some "testimonies." Being a German, he had never before heard that word; he was curious to know what "testimonies" were. To his great surprise, he saw a poorly-dressed man, with a bright face, however, rise and say, "I am the child of a King." "That is a lie," he thought to himself, "for no child of a king would dress so meanly." However, as the meeting proceeded he was more and more impressed with the fact that many of these poor men possessed some strange joy to which he was a stranger. Proceeding to leave, he was met at the door by the gentleman who had sung the solo, who asked him, "Are you a Christian?" He said, "No." "Would you not like to be a Christian?" He replied, "No; I don't know anything about it. I am a Jew." "But salvation is for the Jews as well as for the Gentiles." "That's strange," he replied, "for nobody has ever told me about it." As the result, he went into a side-room, and learned from the lips of his friend that Jesus of Nazareth is the Messiah of Israel; and he believed the Gospel.

His most sorrowful experience was when his father and mother wrote bitter, resentful letters about his decision. His mother, who until now had been all tenderness, wrote that she had rather he had been carried into her room dead than that he should have accepted the accursed religion. He bowed himself to the dust before God in the face of this trial, and was greatly comforted by an unspoken and hitherto unknown word applied to his heart, "When your father and mother forsake you, then the Lord will take you up."

He has lately visited his parental home, unannounced. His father did not recognise him; passing by he met his mother, who at once flung her arms round his neck. His father, coming in, also kissed him. This has greatly comforted his heart as he proceeds to his foreign work. All who heard him will follow Mr. Nathan's labours in Morocco with their interest and their prayers.

[BQ]

NUMBER IN SCRIPTURE.

We have our Authorised Version and our Revised Version, and there are thousands of variations between them; yet substantially they are the same book. There is infinitely more difference between the Bible of any two Christians than between our two Versions. For no two people read the same Bible, just as no two see the same rainbow. They do not stand in the same place; they do not see it at the same angle; their power of sight is different; and as to the impression made by the sight, the difference is greater still. To one the rainbow is nothing more than a coloured semi-circle on a cloud; to the painter it suggests thoughts concerning prismatic and secondary colours; to the poet it is a thing of beauty and a joy for ever; to the Christian it speaks of the faithful Promiser and the everlasting covenant; it is no longer a semi-circle on a cloud, but a halo upon the head of the Angel of the Covenant, the iris which encircles the throne of the Great King.

So the Bible is to one a book which can be procured for less than cost price; to the critic a bundle of ancient tracts of composite authorship; to the saved sinner it is the charter of his freedom and the certificate of eternal life. And even those to whom it is all this, see it from different points of view, and read it with very varied power of apprehension. Logician, poet, historian, mystic, each finds in it waters to swim in, a river that cannot be passed over, with trees of life and ever-varying fruits. Let not the logician envy the poet, nor the historian vex the mystic. "There is nothing better for them, than to rejoice and to do good so long as they live; and also that every man should eat and drink and enjoy good in his labour, is the gift of God."

We have before us a book which many may pooh-pooh as fanciful and imaginative, entitled

NUMBER IN SCRIPTURE:

Its Supernatural Design and Spiritual Significance. By Rev. E. W. Bullinger, D.D. (7s. 6d. *Eyre & Spottiswoode.*) We have all some perception of the significance of such off-recurring numbers as three, and seven, and twelve; but that the Scripture is constructed with reference to number, and that "He wrought by number" in his Word as well as in his works has entered into the minds of very few Christians to conceive. So it seems to be, however, and the most unanswerable reply to modern destructive criticism may yet be found in the proof that the plan of Scripture is as much outraged by attributing one verse to J and another to E, and another to P C, as would be the architect's plans of Cologne Cathedral if cut up in pieces and shaken in a bag. In the earlier part of his work Dr. Bullinger writes:—

"The number of vibrations in a second, for each note, is a multiple of eleven, and the difference in the number of vibrations between each note is also a multiple of eleven. These differences are not always the same. We speak of tones and semi-tones as though all tones were alike and all semi-tones were alike; but this is not the case. The difference between the semi-tone *mi* and *fa* is 22; while between the other semi-tone, *si* and *do*, it is 33. So with the tones: the difference between the tone *do* and *re*, for example, is 33, while between *fa* and *sol* it is 22; between *sol* and *la* it is 44; and between *la* and *si* it is 55. The ear can convey these vibrations to the brain only between certain limits. Each ear has within it a minute organ, like a little harp, with about ten thousand strings. These organs were discovered by an Italian named Corti, and hence have been named the 'organs of Corti.' When a sound is made, the corresponding string of this little harp vibrates in sympathy, and conveys the impression to the brain. The immense number of these little strings provides for the conveyance of every conceivable sound within certain limits.

"In the scale, as we have seen, there is a range of 264 vibrations. There is a difference between each one, so that there are practically 264 notes in the scale, but the ear cannot detect them. The ear of a skilled violinist can detect many more than an ordinary untrained ear. The mechanical action of a pianoforte can record only twelve of these notes. The violin can be made to produce a much larger number, and is therefore more perfect as an instrument, but not equal in this respect to the human voice. The wonderful mechanism of the human voice, being created by God, far excels every instrument that man can make . . . The 'Pendulograph' is a contrivance for rendering these vibrations visible to the eye; and for exhibiting depths of sound which are totally inaudible to the ear. The pen is attached to one pendulum and the paper to the other, and these are made to oscillate at right angles with each other. Where each pendulum is set at *the same* length (making the same number of vibrations in the same time), the figure made by the pen will be a perfect circle. But when these lengths (or vibrations) vary, the patterns that are described are as exquisite as they are marvellous, and almost infinite in their variety and design.

"Even the organs of Corti are limited in their perception, notwithstanding the many thousands of minute vibrating chords. When these organs are perfect or well formed, there is what is called 'an ear for music.' But in many cases there is 'no ear for music.' This means that these organs are defective, not fully developed, or malformed, in the case of such persons; and that the sounds are not accurately conveyed to the brain. There is a solemn and important truth therefore in the words 'He that planted the ear' (Ps. xciv. 9). What wondrous planting! Not everyone has this peculiar (musical) 'ear.' And no one has by nature that ear which can distinguish the things of God. The spiritual ear is the direct gift and planting of God. Hence it is written, 'He that hath an ear,' *i.e.*, only he that hath that divinely-planted, God-given ear can hear the things of the Spirit of God.

"'An ear to hear' those spiritual things is a far greater reality, and infinitely greater gift, than 'an ear for music.' Oh wondrous ear! It is the Lord that gives 'the hearing ear' (Prov. xx. 12). He wakeneth the ear to hear (Is. l. 4). It is the Lord that openeth the ear (Is. l. 5). The natural ear does not hear spiritual sounds; it cannot discern them (Is. lxiv. 4; 1 Cor. ii. 9). Thus, nature and grace illustrate one another, and reveal the great fact that there is a secret ear, more delicate than any 'organs of Corti,' that can detect sounds invisible as well as inaudible to the senses, and which enables those who possess it to say:—

> Sweeter sounds than music knows,
> Charm me in Emanuel's name,
> All her hopes my spirit owes
> To his birth, and cross, and shame."

One purpose of Dr. Bullinger in this epoch-marking book is to show that the Divine Author of Scripture inspired holy men of God to write in language the depth and numerical accuracy of which they could not fathom, even when searching what or what manner of time the Spirit of Christ which was in them did signify, when He testified beforehand the sufferings of Christ and the glories that should follow.

THE BELLEVILLE MISSION.

Christmas and the New Year have been a season of great rejoicing at this Paris mission. Many of the people testified of the joy and peace they have found in a loving Saviour. What life and death mean without Him I was very graphically shown the day after Christmas, when I was a witness of a most melancholy and depressive scene at the cemetery of Père la Chaise. I never was more vividly impressed with the terrors of death and the grave, without Christ, the Prince of Life.

The body of a lady who had been a Freethinker was taken there for cremation, as that had been her special wish. The coffin was carried into the building erected for that purpose. After it had been placed out of view behind a curtain, the friends of the deceased began to make speeches, addressing her by her name, as if she were still there. They spoke of her virtues and excellent qualities, of her noble purpose of life, and of all the good she had done. A shudder filled my heart as I heard a human being exalted, even in the face of death, the king of terror, without the name of Him being mentioned who had come to conquer death and to destroy him who had the power of death.

But a witness of the truth was sent. Miss de Broen, so well known in Paris, and so highly respected for the sake of her work among the Communists, stepped in, and had the courage to proclaim Christ's atoning death and glorious resurrection even in those surroundings. No one dared to stop her or contradict her; but she was quietly and respectfully listened to.

Louise H. Faveran.

THE LATE BISHOP HILL.

A LARGE number of Christian friends, on three continents at least, will welcome the biography of JOSEPH SYDNEY HILL, Bishop of Western Equatorial Africa, written and compiled by Miss Rose Faulkner, which Mr. H. R. Allenson has published (3s. 6d.). The late lamented Bishop was well known in this country, and in Australia and New Zealand, as well as by the dwellers in different parts of West Africa. To know him with any degree of intimacy was to love him, and to magnify the grace of God that shone so brightly through his character and life. Of him it could truly be said that he was a living epistle of Jesus Christ, known and read of all with whom he came in contact. This volume will undoubtedly be a welcome one in many a Christian household; and through it our brother, being dead, will yet speak, calling every reader to the life of happy consecrated service which he lived.

The biographer has done her work very well. The summary of the late Bishop's early life contains facts which are full of the deepest interest, and will be new to most readers. The first brief sojourn in Africa, the busy, fruitful years spent at the Antipodes, the mission work at home, the return to Africa as peacemaker in the native Niger Church, and the later chapters in the Bishop's life are all described by a vivid and sympathetic pen. An extract from the record of the Bishop's second visit to West Africa will be interesting, as showing the exigencies of mission work in that part of the world, and also as illustrating the absence of all self-seeking that marked his character:—

"It is not our purpose to give any account of the troublous times through which the Church in West Africa was now passing. It is enough to say that Bishop Hill went out with the confidence of the Archbishop and of the C.M.S., and that he fully and admirably fulfilled his commission. His task was one of extreme delicacy, requiring the utmost kindliness and tact, but those sterling qualities which had characterised him all his life did not fail him when he needed them most. Truth and love were wonderfully blended in his character; he knew to a remarkable degree how to be 'sincere in love.' He never trimmed to please anybody, and so he succeeded in keeping the respect of all. Yet there were moments of depression, and in his report to the Archbishop he begs to be allowed to retire from the destined bishopric, his real reason being that, not having seen in everything with his Society at home, they might prefer not to confirm the nomination. . . . .

"On the way to Onitsha they stopped at Warri, a place almost unknown in England, yet boasting a British consul. This gentleman kindly entertained the missionaries, and told them that he had walked for four hours from the Consulate inland, and it was one long street of dense population. He begged for someone to be sent to those tens of thousands. The bishop was deeply moved; like his Master, he had compassion on the multitudes, because they were as sheep having no shepherd. He resolved to make a great effort to send a teacher to a place so ready and so needing. . . . .

"The New Year found Bishop and Mrs. Hill on the river being conveyed to Onitsha, where they arrived on Jan. 7. The Christian population came out to meet them at the riverside, and accompanied them to the mission houses, to which they walked, though it was the middle of the day, and more than a mile's distance. The people sang the old hymn:

Through the love of God our Saviour,
All, all is well.

"The Bishop went to Asaba, as it was under consideration to remove the headquarters of the Mission there, and he wished to see some land. Mrs. Hill accompanied him, and they had the joy of finding twenty-two adult candidates for baptism and eight children. The first man who came forward was a king.

"The Bishop's occupations at Onitsha were multifarious—from surveying in the woods to cooking in the kitchen. For sometime he was head cook, and the lady missionaries worked under him. The heathen all loved him, for he had always a kind word for them and was ready to do anything for them. Once an old heathen chief sent him his huge variegated umbrella to mend, and the Bishop spent a whole evening mastering the job, and returned it whole, much to the delight of its owner. They called him their father, and mourned him long and sincerely. Before leaving Onitsha the Bishop invited the native pastors or schoolmasters from different parts to meet for three days' services, and as they could not be accommodated in the mission compound, he paid the expenses both of them and their wives. It was a most refreshing time to the missionaries, for it was the only time they had the comfort of hearing the services in English.

"In February the Bishop and Mrs. Hill started on the return journey. They had stayed at Akassa, New Calabar, Brass, and Bonny on the way, and the Bishop had much to try him, yet, in speaking of that time afterwards, he was able to tell of wonderful answers to prayer, and upholding grace under difficult circumstances.

"Some visible fruit of the Bishop's visit was shown in his being accompanied by two earnest and devoted native clergymen, whom he had selected to present to the Archbishop as suitable for the office of assistant bishops."

THE BISHOP'S LAST WORDS IN LONDON.

We may also reproduce from the volume the short address which the Bishop gave at the close of the meeting of the Gleaners' Union in Exeter Hall, over which he presided before leaving for his West African diocese—"I have three words to leave with you—an inspiration, a fellowship, a sacrifice. I knew one most powerful preacher, one who had been much used of God in the salvation of souls, and whenever you heard that man preach you would often discover that just as he looked down at what you would think as notes he seemed to get some fresh inspiration. If you were to go and look at those notes you would see just one word—JESUS. I want you, beloved gleaners, to get a fresh inspiration to-night from that loving One. Look upon Him that you may get a fresh inspiration for this year's service.

"Then a fellowship. I do not know if you have ever read that remarkable passage in the 'Life of Henry Martyn,' in which he gives an account of how he spent a night in agonising sorrow, which was the result of a thought coming to his mind of the value of a soul to God. He began to think of the various outcasts in India as being quite as dear to God as the kings of Britain. That night he spent in prayer with tears in sorrow over souls. I pray God that this year you may know something of fellowship with the Lord Jesus Christ in his sorrow for souls.

"Now that other word, sacrifice. A noble youth of Rome, who discovered the riches of God's grace in Christ, and became a follower of the Lord, went to Hermas with a desire. 'What can I do,' said he 'in return for such love as this?' Hermas took the noble young fellow and showed him something of the sin of Rome, and as he pointed out there and there something of the need of its souls he said, 'Here you will find an altar and there become the sacrifice!' Look upon the fields, white with the harvest. Look upon the millions who are without the Christ in the world to-night in their awful sin, and you will find an altar; and may God help you to be a sacrifice."

ROMANISTS AND CORRUPTION.

WHEN Cornelius knelt down before Peter to worship him, as we read in the tenth chapter of Acts, the Apostle said, "Stand up; I myself also am a man." When a few years ago the Mayor of New York, Hugh J. Grant, of Tammany Hall, a man devoid of culture, knelt before Archbishop Corrigan on the platform of Cooper Union in the presence of 2000 citizens, the Archbishop did not tell him to stand up, for he also was a man who should not be thus worshipped or reverenced. He is the son of a saloon-keeper, as is Mayor Grant himself. Corrigan did not say this, but proudly accepted the public homage offered him by the official representative of this great city. That disgusting exhibition of prostitution of high office opened the eyes of American citizens, and they have kept them open ever since.

The election last November and the frightful corruption in the Tammanyised police force are indications of the fate that awaits the Roman Catholic Church in this country if the American people will continue to keep their eyes open to the iniquity of the Papal system—and we believe they will.—*The Converted Catholic.*

IN STEVENAGE, Herts, on Wednesday, Dec. 19, a new Working Men's Institute, with coffee bars, reading and recreation rooms, was opened by Lady Hutton, who in a graceful little speech, declared "The Welcome" open.

THE VOICE OF GOD.

Him that speaketh from Heaven.—Heb. xii. 25.

Do we who serve the Lord below receive all that our Master is willing to give of instruction from on high? I think not. I feel also that much deep spiritual joy is lost to those who do not listen for that blessed Voice, and still their heart's tumult, that it may be heard in all its beauty. That God does speak most distinctly and directly to his chosen ones, we cannot doubt; generally in Bible words, sometimes in snatches of sacred song, long loved, but half-forgotten.

One day last summer a lady was busy about her usual employments, but through the hours a text seemed whispered over and over again in her ears, though she had not even read it that morning: "When He giveth quietness who then can make trouble?" (Job. xxxiv. 29). The message was very sweet, and the reason for its being given was soon made plain.

A friend brought the news that a dearly-loved young girl, a member of the lady's Bible-class, had died while away from home, suddenly and unexpectedly, and her poor family was in great distress. The lady lost no time in visiting the house of mourning. Before she left the sorrowful mother she too had bowed beneath the Father's hand in humble submission. No earthly loss can make trouble when the Lord giveth quietness.

Some months later the same lady woke up with the Voice once more sounding plainly, "He shall speak peace to his people, and to his saints" (Ps. lxxxv. 8). She could think of nothing else until the morning's post brought a letter, which made her see the meaning. It told her that a friend and true servant of God, had at last yielded to God's will for her to be still before Him for a little while. She had been bravely struggling on, fighting against the entreaties of friends and doctors, who saw that health and strength were being utterly thrown away, in her vain efforts to toil in pain and weakness. Once more the fatal results had been put before her—that present labour meant future uselessness; and she now wrote, "I understand that God has a purpose for me, in bidding me come apart and rest awhile, and I am ready to submit to his will in this matter, as I have striven to work his will until the present time." She has been a noble servant of Jesus; now patience would have its perfect work, and God spoke peace.

The story of "Tay-kettle-broth," given by "J. F." in a recent number of THE CHRISTIAN, makes us wish to tell of even greater privations borne with equal patience. In our neighbourhood lives a poor widow, old and feeble the sole support of an imbecile stepchild. Half her hovel fell down, and through the broken walls of the rest, wind and rain are driven up from the bog and lake beneath. Two goats, a dog, and fowls, share the one room, and one shilling a week is allowed by the Poor Law Guardians for the maintenance of the woman and child. She earns a few pence now and then by washing for labourers, but the smoke will not allow of cleansing clothes in winter, and there is no window to give light. A few days ago we visited her with some trifling gift, and she hastened to kindle a tiny oil lamp, and invited us to enter. "Does the rain pour in much these nights?" we asked. "Not very much, thanks be to God! Oh, yes, I'm pretty well, bless his holy name, and the child is great company to me."

A lady to whom we sent some small help recently wrote as follows: "When your letter reached us we had literally not one penny in the house, and all our little stores were exhausted. I do thank God, who has been very good to us, and has remembered us in our deep need."

A woman almost confined to bed for eighteen years by a painful and distressing complaint, which never permits her to sleep two hours, generally not more than half-an-hour at a time, says: "I ought to be very thankful, and I am; see all the good things God has given one. There are many far worse afflicted than I am." Truly, "the sick-beds of the saints are the flower-beds of God." Should not these simple records stir us up to listen, and pray and praise in this New Year, giving glory to Him who enables the weak flesh to become the temple of his in-dwelling Spirit?

C. MAUD BATTERSBY.

Cromlyn, Rathowen, Ireland.

THE STEPNEY CRECHE.—The Gunmakers' Company has voted £5 to Mrs. Hilton's Creche.

NOTES ON DAILY READINGS.

SUNDAY, JANUARY 13.—JOHN II.

The Home (1-12).—The unlooked-for addition to the bridal party probably caused the supply of wine to fail. It was but a village home, and, at the best, preparations could be but scant. The word "Woman" was used by Christ upon the cross, and was consistent with respect and love. We have no warrant for supposing that the entire contents of the huge flagons were changed to wine, but only that which was drawn from them. In any case the wine was of a most harmless kind, quite different from the brandied intoxicants of northern lands. What significance there is in this being the first sign! The water for outward purifying changed into wine, the symbol of the blood shed for the remission of sins.

The Temple (13-22).—Christ's first part in the religious world of his time was to cleanse it of the evils which had accumulated. The court of the Gentiles was converted into a shambles for the sale of beasts for the Temple service, and the exchange of money from all the world for the sacred shekel, which alone was current in the holy precincts. It was not the whip of small cords, but the consciousness of wrong, combined with the majesty of his presence, that drove forth the motley groups. There was tenderness in the tone that said, "Take these things," meaning the timid doves, "hence." Did He remember that his mother had presented them? Ah, Son of God! We desire that Thou shouldest fulfil in us the same holy office, driving forth from our nature all that grieves Thee.

Man's Heart (23-25).—He knew what was in man, yet He chose Judas, and helped Nicodemus, and has saved us. He is not deceived by specious appearances, or the first outburst of enthusiasm; but He can detect the slightest germ of faith and love, which He will nourish and cherish.

MONDAY, JANUARY 14.—JOHN III.

The "Must" of the New Birth (1-18).—Nicodemus was timid, but there was every warrant for the admission that he made. Many will admit Christ as a Teacher who will have none of his words about the New Birth, or vicarious suffering. The teachings of Christ cannot unlock the Kingdom; we can only enter it by inner change, by the reception through the Holy Ghost of the very life of God. "Born of water" refers to the baptism of John and its significance of repentance, and the putting away of sin. (6) The new birth is not an arbitrary exaction on God's part; it is in the nature of things that we must be possessed of the life of that realm into which we wish to be admitted. It must come thence to us; we cannot rise to it by any resolution of our own. (8) Wind blowing over the city gave Christ the opportunity of this comparison. Wind penetrates wherever there is an opening. The Spirit comes into all hearts that open their casements to Him. (12) "If I (by John my forerunner) have told you earthly things (see John's words in *v.* 31), and ye believe not (see Matt. xxi. 25), how shall ye believe if I (myself) tell you heavenly things?"

The "Must" of Death (14-21).—It is through the riven Rock that the waters of eternal life flow to our world. This lifting-up was present to the thought of Christ from the first, but He flinched not. (17) His work is not for a few only, but that the world should be saved. (19) The work of Christ avails for you, unless you refuse its benefit. Your refusal will then constitute your main condemnation. (21) Let your works be wrought in God.

The "Must" of Humility (22-36).—When you are tempted to jealousy because of the success of another, remember that it was given him from heaven. We only hold the heavenly treasure; its measure and quality are God's gift. (29) Oh to love Christ so much that we shall be glad to decrease if only He may be magnified at our cost! (33) Attest by your faith God's witness that Jesus is his Son, and has spoken true words. (34) God's commission shows itself in the Divine quality of the spoken word. (36) Mark the present tenses.

TUESDAY, JANUARY 15.—JOHN IV.

The "Must" of Ministry (1-14).—There is a distinction in these verses between the well or pit (11, 12) and the spring (6, 14). All sources of earthly pleasure and happiness are so many wells around which thirsty souls gather. Their perpetual coming indicates the insufficiency of these pits, however deep or old, to quench the thirst. "Shall thirst again" is the inscription on every place of sinful amusement. Here the weary One offers rest; the thirsty One, refreshing water; a Jew, gifts which transcend the limits of nationality and time; a man, that which descends from eternity, enters the heart, and springs up towards its source with perennial freshness.

The "Must" of Worship (15-26).—The question about her husband was asked with the intention of diverting her thought from the temporal and physical to the realm of conscience; she in turn desired to introduce a long-standing controversy to parry the attack. Christ showed how unimportant such questions were in face of our eternal destiny. God is ever on the search for true worshippers, but the only worship that can satisfy Him is that which is offered in the inner shrine of the spirit.

Whitening Fields (27-42).—It is a good sign when the whole congregation goes forth to say, Come. Our best arguments are based on personal experience. (32) In harvest-time we feed as we reap; the soul which is busily employed for God, feeds on the hidden manna. In harvest hours, do not forget those who sowed in the short, dark days of winter. (42) There is no certainty like that which comes of hearing for ourselves.

Christ's Second Sign in Galilee (43-54).—A beautiful example of the faith that takes Christ at his word. The father contentedly left his side, so sure was he that the miracle was wrought.

WEDNESDAY, JANUARY 16.—JOHN V.

Done in a Moment (1-9).—Type of withered souls, this man had been the companion of the sick and halt for the space of a lifetime. In a moment he received that which by repeated efforts he had been unable to gain. Everything depended on the attitude of his will towards Christ. Why should not the failures of your lifetime be brought to an end at this moment? Let Christ make thee whole, and ever after obey Him.

He wist not (10-18).—Too many are content to get what they can from Christ, and to know as little of Him as possible. It was a sufficient answer. The Saviour may well become Master. To us, our Healer's word should always be supreme. (14) He who said, "Sin no more," could communicate grace to make his command an enabling. (17) Christ spoke of the Father in a unique sense, which in the language of the Jews meant equality.

The Son of Man (19-29).—He always had his eye fixed on the movements of his Father in the unseen and eternal world; these He repeated, and passed to even greater words and deeds. Resurrection, whether of the soul to a new life, or of the body at the last, and judgment, both that which is in constant process, and at the end of all things, are committed to Christ, because his human nature enables Him to understand and sympathise with man.

Christ's Witnesses (30-47).—He summons to bear witness, his Father, John the Baptist, his works, the Scriptures, and specially Moses. If a candid mind, forsaking books of evidence, will quietly give itself to the study of Scripture, comparing the anticipations of the Old with the fulfilment of the New Testament, and, above all, pondering the words of Christ, conviction is sure to follow.

THURSDAY, JANUARY 17.—JOHN VI.

Mealtime on the Hills (1-14).—John selects the miracles which were texts for Christ's discourses. Christ is fond of asking questions which reveal our utter insufficiency. He likes nothing better than a confession of barley loaves and small fish. He always knows what He will do, and is conscious of infinite resource.

The Night-storm (15-21).—Not come yet, but delays are not denials; He will come, and the sea that seemed to cut Him off will be the pathway of his approach. Your circumstances have been contrived to give God a better platform to display his tender thoughtfulness.

The True Manna (22-59).—It is from Heaven; it abideth; it is a gift; it is to be received by faith; it is a Person; He gives life; hunger is impossible to the soul that has made Him its portion. (51) And here the Lord unveils the deep truth that He can only become the Bread of man through death. We cannot get nourishment from his words or acts or example until we know that He gave himself up to death, and through death has passed into resurrection. We do not feed on the death of Christ, but on the life of Him who was put to death. Let us so eat. Let us live by Him as He lived by the Father.

Going Back (60-71).—Those who are most enthusiastic about the miracles and teachings of Christ will drop off when the cross looms in sight. This is God's magnet which repels and attracts. By its effect upon you, you may know your true state. The crowds dispersed, but Peter and others who had begun to know themselves clung to Christ, because they had found Him indispensable to the life that He had induced.

FRIDAY, JANUARY 18.—JOHN VII.

Man's Impatience (1-13).—We are called to the kingdom and *patience* of Jesus Christ. Human prudence suggested more rapid strides to notoriety; He was content to abide in secret till his Father's time came, which was therefore his time.

Willing and Knowing (14-24).—Here is an easy way for any man to know whether the words of Christ about Himself and God and the future are only the words of the human teacher, or are verily the words of God: be willing to do God's will: stand ready to fulfil it whenever it is revealed: live with your face towards the dawn, though it tarry long in the dark, it shall certainly break, sooner or later. (22) The old quarrel of the miracle wrought at the Bethesda pool on the Sabbath was still alive. They did not hold it a violation of the Mosaic law to circumcise on the Sabbath. How foolish it was to blame Christ for a work of mercy and healing! Here was a case of those who did not will his will.

Detectives in the Crowd (25-36).—Concealed, they waited for their opportunity, but they were themselves arrested. His words cast a spell over them. And even though they might secure his body, they could not follow his spirit, or fetter it, in its heavenly and eternal ministry.

The Holy Spirit as Rivers (37, etc.).—We are called not only to receive the Holy Ghost, but to communicate Him to others. If you would minister Him as rivers, you must so receive Him. But in your heart there must be an Ascension, and Glorification of Jesus, before there can be a Pentecost. Note that believing and receiving are two terms for the same act. Faith is the faculty of receiving Christ.

SATURDAY, JANUARY 19.—JOHN VIII.

Go and Sin no more (1-11).—The early Church was doubtful about retaining this story, lest it should give wrong conceptions of the character of Christ, but, truly understood, it enhances his glory. He alone had no sin to bring the blush to his face, though one has suggested that He stooped down to hide the blushes of his shame for others. Those who have sinned themselves are generally quick to detect the symptoms of sin in others. This is how the Pharisees discovered their victim. They were careless about her if only they might injure Him. He, horrified at her sin, nevertheless yearned over her sinful soul. He saw her penitence and shame. As priest, He recognised the condition that warranted Him in pronouncing absolution. By his love, and purity, and pity, He made it impossible for her to continue in sin.

The Light of Men (12-30).—This self-consciousness of Christ, the fact that He knew who He was, whence He came, and whither He went, the fact also that this consciousness was present to Him when He was living in intense fellowship with his Father, is surely one of the most convincing proofs of his Divine nature. How could He be a true guide if He were deceived as to his own nature? Let us follow Him, the Light of Life. So shall we not be in the dark as to our duty, pathway, or destiny. Let us plead that assurance "he shall not walk in darkness."

Freedom through the Son (31-59).—Truth always frees. The man who knows that there is no such thing as a ghost is freed from childish dread. The Christianised heathen no longer dreads the spells of the medicine man. Christ emancipates us from Satan by showing that he has no claim upon us. Moreover, He makes us sons, and takes us into the home of God for ever. (44) Though descended from Abraham according to the flesh, they lacked his spirit. Their resemblance to Satan showed that they were his children. Let us bear the image of God our Father. Then we shall never taste of death. Its shadow may be cast upon us for a transient moment, but the dread reality will never be our portion.

ONE HAS SORROWFULLY TO ADMIT that there is an alarmingly large contingent of the girls of our country whose behaviour and conversation are enough to make the angels weep. But the sight of them and the sound of them ought to make us more sad than angry, or if angry it should be more with ourselves than with them.—*Marianne Farningham.*

INTERNATIONAL S. S. LESSONS.

SUNDAY, JANUARY 20.

CHRIST THE BREAD OF LIFE.—John vi. 25-35.

GOLDEN TEXT.—Verse 31.

RECALL the miracle of the last lesson of which this discourse is the application. Like all the miracles recorded in this Gospel it was a sign, that is, it signified something; this lesson tells us what. The connective incidents are the carnal enthusiasm of the people (15); the secret departure of the disciples, and our Lord's miraculous walk on the waters (16-21); the perplexity of the multitude, and the journey of many of them to Capernaum in search of Jesus (22-24).

These verses may be divided into four sections, each containing a word addressed to Jesus by the people, and our Lord's reply.

The first section (25-27) *contrasts the false seekers with the true.* The people as false seekers had displayed earnestness, ingenuity, and effort in reaching Capernaum; and the object of their search was Jesus (24). All this can be said of false seekers. What was their mistake? They had misread the miracle. To them it was a work of power, which had brought them satisfaction for their hunger; but they were unable to see what it signified. As Lange says, they had failed to "see in the bread the sign, and had beheld in the sign only the bread." Our motive in seeking Christ is, therefore, all important.

The true seekers will not be less earnest. They will "labour" (27), not to merit the true bread, but to receive it as a gift. The false seekers had "laboured," not to produce the bread that perisheth, but to find Him who had power to give it miraculously. Half-hearted seekers do not find. Indifference is nowhere more hurtful than in matters pertaining to the soul. Distinguish between lethargy and faith. The sealing refers probably to the miracle just performed. By this God had authenticated Jesus as Saviour.

The second section (28-29) *contrasts the false work and the true.* They misunderstood our Lord's reference to work (27), and at once begin to think of certain "works" by which they may merit the gift. It is the common idea, not only prevalent in those days among the Jews, but as prevalent to-day. Against the idea of works Jesus sets faith (29). In this sense the work of God is really to cease from work, and to trust. "*Faith* is the highest kind of *work*, for by it a man gives himself, and a free being can *do* nothing greater."—*Godet.*

The third section (30-33) *contrasts the gift of manna with the gift of the true bread.* In the judgment of the people the miracle of the manna was greater than that which they had witnessed. It was continued for forty years, it satisfied two millions of people, it was bread from heaven (Psa. lxxviii. 24, 25). Jesus had given enough for one meal, for only a few thousands of people, and of ordinary barley bread. The answer of Jesus showed that their mistake arose from their not seeing what the miracle signified. The manna, though from heaven, was not the true bread, and could not give the spiritual life men need; and though distributed by Moses, it was in no sense the result of any work of his. The great difficulty with them as with most people was to get their minds away from mere bodily need to the deeper needs of the soul. Most men live in time as though there were no eternity, and think so much of the body that they forget their spiritual needs.

The last section (34-35) *unites the true bread and the faith which receives Him.* The demand of the Jews showed that they still misunderstood Jesus. The bread they were thinking of was not Himself, but something He could give (compare John iv. 15). It is with our Lord's reply to this demand that the break between Him and them begins. His reply means (1) *that He is absolutely indispensable to the life of the soul.* Bread and water a man must have or die. Christ is that to all of us. The soul dies eternally without Him. The costliest gems are valueless to the man dying for want of food. The best that this world can offer is worthless if you have not Christ. (2) *He is to be received only by faith.* Two words are used to describe it; one is faith relying, the other is faith applying. By coming to Him we act our faith. Apart from this it is mere opinion, and leaves us still unblessed. (3) *He gives eternal satisfaction to those who receive Him.* Peace to the conscience, rest to the heart, cleansing to the life, unbroken fellowship, participation in all his riches.

CITY ARABS' MISSION.—The Superintendent, Mr. T. Dennis, is about to form a shoe-black brigade, in order to find employment for a large number of boys who are in danger of falling into evil ways. For this object, as well as for the maintenance of the Home for Orphan and Crippled Children, 212, Green-lanes, and the distribution of coals, clothing, and food to the necessitous poor, help is needed.

For the Young.

ANCIENT AND MODERN DAMASCUS.

THERE is no city in all Western Asia more beautifully situated than Damascus. The plain on which it is built is watered by the ancient rivers Abana and Pharpar, and owing to the abundance of water, the city has a lovely setting amidst a luxuriant growth of verdure.

How old the city is no one can tell. A tradition says that Adam made his home there after he was expelled from Paradise. We know that it had a considerable reputation in the days of Abraham, and it would seem that ever since it has been esteemed as a place of great importance. Distant as it is, one hundred and thirty miles from Jerusalem, it paid tribute to the Jews during a portion of the reign of David.

When persecution arose after the ascension of our Lord, some of his servants sought for refuge within its walls; thither Paul followed them, to be led, a captive to Christ, into the city. He visited it on another occasion, and his mode of leaving is also worthy of note. In order to save his life his friends lowered him down from a window in the wall, in a basket!

But the story I wish to tell you happened in Damascus very recently. Christianity has now a firm footing within its walls, although the rulers, privately, put as much difficulty in the way of our missionaries as they can.

The people of the East do not study medicine carefully. Their doctors have no real knowledge of the body, and its treatment in disease. So Christian people in this land send out well-trained doctors of medicine, not only to heal the sick, but to proclaim the Gospel. There are two at present settled in Damascus.

No sooner do the sick people learn that the Western "Hakeem" will see them, than they crowd to his door. They come from far and wide. Think what this Eastern group is like. Look at them as they sit in the waiting-room, as the story of Christ is told in their hearing in their own tongue. There they sit, side by side, representing many creeds—Moslems, Greek Catholics, Protestants, Jews, Syrian Catholics, Druses, Maronites, Roman Catholics—in orderly array, listening to the Word of Life.

Then about fifty of these most urgent cases are picked out, and they make a long day's work for the doctors. Even although three days a week are spent in this manner, yet it is impossible to attend to all who come.

Sometimes a rich man falls ill, and he sends for Dr. Mackinnon or Dr. Scott Smith to come to him.

Not long ago, after a long day's work, tired and hungry, just as they were sitting down to dinner, a judge from the law courts came in hot haste.

"What is the matter?"

"Dakheclak! Dakheclak! Have pity, come at once," he gasped out. "The Cadi's little boy, his dearly beloved, is very, very ill."

Away the doctor went at once to the call of duty and of mercy.

He found him a little lad of three years, suffering from opium poisoning. All the household was in alarm; anxiety was everywhere apparent. There the boy lay, livid and well-nigh pulseless.

Now began a struggle with death. For full two hours the good doctor fought and wrought, stimulating the dying boy, and keeping up constant artificial respiration. A hard and anxious fight it was, but in the end death was routed. Slowly the flickering signs of life grew stronger and steadier, until at last anxiety began to lose itself in gratitude and praise to God. The boy was out of danger.

Oh, the feelings of the father's heart! Tears were in his eyes; he embraced the doctor. In his strange foreign tongue and way he expressed his thanks. "All my life," said he, "I shall be your debtor."

It was with a full heart that the doctor returned to his home. In the very court over which this Cadi presided, delay after delay had taken place regarding a question as to the purchase of a site for a hospital. The Cadi had not tried to hasten matters as he might have done. From that day, he began to display a new interest in the pending lawsuit, and in the succeeding stages of the case he did all he could to secure what of justice and of right could be secured from the mazes of Turkish law.

The question is not yet finally settled, but skill and patience are winning their way to the settlement of this much-needed institution in the city of Damascus. W. M.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Leytonstone*, to Jan. 11; *W. Hampstead*, Jan. 10; *West Ham*, Jan. 11; *Colchester*, Jan. 12-21; *Derby*, Jan. 24-27; *Manchester*, Jan. 28; *Stalybridge*, Jan. 29; *Liverpool*, Jan. 31; Mr. Arrowsmith, *Bedford*, to Jan. 20; Mr. S. J. Hewlett, *Sheffield*, Jan. 17-26; *Harrogate*, Jan. 31 to Feb. 3; Mr. J. S.Tyler, *Brighton, Worthing, and neighbourhood*, to Jan. 16; Mr. H. Hankinson, *Finsbury Park*, Jan. 15; Mr. H. Falkner, *London Colney, near St. Albans*, Jan. 16; *Pertenhall, near Kimbolton*, Jan. 24; *Luton*, Jan. 27-28; *Dunstable*, Jan. 28; *Potton, Beds*, Jan. 29; *Woburn*, Jan. 30; *Finchley*, Jan. 31; Mr. A. G. Dodderidge, *Clifton*, to Jan. 12; Mr. Pewtress, *Regent's Park*, to Jan. 10; Mr. G. Goodman, *Blenheim Road, Hornsey*, to Jan. 11; *East Hill, Wandsworth*, Jan. 20-25.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Jan. 19, 1895.—Sun., Jan. 13, Psalm ii. 1-12; Mon., 14, iii. 1-8; Tues., 15, iv. 1-8; Wed., 16, v. 1-12; Thurs., 17, vi. 1-10; Fri., 18, vii. 1-17; Sat., 19, viii. 1-9.

ILLUSTRATIONS FOR PREACHERS.

THE BUD AND THE BARK.

IT was a bright morning in spring, and a bud on a small twig that sprang from the hole of a tree amid the wrinkled bark was swelling and bursting rapidly. Full of pride and self-consequence, it began to complain that it should be placed so near the ugly, weather-worn, and grimy bark. The bark was annoyed, and answered sharply—

"Yes, my young friend, be as proud as you like; but when you have shed your fine feathers I shall still be here. I cannot understand the stupidity of people that feed your vanity by praising you. Without me to protect the flow of the sap the whole tree would die."

"Not a bit of it," was the haughty but ignorant reply of the green bud; "without us buds the tree would perish. We are the people that build up its branches, that ensure its fruit, and create its beauty."

"Nonsense," growled the bark; "I tell you, in spite of poets' ravings, I am the one absolutely necessary to the life of the tree, and I only wish there were not so many bursting and boasting and blazing young buds every spring to draw attention from my usefulness, and detract from my dignity."

"That is all very well," answered the bud, thrusting its leaves with much satisfaction further into the gentle breeze; "but after all, we buds fill men's hearts with joy, and their baskets with fruit."

"It is not," shouted the bark angrily; "I tell you——"

At this point they were interrupted by the voice of a raven, who was resting on the lowest branch of the tree.

"Friends," said he, "you are both right and both wrong. Without bark this tree would certainly die, for the sap could not flow; but without buds it would as certainly fail, for its growth and life and usefulness would cease. I have discovered that young life is necessary to the prosperity of every community. That's why we ravens take the trouble to hatch our eggs and rear our chicks. But I have also learned that a community without the wisdom of age is exposed to many dangers and disasters. Learn to agree, and to cherish each other."

So saying, he flew off, hoping that bark and bud, young and old the world over, would cherish and reverence each other. T. L. EDWARDS.

SCRIPTURE GIFT MISSION.

IN connection with the Scripture Gift Mission, a "Workers' League" has been formed, made up of Christian people desirous of circulating the Scriptures freely among the unconverted and suffering poor. The Mission issues the Gospels as illustrated from original sketches made in the Holy Land. Members pay 2s. 6d. per annum, and promise to give away at least one penny illustrated Gospel every week to someone not yet "wise unto salvation."

Members who are too poor to purchase may have assorted Gospels supplied free. The production of such attractive editions of the Holy Gospels at so low a price is a triumph of taste and wise management. We trust many will help to disseminate Divine truth in this form. Full particulars may be had from Mr. W. Walters, 84, St. Paul's Churchyard, E.C.

AROUND HITCHIN, a very interesting series of meetings were held last week in the neighbouring villages in North Herts and South Beds, by Mr. Edward Welsh, of the National Temperance League.

Some London Missions.

THE RANELAGH MISSION, W.

Some who are privileged to speak the Gospel at various mission centres know well the interesting work so quietly carried on in this West End Mission. The preacher can always reckon on ready and effective helpers in the open air or after-meeting—plain working-men, cabdrivers, and railway men mostly; and an attentive labouring-class audience.

For some time, however, the three earnest sisters who lead the work have been pressed by a heavy burden. The lease of the old hall was running out, the ground had been disposed of, and they had notice to quit. This took effect in August last, and the closing meetings were remarkable by reason of the testimonies borne to blessing received in the hall, and the converting power which signalised the final services. This was cheering; but still the question pressed—where were they to go? The district is crowded by the poor labouring class, and there is no other Evangelical mission within easy access. It was felt that God would not permit the work to close, although He was pleased to try faith. For a few Sundays the services were carried on in the open air, and good work was done at a busy corner of Harrow-road. Cottage meetings were also held from house to house, while the large Sunday-school found shelter in a Board school.

Then came the suggestion that three old houses in Cirencester-street should be secured. Prayer was made, friends were raised, the means supplied, and the houses bought. Two of these have already been knocked into one, thoroughly cleansed and repaired, and are in full use. The third was pulled down to afford entrance to the new hall now building behind. This hall will seat nearly 300, and with the class and other rooms constructed in the standing houses will form an admirable mission centre, right in the heart of a poor population.

But how has this been accomplished? Mainly by the efforts of these sisters, backed by the unceasing prayers of the members. About £1400 have been received or promised. Each payment, as it became due, has been provided; sometimes just that and nothing more. God has marked the whole way with the tokens of his hand, and these workers are confident that the remaining £300—all that is now needed — will be forthcoming when required. It is hoped to open the new hall on February 6, and prayer is being made that the full amount may be secured, so that it may be opened free of debt.

Meanwhile, the whole circle of work is going on actively amongst old and young. The interest stirred by these dealings of God has caught hold of the people, becoming a means of fresh blessing. It is worthy of mention that when the old houses were found sorely in need of cleansing, a number of poor women came willingly and gave a day (freely) to the work. This is typical of the spirit of the whole operations—all is done voluntarily—save that, of course, the Biblewoman, giving her whole time, has to be provided for. Knowing this work personally, I heartily commend it to the prayer and sympathy of the Lord's people. The ladies in charge are the Misses Hurst, 8, Portsdown-road, Maida Vale, W.

N.-E. LONDON GOSPEL MISSIONS.

Some twenty-five years ago a young worker, Mr. Chorley, was put in charge upon the retirement of the devoted Mrs. Weitbrecht of a little mission-room in Kingsland. The work thus entered upon has grown and spread until now it has various branches in North-East London, besides Homes of Rest and a Gospel hall at Lancing, Sussex.

The principal centre of operations is Earlham Hall, Kingsland, N., but I am myself more familiar with Somerset Hall in Devon's-road, Bow, right in the heart of an East-end district, amid poverty and vice. Here a good work is going on, and I have more than once seen the hall crowded to the door by the poorest class. The Mission services and Sunday-schools are well sustained, and "seldom a week passes without definite signs of blessing." The Gospel meetings are well attended, even crowded at times; many of the saddest characters have been saved. A mothers' meeting of over 120 poor women is gathered every week, and a Sunday-school of more than 400 children, many of whom come with neither shoes nor stockings.

The work among the match and factory girls has been hard and trying—some of these being singularly rough and reckless. In fact, a recent report says:—"We sometimes question if anything seen in heathendom can compare with these East London factory girls. But through all Mrs. Davis, whose loving care has been tested these many years, still pursues her way, loved at bottom by all, even the worst. Gradually the little band of 'respectables,' as the rough element names the quieter ones, grows, and the cleavage is very marked."

This work in Bow is typical of that going on in the Kingsland Halls and in Cubitt Town; while a Bible carriage is doing good service in the outlying districts, and from time to time in the home counties; a temperance van also works at Millwall Docks.

Moreover, at this season much is done in the way of relief. It is pitiful to see the crowd of poor hungry men fighting their way into the school-room to obtain a meal of soup and bread, or to see the yet larger crowd of poor half-starved children, many shoeless and almost naked, at Bow, coming for a bit of food twice a week during the winter.

Apart from all this, there are the Homes at Lancing, intended for "poor ones who are thus enabled to exchange the toil and turmoil, the court or back slum, the bare cupboard, and destitution, for the quiet, sea-washed shore, with restful scenery, a plentiful table, and the careful solicitude of a loving heart. To bring these blessings within reach of the tear-dimmed, weary, and heart-aching creatures in East London, affords us a cause for unceasing thanksgiving."

It will be obvious that all this work demands support, and at present the director is somewhat sorely tried in this respect. His way will be made plain, his necessities provided when made known. A recent report, "Outstretched to Save," from which I have quoted, gives some very telling incidents of blessing. It may be had of Mr. William Chorley, 6, Clephane-road, N., and its perusal cannot fail to stir many hearts.

Pearl Fisher.

The Home Beyond the Shadows.

"Willing rather to be at home with the Lord."

Julia Sterling. (2 Cor. v. 8, R.V.) Geo. C. Stebbins.



[COPYRIGHT.]

From "Christian Endeavour Hymns." By Ira D. Sankey. (*London: Morgan & Scott. 1s. 6d.*)

"A MOST PITIFUL LIFE."

Writing of Convent Life, Mrs. James O'Connor, of New York, says:—

There are thousands of young girls who are made to believe by the priests that they have a vocation for convent life, and who, after being in a convent for two or three years, are disappointed, and would gladly leave but for the stigma that would be cast on them. So they have no redress but to continue in that life which they hate. I have known more than a dozen girls who entered convents, and I am convinced that not one of them is happy. It is a most miserable life. Just think of forty or fifty women living together, compelled to obey the Mother Superior, as she is called, who is often of a proud, domineering spirit, and who watches every word and action of these poor creatures under her and rules them with a rod of iron! They have to obey her every whim, whether they like it or not; they have no mind of their own, but go about like automatic machines, always watching each other, and if one is more favoured than another such petty spiteful jealousies are engendered as are unknown in the outside world. It is a most pitiful life, the saddest that can be imagined.

OUR RAILWAY MEN.—For some years periodicals have been posted to each employé on the Metropolitan Railway by some 200 Christians living in all parts of the kingdom. Many helpers have died, and there are are a large number of the men unsupplied. Miss Jackson, 42, Upper Addison-gardens, Kensington, W., will gladly send names to any reader of The Christian who will undertake to supply a few packets.

COUNT TOLSTOI AT HOME.

PERSONAL REMINISCENCES.

THERE is now in England a Swedish gentleman—Herr J. Stadling—who is staying in this country for the purpose of investigating the working of the English Poor-law in particular, and social questions in general. During the late famine in Russia Herr Stadling was the almoner of some funds subscribed in Sweden and in the United States for the benefit of the famine-stricken *moujiks*, and during his stay in Russia he was brought into very close contact with Count Tolstoi. The chat I had with him (writes a *Daily Chronicle* interviewer) might be of interest to the large number of persons in this country who are admirers of Tolstoi and his teachings. Herr Stadling received me very courteously at the house in which he was staying at Hampstead, and seemed to take a very lively interest in our attempts to deal with social problems, which seem to present very much the same difficulties in all lands.

"Tolstoi," said Herr Stadling, in answer to my inquiries, "is a Russian nobleman, having a large estate at Yàsnàja Póljana, in the province of Tula. I suppose this estate would be of the value of 300,000 roubles. It is his ancestral estate, but he has others at Samara. He belongs to one of the oldest families in Russia. He succeeded to the estates in his seventeenth year, when he was at the University of Kasan, which he left soon after, as he did not agree with the curriculum laid down. During the early part of his life he held most of the ideas which are common amongst the Russian aristocracy, but even then the bent of his mind was shown in his efforts to improve his estates and the people living upon them. For instance, he built new houses for the peasants, and established schools for their children, in which he endeavoured to carry out educational ideas very similar to those of Arnold of Rugby."

"But to what are we to attribute Tolstoi's conversion to his present views?" I asked.

"I don't know," replied Herr Stadling, "that there is any particular person or thing responsible for this. All through his earlier writings you detect the germs of ideas which have since made his name so famous. They are only crude, but they are there all the same. But his adoption of the Sermon on the Mount as a creed was caused by his witnessing an execution in Paris by the guillotine. What he saw then led him to investigate the whole science and theory of government and its relation to religion. He gradually came to believe that the whole of our modern civilisation and the whole of modern society was in direct opposition to the teachings of Christ. For Tolstoi is a devout believer in Christ's Christianity, and he sympathises warmly with the Stundists."

"These are Russian Dissenters, I suppose?"

"Yes; they form a sect which believes in non-resistance. Most of them are opposed to war, to the taking of oaths, and they believe that the whole of the rules necessary for conduct are to be found in the New Testament. As you are aware, there is no freedom of worship in Russia. Immediately a man becomes an 'apostate'—in other words, immediately he leaves the Orthodox Greek Church—he comes under the care of the High Procurator of the Holy Synod. His children are taken out of his keeping, his property is confiscated, and if he refuses to recant he is sent to prison, and possibly to Siberia or into banishment."

"How was it that Tolstoi escaped this fate?"

"I believe the Tsar interfered on his behalf, on the intercession of the countess. But he carried his ideas into practice by handing over part of his estates to the peasants living upon them, and he would have followed the same course at Yàsnàja Póljana, had not the Countess Tolstoi interfered and appealed to the authorities, who took charge of them in trust for his family."

"Where did you first come across Tolstoi?"

"In the province of Rjäsan, in one of the famine districts. Count Tolstoi and his family and their helpers succeeded in establishing about 400 eating rooms, besides several depôts, at which 40,000 persons were fed daily. Tolstoi is simple and unaffected in his manners. He lives in the plainest style it is possible to imagine. A wooden chair, a small camp bed, and such-like simple furniture are the only things he uses. He is a stern and strict vegetarian and abstainer. I remember once sitting at dinner with him, when a chicken was placed on the table. 'Will you eat some of this *cadaver?*' he asked me with a laugh. He dresses habitually in the garb of a Russian *moujik*. In order to carry out his ideas as to the dignity of labour, he has learnt shoemaking, and devotes so much time daily to this pursuit as circumstances will allow."

"And what do you think," I asked, "is his influence on thought in Russia?"

"Very much greater than the Russians themselves believe, or at any rate are prepared to allow. I know that great numbers of the Nihilists, who were formerly Terrorists, have come round to Tolstoi's views. In fact, he is to-day the greatest moral force in Russia, and the secret of that force is his burning indignation against all that is immoral or unjust. His whole life is a protest against the immorality, or rather unmorality, of the present day. He holds up the teaching of the Sermon on the Mount as forming a basis for an ideal life, and he holds that true religious life can only be lived by carrying out its teachings literally. He believes that the Kingdom of God will never come on earth until this is done by every man and woman.

"I should say that Tolstoi is one of the most profound scholars in Europe at the present day. He has not only a complete knowledge of European literature, both ancient and modern, but he has equally as complete a knowledge of Asiatic. He is a voracious reader, and after he was fifty years of age he learnt Hebrew, in order to be able to study the Old Testament more fully. His favourite English author is Matthew Arnold. He is a man of the very widest culture and attainments, but he is anxious to share his knowledge with other people. He has been engaged for the past ten years



on a work which he calls the 'Library of the People.' In this he is endeavouring to gather together the finest thoughts of the best thinkers of all ages and countries. To carry this out, he has been going through the literature of all countries—Chinese, Sanscrit, Hindu, Greek, Roman, and modern. His only hope is to live until this great work is finished.

"I am afraid, however, that some people will be disappointed with it when it appears," continued Herr Stadling, "for Tolstoi has his own ideas about the value of different authors, and many of those whom the world holds in high esteem will not find a place in the 'Library of the People.'"

"But how are his writings circulated in Russia?"

"Well, of course there are great difficulties, but such is the desire of the people to get hold of them that the authorities are beaten in their endeavour to keep them from readers. Thousands of his books are circulated in manuscript, and are passed from hand to hand. His commentaries on the New Testament are still in manuscript, but they have a wide circulation for all that. Some years ago two young ladies occupying a place as teachers in schools for upper-class girls became converted to his views, and they have thrown up everything, and now live in a small village near the Caspian, where they are occupied in copying Tolstoi's works. In a word, I consider Tolstoi is the greatest force in Europe at the present time. His ideas may seem absurd when measured by present-day ideals, but when you come to measure them by the high ideal which Tolstoi has set before the world they do not seem so absurd."

DEACON AND ESTHER ABRAHAM.

A LETTER from Deacon Abraham, dated December 5, gives particulars of the return journey of his wife Esther to her own home in Oroomiah. After expressing hearty thanks to all the friends in this country who showed kindness to Esther and her two children, the Deacon says:—

"When the time approached for my wife to leave England, God prepared her companions for the route in Rev. W. Shedd and his young wife, missionaries to the Nestorians in Oroomiah. They showed great kindness to her and her children all the way. At Constantinople they were delayed nineteen days, for the Russian consul would not permit Esther to pass, as he took her for a Jewish lady. When it was proved she was not a Jewess, but a Christian, they detained Mr. Shedd, because he was a missionary, until permission was had from St. Petersburg. Thus their journey took nearly two months. On the sea, and on the shore, everywhere God was with them. But our boy of two years, who was born in London, and baptized by Mrs. Pennefather's wish 'Shmuel (Samuel) Mildmay,' and kept with great care and kindness by Miss Barclay, become ill when they reached Tiflis. He has wasted away, and we have given up all hope of his recovery but from God, in whose hands are life and death.

"Our little girl Miriam, of three and a-half years of age, has been singing English hymns, with which the hearers have been delighted. English Gospel light is in the face of Miriam. The women and girls here were so strange to her that at first she said they were cows; now she is getting used to them, but as they do not know English she has to talk to them by fingers and eyes, the dumb language. She prays for her English friends, mentioning their names. We trust our Christian friends will not forget her, nor us, nor our work for the orphans who greatly need their sympathy and prayers; especially at this time, when many things are doubled in price, and funds are not coming in as they used to do. I ask earnestly that friends would write to us. Letters are a great encouragement, and help to us. Supposing friends do not write direct here, if they direct letters to Mr. H. Tasker, of Brookside, Andover, Hants, he will send them on to us."

Since the foregoing was written came the sad tidings of the death, on December 1, aged two years and one month, of Esther's beautiful child. Those who knew him will feel for her in the loss of her English baby, for he was a child of great promise and intelligence. Though so young, he already gave evidence that the grace of God was in him. A beautiful well-grown child he was when he started on that fateful journey. Perhaps he had ripened early, and God wanted him above.

A beautiful photograph of little Shmuel, and also of his mother, can be had (1s. 3d. each) from Miss Barclay, 9, Franton-road, Bermondsey, London, S.E. sold for the Nestorian Mission.

BIBLE SOCIETY NOTES.

A NEW language has been added to the Bible Society's long list, bringing up the total number to over 320. This time the new version is for Africa; it is a translation of the Gospel of Matthew into Kisukuma, the language of the Basukuma people, whose country lies immediately south of Lake Victoria Nyanza.

One of the most significant facts about Afghanistan is that the Pashtu version of the Bible—the gift of English Christianity to the Afghan people—is now approaching completion. The New Testament was issued by the Bible Society in 1889; part of the Old Testament has also been printed, and the remainder is in the press or rapidly being prepared for it. The year 1895 will likely see the completion of this monumental work.

THE SABBATH IN AMERICA.—In *Our Day* for December Rev. Wilbur F. Crafts has an important article on "Practicable Sabbath Reform." A "National Bureau of Reforms," in a comprehensive programme, has been organised, with many leading Christian men on its advisory board. Mr. Crafts says: "On Sabbath reform more people can at present be united than on any other crusade against evil. When this evil has been put down, the same committee will be in trim for a united attack on the kindred evils of intemperance, gambling, and impurity; and local reforms will hasten national reforms."

BEGINNING THE YEAR WITH GOD.

PRAISE AND PRAYER AT ST. MARTIN'S HALL.

The morning and afternoon meetings, held on New Year's Day, in St. Martin's Town Hall, as described in our last issue, proved full of profit and power. Nor did the evening meeting come behind in this respect. As the following notes show, pointed words were spoken, but none the less was earnest supplication felt to be the main business of the gathering; and the spirit of prayer was very manifestly given.

After a hymn of praise, prayer was offered by Rev. D. M. Cameron and Mr. Edward Wright.

Lord Kinnaird, who presided, struck a good keynote in the course of a few hearty words of an introductory character. We have, he said, been solemnly reminded by the mention of honoured labourers who have been taken home, how brief may be our opportunities, how soon we may be called hence. Seeing, therefore, that time is short, how earnestly should we seek grace to use well the fleeting moments. I see before me many who must recall the united meetings, held for some years in Willis's Rooms, and afterwards in the Freemasons' Hall. Some of us were greatly blessed through the faithful words of such honoured servants of God as Sir S. A. Blackwood, Rev. C. H. Spurgeon, and many others who have now gone to their rest and reward. These gatherings were times of refreshing, and were followed by much blessing. I feel persuaded that we need more united waiting upon God, rising above denominational distinctions, in order that, as fellow-members of Christ, we may come with one accord before Him for the reviving power we so much need in London and elsewhere. I believe that this spirit of united prayer is extending; and that if we have not now large central gatherings such as these, it is because the local centres are multiplied, and friends are coming together in many parts as they were not in the habit of doing in these earlier years.

For my own part I look back with much thankfulness to the united meetings held in April last year in Mr. Charrington's Great Assembly Hall. That day of praise was not without result. Many have borne witness that it was

THE BEGINNING OF FRESH POWER,

and that in many directions a special revival has been poured forth. Looking back on the past twenty years, I can see a wonderful increase in direct Gospel effort in mission-halls, evangelistic missions, Young Men's and Young Women's Christian Associations, and other undenominational agencies. What we want now is not fresh machinery, but fulness of power; we need each one of us to be red hot with the fire of the Holy Ghost, and thus to go out and labour for Him. After these earlier meetings, of which I have spoken, I recall meetings for the quickening of our hope in the personal return of our Lord. Brethren from Ireland and other parts—as Messrs. Bland, Code, and Groves—expounded the blessed hope of the Church, reminding us that the Lord Jesus Christ is coming back again. What a joy and strength that hope is in the midst of this present darkness, by reason of sin and wickedness in our city. I feel sure that the West End needs your prayers as well as the East, or the South. When the electric light was introduced it would sometimes go out, leaving us in darkness. Why so? Not from any lack of power, but through some fault in the connection. So with some of us. We lack power, our light burns dim. Why? Not that there is any lack in God, but that there is some flaw in our connection with Him. The devil does all he can to keep us away from God, lest his kingdom receive a shaking. If, like the disciples of old, we were all of one mind, and waiting on God with one accord, who can tell what power might be brought down, what victories might be won for our Lord Jesus Christ? Lord Kinnaird concluded by reading a few verses from Acts ii., illustrating his closing reference.

The meeting being thrown open, a number of brethren and sisters led in prayer and thanksgiving, the burden of all seeming to be fresh power from on high for service.

The Chairman at this point mentioned several special requests—for young men, and for Ireland—while a lady in the audience craved prayer for a drunkard on whose behalf she was concerned. These and other pressing matters were laid before God by Mr. Robert Burn, Major Mackinlay, Miss Macpherson, and other friends. Special prayer was also asked and presented for the suffering Stundists and Armenians.

Pastor Fuller Gooch said: In connection with the subject of prayer there are two great duties brought before us in God's Word—

PRAISE AND PRAYER.

In that order and not reversed, as is often done. God's Word puts praise first. Prayer never comes with such force and fervour as when it springs from a grateful heart. These days are dark enough, as we all know, yet, as we have been reminded, God has done marvellous things, and there is much to give praise for. If we want to see great things we must give thanks for what He has done. We mourn before Him on account of much that is going on around us, yet even while we mourn we may praise.

Let us give thanks for the ones and twos saved, and by-and-by He may give us the tens, the hundreds, and the thousands. I put in a plea for more fervent praise; for we may praise while we sigh and cry for the abominations in the land.

Now about prayer. In the last chapter of his letter to the Ephesians, the Apostle tells us to "Stand in the evil day." This is an evil day, though I fear Christians are not half awake to the evil around us. There is no difficulty in getting the servants of Satan to unite for a common purpose, but how hard it is to get Christians to unite, to come together with one accord. Now in such a day, we are exhorted to stand; but how? Girt in the wondrous panoply of God. Thus girded we shall be armed at all points and against every foe. But that is not all. Observe what comes next. "Praying always with all prayer and supplication in the Spirit." Always; never doing anything apart from prayer. Not always kneeling down, or going to meetings; but abiding constantly in the spirit of prayer. Always; that is ever in such a spirit as this—"not what I do or say; but what Thou speakest or doest by me." "All prayer." Yes, go to prayer-meetings—although some might be all the better if they stayed away from meetings for a time and gave themselves to closet prayer. I have been led to think much about secret prayer. "Thou, when thou prayest, enter into thy closet and shut the door." A business man can do that in his office. Many do, I am sure; but we need more of it. "Supplications"; for our families, in our families, with our families. Let our children hear us pray for them. And then for "all saints," and all men. Secret prayer and family prayer, then comes united prayer. These meetings are glorious, not because they are big, but because they are *united*; because believers of various names here meet to enjoy fellowship with one another and with their great Master. Let us pray for the saints of God. I find many in a sad condition—no one to teach them the things of God. There is great need for united prayer. One feels they could wish such meetings could be held weekly, or at all events statedly. But whether or not, we can all seek to live in the atmosphere of prayer—making supplication for all saints. The Lord give us this spirit of praise and prayer. Remember that our Lord may come this very year. Let us be waiting for Him; and the best way to wait for Him is to wait on Him. May He find us thus waiting, laying hold of Him in believing prayer.

A season of fervent prayer followed this address. Indeed, there seemed to be so many prompt to call upon God that one could scarcely help regretting that one or two "greatly enlarged their petitions," and thus deprived others of the opportunity they sought. Amongst the subjects very specially named were barmaids (exposed to sore temptations), ragged schools, orphan homes, and various efforts on behalf of the young. Many sisters were amongs those who at this point in the meeting led the supplications of the assembly. Finally the proceedings closed with the hymn,

Come let us join our cheerful songs
With angels round the throne:
Ten thousand thousand are their tongues,
But all their joys are one.

Hallelujah to the Lamb,
That was slain on Mount Calvary;
Hallelujah, Hallelujah,
Hallelujah, Amen.

EAST LONDON INSTITUTE.

In a recent Occasional Letter issued from Harley House, Bow, E., respecting the work of the East London Institute for Home and Foreign Missions, Dr. Harry Grattan Guinness says:—

In spite of the fact that fifty-two students and deaconesses on an average have been leaving us every year for the foreign field, Harley House is fuller than ever, and the brethren of to-day do not seem to come one whit behind their predecessors, either in love to Christ or devotion to his cause.

It is one of the most inspiring sights to look upon the faces of a goodly band of earnest missionary students, whose great ambition in life it is to preach Christ where He has not yet been named. We much wish that some of our friends could have the privilege of worshipping with us morning by morning in our capital College Hall here in East London; or of gathering around the Word with our second and third year's men away in the sweet tranquillity of lovely Derbyshire. They would soon understand the quiet inspiration that helps to mould and transform the young lives committed to our care, and cease to wonder that all over the world, from the distant plains of China and the furthest tributaries of the flowing Congo, loving hearts turn back in warm appreciation to the college days of long ago.

The great object of originally planting the Institute in this vast seething mass of toiling men and women in East London was that we should be able to avail ourselves of this magnificent sphere for practically testing and training our students in Gospel work. Already this session we have a special cause for gratitude in the marked blessing granted to our brethren and sisters, and we value such proof of fitness for missionary labour beyond almost any other.

Lately we have been obliged to expend £140 in the renovation of our central mission premises at Berger Hall. The members of the church, though many of them exceedingly poor, have themselves raised about half this amount, an ample token of their appreciation of blessing received. Extensive repairs to the roof of the College became absolutely necessary, and when to such expenses are added the ordinary outlay involved in training 120 missionary students, you will not be surprised to hear that we are needing £1000 in the general fund.

We have lately received a touching letter from the veteran African missionary, François Coillard, of the French Mission to the Barotsi. Our friends will remember that his devoted wife who, like himself, was a gifted missionary of life-long experience in Africa, died in the autumn of 1891. She worked with her husband for twenty-four years in the French Basuto Mission, and six years in the Barotsi country. Mons. Coillard, after thirty years in the field, might well have claimed a furlough, but he preferred to remain at his post, and has stayed there now for three years since his wife's death. He has spent altogether thirty-three years in African missionary work.

We regret to say that, on account of an empty exchequer, we are at present unable to pay in full the quarter's salary of the missionaries in the field, much less to put in hand orders for barter goods that have arrived from the Congo. But God remaineth, and our expectation is from Him, who has hitherto so wondrously upheld and blessed his servants.

SLAVE TRADE IN TRIPOLI.—The British and Foreign Anti-Slavery Society has received the following startling announcement from a trustworthy correspondent in Tripoli:—Here, under Turkish rule, the buying and selling of young boys and girls, chiefly the latter, is still regularly carried on, not publicly, of course, but the Turkish officers of the Army of Occupation are involved in it with the wealthier Arabs."

RAMABAI, THE WIDOW'S FRIEND.

(*Concluded.*)

RAMABAI'S astonishment on reading about the "woman of Samaria" was so great that she decided to go to England and see the state of woman in that country which had so strange a religion; whilst at the same time she would be able to study medicine and become better equipped for her life work. Her friends protested against this step as being simply one of madness, but to all their remonstrances and entreaties she could only reply that she felt constrained to go; something within was urging her on, and she must go, whatever the consequences.

The proceeds of a book she had written in Marathi supported her at this time and paid her passage to England; but on arrival there she had only seventeen shillings left, and no clear idea where she was to go or what was to become of her; but she had become possessed of the firm conviction that God was leading her on, and that she would be helped if she would only obey his guidance and go forward. She was unacquainted with English then, and arrived in London a stranger in a strange land, but some of the Wantage sisters in Poona had promised to have her met on her arrival in England, and well they kept their promise.

Strange to say, the very first Christian work she saw in that land was a home for fallen women, under the charge of the "Sisters;" and Ramabai was quite taken aback. She had never in her wildest imaginings supposed it possible that any human being could or would care for such outcasts, and she said to herself, "Well, this is a new kind of religion, which teaches its followers to raise the fallen. Why, the sacred books of the East tell us that salvation is for the wise and the good, and command very different treatment of the weak and helpless!" This was the turning point in her life. She found amongst the reclaimed one or two noble characters living devoted and self-sacrificing lives, trying in their turn to raise others, and she began again to study the Bible with fresh interest, in order to find out the secret of such a reforming power.

Shortly afterwards she accepted Christ as her Saviour, and was baptized into the Christian faith. The change in her feelings which led to this result was gradual; almost unconsciously she had begun to love Christ for his treatment of sinners, and as she continued reading about his life on earth, she said to herself, "There is hope yet for my poor people," and so she was led on, against her will—when she realised that she was drifting away from her old beliefs—to open confession of Christ. Those who wish to follow Ramabai to America, and see how she raised money to start a home for widows in India, will find the whole story clearly told by herself in the "High Caste Hindu Woman," a book which I should like to see in possession of everyone interested in the down-trodden women of the East. I will go on to speak of what I myself saw and heard when visiting that home, now an established fact, in spite of opposition, persecution, and threats, which would have daunted most people. The home is a success, and remains a standing witness to a simple woman's trust in a prayer-hearing and prayer-answering God.

There are fifty-six boarders and twenty day scholars, Ramabai informed me; and the house is a beautiful and spacious one, surrounded by a large garden. The schoolrooms are all that could be desired, and the bright and happy faces of the children were really most striking. To think what these little ones had been rescued from, and to see them there training for lives of usefulness as teachers, doctors, nurses, etc.; to hear the terrible histories of some of these helpless girls, and to see them living, "none daring to make them afraid," under the loving care of that motherly and saintly woman—it was enough to touch the most callous, and it showed to me, as nothing else in my experience ever did, the power of a consecrated life.

The school is supported by American benevolence. This support was promised for ten years, of which four yet remain, and it is Ramabai's earnest hope that it will then be self-supporting. To this end she is desirous of obtaining 200 acres of land, planting fruit trees, and preparing the soil meanwhile, that it may yield them an assured income in the future. No pressure of any kind is brought to bear on the girls in religious matters; the Bible and the sacred books of the East occupy the same shelves, and there is perfect freedom granted to Christian and Hindu alike; otherwise Ramabai could not have gained the confidence of Hindu parents sufficiently to have their children sent to live with her, had there been the least fear of their caste being broken. At the same time, there is the strong influence of daily contact with a godly and devoted woman, and that this influence tells there can be no question. Daily Ramabai has Bible-reading and prayers. The doors are open, all who wish may enter, and there must have been at least twenty girls present when I was there, listening with grave attention to the words of life. When these girls come of age to decide for themselves, there can be little doubt that some, if not many of them, will come out on the Lord's side.

One little widow I saw, aged thirteen, who had suffered terrible cruelty from the relations of her husband, and her face bore the marks in several places where they had branded her. Another eager-looking child, who promises, if spared, to be a capable and useful woman, was deserted when an infant, and left to perish. Then Ramabai found her, and after carefully bringing her up, successfully protected her against her relations, who came to take her away when she was about thirteen years of age, thus in all probability saving her from a worse death than the first. Again, when I was there, a widow came and handed over her child, a little girl of seven, to Ramabai, with a signed agreement not to re-claim her. Had Ramabai not taken charge of her, the little one would likely have been sold to the highest bidder. Is it any wonder that these children and girls cling to their protector with passionate devotion, and can hardly bear her out of their sight? They may well love her, for she has suffered greatly on their account, and would have been crushed, utterly crushed, long ago, if she had not learned to cast all her cares on God. This lesson it took her a long and weary time to learn, and it may be helpful to some of your readers to hear how she at last consented to surrender her will, and cease trying to carry her own burdens.

Attempts had been made again and again to ruin the school, and threatening letters had been sent to Ramabai if she would not give up trying to help the widows; but it was in 1893, only last year, that matters seemed to reach a climax. Then so-called reformers amongst the Hindus joined in the attack against her, because she allowed the girls to enter her room and listen to the Bible. They insisted upon her forbidding them. She declined absolutely, so they used their influence to undo her work, and succeeded in having about twenty-eight of her girls removed, and her friends feared that the school was going to collapse altogether; but this dark year was to bring to Ramabai the greatest blessing of her life. One trouble after another came upon her. Fever broke out amongst the girls; her own little daughter lay in the hospital with typhoid fever, at the point of death; the rains came, and washed down the wall which protected her Hindu girls from the Mohammedan population. The new school was being built, and to prevent the workmen robbing her she had to look after everything herself. Just at the point when, humanly speaking, she could not possibly be spared, she fell, and sprained her ankle. This was the last stroke. She felt hopeless and driven to desperation; no one to stand by her, and all the foundations giving way beneath her. Then, in her extremity, she threw herself at God's feet, and handed over to his care the little dying daughter, the school, and everything else that was weighing upon her, saying "Thy will" in every event of life, "not mine, be done." Immediately the burden rolled away, and she has been ever since enabled to trust Him fully, and remain calm and peaceful under the most trying circumstances. The circumstances remained the same, but the attitude of her heart towards God was altered. She had learned that the work was not hers but God's, that not the success of her own plans but God's glory must be the aim of her life, and in thus resigning her will she gained lasting peace. "Ramabai," I said to her, "do you never feel discouraged now when your enemies rise against you?" "Yes," she replied, "I have been tempted again and again since that day to lose heart, but I fly to my knees and to the Bible. I know of no other remedy, and this never fails me."

Altogether I was refreshed spiritually and cheered by my visit to the "Sharada Sadan," Ramabai's beautiful "home" in Poona, and I came away with renewed hope for India's women, when even from their present condition such an exalted character could spring. I sincerely trust that this short account of my visit may be the means of raising up many friends for "Ramabai" from amongst the readers of THE CHRISTIAN, who will stand by her and see to it that she is enabled to fulfil her heart's desire in putting this widows' home on a self-supporting footing.

ISA. C. GOW.

India, Nov.

MISS LEIGH'S HOMES IN PARIS.

HAVING returned from another eight days' visit to our Paris Homes, I am pleased to be able to report that I have found the work of these Homes going on well, and the lady workers at the various institutions harmoniously engaged in the many phases of operation which such a comprehensive Mission calls forth. It was pleasing to see Christ Church, Neuilly, well attended on Christmas Day, and to hear, at the afternoon service, the children from the Orphanage singing their Christmas carols, interspersed by short appropriate addresses by Rev. C. Humphry Minchin, who, with his wife, are devoting their energies to the building up of the congregation. The Colonial and Continental Church Society appears to have made a happy appointment, and the prayers and sympathy of all are asked, that the present incumbent and Mrs. Minchin may long be spared to labour in this important district. On the last Sunday of the old year there was a good congregation; the service was hearty and reverent, and the sermon excellent. The children from the Orphanage looked very nice in their winter costumes, as they filled the middle aisle of the church.

The Mother Home, 77, Avenue Wagram, is still doing a much-needed work, under the superintendence of Miss Bradbury, the lady in charge; and the Free Registry, under Miss Munday, continues to be most useful. The Home has been well filled all through the winter, and many situations are found for governesses and servants out of employment, whilst others are helped to return to their friends in England.

The work at the adjoining Mission Hall, superintended by Miss Carmichael, who is ably assisted by the Misses Watton, is now in active operation, and one had frequent opportunities of speaking at mission services, Bible classes for men, mothers' meetings, Band of Hope, and other meetings. The Sunday-school, under Miss Mitchell, is conducted here, and it was pleasing to hear the children repeating by heart large portions of the Word of God. Three times a week the soup kitchen is held, at which a portion of Scripture is read, with a short Gospel address. The watch-night service was conducted as usual, and notwithstanding the inclement weather there was a good attendance. I visited the Orphanage in the Boulevard Bineau on several occasions, and found the forty-seven children happy and well cared for by Miss Lawer, the new lady superintendent, who seems very popular amongst the little ones.

Owing to lack of funds, the apartment at 26, Faubourg St. Honoré, where much useful work has been done, has had to be relinquished, and the shop-girls transferred from there to the upper floor of Washington House, 18, Rue de Milan; arrangements having been made with Dr. Evans to receive into the Lafayette Home any of the lady students who wished to leave on account of this change. Miss M'Allister, the lady in charge, is doing her utmost, under trying circumstances, to re-establish the work at Washington House which for many years has been so admirably carried on by Miss Hockly.

These institutions for our country people are bright spots indeed in the French metropolis, but it is manifest that unless they are more generously supported by friends at home, the work will have to be still further curtailed. The directors have to face a serious loss by the lapse of the Galignani legacy of £300 per annum, in addition to which many old and valued friends of the association have passed away, and my sister's (Mrs. Travers Lewis) absence in Canada through ill-health this winter, which she had hoped to have spent on this side, makes the situation more trying. The work, which is unsectarian, calls aloud for the liberal and constant support of all who have the welfare of our friendless countrywomen and children at heart in the City of Paris. Miss Rhoda Mouncey, 22A, Queen's road, Bayswater, W., is secretary for England.

THOS. A. LEIGH.

19, *James-street, Liverpool, Jan.* 4.

The Week of Prayer.

WEST-END MEETINGS.

These meetings, arranged, as in past years, by the Evangelical Alliance, are being held this week in Portman Rooms, Baker-street, W., the attendances having been so far satisfactory. The subject on Monday was:—

Praise and thanksgiving for the goodness and mercy which have followed us through the past year, for many answers to prayer, and for the continued spread of the Gospel. Humiliation and confession of grievous sins, of lukewarmness, of unprofitableness in the service of Christ, and of conformity to the world. Prayer for a deeper realisation of the power of the Holy Spirit in the Church by Christ dwelling and abiding in us; for greater faithfulness and for consecration to a holier life.

Sir William Willis, who presided, read Dan. ix. 3-19; prayer followed by General Sir R. Phayre and and others.

Rev. Walford Green, President of the Wesleyan Conference, spoke on the subject for the day. It was but right that the first note should be one of thanksgiving, in view of God's continuous mercies. If, however, it was true praise, it would lead to confession. The most solemn contrition arises from a deep sense of God's wondrous mercy. How imperfect has been our return for all his goodness. This confession must, like Daniel's, be full and deep, and must be made to the Lord alone. Thus coming, we may expect an answer in peace, for God is more ready to fill us with his Spirit than we are to ask.

On Tuesday the theme of prayer was the Church universal:—

Prayer for the whole Church of Christ; for the manifestation of the Spirit, in order to separation from the world, and sanctification unto the Lord; for greater unity among the followers of Christ; that the growth of Romanism and superstition, of Rationalism and infidelity, may be arrested; and that the hope of the Lord's second coming may stimulate believers both to wait and work for Him.

Rev. E. A. Stuart gave an address on Unity, pointing out that the epistle to the Ephesians may be summed up as having to do with sitting, walking, and standing. The first two chapters unfold the believers' position, as seated in Christ in the heavenlies. After a parenthetical section, Chapters iv. and v. 1-22 deals with walk—walk in relation to the Church, walk in private life, and walk in social relationship. Turning to chapter iv. 1-16, we find that with regard to the Christian's walk in relation to the Church, stress is laid upon unity and diversity. In the first part unity is urged, keeping "the unity of the Spirit in the bond of peace." Certain dangers to unity are also indicated. Then from verse 7 diversity is enlarged upon; for the unity is not uniformity. The various gifts entrusted to the members by the crucified and exalted Saviour are shown to be for the edifying of the Church. Then the Apostle points to the goal. "Till we all come in the unity of faith . . . . unto the measure of the stature of the fulness of Christ." Finally, three essentials to unity are insisted upon. "Speaking the truth in love," or "being truth;" the recognition of the supremacy of Christ, "who is the head, even Christ;" and lastly, the responsibility of each member to contribute something towards the edifying and knitting together of the body.

ALDERSGATE-STREET Y.M.C.A.

At the noon meeting, on Monday, at 186, Aldersgate-street, E.C., in the course of a helpful address, Rev. G. Turner, of Sutton, Surrey, pointed out the importance of taking advantage of such a season as this, to look backward and forward upon things belonging to our personal life and our duty to God. As we consider this, and our national life and the life of the world, we should be moved, on the one hand, to gratitude, and on the other, to confession and humiliation of soul. Proceeding to derive lessons from the conduct and words of Daniel in Babylon (Dan. ix.), the speaker showed that the man of prayer is the true patriot; men and women who thus live in communion with God are the salt of the earth. He who knows much of fellowship with God in prayer will assuredly know much of fellowship with Christ in suffering, and such an one will have a keen sense of personal unworthiness and the sinfulness of others.

Daniel had been studying the book of Jeremiah, and the person who would have an experience like his must be a Bible student. If we are to experience true humiliation and confession, and be a blessing to others, we must know our Bibles from beginning to end. Daniel said: "To Thee belongeth righteousness, but unto us confusion of face." If we realise the former, then we see the latter as never before. But a view of the righteousness of God by itself would paralyse us; hence we read the words of comfort, that to God also belong "mercies and forgivenesses, though we have rebelled against Him." If we want to be truly humble, personally, for our nation, and for our race, we must not look within or without—at opium drink, or lust, at bigotry, uncharitableness, or oppression—but we must look at the Cross and see what must be the heinousness of sin, that it should involve, on the part of God, such an expense in bringing about the pardon of sinners, so that He, the Just One, might also be the Justifier of him that believeth in Jesus. If the present year is to produce more men and women who shall lay hold on God for their fellows, it will be by a view of the combined righteousness and forgiveness of God. Moreover, the year will take its complexion from the fellowship that we have with God, and not from anything we may do of ourselves.

SOUTH LONDON.

Nightly meetings during the week were arranged for as usual in different parts of South London, in concert with those of the Evangelical Alliance in the West-End. That of Monday evening is, by long established usage, held in the Metropolitan Tabernacle. For years past it was the custom of Mr. C. H. Spurgeon to invite ministerial brethren from the district, of different sections of the Church, to meet him around the tea-table early in the evening, for fraternal converse and united prayer, preliminary to the public meeting in the Tabernacle. This excellent annual institution is being cordially upheld by his son, Pastor Tom, who, we may remark, seems to be treading closely and most acceptably in his venerated father's footsteps.

The little ministerial company in one of the lower rooms of the Tabernacle on Monday evening was altogether a delightful one—a real sample of the Evangelical Alliance spirit. There were some twenty-five brethren present, representing the Baptist, Congregational, Episcopal, Presbyterian, and Wesleyan, if not other denominations; with Mr. Arnold, secretary of the Alliance, as a welcome bond of union among all. After tea Pastor Spurgeon uttered some heartfelt words of welcome, and he with two other brethren led in prayer.

Mr. Arnold being called on for an address on the work of the Alliance, made a cursory statement which enchained the attention, and evidently secured the sympathy, of the little gathering. Touching first on the efforts of the Alliance in connection with a widespread observance of the week of united and universal prayer at the opening of each year, he circled the globe, so to speak, in a most interesting and gratifying account of the way in which Christians are drawn together at this special season, and of some of the results that have followed this union of prayerful hearts. He recalled the time, thirty-five years ago, when crowded gatherings were wont to fill Freemasons' Tavern twice a day during the first week of the year. If the meetings now are smaller, it is because they have become greatly multiplied. There are now as many as forty such centres of united fellowship throughout London. In his rapid summary, Mr. Arnold glanced at Canada, where the week is being increasingly observed; at the United States, where fifteen millions of Christians are said to join in this prayer cycle, and where, in recent years, remarkable Gospel revivals have followed its observance in many States; at South America, where little scattered bands of believers come together, notwithstanding the strife and turmoil of political life there; at South Africa, where Zulu and Kaffir had learnt the secret and the privilege of united prayer; at the South Sea Islands, with special mention of the wonderful survival of the observance in the Island of Maré, where the native Christians, deprived of their pastor and their church building, meet in lonely places to pour their sorrows and desires into the Divine ear; at China, Japan, and India, in each of which countries rich blessing has followed the coming together of God's servants; at Persia; and finally at Europe, where the outcomes had been marvellous, even in such lands as Turkey, Russia, Italy, and Austria. Of England it is of course needless to speak.

Then the Alliance secretary passed to a brief, but perhaps still more absorbing, review of the work of the Society in seeking to succour those suffering for Christ's sake, specially with reference to Turkey and Russia. We cannot repeat here all that Mr. Arnold said as to what the Alliance has done and is doing for these suffering servants of Jesus Christ; neither is it desirable. All who listened to the statement must have felt that the Alliance, in its special and necessarily restricted sphere of action, are straining every nerve and exhausting every resource, in order, by peaceful and Christian measures, to give freedom to these oppressed Christians for the worship and service of God according to their consciences. Mr. Arnold was not able, unhappily, to give much immediate hope of better things in the treatment of the Russian Stundists; but we must hope in God, who has the hearts of all men, rulers and governors included, in his hands, and who will doubtless interpose in his sovereign good time on behalf of his downtrodden children, who are being so harshly treated by those also calling themselves Christians.

At seven o'clock an adjournment was made to the Tabernacle for the usual public prayer meeting. The Pastor was in the chair, and conducted the engagements of the evening strictly on the lines of the Alliance programme. Among those who joined in thanksgiving, confession, or supplication were ministerial brethren belonging to all the sections of the Church we have already named. Had we not been told we should not have known by what names they were called among men: the spiritual accent was the same in every case, and all were evidently guided by the one Spirit.

The pastor's short address was framed closely on the set programme, and many were the golden words of wisdom that he uttered—reminding one at every turn of the sanctified common sense and spiritual insight of his gifted and much-loved predecessor in the pastorate. Some, he said, had experienced special mercies during the past year, for which they had to give thanks. But even those whose lives had been ordinary and humdrum could bless God as much as those who had gone through thrilling adventures, hairbreadth escapes, and the like, because of the mercy that had kept them from such unusual experiences. The answers to prayer would have been more numerous and definite if the prayers themselves had been more definite and specific. Generalities are the death of true prayer, whether public or private. While we have to thank God for the continued spread of the Gospel, we are humbled at the thought that so great an area of the world remains unevangelised. How far have we, as Christians by our lethargy and indifference, prevented its spread in our homes, our neighbourhoods, and through the world at large. There are many volunteer workers willing and waiting to go forth to heathen lands, but the Church apparently has not the means to send them. What need there is for confession of sin before God, for our lukewarmness in his service. This thing is so great a sin in God's sight that it might be said to sicken Him, so that He is ready to spue the lukewarm ones out of his mouth. God make us red-hot in his service. We need forgiveness, too, for our conformity to the world in our methods of work. Let all these things but make us more earnest in beseeching God for a fresh baptism of the Spirit, which will carry us over the barriers in a flood tide of gracious blessing, and enable us to go out to seek the lost ones and bring them into the haven of a Saviour's love.

Mr. Arnold again spoke briefly but most effectively on the blessings of the week of prayer, and the delightful service was brought to a close by further petition, and invocation of the Divine blessing throughout the year.

LET ME WORK, TOO.

Death worketh,
Let me work, too;
Death undoeth,
Let me do.
Busy as death, my work I ply,
Till I rest in the rest of eternity.

Time worketh,
Let me work, too;
Time undoeth,
Let me do.
Busy as time, my work I ply,
Till I rest in the rest of eternity.

Sin worketh,
Let me work, too;
Sin undoeth,
Let me do.
Busy as sin, my work I ply,
Till I rest in the rest of eternity.

CARRUBBERS CLOSE MISSION.

THE past year has been a most successful one in connection with the Gospel-temperance work of Carrubbers Close Mission. During the recent New Year holiday season great efforts were put forth. For some years the magistrates of the city have recommended the closing of all licensed places on New Year's Day. This year that recommendation was unnecessary, as the representatives of the traffic themselves ordered the closing of all places where liquor is sold on New Year's Day. This order was loyally obeyed, and the marked absence of drunkenness in the streets of Edinburgh on the first day of this year cannot but suggest what a changed state of things would occur were the drink traffic to be prohibited altogether.

On the evening of December 31, commencing at 8 o'clock, and lasting till the advent of the New Year, a reunion and watch-night service was held in the large hall of Carrubbers Close mission. Between 1400 and 1500 people sat down to tea. The speakers included representatives of nearly every Evangelical denomination. Mr. T. R. Marshall spoke of the progress of Temperance sentiment in Scotland. Mr. G. A. Barclay reported on the past year's work, showing most gratifying results. Rev. Rowland Ellis, of St. Paul's Episcopal Church, counselled the drawing into closer harmony all the forces at work for the overthrow of the drink evil, and the extension of Christ's kingdom. Principal Rainy emphasised the importance of a high spiritual standard, the necessity of Christians exercising self-denial, and living on a level which would commend the Gospel to the godless. Mrs. Amanda Smith followed with a striking personal testimony, and sang the hymn, "Keep close to Jesus." Mr. James Guthrie, of Brechin, in an address full of sense and humour, exhibited the evils of the liquor traffic, the sin of Christians being mixed up in it, and the danger to the community which had been created by the formation of limited liability companies in connection with breweries and distilleries. Ex-bailie Lewis tore to shreds the arguments in favour of the Gothenburg scheme; showing that while lowering the conscience of the community by participating in the profits of the traffic, it had been proved by statistics to have failed in checking the scourge of drunkenness. Other friends spoke. As the year drew to a close, Rev. W. D. Mackenzie, Morningside Congregational Church, gave a solemn and suitable address. The year was ushered in in silent prayer.

On the evening of January 2, a grand recital of sacred music by the Carrubbers Close choir and orchestra, with readings by Dr. Moxey, was given in the Synod Hall, which was crowded to overflowing. Dr. John Smith, of Broughton-place U.P. Church, presided.

TRANSIT.

BY DR. JOSEPH COOK.

THE world I own a little time:
All ages past
Are mine, for one in bonds sublime
Are first and last;
All men are one, or near or far,
As sky is one from star to star.

The young lamb thinks the world is new;
But long before
His passing day the skies were blue
In seasons four;
And lucent brooks had silver sheen,
And rainbows hung the hills between.

The young child thinks the world is young;
Time far gone by,
The sun and moon in heaven swung;
Eternity
Behind him lies; and so God's plan
Has ripened to the birth of man.

The world is mine a little space,
For others then;
But all who come to take my place
Are brother men.
A man am I; all men with me
Haste into vast eternity.

Stronger than death, or doubt, or tears,
Dazzling the sun,
Eternal light in God appears,
And by it won.
Him now we love, obey, adore,
Our HOME is He for evermore.

GREAT ASSEMBLY HALL.

THE last month of the Old Year is not a good time for special efforts even in crowded districts, but during December some good work was accomplished in Mr. Charrington's Great Assembly Hall, Mile-end-road. As usual during this month, special efforts were made to reach the drunkard. The principal speaker was Mrs. Carrie Smith, of Burnley, whose powerful addresses relating her experience among the miners of the North were greatly blessed. A very large number of pledges were taken, and not a few gave themselves to the Lord. One man holding a very good position at the docks came in one night in a very shaky condition. He had been a great drinker. He signed the pledge, and gave his heart to the Lord. Both he and his wife attend the services now, and they say it is the first happy Christmas they have spent for many years. She with a radiant smile said one night: "I feel ten years younger since my husband has changed."

Another man, a city messenger, strolled in one night, and after interrupting the meeting a great deal from beginning to end, was spoken to. Next day he met Mrs. Smith, and asked her forgiveness, and then offered to sign the pledge, which he did; he is now a regular attendant at the services.

Three rough men, street hawkers, who can neither read nor write, signed the pledge, and so happy are they that their great delight is now to bring others to the meetings, and get them to follow their example.

Among the other speakers were Mr. T. W. Downs, Mr. Thos. Richardson (of Rotherhithe), Mr. Thos. Barker (of Newcastle), Mr. Chas. Green, Mr. and Mrs. Frank Clark, and Alderman Ben. Tillett.

The Sundays were taken by Mr. J. S. Harrison, whose powerful addresses have always been blessed to the salvation of precious souls, and believers have been built up and strengthened. On Watch Night the spacious building, accommodating 5000 persons, was filled in every part. Prior to the service, the Crusaders' Brass Band and choir marched round the streets in the vicinity of the hall, giving notice of the meeting. Mr. Harrison selected for his text "This day is salvation come to this house." He was most earnest, and it was a very solemn time; doubtless much heart-searching went on as he besought all to renounce the strong drink from that night, and give themselves to Christ. At the close an after-meeting was held, at which about 150 signed the pledge, and several decided for the Lord.

"MOUTH, MATTER, AND WISDOM."*

REV. THOMAS SPURGEON has written a vigorous New Year's letter to the members of the Open Air Mission, based on the motto for the year, "Now, therefore, go, and I will be with thy mouth, and teach thee what thou shall say" (Ex. iv. 12). Here are the concluding paragraphs:—"Was some worker thinking of giving up? Is there a ploughman inclined to look back? Has our heart begun to fail? This must not be! Till God revokes his order, till Jesus pays us off, be it ours to labour on. We dare not disobey.

To doubt would be disloyalty,
To falter would be sin.

Said the old salt to the young apprentice, 'Aboard a man-o'-war, my lad, there's only two things—one's duty, t'other's mutiny.' It is much the same with the servants of King Jesus. His discipline is strict though kind, and we are mutineers if we are not absolutely obedient. Like the servants and the centurion, we must go or come and do at his command. Only they complain of this who are not fully consecrated. 'But, beloved, we are persuaded better things of you, though we thus speak.'

"It was hard work starting Moses, but he ran well when he was once under weigh. The jibbing horse has grand paces when he once gets over the jibbing. Shall those who began without hesitation forget that they did run well? God forbid. 'Are you ready?' cries the starter, and at the crack of the pistol away go the racers. Are you ready for this New Year, for its toils, its trials, its triumphs? Then 'Go! and the Lord go with you,' shouts your friend the writer, and he runs, too, while Jesus answers, 'Lo, I am with you alway!'"

* The Open-air Mission, 11, Adam-street, W.C., price 1d.

THE TEMPERANCE HOSPITAL has had 10,000 patients in its wards. "Stimulants" have been used only seventeen times. During the past two years no alcohol has been allowed at all, nor has any substitute for it been admitted.

GRAY'S YARD RAGGED CHURCH.

THE good work carried on all the year round at Gray's Yard among the casuals, tramps, and street-sellers, continues to prove a real service in winning lost men and women to the Saviour, rekindling hope, and restoring them to respectability. As customary on the first Sunday of the New Year, a special breakfast was given on Sunday morning. The gloom and fog outside were dispelled by the brightness and warmth inside, and well many of the poor outcasts seemed to know it. Over 600 wretched men and women were present, so that the room was crowded with the class the mission desires to help. When breakfast was finished, a short service was held.

A short address was delivered by Dr. Schofield, who said there was one sentence in the Bible which ought to be on the lips and in the hearts of all those present. The sentence was, "I will arise and go to my Father," but the difficulty lay in the two words "I will" and the opposite "I will not"; to have the strength to make up one's mind to say "I will," and the force to say "I will not." Many of his hearers would not be in their present position had they possessed this power. The speaker related an interesting story about the Queen. Some time ago he was visited by a poor woman named Vincent, who declared that the only friend she had in the world was her Majesty. On making inquiries he found that many years before the coxswain of the boat in which the Princess Victoria used to pass much of her time was taken ill at Southsea, and nursed by Mrs. Vincent until his death, the Duchess of Kent and the Princess showing great interest in his condition. The old lady was of opinion that the Queen must have forgotten the incident; but Dr. Schofield wrote and laid the facts before her Majesty, the result being that a few days later Mrs. Vincent had a kind letter from the Sovereign, accompanied by a post-office order.

Addresses were also delivered by Rev. W. Darlow Sargeant and Lord Kinnaird, who was in the chair. The chairman in the course of his address, said he would not give advice, for good advice was not often taken, but he would impress on the younger men that a knowledge of God would not only bring them good in the far future of eternity, but, by producing a better condition of life, would improve their material condition in this present life if only they would strive for themselves with all their energies.

SLAVE CHAINS AND GOSPEL CHIMES.

MR. T. L. JOHNSON has been holding a month of Gospel meetings in the various halls of the Winchester Soldiers' Home Evangelistic Mission, and great blessing has followed. Alike in speech and song he is a gifted evangelist, and the stirring incidents of his life gain for him a ready audience.

"I have known," he cries with yearning tenderness over the people gathered before him, "the awful bondage of a double slavery—slavery of body for nearly twenty-nine years to Southern masters, and slavery of soul to the devil. I know the glorious sense of emancipation from earth's slavery proclaimed by Abraham Lincoln, and the more wondrous, the more glorious freedom of salvation through Jesus the Son of God, and whom the Son makes free is free indeed. But I tell you, dear friends, saved or unsaved, if I had the power and was compelled to choose between going back to the bitterest slavery of the South, with its chains, its floggings, its whipping posts, its ignorance, its persecutions, but still to have my Jesus as my Friend and Saviour—to choose, I say, between all that with Christ, and the more attractive-looking life of a millionaire without Christ, without Jesus, I would say, "Here are my hands, bind them with chains; here is my back, scourge it as you will; treat me worse than your cattle, make me the victim of the most terrible type of earth's slavery, but still to have Jesus I would gladly choose to go back to all this."

Night after night the halls have been packed. In some of them people have been content to stand for an hour and a-half that they might drink in the words of life. All classes, all ages, have alike been drawn, impressed, and many blessed, and all our hearts and all our prayers follow him as he moves to other fields to tell and sing the old, old story of Jesus and his love.

SYDNEY WATSON.

3, *Station-terrace, Shawford, near Winchester.*

ARTILLERY LANE MISSION.—Owing to the rebuilding of the premises in Steward-street, Spitalfields, the work is temporarily carried on at Fournier-street, corner of Brick-lane. This mission carries on lodging-house and rescue work, in addition to providing both spiritual and material help for the poor and destitute. The superintendent (Mrs. Finn) has, for the last four weeks, been confined to her room, but is now much better, although nearly entering on her 81st birthday. Her address is 29, St. Ann's-road, South Tottenham, N.

Letters to the Editor.

WILL REVIVAL COME IN 1895?

DEAR SIR,—This question has been forced upon me by a remark made in St. Martin's Town Hall on New Year's Day, "I believe we are on the eve of a mighty revival." And why not? Is there anything too hard for the Lord?

Briefly, there are three things which seem to indicate to me that there is "a sound of abundance of rain." First, the special rendering of praise to God which 1894 has witnessed. Never, perhaps, before in the annals of the Church have believers gathered in their thousands, from east and west and north and south, to give glory to God, as they did on April 11. To many of us that was a precious foretaste of the "morning without clouds," when with united voice we shall sing, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing! Blessing and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." And, moreover, it was surely an indication that a time of quickening was at hand. Praise for past mercies is an unmistakeable forerunner of more; when we send up glory to God a stream of blessing flows down to men. From the time we begin to sing and to praise our victory is assured. For the city of blessing is entered by the gate of thanksgiving. When Israel shouted the walls of Jericho fell down flat.

The second sign is a deep realisation of need, and an earnest longing for God. The yearnings of individuals or of multitudes for showers of blessing have ever been true heralds of revival. One has said, and it is the teaching of many Scriptures, that Christ ever demands in the soul that would enjoy the water of life, the existence of a definite wish, longing, yearning.

"Open your mouth wide and I will fill it. I will pour water upon him that is thirsty, and floods upon the dry ground. If any man thirst, let him come unto Me and drink. Thou visitest the earth and waterest it after Thou hast made it to desire rain. And the parched land shall become a pool, and the thirsty lands springs of water." Therefore, oh, that we might realise our spiritual poverty more. For the measure of our felt need will be the measure of our full supply.

The third sign is prayer. Desires have been awakened into holy activity, and God's children are beginning in real earnest to lay hold of God for a perishing world. Thousands of men and women have made a covenant, not in form but in fact, to cry and cry continually, "Wilt thou not revive us again, that thy people may rejoice IN THEE? O Lord, revive Thy work in the midst of the years, in the midst of the years make known." And God is not deaf to the cry of his people. "Thus saith the Lord, I will yet for this be enquired of by the house of Israel to do it for them." "Ask and ye shall receive."

O Lord, for thy great Name's sake, give to thy Church such a sense of thy presence, and such a manifestation of thy Spirit, that men shall be compelled to cry out, "This is the finger of God," and be led to turn to Thee from idols, to serve Thee and wait for thy Son from heaven.

Then, indeed, shall we have '59 repeated in '95!

Gosport. W. MONRO COLLINGS.

MISSIONARY METHODS.

DEAR SIR,—With most of Mr. Storrow's observations on "Missionary Methods Abroad," thoughtful readers will be ready to agree; but in one respect—probably through an oversight—his reference to the use of medical skill, bracketed with "literature and education, commercial and agricultural self-support, woman's work, etc., etc.," calls for remark and indeed for protest.

Quite recently a medical missionary, magnifying his office, declared that no mission deserved to be called a Christian Mission unless it included a medical mission. Candid readers of *The Church Missionary Intelligencer* cannot fail to be deeply impressed by the remarkable articles in October and December, 1894, by Dr. Mears, of Foo-chow, in which are set forth in Scriptural and therefore forcible array the arguments for medical missions derived from the Gospels and the Acts of the Apostles.* The unrevoked commissions to the twelve in Luke ix. 1, 2, and to the seventy in Luke x. 9, if they stood alone, should be sufficient for any obedient disciple in our age; but conjoined with what seemed to be the daily practice of our Lord throughout the years of his earthly ministry, they are irresistibly in favour of a habitual conjunction of healing the body with ministering to the soul. "He knew what was in man," and what a strong persuasive there was to listen to the message of salvation when the messenger manifested his real interest by healing the disease or infirmity which afflicted the needy one before Him. This same persuasive is available now and everywhere, when the godly medical missionary offers the free salvation of Christ, and accompanies the offer with the endeavour, almost invariably successful, to alleviate suffering or cure disease. In the slums of our great cities at home, and amongst the heathen abroad; with Jews and Mohammedans, who are more inaccessible to the Gospel than any other people on the earth: the medical missionary will gain a hearing where others have failed to secure it.

There is something far nobler than to reckon oneself to be in what is called the Apostolic succession—a pious dream at best, and probably but a vain imagination. But it is not only possible, it is a real attainment in our age for hundreds of men and women to walk literally in the footsteps of Jesus Christ; this is the high distinction of every consecrated medical missionary and nurse; and I include in the honourable title "medical missionary" every Christian physician or surgeon who deals faithfully with his patients, every hospital nurse who speaks of the Saviour to the dying. Beyond all high-sounding titles, ecclesiastical or otherwise, young men and women may well strive to attain unto the privilege of becoming "imitators of Jesus Christ."—Yours sincerely,

JAMES E. MATHIESON,
Chairman, Medical Missionary Association.

* These articles, we believe, will shortly be published separately, and can then be obtained at the C.M.S. House in Salisbury-square, E.C.

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CHRISTIAN MADNESS CONCERNING MONEY.

DEAR SIR,—One would rather discuss, in the pages of THE CHRISTIAN, the Christian ethics than the bare economics of this question. But I am under no such misapprehension as Col. Alves supposes. I maintain that it is the way in which savings are invested, through bankers and others, that is the great evil of our times. "Safe" rather than *beneficial* investments are sought: and interest is therefore mostly paid upon money that is non-productive (to use current inaccurate phraseology), such as war loans, company stock in excess of the real working capital, mortgages, and other forms of pure usury.

On this part, however, of the subject, let me commend to your readers the *Daily Chronicle* leader of January 3, on a striking article in the *Investor's Review*, a paper not likely to be biassed *against* saving and investing—or Flüscheim's "Rent, Interest, and Wages," written by a man who was himself on the Stock Exchange, and speaks of that he knows.

But the Bible knows no such distinction as that commonly made between usury and interest; nor, indeed, did the English language till modern times. Yet it is quite ignored by most Christians that the "usury" denounced in the Old Testament is a form of what we now call "interest," and has nothing whatever to do with any question of exorbitancy, as many suppose. *All* interest, in Biblical or Elizabethan English, is "usury." Interest or usury is simply a tax on the industry of the worker to enable those who do "not work" to "eat." So far as this enables people who can work but "will not," to live without doing so, it is an unmitigated evil. So far as it provides for a privileged few of those who are too infirm to work, it is a wasteful and unequal method, and not the method recognised by Christ.

Joseph's providence was wholly different from that of our own times. He saved *corn* that might otherwise have been wasted; we save *money*. He saved for *others*; we save for *ourselves*. Joseph's corn was God-created wealth; our money-savings are not "wealth" at all, but simply an instrument wherewith we may compel our working people to make what *we* wish, and *for us*, at the rate of remuneration *we* think proper, under pain of starvation. If they preferred starvation to doing so, not all his hoarded coins or "safe investments" could save even the millionaire from a like fate. But the most beneficial form of saving, the hoarding of *actual food*, God has made "naturally" impossible beyond certain limits; while our Lord expressly held it up to reprobation in the parable of the Rich Fool. Why? I can only conceive two reasons for the two facts. The first, because man will then better realise his constant dependence upon God; the second, because it is immoral to provide for our own possible future, so long as there are poor unprovided for their *actual present* needs.—Yours truly,

Dover. HENRY BAZETT.

ANTI-OPIUMISTS IN IRELAND.

THE Royal Commission still delays the issue of its report. The five volumes of evidence before the Commission have become public property, but the solidity of these volumes will probably deter many from perusing them. Anti-opium workers, however, are by no means inclined to sit with folded hands waiting for the report, nor do they admit that their position is at all weakened by the evidence given. On the contrary they are encouraged, knowing that the grounds of their main contentions have received strong confirmation by the replies which come from China in answer to questions sent out by the Commission.

Facts in this matter are all-important, and it is a cause for satisfaction that at this juncture, when many people are wishing to know the truth about opium, and about the evidence recently given in India on the subject, we should have the opportunity of hearing one who was himself a witness before the Commission, and who has taken much interest in the matter during his nine years' residence in India. Rev. Arthur W. Prautch, one of the missionaries recently imprisoned in Bombay, is expecting to be at the forthcoming annual meetings of the Irish Temperance League at Belfast on the 15th and 16th of January, by invitation of its secretary, Mr. William Wilkinson. He is a thoroughgoing temperance reformer; but his mission to this country is in connection with the opium iniquity.

Mr. Prautch will be pleased to address meetings in Ireland from the 18th inst., onwards, for two or three weeks, and he will be glad if those desiring his services will communicate with him, care of Mr. William Wilkinson, Secretary Irish Temperance League, 18, Lombard-street, Belfast.

DUBLIN PRISON GATE MISSION.

THE Dublin Prison Gate Mission, the headquarters of which are in 22, Blackhall-place, is about twenty years old. In a booklet on the work, just issued, entitled "Faith's Record," we read:—"The first year's earnings were about £160; those of 1893 reached nearly £2000. The attendance of women now is more numerous than at any previous period; ninety being employed in laundry work alone, and forty-seven at other occupations. Among our greatest encouragements is the interest evinced at the Gospel services, and in the daily teaching given in the Scriptures; also the attractiveness of the Mission to the younger women and girls.

"We owe these results, under God, to the steadfastness and devotion of many lady workers, who have long borne the burden and heat of the day, and the patient unwearying love of our lady superintendent, Miss Rice. Our readers are perhaps prepared to guess at some of our difficulties. Money is needed, but much more fresh helpers are needed; workers called of God, with prepared hearts ready to understand and to go forward in faith and love at the King's bidding."

The booklet shows that much difficulty arises from insufficiency of accommodation for carrying on the work. Further particulars may be had from the hon. sec., Mrs. Edmundson, Foxrock, co. Dublin.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—A series of interesting meetings was held last week under the auspices of this society at the headquarters, St. George's-street, London Docks. The watch-night service was largely attended by sailors from the Home in Well-street, and the shipping in the dock. It was followed by the sailors' annual festival on New Year's Day, and the list concluded with the monthly muster of the "Harbour Lights" on Thursday evening. The week's services will be long remembered by the large numbers present on each occasion.

THE L.M.S. CENTENARY.—The preliminary programme for the centenary celebrations of the London Missionary Society, which are to extend more or less throughout the whole of 1895, has been issued. The memorable meeting in the Castle and Falcon Hotel of January 15, 1795, will be commemorated by a meeting in the same place on the same date, followed by a large meeting in Falcon-square Chapel, at which Dr. Mackennal will be one of the speakers. The spring meetings include the Lancashire Union gatherings, at Southport, on March 6. In May Dr. Fairbairn is to preach the sermon in the City Temple and the Head Master of Mill Hill is to preside over a great meeting of young men. The June programme will include special meetings in Preston, and in June there is to be a children's gathering at the Crystal Palace. The meetings at Brighton during the last week of September are to be prefaced by a series of gatherings in London in commemoration of "Founders' Week," to which every contributing church in the kingdom is to be asked to send delegates.

The Book World.

ANNUAL VOLUMES.

THE CONVERTED CATHOLIC.—Vol. XI. of this monthly, edited by Rev. James O'Connor, who was for many years a Romish priest, is an arsenal of controversy, which all Protestants will find interesting and serviceable. (1 dol. 50 cents. *James O'Connor, 142, West Twenty First-street, New York.*)

THE CHRISTIAN IRISHMAN. The twelfth annual volume of this monthly is a valuable repertory of facts about Romanism, and reasonable appeals to Papists to look from their system to the Christ of the Gospels. We trust its very informative pages will have an increasing circle of readers. (1s. *Mecredy & Kyle, Dublin.*)

JEWISH MISSIONARY INTELLIGENCER is an old friend. The volume for last year is full of information regarding the evangelisation of Israel, and there are many excellent engravings. Naturally, special prominence is given to the work of the London Jews' Society, of which this is the periodical organ. A companion serial for circulation among the young is the JEWISH MISSIONARY ADVOCATE, the annual volume of which is a storehouse of interesting and illustrated matter. (*Nisbet & Co.*)

DESTRUCTIVE CRITICISM EXAMINED.

Modern destructive criticism has been carefully analysed and correctly estimated in a valuable work issued by *Messrs. Eyre and Spottiswoode*, entitled LEX MOSAICA; or, The Law of Moses and the Higher Criticism (15s.). The stately volume consists of a series of essays by sound and sober scholars, the whole having been edited by Richard Valpy French, D.C.L., LL.D. It would not be reasonable to expect uniformity of excellence and force in the work of thirteen different scholars, however high their attainments or reputation; yet we have undoubtedly in these pages an armoury of facts and arguments against one of the most formidable adversaries of a firm and settled faith in the inspired Word of God. The late Bishop of Bath and Wells contributes an introduction; and Principal Waca concludes the book with a strong summary of the arguments for the integrity and authority of the Old Testament Scriptures.

The first essay is by Professor Sayce, who exhibits the archæological testimony to the literary activity of the Mosaic Age—a species of activity that was by no means allowed when the Higher Criticism made its earlier conquests, and which is not sufficiently acknowledged even now by a certain class of scholars. Canon Rawlinson having maintained the thesis, "Moses, the Author of the Levitical Code of Laws," Principal Douglas writes on "The Deuteronomical Codes," and Canon Girdlestone on "The Period of Joshua." The remaining essays are: "The Period of the Judges," by Dr. R. Valpy French; "Times of Samuel and Saul," by Rev. J. J. Lias, M.A.; "Period of David and Solomon," by Dr. F. Watson; "The Northern Kingdom," by Dr. J. Sharpe; "History of the Southern Kingdom in Relation to the Law of Moses," by Alexander Stewart, LL.D.; "The Eighth Century," by Professor Stanley Leathes; "The Seventh Century," by Dr. R. Sinker; "Ezekiel and the Priestly School," by Rev. F. E. Spencer, M.A.; and "The Post-Exilic Period," by Professor Robert Watts.

No quarter is given to those who would reconstruct Israelitish history on a naturalistic basis. An examination of the subject by periods, as here conducted, yields results that can be stated with striking succinctness. The student is abundantly convinced of the truth of the dictum, so amply illustrated by Professors Bissell and Green, of America, whose scholarship will be admitted by the most advanced of modern theorists:—"Alleged discrepancies appear only when the text is rent asunder." The continual fluctuation of Critical views, and the strife which "unites" the critics is abundantly shown. Of these latter Dr. Valpy French well says: "The key to their speculations is a denial of the supernatural in any form. Hence a revelation from above must be denied, miracle and prophecy must be discarded. The documents of the Old Testament must be manipulated to harmonise with the theory. The shifts, the resorts, the assumptions are endless. . . . The history, as viewed by all tradition, is a *harmonious* history; the supernatual is natural. No violence is done to the documents in their unity and mutual corroboration; and more than all, the authority of the Divine Founder of the New Covenant is left unimpaired. The *Kenotic* theory can never be sustained. The Son, ever indwelt of the Father, manifested this indwelling alike in work and in word. He Himself declares it: 'The Father which dwelleth in Me He doeth the works,' and 'the Father gave Me commandment (as to my words, whether in *substance* or in *form of expression*) what I should say and what I should speak.'"

The temper of the so-called Criticism is shown by its general contempt for any adverse judgment of its positions; but there are statements in this volume that will compel some consideration of the orthodox view. Those who have not given themselves over to a speculative theory will agree with Dr. Stewart when he says: "To the mind open to receive reliable evidence, nothing can be more satisfactory than that which supports the Mosaic authorship of the entire Pentateuch. Jesus Christ quoted from that Pentateuch, and his arguments could have had no logical conclusiveness, except on this recognised basis, that on its human side it was entirely the work of Moses. As the work of Moses, it is historically established, and Divinely authenticated. It is, therefore worthy of all acceptation. 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.'"

PAROCHIAL SERMONS. By Rev. H. W. Dearden, M.A. (3s. 6d. *Elliot Stock.*) Upwards of twenty discourses—Evangelical as to substance and lucid as to style—dedicated to the author's former parishioners at Southborough, Upper Holloway, and Maidstone.

CHRISSY'S ENDEAVOUR, by Pansy, is an American story full of animation. We learn how Chrissy joined the Young People's Society of Christian Endeavour, and what she did afterwards to get others to join. Some very interesting characters are introduced, and the book is sure to prove a favourite with Endeavourers. (2s. *Sunday School Union.*)

MOTHER AND SON; or, "I will," by Emma Marshall, is an addition to the very attractive "Home Words" series; and when it is said that the subtitle is taken from the marriage service, the substance of the concluding chapter may easily be guessed. Needless to say, the style is worthy of the highly-esteemed author. (1s. 6d. "*Home Words*" *Office.*)

AMONG THE ROSES, and other Sermons to Children. By Rev. S. Gregory. (2s. 6d. *Wesleyan Sunday-school Union.*) There are capital specimens of addresses to young people. The topics are catching; the illustrations are apt and plentiful; the language is simple and terse, and the lessons are admirably applied. In brief, they are model sermons for young hearers.

JOHN HORDEN, Missionary Bishop; A Life on the Shores of Hudson's Bay. By Rev. A. R. Buckland, M.A. (1s. *Sunday School Union.*) This is the latest volume of the "Splendid Lives" series. It is an inspiring story, admirably told; though as striking as a romance, the book is full of purpose. These are pages for young and old, and deserve many readers.

THE GREAT RECONCILIATION AND THE REIGN OF GRACE. By Edward Seeley, Vicar of The Martyrs, Leicester. This is a cheaper edition of a work of great value. We know no more useful exposition of the Atonement. Sound in teaching and untechnical in language, it is sure to prove of real service to those who desire to study with care and thoroughness the central doctrine of the Christian faith. (3s. 6d. *Elliot Stock.*)

THINGS TO COME (1d. monthly. *Office*, 29, *Paternoster-row*) pursues its course as an exponent of the prophetic Scriptures. The January issue contains addresses on various phases of "the blessed hope," by Dr. R. Anderson, Mr. George Trench, and Dr. Neatby. There are instructive studies on Biblical topics by Dr. Bullinger, Pastor F. E. Marsh, and others. These pages are worth reading and study, and those who give them this attention are likely also to keep them for future reference.

THE INFLUENCE OF JESUS CHRIST ON YOUNG MEN; or, The God-Man the Model and Maker of Christians. By Rev. William Unsworth. (2s. 6d. *C. H. Kelly.*) A series of addresses to young men, especially for such as are perplexed in regard to things of supreme moment. Mr. Unsworth earnestly commends the claims of the Lord Jesus to the reasonable mind; and his pages, sound and sensible throughout, and replete with illustrations and arguments of great value, are calculated to prove helpful to thoughtful readers.

DORCAS, and other addresses. By Jessie Coombs. (*Torquay: E. L. Seeley.* 2s. 6d.) Here are fifteen addresses by one who has for about a generation been labouring among young women. Miss Coombs's Bible-classes have been influential of much good, and her words as here printed are likely to prove a blessing to many. We shall be glad to know that this book, which gives a portrait of the author as a frontispiece, has many readers. One object in its publication is to raise money to help the work of the Torquay Y.W.C.A., of which Miss Coombs is the founder and devoted secretary.

SEVEN DREAMERS. By Annie Trumbull Slosson. (*Osgood, McIlvaine, & Co.*) The author has a loving human sympathy for the mentally afflicted, which enables her to see a method in their madness, and a wisdom working through their want of wisdom. She also is a close student of nature, and the dreams of her "dreamers" are not all dreams. They are weird yet pathetic pictures of human life. Occasion is taken to touch with a gentle sarcasm men's presentations of spiritual truth, but the writer represents herself rather as a looker-on than as one who has experience of the kingdom of God in the soul of man.

ANIMALS: THEIR PAST AND FUTURE. By G. H. Pember, M.A. (1s. nett. *Hodder & Stoughton.*) A slight but thoughtful study, in which Scripture is expounded as teaching that, even as the animal world came under a curse through the fall of Adam, so God's purpose involves a glorious future for the beast as well as man. At the same time it is shown that men are under obligations to act with tenderness in their treatment of dumb animals. The cherubim—partaking of features of a man, a lion, an ox, and an eagle—are explained to symbolise the various classes of the animal kingdom in the glorious future.

THE STORY OF THE L.M.S., 1795—1895. By C. Silvester Horne, M.A. (2s. 6d. *Snow & Co.*) This is a capital outline of the inception and operations of a great society. Maps and illustrations assist the reader to digest the story as the scene changes from the South Seas to Africa, from the lands of the Orient to Madagascar. We here renew acquaintance with some of the giants who have served the modern missionary cause; and great events in relation to the Kingdom of God are associated with their names. This handsome volume should stimulate the supporters of the L.M.S., and cheer the hearts of all friends of missionary enterprise.

MY HAPPY HALF CENTURY. By Frances E. Willard. (3s. 6d. *Ward, Lock, & Bowden.*) There are few living women whose lives have been so full of consecrated and successful work for humanity as Miss Willard; and still fewer so well-qualified to write such a life history. She has been a pioneer in many of the great movements that are now absorbing the energies of the best women of our time, and the record she gives in these pages is a truly inspiring one. The note of perfect frankness pervades the whole narrative, and that very frankness, added to transparency of motive, removes all suspicion of egotism. Lady Henry Somerset's introduction is almost too brief and restrained. We trust many Englishwomen who read this life story will drink in and live out some of that spirit of devotion to God and duty which it illustrates so remarkably.

HEAVENLY PEARLS SET IN A LIFE.—Our publishers (*Messrs. Morgan & Scott*) have received a few copies of this work by Mrs. Lucy D. Osborn, of the Training Institute, Brooklyn, formerly Miss Drake, one of the sisters connected closely with Dr. Cullis, of Boston. Later she went to India, marrying there a missionary with whom she was by-and-by led into a very special service in connection with a Missionary Training College. As to the book, Bishop Thoburn, of India, writes: "Mrs. Osborn's book is a genuine production. It is taken directly from the life, from real life, and hence is interesting from the first page to the last. I finished the book at two sittings, and although I had known the author for many years, page after page filled me with surprise, by giving me glimpses of events and experiences of which I had never heard. I sincerely hope the book will have a wide circulation."

FOREIGN MISSIONS AFTER A CENTURY. By Dr. J. S. Dennis, of Beirût. (5s. *Oliphant, Anderson, & Ferrier.*) This book, published originally in America, consists of six lectures given by Dr. Dennis at Princeton Theological Seminary. The lectures are the outcome not only of much study and research, but of large missionary experience. While recognising the great triumphs that have been achieved in heathen lands by Christian missions during the century of their existence, the author has a due appreciation of the difficulties to be overcome, and of the many intricate problems that surround this vast theme. He has surveyed the great world-field with a Spirit-enlightened eye, and writes in no pessimistic tone as to the ultimate result of Gospel effort. Comprehensive in scope, the lectures are attractive and cultured in style. Prof. Lindsay writes an introduction, and there is an admirable index.

WILLIE WESTON'S WONDERFUL SIXPENCE is a story for boys, by Dorothy Townshend. (*Elliot Stock.*)

UNDER HIS WINGS, or Reflections for the New Year, by William Firth, is a booklet which many will find helpful. (1s. per packet. *Partridge & Co.*)

THE CLERICAL MISSION CALENDAR AND CHRONICLE FOR 1895 (6d. *Elliot Stock*), is a manual having special attractions for clergymen of the Church of England.

THE LINK is the organ of the Praying Band in connection with the northern branch of the South African General Mission. The December issue (copies of which may be obtained from the secretary of the Mission, *Mr. A. E. Mercer, 2, Berkeley-terrace, Wimbledon*) contains reports of addresses delivered by Rev. Andrew Murray and others at the Johannesburg Convention.

BOOKS RECEIVED.

From *Elliot Stock.*—THE ANGLICAN SISTER OF MERCY, new edition (2s. 6d.)

From *Wells Gardner, Darton, & Co.*—SERMONS AND ADDRESSES ON CHURCH TEMPERANCE SUBJECTS. By Canon Ellison. (5s.)

THE Y.M.C.A.

Lincoln Y.M.C.A. has started a small weekly Association *Bulletin*, in which to chronicle the doings and engagements of each succeeding week.

Mr. T. A. Bailey is resigning the general secretaryship of the Cork Association, hoping in future to devote much of his time honorarily to Y.M.C.A. and other Christian work.

A meeting was held in the Town Hall, Ware, last Tuesday night, to inaugurate an Association. About twenty names were subsequently enrolled, and committee and officers duly elected.

A well-attended New Year's Social Reception was held at the Hackney Association on Thursday last. On Sunday evening the Bishop of London preached on behalf of the Association in St, Michael's Church, Hackney.

Mr. R. D. Thomas, who has acted as honorary secretary of Bangor Association since its inception several years ago, has accepted a call to the pastorate of the English Congregational Church, Bagillt, Flintshire.

Lord Radstock will give in New Brighton, in connection with the Y.M.C.A. and Christian Mission, a series of addresses on the Christian life and the Gospel, in the Victoria Hall, from Monday, January 14th, to Thursday, 17th; afternoon at 3.15, and evening at 8 p.m.

A meeting of young men interested in the formation of an Association in the Bow district was held on Monday week at the People's Palace. Messrs. R. Burn and F. L. Porter attended as a deputation from the parent society. Members were enrolled and officers elected.

During the last three months a series of Christian Evidence Lectures, attended by many young men, but open to ladies, has been given on Sunday evenings after service hours, in the rooms of the Swansea Association. The addresses were much appreciated and very hopeful.

On Thursday evening, Mr. W. R. Lane, evangelist, delivered a New Year's address to men in the small hall, Exeter Hall. There was a large attendance of young men, and Mr. Lane's impressive remarks were listened to with the utmost attention. Lord Bennet and other friends sustained a part in the meeting.

The *Camden-road Magazine* says: Out of the large number whom it has been the secretary's privilege and joy to welcome as strangers or inquirers during the past few weeks, seventy-nine have identified themselves with one or other of the Association's engagements, and for this we heartily praise God.

Mr. R. D. Pringle, late general secretary of the Walsall Association, sailed on December 27, by the P. and O. ss. *Shannon*, to take up the work in Bombay to which he has been appointed by the English National Council. At the meeting held for the purpose of bidding Mr. Pringle farewell and Godspeed in his new enterprise, Mr. F. B. Allen, of Liverpool, was cordially welcomed as his successor at Walsall.

In a sleepy hollow amongst the mountains of co. Wicklow lies the town of Tinahely. In this isolated spot there flourishes a vigorous branch of the Y.M.C.A. The annual meeting was held on Jan. 2, when the report showed that a weekly Bible-class had been maintained, and a successful mission conducted in the Town Hall by Rev. Phillip Johnson, of the Irish Church Mission. Addresses were delivered by Messrs. W. A. Boyd and Robert McCann.

The Anglo-American Y.M.C.A., 160, Rue Montmartre, Paris, and the Y.P.S.C.E. (Wesleyan) conjoint arrangements for lonely young people on Christmas Day were a decided success. Twenty-one young ladies and gentlemen enjoyed a splendid dinner, presided over by the general secretary, Mr. H. E. Kinsley, and passed a pleasant afternoon at the rooms of the Y.M.C.A.; and over thirty attended the tea and evening meeting at the chapel. Through the medium of the Y.M.C.A. many young men were enabled to pass the day in family circles.

At the last meeting of the executive committee of the Irish Union of Y.M.C.A.'s most interesting reports were given of the work in Ireland. Ballynalinch (co. Down) Association was admitted to the Irish Union. At Omagh a new Association has been formed, rooms procured, and of the £60 required for furnishing and up-keep for the first year £50 has been promised. Fine cottage meetings are conducted by the members every Sunday in the town, and a capital work is being carried on. Dundalk has just procured new rooms at a cost of £600. Three meetings are held weekly, and at the children's service on Sunday the average attendance numbers about 200. Ballynalinch new Association has now procured rooms. At the Bible-class there was an attendance of twenty-six in a town of 1500 inhabitants. During January Mr. McCann will be visiting mid-Ireland and south of Ireland districts—Dublin, Tinahely, Kingstown, Cork, and southern towns.

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THE Y.W.C.A.

The mission services at the Central Institute this month are to be conducted by ladies (all of whom have been much used of God in evangelistic work)—viz., Mrs. Legg, Mrs. Head, Miss Laura Barter, and Miss Rouse.

A meeting of the Morley Halls and Old Cavendish-street workers was held at 316, Regent-street, to pray for the blessing of God upon the work of the New Year. Major Lombard presided, and gave a helpful address upon the "Faithfulness of God."

The new fold-over Y.W.C.A. Almanack issued this year in place of the usual sheet is a great improvement. It is printed on toned paper with a cord for hanging, is illustrated, and contains useful information of the Y.W.C.A. The price is only 1d.

The New Year's social gathering of Y.W.C.A. members and friends in connection with the Brighton Central branch was held on January 3rd. A large number assembled, and a bright pleasant evening was spent. At the close an address was given by Miss Gregory on the words "We would see Jesus."

The Glasgow Y.W.C.A. had their usual New Year's Day reunion of members and associates, when their hall in Bath-street was crowded to its utmost capacity. Mrs. Mirrlees, president of the Association, and Miss Agnes Gibson, China Inland Mission, gave addresses, and Miss Jane Hay read a story, illustrated by limelight views.

In connection with St. James's, Hatcham (Rev. H. E. Stone), there is an active Y.W.C.A. centre, with rooms at 62, Lewisham High-road. Sums of between 1d. and 1s. are collected systematically each month towards foreign missions, a Bible-woman is supported in China, and the balance sent to the C.M.S. A contribution of £500 has been received, which it is purposed to devote towards the purchase of institute premises.

The Dundee Y.W.C.A. had a good meeting the other day in connection with the Letter Mission of the Association. Miss Jessiman said the Letter Mission was started in the old rooms of the Association in Bankstreet about ten years ago. There were only ten workers connected with it at that time, and about 400 letters distributed every month. There were still the ten heads, but these were now assisted by eighty-nine or ninety workers, while 1600 letters were distributed monthly.

The Bermondsey Y.W.C.A. held its annual Christmas fête in the Institute on Thursday week for the seniors, and Friday for the juniors. The Ministering Children's League of Richmond, Time and Talents of Weston-super-Mare, and other friends provided gifts. Our junior branch has the largest roll in London. The Ready Band works steadily, and the Bible-class on Sunday, with its subsequent prayer-meeting and tea, is the best attended of all.—J. Katherine Wyatt, Local President.

FROM THE BACKWOODS.

The following appears in *Brief Notes*, the organ of the Christian Colportage Association, 37, Farringdon-street, E.C.:—

A very interesting and encouraging case of conversion has come under my notice quite lately. A woman came to see me in the market, and told me that she had just received a letter from her son, who is living out in the backwoods of America, and he says:—"Since I have been out here, far away from all churches, chapels, and preachers, and out of the reach of any books, I have been led to read *Songs and Solos*, which I purchased of the Colporteur in Ulverston Market just before leaving England for America, and God has blessed the reading of that book to the conversion of my soul. I was led by the Holy Spirit to believe in the Lord Jesus Christ to the saving of my soul. To God be all the praise.

"Now I am going about among the people round here, holding meetings, singing those *Songs and Solos*, and preaching to them Jesus and the Resurrection, and God has been pleased to bless my efforts among these people, who have come, I suppose, from almost all parts of the world."

THE BUSY MOTHER need not be cross. "Oh, I cannot help being irritable; it is my natural disposition; I shall always be just so," one may say. We have known mothers to come to this hopeless conclusion, but we always say in reply, "That is just what grace is for; to give us a new nature which shall be quiet, sweet, tender, loving."—*Home Messenger*.

THE DIRECT VETO.—Replying to a resolution of the Midland Liberal Federation, urging that the Government should give precedence to the Direct Veto, and answering a letter of protest against the municipalisation of public-houses, the Chancellor of the Exchequer writes as follows:—"You need be under no apprehension lest the Government should in any way depart from their intention to press the measure of temperance reform founded on the principle of direct veto."

CHRISTIAN ENDEAVOUR.

Seventeen members of South Australian societies are now labouring in foreign missionary fields.

The Endeavourers of Liverpool and district held last week a capital Convention to start the new year. Revs. J. Muir, E. Peake, E. T. Reed, T. Ride, A. Johnson, and J. C. Elder, were amongst those who took part.

Delegates from seven societies were present at the first annual meeting of the Dakota Union of Indian Societies, when the report of the Cleveland Convention was given in both English and Dakota by Jonas Spotted Bear.

At the end of each month each member of the Society of Seattle, Wn., is asked to hand to the look-out committee replies to such questions as these: Have you made any calls in the interest of church, Christian Endeavour, Sunday-school or missionary work this month? Have you attended the church prayer meeting regularly? Have you spoken with anyone about accepting Jesus Christ for his Saviour and uniting with the church? What other definite work have you done?

A largely-attended consecration meeting in connection with the Central South London Union was held at Christ Church, Westminster Bridge-road, on Tuesday evening last week, Rev. F. B. Meyer presiding. The motto text for the year was given, "Thy servants are ready to do whatsoever my Lord the King shall appoint" (2 Sam. xv. 15). Mr. Meyer urged the members to be at all times ready for the work. The societies represented gave their various mottoes, and addresses were delivered by Revs. J. Flanagan and W. Williams and Mr. Newton Jones.

SCOTTISH NOTES.

Last Sabbath Mrs. Baeyertz began a mission at Langside Free Church, Glasgow.

A short daily religious service is now held in St. Cuthbert's Church, Edinburgh, from 5 to 5.30 p.m.

Mr. Wm. Quarrier, of Glasgow, has received the gift of another cottage home for Bridge of Weir, to be erected in memory of the late Mr. E. Maclay, a friend of the Orphan Homes.

Rev. George Wilson, of St. Michael's, Edinburgh, is to deliver during the present month a course of six lectures on Pastoral Theology to the divinity students of the University of Aberdeen.

The death is announced, at Leith, of Mr. W. S. Hogben, one of the assessors of income tax, Edinburgh. He had for many years taken a lively interest in religious and philanthropic affairs, conducting, with the help of his son, a mission for the poor in Leith.

At the Glasgow noon prayer-meeting, the services were extended to two hours daily throughout New Year week. Lord Overtoun, Rev. F. H. Robarts, Rev. Wm. Ross, Rev. G. L. Carstairs, Mr. W. M. Oatts, and other directors of the United Evangelistic Association gave addresses.

Dundee has, it is to be hoped, a unique experience in the way of drunken ministers. Rev. A. J. Forson, of the E.U. Church, told his congregation that it would be a good thing if some of the ministers stopped drinking. Not very long ago two of his friends found a minister drunk on a Saturday night, and heard him preach next day.

New Year's Eve is increasingly observed in Scottish cities by Watch-night Services. In Glasgow there was the usual supper to the poor attending the Lent Hall Meetings. The large hall was crowded with about 2500 people, and at every door stood clamorous groups outside needing the police to keep them in check. A succession of short addresses and choir and solo singing filled up the time from eight o'clock till midnight. On New Year's Day and the following days the Lent Hall was opened at least twice every day, in order to give occupation to the hundreds of idlers whose only other resource was the public-house. Meetings of various kinds were held, and the workers had a busy time. In Bethany Hall, where meetings were held nightly, the attendances numbered from 1000 to 1500. Many Mission Halls were also open each night, workers generally being alive to the necessity of providing some resort for the holiday evenings, which are so full of temptation. The annual supper given in the City Hall to 1500 respectable poor folks, took place on Friday, January 4.

REV. WALFORD GREEN, president of the Wesleyan Conference, in a pastoral to his brethren in the ministry at home and abroad, and through them to the Methodist people, speaks in cheering terms of the present spiritual state of the Wesleyan Methodist Church, and remarks that everywhere there are most cheering indications that God is working in the midst of his people.

OBITUARY.

M. LOUIS PETITMAITRE.

Swiss Protestants are mourning the death, at the age of sixty-four, of M. Louis Petitmaitre, banker, Neuchatel, for many years member of the College of Elders and deputy to the Synod of the Independent Church. A man of childlike and joyous faith, he was abundant in good works, benevolent towards all, and devoted to the cause of missions, especially in Spain.

FRAU VON BODELSCHWINGH.

We have to record with much regret the recent death of the wife of Pastor Von Bodelschwingh, of the German "Colony of Mercy." All through her married life, since the birth of her first child, she has been subject to recurring attacks of brain disease, and it was this distressing malady which carried her off. She was laid to her rest amid the lamentations of the whole colony, to whom she had acted as a true "mother."

COUNCILLOR ELI BLOOR.

The death is announced of Councillor Eli Bloor, of Birmingham, which occurred on Monday at Bournemouth, where he had been staying for the benefit of his health. He was a man of powerful physique, but a series of domestic bereavements shattered his physical fabric. There are three surviving children. Mr. Bloor was fifty-one years of age. He was a representative working man in the truest sense of the term. From the age of twenty-four he regularly discharged the duties of a local preacher of the Methodist communion. Mr. Bloor's name was included in the list of city magistrates recently appointed.

MR. JAMES BOLTON.

A veteran Halifax teetotaler passed away Monday morning in the person of Mr. James Bolton. He was in his eightieth year. He was born at Ovenden, and at the age of six went to work as a half-timer. He became a teetotaler in 1842, and in 1892 his "jubilee" was celebrated at a social meeting held in connection with Square Congregational Church, of which Mr. Bolton was a member. He has been a zealous advocate of temperance in connection with the Halifax Temperance Society and other kindred organisations. He was for a long time employed by Messrs. Crossley, and for the last four years has been an inmate of the Joseph Crossley Almshouses.

MISS AGNES LIVINGSTONE.

Miss Agnes Livingstone, sister of the late Dr. Livingstone, the celebrated African missionary and traveller, died last week at Kendal, the residence of her niece, at the age of seventy-one. She was the younger daughter of the late Mr. Neil Livingstone, of Blantyre, Lanarkshire, who was of devout and exemplary character, and a great reader, especially of travels and missionary intelligence. Miss Livingstone was ten years younger than her brother, and at the time when he devoted himself to missionary enterprise and set sail for Africa, to join Moffat's settlement at Kuruman, she was but seventeen years of age.

DR. ARCHIBALD REITH, ABERDEEN.

The death of this well-known doctor deprives the Aberdeen community of a zealous and successful Christian worker. His memory will always be associated with the Porthill Sabbath School. In a history of the school published recently, Dr. Reith gave an interesting account of the incidents which led up to his appointment as superintendent. The school has been the means of doing a vast amount of good in the Gallowgate district. The deceased was a Free Churchman, and was long connected with the Free South congregation, in which he held office as an elder. Latterly, he become a member of Queen's Cross Church. Dr. Reith was about sixty years of age.

REV. G. PRATT, SAMOA.

The death is announced of Rev. George Pratt, pioneer missionary at Samoa, and, with the exception of Rev. J. B. Hare, of St. Arnaud, Victoria, the only survivor of the early band of Samoan missionaries. He died in November last, after a long and painful illness. He went to Samoa in 1838, under the auspices of the London Missionary Society, with the late Rev. William Howe. In addition to his ordinary work, Mr. Pratt lend valuable aid in the translation of the Scriptures into the Samoan language, and he compiled a Samoan dictionary and grammar. He died at the ripe age of seventy-seven, leaving a widow and twelve children.

REV. GEORGE KENYON.

Many will hear with regret of the death of this able minister of the Gospel. He had been very ill and in great agony for some weeks, but got ease from pain, and was able to go to Eastbourne rather more than a week ago, and seemed to benefit by the change, when fresh alarming symptoms appeared, and he was brought home. There he lingered until New Year's morning, when he died. Mr. Kenyon entered the ministry in 1861, and for the past four years had devoted himself with much enthusiasm to the work of the Allan Library. He was an able, useful preacher, on the old lines of early Methodist preachers. He carried no half-Christianity with him when he mounted the pulpit. He preached practical sermons, but not as that word is used as opposed to doctrinal Christianity. He fed the people with strong fare—with the great truths of God and the Scriptures.

REV. GEORGE RODGERS.

I write to inform you of the death of my father, Rev. Geo. Rodgers. He had for several years been in feeble health, but had never given up preaching the Gospel. For several years he had not been able to take a charge, but had done faithful work preaching for pastorless churches and at missionary stations, whenever his health permitted.

My father had been in the ministry fifty-two years. He often expressed a wish to die "with the harness on," and to be spared a lengthy illness; both of these wishes were granted him. The Sunday before he left us he preached a powerful and touching sermon from John iii. 16, and in the evening he lectured on "John Bunyan and His Times." Death to my father was truly a "going home," to which he had long looked forward with most pleasurable anticipations. On the evening of Dec. 11th he retired in usual health and in good spirits; in two hours he had reached the end of his journey and quietly entered the eternal home. You will remember publishing Mr. Rodgers' book, "The Gospel According to Moses," several years ago.

My father valued your paper highly, and after reading it himself always gave it away to those who were interested in the message it brought.

LAURA H. RODGERS.

Money Creek, Minn.

EVIAN-LES-BAINS, HAUTE SAVOIE.

As a result of the settlement here, in 1887, of two ladies from England, there are now two mission halls, a resident evangelist and colporteur, and a Bible woman and nurse. Evangelistic and temperance efforts are being well sustained, and the work among various classes is full of interest. There is now no open opposition; and as the civil authorities allow liberty, the priests can only work by threats to prevent the people from attending the meetings or sending their children to the school and classes.

The report for last year contains some cheering incidents. Among these is the story of an old man, aged seventy-three, who was found ill in bed reading the New Testament. As a lad he was destined to be a priest, but had not entered that office. The name by which everybody, even his wife (an infirm old lady of eighty), calls him is "Le Curé." He had been a drunkard, and a very wicked, passionate man, and, as he said, without any religion. The frequent visits, the reading of God's Word, and of the book, "Christie's Old Organ," were blessed to him, and he received the Gospel like a little child. A month after he signed the pledge, and has not touched anything intoxicating since. His wife is now recovering from a severe illness, and because she did not wish to confess to M. le Curé, who came to see her, the neighbours have completely abandoned them. He has had a paper written out, to say he wishes to be buried by the evangelist, and not by the priest.

Visiting is one of the most important branches of the work of the Mission, and it is, for the most part, done by ladies. A free library is a useful adjunct. An appeal is made for more workers, who should be self-supporting. Communications may be addressed to Miss Wellington, Evian-les-Bains (en transit, via Bellegarde pour la zone Franche), Haute-Savoie, France.

THE DUTCH BAPTIST UNION has now fourteen associated churches, doing a noble work among young men and maidens in Sunday-schools and among the perishing crowds around. Ten of these churches report additions. In one case eleven members, in another sixteen, in another fifteen members, and so on. There are also four other Baptist Churches not yet associated with the Union, making a total of eighteen churches with about 1500 members, ninety-nine out of every 100 of whom are converts from the lost multitudes around, and not transfers from other churches. The spiritual destitution of Belgium is still a matter of grave concern. For £45, or £90 per annum, the Dutch committee could at once despatch one or two missionaries into Belgium, where out of a population of five millions there are less than 15,000 Protestants, all told. The representative for Great Britain is Mr. R Klickmann, 82, Ondine-road, East Dulwich Green.

PERSONALIA.

Rev. Jas. Chalmers, of New Guinea, will address the noon prayer-meeting at Aldersgate-street, E.C., on Monday next.

Mr. John MacInnes, M.A., well known at Exeter Hall, has been ordained by the Bishop of Liverpool to the curacy of St. Andrew's, Southport.

Sister Edith, of the West London Mission, was recently elected to the St. Pancras Board of Guardians at the top of the poll by a large majority.

Rev. S. R. Crockett, of Penicuik, has resolved to sever his connection with the Free Church of Scotland ministry, and devote himself entirely to literary pursuits.

Rev. W. Dickens Lewis, D.D., who has been ill since his return from Rome last summer, is now somewhat better, but it is feared he will not be able to resume his duties in connection with the Bible Society for many months.

Rev. G. D. Macgregor has closed his forty-two years' pastoral work. The farewell meeting, held on New Year's Eve in Paddington Congregational Chapel, was of the most touching character, many of the neighbouring ministers uniting with the congregation in expressions of deep regret and warm regard.

Rev. Hugh Price Hughes, looking well after his long absence, preached on Sunday evening in St. James's Hall, directing his vigorous discourse to a condemnation of lukewarmness and an appeal for whole-hearted consecration. An enthusiastic welcome-meeting was held on Monday evening in Craven Chapel.

Pastor Archibald G. Brown seemed in his accustomed vigour on Monday evening, when the twenty-eighth anniversary of his ministry at Bow was celebrated. A cloud appeared, however, to hang over the proceedings. The Pastor's friends and helpers are sorrowing that the day is not far off when he will resign the pastorate, and go to the Antipodes with his wife, who has for so long been a confirmed invalid.

Bishop Thoburn arrived in Bombay last Sunday evening (says *The Indian Witness* of December 15), and on Tuesday proceeded to Poona to meet the Bombay annual conference, which convened in that city. He returns to India in excellent health, but contrary to his previous plans and to the expectation of his friends, will be obliged to return to the United States in the latter part of March. This change of plan is owing to the severe financial pressure caused by the panic of last year.

Rev. Walter Mathams, late of Wycliff Church, Birmingham, has accepted an appointment with the British and Foreign Sailors' Society. Having spent several of the early years of his life at sea, and having had later experiences of travel, he has exceptional gifts to advance the forward movement of the society in its recent and projected extensions. The friends of the society, and of the great mercantile marine, are thankful to have secured his services as their special representative and association secretary for a portion of Great Britain.

Dr. Joseph Cook, of Boston, has amalgamated his serial, *Our Day*, with *The Altruistic Review*, and the combined magazines will be issued monthly. Mr. Cuppy, of the *Review*, will be assistant editor and business manager. This arrangement will leave Dr. Cook more free for his public work. He is under urgent invitation to make another lecturing tour of the world. Were it not for the war between China and Japan, and the commercial depression in Australia, he would probably have been making the tour at the present time. He is now beginning hi twentieth series of Boston Monday lectures.

Rev. Henry Buckenham, who, with his wife ace Rev. Arthur Baldwin, holds the fort on the Zam is a pioneer of conspicuous ability. M. Coillard— letter in the latest issue of the *Journal des M Evangéliques*, says: "If I admire in Brother ham the energy, perseverance, and skill wh saved his expedition; and in my still young Baldwin his gentleness, intelligent humility; I must say that the patien Buckenham has profoundly impressed should not lightly award the title one who seems to be a hero real heroes in the shade, who toil, in silence. We may not k knows them. I believe rt number. I am in full rea in their noble enterr extension been with ther rations amo their mover s, afloat and

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EVANGELISTIC NOTES.

Walborough, Oxford.—Mr. J. Crofton Rainey has closed a quiet but very real work in this village. He asks prayer for a fifteen days' mission he is about to begin at the Y.M.C.A., Wallingford.

Gospel Services have been held in Ballinamore, co. Leitrim, by Rev. Henry McConnell, Methodist minister, Dungannon, and in Lagan View Mission Hall, Belfast, by Mr. Jas. Dixon, of the City Mission.

The People's Hall, Chalton-street, Euston-road.—A series of lantern Services on Sunday evenings have been held here, attracting hundreds who had not been reached before. There is much need of earnest Christian effort in this district, and the missionary will gladly welcome workers not otherwise engaged. Prayer is requested on behalf of this work.

Calcutta.—Special services are being arranged for Calcutta in February. Rev. John McNeill is expected to arrive in this city on the 6th of that month, and it is hoped he will be able to remain for three weeks. The plan is to have a large tent on the *maidan* in which the services will be held. The pastors of the English churches in the city invited Mr. McNeill.

Argoed, Mon.—For some weeks past, mission services have been held in this village by Rev. A. J. Underwood, of Blackwood, and helpers. From the first the meetings have been well attended, and souls have given themselves up to Christ. The cottage in which the meetings are held is much too small for the large congregation that assembles on Sunday and week evenings.

Evangelistic Mission.—The mission conducted by Mr. J. J. Sims is meeting with much encouragement; many testimonies of blessing are received. Mr. Sims continues during the month of January at 3 and 7 on Sundays, and will give illustrated lectures on the Book of Revelation on Thursdays at 8. The ministry of Dr. McNutt at Willesden Hall during December has been much appreciated.

Rev. J. McNeill.—Writing on Nov. 19, a correspondent in Wellington, N.Z., says:—"Mr. J. McNeill passed through this town on Monday last *en route* for Dunedin. He is to commence here on Dec. 9 and conclude on the 16th. At our Hunter-street Hall Mission we were led of the Spirit to set apart next Friday as a day of fasting, humiliation, and prayer, in connection with the Mission, asking especially for the conversion of our children."

Mr. Moody's meetings at Lowell, Mass. (says the *New York Independent*), have continued during the past three weeks with increasing power and success. The largest audience-room has been crowded twice each day except Saturday, and so general did the interest become that assistants were called in from Boston to help in the work, and meetings were held in two places at once. The second Sunday, the pastors say, was the greatest day Lowell ever had.

Mr. Matthew Burnett, after a brief respite at Bournemouth, has resumed work. During the closing months of last year he conducted missions in Newhaven, Doncaster, Mitcham, Upper Holloway, Romsey, and Horsham. Mr. Burnett continues to hear from time to time of the solidity and permanency both of the evangelistic and Gospel Temperance work from all parts of the kingdom visited. Mr. Burnett speaks at the Temperance Hall, Croydon, on Wednesday. On the 20th he commences a Gospel Temperance Mission at Newport, Mon.

Maldon.—A most encouraging mission, conducted by Mr. J. H. Cooke, of the Evangelisation Society, has been held in connection with St. Mary's Church. The mission hall proved too small for the Sunday ernoon congregations, and the public hall was aged; this, too, was filled. Mr. Cooke has a most manner with the working men, and quickly their confidence. Some of the best workers ction with St. Mary's Mission Hall are work- who were led to accept Christ as their during a previous mission held by Mr

n Currie concluded a successful fortnight's th Curr Night Refuge Hall, Dundee, . The series had been arranged e Breakfast Mission Committee, nsisted of the most degraded as well as of the poverty- lone will declare the full tings, there remain evi- uch regret has been they could not or two. Our w York on last meet- y evening

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Among the Churches.

CHURCH OF ENGLAND.

No fewer than twelve bishops died in 1894.

The Dean of Westminster is staying at Bournemouth for a time for the sake of his health.

Rev. F. A. P. Shirreff has been appointed to the rectory of St. Dunstans-in-the East, London.

The Bishop of Worcester has left for Grindelwald, for the rest stringently ordered by his doctors.

Princess Christian visited the parish of St. Matthew's, Bayswater, on Friday week, and laid the foundation-stone of a new church-room.

A ten days' mission is to be held in the parish of St. Stephen's, South Lambeth, January 12 to 21, by Rev. F. J. Horsefield, Rector of the Albert Memorial Church, Manchester.

In a recent issue it was stated, in mistake, that Rev. C. A. Fox, of Eaton Chapel, was once a curate with the late Rev. W. Pennefather. Mr. Fox was curate with Mr. Cobb, Mr. Pennefather's successor.

Archdeacon Gaul, of Kimberley, has accepted the Bishopric of Mashonaland, in succession to Bishop Knight Bruce. In 1873 he was ordained, and soon afterwards took up missionary work in South Africa.

A united mission is to be held next month in various churches in St. Pancras. The Bishop of London has issued a pastoral, calling for much prayer and personal effort, that the careless and indifferent may be aroused.

The foundation-stone of a new church for Anfield, Liverpool, was laid last week by Mr. N. Stokes. The Bishop in the course of his address, said he had consecrated thirty-seven new churches in the fourteen years of his episcopate.

Rev. George Oakley Vance, D.D., of Holy Trinity, Kew, Victoria, and Canon of St. Paul's, Melbourne, has been elected Dean of Melbourne in succession to the late Rev. H. B. Macartney. Dr. Vance was ordained in 1853, and the whole of his ministerial life has been passed in Australia.

Two bishops have been consecrated in St. Paul's Cathedral—Rev. Dr. Knox, Archdeacon of Birmingham, as Bishop of Coventry; and Dr. Johnson, Archdeacon of Colchester, as Bishop of Colchester. The pulpit was occupied by Rev. F. J. Chavasse, who denounced the selfish luxury which characterises many in the present day.

The annual service for children was held in Westminster Abbey on Holy Innocents' Day. There was a crowded congregation, and a large number of persons were unable to gain admission. The dean preached from the text, "And let us not be weary in well-doing" (Gal. vi. 9). The offertory was for the Destitute Children's Dinner Society.

CONGREGATIONAL.

Rev. J. G. Watson, of Bungay, has declined the call to Ossett, Yorkshire.

Rev. A. H. Cullen, of Gloucester, entered on the pastorate at Heaton Mersey on Sunday.

Rev. J. Hall, late of Winsham, has entered on the pastorate at Henstridge and Temple Combe.

The chapel in New Conduit-street, King's Lynn, was broken into on Christmas night, and the communion plate stolen.

A slight fire occurred last week in the roof of Wycliffe Hall, the new building connected with Wycliffe Chapel, Sheffield.

Emmanuel Church, Barry-road, Dulwich, reports 391 members. Since January, 1889, 508 have been admitted to fellowship.

In Fulham Congregational Church, Dawes-road, Rev. H. J. Shirley will deliver, on Jan. 15, at 8 p.m., a lecture on Dr. Morley Punshon.

Dr. Dale, who seems much better in health, presided at the New Year's morning prayer-meeting in Carr's-lane Chapel, Birmingham, and delivered a short address.

It has been arranged to hold the annual Assembly of the Congregational Union in London during the week beginning May 5. The autumnal Assembly will be held at Brighton in the week beginning September 29.

Rev. J. Morgan Gibbon, the new Merchant Lecturer, in succession to Rev. E. White, is delivering a course of lectures at the Memorial Hall on Tuesdays in January, on "The Epistle to the Galatians—a Tract for Our Own Times."

Queensland Union has elected Mr. William Tatham as chairman for 1895-6. Mr. Tatham was being educated for the ministry at Rotherham College, England, but his health gave way before his college course was completed. He went out to Queensland twenty-two years ago, and speedily recovered.

Calls.—Rev. John Mills, of Peckham, to Croydon; Rev. J. A. Balshaw, of Southport, to Wirksworth; Rev. J. Learmont, to Junction-road, Upper Holloway; Rev. W. Gooby, to Church-street, Brighton.

Resignations.—Rev. J. Rutty, of Barnstaple; Rev. T. Williams, of Birdbush, Wilts; Rev. W. H. Summers, Beaconsfield.

BAPTIST.

A new church is to be erected in Bowersfield-lane, Stockton.

Rev. George Dunnett has completed fifteen years' pastorate of Darkhouse Church, Coseley.

Rev. J. G. Pike, of Cuttack, Orissa, and his daughter, have arrived in this country on furlough.

As the outcome of services held in a mission room at Staplebay, near Trull, it has been decided to erect a new brick church.

A long-standing debt has been cleared from the meeting-house at Bedworth. A Christian Endeavour Society has been commenced.

Rev. H. Ross Phillips left on Friday to resume his labours on the Congo. Mrs. Phillips's health does not permit her to accompany him.

A school chapel, with class rooms, has been opened at Hillsbro, Sheffield, for a congregation under the pastorate of Rev. A. McKittrick.

Rev. A. F. Riley, pastor of Highgate Archway Church, is reported as somewhat better, but his medical adviser still regards his condition as critical.

On New Year's Day, Pastor John Felmingham, of Northcote-road Baptist Church, Wandsworth Common, S.W., sat to receive gifts of money towards the liquidation of the debt of £3600 upon the Church premises. The amount received was £113.

Elland Upper Edge Chapel was wrecked by the recent gale, only two gables being left standing. The chapel was built only three years ago at a cost of £3000, and after six years of hard work the congregation had brought their liability down to £800.

The Indian Triennial Conference of the Baptist Missionary Society, held at Calcutta, was attended by missionaries from Bengal, North-West Provinces, and Orissa. Amongst the important subjects which came up for discussion during the week was the question of the self-support of native churches and the great need of reinforcements from home.

Calls.—Rev. C. A. Davies, late of Reading, to John-street, Stroud; Mr. John Waite, late of New York, to Dugdale-street, Camberwell New-road.

METHODIST.

A united mission is shortly to be held in connection with the Huddersfield circuits.

The Young People's African Association at Leeds has just held its annual meeting.

News has reached the Wesleyan Missionary Society of the death of Miss A. Jackson at Cape Coast, West Africa.

Deaconesses have been appointed in Great Queen-street (W.C.), Sevenoaks, Lincoln (Wesley), and Bishop Auckland Chapels.

"Good old-fashioned Methodist" revivals are reported from Rotherham, Heckmondwike, Bishop Auckland, Barnsley, and Didsbury.

The Gospel services at the Manchester Free Trade Hall have now a congregation of 4000, and overflow meetings at the theatre opposite are attended by 2000 more.

The new mission at Acqua, West Africa, is opening up with great rapidity and promise. A new church has been built at Archibongville. It has clay walls, a bamboo mat roof, and accommodates 300.

For the past ten years the publishers of the *Methodist Times*, Messrs. Horace Marshall and Son, have given their profits on the paper to the Worn-out Ministers' Fund. The amount for the past year has been £515 8s. 10d.

The Wesleyan Social Purity Committee has appointed a sub-committee to take into consideration letters and documents from Rev. John Brown, chairman of the Calcutta district, bearing on the moral condition of Calcutta.

The Wesleyan Methodists of Leicester have now in hand over £10,000 of the £20,000 they appealed for in order to carry out their "forward" movement in Leicester. The result has been that they have bought sites for three new chapels, to accommodate 3500 worshippers.

The Wesleyan gifts for Home Missions do not show the upward tendency which has long been hoped for. Attention is again being called to the yearly collection in the classes. In 1878 the collection amounted to £8671, an average of 5¾d. per member. Ten years ago it had fallen to £7555, or 4¾d. per member. Last year it had still further fallen to £5514, or an average of only 3d. per member.

PRESBYTERIAN.

A site has been secured near Parson's Green Station for the proposed church for Fulham.

Rev. James Peddie, of Trinity Church, Middlesbrough, is mourning the death of his young wife.

Four London pulpits are now vacant—Wimbledon, Walington, Leytonstone, and Southwark.

Rev. John Davidson, of Beaumont, Northumberland, has been unanimously chosen minister of the congregation of Douglas, Isle of Man.

Rev. J. H. Wishart, B.A., who has been appointed assistant to Dr. Monro Gibson, occupied the St. John's Wood pulpit on Christmas Day.

Fairfield Church, Liverpool, having been restored, sermons in aid of the cost were preached by Revs. John Watson and W. M'Farlane.

The decision of Rev. W. Ewing to decline the call to Free Gorbals, Glasgow, has given the highest satisfaction to his own people at Broad-street, Birmingham.

Calls.—Rev. J. C. Grant, of Loanhead, to Nottingham (accepted); Rev. A. Gordon, of St. Andrew's, Edinburgh, to Monzievaird; Mr. H. McBride, of Belfast, to First Ballywater; Mr. W. A. Watson, of Ards, to Raffrey.

Resignations.—Rev. T. E. Roberts, of Oswestry; Rev. E. M. Rees, of Bangor-is-y-Coed.

THE SALVATION ARMY.

Special halls are being engaged in Berlin for weekly holiness meetings.

One hundred ex-prisoners are at present in the Prison Gate Home at King's Cross.

Over 900 candidates have been accepted for the work of the Army since March last.

A batch of Salvation Army officers has left Cape Town for mission work by means of a tour through the Diamond Fields, Eastern Natal and Zululand divisions.

General Booth, who is now on his way home from Canada, has addressed a new year's message to the Salvation Army, in which he points out what an "open door" God has set before the Salvation Army to represent Jesus Christ upon the earth.

Some months ago two Salvation Army officers were fined by the Insterburg authorities for "holding meetings contrary to the law." An appeal was made, and information has been received that the appeal has been allowed. The meetings have been resumed in the town.

At a gathering in St. Louis to welcome the General, at the Mercantile Club, there were 165 present, in addition to a goodly number of ministers, four judges, several professors, etc. Postmaster Carlisle was the chairman, and the General was introduced by Judge Valliant.

General Booth has set apart Colonel Jai Bhai, the late chief secretary of the Salvation Army in India, to commence operations on his behalf in Japan, and he will proceed thither with a small detachment of officers at once. Colonel Jai Bhai is an Englishman, he having renounced the name of Painter on being sent to India ten years ago. He was formerly a wine merchant, in business in the city of Oxford.

Since the opening of the new Farm Home at Rondebosch, South Africa, 548 homeless and destitute men have been admitted, twenty-four from the Breakwater, 199 from gaol, and 327 from other places. Of these, 184 have been sent out into the world again, having obtained work, fifteen have been restored to their friends, and 156 have left feeling strong enough to withstand the temptations which heretofore had overcome them.

For "Fallen Asleep," see page 30.

REQUESTS FOR PRAYER.—For much blessing on a ten days' mission by Messrs. P. R. Hurditch and F. Hutchins at Faversham, Jan. 6 to 16.—For a series of special addresses by Lord Radstock in Victoria Hall, New Brighton, Jan. 14 to 17.—For a mission in Liverpool, commencing Jan. 13, to be conducted by James Wharton, of Barrow-in-Furness.—For blessing on Gospel temperance addresses by Mr. Matthew Burnett in Livesey Hall, Shoreditch, and Croydon.—For blessing on a three weeks' mission being conducted at the Free Methodist Church, Cury, Cornwall. PRAISE.—For much blessing on Mr. Matthew Burnett's work during the past year.

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This paper is edited under a **Trust**; and the following gentlemen have consented to act as **Trustees**:—

JAMES E. MATHIESON, Esq. ROBERT ANDERSON, Esq., LL.D.
Rev. SHOLTO D. C. DOUGLAS. Rev. E. W. BULLINGER, D.D.

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All-night Shelter Rescue Work
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ALREADY, since this work began, 45,000 poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with the most gratifying results.

This season has commenced with more than usual pressure, and from present appearances a very hard season is apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or at the Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.

JAS. ATKINSON, *Secretary.*

28, Enfield-road, Kingsland, London, N. c2754

LONDON CITY MISSION DISABLED MISSIONARIES' WIDOWS & ORPHANS FUND.

This fund was formed to give support to aged and infirm Missionaries who, after a life-long service—enriching the poorest of the poor with the unsearchable riches of Christ—are compelled to cease from their labours. Forty-two of these receive yearly grants of from £20 to £52, according to length of service. Fifty-six widows whose husbands died in the work—several from disease taken when visiting, and in some instances leaving families—receive grants of from £10 to £20 yearly. Among these true helpmeets to their husbands are those who work earnestly among the London poor. Five orphans of Missionaries who have lost both parents receive help during childhood.

Last year this fund was deficiant by £349 7s. 6d.

The Committee earnestly ask you to cast generously into this part of our Lord's treasury, that these aged and worthy disciples and widows may for the present year have their needs supplied.

Treasurer: F. A. BEVAN, Esq., 54, Lombard-street, E.C.
Secretary: J. M. WEYLLAND, The Mission House, 8, Bridewell-place, London, E.C.

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FUNDS to carry on this most necessary work are urgently needed, and will be gratefully received by the Treasurer—F. A. BEVAN, Esq.; or by the Secretaries, Rev. T. S. HUTCHINSON, M.A., and Rev. ROBERT DAWSON, B.A.

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TEMPERANCE NOTES.

At the General Post Office not a single case of intoxication was reported during the Christmas work.

The Good Templar and Temperance Missions are continuing their united meetings under the Midland Arches, King's Cross.

The experiment of a temperance public-house is being temporarily tried in Newcastle, in connection with Blenheim-street Wesleyan Mission.

A paper read by Rev. H. B. Workman at a conference in Liverpool on "What is the Gothenburg System?" has been issued from *The Joyful News* Depôt, Rochdale. This careful and candid examination of the systems in operation both in Sweden and Norway will be of much service at the present time, when many are urging the introduction of some such system.

"The Causes of Intemperance among Women." Under this title a thoughtful paper, by Anne W. Richardson, has been issued by the Women's Total Abstinence Publishing Co. (1d.). The facts set forth demand general and serious attention. That intemperance is spreading among women cannot be denied. The author examines into the causes of this growing evil, and suggests practical remedies.

Medical students have been entertained at a conversazione at the London Temperance Hospital by the members of the British Medical Temperance Association. The president, Sir B. W. Richardson, in welcoming the guests, said the institution they were invited to inspect marked a new era with regard to stimulants. The experience of the twenty years which had elapsed since its foundation proved that alcohol was unnecessary either in health or disease.

Rev. D. S. Adam, of Kelso, believing that temperance legislation will be hindered if the local vetoists and the supporters of the Bishop of Chester's scheme form opposing camps, suggests as a compromise that the compensation under the Bishop's scheme be the three years' limit of the Government's Bill, and that each community shall have the power to adopt the Gothenburg system, if two-thirds do not vote for prohibition.

The Bishop of London, presiding at a great pledge-signing meeting in Exeter Hall, stated that he felt bound, for the sake of example, to become a total abstainer. He urged upon all who knew the evil of intemperance, and those who did not, to come forward and join in the pledge-signing crusade. Mr. W. S. Caine, M.P., while placing his principal reliance on State prohibition, approved also of this campaign. There are now, he said, seven million total abstainers in this country, most of them dating back from the time of joining the Band of Hope Union.

A pathetic appeal has been made to Massachusetts by Prince Momolie Massaquai, the future King of Vei, Liberia, Africa, not to send any more rum to his country. He made the long journey for this purpose, and, be it said to the disgrace of the United States, he returned feeling his object had failed, for rum traders' power at Boston proved stronger than the philanthropists. Negroes have so linked Christianity in their thought with the rum traffic that, according to Bishop Taylor there is a rum factory in Liberia which the natives call "The Good Jesus Factory."

The United Kingdom Band of Hope Union held on Saturday a New Year's gathering of Band of Hope workers in Lower Exeter Hall. Mr. W. S. Caine, M.P., who was in the chair, said if the teetotal movement was to cease it would be a great loss to the community. The men and women of the total abstinence movement were doing an important aggressive work. Men were unemployed and had wretched homes because they were drunkards. Get them to be total abstainers and everything would be altered. Total abstinence and the Gospel of Christ were the two things men wanted, and the Band of Hope embraced both. Rev. J. W. Horsley delivered a New Year's address. Rev. Alexander Connell, Tent-square, also addressed the meeting.

TTLEMENT AT BERMONDSEY.—
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China Inland Mission—A Believer, 10s.; A. E. C., £1; Lanark Prayer Union, 5s.; C. D., jun., 10s.; J. M., £1; W. M. W., 5s.; E. E., £15; E. R. N., 5s. 1d.; A. N., £1; Miss W., 5s.	20	0	1
Thibetan Mission—A Believer, 10s.; Lanark Prayer Union, 5s.	0	15	0
J. G. Paton Mission—A Believer, 10s.; A. E. C., £1; G. L. D., 5s.; G. W. H. N., £1	2	15	0
Zenana Bible and Medical Mission—A. E. C.	1	0	0
Congo-Balolo Mission—A. E. C.	1	0	0
British and Foreign Bible Society—Thankful, 10s.; W. H. C., £2; C. D., jun., 10s.; C. R. A., £1 ..	4	0	0
Mrs. Wall's Work, Rome (*Relief of Poor*)—H. A. T...	0	5	0
Mr. Joseph's Work Jerusalem—Winterfold B. Class	1	3	6
Count Campello's Work—W. H. C.	2	0	0
Church Missionary Society—W. H. C.	2	0	0
Church of England Zenana Msy. Society—W. H. C.	2	0	0
Pastor Chiniquy Fund—J. T. C., 5s.; (*Personal*) Psa. ciii. 2, £5..	5	5	0
Dutch Baptist Union—M. S.	0	10	6
Mr. Warszawiak's Work, Jews—W. M. W., 5s.; G. W. H. N., £1	1	5	0
Madame Tkoumaian's Work, Armenia—W. M. W. ..	0	5	0
Gemerek Pastor Relief Fund—R. S. O'C.	0	2	6
London Missionary Society — G. L. D., 10s.; G. W. H. N., £1	1	10	0
Figueras Mission, Spain—G. L. D.	0	5	0
Mr. Moody's Bible Institute—G. L. D., 5s.; B. R. J., 10s.	0	15	0
Blind Chinese Scripture Readers—E. L. H. and E. S.	0	5	0
Mr. Rabinowitz's Work—G. W. H. N.	1	0	0
Pakhoi Leper Hospital—G. W. H. N.	1	0	0
Mr. De Broen's Work, Paris—G. W. H. N., £1; A. C. B., 10s.	1	10	0
North Africa Mission—G. W. H. N., £1; G. M. L., £2 3s. 6d.	3	3	6
Central African Mission, Mr. Arnot (*Garenganze*)—G. W. H. N.	1	0	0
British Syrian Schools—G. W. H. N.	1	0	0
Sailors' Rest, Smyrna—G. W. H. N.	1	0	0
Sailors' Rest, Constantinople—G. W. H. N.	1	0	0
Sailors' Rest, Naples—G. W. H. N.	1	0	0
Baptist Congo Mission—G. W. H. N.	1	0	0
S. American Missionary Society—G. W. H. N... ..	1	0	0
Wesleyan New Guinea Mission—G. W. H. N.	1	0	0
Cavalier Capellini's Work, Rome—G. W. H. N.. ..	1	0	0
Lebanon Schools—G. W. H. N.	1	0	0
S. African General Mission—G. W. H. N.	1	0	0
Turkish Missions Aid Society—G. W. H. N.	1	0	0
McAll Mission—C. S...	1	0	0
Church Pastoral Aid Society—C. R. A.	1	0	0
Persecuted Stundists—From Scotland, £1; M. E. G., £1	2	0	0
Rev. O. Michelsen's Work, Tongoa—Breeze Hill S. S., per Miss W.	0	15	0
Episcopal Methodist Mission, Buenos Ayres (*Mr. Morris*)—Miss W.	0	5	0
Dr. Barnardo's Homes—O. Z., £1; E. M. W., 2s.; Bluejacket, £1; M. E. G., £1; F. M. N., £4; C. E. B., 7s. 6d.; E. C., 2s. 6d.; C. W. R., 10s.; M. P. A., 5s.; A Believer, 10s.; For Jesus' Sake, 2s. 6d.; Thankful, 5s.; W. J. S., 5s.; J. C. G., £1; S. M. L., 5s.; W. H. C., £5; C. D., jun., 10s.; Misses M., 3s. 9d.; J. M., £1; C. and E. S. M., 10s.; L. S., Chichester, £1; Brussels, 10s.; M. M., 5s.; W. M. W., 5s.; R. S. O'C., £1; E. Y., 12s. 6d.; C. S., 10s.; B. R. J., 10s.; M. E., £1; C. R. A., £2; T. J., 1s.; R. M., 5s.; P. W. M., £2; (*Emigration*) H. I. M., £5	32	16	9
Mr. Fegan's Homes—C. W. R., 10s.; M. P. A., 2s.; W. J. S., 10s.; S. M. L., 5s.; Thankoffering, 5s.; C. D., jun., 10s.; J. M., £1; E. P. B., £1; C. and E. S. M., 10s.; E. A. D., 2s. 6d.; R. S. O'C., £1; E. L. H. and E. S., 5s.; J. A. S., £1; E. and L. B., 5s; M. E., £1; E. J. M., 3s.; C. R. A., £1; E. C., 2s. 6d.; C. E. B., 7s. 6d.; M. E. G., £1; O. Z., £1; E. M. W., 2s.; P. W. M., £2	13	19	6
St. Giles' Christian Mission—C. W. R., 10s.; A. E. C., £1; F. D., 5s.; W., 6s.; S. M. L., 5s.; C. D., jun., 10s.; E. P. B., £1; W. M. W., 5s.; R. S. O'C., £1; E. L. H. and E. S., 10s.; G. W. H. N., £1; E. and L. B., 5s.; B. R. J., 10s.; E. E., £15; E. J. M., 3s.; Psa. ciii. 2, £10; R. M., 5s.; E. C., 2s. 6d.; C. E. B., 5s.; H. S., 5s.; Bluejacket, £1; Miss W., 5s.; P. W. M., £2; (*Coals*) Mrs. S. S., 10s.; (*Children*) E. S., 7s. 6d. ..	37	9	0
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Bridge of Hope (*Miss Steer*)—C. W. R.	0	5	0
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George Yard Mission—E. D. W., 5s.; F. D., 5s.; E. L. H. and E. S., 5s.; C. S., 10s.; E. J. M., 3s.	1	8	0

(*Continued on page 30.*)

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"If we should take all the starving children in the Hospital it would soon be filled this time of the year," said the Doctor at the inquest.

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No. 1303.] **The Christian.** [JANUARY 17, 1895.

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36th WINTER COURSE, 1894-5

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The Christian.

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All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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Notes and Comments.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions for the present year. It will greatly facilitate our work at this season if friends will kindly note the particulars.

Now that China seems to be realising her inability to cope with Japan, and that she must come down from her "celestial" dignity, if she would save herself from further humiliations and losses, she is taking sensible means to end the war. Envoys of sufficient rank, and, let us hope, with sufficient power, are to proceed forthwith to Japan to discuss the terms of peace. The conquerors have shown brutal cruelty in some episodes of the war, which does not augur over well for the exhibition of a reasonable and fair spirit in the final settlement. May pride of victory not defeat the establishment of a firmly-based and enduring peace.

Mr. John Burns, M.P., who has been unburdening his mind of a great many things in America, and whose shrewd opinions are always worth considering, has been saying that religion is losing its hold upon the English as a people, and that Christians are wisely supporting its failing powers by works of a humanitarian kind. Let not our countryman make a mistake. The old truths are reasserting their hold, and there is not the least intention of discarding them for things seen and temporal. The most active workers the churches have in moral and spiritual reform are Christians who are the most simple in faith and the most devout in spirit. We quite go with Mr. Burns when he says that gambling has become a deadly fascination among all classes, and that it is probably doing more harm than drink. If labour leaders like himself will use their great influence among working men—and we gladly acknowledge his own outspokenness—the churches will not fail in their sphere of influence among all classes.

Very tender reminiscences of the late Mr. R. Louis Stevenson are now arriving from Samoa. The correspondent of *The British Weekly*, in whose house he had stayed when he first went to Samoa, and who stood in the relation of a personal friend, sends a touching account of him. The brilliant writer often spoke highly of missionaries and their work, and two missionaries of the L.M.S. conducted the funeral service, one in English and the other in Samoan. An evening prayer which he himself had composed—"a devout, trustful, child-like committal of life and friends and all that pertains to daily living to the great Father in the name of our Lord Jesus Christ"—was used. As they descended the steep hill on the top of which his grave is dug, and up which the natives had carried him with "almost incredible pain and labour," a Samoan said: "For the love we bear him we felt the labour light." Such deeds and words make life sweeter.

In their pastoral address to the members of Zion Congregational Church, Attercliffe, Sheffield, the two pastors express a conviction that attempts to overthrow fashionable evils which are demoralising the people will be met by social bitterness, angry passion, scornful opposition, and a general outburst of defiance. They plead with them not to be tempted, on that account, into the silence of cowardice. To stand aloof would, they believe, be to court the fate of Meroz. They strongly insist that to decline to adopt any measure "which the Spirit of Christ inspires to check the gambling mania, and diminish the monster evils of intemperance and vice is virtually to acquiesce in the spread of sin and immorality of the most overwhelming kind." The necessity for this stand to be made for righteousness in South Yorkshire will be understood by all who know how terribly rampant racing and other sports and gambling are in every town and village of that part of the country.

We know that this church of Christ at Attercliffe, situated in the midst of a dense working population, which is thus summoned to do battle with great evils, has, for the last thirty-five years, been the scene of earnest evangelistic labours. The Gospel has been preached unto the salvation of many souls; the pastorate has been a soul-winning pastorate. Outside attacks upon the kingdom of Satan have been the result of intense devotion to the Saviour. And this last call to conflict breathes the same spirit. The pastors say, "Our greatest concern is not about effort of any kind, but about passionate enthusiasm for the cause of Christ. Given this, a large increase of loyal devotion to Jesus, and spiritual earnestness for those He would save, and the least result we shall find in our churches will be a larger army of men and women resolute and unyielding in their struggles with the vices which prevail." The note of faith with which this searching and stirring address concludes is the prelude of success, and is the note required in all service: "Blessed be God, our Saviour sits on the throne of the universe, and all power in heaven and in earth is given unto Him."

A young Sunday-school teacher expressed to us the opinion the other day that Sunday-schools in the South of England are a failure, and she illustrated the difficulty of doing anything by the experiences she had had among boys. As soon as she began her lesson, which she had prepared with great care, they all cried out, "We know all about that; we learnt it at the Board School." Her sister's experience had been similar. This shows one point clearly, that School Board education does not ignore the Bible. But does it not also show, that the Sunday-school should give itself with greater zeal and determination than ever to the work of enforcing the practical side of religion? The children *know*; now let the teachers incite them to believe. Religion as a life must be set before them. But this implies that we shall require as teachers those who themselves are doers of the Word; is not the lack of personal consecration to Christ just the weakness of many teachers and the explanation of failure?

Is it true that the children in our town Sunday-schools and Missions schools are discontented as they never were before? The statement is made, and we ourselves have too much evidence of its being accurate. If so, why so? Children in country places are generally easily pleased, and we have known them to be the same in towns. Is the change due in part to the general discontent which prevails among our poorer neighbours with regard to their general condition? Does it in any degree spring from the system of rewards and treats and outings? Since there are so many schools that competition arises between them for the children, has that created a spirit of carelessness and disobedience and discontent? If so, the sooner we return to simple ways of doing good the better. A bribed child is not likely to have a happy, thankful heart.

The Pall Mall Gazette recently published an article entitled "Gambling on Blue Water," which gave a sketch of how travellers across the Atlantic are fleeced by gamblers, who appear to have no connection with each other, and yet work into each other's hands! No doubt it is all true; these "greyhounds" of the ocean might, from a moral point of view, be called gambling and drinking saloons. But this is certain: the knaves who make them the scenes of their knavery know very well the kind of passenger to operate upon. One firm word is quite enough to shake them off, or yet another method would be even better, get them into conversation, and seek their immediate conversion. They are doing the devil's work, and should have the Christian's deepest compassion, as well as his firmest resistance.

A Paris newspaper, in commenting upon the diminution of crime in England, remarked that in France the extension of education had had a directly contrary effect, for the prisons had been fuller and the number of juvenile offenders had increased. The reason given for this increase was that, in France, moral training did not go hand in hand with mental teaching. This is not an argument for withholding education from the young, neither for giving them denominational teaching, but it is a supreme reason why the churches of Christ should see to it that our boys and girls are taught the Word of God in the power of the Holy Spirit. The diminution of crime in our country is a thing to be thankful for, but we can never be satisfied with a change which does not renew the heart.

If our readers will carefully con the following definition of the term Massorah, they will gain some conception of the size and value of that work of producing a complete Massorah, to which the eminent Hebrew scholar, Dr. Ginsburg, has devoted more than thirty years of his life :—

The Massorah is a marginal directory, indicating on almost every line in the margin of the MS. (Hebrew) Bibles how the letters, words, forms, and phrases are to be written, according to the most ancient rules laid down by those who compiled, pre-

served, and transmitted the canon of the Old Testament Scriptures. Every spurious letter or redundant word, every variation in the repetition of a phrase, and every peculiarity of construction over which the copyists are likely to blunder, and which have been a great source of the various readings, are most carefully noted; and those who are engaged in multiplying the codices are warned that "there is a peculiar phenomenon here" which is not to be made conformable to the ordinary readings. This invaluable key to the text of the Old Testament is called Massorah (tradition) because it was traditionally handed down by the authorised and professional scribes, who afterwards committed it to writing.

Such is the Massorah, which at the end of the nineteenth century is, for the first time, being published in its entirety. When Dr. Ginsburg began his work he had to endure a great deal of chaff from literary friends, two of whom advised him to give it up, and study instead the Greek and Roman classics. He said to them:—

"Let us make a bargain. If you will show me a single passage in the Greek or Roman classics, or, indeed, in any Oriental classics whatever, which can beat the twenty-third or the hundred and thirty-ninth Psalm, I promise you to leave the Bible alone, and turn to Sophocles and Æschylus." This was agreed, and they were honest enough to confess, after a while, that they had not found such a passage. Since then they chaffed no more, and I went on with my Massorah.

The story of his labours, as told to a representative of *The Westminster Gazette*, is full of interest, and suggests some idea of the unremitting toil bestowed on that peerless book, the Bible. The above story also shows how wonderfully the literary qualities of the Bible are forgotten in the more important moral and spiritual qualities it possesses. The literature has no glory by reason of the other glory that excelleth. Musical cadences and majestic rhythm are nothing in comparison with the good news that inspires and informs them.

There are few more happy and hopeful pages in the history of modern missionary enterprise than the rapid progress of the Student Volunteer Movement in America and this country. It must have far-reaching and blessed results during the next half century, if it at all fulfils the promise of its youth. Those who are interested in it should carefully read the report of the Second Students' Conference held at Keswick last year, and published from the office of the Union, 93, Aldersgate-street. Friends might procure and give copies to earnest young Christians of both sexes.

The value of character is admitted by everyone; even employers whose moral standard is only expediency prefer honest to dishonest men in their service; at any rate, they want a man to be honest on one side of his life, the side next to themselves. They want someone whom they can trust, and yet how often they will use, or try to use, him for dishonest gain. He must be truthful to them, and yet they will dictate lying letters to him to send to customers and others; they will employ him to make out false invoices in order to defraud the revenue of foreign countries to which they export goods; in fact, there is no end to the immoral uses which some employers will make of moral men. One of two things happens, either the employé refuses to become the tool and co-partner of his employer in doing wrong, or he submits and loses his conscientiousness. Do masters ask themselves how a man can be honest and truthful towards them after he has been forced into telling falsehoods for them? The acute moral torture of many who are put on these mendacious and nefarious practices God alone knows.

THE RECENT STORMS.

The daily papers have given us of late some saddening sketches of suffering and loss of life among seamen of the mercantile marine in connection with the late gales. These have been mere outlines; the terrible details are unknown. The awful scenes can scarcely be pictured, and the results are felt far and wide.

If one thinks of the many homes left desolate through the loss of the bread-winners—wives mourning for their husbands, children their fathers, aged parents and widows their sons—it ought to be an incentive to more prayer and sympathy on behalf of those who are so constantly exposed to the dangers of sea life, as well as for those who work among them. Many and harrowing are the tales we constantly hear while we are seeking to win them to Christ, and we praise God for permitting us to see some fruits of our labours.

A typical case we would here mention. It is that of a young sailor, who left us some months ago for sea. He had found the pearl of great price, and was a bright and promising Christian. After arriving at the outward-bound port the greater part of the crew deserted the ship. Our young Christian, however, stayed in the ship to complete the voyage. She has not arrived yet, and has been given up for lost with all hands. Duty cost this dear and promising lad his life. How thankful we are to record that we have every reason to believe that he is with the Lord, looking for us to meet him by and by.

What about the other hands? Should not their fate and that of so many more urge us on to renewed efforts on behalf of the sons of the sea. We have several ways by which to gain the affections of our sailor brothers, and then win them for Christ. The slackness of the shipping trade causes many to look to us for temporal relief, and for those destitute men we have free suppers as often as funds permit, and great is our joy, mingled with deep sorrow, when we are able to invite our distressed seamen to a hearty hot meal, after which their hearts are often opened for the claims of the Lord Jesus.

R. Child.

Sailors' Welcome Home, Ratcliff Highway, E.

DISTRESS IN NEWFOUNDLAND.

Dear Sir,—Rev. G. Ward Siddall, of St. John's, superintendent of the work of the Colonial Missionary Society in Newfoundland, writes me to say that there is nothing but starvation before hundreds of people in that Colony, unless steps are at once taken for their relief. Not only have all the moneys of the church of which Mr. Siddall is pastor been lost through the failure of the Commercial Bank, but the collections for the mission workers among the fishermen at the outports have also been lost. Very few have an adequate idea of the earnest self-denying labours of these missionaries in this most difficult field of service. They have to endure terrible hardships, and are exposed to great dangers. In such a time of distress British Christians must do their utmost to lessen the privation of our brethren—at least we must see that they do not lack the necessaries of life.

The matter is one of great urgency.—Yours truly,

D. Burford Hooke,
Secretary of Colonial Missionary Society.

22, *Memorial Hall, London, E.C.*

BOURNEMOUTH NOTES.

The quarterly meetings in connection with the West Cliff Tabernacle Missionary Prayer Union were held on Sunday, January 13. The report given by the secretary, Mr. Feller, showed that there are now ninety-one members, and that the daily gifts are steadily sustained. It is expected that the amount for the quarter will be equal to what has been sent up before.

The Nonconformist ministers of Bournemouth and the district met on Monday, January 14, in the West Cliff Tabernacle, for a "Quiet Day." A devotional service was conducted by Rev. Geo. Wainwright at eleven, and a conference at three, on "The Holy Spirit, in relation to the minister's personal life," was opened by Rev. Dr. Culross, of Bristol. At the public meeting in the evening the chair was taken by Rev. J. J. Brown, superintendent Wesleyan minister, and addresses were given by Revs. Dr. Culross and N. Haigh.

CONSECRATION ILLUSTRATED.

That veteran messenger of the Cross, Rev. James Chalmers, of New Guinea, gave an address at the Aldersgate-street noon prayer-meeting on Monday last. He spoke on "Consecration," his remarks being primarily addressed to a little company of students from Rev. F. B. Meyer's Training College at Kennington. The theme was pressed home mainly by illustrations drawn from the history of missions in the South Seas. The first incident was from the life of the martyr-missionary, John Williams. In his endeavours to Christianise these South Sea peoples, he heard of a large island to the south then unknown. No white man had set foot on it except a trading captain, who had carried off by force the princess of the island and a number of her attendant maidens. These had been landed on the island where Williams was working, and he proposed to take them back to their native island, and some teachers with them. The island was reached, and the princess, with her attendants, landed. But the inhabitants were warlike and very threatening, and Mr. Williams decided to relinquish his plan for the time. A native assistant himself volunteered to land on the island, and notwithstanding the apparent certainty of being killed he did land, his only equipment being Mark's Gospel and the Pilgrim's Progress translated into the Tahiti language. When Mr. Williams returned to the island in a year, the people were on the point of gathering together their idols to be burned. That was an instance of real consecration—a "don't-careism" that is willing to give up all and risk everything, even life itself, for the sake of Jesus Christ and his Gospel.

Another thrilling incident related by Mr. Chalmers had reference to the native training institution at Raratonga, under Dr. Wyatt Gill. Mr. Chalmers had sent a helper to another island with some medicine for a sick teacher, as he was himself busy finishing his translation of Luke's Gospel. When the boat returned the flag was half-mast high; his stalwart native helper had been killed by the spears of the savages. Mr. Chalmers wrote to Dr. Wyatt Gill, who had then thirty-four students, with their wives, in his institution. He told the story of the spearing of his assistant and of the poisoning of some others, and said to Dr. Gill that he wanted six new workers. This was repeated to those native students and they were asked if six of them would volunteer. The whole band rose up and asked to be sent. Some time was given for prayer and consideration, and at the end of that time the whole of them still wanted to go; ultimately six of them had to be selected by lot. What a stir it would create all over the world, said Mr. Chalmers, if all the students in any one of our colleges in Great Britain or America were to lay themselves thus on the altar for foreign service when there are some gaps to be filled in the front ranks. No better or more effective exposition of what consecration is could well be imagined than the recital of these heroic deeds on the part of South Sea Christian whose parents had been savages and cannibals.

YOUNG ABSTAINERS' UNION.

The fifteenth annual meeting of this Union was held in the small Queen's Hall, Langham-place, W., last Saturday afternoon. The hall was well filled. The chair was taken by Mr. T. F. Buxton, J.P. The secretary, Miss Johnson, read the report. They had cleared off a debt of £80, and were starting the new year with a balance in hand.

The chairman, in a short address, said he was glad that a good many young fellows from school were present; they had great opportunities of witnessing for Christ, and the fact of belonging to the Union ought to be a great help. They had need of help to fight against temptation, and the way in which all could most effectively be prepared was by being on the side of the Lord Jesus Christ. The pledge was a special means to meet a special form of temptation.

Canon Barker said there were many people who still gave their children strong drink, and he believed such meetings as this were most useful for the purpose of endeavouring to persuade such parents that this was absolutely wrong. He regarded a boy who went to school or to college as an abstainer as guarded from much temptation to which others were exposed.

After the Thousand Years.*

By Mr. GEORGE F. TRENCH, B.A.

MAN UPON HIS TRIAL.

From what has been said it will be plain, I think, that the Millennium, instead of being the consummation, the final and perfect state of the world's history, and the plenary fulfilment of the prophecies of the kingly glory of Christ, is, in fact, the last of a long series of Divine tests by which man in the flesh has been proved by God. It is also the severest test of all, because it is a condition of privilege far higher than man ever enjoyed before.

Let us recall the five great dispensational tests of man that are past.

(1) He was tested in innocence, and fell.

(2) He was tested under conscience only, and the wickedness that brought on the Flood was the result.

(3) He was tested under the law of Moses, with all the elaborate instructions of type and temple, prophet and priest; and the result was idolatry, licentiousness, and crime, followed by defeat, national overthrow, and exile.

(4) He was tested by the actual presence of his Maker, Preserver, and Benefactor, in human form, who healed all his diseases, forgave all his iniquities, rejoiced with the joyful, and wept with the sorrowful, in perfect sympathy, and the result was—Calvary.

(5) He has been tested since he murdered his Maker, by the presence on earth of the Holy Ghost in the Church, through which, though imperfectly no doubt, the character of God and the love of Christ have been widely made known in the holy lives and faithful works of thousands, who have sealed their testimony in sufferings or martyrdom; and the result will be seen, perhaps very soon, when the whole world will wonder after the beast and worship him, and under his leadership make war against the Lamb and his saints.

In each of these successive stages of trial, we perceive the Divinely-given privileges bestowed in richer measure than in the one that preceded it. God, ever indulgent and long-suffering, seeks, by multiplying his mercies, and heaping up his blessings, to overcome the deadly enmity of his creatures. But, hitherto, all in vain. Increasing grace but develops deeper sin. He has one great test to come. He will not give man up as hopelessly, incurably, incorrigibly God-hating, until He has deprived him of his last shadow of excuse.

And what is this excuse? "It is true," man's advocate may plead, "that we have enjoyed all these—God's gifts and favours—without stint. It is true we have violated conscience, and broken law; that we have crucified our Christ, and resisted the Holy Ghost: but the real cause of all this accumulated sin is not in us, but in our great enemy the Devil, to whom our first fall was due, and who rules us ever since relentlessly. Take him away; paralyse his power; cripple his malignant activity; bind him, and deliver us from his dominating influence—and then it will be seen that what our sages and philosophers allege is quite true—that man is radically good and virtuous, the victim only of an unfavourable environment, ready and capable in better conditions of yielding a grateful response to his Maker, and serving Him loyally."

And God answers as ever, graciously; "It shall be done; this, and more also."

(1) Satan shall be bound, that he should deceive the nations no longer; and man shall be left untempted, untouched by external evil of any sort, to develop his virtues, if he has them.

(2) And not only shall Satan be bound, but lest the evil, so long rooted and confirmed, should take time to be counteracted and eradicated, the test shall last a full thousand years; and not till the end of that time will the trial be stayed, and the verdict given.

(3) And not only so. Man shall have all the privileges of the previous stages of his probation, and more also. He shall have conscience, and law, and the Holy Spirit. But he shall have the presence of Christ also; not now in weakness and humiliation, but in glory, honour, and power.

(4) And not only so. He shall also have, dispersed through all the nations, the true lovers and loyal subjects of Christ (Isa. lvi. 3-8; Zech. x. 9); not, as often hitherto, through inconsistency weakening and spoiling their testimony—but absolutely righteous men and women.

(5) And not only so; but lest men should plead the infectious influence of sin in others, every visible offence in all parts of the globe shall be instantly punished with death, that men may see and fear and give glory to God (Isa. lxv. 20; Psa. ci.).

If under such conditions as these it shall be found that man, without new birth and unregenerate, can be induced to love God, to serve his Son, and refuse allegiance to Satan, then, indeed, may man in the flesh be restored to his lost paradise, and be set again where Adam was, as lord and chief over all the works of God's hands (Psa. viii.). But if, on the other hand, it shall come to pass that, at the end of this long probation, men rise, as of old, rebellious against God, stifling conscience, transgressing law, taking counsel against Jehovah and against his Anointed, and thronging from all latitudes by express trains and ocean liners to join the Satanic standard of revolt, and greet with deepest, heartiest, acclamation their ancient leader, now set free—if, I say, this shall happen—then shall it be known to men and angels, the wide universe over, that under God's last and greatest test of the natural, or old, creation, man has, as in all the preceding periods, failed, and that man's doom *as man* is sealed for evermore.

Now this is exactly what we know from Rev. xx. will surely take place. The Millennium will be, humanly speaking, a tremendous failure.

Where Conscience failed, and Law failed, and Grace failed to convert, to restrain, to win, to captivate to God, the soul of man as man; there once more all these will fail again, even though Christ be crowned and Satan bound. "Ichabod" shall be written in letters of fire and blood across the thousand pages of man's history under the rod of iron and the sceptre of righteousness; and over a kingdom shaken to its base by the shock of that stupendous revolution, amid the horrors of the fiery cataclysm, God will pronounce the final verdict of man's condemnation. At this point will doubtless take place that of which Peter speaks, when the heavens and the earth and all the things that are therein shall be burned up, and, according to the seer John, shall flee away from the face of Him that sitteth upon the throne; and a new heaven, and a new earth, wherein dwelleth righteousness, shall take their place. And then, if our reading of Scripture be right, shall Christ enter upon the "Kingdom that cannot be shaken," as the last has thus violently been, and this word "yet once more" shall be fulfilled, when, having made not the earth only, but also the heaven, to tremble—signifying the removing of those things that are shaken, as of things that have been made—those things, even the new heavens and new earth, which are not shaken or shakeable, shall remain; and we, with all the redeemed, and all creation too, shall "receive a Kingdom" under the risen and glorified Man Christ Jesus, that can never be shaken, nor fail, but which He shall at the end surrender perfect into the hand of God (Heb. xii. 20-28).

* Extracted from After the Thousand Years. The Glorious Reign of Christ as the Son of Man in the Dispensation of the Fulness of Times. (*Morgan & Scott.* 2s. 6d.)

AGGRESSIVE WORK.—12.

I had been taking a service on a Sunday afternoon at Egremont, Cheshire, and was on my way to join the ferry-boat crossing the river, when a heavy shower of rain came on. At the ferry I found quite a crowd of people sheltering, and I at once availed myself of the opportunity by preaching the Gospel. The people gathered round and listened with attention.

I then passed through the turnstiles, and again found a considerable number waiting for the steamer. Once more I proclaimed the old, old story until the boat approached the landing-stage. She was very full of passengers, and her two large deck cabins were packed with about eighty people each.

Here were other opportunities. I managed to get standing-room in one cabin, and addressed the people for about seven minutes without interruption.

I then entered the other cabin, and continued the address for about the same length of time. But here I experienced some opposition from two Roman Catholic women who sat opposite each other talking loudly to drown my voice and make speaking difficult. But I moved towards them and stood between them, which prevented their seeing each other, and this was effectual in causing silence. A big rough-looking Roman Catholic man, however, took up the refrain, and endeavoured to silence me by asking ridiculous questions and soliloquising aloud, but I continued speaking, notwithstanding, until we reached the Liverpool side of the Mersey, so that a large number of Sunday pleasure-seekers heard the Word.

How true it is that Rome never changes. It has retained its characteristics right down through the ages. It opposed the preaching of the Gospel from the beginning, and will continue to do until the end. It matters not by whom the truth is proclaimed as long as it is not done by a priest, and priests never do it under such circumstances.

True, indeed, are the Master's words in their case (Matthew xxiii. 13), "For ye neither go in yourselves, neither suffer ye them that are entering to go in." How Satanic it is as a system!

Liverpool. D. M. Drysdale.

WATER SPRINGS.

By Rev. DWIGHT WILLIAMS.

Not all a desert is our weary way,
Nor think it thus;
The sweet rains on the mountains fall for us,
Where stand the rocks, as pitchers, we may say
To catch the spray,
And pour it forth in fountains murmurous.

And near are clefts along the way we pass
Where we may hide,
And rest, and in the noontide heat abide,
Where water-springs break from the deep crevasse
With marge of grass,
As they flow on to valleys beautified.

The mists that hide the azure from our sight
Have no despair;
They float away to distant mountain stair,
And, myriad-winged in beauty, they alight
In snowy white,
And melt away in fountains softly there.

The heavens are full of love, from heights of calm
It falls below,
And sinks to Elim wells, whose underflow
Gives crowns of beauty to the living palm,
And prayer and psalm
Refresh us in the paths through which we go.

Cazenovia, N.Y., U.S.A.

THE UNVEILING.—3.

SYMBOLIC, NOT LITERAL.

It was in a vision that John saw One like a son of man walking in the midst of the golden candlesticks. The white hair, the eyes of fire, the voice like the sound of many waters, the feet like unto fine brass burning as in a furnace, cannot be interpreted in the same literal way as "The woman's Seed." "Unto us a Child is born, a Son is given." "A Prophet shall the Lord your God raise up unto you from among your brethren like unto me." "Bethlehem Ephratah, out of thee shall He come forth unto Me, that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting."

JEWS INWARDLY.

In the Epistles to the Churches (ii. 9; iii. 9) "Jews" are used symbolically of false professing Christians. Of all men, the Jew's nationality is engraved upon his face. For this reason a Gentile could very rarely pass himself off as a Jew. Nor would he desire to do so; for in the Church of God the distinction between Jew and Gentile ceases. The Jew is un-Jewed and the Gentile un-Gentiled; all are one in Christ Jesus. There is no necessary antithesis between a literal Jew and one of the synagogue of Satan; but there is an essential antithesis, quite in accordance with the context, between a Jew inwardly (that is, a Christian), and one of the synagogue of Satan. A literal Jew no less than a literal Gentile might belong to Satan's synagogue—"the assembly of the wicked" (Psa. xxii. 16); but a Jew inwardly, whose circumcision is of the heart, in the spirit and not in the letter, whose praise is not of men but of God, could not be of the synagogue of Satan. No reason existed for a wicked Gentile pretending to be a Jew when he hypocritically sought the fellowship of the Church; whereas the New Testament abounds in references to hypocrites, wolves in sheep's clothing, false apostles, false professors of all sorts, who, in this Book of the Unveiling, are summarised and symbolised, as pretending to be Jews (inwardly) while really of the synagogue of Satan.

BALAAM, BALAK, AND JEZEBEL

(ii. 14, 20) evidently are not here literal persons, but symbolic references to the Mesopotamian soothsayer, the Moabite king, and Ahab's Zidonian queen. The Throne and He that sat upon it, the Lamb who is the Lion of Judah, the living creatures and the crowned elders, are all seen in vision, and are symbols of heavenly realities. The seals are broken, the trumpets sounded, the vials poured out, not in actual and literal reality; they were seen or heard, like the apocalyptic prophecies of Isaiah (vi.) of Ezekiel and of Daniel, in Visions of God.

MANIFOLD FULFILMENT.

These suggestions are offered not in any spirit of controversy or contradiction. I am assured that the prophecy has been, is being, and will be fulfilled, in the past, the present, and the future, over the very diverse scale of the individual, the family, the nation, and the world.

But as the same principles and forces are in exercise in the inward conflict between the spirit and the flesh, in family feuds, in civil wars, in national quarrels, and in world-wide contentions, so in the long warfare between good and evil pictured in this divine revelation, the exposition of the symbol employed must be tested by its applicability to every battlefield, whether it be in the individual heart or over the entire planet, and whether its duration be a single life or many generations.

The symbols have the same signification on every platform; they cannot mean one thing for the Individual, another for the Preterist, another for the Historical, and another for the Futurist interpretation. Just as the alphabet is a fixed and certain quantity, whether in a hornbook or a classic, just as a cypher is the same whatever the message it conveys—so every true interpretation of this prophecy will accord with the ascertained value of the symbol. The symbol must not be manipulated to suit the exigencies of the interpretation. The key to the symbolism must first be ascertained before an indisputable interpretation is possible.

I venture therefore to suggest that we may assume as ascertained facts—(1) That "this prophecy" was conveyed in a series of symbolic visions; (2) That the symbolism is taken from the Old Testament; (3) That the significance of the symbol can therefore be definitely fixed; (4) That the interpretation must be governed by the symbol, and not the symbol forced into agreement with the interpretation; (5) That the prophecy is fulfilled on many scales—"whether unto a nation or a man, alike" (Job xxxiv. 29)—because history repeats itself, and because the source of all history is the human heart, influenced by the Spirit of God on the one hand and the evil spirit on the other. (6) That in this Divine unveiling of the great drama of human life upon the earth, we should expect to see behind the scenes, and to be shown the hidden springs of action. (7) That, as one Apostle has told us that the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary to one another, that we may not do the things that we would; as another has reminded us that all wars and fightings come of the lusts which war in our members; and another has besought us to abstain from fleshly lusts which war against the soul—our first experience of the promised blessing to him that readeth may be expected in that Individual interpretation which unveils the fulfilment as it concerns ourselves. (8) That in proportion as this is unveiled to us shall we understand the Unveiling of Jesus Christ in relation to the outer world.

I am very far from affirming that my readings of the symbols, in the papers which follow, are indisputable; I offer them as a contribution to the study of the book, and shall be most thankful for instruction or correction.

M.

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THE CALL TO PRAISE AND PRAYER.

Dear Sir,—In response to the appeal made in The Christian, I invited the members of Sharon Hall Baptist Church, Westminster-road, to join with me in special praise and prayer on New Year's Day. We met in my vestry from three to five and from seven to nine o'clock.

I drew out a list of subjects for special praise and prayer, teaching from our own individual lives to the wide world, and also appropriate Scriptures for each matter we brought before the Lord, which I read and briefly expounded. We had a most heart-searching and refreshing time. There was no weariness and no flagging, but a continuous stream of praise and prayer.

We all felt it was good to be there, and now enter upon the New Year with increased faith and zeal. I thank these brethren for their happy suggestion, and sincerely hope that it was adopted by many ministers and churches.—Yours very sincerely,

Frank Russell.

11, *Lothair-road, Anfield, Liverpool.*

The Laud Commemoration.

We witnessed last week a new departure on the part of the Romish conspirators in the Church of England, in the celebration of the Jubilee of the death of Archbishop William Laud in the reign of Charles I. We are not going to chronicle the Te Deums sung, the addresses delivered, the Laudian relics exhibited. Let us look at the man whom the High Church delights to honour.

We will admit at the outset the talents of William Laud, his industry, his personal unselfishness, his remarkable capacity for administration: but how did he use these gifts? Placed at the head of the Church of England, he turned the High Commission into a standing attack against the Puritan ministers: rectors and vicars were scolded, suspended, and deprived of their livings for preaching the Gospel.

The use of the surplice and the ceremonies most offensive to Protestant feeling were enforced in every parish—Genevan Bibles with their marginal notes were prohibited; the habit of receiving the communion in a sitting posture, which had become common, was forbidden, and kneeling being enforced, hundreds were excommunicated for refusing to comply with Laud's injunction.

Laud next proceeded to attack the sanctity of the Lord's Day. That day had been identified by the Puritans with the Jewish Sabbath, and all its strictness had been observed, but the Laudian clergy, on the other hand, encouraged their flocks to indulge in the pastimes and amusements which had been common before the Reformation. Laud commanded every clergyman to read the Royal Declaration in favour of Sunday recreations from their pulpits; the bulk refused to comply with the Archbishop's order, thereupon hundreds of Puritan ministers were cited before the High Commission: were silenced, and deprived of their livings.

It was Laud who ordered the communion table—which, for the previous half century had in almost every parish church stood in the middle of the nave—back to the chancel. To Laud the United States owed their best colonists; year after year Puritans were driven thither from our land, till they reached in one year the number of 3000.

At the death of Weston, Laud became virtually first Minister of the Crown, and among his earliest acts was to force episcopacy upon the Northern kingdom. We all know how disastrously this effort failed, but, nothing daunted, Laud turned his hand more heavily on the English Puritans.

Among others Prynne and his fellow-pamphleteers were dragged before the Star Chamber and sentenced to the pillory and to imprisonment for life. One hundred thousand Londoners lined the roads to see these martyrs on their way to prison.

The history of Laud is the history of our land emerging from popery and tyranny into the freedom which she now possesses. Let anyone read the life of William Laud from the pen of Mr. Green, and then compare this High Church saint with the apostles and saints of the Word of God, and see if there exists any resemblance between them.

William Laud, who next to Sir Thomas Wentworth, did most to destroy the religious and civil liberties of this land, and to bring England again under the tyranny of Rome—it is the memory of this man that an English prelate and English clergy delight to honour. We can only say, may the Lord preserve Britain from another Primate like Archbishop Laud.

"The Problem of Purity."

If the perils of magazines of mixed contents are great in these days, as they undoubtedly are, we have never seen a worse example than the current number of *The New Review*. More than one of the contributions to its pages would have been better in the waste-paper basket than in Roman type. Who would suspect that "The Problem of Purity," opening as it does with the loftiest praise of chastity and of Christianity as the effective agency by which the high standard of the modern world has been reared, would tail off into a wretched defence of, and plea for, State regulation of vice, and a bigoted abuse of those who have opposed the immoral system? We are familiar with the trickiness of the literature on this subject, as we are also with the deceits and lies by which the system is palmed upon municipalities and states, but we do not remember anything so admirably conceived as this paper is for beguiling readers along, and then plunging them into an abominable bog.

The article, after saying that "to conceive adequately of civilisation, we must lay to heart the truth that it is beyond and before all things ethical," goes on to teach that the incarnation of our Lord brought into the world a totally new conception of the relation of man and woman. The writer is exultant apparently in the thought that "nowhere, perhaps, is the triumph achieved by Christianity more remarkable" than in the domain of good morals Nay, he even praises it for introducing celibacy; in which he speaks as a good Romanist rather than as an instructed Christian. Celibacy is a device of man, not a precept of Christianity. But following this eulogy, comes the contradictory assertion that "the vast majority of mankind ever have dwelt, and ever will dwell, upon the lower levels of humanity." Why should they when this miraculous aiding power is here?

To make contradictions broader and more glaring, the writer proceeds to say that, for himself, he is convinced that the true, the only antidote to the abounding licence of our age is to uphold in all its severity the Christian ideal of purity. . . . "Shall I be told that the type is too perfect? Perfection is not a matter of degree. The Christian type *is* perfect, and that is precisely why it suffices." He waxes even warmer, and becomes more positive: "We must maintain —the very life of morality is bound up with this—that no one is tempted beyond that which he is able to bear; that there is always with the temptation a way of escape; that there is always a true liberty to force oneself to do right." Then comes an incredible descent. But . . . . we must not, as men of the world, shut our eyes to the facts of life." Did men of the world, then, make the world better? Have we them to thank either for ideals raised above the dreary wastes of sin, or for power to reach these ideals? Alas! for the poor slave of expediency, who, after saying grand things about the incarnation and the miraculous, and "thou oughtest," drops down upon this old immoral maxim, "It is the duty of the State to regulate what must, practically, be regarded as a necessary evil, and to minimise, as far as may be, the mischiefs—physical and moral—that flow therefrom." It is pitiable to read such lame conclusions.

But we have not yet done with the Romanism that keeps peeping out from the sentences of this latest and craftiest attempt to bewilder and mislead the public mind. The old slander uttered against Luther, and backed by that bitter Jew, Heine, that his teaching and influence were hostile to purity, we may pass. But we cannot pass the commendation of the ascetic standard of the Middle Ages. "Herein"—viz, this standard —"appears to lie the incontestable greatness of the Middle Ages. Chivalry and romance were the true expressions—fantastic and extravagant, no doubt, at times—of that teaching of the Church concerning the virtue of purity which hallowed the graces of feminine nature with a species of religious veneration." Speaking of the tenth century, Hallam says, "All writers concur in stigmatising the dissoluteness and neglect of decency that prevailed among the clergy." Again, he says, "But the morals of chivalry, we cannot deny, were not pure. In the amusing fictions there reigns a licentious spirit . . indicating a general dissoluteness in the intercourse of the sexes." The violation of marriage vows passes in the light literature of Italy and France "for an incontestable privilege of the brave and the fair." A reading of our English ballads strips the glory from off these armed knights, and shows them to have been in too many instances as sensual and cowardly as any *habitué* of a modern music hall.

We should probably have taken no notice of this article, but the monthly magazines are being used to pave the way for a reintroduction of the C.D. Acts.

THE URIM AND THUMMIM.

In a suggestive little book, Jewels in the Breastplate; an Emblem of Christ's Heart, by F. J. Williams (1s. *Partridge*), we read:—

"This seems to be clear, that the Urim and Thummim were *not made by man*. They were not the gems of the breastplate themselves, nor was there any feeling or affection excited in the mind of the High Priest when he looked at the gems. They were like a divine Spirit, given by God to Moses, and put by him into the breastplate, and beaming and flashing forth, as it were, from the gems, and making itself visible to the eye. We have analogies to this at the creation. God did not *make* light, but He *put it* into the sun. It appears, therefore, that Moses was directed and empowered by God to *put*, or to give a spiritual quality to the gems of the breastplate; and the High Priest, wearing the breastplate before the Lord, was enabled to read God's will by communion with this spiritual gift.

"The Urim and the Thummim were also an emblem of the Scriptures, which are lifeless to the mere readers of the *letter*, but in which the *Spirit* of God is, and they sparkle with divine light to the faithful soul. The gems, however beautiful, are useless, unless the Urim and Thummim of divine light and perfection had been put into them by God; and we are like the gems or minerals of the earth, earthy, but we are comparatively valueless unless the Urim and Thummim of God's Spirit are infused into us, and we are placed upon the breast of Christ. 'The Lord breathed into man's nostrils the breath of life, and he became a living soul.' And not only so, but God also 'took of the spirit of Moses, and put it on the seventy elders'; and God commanded Moses *to put some of his honour* upon Joshua; and Joshua was full of *the spirit of wisdom;* for Moses had *laid his hands* upon him."

HUMAN SACRIFICES ON THE WEST COAST OF AFRICA.—Some official correspondence respecting the affairs of the West Coast of Africa has been published. In one of the reports Captain H. L. Gallwey, Vice Consul, says many of the slaves in the Benin country are victims to fetish rule. During his few days' stay in the city he had evidence of no fewer than four crucifixions that had taken place some weeks previously. One case had been intended to stop the rain, and two to bring it, while he heard nothing about the fourth.

FRENCH HOME MISSIONS.

Miss Gelderd, writing from Montclar, Aouste, Drôme, regarding the Mission Intérieure, says:—

"Founded twenty-three years ago, for the purpose of evangelising the French by Frenchmen, and by means of French gifts, the Mission Intérieure has faithfully continued its work till now, when, by diminution of its resources, it seems in danger of perishing. To those who know how useful have been the visits of its agents in the country districts, the "out-of-the-way places," it would be a great grief if the society should come to an end. I do not speak of its work in the cities and towns, because there are other societies which work there, and also because I do not personally know its work there, important though it is. But I do know, by experience, how precious, though necessarily rare, such visits have been here—how longed for before the arrival of the evangelist, how fondly remembered afterwards.

"Permit me to mention an incident connected with the last visit of M. Roux, agent of the Mission. During the last two years this vast parish has been without pastor, and has had

ONLY OCCASIONAL SERVICES.

Last winter there was much sickness, and many deaths. In one household death took the youngest, a lovely baby boy of two. The first death in the family; they never thought he could die. Brothers and little sisters were unconsolable, and the poor mother, a wild frightened look in her eyes, gathered the children close, as if she feared death might at any moment snatch another. A few days after the funeral came M. Roux. He could only give us a few hours, but he found time, besides the meeting in the nearest village, to climb the hillside and visit the hamlet where lived the stricken family. He sat by the hearth, got the mother to tell him all the story of her loss, and then he said, "I had only one child. God took him away when he was only four. He has never given me another." It was strange to see the look that answered his.

HE COULD SYMPATHISE,

for he had suffered; he could comfort, because he himself had been comforted of God. That visit will never be forgotten.

"We were hoping to have M. Roux again this winter. How fitted he is for this work we know well, and shall deeply regret if from want of funds his visits can no longer be looked for. I know that French Protestants ought to find funds for the Mission Intérieure; but there is more excuse for them than English people think. I wonder if English Christians know how poorly the Government pays the pastors. I do not speak of those in the larger towns, where the expense of living is higher, and where there are a few rich to add something to the Government allowance. But in the country the general amount is 2000 francs—counting by francs it sounds handsome, but its English value is £80. I believe there are some who receive even less, 1800 francs (£72), with perhaps 100 francs (£4) as rent for a house if there is no parsonage. He cannot have much to give out of such a salary, and what little he can spare he will naturally give to the works of his own church in the first place. Now, the Mission Intérieure is not a Society confined to any one church. It was founded on the principles of

THE EVANGELICAL ALLIANCE,

and it is partly on this account that its resources are so deficient. On its committee are some of the noblest and most devoted pasteurs of the Reformed Church, working heartily and harmoniously with pastors of the Free Church and the Methodist Church. I have thought that some friends of the principles of the Evangelical Alliance might like to come to the help of the Mission Intérieure in its hour of need.

"I hope that the testimony of an Englishwoman, who has resided for twelve years among the French peasants, and knows their needs and something of the efforts of the Mission to do good among them, may be of use, and that I may venture to ask for the Mission Intérieure what its rules forbid it to ask for itself, English sympathy and English help. The president, Pasteur Emile Houter, publishes a monthly sheet, *Le Relèvement*, admirably suited for distribution. Perhaps when French is so much studied, many families would find such a paper welcomed by the boys and girls. 1s. 6d. would pay for it, postage included. The address of M. Houter is 7, Rue Dragon, Marseilles."

Extracts from New Books.

REV. EDWARD SEELEY*
ON SYMPATHY IN SUFFERING.

When we are disposed to murmur because we and our fellow-creatures are subject to suffering, here is an all-sufficient answer to our murmurs, although it adds to the number of our intellectual problems: the God who made us so that we are subject to suffering, and who overrules all our affairs, and thus may be said to allot, or at least to permit, all our sufferings, has Himself assumed our nature, and in it He has suffered, and thus He has Himself learnt by a real and bitter experience to sympathise in the truest sense of the word with his suffering creatures, and more especially with those of our own race.

Amazing thought! Strange indeed it is that we can talk about this so often, and think about it so little! Surely one reason is that we hardly realise the fact that the Lord Jesus—our Saviour who suffered in our mortal nature—is in very truth God the Creator. Yet this is a distinctly revealed and essential truth of Christianity. We miss some of the lessons of comfort that may be derived from the sufferings of our Divine Saviour if we overlook the fact that He came among men to suffer distress and pain as well as death. The purpose and the motive for which a thing is done or borne by any person are often of more importance than the mere act of doing or bearing. We instinctively feel the truth of this in reference to our fellow-creatures; it is true also in reference to God. . .

It is an historical fact that the Incarnation was followed by the endurance of much suffering by the God-Man. From this fact we might infer, even if the inference were unsupported by direct revelation, that it was God's purpose that his Incarnate Word should endure suffering. But we are not left to inference alone. For though the sufferings of Christ were in great measure wilfully inflicted by sinful men, yet those sufferings were foretold by many prophecies before the incarnation, and our Lord repeatedly referred to those prophecies and said that they would be fulfilled in Him. And as those prophecies make it evident that the incarnation was a preparation for Redemption, and that the endurance of suffering and death was to be part of that method for effecting Redemption, we have the authority of Divine revelation for saying that the incarnation of God was designed and accomplished partly for the endurance of suffering. . .

God rules wisely and lovingly, and also sympathetically, for He knows our sorrows. Yes, indeed, He knows. He knows because He observes all things, even the thoughts and feelings of our inmost heart. He knows also because He made us, and "remembers that we are dust" (Ps. ciii. 13, 14). Ah! but most of all He knows because He has Himself, in the Person of his Word, experienced suffering in our nature, and therefore his sympathy is perfect—far more perfect than the sympathy of our nearest earthly friends, for our most intimate friends do not know *all* our suffering with perfect knowledge. God does. So He rules over us with perfect knowledge and perfect sympathy. Well might He say, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. xi. 28-30).

* From The Great Reconciliation and the Reign of Grace. By Edward Seeley, Vicar of The Martyrs, Leicester. (Cheaper edition, 3s. 6d. *Elliot Stock.*)

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REV. JAMES LEWIS.
ON THE KINGDOM OF GOD.*

It is hard sometimes to meet the taunt which is flung at the Church of Christ. We are reminded of the vast resources of wealth and power which for centuries have been at her disposal, and then we are bidden to gaze upon the terrible evils which are around us. Men declare that the Kingdom of God is mystical, transcendental, unsubstantial. They would alter the words, and announce that at length "the kingdom of man is at hand." They invite us to leave our pleasant dreams and face realities; they would have us devote our resources to the amelioration of the woes of humanity; and they declare that the only justification for the existence of the Churches is to be found in their social work.

Yes; the establishment of the Kingdom of God upon earth is slow work. It is not a mere change of surface; its foundations are in the deep. The Kingdom of God is not a splendid pageant. It calls man not to processions and pomp, but to penitence; and for that they are not quite so ready. Its coming is marked not by jubilant shouts, but by shame and confusion of face. It requires not that men should be busy with the affairs of other people, but that they should come first to themselves, and mourn over the meanness of their own nature, and the vanity of their own life; not that they should declaim against the evils of society, but weep bitter tears over their own sins; not that they should fussily seek to put other men right, but get put right themselves.

The Kingdom of God may affect these matters, but it does not directly deal with them. It deals with the individual. . . . "The Kingdom of God cometh not with observation"; it is hidden, internal, spiritual. It is the establishment of righteousness in the human soul. It is the subjugation of the powers of man to the mind of Christ. Men talk of this Kingdom as mystical, unreal. Let them try it for a fortnight! Jesus Christ aspires to a sway such as no Cæsar, Imperator, or Dictator, has ever been able to command. A rule of blood and iron can do much. That grand Roman power was mighty. It could tax men and make them pay. It could stretch its sceptre over distant provinces and awe men into submission. It could command the bodies, the time, the thoughts of men. It could send men to death, and even in his mortal pangs the poor gladiator must say, "O Cæsar, dying I salute thee!" One thing it could not do, even though it bound captives to its chariot wheels. There is a part of man's nature which coercion cannot reach. To that region man can retire, and say to all invading powers, "Thus far shall ye come, but no further."

That is the region in which the Kingdom of Christ prevails. He will possess the heart of men. He will control the passions, and govern the will, and purify the motives, and mould the life of man. The whole nature shall be subdued to the quality of its Lord, and all "the current of man's being" shall turn to Him. The drunkard shall deny his fierce craving; the thief shall steal no more; the liar shall speak the truth; the gambler shall renounce his ill-gotten gains; the sensualist shall draw away from his lust, and men shall be changed, captivated, charmed by his words. They shall prefer Him to their chief joy. If need be, for his sake, they will turn from their tenderest affections, "the sweet, sweet love of daughter, and of sister, or of wife." The maiden will turn from the fond gaze of her beseeching lover, and sooner than deny the Lord that bought her, by casting a pinch of incense before a false deity, she will renounce the hope of wedded bliss, and calmly look forward to a horrible death. The men and women thus conquered will boast of their bonds, and proudly display the brand of their ownership, and so far from being forced to grace a triumph in which they do not share—dragged, unwilling captives, to the chariot wheels of their conqueror—they will run with glad acclaim to push his chariot wheels along.

* From The Mystic Secret and other Sermons. (3s. 6d. *Wesleyan Book Room.*)

WEST LONDON MISSION.

CLEVELAND HALL.

As the result of the supplement which accompanied the issue of The Christian of December 13 last, a friend and I decided to pay a visit to Cleveland Hall, to witness what to us appeared a novel thing, "the Thursday evening drawing-room." We reached the hall a few minutes after the opening hour, eight o'clock, and were surprised to find that it was arranged as its title implies, and was decorated with some 1500 dolls and toys, which, attached to two Christmas trees, lighted up with candles, presented a most attractive and picturesque appearance.

Upon inquiry, we learnt that this doll and toy show was the first of its kind, and was the result of a suggestion made by Sister Grace in October last, that the friends of the mission should send dolls and toys for distribution to poor children associated with the Mission in Cleveland-street; 1500 were received, which not only provided for the requirements of Cleveland Hall, but admitted of some being sent to Soho and elsewhere.

On the floor round the platform were seated some 200 children, each child having her eyes eagerly fixed upon some specially attractive doll or toy, which she hoped would fall to her lot to secure. The evening opened with the singing by the children of "Hark the herald angels sing," "Once in Royal David's city," then followed recitations by two little girls, aged four and six respectively, which spoke volumes for the pains and trouble taken by Sister Grace and others in these little mites. After further hymn singing, Sister Lillie, having previously made a few appropriate remarks, distributed the gifts to her little friends. The delight shown upon each little face as he or she received the doll or toy I shall never forget; but, above all, the admirable and loving way in which Sister Grace secures the attention and good behaviour of these poor children is worth anyone's while to pay a visit to Cleveland Hall.

This is one only of the many ways adopted of winning confidence by Christian love, and thus the friends who work at the hall are enabled to bear the burden of the poor as few others have the opportunity to do. I believe that not a day passes without something going on at this hall, and thus an immense amount of service is done from week to week in one of the most densely populated and needy districts of the metropolis.

It is obvious that such service demands increasing help, and I feel sure that anyone who visited Cleveland Hall, and who was in a position to help directly or indirectly, would do all in his or her power to keep the work in full activity, and so relieve the anxiety of those who labour there for the good of others.

F. L. G.

A MISSION LAUNCH IN SHANGHAI.—Writing to the *North China Daily News* on November 6, Mrs. Muirhead tells of the dedication of the steam-launch *Sunbeam*, recently purchased on behalf of the Missions to Seamen. On Sundays she will ply among the ships in harbour, conveying their crews to and from the services in the mission church, the afternoon Bible-class, or a service on board one of the vessels, and on one or more week nights she will be similarly engaged. Once weekly she will go down to visit vessels anchored at Woosung, a most important and hitherto inevitably neglected sphere of work. Besides the original cost of 2000 dols. the expense of shipping the launch from Hong Kong amounted to 150 dols., and a further expense of 500 dols. has been incurred in a thorough overhaul of the vessel and some indispensable alterations. She will consume about six tons of coal monthly, three tons of which are already promised.

AMONG RUSSIAN EXILES.

BY A. STUNDIST.*

TIFLIS, formerly the capital of the kingdom of Georgia, and at present the central point of Caucasia, has for several decades been a place of exile for those banished to the Caucasus for their faith. To the tourist Tiflis is an interesting and picturesque place. The city is divided into two distinct parts, the new or European, and the old or Asiatic. In the new part of the city the stranger's attention is drawn to the wide and well-paved streets, with broad pavements of asphalt, avenues shaded with trees, without which it would be impossible to go out under the burning sun of a summer day. In this part of the city the tourist will be surprised to see large houses of stone, public buildings, book-stores, and big hotels and shops, tramways, and other signs of European civilisation. But the dark Oriental faces, the picturesque Asiatic costumes, and all possible Eastern dialects remind the visitor that he is not in Europe.

Of this he will become still more conscious when he comes to Majdan, the centre of the Asiatic part of the town. The first impression one gets on entering the market of Majdan is such that one involuntarily asks,

"HAVE I COME TO A PANDEMONIUM?"

The whole place is teeming with dark Asiatics, with their many-coloured dirty dresses and high sheepskin caps (*papácha*), which give to them a savage look. Sharp guttural sounds of unknown dialects; the screaming of children running about in the crowd; the shouting of dealers, carrying on their heads large wooden bowls filled with fruit; the creaking of ungreased *arbi* (carts with two wheels); the strange noise and din, make your head dizzy. The narrow and crooked streets; the smouldering coal fires at the entrances of the houses, on which fires the Asiatics roast their *shishlik* (mutton roasted on spit) complete the dismally strange picture, and you feel a strong desire to get away as soon as possible into fresh air and clearer light. The tramway is the only thing that reminds you of European civilisation in this part of the city.

Here on the shore of the river Kura, near the cathedral of Zion, built in the sixth century, and in which the Georgian kings were crowned, stands the gloomy fort of *Metjech*, which for nearly 1200 years has served as a prison. This fort is well known to almost all religious exiles, who are forwarded by *étape* to Trans-Caucasia. Only a few of them escape being incarcerated in this damp and

DREARY AND OVERCROWDED DUNGEON.

From this place the exiled Russian nonconformists are usually sent to Elisabetpol, from whence they are distributed to different parts of Trans-Caucasia, where they are settled among the half savage natives. But although they are thus compelled to live in the midst of the natives, yet they do not commingle with them, but keep themselves strictly separate in life and manners. They are peaceable and pious; their dwellings, however poor they may be, are neat; they are industrious, and their women also work hard; while the Asiatic women never take any part in the work, but lie about all day on the soft "*tchachi*" (a kind of sofa), after having painted their faces in the morning.

These natives of Trans-Caucasia consist of several different tribes, as Grusinians, Imeretians, Mingrelians, Ossetines, all belonging to the Georgian Church, while others, as Tartars, Lesgines, and Persians, are Mohammedans. All these different tribes represent a great variety of characters and moral qualities, but all of them live mainly on fruit-raising and cattle-breeding. The influx of Russian religious exiles into Trans-Caucasia has exerted a great influence over the economical conditions of the country. Before their arrival agriculture was in its infancy; they may in reality be said to have introduced agriculture in that country.

I made my first acquaintance with some of these exiles in the fall of 1887. From the first the people made a very favourable impression on me by their hospitality, their tidiness, their wide reading—some of them had procured a respectable collection of books—and their

INCOMPARABLY HIGHER CULTURE

of mind than the Orthodox peasants with whom I ever came in contact. Of all matters these, exiles are, of course, most interested in religion. As soon as two of them meet, be it on the street, at a wedding, or around the tea-table, they almost immediately commence discussing some Biblical question. If they are of different opinions a lively discussion will take place between them, but this never turns into quarrelling or animosity, because they lay great stress on the Saviour's commandment, "Blessed are the peacemakers, for they shall be called the children of God." If at any time harsh words are spoken it is mostly on the part of Molokans, never of Stundists.

I remember very vividly, on the occasion of my first meeting with the exiles, a discussion about the Holy Ghost, a subject which interests them intensely. We were sitting, after Russian fashion, around a hospitable table, on which stood the boiling *samovar*. Russians generally like to carry on their conversation at the tea-table, and the nonconformists use this national custom as a means of escaping interference on the part of the police, because they are prohibited to come together for prayer and religious conversation, be it only two of them. The Molokan elder opened the discussion on the Holy Ghost, during which he grew a little too hot. The host, however, soon quieted the minds of the party, and directed the discussion into another channel.

THE MOLOKANS.

My first impression of the Molokans was not very favourable, but on more intimate acquaintance I formed a much better opinion of them. They are divided into two sections, but all agree on one point: they interpret the Holy Scriptures "spiritually," *i.e.*, they deny all outward ceremonies, abstain strictly from all kinds of food which are forbidden in the Old Testament, forbid the women to pray or speak at public meetings, and keep them in subjection to their husbands. Their views differ with regard to the indwelling of the Holy Ghost in the human heart, some of them denying its possibility, while others again entirely deny the existence of a Holy Ghost. For many years the religious exiles in these distant parts of Russia enjoyed a fair extent of freedom, but during the reign of the late Tsar all their liberty was taken from them, and they were everywhere rigorously treated as prisoners. This has to be borne in mind in order to understand their present condition, and what I shall have to say about my personal experiences among them.

I was not permitted to stay long in Tiflis, the police looking with suspicion on my repeated visits to the religious exiles, and regarding me as a political agitator. I had, in fact, to hurry away from the city, to escape the police. I first went to Batoum, hoping that the authorities would forget me during my absence, and that I should be left in peace; but my hopes were disappointed, as I shall proceed to show. On my arrival at Batoum, in the night, all my things and my money were stolen from me. I then had at once to apply to the police, and during the investigation which followed, both my name, my person, and my whereabouts became known to the civil as well as the ecclesiastical authorities. This became the greatest obstacle to my mission work in that town.

I put up at the house of a poor Stundist family, who had lived long in the town, and knew many people there. In company with members of this family, I visited the poor in their homes and in hospitals, trying to help them both temporally and spiritually; besides, I held every evening crowded Gospel meetings with such persons as I found hungering and thirsting for the Gospel. Among those were many Molokans, some Orthodox people, and some Lutherans, not only adults but children also. They were all of them so ignorant of the Holy Scriptures, and had such a thirst after the Word of truth, that I could not satisfy all who wished to speak with me. Soon I made the acquaintance of an old widow, at whose house a large number of all kinds of people used daily to assemble. She was in her way

A VERY REMARKABLE PERSON.

She told me the following from her life:—"I was only a young girl when I first commenced to thirst after truth. I was born Orthodox, as they say, and I was very zealous in following the religious commands of the Church. I went to churches and cloisters, also kissed the ikons and relics in order to obtain the pardon of my sins and peace for my soul; but the more I came to know of the essence of Orthodoxy, the more my zeal for it cooled. Then I left the Orthodox Church, and joined the 'Old Believers,' but among them I found only ignorance and spiritual darkness. I then joined the Molokans, hoping to find truth and peace among them, but though they stand on a higher level than the 'Old Believers,' yet I found that the life of those around me did not correspond with the teachings of the Gospel. I was now brought to despair; and I am like a wanderer, lost on an endless steppe in a winter storm, who cannot discover any trace of a road, and does not know which direction to take to find his way home. And, in addition to all," she said, with tears in her eyes, "I feel that a heavy burden of sin is pressing on my shoulders, and that I am going to eternal ruin."

I felt a deep sympathy for this old woman, who had gone through such a varied experience, and I tried, as plainly and simply as possible, to tell her of God's love to her in Christ Jesus, quoting such passages of Scripture as were calculated to comfort her. She was deeply touched, as, for the first time in her life, she heard the simple story of salvation through Christ, and asked me to visit her as often as possible. When I went to her the next evening her hut was crowded with people. The hut was so dilapidated that one could see through the slits from the outside, and hear what was going on inside; and I could not understand how these meetings were permitted to go on, as the Russian laws forbid all kinds of meetings, and these were held openly.

Through the help of this widow I was able to reach a large number of the poorer classes with the message of the Gospel, and a revival commenced in the town. The *popes*, however, soon found out that many of their sheep were leaving the fold of the Orthodox Church, and resolved to get me out of the way. For this purpose they wrote to the governor that I was a traitress, who was spreading dangerous doctrines. They procured false witnesses, and succeeded in bringing me before the court. If, at this juncture, I had not, through unexpected help from friends, succeeded in fleeing from the town, I would certainly have been banished to Siberia.

(To be continued.)

* The author of this article has spent several years in the Caucasus, and travelled extensively in Trans-Caucasia, doing mission work among the people and visiting the exiles. The interesting story of the conversion and work of the Author, we may be able to give later on.

TRAINING COLLEGE, DUNOON.

THIS college is resuming work after the holidays, and is receiving additional students. There are now twenty-eight students. New mission stations have been opened up recently, and it is expected some of these will soon become churches. It is hoped that English friends who visit Scotland will call at the college and see it working for themselves.

It is found that a great number of able young men who are not in a position to secure a University degree are yet willing to study for three years so as to get an efficient training, and it is from such young men that the students come. As the present phases of Bible criticism call for members who are high class in Hebrew and Greek, no effort is spared to give the students textual and spiritual knowledge of the Bible itself.

The college thus holds a middle place between the M.A. curriculum of the Presbyterian and the Bible Institute, which deal with other classes of students. While there is no wish to rush uncultured men into the Gospel work it is felt that on the one hand Gospel training should be more than ever markedly spiritual and Biblical, and on the other hand it is believed that continuous study along these lines for three or four years will produce men well equipped for preaching the Word.

In cases where young men cannot pay for their own board they are received at the college on the understanding that whenever able to pay they will do so. There are no class fees. Books cost very little, and the expenses are a minimum. From the first God has raised up friends to the college who have supplied the needs, and the new year is full of promise. Many of the students hope to enter the mission field, and it is hoped that the various missionary societies will make full inquiry as to the training so as to be able to judge of the fitness of the students should application be made.

Churches and mission stations wishing a supply can always depend on such by application to the Principal.

LIVERPOOL.—Granby Hall, Granby-street, was opened on Sunday last with services specially for non-churchgoers. The preacher was Mr. James Eyres, who has taken charge of the work. Mr. Eyres is joined by a band of earnest workers, and the outlook is promising.

NOTES ON DAILY READINGS.

SUNDAY, JANUARY 20.—JOHN IX.

Light for Blind Eyes (1-12).—Of what good is it that the light of the world is shining if our eyes are blinded? "The light shineth in darkness, but the darkness comprehendeth it not." The god of this world blinds the eyes of those that believe not. The man was blind by birth, and Jesus daubed his eyes with clay, thus making him a sign of the blind and blinded people (see ch. xii. 40). Blind and blinded souls can only be healed by going to the true Siloam —the Sent One. How careful was Christ of one blind beggar! Amid a shower of stones He stopped to give him sight. Oh to work as He did! Thoughtless of self, eager only to bless and save during the short day of life.

The Confessor (13-34).—He begins by stating the circumstances of his cure. He dares to pronounce Christ a prophet indeed. He is forced by the urgency of their questions to dwell on the marvel of his cure, and presently to cast their revilings back on themselves, till finally he vindicates Christ against their aspersions. They desired to insinuate that Christ was evil, and performed his miracles by collusion with the prince of evil; he, on the other hand, was sure that only through the co-operation of God could Jesus have delivered him from lifelong darkness. How often in the history of the Church has opposition forced humble souls to heroic words and deeds, and to conceptions of the nature of religion, which had been otherwise impossible.

Cast Out, but Found (35-41).—The Lord does not leave the outcast, but seeks him out as the shepherd his sheep. The man had been true to his light, and the Lord leads him into the perfect day of faith. The light that illumines the sincere and simple-hearted seeker blinds the self-opinionated Pharisee.

MONDAY, JANUARY 21.—JOHN X.

The Porter (1-6).—The porter was evidently John the Baptist, who opened the door of the Jewish fold to Christ. The religious leaders of the people preyed upon them, and he did not recognise them, but of the Jewish people there were many who were Christ's own sheep. These recognised Him, and He them, and He led them out from Judaism to Pentecost and the Christian Church. (4) All through the ages He has been putting forth his own, sometimes amid storms of obloquy and opposition, sometimes into arduous toil, but He never fails to go before those whom He puts out. All true life is following Jesus. We acquire a spiritual perception which is able to detect his voice amid the many that speak in the Babel of the world.

The Door (7-18).—Through Christ alone can we enter into the flock, enjoying its pasturage, sharing its safety, and ultimately resting in its fold. "He shall be saved." Let us claim that we may realise the full meaning of this great promise. Let us go in for fellowship, and out for work, and always find pasture. (10) Pasture is not the only thing that Jesus gives his own, but abundant life. There are two conditions of soul. Let us not be content with life, but go on to its abundance. (11) Only through his death is this life possible. He met the wolf of hell because He cared for us. (14, 15) See R.V. (16) Through the ages He is bringing those other sheep. Not one *fold*, but one *flock*. (18) Note the voluntariness of his death.

The Son (19-39).—Evidently the Jews were not his sheep, for they did not heed his voice. This is the ultimate test of men still. The voice of Jesus is still speaking in the world, but the majority of men turn from it. (28) Our safety is guaranteed against man and devil by the double hand, first of the Father, then of the Son. (36) The Father had set Him apart for his great work, but John xvii. 19 ff. tells us how utterly he had entered into his Father's purpose. (38) The unique claims of Christ are supported by his works. The Gospel story is consistent with everything that He claimed to be.

John's Grave (40-42).—We may lack genius, but say true things of Christ which will be remembered long after we have passed from earth.

TUESDAY, JANUARY 22.—JOHN XI.

Lazarus Dead (1-16).—Sickness is permitted as the foil to set forth the glory of God. It is consistent with perfect love, and that love with delays, but He will come though stones threaten Him. (9) As long as we live in the will of God, we walk in daylight, for a single eye is the lamp of the inner life. But when considerations of our own safety or comfort intrude, the light dies off our soul. Christ ever abode in light. (11) This is Christ's remark still, as one after another of his friends falls asleep to awake in his likeness. (15) It was as though He said, I could not have been there and see Him die. It was better to be absent, for an opportunity of performing a miracle which will ever after help your faith. (16) For this speech, Thomas, we can almost forgive thy doubts.

Lazarus Raised (17-44).—So far the sisters only believed that Christ could ward off death. In this awful sorrow they were to learn that He could raise the dead. (25) They must also learn that what men call death does not affect the true life of the spirit. (33) The sympathy of Jesus must still pour itself out for every group of mourners, and over all breaking hearts. (38) But perhaps He groans as much for man's unbelief as for sorrow. (40) Dare to believe, and thou shalt see the glory of God. (41-44) Christ demands our co-operation. He alone can give life, but we must roll away the stone, and unwind the grave-clothes.

Caiaphas (45-57).—Unconsciously he uttered the doctrine of the Atonement. That gathering together of the scattered children of God, into oneness with each other and with God, is the secret of the Cross. (56) He comes to every feast spread for his reception, though Pharisees and priests lie in wait for his life.

WEDNESDAY, JANUARY 23.—JOHN XII.

Anointed (1-8).—Love counts not the cost of its spikenard, and is betrayed by the sweet perfume of its acts. Those who love not cannot understand love, but Christ throws the shield of protection around the timid loving heart and says, "Let her alone." We are not always to expend ourselves on what is merely utilitarian. Acts of devotion to Christ Himself are very acceptable and well pleasing to Him.

Loved and Hated (9-19).—His opponents were mad with despair and hate, whilst the crowds of his disciples filled the air with Hosannas. Our King is meek. The adulation of the crowd does not flatter Him; He knows that He is riding to his death.

Sought After and Lifted Up (20-36).—The East to the cradle; the West to the Cross. Philip's Greek name encouraged the Greeks. The hour of Christ's glory is that when the hidden wealth of his being is unlocked through death for the participation of all the world. (27) His human nature shrank from the anguish and desertion of Calvary, but He was steadfast in his desire that the Father should be glorified. (31) When the world-rulers and representatives adjudged Christ to the cross, they were themselves judged. (32) Who can He be but God, in whom all men find their centre.

Believed in and Rejected (37-50).—Christ revealed the Father. Faith in Him is faith in God. His words are the Father's words. His life is the outshining of His Father's nature. He who is humble and sincere, and opens his heart to know God, will inevitably detect God in Christ.

THURSDAY, JANUARY 24.—JOHN XIII.

The Washing of the Disciples' Feet (1-11).—When about to resume his glory, our Lord stooped the lowest. We have here in miniature the emptying of Himself that has led to our cleansing. "He *began* to wash." Surely this act has been drawn out for all the following centuries; those have no part in Christ who are not willing to be washed by Him. We bathed when we first came to the Cross, but our feet need daily cleansing from the pollution which we contract by our walk through the world. It is the sincerest humility to let Christ do his will with us.

The Divine Master our Example (12-20).—Christ, notwithstanding his great humility, expects to be called Master and Lord; do we so call and treat Him? It is easier to know than do. But He who sent us is with and in us, and is prepared to accomplish his Divine ideal. Ah, what sorrow must have been constantly present to the heart of Christ in the knowledge that all his pity and love would be resisted by Judas, as the rock refuses to respond to the genial spring!

The Traitor (21-30).—How well Judas had played his part. No one suspected him of treachery, they thought that so admirable a man was willing to tear himself from his Master's company in order to give something to the poor. Only those who love are admitted to Christ's secrets. Reclining on the breast of Christ is the position for asking questions about fellow-disciples. The sop, an evidence of supreme love, was Christ's last effort to turn Judas from his purpose. To refuse this, was to open the door wide to Satan.

The Glory of the Son of Man (31-38).—That God's love should be perfectly manifested was the purpose of Jesus in executing which He was glorified. Heaven is certain—but delayed; its essence is to be where Jesus is. Peter's education was not complete. Years of discipline were needed yet to temper his vehement spirit, and make him strong to follow Christ to the death without faltering.

FRIDAY, JANUARY 25.—JOHN XIV.

The Father (1-14).—As He neared the end, our Lord could speak of little else than the Father. Heaven was his Father's house. He cared only that through the knowledge of Himself they should come to know the Father. To see Him was to see the Father. He was ever abiding in the Father, and the Father in Him personally. His miracles were his Father's works by Him. From his position at the Father's right hand, He would do greater works in the world by the Church than He had ever done directly. Throughout the coming time He would answer the prayer that his Father might be glorified. It seemed as if He only wanted their faith and love that He might lay them before his Father, securing a personal union between those who loved Him, and the Father, who loved Him best.

Love and Obedience (15-24).—Christ is one Comforter, the Holy Spirit another. His presence is as literal as Christ's, but spiritual. Through the Spirit we behold the Saviour, receive his life, and become conscious of revelations made within the devout and faithful soul. Notice the test of love. It is not emotion, but obedience. What you will do for Christ is the gauge of your love to Him. Obedience is also the one condition of participation in the inner manifestation of God. Note that marvellous *we* (23), in which this meekest of men identifies Himself with the Eternal.

Peace (25-31).—Where the Spirit is, there the peace of God rests. "Christ's peace," that is the peace that filled his own bosom. The world may be in arms, death imminent, the Prince of this world intent to injure, but the heart which reposes upon the will of God knows no shock, no fear.

SATURDAY, JANUARY 26.—JOHN XV.

The Vine (1-11).—Perhaps it was trailing round the trellis of the window as the Lord rose from the supper and looked out into the night. This parable has rather to do with service than with life. No branch, which has become one with Him, can ever be torn away and be lost, so far as eternal salvation is concerned. But many of his people, who have ceased to be fruitful, have been removed from positions of usefulness in the Church, and taken away so far as their service was involved. (5) Usefulness of the highest character can only be gained through that abiding fellowship with Christ which allows Him to work out his plan speaking his words by the yielded vessel. (7) Abiding in Him we become sympathetic in his plans, and ask what He wills to give. (10) Obedience is the secret of abiding in the radiance of his love, and participating in the fulness of his joy.

The Friends of Christ (12-20).—A little ago we were told that He loved as the Father loved Him, now we are told to love one another with the same love. His command needs to be an enabling, or we can never fulfil it. Our love is not like his, unless it is prepared to sacrifice itself even to death. (14) On our part friendship involves obedience; on his part, the making known of the deep things of God. In so far as we do his will, we know. (16) There is no limit to what the Father will do for those whom his Son calls friends. (18) There is no limit to the hatred and persecution which the world will vent on those who have ceased to belong to it, because of their identification with the Crucified.

The Hatred of the World (21-27).—Persecution has often been inflicted in the name of God, but those who persecute, Christ says, do not know God. The hatred of Christians is the hatred of Christ, and thus the hatred of the Father. (26, 27) In each Christian century there has been this double witness of the Spirit in the Church; the voice of the Church has testified to the living Christ, not arguing, but attesting, and to each word of testimony the Holy Spirit has borne an assenting witness. All Christian apologetics are of less importance than the witness of obscure but Holy Ghost lives.

INTERNATIONAL S. S. LESSONS.

SUNDAY, JANUARY 27.

THE GREAT CONFESSION.—Matt. xvi. 13-23.

GOLDEN TEXT.—Verse 16.

THE city of Cesarea Philippi was at the extreme north of Palestine, only about four miles east of Dan. It was about twenty-five or thirty miles north-east of the Sea of Galilee, amidst the finest scenery in Palestine. One of the spurs of Hermon rises to the height of 1000 feet behind the city ruins. From a dark cave beneath this cliff there issues one of the three streams which unite to form the Jordan. It must be distinguished from Cesarea on the coast, so often mentioned in the Acts. Its name is a combination of Cæsar, the Roman emperor, and Philip, the tetrarch.

Another fact which adds to the value of our Lord' utterance was that his own cause never seemed in such a depressed and hopeless condition as now. Recall the incidents connecting this with the former lesson (John vi. 66-71, Matt. xv., xvi. 12). Many of his disciples have forsaken Him; opposition has become so strong in Galilee that He has deemed it wise to depart from it, and to work in the regions round about. Through all seeming defeat He goes on conquering and to conquer.

The opinions of the people concerning Christ, as given by the disciples (13, 14), are remarkable for two things. First, not one of them seems to call Him the Messiah. Yet they had beheld his works, and had opportunity for consulting Old Testament prophecy, and professed to be longing for Messiah's coming. Next, every opinion showed that He was regarded as no ordinary person. The very best and noblest of the prophets were suggested even to those who rejected his Messiahship. This was no mean compliment to pay Him, yet it did not prevent them putting Him to death!

The confession of Peter (15-17), who spoke as representing all the apostles, stands in striking contrast to the opinions of the people. Our Lord had spoken of Himself as "the Son of Man" (13). Peter acknowledges Him to be the Christ, the Messiah, the fulfiller of all the prophecies made concerning Him, and consequently "the Son of the living God."

It is not needful to enter fully into the controversy which has raged round the words of our Lord to Peter (18, 19). Of the rock on which Christ builds his church there are three interpretations—(1) that it applies to the doctrine confessed by Peter; (2) that it is Christ Himself; (3) that it is Peter. The last of these appears most natural, but as the Romanists base upon this interpretation the doctrine of the supremacy of Peter and the subsequent authority of the Popes, Protestants have frequently accepted one of the other two interpretations. Of the second it must be said that Christ *is* the Rock, and that no explanation of this passage can be accepted which denies to Him this title. But if the third, and most natural, interpretation be read in connection with Eph. ii. 20 and Rev. xxi. 14, it will be seen that no supremacy of Peter was intended by our Lord or recognised by the apostles, since all are described as "foundations." Upon Christ, the Rock of Ages, the Church rests, but the first stones of the building, which are as a foundation to the rest, are the apostles. "Hades" is the abode of the dead, and "gates" represent the power of death. The meaning is that even death cannot destroy the Church. Was it not tried upon Christ Himself, and upon the martyrs who succeeded Him? "You may kill us," said one to those who persecuted him, "but you cannot hurt us."

"The keys" (19) have also occasioned great controversy, and Romanists have sought here further proof of the supremacy of Peter. "The kingdom of heaven" is the Church of ver. 18; and the keys represent the power committed by our Lord to those who are commissioned to teach. "Stier quotes a statement from Maimonides that it was the custom when a scribe was formally authorised to teach, to hand him a key, and give him power to bind and loose." This power was committed equally to all the apostles (Matt. xviii. 18), and instances of its exercise are found in the admission of three thousand on the day of Pentecost, the preaching to Cornelius, and the decision given concerning Jewish rites (Acts ii. x. xv.)

How significant that such glorious predictions should be followed by the most distinct and definite announcement of his death that had been made (20-23)! His triumphs are achieved through death. Peter's well meant, but mistaken rebuke may result from the over-confidence inspired by the commendation he has just received. The reply of Jesus is calculated to humble him.

The questions raised by this lesson were never more important than to day. The teacher will do well, not only to refute error, but to teach truth. There are many strong Protestants who are not Christians. What is their Protestantism worth?

For the Young.

SELF-SACRIFICE AND THE REWARD.

"Now, boys, be quiet, all of you, and parse the next three sentences until I come back." Thus spoke Mr. Ruskin to his forty-two pupils; then he departed, after having shut the door. But the sound of his footsteps had hardly died off when, suddenly as the whistle of an engine, a terrible uproar arose in the class. The boys struck their desks with their rulers, jumped over the benches, howled, shouted to the top of their voices. Two seized each other by their hair, and rolled over together far across the spacious schoolroom. Hugey, thus nicknamed on account of his large dimensions, was teasing two or three of the little ones, who had fled behind the table, and were blocked up there by the size of their assailant.

A very few boys had tried to be obedient, but the deafening noise hindered them from working; they were almost stunned when the door flew open, the master returning much sooner than had been expected.

Sudden and deep silence! All bent over their desks like the best scholars in the world. Alas for the two rolling ones, they were still under the benches! "Bell! Smith! You are marked," cried the tutor, "but you are not the only culprits, I know it. Shame on you! The lowest parish-school would not dare to behave so badly. Well! By this afternoon I must have the signatures of the culprits. Else you will everyone of you lose your holiday to-morrow, and receive the severest punishment that I have ever inflicted. Comprehended, I hope?" The boys looked at each other in a way which seemed to imply: "Well! I dare say! Mr. Ruskin (or Paddy-Mop, as he was called) is not easy to manage." One of them, little Henry Guilbert, was a delicate-looking child, so gentle that he would not have hurt a fly, a conscientious worker withal, and yet, the boys perceived it well, not a favourite with the master. Henry's excessive timidity and nervousness made him appear stupid and idle, and often provoked Mr. Ruskin.

At last school is over, out rush the boisterous troop, pushing, jostling each other. "Guilbert," shouts Hugey. "You shall sign this paper, stating that you made the noise." "Yes, hurrah! bravo!" repeated many voices. "But," stammered the little one, paling, "I made no noise at all." "How dare you! We all saw you." "Yes, yes, we also," echoed the others. Poor Henry pleaded and protested in vain; his companions stood fast, they pulled his ears, his hair, screaming, "Sign, Sign!" Hugey trod cruelly on his feet, whilst he squeezed the pen between his fingers. At last, frightened out of his wits, the child signed. Some boys felt indignant, but what was to be done! Better keep the peace, and be led by the greater number.

One however, Johnny Hope, a fair child about twelve years old, ran home at once, trembling all over. "Oh, papa," cried he, as they sat down to their early dinner, "fancy! the boys forced Guilbert to come forward, as having done the row, whilst Paddy-Mop had gone out of the schoolroom." "What do you mean? Speak more plainly," answered Mr. Hope. "But yes, papa; things are so. Paddy Mop had been called out; then they kicked up a row." "You too?" interrupted the father. "Well, no. Maybe I should have set to it also if he had remained away much longer. Anyhow, it was impossible to get on with one's version in such an uproar. But he came back almost directly, and he was furious. He said that if the culprits did not name themselves, he would punish us all. Then, you know, the boys forced Guilbert to say that he was the one, to write it at least, for they wrote a paper that he had of course to sign."

"And he had not made any noise?" asked in her turn Mrs. Hope. "Why, mamma, what are you thinking of? When you know Henry so well! He is as meek as a girl, and so shy. Perhaps he gave three knocks on his desk, but no more. I sat next to him, and I know it. But he dare not deny, because he had knocked a little, and the boys laid all the blame on him. I am quite sure that twenty-five at least ought to have pleaded guilty before he did." "My boy," said Mr. Hope, putting down his fork and looking seriously at his dear child, "you will not allow your companions to be so unjustly punished?" "Certainly not, papa, but what am I to do? I should like to go and speak with Paddy-Mop." . . . . "Johnny," said his mother, "why do you not say Mr. Ruskin?" "Yes, if I went and told Paddy Ruskin that Guilbert is not the one I should be a tell-tale right off, and they would all of them thrash me to atoms."

"Let them beat you," replied Mr. Hope, "One cannot do good without paying the cost. However, that is not the best way to shield Henry. Are there not in your class a few good boys who do not follow the big flock? Then try together to introduce some justice. Do not allow such cowardly tricks. You may be beaten, Johnny," added he, with a kind look at his wife. "Never mind, perhaps even that will teach your companions that John Hope's conscience is not to be trifled with, and it may be a blessing to them. Besides, my boy, true sacrifice always carries a blessing along with it. If you wish to obtain it forget your own self. You know who it was who accomplished the greatest of all sacrifices. He forgot Himself in shedding his blood for us. Follow the footsteps of your Saviour in great as in small things, and sacrifice yourself if so need be." "Yes," added Mrs. Hope, in a low voice, but with her whole heart.

And here I should add that John had already given himself to Christ with all the freshness and warmth of his boyish soul. Delicate health and frequent illness had perhaps been instrumental in this heavenly teaching.

After dinner his mother joined him in his little room, where he was preparing for school. "Johnny," said she, "have you thought of praying for God's help in what you are going to do?" "Yes, mamma; it is done," was the bright answer; and with a tender kiss the boy rushed downstairs. Alas! as he neared the school he heard the bell ringing already. Time failed for collecting together the boys whom he believed to be of one mind with himself and speaking with them. His difficult duty, he must fulfil alone. The master took his place at his desk, and perceived the paper placed there for him. "Well done, lads!" said he. "At least you make up your minds to acknowledge your fault. First, Paul Bell; second, Philip Smith (I knew it; did I not catch you on the floor?); third, Henry Guilbert! (H'm! I should not have guessed that one.) So you are a little sneak, Guilbert? Well, so far you had not shown your true colours."

Poor John! How his heart beat! He felt ready to choke. However, he rose up stoutly. At first his voice was a little husky, but it soon became quite firm. "Sir," said he, "they have told Guilbert that they would knock him down if he did not sign." "What does that mean," asked the master, severely, and looking sharply at John. "It's a crying shame, sir; it is not Guilbert who kicked up the row, but the others forced him to say that it was he. Then I thought to myself that I could not allow lies in our class." "Hurrah," called one voice. But it was the only one, it was drowned with whistlings and kickings. "Hush! silence!" thundered the master, as he rose. During one or two minutes nothing was heard but the sobs of Henry. How he cried, poor child! For the life of him he could not stop, as he retraced in his mind all that he had to endure from those naughty boys. "Never mind, Henry, don't cry," said the master, gently. "I see quite well that you are not to be blamed." Another minute's silence, then Mr. Ruskin, tearing up the paper, added, "For this once I let you off, and I will forgive all of you; but it must be the last time, mind you! I will allow no disobedience, and certainly no cowardice towards the tiny ones." And his brow darkened visibly.

"Mamma," said John that evening, as she bent over him in his bed to say good-night, and he gave her his last kiss; "the blessing of which papa spoke, it was that, wasn't it? that Paddy Ruskin punished no one? Because if he had, I should have been beaten to a powder." "Yes, darling; that and something more must have been the blessing. And you were not bullied at all?" "Well, a shaking or two, but at the bottom they were glad, I am sure. They hissed and shouted, 'Down with him!' A boy said, 'You ought to be shown at a fair for your blunder.' And another, 'It is your parents who told you to say all that.' And Hugey called after me, 'The greenest, the stupidest, the most sheepish boy in the whole creation!' But from Hugey that was a compliment, don't you see, mamma." And Johnny fell asleep almost with those last words, a happy smile on his rosy lips.

A. R. DE V.

THE "CARAVAN" states that sixty meetings have been held during the past year in connection with the Travellers' National Total Abstainers' Union.

DR. BARNARDO'S SUPPER PARTY.

There is no sight in all this great London more pitiful and more pathetic than the party of 2000 street waifs whom Dr. Barnardo gathers once a year for supper at the Edinburgh Castle, Limehouse. This annual event came off on Wednesday evening last week. The guests were not gathered simply by tuck of drum, though that would have sufficed to furnish the required number. They were selected by agents instructed to invite: (1) Genuine waifs and strays of the street; (2) lodging-house children; (3) the children of sub-tenants of furnished rooms; and (4) a small number of the poorest of the poor in the lowest districts of the metropolis. A wide field was covered, as the following localities indicate, they being the points to which the search was pushed: Islington, Drury-lane, Pye-street, Westminster, New Cut, Lambeth, the Borough, Bermondsey, and Deptford. They proved a motley crowd; marshalled by sympathetic but stern-voiced policemen, the ticket-holders were eliminated from the harpies that gathered round the door, eager



to pounce on any feeble ticket-holder to secure his ticket and his supper.

The comfortable atmosphere of the large hall was a happy change from the cheerless street, and soon the native talent woke up to accompany the music of the Barnardo brass band. To supply promptly two thousand very hungry children with supper is a feat which few would care to attempt, and fewer still satisfactorily accomplish. But this is Dr. Barnardo's twentieth annual supper, and with such an experience he has graduated an accomplished master of supper ceremony. So, seemingly with the greatest ease, with alternate smiles and trumpet calls, on his part, the supper appears without delay. The supplies are plentiful. A paper bag, containing substantial bread-and-butter, a bun, and a cake, is given to each little guest after grace is sung, and plentiful coffee, in capacious mugs, is supplied. Many, after honest efforts to dispose of their store, are compelled to reserve a portion to carry home.

Now, one with greater ease may look at and learn something of these little atoms of humanity. They have not got that deplorable look of misery that characterised the suppers of even ten years ago. Every year the standard of decency and good behaviour seems to improve. All of them of a school age say they attend school, and the honest work of the elementary teacher of the Board school and the ragged school is telling on the young generation. There is one little boy all by himself who can hardly have seen five summers. He cannot tell where he lives; in fact, he knows nothing but that "Muvver" brought him to the door, and is waiting in the street till he returns. But a big lad who never saw him before is caring for him like an elder brother.

Here are two lads who say they have passed the fifth standard, and are now at work. That sounds well. "At what?" "Selling matches."

"But surely not in this locality?" "Oh, no, we lives in Shoreditch; we starts off to the Strand and Piccadilly by ten in the mornin'; at twelve at night, when the theayters closes, we go home again."

"Get breakfast before you start?" "No, the fust tuppence we gits goes to Lockhart's."

"Make good wages?" "Well, yes, with luck we makes a shillin' a day each. There's no racin' just now. We makes two shillings a day each selling racin' papers in the season."

"But do you mean to stick to that work?" "No; maybe we'll get a better job."

A strong, manly young fellow of about twenty-two years comes in and takes a seat. He does not need much questioning. He overflows in modest talk.

"You see," he says, "I asked to come in because I was a Barnardo boy. I want to see the Doctor. He does not know I'm here. I went out in the *Lake Superior* in the June party in 1885. I would have been in gaol all my life but for the Doctor. My mother was done to death by my step-father when I was five years old, and nobody cared for me, and I *was* a bad boy, but Canada has been the making of me. I had the best master in the country. I can farm, I can garden, I can do—well anything, for you've got to be handy out there. And now I have come to take my brothers out. London will do no good for them. I can put them on the right way."

"Ah," said he, "I'll make the doctor's eyes dance when I tell him what I know, and how I spoke up for him out there, when people called his children the outcasts of London."

He was a never-to-be-forgotten object lesson, in a pilot cloth suit, of the good that is done by one boy rescued from idleness and crime and sent to the rich untilled acres of the wide Dominion. A happier change could not be conceived.

But we are neglecting the guests. About three hundred of them are girls. They are not particularly ragged, but unmothered little lassies always appear more pitiable and pathetic in their wretchedness than their strange brothers.

For their amusement the ancient and amusing play of "Punch and Judy" was produced, and over the scenes of their domestic broils, the children chortled in their joy. A fine series of lantern slides shown under the guidance of Rev. W. J. Mayers was much appreciated, and it gave him fine opportunities to point the arrows of thoughtfulness in the bosom of his youthful audience. There was a bag containing 2000 new sixpences kept well in view during the evening, and doubtless the expectation of ownership had something to do with good behaviour. Oranges, too, were known to be in reserve.

Nothing has yet been said to indicate the grand aim of the supper. It was to give an opportunity to anyone to volunteer for admission to the institutions. They would remain at Stepney until their cases were investigated, and all cases truly needful would be accepted. Passing the threshold, each would be trained as would be most suitable, emigration only being for those who proved to be industrious, physically healthy, mentally intelligent, and morally pure. As many as 150 destitute applicants have been admitted as a result of this supper in earlier days. A large number pressed to the front at Dr. Barnardo's invitation, but the number of accepted applicants could not be known for a day or two.

Dr. Barnardo's family now numbers nearly 5000 members, but with perfect faith that the Church of Christ will stand by him, he still stands by his open door.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Colchester*, to Jan. 21; *Derby*, Jan. 24-27; *Manchester*, Jan. 28; *Stalybridge*, Jan. 29; *Liverpool*, Jan. 31; Mr. Arrowsmith, *Bedford*, to Jan. 20; Mr. S. J. Hewlett, *Sheffield*, Jan. 17-29; *Harrogate*, Jan. 31 to Feb. 3; Mr. E. T. M. Dennes, *Lee*, Jan. 19; Mr. Pewtress, *Regent's Park Chapel*, Jan. 13-17, *Bow*, Jan. 28; Mr. J.S. Tyler, *Gresley, near Burton-on-Trent*, Jan. 18, 22; *Nottingham and neighbourhood*, Jan. 23-Feb. 15; Mr. Seyler, *Camberwell*, Jan. 24; Mr. H. Falkner, *Pertenhall, near Kimbolton*, Jan. 24; *Luton*, Jan. 27-28; *Dunstable*, Jan. 28; *Potton, Beds*, Jan. 29; *Woburn*, Jan. 30; *Finchley*, Jan. 31; Mr. G. Goodman, *East Hill, Wandsworth*, Jan. 20-25.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Jan. 26, 1895.—Sun., Jan. 20, Psalm ix. 1-20; Mon., 21, x. 1-18; Tues., 22, xi. 1-7; Wed., 23, xii. 1-8; Thurs., 24, xiii. 1-6; Fri., 25, xiv. 1-7; Sat., 26, xv. 1-5.

THE POLICE-COURT MISSION has received from an old subscriber, under the name of "A Railway Director," £2500 to endow the missionary's work at Westminster Police Court so long as a court exists there.

YOUNG HELPERS' LEAGUE.

ON Saturday afternoon the customary holiday entertainment given by the children of Dr. Barnardo's Homes, specially for the benefit of the members of the Young Helpers' League, took place at the Royal Albert Hall, South Kensington. There was a large attendance, the youthful element, of course, being in the ascendant; and an exceedingly interesting and varied programme was gone through, consisting of singing by a choir of several hundred boys and girls, battalion drilling by ninety little boys, musical drill by a batch of little women from Ilford, a stirring game of football, cutlass drill by ninety small boys, in trim naval costume, a gymnastic display, and a parade by a small squad of Highlanders playing their bagpipes. One of the most diverting items in the programme was the introduction of quite a considerable party of "infantry" from Babies' Castle, the children, ranging in age from a few months to five years, amusing themselves with all sorts of games, and disporting themselves with as much freedom as though they had been happily at home in their nursery. Another important item was the presentation of purses by "companions" of the League to the Marquis of Lorne, who occupied the chair, in the absence of the president, the Duchess of Teck. The programme concluded with an exhibition of over 120 limelight views of the principal institutions and objects of Dr. Barnardo's Homes and Missions, with a number of portraits of children who have been succoured from the streets, showing what they were when rescued and what they have since become through the instrumentality of the Homes.

The "Young Helpers' League," in connection with which the entertainment took place, is a union of young people of the well-to-do classes in aid of crippled, blind, deaf and dumb, and ailing children of the waif class, in connection with Dr. Barnardo's Homes. Its members, or "companions," as they are called, consisted originally of boys and girls under eighteen years of age; but it has been since extended to include a senior branch for those who are over eighteen and under twenty-five years of age, The members of the League are grouped locally into habitations, each of these having its own secretary and treasurer, and its own regular meetings for the transaction of local business; and each habitation, when large enough, is sub-divided into lodges, which likewise possess an organisation of their own, and which must include at least twenty-four companions. 212 habitations and 156 lodges have, up to the present, been opened, many of these being in active operation far beyond the four seas, and indeed over the whole civilised world. The League has its headquarters at Dr. Barnardo's Homes, 18 to 26, Stepney-causeway.

20,746 companions have in all joined the membership of the League. 10,300 companions were on the books at the close of 1894. The following figures represent the annual sums raised by these companions of the League in support of its objects since the organisation was begun. It 1892, £2,816; in 1893, £4,197; and in 1894, 5,305.

BETHESDA MISSION, DALSTON.

A SOUL-SAVING work is carried on by Mr. and Mrs. Alexander at the Bethesda Mission, London Fields. Last week at their anniversary a cheering account was given of the year's work. Missions had been conducted in many places with numerous conversions to God.

A very cheering characteristic of the meeting was the certain Gospel ring in all the addresses, these being given by Revs. W. Miall, M. E. Farwell, J. S. Hicks, and Fletcher Porter, and Messrs. Treverton, Campbell, and Newell. If from all the pulpits in the land such faithful words were spoken, England would not be defaming Latimer and traducing the Reformation, nor lauding the persecutor Laud, and building again the things which our fathers destroyed by suffering on the rack and in the fire.

FRIENDLESS AND FALLEN.—The New Year's prayer meeting was held in the Council Room, Exeter Hall, on Monday evening last. Mr. J. J. Drysdale presided, and an address to the workers in the various Homes was given by Rev. Percival Smith, of Portman Chapel, W. Upwards of 1400 young women and girls were dealt with last year in the seven homes, and open-all-night refuge, the majority of whom belonged to the respectable friendless class, found in this great city in circumstances of moral peril, and to whom the Society rendered prompt aid.

MR. W. R. LANE, EVANGELIST.

We have pleasure in giving a portrait and brief biography of a very useful evangelist. WILLIAM RICHARD LANE was born at Farnborough, near Bromley, Kent, in December 1851, of humble but godly parentage. When eighteen years of age, he enlisted in the Coldstream Guards, in which regiment he remained about three years. For nearly half of this term, he lived a careless life, being much addicted to gambling. His conversion was a clear instance of God seeking the sinner, for young Lane had no thought of religion, and no idea of seeking God. The regiment was just then quartered at Windsor. A medical man in the Royal borough was making an earnest effort to carry the Gospel to the men in the Guards. He was ably seconded by several other Christian friends who had the soldiers' spiritual interests at heart.

The story of Mr. Lane's conversion, as he tells it from time to time, is very striking. With about twelve other men, he was one day, after "duty," sitting in the barrack room, engrossed in gambling. His "luck was out," as the saying is, and he was fast losing his money. A Christian soldier with a handful of tickets — invitations to a Gospel meeting—came and stood at the elbow of the young man, now reduced to his last shilling.



(From a Photograph by Messrs. Elliott and Fry, 55, Baker street, London, W.)

He offered the tickets, but no one took any notice; he then said, "Lane, won't you have one?" Having lost his money, young Lane was not in the best temper, and as he put down his last penny, he said, "If that goes, I may as well have one of your tickets." The penny went; and being no longer welcome at the gaming table, he rose to carry out the promise made to his Christian comrade. Many a time since he has reflected upon the great issue that hung upon that last penny. If his money had held out, he would doubtless have continued gambling, and no meeting would have seen him that night.

Arrived at the meeting, the young man had not listened long before he saw himself a sinner, condemned before God. At the close of the meeting a kind-hearted man talked with him, and also prayed for him. Then there took place that secret turning of the soul to God, which was the beginning of the Christian life. It was a joyous experience; but other experiences were hard upon him. How would he fare when again in the barrack room? The reality of his profession in the presence of Christians had to be shown by his confession in the presence of worldlings. This was the testing time. Between twenty and thirty others slept in the same room as himself, all of them as ungodly as he had been until that evening. Before re-entering the barracks, his comrade prayed that God would give grace and strength for a bold confession. Filled with fear, Mr. Lane hesitated to kneel at the bedside in prayer, but sat, unnoticed, on the bed, thinking what he should do. No one but the great enemy of souls could have suggested the compromise that was speedily adopted. "Wait until, at the sound of the bugle, the lights are put out, and then kneel down!"

Again, in the morning, rising before anyone else, the young man prayed, but the sleeping company saw him not. This was not confessing Christ, and a feeling of unfaithfulness took possession of his heart.

As the day wore on, a comrade, a "great chum," laid the cloth for cards, and beckoned Mr. Lane. Refusal was met by expressions of surprise, and then, "You don't mean to say you have turned, do you?" Explanations followed; old ways were spoken of as past, and new aims and purposes declared. Then came the remark (and oh, how it cut the young convert!): "It's all very well talking like that, but I did not see you kneeling down last night!" Apologetic excuses were of no avail; a resolve was made once for all to testify by word and deed for the Lord Jesus Christ.

That evening, at another meeting, Christian friends encouraged Mr. Lane, who on returning to the barracks was treated to scoffing and banter. All watched to see what he would do. Without for a moment parleying with the natural man, he went to his corner of the room, and in a state of desperate earnestness fell on his knees. Agitated to a high degree, he quite expected boots, belts, and other available properties to reach him in a moment; but, to the credit of the company it is told, not a single article was flung. For nearly two years he was, by God's grace, kept from day to day confessing Christ in the army; and the conflict made him strong in confidence, and qualified him to understand the trials and temptations which others are called upon to endure.

At an early period in his Christian career Mr. Lane commenced to preach the Gospel; he spoke at the Tower Hamlets Mission and other places in his uniform. After purchasing his discharge in 1874, he undertook direct evanglistic work in Kensal Town, in connection with Union Hall Mission. He spent nine or ten years in this connection. During that period he contracted a happy marriage, and it was in this interval he availed himself of the opportunity of diligent and systematic study, thus wisely laying the foundation, in hard toil, for the useful position he has since been privileged to fill. Great spiritual blessing resulted from the sorrowful episode of the death of his first child, not only in his own personal experience, but to those with whom he was then brought into contact. One of those converted at this time, as the result of a brief personal conversation, has since become a highly useful evangelist.

Mr. Lane gradually secured a wider field for his Gospel testimony. He has frequently held missions in London, Edinburgh, Dublin, Liverpool, and other towns, small and large, in the United Kingdom. He has also twice visited the United States and Canada, amongst other engagements giving a series of Bible lectures to the students in Mr. Moody's Training Institution in Chicago. Mr. Moody, it may be said, cherishes a very warm regard for Mr. Lane, and has a high opinion of his evangelistic gifts. During his last visit to this country, Mr. Moody frequently invited Mr. Lane to aid him in the work, or to continue the special effort after he had moved elsewhere.

Mr. Lane has a brother labouring as a missionary in West Central Africa. His doctrinal views are of the sturdy evangelical type. While widely read in modern criticism, he has remained unaffected by its spirit, and very ably vindicates the teachings of the orthodox school. His style of address is quiet, authoritative, and earnest; and the winning tone of his exhortation sends home his faithful presentation of the sterner aspects of Divine revelation. All who know the evangelist will wish and pray that a prolonged course of happy useful service may be granted to him.

During the present week Mr. Lane is conducting a mission at Rev. F. B. Meyer's church in Westminster Bridge-road.

CATTLE DROVERS.—The annual tea for the drovers who attend the weekly Bible class conducted by the City Missionary was held in St. Luke's Hall, Cattle Market, Islington, on Friday last. Some 200 men and wives sat down to tea. The meeting was presided over by Captain Thorn, and addressed by Mr. Randall, of Highgate, Mr. J. Webb (a salesman), Mrs. Down, Mr. Carley (for ten years market missionary), and Mr. Stewart (his successor). Books were presented to the three who had made the most attendances for the past quarter. A few years ago such a meeting would have been impossible, but owing to patient, persistent Christian effort, there are now very few drunken drovers in the Cattle Market, and no knots of gamblers to be seen as in past days.

THE WEEK OF PRAYER.

WEST-END MEETINGS.

On Wednesday the meeting in Portman Rooms was again largely attended. The subject for the day was:—

Nations and their Rulers.—Prayer for national righteousness and peace, that the tendency to lawlessness, national discontent, and strife may cease; for the putting away of legislative sanction to vice and all immoral traffic; for rulers, legislators, judges, and all in authority; that religious liberty may universally prevail, and that all persecution may be stayed.

Gen. Sir Robert Phayre, who presided, read a portion from 1 Tim. ii., and spoke briefly on the recognition due to God as Ruler of nations, as the "God of heaven and earth."

Mr. A. J. Arnold followed with a few words as to who and what the Stundists of Russia are. He described them as true followers of Christ, and lovers of the Bible. There are supposed to be about 300,000 Stundists, and of these at least 3000 are in prison or exile for conscience sake. The harsh rescript, just published, really emanated from the late Czar; his successor having not yet spoken on the subject. The sufferings of the women and children, deprived of their natural protectors, are really pitiful. In the middle of the night the husband and father may be seized, marched off, and heard of no more. There is no respect of age or sex. Not long ago a grandmother, aged eighty, was found in a gang of exiles, on her way to Siberia. The Evangelical Alliance is doing what is possible to bring influence to bear; but, after all, prayer is the most potent force. Meanwhile, some £3000 have been raised by sympathisers, and forwarded by the Alliance, through trusty agents, to the relief of the sufferers.

Amongst those who took part in leading the supplications of the gathering were Revs. H. Sharpe, Dr. Wickson, and Stuart Churchill. A welcome address was given by

Pastor Thomas Spurgeon.

As our Chairman read the subjects proposed for prayer (he said), my first thought seemed to be that it is rather a "large order"; in praying for nations, rulers, legislators, and the various matters mentioned, we are praying for things over which we have no control. Quite true; but the prayer of faith reaches to God, and none of these things are beyond his control. After this first feeling, I began to rejoice that we have such themes suggested for prayer. We are called upon to ask great things of God, to come with large requests to a God who delights, I believe, in holy audacity; who loves to have his people ask for much and expect much. Those who expect great things from God will have great things. We cannot ask too much. The more the better, with such a God to come to. You remember how the Lord Jesus Christ is said to have been astonished at the faith the centurion displayed. It would be well for us, well for the Church, well for the world, if we could in such a way astonish our Lord oftener. He is gracious enough to be willing to be surprised in this way by us; and if we had grace to astonish Him oftener He would astonish us by his answers. Let us remember—

> We are coming to a King,
> Large petitions let us bring;
> For his grace and power are such,
> None can ever ask too much.

Now, we pray, among other things, "that religious liberty may universally prevail." What a glorious privilege is religious liberty! We are so accustomed to it we scarcely value it at its true worth. How many of us, I wonder, would have been here this morning, had degradation, persecution, or loss, awaited us for coming here. We who are here, in comfort and security, can scarce realise what it is to be persecuted. We can hardly pray as we ought for the persecuted, because we fail to realise what persecution really means. I remember a poor humble believer who used to lead us in prayer so quaintly that some were inclined to ridicule. It was in the Colonies, where many come to church on horseback, and during service put up their horses outside the place of worship. One day, when the horses tied up outside were restless, and their hoofs clattering, this man prayed: "O God, we thank Thee that the clatter of the horses' hoofs does not tell us that the soldiers have come to lead us to prison and bind us to the stake." It was an unexpected turn in the prayer, but it set some of us thinking that there have been times, and may be again, when the clatter of hoofs in the street meant the coming of ruthless persecutors. It does seem incredible that in such an enlightened country as Russia is, in some respects, there should be such relentless intolerance as that now shown to the Stundists.

We are told in Prov. xxi. 1 that "The king's heart is in the hand of the Lord, as the rivers of water; He turneth it whithersoever He will." We cannot precisely say what may be the meaning of the metaphor, whether it be that God makes, as He does, the streams to flow in the valley from the hills, increasing or decreasing as He pleases; or whether it refers, as it possibly does, to the process of irrigation, in which the gardener is able, with the slightest touch, to divert and control the rills of water flowing over the soil—to turn them whither he will. Whichever be the reference intended, the lesson is the same. God directs, turns the hearts of the kings and princes of this world, even as He will to fulfil his own purposes. God restrains, overrules, and turns the heart of rulers just as in old time. As he raised up Cyrus to deliver Israel; as He changed the purpose of Darius; as He touched the heart of Artaxerxes at the prayer of Nehemiah; as He spake by vision to Nebuchadnezzar, so can He rule and control kings in these days. You remember the Jubilee singer used to sing,

> Didn't the Lord deliver Daniel?
> And can't He deliver me?

What God has done in the past He can do now, when He will. Think of Peter held in durance vile, guarded by sixteen soldiers. What brought him out? The hand of God, moved by the importunate prayer of the people of God—instant and earnest prayer, according to the marginal reading. That is the sort of prayer which makes prison doors fly open, and the gates of brass yield. There is no key like prayer. It fits every ward of every lock. It is the master key, before which every door must yield when God sees fit to open it.

But now there is one clause in our programme of prayer with which I cannot fully agree, "that all persecution may be stayed." I am ready to pray, "Thy will be done." But see you not that in the wisdom of God it may be infinitely better that persecution should not be altogether stayed? I do not know how we should be if there never had been persecution in this land. We are limp enough in many respects; but we owe much to the men who endured to the death. I fancy sometimes that God is working out some glorious plan by these persecutions in Russia. This does not excuse the persecutors, absolve the oppressors, or lessen our sympathy. But in all ages the blood of the martyrs has been the seed of the Church. Who knows what God's intentions are in the way of spreading the light of the truth in that vast empire, or in the way of making that suffering people spiritual and faithful witnesses, full of the Holy Ghost life? These Stundists, now suffering so cruelly, may be designed as the means of bringing a flood of blessing on Russia. Or it may be that these persecutions will drive them together, as they have never been, and result in the building up and stablishing of the Church? God has some purpose, we may be assured. Who knows, too, but that He may be preparing us by their example for some persecution coming upon us? The last times are surely near, and for all we know old England may ere long be lit once more by martyr fires. These Russian Christians may teach us in England how to do, and dare, and die, as our less favoured brethren and sisters are now doing. If it does come, may we be taught to bring such glory to his name as has eventuated from persecution in other places and times.

But there is another clause given in a special programme, "that God's people may be kept faithful." That I heartily agree with. Persecution may go on yet a while, but may the Lord prevent his people turning their backs in the day of battle. I have little fear of it. These Stundists love their Bible, and that is the secret of resistance and strength. Many in this land are throwing the old Book to the winds, but there are still those who are old-fashioned enough to believe in prayer and cling to the Bible. Such men have reason to know that God's ear is open to their cry, and that He is ready to stretch out his hand and deliver, when it is consistent with his grand purposes. Meanwhile, as the chairman has said, "let us hold it tight"—the precious possession of an open Bible. I believe there are many who are ready to die, if need be, for the Gospel they love and hold.

But while we pray for those suffering persecution in other lands, that they may be kept true and loyal, let us not forget ourselves, or those who are persecuted in our own borders. There are such; every minister of Christ, every Christian worker knows, even in London, of men and women and young people persecuted for Christ. "Petty" persecution, you call it! It is not petty to those who have to bear it. It would not be petty to us if we had it to endure it. I am not sure, if we knew all, that the slow fire of opprobrium, taunt, and ridicule is not harder to bear than the speedy flames, putting an end to torture and ushering us into joy. Whatever we have to bear for his sake, the Lord keep us faithful and give us an abundant entrance into his Kingdom. Let us pray for all, whoever they be and wherever they are, who have to suffer persecution for the cross of Christ.

On Thursday Mr. T. Morgan Harvey presided, and introduced the subject for the day:—

Foreign Missions.—Praise to God: For increasing interest in the spread of the Gospel, for offers of personal service, for open doors throughout the world, and for the manifested power of the Holy Ghost in various missions. Prayer: That all missionaries and Christian workers may be endued with power from on high, that the privilege and duty of evangelising the world may be fully understood, and that many more labourers may be sent forth into the harvest.

Rev. W. J. Woods gave an address on "The Progress of the Gospel during the past Century of Missions." He certainly took a rosy view of the matter, showing, so far as figures went, considerable progress in nominal Christianity. He fully admitted that statistics are not everything, but felt that the advance made ought to inspire those who are privileged to be fellow-workers with God to fresh energy and devotion. Much prayer, he maintained, is demanded for the labourers who are now in the field, that they may be kept loyal to Christ, and be filled with Divine power for their arduous task. Amongst the blessed results, at home, of the enthusiasm aroused for missions has been the bringing together of Christians of various denominations for a common purpose, teaching them to understand one another as they have never done before.

On Friday, Mr. Donald Matheson, who presided, very briefly introduced the subject for the day:—

Home Missions and the Jews.—Praise: For enlarged interest shown in Home Mission work, and in Missions to the Jews, and for special blessing attending them. Prayer for all Christian ministers and Evangelists; for all efforts to reach special classes of the people and all who live without God; and for the better observance of the Lord's Day. Prayer for the Jewish Race: That special blessing may rest upon all those who are seeking to make Christ known among God's ancient people Israel, and that his purposes concerning them may be speedily accomplished.

After an interval spent in prayer, an address was given by

Rev. Prebendary Webb-Peploe.

The Church of the living God exists in the world for the purpose of glorifying God in saving men. We must not separate these two thoughts, as we often do, and say that our purpose on earth is to glorify God, and to seek to save sinners. The glory of God, as we have to do with it here and now, consists principally in the winning of lost men to Him. For this end have the revelations of his Word been made. In the earliest times, the Word was spoken from the Mount, then came the written Word, then the Living Word; and in later days we have the uttered word through his servants—all these have in view the glory of God in the salvation of men. For this purpose was the Lord Jesus Christ revealed from heaven, and He himself said at the close of his life, "I have glorified Thee on the earth." Having finished his work, He says, ere He departs, "The Holy Ghost shall glorify Me." Jesus Christ glorified the Father, and the Holy Spirit glorified the Son. So we, his members, if we are faithful to the one purpose of our being, must be seeking to glorify God in saving men lost in sin. This is the grand and noble purpose of our calling; and it has a close connection with the double subject before us to-day—Home Missions

and the Jews. You remember that in Acts i. we are told that the work of the Church was to begin at Jerusalem, then Judea, going out from thence to Samaria, and then to the uttermost parts of the earth: working, that is, outwards from the centre. So this morning we may take it to mean that we must commence with the inner spiritual life, and working from that we must witness in the home; next among our neighbours—some of whom, like the Samaritans, may dislike us—and from these out to the masses around and to the uttermost parts of the earth. Such then is God's purpose for us; but how should we be enabled to fulfil it? The answer is clear. Those who profess the name of Christ are used in his service in exact proportion to their individual sanctification.

We may learn important lessons, in regard to preparation for service, by considering the preparation of the Apostles, the great human founders of the Church, the early discipulate. How did Jesus prepare them for service? We look back on certain preliminary stages. Turning to John i. we find John the Baptist announcing to his disciples, "Behold the Lamb of God." Two of his disciples appear to have been struck with the saying and followed Jesus. At his invitation they went to see where He dwelt, but they do not appear to have stayed more than one day. They paid Him a visit, as some do to the churches. They were impressed, even as some are by externals, such as the beautiful texts, the service, or the tone of the preacher. They see and admire; but that is all. So these disciples seem after this visit to have returned to their old life. Then the Lord Jesus in his tenderness appears to have gone after them. We find Him in Matt. iv. 18 walking by the seashore and saying to them, "Follow Me, and I will make you fishers of men," that is the very purpose of the Church. They seemed to be willing and did follow Him; but evidently were not yet thoroughly separated from the old life, for in Luke v. we find them back at the fishing once more, seeking earthly gain and the concerns of home life. They were to be fishers of men, but here they are fishing for fish, as multitudes of Christians are doing to day, instead of giving up all for Him. We should never give up all till we are convinced of sin, as Peter was. You see in reading the narrative how the Lord filled the ship with fish and compelled Peter to confess himself a sinner, and confess the Lordship of Christ. What then? "From henceforth thou shalt catch men;" true discipleship has begun.

One cannot help feeling that much of the religion of to-day resembles these earlier stages—it is a mere "card-leaving" religion; a call as visitors, and leaving again. Or perhaps religion is invited to the drawing-room, when a very interesting young man has come from some distant region, and wishes to hold a drawing-room meeting, and the lady opens her house for the purpose. This is, as it were, the primary stage, as we have seen it in John i., but when the Lord Jesus Christ comes into that lady's heart and takes possession, then all is changed, and a new life begins. So it was with Peter when, as a sinful man, he fell at Jesus' feet and became a true disciple.

In the very next chapter we find that Jesus Christ constituted the apostolate, and sent them out preaching and healing. They came back rejoicing that even "the unclean spirits were subject to them"; but mark, we do not read in that great missionary tour of any converts. They had deeper lessons yet to learn. Similarly, we sometimes have those who come forward to help in human energy. Very well, let them do all they can. It is well they should be so employed; but it is not Holy Ghost work, and does not bring sinners to the Saviour.

But now Christ would bring them nearer to Himself. He speaks of them as servants—"The servant is not greater than his Lord." This is really bond servants, slaves. But he wants to bring them nearer still, and He calls them voluntary servants—deacons. "If any man serve Me (*diakoné*, minister to me) let him follow Me." Thus we have progressed from passing visitors or visited, to disciples, slaves, and now ministers, deacons. Then, closer still, He calls them "little children"; and further on, in John xv., He says, "Henceforth I call you not servants . . . but friends." Finally He brings them one step nearer, when, speaking to Mary, He calls them "my brethren," a term He never used before. Now, are they all ready to serve in a sense unknown previously? We may profitably work the idea backward from brotherhood to friends, child, deacon, slave, disciple, follower, for that we shall ever be. "They follow the Lamb whithersoever He goeth." Let us remember that the Church is called upon in holy consecration, as those who have been brought into such close relationship, to live for the glory of God in the salvation of men.

On Saturday Mr. JOHN PETERS presided, in place of Sir George Williams, still on the Continent for the sake of his health. The subject for prayer was

Families and Schools.—Prayer that husbands and wives, parents and children, masters and servants, may, in their mutual relations, follow the Divine teaching; that parents may have grace to train their children in the knowledge of God; for more abundant spiritual fruit from Christian associations of young men and young women; for Sunday and day schools, colleges and universities.

The Chairman said that on the closing day of the week he felt he ought to make thankful reference to the large, interested, and thoroughly devotional meetings which have been held during the week. And this is but one instance of many such. All over the globe, under the most diverse circumstances, here in large numbers and there in small, Christians of various denominations have been meeting together this week, making common supplication to their common Father.

Rev. JOHN GRITTON, D.D., remarked that, while prayer for the young had on this occasion been arranged last on the list, it is yet a theme most dear to every heart, inasmuch as the family is God's unit, and society consists of the aggregation of these units. As to the godly ordering of family life the speaker dwelt on the lessons in Col. iii. and Eph. v., showing the great and paramount importance assigned to family relationships. The wise and godly upbringing of the children, the true and righteous regulation of relations between masters and servants—all these have the closest bearing on the well-being of society and the progress of the Gospel. Then, as to education, all who serve the Lord Jesus Christ must do their utmost to secure that in the schools the Bible may be held forth as that which alone and ultimately claims the allegiance and obedience of every boy and girl, and indeed of all.

SOUTH LONDON.

Throughout the last week a number of Evangelical clergymen have been uniting with Free Church ministers in South London in a series of special services, combining afternoon Bible readings and evening evangelistic meetings, in various places of worship.

These gatherings culminated on Sunday evening in one of remarkable interest at the Metropolitan Tabernacle. At the close of the evening services the ministers and their people converged upon the great edifice at Newington, which, in spite of the inclement weather, was largely attended. It was a pleasing sight to see on the platform surrounding Pastor Thomas Spurgeon, who presided, representative ministers of every Evangelical branch of the one Church. Prayer was offered by two Church of England clergymen, several ministers and others. A few words were addressed to the congregation by Rev. F. B. Meyer, drawing attention to the joyful manifestation of unity, and expressing the hope that it would date a new era in relation to work in South London, and in presenting a combined front to the evils by which they were surrounded. The meeting was altogether characterised by great spiritual power, and there was a general expression of thankfulness that the series had been brought about.

WANDSWORTH.

The meetings at Down Lodge Hall during last week have been seasons of help and, we believe, of blessing to a good many. The neighbouring ministers, Episcopalian, Presbyterian, Congregationalists, Baptists, and Wesleyans, have all been, more or less, in evidence, and the Union has been good for all. The closing meeting was Friday, under presidency of Rev. Marcus Rainsford, with address by Rev. Dr. Clemance, and made a fitting close to a good series of meetings.

BATH.

The Week of Prayer has been observed by two meetings being held daily in the Guildhall. Nearly all the Evangelical clergy and Nonconformist ministers have taken part in these gatherings. We are very thankful for this opportunity of showing the oneness of the Christian Church, and although the manifestation of unity might be greater, still we are thankful that, in comparison with many other places, there is in our city a cordial union between various denominations of Christians.

G.E.T.

EASTBOURNE.

The Lord is giving his people in Eastbourne great expectations for 1895. The year has opened with the best week of united prayer we have had for many years. It has been a great joy to see such true-hearted union among clergymen, ministers, and laymen of all denominations, of one accord in one place, joining in supplication and praise, and asking for a revival. In the autumn of this year a general parochial mission is to be held in all the churches of Eastbourne. We ask the prayers of your readers that God will graciously visit this favourite place with real Pentecostal blessing. M. DIGBY DENT.

BOURNEMOUTH.

The week of universal prayer was observed in Bournemouth in three places. In St. George's Hall, Boscombe, and in four of the churches in Westbourne, the meetings were well attended. In the centre of the town, Shaftesbury Hall, the attendance was very meagre. The chairman of the first day began the meeting by an expression of his grief that so many clergyman held aloof from this week of prayer.

MR. E. P. TELFORD AT WOOLWICH.

MR. TELFORD has concluded a thirteen days' mission at the Soldiers' Home, Hill-street, Woolwich, which has been attended with marked blessing. Many soldiers were present every night, and of these not a few came to Christ for salvation, and are now testifying by life and lip for the Saviour they have found.

Besides these, the blessing also extended to members of the mothers' meetings, and to ex-soldiers and civilians, men and women. One evening a father and his son and daughter-in-law all professed to have found peace in believing. Another case of interest was that of an old pensioner, where the seed sown thirty-seven years ago sprang up and bore fruit in bringing him into the full assurance of salvation. It was very touching to see him and his wife both going forward together to be spoken to and helped to Christ. A few days later his young son did the same.

A cheering sight was the large platform filled with Christian soldiers, the number on which increased as the days went by, as fresh ones enlisted under the banner of Christ. Although the Mission is over, much fruit may yet be gathered in; the arrow of conviction has gone home to many hearts, who will doubtless yet yield to the claims of their Saviour.

This little account cannot be closed without an allusion to Mrs. Telford's sweet singing, which must have aroused many careless ones to seek pardon through the blood of Jesus. B.

DR. NEWMAN HALL has, during the last four months, visited the following places, every evening service being followed by a mission prayer-meeting, at which both men and women have voluntarily offered prayer. Confession of a desire to accept and follow Christ has been made by many by the lifting up of hands:—Barmouth, Plymouth, Calne, Burton, Marlborough, Manchester, Watford, Newcastle, Hartlepool, Sunderland, Cardiff, Newport, Abertillery, Macclesfield, Farnham, Middlesbrough, Beckenham, Halifax, Bromley, St. James's Hall, Finchley, Southampton, Hastings.

REV. H. LINDSAY YOUNG, Vicar of St. John's, Portsea, who, a year ago, in consequence of the expostulation of the Bishop of Winchester, refrained from giving an address at a united communion service at the Presbyterian Church, Portsmouth, has, during the past twelve months, become convinced that he may safely take part in such services. On Friday last he spoke in response to a precisely similar invitation. After prayer by Rev. F. Baldey, vicar of St. Simon's, Southsea, Mr. Young gave an address on St. John xiii. 1, "Having loved his own which were in the world, He loved them unto the end." At the close of his remarks he said that on a similar occasion last year he bowed to the wishes, or rather to the ruling, of his Diocesan—that it would be illegal to give an address during the communion service in that church; but in the correspondence which followed, he three times asked the Bishop to point out to him the law he would have broken had he kept his engagement. His lordship failed to do so, but referred him to the Chancellor of the Diocese, who also failed to indicate the law. Now, the obedience of the clergy in the Church of England was canonical, and not absolute, obedience. The Bishop could only command where there was a corresponding law. He (Mr. Young) had, therefore, used his civil and religious liberty.

A LONELY PASTORATE.

Intimation was recently received in Lerwick (says *The Dundee Advertiser*) of the lamentable death in the island of Foula of Rev. George Morrison, Congregational minister there. Although not unlooked for, the intimation was received with much regret by a large circle of friends, and much sympathy was expressed with his relatives in the circumstances, Mr. Morrison being cut off from his work at the early age of thirty-seven.

George Morrison was the eldest son of Mr. Hector Morrison, bookseller, Lerwick. He was born at Wick in the year 1857, and shortly after his birth the family removed to Orkney, where his boyhood was spent, and where he received his education. In 1871 Mr. Morrison and family removed to Lerwick.

For some ten years deceased was employed as a clerk, during that period taking a prominent interest in temperance work in Lerwick, and being a leading member of the Good Templar Order. To his enthusiasm and ability much of the lasting interest in the Good Templar Lodges in Lerwick is attributable, and his removal to Foula was a decided loss to the temperance cause in Lerwick. In 1880 Rev. J. Mountain visited Lerwick on an evangelising tour, conducting nightly services in various of the churches. From attendance at these meetings Mr. Morrison received deep religious impressions, and shortly afterwards was admitted a member of the Congregational Church. Being a good speaker, and entering with much energy into the work, he soon took a leading part in Church and Sunday-school work, giving very much assistance to the pastor, the late Rev. W. A. Farquhar, and helping with meetings on all occasions. This brought Mr. Morrison to the front, and prepared him for the future work of the ministry. In the island of Foula the greater part of the inhabitants belonged to the Congregational Church, but could not afford a resident minister, an occasional visit being paid by the ministers from the mainland. In 1881 it was thought possible that a resident Congregational missionary might be got for Foula, and the local brethren unhesitatingly offered the appointment to Mr. Morrison, with the belief that he was eminently qualified for the position. After careful consideration Mr. Morrison accepted the invitation.

His family were naturally unfavourable to the project—not against his resolution to become a preacher, but against his decision to go to the lonely island of Foula. The loss of home comforts and the ties of friendship, however, did not deter him, and in 1881 Mr. Morrison took up his residence in Foula. He threw himself heart and soul into his work. His labours were soon appreciated and his influence felt, and he did very much to brighten the lot of the islanders. His denominational brethren in Shetland recognised and appreciated his work, as also did the Congregational Union, with the result that in 1890 he was duly ordained to the work of the ministry. The isolated condition of Foula, with its severe storms and its dangerous seaway to cross before reaching the mainland, inevitably exposed Mr. Morrison a good deal. His strong constitution, however, was proof against this for a considerable time, but while crossing from Foula to the mainland a few years ago he was caught in a heavy storm in an open boat. Through this he caught a severe cold, but thought little of the matter at the time. His lungs, however, became affected, and consumption set in. He paid one or two visits to the south to receive medical advice, and spent some time with his father in Lerwick, but without permanent advantage. In the beginning of the present winter Mr. Morrison paid a visit to Lerwick, returning not long since to Foula and his family, if possible, to continue his duties. He never rallied from the effects of this trip, but, after being prostrate for a few weeks, he breathed his last on the 7th inst. In 1885 Mr. Morrison married Robina, daughter of Mr. Robert Sair, catechist of the Established Church in Foula; and she, along with three children, are left to mourn the loss of a husband and father.

Mr. Morrison leaves behind him in Foula many lasting testimonials of his work and interest in the people. In 1885, owing to the long-continued stormy weather, the crops and fishing were a failure, and for some three months there was no communication with Foula. Provisions ran short, and the people were in sore straits. Appeals were made to the public to assist the people, and were heartily responded to. Mr. Morrison conceived the happy thought of turning the public generosity into a lasting benefit, and there being no roads on the island, he applied the relief thus obtained by paying those able to work in making roads, placing several bridges over burns, and thus adding to the comfort of the community, and making it more comfortable for children to travel to school. These roads proved a boon to the people. He interested himself in the education of the young, and conducted the school on several occasions for months, when one teacher after another, after experiencing the hardships of Foula, had resigned the post. He drew up an exhaustive statement, and laid it before the Crofters' Commission when they visited Shetland in 1889. To the people he had become almost indispensable. He was their guide and adviser on all things pertaining to the welfare of the island. His presence will be greatly missed, his worth always remembered, and his name honoured and appreciated by a loving community.

THOUGHTS ON PSALM XXXIV.*

By Mr. GEORGE MÜLLER.

It has been after much prayer particularly laid on my heart to speak on three portions of this precious Psalm.

The first two verses are the first portion, "I will bless the Lord at all times; his praise shall continually be in my mouth." All the saints are, more or less, in danger to forget how God is glorified by patient, full, entire submission to the will of God; and they are in danger to lose sight of the truth that "all things work together for good to them that love God"; that is, that all things that can possibly befall us will ultimately be for our good. Out of a thousand afflictions, not only fifty, nor even five hundred, shall work for our good; but nine hundred and ninety-nine *and one*. And if ten thousand were the afflictions, *literally*, it is to be taken, and we shall find that in the end all things shall work together for good. This being the case, there is no difficulty in praising the Lord. "I will *bless* the Lord," that is, praise Him in the highest possible degree. If, in our inmost soul, we are enabled to lay hold on this truth, we shall then be able to say, "I will bless Jehovah at all times," even in the greatest difficulties and distresses

He is worthy to be praised! How wondrously He has proved his love to us in the gift of his Only Begotten Son! And, this being the case, oh, how it becomes his children to praise Him! Verse 2: "My soul shall make her boast in the Lord: the humble shall hear thereof and be glad." If thus we enter into what God *is* to his people, and what He has promised to be to his people for time and for eternity, one result will be that "the humble," the lowly ones, the believers in Jesus, "shall hear thereof and be glad." It will help them, comfort them, strengthen them. Oh, how deeply important, my beloved fellow-believers, it is to enter into this; that, if we are doing what is said in the first verse, and in the beginning of the second, we not only glorify God, but also comfort our fellow-believers. The next portion is in verse 15: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Our Heavenly Father looks on us habitually, not merely when we are in health, but in sickness; not merely in wealth, but in poverty; not merely in joy, but in sorrows and trials; and He looks on us with that pitying eye that He may comfort us.

When we are in the midst of sorrows and distresses let us say to ourselves, "My Heavenly Friend looks on me, He sees how it is with me, He enters into my circumstances and helps me to the utmost of my need, if I am only willing to open my heart to Him." Oh, those precious eyes! looking on us as if to say? "Now, my child, what dost thou want; tell me out thy heart, I am here ready to help thee, I have been most fully seeing thee, and my ears are open to thy cry? Dost thou not know, my child, that I have given thee already the most precious gift, the choicest gift, in my Beloved Son? therefore tell me out thy heart. I have loved thee *from* eternity, and I shall love thee *to* all eternity. Now, tell Me, what dost thou want, my child? My eyes are upon thee in all thy affliction and sorrow, my ears are open to hear all thy distress and cries." What a precious word is this! Shall we not act upon it, shall we only *read* it, shall we not *act it out*? For many a long year I have found it so; and for the little time that I may yet sojourn here I shall prove it, and many of you here have proved it with me. Let us ever remember his eye *is* upon us, and his ear *is* open to our cry.

One more verse. Verse 19. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." First, what have we to understand by "the righteous"? Not those who are entirely free from sin and blame; not such, but poor sinners like you and me, who have disowned their own righteousness, and trust only in the righteousness of our Lord Jesus Christ, and are accounted righteous by our Heavenly Father through faith in Jesus. It is those poor sinners who, on account of their trust in the Lord Jesus Christ, are reckoned righteous, though unrighteous in themselves. Of these it is said they have "*many*" afflictions. It is written, it is foretold in the Word of God, it is expressly stated, "Many are the afflictions of the righteous." It does not say *some* afflictions or a *few*, but *many*. And the more we seek to walk in the ways of the Lord, trials will come; and very often trials come on account of our walking in the ways of the Lord. But on whatever account they come, they are "many"; and they are "many" for our real profit, for our blessing, for our good. They are intended to be blessings, therefore they are sent.

But the fact that they are "many" is only one side of it. There is the other side, they do not always last. Though "many," we are delivered out of them. The deliverance is going on *while* we are yet in the affliction, though we do not see it. The curtain is then drawn, and it is well that it is. Our Friend in heaven is working behind the curtain; we do not see the machinery that is at work for our deliverance, but it is going on while we are in the affliction; and in a little time the deliverance will be seen, and it will be *complete*, for it will be "*out of them all.*" Every tear will be wiped away from our eyes, the curse will be gone, and the end will be to "go no more out," but serve the Lord as we never served Him before. Not to sleep away eternity, not to fold our hands, but to serve as we never served before; and all this to the glory of Him who bought us with his precious blood.

* Notes of an address delivered at Bethesda Chapel, Bristol, on Sunday morning last, a few hours after the falling asleep of Mrs. Müller.

A GREETING FROM DR. CUYLER.

A happy New Year to my dear brothers, Messrs. Morgan and Scott, and may The Christian send its luminous beams still further and wider this year than in any of its heaven-blessed history!

I have been addressing two grand meetings of the Young Men's Christian Association to-day; for the New Year's Day is one of open doors to crowds of people in our American towns. It is vitally important that this powerful organisation—which in our country has expended fifteen millions of dollars in rearing its many noble buildings—be kept up to its great initial purpose, the salvation of young men. It must not drift away into a mere athletic or literary or social institution. These are but accessory "after-thoughts" and aids to its central work of bringing young men to Jesus Christ. Its leading spirits over here feel this, and many conversions are reported in many Associations.

May we have a good round year of glorious work on both sides of the sea!—Yours, in Christ Jesus,

Brooklyn, U.S.A., Jan. 1. Theodore L. Cuyler.

KINGSTOWN MEN'S CHRISTIAN INSTITUTE.—On Monday week a brass memorial tablet, erected to the memory of the late Wm. M'Comas, the founder of the Institute, was unveiled by the Archbishop of Dublin. His Grace referred to the munificence of the deceased, who not only erected the building for the benefit of the young men of the town at a cost of £8000, but also endowed it by a further gift of £10,000. He had even done more by leaving behind him the example of a holy Christian life, which was characterised by a singular humility.

REQUESTS FOR PRAYER.—For much blessing on the twelve days' mission, January 17 to 28, by Rev. F. E. Heape, in Everton-road Chapel, Liverpool.—For blessing on two weeks' special services in Y.M.C.A., Edinburgh, by Mr. Douglas Dunn, January 20 to 27.—For services to be conducted at Landsdown Chapel, Stroud, by Rev. A. T. Jones, of Newport, and others, January 13 to 18.—For blessing on Mr. Matthew Burnett's Mission, in Newport, from January 20 to 27. PRAISE.—For abundant blessing on young women's services in the City, by Mr. J. Albinson.

THE R.S.U. AT THE GUILDHALL.

ON Tuesday last week a great treat was given to waifs and strays—children drawn from the courts and alleys of this great metropolis by the Ragged School Union, whose schools they are in the habit of attending. It was the third or fourth entertainment of the kind held at the Guildhall, and thanks to the efforts of Alderman Treloar—who originated the idea—of his brother Aldermen, and of others, "the children's treat" has now come to be regarded as an annual event. Last week's gathering was organised for 1250, but more than that number were present, because it came to the ears of the "Children's Alderman" after the selected children had been admitted that 150 youngsters were in the Guildhall yard without tickets, whereupon they were admitted. Thus the actual number of children who participated was 1400. They were a poorly-clad family, and their white faces and general appearance betokened want and misery. It was not difficult to picture them in their wretched homes surrounded by all that is miserable, and it was pleasant to contrast with their general surroundings the comparative luxury and comfort that they were enabled to enjoy for a few hours. Not only were they regaled with an excellent dinner, but each child was presented with a Christmas cracker, a pretty New Year's card, and a souvenir of the festivity in the form of a medal.

The Lord Mayor and Lady Mayoress took great interest in the proceedings. Bright words were spoken by Alderman Treloar, Mr. Orsman, and others, who referred to the 100,000 men, women, and children in touch with the Ragged School Missions, to whose highest interests 5000 Christian workers devote time and pains.

It was stated that any surplus there may be after all the expenses have been defrayed will be handed to the Ragged School Union, who will expend it "first of all in a good dinner for the cripples in smaller batches, and in their own localities to save fatigue; and if there is still a surplus we propose to arrange a family dinner in the sad rooms of some of the bedridden children, who will then have the joy of being hosts to the family circle."

THE COLONIAL MISSIONARY SOCIETY.

A SPECIAL meeting of the friends of the Colonial Missionary Society was held on Monday afternoon for conference and prayer. Mr. W. M. HITCHCOCK, who presided, introduced the proceedings by dwelling on the work of the Society, and in particular on the new departure which has been made in undertaking the oversight, and to some extent the partial support, of native churches in the West Indies, Africa, and other colonies.

Rev. D. B. HOOKE, the new secretary of the society, called earnest attention to the commercial ruin which has fallen upon Newfoundland, involving misery and want in hundreds of homes. A pathetic description of the state of things in that colony appeared, he said, in *The Times* of that day (Monday, January 14). This article ought to be pondered by many, giving, as it did, a comprehensive view of the conditions which had led to this disaster. He was thankful to say that already the Congregational churches, in response to an appeal sent out a few days before by the society, had subscribed £100 for the sufferers in Newfoundland, and he believed there was more coming in.

An address followed by Rev. Dr. MACKENNAL, of Bowden, who touched sympathetically on the Newfoundland crisis, and spoke of the important step taken by the Society in reaching out to aid and help weak native churches. Rev. J. L. GREEN, of Demerara, described the condition of the freed men's churches in the West Indies, and showed how greatly the small scattered congregations needed help, counsel, and sympathy. In addition to these addresses, much time was spent in earnest prayer that God would bless the work in many lands.

THE STEPNEY MISSION TO THE JEWS, conducted by Mr. D. J. Neugewirtz, makes a point of instructing Hebrew children in New Testament truth. A few evenings ago he assembled his school children in Marnham Hall, Cambridge-road, and the festive proceedings were attended by very encouraging results. In the course of the evening the Hon. Mary Waldegrave distributed prizes for regular attendance and good conduct. Mr. Alfred Walters (who presided) and others delivered addresses, and the little ones were made happy in a variety of ways.

PROGRESS IN LIVINGSTONIA.

A CHAT WITH A SCOTCH MISSIONARY.

THE mission which perpetuates the name of the great African explorer and martyr must always have a special interest in the minds of his fellow countrymen. I was glad, therefore (says a representative), to meet a member of the Free Church of Scotland Livingstonia Mission last week, at the Aldersgate-street Y.M.C.A., in the person of Mr. Charles Stuart. He has been at home on furlough since last July, and hopes to return to Africa in June. We had a conversation on missionary matters, and Mr. Stuart, who is a modest, genial, young Aberdonian, willingly answered my numerous questions.

"Tell me, first of all, something of your own experiences in the African field."

"At the beginning of 1889 I went out to Livingstonia in connection with the Free Church Mission. I went, however, as the representative of the Young Men's Morning Fellowship Association, attached to the Presbyterian Church at Highbury New Park, in the North of London. For some years that band of Christian young men have been supporting an African missionary. The first was a Kaffir trained in the Lovedale Institution. Six years ago I was selected to be their representative, and they have been furnishing my support. I am in London now with the view of giving an account of my stewardship at their annual meeting on the 23rd inst."

"Where were you stationed in Africa?"

"I was sent to Njuyu, one of the stations of the Livingstonia Mission, some three days' journey to the north-west of Lake Nyasa, from Bandawe, the headquarters of the Mission. I went to assist Dr. Elmslie, my department being schoolwork. When I arrived there in 1889, there was one mission station, and one school, attended by about 100 children, with four native teachers. I took charge of the school work. We teach the children such elementary branches as reading and writing, but our chief work is Bible instruction, suited to the capacities of the native children. When I left the district last May, on furlough, we had three stations, with five European workers. There are eight or ten schools, attended by about a thousand children, with thirty-six native assistant teachers, male and female. These assistants are taken from the most advanced and most hopeful students, and the great majority of them are professing Christians."

"What results in conversion have you seen in connection with the work?"

"In 1890 the first two converts in the Angoni tribe (among whom we work) were baptized at Njuyu. Now there is a little Christian community there. A few weeks before I left I was present at a service where eight natives were admitted into church fellowship, and twenty-one of us sat together at the Lord's Supper—seventeen Africans and four Europeans. Figures, however, represent very inadequately the fruits of the work among the Angoni. We see very marked results in the general attitude of the people. A few years ago, when the first missionaries went there, they were not allowed to do any teaching work. The tribe was a very warlike one, living chiefly by robbery and plunder of neighbouring tribes. Through the labours of Dr. Elmslie and of the late Wm. Koyi (a native missionary from Lovedale), a great change has taken place in this respect. The people are giving up warlike and predatory pursuits, and are settling down to more peaceful and industrious ways of life. They are more attentive to the Gospel message, and old superstitions are giving way."

"Have you been stationed at Njuyu during the whole of your stay in Africa?"

"I was there for two years. Then I went for a year to assist the late Dr. Henry at Livlezi, at the south end of the lake. Dr. Henry, who died in 1893, did capital work for the Mission, especially translation work. In his recently printed blue book Mr. H. H. Johnston, the British Commissioner for the district, speaks very highly of Dr. Henry's grammar in the Chinyanja language. It is the best grammar for beginners, he says, in the country. Dr. Henry also translated Genesis (which was printed at Bandawé), and his translation of the 'Pilgrim's Progress' is now going through the press in Aberdeen, of which Dr. Henry was a native. After being with Dr. Henry for a year I went back to Ekwendeni, near my first station, having been engaged chiefly in school work all the time."

Speaking of the work of the Livingstonia Mission generally, Mr. Stuart said their great hope lay with the young. It is very difficult to make much impression on the long-established heathen customs and superstitions of the adult natives. As Dr. Livingstone once said, "You cannot turn wolves into sheepdogs in one generation." Dr. Laws, the superintendent of the Mission, returned to his post last year, and is now desiring to form a training institution on similar lines to Lovedale. For some time he has been searching for the most suitable location west of the lake. The most promising of the scholars will be thoroughly trained so as to fit them for becoming native evangelists, pastors, and teachers in the schools. Industrial crafts will be also taught, as there will be a demand for skilled artisans by the British administration, by the planters, and the "African Lakes Trading Company." Mr. Stuart has a high opinion of the value of industrial work in connection with mission work, when properly conducted, for the sake of the natives. A good deal of industrial training has already been done in connection with Livingstonia, so that now they can contract with capable natives for the supply of bricks, for building, and the repair of the roads, etc. There are now twenty-five European workers in the Mission, including the wives of missionaries. A new departure was made last year in a forward movement for work among the women. The first lady teacher then went out, and, in future, this important branch of the work will be done more extensively and thoroughly.

"Are there any other missions at work in the region covered by the Livingstonia Mission?"

"Yes, we work hand in hand with the Dutch Reformed Church of South Africa. Among the workers in that mission are three nephews and a niece of the well-known Rev. Andrew Murray, of Wellington."

"What would you say about the climate?"

"Of course it is a fever district, and we have to be very careful in dieting and dress. Upon the hills at Njuyu the climate is milder; there we are some 4000 or 5000 feet above sea level."

In answer to a question Mr. Stuart expressed himself in very cordial terms with respect to the character and work of Mr. H. H. Johnston, the British Commissioner, who is now on his way back to his post of service. "He has done splendid work in opening up the country, and in repressing the slave trade with a strong hand. I believe he has the true interests of the natives at heart. He firmly keeps out strong drink. It is now illegal to introduce European liquors into British Central Africa. When I came down country on my way home, I stayed a day or two at the extreme south end of Lake Nyasa. From the top of one of the watch towers I saw on the other side of the Shiré river a stretch of country, as far as the eye could reach, filled with cornfields and peaceful native villages that a few years ago was a centre of the slave trade. This is only one of the good results of Mr. Johnston's administration. Companies of Sikhs from India are on his staff. These, as well as native police, with European officers, are stationed all over the territory, and they cope with slavers very effectually. In the matter of commerce and communication very great progress has been made in recent years. When I went out, 1889, there were only four steamers on the river and the lake. Now there are some seventeen steamers belonging to the administration, to the Missions, to the Lakes Trading Co.; the Germans also have a steamer, as their territory borders on the lake to the north."

Mr. Stuart hails from rural Aberdeenshire, near

"where the Gadie rins
At the foot o' Benachie,"

a district that has given to the world not a few famous men. Most of the workers of the Livingstonia Mission are from Aberdeen or Glasgow.

NORTH LONDON EVANGELICAL PREACHERS' ASSOCIATION.—Rev. Charles Brown delivers today (Thursday, January 17) the inaugural address for the current term. The meetings are held weekly on Thursdays, at New Court Chapel, Tollington-park, commencing at 8.15 p.m. All preachers in the Baptist and Congregational bodies are invited to attend. The lecturers during the term are:—Revs. E. Griffith-Jones, George Hawker, J. R. Wood, W. Pierce, and W. B. Selbie. The subjects are homiletical, historical, and theological. Full particulars are given on the programme, to be had from Mr. H. Worrall, 31, Landrock-rock, Fermepark, Hornsey, N.

The Evangelist.

A POT OF GERANIUM.

They were very tired, for they had had a walk of ten miles, and being friends who had not met for a year, their tongues had wagged, keeping time to their feet, and they had not noticed how far they had walked.

"Whew! I'm hot and tired!" said he to his companion, "shall we inquire at this cottage if they can give us a cup of tea, and let us generally refresh and rest ourselves?"

"Well, I prefer this cottage next door; there is a flower in the window, a well-tended flower. Try this," said she.

"Poor philosophy, I'm afraid," said he, smiling. Then he knocked.

"Come in; yes, I can give you tea and to spare, and here's this nice, cool room, you won't find a cleaner in all Cheshire, and you can rest till tea's ready," replied the cheery cottager.

"Well, it seems you were right," the man said, "these people generally put on a good deal of 'side,' but the occasion merits it here. I don't think one *could* find a cleaner place."

When the woman brought in the tea and set it neatly on the snowy cloth, she saw that her geranium was being admired. "Ah, ma'am, I see you love flowers. Now, that pot o' geranium is lover, and child, and friend to me. I set such store by it that I don't know how I should feel without it. I had its grandfather, and its father before it, and I raised it from a cutting. I'm a lone woman, and that flower's everything to me, a'most."

"Not quite everything, is it?" suggested the lady. "You say it is lover and child and friend, and I can well believe you, living alone as you do; but it is not everything—there's your heavenly Father."

"My what? asked the woman sharply; "I don't think it's anyone's business to talk religion to me but my clergyman."

"I shall not talk 'religion' to you," was the reply, "I am simply glad to exchange thoughts with anyone about our Father. You must pardon my reminding you of Him. He is not always so much to us that we have no need to be reminded."

"Well, as for that," said the woman, "I'm not one to talk, but I believe I do my duty better than most, and I'm not afraid to bide by the consequences, as far's that goes."

This was unanswerable, under the circumstances, and the friends began tea, thanking their hostess for her despatch, and for the well-served meal. At its close they sat in the little flower garden for an hour, and while they were here the cottager came out to them, and said, kindly.

"I was a bit hasty in my words, and I hope you'll overlook that, ma'am. I want to ask you if you'd like a slip from that geranium. I feel you'd appreciate it, and treat it properly."

"That I should, if you can spare it!" was the reply. "It is very kind of you to think of giving it, and I shall carefully tend it and will let you know how it gets on."

They parted good friends, and the two left the cottage, one of them richer by a tiny slip of geranium than she had been before.

Three months later she wrote to the cottager, telling her that the geranium was thriving, and threatened to rival the parent plant, and she added, "I wonder if you have thought of our talk of our Father that day three months ago?"

This letter remained unanswered until the following April, four months later. Then a confused scrawl reached her, in which the writer said, in substance, the following:—

"For seven months—ever since you were here—I have thought of your words, and every day my geranium has reminded me that it is *not* everything to me. I want to know 'our Father' as you know Him. It was not true what I said about my clergyman, for I've refused him so often, I'm ashamed to ask him now. Dear lady, can you help me? I'm sore at heart."

By return of post she got her answer—the help she needed, and the promise that in a short time the writer would possibly follow her letter. And she sent a large print New Testament, with references to special chapters, and giving this advice:—"You may *prefer* certain portions, but read it *through*."

From time to time she wrote, getting only one reply, though this was so far satisfactory. Then she paid her visit. The geranium was in full bloom in the window, and one might say that the cottager stood in full bloom in her doorway. She held out both hands, and a smile literally covered her face—there was no need for many words—a happy smile often says more than an hour's talk could do. There was a warm welcome, and the geranium, which had been the original point of union, was noticed.

"But I've great news to tell you, ma'am. I can't think as I was ever content with only a geranium! It's just as much of a pet as ever, but there's something besides. Ma'am," and the happy woman flushed with joy at the thought, "all the sore has gone from my heart, and I've had a beautiful answer to my first prayer that I might be of some use in the world."

"How glad I am! We can rejoice together," said the lady.

"Yes. I was sitting here four weeks ago, when the young gardener up at the Croft brought me some beautiful flowers and vegetables, as he'd done before, and he put a little parcel into my hand, and asked me to keep it for him, and let no one know as I had it. 'I can't take anything, nor charge of this parcel,' I said. 'I've changed masters, William. I may as well tell you that I've made Christ my Master, and I want to serve him straight. I can't do as I've done before, and, William, won't you change masters, too?' Ma'am, he burst into tears, and he said that was how his mother used to talk to him, and we fell into a long talk, and he gave in at once; it seemed as if he'd a-come in on purpose to find Jesus."

"He had. God sent him by the power of his Spirit."

"He restored what he had taken, and confessed all to his mistress, and she has forgiven him, and has kept him on. William is a great comfort to me; he lodges here now, and I feel he's a token that I am accepted of God, my Father." The cottager said this shyly.

"By this time, I daresay, you understand that God often works by the simplest instruments," said her visitor. "He used you, an untried servant, to reach William, and I shall always remember that the means of bringing you and me together was a pot of geranium."

M. B. Gerds.

CHRISTIAN HOME FOR YOUNG MEN.

For some time Rev. W. Darlow Sarjeant has felt that something must be done for young fellows coming up from Christian homes in the provinces, experiencing the loneliness of life in lodgings, and plunged into the awful whirlpool of temptation in this great city. This has led to the opening of a home intended to provide for the reception of young men on their arrival in London, either to reside, or in search of a situation. To afford help to Christian young men in matters pertaining to the general commercial life of London, to brighten business life, and to engage their sympathies and energies in Church work. To provide a home where young men can meet their friends. To supply to young men introductions to the large business centres, both in England and in other countries. To give young men who are called to take up special Christian or commercial life in foreign countries, letters of introduction to Christian ministers and the proprietors of large commercial interests.

This home, Wyndham House, 1, Wyndham-place, Bryanston-square, was opened on Wednesday week. Mr. T. A. Denny presided, and the large drawing-room was well filled with sympathising friends. Rev. W. Darlow Sarjeant, in the course of an introductory address, gave some account of the way in which God had made it clear to him that such a home must be established.

The chairman said that it was a grand thing that Mr. Sarjeant was going to do. He could not but think that if Mr. Sarjeant succeeded he would be opening homes north, east, and south. It was a much-needed work. London was a very dangerous place for young men. It was a good beginning to see so many warm-hearted men and women present sympathising with the movement. Rev. Allen Rees said he was glad to find that the conception had become an accomplished fact. He drew a very black picture of the temptations of London, and said he was very thankful that a home had been provided which would be a refuge and a protection for young men. Revs. G. W. Olver, J. H. Hopkins, Dr. Miller and others, spoke in support of the work.

LONDON'S DRIFT CHILDREN.

Years may come and years may go, but the tide of London's poverty and want flows on for ever. Much of the tide is self-created, and those who suffer for their own misdeeds are to be pitied surely enough. But a deeper and more practical pity ought to go forth to the poor innocent children, whose teeth are often set on edge by the sour grapes which their parents have eaten. If all the sorrowing, starving and suffering children of East London alone could be gathered together into one vast assembly, what infinite pathos the sight would afford.

Such a thing is perhaps neither feasible nor necessary, but some approach to it was made last week when Mr. Boyer, of the Drift Children's Mission, and his host of willing helpers, brought together, in different relays, some twenty thousand of the poorest of London's poor children. There is no more remarkable or romantic work of Christian charity carried on upon the face of the globe to-day than this Mission of Mr. Boyer's. He pays special attention to those who need his care and sympathy most—the cripples and the deformed. Truly Jesus must smile on such a work, which we are glad to think is dear to many of his disciples. Mr. Boyer has, in his own quiet but effective way, ingratiated himself and his work with the conductors of two of our leading evening journals, *The Pall Mall Gazette* and *The Westminster Gazette*, whose readers contributed largely to the cost of the happy evenings spent last week by these 20,000 little people of this great city.

On three evenings during the week the Great Assembly Hall in Mile End-road was one of the busiest spots of this busy town. Each night, and sometimes in the afternoon, it was crowded with Mr. Boyer's special *protégés*, and a rare sight it was to see. We had not credited our American friend with such powers of organisation. To witness the way in which Mr. Boyer controlled and swayed that multitude of restless atoms was something to wonder at and to remember. We believe the secret is here—every child among them loves the man who loves them all in such practical fashion. As he passed down the serried ranks of boys and girls, he was greeted affectionately at every step, and if he could have been divided into twenty thousand pieces, each lad or lass would have wanted one. Such an object lesson of the power of love and the gospel of help is seldom to be met with. In a very clever description of the first gathering *The Pall Mall* called it "The Happiness Machine;" the simile is halting; but if there was little of the machine about it, the happiness could not be gainsaid.

Plenty of entertainment was provided for the successive throngs that gathered day by day, and plenty of bodily good cheer. But what struck us above everything was the way in which the huge choir of children sang as with one voice to the baton of Mr. Boyer's waving arm. The sound of three thousand shrill and tuneful throats pealing forth the praises of the Saviour, or declaiming, as if they meant it,

Shut up the public-houses,
We don't want any beer,

thrilled us, we must confess, more than the finest rendering of the grandest oratorio. The songs of the cripples were peculiarly pathetic and heart-moving.

The evening specially set apart for *The Westminster Gazette* treat was Thursday, when the lordly domain of the City Corporation at the Guildhall was kindly given up for the occasion; and the civic structure was never put to a better use. Besides a large company of children, cripples and others, there was a party of grannies, who were royally entertained to tea, and sent home in due time with some useful gifts for the winter season. Many friends contributed to the merry-making and feasting at these delightful gatherings, and certainly all who could be present to see the disposition of their charity must have been well rewarded. This Mission of Mr. Boyer's goes on all the year round, and ought to be continually in the memories of the well-fed and well-housed part of the community.

CAPT. BARING.—Owing to a break-down in health, this esteemed Christian brother, resident in Tunbridge Wells, is obliged to cancel all his engagements for January and February.

A LICENSING FUND.—£250,000 is said to be at the command of the drinking interest, to defray the expense of obtaining new licences and appealing against adverse decisions.

Letters to the Editor.

CHRISTIAN MADNESS CONCERNING MONEY.

DEAR SIR,—Lieutenant-Colonel Alves seems to have fallen into the mistake of supposing Mr. Bazett spoke of the world in general, whereas it is clear throughout his letter that his remarks, as those of "Enquirer," only concerned those who profess to acknowledge Christ as their Lord and Master. Can Christ's words, "Lay not up for yourselves treasures on earth," be made to agree with the laying up of wealth, small or great, for future "rainy days"? This is the question, the sincere answer to which frightens us all.

For there is no getting out of "Enquirer's" dilemma, and Mr. Bazett's conclusion, if we look at the words in the light of their context. For, that considered, it is plain enough that our Lord, in using the phrase, "Lay not up for yourselves treasures on earth," chiefly intended to warn his disciples against the universal practice of accumulating money for future necessities. Else why did He go on to say, "Be not anxious for the morrow," unfolding his meaning by illustrations that can leave no doubt that He expressly condemned that condition of mind which leads honest and good men and women to lay up treasure on earth—anxiety as to their material wants in the future, this being a sign of little faith, and a mode of action which impedes its growth.

I am intensely alive to the far-reaching importance of the question in debate, and earnestly beg your correspondents not to think it answered by commonplaces on consecration and stewardship, upon which all Christians are theoretically agreed. The outcome of nearly all modern commentaries on the Sermon on the Mount is to lead to the impression that our Lord spoke casuistically rather than simply to simple men. To me the failure of modern Christianity to retain its hold on the masses in every Christian country, that is, on the sort of people who heard Christ gladly, is owing to the fact that modern Christians will prefer the world's ethics to those of their Lord and Master, and will not see that the laws of the Kingdom of Heaven form a code opposed to those of this world, gathered from human reason and natural law. Until this essential opposition is admitted I see no hope of anything but ever-increasing failure. Already the world has in social ethics made steps in advance of the churches. How truly in this matter the words of the prophet Isaiah apply to modern Christianity, "Oh, that thou hadst hearkened to my commandments, then had thy peace been as a river and thy righteousness as the waves of the sea."—Yours faithfully,

Jan. 7, 1895. RICHARD HEATH.

THE WAR IN THE EAST.

SIR,—The war between China and Japan has brought to light a fact not hitherto recognised—namely, that the Chinese Army has been so demoralised by the vice of opium smoking as to unfit them for standing against the Japanese forces. The history of it is shortly this: In 1858 Lord Elgin concluded with China the treaty of Tientsin, by which opium, which had formerly been smuggled into the country, was compulsorily legalised. He then proceeded to Japan, and there concluded a treaty by which opium was rigorously excluded from that country. Thirty-six years have passed since then, and we now see Japan saved from the opium vice, while China has been so enfeebled by it as to be unable to withstand the Japanese.

In support of this statement Dr. Dudgeon, for many years resident in Pekin, assures us that the officers and soldiers of the Chinese army are addicted to the opium pipe, and are consequently demoralised by it. The threatened break-up of the Chinese Empire is, therefore, due in a great measure to the growth and manufacture of opium by our Indian Government for consumption in China for nearly a century, a traffic which has been pronounced by our House of Commons as morally indefensible, yet for which we, as a nation, have made ourselves morally responsible. Is it not time that we washed our hands of this traffic, by causing its growth and manufacture in India to cease; and we may rest assured that other sources of revenue will be found in the providence of God.—Yours, etc., D. M.

OGLE MEWS RAGGED SCHOOL.—For a considerable time the work at Ogle Mews, Foley-street, W., has been carried on in a large and conveniently-planned building, a large part of the cost of which was given or collected by the late Sir Robert Carden. The influence of the school has been far-reaching, and the work was never more successful than it is to-day. The institution is famous for its day-nursery for the reception of infants and little children, who are taken care of while their mothers go out to work.

The Book World.

ANNUAL VOLUMES.

THE CATHOLIC, edited by Rev. Thomas Connellan, is a monthly full of instruction on the Romish controversy, and calculated to prove of real service in the evangelisation of Papists. Last year's parts have been stitched in a volume, and the contents include many items of permanent value. (*Office:* 18, *Batchelor's-walk, Dublin.*)

FAITHFUL WORDS for old and young. Vol. XXIII. of this serial contains a variety of true stories and incidents illustrating the Gospel, some from abroad, others originating in the home mission field. Edited by Mr. H. Forbes Witherby, this is a capital publication, and the bound volume should be introduced in Sunday-school and village libraries. (1s., 1s. 6d., 2s., according to binding. *A. Holness.*)

THE MORNING STAR, edited by Dr. McKilliam, is a monthly "Herald of the Coming of the Lord Jesus Christ," which has its readers in all parts of the world—a fact invested with a peculiar significance at the present time. The year's parts make a goodly volume, which many Bible students would appreciate as a friendly present. The papers cover a wide field of exposition and instruction, and there is a useful index. (2s. cloth, 3s. extra gilt. *A. Holness.*)

FORTY YEARS OF WEEKLY SERMONS.

THE METROPOLITAN TABERNACLE PULPIT. Vol. XL. (Price 7s.. *Passmore & Alabaster.*) Yet another volume is added to the series of the late Mr. Spurgeon's published sermons, which now number 2393. An interesting feature of the collection is that some of the discourses are those of the early years of the preacher's ministry in Park-street Chapel, enabling the reader to compare his then style and matter with that of his later years. But through them all runs the same scarlet thread of the atoning work of Christ, to which he held tenaciously to the last. The volume also contains a few cursory "expositions," and complete textual and subject indices of the entire series, which add greatly to its utility. It will be welcomed as heartily as have been its predecessors.

THE KING'S DAUGHTER, and other Poems. By Matthew Hunt. (*Elliot Stock.*) Though unable now and then to follow the author's style and sentiment, we discover in his work general nobility of thought, and poetry as well as versification.

HERBERT FRY'S ROYAL GUIDE TO THE LONDON CHARITIES is a very useful work of reference, showing in alphabetical order the name, date of foundation, address, objects, etc., of a large number of institutions. The new issue is the thirty-first annual edition, and is thoroughly up to date. (1s. 6d. *Chatto & Windus.*)

SANCTIFICATION, by the late Canon Hoare, is a little work that many will find useful. The fourth edition, enlarged, just issued, is a concise and comprehensive exposition of a great Scripture truth. The doctrinal and practical are admirably combined in these pages, which contain the substance of a series of sermons by their lamented author. (*W. Hunt & Co.*)

THE BEAUTY OF HOLINESS. By W. Lancelot Holland, M.A. (*Drummond's Tract Depôt, Stirling.*) Sound teaching on a theme of supreme importance, dedicated to "the chosen, redeemed, sanctified, and scattered members of the one Church of the Living God." Ten of the twelve chapters were originally addressed to Mr. Holland's congregation in the form of letters; and therein he tells us something of his own experience.

COUNSEL AND COMFORT on the Way of Life. By Jane Pelly (1s. net. *Elliot Stock.*) A collection of addresses, ten in number, prepared for a young women's Bible Class, and the meetings of a Christian Band. Spiritual and thoughtful in substance, lucid and vigorous in style, we are not at all surprised that repeated requests for their publication should have been made. They deserve many readers, and we hope they will have them.

THE PEOPLE'S BIBLE: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. XXIV. ROMANS—GALATIANS. (8s. *Hodder & Stoughton.*) This volume of Dr. Parker's colossal work covers a very substantial section of the New Testament. The discourses are full of life and force. If doctrinal teaching is weak, the practical exposition is strong. Occasionally rhetorical speculation shows itself, but then the student only has to read on to find that the preacher does not abandon himself to theories.

MESSRS. CASSELL AND CO.'S PERIODICALS are, as usual, rich in illustration and matter, both instructive and entertaining. *Work* (a journal for mechanics, weekly 1d.), and *Cottage Gardening* (weekly ½d.) are each useful and practical. *The Quiver* (6d.) adds to its well established reputation for what is good by such articles as "Temptations of Public Men," by the Bishop of Winchester, "As one of the Penniless Poor," by T. Sparrow, "King David's Vision of Christ," by Prof. Blaikie, as well as three serial stories, music, and other matter. *Little Folks* (6d.), an old and dear friend of those whom its title indicates, and *Chums* (6d.) for older lads are both up to their usual standard. *The Magazine of Art* (6d.) has for frontispiece an engraving from a charming original etching of Kilchurn Castle (Loch Awe), by David Law, which is very effective, and a beautifully illustrated article by Mrs. Frank Topham entitled "Perugia, a City set on a Hill." These are only a few of the stream of excellent weeklies and monthly parts which pours forth from this enterprising firm.

THE DISENDOWMENT OF THE CHURCH IN WALES is an address for the careful consideration of all religious Churchmen and Nonconformists, by J. Swain Scriven, M.D. (One penny. *A. W. Gale, The Foregate, Worcester.*) The author speaks of the proposed disendowment as wholesale theft.

CHRISTIAN REUNION IN IRELAND. Addresses on this subject, by Revs. R. D. Bluett, B.D., Samuel Prenter, M.A., and Wallace McMullen, D.D. (delivered at a conference during the Annual Christian Convention at Dublin in September last), have been issued in pamphlet form by *Hodges, Figgis, & Co., Dublin.* 3d.

Two very instructive booklets, by Mr. James Van Sommer, are: CHRISTIAN ORDINANCES AND SPIRITUAL GIFTS: Have you Received any Gift by the Holy Spirit, and are you Exercising the Same in Love? and DISCRIMINATION: Are you a Student or a Listener only? (2d. each, post paid, from *The Author, Cuffnells, Wimbledon Common.*) Mr. Van Sommer knows the Scriptures, and he elaborates their teachings in a manner very helpful to all who would learn.

ONLY A MILL-GIRL is a booklet giving a brief but touching autobiography, also some factory life experiences. In the preface Isabel Mary M.Kenward shows how, by means of the Girls' Letter Guild, ladies with a little leisure at command may at once befriend disconsolate young women, and reap a rich reward of spiritual satisfaction. (2d. *Drummond's Tract Depôt, Stirling.*) Mrs. V. M. Cattermole (widely known as Miss Skinner, author of "Friendly Letters") writes an introduction to this life and heart story.

BOOKS RECEIVED.

From *Seeley & Co.*—GRACE AND HOLINESS: Studies in the Epistle to the Ephesians. By H. C. G. Moule, B.D.

From *The Roxburghe Press.*—THE DIVINE PROBLEM OF MAN IS A LIVING SOUL. By Mariquita, Viscountess de Panama. (3s. 6d.)

From *Nelson & Sons.*—FROM DAY TO DAY; or, Helpful Words for Christian Life. Daily Readings for a year, by Robert Macdonald, D.D. (Cheaper edition, 3s. 6d.)

From the *Salvation Army Headquarters.*—ON THE BANKS OF THE RIVER. Being a brief history of the last days on earth of Mrs. General Booth. Compiled by W. Bramwell Booth.

From *C. H. Kelly.*—OOWIKAPUN; or, How the Gospel reached the Nelson River Indians. By Egerton R. Young. (2s. 6d.)—THE LAND OF THE MORNING CALM; a talk with English boys and girls about Corea. By Rev. W T. A. Barber, M.A. (2d.)

KENNINGTON PARK.—St. James's Hall, Kennington Park, has been secured and opened under new auspices as a Gospel Temperance Mission Station. The first week's services were conducted by Mr. Lancelot Middleton, of Hanley, and much interest was created.

PASTORS' COLLEGE.—The free evening classes for Christian workers held at the Pastors' College, Temple-street, Newington, S.E., will be resumed on Tuesday, 22nd inst., when fresh students are at liberty to join. All wishing to do so are requested to write to the secretary, Mr. G. Hall, enclosing a stamped enveloped for reply.

IMPERIAL MISSION HALL, HANLEY.—The first Sunday of last year the intense frost burst our hot-water pipes and induced a boiler explosion which cost us £90 to repair. The corresponding Sunday this year, the extraordinary snowstorm has resulted in the collapse of our great ceiling roof. We have for a long time realised the necessity of a thorough renovation, including re-windowing and a considerable re-seatage, with other alterations and improvements. Now the need is forced upon us. The expenditure of £300 to £400 must be incurred at once. —Ambrose Wood, Treasurer; Lancelot Middleton, Superintendent.

ST. GILES.—Christ Church, Endell-street, was built expressly for the poor of the neighbourhood, and its various agencies aim at helping and evangelising the weak and distressed. In the eleventh annual report, the vicar speaks of blessing, in spite of many discouragements. He writes:—"While our first aim and purpose is the presentation of Christ as the Saviour in all his fulness, we do not forget that He is a social Saviour; society, the home, and the family are to be made beautiful and happy by his presence and teaching. The continued downpour of rain this autumn has very much aggravated the conditions of precarious living; street-hawking, board carrying, and kindred pursuits are not only wretched means of existence, but also entail a crop of diseases, like rheumatism and bronchitis, the *bête noir* of our struggling and wretchedly-clad people. If friends will give us the funds, we will help those whom we know to be in need and deserving. They must be helped to eke out a miserable existence during the winter months. A half hundred of coal, some grocery or soup and bread, with some warm clothing and boots (a most important item), saves many a widow or family from actual want." Address, Rev. S. A. Griffiths, Christ Church Mission Rooms, Endell-street, W.C.

THE Y.W.C.A.

The annual meeting of the Association in Adelaide, South Australia, was largely attended. The report showed that the effects of the recent crisis are passing away, and that the work is progressing well.

The Folkestone Association reports encouraging progress during the past year in the work amongst young women in the Seaside Home (which had 754 visitors), and in the special mission effort in the "Narrows."

On January 8 Rev. E. H. Hopkins gave the first of a series of four addresses on Bible definitions, intended specially for Christian workers and teachers. All who know Mr. Hopkins' clear logical way of presenting truth will, we are sure, be glad to attend these meetings. The addresses are held at Morley Halls, 316, Regent-street, on Tuesdays at 3.30.

The first general "social evening" for 1895 at the Central Institute (316, Regent-street, W.) was given by Mr. and Mrs. Keeble, on Tuesday, January 8. About 240 young women, members, associates, and their friends were present, and after the social hour from 8 to 9, they listened with interest to Mr. A. K. Langridge's lecture of Dr. Paton's early struggles and later triumphs.

THE Y.M.C.A.

At Folkestone branch there was a successful meeting on the 9th inst., when a new hall was opened free of debt.

The Tunbridge Wells Association, where the outlook is exceedingly good for the New Year, held an encouraging meeting last week.

In connection with the Penrith Y.M.C.A. a Missionary Parliament has just been formed. There are seventeen members, who have undertaken to represent various missionary societies.

Letters to hand state that the Malta Association here continues in a prosperous condition. 208 members and associates have joined since its formation during Mr. Geo. Holmes's recent tour.

The Aylesbury Y.M.C.A. has recently acquired new premises in the High-street, which were successfully opened by a social meeting at which the president, Lieut.-Col. Horwood, C.C., occupied the chair.

Mr. W. R. Lane's recent mission at Ramsgate has greatly benefited the Y.M.C.A. A number of new members have been enrolled, and a promising branch has been formed of the Bible-reading Union.

The Sunderland Association has started a Sunday evening meeting for men only. Forty were present upon the first occasion, when Mr. J. C. Moor delivered an address, and there were indications of much blessing.

The Trowbridge Association has derived much benefit from the conference held in Trowbridge about two months ago. Thirty-four new members have joined since that time. The Association also reports several conversions during the week of prayer.

It has been decided, at a meeting of the members of the Richmond Association, to employ a paid secretary, who can give adequate time for the proper carrying forward of the work. The devotion and faithful service rendered to the Association by Mr. Percy Gouldsmith in the capacity of hon. sec. were warmly acknowledged.

The New Year's address at the "Straight Talk" of the Y.M.C.A., Hull, was given by Rev. J. Ford Simmons, who, just before proceeding to speak from Psalm xxx. 5, "Joy cometh in the morning," said that he hardly remembered any year upon which so many expectations were based upon as the year 1895. Undoubtedly the joy referred to in the text was that of the coming of the Lord Jesus Christ.

On Wednesday week, a very successful New Year's reception took place at Stafford Rooms, W. Mr. W. H. Seagram was the host, and welcomed a large number of young people of both sexes, for whom a most enjoyable entertainment was provided. The work of this old Association, under the guidance of Mr. Basil Hewer, is making considerable progress, and is exhibiting much of the spiritual vitality of earlier years.

Says the organ of the Sunderland Association:—How graciously God has answered prayer this month. Such warm and earnest meetings have not been witnessed for some time. The revival began where all true revivals begin—in the prayer meeting. It has been said that the prayer meeting is the thermometer of the Association. The readings during the past two months have indicated a considerable rise in temperature.

Says *The South London Magazine*:—In reviewing the past year as an Association, we have cause of much thankfulness to God for continued growth. We have two hundred men now in touch with us, and are still going ahead. Our last "Social" was the largest ever held in Clapham, while our Sunday afternoon meeting for men is one of the most successful in South London—not only in numbers, but also in results, for the year has been signalised by several conversions.

IRISH NOTES.

The Belfast Y.M.C.A. has accepted a tender for the erection of its new buildings, Belfast, at a cost of £12,500.

The usual Week of Prayer in connection with the Evangelical Alliance was observed last week in Dublin, Belfast, Newry, Armagh, Londonderry, and various other cities and towns throughout Ireland. The meetings on the whole were well attended.

Arrangements have been completed for a week of Gospel evangelistic services to be held in thirty of the Presbyterian churches of Belfast, and to commence on the 20th inst. At present there is a widespread religious awakening in Belfast and the North of Ireland, and much prayer is being offered that these services may be made a great blessing.

An interesting meeting was held in the Mission Hall in Townsend-street, Dublin, on Wednesday, January 9, to commend to the Lord Miss Linda Wade, who has been working for some years with the Irish Church Mission, and is shortly going out to China, to join the band of earnest workers in the Fuh-Kien province, under the auspices of the Zenana Society.

SCOTTISH NOTES.

Rev. Mr. Ewing, of Birmingham, has declined the call from the Gorbals Tabernacle, Glasgow.

Mr. Forbes has been holding afternoon services for theatrical employees in the Christian Institute, Glasgow.

Rev. W. H. Rankin, of St. Boswell's, and Miss Davidson, deaconess, have conducted a series of mission services at Sandyford Parish Church, Glasgow. The impressions created were deep.

The Pan-Presbyterian Council is to meet in Glasgow in 1896. A large committee of influential clergyman and laymen has been formed to make arrangements. No effort will be spared to make the gathering a success.

The annual entertainment given by Mr. Quarrier to street children took place on January 8, and was attended by a lively company of 2000. Many of these are the children whom the magistrates of Glasgow propose to license to sell, under the "Omnibus Bill," shortly coming before Parliament.

Gospel temperance meetings for the people connected with the travelling shows were recently held in Edinburgh. A similar gathering was held by the Leith B.W.T.A. for the travellers there. On each occasion earnest Gospel messages, in speech and in song, were delivered to a most attentive audience.

Addresses were given at the Glasgow noon meeting during the week of united prayer by Preceptor Dickson, Rev. Mr. Clark (Barrhead), Rev. J. Elder Cumming, D.D., Principal Douglas, D.D., Rev. Jas. Wells, D.D., and others. The attendances were small, owing to the dense fogs prevailing and the extreme cold.

Lord Overtoun presided, on Tuesday, 8th inst., at the meeting of friends of the Children's Homes at Saltcoats, which are the special care of Mr. John Galloway, Ardrossan, and are part of the work of the Glasgow United Evangelistic Association. Mr. Galloway, Rev. Dr. Andrew, Mr. W. M. Oatts, and others spoke, and a distribution of gifts to the children from the Christmas tree followed.

On Sabbath week anniversary services were held in Hilltown Free Church, Dundee, on the occasion of the thirty-fifth year of the pastorate of Rev. John Macpherson. Professor Robertson, Aberdeen, preached in the forenoon and evening, and Rev. John Macpherson in the afternoon. There was a large attendance at all the services, and the collection for congregational purposes amounted to £150.

A new departure has been made this winter in connection with the Free Church of Towie, Aberdeenshire. At the close of the afternoon service on Sundays, the pastor, Rev. A. M. Macdonald, has been giving, with the help of a magic-lantern, a series of illustrated sermons. Originally intended for the young, these Bible scenes proved so attractive that the whole congregation remained to witness them, and even others dropped in for the occasion. In Leochel-Cushnie Free Church, which is conjoined with Towie under the same pastorate, a three weeks' mission has been conducted by Mr. J. Esson, evangelist. The meetings stirred considerable interest, and on Sundays the church was crowded.

Dr. Marshall Lang, of Glasgow, is delivering a short series of lectures to divinity students in Edinburgh University on "Pastoral Theology." Speaking of the call to the ministry he said:—"In Scotland, when a youth was not strong enough for outdoor work, his friends said, 'We'll make a minister of him.' Many an utterly incompetent person had been thrust into the ministry through the ambition of friends to see his head wagging in the pulpit. All this was a miserable trifling with highest interests. Many men had passed into parishes at the call of congregations who had proved to have no call of God, and he could conceive nothing on earth more deplorable than a minister with no such call, unspiritually minded, and without a genuine zeal for God and love of Christ and desire of saving souls."

CHRISTIAN ENDEAVOUR.

A new society has been started in connection with the Atherstone Congregational Church.

A very pleasant and profitable gathering of the Gifford Hall C.E. Society took place on Saturday week.

There are now 150 C.E. Societies in the Methodist New Connexion, and these hope to take specific part in the coming centenary of the denomination.

A Covenant Band, it is stated, has been formed in connection with Dr. Pentecost's congregation at Marylebone. It is composed of young workers, and resembles a Christian Endeavour Society.

Writing from Wellington, New Zealand, Rev. C. A. Baker says: "I have been much encouraged in my work among sailors by the way that the Endeavourers here have taken up the work. Yesterday six of them visited the ships with me."

At Yokohama, Japan, the Endeavourers of Union Chapel received the other day quite a surprise at their meeting. There entered the room some dozen or fifteen boys in blue from the United States man-of-war *Charleston*, which had arrived in port a few days before. These were the floating Endeavourers of that vessel. The following Sunday afternoon a number of Yokohama Endeavourers held services on board the *Charleston*. The meeting was very interesting, and eight of the ship's company asked for prayers.

RESCUE WORK IN PICCADILLY,

BY THE WEST LONDON MISSION.

In dealing with such a complex subject as the social evil of a great city like London there are many things to be taken into account. It is a subject that can be approached in so many ways, and must be carefully handled to be of service to the community and its victims.

You can make a raid and find all you have seized are apparently members of a law-abiding people, while in secret they are carrying on a most iniquitous trade in the degradation of innocent girls, who have not been trained to meet the snare of the fowler and easily fall a prey to the allurements spread out before them. During the remainder of their lives they have to bear the sole punishment, some of which ought to have been meted out to others.

The bitter cry of outcast London that has touched our hearts for years still speaks loudly in Piccadilly, Regent-street, and all the principal streets of the West End.

For eight months I have been working at midnight in Piccadilly and Regent-street among the class of women and girls called "unfortunate."

And now I appeal in the name of Christ asking you to consider the question of the degradation of woman in a Christian land, to assist me by your prayers and means to provide them with a "shelter" where we can offer them a night's rest and so take them completely out of the life many long to leave, but have not the courage to come to me the next day. They cannot stand the sneers of their evil companions, but many would come while they have one to lead them and help them to realise that we still care for them.

Young women and girls who are out in the world having mothers and fathers at home who care for and cherish them, have much to be thankful for. Think of the hearts of the poor who are bound to send their children out into the world to earn their livelihood, and send them in ignorance to London, and they are betrayed. Will you help me to rescue the helpless and gladden some mother's weary heart? Also to raise the standard of women in the world and live the life ordained by God by the love and sympathy in your heart towards them.

I hope everyone who reads this appeal will do their utmost for Christ's sake to raise the fallen; that your prayers may be heard, and that you will be able to sing out of a thankful heart the well-known hymn:—

Hail, Saviour, Prince of Peace,
Thy kingdom shall increase,
Till all the world Thy glory see,
And righteousness abound
As the great deep profound,
And fill the earth with purity.

Sister Margaret.

Winchester House Rescue Home, Walthamstow.

EVANGELISTIC NOTES.

Mr. James B. Wookey will preach in the Corn Exchange, Northampton, on Sunday next, at 3 and 8, and lecture in the Town Hall on the Monday.

Ireland.—A Gospel mission has been held in the Methodist Church, Kinsale, by Rev. John Good, and a similar mission has been held at Killymaddy, co. Armagh, by Rev. Wm. Meara.

Great Missenden.—An eight days' mission has been conducted here by Revs. H. E. Stone (St. John's Wood), H. Trueman (Chesham), and W. Dorey, pastor. The meetings were interesting, and it is hoped much blessing will result.

Gipsy Smith, of Manchester, has consented to conduct a series of special missions in London, under the auspices of the London Congregational Union. The first is being held throughout this week at Claremont Chapel, Pentonville.

Mr. Thomas Payne has been preaching in churches in Rhode Island, U.S.A. Last month he held a week's mission in the Free Baptist Church, Park-street, Providence (Pastor E. G. Wesley). Mr. Payne has gone for a time to the Western States.

Mr. Charles Inglis has returned from the United States after a four months' successful tour, with large meetings and great interest. For the next three or four months he hopes to be engaged evangelising at Caterham, Highgate, in various parts of Ireland, and elsewhere.

Porton, Wilts.—A fortnight's special services have been held here by Mr. H. Murch, of the Evangelisation Society. Notwithstanding the severe weather the meetings have been well attended. Christians have been quickened, and careless ones deeply impressed.

PERSONALIA.

The Hon. Mackenzie Bowell, the new Prime Minister of Canada, is an earnest Christian.

Mr. George Blaiklock, the well-known temperance advocate and missioner, expects to be called to the Bar at the end of June.

Rev. Thos. L. Johnson, African Missionary, has again been compelled to give up all work and cancel all appointments for a month on account of his health.

The Bishop of Exeter, with his usual cordiality and brotherliness, gave the address at the opening prayer meeting last week at Exeter in connection with the Evangelical Alliance.

Dr. R. W. Dale, to the great joy of his people, is able again to preach at Carr's-lane Chapel, Birmingham. The improvement in his health seems to be maintained, and on Sunday he spoke with much power.

Bishop Ridley, of Caledonia, is making Birstall, near Leeds, his headquarters while in England. Mrs. Ridley is still in very poor health. The Bishop is one of the many devoted men given by Devonshire to the missionary cause; he is a native of Brixham.

Dr. Talmage will preach every Sunday afternoon at four o'clock at the Academy of Music, New York City. He proposes simply to preach at an hour when he will not interfere with the regular services of the churches in the neighbourhood. His church in Brooklyn disbands.

Dr. and Mrs. Bergin, who went forth a few months ago to undertake mission work in China, arrived at Hankow on Nov. 12. They will work in association with Dr. Parrott, who writes:—"I have delayed several baptisms until Dr. and Mrs. Bergin arrive. Several military Mandarins have called to see me lately. They were very friendly and promised to come again. We get a great many sick children. A ward in the hospital is much needed for women and children."

Mr. C. S. Adama van Scheltema, the well-known Dutch writer on Christian and temperance topics, attains his eightieth year on the 25th inst. He still enjoys health and vigour, and is fully occupied with his weekly and monthly papers. For thirty-five years he has been secretary of the Netherlands Religious Tract Society, writing and translating many books, and producing year by year a useful Bible almanac. He has also written hymns out of number. He has just published, in memory of all who have assisted him, a choice volume of daily meditations.

Rev. J. Guinness Rogers celebrated on Sunday the completion of fifty years' ministry. For thirty years he has been labouring in London, where his work has endeared him to many. As a preacher, Mr. Rogers is known and honoured throughout the Nonconformist community, and even beyond its borders; while as a public man he has made a name for enthusiastic and eloquent advocacy of philanthropic causes. The testimonial at present being promoted to Mr. Rogers, and to which many distinguished men have given their support, is a testimony to the respect and esteem in which he is held.

OBITUARY.

MR. GEORGE E. ELWIN.

MANY will hear with regret of the death of Mr. Elwin, who succumbed to a severe attack of heart affection on Sunday last. He was for many years an elder of Mr. Spurgeon's church, and for fifteen years the very capable secretary of the Tabernacle Evangelists' Association. In connection with this branch of work Mr. Elwin won for himself a very wide circle of friends in the London churches. His body will be laid to rest at Abney Park on Saturday, 19th inst., at three o'clock. THOS. COX.

64, *Kennington-oval, S.E.*

REV. HENRY JONES.

On Friday last, the mortal remains of a faithful servant of God were laid to rest in West Norwood Cemetery. Rev. Henry Jones, for twenty years secretary to the Turkish Missions Aid Society, had many friends, who would wish to be informed of the news of his death, at the ripe age of seventy-seven. Since his retirement, which the infirmities of age demanded, he lived quietly enough, but the zeal and fervour of youth had not died out, and to the last he exerted himself for the souls of all round him. Like Barnabas, he was "a son of consolation."

MRS. GEORGE MÜLLER, BRISTOL.

On Sunday morning last, at the age of 71, Mrs. Susannah Grace Müller, wife of Mr. George Müller, founder and director of the Bristol Orphan Houses, fell asleep at Ashley Down, Bristol. Mrs. Müller was the constant companion of her husband in the extensive missionary tours which he undertook in various parts of the world during the seventeen years from 1875 to 1892. When at home in Bristol she was always his active and energetic helper in the affairs of the orphanage. Her health failed seriously after she and her husband returned in November last from a short stay at Torquay. Paralysis of the nerves of the lower limbs soon after set in, and subsequently this condition extended to the nerves of motion throughout the body. She became unconscious on Thursday, the 10th inst., and continued in this state until she breathed her last between seven and eight o'clock on Sunday morning. Mr. Müller is thus left a second time a widower, being now in his 90th year.

REV. R. BUCKLEY BOYER.

This devoted friend of the sailors died at Wisbech on 12th inst. It is thirty-three years since Mr. Boyer entered upon the hazardous duties of ministering to the shipping windbound in the various outer roadsteads of the Bristol Channel, to the lonely lightship crews, and to the isolated islanders. In the course of his work afloat, Mr. Boyer gained an insight into the debasing and demoralising results of the pay system of the mercantile marine, which gave rise to all the evils of crimping. By the advice and aid of the Board of Trade, he procured changes of the law which did much to ameliorate the evils inherent in the system of withholding seamen's wages for long periods after they are earned, a system which has now ceased in the Royal Navy and is unknown in merchant ships engaged in short voyages. Though Mr. Boyer was made clerical superintendent of the Missions to Seamen in 1874, he continued his Bristol Channel chaplaincy for six years longer, when he came ashore to devote his whole energies to the superintendency.

MAJOR-GENERAL J. H. P. ANDERSON, R.A.

This fearless Christian soldier has, to the regret of many, been called higher. During the past few years, he has devoted himself specially to work in connection with Soldiers' Homes in London and elsewhere. Says *The Presbyterian*:—The sad tidings will be received with deep grief throughout our Church that Major-General Anderson, for many years elder in our church at Wimbledon, and unwearied there in all good works, died of pneumonia on Monday. His career was in many respects a most remarkable one. There was a time in his life when, from his daring as well as his wild deeds, he came to be known in the Army as "The Mad Colonel." Under the power of God's grace, however, the soldier of the Crown came to be the simple, earnest, indefatigable soldier of the Cross. Yet through all his good deeds and sterling devotion to his Master, there was ever the bright ring of the cheery happy Christian. The church at Wimbledon has a special claim at this time on our prayers. Whilst yet in the shadow of its great sorrow at the sudden death of its loved pastor, it is now called on again to mourn the loss of one of its best and noblest office-bearers.

MR. H. T. LODGE.

This Christian brother, who for many years had been a prominent worker in connection with the Open Air Mission, entered into rest on January 3, and his body was interred at the Edmonton Cemetery on Tuesday, the 8th. Up to about five years ago the deceased had been a most indefatigable and earnest worker in almost every department of the Master's vineyard. Then influenza "weakened his strength by the way," and, physically, he has never been the same man since. The two branches of Christian work to which he specially gave both his hand and his heart, were the Y.M.C.A. and the O.A.M. His greatest cross during the last two years was the failure of his voice, which prevented him from doing the work he so dearly loved, and in which God had so richly blessed him. Three years ago the deceased removed from Highbury to Winchmore Hill. With his family he became associated with the Congregational Church there, and heartily threw himself into the varied work of the Church. He organised cottage meetings, preached at mission stations, addressed Sunday schools and Bands of Hope, and was always present to pray, when he could not speak at open-air meetings.

ARCHDEACON BLAKENEY, D.D.

This faithful servant of Christ, who has been honoured for many years to do a good work in the North, has been called home. He died at his residence, Belmont, Sheffield, on Saturday afternoon. He suffered from a severe attack of influenza two years ago, and has never fully recovered. On Wednesday last he was seized with paralysis. He was a man of Evangelical principles, very much beloved by all classes of the citizens, rich and poor. He was particularly strong in the matter of organisation, and under his charge the church extended and prospered to a considerable degree. He was born in 1824, and was educated at Trinity College, Dublin. After serving the curacy of Idle, near Bradford, from 1849 to 1852, he joined his brother, the late Rev. Dr. Blakeney, Vicar of Claughton, Birkenhead, where he remained for eight years. In 1860 he accepted the incumbency of St. Paul's, Sheffield, a poor and densely-populated parish. In 1877 he was appointed to the vicarage of Sheffield, in succession to Dr. Rowley Hill, and in 1890 his thirty years' ministry was marked by a presentation, to which every class subscribed. His loss will be widely mourned by all who know his high spiritual character and devoted service.

THE BIBLE IN PEKIN.

A CORRESPONDENT in Pekin writes to *The Times*:—"The Testament for the Empress Dowager was sent to the Palace in Pekin on November 12. This 'Jesus Religion Book' was received and immediately sent in to her Majesty, who lost no time in examining its contents. The Emperor was anxious to see the book, but, on finding that her Majesty was too busy looking over it, he got impatient and immediately ordered the head eunuch to go out and purchase a copy, and to lose no time about it. Shortly afterwards one of the eunuchs named Li, dressed in his official robes, made his appearance at the American Book Store and Bible Depôt. He carried with him a slip of paper, on which was written, in Chinese characters, 'One Old Testament, one New Testament.' The Chinese assistant at the store, who is very highly educated, was struck with the uncommon look of the characters, and out of curiosity asked who had written them. The eunuch replied, 'The Emperor.' 'Oh, indeed,' said the assistant, 'to-day the women of the Christian religion presented a beautiful copy of the New Testament to the Empress Dowager.' 'Yes,' replied the eunuch, 'the Emperor has already seen it, and now wishes to obtain copies of the books of the Jesus religion.'

"The books were got ready, taken possession of, and paid for. Just after noon on the same day the eunuch returned to the depôt with the New Testament, many of the leaves of which were turned up. He said his Majesty the Emperor had looked through it, and that he had observed a number of errors in the printing. The assistant at once changed it, giving the eunuch a more correct copy. Since then the Emperor, the Empress Dowager, and other Royal personages have been busy reading the Holy Scriptures."

THE OPIUM CAMPAIGN.—The fixtures for January of Mrs. Andrew and Dr. Kate C. Bushnell are:—17th, Newport (Mon.); 19th, Swansea; 22nd, Victoria Rooms, Clifton; and 30th, Darlington. Meetings are arranged for February:—4th, at Portsmouth; 18th, Bradford; and 21st, Sheffield.

PAVILION THEATRE, WHITECHAPEL-ROAD, E., was crowded on the first Sunday in the year. In the afternoon Rev. E. A. B. Sanders, rector of Whitechapel, preached a thoroughly practical sermon from the words, "To this end was the Son of God manifest, that He might destroy the works of the devil." In the evening the theatre was filled with some three thousand persons, whose appearance denoted their indigent circumstances. Mr. George Nokes gave the address. Amongst those present at the services were Rev. T. C. Udall, Captain Lowe, and Mr. H. Ehrlich, the latter having acted as manager of this branch of evangelistic work for a quarter of a century.

AMERICANS AND ARMENIA.

The London correspondent of a Scottish daily paper says:—

I understand that the Government of the United States of America is carefully watching the official inquiry into the reported massacres of the Armenians in the Sassoun region south of the plain of Moush. That Government does not stand in the same relation to Turkey as do the European Powers under the Treaty of Berlin. But several hundreds of its most influential subjects are missionaries in the Turkish Empire; the Congregationalists alone, working through the American Board of Commissioners for Foreign Missions, have 177 agents there. Because of the democratic constitution in which they glory, and of the historical teaching in their most efficient colleges, to which the freedom of Bulgaria is largely due, they are far more suspected by the Sultan personally, and closely watched by his detectives, than any other foreigners. They have never countenanced sedition or rebellion, while sympathising with the many, and especially with Christians, suffering from poverty and oppression. Their local assistants, many of them Armenians, have not always been so careful, hence the recent persecution at Marsovan. The American Board's missionaries in Eastern Turkey have many out-stations on the Moush plain, which they know well, but their work has not extended into the Christian part of the Sassoun district where the Armenians lived, and hence they have no direct reports from the massacre. But they call for a "most thorough investigation as to the condition of affairs throughout Armenia."

HINDOO INFANTICIDE.

Of the many unnatural crimes sanctioned by the Hindoo social system, against which, by legislation and executive vigilance, the British Government has waged continual war, it has failed in the case of one only—that of the systematic murder of female infants. Three Scotsmen have distinguished themselves by their efforts to expose and prevent the infanticide—Jonathan Duncan, a Forfarshire man; Dr. John Wilson, of Bombay; and Sir William Muir, when Lieutenant-Governor of the North-Western Provinces. The caste and marriage customs of the Hindoos, which are outrageous contrasted with those of most other peoples, are responsible for this and other crimes. Steadily in North and in Western India the guilty castes have been watched and reasoned with and punished. Now, by legislation, there must be a certain proportion of girls born to boys in every proclaimed village, for the census shows that the proportions of the sexes are nearly equal at birth. At the end of the year, under surveillance, the proportion of girls had risen to 5340, against 7777 boys. Practically, allowing for transfers, the ratio was forty girls to sixty boys, instead of fifty to fifty, but it had improved in one year. No case of girl murder could be proved—the zenana is too clever for that—but neglect and the use of a drug and suffocation are enough, while the zenana cannot be entered to discover the actual facts. A change of marriage customs and of caste laws as to intermarriage will alone effectually prevent female infanticide in the highest castes of Hindoos. At the other end of society there is the curse of widowhood, with all its injustice and cruelty. The Hindoos must themselves be the effectual reformers.

PUBLIC-SCHOOL BOYS.—During the Christmas holidays addresses were given to past and present Public-school boys by Oxford and Cambridge men, many of whom had distinguished themselves in the athletic world. The meetings were held in St. Mary's Church House, Hammersmith-road, and were very well attended, and richly blessed, many boys coming out on the Lord's side, and others consecrating themselves afresh to his service.

PROTESTANTISM IN BRITTANY.—*The Quarterly Record* of the Trinitarian Bible Society publishes the translation of an article on Protestantism in Brittany, which recently appeared in the Paris daily newspaper, *L'Eclair*. The indefatigable labour of M. Lecoat is viewed with something like alarm. We read: "The Bible is recruiting the faithful throughout the country of Armorica. Reform conquers the hearts of this stronghold of religion (Roman Catholicism). All the villages in the neighbourhood of Plounérin station, on the Paris-Brest line, are captive to the ideas of Lecoat and his numerous English co-religionists who come to spend the summer for solitude and religious contemplation. There is one thing certain, that Protestantism is gaining ground. Fervent Brittany is not wholly converted, but she is letting herself become so with a surprising facility. It is at least instructive to notice this, at the moment when Leo XIII. is seeking to rally to Rome the Eastern Churches and the dissident sects of France."

Among the Churches.

CHURCH OF ENGLAND.

The new rector of Rothbury, Canon Mallett Young, has entered upon his duties.

St. Columb Church, Cornwall, was struck by lightning just as service was commencing on Sunday night.

Canon Wilberforce will preach at the annual evening service at St. Paul's of the London Lay Helpers' Association on Monday, Feb. 25.

Rev. Dr. Talbot, vicar of Leeds, visited his old friends at Liverpool last week, and delivered an address to the clergy on "The Grounds of Faith."

The new Dean of Durham is announced to preside at a C.M.S. Meeting at West Hartlepool on Monday, February 4, when the Bishop of Caledonia will speak.

The annual meeting of the C.P.A. at Manchester is fixed for Jan. 25, and the Liverpool annual meeting for Feb. 11. The Dean of Norwich is expected to be the chief speaker at Liverpool.

Rev. Walter Thompson, rector of Christ Church, Didsbury, has been ordered a prolonged rest by his medical attendants. During his thirteen years' ministry in the parish he has simply done noble service.

Rev. G. Grantly C. Martin has been much encouraged by his reception at St. Andrew's, Southport. Two strong men have lately been added to the Evangelical clergy of this northern watering-place—Messrs. Martin and Denton Thompson.

Recently someone wrote to the Bishop of Liverpool (says the *Liverpool Courier*), calling his attention to the fact that there were some young undergraduates in Durham University who attended a weekly Greek Testament reading in Durham, and who were known by the name of "Fox's Martyrs." As a result of this communication, the Bishop sent Rev. H. E. Fox a parcel of books of his own writing, asking the popular vicar of St. Nicholas to present them to "Fox's Martyrs in Durham," along with the hope that the latter will light such a candle in Durham as will never be put out.

Rev. R. Hobson, vicar of St. Nathaniel's, Windsor, in his address to communicants in the current number of the *Parish Magazine*, says:—"It is to be noted how God the Holy Ghost has so graciously used the simple preaching and teaching of the pure Gospel of the grace of God in a truly Evangelical fashion, without even the faintest accent of Popish imitation, in this parish, and, too, despite of its miserable surroundings and deep poverty, in that there are six of its former communicants at this moment ordained ministers of our Church; six more became Scripture readers in Liverpool; and that six men were trained here as missionaries for the Protestant Reformation Society; and, though last not least, two Roman Catholic priests have been brought out of Popery in this church."

CONGREGATIONAL.

The Central Church, Cleckheaton, is about to erect new Sunday-schools.

Short midday services, on Wednesdays, are being recommenced in Grosvenor-street Chapel, Manchester.

Mr. J. E. Coulthurst has conducted with much success for four months the services at Salem Church, Middleton.

At Claremont Chapel, Pentonville, on Sunday week, the pastor gave the right hand of fellowship to 42 new members.

Sidney-street Church, Green-street, Bethnal-green, N.E., will celebrate its jubilee this month by a series of evangelistic services.

Rev. John Calvert, senior pastor of Zion Church, Attercliffe, Sheffield, having been recommended by a medical specialist to rest from all public service for at least six months, the church has given cordial assent.

On Sunday next the Rev. A. Elwyn Thomas will close his ministry at Tolmers-square Church, N.W. On Wednesday, 23rd, a valedictory service will be held at 8 p.m. Revs. F. B. Meyer, Andrew Mearns, and James Baillie will take part.

Rev. James Chalmers, of New Guinea, preached on Sunday morning in Mount View Church, Stroud Green (Rev. E. Griffith Jones, pastor). He emphasised the futility of mere civilisation apart from Christianity in heathen lands, and declared that the Gospel is as powerful to-day as ever.

The preachers in Mansfield College Chapel for the ensuing term include (in addition to Principal Fairbairn) Dr. James Stalker, of Glasgow, Rev. Dr. Cameron Lees, of St. Giles' Cathedral, Edinburgh, Rev. P. T. Forsyth, of Cambridge, Principal R. H. Roberts, of Regent's Park College, and Rev. Hugh Price Hughes.

At Westminster Chapel, on Sunday week, Rev. W. Evans Hurndall gave the right hand of fellowship to forty-two new members. In the evening he delivered a sermon to young men; the spacious first gallery being crowded with members of the "Men's Own" meeting and their families. This men's meeting has now an average weekly attendance of 600; it is held every Sunday afternoon in Westminster Town Hall.

Rev. W. Clarkson, preaching a memorial sermon at Redland Park, Bristol, said that the late Dr. David Thomas was endowed with intellectual capacity of a very high order, possessed of a fearless spirit which flinched from no consequence of fidelity, gifted with a penetrating insight into the higher truths of religion, expounded his message with much logical sequence and often with much natural eloquence, his teaching was more than interesting or even instructive.

Calls.—Rev. T. Maine, of Ashby-de-la-Zouch, to Halifax; Rev. W. H. Dyson, of Wakefield, to Ramsgate.

Resignations.—Rev. Thomas Green, of Ryecroft, Ashton-under-Lyne; Rev. W. H. Summers, of Beaconsfield; Rev. G. Stewart, of Castle-street, Reading.

BAPTIST.

A new church is to be built in Beresford-street, Woolwich, at a cost of £12,000.

The Welsh Baptists have now nine periodicals published in their own language.

As an outcome of services conducted in a cottage a church is to be erected at Westward Ho.

Rev. J. W. Kettle, formerly of Maze Pond Chapel, has entered on the pastorate at Pitlochry.

An old wooden church at Bucklebary, near Thatcham, has been replaced by a permanent building.

Mr. Stansfield, formerly of Bacup, has been recognised as pastor of the Strict Church at Islington, Blackburn.

Rev. G. W. Wilkinson has concluded his pastorate at Wainsgate Church, Hebden Bridge, after sixteen years' ministry.

Rev. R. C. Forsyth and his family left for China on Friday to resume his duties as the missionary business agent at Tsing Chu Fu.

Rev. J. T. Briscoe, who has laboured so successfully for seventeen years at Rye-lane, Peckham, has accepted the call to City-road, Bristol.

The third anniversary of the settlement of the Rev. G. P. McKay as pastor of Devonshire-square Baptist Church, Stoke Newington, was observed on Sunday week.

Rev. Henry Platten, of Birmingham, formerly pastor of Hagley-road Church, is suffering from a severe attack of pneumonia, and his condition is regarded as critical.

Rev. W. E. Goodman, now in his 70th year, pastor of the church at Naunton for the past seven years, has tendered his resignation, which the church unanimously declined to accept.

College-street Schools, Northampton, report 753 scholars, and 43 teachers; while the branches at Barrack-road, Spring-lane, and Hardingstone bring the figures up to 1749 scholars and 105 teachers.

The centenary of Lockwood Church has been celebrated. The church was formed in 1790, the first services being held in a barn. Subsequently Mr. Ingham erected a church costing £800 at his own expense.

Calls.—Rev. E. T. Davis, to East-street, Walworth; Rev. H. T. Chilvers, to Keppel-street, Bloomsbury (accepted); Rev. J. Parnell, to Rehoboth, Stepney.

Resignations.—Rev. F. A. Charles, of Bristoe-road, Weston-super-Mare; Rev. J. M. G. Owen, of Portland-road, Southampton; Rev. J. Grey, of Holbeach.

METHODIST.

Rev. Joseph Olphert has arrived in New Zealand much improved in health.

Rev. E. Holyoake, of Newcastle-under-Lyme, is laid aside by serious prostration.

At Millom, new Sunday-schools, which have cost £1037, were opened on Sunday.

At the Hull Mission hundreds of ragged children are being breakfasted five mornings in the week.

Rev. F. B. Turner, of Kai Ping, North China, has been greatly out of health, but after rest at Che Foo is much better.

At Mevagissey Quarterly Meeting it was reported that about forty had professed conversion in the chapel during the quarter.

At Waller-street Chapel, Luton, under the auspices of the Men's Bible-class, more than fifty men and women over sixty years of age were treated to a feast.

The Grove Mission, Southwark, has taken a house in St. Margaret's Court, Borough High-street, in which to hold services. The new house will be called "Bethesda," and in it will be given free breakfasts and halfpenny dinners to the poor children of the neighbourhood. Other extensions are contemplated.

The Wesleyan Book-Room authorities have just acquired by purchase a MS. book of sermon notes, bound in vellum, by Dr. Adam Clarke. The volume contains 106 sermon notes. The book was given years ago to an English clergyman, who, having made good use of it in his own parish, has just sold it to the Book-Room.

The Forward Movement started five years ago by Wesley Circuit, Birmingham, and involving an expenditure of £14,500, has resulted in the building of a new chapel in Somerset-road, the extension of Asbury Chapel, the renovation of Wesley and Summerhill Chapels, and the securing of a large range of buildings for the Lozells Mission.

The long and urgently needed Women's Shelter of the "Rescue Work," in connection with the Manchester Mission, is at length secured, opened, and occupied. The new Night Home for the friendless and helpless is capable of accommodating sixteen females besides the matron, and it is both airy and lofty. Standing on the main street of this populous district, with a good frontage for coffee bar, and easily approached from all sides of the city, it is admirably adapted for the work.

PRESBYTERIAN.

A new chapel has been opened at Cefncanol, Mont.

Mrs. Lewis and Mrs. Gibson have now left Cambridge, on their return to Egypt.

Rev. D. E. Jenkins, Llanbadarn, has entered upon the pastorate at Portmadoc.

Rev. Ambrose Jones, of Ruthin, has entered on the charge of the church at Trefnant.

Mr. Stark has resigned his position as evangelist of the North London Presbytery.

Rev. Robert Greenshields, formerly of Henley, has entered on his new pastorate at St. George's, Liverpool.

Rev. H. Miller, of Hammersmith, has obtained six months' leave of absence to exchange pulpits with Rev. James Macpherson, of Port Elizabeth.

The varied views prevailing as to the proposal to remove the College to Cambridge finds reflection in the result of the discussion before the Presbyteries. For example, North London voted for removal, South London against.

The Presbyterian students at Cambridge, two years ago, subscribed a sufficient sum to maintain a native theological student in the College at Amoy in connection with the English Presbyterian Church. The next year they subscribed sufficient to pay for two, and they have just raised the sum needed to maintain three students during the present year.

Calls.—Rev. A. MacColl, of Kildalton, to Kilwalie; Rev. W. Borland, of Glasgow, to Rosemount, Aberdeen.

FALLEN ASLEEP.

At Seaside-road, Eastbourne, on 5th inst., Mr. Samuel Hall, aged ninety-five, an earnest worker in the Congregational Chapel.—At Handsworth, on 9th inst., Rev. W. Elton, aged ninety-two, who as a Wesleyan minister did good service in his day.—At Bathgate, Rev. W. Bennice, aged fifty-seven, minister of the parish for twenty-six years.—At Bedford Park, Plymouth, Mrs. W. J. Cuthbertson, wife of the Congregational minister.—At Manchester, Mr. W. Crighton, a liberal helper of many.—At Bideford, aged eighty-two, Mr. William Cadd, a Sunday-school teacher for thirty-seven years.—At Longwood, on 4th inst., Mr. E. Broadbent, a devoted worker.—At Roohdale, suddenly, on 3rd inst., Mr. Robert Leach, aged sixty-six, a true worker and Sunday-school teacher.—At Balham, Mr. W. Collard, long a faithful worker at Westminster Chapel, in the days of Rev. Samuel Martin.—At Silverdale, Carnforth, on 7th inst., Rev. Peter Wild, late vicar of Woodford, Stockport.—At St. Leonards, on 2nd inst., Rev. R. Chamberlain, aged eighty, formerly of Woodstone, Hunts.—At Canterbury, on 7th inst., Canon James Duncan, for twenty years secretary to the National Society.—At St. John's, Sandymount, Dublin, Rev. Jas. Pratt, D.D., formerly rector of Clontarf, Dublin, and recently vicar of Nailsworth, Gloucestershire, a devoted student of the Bible, and a strong Evangelical.—At Dublin, in her ninetieth year, Mrs. McCausland, widow of the rector of Birr, King's County, and daughter of the late Dr. Knox, Bishop of Killaloe.—At Carrickfergus, Jas. Simms, an earnest local preacher.—At Coleraine, Mrs. Wallace, wife of Rev. Robert Wallace, Presbyterian minister.—At Lurgan, Mrs. Long, an earnest Christian worker.—At Drumbanagher, co. Armagh, Mr. Richard Allan, a devoted Presbyterian elder.—At 130, Evering-road, Stoke Newington, on the 6th inst., in his seventy-sixth year, and after fifty-two years' service in connection with the Church Missionary Society (nine in India and forty-three at the Church Mission House, Salisbury-square), Benjamin J. E. Bailey, eldest son of the late Rev. Benjamin Bailey, pioneer of Church Missions in Travancore, South India.

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This season has commenced with more than usual pressure, and from present appearances a very hard season is apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or at the Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.

JAS. ATKINSON, *Secretary.*

28, Enfield-road, Kingsland, London, N. c2754

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LORD'S DAY OBSERVANCE SOCIETY.

URGENT APPEAL.

The recent judgment in the Court of Appeal has unhesitatingly upheld the contention of this Society, that the Sunday lectures complained of are a breach of the law forbidding Sunday entertainments at which a charge is made for admission. But it decided that the parties against whom the committee were advised to proceed are not those legally responsible for this violation of the law. The effect of this latter decision is to impose on the Lord's Day Observance Society the heavy costs incurred in successfully disputing the legality of these Sunday entertainments. The committee, therefore, earnestly appeal for contributions to relieve their general fund from this demand upon it, and to enable them to carry on with unabated vigour their varied endeavours to secure the religious observance of the Lord's Day.

Contributions may be forwarded to the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C., or to the Secretary, Rev. Dr. Peake, 20, Bedford-street, Strand, W.C.

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Donations may be sent to the Office of THE CHRISTIAN.

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LONDON CITY MISSION DISABLED MISSIONARIES' WIDOWS & ORPHANS FUND.

This fund was formed to give support to aged and infirm Missionaries who, after a life-long service—enriching the poorest of the poor with the unsearchable riches of Christ—are compelled to cease from their labours. Forty-two of these receive yearly grants of from £20 to £52, according to length of service. Fifty-six widows whose husbands died in the work—several from disease taken when visiting, and in some instances leaving families—receive grants of from £10 to £20 yearly. Among these true helpmeets to their husbands are those who work earnestly among the London poor. Five orphans of Missionaries who have lost both parents receive help during childhood.

Last year this fund was deficient by £349 7s. 6d.

The Committee earnestly ask you to cast generously into this part of our Lord's treasury, that these aged and worthy disciples and widows may for the present year have their needs supplied.

Treasurer: F. A. BEVAN, Esq., 54, Lombard-street, E.C.
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THIS Old-Established Society is earnestly in need of Funds to carry on its work. Last season they gave 222,484 dinners. They have 52 rooms open.

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SCRIPTURE READERS' SOCIETY FOR IRELAND.

FUNDS NEEDED to extend the work. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports to be had from the Secretary, Capt. J. KEARNEY WHITE. Offices: 27, Lower Pembroke-street, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to the Office of THE CHRISTIAN. John xiii. 35.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Mr James Eyres, the Liverpool evangelist, conducts missions and supplies pulpits throughout the kingdom (without fee). Preference given to poorer churches of any sect. Address, care of Y.M.C.A., Mount Pleasant, Liverpool; or 37, Hawarden-avenue, Liverpool.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

House of Rest, 10, Finchley-road, N.W.—Fri., 18th, 3 and 7 p.m., prayer and praise, for spiritual power for service, and temporal supplies for the Lord's work.

Spiritual Life.—Address on Friday, 3 p.m., in St. Luke's, Redcliffe-square, S.W., Jan. 18, Rev. E. H. Hopkins.

Two French Pastors, going out to join the Paris Mission at Zambesi, Africa, will speak at M. Degremont's French Church, Soho-square, next Sabbath, at 7 p.m.

Morley Halls, Y.W.C.A., 316, Regent-street, W.—Jan. 22 and 29, addresses by Rev. Evan H. Hopkins on "Bible Definitions," at 3.30 p.m.

Strangers' Rest, 163, St. George's-street, Ratcliff Highway.—Thurs., 24th, Sailors, Surg.-Gen. Partridge, object lesson, "The Scales," at 7 p.m.; workers' meeting, Fri., Feb. 1, at 7, Rev. John Gritton, D.D., will give address.

Open Air Mission.—Quarterly meeting in Baptist Mission House, 19, Furnival-street, Thurs., 31st., 7 p.m., address by Rev. J. G. Train, on "The Abundance of the Heart."

Women's Protestant Union.—A meeting at The House of Rest, 10, Finchley-road, N.W., Thurs., Jan. 24, at 3 p.m., Rev. Monro Gibson will preside; addresses by Mrs. W. R. Arbuthnot and Mrs. Dennis.

Special Religious Services in Theatres, Halls, and Mission Rooms.—Sun., Jan. 20, Agricultural Hall, Upper-street, Islington, 3.30, Rev. Stanley J. Hersee, 7, Mr. Charles Button; Morley Hall, Hackney, at 7, Mr. Job Williams; Pavilion Theatre, Whitechapel, at 7, Mr. George Nokes; Shoreditch Town Hall, at 3, Mr. George Nokes; Queen's Theatre of Varieties, Poplar, 7, Mr. William Coates; Grand Hall of Varieties, Clapham Junction, 3.30, Mr. Bailey; 7, Mr. J. H. Lydall; Evangelical Hall, Homerton, 3, Mr. Charles Button; 7, evangelist from Metropolitan Tabernacle.

Metropolitan Music Hall.—Sunday, Mr. W. Fuller, 6.30.

Lord Radstock will speak in the Conference Hall, Eccleston-street, S.W., Sundays, at 3.45 and 7 p.m.

Conference Hall, Mildmay Park, N.—Sun., 3.30, Mr. P. S. Badenoch, 7 p.m., Colonel Wroughton.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sun., 7 p.m., Mr. J. J. Sims; two days' conference on the Second Advent, Jan. 24 and 25; Malden Hall, Haverstock Hill, Sun., 7 p.m., Mr. R. C. Morgan.

Great Assembly Hall, Mile End-road, E.—Sun., 30, 11 and 6.30, Mr. William Nobbs.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Talbot Tabernacle, Notting Hill, W.—Sun., Jan. 13, 11, Pastor Frank H. White; 7, Mr. W. H. Gaussen.

St. George's Hall, Langham-place.—Dr. McKilliam, Sun., at 11 a.m.; Gospel services at 7; Burlington Hall, Capt. Orde Browne, Wed., at 8 p.m.

Edinburgh Castle, Limehouse, E.—11 a.m. and 7 p.m., Mr. Henry Thorne; 3 p.m., Pleasant Sunday afternoon.

Clapton Hall.—Mr. A. Milne Kyd, Sundays and Thursdays.

West Norwood (Lansdowne Hall.—Convention on the Spiritual Life, Jan. 30 and 31.

The Y.M.C.A.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Bible class, Mr. W. H. Mills; 7, address to men; meetings for men nightly at 8; Sat., at 8, gymnastic display; Tues., French Bible-class at 8; Wed., address to business men, by general secretary, at 1.30; prayer meetings daily, Mon. to Fri., from 1 till 2 p.m.

PROTESTANTISM IN SHOREDITCH.

On Monday a conference of Protestant ministers and workers was held in the Shoreditch Tabernacle Lecture Hall, Mr. W. H. Taylor in the chair. The speakers included Pastor W. Cuff and Dr. Grattan Guinness. The morning and afternoon meetings were attended by about 150 clergymen and ministers; in the evening rousing addresses were delivered to a large audience.

Resolutions were adopted indicating Ritualism and Romanism as a main cause of the widespread apathy and inattention on the part of men to the claims of God; urging upon ministers the importance of a revived attention to the special and allied doctrines which were emphasised at the Reformation; pointing out the unscriptural character of the Mass, and the immoral tendency of the Confessional; and submitting that the time has come when Reformation Bible Protestantism should be more vigorously promoted, and the anti-Christian nature, teachings, and practice of Sacerdotalism be distinctly exposed and definitely controverted.

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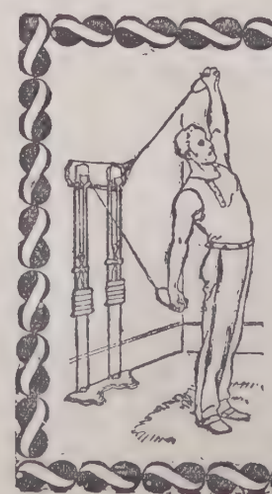
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SPECIAL ANNOUNCEMENT.

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Notes and Comments.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions for the present year. It will greatly facilitate our work at this season if friends will kindly note the particulars.

The sudden resignation of the President of the French Republic came as a great surprise. The instability of things in France seemed to have one firm support—a stable Presidency; if Presidents come and go like Ministries, then things will be unsettled indeed. But let us be hopeful; this unexpected turn may be a turn for the better. May the new President worthily fill such a high position.

In these days of increasing missionary devotion it is highly important that the best possible equipment should be placed at the disposal of all intending labourers in the foreign field. As it has been well said, God has no use for our ignorance, but He can fully employ our completest knowledge and skill. It will be interesting to many young workers connected with the Y.M.C.A., Y.W.C.A., Y.P.S.C.E., &c., that a series of missionary examinations has been arranged for by the friends at Harley House, Bow. The examinations will be held quarterly, and each will embrace some well-known part of the great world field. For particulars as to dates, terms, and conditions we refer our readers to *The Regions Beyond* for January, copies of which may be had through any bookseller, or from Harley House direct, price threepence.

The lesson given by the fall of the nations which Israel supplanted in Palestine, that sin will bring decay and ruin, may easily be read in the histories of nations, both in the East and West to-day. It was pointed out in our columns last week that "China, which has gone down before the flag of Japan like rice before the harvest knife," has been physically and morally broken down by the vice of opium consumption, whereas Japan, whatever its faults, is free from that curse. Sir Edwin Arnold, does not in his article in *The Minster*, lay his finger upon this specific cause, but his words point the same moral. Nations depend upon the inner national life, "patriotism, loyalty, faith, manhood, public spirit, and private self-respect." These are not the only terms we should use when describing a healthy national life, but they mean that nations must have such a life if they are to remain and be potent. We should prefer to say that a nation needs the fear and love of God, which shall be expressed in honesty, truthfulness, sobriety, purity, kindness, and justice.

Mr. P. Rao Telang, a Brahmin, protests, in the columns of *The Forum*, against Christian missionaries being sent to men of his caste: they may do for Pariahs. He begs us to send machinery, mechanics, schoolmasters, and scientists to teach the Indian people our practical arts. "Let us," he says, "pray Him whom you call God, and I call Brahma, to send us enlightenment, and make us love each other without consideration of caste or creed." We wonder whether he includes Pariahs in this bond of love and brotherhood. What hope is there for the poor and the outcast in Brahminism? Indeed, to say, as he does, that Christianity is best suited to western nations, and that it will do for Pariahs, is to display that spirit of exclusive pride which is opposed to love and unity. And he has much to learn, as have also many Englishmen, when he says that we should civilise and educate the savages and barbarians. For all that, his article is a sign of interest for which we are thankful.

London is preparing for another great struggle, its County Council having to be elected early in March. We know nothing of its politics; indeed, we think that politics ought to have no place in the election of citizens to fill any civic office. But we do know something of its tone and deeds on moral questions, and are thankful to it for having set so good an example to every municipal body in the kingdom. The London County Council has manfully striven to purify our social life. We cannot forget its action in the Empire case, neither can we forget that it has done its best to diminish intemperance. It refused to be involved in the liquor trade. In our eyes one of its chief glories is this policy, for which, of course, others blame it. No corporation can grow rich on the demoralisation and impoverishment of its citizens, a city can prosper only as its citizens are sober and godly. We cannot believe that the electors will forget this truth when they have to give their votes, but will choose a new Council as good as the old.

The comfort of our firesides has been greatly diminished by the tale of the flooded Audley Coal Mine. It gives a shudder to think of men and boys working within a short distance of a lake of water which may at any moment rush in upon them. Few sights can be more terrible than that of a number of drowned-out miners struggling in the black waters with lamps in their mouths, as did these men at Audley. They appear, many of them, to have been worthy men. The vicar of Audley says that most of them were parishioners of his, and that a more respectable, steady, and industrious lot of colliers he never knew. One of them was superintendent of the choir; many of them were members of the Bible-class; several of the boys were in the choir. That deeds of heroic unselfishness should have irradiated the gloom of the tragedy, is what might have been expected; for was there ever a colliery disaster which was not distinguished in this way? Somehow, the Gospel has obtained a peculiarly powerful hold upon the men who, at the risk of life, win for us the warmth of our hearthstones. And many of the women are like them. Their sorrows are indeed heartbreaking—wives weeping for husbands, mothers for sons, lovers for lovers, weeping till the fountain of their tears is dried up.

In prison treatment our American kinsmen appear to be before us. Mr. John Burns testifies that he saw much of it, and though it is too lax, he is convinced of its incomparable superiority—including a far greater moral effect—to our own, which is too brutal and morose. He says "The American penitentiaries save a much larger proportion of the inmates from crime, though they may pamper a minority of habitual tramps and bad characters. Humanitarianism, though it may be pressed too far, sends the prisoner out of gaol built up for industrial life—it does not herd him and unman him, as our harsh military and bureaucratic system does." We believe a good deal of this wise treatment is due to the labours of such friends of prisoners as Isaac T. Hopper, in whose "Life" are recorded some of the most remarkable cases of reform we ever heard of.

In the interesting, suggestive, and, in some respects, encouraging summary of American church work for the past year, which we give on page 12, there is one sentence that ought to be written in letters of gold over every pulpit :—

> While apathy in spiritual work fosters dissension, activity on Gospel lines fosters union.

This is only another version of the old metaphor as to the full tide blotting out of sight the little pools on the sea shore. When a great and wide-spread revival is in progress church boundaries and divisions are forgotten. We believe the organic unity of Christendom on any large scale to be a dream, the fulfilment of which is neither attainable nor desirable. But we most thankfully recognise and realise the essential unity of the mystic Church gathered out of all human churches, as it exists in the mind and purpose of God. At the same time, there are many divided communions for whose divisions there is no rational excuse, and the best way to get reunited is to stand shoulder to shoulder in the great warfare with the common foe.

"One is your Master, even Christ." Yes, in moral and religious things; not the priest, nor any other mortal man. But is this to honour Christ as we honour God, whom we ought to obey rather than man? Clearly. But do we see also that Jesus should be our Master in trade, in art, and in science? We do not mean in the sense of merely remembering his supremacy, but of going to Him for guidance, for suggestion, for the only initiative which can lead to the right terminus? Jesus Christ can directly and indirectly make a better painter, a better composer, a better writer, a better scientist, than all human masters. The soul, from whence proceed all beautiful forms, is never stimulated and led out to its highest and best until it has found its true Lord and Master. Jesus will yet redeem and reign over all worlds of life.

The suggestion has been made in a contemporary that mothers might be aided in attending public worship by the institution of crèches to receive their young children while they get away from home for an hour or an hour and a-half, or by ladies going to their homes and doing the work of nursing for them. The plan has been for some time carried out successfully at Rev. F. B. Meyer's Church. The idea is a good one, especially under the

second form. It would do a great deal of good to the volunteer nurses, and prepare the hearts of the mothers to welcome the good news of the Gospel. Such a service, rendered for a few months to some overworked mother, would be worth more than can be computed, to her strength, to her quietness, and to her cheerful patience. Let sisters with leisure see whether they cannot organise nursing bands or mothers' helps.

God-sent Evangelists.

They are greatly needed at this time. The history of evangelisation is the history of universal preaching. The blood-bought soul, urged by the Holy Ghost, is driven by prayer and by close Bible study to minister Life, Life, Eternal Life to others. If close Bible study is not one of his great powers, his work may be showy but never deep: he may plant cuttings and slips; some may, perchance, rapidly take root, but the work will be transitory, short, and shallow.

To the God-sent evangelist, who has a firm hold of God's truth, who really has the callings and utterances of an evangelist, God will open doors in a mysterious way. Sometimes in a very small room, sometimes in a large temple or church; and the evangelist must enter every God-opened door. The Temple was open to the apostles "daily," although Temple services had practically closed in God's eyes. Where people go, there goes the evangelist; he carries wonderful food, and he follows them and presents it. Roman churches were often opened to the early preachers in Europe and there they preached.

KNOX, WHEN AN EVANGELIST,

preached in England. He was offered an English bishopric by Edward VI., but he declined it on Bible grounds; yet his rejection of it produced good fruit afterwards. He was practically the "overseer," to use a Bible word, of all Scotland at a later period. If he had cut his Bible wings to please England, and to please the flesh, he would have lost a glorious field, and suffered the rod probably. His labour in Scotland yielded great fruit, and upon Scotch trees you will find some of his fruit hanging still.

IF THE EVANGELIST REFUSES TO ENTER DOORS,

he incurs heavy responsibility; every cry for help sounds like the midnight call which the Apostle received from Macedonia: "Come over and help us." He need not leave his trade but work where he is placed, "abide in his calling." Paul so acted to the very last. (Read Acts xx. 33—35.) And Church History tells us that all the early apostolic workers so laboured. "They pursued the customary employments of society—tilled the ground, kept shop, worked at trades, held civil offices, etc." "Centuries elapsed before trade was forbidden to the clergy."* Let them help all the churches as they assuredly did in early days. Denominations may now reply: "No; only work among our own friends." Could any God-sent evangelist be shut up into one little cage—a self-made cage, a mere pool on the rocks?

THE FULL TIDE IN 1857

regarded not such small pools. Scotland was roused from north to south. The evangelists who laboured were frequently called in the papers "laymen of the Church of England," but they had no narrow sympathies, and the Holy Ghost acknowledges no such family disputes. The true "saints," called by the world various names, named no one but Christ Jesus. "Established," "Free Church," "U.P.'s," "Independents," and "Methodists" forgot their designations. A letter came to the evangelist signed by seven leaders of congregations; letters signed by all the leaders in a town generally appeared. What kind of evangelist would he be who refused because all the sections desired it, and asked only his own little party to sign a request? He who did so, would nourish an extreme denominational spirit.

PREACHING FOR ALL SECTIONS—

as an apostle did—destroys sectarianism; preaching for only one denomination cultivates mere sects. I remember arriving in one town, called to preach by a Presbyterian minister. The only other section there consisted of a large, so-called "exclusive" meeting; but the exclusives understood evangelisation. They called upon two of us, and said, "We are willing to receive you as evangelists on Sunday morning if you will come; we know you do not belong to our party, but as 'evangelists' we will gladly receive you." We went of course, and they prayed for our work, although we laboured with all Christians.

Even the "Cameronians," the stiffest section in Scotland thirty years ago, were constrained to admit the same, and besought us as "evangelists" to minister there. They were true saints, but they had cut their own wings, and would have cut our wings also if possible. They were apparently afraid that a rush should be made by the sinners towards truth, and they were afraid lest other children of God should for an instant be compared with them, or partake of their exclusivism. Young converts never dream of anchoring in a little cold nest. Even the apostles were framing a little cold suspicious nest once; they forbade one who laboured, and the beloved John said, in Luke ix. 49, "WE *forbade him, because he follows not with* US."

Thank God the apostles did so, because our Lord's blessed correction thus came to us. We can all be apostle-like in error, and yet truly the errors of the apostles are our lighthouses. Every mountain and valley, every building on earth, is a platform for the evangelist; if Satan forbids him to work, or commands him to avoid open doors, he is either partial or sectarian if he obeys.

The writer of this paper was, in 1856, a layman of the Church of England, but an open-air preacher frequently, and often called to witness in various London halls. A cry came from Scotland, "Come and speak in all sorts of churches here." He reported the call to others, and a large influential meeting of saints in Orchard-street, London, urged him to respond to it; and although he did not strictly belong to their meeting (only an occasional member), yet they held a meeting for prayer, and their zeal, love, and sympathy in commending him to the work, although they knew he would be among all denominations, and be in various churches, induced him to respond very heartily as an evangelist to the call. This is certainly the evangelist's place. Oh that the Lord would send forth many in our day! Let them leave all their old denominational clothes behind them, and preach boldly and lovingly to sinners, proving also to all sections of Christians that their commission is from Christ himself—that they desire to love all blood-washed saints, and to bear and forbear, but never to compromise any truth of God's. Like Paul they may often say to saints, if called upon to speak a word to them, "I have fed you with milk, and not with meat, for not yet were ye able, neither yet now are ye able to bear it." Forbearing other Christians without compromising truth is an attainment in grace. It is very easy to be rude, sharp, severe, with a brother, but to bear and forbear when a younger brother is perhaps boasting and manifesting ignorance, requires much grace and abundance of love—it is not everyone who can correct even a faulty one. Are any of us in Gal. vi. 1? Do we remember our own failures so as to be qualified to act? A serious examination must be passed first. God help us all.

Gordon Forlong.

New Zealand.

* See Dr. G. F. Fisher's Church History, page 55. (*Hodder & Stoughton.*)

THE NEEDS OF NORTH AFRICA.

Having lately returned from visiting Tunis and Tripoli, I feel constrained to lay before your readers the deep needs and open doors in these parts. The Regency of Tunis has a population computed at 1,600,000, the great bulk of whom are Moslems. The country is not entirely under French laws like Algeria, but is under French protection. There is more liberty for the Gospel than in Algeria.

TUNISIA

is easily reached from England *viâ* Marseilles, in four or five days, at an expense of from £6 to £10. There is no practical difficulty in finding a place of residence, either in the city of Tunis or in other towns. The cost of living is rather less than in England. The country is perfectly safe to live in, and the climate is healthy, if rather hot in July, August, and September.

Though so accessible little has been done to evangelise the people among the Moslems. The North Africa Mission has a band of workers and medical mission in the city of Tunis, and there are some other workers there, and also in Bizerta, a town on the northern coast. The Central Soudan Mission has a station at Gabes, in the extreme south. These places have together a population of less than 200,000, so that 1,400,000 souls are still untouched, except as now and then some itinerating missionary passes along. Ought there to be a district within five days of London with more than a million Moslems as yet unreached by the glad tidings of salvation?

The great majority of these people live in villages, but there are some large towns without a witness. Sousse has 10,000, and a number of large villages near by, in all 20,000 or 30,000, and yet no messenger of peace goes there to tell of the only way of salvation.

Sfax has a population of 40,000, of whom 35,000 are Moslems. What a parish for some servant of Christ!

TRIPOLI

is a still larger country, under the unsatisfactory rule of Turkey. It is difficult to estimate its population, but it is over a million. The city of Tripoli has been occupied by the North Africa Mission since 1888, and the Central Soudan Mission has a training home here. There have been hopeful professions of faith in Christ, but we long for more decided cases of conversion to God. There, again, more than 1,000,000 souls are still unreached, for outside the city the country is untouched. It is not so easy to extend work here as in Tunis. The Turkish authorities are afraid to let anyone, missionary or merchant, go inland, lest some harm should come to them, and the Government be held accountable. Notwithstanding difficulties, there are places on the coast that might be occupied if only there were missionaries to occupy them.

MALTA

is a place of peculiar interest, not only because of its place in Scripture history, but also as the most fanatical Roman Catholic place in the world. Practically nothing is being done for the 150,000 Roman Catholics. Some seem to think nothing can be done at present. Out of over 10,000 voters more than 6000 are illiterate, and priests swarm everywhere. If tracts are given away, the giver will probably soon be lodged in prison. Malta is a disgrace to the British people and Empire, for there is less religious liberty there than in Rome itself. Who will be an apostle to these people? It will be a difficult business, and might mean imprisonment and death, but the work sorely needs doing.

E. H. Glenny.

21, *Linton-road, Barking.*

THE UNVEILING.—4.

REV. i. 10—19.—OUR GREAT HIGH PRIEST.—I.

JOHN was in the Spirit on the Lord's Day, the first day of the week, the eighth day, beyond the seven of the old dispensation. So the passage is usually understood. The words rendered Lord's Day fairly admit this meaning, and were so used in the early ages of the Church. Yet it is a question whether we are to understand that all the visions in the book were seen in one day. And the words rendered "the Lord's Day" seem capable of a deeper meaning. A very similar form of expression in 1 Cor. iv. 3 is rendered "man's judgment," and in the margin, "man's day." It seems to me that the words *kuriakē hēmera* might be rendered "the Lord's judgment," as well as *anthropinē hēmera* "man's judgment"—conveying much the same idea as "in thy light shall we see light." John was in spirit (or in the Spirit), looking at the principles, circumstances, and events, shown him in vision, as God saw them and judged them. This at all events is true, whether we think it contained in the words before us or not.

We have said that the Old Testament Scriptures contain the key to the symbolism by which the prophecy of this book was revealed to our brother and companion John. The most important object in the Old Testament was the Tabernacle, the Tent of Meeting between God and men, where the communion broken by sin in Paradise was re-established with the chosen nation through which all mankind were to be blessed: "Let them make Me a Sanctuary that I may dwell among them" (Exod. xxv. 8). The essential object in the Tent of Meeting was the Ark of the Covenant, covered by the Mercy-seat, and overshadowed by the Shekinah, the visible Presence of God. Here the symbolism of the Book of the Unveiling naturally and necessarily begins: for "There will I meet with thee, and I will commune with thee there from above the Mercy-seat" (Exod. xxv. 22).

Here John was worshipping God in spirit and in truth. Not in the literal tabernacle, not in the temple at Jerusalem, but in the isle of Patmos, in the Real Presence, symbolised by the Shekinah, without a veil between, for the veil had been rent when Jesus died, and having liberty to enter into the holiest, and having a Great Priest over the house of God, John had drawn near, with a true heart, in full assurance of faith, having his heart sprinkled from an evil conscience, and his body—his entire being—washed with the pure water of the cleansing Word. Perhaps, whether in the body or out of the body, he could not tell. The Lord was in his holy temple, and all that was of the earth in John kept silence before Him. Suddenly he heard behind him a great voice* as of a trumpet,† speaking with him, the voice of the Great Priest himself, declaring Himself to be the First and Last, and bidding him write in a roll what he saw and should see, and send it to the seven churches—the one sevenfold Church of God, as the seven spirits are the one sevenfold Spirit of God.

John turned from his worship before the Mercy-seat and saw One like a son of man—the great High Priest, Jesus the Son of God—walking amidst the seven golden candlesticks which symbolised—as the seven-branched candlestick had symbolised in Moses' tabernacle—the seven-fold Church of the New Covenant.

He first observes the priestly dress—the white garment in which the priest taken from among men offered gifts and sacrifices for sins; the garment, characteristic of One who can have compassion on the ignorant and on them that are out of the way. The priestly robe reached "to the foot," wherewith judgment is executed, showing that the judgment executed by the feet as of red-hot brass is tempered by the mercy of the compassionate High Priest.

Girt about the breasts with a golden priestly girdle, to assure John and us of his womanly tenderness, and to say to us, as to them of old, "As one whom his mother comforteth so will I comfort you."*

The feminine thoughtfulness and considerateness of the Lord were specially manifested in each of the three recorded instances of raising the dead: "He delivered him to his mother." "He commanded that something should be given her to eat." "Loose him, and let him go."

The whiteness of the head (probably forehead) and of the hair, is expressive of holiness and glory (Isa. i. 18; Matt. xvii. 2; Mark ix. 3), for our High Priest is "glorious in holiness" (Ex. xxviii. 2, 36, 38). Because He died, our scarlet and crimson sins are made white as wool and snow." And when He, the brightness of the Father's glory and the express image of his Person, had by Himself purged our sins, He sat down on the right hand of the Majesty on High—Jehovah-Jesus, glorious in holiness, fearful in praises, doing wonders.

His searching "eyes of fire" remind us that "the priest shall look," "the priest shall see" (Lev. xiii., xiv. repeatedly); and "his feet, like unto refined brass, as if they burned in a furnace," remind us of Phinehas, who saw, and rose up from among the congregation, and took a javelin in his hand, and executed judgment, and the plague was stayed (Num. xxv. 1-13; Psa. cvi. 30), whereby he obtained the covenant of an everlasting priesthood, and became a type of our Melchizedek High Priest, who is first King of Righteousness and after that King of Peace. The evil that his eyes of fire discern, his feet of refined brass, burning as in a furnace, tread down in judgment. "For our God is a consuming fire." M.

* As the voice proceeded from the Holy Place among the golden candlesticks, behind John, he must have been (in the vision) inside the Tabernacle with his face toward the Mercy-seat, or at the door of the Tabernacle with his back towards it, worshipping the Sun toward the East, which latter is impossible, as he was in spirit in the Lord's day.

† "A Trumpet, as of the Law (Ex. xix. 19; Num. x. 1-10), but articulated with human utterance, as of the Gospel. Comparc Isa. xxvii. 13; Matt. xxiv. 31."—*Speaker's Commentary.*

* The breasts of the seven angels (xv. 6) are indicated by another word. The word here used is only found elsewhere in N. T. in Luke xi. 27; xxiii. 29.

WORK IN MANITOBA.

SIR,—Since my last communication in reference to my work in this great lone land, God has been working in our midst. On a recent Sunday fifteen came out on the Lord's side, declaring themselves to be the followers of our Lord and Saviour.

A little over a year ago some of your readers very kindly helped me to fix up our house (at least, one room) as a reading and recreation room, which has proved most useful. We have had to enlarge it this winter. I trust many of your readers will be able to help on this work for the Master by sending books, magazines, and other literature of an elevating nature. I shall also be most grateful for magic lantern slides of an interesting and elevating tendency.

Our people are trying to build a small mission-room. It is felt necessary, in order to have a centre in which to gather our people together for worship. Our services have hitherto been held in private houses, etc., which have proved both inconvenient and inadequate.—Yours in his service,

(REV.) ALBERT TANSEY.

Somerset, Manitoba, Canada.

After the Thousand Years.

IT has been said, with respect to Mr. George F. Trench's book, "After the Thousand Years,"* that he is not the first who has suggested that the Reign of Christ extends beyond the Millennium. This is true. Probably at this late period of history Solomon's assertion that "there is nothing new under the sun," applies to doctrines, true or false, as well as to other things.

In 1877 the present writer published in these columns a Bible-reading, of which the following is the substance:—

The reigns of David and Solomon are very generally regarded, by those who have given attention to the types of Scripture, as foreshadowing the present dispensation and the millennium, respectively. I am, however, led to think that the reign of Saul represents the present age; that of David, the millennium; and that of Solomon, the everlasting kingdom of Christ and his saints beyond the thousand years.

We have received a leaflet by Mr. J. C. Akester, of Hull, of which the following is the opening paragraph:—

For the forty, or more, years that I have been a believer in the personal advent of the Lord Jesus Christ, I have not met with a single writer that distinguishes between the thousand years and the reign of Christ; the one is for a definite time, the other indefinite; the one will end in failure, the other in glory; the first for a thousand years, the other for ages of ages (Revised Version), and it must be clear to the simplest reader of the Word that one thousand years cannot be for ages of ages.

If Mr. Trench had claimed to be the first who had ever conceived or broached this idea, he would doubtless have been met with the well-worn adage, "That which is new is not true, and that which is true is not new."

But we are indebted to him for having diligently, if we may not say exhaustively, studied, and set forth the subject, and written a book which must take its place as a Christian classic in the domain of Prophecy. While it is nearly twenty years since we began on the same track, we gladly and gratefully accord to him the credit of having placed all Bible-students under a lasting obligation, and added so important a treatise to our evangelical literature.

We do not agree with all Mr. Trench's collateral conclusions. We are convinced that the Apostle Paul was Christ's own chosen Apostle in the place of Judas; that there are only twelve Apostles of the Lamb, and that Paul was the twelfth, after the defection of the traitor.

But it is an advantage to have the view opposed to your own, boldly, ably, and adequately stated. It either shows the weak points in your own argument, or leaves you with a deeper conviction of its strength. From reading a book, to every page of which we can only say ditto, we are apt to rise, asking Job's question, "Is there any taste in the white of an egg?" No one will so rise from Mr. Trench's book; but with his mind refreshed, his intellectual faculties quickened, and his Scriptural knowledge largely increased. M.

* AFTER THE THOUSAND YEARS. The Glorious Reign of Christ as the Son of Man in the Dispensation of the Fulness of Times. (*Morgan & Scott.* 2s. 6d.)

RAGGED SCHOOL UNION.—During the Christmas holidays the R.S.U. Holiday Home at Dingle Cottage, Coulsdon Common, was entered by burglars in the temporary absence of the matron, and completely ransacked. Nearly everything portable was taken away, including private property of the matron and her daughter. The council are anxious to make good this private loss (about £30). Miss Gardiner, White Cottage, Caterham, who is helping in this effort, will be glad of help, which may also be sent to the Secretary, R.S.U., 37, Norfolk-street, Strand, W.C.

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"Prepare the Way."

We cannot work up a revival; it must come down. The Living God is our only hope; our eyes are upon Him. And we are profoundly convinced that He will soon kindle a fire, which shall spread and burn its way into every city and town, village, and hamlet in the land. But yet we must not forget that, as a rule, God calls us to work with Him. Let us not talk of walking with God unless we mean to work with God. For how is it possible for the Great Worker and an idle believer to walk together?

Formerly, when powerful Eastern monarchs marched at the head of their army, they compelled their subjects to repair the roads, remove all obstructions, and make their journey as easy and expeditious as possible. And before "the King eternal, immortal, invisible, the only wise God," can come and reveal his glory we must, individually and collectively, obey the herald voice, "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

But how is this to be done?

1. Consider the need. Lift up your eyes and look. It was when our Lord saw the multitudes that He was moved with compassion on them. Before Ezekiel was permitted to preach to the dry bones, he was caused to pass by them and make a careful inspection. What a moving there would be amongst the dry bones next Sunday if all our preachers and workers would follow his steps, and for once, instead of dissecting learned theological books, make a careful survey of the iniquity in their midst, see again for themselves the hideous nature of sin, and its soul-destructive mission. Sight, sympathy, service—"Mine eye affecteth mine heart." Therefore "lift up your eyes, and look on the fields, for they are white already to harvest."

2. We must remove every obstacle. The life-giving voice of the Son of God will soon reach the dead when the stones of worldliness, inactivity, pride, wrath, and jealousy have been gathered out of the way. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," "But the rebellious dwell in a dry land."

3. We must wait upon God. "Prayer," says Dr. Pierson in his "New Acts of the Apostles," "has been the preparation for every new triumph, the secret of all success. God's Pentecosts are but the rewarding openly of those who have learned how to get hold on Him in secret." And God has pledged Himself to fulfil all the promises that we plead in prayer. "Every place that the sole of your foot shall tread upon, that have I given unto you." Why should not the Lord's people arrange prayer meetings, in their immediate neighbourhood, for the definite object of bringing a lost world, in prayer and faith, to God?

4. Let us believe that God will Himself work. God never disappoints those who expect Him to bless and save souls. Faith, looking at the promise of God and the fathomless depths of his power, gives glory to God, being fully persuaded that what He has promised He is also able to perform. "And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord." Then, whenever God does a great work, the human instruments are lost sight of, and He gets all the glory. "The stars, as well as the darkness of night, disappear before the sun."

5. Let us tell what God is doing. We must follow the example of Paul and Barnabas, who rehearsed to the Church what God had wrought by them. This will secure the interest of others, and help to sustain it where it has already been aroused. When the people near the North Pole expect the long weary night to end, they send men up to the highest point to watch. And when the first streak of light appears they cry, "Behold the sun!" Go up, brother! go up, sister! Watch for the rising of the Sun of Righteousness. Be ready at daybreak to cry, "Behold the Sun!" "Come and let us declare in Zion the work of the Lord our God."

Whene'er we meet, you always say,
What's the news?
Pray, what's the order of the day?
What's the news?
Oh! I have got good news to tell!
My Saviour hath done all things well,
And triumphed over death and hell;
That's the news!

His work's reviving all around,
That's the news!
And many have the Saviour found,
That's the news!
And since their souls have caught the flame,
They shout Hosanna to his name,
And all around they speak his fame
That's the news!

6. Let us lay ourselves out for a great ingathering of souls. "Launch out into the deep, and let down your nets for a draught," is certainly an appropriate word for all Christian workers at the present time. There is a going in the tops of the mulberry trees. And I would suggest that churches, gatherings, and Y.M.C.A.'s should do more than ever before in arranging special missions—united if possible. Let them get men full of the Holy Ghost and of faith to conduct them, and at once set to work in dead earnest to bring God to the people and the people to God. Shall we not dare to go forth in the power of the Spirit to take the hearts of the people for Christ?

7. Lastly, let us continue in thanksgiving and praise. The more vapours go up, the more the clouds empty themselves upon the thirsty ground. Remember, when the birds begin to sing, the sun is about to rise.

Gosport. W. Monro Collings.

THE LATTICE.

"What is the lattice, O my Lord, that keeps thy love from Thee,
And yet through which at favoured times thy face of love we see?
And wherefore dost Thou lonesome stand so close behind our wall,
And utter thus that cry of love which on my ears doth fall?

"Thou lookest through my window, too, but I would bring Thee in;
Thy loving cry has touched my heart, thy face my love doth win;
Oh, come Thee in, Belovèd One! and stay not at the door,
For Thou shalt be my Honoured Guest, I long to know Thee more!"

And yet my love, He came not in, but lingered near the door,
And said with sweet but solemn tone, "Oh, would'st thou know Me more?
The daylight now is breaking fast, the shadows flee away,
Rise up, my love, my fairest one, arise and come away!

"The lattice which doth come between is all upon thy side,
For though thou hast believed on Me, and that for thee I died,
Within thy heart there lurketh sin, and pride, and selfish will,
How can I come in unto thee, when such thy heart do fill?

"For know ye not when I come in I must come in to reign?
I cannot reign with Adam old; so out with all his train!
Arise my love, my fairest one! arise and come away!
And then thy Sun on thee will shine, thy shadows flee away."

Oh, 'tis the voice of my Belov'd! He doth the mountains leap,
His fiery love has thawed my heart, and for the past I weep;
"Beloved, I will follow Thee! wherever thou dost go,
And Thou in me and I in Thee shall satisfaction know."

My winter now is past and gone, the singing birds appear,
And I with them my song shall raise without a doubt or fear;
For Jesus now has entered in, the lattice cleared away,
And on the path where Jesus leads, I'll take my gladsome way.

Ernest Spring.

MUTINY, OR WHAT?

TO CHRISTIAN ENDEAVOURERS.

By ONE OF THEMSELVES.

"More trouble in the East," muttered the Colonel, as he hastily scanned a telegram, which had just been put into his hands. It was from the War Office, ordering him to proceed with his regiment the following morning *en route* for Portsmouth, where a transport was waiting to carry them to Egypt. The order was immediately issued accordingly, and the men were to parade at 8 o'clock the next day and march to the station.

Eight o'clock came round all too soon, and as the Colonel reached the parade ground, he found—three men, instead of five hundred. "Hullo! what's up?" and off he goes to the barracks. No sooner inside, than he finds men in mufti sitting all about the place, most of them busy enough over something or other, but not one preparing to go on parade. Purple with indignation, our astonished Colonel thunders out to the man nearest him:

"Why are you not on parade, sir?"

"Oh!" replies the man coolly, "you never sent me a special command that I was to go."

"But you are one of the regiment?" says the Colonel.

"Yes," assents the man; "but you never called me specially."

"But an order to the regiment includes every man in it, unless he has a special order not to parade."

And all the evening papers have a sensational heading, "Mutiny of the — Regiment. A Court-martial to Follow."

"Quite right, too," I fancy I hear you mutter. Suppose you were one of these soldiers, would your judgment be the same? Perhaps you are a soldier? I hope you are. I hope you have taken service under the Great Captain Jesus Christ. Now, He has issued an urgent command. He says, "Go ye into all the world and preach the Gospel to every creature." He says this to each and everyone of his soldiers—to his Church. Why are you not obeying Him? Have you a sufficient reason for staying at home? A reason you will care to give to Him when you stand before Him?

You profess, in being his soldier, that the love of Christ constrains you to do what you do, and that you are seeking first his Kingdom. Is that the constraining power in your life? I found in mine it was not. I found my home, friends, business, social position, and pleasant Christian work, were the things which kept me where there was hardly a soul to speak to, who had not time and again heard the Gospel—certainly not one who had not the opportunity of hearing the Gospel if he wished. I knew of the millions—yes, of two-thirds of the world's population—without the Gospel, and some of them without it through my fault.

Remember, there are plenty of doctors and lawyers, engineers, manufacturers, and merchants in our land; yes, and even ministers, for where is there a desirable charge vacant, without a good score of candidates? while there are far too few missionaries.

Study the prophecy of Haggai, and "consider your ways." Are you a worker at home? See what Paul says in Romans xv. 20, 21.

Do you ever pray the prayer in Matt. ix. 38? I mean in earnest. Could you not help to answer it with your own life? Do you pray Matt. vi. 10? Will you solemnly offer yourself to God for this great work now? And that done, seek for an opportunity to go, as you would for a partnership, or a situation, were you in want of such.

Sometimes the door seems to be shut, and locked in our faces, when it is only on the latch, and God is waiting to see if we are sufficiently in earnest to try it.

Your Missionary Society says it has not funds to send more workers out at present? Is the work to stop because of that? I trow not. I appeal to the young men and ladies of our land. Many of us could go out at our own charges, were we content with a living instead of a fortune. Will you be one? I do not say "Go," I say "Come," for I am going myself.

LANSDOWNE HALL, WEST NORWOOD.—At the convention on the spiritual life to be held at Lansdowne Hall, West Norwood, on Jan. 30 and 31, Revs. J. Douglas, G. H. C. Macgregor, J. J. Luce, F. B. Meyer, R. Middleton, and J. G. Train, Dr. R. McKilliam, and others are expected to speak. Meetings will be held both days at 3 and 7 p.m. Tea will be provided at 5.30.

ADVANCING APOSTASY.

SIR,—I have read with painful interest the letters bearing upon the difficulties and sufferings of Evangelical parishioners in the country at the hands of Ritualistic priestlings. *It is all only too true.* This morning I received two letters; one from Norfolk, the other from Devonshire. The one says: "We are shut out from all fellowship with the clergy around, as our clerical neighbours are not in sympathy with our Evangelical Protestant views. This is good Bishop Pelham's diocese, and his successor has not been long bishop of the diocese; yet faithful Protestant Evangelical clergymen are already dying out. We feel very much alone." This is a sad indication indeed of advancing apostasy.

The other is from a lay pen. "Your letter was doubly welcome to my dying mother, as the clergy about here are all so very High Church that we cannot have, and do not desire their visits. We have no one whom we can truly regard as our clergyman. A curate has been once, but we do not care for his priestly manners and sacramental doctrine. It seems to get worse instead of better. So many of our country friends complain that they cannot have an evangelical ministry for their sick." And this is in the diocese of Exeter, whose bishop bears the sainted name of Bickersteth!

Is the diocese of Chichester any better? I have a letter, dated the 4th, from a friend, who says: "A young Ritualist has succeeded our old Evangelical rector. The first Sunday he requested the choir and people to stand up when the priest entered. One of the choir, a godly Christian man, refused to do it, and was dismissed. In a letter to the innovating rector, he said that if he could be shown any rubric in the Prayer Book ordering such usage, he would at once comply. The church services have been quite altered to the confusion of the poor villagers, who cannot understand these changes in a High Church direction. Another order has been given that, at the close of service, none of the congregation are to leave their seats until the priest has left the church and reached his vestry. The parish is in a ferment of strife, some taking one side, some the other. Spiritual things are suffering in consequence. The rector rails Sunday after Sunday in his sermons against the faithful Evangelical parishioners who stand firm."

Take another diocese (St. Albans), which I visited a few weeks ago. I stood with a rector on the hill where his church and vicarage are. He said, "You see eight miles all round; and in the circumference of twenty-four miles I am the only Evangelical clergyman. I am all alone, and can have communion with none of my clerical brethren." Last summer I received a letter from a West of England clergyman saying, "The nearest Evangelical brother I know is thirty miles off. Everywhere are Ritualists, or worldly-minded Broad Churchmen. Protestant parsons there are none." In the autumn a clergyman said to me, "I am the only Evangelical clergyman in our deanery. When we hold our ruridecanal meetings, I find myself absolutely alone, and am outvoted in every matter."

These may be multiplied a hundredfold in the provinces of Canterbury and York. Your correspondent, "H. S.," speaks of the boycotting and social ostracism which Protestant laity have to suffer for their faithful maintenance of Reformation principles. It is worse with the loyal clergy. The bishops and their official *entourage* deliberately look askance at them. Diocesan and even Church societies (nominally Evangelical) persecute them, deny them pecuniary help, and hamper them in all official arrangements. They receive the cold shoulder from rural deans and great rectors. They are pointed out to wealthy Churchmen as persons opposed to Church principles, and no better than Dissenters. Last week came a letter to me from a Shropshire clergyman: "I am fighting the Lord's battle all alone here. I am branded as a Dissenter because I belong to the Evangelical Alliance. It is uphill work nowadays."

How long, O Lord! How long? It cannot last much longer. The Established Church in Wales is almost wholly Ritualistic, and but few Evangelical clergymen are left to be faithful and true. The same is steadily on the increase in the Church of England. The light is dying out in many parishes where Nonconformists have no chapels or meetings. The truth is never heard from many a Church of England pulpit; while, by services and in sermons, all the loathsome heresies of Romanism, ancient and modern, the parishioners are being prepared to welcome the restoration of the yoke of Babylon upon the neck of the nation. The faithful are driven to do as "H. S." says her family did; they must come out, and be separate, they must hold conventicles, Bible-readings, and prayer meetings; and they must partake of the Lord's Supper in the Nonconformist Chapel, or amongst themselves in the hall or home-circle.—Yours faithfully, AN EVANGELICAL CLERGYMAN.

AMONG RUSSIAN EXILES.—2.

BY A STUNDIST.

I NOW spent over a year in foreign countries, and during this time the authorities seemed to have forgotten me. I then returned to the town where I first was persecuted, in order to try afresh the work of enlightening the people. I went from house to house, trying as much as possible to avoid suspicion. I established a school for children, and though I intended to avoid taking children of Orthodox parents, yet I could not refuse to take their children when they came and asked me to do so, although I knew this might cost me no less than my liberty. Soon the authorities learned about the existence of the school. Then they began accusing me of giving money to the poor and helping them, in order to win them over to my heresy. I continued my work for three months, not paying the least attention to these calumnies, but the last week of these months I had to hide myself from the police, who were searching for me. I moved in the dark nights from one place to another.

At one time the police came to the family where I was hidden, where they found a little boy, who told them where I was, not understanding any better. I then had forthwith to hurry away from the place. Early on the following morning, thanks to the care of my friends, a carriage, with four strong and beautiful horses, stopped before the place where I lodged, and within half-an-hour I was, without molestation, outside the gates of the town, speeding away on the great Grusinian military road. Soon the joy of having succeeded in escaping was changed into sadness at the thought of the contrast between the beautiful nature which surrounded me, and the sorrowful events and scenes of which I had been the silent witness every day during the past months.

As I was thinking of the events of those months, I remembered, among other things, two women from Southern Russia, who came to me in Tiflis and asked for help, and who, crying and sobbing, told me their sad story. They belonged to two Baptist families, who had been banished to Transcaucasia for their religious views. I mentally recalled those emaciated women, carrying each a baby in her arms, and with several half-naked little children hanging to their dresses, crying and sobbing, while with great exertion they dragged themselves along the road in order to be able to follow their husbands, who, in the grey prison uniform and with irons and chains on their hands and feet, were marching some 200 miles over the snowy mountains of the Caucasus. The poor women and children especially had to suffer terrible hardships. Being without means they could not pay any driver for taking them, and so they had to walk most of the way. Their shoes and clothes had been so much worn on the journey that they had to travel almost barefooted in the deep snow which covered the mountains (it was at the end of November). It was heartrending to the poor parents to listen to the cries of their children, while entirely unable to help them. On their arrival at Tiflis, the fathers were shut up in the prison, and the exhausted, sickly, and destitute mothers were compelled to go about begging a little food and clothing, so as to keep themselves and their children alive.

After some time—perhaps a few weeks, or may be a whole year—the religious exiles are forwarded from Tiflis to the places which the governor assigns to them. In some cases they are first sent to Elizabethpol, and have to wait there. The position of these exiles, after their arrival at these places of banishment, is generally as hard as during their journey, if not worse. They have at first no shelter against the sharp winter cold or the scorching heat of the summer; they are in a barren mountain district, inhabited by half-savage nomadic tribes, who hate the exiles, or, at the best, are indifferent to them and their destitute condition. There is no opportunity to earn a living, and if any such occurs then a series of inhuman police regulations in many cases forbid them to do work for which they are trained, and shut them up within a certain district. The consequence is that the great majority among them are suffering from the greatest misery and destitution, from which many are only delivered by a slow death of starvation and suffering.

But even if their economical condition happens to be tolerable (which is very seldom the case), yet their sudden transition from an active spiritual life, a religious enthusiasm which rejoices in enduring opposition and persecution for the sake of truth, to a forced state of inactivity in the most gloomy and dreary surroundings, is almost unbearable. Families of religious exiles in such a condition could be counted by the hundreds. My own observations, and those of others who have visited these places of exile, prove that thousands of honest Russian workmen and useful citizens are ruined and changed into homeless and destitute beggars in consequence of the bigoted religious intolerance of the Government.

To return to my flight. Thanks to the excellent horses and the good road, I reached, on the following day, Vladikavkas, a town situated on the other side of the mountains. In this place the police did not as yet know anything about "heretical propaganda" or my flight from Tiflis. Therefore I could spend a few days here, moving as usual from one family to another, in order to hide as long as possible from the police, and at the same time gather information about the condition among the sectaries. In Vladikavkas are many exiles, all of them having settled together in one part of the town, which is called "Molokanskaja Slobodka" (the Molokan suburb). As far as I was able to find out, their condition was better in this place than in any other part of Caucasia. This was owing, they said, to the fact that the governor of the place (now dead) was a liberal and generous-minded man, who appreciated the industry and high moral character of the exiled sectarians. But the priests, on the other hand, were very much dissatisfied with his clemency. After the death of this governor a prominent Orthodox "missionary" visited the place, and inaugurated a new era of persecution, during which several sectarians were banished a second time to other places.

Fearing lest I should, through my staying too long in this place, only cause harm to the brethren, instead of serving them, I hurried away from the town, and proceeded to the steppes near the Black Sea. Here, I thought, as I drove over the seemingly endless steppes, out on these wide plains liberty must surely be left unchallenged. What fine pastures, what stretches of cultivated fields of black rich soil! Here there can surely be no hunger and poverty. But my pleasant dreams were to be dispelled before I reached my destination. A few versts from the farm where I was to put up, I had to pass through a small village, consisting of small half-subterranean hovels, which scarcely could be seen above the surface of the earth. I asked my fellow-traveller what people lived there. "They are exiles from the Government of Mogilew," he answered brusquely. "From Mogilew?" I asked. "You will hear the particulars when you get to your destination. Every Sunday they used to come together at the house of the owner of the farm, or that of his brother, who lives twenty versts from here, and there you will get an opportunity to speak with them personally."

On the first Sunday after my arrival I went to the meeting, which was held at the house of my host's brother. The gathering was in a large farm building erected for the purpose. Everything was very plain; the Gospel was proclaimed in its simplicity and directness, and the hymns were sung in an artless and spontaneous manner, and great freedom of spirit prevailed. The poor and simple people offered up such fervent prayers, that I at once felt at home among them. In fact, I began to love these my poor, uneducated, and more than humbly dressed compatriots. After the meeting they approached me one after the other, and bade me welcome with a spontaneous simplicity and cordiality. I asked them if I might visit them at their homes. Child-like joy mixed with astonishment shone in their eyes when they heard that "a noble person," as they expressed themselves, did not despise their miserable subterranean hovels.

THE BRITISH AND FOREIGN SAILORS' SOCIETY opened on Tuesday a beautiful Sailors' Rest and Bethel at Dover. The Cross-channel steamers and the ships in the harbour hoisted flags in honour of the occasion. Sympathetic addresses were delivered by Dr. Gritton and several other clergymen.

THE AMERICAN CHURCHES.

WITH its usual enterprise the New York *Independent* has secured the reports of nearly forty correspondents, representing twenty-two church denominations throughout the United States, giving a summarised view of the progress or otherwise of these bodies during 1894. With a catholicity that will seem to many to be extreme, the conductors include Romanists, Jews, Unitarians, and Universalists. We briefly summarise these interesting summaries, giving them, as our contemporary does, in alphabetical order :—

The spokesman for that section of the "Adventists" which observes the seventh day of the week, asserts that "Sabbath observance with them is not a matter of convenience or of choice of days, but of loyalty to God." The past year has been a prosperous one in their educational and mission work. They have three hundred young men and women "who have consecrated themselves for life or death to arduous humble service in the dark regions of this lost world."

Advances in various directions are reported on behalf of "the Regular Baptists (white)." The prevailing financial depression has not caused any marked check to progress at home or abroad. Large accessions have been made to the membership throughout the country, while "the phenomenal growth of the denomination among the negroes, which is

ALMOST WITHOUT A PARALLEL

in the history of missions, has met with no check during the year." Of "the Free Baptists" we learn that the year has been one of "wide spiritual prosperity. The evangelist has been in demand, and faithful ministers have witnessed not a few conversions." The "Coloured Baptist Churches" do not appear able to tell of any great forward movement. They "are strongly denominational in their feelings and views, and are not much inclined to interdenominational affiliation."

The next body to give in a report are "The (River) Brethren," whose delegate regrets that no practical progress has been made towards coalescing the different branches of the once united church of the "Brethren in Christ." The greatest missionary progress has taken place in the West, though Ontario has also made "greater efforts to reach the unsaved in new fields of labour."

A "Professor in a Catholic Institution," undertaking to speak for the Romish Church in the States, says the year has been largely uneventful. The Pope's Encyclical on the Scriptures "has not advanced the higher Scripture studies among us, though it has induced the people to read the Bible a little more, and directed priests who preach the Word of God to look to God's Word for inspiration." "*Of course* there have been shocks and scandals, but the old Church pursues the even tenour of its way."

For "The Christians" the year was one of prosperity, though the only specific fact quoted in support is the addition of the Young People's Society of Christian Endeavour to the other agencies.

A somewhat slow but steady gain in strength is testified of "the Congregational churches." "Recent dissensions" and financial depression, have rather weakened the foreign missionary cause, but differences have passed into oblivion and the churches have responded loyally. It is noted that some trouble may be brewing, because "a few churches seem to be setting up the colour line." If so, "the offending churches will be instantly dropped from the rolls. The Congregational churches

WILL NOT TOLERATE CASTE OR COLOUR LINES

for a single hour." The following statement will be read with interest :—"While the latest German speculations may have induced some charges of doctrinal emphasis among our scholastic ranks, the theology of the Christian Endeavour is the theology of Calvary. Its hymns are hymns of the atoning sacrifice. Its faith is unhesitating trust in salvation through the blood of the Lamb. It is loyal to the Bible as the inspired Word of God. We should find it peculiarly suggestive of Divine methods, if this great uprising should be the preservation of Evangelical doctrine and the magnifying of the Word of God in simple faith."

"The Churches of God," with a membership of 40,000, report "renewed and increasing activity in home, frontier, and foreign missionary work." Most of the churches are in country districts, and are small.

The people who desire to be known as "The Disciples of Christ" have had a most fruitful year in missionary effort at home and abroad. They support 150 evangelists and teachers in the foreign field, and are projecting work in Africa. The body is looking forward to a union with the Baptists.

"The Dunkards," or German Baptists, have received unusually large numbers into church fellowship, and have sent their first foreign missionaries (except in Sweden and Denmark) to India. This church appears to be divided into "progressive" and "old order" branches; the latter, it is stated, do not report any accessions.

Another divided organisation is "The Evangelical Association," with its off-shoot, called "The United Evangelical Church." The latter states that it seceded because of the transformation of the governing body into an ecclesiastical hierarchy, with absolute power of suspension and excommunication. The majority, however, have remained in the parent body, which successfully maintained its property rights in the civil courts. They say they have been misrepresented, but they harbour no ill-will, and purpose to devote themselves with increased zeal to the spread of the Gospel and the conversion of the world. The seceding minority have some 650 ministers, and between 50,000 and 60,000 members; extensive revivals are in progress in a number of places.

The next in the roll call is "The Society of Friends," of which it is said that their numbers have increased during the year, though the gain is not large; the work of evangelisation has been carried on with definite and gratifying results. There has been in the Society "a growing apprehension that non-essential points ought not to divide those who are united on the essential truths of spiritual Christianity."

"The German Evangelical Synod" have nothing of general interest to report.

Of "The Jews," it is said that "the year has witnessed continued activity in benevolent work and the enlargement of charitable institutions in large cities, with the erection of new ones." There has been "a gratifying activity in literary matters"; while "the most suggestive feature of the year was the appearance of a few cultured Jewesses as active critics of the synagogue and its leaders."

"The Lutherans" have severely felt the financial strain. There have also been doctrinal differences, the solution of which can only be looked for "through the gradual work of the Holy Spirit in the calm, prayerful, and patient study of the Holy Scriptures." The spirit of the Lutheran Church "is pre-eminently that of historical conservatism."

The Methodist Bodies have four spokesmen. The first representing the "Methodist Episcopal Church" tells of steady advance at home, and decided growth in foreign missions—18,000 converts in India alone. The Epworth League, for work among young people, started five years ago, now numbers about 900,000 members. It has given a remarkable evangelistic impulse to American Methodism. No steps have been taken as to organic unity with closely allied communions, but "a cordial spirit of fraternity is in the air."

The divine who speaks for "Southern Methodism," thus winds up his report: "But over and above all other things, it is to be set down that 1894 has been a year of the signal outpouring of the Holy Spirit upon the congregations—the *annus mirabilis* of our history. The number of conversions is estimated as high as 250,000, with a corresponding increase in the membership. Many thoughtful men are inclined to look for a close connection between

THESE STARTLING PHENOMENA

and the unprecedented financial troubles through which the country has been passing. At any rate, it is at least true that the wide quickening of the moral and spiritual instincts of the people is much more than an ample offset to the temporary depression in trade. In the meantime, Southern Methodism is girding up her loins for still greater victories. She hopes to march into the twentieth century a full 2,000,000 strong, singing jubilant Wesleyan hymns and shouting the praises of God."

As to "the Coloured Methodists" there is this gratifying record, given in addition to much statistical information :—"The increase of membership of the Church last year was very large. There were great revivals in each of the Episcopal districts. The bishops report that the moral, educational and financial condition of the people is improving, and that the ministers are bearing aloft the standard of Christian education and temperance earnestly, as never before. The people throughout the Church are awake to the subject of the elevation of the race; a strong sentiment in favour of an educated and trained ministry is manifested in the petition from almost every congregation. The accessions were over fifty thousand members; some of them are the most intelligent in the communities in which they live."

The "Non-Episcopal Methodists" of America are chiefly Congregational, Primitive, Wesleyan, and Methodist Protestants. The writer speaks only for the last named division, and says that the progress has been gratifying, despite hard times; 12,000 to 15,000 is the estimated increase for the year. There are indications of a growing feeling towards Church Union.

"The Presbyterian bodies being partitioned off into sections, have five spokesmen. On behalf of "The Northern Presbyterian Church" it is stated that the past year has been extraordinary for financial stringency, and for the strain of controversy, both as to doctrine and administration. Yet there has been no little spiritual advance, no less than 75,000 persons having joined the Church on confession of faith—twenty-five per cent. more than during any previous year. The deposition of Professor Preserved Smith from office "was a third declaration within three years that this Church maintains stedfastly both the plenary inspiration and the historical reliability of the Word of God." Another writer of the same church, states that "the Christian Endeavour movement has been during the past year one of the most significant signs of the times, the Presbyterian Church being now

THE BANNER DENOMINATION

in the number of such societies." The "Southern Presbyterian Church" has not quite such a glowing account to give. "All its enterprises have been steadily maintained, and in some instances extended. There has been no step backward." The year has been one of extraordinary financial trial. The "United Presbyterian Church" is able to tell of "more special evangelistic work than at any previous time. The reports are very gratifying as to the revival of members, and the conversion of sinners." The "Reformed Presbyterians" have prosecuted home mission work with new zeal, and one section of it has appointed two missionaries for China. The "Cumberland Presbyterian" representative strikes a curious note :—"The most hopeful sign of this ending year is that there is a revival of the denominational idea: that there is a place and a specific work for Cumberland Presbyterians in the world." What that specific work is the outsider is not able to gather from the article.

The "Protestant Episcopal Church" is obliged to report a considerable shrinkage of income. The mission work of the Church, however, has been most encouraging in its results; and there has been a marked reaction in various quarters against the loose thinking and talking on dogmatic theology which made the Congress of 1893 an offence to conservative churchmen. The "historic Episcopate" is still the crucial point in all negotiations for the restoration of broken unity. The "Reformed Episcopal Church" makes room for both Calvinists and Arminians, and thus "stands for the unity of Christendom." It has attained its majority, reporting encouraging progress in all directions.

"The Mennonite Church," we are told, "teaches the world the fact that while apathy in spiritual work fosters dissension, activity on Gospel lines fosters union." It seems that this Church is greatly split up into small sections, so we gather that its history has been marked at certain periods by spiritual lethargy. Some of the sections observe close communion, and there are differences of view as to the true mode of baptism.

"The Reformed Church in America" speaks of healthful growth, notwithstanding losses by removal. The work of the Church has gone on without interruption from distracting discussions or doctrinal controversies. Curiously enough, though there is a general desire for union with some closely-related body, there is no general agreement as to which one they should join. The nearest one in point of constitution is "The Reformed Church in the United States," which reports a steady growth and increasing liberality.

The "Christian Reformed Church" admits being one of the smallest in the United States. Originating in 1854 among Dutch refugees in the State of

Michigan, it has been weakened by further schisms, the result of "an exaggerated individuality." Now it has 120 congregations and about 16,000 communicants. There have been attempts at reunion on the part of two of the divided bodies, but mutually destructive programmes having been put forward, old issues were revived and old wounds opened, and

EVERY VESTIGE OF HOPE FOR UNION

has been wiped out for some time to come.

The "Salvation Army" is briefly reported on, special mention being made of the General's present visit to the States. Large plans for the future are noted, while it is stated that "the Army now possesses in the United States, in round numbers, 2000 commissioned field officers or evangelists, 600 corps, fourteen slum posts, four rescue houses, and two shelter depots."

The "United Brethren in Christ" is in two divisions. The new section reports an improved spiritual life with piety quickened and broadened. More than 30,000 have been brought to Christ and a net increase of membership of over 15,000. There has also been activity in church building, the statistics showing "more than four-and-half churches per week"—rather a remarkable development, if correctly stated, for such a small body. The "Old Constitution" branch of the Church is "able to say that 1894 has been in every respect the most prosperous year since the unfortunate division in 1889. It has been characterised by a general revival influence which in some places seemed almost Pentecostal in power, and brought a net increase in membership of from 5000 to 6000."

Lastly, there are reports from "Unitarians" and "Universalists," but they do not call for detailed notice.

In addition to these specially contributed reviews of the Church events of the year, our contemporary gives some remarkable statistical tables, showing in fuller detail the various divisions of these and other religious bodies in the States. It may be of interest to reproduce these in summary. There are, according to this table, six sects of Adventists; thirteen kinds of Baptists (one having this extraordinary name, "Old Two-Seed-in-the-Spirit Predestinarians"); three sorts of River Brethren and four of Plymouth Brethren; seven divisions of Catholics; eight Communistic Societies; four kinds of Dunkards; four sections of Friends; eighteen of Lutherans; twelve of Mennonites; seventeen bodies of Methodists; and twelve tribes of Presbyterians. The net combined gain in adherents during the last four years of all the organisations was 2,356,222, but of these about a million and a-quarter are "Catholics."

ISLINGTON CLERICAL MEETING.

The annual gathering known as Islington Clerical Meeting was held on Tuesday last week in the Wilson Memorial Hall, Upper-street, Islington. There was a large attendance, including some of the best-known Evangelical ministers. The subject was "The Evangelisation of Mankind," which was dealt with by a number of speakers. Last week's *Record* contained the text of the various papers. The Vicar of Islington, Rev. W. H. Barlow, was, as usual, in the chair, and opened the proceedings with a clear statement of the duty of proclaiming the Gospel on every side, and some remarks on various approved methods of work.

"The Jew first" was the order of the programme, and a thoughtful paper on the evangelisation of Jews was read by Archdeacon Perowne, who took for his text, "Whose debtors we are." We must preach the Gospel to the Jews because they belong to the family of man; because they gave us on their human side the Holy Scriptures, and in his human nature the Saviour of the world; because they are a standing witness to the truth of God; and because in the past the Jew has been cruelly persecuted by those who have borne the name of Christ. Rev. A. Lukyn Williams dealt with methods of evangelising the Jews, concluding by deploring the prevalent ignorance concerning the Jewish mission. He said: At the recent (Anglican) Missionary Conference it was painful to see how, on the one hand, very few

FRIENDS OF THE JEWS

took any interest in it, although matters were discussed at every meeting from which lessons for the Jewish missionary could be drawn, and on the other, how utterly most of the speakers ignored the very existence of missions to the Jews. Even more typical of the present state of apathy in the English Church is the fact that, although the Board of Missions has lately issued an elaborate and excellent report, there is not a word in it of work among the Jews. Yet missions to the Jews call aloud for our thought, our care, our prayer; yes, and a consecration on the part of God's people for the blessed work of carrying the Gospel to that nation which has ever been the chosen of God, whose honour has been great in the past, and will be still greater in the future.

"The Evangelisation of Heathen and Mohammedan Lands" was the second division of the subject, the first speaker being Bishop Moule, of Mid-China, who affirmed the perpetual obligation resting on the Church to engage in this work. After addressing himself to Scriptural arguments and historical facts, he said: "I have ventured to speak of the Scriptural witness to the missionary obligation of the Church, as tested in my own case, when my aversion for all the conditions of missionary life was overborne, and I was constrained to offer myself to the Lord and his Church for foreign service. I did not mean that the argument from the Scripture operated, directly and without a medium, on my conscience. My father and mother, convinced themselves, had accustomed us their children to think of the

MISSIONARY DUTY OF THE CHURCH

as an axiom, and to expect that our Lord might honour their house by calling for volunteers amongst us. We learnt that as an elementary Christian principle, before ever Christ had been revealed with power to any of us. When at length I saw Him, "telling me all that ever I did," and then by degrees relieving the terrors of conviction by holding out the hope of pardon through his blood, it was not long before the reviving soul asked itself, "How can I thank Him?" "Can He possibly make use of me?" So it came to pass that I cast myself at his feet, ready for whatever He would have me to do. His claim, once recognised, has never been questioned since. For nearly ten years, however, He postponed the requisition, and set me meantime tasks at home; till, I confess it, I began to cherish the hope that home, England, might after all be my life-long scene of service. But the pillar moved at last, and He helped me to follow it to China. The obligation on the Church is clear and cogent. The obligation on the individual Christian, to "offer and present" himself a living sacrifice, in unreserved devotion to his Lord, is equally clear. But the field of service, at home or abroad, and all the details of duty, are for Him to dictate, "the latchet of whose shoes we are not worthy to stoop down and unloose." He will dictate in his own language to the soul whom He has once made "willing to do his will."

Rev. A. J. Robinson followed, saying in the course of his address: There are two last commands of our blessed Lord, uttered by Him at two specially-appointed meetings. The last command to the Christian, as regards his own soul, is, "Do this in remembrance of Me." The last command to the Christian, as regards other people's souls, is, "Go ye into all the world, and preach the Gospel to every creature." Both are binding. But, besides the commands, may I not ask, Are we sufficiently mindful of the Christian's "blessed hope," even the coming of our Lord and Saviour? Thousands upon thousands of Christian people repeat day after day, twice at least a day, the Lord's Prayer. They say, "Thy kingdom come." How many realise the true meaning of these words? It is evident they refer to the future; how can we

PRAY FOR THE COMING

of what has arrived? We meet week by week around the table of the Lord to show forth his death "till He come." Many and many a time have we prayed at the open grave "that it may please God shortly to accomplish the number of his elect, and to hasten his kingdom! that we, with all those that are departed in the true faith of his holy name, may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory." Thus, as Christians and as Churchmen, we long and we pray. But it is also given to us to hasten that "coming." We can do it. How? Our Lord said, "This Gospel shall be preached for a witness to all nations, and then shall the end come." In conclusion, Mr. Robinson dealt with home efforts in furtherance of foreign mission work.

The duty and responsibility of the Christian Church in regard to missions was also urged by Rev. F. S. Webster, who said: We do not need to found an All Souls' College to pray for the souls of all men, but we must impress upon all true Christians that they are already, by virtue of their union with Christ, members of such a body, that the salvation of all souls, the strength and good health of all Christians, as much in Africa and Japan as in London or Birmingham, depend upon the closeness of their communion, the fervour of their prayers, the depth and strength of their spiritual life. So while endorsing all that can be said as to the need of careful organisation for the development of missionary interest. I plead most of all for a further realisation of the complete spiritual solidarity of the Christian Church throughout the world. It will prove the finest corrective of that narrow parochialism or congregationalism, or still more selfish individualism, which often stagnates the current of Christian love and enterprise.

"Evangelisation at Home" was the Third Division, the Dean of Norwich appealing to the audience as Christians, as Churchmen, and as patriots. Canon Eliot dealt with the aim, agents, and methods of home work. The last set speaker was Canon McCormick, who advanced some cautions to be borne in mind in evangelistic work. The

CLAMOUR AGAINST "DOGMA"

met with no sympathy on his part. He said: I do not for one moment believe that there ever has been or ever will be any successful evangelistic work without clear, sharp, well-defined, distinctive doctrine. Vague generalities in religion will not save souls. "Virtue for virtue's sake" is a fine-sounding expression, which heathens as well as Christians have used, but it is practically valueless. Abstract doctrine, or theory, or moral principle, separated from the living Saviour, and without a Divine impulse and motive, will never lead to the evangelisation of the worldly and irreligious. And there is a danger, both great and obvious, in some evangelistic efforts, and notoriously in the Sacramentarian school of teachers, of forgetting that salvation is by grace. In upholding man's free will, the sovereignty of God must not be ignored. God saves, not man. God saves, and not a sacrament. God saves, and salvation is through faith that it may be by grace. The doctrines of grace may be misinterpreted and misapplied, but to say there are no doctrines of grace, or practically to ignore them, must have a most injurious effect upon evangelistic effort. In successful effort God must have all the glory; in apparent failure the faithful evangelist must console himself as the Master did, with the assurance, "All that the Father giveth shall come."

Later on the Canon declared his firm conviction that to know the history of the Jews, the causes of their rejection of the Messiah, and of their ultimate dispersion, and also the Judaising efforts of professing Christians to split and damage the Christian Church, is a certain safeguard against Romish and Ritualistic aggression.

In conclusion, Prebendary Webb-Peploe made a few remarks on the general subject, referring to the positions that the various speakers had taken up. He said: You have but to travel by train or in the omnibus—if it is possible to make oneself heard in the omnibus—or to enter any circle of people, in order to find that the multitudes do not resent the attempt to bring the Gospel to them. Often I have found in a third-class carriage on a train that if I spoke, and spoke sufficiently loud, the people in the other seats would rise and listen, as a rule, most attentively, while I addressed myself to those in my own compartment.

THE PEOPLE ARE WILLING,

the people are ready; and therefore the opportunity, one may say, is superabundant, whether to Jew, to heathen, or at home. "Spirit, soul, and body, all is God's, and God shall work through it," and the man who is willing in the day of God's power will find that, notwithstanding the blatant infidelity of the day, notwithstanding the criticism of the wise men of the world, notwithstanding the philosophy that would reject our Lord as God, and notwithstanding all the superstition and bigotry that gathers ominously around us, I do believe (and I say it with all solemnity) God will own and will magnify Himself in, and will bless the year to every man in this assembly who can bow the knee, and with the knee the whole being, no longer to trifle with the pleasures of this world, no longer to claim opportunities for self-advancement, no longer to think how much he can get, but only how much he can give to our God.

NOTES ON DAILY READINGS.

SUNDAY, JANUARY 27.—JOHN XVI.

The Mission of the Comforter (1-14).—Whilst Satan pours floods of opposition on the heaven-enkindled flame, it is nourished from heaven by the oil of the Holy Ghost. The Comforter comes when the Saviour's outward presence is withdrawn. Our Lord had to ascend in his transfigured glory, that as man's representative He might receive from the Father the Holy Ghost. He must receive Him as man, before He can give Him to man. (7) The Lord Jesus is the text from which the Holy Ghost preaches the sermon to men. Every phase of human experience centres in Him whom the Holy Ghost reveals. Whether it be conviction of sin, or faith, or hope; all begin and end with Jesus. (11) How foolish for Christian people to imitate or seek after the world, when its prince has been judged and condemned! (13) The Son did not speak from Himself, but from the Father. The Holy Spirit does not speak from Himself, but from the Son. When we have most of Christ, we have most of the Spirit.

The Little While (15-24).—The anguish of the cross lasted but a little while. The forty days were but a little while. And compared to the eternity of blessedness that awaits us, the present is but a little while. The anguish of the church is to life. Her groan not of death, but of birth. Out of all the darkness and sorrow, joy is already springing, but its fulness tarries. (23, 24) Let us pray more in the attitude that receives as well as asks.

The Father's Love (25-33).—The Spirit reveals Jesus, and Jesus the Father. God has a personal and special love to those who love the Son. (32) Therefore we need never again be lonely. Whoever leaves us, God will not forsake. However much the world chafes, we may stand above it, superior to its smiles and frowns, in fellowship with the Risen Lord.

MONDAY, JANUARY 28.—JOHN XVII.

The Glory of Christ (1-5).—Christ's desire for glory, though it meant the cross, was that He might reflect it back on his Father. He is glad to have authority only that He may use it to give life. His earthly ministry was inspired by the supreme purpose of bringing glory to his Father. With this intent He had accomplished each item in his given work; and now, as He approached the hour of his home-going, He desired to incorporate with his human nature those attributes of deity which He had voluntarily laid aside, thus, as the Divine man, He would secure a greater revenue of adoration and homage for his Father.

The Father's Gifts (6-12).—They consisted in the men He gave Him, the words He spoke, the works He did, the name He bore. How careful the Good Shepherd was of these given ones! He prayed for them, He kept them, He entrusted them as his dying legacy to his Father's care. Though He did not directly pray for the world, He was doing his best for it, when He concentrated all his solicitude on the depositaries of his Gospel. Note the different appellations Christ gave the Father: Holy in relation to his people; Righteous in relation to the world.

The World (13-23).—It hates those who condemn it by their other-worldliness. The salt must be left, the light must burn, for the world's own sake. Christ, whilst in the world, separated Himself as a holy Nazarite from its spirit, that we also might live in the world and yet not be of it, whilst giving it those inestimable gifts which He has entrusted to us for it. Now in the glory of Heaven He is still pleading for the world He loves, and the surest way of bringing it to believe is when his own people endeavour to keep the unity of the spirit.

The True Unity (24-26).—It is spiritual. When we abide in Him, we abide in each other. Men do not recognise it, but the special spiritual unity already exists. If we are one with Him, we must be one with all who are members of his mystical body. If one on earth, we must be one with Him for ever. He can no more do without us than we without Him. The revelation to us of all that is meant in the name and character of God is continued through our earthly life, and will be the employment of Eternity, and in proportion to our knowledge will be our love.

TUESDAY, JANUARY 29.—JOHN XVIII.

The Arrest (1-11).—This garden, with its shadowed walks, was a congenial resting-place for Christ. Perhaps the olives that still stand, with gnarled branches, heard Him pray. (4) Knowing all, He chose all. (6) There was something more than surprise—there was the forth-putting of a power which might easily have secured his deliverance from any force that man might bring against Him. His death was voluntary. (8) How beautiful his care of his own! Is not this what He says to the justice of God and to our foes, "Take Me, and let these go their way"? Faithful shepherd to the last!

Caiaphas (12-27).—John introduced Peter. His attachment to Christ was boldly confessed and recognised; therefore his entrance was not challenged. Transparency of character and boldness of avowal disarm hostility. Peter's mistake was in hiding the heart of a friend under the semblance of indifference. (18) Beware of the world's fires and company. Had Peter kept from these he would never have denied his Lord. (23) We have a perfect right to remonstrate with evil, but not to retaliate after its committal.

Pilate's Palace (28-40).—The ritualist is punctilious in the observance of rite, but it does not transform his evil heart. Christ's kingship is founded on his witness to truth. He came into the world to bear witness to Divine and eternal truth. Every word and act of his life reflected some lineament or feature in her majestic countenance. This is our function in the world. Let us hold commune with heaven, and tell earth what we have seen there. Not that the world will heed us, for its ways are evil, and it hails Barabbas as king, whose false and loveless life is as darkness. You may judge men of their ideal leaders.

WEDNESDAY, JANUARY 30.—JOHN XIX.

Condemned to the Cross (1-16).—Pilate adopted every method to secure Christ's release through the people's voice. He appealed to their national pride when he presented Him as their King; and to their pity, when he led Him forth bearing the marks of scourging. If only He had asserted Himself at the first, He had escaped the infamy of his life. Weakness is sin, and leads to sin. (9) In each man's conscience Christ stands waiting for the verdict of the soul. (11) We think ourselves free, but are really working out the determinate counsel and foreknowledge of God. To everyone power is given. Let us see that we do not abuse it. When Pilate gave Christ to the cross, he gave his conscience to the rack.

The Title on the Cross (17-22).—Hebrew, for religion; Latin, for government; Greek, for literature. In these words and this act Pilate anticipated the Divine verdict on the Jewish people. Their King was crucified by the Romans, and so their nation and city would be presently in the same way destroyed. Our estimate of Christ registered at some supreme moments of our life is probably the result of deep conclusions, which we had never before expressed, but which, once uttered, are unalterable.

The Group at the Foot of the Cross (23-27).—The gambler's heart is impervious to pity. The love of selfish gain hardens him to the sight of suffering. Beside the soldiers, how different the group that stood with tearful eyes beholding sufferings they could not mitigate. With a love stronger than death Jesus thought of his mother. Is it likely He will forget one of his own?

The Death of the Cross (28-37).—Scripture supported his failing spirit. (29) But He would have nothing to dull his mind. (30) The work of redemption; the rites of Judaism; the predictions of prophets and kings, were all fulfilled and finished at that supreme moment. We need add nothing to the finished work. Submissive in life, He was equally so when He yielded up his spirit in death. (35) Water will not avail for the cleansing of sin. "Not by water only, but by blood." But if blood purchased us to God, water is the symbol of daily cleansing.

The Burial (38-42).—A royal burial! Love carried the body, sweet spices scented the air, a new-hewn grave received the precious treasure, and angels mounted guard.

THURSDAY, JANUARY 31.—JOHN XX.

The Empty Tomb (1-10).—How different the effect of that empty tomb. For the Magdalene, consternation; for Peter, a hope that he might yet somehow hear his pardon spoken by those dear lips; for John, belief.

The Magdalene (11-18).—How little she understood the magnificence of that occasion. It is because we know so little of the inner meaning of events, which are happening around us, under the hand of God, that we weep so bitterly. What we suppose ourselves to have lost is really close at hand. What we count only disastrous is part of the process which is to irradiate our lives for evermore. Do not let tears blind you to the presence of your mercies. (16) Evidently the tones of the resurrection body will recall the familiar intercourse of earth. (17) The Lord first employed women as evangelists.

Thomas (19-31).—Christ's message of peace was more than the ordinary Oriental salutation. Our hearts need the assurance of forgiveness, hence his wounds, and the inspiration of the Holy Spirit, hence his gentle breathing. It is a mistake to forsake the assemblies of the saints, in doing so we miss the coming of the Lord; but He is prepared to come all the way from heaven, on purpose to stoop to win the faith of one loving heart, sorely perplexed, and longing above all things to know the truth.

FRIDAY, FEBRUARY 1.—JOHN XXI.

Night (1-3).—This return to fishing denotes a misconception of the mission to which they were called, and some impatience in waiting for the Master. There is almost despair in Peter's exclamation. And the failure to take anything added to their depression. But the Master appeared to tenderly put them right. How often have similar mistakes wrought a similar result.

Morning (4-14).—The breaking day revealed the Lord. There is always a right side of the ship, a right time and place. Fellowship with Christ can alone show what this is. (7) Love is quickest to detect the presence of the beloved. (9) How thoughtful this provision of fire and food for these wet and weary fishermen. So all through life, the Master is caring for his workers, as well as helping them in their work.

After Breakfast (15-25).—He gave Peter the opportunity of cancelling the thrice denial by a thrice confession. There are two words for "love." Jesus asked, "Lovest thou me," with the appreciative love of choice—*Agapas me*. Peter replied, "I love Thee," with the love of relationship, as a child loves its mother—*Philō se*. Peter was grieved that the third time Jesus used Peter's own word, and seemed to question even the natural and instinctive love, which was all that he claimed to possess. How sweet to know that Christ can look beneath the appearances of things, and find the moss beneath the snow! Love is the indispensable condition of service. Those that love can minister alike to sheep and lambs. (18) It is easier to gird ourselves than be girded. (20) We must not pry into the Lord's plans for others. Each is led along his own prepared pathway. Life and death are determined by the Master's "I will." It is enough for us to follow Christ.

SATURDAY, FEBRUARY 2.—ACTS I.

The Forty Days (1-5).—The instructions of this period were given in the power of the Holy Ghost, resting without measure on the Lord. Mark that word "infallible"; those early witnesses could not be deceived. Luke had not been among them himself, but he had searched out all things from the very first, and was perfectly satisfied. Probably many teachings and directions which took shape in the epistles, and in the constitution of the early Church, were given during this period. It was meet that the great facts of redemption should be consummated in Jerusalem, in the heart of the chosen people, and that they might have one more chance of salvation.

Witnesses (6-11).—He will not gratify our curiosity about his plans, but will equip us to do his work. We are not called to argue for Christ, but to witness for Him; living in fellowship with Him, through the illuminating grace of the Spirit, we are to tell men what we have proved Him to be. (8) The circle of influence is ever spreading further outwards. (9) His chariot. (11) The certainty and reality of the Second Advent. As He went, so shall He come, literally, clothed in a human body, with the same unchanged love towards mankind.

The Upper Chamber (12-26).—It was doubtless the same room in which they had taken the last supper. (14) The women were there, recognised and honoured, and presently baptized with the Holy Ghost. (15) Probably Peter was premature in this. Saul of Tarsus (how little he expected it) was destined to fill this office. It is noticeable how they began to quote Scripture, as the voice of the Spirit of God, and how true an ideal they had of the precise function they were called to fulfil as bearing witness of Christ's Resurrection. Be this our mission,

INTERNATIONAL S. S. LESSONS.

SUNDAY, FEBRUARY 3.

THE TRANSFIGURATION.—Luke ix. 28-36.

GOLDEN TEXT.—Matt. xvii. 5.

THE conversation of the previous lesson had left a profound impression on the minds of the apostles. Our Lord had spoken both of triumph and of death, and of the death as necessary and preparatory to the triumph. They were probably still in the region of Cæsarea Philippi, and the scene of this event was one of the spurs of Mount Hermon. "About eight days after" (28), Matthew and Mark say "after six days," counting only those which intervene between the day when the prediction (27) was uttered, and that in which it was fulfilled. The week's silence was necessary after such truths had fallen upon their ears.

Jesus Transfigured (28, 29).—It was night when this change appeared (see ver. 37), and it took place while He *prayed*. Compare the example of Moses (Exod. xxxiv. 28-30). No one can be much in communion with God without his whole life and character, and even his very countenance, showing the effect of it. The change is variously described. "Transfigured," the word used by Matthew, is also used in Rom. xii. 2 and 2 Cor. iii. 18. Conceive what it was for his whole being to be radiant with such glory that his face shone in the night like the sun, and his very raiment became dazzling and white. In this it excelled the glory which shone in the face of Moses. A veil was sufficient to conceal that, because it was the reflection of a glory which shone upon him from without. This is the outshining of a glory which dwells within. What was it? For answer see John. i. 14 and 2 Pet. i. 16. It was the majesty and glory of the Son of God which shone through the vail of his human flesh. We shall know Him better, and worship Him with a deeper reverence if we tarry with Him on the mount. And it was a picture of what He will yet make his people. They are to be with Him to behold and to share his glory (John. xvii. 22, 24), and to be like Him (John. iii. 2).

His Companions (30, 31).—The two men were about the most remarkable mentioned in the Old Testament. Both had fasted forty days. *Moses* represented the law, the design of which was to show men their condemnation and need, and so prepare them for the Gospel. The types and sacrifices instituted by Moses were also waiting for their fulfilment in Christ, whom they foreshadowed. *Elijah* represented the prophets, the subject of whose testimony was "the sufferings of Christ and the glory that should follow" (1 Pet. i. 2). Both appeared with Jesus, in whom both type and prophecy was fulfilled. Their *conversation* was upon "his decease," etc. (31). Just the theme about which the disciples were unwilling to hear. Had not Peter, in his bold rebuke of Jesus (Matt. xvi. 22), simply expressed the aversion of the natural heart to the cross? Yet that very death is the theme which most deeply interests those who are in glory. The term "decease" means *exodus*, and recalls the departure of the children of Israel from Egypt. Death was to Jesus just a departure, and He has made it to be that to us (Phil. i. 23).

These were the two men whom the world lost. The place of Moses' burial could not be found, and the sons of the prophets made diligent, but futile, search for Elijah. But they are found here in glory with Jesus. That is where we shall find all those who have died in Christ.

The Witnesses (26).—Why choose these three apostles for this special honour? They were with Him in the chamber of Jarius' daughter (viii 51), and in the garden of Gethsemane (Matt. xxvi. 37). They were thus privileged to witness a remarkable display of our Lord's resurrection power, to behold something of the depth of his anguish, and to be eye witnesses of his majesty. Such personal acquaintance with Him was a preparation for the life of testimony and suffering that awaited them. But how signally they failed here as in the garden. As they slept during our Lord's anguish, so they slept during the first part of his transfiguration (32). They are not the only men whom sleep has robbed of most blessed experiences of the manifestation of Jesus. Of course Peter spoke (33). It would be unlike him to be silent in presence of such a vision. About his remark there was the usual mixture of good and evil. Such fellowship was undoubtedly "good" and Peter was willing to let everything else go to perpetuate it. But he mistook the purpose of our present life, which is not mere rapture, but active service. It is selfishness that wants more enjoyment on the mount, and leaves the demon-possessed people uncared for in the valley. Power with God is in order to power with men.

For the Young.

THE STORY OF THE PEARL.

LITTLE MARGARET was sitting in the firelight, on a footstool at her mother's knee. "I want to play with your rings, mother dear," she said.

Margaret's mother was quite used to this request, so she slipped her rings one by one off her slim fingers, and put them carefully in the little girl's pinafore.

"This one is to be mine when I am a big girl, isn't it, mother dear?" said Margaret, holding up a beautiful pearl circlet.

"Yes, dear, that is to be yours," answered the mother, "because your name is Margaret, and Margaret means 'a pearl.'"

"Did it cost a great deal of money, mother?" "Yes, dear, a great deal. I do not know how much, because father bought it for me, but pearls are always costly."

"Mother," broke in Margaret's brother Herbert, who was lying on the rug, "what makes precious stones so precious? I mean, why are they worth more than little bits of coloured glass, which are almost as pretty?"

The mother thought for a minute, and then answered gently, "Though I do not quite agree with you, dear, that coloured glass is as pretty as the real stone, yet there certainly are other reasons beside their beauty which make these jewels so costly. First, their rarity. If pearls were as plentiful as pebbles they would not cost so much. Anything becomes costly when it is difficult and dangerous to get. You know, that unlike other precious stones, the pearl is brought up from the bottom of the sea. It is found in the shells of oysters, in the Indian Ocean, the Red Sea, and many other places. The work of diving for the pearl-bearing oyster is both difficult and dangerous. The divers tie large stones to their ankles and throw themselves into the water. They cannot stay below for more than a minute and a half, and in this time they cut away ten or twelve oysters from the bank. Then they are pulled up again to breathe, and other men go down in their place. There are often hungry sharks about, of which the divers are very much afraid."

"Do the oysters make the pearls, mother?" asked Margaret.

"Yes, Maggie, they do. When the water is quiet the oyster will often lie with the valves (the two sides) of its shell open, and apart from one another. But if a fish swims close by, he, perhaps, disturbs the water, which washes up a grain of sand or a tiny bit of wood from a wreck, into the oyster's mouth. Now, the oyster, being so soft himself, does not like to be touched by anything rough or hard. What can it do to get rid of this sharp thing which hurts it? It has no hands, so it cannot push it away. I will tell you what it does. It covers up the sharp bit of wood or sand with a soft white covering, very like the material with which it lines its shell. Covering after covering is laid on until the hard rough sand has disappeared, and in its place is a smooth round thing, which it does not hurt the oyster to touch, and which we call a pearl."

"I should not have thought an oyster would be so sensible, would you, mother?" said Herbert; "oysters look such stupid things."

"I suppose it is the instinct which God has given them, in order that they may protect themselves from injury," replied his mother. "I think we should be wise if we followed the oyster's example, and covered up our annoyances with a good firm layer of good temper, instead of constantly irritating ourselves with them, as we so often do."

"I daresay," remarked Herbert, "that oysters think pearls are very ugly things."

"Very likely," said the mother, "just as we think our troubles very ugly. But if we bear them rightly they may perhaps look as beautiful to the angels as pearls look to us."

Margaret looked long and thoughtfully at the beautiful circlet on her chubby finger, and then said, "Please tell us something else about my ring, mother, dear!"

"Does my little girl remember the story which the Lord Jesus told his disciples about a pearl?"

"Tell it again, please, mother," said Margaret, nestling closer to her mother's knee.

"This was the story which Jesus told: There was once a merchant who bought and sold precious stones. But most of all he liked to get hold of a fine pearl, for that was worth more than any other stone. One day he heard of a man who possessed a very precious pearl, larger and more beautiful than any he had ever seen before. But this wonderful pearl was worth a great deal of money, and the merchant had not sufficient money to buy it. What was he to do? He must have that pearl. He went home and gathered together all the precious stones which he possessed—rubies and emeralds and sapphires—and sold them all that he might gain money enough to buy this one beautiful pearl, which was finer than any he had known before. That is the story. What is its meaning? I think the precious stones which the merchant possessed at first must stand for power, and wealth, and learning, and the Pearl of Great Price is the knowledge of salvation through Christ Jesus. Is this knowledge worth more than wealth, or learning, or power? Why, yes! Which is better—to know that one is sure of heaven, or to have money in the bank? Which is better—to have Jesus for your friend, or to live in a big house? Which is better—to have the forgiveness of sins, or to come out well in an examination? Which, Herbert?" Herbert rolled uneasily on the rug, but made no answer.

"And now another word for my little girl! I think it is a good thing to find out the meaning of our names, and then to try and act up to that meaning. Now, how can you, my little Margaret, be like your name? I will tell you. When the ancient Romans looked at a pearl, it made them think of three things—beauty, modesty, and nobility. Then you may be like the pearl if you are beautiful, modest, and noble. Do you think that you cannot make yourself beautiful, my darling? You cannot alter your features, but a mouth that is never sour with ill-temper, a forehead that is never wrinkled with frowns, and eyes that are always shining with love and kindness cannot help but be beautiful.

"Then the pearl is modest. It does not flash with light like the diamond, or gleam with fire like the ruby. It does not attract attention to itself, except by its gentle shining. You may be like the pearl in this. Do not try to attract attention to yourself or your good qualities—be good, but let other people find it out for themselves. Do your work well and quietly, then your light will shine, and people will see that you are one of God's pearls.

"The Romans would not allow anyone to wear pearls, unless he or she were of noble birth. But my Margaret may be noble without being a duchess. If she belongs to the Lord Jesus, she may be a daughter of the King of kings. And a girl who will not do a mean thing, who will not tell even a white lie, who will never try to deceive, is a noble girl.

"Will my little Pearl try to be like her name? And now we must ring for lights, or father will come home and find us in the dark!"

So the children's hour ended with a loving kiss, and the whispered prayer that both son and daughter might be found of the Lord in that day when He reckons up his jewels.

GRACE WINTER.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Derby*, Jan. 24-27; *Cheetham Hill, Manchester*, Jan. 28; *Stalybridge*, Jan. 29; *Birkenhead*, Jan. 30; *Liverpool*, Jan. 31; *Mildmay*, Feb. 1; *Norwich*, Feb. 2-11; *Redhill*, Feb. 15; *Leominster*, Feb. 17-24; Mr. S. J. Hewlett, *Sheffield*, to Jan. 26; *Harrogate*, Jan. 31 to Feb. 3; Mr. H Hankinson, *New Southgate*, Feb. 5; Mr. H. Falkner, *Luton*, Jan. 27-28; *Dunstable*, Jan. 28; *Potton, Beds*, Jan. 29; *Woburn*, Jan. 30; *Finchley*, Jan. 31; *Old Warden, Biggleswade*, Feb. 7; *Gray's Inn-road*, Feb. 14; *Hemel Hempstead*, Feb. 17; *Finchley*, Feb. 20; Mr. Pewtress, *Bow*, Jan. 23; Mr. G. Goodman, *East Hill, Wandsworth*, to Jan. 25; *Margate*, Feb. 17-22; Mr. Seyler, *Camberwell*, Jan. 24; Mr. C. E. Collier, *Camberwell*, Feb. 27.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Feb. 2, 1895.—Sun., Jan. 27, Luke i. 1-17; Mon., 28, i. 18-33; Tues., 29, i. 46-56; Wed., 30, i. 57-66; Thurs., 31, i. 67-80; Fri., Feb. 1, ii. 1-17; Sat., 2, ii. 18-35.

"WHO AND WHY" is the title of the report of last year's parochial work issued by Rev. E. A. B. Sanders, Rector of Whitechapel. It is a record of varied and unremitting endeavours, well directed and carried out with an encouraging measure of success. In an accompanying letter Mr. Sanders says:—"The claims have been unusually heavy, and the year has closed with an adverse balance of £600. The constant strain of raising the necessary funds to maintain the work is almost breaking down my health, but I rely upon the kindness of friends to enable us to continue our efforts to bring the Gospel of Christ to bear upon the hearts and homes of our 20,000 people."

Some London Missions.

THE FIELD LANE INSTITUTIONS.

Again and again, in visiting among the Missions, I have found how the God-given thought of many years ago obeyed in faith and devotion by obscure men, and in a humble way, has given rise to a great institution, a centre of blessing to the lost, and bringing glory to God. So at Field-lane. In 1841, a few earnest men, touched by the appalling condition of the district began in a small room in Caroline-court, Saffron-hill, a quiet work among children. This has developed into the extensive and far-reaching Field-lane Refuges and Ragged School Mission—a comprehensive title, which covers a wide circle of operations.

Mr. Peregrine Platt, to whose devoted energy and singleness of aim these institutions owe so much, said during an interview I had with him last week:

"Among the many changes introduced into the manner of working, we have never deviated from the original fundamental principle; that this is an Evangelical Mission, the grand aim of which is to save sinners. Everything going on here is of an essentially Christian character. We have thirty meetings a week of various kinds, but all with one end in view. In these, a very large body of workers, many of them

TRAINED IN OUR OWN SCHOOLS,

are engaged; all, we believe, true Christians.

"Even now the work is growing; branch after branch is added as need arises; and the people, old and young, come in increasing numbers. Last Sunday night we had 570 children in the Bible School; and in the morning we had over 600 adults of the poorest class at the Ragged Church. In both these God has given marked and definite tokens of blessing, and conversions amongst old and young are frequent."

In connection there are all manner of weekday and important operations: Bible classes, prayer gatherings, sewing classes, and Band of Hope; and for the adults, mission services, mothers' meetings, parents' meetings, an admirable crèche, and numerous other useful agencies here unnamed.

Turning to special branches, there is the Girls' Training Home, fitting drifting girls for domestic service. The girls received into this Home come from London workshops, provincial factories, and country villages, and are, in a large proportion of cases, rough, untrained, impatient of control, and difficult to manage. There are, consequently, many disappointments; but notwithstanding the uphill character of the work, it is not without its encouragements, as is abundantly shown by interesting cases given in the Matron's Journal.

The Male and Female Refuges are also of a remarkable character, so much so that I fully hope later on to devote one of these little articles specially to these refuges. They are not mere shelters. Their object is not simply to give a night's lodging, and then send forth the inmate into the streets in the rags and misery in which he came. Their work is with those whose characters will bear investigation, and who are able to give references as to their antecedents. Such are allowed to remain about a fortnight, during which time they are assisted in their efforts to obtain employment. This has been happily successful in many cases. During the past year 853 men and women—in a deplorable condition—have found shelter in these refuges.

Two large and important Industrial Schools are also maintained at West Hampstead, the boys' accommodating 140, and the girls' eighty-four. For many years a valuable work has been done in these Homes for children rescued from grave danger. But with all this varied service

THE PITIFUL NEEDS OF THE POOR

are not overlooked, and extensive relief operations are going on. Indeed, in winter the resources of the institution are sorely tried. "When the snow is falling, and the keen wind cuts through the thin rags of poverty, the chilled wanderer eagerly seeks its warmth and shelter. When father is out of work the pinched and hungry children are largely kept alive by the free dinners (numbering 7603 during the past year), and by the daily distribution of broken food received from warehouses). When the family are shivering in the leaky garret, the grate empty and the cupboard bare, our Bible-woman is welcomed as she enters the cheerless abode with the much-needed help."

It is obvious that such operations cannot be carried on without funds. At present the institution needs £500 to close the year free of debt. The secretary, Mr. Peregrine Platt, Field Lane Institutions, Vine-street, Clerkenwell, E.C., believes that the Lord's people need only to know what is actually being done in order to lead them to send the necessary means for carrying on a work which God is greatly blessing among the poor and perishing.

DESTITUTE CHILDREN'S DINNER SOCIETY.

Whatever may be said by economists, looking at the matter from various points of view, as to the great question of the relief of the poor, there is a general consensus that the children cannot be left to starve. Hence different organisations are labouring in diverse ways to provide for the children found foodless and fainting in the schools. Amongst these the Destitute Children's Dinner Society is doing good service by making grants to clergymen, ministers, missions, and local committees, who open dining-rooms, where destitute children may have weekly a substantial dinner for a sum not exceeding one penny. This is the rule; but I may note, from personal observation, that many workers, finding children absolutely penniless, have a benevolent fund to provide the copper. Thus writes

THE BARONESS BURDETT-COUTTS.

"The resources of the Society, always slender, have been sorely taxed during the last few years. The children need now the succour of a generous sympathy to enable the Society to minister to the wants of their little, too often suffering, bodies. The Society has been obliged, at the opening of its work, to reduce its grants to the dining-rooms. These at the present moment number fifty-two, situated in different parts of London. The call we make for help is to enable us to give our usual grants in aid. The committee gave last season 224,484 dinners, which was 46,790 dinners less than in the previous year—a decrease solely due to want of funds. The Society gave £1052 in grants towards the children's dinners, and in addition to this the children themselves contributed £453. If friends could realise what a loss to the children this decrease of 46,790 dinners represents, I feel sure few would turn lightly from the thought of suffering children going away in helpless distress from the one place to which they looked for relief, disappointed of the meal which too often is the only cheering, comforting, warmth-giving experience of the long cold winter."

These pointed words will stir an echo in many hearts. That the children themselves appreciate the dinners is clear enough to any who, visiting one of the dining-rooms at the mid-day hour, mark the eagerness of the famished little ones. Particulars may be had of the secretary, Mr. H. Morton Carr, 13, Ilminster-gardens, Lavender Hill, S.W.

Pearl Fisher.

NATIVE CHRISTIANS IN BENGAL.

Dear Sir,—A number of the native Christians here support themselves by the weaving of native cloth in hand looms, and are thus raising themselves, by God's goodness, to a more prosperous temporal condition. This is a cause of exceeding thankfulness to us, as we are certain at the same time that they are getting spiritual blessing, and surely the two going hand in hand must have a real influence on the Hindoos and Mohammedans around. A living native Church is, without doubt, the hope for the future in India, for our God must want Bengalis—in this case—to be the means of the conversion of Bengalis. We are praying and working to this great end, and hence my plea.

This weaving industry has increased by great strides during the past few years, and now the capital in our hands is not sufficient for the working of so large a business. Will any of your readers be so kind as to help in this difficulty? At present, through various friends who know how necessary it is that these poor Christians should have an honest means of livelihood put in their hands, we have a capital fund of about 400 rupees, but it needs quite 800 rupees to work without borrowing. Our prayers for work for these poor people have been answered by large orders from a good English firm in Calcutta, so we cannot doubt that the same prayer-answering God will give us the needful capital fund to work with, apart from borrowed money.

Yours sincerely in our Master's service,

(Miss) S. M. Adams.

C.M.S. Mission House, Chupra, Baugalghli, P.O. Nudder, Bengal, December 15.

THE L.M.S. CENTENARY.

The centenary celebrations of the L.M.S. last week were attended by much enthusiasm. As is well known, the formation of the society was resolved upon by a body of ministers assembled at the "Castle and Falcon" Inn, Aldersgate-street; so with evident propriety the proceedings on Tuesday, January 15, began with a breakfast at the present "Castle and Falcon" Hotel, which is situated on the same site as the old inn occupied. Mr. Albert Spicer, M.P., presided over a goodly gathering of ministers and others.

A season of prayer, subsequently held, in Falcon-square Chapel, was followed by a meeting for ministers only. A deeply interesting account was given by Rev. R. Lovett of the historical meeting held on January 15, 1795, which was attended by fifteen ministers—two of them members of the Church of England, two belonging to the Countess of Huntingdon's Connexion, four Presbyterians, and, seven Congregationalists. The old minute-book states that some time was employed in prayer; and, added Mr. Lovett: The gathering for prayer was a characteristic of every early meeting held in connection with the Society. The Society was born in prayer, nursed in prayer, and it has been continued in prayer.

Rev. C. Silvester Horne read a paper on the spirit that animated, and the motives that inspired, the fathers and founders who inaugurated the undenominational missionary movement a hundred years ago, dealing especially with some of the difficulties they had to encounter, and the fortitude they displayed in their work.

Rev. J. Guinness Rogers, who presided, compared the conditions of 1795 and 1895. There was then, and there is to-day, commercial depression; but we do not now manifest the spirit of consecration and courage which enabled our fathers of the last century to embark upon their noble enterprise. He asked whether the century now being entered upon, was to be marked by the same faith and energy, the same absolute trust in God, which characterised the founders of the society.

Rev. Dr. Mackennal spoke of the difficulties and hindrances of work, mentioning the fact that the large membership of the churches to-day means a less intense, less earnest, and less devoted spiritual unity.

Rev. H. Arnold Thomas thought that the ministers, if they would, could lead the churches forward in mission interest and work. He maintained that they might best defend the citadel at home, and carry on aggressive work, by pushing on a brave and vigorous policy abroad.

A large public meeting was held in the evening in the City Temple, presided over by Mr. Hugh Matheson. Rev. Dr. Berry, in a stirring address, said: Judged by our own standard of purpose and intention—still more if judged by the loftiness, the breadth, the universality of the Gospel—we have indeed cause for frank and sorrowful confession, and for that contrition of heart which moves to new and larger consecration; but when we turn to the heroes and heroines who have represented us in all departments of our missionary enterprise—still more when we turn to the use which God has graciously made of these heroes, and of our own limited endeavours—it seems to me that it would be little short of infidelity and the basest ingratitude not to sing with the heart, and understanding also, a song of praise to Almighty God for his goodness to the fathers and to us.

Rev. Dr. Pentecost maintained that Christians had no option whatever in regard to foreign missions. They were all debtors to Christ, and the only way they could pay their debt was to bring to his feet, as far as lay in their power, those for whom Christ died, and to whom God gave his pledge.

Rev. James Chalmers, of New Guinea, said that what was wanted was that Christian men and women should link their souls with Christ and cry, "Forward, forward everywhere!" The work would and must be done, and if they did not do it God would do it; but He was giving them an opportunity to help Him do it, and why should they not take hold of the opportunity at once?

THE BELGRAVE HOSPITAL FOR CHILDREN, No. 77, Gloucester-street, S.W., have received a legacy of £500 from the late Mrs. Church Dixon, in reduction of their indebtedness of £800.

THE LATE CHRISTINA ROSSETTI.

BY MRS. RUNDLE CHARLES.

FEW things have been more remarkable and encouraging in these days than the chorus of enthusiastic homage which has followed the close of the quiet, womanly life which has just passed from among us. In the midst of this eager, noisy competitive world of London, where every unusual gift and every distinguished name is dragged into a glare of light, Christina Rossetti lived a life as hidden and as simple as if London had been a quiet country village, and the nineteenth century an era antedating the reign of journalism, one might almost say preceding the discovery of printing. And, now, not a daily paper but is full of the fame of her "deathless singing;" and in all the various literary dialects she is proclaimed "the greatest religious poetess" England has produced. There can scarcely be a more beautiful foreshadowing of the Day of the Great Unveiling, when the alms "done in secret" to the human brothers, and the prayers poured forth "in secret" to the Heavenly Father shall be "rewarded openly."

Not, indeed, that to Christina Rossetti the true "reward" could ever have been, then or now, hearing herself talked about, by men or angels. But her death simply reveals what was there before; how the lovely songs poured out from her full heart, and the life which made such true music to accompany them, have penetrated deep into the hearts and minds of her generation, and deepest into the hearts of those most fitted to influence the generation. Her gifts were indeed most rare, and she used them as a true artist, faithfully working out the "good and perfect gift descending from above, into the best form possible, below."

Her inheritance, as well as her inspiration, were very rare. By birth, as well as by intellectual training, she belonged to the two nations, Italian and English, from the union of which some of the best literary work of the world has come forth. She was born in 1830, and died December 29, 1894. Her grandfather, Gaetano Polidori, who married an Englishwoman, and lived in Charlotte-street, Portman-square, translated Milton into Italian. Her father was an Italian patriot, who escaped from the tyranny of the reigning dynasty in Naples in the disguise of an English soldier, and became Professor of Italian at King's College. He was a great student of Dante.

Her mother, Frances Polidori, was, it is said, a sweet, dignified woman, with much imaginative power and a great gift of story-telling, which brightened the childhood of her four gifted children; herself, at once Christina's earliest inspiration, and to the end her most valued critic. She was a member of the Church of England, in which her family were trained. The eldest daughter, Maria Francesca Rossetti wrote a book highly appreciated by students of Dante called "A Shadow of Dante." One of the brothers, Gabriel Rossetti, has a world-wide reputation as painter and poet. To him we owe the lovely painting, the "Girlhood of the Virgin," which immortalises his sister's face.

Christina began to write prose and verse at a very early age; but her first well-known volume of poems, "Goblin Market," was not published till her thirty-second or thirty-third year, 1862. Her early life in her home was naturally spent much among Italian refugees and students. In youth and middle life she was often thrown with her brothers' friends, and was called the "Queen of the Pre-Raphaelites." Her last twenty years were chiefly devoted to the care of her mother and her two aged aunts. The home of her last years was in Torrington-square. In her memorial sermon in the church which she habitually attended, Christ Church, Woburn-square, Rev. J. Glendinning Nash speaks of her weekly receiving the Holy Communion, and of her "never failing, to the day of her death, to take a personal interest in the varied work of church, and schools, and district." "She strove," he says, "by Divine Grace, throughout her pilgrimage to Paradise, tremblingly but trustfully to follow the blessed steps of the Saviour Christ in self-denial, self-sacrifice, and self-surrender. She strove to follow Him not afar off but near. And in the 'wintry rime' of December 29, 1894, as in silence her lips moved in prayer, her spirit passed peacefully away."

In the memorial service in this church, her own hymn was sung by choir and people.

The porter watches at the gate,
The servants watch within,
The watch is long, betimes and late;
The prize is slow to win.

"Watchman, what of the night?" But still
His answer sounds the same;
No daybreak tops the utmost hill,
Nor pale our lamps of flame.

One to another, hear them speak,
The patient virgins wise;
"Surely He is not far to seek!"
"All night we watch and rise!"

"The days are evil—looking back,
The coming days are dim;
Yet count we not his promise slack,
But watch and wait for Him!"

One with another, soul with soul,
They kindle fire from fire;
Friends watch us—who have touched the goal,
They urge us—"Come up higher!"

With them shall rest our waysore feet,
With them is built our home;
With Christ! They sweet, but He most sweet,
Sweeter than honeycomb.

There—no more parting, no more pain,
The distant ones—brought near;
The lost so long—are found again,
Long lost, but longer dear.

Eye hath not seen, ear hath not heard,
Nor heart conceived—that Rest!
With them—our good things—long deferred,
With Jesus Christ, our Best.

CHRISTINA G. ROSSETTI

CHRISTINA, the name of "Anointed"
Thy watchword has proved,
Performed is the labour appointed,
Earth's fetters removed.
Thou hast shared in the work of immortals,
To bear from the skies
Sweet echoes through heaven's own portals,
Pure teaching, and wise.



(From Photograph by Messrs. Elliott & Fry.)

The seed that developed in weakness
Has risen in might,
A bud from the shadow of meekness
Now blossoms in light.
Our sister, who learned from Christ's teaching
His praises to sing,
The goal of her longing is reaching,
The face of her King.

Though billows might toss themselves round her,
Her feet were secure,
The Saviour's protection had found her,
His love made her sure.
Serene in the heart of the water,
The calm of the blest
Encompassed her soul where Christ brought her,
To depths of his rest.

At times, through the whirl and the rushing
Of life here below,
Sweet music from heaven out-gushing
Around her would flow.
God gave to his loved one, in dreaming,
A glimpse of his throne;
And now, through the gates' pearly gleaming
Her spirit has flown.

Sweet sister, who sang of the beauty—
The radiance above—
Whose lessons transfigured each duty
With glory of love,
Thou wilt not return from the Heaven,
Where partings shall cease,
Thank God that thy spirit was given,
To speak to us—Peace.

C. MAUD BATTERSBY.

Cromlyn, Rathowen, Ireland.

VILLAGE MISSIONS.—A few humble believers at Windmill Hill, Hailsham, are endeavouring to maintain a Gospel testimony in this out-of-the-way village. They would be thankful if any Christian brother were led to come and hold special services in order to rouse the unsaved. This village would, in fact, afford a wide opening for any who, at their own cost, would be willing to come and labour in the Gospel. The present correspondent is Mr. G. Packham, Pope's-lane, Windmill Hill, Hailsham, Sussex

IN THE ARDÈCHE.

IN the *McAll Mission Quarterly*, Miss Jean Gregory describes Gospel work in the villages of the Ardèche, superintended by Pastor Narbel. She writes:—

"St. Fortunat is a very small and not very tidy village, principally Roman Catholic; Dunières is mostly Protestant, and decidedly cleaner and more attractive. The Roman Catholics are not at all friendly to the Protestants. The curé said one day in church, while reproving some naughty girls for stealing: 'You should leave that to the Protestants. It doesn't matter for them, as they have no souls.' Their children are taught by the *frères* and *sœurs*, instead of being sent to the Communal School, which is, of course, gratis.

"The factories (silk winding and silk spinning) begin work at 5.30 a.m., and go on till 6.30 p.m., with three intervals of two hours in all for food. On Saturday they stop at 5 p.m. By eight o'clock in the evening a dead silence usually reigns. The village is asleep. Nice old patriarchal customs prevail. When you pay a visit, it must be long. You must partake of something—café noir, milk heated and sugared, grapes, cherries steeped in brandy—and you will be escorted a long way back. Luxuries are rare, and it is wonderful how well one gets on without them. I never think now of a soft easy chair or a sofa.

"There are two mission schools besides the congregational Sabbath-school in the church after the morning service. One is held at Dunières on Wednesday, and the other at St. Fortunat, on Friday. The children behave very well, and listen well to M. Narbel's picturesque and touching addresses. There was a special meeting for the 'conscrits' the other Sunday, presided over by a colonel from Valence, son of a pastor. Both he and M. Narbel gave them words of warning and encouragement, and they sang two of our more warlike hymns. The hall was packed full. The decoration of flags and evergreens was very tasteful. The young soldiers' last visit when they go and their first when they return is to their pastor.

"The people gather early from the hills for church, and sit on the low wall or stand about quietly talking till it is time to enter. Sabots are for the most part discarded on Sundays, but not so the neat 'bonnets blancs,' which even young married women wear, reminding me of the fisher-girls in the North of Scotland, who used to go to church with just such nicely-frilled white caps. In manner the people are undemonstrative, staid, and grave, though not without a touch of humour. The singing in church is funereal. I thought I played the instrument very slowly; but an 'ancien' was heard whispering to his neighbour, '*Cela galope.*' This sad way of praising God must be a relic of the times of persecution, as also the practice of interring the dead in their own ground. If the 'six-foot' can be spared it is fenced round, but usually it is sown over the first sowing time. When the Protestants of a hundred years ago were hunted like wild beasts to prison, the galleys, and death, they buried their dead where they could—in the garden, or the yard, or the cellar.

"The Dunières hall is well filled on Sabbath evening. M. Narbel is much beloved. His addresses are always Evangelical, earnest, and striking. The congregation on Sunday is much increased since he became pastor, and our people are growing more 'charitable,' said a venerable elder to me. But the amount of sous put into the bag is awfully small for an *auditoire* of four or five hundred people. If a franc is found in the collection, the wonder is—where it came from."

ALDERSHOT.—About sixty members of the Soldiers' Christian Association met at the Grosvenor-road Soldiers' Home on Friday evening for a social tea, to welcome the branch of the Seaforth Highlanders, which had just come to that station from Tipperary. A most enjoyable evening was spent. Almost every regiment in the camp was represented, and short addresses were given by several of the secretaries as to the value of the work. The Seaforths expressed their appreciation of this manifestation of the bond of union amongst Christian soldiers, and detailed how their branch had grown from three members, when it was stated at Fermoy eighteen months ago, till at one time it numbered thirty-five members. They also testified to the value it had been in the barrack-room, and in a station when they had not the advantage of a Soldiers' Home.

The Evangelist.

The Weary Dove's Return.*

By C. H. SPURGEON.

Whether the raven returned to the ark, but refused to come in; or whether it found a resting-place on the slimy boughs of trees, or on the tops of the mountains, which we are told began to be visible, I cannot tell. This I do know, that, wherever the raven rested, the dove could not do so; there was no clean place fit for the dove's clean nature. So it had to return to the ark; and when, weak and weary, it could hardly reach the ark, being heavy with the damp, perhaps mired with the filthy water into which it may have fallen in its weariness, while just able to get as far as the ark, it might have perished in the waters had not Noah perceived his little bird coming to the window. I suppose he was there already looking out for her, and he stretched forth his hand, and caught her, and pulled her in, and she was safe in the ark again.

I. That thus God receives his servants. Sometimes God's servants wander. Oh, how sadly have some good men wandered! We speak this to our shame, we make no excuse for ourselves, we have wandered like silly doves, we have left the place of peace and safety and joy, and we have gone abroad, flying we know not where. Perhaps I speak to some such at this time.

Now, *if you are one of Christ's doves, you will never rest till you go back to Him.* Time was when you could have found pleasure in the ways of sin; but you cannot do so now. You may try to find it, but you cannot. When you were a raven, you might have done so; but now that the Holy Spirit has made a dove of you, you are spoilt for the raven's ways. When a true child of God wanders into sin at any time, and goes back to the old haunts, he thinks to himself, "I used to enjoy myself in this place of amusement; I used to make merry with such and such company; the pipe and the bowl were once like heaven on earth to me; but now," he says, "I do not know how it is, but these things seem so vapid, so empty, there is not the life, there is not the vivacity about them that I knew in my younger days. It seems to be all a mere hollow sham now." Ah, my friend, it is not these things that have altered; it is you that the grace of God has changed! If God means you to live in heaven, you shall never find your heaven in this world. If He has chosen you to be his, and means you to be his, and has put his Spirit within you, you must be always restless till you come back and find rest in Him.

"May I come back?" says one. May you come back? Your Noah is at the window waiting for you. Speed towards Him with both your wings; rest not till He puts forth his hand to you, and grasps you, and draws you in to Himself. "But will He have me? Will He have me again?" O bird of the weary wing, He is not weary of you! O bird of the wet wing, that has been soiled in the filthy flood, He will not reject you! He washed you once; He will wash you yet again. He waiteth to be gracious. Jesus loves to receive backsliders. It is the joy of his heart not only to make a sheep out of a goat, but to find one of his sheep that has gone astray; not only to adopt a stranger into his family, but to restore the prodigal son. That is the meaning of that parable; it is the backslider's parable. Oh, that you would understand it, and know that the infinite mercy of God is as ready to receive a returning backslider as Noah was to receive his wandering dove!

As far as I can see, *this dove was sent out in the morning, and she came back in the evening,* and Noah pulled her in unto him. Let that be a picture of every day in your lives. When you wake in the morning, perhaps the factory bell is ringing; at any rate, it is time for you to be off to business. You must think about your business; perhaps yours is a work that is mental. You must give your mind to it: so all-day long you feel like the dove flying abroad. Well, take good heed that, when the sun goes down, you make your way back home to your Lord. Lock up your heart every morning before you go out, and give Christ the key to keep till you come home; and then, when He opens it at night, the sweet perfume that you had in the morning will be there in the evening. It is best if we can keep up our thoughts of Christ all day long; but peradventure we cannot, then let the dove, that flew away in the morning, be sure to fly back at night, It is where you go when the day's toil is done that tells what sort of a man you are. I think I have before now used the simile of the crows. You cannot tell where the crows live early in the morning; they are out on the land following the plough. Farther on in the day they are inspecting a field of turnips, perhaps just watching to see if they can find a fly or a worm. Where do they live? Wait until the evening, when they get together, and then you will see that they make a straight line for those tall trees where their nests are. Where do your thoughts go at night? Where do they go when your day's toil is done? When you have done with the business of the day, which is like the crows picking up the worms, which way do you go then? That shows where your soul lives; so take care that, in the evening, you make your way back to your Noah. Oh, how sweetly does Christ come to us in our evening prayer, and put out his hand, and pull us in unto Himself, and we rest once more—

> As in the embraces of our God,
> Or on our Saviour's breast.

II. This is what the Lord Jesus Christ does to sinners. I have spoken first of his servants; now I want to speak of sinners who are seeking his face.

Note, then, that *the Lord Jesus Christ does not despise the condition of the sinner who comes to Him.* I have imagined that this dove might have fouled its wings; certainly it was not the beauty that it was when Noah sent it out in the morning, but he did not therefore refuse to take it into the ark. It was very weary, and just ready to drop into the waters: yet Noah did not refuse it, but there he stood, at the open window, to meet it when it came. And you feel very foul, very unworthy, very unfit, and very unsafe; nevertheless, Jesus Christ will not refuse you. Whatever your condition may be, He casts out none who come to Him. Come as you are; come, even though you feel that you cannot come; come any way, for He will not reject you.

The first thing that Noah did with this dove was to display his power: "He put forth his hand." I have known *the Lord display his power very remarkably* when poor souls have been coming to Him, putting forth his hand, sometimes in providence, doing some extraordinary thing to bring them to decision. Sometimes He has used a sermon, or a stray word from some gracious soul, or He has put forth the power of his hand in the preaching of his Word. Sometimes He has used a religious book, or a little tract, as his agent; it has not mattered what the instrumentality has been, it is the power which God has put forth which has been the means of laying hold upon the coming sinner. Sometimes there has been no book and no sermon, but the Holy Spirit, without any apparent means, has made an impression upon the conscience and upon the heart. There has come over the sinner, when he has begun to seek the Lord, a singular melting power, a feeling of solemnity such as he never had before. He cannot understand it, he seems to be on the borders of a new world, he hears the chimes of bells which he never heard before, ringing out of invisible places, and summoning him to his God. I know what this experience means, and I pray that some of you may know it; that just now, at this very moment, our blessed Noah may put forth his hand to you poor fluttering doves. You cannot do anything, but Jesus can; you cannot save yourselves, but He can save you, even as Noah put forth his hand, and saved the dove from perishing.

Sometimes, it is ignorance that keeps sinners back from Christ; for God's doves are often very silly creatures. They do not know the way into the ark, they miss the window; but Jesus does with them as Noah did with the dove: "he pulled her in." I hope I am not talking beyond the experience of many of you; or, if I am, I pray my Master to make this to be your experience even now. May these poor simple words of mine induce some of you to come to Christ at once!

* Extracts from sermon No. 2,373 (1d.), in Vol. XL. of the Metropolitan Tabernacle Pulpit (7s. *Passmore and Alabaster*).

JEWISH NOTES.

BRITISH JEWS SOCIETY.

The monthly organ of this Society has change its title from the *Jewish Herald* to the *Jewis Missionary Herald*, and is published in a new form The treasurership has been resigned by Mr. E Yeats Edwards, and accepted by Mr. Richard Cor while Rev. S. D. Hillman will assist Rev. J. Dunlo as hon. sec. and co-editor of the magazine. A ne committee has also been formed, and the affai of the Mission have been reorganised throughout.

SOUTH AMERICA.

Dr. and Mrs. Rocha have completed their wor in Argentina, where they have been labouring inde fatigably by voice and pen to spread the knowledg of the truth among the Jews at Buenos Ayres, an in the Jewish colonies founded by Baron Hirsch They have been enabled to place several copies o the Scriptures in the hands of Jews and Jewesses but in order to further the work of distribution the sent a circular letter to seventy missionaries i different towns of South America, calling thei attention to the need of evangelising Israel, an offering to supply, without charge, copies of Scrip tures and tracts in any language spoken by Jew Before leaving Buenos Ayres, they also sent circula letters to the better-class Jews of that city, offerin books, and there was some response to this offer. long letter from Mrs. Rocha in the "Occasiona Paper" of the Mildmay Mission to the Jews, give details of their work, which has chiefly been of pioneering character, and which, while not devoi of outward results, has necessarily been ver arduous and testing to faith.

NEW YORK.

Mr. Warszawiak, as we recently announced has severed his connection with the City Mi sion, and commenced work on independent lines. H has now started on a missionary tour in the State and Canada. He hopes to preach Christ to the Jews and stir up the Christian churches on behalf o Israel; and on his return to New York he purpose to build the "Christ's Synagogue" in the ver heart of the Jewish community of the cosmo politan city. The new mission is called "Th American Mission to the Jews," and its monthl organ, *The Jewish-Christian*, may be ordered fro Mr. A. Stevenson, 9, North Bank-street, Edinburgh price 4s. per annum. Miss Douglas, 1, Rosebery crescent, Edinburgh, is a British correspondent o the work.

Rev. A. C. Gaebelein, of the Hope of Israel Mis sion to the Jews, New York, is issuing a very read able monthly, entitled "Our Hope," devoted t "the study of prophecy and to Christian Judaism. The office of the paper is: 209, Madison-stree New York City. Foreign subscription, 65 cents pe annum.

CHOVEVI ZION ASSOCIATION.

Slowly but surely this Jewish society, whos avowed object is the restoration of the Jews t Palestine and the revival of the Hebrew language is winning its way to favour among all classes o the community. The Central Committee, to whic delegates are sent from all parts of the world now meets in Paris. Speaking at a meeting i London on Sunday, December 30, Mr. Josep Prag, the English delegate, stated that "he wa not at liberty to make public an important fac which had transpired at the recent meeting i Paris, but he could state that the Chovevi Zio had now achieved a success so great that ther existed no longer any obstacle to peopling th land which the association had bought in Pales tine."

MILDMAY MISSION TO THE JEWS.

The "Occasional Paper" of the Mildmay Missio to the Jews, now becomes a monthly, with the title o *Trusting and Toiling on Israel's Behalf.* Copie may be obtained from Mr. McCluer, Central Hal Philpot-street, Commercial-road, E., price 1s. 6 per annum, post free.

DR. BAEDEKER'S TRAVELS.

My visit to Berlin, where I spent two weeks with Miss von Blücher, gave me opportunities for sowing the seed of the Gospel, and also for an ingathering of many precious souls. During the watch-night even, with the first hour of the New Year, several souls entered into life, and many more followed, not daring to enter on the New Year without the safe Guide and Keeper. Miss von Blücher's work is in the far west of Berlin, yet her hall, which holds 300 people, is always well filled whenever a meeting is announced. The earnestness of the audience is very striking, and one cannot but see that the plain and simple Gospel has lost nothing of its Divine power to convince, convict, and convert sinners.

Miss von Blücher is an evidence of the fact that the band of men and women who out of weakness were made strong has not died out. Her devotedness, in love to the Lord and to the poor, amongst whom her work chiefly lies, and her clear, unmistakable testimony, leave a mark on those who come in touch with her. Her work is unsectarian, but she is not allowed the benefit of fellowship with other labourers in the Lutheran Church, but has had to bear suspicion and reproach, which might have discouraged her if it were not for her undaunted fearlessness. She is one of the lonely labourers in the field, and has a just claim on the sympathy and support of other workers who are more favourably situated. There is room in Berlin for many more unsectarian labourers, who might break up the fallow ground both in the city and suburbs of that million-people place.

I arrived in Prague yesterday, just in time to take part in the last day of the week of prayer. I have not attended any prayer-meeting where there was such a general interest shown, and where short and pointed prayers followed in succession without interval, all with fervour and definiteness. Most of the prayers were in the Czechish language, but they ranged over the wide field of the world; they were both international and pan-denominational. The work of the American Board of Missions in Prague, under D. A. W. Clark, is growing both in quantity and quality; it spreads gradually, and is becoming a network over the land, winning back by degrees, surely and steadily, the Roman Catholic people, whose forefathers suffered persecution for the Gospel's sake, and whose memory is still fragrant in connection with Huss, the noble martyr whom the Jesuits brought to the stake. I am holding some meetings for the Czechs, which are most encouraging, although I can only speak by an interpreter. The Roman Catholic priests try, by every means in their power, to hinder the proclamation of the Gospel and the distribution of the Word of God; they show plainly what more they would do if they could.

A work lately begun in the birth-place of Huss is subjected to the enmity of the priests, but the people are eager to gain instruction in Huss's Bible, and they flock together to hear whenever they may. I am only able to remain here a few days, and my time is fully filled up with Bible readings and Gospel work. My next stopping-place will be Pilsen (Bohemia), and then Frankfort-on-Main, where I am to be the guest to Mr. M. Bernus, 4, Taunus Anlage. Pray for the work on the Continent of Europe, especially for Germany and Austria. I may, perhaps, return to England by the end of January.

Prague, January 15. F. W. BAEDEKER.

DISCHARGED CONVALESCENTS. — The annual meeting of the After Care Association for Poor Persons Discharged Recovered from Asylums for the Insane, was held on Jan. 14, at 83, Lancaster Gate, W. The chair was taken by Canon Elwyn, and the meeting was addressed by various friends of the work. During the past year 118 cases were considered by the committee.

JEWISH BAND OF HOPE.—About 900 poor Jewish children, most of whom attend the Band of Hope and Bible Mission at the Hebrew Conference Hall, Old Montague-street, Whitechapel, were entertained on Thursday and Friday evenings with a well-laden Christmas tree, prepared for them by the missionary in charge, Mr. H. Ehrlich, and his devoted wife, and liberally contributed to by many friends of the mission. The large party were entertained in three companies, and after singing and Gospel addresses, each child received a bag of good things, including a comfortable garment and some sweetmeats. A large number of Scripture texts were also distributed, and gifts were sent to the homes of sick children.

WORK IN SOUTH AFRICA.

We should like to ask the readers of THE CHRISTIAN who have followed our work in South Africa with prayerful interest to unite with us in praise to God for all the encouragement He has given us among the Zulus. The mission-hall at Durban is filled on Sundays with about 300, nearly all heathen men. During the week it is used for the night school and the converts' Bible classes. The first magic-lantern exhibition caused something like a stampede; it was supposed to be witchcraft, but is now an unfailing attraction. In connection with these services there is regular visitation of the sleeping quarters of the native labourers.

The results attending this systematic work are very satisfactory. The converts, like the rest, do manual work at the harbour and elsewhere during the week, but on Sundays a number of them go out in two bands, under the leadership of Daniel, our Zulu evangelist, and Mr. Gale, one of the English missionaries. They preach in the streets, drawing numbers of their heathen friends to hear the Gospel. Their testimony is the more effective because they are known to labour for their bread, Zulu men, as a rule, being disinclined to work, because, for generations under their kings, they have had military training, living only to fight and hunt.

Some of the converts have been set apart to spread the Gospel as itinerants; two are in Zululand, helping our three European missionaries at St. Lucia Lake, where a permanent mission-station is being formed as a centre from which the workers can itinerate in Zululand and Amatongaland.

Many open doors are before us. With a few helping hands to strengthen ours, great things might be accomplished this year. Vast districts and countries like Amatongaland are wholly unevangelised. The people beg for missionaries, of whom there are eight or nine in our eastern division of the South Africa General Mission, who can address a Zulu audience without the aid of an interpreter, but they cannot itinerate in these far outlying districts without waggons, of which we do not possess one.

Mr. Howe has just made a journey on horseback to Esthowe, in Zululand, and back. He hopes to be in England in February. We should be very grateful for opportunities—at drawing-room or other meetings—to bring the work of the Mission to the notice of those whose sympathies and prayers might do so much towards spreading the knowledge of Christ where his Name is yet unknown, and thus hasten his coming.

Communications may be addressed to the care of the secretary, South Africa General Mission, 14A, Lingfield-road, Wimbledon.

(Mrs.) M. S. OSBORN-HOWE.

CITY WORKWOMEN.

There was a very happy gathering of friends on Wednesday last week, in Lecture Hall, Aldersgate-street, to praise God for blessing on the work among young City workwomen during the past year. We had much to record of the Lord's faithfulness, through many months of trial. These trials led us to form a quiet circle of prayer amongst our workers every Thursday morning, not only for our own special service, but for all kindred work. The outcome has been abundant blessing. The special services held last week and still going on, have brought many to decision for Christ.

One large City firm, where many women are employed, and where two ladies have been working for about five years with thirty lady friends in their own neighbourhood writing letters to the girls, have seen a splendid reaping time this last week. The girls themselves wish the services continued.

Most interesting testimonies were given by several of the ladies as to the great blessing received in many places of business. The two "Welcomes" were spoken of as the greatest boon for their temporal and spiritual need, and a contrast drawn between the privileges of twenty years back and the present. At that time there was no place for "Women only." The outcome of all the efforts put forth for the women is highly appreciated.

ELEANOR FISHER.

THE MEETINGS held by the Women's Total Abstinence Union in furtherance of the pledge-signing campaign have been attended with good results.

TO THE CZARINA.

"Open thy mouth for the dumb."

CHILD of Prince Albert's daughter—he
Who fostered light and liberty—
To you, as to some beckoning star,
One weary singer from afar,
Darts her long stretch of eager thought,
From heart with honest anguish fraught.

Help for my friends, my own dear friends;
Help for the Stundists, this I crave;
God keep the Czar from sending woe
On those whom Jesus died to save;
Why banish those whose prayers would bring
A blessing down on any king?

Surely your soul was dear to you;
You would not lie your faith away;
O ask your husband in his might,
To call the Stundists home to-day.
And what though priestly pontiffs frown,
God's peace is sweeter than a crown.

I sat me by the old farm fire,
And thought of Russia's outcast band;
Strange yearnings filled me for my dear
True brethren, in your icy land;
"Help me to serve them, Lord," I cried;
And then I thought of Russia's Bride!

I thought of Russia's Bride, the child
Our Princess Alice left behind;
And "Surely," to myself I said,
"Her children are of gentle mind.
I'll string my words in sweetest way,
And ask her for her help to-day."

Do as your mother would have done,
O Empress of your vast domain:
Plead for the Stundists; be their weal
The glory of your husband's reign.
Nor let Siberia's terrors roll
In torrents o'er his dying soul.

They served their Lord, the King of kings,
But Russia's Lord was reverenced, too,
Save when his orders clashed with God's,
And then was their allegiance due
First to his laws who gave them breath,
And gives his wages after death.

Your English brow would blush for shame
If I apology should name!
Humanity sits choking; I
Give vent to England's stifled cry—
"Child of Prince Albert's daughter, be
Earth's guardian of God's family."

Galleywood. M. A. CHAPLIN.

CHINESE CHRISTIANS AND STUNDISTS.

From the English pastor, Wei-san-ü (Rev. E. O. Williams), and the lady teachers, Kuh-mei-lan and K'ang-ai-sin (Chinese names of the two lady missionaries), together with the other missionaries and church members of Paoning, Pacheo, Kuang-üen and Sin-tien-tsi, to the minister of our Lord (Dr. Baedeker) and to the Russian Christians, we write this letter as follows:—

"Because your faith is strong, you have not shrunk from the hardships of travelling, nor feared the blast of the icy winds, in spreading the heavenly doctrine in the distant regions; pointing out the way of truth to the poor and simple; for the sake of the Lord Jesus enduring all kinds of hardships, and verily undiscouraged thereby. We have heard of you, esteemed brethren, on the one hand suffering bonds at the hand of your rulers, on the other enduring the shame of mockery and reproach from your fellow men. Not only so, your food and clothing are insufficient. We, on hearing this, were greatly pained, and our hearts could not rest; therefore the whole Church, including Christians and inquirers, consulted together and have collected a little money in order to assist you, esteemed brethren, in procuring fuel and rice.

"We earnestly hope that you often read the words of St. Paul in his epistles to the Romans and Corinthians, and that your hearts thereby obtain peace and comfort, and that your sufferings may only tend to purify your faith and love, and make you steadfast. The Lord Jesus will open for each one of you a pathway of peace, while waiting for his second advent, to receive us all to heaven, where we shall enjoy everlasting happiness. It is only to be expected that afflictions must first come, and then bliss. We hope our brethren will continue to stir each other up to earnest effort. How felicitous will be the results."

MEDICAL MISSIONS.

It is the season for stocktaking. Wise men of business, once a year at least, balance their books, in order to ascertain what progress or otherwise they have made since the previous balance. To the Church of Christ has been committed a great undertaking. Its field is the world, and into its furrows the Church has to cast the seed of the Kingdom. The harvest is not yet, but a stocktaking of the human agency which it is able to employ for its Divine mission is at once a desirable and profitable undertaking. To one department of this machinery we would now draw attention.

The current issue of *Medical Missions* contains a clear and tangible estimate of the degree in which the Church at large regards this grand work of Medical Missions. It is contained in a list of the Medical missionaries now in the foreign field who hold British degrees and diplomas.

An authority states that in the three kingdoms there are in all 26,000 medical men; this list of men and women at work all the wide world over amounts to 202, a proportion of one to every 130 at home, a proportion which no lover of his kind can regard with much satisfaction.

However, there is this to be said, that the number is seventeen in excess of last year, and it would have been greater still, but for the existing war between China and Japan, which has kept back some from their appointed stations.

There seems little doubt that the acknowledged importance of the medical missionary, and the readiness with which doors are opened wide to him that were bolted and barred against his clerical brother, will cause this important but recent addition to the armament of missions to be much more widely employed in the future. To the teeming millions of India, China, and Africa, where for the lack of human sympathy, and owing to climatic reasons, sickness and disease are much more common than with us, the medical missionary is finding abundant entrance. The message sent home by each devoted medical agent is, "Oh for more help! There is work for ten instead of one around our doors." And seeing that they carry with them medicine for the soul as well as for the body, it would be difficult to imagine a more fitting representative of Him who freely healed all those who claimed his healing power.

Let us see then to what extent the various Churches employ the healing art:—

Church Missionary Society	29
Free Church of Scotland	23
London Missionary Society	19
United Presbyterian Church of Scotland	14
Presbyterian Church of England	12
China Inland Mission	10
Church of Scotland	9
Society for the Propagation of the Gospel	9
Baptist Missionary Society	7
Zenana Bible and Medical Missionary Society	6
North Africa Mission	6
Wesleyan Missionary Society	5
Brethren's Mission	5
Universities' Mission to Central Africa	4
Edinburgh Medical Missionary Society	4
Friends' Foreign Mission	4
Irish Presbyterian Church	3
London Jews' Society	3
Welsh Presbyterian Church	3
Methodist Connexion	2
Church of England Zenana Society	2
Mildmay Missions	2
Thirteen churches and societies, one each	13
Unattached	3
	202

The fact that even the very smallest associations are here represented is significant, and it is indicative that the medical aspect of missionary enterprise is receiving attention in every quarter. At whatever corner of the wide field a group of missionaries is at work there is now a promise and a performance of the healing of the sick.

May not this list be entitled the newest gauge of Christian missionary enterprise, the measure in which medical skill is allying itself to the cause of the Cross? Doubtless it will be scanned by many eager hearts at home and abroad, to whom the growth of Christ's Kingdom on earth is the chief object of their being. Patient souls, let them thank God and take courage!

The Universities, also, from which these ambassadors have proceeded, form another object of interest, as well as being in some degree indicative of decided missionary bias. Edinburgh sends 45, Glasgow 27, London 12, Dublin 9, Aberdeen 7, Cambridge 6, Durham 2. Neither Oxford nor Victoria Universities supplies a medical graduate to the mission field.

Women take a high place in this roll of honour; there are twenty-seven included in the roll of this Royal service. Their admission to the ranks of the profession was in many instances grudgingly yielded, but they are giving the highest justification of their ambition by its consecration on behalf of the helpless and the dying in foreign lands.

To the medical profession generally this missionary department of work is worthy of attention. Two hundred and two of their number have accepted service in the army in the field on behalf of Christianity and humanity, while over 3000 men holding British degrees and diplomas have gone forth from our shores looking for a livelihood all over the world; and a further army of 2426 are to be found who serve the Queen in the Army, the Navy, and the Indian services. Under the blessing of God, a man may serve his day and generation acceptably wherever he may be, at home or abroad; but may not the Church look to the medical profession with hopefulness to supply increasing numbers of those who will press forward to this, the highest post open to their noble profession?

Thus far our stocktaking, which we commend to every Christian heart. The work goes on under the eye of the Lord of the Harvest. It must not be allowed to flag. There is every inducement to increase its power and extend its operations, for the Church of Christ, by this new department of missionary work, is coupling the deed with the word, more nearly approaching the testing condition of its Founder, sent by Him to his questioning follower, who was languishing in the black fortress of Machærus:—"The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them." W. M.

THE WOMEN'S "AT HOME."

In *The Christian Treasury* for January Rev. F. B. Meyer gives a lively account of his Pleasant Monday Afternoons at Christ Church with poor women, which he has designated "The Women's At Home."

It is nearing 2.30 on Monday afternoon. Kind and willing hands are placing the last touches upon the hall; palms are being carried from the chancel steps; the canaries are being brought to perform their useful ministry of chirping and singing, and reminding perhaps of sunnier climes and happier days. Little tables with their vases are waiting in the centre of the seats; tables with cups and saucers are standing at each end of the room; and downstairs at the entrance door the infant schoolroom is prepared as a crêche, with mattresses for the children to roll upon, bassinettes for them to sleep in; dolls and other toys. Milk is there in cans and bottles, and some nine or ten devoted women are prepared to receive and nurse the forty or fifty babes and infants who are to be deposited by their mothers, much to their own relief, who thus obtain a respite from the constant handful which a babe entails.

My lady helpers arrive and take their seats—one at the piano, two or three at the tea tables, one at the door—whose business it is to shake hands with and give a smile to every woman as she enters. Now the first arrivals come in little groups of two and three, evidently intending to make the most of the one bright, brief time which they look forward to and count on during the week, and which gives a welcome change to the current of their thought, and the confinement of their narrow rooms. Frequently the women say that we can form no conception of how great the change is, from the narrow court or street and the tiny room, to the beautiful hall with its air and light and the little touches of nature and of human love; the sense that they who are always caring for others, are now to come in for a share of love for themselves; the sense of freedom from the pressure that rests so heavily upon the wife of many a working man.

At 2.45 when our company has largely assembled, I go in, and we spend the first half hour variously. Sometimes we teach them Salvation Army choruses, or other songs which they can sing over their washtub; when the children are querulous; when their husbands come home out of sorts. I always tell them that when they feel least like singing they should start singing; nothing cures the sad heart, or keeps the tempted heart so well, as notes of praise and song. There is nothing the devil hates so much as singing. "Let us sing a hymn," Luther was wont to say, "and shame the devil."

Sometimes I have a talk about what men like in the home, and urge each wife to make a pair of slippers, and have them warming before the fire; once get a man to take his boots off, he is less likely to want to go out. Then I descant upon the properties of a singing kettle, a table-cloth on the table, and every preparation, including a kiss to welcome him on his return from work. Sometimes our conversation turns on the value of wholemeal bread, and the shops in the neighbourhood are named where it can be obtained; or we wax eloquent on oatmeal porridge, and give recipes for its preparation. At other times a lady comes to speak—now on total abstinence; again on vegetarianism; as to preparing soup, &c., of simple materials. Or perhaps a friendly doctor will explain what to do in the case of burns and scalds, and other household catastrophies. At other times, one of my lady-helps reads some bright and interesting incident, and it is most gratifying to notice the fixed attention of the women, and their response in a ripple of laughter, or their hastily brushed-away tears. We are greatly indebted also to ladies who come to sing solos and duets. In any of these ways the first half hour passes brightly enough, and I never feel that I have done my share until, sometimes by my own brightness and good humour, I have succeeded in sending a ripple of laughter over the faces of my friends. To me it is an inexpressible joy to see those worn and tired features lit up by a smile, even though it so soon fades away into the fixed look of depression which long years of poverty and sorrow have fixed upon the face. I cannot but feel also that those moments do much to break down the barriers and to open the heart to receive the Gospel; they at least establish a friendly feeling between us all; for there is nothing that so soon breaks down prejudice and unites all hearts as the touch of nature, be it a hearty laugh, or a rain of tears, or a common interest.

At 3.30 the crockery is cleared away, and the audience which by this time will number about 270 women, will settle down to listen to Bible talk. We are great in singing, and before I speak we sing some favourite hymns, or learn new ones. Then the Word of God is opened and read, with a running commentary of application to the spiritual needs of those who have but little other opportunity of drinking of the water of the Fountain of Life. It is very wonderful how the old world narratives of the Bible come home to the working women of to-day, reflecting their experiences, and shedding a ray of heavenly light upon many a dark cloud that broods over them. Often tears stand in their eyes, or deepening silence betrays the intensity of the interest. We are conscious that a work of grace is proceeding quietly but irresistibly, and that many a heart is becoming aglow with fresh love and hope, and desire after God. Many of my working sisters are now finding their way to the galleries of Christ Church, bringing their husbands, and taking an intelligent interest in our work, and nothing is lovelier in my opinion than that the Church of God should become dear to working people who think of it, pray for it, and give time and thought to its development, which are proportionately greater than is often yielded by those better able to make sacrifice. Prayer and the Benediction close our meeting. Sometimes I say as we conclude—"Let us shake hands all round, and say 'welcome' or 'farewell sister.'" The effect is very strange, to see each woman turning first to the right and then to the left, with the words of greeting on her lips. So, at 4 precisely, they pour out, though a few always linger for further talk, and especially to tell my helpers some story which will quickly touch their sympathies.

The most remarkable thing about this gathering of women has been their attitude towards total abstinence. One of my lady workers is deeply interested in the British Women's Temperance Association, and one afternoon spoke about it. The result of that address, the interest it excited, and the movement to which it led, was that about 130 joined our branch; many of them, of course, have been abstainers before, but a very considerable proportion started for the first time. They are immensely proud of their badge of white ribbon, their pledge books, and their right to consider themselves workers in the great cause.

Let me say that I look upon that afternoon meeting as the happiest bit of sunshine in the week. It is a parenthesis of almost unsullied joy. The Spirit of God is near, and whether we laugh or cry, or sing, or talk, or listen, or have our tea, the Spirit of heaven is infused into all hearts, shines upon all faces, and begins to steal into sunless lives.

A PIOUS INTENTION.

Before the door of a picturesque cottage, in one of the prettiest villages in England, sat an old man, playing with a fair-haired child. A smart-looking rider was coming leisurely up through a short avenue of trees, and as he approached, the old villager put his hand over his eyes, peering, and asked, "Who's that on horseback, Nannie? Tell g'an'-father." The child stared at the horseman, grew shy, and ran indoors. "Ah, Rowlands, don't often see you up my way," said the rider, who, despite his lack of clerical attire, was the new vicar of B—. "You can't get so far, I suppose?" he said. "I'm as bad as I were forty year ago," said the old man, "that I be! Why, I can't take my eyes off ye, passon. Sit! Ye sit as well as a master of hounds. And they boots o' yours, if you'll 'scuse the interruption, is a powerful help to ye, passon!" The "passon" smiled; he was used to all sorts of evasions, but this was his second encounter with old Rowlands. "It is hardly fair, you know, Rowlands. You have not answered my question; now, have you?"

"Ah, your honour—your reverence, I mean—'tis because I can't a bring my mind to think as you're passon, that's for why. But, lor, I've had the pious intention these forty years o' looking in at your place up there."

"Rowlands," said the vicar, "I'm afraid you're a sad old heathen; but for all that we are going to turn that 'pious intention' of yours into a solid fact. I'm not going to preach at you, but next Sunday I shall call for you myself."

"What's a good o' going to church, your reverence, when a mind's not there? Forty years ago come Michaelmas, I told the Lord as I wouldn't set foot in his house till he'd a gi'en me a sign. And there an't no sign come yet."

"But you cannot make a bargain with the Lord, Rowlands. 'Draw nigh to God' yourself, 'and He will draw nigh to you.' What kind of a 'sign' are you looking for?"

"'Tis well enough for you to talk, passon, but I've had all the waiting. Well, well, to think as forty year have slipped by until I be that old and ancient I be'ant worth troubling about! There, passon, let the Lord send me back my Jack, him as is on the sea these five year, and I'll keep my pious intention."

"Don't forget, Rowlands," said the vicar, "that there must be two to a bargain. However, I shall come in for you on Sunday."

"Ah, a good sort, and not troubling himself about the cut of a coat, or the brim of a hat," mused the cottager, gazing after the retreating rider. "Them boots, too, is fine, but they'll take some polishing! Eh, deary me, but I've gi'en him a puzzler!"

"Whatever are you laughing at like that, father?" called a woman's soprano from the interior. "Wasn't that the new vicar's voice? He's a right good sort."

"That he is," assented the old man. "But he's getten a hard job this time. He's to take me to church a Sunday! Ha, ha!"

A middle-aged woman came out wiping her hands, and stared. "Father, you going to church at last! Well done, new vicar!"

"We'll see, we'll see, Emma. Don't 'ee be too cocksure."

. . . .

It was Saturday evening, and inside the cottage the old man was devouring every word and look of a stalwart seafaring man who seemed heartily to enjoy his father's glad confusion.

"You see, father, my captain is brother to your new vicar, and when he heard I belonged to the place he was right glad, I can tell you. We've been due home more than a month."

"Ah, but Jack, 'tis the Lord as sent ye—ay, as sarten sure as I sit here. 'Twere Monday when new vicar stops, and says he ha'n't a' seen me to church yet. 'Let Him send me my Jack home,' says I, 'and I'll come to church.' Seems as 'twere a merracle, Jack, with you a setten there, and to-morrow Sunday, too."

"Well, father, we'll go to church together, to-morrow, shall we? I owe that change to Miss Weston, father."

"Do ye now? Ay, but I be all upset like, inside. Seventy-six come Martinmas, and waited all that time to find as there's a God in heaven as notices us poor creeturs!"

"But, father, you've always had a soul. What of that?"

"Ah, my son, that's a marvel, too. Couldn't believe, couldn't take hold, as ye may say; and there you be, a setten there to tell me what a sinner, what a fool I be, and I *must* believe."

The vicar looked in later—the old man was very respectful.

"'Tis him, for sure," said he, "He's getten the best o' me this time, and I'm a poor, sinful old man. I ha' my sign, vicar, and I don't want no one to fetch me to church. I ha' had the pious intention for a long time, but seein' as He's sent me a sign, He can do as He likes wi' me—He's the Almighty."

The old man sat in a front seat in church on Sunday, and he fixed his eyes all the time on a picture of the Crucifixion in the chancel window. As he left the church he said—

"Jack, He must a-suffered awful—and He's gi'en me a sign; eh, I wish I'd a-known Him fifty years ago, that I do."

"He knew you, father," said Jack, "let that comfort you. And now you must just trust Him for all the rest. You may."

"Ay, I do. And perhaps He knows, Jack, of my pious intention."

. . . . .

The vicar was talking to his wife at home.

"I knew his weakness," said he, "he has missed his son sorely, and when Alfred wrote of his coming home, and that one of his best men belonged to the village, I felt here was my opportunity, and I used it. I grew half afraid the vessel would not be in to time—faithless, as usual. But it is all right now. And the old fellow is as bright and eager as a young Christian; that is odd, too, after forty years of 'pious intention.'"

"Not odd, dear," was the gentle reminder, "for it says of one of old that his flesh became as the flesh of a little child. Do not you think that a like change is possible in old Rowlands' heart?"

"With God," said the vicar, "all things are possible." M. B. Gerds.

MR. BEHESNILIAN IMPRISONED.

You have in previous numbers referred to Mr. Behesnilian, of the Tarsus Bible Mission, and it may interest your readers to know that though, through our Foreign Office, the Ambassador at the Porte has brought influence to bear with a view to his being released, Mr. Behesnilian was by latest letter—December 13—still practically a prisoner at Marash. The fact of Mr. Behesnilian being an Ottoman subject makes action on the part of the British authorities difficult, but those who are interested in him have reason to be grateful to the Foreign Office for the promptitude with which our appeal upon his behalf was met by telegraphic instructions being sent to Constantinople, and we trust that the result will be his release with permission to proceed to Tarsus, to which place he was travelling with his family and four pupils when made a prisoner more than three months ago.

You have kindly interested yourself, and received subscriptions towards the expenses entailed upon Mr. Behesnilian by his imprisonment. Such extra expense seems to have been unavoidable, as Mr. Behesnilian has had to maintain himself and the four pupils during their imprisonment, and has been separated from his family, who have of course to be maintained at Tarsus. The small committee of the Tarsus Bible Mission in England is not in a position to provide the additional sum now required, and will be grateful if any of your readers will assist by contributing. During the past two years, Mr. Behesnilian, who received his training at University College, London, and was ordained to the ministry before leaving this country, has done valuable Christian work amongst his fellow-countrymen, and from what we hear there is little doubt that the object of this persecution is to stamp out Christian work. That the result may be very different, and eventuate in the wider opening of the door to the Word of God, and liberty for Christian work, we earnestly pray; and would ask the prayers of the Lord's people that those who are now suffering may be supported in their trials and kept faithful.

I will be glad to supply interested correspondents with information about Mr. Behesnilian and his work. Wellesley Robinson, Colonel,
Acting Chairman Tarsus Bible Mission.
1, *Whitehall-gardens, S.W.*

WELCOME MISSION, PORTSMOUTH.

Mr. T. Hogben, director of this work, has told the story of its recent difficulties in a pamphlet entitled, "Seven Years of Struggle and Victory." He writes:—"This Mission was born in prayer, and it has lived only by the power of God in answer to prayer. Attack after attack has been made to stop it, but foe after foe has been defeated. In October last the site for our new Mission premises was sold, and it was said by some the work must be closed or removed to another part of the town. Yet it seemed to us necessary that we should retain our present field in the centre of the town, especially having regard to the needs of our sailors for whose salvation the Mission was especially started.

"In our distress we cried unto the Lord, and He heard us. We were offered No. 1, Edinburgh-road, Portsmouth, consisting of a house, with garden and stables, at a rent of £65 per annum, with the option of purchasing the whole for £1800 at any time during a five years' term, with permission to erect a hall, and, in the event of not purchasing the site, to remove the same at the close of our tenancy. The whole thing was distinctly an answer to prayer; it was the Lord's providing, and we determined, with the help of sympathetic friends, to go forward.

"The situation is one of the best in the town for our purposes. It is in close proximity to the proposed new naval barracks, and offers accommoda- for reading and class rooms, which we have long wanted. The hall we intend to erect will seat about 750, and the mission will stand as a light in a dark place, proclaiming salvation through faith in the once crucified, but now risen and glorified Son of God. This mission having been started especially to help sailors, marines, and "time-expired men" of both the services, with the great increase—in all 14,000 men—now being made to the Navy, is more needed than at its commencement, whilst its past record in real work done, warrants us in appealing to friends of sailors for their prayerful sympathy and help."

As is well known, the work was commenced by Miss Sarah Robinson, of the Soldiers' Institute. Communications to Mr. Hogben should be addressed, Edinburgh-road, Portsmouth.

MR. MOODY'S CHURCH, CHICAGO.

A correspondent writes:—"The work of the Chicago Avenue Church during the past twelve months has gone beyond any other year in its history. The morning services are largely attended, and the evening services fill the entire church, up stairs and down, and sometimes people find it necessary to stand at the regular evening services. Three hundred and twenty-seven persons have been added to the membership, and the present year has begun even better than the past, as thirty-eight joined last Sunday, and there are many more who have been already examined, and will unite at a later day.

"Mr. Chas. Inglis spent the week from December 16 to 23 giving addresses at the Bible Institute and in the church. He has been there on two former occasions, but his work this year seems to have been accompanied with greater power than hitherto. The students were delighted with his lectures, and of the thousands of people that heard him in the church, several hundred earnestly inquired the way of salvation. Of course it is impossible to say, as yet, how many of them were born again; but we trust that many were."

SWEDEN.—Madame E. de Ramsay writes from Wilhelmsro: "We have now nearly thirty children in the two Homes—the Hope and the Refuge—all epileptics; these make work equal to the nursing of sixty ordinary patients. Those able to appreciate the Christmas festivities were greatly delighted, and all enjoyed the good fare. Unfortunately pleasant emotions have to be paid for by increased weakness afterwards. Some of the inmates enjoy spiritual blessings; as the other senses decline, spiritual strength shows itself in a clinging to God with a touching child-like trust. The Bible and Prayer Union and the Christmas Letter Mission branches at Wilhelmsro have both increased in influence. The secretary was one of the first who started such agencies in foreign lands, and still manages it personally; even in old age these missions can be carried on, and are a great joy."

TRAVANCORE AND COCHIN.

From the *Travancore and Cochin Diocesan Record*, for December, we learn that evangelistic work proceeds with much encouragement in the seven centres of the mission. We make a brief extract:—

"At Thalowady (Changanashery), where the Hindus regarded the presence of the evangelists with no favour, they now look upon their work as one of love. A learned Nair admits the truth of Christianity, but finds baptism an offence. The school children are much interested with Bible stories and picture leaflets distributed to them. In one place, when the evangelists read some portions of Scripture, a Roman Catholic woman exclaimed, 'We are left in darkness, please give me a book,' and when they gave her a Scripture portion, she received it with great joy. In a Sudra house, a woman offered to buy a Scripture portion, when she heard of the love of Jesus; but a Nair that stood by said it was a Christian book, and persuaded her to take back the money she had given for the book. On one occasion, when they began to speak to a man, he said he knew nothing, but there was a person who could argue with them; so saying he led them to a schoolmaster, and called all the men whom he met on the way. But they all heard the evangelists without cavilling, and at last a few of them bought Gospel portions. In another place, a boy who was listening to the evangelists, being desirous of buying a Gospel portion, ran home and sold a cocoanut, and bought a book with the money thus obtained.

"At Cochin, the Jews, both white and black, do not at all like to hear anything of Jesus, but their children in the schools are interested in picture leaflets. One of the black Jews heard the evangelist with some interest, and has asked for a Hebrew New Testament. The dislike of Mohammedans is very great, but one of them received English handbills. The papers for educated Hindus, issued by the Madras R.T.S., are read with much interest by some Brahmins. Nairs and Thiens have no objection to hear the Gospel preached. Two of the latter circulate the handbills among their friends. A Roman Catholic has joined our church."

SALVATION ARMY IN AMERICA.

Rev. Samuel Charlesworth has recently visited the United States of America, giving him the opportunity of becoming acquainted with the work carried on by his youngest daughter and her husband, Commander Ballington Booth, in connection with the Salvation Army. Illness obliged him, reluctantly, to return home to England, after a brief stay of three weeks in their simple cottage home at Montclair, New Jersey State. He writes to us:

"During my stay, I saw sufficient of the work to rejoice much in the noble enterprise of proclaiming the simple Gospel message to the degraded, poverty and vice-stricken outcasts of the slums of New York city. As in many other cities of the States, these people include Germans, Italians, French, Spanish, and Irish; all mix with the Americans, in the slums or lowest suburbs of the cities—lost, utterly abandoned, neglected, and out of the reach of ordinary Christian efforts.

"The slum workers, or sisters, as they are called, live among them, dress most plainly, penetrate the worst abodes and drinking saloons, undertake any work—nursing, washing, dressing, feeding. Making themselves all things to the lowest and vilest, by these self-denying, self-sacrificing toils, they have conquered ill-will, hatred, and opposition, and become a power for good throughout the land, gaining in a marvellous degree the confidence and respect of the roughest and most vicious; and by their tender sympathy and loving deeds winning the wanderers to know something of that divine fatherly love of which their own is the reflection. Even the wealthier inhabitants of the cities are moved with wonder at the success of such efforts, and begin not only to appreciate but to support the toilers.

"Willing labourers, it is their joy to acknowledge that they are but messengers of mercy under the direction of Him who gave the command, 'Go out quickly into the streets and lanes of the city, and into the highways and hedges, and *compel* them to come in, that my house may be filled,' and also gave that later last injunction, 'Go ye into all the world and preach the Gospel to every creature,' adding that comforting assurance on which those earnest, faithful workers so implicitly and confidently rely, 'Lo! I am with you alway even unto the end of the world.' It is this felt presence of Jesus which makes them so strong, so bright, so joyous, amidst people and scenes from which naturally they would recoil."

Letters to the Editor.

CHRISTIANS AND MONEY.

Dear Sir,—Commenting on the letter of your correspondent, Mr. Bazett, which appeared in your issue of 10th inst., I would make the following observations:—

First, there is a charge against Christians that they prefer "safe" to "beneficial" investments. And I say in reply, "Quite right too." If a man does not provide for his own, he is worse than an infidel; so that I take it the first question is safety. But safety is not the only thing, and I believe all true Christians avoid securities, however "safe," but which are immoral.

On the other hand, every Christian feels the responsibility in a greater or less degree, according to his means, to beneficence, but then the moment this principle comes into play investment pure and simple is no longer in question. It is well to distinguish between things that differ.

Again, Mr. Bazett says that "Interest or usury is simply a tax on the industry of the worker to enable those who do not work to eat." I would ask Mr. Bazett, who would be at the trouble to accumulate capital if no interest was to be got from it, and if capital were not accumulated, what would become of the workers—or, rather, how could they ever come into existence?

Without capital Britain could no more support her present population than—the moon. Does Mr. Bazett propose that we should go back to the time when a few painted savages roamed over these islands? His panegyric on Joseph as a philanthropist will not stand examination. What would we think of a relief administrator in India that sold relief corn, first for all the people's money, then for their cattle, and then for their lands? This is what Joseph did.

Mr. Bazett next goes on to say that whereas Joseph saved corn, we save money. This would lead one to suppose that we heap up immense treasures of money, as Joseph did corn. The thing is simply absurd; all the money in our country is a mere drop in the bucket. Our savings are invested in railways, lands, houses, ships, mines, etc., etc., in this and other countries. Money may be regarded as having much the same relation to property that oil has to machinery, and has a like insignificant bulk and value in comparison to property.

The statement that money is "simply an instrument wherewith we may compel our working people to make what we wish, and for us, at the rate of remuneration we think proper," is simply untrue. Let Mr. Bazett start any kind of manufacture, and try to get workers on such terms, and he will soon find out his mistake. Thousands of employers at present believe that wages are too high (many industries having been carried on for some years without any profit), but rather than reduce wages, with its attendant risks, they suffer what is neither more nor less than injustice.

After all, however, Mr. Bazett's great quarrel is with money. Might I ask what he would propose in its place? Many enterprises, such as sinking a coal pit, have to be carried on for a long period with a large outlay on work, etc., before there is any return. Without money, how could these things be done? Should vast quantities of corn, clothes, etc., be stored up to keep the workers going? Would this be an improvement on "money"? Mr. Bazett's letter is chimerical from first to last.

I am, yours truly, W. G.

Sir,—I am glad to see that this question is again engaging your attention. Some time ago it came to the surface under the heading of "Investments," but was soon dropped. I then ventured in a letter to assert that the 600 millions lying in the hands of the bankers was doing no good to Commerce. A banker replied that I knew nothing about what I was writing, but this reply appeared so injudicious if followed up that I allowed it to pass unanswered. The same objection then raised holds good as to the enormous amount now deposited with the Savings Bank, though, of course, it is considerably better there than being squandered in the drink shops. There is no doubt that legitimate trading is being crippled by the locking up of the spare cash above referred to, and if a portion only was released it would probably benefit the trading community and our manufacturers generally. I do not understand that serious objection is made to putting money out at interest or employing it for the benefit of the owner, but surely our Lord endorses the practice somewhat by the parable of the ten talents, etc. If our working population and others would spend a portion of their savings now lying at the savings banks upon necessary improvements to their dwellings, furniture, etc., it would secure greater comfort for their families, and would have a large and speedy influence upon the trade of the country and soon extend to other lands.—Yours very truly.

A Broker.

[We cannot prolong the economic argument of this correspondence. The position on either side has been sufficiently stated. It does not properly come within our scope. The vital question is, What did our Lord mean us to understand? and how is his teaching interpreted in the Epistles?—Ed.]

SUNDAY-SCHOOL WORK.

Dear Sir,—I should be very sorry if the opinion expressed by "A Young Sunday-school Teacher," and quoted in your leaderette of 17th without any qualification, should be taken by your readers as expressing your own view. Because a young teacher, who of necessity must have had a short experience, meets with a rebuff from a class of boys, is not sufficient basis for the inference that Sunday-schools, either in the South of England or elsewhere, are a failure. It may mean that on that particular occasion that teacher failed in her endeavours, but it does not follow that even she has always failed. And, in fact, her own sense of failure may not be a correct indication of facts.

Some time since, a young man, who was a stranger to me, accosted me, and asked if I remembered giving a lesson to a certain class of lads. I did remember very well, because my conviction at the time was that I had utterly failed. "That lesson led to my decision," said my friend; and I thanked God that my weakness had been used to his glory. I shall be glad if this instance, not by any means a singular one, should help the young teacher to persevere. She is now only sowing the seed, and if sowing in faith she will one day reap the fruit.

I have spent about forty years in Sunday-school work, and can, therefore, speak with some experience at my back when I say that Sunday-schools in the South of England are not a failure. I readily acknowledge that we do not see so much success as we could wish, but then I hear the same complaint from the Churches and Missions, home and foreign. Experience, however, teaches me that the fruit of Sunday-school teaching is much greater than appears to the workers. The infant-class teacher possibly sees no present result of her labours, but she is laying the foundation principles of many a noble life, and if another reap the fruit she may be sure that the sower will not be forgotten by the Great Husbandman. I hope our young friend will not despair in the morning of the day, but seek new grace and more wisdom to overcome obstacles, and when the evening comes she will hear the "Well done!" and feel abundantly satisfied.—Yours truly,

C. W.

NORTHAMPTON.—The seats of the largest hall in Northampton were not only occupied, but some six or seven hundred people were content to have standing room on Sunday night, when Mr. J. B. Wookey gave an address. The singing of "Calvary" by Mrs. Wookey was very effective. Mr. Wookey's subject was "The Message of the Gospel *versus* a Creed of Despair," and the address was listened to with much attention. It is hoped that not a few worldlings were pricked to the heart by the evangelist's earnest words.

THE BERLIN CHRISTIAN MISSION was begun five years ago. The director, Mr. Fritz Schaaff, says, in the report for last year:—"We have been enabled to extend the work, not by opening new halls, but by consolidating the agencies which we had. To our mission work has been added a Sunday School, and weekly gathering of factory girls under the charge of Fräulein Julia Schaaff. The Sunday School is a very hopeful adjunct; we began with five children, and it now has a regular attendance of from eighty to one hundred children. At the meeting of factory girls the Bible is read and explained, and time is spent in knitting and sowing. The girls are of a rough type, but some of them have already changed their habits of life and speech." The evangelistic work has proceeded with blessing; the outside co-operation, however, was so slender that the year closed with a deficit of £30. Communications to Mr. Schaaff should be addressed 32, Garten Strasse, Berlin, N.

HOME OF INDUSTRY WORKERS.

THE first Workers' Meeting of the year was largely attended; and the friends were delighted to find Miss Macpherson in the midst of her little *protegés*—a band of from sixty to seventy rescued children, gathered in from divers circumstances of poverty, loneliness, and danger, and now in training for the home beyond the sea.

Some little account was given of the New Year's Thanksgivings, with the treats to the children in the Hackney Home, the aged widows and mothers, the policemen and other special classes, the Sunday scholars, the night school, the lodging-house poor, and the factory girls; also the Girls' Christian Band, which has now 300 members, bearing in workshops and their homes testimony to Christ. A paper issued by Miss Macpherson, describing some of these gatherings, says as to the aged women:—"How they look forward to these real happy days! The Master's presence was in our midst. Our guests were two hundred, and half of these were widows, and several nearly blind, but best of all most of them were sisters in Christ Jesus, and had gathered with us every Sunday afternoon to search the Scriptures, and therein had seen that eternal life which had comforted them in trials, and many of them in deep poverty, leading them to become patterns to their teachers, of patient love."

Rev. F. B. MEYER, who gave the address at the Workers' Meeting, read Isa. xlix. 1-4, and spoke of the qualifications for Christian work, of the gift for service, and the co-operation of the Holy Spirit with us. As to the *qualifications* he showed, from verse 2, that we must be as "sharp swords," our words incisive, piercing to the hearts the King's enemies. Smooth platitudes are little likely to convict men of sin. Next comes separation or seclusion; we must be hidden "in the shadow of his hand...in his quiver." Only those who are thus hidden are likely to be used in service. Moreover, we must be polished—rust sadly interferes with execution and efficiency. This polish often requires the use of sand paper—*i.e.*, friction, constant though trifling, trials—which God uses to polish us. Then comes the *power behind* the weapon. As the arrow without the force and will of the archer is but a useless and harmless piece of wood, so the worker without the impulse of the Spirit of God will achieve nothing. Lastly, there is the *co-operation* of the Holy Spirit; as there is in nature between the husbandman (sowing the seed), and God (giving the harvest), so in grace—we work, but it is God who worketh in us.

After a season of prayer, Mr. E. H. Glenny gave some details of the work of the North Africa Mission, and of his recent visit to Tunis, Tripoli, and Egypt. Notwithstanding the many obstacles encountered in these Moslem lands, there are tokens that God is blessing the setting forth of the simple Gospel.

IRISH CHURCH MISSIONS.

WEDNESDAY, January 16, was observed by the friends of this Mission as a day of thanksgiving and prayer for Ireland. Meetings were held in London and Dublin, and in several provincial centres.

A very earnest spirit of prayer was manifest at the central meeting held at the Christian Police Association Rooms, Adam-street, Strand. General Haig sketched the progress of the work during the past year, and drew attention to the wonderful increase in the sales of copies or portions of God's Word. Two hundred fairs and markets had been visited by the itinerant evangelists of the Society. A map of Ireland was shown, on which the places visited were marked, giving at a glance a vivid impression of the wide extent of the work. It was also mentioned that the funds, though much below what is required were in advance of that received at the same date last year.

A very appropriate address was given by Canon McCormick, of St. Augustine's, Highbury, who took as his subject the contrast between Saul of Tarsus and Paul the Apostle.

PASTOR CHINIQUY is recovering from a somewhat lengthened illness; he is now in his eighty-sixth year. He sends to us an urgent plea for help in distributing his writings in French among Canadian Roman Catholics. He is not able, at his advanced age, to visit many places, and he is desirous of helping his fellow-countrymen towards the light of the Gospel by his writings. His address is 65, Hutchison-street, Montreal.

The Book World.

THE EPISTLE TO THE EPHESIANS.

Principal Handley Moule made a valuable contribution to the interpretation and application of the Epistle to the Ephesians when he wrote his volume on that portion of the New Testament for the "Cambridge Bible for Schools and Colleges." Now he has provided a very thoughtful and suggestive work with the title GRACE AND GODLINESS: Studies in the Epistle to the Ephesians. (*Seeley & Co.*) The eight chapters present, in a carefully revised form, an expository course delivered last year to a gathering of clergymen in the Divinity School at Cambridge. The careful student of Holy Scripture will find the pages full of light and truth; and if he can appreciate the free reference to the original Greek and ancient and modern writers in theology and history, he will derive still greater profit. This unpretentious little volume impresses us with the heights and depths of St. Paul's "Celestial Epistle." Those who conscientiously employ it, will have cause to thank Mr. Moule for his pages, which are at once learned and lucid, and show spiritual insight as well as critical acumen.

Messrs. Cassell & Co. have published a shilling PEOPLE'S LIFE OF MR. W. E. GLADSTONE. It forms a vivid bird's-eye view of British politics during the past half century.

THE PULPIT: A magazine of sermons, is a new publication. The first issue, dated January, contains eleven discourses by English and American preachers. (1s. monthly. *Digby, Long, & Co.*)

OUR MISSIONS is a monthly magazine on the work of the Friends in Madagascar, India, Syria, China, Turkey, Bulgaria, Natal, and France. It is published in the middle of the month by *West, Newman & Co.*, 54, *Hatton Garden*. 1d.

The LIFE OF FELLOWSHIP, by Rev. E. W. Moore (1s. *Marshall Bros.*) is a valuable addition to the "Keswick Series." Mr. Moore states the doctrinal aspects of the Christian life very clearly, and enforces them with a great wealth of telling illustration.

The yearly volume of OUR OWN MAGAZINE (*Children's Special Service Mission*) makes an admirable repertory of Gospel instruction, mainly presented in the garb of well-told narratives. We are glad to know that this interesting monthly has a circulation of well over a hundred thousand copies.

THE MISSIONS OF THE WORLD.—In the January issue of this monthly, Mr. R. Young continues his description of Lovedale, South Africa. Dr. Bruce writes on Bible work in Bible lands, and Rev. T. W. Drury begins a series of articles on "Missionary Work and Spheres." (3d. *Charles Hornsby*, 12, *St. Bride-street, E.C.*)

POPULAR NATURAL HISTORY FOR BOYS AND GIRLS. By W. J. Gordon. (*Religious Tract Society.*) We have here a marvellously comprehensive and lucid description in brief of the five leading divisions of the animal world—mammals, birds, reptiles, amphibians, and fishes. The work is thoroughly popular in style and simple in treatment, with a glossary of the scientific nomenclature. It is altogether a fascinating excursion into some of the marvels of creation.

CHRISTIAN BAPTISM; or, "How Readest Thou?" An Appeal to the Word of God. By Frank H. White. This is the second edition (tenth thousand) of a little work which is at once rich in scholastic opinion, earnest in statement, and charitable in tone. Pastor White gives no quarter to such as, in baptismal doctrine or practice, ignore Scripture teaching that they may follow ecclesiastical usage or tradition. Though essentially controversial, the pages are gracious throughout. (1s. *Partridge.*)

MRS. BOOTH'S LAST DAYS. (101, *Queen Victoria-street, E.C.*) Mr. Bramwell Booth, the compiler of this pamphlet, explains in a preface that it was prepared and printed soon after Mrs. Booth's death, but the publication was deferred till after the fuller biography by Mr. Tucker. Those who had the privilege of Mrs. Booth's acquaintance will be glad, through these stirring pages, to revisit her dying couch, and to catch some of the inspiration flowing from the record of her triumphant translation into the world unseen.

OOWIKAPUN, by Rev. E. R. Young. (2s. 6d. *C. H. Kelly*, 2, *Castle-street.*) Under this outlandish looking title the eloquent author tells the story of "how the Gospel reached the Nelson River Indians." The title freely translated means, "One who is longing for the light," and the great *motif* of the tale is that man has small chance merely from the study of nature and its phenomena of being led up to nature's God. Only the revelation of God in the person and work of Christ can pacify the sin-stricken spirit. Mr. Young gives many graphic glimpses into the free and daring life of the American Indian.

LIFE AND LETTERS OF LEWIS MORRISON-GRANT. Edited by Jessie Annie Anderson. (*Alexander Gardner, Paisley.*) These memoirs of a brief life, marked by great mental gifts and greater promise, may be somewhat over-elaborated, but they are worth handing on to posterity. The subject of them was a Banffshire youth, who died before he was twenty-one. The ardent soul outgrew the frail tenement. There were many hints in his writings, prose, and poetry that if life and strength had been given he might have been a second Carlyle, without the cynicism of that great master of the pen. This biography is very stimulating reading for earnest-minded young men.

CHRONICLES OF UGANDA. By Rev. R. P. Ashe. (6s. *Hodder & Stoughton.*) This work is a necessary complement to the larger and more elaborate work recently published by Capt. Lugard. The standpoint of Mr. Ashe is, of course, very different from that of the quasi-military administrator, but the two views make the picture complete. Mr. Ashe strives, and successfully, we think, to be scrupulously fair in his estimate of others; he certainly gives us a fascinatingly-framed photograph of Uganda in the most critical period of its modern history—one in which he himself played no unworthy part. All students of the African awakening ought to give this admirable work an honoured place in their library.

REST AND REAPING: A monthly Record of Christian Work and Workers in the Home and Foreign Mission Fields, with notes on Prophetic and other Scriptures. Also articles on domestic, social, and national subjects. Edited by Charlotte Mason, of the Home of Rest for Christian Workers and the Aged Workers' Home. Volume for 1894. (2s. *Morgan & Scott.*) The title-page of this volume tersely and correctly describes its varied contents. The serial contributions are specially valuable, including "Old and New Japan" (Part II.): "The Sword of the Spirit," by M. J. Oxlad; and "The Charter of Blessing," by E. M. Hawkes. The editor expounds the Book of Revelation, and Mr. W. Luff presents poetical "Leaves from the Rose of Sharon."

A penny booklet, by Rev. C. E. Stuart Cox, of Margate, bears the striking title THE WOMAN WHO PRAYED FOR A SHEET. (*Lomax, Lichfield*).

C. H. Kelly has issued a bright and instructive booklet, by Rev. W. T. A. Barber, entitled THE LAND OF THE MORNING CALM: A Talk with English Boys and Girls about Corea.

A BULWARK OF TRUTH is a booklet by the author of "How do I know that the Bible is true?" It presents the Gospel in its fulness and purity, because in the very words of Scripture. (2d. *Nisbet & Co.*)

Emily Headland has added to her "Brief Sketches of C.M.S. Workers" an account of Rev. Charles Benjamin Leupolt, who laboured in connection with the Society from 1832 to 1874. A good portrait is prefixed. (2d. *Nisbet & Co.*)

THE PRESENT SIGNS OF THE TIMES is the title of a special sermon, by Rev. Robert Middleton, vicar of St. Martin-at-Oak, Norwich. It has reached its twenty-first thousand, and is likely to have many more readers. (1d. *Jarrold & Sons.*)

Four more of the "Penny Stories for the People" series (*Religious Tract Society*) are: THE WRECKER'S SECRET and THE FORTY ACRES, both by MRS. PROSSER; STEPHEN GRATTAN'S FAITH, a Canadian story, by the author of "Christie Redfern's Troubles"; and JACK WESTON'S HOMECOMING; or Uplifting the Banner, by Emma S. Pratt.

The useful character of the latest "Present Day Tract" may be judged from its title: BIBLE REVELATION: The Unity, Continuity, and Systematic Completeness of the Scriptures, a proof of their Divine Origin. When it is stated that this essay is from the pen of Professor Redford, enough has been said to satisfy reverent students as to the soundness and thoroughness of the work. (4d. *Religious Tract Society.*)

BOOKS RECEIVED.

From *R. D. Dickinson.* CHILDREN'S SERMONS, by Nathaniel Wiseman.

From *Snow & Co.* L.M.S. CENTENARY MISSIONARY HYMNAL, compiled and edited by Rev. Stanley Rogers. (1s.)

DISTRESS IN MONMOUTHSHIRE.

THE state of trade in the Monmouthshire valleys is still very bad, and, indeed, some believe it is getting worse and worse. The iron and tin works at Pontymoile, Pontypool, Osborne, and Pontnewydd are still idle, while the Glyn Collieries are entirely closed, and several others are partly suspended. Consequently, the people are simply starving. In this deplorable state of things, Mr. Wintle, of the Pontymoile Christian Mission, feels compelled to use every effort. He writes:—"We are doing all we can by giving daily meals to the children at Pontymoile, Pontypool, and Cwmffrwdoer, but not as much amongst these as we might if we had funds. I am longing to be able to increase the number of children meals to 1000 per day. Also to be able to give at least occasional meals to the mothers and fathers. I am almost ashamed to plead the cause of these starving children again, the readers of THE CHRISTIAN have responded so magnificently in times past; but the urgency of the case compels me to ask the Lord's people to come up to our help against this mighty wave of depression, so that we might in a small measure lessen this awful bitter cry in these valleys."

THOS. M. WINTLE.

Pontymoile, near Pontypool, Mon.

THE Y.M.C.A.

CENTRAL ASSOCIATION.

The Exeter Hall branch has begun a work amongst the Corps of Commissionaires in London. A reception was given on Thursday last by Mr. John White, and a Bible class for the men is in process of formation. The last two Saturday-night meetings have been very interesting. On the 12th inst. Mr. William Noble gave personal recollections of John B. Gough, and on the 19th a crowd of men gathered to witness a gymnastic display in the large hall. Mr. Eugene Stock, of the C.M.S., took the Sunday-night meeting for men on the 13th; last Sunday the meeting was taken by the secretary, Mr. J. H. Putterill. At Aldersgate-street on Thursday evening Mr. Alfred T. Williams, representing Sir George, welcomed over 600 young men at a New Year's social reception. The occasion was remarkably successful, and a stirring address was delivered by Rev. W. R. Mowll, M.A. A male choir has been formed at Exeter Hall for the practice of sacred music, and its performance at the various public and other meetings connected with the Association. The co-operation of Christian young men with some knowledge of music is much desired.

The annual prize distribution in connection with the educational classes and athletic clubs of the City centre was held on Monday evening, at Aldersgate-street. Sheriff Hand presided, in the absence of the Lord Mayor, and the prizes were given away by the Lady Mayoress. Mr. R. Burn, in giving an account of the position of the Association, which is the oldest of its kind, pointed out that notwithstanding the competition in the matter of education classes in London last year, there was an entry of 3000 to the Aldersgate classes. These were kept up to date, and included modern languages, commercial law, shorthand, science, and typewriting. At the Exeter Hall branch they had been very successful with the Civil Service classes, having passed altogether over one thousand students into the Service. There was a social side and a physical side to the scheme of education carried on at Aldersgate-street, which were highly appreciated by the young men who availed themselves of the genial hospitality offered them. The Sheriff addressed the young men in plain language, which went straight to the point of his subject, and was much applauded by his hearers.

"RADLEY'S" MEETING.

The annual "Radley" meeting, which takes its name from the old hotel in Blackfriars where many of the original gatherings of the Association were held, took place at Exeter Hall on Wednesday week. In the absence of the president, Mr. Howard Williams took the chair. Everybody was rejoiced to hear that Sir George's health is being satisfactorily restored by his sojourn in the South of France. The proceedings took the form of an open discussion upon London work, and many practical and important suggestions were made for its improvement at the commencement of the new cycle of fifty years upon which the Association has just entered. A paper was read by Mr. F. W. Lawrence, who recognised the great work that had already been done by the Metropolitan Associations, but brought forward many points in regard to which he thought development might be made, in the direction of getting into closer touch with the vast numbers of young men in London at present unreached by any religious agency. "One thing above all others," he urged, "never, under any circumstances of inducement to extend your area of work or your numbers, never be beguiled into lowering your spiritual standard; never lower the banner of Christ. A quickened and energetic organisation must spring from quickened spiritual life; you cannot galvanise it into action. Retain, if you will, every kind of usefulness; meet every aspect of the life of young men when you can really help and benefit them thereby. But the Y.M.C.A. must stand or fall by its spiritual work." Professor Gladstone, Mr. John Balfour (St. John's Wood), Mr. M. H. Hodder, Mr. John Hayward, Mr. W. H. Mills, and many others took part.

BRIEF NOTES.

The report of the Watford Association shows steady useful work during the past year.

Mr. W. M. Oatts, of Glasgow, visited Leeds, and spoke on Sunday and Monday in Shaftesbury Hall.

The Tunbridge Wells Association has started a bright little magazine of its own. The general work is well reported upon.

The Faversham Association, in which the work has been at a low ebb, has taken a good step forward, with the most promising results.

The Gawler Y.M.C.A. (N.S.W.) held its anniversary meeting at the end of October, and the proceedings were marked by much enthusiasm.

At the quarterly meeting of the Sunderland Association it was reported that the attendances at the Sunday afternoon Bible class had totalled 1193, giving an average of ninety-two.

The Leeds Association reports most encouraging progress. Recently the anniversary of the Sunday afternoon Bible class was held, the average attendance being reported as 133.

The work of the Rochester Association has been much revived. During the past week a series of special meetings has taken place, in which the clergy and ministers of the town have heartily co-operated.

The annual meeting of the Hertford Association was held on Monday evening, 14th inst., the Mayor occupying the chair. An excellent report was presented by the honorary secretary, Mr. J. D. Hardie.

Miss M. Jennie Street gave a course of three lectures on "Palestine," illustrated, in the Town Hall, Trowbridge, last week, under the auspices of the Y.M.C.A., and taking the very unfavourable weather into consideration, the meetings were a success.

A family gathering of members and their friends was held in connection with the Bury Y.M.C.A. on Tuesday evening, January 15. There was a good attendance. During the evening prizes were given to those who had attended regularly the Sunday afternoon Bible class. Mr. A. Kindall presided.

The quarterly conference of the Associations in the Liverpool and North Wales District Union took place at St. Helen's on Thursday, 17th inst., and passed off very successfully. A practical and useful discussion followed an address, "Lessons from the Past Fifty Years," by Mr. W. H. Mills, secretary of the National Council. A public meeting was held in the evening, under the presidency of Col. W. W. Pilkington, the speakers including Rev. T. J. Madden, Mr. Mills, and Rev. W. Holroyd.

At the annual meeting of members and associates of the Croydon Y.M.C.A. a large number assembled to tea. Later there followed a reception of new members by the chairman, twenty-five new members and ten associates having joined since the last quarterly meeting. After the presentation of the report by the general secretary (Mr. W. N. Morris), the Chairman gave a short address, stating, in conclusion, that the next meeting of that character would be held in the new building.

THE Y.W.C.A.

Considerable prosperity has attended the Fulham branch meeting at 25, Barclay-road. Miss Dutton has been appointed assistant to Mrs. A. Dell.

The Quarterly Missionary Reunion, held last week at the Y.W.C.A. Institute, Donegal-square, Belfast, was a pleasant gathering, and the record of last year's work was most encouraging.

The Crouch End Branch is making considerable progress. A number of new members have been enrolled, and larger premises are about to be opened to accommodate the growing work.

The third annual International Y.W.C.A. Conference, held at Neuchatel, was attended by 300 representatives from eleven different countries. Work at railway stations, homes in foreign countries, employment bureaux, work in prisons and asylums were among the subjects discussed.

The annual report of the institute at 10, Merton-road, Wandsworth, tells of much good work carried on during the past year under Miss Rainsford and Miss Seaman. Thirty to forty girls gather at the Sunday Bible-class. A working party has knitted articles of warm clothing for the deep sea fishermen, and help has been given to the London Missionary Society. A junior Bible-class is well attended.

In the *Evangel* for December, issued in Chicago, Rev. Wayland Hoyt, D.D., remarks :—"It is impossible to commend too highly the work of the Young Women's Christian Associations. If young men need the help, brighter surroundings, pleasant places to gather in, ennobling friendships, gymnasia for healthful recreation, opportunities for mental and spiritual culture, which their associations furnish for them; fathomlessly more, I think, young and friendless and toiling women need these things in the greater cities."

A circular issued by Miss Orlebar, in connection with the Y.W.C.A. Home, 31, Free School-street, Calcutta, states :—"Our evenings are to be full of various improvement classes, Bible study, singing, shorthand, book-keeping, dressmaking, musical drill, etc.; and from time to time there are to be bright Gospel and missionary meetings. We have a good tennis ground, and a very pleasant sitting-room where those who wish to rest and to meet with their friends can do so." A book-stall and registry office are in contemplation, also a "Travellers' Aid," so that "any girl coming to Calcutta can be met and cared for until such time as she continues her journey."

CHRISTIAN ENDEAVOUR.

The Endeavourers at Romney-street, Westminster, have held their annual gathering, when cheering progress was reported.

The C.E. Society of New-street Church, Burton-on-Trent, is making rapid progress and doing good work. At a recent meeting most interesting reports were rendered.

A Christian Endeavour demonstration was held in Doncaster last week. The afternoon meeting was held in the Baptist Chapel, the evening meeting in the Spring Gardens Primitive Methodist chapel. Amongst the speakers were Rev. T. Storr, whose address was based on the motto, "For Christ and the Church," and Mr. E. B. Storr, of Castleford.

At Bond-street Congregational Church, N uneaton, on Sunday week, the pastor, Rev. J. S. Grant, supplied himself with a packet of coloured slips of writing paper, writing a Scripture reference on each slip. The slips were then taken home by the Christian Endeavourers, who found the verse, wrote it out on the slip, committed it to memory, and brought the slip to the next meeting. Each Endeavourer stood up and recited or read the verse on the slip, which was handed to a person who proceeded to form the slips into a chain, which was afterwards sent to a London hospital to gladden the eyes of patients.

SCOTTISH NOTES.

The Free Church Assembly Hall in Edinburgh has been placed at the disposal of the members of the Primitive Methodist Connection, who will next summer meet for the first time in the Modern Athens.

In Gilcomston Park Baptist Church, Aberdeen last week a mission was carried on by Mr. Macfarlane, evangelist, who has been most successful in the coast towns lately. There have been large audiences.

Lord Overtoun entertained sixty young people engaged in the theatres to tea in the Christian Institute on Friday, and gave a winning and earnest address to them on "Jesus Christ, the Guide." Miss Anderson sang several solos, and short addresses and conversation filled up the two hours of intercourse.

The many friends of the Livingstonia Mission will have read with deep interest and solicitude of the attack by lions on Dr. Laws' camp during a recent tour of investigation in company with Dr. Elmslie. One lion sprang on the tent in which the two missionaries were asleep, but was driven off by the attendants.

Widespread sympathy has been felt for the widow and children of Mr. Gibson, stationmaster of the Central Station, Glasgow, who met his death while in the discharge of his duty during the dense fog of the 9th inst. He seems to have slipped and fallen before a carriage in motion, as he was trying to direct shunting operations.

A large and representative gathering was recently held in Dundee to consider the question of licensing reform, with special reference to the Bishop of Chester's scheme. A motion was adopted affirming the necessity of further legislative measures for the promotion of sobriety, and the desirableness of the Legislature granting to communities fuller powers than they at present possess for dealing with the liquor traffic.

Much distress has been occasioned by the recent severe gales, and the loss of life on our coasts has darkened many homes. The ladies' auxiliary of the Seamen's Friend Society in Glasgow visits and assists sailors' widows and orphans, and has been the succourer of many in times of bereavement. The widows visited by the ladies were gathered together in the Seamen's Chapel on Monday, 14th inst., to a substantial tea, and in the course of the evening gifts of packets of tea, etc., were distributed from a "Christian steamship," which occupied the rear of the platform.

Prof. J. G. McKendrick presided over the annual meeting of the Glasgow Young Women's Christian Association on Jan. 17. The City Hall was filled with an audience of 1800 young women from all parts of the city. The chairman emphasised the Christian basis of the Association, and commended the principles of the Word of God as the only solution of social perplexities and evils. The secretary's report showed a membership of 2830, an increase of 270 from last year. There are two Institutes; both are free of debt. Miss Reynolds, international secretary, delivered an interesting address, pointing out the progress of organised work for young women throughout the world. She starts immediately upon a journey to Continental countries, thence proceeding to Cape Town and the Australian colonies. Dr. Elder Cumming, Rev. T. Morcom Taylor, and Mr. Alex. Sloan also took part in the meeting, which was throughout interesting and helpful.

EVANGELISTIC NOTES.

Rev. R. Balgarnie commences an eight days' mission at Sutton, Surrey, on the 26th inst.

Mr. William Nobbs is having grand meetings at the Great Assembly Hall, Mile-end, E. On Sunday evening about 5000 people were present, and the Word was with much power—many professing faith in Christ.

Mrs. Sydney Watson has conducted an eight days' mission at the Congregational Chapel, Overton. A correspondent writes: "We have much to praise the Lord for; souls have been quickened and sinners converted."

Lancaster.—Mr. S. A. M'Cracken has conducted a mission here, which was a time of blessing to Christians and unsaved. The evangelist is invited to return at an early date for a mission on an extensive scale.

Mr. Richard Weaver is once more in the South, holding services at Mr. John Wilson's Chapel, Woolwich, which on Sunday was densely crowded. Mr. Weaver and his two sons are expected to speak to-day and to-morrow (Thursday and Friday) at the noon prayer-meeting, 186, Aldersgate-street.

Mr. Walter Notman, of the Evangelisation Society, has concluded a fortnight's mission in connection with St. Philip's Church, Cambridge (Rev. T. W. Thomas, vicar). The work was one of growth both as regards numbers and interest, and evidence of the Holy Spirit's power was not lacking.

Ireland.—Gospel services have been held in Ballymote Methodist Church, by Rev. Hugh McKeag, of Sligo. Similar services have been held in Garvagh Presbyterian Church by Mr. John Anderson, and by an arrangement of the Presbytery in most of the Presbyterian churches of Belfast this week.

Aspley Guise.—A fortnight's mission was closed here on Sunday, January 20, conducted by Mr. J. G. Stanger, of the Evangelisation Society. The interest of the mission increased from its commencement to its close. At the last Sunday evening's service every available space in the mission room was packed.

Evangelistic Mission.—The services conducted by Mr. J. J. Sims at Kilburn are deepening in interest. Last Sunday evening Mr. Sims spoke on "Heaven" to a large audience. The larger part of the audience remained to the after-meeting and a number confessed Christ. Many Christians also testified to definite blessing received. C. R. H.

Rev. E. P. Hammond has recently conducted children's meetings at Portland, Maine. Deep impressions were made by the earnest appeals of the evangelist, and many young lives were influenced for good. On the first Sabbath of the year Mr. Hammond began a course of Gospel services at Chatham, Ont. There was every prospect of a stirring time.

St. Albans.—Services in connection with the Children's Special Service Mission, conducted by Rev. Martin Hall and others, have been held in the Town Hall. Many children professed decision for Christ, and Christians were quickened. Evangelistic services for the people were held each evening, and on two Sunday nights for men only, with blessing.

Stephen-the-Yeoman Mission, Bermondsey.—Mr. John Evans, of the Evangelisation Society, concluded here a most encouraging fifteen days' mission on Jan. 13. The number who came to hear him proclaim the Gospel increased each evening, and closed with the hall well filled. Good work was done, and the workers look forward very hopefully to the year's work lying before them.

Faversham.—Prayer for a blessing on the mission by Messrs. P. R. Hurditch and F. Hutchins has been answered, and God has blessed his own Word to the salvation of many. A striking feature of the mission was the number of backsliders who were restored. The closing service of the mission was a time of real soul-searching. Many were convicted of sin, and confessed Christ for the first time. T. B.

Debenham, Suffolk.—An eight days' mission has been closed in this place. The vicar kindly placed the National School at the service of the missioner, Mr. John Johnson, of the Evangelisation Society, and, in spite of many adverse circumstances, very successful meetings were held. Some have confessed Christ, and Christians have been quickened to newness of life. Debenham has a population of 1200 people, with eleven public-houses. A band of helpers from the Mission Hall at Pettaugh, about three miles distant, gave valuable help to the missioner.

Hereford.—A fortnight's special Gospel meetings have been held here by Walter Cox, of Clapton, assisted by a few members of the adult school and Y.P.S.C.E. The meetings have been well attended, many testimonies have been given of help received and prayers answered, and at the last meeting, on First-day, the 13th, precious souls were brought to a knowledge of the Saviour, and backsliders turned their steps again in the way of life. In a praise-meeting afterwards, most of these publicly declared their faith in the Lord Jesus. Several pledges were taken, and altogether it has been a real time of refreshing.

PERSONALIA.

Pastor Karl Mascher, of Dresden, was married on Thursday last, in Lansdowne Hall, West Norwood, to Pastor Fuller Gooch's second daughter, Rachel.

Dr. Bergin, whose arrival in China, to undertake medical mission work, we reported last week, is accompanied by his sister (not Mrs. Bergin, as was erroneously stated).

Rev. Timothy and Mrs. Richard, the devoted Baptist missionaries, whose names are well known throughout China in connection with an effort to supply the mandarin class with Christian literature, are now on their way home for a much-needed furlough.

Rev. Joseph Angus, D.D., who so long and closely was associated with Regent's Park College, the principalship of which he resigned but recently, entered on Wednesday week on his ninetieth year. All who value his devoted service will pray that his later years may be rich in blessing.

Pastor Archibald G. Brown writes to us:—"Please contradict the statement that appeared in your paper that I am leaving England for the Antipodes with my wife and family. There is no foundation for it, and it is causing me considerable trouble. My wife is so ill that she could not be moved from where she is staying on the South Coast, far less take a long voyage."

Rev. John Tuckwell, who some time ago was prostrated by a severe attack of influenza and bronchial pneumonia, has felt the need, after fourteen years' labour at Wesbourne-grove, of a prolonged rest. Hence he has offered his resignation, but the church has declined to accept it, and agreed to grant him six months' leave of absence. Mr. Tuckwell is preparing for a voyage to Australia, and purposes sailing in the course of a few weeks.

"THE HERALD OF MERCY."

FOR thirty-eight years this Gospel messenger (½d. *Morgan & Scott*), originated and long conducted by the late Duncan Matheson, has been found by Christian workers to supply a felt need in their work—the Gospel presented in a simple, forcible, and yet attractive manner.

The Sabbath-school teacher who wishes to convey the glad tidings of salvation to the homes of his scholars; the district visitor who desires to follow up counsels given verbally; the mission worker seeking to help those under conviction of sin—all find in *The Herald of Mercy* such reading as they can safely place in the hands of those whose spiritual welfare they have at heart.

The various articles and narratives of which this periodical consists are specially calculated to awaken the indifferent to the claims of the Gospel. The matter is so arranged that, if desired, every number can be cut up into two 4 pp. leaflets, each with two engravings; or into four 2 pp. leaflets, each with an illustration. Thus for the trifling sum of sixpence monthly the Gospel may be introduced in an attractive manner into no less than forty-eight different homes. It is well adapted for localising as a parish and district magazine.

MARYLEBONE PRESBYTERIAN CHURCH.

DURING the week of prayer, Dr. Pentecost held meetings every evening with the exception of Saturday, and gave an address on each occasion. The lecture hall was well filled. Referring on the last occasion to the testimonies that had been offered during the week, Dr. Pentecost said one of the strongest proofs of the truth of Christianity is the similarity of Christian experience all over the world.

On Sunday mornings the Doctor is giving a course of sermons on the Book of Job. Under his energetic pastorate, the church has become a great centre of activity. Including the Sunday services there are nearly twenty meetings of various kinds held weekly. One of the efforts recently started is a branch of the order of "The King's Daughters." Some of the classes have quite outgrown the accommodation of the rooms underneath the church; the pastor is anxious to enlarge the premises, and still further extend the work he is accomplishing.

MR. WILLIAM G. CARR has been holding meetings at Hoylake during the past week with much interest. The subject has been "The Tabernacle and its Teaching," illustrated by a large chart; the expositions have been greatly blessed in the quickening of believers and salvation of sinners. Mr. Carr goes to Rotherham and Bradford to assist in the Prophetic Conferences, followed by the prayers of many to whom he has been a blessing.—H. D. BRANDRETH.

OBITUARY.

MRS. NEALE.

WE regret to announce the death of Mrs. Neale, wife of the respected pastor of the New Town Mission Church, Norwood. She had been ill for some months, having had treatment at Guy's Hospital. After detention there for some time, her complaint was pronounced incurable, and a month ago she was brought to her residence at Chapel-road, West Norwood, where she died. She bore her very painful illness with Christian fortitude and patience, and much sympathy has been expressed on behalf of her husband. Although Mr. Neale has only been pastor at New Town scarcely a year, the deceased had endeared herself to all who knew her.

REV. HENRY PLATTEN, BIRMINGHAM.

This earnest minister of Christ, who at Maze Pond, London, Derby-road, Nottingham, Graham-street and Hagley-road, Birmingham, did good work for many years, has passed away to be with the Lord. We have more than once made reference to his failing health, which for some time had clouded a prospect which had seemed bright with the promise of usefulness. In 1875 he succeeded Rev. Charles Vince at Graham-street, Birmingham, and on the sale of the chapel there migrated to the beautiful building in Hagley-road, where he ministered for fourteen years, until ill-health compelled his resignation some eighteen months ago. Mr. Platten leaves a widow and a large family.

MR. ARCHIBALD DUFF MACPHERSON.

Many will be grieved to hear of the sudden and unexpected death of this brother, which took place at Hopeman, N.B., on Monday, January 14, after four days' illness. Mr. Macpherson was a well-known fisherman. Converted to God over thirty years ago, he has been a faithful and earnest worker among his fellow toilers of the sea. At Aberdeen, Fraserburgh, Stornoway, and other ports he has often addressed large gatherings of fishermen, preaching with a power and unction which won him the love and respect of very many. The funeral was a most impressive scene. Over a thousand fishermen and others walked in procession to the burial place at Duffus, two miles distant. On the way the young fishermen (many of them recent converts) sang impressive and appropriate hymns.

REV. R. H. LUNDIE, D.D.

This devoted servant of Christ, who fell asleep on Sunday at his residence in Liverpool, was one of the best-known ministers in the Presbyterian Church of England. His illness extended over several months, and he had just returned from a rest, hoping to resume work, when he had a sudden relapse. Dr. Lundie was a son of the manse, both his father and grandfather having been minister of the parish of Kelso, where he was born in 1824. After graduating at Edinburgh University, he was in 1850 ordained minister of St. Andrew's Presbyterian Church, Birkenhead. Here he laboured for sixteen years, when he was transferred to a new charge at Fairfield, Liverpool, where he has since remained. He was twice moderator of the Presbyterian Synod. Having travelled considerably in the United States, Canada, Palestine, and European countries, he was a man of wide knowledge and culture. In 1890 he received the degree of Doctor of Divinity from the Edinburgh University. He was a strong advocate of temperance principles, and was leader of what is known in Liverpool as the purity crusade for the suppression of drink and vice. He was known and loved far and near as a faithful pastor and an eloquent preacher, who set forth the Gospel in its simplicity and power, attracting round him a large and warmly-attached congregation.

THE WATCHERS' BAND and Prayer Union of the L.M.S. has its MEMBERS' MANUAL AND ATLAS, now in its fortieth thousand. By this arrangement of the society's fields, all the workers are presented before God in prayer every month. Information regarding the band and its publications may be had from, Mr. J. E. Liddiard, 14, Blomfield-street, E.C.

REQUESTS FOR PRAYER.—For blessing on a mission, to be held at Blandford, Dorset, Jan. 18 to 27.—For blessing on a Convention for the deepening of spiritual life, at Doncaster Jan. 28 to 31.—On behalf of Gospel meetings in the village of Whitletts, Ayrshire.—For blessing on the services at "The Old Welcome," Little Britain, by Mr. J Albinson.—For blessing on the work of the Worcester Adult School and Mission.—For English residents at Biarritz, and for blessings on meetings to be held there by Lord Radstock in the beginning of February.—For Gospel Temperance Mission at Horsham, from Jan. 28 to Feb. 4, inclusive, by Mr. Matthew Burnett.—For blessing at a united open-air meeting on Saturday, at 7 o'clock, in Roman-road, Old Ford; also an indoor meeting in the Salvation Barracks. PRAISE.—For blessing granted to the fortnight's mission held at Devizes, Dec. 31 to Jan. 15.

Among the Churches.

CHURCH OF ENGLAND.

The mission at St. Stephen's Church, South Lambeth, is bearing precious fruit.

Rev. F. J. Horsfield, a devoted Evangelical, has accepted the charge of St. Silas', Bristol.

The Church at Mengo (Uganda) has been blown down; Archdeacon Walker and others narrowly escaped injury.

The Bishop of Coventry, according to the *Birmingham Gazette*, is about to be married to the daughter of Canon Newton.

Last week's conference of younger clergy, at Salisbury-square, proved very interesting. It is proposed to form a federation of such Unions.

Rev. H. A. Bren, an active helper in connection with the C.M.S., has been appointed principal of the Training College at Cheltenham.

Rev. J. Mason Austin, who has held the vicariate of Christ Church, Colne, for over twenty years, has, in consequence of ill-health, resigned his charge.

The Young Women's Bible-class at Christ Church, Gipsy Hill, Upper Norwood, gave, a few evenings ago, a treat to 126 poor children from the Camberwell Ragged School Mission.

The Bishop of Peterborough and Mrs. Creighton have entertained about seventy Great Northern, Great Eastern, London and North-Western, and Midland Railway servants at the Palace.

It is announced that Rev. J. C. Browne, D.D., rector of Thurning, Northamptonshire, has resigned his living owing to the agricultural depression, the income being insufficient to meet the charges on the land from which it is derived.

The senior evangelist of the Church Army, Captain Prior, has just completed a tour of some of the villages in Cornwall, where considerable interest has been aroused by his lantern lectures. He has now been appointed as an assistant in the deputation department in London.

A successful and unique social meeting was held in Holloway Hall last week in connection with the Sunday afternoon service for men at St. Peter's, Upper Holloway. No less than 1200 working-men, with their wives and families, were present. Afterwards addresses were given by the Archdeacon and Mr. Bartley. The vicar and Mr. Ditchfield also briefly spoke.

Rev. Isaac W. Tapper, of St. Andrew's, Battersea, gives in his little magazine a summary of the work of the past year, showing genuine results, notwithstanding the sin and indifference prevailing in the parish. Speaking of the inroads made by popery, Mr. Tapper maintains that it is the duty of every Christian, whether Churchman or Nonconformist, to form a united and holy league against Rome and a pseudo-priesthood.

CONGREGATIONAL.

Cannon-street Church, Preston, reports 366 members.

A new mission church has been opened in connection with Providence-place, Cleckheaton.

Rev. E. D. Solomon, Castleford, has given the right hand of fellowship to thirty new members.

Rev. John Yonge has been elected chairman of the Liverpool Congregational Board of Ministers.

Rev. George Barber, Dr. Dale's assistant at Birmingham, has declined the invitation to Hope Church, Wigan, and has accepted the call to Bolton.

Rev. P. T. Forsyth, of Cambridge, is still somewhat indisposed. A fortnight since he took a chill, which compelled him to keep indoors.

At Boscombe, Bournemouth, the congregations have increased, and twenty have joined the church during the few months of the pastorate of Rev. Francis Sloper.

Rev. W. H. Harwood will attend as delegate of the Congregational Union of England and Wales the annual meeting of the Congregational Union of Scotland in April.

A large map has been prepared by the London Congregational Union, showing the various places of worship in the London district, and indicating the denominations to which they belong.

A missionary farewell service was held at Albion Church, Southampton, on the departure of Dr. and Mrs. Bennett, who are proceeding to Tientsin. Dr. Bennett was formerly a scholar in Albion Sunday-school.

Rev. Josiah Viney presided last week at the annual meeting of *The Evangelical Magazine* Widows' Fund, held at the Memorial Hall. The reports showed an increase in the circulation of the *Magazine*, also an increased income in the funds of the Trust.

The Natal Missionary Society, lately organised by the Congregational Union of Natal, is making strenuous efforts to send the Gospel to a district known as the Table Mountain Reserve, where thousands of Zulu natives are at present living in heathen darkness.

The Year-book of Headingley Hill Church shows from 266 members at the commencement of Rev. James Legge's pastorate, eleven years ago, the roll has increased to 683, of whom seventy were received during the past year. In the Sunday-schools there are 1355 scholars with 111 teachers.

The annual church meeting at Eccleston-square, S.W., was held last week, when there was a large gathering, and very satisfactory reports were rendered. Revs. Dr. J. Hiles Hitchens and E. Theodore Hitchens as co-pastors during the past year, gave addresses, and nine other gentlemen reported upon the various societies. During 1894, 58 new members joined the church, the Sunday-school had an increase of 53 scholars, and six new societies had been added, viz., mothers' meeting, district visiting society, mission band, boys' choir for week-night services, Railway Porters' Slate Club (with 100 men from Victoria Station), etc. The older existing organisations showed increased activity, and the congregations had increased in size. The twenty-fourth anniversary of Dr. Hitchens' pastorate and the first anniversary of Rev. Theodore Hitchens' appointment as co-pastor are to be further recognised by a Congregational "At Home" on Tuesday, January 29.

Calls.—Rev. George Barber, to St. George's, Bolton; Rev. W. Allan, of Melrose, to Hanover, Stockport; Rev. W. G Torbolton, to Warsash, Hants; Mr. James Grinyer, of Malvern Mission, to Silverdale; Mr. Dentith Davies, to Holmfirth.

Resignations.—Rev. R. H. Townend, of Latimer, Hull; Rev. G. Bawn, of Worcester, Cape Colony.

BAPTIST.

Banbury Church has received during the past year 27 new members, 18 of these by baptism.

Rev. B. T. Davies, late of Treorky, has commenced his ministry at Lumb Chapel, Rawtenstall.

Rev. Llewellyn Rees, of Johnstown, U.S.A., is now on a visit to Wales.

A new chapel is to be built at Llwynhendy, Carmarthenshire.

Cotton-street Church, Poplar, reports that fifty have been added to the membership during the year. The anniversary has been held with much interest.

Rev. John Thomas has so far recovered his health that he intends recommencing next month his Wednesday evening addresses at Myrtle-street Chapel, Liverpool.

Rev. Henry Oakley, of Devizes, has accepted the pastorate at Tooting, and will commence his ministry in March.

Dr. George Duncan now gives three lectures weekly in connection with Windmill-street church, Gravesend, on theological, sanitary, and popular subjects.

Rev. J. M. G. Owen, of Southampton, who has accepted the pastorate of Hagley-road Church, Birmingham, was for some time co-pastor with Dr. Maclaren at Manchester.

Professor T. Witton Davies, principal of Midland College, Nottingham, has been for some time suffering from laryngitis, and is ordered not to preach any more this session.

Cardiff College (removed from Pontypool) has been opened to the students by a public meeting. Principal Edwards, in the course of an address, said that a suggestion that the old college buildings at Pontypool should be converted into an orphanage had been adopted.

Rev. E. Tamsett Davies has accepted the pastorate of East-street Church, Walworth. This church has been in existence for more than a century, and from it seven other churches have been formed. Mr. Davis's grandfather was pastor for thirteen years, during which time four of his sons entered the ministry.

A farewell meeting was held on Monday night, January 14, at the Baptist Church, Harrogate, in connection with the departure of the pastor (Rev. John G. Raws), for Australia. Rev. T. Vincent Tymms, President of Rawdon College, presided, and spoke of the great loss which Mr. Raws' removal would be to the denomination, as well as to his church, but trusted that the change of climate would result in the complete re-establishment of his health.

At Uxbridge-road Tabernacle, Miss Isa. W. Ramsay, of the China Inland Mission, gave on Sunday addresses on her experiences in Chung Kung. The children and young people of the Sunday-school were greatly delighted by her simple but graphic delineations of the daily life of the children of China; while, in the evening, the chapel was crowded by interested listeners. It is believed that the seed thus sown will be found in young lives consecrated to the service of God where He will.

Calls.—Rev. F. A. Rees, of Castlegate, Berwick, to Bury, Lancs; Rev. T. G. Pollard to Silverton, E.

Resignation.—Rev. Joseph Lush, of Bexhill-on-Sea.

METHODIST.

A new chapel has been opened at Pleasley, also at West Wycombe.

A successful mission has been conducted by Sister Emily at Colsterworth.

Mrs. Barker has held a series of successful evangelistic services in Eastgate Chapel, Louth. Many have professed religious decision.

Rev. S. Wright, Free Methodist, having taken charge of the Jamaica Mission, Mr. Harris, one of the connexional evangelists, is supplying his place at Peterborough.

The oldest local preacher now living is said to be Mr. Joshua Northrop, of Paradise Green, Bradford, who was born in March, 1799, and so is now in his ninety-sixth year.

At the Covenant service at the Durham-road, Gateshead, Rev. James King announced the addition of twenty-two members, a large number of whom presented themselves for public recognition.

Following the example of several of the large provincial centres, the United Methodists in Birmingham have decided to hold a missionary demonstration in March. The use of Dr. Dale's church has been granted for the occasion.

A convention of the Manchester Circuits (United Methodists) has been held at Newton Hyde. The president said that, in going about among the churches, two things had impressed him—one the lack of a sufficiently deep spiritual life, and the other the need for more loyalty. What was wanted was a larger measure of consecrated ability.

The Methodist New Connexion Chinese missionaries write:—"We are all well, and we pray you not to be concerned respecting us." Since then, however, the Japanese have taken Kai Ping, the most northern circuit of the mission, where there are 120 members and sixty-three probationers, with schools, medical hospital, and other agencies.

The Welsh Wesleyan Methodists have just issued their statistical returns for 1894. In the southern province there are 103 preaching stations, thirty-six ordained ministers, and seventy-four local preachers. 5176 members (an increase of 261), and 751 probationers. In the northern province there are 257 preaching stations, seventy-seven ordained ministers, and 250 local preachers; members, 13,653 (an increase of 193); and probationers, 1739.

A farewell meeting will be held in Exeter Hall on the last Friday in February, to take leave of Rev. F. and Mrs. Pickering, who, sailing from Southampton, will leave on the following day for the Zambesi. From Cape Town they will go by rail to Mafekeng, and then by hired wagons and oxen to the Zambesi. It is hoped that the journey will not occupy more than three months, and that about May Mr. Pickering will be able to take over the mission, and that the returning missionary and his wife, Mr. and Mrs. Buckenham, will reach England by August. It is hoped to secure some mechanic to join the mission party, to facilitate the building of houses, chapels, schools, as may be required.

PRESBYTERIAN.

In Anglesey there are eighty-three churches, with a membership of close upon 10,000.

Rev. R. W. Wilson has been appointed to take charge of Leytonstone for two months.

Rev. J. B. Meharry has promised to speak at the Regent-square annual meeting on the 30th inst.

Rev. H. C. Wilson has returned from Canada, and will occupy his pulpit at Eastbourne on Sunday.

Mr. Edward Davis, J.P., Llandinam, contributes annually £125 in aid of the forward movement, besides contributing £800 towards the erection of four halls in Cardiff.

Rev. William Lewis, of Pontypridd, who, in August last, whilst in Switzerland, was struck down with illness, has now so far recovered as to be able to resume his ministerial duties.

The two hundred and fourth anniversary of the Alnwick congregation has been celebrated. A large gathering in the Corn Exchange was presided over by the pastor, Rev. Robert McNair.

The Sustentation Fund (English Presbyterian) closes the year with only a small balance on the wrong side. Amongst the aid-givers are the St. John's Wood congregation, with £595; Sefton Park, with £590; Marylebone, £426; Clapham, £300; Regent-square, £259; and Claughton, £225.

Dr. Parkhurst has been routing the tiger from his lair in New York, and another Presbyterian, Rev. Mr. Clark, has been causing the gamblers to flee from Chicago. Now the Mayor of Sioux City, the Hon. C. W. Fletcher, a Presbyterian elder, in spite of the protests of all political parties, is closing every gambling den and house of ill-fame in that city of 40,000 people.

Calls.—Rev. J. Fraser, of Dover, to Stornaway; Rev. E. D. Fingland, of Greenock, to Free St. Enoch's, Glasgow; Rev. N. Macpherson, of Yetholm, to Free Trinity, Glasgow; Rev. J. A. Davies, Festiniog, to Libanus, Dowlais.

Resignations.—Rev. David Pirret, of Burnbank, Glasgow; Rev. James Gillan, of Alford, N.B.; Rev. W. Francis Jones, of Pentywell, Merthyr Tydvil.

THE SALVATION ARMY.

The inquiry department has at present 500 cases in hand in England, and 2000 abroad.

Since the "Lifeboat" was opened in San Francisco two months ago three whisky saloons in the same block have been closed.

A corps has just been opened in Gellivra, a place situated within the Polar Circle. The work here will lie chiefly among the iron miners.

The Chief of Police and the Director of the Women's Central Prison in Stockholm have written a warm and appreciative letter to Commissioner Ouchterlony, acknowledging the great good done by the Salvation Army in social matters.

The new citadel was opened by Commissioner Howard in Carlisle on the 6th inst. The Mayor of Carlisle and an ex-mayor, Mr. Maxwell, were present; the Rev. Mr. Christie spoke, and many sympathisers, who contributed largely to the £500 guaranteed by the corps.

Since the starting of the Social Scheme in Holland the growth has been remarkable; the major in charge of the work now requires the assistance of twelve officers. There are at present in operation three corps, five shelters, eight workshops, factories, and labour yards, one labour bureau, and one land colony.

General Booth is this week visiting Fort William and Port Arthur. He has decided, after the conclusion of his present tour of the United States and Canada, to start for India and Ceylon. The dates, character, and exact extent of the campaign are at present engaging the attention of Mr. Bramwell Booth and the foreign secretaries.

FALLEN ASLEEP.

At Wandsworth, on 9th inst., Mr. W. Selwood, aged eighty-two, well known and loved in the neighbourhood, for over fifty years a faithful and valued helper in the service of God.—At Milton, near Cambridge, on 11th inst., Rev. John Chapman, aged ninety-two, rector of the parish for more than half a century.—At Nuneaton, Mr. Joseph Twyger, an aged servant of Christ.—At Huddersfield, Councillor Littlewood, aged sixty-six, a useful worker.—At Helston, aged seventy-three, Mr. C. Lander, a busy helper among the Methodists.—At Southampton, very suddenly, Mrs. Gamble, wife of the pastor of Pear Tree Green Church.—At Barking, Mr. Joseph Skinley, for many years deacon and treasurer at Barking Tabernacle, as well as superintendent of the Sunday-school.—At Low Park, Denholme, aged seventy-six, Rev. John Taylor, a useful Baptist minister for forty-three years.—At Deepham, Norfolk, on 11th inst., Rev. Hibbert Wankyln, aged seventy, vicar of the parish.—At Weston-super-Mare, Rev. F. A. Charles, for thirty years a Baptist minister and author.—At Mountain Ash, Mr. J. W. Jones, aged fifty-six, an active worker.—At Broadchalk, Mr. William Burrough, aged eighty, a willing helper in the work of the Lord.—At Moneycreek, Minnesota, aged seventy-one, Rev. George Rodgers, well known in this country as a faithful minister of the Gospel and temperance lecturer.—At Wadebridge, Mr. S. Wells, for many years a preacher of the Gospel.—At Moville, co. Donegal, Mr. Andrew Baird, J.P., an earnest and devoted worker.—In his church at Broadford, suddenly, Rev. Ed. Lloyd, rector of Kilseily and Canon of Clonegad, aged fifty-nine years.—At Pau, France, Rev. Jas. E. Kelly, LL.D., rector of Portrush.

Notices.

Applicants for Tracts.—E. C. Howard, 17, Hale-street, Linton-street, Islington, N.; Mr. E. Harbour, Band 7th Hussars, Mhow, Central India; B. Cooper, 8, Herne Hill-road, Brixton, S.W.; J. W. Julier, 10, Pickard-street, City-road, E.C.; G. Burton, Gospel Hall, Hailsham.

Communications Received with Thanks.—J.E. J.B.W. D.J.M. F.B. J.K. T.P.B. C.M.B. E.H.A. W.G. R.B. F.J.W. J.M. W.R.B. J.T. J.R. Mrs. W. G.P. V.R.A. G.J.C. J.S.R. W.M.H. G.D. R.M. J.L.M. G.S. T.C.C. W.N. C.T. W.A.E. M.A.W.P. E.S. W.F.F. H.J.C. A.N.C. T.J.G. T.L.E. N.P. J.B.M. J.P.G. J.C. F.S. H.W.C. C.A.F. C.B. W.C.D. C.C. T.B. M.M. J.H.P.C. H.B.W. R.S. J.E.W. R.R. W.D. H.N. A.C.W. M.T. C.M.B. N.F.D. M.B.G. C.C. E.K. J.W.H. J.M.W. M.G. A.B.O. W.H.C. H.T.R. J.T. M.A.C. S.P. C.H. E.S.N. M.O.H. M.M. H.W.C. H.O.B. C.W. H.C.C. G.N.M. M.McB. H.J.S. A.G.B. G.T. J.S. M.W. F.C. M.B. T.W. J.R.B. J.H. J.H.K. A.K. W.W. G.A.J. J.A. H.J.E. T.S. W.C. C.M. R.C. J.N.R. J.R.C.

RELIGIOUS BOOKS FOR BULGARIA.

Dear Sir,—Twelve months ago a long-prayed-for door of opportunity was opened by God for the publication of religious books in Bulgaria. The missionary translators have already sent forth three invaluable volumes for the edification of the young Evangelical churches of that land, viz., "Imago Christi," a "New Hymn and Tune Book," and the first volume of a Commentary on the entire New Testament; copies of these books have arrived at this office. Substantial aid to this work was sent by the Bible Lands Missions Aid Society. The door of opportunity is still held open, and the workers are most anxious to complete the two remaining volumes as soon as possible. The outlay is very considerable, and the venerable Dr. Elias Riggs has sent asking financial help for the rapid completion of this most important undertaking.—Yours faithfully,

W. A. Essery, Hon. Sec.

7, *Adam-street, Strand, London, W.C.*

KINGSTOWN.—The annual meeting of the Men's Christian Institute was recently held. Rev. W. E. Burroughs presided, Mr. Percy W. Polson, general secretary, read the report, which contained the record of a very prosperous year. The evangelistic services, Bible-classes, and prayer meetings have been well attended, and much blessing has been vouchsafed by God on the work of the Institute.

BREAD FOR STARVING JEWS.

Distress terrible. Hundreds in state of **semi-starvation**, illness, and misery around us. **Shall we not give them a crust in His name?** Kindly help us to continue the **Free Meals, Bread, Coal, Shelter, Sick Relief, etc. Garments** please direct, D. OPPENHEIM, City Mission to Jews, 119, Leman-street, E. Donations, GEORGE WADE, Esq., 30, Schubert-road, Putney, S.W., or to the Office of THE CHRISTIAN.

HELP THOSE WHO HELP THEMSELVES.

At the "Bridge of Hope" we earn all we can by Washing and Needlework, but we are in very great need of help for our little children and young girls in training.

MARY H. STEER,
"Bridge of Hope," Ratcliff Highway, E.

Great Poverty among Dock Labourers.

The Rev. STEWART SMYTH earnestly pleads for the sick and suffering families of poor Dock Labourers, of which this district is chiefly composed.

Very Distressing Cases come under our notice daily, and as far as funds permit everything is done to alleviate their sufferings. Donations will be very thankfully acknowledged if sent to St. Mark's Vicarage, Victoria Docks, E.; or Editor of THE CHRISTIAN.

OPERATIVE JEWISH CONVERTS' INSTITUTION.

Established by the Rev. Charles Simeon and others in 1831.

A Home for young Jews who are called to forsake all for Christ. They are fed, clothed, and lodged for three years, and they are taught trades. MONEY is needed for their support, and orders for PRINTING and BOOKBINDING are required for their training.

Number of admissions, 922.

Rev. H. OLIVER ALLBROOK, Principal, 12, Palestine-place Cambridge Heath, London, E.

Destitute Children's Dinner Society.

THIS Old-Established Society is earnestly in need of Funds to carry on its work. Last season they gave 222,484 dinners. They have 52 rooms open.

Subscriptions and donations will be thankfully received and acknowledged by the Treasurer, LORD KINNAIRD, 1, Pall Mall East, S.W.; by the Secretary, H. MORTON CARR, Esq., 13, Ilminster-gardens, Lavender-hill, S.W.; or by the Bankers. Messrs. BARCLAY AND CO., 1, Pall Mall East, S.W.

LONDON CITY MISSION DISABLED MISSIONARIES' WIDOWS & ORPHANS FUND.

This fund was formed to give support to aged and infirm Missionaries who, after a life-long service—enriching the poorest of the poor with the unsearchable riches of Christ—are compelled to cease from their labours. Forty-two of these receive yearly grants of from £20 to £52, according to length of service. Fifty-six widows whose husbands died in the work—several from disease taken when visiting, and in some instances leaving families—receive grants of from £10 to £20 yearly. Among these true helpmeets to their husbands are those who work earnestly among the London poor. Five orphans of Missionaries who have lost both parents receive help during childhood.

Last year this fund was deficient by £349 7s. 6d.

The Committee earnestly ask you to cast generously into this part of our Lord's treasury, that these aged and worthy disciples and widows may for the present year have their needs supplied.

Treasurer: F. A. BEVAN, Esq., 54, Lombard-street, E.C.
Secretary: J. M. WEYLLAND, The Mission House, 8, Bridewell-place, London, E.C.

THE LONDON CITY MISSION

Employs **480 MISSIONARIES** who visit systematically all the year round in the Family, Factory and Workshop, Public House, Hospital, Workhouse, Open Air, among the Homeless Poor, Foreigners of all Nationalities, &c., &c. More than 500,000 MEN regularly visited by the Missionaries.

FUNDS to carry on this most necessary work are urgently needed, and will be gratefully received by the Treasurer—F. A. BEVAN, Esq.; or by the Secretaries, Rev. T. S. HUTCHINSON, M.A., and Rev. ROBERT DAWSON, B.A.

Offices—8, Bridewell-place, E.C.
Bankers—Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C.

CHRISTIAN COMMUNITY

All-night Shelter Rescue Work

(Thrawl Street, Spitalfields).

ALREADY, since this work began, 45,000 poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with the most gratifying results.

This season has commenced with more than usual pressure, and from present appearances a very hard season is apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or at the Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.

JAS. ATKINSON, *Secretary.*

28, Enfield-road, Kingsland, London, N. c2754

FIELD LANE REFUGES AND RAGGED SCHOOLS.



ONE OF OUR SCHOLARS, FROM LIFE.

The Committee earnestly appeal for **£500** *to enable them to close their year* (*31st March*) *free from debt.*

Will every reader of "The Christian" send a donation of 5s.?

Contributions for this object, however small, will be gratefully received by the Secretary or Treasurer. (See below.)

Treasurer—**WILFRID A. BEVAN, Esq.,** 54, Lombard-street, E.C.
Secretary—**Mr. PEREGRINE PLATT,** The Institution, Vine-street, Clerkenwell-road, E.C.

THE NATIONAL REFUGES FOR HOMELESS AND DESTITUTE CHILDREN,

"ARETHUSA" AND "CHICHESTER" TRAINING SHIPS,

164, SHAFTESBURY AVENUE, LONDON, W.C.

PRESIDENT - - THE EARL OF JERSEY, G.C.M.G.

As this Society is a National one, not simply Metropolitan, admission is ensured to a destitute child from whatever part of the kingdom it may come. **900 CHILDREN MAINTAINED. NO VOTES REQUIRED. FUNDS URGENTLY NEEDED.** Donations will be thankfully received by the Secretary, or the Editor of THE CHRISTIAN.

H. BRISTOW WALLEN, Secretary. HENRY G. COPELAND, Finance and Deputation Secretary.

THE "ANCHORAGE."

HEBREWS vi. 19.

To Shelter and give Spiritual care to young women lately fallen into sin, whether or not about to become mothers, with special arrangements for such as are of gentle birth.

Anyone desiring admission for such cases to apply, *by letter only*, to the Secretary of the "Anchorage," 32, Charing Cross, London, S.W.

Donations may be paid to the account of the "Anchorage" Mission, at BARCLAY, RANSOM, & Co., 1, Pall Mall East; or may be sent to the SECRETARY of the "Anchorage," 32, Charing Cross, London, S.W.; or to Messrs. MORGAN & SCOTT.

MRS. HILTON'S

Crèche, Infant Infirmary, and Orphan Home,

12, 14, & 16, Stepney Causeway, Commercial Rd., E.

Convalescent Home, The Limes, Feltham.

The Crèche is situated in a densely populated part of East London, and for 23 years has helped thousands of poor mothers, babies, and children.

In a time of great need we appeal to readers of THE CHRISTIAN, who have so often helped us, for special contributions. All communications should be addressed to Mrs. Hilton, Shore House, Shore-rd., South Hackney.

* The new report is ready, and will be gladly forwarded on application.

ORPHAN WORKING SCHOOL.

Instituted 1758.

Senior School—MAITLAND PARK, N.W.
Junior School—ALEXANDRA ORPHANAGE, HORNSEY RISE, N.
Convalescent Home—HAROLD ROAD, MARGATE.

President—H.R.H. THE DUKE OF CAMBRIDGE, K.G.
Treasurer—BASIL WOODD SMITH, Esq., J.P., D.L.

The 137th Annual General Court of Governors will be held on Wednesday, January 30th, 1895, at the City Terminus Hotel, Cannon-street, to receive the Annual Report, Auditors' Report, to appoint the several officers for the year ensuing, and to elect 35 Children, viz.: Six Girls and Sixteen Boys from the Senior, and Five Girls and Eight Boys from Junior list.

The Chair of the General Meeting will be taken at Eleven o'clock. The Ballot will be open at Twelve and close at Two p.m. precisely.

Contributions are much needed, and if sent now will entitle the subscriber to vote at the forthcoming election.

Annual subscription for one vote	..	£0 10	6
Annual subscription for two votes	..	1 1	0
Life donation for one vote	.. ..	5 5	0
Life donation for two votes	.. ..	10 10	0

ALGERNON C. P. COOTE, M.A.,
Offices—73, Cheapside, E.C. Secretary.

CENTENARY OF THE LONDON MISSIONARY SOCIETY.

Head Quarters: 14, Blomfield-street, E.C.

This Society, founded in September, 1795, by a number of Episcopalians, Presbyterians, and Congregationalists, on a broad and catholic basis, from which it has never departed, is about to celebrate the completion of its

FIRST CENTURY OF WORK

among the heathen and unenlightened races of the earth.

The Society has had the honour of sending out more than a **THOUSAND MISSIONARIES,** not reckoning their wives, among them such distinguished men as John Williams, Moffat, Livingstone, Morrison (the first Protestant Missionary to China), Medhurst, Ellis, Mullens, Gilmour, of Mongolia, and Dr. Mackenzie, of Tientsin. In pioneering work in lands little known, in translating the Bible (some forty versions of which in whole or in part have profited by their labours), in the preparation of Christian literature and educational manuals, the Society's representatives have always occupied an honourable place, while their contributions to science have been generously acknowledged by scientific men.

Its Chief **FIELDS OF LABOUR** are:—China, from twelve chief centres; North India, the Madras Presidency, and Travancore; Madagascar; South Africa; Central Africa; West Indies; Polynesia; and New Guinea.

It has on **ITS PRESENT STAFF** 258 missionaries, 17 of whom are qualified medical missionaries; 1476 native ordained pastors and evangelists; over 12,000 other native helpers; 94,192 church members; 404,795 native adherents; 1891 schools; 125,984 scholars; 10 hospitals, in which 98,992 patients were treated during 1893.

Never did the Society possess a stronger, abler, or more devoted band of agents than to-day; never had it such openings for work or such promise of success as now. Money is the great need. "The possibilities of going forward are simply limited by the means of going forward."

A Centenary Fund of £100,000 has been opened, £3,000 of which has already been promised. Donations are earnestly solicited, and may be made payable to the Rev. A. N. JOHNSON, M.A., 14, Blomfield-street, London, E.C.

TEMPERANCE NOTES.

In Witney the inaugural meetings of a newly-formed temperance society have been held.

Mr. George Blaiklock paid a sixth visit to Burnham-on-Crouch last week, and delivered three lectures in the public hall.

Mr. Thomas E. Murphy commenced an aggressive temperance campaign on Sunday, January 13, at the Madison Avenue Presbyterian Church, New York.

The Friends have held a great meeting in connection with the Pledge Signing Crusade, at Devonshire House. Amongst the speakers were Mr. William White, Archdeacon Farrar, Mrs. W. S. Caine, Sir B. W. Richardson, and Mr. R. Rae.

The Commissioners of Police in London have found it necessary to issue an order warning constables against going into public-houses for drink while on duty, and also warning publicans against supplying drink to constables who are on duty.

Mr. James Bolton, of Halifax, who died on Monday week, in his eightieth year, became a teetotaler in 1842, and in 1892 his "jubilee" was celebrated. He was a zealous advocate of temperance in connection with the Halifax and other societies.

In Cardiff the annual festival of the district C.E.T.S. was held in Park Hall, on Monday week, when the chair was taken by Canon Thompson, D.D., and addresses were given by the Dean of Hereford, Archdeacon Howell, and Rev. D. R. Buckley.

The Aston Clinton Temperance Society, in connection with the Chiltern Hills Temperance Federation, has been visited by Mr. George Garlick, Temperance Missioner, who conducted a six days' mission at Aston Clinton and neighbouring villages.

Sir Wm. Harcourt, in acknowledging a resolution from the Welsh Temperance Association, urging upon the Government the necessity of proceeding without delay with the Direct Veto Bill, says:—"You may rely upon my utmost exertions being employed to forward the cause which we both have at heart."

A vigorous effort, in connection with the pledge-signing campaign, is being made in the north. The agents of the Northern League are visiting a large number of the colliery and other villages, and during the past ten days fully one hundred of these meetings have been held. Most successful gatherings have been held, and many pledges are reported.

Archdeacon Farrar, speaking at Devonshire House, said, "We sacrifice in England every year to the drink-demon more children than were offered to Moloch in ages gone by. In London alone at least 1000 babes are suffocated by drunken mothers every year, and as a coroner pointed out the other day, 27 per cent. of this slaughter is on Saturday nights."

The London Young Friends' Temperance Union held, on the 8th inst., a special meeting for the children of the quarterly meeting, at Devonshire House. There was a fair attendance of those home from school and younger ones, to whom John Burgess of the Band of Hope Union, gave an address illustrated by chemical experiments to show the nature and effects of alcohol.

The annual meetings of the Irish Temperance League, held in Belfast last week, were a great success. Mr. Alex. McVicker, Londonderry, was elected president for the ensuing year, and a lengthened discussion took place on the Gothenburg system, conferences were held on the opium question, temperance teaching in day schools, and women's work. Altogether the anniversary was one of the most practical, earnest and successful which the League has ever had.

The Hull Police Temperance Society celebrated their twenty-fourth anniversary on Thursday week, when more than a thousand persons partook of tea, and later on the number was increased. The Mayor presided, and Sergeant Booth read the annual report, which stated that the Society was made up of three superintendents. one inspector, eleven sergeants, and seventy constables—a total of eighty-five. Sergeant Booth also read the tenth report of the society's Temperance Home, in which it was stated they had been able to assist during the year seventy-nine persons, viz., forty-three females and thirty-six males, The Mayor said that if it was not for intemperance there would be little work for the magistrates to do.

The French National Temperance League have a most doleful report to make on the spread of inebriety in France; and, as usual, this unfortunate country of ours is charged with being the mainspring of the increase of French tipsiness. It is stated that Paris is now over-run by English bars, in which, contrary to the usual practice in French cabarets, comfortable seats and tables are provided for customers. At these reprehensible bars absinthe is sold for two sous, or a penny a glass, and a cup of coffee with a glass of brandy may be obtained for three-halfpence. The French Temperance Society say that the consumption of quack medicines of the chloral type is doing quite as much harm as alcohol has done. It is especially among the women that these nauseous nostrums are working evil.—*Leeds Mercury.*

[100]

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JANUARY 21, 1895.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

	£	s.	d.
£15 *for Disabled Missionaries, etc., London City Mission, in issue Jan.* 10, *as from E.C., should be E.E.*			
China Inland Mission—A. E., £2 2s.; M. P. A., £2 1s. 11d.; A Weekly Saving, 5s.; M. A., £2; W. X. M., £1 1s.; W. A., 10s.; F. K., L. K., M. K., W. K. (*Missionary Fowls*), £3 10s.; W. C., 10s. ..	11	19	11
North Africa Mission—A. E., £2 2s.; A. H. H., 5s...	2	7	0
South Africa General Mission—A. E., £2 2s.; Ignotus, £2	4	2	0
Congo Balolo Mission—A. E., £2 2s.; Ignotus, £2 ..	4	2	0
Spezia Mission—A. E.	1	1	0
Persecuted Stundists—J. C. M., 5s.; J. P. H., 15s.; M. A., £2; A. W. G., £1 1s..	4	1	0
Mr. Rabinowich's Work, Jews—A Friend	1	0	0
Blind Chinese Scripture Readers—E. D.	0	5	0
Mission to Lepers of India, etc.—N. E. L., £1; Mrs. E. P. C., £6	7	0	0
Church Missionary Society—M. P. A., £1 8s. 3d.; E. J. L., £1	2	8	3
London Missionary Society—M. P. A., £1 10s. 4d.; W. X. M., £1 1s.; Mrs. E. B., 10s.; J. T., £1 1s.; (*Centenary Fund*), Nemie, £5	9	2	4
Church of England Zenana Missionary Society—M. P. A.	1	14	0
Missionary Bureau—M. P. A., £2 12s. 3d.; (*Special Funds*), M. P. A., £2 13s. 4d.; (*Crawford*), M. P. A., £1 13s. 10d.; (*South London Missionary Training Institute*), M. P. A., £8 5s. 1d.	15	4	6
Southern Morocco Mission—M. P. A.	1	3	0
Army and Navy Missionary Union—M. P. A.	1	6	0
Central African Mission—M. P. A.	2	12	0
Pundita Ramabai's Refuge and School (*Widows, Poona*), M. L. J., £2 10s.; Cs., £1; E. E. S., 10s.; N. R., 7s. 6d.	4	7	6
Pastor Chiniquy—E. J. L., £1; Miss V. N. P., £1..	2	0	0
British and Foreign Bible Society—E. J. L., £1; Miss P., £1	2	0	0
Moravian Missions—Ignotus, £1; C. M., 2s.	1	2	0
Society Relief Persecuted Jews—H. B. W.	0	10	0
Foreign Aid Society—W. C.	1	1	0
Society Propagation of the Gospel—J. T.	0	10	6
Poor Jews, Jerusalem—H. A.	5	0	0
Zenana Bible and Medical Mission—E. E. S.	0	10	0
Pastor Rodriguez Figueras Mission—R. W. S.	1	0	0
Mr. Faithfull's Work, Marseilles—R. W. S.	1	0	0
Miss Maclay, Medical Mission, Kwala Lumpor, Selangor—A. C. B. and household	1	0	0
Bridge of Hope (*Miss Steer*)—H. M. L., 2s.; E. J. L., 10s.; H. L., £1..	1	12	0
Liberator Relief Fund—E. D., 10s.; J. P. H., 15s.; M. H., 5s.; R. B., £1	2	10	0
Evangelistic Mission—Mrs. E. P. C., £2 2s.; (*Soup Kitchen*) E. D., 10s.	2	12	0
Mildmay Mission to Jews—A. E., £1 1s.; N. E. L., £1; R. J. H., 10s.; E. J. L., £1; F. M. and T. P., £1; W. A., 5s.; C. H. S. W., 10s.	5	6	0
Ragged School Union—New Year's Offering	0	10	0
Gratuitous Circulation of The Christian—Captain W., 2s.; R. W. S., 8s. 10d.	0	10	10
Miss Robinson's Work (*Soldiers*)—J. C. M...	0	2	6
London Society Promoting Christianity among the Jews—J. C. M., 2s. 6d.; E. J. L., £1	1	2	6
London Aged Christian Society—D. D.	0	5	0
Destitute Children's Dinner Society—D. D., 5s.; Collected by S. C. M., £2; Lancaster, 3s.; S. B., 3s.; C. H. S. W., 10s.	3	1	0
Dr. Barnardo's Homes—I. R., 10s.; N. E. L., £7; H. D. and P. D., 5s.; J. S. T., 3s. 6d.; A. B. R. C., 10s.; A Working Man, 2s.; V. W., 3s. 6d.; Nevada, 2s. 6d.; R. F. T., £1 1s.; G. V. W., 10s. 6d.; C. H. S. W., 10s.; W., 10s.; G. K., 2s.; F. H., 2s.; E. M. C., 10s.; Miss P., £1; R. T. A., 7s. 6d.; (*Young Helpers' League*), Bournemouth, £5 5s..	18	14	6
Field Lane Institutions—A.	0	2	6
Aged Pilgrims' Friend Society—N. E. L., 10s.; S. L. R., 10s. 6d.; Mrs. R. B., 5s.	1	5	6
Birds' Nest Mission, Dublin—N. E. L.	0	10	0
Mission Deep Sea Fishermen—N. E. L., £1; L., 10s.; E. R. D., £1; C. B., 2s.; E. E. S., 10s.	3	2	0
National Protestant Church Union—N. E. L.	0	10	0
Felstead School Mission—N. E. L...	0	10	0
St. Giles' Christian Mission—J. B., 2s.; Miss M. O., 10s.; A. C. A., 5s.; Mrs. E. P. C., £5; E. J. L., 10s.; C. P., 5s.; A. B. R. C., 5s.; W. X. M., £1 1s.; Mrs. E. B., 10s.; R. B., 10s.; J. T., £1 1s.; G. V. W., 10s. 6d.; C. H. S. W., 10s.; F. H., 2s.; H. L., £1	12	1	6
George Yard Mission—Miss M. O.	0	10	0
Miss Weston's Work—Jean, 10s.; S. R. A., £1.. ..	1	10	0
Late Miss Daniell's Work, Aldershot—Jean	0	10	0
Friendless and Fallen—J. P. H., 15s.; V. W., 3s.; W. X. M., £1 1s.; H. L., £1	2	19	0
Homes of Hope, Regent-square—J. P. H.	0	15	0
Dinners Sick Children—Mrs. W., £1; Collected by S. C. M., £1	2	0	0
Robin Dinners—G. B. Y., 2s. 6d.; M. M. A., 5s. ..	0	7	6
Poor Jews, Whitechapel (*Mr. Ehrlich*)—E. and L. H., 5s.; Lancaster, 2s.; C. H. S. W., 10s.; M. B., £1	1	17	0
Scripture Readers' Society, Ireland—C. H., £5; W. X. M., £1 1s.	6	1	0
Hot Breakfasts (*Miss Ashdown*)—Collected by S. C. M.	0	11	0
Poor Jews East London (*Mr. Oppenheim*)—Lancaster, 2s.; H. A., £5; R., £2; E. E. S., 5s.; (*Children*) S. and S., 2s.	7	9	0
Mr. Fegan's Homes—Mrs. E. P. C., £3 3s.; E. J. L., 10s.; C. P., 5s.; W. X. M., £1 1s.; R. B., 10s.; G. V. W., 10s. 6d.; C. H. S. W., 10s.; H. L., £1..	7	9	6
Working Men's Lord's Day Rest Association—Mrs. E. P. C.	2	2	0
Mrs. Hilton's Creche—Mrs. E. P. C.	2	3	0
Mildmay Institutions—V. W., 3s. 6d.; (*Poor*) E. J. L., £1..	1	3	6

(*Continued on page* 30.)

National Society for the Prevention of Cruelty to Children.

Patron - The Queen.

THE sole object of the Society is to secure to every child in the land that its life shall be at least endurable.

The following is the record of the numbers of the children on whose behalf it has enforced its object:—

31,374 Sufferers from violence—from boots crockery, pans, shovels, straps, rope-thongs, pokers, fire, boiling water, any weapon which came to the reckless and vengeful hands which owned them.

82,973 Sufferers from neglect and starvation—miserable with living irritations and filth, shivering, ragged, nigh-naked, pale, limp, feeble, faint, dizzy, puny sinking, famine-stricken, dying—many carried in the arms of nurses of infirmary and hospital.

877 Where ill-treatment ended fatally. The Society obtained its information too late to make their wicked parents cease from troubling, and its sole and miserable success was in punishment.

15,241 Little things exposed to suffering to draw the lazy and cruel charity of the street to those who were responsible for their pallor, emaciation, and cough, mostly, too, in arms—but of idle drunkards and vagrants.

4,864 Pitiable girl-child victims of monsters, devoted to horrible sensuality.

4,661 Little slaves of improper and hurtful employment and dangerous performances, and child monstrosities in travelling shows, acrobats at fairs, trapeze and tight-rope performers in circuses, toilers with burdens too heavy, and sufferers by various other wrongs.

The Society is comparatively little known. It consequently has not yet received the support which its vast and beautiful work deserves. It is greatly embarrassed, and the work it can do is much limited through lack of funds.

Six Thousand Pounds wanted to clear off a deficit for the year 1894.

BENJAMIN WAUGH,
Hon. Director.

Central Office:
7, Harpur-street, London, W.C.

HOMES OF HOPE,

4, 5, and 6, Regent-square, Gray's-inn-road London, W.C.

The applications are so distressing and urgent that every shilling has been spent.

Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women before they become mothers as are unfitted from their previous good character and position, to mix with others.

The Committee need £300 to close the year free from debt. Contributions received by the Secretary, or may be sent to the Office of THE CHRISTIAN.

WM. HORNIBROOK, Secretary.

Now Ready, price 1s., post free, 1s. 1d.

POPULAR CONTROL OF THE LIQUOR TRAFFIC.

By Dr. E. R. L. GOULD, Special Commissioner of the the United States Labour Department. With an Introduction by the Rt. Hon. J. CHAMBERLAIN, M.P.

CASSELL & Co., LTD., Ludgate-hill, London.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

FUNDS NEEDED to extend the work. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports to be had from the Secretary, Capt. J. KEARNEY WHITE. Offices: 27, Lower Pembroke-street, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to the Office of THE CHRISTIAN. John xiii. 35.

AGED PILGRIMS' FRIEND SOCIETY.

INSTITUTED 1807.

Treasurers: FRANK A. BEVAN, Esq.; W. J. PARES, Esq.

When was it instituted? 87 years ago.

Whom does it assist? The Lord's aged poor of both sexes, and of various denominations, who are 60 years of age and upwards. The pensioners dwell in all parts of the United Kingdom. Many are widows, some are blind, others have been long afflicted, and one has been bedridden upwards of 30 years; 917 are over 70 years of age, and of this number 239 are upwards of 80, and 16 more than 90. *1310 pensioners are now upon the books.*

How does it assist? By pensions of Five, Seven, and Ten Guineas per annum, and by Homes at Camberwell, Hornsey Rise, Stamford Hill, and Brighton for 180 of the pensioners. *£8400 per annum are expended in pensions alone, and £1800 in maintaining the Homes and the various funds connected with them.* The pensions are distributed to the recipients at their own abodes. The Homes are open for the inspection of visitors daily (Sundays excepted).

What Help is required? The Annual Subscription List needs doubling. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." JOHN E. HAZELTON, Sec.,

Office, 83, Finsbury-pavement, E.C.

SEVERE DESTITUTION!

The painful suffering already existing has been severely intensified with the advent of colder weather, while our resources have become quite exhausted. Soup Kitchens are opened in our three East-end districts, and free meals are served to child sufferers and others. Coals, provisions, and blankets much needed for sick and helpless in their homes. Contributions gratefully received by Mrs. F. A. BEVAN, 59, Prince's Gate, S.W.; or the Director, N.E. London Gospel Missions, WILLIAM CHORLEY, 6, Clephane-road, Canonbury, London, N. Parcels to Mrs. DAVIS, Somerset Hall, 205, Devon's-road, Bow Common, E.

THE

MISSIONS TO SEAMEN.

Patron:—

Admiral of the Fleet H.R.H. the Duke of Edinburgh, K.G.

AN additional £2000 a year is much needed to cope with the terrible evils afflicting sailors of various nations in the Port of London, and to meet the deficiency and increased liability arising from various urgent extensions in the last two years of religious operations amongst Sailors of numerous nationalities, afloat and ashore, in many seaports, including the Port of London, the Manchester Ship Canal, and San Francisco Harbour.

INCOME, £33,586.

Contributions, Offertories, Drawing-room Meetings, &c., are solicited. They should be sent to COMMANDER W. DAWSON, R.N., The Missions to Seamen, 11, Buckingham-st., Strand, London, W.C.

TO SAVE TO THE UTTERMOST

Estd. 1857.

FRIENDLESS & FALLEN.

Homes for 240 Young Women & Girls.

960 Free Meals have to be provided every day throughout the year.

Seven Homes and an Open-all-Night Refuge are sustained.

240 Young Women and Girls are fed, clothed, housed, instructed, and finally placed out in respectable domestic service or otherwise suitably provided for.

Thousands of Gospel Services, Bible, Temperance, and other Classes, are conducted every year by voluntary workers.

Contributions towards the daily expenses of the work may be sent to Messrs. MORGAN AND SCOTT, or

WILLIAM J. TAYLOR.

Office:—200, EUSTON ROAD, LONDON, N.W.

Bankers, Lloyd's Bank, Ltd., 54, St. James's-street, S.W., on whom all remittances should be crossed.

THE

London Samaritan Society & Homerton Mission.

THE COMMITTEE OF MANAGEMENT & TREASURERS ARE GREATLY IN NEED OF FUNDS.

CHIEF OBJECTS.—To Maintain Convalescent Homes at Sandgate, with over 250 Beds for Men, Women, and Children from all parts of the Kingdom; to provide Free Breakfasts and Dinners, Clothing, and Boots to Destitute Children; Food, Lodging, Clothing, Coal, and assistance in innumerable ways to the Aged, Sick, and Needy.

Gifts of Cast-off Clothing and Boots, Blankets, Bedding, and Old Linen for Surgical Bandages needed.

Subscriptions and Donations will be most gratefully received by

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THE LATE WRECKS AND LIFE LOSSES.

Sir,—The serious losses of vessels and of lives through the late disastrous weather at sea, have brought woful desolation to many a home at the very time of anticipated social cheer and happiness. Almost as long as the list of first-known casualties is that of the further wrecks and missing ships, including several fishing-craft with their entire crews, one by one notified or finally given up as lost, amid all the superadded sadness of the protracted period of suspense.

At this juncture, it will allay much sympathetic questioning if we are permitted to inform the public generally of the steps taken, in alleviation of the urgent necessities of the numerous sufferers, by the Shipwrecked Mariners' Society as the accredited National medium for the relief of maritime distress. Besides the caring-for on the spot and forwarding to their homes of the rescued survivors, every ascertainable case of need amongst the widows and orphans or other dependents of the drowned has been, and is still being, promptly aided by the Society.

Supplementing these "Immediate Relief" functions, the Society has made substantial grants to the various local funds inaugurated for the more permanent assistance of the recently bereaved families; while, in addition an exceptionally large amount of help, in the aggregate, has been given from the Society's own Provident Fund, both of membership awards on death and towards the replacement of the lost kits and boats of distressed mariners and fishermen.

The limit to this widespread and truly national work is that, alone, of the means wherewith to carry it forward; were the funds but adequate, the extent of the Society's benevolent and business-like operations might well be doubled. We would earnestly plead with your readers for the needed increase of public support.—Your obedient servants,

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LEWIS DISASTER FUND.

Dear Sir,—I have to thank you for the place you gave in your columns to my appeal on behalf of the families of the men drowned in Broad Bay, Lewis. Friends have responded heartily and handsomely, but we need a goodly sum to make adequate provision for those families from which all the bread winners have been swept away with no prospect of others to take their place in time to come.—Yours very truly, Donald J. Martin.

Stornoway, January 12.

ALDERMAN W. D. STEPHENS, during the debate on the "drunken question," at last week's meeting of Newcastle Town Council, averred that the men of the north drank whisky, whereas the men of the south drank beer.—*Newcastle Chronicle.*

GATHERED GOLD.

God never leaves any till they first leave Him.—*M. Henry.*

NO DOUBTS.

A man can never move the world that lets the world move him. If he is not certain about something, let him step forth; we cannot have "if's" and "and's" where the soul is concerned, and heaven or hell at issue.—*Luther.*

TEMPORAL ADVANTAGE.

Let us not so much solicit God for any temporal advantage, as for a heart that may fit us for it, and that He would be the chooser as well as the giver of our portion in this world; for He is alone able to suit and sanctify our condition to us, and us to our condition.—*South.*

THE LOVE OF CHRIST.

Every day we may see something new in Christ, for his love hath neither brim nor bottom. What would I refuse to suffer if I could get a draught of it at my heart's desire! yet I desire grace and patience, that I may wait on and lie on the brink till the waters fill and overflow.—*Rutherford.*

GOD'S PROVIDENCE.

The saints seem to have the worst of it; but it is not so. Providence is not rolled upon unequal, crooked wheels; for "all things work together for the good of those who love God, and are the called according to his purpose." Ere it be long, we shall see the white side of God's providence.—*Rutherford.*

A BALM FOR EVERY SORROW.

I find that one of the most essential elements of a truly happy life is an unlimited resignation of all one's concernments to the holy, perfect will of God. It is a sovereign balm for every sorrow. No matter how severe the bodily pain may be, or how heavy may be the burden of one's sorrow, all the bitterness is taken out of it when once we resign ourselves into our Heavenly Father's trusted hands, and ask Him to do with us and for us only what He will.—*John Dickie.*

FEATURES OF A HOLY LIFE.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles; not one great heroic act or mighty martyrdom, make up the true Christian life. The little constant sunbeams, not the lightning—the waters of Siloah, that go softly in their meek mission of refreshment, and not the waters of the rivers, great and many, rushing down in torrent noise and force—are the true symbols of a holy life.—*Horatius Bonar.*

FAITH AND FELLOWSHIP.

Faith, in our Saviour's teaching, is not a mere passive principle; it involves love and obedience. Real trust in God implies living fellowship with Him. Thus faith sets man in his true relation to God, because it both opens his life to the Divine grace, and also calls forth his own best aspiration and effort, after likeness to God. Christ's teaching, therefore, replaces self-righteousness by humility, and substitutes confidence for despair. Its whole idea is that of a vital loving relation with God.—*Professor G. B. Stevens.*

WORLDLY WISDOM.

How often does worldly wisdom prove the height of human folly, when its dictates are substituted for God's Word and will? And in general, however important a knowledge of the world, prudence and circumspection in our engagements, deliberation in forming, and vigour in executing our schemes, may be, if they be not directed by the fear of God, that love to our fellow men, and that due estimate of temporal things, which true religion alone can impart, our schemes will all begin, and centre, and terminate in self. This wisdom, moreover, engenders a spirit of self-dependence, and an exclusive reliance on our own resources. It counteracts all hose providential arrangements which are intended "to hide pride from man," and as in the instances of Sennacherib, Achitophel, and others, where the deep-laid schemes of unsanctified policy have broken down just at the completion, it incurs the denunciation, "Thy wisdom and thy knowledge, it hath perverted thee; therefore shall evil come upon thee, and desolation shall come upon thee suddenly."—*Rev. J. A. Baxter.*

DUBLIN VISITING MEDICAL MISSION.—From 300 to 400 persons receive medical advice each week. We ask for prayer on behalf of the Mission, that the Gospel seed so constantly sown may bring forth much fruit. A Sunday evening Gospel meeting has been commenced in addition to the other weekly meetings. The work grows faster and deeper than ever we could have anticipated.

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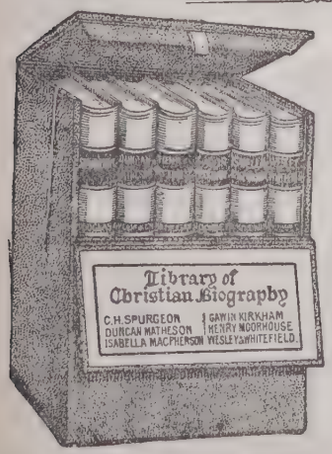
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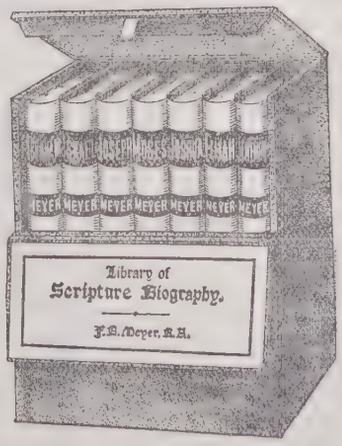
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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

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Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Women's Protestant Union.—A meeting at The House of Rest, 10, Finchley-road, N.W., Thurs., Jan. 24, at 3 p.m., Rev. Monro Gibson will preside; addresses by Mrs. W. R. Arbuthnot and Mrs. Dennis.

Spiritual Life.—Address on Friday, 3.30 p.m., in St. Luke's, Redcliffe-square, S.W., Jan. 25, Rev. A. E. Barnes Lawrence.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, Sun., 7 p.m., Mr. J. J. Sims; two days' conference on the Second Advent, Jan. 24 and 25; Malden Hall, Haverstock Hill, Sun., 7 p.m., Mr. G. Hucklesby.

United Christian Workers' Meeting, Conference Hall, Clapham-road, Thurs., 31, at 7.30 p.m. Christian workers are cordially invited.

Protestant Reformation Society.—Monthly prayer meeting, Thurs., 24, 3.30 p.m, 20, Berners-street, W., address by Rev. W. R. Mowll.

West Norwood (Lansdowne Hall).—Convention on the Spiritual Life, Jan. 30 and 31.

Great Assembly Hall, Mile End-road, E.—Sun., 30, 11 and 6.30, Mr. William Nobbs.

Edinburgh Castle, Limehouse, E.—11 a.m. and 7 p.m., Mr. Henry Thorne; 3 p.m., Pleasant Sunday afternoon.

Clapton Hall.—Mr. A. Milne Kyd, Sundays and Thursdays.

Conference Hall, Mildmay Park, N.—Sun., 3.30, Mr. P. S. Badenoch, 7 p.m., Mr. W. H. Seagram.

Strangers' Rest, 163, St. George's-street.—Workers' meeting, Fri., Feb. 1, at 7, Rev. John Gritton, D.D., will give address.

Metropolitan Music Hall, Edgware-road. — Sunday, 6.30., Mr. Chas. Cook.

Special Religious Services in Theatres, Halls, and Mission Rooms.—Sun., Jan. 27, Agricultural Hall, Upper-street, Islington, at 3.30, Rev. Dr. Banham: at 7, Mr. Charles Button; Morley Hall, Hackney, at 7, Mr. Robert Smith; Shoreditch Town Hall, at 3.30., Mr. Geo. Nokes; Pavilion Theatre, Whitechapel, at 7, Mr. Geo. Nokes; Grand Hall of Varieties, Clapham Junction, at 3.30, Mr. Bailey; at 7, Mr. J. H. Lydall; Queen's Theatre of Varieties, Poplar, at 7, Mr. William Coates; Evangelical Hall, Homerton, at 3, Mr. Charles Button; at 7, Bible-class.

Open Air Mission.—Quarterly meeting, Baptist Mission House, 19, Furnival-street, Holborn, Thurs., Jan. 31, 7 p.m., address by Rev. J. G. Train, on "The Abundance of the Heart."

Postal and Telegraph Christian Association.—Quarterly Conference, City Temple, Mon., Feb. 4, at 3, 5, and 8 p.m.

The Y.M.C.A.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Bible Conference, Mr. W. H. Mills; 7, address to men by Mr. T. Whittaker; meetings for men nightly at 8; Sat., at 8, address by Rev. A. B. Boyd-Carpenter; music by Welsh choir; French Bible-class, Tues., at 8; Wed., address to business men, at 1.30 by general secretary; prayer meetings daily, Mon. to Fri., from 1 till 2 p.m.

Y.M.C.A., Islington and Highbury, 198, Upper-street, N. —Lecture on Jan. 24. by Mr. T. G. Owens on "Popery a Counterfeit of Christianity."

GIPSY SMITH is preaching this week at the Congregational Church in Philpot-street, Mile End-road. Next Sunday he begins a series of meetings in Bishopsgate Chapel. On February 10 he enters upon a mission in Dr. Maclaren's church, Manchester, for ten days; and hopes afterwards to return to London for the Congregational Union for two months.

A TWO DAYS' CONFERENCE on the Second Coming of Christ will be held at Kilburn Hall, Kilburn Gate, N.W., on Thursday and Friday, January 24 and 25. Thursday, 3.30 p.m., speakers Dr. John Gritton and Dr. G. F. Pentecost; 7.30 p.m., Pastor Fuller Gooch, Mr. W. G. Carr, and Dr. Robt. Anderson. Friday, 3.30 p.m., Pastor Wm. Cuff, Col. Morton, and Mr. Geo. Hucklesby; 7.30 p.m., Dr. R. McKilliam, Mr. J. J. Sims, and Mr. Oscar Owers.

COUNTY COUNCIL CHRISTIAN UNION.—The fourth annual meeting was held on January 14, in the Church Hall, St, Martin-in-the-Fields. The president, Rev. J. F. Kitto presided, Prebendary Webb Peploe, M.A., delivered an address from Acts iv. v. 13, pointing out the possibilities that lay before every man, of being used in the service of the Lord. He appealed to all so to live that their fellow officials might take knowledge of the fact that they had been with Jesus.

CONSUMPTION, AND ALL CHEST DISEASES.

INTERVIEWS WITH OLD PATIENTS, AND NEW CASES.

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EIGHTY-SECOND INTERVIEW,

With Mr. D. MORGAN, 6, Vittoria-street, Llanelly.
CASE OF ADVANCED CONSUMPTION.
Which appeared in the Appendix to Mr. Congreve's work on "Consumption," p. 48.

This is one of the many cases I have seen in the course of my travels which prove Mr. Congreve's treatment to be permanent in its results.

In this case the patient, having hereditary predisposition to chest disease, in 1884 showed every symptom of advanced Consumption. Ten years afterwards (in July, 1894) I found him strong, healthy, and well.

Mr. Morgan has always been ready to bear testimony to the good he experienced. He is never tired of recommending others to apply for the remedy, or of assisting them to make their application in proper form.

The story Mr. Morgan tells with reference to his own case is as follows:

"Two of my brothers and one sister died of Consumption, and I was attacked with the disease about 1883. I have already described the symptoms—the violent cough, expectoration, spitting of blood, pains in the chest and shoulders, shortness of breath, night perspirations, and palpitation. In addition to taking the medicine of the local doctor, I tried various so-called remedies recommended by one and another, but instead of getting better I got worse. I kept losing flesh all the time; I had to give up my occupation, and at last was confined to bed."

"Then, I suppose, you applied to Mr. Congrève?"

"Yes, and received benefit immediately. I was soon able to return to work, and before very long was able to sing at a concert—a form of recreation of which I am very fond. *I recovered very rapidly indeed, and I am thankful to say I have never suffered with my chest from that day to this.* As I wrote to Mr. Congreve six years ago, I feel certain he was the means of saving me from an untimely grave."

Mr. Morgan's occupation is certainly not the healthiest, for he is employed in some large tin-works in Llanelly.

"I believe you have recommended other sufferers to apply to Mr. Congreve?" I asked.

"I have sent a large number to him, and I know many cases of people who have been restored to health. I have recommended his treatment to students of Bala College. As I said before, *Mr. Congreve's name is a household word in Llanelly.*"

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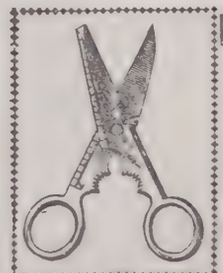
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No. 1305.] # The Christian. [JANUARY 31, 1895.

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YOUNG MAN, with some means, seeks an engagement as Evangelist, or would accept pastorate of small Church, London or suburbs preferred.—Address, Evangelist, c4240, Haddon's Advertising Agency, Salisbury-square, E.C. c4240

A YOUNG MAN (21) requires situation as secretary or assistant to a minister, evangelist, or society. Can preach well. Good recommendations from ministers and others.—E. J. W., 163, Gloucester-road, Peckham. c4287

A MIDDLE-AGED MAN, accustomed to mission work, desires evening engagement in London as superintendent of an institute, mission, or other Christian work requiring evening supervision.—Apply to Mr. Hooper, Financial Secretary, Exeter Hall, Strand, W.C. c4315

FOOTMAN DESIRES SITUATION in a Christian family in London. Age 19. Disengaged in a month.—G. M., c.o. Sir E. Elton, Bart., Clevedon Court, Clevedon, Somersetshire. c4265

AS COACHMAN, single-handed or otherwise. Understands his duties as stableman. Good references. Ride and drive well. Pair or single. Age 30. Light weight.—Giles, 2, Ridgeway-villas, Babbacombe-road, Torquay. c4295

GARDENER.—A young man seeks situation. Has had a good experience of both inside and outside work. A good single-handed or otherwise. Total abstainer.—Walter Davey, Boughton Place, near Maidstone, Kent. c4291

GENTLEMAN WISHES TO RECOMMEND his gardener (head), working. Thoroughly experienced, inside and out. Early, late forcing, land stock if required. Married. Aged 34. State wages.—Andrews, New Lodge Cottages, Hawkhurst, Kent. c4270

SINGLE MAN seeks situation as bread baker. Christian, abstainer. Highest references.—Apply, S. S., 45, Queen-street, Lamberhead Green, Pemberton, Wigan. c4336

AS PORTER or Warehouseman, in the hardware or otherwise. Age 29. Abstainer.—S. C., 56, Coutts-road, Burdett-road, E. c70

AS BUTLER AND HOUSEMAID, a Christian couple would like to hear of a quiet place, or take charge of Y.M.C.A., or any position of trust. Excellent references.—Shergold, Catisfield, Fareham. c4380

LADY RECOMMENDS young married couple as caretakers or office keepers, private house unsuitable. Man seven years' excellent character, wife good cook.—9, Vanbrugh-park West, Blackheath, S.E. c4361

SHORTHAND AND TYPEWRITING.—Young lady desires engagement as secretary to Christian lady or gentleman, and be generally useful. Own type-writing machine. Town or country.—"Typist," 185, Middle-row, Dunstable. c4309

LADY (aged 35), cheerful and domesticated, fond of books, music, and sketching, seeks employment as companion-amanuensis, governess to children under thirteen, or housekeeper; would not object to travel. Excellent references. Moderate salary.—Address, E. M. A., c.o. Messrs. Sporne and Son, 270, Fulham-road, S.W. c4310

A LADY (40), small income, seeks home in Nonconformist family, servant kept. Thoroughly experienced housekeeper, earnest Christian, abstainer. Congregational. Highest references; small salary.—Address, 136, Soho Hill Library, Birmingham. c4331

COMPANION-GOVERNESS to pupils under 13, or mother's help, if no cooking or dress-making. Daughter of Evangelical vicar seeks above. Competent to take charge of motherless family, being 40 years of age. Fond of children and experienced in tuition. Is musical (singing), and has resided in France. Abstainer. Seeking chiefly friendly home, will accept £15 to £20, and willingly make herself useful in any way.—c4325, Haddon's Advertising Office, Bouverie House, Salisbury-square, E.C. c4325

AS HOUSEKEEPER or nurse-housekeeper, a respectable widow of 59. Very fond of children.—T., 55, Lambeth Palace-road, S.E. N.B.

MIDDLE-AGED LADY desires situation as housekeeper or companion where servant kept. Christain. Abstainer. Musical. Good references. Near London preferred.—c4264, Haddon's Advertising Agency, Salisbury-square, E.C. c4264

LADY OFFERS her services as companion or companion-housekeeper, in return for happy refined home. Well educated, cheerful. Highly recommended. Laundry expenses.—K., 2, Floddenvillas, St. Margaret's, Middlesex. c4262

WANTED, by a Wesleyan minister's daughter, a situation as housekeeper, companion, or any position of trust. Town or country. Good references.—M., 17, Bond-street, Yeovil. c4318

AS COMPANION, or to assist lady with care of children and needlework, by lady (27). Fond of children. Good needlewoman. Good references. State salary.—A., Albany Villa, Burgess Hill, Sussex. c4340

TWO SISTERS, Christian gentlewomen, losing comfortable home, wishing earnestly to keep together, seek position of trust, either in institution or home. Good references.—c4328, Haddon's Advertising Agency, Salisbury-square, E.C. c4328

MAID-COMPANION to lady, invalid or otherwise. Middle-aged. Good reader.—Address, E. G., 149, Ashford-road, Eastbourne. c4284

WANTED, by young lady (23), in Christian family, a position as lady-help, or an attendant to invalid lady.—Apply, M. F., 85, Clondesdale-road, Upper Tooting, London. c4331

NOMINAL SALARY.—Situation required for young lady of good birth, as useful help to lady or elderly people. Aged 17. A little cooking.—G., 14, Windmill-road, Wandsworth, S.W. c4277

USEFUL MAID to elderly or invalid lady. Good needlewoman. Middle-aged. Active and cheerful. Good personal references.—E. J., 16, Edbrooke-road, Paddington, W. c4301

A FARMER'S DAUGHTER, 19 (looks older), well connected, seeks a situation as young lady's maid, or mother's help. Been six years dress-making.—Mrs. Brown, 2, Mount Pleasant-villas, Crouch Hill, N. c4324

A LADY wishes to recommend her good plain cook, middle-aged, six years' character, as cook-housekeeper to an elderly lady, or cook in a small Christian family with kitchenmaid, or assistance given. Suburbs preferred. Wages, £25.—Mrs. Grey, c.o., Mrs. F. Tottenham, The Elms, Wimbledon. c4317

FARMER'S DAUGHTER, age 21, seeks situation as lady nurse or nursery governess to young children. Thoroughly domesticated. Used to and fond of children. Earnest Christian.—Miss Byrd, Ashton-under-Hill, near Tewkesbury, Glos. c4239

A LADY WISHES to recommend her monthly nurse (minister's daughter). Very kind, careful, and attentive, also clever with babies.—G. M., Errington's Stationer, Herbert-road, Plumstead. c4148

MRS. WATSON, Hurstwood, Woodford Green, Essex, wants to find good situations for a nurse who wishes to take first baby, 5 years character, and one for a good cook, well recommended. c4286

A DEACONESS recommends a respectable, trustworthy widow, 29 years, as general servant in a small flat. Been out before.—Apply, Deaconess, 98, Upper Kennington-lane, S.E. c4308

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IS GOD CALLING YOU?—Wanted, earnest, spiritual, single men (18 to 25 preferred) to be trained as evangelists and colporteurs, and women from twenty years and upwards, as mission nurses. Freest scope for winning souls. Sufficient salary guaranteed. Openings for foreign service. Married men as labour home masters also wanted. Consult in confidence, Training Home Sec., Church Army, 130, Edgware-road, London, W. Funds urgently needed for training.

INDEPENDENT WESLEYAN.—The Wellingboro' Circuit require the services of a suitable minister, to reside at Finedon, pastoral work to be chiefly confined to that town, but to interchange Sunday preaching services with other ministers and preachers employed in the circuit.—Apply with credentials W. C. Smith, Circuit Secretary, George-street, Wellingboro' c4628

DISPENSER needed for mission in Syria. Experienced. Earnest missionary. Evangelical. C. of E.—State salary to c/648, care of Haddon's Advertising Office, Bouverie House, Salisbury-square, E.C. c4648

BOOK BUYER AND MANAGER wanted for Book Department Retail Warehouse. Smart. Pushing. Abstainer preferred.—Apply by letter, Books, *Echo* Office, George-square, Glasgow. c4266

GROOM-GARDENER WANTED to live in house. Must thoroughly understand stable work and drive, also flower garden. Christian and abstainer valued. State wages, height, weight.—Address, E. A. B., Brockencote, Chaddesley, Worcestershire. c4281

WANTED, BOY, able to drive, and manage horse and carriage. Some indoor work and waiting.—Miss Leake, Dingley Hill, Bradfield, Reading. c4339

WANTED, a man and wife, without family, to take charge of the Sailors' Rest, Dublin. The man must be a Christian, an abstainer, and a naval pensioner or sailor.—Address, Mr. J. Tierney, 23, Goldsmith-street, Dublin. c4331

COFFEE-HOUSE MANAGERS.—Will any gentleman recommend suitable couple? Must be sincere Christians, ready to promote the mission work carried on there. Good cook, correct accountant. Hours 5 to 10. Wanted in three weeks. Recommendation essential.—Brookleaze House, Larkhall, Bath. c4278

WANTED, an educated Christian lady, with Institution training and experience among young children, as Matron of the Cottage Home, Kingstown.—Apply, with copies of testimonials, to Miss Barrett, Hon. Secretary, 6, De Vesci-terrace, Kingstown, co. Dublin. c4267

MATRON WANTED, for a small preventive home in South Wales. Must be strong, with some experience in similar work.—State age, salary required, with references, to W., care of Haddon's Advertising Offices, Salisbury-square, London, E.C. c4634

WANTED in a fortnight, good plain cook for small quiet family. Age about 28, abstainer preferred. Good character indispensable.—Apply by letter to Mrs. Seaman, Tower House, Putney, S.W. c4662

A GOOD single-handed cook wanted, for the country, fourteen miles from London Bridge. Family of five. Three servants kept.—Apply, stating cooking capacity, age, wages required, reference, to Mrs. A., Town Court, Orpington, Kent. c4641

A GOOD PLAIN COOK wanted. Small dairy. Must be an abstainer. Christian preferred. Kitchenmaid kept.—Mrs. Derry, Woodlands, Tooting Common, S.W. c4273

GOOD COOK-GENERAL wanted, Christian. Active, clean, early riser, abstainer. Age over 30 preferred. Comfortable home to a suitable person. Another servant kept.—A. H., 40, Lewisham-road, Highgate-road. c4242

WANTED, cook-general in quiet Christian family of two, with three young children. Nurse and housemaid kept. Wages £12 to £14.—Mrs. Holland, 1, Warham-road, Croydon. c4335

THOROUGH SERVANT WANTED. No other kept. Good plain cooking, with pastry. Age 24 to 30. Have good character. Very quiet situation. Four in family. No children. Good wages to a good servant.—Mrs. L., 62, St. John's-park, Blackheath, London. c4302

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WANTED, A LAUNDRESS, total abstainer, decided Christian, to teach washing in a Rescue Home in Gloucestershire.—Apply, c4155, Haddon's Advertising Agency, Salisbury-square, London, E.C. c4155

WANTED, superior person not under 30, as useful maid. Charge of drawing room, silver, and lamps. Good needlewoman. Abstainer. Experienced. Wages £18. Two ladies.—Miss Farish, Aylestone Hill, Hereford. c4319

WANTED, Christian nursemaid, for one boy of 8½. Two other servants kept. Some experience and good character necessary.—Address, with photo, stating wages expected, Mrs. Oldfield, Norman House, Emsworth, Hants. c4314

CAN ANY LADY recommend a useful maid for a single lady, with some knowledge of dress-making? Strong and healthy. Christian and abstainer.—Miss Cave, Park House, Farnborough, Hants. c4290

A CHRISTIAN PERSON wanted as housemaid, must be a good plain needlewoman. One meeting with Open Brethren preferred. Parlourmaid kept.—Mrs. Simmons, Etherton Lawn, Speldhurst, Tunbridge Wells. c4262

WANTED, early in March, mother's help, three children, youngest four years. Cutting out and making clothes required. One meeting with Open Brethren wished for.—Mrs. Stacy, West Drayton, Middlesex. c4334

A GOOD WAITRESS and parlourmaid wanted. Must be an earnest Christian. Age between 28 and 30. Early riser.—Apply, by letter only, M., 71, College-road, College Park, Kensal Green. c4126

RESPECTABLE PERSON wanted to do work of six-roomed cottage. Four children (girls), ages 6 to 14. One of family. Woman to wash. £18.—Mrs. Richardson, 15, Caledon-road, Carshalton, Surrey. c4289

SUPERIOR GENERAL SERVANT wanted for small Children's Home, not under 25. Help given. Christian. Abstainer. Early riser.—J. J., 69, Warwick-road, Maida Vale, London, W. c4288

WANTED, Country Rectory, two superior general servants, 30 and 20, as cook and housemaid.—Rev. Jones, Dunsly Rectory, Bourne. (Also parson's handy-man, as groom-gardener. Good worker. Good wages.) N.B.

LADIES WANTING SERVANTS, and servants seeking situations, should apply to Miss Maulden (late missionary), 97, Harrow-road, Paddington Green, whose office is well known and kindly recommended by the Rev. G. F. Pentecost, D.D. Stamps for reply.

LADIES REQUIRING SERVANTS, or servants situations, should apply, Domestic Agency, thirty-six, Coldharbour-lane, Camberwell, S.E. Kindly recommended by Rev. F. B. Meyer, B.A. Ladies' fee 1s. booking; 1s. 6d. when suited. Servants free 10 till 5. Stamped envelope. c4389

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BOURNEMOUTH (Central) — Comfortable apartments, near the gardens and churches. South aspect, good cooking. Terms very moderate.—Mrs. Clark, Vincent House, Old Christchurch-road. c4158

BOURNEMOUTH.—Board and residence in cheerful family. South aspect. Best position. Home comforts.—Sunshine, c.o. Nash's Library, Holdenhurst-road. c4327

BRIGHTON.—Sussex House Boarding Establishment, 58, Old Steine.—Sea view, near to Pavilion, Aquarium, and Piers. Liberal table, home comforts. Terms from 35s.—Mr. and Mrs. Box. Established 20 years. c4241

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WEST BRIGHTON.—Christian visitors are offered superior board and residence from 25s. per week for a long or short period. Temperance principles. Home comforts. — Mrs. Cooper, 50, Goldstone-villas, Hove, Brighton. c4347

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The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes and Comments.

☞ We beg to call attention to the *Special Announcement* made above with reference to Subscriptions for the present year. It will greatly facillitate our work at this season if friends will kindly note the particulars.

It is proposed to hold early in May a conference of evangelists only, for prayer and mutual encouragement, at 186, Aldersgate-street, London, E.C. Any evangelists intending to be present are requested to communicate with Mr. J. B. Wookey, 48, Almack-road, Clapton, London, N.E.

In *The Association News*, the question has, not unwisely, been raised whether our Y.M.C.A.'s shall provide smoking-rooms. We say, not unwisely, because we are in days when everything is being inquired into, and when all things are being and going to be shaken, that that which cannot be shaken may remain.

The subject is a very important one, because it raises the question on what principle Christian work is to be carried on. Confining ourselves, however, to the issue before us, we understand that the experiment has been made at the Polytechnic with discouraging results. A smoking and billiard room was set up at the People's Palace, and ultimately closed, in consequence of which the Trustees of the City Parochial Foundation, in making grants, exclude institutions which have smoking-rooms.

Not the least important consideration is that the work of the Y.M.C.A. begins with lads in their teens, and it is very desirable that there should be one place where they will not be tempted to begin the habit.

The visit of Mr. John Burns to Chicago seems to have somewhat disillusioned him as to the practical workings of government for the people by the people. As *The Spectator* truthfully points out :—

> If the State makes all men pecuniarily comfortable, the State in five years must be pecuniarily ruined. The dreamers are, however, like other men in one respect—they cannot help learning, as Mr. Burns is learning, from actual experience; and for them information from America is experience. If the English over there, with all the Utopian conditions granted—perfect equality, perfect freedom, limitless land, splendid means of education, high wages, and no squires—can only produce Chicago, then perhaps the axioms of Socialists are not axioms, and something different is required as a waybill to Utopia.

The fact is, man left to himself apart from God is much the same everywhere. Schemes devised and plans elaborated which leave God out of account, can meet with no more success now than in the Babel days.

Some one has spoken of despotic power as "that which always corrupts and degrades the human heart." The abuse of power has led, in the providence of God and in the nature of things, to its decline from autocracy to democracy, during the times of the Gentiles. The love and the abuse of power is the source of evil in the Church as well as in the world; in evangelistic and missionary societies as well as in commercial companies; in Protestantism as well as Romanism; in Churches which are called "Free" as well as in those which are "Established."

Where this love of power is in the ascendant, boards composed of men who may be Liberal, Radical, or Republican in politics, become as sensitive and as conservative as the House of Lords, when changes, however useful, which seem to touch their supremacy, are in the air. Directors claim an authority which never came down to them from God, nor upward from the people. Deacons envy pastors, and pastors vex deacons; and, like the Philistines before, and the Syrians behind, they devour Israel with open mouth. In the Church as well as in the world,

> Man, proud man,
> Drest in a little brief authority, . . .
> Plays such fantastic tricks before high Heaven,
> As make the angels weep.

And not the least of the evil is that when prophets prophesy falsely, and priests bear rule by their means, the people love to have it so. Poor, pitiful, fallen human nature! The lust of power and position is in us all. But that is no excuse. So also is the possibility of every other sin forbidden in the Decalogue, and He who died and rose again for us, and who ever liveth to make intercession for us, is able to save to the uttermost all them that come unto God by Him.

Paul's conception of the way in which ministers of the Gospel were to commend themselves to others is very remarkable and suggestive; it is unfolded in 2 Cor. vi. 3-10. Take one or two ministerial graces—"in patience, in afflictions." Good sermons are good, but patience in trouble and in well-doing is better. Many a fine sermon and many a splendid career is spoiled for the want of patience in enduring trials which beset every minister's life. "In afflictions"—without them any ministry becomes dry, hard, useless; we are often at our best spiritually when we are at our worst outwardly. Afflictions soften and sweeten the heart—*i.e.*, the grace of God working through them—and in the endurance of affliction for the Gospel's sake the minister and the ministry are alike commended.

But what is "the ministry"? It is often said by Evangelical men that there is no priesthood on earth but that of all believers. It is equally true that there is no ministry but that of all believers. The New Testament knows nothing of "the ministry" as an order of men separate from other Christians. Apostles, prophets, evangelists, pastors, teachers, are gifts from the risen Christ, "for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ" (Ephes. iv. 17, R.V.). Every faithful Christian is a minister of the gift which is in him. Evangelical Protestantism will only overcome Popery as it purges itself of the sacerdotalism, sacramentarianism, and ecclesiasticism, from which it was only half cleansed at the Reformation. One of the chief causes of the deadness of the Christian Church is the derogation to and the arrogation by "ministers" of the functions of the whole body of believers. Neither the derogators nor the arrogators are exclusively to blame; but as the human body could not thrive if one member undertook the functions of the others, so neither can the body of Christ.

Dr. Reuen Thomas, of Boston, U.S.A., has been enjoying a three months' vacation, and now gives to *The British Weekly* his experiences as a hearer. Not as a critic or a fault-finder, but as a learner and worshipper, he has entered churches of all kinds. As he now tries to recall sermons, he finds that those which have stayed with him have all been sermons which had been carefully prepared beforehand; not one was extemporaneous. He says that with one exception he did not hear a single extemporaneous sermon that was scholarly, with much of intellectual flavour about it, logical, suggestive, or strikingly devout. "On the other hand, every sermon that was given from or with the manuscript had these qualities." This is a serious piece of testimony; can it be taken as giving the experience of the average hearer? Dr. Thomas speaks as one who does a good deal of extemporaneous work himself; and his observations have made him hesitant and nervous as to the permanent usefulness of it, at least among educated persons.

We are not quite clear what Dr. Thomas would call extemporaneous work; the MS. may be a hasty and ill-considered production, and the spoken sermon may be carefully thought out and prayerfully pondered, an effort of the understanding and heart. Dr. Maclaren, *e.g.*, uses no MS., and yet his sermons can be printed as they are spoken. Robert Hall never used a manuscript. True, these are exceptional men. We believe there is no rule as to the method of preparing and preaching, and if the Holy Ghost honours any and every way in which the Saviour is truly and lovingly set forth, we may do the same; it is cruel and useless to bind every man to the same method. But reading a sermon is not preaching.

In these times of straitness may not all our societies and benevolent works be improved by undergoing, if possible, a more thorough overhauling in their expenditure and management? It is strange, how, in prosperous times, little laxities are allowed, and small abuses and extravagances creep in. Our missionary societies, perhaps, have to learn to develop native agency for the spread of the Gospel, and to allow more responsibility to be cast upon converts. We may be the means of calling churches into existence, and then nurse them into decrepitude and death. The Divine life is both a tender and a sturdy plant. Out of the present distress may come greater efficiency, and that will be more than a compensation for a diminished subscription list. Power for service is our best gift.

In his interesting book "The Story of the London Missionary Society," Rev. C. Silvester Horne treats the subject of the "Opium

War" in a way which we cannot think is justified by the facts. "Few people, now-a-days (he says), are prepared to defend altogether the action of England in this matter." A mild way that of expressing the horror and shame of the Christian conscience of the whole world. Mr. Horne somewhat covers his halting references by this closing sentence:—

At the same time Christian men and women will never cease to deplore that the Gospel and opium went in side by side, and that the way for them was opened by the sword.

We are the more sorry to point out this defect in a good book, because the L.M.S. has been so opposed to the opium traffic; Mr. Horne himself tells of Mr. Medhurst's "steady refusal to travel by any ship engaged in the opium traffic," and of the consequent delay in finding out new openings for the Gospel. Further, the book is most plain and faithful in condemning the traffic in strong drink. Why so firm against one sin, and so feeble against the other? Let us hope that in future editions there may be emendations.

An appeal is being made in Brighton to those who patronise theatrical amusements to consider whether such amusements are not dangerous to private and public morals in several respects. The assumption by women of characters which belong to men, and by men of characters belonging to women; the style of dress, or undress, adopted by women in some of the dances; the pictorial advertisements often used for the streets and hoardings; the employment of children in exciting scenes and at late hours—these are the points pressed upon the attention of theatre-goers. The appeal is well founded, and can only do good.

Principal Simon, of Yorkshire United College, writes in *The Independent* with great weight on the problem of "original sin," or the bias towards wrong inherited by all men. He reminds us that it continues to face the serious inquirer into the philosophy of human history. This "dark inheritance can neither be sneered nor laughed out of existence; and whoever succeeds, for himself, in getting rid of it has, at the same time, done logically what he may not have dreamed of doing, namely, got rid of Christ and Christianity." Quite so; they who are whole have no need of the physician; they who are not lost need no Saviour. The chain of logic in Scripture is unbreakable because it is the chain of truth.

How difficult it is for our tainted and limited nature to take in every aspect of truth, or truths, that appear to be contradictory. Faith and works, free grace and holiness of life, the deity and humanity of our Lord, and so forth. With the reformation Luther gave the two great truths—"that the Christian is a free man," and "that the Christian is the servant of all." The former has been embraced, but when shall we see the latter in full possession of the Christian conscience? Yet it is the crying need of our times. Were Christians ruled by the idea that they are here to serve, just as was their Lord and Saviour, what activity would be seen where now sloth reigns, what sacrifices would be offered where now we have selfishness!

Great satisfaction will be felt throughout the country by the friends of temperance at the Chancellor of the Exchequer's assurance that the Local Veto Bill, when next it is introduced, will propose to empower localities to reduce the public-houses as well as totally to prohibit them. This modification will rally many fresh allies. We hope that the Government will have the support of all parties in the State in this serious endeavour to cope with the frightful evils of the public-house.

The Week of Prayer in America for some years past, has been happily associated with revived movements of evangelisation. This year we are glad to note in our contemporaries over the sea, that the same result is following the season of united waiting on God.

PROVIDE THINGS HONEST.

Romans xii. 17.

Faith and prayer are such mighty powers which God blesses to his servants that there seems to be some little danger of Christians presuming upon them. Not that the Lord's arm is shortened, or that He cannot work wonders for the furtherance of his work; but that we are liable to forget some of his direct teaching, given through the words of his disciples, and hasten on to force open doors which God may have some wise purpose in closing.

Missions are one distinct branch of enterprise which appear so manifestly supplied with daily nourishment for daily needs that one hesitates to suggest even a pause in their operations, but yet St. Paul says, "Owe no man anything," and God sometimes sees fit to allow a time of trial to develop patience and submission to his will. "My ways are not your ways, saith the Lord."

When our Lord was on earth He first sent forth his messengers without "purse, or scrip, or shoes" (Matt. x. 10), but when the kingdom was further advanced the directions were different. He that had no sword was to "sell his garment and buy one," and general provision for their needs was to be made (Luke xxii. 25-39). Is there not a guide here for those who enter on "Faith Missions"? Can we be so certain that we are working on God's appointed lines, as to know He will provide the purse which we have not taken, although the above command was given just before Christ left the disciples to pursue their ministry without his visible guidance? If God does not furnish necessaries to some "a missioner" who perhaps is walking unadvisedly, will not the unconverted have a terrible opportunity to mock at the destitution of his professed servant? Paul always took care to be independent of those among whom he ministered, and "laboured, working with his hands, that he might not be chargeable to any." Are we more justified in insisting on God's acknowledging our right to claim maintenance from Him? But it is in other matters that this subject appeals more powerfully to our sense of right and just dealing. It is becoming a regular custom now for large debts to be incurred for building churches or mission halls, which often remain unpaid for years. Nay, further, great sums are expended on mere "improvements;" new organs, when old ones would suffice; new pews, often far less beautiful than those removed; new tiled floors, instead of homely, comfortable wood. We would desire that God's House should be furnished with the best of everything; but we cannot think that He is honoured by ornaments which have not been paid for.

The next step is generally to endeavour to wipe off the debt by a bazaar or fête of some kind, and, alas! the desire to make money often conquers the sense of fitness, and methods are tried which bring terrible reproach on the Christian cause. Raffles, wheels of fortune, even the racehorse game have been recently employed at bazaars held for church purposes, and young men said openly that "they never saw finer places for gambling."

A Christian friend characterised these doings as "unfruitful works of darkness," and another observed, "The unconverted must think our God poor indeed if such means are necessarily resorted to in order to provide funds for his work." We must not multiply examples, but we do pray the Lord's people to throw all their influence into the scale against this form of dishonouring the Master of All. He will and does bless earnest, prayerful effort, only let Christians be wise as well as unworldly, and make use of that "sanctified common-sense" and deep regard to God's glory which are such powerful directing and controlling influences in all efforts made in his name.

C. Maud Battersby.

Cromlyn, Rathowen, Ireland.

THE MASSES OF GLASGOW.

Not much do we care for reports of work that cannot be reported; not often can we plead guilty of giving them, but we feel it only duty to give now a little account of our application of a gift of £25 from "Freely" through The Christian. We are applying it to renting a neighbouring theatre for the preaching of the Gospel in a meeting supplementary to our gatherings in the City Hall.

BRITANNIA THEATRE SERVICES.

On Lord's Day evenings a bright glow from an electric-lit globe on the Trongate attracts the attention of the passers-by, that to a late hour throng this central thoroughfare of our big city, and prompts the question, "What's this?" Several young men, workers in the City Temple, keep circulating among the crowd with a printed invitation, backed up by a personal word of welcome to the Gospel meeting. The benches fill with a motley crowd of the very class of non-church-goers we wish, sprinkled all over with City Temple folk, who assist to keep order and who keep dipping the meeting in prayer and intercession. There is a large contingent of the "bell-mouth brigade," those peculiar-trousered and collarless young men that loaf about the close-mouths and corners of the streets.

As we enter, our Gospel brass band are stirringly conducting the praise, and the music keeps in their seats many whom the sermon would at first scare like a stone dropped in the water as the fishes are about to bite. Then there is a pointed, earnest appeal to repentance towards God and faith towards our Lord Jesus Christ. Some loudly and carelessly clatter their way out to the street, but others are subdued, and at the end their heads, bowed with the rest, tell of impressions gone home and resolutions formed, and—shall we not hope?—also decisions for Christ. Several cases of conversion have come to our ken, like the breath of spring to the winter-bound earth.

It is sad yet glad work. As the young lads and lasses troop noisily out amid the tender accents of the yearning preacher our heart sinks as we think of what these Gospel-rejecting youths will be when they are men and women, and full Glasgow citizens. Away from God, what does the future contain for them? But necessity is laid upon us to preach the Gospel to the outcast masses of the people. Coming directly after, or immediately before, our colossal gathering in the City Hall, personally we can hope but seldom to be able to preach in the theatre, but there are loving and able and soul-burdened preachers ready to help us in proclaiming the good news of salvation.

For several Lord's Days running we have had the Word spoken by that well-known evangelist, Mr. W. D. Dunn, and men like Mr. J. T. Conn, City Missionary, and Mr. Archibald Bell, elder in City Temple, who shunts his Bible class by this meeting on to the evangelistic line. Right at the heart of Glasgow evangelistic need is the greatest, and evangelistic work tells the most—not maybe in man's method of reckoning, but we are sure in God's. It would be easier to rest after our not-small labour on the blessed day of the Lord, but that moving Trongate, a black mass of young people to be on the streets yet for hours, haunted us on the way home. The collection we receive in the theatre meets only a little more than one-half of our outlay for rent, but are we to stop for want of money while wealth overflows in the hands of the Lord's stewards? Surely not. Shall we not rather be permitted to extend the work in the theatres and music halls of the city? We are doing our utmost personally, and the expenditure for the City Temple itself is very great. Who more will have fellowship with us in this theatre work? Any gifts will be strictly applied to this part of our work alone, preaching the Gospel in the Britannia and the theatres and music halls of Glasgow. Many thanks to "Freely" for his (or her) gift of £25 that really began this work.

John Robertson.

The City Temple, Glasgow.

MR. JOHN RIPLEY has had a successful fortnight's work in Leicestershire.

MR. E. R. L. GOULD'S able review of the Gothenburg plan has been reissued by Cassell and Co. (1s.), under the title "Popular Control of the Liquor Traffic." As a fair and impartial examination of the control system, the pamphlet will be carefully studied; though temperance workers, who desire that the drink traffic should be "ended and not mended," will differ from its conclusions.

Two Secrets.*

BY PRINCIPAL MOULE, CAMBRIDGE.

IT is not too much to say that the whole Epistle [to the Ephesians], as it falls obviously into the two main sections of Spiritual Truth (i.-iii.) and Spiritual Living (iv.-vi.), may be summed up in the two corresponding mottoes, Christ our Salvation, Christ our Law. "In all things" indeed "He hath the pre-eminence" here.

It is thus that St. Paul, apprised of the theosophic ceremonialism which had infected Asian Colossæ, prepares Ephesus and Asia in advance to throw it off. He pours into their spiritual system, into all their thought and all their life, the glory of Christ. To the unwholesome and unlawful intrusions into the unseen which were the temptation of numberless minds then, as they are now, and more and more acutely so now as a second paganism makes its way in our nominal Christendom, he opposes beforehand this absolutely unique Object of knowledge and of faith, of reason and of adoration. He uplifts Jesus Christ our Lord, historical—for He died and rose; eternal—for we were chosen in Him before the world was founded; the purpose of all ages was laid in Him; his wealth cannot be tracked out; his love transcends far all our knowing. St. Paul presents Him to the Asians in his relation *to our sins*, in their guilt; that point which not only theosophy by its nature tends to ignore, but which unilluminated human thought in general likes to avoid. He speaks of our "death in trespasses and sins," and of Divine wrath, and of a forgiveness, an acceptance, vitally connected with the Blood, the Cross, the Lord's giving of Himself for us.

Here were antidotes alike to the slumbers of reverie and to the deep exhaustion incident to all efforts after moral purity which are unrelated to atoning grace. He meets the requests of the soul for insight into eternal secrets by unfolding something better than visions of angelic mediation with its countless arches of an impossible bridge between the finite and the infinite; he shows them Jesus Christ, spanning at once that gulf in his real oneness with both its sides. He shows them this Lord Jesus Christ, the Father's Beloved, the divine King of Angels, the Head and Life of believing man, as not only the central Fact of an immovable creed, but the mysterious while genuine Experience of the believing soul. Here was an *esoteric* life indeed; only it was entered by an open door, on which was sprinkled the atoning blood; and it was flooded from within by the daylight of truth and of pure love.

Then he brings the whole directly home into the realities of human life. The system which he had in view, and against which he would guard the Asian saints, never really gravitated towards the realities of life, nor could do so. Alike its mysticism and its ceremonialism tended away from the simple but inestimable charities and sanctities of common things. They tended to lodge saintship in an ambitious speculative insight, or in a distorted and misdirected physical asceticism, or in both. The Jesus Christ of history, and of heaven, bore at once and always upon the smallest and most common things of the day, as well as upon the past or the future of an eternal plan. In Him the same disciple who found that inmost secret, "Christ dwelling in the heart by faith," would find, once rightly directed, that other secret, how to live quite through the next common human day delivered from self-will, humble and modest, pure and true, punctual and faithful in relationship and intercourse; "doing the will of God" in these things "from the soul" (vi. 6). Yet the two secrets, that of the blissful experience and that of the serving life, were one secret at the root. They resided not in an idea, but in a Person. It was all the Lord Jesus Christ.

* FROM GRACE AND GODLINESS: Studies in the Epistle to the Ephesians. By H. C. G. Moule, B.D. (*Seeley & Co.*)

THE UNVEILING.—5.

REV. i. 10—19.—OUR GREAT HIGH PRIEST.—II.

EVERY note of music is in the sound of many waters. Ezekiel, the priest, described the noise of many waters as like the voice of the Almighty, the voice of speech, the noise of an host.

> Sweeter sounds than music knows
> Charm us in Immanuel's name;

whether, like the Lion of the Tribe of Judah, He roars against his and our enemies; or, like the Lamb as it had been slain, who taketh away the sin of the world, He says, "Come unto Me, and I will give you rest."

"And holding fast in his right hand seven stars," "as their Guardian, their Provider, their Nourisher, and their Possessor" (Alford). All this was shadowed forth in Job, in his priestly intercession for his children, in the days when the patriarch was the priest of his own family. And all in its highest sense is fulfilled in our High Priest towards the children whom God hath given Him. While He was in the world He kept them in the Father's name, as John had recorded in the intercessory prayer (John xvii. 6, 12), and now as their High Priest above He holds in his right hand the stars who are the angels, the messengers, the representatives, the guides and rulers, of his Churches.

The stars who sang together in the morning of creation were angels. The Law was given by the disposition of angels; ordained by angels in the hand of a mediator, Moses. Therefore, in accordance with the symbolism of the prophecy, the bishops, the presiding elders, of the seven churches, are angels, and the angels are seven stars. And the Mediator of the New Covenant, greater than Moses, higher than Aaron, far above angels, holds in his right hand the angels of the churches. When there went forth from Jehovah's right hand "a fire of law" for the people whom He loved, He came with ten thousands of holy ones. God was hidden in the clouds of Sinai, and the people encamped afar off, and the mount was fenced with barriers lest the people should draw near to gaze, and perish. It was fitting that that dispensation should be inaugurated by angels. But when God was manifested in flesh it was equally fitting that those who served the churches by presiding over them should be not angels, but men; that the words of the Gospel should not be spoken by angels, but by the Lord, and by the men that heard Him, and be confirmed by the Holy Ghost (Heb. ii.).

As the New Testament is instinct with the typology of the Old, it was in perfect accord with this Book of the Unveiling that the presiding elders, bishops, overseers of the flock of God should be called angels and stars (see Deut. xxxiii. 2, Dan. vii. 10, Gal. iii. 19, Heb. ii. 2-4), just as Christ is called our Passover, Jesus the Lamb of God, and the Church the Israel of God.

Out of his mouth goeth the sharp two-edged sword of the Word of God, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and discerning the thoughts and intents of the heart. Yet He is not a High Priest who cannot be touched with the feeling of our infirmities, but has been in all points, in body, soul, and spirit, tested like as we are, without sin. Therefore while the two-edged sword pierces, discerns, detects, exposes, the iniquity even of our holy things, we have a merciful and faithful High Priest, at the right hand of Him that sitteth upon the throne, an Advocate with the Father, Jesus Christ the Righteous.

The consummating feature of his glorious person is that his countenance was like the sun shining in its strength. For our High Priest is the brightness of God's glory, the express image of his person. And as, when He said I AM to those who came to take Him they fell backward to the ground, so now at the sight of his risen glory John fell at his feet as dead.

But the compassionate and sympathising High Priest at once placed his hand upon him, saying, "Fear not. I AM the First and the Last and the Living One—the Eternal I AM—and I became dead, and behold I am alive for evermore. And I have the keys of death and of Hades."

One would think it might have increased the fear of John to be told that he was face to face with the Eternal God. But though the suddenness and the glory of the appearance had overwhelmed the servant, yet being still in the Spirit, worshipping in spirit and in truth, he speedily recovered strength—more speedily than Daniel had done in the older and dimmer dispensation.

The visions are not for thyself alone, but for thy fellow-servants and brethren and companions in tribulation and in the Kingdom and patience of Jesus. "Write, therefore, the things which thou sawest, and the things which are, and the things which are about to come to pass hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are the seven churches."

In whatever way these words may be interpreted, it is, to say the least, legitimate to regard them as constituting the mystery of the seven stars and the seven golden candlesticks. The most natural construction of the sentence contained in verse 19, and the first clause of 20, is that "the mystery" is in apposition with "the things." Supposing that "that which thou sawest" refers to the vision of ch. i., "the things which are," to the seven churches of chs. ii. iii., and "the things which shall be after these" to the subsequent visions, they are all contained in the mystery of the seven stars and the seven golden candlesticks, which are explained to be the seven angels of the churches, and the seven churches themselves. In the face of these indicative words of the Apostle, to insist upon carrying forward the whole of the Unveiling, beyond the first three chapters, to a period in the future when the Church has ceased to be on earth is, we submit, unduly to limit the scope of the explanatory words which accompanied the revealing Spirit's command to write.

There is abundant scope for fulfilment in the future; why should we deprive ourselves of the counsel, instruction, and warning applicable to the present? Every interpretation, however, must be judged on its merits. If we do not find in the visions themselves instruction of the most vital importance to the Church during her earthly sojourn, the endeavour to prove it from the construction of the last two verses of ch. i. is vain. The proof must be found in the result. M.

FIFTY YEARS OF RESCUE WORK.

If proof were needed that the well-known society, called the National Refuges for Homeless and Destitute Children, deserves its title, such proof is abundantly given by the record of its fifty-one years of rescue work. The marvellous growth of the society, from a hayloft over a cow-shed in St. Giles' in 1843, to its present eight Homes and two training ships, *Arethusa* and *Chichester*, testifies to the usefulness of its operations and its appreciation by the community. A leading feature of the society is the entire absence of the voting system, destitute and deserving cases being promptly received after careful investigation. Upwards of 13,000 boys and girls have been maintained, educated, and technically trained in the various branches of the institution; and it is particularly worthy of note that these children were not merely passed through the Homes, but in every instance received a long and careful training before being launched out in the world. At the present moment nearly 900 boys and girls are being maintained by the society in its various branches, which are situate as follows:—Boys' Home, 164, Shaftesbury-avenue; Working Boys' Home, 164A, Shaftesbury-avenue; Boys' Home, Twickenham; Farm School and Shaftesbury School, Bisley; training ships *Arethusa* and *Chichester*, off Greenhithe, Kent; Training Ships' Depôt, 100, East India Dock-road, E.; Girls' Home, Sudbury, near Harrow; and Girls' Home, Ealing, W.

Exceedingly pathetic are very many of the cases investigated by the committee, and from a long list of those admitted at the commencement of this month we are enabled to quote the following: Alice H——, aged eleven, one of nine children, whose father, a painter by trade, was accidentally killed last April. He was working on the line near Finsbury Park when he was struck down by one train as he was escaping from another, and shockingly mutilated. He was taken to the Royal Free Hospital in an unconscious state and died soon after his arrival. He bore an excellent character for steadiness and sobriety, and for some time had been a member of the men's Bible class, conducted by the missionary of the parish church, and he also attended services at the parochial hall. On the Sunday—only a few hours before his death—he had attended both, and in the evening had sung at home the hymns he had heard, so that we may indeed hope that he was prepared for his sudden removal into the eternal world. The vicar speaks highly also of the poor widow, who was struggling hard to maintain herself and large family. The committee of the National Refuges were delighted to accede to the application made to them, and little Alice is now a happy inmate at their excellent Home at Sudbury.

Philip ——, aged nine, one of seven children, whose father, a shoemaker, died three years ago of inflammation of the brain. The mother, a mantle maker, did her utmost to keep the little home together, but being taken ill with pleurisy, which lasted about two months, was compelled to sell her sewing machine for rent. In the deep distress of her weakness and poverty, she appealed to the committee of the National Refuges, with the result that in a very short space of time her son Philip was placed in their Home at Twickenham.

Thanks to a kind-hearted lady, the case of little Annie — was brought to the knowledge of Mr. H. Bristow Wallen, the secretary. The mother is a very respectable hard-working but delicate woman, whose husband is in a dying condition with consumption. The wife had three children at home, and could manage to support the other two if little Annie could be taken off her hands. Being very delicate, the poor woman can scarcely get through her work at charing, and neither of the children is old enough to earn anything. The husband, who is a very superior man, had been for fourteen years in the employ of one firm, but as he can never work again, the wife is really worse off than if she were a widow. These facts being carefully ascertained, the child Annie was promptly received into the society's Home at Sudbury, to the great joy of the mother, and the comfort of the dying father.

Volumes could be written detailing the scenes of misery and woe from which the children in the National Refuges have been happily rescued. But it is far more congenial to turn from such scenes and contemplate the brightness which now surrounds these children. Linked with soundness of Christian training is the equally invaluable technical education which is intended so to prepare the boys and girls for life's battle that they may not again slide back into the distressing circumstances of former days. To attend the periodical gatherings of "old boys and girls" who have passed through the Homes, is more than sufficient to assure the most sceptical that the work of the National Refuges is indeed thorough and complete. Very few are sent to Canada, situations at home being easily found for boys and girls so well trained. In conclusion, when we contemplate the fact that the training ships *Arethusa* and *Chichester* have sent no less than 5696 sturdy young sailors into the merchant service and Royal Navy, one cannot but wish a hearty godspeed to so noble an institution as the National Refuges for Homeless and Destitute Children. Well worth a visit is the London Home and headquarters of the society at 164, Shaftesbury-avenue, where any further information may be readily obtained.

AN OLD RUSSIAN SERMON.

By LUKE, BISHOP OF NOVGOROD (1036).

First of all, brethren, it is our duty, and that of all Christians, to keep this commandment, viz., to believe in one God, in the Holy Trinity, in the Father, Son, and Holy Ghost, as was taught by the apostles and holy fathers, and to believe in the resurrection, in the life everlasting, and in eternal punishment for sinners. When you are in church stand in the fear of God and worship Him; do not talk, nor think about anything else, but pray to Him with all your heart, that He may forgive your sins.

Have love towards every man, and especially to the brethren, and do not have one thing in your heart and another in your mouth. Do not lay a trap for a brother, lest God throw you into a worse one. Bear an injury, and do not return evil for evil. Praise one another, and God will praise you. Do not quarrel with one another, lest you be styled the sons of the devil, but be reconciled, and thus you will be sons of God. Do not condemn a brother even in thought, remembering your own sins, and God will not condemn you. Think of the strangers, and have compassion upon them, and the poor, and those shut up in prison, and be merciful to your own slaves.

It is not becoming for you to take part in plays, or to speak obscene words, or to lose your temper every day. Do not despise each other. Do not ridicule anyone. Be patient in misfortune, having your trust in God. Be not high-minded or proud, remember that perhaps sickness and disease may come upon you to-morrow. Be humble and gentle, for the devil is with the proud in heart, and God's Word has no influence upon them. Honour an old man, and your parents. Do not take God's name in vain. Judge according to the truth. Do not lend money for interest. Fear God, honour the king. Slaves, first of all obey God, then your master. Neither kill nor steal, nor lie, nor be a lying witness, nor bear ill-will, nor envy, nor slander. Be neither angry nor insolent. Rejoice with those who rejoice, and sympathise with those who are sad, and may the peace of God be upon you all.

THE GIRLS' HOMESTEAD was opened in June, 1893, to help and train girls who have taken a first step down-hill. The usual time of training is six months, but when needful this period is extended. During the stay of each girl every endeavour is made to win her for Christ, and by thorough training in needle and domestic work to fit her to earn a livelihood.—Address, Miss Gertrude Dutton, 93, St. Augustine-road, Camden-square, N.W.

A MEDICAL MISSION HOSPITAL.—Under the auspices of the Settlement of Women Workers in Canning Town, two houses were opened on Thursday afternoon, in furtherance of the work of the Medical Mission, by Mr. Passmore Edwards. The Mayor of West Ham presided, and amongst friends of the movement participating in the proceedings, which were well attended, were Dr. Maxwell, Mrs. Schwarlieb, M.D., Miss Luckes, Mr. F. B. Jewett, Mr. W. Hazell, M.P., Mr. P. Alden, Miss Margaret Pearce, M.D., Miss Cheetham, and the hon. secretaries, Miss Tillyard and Mrs. T. Coote. The Financial Secretary reported that since the last report had been presented in the autumn £450 had been given towards the hospital, and £300 more was still required for carrying on their work. It was explained that the two houses now opened had been leased to the committee, but it was hoped that a fund would at once be started for the erection of a permanent building, and several donations were announced before the meeting terminated.

DEAF AND DUMB IN HEATHENDOM.

Those who can look back forty or fifty years, and recall the state of the deaf and dumb then in our Christian country, can scarcely wonder to hear of their deplorable condition among the heathen. Missionaries have from time to time taken an interest in isolated cases, and have been able to prove to their friends that they are neither imbecile, nor possessed of evil spirits as they are generally thought to be. From China one missionary writes:—"I cannot tell you how the deaf and dumb are driven into every kind of sin." In India there are nearly 200,000 such, and some native Christians are being stirred up to try and ameliorate the condition of their doubly afflicted brethren. We hope they may carry out their intention of sending a native Christian youth to be trained as a teacher, who could on his return train other native teachers.

In China there is one trained teacher. She did not go out in the interests of the deaf and dumb, but as the wife of Dr. Mills, a missionary of the American Church. Feeling a warm interest in the deaf and dumb they met, she set to work, and has now a small school for boys, with a native teacher, whom she has trained. The little school is situated at Tung Chow, near to Chefoo, and is supported by the deaf of America. There have also been gifts from the native church in Tung Chow, and from others interested in the work.

The deaf of Belfast have long wished for an opportunity to help their brethren in foreign lands. For two years and more they have formed themselves into a small Deaf and Dumb Missionary Society, with missionary boxes and collections, and while waiting for a way to be opened they have used the funds thus raised in sending a missionary on tours, to visit isolated deaf and dumb in our own country districts. Their help would, of course, be small, but if there were a trained teacher in connection with any British Mission, such as America has in Mrs. Mills, all the deaf of the United Kingdom would come to the front, and help to hold up her hands by prayer and practical sympathy.

A number of schools and friends interested in deaf and dumb education have in the past contributed generously, and it is to be hoped that a wider interest may be awakened, and an increasing support, necessary for the extension of this promising work, be given in future. Further information can be had from the Secretary, Deaf and Dumb Missionary Society, 11, Fisherwick-place, Belfast.

THE BIBLE.

So far and so long as England is true to the simple, unadulterated Word of God, which has been purchased for us by the misery of exiles, and the blood of martyrs; so far and so long as she stands fast in the freedom wherewith God has made her free, and is not again entangled in the yoke of bondage; so far and so long as she shall not be driven either by discussion into indifference or sophisticated into delusion by falsity—so far and so long will she maintain the honours of this great and ancient people. All else, call itself by what sounding name it will, will prove to be but booming brass and tinkling cymbal.

Let Englishmen, if they be men, cling to their open Bible. Let them learn from it the sacred truths of primitive Christianity, and be faithful to them alone. Let them teach it to their children, and their children to their children, and their children to generations yet unborn; and then no wind that blows, no storm that beats, will shake her invincible foundations, for she will be founded upon a rock. But let her apostatise from its pure lessons into Romish falsities, whether open or disguised, and I would not give fifty years' purchase either for her greatness or for the stability of her Church. The world has no other calumet of peace save Holy Scripture for souls at war, no other weapon to slay terrible passions, no other teaching to quench the hearts of raging fires; this Book alone makes mortals immortals. This Book alone, which is plainest taught and easiest learnt, is what makes a nation happy, and keeps it so; what ruins kingdoms, and lays cities flat. The Bible will not only be a lamp to our own individual feet, and a light to our own individual paths; but has often saved nations in their extremity, and churches in their corruption:—

> Stars are poor books, and oftentimes do miss,
> This Book of Stars lights to eternal bliss!

—*Archdeacon Farrar.*

MOVEMENT IN ROUEN.

THOUGH the closing meeting of the Rouen series was the forty-third which my dear wife had held in the city, the interest, far from diminishing, has gone on steadily increasing and the influence widening and deepening. The Casino was up to the end crowded, and the work is now continuing in our own hall under the leadership of Ensigns Automarchi and Chaponand. A Roman Catholic lady of high position said she had never known such a general religious movement as had been produced in the city. "It is astonishing, I could never have believed it possible." One of the signs is the great increase in the help given to all charitable institutions.

So many Roman Catholics have been converted, and so many have begun to read the Scriptures and our publications, that the priest of one seminary thought it necessary to preach against us. But another, a very influential *abbé*, spoke as follows in the hearing of a lawyer, a friend of ours. His words are a striking testimony: "I cannot, of course, agree with the Salvationists, but I am absolutely convinced of their sincerity, and I am certain they are far nearer making their salvation [*faire leur salut*] than the majority of Catholics."

One evening from 100 to 150 people rose all over the hall to testify to blessings received. It was an extraordinary sight in this Roman Catholic city. They sang with wonderful feeling and fervour:—

Sur mon pas l'etoile du matin luit,
L'aurore a remplacé ma sombre nuit.
(On my path the star of morning sheds its light,
The daydawn has replaced my darksome night.)

We know of three instances at least in which gentlemen converted in the meetings have taken journeys to other cities for purposes of reconciliation or restitution. Among the many testimonies given publicly during the closing meetings were those of two well-educated men, who had been delivered from revengeful purposes of a murderous character, and one would-be suicide. A cripple lady was so grateful for the extraordinary change in her husband that she longed to get to "just one meeting." The officers having volunteered to carry her up into one of the galleries before the meeting, she gladly accepted, and passed a few hours of "heaven upon earth."

A gentleman who, through the rationalistic talk common in his Protestant circle, had become an infidel twenty years ago, came under deep conviction, and during an agonising mental controversy upon his knees at home, one night after the meetings, was the subject of such a remarkable manifestation of the Holy Spirit that his belief in God was at once restored. He is now transformed, and has become a most liberal subscriber to our work. The Maréchale received almost daily letters of thanksgiving. One lady wrote: "Two of your meetings sufficed to destroy infidel convictions of twenty years' standing." A wealthy manufacturer handed her one evening, with great emotion, a bank-note for 500 francs as a thank-offering for his conversion.

Here is a Roman Catholic governess, who up to the age of eleven believed in God and in Christ, but having heard at a girls' lyceum the current infidel talk, all religious belief was destroyed. God spoke to her. She is now reading the Bible with assiduity. She is deeply convicted, and says: "I know I cannot stop there. I must give myself to God fully."

Seventy people have been enrolled as members of our Auxiliary League. A lady of the old Huguenot nobility, who received the Maréchale most hospitably, is the secretary of the League for Normandy. About two thousand of our papers have been sold weekly. The lowest *cafés* have been "worked." It is not an easy task, for Rouen is one of the cities chosen as places of *internement* (forced residence) of ticket-of-leave men and other criminals. There are about 4000 of them. Licentiousness is notoriously great among all classes, and houses of ill-fame are very numerous. The Maréchale's suppers for lost women were indescribably touching scenes. Perfect order and respect prevailed, to the great astonishment of the Press, to whom such a work among this class was a thing unheard of, and a marvel indeed. The chief paper of Normandy, in a leading article of its supplement consecrated to this effort, and headed "The Outstretched Hand," describes how the poor lost creatures, accustomed to accost passers-by, now find themselves accosted by godly women, who seek to lead them to change their lives. "We cannot help contrasting," it says, "the energetic efforts of the Salvationists with the absolute indifference with which society treats the glaring immorality which flaunts itself in our streets."

The terribly plain speaking in the casino *conférences* upon the lax morals of society, both in creed and custom, and the flippant and matter of course way it treats the "gallant" ruin of women, body and soul, by its gilded youth, has, we know, caused many to tremble. We have now leased this hall for the rest of the year. It is very central, and stands at one corner of the *Place*, where the British burned Joan of Arc. The theatre where the Maréchale held her first meeting is also on the same square. An officer, who is a converted infidel, is now to carry on the work. The expense will be heavy. We believe there are many who would be glad to help forward this deeply spiritual movement, which is certainly one of the most remarkable we have ever witnessed in this land of spiritual darkness.

ARTHUR S. BOOTH-CLIBBORN.

3, *Rue Auber, Paris.*

THE NEEDS OF BOMBAY.

MRS. FREEMAN, wife of Colonel Freeman, a volunteer worker among the Parsees of Bombay, writes to us:—

"I feel sure you will bring before the readers of THE CHRISTIAN the great need of prayer at this present time for the most populous city of the world for its size, Bombay, that the Lord will send more labourers here where all Christian work is so undermanned. To give a few facts. First, there are the Parsees, 70,000 in number, rich and influential, nearly all of them speaking more or less English. They receive a good education at all the schools and colleges, and yet with few exceptions there is no one to work among them.

"They are most willing for English ladies to visit them, and would gladly welcome them, as a Parsee gentleman told a friend of mine on the Orient the other day. In all India there are only eleven converts, splendid men, who have given up all for Christ as Sorabji did, who have been brought in on the outside of other work. Surely this is not God's will in the nineteenth century, when the uttermost parts of the earth are being reached, and we are expecting the Lord's return! Surely there are many in England who would come. Bombay is a very healthy climate compared to other parts of India.

"Secondly, the Y.W.C.A. has many branches, and outsiders do all they can to help. The money is nearly collected for an Institute, but the great need is for one or two ladies of independent means to come and give themselves to work among the English and Eurasian girls, of which there are a great number. There is no settled secretary, and this work is being done by those who have more than enough on their hands already. Is there no mother and daughter who would come out and take this needed post?

"Thirdly, I hear there are two prosperous schools belonging to the C.M.S. which will have to be closed unless the means are forthcoming to provide more teachers, as the scholars are too many for the present staff; and yet the Society seem unable to pay for more. The sum of £20 a year will be sufficient to carry on each school, whose very prosperity seems an appeal in their behalf.

"Surely these three facts of different work in Bombay ought to call forth more prayer and sympathy among your readers who cannot come over and help us themselves. The Hon. Mrs. Waller, 316, Regent-street, London, W., correspondent for the Y.W.C.A. in India, will be glad to hear from any ladies volunteering for Y.W.C.A. or Zenana work, or the Hon. E. and G. Kinnaird would also see any lady who might be in London and wish an interview on the subject."

FOREIGNERS IN LONDON.—Mr. R. Tschertkoff (a Russian exile) is now at the close of his second year of service as a city missionary amongst Jews and foreign Gentiles in the district of Norton Folgate, including the old Artillery Ground, the famous Petticoat-lane, Spitalfields, and the Ghetto Markets. He has a large number of families under constant Christian instruction. At the present time he is much distressed at the poverty prevailing in some parts of his district. The mission room is in Elder-street, Norton Folgate, E., and the treasurer of the Mission is Mr. A. M. Watson, 4, Netley-road, Walthamstow.

LETTER FROM M. COILLARD.

DEAR SIR,—Would you think a little correction, though late, worth the insertion in a corner of your paper? I would deem it a favour. Dr. Johnston, in his book, "Romance *versus* Reality in African Missions," has found many kind and weighty words in commending our mission to the interest of the English-speaking public, and, although undeserving, we feel thankful and indebted to him. Let it not be thought unkind on my part if I correct one of his statements.

Speaking (page 173) of Litia's marriage, which he illustrates by one of his admirable photographs, he says: "In the afternoon the natives were treated to a liberal feast, consisting of four fat oxen, mealies, and manioc, at Mons. Coillard's expense." This is altogether inexact. The king himself provided the "four fat oxen," and the people, as a homage to him, brought in quantity "mealies and manioc."

Perhaps my friend did not see the King's and the Queen's servants, coming in long lines, bringing the dishes and the baskets of foods; and as the feast took place before the mission house, and Dr. Johnston does not understand the language and the ways of the people, it was easy for him to make that little mistake. I would say nothing about it were it not that it casts a false light on our principles and our mission polity, and may have caused some wrong impression on friends or foes. Dr. Johnston and all our English friends will be pleased to know that that same Litia, lately promoted to the chieftainship of the vast district of Lesheke and Kazungula, has come back to his God, and with the full approval of his father he has sent away his second wife.

There is on all our stations a movement which may prove the first drops of the expected showers, although at present, remembering our bad experiences and knowing the frivolity of our poor Zambesians, I dare not speak of it with too much confidence. Many friends in England and Scotland have watered with earnest and persevering prayers the seed which we have sowed. We cannot, therefore, hide from them the first green blades which we notice on our barren field, although they may prove afterwards mixed up with tares.

This first awakening of consciences began at Kazungula, where we had in July the general meeting of our mission, a season of great blessing. The movement simultaneously spread on all our stations, and many, mostly among the young, profess to have found the Saviour. King Lewanika himself, on behalf of whom so much prayer has been offered, is, I believe, in that crisis when the sinner "kicks against the goads."

Earnestly requesting the prayers of God's people,
Yours in the Lord, F. COILLARD.

Sefula, Barotsi Valley, viâ Kimberley and Mangwato, South Africa.

ZENANA BIBLE AND MEDICAL MISSION.

WE wish to call attention to the spiritual destitution existing in the fertile and populous district of Behar. The population of this Indian province in 1881 was 23,000,000. At present the Christian churches have only twenty European and Eurasian workers there; they are labouring in Patna, Bankipur, Dinapur, Gya, Muzufferpur, Durbungah, Mokameh, and Jabulpur, besides reaching some of the villages around. Great blessing has been granted to this very partial and insufficient attempt at evangelising a province half the size of Great Britain; but what should we expect at home if we left 1,150,000 souls to the care of one Christian worker, whose parish would be 2800 square miles in extent, or, in other words, fifty-seven towns of 20,000 each to every worker?

The Zenana Bible and Medical Mission have been labouring in Patna since 1885. About four years ago a medical branch was started, and thousands of women have been treated in the two dispensaries and in their homes. Soon a hospital will be ready for the many cases that cannot be treated in private. For extension in Behar we need workers and a large number of special gifts for this work. Houses must be built, and horses and "garis" purchased, as well as a tent or tents for distant villages. We earnestly ask consecrated ladies who are willing to enter on this service to communicate with Miss Hamilton, 2, Adelphi-terrace, Strand, London, W.C. E. A.

NOTES ON DAILY READINGS.

SUNDAY, FEBRUARY 3.—ACTS II.

The Day (1-13).—It was the fiftieth day after the Passover, and the priests in the Temple were offering loaves of the new corn as first-fruits. It was fitting that the Holy Spirit should come as the earnest and forecast of the characteristic gift of this age. He is also the first-fruits of our inheritance. Every succeeding day might have been equally full of power, if the Church had only been faithful. Let us ask to be filled; *all*-filled; and filled so as to speak. (5) Thus, Babel was reversed, and Heaven anticipated, and the sign was given of the method by which the Gospel of Christ was to be promulgated, and his glory secured.

The Sermon (14-36).—Notice how full this sermon is of Scripture. So Holy-Ghost-filled men speak. What a wonderful light our Lord must have cast on Scripture during the forty days! (17) Previously the Spirit had been confined to a select few; now all flesh were eligible for his gracious influences—sons, daughters, servants. (22) Jesus is always the theme of the Holy Ghost. (23) How great a difference between these bold utterances and the thrice denial! What the Spirit did for Peter He will do for the most timid. That we fulfil God's counsel does not make the sin less heinous. (25) Christ may have sung this hymn of resurrection on the Easter morning. We, too, may apply it to every deliverance from darkness and the shadow of death. (33) As head, representative of his Church, the Lord received the Holy Spirit for each member of his mystical body. Have you claimed your share? See to it that you make Him both Lord and Christ, as the condition of obtaining a Pentecost.

The Result on the Audience (37-47).—This paragraph contains a priceless promise in v. 39. Let us plead it. (42) Continuance in the faith and brotherly love are the tests of true conversion. (46) At the first, Christianity was closely associated with the Temple and its worship. Only gradually men laid aside type and shadow, as they realised how completely all had been fulfilled in the risen Lord.

MONDAY, FEBRUARY 4.—ACTS III.

Better than Silver and Gold (1-10).—How closely these two were drawn together by that scene in the Hall of Caiaphas! The temple had new meanings and interest for them now! Their Master had been, and was still there. How many lie just outside the temple of life, looking through its beautiful gates! Like their Master, the disciples aroused faith before they wrought deliverances. (6) Simultaneously with these words, Peter imparted vigour to the man's faith, but he was not aware of it until he obeyed the summons to "walk." The poorest that the world has ever seen, have enriched it with treasures which millionaires could never give. (8) Thus the lame man leaped as an hart! (10) It is the ecstatic joy of the newly saved which arrests and fascinates people.

Peter's Sermon (11-26).—How humble—"not by our power!" How daring—that God had glorified Him whom they slew! What a perception of the qualities of Christ's nature—Holy, and Righteous, and Prince of Life! What triumphant faith in his all-victorious Name! What pity for the ignorance of the Jewish people! (19) The times of refreshing for the world depend upon the repentance and forgiveness of Israel. (24) We turn to Samuel and the prophets with new interest in the light of these words. (26) The Jew has the first offer of the Gospel, as the child of the covenant, but its wide provisions lie open to us all, and Christ begins his work of blessing the soul by turning it away from iniquity.

TUESDAY, FEBRUARY 5.—ACTS IV.

Arrested (1-4).—The resurrection of Christ has always been the crucial point. This gives Satan sore trouble.

On their Trial (5-22).—How vividly Peter must have remembered the last time he was in that hall! (8) This was a sudden filling for special work. (10) The name of Jesus Christ, standing as it does for his personality, was their battle cry, their sesame, and assurance of victory. What a wonderful power these men suddenly found themselves possessed of. Let us learn so to speak that sacred name that we, too, may get and impart healing virtue. No other name will suffice. How perpetually the Apostles charge home the murder of Jesus on their judges! How indifferent they were to human opinion! (13) Iron placed against a magnet partakes of its quality. (16) The results of Christianity are its incontestable proofs.

Their own Company (23-37).—Like draws to like. Judas to his own place; the Apostles to the upper room. The best answer to threats is prayer. Their one petition was for boldness. They were indifferent to their own safety, so long as their Master was glorified. (29) The word translated "servant" is "bond-slave," and differs from the "servant" of vv. 27 and 30. (31) The answer came in another outpouring of the Spirit. Repeated fillings are our privilege. They asked for boldness and obtained it, and in addition, as the remainder of this chapter shows, there was the spirit of love, of generosity, and of great grace. (34) The answer to the demand for increased contributions to missionary work will come, not so much in response to eloquent appeals as though the infusion by the Holy Ghost of our Master's enthusiasm for the souls of men.

WEDNESDAY, FEBRUARY 6.—ACTS V.

Satan in Paradise (1-11).—Note the contrast between Ananias and Barnabas. The same words are used of each. The sin of Ananias was, not in keeping back a part, but in pretending to have brought all. He wanted to be accounted a saint, and yet to hold something of the world. A very little piece of the world hidden in the heart may ruin our noblest efforts! The Apostle had no doubt as to the personality of the Holy Spirit. He was a Person that could be lied unto and tempted. The interchange of the words "Holy Ghost" and "God" in vv. 4-9, are in keeping with his Deity.

Sunlight and Shadow (12-16).—The disciples were in perfect accord with each other, and in living union with Christ. All true conversions are added to Him. Jesus through his people continues his work of healing and still walks on the earth.

The High Priest (14-28).—Prison doors cannot bar out help from above. The life must be manifested. Men may easier imprison the dawn than the love of God. The High Priest forbears to speak of Jesus, save as "this man," and betrays a lurking dread that somehow they would be reckoned with for the death on Calvary.

The Apostles (29-32).—There is a great contrast between the "we" of the Pharisees, straitly charging, and the "we" of the Apostle obeying God only; between "Ye slew," and "God raised up." Con the titles of Christ: Prince, Saviour, the Giver not only of forgiveness, but of repentance. (32) Through the ages the witness of the Church has been accompanied by that of the Holy Ghost, who has energised through the lives of the saints and revivals of religion. Testimony for the Holy Gospel is secured for ever through the Holy Ghost.

Gamaliel (33-42).—There need have been no "if" in Gamaliel's mind as to whether that movement was of God. The character and influence of Christ put that beyond a doubt. It is not for us to leave God in the great battlefield of earth, but to take his side. Let us be quick to determine his Presence in the beginnings of great movements, and identify ourselves with them. But how signally has Christianity satisfied this test; it is filling the world, and has survived the utmost efforts of men to extinguish it.

THURSDAY, FEBRUARY 7.—ACTS VI.

The Choice of Deacons (1-6).—These were Hellenist Jews, born in Alexandria and elsewhere. It is always better to deal with the cause of which murmuring is symptomatic, than by soft speeches to palliate it on a single occasion. The Apostles were divinely directed to take this opportunity of instituting a new order to deal with questions of finance. So lofty a duty as Christian philanthropy should be attended to, but it should not lead us to forsake the Word of God. (3) Even the financiers of the Church should be men of conspicuous spiritual power. Good report is a prime necessity for those that conduct public interests, and superintend public money. Repeated stress in these early chapters is laid on the fulness of life and wisdom and power imparted by the Holy Spirit.

The Increase in Word (7).—These priests were probably first arrested by the rending of the veil at the Crucifixion. They were devout men, and were learning to see the spiritual fulfilment in Christ of prophecy and Levitical institutions.

Stephen (8-15).—Probably Saul of Tarsus is included in "them of Cilicia." See how the gifts of Stephen grew as he yielded himself to the Spirit. Full of faith at the outset, he became full of grace and power, and then of wisdom and irresistible speech. The old order was slowly changing. It was not to be surprised at that its votaries massed themselves in strong efforts to retain it. But in spite of their opposition, Jesus of Nazareth has changed and is changing all. The angel-face is the reflection of the light of God in the heart. Within are born the light and shade that chase each other over the face of man. Seek to have Christ by his Spirit in thy heart; so shall his transfiguring light be on thy face.

FRIDAY, FEBRUARY 8.—ACTS VII.

Stephen's Address (1-53).—This speech, spoken without doubt in the presence of Saul of Tarsus, reappears in different forms in his addresses. It seems to us little more than a recital of Hebrew history, but it shows how perpetually God's purpose was fulfilled through agents and in directions that lay apart from the main line of human expectation. Abraham, called from Charran; Joseph envied, and sold, yet the deliverer; Moses, cast out to die, and refused by his own people, yet chosen to lead Israel out of bondage. The inference was that it would be only in keeping with the past if Jesus of Nazareth should indeed be the God-sent Messiah. No men have suffered as the prophets have. Whenever God speaks in man, his voice arouses the most virulent hatred.

Stephen's Vision and Death (54-60).—Stephen was a polished shaft. There was no rust in him to prevent the blade of the Word cutting to the heart. Holy-Ghost-filled men see with the inward eye. What a contrast between his tranquillity and those raging fanatics! "Son of Man" lays stress on the human aspect of Christ's nature, "standing" on his mediation and intercession. If Christ's manifested presence made Stephen's death a falling asleep, what will it not do for our death when it comes! Do not dread that supreme event. He will be near to receive your spirit. Stephen did not fear for himself, but for his persecutors. When we are at leisure from personal fear, we can pour forth our hearts in intercession. That sight was the seed of a new life to the young man Saul. It haunted him.

SATURDAY, FEBRUARY 9.—ACTS VIII.

Devout Men (1-3).—God cares for the bodies of his saints. Stephen's death was the signal for persecution that scattered the coals of the fire far and wide. The thought of that sweet young martyr must have led the host of the Church in many a dark day. He must have been to the early Christians what McCheyne has been to some of us.

Samaria (4-25).—It seemed impossible to keep the deacons wholly to their new duties. See how the love of Christ forces men to proclaim Him! The despised Samaria gives a welcome to the Gospel which Jerusalem withheld. Simon attracted people to himself, *he* was some great one. The Gospel fixes our heart on Jesus Christ. (13) His faith was spurious. He believed *about*, rather than *in* Christ. (15) There is a ministry of the Holy Spirit which does not depend on the touch, but on the prayer of a good man. (18) How evidently Simon's religion was a false system, since he looked on Peter's work as a system of magic like his own had been, and supposed the Spirit of God could be communicated apart from character. A right heart means right conceptions.

Philip (26-40).—How strange are the commissions of the Holy Ghost? Philip must have grudged to leave the Samaritan revival, and to take a long journey into the heart of the desert! But his journey was so timed as to give the opportunity of winning for Christ a man who was eagerly seeking the light, and who would powerfully influence his country. The Bible is good for a travelling companion. Take it on your journeys. Jesus is the key to its mysteries. Live up to the light you have, and God will contrive that more should break on you. The new convert should seal his faith by confession.

BERMONDSEY.—The seventeenth anniversary gatherings of the Bermondsey Ragged School Mission took place in the Gedling-street Mission-hall on Thursday, Jan. 17. Mr. M. H. Newton presided, and spoke a few encouraging words to the workers who, with happy results, had been engaging in spiritual lifeboat service during the past year. Mr. John Davis, in the course of an earnest and characteristic address, stated that since their last annual gathering no fewer than 117 persons had been dealt with there individually with regard to salvation. Messrs. R. Smith and William Carley afterwards added a few practical words.

INTERNATIONAL S. S. LESSONS.

FEBRUARY 10.

CHRIST AND THE CHILDREN.—Matt. xviii. 1-14.

GOLDEN TEXT.—Verse 14.

THE question (verse 1) needs to be read in connection with Mark ix. 33 and Luke ix. 46. There was nothing to be commended in it. The disciples were not concerned to know the elements of character which constitute true greatness, but were ambitious for position and power. The meekness and lowliness of Christ had been a continual reproof to the spirit of ambition; and just at that time, when his own passion was before his mind, the question must have been especially unwelcome to Him. How little sympathy they had with Him!

Our Lord's answer is contained in this lesson. We may be thankful for a foolish question which led to such teaching as this concerning Christ and the children.

Verses 2-3.—Conversion, or to "turn" (R.V.) from this ambitious spirit, and to become childlike is needful; not only for greatness in the Kingdom, but even for entrance into it. The lesson was enforced by the appearance of the child, first set in the midst, then taken by Jesus into his arms (Mark ix. 36). Tradition says that this child was the far-famed Ignatius, who became Bishop of Antioch, and suffered martyrdom in Rome in A.D. 107. The tradition rests upon no fact of history. The lesson is important—that children have not to become men before they can be saved, but men have to become like children.

Verses 4-5.—As the spirit of humility is needful for entering the Kingdom, so the highest greatness in the Kingdom is attained by him who is most humble. Self-abnegation, not self-exaltation, is the way to greatness.

Verses 6-9.—There had been a solemn warning in verse 3. The spirit the disciples were cherishing was one which would exclude them, because it would unfit them for the Kingdom of Heaven. There are more solemn warnings still. The words teach us (1) *that we may expect children to be converted.* Jesus speaks, not of men who are childlike, but of "little ones that believe in Me" (6). Their very simplicity, humility, trustfulness, make them more ready to believe in Jesus. It is one of the greatest evils any church or parent can commit to suggest to the children that they are too young to be saved. Every year added to their life makes their ultimate conversion less likely. (2) That *those little ones may be offended,* or made to stumble. Perhaps by refusing to receive them, as the disciples did (comp. v. with xix. 13). By imposing on their simplicity and guilessness to lead them astray. By seeking to corrupt the minds of children, or to lead them into sinful habits that ruin the life for time and eternity. Or, by inconsistency of life before them. They are imitators, and any professing Christian whose example is not safe for young people to follow is unconsciously guilty of this sin. (3) That *we may offend them by that which is an offence to us.* Our hand may *do* wrong; our *foot* may tread in evil or doubtful paths; our *eye* may be anything but single. Habits that are as dear to us as these members of the body are a cause of stumbling to ourselves as well as to others. Remember Cranmer's right hand which had written his recantation, and which the martyr described as "This unworthy hand." For others' sakes and for our own it is needful to part with the dearest thing that it is an occasion of stumbling. (4) *That very solemn results follow from this sin.* What a picture our Lord gives us! A man with a heavy millstone securely fastened about his neck, and immediately sinking into the depth of the sea. Even that doom is better than the judgment awaiting those who ensnare the little ones.

Verses 10-14. Another warning is here, against despising—or treating with contempt—even one of the little ones. This is enforced by three considerations. (1) *Angels have special charge of them.* The idea that "angels" means their own spirits after death is without any Scripture authority. But there is abundant Scripture for believing that literal angels—though unseen—are in attendance upon the little ones, and tendering to them such ministries as may be possible. (see Heb. i. 14; Psa. xxxiv. 7; xci. 11-12). "Behold the face" means—have free access to the Father. To despise those for whom God makes such provision is to prove ourselves out of harmony with Him. (2) *Jesus has come to seek them.* To Him they are like the lost sheep, exposed to fearful peril, for whose sake He is willing to risk his life, and in whose salvation He finds greatest joy. It is no small privilege to have fellowship with Him in a work that ministers so greatly to his delight. (3) *The Father Himself values them* (14). So far from willing that they should perish He wills the very opposite. Should not this verse encourage us to seek the conversion of children with great confidence?

For the Young.

HE SAID HE WOULD.

IN a little town about twenty miles from Glasgow lived Widow Ross and her two boys. She was wont to say, "Eh, they're good boys enough, but I'm feared for them. I canna keep them in the house; they're aye efter playin' aboot in yon stream, or awa' in the fields."

It was quite true. Jimmie and Alec Ross were to be seen always together, when out of school, taking their home-made fishing tackle to the bridge over the stream, where they would sit for hours watching and waiting, as only true anglers can, for the fish that never rose to their bait; or flying kites in the pastures near.

One day Alec fell into the stream, and he was afraid to go home until his clothes were dry; so, divesting himself of half of them, he laid them out in the sun. When they were no longer wet, he took off the remaining sticky garments, putting on the partially dry ones, and so, by instalments, managed to get the water out of his clothes.

"Oh, Jimmie," he said the next morning to his brother, "ma heid is a' wrang—it's too heavy for ma body. Ye'll ha'e to gang to school by yersel'; I'm fairly sick."

And so he was. He never went to school again; but in a fortnight's time was lying under the sods of a new-made grave in the little churchyard, while Jimmie was the most disconsolate boy on earth. He had lost his loved playmate, his only brother, and felt himself partly to blame for the fever brought on by Alec's fall into the stream, and sitting partially clad in wet clothes.

"What will ye do when I'm awa'?" Alec had asked two days before he died. He was quite conscious, quite happy; but he thought of Jimmie's unhappiness.

"What will *you* do, Alec, when I'm no' by?" was Jimmie's way of answering his brother's question.

"I'll be with Jesus Himsel' all the time," was Alec's happy and satisfied answer. He had no doubts; he thought only of poor Jimmie, left alone.

"Then I'll ha'e Him too! Ay, I promise ye I will."

Jimmie's decision completed Alec's happiness. It was the one thing about which they had not agreed. Jimmie could never be made to see himself a sinner. "Let me be," he would say to Alec. "Gin I find it oot, ye'll soon know. But I mun find it oot mysel'."

A year after Alec's death, he appeared among the candidates for church-membership. Many regarded him as too young—one of the elders suggested this to Jimmie's pastor. "Such a young boy may not know his own mind; it is over early for him to be received."

"Let him speak for himself; I can trust him," said his pastor.

When the examination was about half through, Jimmie was asked, "What did you do when you felt you were a sinner?"

"I went to Jesus, and told Him how sorry I was, and asked to be forgiven."

"And do you think He heard you, and forgave you your sins?"

"No, sir," said Jimmie; "I don't think, I *know* He did."

A frown shadowed the face of the examiners at such boldness. "Be careful what you say, my son. How do you know that the Lord Jesus has pardoned you?"

It really looked as if they were putting stumbling-blocks in the way of Jimmie's acknowledgment as a Christian.

"He said He would," said the boy, with a look of surprise.

"He said He would—what do you mean?" they asked.

"He said that if I confessed my sins, He was faithful and just, and would forgive them; and I confessed them, and He forgave them, sir; I know He did, because He said He would."

They believed him this time; but he was nearly crying now.

"Never mind, sonnie," said his pastor; "they wanted to be quite sure that you knew. *I* know you as a Christian; they did not."

"Eh, but yon laddie has got the right of it," said one of the elders. "Flesh and blood have not revealed it to him, but God."

James Ross is a man now, but he is not one whit shaken in his faith. "He—God—said so" is still his charter. M. B. GERDS.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Liverpool*, Jan. 31; *Mildmay*, Feb. 1; *Norwich*, Feb. 2-11; *Redhill*, Feb. 15; *Leominster*, Feb. 17-24; Mr. S. J. Hewlett, *Harrogate*, Jan. 31 to Feb. 3; Mr. H. Hankinson, *New Southgate*, Feb. 5; Mr. H. Falkner, *Finchley*, Jan. 31; *Old Warden, Biggleswade*, Feb. 7; *Gray's Inn-road*, Feb. 14; *Hemel Hemstead*, Feb. 17; *Finchley*, Feb. 20; Mr. G. Goodman, *Margate*, Feb. 17-22; Mr. C. E. Collier, *Tooting*, Feb. 4-7; *Camberwell*, Feb. 27.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Feb. 9, 1895.—Sun., Feb. 3, Luke ii. 36-52; Mon., 4, iii. 1-14; Tues., 5, iii. 15-23; Wed. 6, iv.1-15; Thurs., 7, iv. 16-32; Fri., 8, vi. 33-44; Sat., 9, v. 1-15.

A MISSION TO YOUNG PEOPLE was held in St. Peter's parish, Colchester, from Jan. 12 to 20, by Mr. Hutchinson. This was his second visit, and though he was well received on the former occasion, his presence was regarded with increased interest on this latter visit. The attendances were large, and the addresses were listened to with the closest attention. There is every reason to believe that great good was done, not only amongst the children, but amongst the workers. J. M. LAYCOCK,
Vicar of St. Peter's, Colchester.

ILLUSTRATIONS FOR PREACHERS.—2.

By T. L. EDWARDS.

THE BATON.

A THOUSAND voices had poured forth a glorious chorus, and the conductor of the choir laid down his baton with relief and satisfaction.

"I'm sure I did that well," said the baton to the music-stand on which it laid.

"Did what well?"

"Conducted that chorus."

"Foolish thing," said the stand; "you had about as much to do with it as I had."

"You!" shouted the baton indignantly, "Did you not see that my movements regulated the speed at which the singers went, called in the bass, or tenor, or alto, or signalled to the treble to cease; bade them increase their voices or diminish them?"

"I saw that the master used you to signify his commands, but you were little more than nothing in the business."

"You are simply jealous of me, that's all," retorted the baton. "Without me this music would be all confusion."

The master rose, and without lifting the baton gave the signal for his singers to be ready, he had, absent-minded man that he was, forgotten where he had laid it, so seized a roll of music and used that with which to conduct. When the piece ended, the stand shook with laughter.

"What did you do that time?" it asked of the discomfited baton; but there was no reply, the baton was bitterly disappointed and humbled.

MISSION WORK IN UGANDA.

WE have received some further extracts from the private correspondence of Mr. R. H. Leakey, of the C.M.S. Mission in Uganda. Writing from Kiti, Buganda, on October 3, he says:—

We are anxiously looking out for the Bishop. We hope and pray that he will bring a large reinforcement, as we are sadly short-handed, and have to leave many open doors unentered. I am at present on a tour of itineration near the capital. I spent the greater part of this morning with a crowd of natives round me asking a number of questions about various passages in the New Testament that they wanted explained. I am hoping to have five days of special services—a sort of mission, in fact—and then I shall continue the ordinary classes again. Here, as at home, the people read the Bible and go to church, but do not see that the gift of God, eternal life, is for them, and is to be received by faith, not by works. Many say, when asked whether they have eternal life, that they have not read enough yet, but they will find it when they have read the required amount.

THE PLEDGE-SIGNING CRUSADE is being taken up all over the country, and good meetings have been held in Leicester, Loughborough, Hitchin, Dorking, Watford, and Woodford.

Some London Missions.

THE SHOREDITCH TABERNACLE MISSIONS.

The unevangelised masses of our populations call for many forms of Christian effort, and one thanks God that so many faithful witnesses have been led to plant undenominational missions here and there in the dark corners of this great city. But while fully valuing these, as indeed this series of sketches has shown, one feels that every Christian Church ought to be the focus of a group of missions, radiating from and finding workers and support in the parent congregation. Many churches are now awake to the necessities of the case, and one could name quite a number of different denominations which are centres of associated missions.

A good example of this congregational activity is presented by Shoreditch Tabernacle, which has now eight missions in full operation, carried on by over three hundred voluntary workers, members of the Tabernacle, and doing solid work in very dark places. On Sunday week I visited some of these, and found them scattered over a wide area.

IN GIBRALTAR-WALK,

a very old-fashioned corner of Bethnal Green, I found the chapel, crowded by plain working people. Here, under the care of Mr. Ed. Smith, a many-sided and vigorous work is going on, with a good ragged-school, Bible-classes, mothers' meeting, cripples' aid branch (R.S.U.), house-to-house visitation, and temperance effort. It is, as one of the members said, a work carried on by the poor for the poor, and God is blessing it greatly. The pressing need at present is more room—the place is crowded out.

Leaving Gibraltar-walk, I passed along the Bethnal-green, Shoreditch, Hackney, and Kingsland-roads, grieved and saddened by the heedless hosts of young people promenading, in loose and frivolous fashion, the pavements. A mile and a-half away I found in a back street the next mission I sought.

SHAP-STREET MISSION

is much smaller than Gibraltar-walk; but I was delighted to find the Gospel being clearly preached to very poor people. The ragged school, held in an adjoining Board School, numbers 300 scholars, while various mission agencies are well sustained.

Coming down the Kingsland-road, I looked in at a mission, under the railway arch hard by Shoreditch Station. This also is a Tabernacle branch, and a centre of earnest and fruitful work.

Reaching the Tabernacle itself, I found Mr. Cuff's evening service over, and his great congregation just breaking up, for while 300 were out working, the huge building was full. My object, however, was not to see the regular service, but to visit a mission-hall, behind the Tabernacle, where a later

SERVICE FOR THE LOWEST CLASSES

is held by an earnest working man. I was glad to find some of the Tabernacle choir dropping in to brighten the singing. It had need of brightening; for rarely have I seen—save, perhaps, at a free tea—such poor and miserable men and women at a Gospel service. They have learned to come just as they are—"dirt, clothes, babies and all." Many had brought husband as well, but most had come without him. About 200, who seemed sorely to need the comfort of the Gospel, listened quietly as the old, old story was told forth. Surely these workers, in inducing such to come to a mission service, are solving the problem of reaching and helping the poor; and they are doing it, as they say, "by the Gospel, the Gospel only."

Such are a few of the associated Missions carried on by Pastor Cuff and his helpers—for the Mission work itself in all its varied and far-reaching branches, no appeal is made: they are supported by the Tabernacle. But a moment's consideration will convince the reader that work of this kind must bring Mr. Cuff into contact with an overwhelming amount of poverty. For the past twenty-two years he and his helpers have fed, clothed, and aided hundreds of the poor, sick, and aged, whose appeals for sympathy and help are piteous and urgent. "We are in the midst of a vast mass of the very poor, and our methods of quietly and regularly visiting from room to room bring us into close contact with them. Most distressing and deserving cases are on our hands. We never hold a service here without facing poverty, sickness, want, and trouble. It often makes my heart ache, and I know not what to do. I could give hundreds of cases, helped up from the depths and dregs of humanity, many of whom are now members of other Churches and doing well."

Relief work in various forms is actively carried on so far as the funds permit. Mrs. Cuff oversees the clothing department, stopped now for want of funds. The poor are personally known to the workers, and the utmost care is taken to secure that only the deserving are helped. Every penny sent for relief goes direct and without deduction to the poor: all the labour of every kind being given freely. The need is at present very great. Communications should be made to Rev. W. Cuff, Shoreditch Tabernacle, Hackney-road, E.

THE SOHO MISSION.

From Shoreditch it is a far cry to Soho, beloved of French refugees, where, again, the need for Christian work is overwhelming. The Soho Mission was started forty-six years ago by the famous Dr. Brock, of Bloomsbury, and to it the late Rev. G. W. McCree gave a quarter of a century's devoted labour. For the past twenty-one years, however, it has been under the care of Mr. William Harrison, whose labours have been much blessed of God.

The mission hall, formerly a Baptist Chapel, over a hundred years old, is in a narrow by-street, inhabited mostly by Russian Jews. All around are thousands of French, German, Italian, and Jewish poor, as well as masses of our own kinsfolk. Amongst these an earnest work is going on. Thirty voluntary visitors go from room to room, for the majority occupy single rooms, and rarely do they meet with a rebuff. Many are Roman Catholics, Greeks, sceptics, or even anarchists, but the Christian visitor is generally welcomed. The Gospel services Sunday and week-day are well attended, while the Sunday-schools are crowded. The Band of Hope is said to be "one of the largest in London." The Bible classes, prayer meetings, mothers' meetings (500 members), and sewing classes are well sustained. So far as I have been able to ascertain, the whole Mission is full of life and go.

The workers attach great importance to open-air preaching, and Sunday and week-day services are held at busy centres. The

PICCADILLY SUNDAY EVENING SERVICE

is remarkable. It is held near the Prince of Wales' Theatre, just at the point where London's West End sin finds its centre. Numbers of flashly-dressed fashionable women and fast men listen, Sunday after Sunday, to the preaching of the Gospel. It is noted that it is the speaking rather than the singing which attracts them. Mr. Harrison himself conducts this service.

Arduous but resultful work is also carried on in the common lodging houses. In the Municipal Lodging House, Parker-street, services are held on Lord's Day evenings, as well as in many other kitchens. Many have been saved from these refuges of despair, and one of the best helpers in the Mission was rescued, some years ago, from a house of the lowest type.

Apart from all this, the wail of poverty rings all round, and a well organised system of relief is in operation, limited only by lack of funds. The distress endured by many who seem outwardly respectable is very pitiful. During the winter also a weekly dinner (Irish stew) is given to 400 starving children.

Moreover, work of a special kind is carried on among the sandwich-men, of whom there are about 3000 in the district, while, at an average, only some 500 to 600 get boards each day, the rest having to exist as they can. As far as possible, a meeting for boardmen is arranged every fortnight; free meals are given occasionally, and the Gospel is set forth, not without blessed results. Many of these men are old soldiers, and Mr. Harrison is much exercised at present as to discharged soldiers who are being sent out in such large numbers from the army, full often to swell, eventually, the ranks of the unemployed. He believes that here lies a serious problem which must be grappled with unless these men are to be left to become a peril to the community.

Amongst these, as well as among the English and foreign poor of the district, the Soho and St. Giles's Mission is doing a valuable work in which it well deserves sympathy and aid. Mr. Harrison's address is 20, Merrick-square, Newington, S.E.

Pearl Fisher.

MISSION BOX FOR THE NEW HEBRIDES.—Friends having expressed a desire to send mission goods to Rev. Oscar Michelsen, of Tongoa, New Hebrides, Mr. Chas. B. Jackson, of 63, Threadneedle-street, E.C., has kindly undertaken to receive, pack, and forward any gifts that may be sent to him. Mr. Jackson will be pleased to give full particulars regarding the kind of goods that are suitable.

MISSION AT CHRIST CHURCH.

Mr. W. R. Lane has concluded a very successful mission in this church, which has caused much joy in the neighbourhood. Previous to his coming, there had been a great movement against drink, a large number of persons having taken the pledge in the various meetings during the last four weeks. There was also a spirit of prayer and anticipation. But the results have far exceeded anticipation, and have brought to light a large amount of seed, sown through previous months, but apparently lost.

Churches hardly realise the immense value of an evangelist's visit in this direction. Some ministers are specially adapted for sowing, but they need a strong bright loving soul to come to help them to gather in the sheaves. Mr. Lane has unusual qualifications for this work. His soldier-like presence, powerful voice, and bright smile; his grip of the Gospel and fondness for old authors with their quaint similitudes; his tremendous earnestness; his wonderful tact in dealing with an after-meeting, are all notable elements in his success. Above all, he does his work in living dependence on the Holy Spirit.

We have about 250 names and addresses of those who have come into the inquiry room, and in many cases husbands and wives have stepped into the Kingdom together.

On one occasion, Mr. Lane exhibited the magnificent series of Pilgrim's Progress slides painted for the use of Pastor Frank White, who, alas! is now unable to use them, but kindly lent them. Mr. Lane made admirable use of them. They drew an immense audience, and so helped the Mission, and impressed the people with helpful truths in a vivid and striking fashion. I very much want to raise money enough to purchase these slides and lantern for Mr. Lane's use throughout the country. It seems a pity for them to be lying idle, when he could make such excellent use of them. They would cost in all about £60. Would friends everywhere, who value and have been benefited by Mr. Lane's work, send me gifts towards the purchase?

F. B. Meyer.

Christ Church, Westminster Bridge-road, London, S.E.

MRS. BAEYERTZ AT GLASGOW.

A remarkable mission, conducted by Mrs. Baeyertz in Langside Free Church, Glasgow, has been brought to a close. A work of grace has been going on steadily in this congregation for months, and much prayer was offered for this Mission, so that the ground was well prepared for this special effort. The meetings were from the first largely attended, but during the second week the church was crowded. On Sabbath morning hundreds were turned away who sought admission. The interest culminated in the farewell meeting, when the Established Church had to be secured to accommodate the numbers who made application for tickets of admission. After the church was crowded to excess, an overflow meeting of several hundreds was held in the Free Church.

Mrs. Baeyertz held two meetings daily—an afternoon Bible reading for Christians, and an evangelistic service in the evening. During the fortnight the mission lasted, over 400 persons were dealt with in the inquiry-room. Most of these professed to have decided for Christ. For a suburban district this is an encouraging result of a fortnight's mission. More important even than the numbers who professed conversion has been the deep impression produced on Christians by the Bible readings. The subjects were of a most practical kind. Many Christians who hitherto were content to live on a low level of spiritual life have had opened up to them unsuspected possibilities of attainment, and have entered on the blessed life of full consecration to God.

Mrs. Baeyertz begins her next mission in Kilmarnock, and great expectations are awakened.

D. F. M.

YOUNG MEN IN LONDON.—On Wednesday last week, Rev. and Mrs. W. Darlow Sarjeant, held a reception at 1, Wyndham-place, Bryanston-square, W., the house which is to form the nucleus of proposed Christian Homes for Young Men in various parts of London. About 250 visitors were present. Mr. F. W. Broadbent, of St. Bartholomew's Hospital, has undertaken the position of warden of the settlement.

BISHOP J. M. THOBURN, D.D. LL.D.

We have pleasure to-day in giving a sketch, by a well-informed writer, of one of the most active workers in the great Indian field.

James M. Thoburn, Missionary Bishop of the Methodist Episcopal Church for India and Malaysia, is of Scotch-Irish ancestry, and was born at St. Clairsville, Ohio, 1836. Left fatherless at the early age of fourteen, he at once began to think of his future course in life, and in a few months decided, as a preliminary step to his final decision, to pursue an ordinary course of college study. His widowed mother, who fully approved his decision, was able to assist him during his first two years at college, after which he was able to earn enough by teaching to enable him to complete the college course. It was while engaged in teaching, at the age of seventeen, that he received his first impression that his life was to be spent in the foreign mission field. This call was clear and distinct, and was the more remarkable from the fact that it was received before he had any decided religious experience.

Graduating at the age of twenty-one, Mr. Thoburn at once accepted an appointment as junior preacher on a county circuit, where he remained nearly two years. He had become clearly convinced that God had called him to preach the Gospel of Jesus Christ, but in the meantime his conviction of a call to the foreign field had been growing stronger, and in the latter part of 1858 it began to assume a more definite shape. He felt a clear impression that God was moving him to offer himself for India.

The Bishop tells the story of how the crisis was reached in his book, "My Missionary Apprenticeship."* An engagement to preach at a neighbouring village brought his presiding elder within the bounds of his circuit, and furnished him with the opportunity of seeking the advice which he desired. Making his way to the house where the elder was staying, Mr. Thoburn found him warming his feet at the stove, for it was a snowy morning. After the usual greetings, the elder remarked:—

"I met Bishop James on the train this morning."

"Bishop James! What can he be doing out here?"

"He is on his way West, looking for missionaries for India. He wants six immediately."

My heart leaped into my throat, but before I could say anything, the elder continued—

"James, how would you like to go?"

"It is very singular," I said; "but I have come here with the special purpose of asking your advice about going to India."

"Well, I must tell you that you have been in my mind all the morning. I incline to think you ought to go. I have felt so ever since the Bishop told me his errand."

Let the subject of our sketch tell how the solemn crisis was met:—

> I went up stairs to the little prophet-chamber and knelt down to seek for guidance from above, but I could not pray. God poured his Spirit upon me from on high, and my heart so overflowed with a hallowed feeling of love and joy, that I could not utter a word. Before I could ask God had answered. It was not so much a call to India that I received, as an acceptance for India. It was my "burning bush." It has followed me through all the years which have passed like a Divine Presence, and a hundred times when wearied and oppressed with doubts and discouragements have I fallen on my knees and pleaded with God, by the hallowed memories of that hour of blessing, to prove faithful to the promise of his love and care, which was then burned into my very soul.

The young missionary arrived in Calcutta, August 21, 1859, and at once proceeded to North India, where a new mission had been opened by the Church with which he was connected. His first appointment was to Naini Tal, among the Himalayas, where he preached both to natives and Europeans. In 1865 he was transferred to Pauri, in the remote mountain province of Garhwal. Here he remained two years, and before leaving he was permitted to organise a little church with a dozen members. When he revisited this remote station, about a year ago, he found a Christian community of 800 persons. At the beginning of 1868 he was transferred to Moradabad, where he remained two years. While stationed here he made many tours through the towns and remote villages of Western Rohilcund, and was thus brought into close contact with the simple villagers, especially of the lower castes, and he began to perceive that many of them were peculiarly accessible to missionary effort. During one of these tours he baptized one hundred and twenty-five persons, a measure of success which at that time was considered very extraordinary.

In 1870 Dr. Thoburn was transferred to Lucknow, and four years later to Calcutta, where he has since resided. While at Lucknow he was providentially led to give a large portion of his time to preaching to Europeans and Eurasians, both in Lucknow and other cities in North India. When he reached Calcutta he found a wide door open before him among English-speaking classes, and within a few weeks no church or hall large enough to hold the numbers that thronged to hear him could be found. A new theatre was opened in the course of the year, and the bold step was taken of renting this for Sunday evening services. The theatre from the first proved too small for the audiences which eagerly gathered to hear the Word, and within two months it was announced that a large church, or tabernacle, would be erected, and this enterprise was at once taken in hand and pushed to successful competition. Here for nine years Dr. Thoburn preached to the largest Protestant congregation in Asia, the recognised leader of aggressive, evangelical, and mssionary effort in the metropolis, and in the meanwhile doing a large amount of evangelistic work in India, Burma, and Malaysia. In the two last named countries he was permitted to found missions of the Methodist Episcopal Church, among the most successful to be found in any part of the world. The blessing of God has always attended his preaching, and a noteworthy feature of the



work he has initiated has invariably been its permanency. While never forgetting that his first duty is to the native millions, he has been careful to minister to Europeans and Indians wherever God has opened a way of access to them.

In May, 1888, after a long and varied experience in India, Dr. Thoburn was elected Missionary Bishop for India and Malaysia, and thereby placed in superintendence of all the missions of the Methodist Episcopal Church in Southern Asia. According to the theory of his Church, the Bishop does not belong to a higher order of ministers, but merely administers the duties of a higher office. Hence Bishop Thoburn, now well known throughout his vast field, remains among his brethren without any visible change in his style of living or manner of working, in spirit, aim and effort, as truly a missionary as ever.

During six years of his episcopal administration the work which he superintends has greatly prospered. The missionaries within his jurisdiction are giving the Gospel to the millions in sixteen different languages, and the converts of all ages number over 80,000. For three years past literally thousands of the poor villagers have been asking for preachers and teachers to "show them how to be Christians." This work has assumed very large proportions and continues to extend every year. The field seems practically unlimited. A dozen missionaries affirm that there are always not less than twenty thousand of the low caste natives not only willing, but eager to become Christians, but these good men have learned that such people cannot safely be admitted to the privileges of the Christian Church unless ample provision is made for their instruction after baptism. Hence they constantly appeal to their friends at home, and in a measure to the whole Christian world, for means to extend a work which might in the near future be made to embrace a million souls.

As a preacher Bishop Thoburn is direct and intensely practical, and while none are more careful than he to exalt Christ as a present and all-sufficient Saviour, he is especially effective in showing the relation which the Gospel sustains to the perplexing social problems of the day. In the work of philanthropic and social reform he has shown remarkable capacity for wise and successful leadership. But it is as the executive of a great Church, presiding in its councils, supervising the disposition of its forces, directing its aggressive efforts, and planning for widespread conquest, that Bishop Thoburn most freely displays the great qualities of mind and heart with which God has endowed him. His courageous faith and capacity for bearing burdens of care and responsibility on behalf of the Church he serves are little less than phenomenal. In all his many-sided work he is most efficiently aided by Mrs. Thoburn, a lady of rare personal worth and spiritual qualifications for the important and conspicuous position which she admirably fills. To this honoured servant of God and the elect lady whom God has given him for help-meet, the cause of Indian Missions owes more than the present generation can rightly estimate.

* *Hunt & Eaton*, 150, Fifth Avenue, New York.

VIGILANCE ASSOCIATION.

PREVENTIVE HOME, URSWICK-ROAD, HACKNEY.

This branch of our work is daily proving a most useful adjunct to the Association. Since taking over the Home from Mrs. Lauder (*née* Miss Forsaith) ten months ago, we have been able to help special cases of children and young girls coming to us, for whom we have always found it so difficult to obtain vacancies. We are now able to keep those in whom we are interested under our own supervision, and thus to watch their subsequent career. Some of the girls have been placed in service, and are doing well.

The discipline of the Home is that of a well-regulated family, and each one is aware that she will be trusted until she forfeits the privilege of such confidence. The response to this method is most encouraging, and we have seldom to complain of any failure. We should welcome visitors to see the Home, and feel sure that this would ensure a personal interest in the girls. We have some children there who are not only orphans, but also absolutely friendless, to whom a motherly loving interest would be a wonderful help both now and when they leave us for service.

THE MEDICAL HOME FOR WOMEN

is full, as usual, and we should like to give some instances of the cases received, but those who know the nature of the work are aware of its difficulties. The first preference is given to young applicants for admission, whom we are anxious to save from the Lock wards of the general hospital. It cannot be possible that the Christian public will be unresponsive to the fact that one little girl of ten is an inmate, two other children whose ages are respectively seven and eleven are waiting to be received as soon as vacancies occur. These things ought not so to be, but since they are, and since these awful evils exist, it is surely for us to tend the helpless children. We want to keep an open door for them, where they can have all the womanly care and skilful tendencies of a lady doctor and Christian nurses. Whilst thanking our friends for their remembrance in practical form, we shall be very glad if it is still more frequent and generous.

W. A. Coote.

267, *Strand, W.C.*

BRITISH SEAMEN IN BRAZIL.—On Christmas Day at the Seamen's Home, Mr. Holms, who is sailors' missionary at the port of Pernambuco, made an effort to gladden the hearts of his own countrymen, and, at the same time, to win them for Christ. Dinner and tea were provided, and some thirty men of various nationalities, chiefly English, sat down. Mr. Holms showed his magic lantern, and while the pictures were on the sheet the story of the birth of Christ was told to a most attentive audience of rough sailors. Some short, pointed addresses were also given. If any friends could give Mr. Holmes a few lantern slides it would greatly help him in his work.

Pernambuco, Brazil. J. Fanstone

PROPHETIC CONFERENCE.

A profitable conference on prophecy was held at Kilburn Hall on Thursday and Friday last. The attendance was large at all the meetings, and the Lord's presence was much realised. Many testimonies of blessing have since been received.

Mr. W. H. Seagram presided at the opening meeting, and advised Christian forbearance on points of difference in detail. Dr. Gritton showed the difference between accomplishment and fulfilment, and gave a warning as to the danger of looking for fulfilment of prophecy from a mere natural standpoint. Dr. Pentecost followed with an able address, giving a general outline of Bible teaching on the Lord's second coming. He was specially good in illustration.

On Thursday evening Hon. R. Moreton presided. Pastor Fuller Gooch took up the coming of the Lord from a practical standpoint. Mr. J. J. Sims followed with a brief address on the great facts which centre around the Lord's return.

On Friday afternoon Sir Robert Phayre presided. Col. Morton spoke specially in reference to the Lord's coming to reign, quoting from the Psalms to show how clearly his coming kingdom is foretold. Mr. George Hucklesby spoke on the different aspects of "the Hope" as being a comforting hope, a living hope, a purifying hope, and an energising hope.

The closing meeting was a time of much power and blessing. Mr. R. C. Morgan presided, and struck the keynote by pointing out the distress and perplexity in the world as signs distinctly connected with the Lord's return. Mr. Purcell, of Brighton, took up 1 Thess. v. 10, as the plain proof that when the Lord came for his saints all would be taken up. Mr. J. J. Sims gave an exposition of Numb. xxiv. 15-25. Mr. Oscar Owers closed the conference with the fitting question: "What result is all this to have on our lives? Are we going to live like men that wait for their Lord?" This solemn question was felt by all.

TOWER HAMLETS MISSION.

The distress in the East End has now become so keen and pressing that I trust you will allow me to plead for help for the literally starving families by whom we are surrounded. Our visitors report case after case of homes in which there is no fire and the children are crying for bread.

We have had sufficient experience during a quarter of a century to prevent our being imposed upon by those we know to be worthless. We are daily inundated with deserving applicants whom we are unable to assist, as our funds are entirely exhausted. Fredk. N. Charrington.

Great Assembly Hall, Mile End-road, London, E.

TO A SNOW MOUNTAIN.

White monument of changelessness!
Yet, changing ever, day by day;
Teach me thy wondrous steadfastness,
Though varying lights around shall play.
Thy spotlessness to me impart;
That mystery I long to know;
O grave it deeply on my heart—
"Whiter than snow."

I would from all that's base be freed;
Be noble, self-restrained, and true,
Yea, higher yet, my spirit lead,
Till, far beneath my feet I view
All that would trammel, mar, degrade;
Thy loftiness on me bestow.
O raise to light that ne'er shall fade—
"Whiter than snow."

Thine own deep calm around me shed,
While battling in the daily strife;
Lest with but faltering steps I tread
The Narrow Way that leads to life.
Whene'er mine earthly course is run,
May I too stand, in sunset glow,
The height attained; the triumph won—
"Whiter than snow."

M. F. P.

WEEK OF PRAYER.—Different denominations were represented at the public prayer meetings held at the School Chapel of the American Mission (Esbekieh), Cairo, Egypt. These cheerful meetings were brought about mainly through the efforts of Sir Matthew Dodsworth. All were invited.

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MARCHMONT, BELLEVILLE, ONT.

In their latest report of work in connection with the placing out of young emigrants from the old country, Mr. and Mrs. Wallace state:—

"Our needs during the past year have been many and varied; we have needed much wisdom to deal aright with the 222 boys and girls of different ages, characters, and dispositions, which it has been our privilege to receive from various Homes in England and Scotland, and place out amidst happier and healthier surroundings than was their lot in the old land. Not only has this number of new arrivals been provided for, but there is always a large number of children returned for various reasons during the year, and these have all been supplied with fresh places, and helped in various ways. We seek to make the time spent in the Home on these occasions profitable, reminding them of lessons learned, and truths taught years before, and seeking to lead them to definite decision for Christ. As a result not a few go out with a new aim and purpose in life, determined by God's grace to live to his glory.

"We are glad to be able to report an unabated demand for the children; we have always more applications for well-trained boys and girls over twelve than we can supply. This is an unanswerable argument as to the need that exists, and the Canadians' appreciation of our endeavour to supply that need."

Mr. and Mrs. Wallace are now in this country preparing to take out another party of boys. Their address is 92, Wellesley-road, Croydon.

DEEP DISTRESS IN MONMOUTHSHIRE.

A correspondent of the *South Wales Argus*, who has been making inquiries into the state of things in the eastern valleys of Monmouthshire, gives many sad cases illustrating the deplorable straits to which many are reduced.

"Never," he says, "was there such need for help as now, for never was the distress so severe. The Pontymoile Works, the Town Forge and Osborne Works at Pontypool, and Pontnewydd Works are completely idle, with apparently no hope of re-starting, and between five and six hundred families are affected, which, roughly speaking, means between two and three thousand persons, the majority of whom are helpless children. It is quite impossible that private, unorganised charity can cope with the distress, but Mr. Wintle has found that by working on a large scale it is possible to give children a good meal at a cost of one penny per head, while for adults he was last year able to provide a meal at a fraction under fourpence per head. The mission has five branches, and at three—Pontymoile, Pontypool, and Cwmffrwdoer—meals are being daily given to children; indeed, they have never ceased at Pontymoile since August, 1893, and now they are being given at the other two branches, so marked is the destitution in consequence of the stoppage of Messrs. Tinn's large works at Pontnewydd, and the depression of the coal trade in the district. The meals for adults were continued for forty-two weeks, but then some men were able to obtain a little employment, and they were discontinued; now the need for them is imperative, and Mr. Wintle makes an earnest appeal for such financial aid as will justify him in once more commencing them. His address is, The Christian Mission, Pontymoile, Pontypool, Mon."

[Our readers have from time to time liberally helped these suffering workers, thrown out of employment by trade-depression and change. We heartily endorse the present appeal for our native county.—Ed.]

CITY HOUSES.—The seventh annual meeting of the St. Albans Bible Class, which is connected with the firm of Ward, Sturt, and Sharp, was held at 89, Wood-street, on Thursday, Mr. Frederick Sturt occupying the chair. There was a large attendance, including several of the leading members of the staff. The report stated that every Monday a meeting had been held for one hour to study various subjects in the Holy Scriptures. The average attendance had increased, thus proving that the opportunity was appreciated by many; and it was further hoped that the present year might be even more successful than the past. Following the reading of the report, an address was given by Rev. W. R. Mowll.

IRISH NOTES.

The annual appeal on behalf of Foreign Missions was held on Sunday in all the Presbyterian churches in Ireland.

As the outcome of the recent week of united prayer in Sligo a monthly united prayer meeting has been established in the town.

A successful Sunday-school conference has been held at Rathmines, Dublin, Dr. Todd attended on behalf of the Sunday-school Society of Ireland, and delivered a helpful address, full of useful hints and suggestions for teachers. Rev. S. M. Harris, J. S. Carolin, and several others took part in the proceedings.

The spiritual awakening which began some weeks ago in Belfast continues to spread in depth and breadth. During the past week Revs. Dr. Elder Cumming and John Sloan, of Glasgow, and S. R. Macphail, of Liverpool, have been engaged in work. The arrangements included a ministers' devotional meeting each day at noon, in Rosemary-street, in the centre of the city. Sectional meetings in the afternoon for the north and south sides of the city were held respectively in Duncairn and the Crescent Churches, and then in the evening an evangelistic service in each of the Presbyterian churches. As a result scores have already professed conversion, and the spiritual life of many has been deepened.

SCOTTISH NOTES.

The Dundee F.C. Office-bearers' Union have issued a strong appeal for union between the Free and U.P. churches.

Mr. John W. Barclay, a member of the Aberdeen Y.M.C.A., is about to start for mission work in Old Calabar. At the farewell meeting in Aberdeen many friends wished him God-speed.

The lectures by Rev. Geo. Wilson on Pastoral Theology at Aberdeen University have been most valuable and practical; if the students faithfully carry out his counsels in their future ministry it will create a spiritual revolution in many a Scottish parish.

Lord Overtoun presided last week at the second annual meeting of the Glasgow Auxiliary of the Paris Evangelical Missionary Society's Basutoland Mission, held in the Christian Institute. An address on the work of the mission was given by Rev. F. H. Kruger, Paris; and a resolution was adopted commending the mission to the public.

The annual meeting of the Edinburgh Auxiliary of the Christian Literature Society for India was held in the saloon of the Royal Hotel, Principal Sir William Muir presiding. The annual report, submitted by the secretary (Mr. D. M. Traill), referred to the great advance of Education in India, and stated that every year a million pupils left the schools able to read in their mother tongue. The Society aimed at counteracting the tendency to read impure literature, and this they did by the training of teachers for employment in missionary schools and in the production of healthy Christian literature.

THE STRANGERS REST.

The new report states that the "Rest" has been open weekdays and Sundays, and services held afternoon and evening, telling out "the story of Jesus and his love." In addition meetings have been held in Scandinavian, German, and other languages. The work is being blessed of God. Says a worker: "We are having a time of manifest blessing; at the close of the meeting on Sunday night, a young Belgian sailor whose father is superintendent of police in Antwerp, yielded himself to the Lord. A fine-built Englishman in the prime of life also knelt with tears to plead for forgiveness, and left praising God that light had broken in. Again at the close of last night's meeting four at least signified their acceptance of Christ as their Saviour." The English meetings have been fairly well attended throughout the year, and the results have been most encouraging. The Bible classes continue to prove times of rich blessing. Good work is also being done among Jewish, German, Scandinavian, and sailors of many nations.

Moreover, the Rest is really training converts for future mission work. During the past year some 1500 meetings have been held in the following languages: English, Swedish, German, French, Italian, Spanish, Portuguese, and Lettish, with an estimated attendance of nearly 20,000 sailors. Five dock gates are visited every Saturday. Nearly 2000 magazines and papers are given away to dock labourers weekly. Each sailor receives as far as possible a bag of books when he leaves. About 100,000 tracts were distributed last year, and many pledges taken.

The sec. is Mr. J. Theo. Isaac, 163, St. George's-street, E., who will be glad to hear from sympathisers. The work at present is in great need of help.

Letters to the Editor.

CHRISTIANS AND MONEY.

SIR,—Is it not a misinterpretation of our Lord's words, "Lay not up for yourselves treasure upon earth," to represent them as forbidding Christians to lay up anything great or small for the future needs of themselves or their families?

If this were so, how could St. Paul say to the Corinthians (2 Cor. xii. 14), "The children ought not *to lay up* for the parents, but the *parents for the children*"? or to Timothy (1 Tim. v. 8), "If any *provide not* for his own, and specially for those of his own house, he hath *denied the faith*, and is worse than an infidel"?

Let me call attention to another parallel passage (in John vi. 27), where our Lord says, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." If in the former passage all laying up of earthly things is forbidden, then here a Christian is *forbidden to work for his living;* and St. Paul must have been very wrong in censuring those Thessalonians (2 Thess. iii. 11) who "worked not at all," and in declaring that "if any man would not work, neither should he eat." Surely this is a sufficiently strong *reductio ad absurdum*.

Such a form of words, so common in the Bible, is only the Hebrew mode of expressing a contrast or comparison between two things, of which one is of more importance than the other, without the latter being forbidden—but, it may be, even positively commanded, in its proper place and degree.

And so in the comparison between the laying up of earthly and of heavenly treasures, the former, in its due measure, is not forbidden, but the latter should engage our special attention—the devoted service of our hearts and lives. G. A. JACOB, D.D.

Teignmouth.

DEAR SIR,—Does Mr. Heath take the true and broad meaning of our Lord's words: "Lay not up for yourselves treasure upon earth"? Does it follow because a Christian invests his money prudently, securing thereby a reasonable interest to supply his own wants, his children's after him, his means for daily charities, that his "treasure" is in earth, not in heaven? Does not our Lord's word "treasure" mean that upon which the heart is set—be it money or pleasure or ambition, or even love of our children, which may absorb the heart in earthly things instead of in the treasures of life and love in heaven?

As to our Lord's words, too, "Be not anxious for to-morrow," "Be not anxious for your clothing," "Be not anxious what you eat and drink," is not the *anxiety* the thing deprecated? God truly will clothe and feed us, and does it by giving us the means to do so. But it surely is a false interpretation to assert that it means that it is wrong, by due care and thought, to provide for the future clothing and feeding of ourselves and those depending on us, according to the station in which God has placed us. Are we, instead of laying by, perhaps with much self-denial, for our children, to leave them to swell the already overwhelming thousands of the unemployed?

What does St. Paul say, 2 Cor. xii. 14? "For the children ought not to lay up for the parents, but the parents for the children," as though that were an admitted truism.

When Zacchæus stood forth, and said, "The half of my goods I give to the poor," our Lord did not say, "Give the other half; don't keep it by," but we read, "Jesus said unto him, to-day is salvation come to this house"—"and Zacchæus was rich." The parable of the talents is put aside from this argument because the receivers did not work for themselves but for their Master. But no hint is given that the Master was wrong in requiring interest for his money. It is surely unquestionable that each Christian is responsible before God for the use he makes of the means given him, and the manner and extent to which he is justified in laying by or endeavouring to increase those means, either for his children or to enlarge his powers of doing good, or providing for the "rainy day," so that he and his may not be a burden upon others. Each is responsible before God to see that his "treasures" are not in these things.

Would not the carrying out of the literal meaning of each word in our Lord's sermon lead to, I could almost say, absurdities? Might not good men be found everywhere without coat or cloak because they had been asked for them? or with no money to pay their just bills, because the idle had borrowed from them? Are we literally to pluck out the right eye and cut off the right hand, because, alas! both have too often sinned? Are we never to reap or sow, or gather into barns, because the birds do not? Is not the very act of sowing putting out money to interest?

Is not rather the whole lesson to be gathered from our Lord's beautiful images of treasures, birds, flowers, grass, "Be not anxious, be not over careful. Do not carry to-morrow's burden of anxieties to-day." Trust to Him to give the increase when, like the men in the parable, you have done the best with the talents He has given you.—Yours faithfully, A. K.

"ADVANCING APOSTASY."

DEAR SIR,—Your correspondent, "An Evangelical Clergyman," gives a most misleading view of the present condition of the Church of England, and one which involves deepest ingratitude to our gracious God and Father. Let it be granted that every one of his isolated facts are true. I do not dispute them. No doubt they could be paralleled by other correspondents. But to take them by themselves as picturing the "advancing apostasy" of the Church of England is unjust and unthankful.

1. The Evangelical clergy have always been in a minority, and I do not believe they can rightly expect ever to be otherwise in this dispensation. Particular neighbourhoods will, of course, vary from time to time. But upon the whole it may be said that a hundred years ago they were numbered by tens, fifty years ago by hundreds, and now by thousands. In the early days of this century, Simeon, and Scott, and John Newton, and John Venn were but a handful of men, utterly ignored by the Church generally. Did they set up a cry of despair? No, they quietly worked away, founding the C.M.S. and other great Evangelical societies without the smallest countenance from bishops and dignitaries; and if they could now see the Church they loved they would burst into a song of praise and thanksgiving.

2. Take a few cases in London. In the middle of this century, when I was a boy, Evangelicals had scarcely any parish churches in the West End. They had to be content with licensed chapels. In these the Gospel was faithfully preached, and souls were converted to God. But they were quite looked down upon by the mass of the clergy. In Paddington and Bayswater there were Bayswater Chapel and the Chapel of the Lock Hospital. Now the former has been superseded by the spacious Christ Church, which, under Mr. E. A. Stuart's ministry, is thronged to the doors; while the three largest and most important Paddington churches, and several other newer ones, are in Evangelical hands. In Marylebone, there was then Portman Chapel. So there is now; but in addition, the two great churches at the north and south end of Portland-place have Evangelical rectors. In Belgravia and South Kensington, there were then Belgrave Chapel and Eaton Chapel. So there are now; while in addition, four of the most important parishes in that important district have for their vicars Canon Fleming, Prebendary Webb-Peploe, Prebendary Eardley-Wilmot, and Mr. Evan Hopkins. The evangelisation of Islington is not new, but the ten or twelve churches of forty years ago have become more than forty, and almost all are faithful to the truth. In South London, as elsewhere, there have been ups and downs. Clapham is no longer an Evangelical stronghold, though it is not without Evangelical churches; but most of the great suburbs in that direction are well provided, and the most famous Ritualistic church in South London a few years ago, St. James's, Hatcham, has become, under Mr. Selwyn and Mr. Stone, a centre of light and life. These are only a few of the districts of London, and many other might be adduced. There are losses on the other hand, notably St. Pancras, but upon the whole, the progress is most marked.

3.—The leading watering-places and health resorts have long been for the most part Evangelical, notably Tunbridge Wells, Cheltenham, Leamington, Harrogate, inland; and Ramsgate, Hastings, Southsea, Torquay, Weston-super-Mare, Southport on the coast.

4.—Of the great Midland and Northern towns, one thinks instantly of Birmingham, Derby, Nottingham, Sheffield, Hull, Huddersfield, Bradford, as mainly Evangelical. Liverpool also, of course; while Manchester and Leeds, though stronger in High Church tendencies, are not without numerous churches on the right side.

5.—It is perfectly true that the rural districts have far fewer Evangelical clergymen than the towns; and the painful cases to which your correspondent refers are numerous enough. But I expect that this has always been so. It is nothing new. The only difference is that the old-fashioned country parson, though he had a horror of everything distinctively Evangelical, was not so aggressive as the modern ritualist. The old fox-hunting and port-wine drinking parson is dying out, and he is succeeded by a man who is active in all kinds of practical church work, though his teaching is not such as you, dear sir, or I, could accept.

6. Changes in a parish under a new vicar are often sad and painful. But this is not always so, from our point of view. Take Great Yarmouth, which has always been all but exclusively under High Church influence. Its magnificent church, the largest in England (except cathedrals), is now occupied by a faithful and ardent minister of the Gospel, Rev. J. E. Rogers; and the six or seven subsidiary churches are worked by his ten or twelve assistant clergy, every one of them a thorough Evangelical. One really feels inclined to sympathise a bit with some devout High Church people who are sorely hurt by the change; but one hopes they will gradually be won to fuller light and truth.

7. I know very little of Wales, where your correspondent says the Established Church is entirely Ritualistic. But, at all events, the Welsh contributions to the Church Missionary Society have advanced more rapidly in the last few years than those in any other part of the Kingdom. That does not look like the stamping out of Evangelicalism.

8. Once more, I do not for a moment forget that all Evangelicals are not alike. They do not all read THE CHRISTIAN. They do not all go to Mildmay or Keswick, or belong to the Evangelical Alliance. But the number who do is increasing fast. I say, therefore, that while not shutting our eyes to the truly alarming spread of Ritualistic error, we have abundance of cause to praise the Lord for his goodness to the Church of England.

EUGENE STOCK.

130, *Haverstock Hill, N.W.*

SIR,—No Christian can read the letter of "An Evangelical Clergyman" upon the above subject, as contained in your last issue, but with sorrow and alarm. It is, alas! too true that the Church of England is being rapidly Romanised; and that, at the present rate, only a very few years will be required to make the Ritualistic conspiracy completely successful. The *Rock*, the *English Churchman*, and other Church of England papers, give deplorable news, week by week, of the sacerdotal propagandism which is overwhelming towns and villages alike.

The question is, What is to be done by the Protestants in the Establishment? The Church Association and other societies have spent large sums of money to try to prove the Protestant character of the Church; and have, alas! spent them without proving their case, and without preventing the spread of the Ritualism which they have attacked.

Others are forming unions for prayer and Christian fellowship. But, surely, something more is needed. As Dean Alford well said, "There is a good deal of the *scarlet* in the Prayer-book." And I venture to think that until the godly Protestants in the Church are willing to take that book and to contrast its teachings on certain points with the teachings of the New Testament, and to abide by and act upon the result, they will continue to occupy that position of isolation and weakness which they deplore to-day. Where will they find infant baptism, confirmation, diocesan episcopacy, and priestly absolution in the New Testament? And are not these the four corner-stones of the temple of Sacerdotalism?

I pray God to guide our Protestant brethren in the Establishment, in this time of their sore distress. But I often mourn, when speaking to some of them, to see their unwillingness to face the points I have alluded to, which lie, in my judgment, at the very basis of the Romish and Ritualistic controversy. We need a second Reformation, which, while making due allowance for the age in which we live, and for the circumstances by which we are environed, will bring us

back to primitive and apostolic Christianity, both in regard to the doctrines taught, the rites practised, and the discipline exercised.

But is such a Reformation practically possible within the Establishment? Who can indulge such a hope? If such a Reformation be hopeless within the Church, a separate denomination, or a fusion with some already existing denomination, would seem to be indicated as the solution of the present difficulty. But is the Protestantism in the Church of England sufficiently vigorous to brave the odium of the epithet *Dissent*, and to endure the great sacrifices which that dissent always involves?

Truly yours,

J. Mountain.

Emmanuel Parsonage, Tunbridge Wells.

THE Y.M.C.A.

An Association has been successfully launched at Ballynahinch, co. Down, Ireland.

At a recent meeting of the Nazareth Association twelve young men applied for cards of membership.

The *Liverpool Courier* publishes a most appreciative special article upon the work of the local Y.M.C.A.

The committee of the Damascus Association have decided to erect a small building, their present accommodation being too limited.

The *Christian Recorder* is the title of a bright new local, started by the Weybridge Association. The first number is lively and full of interest.

In connection with the Rochester Association seven days' special meetings have been held. A weekly evening Bible-class has also been commenced for young men.

The Newport Y.M.C.A. Lads' Bible Class has held its annual meeting, reporting continued progress, and an average attendance of sixty, with much spiritual fruit.

The Southampton Y.M.C.A. held a most successful annual meeting in the Hartley Hall on the 21st inst. The same night the Southsea Association held an encouraging meeting.

The new Brompton Association, which has been formed about eight months only, now numbers one hundred and fifty members and associates, and is doing a good work.

The statistics of the Sydney Association show that during the year 12,000 young men attended the services, 37,000 handbills and tracts were distributed, and 477 young men remained to the after-meeting for conversation.

A Y.M.C.A. has been formed in Rome, in which Christians of all denominations hope to work together for young men. Meanwhile help is being sought to secure and furnish central rooms. The treasurer is Dr. R. Prochet, Via della Consulta, Rome.

Sir Thomas Lea, M.P., gave a social gathering to the Dawlish Y.M.C.A. last week. About 100 young men assembled in the Shaftesbury Hall. Solos and musical selections were rendered, and an earnest address was delivered by the district secretary, Mr. Roberts, of Plymouth.

Mr. W. D. Dunn, evangelist, is in the midst of a mission in connection with the Edinburgh Y.M.C.A. The addresses from the first have been accompanied by great power and blessing. On Saturday and Sabbath evenings the Y.M.C.A. Hall was crowded to overflowing, the majority being young men.

The Shrewsbury Y.M.C.A. gave a coffee supper to fifty soldiers on January 22, in the rooms of the association. Miss Thiselton, of Berwick Vicarage, addressed the men, and seventeen afterwards signed the pledge. Special social meetings for various classes have been held during the winter months, with good results.

Tavistock Y.M.C.A. held their annual meeting on Wednesday, 16th inst. There was a large attendance of young men, and the proceedings were bright and breezy throughout. An adverse balance of £13 9s. 2d., with which the year commenced, had been reduced to £7 8s. 5d. An excellent address was delivered by the president, Mr. R. Morshead, J.P.; Rev. H. J. Karslake, Messrs. J. H. Foster, and W. H. Roberts, also gave brief addresses.

The Fulham and South Kensington Association held its annual meeting on Tuesday week in Fulham Congregational Church. The attendance was but small, owing to the severity of the weather. The addresses by Messrs. F. A. Bevan, H. W. Maynard, S.E. Burrow, and Rev. A. J. Shirley were most profitable. The annual report shows good work in the various branches, while the boarding-house for young men has been most useful to many.

About forty of the workers and leaders of the various branches of work in connection with the Stratford Conference Hall and Y.M.C.A. took part in a consecration meeting last Sunday. At the instigation of the young men's committee the heavy debt on the building of the Conference Hall and Y.M.C.A., and the making up of the adjoining roads was cleared off last year, they having made themselves responsible for collecting the first £50 to commemorate the jubilee.

The anniversary of the Bournemouth Y.M.C.A. was held in Shaftesbury Hall, on Thursday last. Captain Dawson, in whose partial restoration to health many will rejoice, was in the chair, and spoke with more than his wonted interest and power. The secretary, Mr. Meredith, gave an encouraging report of the work of the association, and a stirring address was given by Rev. W. R. Mowll, of Brixton. An interesting incident of the meeting was a brief address from Mr. Frodsham, who is about to leave for the South African mission field. The collection amounted to over £200. In the course of an address on Sunday afternoon, Captain Dawson said: "There is one now lying dead in London, one who has been much before the public, called away in the prime of life, only forty-five years old. To this one I had the privilege of saying a few words unexpectedly in the Association next door on the subject of the difference between the way of life and the way of death. His attention was called to that interesting Dutch picture, 'The Broad and the Narrow Way,' which hangs in our lecture-room, and I was asked by H.R.H. the Prince of Wales to explain it. Would that I could have done it better! I have often looked back in prayerful thought to the privilege of those few moments."

THE Y.W.C.A.

The Week of Prayer for young women will be held from February 17 to 24.

The Y.W.C.A. motto text for 1895 is, "In the Lord have I righteousness and strength." Isa. xlv. 24.

The New York Y.W.C.A. Convention was attended by 150 delegates, and was felt to be the most helpful ever attended.

The Missouri Convention, held at Trenton, was pronounced by one who has attended every convention held in the State, to be "the best we ever had."

The quarterly missionary reunion which has been held at the institute, Belfast, was a pleasant gathering, and the record of last year's work, which was presented, was most encouraging. Several of the members are engaged in foreign missionary work.

In connection with the Teachers' Department, monthly meetings are held in various parts of London. Mrs. Amand Routh, 14a, Manchester-square, W., is hon. secretary, and will gladly send particulars. All teachers, irrespective of membership, are warmly invited.

At Portland, Maine, U.S.A., the Y.W.C.A. has placed a permanent matron at the railroad station to assist young women who enter the city as strangers and are exposed to fraud and crime. The railroads have furnished rooms for the work at their own expense, and are co-operating in every way.

The usual monthly conference of secretaries and workers was held at the Morley Halls on Thursday last. There was a large attendance. Mrs. E. W. Moore presided, and an address was given by Miss Wingate, on "Work for God, its responsibilities and its rewards." The conference is held in the third Thursday in each month at 4 p.m., and all interested in the Y.W.C.A. and the F.H.U. are cordially invited.

The Stoke Newington and Upper Clapton Branch has removed to more convenient premises at 22, Cazenove-road. The rooms were opened with an afternoon meeting, when Mrs. Rennison spoke of the necessity of casting aside all sloth and indifference, and of coming "to the help of the Lord against the mighty." Dr. F. Montague Miller presided at a meeting for members and friends in the evening, and gave an address.

Miss Reynolds, the newly appointed general secretary of World's Y.W.C.A., started for the Continent last week. Her tour will last two months, and will include visits to Berlin, Stockholm, Christiania, and many of the French Associations. Most cordial expressions of sympathy and readiness to co-operate in the work of the World's Association have already been received from the leading workers in all these countries. Communications should be sent to 316, Regent-street, London, W.

GOSPORT.—Miss Ridout's cosy little Soldiers' Home has been the scene of much activity during the past week. The troopships *Jumna* and *Britannia* have disembarked nearly 2500 time-expired men, and the Christian men amongst them have gladly availed themselves of the hearty welcome always held out here. Each evening meetings have been held, and have not only been helpful to the Christians, but wanderers have been restored to the fold.

CHRISTIAN ENDEAVOUR.

United States soldiers at Fort Hamilton, Brooklyn, now have an Endeavour Society.

An Endeavour Society, with over thirty members, has been formed at Lichfield-street Church, Willenhall.

In Texas, a State Union of coloured societies has just been organised, and is prospering finely. One pastor organised eighteen societies during the summer.

A "Société d'Effort Chrétienne," with the stirring motto, "En avant," has been organised with thirty members in the French Presbyterian Church, Green Bay, Wis.

At Fort Riley, Kansas, an aggressive society of thirty members exists among the soldiers. It is active in personal work, distribution of good literature, and other forms of true Christian endeavour.

In Pittsburg, Penn., a Chinese society of thirteen members has been organised in the Fourth Avenue Baptist Church. The society is named after Robert Morrison, the first Protestant missionary to China.

At the first annual meeting of the Warwick-road Society, Coventry, the secretary gave an interesting account of the work. The society numbers thirty-four active members, thirty-six associate, and three honorary.

How tracts can be used to counteract error was recently well illustrated in Portland. Colonel Robert Ingersoll lectured there to, it is said, 1500 people. Christians could not hinder it, but they did do something to counteract his influence. Eighteen Endeavourers stood at the door of the hall, and gave to each person as they came out from the lecture a copy of Mr. Hasting's tract, "Will the Old Book Stand?"

UNIVERSITY NOTES.

[From our own Correspondents.]

OXFORD.

The University sermons on Sunday last were both preached by Evangelical Churchmen, a circumstance possibly unique during recent years. Principal Moule, of Cambridge, preached in the morning, and Rev. H. G. Hopkins, of York, in the afternoon. Mr. Moule also preached in the evening at St. Peter-le-Bailey a very practical sermon on "Adorning the Doctrine" (Titus ii. 10).

Bishop Ridley, of Caledonia, British Columbia, spoke at the first meeting of the Missionary Union last week. He will also take part in the forthcoming C.M.S. anniversary.

Oxford friends of Rev. F. S. Webster note with prayerful interest his appointment to the large parish of Aston, succeeding Bishop Knox. The foundation of his present usefulness was laid in an "apprenticeship" in St. Aldate's parish in Oxford, under Canon Christopher.

One of the preachers at Mansfield for this term will be Dr. Stalker, of Glasgow.

CAMBRIDGE.

We are looking forward to a visit from Rev. A. J. Harrison, the lecturer on Christian Evidence. He will address a meeting at the Guildhall on Sunday next. He will also address evening meetings the greater part of next week.

Bishop Ridley gave a very interesting and solemn account of his work in Caledonia, N. America, on Friday last at the C.M.U. About 180 men were present.

On Wednesday, Jan. 23, at Radley Hall, the Rev. C. Johnson, the new clerical superintendent of the Irish Church Mission in Dublin, gave an encouraging account of the work of the Mission. A great many of the students were present.

A nine days' mission is being held at the Wesleyan Chapel in Hill's-road, its chief object being to reach those who do not attend any place of worship. Rev. T. F. Hulmes is the missioner.

MR. E. WARLAND addressed five meetings last week in connection with the Working Men's Teetotal League, Leeds.

REQUESTS FOR PRAYER.—For the work of the Gospel Mission at East Surrey Grove, Peckham, and for a special mission about to be held.—That Gospel work among Moslems in Algiers may be attended by great blessing, and that the converts may be bold to confess Christ more openly before their fellows.—For a special mission in Pollokshields Free Church, Glasgow, January 27 to February 3.—For services by Mr. William Forbes in Arran, from February 3.—For much blessing on a United Evangelistic Mission in the Corn Hall, Fakenham, from February 4 to 17, and on a Gospel Mission in the Baptist Chapel, Wendover, from February 14 to 21.—That great blessing may attend a Gospel temperance mission which Mr. Matthew Burnett hopes to begin at Kettering on Monday next.

EVANGELISTIC NOTES.

Mr. J. Greenwood, of the Evangelisation Society, has concluded a fifteen days' mission at Tetbury, Glos., which has been marked by much blessing.

Ireland.—Gospel services have been held in Mongahan by Rev. Henry Ball, Methodist Conference Evangelist, and in Ardara, co. Donegal, by Rev. Jno. Wilson, of Dunkineely.

Brynmawr.—We have had a visit from Mr. J. H. Roberts, of the Temperance Hall, Newport, Mon. A few of the worst characters have professed conversion, and Christians have been sanctified. W.

Shipton, Hants.—Mr. A. Clarke, of the Evangelisation Society, has held three weeks' services in the Mission Hall here. Not a few have been led to decide for Christ, and believers have been greatly helped.

Mr. Matthew Burnett's nine days' mission at Newport, Mon., was attended with much blessing. All sections of the Church of Christ took part in the mission. Mr. Burnett is conducting a united mission at Horsham this week.

Blandford.—A ten days' mission has been concluded at the mission hall here by Mr. Gerald Coultas. There have been numerous decisions, and backsliders have been restored, whilst Christians have been greatly cheered and quickened.

Mr. Gerald Coultas has concluded a tour in the South and West of England, visiting amongst other places, Hailsham, Eastbourne, Conference Hall, Stratford, Devizes. The Lord has given definite blessing.

Connah's Quay, Wales.—A week's special services have been held in connection with the Welsh Congregational Church here, when several ministers took part. The services were well attended, and marked throughout with great earnestness and power.

Gipsy Smith has been holding a week's mission at Wycliffe Chapel, Stepney, which has resulted in the quickening of a large number of Church members, in the spiritual decision of many, and the gathering night after night of very large congregations, and that in the most inclement of weather. T. R. S.

Catrine, Ayrshire.—A fortnight's mission, conducted by Mr. Harry Young, of the Evangelisation Society, was brought to a close here on Sabbath, January 20. A good many professed a saving knowledge of the Truth, Christians were revived and strengthened. House-to-house visitation was much owned.

Bristol.—The Lord is working mightily in connection with Mr. Telford's mission in Counterslip Baptist Church. On week nights and Sundays the large church, holding 1000 people, has been crowded. Over 300 inquirers have been spoken with in the inquiry rooms during the past twelve days. At the earnest request of the pastor and deacons Mr. Telford has arranged to stop another week, and much prayer is being offered for still greater results. K.

Mr. J. Crofton Rainey concluded a second fortnight's Gospel mission service this winter on Sunday last in Wallingford. This has been attended with much blessing. Before the mission closed many had been led to receive Jesus as their Saviour. God has greatly used Mr. Rainey in different places; and in Wallingford many are now rejoicing in Christ as their Saviour through his instrumentality. Prayer is asked for a blessing on a mission he is to hold at Long Wittenham, commencing on Sunday next.

Torrington.—The pastor of the Baptist Church has been conducting a number of quiet services for the unsaved during the last fortnight following the week of united prayer among all the churches of the town. No unusual means have been put forth during these services, but the fruits harvested have been unspeakably encouraging. There has been much prayer, in the morning, at noon-day, at night, specific—definite importunate prayer. The Church has been blessed; many have yielded their all to Christ. A singular feature of the ingathering is the salvation of married people. At a meeting for men only on Sunday last, the Spirit was at work, and there were some striking results. The good work goes on.

LENDING UNTO THE LORD.—Rev. W. Williams, of Upton Chapel, has issued his report of mission work among the poor. In it he says:—"Our devoted sister, whose life is spent in the very centre of misery and vice, tells of trials and triumphs, while personally I come in touch with much woe and wretchedness which we seek to relieve to the utmost of our power. A new effort to get the poor under the sound of the Gospel was made during the year by the hire of the South London Palace for Sunday afternoon services. Every house in the neighbourhood was visited by our workers. Special open-air services were held, with the result that from 1500 to 2000 people gathered for each service. The mission schools are perhaps the most hopeful features of our work. Help is sorely needed in this service."

PERSONALIA.

Rev. Dr. Paton has been visiting Tasmania, lecturing on the New Hebrides Mission.

Mr. Geo. Hefford, of the Evangelization Society, on Wednesday last week was seized with paralysis, and is dangerously ill.

Mr. W. Wheatley, of the St. Giles's Christian Mission, was presented with an illuminated address by the workers at their annual social meeting.

Rev. Thomas H. Carryer, of Leicester, who has been honorary secretary of the Melbourne Hall Church since its formation, has just celebrated his eightieth birthday.

Lady Henry Somerset is expected back in England by about the middle of March. She will speak at a great meeting in Queen's Hall, Langham-place, W., on March 22, when addresses will be given by Mrs. Elizabeth Andrew and Dr. Kate C. Bushnell.

Rev. M. Nikambé, Presbyterian pastor, Bombay, with his wife, is now on a visit to this country to investigate Christian work. He would be glad to address meetings on Christian work in India if friends desire. He may be addressed, care of Presbyterian College, Queen-square, London, W.C.

Bishop Tucker has lately had some very unpleasant experiences. During his return journey to the coast from visiting the mission stations at Usagara he suffered much discomfort from flooded rivers, storms of rain, swamps, and mud. He had, too, several attacks of fever, and arrived at Zanzibar quite invalided. He was, however, kindly nursed in the hospital there connected with the Universities' Mission, and after a time he was able to remove to Mombasa, but at the date the last letter was despatched he was under treatment in the hospital of the British East Africa Company at Mombasa.

Mrs. Bishop.—The numerous friends of Mrs. Bishop (says a London correspondent) will be glad to learn that, notwithstanding all she has gone through since her unexpected arrival at Chefoo, she is as enamoured of the "immemorial East" as ever, and looks forward to her return to Europe in April next with anything but joyful anticipation. She was attacked by malarial fever, and, to crown all her misfortunes, just as she was nearing Moukden the cart on which she was being carried toppled down an incline, and her right arm was fractured. During the six weeks she remained at Moukden Mrs. Bishop had her arm in a sling, but the fact that her energy has suffered no diminution is shown by her subsequent visits to Peking, where she was the guest of the British Legation, and to Russian Manchuria.

SCRIPTURE READERS IN IRELAND.

In a sermon recently preached in Dublin, on behalf of this society, Rev. W. D. Austin, Rector of Castlecomer, said:—The Gospel message gave the soul liberty, and for the want of this true knowledge of salvation there were many uneasy deathbeds among their Roman Catholic fellow-countrymen, who, in the last moment, had to trust in the ordinances and sacraments of their Church, without which they believed they could not enter into the kingdom of God. It was the blessed message which gave the soul liberty that they should all try and spread amongst their fellow-countrymen. This was the special message of the Scripture Readers' Society for Ireland. The object of the society was to take the Gospel message, with which God would not allow any interference in the way of additions or subtraction, pure and undiluted, to the homes and hearts of the people throughout the length and breadth of the land.

He had had many years' experience of the society, and he could honestly and boldly say that he knew of no better organisation for the spread of the Gospel message in its simplicity amongst the people. He happened to be the minister of one of the largest parishes in the South of Ireland. It was a parish in the diocese of Ossory, thirty-six square miles in extent, in which there were many poor Protestants. There were between 800 and 900 Protestants in the parish, scattered through ten times that number of Roman Catholics. In his parish he had received the greatest help from the agents of the society in delivering the message of salvation to the people.

THE ANTI-OPIUM CAMPAIGN.—Large and interested assemblies have been addressed by Mrs. Andrew and Dr. Kate Bushnell at Newport, Swansea, and Bristol. Resolutions were passed protesting against the continuance of the traffic. Mr. Man Sukh Lal has been addressing gatherings in Scotland on the same subject.

Theatrical Tea Meeting.—About seventy theatrical women accepted the invitation of Mr. William Forbes to tea on Friday last at Waterloo-road Chapel. After tea, hymns and solos were sung and addresses given. Sachets with texts attached, from the Bible Flower Mission, were given to the guests.

OBITUARY.

MISS ALLARDYCE, CROMARTY.

The death of this well-known and much esteemed resident has caused much sorrow, though she had reached the age of 81. Miss Allardyce was converted when a girl by the simple reading of the Word, and has spent a long Christian life in active effort for the good of others. She took special interest in the circulation of the Bible.

M. CHARLES SECRÉTAN.

The death is announced of M. Charles Secrétan, of whom *Le Christianisme* speaks as "the most illustrious citizen of Lausanne, and one of the most eminent masters of French-speaking Protestantism and contemporary philosophy." For some time M. Secrétan had been in declining health, and now that he has been removed, at the age of eighty, he is widely mourned. He was a professor in the University of Lausanne. He was unquestionably a great thinker, and a strong (although not orthodox) apologist for Christianity. The *Journal Religieux* (Neuchatel) speaks of him as a living proof that a man may be an intellectual genius and a sincere and humble Christian.

REV. JOHN H. ORR, D.D., ANTRIM.

Much regret is felt amongst a wide circle of friends throughout Ireland at the sudden death of Rev. John H. Orr, D.D., of Antrim, clerk of the General Assembly, who has just been called away. Deceased had over forty years ago organised the congregation of which from that time till his death he continued to be pastor. As clerk of the General Assembly for several years he was widely known, and was remarkable for his methodical habits and his extensive and accurate knowledge of Presbyterian laws and usages. Under his editorship the minutes of the General Assembly were annually published, and it was a matter of surprise to most people how very soon after that body had usually met he was able to issue so bulky a volume. In 1887 he was elected Moderator of the General Assembly, and in his capacity as such was one of the delegates who presented a congratulatory address to the Queen that year at Windsor on the occasion of her Jubilee. He was an earnest, broad-minded man, who gladly co-operated with persons of other denominations than his own in evangelistic and other works, and was very highly esteemed by all who knew him.

MRS. GORDON FORLONG.

We hear with sorrow of the death of Mrs. Gordon Forlong at Wangapui, New Zealand. She was the youngest daughter of the late Dr. Houlton, of London, formerly army surgeon, and at an early age commenced work for Christ in ragged schools, mission halls, etc. While thus engaged she met her husband. When she was twenty-five years of age they were married, and a true and noble helpmate she at all times proved herself to be, and a more devoted and truly united couple it would have been hard to find. Mrs. Gordon Forlong leaves a large family of grown-up sons and daughters to mourn her departure. Her eldest son is at present at the New Hebrides, while of four married daughters two are in India. As soon as the death became known in Wanganui many beautiful wreaths, etc., were sent to the mourners, as tokens of love and sympathy, from all classes of the community. The sons of the deceased lady, at their own request, carried the coffin from the hearse to its last resting-place. The service was conducted by Mr. Forlong, who commenced by repeating the well-known text, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Laying aside all other thoughts, Mr. Forlong seemed urged forward by the desire to use the opportunity afforded of reaching the people and urging the claims of his Master. All denominations were represented at the grave side.

MELBOURNE HALL, LEICESTER.—Rev. W. Y Fullerton, reviewing his first year's pastorate at Melbourne Hall, Leicester, says:—"My first care has been to make the pulpit a centre and source of power, to speak living words straight from Christ, and instead of bringing man's thoughts to Scripture, to seek to expound the thoughts of God therein written for our admonition. I can honestly say that I have prayerfully put myself into severe discipline to attain this end, and judging by the congregations, I am encouraged to hope not without some success. My next effort has been to know the people: to understand your difficulties, enter into your aspirations, sympathise with your joys and sorrows, and generally to look at things from your side rather than from my own. Deeper still, and the end of all, it has been our prayer day and night that men and women may be led to a full knowledge of Christ, and that each believer may be filled with the Holy Spirit."

Among the Churches.

CHURCH OF ENGLAND.

The mission at St. Stephen's, South Lambeth, closed last week with many indications of blessing.

A mission to young people has been held in St. Peter's, Colchester, by Mr. H. Hutchinson (C.S.S.M.).

Rev. F. S. Webster, of St. Thomas's, Birmingham, has accepted the vicarage of Aston, Birmingham.

Mr. D. Marshall Lang has been appointed lay secretary of the C.M.S., in succession to General Collingwood.

It is announced that Bishop Johnson, of Calcutta, has intimated his intention of resigning in the spring. It is expected that the see will be offered to Bishop Copleston, of Colombo.

The Liverpool Clergy Sustentation Fund has proved a great success. When it was started in 1892 it was hoped to bring the incomes of all the incumbents of poor and populous parishes up to £250. Now they hope to reach £300.

Rev. Dr. Knox, the new Bishop of Coventry, preaching his farewell sermons as vicar of Aston, said that clergymen had no right to let any part of their parish be the undisturbed preserve of Satan, and the work of disturbing Satan's kingdom did not belong to the clergy alone.

The Bishop of Peterborough preaches at St. Mary Magdalene, Sandringham, on Sunday, the proceeds of the offertory being devoted to the funds of the Gordon Boys' Home. The annual anniversary sermon on the death of General Gordon was preached at the morning service on Sunday at St. Mary Abbots, Kensington, by the Archbishop of York.

In St. Andrew's, New Kent-road, one of the poorest parishes in South London, the devoted vicar, Rev. L. S. E. Trousdale, is face to face with a serious difficulty. The hired school-rooms, in which Sunday-schools and all manner of mission effort has been going on, are about to be pulled down, bringing the whole valuable work to an end. In these circumstances he is trying to raise £2000 to build a mission hall. Some doubtless will wish to cheer this faithful worker by co-operating with him in the effort.

CONGREGATIONAL.

Rev. Richard Parry, of Llandudno, has celebrated his ninety-first anniversary.

Handsworth Church reports 166 members. In the Sunday-school there are 500 scholars and forty teachers.

The ladies connected with the Manchester and Salford Auxiliary of the L.M.S. have raised £951 as a special contribution to the Centenary Fund.

Rev. Sidney Beveridge, son of a former pastor of the church, has been ordained at Fareham as missionary of the L.M.S. He has been appointed to Samoa.

At the anniversary of East Parade Chapel, Leeds, the report testified to the steady growth of the various agencies. The revised church roll contains 393 names.

The Principal of the Lancashire Independent College has presented a very favourable report of the results of the Christmas examinations of the students in both the theological and art courses.

Edgbaston Church, Birmingham, reports 69 members added to the fellowship during the year, making 180 in the three years of the pastorate of Rev. W. S. Houghton. The roll now numbers 550 members.

At Wimbledon Rev. F. Hall's anniversary has been held. The reports showed that during the year ninety-seven members had been added to the church roll, while the Guild, the Christian Endeavour, Total Abstinence, and other societies were doing a large amount of good and useful work.

Rev. T. W. Holmes, preaching at the Tabernacle, Sheffield, on social questions, said that if church and chapel could be depended on to vote as straight for righteousness as the public-house votes for what it favours—if the Christian people of the city would exercise the power they possess to secure a wise and righteous administration of local affairs, they could sweep all before them.

Calls.—Rev. Wilson Murray, of Oldham, to Clitheroe; Rev. S. Blackwell, to Fould, Shetland Isles; Rev. T. J. Rees, of Pentyrch, to Bethesda, Llangatoc, Brecon.

Resignations.—Rev. J. D. Davies, of Burgess Hill; Rev. R. Tutin Thomas, of Therfield.

BAPTIST.

Zion Sunday-school, Cambridge, reports a membership of over 600, over 100 of whom are members of the church.

A memorial chapel to Christmas Evans is to be erected at Llangefni, Anglesey, where that eminent Welsh preacher lived for many years.

Rev. George and Mrs. Hughes, formerly missionaries in India, have resigned by reason of ill-health, and gone on a voyage to New Zealand.

Rev. Charles Pates, having completed twenty years' pastorate at Wood-street, Bilston, preached on Sunday his twenty-first annual sermon to the young.

Rev. T. R. Matthews, of Mundesley, Norfolk, who has gone on a voyage to Australia under medical advice, has arrived at Melbourne in improved health.

On Thursday last, Jan. 24, some eleven members of the Stratford Association were baptized by Pastor Archibald G. Brown at a special baptismal service at his church in Burdett-road.

Fuller Chapel, Kettering, which celebrates its bi-centenary next year, reports a membership of 539, as against 509 last year. There are 1462 scholars in the Sunday-schools, with 125 teachers.

Devonshire-square Church reports that the membership numbers 769, of whom 103 have been received during the past year, nineteen from the Sunday-school. In the Sunday-school there are 750 scholars.

Rev. A. Riley, pastor of Archway-road Church, Highgate, N., has been very seriously ill for some days, and on Monday his life was despaired of. The latest news, however, is that he has rallied somewhat, and the doctor has given hopes of his ultimate recovery.

On the Sunday evenings of January special evangelistic services were held by the pastor in East Hill Chapel, Wandsworth. During the past week Mr. George Goodman has conducted a mission for the Sunday-school children, when there was much blessing.

On Thursday last, in connection with Cann Hall-road Church, Leytonstone, the first anniversary of the opening of the enlarged school premises was celebrated in conjunction with the jubilee of the pastor, Rev. G. T. Ennals. Encouraging progress was reported in the work, and a gold watch and other tokens of love and esteem were presented to the pastor.

A good meeting was held (according to the *Cape Argus*) at the Wicht Zaal for the purpose of welcoming Rev. Charles Spurgeon. Among the speakers was Rev. C. F. J. Muller, who said Charles Haddon Spurgeon was beloved of all in the country. One of his works had been translated into Dutch, and during the Dutch Reformed Church Synod every copy was sold out.

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An important step in the direction of a sustentation fund for Baptist ministers who are connected with the London Association has been taken. A scheme has been devised by which every unmarried minister shall have at least £100, or if married, £150 a year, with £5 additional for each child dependent upon him. The scheme is now being criticised and looked at by the churches and their representatives before it can be adopted.

Calls.—Rev. Henry Oakley, of Devizes, to Trinity-road, Upper Tooting; Rev. Hugh Rodger, of Bromley Common, to St. Leonards; Rev. E. W. Jenkins, to Salendine Nook, Huddersfield; Mr. E. M. Durbin, to Ernest-street, Accrington; Rev. C. E. Shearman, of the Pastor's College, to Hook, Norton.

METHODIST.

A good mission has been held at Watergate, Rochdale.

A new Wesleyan chapel has been opened at Mottram St. Andrew, Wilmslow.

A new church has been erected at Spondon, near Derby, where up to the present cottage services have been held.

The anniversary of the slum children's branch of the East London Mission was held on Sunday week. Mr. Freimuth and Rev. J. Jackson conducted the services, and the chapel was full of ragged children.

The Van Mission (Primitive) continues to do capital service. During the past quarter the van, in charge of two young men, has visited north-west Norfolk. The farmers and labourers have supported the meetings well.

Bowron House continues to render invaluable service to the United Methodist denomination. Fifteen sisters are employed in connection with circuits, or are holding evangelistic services. Five sisters are now in the Home.

Rev. J. Tolefree Parr conducted a midnight service in Surrey Chapel on Tuesday week, in connection with a special mission. Before the service the Blackfriars, Waterloo, and Westminster Bridge roads were paraded by workers, who distributed invitations. The result was a well-attended service.

PRESBYTERIAN.

A new church is being built in Bath-road, Newcastle.

Rev. A. Ramsay, of Highgate, has declined the call to Glasgow.

Principal Dykes presided over a Sunday-school conference on Friday night in Crouch-hill Church.

New mission-rooms are being built at Bwlchymynydd (Glam.), and Crennant, near Neath.

The late Mr. W. F. Rawdon, of York, has, amongst other charitable legacies, bequeathed £2000 for the support of the Presbyterian ministry in that city.

The Birmingham Presbytery, after much discussion, have decided against the removal of the college to Cambridge. On the other hand a meeting held in the Common Hall, Liverpool, in support of the proposal to remove the Presbyterian College from London to Cambridge, decided that a guarantee fund of £10,000 should be raised to prevent any financial difficulty arising.

The Presbytery of London, South, has held a conference at Upper Norwood on Societies for the Young. Rev. J. G. Train spoke upon Christian Endeavour Societies, Mr. Barlow, of Croydon, upon Boys' Brigades, and Mr. Alexander Thomson upon Literary and Fellowship Associations. The subsequent discussion turned mainly upon the Boys' Brigade (of which several companies have lately been successfully formed), and C.E. Societies.

Calls.—Rev. W. Tudhope, of Westbourne, Glasgow, to Queen's-road, Liverpool; Rev. J. Forsyth, of Kilmarnay, to Cathedral-square, Glasgow; Rev. W. E. Edwards, to Gorseinon, Swansea; Rev. J. F. Padkin, of Perth, to Greenlaw; Rev. J. Anderson, of Sanday, to Hoy; Rev. J. Muir, of Govan, to Kildirnie.

Resignation.—Rev. J. M. Jones, of Alexandra-road, Swansea.

SOCIETY OF FRIENDS.

The great subjects of Peace, Anti-Slavery, Temperance, Adult Schools, and Home Missions are engaging the constant attention and efforts of Friends, and that of Capital Punishment may soon again be among those clamouring for settlement. The sacredness of human life and the frequency of hangings urge the latter subject to the front.

A series of meetings recently held at Tunbridge Wells turned out fairly successful. Gospel meetings and lectures excited much interest, and at a missionary meeting addressed by Wm. and Susan Thompson, of New England, their recent visit to Ramallah, near Jerusalem, was described. The meetings were good solid occasions, and the interest seemed to be well sustained throughout.

Isaac Mason, of Chung-Ring, has just paid another visit to Yang-Pao-Chi with a view to something like permanent work there. He found much openness in this town of 10,000 people, and was warmly welcomed by some benefited by the former visit. He says: "I would ask prayers for this needy district and its people who are stumbling through life in darkness, also for those who are seeking after the light."

THE SALVATION ARMY.

The Labour Exchange offers a good record for the New Year. Already employment has been found not only for the utterly submerged, but situations and work provided for men with good characters who are submerged in circumstances only.

In Madrid, where Commissioner Railton has recently gone, a commodious building has been taken which is open daily as a place of rest and warmth. The Commissioner proposes while the people take shelter to preach the salvation truths of the Gospel.

At the International headquarters in Queen Victoria-street, the midday meetings for prayer open to the public are to be resumed; they were discontinued a few years ago on account of want of space, but a new hall has now been constructed in the basement which will hold four or five hundred people. The opening meeting will be held on Friday, February 1, and will be conducted by Mr. Bramwell Booth.

The social work in Holland is developing satisfactorily. The Salvation Army recently sent over an experienced officer in order to carry forward the salvage operations there in connection with the "poorest of the poor" and the outcast among the Dutch denizens. Also in Belgium, after receiving a communication from the Goverment, a social scheme has been floated which promises to be a great success.

General Booth's proposal to provide for neglected children—the waifs and strays of our big cities—is about to be carried out. "Major" Swift has been entrusted with the initiation of this work. A start will be made immediately by the opening of a home, or shelter, for boys in the City of London. An investigation in the slums will be made forthwith in order to correctly estimate the extent of the evil to be grappled with, and a plan is to be adopted by which suffering children may be removed from their unwholesome surroundings, and taken into the open country.

For "Fallen Asleep," see page 22.

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Mr. W. G. CARR, Rochester, U.S.A.
Rev. Dr. ELDER CUMMING, Glasgow.
Rev. SHOLTO R. DOUGLAS, Coatbridge.
Rev. Canon FAUSSET, York.
Pastor FULLER GOOCH, London.
Mr. L. LIESCHING, Tunbridge Wells.
Lieut. H. S. MANDEVILLE, R.N., London.
Rev. Canon MARABLE, Dublin.
Pastor F. E. MARSH, Sunderland.
Dr. T. NEATBY, London.
Major-General Sir ROBERT PHAYRE, K.C.B., London.
Pastor JOHN ROBERTSON, Glasgow.
Rev. JAMES C. SMITH, Dufftown.
Mr. ALEX. STEWART, Glasgow.
Rev. GEORGE SUTHERLAND, Montrose.
Mr. GEORGE F. TRENCH, Ardfert.
Rev. JOHN URQUHART, Weston-super-Mare.
Rev. JOHN WILKINSON, London.
Rev. H. LINDSAY YOUNG, Portsea.
Rev. H. W. WEBB-PEPLOE, London.
Dr. JAMES H. BROOKES, St. Louis, U.S.A.
Pastor D. M. STEARNS, Philadelphia, U.S.A.

JAMES E. MATHIESON,
PERMANENT CHAIRMAN.

For further particulars as to times of Meetings, &c., please address Secretary, 13, Hamilton Square, Birkenhead.

The Book World.

Taken Home: A Brief Record of a Beloved Son. (*E. Wilmhurst.*) As the title indicates, this is a loving tribute to one who, having borne brave testimony for Christ, was early called home. Many will read with profit and sympathy this simple memorial.

From Day to Day; or, Helpful Words for Christian Life, is an admirable volume of "Daily Readings for a Year," by Robert Macdonald, D.D. There is substance and strength in these pages; the divinity is practical, and the experience always helpful. (Cheaper edition, 3s. 6d. *Nelson & Sons.*)

"Oh, to be Ripe and Ready." The poem by the late Mr. A. A. Rees, of Sunderland, bearing the above title, has been set to music by Mr. E. Gombert. (2s. nett. *Novello & Co.*) It has met with so appreciative a reception, that we doubt not many who loved the author will like to know of its publication.

St. Giles' Bells is a booklet of short readings by Rev. J. A. Lloyd, M.A., vicar of St. Giles', Norwich. The pages deal with subjects of doctrine and practice, and in conclusion they present a thoughtful "Sermon on the Times." The Dean of Norwich writes a sympathetic preface. (*Colby & Son, Upper King-street, Norwich.*)

The National Temperance League's Annual for 1895, edited by Robert Rae, is a work replete with facts and figures that will prove of service to temperance advocates. The frontispiece is a portrait of the late Professor Cheshire, the well-known lecturer on temperance subjects. (*National Temperance League Publication Depôt.*)

A Reply to Rev. C. F. Aked's "Changing Creeds and Social Struggles." By Jesse Huxley, Oswestry. (*Marshall Bros.*) We very much doubt whether Mr. Aked's book was worth so much attention as it here receives. Mr. Huxley's work is characterised by sound sense throughout; and should prove of service to such as have been perplexed by Mr. Aked's wild utterances on "The Gospel for the Day," "The Bible," and "The Atonement."

The Quiver (*Cassell & Co.* 6d.) presents a full and varied miscellany of general interest. "Some Professional Deceivers" will stir a sympathetic chord in the minds of many who have suffered from such. "A Day in the Life of a Bishop" reveals how varied and arduous are the duties devolving upon a hard-working bishop. Miss Sparrow gives another of her realistic pictures of life among "The Penniless Poor," illustrating the life of the fishcurers.

"The Regions Beyond." The monthly parts of this magazine, edited by Lucy E. Guinness, give information as to the progress of the work of the East London Institute, the Congo-Balolo Mission, and the "Regions Beyond" Helpers' Union. The editorial and contributed articles are instructive and stimulating, and the illustrations are very attractive. The annual volume, containing last year's parts, is a repertory of facts and arguments which should not be overlooked by the increasing body of Christians who make a serious study of foreign missionary enterprise. (3s. 6d. *Partridge.*)

Talks with Bunyan: Being Discourses on Bunyan's "Pilgrim's Progress" and the "Holy War." By Rev. Douglas Thompson, pastor of Bunyan Tabernacle, Kingston-on-Thames. (3s. 6d. *Elliot Stock.*) Rev. Archibald G. Brown writes a hearty preface to this book. The "talks" are as straight as Bunyan's pictures are "speaking," and though not professing to cover the entire ground, they deal with the principal scenes and characters in the combined works of the great allegorist. Lectures on Bunyan and his teachings find general acceptance among the people, and those who contemplate giving such would do well to consult Mr. Thompson's suggestive treatment.

The Library Book Cover and Reading Case is a useful invention for the protection of books. It may be had in a variety of sizes, and the price is small. (3d. and 4d. each, according to size. *W. G. Wheeler, Paternoster-row.*)

BOOKS RECEIVED.

From the *National Temperance Publication Depôt.*—Pen Pictures of some Temperance Notables. By Dawson Burns, D.D. (2s.)

From *Andrew Elliot, Edinburgh.* — Lovedale, South Africa. Illustrated by fifty views from photographs, with introduction by Dr. James Stewart. (5s. nett.)

From *Elliot Stock.*—The Gospel of the Kingdom, being Five Advent Sermons preached at Holy Trinity, Sloane-square, December, 1894, on behalf of the Christian Social Union.

From the *Religious Tract Society.*—The Beacon of Truth; or, The Testimony of the Coran to the Truth of the Christian Religion. Translated from the Arabic by Sir William Muir. (2s. 6d.)

From *The Baptist Tract and Book Society*, 16, *Gray's Inn-road.*—The Parchments of the Faith, by Rev. George E. Merrill (4s. 6d.); The Moral Conflict of Humanity, and other Papers, by A. C. Kendrick, D.D., LL.D. (4s.).

From *T. & T. Clark, Edinburgh.*—From the Exile to the Advent. By Rev. William Fairweather. (2s.) How to Read the Prophets. Part V. Isaiah xl.—lxvi. and the Post-Exilian Prophets. By Rev. Buchanan Blake, B.D. (4s.) Central Truths and Side Issues. By Rev. Robert Balfour. (3s. 6d.)

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JANUARY 28, 1895.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

Walthamstow.—Kindly say which Fire Brigade Work.

J. F.—Please send address of Rev. Archibald.

	£	s.	d.
China Inland Mission—Anon., 5s.; R. R., 5s.; S. N., £10; E. H., £1; M. F. M., £5; S. M. P., 10s.	17	0	0
Persecuted Stundists—Anon., 5s.; C. F., Taisboro', £1; G. C. F., £1; E. R., 5s.; C. B., £2; E. R. C., 2s. 6d.	4	12	6
Pakhoi Leper Hospital—X. Y. Z., Chester	1	0	0
J. G. Paton Mission Fund—F. A. F., 7s. 6d.; Ranelagh S. S., Paddington, £1 1s.	1	8	6
Society for Relief of Persecuted Jews—A. B., £1; C. B., £2; S. M. P., 10s.; (*Jerusalem*) E. T. L., £2	5	10	0
Church Missionary Society—E., In Memoriam, £5; E. E. E., £10; M. O. M., £1	16	0	0
British Syrian Mission—E. H.	0	5	0
British and Foreign Bible Society—E. H.	0	10	0
Mr. Rabinowitz's Work—E. H.	0	5	0
Miss de Broen's Work, Paris—E. H.	0	10	0
Sailors' Rest, Genoa—E. H.	0	5	0
Moravian Missions (London Association)—E. H.	0	5	0
Mission to Lepers of India, etc.—E. H., 5s.; Alpha, 5s.	0	10	0
Distress in Newfoundland—S. S. W.	0	10	0
La Mission Intérieure—S. S. W., 10s.; Praise, £5	5	10	0
Eurasian Children, Bangalore (Miss Anstey)—M. E. M.	2	0	0
Kolar Mission Orphan Home—M. E. M.	2	0	0
Mrs. Ben Oliel's Class, Jerusalem—Twickenham Y.W.C.A. Monthly Pence	0	16	0
Poor Jews, Jerusalem—Help	0	10	0
Pundita Ramabai's Home for Widows, Poona—E. R.	1	0	0
Poor Jews, Whitechapel (Mr. Ehrlich)—Anon, 5s.; M. G., 5s.; W. S., £1; Thankful, 10s.	2	0	0
Mr. Neugewirtz's Mission to Jews, Stepney—Anon, 5s.; W. S., £1; S. and S., 3s.; B. F. D., 10s.; Thankful, 10s.	2	8	0
Mildmay Mission to Jews—X. Y. Z., Chester, £1; E. H., 10s.	1	10	0
Irish Distressed Ladies—X. Y. Z., Chester	0	10	0
Mission Deep Sea Fishermen—J. M. M. K., £1; A. B., £1; E. H., 10s.; J. C. P., 5s.; W. S., 10s.; C. B., £2	5	5	0
Miss Macpherson's Home of Industry—F. A., 4s. 6d.; M. F. M., £3	3	4	6
Great Western Railway Widow and Orphan Fund—Bath	0	10	0
Dr. Barnardo's Homes—Edith, £1; Mrs. J., 10s.; For Christ's Sake, 2s. 6d.; M. J. M., £1; M. S., 5s.; F. B. O., £2; W. S., £1; C. B., £4; In Memoriam, Carl Edwards, 5s. Mother and Daughter, 5s.; S. M. P., £1	11	7	6
Irish Church Missions—Bath	0	10	0
Scripture Readers' Society, Ireland—Bath, 10s.; E. H., 5s.	0	15	0
London City Mission—Bath, 10s.; E. H., £1; M. O. M., 15s.; M. F. M., £5; (*Seaside Homes*) C. B., £2; (*Disabled Missionaries' Fund*) M. O. M., 10s.	9	15	0
Sailors' Welcome Home (Miss Child)—R. R.	0	5	0
Bridge of Hope (Miss Steer)—R. R., 5s.; M. F. M., £5; J. C. P., 5s.	5	10	0
Evangelistic Mission—R. R., 5s.; W. S., £1	1	5	0
London Medical Mission—A. B., £1; E. H., £1	2	0	0
Marylebone Medical Mission—A. B.	1	0	0
Thames Church Mission—A. B., £1; Mrs. J., 10s.; W. S., 10s.	2	0	0
Soldiers' Home, Dover—M. S.	2	2	0
Mrs. Meredith's Institutions—J. C. P., 5s.; (*Prison*)—E. H., 10s.	0	15	0
Blue Ribbon Movement—E. H.	0	5	0
Dinners to Sick Children—E. H.	0	10	0
Irish Evangelisation Society—E. H.	0	5	0
Halfpenny Dinners—E. H., 5s.; G. C. F., 10s.; J. F., 2s. 6d.	0	17	6
Poor Shirtmakers' Children—E. H.	0	5	0
Destitute Children's Dinner Society—E. H., 5s.; M. S., 5s.; E. T., 9s. 6d.; G. C. F., 10s.	1	9	6
Church Army—E. H.	1	0	0
Miss Mittendorff's Homes—E. H.	1	0	0
Dr. Stephenson's Homes—E. H.	1	0	0
Cripples' Home, Marylebone—E. H.	1	0	0
Miss Sharman's Orphan Homes—E. H., £1; J. C. P., 5s.	1	5	0
Home Crippled Boys, Kensington—E. H.	0	10	0
Homes Aged Blind, Crouch Hill—E. H.	0	10	0
Royal Albert Orphan Asylum—E. H.	1	0	0
George Yard Mission—E. H., £1; F. B. O., £2; S. M. P., 10s.	3	10	0
St. Giles' Christian Mission—E. H., £1; For Christ's Sake, 2s. 6d.; Miss W., 4s.; K. W. J., 10s.; F. B. O., £2; C. B., £3; Daughter of Toil, 10s.; C., Belfast, 10s. 6d.	7	17	0
Factory Girls (Miss M. Brown)—E. H.	0	5	0
Working Men's Mission, New Cut—Alpha, 5s.; E. R., 2s. 6d.	0	7	6
Union Hall Mission—Alpha	0	5	0
Mr. Fegan's Homes—For Christ's Sake, 2s. 6d.; Miss W., 4s.; M. E. W., 5s.; A. E. B., 4s.; C. B., £3; S. M. P., £1	4	15	6
Poor Jews, E. London (Mr. Oppenheim)—For Christ's Sake, 2s. 6d.; Guernsey, 1s.	0	3	6
Christian Community—Alpha, 5s.; C. B., £2	2	5	0
Rev. A. G. Brown's Work (Poor)—K. W. J.	1	0	0
Rev. T. Connellan, Ireland—M. G.	0	5	0
Mr. Quarrier's Orphan Homes—F. B. O.	4	0	0
Friendless and Fallen—F. B. O.	4	0	0
Flower Girls' Mission—E. R., 2s. 6d.; C. B., £2	2	2	6
Railway Mission—E. R.	1	0	0
Rev. J. W. Atkinson's Work, E. London—J. F., 2s. 6d.; C. B., £2	2	2	6
Home for Fatherless (Mr. Toye)—J. F.	0	2	6
Tower Hamlets Mission—C. B.	2	0	0
Rev. G. B. Ryley's Work, E. End—C. B.	2	0	0
Rev. J. Rolfe Fisher's Work, Bow—C. B.	2	0	0

(*Continued on page 22.*)

DRIFTS AND CRIPPLES.

HELP IS GREATLY NEEDED

By C. L. Boyer's

Drift Children's Mission & Home Cripples' Band,

To carry on the work among 500 Crippled and the most destitute children in East London. Surgical Aid Letters, Cast-off Linen, Invalid Carriages, Mail Carts, Toys, Scrap and Picture Books most acceptable. Cheques and Postal Orders payable to H. Clogg, Esq., *Hon. Treasurer*; C. H. T. Archer, *Secretary*, Office, 29, Cottage-grove, Bow, London, E.; or Editor of The Christian.

HELP THOSE WHO HELP THEMSELVES.

At the "Bridge of Hope" we earn all we can by Washing and Needlework, but we are in very great need of help for our little children and young girls in training.

MARY H. STEER,
"Bridge of Hope," Ratcliff Highway, E.

Great Poverty among Dock Labourers.

The Rev. STEWART SMYTH earnestly pleads for the sick and suffering families of poor Dock Labourers, of which this district is chiefly composed. **Very Distressing Cases** come under our notice daily, and as far as funds permit everything is done to alleviate their sufferings. Donations will be very thankfully acknowledged if sent to St. Mark's Vicarage, Victoria Docks, E.; or Editor of The Christian.

OPERATIVE JEWISH CONVERTS' INSTITUTION.

Established by the Rev. Charles Simeon and others in 1831.

A Home for young Jews who are called to forsake all for Christ. They are fed, clothed, and lodged for three years, and they are taught trades. MONEY is needed for their support, and orders for PRINTING and BOOKBINDING are required for their training.

Number of admissions, 922.

Rev. H. Oliver Allbrook, Principal, 12, Palestine-place, Cambridge Heath, London, E.

THE TREASURER (MR. F. A. BEVAN)

OF THE

ST. GILES' CHRISTIAN MISSION

(Knowing the large demands continually made upon its resources, and wishing its work every success)

HAS KINDLY PROMISED £50
ON CONDITION THAT £550
Is contributed within the next Ten Days,

So that the outstanding liabilities of **1894** may be cleared.

WILL THE READERS ENABLE US TO BENEFIT BY THIS GENEROUS OFFER?

500 Juvenile Offenders rescued annually.

20,000 Discharged Prisoners provided with free Breakfasts every year.

WILLIAM WHEATLEY, Superintendent,
4, Ampton-street, Regent-square, London, W.C.

Bankers:—Messrs. BARCLAY, BEVAN, 54, Lombard Street, E.C.

NATIONAL PROVIDENT INSTITUTION.

For Mutual Life Assurance.

Invested Funds, £4,700,000
Paid in Claims, £9,000,000
Estd. 1835

All the Profits are Divided amongst the Assured; already divided, £4,600,000.

DEATH DUTIES provided for by LIFE ASSURANCE

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ARTHUR SMITHER,
Actuary & Secretary.

APPLICATIONS FOR AGENCIES INVITED.

CENTENARY
OF THE
LONDON MISSIONARY SOCIETY.

Head Quarters: 14, Blomfield-street, E.C.

This Society, founded in September, 1795, by a number of Episcopalians, Presbyterians, and Congregationalists, on a broad and catholic basis, from which it has never departed, is about to celebrate the completion of its

FIRST CENTURY OF WORK

among the heathen and unenlightened races of the earth.

The Society has had the honour of sending out more than a **THOUSAND MISSIONARIES,** not reckoning their wives, among them such distinguished men as John Williams, Moffat, Livingstone, Morrison (the first Protestant Missionary to China), Medhurst, Ellis, Mullens, Gilmour, of Mongolia, and Dr. Mackenzie, of Tientsin. In pioneering work in lands little known, in translating the Bible (some forty versions of which in whole or in part have profited by their labours), in the preparation of Christian literature and educational manuals, the Society's representatives have always occupied an honourable place, while their contributions to science have been generously acknowledged by scientific men.

Its Chief **FIELDS OF LABOUR** are:—China, from twelve chief centres; North India, the Madras Presidency, and Travancore; Madagascar; South Africa; Central Africa; West Indies; Polynesia; and New Guinea.

It has on **ITS PRESENT STAFF** 258 missionaries, 17 of whom are qualified medical missionaries; 1476 native ordained pastors and evangelists; over 12,000 other native helpers; 94,192 church members; 404,795 native adherents; 1891 schools; 125,984 scholars; 10 hospitals, in which 98,992 patients were treated during 1893.

Never did the Society possess a stronger, abler, or more devoted band of agents than to-day; never had it such openings for work or such promise of success as now. Money is the great need. "The possibilities of going forward are simply limited by the means of going forward."

A Centenary Fund of £100,000 has been opened £43,000 of which has already been promised. Donations are earnestly solicited, and may be made payable to the Rev. A. N. JOHNSON, M.A., 14, Blomfield-street, London, E.C.

MRS. HILTON'S
Crèche, Infant Infirmary, and Orphan Home,
12, 14, & 16, Stepney Causeway, Commercial Rd., E.
Convalescent Home, The Limes, Feltham.

The Crèche is situated in a densely populated part of East London, and for 23 years has helped thousands of poor mothers, babies, and children.

In a time of great need we appeal to readers of THE CHRISTIAN, who have so often helped us, for special contributions. All communications should be addressed to Mrs. Hilton, Shore House, Shore-rd., South Hackney.

* The new report is ready, and will be gladly forwarded on application.

LONDON CABMAN'S MISSION.

EST. 1871.] **KING'S CROSS, W.C.** [EST. 1871

Owing to the decease of many of our old supporters, we find it a difficult task to get new subscribers for this much-needed work amongst cabmen. Only those who have to do with these men know the difficulties in getting them under the sound of the Gospel. Yet hundreds have been brought to the Saviour. We implore Christian friends to help us, that the work may not flag. Particulars of the mission and its agencies may be had of the founder, JOHN DUPEE, 165, Hemingford Road, Barnsbury, N.

Donations may be sent to the Office of THE CHRISTIAN.

THE BITTER CRY!

Great has been our pain this week to find sick ones lying in cheerless hovels with no fire and a freezing atmosphere. Hungry, homeless men are turned away from our doors without help, while scores of mothers beg in vain for a little soup after the coppers are drained, our resources are so limited, and the distress so great. Contributions gratefully received by Mrs. F. A. BEVAN, 59, Prince's Gate, S.W.; or the Director, N.E. London Gospel Missions, WILLIAM CHORLEY, 6, Clephane-road, Canonbury, London, N. Parcels to Mrs. DAVIS, Somerset Hall, 205, Devon's-road, Bow Common, E.

London Society for Teaching the Blind to Read and for Training them in Industrial Occupations.

UPPER AVENUE RD., SWISS COTTAGE, N.W.

Patron, Her Majesty THE QUEEN.
President, Right Rev. Lord Bishop of London.

The ANNUAL ELECTION of FREE PUPILS (open to all denominations and from all parts of the country) will be held early in APRIL next.

Parents or Friends wishing to place their children on the list of candidates must provide the Secretary (who will supply the forms) with all information required by the Society's regulations before March 1st. Children are also admitted as paying pupils at the nominal fee of £20 a year.

Contributers to the Society are entitled to one vote at each election for a donation of five guineas, or annual subscription of half-guinea, an additional vote being given for every half-guinea subscribed, or donation of five guineas.

By order of the Committee,
GEO. G. WEBBER, CAPT. R.N., *Secretary.*



FRIENDLESS & FALLEN.
Homes for 240 Young Women & Girls.

960 Free Meals have to be provided every day throughout the year.

Seven Homes and an Open-all-Night Refuge are sustained.

240 Young Women and Girls are fed, clothed, housed, instructed, and finally placed out in respectable domestic service or otherwise suitably provided for.

Thousands of Gospel Services, Bible, Temperance, and other Classes, are conducted every year by voluntary workers.

Contributions towards the daily expenses of the work may be sent to Messrs. MORGAN AND SCOTT, or

WILLIAM J. TAYLOR.

Office:—200, EUSTON ROAD, LONDON, N.W.

Bankers, Lloyd's Bank, Ltd., 54, St. James's-street, S.W., on whom all remittances should be crossed.

BREAD FOR STARVING JEWS.
DISTRESS TERRIBLE. HUNDREDS IN STATE OF SEMI-STARVATION.
ILLNESS AND MISERY AROUND US.

SHALL WE NOT GIVE THEM A CRUST IN HIS NAME?

Kindly help us to continue the

FREE MEALS, BREAD, COAL, SHELTER, SICK RELIEF, &c.

Garments please direct to D. OPPENHEIM, CITY MISSION TO JEWS, 119, Leman-street, E. Donations to GEORGE WADE, Esq., 30, Schubert-road, Putney, S.W.; or to the office of THE CHRISTIAN.



THE CHILDREN'S AID SOCIETY,
Established 1856.

PRESIDENT: .. .. .. LORD ABERDARE, G.C.B.

2678 Children have been rescued from Dens of Infamy.

5000 Children are in Industrial Homes, to which Grants have been made.

10,319 Children (boys and girls) have been aided by the "Boys' Beadle."

The Society has an Emigration Agency, with a Reception House in Manitoba, at Shaftesbury House, Winnipeg, whence lads are carefully placed in employment.

Particulars of the work will be sent on application.

FUNDS ARE URGENTLY NEEDED.

SECRETARY—ARTHUR J. S. MADDISON,
Office, 32, Charing Cross, S.W.

Bankers: Messrs. BARCLAY, RANSOM & Co., 1, Pall Mall East, S.W.

GOLDEN LANE & HOXTON COSTERS' MISSION.
COSTERS' HALL, 234—242, HOXTON STREET, N.

Mr. W. J. ORSMAN, J.P., L.C.C., the Founder and Hon. Superintendent of the above Mission, is about to resign his seat on the London County Council in order to meet the ever-increasing demands of the above old and important Mission. The Meetings are numerous—reaching thousands of the poorest—and much spiritual blessing is realised. The readers of THE CHRISTIAN are earnestly requested for aid to the funds for supplying during the winter

750 FREE COCOA BREAKFASTS TO POOR CHILDREN,

besides the Benevolent Fund for assisting the Aged and Sick Poor of Hoxton.

Donations thankfully acknowledged by

Mr. WM. JAS. ORSMAN.

Milton House, Shacklewell Green, Hackney, N.E.

THE
London Samaritan Society & Homerton Mission.
THE COMMITTEE OF MANAGEMENT & TREASURERS ARE GREATLY IN NEED OF FUNDS.

CHIEF OBJECTS.—To Maintain Convalescent Homes at Sandgate, with over 250 Beds for Men, Women, and Children from all parts of the Kingdom; to provide Free Breakfasts and Dinners, Clothing, and Boots to Destitute Children; Food, Lodging, Clothing, Coal, and assistance in innumerable ways to the Aged, Sick, and Needy.

Gifts of Cast-off Clothing and Boots, Blankets, Bedding, and Old Linen for Surgical Bandages needed.

Subscriptions and Donations will be most gratefully received by

Rev. W. CUFF (Chairman of Committee), Amesbury House, Lordship-road, London, N., and at the Offices of the Society, or

JOHN JAMES JONES (*Manager*), 98, High Street, Homerton, London, E.

Donations for the London Samaritan Society are also received by the Bankers, London and County Bank, Amhurst-road, Hackney, London, E.; and by the Auditors, Messrs. Josiah Beddow & Son, Chartered Accountants, 2, Gresham-buildings, Basinghall-street, London, E.C.; or by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, London, E.C.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Mr James Eyres, the Liverpool evangelist, conducts missions and supplies pulpits throughout the kingdom (without fee). Preference given to poorer churches of any sect. Address, care of Y.M.C.A., Mount Pleasant, Liverpool; or 37, Hawarden-avenue, Liverpool.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Spiritual Life.—Address on Friday, 3.30 p.m., in St. Luke's, Redcliffe-square, S.W., Feb. 1, Rev. Evan H. Hopkins.

United Christian Workers' Meeting, Conference Hall, Clapham-road, Thurs., 31, at 7.30 p.m. Christian workers are cordially invited.

Great Assembly Hall, Mile End-road, E.—Sun., 11 and 6.30, Mr. Charles Cook.

Clapton Hall.—Mr. A. Milne Kyd, Sundays and Thursdays.

Conference Hall, Mildmay Park, N.—Sun., 3.30 and 7, Mr. P. S. Badenoch.

Open Air Mission.—Quarterly meeting, Baptist Mission House, 19, Furnival-street, Holborn, Thurs., Jan. 31, 7 p.m., address by Rev. J. G. Train, on "The Abundance of the Heart."

Postal and Telegraph Christian Association.—Quarterly Conference, City Temple, Mon., Feb. 4, at 3, 5, and 8 p.m.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Mr. Henry Thorne; 3 p.m., Pleasant Sunday afternoon.

Special Religious Services in Theatres, Halls, and Mission Rooms.—Sun., Feb. 3, Agricultural Hall, Upper-street, Islington, N., at 3.30, Rev. T. C. Udall; at 7, Mr. J. H. Lydall; Grand Hall of Varieties, Clapham Junction, at 3.30, Mr. Flew; at 7, Mr. T. C. Chadwick; Queen's Theatre of Varieties, Poplar, at 7, Mr. Brett; Shoreditch Town Hall, at 3.30., Rev. Septimus Buss; Morley Hall, Hackney, at 7, Mr. William Coates; Pavilion Theatre, Whitechapel, at 7, Mr. Geo. Nokes; Evangelical Hall, High-street, Homerton, at 3 and 7, Mr. Charles Button.

House of Rest, 10, Finchley-road, St. John's Wood, London, N.W.—Fri., Feb. 1, Rev. W. Darlow Sarjeant, 3 p.m.; Dr. F. Montague Miller, at 7 o'clock.

Strangers' Rest, 163, St. George's-street, E.—Monthly workers' meeting, Fri., Feb. 1, at 7. Address by Dr. John Gritton. Subject: "Messiah's Ear Opened and Wakened.' Miss Sanderson, recently returned from China; Mr. F. J. Rayner, of Zambesi Industrial Mission; and Herr J. Stadling, of Sweden, will speak.

Christian Lifeboat Crew.—The next monthly muster at the Sailors' Welcome Home, 173, St. George-street, E., Tues., Feb. 5, at 7 p.m. Addresses by members of the Metropolitan Police.

Hebrew Christian Testimony to Israel, 114, Whitechapel-road, E.—Wed., Feb. 6, at 3.30 p.m., Dedication Service. Mr. J. E. Mathieson will preside; Rev. James Stephens will give an address; and the Hon. R. Moreton, Mr. R. C. Morgan, and others will take part. Mr. David Baron and Rev. C. A. Schönberger invite the attendance of Christian friends.

Metropolitan Music Hall.—Sunday next, Mr. Gawin Cummings, 6.30 p.m.

The Y.M.C.A.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference for men on "Book of Proverbs"; address to men by Mr. J. Turner; meetings for men nightly at 8; French Bible-class, Tues., at 8; address, "Two Ways to Success," by Rev. A. W. Gough. Sat., at 8. Wed., address to business men by General Secretary at 1.30. Prayer meetings daily, from 1 till 2 p.m., Mon. to Fri.

Camberwell Y.M.C.A., 23, Church-street, S.E.—Sun., Feb. 3, 3.30, address by Rev. A. J. Waldron.

FRENCH POOR IN LONDON.

The "Dispensaire Français et Etranger," Oxford Mansion, Oxford-street, a Medical Mission for poor and sick French-speaking and other foreigners in London, has had to be closed through lack of funds, after sixteen years of good and useful work. During that time 30,714 foreigners have been relieved, 55,658 attendances have been given, and twenty different nationalities have been represented among the patients. The work, which is the only means of bringing large numbers of foreigners within the sound of the Gospel, has proved a blessing to many. To carry on the Mission efficiently, only £300 a year is wanted. Communications may be addressed to the superintendent of the work, Pasteur Du Pontet-de la Harpe, French Parsonage, Bayswater.

MR. E. TENNYSON SMITH is to be given a public welcome by the National British Women's Temperance Association (with the co-operation of other leading societies) on Feb. 12. The meeting will be held at Union Chapel, Islington.

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DEATH.

DENNIS.—January 24, at Mentone, France, Captain William Warner Dennis, D.L., J.P., of Weston-super-Mare and London, aged 66. Friends please accept this the only intimation. c4672

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SWITZERLAND.—Christian home and school for young ladies. Good liberal food. Thorough teaching in French, German, etc. Fifty guineas per annum. Best references.—Prospectus, Mdlles. Lassueur, Maison Maulaz, Morges. c4429

Huntingdon House School,
TEDDINGTON, Middlesex.
Christian training. First-class masters. Thorough teaching. Moderate fees. Preparation for professional and business life, and for examinations (over 100 certificates gained). Recommended by Rev. Evan Hopkins, Kensington, and many Christian parents. Entire charge of pupils from abroad.
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STANLEY HOUSE,
CLIFTONVILLE, MARGATE.
Thorough education, with decided Christian training. The premises include workshop, chemical laboratory, covered and open playgrounds, tennis courts and cricket field. Delicate boys receive special care. Fees moderate and inclusive.—For prospectus, apply Principal. c1931

ALRESFORD HOUSE, MARGATE.
High-class school for gentlemen's sons. Special care of Indian children. Christian home.—For prospectus apply, Principals. c4443

BRIGHTON.—Mr. Alfred Clark, B.A., receives about sixteen resident and sixteen non-resident pupils from 7 to 15 years of age. Pupils have been very successful at Cambridge Local and other examinations. Young boys carefully grounded. Special care given to boys from home for the first time. Fees from 45 to 60 guineas per annum.—Address, 85, Buckingham-road, Brighton. Referees: Rev. J. B. Figgis, Compton Avenue, Brighton; Rev. H. Grattan Guinness, D.D., Harley House, Bow-road, E.; Mrs. James Hannington, 1, Alfred-road, Brighton. c4490

TO GODLY PARENTS. — The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL where the constant aim of the principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class education.
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Prospectuses and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their wards as pupils to the school. Terms moderate.—Dr. Thorn (not Thorne), Paddington, London. c4668

BETHANY HOUSE SCHOOL (for boys), Goudhurst, Kent, forty miles from London. Healthy situation. Bracing air. Extensive grounds. Unusual success in public examinations.—For prospectus apply, Rev. J. J. Kendon, Goudhurst, Kent. c3935

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EASTBOURNE.—Haldon House.—High-class home school for young boys. Preparation for public schools. Efficient masters. Every home comfort and care. References kindly permitted to Rev. R. Salisbury Woodward, All Saints' Vicarage, and Dr. Downes, Mellerstein, Eastbourne.—Lady Principal. c4667

MR. W. ERNEST MATTHEWS, B.A. (honours), assisted by efficient masters, prepares for the Army, Navy, Universities, Public Schools, etc. Pupils under Christian influence. Excellent situation.—10, Worcester-terrace, Clifton, Gloucestershire. c4621

CASSEL.—A clergyman (Lutheran) is willing to receive one or two English boys into his family, and to overlook their education. Healthy, delightful neighbourhood. First-class gymnasium near. Excellent references from English parents of former pupils.—Herr Pfarrer Haas, Schlossplatz 15, Cassel. c4339

A RE-ENGAGEMENT as governess desired, in a Christian family, about the beginning of April. Would like to take charge of and educate children whose parents are abroad (Missionary's or otherwise). 13 years' experience in teaching.—Full particulars on application to Miss Fugill, Stanbridge House, Holt, Trowbridge, Wilts. c4545

MINISTER'S DAUGHTER seeks re-engagement governess or companion. Warmly recommended. Thorough English, convl. French. Latin. Good music (piano and organ). Singing, drawing, drill, needlework. £25.—Annie, Mrs. Edwin Hooper's Governesses' Home, Compton-terrace, London. Governesses' printed list gratis. c4379

AN ASSISTANT MISTRESS wanted for small Standard I. and a few infants. School under Government inspection. Salary £20, with board, lodging, washing, and medical attendance.—Apply by letter, enclosing copies only of three testimonials, to the Secretaries, Homes for Little Boys, 25, Holborn Viaduct, E.C. c4679

WANTED, after Easter, resident governess, or lady to live in village, teach daily preferred. Three children, eldest twelve. English, French, music, drawing, painting. Moderate salary.—Mrs. Jones, Bungalow, Hempsted, Gloucester. c4372

WANTED, AT ONCE, in a small home school, a young German or Swiss lady (Protestant), to teach music to three or four young children, and to take entire charge of one of 5. A little needlework will be expected.—Address, Alstone Court, Cheltenham. c4416

TUTOR WANTED for backward lad. University man preferred (modern side). A decided Christian desired.—Reply to c4441, Haddon's Advertising Agency, Salisbury-square, E.C. c4441

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SCRIPTURE READER seeks engagement. Has charge of mission, addresses in open air, cottage meetings, etc. Leaving through lack of funds. Excellent testimonials from vicar and others.—F. Smith, 14, Pitt-street, Barnsley. c4352

A SCRIPTURE READER or City missionary, who is leaving his present post, is strongly recommended by the Rev. W. T. McCormick, Brighton, for a similar position. Excellent testimonials.—Address, G. Thomas, 14, Rochester-street, Brighton. N.R.

SPHERE OF WORK earnestly desired by an experienced Christian gentleman. Would give services for nominal remuneration, or pay moderate sum towards board. Excellent references.—c4338, Haddon's Advertising Agency, Salisbury-square, E.C. c4338

ADVERTISER (at present in business) and wife are desirous to enter fully into active Christian work, and are anxious to meet with an appointment which would afford free scope for winning souls. Used to open-air work, conducting indoor meetings, and arranging tea meetings, free suppers, etc. Fair business training and knowledge of accounts.—Write, Worker, Haddon's Advertising Offices, Salisbury-square, E.C. c4348

GOSPEL TEMPERANCE WORK wanted by man and wife. Good speakers. Musical. Energetic organiser. Speciality children's instructive addresses. Highest testimonials. A permanency for useful work preferred.—Arthur Edmonds, Oaken, Wolverhampton. c4386

AS CLERK OR SECRETARY.—Advertiser seeks re-engagement. Verbatim shorthand-writer. Experienced literary ability. Aged 33. Married. Highly recommended by Editor *Christian Herald.*—Address, C. H. W., 10, Sistova-road, Balham, S.W. c4676

CHRISTIAN GENTLEMAN, good accountant, with a little capital and more later on, desires an appointment or position with a view to partnership.—c4341, Haddon's Advertising Agency, Salisbury-square, E.C. c4341

BOOK-KEEPER, or place of trust, Christian. Church of England. At present responsible occupation with firm of maltsters and wine importers. Dealings with cash. Age 25. Total abstainer many years. Conscientious reasons for changing business. Could take charge small office with juniors.—Z., Y.M.C.A., Derby. c4351

A LADY wishes to recommend her page as young footman, under a butler. In his eighteenth year, tall, a good waiter, cleans plate well.—Address, Mrs. Chalmers, Nonington Lodge, Bromley, Kent, c4440

SITUATION WANTED as under-mechanic, or to look after machinery. Of an inventive disposition. Can draw sketches, carpentry included. Used to Christian work. Married. Age 40. Highest reference. Country preferred.—c4356, Haddon's Advertising Offices, Bouverie House, Salisbury-square, E.C. c4356

GARDENER, HEAD. — Mr. Greyer, head gardener to H.R.H. Prince Christian, would be pleased to recommend his foreman as above. Three years' good character. Single. Age 29. Where about three are kept preferred.—Address, G. Blake, Cumberland Lodge, Windsor Park, Berks. c4380

GARDENER, HEAD, where five or more men are kept. First-class practical experience in good establishments, including Clumber Park, Notts; Enville Hall, Staffs; Ascot, Bucks; and others. Can be well recommended by late employers.—A. S., 60, Edgar-street, Sheffield. c4415

A GENTLEMAN highly recommends his gardener, head working. Thoroughly experienced in all branches of gardening. Land stock if required. Married. Age 34.—Particulars, etc., W. Andress, New Lodge Cottages, Hawkhurst, Kent c4403

AS GARDENER, head working or otherwise. Married. Age 27. Twelve years' experience. Understands cows, poultry. Christian and total abstainer.—E. G., care of Mr. Missenden, 138, Dover-road, Folkestone, Kent. c4359

GARDENER (25) seeks situation as second, under a head working gardener, in gentleman's garden. Seven years' experience, inside and out. Good references.—F. Mann, Trafalgar Cottage, Church-road, Gorleston, Great Yarmouth. c4365

COACHMAN - GROOM - GARDENER, desires situation, pair or single, highest references, age 36, married, wife can do laundry, Christians. Englishman, can speak French, testimonials.—Address, A., 161, Harrow-road, Leytonstone, Essex. c4445

AS GROOM, Coachman, or Caretaker of Chapel, Mission Hall, or Y.M.C.A. Any place of trust. Married. Christians. Good references.—W. E., 53e, Fore-street, Hertford, Herts. c4361

A MAN, 28, MARRIED (two little children), desires situation as groom and useful man, garden or land.—Arthur Garrod, Lower-street, Horning, Norfolk. c4439

WANTED by young man, 29, employment in warehouse. Can wrap parcels, keep accounts. Milk work might suit. Good references. Abstainer. Town preferred.—c4435, Haddon's Advertising Agency, Salisbury-square, E.C. c4435

WALTER WILD recommends married couple as caretakers, or to take charge of offices, or any position of trust. Christians, abstainers. Good references.—Young Men's Christian Association, 172, Queen's-road, Bayswater, W. c4668

WANTED, by clergyman's daughter, a position without responsibility connected with mission work. Active life desired. Strong and domesticated.—Apply by letter only, G., Mrs. Whitehead, 25, Hosford-road, Brixton Hill.

A LADY highly recommends as helper in mission work a Christian worker. Evangelical Church of England preferred. Has been Bible woman four and a half years. Age 34.—Apply, Mrs. W. E. Willink, Dingle Bank, Liverpool. c4864

ASSISTANT-MATRON in rescue or orphan home. Some years' experience. Good testimonials.—Address, A., 30, Rushey Hill-road, Camberwell, S.E. c4662

WANTED, by experienced young lady, re-engagement as assistant matron in institution, or housekeeper and companion to invalid lady (where servant is kept). Highest references.—W Blenheim Cottage, West Wycombe, Bucks. c4481

MINISTER, leaving charge, strongly recommends his housekeeper, who desires sole management. Experienced active, conscientious, thrifty. Good needlewoman. Excellent plain cook. Quiet situation. Good references.—Address, Q., Creaton, Northamptonshire. c4388

HOUSEKEEPER seeks situation in private or business house, would take charge of widower's or otherwise. Is thoroughly domesticated, and can give good personal references.—Address, S.A., 141, Newington Butts, S.E. c4300

WANTED, BY MIDDLE-AGED lady, re-enga gement as housekeeper or useful companion to lady or gentleman, Small salary if comfortable home.—Tharratt, 101, New Oxford-street, London. c4445

A CHRISTIAN YOUNG WOMAN, 29, wants engagement as housekeeper (working). Fond of children. Seven years' experience in a minister's household.—A. Dyer, Bocking Parsonage, Braintree. c4489

AN EDUCATED WIDOW, past middle age, highly recommended as housekeeper-companion to gentleman, or lady, invalid or otherwise, or any position of trust. Experienced, domesticated, active, abstainer.—Mrs. C., Parade House, Northampton. G 71

RE-ENGAGEMENT desired by young lady as companion or lady help. Good references.—C. P., 463, Holloway-road, N. c4382

EARNEST CHRISTIAN LADY desires engagement as companion, or place of trust, where she can labour for the Lord. Much experience with children. Fond of writing and visiting. Salary required.—Address, A., 3, St. John's-road, Dover. c4391

AN ORPHAN LADY (no home) earnestly seeks post as companion amanuensis to Christian lady. Abstainer. Salary necessary. In or near London preferred.—J. R., Haddon and Co., Bouverie House, Salisbury-square. c4393

LADY, wishing to live South, would give companionship and assistance in return for happy Christian home. Moderate salary. Competent housekeeper. Highly recommended.—E., care of Miss Chalcroft, Upper St. John's, Sevenoaks. c4426

A YOUNG LADY DESIRES RE-ENGAGEMENT in Hastings or St. Leonards as nurse-companion or useful help. Salary not so much consideration as comfortable home.—Address, Z., 7, Silchester-road, St. Leonards. c4433

YOUNG LADIES wishing to learn dress-making thoroughly for home needs or self maintenance can be taught by a young lady of West-end experience, and at the same time enjoy the comforts of home life in superior farm house twenty-two miles from London. Premium required. Time three to twelve months. References from well-known ministers and others.—Address, H., 83, Upper Baker-street, London. c4401

GOOD OPPORTUNITY for young lady to learn French dress cutting and making. Private house of business. Comfortable home. References given. Premium required.—Address, A., 57, St. John's-road, Tunbridge Wells. c4374

MRS. DARLOW SARJEANT strongly recommends a Christian widow as wardrobe-keeper in boys' school, or needlewoman in institution.—Application must be made to 88, Oseney-crescent, Camden-road, N.W. c4424

AS COOK, in small quiet family. Middle-aged. Total abstainer. Wages about £25.—M., 2, Ladbroke-road, Notting Hill Gate. c4385

A LADY wishes to find a situation for a Yorkshire girl, aged 20, as under-housemaid. Has had six months' good training. Good Christian home desired.—Apply, Mrs. Ewing, Buckleigh Cottage, Westward Ho, N. Devon. c4350

AS CHILDREN'S MAID, or nurse, Age 23. Wages, £20. Good needlewoman. 4 years' character.—Write to Mrs. Bilbrough, Twickenham. c4343

KITCHENMAID.—A lady wishes to recommend a steady, respectable young woman. Age 20. Wages £16. Has been under a good cook.—Address, Veritas, care of Wm. Wightman, Stationer, York Buildings, Hastings. N.B.

WILL ANY KIND LADY give occasional work as charwoman to respectable woman in great distress?—Apply, Mrs. Foote, 104, Inverness-terrace, Bayswater. c4369

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SUPERINTENDENT AND MANAGER wanted for Retail Drapery Trade. Position of trust. Active and energetic man about 35. Abstainer preferred.—Apply by letter, Superintendent, c.o. C. P. Watson & Co., 109, St. Vincent-street, Glasgow. c4269

BOOK BUYER AND MANAGER wanted for Book Department Retail Warehouse. Smart. Pushing. Abstainer preferred.—Apply by letter, Books, *Echo* Office, George-square, Glasgow. c4268

CLERKS WANTED (2) in the office of a Christian Institution. Gentlemanly young men. Decided Christians. Knowledge of Shorthand and typewriting. Ages about 25 and 16 years.—Apply by letter, stating experience, age, and salary expected, to c4397, J. Haddon and Co., Bouverie House, Salisbury-square. c4397

WANTED, a youth as junior clerk,—Address in own handwriting, stating age, experience, and wages required, together with copies of testimonials, to "Youth," care of Messrs. Deacon's, 154, Leadenhall-street, E.C. c4325

FIRST FOOTMAN WANTED where two are kept. Under a butler. In the country. Abstainer. Non-smoker. State age, height, and wages.—c4676, care of Haddon's Advertising Offices, Bouverie House, Salisbury-square, E.C. c4676

FOOTMAN. — Can any gentleman recommend steady, respectable young man between 20 and 30 for a small quiet family in the country. Christian, abstainer, and non-smoker.—Address with photo and full particulars, "Veritas," care of Mr. Wightman, Stationer, York Buildings, Hastings. N.B.

The Christian.

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All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments.

THE suddenness of the catastrophe and the great loss of life by the sinking of the German ss. *Elbe*, last week, off Lowestoft, form an international calamity that has touched every heart with genuine sorrow. It is not possible as yet to allocate any blame in connection with the collision; but clearly someone had blundered, when such a thing was possible on a night when lights could easily be seen a considerable distance off. For the honour of our countrymen we can but hope that the officers on board the *Crathie*, the colliding vessel, will be able to disprove any charges of carelessness or inhumanity. Meantime we mournfully join with those, from Her Majesty downwards, who have expressed deep sympathy with the bereaved friends of those 335 men, women, and children who found a swift and watery grave.

Despite all his efforts to prohibit foreign pressmen in Asia Minor, the Sultan has not been able to prevent the searching light of publicity falling on the recent Armenian massacres. The special correspondent of Reuter's Agency sends from Tiflis a harrowing account of the social state of the country. While admitting that all the wrong-doing has not been on the side of the Turk, he clearly shows that the oppression displayed towards the Armenians is enough to goad them into revolt. His description of infamous outrages perpetrated by Kurds on young Armenian women reveals a cruelty and immorality that are demoniacal. All this would be impossible under any system of strong and righteous rule. Surely the Turk has filled up to the full, in those fair lands, the cup of incapacity and corruption. It rests with Great Britain and the other Powers who have assumed responsibility, to see to it that liberty and good government are introduced into Asia Minor.

The unsettlement of thought characteristic of the present day has led the bishops of the Protestant Episcopal Church in America to put forth an important pastoral in regard to the doctrine of the Incarnation and the Inspiration of Holy Scripture. The pastoral is addressed "to our well-beloved clergy and laity," and in a prefatory note the bishops say that they have met in council—

To consider our duty in view of certain novelties of opinion and expression which have seemed to us to be subversive of the fundamental verities of Christ's religion. It has come to our knowledge that the minds of many of the faithful clergy and laity are disturbed and distressed by these things. . . . It is a conviction of solemn duty which constrains us thus to address you at this time, and particularly to state what the Church requires all who minister in holy things to hold and teach, first, concerning the Incarnation of our Lord Jesus Christ, and, secondly, concerning the Holy Scriptures, by sure and certain warrant of which the Catholic faith is proved.

With regard to the Inspiration of Scripture, the writers take firm and satisfactory ground, accepting and holding the Word of God as inspired, authoritative, and containing all that is necessary to salvation.

We said in one of our Notes and Comments a fortnight ago that Jesus Christ should be taken as our Master in every sense; that He can teach art and science as none else. A remarkable confirmation of this is given in Mr. Theodore Watts's "Reminiscences of Christina Rossetti" in the current number of *The Nineteenth Century*. Before meeting her he regarded her as the most indubitably inspired of all contemporary poets. A lifelong study of poetic art had not enabled him to lay his finger on the secret of *her* art. Her brother William says:—

She never made up her mind that she would write something and then proceed to write it. She always wrote just as the impulse and the form of expression came to her, and if these did not come she wrote not at all.

It was this very power in her which touched the deepest chord in Mr. Watts's soul, and we think it will be the same with all who read her writings. You cannot anticipate or imagine or be ready for anything; her verse is full of surprises of thought and expression. The inspiration of the Almighty giveth understanding.

There is a note of considerateness and kindness in the circular issued by the Local Government Board to Boards of Guardians, which is pleasing to the heart; Government is not all red tape. It recognises the good which has been done by ladies who have visited the wards for women and children. Further classification of the inmates may proceed according to their moral character and behaviour, or on such other grounds as may appear expedient. Special attention is called to the Act relating to married couples, both of whom shall have attained to the age of sixty years.

Such two persons shall not be compelled to live separate and apart from each other; and by the 39 and 40 Vic., c. 61, it is further provided that the guardians may permit any married couples to live together, either of whom shall be infirm, sick, or disabled by any injury, or above the age of sixty years.

Though the law since 1842 has been that inmates of workhouses need not be clothed in a uniform, the practice of guardians has usually imposed a uniform. This circular may aid in bringing about a change.

Mr. Braxton Hicks, coroner for the South-Western district of London, who has long made a stand against baby-farming, was interviewed the other day by a representative of *The Westminster Gazette*. He says that the law in relation to babies is monstrous and barbarous. At present it is the easiest thing in the world to dispose of an infant without anyone in authority being in the faintest degree the wiser. The subject is very shocking, but, on that account, calls for exposure and reform. One sentence more will suggest quite enough. "Many newly-born infants are allowed to die, or are even murdered by the midwife who attends these lying-in houses, and it is positively this very interested individual who gives a certificate of still-birth!" These houses are greatly on the increase, and some of the infamous women who keep them make capital incomes. If these are facts, we have in England a class of baby murderers—women Thugs.

The Century, in noticing that there has been renewed discussion in America on the question of social purity, and that great differences of opinion exist among honest and thoughtful persons, gives its own vote in favour of the maintenance of a nobler moral standard. It deprecates the cynicism of large sections of the community, both the openly evil and the apparently decent, "the cynicism which would sacrifice the human soul—especially the soul of woman—upon the altar of the body." Unless this scoffing and low view can be altered there can be no upward movement. It is a good sign that so powerful a magazine is on the right side.

Rev. J. R. Tyerman, of the South American Missionary Society, reports that doors are open everywhere in Chili, and that thousands of Chilians are willing and anxious to listen to the Gospel. He supports the appeal for men, native or otherwise, who know Spanish, and have been trained for missionary work. One of the ablest men at work is an ex-Jesuit, Rev. Count de Bon, who has charge of a Spanish Mission at Angol. Then, again, the Indians are accessible; "the lance is laid aside, and they are now tillers of the soil." Spanish is the medium of communication. Fifty years ago Allen Gardiner could gain no footing; now the Gospel is preached throughout the length and breadth of Araucania. What is to be the effect upon English Christians of the news which thus comes from every land of the willingness of the people to hear? Will someone who has both time and knowledge point out to us the world's open doors which the Church is not entering, or entering with an inadequate staff?

When Charles F. Thwing was pastor of Plymouth Church, Minneapolis, he had several hundred young men in his parish. To a hundred of these he sent a letter in which, among other things, he asked their views as to the preaching they wanted. Broadly stated they asked both for spiritual and moral preaching. "The plain application of the Gospel in regard to right and wrong." "That which shows the character and manliness of Christ." They cry for personal help, and they like to be spoken to by a man who has to fight in the world as they have to do; they love personal testimony as to need, and grace to meet the need. On the whole, perhaps, the desire for strong moral preaching is stronger than for spiritual preaching. That may arise partly from an imperfect apprehension of the bearing of doctrine upon life, and of a wish to be strengthened and guided by direct teaching for daily duty. No desire was expressed for "entertainment." or a discussion of such things as are involved in rationalism.

One of the young men expresses a strong wish that each Church had a Bible-class where every man could come with an honest question, and know that it would be discussed honestly, "where any religious question would be treated with the same honesty and fairness given to legal questions." If there is any church where such honest handling of truth cannot be obtained in some way, then indeed there is a great lack. We should think such

churches in large towns in England and Scotland are few. Another young man is of opinion that there are scores of men in connection with his church who could make church-goers out of non-church-going young men by simply asking them in a friendly way to join them on Sunday at church, and to go home with them for dinner. "Of course such courtesies must spring out of genuine interest and friendliness." The same may in some degree be affirmed of every congregation; all the more need, then, to be up and doing.

In a recent sermon on the resurrection, Dr. Fairbairn put the arguments for belief in a historic resurrection with great force—the unanimity of the Apostles, the inability of the Jews to dispose of the resurrection, the hatred of it by the Greeks and all the Gentile world. He told his hearers not to imagine that the dream of necessity, of uniformity in nature, of the iron reign of law, had driven out the belief in the resurrection.

The great difficulty that Christianity has all along had to contend with—says Rev. J. M. Gibbon—has been that of finding men who would take it seriously and follow its principles to their fullest length. We agree. It is treated conventionally, traditionally, in a common-sense way, spiritualisingly—any way but obediently; hence its loss and the world's loss, too. How long would many Church practices continue among us, if the teaching of Christ were taken seriously, and its principles followed fully out? Not a day.

The drudgery of a good deal of Christian work is apt sometimes to be discouraging. "What is the use of my coming five miles into this dreary neighbourhood, and giving from four to five hours of my precious time to attend to such trumpery affairs as these?" So asked himself the chairman of a meeting, as one petty detail after another came up. In a moment he bethought himself, and said in own mind. "It is neither petty nor trumpery to ease the friction between brethren. The work is for Christ, and the smallest affairs of this mission which involve love and faith and holy service are important; it depends on the light in which things are placed." The chairman says he went home feeling he had not wasted either time or strength.

There is a rendering of Psalm c. 4, in the English Prayer-book, which has always seemed to us very personal and fresh, "Be thankful unto Him, and speak good of his name." The gladdest praise, the purest blessing, the most acceptable sacrifice, anywhere and at any time, is to speak good of his name. To speak a good word of Him is to speak a good word for Him; it will be as the fragrance of flowers, as the song of birds, as the beauty of the sky. What a cloud of incense may go up to the throne of God and the Lamb through his people just speaking of Him as they have tasted of his love and as they have seen his glory in the face of Jesus Christ!

SIX YOUNG MEN AND YOUNG WOMEN belonging to the Rochdale "Joyful News" Mission have intimated their willingness to go to Africa, China, and India in connection with the Wesleyan mission work in those countries, and arrangements are being made for their leaving in April or May next.

OPEN-AIR MISSION.—On Thursday evening last the quarterly gathering of the Mission was held in the Baptist Mission House, whither a goodly company wended their way amid falling snow and extreme cold. Rev. J. G. Train's address on "The Abundance of the Heart" proved a spiritual feast which everyone enjoyed. A season of earnest prayer and testimony followed.

WORLD-WIDE EVANGELISATION.

The following extracts are from the late well-known Dr. A. N. Somerville:—

"Would it not be well could we train ourselves to take up all the countries of the world in detail, and make mention of them systematically before God? . . Let me say that our faith should lay account with a blessing coming to whole regions and kingdoms in response to the prayers of even one individual. . . If we find that individuals are employed to change the face of continents by exploration or personal effort, why may not individuals equally prevail when they by prayer may lay hold of the arm of the Almighty? The answer to your prayers may come by God's sending you as evangelists or settlers to the very lands for which you prayed. I believe that the day will declare that solitary individuals have simply by their prayers prevailed to introduce the Gospel into vast and populous dominions."

In regard to this word "settlers," used by our much-respected friend, let me add a word about that small but deservedly esteemed body the Moravians.

The Moravian Brethren early entered on missionary work, and all the prosperity of their Church has been evidently connected with their earnest prosecution of it. Their first mission was planted in 1732 in the Island of St. Thomas in the West Indies; the missionaries who went thither expressing their resolution to become slaves if necessary in order to carry out their purpose. A mission to Greenland, which has been eminently successful, and may be said to have made Greenland a Christian country, was commenced in 1733. The importance of the Moravians is not to be estimated by their numbers. The impulse which they gave to the cause of religion was felt in the origination and growth of Methodism in England; and their influence has been felt throughout all Protestant churches, and particularly in what relates to missionary enterprise.—*Chambers's Encyclopædia.*

I was greatly struck recently in reading that God may answer our prayers by sending ourselves as colonists or settlers to the very lands for which we have prayed.

Just so at the starting of Christianity, not apostles merely, but *all* went, and every believer that had a mouth opened that mouth, so says the Scripture, to tell the glorious, joyful news of liberty to the slaves of sin and servants of the devil, through the wondrous love of the great God, and the life and death and resurrection of Jesus Christ. Then why should not the *whole body* of believers take up the prayer of our beloved brother, the late Dr. Somerville, and pray, as in Acts, "Grant that thy servants, all, young and old, may speak the Word with boldness"?

Oh that in our closets and uniting together over Christendom we could, all round the world, pray with one accord for such a Pentecost, at *least* equal to, if not far greater than, that at Jerusalem, from which they were driven forth, and often fled; yet they *all* went forth sowing the good seed of the Word and spreading the glad tidings.

Brothers beloved, Christendom is filled with churches and chapels, but these are nothing without the blessing of the Holy Spirit. So let us now cry for such a Pentecost that Christendom, and every nation under heaven, and even Jews and Mohammedans, shall be blessed, not by man, but by the All-Mighty God Himself, for the sake of Jesus Christ, in whose name we cannot ask too much.

Reginald Radcliffe.

Waterloo, Liverpool.

THY WORD IS MY WARRANT.

"Remember the word unto thy servant, upon which Thou hast caused me to hope."—Ps. cxix. 49.

Thy Word is my warrant!
Else how should I dare (Gen. xviii. 31)
To enter thy presence (2 Kings xiii. 23),
Or breathe out my prayer (Lam. iii. 56)?
A sinner, a rebel (Isa. lxiii. 10),
An alien am I (Eph. ii. 12);
Yet by Thee I'm summon'd (Jer. xxxi. 3, marg.),
And made to draw nigh (Jer. xxx. 21).
Thy Word is my warrant!
Empower'd I stand (2 Cor. vii. 1),
To claim ev'ry promise (2 Cor. i. 20)
I hold in my hand (2 Pet. i. 4).
Adoption and sonship (Gal. iv. 5),
And cleansing are mine (1 John i. 7);
Free grace and full pardon (Isa. lv. 7),
And all that is thine (Luke xv. 31).

[Three other verses deal with testimony for Christ, conflict with the enemy, and sleep in Jesus, or translation. Copies of the poem may be obtained from the author, *Mr. Lancelot Middleton, Imperial Mission Hall, Hanley*, 9d. per doz., post free; musical edition (two tunes) same price. The words may be had ready gummed, for insertion in Bibles or hymn-books.]

GREAT ASSEMBLY HALL.

The Great Assembly Hall, Mile End-road, E., is the centre of a many-sided work, which not only increases as time goes on, but is attended by ever-growing and ever-deepening blessing. On Monday evening the twenty-sixth anniversary of the work was celebrated, some thousands of persons assembling on the occasion. The Hall is open every evening all the year round, and Monday marked the 6857th consecutive meeting.

Mr. F. N. Charrington was surrounded by many of his devoted workers, and attended by a number of friends. In the course of a brief address he gloried in the fact that the old Gospel, and no other, is preached in the Great Hall. Total abstinence from intoxicating drinks is also advocated with undiminished earnestness. Every Lord's Day, and on the three succeeding days of each week, the Gospel is preached; on Thursday night Gospel temperance is the order; on Friday there is an experience meeting; on Saturday a prayer-meeting, which is often attended by as many as a thousand persons.

Proceeding, Mr. Charrington acknowledged the whole-hearted co-operation of Mr. E. H. Kerwin, secretary of the work, Captain Andrew Hamilton, who superintends the emigration department, and Miss Turner, of the Y.W.C.A. The Boys' Home is a successful agency, and self-supporting; and the Children's Hall, which accommodates 120 little ones, is a welcome auxiliary. Many must have heard with regret that on this latter building there is still a debt of £1000. A friend of the work has, however, promised £100, on condition that the remainder of the money is raised by the month of June. The heavy deficit on the general work of the Mission had been almost cleared off; and the sum of £100 had been promised on condition that the remainder, about £300, is raised without delay. With regard to the church assembling in the Great Hall, Mr. Charrington said that its present membership is 1416.

Addresses were delivered by Lord Kinnaird, who presided, Rev. Peter Thompson, Mr. Thomas Richardson, and others. A resolution was passed regretting that the work is crippled for want of funds, and commending the Mission to the more liberal support of the Christian public.

THE SPEZIA MISSION.

In the new report of the Spezia Mission for Italy and The Levant, we read:—"A large proportion of those now labouring in the various departments of the Mission have been for a considerable time under the direction and influence of the founder (Rev. Edward Clarke), and in many cases it has been his privilege to be God's instrument in leading them to Christ in the first place, and afterwards in training and equipping them for Christian service.

"Recently two genuine Christians have given themselves to the Mission for training. One is a young monk. His father was a Spaniard, and his mother an Italian. His entire youth was consecrated to a search for God, and until God made Himself known to the lad through the pages of a Latin Bible his heart was fully set upon a monastic life. As it became known that he had opened his heart to the light of God's truth, and as it was seen in his daily walk that old things had passed away and that all things had become new, a fierce persecution arose. He had to escape from the monastery by a fearful leap of between twenty and thirty feet. He had not proceeded far before he was missed and telegraphed for, and was soon seized and handcuffed. "Since then he has been exposed to almost every variety of suffering and persecution for the sake of his Lord. He possesses singular ability, coupled with a deep piety, and bids fair to be a good soldier of Christ.

"The other youth is an Englishman, and has a talent of no mean order for school work. He gives promise of being eminently successful in his efforts to win the young of Italy to the knowledge and love of God. Both of these young men are earnest and devoted Christians, and both have taken kindly and heartily to Christian labour as well as to earnest study under Mr. Clarke's direction. Full of love to their Lord and to his blessed service, much is expected of them."

Communications regarding the work should be addressed to the co-director of the Mission, Rev. H. H. Pullen, Marola, Park Hall-road, East Finchley, N.

THE UNVEILING.—6.

THE LETTERS TO THE CHURCHES.—I.

So much has been written on the Epistles to the Churches and so well that it is not necessary here to dwell long upon them. It is, however, in keeping with the purpose of these papers to point out that these Epistles, like the subsequent prophecy, have a wide and continuous fulfilment. (1) They describe the condition of the seven ancient Churches to which they were originally written. (2) They have been applicable to the Church through all the ages of the dispensation, so that either Epistle, read and enforced in any Church at any period, would not have been irrelevant. (3) They have a successive fulfilment, so that the lapse from first love in Ephesus indicates the cause of the decline which (with the exception of Smyrna and Philadelphia) marks the history of the whole, until self-satisfied and lukewarm Laodicea must be spued out of the mouth of the Amen, the faithful and true Witness, the beginning of the creation of God. (4) They are applicable to the individual Christian, so that any believer, reading any of the Epistles, would find them answer (as, indeed, would any other part of Scripture) more or less distinctly to his own experience.

The church at Ephesus is the only one which is said to have fallen. But it is the fall from first love which is the real and all-inclusive fall. That leads on, in faithful and persecuted Smyrna, to the blasphemy of them that say they are Jews and are not, but are the synagogue of Satan; to Pergamos, where Satan has his throne; to Thyatira, where that woman Jezebel teaches and seduces the servants of Christ; to Sardis, which has a name to live, and yet is dead towards God; to the false Jews, the synagogue of Satan; Philadelphia, the other faithful church; until the evil culminates in Laodicea, who, in her own estimation, has need of nothing, and knows not herself to be the wretched one, poor and miserable, blind and naked.

So it was with Israel of old: "I remember thee, the kindness of thy youth, the love of thine espousals. . . . Israel was holiness to the Lord, the first fruits of his increase." But they went far from Him, and walked after vanity, and changed their glory for that which doth not profit (Jer. ii.). "Thou hast utterly rejected us: thou art very wroth against us" (Lam. v. 22). In the days of her first love the Shulamite sat under the shadow of her Beloved with great delight. His banner over her was love. She had no second thought. "Let Him kiss me with the kisses of his mouth. Thy love is better than wine." But by-and-by she would have Him to be like her brother, that when she kissed Him she might not be despised of them that were without.

The ten days of Smyrna's tribulation are a symbolic period expressive of proof or trial. Thus Johanan, son of Kareah (Jer. xlii. 7), and Daniel and his fellows (Dan. i. 12-15), were proved ten days, as were the disciples at Pentecost between the ascension of the Lord and the outpouring of the Spirit.

Balaam, Balak, and Jezebel, inside the Church, answer to the Beast, the False Prophet, and the Harlot, in the outside world, and teach us that the same kind of evils which are abroad in the world are also operative within the Church: for the flesh and its evil workings are the same in principle, however by the overcoming believer they may be modified and subdued, as he walks not according to the flesh but according to the Spirit.

It is to be observed that in these Epistles we have only the internal condition of the churches, and the dealings with them of the Great High Priest, who walked among the seven golden candlesticks by which they were symbolised. We should naturally expect that in the Book of the Unveiling, with which the canon of Scripture is closed, and which is specifically written to the seven churches, the Church's relation to the world in the midst of which she is left would not be omitted. If the whole of the prophecy from chapter iv. onward is to be regarded as future, and to relate exclusively to a period when the Church has been removed from earth to heaven, then we are forced to this strange conclusion—that while the internal condition of the Church is briefly but distinctly and exhaustively pourtrayed, there is not a vision or even a word descriptive of her relation to the world, in which the generations of her children were to spend two thousand years as the witnesses of their crucified and risen Lord. And this appears the more remarkable when we remember that (as has been shown above) the counterparts of Balaam, Balak, and Jezebel, Satan's agents within the Church, are the three principal agents of the Old Serpent, the Devil, and Satan, in the subsequent world-wide prophecy.

M.

Dr. Parker on Love.*

Nearly everybody in Corinth was either a good speaker or a good hearer; it was the city of eloquence. Paul having heard eloquent declamation said, All this amounts to nothing, unless it be backed up by an infinity of love. And when he heard faulty, hesitant speaking, speaking almost contemptible for its stumbling and feebleness, he said, "This kind of speaking will tell in the long run, if there be behind it the love that suffers long and is kind. Love wins. Be not tired of love. . .

The Apostle calls upon us to believe that unless we have love everything else goes for nothing. He does not depreciate other things, but he values all other things in proportion as they are charged by the spirit of love, and directed by loving purpose; and where there is an absence of other things, that absence is forgotten in the presence of overflowing love. Let there be a child in God's kingdom rather than a philosopher. If you cannot be both, be the child. . .

First of all, the Apostle gets rid of all genius, mental power, pretence of mental eminence,—yea, he gets rid of all almsgiving and all self-martyrdom. The Apostle had a tremendous fist. Whatever he struck reeled under the stunning blow. He comes into all these little pomps and ceremonies by the right of birth, by the right of merit. When some men try to take down the Church, they seem to be doing something beyond their strength; when Paul undertakes to remove, to rebuke, to set things in their right relation, he works with the dignity of a master, and with the ease of one who could produce his credentials if called upon to do so. It is Paul therefore, and not Peter, who sets aside great speaking, great thinking, fine utterance, and even charity of a visible and palpable kind; it is Paul who puts his foot on the smoking ashes of self-martyrdom, and says, All this is useless: what about your love, your self-sacrifice, your living in the spirit of Christ? Where is the cross on which you died for other lives?

Trying myself by this standard, and inflicting myself in so doing with cruel yet righteous humiliation, I have endeavoured to reverse the process. Thus: "Love suffereth long, and is kind." Do I suffer long? Am I kind with it all? No; I break down at the "kind." The long-suffering may be beyond my control, I cannot get things straightened and rectified and put into musical relation and form; I have suffered twenty, thirty years and more from this; so that if I have suffered long, have I love? No; that is the point of self-deception. Love suffereth long, and is through it all sweet, kind, courteous, gracious, uncomplaining; there is not a reproach upon its tongue, there is not one drop of bitterness in its gentle heart.

* From The People's Bible: Vol. xxiv.—Romans—Galatians. (8s. *Hodder & Stoughton.*)

HOSPITAL MEMORIES.

Some hospital visitors have very cheering stories to tell of the Gospel message proving itself a word in season to the suffering and sorrowing. In a booklet, "Reminiscences connected with the General Hospital of Montreal" (10 cents. *Grafton & Drysdale, Montreal*) some deeply interesting narratives are related by "Visitor." We quote one:—

"There came to the hospital one day a tall, handsome young fellow, nineteen years of age. He had been out in his father's woods in the Eastern Townships felling trees, when a billet struck him in the eyes. He came to town, and Dr. Buller at once removed one eye; the other, from inflammation, was almost sightless. He went back home a blind young man. Some months afterwards, meeting the doctor, I was asked how Levi was getting on, if he could see at all. 'Yes,' I replied, 'he sees a window when entering a room, but no individual article of furniture.' 'Tell him to come up to town again. I was occupied with a similar case lately. I will try again.' So the poor fellow was brought back to town, but the General Hospital being full, he had to go to Strong's.

"Alas! it was no use; the sight was irrevocably gone. But a noteworthy event took place that shines out in my memory with singular brightness. In Strong's Hospital at that time were two other patients, one a lady, very deaf and almost blind but a devoted Christian, the other also a believer, suffering from a most peculiar disease. The ligaments that sustain the neck were powerless on one side, so that his head always turned with the face looking over the left shoulder; a wooden frame kept it in its place. Now, can you picture these three patients? The lady, I think it was, suggested that as they had all three been brought to the Lord, it would be delightful before parting if we partook of the Lord's Supper.

"I spoke of it to beloved Dean Baldwin, now Bishop of Huron, and he was most happy to come. Shall I ever forget the rapt look on that dear lad's upturned face? The blind eyes were closed for ever, yet the spiritual sight was revealed for ever more. Then the service of the supper—I must not try to describe it, words fail me. The Dean had to go quite close to the deaf and nearly blind lady, and shout so that she could hear his words; the gentleman, stuck up, as it were, in his frame, made the scene altogether most peculiar. Again and again I have visited dear Levi at his home; though blind, he is not inactive, raising poultry and bees, and otherwise, through the greater development of his other senses, being a useful man."

A FOUR-FOLD CORD.

Thine—by eternal choice
Before the word began;
The Father and the Son
Devised the wondrous plan.

Thine—as the Father's gift
To thee—his only One!
This was the chosen Bride
For his beloved Son.

Thine—by redeeming love!
In agonies and blood,
Our debt of sin was paid,
And we brought nigh to God.

Thine—by our full consent,
The rebel heart is won!
Our arms are grounded at Thy feet,
We would be thine alone.

B. C.

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"After the Thousand Years."

Dear Sir,—The correspondence resulting from the first dispersion of copies of this book has brought out a number of points of such interest that I venture to ask leave to mention the principal in your columns.

Dr. Anderson in his kind and able review, and another valued friend privately, have deprecated the words on p. 47. "The Millennium will be, humanly speaking, a tremendous failure," judging apparently that something derogatory to the glory of the King is implied. That this is not so I can fortunately prove by reference to the whole of the four pages which precede this remark, the object of which is to show that as in all the previous dispensations man had failed to profit by the varied dealings of God, through conscience, law, the life of our Lord on earth, and the presence of the Holy Ghost in the Church, so once again will man fail under the coming dispensation even in the presence of the King and absence of Satan. That is the sense, a most real, indisputable, and awful sense surely, in which the Millennium is a failure, as shown by the overwhelming judgments that mark its opening and its close, and the sin, suffering, plague, famine, and death by executive ruling power that characterise its whole course.

All these facts, usually neglected or purposely glossed over, are brought out in the preceding chapters. And with all respect to my friendly critics, I believe that anyone who will read the Scriptures (see footnote p. 36) referred to with sustained attention, will involuntarily find his heart uttering the conclusion to which objection has been taken.

In these earlier chapters it may no doubt have occurred to some that I have painted this Millennial scene with too heavy shadows, and not introduced enough light to give a true impression. Be it remembered, however, I pray, that the glories, beauties, peace, prosperity, and perfection of the Millennium are already fully appreciated by the public mind. The word "Millennium" has slipped even into political talk as indicative of a perfect world. There was no need to enlarge upon these. The book is very short, very condensed, the fruit of the leisure moments of a busy life, and diligence was given to impress mainly that side of the scene, those parts of the picture, that had been too commonly overlooked.

Before leaving this point let me refer students of the subject to a remarkable passage which certainly shades in a portion of the canvas very deeply. It is in Isa. xxxiv. 5, etc., where, referring to the initiatory judgments of the Millennium, we read: "My sword shall come down upon Edom;" "For it is the day of the Lord's vengeance;" "The land shall become burning pitch. It shall not be quenched night or day; the smoke thereof shall go up for ever, from generation to generation, it shall lie waste; none shall pass through it for ever and ever" (v. 10). It is impossible, I conceive, to make room in this passage, as to Edom at least, for the universal blessing usually attributed to the Millennium. Right through that age, and as long as the world standeth, Edom shall be branded with the irreversible vengeance of Jehovah in never-ending barrenness, desolation, and malediction.

I am indebted to an objector for an unintentional service rendered in the correction of the words ("or diligently") on p. 37 as an amended reading for "early" in the verse from Ps. ci. "I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of Jehovah." The statement is that this Psalm sets forth the exercise of "constant...judgment, detecting, convicting, and punishing with death" all sin, as "the normal system of government throughout the Millennial reign." My correspondent points out that the Hebrew for "early" will not (as in Prov. viii. 17) bear the alternative meaning of "diligently." But on referring to the Revised Version we find that the word is translated "morning by morning," instead of "early." Thus my argument is immensely strengthened, for these words convey, as none others could so forcibly do, the regularity and continuity of the judgments, and prove that it is not only at the opening and the close of the reign that such inflictions will be needed, but throughout its course, from the beginning and to the end. The same truth is taught by the words "from one new moon to another, and from one Sabbath to another...they shall go forth and look upon the carcases of the men who have transgressed against Me" (Isa. lxvi. 23).

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A question which another letter has raised is, "Why is Satan to be released at the end of the thousand years?" Why is his imprisonment interrupted for that terrible final act of the drama? The reply is, that the Millennium is a Dispensation of Probation. Man's claim is that, given a fair field, and no hostile foreign element of temptation; given a Righteous Ruler and a favourable environment; and given all this long enough in time; and then he will be found to be all that he ought to be, a lover of God and an obedient servant of his Creator. Now, if Satan were not to be released after that full and favourable probation had been granted, the professions of man would be subjected to no test. This is the heavy coal-train by which that graceful bridge-structure must be proved. Before the new earth is peopled by these Millennial professors it must be clearly known and publicly displayed in the sight of all creation that the old Adam is truly reformed. So Satan is given a little space to call man to his standard as of old. With what result we know. The release of Satan will be an essential link in the chain of the vindication of God, that He may be justified when He speaketh, and be clear when He judgeth (Ps. li. 4).

There are other inquiries and criticisms with which, not to make this letter too long, I shall ask leave to deal in my next.—Yours in the blessed Hope,

Geo. F. Trench.

Ardfert, Jan. 30.

CONVENTION AT NORWOOD.

The severe weather did not prevent large congregations gathering in Lansdowne Hall, West Norwood, on Wednesday and Thursday of last week, for the Convention on the Deepening of Spiritual Life, convened by Pastor Gooch. In the matter of speakers, the Conference was altogether admirably served, and the many practical utterances of the two days must surely have due weight in the lives of the hearers. The afternoon audiences were largely made up of ladies, but in the evenings they were well mixed.

The first set speaker on Wednesday afternoon was Rev. J. G. Train, of Upper Norwood, who drew many telling lessons for the professing Church of to-day from the ancient story of Abraham and Lot. As against the close fellowship with God maintained by the father of the faithful, there was set the worldly conformity shown by Lot, with the many sorrows into which it led him, and the spiritual paralysis that followed. Rev. R. Middleton, of Norwich, had also a weighty message from the Old Testament—"What do these Hebrews here?" (1 Sam. xxix. 3). The ungodly world of to-day is often surprised at seeing those who are called by the name of Christ hand and glove with themselves in their aims and pursuits. Reproach is thus brought on the name of the Master and defeat on his Church. In a third address Mr. Samuel Wilkinson urged believers to a full acceptance of the provision stored up for them by God in Christ.

Pastor Gooch was the opening speaker in the evening. He dwelt forcibly on the dishonour done to God by the feeble, unspiritual lives of Christians, and the need for humiliation of spirit on this account. Mr. Walter Sloan showed how the fulness and power of the life and walk of the believer will correspond with the practical apprehension of the Christ-life for us and in us. Dr. McKilliam impressively pointed out some hindrances—spiritual pride and sufficiency, leaning on self, and a non-appropriation by faith of the Divine power at our disposal.

On Thursday afternoon there was again an abundance of soul provision in the three addresses given. Rev. F. B. Meyer's utterance was at once uplifting and humbling; exhibiting the rich privilege of the believer, and the sense of personal shortcoming, which all honest hearts must feel. From John xv. 13-15, he showed that friendship in the Christ life is on a higher plane than mere service, and indicates an advanced stage of attainment. As friends Christ will naturally and reasonably expect from us obedience, community of interest and intercourse. We, on the other hand, may count on Christ calling out our best powers and possibilities; on his telling us where we are defective; on his explaining to us the mysteries that baffle us in life; and on his carrying the heavy end of all our burdens. These points were very felicitously stated and illustrated. Rev. G. H. C. Macgregor urged the entire consecration of the intellect, of the conscience, of the heart, of the will, and of the body—a very comprehensive and far-reaching exhortation. Rev. J. J. Luce, of Gloucester, threw a fresh light on the twenty-third Psalm; the first part of which he regarded as setting forth the satisfying life, and the latter part the ever-flowing life. The link between the two is in verse 4, "Though I walk through the valley of the shadow of death, I will fear no evil." This he interpreted as pointing to the crucifixion of self that must precede any true life of holiness and service. The reason why there is so little practical outcome comparatively from all the talk about consecration is that we seek to avoid this crucifixion of the self-life.

At the closing meeting, in the evening, Mr. Luce again spoke, expounding with many beautiful touches some portions of Psalm cxvi. The phrase, "the cup of salvation" (verse 13), he said, would be more profitbly translated "the cup of deliverances"; and three of these are mentioned in verse 8—"delivered my soul from death, mine eyes from tears, and my feet from falling." Another helpful exposition of the sacred oracle came from Mr. R. C. Morgan, who read and commented on 1 John chap. i., and a part of chap. ii. It was a plea for a sincere and honest walk ("in the light") before God, and a testimony that even the most advanced and consecrated believer daily needs the covering and cleansing of the atoning Blood. At the close of the address Pastor Gooch expressed thankfulness for Mr. Morgan's message, greatly needed in these times, when some are claiming to have the root of sin extracted from the nature. The closing address by Rev. R. Middleton was a very simple but delightfully clear and comforting exposition of the well-known words of Christ, "Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls" (Matt. xi. 28, 29).

On the Tuesday evening there was a preparatory meeting, at which some appropriate words were spoken by Rev. James Douglas. A meeting for praise and testimony was held on Saturday evening.

The following lines, suggested by the conference, are sent to us by one who attended the meetings:—

DAILY LIFE.

Are you watching for the Master
Day by day?
As each golden morn is breaking
Does the thought your spirit cheer?
Maybe ere the day is over
He'll appear.

Are you walking with your Master
Day by day?
Simply walking on with Jesus,
Trusting Him for one step more;
Thankful that He veils the future
Yet in store.

Are you working for the Master
Day by day?
Are you gathering in some lost ones,
Following in the Saviour's track,
Till the Keeper of the vineyard
Cometh back?

Go on watching, waiting, working,
Day by day,
In the little time that's left you,
Even though the way be dark,
Press still onward, upward, Heavenward,
T'ward the mark.

Norwood. Maud Bussell.

MIDNIGHT MEETING MOVEMENT.—The Voluntary Workers' New Year's devotional meeting was held a few days ago at Exeter Hall, under the presidency of Mr. Frederick Hughes, one of the original committee. A deeply spiritual address was given by the Rev. W. H. Dickinson, of Notting Hill, and much prayer was offered for the society's work. Additional interest was given to the gathering, as it commemorated the twenty-fifth anniversary of the secretary, Mr. Wilson McCree.

FRIENDLESS AND FALLEN.—During January, the Homes and Open-all-night Refuge have been kept in full operation, and many painfully interesting cases have been admitted. Ninety-seven applications were received during the month at the office, and every suitable case was promptly succoured. Seventy-one were admitted during the same period to the Open-all-night Refuge. The continued inclement weather is bringing more applicants for help, and the daily needs of the work is a heavy burden to the executive.

Wm. J. Taylor.

200, *Euston-road, London, N.W.*

CONFERENCE AT FOO CHOW.

It has been my privilege during the last few weeks to be in Foo Chow, one of the ports of Southern China. And while here the annual conference of the Methodist Episcopal Church has been in session. The American Methodists have an admirable plan of sending a bishop out annually, who encourages, cheers, strengthens the hands of his brethren and sisters in the field, looks into the details of the work, and, fully equipped with information, returns and reports to his co-workers in the homeland; thus a helpful and intelligent bond of union is established between the home churches in America and the native Christians in China. Some of the oldest work in the empire is in this province; it is now some fifty years since the first missionaries came. And while they recall the initial ten years of toiling and weeping, it must indeed be encouraging to their hearts to-day to realise that there are more doors open now than they can possibly enter, and that native Christians number something over 30,000.

Perhaps nowhere in China would one see a native church more fully organised, and in working order, so to speak. The Methodists seem to have a specially effective plan of drawing the church members into active service, and encouraging the men and women to take part in the development of church life. It was very interesting on the day set aside for the discussion of "native support" to observe how unanimous was the better mind of the native section of the Conference in regard to the advisability of favouring, as far as possible, a system of support independent of the foreigners' money. The anti-foot-binding meeting was also a stirring time, and while the native mind is moving on this subject, it is slow to realise the evils accruing from this dreadful practice, but the testimony from the lady worker is that definite spiritual blessing commonly follows the decision to unbind the feet, so that in view of this fact one cannot lightly underrate the importance of pressing home this subject. The missionaries here are unanimous and resolute in regard to the three fold pledge for their native preachers against opium, tobacco, and the use of wine.

It was a thrilling meeting, the last grand one of the Conference, when missionaries and natives together pledged over three hundred pounds for the building of a new church, the present one being quite inadequate for the requirements of the Mission. Some of the women came and laid their ornaments down as offerings, like the women of Scripture times, and one of their number said, "We are not going to have any more wine in our home, so we can give the equivalent of that in money." And yet people will coolly ask is Christianity doing anything for China? Yes, Christianity can do for the Chinese exactly what it is doing for you—what it has done for your forefathers, and what you expect it will do for your children. The Gospel is the power of God unto salvation in China as elsewhere.

Perhaps one of the salient points of the Conference to a visitor was the huge camp meetings which were held during two days. The tent was calculated to hold about fifteen hundred persons. And it did indeed make one's heart rejoice to see the crowds that assembled and attentively listened to the preachers' words, and many were the short, bright testimonies given by natives at the experience meetings. Here was the answer to many an earnest prayer offered up in the homelands for the coming of the Spirit in power on the native Christians. Brothers and sisters, pray on.

It is rather a matter of interest in connection with the work here that perhaps two of the most warm-hearted and aggressive of the native Christians are men in business positions in the city, and not at all in the employ of the missionaries. They are just now planning a trip in the interior to visit and have meetings with the native Christians.

Most interesting were the afternoon meetings for the women, and it was at times difficult to believe that one was in dark China as one point of interest and another was under discussion. One native pastor's wife read a paper on "The Observance of the Sabbath"; another, "The Evils in Connection with the Use of Wine," and so on. God bless abundantly the women who labour in the Gospel of whatever clime or tongue! It may be of interest to our English readers to know that Mrs. Ahok, whose visit to England is still fresh in the minds of many, was present at these meetings, and was the one appointed to give an address of welcome to the delegates to the women's conference.

Lately one of the villages in Archdeacon Wolfe's country district has *en masse* professed to renounce heathenism, the temple has been given over for a church, and the idol brought away in triumph. Such are some of the inroads being made on Satan's kingdom. Praise the Lord! One important point which seems to have been indisputably established during the last few weeks in the Foo Chow district is how God can and does use interpretation. Lately four people have been manifestly owned and blessed by God in this way: the Bishop of the Methodist Episcopal Church; Mrs. Ninde, a delegate from the "Woman's Missionary Society" in America; Mr. Baring Gould, one of the secretaries of the Church Missionary Society, and Mr. Millard, formerly in business here, but during the last few years associated in mission work with Mr. George Grubb, in the Colonies and elsewhere. The latter, night after night, has been speaking by interpretation, to little bands of native Christians, and the spirit of the Lord has been manifestly present in power.

A good deal has been said first and last in China in regard to the special difficulties of treaty ports. This is, indeed, doubtless true, but when God the Holy Ghost really takes possession of a man, it does not seem to be of any special importance, whether his home is located on the coast line or in the interior; he seems to be turned upside down, and old things become new to him. In these days of wars and rumours of war, when the sound of Eastern cannon seems almost to be vibrating in our ears, it is, indeed, a matter of rejoicing to me that I can be the herald of such good and blessed tidings of the conquests of the Prince of Peace.

Foo Chow, China, December 14. E. S.

EXPOSITORY NOTES.

THE SIN OFFERING.

And Nadab and Abihu, the sons of Aaron, took either of them his censer and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. . . And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the Lord; and such things have befallen me: and if I had eaten the sin offering to-day should it have been accepted in the sight of the Lord? And when Moses heard that, he was content.—Leviticus x. 1—7, 16—20.

The priest represented all Israel before the Lord; therefore, when he sinned, it was as though the congregation sinned; it brought guiltiness upon all the people (Lev. iv. 3). When either the priest or the whole congregation had sinned, the same sin-offering was required—a young bullock. And it was treated in the same way for the priest and the congregation; some of its blood was carried into the tabernacle, sprinkled before the Lord before the veil, and put upon the horns of the altar of sweet incense. Then the inwards were burned as a sweet savour upon the altar of burnt-offering (showing that when regarded as a sin-offering, Jesus was in his inward being as well-pleasing to God as when regarded as a burnt-offering). Then the whole body of the victim was carried forth without the camp, and burned up with devouring fire.

But if a ruler or one of the common people had sinned, the blood of the sin-offering was poured out at the bottom of the altar of burnt-offering, which stood outside the entrance to the tabernacle, and some of its blood was put upon the horns of the burnt-offering altar; it was not carried into the tabernacle, nor sprinkled before the veil, nor put upon the horns of the incense altar.

Nor was this all the difference between the sin-offering of the priest or the whole congregation, on the one hand, and that of a single individual, whether a ruler or one of the common people, on the other. In the case of the priest or the congregation, the whole of the creature (except the inwards, which in all cases ascended with acceptance upon the altar of burnt-offering) was consumed without the camp. But in the case of the ruler or other person the fat was burnt as a peace-offering, showing that atonement had been made, and that reconciliation between God and the sinner was complete. And there was this further and important difference: the flesh of this sin-offering of the ruler or one of the common people was eaten by the priests.

We are told in Exodus xxviii. 38, that the golden plate engraved with Holiness to the Lord was always to be worn upon the forehead of the high priest, that he may *bear the iniquity* of the holy things which the children of Israel should hallow in all their holy gifts. At the inauguration of the priesthood (Lev. viii. ix.), sin-offerings were offered for Aaron the high priest, and for the people—not to make atonement for any specific sin, but for their inherent sinfulness; and as no transgression had been committed, the blood was not taken into the tabernacle, nor sprinkled before the veil, nor put upon the horns of the altar of incense, but put upon the horns of the burnt-offering altar and poured out at the bottom of that altar. The body, however, of the sin-offering for Aaron was burnt without the camp; for he could not eat his own sin-offering. But Moses expected that Aaron and his sons would have eaten the goat of the sin-offering for the people, because God had given it to them to *bear the iniquity* of the people, and to make atonement for them before the Lord. And Moses, though the meekest man on earth, felt so deeply the importance of this priestly ministry, that he was angry because Aaron had not done so.

But the very first act of the priests, Nadab and Abihu, Aaron's sons, had been, possibly under the influence of strong drink (x. 1-3, 9-11), to offer strange fire before the Lord which He had commanded them not (Ex. xxx. 9). And there went out fire from the Lord and devoured them. Aaron rightly felt that, such iniquity having been committed by the priests, his sons, it would have been unseemly for him to have put himself forward as bearing the iniquity of the people.

It was wonderful that Aaron, who a year before had modelled the golden calf, and made the people naked before their enemies, should have so grown in spiritual intelligence as was manifest on this sorrowful and humiliating occasion. Observe the obedient self-restraint of his words. Any expression of grief by the priestly family had been forbidden, for, as God's representatives, silent acknowledgment of his righteous judgment must prevent any expression of their personal distress. It must have been very hard to suppress his grief. He could not trust himself to say many words, and the brief reply to his brother was in "words fitly spoken, like apples of gold in baskets of silver." They were instinct with the humble dignity of a broken and contrite heart: "Behold, this day have they offered their sin-offering and their burnt-offering before the Lord; and such things have befallen me: and if I had eaten the sin-offering to-day [professing to bear the people's iniquity, when my own sons have so fearfully transgressed and suffered], should it have been accepted before the Lord?" And when Moses heard that, he was content.

We must remember the unsubdued wailing of an Eastern's sorrow, in order to appreciate the self-suppression of these pregnant words, "And such things have befallen me." But to be observed with reverent admiration is the sense of God's holiness, which made it impossible for him that day to take his priestly place of bearing the iniquity of the people. If the priesthood began with grievous failure, it began also with the meekness and lowliness, the truthful confession, and the contrite humiliation, which are the first qualifications of a true servant of God. It was in the spirit of the poured-out sorrow of the sinless Servant in the hundred-and-second Psalm. It was because in Aaron's consciousness all things were naked and opened unto the eyes of Him with whom we have to do. He felt himself to be, as we always are, in the presence of the Holy Lord God.

Soon the whole,
Like a parchèd scroll,
Shall before my amazèd sight uproll;
And without a screen
At one burst be seen
The Presence wherein I have ever been.

M.

PORTKNOCKIE, N.B.—A five weeks' mission was recently conducted by Mr. James McKendrick, evangelist, in the Free Church Hall. The meetings were of an undenominational character, Rev. P. Brown and other Christian workers freely assisting. The Lord very manifestly owned the work, fully 100 during the course of the mission professing to have received Christ. The testimonies borne by many of the fishermen were touching and refreshing.

THE PEACE SOCIETY (47, New Broad-street, E.C.) has, at great expense, purchased half-a-dozen sets of beautiful slides for magic lantern lectures. One of these has been lent by the society to ex-Provost Clark, of Paisley, who has been making good use of them in that place and its vicinity. Another fine set has been lent to Mr. S. J. Capper, who has been exhibiting them at a series of meetings in Scotland. The other sets are being utilised in various parts of England.

AMONG RUSSIAN EXILES.—3.

By A STUNDIST.

(*Concluded.*)

At the first opportunity I went to these despised and persecuted Christians. Their hovels were dug down so deep in the earth, and their roofs so low, that one had to stoop deep down in order to get in. On entering, a damp and stinking atmosphere, charged with carbonic acid, threatened to suffocate me. I had to make a strong effort to overcome an attack of nausea and fainting. My eyes having got used to the sparse light, I could discern the father and the mother with their large number of small children, who looked curiously at me. In spite of the extreme poverty and the overcrowding (in the outer room were poultry, ducks, turkeys, calves, and a lamb), they evidently tried to keep their hovel as clean and neat as possible.

"How did you get here?" I asked them, wishing to know the particulars about their banishment.

"We are called Mogilevzi because we come from the Province of Mogilew. Formerly we belonged to the Orthodox Church, but some years ago we left it and ceased worshipping the *ikons*. At first there were only few of us, but in a short time almost the whole village became interested in the evangelical doctrine which we proclaimed to the best of our ability. The *pope* began to grumble, because his sheep left him, and he was in danger of losing all his income. He instigated the village police against us, inciting them to adopt severe measures in order to stop the heretical propaganda.

"The *uriadnik* (the lowest village police) began his own way to do the priest's commandments, namely by using the fist and the knout. The brother who was supposed to be our leader was treated with special cruelty; they pulled out almost all his hair and beard, and finally threw him, wounded and half dead, into prison. After a few days an administrative order came from the Governor that we should be sent forthwith to the steppes near the Black Sea. We had not even time to sell our *izbas* (huts) and the rest of our property, in order to get a little money for the journey. Our men were sent by *étape*, and our women and children and the aged, started on foot after them. Our sufferings from hunger and cold God alone knows. We had just arrived at this place when we were overtaken by the severe winter cold—without food, without homes, and without clothes. If we had not received help from M. (my host) and his brother, we would all have died from scorbutus and typhus, which broke out among us in consequence of hunger and cold. They gave us land, some building material, some cattle and agricultural implements, in order to make it possible for us to till the land and save our families from starving. We enjoy here more liberty than we did at home, because we live far away from the villages where the *ataman* (the Cossack chief) resides. God be praised, we have now got homes of our own, and if we are left alone by the authorities we shall have no reason to complain."

I visited several of these humble homes, and observed everywhere great poverty, but none of the people complained; but on the contrary, they regarded it as a grace from God that they had found a corner where they could live, and a piece of bread to stay their hunger. I offered to establish a temporary school for the children, because I pitied them, seeing that none took care of them, and that nobody was able to teach them. Many of their parents could read, it is true, but even if they had time they had not knowledge how to teach their children. They gladly accepted my offer, and the school was established.

I was not permitted, however, to continue my work for more than four months. The *pope* of the village having been informed that we held meetings, which were attended by even large numbers of orthodox people, he incited the *ataman* to send Cossacks to watch us and our meetings. On the following Sunday we saw, to our astonishment and dismay, four armed Cossacks posted at the entrance of the meeting-house. We continued our meeting as usual. The faces of the Cossacks, which at first seemed very stern, by-and-by got a softer expression, under the influence of the prayers and the singing, and soon large tears were seen rolling down the face of one of them. In this manner the meetings continued for six weeks. We were expecting every day from the authorities orders of banishment "by administrative process" of such among our numbers as were regarded as particularly "dangerous," but no order of banishment arrived. The reason was this, that the Cossacks had reported to the *ataman* that we were peaceable and honest people, that nothing unlawful or improper was done at our meetings, and that we were faithful subjects of the Tsar, praying at every meeting for the Tsar and for Russia.

This had evidently a reassuring influence on the *ataman*, but within a short time the situation changed entirely. One of the Cossacks ordered to watch us was so strongly influenced by the Gospel that he left the Church, and joined us, and so did another Cossack with his family in a neighbouring village. This occurrence could not remain unnoticed by the local civil and ecclesiastical authorities, and they now instituted a much stricter watch over us, in order to put an end to our heretical propaganda. Now I had to leave the place, and return home. Some time afterwards I was informed that the brothers M. had been compelled to leave the steppes, and that the unhappy religious exiles again had to suffer terrible misery from persecution. Their elder was imprisoned and banished a second time, after having been "deprived of all his rights," on the accusation of having "seduced Orthodox people to join his sect."

On my way home I found another group of families, who had suffered terrible persecution for their faith, having been hunted and driven from place to place. Among their number was an old man, who at the age of eighty had been banished, although he was suffering from hydrostrophy of the heart, and was so ill that he could not walk even with the help of crutches. He had been transported in a miserable *telega* (peasant cart). His old wife, who suffered from emphysema, went to St. Petersburg to try and get her husband released from banishment; but the climate in the north was too severe for her, and she had to return without gaining her object. A few days after her return she died. Of the old exile I have since then heard no further. Probably he has been called to his rest and reward by this time.

This is not the only old person banished for his faith; there are many, both men and women, who have been banished at the age of 65-80. I have a list of over 223 "numbers" of religious exiles in Elisabetpol alone, not including their families. The relatives of these exiles, mostly women and children, number 342, making in all 565 individuals. Among those 223 "numbers" all ages are represented, from twenty-one to eighty-two years. It often happens that the wife is sent away to one place, while her husband is sent to another, the children being taken in charge by Orthodox "guardians."

I close this narrative (which could be doubled by similar authentic facts which have come to my knowledge or under my personal observation) with an extract from a petition which was sent last year from Stundists in Elisabetpol to the late Tsar, but which probably never reached him:—

"It is the glory of God to conceal a thing, but the honour of kings is to search out a matter. Therefore we venture, with the deepest affection and love, to lay down our humble petition at your Majesty's feet. We have been banished because of our Evangelical, so-called, Baptist faith, to the Government of Elisabetpol for five years. We have been entirely ruined, and some of us are compelled to go about begging to save our own lives and those of our children from starving to death. Besides, our children have been deprived of their parents, and we are unable to fulfil the Lord's command to bring up our children in the fear of the Lord. Our suffering is so much greater because these sufferings have been brought upon us by professors of the Gospel, and yet Christ has said, 'I have come not to destroy men's lives, but to save them.'

"And why have we not been treated according to the spirit of the Gospel? Perhaps because our chains should be witnesses before God of the violence to our consciences perpetrated by professors of the Gospel? The places to which we have been banished are dreadful, both with regard to the climate and to the economical conditions; wherefore the most of us are deprived of the means of subsistence, and are doomed to perish among Tartars and Armenians, where we are unable to earn anything by our work. Our lot is made still harder by the fact that we are forbidden to go to other cities, and our miserable condition compels us to appeal to your Imperial Majesty for help. We are convinced that God has put on your Majesty the care of all your subjects without regard to religion.

"We obey your Imperial Majesty in all civil matters, according to law. We pay taxes, fulfil the military service, as well as other duties laid upon us. But as for our worshipping God according to his will, as far as we can learn it from his Word, we will never give it up, because it is our greatest treasure, which we value highly in our inmost soul; and we would rather sacrifice our lives and die from hunger than deny our Lord. We desire to endeavour in all things to follow the example of Christ, who suffered and gave his life for us.

"Whatever trial shall befall us, yet we will rejoice that we, for Christ's sake, are counted worthy to suffer an ignominious death. We lay down at your Majesty's feet with the greatest humbleness the list of all those that are banished to Elisabetpol, and implore your Majesty to pardon us, and permit us to return to our homes with our families, and deliver us from a premature death, which many of our numbers have already suffered on account of unbearable hardships. . . ."

(The petition was signed, on the accompanying list, by over 200 Nonconformist exiles.)

THE STORY OF A GOOD WORK.

For five years past a good work has been carried on by a devoted band of Christian workers connected with John-street Chapel, Bedford-row, in the common lodging houses of the district. Recently they gave a substantial tea to some 300 destitute men and women. At the after meeting the pastor (Rev. J. E. Shephard) presided, and stirring addresses were given by various friends. The secretary reported that during the year 703 had been supplied with lodgings, and nearly as many with food. Clothes had been given to a large number. Four people were started in business with watercress, newspapers, shoe brushes, cottons, tapes, etc. Twelve women were rescued from the streets and placed in homes; twenty-seven signed the temperance piedge; four professed conversion, one of whom has died since.

Many cases of usefulness and blessing were reported, one of which we give. L. R. was deeply convicted of sin during a service in the lodging-house kitchen. She was pointed to the Saviour and gave herself to Him. She had come from the country and had been led astray. Her parents were communicated with; they were heart-broken, but too poor to pay her fare home. The mother wrote that if she could only have her home she would find her food. A train was selected, and a letter written stating what time she would arrive, and then one of the workers paid her fare and saw her off to her distant home in Devonshire. There was her mother waiting to receive and give her a hearty reception. Soon came a letter of deepest gratitude; others have followed, and the last one, just to hand, says she has just married a respectable man, is trusting in the Saviour, and hopes ere long to send some acknowledgment by way of helping to save others.

Who will help on the good work? More could be done if the means were greater. Clothes, hospital letters, and convalescent home letters will be thankfully received by Rev. J. E. Shephard, Mountfort Lodge, Barnsbury-square, N.

TRACT DISTRIBUTION IN WALES.—English and Welsh tracts are eagerly accepted by country people visiting the county town of Brecon, and my colporteur who visits the market receives the heartiest of welcomes. Will those who have old Gospel papers (illustrated preferred), tracts, or booklets, kindly send a portion to D. Devoir Thomas, Castle-street, Brecon, and thus help a good work?

BLACKTHORN-STREET CHAPEL, BOW, E.—The children's work, which is *the* work for East London, is most cheering. Six years ago we had about 300 children; to-day we have considerably over 1200 under our instruction. Of these 800, with nearly sixty Christian teachers, are in the Sunday-school, and besides these we have a Band of Hope, drift children meeting, Sunday night classes, etc., which bring up our figures to the above-named total. The drift children (400) have had their annual treat. The Band of Hope (200) has held its quarterly tea; and the Sunday-school has just concluded a series of most successful anniversary services. During the past year much blessing was granted on all the departments of the work. T. J. H.

AGGRESSIVE WORK.—13.

A MIDDLE-AGED Roman Catholic priest, above the ordinary in appearance, with a cord and tassel round his hat, sat alone in a railway carriage in Exchange Station here. I entered and sat opposite him, remarking it was a fine day. He smilingly assented, and seemed ready to converse. I said, "I suppose it will always be fine when we reach the better land, sir?" His attitude quickly changed, and giving a sort of grunt he drew a small book out of his side pocket, and began to settle himself to read.

I remarked, "I shall be so glad, sir, if you will allow the conversation to continue upon this subject." He asked, "What subject?" "The matter of salvation; as I am interested in it and would like to have some instruction upon that point which I presume you will be able to give me." He answered, "Yes, but this is not the time or place for that; if you will come down to Crosshall-street on Thursday evening at eight o'clock I shall be glad to do so." He was inviting me to a Roman Catholic institution and chapel which I happened to know. I said, "I live in the outskirts, and it would be inconvenient for me to go down into town of an evening from such a distance. Why not inform me now how salvation is to be obtained?" Again he repeated, "If you will come down to Crosshall-street on Thursday evening, or any other evening, I shall be glad." I explained that time was hurrying on, and we never knew from day to day what may happen, so that there is no time like the present.

"No, no," was his answer, and he began to open his book again.

I then asked whether it would take me long to understand it, and he said, "That depends upon your aptitude to learn; but I should think not." Once more I said, "Then why not tell me now, as the train is still stationary and we shall have some time together?" He muttered something, and began handling his book. I now looked him straight in the face and said, politely but firmly, "Is your own soul saved, sir, and do you know it?" This brought matters to a climax, for he energetically dropped the carriage window, and putting out his head called lustily, "Porter, porter!" One of the inspectors came up and the priest appealed to him for protection, saying that I had annoyed him with a conversation he did not wish to continue, and had spoken insultingly to him. Of course I had spoken only civilly, but the subject was uncongenial to him, and I have always found it is so with such men. "Out of the abundance of the heart the mouth speaketh," but when the heart is full of something else the subject is naturally distasteful.

The inspector happened to know me: he at once saw through the whole matter, and could do nothing but smile. The poor priest now evidently considered his case hopeless, and savagely opening the carriage door he rushed out and entered a compartment higher up, and so the little episode terminated!

Attacking error seems to me almost as important as directly preaching the Word, and Romanism is so wily and destructive a system that, to my mind, it should receive our uncompromising opposition. I feel irresistibly compelled to challenge such owls of midnight whenever the opportunity offers. After drawing these men into conversation about the assurance of salvation, I find them over and over again answering, with a sort of self-satisfied air, as though it settled the whole matter, "No man knows whether he is worthy of love or hatred"; and when I ask where that passage is, they have replied, "Paul says it"; but they don't know where. Of course, I inform them that there is no such passage in Scripture, but that Paul teaches the very opposite, and plainly shows in Romans iii., Romans vi. 23, and 2 Corinthians, v. 1, what we are by nature, and may be by grace. Then I show they are misquoting Ecclesiastes ix. 1, and that Solomon is there not speaking of salvation at all.

Then follows another attempt at quoting Scripture. "The just man falls seven times a day." I ask where that is, and again they are unable to say. I tell them they are referring, I presume, to Prov. xxiv. 16, "For a just man falleth seven times, and riseth up again." I also explain the passage, showing that its teaching is the power of the endless life in restoring the true believer who has fallen.

But fancy their lamentable ignorance of Scripture! These are undoubtedly the blind leaders of the blind, for very rarely indeed have I found any of them knowing much about the grand old Book; consequently, it is not difficult to expose their ignorance if you can only get them to talk.

Liverpool. D. M. DRYSDALE.

ON THE UPPER ZAMBESI.

[MR. R. H. HUNTER, 27, Jamaica-street, Glasgow, sends us the following extract from a letter received from Rev. F. Coillard, dated October 30, 1894]:—

I wish and pray that our appeal for a medical missionary may find an echo somewhere. It is not one medical man we need for the mission, but two, one for Lealuyi and this part of the country, and the other for Sesheke and Kazungula and that vast district. It is somewhat strange that in a climate like this we should have been left so long without medical assistance. Yet it is not for the members of the mission themselves that we plead. We firmly believe that if the Lord places us Himself in such circumstances where we cannot depend on human help, He Himself is bound to care for us, and He does it with infinite lovingkindness. But we grieve that there should be no one in this land of suffering and woe to fulfil that ministry of sympathy and love which our Lord honoured when He was among men.

Each of us does his best, of course, in dispensing medicine according to the little knowledge which he has gained by study and experience. But there is not a day that I do not grieve over my powerlessness to relieve and to cure intelligently and efficiently the sufferer and the sick. I cannot understand how we have come, in the preparation of men sent like the apostles among the heathen, to separate the ministry of healing the body from that of healing the soul. The natives do not separate them; in their minds it is *one* whereever we go, and even where the Gospel is unknown. And yet, though I say I do not understand why that blank in the preparation of the missionary, yet I think *I do*—lack of men, lack of means, and the pressing spiritual needs of perishing millions! We are hurried on to the battlefield. Happy and blessed are the few who are fully equipped to be good Samaritans to their fellow men, and attend lovingly at the same time to physical and to moral evils, which are so closely connected!

RED INDIANS AT RED EARTH.

DEAR SIR,—Devon is the name of my station, and it is situated in Eastern Saskatchewan, N.W. Canada. Red Earth is an outstation, and is about 110 miles south of Devon. Simon Bell, one of my Christian Indians, came to me about the end of August, 1893, and said he had been thinking and praying much about the heathens at Red Earth. The more he prayed, the more he felt that God required him to give up his home at Devon to go and teach the Indians at Red Earth. He made known his impressions to about half a dozen of the leading Christians of our congregation, who joined with him in prayer asking God to make his will known to them concerning Simon. After prayer had been offered, he said, "I feel the call is for me, and I feel I must go; and I am prepared to go in God's strength to teach the poor heathens at Red Earth." I gave my hearty approval of what they had done, and another prayer-meeting was held for the purpose of commending this native missionary to God for his guidance and blessing.

I took Simon and his family to Red Earth, where he remained during the winter of 1893-4. Every one spoke well of him, and he did a good work. Knowing he could not remain there long without some support, I appealed for funds both in England and Canada to enable me to keep him there permanently. But as I received no response from either country, Simon had to return in the spring of 1894 to Devon. On my way to visit that station, I met him returning. His features plainly showed how much he had suffered from lack of food during the winter, and he asked me if I had a spare shirt with me, as the only one he possessed was too ragged to be washed. I found on arriving at the Mission that both the heathen and Christian Indians were sorry he had to leave them. The Roman Catholic priest who is stationed near is watching every opportunity to take advantage of our weakness, and I fear we may lose this Mission station unless some Christian friends will help me to support a teacher there.

Sixty pounds per annum is required to keep one such servant of the Lord at Red Earth. If any Christian friend would like to help support a native teacher at Red Earth, I shall be glad to answer any questions.—Faithfully yours,

(Rev.) J. HINES.

Rothburg House, Worsley-road, Hampstead, N.W.

EFFORT IN KABYLIA.

REV. JEAN PAUL COOK, writing from the French Mission House, Il Mathen par El'Kseur, Kabylia, says:—

"Eight years ago the French Methodist Conference decided to start a mission in Kabylia, and sent out Mr. Thomas Hocart, a young and zealous pastor. After staying two years with his young wife at Bougie, to learn the language and get a knowledge of the country, he came to take up his abode in this place. It was thought best to begin with the young, and several Sunday and Thursday schools have been established. In this way we gather together, in five different villages, about 120 boys and thirty little girls, whom we teach to sing hymns and to repeat verses from the Scriptures. We are much encouraged in our work. The children, although undisciplined, listen attentively, and some of them know already by heart a goodly number of parables. They would put to shame, I am sure, many children brought up amidst Christian surroundings.

"But it is only with great difficulty that we have arrived at this result. Sometimes we were received with showers of stones, and sometimes even threatened with death if we continued our work; but we went on with God's help. A chief said to us one day, 'You see my beard is white. I am too old to follow, but I give you the children.' May we lead them all to the Saviour! This is our prayer. Besides labouring in the schools we take turns among the tribes, announcing the Gospel to all; on the road, in the market-place, in the mosques, and in the houses. They listen, and then enter into discussion, trying with their arguments to convert us to Islamism. But we are not satisfied with preaching to them the Gospel. We try to do them physical good as well. Twice a week they come to the Mission to get medicine, and to have their ailments attended to. They come even in very large numbers.

"During the month of October there were 654; in one day as many as 107. All sorts of diseases pass through our hands, from typhus fever to simple eye complaints. To all we give something in the way of medicine, and speak to them of the Saviour. We think we have thus a great influence over these poor people for the glory of God. But the remedies cost much, and we are poor. Besides this we are obliged for part of the year, when food is well-nigh impossible to obtain, to distribute barley to the most necessitous, to the infirm, to the orphans and widows. We are afraid, however, that this may encourage begging and laziness, and for this reason we want to buy a piece of land near the mission-house, where we will be able to make all who thus receive help to work according to their ability. They will then feel that they earn what we give them. Further, we feel the want of a school-house, in which to instruct the children. We have, therefore, commenced to build a small schoolroom, but find that we have not enough money to finish. But good Christians in France do all they can to support the work, but for special expenditure they are unable to help us much."

PASTOR VAN SCHELTEMA.

PASTOR C. S. ADAMA VAN SCHELTEMA, who for half a century has carried on the warfare against strong drink in Holland, has just completed his eightieth year. The occasion was accompanied by festivities, in which honour was heartily done to the pastor and his great work, especially among sailors and children. Infusing enthusiasm into like-minded friends, Mr. van Scheltema opened in Amsterdam, in 1864, the King William's House, which is a great centre of temperance effort and influence. Then three schools were founded; and quite recently the Sailors' Home at Ymuiden, where so many English fishing smacks call with the produce of the sea.

In a recent issue of Mr. van Scheltema's temperance paper, *De Wereldstrijd*, scores of testimonies, in poetry and prose, from Dutch and foreign friends, were given as to his great work. A demonstration at Amsterdam was attended by between 2000 and 3000 people. In the course of the evening a white marble bust, made by Rev. C. Beets, of Arnhem, was presented to Mr. van Scheltema, together with various tokens of love and esteem. Citizens of Amsterdam and other places contributed £250 for freeing the Sailors' Home from debt, the Queen Regent giving the first donation, and placing her autograph in the album of donors.

NOTES ON DAILY READINGS.

SUNDAY, FEBRUARY 10.—ACTS IX.

Conversion of Saul (1-23).—The first name for Christianity was "the Way" (2, R.V.). It was the narrow way to God and Heaven. It is comforting to feel that the Lord Jesus was the direct means of Saul's conversion. Not merely a vision, but Christ Himself. St. Paul so often emphasises this—that he was an eye-witness of the glory of the risen Christ. Till that moment he had thought of Him as lying in the grave. There could be now no doubt of the resurrection. (5) How swiftly does pain travel from the members to the head! The Lord Jesus was strong enough to bind the persecutor in chains, and yet gentle enough to sympathise with these humble believers. A pattern, indeed, of all long-suffering. (10) Ananias did not teach Saul the Gospel. It was his boast that he did not receive it from man, but there was a brotherly sympathy in his touch. Prayer is a symptom of true conversion. (15) We are chosen to suffer as well as serve. (17) The hour of conversion should be the time of Spirit-filling. (20) Nothing so strengthens the young disciple as immediate confession. It is noticeable that all this help was given by a simple disciple who had not the apostolic gift.

The Peace of the Churches (23-31).—The lion was now a lamb, the persecutor persecuted. So the churches had rest. Days of peace are days of upbuilding. The multiplication of disciples depends on our holy walk and the co-working of the Holy Ghost. We should be ready to imitate Barnabas by seeking out young disciples and introducing to the fellowship of the Church.

Æneas and Tabitha (32-43).—Jesus wrought through Peter, and to Him all glory was given. Tabitha means "Gazelle." She was a choice woman. What a contrast to Sapphira. They delayed her burial in the hope that there would be no need for it if Peter came. The best memorial of our life is in the love of those we have helped and comforted.

MONDAY, FEBRUARY 11.—ACTS X.

The Vision of Cornelius (1-8).—Here the Church takes a new departure, and the Gospel is preached to the Gentiles. Cæsarea was a great Gentile city; Cornelius, a Roman soldier, probably an officer of high rank. Contact with the Jews whilst quartered in their country did not set him against their religion. He adopted their hours of prayer, reverenced their God, and gave alms to their poor. God sends his holy angels still to lead inquirers into a deeper knowledge of the truth. The angel reverses the order of v. 2, and puts prayers before alms. Angels cannot point souls to Christ. This is the sole prerogative of redeemed men.

The Vision of Peter (9-23).—God prepares the inquirer on the one hand, and the teacher on the other. It was a sore humiliation for Peter's Jewish prejudices to be in a tanner's house; but when we have come to the end of ourselves a new reach of service often opens unexpectedly. The four corners are the points of the compass, including the whole family of man. All mankind stood, by virtue of Christ's death and ascension, on the same footing. The Levitical dispensation was at an end. The knock of circumstances coincides with the summons of the Spirit.

Peter's Address (24-48).—There was no trace of sacerdotalism in Peter's manly insistence that Cornelius should stand beside him. He was evidently deeply moved with the revelation he had just received. His theme was Jesus of Nazareth; his anointing at the Jordan; his life of ministry; his death and resurrection; the witness to Him of all the prophets; the judgment of quick and dead; good tidings of peace and remission through his precious blood. How comprehensive and suitable! The sermon had just begun when the Spirit bore witness. Oh! that more often our sermons might be interrupted by a similar testimony!

TUESDAY, FEBRUARY 12.—ACTS XI.

Peter's Apology before the Council (1-18).—It is our duty by courteous explanation to conciliate adverse opinion. Though the leader of the Apostolic band, Peter made himself amenable to their judgment because he recognised in the Church the organ of the Holy Spirit. (15) There was an especial baptism of the Spirit of God on the Gentiles, as at Pentecost on the Jews. We should not now expect the Holy Spirit to fall, but we should receive Him as being always present. (18) This admission in face of the strong Jewish prejudice was an admirable tribute to the genuineness of God's work in their hearts.

The First Gentile Church (19-30).—Christian earnestness will overflow restraining barriers. These simple unnamed disciples, finding themselves in a great Gentile city, could not refrain from preaching the Gospel to every creature (*Greeks*; R.V. 20 makes this very clear). Note how the Spirit used these unordained men to inaugurate the first Gentile Church. The hand of the Lord is with each humble preacher of the Lord Jesus. (22) Barnabas was the right man for this work. He perceived God's grace; he rejoiced in Gospel fruit outside the Jewish garden; he gave the best possible exhortation. Only a truly good man could have so acted. It would have been so easy to complain of irregularity, or to interpose systems or creeds between the young converts and Jesus. It was magnanimous also to seek a co-worker, and the value of their work was approved by the outflowing of the benevolence of their converts. They were called Christians—perhaps by the people of Antioch, more probably by the Holy Spirit Himself.

WEDNESDAY, FEBRUARY 13.—ACTS XII.

The Prison (1-10).—How little the Scripture speaks of death. This of James is hardly noticed. Why did he die, and Peter live? Infinite love embraced them each, but infinite wisdom had some plan to serve. The arms of a household of feeble women raised in prayer are stronger than the strongest precautions to hold the servant of God in ward. How the days of our Saviour's crucifixion must have come to Peter's thought, as at the same time of the year he anticipated death. (6) His sleep indicated a calm and trustful heart. The Lord is nigh even in a prison. His deliverance is delayed to the night before the catastrophe is timed to fall. So God leads us out of our darkest hours, and iron gates open, and we come forth hardly wisting, counting it a vision, to find that God has done great things for us. This is an emblem of our emergence from death into glory.

The Street (11-19).—Rhoda is Rose. Her inimitable portrait has charmed every age. So life-like and natural. But how good to find that this girl cared for a devotional meeting, and was welcomed to it. It shows what a new spirit Christianity had introduced. They would not believe her, and yet their prayers were answered. Though we believe not, He remains faithful. Angels do not lead us where our own sanctified common sense will avail.

Herod's Death (20-25).—So the oppressors of the Church are struck down by the sword of Divine justice, and his feeble ones are delivered. Be not afraid of the reproach of men, for the moth shall eat them like wool.

THURSDAY, FEBRUARY 14.—ACTS XIII.

The Gentile World (1-12).—Now for the first time does the true meaning of the Gospel appear. It is for every creature. The ends of the earth shall hear the salvation of God. Our hearts must be entirely sympathetic and open, or God cannot reveal his purposes. He calls his workers. It is our part to send them forth with prayer and the loving touch of brotherly hands. (6) Every forth-putting of Divine power has aroused the hatred and opposition of evil. Moses was met by Jannes and Jambres, Paul by Elymas. Notice how God's servants are filled with the Holy Spirit for special work, and have a ministry of destruction entrusted to them.

The First Sermon to the Gentiles (13-43).—The Gospel rests on facts. Paul was therefore right in reciting the successive steps that led up to and culminated in the Lord Jesus. (34) To Paul the resurrection was always the keystone of Christianity. He quotes Isa. lv. 3 and Psa. xvi., and shows that they were fulfilled on the Easter day. It is the living risen Christ who is the one attractive force to all souls. Not what He was, but what He is! Let us ponder the assurance that everyone who believes in Him is justified. Justification is already assured. The law of Moses was but a symbol and type of these Gospel facts.

Opposition (44-52).—Pride and jealousy underlay the Jews' antagonism. St. Paul always found it, but he never flinched from making the first offer of the Gospel to his brethren according to the flesh. (46) The rejector of Christ is his own judge, and pronounces sentence on himself. Those who have never heard of the love of God in Christ are more likely to receive it than such as have been familiar with it from their childhood. (48) "Ordained" might be translated "fitted."

FRIDAY, FEBRUARY 15.—ACTS XIV.

Iconium (1-7).—When we speak in the Lord there is a boldness which comes of certainty. The more men controvert our message, the more persistently and earnestly we should announce it. When we are in the Lord, the Lord bears witness to our word. (6) We are justified in leaving men who persistently refuse the Gospel. They went further afield, and the highlands of Asia Minor were evangelised. Paul was eager that all which happened to him might further the Gospel.

Lystra (8-18).—The cripple repeatedly listened to the Gospel, and as he did so, faith arose. There were many legends in those parts of the descent of the gods. Man has ever longed for the Daysman. Longings of this sort anticipated the incarnation. God in Christ is the answer to the heart of man. In this tender, human, infinite Friend there is satisfaction for our hunger. (15) In these words is the foundation and seed germ of the argument of the Epistle to the Romans. Conscience, nature, providence, are three voices that have spoken to all men of God.

Persecution (19-28).—Do not trust men. Live only for the "Well-done" of Christ. Those that worship to-day will stone to-morrow. Some think it was at this point Paul was caught into heaven, and heard unspeakable words. (21) How pertinacious does the love of Christ make his servants. (22) Tribulation for Christ's sake shows that you are on the track of the saints. We must continue on that blood-stained path. It cannot be well for the servant to fare better than his Lord. Our one business is to fulfil the work to which we have been committed by the grace of God.

SATURDAY, FEBRUARY 16.—ACTS XV.

The First Council (1-5).—Everything depended upon the result of this meeting. The Jews desired to reduce Christianity to the level of a Jewish sect. All converts must become Jews, as well as Christians.

The Speeches (6-29).—Peter dwelt on God's attestation of the equality of the uncircumcised with the circumcised because He had given the same Spirit to all. Notice how clearly he brings out the fact that the cleansed heart is by faith. The missionary apostles make it clear that their work was God's through them. James, as the elder of the Church, and representing its conservatism, dwells on God's Word, and shows that the events transpiring around them were the fulfilment of Amos' prophecy. He considers that the tabernacle of David has been set up in the work of Jesus Christ, and that the return of the Gentiles to God is only the fulfilment of ancient words. His main case was that the Gentiles should turn to God, and having done so should avoid obvious sins, and all, like the eating of blood, which would be a needless stumbling block to Jewish prejudice. If Jewish Christians waived the necessity of circumcision, Gentile Christians might abstain from things strangled from blood.

A New Start (30-41).—The letter was the production of the Holy Ghost through the Church. Wherever it was taken it brought comfort and peace. Alas! for the sharp contentions amongst Christians in the face of the foe. Oh for a baptism of love that the watchmen may see eye to eye!

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Norwich*, to Feb. 11; *Redhill*, Feb. 15; *Leominster*, Feb. 17-24; Mr. H. Falkner, *Old Warden, Biggleswade*, Feb. 7; *Gray's Inn-road*, Feb. 14; *Hemel Hempstead*, Feb. 17; *Finchley*, Feb. 20; Mr. G. Goodman, *Margate*, Feb. 17-22; Mr. C. E. Collier, *Tooting*, to Feb. 7; *Camberwell*, Feb. 27; Mr. J. S. Tyler, *West Sussex*, to Feb. 12; *Houghton-le-Spring, Durham*, Feb. 16-24; *Consett*, Feb. 25-27; Mr. W. L. Seyler, *Christ Church, Somers Town*, Feb. 12, 14, 19; Rev. T. Longstaff, *Tunstead*, Feb. 9-16.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Feb. 16, 1895.—Sun., Feb. 10, Luke v. 16-26; Mon., 11, v. 27-39; Tues., 12, vi. 1-12; Wed., 13, vi. 13-26; Thurs., 14, vi. 27-38; Fri., 15, vi. 39-49; Sat., 16, vii. 1-17.

MONGOLIA.—Rev. J. Parker reports that a Lama at Chao Yang has shown himself an earnest inquirer. He was an eager attendant at the late Mr. Gilmour's street preaching, and has not worshipped Buddha since the rebellion of three years ago. Mr. Parker has been giving him a time of testing, and so far he has shown himself sincere. He has been a regular attendant at the services, and has daily attended the class for inquirers. "We are praying," says Mr. Parker, "that he may become a sincere worshipper of the one true God. At the new station of Lao Pei Tzu Fen there are over forty inquirers, and among them are three Mongols."—*Chronicle of the London Missionary Society.*

INTERNATIONAL S. S. LESSONS.

FEBRUARY 17.

THE GOOD SAMARITAN.—Luke x. 25-37.

GOLDEN TEXT.—Lev. xix. 18.

The occasion of this parable (25-29) helps to explain its object. At some period during our Lord's last journey from Galilee to Jerusalem, probably in the region of Perea, beyond Jordan, an important question was put to Him. "A lawyer"—a student and teacher of the Jewish law. His question was one of the supremest importance. It was that of the rich young man (xviii. 18), and substantially that of the jailer (Acts xvi. 30). A bad motive prompted a good question, not for information but for criticism. "Tempting" means testing, either with good or evil purpose.

There is great significance in our Lord's reply (26). He turned his inquirer at once to the Scriptures in which his question was answered (John v. 39). He did not come to give opinions, to say what He thought, nor to invite the thoughts of others. He always made his appeal to the Scriptures. "How readest thou?" The question is full of solemn significance to those who possess but do not properly use the Word of God. The reply of the lawyer (27) contains the whole substance of the law. Love to God was the first table, love to man the second. These are inseparable. Neither can be without the other. "Heart," according to Godet, is the centre of the being, the other terms describe the three principal directions of the moral life. "Soul" means feeling and affection; "might" refers to the active powers, the will to do God's will; and "mind" describes the intellectual powers.

The next word of Jesus (28) touches the lawyer's conscience, by showing the contrast between what he knows and what he does. "This *do*." Was Jesus encouraging salvation by works? No, but He would have his questioner learn that he was powerless to obtain life by his own effort. And evidently the convicting word went home; but instead of pleading guilty the lawyer sought to excuse himself, and so raised the question about the neighbour (29). "How can I keep the law if I do not know who my neighbour is?" To that question we are indebted for this most interesting parable.

The Parable (30-35).—The scene of it is the road leading from Jerusalem to Jericho, a distance of about twenty miles. "The mountainous and for the most part desert country traversed by this road was far from safe. Jerome relates that in his time it was infested by hordes of Arabs."—*Godet*. "Thieves," should be robbers (R.V.), banditti, men who lived by plundering, and who did not scruple to add violence to robbery. "It is said that about 12,000 priests and Levites, who used to attend the temple in courses, resided at Jericho."—*Van Doren*. In journeying to or from their temple ministry, one of each of these finds on the wayside the half dead victim of these robbers. Excuses may be urged for their not staying to help—they were in haste, the district that had proved perilous to this traveller was not safe for them, possibly they could not save the man if they tried. They were poor excuses, and would not be heeded by one who was concerned to fulfil the law of love. The man who did help was one of the hated Samaritans, a half heathen people, whose Bible was the Pentateuch, but who rejected all the rest of the Scriptures. Canon Tristram says that to this day the Jews hate the Samaritan remnant in Nablous more than they hate either Christians or Moslems. This stranger forgot the national hatred, pitied the wounded man because he was a man, put himself to inconvenience, and trouble, and expense, exposed himself to danger, and never left the work till he had completely ministered to his need. "Oil and wine" were used for wounds—wine to cleanse them, and oil to relieve the pain. "Inn" was in this case not a mere caravanserai, but a house kept by a landlord for the entertainment of travellers. "Two pence" represented two days' wages.

The Application (36, 37).—Our Lord's question leads the lawyer to put himself in the case of that half-dead man. He has no difficulthy in deciding which of the three men acted the part of the neighbour. The lesson is, that our love is to break through all limits, to be bound by no narrow sectarianism, to overcome national prejudice and natural dislikes, and to express itself in practical helpfulness.

His own example must not be overlooked, otherwise we have no motive to inspire us to love. The early Christians were not wrong in seeing our lost condition in the man overtaken by thieves, the powerlessness of the law in the conduct of the priest and the Levite, and the work of Christ for us in that of the Good Samaritan.

Our loving service for others must be a reflection—a perpetuation of his. Opportunities for showing his love are found in the home, at school, everywhere. And such loving service rendered for Him will not lose its reward (Matt. xxv. 34-36).

For the Young.

A GRAND MISTAKE.

BY B. M'CALL BARBOUR.

"Now then, '59,' look sharp," said the telegraph clerk at the delivery counter, addressing the next messenger whose turn it was to be despatched "on Her Majesty's Service."

"59" sprang from his seat, and stood awaiting his message. "Where to?" was his query. It was a "strag."

"59" had learned that "strags" just as well as other messages had to be tackled, and so he braced himself up for the tramp. What's the use of grumbling at a thing one can't help? It won't make it any easier—no, not one bit; but a deal harder to do, alongside o' the grumbling.

This was the usual state of mind of "59" in such circumstances. He had been a lad of this sort of reasoning all his life. By many of his fellow-messengers he was thought to be of a "peculiar turn of mind," but his mind was only peculiar in its common-sense; a very scarce commodity in some quarters. While other lads were grumbling about the drudgery of their work, "59" was doing his, and reaping the benefit.

Still, prudent and far-seeing as he was, there were some things which didn't quite strike him at first sight, as our story will show.

After a tramp of a good mile and a-half he arrived at the destination of his message. Then a hunt began for the person named on the telegram. Did anybody know one John Raeburn? was his question, and no! no! no! was the continual reply to his query. High and low he sought in vain, and when just about to give up all further effort his common-sense stepped in and prompted "just once more."

"Just once more" is often a good thing in a lad's life. How often it has proved to be the tide that led to fortune!

"Just once more" was a successful effort in the case of "59." No, it didn't bring to him a fortune, but it was a step which led to something better.

In the darkness of the corner of a stair he knocked at what he took to be a door. Every knock of his fist seemed to say "just once more." The door was opened by an old motherly-looking person leaning on a staff. She staggered a little as the light streaming through the doorway fell on the uniform of the boy, so unusual to her in these quarters.

"Mercy me, laddie, what a fricht ye've gi'en me!" she said in excited tones.

Somewhat astonished at his mode of reception, "59" stuttered forth in a tremulous voice his oft-repeated question,

"Is there a John Raeburn here?"

"A what?" queried the old woman, holding her hand to her ear, as if to indicate she was dull of hearing.

Before "59" had time to answer the question a younger woman, who had evidently overheard his question, appeared on the scene, and said, "Mither, the laddie was askin' ye if a John Raeburn stayed here. What was the name o' yon auld body that used to live in the back court? It was Raeburn, wasn't it?"

"When was that?" queried the old woman.

"Oh, dae ye no min'? about a year ago."

"About a year ago. Mercy me, lassie, hoo can an auld body like me min' back a year ago? Ye surely forget wha ye're speakin' till. Ay, but wait a bit; let me see. Wasn't yon auld doited body that used tae shachle about wi' a stick?" asked the old woman, seeming to forget her own infirmity. "Ay, ay, I min' noo; his name was Raeburn."

"59" had patiently awaited the outcome of the conversation without further question, and now thought his "once more" likely to be crowned with success.

"Ay, but yon auld body has been dead the last twalmonth or mair," resumed the old woman. "His house is empty, and there's naebody hereabouts kens ocht o' him or his noo. What was't ye wanted wi' him, my laddie?"

"It's a telegram I've got for him," said "59."

"A telegram!" exclaimed the old woman. "My sakes, that'll be somebody deed an' left him a fortune, an' they'll ha'e sent him a telegram tae tell him. What a awfu' pity he's no here tae ken. Puir body, he wad hae been muckle the better o't; but it's aye the way wi' folks that ha'e siller tae leave. They ne'er gie it tae ither folks till they ha'e nae use for it themsel's. Ay, ay, a shroud has nae pockets."

This little speech seemed to come so naturally from the old person that "59" was captivated during its delivery, and forgot all his interest in telegraphic speed. At its conclusion he saw that the end of his investigations had been reached, so, with all the dignity of a master of red-tapeism he drew out his pencil and, with an exalted air of officialdom said, "I suppose I had better say, 'Dead, gone; left no address'?"

"Ay, just that, my man; and tak' it back tae them that sent it, for the body's no here noo."

All unconscious of the real import of what he had written on the corner of the envelope, "59" replaced the telegram in his pouch and began his homeward tramp.

The report of his inability to find the person wanted was handed in along with the telegram, on which he had pencilled the word "Dead, gone; left no address." The delivery clerk read the inscription, and with a look upon his face which betokened an inward smile, said, "And you can't find him, '59'? What is this you've written here, 'Dead, gone; left no address'?"

"Yes, sir. An old woman said he once lived there, but was dead about twelve months ago," explained "59."

"Oh, yes, I see; and he's gone and left no address?"

"Yes, sir," said the boy, still with a look of unsuspecting innocence on his face.

The delivery clerk was naturally kindly disposed, and not above carrying out a joke in a harmless way. He peered into the boy's eyes, and in a tone which sent home his words, said, "If this telegram had been for you, '59,' and you had been dead and gone, would you have left an address for it to be sent on to you? That will do, '59.' Think on that!" And with this puzzle, put so pointedly, he dismissed the lad to his seat.

The clerk enjoyed the joke in a quiet way, and took a mental note of it for future use.

All that day the look of the clerk lived before the eyes of "59," and his words were continually in his mind. Try as he might, he could not see why they should haunt him. The phrase, "Dead, gone; left no address," seemed so perfect in sound, it unconsciously deluded him into the idea that it was as perfect in sense.

"59" kept his conundrum to himself; but when the day was done, and he had tumbled into bed and tucked the clothes over his head, he made up his mind he would have a good thought over it and have it settled.

"Dead, gone; left no address," he kept saying to himself. "If I had been dead and gone, would I have left an address?" He lay and thought and thought and thought, and in the very confusion of the constant repetition of the sentences, the "would I" changed itself to "could I," and this form of the question made him pause and think with a new earnestness. "Could I have left an address?" "But, then," he thought, "when a man is dead he doesn't need telegrams. No, I should think not. But if he's dead, where has he gone to?"

With these questions still unanswered, and being worn out and weary, he fell asleep. It was then he dreamed himself an answer to his perplexing puzzles. With the morning he awoke, and, strange as it may seem, the first thought which came clearly before his mind was that suggested by the words, "I go to prepare a place for you."

Why *these* words should come to him, and with such a sense of knowing what they meant, he did not understand. It is often so in life; things happen, the "why" of which we never can explain.

This at least he did know: the dark wrestling of the night had disappeared, and the coming of the morning had brought joy.

On "59" coming on duty the next morning he was met by the delivery clerk, who greeted him with, "Well, 'Dead, gone; left no address,' have you solved that puzzle I gave you yesterday?"

"Yes, I've got it," replied the lad, with a smile on his face that told he had discovered not only his mistake, but something more.

"And what would your address be then?" asked the clerk.

With a happy upward smile the lad was quick with the reply, "With Christ, which is far better!"

"That's right, my lad, I see you know," said the clerk, taking hold of the boy's hand. "Keep fast by that address."

Some London Missions.

THE RAGGED SCHOOL UNION.

This home-mission Union, to which the late Earl of Shaftesbury devoted the best energies of a consecrated life, celebrated last year its jubilee. This celebration was, however, no mere jubilation. In the spirit of an editorial note in The Christian, some months ago, the occasion was seized for a thorough re-examination of principles and methods, in order that in the most direct and efficient way the Gospel of salvation might be brought to bear on the hearts and homes of the children of the poorest classes. And, be it remarked that the need for such effort is as great and pressing to-day as ever it was.

The work of the Ragged School Union is two-fold, that for which it is directly responsible, and that which it fosters and supports in the 210 affiliated Ragged School Missions; each one being a centre of evangelistic activity in some

DARK AND OUT-OF-THE-WAY CORNER

of London. In the course of an interview at the Ragged School Union offices I have gleaned facts as to the scope and diversity of these operations which cannot fail deeply to interest many readers.

Nothing is more characteristic of the Ragged School movement than its elasticity and adaptability to the varying needs of the poor. Anything which promises to be of real service in winning street children receives careful consideration. Wedded to no routine or set scheme, catholic in its sympathies, it has been the means of calling forth and stimulating to activity a host of 5000 voluntary workers, representing all Evangelical denominations. These are linked together in serving the common Lord, and inspired by one aim—to win children and adults to the Saviour. Thus reaching out to the poor, ignorant and suffering, it has discovered their special needs, and has become the parent of many of the best-known Christian institutions of the day.

But past successes will not serve as a credential of present value. What is the R.S.U. doing now? It is carrying on certain missions, of which the Ashley Mission in Bethnal Green is a type. It is operating among gipsy children in Battersea, among drift and cripple children in South London, in the East-end, in the North-east, and other parts. The "drifts" are sought out by agents of the Union, and brought under Christian teaching. The pitiful home cripples are taught, comforted, and cheered in various ways, and made to feel that someone cares for them. Above all, they hear of the love of Jesus.

Then there is the far-reaching Poor Children's Aid Branch, supplying boots and clothing to half-clad, shivering, destitute boys and girls. Sympathetic teachers in any part of London know that they have but to put the case of some unhappy child before the R.S.U. to secure the needed garments—if funds permit, as well as assistance to the hungry and destitute. Moreover, there are the eight R.S.U. Holiday Homes in which, last year, 5315 weak, ailing city prisoners enjoyed a fortnight's health-giving change, in addition to 50,000 who had a day in the country. This is peculiarly summer work; as the clothing is specially winter work; but both go on, in some degree, all the year round.

Amongst the host of other direct agencies is the supply of pure literature to the Missions, the provision of lanterns for the delight and instruction of poor scholars, and the encouragement of emigration in suitable cases. These are but illustrations of the many branches of effort for which the R.S.U. is directly responsible, and in which the secretary, Mr. John Kirk, is actively engaged.

Turning to the second sphere. Scattered and isolated workers felt long ago the need of a centre for counsel, support, and mutual helpfulness. Now that small missions are multiplied, the need for a strong centre is more urgent than ever. For example, a mission may be doing genuine and useful work in an old building which becomes worn out; or of which the lease expires. Work of this kind

CANNOT BE DONE WITHOUT A BUILDING,

and without aid, such as the R.S.U. can render, a bright Gospel light in a dark district would flicker out. I know, at this moment, of several recent instances of this kind. Here and there, in the various local centres, such difficulties constantly arise; and provided the work being done commends itself as worth doing, the Union takes the matter up, gives and gets, and re-establishes the local mission in new or repaired buildings. Apart from such special emergencies, the R.S.U. makes regular grants to the affiliated missions, aids in *finding workers*, often a most difficult task for an out-of-the-way and well nigh unknown mission. In these and a hundred different things—small, but essential to efficiency—it is a tower of strength to faithful and useful toilers all over London. Besides, it is in many curious ways a centre of inquiry, and has, as a matter of fact, aided earnest men throughout the land, and in many lands, in organising similar work.

In lending force and direction to local effort; in fostering new undertakings, when really called for, say in some new district; in saving endangered missions, when worth saving; in affording counsel based on wide experience; and in giving pecuniary aid, the R.S.U. proves its claim to support. By its means cohesion is imparted, and unity and effectiveness is maintained. Without it the mighty army of the King's servants, who in the courts and alleys of London are doing a noble and self-denying work, would be as scattered companies, instead of presenting an unbroken front to the foe. This Union of Ragged School Teachers has been one grand secret of the success of a movement which God has been pleased so greatly to bless. Full information as to the whole work may be had from the secretary, 37, Norfolk-street, Strand, W.C.

MRS. GINEVER'S HOMES.

A year ago the beloved founder of the Kingsdown Orphanage was called to her rest, and in the paralysis of this heavy loss there were those who feared that the work to which she had devoted her life must seriously suffer. He whose work it is, has, however, cared for the orphans; and the first report issued since Mrs. Ginever's death is a fresh testimony to the faithfulness of God.

To begin with, difficulties seemed to threaten the institution, Mr. T. C. Usher, an original trustee, being the only survivor able to act. Rev. J. R. Wood, however, consented to act with him, and a new trust was formed to carry on the homes, Mr. R. T. Smith, so well known for his work at Chiswick, being appointed secretary. Tender thoughts towards the Orphanage which Mrs. Ginever founded, and to which she gave herself, filled many minds, and led to generous contributions. Prayers of hers but partially answered in her life-time, have been

CROWNED WITH GRACIOUS ANSWERS

in recent months, so that the trustees have to report that all necessary demands have been met.

There are three affiliated Homes—the Kingsdown Orphanage for boys and girls, Pemberton-road, Upper Holloway; the Infant Home, 8, Tremlett-grove, Upper Holloway; and the Home for Crippled and Afflicted Orphans at Broadstairs. All of these are in charge of trustworthy and experienced matrons, who seek to carry on the Homes in the spirit of her who has gone—that is as a Christian and thoroughly undenominational Home. There are about 170 children in the Homes; forty-eight being new cases admitted last year. The secretary, Mr. R. T. Smith, 18, Pemberton-road, Upper Holloway, will supply all information.

In rescuing a child from homelessness and poverty, and providing it a home and Christian nurture, two things ought to be remembered: what is rescued—a life, with unknown possibilities in it, and a young life, with all its best in front! The years have not been worn away and wasted: who can forecast the harvest they may yield? Secondly, remember what the child is rescued from. We not only rescue the boy or girl from being "alone in the world," but from exposure, poverty, temptation, and the almost inevitable fall, with the sorrows, sufferings, and ruin involved. The children, "who often look up with pale and sunken faces, who are weary and cannot run or leap," are worth saving. To save them is a sacred task to which we are bound as members of the commonwealth, still more as members of Christ's Church, commissioned to "feed his lambs." It is not the will of our Father in heaven that one of these little ones should perish.

Pearl Fisher.

THE SOUTH LONDON MISSION, Scovell-road, Borough, S.E., is an undenominational agency in one of the poorest districts of the metropolis. Meetings of various kinds are held almost every night in the week, and are well attended. Many conversions have been recorded and a large number of temperance pledges taken. Efforts are now being made to secure a larger hall. The latest report and other information may be had from Mr. R. H. Parsons, 82, Bland-street, Great Dover-street, Borough, S.E.

IN MEMORIAM C. H. SPURGEON.

Thursday last being the anniversary of the decease of C. H. Spurgeon, the evening service at the Metropolitan Tabernacle was made special. Pastor Thomas Spurgeon presided, and, after prayer by his uncle, Dr. J. A. Spurgeon, gave an interesting address upon his father's character and work, as illustrated by his correspondence. All his letters were clear and compact; there was a great deal in a small compass. His signature was often crowded into a corner, revealing the modesty of true greatness. Every letter was brotherly rather than paternal, and breathed the solicitude of a loving breath. Writing to his son in New Zealand, he said: "You and I stand foot to foot." On another occasion he wrote: "Do not expect to see me on your door-step, but my heart looks in at your window!" The filial tribute was wisely and worthily done, and brought tears to many eyes.

Mr. Chamberlain and Mr. Walter Mayers sang, "Many are the friends calling us away," from Sacred Songs and Solos, the congregation singing the refrain. Rev. James Stephens delivered an able address upon the words, "Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith" (Heb. xiii. 7, R.V.). The analysis and summary of his character and service, as a man of faith, formed a beautiful testimony to the grace of God, as seen in Mr. Spurgeon throughout his wonderful career of forty years in the ministry of the Word. A solo by Mr. Mayers, "Waiting for the Coming of the Lord," and an address by Pastor E. Roberts, of the South London Tabernacle, completed the programme of a remarkable meeting, the memory of which will be a ministry for good.

MIDNIGHT AND MORNING.

THE PASSING OF PASTOR C. H. SPURGEON.

Sunday night, January 31, 1892.

There is a spirit lingering at the portal
Of the unseen to-night;
Just on the threshold of the realms immortal,
And ready for its flight.
Will the King beckon thro' the ranks of angels
And down the starry dome:
"O faithful preacher of my glad evangels,
Thy work is done, come home"?
Is the great soldier's last fierce battle ending?
Is his last triumph won?
Will the true servant, to his Lord ascending,
To-night hear his "Well done"?
The trumpet-voice, with all its clarion-ringing,
Is hushed to whispers now;
Will he to-night join the eternal singing,
God's glory on his brow?
The rock-like heart, so brave and grand and loyal,
Beats fainter and more faint;
Will the King still it with his mandate royal,
And call his toil-worn saint?
Which will it be, O watchers of Mentoné?
Earth's strife or heaven's rest?
Alas, we cannot tell! God, and He only,
Knoweth, and knoweth best.

Monday morning, February 1, 1892.

And even as we spake thus to each other
Of him who dying lay,
The Father's home was greeting a new brother,
And he had passed away.
And even ere the midnight chimes had riven
The silence of the night,
For him had dawned th' eternal morn of heaven,
The everlasting light.
And while we watched where life and death were meeting,
Nor knew which God had planned,
The King had stilled the mighty heart's low beating
With his own pierced hand;
Had hushed indeed the voice, whose clarion-ringing
We shall not hear again
Until we, too, join the eternal singing,
Rising with Christ to reign.
Yea, the great soldier, his last battle ending,
The crown of life hath won;
And heaven's King, o'er his true servant bending
Hath spoken his "Well done!"
Yea, He hath beckoned thro' the ranks of angels,
And down the starry dome;
"O faithful preacher of my glad evangels,
Thy work is done, come home!"
And he, no longer lingering at the portal,
Hath entered at the door,
To see the King's face in the realms immortal,
To serve Him evermore.

Plymouth. (Miss) E. G. Cherry.

WALWORTH.—The work carried on at the Richmond-street Mission is of a varied and extensive character, and has entirely outgrown the small building in which the many meetings are held every week-day and Sunday. Land for a larger and more convenient hall with class-rooms, kitchens, and recreation rooms, has been purchased, and plans have been prepared for execution so soon as the funds (about £1300) are provided. Mr. T. W. How, of 42, Saltoun-road, Brixton, the hon. sec., will be pleased to send a copy of the report to any interested friend.

JOHANNES VAN 'T LINDENHOUT.

THE DUTCH PHILANTHROPIST.

The example set by Mr. George Müller in the successful care of orphans has been an incitement to other friends of the young to build and open refuges for the poorest and most destitute children. Since the days of the Reformation the Churches of all denominations had their own orphanages; but Mr. Johannes van 't Lindenhout discovered that a large number of orphans, mostly in the rural districts of Holland, were neglected, and often treated worse than slaves. When orphans were to be cared for, it was common to board them with poor people, who would take them at the smallest weekly charge, with full liberty to make the most profit possible out of the use to which they put them. Thus the little ones were often the victims of a most unchristian course. At length they found a friend in Mr. van 't Lindenhout.

Mr. van 't Lindenhout's father was a well-to-do farmer, having property in Beuningen, a village in the province of Guelderland. Johannes, who was born in 1838, was the eldest son. Soon it appeared that his constitution was too weak for farm work, and he was sent to a boarding-school, which afforded him the privilege of learning French and German. Books read in the latter language, combined with the pious education he received at home, led him to decide upon making Christ his Saviour-King.

After reading Bunyan's "Pilgrim's Progress," the young man resolved to become an evangelist, and to sell Bibles in the neglected villages. With a wallet on his back he went from village to village; in some houses he was most kindly received, but in others rebuked in the most hostile way. For two years he persevered in this arduous work; and, at last, by ill-health, he was obliged to give it up, and to look for something that would relieve him from travelling and its fatigues. After a regular examination, he was accepted by a committee at the Hague, and stationed as an evangelist at Nymegen, in Guelderland. Here his mind was exercised in consequence of the sufferings of the orphans he had met in the villages, and as he found his young wife willing to be his helper, he determined to follow George Müller by opening a refuge for the poorest orphans and other neglected children; this he did without any income, beyond what God, in his tender mercy, sent day by day in answer to prayer.

All Mr. van 't Lindenhout's friends, even the most spiritual of them, condemned the plan as quite unfit for adoption in a country where the churches were thought to do their utmost for the orphans. Notwithstanding all kind of opposition, Mr. van 't Lindenhout persevered; a friend came to his help, and bought a large old house in Nymegen, and gave him the free use of it to try and see if he could fill its ten rooms with destitute orphans. After a year's effort, eighteen children, boys and girls, constituted the family of the orphans' friend. Difficulties were encountered, but on every such occasion prayer was answered, and sometimes at the last moment, and by the most unexpected means, food and raiment were supplied.

In the beginning of 1866, the number of orphans had so increased that the house was rather more than full, and applications for the admission of children were very numerous. Unexpectedly a letter came from Amsterdam, enclosing a cheque of a thousand florins, as a first gift for building a new house, and with the cheque the promise that the gift would be repeated every year. At the same time, another leading event happened in the history of the work. Where to build a second house was the rather difficult question; and just as it was causing great anxiety, a young peasant came to Mr. van 't Lindenhout and said, "The Lord has blessed us, and now my brothers and I intend to buy a farm for ourselves. If we are successful in this you may make a choice of two acres of the ground whereon to build a house for your orphans." Though the offer was very kind, Mr. van 't Lindenhout scarcely knew what to do, as the locality seemed most unfit for his plans. Yet he promised to inspect it, and went to Neerbosch with his oldest friend and helper in the work, a Mr. Belmer.

It was a most rough and rainy day, and after they had walked a long way through the stiff and wet clay, suddenly the sun broke through the clouds, and Mr. Belmer said:—"My friend, this is the place God's Providence indicates as fit for your future plans." Accordingly a spacious building was erected in 1870, since when the institution has grown to what it is to-day—a lovely village, with its own church, surrounded by corn and grass fields, orchards and trees, almost all belonging to the orphanage. This has been rendered possible through fidelity to promise on the part of the brothers who gave the two first acres; they undertook to sell to the orphanage at valuation as much ground as the institution might afterwards require for its houses and schools.

Mr. van 't Lindenhout has been most happy in the choice of his helpers. Almost all the teachers in his schools have settled religious characters, and have real ability in their peculiar line. The same has been true of the instructors in the various trades taught to the children. All the buildings, even the church and its tower, are the work of the boys. At the exhibition at Amsterdam the boys gained a gold medal for their printing and binding; in other trades also many excel, and easily find good places after leaving the orphanage. Mr. van 't Lindenhout has the privilege of having in his sons two excellent helpers. The eldest helps in the general supervision, and the younger is at the head of the printing and publishing departments, a branch equal to the larger firms in the land. The sons have married sisters, who both give a good deal of their time, assisting Mrs. van 't Lindenhout in teaching and governing the elder girls.



The number of the children at this moment is a thousand, a number which demands the utmost exertion of all who co-operate in the work, in order that Christian home influence and the family ideal may be realised. Mr. van 't Lindenhout has rendered a great service to his land by saving so many children from a miserable and godless life, and has brought many to Christ and fitted them for an honourable discharge of the duties of life.

THE MISSIONS TO SEAMEN has voted £100 to Rev. Harry Morgan, of Darling Point, Sydney, and has appointed him its chaplain for Sydney Harbour.

MESSRS. McNEILL AND BURKE.

AUCKLAND, N.Z.

(From a Correspondent.)

These honoured servants of God arrived in Auckland, *viâ* the West Coast, on December 19. For months much preparation had been made for the mission. A strong united committee was appointed, who did much to ensure the co-operation of the Christian workers of the various churches. Meetings for united prayer were organised and well attended, and a spirit of expectation was manifest.

Notwithstanding many hindrances from the fact of it being Christmas time, with its many distractions, large numbers, some of whom came from country districts to Auckland for the holiday season, crowded the hall on Christmas night and Boxing night. Mr. McNeill spoke with great power, and Mr. Burke sang with manifest blessing to many. At the Y.M.C.A. breakfast meeting on Christmas morning Mr. McNeill gave a characteristic address, which helped many. The last meeting of the mission was held last night (December 28), with a crowded audience, when Mr. McNeill spoke from Phil. ii. 12 and 13: "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure."

We thank God heartily for the visit of his servants: it will never be forgotten by large numbers. God's people have been drawn together, renewed and quickened, and cheered and refreshed by the deeply solemn and faithful words spoken night after night by Mr. McNeill. The ministers have all rallied round and supported the mission in every way. Last night there were present fifteen ministers, representing the various denominations. Each evening two ministers have taken part in the service. We believe many have passed from "darkness to light" through this mission, and much real good will follow these great gatherings in ways it is impossible to tabulate.

Large numbers from all parts of the Auckland country districts came to the city specially to hear Mr. McNeill. They have gone back to their farms, the bush, etc., blessed and strengthened. One young man travelled 300 miles, arriving in Auckland on Christmas Eve, heard Mr. McNeill at night and at the Christmas breakfast in the Y.M.C.A. rooms, and left in the afternoon on the return journey, his heart filled with joy and peace, to be a blessing to others in his far-off station. Colonists from Scotland have greatly enjoyed the preaching of Mr. McNeill. At the last meeting of the mission many lingered behind to thank him for his words. The very last to speak to him as he left the hall was an aged lady, who in broken words and with tears thanked the evangelist for the blessing his words had been to a young man in whom she was deeply interested, and who had decided for Christ the previous night. It was a touching conclusion to his mission in these Colonies, and illustrates what is felt by large numbers who will ever have grateful memories of the McNeill-Burke United Mission to Australia and New Zealand, and which finished at Auckland on December 28, 1894.

Mr. McNeill left this morning for a short visit to the Lake Country, Rotorua; he returns on January 2, and leaves by the mail steamer for Sydney, thence for Calcutta and other parts of India. His fellow labourer, Mr. J. H. Burke, who has endeared himself to so many with his sweet singing of the Gospel, left by the *Mariposa* for San Francisco, *en route* for his home in Chicago.

LEPERS IN INDIA.—In writing to the secretary of the Mission to Lepers regarding a visit to Perulia Leper Asylum, Bengal, Rev. G. M. Bulloch says:—"I spent the greater part of two days here, and received a right royal reception. No such sight is to be seen anywhere else in India—300 lepers, all Christians, full of peace and joy, notwithstanding their sorry plight, singing the praises of God, and thanking Him that through their sufferings they have been led to Him and have found in Jesus a friend and Saviour. I shall never forget the sight, and thank God that I have been blessed with such a privilege."

The Evangelist.

"THROUGH."

By LUCY A. BENNETT.

"Only to think what He has brought me through! My heart often sings for joy upon my bed. Oh, how great is his lovingkindness! I can truly say that down to this very day—this very hour—goodness and mercy have followed me all the days of my life; and yet I have been brought through so much."

The speaker had many things to weigh her down, for she was poor and old, and totally blind, as well as being one of those who, to use her own expression, habitually "enjoy very bad health." And yet the woman I was visiting was one of the brightest and happiest I have met.

It was a lesson in faith, hope, and charity to sit by her chair and hear the Spirit-taught lessons which her ripe experience afforded. "Ignorant," some would have called her, perhaps; yet hers was a wisdom of which the world, indeed, may think little, but which is much accounted of in the sight of God.

"Poor," yes, but with that poverty which "maketh many rich." "As having nothing, and yet possessing all things."

"That little word 'through' is a beautiful one and a true one," was the response. "God has indeed been good; and He has been faithful to his promise. He has not only helped us in our troubles but He has brought us through them. You remember that beautiful assurance of old, 'When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned' (Isa. xliii. 2). There is no promise that we shall escape trial, but there is the promise that we shall not be left to perish in it; we shall be brought through it. And how literally this was fulfilled to God's ancient people. Through the Red Sea they came, and through Jordan; through the wilderness they had to pass, too; but their glad testimony was 'We went through fire and through water, but Thou broughtest us out into a wealthy place' (Psa. lxvi. 12). And even right on to the very end it will be the same, you know. 'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me' (Psa. xxiii. 4).

Thou, the faithful and the True,
Wilt be there to lead me through.

"Oh, 'tis wonderful, 'tis beautiful!" And the dear old lady took my hand in hers and pressed it. "I couldn't tell you half of it, my dear! Here am I, come to my ninetieth year, and I have proved it over and over again. It cannot be very long now for me to linger down here, but I want to testify to his faithfulness and his kindness."

"Those who know Him best," I said, "are those who speak well of his name. If you hear any one speak slightingly of the Lord, you will be sure to find out that it is some one who does not really know Him. 'They that know thy name will put their trust in Thee'" (Psa. ix. 10).

I wish I could more distinctly recall the conversation with this aged saint, but the brief account I have tried to give will show how full of happiness and spiritual pleasure was that suffering woman.

Reader, have you the same secret of peace? Are you anchored in the same haven of rest? Is Jesus your Saviour, your tried and known Friend? Has the blessed Spirit of God taught you both your need of Him and his absolute fitness to meet that need? For every one of us, whether we realise it or not, this life is but a passage to the eternal hereafter.

Well may the Christian exultingly sing—even from the midst of temptation and trial—

Through, but as a pilgrim guest,
'Tis the passage of the soul.
Through, but passing to my rest,
Tending ever to the goal.
Beulah's hills are full in view,
Certainly it will be through.

Through the fire and through the flood—
This the consecrated way!
This the path the Master trod,
And it leadeth unto day.
Through the cloud and through the sea
He will make a way for me.

But if you are not Christ's, if heart and life have never been yielded to Him, yet still there remains the solemn certainty that you are being hurried through time—somewhere.

Will you not pause and ask, "Whither am I tending? To what terminus am I bound?" And, oh that the prayerful consideration of this might lead you to cast in your lot with those who have, by the grace of God, set their faces Zionward.

We want you to come with us. Many of us would fain tell you, if we could, how He has led us through our pilgrimage, and how He satisfies the heart which wholly trusts Him. We would fain increase the number of our fellow-travellers. If you who read this are still unsaved, we would humbly say to you, "There is much in us, the followers of Jesus, which may not attract you; there is much which we do ourselves deplore and mourn over. But let not this dissuade you from making the acquaintance of our Lord. We fail daily; but He faileth not. We are, oh, so consciously! weak and faulty, but He is worthy. And we can humbly but confidently testify that the blessed Saviour does carry us through all difficulties and temptations if we only trust Him. Look not at us, but set your eyes on Him who is heaven's glory and the well-beloved Son of the Father. He will never disappoint you. "Come thou with us, and we will do thee good" (Num. x. 29).

"Oh taste and see that the Lord is good; blessed is the man that trusteth in Him" (Psa. xxxiv. 8).

"Can you tell me the way to heaven?" asked one. And the answer was quickly and brightly made, "Take the first turn to the right and keep straight on." Reader, we commend that answer to you, with the urgent entreaty that the "right" turn may speedily be taken. You will never regret it—never. But, oh, think of the never-ceasing regret which must be theirs who, with the very "Come" of Jesus sounding in their ears, pass on to the eternal darkness! "I saw," said Bunyan, "that there was a way to hell even from the gates of heaven."

Fear his mercy to neglect
They who will not take, reject.

"How shall we escape if we neglect so great salvation?" (Heb. ii. 3).

JEWISH NOTES.

NORTH AFRICA.

Miss J. L. Trotter writes from Biskra, Algiers, to say that her recently-mentioned classes for Jewish women, did not long continue. "We had a large influx of Jewish visitors for three or four weeks in the summer, but I believe they were drawn mainly by curiosity. They disappeared as suddenly as they came, and now only a few stray adults come, and a few children. The counter-influence of the Rabbis has no doubt helped in the scattering."

HEBREW CHRISTIAN PRAYER UNION.

This union, which was established about fourteen years ago, held its annual meeting recently at the Hebrew Conference Hall, Old Montague-street, Whitechapel. Rev. A. Bernstein, president, occupied the chair, and from a statement made by Mr. H. Ehrlich, it appeared that there are branches in all the capitals of the Continent, one in Persia, another in America; and that day prayer was being offered at each for the bringing of the Jews to a knowledge of the true Messiah. Earnest addresses were given by the president, Rev. O. E. C. Roeder, and others. A missionary from Persia spoke most encouragingly of the progress being made in that benighted country.

PARIS.

Mr. L. C. Mamlock (London Jews Society), of Paris, recently made a Christmas tree festivity an occasion to gather Jewish women and children in his mission hall. He writes: "In many cases the children were brought by their parents, who listened very attentively to the Gospel as it was explained to the little ones. Questions were asked as to the birth, life, death, and resurrection of our Lord, and John iii. 16 was recited with gratifying intelligence. Christmas hymns were beautifully sung. Such a large gathering of Jewish children in connection with Evangelical work among the Jews in Paris has never been seen before, and much delight was expressed at the sight by interested visitors."

HOME FOR SANDWICH MEN.

I spent Friday evening with the board-carriers, popularly known as "sandwich-men." Five hundred of them were the guests of Mr. James Keates, who, in a special sense, is the boardman's friend. An abundant repast was laid in one of the spacious rooms in connection with Craven Chapel, Regent-street. The attendants, numbering about twenty, were of the same class. They had been selected for this duty because they were "rescued ones," now holding positions of trust and responsibility. Upon several of them were still to be seen, however, unmistakable marks of the hard life of former days.

No one could watch the hungry throng without the deepest interest. A history, terribly pathetic, could be seen at a glance to lie behind the degraded life that some were living. Aged and crippled ones had found admission. Others in the vigour of manhood, who should have been occupying honourable positions in the world, were there. A few were young. Why were they eligible to be present at such an assembly? Whether the guests had agreed amongst themselves or not to appear in their Sunday garments (?) I could not say, but I was certainly surprised and gratified to see so few indications of severe distress. It looked rather like the gathering together of fairly well-to-do men of the labouring class.

The meeting in the lecture hall "after tea" was most enthusiastic. Right heartily did all the men enter into it. What voice, if not soul, there was in the singing! What outward devotion, at least, in the repetition of the Lord's Prayer! Rev. W. H. Tindall presided. Several brief speeches, bright and earnest, were made. Two or three of the sisters of the West London Wesleyan Missions gave characteristic addresses. Others of their number sang suitable solos. Scarcely ever have I been in a more sympathetic audience. It seemed as though no one present could possibly know a care or a sorrow.

A Boardman's Home is established at 39, Queen's-square, Bloomsbury, with at present fifty-four inmates, where Mr. Keates is the resident superintendent, but not that only or chiefly—he lives amongst the men in a simple, brotherly fashion, sharing their misfortunes, sympathising in their hard struggles—one with them in all respects, a friend really, to whom any hopeless man could safely open his mind. Does not an enterprise like this take rank with the best efforts that Christian love has ever espoused for the recovery of the lapsed sons of men? Abundant signs appear that Christ Himself has set his own seal upon the work. A second home will be opened this month, and a third at no very distant date. It is estimated that there are some 8000 of these boardmen in London alone. No employment is possibly more precarious than theirs. (Rev.) Joseph Woodhouse.

THE ABERDEEN TEMPERANCE SOCIETY celebrated its jubilee on Saturday. The proceedings took the form of a series of meetings. In the afternoon a sale of work was opened in the Music Hall Buildings by Canon Barker, ex-Bailie Kemp presiding. The local Band of Hope Union co-operated in the demonstration later in the day, about three thousand children marching in processional order from Gordon's College grounds to the Music Hall, where a limelight entertainment was given. In the evening a conversazione took place. On Sunday night Canon Barker preached to a crowded audience in the Music Hall.

THE PRESENT DISTRESS.

By Dr. T. J. Barnardo.

The terribly severe weather recently experienced has brought misery to thousands of the poorest in our great cities; and the scenes witnessed during the last few weeks in the back streets and slums of London, and of many of the large towns where I have branches, have been sad enough to touch the hardest hearts.

One of my devoted workers heard lately of a very grave case of poverty and illness. On calling at the address given, she found a woman lying on the floor, with only a little straw under her. An infant, but two days old, lay by her side: and three other children, all young and all nearly naked, were huddled, for the sake of warmth, as close to the poor mother as they could manage.

There was no fire in the grate, and nothing to make a fire with. There were only a few rags of clothing in the room; and no food but a few crusts left from their last meal, which had consisted simply of dry bread given by a poor neighbour. A little warm milk had also been supplied on the previous day by some Good Samaritan, and no doubt but for that the baby could not have lived.

Questioned as to why she did not apply in time for relief to the workhouse, where she could have had admission to the infirmary until able to be about, the mother's only answer was that that would have meant her children going to the workhouse too, and her separation from them, and that nothing would induce her to take this step. It was pointed out that she might at least have obtained outdoor relief, and that the medical officer would then have visited her. But, notwithstanding her miserable condition, the poor creature had made up her mind that she would not apply for aid to the parochial authorities.

Now here lay a poor mother, thoroughly respectable, who absolutely risked her own life and the life of her child rather than apply for relief to the workhouse; and her neighbours, miserably poor themselves, were clearly of the same mind. While such a feeling is

DEEP-SEATED IN THE HEARTS OF THE POOR

it is useless to rail against it. We must rather look it in the face, and reckon upon it as a factor in our social work.

Two of her neighbours had done what they could for the woman on the day of her confinement. When her case was brought under my notice, steps were at once taken to relieve the poor mother. I hope, when she is strong enough, to get her some work and to give her wisely administered assistance, so that she may be able to bear some of her own burdens. But my readers can well imagine that cases of this sort make me long for adequate means to assist the really decent and worthy poor visited by the devoted colleagues who co-operate with me in East London and elsewhere.

In another poor home, consisting of a single room, the wife was found lying ill. There were five children, all under twelve, in a semi-starving condition. The husband and father had been for fifteen weeks out of work. Everything that could be sold had been sold; not a stick of furniture was left. The rent was thirteen weeks behind-hand; but the landlord had been very kind and forbearing with them.

My readers may imagine the misery endured by this one family! Happily, I was able promptly to bring some measure of relief to the sick wife and the starving children. The father has now started, with a few shillings in his pocket, a sound pair of boots on his feet, and a warm coat on his back, to the north, in quest of work, which he has been led to expect in Newcastle or Glasgow. If he succeeds, his family are to follow him. Meanwhile, I am having them looked after so that they will not perish of want.

At the Waifs' Supper, which occurred on January 9, several dreadful cases were brought to light—cases in which quite young children had not broken their fast that day until they had their meal in our bright hall. One girl said, in quite a natural way, as if it were almost a daily experience, to a lady who questioned her, that she had had nothing to eat all day; her brother and sister had had some bread, but "mother thought as she was going to the Supper she could do without any." And so the little creature had held on bravely until she came half-famished to our feast. Needless to add, the child's pockets were well filled with bread and cake, so that when she left she carried home to her brother and sister some share of what she had herself enjoyed.

Among the children who were admitted immediately after that Supper to the permanent benefits of the Homes, there were two boys who had

WALKED THE STREETS FOR SEVERAL NIGHTS

previously, not having money wherewith to pay for a lodging. They were unable to obtain permission, which they had sometimes had, to sleep in the kitchen of the common lodging-house where they were known. Stricter rules had been laid down, owing to the advent of a new deputy, and the boys had had, as they said to me, "to hook it and step it."

But when one looked at these two little mites—for they were mere children—clad in ragged clothes, their toes peeping out of broken boots, their thin, half-starved bodies bearing signs of long-continued hunger and want, and thought of what a struggle they must have had for months, alone upon the streets of London, one realised that the days of heroic endurance in common life were not ended.

About fifty children of all ages constituted the immediate harvest to the Homes from the Waifs' Supper, somewhat fewer than in some former years. But only to think of *fifty children by one haul of our net saved from ruin*—the ruin which carries with it degradation of body and mind, of soul and spirit, fills me with gratitude.

Let my readers remember that this blessed work of *rescue in the name of Christ* is being carried on, not merely among the children of the Metropolis, or at only one season of the year, but among unhappy little ones all over the country, and all the year round, winter and summer alike. As I have often said, there is hardly a city or town, or even a hamlet, in the country, which has not, at some time or other, contributed to the Homes its miserable waif, or destitute orphan boy or girl rescued from suffering or degradation.

This fact alone ought to constitute my very strongest claim for aid upon good men and women everywhere; for I suppose there never has been a work of rescue more widely cosmopolitan, or more comprehensive and hopeful in its character.

18 *to* 26, *Stepney-causeway, London, E.*

CHEERED BY A STAR.

A MODERN EPIPHANY.

(See Mrs. Howard Taylor's Chinese Diary in *Regions Beyond* for January.)

Through the rent roof of her cabin,
Dark within with noisome fumes,
Peered down one large lustrous planet
Travelling through Time's upper rooms,
Holy, tranquil—through the night
Carrying a diviner light.

'Twas the gaze of some high Watcher,
Leaning o'er Heaven's viewless stair,
Pouring down mute benediction
On that warrior maiden fair
Borne down with her dauntless toil,
Sowing Christ in alien soil.

Led by her great unseen Master,
Swift she hastes through death-bound lands,
Healing sin's supreme disaster,
Healing, sealing, with both hands,—
"Courier of the Cross, O stay!"
"Nay, but meet me at That Day."

Charles A. Fox.

A COLONY OF MERCY.—At a meeting in Christ Church, Westminster Bridge-road, last Thursday, in connection with this movement, addresses were given by Rev. H. P. Hughes, Dr. Paton, of Nottingham, and Rev. F. B. Meyer. It was resolved to procure a 400-acre farm in Kent as soon as funds come in, to start a labour colony on the plan of Miss Sutter's "Colony of Mercy." £2000 will be needed.

CRAYFORD, KENT.—The work begun by the late Sir Arthur Blackwood at the Village Hall, Crayford, is still carried on by a little band of voluntary workers under the direction of the Rev. George Southall, The Lindens, Dartford. Services are held on Sundays and Thursdays as well as temperance and other meetings. There is also a good mothers' meeting, a girls' help-myself class of over twenty; Sunday-school with an attendance of over seventy, and a Band of Hope with an attendance of over sixty. The neighbourhood is poor, and the weekly offerings barely cover current expenses. There are several matters of general repairs, and a new platform urgently needed. Perhaps some friends of the late Sir Arthur Blackwood would like to help us.—Yours very sincerely, F. J. Phillips.

27, *High-street, Dartford.*

IN THE DOCK DISTRICT.

During the past year our nation, in common with others, has suffered heavily from the great depression in trade and commercial interests generally. While all, or nearly all, classes of the community have been affected thereby, the greatest share of privation has fallen upon the industrial and labouring population. We who live and work in that part of London known as the Dock district, have a daily succession of cases whose desperate need is caused, not by loafing nor by drink, but by their inability to get the work they would so gladly do, or by sickness which prevents them from earning.

Allow me to give one or two specimens of the people we try to help a little—alas! only a very little, for we are at the end of our resources, and winter is upon us, with all its bitter clamorous wants. One man, whom I will call Mr. L., a bricklayer by trade, is suffering from rheumatic fever with some internal complications. He has a wife, a nice patient woman, and four dear little children. These are really starving, all they have to live upon being the little relief we could give them. Nourishment is more necessary than physic, but the poor fellow could not get it. Another morning the visitor goes into five houses in one short street. Each family is in dire straits through the suspension of sugar factories where the breadwinner is employed. No work, no bread.

It is simply unbearable to visit house after house and see poverty which you cannot relieve. One family, that of a Mrs. G., are in sad case—eight in all, and not one earning a penny, save that the mother gets one day of washing in a fortnight. They have no fire except through the kindness of a poor neighbour, who gives a few pieces of coal from her own little store. And this is the common everyday routine. Factories are slack, men and women are out of work, foodless, fireless. Sickly children, poor hungry waifs of humanity, pine away for lack of care and food. We entreat someone who has not tasted want like this to remember beneficently these needy ones. Who will help to bring a little gladness and cheer into the anxious lives of our poor people for the sake of Him whom we can only minister to in the persons of the sick, hungry, and dying? Stewart Smyth.

St. Mark's Vicarage, Victoria Docks, E.

A LODGING-HOUSE MISSION.

In the January report of the Carey House Institute, Chester, we read:—

It is with a sense of heartfelt thanksgiving that we review the last few months' experience in our Lodging-house Mission. This branch of our work was opened at the close of last October, and the results have already been gratifying in the extreme. As a rule, in the opening of the work, our deaconesses met with a very warm reception, and the Gospel meetings held in the lodging-houses have done much to brighten the men's monotonous lives, and to encourage the workers themselves.

At the close of one of our Sunday evening services one of the men asked if he might speak to the deaconess who had given the evangelistic address the previous week. He informed the sister that he was starting for Philadelphia, and, with tears in his eyes, he thanked her for the message she had delivered, which had indeed been to him the message of salvation. He went on to say that he thanked God he had been led to Chester. The sister said that though he was leaving his lodging-house friends, he was taking his Saviour with him. "That I am!" was the hearty response, "and I will pray for your work wherever I go."

After one of the Sunday evening services, the men in chorus cried, "Come oftener! Come in the week!" Only one response could be made to such a request. A week-night Bible class was started in the same house, with what results the Book of Life alone may declare.

RUSSIAN STUNDISTS.—The Moscow correspondent of *The Daily Chronicle* learns from the provinces of Kiev and Kherson that large bodies of Stundists are returning to the Orthodox Church, worn out with their long struggle for freedom of worship. The Greek Church has a large number of Orthodox missionaries at present engaged in districts where there is a considerable Stundist population, and report has it that nothing in the way of scruples hinders the zeal of these priests. There is still no sign of any grace or amnesty being extended to Stundists in gaol or in banishment.

MR. TELFORD AT BRISTOL.

THE mission conducted by Mr. E. P. Telford, in connection with Counterslip Baptist Church, was concluded on Thursday evening last. Notwithstanding the frost and snow, which at times rendered the streets almost impassable, large congregations gathered every night, the chapel being frequently crowded in every part. As the Mission proceeded the interest deepened, and increased power accompanied the preacher's message.

Meetings were held during the dinner-hour in the manufactories of Messrs. J. S. Fry and Sons and W. D. and H. O. Wills and Co., and many of the employés were thus induced to attend the evening meetings in the chapel, and were subsequently led to decide for Christ.

Immediate and rich results followed every meeting without exception, and on the last evening the centre of the chapel was crowded with those who had found Christ, and were rejoicing in Him as their Saviour. The address on this occasion was especially helpful and timely, and no one present will ever forget the effect, when the new converts rose *en masse* and sang :—

O happy day that fixed my choice
On Thee, my Saviour and my God.

During the three weeks of the mission over 400 have been spoken with in the inquiry-room, and it is believed that the greater number of these have now definitely decided for God. The congregations were drawn from all parts of the city, and doubtless every section of the Christian Church will be enriched by the Divine blessing on Mr. Telford's work.

Mention must be made of Mrs. Telford, who accompanied her husband, and was of priceless service to many whom she led to Christ in the after-meetings. Counterslip Church will long have reason to bless God for his grace and favour in qualifying this able evangelist so richly for his work, in sending him into their midst and then using him so gloriously for the up-building of God's people and the ingathering of those out of the way. HENRY KNEE.

MISSION AT BIRMINGHAM.

WE have had a most helpful visit from Mr. John McAuliffe (Tunbridge Wells), January 20-28, and can heartily thank God for the gracious blessing He has given. The parish is a very needy one, the population consisting of gas labourers and the poorer working class. There are in it about 120 courts, some of them as poor and wretched as can be found in the city. Pigeon-flyers and loungers of the unkempt type abound, and how to reach them is a problem difficult to solve. Thank God, some have been and are being brought to the feet of Jesus. We have a thoroughly Gospel P.S.A. for men, with several hundreds in attendance. Last Sunday fifteen or sixteen stood right up amongst their fellow men as willing then and there to decide for Christ. Over fifty cards acknowledging definite blessing have been asked for, and prayer is most earnestly desired that the work may spread and deepen. God manifestly set his seal upon Mr. McAuliffe's ministry, and we thank Him for his servant's life of faith, and most faithful loving services.

There is great need of a new mission hall here. An excellent site can be obtained for £300. We could find abundant work for a Christian lady who might be able to help us voluntarily. Rev. W. Hay Aitken, Lord Radstock, Mr. Hefford, of the Evangelisation Society (just passed to his rest in the Lord), have helped us in the Gospel, and would endorse the need that exists. I shall be glad to furnish further particulars. J. O. WEST.

St. Matthew's Vicarage, Birmingham.

ARTILLERY LANE MISSION, SPITALFIELDS, E.—The twenty-second report of this work says: "Owing to the rebuilding of the premises in Steward-street, Spitalfields, which were recently occupied by the Mission, the work is temporarily carried on at Fournier-street, corner of Brick-lane. The Mission carries on lodging-house and rescue work, in addition to providing spiritual and material help for the poor and destitute. Occasionally some who formerly attended our meetings have called to tell us of their conversion, which took place in the Mission-room. We should value the prayers and fellowship of God's children in this work in a practical manner, as we endeavour to rescue the perishing, and lift up the fallen around us." The superintendent of the work is Mrs. S. Finn, 29, St. Ann's-road, South Tottenham.

LONDON JEWS' SOCIETY.

AT the annual prayer meeting in commemoration of the arrival of the first Anglican bishop in Jerusalem on January 21, 1842, and the consecration of Christ Church, Mount Zion, on the same date in 1849, Mr. W. N. West, chairman of committee, said: There are many important matters engaging our attention at the present time, amongst which I may mention on this occasion the erection of the new Mission Hospital at Jerusalem, towards which some £7750 out of the £10,000 required has been received. A development of our work at Hebron will soon be an accomplished fact, as Miss L. J. Barlee is shortly to take up honorary mission work there. The committee are also taking steps to develop and consolidate the Damascus Mission by the appointment of a medical missionary and the opening of a dispensary in that Jewish centre. It is a matter for great thankfulness that several friends are coming forward to raise a special fund for this branch of the work.

There have been no tidings from Abyssinia lately, owing to the Italian military operations preventing news from the interior reaching the coast. We must pray for the safety of our missionaries there. Though there are many difficulties in our work, the committee have much reason to thank God and take courage.

In conclusion Mr. West drew attention to the meeting of the Ladies' Union, to be held in Sion College on February 5, and the Palestine Exhibition in Holloway from March 11 to 23. A very appropriate address was given by Canon McCormick, vicar of St. Augustine's, Highbury.

CHAMBERI MISSION, MADRID.

DEAR SIR,—The premises occupied by this Mission for the last twenty years have had to be given up, as the landlord has let them to the Roman Catholics. Other premises, however, have been obtained, and, although much smaller and less convenient, are yet in a good position. It is now thought advisable to purchase this place, that it may be held as a permanent home for the Mission. We are now looking for the necessary means to accomplish this—£900. Of this about half has come in, and we are most anxious to get the remainder in as soon as possible.

There are at present about 420 boys and girls in the Mission schools, who are being educated and taught the truths of Scripture. Most of them are the children of Christians and professed Protestants, though there are also a goodly number who are of Roman Catholic parents.

ARTHUR BOAKE, Southwood Lawn, Highgate, Treasurer.
W. CHAS. W. VINCENT, 85, Gresham-street, London, E.C.

BROUSSA ORPHANAGE.

THE Broussa Orphanage report for last year tells of cholera, earthquake, and famine in Asia Minor, whereby the number of orphans in the country has been increased, and the care of those who are in the Orphanage has been attended with unusual anxiety. Mr. Baghdasarian, the principal, says in the report :—

The institution had a very hard time all the year. During the cholera, the kindergarten and the day school were closed, and we kept school only with the orphans. Although the epidemic has not entered our house, still we had to stand three times at open graves. Some undecided ones have begun to plead for remission of sins and salvation of soul.

We keep all our inmates to busy work. There is work for all, even for the youngest one. All the household duties are performed by them; we have only a cook from outside. We have sent many children out during the year, and taken others in their places. Those who left us in former years are nearly all married; some are serving in Christian families, and others are teaching in Protestant or Armenian schools. We are often asked to send teachers into village schools, and some of our former orphans have succeeded very well in such spheres. One thing we most urgently need is a small hospital of ten beds; £200 is enough to supply it.

Copies of the report may be had from Rev. W. A. Essery, Sec. Bible Lands Missions' Aid Society, 7, Adam-street, Strand, W.C.

SEAMEN AT SALCOMBE.

ABOUT six years ago a Men's Bible Class and P.S.A. was formed here. It began with twelve members, and now numbers about 150, the population of the town being only 1600. Four years later it was felt necessary to erect premises of our own, and this has been done at a cost of over £600. We have, besides a spacious hall where the class and P.S.A. are held, a capacious and comfortable reading room, well supplied with literature, and a good recreation room, and the premises are largely made use of by our members.

But what I want particularly to refer to is this: Seeing that the seamen and fishermen who largely use our harbour had no place to spend their spare time and evenings but on board their vessels or at the public-house, we threw our premises open to them free of charge. I am pleased to state that the privilege has been largely made use of during the past week. About fifty Cornish fishermen have been in harbour through stress of weather, and daily they have crowded our rooms. We did all we could to make them welcome, and had it not been for our institute they would have had no choice but to remain on board their vessels or have gone to the public-house. Our institute and work is very largely that of a Seamen's and Fishermen's Mission. We have raised locally about £200, but we are burdened with a heavy debt that interferes to some extent with what we should like to do. Our work is thoroughly undenominational. We should feel very grateful if any of your readers would help us.—Yours truly, JAS. FAIRWEATHER.

Ringmore House, Salcombe.

MISS TAYLOR'S SCHOOLS, BEYROUT.

DEAR SIR,—I have a letter from Miss Taylor, dated January 1, in which she sends her thanks to all who have helped to sustain the work by gifts and prayer. She has under her charge in the orphanage about fifty girls, who are housed, fed, clothed, and instructed. There are besides out-schools: one at Ras Beyrout, taught by two old pupils, both Christians now, though once Moslem, with about forty-five scholars; another at Gharafy on Lebanon, a Druse village, where two Druse sisters, both bright Christians, are teaching about fifty Druse children the truths of the Gospel. At Tirakeen another old pupil, now married, has a school of some twenty-five. Thus the influence spreads.

Miss Taylor always has an open door and a hearty Christian welcome for travellers passing through or sailors touching at Beyrout. While labouring so incessantly among the Moslems, the Druses, and the Jews, she does not forget her own countrymen when she can hold out to them a helping hand.

Some special gifts having been sent her lately, she has been able to give a garment to each of the poor half-naked children at the Ras school, and also to many of the poor women who attend her Thursday and Sunday Bible classes, and who help her with her sewing.

I close with this short extract:—"In our Union prayer meeting every afternoon it would do your heart good to hear the children offer prayer by turn. They are taught to ask in prayer, shortly, just for what they want; and the out-schools are never forgotten, nor you, and all the other kind friends who think of us."

Poor as the children are, they collect at the Sunday service for the Bible Society, and for 1894 sent £2 3s., mostly made up of farthings!

Yours faithfully, WM. FERGUSON.

Kinmundy, near Mintlaw, N.B.

BARCELONA.—In connection with the Gospel school work in this Spanish city, Mr. Henry Payne reports :—"We close our year with 487 children in our day-schools and 252 in the Sunday-schools, and a staff of eleven teachers, including assistants. Important and useful as the secular instruction is which the children receive in our schools, yet to give this is by no means our object, but rather to make known the Gospel of God, that the children may be saved, and that through them we may reach others. The precious seed thus sown day by day we commend to the watchful care of our gracious God who giveth the increase, and doubt not but that there will be a good harvest, the first fruits of which we already see. During the past year we have received into fellowship at the Lord's table six of our former pupils, and there are others who give us good hope of conversion to God." Mr. Payne's address is, Brusi, 17, S. Gervasio, Barcelona.

BOOKS FOR THE BLIND.

The Lending Library for the Blind, 114, Belsize-road, London, N.W., has just issued its eleventh annual report. Opened twelve years ago with only fifty books, it now has a catalogue of over 2900 volumes in raised type; over 2500 are in Braille, the rest in Moon and Lucas. The Scriptures are there in all three types. Religious and devotional works, science, history, travel, biography, poetry, etc., are all largely represented. These volumes are in constant circulation amongst from four to five hundred readers in all parts of the United Kingdom, nearly all of whom find through this library their only admittance into the wonderful world of books. The great cost and bulk of embossed books put their possession out of the question for all but the very few.

The subscription for members is fixed at a very low rate, that for the poorer class of readers being almost nominal. From the carriage fund a part of the cost of carriage is paid for those who cannot meet this expense. Many kind friends pay subscription or carriage money, or both, for individual members who could not otherwise avail themselves of the library. To those living in London the expense of carriage is, of course, very small.

Touchingly grateful letters are often received from the members and their friends, expressive of intense appreciation. One, quite deaf, as well as blind, writes (in Braille): "You have opened a new world to me; you have done what I thought was impossible—you have made my life once more interesting to myself." Are there not others who would gladly help thus to open in shadowed lives one of the many doors which blindness closes? A copy of the report, with full catalogue, is willingly forwarded on application to the hon. sec., Miss Arnold.

MRS. ANDREW AND DR. BUSHNELL.

These ladies last week addressed two large meetings on "Social Questions in the Orient" at Darlington and Sunderland. At the former place the Salvation Army Barracks was packed with an interested and enthusiastic audience of close upon 2000 persons. The platform was worthy the meeting and the cause, among those who took part, in addition to the two chief speakers, being Sir J. W. Pease, Bart., M.P., Mr. H. Fell Pease, M.P., Sir Theodore Fry, Bart., M.P., and Mr. J. Hyslop Bell. An emphatic resolution, calling for immediate action against the opium evil, was passed, as was a similar one at Sunderland. At the latter place the Mayor, Mr. J. C. Sanderson, J.P., was in the chair, and an excellent meeting was held in the Assembly Hall. On Monday, February 4, a meeting was held in the Town Hall, Portsmouth.

Next week Mrs. Andrew and Dr. Bushnell will be at Bradford, Yorks, on Monday, Feb. 18, and at Sheffield on Wednesday, Feb. 20. The latter meeting has been altered to the date named in consequence of another important gathering being called in a neighbouring hall for the night originally fixed and announced. Preparations are going rapidly forward for the closing meeting in Queen's Hall, Langham-place, W., on March 22, when Lady Henry Somerset will preside.

THE POPLAR POOR.

Mrs. Wilkes sends a touching note, received, as she writes, "from a poor, good woman I have known for years, who distributed £1 for me. She knows those who are starving in this terrible weather. '*This has given me great ease of mind*,' she says, and I know it has, for she is a good neighbour in the true sense of the word. She often shares her daily meal with those who are in want. My daughter-in-law, Mrs. John Wilkes, is out to-day in this bitter weather, having some outdoor cases of extreme want to relieve for me, and I am very thankful for her warm heart and willing feet and hands to go where I am, from my increasing age, unable to go myself."

In the letter referred to the writer gives a careful statement of what she has done with the money, and adds:—

"I have seen the greater part of it spent, and know the women to be in very poor circumstances, and good cases for charity. None has been spent on drink, I am an eye-witness. This has given me great ease of mind, and I feel it a pleasure to give it to them. "Kitty R——."

BIBLE SOCIETY NOTES.

One of the most interesting Bible publications of late years has recently been issued in Japan. It is a miniature Gospel of St. John, prepared by the three societies unitedly at work in the country—the British and Foreign, the American, and the Scottish—for the special use of the Japanese troops. The little book measures outside only 2⅜in. by 1⅝in.; it has a guarding flap, the paper is extremely thin, and the type is clear and readable. It recalls in an interesting way the Soldiers' Pocket Bible of the Cromwellian armies.

A photograph of the New Testament recently presented to the Dowager Empress of China by over 10,000 native Christian women, with its silver case, is given in the current issue of *The Bible Society Reporter*. The address accompanying the gift is a very interesting document. One of the sentences is—"We testify our loyalty and admiration by presenting your Majesty with the New Testament, which is the principal classic of our holy religion, namely, the religion of Jesus Christ, which is the only religion that practically aims at the salvation of the whole world from sin and suffering. The truths in this volume have brought peace of heart and purity of life, with hope of everlasting happiness, to countless millions. It has also given to Christian nations the just laws and stable government which are at the root of their temporal prosperity and power. On this account we hear it is a custom in the West to present Empresses, Queens, and Princesses with a copy of this book on happy occasions in their lives."

CHURCH PROTESTANT AID SOCIETY.

The object of this Society is to aid members of the Church of England who are distressed and driven from their parish churches by the introduction of Romish doctrines and practices. It is prepared to supply ministers to Protestant congregations, and to facilitate the erection of unlicensed buildings for public worship.

In an "Appeal to Protestant Churchmen," just issued, we read: "An effective protest can only be made in the following way. Let a few earnest men take the first step and engage a room or hall, and then assemble at the time of morning and evening prayer. Let them use the Prayer Book, and appoint one or more of their members to read the service, and to preach a sermon, if they cannot afford to provide a clergyman. Along with such congregations will soon grow up Sunday-schools, Bible classes, missionary working parties, and other forms of Christian service.

"The aim of the Society is to encourage the formation of such organisations with advice gathered from experience in various places, and, wherever possible, with pecuniary aid, and the occasional services of godly clergymen. The movement is forced upon us, and is set on foot in order to meet the 'present distress.' Nothing will so help to rouse up the Protestant feeling of the country, or to show the world the condition into which the bishops have reduced the Church by driving the loyal members to such extremities, as the existence of a large number of these separate protesting congregations."

The secretary of the Society is Rev. H. C. Downman, 60, Cornhill, E.C.

POVERTY AT PONTYPOOL.

Some of the tin and ironworks are closed and deserted, others in full swing day and night, sending forth vast volumes of steam and smoke to the skies, and train-loads of material to all parts of the world. And on all the hillsides are rows of cottages, in which exist the toiling thousands of men and women, whose work makes the land productive, and provides the marketable commodity. These are standing about in thousands waiting for employment, envying the favoured few who have got work to do. And the children! What words can describe the sufferings and privations they must endure? Hundreds of them get no meals but what are given by Mr. Wintle. Of the bread given to the fathers and mothers a goodly portion is reserved for the bairnies, the parents denying themselves heroically that the stress of hunger may not prove more than the young ones can bear.

After an interview with Mr. Wintle, I went amongst the people and made inquiries. The general opinion is that "if it hadn't been for Mr. Wintle, we should ha' clemmed at our house long ago." "Two months idle, and ten children, and nothing but what they got from Wintle's place." "Only three weeks any work, and that short time, and then no money, the company kept it all for rent." I trust many will help Mr. Wintle in feeding the souls and bodies of the suffering poor of Pontymoile, and the five other centres of his mission. W. H. H.

BIBLE CONFERENCES IN U.S.A.

Dear Mr. Editor,—Since my inauguration of Bible and Prophetic Conferences on this side, they have proved thus far of great spiritual value to pastors and people. The stormy week at Brooklyn did not quench the ardour of those who attended. The final service called out a splendid congregation. At Baltimore all of the services were well attended; nearly 1000 persons often present. Harrisburg opens most auspiciously. Mrs. Needham and myself held five services yesterday; the churches were crowded. At 3 o'clock I addressed nearly 1500 men, while she at the same hour talked to 1000 women. Nearly thirty pastors of this city are co-operating with us in the movement. We are expecting a large delegation of country preachers and their people day by day. I have a loving and loyal band of Bible teachers, including the well-beloved Erdman, who is a teacher of teachers.

Next week (D.V.) our Conference will be held in Philadelphia. Forget us not in prayer.—In best bonds, Geo. C. Needham.

E. Northfield, Mass., Jan. 22, 1895.

STREET HAWKERS IN WINTER.

As the weather of the latter part of January and the beginning of February has been exceptional in severity, so also has been the privation among certain classes, and certainly none have felt the pinch more than the flower girls, very many of whom are nobly striving to live respectably and to earn what suffices for their humble maintenance. Mr. John A. Groom, of the Flower Girls' Mission, Clerkenwell Close, supplies heartrending accounts of the distress which prevails around that centre at the present time, and he makes an earnest appeal for funds. A large proportion of the needy cases are those of widows who are struggling to keep a home intact, and who have children dependent upon them. Children suffer terribly, but the cocoa breakfasts supplied at such times are a great boon to them. So also is the plain early morning meal provided for the poor flower girls at the Covent Garden Breakfast-room, where a good Christian word is also spoken, which often finds lodgment in the heart. Mr. John A. Groom, 8, Sekforde-street, Clerkenwell, will supply all information.

STRANGERS' REST, RATCLIFF.

The monthly workers' meeting on Friday last was a very bright and stimulating occasion. Mr. J. T. Isaac, the honorary secretary, had good tidings to impart of the blessing which has attended the meetings for the sailors recently, and Rev. Dr. Gritton gave an address full of spiritual help for those who in practical service are following in the footsteps of Him who came to be the servant and Saviour of men.

An interesting account was given by Miss Annie Sanderson of the work in which she has been engaged for several years, as principal of the school for girls carried on at Chefoo, under the auspices of the China Inland Mission. There are separate schools for the girls and boys, which were opened specially for the children of the missionaries, to obviate the necessity of their being sent home to Europe to be educated, thus involving long periods of separation between parents and children. Miss Sanderson was able to show how valuable the schools have proved for relieving the missionaries of the great difficulty of having to attend to the thorough mental equipment of their families, and at the same time carrying on their mission work in its full efficiency. Besides this, the schools are a training-ground for many who, it is hoped, will themselves be future missionaries.

Mr. F. J. Rayner followed with some particulars of the operations of the Zambesi Industrial Mission.

THE LATE REV. JAMES A. WYLIE.—A communication has been received by Provost Wylie, Hamilton, from the British Consul, Newchwang, informing him that the sum of 7000 taels (equivalent to £1000 according to the present rate of exchange) has been paid to him by the Chinese Government, and lodged in the Hong Kong and Shanghai Bank, as compensation for the murder of his son by Chinese soldiers in August last. Immediately on receiving this intimation, the Provost wrote to the Rev. James Buchanan, Foreign Mission secretary of the United Presbyterian Church, stating his desire that the whole sum should be handed over to the Mission Board for the purpose of erecting a mission chapel and hospital at or near Liaoyang as a memorial to Rev. James A. Wylie, the district where he laboured as a missionary and died as a martyr.

Letters to the Editor.

"ADVANCING APOSTASY."

Dear Sir,—I did not see the letter of "An Evangelical Clergyman" upon the above subject, but I gather from the correspondence this week that the alleged apostasy is due to what a correspondent is pleased to term "the Ritualistic conspiracy."

There are many hard and unkind words spoken against that portion of Christ's Church who are termed "Ritualists," and who are said to be "Romanising our beloved Church of England." Now, sir, I think it would be showing a far more Christian spirit if, instead of denouncing High Church people as Ritualists or traitors, or their teaching as "the Ritualistic conspiracy," your correspondents would inquire into what is really the teaching of these so-called "conspirators."

Mr. Eugene Stock holds up as high standards such men as Canon Fleming, Prebendary Webb-Peploe, Prebendary Eardley Wilmot, and others. I have every reason to believe that these are holy and devoted men of God. But are there not holy and devoted men of God to be found in the ranks of the so-called "conspirators"? Who can estimate the work done by that saintly man of God Bishop Walsham How, who, for his work's sake, was beloved by the people in the slums of East London? or, of Bishops Mackenzie, Patteson, Smythies, and many others, who were ready to lay down their lives for their Divine Master? or of Canon Knox-Little, whose burning, soul-stirring earnestness brings together such vast crowds in St. Paul's Cathedral at the mid-day services in Lent, and many others I could name?

Oh do not, I pray you, attempt to stand in the place of God to judge your fellow-men, and denounce them as "conspirators." Never was our beloved Church doing a greater work for God than she is doing at the present time, and the so-called "conspirators" are having a very large share of that work.

I attend a church where there are altar lights, altar cross, processional cross, eucharistic vestments, and such like, but I challenge any who have attended that church at any time to say that they have ever heard a word from the pulpit that was contrary to the Gospel of Christ.

In conclusion, I would ask you and your correspondents to exercise the grace of Christian charity, and not to be too severe in your judgments on those who differ from you. May God give us each more of the Spirit of Christ, and in our worship, however much we differ, may we seek solely the honour and glory of God. C. W. Hawes.

Uxbridge, February 3.

Dear Sir,—I have read with interest the letters in your last number from Mr. Eugene Stock and Rev. James Mountain. There is much in Mr. Stock's letter which is a cause of thankfulness; at the same time one cannot shut one's eyes to the fact that the Evangelicalism of which he speaks is not the Evangelicalism of former days. Things are being done to-day by the bulk of Evangelical clergymen, and practices are being introduced by them in their churches which would have been utterly repugnant to men like Simeon, Scott, John Newton, and John Venn, who were among the leaders of Evangelicalism in the early days of this century, and also by men like Canon Hoare, Canon Jackson, of Leeds, Rev. George Lea, of Birmingham, and a host of others I could name who have died comparatively lately.

For instance, which of these men would have introduced a credence table into his communion rails, as I know more than one of the present day Evangelical clergymen has, or had a surpliced choir, or intoned the beautiful Church prayers, or asked the congregation to stand up when he and the choir entered the church?

The fact is a large proportion of the successors of the men I have named may be Evangelicals, but they are not, as their predecessors were, Protestants and this makes all the difference. If they were they would stand in the old paths of those standard-bearers who went before them, and then we should not have to lament the increase of Ritualism and general "apostasy" as we have now.

Again, the doctrines of grace are not preached by the modern Evangelicals, or at least by the majority of them, as they were by the well-known Evangelicals of former days; nor is separation from the world preached as it used to be. This is another cause why Ritualism, which is a worldly religion, is so much on the increase, especially among our young people. If the "advancing apostasy" is to be arrested, the modern Evangelicals must, by God's help, go back to the doctrines and practices of their predecessors, and to that of the Reformers, and they must not pander to Romanism in their services as too many of them are doing. The late Rev. George Lea once said to me, "Surpliced choirs are the thin edge of the wedge," and he was right.

There is much in the letter of my friend Mr. Mountain with which I agree. "There *is* a good deal of scarlet in the Prayer-book," beautiful as the book is, but I fear the day has not yet come when the Evangelical clergy, as a *body*, will rise up and insist upon that scarlet being taken out. This means a new Prayer-book, if not a new Reformation, and from what I know of the Evangelical body (and my knowledge is pretty extensive) the bulk of them are not prepared for these drastic changes. Mr. Mountain must wait awhile. Things will have to get worse; more people must be led by Ritualism into Romanism; the Church will become more worldly still, and then the godly Evangelical Protestants will be forced out by God Himself, and a real Protestant Church will be formed, probably on the lines of Mr. Mountain's suggestions.

Meanwhile, let us thank God for what is being done by good and true men and women, and let us keep our eye fixed upon the Master and see what He would have us to do.—Yours faithfully,

Eastbourne, Feb. 4. C. B. Cooper.

THANKSGIVING AND REVIVAL.

Dear Sir,—I have been deeply interested in watching the developments connected with the "Thanksgiving and Revival" movement, and have hoped to see some practical outcome. From some of the letters published, I gather that there are not a few of God's servants who, from overwork or other causes, are unable to engage much in active service.

This is my own case, and my object in writing is to suggest to such that we should agree together to spend every Sunday evening during the time of services and meetings on our knees pleading with God for revival. I have been doing this now for over four years, and have seen many wonderful answers to prayer, and have become increasingly confident that there are times of revival before us such as have never yet been seen. Can we not, as Moses did, stand upon the mountain top with hands uplifted, while God's people are fighting his battles in the valley below? Moses and his companions were but three, and yet the success of the battle depended upon their unwearied intercessory attitude.

Dr. Prime, in his book, "The Power of Prayer," describing the rise and progress of the Revival in America in 1857-8, says, on page 2, "This revival is to be remembered through all coming ages as simply an answer to prayer." And yet how imperfectly have God's people learned this truth. "The weakest saint upon his knees" is a mighty power, but, after all our experience, how few there appear to be that really believe this. And yet the promises of God to prayer are so plain, so large, and so boundless.

I would suggest that those who are kept at home on Sunday evenings should spend the hour from seven till eight on their knees before God, and who can say what mighty results would follow? Certain it is that God's word of promise is absolutely sure, and He says, "According to your faith be it unto you."

Who that saw anything of the wonderful times of power and blessing during those memorable years from 1859 onward, but are sick at heart at the state of things in this day, and long intensely to see such times again. May God grant us this and much more than this. W. W. Ashby.

P.S.—It is now five years since I began, and my custom is to spend from 7 to 8 alone in prayer without a break. Sometimes the hour is very short, and has become so blessed that I look forward to it with the most joyful anticipation.

[We last week had an interview with the writer, and were deeply interested in his experiences. Prayer which brings answers from God is the most unanswerable argument for the truth of the Gospel.—Ed.]

MEDICAL MISSIONS.

Dear Sir,—You do a good service to the mission enterprise all over the world in emphasising, as you do in the recent article by "W. M.," the power of the medical missionary to open the way for the entrance of the Gospel. The opening up of Formosa in our own generation was mainly effected, *e.g.*, by the work of Dr. Maxwell, the energetic editor of the journal from which "W. M." draws his facts. May I ask you to note that in quoting the list of schools of medicine from which the medical missionaries have proceeded, he stops short at the Universities, and does not indicate that the Royal College of Surgeons of England supplies 25, the Edinburgh Colleges of Physicians and Surgeons 62, the Society of Apothecaries 3, and the King's and Queen's Colleges of Ireland 3.

That such a large proportion of the medical missionaries have come from Edinburgh is largely owing to the circumstance that for more than half a century the Edinburgh Medical Missionary Society has recognised the importance of this branch of Christian service, and has had as a leading feature of its work the training of young men, and more recently of young women also, as medical missionaries. The last report (of which I send a copy) will show you that between seventy and eighty of the missionaries now in the field were associated with that society during their student days.

The Society does not lay itself out specially to support missionaries or mission stations abroad, as its object is rather to train men for all the different churches and missionary societies, and its Indian Missionary at Agra, Dr. Valentine, is carrying out a work on the lines of the parent society in training natives to do medical mission work among their fellow-countrymen.

I am glad to add that I hear of some of our students getting good at Mr. George Clarke's meetings, and that there is good evidence of spiritual energy among the members of our Christian association this winter.—With best regards, I am, yours always faithfully, A. R. Simpson.

52, *Queen-street, Edinburgh, Jan.* 28, 1895.

ARE SUNDAY-SCHOOLS NEEDED?

Dear Sir,—In a recent issue you report the opinion of a Sunday-school teacher "that Sunday-schools in the South of England are a failure, because the scholar had already "learned her lesson at the Board school." I do not know if this lady is truly representative of the "Sunday-schools in the South of England," but will you allow me to give some testimony on the other side, lest the energy of Sunday-school teachers should fail under the idea that their efforts are not needed.

I have examined many children belonging to Board schools in a Midland town. I had been told repeatedly that they had not been taught the Ten Commandments in the Board school, and some Board school teachers acknowledge that they do not teach them. Some others do, but it seems to depend upon the teacher, and only rarely upon the rule of the school; in some Board schools in other parts they *may not* be taught, I am told.

Passing from the Moral Law to the Gospel, my experience goes to show that Board School "Scripture Education" is frequently, if not usually, so extremely limited that it can hardly be said to include either the truths or the historic facts that are *the essential elements of the Gospel of Christ.*

If Sunday School teachers will teach these, they will generally find that Board-school scholars have something left to learn.

Another educational evil is, I fear, growing among us. The Sunday-schools are in too many cases less effective than they used to be in teaching *the facts and words of Scripture.*

Vast numbers of our scholars in day and Sunday-schools are growing up with very little acquaintance with Bible truths. What will the result be?—Yours sincerely, E. Seeley.

Leicester.

Y.M.C.A. SMOKING ROOMS.

Sir,—I trust that the question of providing smoking rooms in connection with the Y.M.C.A. will speedily be decided in the negative. I think that it will be most generally agreed that smoking, if it be a luxury, is a most expensive one; that its cost lessens the means of helping every good cause; that it is needless, and, when habitual, most injurious. It is now seventy years since a young man, a devoted Christian, who offered me his friendship, said, "If you wish to be my companion never let me see you with a pipe in your mouth." Of course he meant a cigar too. I took him at his word, and now, at more than eighty years of age, I feel truly thankful that I have never smoked at all, and am in excellent health.

J. B. M.

REQUESTS FOR PRAYER.—For blessing on a mission in St. Saviour's, Fitzroy-square, Feb. 9-19, to be conducted by Rev. J. O. West.—For blessing on special services from Feb. 3 to 10, at Duckpool-road Chapel, Newport, Mon.—For a mission being held by Mr. Monro Collings in Corn Hall, Fakenham.—For blessing on Gospel meetings by Gipsy Smith, at Conference Hall, Eccleston-street, S.W., Feb. 10 to 17.—For a special mission at Wootton, near Canterbury, by Messrs. P. R. Hurditch and F. Hutchins, Feb. 9 to 18.—For a mission in Belfast, commencing Feb. 10, conducted by Mr. James Wharton.—For a mission at the Primitive Methodist Chapel, Nancledra, Cornwall.

A CHOICE PICTURE.—Seldom has a more beautiful or effective picture been presented to the lover of modern Christian art than The Resurrection Morn, by Herbert Schmalz, now on view at 160, New Bond-street, W. Not only is the subject one which endears itself to the follower of our Lord, but the execution itself is an inspiration. The look of tearful surprise, mingled with fear, of the faithful women, who find the tomb guarded by kindly-faced angels, is depicted with infinite delicacy, especially, perhaps, in the countenance of Mary Magdalen, the character of whose former life adds special force to her anxious wonder. This is only one feature of many. We have not space to describe the picture in the rich fulness of its varied detail, but we heartily commend it to the attention and personal inspection of our readers.

UNIVERSITY NOTES.

[FROM OUR OWN CORRESPONDENT.]

CAMBRIDGE.

THE University sermon on Sunday was preached by Bishop Barry, who in closing paid touching tribute to the memory of the late Professor Cayley.

Principal Handley Moule commenced a course of sermons in Holy Trinity Church on Sunday evening last, his subject being "The New Covenant."

The speaker at the weekly meeting of the Church Mission Union on Friday last was Mr. Eugene Stock, who has also addressed several meetings held in different men's rooms in College.

The annual meeting of the Cambridge British and Foreign Bible Society was held on Monday afternoon in the hall of St. Catherine's College. Addresses were given by Bishop Barry and Professor Macalister. Rev. Professor Lumby presided.

The annual meetings of the Cambridge Branch of the Society for Missions to Seamen were held on Monday, January 28. The afternoon meeting was held in the Henry Martyn Hall, and was presided over by the Master of Corpus, supported by many of the professors and masters. The evening one was held in the Guildhall, when Mr. Penrose Fitzgerald took the chair, Sir Robert Ball, Professor Stokes, and others being present.

Rev. A. J. Harrison, the lecturer of Christian Evidence, met with a very hearty reception on Sunday evening, his first address being listened to with rapt attention by upwards of a thousand members of the University and others. The lecturer afterwards answered questions put to him by his hearers. He is holding meetings every evening this week except Friday, and it is hoped that they will be used by God for the strengthening of many men's faith.

THE Y.W.C.A.

THE annual meeting of the Carlisle Y.W.C.A. was held on Thursday evening last in the large hall of the Y.M.C.A. Mr. W. A. Boyd, of Dublin, addressed the meeting. There was a very large attendance of members and friends.

In connection with the pledge-signing crusade, secretaries are asked to give as much prominence as possible to the subject of total abstinence at all their meetings during February. Special meetings are being arranged at a number of centres. Mrs. Hind Smith, hon. secretary of the total abstinence department, will be grateful for the co-operation of all secretaries, workers and members.

The committee of the Blackburn Association are praising God for much blessing granted during a mission held from Jan. 13 to 23, by Miss Hanbury and Miss F. Jackson, of Richmond, Surrey. Ladies' meetings were held in the afternoon, and largely-attended meetings in the evenings, at which nearly 100 women and girls professed to find Christ as their Saviour. Christians also were greatly blessed.

The Y.W.C.A. monthly letter for February contains some helpful thoughts by Miss Ethel R. Boddy on Isaiah xli. 10. "What a beautiful thought, that God will indeed *hold our hand* through life! And yet the promise is for each one of his children." The thought is then worked out that if God holds our hand we shall not want for strength, keeping, help, companionship, safety, rest, communion, and guidance.

The work at Princess House, 106 and 108, Brompton-road, is just now encouraging. It was felt to be a serious loss when Miss Bethune and Miss Collins decided to go out to the home in Calcutta, but an excellent worker has been found in Miss Pavey, and the members are heartily rallying to her support. A considerable loss of funds involved in Miss Bethune's leaving has been made up, the membership is increasing, and there are many evidences of blessing. At the same time tidings are to hand of a hearty welcome having greeted Miss Bethune and Miss Collins at Calcutta. Princess House has been quite a recruiting ground for Foreign Mission volunteers.

A meeting of heads of Y.W.C.A. departments was held last week by invitation of Miss Morley, at 47, Grosvenor-street. The Hon. E. Kinnaird explained a plan for reporting the departments to the council. Miss C. Hope urged that more interest should be taken in the question of emigration by Y.W.C.A. secretaries. Many girls go unprotected to the colonies when they might go with an emigrant party in charge of a matron. Lectures or descriptive talks about our colonies are desirable. Miss Ballard stated that the "Loving Service League" is nearly able to support a mission station at Jaunpore. Miss Dashwood reported that the Nurses' Union (consisting of hospital nurses) is endeavouring to raise £10 annually to support a native nurse in India. Other interesting topics were discussed at the meeting and during the tea which followed.

THE Y.M.C.A.

THE Shrewsbury Y.M.C.A., which has just issued its annual report, has a membership of ninety.

The East Grinstead Association is in the midst of negotiations for new premises. Mr. Gatty has been elected president.

Captain Tottenham closed on Feb. 3rd a successful special mission to young men under the auspices of the Leicester Y.M.C.A.

A social reunion of old and new members was held in the Bury Y.M.C.A. on Tuesday evening, January 29. There was a large gathering of members and friends.

The committee of the Cork Y.M.C.A. have invited Mr. W. A. Boyd, gen. sec. of the Dublin Y.M.C.A., to fill the vacancy in the secretaryship of Cork.

The Association recently organised at Omagh, has had a good increase in membership consequent upon entering their new rooms, and a library is now being started by the society.

As the result of a special canvass, £465 of the £650 required to clear off the debt on the Cork Y.M.C.A. new building has been promised on condition that the entire amount is raised.

Mr. W. H. Omura, the Japanese merchant from Tokio, is lecturing on "Japan and the Japanese," at the following Irish Y.M.C.A.'s: Kingstown, Cork, Dublin, Belfast, and Coleraine.

The Bishop of Sodor and Man is announced to deliver an address at the Central Young Men's Christian Association, Exeter Hall, on February 16th, at 8 o'clock, on "Protestantism."

Mr. R. McCann, the travelling secretary of the Irish Union of Y.M.C.A.'s, will visit Tralee, Kiloylin, and Listowell in co. Kerry, also Limerick, Waterford, New Ross, Ballina, Athlone, and Dublin during the month of February.

The Hackney Y.M.C.A. is doing an excellent all-round work under the direction of Mr. F. L. Porter, gen. sec., and renders much valuable service in its spiritual department. On January 31st there was a public meeting at the Association in connection with the pledge-signing crusade.

The annual meeting was held at the Y.M.C.A. Rooms, Ventnor, on Monday, January 28. The president, Mr. Hackley Bacon, was re-elected. It was resolved to devote Tuesday evenings to religious and spiritual work, and Thursday evenings to social and general subjects. Addresses were given by the Revs. Hall, Shaw, Basset Kerry, Osborn, Mr. Jacobs, of Ryde, and the secretary.

The annual social meeting of the Manchester Y.M.C.A. has been held, when some 3000 members and friends crowded the building. The special speakers were the Bishop of Manchester, Rev. Charles Moinet (Presbyterian), Rev. Dr. Goodrich (Congregational), Rev. Arnold Streuli (Baptist). The president, Mr. W. J. Crossley, occupied the chair. The sec., Mr. W. H. Newett, reported that 837 new members and associates joined last year.

The Wakefield Association has great cause for thankfulness for the way in which God has owned and blessed their work amongst young men, especially. On Jan. 22nd Mr. Oatts, of Glasgow, gave an address in the rooms of the Association, since when four young men from one warehouse have accepted the Lord Jesus as their Saviour. For some time a great awakening has been taking place amongst the associates, many of them being transferred to membership.

The annual meeting of the Ipswich Association was held on Tuesday night and passed off very successfully; the general secretary, Mr. Alfred Lambert, having an excellent report to present, of work both in the town and in the surrounding district. Canon Garrett occupied the chair, and Mr. W. H. Mills, secretary of the National Council, attended as a deputation, and delivered an address on "Y.M.C.A. Work in Many Lands." There was a good attendance of members and friends.

A fortnight's evangelistic services have been held by Mr. W. D. Dunn, in the hall of the Edinburgh Association. Most blessing was apparent among the Christians, many of whom were led to renewed consecration. Some also have found the Saviour for the first time. The mission was brought to a close by a conference in St. Paul's Established Church, the principal speakers being Mr. Dunn, Mr. Ferrie, of Glasgow, Rev. John Robertson, Glasgow, Rev. Lancelot Holland, Edinburgh, and Rev. Thomas Miller, the earnest pastor of St. Paul's.

The Leeds Y.M.C.A. reports a considerably increased financial deficiency. At the beginning of 1894 the deficiency was £145; at the end of the year it was £327. The committee appeal for increased support. During the past year a great variety of work has been done. The young men's Sunday Bible class has been well attended, and started the new year with a membership of 175. The Cyclists' Mission Corps is a new feature, and has a membership of about a score. The distribution of tracts, and other religious work, forms part of the duty of these cyclists. With a view to interesting the members in missionary work, what is termed a Missionary Parliament has been formed. About thirty youths attend it. The training classes for Christian workers and services for girls have been much appreciated.

Friday last was a busy day with the representatives on the National Council, many of whom, despite the severity of the weather, journeyed considerable distances to Exeter Hall, in order to attend the monthly meetings of that body. Gratifying reports were presented by the travelling secretaries of the work in various parts of the country. An interesting discussion, arising out of a kind and sympathetic letter from the Bishop of Carlisle, took place upon the subject of the relation of Y.M.C.A. to the churches in regard to the conduct of general missions; and the executive took occasion to re-emphasise the fact that from the commencement it has been a principal endeavour of the association to carry on every department of its work in the fullest possible co-operation with all the churches of Christ. The question of the appointment of a young man's evangelist for work amongst the Associations was also considered and was referred to a committee for further consideration. Subject to the consent of local Y.M.C.A.'s, it was agreed that each member of the Commercial Travellers' Christian Association, should, on production of his card of membership, be entitled, by courtesy, to the use of reading rooms and other advantages offered by Y.M.C.A.'s in places visited *en route*.

CHRISTIAN ENDEAVOUR.

IN Weybridge a vigorous senior society has been started.

The sixth anniversary of the Argyle society, Swansea, proved full of life and enthusiasm.

Two Sunday-schools in Pembroke, Presbyterian and Congregational, have combined in forming a C.E. Society.

The first anniversary meeting of the High-street society, Deptford, was held on Tuesday, January 29, with much spirit.

There are affiliated to the Leeds Union thirty-two societies, with a membership of over 2,500, a gain of fourteen societies, and about 700 or 800 members, as compared with the preceding year.

"Endeavour Day" was very generally observed on Saturday (Feb. 2) by the Endeavourers all over the land, and many special meetings were held. In the United States, according to our exchanges, great preparations were being made to celebrate "Endeavour Day."

Dr. F. E. Clark, in his first letter, on his return to Boston, says:—"The new year-book and almanac is an invaluable publication, it seems to me, for every Christian Endeavourer, and the charming Christian Endeavour Day exercise will, I hope, be used by millions. Everyone that uses it will see 'the good of it' at once; and our missionary treasuries, and our churches, as well as our Endeavour societies, I believe, in all denominations, will feel 'the good of it' in all the months to come."

IRISH NOTES.

THE Baptist Church in Ireland continues to prosper, and baptisms have recently taken place at Lurgan, Tandragee, Tubbermore, Lisnagleer, Belfast, and Dublin.

At a meeting held in Belfast last week, under the presidency of Bishop Welland, in aid of church extension in the city, the sum of £6000 was promised to the project. At least £4000 is needed.

During the past year, the sum of over £2000 was subscribed in this country towards the funds of the Irish Church Missions to Roman Catholics, and of this amount over £300 was for special missions, chiefly those of the Dublin University Mission to Chota Nagpore.

The manner in which Protestantism in the South of Ireland is decreasing, mainly through emigration, can be inferred from the fact that in the parish of Killarney, according to the rector, Archdeacon Wynne, there was in 1889 a total church population of 268 persons, while last year there were in same parish only 178 church people, or a decrease of over 66 per cent. in five years.

THE ABERTILLERY CHRISTIAN MISSION, carried on by Mr. B. G. Barker, has been the means of rescuing many bad characters and others. The report states that there are now about forty members, most of whom are the fruits of work since the Mission started. A small branch is open at Brynmawr. Various well-known Christians speak warmly of the usefulness of this Mission. The secretary is Mr. Henry Hall, Abertillery, Mon.

EVANGELISTIC NOTES.

Mr. Moody has left Northfield for Texas, where he will conduct a series of revival services during the winter.

Ireland.—A successful series of Gospel services has been conducted by Mrs. Amanda Smith in East Wall Methodist Church, Londonderry.

Dr. L. W. Munhall has closed a blessed work in Jersey City, and begun a campaign in Iowa City. The Lord is honouring his servant's testimony as never before.

Mr. Henry Smith, late of the London Evangelisation Society, has concluded a three weeks' mission in the Wesleyan Chapel at North Seaton, which has been attended with good results.

Mrs. Horton and Miss Parker are conducting services at Sandy, in connection with the Baptist Church in that town and the Primitive Methodists at Girtford. Large congregations have assembled nightly. Many have professed to come out of darkness into light.

Rev. R. Balgarnie closed on Sunday a nine days' mission at Sutton, Surrey, Rev. J. Jones, pastor. The seventeen services held have been fruitful in spiritual blessing to many. On one of the evenings a free tea was given to the poor, who afterwards remained to the meeting. Mr. Balgarnie begins a mission at Huddersfield on February 9.

Mr. Henry Thorne began his second month at the Edinburgh Castle on Sunday last. In spite of the severe weather large numbers came to hear the "old old story," and many were dealt with in the inquiry rooms. Much interest is manifested in the series of addresses Mr. Thorne is giving on Thursday evenings on the Pilgrim's Progress. S. E. B.

Mr. Charles Inglis has been greatly owned of God in services held during the last week at Bethany Hall, Caterham Valley, in connection with Mr. Fegan's evangelistic work. Notwithstanding very severe and inclement weather, many people attended the services, numbers were brought to a saving knowledge of the Lord Jesus Christ, and believers were greatly strengthened and refreshed. G. C.

Mr. James Wharton has concluded a fourteen days' special mission at the Gospel Hall, Boaler-street, Liverpool. Much blessing has been the result, there being many striking cases of conversion. He has now proceeded to Belfast for a special mission there. Prayer is asked for him, that God may be pleased to bless him very abundantly, and that he may save many more precious souls for his hire.—G.

Stockwell Orphanage.—Mr. Newton Jones, of the Sunday School Union, held a mission amongst the orphan children from January 26 to 31, attended with most gratifying results. Many voluntarily stayed to the after-meetings for prayer and counsel with their teachers. A large number decided for the Saviour. On the Thursday, Madame Annie Ryall sang the Gospel very sweetly, and this largely helped to deepen the impression already made.

Mr. Matthew Burnett concluded a mission in Horsham, Sussex, on Sunday evening. The mission was held under the auspices of all the churches in the town, representative ministers being present at most of the meetings. There have been remarkable cases of conversion, and many signed the pledge. The mission altogether was a great success. Mr. Burnett is conducting this week a United Gospel Temperance Mission at Kettering, Northamptonshire, for which he asks prayer.

Surrey Chapel.—Since the New Year came in, there have been showers of blessing upon the work at Surrey Chapel. Beginning with the watch-night service, at which twenty men and women professedly gave themselves to God, the converting power of the Divine Spirit has continued to be manifested. Rev. J. Tolefree Parr, the pastor, has concluded a twelve days' mission, in which nearly forty men and women have sought Divine mercy. A midnight-service was held during the mission, and was a most impressive one.

Leicester.—Commencing on Sunday, January 27, and concluding on Sunday, February 3, Captain Tottenham, of London, conducted a special mission to young men in the rooms of the Y.M.C.A. The attendance on the whole has been very satisfactory. Captain Tottenham's earnest addresses were listened to with close attention, and it is confidently expected that much fruit will be the result of the special effort. Each afternoon during the mission the Captain gave Bible readings to Christian workers.

Rev. E. P. Hammond has had a stirring mission in Chatham, Ontario. According to *The Weekly Planet*, the mission was made memorable by the great gatherings and the numerous conversions. The editor says: "The revival rolls grandly along. Last night was another special children's meeting. It was marked by deeply fervent exercises, in which the whole vast audience was profoundly stirred. Several noteworthy religious experiences were given during the services, and many signified their desire to start on the better way."

Mr. H. Bray, of the Evangelisation Society, has been holding a three weeks' Gospel mission at the Free Methodist Chapel, Downton, from January 6 to 27. These services have given the greatest satisfaction. Many have decided for Christ, principally amongst young people apparently. The good seed has been sown, and we shall yet see more fruit. Mr. Bray visited Downton last autumn, with a tent, when he attracted large numbers, and the results were very gratifying. Many were led to Christ, and are to-day members of Christian churches.

Mr. Newton Jones at Portsmouth.—In connection with the Portsmouth Sunday School Union, Mr. Jones has concluded a very successful series of evangelistic services. The meetings were held in the school attached to Buckland Congregational Church, of which Rev. W. C. Talbot is pastor. Special meetings for prayer and consecration preceded the mission. The addresses of Mr. Jones were characterised by lucid presentation of Gospel truths and intense earnestness, and naturalness of delivery. There were many inquirers, and much blessing resulted to young and old. Mr. Newton Jones has also visited Netherton with very encouraging results.

Boys' Home, Southwark.—There has been a real work of grace going on during the last few weeks, especially amongst the elder lads. On Sunday evening, January 20, there was a great sense of the Lord's presence, and it is believed many were born again in that solemn hour. The change in the lads' hearts has been evidenced in the general tone about the place, and the manifest blessing has caused much rejoicing before the Lord. Mr. Fegan has been living at the Home during the last six weeks, and although at times he has suffered much in body, he has been able to personally conduct the Sunday-evening services, and has found great joy in renewed service for the Master.

Church Parochial Mission Society.—The following missions, among others, have been arranged for February. It is hoped they will be made a subject of prayer:—Rev. W. Hay Aitken, Feb. 3—18, Christ Church, Worthing; Feb. 23—March 11, St. Matthew's, Hammersmith, W.—Rev. Preb. Askwith, March 9—19, Parish Church, Kentish Town, W.; Rev. J. S. Barrass, St. Paul's, Lisson-grove, N.W.; Rev. T. E. Cleworth, Feb. 9—19, St. Luke's, South Kensington, S.W.; Rev. J. P. Cushing, Feb. 16—26, St. James's, Fulham, S.W.; Rev. Canon Grant, Feb. 16—26, Parish Church Fulham, S.W.; Rev. A. J. Harrison, Feb. 3—8, Guildhall, Cambridge; Rev. J. H. Haslam, Feb. 9—19, St. Andrew's, Haverstock-hill, N.W.; Rev. P. Oakley Hill, Feb. 9—19, St. George's, Kensington, W.; Rev. Canon Honeyburne and Rev. J. F. Andrewes, Feb. 16—26, St. Thomas's, Shepherd's Bush, W.; Rev. E. H. Jones, Feb. 9—19, St. Philip's, Kensington; Rev. Canon Lester, Feb. 16—26, St. Luke's, Uxbridge-road, W.; Rev. T. J. Madden, Feb. 10—18, Thame, Oxford; Rev. J. Morris, M.D., Jan. 26—Feb. 11, Holy Trinity, Langley, Birmingham; Feb. 16—26, St. Mary's, Stamford Brook, Hammersmith; Rev. M. Foster Pegg, Feb. 3—13, St. Philip's, Kennington-road, Lambeth, S.E.; Rev. L. G. Peter, Feb. 16—26, St. Peter's, Hammersmith, W.; Rev. F. E. Rogers, Jan. 30—Feb. 5, St. George's, Oldham-road, Manchester; Feb. 9—19, St. Mark's, Notting-hill, W.; Rev. E. Bacheler Russell, Feb. 8—12, Throwley, Faversham; Rev. James Stephens, Feb. 2—15, Lonan, Isle of Man; 16—22, Lindale, Carlisle; Rev. F. S. Webster, Feb. 9—19, St. Paul's, Onslow-square, S.W.; Rev. J. O. West, St. Saviour's, Fitzroy-square, W.

PERSONALIA.

Dr. Williamson, of Belfast, has started for a three months' holiday tour in Palestine.

Mr. T. A. Denny and Lady Hope have left England for the months of February and March.

Pastor Archibald Brown, we grieve to learn, has been bereaved in the loss of his beloved wife, who died at Hastings on Tuesday morning.

Mrs. Grattan Guinness, sen., we are glad to learn, is enjoying fairly good health. The February issue of *Regions Beyond* states that Dr. Guinness is completing his new book "Creation Centred in Christ."

Mr. W. A. Smith, secretary of the Boys' Brigade, will sail from Liverpool on Saturday, Feb. 9, by the *Servia*, on a two months' visit to Canada. He will be the guest of Lord Aberdeen, hon. president of the Brigade.

Rev. M. Nachim, of the British Jews Society, is about to undertake work among Hebrews in East London. He will reorganise the mission hitherto conducted by Rev. E. O. C. Roeder, who is no longer connected with the society.

Rev. G. C. Grubb arrived at Alexandria on Thursday, Jan. 17. On the following Sunday he preached in All Saints' Church, Ramleh, to a crowded congregation. Rev. T. R. Lawrence, incumbent, who is also superintendent of the Sailors' and Soldiers' Institute, writes:—"I am so thankful to have Mr. Grubb here. We have prayed for him for months past."

Rev. Dr. Miller, Madras.—The Indian mail has brought intelligence of the illness of Dr. Miller in South India; and a telegram confirms the fear that "the doctors absolutely forbid" his attempting the exacting duties next May of the office of Moderator of the Free Church of Scotland's General Assembly. Dr. Miller had, with much hesitation, accepted his unanimous nomination, when recruiting at the station of Oerkand, on a favourite plateau of the Shivarai Hills. His return to the city of Madras to take part in the annual celebration, by his many native students, known as College Day, seems to have proved too much for his strength, after a generation of constant service of the highest kind to the people of South India. Freed from his numerous duties in the College and the University for a time, and again in the Shivarai Hills, Dr. Miller is expected to recover strength.

OBITUARY.

MR. GEORGE HEFFORD.

This earnest evangelist went into the presence of the King on Sunday last. That he was true to the good old Gospel is abundantly proved by his long connection with the Evangelisation Society and by his numerous small books and tracts. He was a regular contributor to a large number of Gospel magazines. Now the pen is laid down, and the voice so loved is used in higher service. F. H. D.

REV. H. S. B. YATES.

Many will hear with sorrow of the death, at the age of forty-one, of Mr. Yates, the editor of *The Sunday School Chronicle*. On Tuesday week, while at the offices of the Sunday School Union seeing his paper to press, he was seized with severe spasms of the heart. About noon he was removed to his residence at Ilford, accompanied by a friend, but on the way there he died. Mrs. Yates was absent when the body reached Ilford, and the sad news had to be broken to her on her return. Mr. Yates was a supernumerary Wesleyan minister, having entered the ministry in 1877. He served in various Scotch circuits, and also at Birmingham, and at the Old Town Mission in Hull. Though connected with the *Chronicle* for less than two years, he had succeeded in winning his way to the hearts of his wide circle of readers. His deep interest in the work of Sunday-schools, his tireless energy, his facility for work in various directions, his sincere faith in God, and his genial, warm heart, all combined to endear him to his great constituency. But to those who knew him personally, who were warmed by the glow of his enthusiasm, cheered by his ready smile, and his unselfish loyalty, to them the loss is one they cannot easily express.

REV. W. J. PATTON, DROMARA, CO. DOWN.

Very deep regret is felt by a wide circle of friends at the death of Rev. W. J. Patton, of Dromara, who has just passed away, aged sixty-six years. Deceased was a native of Donaghadee, and entered the ministry in 1852. Probably no minister in the Irish Presbyterian Church was more widely known or more sincerely loved. Ever about his Master's business, he won for himself a name which will not soon be forgotten. A thorough evangelist, there are few places of any importance in Ulster where he did not at some period or other conduct a Gospel mission, and in each of these he was instrumental in leading many souls to immediate decision for Christ. Indeed, his spiritual children are in all parts of the earth, and his ministry was pre-eminently a fruitful one. Not only, however, did he use his voice in the cause of God but also his pen, which was ever busy in the same direction. For twenty-eight consecutive years he issued at the beginning of each year a New Year's address, each of which was most popular with young and old, and had a wide circulation. He was also a contributor to some of the best-known magazines of the United Kingdom. He had been ill for some months, and his death was not therefore unexpected, but his end was peace.

MARTYRS' MEMORIAL HALL, DARTFORD.—The time has now arrived when it is absolutely necessary to make further additions to the building of the Dartford Young Men's Bible Class. We are unable to find accommodation for the Lads' Bible Class, the Sunday School, Juveniles' Mission, etc. Neither can we make any provision for the Lads' Institute on week-day evenings. It will be a source of much regret to all concerned if these branches of our work are to be brought to a standstill. To carry this object out it is estimated that a sum of £500 will be required; of this amount about £200 has already been promised. Recently this institution has suffered a very heavy loss in the death of Sir Arthur Blackwood, who laid the foundation-stone, was one of the trustees, and was the chief counsellor and adviser of the president in carrying on the work. We have decided to carry out this extension, and to place an organ in the large hall as a memorial to his memory. We appeal to all interested in Christian and Protestant work to help us in raising the £300 required to carry out the above objects. The freehold ground is already purchased, and we wish to commence building during this month.

J. Lawrence Mitchell.

Gayly House, Dartford.

TEMPERANCE NOTES.

Mr. Tom Horrocks has conducted a special mission in Crawley.

The Leytonstone Total Abstinence Union reports vigorous aggressive work.

A great pledge-signing demonstration has been held in Bermondsey Town Hall.

Mr. David A. Thomas is again about to introduce a bill into Parliament for the abolition of grocers' licences.

An interesting series of meetings, conducted by Mr. William Forbes, has been held in the New Temperance Hall, Croydon.

A vigorous pledge-signing crusade has been in progress in Waterford and in Agnes-street, Belfast. The results have been encouraging.

The Manchester and Salford Temperance Union reports good work during the year, there being in connection with the Union 66 affiliated societies.

A recent judgment of the Supreme Court of Canada decides that provincial governments cannot enact prohibitory legislation, but may pass local option bills.

Miss Alice Palmer, who recently passed through London on her way to America, reports satisfactory work already accomplished in South Africa, where the W.C.T.U. is well established, and the membership approaches to nearly 2000.

The Secretary of State for War, Mr. Campbell-Bannerman, recently expressed much interest in army temperance work to a deputation, and promised to consider whether a subscription to the Army Temperance Association could be included in the Estimates for the year.

Rev. C. Silvester Horne, of London, lecturing in St. Andrew's Hall, Glasgow, asked particularly why the licensing authorities, who say that Kelvinside and Hillhead are too respectable to have public-houses, do not put forth an effort to make the rest of the city respectable too.

The third biennial convention of the World's Woman's Christian Temperance Union is to be held in Queen's Hall, Langham-place, on Wednesday, June 19. By way of preparation, May 18 and 19 have been set apart, to be devoted all over the world to meetings for prayer, temperance mass meetings, or temperance sermons.

Dealing with progress, the *Temperance Record* makes a pointed remark that "the closing of gin-palaces and tap-rooms could not be called progress, if hotels and railway refreshment bars and clubs were left to supply all the demands. Progress in temperance reform is only to be measured by the extent to which the drinking of alcoholic liquor is reduced."

"The Law and the Liquor Trade" is announced as the subject of a meeting to be held under the auspices of the British Women's Temperance Association (Crouch End branch) and the Hornsey Licence Watch Committee, on Monday evening, February 11, at the National Hall, Hornsey, N. The speakers announced are, Mrs. K. J. Barney (of Rhode Island, U.S.A.), Dr. Napier, L.C.C., Rev. S. Buss (Vicar of Shoreditch), and Mr. A. W. Elliot (National Temperance League).

In connection with the pledge-signing campaign, further meetings have been held by the Women's Total Abstinence Union, with satisfactory results. At the Kensington Town Hall Mrs. Atherton presided, the speakers being Miss Richardson, Mr. J. H. Roberts, and Rev. C. E. T. Roberts. At the Hackney Town Hall, Mrs. W. S. Caine in the chair, the speakers were Mrs. Atherton, Messrs. A. W. Elliott and Raper, and Dr. Montagu Miller. At the Wheatsheaf Hall, Kennington, Miss Ashworth presided, the speakers being Mrs. Dixon and Dr. Corbett. At the Battersea Town Hall an enthusiastic meeting was addressed by Mrs. Atherton, Mrs. Servanté, and Major John Smith.

BARCELONA.—Miss Lawrence writes from Calle Mayor, 42, Caldas de Montbuy, Barcelona:—"Shortly after our father's decease, we were enabled to secure more suitable premises for our work than those we had formerly occupied. The number of our scholars rapidly increased, and we have now a flourishing day and night school. The Gospel services and Bible classes also continue to be well attended, and we believe the Lord is working in the hearts of many of our hearers. Recently we had the joy of seeing nine persons—the first fruits of our sowing here—confess Christ openly by being baptized into his name. Some of these are marvels of grace. Several whose constant haunt hitherto had been the tavern and gambling-den, now rejoice in Christ as their Saviour from sin, and their friends and neighbours marvel at the change in their lives. In households where discord and discontent reigned, songs of praise and the reading of God's Word are now constantly heard."

The Book World.

Children's Sermons, by Nathaniel Wiseman, is a volume of discourses that are models of their kind. Thirty in number, the sermons cover a wide field, and every page is brightened with some parable or narrative such as youthful minds can follow. (*R. D. Dickinson.*)

From the Exile to the Advent, by Rev. William Fairweather, M.A., is an addition to the very useful series of "Handbooks for Bible Classes and Private Students." A large amount of information has been admirably digested in the preparation of this volume. (2s. *T. & T. Clark.*)

Addison's Selected Essays is the latest addition to the "Christian Classics" series of *Messrs. Bagster & Sons.* (1s.) The little volume contains nearly thirty pieces, ethical and religious, also several hymns. There is a brief account of Addison's life, with notes on him by several distinguished authors.

The Lord's Supper: Its Meanings and Teachings. By George Clarke. (*Marshall Brothers.*) A helpful meditation on the Supper of our Lord. The writer illustrates his theme by allusions to the usages of the Jews in keeping the Passover. He earnestly contends against the Romish "doctrine of the Mass," and unfolds the true significance and lessons of the feast in a style likely to prove of real service to many young Christians.

How to Read the Prophets is the title of a series of volumes by Rev. Buchanan Blake, B.D. The fifth and concluding part is devoted to Isaiah xl.-xlvi. and the Post-Exilian Prophets. (4s. *T. and T. Clark.*) The treatment proceeds on "critical" lines, and the aim is to arrange the prophecies chronologically in their historical setting. There are also explanations and a glossary. Whatever his attitude to modern speculations may be, the student of Holy Scripture will find this series of real service.

Souvenir of Jubilee, edited by Rev. A. K. McMurchy. (*Perth. D. Leslie.*) The Jubilee of the Free Church was enthusiastically observed in Perth; and here, by way of memorial, is an account thereof. To the editor has occurred the happy thought of appending historical sketches of congregations and famous ministers in the Presbytery, and many of these contain facts of very great interest. All who have associations with the "Fair City" on the Tay will find this a delightful volume.

The Moral Conflict of Humanity, and other Papers. By A. C. Kendrick, D.D., LL.D. (4s. *Baptist Tract & Book Society.*) Here are sixteen very thoughtful essays on crucial points of New Testament study. The title paper is based on Romans vii. 7-25; others deal with "Baptism for the Dead," "Sin and Death in Adam and the Race," the "Renovation of Physical Nature at the Resurrection," and other topics of deep interest. Dr. Kendrick is very thorough; and we have read his book with keen pleasure and much profit.

Shireen and Her Friends: Pages from the Life of a Persian Cat, by Dr. Gordon Stables, is a very attractive work, illustrated by Harrison Weir. It is a companion to "Sable and White: The Autobiography of a Show Dog," by the same author and artist. Young and old will find diversion in its pages, in which some of the author's pets are described from the life, and their ways on sea and land exhibited in such a manner as to influence readers to show more consideration for the cat and other domestic animals. (3s. 6d. *Jarrold & Sons.*)

The Parchments of the Faith, by Rev. George E. Merrill, is a book from America, the contents of which will interest and instruct those who cannot read more erudite works on the original manuscripts and early versions of the sacred Scriptures. The descriptions are, on the whole, admirable, and there are some choice illustrations and facsimiles of venerable documents. In a second edition the author might, with other corrections, distinguish between Theodotian's Greek version of Daniel and the Codex Chisianus of the Septuagint (p. 93); also show that the Prayer Book Psalter is from the Great (or "Cromwell's") Bible, and not from the Douay version, as is erroneously stated (p. 118). (4s. 6d. *Baptist Tract and Book Society.*)

Sermons and Addresses on Temperance Subjects. By Canon Ellison. (5s. *Wells Gardner, Darton & Co.*) If a long life devoted to the service of Christ and active warfare against intemperance entitle any to speak with authority, surely the eloquent and earnest author of this work may claim so to be heard on a subject he has made peculiarly his own. Here we have a series of utterances, extending over thirty years, varying in occasion and theme, but all dealing with clearness and force with the ruin wrought by strong drink and the paramount necessity that Christians should unite in repulsing the common foe. The book is a worthy memorial of past service, and a powerful plea for present effort. Moreover, it abounds in suggestive facts and telling sayings, which temperance speakers will find singularly useful.

The Sacrament of Christian Baptism. By Rev. Wm. Bramley Moore, M.A. (*G. J. N. Pitman, 140, Gower-street.*) There is much in this pamphlet that deserves commendation. The truths connected with our Lord's Incarnation, with his life of obedience, with his death and resurrection, and with the relation of all these to our salvation, are Scripturally and forcibly stated. But in our judgment the author falls into serious mistake, and becomes a very unsafe leader when he deals with the ordinance of Baptism as the means by which union with Christ is effected. The term "sacrament," as applied to Baptism, is unsatisfactory. Where is it used in Scripture? Our author does not ignore faith. Indeed, he says, "all must acknowledge that faith is a necessary prerequisite to Baptism"; but he seeks to correct the mistake of those who, in teaching that our union with Christ is "a spiritual union," and "is effected by spiritual means," often "disparage all external ordinances." If any are guilty of this mistake, this pamphlet is guilty of going to the opposite extreme. The following are his words: "Unbaptised believers are catechumens, not Christians. Popular evangelists, who make faith the all-in-all . . . only bring their converts to the threshold of Christ's fold, and leave them there to spiritual starvation."

Some very helpful booklets are the Divine Gifts series by T. T. Wade. Six in number, they deal with faith, peace, comfort, and other blessings. (Sixpence per doz. assorted. *S. A. Perren, 3, North-street, Bristol.*)

In a most interesting and readable pamphlet one of the late Dr. Andrew Bonar's flock pays "A Loving Tribute" to his memory. Many hitherto unpublished incidents are recorded. (*Charles Glass & Co., Glasgow.*)

Two useful booklets by W. Mortlock, police-court missionary, are: The Christian Soldier, His Warfare and Victory; and Danger! Stop! Mind Where You are Going! (1d. each. *The Author*: 2, *Denmark-terrace, Gloucester-road, Cheltenham.*)

Dr. Norman Kerr has published as a pamphlet, with the title, Probationary Curative Detention of the Alleged Insane, a paper which he read to the Psychological Section of the British Medical Association last year. (*John Bale & Sons, 87-89, Great Titchfield-street, W.*)

The Work of the Lord Jesus and of his Apostles: A Missionary Example. By W. P. Mears, M.A., M.D., late of the Fuh-Kien Mission. Here are two very instructive papers, reprinted from *The Church Missionary Intelligencer*, showing that our Lord and his apostles combined healing with teaching. (*C. M. S. House, Salisbury-square, E.C.*)

BOOKS RECEIVED.

From *H. R. Allenson*: God's World, and other Sermons. By B. Fay Mills. (3s. 6d.)

From *Passmore & Alabaster*: The Duration of the Ages. By Bernard Piffard, Hemel Hempstead. (1s.)

From *Hodder & Stoughton*: Studies in Theology; Lectures delivered in Chicago Theological Seminary, by Rev. James Denney, D.D. Second edition. (5s.)

DISTRESS IN HACKNEY.

Dear Sir,—We have, in consequence of the severe weather, great suffering and privation among the families of the poor of Clapton Park and Homerton. The Hackney Vestry and the Board of Guardians are endeavouring to grapple with a portion of the distress, but there is a large amount that is left for Christians to deal with. We have this week given 2700 free breakfasts to poor children, 1000 dinners to men, 1352 soup dinners to starving families, and helped the most pressing cases with coal and clothing. We ask the readers of The Christian to repeat their kindness as of previous years.—Yours faithfully,

Thomas Jackson.

8, *Rushmore-road, Clapton, N.E., Feb.* 1.

RULES FOR DAILY LIFE.

1. Never begin the day without prayer.
2. Learn to accept everything as permitted by God.
3. Seek to learn the needed lesson in each disappointment ("his appointment").
4. Never look at others, but be ever "looking unto Jesus."
5. Cultivate the habit of living your life alone with God.
6. Whenever the devil tempts, get down on your knees as soon as possible, and wait upon God.
7. Accustom yourself to take everything to God.
8. Never lose time in idle self-pitying, or excusing yourself, when God waits to show you it is you who are wrong.
9. Be earnest, sincere, faithful, and true at all costs.
10. Let Christ live out his life in you at all times and under all circumstances. Amen.

The promise of God:
"My grace is sufficient for thee."
"The Lord reigneth." A. M. A.

[Pearce and Co., Putney. 2½d. the doz., 1s. 9d. the 100 post free.]

Missionaries on Furlough.—Mrs. Osborn-Howe writes:—I direct the attention of missionaries on furlough to the comfortable house, 16, Upper Hamilton-terrace, Maida Vale, opened for the reception of missionaries arriving from abroad, or those visiting London for short periods. During my visits there from time to time I have much appreciated the quiet and spiritual tone of the house, and also the kindly attention given to visitors.

"READY," the organ of the Portsmouth Soldiers' Institute, is now edited by Miss Robinson, who, though laid aside from active work, will, it is hoped, perform a blessed ministry through its pages. The February issue reports the progress of Institute work, and contains a number of stimulating items in prose and poetry. The "Yarns," are a feature which soldiers and sailors are sure to read. (1d. monthly. *Soldiers' Institute, Portsmouth.*)

GATHERED GOLD.

I would be quiet, Lord,
Nor tease nor fret;
Not one small need of mine
Wilt Thou forget.
—*Julia C. R. Dorr.*

The only disturber of men, of families, cities, kingdoms, worlds, is sin. There is no such traitor to any state as the wilfully wicked man; no such enemy to the public as the enemy of God.—*Wogan.*

Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked will
Betrayed and baffled still;
For the heart from itself kept,
Our thanksgiving accept.
—*W. D. Howells.*

We must be childlike enough to trust our Father . . . . as well with his refusals as with his gifts, his silence as his speech. What need to scrutinise or understand his ways? It suffices that they are his, and we are sure that all is well; that love is there, and the fruits of love not far away.—*E. F. Russell.*

HOLD FAST!

Cling fast to the hand that is leading you, though it be in darkness, though it be in deep waters—you know whom you have believed. Yield not for a single moment to misgivings about future storms. Infinite love, joined to infinite skill, shall pilot the way through every strait and temptation.—*T. Alexander.*

How sweet communion is with saints,
For soul can soul inspire;
The brand that soon goes out alone,
With others makes a fire:
So 'tis our Father's will that we
Should Heavenward march in company.
—*John Dickie of Irvine.*

KEEP CLOSE TO GOD.

Keep close to God, and then you need fear nothing. Take time for duties in private. Crowd not religion into a corner of the day. There is a Dutch proverb—"Nobody will get by thieving, or lose by praying." Spend no time in forehand contrivances for this world; they never succeed.—*John Eliot* (the Apostle of the Indians).

CHRISTIAN CONFIDENCE.

We have not to mourn as they that have no hope; nor to be cast down towards the earth as they that have not a heaven to look up to; nor to be as they who have a servile yoke upon the neck: but rather as they that bear the cross after Christ, and are able to fix their eyes upon Him going before, and thus by the love of Him constraining them, have ever in tribulation a joy of which the world knoweth not.—*Isaac Williams.*

DIVINE TRUTH.

Not more necessary are constant supplies of water to the growth of vegetation in the sultry regions of the East, than the influence of Divine truth to the existence of human happiness. If a tree, planted by the margin of a refreshing river, is proof against the heat of the sun, or the unfavourableness of seasons, he, also, who into a well-prepared heart receives continual infusions of religious wisdom, is flourishing and happy amidst all the inconveniences of life.—*Bishop Jebb.*

RESIGNATION EXEMPLIFIED.

The famous Oriental philosopher, Lokman, while a slave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible," said his master, "for you to eat so nauseous a fruit?" Lokman replied, "I have received so many favours from you it is no wonder I should, for once in my life, eat a bitter melon from your hand." This generous answer of the slave struck the master so forcibly that he immediately gave him his liberty. With such sentiments should man receive his portion of suffering at the hand of God. —*Bishop Horne.*

NOON PRAYER MEETINGS.—One subject of the Christian Workers' Convention last October at Rochester, N.Y., was the Fulton-street Daily Noon Prayer Meeting. A sketch of the history, methods, and future purposes of Fulton-street Prayer Meeting was given to different audiences during the convention, and also some illustrations of the Holy Spirit's power as manifested in those devotional services to the up-building of soul life throughout Christendom. Monday, January 14, saw the beginning of Noonday Prayer meetings in the city of Rochester, near the business centre of the city; twenty persons were present. Word has come from Denver, Colorado, that there, too, has been begun one of these holy conventions. C. F. Cutter.

113, *Fulton-street, New York.*

Among the Churches.

CHURCH OF ENGLAND.

Rev. F. S. Webster has withdrawn his acceptance of the charge of Aston.

Bishop Ridley addressed a meeting in Liverpool on Friday on behalf of the North Pacific Mission.

The Dean of Norwich is visiting Liverpool this week, speaking and preaching for various societies.

Rev. M. R. Allnutt, of Leeds, has been appointed to succeed Rev. R. B. Ransford at St. Jude's, Brixton.

The Church Pastoral-Aid Society has received a legacy of £1000, under the will of the late Miss Caroline Kay.

At Peterborough Cathedral recently a stranger was shown round, and afterwards gave a cheque to the dean for £4000 for a new organ.

The report of the London Clerical and Lay Union calls attention to the aggressions of Rome and other threatening dangers of the time.

Rev. Nelson S. M. Atkinson has been appointed Honorary Chaplain at Rotterdam to the Missions to Seamen, to minister to British crews in that Dutch port.

Rev. A. J. Robinson held last week in his parish in Marylebone a missionary week. Special meetings were held, addressed by Rev. H. Lloyd, of Foochow; Miss West, of Metlakatla, and others.

There is some talk of a University settlement in Liverpool for work among the poor. If this was organised by earnest Evangelical Churchmen it would be welcomed by the Bishop and clergy, and would find open doors in the slums.

The Hostel of St. Luke held its second annual meeting at the Church House on Friday afternoon; the Bishop of London presiding. The Hostel has done good work in ministering unto the sick and weak of the clergy and their families, especially in times of poverty and distress.

A Union of Evangelical Churchmen for the Isle of Wight has recently been formed. The objects are, "First and chiefly for mutual recognition, counsel, and communion. Next, to secure and maintain unity in action when such united action is necessary." The sec. is Mr. Jas. Eldridge, Newport, I.W.

The vacant rectory of Disserth, Radnorshire, has been offered to Rev. E. J. Wolfe, in acknowledgment of his good service as the Missions to Seamen Chaplain for the port of Swansea for upwards of eighteen years. He has decided to continue in the more arduous post of Chaplain to the Shipping and to St. Nicholas' Seamen's Church.

One of the oldest and best known clergyman of the West has just passed away in the person of the Rev. Reginald Hobhouse, fifty years vicar of St. Ive, and seventeen years Archdeacon of Bodmin. He was particularly strenuous in his endeavours in creating the Cornish bishopric. Though a High Churchman of the old school, he much disliked the Ritualistic tendencies of the modern day.

CONGREGATIONAL.

New chapels are about to be built at Heaton Moor and Belvedere, Kent.

Dr. Newman Hall has conducted an interesting mission at Abbey-road, Torquay.

The church at Windsor reports active work, a missionary interest, and many additions.

Rev. H. C. Watts, late of Milton, Sittingbourne, has been recognised as pastor at Bicester.

Rev. C. Bonham has closed his ministry at Stanley, near Wakefield, where he has laboured for twenty years.

Rev. R. Tutin Thomas has resigned the pastorate of the church at Therfield, Herts, to take effect at the end of March.

Patricroft Chapel, Manchester, reports good progress and encouraging results, so also Cavendish-street Chapel, in the same city.

Mr. J. S. Woof, formerly of the Manchester City Mission, has been ordained in Victoria-street Chapel, Derby, to the oversight of Ashbourne-road branch.

Dulwich-grove Church reports 176 members, of whom thirty-two have been received during the past year, nine being from the Sunday-school, which has 550 scholars.

The farewell services held at Tolmers-square, in connection with the departure of Rev. Elwyn Thomas, have been marked by earnest sympathy and warm wishes for his future labours.

Studies have been resumed at Cheshunt College. Dr. Reynolds, who is somewhat improved in health, has undertaken until Easter to superintend personally the preaching engagements of the students.

Rev. T. Hill has been elected chairman of the Central District of Herfordshire Union. At the annual meeting subscriptions to the amount of £500 to the Centenary Fund of the London Missionary Society were announced.

Lewisham High-road Church reports an increase of 110 members on the year, bringing the total up to 1068. The branch mission at Deptford has been formed into a mission church; a new school and hall has been erected at New Cross.

Calls.—Mr. G. L. Hurst, to Barbican, New North-road, N. (accepted); Mr. E. D. Raye, to Aspatria, Whitehaven.

Resignations.—Rev. W. D. Maclaren, of Creaton; Rev. R. Cutler, of South Harting; Rev. R. H. Townend, of Latimer, Hull.

BAPTIST.

The Baptist Chapel in Limerick has been opened for public worship.

Rev. A. W. Welch has been recognised as pastor at Enfield Highway.

Rev. S. Burros has been recognised as pastor of Sussex-street Church, Brighton.

Rev. F. W. Turner has been ordained to the pastorate of Pudsey Littlemoor Church.

A new chapel has been opened at Teddington, the inaugural sermon being delivered by Prof. M'Caig.

Revs. John Pinnock and G. R. Pople, of Underhill Station, Congo River, are returning home on furlough.

Mr. F. W. Boreham, of the Pastors' College, has sailed for New Zealand to undertake the pastorate of Mosgiel Church.

Calverley-road Tabernacle, Tunbridge Wells, reports 316 members, of whom forty-one have been received during the past year.

Rev. J. W. Ewing's church, at East Hill, Wandsworth, reports 432 members, of whom sixty-six have been received during the past year.

In Pembroke Church fifty-seven new members were received on Sunday week. The roll now numbers 300. Rev. E. Thomas has been pastor for twenty years.

A conference of Lincoln Baptists has been held at Spalding to consider the state of the village churches, which are declining. Many causes were suggested, but no definite conclusion was arrived at as to the cure.

The work at Highgate-road is reported on as in healthy and vigorous condition, the hand of the Lord being evidently with the pastor, Mr. James Stephens. The present membership is 679. It is in every sense of the word a real missionary church, helping actively in missions at home and among the heathen. The branch mission at Fortess-road, Kentish Town, is being much blessed among the poor.

The first annual meeting since the settlement of Mr. Wm. Lawrence Tweedie, of the Pastors' College, was held at King-street, Cork, on Wednesday week. After a few remarks by the pastor, the secretary read an encouraging report, special mention being made of the Christian Endeavour Society and the Young Men's Weekly Ship-visiting Band, both of which give evidence of good work attempted and done for the Master. Since the settlement of Mr. Tweedie there has been much blessing, and large additions to the church.

Calls.—Rev. L. C. Parkinson, to George-street, Nottingham; Rev. E. C. Moore, Warrington, to Bootle.

Resignations.—Rev. W. Dickens, at Herne Bay; Rev. Finlay Forbes, at Alloa, N.B.

METHODIST.

A new Soldiers' and Sailors' Home has been opened at Sheerness.

New chapels have been opened at Pars-lane, Unsworth; Whitechurch, Glam.

Rev. W. Bailey is conducting a mission at Mount Zion Church, Shanow Vale, Sheffield.

Rev. John Barlow, of Rochdale, has conducted a successful mission at the New Hey Chapel.

The Sunday afternoon Bible-class in connection with the Leeds Central Mission has over 1000 members.

Rev. J. Marsden is about to hold a series of special evangelistic services at Stanton, in the Bakewell Circuit.

The Calcutta District reports an increased membership of seventy-six, the greatest yet experienced in one year. The year's baptisms number 222.

The Primitive Methodists have in the Antipodes 462 churches, 170 ministers, 888 locals, 12,619 members (an addition of 945 in the quadrennial period), and 32,776 scholars.

The United Methodist Chapel at Paradise-road, Stockwell, is making very satisfactory progress. Ten years ago the membership only reached twenty; at the annual meeting just held, it was reported as 191.

Rev. F. Langham has asked permission from the Fiji Wesleyan Synod to retire from active work. He has spent thirty-seven years in missionary work in the Fiji group, and for twenty-five years has been chairman of the district. He is now engaged on a revision of the Fiji Scriptures.

The Free Methodists have a conference for Victoria, New South Wales and Queensland are combined for a second, and New Zealand forms a third. The three comprise 97 churches, 50 ministers, 109 locals, 3320 members, and 7556 scholars.

Mr. W. Chapman, at present labouring as local preacher at Lincoln, will accompany Rev. F. and Mrs. Pickering to the Zambesi. Though going out to do the work of a mechanic in connection with the mission, Mr. Chapman will take the position of a probationer for the ministry. The party will sail in February.

PRESBYTERIAN.

A larger chapel is to be built in Warren-road, Rhyl.

Rev. W. Jones, of Liverpool, has been ordered by his physician to cease ministerial work for awhile.

At Sale the church will celebrate its majority next month; when the first pastor, Dr. Thoburn McGaw, will preach.

The Jewish mission committee has decided to commence operations at Aleppo, where there is a large Jewish community and no missionary to the Jews.

Rev. John Murray, Free Church minister, of Brora, will be the preacher at the bi-monthly Gaelic service in Cravencourt Church, Covent Garden, next Sunday afternoon.

Two congregations at Whitehaven have agreed to unite, as the result of a visit by the Synod's deputation, consisting of Sir George Bruce, Mr. W. Grant Paton, and Rev. W. Young. Rev. Matthew Young will be the minister of the united congregation.

The annual congregational meeting of Clapton Presbyterian Church was held on Thursday evening, Jan. 31. The finances were reported to be in a satisfactory condition. The chief feature of the year has been the carrying out of much-needed improvements in the lecture hall.

It is announced that Rev. J. B. Meharry's congregation at Crouch Hill have raised £3045 during the past year. The membership is now 777, an increase of twenty. A Society of Christian Endeavour, a Deaconesses' Society, and a Strangers' Union have been formed, and, like all the other agencies of the church, are in vigorous operation.

The work at Regent-square is prospering greatly. At the annual meeting cheering reports of the year's progress were presented. The present membership is 652, a net increase of sixty-four. The income amounted to £2855, about £400 in advance of last year's total. Rev. A. Connell's ministry has been much appreciated. He has been at Regent-square over a year, and has won general love and confidence.

Trinity Presbyterian Church, Notting Hill, held its annual meeting last week, when most encouraging reports were presented, the spiritual and temporal growth having been considerable under the ministry of Mr. Macgregor. One of the features introduced by him is a monthly prayer meeting for all workers, at which everyone present takes a part, if only by repeating a text. Rev. Alex. Connell, of Regent-square, brightened the proceedings by his closing address.

Calls.—Rev. J. Vaughan, of Croydon, to St. James's, Sunderland; Rev. D. Cairns, to Ayton, Berwickshire; Rev. T. Stirling, of Banff, to Overnewton, Glasgow; Rev. J. O. Evans, of Bargoed, to Libanus, Dowlais; Rev. E. B. Macpherson, of Edinburgh, to Fullerton, Irvine; Rev. James Muir, to Kilbirnie.

Resignation.—Rev. G. J. Goodman, at Walker-on-Tyne.

THE SALVATION ARMY.

Mr. Ballington Booth, of New York, has recovered from his recent severe illness.

A new rescue home is about to be opened in Western Australia by the express wish of several influential friends of the Army, who have promised to subscribe towards its support.

One of the leading magistrates of Edinburgh has written Mrs. Bramwell Booth, requesting that a Salvation Army officer shall be appointed for police-court work there, to meet the women coming out of jail and deal with them in accordance with S.A. methods.

General Booth is still in Canada. His last meeting in the States was at Seattle, where his reception equalled, if not surpassed, any which had gone before. Thousands of people welcomed his arrival. The route of the procession was illuminated with electric lamps, and the mayor, on behalf of the citizens and municipal authorities, gave a kindly and sympathetic address of introduction in the open air. Meetings were held in the Armoury and the Rev. Clark Davis's church.

For "Fallen Asleep," see page 30.

Without Food, Fire, or Clothing.

The terribly cold and inclement weather recently experienced has greatly added to the difficulties of our Workers in the East End of London in dealing with the poorest part of the population.

HELP IS URGENTLY NEEDED

to supply the wants of the great family of nearly **5,000** Children now in Dr. Barnardo's 82 distinct Homes, as well as to aid the large number of the worthy adult poor dealt with by our 24 Mission Branches. For the former, **15,000 MEALS** have to be provided **DAILY,** exclusive of relief in various forms wisely given to the destitute and starving poor of our Mission districts, many of whom are without sufficient food and cannot obtain work.

Funds are Urgently Needed for Food and Maintenance.

Donations and Subscriptions gratefully received by the Treasurer, William Fowler, Esq.; by the Chairman of Committee, Samuel G. Sheppard, Esq.; by the Vice-Chairman, Howard Williams, Esq.; by the Founder and Director, Dr. Thos. J. Barnardo; or by the Bankers, London and South-Western Bank (Bow Branch), and Messrs. Prescott, Dimsdale, and Co.

JOHN ODLING, *General Secretary.*

E. GILL, M.A., *Clerical Secretary.*

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Whom does it assist? The Lord's aged poor of both sexes, and of various denominations, who are 60 years of age and upwards. The pensioners dwell in all parts of the United Kingdom. Many are widows, some are blind, others have been long afflicted, and one has been bedridden upwards of 30 years; 917 are over 70 years of age, and of this number 239 are upwards of 80, and 16 more than 90. *1310 pensioners are now upon the books.*

How does it assist? By pensions of Five, Seven, and Ten Guineas per annum, and by Homes at Camberwell, Hornsey Rise, Stamford Hill, and Brighton for 120 of the pensioners. *£8400 per annum are expended in pensions alone, and £1800 in maintaining the Homes and the various funds connected with them.* The pensions are distributed to the recipients at their own abodes. The Homes are open for the inspection of visitors daily (Sundays excepted).

What Help is required? The Annual Subscription List needs doubling. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." JOHN E. HAZELTON, Sec., Office, 83, Finsbury-pavement, E.C.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

FUNDS NEEDED to extend the work. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports to be had from the Secretary, Capt. J. KEARNEY WHITE. Offices: 27, Lower Pembroke-street, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to the Office of THE CHRISTIAN. John xiii. 35.

THE LONDON CITY MISSION

Employs **480 MISSIONARIES** who visit systematically all the year round in the Family, Factory and Workshop, Public House, Hospital, Workhouse, Open Air, among the Homeless Poor, Foreigners of all Nationalities, &c., &c. More than 500,000 MEN regularly visited by the Missionaries.

FUNDS to carry on this most necessary work are urgently needed, and will be gratefully received by the Treasurer—F. A. BEVAN, Esq.; or by the Secretaries, Rev. T. S. HUTCHINSON, M.A. and Rev. ROBERT D. WILSON, B.A.

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DISTRESS TERRIBLE. HUNDREDS IN STATE OF SEMI-STARVATION.

ILLNESS AND MISERY AROUND US.

SHALL WE NOT GIVE THEM A CRUST IN HIS NAME?

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FREE MEALS, BREAD, COAL, SHELTER, SICK RELIEF, &c.

Garments please direct to D. OPPENHEIM, CITY MISSION TO JEWS, 119, Leman-street, E. Donations to GEORGE WADE, Esq., 30, Schubert-road, Putney, S.W.; or to the office of THE CHRISTIAN.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Mr James Eyres, the Liverpool evangelist, conducts missions and supplies pulpits throughout the kingdom (without fee). Preference given to poorer churches of any sect. Address, care of Y.M.C.A., Mount Pleasant, Liverpool; or 37, Hawarden-avenue, Liverpool.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Home of Industry, 29, Bethnal Green-road.—Monthly meeting for Christian workers, Wed., Feb. 20, tea at 6 o'clock; meeting at 7, Pastor Fuller Gooch on "The Life that is Life Indeed."

Spiritual Life.—Address on Friday, 3.30 p.m., in St. Luke's Redcliffe-square, S.W., Feb. 8, Preb. Webb-Peploe.

Great Assembly Hall, Mile End-road, E.—Sun., 11 and 6.30, Mr. Charles Cook.

Conference Hall, Mildmay Park, N.—Sun., 3.30 Mr. P. S. Badenoch; 7 Capt. C. Orde-Browne.

Edinburgh Castle, Limehouse, E.—Sun., 11 a.m., Mr. H. Thorne; 3 p.m., Pleasant Sunday Afternoon; 7 p.m., Mr. J. B. Wookey (subject: the late Mrs. Ann Wookey).

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sun., at 7, Mr. Edward Hurditch; Malden Hall, Haverstock Hill, N.W., Sun., at 7, Mr. Wm. Grove.

St. George's Hall, Langham-place.—Lieut. Mandeville Suns., 11 and 7; Weds., Burlington Hall, 8 p.m.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m., Pastor Frank White; 7 p.m., Mr. B. Glasgow.

Special Religious Services in Theatres, Halls, and Mission Rooms.—Sun., Feb. 10, Agricultural Hall, Upper-street, Islington, N., at 3.30, Rev. R. Mackay; at 7, Mr. J. H. Lydall; Shoreditch Town Hall, at 3.30., Rev. George Snashall, B.A.; Pavilion Theatre, Whitechapel, at 7, Mr. Geo. Nokes; Evangelical Hall, High-street, Homerton, at 3 and 7, Mr. C. Button; Morley Hall, Mare-street, Hackney, at 7, Mr. W. Coates; Grand Hall of Varieties, Clapham Junction, at 3.30, Mr. Flews; at 7, Mr. Chadwick; Queen's Theatre, Poplar, Mr. Chas. Button.

Clapton Hall, Alkham-road, Upper Clapton, N.—Sun. 6.30, Thurs. 7.30, Mr. John G. McVicker.

Metropolitan Music Hall, Edgware-road.—Sunday next, 6.30, Mr. James M. Marshall.

The Y.M.C.A.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference for men; 7, address to men by Mr. John Jackson; Sat., at 8, music and address by Rev. J. Horsley on "The Folly and Wrong of Gambling"; Wed., address to business men by General Secretary at 1.30. Prayer meeting daily, Mon. to Fri., from 1 till 2 p.m.

Central Y.M.C.A., 186, Aldersgate-street, E.C.—Friday, 8 p.m., anti-opium demonstration, S. C. Kanaga Ratnam, of Madras; Saturday, 3 p.m., Bible reading, "Christ and the Children," Rev. F. B. Meyer: Sunday, 3.30 p.m., pleasant Sunday afternoon; Tuesday, 8 p.m., "Young Men's Own," straight talk, Rev. A. Ramsay.

MR. RICHARD WEAVER AT WOOLWICH.

Mr. Weaver concluded a fortnight's mission at Woolwich on Friday, February 1. The Sunday evening congregations in the Drill Hall were between 2500 and 3000, and during the week nights Parson's Hill Chapel was well filled. Considering the weather the attendance was remarkable, and numbers, mostly men, have professed a desire to serve the Saviour. At one of the meetings Mr. Weaver asked for a collection on behalf of the widows and orphans of the entombed colliers, £9 10s. 4d. was contributed by the church at Parson's Hill; the Mission at Beckton sent £1 3s.; Joseph-street £1; one of the members collected 14s. 9d. from the wheelwrights' shop, and two others collected from the Torpedo Factory £3 10s. 11d., making £16 in all, which has been sent to the Lord Mayor for transmission to the bereaved families. Many who were brought to Christ through Mr. Weaver's ministry twelve months ago were amongst the most earnest workers in the present mission. We have had seasons of refreshing from the presence of the Lord.

LEEDS CENTRAL MISSION.—At the annual home missionary meeting it was stated that there are 109 home missionary preachers, as against 101 in the previous year and ninety-six the year before. There are four connexional evangelists and two district missionaries, and the fund helped to support more than one hundred lay agents.

CONSUMPTION, AND ALL CHEST DISEASES.

INTERVIEWS WITH OLD PATIENTS, AND NEW CASES.

By MR. CONGREVE'S COMMISSIONER.

EIGHTY-THIRD INTERVIEW,

With Mrs. HARTLEY, Wife of Rev. J. G. Hartley, 2, Albert-street, Shrewsbury.

CASE OF CONSUMPTION FOLLOWING PLEURISY.

Which has not been published before.

Mrs. Hartley's illness dates back to about ten years ago, at which time she took a severe cold at a meeting. Pleurisy followed this, and the lungs became diseased. She had all the symptoms of Consumption—too well known to need recapitulating—and the verdict of the medical man who attended her was that tubercles were forming. Although a long time under local treatment, she received little benefit; the cough and pain still continued; and as she herself admits, her condition, when she first applied to Mr. Congreve, was a very serious one indeed.

I asked Mrs. Hartley what was the result of the treatment prescribed for her by Mr. Congreve, and she replied:

"I soon found benefit, and gradually got well. Still I am never without the medicine, and often take it if I have the slightest touch of cold."

In a letter of Mr. Hartley's, which I had in my possession, was a remark to the effect that it had probably *added many years to his wife's life*, and I asked Mrs. Hartley whether she agreed with that.

"Yes," was the reply. "When I was ill I told my husband that if anything would do me good it was Mr. Congreve's medicine, of which I had heard so much, and so the result has proved. I ought to add that I have been thoroughly examined since, and *the doctor's report was that my lungs were now quite sound.*"

In course of conversation—after according me full permission to publish this Interview—Mrs. Hartley told me that she had written for medicine for many persons, who had been benefited by its use, and also gave me some particulars of a case at Barrow-in-Furness, where the patient's recovery was little short of marvellous.

The Rev. J. G. Hartley was present, and added his testimony to the efficacy of Mr. Congreve's remedies. He too had known of many cases where great benefit had been derived.

MR. G. T. CONGREVE'S work on CONSUMPTION, &c., in which are detailed THE CAUSES, SYMPTOMS, PROGRESS, AND SUCCESSFUL TREATMENT OF THIS SCOURGE OF ENGLAND.—WITH NEARLY FOUR HUNDRED CASES OF CURE. ALSO ON COUGH, ASTHMA, BRONCHITIS, &c., &c. *The Book will be sent, post free, for ONE SHILLING by the Author, Coombe Lodge, Peckham, London, S.E.*



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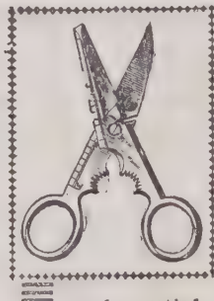
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No. 1307.] # The Christian. [FEBRUARY 14, 1895.

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9d. *for each additional* 9 *Words.*
Advertisements should be received by Messrs. JOHN HADDON & Co., Bouverie House, Salisbury Square, E.C., *not later than* MONDAY.

DEATH.

ON FEB. 9, MRS. HERSHON, widow of P. I. Hershon, some time missionary to the Jews in Syria, aged 80 years. c3520

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30 WORDS FOR 3s.
9d. *for each additional* 9 *Words.*
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Advertisements should be received by Messrs. JOHN HADDON & Co., Bouverie House, Salisbury Square, E.C., *not later than* MONDAY.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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WILL YOU HELP US?

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GREAT WELCOME MEETING,
ROYAL ALBERT HALL,
MONDAY, MARCH 11, 1895.

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The Christian.

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Notes and Comments.

☞ When the meetings for Thanksgiving and Prayer were held (by kind permission of Mr. Charrington) in the Great Assembly Hall last April, the hope was expressed by many that they would be repeated. This desire has been frequently reiterated during the intervening months. We make this early announcement, therefore, that in all probability similar meetings for Thanksgiving for the mercies of the past year, and Prayer for a great Revival of the work of God, will be held (God willing) in the beginning of April. Some friends have urged that they should extend over two or three days. This is under consideration. More definite information will be given next week.

Miss Macpherson said, in a letter to a friend last week :—

I wonder whether you have ever felt that the time has come when our East-end missions would be greatly blessed by another gathering something like the Thanksgiving held in April, 1894. God seemed to be very precious, and came with the enlarging powers of the Holy Ghost.

Doubtless this gives expression to the desire of many earnest Christians in and beyond the East of London.

The determination to appoint a Government committee to inquire into the problem of the unemployed has caused considerable gratification in many quarters; the practical advantages to the unemployed—and that is the main point—will, we fear, be doubtful, and very long delayed. The patient is dying while the doctors examine into the nature and causes of his complaint. That one district of London alone, West Ham, should have as many as 10,000 unemployed—and this has been proved by a painstaking census, taken by capable and reliable persons—is a fact full of terrible suggestion of hardship and misery. How many wives, mothers, and children suffer in these sufferings of the men? To a kind-hearted man the sharpest thorn in his lot is, that his wife and children cannot have such food and clothing as he would like to give them. Meanwhile, how do these idle men and those dependent on them manage to live? For the workhouses could not contain them if they applied for admission, and they do not apply. The problem is solved, as a worker among the poor said to ourselves, by the poor aiding the poor. The man in work helps the man out of work. The spirit of comradeship, if nothing deeper, prompts the unselfish deed.

The continuance of this Arctic weather all over Europe is causing a great amount of distress. Two hundred thousand men connected with the building trade alone, in London only, are thrown out of work; indeed, we have a temporary paralysis of a great industry all over the country. Some small compensation, of course, comes in the revival of certain other industries, but the present stoppage is a national calamity. To our other troubles are to be added the number of deaths from the severe frost. One is forcibly reminded of the question, "Who can stand before his cold?" With all our scientific conquests, we are very dependent on the elements being propitious; in other words, "God is He in whose hands our breath is." The appeal of these hard days and bitter nights is to everyone to think on his poor neighbour.

The Paris correspondent of *The Standard* draws an extremely dark picture of the social and religious condition of that city. He is of opinion that moral degradation and wickedness have greatly increased during the last fourteen years. Drinking habits are growing worse; the proportion of divorces to married couples is one in sixty-four; suicide is the last resort of people who have known better days; thousands of hopeless citizens are arming themselves against society; a large proportion of the million and a-half sterling voted for poor relief goes into the pockets of poor law officials; the army and the railway services are honeycombed with Anarchism. If all these things are so, are there no counterbalancing facts of a different kind? What about the effect of the wider diffusion of the Gospel in France?

Latest information bears out to the full what was said months ago by American missionaries, that there is an Armenian revolutionary party which is deliberately seeking to stir up the bigotry and violence of the Turks to commit the worst of outrages, in order that European sympathy may be evoked and Turkish domination broken. These men themselves commit barbarities in the hope of provoking retaliation. Such a policy can never succeed. The news now coming may aid in turning the tide of sympathy. Not that the Armenians have no just ground of complaint, for their ordinary life is one prolonged misery; but the apathy of men will find in this revolutionary policy an argument for doing nothing, and an extenuation of wrong-doing. To suffer for well-doing surely brings relief; to retaliate causes delay.

For half a century after white men had made acquaintance with the fierce and murderous disposition of the Samoans, the island of Samoa was left to itself. Traders shunned it. Yet within twenty-eight years of the landing of the missionaries the islanders were importing goods from England, Australia, and America valued at £35,000 per annum—not a bad market for so small a community. How many more markets have missionaries created for the trader? The mere money return that England has had from her missions has more than compensated for the outlay on them. Were traders wise they would send liberal contributions to missionary societies, and do their utmost to prevent the sale of intoxicants and of gunpowder and deadly weapons. It is evident in what direction their advantage lies.

Miss Ida B. Wells continues, in a new pamphlet, "A Red Record," her terrible indictment against the United States for brutal treatment of the negro. She alleges that in thirty years 10,000 negroes have been done to death without any trial; only three white men have been executed for these murders. In 1894 132 men were executed according to law, but 197 negroes were lynched. In the time of the war white families, women and children, were left with perfect safety in the charge of negroes; yet now the shameful charge is always made against them of outrages perpetrated on white women. White female missionaries and teachers have for thirty years gone about among the coloured people, teaching them and their children, yet not one has suffered. It is impossible to avoid the conclusion that the negroes have proved good citizens in the main, and that this wicked treatment of them is due to the hatred which is always felt by wrong-doers against those whom they have wronged. The bitter contempt of generations is finding vent for itself. But America cannot afford to let this lawless violence proceed: it means the dissolution of society. Every negro lynched is an attack on the life of the country.

The Times has given prominence to a letter from Mr. Kenelm Vaughan, who has travelled much in Madagascar, against the war which France is just opening with that country. He deems it unjust and cruel, and likely to be most disastrous in its consequences to the cause of Christian civilisation. He contends that the Malagasy have never sanctioned annexation, nor given the French any ground of complaint. "The light of the Gospel is spreading far and wide its healing influence, dissipating the Pagan darkness which once covered like a black pall the fair island of Madagascar." *The Manchester Guardian* is indignant at this "shameful quarrel," and at the Englishmen "who, for a price, are willing to help a great Power to overwhelm the brave little people to whom Englishmen of another stamp have played the part of friends and elder brothers."

At the quarterly meeting of the Society of Friends at York, where a discussion was held on "Are the Churches in touch with the people?" there was some plain speaking on the causes which keep persons away from the Churches of Christ. Mr. Edward Grubb, whose speech is said to have made a great impression, averred that in many cases, "Some of the most slippery customers, some of the hardest and meanest employers, some of the most selfish workmen, were men who were making the loudest professions of personal salvation, and were high in posts of honour in the Churches to which they belonged." The Churches dare not repudiate them because of their money support. Plain teaching on duty, he thinks, is wanted, and the Churches must keep their eyes open for more light from the Bible on such questions as capital and the land. Quite so; but let us not forget the danger of delay. Young men by the score are being made bitter in soul by the unjust remuneration paid to them by masters who give large subscriptions to religious objects. Where is the next generation of men-Christians to come from?

The progress of "the Catholic movement in Scotland" is sketched by a correspondent in *The Church Times*, who says that he lived twenty years in Scotland. Its inception was "æsthetic," in the introduction of organs; next came liturgies; then it was discovered that prelacy was not necessarily identical with Popery." Dean Stanley's influence in his repeated visits to Scotland was "largely, if not wholly, intellectual and amicable in its results." But Canon Liddon was the great power; he "refused to occupy a Presbyterian pulpit, and uncompromisingly upheld the necessity of valid Episcopal ordination to constitute a true church"; his learning, confidence, and sincerity produced the deepest impression. Now the movement has reached the stage of questioning the validity of the whole Presbyterian system; in other words, all this is a boast of how one system has ousted another, and there is never a word about the truth as it is in Jesus turning men from Satan to God. A sorry business all through, the steps of which are suggestive.

Gradually, if slowly, temperance principles are working their way into public institutions; thus some asylums are conducted in accordance with them. One of the last to adopt them partially is the large Surrey County Asylum at Brookwood, where the committee have made a beginning by discontinuing the supply of intoxicating drinks to the whole of the attendants, male and female. It is thought that once this regulation has become established the daily supply of ale to the patients will also be discontinued. To us it seems incredible that governors and managers of such institutions for the poor and the insane, which are largely filled with the victims of intemperance, can go on giving drinks which have done most of the mischief to the patients.

Street preachers are not to be despised, though some of them may not have had a good education. Passion for souls and love of the truth can supply wonderful force of thought and expression. An admirable example of happy address is given in the *Leisure Hour* in an article on "The Wit of Common Speech." The preacher was addressing suppositious atheists, and one of his sentences ran thus: "You may blow out a candle, but you can't blow out a star, and you'll never blow out the Light of the world." We pass the good saying on.

UNION HALL MISSION.

The Lord continues to bless the labours of his servants in this mission. A work of grace is going on among the young in the Sunday-school. Some of the most trying of the boys and girls have been brought to Christ recently. There are also other encouraging signs of blessing among the adults.

There is a large amount of distress and suffering among the poor, and we desire to render some temporal help to these during this inclement weather.

Robert Bilke.

Abergeldie, Greenhill-road, Harlesden, N.W.

ASSISI.—In a deeply-interesting article in the current issue of *The Baptist Magazine*, Mr. F. A. Freer describes a visit to Assisi, a town whose fame is almost entirely dependent upon the fact that it was the birthplace of the founder of the Franciscan order of monks. Through the energy of Rev. J. Wall, of Rome, and his helpers, the Gospel has been preached in the place, and an Evangelical church formed, the members of which are standing firm amid much persecution. Remarking upon the spiritual condition of Italy, Mr. Freer says: "Among the poor Roman Catholics the need for Gospel teaching is as great and pressing as among the so-called heathen. The idolatry of the people of Italy is of the same kind as that of India, and is justified by those who practise it on exactly similar grounds. The superstition in which the people are brought up is shocking and degrading, sometimes even utterly ridiculous."

The Poor and the Frost.

AN APPEAL TO THE YOUNG AND STRONG.

"Twenty to thirty degrees of frost" means for the young and vigorous, properly fed and well clad, a pleasant and mirthful time. Theirs are the delights of the season, and the ice-bound waters ring with the voices of thousands of skaters, whose pleasure none will grudge. But what is fun to them is death to others; and surely those who find in the keen frost fresh enjoyment ought to remember that there are others—alas! how many—to whom it brings but misery and woe. Think of it, you who sit over glowing fires, in seasonable garments clad, what this cold means for the many to whose fire is but a few embers, and others who have none at all: who have no warm clothing, and whose normal powers of endurance are diminished by want of food. And what of the little children? Thinly clad and weakened by hunger, in ill condition to withstand the biting cold; how intense must their suffering be. Workers on every hand, of every denomination, are saddened by the appalling misery around them. They know the people, among whom they are wont to go out and in; they know the pitiable state of things in many a home; they know the families which outwardly wear a respectable look, but are face to face with want and grim despair.

Besides the "ordinary unemployed"—numerous enough, unhappily — there are thousands whose trade is paralysed by such weather. Many, having a little laid up for a rainy day, are able to manage, but hosts are not; and their destitution intensifies the general pressure of poverty.

The present distress is not confined to the East End; it is as pressing on the South side and in the Central, West End, and South-west as in the East. In short, wherever the humbler classes are found there are now hundreds in pitiful straits. For all these we are anxious to awaken sympathy and gain help, prompt and liberal. We cannot insert the numberless appeals which reach us, while a selection might omit many as deserving as those published. No great central fund is to be expected, or, indeed, wished for; experience having abundantly proved that relief is most carefully and usefully administered by local agents—clergymen, ministers, mission workers—who, being on the spot, know the people and can thus guard against the abuse or misuse of the money entrusted to them.

Here are cases typical of the dire need:—

Our helpers and lady workers have been very busy during the past month or so, visiting and relieving the large numbers of applicants who come to us asking help. When the cases prove to be thoroughly genuine, relief is given in coals, food, and clothing; besides which soup kitchens have been opened for the free distribution of soup among the poverty-stricken and destitute. The following are a few of the many instances where relief has been rendered:—

Husband out of work about four months; five children—one boy twelve years old, an imbecile; room almost bare; clothes pawned for food; a few chips burning in the grate; no food.

Husband out of work for nearly fifteen weeks; five children; mother delicate; no food, no fuel, tools in pawn.

Husband in consumption; eleven children; one girl deaf and dumb; very destitute.

Husband (painter) out of work five months; three children; never asked for relief until everything had been pawned, even to the wedding ring; no food; no fuel; eldest child very delicate; ordered strengthening medicine and nourishment.

Husband (labourer) out of work three months; five children; wife paralysed; no coal, food, clothing, or bedding.

Husband (labourer), out of work three months; two children, youngest three months old, wrapped in an old shawl, its only covering. No food or coal.

Husband and wife, hardworking people; two years ago both were taken ill, not able to do anything since; spent all their little savings; husband been obliged to go to the infirmary; wife and son live together; son cannot get work.

Husband coachman; eldest son, eighteen years, groom; both out of work; not earned a halfpenny for nine weeks; five young children; mother implored for employment of any kind.

Man and wife, both over seventy years; husband suffering from asthma; wife cleans offices or does washing; scarcely any fire, and no food in house; most grateful for coal, bread, and soup tickets.

It must be remembered that amongst the sufferers at present there are hundreds of aged ones—many of them true saints—whose small pittance has failed, and who in attics and cellars may be found shivering without fire or food.

In view of such facts let all who find in such weather health and pleasure, make some thank offering on behalf of those for whom we plead. Let gifts of money, food, and clothing be sent to accredited mission agencies among the poor, such as those which appear from time to time in our columns or Donation List. But let it be done quickly, for now is the need especially pressing and pitiful.

"LIVING OR DYING."

A year lies straight before me;
Dear Saviour, let it be,
In suffering or in waiting,
A year that pleaseth Thee.

My hopes fly ever heavenward,
As 'midst the throng in white
I see a loved one's image,
Her face all radiant light.

Oh, that I could but join her,
And find the needed rest,
Where she, long since, has found it,
Upon the Saviour's breast.

It may be I must linger
Another year on earth,
Living in pain and anguish
'Midst others' joy and mirth.

'Tis hard to see my comrades
Working in busy field,
While I, with idle fingers,
The fruits of patience yield.

But even in the stillness
God may give work to me,
That others far more busy
Have not the time to see.

Some word to help the careworn,
A smile to cheer the sad;
And oh! the thought of labour
Makes even my spirit glad.

But whether work or suffering
Is portioned out for me,
Help me to do thy will, Lord,
And bring me nearer Thee.

M. M.

THE SUPREME COURT OF CANADA has been called upon to decide whether the power to prohibit the sale of liquor rests with the Dominion or with the provinces. The judgment, in effect, is that the Dominion can prohibit, but not regulate, while the Provincial Legislatures can regulate but not prohibit. Pending a final decision, the provinces of Ontario, Nova Scotia, Manitoba, and Prince Edward Island have voted by plebiscite in favour of prohibitory legislation.

MUST I REFRAIN?—A missionary, writing from Brazil to *Medical Missions*, touches as follows a question which is exercising the mind of many:—"I am as careful as I can be about my health, but when there are souls around that long to hear of Jesus, and others who need to hear even if they have not a longing after it, must you refrain from telling them even if the effort does tell upon you? If those would come out who can, and who ought to come, then the few out here would not need to live at the rate of a year per month trying to overtake the work of a dozen men. Many have died from fevers, and the climate is blamed; many have suffered the cruelty of Rome, and we blame the natives and their teachers; but who is to blame when missionaries die from sheer overwork?...The sad thought to me is that many missionaries are martyrs, but not so much martyrs to the cause of Christ as to the sinful negligence and disobedience of their comfortable brethren in the homeland."

The Power of Suggestion.

By Mrs. MERRILL E. GATES.

A century ago twenty-eight men in England agreed upon a co-operative movement in purchasing supplies for their families, the idea being suggested to a few. They invested at first only £10.

But from this suggested thought, turned thus into a practical matter, tried at first only tentatively and with no certain knowledge of its results, has grown up one of the great moving forces now acting on society, and millions of pounds are passing through the hands of vast co-operative associations.

All movement and action in the world has been caused by the suggestion of some mind. Ideas move from mind to mind by suggestion, and without it the world and its busy life would soon come to a standstill. Some minds are eminently receivers of thought. Others have power to originate and set in motion ideas. Each one varies in his ability to initiate or to impart thought at different times.

To the importation of ideas, no matter how received, is due all that we see of all kinds of human activity.

If some morning we should rise and there were to be no communication of thought, no issuing of orders, nothing said, nothing suggested, the world would indeed run on for a time from mere force of inertia, and because all was in running order; but how soon in the nature of things, if suggestion stopped, would the world's life stop. The banker, the merchant, the grocer, the manufacturer, the student, the child, hang upon the word which conveys the thought, suggesting action or modes of action for each one. What the power of suggestion does in one day would be the world's history for that day. It is almost magical when we stop to think what Thought, so invisible, does if it is only spoken out and falls into another mind.

It is to this power of suggestion that we owe every good institution we have. An idea suggested by some one mind, or by several minds acting simultaneously, has formed the beginning of every good thing. How greatly are we indebted to those men who have had this power of initiation by the suggestion to others of good thoughts first occurring to their own minds. To be quick to take a good suggestion is the next best thing to making one.

Because we know that mind acts on mind, the spirit of one man on the spirit of another, and because we know that we owe so much in human matters to suggested thought, it is natural and easy to go further and believe that God is able to suggest much, very much to the spirit of man. The Holy Spirit acts upon our mind, and while the manner of his action is mysterious, even as is the blowing of the wind, we must believe the fact. Often we are conscious while in prayer that He is giving us a message, and a large part of prayer is listening to hear what God will say to us. Many of our best thoughts come then. Many of our better intentions seem then to be lighted up with a holy and attractive illumination. This is no doubt because we are in direct communion with God in prayer. Good suggestions entering our hearts then, are not meant to be purposeless. If they are impulses of the Holy Spirit's breathing in our hearts, it will be good for us to follow them out.

"It is not more remarkable," says Westcott, "that man's spirit should be brought into direct connection with the Spirit of God than that one mind should be able to exercise a sympathetic influence upon another."

Surely, we cannot think that God, having created a man's mind, has never thereafter any further power to put Himself into communication with that mind.

If God suggests to us good thoughts of love and kindness to others, and of adoration and thankfulness toward Himself, He will also give us the power to carry them out into noble or beautiful action for Him.

Amherst, U.S.A.

Eternal Punishment.

Dear Mr. Morgan,—I have resolved before the Lord not to accept anything about a servant of Christ unless I hear it from his own lips. So this leads me to write and ask you, Could it be possible that the father of the dear little "Child Minister" could contradict our blessed Lord's own statements (Matt. v. 29, 30; also 1 Thess. i. 10; Rev. xx.), and accept non-eternity? So many false statements are made against God's servants, I feel constrained to write and ask you through The Christian to contradict this. Mr. ——, and men like him, have done such awful harm, and have been so used by the enemy, that one trembles in the present day when the enemy is so busy, and when God's people are accepting the devil's lie, "There is no eternal punishment." Then there is no eternal happiness, for the same word is used for both. May He keep us; may He preserve us blameless. Will you kindly send a line simply denying this?—Yours very sincerely in Christ, ——.

I do *not* "accept non-eternity." I do accept with reverent, unqualified, and loving acquiescence, every word spoken by the Lord Jesus, every word written by his Evangelists and Apostles inspired by the Holy Ghost.

I have known very good men, whose praise is in the mouth of all who know them, attempt to stamp out this particular doctrine, but by a mistaken method only succeed in stamping it in. I maintain the right of private judgment, so far as interference from others is concerned; always subject to the infallible Word of God. I hold with Paul that those who are weak in the faith we are to receive, but not to judge their doubtful thoughts.

I would suggest the repudiation of such vague phrases as to "accept non-eternity." The existence of such an expression, in view of the awfulness of the subject, indicates the thoughtlessness with which it is often talked about. But I know that this does not apply to my present correspondent.

I believe that God, because He is God, never did, never will, never can, say any but the right word, do any but the right thing, at the right time, in the right way. Because He cannot deny Himself, it is impossible for God to act or speak otherwise than in the harmony of his Divine nature, all whose attributes are in everlasting equilibrium, and constitute Him God.

He never could do anything in the past but what He has done; He never can do anything in the future but what He will do. For there are no degrees of comparison in God. I dare not say He will do his best. There is no best in God. The good is absolute. Abraham, his friend, understood his Friend, and said, with a confidence that made him the father of believers, "Shall not the Judge of all the earth do right?" Jesus knew Him, for He and the Father are one, and He declared, "There is none good but One, that is GOD." As the white light is the harmony of all the colours, so love is the harmony of all the attributes of God, "for God is Love." Love is the positive and absolute good and right. That is what God *does*, for that is what God *is*.

When God's judgments are made manifest, every one of them will prove to be, like that of Solomon between the two harlot mothers, a simple appeal to the nature of things; and against it no soul, redeemed or lost, no angel, elect or fallen, in all the universe, will move a tongue. All heaven will declare, all hell will confess: "Love did it. He hath done righteously." Such is my belief.

But if, on the other hand, Anti-Non-Eternity or anything else is made to occupy in our Gospel or in our scheme of doctrine the place which belongs to God (and this is not uncommon) we are "unsound." If the keystone be not in its place the arch falls into a heap. Let us worship God, as He is manifested in the Word made flesh, and revealed by the Holy Spirit: God, who raised up Jesus our Lord from the dead: and if we will to do his will we shall know whether the doctrine which anyone teaches is from man or God.

R. C. Morgan.

ROSS BIBLE CARRIAGE.

I have been engaged in the Lord's happy service for the past fifteen years in Bible Stall, Bible Carriage, Gospel Tent, and all kinds of evangelistic work. During that time we have travelled thousands of miles, and have often been weary in the service, but never weary of it. During 1894 we travelled upwards of 1550 miles, and in company with fellow labourers had the joy of holding 119 special mission services, not a mission closing without evident tokens of souls being blessed. By the means of our village tent many have been reached who otherwise would probably have remained in ignorance of God's way of salvation.

We have been encouraged by the large numbers that have come together in every place visited. In some of the darkest villages we found a ready reception, both of the tent, the Gospel, and the preachers; and the greatest regret was expressed in each place when the meetings came to an end and we moved on. We are now, during the winter months, reaching outlying places, holding meetings wherever there is an open door. Recently we held a mission in a dark neighbourhood nine miles from Ross. We accomplished the journey of eighteen miles for six nights in succession in the frosty weather, the horses having to be roughed nightly for the journey. We are now looking forward to the spring. Our village tent has become too small for our requirements, and a friend in London has just offered our mission, for £30, a tent nearly new, which makes up into three sizes to suit the district visited. The tent has only been used for six months. We are therefore anxious to secure it at once, and feel sure that the need of our mission has only to be made known for the amount to be forthcoming.—Yours etc.,

Northleigh, Ross. John Coates.

BOSTON MONDAY LECTURESHIP.

Dr. Joseph Cook has opened his twentieth course of lectures in Park Street Church, Boston. The prelude was on Turkish atrocities in Armenia, and he characterised the situation as "between the Russian morass and the Turkish tophet." The dilatory action of the English Government was criticised, also the attitude of the *New York Herald*, which alone of American newspapers has refrained from censuring the Sultan and his government. Incidents of the horrible massacres were given at length, and these three suggestions offered as remedies: Insistance upon treaty rights, the appointment of Ministers and consuls who will command respect, and more consuls in the interior of Asia Minor. Dr. Cyrus Hamlin read the resolutions drafted by Dr. John Hall, which were presented recently in the mass meeting held in New York to express sympathy for the Armenians, and Dr. J. K. Greene, of Constantinople, offered prayer.

The lecture proper on "The Holy Spirit in Scripture, Science, and Life" aimed to show the identity of Biblical and scientific theism. Among the propositions laid down were these: (1) Christ regarded the authority of the Spirit more sacred than his own. (2) The presence of the Spirit in men was, and is, more important than Christ's own personal presence.—*Congregationalist.*

THE SOUTHSEA MISSION reports that last season's Gospel tent work on Southsea Common was much used of God. The village tent work was also well maintained. Mr. Denning's evangelistic labours in and around Southsea have been much blessed in many a dark corner. The report of the Mission may be had of Mr. John Denning, Myrtle Cottage, 91, St. James's-road, Southsea.

THE UNVEILING.—7.

THE LETTERS TO THE CHURCHES.—II.

Consider the striking and grievous contrast between the ideal of the Church in the Lord's intercessory prayer for his people (John xvii.) and the actual condition, as depicted in these letters; and compare the glorious description of "the Church which is his body, the fulness of Him that filleth all in all" (Eph. i. 22, 23), with the loathsome description of the Church in her last stage, as seen in Laodicea. The former is the Israel of God; the latter the great mixed multitude that fell a-lusting. The comparison and contrast are painfully instructive.

As the cause of all the subsequent failure is the lapse from first love, so the character of that failure is indicated by the repeated reference to "the doctrine of the Nicolaitanes, which thing I hate." The word signifies the "subjugation of the people," just as Balaam, to which it is similar, signifies "seducer or destroyer of the people." It reminds us of the words of Jeremiah: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." And of Jehovah's protest against their burning incense to other gods, "Oh, do not this abominable thing that I hate" (Jer. v. 30, 31; xliv. 4). We may trace this Nicolaitanism through all the succeeding churches.

Smyrna is affected by it in the form of those who say they are Jews and are not (like Sanballat and his fellows in Nehemiah), who, whether Jews or Gentiles in the flesh, profess to be Jews inwardly, to be circumcised in heart, but are really of the synagogue of Satan. But Smyrna is content to eat her passover with bitter herbs; and, bruised and suffering, she is as sweet-smelling myrrh to Him who died and is alive again for evermore.

Pergamos has also known persecution, and Antipas, Christ's faithful witness-martyr, has there been slain. But Pergamos has not been faithful unto death; it has them "that hold fast the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." (Observe how the Old Testament symbolism is maintained.) So also it has "them that hold fast the doctrine of the Nicolaitanes in like manner, which thing I hate." The words "in like manner" show the connection between Balaamism and Nicolaitanism. The one seduces, the other enslaves. First, eating things sacrificed to idols—that is, to self in its many forms; then, committing fornication with the world, leads on to subjugation to the priest through the confessional. "And my (professed) people love to have it so," that they may go and sin more and more.

In Thyatira the woman Jezebel, which signifies *chaste*, teaches and seduces Christ's servants to commit fornication with the world, and to eat things sacrificed unto idols, instead of heeding the Apostle's tender warning, "Little children, keep yourselves from idols." And that of Paul, "Flee from idolatry." Thyatira has, not without reason, been regarded as representing Popery, with its professed celibate chastity, but its actual motherhood of harlots and abominations of the earth.

Sardis, having a name to live, but dead, remarkably answers to Protestantism, none of whose works have been complete before God. No words could better describe the facts. The testimony of Wycliffe and Tyndale, the Reformation under Luther and Melanchthon, were splendid so far as they went, but they did not go to the bottom of the evil; none of their works were completed before God. For He who commanded Moses to "make *all things* according to the pattern shown thee in the Mount," never relaxes a tittle of his demand. Through David He gave by his Spirit the pattern in writing of the Temple which Solomon built. By Ezekiel He gave the pattern of another Temple, of which the specifications by measurement and number are described to the most minute details.

Five times in the Old Testament and twice in the New, the command to Moses to make all things according to God's pattern, or the fact that he had done so, is recorded; and when all had been completed the Book of Exodus ends with a summary of all the arrangements, under seven heads, with a refrain, like the chorus of a hymn, that it might be held in everlasting remembrance,

"AS THE LORD COMMANDED MOSES."

Israel did not obey them, but God did not therefore abrogate them. Korah and his company rebelled against God's appointed king and priest, and went down alive into the pit. Ahaz removed the altar of burnt offering, and put the heathen altar from Damascus in its place, and cast away the vessels of the Lord; his name is covered with everlasting contempt. "This is that king Ahaz."

Listen to Jehovah protesting in a voice like a trumpet, through Ezekiel (xliii.) against "their setting their threshold by my thresholds, and their post by my posts, for a wall between Me and them. Shew the house to the house of Israel that they may be ashamed of their iniquities; and let them measure the pattern. This is the law of the house upon the top of the mountain: THE WHOLE LIMIT thereof round about is most holy."

Philadelphia, the church of brotherly love, has a little strength, and has not denied the Master's name. An open door is set before her to evangelise the world, by Him who has the key of David; and He will make the synagogue of Satan, who falsely say that they are Jews inwardly, but are full of dead men's bones and all uncleanness, He will make them to bow down and worship at her feet and know that He has loved her. Compare Ezra vi. 6-16.

The Philadelphia stage represents a little reviving in the Church's bondage (*cf.* Ezra ix. 8, 9), but it passes away, and the Laodicean condition is the worst of all. The leaven of Nicolaitanism has leavened the whole lump. "The prophets prophesy falsely; and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" The ruling powers in the Church have assumed the priesthood which is the Christ-given service of all believers (Rev. i. 5, 6); they have lorded it over God's heritage (God's clergy), claiming the title for themselves.

The Lord Jesus spoke of the Temple of his body. In the Epistles to the Corinthians and the Ephesians the Apostle shows that the body of each believer is a temple of the Holy Spirit; that the Temple prefigured the Church, which is Christ's body, the fulness of Him that filleth all in all. And in the Epistle to the Hebrews the Tabernacle and all that pertained to it are declared to be types and shadows of things in the heavens. If God laid so much stress on making the copies of spiritual things exactly according to his pattern, surely it is because He will be exact in requiring that the things typified shall also be according to his pattern. For copies are nothing as compared with their originals.

But what, even in Protestantism, is faithfully according to the New Testament pattern? The bishops, the overseers of individual churches, have been parodied and burlesqued by the "Historic Episcopate." The simple ordinances expressive of life out of death, and the sustentation of that life, have been degraded into sacraments or charms. Every gift—of pastors, teachers, and evangelists, helps and governments—has been transferred to an "order" of men of whom, as an order, the New Testament knows nothing. In Nonconformity the title of pastor is applied to him who is the correlative of the New Testament bishop, and in whose training everything has been cultivated rather than the pastoral gift, so that this has almost become a lost art. Repudiating the blasphemous assumption of "Our Lord God the Pope," Protestantism is nevertheless replete with lordly titles; and with more than questionable taste has adopted a title which exclusively belongs to God, as the professional prefix of a humanly-devised order of his servants. Less astute and worldly wise than Pagan or Papal Rome, Protestantism has allowed herself to be split into fragments, each labelled with the name of some man or doctrine; whereas the Divine "Pattern" is the human body, where, with every conceivable variety of function, all is under the direction of the ruling Head. Protestantism will never overcome Rome, except as the Romish spirit is exorcised from herself.

But while the prophets and priests have undertaken the exercise of every gift, instead of "perfecting the saints unto the work of ministering, unto the building up of the body of Christ" (Eph. iv. 11, 12, R.V.), this has not been against the will of the people. They have willingly yielded up their responsibilities to "the pulpit," and taken their position as "the pew"—eulogising or criticising the pulpit, according to their taste. "Ephraim is oppressed and broken in judgment, because he willingly (or waywardly) walked after the commandment," when "the King [Jeroboam] took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem"—where God was worshipped after the manner He had appointed (Hosea v. 11, 1 Kings xii. 28).

Why, when prophets prophesy falsely, and priests bear rule by their means, do the people love to have it so? Because, by this arrangement, they think they transfer their responsibility from themselves to the Church, so that while in Romanism they can confess and sin again, in Protestantism they can sit in their pews and do nothing.

What is the remedy? A new denomination? A new Evangelical Church? In the next generation it would take its place among the rest. The remedy is given by the Lord Himself: "Behold I stand at the door and knock. If ANYONE will hear my voice and open the door I will come in to him and sup with him, and he with Me." "I will share with thee thy sorrows (thy failures, thy sins), and thou my joys (my grace, my righteousness, my peace) with Me. And to him that overcometh, to every single individual, who, in the midst of Laodicean self-pleasing and self-complacency, spiritual sloth or spiritual pride, overcometh the self within him and the world without, will I give to sit with Me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

So far from the Reunion of the Churches of

Christendom being possible upon th false foundation of recognising each other's posts and thresholds as equivalent to those of God, the Spirit shows that the exchange of first love for Balaamism, Jezebelism, and Nicolaitanism has produced a loathsome compound, against which the nature of the Amen, the Faithful and True Witness, heaves. His prayer of love that they all may be one, shall be fulfilled, when this body of our humiliation shall have been fashioned like unto the body of his glory, in the City which is the bride, the wife, the true yokefellow, of the Lamb as it had been slain; the City within whose narrow gates of pearl nothing unclean, none but the Chosen Generation, the Royal Priesthood, the Holy Nation, the Peculiar People, shall by any means enter. Meanwhile, the tender appeal of John, our brother and companion in the tribulation, and Kingdom, and endurance in Jesus, has fallen upon the Church's ear and heart through all her earthly sojourn: "Beloved, let us love one another."

M.

Money.—1.

"Have you ever observed," asks Ruskin, in "Time and Tide," "that all Christ's main teachings, by direct order, by earnest parable, and by his own permanent emotion, regard the use and misuse of money?" We might have thought, if we had been asked what a Divine teacher was most likely to teach, that He would have left inferior persons to give directions about money; and himself spoken only concerning faith and love, and the discipline of the passions, and the guilt of the crimes of soul against soul. But not so: He speaks in general terms of these. But He does not speak parables about them for all men's memory, nor permit Himself fierce indignation against them in all men's sight. The Pharisees bring an adulteress. He writes her forgiveness on the dust of which He had formed her. Another, despised of all for known sin, He recognised as a giver of unknown love. But He acknowledges no love in buyers and sellers in his house. One should have thought there were people in that house twenty times worse than they; Caiaphas and his like, false priests, false prayer-makers, false leaders of the people, who needed putting to silence, or to flight, with darkest wrath. But the scourge is only against the traffickers and thieves. The two most intense of all parables: the two which lead the rest in love and terror (that of the Prodigal, and of Dives) relate both of them to management of riches. The practical order given to the only seeker of advice, of whom it is recorded that "Jesus loved him," is briefly about his property: "Sell that thou hast."

One of the most eloquent and fearless sermons with which St. Paul's Cathedral ever rang was one of the latest ever preached by Canon Liddon, and it was a denunciation of the worship of wealth and of the consequent degradation of married life and social life which it never fails to inflict. The fame of the preacher and the distinction of the pulpit attracted passing attention, but only passing attention, to his theme. Thousands of sermons of a similar kind are preached every year from the pulpits of all churches. From the days of Chrysostom till now congregations have been made to tremble under the fiery indignation of mighty preachers who have exposed covetousness and denounced upon it the wrath of God. But they trembled only for a moment; a little nervous fear shook them, not the fear of God.

DR. JOHN HARRIS'S PRIZE ESSAY, "MAMMON."

Fifty-eight years ago the "original advertisement" of a certain book began with these sentences:—"Many of the wisest and best of men are of opinion that there is no sin so prevalent among professors of the Gospel as *the love of money*, and yet there is no subject on which so little has been written well." Thereupon Dr. John Harris attempted the task of exposing "the selfishness of men in money-making, and of pointing out the tremendous consequences of accumulating property, as this sin is associated with the vilest of crimes, which exclude from the kingdom of heaven." Mark the words—"the sin of accumulating property." Whether the book touched that vital point we shall see. Dr. Harris's description of things in his time makes you turn to the date of his book to see whether he did not write in 1894 instead of 1837, so exactly are the periods alike.

"Money," he says, "is our idol." "The selfishness of the Church has, in every age, threatened the Gospel with failure." "When competition rises to a struggle in which neither time nor strength is left for higher pursuits; in which every new competitor is looked on in the light of an enemy; in which every personal exertion and practicable retrenchment, in the mode of conducting business, do but barely leave a subsistence, there must be something essentially wrong in our ruling spirit or social constitution." Dr. Harris avers that the way in which business was *then* conducted involved all the risk, uncertainty, and unnatural excitement of a game of chance. More strongly still he speaks—"This is the age of reckless adventure.

THE SPIRIT OF THE LOTTERY IS STILL UPON US."

Every word of his is true of to-day, true both of the Church and of the world, with greatly increased emphasis.

Perhaps the most painful feature of his time and ours is the one which he thus describes, "The consequence of affixing the highest worldly rewards to wealth is, that to be rich is accounted a merit, and to be poor an offence. Nor is this the worst, a false standard of morality is thus created, by which it is made of less consequence to be wise and virtuous, than to be rich."

Now we want to ask, why has there been apparently no improvement either in the world or in the Church in respect of this one sin, which Andrew Fuller thought would probably prove "the eternal overthrow of more characters among professing people than any other sin, because it is almost the only crime which can be indulged, and a profession of religion at the same time supported?" Notwithstanding general censure, it is never grappled with in the determined manner in which we deal with sins of the flesh; it is spared. But why? Are we not sufficiently conscious of its prevalence and its danger? Have ministers of the Gospel not been faithful in declaring the whole will of Christ? If so, is this because they have not fully grasped Christ's teaching on the subject of money? Is money a subject on which a few choice spirits only have, in all ages, seen the mind of God, while the majority of church members have been in the dark, most of them, happily, free from danger, because dwelling in lowly places? Has God more light to shed forth from His Word? Have most of us, somehow,

MISSED THE VITAL POINT OF OUR LORD'S WILL?

Our next business will be to inquire what is the teaching of the New Testament, and then to show where man's teaching has generally deflected from it. Thus we shall see how it is that the Church has failed to create a new conscience and a new life.

We take, first, the Sermon on the Mount, in which our Lord says: "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." We can see no other tenable, and, in view of the prevailing worldliness, no other efficient, meaning of the words but the literal one: we ought not to save money, to amass capital. Commentators do not generally take that view, yet it evidently presented claims to the minds of some of them. The extremeness of the view frightened them—its contradiction of that worldly prudence which has always been held in such high esteem among men.

But we have only to find out what is true. If the literal meaning be true, is the saying a counsel of perfection, intended only for those who are able to receive it? Certainly no other meaning suits so well the remainder of the chapter, which teaches us that our eye is to be single, not fixed on earthly goods and on heavenly treasures, and that we are not to try and serve two masters, God and mammon.

Next come the beautiful encouragements to trust *daily* in a gracious Father, who knows what things we have need of before we ask Him. "Take no thought for your life—consider the lilies—watch the sparrows." These exhortations would appear to be useless to him who has thousands laid by. Again, our Lord adds, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." Then again, as if anticipating our thoughts and objections, He adds, "Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." No less than one-seventh of the Sermon on the Mount is devoted to the statement and enforcement of the position, that we ought not to lay up treasures here.

J. P. Gledstone.

TEXT-CARD MISSION.

Dear Sir,—Since the letter you kindly put in The Christian, about £35 has been sent for the Text Card Mission. I have forwarded, by kind help in packing on the part of the Bible Society, a tin-lined package, 70lb. weight, to Nyanza, with 1000 large and 10,000 small cards. Large numbers have gone to Mexico and South America. Forty congregations in one place "send sincere thanks for the great impulse given to commit the Word to memory."

The Malagasy said, "They come as a ray of sunshine and encouragement." A pathetic appeal comes from Gantok, Sikkim. From Tibet, "The Tibetans still keep their land close from the children of God, but we have sent many cards. They are God's Word." Now I have only one edition of Tibetan, ten varieties. I want a new one of forty. Who will help? From Ceylon comes an almost indignant appeal. "I have seen beautiful large cards in Tamil, printed by you. I believe there are no such in Sinhalese. It is a great want among our Christians, for whom we can obtain no texts for walls. We will buy them if you will only have them done."

From Trevandrum I hear: "In the awful leper hospital, where 150 are severed from their kind, and it takes all my strength to keep from fainting outright, it is pathetic to see them all trying to spell out the words week by week." So writes a loving Christian woman.

From Mombasa: "Our people like the Swahili cards; even poor readers can spell them out, and they are such a pleasure to these simple souls. One or two prayed so earnestly that God would bless those who thus send to hungry souls the bread of life, broken, as it were, into crumbs." This blessing I pass on to the donors of the £35. About 8000 cards have gone out as its result.

For the fresh needs about £200 will be required, but I mean to go on, believing it will come. The "cruse" has not yet failed, nor do I believe it will till the Lord sends abundance of rain upon the earth.

—Yours in Him, Emma Grimké.

Wellington House, Higher Broughton, Manchester.

AT HAMPSTEAD various temperance organisations have held three meetings in the Drill Hall under the presidency of Messrs. Hugh Matheson, Miller, and Marnham, and addressed by Mrs. Atherton, Mrs. Durrant, Dr. Norman Kerr, Mr. T. Whittaker, J.P., Mr. Ogram Webb, and others. A series of meetings for women of all classes have also been held in different halls and drawing-rooms in the neighbourhood, at which numerous pledges have been the result of individual appeal.

THE CALEDONIAN CHRISTIAN CLUB.—The rooms of this institution, 5, Southampton-street, Holborn, were taxed to their utmost capacity a few evenings ago, when a large gathering of young men and women, by no means all of them Scotch, but mainly recent arrivals in London, listened to a musical programme provided by members of the Brockley Presbyterian Choir. The conductor, Mr. Pellatt, rejoiced in the happy blend of nationalities, and Mr. H. L. Millar, of Charing Cross, suggested that other church choirs might follow the kind example of the Brockley friends. The churches generally being so far from the centre of London, such deputations of earnest and accomplished singers would do something to win fresh arrivals to the membership of their respective churches.

TEMPERANCE PROGRESS.

Some are despondent at the slow progress which the temperance cause has made, but when it is considered that some sixty years ago the "Seven Men of Preston" were a much-despised minority, and that abstainers are to-day some million-fold in number (albeit a minority still, though not by any means despised), we should be encouraged to fresh effort and more consecrated service. The organisation whose work has perhaps most deeply impressed the public mind and conscience is the

NATIONAL TEMPERANCE LEAGUE,

which came into existence some thirty-eight years ago by the union of the National Temperance Society with the London Temperance League. It early devoted its attention to influencing the Christian Church by sending to 10,000 clergymen copies of Mrs. Wightman's "Haste to the Rescue," the direct outcome of which was the formation of the C.E.T.S. The Wesleyan, the Congregational, and the Baptist societies were formed by the initiative of the League, which has by such efforts as these undoubtedly diverted from itself revenue which would have enabled it more extensively to prosecute its operations amongst other influential bodies.

The League has been successful in reaching leaders of thought in both the medical and teaching professions by means of the popular breakfast meetings at their annual congresses which have been carried on for many years. The first medical gathering, some twenty-five years ago, was small, but the number of medical men who now avowedly, and the still larger number who practically, treat disease without alcohol is almost entirely owing to their education by the League; the Cantor Lectures of Sir B. W. Richardson at the Society of Arts twenty-one years ago at the request of the League, and his subsequent adhesion to total abstinence from the force of scientific fact alone, gave great impetus to the movement and deeply impressed the public mind, as has also the earnest persuasion of Christian medical abstainers who have dealt faithfully with their patients.

The struggle of the school against the drink has been materially assisted by the League's work amongst the teachers, the pioneer agent of what has now become a great and well-organised movement having been deputed by the League to visit elementary schools in London over thirty years ago. The late Prof. Cheshire delivered 2100 lectures in London Board Schools alone, and during the last year of his life carried on an effective work in the pupil-teachers' centres. The League has also sought to influence those engaged in municipal affairs leaders of industrial progress, and members of the legal profession to consider the position of the temperance enterprise towards their respective departments of national life.

WORK IN THE ROYAL NAVY

has been carried on for twenty-one years on behalf of the League, by its honorary superintendent, Miss Agnes E. Weston, well known to readers of The Christian, who will sympathise with her in the deep sorrow she is just experiencing through the death of her mother. The League has spent some £5000 on this work, and it is a gratifying fact that Miss Weston's Naval friends have shown their appreciation of it by contributing to the funds of the League over £800. The valuable work done in the training ships is shown by the fact that forty to fifty per cent. of the lads transferred to Naval duty are pledged abstainers; from this source alone, 2746 pledges were taken last year.

The League also carried on for many years a valuable work in the Army. Assisted greatly by Miss Robinson in its early days, it owed much in later times to the late Samuel Sims, shortly after whose death, however, the Army Temperance Society was formed, under the sanction of the War Office, and, with a Government grant of £500, is carrying on an effective organisation; the League being represented on its council by fifteen members. The Bands of Hope carried on in the Greenwich Royal Hospital Schools and on the training ships in the Thames may be considered

EFFORTS OF A NATIONAL CHARACTER.

Perhaps one of the most important enterprises, however, is the extensive circulation of literature bearing upon the question—from bulky volumes to leaflets at 4d. per hundred—which has taken place during fifteen years by the National Temperance Publication Depot; the sales have amounted to £120,000 since the department was taken up by the League. The spread of educational temperance and an enlightened public opinion combine to indicate a great future for this branch of effort, if, in the meantime, sufficient funds are forthcoming to place increased capital for its development at the disposal of the committee, who have assiduously given their careful thought and attention to this end. *The Temperance Record* is the organ of the League. The necessity for sowing the country "knee-deep in literature" on the question still exists, and can only be supplied by the provision of sufficient funds, which are also required to carry on the pledge-signing crusade which the League successfully inaugurated by a series of public meetings last month, designed to increase the number of individual abstainers by the personal effort of those already in the ranks. One of its latest meetings was held at Mildmay Conference Hall on the 29th ult., and the following words from an earnest address by Dr. Monro Gibson on that occasion serve to emphasise the foregoing facts:—"The whole drift of Scripture was in favour of their position. They were told not only to avoid that which was wrong, but to choose the more excellent way, and that no man liveth unto himself or dieth unto himself. There was one old Jewish custom, that of pouring out wine upon the altar in sacrifice. That is what was meant in the passage about wine cheering the heart of God and man. If it was appropriate to pour wine upon the altar in sacrifice in olden days, how much more appropriate was it in these days and in this land? That is what the abstainers had done, and they said to everyone to-day, 'Give it up. Sacrifice it upon the altar of God.' This was the best use they could make of it, and if only all England would do that, they could without irreverence speak of the sacrifice as cheering to God and to man."

The Secretary of the League is Mr. R. Rae, 33, Paternoster-row, E.C.

AMONG JEWS IN EAST LONDON.

The Hebrew Christian Testimony to Israel, conducted by Revs. D. Baron and C. A. Schönberger, has opened an important centre of work in East London. In the presence of a goodly assemblage of friends, the new mission house, 114, Whitechapel-road, was dedicated to its sacred use on Wednesday afternoon last week. Situated in a thoroughfare much frequented by Jews, the mission-house provides a preaching hall on the ground floor, and a reading-room above. A helper in the work, Mr. P. Dressler, with his wife, will reside on the premises, and inquirers will be welcome at all times. A Bible class will be held every evening, and varied effort will be put forth to enlighten the Jewish population, and win them for Christ.

Rev. James Stephens, of Highgate, who presided over the dedication meeting, spoke of the obligation of evangelising Israel, and the growth of sympathy therein which comes of careful Bible study. Though God has a controversy with Israel, yet his purposes endure, and He will yet do great things for and through his people. Mr. Stephens referred to the widespread operations of the Hebrew Christian Testimony to Israel, in behalf of which Mr. Baron, during last year, visited Austria and Hungary, and laboured among rich and poor in London, Scotland, and Ireland. For mission work it was inevitable that the London centre should be in the East-end. The well-to-do Jews are spread over the West-end, and other districts, and not concentrated, as are the hundred thousand poor in the East-end. Though there are several missions already, yet they are not so numerous as the agencies for a similarly large population of Gentiles. Mr. Stephens expressed the conviction that the many foreign Jews that have found a home in England, had, in God's providence, been brought here for a great purpose. They have left countries where little or no effort is made for their evangelisation, and now that they are with us all that is possible should be done to tell them of Christ. The work has been started in entire dependence on God, and without any spirit of rivalry with existing missions.

Mr. Baron told of lectures delivered to West-end Jews, and outlined the general work of the Mission; and Mr. Schönberger described the principles which will regulate the Mission. The various addresses were pitched in a high spiritual key. The modesty and boldness of the workers were duly recognised, and the heartiness with which friends have come to their help was readily acknowledged.

VICTORIES IN HAVRE.

Fifteen years ago God put it in the heart of some English Methodists to arouse their Protestant brethren in Hâvre. Rev. William Gibson, who had already begun work in Paris, and other places, was led to Hâvre. Hiring a cab, he ordered the driver to take him through some of the lowest quarters of the city. What he saw impressed him so forcibly that he made up his mind to start at once. Finding a room to let in the Rue de l'Hôpital (now Rue Bazan), he engaged it on the spot, and Mr. Godel, a student for the French Methodist ministry, was temporarily put in charge.

Into this room soon crowded drunkards, thieves, gamblers, wastrels, all the scum and terror of the neighbourhood, not to hear the Gospel, but to abuse the foreigners who dared to bring it to them. The following year Rev. Geo. Whelpton volunteered to take the charge of the work. His aggressive spirit could not content itself with the small and stuffy mission-room, and so he started at once a search of more suitable premises. At the other end of Hâvre was a low café and dancing saloon of the worst description, the French counterpart of "Paddy's Goose." It was only possible at first to hire it for one night in the week. Those who took part in these earliest meetings will never forget their experience. A few ladies had volunteered to help with the singing. Upon arriving at the hall they found it packed with men and women, smoking, swearing, singing coarse songs, and filling the place with tumult. The moment the ladies tried to sing a hymn, the crowd struck up with the "Marseillaise." The mention of prayer was met with derision and laughter. It was only possible to pray silently, and trust that God would restrain the violence of the company.

At last relief came in the person of the "Commissaire de Police," who speedily cleared the hall, and generously escorted the workers down the street to protect them from the fierceness of the crowd. Superficial observers would have pronounced this meeting a failure. Not a word was spoken, not a hymn was sung, not a prayer was offered audibly; yet who shall say how the Spirit of God works? Of those who composed that disorderly assembly, one is to-day a class-leader, and another is poor steward. One night of such experience would have satisfied most men, but Mr. Whelpton bought the place, and defied the devil in his veriest stronghold. For some time the rowdyism continued, but gradually the mob got tired of their occupation, and the hall became almost deserted. Then the real struggle began. Again and again there were only from six to a dozen people at the services. All the efforts in the world seemed unavailing to bring the people in. Romish bigotry and hatred, worldly indifference and the general moral degradation, were barriers only to be overcome by much prayer and patient toil. Anyone now visiting the hall in Rue Henri IV., and seeing the orderly and devout congregation, would little guess through what storm and stress, and hopes deferred, the present results have been achieved.

Meanwhile the work commenced in the little room situated in Rue de l'Hôpital was progressing. English services had been added to the already numerous duties of the minister, but the inadequateness of the premises and its heavy rent were a serious hindrance to progress. In 1891 a large warehouse, situated close by in a very prominent position, was bought. Extensive alterations having been completed, the place was dedicated to God's service in December, 1892. Two public services are held in it every Sunday for English residents, and three for French ones, besides Sunday-schools and prayer-meetings in both languages, and week-evening services. God has sealed it as his house; not a week passes without someone crying out for mercy within its walls, and going home rejoicing. Friends passing through the town are always welcome. The premises, which are situated at 21, Place Gambetta, are open on Sundays from 9 a.m. to 10.30 p.m., with services proceeding at almost every hour. Unfortunately, the purchase money has not all been paid yet; a debt of £2430 hangs upon the Mission.

Rev. P. H. Ellenberger, B.A., 11, Rue Mare, Havre, will be glad to answer any inquiries regarding the work.

AT NANTWICH a week's temperance mission has been the means of securing 130 pledges.

"After the Thousand Years."—2.

Dear Sir,—A correspondent ("T. R.") has raised an interesting question as to the word "dispensation" in Eph. i. 10. The Greek word is *oikonomia*, answering to our "economy." On page 97 of the book I say, "It is not eternity which is excluded by the first word, dispensation," etc. How, then, does this word exclude eternity? To answer this we must refer to the other Scriptural uses of the word, for admittedly it is hard to translate (see Alford *in loco*). In 1 Cor. ix. 17 it is used for stewardship; the Gospel was Paul's trust, stewardship, or commission. Eph. iii. 2 contains an exactly similar use of the word. It is Paul's stewardship of the grace of God to the Ephesians. Col. i. 25 is identical. The analogy of these uses therefore points to a commission, or trust, or stewardship, in which our Lord Jesus Christ is the *oikonomos*. But what is an *oikonomos?* He is a governor in Gal. iv. 2, a chamberlain or manager of the city in Rom. xvi. 23, and a steward in all the other occurrences of the word. Now, all these appeals to Scriptural evidence point to the Manhood of the Lord Jesus Christ, to his official Headship under God—in short, to his human Kingship, which, as we know from 1 Cor. xv., is to be terminable, and delivered up to the Father at its end.

Then as to "fulness of times" in the same verse. My critic claims that this must mean eternity. But the words are *plêrôma tôn kairôn*, "the fulness of the seasons." The "seasons" are to "eternity" as the lakes to the oceans. How can the fulness of the lakes ever mean the fulness of all the oceans? But the *fulness* of the *kairôn* conveys, indeed, as we have shown, an age "magnificently prolonged." Nothing less would explain the use of that grand word *plêrôma*. Nothing greater within the limit of time is conceivable. But the *kairoi* and *oikonomia* exclude eternity. For "seasons" will cease ere eternity begins, and the stewardship of the fulness of the seasons is to be "delivered up."

There is room, no doubt, in the word *oikonomia* for the idea of plan or "providential arrangement" in addition to that of stewardship, and this also seems to me to be temporal. Dean Alford treats the whole phrase as temporal, not eternal, in its meaning.

In 1 Cor. xv. 23 we read, "Christ the first fruits, afterwards they that are Christ's at his coming. Then (*eita*—afterwards) cometh the end." We have shown that the intervals between these several events are not mentioned, the order being the question, not the intervals. But in verse 28 it is written, "And when all things have been subjected unto Him (that is, at the end of the millennium, then, *tote*—at that time) shall the Son Himself be subjected to Him that did subject all things unto Him, that God may be all in all." It has been argued that the "then" in this case admits of no interval, and that this is against the view of a post-millennial reign. But it is not so, as verse 27 shows, "But when He saith?" or rather, when He shall have said, "All things are put in subjection," when that proclamation is made by the Father to the universe, as a call to all to own the sceptre of the Son, "it is evident that He is excepted which did subject all things unto Him." That is to say, as verse 28 immediately declares, that at the moment of the Son's investiture with the sceptre and crown of Universal Monarchy, He will, as it were, bow his human knee (perform an act of homage) in reverence to his God, who has thus exalted Him, and thenceforth reign as God's vicegerent, owning his kingdom to be the kingdom of God (as in the Lord's Prayer "Thy kingdom come") his throne to be his Father's throne, Himself indeed supreme over all creation, but God supreme over Him in his human nature though not in his Divine.

On page 27 it is stated that apart from Israel, "the one redeemed nation," the earth will be peopled in the millennium by "a multitude of tribes, tongues, and peoples, whose obedience as to the great majority will be unreal, and their hostility merely veiled." How, it has been asked, is this to be reconciled with Isa. xi. 9: "The earth shall be full of the knowledge of Jehovah as the waters cover the sea"? The chapter itself in which the passage occurs answers the question, and reconciles the two statements. Verse 14 explains that Israel will "fly down upon the shoulder of the Philistines on the west; they shall put forth their hand upon Edom and Moab, and the children of Ammon shall bey them." "And Jehovah shall with his scorching wind shake his hand over the river, and utterly destroy the tongue of the Egyptian sea." That is, Christ will command recognition of his name by miraculous judgments, and his people will subdue their ancient enemies by force. The knowledge of Jehovah that shall cover the earth is not by conversion, but by coercion (see Psa. lxxxiii. 13-18). "Persecute them . . . fill their faces with shame, that they may seek thy name, O Jehovah. Let them be confounded and troubled for ever, yea, let them be put to shame and perish." What for? "*That they may know that Thou alone whose name is Jehovah* art the Most High over all the earth." In Ezekiel thirty-two times the words (or their equivalents) occur: "That they may know that I am Jehovah," and this always as the result of *judgments*. The knowledge of Jehovah referred to in Isa. xi. corresponds with that of Christendom. Idolatry ended "before the terror of Jehovah," and Divine worship observed in an external and formal manner" (Isa. ii. 18-22).—Yours in the blessed Hope,

Ardfert. Geo. F. Trench.

"AT THE CROSSING."

By Mrs. HARVEY-JELLIE.

The day was cold, the sharp wind whistled through the high buildings, and the people seemed selfish and irritable. In one of the busiest parts of the crowded city there stood a man whose pleasant words and ready hand to help had made him a blessing to many.

They called him "Policeman!" Thomas Vengern was his name, and he could tell how years before, when a young man, he realised that change of heart we call regeneration. The joy of salvation being his, he dedicated himself to his Saviour, henceforth to be and do everything for Him. Therefore the over and above, in all his performance of duty, and his painstaking care and self-denying efforts.

For years he had been as a tower of strength to weak and trembling ones, as they sought to cross that dangerous way. Always a bright assuring look, and the right word at the right time. Not few were the prayers he had sent up for young men on whose lips he heard language that told of a depraved heart, and in the coming time of open revelation, many a life will trace back its start to a new career from a word in passing that policeman.

On that cold day he was thinking of his little May, the one sweet child, who had been a bright summer blossom in his happy home. Something in the day reminded him of the morning, more than a year gone, when he left her ill, and heard the loud wheezing on her chest as he went down the stairs. He remembered how she used to sit on his knee, when duty was over, and listen as he told of children he had seen, of narrow escapes, of dangers he had saved many from. He recalled the last words he heard her say, "Father, take care of the children to-day, and tell May all about them when you come home." But she was still and lifeless before he got back, and no bright little eyes looked up for his story.

"I'll tell her, bless her, when I go up yonder," he said, as he raised his hand to stop the traffic; and if it passed first across his eyes no one would guess, for he was "Policeman," and on duty. The crowds were great all day, and but for his vigilance many would have been injured. Yet all went well till just as evening closed in, when a terrible accident occurred. Two vehicles collided, and the horses kicked and dashed about in a furious manner. In the rush a lady with a child fell under the horses' feet. Like a flash he heard, "Take care of the children, and tell May when you come home"; and in reckless haste he dashed into the danger, seized the child in his strong arm, and clutching the distracted mother he placed her on the pavement with her child by her side.

The panic continued, but he slighted no chance of saving, while he could, though growing fainter, and almost unable to keep his stand. He thought the blow he received in his side had not been severe, although he knew the horse struck him twice, but now the way was clearer he began to reel. What followed, he did not know until he became aware of it, as he lay in his own bed.

"It is two days ago, Thomas," said his anxious wife.

He slowly remembered, "I saved the child, though; I'll tell May soon," he said.

"Complications! poor fellow; and all for sake of others," said the doctor.

"Unto Me," said another voice, for that child saved was to be a saver of many.

"He will die," wailed the wife in her agony.

"He that believeth in Me shall never die," said a truer voice.

Days of weakness followed; the policeman knew his task was ended. Sometimes he grew confused in thought, sometimes he talked anxiously of his post of duty.

"Wife, what will they do at that crossing? Some are so fearful." Then he would talk of little May, and the hope of seeing her soon, On the last morning he slept quietly, then all at once he called her, "Ellen, see, the crossing is blocked, they wait for me; my hand is heavy, I cannot raise it to clear the way."

"It's all right, Thomas; someone is there," she said.

Just before he died he became quite conscious, and his thoughtful eyes looked at her.

"I'm waiting to cross now," he said, "not in the noisy streets, but the dark way that leads into light. Jesus guards that crossing. His hand is lifted up to remove the hindrances. When your turn comes He'll lift it again. Look, He raises his hand; I shall be safe, and you. What could we do at that crossing if his hand was not lifted up?"

Presently she saw the satisfied look on his face, and knew he recognised the hand that signalled him away, and the faithful policeman received his "well done."

Fellow Christians, amid the whirl and perplexities of life it is well to remember God's hand is lifted up to guide, as surely as to his people of old (Ezekiel xx. 5, 6), and when we stand at that crossing, we need not fear the darkness, but trust the hand that has guided all the way, for it will be lifted up to take us safely to the glory side.

GONE TO BE WITH JESUS.

In the "Welcome Home" above.

We had often heard her singing of the sweeter "by-and-by,"
Of the sweeping through the City, of the "over there" on high;
Do you think that she is silent? She is singing, singing still,
In the summer of the dawnlight on the summit of life's hill;
Singing praises in his presence, who has brought his singer near,
In a voice that knows no quiver, in the Saviour's loving ear.
She had spoken of her Saviour; she is speaking *to* Him now,
In the near and inner beamings of the glory on his brow.
Will she tell Him we are coming? Will she tell Him how we fare?
Oh that precious talk with Jesus; without one sad word of care,
With no fear of interruption, or distraction. And He talks
With her sweetly of his glory, as in Paradise He walks.
She was precious to the dear ones who had loved her as their own:
She is precious, far more precious, with a preciousness unknown,
To the Saviour who redeemed her with his own blest precious blood.
He has met her, and received her, on the other side the flood.
All He wanted, all she hoped for, is completed on his breast:
He has found the gem He purchased—she has found love's perfect rest.
We are coming, happy sister, we shall meet again some day!
You have left us in the shadows, but we wait a breaking day.
We are serving the same Master, who promoted you so soon,
From the darkness of sin's gloomland to the everlasting noon:
Singing, speaking, serving, precious, we will serve, and speak, and sing,
Till with you we join the worship in the presence of the King.

Feb. 1, 1895. William Luff.

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NOTES ON DAILY READINGS.

SUNDAY, FEBRUARY 17.—ACTS XVI.

Paul's Second Missionary Journey (1-10).—He had a wonderful power over young men. Timothy, Titus, Mark, bore his impress. Circumcision was a matter of complete indifference so far as saving grace was concerned, but it conciliated Jewish prejudice; when, however, it was insisted on as necessary to salvation, no one more stoutly refused to admit it than the Apostle. (6) God's guidance often consists in closing doors right and left, leaving us no alternative but to go straight forward. "The Spirit of Jesus" was leading the Apostle in a way that he knew not. He started to visit his first churches, he was led much beyond his first plan to Europe. (9) This vision voiced the yearning of Europe. Grecian wisdom, and Roman materialism were unable to satisfy the human heart.

The Gospel's Introduction to Europe (11-18).—When we obey Christ we have a straight course, calm seas, and fair winds. Luke has joined the little band, hence the "we." This was an epoch-making moment, but how quietly it is recorded. There was no welcome for the Gospel, the need for it was unspoken and unfelt. It stole into Europe like morning dawn. (14) Lydia was a woman of enterprise, else she had not emigrated from Thyatira, or been in business for herself. What a contrast between her and her poor sister demon-possessed!

The Scene in the Prison (19-40).—Some are converted by the gentle opening of the heart, others amid the convulsions of a storm. The first knowledge of salvation may have come to the jailor through the raving of the girl. When Christ touches the gains of men He arouses their direst opposition. This first anti-Jewish riot has its counterpart still. When the heart is right with Christ it can sing in the dark. The circumstances were very startling. The doors all open; the prisoners not using their opportunity of escape; the strange care which the new prisoner took for his gaoler's life; the moral power which was so prominent in the bearing of these two men: all these made God seem near, and took the gaoler back to the girl's strange cry about the way of salvation. Paul's answer is blessedly simple. There is nothing to do except to trust in what has been done, or better still in Him who does all. Accept eternal life, confess your Saviour, and live a manly, self-respecting life among men.

MONDAY, FEBRUARY 18.—ACTS XVII.

Thessalonica (1-9).—"It behoved the Christ to suffer." This was the stumbling-block of the Jews, that their Messiah should be crucified, and that the humble man of Nazareth could be the long-expected Deliverer. They spake truly. The world is wrong way up. The Gospel puts it right by turning it upside down. With what indifference they spoke of Jesus, *one* Jesus. But they said truly that He was King. Hast thou enthroned Him?

Berea (10-15).—The Gospel was baptized in the fire of persecution from the first. Thus it spread, and its exponents were purified. The open heart of the inquirer, and the comparison of Scripture with Scripture, are the certain path to the clear knowledge of God. How unutterable the loneliness and sorrow of the Apostle as he reached Athens! Did the doubt ever enter his mind whether he was on the appointed track? If it did, he at once dismissed it. His motto was to forget the things behind. When you have once taken a path in dependence on God, dare to believe it is right, whatever appearances there are to the contrary.

Athens (16-34).—One purpose consumed him. "One thing I do" was a thread on which the many beads of his experiences were strung. Persecuted and rejected to-day, he is at his favourite work to-morrow. How different this intense earnestness from the trifling of the so-called philosophers of Athens. In dealing with men, recognise all of good you find in them. The art of preaching is to find texts in the streets and objects of daily life. The more deeply-taught heathens have always recognised that there is an unknown abyss beyond their idols, and have felt after God. The one converting force is the story of the Man who died and rose; in a word, the Cross, which to the Greeks is foolishness. How blessed to know that our Redeemer will be our Judge! The Man Christ Jesus, whom God hath appointed Judge.

TUESDAY, FEBRUARY 19.—ACTS XVIII.

Corinth (1-4).—He entered in weakness, fear, and much trembling, and did not try to attract by adapting his words to his hearers, but began to preach Jesus Christ, and Him crucified. Similarity of trade threw him and his new friends together. In his epistles to Corinth, Paul repeatedly refers to his independence of their contributions, because of the practice of his handicraft. Sitting with them at their common toils, he won them for Christ.

The House of Crispus (5-11).—"Constrained." He was weary of forbearing. The word was like a fire shut up in his bones. Where men obstinately refuse the Gospel, it is better to turn from them for awhile to others. Very few of us can say that our hands are clean of the blood of men. Paul baptized Crispus (1 Cor. i. 14) as an exception to his general practice, and an acknowledgment of the importance of the new departure from the synagogue, to work amongst the Gentiles.

Gallio.—"Cared for none of"; more correctly, "had not the care of." His action implied desire to shirk responsibility, rather than indifference. The matters in dispute did not come under his jurisdiction, but belonged to another court or department of the administration. He was judge of the civil law; these were matters ecclesiastical. A similar case is that of Festus in ch. xxv. 17-20. How like human nature, from Cain downwards, to shift the burden from our shoulders. But God will judge, and will righteously apportion to each his responsibility.

Apollos (18-28).—How marvellously our life dovetails! First, Paul wins his friends for Christ; then takes them with him to Ephesus, whither after he has left, the eloquent Apostle comes whom they in turn lead into the way of the Lord. Learned, mighty in the Scriptures, fervent in spirit, bold in utterance, all the conditions of an efficient evangelist combined in his case. But he needed to know the death, resurrection, and ascended glory of the Saviour; and to experience the baptism of power. Humble disciples may perform an immense service to the Church and the world by leading such men to a deeper insight.

WEDNESDAY, FEBRUARY 20.—ACTS XIX.

The Twelve Disciples (1-7).—Paul had planted at Corinth. Apollos went there to water. Large numbers became his devoted followers. This, however, excited no jealousy in the heart of Paul. Apollos and he were only instruments through whom God wrought. Meanwhile he had work to do on souls whom Apollos had missed in Ephesus. They, like Apollos, knew only of John's baptism. Their knowledge of Christ was limited to the dispensation of John. They had only heard of Him as the Lamb of God. The death and ascension of the Lord and the descent of the Spirit were alike unknown. Evidently it is the prerogative of every Christian to receive the Holy Ghost. He must be *in* us, *on* us. All the salient points of Pentecost may be ours to-day. Note the remarkable fact of their double baptism. How much may twelve men do when God is with them in power.

The Mighty Prevalence of the Word (8-22).—Again the religion of Christ is spoken of as The Way (9 R.V.). It was a brave act to start a separate cause. But how much better than to spend the time in wrangling with those who definitely refused and were disobedient. The evil spirits know the voice of the true servant of God. A very powerful revival set in, measured by the magnifying of the name of Jesus, the forsaking of magical arts, the sacrifice of immense wealth, the stirring up of violent opposition. Oh for similar spectacles amongst ourselves.

Tumult (23-41).—As soon as religion touches men's pockets they resist. When men cannot argue they attempt to overpower the truth by noise. The town clerk is a model of officialism and worldly prudence. There are times when it is better to be quiet. Paul was well advised to abstain from this assembly in which He could have done little. Be valorous, Christian soldiers, but be discreet. Do not throw yourselves down from the mountain's brow, unless God clearly calls for it.

THURSDAY, FEBRUARY 21.—ACTS XX.

Journeyings Oft (1-6).—In these few verses brief notes are given of far-extending efforts for the Gospel. How busily filled and how usefully employed were these months of Christian toil! They left their trace on many a struggling church. The devil defeats himself by persecution. He forces the Christian missionary further afield. The efforts to extinguish the fire only scatter the coals.

Hurrying to Jerusalem (7-18).—The apostle desired to give in the contributions to the poor saints of which he speaks so often in his epistles. How interesting to hear that long discourse into which the apostle probably crowded much that we have in his epistles! The accident to Eutychus could not interrupt it. Day broke before he finished. (14) What blessed intercourse with Christ he must have enjoyed when rounding the headland in that lonely walk to Assos! Too hurried to stop at Ephesus, or even visit it. The presbyters or elders of the infant church met him on the sands of its port.

Parting Words (22-35).—How bravely he looked out on the future. He knew there was danger, but steered a straight course. He desired only to fulfil his allotted work, and his ministry. Oh to look away from men and things to the Lord Jesus, with no other purpose than to realise his peace. (28) The presbyter is not only over the flock, but in it (see R.V.). Those who have the charge of others, must be very watchful for themselves. We are the property of the Son of God, purchased by his precious blood. (31) The beloved teacher goes, but the Lord Himself remains unchangeable. He builds up and incorporates with the saints. God's blessedness consists in giving. The Lord Jesus finds his heaven in labouring to help the weak, and in giving grace for grace. This is a sacred addition to the beatitudes of Matt. v.

FRIDAY, FEBRUARY 22.—ACTS XXI.

Farewell on the Shore (1-6).—These partings come to us all. Beloved spirits visit us for a few hours, and then press forward, urged by impulses which are their only but sufficient law. How eagerly we would keep them by us, but it may not be. We can do little else than accompany them to the beach and wave our last farewell. Prayer is our best resort in these moments of heart-anguish.

The House of Philip (7-14).—Thus Philip had quietly lived through these busy years, usefully filling some smaller corner in the great vineyard, but equally faithful as in the days when chosen to be a deacon, or when concerned in the great revival at Samaria. How touching must those tears and entreaties have been to Paul, and how masterful his sense of Christ's will. Let us live in the inner circle of our Lord's presence, always getting our injunctions at first hand. Let us not allow our eye to become double. It is the single eye which is ever full of light. Friends may hinder instead of helping us, in prosecuting the path of duty, by allowing personal feeling to influence their counsels.

Jerusalem (15-40).—Mnason was an *early* disciple (R.V.). He could remember the first days of the Church's story. (19) Note how Paul attributed all to God. "What God had wrought by his ministry." (24) It has been said that this advice was inexpedient, and that Paul would have more wisely kept aloof from thus countenancing the strong Jewish colouring which the proximity of the Temple gave to church life in Jerusalem. But it coincided with his perpetual intention to yield in matters which did not concern principle to the prejudices of those whom he would benefit (1 Cor. ix. 21). (27) It was well that the Roman garrison was in easy reach of the temple-court where this *émeute* occurred. How forcibly in these agonised moments must Paul have remembered Stephen. "*Thy* martyr Stephen," was now nearly *thy* martyr Paul.

SATURDAY, FEBRUARY 23.—ACTS XXII.

Paul's Defence (1-21).—(4) This *Way* (R.V.). He enumerated the facts of his virulent opposition to Christ, that they might be convinced of the adequacy of the evidence of his Resurrection. (8) Paul was never tired of referring to this moment. It is well to have had a definite experience, but if you never had one, rejoice that he who believeth in the Son HATH everlasting life. (14) These items of God's intention for his servants are very instructive. Is his purpose being realised in us? To know, to see, to hear, to witness. (17) Let us learn from the early Christians to be more in prayer. Paul's epistles abound in references to blessings that came to him as he prayed. (20) That reference shows how Stephen's end was fresh in his mind.

Paul's Protest (22-30).—Again his citizenship saved Paul. He was no coward, and was prepared to lay down his life if needs be, but he did not scruple to avail himself of any substantial ground of protesting against cruelty and injustice. Up to the point of stopping a wrong we have every right to protest and appeal to the uttermost of our power, but when once a wrong is done then we must meekly suffer it, leaving God to vindicate us, as He most certainly will. The peace that passeth understanding kept the apostle's heart and mind, else, with his vehement temperament, he could never have acted and spoken so calmly.

INTERNATIONAL S. S. LESSONS.

FEBRUARY 24.

CHRIST AND THE MAN BORN BLIND.—John ix. 1-11.

GOLDEN TEXT, verse 5.

THIS miracle was performed in Jerusalem, near one of the gates of the Temple, and on the Sabbath day (14). Read in connection with the incident related at the close of the previous chapter, it is a beautiful testimony to the self-forgetting love of Jesus.

Verse 1.—In the East cases of blindness are common. Dr. Geikie says that "in northern Europe there is only one blind in a thousand, while in Egypt there is one in every hundred." This was a case of blindness "from his birth" (1). We cannot speak of him as having lost sight, for he never had any. He knew nothing of light, beauty, colour; but lived in perpetual darkness. Being blind, he was helpless, and was obliged to beg (8). This is the condition of man spiritually. He sees not his own danger, the remedy at hand, the beauty of Jesus; and is helpless to remove his blindness. But, observe, it was this condition of distress and helplessness that attracted Jesus to him. "He *saw*"—not as others saw, but with a heart full of compassion. (Compare Exod. iii. 7; Matt. ix. 9; xiv. 14.) It is our need that brings us into contact with Him. There are no persons so greatly to be pitied as those who are self-satisfied.

Vers. 2-4.—How striking the contrast between the disciples and Jesus! The disciples *misunderstood* the blind man, and like Job's friends attributed his affliction to some special sin (2). The Pharisees were evidently of the same opinion (34). The thought was a very cruel one, and though our Lord corrected it here (3), and in Luke xiii. 1-5, yet it is common with many still. Our Lord's reply does not mean that this man and his parents had never sinned, but that this blindness was not a direct punishment for specially great sin. Do not judge of a man's spiritual condition by the calamities that befal him. Some of the best of saints may endure severest afflictions, while some of the ungodliest men may go comparatively free. This is not the day of Judgment, but of Grace. The disciples *speculated*, as many do, "How did the evil come?" Jesus is occupied with a much more practical question, "How can it be removed?" The presence of evil in the world is his opportunity for service, in fulfilment of his great mission. And we are to be like Him (4 R.V.); our opportunity is brief. "My candle is burning low, and I have not another," was the needlewoman's excuse for toiling so incessantly. We have but one life-day. Don't waste it.

Vers. 5-7.—The cure is not only a fact, but a parable. It is a physical sign of the truth stated in ver. 5. It was clearly *a Divine work*. It was not the removal of some film that had rendered the eye useless, but was practically a work of creation. Jesus gave sight where there had been none before; this made the miracle more wonderful (32). The first lesson to be learned is that nothing less than a Divine Saviour can save us. We need to become "new creations." Next, it was *effected by unlikely means* (6). By means that men despise God does his mightiest works—a serpent uplifted on a pole—a youth with sling and stone, and now, in saving men, a Cross, which the wise men call foolishness (1 Cor. i. 23-25). Yet the cure required *the obedience of faith* (7). The command said not only "wash," but specified a particular pool for the purpose. This Pool of Siloam is "a small, deep reservoir in the mouth of the Tyropœon, into which water flows from a smaller basin, excavated in the solid rock a few feet higher up; and then the stream is led off along the base of the steep, rocky point of Ophel to irrigate the terraces and gardens extending into the valley of Jehoshaphat below. The reservoir is fifty-three feet long, eighteen feet broad, and nineteen feet deep."—*Robinson*. John adds the meaning of this name, because its name makes it the symbol of Him who is the Sent of God (4). The rejection of the waters of Shiloah (Isa. viii. 6) brought the Assyrians upon the Jews as an overwhelming flood. The blind man's obedience to our Lord's command was an expression of his faith. (Contrast Naaman, 2 Kings v. 11-13).

Vers. 8-11.—The investigation of this story was most thorough. First, by the neighbours; and next by the rulers (14-34). But the result of the investigation was that the miracle was placed beyond all doubt; the man became a bold witness to Christ, confessing first the name of his deliverer (11), then that Jesus could not be a sinner, as the Pharisees said (25-31), and next that He was a prophet (17). In his interview with Jesus, he went beyond this, and worshipped Him as the Son of God (35-38).

A UNITED TEMPERANCE MISSION has been held at Stapleford, Notts, with every token of success.

For the Young.

THE BIBLE.

Notes of addresses to children, by Pastor H. J. SHIRLEY, Fulham Congregational Church.

THE Bible is THE BOOK. All good books draw their goodness from the Bible. It is like the earth. How many gardens there are full of beauty, but all must be formed of the earth; so there are many good books, but all must be made from the Bible.

When a new discovery is made in the world of science everyone thinks it to be very wonderful; but finding a thing out is not half so wonderful as first putting it where it is discovered. Suppose when you are going home from school one of you boys notice a stone in the road, and, being of a kind disposition, you go to move it to the side, so that the horses should not stumble over it. When you lift it up you find beneath it a linen bag full of sovereigns. Of course you should take it to the police, but they tell you it was put there on purpose for a kind boy to find. "Here's a splendid find!" you say. "What a lot of things I shall be able to get now!" Home you go to father and mother, and tell them of the wonderful discovery you have made, and invite them to share in your good fortune. "But," father says, "the *finding* is not much, it's a deal more wonderful to think who put the bag there. I should say the person must be very rich or very funny to be putting money in holes in the road."

And we should say that father was right. Let us think a bit of the wonderful discoveries that are made in the earth. Stones that flash in the ring round a lady's finger; coals to burn; iron for use. Why, there are hosts of things that man could not make, but which he finds when he digs into the ground. The earth with all these wonderful things in it is a very wonderful earth. So with the Bible with its many wonderful storehouses of grace and knowledge which man could never have created. God only can make the diamonds. Man makes a paste imitation. God only could make the Bible. Man's books do not stand the cutting and polishing, and the wear and tear that the Bible has sustained. It has had some sledge-hammer blows, but it is a diamond which has never been chipped.

So remember, boys and girls, that the Bible is the most wonderful Book in the world. It is wonderful in many ways, one of which is the wonderful time that was occupied in writing it. It takes a long time to write a book; perhaps, if you or I were to start, we should only get one or two pages written, and then have to stop. Some few writers can produce three or four books in a year, but books that last take longer. Gibbon was occupied twenty years in writing his "Decline and Fall"; another author spent thirty-six years in the preparation of a dictionary: but the Bible took 1500 years to write from the first book to the last.

Another wonder is the large number of men who wrote the books of the Bible. Usually, on opening a book, we see upon the title-page the name of the author. There is generally only one name; sometimes there are two, and very seldom more. But upon the title-page of the Bible we might inscribe the names of Moses, Samuel, Joshua, Ezekiel, David, Matthew, John, Paul, and a lot of others whose names do not appear—fifty or sixty or more were concerned in writing the Bible. It seems impossible that all these men should have thought alike, and yet the Bible is evidently written on a plan. In a way, of course, these writers thought in different fashions, as when a boy says to another, "I think so-and-so." His companion replies, "No, not that way, this is the better way." "Well, I should say it like this," says a third boy; and yet all the ways may lead to the same end.

The authors of the Bible all thought alike. God told them what to write about, but they each wrote in their own way. They wrote what they thought, but God made them think. Another wonder in connection with the Bible is the many pieces of which it is made up. Usually books are finished at once, but in the Bible we have sixty-six different pieces. These pieces are not put together higgledy-piggledy. Every one is in its right place, and one story runs right through.

Many of you have seen in the Abbey or church a large stained-glass window. The window is comprised of many pieces of various coloured glass, and the fine picture which you see is made up, not of one piece as it would appear, but of scores of little bits put together. In the Bible we have sixty-six pieces put together to make one beautiful picture of God and his love to us. When we remember the time occupied in writing, the men who wrote, and the various pieces which make it up, we are convinced that God made the Bible; because no one else could produce this wonderful Book.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Redhill*, Feb. 15; *Leominster*, Feb. 17-24; Mr. H. Falkner, *Gray's Inn-road*, Feb. 14; *Hemel Hempstead*, Feb. 17; *Finchley*, Feb. 20; Mr. G. Goodman, *Margate*, Feb. 17-22; Mr. C. E. Collier, *Camberwell*, Feb. 27; Mr. J. S. Tyler, *Houghton-le-Spring*, *Durham*, Feb. 16-24; *Consett*, Feb. 25-27; *Durham*, Feb. 28; Mr. W. L. Seyler, *Christ Church*, *Somers Town*, Feb. 12, 19; Rev. T. Longstaff, *Tunstead*, to Feb. 19; Mr. S. J. Hewlett, *Harrogate*, Feb. 17-24.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending Feb. 23, 1895.—Sun., Feb. 17, Luke vii. 18-35; Mon., 18, vii. 36-50; Tues., 19, viii. 1-15; Wed., 20, viii. 16-25; Thurs., 21, viii. 26-40; Fri., 22, viii. 41-56; Sat., 23, 1-11.

NOTES FROM JAPAN.

THERE is a preaching station in Tokyo just at the entrance to Uyeno Park, that was established at the time of the National Exposition, and has been kept open ever since. In order to attract people to the services as they chance to be passing by, a verse of the Scriptures is copied on a large sheet of paper, and this is suspended in front of the place. Then there is added a notice of the meetings, and perhaps the names of the speakers. It has been the custom to select a new text of Scripture for each day, and a policeman living just across the street began to notice these changes, and was gradually interested in reading these various texts. By this means he became acquainted with the way of salvation; and then he went to the services and professed his faith in Christ as his Saviour. And so in ways that are to us surprising and wonderful, God is making his truth known and followed among the people of this land.

Rev. H. Waddell, of the United Presbyterian Mission (Scotland), reports that some time ago a copy of the New Testament was given to a man connected with the railway service in Tokyo. He did not care for Christianity, and without examining what it contained began to use it for waste paper. But one day he chanced to see the words "Love your enemies," and he was so struck with this new idea that he felt a deep longing to know more of this strange doctrine which he was now convinced must be very good. Then he went to the Uyeno Mission, and asked for another and a complete copy of the New Testament, so that he would be able to learn all that the Book contained. A copy was given to him, and he read it with great care. The result was not only his own conversion but that of his whole family. Not long after his wife died a triumphant Christian death, and he and the rest of the family are connected with one of the Methodist churches in that city. H. LOOMIS.

American Bible Society, Yokohama, Japan.

THE PHILO-JUDEAN SOCIETY, of which Louisa Lady Ashburton is president, was founded in 1826. Since then it has carried on a most useful work amongst Jewesses in Whitechapel. Meetings are held on Tuesday afternoons in the Mission Hall, Old Montague-street, which is hired for the purpose, and from seventy to eighty Jewish mothers attend weekly. These poor women receive sixpence for two hours' work, whilst the Bible is read and explained, and hymns are sung. A Bible-woman visits in the homes, and by this means the work is often a blessing to the husbands and children. Friends of the society should communicate with Miss Wellesley, 10, Granville-place, Portman-square, W.

MR. T. E. MURPHY IN NEW YORK.

When Mr. Murphy consented to a campaign for Gospel Temperance in this city (says the New York *Independent*), it was not without hesitancy. Few who have not looked into the matter closely realise how many agencies are at work here among the victims of intemperance. There are the Salvation Army, with its superb organisation; a large number of missions, some supported by individual churches, as St. Bartholomew's Mission; others general in their character, as Jerry McAuley's Water-street Mission; besides such bodies as the Temperance Unions, the Christian Alliance, etc. Still, Mr. Murphy never believes in holding back on account of difficulties, and in this instance they seem to have acted as incentives rather than as hindrances. He showed good generalship as well as genuine Christian courtesy in coming in not as an outsider to carry on a work which should be distinctively his own, but as an assistant to agencies already in the field.

At the close of the address, one evening, there came the invitation to come up and sign the pledge. One after another the men left their seats and passed up the aisles. There were young men and old men, strong men and weak men; and the hands that took the pencil to sign the pledge sometimes shook, not always with age or physical weakness, but under the effects, not yet removed entirely, of a debauch. Among them was a young man, well dressed, who yet had taken his sandwich and cup of coffee with an avidity that showed genuine hunger. He sat in the crowd and yet alone, and after the signing turned away still alone.

As the procession passed along there came one man, bent over, unkempt, with furtive glance, apparently unwilling to meet the eyes of Dr. Hamilton and the assistants who sat at the tables. One of them looked up as he passed, and with astonishment recognised him as only a year ago the proprietor of one of the largest and most frequented drug stores in the wealthiest portion of New York city. They had frequently seen him there and read his initials in mosaic in the floor. He had passed out of their sight, and they had scarcely thought of his disappearance. Down, down he had sunk until he was one of those there that evening without a shelter for his head, with nothing except the sandwich and the coffee to satisfy his hunger. He signed, and received the ribbon. But those men could not let him go like that. A strong, hearty hand was reached out to him, and the friendly clasp seemed to give new courage, for the man looked up frankly into the face, smiled his thanks, but apparently could say nothing. "Do you keep track of these men?" "Wherever we can. We follow them here and there over the city. Sometimes they slip us, but we do not lose them often. This man we do not propose to lose." After the men came some of the women, not all signers of the pledge, but some enrolling themselves among the workers and taking the button of the Union, pledging not merely their temperance, but their labour for those who had fallen by the way.

The results have been most encouraging. Notwithstanding the disadvantages of the first week's work, 1000 men signed the pledge, and during the second week considerably over that number. An earnest effort is being made to keep Mr. Murphy in this city, where there is so much need of a work for which he has shown such marked fitness, and in which he has already had such success.

While "Ned" Murphy has been in New York, his father, Francis E. Murphy, has been conducting a temperance campaign in Pittsburg, Penn., where twenty years ago he first came before the country as the greatest temperance orator of the time. Since then he has grown gray and has lost some of the old-time oratorical fire, but his power has not really much abated, as is shown by the experience of this past month. He began his meetings in the East End Theatre, and the second night went to the East End Tabernacle Presbyterian Church. From then until the close of the month the meetings have been held in the Presbyterian, United Presbyterian, and Methodist churches in all parts of the two cities of Pittsburg and Allegheny. The attendance has been large and the interest intense. Although the enthusiasm has not been so great as it was twenty years ago, at least five thousand persons have signed the pledge.

Death of Dr. A. J. Gordon,

BOSTON, U.S.A.

With heartfelt sorrow we have to record the death of our much-esteemed friend and brother Dr. A. J. Gordon, of the Clarendon Street Baptist Church, Boston. He departed this life on Saturday, February 2, at the age of fifty-nine, after a severe attack of illness, occasioned, we doubt not, by his devotion to the service of his Master. The loss to the Christian world by his decease is incalculable. It is no exaggeration to say that he was one of the very best and choicest spirits on the whole American continent. Many of our readers will recollect his visits to this country, and his labours in the sacred cause of foreign missions—a cause that was very dear to his heart. The saintliness of his personal character gave peculiar weight and emphasis to his tender and urgent appeals. We deeply grieve at the thought that we shall hear his gentle voice no more, and that the rich influences of his character and Christian attainments are but a memory of the past. But the memory will be a lasting one, and his written and printed utterances will be a prized possession to all who knew him, and many more.



As to the circumstances of Dr. Gordon's death, we extract the following details from *The Boston Post* of February 1. It will be seen that the crisis of his illness was then thought to be past. Our contemporary says:—

"Last evening Dr. Gordon successfully passed the crisis of his illness, unless a relapse should occur. For many weeks past he has been ailing. On January 21, he delivered an address on Missions before the Young Men's Social Union at Wesley Hall, Bromfield-street. This was his last appearance in public. The following morning he was unable to leave his home in West Brookline-street, and he rapidly grew worse. Day and night succeeded each other, but he could not sleep. He became delirious, and his family were summoned, in anticipation of his death. The doctor diagnosed his case to a reporter as a bronchial seizure, with complicated pulmonary troubles. Mrs. Gordon, a son, and a daughter, were near him. He calmly announced his conviction that death was imminent, and bade farewell to those about his bedside. But a speedy recovery is now assured; the doctor reports the patient out of danger."

These hopeful expectations, alas! were not destined to be realised; for on February 2, as we have stated, Dr. Gordon passed into the presence of the King. In his case, as much as to anyone we have ever known, the translation from earth to heaven would not be an abrupt one, for he lived daily in the presence of the Saviour; the very light of the spiritual world seemed to shine from his placid face. We can well believe the words of our American contemporary when it states that he had "endeared himself to his congregation, and won admirers and warm friends in other denominations." During the last week of his illness, we are told, his residence was besieged by callers, anxious to know the latest turn in his condition. To his sorrowing wife and family we tender our sincerest Christian sympathies.

To Mr. Moody and the numerous friends who gather around him at Northfield year by year, the loss will be irreparable. From the commencement of these summer conferences Dr. Gordon has taken a leading part in them, and one year when Mr. Moody was prevented, by his Gospel labours on this side the sea, from being present, he entrusted the guidance of the conference to his beloved Boston friend.

We give, on another page, perhaps the latest of Dr. Gordon's published articles. In itself it is a highly stimulating and impressive deliverance on the great subject of missions; it will carry a still weightier message to many a heart, because the hand that penned it has now been stilled in death.

A NEEDY FIELD.

The State of Bastar, India, has a population of 300,000 souls. Two years ago we were moved of God to carry the glad tidings of salvation to Jagdalpur, the capital, and settled there. It had taken us one month to get there, travelling on horseback, in palanquin, and by cart during May, the hottest month of the year in this country.

We received no welcome on arriving. The natives wanted to get us out, but could do nothing desperate, as the State has lately passed under control of the British Government for a few years, the present Rajah being only about ten years old.

Here is an opportunity to take this field for God. The seed is falling into good soil; we have a tiny band of Christians there already. On our arrival in this place we lived in a mud house for a few months, when, on the 1st of March, we suffered the loss of all things temporal by fire. After this our dwelling place was sometimes a tent, sometimes a hut, but we always had a roof of some kind over our heads, food to eat, and raiment to wear. Meanwhile, our brick hospital was in course of erection, and when a half of one wing was completed, we joyfully entered, but, alas! the strain of the past months resulted in illness, and though by then the monsoon had set in, we were compelled to leave for, what we fondly hoped then, would be for a short time only. Difficulties and perils attended our way, but God brought us safely to our journey's end.

Leaving little Evangeline and myself in Bombay, Dr. Batstone started on his return trip. In October, circumstances made it advisable for him to come this way again, and here we have been ever since, in Yellandu, many hundreds of miles from our field of labour. We cannot return as there is no money with which to carry on the work at present.

This Bastar field is to become self-supporting. We represent the Transit and Building Fund Society of New York, America, and are workers in Rev. C. B. Ward's mission. A half of the hospital is already up; the foundation of the mission house is laid. In time we shall be able to complete these buildings as money is promised for them, but there are other needs pressing sore upon us, and we are looking to Him who has promised to "supply all our need." Hardly anything has been done for six months. Won't some of the Lord's people help us? It is his work, and must go on. In a few years the field can be made thoroughly self-supporting, but we need money to make it so. The place is ripe for missionary labour.

These are the people who only a few short years ago offered upon their altars human sacrifices, and when missionaries dared, for Christ's sake, to attempt what we are now able to do, they were told by the old Rajah (now dead) if they did not leave they might be poisoned, so they had to flee for their lives. They cannot turn us out now, and I believe would not if they could, for during our short stay with them they have learned to love us a little, and often have come to us for help and sympathy in time of trouble. Who will help us to maintain our hold upon these dear souls for whom Christ died? I am the first white woman who has been privileged to live among them, and my heart throbs with sympathy and love for my dark sisters. For the present address me, Yellandu, Nizam's Dominions, India.

(Mrs.) Alice Batstone.

The London Central Mission.

Rev. JOHN E. WAKERLEY, Superintendent.

London's awakening, social, civic, and religious, has been closely allied with the "Forward Movement" among the Wesleyans, which began with the founding of the London Mission some ten years ago, and has since spread to various parts of this gigantic city. The operations of the Central Branch of the Mission have not perhaps excited so much outside stir as some other parts; but for some years now this district has been released from the bonds of ordinary "circuit" routine, with very striking results in the way of advance. When Rev. Edward Smith then came to Clerkenwell as the first superintendent of the Central Division, there were some 120 persons in Church fellowship at the church in St. John's-square. According to the latest report the membership figures show a good sum in multiplication—nearly 1500, including juniors and those on trial, and embracing the whole of the Mission.

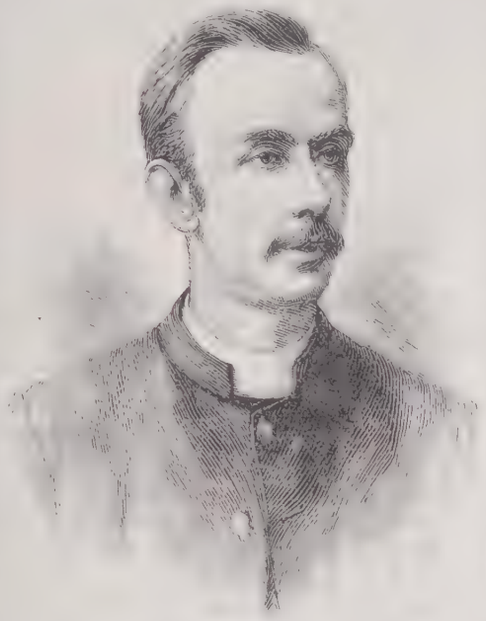
The present superintendent of the Central Mission, whose portrait appears on this page, is Rev. John E. Wakerley, a man in every way fitted for the post. He has youth on his side, and a full measure of that spiritual unction which the Methodist system in its best features appears to foster. Mr. Wakerley, in his early days evidently had leanings towards a life devoted to commerce. To the Oxford circuit belongs the privilege of pushing him out into the higher walk of the Gospel ministry. He was trained, theologically, at Didsbury and Handsworth Colleges. Like most of the men to-day in charge of Wesleyan special missions, he had an extra year at college, as if God were preparing him for the special *rôle* he would by and by have to fill.

His first charge was in Nottingham, where he remained the orthodox term. Then he was invited to Highgate, where his three years' pastorate showed such promise that Conference allocated him to the special post in central London when Mr. Smith returned northwards five years ago. In this large parish, which comprises the whole of Clerkenwell, part of St. Luke's, and part of Holborn, Mr. Wakerley has worked with undoubted success. Of course he has been most ably and zealously helped, and very grateful he is for such backing up. He declares that no minister could have, or could desire, a better and more whole-hearted band of workers than those that follow his lead.

The headquarters of the Mission are the chapel and premises at St. John's-square. The varied branches of the work, with recent extensions, have now quite overflowed the limit of the accommodation there, and the important scheme is now in hand of enlarging the church and its subsidiary places of meeting, so as to house 1550 people at the least. This forward step will cost £7000. It is clearly called for by the exigencies of the work, and doubtless the money will be forthcoming; but there is room for the generosity of all who would oil the wheels of the Gospel chariot in central London.

The agencies in full operation are varied, as the social and spiritual needs of the district demand. But the great and ever-present aim of the workers is to stop short of nothing less than the real heart and life conversion of the people to God. We have already noted the large church membership. There are many weekly meetings for Christian culture and fellowship. The Sunday-schools of the Mission have an aggregate attendance of nearly 1600 children. In this part of the work the large Board School built on the site of the old Clerkenwell House of Detention has been impressed into the service. Open-air preaching is carried on with great vigour, not only on the Sabbaths, but on week nights, and many careless ones have thus heard the convicting word which ultimately led them to the feet of the Saviour in penitent trust. Not the least important part of the Mission programme is the work of the three visiting sisters, under the guidance of Mrs. Wakerley. These earnest Christian women have proved ministering angels and messengers of grace in many a poverty-stricken home, and to many a lonely tempted one. They also visit the public-houses around with remarkable results. During the past year a Medical Mission has been started, and has already proved a priceless boon among the poor people, both to body and soul. Dr. Howard Downes, of Hornsey, freely renders valued service in this department. In the enlarged premises it is hoped that the Medical Mission work will be greatly extended. Space forbids our doing more than giving a mere mention to the aggressive temperance work that goes on; to the fresh air fortnight in the country for the sickly children; to the rescue work among young women; to the tract distribution; to the popular Monday evening, which keep large numbers away from the streets, and the public-house, etc., etc. An important branch is maintained in Camden-street, St. Pancras, under the capable charge of an assistant minister, Rev. E. A. Bennett; and the work at Leysian Hall, though on a separate financial basis, is also under the supervision of Mr. Wakerley.

The neighbourhood in which the Mission is planted is largely an industrial one. Once upon a time Clerkenwell was a famed centre of the manufacturing jewellery trade, and though there are still many who follow the occupation, much of the industry has moved away. Undertakers seem at present to be the outstanding class of tradesmen. Close by is that atheistic centre, the so-called Hall of Science, Old-street; and Clerkenwell Green was not so long ago the focus of all the turbulent social forces of central London. Happily, since the demise of Mr. Bradlaugh and the defection of Mrs. Besant, clamant infidelity has been on the decline. Throughout this wide-spreading region the Gospel is unceasingly proclaimed and exemplified by the agents of the Central Mission, and the spiritual results are of the most cheering character. With larger and more adequate premises, we believe the Mission will have



(*From Photograph by Messrs. Turner & Drinkwater.*)

a still greater sphere of usefulness before it. The superintendent may be trusted to lead his forces into every newly-opened door, and to make every vantage ground the stepping-stone to greater victories for Jesus Christ. He edits a live monthly organ of the Mission called *The Central*, an admirable record of work and testimony.

The fact that Mr. Wakerley was recently elected on the Board of Guardians, and carried into the vestry at the top of the poll, indicates the high esteem in which he is held by his neighbours. Some of his chief helpers are also vestrymen. There is every certainty, therefore, that Christian principles and methods of relief will be well represented in the administration of the local affairs of this part of the great metropolis. Mr. Wakerley, though busy enough at home, receives constant calls to service in other places. He has just taken a leading part in a special mission of all the Free Churches in the town of Portsmouth.

ANNIVERSARY OF THE MISSION.

The annual gatherings in connection with the work of the Mission were held on Tuesday last week. A luncheon and a tea meeting for the more active friends of the work were interesting occasions. In the evening a large company crowded the Holborn Town Hall, and the proceedings were of the most inspiring sort. King Frost reigned without, but inside all was warmth of soul and general jubilation. A venerated brother, Mr. Robert Carr, of Highgate, presided, and struck the key note in quite a model speech, full of high-toned hopefulness and enthusiasm. Mr. Wakerley gave a capital report of the work of the past year, embodying some of the notes of progress referred to in the foregoing sketch, and many more besides. During the evening two sisters sang beautifully, a special word of praise being due to the lady who rendered with singular pathos a most touching ballad, "Dead for Bread." Fresh from his long stay under the sunny skies of Italy, Rev. H. Price Hughes proved in a powerful speech that he has lost nothing of his gift of effective popular address. He made some telling points in connection with social questions on the *tapis*, particularly the return of righteous men to the London County Council, and such a civic government of the whole of London as would enable the richer districts to bear a part of the heavy burdens resting on the poorer parts of the city. He ably discharged his usual functions as "whipper in" of the needed funds to meet the mission expenses for the coming year.

REV. THOMAS CHAMPNESS

made the speech of the evening. He had his audience crying and laughing by turns, if not simultaneously. He is now quite a veteran, and though his voice, as he said, is somewhat worn out in the Master's cause, there is no cooling of the central fires, or of his power to move the hearts of others. A speech by Mr. Champness, with its overflowing *bonhomie*, its rich touches of originality, and its quaint bits of northern dialect, is a thing to be heard rather than reported. Cold type is no vehicle for inspired eloquence. But we must endeavour to reproduce, in some shape or other, two or three of his narratives. He is strong in stories; they often stick, he says, where a sermon would be of no avail. Here is one about

ROYAL SYRUP.

I was away down in Lincolnshire with a man who keeps a lot of beehives and produces a lot of honey. People put up statues to the memory of men who have not done half so much as the fellow who makes honey. That man told me many things about bees. Do you know what they do when there are not as many young bees as there ought to be: when for some reason or other the queen bee is not laying eggs? They begin at once to make a large cell big enough to hold a queen bee. Then they take one of the ordinary grubs that grow into working bees, and they feed it with a kind of food that is called "royal syrup." This food changes the ordinary working bee into a mother of millions. That is what Methodism wants to-day—this royal syrup! There is a promise in Zechariah that the feeble shall be as David and David shall be as an angel of God. Oh that all commonplace people might get some of this royal syrup. This is what we want to-day—to change the ordinary into the extraordinary. This Mission has been raised on royal syrup. I remember St. John's-square when it was only a little grub. I tried to feed it in my poor way, but it was a grub when I got it and a grub when I left it. Something has turned it into a queen bee; and what we want all over Methodism is a good dose of this same royal syrup. If we are to succeed, two things must take place. One is that the converted people must be convicted that sin is a dangerous and a damning thing. Another thing we need to know is that no man is too bad to make an angel out of, if only God can have his own way.

WHO IS THE WICKEDEST MAN?

I have a friend—a little bit of a man if you measure him by inches. Like John Wesley he is a "light weight"; for John Wesley could have ridden in the Derby so far as weight was concerned. He won many a grander prize than that, and on horseback too. This little friend of mine is working as a missionary in Wales. He lives on royal syrup, and it agrees with him too. Do you know what he does? When he goes to a place he asks, "Where does the wickedest man in the village live?" Of course in the country everybody knows everybody; that is the beauty of living in a small place. In London nobody could tell you who the wickedest man is, but in a Welsh village my friend soon finds it out. He makes straight for the man's house; "I am going to have him saved," he says. That's what the royal syrup can do.

The other day he asked the question. They told him where the man lived, but they said, "You must not go there, he will kill you." "Well," said he, "I have never been killed yet." He went into the house where the man lived and said, "I have come to fetch you to chapel. Oh, I have come to do it, and you will have to go." The man laughed him to scorn. "Well, if you won't go, let me pray with

you." The man didn't mind that; so he fell down on his knees and prayed. By and by the man began to tremble, and he said, "If you will give over praying I will go with you." The man went off to get his face washed, and my friend was left alone with the wife. She said, "If you get my husband converted you will be doing the grandest thing you ever did." Said my little friend, "Why, you are worse than he is. Look at the house, woman, and the dirt in it? Why don't you wash your face, and comb your hair?" That was plain talk: no need of a Greek Lexicon to see your way through it. The woman began to feel very queer. "You are going to chapel," he said. "Nay, I have no bonnet." "I will get you a bonnet." He got her a bonnet. They both went to the chapel; they yielded to the truth, and God converted them both. A few months after, when my friend went to the place again, he saw a matronly, nice-looking woman, busy about some good work. He asked who she was, and they told him it was the woman he got the bonnet for. That is what the royal syrup does. I am not joking; there is a power that changes the feeble into the mighty, and I want every commonplace Christian here to say, "God helping me, I will have it; I will taste the powers of the world to come."

HOW BLIND MARTHA WAS CURED.

Away yonder in the grimy town of Bolton, in my own Lancashire, there was a little child born. Do you know, it was such a little child that the old ladies who preside on such occasions, said, "We have never seen a child as little as this before; we will have it weighed." So they took it to a green grocer's and weighed it in the scales used for weighing potatoes, with not even a bit of newspaper between it and the scales. The result was that the child caught cold, and the cold went into her eyes; that set up inflammation, and the little girl became blind. Everybody knew blind Martha, and everybody loved her. The parents tried one thing and another, but nothing seemed to be able to cure it. One very hot, bright summer day, when little Martha was sitting behind the door, because her eyes could not bear the light, a knock came to the door. When her mother went to open it she found an itinerant doctor—quacks, some people call them, but I don't. He was going round physicking people and doing them good. I do not know his story; very likely he had fallen under the power of drink, which had brought him down from some high estate. I know that he was a God-blessed man so far as skill was concerned. He saw the little girl, and asked the mother what was the matter with her. "She is blind; she cannot bear the sunshine." He said, "Why don't you get something done for her?" The mother said they had done all sorts of things but it was of no use. "But the child can be cured." "Nay," said the mother; "she's had all sorts o' doctors, but none of them have done her any good." Martha was listening attentively, blind though she was. "The child wants blistering." "Blistering! We have blistered her many times." "Where?" "Behind the ears." "You have blistered her in the wrong place; in a case of this sort you want to have the seat of the inflammation as far as possible from the seat of the pain. I wish you would blister the child's wrists, and I am sure you will soon see a change." "Oh," said the mother, "we have tormented her quite enough." "Well, you remember what I have said, and I will call again."

When the father was told, they began to talk about it, and they thought they had better try; and Martha herself wanted it. So they blistered her at the wrists, and for a while there seemed to be little good done; only the inflammation was not so strong. But one day when the father came home Martha climbed up on his knee, and, looking into his face, she said, "Dada!" "What is it, Martha?" "I can see a bit." I tell you, there was some stir and gladness in that household. Martha's eyes went on getting better and better, until in the course of a few months she got quite strong, so that she was able to go to school. A time came when the children got a half-holiday. They clubbed together and said, "What shall we do? Let's go gathering buttercups and daisies." They asked Martha if she would go, and she said, "Eh? I never saw a buttercup." "We'll take thee." So they went into the meadows and gathered flowers. While they were away the itinerant doctor came round again. "I have called to inquire for the child." "Come in, come in, and sit down," said the mother; "she's gone into the field to gather buttercups." "I am delighted to hear it," he said. Sure enough, at that moment Martha came back with her pinafore full of flowers; she was full of delight; she had never seen anything like it before. "Does thee know who this is, Martha?" "No." "This is the man that cured thee." "Eh? Is it him?" She brought her buttercups, and she poured her treasures down at his feet. "What is thy charge?" said the mother; "we are going to pay thee." "Nay, I want no other payment than the gratitude of this little child."

When I heard the story told in Bolton something in my heart said it would be well if all those who receive great good should say, with Charles Wesley, pouring their treasures down at the Master's feet:—

O let me kiss thy bleeding feet;
And bathe and wash them with my tears.
The story of thy love repeat
In every drooping sinner's ears.

Whatever God gives you, bring it and lay it at the feet of Jesus, and you will find everlasting joy.

MISSION IN EDINBURGH.

An Edinburgh minister writes:—Mr. George Clarke has just held a most encouraging mission here. It was quite undenominational, although the meetings were held in three Free Churches in succession—the first week in Warrender Park (Rev. T. Carrie's), the second in Morningside (Rev. A. Martin's), and the third in the Barclay (Dr. J. H. Wilson's). The attendance was large from the beginning, but it increased each successive week till the last week, when the large church was crowded to its utmost capacity. Mr. Clarke spoke with increasing power, and certainly the last week was the best, alike as regarded the addresses to the Christians in the afternoons and the evangelistic meetings in the evenings. On the third Sabbath there must have been an audience of about two thousand, while the large hall adjoining was filled with an overflow meeting, which was addressed by Mr. W. A. Campbell, of Glasgow. Many were unable to gain admittance. There was throughout the mission a widespread impression, and many remained at the close for conversation and prayer.

Among the inquirers it cannot be said that there was, in many cases, deep conviction of sin. There was more of a realisation of being unsaved and a desire to close with Christ as a present Saviour. A considerable number professed to have decided for Christ, a considerable proportion of these being younger people. Between 500 and 600 gave their names and addresses as inquirers or young Christians. These came from all parts of the city, representing all classes of society and all churches—Established, United Presbyterian, Free, Episcopalian, Congregational, Baptist, Methodist, while many had no church connection.

On the last Sabbath of the Mission Mr. Clarke addressed a meeting for young Christians in Morningside Church in the afternoon, and in the evening a meeting for women in the Barclay Church, and for men (including many University students) in Warrender Park. These were all largely attended. At the close of the meeting in the Barclay, which was composed mainly of young women, Mr. Clarke, speaking from the words, "Choose ye this day whom ye will serve," pressed the matter of immediate decision for Christ, and asked those who had decided, or wished now to decide for Christ to rise, when almost the whole of the vast audience crowding the church in every part rose to their feet.

It would be premature as yet to say much as to results. Time will be required to prove the genuineness of the progression made. Meanwhile there is much ground for hope. Christian people have been refreshed and edified. Earnest Christian workers have had their hands filled with work for which they had been longing. In a number of cases, several members of the same family have been brought to Christ; and in one large establishment as many as forty-five are said to have professed their faith in Christ. Mr. Clarke is expected to resume his work in the west end of Edinburgh in March, and on the south side of the city in April, and his visit is being looked forward to with much expectation.

It may not be amiss to say that the union of the three congregations mainly engaged in the recent Mission has been a very happy one. There has been most hearty and harmonious co-operation on the part of the ministers and Christian workers, and a united and powerful choir has strengthened the hands of Mr. Clarke all through.

EXCEEDING IN EXCELLENCE.

Deep lie the waters in mossy wells,
And deep lie the shadows in woodland dells;
But deeper and stronger than ocean's roll,
Are the yearning depths of the waking soul.

Warm is the breath of the summer day,
And warm is the light of the sun's strong ray,
And warm is the breast of the nestling dove;
But warmer than all is the heart of love.

White is the lily on yonder lake,
And white in the winter the soft snowflake;
But a soul redeemed, in its spotless glow,
Is fairer than lily, and whiter than snow.

Sweet is the juice of the mellow fruit,
And sweet is the sound of the silver lute.
And the glances of childhood, free from guile;
But sweeter than all is a mother's smile.

Mystery spreads o'er the midnight skies,
And mystery reigneth where deep sleep lies,
And mystery dwells in the babe's first breath;
But none hath a mystery like to death.

Precious indeed are the lustrous gems
Which shine in earth's costly diadems,
The ruby which gleams in the solid gold;
But wisdom, more precious a thousandfold.

Mighty is he who hath won the fight,
And mighty is he who hath stood for "Right";
But mightier far is the noble soul
That hath fought the battle of self-control.

Great is the king whom the nations fear,
And great is the judge with a judgment clear,
And great is the man to whom much is given,
But greater the least in the kingdom, Heaven.

True are the beamings of friendship's gaze,
And true are the seasons' returning days,
And the counsels of age to the thoughtless youth;
But the Word of Life is the very truth.

Free is the course of the grand wild wind.
And free is the flight of the raptured mind;
But freer than all things without, within,
The conscience of him that is free from sin.

Hopeful the traveller to gain his rest,
And hopeful the worker to win the best;
But the certain hope that shall never fail
Is that which is "anchored within the veil."

Caroline Tickner.

READING FOR THE BLIND.

Sir,—Seeing a report in your paper of the Lending Library for the Blind, 114, Belsize-road, it has occurred to me that some of your readers might be glad to know how pleasant an occupation writing in Braille for the blind is. Since we first learnt it, in May, 1888, my sister and I have written upwards of eighty volumes, and the work is of ever-growing interest.

To anyone living a solitary life, it is of especial value, being an entire change from reading, writing, and working. I have known no real writer in Braille willing to give it up, while to many anxious and over-wrought minds, it has been an immense benefit, taking them out of themselves, while doing a real work for the good of their suffering fellow-creatures, and therefore for their Father in Heaven.

All particulars and means of working can be obtained from Miss Arnold, at the Library for the Blind, 114, Belsize-road, N.W.—Faithfully yours,

Mary Griffiths.

The Briars, Sandown, I.W.

The Evangelist.

CHRIST'S TOUCH OF EAR AND TONGUE.

BY THEODORE L. CUYLER, D.D.

A large portion of Christ's biography, as given by three of the four Evangelists, is devoted to a narrative of his miracles. These deeds of healing are narrated not simply to attest his Divine power and compassion; for two or three cases would prove his divinity as decisively as two or three scores of them would do it. Each miracle has some peculiar feature, and nearly every one teaches some underlying spiritual truth. The miracles become object-lessons, and when grouped together they form a delightful little system of practical theology.

Take, for example, that scene in the region of Decapolis which Mark describes to us; and upon the thread of that short story see how many pearls of practical truth are strung. A man was brought to Christ who was doubly afflicted. He was deaf, and he had such an impediment in his speech that he could scarcely speak at all. Both the inlet and outlet of sound were obstructed. If anyone said a good thing he could not hear it, and if he had a good thing to say he could not utter it. This poor fellow illustrates the condition of a soul that is marred and diseased by sin. Every unconverted person resembles that man, for he is deaf to the voice of God, and as to the praise and service of God he is speechless. If you, my reader, have never listened to Christ's invitation and have never uttered an honest prayer to Him, then this picture portrays you. And if you really desire to be a different man and a better man, just observe what steps were taken by that sufferer in the coasts of Decapolis.

The first step he took is the one that you must take. He came directly to the compassionate and almighty Saviour. There is no hope for any sinner who stays away from Christ. "Come unto Me!" In these three short words is condensed the mightiest love message ever given to this sinning, sobbing, suffering world. And when a sinner comes to Christ he will not be allowed to suggest methods or name conditions or prescribe terms. The friends of that deaf man made a mistake when they besought Jesus to "put his hand upon him." Christ has his own way of doing his own work. No two conversions are any more exactly alike than any two human faces. Don't compare your own feelings with the experiences of other people, and expect to have their degree of sorrow for your sins, or expect to be wrought upon by the Holy Spirit as other souls have been converted. There is no stereotyped mould for the new birth. Christ is a Sovereign; he will heal you just as he chooses; be thankful that you can be healed at all.

There was a crowd waiting to see Christ lay his hand on the deaf stammerer; but on that occasion their curiosity was not gratified. Jesus led the man away from all the tumult and the interruptions of the crowd that He might produce all the more deep personal impression upon him. He dealt with him *alone*. Jesus often shuts a soul away in the solitude of a sick-room or in the loneliness of a bereavement in order that the soul may listen to his voice of love. In the process of conversion there is no help to be gained from any third party, much less from the crowd. Every seeker for salvation must come directly and personally to Jesus. An hour spent in secret, penitent, self-surrendering prayer, alone with Christ and your Bible, is worth more than twenty hours spent in listening to sermons or conversing with Christians. The best "inquiry meeting" in the world is where there are just two present—Jesus and a praying penitent. I wish that more people—yes, that more Christians—were willing to spend an honest hour with Jesus.

This poor deaf and dumb man obeyed. He submissively yielded himself to the Saviour, and it was the *one decisive act* on his own part that brought to him the coveted blessing. In fact, about the main thing that you or any awakened, anxious soul can do is to let Jesus Christ have his way with you. Saul of Tarsus had been bent on his own way—a brutal and devilish way it was, too; the short turn was when he cried out, "Lord, what wilt *Thou* have me to do?" A genuine Christian life is just the doing Christ's will. Happy is that person who begins there, for he or she has got to come there sooner or later, or else be lost. Christ's method with the man who had a deaf ear and a speechless tongue was to *touch* the diseased organs.

Christ went right to the root and the seat of the difficulty. Commonly the trouble with sinners is that they don't want Christ's hand laid on their besetting sins. But He never will consent to compromise with our evil appetites or lusts, nor will he give us pardon or peace until we are willing to put the knife to favourite sins. The great work of the Holy Spirit is to convict a sinner and make him see his own depraved heart, self-will, and corrupt affections. Right there, on the heart, the will, the affections, Christ must lay his loving hand, or there will be no genuine lasting conversion. Halfway converts make halfway Christians. Unless, my friend, you are willing to submit your sin-diseased heart to the searching, cleansing, renewing hand of the Divine Healer, there is no hope for you.

There is one pathetic stroke in the account of our Lord's dealing with that man near the shore of Galilee. He "looked up to Heaven and *sighed*." That sigh meant not only pity for one sufferer, but, as Luther says, "it was a common sigh over all tongues and ears, over all hearts and souls, over all sinful men from Adam to his last descendant." No one can sympathise with us like the Man of Sorrows. Jesus, with a pitying sigh, speaks the omnipotent word which opens a new world to one hitherto locked up in the prison-house of silence. "*Ephphatha!*" That word spoken in the every-day dialect of the country signifies "be thou opened!" It was the man whom Christ addresses, and not the touched ears and tongue. The man had to be opened to the income of sound and the outcome of speech; and oh, what music there was in that word! Perhaps the happy creature loved to repeat that charmed word to himself for years afterwards. So have many of God's people loved to recall the scenes, the sermon, the faithful words spoken to them, or the prayer or something that was as indelibly linked with their conversion as the word "*Ephphatha!*" was linked with that man's recovery.

Immediately his ears were opened, and his tongue was unloosed. We are told that he spoke *plain*; or, as Wyclif has it, he spoke *rightly*. The touched tongue speaks out of the abundance of the heart. We like to hear young converts give clear, unmistakable testimony to the power of converting grace. Nothing thrills a prayer meeting like the testimony of one who can stand up and say, "I was dead, and now I am alive; I was blind, and now I can see." The vernacular of Zion is *praise* to the love that saved us from hell, and put the new song into our opened hearts and tongues.

A happy man was that dwelling in Decapolis. How delicious the first music of bird songs and the voices of his loved ones! A new inlet of joy was given to him, and a new outlet for thought and affection. At last the fraction of a man becomes a whole man. Just so will it be to you, my friend, if you will bring your sin-diseased heart to Jesus Christ. Hitherto you have been deaf to his voice (and to your own conscience too) and dumb to his service. Let Jesus Christ touch the mainspring of your soul; give yourself up to Him, and He will open a new world to you. A new life will begin, with new aims, and new aspirations, and new joys, and new usefulness and new hopes; and you will wonder that you never came to Christ before.

MR. LANE AT CHELTENHAM.

It is with great thankfulness that we look back upon the visit of this faithful servant of the Lord to our town. We feel definite blessing has been received. Not only has an impetus been given to the work of the Y.M.C.A., but increased encouragement to Gospel effort.

The meetings, both afternoon and evening, were held at the Corn Exchange, and were well attended, in spite of the inclement weather. Many remained behind to the after-meetings, convinced by the Holy Spirit of their sins, and of their need of Christ as their Saviour. In these days of conflicting opinions, when truth is sacrificed, one was glad to hear such sound, Scriptural teaching on such vital subjects as Ruin, Redemption, and Regeneration. Mr. Lane has left behind him in this place many warm, Christian hearts, who cherish the hope of welcoming him again next year, if the Lord will.

W. M. Butcher.

NOTES FROM AMOY.

Our best piece of recent news is that the well-known missioner, Mr. Millard, has been with us. It is no small grace of God that he has been raised up from amongst the merchant community in Foochow, and has now for years testified to the Gospel of the grace of God. Since the last summer the fruit of Mr. Millard's work seems to multiply, and tells on both Chinese and Europeans, perhaps specially on the former. Praise be to God for this. It encourages our faith. One Chinaman has so received the grace of God that he has been chosen for work in preference to many generally regarded his superiors.

Mr. Millard has impressed our Chinese, both those who saw him and those who heard of his information, through showing something of the way he has been led. He was not always successful in service, and when this came home to him, and he asked the Lord why, it was revealed to him that there existed in him evils of the heart which prevented the inflow of the Holy Ghost. He frankly told of the besetting sins of temper, and resistance to control, and impure thoughts, which had hindered the working of God. When a leading Chinese pastor heard of this, he solemnly explained to his people, "These sins are the sins of us all."

Alas! there was proof even before him. A man who had entered the meeting so full of earthly things as to refuse to take any part, hearing a statement of these facts, was roused in soul and voluntarily prayed. God is very gracious to our beloved brother, not only in granting blessing on translations of his utterances, but on reports. No blessing is so greatly needed amongst Chinese Christians as deliverance from besetting sins. Our friend addressed the students of three colleges with power, deeply impressing the men with the necessity of being willing that God should search them, and reveal any evil way, cleanse from it, and then fill with his Spirit, so that their service for Him may be truly effective, as that of others whom he instanced.

The Chinese believe in *reality*. It is said of our friend that gay men of the world, who have not yet come to enjoy God, admire his consistency, and see "the sharp threshing instrument" he has become in the hand of God. This wins a hearing for him with the money-loving and pleasure-loving Chinese. Also the Chinese, equally with all of us, like to see something done. Mr. Millard was able to give a series of facts of men in whom the awful craving for drink, gambling, and other sins had been once and for ever taken away, and a new heart, and life, and love given them.

A gentleman who had heard Mr. Millard singing said, "He is a trained man." When accomplishments of education, refinement, knowledge of men, and wide acquaintance with the truth of God are pressed into the Master's service, there is an example which may stir young men whose lives are spent in "sham nothings." Of course, it does not follow that all who hear our friend judge alike. Some sympathy with God is required to see his working. In some cases conviction is hard to bear, and excused in a variety of ways. Once, a lady in whom the arrow of God stuck fast, sent her husband to expostulate. Mr. Millard said, "I cannot draw back from what was spoken, being satisfied it was given me thus to speak. This conviction may last days." It did so, and ended in a blessing. So may all who need wounding, be both wounded and healed!

A native pastor, who had ideas of serving God which needed testing, was wise enough to submit to probing. He went away a quieter and wiser man, resolved to wait on God till the Divine will should be known. Praised be God for new tokens given that our Chinese fellow Christians can be led on to the most blessed experiences of the Christian life. It is further matter for joy that a number of missionaries are in deep sympathy with Mr. Millard's efforts. All varieties of nature are harmonised and employed through the love of Christ. One missionary woke up to the consciousness that salvation from sin meant something more than a deadly conflict with powers of evil. Christ can and does give present and joyous deliverance, till a man *knows* the Spirit is working through him. J. Sadler.

Amoy.

CANON BARKER, of London, spoke last week at the jubilee meetings of the Aberdeen Temperance Society.

THREE MISSIONARY AMBITIONS.

By the late Rev. A. J. Gordon, D.D., Boston.

We are often greatly indebted to one who asks us a question. A student inquired of us one day whether the Bible anywhere sanctions ambition. Yes; for though the word is not found in the English concordance, it occurs in the original. The word *φιλοτιμέομαι*, to love honour, is found three times in the Greek Testament, and the three texts where it occurs constitute an admirable chain of missionary exhortation.

I. *The Field:* "Yea, so *have I been ambitious* to preach the Gospel where Christ was named, lest I should build upon another man's foundation" (Rom. xv. 20).

This is not according to the course of this world. If one were buying a house-lot it would be no objection, other conditions being favourable, that he could secure a plot where the foundation-stones had been already laid, leaving nothing to be done but to rear the superstructure, store upon store, till the building should be complete. "No!" says the apostle, "I desire a field where not a sod has been turned, where not a turf has been broken, lest I should build upon another man's foundation." If this saying sounds paradoxical, we believe that on reflection the whole philosophy of missions will be found wrapped up in it. The great commission reads, "Go ye into all the world, and preach the Gospel to every creature," not, "Stay in one part of the world and build up a Christian civilisation." As distinctly as concentration was the principle of Judaism, so clearly is diffusion the principle of Christianity. The requirement of the one was that all should come to Jerusalem; the command of the other is that Jerusalem shall go to all men. And this latter idea is so vital to the Gospel that it cannot be violated without the most fatal results. There is a wise saying that "capital is the blood of business," and the body politic can only be healthy

AS IT IS KEPT IN CIRCULATION.

But who, looking at the condition of the Protestant world to-day, can doubt that Christianity is suffering from congestion at the centres—too much blood around the educational centres of Christendom, producing that intellectual vertigo by which so many theological professors are made to stumble upon the *skandalon* of sceptical criticism; and too much blood about the religious centres, the home churches, causing that fatty degeneration of the heart by which Christians are becoming inclined to a good-natured and easy-going toleration of all religions—pagan, heathen, and infidel. "In union is strength," the world's maxim; "in diffusion is strength" is the motto of Christianity. "Tear down the rookeries if you would be rid of the rooks," was John Knox's advice for dealing with the religious houses where the monks and friars of his day were congregated, to fatten on the life of the nation. What intelligent Christian can question the vast benefit which would accrue to the world if there could be a removal of those theological "*foundations*" on which such learned professors as Wellhausen and Kuenen and Pfleiderer and their American sympathisers have rested, while they have undermined the authority of that Bible which they are employed to teach? and if the endowment of their chairs could be capitalised for sending hundreds of plain, pious, and consecrated missionaries to the heathen, even though those missionaries were utterly ignorant of Hebrew or Greek or systematic theology? Cromwell put the same hard sense into another saying when, inquiring about certain silver shrines in the cathedrals, he was told that they were effigies of the twelve apostles. "Melt them up and coin them into shillings, and send them about doing good!" he exclaimed.

So we say with the utmost emphasis concerning the architectural luxuries and the artistic choirs and the sumptous adornments of our modern sanctuaries. What an unspeakable blessing might come to the world if the evangelical wealth thus employed could be coined into missionaries and sent to those who have never heard the Gospel! The apostle's saying embodies the deepest wisdom, and its truth was never more apparent than now. We believe that the great commission contains the best antidote against the great relapse which threatens the Church to-day; that apostolic missions, undertaken with new zeal, furnish the only line of resistance against the apostate theology and the apostate Christianity which are now coming in upon us like a flood.

DIFFUSION OR DEATH

is the alternative which faces us. The church which is not a missionary church must now become a missing church. The foundations which our fathers laid in faith and prayer are in many instances being built upon with hay, wood, and stubble; the true-hearted must turn aside from them and build anew upon the foundation of apostles and prophets.

In a word, it seems to us that in the apostle's method lies the true secret, not only of the salvation of the world, but of the safety of the Church. The mission workers in our city, who, without pay or patronage, plunge down into the slums to rescue the perishing, are rarely found to be unsound teachers of the Gospel. In mingling with them we have constantly been surprised and delighted at the Evangelical correctness of their teaching. On the other hand, there are scores of preachers in the same city who are building on ecclesiastical foundations many generations deep—creed foundations, wealth foundations, and culture foundations—of whom it may be said without slander that the preaching of the simple Evangelical Gospel is the last thing they know how to do. We see the saying of Dr. Duff demonstrated on every hand: "The church which ceases to be evangelistic will soon cease to be Evangelical."

II. *The Work.*—Paul exhorts the Thessalonian Christians that they "*be ambitious* to be quiet, and to do their own business," etc. (1 Thess. iv. 11). The nature of that business is not defined, but the *τὰ ἴδια* points to the Christian's special and peculiar work. "Wist ye not that I must be about my Father's business?" asked Jesus when his mother was chiding Him for neglect of parental claims. And since the great commission was given, every disciple may answer the claims of business, and the claims of society, and even the claims of the home church with the question: "Wist ye not that I must be about my Master's business?" There is, there can be, now no work comparable for a moment with that of making known the Gospel to the unsaved millions for whom Christ died. And is there any sphere where a sanctified ambition is more strongly demanded than here? The lament of an eminent labourer on the foreign field, that in spite of all which the Christian Church has attempted and accomplished in this century, "it has thus far only been playing at missions," is a statement borne out by actual facts; for do not men who "mean business" put themselves and their energy and their capital and their time into their special work? Has the Church of the nineteenth century, with all its efforts toward world-wide evangelisation, done this? "Let us not be pessimists, but let us be truthists," says, and well says, a Scotch preacher. We do not expect perfection in the Christian Church, but it is better that we aim at perfection and come short of it than to aim at imperfection and attain it.

WE ARE IN DANGER OF SELF-COMPLACENCY

in view of what we have done, if we do not impartially judge ourselves for what we have failed to do.

Let us examine ourselves, then, concerning our outlay for the great work in comparison with our inlay for ourselves.

According to the best estimate which we can obtain, there are now above *nine thousand* missionaries on the foreign field—a noble army of witnesses for which we should devoutly praise God. But it is computed that there are *a hundred and thirty thousand* ordained ministers at home representing the same constituency. How vast the disproportion! Fifteen times as many building on foundations already laid as there are preaching the Gospel where Christ is not named. Does this represent the most aggressive business policy in the enterprise of missions?

At the lowest estimate *fourteen million* dollars were given by Protestant Christendom last year for the cause of foreign missions. We praise God for this testimony of Christian hearts to the constraining power of Jesus' love, and for all of sacrifice and self-denial which it represents. And yet, though the Christians of America gave nearly one half of this sum, they gave it, according to the reckoning of Dr. Strong, based on the census of 1890, out of wealth amounting to thirteen billions of dollars now in the hands of the Christians of the United States; so that by the law of proportional giving they contributed on that year, he says, *one thirty-second part of one per cent.* of their means to foreign missions. A widow's mite, indeed, but a mite subtracted from millions left untouched—a speck of gold-dust dropped from a mountain of gold coins! Does this look like an aggressive policy on the part of those who are doing business for God? Again, it is held by many Christians that the task which the Church has assigned to her is that of converting the whole world to Christ.

If success is any criterion of business enterprise, let us ask what has been actually done? Hardly more than two million disciples can be reckoned as the result of the toil and effort of this century of missions; and if we add what are called "adherents"—those who have in some sense been influenced by Christianity and identified with it—we may perhaps compute two millions more. But while we rejoice and give thanks for what has thus been wrought, we have to remember that in the same hundred years in which this has been accomplished the heathen and Mohammedan population of the globe has increased by *two hundred millions;* in other words, the false religions have

OUTSTRIPPED THE TRUE SEVENTY TO ONE.

in the race for the conquest of this earth to Christ.* How long will it take to convert the world at this rate of speed? Is it true that the children of this world are swifter as well as wiser in their generation than the children of light? A hundred years have elapsed since Carey went to India, and still vast portions of that empire remain unreached. The British Government took the census of India three years ago, and did it in a single day—its two hundred and eighty millions of population numbered and registered within twenty-four hours; and yet in a hundred years missions have not succeeded in reaching all in that vast empire, and Standard Oil cans are found to-day adorning the native houses in India, where as yet no Christians are found.

Nay, more; we have to be rebuked not only by comparing ourselves with the children of this world, but with the children of the Evil One. Did we spend less than a million for promoting the worship of our Christ in China last year? One of the oldest missionaries in that empire estimates that the worshippers of demons spent *a hundred and thirty millions* in sacrifices to their god, the prince of the power of the air, the spirit that now worketh in the children of disobedience. What shall we say to these things? We must ponder them seriously, and ask thoughtfully whether there is not room for a vastly larger business ambition in carrying on the work of missions? And if, perchance, we see those who really rise to the height of this great argument, let us not count them fools and fanatics.

A scene which recently occurred at a missionary meeting of Dr. Simpson, in New York, has been reported far and wide, and with not a little comment. It seems that at this gathering, the people became so impressed with the claims of Missions, and with a sence of their supreme obligation to Christ on behalf of a lost world, that they brought not only their money, but their jewels and bracelets, their watches and their rings, and laid them on the altar for foreign missions. Some conservative Christians have spoken against this action as decidedly unbecoming, as nothing less than an outbreak of religious hysteria, from which they pray to be delivered; and more charitable critics have said that at least it was a very eccentric procedure. Eccentric to what? Such as become truly centred in Christ are likely to be found out of centre with

THOSE WHOSE ORBIT IS THE WORLD.

That was an eccentric scene recorded in the nineteenth of Acts, where many that believed came and confessed and showed their deeds, and made a sacrifice that counted up "to fifty thousand pieces of silver"; but the issue thereof was that "mightily grew the Word of the Lord, and prevailed." In these days of burdened missionary treasuries the last thing we need to fear is an extravagant ambition in doing the Lord's business, which is our business, and in giving the Lord's wealth.

III. *Our Reward.*—"Wherefore *we are ambitious*, that, whether present or absent, we may be well pleasing unto Him" (2 Cor. v. 9, *vide* R.V.). This certainly is the highest evangelical motive. Neither apostolic succession nor apostolic success constitutes the truest credential of the missionary. "No soldier on service entangleth himself in the affairs of this life" (2 Tim. ii. 4. R.V.). No; not even if, by so doing, he could enhance his success and

* This is according to the estimate of Dr. Johnstone ("Century of Missions").

multiply his conquests. "That he may please Him who enrolled him as a soldier" is the chief aim. The joy of the harvest is blessed; but one must not fix the eye upon this, so as to forget the approval of the Husbandman, which is greater than all.

The first great missionary could say as his highest confession: "I do always the things that please Him" (John viii. 29).

The chief missionary of the apostles writes: "Or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. i. 10). "I have one passion, *it is He, He alone*," wrote Zinzendorf. "Here I am, Lord, send me," said David Brainerd. "Send me to the rough and savage pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, *if it be but in thy service and to promote thy Kingdom.*" The final award will not be "Well done, good and successful servant"—though blessed are they who shall be counted worthy to achieve success—but "Well done, good and faithful servant."—*Missionary Review of the World.*

THE STUNDISTS AND THE TSAR.

I HAVE just been reading with great interest the concluding article by a Stundist in THE CHRISTIAN of the 7th inst.

Doubtless it has occurred to many besides myself that, if no previous action can be taken, there is certainly a reasonable hope that during the visit of the Tsar and Tsarina to Great Britain, which has just been announced, opportunity may be afforded for bringing to their notice the terrible condition of their most loyal Stundist subjects through the persecutions they suffer at the hands of officials of the Greek Church, of which His Majesty is the head.

I would urge your readers to obtain for themselves and lend to their friends Hesba Stretton's deeply interesting and most edifying book, "The Highway of Sorrow," which more clearly than any other I know describes the fearful trials these humble-minded and devoted people of God are now being called on to endure.

It is a matter of great thankfulness to us as a nation that the Prince of Wales and our beloved Princess have been able, not only to bring comfort to the hearts of their Imperial Majesties of Russia during their late bereavement, but to cement the friendship of the two greatest Powers of the world.

Is it too much to hope that either through our gracious Queen herself, or H.R.H. the Princess of Wales, the attention of the Empress of Russia, the daughter of the good Princess Alice of Hesse-Darmstadt, may be drawn to this terrible blot on the fair name of her newly-adopted country, and that the cry of God's people in her Empire may reach her during her visit to England?

To ensure this, immediate action should be taken to rouse Christians throughout our country.

MARTIN J. SUTTON.

Kidmore Grange, Caversham, Oxon.

MISSION AT PORTSMOUTH.

AN evangelistic mission was held last week, under the direction of the Nonconformist Union, the special missionaries engaged being Revs. F. B. Meyer (of Christ Church, Lambeth) and J. E. Wakerley (of the London Central Mission, Clerkenwell). The Town Hall was used for the evening meetings, and the Elm Grove Baptist Church and Buckland Wesleyan Church for the meetings of the afternoon.

An introductory prayer meeting was held on the previous Saturday evening in the Marie-le-bonne Mission Hall, when an address was given by Rev. J. H. Batt. At the first meeting on Monday Rev. A. E. Sharpley gave an exposition of Scripture. The meetings of Tuesday and Wednesday, conducted by Mr. Meyer, and those of Thursday and Friday, led by Mr. Wakerley, were well attended, despite the bitter weather, and were exceedingly effective. The secretary, Rev. John Kemp, had made arrangements at the Town Hall for inquiry-rooms and workers. Every night persons resorted to them for guidance and prayer. The Congregationalist, Baptist, Wesleyan, and Bible Christian ministers earnestly worked together throughout, with the result that many Christians in all the congregations were greatly quickened, and a number of professed conversions took place.

Some London Missions.

THE ST. GILES' CHRISTIAN MISSION.

THE unique undertaking of this Mission in labouring systematically and successfully for the reclamation of criminals and the saving of erring boys and young women from sinking into a life of habitual crime has made its name known far and near. But while this work is going on as actively and usefully as ever, the Mission is also doing grand service among the poor of St. Giles'. In the arctic weather we have lately been experiencing this work has become peculiarly pressing. How pressing let the following facts attest.

The other morning Mr. Wheatley, whose personal sorrow in the bereavement he has just suffered in the death of his wife, has not been permitted to hinder his activity—was visiting in St. Giles when he observed a little boy clad in one garment, carrying in one hand a cup containing a farthing's worth of milk and in the other a halfpenny worth of bread. The child's feet were blue and chapped by the frost, and he was so evidently suffering that

A POOR IRISH STREET-SELLER TOOK PITY ON HIM

and tried to comfort him. Mr. Wheatley followed him home, found six fatherless shivering mites in a miserable room, fireless and foodless, save for the meagre portion the child had fetched. Mother was out trying to sell in the street. Needless to say immediate wants of the famished bairns were attended to, and a little help is still being given.

Then again, while at Holloway Prison, on Tuesday week, as is his custom morning by morning, he observed among the crowd at the gate, a miserable-looking girl, barely out of her teens, with an infant in arms, evidently very ill. Her husband, it appeared, had been put away for fifteen months, leaving her without means of support. Whatever may be said of the man's wrongdoing, and probably of the thriftless early marriage, the condition of mother and babe was such as to demand attention. After inquiry she was sent to the Women's Home maintained by the St. Giles' Christian Mission. The doctor who was called to the child reported it in a most critical state.

Such cases constantly recur. Apart even from prisoners' families, there are hundreds of men out of employment tramping the streets in dumb despair, while their families are starving. Here is a case in point. A lady was carrying her purse in her hand, when a haggard man passing by, snatched it from her and ran off. The cry

"STOP THIEF"

was raised, he staggered and stopped. After arrest Mr. Wheatley saw him, and found he had been an honourable honest man all his life. Wife and family at home had tasted nothing for three days, and in his frenzy he had yielded to the sudden impulse of the exposed purse. When, however, he heard himself called "thief" he realised what he had done, and stood still to be captured. The case was thoroughly investigated, the family relieved, the magistrate communicated with, and the man discharged, on recognisances, as a "first offender." Friends came forward, and now the family is provided for till work is found. I confess that here good seems to have come out of evil. I am no teacher of any such doctrine. The fact is merely given as it occurred, and as illustrating the cases that come before the Mission. No Christian heart will admit that wife and children should be left to die of want because the husband yielded to temptation.

With the agony and long drawn-out sorrows of the poor at this trying season this Mission is endeavouring to deal as fully as its funds will permit, and always with a view to setting the distressed on their feet again. The four female missionaries, and numerous voluntary visitors in connection with the Mission, find out the true state of affairs, hidden from the public gaze; and as far as means allow, the help needed is provided. Children shivering in rags, are clothed; a little fire and food are given; the aged (found sometimes in deplorable straits) are aided by warm covering, or tea and coal as need be; the sick are attended to; the unemployed assisted in finding work, or tided over the crisis; the suffering families of men who have done wrong are looked after; and all this beyond and beside the direct rescue work among men, women, and boys who have broken the law—an effort which aims at their salvation, and nothing less. Such a Mission has strong and undoubted claims on the support of all Christians and all patriots. The Superintendent, Mr. William Wheatley, 29, Brooke-street, Holborn, E.C., will gladly afford information as to the varied operations of the St. Giles' Christian Mission.

SPITALFIELDS LODGING-HOUSE BAND.

Among the special missionaries sent forth by the London City Mission, there is one set apart to these last refuges of despair—the East-end common lodging houses. His district includes 171 such houses, and his report affords remarkable testimony to the power of the Gospel amongst those who might by man be deemed as beyond all hope.

My present purpose, however, concerns a special branch of this work rather than lodging-house visiting generally, though its records teem with interest. Round the missionary (Mr. Millership) have gathered a company of fifty devoted young men and women, drawn chiefly from large drapery establishments, who, after their daily toil, give time, strength, and means to service in the lodging-houses. These, with the missionary, hold Gospel services in the common kitchens, free meals to the starving, aid in seeking out and winning lost men and fallen girls: and prove themselves ready to do, to give, and to bear anything, if thereby some from these miserable haunts may be saved—as, indeed, many have been.

Many workers come on Saturday evening to prepare for the Sunday morning free breakfasts. Shortly after midnight, a small band of young men set out to

SEARCH THE STREETS

for the homeless. East, West, squares, enbankment and bridges are scanned and breakfast tickets are given to the destitute. Early on Sunday morning those in the lodging-houses who are without a breakfast are supplied, and at 9 a.m. the doors are besieged with a hungry crowd of men, women, and children, of whom 160 are admitted. After the meal the Gospel is set forth. In the afternoon and evening Gospel services are held in various large houses; and not a few have been won to the Saviour by this means.

Apart from this regular work, to which this band give Saturday evening and the Lord's Day, there are open-air meetings (one of the best helpers being converted in these services), weekday meetings, both for men and for women, and a Sunday-school. A very special and fruitful work is also carried on for the rescue of fallen girls, and many have been sent to homes; Miss Steer, Mr. Taylor, and others taking them.

Moreover, distress is at present sorely felt, and every effort is being made by this band to aid those in direst straits. The young women and their friends give and make all they can, but the need demands more assistance. The total number aided in various ways last year was 5564. This band, as an outcome of L.C.M. lodging-house work, affords a fine illustration of what earnest souls, even with limited opportunities, can do, if the heart be stirred with love to the Saviour and pity for the fallen. The treasurer of the Spitalfields Lodging-house Band is Miss Facer, 161, Offord-road, Barnsbury, N.

PEARL FISHER.

A YOUNG PEOPLE'S MISSION.

MR. HENRY COLLINS, of the Evangelisation Society, has conducted a fifteen days' mission to young people at High Wycombe. It was promoted by the members of the Christian Endeavour Societies of the Congregational and Baptist churches, the Y.M.C.A., and the Wesley Mission Band. The different societies prepared the way by united prayer, and a thoroughly organised and large staff for giving publicity to the meetings, and pressing invitations to young people. The Congregational and Baptist ministers assisted at almost every meeting, and other ministers of the town occasionally.

There was a devout and happy spirit of union, cheering to all concerned. The old Congregational meeting-house was lent for the purpose, and though the weather was severe, large attendances were the result, and many professed to be converted and to turn to the Lord. Several backsliders were reclaimed, and more fruit is yet anticipated. The workers and many who found blessing met at a pleasant tea table on Saturday, and afterwards resolved to hold another mission in January, 1896, and to invite Mr. Collins again to conduct it.

High Wycombe, Feb. 11. G. P. J.

Letters to the Editor.

THANKSGIVING AND REVIVAL.

Dear Sir,—The suggestion of your correspondent, W. W. Ashby, I heartily endorse, that believers who are no longer fitted for active service should set apart an hour, on the Lord's Day evening, for prayer on behalf of the messengers still employed in spreading the Gospel over the world. Being myself nearly past work, I gladly join the number of those privileged thus to employ this hour, and only wish that the suggestion could be more generally known in order to be adopted.

If I may be permitted to add another word to your correspondent's suggestion, it is, that those who thus spend this sacred hour in prayer for the spread of the Gospel should devote at least a portion of it in confession, not only of individual, but of the failure of the Church as the witness for Christ on earth, and, realising this, in beseeching our bleseed Lord to come and Himself do speedily that which his Church, during all the centuries of his absence, has failed in accomplishing. As a father runs to the help of a fallen child, so would our Saviour run to he aid of his children if they cried unto Him. For his confession of failure He waits. E. W.

"ADVANCING APOSTASY."

Dear Sir,—In reference to the discussion as to whether Evangelical churches are on the increase or decrease, allow me to ask in which category are we to place those clergymen who have a Ritualistic service and an Evangelical sermon? This is a very frequent combination. Does the one neutralise the other? Does the work of conversion go on? —Yours, &c., An Inquirer.

["See that thou make ALL THINGS according to the pattern shewn thee in the mount."—Ed.]

Dear Sir,—Mr. Eugene Stock, in his letter of last week on the above subject, says: "It is true there are losses in St. Pancras." Perhaps you will allow me, as a former resident of above thirty years' standing in Regent's Park, to show a little of the spread of Ritualism in that part of St. Pancras so well known to me.

St. Mark's, Regent's Park, Evangelical, Rev. W. B. Galloway, now Ritualistic, Rev. Sparrow Simpson. St. Matthew's, Oakley-square, Evangelical, Rev. C. Phillips, now Ritualistic, Rev. H. E. B. Arnold. St. Pancras, Evangelical, Rev. W. Champness and Rev. A. Thorold, now Ritualistic, Rev. H. Paget. St. James's, Hampstead-road, Evangelical, Dr. Stebbing, now and for some time Ritualistic; Rev. — Waldo, Rev. C. W. Hodson, and Rev. V. G. Borradaile. St. Mary's, Seymour-street, Evangelical, Rev. — Stephenson, now Ritualistic, Rev. R. C. L. Reade. St. Stephen's, Camden Town, Evangelical, Rev. — Hannam, now and for some time Ritualistic, Rev. John Fitzgerald.

Comment is needless.—Yours truly, C. B.

Dear Sir,—The spurious "Christian charity" advocated by "C. W. Hawes" would, if consistently carried out, lead to the following conclusions:—

(1) That the Church of England is a vast mistake, as it was founded by men who "denounced" the sacerdotalism of the Church of Rome, and its puerilities as practised at the church Mr. Hawes attends.

(2) That Paul and other apostles were wrong in rebuking the "foolish Galatians" (Gal. i. 9; iii. 1), the tradition-loving Colossians (Col. ii. 8, 20-23), and the teachers of other doctrines (2 John 10.).

(3) That the Lord Himself was uncharitable in denouncing the ceremonialists of his day.

(4) That all the renewing and reforming energy which down through the ages has led the Church of God to "come out and be separate" from evil, has been ungracious and wrong, and that all who cry "Lord, Lord!" and all the teachers of opposing doctrines of professing Christendom, are alike devoted men of God and seeking his honour and glory.

T. Rowland.

Sir,—I have read with interest the letter of Mr. C. W. Hawes in last week's issue, and wish I could rightly join in his views of the actions of Ritualists. Being now past eighty years old, and having taken an active part in Church matters sixty years ago, I look back over the past and mourn that the influence of Evangelicalism has so greatly waned, while Ritualism, with its outward shows, altar lights and processions, is satisfying the minds of the worshippers. This system so indulges the flesh, by allowing worldly gaieties in unison with much devotion, that it is sure to be popular.

Walking for a country tour one afternoon, I saw great numbers coming away from the Highest church there. A resident friend with me remarked, "If you observe Saturday's paper, you will find all of them in the list of those at the ball to-night." Last Saturday's paper of another town records that "the annual gathering of the Girls' Missionary Working Party was held at the Clergy House, and the dancing kept up until the early hours of the next morning." As an aged man, that which most appals me is the spiritual deadness which pervades these churches, even amid the activity of many outward forms. Let us all arise to more earnest prayer.—I am your servant, A Watchman.

Dear Sir,—Might I avail myself of the opportunity of calling attention to the remarkable letter of your correspondent, C. W. Hawes, in your last week's columns? Charitable as he may seem in tone, the writer has unfortunately entirely missed the gist of the Christian position in England. In order to palliate the treacherous action of the "Ritualistic Conspirators" and Oxford apists, he bids us look at the lives of a few of their more notable leaders. In order to excuse his own position (which he candidly states), he asks us to remember we are not judges in God's stead. If we could reasonably pursue such a line of argument, we might undeniably include in the Church's fold such heroic champions against sin as Confucius, Zoroaster, and Mahomet undoubtedly were, assuming from the integrity of the prime movers the honourable and God-fearing characters of their communities downward, the only difference lying in the fact that the one party disacknowledges Christ as God, the other *practically* acknowledges Him as living God.

Bishop Ryle writes: "Absurd and ridiculous as the customs and 'traditions' of the Pharisees appear at first sight—almost ludicrous and worthy of none but children—we need not look far to find an exact parallel near home. What can we say to the gravity and seriousness with which men argue on behalf of chasubles, albs, copes, lighted candles, flowers, piscinas, sedilia, credence tables, rood-screens, and the like, in the present day? What can we say to the exaggerated attention paid to ceremonies, ornaments, gestures, and postures in the worship of God, about which it is enough to say that Scripture is totally silent! What is it all but Pharisaism again, but a melancholy repetition of disproportioned zeal about men's 'traditional' usages? *What single argument can be used in defence of these things that the Pharisees might not have used with equal force?* One thousand eight hundred years have passed away, and yet the generation that made so much ado about 'washing pots, cups, and tables' is still among us! Let us beware of attempting to add anything to the Word of God as necessary to salvation. It is as good as saying that his Bible is not perfect, and that we know better what is necessary to salvation. It is just as easy to destroy the authority of the Bible by *addition* as by subtraction, by burying it under man's inventions, as by denying its truth. The whole Bible, and nothing but the Bible, is our rule of faith—nothing added and nothing taken away. Let us draw a broad line of distinction between those things in religion devised by man and those plainly commanded in God's Word. What man devises may be useful and expedient for the times, but salvation does not hinge on obedience to it. 'Full well ye reject the commandment of God that ye may keep your own traditions'" (*Mark* pp. 136-138).

If with "altar lights, altar cross, processional cross, eucharistic vestments, and such like" (all utterly without warrant of either the New Testament, or the Early Fathers, and therefore the excrescences of a worldly and eye-pleasing religion) the Gospel of Christ is fully preached, yet "the Word of God is *thereby* made of none effect through these traditions." The fallible but true minister of Christ may err in his "severe judgments against those who differ from" the Gospel of his Master, but your correspondent forgets that there is a "righteous indignation" which refuses to give quarter to the enemy of the truth (2 Pet. ii. 8).

He is the true preacher of Christ who is a Christian inwardly, not outwardly; who "carries about the dying of our Lord Jesus," not on the body, but in the heart. "The day of the Lord . . . will not be, except there come a falling away at first."

As a proof of "the disacknowledgment of Christ as living God" by the Romanists, the following testimony of Bishop Gardiner in Mary's reign is remarkable. "God's passion," said the bishop. "Did I not tell you, my lord deputy, how you should know a heretic? They have nothing in their mouths, these heretics, but the Lord liveth! *the living God!* The Lord, and *nothing but the Lord!*" (*Froude*, vol. vi. p. 104).—Faithfully yours,

A. H. T. Clarke.

Daresbury, Malvern.

"CHRISTIANS AND MONEY."

Dear Sir,—Is it correct to suppose that Zacchæus "was *rich*" literally *after* he had done what the Holy Spirit records? "A. K." omits what I think is the most conclusive testimony that Zacchæus from that time was a shareholder with his Lord as Head of that Great "*Un*limited Liability" company in which all the *faithful* joyfully invest regardless of consequences as concerns this life. Was Paul a loser when he did so? (Phil. iii. 7, 8, and 2 Cor. vi. 10). If "A. K." will refer again to that Scripture, he will find that after Zacchæus *gave half* his goods—he most likely gave the *other half*, because he said: If I have taken anything from any man by false accusation, *I restore* him *fourfold!*

Our Lord knew the hearts of all men. He would not have commended Zacchæus at once as he did as "the lost one saved" if He had detected any mental reservations as to his having sufficient after he had done this to live respectably and comfortably. He who commends the poor widow that gave *her all* most likely saw Zacchæus doing *the same*—dear Mr. Moody rightly makes much of *restitution* on conversion, and as "A. K." says, "Zacchæus *was rich*," so that he could give half of his goods and yet live respectably; but as his class were notorious for ill-gotten gains, we can fancy one and another hearing of this conversion and coming to claim their money as promised, then his well-to-do friends would say, "What a *fool*" (1 Cor. iv. 9, 10).

The Holy Spirit has recorded the counterpart in Luke xviii. in the very rich ruler who went away very sorrowful—no salvation. But here the story of Zacchæus closes with his salvation. He *has Christ*, that is enough; he has all things (1 Cor. iii. 22). Are we ready to follow Christ as did Zacchæus? If not, there must be something wrong on our part (1 Cor. vii. 30, 31). "A. K." asks, "did our Lord say to Zacchæus, Give the other half?" No, because *He saw* that he had *already done so in his heart.* Happy Zacchæus! (Luke xiv. 33).—Yours faithfully, Alex Marshall.

Dear Sir,—I have read with much interest the letters on this subject. Without criticising anything written in your pages, it may help sincere seekers after truth if I relate my own experience on this subject.

After my conversion, in reading the Scriptures I came across the Sermon on the Mount, and was much impressed with such verses as Matt vi. 19, 20, 21. I asked myself, "Is this to be taken literally?" and seeing the Lord's disciples took it so, I held that I should also. This was confirmed to me by such a passage as Luke xii. 33. Being a thoroughly business man, I at once acted out these principles to the letter, sincerely believing that it was the Lord's teaching to *me* in my *present position and sphere.* I must acknowledge that the Lord richly blessed me in my soul and in my business the years I acted on these principles.

My first experience of the Scriptures was that it was *all alike* applicable to me. I was like a child looking up to the stars, which, whilst they seemed different in size and brightness, all seemed to be on the same plane; but further knowledge of God's works altered these views considerably. So further knowledge of God's Word altered my views on this subject, for I discovered not only distinctive truths, but distinct lines of truth, and that in his word there was distinct teaching for Jew, Gentile, and Church of God, also teaching in connection with the kingdom (Matt. iv. 17, also v., vi., vii.), and teaching in connection with the Church (1 Tim. vi. 17, 18, 19), and the same Lord who said, "Lay not up," also in different circumstances gave the counsel recorded in Luke xxii. 35, 36, 37.

I now saw that what I had been doing sincerely while acting out Matt. vi., etc. (real true commands), I could not now do, but that the Christian was

called in this day of Christ's rejection, to act as a faithful steward in the gifts entrusted to him in his Lord's absence, also that considering that one under the law had to give one-tenth, surely one under grace would be constrained by the love of Christ not to come behind them under the law; and that our high ideal as servants of God, whether possessed of much or little, should be like one of old, to be—

As poor, yet making many rich.

Yours,
2 COR. v. 14, 15.

COUNT TOLSTOI'S VIEWS.

DEAR SIR,—Your notice of Count Tolstoi in THE CHRISTIAN led me to read his book, "My Religion." From this I gather that Count Tolstoi is certainly not what we understand by a Christian and a believer, although he has grasped in a practical way the commands of Jesus in the Sermon on the Mount, and has adopted them literally as his rule of life.

In so doing he has given us a valuable lesson on non-resistance of evil, on purity, on not swearing at all, on love of foreigners as well as our own countrymen, and so forth. But a word of caution seems necessary when it is found that implicitly or explicitly he denies the Incarnation, Redemption, the Atonement, the foreknowledge of Jesus, the need of a new birth, a future state, and Resurrection (which he calls a "*superstition*").

He says: "The idea of a future eternal life comes neither from Jewish doctrine nor from the doctrine of Jesus, but from an entirely different source." Accordingly he makes the perpetuity of life to be that of the race, not of the individual. "As opposed to the personal life, Jesus taught us not of a life beyond the grave, but of that universal life which comprises within itself the life of humanity past, present, and to come."

He exalts *reason* as the guide of life. "Jesus first taught men to believe in the light, and that the light is within themselves; Jesus taught men to lift on high the light of reason." He declares the law of Jesus opposed to that of Moses; and scoffs at the definition of faith in Hebrew xi. 1.

Being convinced that this his teaching is by no means to be taken as a whole as sound, I venture to suggest that some remarks to this effect should find place in your paper.—I am, dear Sir, yours truly, G. SAVAGE.

Spring Grove, Isleworth.

[Letters from other correspondents to the same effect have reached us. The article quoted dealt with the practical life and activities of Count Tolstoi, and not with his theological views, from which we dissent as heartily as our correspondents.—ED.]

WINTER IN DONEGAL.

Is this the echo of the great Atlantic,
Through dark Tyrconnell's rude and ragged bays?
The *Banshee* wailing, or a human moaning,
Borne on the blast amidst the snowy haze?

This muffled cry is coming from the cabins
By mountain gorge and solitary shore—
The wolf of want is ravening on the war-path—
His hungry eyes are gleaming at the door.

The parents crouch beside the potless embers—
Even the old tobacco pipe is dead—
And hear their children, with their pale blue faces,
Appeal in silence, but in vain, for bread.

Oh, brothers, sisters, in your homes of plenty,
While thanking Him who freely gives you all,
Remember those who lack all earthly comfort
Amid the winter snows of Donegal.

Donegal. J. K.

REQUEST FOR PRAYER.—For God's blessing on a Six Days' Mission to Children at Cubitt Town, from Feb. 18 to 23, by C. D. Smith and H. C. M. Wilkins.

MARTYRS' MEMORIAL HALL.—Colonel Sandys, M.P., who presided at the laying of the foundation stone of the Martyrs' Memorial Hall by the late Sir Arthur Blackwood, and was joint trustee with Sir Arthur, has kindly promised to preside on Feb. 20, at the opening of the Blackwood Memorial Institute for Lads, connected with the work of the Dartford Young Men's Bible Class. A memorial organ will be opened at the same time. Of the £500 asked for, £400 has been subscribed. Hitherto, no part of the building has been opened with any debt on it. It is hoped that many friends of the late Sir Arthur Blackwood will attend the opening proceedings. Tickets may be had from Mr. J. Lawrence Mitchell, Gartly House, Dartford.

UNIVERSITY NOTES.

[FROM OUR OWN CORRESPONDENT.]

OXFORD.

THAT unique event in Oxford life, Canon Christopher's missionary breakfast, was held on Saturday last, and was attended by over 300 senior and junior members of the University and prominent townsmen. The gathering was, as usual, representative of every denomination in Oxford, and a very interesting and helpful address was given by Bishop Ridley of Caledonia, whose North-West American experiences were most graphically pourtrayed, and proved very strong testimonies to the power of the Gospel.

The breakfast always ushers in the C.M.S. Anniversary, and sermons were preached in seven Oxford churches on Sunday, and the annual meeting was held on Monday night. Canon Ince, Regius Professor of Divinity, presided, and paid a warm tribute to C.M.S. work, while Bishop Ridley and Rev. Ll. Lloyd, of Foochow, proved an admirable deputation. Mr. Lloyd was a Sunday-school teacher in St. Aldate's parish twenty-two years ago, and it was a great pleasure to Canon Christopher thus to welcome an old worker.

The weekly meetings of the Missionary Union are again very well provided with speakers representing various societies and churches.

A deputation of boys from Mr. Spurgeon's Orphanage, under Rev. V. Charlesworth, were in Oxford last Sunday, and pleaded in person the cause of the orphan at the Wesley Memorial Church and at the Y.M.C.A.

A united children's service of the schools in the Oxford Sunday School Union was held on Sunday. All such expressions of unity are especially welcome in this city, where differences are so marked and emphasised.

The preacher at Mansfield was Dr. Cameron Lees, of Edinburgh. Dr. Fairbairn's short course of sermons on the Person of Christ have been greatly valued.

IRISH NOTES.

THE Methodist new church and schools at Barrackton, Cork, which have cost about £6000, are rapidly approaching completion, and will be ready for opening in a few months.

Rev. Dr. Buick, of Cullybackey, has been nominated by sixteen Presbyteries for the office of Moderator of the General Assembly for next year, and Dr. Williamson, of Belfast, by seven.

Since last June Mr. Samuel McComas, J.P., has been enabled to pay off £2400 of debt on the building fund of that institution, and hopes to see the debt totally wiped out by the end of the year.

A very remarkable temperance mission has been held in Agnes-street Methodist Church, Belfast. Amongst the speakers were several ladies, while testimonies were given by about a dozen converted drunkards. The singing was splendid, and the meetings have been most encouraging in their results, bringing sunshine and sobriety into many homes.

SCOTTISH NOTES.

DR. ROBSON, late of Inverness, has been inducted into the pastorate of the new U.P. Church in Perth. He is editor of *The Missionary Record* of the U.P. Church.

Eleven ladies and gentlemen, about to go to Old Calabar in connection with the U.P. Church, have recently attended large farewell meetings at Dundee, Edinburgh, and elsewhere.

Rev. R. Simpson, of Turriff, has been invited to succeed Dr. Walter Smith in the Free High Church, Edinburgh; an invitation to succeed Mr. Lee, of Nairn, has been given to Rev. J. Martin, Free St. Pauls, Edinburgh.

The slum work of the Salvation Army has been inaugurated in Aberdeen.

A meeting to explain the scope and purpose of the Christian Endeavour Society was recently held in Aberdeen, but no definite action was taken in the establishment of branches.

MR. AND MRS. WM. HALL, of Annan, have been conducting a twenty days' mission in St. Paul's (English Presbyterian) Church, Spittal, Berwick-on-Tweed. The work has been one of deep interest, and evidence of the Holy Spirit's presence and power was not wanting.

MESSRS. WHITTLE AND STEBBINS have been evangelising at Waterford, N.Y., and Oxford, Ohio. At the former place, where a good work was done, Mr. John Currie (returned from Scotland) is following up. Oxford is the seat of Miami University, one of the oldest colleges in that section of the country.

The Book World.

THE ARGUMENT FOR CHRISTIANITY, by George C. Lorimer, D.D., minister at Tremont Temple, Boston, U.S.A., is a very useful work on Christian evidences. The treatment is broad, the argument being conducted on many lines, including—from History, Christ, Testimony, and Miracles. These by no means cover the ground, however, for the teaching of prophecy, the need of humanity, and the story of achievement are exhibited with much clearness. Then there is a chapter on the concessions and admissions of great men, and a study of comparative religion. Dr. Lorimer takes high ground throughout, and his work should be placed in the hands of those who suffer from intellectual doubt or spiritual perplexity. The pages evince wide reading; and it is interesting to learn from a prefatory note that the author's wife has done much to enrich and strengthen them. (7s. *Baptist Tract and Book Society.*)

"ALSO," a Bible-study on the usage of this word in the New Testament, by Rev. E. W. Bullinger, D.D. (4d. *The Author, Bromley, Kent.*) The opening words of this pamphlet are: "When the word 'also' occurs in a sentence, the sense of the passage entirely depends on its position, and it is impossible to read (especially aloud) correctly and intelligently without knowing the particular word it is intended to emphasise. In the Greek this is never in doubt, but in English literature, including both the Authorised and Revised versions, there seems to be no definite law as to the position of the word 'also,' and no uniformity as to its usage." Dr. Bullinger gives the 378 passages of the New Testament where the Greek *kai* is represented in an ambiguous or misleading manner in the A.V. and R.V., and also a list of occurrences where the emphasis has been properly indicated. Careful students of the Scriptures will find light on every page of this pamphlet, and those who mark their Bibles will be able to transfer the information by simply underscoring the emphasised word.

INFANT BAPTISM: An Address to those Perplexed. By Rev. A. E. Barnes-Lawrence. (*Marshall Brothers.*) This is the second edition of a little book which presents with much force an argument which is by no means new—that the ordinance of Baptism is the Christian counterpart of the Hebrew rite of circumcision. These pages attribute to those who hold Believers' Baptism several positions and ideas that are neither distinctive in character nor representatively held, and they contain minor arguments which might well be directed in other quarters. As to the main contention, the fact that the Apostles in council at Jerusalem (Acts xv.) said nothing of the relation of baptism to circumcision, when they might well have been expected to do so, is unnoticed. This is the more remarkable, in view of the fact that the book abounds in arguments *e silentio*, such as "there is no instance in the New Testament of an infant being rejected from baptism, nor of a person being rebaptized after infant baptism, nor of a son of a believing parent being baptized as an adult!" The book deals with its subject on denominational grounds. The subject is worth more serious discussion, in order that due weight may be given to (1) the admissions of impartial scholars belonging to all communions, (2) the facts of Apostolic history and Christian antiquity, and (3) the practice of the Greek Church, in which immersion has ever been the mode of baptism. We doubt if Baptist controversialists will find any new arguments to answer in this book; but thoroughgoing Protestants, alive to the perils of our day, will seriously question some of its positions; for the baptism of infants is declared to be "more than a dedication" to the Lord,—to be, in fact, admission into covenant with God, and into church membership, and that by a rite which is "for the remission of sins." Baptismal regeneration is a great snare; and this book comes too near sanctioning it with its desiderated priestly functionary.

GOD'S WARNING AND MESSAGE TO THE CHURCH (1d. *Marshall Brothers.*) A timely and telling pamphlet, by the author of the "Hidden Hand," based on the recent and somewhat remarkable utterances of the Bishops of London, Manchester, and Liverpool, in connection with the progress of Romanism within the Church of England.

Among the various items in the entertainment given by the boys of Stockwell Orphanage, nothing is more heartily enjoyed than the Quick March, entitled *Our Banner*, which has been published. It is entirely an Orphanage production, the words being written by Rev. V. J. Charlesworth, and the music by Mr. Walter T. Partridge. Both words and music are alike bright, lively, spirited, and inspiriting, and the swing of the piece is such that we anticipate for it a cordial reception. For a choir of boys nothing could be better. Copies may be obtained from the Stockwell Orphanage, S.W.

BOOKS RECEIVED.

From *The Methodist Book Room, Castle-street, City-road,* PARIS DURING THE COMMUNE, by the late Rev. W. Gibson, with a character sketch by his wife.

From *Longmans, Green & Co.,* THE HISTORY OF THE ENGLISH CHURCH AND PEOPLE IN SOUTH AFRICA, by A. Theodore Wirgman, B.D., D.C.L. (3s. 6d.)

THE Y.M.C.A.

Reports just to hand show that Johannesburg Y.M.C.A. is doing an excellent work.

Mr. Henry White, an old member of the Stafford Rooms Association in Edgware-road, gives encouraging news of the Y.M.C.A. work in Cape Town.

Mr. A. P. Stockwell, late secretary at Melbourne, passed through London last week on his way from New York, to take up the general secretaryship of the Calcutta Association.

Archdeacon Sinclair has paid a two days' visit to Bristol under the auspices of the local Y.M.C.A., and addressed large and enthusiastic meetings. The Archdeacon also visited Bath, and gave an address in the Jubilee Hall.

The Trowbridge Association held their quarterly meeting Jan. 31. Mr. P. E. Coulson presided, and there was a good attendance. Thirty-eight new members and associates had joined since the Jubilee Conference, held on September 25.

The Croydon Y.M.C.A. General Committee has decided to present a complimentary ticket for the use of the Association to each clergyman, minister, and missionary in the borough. The opening of the new building has been fixed for Wednesday, March 27.

The Indian National Convention of Y.M.C.A.'s has been held at Madras. The proceedings were characterised by a tone of deep spirituality, and were at the same time most practical. Twenty-four Associations were represented. The formation of a National Union was effected. A native agent was called, and, after six months' training at Madras, will take up work in the Tamil country. An appeal was made to the Student Volunteer Movement to co-operate in carrying out University settlements in India.

At the invitation of the Cambridge Heath Congregational Church the members of the Hackney Y.M.C.A. attended a special service there on Sunday evening, when a sermon was preached by the pastor, Rev. J. R. Richards, followed by a brief account of the work of the association by the secretary, Mr. F. L. Porter. A collection was taken in aid of the Y.M.C.A. funds. At the other meetings for young men held during the day addresses were given by Drs. Robert Anderson and John Gritton.

The work of the Y.M.C.A. Mission to Seamen has been carried on at Guernsey for some years with the greatest possible success. Visits are made regularly, in all kinds of weather, every Sunday morning, to all the vessels in the harbour or at anchor in the roadstead. In every case a parcel of books and tracts, or a Bible or Testament, is put on board for the use of the crew, and whenever practicable a short Bible reading or devotional service is held on board one or more of the vessels to which other crews are invited.

Time seems to deepen and extend the interest evinced in the Sunday-afternoon services held by the Belfast Y.M.C.A. in the Ulster Hall. Notwithstanding the severity of the weather, the total attendance for January reached the large figure of 6,000. If the watch-night service and other Gospel meetings are included, the grand total for four weeks reached 12,000 persons which the Y.M.C.A. was the means of bringing together to hear the Gospel preached by faithful ministers of Jesus Christ. In other words, one organisation reached in a month a twenty-fourth part of the entire population of Belfast with the Gospel message. A number of cheering, and in some instances striking, conversions have been reported.

THE Y.W.C.A.

Y.W.C.A. PRAYER UNION.

One of the most valuable parts of the Y.W.C.A. is its members' Prayer Union, which was formed in 1856. Those who join agree to remember young women in prayer on Saturday evenings, and as opportunities occur, to press upon their young sisters the importance of personal decision for Christ. The Prayer Union thus binds the workers together, and is the source of all strength and success. Recently it has been reorganised, to render it more useful. Each member signs a short statement accepting the Y.W.C.A. Basis and suggestions for the guidance of character and conduct, and promising to unite in prayer on Saturday evenings. The "Suggestions" are:—(1) Loyalty to the Lord Jesus Christ. (2) Service and self-sacrifice for others. (3) Regularity in private and united prayer. (4) Daily reading of the Word of God. (5) Purity in word and conduct. (6) Careful observance of Sunday. (7) Endeavour to win others to Christ. The larger adoption of the Prayer Union is already producing greater spiritual results in Y.W.C.A. work.

In the Central Institute *Monthly Record* for February Miss Wingate writes as follows concerning a proposed new departure:—"To strengthen our Prayer Union, and to bring the duty and responsibility of belonging to it more prominently before our members who desire to confess Christ, we propose for our own Institute the following rules: (1) That admission to our P.U. shall be public, *i.e.*, shall take place in the presence of other members before or after a Bible-class, or some other general gathering. (2) That notice of the meeting when P.U. members are to be admitted be given in the *Record*, and that those wishing to join be requested to send in their names to Miss Willmot beforehand. (3) That all, no first joining the Association, be admitted as associates only, but may signify their desire to join the P.U. when the next opportunity for admission shall occur." The first admission of P.U. members under these new rules is announced for February 28, after the Bible-class.

BRIEF NOTES.

There has been a steady increase of membership in the Factory Helpers' Union at all the London institutes, whilst the mothers' meetings and junior classes have grown considerably. Many have been brought out of darkness into light. The total abstinence branch (Gospel temperance) is growing rapidly, 100 pledges having been taken in one club alone. The committee announce a deficit of £240.

The annual social gathering of the Hampstead branch, 60, Rosslyn-hill, has been held. About 100 were present, including several old members from a distance. A cheering report was given of the "Fisher's Band," which continues to gather in strangers, many of them being very poor girls. Rev. Geo. Everard offered prayer, and a bright, practical address was given by Canon MacCormick.

The annual meeting of the Putney branch was held, presided over by Capt. the Hon. R. Moreton, R.N. There was a good attendance, and much interest was manifested in the proceedings. Miss Cutbush, the hon. secretary, read the report, which showed that the membership numbered 240, but the financial position was very low, there being a considerable debt. The chairman spoke in high terms of the Y.W.C.A., and exhorted those present to do all they could to help.

CHRISTIAN ENDEAVOUR.

Steady progress is reported in Ireland, partly as the result of the recent convention in Dublin.

The great National Christian Endeavour Convention of 1895 is to be held in Birmingham at Whitsuntide.

The first Scottish National Convention is arranged to be held in St. Andrew's Halls, Glasgow, on April 22 and 23.

On Thursday, March 14, a meeting open to all Endeavourers is to be held in London to consider the report of the National Council on its future organisation. Full details of time and and place will be given in a later issue.

Congregational Endeavourers in the States have during the past year largely supported two of their own number in the foreign field—Miss Abbie G. Chapin, of Tung-cho, China, and Miss Sarah H. Harlow, of Smyrna, Turkey.

Good tidings come from the south side of Glasgow, where a remarkable revival has led to the rise and progress of Christian Endeavour under circumstances of the most hopeful kind. The young people of Langside Free Church have formed themselves into a large society, which consists almost entirely of active members, so strong is the current of spiritual life prevailing, and so eager the desire for consecrated effort. The movement is spreading to other churches around.

A small Swiss *Société d'Activité Christienne* has been formed in the Chapelle du Valentin, Lausanne, by the pastor, M. Cornforth. It is believed this is the beginning of great things, for the steps which have led to its formation have been evidently guided by God. M. Jaccard, a minister of the Eglise Libre, has been appointed superintendent for Switzerland, and has taken up the work with much warmth.

Jessie M. Murray,
Assistant Superintendent Swiss Y.P.S.C.E.
Sussex Villa, Lausanne, Switzerland.

WOMEN'S PROTESTANT UNION.—On Thursday week the prayer-meeting in Exeter Hall drawing-room was well attended, and the petitions for praise and prayer were as deeply interesting as they were varied. The president, Mrs. W. R. Arbuthnot, spoke at intervals, grouping together the various requests. Mr. R. H. Hill gave a brief but suggestive address on 1 Tim. vi. 13. *The Protestant Girl*, a new penny monthly, is to be the organ of the Girls' Protestant Union, originated at Plawhatch, East Grinstead, on February 1. It has, it is believed, a mission to fulfil towards the girls of all lands. This new magazine is earnestly commended to the prayers and interest of God's people everywhere, who are seeking to bring the young to Christ, and to build them up in their most holy faith.

TEMPERANCE NOTES.

A United Temperance Council for Essex has been formed at Chelmsford.

At Great Harwood the Noncomformist ministers refused to accept any share of £50 forwarded by a brewer.

In Christiania no sale of beer or spirits is now permitted from Saturday afternoon till Monday morning, save to guests staying at respectable *cafés*.

In connection with the Pledge-signing Crusade special meetings have been held in Reading, Canning Town, Stapleford, Rochester, Kensington, Battersea, Islington, and in many parts in the North.

A Gospel temperance mission in connection with the Islington Ruridecanal Temperance Society has been held at St. Matthew's Schools, Rotherfield-street, by Mr. A. Coates and others.

Lord Selborne is opposed to the Veto Bill, because he thinks publicans should be compensated if their licences are not renewed, and because he does not think temperance would be promoted by the measure.

Dr. F. R. Lees, we regret to state, is detained at home with a sprained ankle, and has been unable to fulfil several engagements, but he is slowly improving, and hopes soon to make up for his enforced absence from the platform.

A newspaper census has been taken at Cardiff on the proposed amendment of the Welsh Sunday Closing Act, to open public-houses for one hour at dinner-time and two hours in the evening. The votes in favour were 8499; against 2559.

The Bishop of Chester is announced to speak in Exeter Hall, Strand, on Feb. 23, at eight o'clock, at a mass meeting of men, upon his (Scandinavian) plan of "Licensing Reform," upon which occasion he will answer any questions and objections of the audience.

The United Temperance Bill, which does not meet with the united support of the temperance party, provides for compensation by increased licensing fees. A would-be publican, when applying for a licence, is required to estimate the profits he expects to make, and to name the sum he is prepared to give for the licence.

"The Gambling Mania," is the title of a pamphlet issued by the committee on Temperance and Public Morals of the U.P. Church of Scotland, on the evils of gambling. It consists of a number of quotations from representative men on this matter. It is hardly too much to say that, within the compass, it will be difficult to find more convincing condemnations of the evil.

The chaplain of Kensington Infirmary says the £140,000,000 spent annually in drink is by no means all there is to complain of. Alcohol is the cause of most people going to the workhouse, the cost of which institutions in London alone amounts to £650,000 a year. Besides this, there is the cost of officers' salaries, schools, and asylums. This is essentially a question for the ratepayers.

The contemplated trip around the world, to carry the W.C.T.U. polyglot petition, has been postponed until 1896, but a foretaste of it will be had in Washington on February 15, when Lady Henry Somerset, Miss Willard, and other temperance workers will present the petition to the U.S. Government, urging the separation of all governments from the alcohol traffic, the opium trade, and the legalising of social vice.

The Women's Total Abstinence Union held a meeting on Feb. 4, at the Edinburgh Castle Hall. Mrs. W. S. Caine presided. Addresses were given by Miss Annie Macpherson, Mrs. Atherstone, and Miss Down. At Hoxton Hall on Feb. 5, Mrs. Christie Mackenzie occupied the chair, the speakers being Mrs. Septimus Buss, Mrs. Down, and Rev. W. G. Morcom. On the same day a public meeting was held in the Camberwell Baths, Mr. J. T. Sears presiding. The speakers were Mrs. W. S. Caine, Miss M. E. Docwra, Mr. Chas. Wakely, Rev. G. W. Keesey, and Mr. Henry Wood.

"WORDS THAT HAVE HELPED" is the title of a series of articles begun last month in the Salvation Army monthly, *All the World*; the current issue continues the series. The articles include the testimonies of well-known Salvation Army officers as to the sayings or watchwords which have had special influence on their lives, or have helped them in times of crisis. Some give verses of hymns, others passages of Scripture, and yet others saying of great men. One says: "I hold firm even to the verge of fatalism the text, 'All things work together for good to them that love God.'" Another has for a watchword Carlyle's dictum: "The nakedest, savagest reality, I say, is preferable to any semblance, however dignified." In one case the personal motto is "Others"; in another encouragement has come by remembering the advice, "God can make you master of the situation."

OBITUARY.

REV. ALEX. MACKAY, LL.D.

The death is announced, at Ventnor, in his eightieth year, of Rev. Alexander Mackay, LL.D., F.R.G.S., father of the African missionary and explorer, A. M. Mackay, best known as "Mackay of Uganda." Dr. Mackay was a minister of the Free Church of Scotland, but retiring from active ministerial work somewhat early in life, he devoted himself to literary pursuits. Many of his works, chiefly on educational subjects, had a wide circulation. During his residence in Edinburgh he was associated with Dr. Horatius Bonar. The "Life of A. M. Mackay" was largely compiled from the missionary's correspondence with his father.

MR. WILLIAM ARNOT, GLASGOW.

Many will hear with sorrow of the calling home of this veteran servant of Christ, known to many in connection with the Lord's work, and to many more as the father of the beloved Central African missionary explorer, and the founder of the Garenganze Mission. Mr. Arnot had, we learn, a very peaceful end. "He had suffered some years from diabetes, but an internal hæmorrhage hastened his end." Mr. Arnot, who was aged sixty-six, was a man of strong Christian principles, and deeply concerned in the work of God at home and abroad. He had a keen sense of personal faithfulness, and a great desire that his influence on others might lead them to growth in grace and a firm hold on the Word of God. The spirit of his life at home may be judged from the fact that Frederick Stanley Arnot caught in the bosom of the family his first desire after Christian life and service, whereby he was prepared for the definite impetus to missionary devotion which he received when in 1864 he heard Dr. Livingstone speak at Hamilton.

PROFESSOR R. STUART POOLE.

Bible students all the world over will hear with sorrow of the death of Mr. Reginald Stuart Poole, LL.D., of the British Museum, and until lately Professor of Archæology at University College. While yet a lad he commenced Oriental studies, and at the age of seventeen wrote articles on the intricate problems involved in the dynastic chronology of Manetho. In 1852, at the age of nineteen, he entered the British Museum as an assistant in the department of antiquities, from which he rose to be assistant keeper of the new department of coins and medals in 1866, and finally keeper in 1870. Just before this he went on an archæological mission to Cyprus, Ephesus, and Alexandria, with instructions to report on the excavations of Mr. Hamilton Lang and Mr. Wood, and on the famous Harris Collection. He loved teaching, and would devote himself eagerly to the instruction of mere beginners, whom he soon initiated into lines of serious study. He rendered important service to the Egypt Exploration Fund, of which, in collaboration with Miss Amelia B. Edwards, he was the founder and chief support, and honorary secretary from first to last. He was the author of several valuable works, historical and archæological; also of articles in the "Encylopædia Britannica" and "Smith's Dictionary of the Bible." He retired from the Museum in 1893, after over forty years' service, and, his health giving way, resignation of his professorship soon followed.

MR. J. E. TRESIDDER.

Another serious loss has fallen on the Sunday School Union. Last week we mentioned the death of Mr. Yates, and now we have to record that of Mr. John Edward Tresidder, who passed away on Monday week as the result of an attack of bronchitis. He was born in 1825, and was consequently in his 70th year. At the age of fourteen he began that career of Sunday-school teacher which was continued to the end of his life. For thirty-eight years he had been president of the Walworth Young Men's Bible-class, through which had passed 685 young men, the present membership being about 100. From it had gone out ministers and missionaries, while numbers of its members had their worldly as well as spiritual interests greatly advanced by his kindly solicitude. To the public he has been best known as a member of the committee of the Sunday School Union, which he joined in 1852, becoming afterwards its senior secretary, in which capacity he has rendered invaluable service. It is not too much to say that the present efficiency and usefulness of the Union are largely owing to his assiduous labours and skilled management. But his Christian activities were not confined to Sunday-school work. The Baptist denomination loses in him a most valued supporter. He served for some time on the committee of the Baptist Missionary Society, and was instrumental in forming the Young Men's Missionary Association. He will be mourned deeply in the Baptist Church, Walworth-road, of which he has been for many years a deacon, and where he was greatly esteemed and loved.

MRS. ISABELLA BAINBRIDGE.

A beautiful life ended on earth when, on Jan. 30, Mrs. Isabella Bainbridge was called to the blessed country which she had so long and joyously spoken of as "Home," and the many readers of The Christian, who knew and loved her, will, we hope, welcome these brief memorial words. Her conception of Christian living was that Christ should be "Master and Lord," and her love to Him was so real that it was a joy to her to give Him the first use of all her powers. When her happy married life terminated, thirteen years ago, and her widowhood began, she adopted a simple mode of living, and became truly "a succourer of many," devoting her ample means to the comfort and help of hundreds, who still call her blessed. Her pen as well as her purse was always ready, and there are many who still treasure her strikingly original letters, brimming over with spiritual teaching and human tenderness. Care for others seemed to exclude without an effort thoughts of "old self," as she playfully called it, just as the light makes darkness die. And then, like a halo round her character was her predominant spirit of praise.

Thee I would be always praising,

was in later days continually on her lips, uttered with an intensity of feeling that was unmistakable. On Sunday, Jan. 27, she repeated very distinctly the lines,

Seal Thou my breast, and let me wear
That pledge of love for ever there.

It was her last articulate utterance, but on the following Monday and Tuesday a faint smile still crept over the wasted face when she was spoken to, and on Wednesday, after a brief interval of unconsciousness, her breathing just ceased; that was all. Without one mortal struggle she put on immortality.

The life that knows no ending,
The tearless life, was hers.

M. C. F.

REV. JAMES GALL, EDINBURGH.

This well-known worker, who for upwards of sixty years has been one of the most active workers and organisers of Christian enterprise and philanthropic work in Edinburgh and throughout the country, died at his residence in Newington-road, last Thursday. Mr. Gall had all but attained the ripe age of eighty-seven, and during his long life was specially identified with new movements of Christian activity. The evangelisation and amelioration of the people led him to devise the work with which his name will be most familiarly remembered—that of father and founder of Carrubbers Close Mission. Beginning that work in the old Whitefield Chapel in Carrubbers Close with some other three fellow-workers, in a short time he had the satisfaction of seeing his ideas take a firm hold of the people in Edinburgh. Since 1858, when the work was begun, to the present day, meetings have been held on every consecutive night; and the foundation principle which he laid down, of the workers being an unpaid agency, has proved a wise one. In religious work—as the author of such books as "Primeval Man Unveiled," "The Evangelistic Baptism," and many other practical works, as well as by his speaking power, but, above all, by his extraordinary organising ability—he has left his mark in a very tangible form. He was long a partner in the firm of James Gall and Son, now Gall and Inglis, and had shown ability in a variety of pursuits. In connection with the remarkable interest created by his work in the early days of Carrubbers Close Mission, he was, much against his will, induced to accept, by the Free Presbytery of Edinburgh, the pastorate of Moray Free Church; but he never felt that to have been a wise step. Some years later, abandoning that position, he organised, in connection with various churches in Edinburgh, Christian Institutes, and established on a satisfactory footing Grove-street Institute in Glasgow, which has occupied in the West the place filled by the Carrubbers Close Mission in Edinburgh. In an early issue we hope to give a portrait and sketch.

L.C.M. EVANGELISTIC CHOIR.—This union in Gospel song reports another year's busy work, recording 349 meetings with 747 addresses, many of these at fairs and races. The members ever hold themselves ready to co-operate with evangelistic workers, particularly the L.C.M. missionaries, in special efforts to make known the Gospel. The secretary is Mr. A. Williams, 18, Ashmere-grove, Brixton, S.W.

CANON GARRATT, OF IPSWICH, feels himself compelled to resign shortly. All classes in the town will feel the loss intensely, as for nearly thirty years he has gone "out and in among them," and no other clergyman is more beloved and respected in the whole diocese. Ipswich is just now suffering great losses, as Rev. G. Lovely, a sturdy champion of Protestantism, who had gathered round him a most devoted congregation in the church of St. Mary Keys, has just passed away. His death, and the resignation of Canon Garratt, will leave the town the poorer.

EVANGELISTIC NOTES.

Dr. Wilbur Chapman's mission in Indianapolis (Ind.) has left remarkable results, giving an impulse to the work of all the churches. Men and women in every walk of life felt the influence of the meetings. Men who for thirty years had been infidels and never darkened a church door were attracted and led to Christ.

Mr. M. B. Williams has closed an excellent mission in Waukon, Iowa, one of the best in the history of the town. The churches united, and the city has been stirred as never before along the lines of social sins. There has been a revival in all the churches. Many converted, most of whom united with the church. (Rev.) S. R. Ferguson.

Mr. William Grove has conducted a fortnight's mission at Sermon-lane Mission, N. From the first God gave blessing, and although the weather was very severe all the time, on every evening good numbers attended, and at every service some came out on the Lord's side. Mr. Grove has now commenced a month's mission at Malden Hall, Kentish Town.
W. Harry Dawe.

Rev. Alexander Patterson has been at Des Moines, Iowa, meetings being held in the Tabernacle, which seats 2500 people. The audience room has been crowded at night, and 1200 men assembled in an afternoon meeting. He also gave addresses at the Y.M.C.A. State Convention at Oskaloosa, Ia., and is now spending a week holding meetings in the University of Illinois at Champaign.

Lancaster.—Miss Hadden has been conducting a mission here in connection with the Y.W.C.A. We have reason to praise God for the much blessing received in the salvation of souls and the quickening of Christians. Owing to this mission, the members of the Y.W.C.A. will conduct a meeting for women in the Central Hall every Sunday afternoon; and they will also continue the Mill Services during the dinner hour once a week. Will those who read these lines pray that in Lancaster these special efforts may be much owned of God.—F. Seward.

Sussex Villages.—In the pretty village of Horsted Keynes a three weeks' mission has been held by Mr. Jas. Lovell. The interest has been great, and the room has been crowded. Young men, after a hard day's work, have walked from the neighbouring villages—Dane Hill (three miles) and Nutley (five miles)—to hear the Word. Will readers pray that the lamp of Divine truth may ever be kept brilliant, and that precious souls may be brought to Christ? Mrs. Arbuthnot, of the W.P.U., has for several successive years kept this evangelist in the district, holding services in a tent, and thus many villages have now permanent buildings. G. E. G.

Coatesville, U.S.A.—A great work of grace has broken forth at Coatesville, Pa., under the leadership of Rev. Benjamin C. Needham, pastor of the Baptist Church. He secured the services of Leonard Weaver, the English evangelist, whose Biblical preaching and powerful appeals have been used by the Holy Spirit in the conversion of a large number of young men. Mr. Weaver speaks daily in the large iron works owned by the Hustons, Quakers, and warm supporters of Mr. Moody. A club of gamblers, numbering seventy-five men, has been disbanded through the conversion of the leader and several members. The work is extending, and many homes are rejoicing over sons and daughters saved. Geo. C. Needham.

Ireland.—Over one hundred persons have professed conversion at a series of Gospel services conducted by Rev. Wm. Meara and others at Killymaddy, co. Armagh. The whole neighbourhood, for miles round, has been stirred as it has not since the year 1859. The meetings are now in the fifth week, and the work still continues. Very successful evangelistic meetings have also been held in Frederick-street Methodist Chapel, Belfast, by Rev. Henry Ball, at which about seventy have professed decision for Christ. Excellent Gospel meetings have also been held in Sackville-street Hall, Dublin, by Rev. Henry Montgomery, of Belfast, and in Drum, co. Sligo, by Revs. H. McKeag and T. W. Davidson.

Alva.—On January 6 Mr. Samuel McKenzie began a series of evangelistic meetings in this place, under the united auspices of the Young Men's Evangelistic Association and the Y.W.C.A. At the outset the meetings were not largely attended, but blessing began from the first night and continued throughout. Many professed to have passed from death unto life through faith in the Lord Jesus Christ. A noteworthy feature of the work is the deepening of the spiritual life of the Christian workers who took part in the mission, and in giving them a firmer grasp of God's word. Mr. McKenzie left on January 31 to visit the small village of Kennet, near Clackmannan, where the Lord is owning the labours of his servant. After a week's rest he begins work in the U.P. church at Coalsnaughton, on February 17. J. McW.

Among the Churches.

CHURCH OF ENGLAND.

Rev. H. E. Fox, with his eldest son, hopes to spend March and April in Palestine.

A general mission, extending over thirteen parishes, is now being held in Kensington.

Rev. John Percival, LL.D., Head Master of Rugby, has been appointed Bishop of Hereford.

The Bishop of Bedford has returned to London, but the doctors forbid him for the present to undertake work of any kind.

The income of the East London Church Fund for 1894 amounted to £18,797, an excess of £400 over the income received in 1893, and the highest figure on record.

The fifth of a series of special sermons in defence of Evangelical Protestant truth was delivered in the Albert Memorial Church, Manchester, on Sunday evening, by the Bishop of Sodor and Man.

Within nine days from the meeting at which it was resolved to raise a fund to commemorate the life and work of the late Archdeacon Blakeney in Sheffield no less a sum than £336 3s. 6d. has been subscribed.

In Liverpool the lectures of Mrs. Schor on the manners and customs of the women of Palestine are largely attended. A special feature of the exhibition is a large and beautiful model of Herod's Temple, designed from the descriptions of Josephus and the Talmud by a Liverpool Scripture reader.

Archdeacon Sinclair has delivered two lectures in the Town Hall, Ipswich, to a very large attendance. Canon Garratt took the chair in the afternoon, when the Archdeacon dealt with the principles of the Prayer-book. In the evening Dr. Sinclair spoke on the blessings of the Reformation.

A large congregation assembled to hear Prebendary Webb-Peploe's recent sermon at St. Stephen's, Norwich, in connection with the N.P.C.U. The preacher showed from Holy Scripture and the Prayer-book the non-sacerdotal but Scriptural and spiritual character of the ministry of the Church of England.

The *Manchester Guardian* states that the vicarage of Sheffield, vacant through the death of Archdeacon Blakeney, has been offered by the Simeon Trustees to Rev. Prebendary W. H. Webb-Peploe. Whether he may be led to accept or not, is an open question. The post is a very important one, but the loss to London would be serious.

The Archbishop of York has made a wise choice in the selection of Canon Favell as Archdeacon of Sheffield, a city which has long been a stronghold of sturdy Evangelical faith. Dr Favell has worked in Sheffield twenty-two years, and is well known and highly respected. He is an eloquent preacher, and has been very successful in both the parishes in which he has laboured.

Services for business men will be held in St. Margaret's Church, Westminster, every Wednesday in Lent, at 1.15 p.m. The preachers will include Archdeacon Farrar and other well-known clergymen.

At Seaton Sluice, in the parish of Delaval, in Northumberland, the unique sight may be witnessed of a building, one half of which is a Mission-chapel of the Church of England, and the other a chapel of the Methodist New Connexion body. The building was originally a brewery, and the present vestry of the Mission-chapel was a bar over which drink was served. The late Marchioness of Waterford, on inheriting the property at Seaton Sluice, at once turned the brewery into a place of worship, and also closed two public-houses on the estate.—*The Record.*

CONGREGATIONAL.

Wellingborough Church has now 750 members.

Providence-place Church, Cleckheaton, reports 471 members.

Rev. Henry Gardner has closed his pastorate at Hamilton-square Church, Birkenhead.

Rev. R. Balgarnie, having closed his mission at Sutton, Surrey, has begun at Huddersfield.

Rev. T. Bagley has conducted a series of mission services in the Congregational Hall, Soham.

It is stated that Great George-street Church, Liverpool, has raised over £1850 during the past year.

Arley Church, Bristol, reports a considerable accession of members, especially from the Sunday-school.

King-street Church, Dudley, has 141 members, with 400 Sunday scholars, besides 190 in the men's Bible-class.

Rev. Chas. James, of Ryde, Isle of Wight, has been ordered to the South of France for a time in consequence of a serious attack of lung affection.

Principal Cave has intimated his intention of resigning his position as one of the Merchant Lecturers, owing to the pressing nature of his other engagements.

The pastorate of Rev John Wills at West Croydon Church has begun under very encouraging auspices, and the prospect fills the friends with hope and thankfulness.

Sittingbourne Church reports 153 members, of whom 52 were admitted during the year, making 101 during the two years' ministry of the present pastor, Rev. F. J. Trick.

Wycliffe Church, Warrington, reports 317 members. In the Sunday-schools there are 1010 scholars, with fifty teachers, and 1180 members of the P.S.A. Society for men.

Rev. E. H. Reynolds has preached his farewell sermons at Great Ayton, on his removal to Barnsley. During his eighteen years' ministry he has been instrumental in building new school and classrooms, and also reopened the chapels at Stokesley and Broughton, which had been closed many years.

Calls.—Rev. J. S. Stanyon, of Barrow-in-Furness, to Leicester; Rev. W. Cotton, of Stockbridge, to Newhaven (accepted); Mr. J. A. Patrick, to Stand Chapel, Radcliffe; Rev. John Stewart, of Bexhill, to Jarvis Brook, Tunbridge Wells.

Resignations.—Rev. M. Duffill, of Whitefield Tabernacle, City-road, E.C.; Rev. R. Tutin Thomas, of Therfield, Herts; Rev. S. Knowles, of Range Bank, Halifax.

BAPTIST.

A Welsh missionary has been sent out to the Celtic settlement of Rossgoff, Brittany.

Rev. Philip A. Hudgell has commenced his ministry at Junction-street Chapel, Derby.

A new church has been constituted at Horsham, with Rev. H. Hill, Pastors' College, as minister.

Rev. Louis C. Parkinson has commenced his new pastorate at George-street Chapel, Nottingham.

Rev. F. A. Jackson has been recognised as pastor of the Thomas Cooper Memorial Church, Lincoln.

Bideford Church reports thirty-four members admitted during the past year, and an access of interest.

Stoke Green Church, Ipswich, reports 230 members, thirty-two of whom have been received during the past year.

Rev. T. R. M. Stephens, of Bournemouth, has been accepted by the Baptist Missionary Society for Congo mission work.

At a meeting of Kettering and District Fraternal Union, a paper on "The Place of the Doctrine of the Atonement in the Acts of the Apostles" was read by Rev. I. Near. At the evening meeting, addresses were delivered by Revs. C. Andrew, W. J. Tomkins, T. Phillips, T. Collings, and J. Tyrell.

The anniversary services at Rayleigh Park, Brixton Hill, were held on Feb. 3 and 6. On the Sunday sermons were preached by Rev. A. Dickerson; and at the public meeting on Wednesday the speakers were Rev. R. J. Peden, T. Hanger, A. Dickerson, J. Thorold Figg, and the pastor, Frederic Carter.

The Bristol Baptist Itinerant Society has completed seventy years of work. In the sixteen churches visited there are 308 members, 1087 Sunday scholars, and seventy-nine teachers. There are sixty-three men engaged in the work of preaching; of these forty-six are recognised preachers and agents.

At the annual meeting of the church at Willesden Green the secretary reported good work in church and school, with an addition to the membership of nineteen, of whom nine had been baptized. Addresses were delivered by Messrs. Woods, Hay, and Kempton, of the Pastors' College, and Mr. W. J. Barnes, of Camberwell.

The seventeenth anniversary of the church under the ministry of Rev. James Stephens, M.A., at Highgate-road Chapel, was held on February 6. The public meeting was presided over by the pastor, and was largely attended. The report given by the church secretary showed a present membership of 690, of which seventy-six had been added during the past year. The removals by transfer to other churches and other causes, had been sixty-nine. The Sunday-school numbered 680 scholars. Mr. Coxeter, the beloved treasurer of the church, reported that the total receipts for the year had amounted to £1262, exclusive of the offerings contributed for the pastor's support; £596 had been received for foreign missions, £246 for home objects, and £420 for general expenses, including the Sunday-school. Sixteen members of the church are engaged in missionary work in other lands. Pastor H. O. Mackay, of Hendon, gave a stirring address on the personal obligations of each member. The lamented absence of Pastor Archibald Brown, owing to his recent bereavement, called for much sympathy. The meeting was one which afforded much encouragement as to the future under the valued ministry of the beloved pastor of the church.

Calls.—Rev. J. R. Russell to Ashwood Bank, Redditch; Rev. W. Smith, of Henrietta-street, W.C., to Kirton Lindsey; Rev. T. J. Longhurst, of Cambray, Cheltenham, to Weston-super-Mare; Mr. C. E. Shearman, of Pastors' College, to Hook.

Resignation.—Rev. R. F. Guyton, of Trinity, Huntingdon.

METHODIST.

Rev. J. H. Allchurch, of Holt, is laid aside by illness.

A most successful mission has been held at Wheddown Down, Chagford.

New chapels have been opened at Brown Lees (Tunstall) Horsforth (Yorks), South Road (Bishop Auckland).

Sister Lizzie, one of the earliest deaconesses trained at Bowron House, has been compelled by illness to resign her position.

The jubilee of Wesley Chapel, Portsmouth, has been celebrated, Revs. T. Brackenbury, C. H. Kelly, N. Curnock, and others taking part.

Sister May, of Bowron Training Home, known as the singing evangelist, has conducted a series of successful special services at Skircoat-green.

Mr. and Mrs. Gipsey Evens have held a fortnight's mission in Preston with remarkable results. Crowded congregations gathered nightly at Wesley and Lune-street, 300 making a Christian profession.

The adult Bible-class started in connection with the Oakworth School a year ago, in order to retain a hold on the senior scholars, has now a membership of 238, the average attendance during the year being 206.

The Bible Christians have conferences in South Australia, Victoria, Queensland, and New Zealand. They muster 278 churches, 95 ministers, 403 locals, 6709 members (an advance of 1088 in four years), and 14,699 scholars.

The Clapton Mission is giving 1000 dinners weekly to unemployed men. The number of destitute persons aided by the social work of the mission last week was 6000. Twenty-two thousand free breakfasts have been given during the winter to necessitous children.

The combined Wesleyan churches of New South Wales, Victoria and Tasmania, South Australia, Queensland, and New Zealand contain, with mission stations, 2715 chapels, 643 ministers, 4792 local preachers, 84,164 members, 183,100 scholars. In four years the membership has increased 20,854.

The staff of the United Methodist Evangelistic Mission for 1895 numbers six, namely, Messrs. G. Hooper, J. Weedon, G. Harris, A. Megg, G. Weston, and S. Lumley. Mr. J. Sampson, the Cornish evangelist, joins the staff in September. The two mission cars will start work in March.

Dr. Alfred Hogg, United Methodist, writing from Wenchow, states that the native converts are now undergoing a series of persecutions. At Fun-Sing, forty miles north of the city, placards have been issued, threatening all who associate themselves with the detestable foreign doctrines. Notwithstanding this, this mission is making rapid progress, and an increase of the staff will soon become imperative.

The London (Primitive) Council held an all-day conference last week in Surrey Chapel. A paper by Rev. R. S. Blair on "The Past of Primitive Methodism in London," stated that the first attempt to mission London was in 1812, and very little headway was made. In 1822 the Leeds Circuit, having some funds in hand, sent two other missioners, whose stock-in-trade amounted to a few hymn-books and a shilling. In 1823 John Coulson was sent to take charge of the work. He walked the whole 200 miles, and arrived with three shillings in his pocket. The result of these efforts was that London became a small circuit. This year there are twenty-nine circuits, six missions, forty-seven ministers, and 7744 members.

PRESBYTERIAN.

Rev. H. C. Wilson, of Eastbourne, has returned to his duties, refreshed by his trip to Canada.

A new church has been formed at Albert-road, Oswestry, where a mission has for some time been carried on.

Rev. Dr. Raitt, late of Woolwich, has agreed to take charge of the work, and to preach in St. George's Church, Borough-road, Southwark, during the next three months.

The West Merioneth monthly meeting reports the number of communicants as 8296; adherents, 15,048; Sunday scholars, 10,635; teachers, 1462. The collections for all purposes amounted to £11,036.

The Presbyterian Church is prosperous in South Manitoba region. One town of a thousand inhabitants had four churches which worked as one, the Presbyterian being the leading one, the Methodist being second, and the Episcopalian third in point of importance.

The contributions to the Synodical schemes (English Presbyterian) for the past year are as follows:—Sustentation Fund aid, £5606, against £5342 in 1893; Foreign Missions, £8542, against £9235; Jewish Missions, £861, against £876; Continental Churches, £524; College, £769, against £693; Instruction of Youth, £406.

Calls.—Rev. John Vaughan, of Croydon, to St. James's, Sunderland; Rev. John Huey, of Manchester, to Derry; Rev. J. Leward, of Edinburgh, to Leshmahagow (U.P.); Mr. James Burns, to Cheltenham; Rev. R. Allardyce, of Huntly, to be assistant in Selkirk Parish; Rev. John Cæsar, of Aberdeen, as colleague and successor in Panbride parish; Rev. A. Gordon, of Edinburgh, to Monzievaird (accepted); Rev. J. M. Munro, of Glasgow, to Inch Church, Kingussie.

Resignations.—Rev. G. J. Goodman, of Walker; Rev. D. Ogilvy, of Motherwell.

THE SALVATION ARMY.

A new hall for European work has been opened in Bombay.

No less than 26,839 homeless men were sheltered last week in the new "Poor Man's Palace" in Farringdon-street.

Christiania No. 1 Slum Post reports the salvation of twenty-one drunkards, thieves, and criminals within the last few days.

The first donation towards the new Waifs and Strays' Home has arrived from a Manchester friend. Dr. Barnardo and Dr. Stephenson have kindly expressed themselves willing to afford Major Swift all the help they possibly can.

The new Rescue report, entitled "Broken Fetters," is in the printer's hands, and will soon be before the public. It will be a concise epitome of the work accomplished during 1894. The attendances at the Women's Shelters during the year have numbered over 100,000, while more than 120,000 meals have been served at the Food Depôts.

Elaborate preparations are being made in connection with the home-coming of General Booth, whose first welcome meeting will be held in the Albert Hall. Addresses of welcome from various officers and soldiers representing many places of the Salvation Army at home and abroad will be presented, and an enormous attendance is being arranged for.

General Booth has met with extraordinary success in British Columbia. In Vancouver a full description of the methods and working of Salvation Army shelters was laid before the City Council, and it was moved, in regard to a grant for the establishment of a Food and Shelter Home in the city, that the incoming Council be asked to place a sum of the estimates for the scheme.

FALLEN ASLEEP.

At Healey, Heckmondwike, on 4th inst., Mr. F. J. Devine, aged seventy-six, a useful and earnest evangelist.—At Thergydhoo, Isle of Man, Mr. J. W. Moore, aged ninety-one, whose father was one of John Wesley's first converts in Peel, and who was himself a local preacher since he was seventeen years of age.—At the Rectory, Aythorpe-Roding, Rev. H. Ludgater, aged eighty, rector of the parish for over half a century.—At Lewisham High-road, S.E., on 25th ult., Mr. J. P. Symes, of Millwall, a well-known helper and good worker.—At Northam, Devon, on 1st inst., Mr. Geo. Royce, aged seventy-four, a quiet follower of Jesus.—At Longleat, Ealing, on 4th inst., Mrs. Channer, aged eighty-two, known and loved by many as a true follower of Christ.—At Shepley, Huddersfield, Mr. Thos. Holden, sen., aged eighty-three, who for fifty-four years had faithfully preached the Gospel.—At Vauxhall, on 31st inst., Mr. William Richardson, aged seventy-two.—At Lowestoft, on 2nd inst., Rev. J. M. Randall, aged seventy-six, for forty-four years vicar of Langham, Norfolk.—At Manchester, Mr. C. W. Rippon, aged eighty, a leading spirit among the Methodists.—At Banbury, Miss S. E. Sommerton, better known as Sister Emilie, of the South London Mission, and of Mr. Clegg's Evangelist Home, Halifax.—At Bradford, Mr. Thomas Anderson, aged seventy-two, an active worker.—At Dysselsdorp, Africa, on Dec. 26, Rev. Edward Newton, a devoted Methodist missionary.—At Ballinderry, co. Antrim, Rev. Benjamin Tisdell, an earnest and sympathetic friend of the poor.—At Omagh, Mr. N. Carson, editor and proprietor of the *Tyrone Constitution*, and an active worker in connection with the Methodist Church.—At Rathvilly, Rev. Saml. Quinton, aged seventy-three years.—At Glengeary, Bridget Villiers Harte, widow of Rev. H. Harte, Fellow of Trinity College, Dublin, deeply regretted by a wide circle of friends.—At Tyne-terrace, Ilford, on 31st ult., Mrs. W. Rogers, aged eighty, associated, through husband, son, and son-in-law, with the London City Mission.

Appeals.

Bloomsbury Institution, Birmingham.—Mr. T. Henry writes: We are feeding hundreds of poor five days a week, and have no means unless friends help us.

The Grays Y.M.C.A. has just moved into larger quarters and require about £20 for additional furniture. Mr. Goodchild, District Sec., testifies that our people have a mind to work, but we have little means, being a town comparatively full of young artisans and no residential gentry, population 14,000. Will readers help to supply our needs?

140, *High-street, Grays.* Walter A. Philbey.

Notices.

A Constant Reader (Rhyl).—Please send name and address.

Applicants for Tracts.—Rev. J. T. Clarke, East Hill, Dartford; James Jackson, 23, North King-street, North Shields; W. Down, Lyne Cottage, Chase-road, Southgate; D. Hodkin, 36, Fielding-street, Manchester; Thomas Sinclair, 27, Brown-street, Salford; H. J. Fletcher, 44, Stanley-street, Hulme, Manchester; Miss E. Barker, 5, Sharp's buildings, Tower Hill, E.; T. J. Bond, 15, John-street, Edgware-road, W.; Mrs. E. Bangs, New Fishermen's Shelter, Lowestoft, Suffolk; J. W. Julier, 10, Pickard-street, City-road, E.C.

Communications Received with Thanks.—J.H.K. E.V.K. A.E. W.A.S. R.A.G. P.H.E. H.K. C.B.C. T.W.H.C. G.W.S. A.O. S.B. G.McD. R.H. C.H.A. B.S. B.N. F.P. C.S. W.S. T.H. J.G. T.H.K. A.N.C. J.I.J. T.G.T. H.C.W. E.G. W.S. S.C.G. E.T. C.T. I.M.M.K. T.L.E. F.D. J.M.W. M. du P. B.P. W.H.D. W.K. G.E.A. A.M.L. E.F. W.D.C. H.W. J.S. A.A.M. W.E.G. J.N.N. J.J. M.H. M.B. I.P. D.C. C.E. R.N. A.M.G. T.M.N. S.B. H.K. E.C. A.A. F.K.V. G.H. A.H.T.C. J.L. A.S.W. R.N. L.W. B.H. W.J.T.C. E.P.B. C.M.B. W.A.P. H.S. G.P. C.W.C. A.W.C. J.C.R. R.B. Miss W. M.G. A.S. A.P. C.M. Mr. A. M.B. J.E.M. E.W.G. R.W.B. E.W. T.L.B. W.R. W.H.D. J.A.S. S.A.M. W.C. J.B.B. W.J.H. E.P.J. J.I. Mrs. C. H.W. Mrs. B. J.N.

URGENT DISTRESS; WRECKS AND LOSS OF LIFE
"There is Sorrow on the Sea."

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THE SEVERE WEATHER makes it more than ever necessary to give immediate succour to those seeking help.

NINETY-SEVEN APPLICATIONS FOR ADMISSION were received at the office during last month, and

SEVENTY-ONE young women and girls were admitted to the OPEN-ALL-NIGHT REFUGE, as well as many others to the Homes.

Messrs. Morgan and Scott will receive contributions, or they may be sent to

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Without Food, Fire, or Clothing.

The terribly cold and inclement weather recently experienced has greatly added to the difficulties of our Workers in the East End of London and elsewhere in dealing with the poorest part of the population. Not only

IS HELP URGENTLY NEEDED

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FUNDS ARE URGENTLY NEEDED FOR FOOD & MAINTENANCE.

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Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Open Air Mission.—South London Auxiliary, annual meeting at Pastors' College, Temple-street, Newington, Tues., Feb. 19; tea 6 p.m., meeting 7; chairman, Sir Mark J. Stewart, Bart., M.P., speakers, Pastors T. Spurgeon, and V. Morgan, and Mr. F. Cockrem.

House of Rest, 10, Finchley-road, N.W.—Fri., 15th, at 3 and 7, meetings for prayer and praise for spiritual power for service, and for supplies for the Lord's work.

Home of Industry, 29, Bethnal Green-road.—Monthly meeting for Christian workers, Wed., Feb. 20, tea at 6 o'clock; meeting at 7, Pastor Fuller Gooch on "The Life that is Life Indeed."

Spiritual Life.—Address on Friday, 3.30 p.m., in St. Luke's Redcliffe-square, S.W., Feb. 15, Rev. C. A. Fox.

Protestant Reformation Society.—Monthly Prayer meeting, Thurs., 21st, 3.30 p.m., 20, Berners-street, W. Address by Rev. W. R. Mowll.

Westbourne Grove Association.—Annual meeting, Paddington Baths, Queen's-road, W., Fri., March 1, 8 p.m.; Lord Kinnaird will preside; addresses by Revs. Henry Dening, G. H. C. Macgregor, and others.

Great Assembly Hall, Mile End-road, E.—Sun., 11 and 6.30, Mr. Charles Cook.

Conference Hall, Mildmay Park, N.—Sun., 3.30 Mr. P. S. Badenoch; 7 Capt. C. Orde-Browne.

Edinburgh Castle, Limehouse, E.—Sun., 11 a.m., 7 p.m., Mr. H. Thorne; 3 p.m., Pleasant Sunday Afternoon.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sun., at 7. Mr. Edward Hurditch; Malden Hall, Haverstock Hill, N.W., Sun., at 7, Mr. Wm. Grove.

St. George's Hall, Langham-place.—Lieut. Mandeville Suns., 11 and 7; Weds., Burlington Hall, 8 p.m.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m., Rev. D. Baron; 7 p.m., Pastor Frank White.

Clapton Hall, Alkham-road, Upper Clapton, N.—Sun. 6.30, Thurs. 7.30, Mr. John G. McVicker.

Special Religious Services in Theatres, Halls, and Mission Rooms.—Sun., Feb. 10, Agricultural Hall, Upper-street, Islington, at 3.30. Rev. Robert Mackay; at 7, Mr. J. H. Lydall; Shoreditch Town Hall, at 3.30., Rev. Thomas Evans; Pavilion Theatre, Whitechapel, at 7; Queen's Theatre of Varieties, Poplar, E., at 7, Mr. Chas. Button; Morley Hall, Mare-street, Hackney, at 7, Mr. Coates; Evangelical Hall, Homerton, at 3, Mr. Chas. Button; at 7, Mr. Jas. Dunn; Grand Hall of Varieties, Clapham Junction, at 3, Mr. Flew; at 7, Mr. T. C. Chadwick.

The Y.M.C.A.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference on "Book of Proverbs," Mr. W. H. Mills; 7, address to men by Mr. A. J. Mayers; meetings for men nightly at 8; Sat. at 8, Bishop of Sodor and Man on "Protestantism"; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

Central Y.M.C.A., 186, Aldersgate-street, E.C.—Thurs., 14th, 8 p.m., young men's prayer and fellowship meeting, speaker, Mr. R. Johnston; Fri., 15th, 8.30 p.m., Foreign Missionary prayer meeting, Mr. George Holmes; Sat. 16th, 3 p.m., "Bible Talk to Young Men," by Rev. F. B. Meyer; Sun., 17th, 3.15 p.m., P.S.A., for men, Mr. J. B. Wookey; Mon., 18th, 8 p.m., Gospel address.

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In mem'ry of thy cross, and shame,
I take this supper in thy name;
This juice of grape, and flour of wheat,
My outward man doth drink and eat.

Oh! may my inward man be fed,
With better wine and better bread.
May thy rich flesh, and precious blood,
Supply my spirit's daily food.

So, in its strength from day to day,
Shall I, with joy, go on my way.
I thank Thee, Lord, thou died'st for me,
Oh! may I live and die to Thee.

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The Christian.

[February 21, 1895.

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AS COACHMAN. Thoroughly experienced in driving, single or pair. Also stable duties. Two years five months' excellent character. Three years' before. Single. Age 26. Christian. Abstainer —Gunner, Holywych, Cowden. Kent. c3654

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A YOUNG LADY wanted as companion on mutual terms. Christian, abstainer, desired with a knowledge of painting, able to ride and drive. (Monmouthshire.) State private name.—Mr. Jones, Angel Down, near Wantage, Berks. c3653

WANTED, USEFUL MAID, who can dressmake and help with two children who go to day-school, and do some housework.—Apply to Mrs. Hendry's Library, Grove-road, Eastbourne. c3661

DOCTOR'S FAMILY going abroad.—Wanted, girl as nurse and to do sewing. Age not more than sixteen. References required.—Address, Davies, care of Dr. Dixon, Ribblesdale-road, Hornsey, London c4468

WANTED IMMEDIATELY.—Superior young woman to train as nurse. Willing to help in house and needlework. Wages according to age and capabilities.—Apply, Mrs. Sutton, Elm Lodge, Ditton Hill, Surbiton. c3617

The Christian.

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Notes and Comments.

The social element that is making its appearance more and more plainly in our legislation has received a considerable stimulus from this severe weather. The Committee of Inquiry into the unemployed is instructed to report as soon as possible, and from the tone of the debate in the House of Commons that "soon as possible" is likely to be soon. Men are in no mood to wait in a frost below zero. The children, too, in the elementary schools come in for consideration, Mr. Acland having said in Parliament that in reckoning the attendance grant of children in the country who have difficulty in getting through the snow, he would instruct the inspectors to judge leniently; schools that have been closed through stress of weather will obtain their grant as usual. Our hearts cannot be too tender at a time like this.

This frost will leave us richer in kindness. Young fellows are turning gentle and benevolent to poor children; our policemen—many of them humble heroes in blue—are touched by the sorrows of those who come into their charge, as witness the policemen and jailors who clubbed together and paid a 4s. fine of a man who was out of work, and had left two motherless children at home. "What was to become of those children?" Yes, what indeed? At 69, Temple-chambers, E.C., there is a "Barefoot Mission," which is trying to bring the old shoes and boots of well-to-do people and their cast-off clothes into contact with the bare feet and bare backs of poor men, women, and children. It is a time when not a rag should lie idle.

One of the pathetic features of this rigorous season is the number of industrious men who have felt compelled to accept workhouse relief; one of the tragic features is the number of the poor who have died rather than "go into the house." There must be some cause for this rooted dislike to "the house." Pride can be subdued by hunger, mere foolish and groundless aversion would yield to the same stern power. There must be something which touches self-respect, that violates manhood's honour and womanhood's gentleness. "An Old Guardian" is of opinion that "not systems, but men, need changing." "Our poor are as entitled as are our criminals to the service of humane and cultivated people throughout every office in our Unions." Some poor people have not died in vain, if their deaths should hasten that change in men, wherever it is required, that shall make the relief of the poor a sweet benediction instead of a bitter humiliation.

Lest the friends of the Anti-Gambling League should be discouraged by its failure to obtain a verdict against the Jockey Club, we would point out that, as in the Northampton case, it has succeeded in establishing the illegality of the betting enclosures, its defeat being only upon inadequacy of evidence as to "guilty knowledge" on the part of the stewards. This is an important point gained, and the League only needs to practise the art of "pegging away" to secure ultimate success. Let no one deem these prosecutions to be "throwing good money after bad"; many stones must be sunk before the breakwater is firmly set, and the inrush of the tide of gambling cannot otherwise be stemmed. Meanwhile, the foundations of reform are being well and truly laid, public opinion is awaking from its lethargy, and ere long victory will rear its head if the League is well supported.

In view of the important issues involved in the approaching London County Council election, the National British Women's Temperance Association and the United Kingdom Alliance have conjointly arranged for a meeting for united prayer, to be held at St. Martin's Town Hall, Charing Cross, on the day before the polling, viz., Friday, March 1, from 11 a.m. to 4 p.m. Rev. F. B. Meyer, Mrs. Hugh Price Hughes, Mrs. H. Whitall Smith, Mrs. Baxter, Mrs. Brodie, Mrs. Lamb, Sister Lily, Dr. R. F. Horton, Mr. John Kempster, Mr. W. A. Coote, and others are expected to lead the successive half-hours. Prayer will be made that in this election God may so direct that those shall be chosen who will act for righteousness, purity, and justice.

The Licensed Victuallers' Society of London has made a strong appeal to its members, or rather to every publican, to do his utmost to oppose the Progressives by influencing his customers and by giving his money. "If the election is to be fought out properly it will involve a large expenditure of money." We know no political party in this journal, but if the public-house interest of this vast metropolis is against one party and for the other, in the present struggle which is to culminate on Saturday, March 2, we should have no hesitation in deciding against the party which is supported by the most degrading and most perilous trade among us. Will not both parties disown and throw overboard this ally? The party that accepts it will surely in the long run suffer destruction.

Mr. Edward Thornton, a member of the Amalgamated Society of Engineers, and of the London Trades Council, writes to *The Church Times* to explain why working men do not come to church. He has some startling evidence to give. In a factory with 2000 men in which he has worked he found three Roman Catholics, one Churchman, and one Dissenter. In a factory with 700 men he found one Churchman and one Spiritualist. In a factory with nearly 1000 men, where he is now, he finds only one Dissenter. He affirms that so rare is a religious man in a factory, that a new man starting there for the first time is sure to have somebody say to him, on a certain person passing, "there goes our religious man."

He explains the absence of the workingman from church by the indifference of the Church to the people's condition and wants. At present working-men have no time to think about religion. When they are in work it means rising at 5 a.m., having a long walk, entering a dull factory, and having another trudge back at night. Their state out of work is worse still. Therefore, he says: "Our anxieties of this world are so great and our leisure so little that we hardly ever think of the next world, God, or God's Church." As a remedy he would have the clergy speak boldly for more leisure for the workers; and he would have a minister in every town drawn from amongst the workers to plead their cause as one who knows before God and before masters. We do not dispute what Mr. Thornton says, and yet we find it hard to reconcile it with other facts about congregations of working-men, and with the leisure working-men can and do find for their drinking clubs and for sports and gambling. Nevertheless, we join him in deprecating the way in which life is, for so many thousands, turned into a wretched drudgery.

That metropolitan coroner spoke wisely who warned persons who take stimulants to raise their temperature, that it is a dangerous practice; for although the temperature is temporarily raised, it soon falls more rapidly, and the last state of the imbiber is worse than the first. This is one of the many respects in which alcoholic drink is a mocker and a deceiver.

The University Settlement idea promises to spread to other shores than ours. The students of Girton and Newnham Colleges are proposing to form a missionary settlement in India, probably at Bombay, in which women from the Universities may live together, and carry on educational, medical, and evangelistic work. A committee has been formed, of which Miss A. de Sélincourt is the hon. sec. At Bombay a high school for Parsee girls is very much needed; they might also be carried on into the higher branches of learning and prepared for the University degree. The settlement, if formed, will be worked on Evangelical lines, embracing members of all sections of the Church of Christ. Could this be done, it would not only throw new life into work for women in India, but would be an evidence to the Indian mind of unity with diversity, which would do something to counteract the reproach often brought against Christianity of divisions among its professors.

The Schoolmaster is taking up the sorrowful case of the half-timers. An inspector writes that he examined a child, a girl, who rose at 5.30, worked at a mill, and then walked a couple of miles to be examined. Most people will agree with him when he calls this cruel. Another girl of eleven "rose soon after five, and walked through the frost and snow nearly two miles to the mill. Work commenced at six and continued till 8.30, when there was an interval for breakfast, the child not leaving the mill. At nine work again till 12.30, and then dinner at the mill. At 1.30 the child trudged off to the school." We have 170,000 half-time children. Our hours of child labour need reforming. In Germany they allow no children to work for wages until they are thirteen years of age. If we remember rightly our British delegates

to the famous Labour Conference, called at Berlin by the German Emperor, reported in favour of raising the age to this standard, but it has not been done. We are thankful that our inspectors, or some of them, are not burying the man in the inspector, but are pleading for the children.

Dr. Griffith John has declined the invitation of the L.M.S. to come home this year, although it is the centenary year of the Society; he has thus also declined, for a second time, the honour of being made Chairman of the Congregational Union of England and Wales. He feels that his duties in China have the first claim. The example of steadfastness he sets is a good one. We know that he is only one among the faithful, who think little of honours in comparison of labours. Whatever may betide China in the deadly struggle with Japan, her missionaries will not fail her; from the youngest to the oldest, we believe they will prove themselves, as a body, worthy of their calling. Dr. John's action will be a gospel in itself to the Chinese, and a stimulating force among missionaries. We even may receive a holy impulse from it at home, where fidelity to work, the steady patience which keeps on toiling amid all allurements to turn aside, is none too common.

When speaking at Canon Christopher's C.M.S. breakfast at Oxford, the Bishop of Caledonia gave a graphic account of the Kitkatla tribe of Indians, among whom there is not a sign of heathenism left. As one who had seen missions in the East and in the West, he could testify that what trade and commerce never did, and what war never did, the preaching of Christ crucified had done.

If the preaching of Christ by missionaries had wrought the wonder, and if the result be not supernatural, then let men find some other explanation. If it be that, then he held that in this our day missions are the pre-eminent sign of the supernatural in an age of scepticism.

The best answer to an age that repudiates the Gospel is to save it by means of the Gospel.

Chief Khama, says *The Independent*, has been paying a visit to Cape Town, where, to his great surprise, he received from the Christians a warm welcome. In thanking a meeting, he said he did so because he thought that they would help him "to fight the enemy that is called liquor. You must pray greatly for me that God will help me in this matter, that the liquor may all be spilled into the sea, the liquor which is an enemy to the world. If you can help me in this way it will be a matter of great rejoicing to me, and God will be with you." One of Khama's attendants said there was one question that was generally asked by the people of his tribe, and that was, "Are there any white men who do not drink?" And yet some Christians will support a custom which is proving the greatest stumbling-block to the world's salvation. Oh, that they would ponder how grave is their responsibility.

Many are becoming more and more strongly convinced of the importance of medical mission work. The Church Missionary Society has published in pamphlet form, with the title "The Work of the Lord Jesus and His Apostles," two articles by Dr. W. P. Mears, late of the Fuh-Kien Mission, which puts the subject on a higher ground. Dr. Mears holds up to view the great Missionary Example, and maintains that the work of healing is the necessary complement and supplement of the work of preaching. After examining the Gospels, the Acts, and the Epistles, he concludes:—

With the example of the Apostles—even were we without the record of the Master's life—we should be guilty if we did not regard benevolent, and especially medical work, as an essential and important part of mission work in heathen lands, and in churches gathered from heathendom.

Dr. Mears establishes the proposition that, as in spiritual, moral, and social life, so also in mission work, the Lord Jesus Christ is our example; and he makes a strong appeal for medical and preaching operations being more generally combined in the mission field. Copies of the pamphlet may be had from the C.M.S. House, Salisbury-square, E.C.

"One who has come under the scourge of the tongue," writes:—

Your correspondent's example, who says—"I have resolved before the Lord not to accept anything about a servant of Christ unless I hear it from his own lips"—is well worthy of imitation. At the present time, when among certain sectarian unsectarians, this business seems to be carried on on a wholesale scale, mainly misrepresenting the true servants of God, and seeming to take real delight in it, I think it would not be out of place to lay great emphasis on what you have written. You might enlarge upon it, as a very grievous and growing sin, and a sin that must come under God's withering rebuke.

Self-constituted censors sometimes exercise a reign of terror over young or timid souls, who are afraid to speak or even think, lest they should be denounced as "unsound." Such a terrorism is in principle as un-Christ-like, as popish, and as cruel as the Inquisition. There is one thing worse than holding unsound views, and that is *being* unsound at heart, unsound in thinking evil, unsound in rejoicing in iniquity, unsound in not rejoicing in the truth. Soundness in love to God and our neighbour is the essential foundation of all sound, wholesome, healthy doctrine.

Professor Sayce writes from Assouan to *The Athenæum*:—

I think I have found Nimrod in the cuneiform inscriptions. His full name was Nazi Muruda the Kassu, and he was the Babylonian contemporary of the father of the Assyrian king who restored Nineveh and founded Calah about fifty years before the Exodus. So Moses seems to have been right after all.

It might be just as well, seeing Moses has so often proved to be "right after all," to assume that he is always right when there is any discrepancy between him and some new authority. He lived a great deal nearer the time of the events he describes than the men of to-day, and could have had no motive for writing fables for history. He was evidently too earnest, had too deep a sense of the sacredness of truth, was too full of the fear of God, to do that.

When men have a great discovery to make known or a great policy to inaugurate they like a distinguished audience. How unlike our poor pride is the gracious humility of the Son of Man, who to one Rabbi, in the quiet of an evening talk, made known the great truth of the new birth, and that God so loved the world that He gave his Son, that through Him the world might be saved; who to a sinful Samaritan woman declared the sublime truth that "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." From the lonely well, where no one but the woman could be the reporter, the lofty words have passed into every language under heaven, and have become the uplifting power of the most spiritual of all religions—a constant protest against formalism, a loud warning against any worship which is not the expression of desire, of faith and love, a tender encouragement to the humble who thirst for God.

Thanksgiving and Prayer.

SPECIAL MEETINGS.

The following is in relation to the meeting proposed in our last:—

We have been requested by prominent Christian workers to convene a meeting similar to that held for Thanksgiving in the Great Assembly Hall in April last. With great pleasure, therefore, we invite all Christians to come together at the Great Assembly Hall (kindly lent for the occasion by Mr. F. N. Charrington) on Wednesday, April 3, the meetings to commence at eleven, three, and seven o'clock.

Reginald Radcliffe. George Williams.
Kinnaird. Martin Hope Sutton.
James E. Mathieson. R. C. Morgan.

We cannot do better than supplement the Conveners' letter by the following extract from a letter to ourselves by our dear friend Mr. Reginald Radcliffe:—

"It would give me great delight to unite personally, but there appears scarcely any prospect to myself of this. Prayer, secret and united, is the thing—BELIEVING prayer in the prevailing name of our Christ. Calmly and deliberately may I say that perhaps NEVER in all my life did I have such expectation from our Heavenly Father for the world.

"Caged up here in our little house, I think never in years past has God given me such assurance to draw so heavily upon his Almightiness to work wonders of conversion on the earth. I cannot but think that we are *far*, FAR behind the Christians of the first centuries. Why should it be? If bees cast outside the drones, why should not every single Christian now be expected to be a soul-winner? Do we expect it? Do we even ask this? What a dwarfed prayer to ask for ministers and missionaries! It may pass in London *now*, but such a prayer would not be uttered in Jerusalem!

"Let us retreat to Jerusalem, and, first all being of one accord, then pray 'Grant that all thy servants may be filled with the Holy Ghost, and ALL speak the Word with boldness.' My strength warns me to conclude. May God bless your efforts and the proposed meeting abundantly. But look for a *far*, FAR greater work over the world than in 1859-60."

MISSION SCHOOLS, SCHWIFAT, LEBANON.

In her new report Miss Procter says: "During last year we were preserved in health and safety when many around us have been laid low with sickness, and several strong, active, young people have been taken away. The work has made steady progress in each line. The children advanced well in their studies, as proved by the annual examination in June; then three of our girls, having fully proved their efficiency, received their diplomas. The friends assembled on the occasion expressed their approval of the ability manifested.

"I am thankful to say that wherever any of our girls have gone to teach they have given satisfaction. There are now twenty scattered through Syria, Palestine, and Egypt, seeking to impart to others the instruction they have themselves received. But all cannot be teachers; they are needed for home and family life, and I consider it one of the most important duties to raise the home life and show that their school training makes them better wives and mothers. Thank God here again we can point to results attained; there are now to my knowledge twelve married, and only one of them has not turned out to my satisfaction; all the rest are fulfilling their duties well, and thus benefiting their country."

A WIMBLEDON CONVENTION on the spiritual life will be held at the Drill Hall, St. George's-road, March 11 to 13. Amongst speakers expected are Messrs. Bevan, Figgis, Fox, Hopkins, Houghton, Macgregor, Mantle, Meyer, Selwyn. All information may be obtained from the hon. sec. to the Convention, 18, Homefield-road, Wimbledon.

THE UNVEILING.—8.

HE THAT SITTETH ON THE THRONE.

There is a certain similarity between the first and second portions of this prophecy. In ch. i. John is in spirit in the Lord's day, and hears behind him a great voice as of a trumpet, and then he sees the risen High Priest, who holds and searches, and discerns and judges the good and evil in the churches on the earth. In ch. iv. John beholds a door opened in Heaven, and hears again the trumpet voice of ch. i., which bids him arise and enter, and the revealing angel will shew him things which are about to come to pass hereafter. Immediately John is in spirit, or in the Spirit, and beholds a Throne in Heaven, and One sitting on the Throne. The former vision was of Christ the High Priest ruling in his Church. This is of God the Great King in his government of the world, with special reference to his saints who have made a covenant with Him by sacrifice.

The first observation of the seer is a connecting link between the former and the later vision. The Sitter on the Throne is like a jasper and a sardine stone, the first and last stones in the high-priest's breastplate, but in reversed order (Exod. xxviii. 17-20). If we accept, as we may, Dean Alford's view, that the jasper clear as crystal represents mercy, and the blood-red sardius judgment, it is significant that under the Law the sardius came first and the jasper last, while under the Gospel the jasper is first and the sardius last. This seems to mark the difference between these two dispensations—the one saying, "Do and live"; the other, "Live and do." For mercy and judgment are equivalent to life and death. On the high priest's breastplate and in Him that sitteth on the Throne, they are harmonised, for Mercy and Truth are met together, Righteousness and Peace have kissed each other. Jesus the Son of God, our Great High Priest, is He who liveth and was dead; and is alive for evermore; and has the keys of Hades and of Death.

The rainbow, the ancient and well-known symbol of covenant and promise to the earth and man upon it, encircles the throne. And the circle is the symbol of Eternity. He hath made with his Son, on our behalf, "an everlasting covenant, ordered in all things and sure."

Peace in Jesus! blessèd promise!
Covenant word of changeless love,
Sealed with blood, and daily witnessed
By thy grace, Eternal Dove.

"And the rainbow was in sight like unto an emerald"—green, for the prevailing colour of the earth is green: so we say "the green earth"; and for the same reason we call our little sister on the west the Green Isle, the Emerald Isle. The emerald rainbow would assure John, and his companions then, and his brethren through all the troubled ages, that He that sitteth on the Throne is the God of the earth. For John, who in his vision had entered the opened door of Heaven, might imagine that among the innumerable stars man and his little earthly home are of small account. In comparison with these, "what is man that Thou art mindful of him, or the son of man that Thou visitest him?" Oh, how mindful He is, how considerate of us, that He gives John, in his vision of the Throne which ruleth over all, to see it contained within the covenant rainbow, and the rainbow of the colour of the earth. Surely, all the stars of God exist for the sake of the earth, on which God was revealed in flesh, that He might die for the redemption of men, made in his own image out of the dust of the red earth!

On as many inferior thrones round the central Throne, sat four-and-twenty elders, clothed in white like the High Priest in the first vision, and wearing crowns of gold—the Royal Priesthood (Exod. xix. 6; 1 Pet. ii. 9; Rev. i. 5, 6), the number answering to the courses of the priests (1 Chron. xxiv. 1-19; Luke i. 8). In consequence of their intercessions, lightnings, thunderings, and voices issue from the Throne (compare ch. viii. 4, 5). The Seven Spirits of God, as seven lamps of fire, are here in connexion with the Church viewed as the Royal Priesthood; in the next chapter they are the seven horns and seven eyes (the power and wisdom) of the Lamb as it had been slain.

The sea of glass, clear as crystal, before the Throne, seems to be the counterpart of the "paved work as of a sapphire stone, and as the body of heaven in its clearness," which Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, saw under the feet of the God of Israel in the holy mount (Exod. xxiv. 9, 10). "God is light, and in Him is no darkness at all." "Clouds and darkness are round about Him; righteousness and judgment are the foundation of his throne." It rests upon a transparent sea of glass.

This crystal sea is connected with the four living creatures, the administrators of God's government; as the seven lamps of fire (the sevenfold Spirit of God), with the four-and-twenty priestly elders.

These living creatures include not only the cherubim as seen at the gate of Eden; over the mercy-seat; in the oracle of Solomon's temple; embroidered on the curtains of the tabernacle and carved on the temple walls, together with palm-trees and open flowers, the flora as well as the fauna of redeemed creation; running and returning like flashes of lightning in Ezekiel's visions of God; they also take in the six-winged seraphim of Isaiah's temple-vision. They are ideal beings, the antitheses of Daniel's four beasts which strove upon the Great Sea. They represent redeemed creation, man at its head, *plus* all the forces and qualities of every other form of life, in their highest form. For we are filled-full in Him, who is the Life, and who is the Head of all principality and power. The elders represent the redeemed in priestly worship and service; the living creatures represent them in governmental activity, the executive of God, in the throne and round about the throne (Ezek i. 15, 21: See "The Living Ones," The Christian, July 5, 1894).

The worship of these ideal representatives of God's peculiar treasure, his kingdom of priests, his holy nation (Exod xix. 6; Rev. i. 5, 6) is the adoration of God as the Creator and Ruler of the universe. It is not Jesus on his throne in the coming day, when the kingdoms of this world shall have become the Kingdom of our Lord and of his Christ. It is the throne of the Eternal Creator, the blessed and only Potentate, the King of kings and Lord of lords, the Triune God: "Thou art worthy, O Lord our God to receive glory, and honour, and power; for Thou hast created all things, and because of thy will they were, and they were created." Here, creation; in the next chapter, redemption.

How then can the elders and the living creatures be there, in the glory of accomplished salvation, if the time is now?

I reply by asking another question: How could the cherubim be seen within Eden's gate, when man was driven forth from Eden? or in the tabernacle and temple? or in Ezekiel's visions by the river Chebar, among the stiff-necked and impudent-hearted people, who were a conspicuous contrast to all that was idealised in those obedient and adoring living ones?

He who dwells in an everlasting Now calls things which be not as though they were; presents to fallen Adam, to captive Israel, to failing saints, visions of what shall be; yea of what is now, so far as we obey Him; so far as, like the elders, we worship Him in spirit and in truth; so far as we are like the living creatures—"whithersoever the Spirit was to go, they went, thither was their spirit to go." These are "they that dwell in heaven," in contrast to "them that dwell upon the earth" (ch. xiii. 6, 8).

And John says, "As Jesus is, so are we in this world." If on earth He spoke of Himself as "the Son of man who is in Heaven," the Spirit speaks of us as "baptized into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." For "God quickened us together with Christ, and raised us up together, and made us sit together in heavenly places in Christ Jesus" (Rom. vi., Eph. ii., Col. ii., iii., *et al.*). Some beloved brethren, who insist that the Throne and the elders and the living creatures here are future and *only* future, yet emphasise the above scriptures, and love to quote Lady Mary Powerscourt, to the effect that saints are not a people looking up from earth to heaven, but looking down from heaven to earth. They believe with me, that "whom He justified them He also glorified."

Oh blessed vision of the Throne! Oh joy to us—who see the completed image-dream of Gentile power tottering on its brittle feet of iron and earthenware—to look with the eyes of John, and see the stable Throne of the Ancient of days. "Let him take hold of my strength." "Concerning the works of my hands, command ye Me."

This God is the God we adore,
Our Faithful, unchangeable Friend:
His love is as great as his power,
And neither knows measure nor end.

M.

THE SCRIPTURE GIFT MISSION.

Mr. Walters, of the Scripture Gift Mission, has issued aSpanish edition of the Gospel of John in the handsome illustrated form that has become such a favourite among English workers. Especially in Central and South America are such portions of God's Word welcome for popular distribution; and several missionaries have written thanking Mr. Walters for parcels of the beautiful little book.

Mr. W. D. Powell, of Toluca, Mexico, says: "These are 'just the thing.' I could distribute thousands; they will be taken where no others would be received." Mr. F. Borton writes from Mexico City: "We give thanks most heartily for these Gospels. If only the Lord's people would do more in sending the Word itself into the world, a great deal more good would be done."

A worker at Lima, Peru, acknowledging a package of Spanish Gospels, says: "Send as many as you are able through the post. There is no other way at present, as the Government will not permit Bibles to pass the Customs House. We have many coming to hear the Word, and the Lord has given us blessing."

The extent to which the Holy Scriptures have been disseminated through the post in Roman Catholic countries of Europe should stir many to respond to this appeal. Mr. Walters is prepared to deliver five thousand copies of John's Gospel in Spanish, carriage paid, to any address in Spain or South America for £5 5s. He is preparing a French portion in a similarly attractive style with illustrations. Communications to him should be addressed, 84, St. Paul's-churchyard, E.C.

"ADVANCING APOSTASY."

We have received a large number of letters in continuation of this correspondence. In some cases writers have raised, or discussed side issues; in others a more important contribution is made to the controversy. It is impossible for us to print even the best of the letters at length, so we are compelled to summarise them.

One correspondent, "W. H. D.," says: "It is a hard matter to find an Evangelical clergyman now in country districts; and this involves great denial to those who, like myself, remember that we joined in our youth the Church which has now wandered from the right way." Another,

MAJOR PORCELLI,

writes: "I am old enough to remember when there was hardly a Ritualistic Church on the Continent, whereas the contrary is now the case. I recollect when the Channel Islands were all ultra-Protestant. I remember when St. Paul's Cathedral was a Protestant fane, and when one could walk into almost any London church without being offended by Popish antics, crosses, and mumblings. I remember when such a thing as Ritualism was unknown in Norfolk and Cornwall; when it was the fashion for 'fast' young men and girls to go 'for a lark' to the one Ritualistic church in Cheltenham and other towns; when no such thing as Ritualism was known in Scotland and the North of England or the Colonies; when every Army and Navy chaplain that I met was an Evangelical; whereas, in each and every case at present, the reverse obtains, and Protestant Evangelicals are growing fewer everywhere. I quite admit that there are more self-styled Evangelicals now than there were, say, thirty years ago; but their Evangelicalism is what the Bishop of Liverpool aptly terms 'Jelly-fish Christianity'; that is, they wobble with the times, blowing hot and cold as it suits their purpose."

SIR CHARLES S. KING, BART.,

says: "The amazing growth of Ritualism within a generation may in part be attributed to the latitudinarianism, 'large-hearted charity', so belauded in our day, as well as to the sad want of faithfulness in the Evangelical pulpit in dealing with Ritualism and Romanism. In too many churches, from one year's end to another, not a word of warning is heard, though the ministers can be scarcely unaware that numbers of the younger members of their congregation are being ensnared into attending Ritualistic churches, the impression left on the minds of the young too often being that the only question to be asked about a place of worship is, 'Does it belong to *the Church?*' and if the answer be in the affirmative it is treated as a matter of course that it is right and praiseworthy to attend it. Ought these things so to be?"

MR. T. M. NEATBY

thinks the battle of Protestantism cannot be fought inside the Church of England. "The Evangelical Protestant in the Church of England is a person who deserves our compassion, for he is fighting with his hands tied. He has imposed upon himself a twofold task which is utterly beyond human power to discharge, namely, to attack Sacerdotalism and to defend the Prayer Book. I have a most vivid and painful recollection of a Protestant lecture at which I was present not long ago. The lecturer, a member of the Church of England, gave an able and telling *exposé* of the utter unscripturalness of the sacerdotal assumptions of the Church of Rome. At the close, when permission was given to ask questions of the lecturer, a Romanist in the audience got up, and with a Prayer Book of the English Church in his hand, deliberately retorted the charge of sacerdotalism upon the lecturer's own Church. The lecturer's reply was evasive and awkward in the extreme, and the impression produced was most painful. His own Prayer Book was more than tinged with that 'scarlet' against which he inveighed; and his very reply to the objector was shifty to the verge of the Jesuitism which he abhorred. I speak with no animus or prejudice; for I am sure that no one in the hall felt more acutely for the respected lecturer than I did. But I am more and more convinced that the Protestant whose brief includes the Prayer Book as well as the great doctrines of our Evangelical faith, has no claim to our time-honoured watchword, 'the Bible and the Bible only, the religion of Protestants.'"

Another correspondent, "E. J. A.," after analysing some of the teachings and practices of Ritualism, says: "By many a dreary deathbed the writer has seen the depression, sometimes even the despair, of those who in health had been lulled by these specious but Satanic teachings. And when the light has dawned, and faith has led the contrite soul to implore pardon and justification direct from the Saviour—who won both for the sinner by the blood shed on Calvary, and bestows them, oh, so freely—the veil of sacramentalism that hid his love, is seen to be an accursed thing, while the sacraments themselves stand forth, pure and precious, stripped of the borrowed garments of 'the Mother of Abominations'? These doctrines and their objective illustrations we must protest against. Further, we must protest against the introduction into our churches of idols. First, and conspicuous at the East end, often stands a Latin cross. The initial stage of idolatry is when what is visible is used, unauthorised by God, as a medium by which the Invisible is apprehended. It hardly exceeded this among the Pagan philosophers. But it is sternly condemned in the Bible. Not all other sins put together are so frequently prohibited. It always ends in the worship of the Material. No one who reads the Romish Liturgy of the Cross, or witnesses the abject prostrations before it, can doubt how gross is the idolatry involved. The crucifix soon follows. Images of the Virgin Mary and saints have recently appeared in many of our churches for the first time since the Reformation. Windows glow with winged figures; and carved human forms, also winged, adorn lecterns and pulpits, support cornices, and are erected in memory of the dead. I have seen many hundreds of such figures in Eastern lands, and they abound in *bas-relievos* in half-ruined temples of Jupiter, Venus, &c. They may be seen in profusion in the museum in Athens of wood, marble, and terra-cotta, intended to hang against chamber walls. There is no doubt as to their significance. They represent Genii, Fates, demons of the air in attendance on Pagan divinities! Is the Church coquetting with demonology, as the world is with spiritism?"

REV. CHARLES STIRLING

points out that the Protestant Reformation, which was of such glorious promise in the reign of Edward VI., became a compromise in the hands of Elizabeth. The Puritans—the "Protestant and Evangelical" men of their day—were oppressed and persecuted; and such men have ever since been an alien body within the Church. Mr. Stirling continues: "They rely upon the Articles—and these are sometimes but feebly Protestant—and take the services in a non-natural sense, explaining them away upon the 'charitable supposition' and 'hypothetical view' theory. The Protestant Constitution of 1689 for a time broke the force of Laudianism, but in 1829 that constitution, alas! was abrogated. Laudianism then burst into renewed vitality, and now dominates the Established Church. By the Bennett Judgment, 1872, the Ridsdale Judgment, 1877, and the Lincoln Judgment, 1892, its triumph was completed. A tremendous Anti-Protestant Revolution has been effected. The Evangelicals having been implored to secede, and rear a splendid Protestant Church upon the ruins of the Romanised Establishment, declined to make any sacrifice. They resolved to do Nothing; and accordingly are trying to go on as if no very particular event had occurred." Thanking God for having brought him out of the Church of England, Mr. Stirling says: "No longer trammelled by subscription, and able to look facts fully in the face, and having had occasion to bring the Prayer Book line by line to the test of the Word of God, I am compelled to bear my testimony against the Book of Common Prayer, as the fountain-head of the prevailing mischief." In conclusion, he refers to his Protestant Prayer Book, in which there is "no infant baptism, and no prelacy, but a simple and beautiful system of doctrine and government."

REV. JAMES MOUNTAIN,

describing the advance of error, says:—"*The Church of England Almanac* for last year says: '7000 clergy are supporters of the Romeward movement; 4136 (of whom twenty-nine are bishops) are members of the English Church Union, which is pledged to support vestments, lights, incense, wafer-bread, eastward position, and mixed chalice.'" Proceeding to refer to counter measures, Mr. Mountain speaks of the Protestant Aid Society, which offers to furnish assistance to Church people in Ritualistic parishes, and to provide clergy and suitable buildings for carrying on the services of the Church of England in an Evangelical manner. He writes:—"The intentions of this Society are excellent, and must command the sympathies of every Protestant. But, alas! what hope can one cherish of their realisation, when one reads in the circular issued by the Society that their 'congregations will not form a new church, sect, or body; neither will they take the position of 'Dissenters,' inasmuch as they will *not dissent from the formularies* or Articles of the Church of England as contained in the Prayer Book.' In my judgment, this circular reflects but too faithfully the opinions and position of the majority of Evangelicals in the Establishment. They dislike Ritualism, but they dislike Dissent still more. They love the Scriptures, but they will not give up the Prayer Book, in spite of its unscriptural teaching. They are willing to wound, but they are afraid to strike." Mr. Mountain concludes by calling attention to soms points in the Prayer Book which godly Evangelicale should consider, such as Infant Baptism, Confirmation, and Priestly Absolution.

MR. EUGENE STOCK

writes:—"In mentioning Torquay among the leading watering-places 'for the most part Evangelical,' I made a mistake, of which I was conscious the moment I saw it in print. I did not care to trouble you with a correction, but as some friends have written to me about it, I send this brief line. I was careful, as I thought, not to include places which, though strongly Evangelical, are not 'for the most part' so. For instance, I did not mention Brighton, or Bournemouth, or Clifton, although Evangelical teaching and work are conspicuous at all three places. Your correspondents do not attempt to dispute my facts. They only adduce other facts, which are also true."

[For some reflections on this subject we refer our readers to an article on p. 12, entitled, "Things that are Shaken."—Ed.]

THE SUFFERING POOR.

In sending in an account of some visitation work among the poor, Miss A. F. Perram, 38, Westbank, Stamford Hill, N., says:—We think of the many we know in poverty, hunger, and cold, who bravely accept the portion of the lot that has fallen to them as from a Father's hand, and endure as seeing Him who is invisible; the women who face a cold world to provide for their fatherless, or worse than fatherless, children; the young who sacrifice themselves unmurmuringly for the aged and infirm; the old, who, past work, choose to linger out their last days in want and penury, rather than accept the charity of the workhouse and the contact with its degrading influences; the invalid father stricken in the prime of life with slow disease, yet struggling with tasks far beyond his strength that he may add to the earnings of the wife and mother; the godly refined gentlewoman, compelled by the exigencies of the unnatural position in which she has been placed by the sin of others to dwell amidst surroundings altogether foreign to her birth and character, whilst she ekes out a scanty living for herself and children; the lonely needlewoman—but we will not enumerate further. "The Lord knoweth them that are his," and we can but thank Him that He so constantly lets us share his knowledge, and sends help to his needy poor through our hands.

THE WORK OF THE Y.M.C.A. at Long Island City, N.Y., has been temporarily suspended in consequence of fire, which destroyed not only their building, but the records and everything pertaining to their equipment. They hope soon to be in new quarters.

CONFERENCE OF EVANGELISTS.—It has been definitely decided that the proposed conference of evangelists, referred to in a recent issue, will be held on Thursday, May 2, in the lecture hall of Y.M.C.A., 186, Aldersgate-street. "The Work of an Evangelist" is to be the subject of the day. Applications for tickets should be addressed to Mr. James B. Wookey, 48, Almack-road, Clapton, N.E.

UNITED STATES AND CANADA Y.M.C.A.—The Associations of the United States and Canada are called together in council, through their regularly-appointed delegates, once in two years. The next international convention is to be held at Springfield, Mass., in May, 1895. Owing to its location, this will probably be one of the largest of these gatherings. A special invitation has been sent to Sir George Williams, the founder of the Young Men's Christian Association.

CONVENTION IN BELFAST.

The interest in the series of conventions on The Inspiration of the Scriptures, The Jews, and The Coming of Christ, is deepening, and the influence they are exerting is widening. It is fitting that the North of Ireland should be visited, where the Lord worked in such a marvellous manner in the revival of 1859. The meetings were held in the Ulster Hall, Belfast, February 12-15.

Pastor James Smith (Dufftown) gave the opening address. His subject was a sevenfold description of the Word of God in the Epistle to Hebrews. (1) The Divine authorship of the Word (i. 1, 2); (2) its authority (ii. 1-4); (3) its power (iv. 12); (4) its sufficiency (v. 12-14); (5) it is the witness of the Spirit (x. 15); (6) it sets before us the true hope (x. 37); (7) and it is the key to the purposes of God (xii. 26, 27). Mr. W. G. Carr (Rochester, U.S.) followed with a brief address. He recommended the Bible, because it was a test of love, because of its power, because it was the book by which they would be judged, and because it paid to obey its teaching.

Pastor F. E. Marsh (Sunderland) gave the opening address in the evening, and spoke upon "Seven reasons why I believe the Scriptures to be inspired of God"—(1) Because it claims to be (2 Tim. iii. 16); (2) because it finds man (Heb. iv. 12); (3) because of the Christ it reveals (John v. 39); (4) because of the manner of its utterance (Ps. xix. 7); (5) because of the minute fulfilments of its predictions (Matt. v. 18); (6) because of the unity of its testimony (Luke xxiv. 44); (7) and because of the results it has produced (1 Thess. ii. 13).

Dr. Neatby spoke upon the connection that is found between the Living Word and the Written Word. We cannot do without the Christ, neither can we do without the Scriptures. Christ could not do without the Scriptures. "It is written," was the keynote of his walk and warfare. Christ connected the Scriptures with Himself, for He said, "They are they which testify of Me"; and again, "In the volume of the book it is written of Me." The delight of God was to write of his Son. Every word lets out some ray of the glory of Christ. The more you say, "He loved me and gave Himself for me," the more you will cling to that Word which speaks of Him.

Mr. Carr gave the closing address, and called four witnesses as testifying to the truth of God's word, namely (1) David (Ps. cxix. 160); (2) Solomon (Prov. xxx. 5); (3) Jesus (John x. 35) (4) Paul (2 Timothy iii. 16). Thus we have two witnesses from the Old Testament and two from the New.

THE SECOND DAY

of the conference was devoted to the study of God's purpose in relation to Israel. Pastor John Robertson (Glasgow) spoke of the coming of the Lord Jesus in two relations—First, in relation to the Church, and second, in connection with Israel when Christ comes in his glory. The speaker coupled his remarks with a personal reference to himself, by telling how he had been led to see the personal pre-millennial coming of Christ, while on a visit to Dr. James H. Brookes, of St. Louis, two years ago.

Mr. Marsh specially referred to Israel. If we would have God's power we must be on his plan. In Acts xv. 14-17 we have God's purpose in relation to the Church in gathering out a people to his name, in relation to Israel in building up the tabernacle of David, and in relation to the residue of men. There is a seven-fold parallel to be found in connection with Christ's raising Lazarus from the dead, and the condition of Israel, as described in Ezekiel xxxvii. Lazarus was dead, buried, called, raised, loosed, seated, and a testimony (John xi. 14, 39, 43, 44; xii. 2, 9); so Israel will be likewise (Ezekiel xxxvii. 5, 12, 11, 12, 23, 22, 24, 28).

In the evening, Mr. Robertson, as he could not arrive in time for the first day, drew attention to the subject of inspiration. He told us of an insane lady, who spent a fortune in buying silk and tearing it, and said it was what the higher critics were doing with the Bible, tearing out this and that. The Almighty breath is better than all the breath of man. There are many things we cannot understand, but we accept them. The children cannot understand the porridge they eat, but they know they need it, and if they were to wait till they could solve the chemical constituents of the porridge they would never eat it; even so if we wait till every question can be solved, we shall never be saved. Receive the Word, for it is worthy to be accepted in its entirety.

Mr. Smith introduced a talk on Israel as brought out in Romans xi., by remarking that the epistle of Romans may be summed up in four *L's*. Man *lost* (i. to iii., 20); man *living* (iii. 21 to viii.); man *learning* (ix. to xi.); and man *labouring* (xii. to the end). Israel has a fulness, reception, grafting, and a salvation in the future (Rom. xi. 12, 15, 24, 26). There are three botanical illustrations the Lord uses in speaking of Israel. The vine, telling out Israel's past unfaithfulness; the fig tree, proclaiming Israel's present condition, as a spiritually barren people; and the olive tree, pointing on to Israel's future blessing.

Mr. Carr gave a parallel between the exodus of Israel under Moses, and their future revelation. Israel was saved by the blood of atonement in Egypt, so shall God save them in the future. The second exodus is described in Isaiah xi. 11-16.

The subject of the last two days of the Convention was limited to the truth of Christ's return. Mr. Smith opened the theme on the Wednesday afternoon. The fact of Christ's return touches all Scripture, and illumines all Scripture, as it will illumine all our life if we believe it. Many a star as seen by the naked eye is only one, but with the aid of the telescope two are discovered; even so, the coming of Christ as seen in the Old Testament seems to be one, but with the light of the New Testament we find that there are two comings—one in humiliation and the other in glory. Micah v. 2 and Zech. ix. 9 refer to the first coming, but they also point on to his second. There was a private coming of which Micah speaks, and there was a public coming of which Zechariah speaks. This is brought out if we note the "unto me," and the "unto thee." And as there were two stages in the first coming, a private and a public, so there will be two stages in his return, a private one for his people, and a public one with them. There are two acts in relation to this two stages, an act of salvation for the redeemed, and an act of vengeance for the ungodly.

Mr. Carr continued the same theme. There are many Scriptures where the two aspects of Christ's comings are mentioned. There are at least thirteen of these double Scriptures. Judgment always precedes glory. Judgment fell upon Adam before the promised seed, upon Egypt before the Exodus, upon the professing church before the millennium, and upon Israel before their restoration. The address was closed by the three following questions:—How will the Lord come? Personally and literally. Where will He come? In the air for his people and to the earth with them. When will He come? We don't know. No date is given—we have no right to fix one.

Mr. Marsh referred to holding fast the confession of our hope, and said that the Christian needed Christ in three particulars. The Christian needs Christ in his redemption for his salvation; Christ himself as an inspiration to devotion and service; and the truth of Christ's return as the incentive for separation from the world. The hope that we have in Christ's return is a *personal* hope, because it proclaims the personal return of Christ; it is a *present* hope to those who are in fellowship with Christ; and it is a *purifying* hope to those whose affections are centred in Christ.

Mr. H. D. Brandreth gave an outline of the mystical Babylon, and called attention to the fact that all that is seen in Romanism and Rationalism has its origin in Paganism.

Dr. Neatby reminded us that prophecy has mainly to do with earth, but Christ, our hope, is a heavenly thing, given to those who are a heavenly people by a heavenly birth.

Mr. Marsh gave the opening address on the last day. His subject was the purifying effect upon the life of the believer if he is looking for the return of the Lord. The business life will be pure, in that it will be free from unrighteous action; the church life will be pure, because separate from worldly methods in carrying on the Lord's work; the social life will be pure, because the saint keeps from the company of the ungodly; the home life will be pure, because it is sweetened and hallowed by the conscious presence of Christ; and the heart-life will be pure, because Christ is sanctified as Lord in the heart.

The closing addresses were given by Mr. Carr, who spoke upon the necessity of rightly dividing the word of truth; Mr. Brandreth upon the judgement seat of Christ; and Dr. Neatby upon the theme in which he is ever at home—namely, the need to be in fellowship with the Christ now, and then there will be no surprise when He arrives.

One feature of the meetings was the number of men who attended them. A spirit of growing interest was manifest in the increase in the numbers as the meetings went on. Surely it is a sign of the times when Christians of different denominations gather around the Word of God, and listen to what He has to say. Another characteristic of the gatherings was the positive character of the teaching. Sometimes it may be necessary to call attention to the crafty working of error, but after all, the best way to combat error is to meet it with the positive and certain utterance of the Word. F.

CANON GARRATT'S RESIGNATION.

A few Sundays ago, in St. Margaret's Church, Ipswich, at the close of a sermon on 1 Cor. ii. 9, "Eye hath not seen," &c., Canon Garratt intimated his intended resignation in the following remarks:—For nearly twenty-eight years it has been my joy to be your pastor, and to know that in that hallowed connection there has been between us a bond of affectionate sympathy and co-operation, which is the support and happiness of a Christian minister. During this more than a quarter of a century some of you have grown up from infancy to manhood and womanhood, and have known no other pastor; and others of you, who have all along so affectionately sustained me in my work, have not allowed me to doubt that God's word spoken by me has been a joy to your hearts; and I think you have the right to know why I am about to sever this pastoral connection, and give up my post as vicar of St. Margaret's.

I do not think it for the honour of God that I should retain such a post as this till compelled by the infirmities of age to cease to do its duties. In that case the work of the parish would, at first perhaps insensibly, but after a while unmistakably, dwindle and grow feeble. It seems to me far better for us all, and in itself more right, that before that happens the responsibility should be transferred to younger hands. After much thought and prayer I have arrived at the full conviction that in resigning I am doing that which is for God's honour and according to his will—the one consideration which ought to determine our path.

I do not now feel as fit as I was for some of the details of parochial ministry, but am conscious of no failure of strength in other ways; and while God seems to me closing by my age the door of parish work, I think He is opening before me doors of work of a different and evangelistic kind. I earnestly desire to be permitted especially to preach and teach the much-forgotten truth of the Second Coming of our Lord Jesus Christ in various places, wherever opportunities present themselves, and I shall, I doubt not, find my way made plain.

ROMANISM IN MALTA.

Writing with reference to Mr. Glenny's recent notes on the religious condition of this island, a correspondent sends some instances of Popish intolerance, and adds:—

Malta is an island under English rule. Instead of any attempt to reduce the power of the priests, it has decidedly increased since my first visit in 1859. All the positions which were then filled by Protestants are now occupied by bigoted Romanists, and in the Law Courts, to the defeat of justice where an English sailor or soldier is concerned. Before, therefore, sending a missionary, as Mr. Glenny proposes, I would urge much united and earnest prayer to Almighty God that the way may be opened for someone to be sent under Government protection.

BRITISH GUIANA.—Mr. Henry Tayler, writing from Weiroony Creek, Upper Berbice river, says: "It is more than a year since our return to this place. We were three years in the Demerara River, and had many opportunities of service for the Lord among the Indians and others, and the joy of seeing some fruit. The Lord gives us open doors here. In my little boat I visit distant settlements of Indians, and occasionally hold meetings on board the river steamers. We have just had a new room put up for the regular Gospel and other meetings here, and the work is on the whole encouraging. Many of the Indians are bright Christians, and the labours of servants of God who have gone to their rest have not been in vain."

NOTES ON DAILY READINGS.

SUNDAY, FEBRUARY 24.—ACTS XXIII.

Before the Sanhedrim (1-10).—It is a good rule to exercise ourselves to have consciences that do not reproach us. A good conscience is healthy, not morbid; true in its instincts, because adjusted by the Word of God; clear of the stain of permitted sin; cleansed by the blood of Christ. (3) Paul had a quick and impetuous nature; but he was generous enough to retract words that had better not have been uttered. (6) There was a good deal of shrewdness in this appeal, but there is a marvellous contrast between the attitude of this greatest apostle and that of his Master under similar circumstances. These contrasts serve to bring out the unparalleled glory of Christ's character.

Alone with the Lord (11).—How near this best of friends comes when all is still. No prison doors can shut Him out. They may hedge us in, but cannot cut off the communications that come from above. Those who are faithful at Jerusalem are presently given a yet wider opportunity at Rome.

On Horseback through the Night (12-35).—It was heroic of this young man to identify himself with his hunted relative. What chivalry throbs in young souls. All this was in fulfilment of the Apostle's desire to see Rome, but he was to be taken there free of charge. The great Roman empire was to pay the cost of his journey. God has many ways of carrying out his plans, never doubt that prisons, soldiers, forced marches, privation, are all part of a plan, of which the result will amply justify all the expenditure.

MONDAY, FEBRUARY 25.—ACTS XXIV.

The Accusers (1-9).—How despicable it was thus to cringe to and flatter this Roman official! Felix must have known how hollow every word was the advocate spoke, and perhaps weighed the charges against the Apostle in the other scale. The devil's advocate tries to carry his case through by the number of epithets and accusations with which he seeks to blacken the defendant, thinking some of this pitch would surely stick!

The Accused (10-21).—Paul could extract matter for cheerful thankfulness from very untoward circumstance. (14) Again this epithet "the Way" is used of the teachings of Jesus. They are the way to God (R.V.). (16) Notice the repeated reference to his conscience (cf. xxiii. 1). (20) A manly straightforward speech, rebutting the charges point for point. It was for the glory of his Master that he thus endeavoured to defend himself. His eye was single, his whole body full of light, his sense of rightness gave him courage, and the Lord stood by and strengthened him.

The Judge (22-27).—Thus Paul was secured from molestation, and was able to prosecute his labours among those that came to see and minister to him. Felix knew about the Way (22, R.V.), and seems to have had strong drawings towards Christ. He had every reason to tremble when Paul spoke of self-control. His marriage-union was an illicit one. But in spite of his attraction to the Saviour, and his sense of the desert of sin, greed and the fear of man triumphed. Beware of the little rift within the lute.

TUESDAY, FEBRUARY 26.—ACTS XXV.

Festus (1-12).—The virulence of religious hate knows no bounds. Ah, religion, what crimes have been committed under the cover of thy name! Paul knew that there was little chance of securing justice before a judge so time-serving as Festus. This was the beginning of the decline of the Roman Empire; her officials had lost the soundness of the olden integrity which had made her great.

Agrippa (13-22).—One of the Herod family. This princeling was corrupted by the crimes and villanies that bred in the enervating atmosphere of Roman civilization. What an infinite contrast between the occupants of the judgment seat and the prisoner at the bar. (19) Note the careless reference to the "one Jesus." How little he knew or cared, and yet he was certainly included in the love of God and in that propitiation which was for the whole world. How deeply dyed with the facts of Christ's resurrection was every speech of Paul. Though Festus had only heard him once, he had no doubt as to Paul's belief in the resurrection.

The Emperor (23-27).—The thought of the Emperor was very present with Festus. Note the obsequious title "my lord." How certainly must the Apostle have realised that his Emperor was Lord of lords and King of kings, and that He was beside him, quieting the throbbing of his heart.

WEDNESDAY, FEBRUARY 27.—ACTS XXVI.

From his Youth up (1-11).—Again Paul finds a theme for gladness in untoward conditions. Look for the one patch of blue in a clouded sky. (5) This is the germ thought of the splendid outburst of Phil. iii. (8) Again this witness to the risen Christ. Oh, for more of this direct vision and testimony to the facts of the unseen and eternal world. (10) This is not the last man who, from being exceedingly mad against Christ, has become his humble follower. Our Master loves to get his officers from the pick of the devil's army. We have more hope of the inveterate opponents of the Gospel than of the Gallios who do not care.

The Heavenly Vision (12-23).—There is no such deliverance from the glare and cross lights of earth as to see that light brighter than the sun. It blinds us to all beside. To each there comes a heavenly vision, beckoning to a purer, nobler life. We may see it first on the face of a martyred Stephen, but it haunts us. It confronts us when we go in forbidden paths, and summons us to arise and follow it to the life which is life indeed. (16) What we have seen is only part of the great revelation; He will show us greater things than these. (17) Delivered and sent, ponder these, Christian worker; the Master longs to perform them both for thee. (18) The seed-thought of some of the greatest passages in the prison epistles (Col. i.). (19) Let us not disobey the heavenly visions, lest they grow dim and vanish. (23) God always affords help to those who are living on his plan. (23) We Gentiles should heed Him who proclaims light.

Not Almost but Altogether (24-32).—These words were probably uttered sincerely. Such was the earnestness and spiritual force of the Apostle, he seemed likely to carry this sinner's heart by storm. He came within a little of winning his case. But many a rich argosy has sunk within sight of the harbour mouth. "Almost" is but to fail. The Apostle was the first of the Out-and-out Band. (27) We can hear the clank of the chain. (31) It is well when men are compelled to certify to the excellence of our moral character.

THURSDAY, FEBRUARY 28.—ACTS XXVII.

The Voyage to Crete (1-8).—Not a pleasant experience to be penned with other prisoners, and under Roman soldiers, in these coasting vessels. Paul would not have one moment out of their observation, but we know he dwelt in the secret of God's presence, and was hidden from the strife of tongues. And God inclined Julius to show him kindness. He can raise up friends in unlikely quarters.

The Storm (9-26).—The counsels of religious men are often at a discount with men of the world, but events certify the justice of their conclusions. They have access to the true Urim and Thummim. (15) The R.V. and a map will make the vessel's course clear. The nautical terms are those of an old sailor. "We" means that Luke had again joined his friend. (23) God's angels can find their way through the murkiest atmosphere. (24) When there is a Divine *must* in the case, all things bend to it, and storms but waft the servant of God on his way, as the summer breezes might. Let us ask that all who sail with us may be saved with us. The word *grant* implies that Paul had prayed for this.

Breakers Ahead (27-44).—How calm and peaceful Paul was amid the scene of that wintry morning. The dim dawn, the mighty breakers rolling over the ship, the deck crowded with the motley group of sailors, soldiers, prisoners, passengers; and amid all a prisoner becomes the true captain of the boat, breaking bread, giving thanks, eating as though he were in a friend's house, and inspiring all with new hope—it is a theme for an artist. (44) It does not matter how we get to heaven, so long as in one way or another we at last find ourselves touching its shores. Through the grace of Christ all shall be well if only you will fling yourself out of the old craft of self into his buoyant grace.

FRIDAY MARCH 1.—ACTS XXVIII.

Melita (1-10).—Thank God for the kindness shown by those who have not learnt God's love in Christ. (3) Accidents are not punishments. The clinging of the viper is not an evidence of the anger of God, but an opportunity of showing his care for his own. (5) Let us shake off temptation. We cannot help it attacking us, but we may lay aside every weight and sin. (8) What a blessing one Christian man may be to a ship's crew, and to all with whom he comes into contact! Let us ever be on the outlook for these opportunities.

Coming to Rome (11-15).—Was there a little fear as the apostle drew nigh the mighty city, of which he had thought so much? There is a touching allusion to some undertone in his nature in that word: he thanked God and took courage. How often the grasp of the hand and the hearty word have inspired new courage in some drooping spirit!

The Jew First (16-31).—He pursued his Master's bidding of beginning at Jerusalem. (20) This chain! How the iron ate into his soul! His only solace that he was the prisoner of Jesus Christ. (23) All day he poured out his soul, basing his arguments and appeals on the Old Testament Scriptures. (28) Let us Gentiles avail ourselves of this salvation; our times are nearly fulfilled; then the true branches will be grafted in again. They have forfeited their privileges by unbelief, but God is able. (30-31) The full story of these years has yet to be told, but we get marvellous glimpses into their abounding usefulness in the prison epistles.

SATURDAY, MARCH 2.—ROM. I

The Inscription (1-7).—On the threshold of his greatest epistle he writes himself a bondservant. Such humility is open to God's deepest revelations. The Son of David is also Son of God. Jesus is risen, we obtain our office of appointment from Him. We are called to be Christ's peculiar possession; we are loved by God the Father; we are intended to be saints; we have a heritage of grace and peace.

Not Ashamed of the Gospel (8-17).—We are at liberty to ask for what we want, though we may not be sure whether we are in the current of God's will. Patient prayer will settle that beyond doubt. (12) Even an Apostle's faith could be comforted by the faith of lowly disciples. Forsake not the assemblies of the saints. (14) In debt to Christ, and therefore a debtor to all for his sake. (16) Not only salvation from the penalty, but power against the dominion of sin. We may know what is good, but apart from Christ have no power to perform.

The State of Man by Nature (18-32).—All men may know of God through nature and conscience. But they have no desire to know, and therefore hold down, as though to throttle, the truth. (21) To refuse to give thanks is the first retrograde step, which leads to heart-darkness, and thus to the exchange of God for idols. (24) The next downward step is uncleanness. (28) We must never forget that the heathen are not simply in ignorance of God, but have refused Him. They have turned from Him, and therefore have lost the pervading, purifying influence of his presence; and their hearts, from being temples, have become the haunt of every foul bird and noisome beast.

UNCHANGING.

"Jesus Christ, the same yesterday, to-day, and for ever."—Heb. xiii. 8.

Yes, all things change, the flowers decay,
The sunset glory fades away;
And oft earth's fairest, choicest things,
Are those that fly on fleetest wings.

Health, pleasure, fame, and friends depart,
Grief fills the once rejoicing heart;
The world itself is growing old,
And life is but "a tale that's told."

But through the swiftly changing years,
'Midst all our human hopes and fears;
Unchanged, there stands one glorious name,
Jesus, for evermore the same.

One rock of strength, which naught can move,
One sure, abiding, changeless love,
One steadfast hope which cannot fail,
One anchor cast within the veil.

One refuge from the wintry blast,
One joy which evermore shall last,
One kingdom which shall stand for aye,
When earthly thrones have passed away.

O Christ, our everlasting King,
With joy thy changeless name we sing,
Of all thy gifts, Thyself alone
Our life, our joy, our all we own.

T. E. W

MRS. HILTON'S CRÈCHE.—The Company of Clothworkers has made a grant of £10 to Mrs. Hilton's Crèche and branches, making with former grants a total of £70.

INTERNATIONAL S. S. LESSONS.

MARCH 3.

THE RAISING OF LAZARUS.—John xi. 30-45.

GOLDEN TEXT, verse 25.

BETHANY was situated on the Mount of Olives, about two miles from Jerusalem. Jesus was at work in Bethabara, beyond Jordan (x. 40), when the message from the sisters reached Him. The distance between Bethabara and Bethany was about thirty miles.

The death of Lazarus must have been a great mystery to the two sisters. For several reasons: 1. They knew that Jesus loved them (5). If He had healed the nobleman's son, the blind man, and even the Roman Centurion's servant, much more may they expect Him to heal his friend. 2. They had asked Him to do so (3). Their message, by its very form, indicated their confidence in Him. Yet in spite of this their brother died! 3. The reply of Jesus seemed to mean that Lazarus would recover (4). What else could be understood by the words "not unto death"? 4. Knowing that Lazarus was dead, and that the sisters were in anguish, He delayed two days before He set out for Bethany (6). All this was mysterious. It seemed as though Jesus was less kind to his friends than to others; that He would answer the prayer of others, but refuse the request of those He loved; that his message was untrue. Was not all this unspeakably painful to the sisters? Yet love's ways are right. One blessing is denied in order that a greater may be bestowed. Apparent unkindness and indifference only prepare the way for a fuller manifestation of love. Delay is not denial.

Our lesson takes up the story at the point when Jesus, outside the city of Bethany, after his interview with Martha (18-27), is met by Mary. The characteristic difference between the two sisters appears in this incident. The miracle was a fulfilment and an illustration of what Jesus had said to Martha.

30-32.—Jesus did not enter into the house because the professional mourners were there. Probably He had little sympathy with these extravagant mourning customs. And, moreover, He had come not to mourn Lazarus as dead, but to give him back to the mourning sisters. The words of Mary (32) are like those of Martha (21). The one thought of what Jesus could do had occupied them as they watched their brother die. But Mary's position is her own. "At Jesus' feet" was the place where she delighted to be (Luke x. 30 and John xii. 3). However mysterious our Lord's dealings with her, she had not ceased to love and to trust.

33-37.—"Groaned in the spirit, and was troubled" is best explained by margin of the R. V. It was not sorrow, but indignation that He expressed. Was it against death itself? Or was it against those Jews who were now weeping with Mary, but would soon be plotting to kill both Himself and Lazarus? (xi. 53, xii. 10.) Shams of all sorts were hateful to Him, but none could be more hateful than hypocritical mourners with such grief as Mary's. "Wept" (35) is not the same word that is used in 31 and 33, to denote loud wailing, but means to shed tears silently. It expresses the true deep sympathy of Jesus. The fact that He had power over death, and could command the grave to give back its victims, did not lessen his true human sympathy. This verse sanctions our sorrow over the loss of friends. See how the Jews regarded this sympathy (36, 37). They were like ourselves; and thought that truest sympathy would have been shown by preventing the trouble. How much would have been lost to the sisters, and to all mourners down the ages, if this bereavement had not been allowed?

38-45.—The grave was a cave hewn out of the rock, with a stone rolled against it (R.V.). The miracle is made more striking by several things:—1. *Martha's remark* (39, 40) brought out the fact that Lazarus had been in the grave four days. Her respect for the dead would not have his body exposed now that corruption had begun. Her faith had not fully grasped what Jesus had promised. Hence our Lord's reply (40), in order to strengthen her faith. 2. *The prayer of Jesus* (41, 42) made the miracle a work of God. What must be the guilt of those who should seek to put Jesus to death after God had wrought such a miracle by Him? The prayer is one of thanksgiving for an answer already given. May we not learn from this example how to pray the prayer of faith? 3. *The Loud Call* (43, 44).—This method was adopted to impress those who stood by, and to warn them further of the guilt they were about to incur. Nothing but the word of Jesus is needed to raise the dead. This is true of the spiritually dead (v. 25), and of the physically dead at last (v. 28, 29). Do not read the story without remembering that we are dead by nature (Eph. ii. 1), and that He can give us life. Have we heard his life-giving voice?

For the Young.

LITTLE THINGS.

THE murmur of a waterfall
A mile away;
The rustle when a robin lights
Upon a spray;
The lapping of a lowland stream
On dipping boughs;
The sound of grazing from a herd
Of gentle cows;
The echo from a wooded hill
Of cuckoo's call;
The quiver through the meadow grass
At evening fall:—
Too subtle are these harmonies
For pen and rule;
Such music is not understood
By any school;
But, when the brain is overwrought,
It hath a spell
Beyond all human power and skill
To make it well.

The memory of a kindly word
For long gone by;
The fragrance of a faded flower
Sent lovingly;
The gleaming of a sudden smile
Or sudden tear;
The warmer pressure of the hand,
The tone of cheer;
The blush that means "I cannot speak,
But I have heard;"
The note that only bears a verse
From God's own word:—
Such tiny things we hardly count
As ministry;
The givers deeming they have shown
Scant sympathy;
But, when the heart is overwrought,
Oh! who can tell
The power of such tiny things
To make it well!

F. R. HAVERGAL.

A YOUNG HERO.

A TRUE STORY.

ALBERT was a boy of twelve, lively, active, and strong, when the event took place which brought a sad change over his hitherto bright young life.

It was a cold winter's day when Albert went out with some of his young companions, to amuse himself on the ice, some little distance from home. For some time they went on very happily together skating or sliding, but suddenly one of the boys, venturing too near a dangerously thin place in the ice, fell in, the ice breaking all round him. This boy could not swim, but Albert could. Not hesitating a moment, he sprang into the water after his friend, and held him up till help could be brought, and they were both taken out of the water. Thus Albert saved his friend's life, for there is no doubt the boy who fell in would have been drowned but for him.

But the consequences were sad to poor Albert. The shock to his system, caused by his plunging into the freezing water and remaining there for some time, made him very ill, and brought on epileptic fits. These so affected his brain that he became insane, and he had to be sent to a lunatic asylum. Here he remained utterly listless, when not in a fit, lying either in bed or on a couch, taking no interest in what was going on around him, never speaking, and not seeming to hear or understand when others spoke to him.

The chaplain visited him, and read and talked to him, but after trying a few times to get some response from the poor sufferer without success, he gave up going to see him, thinking it useless. At length that chaplain left and another came. When the new chaplain heard poor Albert's sad story, and how his deplorable condition was brought on by his noble effort to save his playfellow's life, his heart was deeply touched with love and pity. He resolved that, however dull and indifferent the boy might appear, he would always pay him a visit when he went round among the patients. He kept this resolution.

At first, and many times after, as he read the Bible, and explained or made remarks, and prayed, no ray of intelligence passed over the stolid face. It seemed as if he might just as well have been speaking to a stone statue! But he persevered, and at last he was rewarded by perceiving a change. The poor boy's eyes began to brighten a little when his friend approached him, then he thought he could detect a slight smile flit across the pale features, and finally he actually got those long-closed lips to part sometimes, and utter a reply to a question. It was only "Yes" or "No" that they seemed able to say, but that was an encouraging advance.

By dint of gentle and patient inquiry, the kind chaplain discovered that, though the poor mind was closed to much that was going on around it, the Saviour had a place in Albert's heart. How thankful the clergyman was, then, that he had not been disheartened, but had persevered in visiting the poor lunatic!

At length poor Albert's time came to leave this world of pain and grief, and his faithful friend ministered to him in those last hours of weakness. He could not but rejoice that the poor boy's sufferings were over, when he closed his eyes in death. Can we doubt that he is now with that blessed Saviour, whose example he followed in saving life and suffering for it? M. E.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Leominster*, to Feb. 24; *Beckenham*, Feb. 26; *Middleton, near Manchester*, March 2-10; *Liverpool*, March 11 and 12; Mr. H. Falkner, *Stapleford*, March 3; *Kimpton, Herts*, March 5; *Buckhurst Hill*, March 7; Mr. J. S. Tyler, *Houghton-le-Spring*, to Feb. 24; *Consett*, Feb. 25-27; *Durham*, Feb. 28; *Gresley*, March 2-7; *Nottingham*, March 9-13; Mr. S. J. Hewlett, *Harrogate*, to Feb. 24; Mr. C. E. Collier, *Camberwell*, Feb. 27; Mr. Gwyn, *Westminster*, March 14; Mr. G. Goodman, *Margate*, to Feb. 22.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending March 2, 1895.—Sun., Feb. 24, Luke ix. 12-22; Mon., 25, ix. 23-36; Tues., 26, ix. 37-48; Wed., 27, ix. 49-62; Thurs., 28, x. 1-16; Fri., March 1, x. 17-28; Sat., 2, x. 29-42.

THE WELCOME HOME.

MISS CHILD has issued a little paper, reviewing with thankfulness the work of the year at the "Welcome Home." The efforts include the home, in which seamen are free from outside temptations and influences; the coffee-room, providing a counter attraction to the public-house; the fo'c-s'le, for evangelistic meetings; free suppers and lodgings; the Book Bag Mission; and the safe keeping of our sailors' clothes and money, for transmission to their friends. A country home has been opened in the Epping Forest, for the reception of sick sailors and others. This has already proved very helpful. The Christian Lifeboat Crew (with its branches in England, Sweden, Denmark, Germany, Turkey, Asia Minor, New Zealand, Australia, and China) has held its musters, as usual, with unabated vigour, and the blessing of God has been evidently resting upon it and the efforts made. The monthly texts have been eagerly sought for by the members scattered throughout the world. The visits from detachments of the Christian Lifeboat Crew to different mission centres, under the leadership of Mr. William Luff, have also been greatly appreciated.

More extended accounts of the work, and interesting incidents in connection with it, can be had at any time from Miss Child, 173, St. George's-street, Ratcliff-highway, E.

BLACKDOWN HILLS MISSION.

DURING the past months we have been enabled to scatter the good seed in many towns and villages, and have rejoiced to see fruit to the glory of God. Recently I have had much joy in preaching the precious, ever new, never-worn-out Gospel in various places, such as Liverpool, Kendal, Bristol, Ross, Musbury, and Weston-super-Mare. In every place I have seen it proved to demonstration that the Gospel of God, and it alone, when ministered in the Spirit, is sufficient to attract the people to hear it night after night, and in many happy instances to be saved by its power. In this connection I would seek the prayers of the Lord's people for evangelistic missions I am hoping to hold in Bath, Malvern, and Kendal during the coming two or three months.

This exceptionally severe and prolonged wintry weather is making the outlook for our already ill-paid labourers sad in the extreme and dreary to a degree. "No work!" "Can't get employment!" "No coals!" "No potatoes!" are the constant confessions on all hands. We long so much to distribute coals and food where specially needed. We have no funds at our disposal, and can but echo the sad refrain of, alas! nearly every mission—"Our funds are quite exhausted!" We pray that we may be enabled to meet some of the need in these bitterly cold and bleak hills ("Blec-dunes"—bleak hills, as their name implies). W. J. H. BREALEY.

Clayhidon, Wellington, Somerset.

Things which are Shaken.

We have evidently reached the days of which He whose voice once shook the earth has said, "Yet once more I shake not the earth only but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

"See that thou make all things according to the pattern shewed to thee in the mount," is the word which the Lord commanded Moses. "Let them measure the pattern," repeats the Spirit by Ezekiel. "Hold fast the pattern of sound words," pleads the same Spirit by the Apostle Paul.

It is of little use to find beams or motes in each other's eyes: we must be freed from them in our own. If ecclesiasticism, sacerdotalism, sacramentarianism, are rife or even rampant in the Establishment, they are not absent in the Free Churches. Fifty or sixty years ago an endeavour was made to separate from these evils, by meeting in primitive simplicity as "Brethren." But the very same principles were developed: the same priestly domination, the same Adam in the ascendant. For the evil is in the human heart.

We have not the least expectation of a remedy being found in any attempt "to secede, and rear a splendid Protestant Church upon the ruins of the Romanised Establishment." A similar idea has found expression among some spiritually-minded Nonconformists. But some of them have been convinced that the new departure would find men in the front who push with side and with shoulder, while some, with whom the meek and lowly in heart would find more affinity, would remain behind.

"Let every one abide in the same calling wherein he was called. . . . Brethren, let every one, wherein he is called, therein abide with God." So long as he can abide *with God* let him abide. That principle surely applies to Church as well as to social and commercial relationships. But is it not too late in the day to rear a splendid new thing of any kind on the ruins of the old? "Behold, I stand at the door and knock: if any one will hear my voice and open the door I will come in to him, and will sup with him, and he with Me." He does not bid him come out even of Laodicea; but when that lukewarm self-sufficiency is spued out of his mouth, He will give the overcomer to sit with Him on his throne, even as He overcame, and is set down with his Father on his throne.

We have received a large number of letters, some from Evangelical Churchmen, pointing out the advancing apostasy and the Romanising tendency of Ritualism; some from Nonconformists shewing that the Church of England is, even when Evangelical, honeycombed by Ritualistic and Romish tendencies; and some from Ritualistic and Evangelical Church people, excusing themselves, or else accusing one another. *Cui bono?* Is there not a deeper and more serious question than all this? Has God given us a pattern of his Church, and are we ourselves conforming to it?

The pattern is the human body, with its soul and spirit, the divinest material thing God ever made, for it was made in his own likeness, and quickened by his own breath. In two Epistles the Apostle sets forth at length the relation of the body, the Church, to its Head, Christ, and of the members of the body to each other.

In earliest days, when they kept the unity of the Spirit in the bond of peace, the power of the ungrieved indwelling Spirit was such, that "of the rest durst no man join himself unto them." But very soon first love was left, and already in Apostolic times, they sought their own, not the things which are Jesus Christ's; and every possible departure has taken place, from the oneness of the body and the simplicity which is in Christ.

But no failure to maintain the unity of the body can rob each or any member of its proper function or relieve it of the responsibility for its exercise.

Is not our first individual and personal duty to ask ourselves whether we are fulfilling that responsibility and exercising the gift entrusted to us? The most effectual way in which we can aid in rectifying the Laodicean or any other fallen condition of the Church is to conform ourselves individually to God's indefeasible pattern, and in whatever outward form of communion we may be, to recognise the oneness of the body and cleanse ourselves from all sectarianism of spirit.

What we need for the Revival for which we are all looking is the power of the Holy Ghost. We may count upon that just so far as we make room for Him. And room must be made by judging ourselves more than by judging others.

It is right and even necessary to ask, How far are the evils we deplore traceable to our own complicity? The very same evils may and do exist in some degree in Evangelical men and Evangelical churches, against which in their full development, Evangelicals so strenuously inveigh. If we spend the rest of our lives in denouncing the evils outside us we shall probably only convince the majority, which always seeks to be allied with the strongest party, that the stars in their courses are fighting against the Evangelicals, and they will throw in their lot with the stars.

MR. W. R. LANE AT CLAPHAM ROAD.

Commencing on Sunday, February 10, and closing on Friday, the 15th, this servant of God held a short mission in the Presbyterian church, which has been attended with blessed results. From first to last the power of the Lord was present with his servant, and it was a season of special refreshing. On the two closing evenings a considerable number of young people responded to the evangelist's invitation to meet him in the vestry, that he might explain to them the way of God more perfectly. On the last evening especially it was a delightful spectacle to see the numbers who rose from the seated audience and walked through the church to meet the pastor, Dr. McEwan, and Mr. Lane for further counsel and prayer.

Dr. McEwan has decided to hold a class every Sunday evening at the close of the service for the purpose of helping these seekers after God, and it is earnestly hoped that Mr. Lane will, at no very distant date, return again to this field of labour.

BIARRITZ.—Mr. W. W. Mowle writes from Chalet Jean Leon, Avenue Carnot, Barritz:—"I am opening an English Club here for servants, and shall be glad to receive good papers and other literature. Lord Radstock is witnessing before audiences of the upper classes. Kindly remember in prayer this special work, which is expected to last until May 1."

ANTI-LYNCHING CRUSADE.—One of the most encouraging proofs of the beneficial results of the anti-lynching agitation in the United States of America is seen in the report given by the Chicago *Daily Inter-Ocean* of February 1, according to which a bill has been introduced in the Senate of Tennessee to punish lynching and mob violence. This, coupled with the news of the spirited action taken by the Governor of Texas in proposing measures for the punishment of lynchers, is proof that our American cousins are determined to deal with the question in a thorough fashion.

A National Fast.

By REV. W. CROSBIE, Nottingham.

In the earnest days of our Puritan forefathers national fasts were not uncommon. And the present writer remembers a day being set apart for humiliation and prayer about the year 1848 or 1849, when there was a visitation of cholera. But this generation has seen no public fast-day or national recognition and confession of sin, and calling upon God. And yet, nothing would be more appropriate at the present time, and nothing is more necessary. The condition of things in the country and in the churches demands it. The hand of the Lord is upon us because of our sins, and blessing is withheld, and progress is arrested. Dangers and difficulties of various kinds are multiplying around us, and baffling the wisdom of the wisest. Not in one, but in every sphere, matters are assuming a very serious aspect, as if we were approaching some grave crisis, or passing into "a time of trouble."

This view may be regarded as too pessimistic; but it is not more pessimistic than the facts. The prophets of Israel were very pessimistic to the men of their day, and were denounced and persecuted, and their message of repentance scorned and rejected; they nevertheless spoke the truth, and all their warnings were fulfilled and verified. Righteousness sternly vindicated itself. It is admitted that a vast amount of good is being done—more than in any other age; but evils also abound, and are increasing, new forms ever developing, and many of the old are stronger and more firmly rooted than before. And apostasies subtle, and others more gross, are spreading in the churches, enervating faith, and clouding and confusing the Gospel. Whatever may be said *per contra* and in mitigation—and much may be said—it cannot with truth be denied that the health of the body-politic, and of the soul-politic, as Thomas Carlyle characteristically puts it, is not sound. Our modern civilisation is breaking down at many points, and our modern industrialism; while our nineteenth-century Christianity is proving inadequate to the great needs of the times, and judgments—the disciplinary judgments of God's righteousness and mercy—are abroad in the earth.

Should there not, therefore, be a humbling of ourselves before God, that He may exalt us in due time? We want no formal fast proclaimed and "commanded" by authority. That would avail nothing, but would be an offence to God. The fast must be spontaneous, and a necessity of the national conscience and heart. If proclaimed from the throne, the proclamation must be simply a voicing of the general and prevailing sentiment.

The nation is called great, and is the greatest nation on the earth; but what new and nobler greatness would be hers were she, by common consent and on a given day, to crowd all her temples, and send up to God confession and prayer; her Sovereign and statesmen and leaders, and all her ministers, joining the people in solemn religious exercises, as in the highest and best times in the history of the people of Israel. Out of that, what a birth of greatness and prosperity would come! Purged, reformed, and sanctified, England would be, as she has never been before, the cynosure of all eyes, and would lead the nations of the world in the paths of true progress and peace. "God, even our own God, would bless us; and all the ends of the earth would fear Him."

World-wide Evangelisation.

What a weeping amongst the mothers of Britain, and amongst the fathers too, there would be if all the children born during the coming three years were born dumb, and had always to make signs to a nurse to get her to convey their meaning to the parents. Ay, indeed, what a weeping in Britain would there be!

Well, then, if angels now are looking down on England, must they not be ready to weep as they see the thousands and tens of thousands of English professing Christians receiving the Lord's Supper, and yet leaving their duty undone and privilege of telling to their fellow-countrymen in their own tongue of the love that the Heavenly Father has towards them, and that He has given them his only begotten Son to die for them.

For surely the laymen and women of Britain, with all our printing and inventions, have not improved upon the Bible plan and usage of the early Christians, but sadly backslidden from it. It was a glorious beginning, that in Jerusalem, when every one of the women, young and old, and every one of the men, young and old, was filled with the Holy Ghost, and every one of them, master, or servant, or slave, was scattered, and all went not dumb, but spreading the Gospel wherever they went.

Be certain if we Christians desire, and surely multitudes of us do desire, the evangelisation of the dark places of the earth. Should not then every truly converted individual look for at least an equal blessing to be emptied out upon us, as in the first century? Our heavenly Father's arm is not shortened that it cannot save now. Nay! nay! and Himself can move this world from one end to the other. Does He wait to give us faith to say to this mountain, "Be thou plucked up by the roots, and be thou cast into the sea"?

For weeks I have been confined to the house, but how I would rejoice to hear of closet prayer and united prayer for a world-wide blessing springing up over Europe, over America, and amongst the Christians of the whole earth. For myself I may confess I used to be tempted to pray only for some small portion of the earth, or for some particular people. But how very different is Christ's teaching; for example, "After this manner pray ye, thy will be done on earth as in Heaven," yet how definite, not among the heavenly bodies, but definitely on this little globe on which the praying ones live.

The beloved Moravians have sent me their publication for December last, in which are the following words delivered by Rev. H. G. Fox, M.A., Vicar of St. Nicholas, Durham:—

"Three great facts, it seems to me, have been as yet barely perceived, and must be pressed home with repeated insistance on the consciences of Christian people. The first is the personal responsibility of every follower of Christ to carry out his purpose for the evangelisation of the world. It is a duty which, like all other Christian duties, cannot be delegated. Every member of the Church of Christ must take his full and appointed part, whether directly or indirectly, in making Him known to all nations."

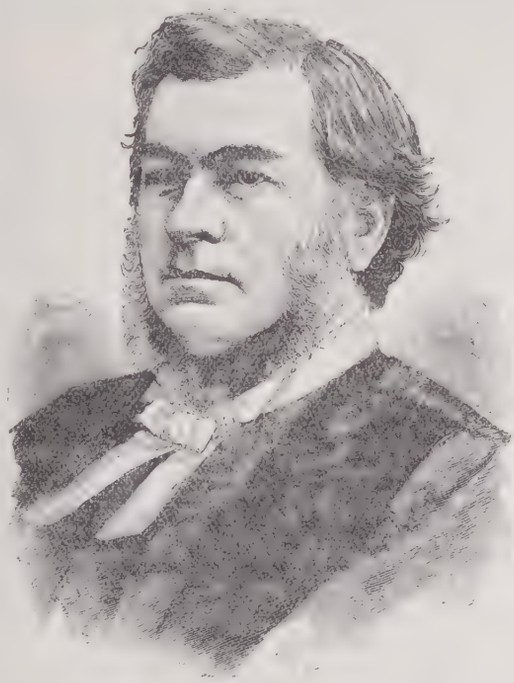
Reginald Radcliffe.

LIVINGSTONIA.—Dr. Laws has fixed on the locality suitable for the establishment of the new Training and Industrial Institution which the Livingstonia Mission intend starting in British Central Africa. The place chosen is in the neighbourhood of Mount Wallen, not far from the Deep Bay Station, Lake Nyassa, and it is possible that the British South Africa Company will assist the Livingstonia Mission by a grant of land. One of the chief objects of this Industrial Institution will be the training of natives in large numbers to different trades, such as carpentry, blacksmithing, printing, and building.

THE LATE
REV. W. M. TAYLOR, D.D.,
OF NEW YORK.

Death has recently laid its hand on this Christian pastor, well known on both sides of the Atlantic, and has ushered his spirit into the larger life. He had the honoured distinction not only of exemplifying the fact that Christian service knows no geographical boundaries, but of showing that denominational walls ought to be built low enough for one to overleap them when the finger of Providence points that way. His best powers were given to the work of the Christian ministry, and he was given to see a goodly measure of success. For a couple of years past he had retired, through shattered health, from the responsibilities and cares of public office; so that he may be said to be as a shock of corn fully ripe when the Master of the vineyard gathered him home to his fathers.

Born of covenanting stock at Kilmarnock, in south central Scotland, in 1829, he entered Glasgow University at the early age of sixteen; graduating with high honours at the age of twenty. Having devoted himself to the Gospel ministry in connection with the United Presbyterian Church, he entered the Edinburgh Divinity Hall of that body and passed through the three years' curriculum of study, making good practical use of the vacations, as many Scottish students do. In those early years he



enjoyed some journalistic training in his native town; doubtless learning there the value of the Press as a medium of public instruction, and preparing for editorial service later in life.

Mr. Taylor's first pastorate was in the village of Kilmaurs, where he acquitted himself so well that he was called two years later to the wider sphere of Bootle, then a new Liverpool suburb. Here there was ample scope for youthful zeal and energy. During sixteen years of an active aggressive pastorate at Bootle he saw a mere handful of people grow into a church with a membership of six hundred, having a handsome church edifice seated for a thousand. One recent biographer, speaking of this period of Mr. Taylor's life, says: "He flung all his fine muscular energy and forcible earnestness and utterance into his Sunday services. He visited faithfully; he organised mission services; he drew the people into his church, and surely kept his grasp when once he had got hold of them."

Of course, calls came to him from various places during the period of his Liverpool work, but all these he declined to entertain. In 1871 he visited the States, and preached for Dr. Storrs, of Brooklyn. This led to a very cordial invitation from the Broadway Tabernacle, New York, a church connected with the Congregational body. Mr. Taylor accepted the pressing offer, and entered on his service at that important centre of Christian testimony early in 1872. There the remaining twenty years of his public ministry were spent, with frequent visits, however, to the mother land. His pulpit gifts soon drew around him a large and well-equipped congregation, amongst whom, and the customary quota of visitors from far and near, he held aloft the banner of the Gospel. His preaching was eminently sound, fresh, Evangelical, and experimental, so that he was able to wield a helpful and elevating influence in a community where such testimony was greatly needed. The tendencies of business and social life in New York in those days of the notorious Tweed *régime* were of a lowering character, and it is affirmed by some that the movement which has done so much to purify the civic atmosphere of the capital of the Empire State really began in Dr. Taylor's congregation.

Dr. Taylor has made free use of the printing press in enlarging the borders of his audiences. One volume of expository sermons on the Miracles of Christ, published during his English ministry, and another on the Parables, published from America, have been widely read and enjoyed. A course of Yale lectures, published under the title of "The Ministry of the Word," is described as one of the best manuals of pastoral theology ever written, full of plain speaking and practical power. Perhaps he is best known as an author through his studies in Bible biography; in this series of volumes the lives of Joseph, David, Elijah, Daniel, Peter, and Paul have been ably and vividly unfolded for the edification of latter-day Christians. Genial in tone, earnest in spirit, and solid in his theological views, Dr. Taylor was ever a welcome speaker on public platforms. The speech and influence of men like him have done much to sweeten and to Christianise the relations existing between the great new land of the west and the mother country. For some time he edited and wrote in *The Christian at Work*, a live evangelical weekly journal.

Two years ago Dr. Taylor had a paralytic seizure, and recovery was so partial as to induce him to seek retirement from the burdens of active and reponsible pastoral work of a stated kind. He hoped to devote the remaining years of life to labours of a less onerous, and literary, kind. But the years granted him for that purpose have been few; and now he sleeps in Jesus, after a full term of faithful service as a staunch standard-bearer of the old Gospel in leading cities of two continents. In his day of manifested reward, many will arise to call him blessed for the words he has spoken or printed, and the work he has been able to accomplish for the glory of the Master and the good of his follows.

ASHLEY DOWN ORPHAN HOUSES, BRISTOL.

We have been requested to insert the following, and we gladly comply. Mr. Müller informs us that previous insertions have led to the reception of many orphans.

As we have now a great number of vacancies for girls in our five large orphan houses, erected to receive 2050 boys and girls who have lost both parents by death, I earnestly request Christian friends kindly to assist me in filling up these vacancies, by seeking out suitable cases for admission into our institution; by letting the relatives or friends of orphan girls know that they can be received at the Ashley Down Orphan Houses; and by advising them to write to me for their admission.

We receive both boys and girls, bereaved of both parents by death, from their earliest days, keep the boys until they are fourteen or fifteen years of age, when they are apprenticed, and the girls till they are about seventeen years old, when they are provided with suitable situations. Up to the time that our orphans leave the institution, they have a most comfortable and happy home, they are boarded, lodged, clothed, and educated entirely free of all expense to their relatives, and, when leaving, each orphan is provided with an outfit.

When I began the orphan work, fifty-nine years ago, there was accommodation in this country for 3600 orphans only; but since that time, through the blessing of God, which has rested so abundantly upon my labours, such an impetus has been given to orphan work that institutions have sprung up in various parts of Great Britain, by means of which more than 100,000 orphans can now be provided for, and for this reason it is that we have so many vacancies at the present time, and find it so difficult to fill them all up, though we have received 808 within the last two years and a-half.

George Müller.

Orphan Houses, Ashley Down, Bristol.

Some London Missions.

THE SOUTH LONDON MISSION.

In the years of the great revivals God was pleased remarkably to use in South London the late William Carter, whose theatre and other special services were the means of leading hundreds to the Saviour. To many of my readers his very name must recall precious memories of a notable work amongst the lowest class. In 1861 he was led to found the South London Mission, which, under varying circumstances, has been carried on by other but like-minded servants of God.

The present *locale* of this Mission is Scovell-road, Borough-road, in the very heart of a dense and poor district. Moreover, vast blocks of industrial dwellings recently erected have immensely swelled he population. At least a thousand families occupy hese lofty structures, and unless means be taken to visit every door and urge the claims of the Gospel upon the inmates, there is danger that whole colonies may practically

LAPSE INTO UTTER INDIFFERENCE.

Such industrial dwellings, properly constructed, are a boon to the working classes; but none the less do they present a very serious problem to Christian workers interested in the well-being of the dwellers therein. It is exhausting for the Christian visitor, climbing flight after flight to reach one family, then all the way down and up a fresh series of stairs to reach another house; but trying as this work is, it must be done if touch is to be kept with the people. Constant visitation from house to house by the Bible woman, the secretary, and other workers is a strong point in the operations of the South London Mission. So also is open-air preaching, and many very striking conversions are recorded from the out-of-door testimony.

Some time ago (to mention but one) a young girl, whose home was blighted by intemperance, stood carelessly to listen to the speakers at the corner. The words spoken reached her heart and awakened concern. Following the band to the hall she confessed herself anxious. Three days of mental anguish ensued, and at length she found peace in believing. Since then she has become one of the most active workers in the Mission, and has been used to lead many to Christ. She is in the habit of taking Gospel books with her to the work-room in which she is engaged during the week, and reading aloud to her work-mates.

HER BRAVE TESTIMONY

has been much owned of God. This is but one of many. It illustrates how the work is being blessed, and how those saved seek to win others.

The Sunday-evening Gospel services are well attended, and fruitful in result. The Sunday-schools are full of interest; the Band of Hope, led by one who was formerly employed in a public-house, and who knows thoroughly the evils of drink, is doing good service. Similarly the Gospel temperance work has been used to the deliverance of not a few who were enslaved by strong drink. The mothers' meeting is largely attended, and has been a real help to many. The Christian Endeavour movement has taken a thorough hold at Scovell-road, perhaps owing to the fact that the treasurer of the Mission, Mr. R. H. Parsons, is one of the leading Endeavourers in South London. At all events, the young Endeavourers are doing splendid work in this Mission, besides going out elsewhere to set other young people to similar service.

Many useful agencies, common to all well-organised missions, must be taken for granted and need not be detailed; sufficient to add that there is here considerable distress by reason of severe weather and want of work, and the Mission is doing what it can in the way of relief. The secretary is Mr. T. Arnold, South London Mission, Scovell-road, Borough-road, S.E.

THE LATIMER-ROAD MISSION, W.

From the purlieus of Southwark we pass to the far West, beyond Notting Hill. Surely there the need for patient, persistent mission work cannot be so pressing as in the poverty-smitten South. Alas, it is! The "Potteries" is known to many as one of the saddest districts in West London. On the borders of this region, and penetrating into its back streets, a company of earnest workers have been toiling since 1862 in connection with the Latimer-road mission.

The hall is modest and unpretending, but inquiry proves that a vast amount of varied and useful service is carried on; for the workers, under Miss Gladstone's leadership, have learned how to utilise every corner of the building, and make the very utmost use of their opportunities.

Besides the regular mission operations, there are one or two special features which have interested me greatly. One is the pains taken to get hold of a certain rough and somewhat unmanageable element—said, by some who know the district well, to be descended from

A LAWLESS FRATERNITY

who in past days settled in the neighbourhood. Many of this class lounge about the street, frequent the Scrubs and certain waste grounds, get into mischief, and avoid, as far as possible, anything like Sunday school. For these, Evening Shelters were opened some years ago. At first they were shy of entering; but at length the confidence of some was won, and, these coming, brought others. Now about 200 are out and in the Shelter each evening—many being elder lads who otherwise would be hanging round the public-house door. Illustrated papers and simple games are provided, and care is taken to use the opportunity to win them to higher things. In cases not a few these efforts have been blessed to the conversion of some who seemed hopeless.

Nor are their sisters forgotten. Upstairs a separate room is open as a shelter four nights each week for rough girls, who are taught to sew, and in being taught come under Christian influence—happily, with good results in saving some and in keeping many from temptation.

Then the curse of the neighbourhood being drink, great attention is paid to Gospel temperance, and that with remarkable issue, quite a band of earnest Christian temperance men and women having been formed. The temperance and Gospel meetings have been the means of reclaiming many who have been slaves to drink and "without God and without hope in the world." The workers themselves regard the thrift operations—clubs, farthing bank, and so on—as a leading feature.

Apart from these there are Gospel services, a large mothers' meeting, a crèche for infants whose mothers must work for a living, flourishing Sunday schools, and a Sunday evening children's service, attended by a very poor class. In the way of relief and help, poverty being very sore at present, there is the soup kitchen, dispensing about 110 gallons daily, with its free dinners for starving children; coal and food also are given in cases of real destitution; moreover the wood-chopping yard provides work to some unemployed. The Bible woman and city missionary, going constantly from house to house, find out how things are at home.

For all these varied activities there is need of help—funds, books for shelters and library, toys for infants, and clothing for the destitute. Details of this work may be had of Miss Gladstone, Latimer-road Mission, Blechynden-street, Notting Hill, W.

Pearl Fisher.

COMMERCIAL-ROAD MISSION TO THE JEWS.—The work connected with the Sydney-street Hall is being carried on with much encouragement by Mr. H. Barnett. The meetings are well attended, and when the weather is favourable there is outdoor preaching. Mr. Barnett has brought out an almanack for 1895, which is at present being distributed among Jews in various districts of London and the provinces. The booklet is so compiled as to arrest the attention of readers regarding the Gospel. The words of Scripture as to the Messiah are given on alternate pages with the calendar, which is in Hebrew and Judæa-German. Communications to Mr. Barnett should be addressed: 94, Malmesbury-road, Bow, E.

DISTRESS IN LONDON.

We have received from London workers among the poor a number of pressing appeals for help in meeting the prevalent distress occasioned by the severe weather. We have not space for individual cases of poverty, but we append some salient points in these appeals:—

Mr. J. W. Weston, of the Grove Mission (31, Park street, Southwark, S.E.), tells of many breadwinners out of work and much consequent distress. Help is greatly needed for providing food and coals.

Pastor Vanstone, of Bow Baptist Chapel (50, Tredegar-road, Bow, E.), says the distress in that locality is heart-breaking. He fears that their soup kitchen will have to be closed unless further aid is given by the public.

Mr. A. Water, hon. sec. of the Billingsgate Christian Mission (6, The Corridor, Billingsgate Market, E.C.), finds their slender resources severely taxed to meet the piteous claims of the hungry multitudes who crowd into the mission hall.

Mr. W. Chorley, of the North-East Gospel Mission (6, Clephane-road, Canonbury, N.), has three soup kitchens at work in different centres, and the most grievous cases of suffering are being relieved by lady visitors so far as means will allow.

Miss R. Child, of the Welcome Home, 173, St. George's-street, E., reports an enormous amount of poverty and distress among sailors, owing to the slackness in the shipping trade. She invites help in giving soup suppers to starving seamen in the Port of London.

Mr. W. J. Orsman, of the Costers' Mission, 242, Hoxton-street, N., is giving cocoa breakfasts and half-penny soup dinners to 1500 of the poorest children of the neighbourhood. The soup kitchen for adults out of work is also opened. He wants help to keep the coppers boiling.

Dr. A. H. Leete, of the Wesleyan East-end Mission (242, Cable-street, E.), appeals for anything digestible and wearable, so as to meet in some degree the lack of food and warm clothing among the poor visited by the agents of the mission, especially the invalid poor.

Mr. C. R. Hurditch, of the Evangelistic Mission, 164, Alexandra-road, N.W., writes telling of widespread want and suffering in the Kilburn district. Soup dinners are being given each day at Kilburn Hall, and visitors are distributing coal, food, and clothing as far as the resources of the Mission will allow.

STAR VILLA ORPHAN HOME.

The annual meeting of this institution was held at the Home, Goodwin road, Hastings, Rev. Dr. Carr presiding. Mrs. Willis, in her opening statement, spoke of her own impaired health and failing sight, "Not that I murmur at my affliction, but I feel grieved at being obliged to increase the expenditure of the home by hiring additional labour to help me in my work, having been ordered by two specialists to forgo all needlework, reading, or writing beyond my signature; indeed, they told me I ought to have had that help many years ago. The health of the children has been extremely good during the past year, nothing beyond a few colds. We have had during the year on an average twenty-eight children. Seven children have left the home, and ten new ones have been received, making altogether at the present time twenty-nine. Many have had to be refused admission for want of funds and room, and several are now waiting to be received as soon as a vacancy occurs."

The Chairman and others spoke warmly of the good work being done in this Home, and of the care taken of the little ones.

PARIS.—The severe weather has caused intense suffering among the poor of Paris; and Miss de Broen has done her part in endeavouring to relieve it. A soup kitchen has been opened, and the large hall has been a place of refuge from the cold to many.

THE BIBLE IN AUSTRALIAN SCHOOLS.—The Bible has hitherto been banished from Australasian schools, but it looks as if a reaction were setting in. The South Australian Upper House has carried a resolution in favour of the proposal to take a vote of the electors on Bible or no Bible. In Victoria, seventy members of the present Assembly, including the Premier, are also, it is said, in favour of a plebiscite, and on this point the Australian *Review of Reviews* says:—"If the matter is to turn on a popular vote there is no room to doubt what the result will be. The National Scripture Instruction League has already taken a plebiscite in nineteen districts, and 46,000 votes were cast in favour of the Bibles in the schools, and only 4000 against it." Future developments of the question will be watched on this side with the greatest interest.—*Westminster Gazette.*

The Book World.

TWELVE SERMONS FOR THE TROUBLED AND TRIED. By C. H. Spurgeon. (1s.) *Messrs. Passmore & Alabaster* have issued with this title another volume of the "Twelve Sermons" series. The discourses are all of sterling worth.

THE KING'S HIGHWAY.—Volume II. of the new series contains last year's parts of this well-known "Journal of Scriptural Holiness." The list of contributors includes some fully equipped and gracious teachers; and the articles are generally instructive and stimulating. (*C. H. Kelly.*)

FAITH'S STRONG FOUNDATIONS. By Rev. J. Reid Howatt. (1s. *Nisbet.*) Admirable chapters on God, Revelation, Sin, Redemption, Faith, and Duty. Facts and reasons, arguments and appeals, are well presented. The book is likely to prove of service to many inquirers, and to help those who are weak of faith.

THE CENTENARY MISSIONARY HYMNAL. Compiled and edited by Rev. Stanley Rogers. (*J. Snow & Co.* 1s.) This collection of hymns and tunes, consisting of over 130 pieces, specially adapted for missionary meetings, has been issued under the auspices of the London Missionary Society. Amongst the new tunes, some are sure to become popular; there are also many old favourites in the collection.

OUR WEDDING SOUVENIR. (*Marcus Ward & Co., Ltd.*) This elegant volume has been designed for the purpose of forming, by means of autographs, photographs, etc., a suitable record of what may be described as the most interesting and important event of life. Space is reserved for certificate of marriage, signatures, portraits, description of wedding tour, and photographs of scenes visited, etc. Carefully dealt with, the volume must prove a most interesting and valued memento. Like many another modern invention, we wish it had come to us years ago.

TEN YEARS IN MANCHURIA. A Story of Medical Mission Work in Moukden, 1883-1893. This is a striking little narrative by Dr. Dugald Christie, of the United Presbyterian Church of Scotland Mission. Evangelisation and the art of healing have gone hand in hand, with results that are very encouraging. Among the illustrations is a portrait of General Tso, who was killed at the battle of Ping Yang in September last, of whom Dr. Christie says: "I have known him for over ten years. He will be missed by all Moukden, and by none more than the missionaries." (1s. *J. & R. Parlane, Paisley.*)

THE BEACON OF TRUTH; or, Testimony of the Coran to the Truth of the Christian Religion. Translated from the Arabic by Sir William Muir. (2s. 6d. *Religious Tract Society.*) Missionaries in Mohammedan countries will value this work, which should also prove of interest to students. In a useful introduction the venerable translator describes the work as follows:—"From beginning to end it is an *argumentum ad hominem*, from the conclusion of which it seems impossible for the believer in the Coran to escape. It is drawn with admirable power, and close familiarity with Moslem sentiment and dogma."

CENTRAL TRUTHS AND SIDE ISSUES. By Robert G. Balfour, minister of Free New North Church, Edinburgh. (3s. 6d. *T. & T. Clark.*) Here are some thoughtful theological discussions. The "Central Truths" of the Incarnation and Atonement of our Lord are lucidly expounded. While familiar with the various views held on these subjects, the writer maintains positions loyal to Holy Scripture in a manner calculated to command the respect of all intelligent readers. The "Side Issues" deal with the Sinai Covenant, the Resurrection of the Body, and Heb. vi. 1, 2. In the last-named study "the teaching of washings and laying-on of hands" is held to be in apposition to the preceding repentance and faith, and not to represent, as superficial readers are apt to conclude, fundamental points of Christian doctrine. These papers are all helpful in substance and reverent in tone.

MY BOOK RECORD (*Marcus Ward & Co., Ltd.*) In these days of miscellaneous reading, this new form of mental diary will be a boon to many. Few people keep any account of the books they read. Fewer still follow any settled plan in their reading. The selection of the literature they feed upon is mainly left to chance—the casual remark of a friend, the sight of a volume on a bookstall, or the stimulus of a brightly written review. This journal is meant to help to a more intelligent and sober mental habit. It is divided into three parts. The first part, "Books I Have Read," is a series of blank pages, with suggestive headlines and four columns, one for the title of books, another for their authors, a third for the dates when read, and a fourth for remarks on the part of the reader. The second, "Books I Wish to Read," gives spaces for entering the names of books recommended or desired to be read, with the names of the person or journal recommending them. The third, "Books Worth Reading," is devoted to a more or less carefully selected and classified list of some of the best books, with space left in each class for additions according to individual taste. There may be some difference of opinion as to the adequacy of this selection in detail, but the general outline is thoroughly comprehensive and satisfactory. We endorse the closing sentence of the brief preface: "For young people especially, a record such as this should in the course of time prove a valuable and interesting volume, as in most cases it will form not only a record of reading, but also a key or index to the formation and development of individual taste and character of mind." A most suitable present to a young friend of either sex.

AN ORDER OF SERVICE FOR YOUNG PEOPLE has been compiled by Rev. John Watson (minister) and T. Hague Kinsey (organist), of Sefton Park Presbyterian Church, Liverpool. (2d. *Hodder & Stoughton.*)

SONGS OF FAITH, HOPE, AND LOVE, by John Dickie, of Irvine, is a little book containing some choice poems, by one who communed with God upon the bed of affliction. (Leatherette, 6d.; cloth, 8d. *John Ritchie, Kilmarnock.*)

DISESTABLISHMENT: A Clergyman's Appeal for the Disestablishment and Disendowment of the Church of England. By Rev. Lucius G. Fay, M.A., vicar of St. James's, Upper Edmonton. This is a temperate pamphlet on a present-day subject. (2d. *G. Stoneman.*)

BOOKS RECEIVED.

From *Edward Arnold.*—THE RECOLLECTIONS OF DEAN BOYLE. (16s.)

From *Cassell & Co.*—THE PEOPLE'S LIFE OF THEIR QUEEN. Rev. E. J. Hardy, M.A. (1s.)

From *Jarrold & Sons.*—BEAUTIFUL JOE: THE AUTOBIOGRAPHY OF A DOG. By Marshall Saunders. New Edition.

From *Passmore & Alabaster.*—LIFE-POWER; OR, CHARACTER, CULTURE, AND CONDUCT, by A. T. Pierson, D.D. (2s. 6d.); TWELVE SERMONS FOR THE TROUBLED AND TRIED, by C. H. Spurgeon (1s.).

THE BIBLE FOR ALBANIA.

DEAR SIR,—I have received from Constantinople some good news for Albania and her population of 1,500,000:—"After waiting in vain for about three years and a-half for permission to publish a new edition of the Albanian Psalms, during which time repeated but fruitless efforts were made through Her Majesty's Embassy to obtain the necessary sanction, a further petition was presented on Nov. 30, which has resulted in permission being granted by the Turkish Government not only to publish the Psalms, but the whole Bible in the Albanian language, and we hope also for others than the Bible Society to publish educational and religious literature as it may be required."

The Bible Lands Missions Aid Society has given very important assistance to educational and Gospel work in Albania; indeed, but for that help the interesting Girls' School in Koritza must have been closed. We hope that this forgotten corner of the Bible Lands, being the old region "round about unto Illyricum," whereunto St. Paul in his missionary tours had "fully preached the Gospel of Christ," may awaken the practical sympathies and secure the prayers of God's people.—Yours faithfully,

W. A. ESSERY, Hon. Sec.

7, Adam-street, Strand, W.C.

SOCIAL QUESTIONS IN THE ORIENT.

THE campaign of special meetings addressed by Mrs. Andrew and Dr. Kate Bushnell is being brought to a close by meetings held on Monday and Wednesday this week at Bradford and Sheffield, and finally by a great mass meeting to be held at Queen's Hall, Langham-place, W., on Friday evening, March 22. Lady Henry Somerset is expected to preside. Tickets of admission, price 1s. and 2s. each for numbered reserved seats, will be supplied by Mr. H. J. Osborn, 112, Fleet-street, E.C.

GIRLS' LETTER GUILD.—Miss A. M. May, 5, Herbert-terrace, Penarth, South Wales, writes:—"This guild has over 1700 girls on the books, of whom 150 are sadly needing lady friends. The greater proportion of these are 'chapel' girls, and some of them have been waiting many months. Will not some of your readers kindly help us, as many of them have already done in the past? A simple friendly letter once a month, is all that is asked; as a rule these letters are much appreciated."

MR. AND MRS. HERMANN WARSZAWIAK arrived in London last week, chiefly on account of private matters concerning their children. Mr. Warszawiak is at the Prophetic Convention now in session at Dublin, and hopes to hold some meetings in Scotland next week. On Saturday last he preached to the Jews in Mr. Wilkinson's Central Hall, Philpot-street, E., on Monday evening he spoke at Mr. Meyer's Christ Church, Westminster Bridge-road, and on Tuesday at the Mildmay Conference Hall. We bespeak for our brother a friendly reception wherever he may go. Communications to him may be addressed to the care of Miss Douglas, 1, Rosebery-crescent, Edinburgh.

UNIVERSITY NOTES.

[FROM OUR OWN CORRESPONDENTS.]

CAMBRIDGE.

ON Monday, February 11, the annual meeting of the London Society for Promoting Christianity Among the Jews, (Cambridge branch) was held in the Henry Martyn Hall, Canon Perowne presiding. After the secretary had given a brief review of the past year's work, which he said had been marked by distinct progress, Rev. J. Denman addressed the meeting.

On Thursday the annual meeting of the Band of Hope Union was held, when Rev. J. T. Hallowes gave the address.

The speaker at the weekly meeting of the C.M.U. on Friday last, was Mr. A. Le Feuvre, who gave an account of the work done at the mission station of Nuddea, in Bengal.

The Bible reading in the Henry Martyn Hall, on Sunday morning, was given by Dr. Anderson, who may always be sure of a hearty welcome up here. He also gave the address at the Gospel meeting in the Alexandra Hall in the evening.

OXFORD.

THE anniversary of the Oxford Y.M.C.A. was held last Monday in the large Examination School, and proved, as in former years, a very successful gathering. It was largely attended, and addressed by Sir William Markby and that able Y.M.C.A. worker who is now known as the Rev. E. J. Kennedy, who is always so welcome and valued at such meetings.

The Y.M.C.A. has issued a most interesting report of the past year's work. It has a largely-attended P.S.A., which is conducted on safe lines and is being blessed of God, while the weekly Bible-class attracts another good gathering of men. The intellectual and social work is strong and good, and as long as it is kept clearly subordinate to the spiritual, it will prove a valuable adjunct. The membership is large and representative, and the Association is proving a much-needed and very admirable rallying point for the Evangelical churches of the city.

The Rev. Ll. Lloyd, who was here for the C.M.S. Anniversary, continued some days in the city and neighbourhood, addressing college and other meetings, with very great acceptance and profit to those present.

The Principal of Wycliffe Hall preached a very faithful and outspoken sermon on Sunday on the subject of "Confession of Sin," in which he dealt very plainly with the practice of auricular confession, and showed its unscriptural and dangerous character. Many will rejoice at such a refreshing testimony.

MR. LANE'S LANTERN.—Rev. F. B. Meyer desires to thank those who have contributed to this fund. It is now closed, as the required amount of £60 has been raised. Mr. Lane has been greatly gratified with this manifestation of affection by many friends.

AN IMPORTANT MISSIONARY MEETING will be held in the City Temple on Saturday afternoon, February 23, when addresses will be delivered by Rev. R. P. Ashe (colleague of Bishop Hannington, and Mackay), of Uganda, Rev. James Chalmers, of New Guinea, and Rev. A. E. Scrivener, of Congo. The chair will be taken by Mr. Alfred H. Baynes (secretary B.M.S.), at 3 p.m. Tickets may be obtained from the Young Men's Missionary Association, 19, Furnival-street, Holborn.

THE FALL OF PORT ARTHUR.—In *The Chinese Recorder and Missionary Journal* for January, Rev. S. I. Woodbridge, of the Southern Presbyterian Mission, points some of the lessons derived from the fall of Port Arthur. He says, "What splendid and powerfully defended fortress, to conquer which the French Admiral Courbet declared would require so many warships and men, with so much time. Port Arthur, the Gibraltar of the East, and the key to the capital of China, has been taken by the Japanese after thirty-six hours' fighting! Contemporaneous with the missionaries of peace, the agents of war have been at work in China. Foreign firms have sold to this eager Government millions of dollars' worth of muskets, cannon, torpedoes, and other engines of destruction on the most approved modern style. These missionaries of war have enjoyed the high favour of the mandarins, and from the viewpoint of the world have had the fairest chance of success. And yet the result is that China's superb fleet has been thoroughly beaten, and her strongholds captured by one of the weakest nations on the earth. The world will, perhaps, never hear of the great failure of war missionaries in China, but the fact, nevertheless, remains that the enormous sums expended for ships, fortifications, and such like have been hopelessly lost. These sums will far exceed in amount the total of that spent by the Church for the evangelisation of the country."

SCOTTISH NOTES.

Professor Fergus Fergusson, of Glasgow, will attain his ministerial jubilee next April, and is to be presented with a public testimonial.

A Protestant Congress has been held in Inverness, the chief speakers being Mr. Paterson, of the Scottish Reformation Society, and Dr. McEwen, of Edinburgh.

During the storm of Feb. 6, the *Mary Bella*, of Wick, went down two miles or so off Freswick, with the nine brave fellows composing her crew. Six of them were married and have left widows and families.

The results of the revival in Dunlop, Ayrshire, continue to be seen in the large attendances at prayer-meetings, Y.M.C.A. and Christian Endeavour meetings, and the work of instructing and building up the young converts proceeds very hopefully.

The Roman Catholics have again sued Mr. W. Quarrier, of Glasgow, for the possession this time of three children whose father was at one time a Romanist, but who died leaving the children in charge of the mother, a Protestant, to be trained as she saw best.

It will be remembered that some time ago an experiment in the "Tyson Cure" for the drink habit was made at Dundee on some seventeen test cases. The committee now report that, out of these cases dealt with, only four appear to have stood firm against further temptation. The committee have found fresh proof of the difficulty of permanent reclamation where no moral change accompanies the treatment.

The prolonged frost and intense cold have thrown thousands of men out of work in Glasgow and on the Clyde, and much distress prevails. The Lord Provost and magistrates issued an appeal for money to meet this emergency, and in three days £6678 had been sent in to the City Chamberlain. Soup kitchens on a large scale have been organised, among other places the Tent Hall of the Evangelistic Association being utilised for the purpose. The police are provided with tickets for provisions to give to any needy person. The police muster halls are open day and night, with huge fires burning for anyone to sit by; and coals have been distributed. Work has been provided for men, and besides all this there has been much generous private charity. One gentleman gave £10 to supply milk-boys in the early morning with hot coffee at the Park gates. It has been a gratifying fact that many of the police-constables had been, out of their own pockets, relieving necessitous cases before this scheme was organised. The prompt action of the Lord Provost has given general satisfaction.

The local authorities in Edinburgh, Dundee, and Aberdeen are also making strenuous efforts to meet the distress among the poor.

IRISH NOTES.

An Irish Methodist has given anonymously £500 to the Wesleyan Methodist Missionary Society, towards the extinction of the Society's present debt.

The Cork Presbyterians who have been actively engaged in aggressive work for some time back, are about to open this month a new church in the famous village of Blarney, about ten miles from Cork.

Rev. Thos. Connellan, of Dublin, addressed a largely attended meeting under the auspices of the local United Protestant Young Men's Association, in the Tontine Rooms, Armagh, on Friday night, and was accorded a hearty reception.

Mr. Lucas and a band of boys and girls from the Elim and Olivet Homes, Belfast, have been visiting Cork, Tralee, Waterford, Wexford, and other towns and cities in the South of Ireland, and have met with great success and much encouragement.

Mr. Wm. Crawford, of Mount Randal, whose father-in-law, the late Rev. Professor Glasgow, D.D., had been an Indian missionary for several years, has given a donation of £1000 to the Irish Presbyterian Mission Board, towards the erection of mission buildings in India and China.

A conference in connection with the International University Christian Union was recently held in Dublin. Some exceedingly interesting reports of college work were given, and practical addresses on home and foreign missions were delivered. The conference is expected to give a great stimulus to the work of the Union in Ireland.

Death has been very busy during the past week in the ranks of the senior Presbyterian ministers in this country, and, as the result, the following have been called away:—Rev. Geo. Hanson, minister of the second Ballylennon congregation, and father of the Strabane Presbytery, aged 89 years; H. R. Mecredy, senior minister of Killean, co. Antrim; John Dewart, senior minister of Ballymote, co. Sligo; and John Monteith, senior minister of Donemana, co. Donegal, who died in Jersey.

Rev. A. W. Prautch is returning to London after a month of enthusiastic anti-opium meetings in Ireland. Meetings were held in Belfast, Dublin, Cork, Bandon, Omagh, Bessbrook, Ballymoney, Coleraine, Londonderry, Armagh, Knock, Portadown, Lurgan, and Newry, at all of which the Royal Opium Commission evidence and the confidential circulars that shaped the inquiry were fully dealt with from the Blue-books, and strong resolutions were passed condemning the opium traffic. Mr. Prautch also took part in the temperance meetings at the thirty-seventh anniversary of the Irish Temperance League at Belfast, and preached the Gospel on Sundays in various churches in Belfast, to 3000 persons in the Ulster Hall, each of the two Sundays he was there.

THE Y.M.C.A.

The Duke and Duchess of Teck will be present at Exeter Hall on March 16, when Mr. F. C. Selous gives a lecture.

At the general meeting of the Beauly, N.B., Association Rev. J. R. Macrae presided, and an encouraging report was submitted.

An interesting meeting at the Epsom Y.M.C.A., of which Mr. Basil Braithwaite is president, was addressed by Mr. Geo. Holmes on the 12th inst.

The work of the three Central London Y.M.C.A.s—Exeter Hall, Aldersgate-street, and Cornhill—has been amalgamated, and will henceforth be under the direction of one United Central Committee.

Through the generosity and effort of Mr. Theo. H. Davies, J.P., a debt of £150 has been cleared from the Southport Y.M.C.A., and the work is now being conducted with renewed zeal and fervour.

The grave news to hand concerning the situation of the Christians at Beyrout and Damascus is causing some anxiety on behalf of the members of the Y.M.C.A.'s in those cities, and prayer is requested that the work among young men, which is making steady headway there, may not be hindered by the fanaticism of the Moslems.

The Pleasant Saturday Nights for Young Men at Exeter Hall are proving a great success. The Bishop of Sodor and Man was the speaker last Saturday, while next Saturday the address will be given by the Bishop of Chester. Among the speakers announced for March are Archdeacon Farrar and Canon McCormick.

Mr. R. D. Pringle, the new general secretary for the Bombay Y.M.C.A., arrived in Bombay on January 20. A public meeting to welcome him was held at Apollo Bunder. Mr. Conder, the president of the Bombay Y.M.C.A., who was in the chair, expressed the hope that the new secretary would get more of the members to take part in Christian work.

In spite of inclement weather, the annual meeting of the Exmouth Association was well attended. The chair was occupied by Mr. R. Tucker-Pain. Mr. Griffith (hon. sec.) read the annual report, detailing much good work accomplished. Addresses were delivered by Rev. J. G. Danzar, D.D., Principal of Exeter Training College, Rev. G. C. Williamson, and Mr. W. H. Roberts. Mrs. Tucker-Pain also delivered a most practical and telling address.

The annual meeting of the Inverness Association was held on Tuesday week. Mr. George Walker presided. Mr. A. Urquhart read the report. During the past year forty-one new names had been added to the roll. The numbers on the roll at present were: members, 115; associates, 30. The report dealt with the several branches of the work, and the encouraging progress in each.

A three days' sale of work has been held in connection with the Nottingham Association, by which a sum of £250 was raised towards clearing off a long-standing deficit. This Y.M.C.A. reports that during the past year ninety-nine mission halls in connection with various Evangelical churches have been supplied with workers from the Association to the number of no fewer than 400 young men.

At a public meeting called in Helmingham Parish Room by Rev. E. B. Backhouse, for the purpose of forming a branch of the Young Men's Christian Association, thirty men attended, including deputations from Framsden and Pettaugh. This is the third fresh Association that has been formed in the Eastern Counties' district within the last six months, the two others being Stowmarket and Felixstowe.

HOPE MISSION (Nelson-square, S.E.) has for the past year been a centre of work amongst the poorest of Southwark. A Gospel service, mothers' meeting, Band of Hope, and sewing class for girls are held weekly. The chief aim is to win the people for Christ, but their bodily wants must be attended to. Hope Mission has already supplied many distressed families with food, coals, etc., as far as funds would allow, but these being exhausted help is wanted.

(Miss) Annie Martin.

THE Y.W.C.A.

EMPLOYMENT AGENCY.

The Y.W.C.A. Employment Agency Department has grown during the past year; 3726 employers and 6327 seeking situations have used the General Employment Agency at 16A, Old Cavendish-street. A large number of these were suited, fifty-three needy cases were helped, and sixty-nine joined the "Scattered Members' Branch," which Miss A. Gough carries on in connection with the Agency. Thrift is inculcated, and many have been induced to use the Post Office Savings Bank. A real spiritual work is being done, and as far as possible Miss Gough endeavours to keep in touch with those who have used the Agency and become "Scattered Members." The Business Employment Agency at 316, Regent-street, was used during the year by 425 employers and 1726 seeking situations.

BRIEF NOTES.

The Wishaw Y.W.C.A. held their annual social meeting on February 15. There was a large and enthusiastic meeting, presided over by Mr. Gibson. The speakers were Provost Colville, Miss Todd, Miss Walker, and Mr. W. M. Oatts. The membership of the Association is now 103.

A proposal is under consideration to place the Welbeck Home and Institute, 101, Mortimer-street, under the Central Institute and Morley Halls Committee. The arrangement is to be made for about a year. As the "Welbeck" communicates with the Morley Halls, 316, Regent-street, it is hoped that the experiment will lead to increased efficiency.

This being the Week of Prayer for Young Women, special meetings are being held at most Y.W.C.A. centres, and a number of London clergy and ministers have promised their co-operation by preaching appropriate sermons or asking the united prayers of their congregations. Those responsible for the various divisions of the Y.W.C.A. will be grateful for the prayers of Christians on behalf of the work.

The interesting branch at Nazareth has thirty members, including the lady teachers of the orphanage. They had a happy meeting at Christmas time, when the year's motto cards were given to each. The winter in Galilee is enlivened by bright sunshine, and though snow lies on the ground, cyclamens and anemones are beginning to appear. Dr. Vartan has gathered together some of the young men, with a view to re-form the Y.M.C.A.

The annual tea and meeting of the Highbury Institute was held on the 14th inst., at 17, Aubert Park. Mr. D. Marshall Lang read the report, which showed steady progress in all departments. The treasurer's statement was satisfactory, the Institute being free of debt, Hon. E. Kinnaird gave a helpful address on our life being a song (harmony), also a chorus (members one of another). Col. Wroughton spoke briefly, after which Mr. W. T. Paton (chairman) gave a few cheering earnest words exhorting to more prayer and study of God's Word. Miss Dodd expressed her desire that in the year 1895 members might *be* more and *do* more for God.

THE LADY MISSIONARIES' TRAINING HOME, 15, Burnbank-gardens, Glasgow, is intended for Christian young women of any Evangelical denomination desirous of becoming missionaries at home or abroad (preferentially the latter), and who, in view of this, wish one or two years' Biblical instruction, with some experience in evangelistic work, also some simple medical knowledge, which may prove serviceable, very specially in the foreign field. During the past two years there have been resident in the Home twenty-five students. In addition to the Bible Lectures delivered in the Home, the students have had the privilege of attending the evening lectures given in the Christian Institute by Mr. Anderson, Principal of the Bible Training Institute, and by Mr. W. A. Campbell. The secretary of the Home is Mrs. Paton, Mar's Hill House, Alloa.

VILLAGE MISSIONS.—The Hackney Y.M.C.A. Village Missionary Society reports that during the year the members have visited from house to house distributing tracts and speaking personally to the inhabitants in some seventy-one villages, with a total population of about 13,000; also holding open-air meetings in the most prominent part of the village. They have also held fifteen open-air services in small towns or large villages through which they have passed, and have distributed about 30,000 tracts. There is very considerable scope for such efforts among the rural population within a radius of fifty miles of London. In many places the villages are left entirely to themselves, and receive no visit of a religious character from one year's end to another. The darkness is indeed dense, and, strange as it may seem, thousands of our fellow countrymen live and also die in utter ignorance of the simplest truths of the Gospel of Jesus Christ. The secretary is Mr. R. Nash, 48, Navarino-road, N.E.

EVANGELISTIC NOTES.

Brynmawr.—A month's mission is in progress here, the evangelist being Mr. G. Coultas; there has been a considerable awakening as the result.

Mr. Thomas Payne, evangelist, returned to England on Wednesday last week, after holding meetings in different parts of the United States.

Mr. W. Grove is holding a Gospel Mission at Malden Hall, Kentish Town, and the Lord is graciously putting his seal of approval on the word spoken night by night.

Rev. R. Balgarnie's mission at Ramsden-street Chapel, Huddersfield, was continued over last Sunday. It was well attended throughout, and has been made a blessing to many who have resolved to follow Christ. The next mission begins at Clifton, Bristol, on the 23rd inst.

Mrs. Baeyertz concluded on Thursday a series of evangelistic meetings in Kilmarnock. Her visit excited extraordinary interest, the Grange Free Church being quite filled each afternoon, notwithstanding the severity of the weather, and hundreds being unable to obtain admission to the evening meetings.

Mr. D. L. Moody, en route for Texas, paid a short visit to St. Louis, and conducted several evangelistic services. The grand Music Hall of the Exposition Building was crowded with eager congregations, to whom Mr. Moody preached with his wonted freshness and power. It is fifteen years since he laboured last in St. Louis.

Witheridge, North Devon.—The Congregational church of Witheridge and Puddington is greatly indebted to Rev. S. J. Whitmee, of Glasgow, for his services in the fortnight's special mission conducted by him. As a result several have confessed decision for Christ, and the spiritual life and activity of the church has been deepened and quickened.

Mr. John Cook, of the Evangelisation Society, has concluded a successful fifteen days' mission in the Wesleyan chapel at Whatlington, Sussex. The week-evening services were well attended, and were of a most earnest and hearty character. Many young men have professed a knowledge of the Saviour, and great blessing has been received by all.

Conference Hall, Eccleston-street.—Sunday, Feb. 17, brought a week's mission, conducted by Gipsy Smith, to a close. This servant of Christ delivered the Gospel message with great clearness and faithfulness. Some few have been brought under conviction of sin, and others found rest at Jesus' feet. The meetings have been fairly well attended considering the severity of the weather.

Ireland.—Successful evangelistic services have been held in Tandragee Methodist Church by Miss Wakefield, of Cloncore House, Portadown; similar meetings have been held in the Presbyterian Church, Magherafelt, by Rev. D. Gillespie and others. The Gospel meetings held by Rev. Henry Montgomery, of Belfast, in Sackville Hall, Dublin, closed last week, and it is believed much good has been done, and that several persons were led to decide for Christ.

Mr. James Macfarlane has held in Gilcomston Park Baptist Church, Aberdeen, a very successful mission, during which many profess to have been saved. The meetings commenced on January 13; the attendance, which was good from the beginning, increased every night. On the last Sunday of the mission the church was crowded. Mr. Macfarlane is an able and earnest preacher of the Gospel; he has also the gift of song. He is now conducting a mission in Fraserburgh.

Mr. Charles Inglis has been holding a successful mission at Highgate Hall during the last fortnight. Large numbers have attended the afternoon Bible-readings, and God's people have been greatly refreshed and stimulated. The evening meetings have not only been deeply interesting, but night after night anxious ones have been dealt with, and some have come out on the Lord's side. Mr. Inglis is speaking this week in the Christian Union Buildings, Dublin. On Sunday next he takes the services at Westbourne Grove Baptist Chapel.

Rev. Henry Montgomery, of Belfast, has just concluded a fortnight's evangelistic mission in the Hall of the Presbyterian Young Men's Christian Association, Dublin. Many of the workers who helped during the memorable visit of Rev. John McNeill were to be seen working in the meetings, and it is believed that a considerable number have, under the stirring and earnest appeals of the preacher, been led to a saving knowledge of Christ. During the inquiry meetings in the large hall, the young men were invited to an after-meeting in a smaller room, where Mr. William Boyd, the secretary of the Dublin Y.M.C.A., and other friends dealt with them. It is prayerfully hoped that much blessing may follow this special effort among the people of Dublin.

Mr. Richard Weaver has been conducting a special evangelistic mission at the Baptist Tabernacle, Linton-road, Barking, E. The mission commenced on Sunday, February 3, and continued till Friday, February 15. Many will remember with pleasure and profit Mr. Weaver's visit. The very severe weather prevented the very large gatherings we were anticipating, notwithstanding the attendance was good, and the Lord blessed the word to the unsaved, the backslider, and his own people. A backslider last Sunday morning was restored, and he never rested until he brought his brother to the meeting, and on Friday night, to the feet of Jesus. It was a happy sight to see them both weeping for joy together. Mr. Weaver has not been in robust health, but God has sustained him in a wonderful way at the meetings. We thank God for his visit, and his bold testimony for the truth. D. H. Moore.

PERSONALIA.

Rev. Dr. Maclaren, who has been feeling the need of rest for some time, is about to leave work and people, for a season, in order to seek restoration of health in a more genial clime.

Rev. B. Baring-Gould has returned to England, having been visiting the missions connected with the department over which he will now preside at Salisbury-square. He has seen all the missionaries, and will now be able to communicate with them as a friend rather than as an official.

Dr. Barnardo's Homes.—Rev. W. A. Meaton, Deputation Secretary, 2, Newton-avenue, Acton, W., will be glad to receive invitations to preach, lecture, or to address Sunday-schools, on behalf of destitute children, anywhere in England or Wales. He is unable now to conduct general evangelistic missions.

Mr. Henry Varley writes from Melbourne, on January 14, informing us of his arrival there. He speaks of the magnificent weather prevailing there as a grateful change from the cold and fogs of an English winter. He promises some contributions as to the present social and religious situation in Australia and the causes of the commercial depression.

Mr. W. J. Orsman, feeling that the work of the Costermongers' Mission demands all his strength, has decided not to seek re-election to the London County Council. He has been a member of the L.C.C. for six years, and the reason for retirement is the strain of attending to the various departments and committees, as well as superintending the work and preaching on Sundays at Costers' Hall. This has proved too heavy, so that rest is needed to prevent a complete breakdown.

OBITUARY.

MR. J. D. MOYSEY.

Many in the west of England will learn with true sorrow of the passing away of an old and faithful servant of the Lord, Mr. J. D. Moysey, of Venton, near Totnes. For very many years Mr. Moysey has been well known as a large-hearted Christian, whose pleasant quiet home was always open to the Lord's people. Many wearied workers found the stay at Venton a time of true rest to body and mind. The aged servant of God fell asleep on the 14th inst. at the age of eighty. He will be missed by many, Another of the old familiar faces will be no more seen among the Friends of Exeter, where he was so well known. W. S.

MISS ANNIE L. CASH.

At Pau, where she had resided for some years, on February 2, Miss Cash, of Dorking, known as an earnest worker for Christ, entered into rest. Although a confirmed invalid for many years, her beautiful unselfishness made it impossible to realise that the joyous presence which made the sunshine of her home was held by so frail a tenure. In a recent number of The Christian, there was an interesting sketch of a work in which she was engaged, in unison with a devoted friend, that of a Bible-class consisting of the maids who are in attendance each winter upon the ladies residing at Pau. This meeting was continued to the last week of her valuable life.

MR. W. H. MILLAR.

Yet another serious loss has fallen on the Sunday School Union, following the deaths of Rev. S. H. Yates and Mr. J. E. Tresidder. Mr. William Henry Millar died suddenly last week. He joined the Sunday School Union Council in 1869, and for a number of years rendered excellent service as secretary to the Continental committee, and as deputation to country conferences. When an alteration was made in the secretariat of the Union, Mr. Millar was elected honorary secretary of foreign missions. He was sixty-three years old. The funeral service, held on Friday in New Park-road Chapel, Brixton Hill, S.W., was attended by many sorrowing friends.

TEMPERANCE NOTES.

Mr. Matthew Burnett closed a series of Gospel temperance meetings at Cottenham, Cambs., on Sabbath evening last.

The Bath Temperance Association has held its annual meeting with encouraging reports and a stirring address from Canon Fleming.

Alderman W. D. Stephens, J.P., has been elected president of the Newcastle and Gateshead Band of Hope Union, which has now 32,820 members.

Lady Aberdare, at last week's meeting of the women's union of the C.E.T.S., spoke out strongly on the spread of intemperance among women.

The Army Temperance Association reports that the secretary has been visiting the troops at many of the stations, and the work is steadily developing.

Branches of the Methodist Women's Temperance Union have been established under hopeful auspices in Brighton-road and Charleston-road, Dublin, and in Arklow and Ringsend.

Miss Willard is expected in England in May to complete arrangements with the B.W.T.A. for the reception of foreign delegates, who are expected to attend the World's W.C.T.U. biennial gathering in June, and to make arrangements for the council.

The National Temperance Hospital, in Chicago, has just closed a very prosperous year. 165 patients have been received during the year, including 107 females and fifty-eight males. 179 surgical operations were performed, some of them severe.—*Voice.*

The Russian Minister of Finance intends shortly to relieve Russian alcoholic spirits destined for export to Asia from payment of excise duty, a step due to the keen competition which exists between Russian and foreign distillers in the supply of spirits to Asiatic markets.

The Nonconformist Musical Journal for February contains a portrait and sketch of Miss Helen Saunders, who is a life-abstainer, and "though very busy during the week is very faithful to her church (Wesleyan), and on Sunday devotes herself with enthusiasm to Sunday-school work."

Under the auspices of the B.W.T.A. a public conference of workers and friends was held on Tuesday last week in Union Chapel, Islington, in connection with the reception of Mr. E. Tennyson Smith, lately returned from Australia. Mr. Smith gave an address on "Women's Work for Temperance." A tea and reception was followed by a public meeting in the chapel.

The Total Abstinence Society in connection with the Dublin Post Office now numbers over one hundred members. At a large meeting of the society held this month, the chair was occupied by the president, Mr. S. S. M'Curry, and an earnest, stirring address was delivered by Mr. S. M'Comas, whose name is largely associated with all temperance work going on in the city.

The Sheffield Gospel Temperance Union has just concluded a most successful mission. During last week the Great Albert Hall was crowded each evening and a large number of pledges were taken each night. The Dean of Hereford, Canon Barker, Rev. T. J. Madden, Mrs. Servanté, and other well-known temperance speakers took part in the mission, which was carried on on Gospel lines.

The number of houses licensed (says Mr. John Barnsley) for the sale of intoxicating drinks in Birmingham is 2334—that is one public-house for every 2000 of the inhabitants, including women and children. 8000 people last year passed through the borough gaol; 3000 people were brought before the magistrates for drunkenness, and of this number 800 were women; 1997 little children were found homeless last year in the streets of Birmingham.

THE SUNDAY SCHOOL UNION has arranged for another of its annual tours to Rome, which are intended mainly for the benefit of Sunday-school teachers and other Christian workers. The excursion will take place in March, and will include visits to Paris, Genoa, Rome, Venice, Florence, Lucerne, and Brussels. It will extend over a period of sixteen days, and the total cost will be £18. Under the personal guidance of Dr. Russell Forbes, the excursionists will spend two days in visiting the places of historical and classical interest in the Eternal City.

TOWER HAMLETS MISSION.—As there are many people who are anxious to help the unemployed in this terrible time of distress without pauperising them, allow me to say that an opportunity now presents itself. Our Great Assembly Hall has never been whitewashed or painted since it was built, nearly ten years ago. We now propose to put on painters at once to do this most necessary work if the charitable public will send us the needful funds. This will give immediate employment to a goodly number of one of the most destitute class of workmen at this season in East London.

Fredk. N. Charrington.

Great Assembly Hall, Mile End-road, E.

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Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Worcester has returned to England from the Continent in greatly improved health.

Rev. F. B. Tyrer, an able and capable Evangelical, has been appointed Rural Dean of Walton, Liverpool.

Archdeacon Farrar has promised to preach in May next the annual sermon on behalf of the Young Men's Society.

The Bishop of Rochester has had a return of his former ailment, and has been compelled to cancel his engagements.

Dean Lefroy has been addressing various large meetings in Liverpool on behalf of the Church Parochial Aid Society.

The vicar of Burnham, Prebendary Dupuis, has for a few weeks exchanged duty with Rev. H. G. Thwaites, of the Look Chapel, London.

The Haberdashers' Company have appointed Rev. A. Boyd Carpenter, rector of St. George's, Bloomsbury, to the vacant Golden lectureship.

The latest letters from Bishop Tugwell show him pushing his way into remote parts, and finding the work making steady progress on all hands.

The annual report of work on the Mackenzie River shows much earnest and faithful work in the face of many difficulties, yet with many good results.

The Bishop of Liverpool will preach in St. Paul's, Onslow-square, S.W., on Sunday, at 11 a.m. Prebendary Webb Peploe will preach as usual in the evening.

Rev. H. Sutton has visited Exeter, addressing a large company of C.M.S. friends at the annual tea, a gathering of clergy at Rev. J. F. Sheldon's breakfast, and a large meeting the following day.

Rev. J. R. Vernon, the writer of "The Harvest of a Quiet Life," has been appointed Prebendary in Wells Cathedral. Mr. Vernon is rector of St. Audries, a lovely spot on the North Somerset coast.

At St. Margaret's, Lothbury, E.C. (lent by Canon Ingram for the purpose), a short mid-day service was held on Friday in aid of the North-Eastern Hospital for Children, Hackney-road, Shoreditch, when Canon Scott-Holland preached on the subject of sin in connection with disease, taking his text from John ix. 1, 2, 3.

CONGREGATIONAL.

Rev. John Peill has held a ten days mission at Burmantofts, Leeds.

A week's united mission is about to be undertaken by the churches in and around Wigan.

A branch mission church has been formed at Strood Institute in connection with Rochester Church.

Park-hill Church, Nottingham, reports an addition of 21 new members during the past year. The Sunday-school has nearly 300 scholars.

At Chase-side, Enfield, a good work is being done among the poorer labouring classes, who are beginning to resort to the neighbourhood.

London-road Church, Derby, reports an increase in membership of over forty. The associated mission church at Osmanton is prospering.

The mission which has been conducted at Dorman's-lane, Sussex, for some time by the Wesleyans, has been taken over by Moat Church, East Grinstead.

Rev. A. H. Cullen has been recognised as pastor at Heaton Mersey, Rev. Stephen Hooper, the former pastor, who has resigned after fifty years' ministry, presiding.

Rev. J. and Mrs. Parker, owing to the present unsettled condition of North China, have been requested by the London Missionary Society to visit Australasia.

Lancaster-road Church, Preston, reports a membership of 213. The P.S.A. in connection with the church has more than doubled its membership, being now over 300.

The Mayor, who is senior deacon, presided at the annual meeting at Victoria-street, Derby. The report showed that 61 members had been added during the year, a net gain of 20, making the present number on the roll 682.

Rev. Colmer B. Symes, of Leytonstone, who is on a voyage to the Cape for the restoration of his health, has written home to the effect that he is now making good progress towards recovery. He purposes staying a fortnight at Madeira on his way home, and hopes to be able to resume his ministry on the second Sunday in March.

The work at Finsbury Park, under the leadership of Rev. J. H. Parsons, is in a healthy and vigorous condition. The membership now stands at 642; 107 joined during the year. The pastor's Bible-class has a roll of 400 members. In the Sunday-school there are fifty teachers and 835 scholars. Two houses have been secured for Sunday-school and mission work. Five young men of the church are now students for the ministry. A Biblewoman is engaged for house-to-house visiting in the neighbourhood.

Calls.—Rev. Magnus F. Peterson, to Clarendon Park, Leicester; Rev. A. C. Tuberville, of Huddersfield, to Cheltenham; Mr. W. Cousins, to Ossett.

Resignations.—Rev. J. C. Neil, of Mearns-street, Greenock; Rev. W. Young, of Soham.

BAPTIST.

Rev. I. L. Near, of March, lies dangerously ill.

By arrangement with Dr. Booth, Rev. F. C. Spurr will continue to conduct the services at Maze-pond Chapel, Old Kent-road, until the middle of July.

Highbury-hill Church reports fifty new members added during the past year, a total increase of 100 during the present pastorate of a little more than two years.

Rev. J. Fletcher has celebrated his twenty-first anniversary as pastor at Commercial-road Chapel, E. The church has 295 members, and its organisations are in good condition.

The new chapel erected at Woodborough-road, Nottingham, has been opened. It is a handsome and spacious edifice, which has cost about £5000, and will seat 1000.

The church at Kettering have purchased a site on the Rockingham-road, near to their present mission-rooms, for a new chapel. This part of the town is extending rapidly.

Wood Green Church reports thirty-nine received into fellowship during the past year, making a total of 622 additions during the present ministry. The number at present on the church-roll is 341.

At Blenheim Chapel, Leeds, the weekly offering has been substituted for the old pew-rent system; nevertheless, the Manual reports that during the year the contributions have amounted to £1019.

With the aid of the energetic friends at Barking Tabernacle a new work has been commenced at East Ham, and an iron chapel has been opened. Already Bible-classes and similar agencies have been formed.

A meeting in connection with the Young Men's Missionary Association will be held in the City Temple, on Saturday afternoon, Feb. 23, when addresses will be delivered by Revs. R. P. Ashe, of Uganda; James Chalmers, of New Guinea; and A. E. Scrivener, of Congo.

In connection with the Strict Baptist Mission a dedicatory service was held at Keppel-street Chapel, Russell-square, last week, the occasion being the appointment of Mr. Samuel Hutchinson as superintendent of the mission, and of Mr. Ernest A. Booth as missionary to India.

Clarendon Hall, Leicester, seating 1000 persons, was opened on Thursday, Feb. 7. Rev. J. G. Greenhough preached in the afternoon. In the evening a public meeting was held, under the presidency of Mr. F. W. N. Lloyd. Addresses were delivered by Revs. W. Y. Fullerton, J. Thew, and G. D. Hooper, also the Mayor of Leicester and Mr. J. Wallis Goddard. The pastor is Rev. Frederick J. Feltham, who was formerly at Luton. There are now 105 members belonging to this new church.

Calls.—Rev. Hugh Rodger, of Bromley Common, to St. Leonards; Mr. J. W. Padfield, to Cheddar.

Resignations.—Rev. G. H. Caor, of Park-road, Bromley; Rev. R. S. Latimer, of Colne (in six months).

METHODIST.

New chapels have been opened at Burn, near Selby, and Trallwn.

New chapels are about to be built at Carnkie, Helston, Swinton, and Sidcup.

Miss Julia Ashford has concluded an eleven days' mission at Kirton-in-Lindsey.

A Bible woman is to be engaged to assist Rev. J. Flanagan in his mission work at Trinity Chapel, Southwark.

The Hull Mission is feeding the hungry. Soup kitchens have been started, and also breakfasts to the children.

Miss Brennan has conducted a mission at Victoria-street, Burton-on-Trent, and is about to commence another at Wirksworth.

Revs. Mark Guy Pearse, John Pickup, and Mr. Josiah Nix have paid a visit to the Manchester Mission, to preach and lecture on Methodist Missions.

Six young men and women belonging to the Joyful News Mission have intimated their willingness to go to Africa, China, and India, for mission service.

A series of successful evangelistic services has been conducted at Winsford by Mrs. Barker. A large number have intimated their desire to become church members.

Rev. Thomas Cook records that there were 1250 inquirers at the five missions conducted by him in New South Wales. He intended having a few weeks' rest in New Zealand before recommencing work at Auckland on January 20, and he expects to remain in New Zealand till the end of March.

Rev. P. L. Wiseman, speaking at the annual meeting of the Gravel-lane Mission, Manchester, said it was the duty of the Churches to provide for their own sick and poor. The churches should have a place of their own, where these could pass their declining years in peace, and not one of them be left to the workhouse.

The annual report of the Leeds Central Mission states that Wesley Chapel is crowded week by week, and large numbers have frequently been turned away unable to obtain admission. This has been accomplished without resorting to anything approaching to sensationalism. The present membership of the mission is 659, with 197 on trial, being a net increase of seventy-three upon the year.

Not only among the Primitive Methodists, but throughout the churches, much sympathy will be felt with Rev. Samuel Harry, of Guernsey, who, in consequence of performing a wedding service in his house without the presence of a registrar, has, it seems, incurred a penalty of six months' imprisonment. No less than ten magistrates heard the case, but though only four voted in favour of six months' imprisonment Mr. Harry was sentenced to that term. The matter is before the law officers of the Crown. Even if Mr. Harry was not sufficiently careful in making due inquiries before he performed the ceremony, the punishment is out of all proportion to the offence.

PRESBYTERIAN.

The new church at Bromley, Kent, is nearing completion.

St. Andrew's Church, Bolton, reports the addition of thirty-eight members during the year.

Rev. Dr. Monro Gibson inaugurated, on Sunday week, a series of addresses to young people in Trinity Church, Newcastle.

Rev. Dr. Thornton's church at Camden-road reports a membership of 640 (including 217 mission members), an increase of sixty during the year.

The wholesale clearances in Somers Town have had the effect of reducing the membership of Rev. Z. B. Woffendale's church from 755 to 687. The Sunday-school has a membership of 693.

Rev. Dr. McGaw, owing to indisposition occasioned by the severe cold weather during his journey from London to Manchester, was prevented from preaching the anniversary sermons of his old congregation at Sale.

Calls.—Rev. John Huey, of Trinity, Manchester, to Londonderry; Rev. John Williams, to Princes-road, Liverpool; Rev. L. Pugh Lewis, of Dolgelly, to Neath; Rev. R. Macpherson, of Yetholm, to Trinity Free, Glasgow.

SOCIETY OF FRIENDS.

Robert J. and Mary Jane Davidson have just arrived in London from Chung-King, after nine or ten years' residence there; their furlough is well earned.

Dr. R. Hingston Fox, of London, thinks "the news is to be regarded with discredit" about the rising of the Druses on Mount Lebanon—and is "probably manufactured for some party purpose."

For the last six months the Meeting House in Belfast has been under renovation and enlargement. On the 18th inst., a happy re-opening was made; Elias H. Bell, Forster Green, and other Friends took an interesting part therein.

At a Mission held last week in Folkestone by Wm. Hobson, London local Friends gave a free tea nightly to a goodly number of the out of work poor. Gratitude was manifest in many faces, and the Gospel message seemed to be heartily received by many. Practical religion was thus illustrated, and the cause of truth promoted.

Last week's *Friend* says in reference to the previous Home Mission Committee meeting:—"An interesting discussion took place at the suggestion of John Fyfe Stewart respecting the manifest opening at the present time for the spread of the Christian principles of Friends, and our duty as a Church to let our light shine so that many whose minds are seeking rest from the burden of ritualism, and the uncertainties of negative criticism, may find a spiritual home in a Church which emphasises the privileges of individual communion with God without the intervention of priestcraft, and which upholds in practical life and worship the government and guidance of the Holy Spirit."

THE SALVATION ARMY.

The newest departure in the social work of the Army is the provision of a home for working boys, which is about to be opened in the City of London.

General Booth, on Wednesday week, formulated before a meeting in Ottawa, at which there were present the Governor-General, the Cabinet Ministers, and the permanent officials, a project for the establishment of a Salvation Army colony in the Canadian North-West, to be devoted only to agricultural operations. The General desires that the Dominion should give a reservation of land and financial assistance.

FALLEN ASLEEP.

At Winslade-road, Brixton, on 10th inst., Mrs. Woods, wife of Rev. William Woods, formerly Baptist minister at Nottingham.—At Chathill, Northumberland, Rev. L. S. Orde, aged eighty-seven, formerly of Weetwood.—At Heckmondwike, Mr. F. J. Devine, a devoted servant of God and of the poor.—At Bedminster, Mr. H. Bennett, aged eighty-three, a liberal giver.—At Westbury Leigh, Mr. J. Reed, a good worker.—At Rainhill, on 11th inst., Rev. John Barton, aged sixty-seven, vicar of the parish.—At Greetland, Mr. G. Shaw, for many years a useful and enthusiastic Sunday-school worker.—At Stonehouse Court (Glo'ster), on 6th inst., Rev. R. Salway, aged ninety-four, for fifty-four years rector of Ash, Sevenoaks.—At Wells, Norfolk, Mr. T. Fryer, aged seventy-six, an earnest Methodist.—At Chelmsford, Mr. James Bennett, aged ninety-two, a faithful follower of Christ.—At Brighton, Mr. J. F. Woodbin, a leader at Union-street Church, and an active Y.M.C.A. worker.—At Holyhead, on 6th inst., Rev. H. M. Ratcliffe, aged fifty-one, a minister for thirty-one years.—At Blackheath, aged eighty, Rev. Joseph Chapman, a retired Methodist minister.—At Billingborough, Mr. William Knibe, for fifty years a preacher of the Gospel.—At Eversley, Newport, on 6th inst., Mrs. Jenkin, wife of the Rev. R. Jenkin, chairman of the Cardiff and Swansea Methodist district.—At 23, Wood-lane, W., on 13th inst., Mrs. Owers, wife of Mr. Oscar Owers, aged 77, greatly beloved in the Lord.—At Holly Lodge, Londonderry, Mrs. MaCaw, wife of Rev. Dr. McCaw, clerk of the English Presbyterian Church.—At Dawlish, Mrs. Price, widow of Rev. Henry Price, Methodist minister, aged 80 years.—At Ballydevitt, co. Donegal, Mrs. Susan Judge, an active Christian worker, aged 90 years.—Rev. J. L. Hornecк, incumbent of Killinick.—At Gorey, Lieut.-Gen. J. C. Guise, V.C., C.B., an earnest church worker.—Mrs. Mary Wakeford Meech, widow of the late Mr. Henry Meech of Sherborne.

Appeals.

Mrs. Whittingham, 44, Alexandra-road, Hornsey, N., appeals for a piano for the Girls' Parlour, Hornsey. It would be thankfully acknowledged, and any information given respecting the work.

Y.W.C.A.—The Crouch End and Hornsey Branch, N., open their new rooms at 86, Weston-park, Crouch End, this day (Thursday), but are still in need of furniture for reading and secretary's rooms, viz.—bookcase, piano, carpets, and curtains.

Mr. Henry Morgan, who has for some years travelled, accompanied by his wife, with the Donkey Bible Carriage, has been laid aside for the last twelve weeks with rheumatic neuralgia. Friends who are acquainted with his work, as an evangelist in the villages and at fairs, may wish to aid him. His address is 160, Marlborough-road, Grandpont, Oxford.

Notices.

Applicants for Tracts.—E. J. Snow, 14, Packington-street, Islington; Rev. R. H. Rowe, Cape Hayti, Hayti, West Indies (English, French, and German); W. A. Tanner, 7, Moreland-street, Goswell-road, E.C.; James Perkins, 40, Wilson-road, Birchfield, Handsworth, Birmingham; Miss Allam, Baston, near Market Deeping, Lincolnshire; E. Thompson, 10, Balmer-road, De Beauvoir Town, N.; G. B. Taylor, 16, Carlisle-street, Soho-square, W.C.; Mrs. J. Scott, Arva, co. Cavan; Mrs. McKenna, Dronwd, co. Leitrim; Thos. Holmes, 2, Percy-circus, Pentonville, W.C.; William Lee, Jamestown, co. Roscommon; Frederick Owen, 9, Ion-square, Hackney-road, E.; Wm. Johns, 3, High-street, Gilrach Goch, R.S.O., Blackmill.

Communications Received with Thanks.—T.D. W.E.C. C.S.K. E.T. F.K.W. M.J. T.T.W. C.M.T. J.P. D.H.M. Mrs. R. L.D. J.H.T. R.H.P. J.O.P. Capt. T. J.W.A. J.N. J.T.S. H.J.C.B. E.R. A.W. W.C. R.H.R. A.F.P. A.M. F.E.M. A.S.M. G.C.N. E.R.M. T.H. G.B. J.M. C.W. T.B. C.H.W. S.M. C.U. W.F. A. and D. N. Miss B. M.B. S.O. W.B. G.C. C.M.B. J.N.R. W.C. E.M.H. W.H.V. J.M. F.R.L. A.M.M. F.E.M. Miss F.W. L.G.F. J.E.B.M. N.H. W.C.M. C.J. D.S. W.E.L. R.J.F. E.J.B. A.C. W.J.O. M.B.G. N.C.U. J.M.McC. C.W.H. W.S. N.V. J.P. A.M. R.C. M.H.A. E.S. H.K. E.W.M. R.T. H.N. E.J.P. C.C.B. D.H.M. Mrs. P. T.S.B. S.R. G.J.G. S.G.S. E.F.E. T.A.W. W.A.M. B.B. E.B. W.C. A.J.T. F.M.C. E.R. J.B.M. W.E.B. R.S.O.B. T.P.P. C.F. M.C. J.S.K. L.S.P. H.J.E. S.S. W.H.L. C.A.B. C.S.

Mr. Albert Tuttlebel, of the Zambesi Industrial Mission, Chiromo, Central Africa, B.C.A., writes asking for periodical gifts of papers, etc., for reading at the lonely station.

Will the friend who sends The Christian to Rev. G. O. Newport, Bangalore, kindly address it in future to the Theological Seminary, London Mission, Bangalore? Mr. Newport is dead, but the paper will be much appreciated still at the seminary.

MR. J. J. SIMS has recently conducted a series of services at Brighton in connection with the local branch of the Evangelistic Mission. There were Gospel addresses, prophetic lectures and talks to Christians, all of which were powerful and much appreciated. There have been professed conversions. The prophetic lectures were illustrated by a large chart.

REQUESTS FOR PRAYER.—For a mission at Aldershot commencing on the 24th inst., to be conducted by J. J. Scroggie.—For special services being held by Mr. Albinson at Thorwood, Epping.—For blessing on a mission in Free Church, Cromarty, N.B., commencing on February 24, by Mr. J. A. Smith.—For blessing on Mr. W. R. Lane's mission at Down Lodge Hall, Wandsworth, beginning March 3.—For blessing on a fortnight's mission at Holland-street Ragged Schools, Manchester, conducted by Mr. H. Lazenby.—For a week's mission from March 3 to 9 at North Curry and Stoke, Somerset, by J. G. Green. PRAISE.—For continued blessing on Mr. Albinson's labours among young women in the "Old Welcome," E.C.

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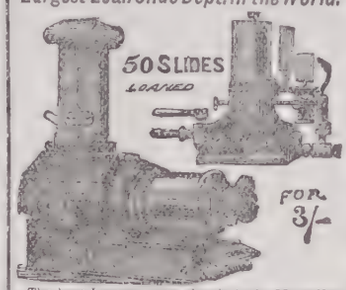
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(*Continued on page 22.*)

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2768 Children have been rescued from Dens of Infamy. **10,319** Children (boys and girls) have been aided by the "Boys' Beadles." Painful but interesting details of the rescue of the children will be sent on application. **Funds are urgently needed.** Contributions may be forwarded to Messrs. Morgan and Scott; or to Arthur J. S. Maddison, Sec. Office, 32, Charing Cross, S.W.

CENTENARY
OF THE
LONDON MISSIONARY SOCIETY.

Head Quarters: 14, Blomfield-street, E.C.

This Society, founded in September, 1795, by a number of Episcopalians, Presbyterians, and Congregationalists, on a broad and catholic basis, from which it has never departed, is about to celebrate the completion of its

FIRST CENTURY OF WORK

among the heathen and unenlightened races of the earth.

The Society has had the honour of sending out more than a **THOUSAND MISSIONARIES,** not reckoning their wives, among them such distinguished men as John Williams, Moffat, Livingstone, Morrison (the first Protestant Missionary to China), Medhurst, Ellis, Mullens, Gilmour, of Mongolia, and Dr. Mackenzie, of Tientsin. In pioneering work in lands little known, in translating the Bible (some forty versions of which in whole or in part have profited by their labours), in the preparation of Christian literature and educational manuals, the Society's representatives have always occupied an honourable place, while their contributions to science have been generously acknowledged by scientific men.

Its Chief **FIELDS OF LABOUR** are:—China, from twelve chief centres; North India, the Madras Presidency, and Travancore; Madagascar; South Africa; Central Africa; West Indies; Polynesia; and New Guinea.

It has on **ITS PRESENT STAFF** 258 missionaries, 17 of whom are qualified medical missionaries; 1476 native ordained pastors and evangelists; over 12,000 other native helpers; 94,192 church members; 404,795 native adherents; 1891 schools; 125,984 scholars; 10 hospitals, in which 98,992 patients were treated during 1893.

Never did the Society possess a stronger, abler, or more devoted band of agents than to-day; never had it such openings for work or such promise of success as now. Money is the great need. "The possibilities of going forward are simply limited by the means of going forward."

A Centenary Fund of **£100,000** has been opened, **£43,000** of which has already been promised. Donations are earnestly solicited, and may be made payable to the Rev. A. N. JOHNSON, M.A., 14, Blomfield-street, London, E.C.

ACUTE SUFFERING!

The most distressful cases are still being found. Suffering of an acute character silently borne by those whom it is a real joy to assist. The details of some of these would be too distressful to publish, while the crowds of hungry ones always waiting when the tickets are served are still much too large to help even with a little soup. Funds to continue this ministry will be gratefully received by Mrs. F. A. Bevan, 59, Prince's Gate, S.W.; or the Director, N.E. London Gospel Missions, William Chorley, 6, Clephane-road, Canonbury, London, N.; or to the Offices of The Christian. Parcels to Miss Gulliver, 25, Glengall-road, Millwall Docks, Isle of Dogs, E.

Without Food, Fire or Clothing!

The terribly cold and inclement weather recently experienced has greatly added to the difficulties of our Workers in the East End of London and elsewhere in dealing with the poorest part of the population. Not only is

HELP URGENTLY NEEDED

to supply the wants of the great family of nearly **5,000** Children now in Dr. Barnardo's 82 distinct Homes, but also to aid the large number of worthy adult poor dealt with by his 24 Mission Branches. For the former, **15,000 MEALS** have to be provided **DAILY,** whilst for the latter Relief is supplied in various forms and carefully given, after personal visitation of the destitute and starving poor living principally in slum districts, many of whom are without food or firing or sufficient clothing, and cannot obtain work.

FUNDS ARE URGENTLY NEEDED FOR FOOD & MAINTENANCE.

Donations and Subscriptions gratefully received by the Treasurer, William Fowler, Esq.; by the Chairman of Committee, Samuel G. Sheppard, Esq.; by the Vice-Chairman, Howard Williams, Esq.; by the Founder and Director, Dr. Thos. J. Barnardo; or by the Bankers, London and South-Western Bank (Bow Branch), and Messrs. Prescott, Dimsdale, & Co.

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DUBLIN	Christian Union Buildings, February 19th to 22nd.
TUNBRIDGE WELLS	The Great Hall, April 1st and 2nd.
PORTSMOUTH	Victoria Hall, April 3rd to 5th.
ABERDEEN	Y.M.C.A. Hall, April 21st to 25th.
EDINBURGH	Free Assembly Hall, April 29th to May 3rd.
KESWICK	The New Hall (seating 1750 people), July 15th to 19th.
DUNOON	Town Hall, July 30th to August 1st.

Speakers who have promised to take part in the various Conferences:—

Dr. ROBERT ANDERSON, London.
Rev. H. D. BLACK, Dublin.
Dr. JAMES H. BROOKS, St. Louis.
Rev. Dr. E. W. BULLINGER, London.
Mr. W. G CARR, Rochester. U.S.A.
Rev. Dr. ELDER CUMMING. Glasgow.
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Rev. Canon FAUSSET, York.
Pastor FULLER GOOCH, London.
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Maj.-Gen. Sir ROBERT PHAYRE, K.C.B., London.
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Pastor JOHN ROBERTSON, Glasgow.
Rev. JAMES C. SMITH, Dufftown.
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Mr. ALEX. STEWART, Glasgow.
Rev. GEORGE SUTHERLAND, Montrose.
Mr. GEORGE F. TRENCH, Ardfert.
Rev. JOHN URQUHART, Weston-super-Mare.
Rev. H. W. WEBB-PEPLOE, London.
Rev. JOHN WILKINSON, London.
Rev. H. LINDSAY YOUNG, Portsea., and others.

SIR ROBERT PHAYRE & JAMES E. MATHIESON, ESQ., *Joint Chairmen.*

For further particulars as to times of Meetings, &c., please address Secretary, 18, Hamilton-square, Birkenhead.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Mr James Eyres, the Liverpool evangelist, conducts missions and supplies pulpits throughout the kingdom (without fee). Preference given to poorer churches of any sect. Address, care of Y.M.C.A., Mount Pleasant, Liverpool; or 37, Hawarden-avenue, Liverpool.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Stratford Town Hall.—Sun. next, at 3 p.m., Mr. Richard Weaver. Collection in aid of the distressed poor.

Morley Halls, 316, Regent-street, W.—Week of prayer for young women; Feb. 21, devotional meeting, 8.30, Rev. G. H. C. MacGregor; Feb. 22, missionary meeting, 8.30, Mr. Montagu Beauchamp.—Percy Institute, 18, Percy-circus, W.C. Three nights' mission, Tues., Wed., and Thurs., 26th, 27th, and 28th, at 8.30 p.m., Messrs. Alfred Ellis and S. Sydney Weatherley.

Welbeck Hall, 71, Welbeck-street, W.—Mr. J. Trumper, on Thursdays, Feb. 21 and 28 and March 7, will give addresses on prophetic subjects, 8 p.m.

Abbey-road Chapel, St. John's Wood.—Rev. H. E. Stone is giving special addresses on Sunday mornings on "What do the Scriptures say concerning the Second Coming of our Lord Jesus Christ?"

Women's Protestant Union.—Prayer meeting in the Drawing Room, Exeter Hall, Thurs., Feb. 28, at 3.30 p.m.

Women's Total Abstinence Union.—A meeting at the Mansion House, E.C., on Thursday, March 14, 3 p.m., to be addressed by lady representatives of the professions of medicine, literature, journalism, music, education, nursing, and of District and Parish Councils, School Board, Poor Law guardians, and Civil Service.

Social Questions in the Orient.—Great mass meeting, Friday evening, March 22, at 7.30, at Queen's Hall, Langham-place, W. Speakers: Mrs. Elizabeth Andrew and Dr. Kate C. Bushnell. Lady Henry Somerset in the chair.

Christian Lifeboat Crew.—Monthly muster, at Welcome Home, 173, St. George-street, E., Tues., March 5, at 7 p.m. Addresses by Rev. J. Hazzard and others.

Strangers' Rest, 163, St. George's-street, E.—Monthly workers' meeting, Friday, March 1, at 7 p.m.; addresses by Rev. David Baron, and Mr. Jas. H. Balmer, from South Africa.

Protestant Reformation Society.—Monthly Prayer meeting, Thurs., 21st, 3.30 p.m., 20, Berners-street, W. Address by Rev. W. R. Mowll.

Conference Hall, Clapham-road.—Christian Workers' meeting, Thurs., Feb. 28, 7.30 p.m.

Special Religious Services in Theatres, Halls, and Mission Rooms.—Sun., Feb. 24, Agricultural Hall, Upper-street, Islington, at 3.30, Rev. F. Roberts; at 7, Mr. J. H. Lydall; Pavilion Theatre, at 7, Mr. Job Williams; Morley Hall, Hackney, at 7, Mr. Wm. Coates; Queen's Theatre of Varieties, at 7, Mr. Chas. Button; Shoreditch Town Hall, at 3.30., Rev. Thomas Evans; Grand Hall of Varieties, Clapham Junction, at 3.30, Mr. Flew; at 7, Mr. T. C. Chadwick; Evangelical Hall, Homerton, at 3, Mr. Chas. Button; at 7, Mr. Green.

Metropolitan Music Hall.—Sunday, Mr. William Fuller, 6.30 p.m.

Conference Hall, Eccleston-street, Mr. C. Russell Hurditch, Sunday, at 3.30 and 7.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sun., at 7, Mr. Edward Hurditch; Malden Hall, Haverstock Hill, N.W., Sun., at 7, Mr. Wm. Grove.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Great Assembly Hall, Mile End-road, E.—Sun., 11 and 6.30, Mr. Charles Cook.

Conference Hall, Mildmay Park, N.—Sun., 3.30, Mr. P S. Badenoch; 7, Rev. A. S. Tomkins.

Edinburgh Castle, Limehouse, E.—Sun., 11 a.m., 7 p.m. Mr. H. Thorne; 3 p.m., Pleasant Sunday Afternoon.

St. George's Hall, Langham-place.—Lieut. Mandeville, Suns., 11 and 7; Weds., Burlington Hall, 8 p.m.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m., Pastor Frank White; 7 p.m., Mr. B. Glasgow.

Clapton Hall, Alkham-road, Upper Clapton, N.—Sun. 6.30, Thurs. 7.30, Mr. John G. McVicker.

The Y.M.C.A.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men, meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

Westbourne Grove Association.—Annual meeting, Paddington Baths, Queen's-road, W., Fri., March 1, 8 p.m.; Lord Kinnaird will preside; addresses by Revs. Henry Dening, G. H. C. Macgregor, and others.

Islington and Highbury Y.M.C.A.—Young men's missionary meeting, Thurs., Feb. 28, at 8.30; address on the "Work of the Associated Band of Evangelists in Nadiya, Bengal," by Mr. A. Lefevre.

THE LANCASTER LIBRARY COMMITTEE, after an experiment extending over eighteen months, have determined to close their reading-rooms on Sunday evenings, the attendance having been merely nominal.

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AND
ALL CHEST DISEASES.
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EIGHTY-FOURTH INTERVIEW,

With Mrs. EMILY HAYTER, Cwmffoes, Cefncribbur, near Bridgend.

CASE OF SEVERE BRONCHIAL ASTHMA.

See reference to this Case in the Appendix of Mr. Congreve's work on "Consumption," p. 48.

The complaint from which Mrs. Hayter suffered was a severe form of bronchial asthma. So she told me when I called upon her recently at the address given above.

"I had been ill some time before I applied to Mr. Congreve in 1882. For four years before that, I had suffered with shortness of breath, which gradually got worse, with violent cough and offensive expectoration; I was losing flesh and getting weaker. The medicine I got from my doctor did me no lasting good. If I was a little better one day I was worse the next."

"What was your condition when you applied to Mr. Congreve?"

"I was as bad as I could be; quite unable to get out of bed."

"I see it was in December of 1882 that you first wrote. How long was it before you felt decided improvement?"

"I took the medicine all through the winter, and in the following March I was very much better. By July I was quite well again."

"In 1887 (about four years afterwards), I believe you wrote to Mr. Congreve saying you had continued well from the time you felt able to give up taking the medicine. Will it be correct to say the same up to the present?"

"Yes; from that time I have never had the slightest touch of bronchial asthma—in fact, I have never had a doctor since."

"Tell me, please, do you think you would have got well again without Mr. Congreve's treatment?"

No, I don't believe I should ever have got better again."

Mrs. Hayter had seen the account of her case published in the Appendix to Mr. Congreve's work on "Consumption," and said she should be pleased for this Interview to be similarly published.

MR. G. T. CONGREVE'S work on CONSUMPTION, &c., in which are detailed THE CAUSES, SYMPTOMS, PROGRESS, AND SUCCESSFUL TREATMENT OF THIS SCOURGE OF ENGLAND.—WITH NEARLY FOUR HUNDRED CASES OF CURE. ALSO ON COUGH, ASTHMA, BRONCHITIS, &c., &c. *The Book will be sent, post free, for ONE SHILLING by the Author, Coombe Lodge, Peckham, London, S.E.*

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CAN ANY LADY recommend a trustworthy person as useful maid, willing to go to Canada for a time? Age from 23 to 27. One child, and do plain dressmaking and millinery for young ladies. Christian and abstainer valued. French, Swiss or German preferred. Wanted end of March.—Write, Mrs. Olay, 2, Upper Beulah-hill, Norwood, S.E. c3721

The Christian.

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Notes and Comments.

We learn from Mr. Charrington that, since our last issue, it has been decided to provide some work for the unemployed by having the Great Assembly Hall repaired and re-painted. It is, therefore, necessary to postpone the Meetings for Thanksgiving and Prayer until the end of April. We hope to be able to notify the precise date in our next issue.

The next quarterly conference of the Evangelical Alliance, on Friday (to-morrow), will assume the character of a special meeting for united prayer for the persecuted Stundists. It will be held (D.V.) in the council room, 7, Adam-street, Strand, at 11.30 a.m. Dr. Baedeker, who has lately returned from another journey through Russia, has kindly promised to be present, and will give an account of his visits to the prisons, and of his meetings with the Stundists. Ladies are always gladly welcomed at these meetings.

Dear Sir,—Some sentences in Notes and Comments (page 6, second column) of last week's number of The Christian, constrain me to lay before you the question, "Have we any warrant for supposing that God would consider that heart *sound* which, having his infallible Word, yet holds *unsound* views on any cardinal truth of revelation?" I also am constrained to submit that in the last sentence of the paragraph, the reverse is the true order, viz., "Sound wholesome healthy doctrine is the essential foundation of love to God and our neighbour."—I. A. S. (a constant reader of The Christian for fully thirty years).

We are much obliged to our kind correspondent, but we still hold that what we wrote is right. Comparatively few Christians have any views at all of many important doctrines, The thief on the cross can have had little knowledge of doctrine, beyond the promise of the Messiah. He heard Jesus pray, "Father, forgive them, for they know not what they do," and his heart was won. He believed on Jesus at his weakest, and prayed, "Lord, remember me when Thou comest into thy Kingdom." That day he was with the Lord he loved in Paradise. "With the *heart* man believeth unto righteousness." "The eyes of your *heart* being enlightened" (Rom. x. 10; Eph. i. 18., R.V.).

The milder weather, for which we are thankful, must not allow us to suppose that the unemployed are busy again and the distress is over. That there is a mitigation of pain; that is all we can say at present. Gradually men, or a portion of them, will get into work. Thousands will still remain idle. Arrears of rent and debts owing to tradesmen will have to be paid; everything will be behindhand. Therefore let aid still flow in.

The inhuman harpies who cater for continental vice are ever on the look for fresh unwary victims whom they may entrap and enslave. A case has come to light in which a young Englishwoman, through a pretended professional engagement, found herself in the power of an Amsterdam music-hall proprietor, and she had to leave without her belongings. The British Consul in that city does not appear to have done his best in caring for the interests of our young countrywoman. It ought to be widely known by all young people seeking engagements in these continental cities, that they can freely avail themselves of the knowledge and help of the National Vigilance Association, 267, Strand, in ascertaining the *bona fides* of any such occupation proffered to them.

Bookmakers and gamblers have small reason to thank *The Times* for its utterances on the recent judgment with regard to betting at Newmarket. It says :—

> In so important a matter, and one fraught with such far-reaching consequences, it is well for every reason that some final authoritative judgment should be pronounced, so that the parties concerned may know where they stand.

After describing the practices of bookmakers in the betting ring, it adds, "That this gives encouragement to gambling is clear enough. It is gambling made easy and accessible to all comers." The bookmakers, we see, have been in conference as to how to safeguard their interests, and *The Licensed Victuallers' Gazette* stigmatises the trial as "to the last degree an unmanly attempt to crush out and extinguish the great national sport of horse-racing, which no man or body of men will be able to prevent so long as swift horses are bred, and there are good courses to run them on." This is a misrepresentation; the attempt is to crush out gambling on horse racing, or on anything else.

The Christian mind of London seems to be steadily settling down to the conclusion that no man must be returned to the County Council who will go against the policy of restricting the drink traffic, or who will attempt to undo the work of purifying our places of amusement. The moral aspects of the struggle are coming more and more to the front. That the rich should bear the burdens of municipal life equally with the poor, that an owner of land whose property has been increased in value by public improvements should pay his just share of the cost of the improvements, that the life of the people should be humanised, that amusements should be free from the allurements of vice, and that no public-house should be owned by the Council—these are the considerations which have placed the Methodists as one body on the side of the Progressives, and which have roused earnest men of the Church of England, together with Baptists and Congregationalists, to rally to the same side. A writer in *The Rock* says :

> Let Christian Unionists show that they refuse to allow party politics to fetter their action in merely municipal affairs. And let them show those who have committed the "Moderates" to a reversal of the licensing action of the present London County Council, that by so doing they have rightly brought defeat and disgrace to their party.

The long delay in the publication of the report of the Opium Commission has been referred to in the House of Lords by Lord Cross. So far as we can gather from the conversation which took place, there is a confident expectation that the report will be in favour of a continuance of the present state of things. The Marquis of Lansdowne said that it was awaited with the greatest interest in India, because the subject was one which concerned not only the finances of India, but also the private lives and domestic habits of the people of that country. He declared that with regard to the cost of the Commission the general feeling in India among natives and Europeans, official and unofficial, was, "We did not want this inquiry, and if you wanted it you ought to pay for it yourselves." The costs of the trial, he thought, might very fairly follow the verdict. The whole question, it seems to us, was raised for the purpose of saying just that word, whatever effect may be hoped for from it. The report is promised by Easter.

It is said that whereas there were 25,000 brewers in the United Kingdom fifteen years ago, now there are less than 10,000. The small brewers have declined. This must mean an enormous increase of trade among large brewers and brewery companies. We have, *per contra*, also to remember how many thousands of persons are shareholders in these companies. The struggle is with a huge vested interest in which persons of every class have a share.

Metropolitan Unitarianism is trying a "forward movement." At the door of every house in some districts an announcement has been left of a course of simultaneous lectures, to be given in twenty places on five different Sundays; there appear to be only twenty-six Unitarian Churches in all London. With the announcement is "A Brief Account of Unitarianism," which is partly expository of Unitarian thought and partly historical. Of course, it claims adherents far beyond the boundaries of formal and confessed Unitarianism :—

> In England there are broad thinkers in the ministry of almost every orthodox denomination, who, if not formally giving up the old doctrines of the Trinity and the other corruptions to which it led, are yet preaching essentially the same simple spiritual thoughts of God and Christ, and of man and the eternal hope, for which Unitarians specially stand, but for which we have so long had to stand alone. . . . It is often said that there are many more Unitarians in other churches than there are in our own. We are thankful if it is so.

We have no means of estimating how far this claim is true, but the assertion of it is enough to raise serious thought. Looking down the list of the names of preachers, we observe that of a gentleman whom we once heard conduct "a devotional meeting," and yet neither in his prayers—no one else was asked or given an opportunity to pray—nor in his address, nor in one of the hymns sung, was the name of Christ ever mentioned. This may be "free Christianity," but it strikes us as free with the Christianity left out. And whatever it may boast in the way of adherents, we have no fear of any forward movement from it. It never moved forward; it cannot; it has no sufficient motive power. In its growth from other churches it represents, not motion forward, but a decline in the life of those that have fed it. From which the inference is plain, that those who love and

worship the Saviour must preach Him with greater fulness than ever, not forgetting that it must be in the power of the Spirit.

History has a valuable lesson to teach us on all that class of questions which have been raised by the correspondence in our columns on "Advancing Apostasy." When Martin Luther and others brought in the Reformation they did it rather by preaching salvation by grace than by exposing and denouncing the errors and abuses of Rome; the latter had to be done, no doubt, because Rome was in the way, and was always obtruding herself. But the power which drew men together, which united them into one body, which made them a separate body from the dead body of Rome, was the Gospel held by a true faith. The Nonconformist Churches were originated in a similar way, and so were the Methodist Churches. Life must have room and freedom. Let life, abundant life, come upon the Church of England, and it will settle all difficulties in its own way. Let life, abundant life, come upon the Nonconformist Churches, and it will not only save them from internal troubles and dangers, but also adjust their external difficulties as nothing else can. A revival clears away rubbish as a "spate" sweeps the bed of a river clean.

The death of Frederick Douglass removes another of the foremost American abolitionists. Is he the last of all? We do not remember another. His death recalls the saying of the aged negress, when Douglass was once describing in his own graphic way the sad condition of his people as if it were hopeless—"Fred. Douglass, is God dead?" Her simple faith in God could see no impossibility in the deliverance of her race, desperate as it appeared to the eyes of sense. That God lives is the true hope of every good cause.

When Douglass travelled in the old days he could obtain none of the comforts of the white man. On board a steamer he must sleep on deck at night. To mark his disapproval of this unjust and cruel custom Wendell Phillips, America's greatest orator, when he travelled with Douglass, would fold himself in his rug and share the coloured man's hardship and shame. This was the true spirit of Jesus, who came to share our conditions and to carry our sorrows. From the time of his conversion as a youth to the day of his death Phillips was never afraid or ashamed to copy his Lord.

The Venice correspondent of *The Rock* declares that it is difficult for people in England to realise the extraordinary propaganda that the Papacy carries on in Rome among English visitors. "Not a stone is left unturned to get access to them, and to disarm their hostility towards the Papacy. All visitors of any note are called upon by emissaries from the Vatican, who offer them all kinds of services." The Crown Princess of Sweden has long been a coveted prize. Generally, the blandishments fail, because the tempted see Rome too near; the real effects of the system are too apparent to be mistaken, and too bad to be any commendation.

A Presbyterian minister reports that he was recently at a public dinner in London for the benefit of a charitable institution, at which, among others, an English Bishop attended. A certain Cardinal Archbishop was present—and when he rose, all the guests, including a prince, rose also. The Presbyterian kept his seat.

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Rev. A. Lukyn Williams, Principal of the Hebrew Missionary College, says that the chief temptations of a converted Jew arise from the great change in his social life, from material difficulties, and from the Jewish tendency to rove. He is no longer a member of the most exclusive and most interdependent society in the world, no longer sure of a kindly word and a helping hand from every fellow-believer. Whereas he never felt lonely as a Jew, as a Christian he is merely one of a vast society. His changed condition is hard and bitter. On the day when he is baptized his relations put up a memorial card of his death. Instead of encouraging Jews to work, except through one society, "in the present state of English society every Jewish convert is assured of a sufficient living if he will only take the trouble to beg decently. . . . The good folk who give money without making inquiries little realise the harm they do to the many poor struggling and true-hearted converts." From the roaming propensities that the Jews retain, even after baptism, a convert is apt to be a very changeable quantity, moving from one church to another.

That is a strange change which railways are working in India; on the one hand quietly breaking down the old caste distinctions, and on the other extending pilgrimages. *The Times* says:—

> The railways have popularised pilgrimage, and converted what was always a dangerous and often homicidal enterprise—a supreme act of self-abandonment and faith—into a vast system of cheap annual excursions with return tickets. When a new Indian railway is contemplated its probable pilgrim traffic often forms a more prominent feature in its prospectus than its mineral or food-grain freights. Indeed, more than one pushing shrine has a railway of its own, and minor temples are working their way up to first-class sanctuaries by the help of a wayside station. While the number of pilgrims has enormously increased, the number of deaths among them due to preventible causes has greatly diminished.

It will be curious to see what change will pass over these pilgrimages when the shrines are spoiled and the idols forsaken. They will be sure to continue in another form after they have ceased to be idolatrous.

We understand that it is becoming the practice of some of the younger and non-denominational foreign missions to locate missionaries of the same denomination together. Thus missions claiming to be non-denominational form centres which are distinctly denominational. We suggest that this is not in harmony with their professed attitude. Many of their supporters think that it is one of the unsatisfactory developments of missionary enterprise that British sectarianisms, the growth of centuries, should be transferred to the virgin soil of heathen lands. They think that our responsibility is to evangelise the world, to preach the Gospel to every creature; but not to inoculate those communities with the lymph of our divisions.

We venture to hope that this comparatively new departure may be reconsidered. It seems incongruous and anomalous that while the air at home is full of pleas for union and reunion, those who put no confidence in any union but the oneness of the body of Christ should deliberately graft upon the Gospel these parasitic plants, and transmit to others inheritances from which we are endeavouring to liberate ourselves.

A cheering report of work done in Hyderabad during the last year comes from Rev. William Burgess, the Wesleyan Methodist missionary. He writes to *The Methodist Recorder* that there is progress all along the line. Four hundred and forty converts from heathenism, nearly 100 of whom are women, have been baptized. Large numbers are waiting for baptism. "Thirteen new villages have been captured for Christ, bringing up the number of villages in which Christians are found to 107."

It is not long since we said that whatever the troubles of China in this war, Japan would inevitably reap a bitter harvest even were she conqueror, indeed just because she is conqueror. Our words are soon coming true. The pride and self-confidence which are born of success are already showing themselves; with these comes a bellicose spirit which likes fighting for fighting's sake. For some reason or other it is (says the correspondent of *The Daily News*) the fashion to speak disparagingly of England, against whom a great deal of antipathy is felt. A Tokio official even informed the American Consul-General that Japan would have to fight England. This is the delirium of the war fever, a bad and dangerous symptom. We see at the same time that Japan is compelled to obtain another loan. Debts, which will mean permanent taxation and demoralisation, which again will mean delay of the nation's progress towards a real civilisation, will be the heavy price paid for the struggle. Would that Japan and all other nations could be got to see that righteousness is the strongest bulwark.

EVANGELICAL SOCIETY OF FRANCE.

The following incident affords an idea of the darkness which prevails in a country where the Bible is practically an unknown thing:—There is a great stir in the little town of Arpajon, three miles from Aurillac, the principal town of the Cantal (Auvergne), on the Sunday nearest the patron's saint day. Opposite the church, in a café, a public dance attracts many; before the church there is quite a little fair, and inside the church worse still is going on. It is the day of "rénage." Pastor Borel-Brun, one of the workers connected with the Société Evangélique de France, has been an eye-witness of the scene.

After mass the priest goes into the pulpit, simply to intimate that the sale will be proceeded with, and immediately another priest goes from rank to rank, asking every man or woman how many pounds of prayers he or she wants to buy. There is no mistake; the prayers of the church are sold at the rate of fivepence a pound! Do buy a pound of influence with God for your dead friends! A pound! How can they weigh it? This is a mystery which these impostors alone can explain, but it does as well for the living as for the dead, to heal the sick, to procure a husband for an elderly maid, or to send some of their deceased friends out of the flames of purgatory!

Is it not written that they shall make merchandise of the "souls of men"? So is it fulfilled; but, alas! that publicly, before six or seven hundred persons, such things should be possible in dark France! Yet the light shineth in darkness. In Aurillac I was privileged to begin work nine years ago, and Pastor Borel-Brun, who now has charge of the work, writes: "On Christmas Day, 1894, a stoker who attends our meetings, while driving his engine fell on his knees, asked God's forgiveness, and came home rejoicing. His wife was so struck by the change in him that she was led to God the same night. The Holy Spirit's work spreads, and fifteen have already been brought in. A peculiar feature of this movement is that the converts, filled with joy, asked to have meetings in their houses, where they can invite their neighbours and give their testimony, and much good is done. Thus there are now meetings in five different houses in the week."

Much do the committee of the Société Evangélique de France desire to extend their work here and in other places; and urgent is the call for helpers everywhere; but they are at the present time much hampered for want of funds.

Brive, Corrèze. C. W. Cremer.

THE UNVEILING.—9.

THE SEVEN-SEALED ROLL.

"The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. xxix. 29).

During all the ages, from the first promise in the garden, the secret things have been passing over into the category of things revealed. While faith has anticipated them, and interpreted them, and saluted them from afar, and embraced them as its own, unbelief has always been and still is deaf and blind to the promises of God, which in his Son are Yea and Amen, to the glory of God by us. "Your father Abraham rejoiced to see my day, he saw it and was glad." "But this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest haply they should perceive with their eyes, and hear with their ears, and turn again, and I should heal them."

At the end of four thousand years, although everything had been foretold, everything relating to the great salvation remained in mystery, "which none of the princes of this world knew, for had they known it they would not have crucified the Lord of glory." "Of which salvation the prophets inquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glories that should follow... which things the angels desire to look into."

On the right hand of Him that sitteth on the throne John saw a roll, a writing, closely sealed with seven seals. The margins of our Bibles refer us to Isa. xxix., which, to a degree not always apprehended, seems the key to the present chapter. Isaiah said that God had blinded the prophets and covered the heads of the seers, so that all vision had become unto them as the words of a sealed book, which the learned cannot read because it is sealed, nor the unlearned because he is untaught. But John sees that the roll is closely sealed even from the angels round the throne, and from the saints, the excellent of the earth; and he weeps much because no creature, human or angelic, is found worthy to open the roll or to look thereon.

But Isaiah's chapter had begun with "Ho Ariel, Ariel! Woe to Ariel! Alas for Ariel! The lion; the lion-like man; the lion of God [so are the words variously rendered]: the city, or, of the city, where David dwelt, or encamped, or which David besieged. Add ye year to year; let the Feasts come round: then will I distress Ariel, and there shall be mourning and lamentation: and she (Jerusalem) shall be unto Me as Ariel, (or) it shall be unto Me as the hearth, the bosom, of the great altar."

A very obscure passage, as all the commentators agree, but of which I think the key is Jesus, as He is the key to many another difficult portion. Ariel is generally understood to represent Jerusalem. So it may, for Jesus represents Jerusalem. Jerusalem is embodied and personified in Him. She has received at the Lord's hand, in Him who died in her stead, double for all her sins (Isa. xl. 2).

And who is Ariel, the Lion of God, but the Lion of the tribe of Judah? And did not Jehovah distress Ariel, when He laid upon the Lamb the iniquity of us all?

In the preceding paper reference was made to Ezekiel's stringent appeal (xliii. 7-12) to Israel to be ashamed of their iniquities and to measure the pattern. The very first measurement which he defines is that of the altar, which is called (15) Harel, the mountain of God, and Ariel, the lion of God: "So the upper altar (Harel) shall be four cubits, and from the altar hearth (Ariel) and upward shall be four horns." (*v.* 15, R.V.)

Earlier in the chapter Ezekiel says, "And behold the glory of the God of Israel came from the way of the East: [the wise men from the East saw his star in the East:] and his voice was like a noise of many waters; and the earth shined with his glory." Compare Hab. iii. 4. —"And his brightness was as the light; and He had horns coming out of his hands; or bright beams out of his side; and there was the hiding of his power." Yes, the altar has horns of power; the power is hidden in his pierced hands and wounded side.

Through weakness and defeat
He won the meed and crown;
Trod all his foes beneath his feet
By being trodden down.

The Little Lamb is the Lion of the Tribe of Judah. When Samuel offered a sucking lamb for a burnt-offering, the Lord thundered with a great thunder upon the Philistines and discomfited them. "The foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Sam. vii. 9, 10; 1 Cor. i. 25).

"Add year to year: let the Feasts come round" (R.V.). John in his Gospel shows how at each successive Feast, in Jerusalem, the net was drawn closer and closer round Arnion the Little Lamb, round Ariel the Lion of God, until He came to the hearth, the bosom, of the great altar of God—the Cross of Calvary.

In the first year of his ministry He was in Jerusalem at the Feast of the Passover, but did not commit Himself unto them (John ii. 23-25). In the next year, there was a Feast of the Jews, and Jesus went up to Jerusalem and healed the impotent man on the Sabbath; and the Jews persecuted Jesus and sought to slay Him (v.). In the following year at the Feast of Tabernacles they sought to take Him, but his hour was not yet come. In the great day of this Feast He looked onward to the Feast of Pentecost, when He promised to them that should believe on Him the outflow of rivers of living water of the Spirit, who was not yet outpoured because that Jesus was not yet glorified (vii.). A second time they would have laid hands on Him, but still his hour was not yet come. Then after further conversation they took up stones to cast at Him (viii.). Again, "the Feast of the Dedication, and it was winter." He said, "I and my Father are one." Then the Jews took up stones again to stone Him (x.).

In the next year, the Jews' last Passover drew nigh, and they ask one another, "What think ye, that He will not come to the Feast?" He came. Mary anointed Him for the burying. This angered Judas, and Satan put it into his heart to betray Him. Before the Feast He washed the disciples' feet, and at the Paschal Supper the devil entered into Judas, and having received the sop he went immediately out into the black and dark night. Caiaphas had given counsel that one man should die for the people. Judas kissed him. The band took Him. The disciples forsook Him and fled. Annas sent him bound to Caiaphas, and they led him from Caiaphas into the hall of judgment: but they went not in lest they should be defiled: but that they might eat the passover. Peter denied Him. The people cried, "Crucify Him. Not this man, but Barabbas." Pilate scourged Him, and delivered Him unto them to be crucified. And it was the preparation of the Passover, and he said, "Behold your King!" The soldiers cast lots for his garments. One of them pierced his side; but the typical passover had provided that a bone of Him, the true Passover, should not be broken. He was laid in Joseph's new tomb because of the Preparation.

Surely John had in his mind Isaiah's words, "Let the Feasts go round. Then will I distress Ariel, and there shall be heaviness and sorrow; and she shall be unto Me as Ariel, as the hearth of the great altar."

After his resurrection John notes another Feast—the waving of the Sheaf of Firstfruits before the Lord. This explains his word to Mary, "Touch Me not, for I am not yet ascended to my Father and your Father, to my God and your God" (compare Lev. xxiii. 9-14 with John xx. 17).

The incarnation of the Son of God and his victory over death by means of death and resurrection are the commanding subjects of Old Testament prophecy.

He hell in hell laid low,
Made sin He sin o'erthrew,
Entered the grave, destroyed it so,
And death by dying slew.

The seven-sealed roll would seem to have contained those things which the trumpet voice that had called John up through the opened door of Heaven had promised to reveal when he said, "I will show thee things which are about to come to pass hereafter."

None but the Lamb of God, the Lion of the tribe of Judah, could open the roll and look therein, for He was himself the key to it: the roll would have been non-existent apart from Him. But for Him the fallen creation must have been smitten into nothingness His redeeming work was the subject of Old Testament prophecy, and its results are the subject of the closely-sealed roll. None but He had any title to open it, just as no one has a right to open another man's title-deeds.

Therefore, when He comes forward, He that sitteth upon the throne admits his claim, and then all created intelligences acclaim Him worthy. Observe the prominence throughout of the living creatures and the elders. The Lamb is seen in the midst of the Throne and of the four living creatures and of the elders. When He takes the roll they sing the new song of redemption, because they are the redeemed. And they close the vision. "The four living creatures said 'Amen.' And the elders fell down and worshipped."

When we regard these ideal beings as representing the redeemed everything concerning them falls into harmony; for they sing, "Thou art worthy to take the roll, and to open the seals thereof: because Thou wast slain, and redeemedst us to God by thy blood, out of every tribe and tongue and people and nation; and Thou madest them unto our God a kingdom and priests; and they reign on the earth." It is these only who praise for redemption. The angels say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and might, and honour, and glory, and blessing." And the other creatures say, "Unto Him that sitteth upon the throne and unto the Lamb, be the blessing and the honour and the glory and the dominion, unto the ages of the ages." And the four living creatures conclude the triumphal song with a solemn "Amen!" and the elders fall down and worship. M.

The New Creation.

The New Creation may with justice be said to be the Be-All and End-All of Christianity. It comprehends all Christian experience; it interprets the whole sum of Christian hope; and it supplies the final cause of all the endeavour that is Christian indeed. But while this is so in point of fact, it is very far from being so in current estimation. One might almost imagine, from the tone and temper of much of the Christian profession of these days, that the New Creation had mysteriously disappeared, like some buried city, the very site of which is unknown. There is but little reference now to the New Creation as the ground of Being, and still less reference to it as the ground of hope or action. Attention to this theme is neither pressed on the individual, nor is it made to bulk before the public mind by any commanding witness.

Men—Christians—are occupied with their schemes of improvement, with their moral and social nostrums, with their grafting of new methods on the old stock. The belief gains that man is working out his own millennium by way of strikes, county councils, and charades, that the difference between the Old Creation and the New (if such a thing there be) is more complexional than real, and that the promised land of the future is clearly sighted in the New Journalism and the New Humanity.

Still, it must be confessed that the sum of human care does not lessen; nor does the onward march of democracy relieve the gloom of the present outlook, or lighten the gravity of the prospective view. There is need—all the more that it is so dimly perceived for the most part—to re-affirm the vital bearings of the New Creation in the great realms of experience and endeavour.

There has been far too much of earthly admixture in the spirit and policy of the Church of late years. It would almost seem as if the *salt* had become *sugar;* and as if the end for which the Church existed were to flatter, rather than to abase, the flesh before God. Materialism, reinforced by the widely-accepted hypothesis of Evolution, has shed what is taken for new light on the old creation, and superseded, in the scientific mind, the need for any other ground of Being than the scheme of nature supplies. This notion has struck deeply into the heart of modern Christianity. Hence, instead of the despair of the old creation, its conquering march is hailed, while "man's ascent" is proclaimed as part of a universal law which includes alike the dateless past and the boundless future. It is time to call a halt, and to display the banner which God has given because of the truth.

The New Creation is "the strange device" which is superior to "Excelsior," the bearing of which is not more objective and future than it is subjective and present. Why should we be concerned with the old order when in the New Creation lie the glory of the Christian's hope and the riches of his present possessions? It is not simply that the Christian sees the New Creation by faith as from afar; he substantiates it, as a heavenly reality, in his own heart. His own consciousness is the monument and evidence of its existence. Faith's prevision has a sure ground in experience itself, giving birth to a living hope of a good time coming, in comparison with which the dream of a golden age is without form and void.

For "if any man be in Christ he is a new creation; old things are passed away; behold, all things are become new." The Christian, therefore, who is one indeed, dwells inwardly in a different world from that of others, he breathes a different atmosphere, belongs to a different *régime*, has new tastes, principles, hopes, tendencies—in a word, he has a new outlook altogether, a new spirit and a new mind. In no respect is the New Creation to be identified or in anywise mixed up with what a man was originally. "All things are become new."

Nor is this all. The New Creation is called *new* for the further reason that it can never become old. The New Creation can never know the sere and yellow leaf. There is no autumn, far less winter, in this region. The new life in Christ is incapable of ageing, for though the outward man perishes, the inward man is renewed day by day. Outside this interior kingdom all is languor, waste, decay, death; but within, everything wears the bloom of immortal freshness and everlasting youth. The Kingdom of God is not without but within thee—that is, if thou art in Christ. Art thou a Christian, then, in this sense that thou art a new creation? Is the pearl of the New Creation thine? Make no mistake; and count nothing as gain save this treasure.

The delusion in the case of many is a salvation that is objective, a Saviour that is but notionally apprehended. Be not misled. "He that hath the Son hath life." The blessing is experimental and altogether unique in quality, so much so that the natural heart has never even formed the conception of it. The New Creation is Eden in the heart; it is heaven epitomised; it is life crowned; it is glory begun. But what words can express half the worth of this Divine realm in the human heart? Seek heart-union with Jesus (for this is faith), and count all things loss to secure it, and thou shalt know what the New Creation is as an experience that language is impotent to describe.

But this theme has bearing on endeavour as well as experience. How few see this! How few put the flesh aside altogether, believing that the New Creation is all in all! Yet nothing avails in Christ Jesus save this one thing (Gal. v. 15). The circumcision of the flesh and the uncircumcision of it are on a par, and valueless alike. The old man is none the better for all the religious effort expended on his improvement, and he is none the worse for the absence of it. The culture avails nothing; and Mr. Worldly Wiseman's counsels total in their sum but a cypher. Would that, instead of knowing men after the flesh, their likes and dislikes, their sociology and politics, the Church of to-day had the Pauline wisdom to view the scene through a spiritual lens, seeing that nothing avails in the Christian sphere save the activities which are expressive of the new life, and which bear emphatic witness to the need of a New Creation!

The bearing of this on the whole subject of externalism is evident enough. Why wear a badge? Why hanker after an ornate place of worship? Why insist on a showy ritual? Why trouble about the music or the rhetoric? What is there in it all? Canst thou worship better in a cathedral than in a barn, or in a plain meeting-house? Then it is thy flesh that worships, and not thy spirit. Dost thou need art to aid thy devotions, and the swell of the organ to subdue thy soul before God? Know then, that thou hast never yet entered the interior kingdom where the Father, Son, and Spirit dwell. Alas! for the Christianity of insatiable desire, which must have the flesh rigged out and adorned! Popular doubtless it is, but apostate also. Stand clear of the leaven of it. Live the interior life; for it is the New Creation which counts; externalism profiteth nothing.

Brixton. James Douglas.

"STUDIES IN THEOLOGY."*

The plan of Dr. Denney's book is suited to these busy times; in a crown octavo of 272 pages he has given us ten chapters on some of the most important questions of theology, and has handled each question in the light of present-day thought. He has shown how old things may be made new. If a "study" be "a work undertaken for improvement in any art or science and often left incomplete," we have here a book which is well calculated to improve any man's theology, though, of course, whole kingdoms of truth are not entered at all. Thoughtful men, who have no time to read the large volumes which are issued on every separate phase of religious truth, will find, by reading this small volume, that they are placed in possession of some of the most popular ideas, and will be shown wherein oftentimes lies their inadequacy or positive danger.

For while Dr. Denney thoroughly understands current theories, he is essentially a man of the old faith. He rejects, *e.g.*, as altogether inadequate the favourite notion of many, that Christ has for the Christian consciousness the religious value of God. This seems to avoid certain controversies and difficulties concerning the person of Christ, but in reality it lands us in the Unitarian position. Jesus did not ask his disciples what religious value they attached to Him, but "Whom say ye that *I am?*"

We could have wished that in the lecture on "The Apostolic Doctrine of Christ" Dr. Denney had traced the rise and progress of that doctrine in the minds of the apostles as it is sketched in the Gospels, and then followed it to its full development after the resurrection of our Lord and the descent of the Holy Spirit. To us it has always seemed that the spirit, and tone, and works of Jesus awakened the thought that He "had come out from God," and that that thought contained the seed of the whole Evangelical faith. The first ray of light heralded a perfect day. Nevertheless the chapter is full of teaching of the highest order. He truly says:—

> All the writers of the New Testament think of Jesus a He lives now, on the throne of the universe, with angels and principalities and powers put under Him. His sovereignty in glory is not a thing which may, or may not, as one pleases, be added to the religious appreciation of His life on earth as having the value of a revelation of God; it is the first and last and dominating element in the Christian consciousness of the New Testament.

This volume is very powerful on the ethical side. The evil of sin is not minimised; the Bible way of dealing with it is the way here. Chapters iv., v., and vi., treat of "Man and Sin," "The Work of Christ in Relation to Sin." "The New Testament Doctrine of Atonement," and "Inadequate Doctrines of Atonement," are full of precious truth conveyed in perspicuous and convincing language. Dr. Denney is solemn and searching in insisting upon the reality of the Divine condemnation of men on account of sin; and thus the necessity for the death of Christ on account of sin is clearly brought forth. Here he is splendidly true to the Biblical way of representing the Atonement as the proof of God's love, and makes short work of the specious but misleading idea that love needs no propitiation; love and propitiation are not contradictories. In favour of the doctrine of atonement, that God's way of removing sin is to lay it upon his Son, he adduces two considerations: (1) It can be preached. A doctrine of atonement which is unintelligible, which cannot be told out by simple folk to all classes alike, is not true, is not "the word of the Cross which Paul describes as the power of God unto salvation to everyone that believes." (2) It binds men for ever to Christ by making them for ever dependent on Him.

The chapter on "Holy Scripture" will occasion some questioning. The author evidently is not so much at ease in it as when he is unfolding the teachings of the book. "One cannot help feeling at the close of such a discussion as this, that the Scripture may sometimes be prejudiced by our best-intentioned attempts to serve it. It has a greatness and power of its own which are most free to work when we approach it without any presuppositions whatever . . . Words which provoke antipathy and disputation, like 'authority,' 'infallibility,' 'inerrancy,' and so forth, had better be let alone by the preacher." And so had some other words which disparage and lower the very Book which the preacher seeks to expound.

* Studies in Theology. By James Denney, D.D. *Hodder & Stoughton.* (5s.)

Spiritual Blindness.

By MAJOR SETON CHURCHILL.

In the book of Zephaniah (ch. i. 17) the prophet says that "They shall walk like blind men because they have sinned against the Lord." He was here foretelling the doom of the enemies of God's ancient people. The Assyrians attacked Jerusalem in the reign of that good king Josiah, and God used them to humble the Jews for their many national sins, but He sent a messenger by his prophet to foretell the doom of the proud conqueror. But how true are those words for all ages, and for all nations. Sinning against the Lord, and against light, begets blindness, and this is true whether we consider the case of the unconverted or of the believer.

How often we see able, clever men, misleading the people. Their intellects are all right, their brain power is unquestionable. Whence, then, this fatal blindness? The answer is, "They have sinned against the Lord." I once heard of a very intelligent man who was spreading error, and one who was defending him said, "But you must admit he is a clever fellow." "Yes," said an old clergyman, "I will admit that, but let me ask you in return, When did you ever find the devil employing a fool to do his work?" Never was there a time when God's people had more need to consider this than at the present time. What with cheap literature, and largely-circulated newspapers and magazines, combined with a certain smattering of education, we are terribly exposed to the temptation of intellect worship. Anything that is original, and anything that is clever, can obtain a hearing, utterly regardless of whether the truth is being advocated or not. It is well then to remind ourselves that clever, intellectual men, who have wilfully sinned against the Lord, may become blind leaders of the blind, and the abler they are, and the nearer they have come to the truth, so much the more dangerous are they in their teaching.

The conscience is a tender thing, and can be easily injured. A man may know a certain course to be right, but he may also know that it is not popular. He is ambitious and wants to get on, *coute qui coute*, so in spite of his knowledge, he deliberately sins against the Lord in choosing, for the sake of present gain, the wrong path. How many young men of ability, starting in life, have to choose for eternity! God tests their reality by permitting the temptations of money, fame, honour, distinction, glory, and even fleshly sins, to assault the higher nature. To a man conscious of ability, it is so hard to resist the path which will bring the smiles and approbation of the many, and, like Moses, to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

But even in this life God attaches penalties to wrong-doing, and the man who deliberately persists in going the wrong path will find that by degrees the conscience becomes seared and hardened, and he loses the power of spiritual perception, and a fatal spiritual blindness sets in. It is inexpressibly sad to watch a man growing blind by degrees through some internal form of disease which does not affect the outward appearance of the eyes; but how much more sad is it to see this fatal blindness setting in spiritually. Externally the appearance remains the same, but the false steps and the sad blunders indicate the melancholy fact that spiritual blindness has commenced.

The first conscious departure from the right path brings a slight film over the spiritual eyesight, and as fresh departures follow, this gradually goes on increasing till the individual loses all spiritual perception, and walks like a blind man.

How often we see able people making fatal blunders, even in temporal things. They have taken the reins of guidance into their own hands, and so "they shall walk like blind men." The right path seemed a hard one on which to walk, and the wrong seemed so attractive, and so God permitted them to choose for themselves, as they would have "none of his counsel." Blindness even to their own temporal interests is the inevitable result of such wilful action. "Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles," cried Israel of old. They wearied with the restraints of God's leadership, and longed to be like the surrounding nations. God answered their rebellious prayer, and, through the action of those kings "who made Israel to sin," they were dragged down to the level of the nations around them, and finally were taken into captivity. How the angels must have wept at this fatal blindness, so contrary to the true interests of the nation! "Now all these things happened unto them for ensamples; and they are written for our admonition," and yet, alas! how often we fall into the same blunders, and we see, as Baxter well puts it, "How often does worldly wisdom prove the height of human folly, when its dictates are substituted for God's Word and will!"

How watchful believers should be to guard against this spiritual blindness. How often temptation comes to God's children to lower their high standard, and to compromise with God's truth. If the temptation is yielded to, the results are certain. Sooner or later the keen, spiritual perception ceases, and they who once were strong as giants in the cause of truth, become like Samson, blind, and in their blindness cause sport for the enemies of God. These are sometimes the best friends of the Evil One, as they are trading on their past reputations, and thus they lead others astray. The time was when none had so clear a vision of spiritual things as they, and spiritually they were "a head and shoulders above their fellows," and of course they could see further. But imperceptibly they have taken lower ground, and instead of clearer vision, they have become "blind," for how can they see when surrounded by the mists and fogs of a worldly atmosphere? Ambition, love of ease, desire for wealth and comfort, love of popularity, and many similar temptations, account for many of the falls of God's people, as they have been the means of begetting spiritual blindness. It is not intellectual ability that can save any, but simple obedience to the leading of God's Word. "If any man will do His will, he shall know of the doctrine."

PALESTINE IN BRIXTON.—In the Brixton Hall, Acre-lane, Rev. James Neil (formerly of Jerusalem, the well-known authority on Oriental manners) proposes, from March 5 to 15, to exhibit his diorama of Palestine life, which is at once artistically beautiful and realistically true. At Brighton some fifty thousand people viewed the Exhibition when it was not nearly so elaborate. Mr. Neil writes to us:—"All who wish to help in this unique and important Bible teaching and defence mission, should communicate with me at Hamilton House, Goldsmith-gardens, Acton, W., and I will send them programmes to distribute among their friends. The exhibition includes a raised map of the Holy Land, the first time an accurate model of an entire country has ever been shown. Among other sights is a series of helioscopic views, and a representation of every known Bible plant and tree; also a bird's-eye view of Jerusalem."

PIONEERING IN COREA.

A friend forwards to us a most interesting letter received from a lady missionary in Corea, descriptive of work in the country. After telling of important advances in temperance work, and giving an example of reclamation, the writer says:—

"Miss M.'s Corean teacher, who was baptized last April, died very suddenly a month ago. His funeral, and that of a little baby, were the first Christian burials there have been here in Fusan among the Coreans. The Coreans here place their dead above ground in straw cases, resting on a stand of wood. There they are left until the sorcerer has found a place in which he says the spirit will rest in peace; then the skeleton or the body is placed in a box and buried. These burying places, and straw cases, are always on the hillsides, and the country presents a sad appearance wherever you go.

"This teacher was buried according to Christian custom, the mother, the wife, the brother and cousin following. This funeral had a great effect upon the people here. Instead of the heartrending cries that take place at Corean funerals, the coffin was borne to the grave covered with wreaths, children walking in front carrying flowers. At the grave crowds assembled, and looked on in wonder to see all so peaceful. Afterwards we heard that the people said that the religion of Jesus must be true, to give such comfort at such a time. The wife and mother, instead of tearing their hair and howling, as is the custom at such a time, sat quietly down on the grass by the graveside while the service was read, and we sang several hymns—'The light of the world is Jesus,' and others in Corean.

"Since then, people who have been coming to the services day after day for months have had a great awakening, and our brother's death has done more than ever his life could have done. We have now eleven applicants for baptism. God has been so good.

"When we first came to live among the people two years ago they were very cautious about having too much to do with us, as foreigners had never lived in the midst of them before. But gradually they got to know us, as day by day we came into contact with them, and God has blessed and owned our work.

"It was a long time before we could get them into attending meetings regularly, as their only division of time is from one market day to another, and they know no Sabbath. Now our Sabbath services average in number, men, women, and children, fifty-seven, and we have a Sabbath school with thirty-five children attending regularly. This school is divided into three classes, the first class taken by myself, and the two other classes taken by Corean young men, both Christians, and both of whom have signed the pledge.

"I expect you have heard all about the war trouble here. There has been no fighting here in Fusan, but the Japanese soldiers were landed here on their way to the north. We have been too busy to take heed much, even of the reports that have been cheap and plentiful, and we have been much amused to see the different views different newspapers take as to this trouble in the East. The war in Corea has ceased. The Japs have driven the Chinese out of this country, and now they (the Japanese) have gone on to China, and seem to be carrying everything before them.

"What the result of all this may be it is hard to tell. We are praying that one great result may be that these Eastern countries may be fully opened up to the light of the Gospel of Christ."

THE BARCELONA PROTESTANT COTTAGE HOSPITAL is for the members of Protestant congregations and churches, for whom in the general public hospitals in Spain no privileges exist apart from the intolerant exactions of fanatical priests and nurses. The report for last year says: "As our Spanish patients, with a few exceptions, are members of our churches, we are able to report comparatively few cases of conversion or earnest inquiry. The truths of the Gospel and the Saviour of sinners have already been embraced. We have had a busy year. Fifty-one patients have been under treatment; 31 Spaniards and 20 foreigners, representing seven different nationalities." The work has increased, but the funds have fallen considerably short of meeting the year's expenditure. There should be no lack of help to keep the doors of the hospital open for the poor sick Protestants who seek its shelter. Communications should be addressed to Miss von Miecka, Thornton Hall, Stony Stratford.

The late Dr. A. J. Gordon.

A little more than a month ago Dr. Gordon celebrated the twenty-fifth anniversary of his pastorate over Clarendon-street Baptist Church, Boston. The most distinguished ministers of all denominations in Boston, and the prominent Baptist ministers of the State were present. It was a fitting tribute to a princely man, and there was not a fulsome word spoken from the beginning to the end. Dr. Gordon was called upon at the close of the meeting, and spoke with his usual modesty, earnestness, and simplicity, and with an unusual degree of solemnity. He gave the whole of the glory to God and to the goodness of the people of the church for any success that attended his ministry. He deprecated very much the utterance of so many kind things about himself. He was not dead yet, and no one could foretell the dangers of the future. He only knew that in the past—and he was profoundly grateful to God to be able to say it—he had neither made shipwreck of himself, nor of the faith. Grateful as he was for the sustaining grace that had kept him in the path of obedience, he was still more grateful that, in these days of apostasy, he had been able to keep the faith once for all delivered unto the saints. The shipwreck of self was the loss of self, but the shipwreck of the faith might be the loss of untold numbers.

THE SHADOW CAST BEFORE.

At the time of this meeting, no one but himself thought of anything but a long life, and many years of increasing usefulness. Indeed, a proposition was made by Dr. Pierson at this very time to free him from the cares of his church for a year, that he might visit the mission fields of the world. Plans were laid, and some of them put into execution. It now transpires that at the time of the anniversary he had a very deep and solemn presentiment that his work was ended. This he made known to the strong, brave, and noble woman who has been such a help to him, and of whose goodness and loyalty he often spoke with evident delight. But her hopefulness of heart, and confidence in the message and mission of her husband, led her to attribute this impression to a worn-out body and an overtaxed brain. Not until the sudden collapse on Thursday, the last day of January, did the family entertain any thought of danger, although Dr. Gordon from the beginning calmly asserted his belief that he would never be permitted to serve his Lord on earth again.

He has occupied many positions of trust for years. He published the following, among other, books:—"In Christ," "Grace and Glory," "The Two-fold Life," "The Ministry of Healing," "The Holy Spirit in Missions," and "The Coronation Hymnal." Two books are ready to be issued from the press, "The Holy Spirit," and an Autobiography. His hymns will live as long as the English language continues a channel of worship. "My Jesus I love Thee" is almost as universally used in America as "Jesus, lover of my soul." Besides all these books he has been a constant contributor to various magazines and religious papers, and has edited *The Watchword*, one of the choicest religious monthlies in America. Every one of his books is of lasting value. The writer, having gone over nearly every point in the book on "The Holy Spirit" with the author, ventures to predict that it will prove to be the most exhaustive, the most suggestive, the most original, and perhaps the most startling work, on the blessed Spirit that has ever been written.

SHORT-CUT COLLEGE.

Dr. Gordon has been criticised for teaching "faith healing." The marvellous way in which he was led to preach and practise these things will be fully unfolded in the record of the Lord's dealings with him, soon to be issued from the press. He was also much blamed for establishing what has been called the "Short-cut College," to prepare men and women for Christian work. Now that he is gone, the facts connected with the founding of the college can be made known. It was not of his devising or choosing. It was thrust upon him, and was entirely of the Lord. The strangest part of it all was the way in which the money was provided. Up to the time of beginning the school, and especially the founding of Cary Home, he told the writer that he did not remember ever having had a single dollar given him for Christian work—indeed, no money had been given to him in any form whatever. But, strange as it may seem, as soon as the Lord laid the burden of this work on his shoulders, the money came pouring in from every quarter and even from persons whom he had never known, but who had become interested in him through his writings.

The Home that had been established when Mr. Moody was in Boston, for the benefit of reformed men, was a great burden upon his heart. He was much troubled about it, and laid the matter before the Lord in prayer, and immediately a letter came from a gentleman asking him to call. The writer of the letter was an entire stranger, an aged man who had been seeking in vain for a satisfactory place in which to put a large sum of money for benevolent purposes. The temperance work was provided for, the pastor's heart was released, and his hands were free for his college, pastoral, and evangelistic work.

Then the "Training School," as he modestly called it, became thronged with students at both the day and evening classes. These students began mission work in Boston, but during vacation went out into rural districts in New England, and God blessed their testimony in a marvellous way. Old church buildings, long neglected, were opened and repaired, school-houses and private homes were thronged, and conversions followed in numbers exceeding all expectation. When this unassuming man was urged to make these facts known, he turned with that emphatic look which he had when his course was decided, and said:—"No, I don't want that. If that were done, the men who do not believe in this work would say it was a method of getting money. It is the Lord's work, and as long as He wants it to continue He can supply the means. I did not begin it. I was crowded into it, and it is all in the Lord's hands." The way in which similar schools have sprung up all over the United States shows how the Lord was leading him, so that multitudes of labourers could be made ready to preach the old Gospel without modern marrings.

STUDY OF PROPHECY.

Dr. Gordon began the study of prophetic truth when at Jamaica Plain. As soon as he saw the Lord's coming as the great hope of the Church, it changed his whole point of view, gave him new motives in Christian work, made the Word of God throb with life and interest, and fired his heart with missionary zeal. His "Ecce Venit" is a clear statement of his views on this and kindred questions of vast magnitude. To him it was a matter of pity and amazement that men who professed to believe the Bible could not see the fact, the meaning, and the utility of this doctrine. His favourite expression was: "We are on the eve of this great event, and the leaders are as blind as bats. God has given us these truths to make them known. We must preach them." It was because of his study of prophecy that he has detected the evil lurking behind so many heresies that spring up in the vicinity of Boston. Many years ago he saw through the fallacies of "Christian Science," and wrote a tract upon it that has never been surpassed.

Dr. Gordon was not an organiser. He had no plans. He lived by the moment. He trusted to the Holy Spirit to organise and energise the church. He was a man of constant prayer. He would not undertake the slightest public service without first being alone with God. Many of his people had learned this blessed secret. Hence they all seemed to be led and guided by the one Spirit, and so it seemed that no important thing was forgotten. In all of its activities the church seemed to be marching in obedience to an unseen but everywhere-present commander. He believed in the Holy Ghost here and now; hence Clarendon-street became a centre of evangelisation for Boston and vicinity. Over forty-five revivals in neighbouring churches are clearly traceable to labourers from this church during the ministry of Dr. Gordon. Only a few weeks ago he continued the evangelistic meetings at Lowell, which had been conducted several weeks by Mr. D. L. Moody. In fact, he was always about his Master's business, and now he is in his Master's presence.

He was a great believer in the Bible. Its types and prophecies, its histories and numbers, were all alike inspired and full of meaning to his devout and reverent mind. Hence the freshness and attractiveness of his sermons and the power of his ministry. Few men in private conversation gave evidence of greater scholarship, broader culture, or wider reading than he: but in the pulpit he had such important duties and such a divine message that these things were never allowed to displace the One "whom he preached" — Jesus Christ and Him crucified. Scripture was compared with Scripture, doctrine was illustrated by type and Scripture history, until the Word of God seemed, under the alchemy of his mind, a treasure-house of spiritual gems. His striking paradoxes, illuminating antithetic statements, and terse Saxon simplicity, made the heart glow with gratitude, and it all came from his lips so easily, simply, naturally, and unconsciously that the hearer was impressed that it was the heart of a man unfolding its secrets, and not a heart parading its attainments. Surely "the lips of knowledge are a precious jewel."

Since the death of Bishop Brooks, no death has created such profound emotion in our city. His sympathies were broad, and his power for co operation with others seemed to be limitless. There was scarcely a benevolent or religious organisation of Boston that was not officially represented at his funeral. Few men had a kinder heart or a more helpful hand towards the poor, and in him the bravest, boldest, and most believing advocate fo foreign missions amongst us has passed away.

Robert Cameron.

THE FUNERAL SERVICE.

These services were in keeping with Dr. Gordon's life. It was a rare occasion, both in its largeness and spirit. For three hours before the service the people of Boston, to whom he was so dear, surged like a river through the spacious church to obtain a last look at his beloved face. At 1 p.m. the vast congregation of friends gathered, some of whom had come hundreds of miles, a large proportion being ministers of the Gospel of all denominations.

The first address was given by Dr. Mabie, sec. of the American Baptist Missionary Union, indicating Dr. Gordon's relation to Missions. This relation had been most intimate and useful, and was properly presented first as showing the spiritual root and quality of Dr. Gordon's Christianity. His pulpit was in Boston, but his congregation and parish was the world. His church was saturated with the missionary spirit. In the vestry hangs a list of the missionaries now on foreign fields, who have gone out from this church, supported by its prayers and contributions. As indicating this missionary spirit, a company of young men in the church the day after Dr. Gordon's death subscribed several hundred dollars as an expression of regard for their pastor. For fifteen years this busy pastor, with the care of a large city church upon him, was chairman of the executive committee of the Baptist Missionary Union, whose record and influence place it in the forefront of this missionary age. But though far-sighted he did not overlook those near at hand, as shown in the many city missions which radiated from his church, which had come to be the embodiment of his own self-sacrificing spirit. Not only the name of the great missionary Adoniram Judson was his, but his missionary mantle as well, and nobly did he bear it.

Dr. Andrews, President of Brown University, presented another important side of Dr. Gordon's character, viz., his evangelistic influence over college students. For several years Dr. Gordon has been called to conduct evangelistic meetings in the principal American colleges, and few possess the intellectual as well as spiritual gifts and tact, which made him successful in reaching students.

Dr. Joseph Cook, so widely known for intellectual as well as spiritual power, gave a most effective address on Dr. Gordon's defence of the central truths of the Bible. His position in this respect was so conspicuous as to be almost unique in this age of Bible-belittlers.

Last came Dr. A. T. Pierson, who seemed filled for the occasion. His long and intimate spiritual fellowship with Dr. Gordon fitted him to interpret his character. And well did he improve his opportunity.

The services were three hours long, but the vast congregation was apparently ready for as many more hours, so inspiring was every word and moment. The proof of God's presence was manifested in two remarkable ways—first, in the desire intensified in every heart present to live a more consecrated Christian life. There was a special expression of this desire by a large number of preachers present. After the addresses the ministers retired to the vestry, and there, in confession and prayer, rededicated themselves to a more spiritual ministry. The second proof of the presence of the Holy Spirit was the support given to the bereaved family. The widow and children were the centre and focus of the large assembly, in which every heart trembled with tender sympathy. And yet scarcely a tear dimmed their eyes, and even a bright radiance wreathed the face of the noble woman, who

during more than thirty years has stood beside Dr. Gordon, his equal, in her sphere, in every good word and work. This seemed unaccountable to many, but the explanation came in answer to a friend's question to her: "How could she bear it?" in these words: "What is Christ for, but to sustain in such an hour as this?" The last whispered word of Dr. Gordon was, "Victory." But after all, it was not a greater victory than the same Christ gave his noble wife and children over sorrow too great for human words to express. W. M. Lisle.

Another correspondent writes:—"For some little time before Dr. Gordon's departure he realised that the end was near, and gave instructions accordingly. To Mrs. Gordon, among other things, he said: 'I would like these hymns to be sung,' and they were. First came, 'Abide with me, fast falls the eventide'; second, 'Lord, if he sleep he shall do well'; third, 'The sands of time are sinking'; lastly, came the one he himself had written and so many thousands have sung:

My Jesus, I love Thee, I know Thou art mine.

As this was sung the audience were fairly melted to tears, especially as they struggled through that beautiful last verse:

In mansions of glory and endless delight,
I'll ever adore Thee in heaven so bright;
I'll sing with the glittering crown on my brow,
If ever I loved Thee, my Jesus, 'tis now.

The remains were placed in a receiving vault until the spring, when they will be removed to New Hampton, N.H., the little town where Dr. Gordon was born in 1837. The Doctor's son Ernest had been busily engaged superintending the creation of a summer residence for the family there. At first he said concerning his father's removal by death, 'I shall never want to go there again,' but the thought of the doctor being buried there changed that decision, and added new interest in the place."

SOUND WORDS.

Dear Sir,—Of late years, and among many teachers in the Church of God, there has spread abroad certain uses of important pivot words, which tend to confusion, and, in various directions, lead to low and unworthy conceptions of high and spiritual realities.

Among these words I select the following as most frequent and very harmful:—"Incarnation," "Inspiration," "Christ," "Divine."

It would tend to clearness of teaching if such words were used in a strict manner.

Let Incarnation be used always for the indwelling of the Word in human flesh. Then we should know the intention and meaning of our preachers and teachers. Let us cease to speak of the indwelling of the Holy Ghost as "incarnation"; let us for ever drop the misuse of the word—very commonly heard nowadays—as representing the dwelling of Christ in the individual believer. Both these conceptions confuse men, and detract from the uniqueness and grandeur of Emmanuel—the Word Incarnate.

As to "Inspiration," ought not Christian teachers to limit its use to the inbreathing of the Holy Spirit, and even to that inbreathing in Holy Scripture?

In our common parlance the word is now applied to wellnigh every warning, encouraging, or guiding influence, which comes to us from music, pictures, words, examples of heroism, or endurance. Even good men speak of "inspiration" as possessed by Byron, Browning, or Shakespeare. This lowers the conceptions of multitudes and detracts from the unique grandeur of the inspired Word of God.

Again, ought not a far more distinct use of "Christ" than is now common, be insisted on? Let it be applied only to the blessed Christ of God, Men speak of Christians as "Christs" as "Christ men" as "multiples of Christ." In time it comes to pass that "The Christ" is measured by so much of his power and likeness as are seen in Christians; and, once again, comes in confusion, and the minimising of our thought of "The Anointed *One*."

Once more, ought faithful men in their teaching, ever to diminish the force of the word "Divine" by using it to qualify persons or things—efforts of genius or outpourings of human speculations? It is very commonly done, and I fear is never done except to the lowering of thoughts touching the character, attributes, and majesty of God.—Very faithfully, John Gritton

Trinity Chapel, Hackney.

Money.—2.

THE TEACHING OF THE NEW TESTAMENT.

The usual way of explaining the words, "Lay not up for yourselves, etc.," is to place the emphasis upon "*yourselves*": but it is hard to see how a man can have a fortune laid up in his own name, on which he lives in a certain style, which gives him status and worldly influence, and say that it is not laid up for himself. If for wife and children, and he manages, though a rich man, to be as humble and trustful as if he were poor, then is it a good thing to pass on to them something that was dangerous to himself? Experience goes against it. Clarkson said: "There is no greater calamity that that of leaving children an affluent independence. The worst examples in the Society of Friends are generally amongst the children of the rich." Further, if "for yourselves" be interpreted so as to admit of the accumulation of wealth, there still remains the whole of the teaching of the Sermon on the Mount, with which that interpretation has to be reconciled, and the task seems to be a hopeless one.

To go on to other passages, they all seem to agree better with the literal view than with any other. "Give us this day our daily bread" agrees with it; so does "Leave all and follow Me"; so does "How hardly shall they that have riches enter into the Kingdom of God"; so does "A man's life consisteth not in the abundance of the things that he possesseth"; so does the commendation of the widow who cast into the treasury all that she had; so does the command to the apostles and disciples to go forth on their missionary tour with no money. The parables of Dives and of the Prodigal, and the expulsion of the traders from the Temple are, in spirit and scope, rather on the same side. The parable of the talents is not in point.

The distribution of goods at Pentecost was surely made under the influence of intense brotherly love, and of a strong persuasion that it was according to the will of Christ; and although, at a distance of 2000 years, we can coolly discuss the action, and prove that it was a mistake according to the laws of political economy, and due to ignorant enthusiasm, perhaps Barnabas, could we but have a talk with him, would be well able to vindicate what was done. Had not the Holy Ghost, who had more to do with framing and guiding the Church at the beginning than He perhaps has ever had to do with the writing of economical treatises, really some share in inspiring it? That the widows should afterwards have been jealous as to the fair distribution of the common fund proves nothing against the fund, but possibly proves something against its management or against the widows themselves. That Ananias and Sapphira pretended to a generosity they did not feel only proves them to have been what they were—false.

It may be argued with some force that if it was an appointment of the Holy Ghost for everyone to give up all his property, the apostles would have insisted upon it. Is not this, however, one of those higher things in the divine life, to which men have to be led by a deep enjoyment of the redemption which we have in Christ Jesus? The high standard of the first church may be an indication of what has been done, and shall yet be universally done.

THE EPISTLES.

Turning to the Epistles, we have 1 Tim. v. 8. "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever." Dr. Harris thus expounds—"The sacred writer, in giving directions relative to the maintenance of widows, distinguishes between such as the Church should relieve, and such as should be supported by their own relatives. And concerning the latter he makes the statement in question. Whence it follows, first, that the provision contemplated by the apostle is not a laying up beforehand for future contingencies, but a present supply of present necessities, a simple maintenance of needy relatives from day to day. And, secondly, that instead of countenancing parents in the accumulation of great fortunes for their children, he is speaking of the maintenance which children, if able, should afford to their aged and destitute parents. With the subject of *providing for families*, therefore, the text in question has nothing to do. Rightly interpreted, we see that it enjoins, *not accumulating*, but *giving*."

2 Cor. xii. 14: "The children ought not to lay up for the parents, but the parents for the children," are words used in illustration of Paul's contention that as he was the spiritual father of the Corinthians he had a right, an obligation was upon him, to live and spend himself for them: they are not used in relation to temporal things.

Again: "Godliness with contentment is great gain; for we brought nothing into the world, neither can we carry anything out; but having food and covering we shall be therewith content. But they that desire to be rich fall into temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil, which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things." Contentment with the necessaries of life and laying up hardly agree. Then again: "Be ye free from the love of money, content with such things as ye have; for Himself hath said, I will in nowise fail thee, neither will I in anywise forsake thee." This absolute dependence upon God and laying up hardly agree.

OUR SAVIOUR WAS POOR.

Whatever be the right interpretation of the various passages quoted, it is certain that our Saviour and all his immediate followers of whom any account is given in the Scriptures, lived a life of poverty. "The Son of Man hath not where to lay his head." "Poor, yet making many rich," was the boast of all the apostolic school. One quotation from the Fathers may be given. Cyprian says: "Each one studies how to increase his patrimony, and forgetting what the faithful did in apostolic times, *or what they ought always to do*, their great passion is an insatiable desire of enlarging their fortunes."

Nevertheless, there are distinct traces of rich men—not many—in the churches of Paul's days. The rich man, with a gold ring and fine clothing, spoken of by James, was probably only an idle dandy, looking in to see the Christian synagogue. But Paul writes to Timothy:—"Charge them that are rich in this present world, that they be not high-minded, nor have their life set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." How came these rich men into the Church? By conversion. Why were they not obliged at once to surrender all that they had? Because, for one reason, they would only have done harm by such wholesale and indiscriminate squandering, unless the churches everywhere had continued on the original foundation of that at Jerusalem. They were therefore called to the task of lightening the load of their riches by liberal, wise, and constant giving. They were now to be taught that neither they nor their money belonged to themselves, but all to their Lord, in whose service they were to be spent. Christians, however, were not to become rich while in the fellowship of the Church.

Missionaries and ministers are not expected to profit by their calling; the huge mass of men are poor; the best work of the world has been done by the poor. Where, then, is the advantage of hoarded money? J. P. Gledstone.

NEW FOREST GIPSY MISSION.—Mr. W. Bullen, of Heathfield Farm, Bransgore, Ringwood, writes that one day last week he visited twenty-four gipsy families within a radius of thirty miles, finding most of them suffering from the severity of the weather. The visits were welcomed, the Word of Life was willingly listened to, and gifts of clothing and food were highly appreciated.

QUA IBOE MISSION.—The annual meeting of this society, which is doing useful work in West Africa, was held in the Young Men's Christian Association Hall, Belfast. Mr. Lawson A. Browne, who occupied the chair, referred to the splendid work that had been done during the year that had passed. The society was in a very flourishing state. Mr. Hamilton, the secretary, read the annual report, which stated that a second mission station had been established on the banks of the Qua Iboe River. The town of Okot has been chosen, and it is within easy distance of ten towns of 500 inhabitants each. The little flock at Qua Iboe has remained steadfast during the year, and at present no less than forty-two members are in actual communion. The society reported with pleasure that Mr. John Kirk had been appointed to be the third missionary in the district during the year. The financial state of the society is pleasing, there being a balance to its credit in the bank.

NOTES ON DAILY READINGS.

SUNDAY, MARCH 3.—ROM. II.

Without Excuse (1-16).—Rid yourself of the beam in your eye ere you essay to rid another of his mote. God judges according to truth, not by appearances but by essences. He is not less long-suffering than just. Let his goodness work towards thy repentance. The Lamb is in the midst of the Throne. (7) Our redemption is by the precious blood, but the rewards of the after life, and our enjoyment of all that God means by life, are conditioned on our obedience. Be patient in well-doing: work good: obey the truth. (14) There are two classes; the one has the law disclosed in the Revealed Word, the other as transcribed in conscience. There is only one law, the basis of God's throne, but its transcript is different, recorded either on the granite slab and the printed page, or on the conscience and heart. At the last, therefore, God will judge all men by the same standard.

The Profit of the Outward (17-29).—The Jew rested upon the position given him by the privileges and rites of Judaism. But his religious life had shrunk within these externals, as a seed rattles in its pod. The Apostle shows that personal irreligion or unbelief will neutralise all the benefit which outward rites might confer: whilst humility and faith will compensate for all the disadvantage which would accrue from a heathen origin and environment. The Jew will become as a Gentile, unless he have the spiritual counterpart to outward rites, and Gentiles will become as the chosen people of God, if they have the circumcision of the heart, and the devotion of the soul. Let us ask for that grafting into the true olive-tree which shall enable us to partake of its root and fatness.

MONDAY, MARCH 4.—ROM. III.

What Advantage hath the Jew? (1-8).—The Jewish people had a great treasure entrusted to them for the world. This position as stewards for mankind conferred on them special privileges, but also exposed them to searching and awful discipline for their unfaithfulness. (5) It is wonderful how human sin has brought out the qualities of God's love, as we could not otherwise have known them, but we must surely remember that this cannot excuse our sinnership. We are still adjudged guilty, though our guilt be the foil for God's glory.

None Righteous (9-19).—These are quotations from the Psalms, which establish the sinfulness of the Jewish people, and if they are brought in guilty, how much more the Gentiles. Notice that the absence of right feeling towards God works out in evil feeling and action towards man.

God's Righteousness (20-31).—This passage is the Magna Charta of Redemption. The law is a looking glass and not soap. We mistake when we use it for purposes of cleansing. Through it we know sin. God's righteousness is God's way of putting us right. He first puts us in right relations with Himself and his holy law, and then brings us into a right condition. This way of peace is unto all, and may be the blessed portion of all, but faith in the Saviour is an indispensable condition. Directly we believe this is ours. (25) The propitiatory, or mercy-seat, was the meeting place between God and man. Such is the Lord Jesus in his atoning sacrifice. (28) The works of the law cannot justify, because we can never fulfil its holy demands. We must accept justification as the free gift of God's grace. But being justified, we become animated by love to the Justifier, and are filled by the Spirit, so as to do the very things which the law enacts. The law is excluded and yet established.

TUESDAY, MARCH 5.—ROM. IV.

Faith Reckoned for Righteousness (1-8).—This great principle was notably true in the case of Abraham. He was treated as righteous, and thus was admitted into the friendship and fellowship of God. But these great blessings were in no sense earned by his works. The stress is so completely laid on his believing God. There is no mention made of merit, or wage-earning deeds. Besides, it was all of grace, and there would have been no room for grace if Abraham had come to this position by any exertions of his own. David confirms this. And we may cheerfully learn that instead of painfully scaling the mountain by effort, we are borne to its summit on the wings of faith.

Upon the Uncircumcision also (9-17).—The reckoning of righteousness took place before the patriarch was circumcised. It is obvious, therefore, it is independent of the outward rite; and therefore the promise pertains as much to us as to the favoured people that sprang from Isaac. We may be blessed with faithful Abraham, and become the heirs of the promise which was given him for the world. The Jew and Gentile are therefore within reach of brotherhood, if they are sons of faith. This spiritual relationship shall yet belt the world with love.

Strong in Faith (18-25).—The man of faith dares to look at the apparent impossibilities of the case. (Note the omission of *not*, *v.* 19, R.V.) Thence he turns to the Divine promise, and as he does so, and considers the might and love of the Promiser he becomes strong. Ah! the might that flows from God unto the weakest through the slender channel of faith! Always reckon on God being able and faithful. He cannot be overborne by difficulty. He will *not* fail to come at the predestined hour.

WEDNESDAY, MARCH 6.—ROM. V.

A Golden Staircase (1-11).—We stand in grace, we look for glory. Our standing is secure, apart from our feelings or works. It is ours through union with the living Christ. But being in the house, there are several storeys to which we may climb. The successive ascents are marked by "not only so" and "much more." Let us not be content with the foot of the ladder when all its rounds of light invite us. (3) In tribulation look out for the special grace which grows near, as the dock-leaf to the nettle, and exemplify the special characteristic to which you are called. (5) We have the heaven of love within, and this is the sure pledge of the heaven of fruition and vision. (6) If so much was done for us before we could co-operate in any way, how much more will God complete his work when we are no longer dead and hostile, but keenly alive and eager. (10) What music there is in that phrase, "saved in his life"! For "your life is hid with Christ in God."

The First and Second Adam (12-21).—A series of parallels and contrasts. The parallels, that each has affected the whole race, "the many," by one act of theirs. The contrasts, that the acts and results were so different. Disobedience contrasted with righteousness; and death with the gift of righteousness, which is eternal life. Mark the phrases used of the death of Christ; the grace of the one man; one act of righteousness; the obedience of one. Note also that our attitude must be one of reception. We receive the atonement, or reconciliation; we receive the abundance of grace, and reign in this mortal life as we hope to reign for ever (10, 17). (19) The many are made righteous in the sense of being delivered from the guilt of their father Adam, and being eligible to all the blessedness of His righteousness, if only they will believe in Jesus.

THURSDAY, MARCH 7.—ROM. VI.

Our Standing in Sanctification (1-11).—We are one with Christ by a living faith. Where He is, we are. Since He is living on the resurrection side of death, we are there also, in the sight and purpose of the Eternal God. The Head and members cannot be dissevered. (4) This union with Christ in death and resurrection is the meaning of the rite of baptism. (5) But a rite can give us no more than the sign and symbol of the spiritual blessing signified. (6) So far as our standing in Christ is concerned, the old man is entirely put away. It was left on the cross. The body of sin is no longer our bond and chain. But we must by faith, and the grace of the Holy Spirit, make real in actual experience and walk these blessed spiritual facts. (10) What a marvellous conception that the nature of the ascended Lord is ever turned towards God, to become the vehicle through which He may pour his life towards us. (11) This is the daily reckoning of faith, apart from emotion. Fact; faith; experience; walk.

Our Presented Members (12-14). — We must definitely present all our nature to God for his use, and that every faculty of our being may be a weapon in the great battle against sin which He is waging. Let your life be monopolised by God, and there will not be room for the ill use of it by Satan.

Servants to God (15-23).—All serve some higher power, the question is, Which? (16) Our true ownership, whatever our profession, is detected by our life. We belong to the One whom in a crisis we obey. Mark the gradations in service. Service to sin leads to uncleanness, iniquity, and death, Service to God leads to righteousness, sanctification, and eternal life. (17) Let us run our life into the mould of holy precept, as the obedient metal into the sand cast. (19) Each day present yourself to God; that is, maintain and accentuate the position you assumed when you first gave yourself to Him for the fulfilment of his purposes through your life. (23) We have our reward in the consciousness of the present possession of the life which is life indeed.

FRIDAY, MARCH 8.—ROM. VII.

The Parable of Marriage (1-6).—We were married to the law as our first husband, and seek through union with it to bring forth fruit unto God. Every convert endeavours, in the first impulse of the new life, to produce by the energy of his own resolves and efforts such a character as will please God. Cain brings the fruit of the earth, won by his own toils. (5) But we are very disappointed with the result. Our best endeavours result in failure. The sinful passions seem too masterful, and break through our members in outbreaks which cast us into the very dust. (6) Then suddenly we realise that the death of Christ has put the cross between us and the endeavours of our self-life. We see our self-life, in every form, even in its good endeavours, nailed to the cross with Jesus. We realise that death has come in between us and our first husband, and we are free to contract marriage with the blessed Lord, who, by his indwelling Spirit, effects that which our own energies had failed to secure. We are joined to Him that was raised from the dead, and bring forth fruit unto God.

The Efforts of the I-life (7-25).—Self is always our difficulty; before we find Christ we try to justify ourselves, and afterwards to sanctify ourselves. See how full these verses are of I, and how little there is of the Holy Ghost. The idea of what is good is always beckoning to the soul like a beautiful vision, but there is no power to realise it. It seems as though the spirit were bound to the dead-weight of the flesh, which forbids it soaring. We must learn by repeated failure to yield ourselves to the Holy Spirit, to realise in us the blessed ideal placed before us in Christ.

SATURDAY, MARCH 9.—ROM. VIII.

The Spirit of Christ within (1-17).—He makes us free from the iron yoke of the law, by substituting the incentive of love. We give ourselves to walk according to his promptings, and find that He enables us for all He commands. (8) The flesh may be in the believer, but the believer is not in the flesh. He reckons himself dead to it, but alive to each prompting from the Spirit. (11) Life and peace and righteousness, like white-robed priests, go to and fro in the temple of the spirit. (13) We shall say Yes to Christ and No to self. All the windows of our nature are open to the south aspect, and closed to the north. (15) The witness of the Spirit is not apart from our spirit, but *with*, and *in*, and *through* it. The ability to cry Father is the result of his blessed work. If you can look into God's face and only say Abba, with the lisp of a babe, it is certain that the Spirit is within, only let Him have unburdened scope and sway. (17) All that God has is yours, don't ask for trifles.

The Three-fold Groaning (18-27).—Creation groans for freedom from the serpent's trail; the saints groan for the resurrection of the body, and the full enjoyment of redemption; the Spirit groans within us for the saints—*i.e.*, there arises from Him a perpetual yearning for the sanctification and unity of the Church, and this is the will of God. Let Him groan through your prayers.

Love that will not let us go (28-39).—We love God because He has loved us. Much may arise to weaken our faith and love, but our salvation does not depend on what we feel to Him, but on his feelings to us. These can never alter. He has done too much for us already to permit Himself to be robbed of the result of all his gracious dealings. If one link of the chain is in your hear it will draw in the rest.

REGIONS BEYOND HELPERS' UNION.—Dr. Harry Guinness and Miss Lucy Guinness have prepared a very attractive illustrated booklet, "Our Helpers at Work," giving a statement of the organisation of the Union, and describing its wide sphere, interest and work. Friends of the many operations which have Harley House, Bow, for their centre, will specially appreciate these pages. Those who are desirous of helping forward the work of the East London Institute, or the Congo Balolo Mission, should procure this little work. Another issue in connection with the Union pamphlet series is "The Outstretched Hands of Lololand," by Peter Whytock, of the Congo Balolo Mission. (*Publication Department, Harley House, Bow, E.*)

INTERNATIONAL S. S. LESSONS.

MARCH 10.

The Rich Young Ruler.—Mark x. 17-27.

Golden Text Matt. vi. 33.

By comparing the three accounts given of this incident we learn that this man was young (Matt. xix. 22); that he was a ruler (Luke xviii. 18), a term "which probably signifies here, president of the synagogue"; and that he was a man of beautiful moral character (Mark x. 21). Young, religious, moral, he is a type of many to-day. All such may learn from this story what they need, and the peril to which they are exposed; especially if, like this young ruler, they have the advantage of riches also.

His Hopeful Approach to the Saviour (17).—In this his example is worthy of imitation. *He was anxious about eternal life.* His great possessions did not satisfy him. There were deep spiritual needs which wealth could not meet. His morality and his religious service in the synagogue were equally powerless. There was a lack (Matt. xix. 20), which he longed to have removed. Was he not wise? Is not any man unwise who forgets the future in the enjoyment of the present?

His Anxiety brought Him to Christ.—In this, too he is an example to others. To whom can we go but Jesus for the settlement of such a question? See John vi. 68. He was no trifler, for he came "running," as one in real earnest. He was humble, for he "kneeled to Him," as to a Great Teacher, whose directions he was eager to learn, and thought himself willing to follow. By such an approach he showed that he was willing to brave the scorn of others. There were very few rulers who were willing to kneel to this Teacher. And he showed an eagerness to use a passing opportunity. Jesus was on his way to Jerusalem. The question must be answered now, or not at all. Are we prepared to imitate him in his courage and promptness?

Our Saviour's Treatment of Him (18-21).—The form of the reply is determined by the character of the question. The ruler was the victim of a threefold mistake, which our Lord corrects. First, *he supposed that there was good in mere man.* That is the explanation of our Lord's strange words (18). To call Him "good," and yet to think of Him as only man, is a foolish and empty compliment, which He does not care to accept. And they who pay the compliment are the victims of the delusive idea that eternal life can be the reward of good in man. Next, *he thought to attain this goodness by works.* Hence our Lord's quotation of some of the commandments, and the promise in Matt. xix. 17. He was not contradicting his own teaching as to salvation by grace through faith. But a man who hopes for salvation by works can only learn his mistake by having revealed to him what the law actually requires. And, lastly, *he thought he had kept the law* (20). Possibly he had in its mere letter. But all such profession must be tested. Our Lord applies the test (21); with the result that the man stands convicted of breaking both tables of the law. His wealth was evidently occupying God's place in his heart; and his boasted love to his neighbour was disproved. He thus has light concerning his true condition—will he accept it?

The Result (22-27).—Two alternatives have been before him. On the one hand his wealth; on the other Jesus, eternal life, treasure in heaven. Did he ever make the wise choice? The story does not tell us. All we know is that he went away sorrowful, and, at that time, unwilling to forsake all for Christ. The teaching our Lord gives after his departure does not mean that a rich man cannot be saved. Alike in the Old and New Testament there are instances of men who have been wealthy yet godly. But He does teach that a rich man is exposed to peculiar difficulty. There is such a tendency for the heart to be set on money, for the possession of wealth to engender a spirit of pride, for a man's riches to be a kind of hedge around him, that his salvation is difficult, and only possible to God, to whom nothing is impossible. The camel was the largest animal with which the Jews were acquainted. To speak of such an animal passing through a needle's eye (25) is to represent an impossibility.

But it would be a mistake to suppose that there are no other hindrances. Whatever binds men to a life of sin is as the riches of this young man. Desire for wealth, ambition to be great, and to be held in esteem by companions, some form of pleasure or of sin—any of these may as effectually keep the soul from following Christ.

DR. BARNARDO'S HOMES.—In the February issue of *Night and Day* a prominent place is given to an announcement of a proposed self-denial week on behalf of the Homes, to be held from March 10 to 17 next.

For the Young.

HARRY'S NOTE-BOOK.

One day, while Harry Winton was playing with his sister Alice, a curious thought came into his mind. Stopping suddenly in the middle of the game he was playing, he ran up to where his mamma was sitting on the garden-seat, and climbing up beside her, exclaimed, "Oh, mamma, is it really true that the great God who lives away up in Heaven, keeps an account of all we do? Does He hear every wrong word we say, and see every time we are disobedient? This morning you read in the Bible that at the last we are to be judged by the things that are written in God's Book, and ever since I heard about it I have been so frightened lest I do anything wrong."

Mrs. Winton was greatly astonished to hear her bright little boy speak in such an earnest manner, but glad that the good seed of God's Word had sunk into his young heart. "Yes, Harry," she answered, "God does keep a strict account of all our words and actions, and were we to be judged by what is written down against us, we could never hope to enter Heaven. But, do you not remember that we read about two books? Though one book contains a record of all our sins and failures, yet the names of all those who believe that the Lord Jesus died to take away their sin, and who therefore love and trust Him, are written in the other book, 'The Lamb's book of life.' Thus, no matter what is written down against them, they are safe, because they have been redeemed from sin and its consequences."

Harry looked much brighter, and felt more happy after this conversation with his mamma, and shortly afterwards said, "Mamma, you might give me a little note-book, so that I could write down all the naughty things I say or do. I'm sure it will help me to be good, for, you know, I do not want to have to write down many bad things." Mrs. Winton could not help smiling, but readily promised to give Harry what he wished for. So next morning, after breakfast, Mrs. Winton gave him a neat little note-book with pencil inside, saying, "Here is the little note-book you asked me for, Harry. I have written your name on it, and also this verse on the front page:—

> My thoughts, before they are my own,
> Are to my God distinctly known;
> He knows the words I mean to speak,
> Ere from my opening lips they break.

"Remember, you must let me see what you write in it every day." "Yes, mamma, I will," answered Harry, as he took the book, and politely thanked her for it. All that day Harry was most watchful of his words and actions, being kind and obliging to everyone, and quick to do as he was bid.

When evening came, he went into a corner of the parlour by himself, and took out his pencil to write down his day's shortcomings. How puzzled he was! He could not remember having been rude to anyone, nor of having said or done any wrong thing. Yet he tried hard to blame himself, so that he might have one entry at least, for he did not feel altogether happy in having no sin to record. He at last resolved to write down something, but conscience checked him by whispering, "No Harry, that won't do; it is quite wrong to write what you know is untrue. It is much better that you should not write anything." Harry was a straightforward little fellow, so, heaving a sigh of regret, he slowly slipped his pencil into the side of his notebook, and went to find his mamma.

As he entered the room, Mrs. Winton looked up, and said brightly, "I see you have brought me your note book." Harry seated himself beside her, and without saying a single word, placed the book in her hand.

Much to her surprise, when Mrs. Winton opened it, she saw no writing save her own, the clean white pages were as unsoiled as when she had given him the book in the morning. "Can it be possible," thought Mrs. Winton, "that Harry has too good an opinion of himself to write down even one single fault?" "Has my little boy been perfectly good to-day?" she asked. "If so, he must be very happy." Harry felt uneasy, and looking up into Mrs. Winton's face, said earnestly, "Mamma, I cannot keep an account of myself. I am not aware of having said or done anything wrong to-day, yet I know that God is perfectly holy, and wishes us to love Him with all our heart, and He may have seen many wrong things in me. So, after all, I will leave Him to take note of all my doings, and pray to be forgiven for all the wrong I've done."

Harry expected to see a smile on his mamma's face, but instead of that she answered gravely, "I'm glad, Harry, that you've come to such a wise conclusion. You never could have been able to write down every erring thought, foolish word, or wrong act; because the human heart is deceitful above all things. But those whose names are written in the Lamb's Book of Life will ever strive to live pure and holy lives; and then we have the precious assurance that 'The blood of Jesus Christ, God's Son, cleanseth us from all sin.' He who will be our Judge is our loving Saviour. Be brave and true to Him, Harry, and ever strive, in his strength, to overcome evil, first in your own heart, and then in the world around you, remembering the Lord's encouraging words to his faithful servants, 'He that overcometh shall be clothed in white raiment; and I will not blot out his name out of the Book of Life; but I will confess his name before my Father and before his angels.'"

M. T. J.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Middleton, near Manchester*, March 2-10; *Liverpool*, March 11 and 12; Mr. H. Falkner, *Thurleigh, Bedford*, Feb. 28; *Clophill, Shefford*, March 1; *Stapleford*, March 3; *Kimpton, Herts*, March 5; *Buckhurst Hill*, March 7; *Sacombe Ware*, March 11; *Anstey Buntingford*, March 12; *Knebworth*, March 24; Mr. J. S. Tyler, *Durham*, Feb. 28; *Gresley*, March 2-7; *Nottingham*, March 9-13; Mr. S. J. Hewlett, *Manchester*, March 4; *Forest Gate*, March 5-12; Mr. G. Goodman, *Hoxton*, March 3-10; Mr. Gwyn, *Westminster*, March 14.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending March 9, 1895.—Sun., March 3, Luke xi. 1-13; Mon., 4, xi. 14-28; Tues., 5, xi., 29-44; Wed., 6, xi. 45-54; Thurs., 7, xii. 1-15; Fri., 8, xii., 16-34 Sat., 9, xii., 35-48.

A YOUNG BELIEVER'S A.B.C.

A All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.—Isa. liii. 6.

This is our Alpha. We must start here, realising that we have "strayed," and because we would have our "*own way*" are lost; and having disobeyed God's law we are under condemnation—wretched and despairing. God, loving us even in our sins, provides a substitute for us in the person of his Son Jesus Christ, and "lays on Him" our iniquity—the Just dying "for the unjust to bring us to God" (1 Peter iii. 18).

B Behold, God is my salvation; I will trust, and not be afraid.—Isa. xii. 2.

Then if "the iniquities of *us all*" were laid on Christ, *mine* were included; and, believing this, I too can say, "though Thou wast angry with me, thine anger is turned away, and Thou comfortest (R.V.) me." "God is my salvation." I must rest here.

(*a*) My *salvation* is of *God*. (John iii. 16.)
(*b*) It is a *personal* salvation—"my."
(*c*) It is a *present* salvation "is."

Past—"Thou *wast* angry."
Present—"God *is* my salvation."
Future—"*I will trust*, and not be afraid."

C Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.—Ps. xxxvii. 5.

I am now a pilgrim and stranger (Heb. xi. 13), seeking the "city" that is "to come" (Heb. xiii. 14). I shall need a guide, and the Lord has promised to guide me with his eye (Ps. xxxii. 8), and guide me always (Isaiah lviii. 11); and as I must "walk by faith and not by sight," I will "commit *my way* unto Him," knowing that He will "order" my "steps" (Ps. xxxvii. 23), for "He knoweth the way that I take," and will guide me "even unto death" (Ps. xlviii. 14).

The above are the first three sections of a booklet by S. E. Burrow, entitled The Young Believer's Alphabet, in which all the letters are made pegs on which to hang Scripture counsels, accompanied by very helpful reflections. (1d. *W. G. Wheeler*, 51, *Paternoster-row, E.C.*)

SACERDOTALISM.—A Synodical Committee of the Presbyterian Church of England, in a letter to church members, rehearses Evangelical teachings regarding Christ and His Church, and the authority of Holy Scripture. The committee concludes:—"Since true spiritual life is the best guarantee for the preservation of sound doctrine, and the surest safeguard against error, we most earnestly request the ministers, elders, and members of the church, to unite heart and soul in fervent prayer for the Holy Spirit, and in other endeavours for the promotion of genuine faith and holiness throughout all our congregations, to the end that we may all 'grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and for ever. Amen.'"

Some London Missions.

VICTORIA HOMES FOR WORKING MEN.

Twelve years ago a few servants of God, observing the opportunities for Christian testimony and helpfulness to be found among the stream of emigrants passing through the port of London from the Continent, and all parts of the United Kingdom, opened at Blackwall an Emigrants' Home. Having had the privilege of being present on the occasion, I well remember the earnest prayer made that many might be saved. Abundant have been the answers. Numbers have been led to see Jesus as their Saviour and God, and a very remarkable work has been done at the Home. Now, however, emigration has practically ceased, and consequently the Home is in abeyance, as an emigrant resort—although it is still in full use as a centre of work among the poor.

Out of this Emigrants' Home grew the Victoria Homes for Working Men. These stewards of God, burdened by the sad condition of the common lodging-houses, resolved to provide, on a Christian basis,

A MODEL LODGING-HOUSE FOR MEN.

The first was opened eight years ago, in Commercial-street, Spitalfields, and this proved so successful that, four years ago, a second was opened in Whitechapel-road. Each of these accommodates 500 men, and they are usually full. From the outset, the whole work has been under the charge of Mr. Wilké, who seems to have been raised of God for such service. To talk with him is to feel that he knows his men—their trials, difficulties, and dangers—and understands how to deal with them and rekindle fresh hope. It is encouraging to find that, once started, these Homes have been self-supporting. Not only have they afforded comfort and a chance of cleanliness and restoration to thousands of unfortunate men, but God has used them to the salvation of very many. Gospel and other services are held on Sundays, and almost every night in the week, as well as Bible-classes. Attendance is not compulsory, but it is very general. The Sunday meetings are crowded. Moreover, an East-end nursing sister, Miss Baskett, aided by Miss Keeley, voluntarily give three evenings a week to attending, bandaging, and ministering to the residents, many of whom, from want and neglect, are suffering from sores. While the idea of charity is very emphatically disclaimed, every care is taken to show Christian kindness in ways these poor men appreciate. Not only have many been won to God, but not a few have been restored to independence and to their families.

Yet further a new departure has been made this winter at No. 1 Home (Commercial-street), in opening, on the lines of the People's Kitchens in Berlin and Vienna, the large hall as a restaurant, providing

FOOD AT THE CHEAPEST POSSIBLE RATE.

I have seen and tasted the soup, bread, meat, and vegetables, and, at the prices, these are simply wonderful. This again is not a charity, but self-supporting. About 1100 of the very poorest come here daily (besides the 500 lodgers) for shelter from the terrible cold, and invest in halfpenny and penny meals. It is heartrending to see mothers with two or three children coming in, sharing a pint of soup (one halfpenny) amongst them, or able-bodied men going halves on a penny dinner. During the hours from 12 to 2 p.m. there is a continual stream of the poorest working men and women coming in to rest, to escape from the cold, and to eat their dinners instead of hanging in and about the public-houses.

Much might be added and many thrilling stories told—but the work is a personal effort to aid the poor and commend to them the Gospel. Those who opened the Homes desire so to leave them, as a personal service for God. There is, however, one way in which all might aid—by sending gifts of clothing. Books, periodicals, anti-infidel tracts, Hospital and Surgical Aid Society Letters are much needed. Many cannot obtain work for want of decent attire, and to such cast-off garments are a real boon. Mrs. Wilké would be glad if two or three additional ladies would come now and again to speak individually to the people, or to sing the Gospel. Such quiet testimony has again and again been blessed. Will readers also pray that the way may be made clear to the committee for the opening of a similar place for poor unhappy women who need sadly such a Home? Communications should be addressed to Mr. A. Wilké, Emigrants' Home, Blackwall, E.

THE FEMALE ORPHAN HOME.

Here again I find another outcome of personal sympathy and service. In 1855 a Christian man, who spent much of his time in visiting the poor, found a young family left orphans by the death from cholera of father and mother. There seemed nothing for them but the workhouse, from which he resolved to save them. The two elder girls he got into a Home, but could find no place for the youngest, unless he was prepared to contest an election. He preferred to put the child in a Christian family, paying himself for her support. This act of Christian love led by-and-by to the reception of others, and the founding of the Female Orphan Home. First opened at Walthamstow, this was, after several removals, settled on freehold premises at Tangley Park, Hampton. On the death of the founder, Mr. Joseph Stevenson, in 1869, the care of the Home was undertaken by Mr. Daniel Cooper (widely known in connection with the Rescue Society), under whom it grew and developed. Since he was called to his rest his son, with a strong committee, has carried on the Home. It may be interesting to note that Chignell's "Guide to Charities" assigns the Home the first place on his list for economy, the cost of maintaining an orphan being shown to be but £14 per annum. This is largely owing to careful management, freedom from rent charge, and the simple country life the little inmates lead.

The Home has room for seventy girls, from four to sixteen years of age. There are now sixty-five in the Home. All the inmates have lost their fathers, many their mothers also; all are most needy, some being cases of great urgency. It is to be regretted that the committee find it necessary to say that "Many suitable candidates have had to be rejected through insufficiency of funds in hand. Where have those deserving cases gone to seek a more open door? If only some

FEW OF THE RICH HAD KNOWN

surely they could not have resisted the cry of the widow and the orphan!" This Home provides Christian care and training; ensures suitable education; and prepares most of the girls for domestic service, placing them out in situations as they attain a suitable age. The superintendent reports that the testimony received as to the Christian life and satisfactory conduct of the majority of the girls who have gone out to service is such as to fill her heart with thankfulness.

This brief notice of a quiet Home, of which little is generally known, may stir some fresh helpers to come to its aid, and thus enable those in charge to gather in more little ones who sorely need a home and loving care. The secretary, Mr. J. D. Cooper, 79, Finsbury Pavement, E.C., will gladly afford any information desired.

Pearl Fisher.

DISTRESS IN LONDON.

Dr. Harry Guinness, of Hanley House, Bow, E., sends some very sorrowful details of cases of destitution found in that neighbourhood by the lady visitors. They are anxious to relieve this distress as far as possible.

Mr. Charles Montagu, of the King Edward Schools and Mission, Spitalfields (4, Bedford-square, E.), has been making great efforts to cope with the want and privation in his district caused by the severe weather. Soup dinners have been given daily, and relief provided in the shape of bread, grocery, coal, blankets, etc. He desires special help in these efforts.

Mr. Ned Wright, 19, Greenhill-Park, Harlesden, N., has opened in Herron-road, Willesden, a refuge for destitute men, where they can get temporary relief, combined with Gospel instruction. Many men tramping from London into the country in search of work pass that way, and these receive special attention. Mr. Wright is in need of funds for maintaining this effort.

During the last fortnight Rev. F. B. Meyer and his helpers at Christ Church have given dinners to 2840 children and relieved 400 adults, carefully visiting those who were not personally known.

A GOOD TEMPLAR officer on board H.M. ironclad *Hawk* says that seventy-three seamen stopped their grog allowance to begin the year on teetotal lines.

Y.M.C.A. ADVANCE IN GLASGOW.

Extensive additions to the Christian Institute, 70, Bothwell-street, Glasgow, are proposed to be erected on vacant ground on either side of the present Institute. The central pile in the enlarged building will remain as the headquarters of the Glasgow United Y.M.C.A., where the daily noon prayer-meeting is held, the home of the Sabbath-school Union, and the Glasgow Foundry Boys' Religious Society. It is a busy hive of Christian work. The Institute owes its existence very largely to the efforts of Mr. D. L. Moody in 1874, and since its opening in October, 1879, it has been the centre of much of the Christian work in the city.

During Mr. Moody's last visit to Glasgow in 1892, he inaugurated the work of the Bible Training Institute. The following year Mr. John Anderson accepted the Principalship, and has carried on the work with marked success. A large house has been rented in Blythswood-square, where there are twenty-eight students in residence. The work has developed so much that it has been found necessary to erect premises capable of meeting the growing demands of the Institute. Before Mr. Moody left Glasgow he pledged several friends to help, should such a building be erected. Lord Overtoun has generously given the site, which is valued at about £15,000, and there is in hand for building a sum of £12,000. The building will cost £18,000 and the furnishing about £2500, so that fully £8000 is still required to open free of debt, which it is desired to do.

The Bible Training Institute forms one wing of the new building, and will have accommodation for ninety young men and forty young women. The object of the Institute is to train for home and foreign missionary work, and the course extends for two years. It is proposed to add an additional year for students who desire to have a slight knowledge of medicine. The bedrooms will all be single, so that the students will have quietness for private devotion. Ample accommodation has been made for class-rooms, dining-rooms, study, and reception-rooms. Provision has been made for comfortable quarters for the principal, and the matrons and servants. The offices of the United Evangelistic Association will also be found here.

The other wing will form a "Y.M.C.A. Club," or boarding-house for men. There are 1500 members of the Glasgow United Y.M.C.A. living in lodgings, and hitherto the Association has not been able to make provision apart from the recommending of ordinary lodgings. The desire of the promoters is to help young men when they first come to the city. Those who have passed through the experience know something of the loneliness of being in lodgings with no one to speak to and few friends to visit. These first few weeks of a young man's life in a large city are a time of great temptation. A limited company has been formed with Lord Overtoun as chairman, and it is intended to launch the scheme on a sound commercial basis. The capital is £25,000, and in a private way nearly half that amount has been subscribed. The chairman is taking all the ordinary shares (5000). These will not bear dividend, and will ultimately fall into the hands of the Y.M.C.A. when they are able to take the property over. £6500 are being issued as preference shares, with a dividend limited to 5 per cent. £13,500 of debentures bearing 4 per cent., are being offered to the public. Christian friends having unused money which they desire to invest should write to Mr. W. M. Oatts, Christian Institute, Bothwell-street, Glasgow, for a prospectus.

The building will have about 200 bedrooms (mostly single), which will be let to young men from 5s. per week and upwards. There will be four large handsomely furnished sitting and writing rooms. The dining-room will occupy the basement floor, and will be open to the public during the day. There will be a lift on both buildings, and they will be lighted throughout with electricity. The directors have agreed that, for the present at least, there will be no smoking-room in the new club.

MISSION OF HELP TO THE SUFFERING POOR.—Under this name a little mission has been started by Miss A. F. Perram, whose touching sketches of work among the poor have appeared in our columns. She sends out her first report, which contains many pathetic details of suffering and of relief ministered. We hope Miss Perram will find many helpers in her good work; her address is 38, Westbank, Stamford Hill, N.

A DANISH COUNTESS.

While recently the guest of Pastor Carl Viggo Dukert, Minister of the large Methodist Episcopal Church at Copenhagen, it was my privilege to make the acquaintance of the Countess Adeline Schimmelmann, whose labours for the lost, and whose consequent persecution, has been widely discussed in Danish and German newspapers. Readers cannot fail to be interested in episodes of a life partly spent as a favoured guest in the Kaiser's palace, and later as a sane prisoner in a lunatic asylum. Perhaps no event has for years so stirred the hearts of the friends of the Evangelical Missions in Central Europe as have the revelations now brought to light in reference to this amiable and devoted labourer in the vineyard.

The Countess is the daughter of the late Lehnsgrave (Count) Schimmelmann, who was of Danish birth, but who also had large estates in Germany and in America. He resided mainly on one of his German estates. His daughter, the subject of this sketch, is now about forty years of age, is of noble feature, and of a tall and commanding figure. I have heard her speak the German, Danish, and English languages with fluency—her utterance in the latter, though marked by a continental accent, showing a surprising facility of choice of the most appropriate expressions.

When a lovely girl of about seventeen years of age she was brought within the sphere of the German Court, and of the old Emperor William, and became a favourite lady of honour to the Empress Augusta. During succeeding years she had no settled religious convictions, but not unfrequently had serious thoughts about her soul. Yet she saw no way of life but that included in a scrupulously careful observance of the stated religious formularies and of the most careful proprieties of life—a task which she performed to the satisfaction of all except her own inward monitor, which at times told her that something was lacking.

Talking with the Empress about the submerged tenth, she obtained Her Majesty's influence to allow her to go to visit some of the prisons. It was while seeing the miserable state of the prisoners that her heart swelled with the feeling that even these were fellow-creatures who had souls to be saved; and this led her to look into her own spiritual condition and to seek to love Christ in spirit and in truth. Eventually, as she herself told me, she found salvation; not through the love she felt for Christ, but through her acceptance of the love Christ had manifested for her—and for all sinners. From that time her disposition and influence led her to labour for the reclamation and conversion of the poor and the lost, and it was in the performance of this Divine mission that she, while blessing others, became herself a victim.

About ten years ago the Countess went to spend a few weeks for rest on the Island of Rugen, which constitutes the north-east part of the Prussian province of Pomerania. This was when she was some thirty years of age. Here her kindly disposition brought her into close contact with the fishermen from the opposite shore, and ultimately with their families, most of whom lived in a miserable manner, largely owing to their irreligion and intemperance. Gradually she was led to minister among them, to compete with the local taverns by providing coffee and lemonade free for the boatmen, to rebuke and eliminate their habit of using profane language, and to point them to the Saviour of souls.

Her influence so deepened and widened that her stay was extended into years. With her own moderate portion of her father's fortune—which, of course, mainly went to his sons—she created facilities for mission work. She got the two nearest public-houses reduced to one, and sought to get the authorities to close that, but they would not, so she took the house over and became the licensed innkeeper—albeit she put the remaining intoxicants away in the cellar, and daily dispensed coffee and other temperance beverages. She built a seamen's home, with day and sleeping rooms, adding stables, etc., for visitors' horses. The praise of God took the place of the profane word, till no improper utterance ever reached her ears.

The work spread till, in a few years, over thirty villages round—including the neighbouring Islands of Greufswalde-Oie—became permeated with her reforming influence. The provincial authorities heard of it, and came to see and to wonder. Her desire to see additional and more suitable buildings erected and the work extended met with a warm response, and a considerable fund was raised, to which she added from her own already reduced means—for she had spent much, while she denied herself all luxuries, and lived mainly upon the bread and fish as used by the common people, who loved her and called her "mother."

The Countess had in the meantime adopted some orphan children—including twins of six years old—and she took about a dozen boys to her Sailors' Home and School to educate them, and utilised some of them later as helpers in her mission.

The news, however, of the beautiful Countess who had gone from the sunshine of the Imperial Court to the drudgery of a life among the island fisherfolks, and had become a common innkeeper amongst them, had created an indescribable feeling of amazement and disgust in the noble circles amidst which she had previously moved, and most of all in the minds of her relations, notably of a brother of hers, who was quite convinced, or appeared to be quite convinced, that she was hopelessly mad. Some who had heard of her work (but not those who saw it) said they had thought her mad, and should still think so but for the marvellous results. Her new would-be helpers urged that when the new buildings



were erected the sale of beer must be resumed, and they could not understand her—to them—insane objections to this proposal.

During an interval, however, the Countess, after nine years' sojourn on the islands, came across to Denmark to visit a little estate she had there, and it was while in this neighbouring country that a startling experience awaited her. Her brother is younger than herself, and inherited more property, and is a Danish subject. He had her seized as being insane and imprisoned in a cell, and then removed to an infirmary. This was on February 21 of last year. Here she suffered such indignities as may not have seriously affected inmates of a different nurture, but which were most likely to drive her into the madness with which it was assumed she was afflicted. Her solicitude for her adopted children—the twins were now ten years old—was answered by assurances that they were put in charge of a woman who would give them a very different training.

After a time Dr. Knud Pontopidan certified to her insanity, and she was committed to the lunatic asylum by the Court, which appointed others to take charge of her property. She asserts that her brother paid the doctor 500 crowns out of her money for his certificate of her insanity, and that a pony and carriage which she had bought, and other of her belongings, were made away with during her incarceration.

She was forcibly removed from the infirmary to the lunatic asylum on March 20, and the medical superintendent gave full attention to her case. When she told him of her work among the fishermen, he said it was no wonder people thought her mad. In a few weeks, however, he was convinced she was perfectly sane, and he therefore certified her sanity and discharged her from the asylum. The Dowager Grand Duchess of Mecklenburg intervened for the adopted children, and got them restored to her.

The Countess is determined soon to return to her former field of labour, regardless of any possible future consequences. She, however, has reason to know that her work has been marred and mutilated by those who have sought to "improve" upon it. Her means have been lessened, and her strength overstrained—although her splendid physique appears unimpaired, and her complete self-possession seems to have only been increased by the heroic Christian fortitude with which she has met and triumphed over her terrible trials. She feels, however, that a work covering many villages and embracing many hundreds of families in its sphere of influence, needs the further aid of a male evangelical missionary, who must, moreover, be a determined opponent to the use of malt liquors and all other intoxicants. With such a helper—one well versed in the language—furnished by some society at its own cost, and working on non-denominational Christian lines, there is no doubt that many of the broken threads may be picked up, and the remarkable reformation of the past be even exceeded in the future.

The work of the Countess has been described in a pamphlet written by a German minister—Otto Funke—and published in Copenhagen, as have several small books written by her, including one entitled "Smaating" ("Small Things"), which contains religious essays and short poems composed by her while a prisoner in the infirmary, and subsequently in the lunatic asylum.

Joseph Malins.

THE HOME OF INDUSTRY.

The workers' gathering last week was a specially symbolical gathering. Unexpected by us, toilers came from east and west, increasing lines of care and toil marked on every brow. The time was all too short to tell the wonders of God's grace and faithfulness, or of the deliverances from disease and death oft. We had a record of souls blessed in prison in Russia and in America; of the distribution of thousands of Bibles by one faithful follower of the Lamb; and then the touching tale of modern escape from slow martyrdom in the wilds of Siberia, from the lips of a young lady, a Russian Stundist, now sheltered by Sweden. We were besought to pray for the young Czar, that he might speedily hear of this crushing oppression in his newly-acquired territories.

It was like a leaf out of the Acts of the Apostles to listen to the veteran warrior, Dr. Baedeker, telling how the prisons in these northern lands were open to him for visitation. Then Mr. Charles Inglis testified to open doors in America among criminals.

Many of the listeners this cold evening were young candidates, preparing for the fields of North Africa, India, and China. There sat a young lady doctor, having just passed her final examination and gained her diploma. By her side was one, through her three years of hospital training; a third was last week "joyfully accepted" for India.

How good of the Lord to send us his true and tried handmaid, Miss Goodall, C.M.S. missionary from Lagos, now starting the third time for the Yoruba country. Her subject was mainly the results of much prayer offered by those of us who tarry at home by the stuff. No pen could describe the wondrous tracing of God-opened doors, the daily needs, the prostration of health, the souls delivered from heathen darkness into marvellous light. This message from a devoted heart was worth a thousand lessons of book-lore from those who have never known what it is to be co-workers with God.

The hour of nine was nearing when Mr. Eoll, from Port Said, thrilled us as he told of the terrible depravity of that field of service, and also of instances of conversion through reading the Scriptures. These messages from varied quarters of the globe were by no prearrangement of ours. They were surrounded and followed by prayers overflowing from many hearts, burning with increased love to their missionary brethren, present and absent.

Annie Macpherson.

29, *Bethnal Green-road, E.*

MISSION TO DEEP SEA FISHERMEN.

LABRADOR.

The report for 1894 of the work of this branch of the Mission shows many reasons for thankfulness and encouragement. The second or most northern hospital, at the entrance to Hamilton Inlet, was completed and in full swing all the season, under the care of Dr. Willway and Sister Williams. The previous year the severity of the weather and exposed position of Indian Harbour, *i.e.*, the island on which the hospital is built, prevented the landing of the sections in which it had been sent up, until too late to get it into working order. However, all was left ready for 1894. Accidentally, early in the season the hospital caught fire, and but for the strenuous and timely efforts of the fishermen living near must have been destroyed. Fortunately, H.M.S. *Cleopatra* visited this year as far north as this port, and, through the kindness of the commodore, a body of bluejackets was landed, and they soon repaired the damages. The hospital was well used, and did excellent work, saving not only much suffering, but several valuable lives.

The influence it was able to exert over so scattered a population is of untold value: it forms a centre towards which all converge, and all try and visit at least once during the summer. One of these lonely settlers does not think 100 miles even too far to come for this, his only opportunity of getting skilled advice or help. So the Gospel reaches many who could otherwise but rarely hear it, and that in a way well calculated to reach the hearts of these poor people. As a centre for distributing the literature sent out, it was also greatly blessed. Many indeed were the fishing schooners, which going up and down the coast, visited the island for "some readin'." A room detached from the hospital for services is very badly needed. When dying patients were in the wards, Dr. Willway found it impossible to use the large room downstairs, from the well-known fervour with which fishermen use their great lung power in joining in the hymns and services—the mission earnestly hope to be able to send out some corrugated iron for this purpose. Battleharbour Hospital, standing on Carilon Island, is rapidly becoming the centre of this vast country. The fame of the hospital is spreading, and bringing patients not only from the East coast and from the Straits of Belle Isle, but also from Northern Newfoundland. Altogether 1306 patients were treated, including fifty-one in-patients, and twenty-five severe operations under anæsthetics.

In the face of the extreme distress which has overtaken the fishermen through the total collapse of the banks, and the failure of so many supplying firms, it will drain every resource of the mission and the colony as well to meet even the worst of the suffering that is now inevitable. Dr. Grenfell's visits to the farther stations were sadly curtailed by the unfortunate striking of the new mission steamer *Sir Donald* on a sunken rock. The steamer was the gift of Sir Donald Smith, who himself spent some twelve years of his earlier life on this coast. The hospital vessel *Albert* gallantly towed her 400 miles to St. Johns, where she is undergoing extensive repairs. It will be necessary entirely to sheath in the hull with hard wood, for the liability to strike drift ice or even the rocks, on so badly charted a coast, led Lloyd's surveyor to report her unfit for her special service till this should be done. This will involve considerable expense. Dr. Bennett and Sister Carwardine, of Battle Hospital, did this year the greater part of the distribution of the warm clothing so generously sent out. The fishermen are all alike very poor, and while many were really unable to provide even sufficient food for the long winter, many more could not obtain anything like adequate warm clothing. These warm things were indeed sermons of practical love, and are now proving an inestimable boon to hundreds in the rigour of an Arctic winter—in some cases it was literally "naked and ye clothed me." At the present moment thousands of Newfoundland and Labrador fishermen are face to face with absolute starvation owing to the financial failures. The nurses and doctors hope to leave early in May and rejoin Dr. Willway, who has remained in Labrador all the winter. He is travelling north with dogs and sleigh, as far north as Hopedale, the southernmost Moravian station. The Moravian missionaries and their Eskimo on the northern coast very keenly felt the loss of Dr. Grenfell's visit this year, and many poor sick and injured had to go untreated on account of it.

Thus in many ways the Gospel is being spread among these our own kith and kin in the isolated and far-off stations of this Arctic coast, and the workers were allowed to see again some at least take that definite step before their comrades, which announces to the world in which the fishermen move that henceforth they "are not ashamed," and intend by the Grace of God to live for the Lord Jesus Christ, not only as their Saviour in death, but also as their King in life.

The Evangelist.

THE ANONYMOUS GIFT.

Five years ago a man entered a London saleroom, where an auction was going on. He wanted to purchase two or three things, and after bidding for several, only one of which was knocked down to him, he thought he would leave. "Not much use my staying," he said to a small old man who was standing by his side; "there seems to be a favoured 'ring' of buyers. Have you been successful?"

"I am not here to buy or to sell," said the little old man. "Thirty years ago I attended a sale in this very room, and I bought something by accident then which made my fortune."

"What!" exclaimed the other. "That interests me. I shall stay."

"No need to do that," was the other's reply. "Here, without money and without price, is the very thing you want. As often as I can I come here and offer to strangers what I found that day in 'Lot 72' when I had got it home." The old man held out a square parcel as he spoke, and the other, seeing the shabby coat he wore, and noting the mild expression of his countenance, at once set him down as a harmless lunatic.

"Very kind of you," said he. "Not dynamite, is it? And is it to be an anonymous gift—this source of all true riches?"

"How strange!" said the other. "You have given it its true name. It *is* the source of all true riches, and though the donor wishes to be anonymous, you will find the gift is not. It is a signed draft, made payable to you on a bank that will never break."

Something in the speaker's earnest tones convinced the other of his sanity; but now he questioned the gift, not the giver.

"I wish you would speak plainly," he said. "If it is a thing of value to yourself, you have no right to part with it. If it is of value to me, you should prove that I may safely take it."

"It is of value, inestimable value to me, but the more I prove its worth, the more I wish others to share it. Its value to you will depend on your use of it. I am aware I speak ambiguously to a stranger, but I do so because the offer of a free gift involves a certain amount of delicacy. You might have profited by this gift as I have done; therefore, my first words were guarded. Your reply assured me that I might offer it to you, and now I tell you that you may safely take it. It is the Word of Life."

The other looked disgusted; he spoke contemptuously.

"Pooh! I might have guessed it was a tract, or something of the sort. I call it a liberty to deceive a stranger as you have done, and I shall not take the book. Give it to one who needs it."

"Then I again offer it to you, and wish you good day."

The stranger slipped away, leaving the parcel on the other's arm, where he looked at it askance muttering,

"Look here! What shall I do with it? Well, I suppose there will be no harm in taking the rubbish home to look at."

He took it home and showed it to his wife. She laughed.

"What fools there are in the world," she said. "I find I've plenty to do when I mind my own business, but they must be after everybody else's. But it looks a sensible enough book," she continued, turning over the pages idly.

"Just like a woman," laughed her husband; "judging by the outside."

"No, I am judging by the inside this time," said the woman; "judge if these are not good, sensible words: 'No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other.' That's just how you felt when Barber asked you to work for him in Mr. Holt's time; you despised Barber, and you saw you couldn't do it and be true to Mr. Holt."

The man was smoking. He took the pipe from between his teeth:

"Here, let's have a look at it," he said, guardedly, as became his superior wisdom. "I've always thought the Bible so unpractical."

"How could you know unless you've read it?" asked his wife.

"Well, I'm *going* to read it; then I shall *know*," he snarled.

"Here, Ellen!" he called out, an hour later, "I believe this Book is a regular 'find' after all. I believe the old chap was right, and that it's going to make our fortune, too. I've gone back to that chapter where you first looked, and this is what it says," and he read aloud verses 30 to 34 of the sixth chapter of St. Matthew's Gospel. The man and woman looked at each other.

"I see; we've got to seek the kingdom of God and his righteousness first," said she; "that sounds unpractical, after all."

But the man saw farther than the woman. "Not if you want to live a good life," said he, "and that is what this Book makes you want. The old chap was right—its value to me, personally, depends on my use of it."

"Don't leave me out in the cold, Harry," said the woman.

And now I must shorten my story. Many things in the Book puzzled these two, and as they did not yet go to church, chapel, or meeting, the puzzling grew, until the woman suggested that her husband should go and find the "anonymous donor" at the auction rooms. This he did, and found the old man at his business of soul-winning. He readily consented to help them, but when he had heard from them how they stood, he simply said,

"You want no help of man. Just take these things to God—prayer will bring the answer you need."

God is his own interpreter,
And He will make it plain.

Which He did. These two found it was *unconfessed sin* that stood in the way, and that the King of Righteousness could reign in their hearts only when all the unholy traffickers of sin and Satan had been expelled.

When they found that they had really become children of God in Christ, they did not sit and coddle their souls until they grew morbid and fearful (at such times clamorous doubt finds an entry); they just set about doing as they had been done by, so that many more rejoiced in the knowledge of God and the salvation of Christ through their instrumentality.

Much more could I write of their faith and works and joy; but those who know God will understand; and those who know Him not I would most earnestly invite in the words of his servant, Psalm xxxiv. 8:—

O taste and see that the Lord is good:
Blessed is the man that trusteth in Him.

M. B. Gerds.

THE SCRIPTURE GIFT MISSION.—In a notice of the work of this Mission last week, it was stated that Mr. Walters is "prepared to deliver five thousand copies of John's Gospel in Spanish, carriage paid, to any address in Spain or South America for £5 5s." The number should have been *one* thousand. The books, beautifully illustrated, are published at cost price at one penny, and then there is the freightage. Further particulars may be had from Mr. Walters, 84, St. Paul's-churchyard, E.C.

NOTES FROM MELBOURNE.

(From a Correspondent.)

About the middle of December a conference for the promotion of spiritual life was held in Wangaratta, a pretty central town in the North-Eastern District of Victoria. It was organised by Mr. Pearson of that town, who, with others, received much blessing at the Geelong Convention this year. For several days the town was lively with visitors, and the very sight of so many people several times a day, from early prayer meeting till evening gatherings, marching about with Bible in hand, it is said, was made a blessing. It was a time of real spiritual quickening to many in the town and district, as well as to others who came from all directions to the convocation. So the work begun by Mr. Grubb is not likely to die out in Victoria.

Rev. John McNeill, who has done much to carry out the Geelong programme started, or at all events stirred up, by Rev. G. C. Grubb, has recently returned from a missionary tour in Western Australia, in connection with the Presbyterian Church of Victoria. He is spending a couple of months in evangelistic mission work in Victoria, after which he will probably return to Western Australia. His booklet, "The Spirit-filled Life," with an introduction by Rev. H. B. Macartney, of Caulfield, seems to be well disseminated through the country. It will, doubtless, be the means of leading many to a more devoted Christian life.

Rev. John McNeill, after a six months' tour through the Australasian Colonies, left Melbourne by the *Himalaya* on January 19, intending to visit some places in India and do evangelistic work there. The new penny undenominational religious newspaper, *The Australian Weekly*, gives an account of an interesting interview with the Scottish evangelist, prior to his departure, from which it appears he had been well received throughout the colonies, and had, generally speaking, been well assisted by ministers and laymen. I quote one comforting sentence: "We might speak of hundreds upon hundreds of definite testimonies as to conversion and recovery from backsliding."

Miss Sutherland, who has long been engaged in rescue work among the waifs and strays of Melbourne and the fallen sisters in the slums there, in connection first with Scots Church, and later as agent for the Presbyterian Assembly, has recently made a fresh start on undenominational lines, and carries with her the sympathies, prayers, and monetary assistance of the community generally.

It is pleasant in travelling to meet with Christian workers going about the country to stir up Christians or awaken the careless. Mr. William Wishart, a Melbourne business man, is frequently on the move, either holding services among the Sunday scholars or wakening an interest among the people to have Bible lessons reintroduced into the reading-books of the State schools of the colony.

Rev. W. G. Marsh, who, when visiting London in 1879, was general secretary of the Melbourne Y.M.C.A., has for some years past been connected with the Church of England in Victoria as a clergyman, having been settled for some time in one or two charges. For the past year or two he has been travelling throughout the dioceses of Victoria, preaching on behalf of the Home Missions of the Church. Although in these depressed times it is a most arduous undertaking, Mr. Marsh keeps up his bright, happy style, and seems to be successful in securing the help required for carrying on the work.

Some eight weeks ago, Mr. Field, barrister, from Sydney, held a week of special services in Albury, N.S.W. It was very successful in its results. Ever since a daily early morning prayer-meeting in the Episcopal Church has been held and attended by members of various denominations and their ministers. Several young people were definitely led to Christ, or so aroused at the meetings as since to decide, and go on in a quiet and constant profession of godliness.

The Y.M.C.A. of Melbourne has, like nearly every other institution there, passed through a time of "tribulation" of late years, and some little time ago were compelled to leave their magnificent premises in Bourke-street, being unable to meet their engagements in regard to it. They have retired for the present to more limited accommodation in Collins-street. Meanwhile, the Salvation Army has been enabled to secure the Association buildings, and hopes to obtain the money to purchase it shortly, having got it at a price far below its original cost. It will be a magnificent headquarters, and is to be opened with great ceremonies.

Mrs. Harrison Lee, of the Women's Christian Temperance Union, continues to carry on mission services in the Colonies. She has recently returned from a successful tour in South Australia. Calls come to her from all directions. Her evangelistic addresses are much enjoyed. She has a particularly earnest and impressive manner, and preaches a complete salvation through Jesus Christ our Lord. Addresses on temperance and the Lord's return are also delivered by her.

MONMOUTHSHIRE'S BITTER CRY.

That men, women, and children are not starving by thousands in the eastern valleys of Monmouthshire is largely due to the magnificent work of relief which is being done by the Pontymoile Undenominational Christian Mission, under the honorary superintendence of Mr. T. M. Wintle. Never before has such disastrous depression affected the tinplate industry, upon which the great majority of the population depend. Beside the present gloom the darkness of past days is as the shadow of smoke compared with a thunder-cloud. A year ago a representative of The Christian visited the eastern valleys, and put before our readers a picture of the helplessness of the people. Again came the cry, "Come over and help us." I have been up and down the valleys; I have questioned men on the snowy mountain-side; I have listened to the sad story of wives whose bare homes are eloquent of privation; I have gathered the independent testimony of shopkeepers and public men, and the burden of their wail is: "Times were never so bad; work is unobtainable; hunger and cold are the abiding guests in the homes of the unemployed."

The immediate cause of this terrible condition of things may be briefly restated. Since the great Welsh coal strike of August, 1893, some of the tinplate works have never restarted, and as the trade is sadly depressed in every quarter, there has been no chance for more than the merest handful of men to get fresh employment, either in their own district or in distant towns. Thus some of the men have been out of work the whole time, hoping against hope that the works would restart, picking up what casual employment they could, but in the main fighting a hand-to-hand battle with hunger and death, in some cases to succumb, too proud to parade their suffering, killed by hunger and despair.

WORK UNOBTAINABLE.

The difficulty of the situation has been accentuated by the fact that the works at Pontnewydd, which have given partial employment to about 600 men, were stopped completely a week before Christmas. Pontymoile is idle, Pontnewydd is idle, Pontypool is idle. There is no work in the district; and women have told me, with tears in their eyes, that their husbands have tramped through Monmouthshire from morning till night without food, and have failed to obtain work of any kind; while a man whom I questioned at one of the free meals said he tramped to Staffordshire through the snow, hoping to find work in his own county and among his own kin, but found no chance of employment, and therefore came back to the wife and bairns.

ARE THE MEN WILLING TO WORK?

Verily. One told me with delight that he had been able to get a job clearing snow from a mountain road, and added, "Hundreds would be glad of the chance"; another, with beaming face, said he was about to start in one of the pits. He was indeed happy, for it should be mentioned at this point that about 150 workers at the Torpentwys Pit had been added to the ranks of the unemployed by the closing of one vein. The men would help themselves if they could; they are all honest, intelligent, and respectable; many of them are God-fearing and patient, though their worldly lot is hard. If our hearts ache for the sufferings of these poor folk—and who could listen unmoved to the simple pathos of their stories?—we cannot but feel a glow of spiritual elevation as we thank God for the noble unselfishness which He has implanted in them. Go where you will, you may learn of deeds of self-sacrifice—of the weak aiding the helpless, of the hungry feeding the starving. It is because these poor folk have done, and still do, all they possibly can for each other that with earnestness, with confidence of a ready response, I plead their cause.

THE WORK THAT LIES NEAREST.

One case is very much like another; there are little variations, but the main details are the same. The husband has been out of work perhaps two months, perhaps twenty months; there is no work to be had; the rent is heavily overdue; credit is exhausted; and days sometimes go by without a bit of bread passing the lips of the parents. Fortunately the children have been able to obtain daily meals, for these have never ceased at Pontymoile since August, 1893, and they have also been in operation at Pontypool and Cwmffrwdoer for some time past. Three weeks ago parents' meals were started at Pontypool and Pontymoile, on alternate days; but they will be continued daily so long as funds are forthcoming and the acute distress continues. In many cases the meal given by the Mission is the only meal that fathers and mothers get; therefore I was justified in opening this article by saying that the Mission relief alone is saving many people from death. Nothing can be more economical, nothing can be more effective, nothing can be more sympathetic, than the methods of the Mission. I have visited the free meals to children and adults, and with regard to the latter, am bound to say that they are good not only for the feeding of the body, but for strengthening the hearts and reaching the souls of the people. It is possible to give bread and break the recipients' heart, but here we feel that the true spirit of brotherhood is abroad, and the words of cheer and spiritual comfort, the heartfelt prayer and the look of sympathy have done what food alone could not do—saved them from despair.

Avonus.

Mr. Wintle writes:—"Several letters are to hand showing that readers of The Christian are under impression that a strike is on here. Please remove this impression. There is no strike in Monmouthshire. The men have been given greater concessions than any in the trade. There is no demand for tinplates, even at present prices, which are lower than ever known before."

THE GOSPEL IN MEXICO.

I have invited all the missionaries in Mexico, of all denominations, to meet in Toluca, April 3, 4, and 5, in a conference on the Holy Spirit. I expect a large attendance. We offer free entertainment to all, and I have secured unusually low rates on the railroads. I am just in receipt of a letter from Mr. D. L. Moody saying that he and Mr. Sankey will be with us. Our hearts are greatly rejoiced. We need and are seeking an enduement from on high. We long to see a revival throughout Mexico.

I have been receiving many Gospels from different friends in England. I have also received thousands of tracts and Scripture cards. These I have used with good effect, and already I have seen the blessing of the Lord on this work. I could use thousands more of Gospels, tracts, and cards if I had them. Let our friends continue to pray for us and to help us. I would be glad to have some good spiritual tracts or books bearing on the work of the Holy Spirit, to give to the different missionaries who come to our meeting in April.

The Toluca Orphanage has been open since January 1. The Governor of the State is the president of the board of directors. We take only children without father or mother. This is the only orphanage in the Republic that is non-Roman Catholic, and supported by private contributions. The first church I organised when I came to Mexico has become self-supporting. They have a native pastor whose salary is paid weekly. I was with them the other Sunday, and four were received for baptism. Words of cheer come from every direction.

Slowly Mexico is receiving the Gospel truth. Mr. Pascoe, an Englishman, formerly worked as a missionary in this city. He did a great work with his pen and in preaching the Gospel. He died a few years since, leaving a son now some seventeen years of age, who longs for an education to fit him for preaching the Gospel. He is not a member of my church, but is an exemplary youth, and any friend who feels like helping him would be doing a good work. I would agree to look after the matter in any way possible. I can secure him free tuition in the State College; £2 sterling per month would cover all his expenses.

We very much fear that war will be declared between Mexico and Guatemala. We are praying that peace may continue. Wm. D. Powell.

Toluca, Mexico.

MEDICAL MISSIONARY TRAINING.

In a lengthy communication Dr. Valentine, of the Medical Missionary Training Institute, Agra, sends particulars of the work of the Institute. We make some extracts :—

We train native Christian young men. These are sent us from various missionary societies. At present we have students from the Church Missionary Society, the Society for the Propagation of the Gospel, the American Presbyterians, the Scotch Presbyterian (I.U.P.), the American Episcopal Methodist, and the Reformed Lutheran (or Gossner's) Mission. These young men are with us for four years, or sometimes longer. During that time they study medicine in the Agra Medical College, which is a regular medical college, like medical colleges at home. At the end of their course they receive a regular diploma, and they become doctors.

During the four years they are with us there is daily and systematic reading of the Word of God, morning and evening, with explanations. I wish I could let you see the bright, intelligent faces of the lads, as they sit on our carpet and drink in the exposition, threading their way through the difficulties, until the solution is before them. With each new session we commence a new subject of study. At present we are going over the texts in the Bible bearing on the Lord Jesus Christ, proving that He was God, "the Son of God, the Son of David, and the Son of Man, our Saviour." The students write out these lessons fully in their note-books, so that in the course of four years they have the elements at heart of many things that will be useful to them afterwards.

Then we have a large number of poor people, halt, blind. Many are very old, many are covered with leprosy. It is one of the saddest sights you could see. Afflicted with all these terrible diseases, and covered with rags, and without a piece of meat to put in their mouth. Sometimes from 300 to 400 of these poor people come up to us on a Sabbath morning. We have taught them to sing our hymns and to pray. I think the singing of these poor, afflicted ones is the most touching thing you could listen to. Most of our lady visitors break down under it. Apart from the comfort imparted to the poor people, our students are in this way being trained also as village and bazaar preachers.

These young men are supported during their course by the society sending them, partly by friends who adopt them and give us a scholarship for them. We have now arranged that £10 a year for five years is sufficient for the support of a student. If this sum is sent to Dr. Fry, Medical Mission House, George-square, Edinburgh, a student will be accepted. I place myself in communication with the friend who adopts the student, and during his course I keep the friends advised as to the progress of the students.

The Beggars' Church is purely an undertaking of my own, and I am very thankful to anyone who assists me in it.

After our young men become doctors they either return to the Mission from whence they have come, or to any other mission requiring their services. We have now a considerable number of our men scattered about in different parts of India, and doing good service for the Lord Jesus Christ.

NORTH AFRICA MISSION.

Mr. E. H. Glenny, of the North Africa Mission, recently visited Edinburgh, where he addressed eleven meetings, and made many friends. At a meeting in Mrs. Kalley's drawing-room, General Nepean Smith proposed that some permanent effort should be made in Edinburgh to keep up interest in the work, and, as a result, it is expected that an auxiliary will be formed. It is proposed that a meeting should be held on the first Saturday in every month at Dr. and Mrs. Copplestone's, where friends can assemble to hear about the work and pray over it. Friends in other centres willing to form auxiliaries should communicate with Mr. Glenny at 21, Linton-road, Barking.

HOPE COTTAGE is intended for the rescue of endangered girls, who are disciplined, trained, and sent out to service. The total number who have passed through the Home in twelve years is 103, and many are doing well. There are now twelve in the Cottage under the care of Sister May. The hon. superintendent, Miss C. Johnston, Forest Lodge, Woodford Green, would be glad to hear from friends willing to aid this quiet useful work.

MR. HERMANN WARSZAWIAK.

While on a visit to London last week, Mr. Hermann Warszawiak, of the American Mission to the Jews, addressed meetings in connection with the Mildmay Mission to the Jews. On Tuesday afternoon, he visited the Central Hall, Philpot-street, E., where some three hundred women, members of the sewing class, were assembled. To these he spoke in sympathetic and earnest tones, trying to awaken an interest in the Gospel. First he called their attention to Israel's dispersion and its meaning—God is visiting His people in judgment for their sins and perversity. Then he showed them that Christ saves women as well as men, and demands their equal and consistent service. In conclusion, he asked them to occupy their minds with God and his love, and to pray to Him in the name of Jesus the Messiah. It was an audience such as would by no means please an ordinary preacher; fits of restlessness being alternated with derisive laughter in various parts of the spacious hall. Yet on the part of many there was rapt attention. The speaker knew how to deal with his audience, and a snap of his fingers sufficed to secure order. The address was in German, and delivered with much freedom and natural eloquence. The women were of the poorest class, very few of them being properly clad.

In the evening a large company of interested friends gathered in No. 6 room Mildmay Conference Hall, to hear this fluent advocate plead his people's cause. Rev. John Wilkinson, who presided, opened the proceedings with a few brief thoughts on the signs of the times, and of the nearing advent of our Lord. Mr. Warszawiak began his address with a passing reference to troubles he had lately experienced. The name of Jesus, he said, had been his comfort, while the promise "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him" (Nah. i. 7) had been his strength and stay. He was every day more and more thankful that God had honoured him to declare the love of Jesus to his kinsmen after the flesh, over whom his heart yearned as in days of old. "This people have I formed for Myself: they shall show forth my praise." When Israel shall become God's witnesses, then thousands will be born in a day. During the past five or six years the speaker had seen, in a very remarkable manner, the hand of the Lord touching the hearts of the Jews, awakening amongst them in all parts of the world a keen concern to inquire whether it be possible that, after all, Jesus of Nazareth, whom their fathers crucified, may not have been the promised Messiah of Israel? Wherever there are Jews, there this question is being raised and debated; only, in many cases, to be put aside as inconvenient, or to be negatived, "It cannot be possible." While, however, the vast majority thus reject Christ; there are many who are now accepting Him, and seeking in the love of their hearts to commend Him to their brethren. For these and for all missionaries to the Jews he besought earnest and incessant prayer.

"BEHOLD, I AM WITH THEE."

Can I forget thee, child of mine,
Who dost o'er-burdened plead?
My thoughts thine every step entwine,
I know thine utmost need;
Shall He who ruleth earth and sea
Be helpless now to aid?
To set thy soul from prison free,
And lift the midnight shade?

Is there not strength within the Hand
That doth creation guide?
Doth He not sorrow understand
Who bowed his head, and died?
Pray on, beloved—plead the Word,
Ask, and ye shall receive.
Yea, even now thy prayer is heard,
Oh, fear not, but believe!

Fear not, for though no eye can see
The load 'tis thine to bear,
Thy burden all is known to Me,
And every touch of care;
Oh, could'st thou but this moment trace
The daybreak hues that shine,
The nearing help and joy, and grace,
The lovelit plan Divine.

M. H.

HOSPITAL AT TIBERIAS.

A correspondent writes :—"Just a year ago the hospital of the Free Church of Scotland Mission to the Jews was opened in Tiberias, on the shores of the Lake of Galilee. Dr. Torrance had been carrying on medical mission work for eight years here, but had only a few beds in a native house. On New Year's Day the hospital was formally declared open by the Turkish Governor, and since then a great number of patients have been received, and many very serious operations have been done. The people have great confidence in Dr. Torrance, and come from great distances, sometimes three days' journey, to see him.

"Every Sunday morning we have in the hospital waiting-room an Arabic service for all who like to come, and we take as many in-patients to it as care to go or are fit to sit and listen. We have Arabic hymns, and the people listen so attentively, and discuss the subject afterwards up in the wards. We take Jews, Christians, and Moslems, and all get on well together; every day they hear part of the Bible read, and we try to show them the reasons for our belief and faith in Christ.

"A few of our beds have been endowed by some friends in memory of a lost loved one, and that seems such an excellent way of perpetuating their memory, a constant relieving of suffering in their name. £20 sterling supports a bed, and £10 a cot. If your readers could see the destitution and misery of some of the cases who come to us, it would make their hearts ache, and they would wish that we could do much more. Dr. Torrance is now at home on furlough, having this spring suffered a great loss in the death of his young wife, and Dr. George Wilson, of Edinburgh, is carrying on his work."

A TRAVELLERS' PENSION IN PARIS.

Dear Sir,—On my way from Bombay, *viâ* Marseilles, this month, I found myself obliged either to spend a Sunday in Paris, or, contrary to my usual practice, to continue my journey on that day. Not knowing where to go in Paris, I consulted The Christian which I had with me, and found an advertisement of a W.C.T.U. restaurant at 205, Rue St. Honoré. I made my way to that address, and felt that I had reached the right place when I found it to be connected with Miss de Broen's Belleville Mission. I need not say that I received every kindness and attention, and I am sure that many women travelling alone would avail themselves of this place if they knew of it. The reading-room is well supplied with English papers.

Miss de Broen is anxious to make this house a still more definite centre of work. The house has a shop-front, part of which advertises the restaurant; the other displays Bibles in various languages. That these are read is evident; the pages are usually turned daily. On one occasion when this was omitted a man came in to remind them who was in the habit of coming to the window daily. The house has a nice meeting-room upstairs, where Miss de Broen holds a weekly Bible-reading on Saturday afternoons for any English friends who may choose to attend.

Miss de Broen would like to hold a daily prayer-meeting at the noon hour, which she believes would be a source of blessing to many in the hotels of Paris. The Belleville Mission, however, is so engrossing that she is unable to undertake this additional work, but would gladly welcome any well-concerned Christian couple who desire to devote themselves to the Lord's work in Paris, and would give them rooms in the restaurant. Miss de Broen would answer any inquiries about this. Letters may be addressed to her at 205, Rue St. Honoré, Paris.—Yours very truly,

Uxbridge, February 21. Helen S. Dyer.

THE PROTESTANT REFORMATION SOCIETY held its usual monthly prayer meeting at 20, Berners-street, W., on the 21st inst. There was a good attendance. The meeting was earnestly addressed by Rev. W. R. Mowll, who took for his subject Phil. iv. 3-7. The keynote of that chapter is *Joy*. Our joy is closely connected with peace as in Gal. v. No soul can be joyful which is not justified. We must: (1) Rejoice in the Lord, (2) be forbearing and openhanded, (3) be careful for nothing, (4) be thankful for anything, (5) be prayerful for everything. Special prayer was offered for the missionaries of the societies and their work, also for increase of funds.

SOLDIERS' HOME, WINCHESTER.

THE new report of the Soldiers' Home and Evangelistic Mission, carried on so faithfully and successfully by the Misses Perks at Winchester, is of the most encouraging character. "The work of the past year has been wondrously blessed—God has graciously allowed us to be used to the conversion of many souls, and to the building up of many converts. Many who have gone away to foreign climes are there confessing by their lives that they have passed from death unto life. We are greatly cheered by the letters received.

"The meetings, of which there are many, have been well attended throughout the year, and the increased interest manifested in the Word of God, especially at the weekly Bible-readings, is a healthy feature of the Mission, showing the reality of a deeper spiritual life. The new arrangement of the troop-ships embarking from Southampton instead of Portsmouth affords us opportunities of visiting the soldiers and their families as they leave."

The varied evangelistic agencies, organised and supervised by Mr. Edwards, in Winchester and in the villages around are in fullest activity, including prayer-meetings, Bible-readings, lodging-house and open-air services, village work and Sunday Schools. The regular services carried on at the central hall are packed with 600 hearers every Sunday evening. The mission stations at Shawford, St. Denys, Twyford, Shroner Hill, Fulflood, and Canon-street are well sustained, and have been the means of blessing to many.

These devoted ladies ought surely to receive the heartiest support of all who value real and resolute mission service. They hold in Winchester a sale of work April 3, 4, and 5, and will be thankful for gifts of useful and fancy articles. Address, the Misses Perks, Soldiers' Home, Winchester.

GOSPEL TRIUMPHS IN MANCHURIA.

IT has been said that war is the best teacher of geography, and so, in consequence of the present war between China and Japan, Manchuria is becoming known to the world. For the last twenty years, however, another war of a very different kind has been carried on in Manchuria, and it is well that the Church at home should know what wonders Christ has been working in that country.

When the Scotch and Irish missionaries began their work there, they were the only Protestant teachers in all that vast region. From the first they had proofs that God was with them, and from that day to the present time the Gospel has been winning its way in a most marvellous manner, spreading among the villages like wildfire. "This is the doing of God's Holy Spirit" was the exclamation of a Chinese Christian. The number of Christians and inquirers has increased so rapidly that the handful of missionaries ever and anon send home a call for more labourers to come and gather in the harvest.

The first Manchurian convert, "Old Wang," was baptized by Mr. Ross in 1873. He at once began to preach the Christ who had delivered him from the opium slavery, and during his short life he won so many of his countrymen for Christ that he has been called the founder of the Protestant Church in Manchuria. Old Wang was the first of the great company of Manchurian evangelists who, having themselves tasted the water of life, have passed on the cup of salvation to their neighbours. One of the most remarkable of these is "Blind Chang." Dr. Christie, in his recently-published book*, narrates the story of his introduction to the Gospel, and adds: "He is now in a valley in the far east, where many have been brought in through his preaching. He receives no salary, but his flock there support him. He lives in each house in turn, and when he needs new clothes the women make them for him. When we first saw him he was but thirty-seven years of age, so that we may hope that he will witness for Christ for many years to come."

I would ask believers that in this crisis of China's history they would offer special prayer for Manchuria, that the thousands of converts who have been gathered in may be strengthened, so that they may bear persecution for Christ's sake; for China, that the humiliation which she is now suffering may be so overruled by God that the Gospel may have free course, and be glorified in every part of that mighty empire.

F. W. INGLIS.

Edinburgh.

*TEN YEARS IN MANCHURIA. (1s. *Parlane, Paisley.*)

MISSION TO NIGHT CABMEN.

THE recent abnormal cold has made many think with pity of those who earn their living on the streets. Amongst these are cabmen,'bus drivers, policemen, and others, whose daily calling condemns them often to bear the touch of winter's icy hand, and at the same time debars them from vigorous exercise. For the *night* cabmen especially comforters and knitted cuffs would be gladly received, and anything in flannel or wool that hands can make or money can buy.

In the struggle for daily bread (and it *is* a struggle now) the men are too apt to concentrate their thoughts and mind on this, forgetting that if a man could "gain the whole world" it would profit him nothing if he lost his soul. Their temptation is to "make light of it" when religion is brought before their notice. There are, however, some godly men amongst the cab-drivers. It is much wished to swell the number of these.

The thirty-fourth year of the Mission to London Night Cabmen, in working connection with the London City Mission, is drawing to a close. Its objects are, briefly stated, to reform and to evangelise. Its agents are two earnest missionaries, who know their work well, and have the truest welfare of the cabmen as their aim and end. The latter find in the missionary a faithful friend, who visits them in sickness, or when disabled by accident, as well as on the stands, and tries to induce them to begin attending public worship, to lead sober, virtuous lives, to shun all that is evil. Much encouragement has been received.

Miss E. Hebert, Pembroke House, Oxford-road, Redhill, will be glad to forward a brief report to those wishing for one. The work is in sad need of more subscribers.

EARLSWOOD ASYLUM FOR IDIOTS.

THERE are upwards of 160 idiots and imbeciles now seeking admission, and scarcely a day passes that the committee do not receive applications on behalf of some poor creature who is mentally afflicted. Although the building is capable of accommodating 100 additional patients, the committee, through lack of funds, are unable to receive more than the 600 at present in the Asylum.

The institution is administered with every possible economy; the funds contributed by the charitable are applied solely to the assistance of the destitute. Those whose friends can pay for the advantages of Earlswood do pay. It is sad to contemplate the imbecile in a home where, from want of means, care cannot be given, though there may be much love.

JAMES DOWNING, Secretary.

36, *King William-street, London Bridge, E.C.*

POOR IN PARIS.

WORDS fail to describe the intense suffering among the English poor. During this severe winter, we know of many in the most abject misery, not only the aged and infirm, the sick and the suffering, but the young and strong, some of them gentle and well born, bravely struggling with poverty, hunger, and cold. Last Thursday we sat up with one poor woman, who passed away early in the morning. Help had come too late, and she succumbed to the cold and want of food.

Our soup dinners, which are given in the mission hall, 79, Avenue Wagram, Paris, are held three times a week, and are crowded with men, women, and children, who are allowed to bring their cans and take away sufficient soup for next day. Whole families have thus been kept alive.

We thank God we are privileged in some small measure to sympathise and minister to his suffering English poor, who but for our help would be uncared for and alone in their misery. May we beg for the sympathy and help of kind friends in England?

RHODA MOUNCEY.

22, *Queen's-road, Bayswater, W.*

THE DEAN OF HEREFORD, presiding on Monday week at a Sunday Closing Conference held in the Library, Hereford, said that having been president of the Sunday Closing League in London, and having travelled Europe and America, he knew the benefits which were to be derived from Sunday Closing. Even if the laws as they now existed were efficiently carried out with respect to the control of the liquor traffic, there would be a deal less drinking and drunkenness in the land.

NOTES FROM ITALY.

THE February issue of *A Voice from Italy* gives statistics of the mission work of the Waldensian Church in Italy. There are forty-four churches, sixty-three stations, forty-three pastors, 5,018 communicants, 7,113 regular hearers. The Sunday and day schools are well attended, and there are efficient staffs of teachers, colporteurs, and evangelists.

Rev. B. Revel writes from Venice: "We work in the midst of great religious apathy. Material things occupy the thoughts of the people, almost to the exclusion of higher things, and progress is slow. Yet we have a good class of fifteen catechumens, of whom four are converts from Romanism, and the others belong to families of the Church. Among others there is a man, sixty-five years old, who has attended our services for a long time, but for special reasons had never asked to be received into the church until now. Another is the wife of one of our members. On principle I am against mixed marriages, that is, of Evangelicals with Roman Catholics, because, as a rule, they do not give good results; but this one has been an exception, the husband has gained the wife. What increases the interest in this case is that the father of the young wife was bitterly opposed to the step, and did all he could to prevent it. Among our catechumens also is a lad whose father was a Swiss Protestant and his mother a Venetian Catholic. The father died two years ago, and although since his death the lad has been entirely under his mother's influence, yet he has decided to join our Church, and is now under instruction."

Rev. G. Quattrini, of Leghorn, writes:—"The times are sad, but for this very reason we hope for better days for God's work. There are signs which lead us to hope for a religious revival which will bring our fellow-countrymen to the Gospel. Even in Leghorn I have observed that a greater interest is being shown in Evangelical religion. I have never seen so many Jews at our services as now, and they are very regular in their attendance, and listen devoutly to the preaching of the Gospel. They speak admiringly of what they have heard, and ask for explanations. Several Roman Catholics have asked to join our Church. One, Signor M——, has a good position in the town, and has accepted the truth which saves with all his heart. He is about sixty years of age, and his family are much against his decision, twitting him with 'changing his religion.' His wife scarcely speaks to him, and declares she would rather have seen him go to prison than enter an Evangelical Church!"

BIBLE CARRIAGE WORK.

"Go out into the highways and hedges, and compel them to come in." "Blessed are ye that sow beside all waters." These two injunctions are literally carried out in Bible Carriage work. Mr. Northcote Willy, 123, Victoria-road, Leeds, has been engaged in this branch of service for about fourteen years, and many can testify of the good received from his bright, helpful teaching in the various places he has visited. At times the work is specially directed to the children, either on the sea shore or in the busy street or village green, and scores of little earnest faces are turned to the speaker whilst he tells them of the children's friend and Saviour. The sweet singing draws others, and to the older folks an earnest, faithful word is spoken. Gospels and book packets are sold, tracts and papers given away, and into many a home these silent messengers find their way, weighted by earnest faith. On Saturday nights Mr. Willy often takes his stand in what is called "the pig market," a large open space, where both marketers and loungers are within hearing, and strong, rough men have been touched, and, with tears in their eyes, listened eagerly to the good news of salvation.

The workers in this Mission are all without salary; Mr. Northcote Willy, who devotes his whole time to the work, receives for his support and current expenses the profits from sales, and what freewill offerings and subscriptions are sent in by those who know the work. Unfortunately, there is a debt on the Mission of a considerable amount, and this is a great burden to the workers. Could this be removed the work would be wonderfully freed, and the good done greatly increased.

(MISS) J. SMITH.

203, *Woodhouse-lane, Leeds.*

Letters to the Editor.

THANKSGIVING AND REVIVAL.

Dear Sir,—Surely God is about to open the windows of Heaven and send times of refreshing on His thirsty heritage. Any Sabbath evening when not actively engaged, I shall be glad to join in the hour of intercession, and will also try to bring it under the notice of Christian friends.

I heartily agree with the suggestion of "E. W." There is much need for confession and humiliation. May our eyes be unto the Lord, and our expectation from Him *alone*. May I be allowed to suggest that in our intercession, we specially remember the small *villages*, which are so apt to be overlooked by Christian workers. It is also laid upon my heart to ask prayer for young people, that Christians may be led to take a greater interest in the salvation of the *children*. Constant Reader.

ETERNAL PUNISHMENT.

Sir,—I read with great pleasure Mr. R. C. Morgan's reply to a correspondent on this subject in your issue of February, 14, (p. 9). The "thoughtlessness" with which this awful subject is discussed cannot be too strongly condemned. One meets with Christian people whose great idea seems to be to try and find out whether you are (as they would express it) "sound" or "unsound" upon this particular doctrine; they cross-question people at all sorts of unsuitable times. I think such expressions as "The Devil's Lie" are highly objectionable. Surely our great work now is to lead souls to the feet of Jesus, and not to propound our ideas as to "Eternity" or "Non-Eternity." "God is Love," and whatever He does, He will do it in a spirit of love and mercy—is not this enough?

A lady said lately to me, "Shall we know each other in Heaven? if so, how could we be happy, if we missed some loved one, and knew they must be suffering in the eternal fire?" I replied, I felt sure that we should know each other, and as for the other question I said, no matter how hard it might now seem to us, I was quite content to leave the future in God's hands, He will wipe away "all tears" from our eyes—is not this enough for us?—Yours, &c., Evangelist.

THE LATE MR. A. A. REES.

Dear Sir,—I was glad to see in your columns a notice of my late dear friend, Mr. Rees, of Sunderland, and that the hymn you quoted, "Oh, to be ripe and ready," had been set to music. His daughter wrote me about it, and I immediately ordered the music, and have heard it sung and played to me. The music is excellently suited to the words, and for its own sake, as well as for his daughter's, I wish that all who value the words would purchase the music. (2s. nett. *Novello & Co.*)

Some forty years ago I got a letter from Sunderland, signed "A. A. Rees," which said he regretted I did not hold with him the pre-millennial advent, but that in my "Commentary on the Gospels" there was such an aroma in all that I said of his Lord that he wished to know and correspond with me. I wrote then, thanking him for his letter, and asking who and what he was. He sent me a book giving an account of his life, not written by himself, but the truth. He had been brought up in the Navy, but when converted he studied for the Church, and when ordained was called to a church in Sunderland.

After a while the Bishop of Durham sent for him, and said, "Mr. Rees, I am sorry to hear you are using coarse language in the pulpit; you talk of *hell* and the *devil*, etc." "My lord, I thought that my Bible speaks of these, and I don't speak of them but when required." "That's all very well, sir, but if you don't change your way I won't give you what you require from me, if you are called to another church." "Good morning, my lord." At length he was called, I think, to Bath, and he went to the Bishop for what was required. "No, sir, you shall not have it, for you paid no attention to what I told you." "Good morning, my lord." So they parted, and he at once left the English Church, and was followed by most of his flock.

When a church had to be built for him, being a Welshman of good family, and having money, he lent it them, and to the day of his death he preached there to a considerable congregation. He often preached on public events when he had a large audience, and his sermons appeared next day in the papers (of which he sent me copies), and which were very telling. We corresponded for twenty years before I saw him, and we met only twice. He wrote hymns of varied excellence. But a few of them he sent me printed copies of which I kept for many years. The two I thought best were "The Blue and the Red," the one on a total abstainer, the other referring to the "scarlet thread," which saved Rahab in Jericho, referring to the "precious blood." But the best of all is, "Oh, to be ripe and ready," every word of which I, at my advanced age (in my ninety-second year), echo from the heart, *non*-premillennarian though I am.—Yours faithfully,

104, *Crown-street, Aberdeen.* David Brown.

The Book World.

MARCH MAGAZINES.

In The Home Messenger (1d. *Partridge & Co.*) Dr. Thain Davidson treats quaintly and suggestively of "St. Paul's overcoat." There is a well illustrated sketch of "Land's End in March."

A new monthly candidate for the suffrages of the reading public is The London Home Monthly (3d. *Windsor House, Bream's Buildings, E.C.*). The articles are of a miscellaneous, but interesting kind.

In the new issue of The Boy's Own Paper a new story by Jules Verne is begun, entitled "Captain Antifer; or, His Excellency's Millions." This tale of buried treasure promises to be as entertaining as any that are now running in this wholesome serial for the young. (*Religious Tract Society.*)

The Missions of the World appears midmonthly. The new issue contains an excellent sketch of the London Missionary Society and its work. The news of missionary progress in various parts of the world has been diligently gathered and carefully digested. (*Hornsby, 12, St. Bride-street.*)

The Church Monthly opens with a hymn entitled "The Double Look," specially written by the Bishop of Wakefield for Sir Arthur Sullivan's tune, "Audite Audientes Me." There is a portrait and sketch of the Dean of Hereford, and an article by Archdeacon Farrar on St. Margaret's, Westminster, the church of the House of Commons. (*F. Sherlock.*)

In The Quiver for March Rev. A. R. Buckland opens a series of papers of "Heroes of the Modern Mission Field." Dr. Parker has an article on "Things that are God's." "In Heather Land," by Kathleen Watson, will delight many. Besides a full complement of stories, there are many other good things for old and young. (*Cassell & Co.* 6d.)

The Religious Tract Society's smaller publications have long been domestic institutions. Our Little Dots and The Child's Companion are as popular as ever. Light in the Home is a worthy successor of the "Tract Magazine." "An English Coalfield" and "Peeps at the Japs" are among the interesting contents of The Cottager and Artisan. The plate accompanying Friendly Greetings is an excellent reproduction of George Tinworth's terra-cotta delineation of the returned prodigal.

Messrs. Partridge's Monthlies are among the best. For the little ones there is The Infant's Magazine, and for boys and girls better able to read, The Children's Friend. "The Mothers of Russia, by B. McCall Barbour, is a good article in The Mothers' Companion. Mr. F. M. Holmes writes on Gas-making in The British Workman. In Our Own Gazette Mrs. Haycraft begins a new story, "At Aunt Verbena's." The Family Friend, and The Family Visitor are other excellent serials.

Good Words has many attractive papers and sketches. Mr. John Murray concludes his memories of authors he has known: There is a very readable account of the early home of the late R. L. Stevenson. Mr. Crockett's story, "The Men of the Moss-Hags," deepens in tragic interest. The Sunday Magazine has an illustrated sketch, with portrait, of Dr. Marshall Lang, ex Moderator of the Established Church of Scotland. "Geneva and its Memories" will be appreciated by many readers. (*Isbister & Co.*)

In The Sunday at Home, the excellent sketches of "Sunday in East London" are concluded, special mention being made of the agencies centering in the Great Assembly Hall, and Rev. T. Richardson's work at St. Benet's. Rev. James Chalmers describes missionary "Explorations in New Guinea." Canon Tristram's "Rambles in Japan" in The Leisure Hour has a special value at the present time. Dr. Macaulay writes of Maria Edgworth, the famous writer of children's tales, and Mr. W. J. Gordon gives much information about "New Oxford." The Girl's Own Paper has a wonderful variety of useful and well-written articles, suited to its special class of readers. (*Religious Tract Society.*)

Flowers of Hope is a little volume in which a choice poetic thought on Hope is given for every day in the year. (*Marcus Ward & Co.*)

The People's Life of Their Queen. By Rev. E. J. Hardy, M.A., chaplain to H.M. Forces. This is a readable outline of the life of Queen Victoria, the whole being admirably illustrated. (1s. *Cassells.*)

In the Master's Service, by Mrs. Harvey-Jellie (*G. Stoneman.* 1s.) A collection of pointed narratives and incidents, such as those which appear from the same pen from time to time in our own pages. These "stories with a purpose" must prove both useful and stimulative to the Christian worker.

God's World: and Other Sermons, by B. Fay Mills. (3s. 6d. *H. R. Allenson.*) A volume of fifteen discourses, expository and practical, by a well-known mission preacher. The style is direct, and as a goodly number of stories and incidents brighten the pages, the sermons are quite easy reading.

John Medley's Life. Story by a Prison Chaplain. (*A. Holness.* 1s. and 1s. 6d.) Here are some very remarkable records of men who had deeply fallen being saved by the power of God. The first—giving the title—tells of one who after a life of sin was laid hold of by God and made an instrument of blessing to many; besides, at a very critical moment in the Crimea, saving the life of the honoured Duncan Matheson.

Beautiful Joe; An Autobiography of a Dog. By Marshall Saunders. (*Jarrold & Sons.*) The worth of this volume is borne out by the fact that forty-two thousand copies are already in the hands of its readers, and a reprint has become necessary. The story is brightly written, and serves the useful purpose of inculcating into young minds a sympathy for dumb animals as well as practical hints as to their care and treatment.

New London.—The able and comprehensive series of articles appearing in *The Daily Chronicle* on the work of the London County Council, with illustrations by first-class artists, have been re-issued in book form. They constitute a noble and worthy memorial of London's Parliament and its work; as well as a pledge and promise of further benefits to this great community. (1s. *nett. E. Lloyd, Limited, Fleet-street, E.C.*)

Talks with Men, Women, and Children. Sixth Series. By Rev. David Davies, Brighton. (*Alexander & Shepheard.*) Those who have enjoyed the previous volumes will welcome this addition to the series, and it is sure to make new friends. Many will read it for their personal profit; workers will value it as containing much that they can adapt in their own way for practical use. It is full of good things which deserve to be passed on for purposes of wider utility.

Paris during the Commune, by the late Rev. W. Gibson, appears as a memorial volume, with a character sketch of the author. This sketch, from the pen of a loving wife, is well worth reading; the same may be said of the letters which Mr. Gibson wrote from Paris twenty-four years ago. Life in Paris during the second siege is graphically delineated. Mr. Gibson was an exemplary Christian worker, with his whole life devoted to the welfare of France. The volume has thus a peculiar interest, and its pages are calculated to make a good impression upon thoughtful readers. The illustrations include a portrait of Mr. Gibson. (*Methodist Book-room, Castle-street, City-road.*)

John the Baptist, Forerunner and Martyr, by Dr. Elder Cumming. (1s. nett. *Marshall Brothers.*) Though issued as one of the "Keswick Library," this little book is only in an incidental way explanatory of the doctrines of the "higher Christian life." It is a clear comprehensive and suggestive commentary on the public life and speech of the great New Testament prophet. We scarcely think that the esteemed writer can have intended what seems implied when he speaks of the Spirit, "in order to furnish Him for the ministry which had now begun," descending and abiding in fulness on Jesus, "permeating his entire being, so that every word and work done by Him in time to come is done in the power of the Holy Ghost." We have been accustomed to think that all the life of our Lord was lived in the power of the Holy Ghost, as much before his baptism as after, in his private life no less than in his ministry.

The Union Observer is the recently started monthly organ of the Junior Civil Service Prayer Union. Its contents are varied and full of solid interest. We wish it all success. The editor is Mr. E. W. Goodrich, 30, South-parade, Chelsea, S.W.

Rev. H. L. Harkness, Rector of St. Swithin's, Worcester, has issued a penny tract, "The Lord's Day! Do You Keep It Holy?" setting forth the Scriptural sanction and benefits of Sabbath observance. Copies may be had from the author.

Mrs. Ormiston Chant has prepared a striking pamphlet, "Why We Attacked the Empire" (2d. *Horace Marshall and Son*, 125, *Fleet-street*), telling anew the story of the great fight of last year for public morals in London's West End. We hope it will be freely circulated and carefully studied.

BOOKS RECEIVED.

From *Isbister & Co.*: On the Loss of Friends; On Children; and On Being Ill, booklets by Bishop Thorold. (1s. each nett.)

Y.W.C.A. WEEK OF PRAYER.

THE week of prayer commenced on Sunday, February 17, with *praise* for all young women brought to Christ, for progress in Y.W.C.A. work, for new branches formed and fresh helpers raised up; and with *prayer* for the entire consecration of workers and that all Y.W.C.A. plans may be for the glory of God. Each day has had its special subject of petition. At the Central Institute about eighty have been present each evening. The Hon. E. Kinnaird gave the opening address on Sunday. Rev. G. H. C. Macgregor gave the address at the Thursday meeting on "Christian Separation," and on Friday Mr. Montagu Beauchamp conducted a missionary meeting. Meetings were held at the Belgravian Institute, several ladies taking part, and on the evening of February 20, a special service for Belgravian and Princess House members was held at Eaton Episcopal chapel. About 200 young women were present. Rev. C. A. Fox preached an impressive sermon on Jer. i. 5, "Come and let us join ourselves unto the Lord in a perpetual covenant." At Percy Institute God is praised for his presence and power. The week has been a time of deep heart-searching and humbling, and at the invitation to yield all to God there were responses from not a few. A quickened spiritual life is the result. The meetings at the Cambridge Institute, Holloway, have been well attended. Answers to prayer have been received in the strengthening of the Lord's children and the leading of others to decision.

Miss Garrett, of the Brixton Institute, tells of meetings largely attended every evening, of definite conversions and backsliders restored. A three days' mission to children was conducted in the afternoons by Mr. G. Hodgson, of the C.S.S.M., the room being full each time, and many staying behind for personal conversation. The room at the Clapham Institute has been packed every night and much blessing has been received. On Tuesday, Rev. W. Pettman spoke, taking four words as descriptive of the Christian life —admit, submit, commit, and transmit. Mrs. Beresford Baker has taken a mission at Ealing. The attendance has been good and the meetings have been specially helpful to Christians. Well attended meetings have also been held at Finsbury, Islington, Sydenham, and other centres.

Miss Parker, of the Wimbledon Branch, writes:—The Week of Prayer will be a week to be remembered by our branch this year, as on Wednesday, the 20th, our new class-room, Gordon Lodge Hall, was opened. The building of this hall had become necessary, as the Sunday Bible-class, numbering over 100, could no longer find comfortable accommodation in the old class-room. The opening meeting was held in the afternoon, and was well attended by subscribers and friends. Rev. E. W. Moore took the chair. The local clergy expressed their sympathy and appreciation of the work of the Y.W.C.A. Miss Morley (London) gave an account of the aims and objects of the Association. The evening meeting was presided over by Captain Tottenham, the hall being full of members and their friends. Miss Rouse, from Putney, gave a most heart-searching and powerful address, which we are sure was blessed to many present. On Thursday evening we commended in prayer to God Esther Berry, from the Chelsea Mission Training Home, who is proceeding to Hebron next week for mission work amongst Mohammedans.

H. K.

CHRISTIAN ENDEAVOUR.

THE C.E. Society at John-street, Holborn, is growing steadily.

The Endeavourers of Sarnia, Cal., have taken up the two-cents-a-week plan of collecting for missions.

The C.E. Union of South London had on "Endeavour Day" capital meetings in Peckham Rye Tabernacle.

At the first anniversary of the U.M.F.C. Society, Sheepbridge, Huddersfield, earnest addresses were delivered on various phases of Endeavour work.

The Tract Society in Auckland, N.Z., has done active and useful service in visiting from house-to-house and bringing the careless to come to hear the Gospel.

The North Finchley Mission Hall Society has held its first annual meeting. Addresses were given by Revs. Alfred Rowland and Thomas Hill, and Mr. J. Gobbett.

A Young People's Society in Trenton, N.J., have engaged a Bible reader at a salary of ten dollars per month, to visit non-Christian homes, telling the people the story of Jesus, and helping them with food and clothing when needed. The food is purchased with a fund that the missionary committee has established by self-denial and in other ways; the clothing is contributed by all the members of the society.

THE Y.M.C.A.

A NEW Association has been founded at Pinkafo, Hungary.

The Aintab (Turkey) Association has a total of 200 members, besides 150 juniors.

At Lincoln a Y.M.C.A. County Council has been formed for the purpose of promoting the work of extension in that county.

The Honiton Y.M.C.A. is arranging for the erection of new premises of its own. The annual meeting of the Association was held on Thursday evening.

The Bible class at Newport (Monmouthshire) was attended on the 17th by 200 young men, and 400 were present at a subsequent evangelistic meeting.

The Bukovka Association in Bohemia has just been permitted by the authorities to constitute itself under the name of the "Blahoslav Christian Association."

During the four months of its existence the Sittingbourne Y.M.C.A. has enrolled sixty-one young men, and at a meeting held the other evening, seven professed conversion.

"Individual dealing" was the topic for discussion on Wednesday, 13th inst., at a United Conference of Workers of the Plymouth, Devonport, and Laira Associations, held at Laira.

The Scarborough Association has commenced, after service hours on Sunday evenings, a People's Service in the Londesborough Skating Rink, with promise of very encouraging results.

A special effort is being made at Totterdown to clear the newly-acquired and well-situated premises of the Y.M.C.A., from debt. A number of conversions have recently taken place amongst young men attending the Association meetings.

There are indications of an awakened interest in the Rio Janeiro Y.M.C.A., and the secretary there, Mr. M. A. Clark, recently had letters from missionaries in Pernambuco, Juiez de Fora, and Bahia, telling of the desire to organise associations.

The Shrewsbury Y.M.C.A. is trying to reach young men who never come near, by means of social evenings for special classes. Two classes have been reached thus—soldiers and railway men—and it is hoped also to get hold of the Post-office workers.

Islington "Annual" was held in Barnsbury Hall on the 19th. Lord Kinnaird took the chair. Addresses were given by Rev. J. Lawson Forster, D.D., and Mr. Reader Harris, Q.C. The secretary, Mr. J. Nash Rees, presented an excellent report of work done during the past year.

The Associations in Basle, Switzerland, are already pre-occupied with the reception of the next International Conference. To prepare public opinion it has been decided to make better known the work of the Associations; for this purpose it has been decided to publish an Association paper and to sow it broadcast.

The forty-second anniversary of the New York Association drew together a large and representative audience on Monday, January 28, in the spacious hall. President C. H. Dodge presided. The report showed that no debt had been incurred, and that 39,762.68 dols. had been expended in the work of the Association. The present membership is 7582.

Devonport annual meeting was held on Tuesday, 12th inst. The Mayor (Mr. J. B. James) presided, and spoke of the world-wide influence for good the Association was exerting and the many advantages of membership, and the marvellous success the Y.M.C.A. had achieved in a comparatively few years. The report read by Mr. Mabin showed solid advance in all departments, especially in the Sunday afternoon class, which had increased from an attendance of 100 to 200 during the year.

Mr. J. Compton Rickett presided over the annual meeting of the Camden Town Y.M.C.A. held on Thursday evening. Dr. Monro Gibson and Rev. E. A. Stuart delivered addresses on "The Intellectual Difficulties of Young Men." The work of the Association, which is of a most varied and successful character, was reported upon by the general secretary, Mr. T. Swanston Smith; and amongst others who attended and took part in the meeting were Mr. John White (president), Revs. D. W. Vaughan, and Geo. Hawker.

The annual meeting of the Oxford Y.M.C.A. was held in the University Schools under the presidency of Sir William Markby, K.C.S.I., on the 18th inst. Musical drill in costume was given by members of the Association, and the orchestral society gave a selection of high-class music. A stirring address was delivered by Rev. E. J. Kennedy, who took as his subject "A Young Man's Ideal." The rector of Exeter College and Mr. Robinson Souttar followed. The meeting was altogether one of the best ever held in connection with this Association.

The Dublin Association held its forty-fifth annual meeting on Monday week. The Archbishop of Dublin occupied the chair. The Archdeacon of London gave an eloquent address on the successful work which the Young Men's Christian Association movement had achieved throughout the whole world. Concluding he expressed the hope that within the next few years they would hear of a new building for the Dublin Y.M.C.A., a suggestion which called forth hearty applause, it being well known that the subject of procuring new premises is exercising the minds of the committee of the Y.M.C.A. Altogether the meeting was a decided success.

A most striking movement in Association work has just taken place at Freeport, Ill. At that place a good building was erected a few years ago which was valued at 30,000 dols. On this there was a mortgaged indebtedness of 12,800 dols. During the business depression of the last two years other debts have been incurred, so that the total amount was nearly 16,000 dols. The company holding the mortgage gave notice of foreclosure. This notice was read before the pastors of the city, who had become interested in the Association through the good work accomplished during the last few years. A mass meeting of the churches was called, a canvass of the city was organised, and in three weeks the whole indebtedness was extinguished.

SCOTTISH NOTES.

MR. WILLIAM FORBES has been giving addresses in Glasgow at the Tent Hall, Grove-street Institute, and Waterloo Rooms.

The usual annual Conference of the Spiritual Life was held at Dundee last week, with good attendances and earnest addresses.

Mr. and Mrs. Ray, Welsh evangelists, are making a deep impression in a Gospel Mission at Cowcaddens Free Church, Glasgow.

Mr. Pittendrigh, of the Evangelisation Society, has been conducting Gospel meetings with considerable encouragement at Dornoch.

Mr. Macpherson, of Yetholm, has accepted the call to Trinity F.C., Glasgow. Mr. Simpson, of Turriff, declines the call to the Free High Church, Edinburgh.

Rev. Dr. J. Hood Wilson, of the Barclay Church, Edinburgh, has been nominated to the moderatorship of the coming Free Assembly, failing Dr. Miller, of Madras, whose health prevents his taking the office.

At the annual meeting of the Free Church Presbyterial Temperance Society in Glasgow, Principal Rainy expressed a strong aversion to the adoption of the Gothenburg system, and argued earnestly for the passing of a Local Option Bill.

There has just been brought to a close three weeks' evangelistic meetings in Free St. Stephen's Mission Hall, Stockbridge, Edinburgh. Crowds of men attended the meetings nightly, and many of these were of the roughest class in the district. Four social meetings were given; by such means many needy ones were helped, and many careless ones were attracted. A number of persons professed conversion, and many Christian people received quickening. The meetings were addressed by various speakers, chiefly laymen of experience.

IRISH NOTES.

A CONFERENCE on the Inspiration of the Bible and the Second Coming of Christ, similar to that held in Belfast the previous week, was held in Dublin last week, and was well attended.

The Irish Presbyterian Church has lost another of its oldest and most respected ministers in the person of Rev. Matthew McAulay, of Cahans, co. Monaghan, who has passed away, aged eighty-five years, deeply regretted by all who knew him.

It is stated that the Irish returns for the year 1894 to the Church Missionary Society show an advance of about £2700 over those of the previous year, a fact which seems to indicate an increasing love for missions on the part of the people of the country.

St. Patrick's Home, Dublin, is evidently doing a good work. It provides trained nurses, who paid 27,854 visits last year, to attend the poor in their own homes, and supply them free of charge, irrespective of creed, with the necessary medical appliances, comforts and nourishments needful for their recovery.

A remarkable united mission has been held in Rathdowny Concert Hall. The rector and curate of the parish and the local Presbyterian and the Methodist ministers took part in the proceedings, while Rev. McHoffe, rector of Kilbride, Arklow, was the principal preacher. The meetings were largely attended, and impression for good was made on the whole town and neighbourhood, as it is not too often in Ireland that there are such displays of brotherly feeling among the various denominations.

MR. LOUIS FENN, of the National Temperance League, has concluded an important series of meetings amongst Naval men at Portsmouth.

UNIVERSITY NOTES.

[From our own Correspondents.]

CAMBRIDGE.

On Thursday last a very largely attended United Temperance meeting was held in the Guildhall. Rev. C. J. Proctor, vicar of Holy Trinity, took the chair, and Mrs. H. W. Smith and Mrs. Bowney gave addresses.

Rev. W. Martin Hall was the speaker at the weekly meeting of the C.M.U. on Friday last. The deeply interesting account of the tour in India which he took with Rev. E. N. Thwaites last year was much appreciated by all who heard it.

OXFORD.

Two meetings were held last Friday in connection with the Evangelical Alliance, and were addressed by Rev. James Consterdine, whose subject was "The Stundists of Russia." Sir Charles Aitchison presided, and Dr. Fairbairn and Canon Christopher were amongst the speakers. The attendance was not particularly encouraging: the apathy of Oxford on Christian union and fellowship is very painful.

Rev. C. J. Casher preached on Sunday evening in St. Aldate's in aid of the Protestant Reformation Society. As the Oxford representative of the Society, Mr. Casher takes a great interest in the cause of Protestantism, and furthers it in every way he can.

The Greek Testament readings of this term by Mr. Chavasse are proving most helpful to the men who attend; they are based on Romans iv. and v.

The University preacher at St. Mary's on Sunday was the Bishop of Lichfield, who gave a very practical sermon on "Abraham's Call" (Gen. xii. 3). Canon Scott Holland was prevented by illness from preaching in the evening at the special service for undergraduates.

THE DAUGHTERS OF MISSIONARIES.

Dear Sir,—The Institution for the Daughters of Missionaries at Sevenoaks, while providing a thorough education, is a home for the children of missionaries of all denominations, from the age of five to eighteen. As the parents pay only about half the necessary expenses, the remainder has to be supplied by voluntary contributions, which are now much needed. The great outlay in disinfecting, cleaning, and medical and nursing expenses entailed by recent visitation of measles and scarlet fever impels the committee to make an appeal to friends for help in their scheme for providing a sanatorium for the eighty-three children under their care. About £300 have already been given, and it is further proposed to have a sale in the schoolroom of the Congregational Church, Bromley, at the end of May. Gifts towards this object may be addressed to Miss Unwin, Walthamstow Hall, Sevenoaks, so as to arrive early in May.—Yours truly, M. A. Pye-Smith.

Sevenoaks.

YOUNG PEOPLE AND FOREIGN MISSIONS.

The City Temple was almost filled on Saturday afternoon with an enthusiastic audience of young people, gathered together to listen to several missionary addresses, the meeting being arranged jointly by the Baptist Young Men's Missionary Association and the L.M.S. Young Men's Missionary Band. In the absence of Mr. A. H. Baynes, Mr. H. M. Bompas, Q.C., presided.

The first address was by Rev. R. P. Ashe, the companion of Alexander Mackay and Bishop Hannington, who showed by contrast the condition of Uganda before and since the introduction of the Gospel. Rev. A. E. Scrivener vividly portrayed the needs of the immense populations of dark-hearted Africans on the banks of the Congo, and was followed by Rev. James Chalmers, who charmed and thrilled every heart by his stirring narrative of work and warfare among the cannibals of New Guinea. The meeting was closed with a few hearty words by Rev. Dr. Parker, pastor of the City Temple.

HOME OF ISRAEL MISSION TO THE JEWS, NEW YORK.—The February issue of *Our Hope*, the organ of this Mission, states that the Methodist Episcopal Committee on Hebrew work, while recognising that the Mission has a denominational basis and connection, is opposed to the work proceeding on lines that shall simply reduce converts from Judaism to members of a Christian sect. The committee has, in fact, endorsed the principle that converts to Christ from among the Jews shall not be asked to lay aside their national customs, save as far as these are contrary to the spirit and commands of the Gospel. The committee, moreover, invites other workers among Jews to co-operate in the effort to apply these principles in the evangelisation of Israel.

TEMPERANCE NOTES.

Mr. E. Warland is conducting a ten days' mission at Eastbourne, in connection with the pledge-taking crusade.

The Belgian Chamber has, according to the *Times*, been discussing seriously the alarming increase in Belgium in the consumption of spirits.

The West Norwood and Tulse Hill Branch of the B.W.T.A. has again elected Mrs. Woodford Fawcett as president. At the meeting Mrs. Henry Avery, secretary, read an encouraging report.

At Gloucester an eight days' mission, promoted by the united temperance societies has been held at Brunswick-road Chapel, public meetings being held in the week at the Raikes Memorial Hall.

The Leeds Working Men's Temperance League reports that 367 meetings have been held during the year, with an estimated total attendance of 180,000. The number of pledges had been 630.

Ald. Joseph Rowntree, of York, on Thursday evening addressed a meeting on temperance reform in the Friends' Meeting House, Woodhouse-lane, Leeds. Rev. A. E. Campbell, Vicar of All Souls', presided.

In anticipation of Lady Henry Somerset's return home next month, arrangements are being made for a series of large meetings, at which she is to speak, in connection with the National B.W.T.A. The London meetings will be held at the City Temple, Willesden, Old Kent-road, and Woolwich.

A Parliamentary paper issued the other day gave the total number of convictions for drunkenness in England and Wales in 1893, at 153,012. Of these 10,347 were in Wales. The total number of licence-holders convicted for permitting drunkenness during the same year was 918.

The largest meeting yet held in connection with the pledge-signing crusade assembled at the Metropolitan Tabernacle on Tuesday week, when addresses were given by Mr. Ambrose Pomery, J.P., Mr. Josiah Nix, Canon Fleming, and Mr. J. H. Raper, interspersed with "crusade songs" by the Fisk Jubilee Singers.

The Chief Constable of Newcastle's annual report again draws particular attention to the drunkenness of the city. The official figures prove that Newcastle is not only the most drunken of all our large towns, but four times as drunken as others similarly situated, and nearly twice as drunken as the next highest on the list. The total number of cases of drunkenness subject to magisterial investigation during last year reached a total of 6042, being an increase of 703 cases over those of 1893. The 6042 cases represented 4807 persons, of whom 1347 were non-residents in the city.

A cablegram to the Temperance Press Agency states that it was on Tuesday last, at Washington, that the Polyglot petition against drink, opium, and vice, and containing no less than seven million names, was presented to the President of the United States, by the officers of the World's and National World's Woman's Temperance Union, by which bodies the petition has been promoted. As an immediate result, a Prohibition Bill has been presented to Congress, based on the clauses of the petition. The presentation was made the occasion of holding a series of meetings on the subject, and these were attended by immense numbers and marked by great enthusiasm.

The Sunday Closing Association held its annual meeting in Liverpool last week. The report showed that nothing had been left undone to secure the suppression of the Sunday liquor traffic in England. Operations had been directed, first, to increasing the already great volume of public opinion in favour of Sunday closing, and, next, to endeavouring to secure a more adequate form of legislative treatment than is provided in the Government's Local Option Bill. The experience of the past year had confirmed the executive in the conviction that England is ready and anxious to have the Sunday liquor traffic prohibited by an Imperial enactment extending over the whole country. The speakers included the Mayor of Liverpool, Revs. S. Pearson, John Watson, Canon Stowell, C. Garrett, and the Bishop of Liverpool.

The Bishop of Chester delivered on Saturday night an address to a crowded audience at Exeter Hall on "Licensing Reform," with special reference to the Gothenburg system. He saw many difficulties in the way of prohibition, though he would be glad to see the number of public-houses reduced. Under the Gothenburg system, the people managed and controlled the drink traffic, and the surplus profit of the trade went towards public objects. In Sweden and Norway the system had so far done its duty as to reduce the sale of beer in 120 towns by twenty gallons per head. Ninety per cent. of the evidence adduced was in favour of the substantial success which had attended the Scandinavian method, and he maintained that it would be most beneficial in this country. A number of questions were afterwards put to the Bishop, who replied.

PERSONALIA.

Rev. J. Reid Howatt has relinquished the editorship of *The Presbyterian*.

Mr. John Shrimpton, who left England in November, is now at Cannes. His recovery has been much retarded by the late severe weather in the Riviera, but every reasonable hope is entertained that he will be able to return to town in April.

Rev. Yung King Yen, whose visit to this country created some interest, has been giving addresses in New York on the opium question, and on mission work in his own land. At the close of one address in that city a dozen persons stood up to offer themselves for mission service in China.

Mr. John Groom, formerly of Hampstead, and widely known as a devoted labourer for Christ, is now in his eighty-third year, and too feeble for active service. He is staying at Brighton, and will be thankful for the prayers of the Lord's people. He is giving himself to constant prayer for the revival of the Church.

Prebendary Webb-Peploe announced on Lord's Day evening, greatly to the relief of his people at Onslow-square, that he had, after careful deliberation, declined the offer of the vicarage of Sheffield. He mentioned that it was the fifth appointment offered him during the last twelve months, the others being Holy Trinity, Cambridge; the parish church of Hull; Christchurch, Clifton; and Trinity Church, Tunbridge Wells.

A Memorial to the late Mr. Eustace Maxwell, of Pembroke College, Cambridge, who was killed in the Chelford railway disaster, is being raised in the shape of a fund to provide the support of a medical missionary in Palestine, in connection with the London Society for Promoting Christianity among the Jews. Mr. Maxwell had dedicated to this work his life, which was so tragically cut short. Mr. A. Mercer, 25, Lingfield-road, Wimbledon, is treasurer of the memorial fund.

SOCIAL QUESTIONS IN THE EAST.

Two successful meetings were addressed last week by Mrs. Andrew and Dr. Bushnell, at Bradford and Sheffield. In each case the mayor of the town presided, Alderman Willis Wood, J.P., at Bradford, and Mr. F. C. Skelton, J.P., at Sheffield. As at all the former meetings of the campaign, the greatest interest was displayed, and the addresses of the two ladies aroused marked enthusiasm. A pointed resolution was passed at both meetings. A virulent attack in a local evening paper, on both the ladies and the cause, was met in vigorous language by Mr. Edward Priestman, who moved the resolution.

Attention is again directed to the great meeting at Queen's Hall, London, on March 22. Information can be obtained of Mr. H. J. Osborn, 112, Fleet-street, E.C.

JEWS IN JERUSALEM.

Mr. T. J. Alley writes from Jerusalem:—"Thus far we have had a most propitious winter, and the suffering has been much less than in previous winters, though want of means has prevented my knowledge in that line to a very painful degree, for I cannot go into the abodes of suffering, to blankly look on, or talk a Gospel that I have no means to exemplify. There is always much suffering here; perhaps more than almost anywhere else. Any who may desire further information in the matter may learn more promptly from Mr. R. Scott-Moncrieff, 23, Mardol-crescent, Edinburgh, who was the agent sent here by the Relief Society, and with whom I was closely associated in the work during his sojourn here. Communications to me direct may be sent to the care of the British or American Consul here."

BOCA MISSION, BUENOS AYRES.

Dear Sir,—The past year has been to this work a time of real blessing in all its departments. Our Spanish and English congregations, although very poor, are enthusiastically doing their utmost in giving toward the support and extension of this work. The scope of the work has widened, and all around are numbers beseeching us to extend the activities so as to reach them. Dare we refuse to respond to these calls; and how can we respond to them unless the means are forthcoming to enable us to do so?

I trust soon to visit England, probably during May and June of the present year, and I am praying and expecting that opportunities may be given me to plead the cause of the Boca work in the Old Country. I will advise your readers later on of my address in England, and during my stay shall be glad to communicate with any who are interested in this work or in South American missions generally work. I shall be thankful to receive any help for this work.—Sincerely yours, William C. Morris.

Buenos Ayres.

OBITUARY.

M. LE PASTEUR F. PUAUX.

M. FRANCOIS PUAUX *père*, the historian of French Protestantism, has passed away in his eighty-ninth year. He retired from ministerial work in 1869, and was honoured in his old age as he was trusted in his more active life.

MR. DUGALD SMITH.

This brother passed peacefully into the heavenly home on Monday, February 11. Having suffered severely from fever, which developed weakness of the chest, he was obliged to return from the Zambesi Industrial Mission, arriving about Christmas last. After receiving much kindness at the Home for Missionaries at 16, Upper Hamilton-terrace, he was removed to Friedenheim, where every care and attention was bestowed upon him by Miss Davidson and the nurses until he fell asleep in Jesus.

FREDERICK DOUGLASS.

The sudden death of the venerable Frederick Douglass, the famous champion of the freedom of the slave, has excited memories of stirring times a generation ago. Born in slavery about 1817, he gained his liberty, and visited this country and advocated emancipation. His freedom having been purchased, he returned to America, and has ever since been the eloquent spokesman of the negro race. Mr. Robert Smith, writing to us from Hilldrop-road, Camden-road, N., says: "Let us hope that the demise of Douglass may help to awaken a powerful public sentiment in the States in opposition to the cruel lynchings of the coloured people, and to the maintenance of their rights in common with the white population."

DR. W. M. JONES.

The death is announced of Rev. William Mead Jones, D.D., for twenty-two years minister of the Mill Yard Seventh Day Baptist Chapel, Leman-street, E. Dr. Jones, who was an American, commenced his ministerial work among the mountains of Pennsylvania, and soon threw his energies into the cause of the emancipation of the slaves. In 1845 he was sent as a missionary to the negroes of the island of Hayti, where he laboured over six years. He was seven years in Jerusalem as a missionary, but returned through ill health in 1860. He occupied several pastoral charges in different parts of the United States, and in 1872 was called to London by the Mill Yard Church. He was a man of exceptional literary and linguistic attainments.

SIR WILLIAM COLLINS.

Sir William Collins, ex-Lord Provost of Glasgow, died a few days ago at Edinburgh, where he had removed in order to be under the medical attendance of Professor Sir T. Grainger Stewart. A native of Glasgow, Sir William was born in 1817, his father being a celebrated bookseller and publisher in the city. On his father's death he took up the business, which extended with great rapidity, until now it is one of the largest establishments out of London, the firm giving employment to 1900 workers. Sir William entered the Town Council in 1868, and five years later he wore a magisterial chain, while in 1877 he received the honour of the Lord Provostship of the city. This was hailed with great jubilation in the city by the teetotal party, Sir William being the first total abstainer who had the honour to be elected to the dignity of Lord Provost of Glasgow. He was chairman until the time of his death of the Scottish Temperance League. It was during his civic reign that the disastrous failure of the City of Glasgow Bank occurred, and he earned for himself much gratitude by the hearty way in which he threw himself into the work of relieving the distress. Sir William was a member of the Free Church, and a hearty supporter of aggressive effort, being also a director of the United Evangelistic Association.

REV. J. C. PRICE, CENTRAL AFRICA.

Yet another faithful witness has laid down his life for poor dark Africa; not this time a new and unacclimatised recruit, but one who had served 16 years in Eastern Equatorial Africa, although he was only in his fortieth year. Ever since his conversion Mr. Price seems to have had before him the desire to preach the Gospel to the heathen. After passing through the C.M.S. College, he was ordained, and sent to Africa in 1879. Arrived there, he settled at Mpwapwa—one of the chain of stations between Zanzibar and Uganda, working there with remarkable success. After acquiring the language, he reduced it to printed form, and translated portions of the Bible, hymns, leaflets, and tracts. These translations he printed, his knowledge of printing being specially useful in connection with this work. He also established schools for old and young and built a church, which was often filled to overflowing. And his work was not confined to the immediate vicinity of the mission station, for he often took long journeys for days and weeks together among the neighbouring tribes. After a year's furlough in 1886-7 he returned to his loved people, amongst whom he laboured till the end. According to the telegram he passed away on January 23, leaving a gap in the ranks of the witnesses for Christ in Africa which it will be hard to fill.

EVANGELISTIC NOTES.

Mr. Moody, at latest accounts, was busy at San Antonio, Texas. The State Senate granted him the use of their building for several nights.

Major Cole has experienced a time of wonderful blessing in a ten weeks' Gospel mission at Wichita, Kansas. The local press speaks in the highest terms of the work and the workers, and of the spiritual upheaval that has resulted. The Major and Mrs. Cole have now taken up work at Paolo, Ka.

King's Lynn.—A nine days' mission has been concluded at Tower-street Chapel. During the mission the members helped enthusiastically. It was a heart-searching time for all. Some who were unconverted decided for Christ, but the special result was the one primarily sought—the quickening of the church and the endowment of new strength for service.

Miss McLeod, who has recently completed her course of studies in the Burnbank Training Home, has conducted a short mission in Ashley Hall, Castle Douglas, N.B. We have every reason to believe that this young evangelist will be richly used of God; her addresses and singing were much appreciated, and many are looking forward to her return in the autumn. A. DOBIE.

Derby.—Miss Radcliffe, daughter of Mr. Reginald Radcliffe, has just completed an eight days' mission in connection with the Y.W.C.A. at Derby with most blessed results. The meetings were well attended, and the interest deepened as the mission went on. Miss Radcliffe spoke with much earnestness and power, and several professed to find peace, and others gave themselves up more unreservedly to the Lord's service.

Hawick.—Mr. J. Alexander Smith, evangelist, Aberdeen, began a series of meetings in this church on February 10, which were continued every evening, except Saturday, till the 20th. Though the weather was unusually cold, the numbers increased nightly. We fondly hope that several were not only impressed, but led inside the strait gate. Mr. Smith's addresses are clear, sensible, scriptural, and awakening, and he has much tact in conducting second meetings. D. STEWART.

St. Andrew's Free Church, Hawick.

New Beckton.—On Thursday last Mr. Richard Weaver concluded a very successful four days' mission at the Baptist Mission, a branch of the church at Parson's Hill, Woolwich. He came in the demonstration of the Spirit and of power, and many souls sought pardon through the blood of the Lamb. The word was much blessed to many of the young people. We pray that the work of grace begun in the hearts of the people of Beckton may go on, and that the young converts may be found faithful to the Lord's Christ in this sceptical and critical age. F. PENNY.

Louth.—We have concluded a twenty-eight days' mission in connection with the Primitive Methodist Chapel, Louth, conducted by Mr. Frank Holmes, of the Evangelisation Society. Although the severe weather continued the whole time, the attendance was far beyond our expectation. The influence has been far reaching, especially amongst our young men and young women, and many delightful answers to prayer for the conversion of the sons and daughters, have signalised the work. This scriptural and spiritual mission has left us longing to see greater things.—J. C.

Mr. Monro Collings has recently held a fifteen days' united mission at Fakenham, Norfolk, arranged by a committee of Episcopalians, Baptists, Congregationalists, Wesleyans, Primitive Methodists, Salvationists, and Brethren. The services were held in the Town Hall, and excited much interest. Helpful Bible readings on the spiritual life were given each afternoon. A service for children each evening brought together from seven to eight hundred young people, and many of them decided for Christ. The evening meetings for adults were well attended, and the workers were often busy to a late hour dealing with inquirers. Messrs. Fuller Gooch and S. A. McCracken assisted the missioner for a few days.

Rev. E. P. Hammond has been holding meetings in Chatham and Brantford, Ontario, for the last few weeks. In the former place nearly seven hundred professed conversion, and in the latter some three hundred in one week. Ministers and Christians have been greatly rejoiced. Sixteen years ago Mr. Hammond held meetings in a dull shed in Brantford, and night after night souls were saved. It has been encouraging to notice how frequently in the meetings just closed men and women, converted sixteen years ago, rose to relate their experience. Some are now preaching the Gospel, and some are evangelists, who were converted in those days. N. J. DONNELLEY.

Brantford, Ontario.

Mr. Richard Weaver has been speaking the last two Sunday afternoons in the Town Hall, Stratford, to large and attentive audiences. On Sunday evening the hall was densely crowded, and many had to be turned away from the doors. This veteran in evangelistic service, speaking on the Lord's searching question, "Simon, son of Jonas, lovest thou Me?" set forth the Gospel with animation and vigour, recalling his earlier days. At the close many held up their hands to be prayed for, and there is reason to believe that not a few accepted Christ. On March 10 Mr. Weaver hopes to begin a ten days' mission at Rock Ferry, for which he will be glad of prayer.

Ireland.—Successful Gospel meetings have been held at Beragh by Revs. E. B. Cullen and P. E. Donovan; at the Curragh Camp by Rev. Wm. Smyth, of Tinahely; at Queenstown by Rev. Jno. Good, Methodist Conference Evangelist; at Ringsend, Dublin, by Rev. J. W. Ballard and others; and at Bethany Presbyterian Church, Belfast, where a remarkable work of grace has been going on for some time. In preparation for the mission the whole of one night was spent by some of the members in prayer, and as the result the neighbourhood was moved as it has not been in the memory of the oldest inhabitant. A very large number professed to have decided for Christ.

Gipsy Smith's mission in Dr. Maclaren's church, Oxford-road, Manchester, from Feb. 10 to 18, was very encouraging in results. The meetings were crowded, and there were inquirers from the first. Altogether, between five and six hundred persons were dealt with. The entire neighbourhood was stirred. This week Mr. Smith is conducting services in the City-road Congregational Chapel (Rev. J. F. B. Tinling), and next Sunday he begins a mission in Camden Town Congregational Chapel (Rev. H. Coley). Gipsy Smith is holding, this week, a special mission in City-road Congregational Chapel. The opening services on Sunday were marked by great interest, and there is a spirit of hopefulness that many souls may be won.

Manchester, Iowa, U.S.A. — A remarkable awakening has been witnessed in connection with a united mission held by Mr. M. B. Williams. At the close of three weeks' meetings over 600 publicly professed Christ. Rev. C. F. Lusk, Baptist minister, writes: "The most remarkable thing was that a very large proportion were men, young, middle-aged, and old, one having reached the age of seventy-three years. In one of the women's meetings seventy-one women arose, and testified to the fact that their husbands had accepted Christ during the meetings, some of them being professed infidels and sceptics. The hearts of strong men have been broken, and they have wept as a little child would weep, lost in the darkness of the night."

Mr. J. J. Sims has held an eight days' mission at Stratford Conference Hall. At the closing service on Sunday evening the droppings of blessing which were manifested at the earlier services culminated in a copious shower. Mr. Sims, who spoke during the week on "The Second Coming of Christ and the Book of Revelation," took as his closing subject, "The Two Great Prayer Meetings connected with the Lord's Second Coming; or, Shut Out." A solo by Mrs. Sims followed, "Too Late," resulting in a goodly number deciding for Christ. The lectures, illustrated by a large prophetic chart, have been abundantly blessed to a large number of Christians attending them, and at the same time the Gospel has been earnestly proclaimed. F. C. S.

Plymouth.—An eight days' special mission, conducted at Mutley by Rev. F. Church, has been a season of much blesssing. Diligent preparation was previously made, and the surrounding neighbourhood was divided into districts which were visited repeatedly before and during the mission. Preparatory prayer meetings were largely attended. Early morning prayer meetings were held on the two Sundays, a young people's service on the first Sunday afternoon, and an adults' "people's service" on the second. During the week, on Monday, Wednesday, and Friday afternoons, the missioner gave "an hour with the Bible," and on Tuesday and Thursday short mid-day prayer meetings proved times of blessing. At each evening service one or more decided for Christ, and went into the inquiry-room.

EXETER HALL.—Saturday, March 9, will be a "Grand Night" at Exeter Hall. The choir, handbell ringers, and instrumentalists from Spurgeon's Orphanage will contribute the musical portion of the programme, the address being given by the Rev. V. J. Charlesworth.

Among the Churches.

CHURCH OF ENGLAND.

Canon Moore Ede, rector of Gateshead, has been appointed Hulsean Lecturer.

Rev. W. Page Roberts, of St. Peter's, Vere-street, has been appointed canon of Canterbury.

A missionary mission is to be held in Sunderland in May, conducted, it is hoped, by Rev. E. N. Thwaites.

Canon Bell has arranged for special sermons by leading men in St. Matthew's, Cheltenham, on Wednesdays.

Rev. F. Vivian Dodgson, curate of Maresfield, has accepted the charge of Tysoe-with-Compton-Wynyate, Warwick.

Bishop Knight Bruce, late of Mashonaland, has been offered the charge of Bovey Tracey, Devon, in succession to the late Canon Courtney.

Canon McCormick, D.D., is conducting a mission at All Saints', Southport. The mission was well advertised in the parish, and the services are being well attended.

The annual statement of the Bishop of London's Fund shows that it has suffered from the depression of the year. The receipts were £24,703, as against £26,415 in 1893.

The Evangelical societies propose holding Wednesday next (March 6) as a day of intercession for Home Missions, The C.A.P.S. has arranged a central service at St. Martin's, Charing Cross.

Much sympathy is felt with the Dean of Windsor and Canon Eliot, of Bournemouth, in the death of their mother, Mrs. William Eliot, who passed away on Sunday week at the ripe age of ninety-two, surviving her husband ten years.

The financial year of the S.P.G., says *The Record*, ended with an increase of income to the extent of £9248. This was largely due to legacies, but the parochial organisations had sent up about £1200 more than in the preceding year.

The Church Missionary Society last week accepted Rev. Charles Grant, curate of St. Philip and St. James's, Ilfracombe, for missionary service. The Committee also took leave of Miss Goodall, returning to the Yoruba country, and of Dr. and Mrs. Cropper, proceeding to Palestine.

Prebendary Whittington, rector of St. Peter's, Cornhill, has arranged for a series of special sermons on the Friday evenings in Lent. Canon Duckworth preaches the first of the series to-morrow (Friday). The subsequent preachers in order will be Canon Scott-Holland, the Bishop of London, the Bishop of Colchester, Canon Fleming, and Archdeacon Farrar.

The first of a course of three lectures on Friday evenings, by Rev. H. J. R. Marston, of Icomb, has been given at St. Augustine's, Highbury, under the auspices of the local branch of the N.P.C.U., the chair being taken by Canon McCormick. Mr. Marston's subject, "Martin Luther," was one upon which he is fully informed, and for which he has an intense enthusiasm.

CONGREGATIONAL.

Plaistow Church reports 629 members.

Stowmarket Church reports nearly 500 members.

Rotherham Church has had a net gain of twenty-two to the membership.

Arundel-square Church, Islington, reports progress in every department.

Baxter Church, Kidderminster, reports 383 members and 645 Sunday-school scholars.

Rev. F. Lansdown has conducted a week's mission services at Oxford-street Chapel, Leicester.

Mount Pleasant Church, Tunbridge Wells, reports 284 members and 122 in the village churches.

Turvey Church, which dates from 1829, when Rev. Richard Cecil was pastor, has been reopened after alterations.

An appeal to the congregation of Highgate Church to clear off a debt of £318 on North Hill Mission Hall produced £354.

Pevensey-road Church, Eastbourne, reports that 54 members have been received, making a total of 351. In the Sunday-school there are 630 scholars.

Mr. Albert Spicer, M.P., will preside, on Tuesday, March 12, at the opening of the new schools at East Finchley. Dr. Horton will be amongst those who will deliver addresses.

New Court Church, Tollington-park, reports a membership of 888, 105 having been received during the past year, 32 from the Sunday-school. The Sunday-school has now 415 girls, 274 boys, and 200 infants.

Rev. F. D. Benison, vicar of Pokesdown, was present at the anniversary of the church of which Rev. H. Schofield is pastor, and expressed his pleasure in having the opportunity of showing his sympathy with other Christian workers.

During the twenty-seven years of Dr. Barrett's ministry at Princes-street Congregational Church, Norwich, £67,807 has been voluntarily contributed. The church has decided to release Dr. Barrett temporarily from his duties, so as to enable him to accept invitations to visit America, Jamaica, and British Guiana.

The deacons of Tottenham-court-road Chapel (Whitefield's Tabernacle) inform us that a pamphlet is being circulated soliciting funds to secure a hall and aid other work, the name of "Whitefield's" being associated therewith. They desire it to be known that the appeal in question has no connection whatever with Whitefield's Tabernacle.

At the annual meeting of Allen-street Church, Kensington (Mr. C. Silvester Horne), Mr. Edward Spicer reported that the total income was a little over £4000, in addition to which £1000 had already been promised to the Centenary Fund of the L.M.S. Sixty-two members had joined the church during the year, a net increase of 23. The guilds and Sunday schools include about 400 young people. The superintendent of the new mission at Olaf-street reported on the great success of the work there.

The public recognition of Rev. H. J. Shirley as pastor of Dawes-road Church, Fulham, was held on Monday last. Many ministers of the neighbouring churches of various denominations were present, as was also Rev. J. Calvert (Nottingham), the former pastor. Mr. Shirley resigned good prospects in the Inland Revenue Department to undertake the work of the pastorate, and the Divine blessing has rested upon his labours in a largely increased membership, and an augmented congregation since he entered upon the charge last June.

Calls.—Rev. W. Harrison Towle, to Strood, Kent; Rev. A. Forrester, of Billinghurst, to Napier-street, Deptford; Rev. W. McCubbin, to Dumfries.

Resignations.—Rev. D. O'Donnell, of Malvern, Victoria (N.S.W.); Rev. W. E. Day, of South Brisbane, Queensland; Rev. R. Williams, of Llangollen and Trevor.

BAPTIST.

A new church has opened at Croyde, near Barnstaple.

Blenheim Church, Leeds, reports 259 members and 544 scholars in the Sunday-schools.

A new church has been erected at Coombe Bissett, on a site given by the Earl of Radnor.

A series of evangelistic services has been conducted at Tiverton, by Rev. G. Frankling Owen.

Miss Esther Berry, a member of Sevenoaks Church, has been accepted for missionary work in Palestine.

Rev. W. Dickens, pastor at Herne Bay, has been accepted for missionary work by the North African Mission.

Rev. J. L. Near, of March, who has been very ill, is recovering. He is now at Wilton House, St. Leonards-on-Sea.

A site has been purchased, in the main road at East Greenwich, by Azof-street Church for the erection of a new Chapel.

The annual report of Ebenezer Church, Burnley, shows a membership of 415 and in the school 757 scholars. Fourteen organizations are in vigorous operation.

On Tuesday week the first anniversary of the settlement of Rev. John Spence was celebrated by an enthusiastic meeting at Chelsea Baptist Chapel. The success of the year's work has been encouraging, eighty-four having been added to the church, and fifty-nine have been baptized.

At their monthly meeting last week, the committee, in view of the serious financial condition of the Baptist Missionary Society, devoted the morning to prayer. The meeting was held in the library under the presidency of Mr. Rickett, the treasurer, and the transaction of the usual business was postponed until the afternoon.

The London Baptist Association, under its new president, Rev. Geo. P. McKay, of Stoke Newington, undertakes this year the purchase of two chapels, one at Stroud Green and the other at Hornsey Rise. The former was reopened on the 27th inst., Rev. A. Tilly, of Cardiff, takes temporary charge of the work. Hornsey Rise Chapel will be reopened about the middle of March.

The first anniversary of the opening of the new Bright on Chapel has been celebrated. On Sunday, February 10, sermons were preached by Rev. J. Culross, D.D. On the following Tuesday evening a public meeting was held. Mr. Francis Johnson, J.P., C.C., presided, and addresses were delivered by Revs. Charles Green and Henry Cordon, Mr. T. A. Leigh, and the pastor, Edmund Morley.

On Sunday week special sermons were preached by Pastor John Felmingham in connection with the seventh anniversary of the opening of Northcote-road, Wandsworth. On Wednesday a public meeting was held, presided over by Mr. E. Wood. Addresses were given by Rev. Douglas Thompson, David Llewellyn, and the pastor. The church secretary reported 455 members on roll—337 added during present pastorate—and all agencies flourishing.

The Year-book for the church at Woodberry Down, Stamford Hill, shows that additions have been made during the past year of fifty-seven, the membership now standing at 503. Since Rev. George Hay Morgan settled in 1891, 431 members have been received, 173 by baptism. The manual contains reports of many auxiliary branches of the work, including the Home Mission, with a membership of 230. The Sunday-school has fifty-six teachers and 543 scholars, and the Band of Hope 247 members. The Christian Endeavour Society, commenced just a year ago, has sixty-five members and is steadily increasing.

Calls.—Rev. Charles Joseph, of Portsmouth, to Dalston Junction; Mr. A. Griffiths, to Sweet Turf, Netherton.

Resignations.—Rev. T. A. Judd, of New Clee, Grimsby; Rev. T. Evans, of Tenby.

METHODIST.

A fortnight's mission held at Bugle, Bodmin, has been productive of great good.

The good work at Greenbank, Plymouth, is being carried on with vigour and enthusiasm.

Interesting special services have been held in Nechell's Park-road Chapel, Birmingham.

Three weeks' special services at Hayle have been the means of the awakening of many.

The work at the Wesleyan Chapel, Addiscombe, is reported as vigorous and flourishing.

At Blackhill, a series of evangelistic meetings, held by the minister, has been much blessed.

Special services conducted by Mr. Matthews at Penponds, near Redruth, have resulted in a great quickening, and the conversion of many.

Methodism seems to have made a new start in Scotland. Nearly every one of the Scottish stations is doing well—many of them remarkably well.

Several of the Primitive Methodist stations in London are now employing Biblewomen, and the results are leading others to adopt the same agency.

Mr. William Sampson has held a three days' mission at South Petherton. The services were well attended, and marked by much heart-searching power and blessing.

The Leeds Wesleyan Mission recently celebrated its anniversary, and a gratifying report of progress was given. Rousing speeches were made by Revs. H. P. Hughes and W. D. Walters.

Last week we mentioned the imprisonment of a Methodist minister in Guernsey for performing the wedding service. We are glad to announce that the Home Secretary, Mr. Asquith, has ordered the release of Rev. S. Harry.

A perplexing state of things is just now causing a good deal of anxiety in the Primitive Methodist Connexion. From the flourishing state of the educational institutions, it might be gathered that the life of the churches was never more awake than now. Yet this very year the circulation of the two principal publications of the denomination show a serious decline.

PRESBYTERIAN.

The annual meeting of the Blackheath Church showed steady progress in all branches of work.

St. Andrew's, Bolton, reports 38 new members added last year. The work is reported as prospering.

At Worcester, the Presbyterian cause is reported as in a flourishing condition, and a good work is being done.

At Belgrave, S.W., the cause is reported as having entered on "a new lease of activity and prosperity." The annual meeting just held was full of interest and hopefulness.

The first annivesary of the settlement of Mr. McQueen as pastor at East India-road was celebrated on Sunday week, when Principal J. Oswald Dykes, D.D., preached in the evening.

The annual meeting of Brunswick-street Church, Manchester (Rev. W. Rigby Murray's), has just been held. The membership (including 156 at the mission hall) was reported to have risen to 557.

The question of "leakage" with regard to Church membership has of late been the subject of much anxious debate in most of the English Presbyteries. The figures given in the Blue Book of 1894 put the question in a grave light. The number of communicants received by certificate in 1893 was 1,136 more than the number removed by certificate; but beyond these removals there were 3,355 lapsed cases reported in which no certificate was issued.

Calls.—Mr. P. Carnegie Simpson to Wallington; Rev. J. P. Williams, of Runcorn, to Plesnewydd, Cardiff; Rev. J. O. Thomas, to Menai Bridge; Rev. E. D. Finland, of Greenock, to Free St. Enoch's, Glasgow (accepted); Rev. H. M'Callum, of Nairn, to Thurso.

Resignation.—Rev. Dr. Smith, of Cathcart Parish Church, Glasgow.

FALLEN ASLEEP.

At Clapham-road, S.W., on 12th inst., Mrs. J. T. Olney, aged seventy-six, widow of the late honoured J. T. Olney.—At Sussex Villas, Kensington, on 18th inst., Rev. Samuel Bird, aged sixty-six, formerly well known as minister at Hornton-street and South Kensington Baptist Chapels.—At Sleaford, Rev. Mark Adams, aged sixty-four, a retired Baptist minister.—At Newport, Mr. J. G. James, aged sixty-five, honoured and loved as a Christian worker both at Newport and at Watchet.—At Skipton, Mr. Samuel Farey, aged seventy-two, an active helper in the Lord's vineyard.—At Pontlottyn, on 18th inst., Rev. J. Mathias, a faithful minister.—At Paulerspury, Rev. Joseph Buckingham, aged eighty-two, who retired from the pastorate twenty-five years ago, after long and fruitful ministry.—At Gipsy Hill, on 19th inst., Rev. Richard Allen, vicar of Christ Church, who was for many years closely identified with Evangelical work in London, and was a member of the committee of the C.M.S., the C.P.A.S., and similar organisations.—At Harrogate, on 15th inst., Mr. J. B. Brown, aged sixty-eight, a helper of many.—At Small Heath, Birmingham, on 15th inst., Mr. S. Uren, aged sixty-four, for nearly forty-five years a preacher of the Gospel.—At Great Yarmouth, Rev. O. Jackson, aged seventy-eight, after thirty-nine years' active labours as a Methodist minister.—At Carmarthen, on 16th inst., Rev. J. Wyndham Lewis, aged fifty-seven, pastor of Water-street Chapel since 1870. His wife, who had nursed him in a long illness, passed away the day before her husband.—At Maghnamorne, Rev. John Carson, an earnest Evangelical preacher in only the second year of his ministry.—At Kilcullen, Mrs. C. Egan, mother of Rev. Alex. Egan, of Larne, and an earnest Christian worker, aged seventy-nine years.—At Belfast, in her seventy-first year, Mrs. Anderson, a devoted servant of God.—Rev. John Wilson, minister of Sandyford U.P. Church, Glasgow.

Notices.

A correspondent asks the source of the following lines:—

"This is the bud of being,
The dim dawn, the twilight of our day,
Life's theatre as yet is shut, and death, strong death alone, can heave the massive bar,
And make us embryoes of existence free."

The passage has been taken down as recited.

Applicants for Tracts.—Mrs. Holmes, care of Mrs. Reed, Guildford-road, Bagshot; Jabez Cary, Chapel House, Puriton, near Bridgwater, Somerset; C. T. Grimshaw, 183, Gipsey-road, West Norwood; F. C. Henderson, 7, Glenrosa-street, Belfast; Alfred Kemp, 24, Cooke-street, Barking; R. Don, 9, Peel-road, Bootle; A. S. Peake, 57, Withington-road, Whalley Range, Manchester; Miss Wilkinson, 191, Princess-street, Manchester; J. F. Brook, 11, Patten-street, Withington, near Manchester; Mrs. Snape, 18, German-street, Oldham-road, Manchester; Harold Perry, Sutton-on-Trent, Notts; Andrew Johnston, 53, Boundary-street, Belfast; S. Grant, 8, Simnel-street, Southampton; Miss Harding, Haldon View, Exmouth; Mrs. Kindon, 220, Lichfield-road, Aston; James Jackson, 23, North King-street, North Shields.

Communications Received with Thanks.—H.K. W.W.L. T.G. J.Y. E.T.R. E.H. H.E.G. F.G.W. A.M.G. N.A.P.S. M.C. W.B.K. W.C. R.G. J.B.S. T.L.C. G.H.P. H.S. B.H.R. B.L.G. Mrs. C. B.R. N.A.D. E.C.F. E.W.G. A.F.P. S.S.M. F.C. W.A. J.C. H.S.D. E.G.D. T.T.B. C.A.H. F.W.I. M.C.V. M.G.D. H.K. A. and A.D. M.B. E.J.B. E.M.H. D.M.C. M.D.M. D.F.D.S. H.K. J.C. C.W.C. N.H. B.M.H. D.M.L. H.C.D. A.B.T. W.F. A.P.T. R.S. W.S.P. Mrs. M. J.C. M.M. S.S.M.C. S.H.S. E.S.C. D.S. A.G.W Mrs. D. J.W.A. T.J.A. M.K. J.H. D.M.D. F.P. C.E. C.A.H. A.K. G.S. T.McI. F.C. H.E.W. M.H.A. G.C. W.G. G.K.

BOOKS FOR WORKING GIRLS.

Dear Sir,—The library department of the Young Women's Christian Association has served to many girls as an introduction to the various benefits of the Association. Our girls are very fond of reading, and readable books are in great demand; for this reason we try to furnish each Institute with a library of attractive and useful books. To supplement this and to provide a periodical supply of fresh literature, we furnish from the central library department boxes of fifty or 100 books, exchangeable at the end of the year. These constitute a lending library, and I need hardly say the wear and tear is considerable. The boxes constantly need replenishing, and the library department is often in great straits to provide new books.

May I ask your numerous readers if they will help us by gift of books or a small donation? The books need not be absolutely new, but should be in good repair and of a character suitable for working girls. Miss E. Dashwood, 39, Bryanston-square, W., is hon. sec. of the Y.W.C.A. library department.—Yours faithfully,

Mary Morley, Hon. Sec. London Y.W.C.A.

REQUESTS FOR PRAYER.—For blessing on lectures now being delivered to the Free Church College students, Aberdeen, on evangelistic work, by Dr. Wilson, of Barclay Church, Edinburgh. — For guidance in correspondence with an officer, the son of a godly father. He seems now in an inquiring state of mind.—For blessing on a special mission for children and young people, by Mr. S. J. Hewlett, in Emmanuel Reformed Episcopal Church, Warrington, March 23 to April 1.—For a mission by Rev. W. Hay Aitken at St. Matthew's, West Hammersmith, Feb. 23 to March 11. For a mission by Rev. H. Seeley, at St. Mark's, Forest Gate, March 2—11. —For a fifteen days' mission at Warborough, Oxon, near Wallingford, by Mr. J. Crofton Rainey.—A mission, from March 3 to 10, at the Kennington Christian Mission, Vauxhall.—For blessing on the mission by Mr. John Greenwood at London-road Hall, Kettering, March 3 to 17. PRAISE.—For blessing received at Gospel meetings in Whitletts, Ayrshire; also prayer that much blessing may attend a weekly meeting on Sabbath evenings.

THE LONDON CITY MISSION

Employs **480 MISSIONARIES** who visit systematically all the year round in the Family, Factory and Workshop, Public House, Hospital, Workhouse, Open Air, among the Homeless Poor, Foreigners of all Nationalities, &c., &c. More than 500,000 MEN regularly visited by the Missionaries.

FUNDS to carry on this most necessary work are urgently needed, and will be gratefully received by the Treasurer—F. A. BEVAN, Esq.; or by the Secretaries, Rev. T. S. HUTCHINSON, M.A., and Rev. ROBERT DAWSON, B.A.

Offices—3, Bridewell-place, E.C.
Bankers—Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C.

AGED PILGRIMS' FRIEND SOCIETY.

INSTITUTED 1807.

Treasurers: FRANK A. BEVAN, Esq.; W. J. PARKS, Esq.

When was it instituted? 87 years ago.

Whom does it assist? The Lord's aged poor of both sexes, and of various denominations, who are 60 years of age and upwards. The pensioners dwell in all parts of the United Kingdom. Many are widows, some are blind, others have been long afflicted, and one has been bedridden upwards of 30 years; 917 are over 70 years of age, and of this number 239 are upwards of 80, and 16 more than 90. *1310 pensioners are now upon the books.*

How does it assist? By pensions of Five, Seven, and Ten Guineas per annum, and by Homes at Camberwell, Hornsey Rise, Stamford Hill, and Brighton for 180 of the pensioners. *£8400 per annum are expended in pensions alone, and £1800 in maintaining the Homes and the various funds connected with them.* The pensions are distributed to the recipients at their own abodes. The Homes are open for the inspection of visitors daily (Sundays excepted).

What Help is required? The Annual Subscription List needs doubling. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." JOHN E. HAZELTON, Sec., Office, 83, Finsbury-pavement, E.C.

HOME MISSION WORK.

CHURCH PAROCHIAL MISSION SOCIETY,

7, ADAM STREET, ADELPHI, W.C.

General Superintendent—Rev. W. Hay Aitken. Treasurer—Edward M. Denny, Esq. Bankers—Barclay, Ransom, and Co. Secretary (to whom all communications should be addressed)—Rev. Herbert Muir, M.A.

The object of this Society is to promote Mission-work in the Church of England by supplying a staff of experienced Mission Preachers, who possess true Evangelistic gifts and real spiritual power. Evidential Missions have been made a special department of the work. Their aim is to counteract the spread of Agnosticism. Missions have been held in over 3000 parishes.

£400 are urgently NEEDED for pressing needs. SUBSCRIPTIONS and DONATIONS will be gratefully acknowledged.

WIMBLEDON CONVENTION

WILL (D.V.) BE HELD

11th to 15th MARCH, 1895,

AT THE DRILL HALL, ST. GEORGE'S ROAD.

Speakers expected:

Rev. A. ARMITAGE	Rev. E. HOPKINS
„ J. BEVAN	„ W. HOUGHTON
„ J. FIGGIS	„ G. MCGREGOR
„ C. FOX	„ J. MANTLE
„ E. HAMILTON	„ F. MEYER
„ S. SELWYN	Dr. WHITE.

OPENING MEETING 8 p.m., MONDAY 11th.

All further information may be obtained from the Hon. Sec. to the Convention, 18, Homefield-road, Wimbledon.

CENTENARY

OF THE

LONDON MISSIONARY SOCIETY.

Head Quarters: 14, Blomfield-street, E.C.

This Society, founded in September, 1795, by a number of Episcopalians, Presbyterians, and Congregationalists, on a broad and catholic basis, from which it has never departed, is about to celebrate the completion of its

FIRST CENTURY OF WORK

among the heathen and unenlightened races of the earth.

The Society has had the honour of sending out more than a **THOUSAND MISSIONARIES,** not reckoning their wives, among them such distinguished men as John Williams, Moffat, Livingstone, Morrison (the first Protestant Missionary to China), Medhurst, Ellis, Mullens, Gilmour, of Mongolia, and Dr. Mackenzie, of Tientsin. In pioneering work in lands little known, in translating the Bible (some forty versions of which in whole or in part have profited by their labours), in the preparation of Christian literature and educational manuals, the Society's representatives have always occupied an honourable place, while their contributions to science have been generously acknowledged by scientific men.

Its Chief **FIELDS OF LABOUR** are:—China, from twelve chief centres; North India, the Madras Presidency, and Travancore; Madagascar; South Africa; Central Africa; West Indies; Polynesia and New Guinea.

It has on **ITS PRESENT STAFF** 258 missionaries, 17 of whom are qualified medical missionaries; 1476 native ordained pastors and evangelists; over 12,000 other native helpers; 94,192 church members; 404,795 native adherents; 1891 schools; 125,984 scholars; 10 hospitals, in which 98,992 patients were treated during 1893.

Never did the Society possess a stronger, abler, or more devoted band of agents than to-day; never had it such openings for work or such promise of success as now. Money is the great need. "The possibilities of going forward are simply limited by the means of going forward."

A Centenary Fund of **£100,000** has been opened, **£43,000** of which has already been promised. Donations are earnestly solicited, and may be made payable to the Rev. A. N. JOHNSON, M.A., 14, Blomfield-street, London, E.C.



Estd. 1857.

FRIENDLESS & FALLEN.

Homes for 240 Young Women & Girls.

The Reader is earnestly asked to aid this Mission, which is designed to seek the salvation of the bodies and souls of poor young women and girls.

SEVEN HOMES and an **OPEN-ALL-NIGHT REFUGE** are dependent upon the voluntary gifts of the Lord's Stewards.

About **1200 Applications for Admission** are received at the Office every year, and prompt succour is always afforded to every suitable case.

900 poor creatures were assisted last year at the Open-all-Night Refuge, and about **500** through the Homes.

Gospel Services, Bible, Temperance, and other Classes are frequently held for the spiritual welfare of the Inmates.

Messrs. MORGAN AND SCOTT will receive contributions, or they may be sent to

Office:—200, EUSTON ROAD, LONDON, N.W. **WILLIAM J. TAYLOR.**

Bankers, Lloyd's Bank, Ltd., 54, St. James's-street, S.W., on whom all remittances should be crossed.

"THE JEW FIRST."—*Rom. 1, 16.*

Poor Jews in Whitechapel.

FUNDS ARE URGENTLY NEEDED to Relieve the Sick and Suffering. To Help the Persecuted To enable some to get a Living. To Cover the Naked.

Clothing, Hospital Letters, H. EHRLICH, Hebrew Conference Hall, Old Montague-street, Whitechapel, E.; Donations to J. A. CRUICKSHANK, Treasurer, 114, High-street, Whitechapel, and Chislehurst; or the Editor of THE CHRISTIAN.

WINTER IS UPON US. WANT & STARVATION SURROUND US. WILL YOU REFUSE THIS CALL?

DO HELP US!

MIDNIGHT MEETING MOVEMENT.

(ESTABLISHED IN 1859.)

WESTMINSTER and WHITECHAPEL will be missioned in MARCH. The COMMITTEE are bringing to a close the THIRTY-FIFTH YEAR of their labours on behalf of the POOR and OUTCAST. They CONFIDENTLY APPEAL to the READERS of THE CHRISTIAN to enable them to "provide things honest in the sight of all men."

DONATIONS will be received by Messrs. MORGAN AND SCOTT; Messrs. HOARE, Bankers; or at the Office by C. WILSON MCCREE, Secretary.

8A, Red Lion-square, W.C.

GREAT DISTRESS AMONG THE JEWS IN STEPNEY.

Homeless & Starving.

IMPORTANT AND PRESSING APPEAL.

FUNDS URGENTLY NEEDED to provide Food and Shelter, Fire and Clothing for the **STARVING REFUGEES** in this large district. Applications for help are being made daily by many who are in a most pitiable condition. **We must feed the hungry,** clothe the naked, and attend to the sick and suffering. **"Freely ye have received, freely give."** Garments, Hospital Letters, Blankets, etc., please direct, D. J. NEUGEWIRTZ, 49, Copley-street, Stepney Green, E.

The present severe weather greatly increases the demands for our help.

Donations, S. T. LANCASTER, Esq., Hon. Treasurer, 242, Burdett-road, Bow, E.; or may be sent to the Office of THE CHRISTIAN.

WILL YOU HELP US?

THE "ANCHORAGE."

HEBREWS vi. 19.

To Shelter and give Spiritual care to young women lately fallen into sin, whether or not about to become mothers, with special arrangements for such as are of gentle birth.

Anyone desiring admission for such cases to apply, *by letter only*, to the Secretary of the "Anchorage," 32, Charing Cross, London, S.W.

Donations may be paid to the account of the "Anchorage" Mission, at BARCLAY, RANSOM, & Co., 1, Pall Mall East; or may be sent to the SECRETARY of the "Anchorage," 32, Charing Cross, London, S.W.; or to Messrs. MORGAN & SCOTT.

BREAD FOR STARVING JEWS.

DISTRESS TERRIBLE. HUNDREDS IN STATE OF SEMI-STARVATION.

ILLNESS AND MISERY AROUND US.

SHALL WE NOT GIVE THEM A CRUST IN HIS NAME?

Kindly help us to continue the

FREE MEALS, BREAD, COAL, SHELTER, SICK RELIEF, &c.

Garments please direct to D. OPPENHEIM, CITY MISSION TO JEWS, 119, Leman-street, E. Donations to GEORGE WADE, Esq., 30, Schubert-road, Putney, S.W.; or to the office of THE CHRISTIAN.

MARTYRS' MEMORIAL HALL, DARTFORD.

Wednesday and Thursday of last week will long live in the memory of those who were privileged to be present at the opening of the Blackwood Institute for Lads, as an extension of the work carried on at the Martyrs' Memorial Hall, Dartford The members of the Dartford Lads' Bible-class assembled in the new building, together with the members of the Juveniles' Protestant Mission and Sunday-school, about 300 being present, when Colonel Sandys, M.P., Colonel Morton, and Mr. Johnstone, M.P., entered to open the new building. Earnest prayer having been offered, Colonel Sandys, M.P., declared the building open. Adjournment was made to the large hall, which was crowded, over 500 persons being present. A deep solemnity characterised the proceedings, and testimony was abundantly forthcoming to the influence Sir Arthur exerted.

A PARTING WORD.

Now that I am on the eve of returning to my country, I once more ask for an interest in the prayers of your readers. Seven years ago, on coming to these shores, my object was to acquire a knowledge of English and business transactions. For the first three years I was without God. I cared not for the Bible nor for its Author; but I feel profoundly thankful that He cared for me and opened my blind eyes to see how poor I was, and that a saving knowledge of Him was the best thing in the world. So you see I am going back to Japan in possession of a treasure infinitely better than the highest attainment in material progress and scientific enlightenment—good although these are.

With many thank for the frequent opportunities accorded me through The Christian, yours faithfully,

W. H. Omura.

40, *Denning-road, Hampstead, Feb.* 21.

P.S.—My Japan address will be:—Shirokiya, Tokio.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

A Meeting for United Prayer, in connection with the L.C.C. election, will be held to-morrow (Friday) at St. Martin's Town Hall, Charing Cross, on the day before the polling, from 11 a.m. to 4 p.m.

House of Rest, 10, Finchley-road, N.W.—Friday, March 1, at 3 p.m., Mr. R. C. Morgan on "Spirit, Soul, and Body"; at 7, Mr. Rayner, on "The Zambesi Industrial Missions," illustrated with curios.

London Missionary Society Centenary.—Metropolitan Tabernacle, Tuesday, March 5, 7.30 p.m., Rev. J. Guinness Rogers will preside; Speakers:—Revs. J. Chalmers, of New Guinea, Dr. Newman Hall, J. Morgan Gibbon, A. A. Ramsey, and George Cousins.

Women's Total Abstinence Union.—A meeting at the Mansion House, E.C., on Thursday, March 14, 3 p.m., to be addressed by lady representatives of the professions of medicine, literature, journalism, music, education, nursing, and of District and Parish Councils, School Board, Poor Law guardians, and Civil Service.

Social Questions in the Orient.—Great mass meeting, Friday evening, March 22, at 7.30, at Queen's Hall, Langham-place, W. Speakers: Mrs. Elizabeth Andrew and Dr. Kate C. Bushnell. Lady Henry Somerset in the chair.

Rev. W. Hay Aitken, at St. Matthew's, West Hammersmith, till March 11.

Welbeck Hall, 71, Welbeck-street, W.—Mr. J. Trumper, on Thursdays, Feb. 28 and March 7, will give addresses on prophetic subjects, 8 p.m.

Abbey-road Chapel, St. John's Wood.—Rev. H. E. Stone is giving special addresses on Sunday mornings on "What do the Scriptures say concerning the Second Coming of our Lord Jesus Christ?"

Women's Protestant Union.—Prayer meeting in the Drawing Room, Exeter Hall, Thurs., Feb. 28, at 3.30 p.m.

Christian Lifeboat Crew.—Monthly muster, at Welcome Home, 173, St. George-street, E., Tues., March 5, at 7 p.m. Addresses by Rev. J. T. Hazzard and others.

Strangers' Rest, 163, St. George's-street, E.—Monthly workers' meeting, Friday, March 1, at 7 p.m.; addresses by Rev. David Baron, and Mr. Balmer, from South Africa.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sun., at 7, Mr. Edward Hurditch; Malden Hall, Haverstock Hill, N.W., Sun., at 7, Mr. Wm. Grove.

Conference Hall, Eccleston-street, S.W.—Mr. C. Russell Hurditch, Sundays, at 3.30 and 7 p.m.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Great Assembly Hall, Mile End-road, E.—Sun., 11 and 6.30, Mr. Charles Cook.

Conference Hall, Mildmay Park, N.—Sun., 3.30, Mr. F. S. Badenoch; 7, Mr. J. G. McVicker.

Edinburgh Castle, Limehouse, E.—Sun., 11 a.m., 7 p.m. Mr. H. Thorne; 3 p.m., Pleasant Sunday Afternoon.

St. George's Hall, Langham-place.—Mr. B. Glasgow, Suns., 11 and 7; Wed., Mar. 6th. Burlington Hall, 8 p.m., Mr. Rayner, of Zambesi Industrial Mission.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m., Rev. G. Wearham; 7 p.m., Pastor Frank White.

Special Religious Services in Theatres, Halls, and Mission Rooms.—Sun., March 3, Agricultural Hall, Upper-street, Islington, 3.30, Rev. M. E. Farswell; 7, Mr. Barry Wake; Morley Hall, Hackney, 7, Mr. Wm. James Walker; Hall of Varieties, Clapham Junction, 3.30, Mr. Cromwell; 7, Mr. Coates; Evangelical Hall, Homerton, 3 and 7, Mr. Chas. Button; Shoreditch Town Hall, 3.30., Mr. Geo. Nokes; Pavilion Theatre, Whitechapel, 7 Mr. Job Williams; Queen's Theatre, Poplar, 7, Mr. J. H. Lydall.

The Y.M.C.A.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men, meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

Central Y.M.C.A., 186, Aldersgate-street.—Fri., Mar. 1, 8.30, Rev. E. Lloyd, of Kanye; Sat., 2nd, 3 p.m., "Raising of Lazarus," Rev. F. B. Meyer; Mon., 4th, 8 p.m., special address, Mr. Robert Johnston, Peckham; Tues., 5th, 8 p.m., musical evening, with "Straight Talk."

Westbourne Grove Association.—Annual meeting, Paddington Baths, Queen's-road, W., Fri., March 1, 8 p.m.; Lord Kinnaird will preside; addresses by Revs. Henry Dening, G. H. C. Macgregor, and others.

Islington and Highbury Y.M.C.A.—Young men's missionary meeting, Thurs., Feb. 28, at 8.30; address on the "Work of the Associated Band of Evangelists in Nadiya, Bengal," by Mr. A. Lefevre.

Camden-road, N.W.—Mr. J. Compton Rickett, Sunday, March 3, at 3.15 p.m.

THE NATIONAL MEMORIAL ON ARMAMENTS.—The "National Memorial for arresting the growth of European Armaments," which has been promoted by the Arbitration Alliance of the Churches, will shortly be presented to Lord Rosebery by a deputation. The memorial has been signed by a large number of eminent persons, including three archbishops, ten bishops, nine deans, five Lord Mayors of cities, nine peers, ninety members of Parliament, and many representatives of various Churches, trades unions, and other bodies, together with eight military and naval officers. As some of the sheets sent out for signature are not yet returned to the Central Office, at 47, New Broad-street, the secretary, Dr. Wm. E. Darby, will be obliged by prompt transmission of all the remaining sheets and signatures to that address.

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The Christian.

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Notes and Comments.

It has been arranged that the meetings for Thanksgiving and Prayer should be held in the Great Assembly Hall, Mile End-road, E., on Wednesday, May 1.

The hopes and expectations of the godly women who gathered last Friday at St. Martin's Hall to pray about the London County Council election on the following day have not been realised. The party of reform has suffered a serious reverse, although they retain the balance of power. The lesson of the struggle seems to be that in the case of advancing social freedom and civic government, "the more haste" may be "the less speed." Those who are labouring for the elevation of the masses of the people and for a better environment of their lives, will be in no wise discouraged at this turn of affairs, but will pray on and work on in the cause of sanitation, sobriety, and the lessening of public incitements to vicious pleasure.

In his address at a City church last Monday, before the Christian Social Union, Rev. J. Carter, of Oxford, made some strong points. He argued very conclusively that to the Christian man the principles of the Gospel of Christ must have sway in all departments of his life—social and political as well as individual. He insisted on the primary and supreme importance of personal character. The man who avowedly lives and acts on Christian principles cannot go far astray, to whatever "party" he may attach himself.

One of the ladies of the World's Women's Christian Temperance Union has been investigating the working of the Boys' Brigade in the United States, and she expresses the opinion that Christian men and women generally, if they understood the institution and its tendency, would be opposed to it. She reports that she has asked individual boys everywhere, "What do you learn in the brigade, and what do you do with it?" and that they have answered her, "I hope there will be a war when I am a man, and if I am a General, I will be ahead of any of the others." She finds a spirit of emulation as to who shall have the best uniform, and where they shall get the money to pay for it. She knows that there are many of these brigades where the boys' great thought is war. "This idea is inculcated and strengthened in the very being of the boy." The Ohio W.C.T.U. has adopted a resolution deprecating the movement. The proposal is to substitute physical culture exercises for the military exercises.

Will any lady or gentleman institute a similar investigation into our brigades in England and Scotland? Will they go beyond that, and tell us what effect is being produced upon our telegraph messengers and Board School boys by the system of military drill? We cannot but fear that we are, by one means and another, quietly training a military generation of Englishmen. The cadet corps in public schools and in some private schools, the cadet battalions for working class boys in large towns, the boys' brigades for Sunday-school boys, the military drill for Board School boys and telegraph boys, sweep into the military net a large portion of the youth of the nation; a tendency also is being imparted, an enthusiasm created—with what result we shall see when a clamour is raised for conscription. The true antidote to this false training is to form life-saving brigades. Where is the man with the fitness for this work? Can the Friends not supply one?

The Committees of the Peace Society and of the Arbitration Alliance of the Churches have united in a memorial to the King of the Belgians, praying him to proffer his good offices to the President of the French Republic and the Queen of Madagascar, with a view to the settlement of the points at issue between the French and Malagasy by arbitration or mediation, so as to avoid a conflict which all Christians must certainly deplore. The memorialists are sanguine that his Majesty's representations would be listened to, and have great weight. We should rejoice for everyone's sake if this proposal were to be favourably entertained; for it makes the heart sick to think of a country just emerging from heathenism, yet having in the course of a generation made great progress, broken and demoralised, and thrust back by war. One sees in anticipation the schools and churches forsaken or destroyed, and the hospitals, just beginning their humane work, crowded with wounded and dying soldiers.

Time alone can prove whether the peculiar methods of the Salvation Army in its foreign mission work are the best for the purpose in view. At any rate the Army has to be credited with an overflowing zeal and a spirit of aggressiveness, which have enabled it to accomplish great things. We note that it is now preparing to send Gospel messengers to some new far-off fields, Japan among them. For carrying out these plans and sustaining the agencies already in operation, it will need increased help from the Christian public. We regret to know that its foreign exchequer is empty, and trust the generous liberality of Christian friends will supply the fuel necessary to keep the fires ablaze.

The discussion at the meeting of the Humanitarian League on "The Public Control of Hospitals" is one symptom among several that hospitals are on their trial. We have been very proud of them, but these testing times are searching out their defects. It is now demanded that they shall not be experimenting places for doctors, and that the patients shall be regarded and treated as human beings, not as mere "cases." Of course it is implied, and sometimes also it is roundly asserted, that hospitals have been too often made into schools of medicine instead of houses of healing. It is asserted "that the medical profession generally had come to regard as legitimate and necessary certain methods of research which the members of the Humanitarian League hold to be illegitimate, unnecessary, and pernicious."

Sir John Bridge, when passing sentence on a well-dressed young man for committing wilful damage in a London hotel, expressed some sound though severe words :—

I know nothing which speaks so badly of the middle-classes of this country as the enormous number of young men there are who, finding that their fathers have been successful in trade or profession, think they need to do no work. They won't do anything at all. They say they won't be tied down to a desk, and instead of earning their own livelihood they think it no disgrace to live on their father's earnings. One sees that everywhere. There are far too many of these idle rogues, as I had almost called them. Of course, as they do no work, they get into mischief. The difficulty in these cases is to know what punishment to inflict. As a rule the punishment falls on the parents. If you fine them it comes out of the father's pocket; if you send them to prison, it comes out of the mother's heart. Men like you are too heartless to feel the degradation of imprisonment, or the disgrace of causing your father to spend money which perhaps ought to go to your sisters or other members of the family.

The present Archdeacon of Manchester once had the courage to say in Westminster Abbey, that the greatest danger to the British Empire is the West-end of London, meaning the idle rich. Inherited wealth generally produces such results as Sir John Bridge censured.

University Settlements have grown to such proportions, and have become so potent in our modern city life, as to deserve a book to themselves, "The Universities and the Social Problem" *(Rivington, Percival & Co.)*. The need for something of the kind was obvious enough. As Sir John Gorst says :—

Almost every winter in London there is a panic lest the condition of the poor should become intolerable. The richer classes awake for a moment from their apathy, and salve their consciences by a subscription of money, which, if it occasionally relieves acute distress, make things in the end far worse than at the first. The annual alarm may some day prove a reality, and the destitute classes may swell to such proportions as to render the continuance of our existent social system impossible. The instinct of self-preservation should, therefore, make society grateful to anybody who will spend his life in gaining the confidence of the masses and guiding their ideas into channels in which the common good of all is the prevailing influence.

The Americans have followed our example and Hull House, Chicago, founded five years ago, and managed by women, has led the Illinois Legislature to regulate the hours and conditions of women's and children's labour. The New York Settlements have aided in breaking up the power of Tammany, in stopping sweating, and in promoting reform in the elementary schools. Mr. Percy Alden, Warden of Mansfield Settlement, Canning Town, E., who has been so exhaustively examined by the Unemployed Committee, says :—

One wealthy man who was willing to spend and he spent in the service of the people of East London, willing to wait until their very natural prejudice against him was overcome, might completely change the environment and life of the district in which he settled.

Better spend the money on that than on making his sons idle vagabonds.

The fact that a scene from New Testament history has been transferred to the Parisian stage may be regarded in some respects as a tribute to the undying interest and worth of the sacred records. But we fail to perceive what good end can be served by con-

structing a puppet show for the vulgar and frivolous crowd out of Scripture history. The associations of the Parisian drama are at the opposite pole from all the sanctions and holy influences of Bible story and teaching.

Rev. R. P. Ashe (C.M.S.), of Uganda, who has seen a good deal of the strife and confusion in that country, inquires whether the Ugandese, who used guns for deadly purposes, or the Englishmen, who made the guns, are the worse offenders in the light of God's law? He states that while this war question is one of the most difficult we have to face, he every day grows more and more convinced that the Society of Friends are absolutely right in teaching the wickedness of war. He might justify this conclusion by missionary work all the world over. One of the most obvious lessons taught by it is, that to love men and do right to them is a far surer way of gaining power over them than by fighting them.

We recently referred to the unsatisfactory way in which Mr. Horne has treated the subject of the opium war in his "Story of the L.M.S." Dr. Horton sinned more seriously in a signed article which appeared in *The Chronicle of the L.M.S.* on Mr. Horne's book. He gave what was "equivalent to an advertisement of Mr. H. N. Lay's 'Note on the Opium Question,' with the added sting of a suggestion that this pamphlet had not yet been answered." For this he is most effectively taken to task in *The Chronicle* by Mr. F. Storrs Turner, who remarks: "Think how it must grieve our China missionaries—Legge, Chalmers, Sadler, Griffith John, Arnold Foster, and, indeed, all of them without exception—to learn that a leading article in the *L.M.S. Chronicle* defends the Opium War." The editor excuses himself on the ground that it was a signed article, but we fancy the Opium Commission would quickly saddle the whole Society with the responsibility of it, and so will other persons. Mr. Horne's inadequate and misleading page also remains as it was. Will this kind of thing aid the Society's effort in this centenary year?

Menno Simonis, a Dutch Roman Catholic priest in the sixteenth century, was converted to Jesus Christ through the study of the Word of God, and became famous for his consecration and holy influence. He ultimately became a Baptist-Quaker, combining in himself some of the chief features of both; he was opposed to war and to taking oaths. Some of his followers are settled in Russia, and form an industrious and useful portion of the community. The *Moscow Gazette* announces that the Government of the Stavropol province has made a grant of many thousand acres of the Imperial lands, on a perpetual lease, at a merely nominal rent, to the Mennonites, in view of the great benefits which have accrued to the State by the reclamation of large tracts of desert land to fertility and fruitfulness by the industrious Mennonites of the North Caucasus Provinces. This seems to point backward to a more tolerant time in Russian rule than we see now. Pity but the Czar could be persuaded to regard the Stundists of to-day in the same light as his Government regards the Mennonites.

When Paul admonishes fathers not to provoke their children to wrath, he does not counsel the discontinuance of chastisement, for he adds: "Nurture them in the chastening and admonition of the Lord" (R.V.). There is a chastening which irritates and enrages. To be punished unjustly, to be rasped with peevishness, to be stormed at with blind rage—all this provokes to wrath, and leads to resistance, but the chastening of the Lord has justice for its occasion and measure. It obtains a sympathetic response from the conscience of the child who is chastened. And it develops in him a deeper sense of truth and righteousness. The chastening of the Lord is also good in method for its purpose, just as it is right in occasion and measure. A quiet, tender word of rebuke will draw tears of sorrow, where a sharp word or a petulant blow would only have provoked anger and saucy defiance. These are days when parental authority ought not to be slackened, but increased, only it must be increased by the right power.

"The Bookstall Censorship."

The censorship of the Press is a very difficult operation. Messrs. W. H. Smith and Son refused to sell or admit into their Library "Esther Waters," by George Moore. Messrs. Eason and Co., of Dublin, who possess a similar monopoly of railway bookstalls in Ireland to that of Messrs. Smith and Son in England, have refused to sell "The Woman Who Did," by Grant Allen; and not only so, but have refused also *The Review of Reviews* for February, because it devotes eighteen pages to this book as its Book of the Month. The letter of Messrs. Eason and Co., through their managing director, Mr. Charles Eason, is so high toned and important, that we reproduce it:—

Dear Sir,—We have considered afresh the character of the February number of your *Review* so far as it relates to the notice of Grant Allen's book, and we are more and more confirmed in the belief that its influence has been, and is, most pernicious.

Grant Allen is not much heard of in Ireland, and the laudations you pronounce on him as a writer, so far as we know him, appear wholly unmerited.

At any rate, he appears in your *Review* as the advocate for Free Love, and it seems to us strange that you should place his work in the exaggerated importance of "The Book of the Month," accompanied by eighteen pages of comment and quotation, in which there is a publicity given to the work out of all proportion to its merits.

I do not doubt that the topic of Free Love engages the attention of the corrupt Londoner. There are plenty of such persons who are only too glad to get the sanction of writers for the maintenance and practice of their evil thoughts; but the purest and best lives in all parts of the field of Christian philanthropy will mourn the publicity you have given to this evil book. It is not even improbable that the perusal of Grant Allen's book which you have lifted into importance as "The Book of the Month" may determine the action of souls to their spiritual ruin.

The problem of indirect influence is full of mystery, but as the hour of our departure comes near, the possible consequences to other minds of the example and teaching of our lives may quicken our perceptions, and we may see and deeply regret our actions when not directed by the highest authority, the will of God.—We are, dear Sir, yours very truly (for Eason and Son, Limited),

Charles Eason, Managing Director.

The point in this letter which we wish to emphasize is the responsibility which the writer recognizes as resting upon the seller of books not to circulate such as may probably "determine the action of souls to their spiritual ruin."

Messrs. Smith and Son do not boycott "The Woman Who Did"; perhaps if the circumstances happened over again they would not boycott "Esther Waters."

We must do Mr. Stead the justice to say that we agree with him in thinking that Mr. Grant Allen has been "hoist with his own petard," and that "'The Woman Who Did' would pretty effectively 'do' for the doctrine which her story was published in order to support."

We wish to draw attention to a much more serious question. There is a growing issue of cheap periodicals, of which the circulation must be many thousands a week, which are degrading, lascivious, prurient, demoralising, and calculated to "determine the action of souls to their spiritual ruin" far more widely and far more effectively than either of the books mentioned above. We hope that this literature is not sold on the bookstalls in Ireland, but we are sorry to say it is widely disseminated by the railway bookstalls in England; we see it in the shops of other booksellers, and, we are ashamed to say, occasionally on the counters of professing Christians.

Archdeacon Farrar on Daniel.

The Daily Chronicle makes a chief feature of its reviews of books, and generally they are able and judicious. But sometimes they get very much to sea when they deal with Biblical literature. In their review of Archdeacon Farrar's "Book of Daniel" they comment thus:—

This new volume of the Expositor's Bible, coming from the orthodox firm of Messrs. Hodder and Stoughton, is little else than an overwhelming and cumulative argument to show that Daniel is a specimen of Jewish *Haggadah*, or, as we should call it now, a novel with a purpose, written by a devout and gifted Jew in the time of Antiochus Epiphanes, in order to inspire the courage of the Maccabees and to confirm the faithfulness of the pious under persecution. Dr. Farrar thinks the date can be definitely settled, January B.C. 164. . . . It is shown that the stories can lay claim to no historic foundation; Belshazzar and Darius the Mede are imaginary characters, and the situations described are free inventions.

But while Dr. Farrar, as a scholar and a lover of truth, is thus bound to traverse opinions which have been and still are reverently cherished, he is very emphatic in maintaining that the religious value of Daniel remains unaffected. The purpose of its writer was fulfilled, and continues even now to be fulfilled.

Would any reviewer with a literary character to lose write thus on any other subject? Would he say, for example, that the historical novels of Sir Walter Scott, Harrison Ainsworth, Bulwer Lytton, or Beaconsfield, are of equal value with authentic history? Yet we are seriously informed that though reduced from a writing inspired by the Holy Ghost to a "novel with a purpose," "the religious value of Daniel remains unaffected"! In the language of the expositor:—

Its right to a place in the Canon is undisputed and indisputable, and there is hardly a single book of the Old Testament which can be made more richly profitable for teaching, for reproof, for correction, for instruction in righteousness, etc.

We prefer to accept the book as it is, as the Lord himself quoted from it, and as it is capable of vindication by facts and arguments which Dr. Farrar ignores. We cannot but express our pained surprise that in this series of expositions there should be such a weaving together of linen and woollen, such a mingling of divers seeds.

PRAYER.

Prayerless—and sad;
Prayerful—and glad,
Joy beaming bright on my soul;
Blessedness knowing,
Praise ever flowing,
Pressing to glory's bright goal.

Prayerless—and sad;
Prayerful—and glad,
Happy as onward I move;
Free of God's grace to tell,
Helping the miserable,
Ever abounding in love.

Prayerless—and sad;
Prayerful—and glad;
Oh, what a refuge from care!
Rocks to the sea are hurled,
Prayer overcomes the world,
Oh, what a power is prayer! A. M.

THE UNVEILING.—10.

THE OPENING OF SIX SEALS.

The distinction shown in our third paper to exist between Literal and Symbolic prophecy, which is, I think, indisputable, carries with it the conviction that symbolic prophecy generally does not relate to specific events, but to the principles and powers which simultaneously or successively influence mankind and make the history of the world. I arrived at this conclusion quite independently of the following passage from Professor Milligan's exposition of the chapter before us:—

The reader must observe that throughout the whole of this section (vi. 1; xviii. 24) we have to deal with principles, not with particular historical events. No single detail of future history will be presented to our view. We shall see only in successive pictures the great relations existing between God and man in the present preparatory scene, the relation of the glorified Lord to his own people, and his relation to them in a hostile world on the one hand, and to a Church which proves faithless to her high vocation on the other.

"HISTORY REPEATS ITSELF."

One writer mighty in the Scriptures thinks there is no question that this vision of the Seals relates to David and his successors. Some synchronise it with events in the Apostle's own days. Others trace its fulfilment in the first four Christian centuries, while still others regard it as wholly future. The fact that so many events, widely differing in time and manner, and yet alike in principle, have been fixed upon as the explanation of these symbolic visions, is enough of itself to suggest, if not to prove, that this is a book of principles rather than of events. The reason why so many different events can be regarded as foreshadowed by the same vision is that "History repeats itself." "The thing that hath been it is that that shall be." "There is nothing new under the sun." "As your fathers did so do ye." The stage and the scenery are perpetually changing, but the motive and the action and the *dramatis personæ*, in heaven and earth and under the earth, are the same, from the period of the lie in Eden, "Ye shall be as God," to that of the lie of the Man of Sin, who in the temple of God shows himself that he is God."

In the first vision John had seen Jesus his Lord, the Alpha and Omega, on earth as God manifested in flesh, the Faithful Witness, the Living One who has been dead and lives for evermore, the High Priest among the candlesticks, which symbolise the churches. In the second he had seen the Great King upon his throne in heaven, and the risen Saviour as a Lamb as it had been slain, in the midst of the throne.

THE TWO MYSTERIES.

God had sent his own Son in the likeness of sinful flesh, and through his death had condemned sin in the flesh, and annulled him who had the power of death, and delivered them who through fear of death were all their lifetime subject to bondage. From the Godward side everything had been accomplished. Jesus the Meek and Lowly had put away sin by the sacrifice of Himself, and defeated the Rebel and Usurper. But the Fall, angelic and human, had been departure from faith in the Creator King; and faith, trust, confidence, is the essential link which connects the creature to the Creator.

Will the proud and haughty scorner acknowledge his treason and defeat, return to his allegiance, and accept the punishment of his iniquity? And will men, whom he had deceived and corrupted, repent and turn to God; praise Him that sitteth upon the throne for his redeeming love and power; and give glory to the Lamb who redeemed them by his precious blood? Thus only can the wondrous work of redemption become effective to any of the human race; and it is of the seed of Abraham—the sons of faith—He taketh hold.

Surely the angels from whose ranks the Anointed Cherub fell might have expected his submission. But already it had been abundantly evident that sin had too deeply infected the very nature of the fallen creature for these anticipations to be realised; and the only wise God, who foreknows and foreshows the future, unveils in the succeeding visions, to the inward sense of those who have eyes to see and ears to hear, the mystery of iniquity and the mystery of God.

ADMINISTRATORS AND INTERCESSORS.

Mark the close relation between the Lamb, and the Living Creatures and the Elders—the redeemed whom He has made unto his God and Father a kingdom of priests (cf. Ex. xix. 6; Rev. i. 6), the administrators of God's government, and the intercessors before his throne. It is the Living Creatures who one by one cry, as it were with a noise of thunder, "Come!" to Him whose coming is the exceeding great and precious promise of the book: "Behold He cometh with clouds, and every eye shall see Him." "Surely I come quickly." And it is one of the sympathising priestly Elders who asks John concerning the sealed sufferers of the succeeding vision, "Who are these, and whence came they?" that he may have the opportunity of telling him of their everlasting consolation.

The iniquity of evil spirits and of wicked men was not yet full. Nor had the riches of God's goodness, and forbearance, and long-suffering, yet been fully manifested. Nor had his saints yet been proved and prepared for their respective spheres of rule in the coming Kingdom.

Jew and Gentile in the flesh had rejected God's King and Kingdom; therefore a people should be born from above, in whose souls righteousness and peace and joy in the Holy Ghost, the everlasting foundations of the Kingdom, must be laid. Gentile and Jew rejected Him as He came, made of a woman, made under the Law; it remains to be made manifest that they will equally reject Him though risen and glorified.

Therefore, when one of the Living Ones cries "Come!" the response is not his coming in glory, but a series of visions which foreshew the character of the period which intervenes between the going forth of the Gospel and the great and terrible day of the Lord.

THE FIRST SEAL OPENED.

First, a white horse of righteousness and peace and victory, with a Rider having a bow, whose arrows, as in Psalm xlv., are sharp in the hearts of the King's enemies. And there was given unto Him a victor's crown. And He went forth conquering and to conquer.*

The riders on the horses are not persons, but impersonations. And although we should not be wrong in saying that Christ is the Rider on the white horse, it is more in harmony with the symbolism to say that the rider is the impersonation of Christianity—of the Gospel of God—the briefest form of which is "Jesus and the resurrection"—"With great power gave the apostles witness of the resurrection of the Lord Jesus." Of this and this alone, embodied in the risen Christ, can the words be used, "conquering and to conquer"—literally, "that He might conquer." None else and nothing else is *to conquer*, save He of whom the Sovereign Father says to the kings and judges of the earth: "Kiss the Son, lest He be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in Him." For a little while the Beast will be seen conquering, but he is not "to conquer." This effectually confines the Rider on the white horse to Christ and his Gospel.

* Every creature is the embodiment of some idea, or quality, or power, and when used symbolically in Scripture its significance may be either good or bad. For God made everything very good; but the whole creation was made subject to vanity and evil when man, its head and ruler, fell. The horse is the symbol of strength and energy, and for purposes of movement and speed is the complement of man. Thus Scripture speaks of the horse and his rider as one composite idea, which mythology caught and exaggerated in the centaur.

THE SECOND SEAL OPENED.

But the Prince of Peace and the Gospel of Peace bring a great sword. The Gospel takes from the earth the false and deadly peace which is not peace. For "there is no peace saith my God to the wicked." The Lord gave the word, great was the *army* of the weak women preachers. The evangelist must endure hardness as a good *soldier* of Jesus Christ. The *weapons* of our warfare are not carnal, but mighty through God to the pulling down of strongholds. All these symbolic expressions imply warfare.

This blood-red horse and its rider represent not merely war between literal armies of men. The great sword here means what it meant in the words of the Lord Himself, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." This antagonism is always the effect of the piercing two-edged Word of God. The conflict begins within the individual soul: "The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other, that ye may not do the things that ye would." It quickly appears in the family, and sets a man at variance against his father, and the daughter against her mother, and a man's foes are they of his own household. It extends to nations, and millions of crusaders and others, who have taken the sword of blood in the name of Christ, have perished by the sword. It will summon the kings of the whole earth to the battle of that great day of God Almighty. It will end when the Satanic leader gathers the nations from the four quarters of the earth, to compass the camp of the saints about and the beloved city, and fire comes down out of heaven from God and devours them (Matt. x. 34-36; Rev. xvi. 14-16; xx. 7-10).

THE THIRD SEAL OPENED.

The black horse of famine follows, for God's four sore judgments are war, famine, the noisome beast, and pestilence. Bread is weighed out, as well as measured; a day's wage buys a bare subsistence, and they eat their bread with carefulness. John being in the Spirit would understand the mysterious direction, "And the oil and the wine hurt thou not," for all through the Old Testament a deep significance attached to oil that makes man's face to shine and wine that strengtheneth man's heart. Oil was to John the familiar symbol of the Holy Spirit, and wine of the blood of Christ. And as there may be a sufficiency of bread and water, and a famine of the Word of the Lord, so while bread is eaten by weight and water drunk by measure, there may be an abundant supply of the Spirit, and the consciousness that Jesus keeps the best wine until, coming to the throne of grace, we obtain compassion and find grace to help in time of need.

We have seen the vision of the white horse of righteousness and peace and victory followed by the red horse of war and bloodshed, and by the black horse of scarcity and famine. The victorious Gospel had made many even

of the Jewish priests obedient to the faith, and had caused the rabble to cry to the Gentile rulers, "The men that have turned the world upside down have come hither also." The men of the earth turned upon the men of the heavenly calling, and these endured a great fight of afflictions, and were made a gazing stock, by reproaches and afflictions, and took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance.

THE FOURTH SEAL OPENED.

War and famine lead on to death and the grave, and the red and black are followed by the livid, pale-green horse, whose rider is Death, and Hades follows with him. To these is given authority to kill with a fourfold death the fourth part of the earth. When the sower goes forth to sow, a fourth part falls into good ground and brings forth fruit, thirty, sixty, a hundred-fold. These who receive the seed, "the word of the kingdom," into an "honest and good heart," do they constitute the fourth part of the earth intended here, who are sacrificially slaughtered (like the slaughtered Lamb) with sword and with hunger and with death and by the beasts of the earth?

It would seem so, for in the next vision the Seer beholds under the altar of sacrifice the disembodied spirits of those that had been slaughtered (the same sacrificial word) on account of the word of God, and of the testimony which they held. In the four means of death there is evident reference to Ezek. xiv. 21. But while these are judgments on the ungodly, it is part of the mystery of God that in the New Testament they fall also upon the followers of the Lamb. For we have an altar of which they who serve the Tabernacle have no right to eat—to us it is given not only to believe on Him, but also to suffer for his sake; to go forth unto Him without the camp, bearing his reproach. For they that will to live godly in Christ Jesus shall suffer persecution.

THE FIFTH SEAL OPENED.

When the fifth seal was opened John's quickened ear heard, not the voice of living saints on earth crying for vengeance on their enemies.

Theirs not to make reply,
Theirs but to *be* and die.

He heard the souls under the altar cry. There is no cry so eloquent to the heart of God as the uncomplaining suffering of his martyred saints.

He heard the cry of Abel's blood from the ground. Even the cry of the defrauded reapers enters into the ears of the Lord of hosts. The prophet assured the saints of the old covenant, "He that toucheth you toucheth the apple of his eye," and their Divine Protector warned the men of the earth, "Touch not mine anointed and do my prophets no harm."

THE SIXTH SEAL OPENED.

The opening of the sixth seal brings the answer to their cry, and in the vision that succeeds, the men of the earth, in their turn, cry to the rocks to fall upon them, and the hills to cover them, from the wrath of Him that sitteth upon the throne, and from the wrath of the Lamb. As the days of Noah and of Sodom anticipated the day of Christ, so the terror of Hosea x. 8, and of Luke xxiii. 20, reach their climax in the vision of the sixth opened seal.

John could not but understand that whether the time should be long or short by human measurement, a panorama had passed before Him of the course of time, from the going forth of the Gospel in Pentecostal power, until the prophecy by Paul should be fulfilled, when the Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on them that know not God and obey not the Gospel of his Son; for God is righteous in rendering tribulation to them that trouble his people, and to those who are troubled rest with the souls already beneath the altar. M.

"Proclaim a Fast."

Recent issues of The Christian give abundant proof of the widespread concern which is felt by many spiritually-minded persons in view of the sad and painful reflections which are forced upon us by a consideration of the present condition of religious life and testimony. Many there are who keenly feel and deeply mourn these things, whose thoughts and longings are never publicly expressed. Yet a responsive chord is reached in many hearts when facts are recorded and suggestions made which urge upon us the need for humble confession, ceaseless prayer, and mighty faith in the ever-living God.

No one can fail to sympathise with the feelings which have prompted Mr. Crosbie's letter in a recent issue, respecting the need for a national fast. The need for such a fast is undoubted. But though such a suggestion is admirable in its spirit, might it not be brought into closer harmony with Scripture by being somewhat altered in its form? Would it not be better to call the believing people of God to fasting and prayer, rather than the nation at large? A national fast appointed from the throne might have a greater spectacular effect, but what is really needed is the encouragement and development of the spirit of prayer and fasting among those who in heart own Jesus as Lord. If only such would gather together, whether in large or small companies, whether on one day, or, better still, on all available occasions, the work, though quiet and unobtrusive, would be mighty in its effects.

How many there are who mourn and grieve over the spiritual apathy which prevails, and whose hearts are longing for a mighty work of God to break forth in this and other lands! In bygone days, as they ministered to the Lord and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2). What a mighty missionary work took its rise among these fasting, believing souls! Why should it not be so again? There can be no doubt that every great work of God is preceded by the outpouring of the spirit of prayer, and then in answer to prayer God fulfils his own gracious purpose, and delights the hearts of his saints by the wonders of his arm.

Already it is evident that a spirit of awakened expectation is being aroused in various ways. There are those who are painfully experiencing the lack of clear Gospel teaching. Many are keenly suffering through advancing Ritualism; others through growing Rationalism; and the minds of many such are being deeply exercised as to whether they shall sever their connection with the church with which at present they are in fellowship. Now, in all such cases a very careful and wise judgment is necessary, because the question is a complicated one, and many considerations should be taken into account. But without entering into any such matters, is it not evident that such exercised souls may, without severing their church connections, at least meet in little bands in one another's houses at any convenient times, and give themselves to humble confession, fasting, and prayer?

In the beginning of the great Evangelical Revival of the last century, the gracious work began in a Holy Club at Oxford. A few kindred spirits gave themselves to fasting and prayer, and the devout study of the Scriptures, and out of it came John and Charles Wesley, and other mighty men of God.

These men did not begin by seceding from the Church of England. They began by privately banding themselves together to help one another to do God's will, and carry out his word.

Now what we want to-day is a vast renewal of the spirit of the Holy Club (so called in derision). Not that such should be organised, but that here and there, and everywhere, godly men and women should again do as those early Methodists did; and who could foresee the outcome? Fresh Wesleys and new Whitefields might arise therefrom. The Holy Ghost might separate new souls, and thrust them out to new fields of labour in the dark places of the earth.

Humiliation, fasting, prayer! None of us realise to the full how wofully it is needed! Then let us, in little bands or large—in cottage or in spacious halls—give ourselves to prayer and fasting, "not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. x. 25). A. G. Wilkinson.

London-road, Derby.

AGGRESSIVE WORK.—NO. 14.

During my holidays last year I managed to speak personally to a good number of people as to their soul's salvation; and one man among the rest I well remember speaking to. He was a big, burly, middle aged, good-tempered, well-to-do-looking man, who was evidently enjoying his change of air and rest from business. I first met him in one of the principal thoroughfares of the town, and, handing him a tract, said, "May I give you this paper, sir?" He took it, and I then asked whether his soul was saved. He did not answer the question at all satisfactorily, but I passed on, thinking the question might do its work. A day or two afterwards I met the same man on the cricket-ground at a county match in the neighbourhood, and, not recognising him, handed another tract. "Ah, yes," he said, "you gave me one of these before." I confessed to not remembering him, but repeated the question about his soul's salvation, and left him.

A few days went by, and whilst in the crowded railway station, I met the man again, and without knowing him I once more addressed him as before. In a friendly sort of way he expressed surprise that I should so often tackle him. Of course, I owned to my stupidity, and then moved on. But only about twenty minutes afterwards when walking away from the railway station, I overtook a stout man, and, without looking particularly at him, I handed him a text saying, "May I give you this, sir?" Fancy my surprise to find it was my old friend once more. This time he exclaimed with some emotion, "Dear me, you have undoubtedly a message for me, as you appear to follow me wherever I go." He was evidently much struck by the circumstance, for he saw it was purely a matter of accident on my part.

He at once made for a form close by, and, taking his seat, steadily watched me with keen interest as I continued to address others as I had addressed him. We never met again, but I felt as though the Lord's hand was in it, and am sure he felt the same. It was indeed curious that I should so frequently speak to him without recognising him.

Liverpool. D. M. Drysdale.

BRITISH AND FOREIGN BIBLE SOCIETY.—The annual gathering of the juvenile collectors will be held at the Guildhall on Saturday, March 9. The Lord Mayor will preside, and will be accompanied by the Lady Mayoress, Mr, Alderman and Sheriff Samuel and Mrs. Samuel, and Mr. Sheriff Hand and Mrs. Hand. Canon McCormick, D.D., has promised to give an address on the occasion.

Money.—3.

NEW TESTAMENT TEACHING.

(Concluded.)

Why have such powerful essays as Dr. Harris's *Mammon*, and such impassioned denunciations as have been poured in a stream from all pulpits against the worship of gold, and such eloquent and brave, though sarcastic, books as Ruskin has sent forth for a lifetime, seemed to make not an atom of difference in anyone's behaviour as to money-hoarding? Attention has been paid to the disbursement of money, and some have won an enduring fame for giving mere fragments of colossal fortunes to the service of mankind, while the bulk was spent on themselves and their children. Nowadays special attention is being paid to the means by which money is made—that it shall not be done at the expense of wronged and oppressed hirelings—and over this the strife is becoming fiercer every year. But our Lord goes deeper than either of these phases of the money question; and is it not because his teaching has been overlooked or misinterpreted that our human teaching has failed?

THE TEACHING OF ROME.

In this field Protestantism has been outdone by Romanism, which *has* called for a total surrender of wealth under certain conditions, and *has* taught, though in a mutilated and inadequate way, that this surrender would be found useful to the soul that would enter the kingdom of heaven. The men and women who have taken vows of poverty sincerely, and kept them honestly, have been Rome's persuasive preachers who have charmed the nations, her army of fighters who have carried her standard into every land. She knows the moral power which invests her poor priests; she glories in the celestial light which plays around her monks and her nuns. With its hoarded gold the Vatican ensnares kings; with the poverty of its priests it wins the people.

THE TEACHING OF PROTESTANTISM.

Discarding Rome's teaching as to poverty, Protestantism has only in a dim way perceived our Lord's teaching—which is not for sections of his people, but for them all; not for ministers and missionaries only, but for laymen also. Protestantism has even commended the amassing of wealth as not only perfectly lawful and Christian, but even commendable. Dr. Harris says:—"The desire to possess riches is not sinful, provided that desire exist under certain restrictions." Jonathan Dymond, who professes to draw his principles in his book on Morality directly from the New Testament alone, has this curiously qualified judgment:—"Without affirming that no circumstance can justify a great accumulation of property, it may safely be concluded that far the greater number of those who do accumulate it do wrong; nor do I see any reason to be deterred from ranking the distribution of a portion of great wealth, or a refusal to accumulate it, amongst the imperative duties of the moral law." The conclusion of this sentence, which is bold and consistent, contradicts the opening, which is halting and feeble. Ruskin says—"What is chiefly needed in England is to show the quantity of pleasure that may be obtained by a consistent, well-administered competence, modest, confessed, and laborious." Yes, but what is a competence? and in making it, do not men generally lose their souls, and become the coarse, vulgar, materialistic mortals for whom he feels such infinite contempt? Jesus Christ is the only Master who knows what and where the roots of human trouble are, and how to destroy them; He surely laid his axe to one of the most prolific and most deadly when He forbade his followers to accumulate property.

If our Lord's meaning has been correctly given, those who believe Him to be the wisdom of God require nothing else; the outworking of his word need not trouble them; the scoffing of the world need not distress them. The world has scoffed at his words and ways from the beginning; his cross is foolishness; his sermon an impossible code of precepts for men to conduct life upon as it is. And no doubt the world cannot; it must be converted and changed before it will live the Christly life.

THE PROBABLE EFFECTS OF CHRIST'S TEACHING.

What would be the probable effect upon the Church of a literal acceptance of Matt. vi. 19, and an honest adherence to it? (1) It would create a new conception of the reality of the providence of God, and impart a new sense of his wise and beneficial action. The materialistic tendency of our times, which leads to a denial of God as a living and gracious Father, interested in the welfare of his children, would receive such a check as no arguments can give. The hand of God would be seen everywhere, because everywhere looked for and depended upon.

(2) The daily trust in God for subsistence would aid a living trust in Him as the God of salvation also.

(3) It would make the Church a brotherhood in a far truer sense than it is now. Without for a moment forgetting the beauty, the gentleness, the unaffected kindness, the humility of many wealthy Christians, there is no denying that money creates a class feeling and all the subtle dangerous evils which spring from it; and these would disappear if hoarding ceased.

(4) It surely would be more possible to convince sinners of the reality and worth of the heavenly substance, when saints did not amass earthly substance.

(5) It would show the might of co-operation in every province of life; for Christians would come together as they seldom do now for all kinds of work for God and man.

(6) As the Friends are a bulwark of peace by acting literally on certain portions of the Sermon on the Mount, so an unworldly church would prove an effectual breakwater to worldliness in every form, whereas the present system of money-hoarding lets worldliness pour in upon us through a hundred channels, threatening to drown us in destruction. "Business must be carried on," and it is too often carried on as the world carries it on and for the same object. Ruskin places his faith in the working classes to save England for some time to come from the depraving and degrading influences of the worship of wealth; but the Churches of Christ ought to be her saviour. A correspondent writing a while ago from New Zealand spoke of the Australasian colonies as "given up to an idolatry of gold, as the road to wholesale pleasure seeking." How different this from New England, where the Pilgrim Fathers sought "a faith's pure shrine, and freedom to worship God," not scope for making money. Shall we ever live to see our English churches sending forth Christian men solely intent on living a simple, pure, quiet, unostentatious life? An exodus of such unworldly men now would be quite as great a blessing as was the exile of the Pilgrims. Ruskin speaks well when he says: "We need examples of people who, leaving heaven to decide whether they are to rise in the world, decide for themselves that they will be happy in it, and have resolved to seek, not greater wealth, but simpler pleasure; not higher fortune, but deeper felicity; making the first of possessions self-possession, and honouring themselves in the harmless pride and calm pursuits of peace."

(7) With Christians of this unworldly stamp, there would come such an outburst of zeal for God's glory as would bear down all opposition. There would be such a supply of men and means as the Church had at the beginning. Thousands of workers are of this spirit, but all Christians need to be baptized into it.

J. P. Gledstone.

DR. H. M. WHARTON IN ROCHESTER, U.S.A.

Last October a district convention of the International Christian Workers' Association was held here in this city, from which much blessing came. Such workers as Rev. R. A. Torrey (of Mr. Moody's Bible Institute at Chicago), Mrs. E. M. Whittemore (of New York City), Colonel H. H. Hadley, Rev. B. Fay Mills, and Rev. John C. Collins (of New Haven) were here, and the effect for good of their earnest exhortations will not be measured in this world. The convention lasted for six days.

Dr. Wharton and Dr. Barron, of Baltimore, are now holding evangelistic meetings afternoons and evenings in this city. They are being held for the entire month of February. The meetings are largely attended, and pervaded by a deep interest. With much pathos and tenderness Dr. Wharton pleads with sinners to come to Jesus. Every Sabbath afternoon he speaks with great acceptance to a large audience of men only at the Y.M.C.A.

Next month it is expected that the evangelist Dr. J. Wilbur Chapman will hold evangelistic meetings for three weeks in this city. It is hoped that these meetings will not only result in many conversions and accessions to the churches, but also in a deepening of missionary interest, so that as a result more workers may be sent forth to Asia and Africa.

Albert Norton.

181, *Smith-street, Rochester, N.Y.*

REUNION WITH ROME?

Sir,—You are, of course, aware that the E.C.U. has lately held a great meeting in Bristol to consider the desirability of uniting the Church of England with the Church of Rome. In the course of a speech Lord Halifax made use of the following remarks:—"Surely there is no one, if he thinks what it would be to see the Western Church once more reunited, her schisms healed, and peace once more existing amongst her members, but must long for the day when the Church of England, our own branch of the Church which we love so well, should again be united in bonds of visible communion with the Apostolic See and all the churches of the West. What would we not give to be able to make our confessions and communions abroad as we do at home! Who can endure the sense of being separated from those with whom in all essentials of belief and sentiment we are one? And why should we not see the day of such a happy reconciliation? It was never the intention of the Church of England to depart from the rest of the Catholic Church. What is there which should make her desire to remain in her present isolation, which should make such a renewal of her ancient relations with Rome impossible?"

In order to let your readers see what sort of a Church these Ritualists desire to be united with, I will quote from a speech by Archdeacon Farrar in the House of Convocation Feb. 8. Speaking on the subject of the consecration of Señor Cabrera in Spain, by the Archbishop of Dublin, the Archdeacon, in the course of a long and eloquent speech, made use of these words: "What was the Church from which these Spanish Reformers had separated? Even in the fourth century two of its bishops were the first to appeal to the secular arm, staining the robe of Christ with blood. It was Spanish bishops who provoked remonstrances by putting people to death. They were responsible for the introduction into the Church of that horrible principle which had been the violation of every principle of the ancient Church. From the eleventh to the fifteenth century it was the Church of turmoil and licence. It was a leader of the Roman Catholics who said that from the fatal day that the Spanish Church formed an alliance with Courts, there had been the exile and burning of Jews, Mohammedans, and Protestants. From 1491 to 1798, as many as 32,000 human beings had been burned in the cities of Spain. This Church, this Roman Church, this intruded Roman Church, had massacred the saints of God. In that time, 296,000 people had been tortured, imprisoned, submitted to the rack and the thumbscrew, in a way that would make the very fiends of hell laugh with delight that a Christian Church should commit such deeds. The priesthood of that Church, through the confessional, had been so corrupt that the Pope had been obliged to interfere. Women had been seduced by priests, and the very provision appointed by the Church had to be revoked. If the Church of Rome had repented, it would be something, but it had never disavowed the Inquisition. It was a Spanish Jesuit who introduced the casuistry making falsehood permissible. The Church of Spain had not altered in the least. A Dominican, in 1882, advocated the Inquisition, and a Spanish professor lately, at a banquet given in Madrid, gave the toast of the Spanish Inquisition. Would this House treat as schismatics those who separated themselves from these things? Would they frown and jeer at the people who separated?"

Surely there is nothing to prevent Lord Halifax and all the 34,000 members of the English Church Union going home to their dear old merciful Father, the Pope. The Church of England, which they profess to belong to, will rejoice and be glad when she shall see their faces no more.—Yours, &c.,

W. B. Kirk, LL.D.

St. Peter's Vicarage, Ashton-under-Lyne.

RAILWAY MEN IN IRELAND.—There are on this line a number of drivers, firemen, and guards who are serving the Lord, and there are some platelayers and other grades who are also engaged in the same happy service. They are anxious as they go along the line to drop messages, not only from their lips, but from their hands. Would you insert an appeal for Gospel tracts for this purpose? There are vast numbers of our railway-men who need the Gospel, and by this means some may be led to accept Christ.

Wm. Baird.

Great Northern Railway Station, Lisburn, Ireland.

THE LATE DR. A. J. GORDON.

HIS LAST PRINTED MESSAGE.

From the January *Watchword*.

It is not so much new discoveries of truth, and new revelations of duty, which are needed to make the coming year one of blessing and usefulness as a renewed acting upon what we already know. "Duty done is the soul's fireside," says Joseph Cook. What is duty undone but the soul's Inquisition, in which conscience often brings us to the rack and makes us cry out for pain at neglected opportunities? "I remember no one sin," says Richard Baxter, "which my conscience does so much accuse and judge me for as for doing so little for the saving of men's souls and dealing more fervently and earnestly with them for their conversion." And who that knows the Gospel, and the lost condition of man by nature, does not often arraign himself for this great defect of service? Probably the most constant occasion of this neglect is found in our delegating of duties to others. Specialism has no such place in Christianity as it has in science.

WATCHING FOR SOULS.

It may be well that in the medical profession one class of physicians takes the eye, and another the heart, and another the brain, and so apportion out the work among different classes of practitioners. In grace there is no such division of labour whereby we may remand to the minister the work of preaching, and to the church missionary the work of dealing with souls, and to the foreign missionary the work of preaching Christ in the regions beyond. All duties are for all Christians; there are no assorted obligations; there are no exemptions from spiritual taxation for such as would move into some mild suburb of Christianity in order to avoid the assessments of the Gospel. The greatest need in the work of the church is that of personal dealing with souls by all Christians, and the greatest loss comes through delegating this work to ecclesiastical specialists—preachers, teachers, evangelists, and missionaries. Let us then so appreciate our personal trusteeship of the Gospel that we shall refuse to farm it out to agents; let its "now is the accepted time" so constantly ring in our ears that we shall decline to confine our ministrations only to canonical occasions—to Sundays and to prayer-meetings. "Be instant in season and out of season," says the apostle, which means, being interpreted, "Be unseasonably in season; make an opportunity out of an inopportune occasion." A gentleman recently said to the writer: "The most earnest and useful man we have in our churches declares that he owes his conversion to words spoken to him by a Christian lady across the counter in Jordon and Marsh's store when he was selling goods to her." Did not this woman earn the beatitude, "Blessed are ye that sow by all waters"?

INTERCESSORY PRAYER.

Next to this duty of watching for souls, what if we name as of chief importance the exercise of intercessory prayer? But Christians will not pray earnestly unless they believe strongly. Asking without expecting; shooting heavenward the arrows of ejaculatory prayer with no real anticipation that they will hit anything—how long will such exercises be kept up? This suggestive sentence is culled from the letters of John Newton:—"About this time I began to know that there is a God who hears and answers prayer." Had he not known it before? Yes; but it is not what we know, but what we *know that we know*, which has real, practical value to us. It is true indeed that faith has the first place in this great transaction; we believe in order that we may know, instead of knowing in order that we may believe. Yet, if knowledge is the child of faith, it gives the strongest support to its mother when it is full grown.

Here is the promise: "*Whatsoever ye shall ask in my name.*" We must believe it in order to have the treasure which it holds. But when experience has italicised this promise, when a clear and definite answer has underscored it with an emphatic amen, we have henceforth the strongest support in pleading it. Therefore, let us earnestly seek for distinct answers to our prayers, and yet let us not insist altogether on visible and material answers. If we pray that the Lord will teach us to pray, and get an answer, it is a great attainment. "My highest longing is that I may long after God," said a great saint; and what better thing can we pray for first of all than for a prayerful spirit? Having attained this we shall be likely to find the next thing—contact and communion with God—and to learn how much better are spiritual riches than material. The simple-hearted Christians of Labrador used to say to the Moravian missionary: "We wish to have such a longing after God as a child towards its mother, or as a man in the chase for the reindeer." What is this confession but a translation into simple language of the Psalmist's words: "My soul followeth hard after Thee."

SPIRITUAL FRUITFULNESS.

And we may add another to the list of graces which we should diligently strive to attain, that of spiritual fruitfulness. Peter's words are very striking when exactly translated: "If these things be in you and abound, they make you that you shall be neither *unworkful nor unfruitful*." Works may be counterfeited; fruits cannot be counterfeited. Good works may be external to us; spiritual fruits spring only from the deepest interior life. Hence Jesus makes these the true test of discipleship, saying, not "by their works," but "by their fruits ye shall know them." The tendency of our times seems to be for the Church to run to outward activities as trees sometimes run exclusively to wood and leaves. The husbandman's cure for the latter defect is to lop off branches here and there, and so to drive the sap into fewer channels, that the vitality may be intensified. Is this not the need in our lives—a cutting off of our superfluous activities, an excision of dead works, and then a deeper being in order to a wider doing? "Herein is my Father glorified that ye bear much fruit," says Jesus; and this can be possible only by a firm abiding in Him. More watchfulness, more prayerfulness, more fruitfulness. "God grant that this may be a year famous for believing!" So wrote an eminent Christian on the first page of his diary as he began a new year. If it shall be so with us it will be certainly a year famous for watching, for praying, and for fruitbearing.

HIS LAST SPOKEN MESSAGE.

Dr. Gordon's last spoken message was of peculiar interest. On Monday, January 21, he addressed the Baptist Young Men's Social Union. From that meeting he went home ill, and never left his bed again. This was the substance of his message to young men: "Never say 'No' to God.' As usual, Dr. Gordon's address had a strong and charming missionary flavour. He told the story of William Carey, of whom a brother minister said after his death that "Brother Carey, while a very good man, had one serious defect of character. He was a man of indecision and inconstancy, as he himself admitted." The good brother proved his charge by the following remarkable statements: "William Carey himself said that he left the shoemaker's bench because he could not say 'No'; that he went to Leicester, where he was pastor of a Baptist church for five years, because he could not say 'No'; that he went to India as a missionary because he could not say 'No'; that he devoted his life to the translation of the Bible because he could not say 'No.'" "To think," said Dr. Gordon with gentle irony, "of charging such a man with inconstancy!—a man who contributed over two hundred thousand dollars to the treasury of the Baptist Missionary Society; a man who translated the Bible into twenty-six different languages and dialects; a man who made himself, under adverse circumstances, a great scholar as well as a great Christian and missionary; a man whose constant motto was, 'This one thing I do.' But the secret of his life, young men, was that he could never say 'No' to God. There are tempters and temptations to whom you ought always to be ready to say 'No,' but, I beg of you, never say 'No' to God."

INEBRIATE WOMEN.—The report of the Manchester Retreat for Inebriate Women, the Grove, Fallowfield, states that during last year twenty-four women were admitted to the retreat, and twenty-three left after a year's stay. At present there were twenty-five inmates.

HOUSE OF REST.—At the monthly meeting at the St. John's Wood House of Rest last Friday the address in the afternoon was given by Mr. R. C. Morgan on "Spirit, Soul, and Body." In the evening an interesting address was given by Mr. F. J. Rayner on the "Zambesi Industrial Mision."

REV. J. DENTON THOMPSON, rector of Southport, speaking at a public meeting in connection with the B.W.T.A. at Southport, described the employment of barmaids as perhaps the greatest curse of the drink system. Not only were there great physical evils due to the long hours and the standing, but the exposure of girls to coarse jests was a reproach to a purity-loving people.

THE HORRORS OF WAR.

In a book published by Messrs. Longmans, Green, and Co., giving the history of "The Defence of Plevna," by W. V. Herbert, who took part in it, there are some terribly realistic pictures of the awful concomitants of war. Here is one passage descriptive of the writer's experiences in a Russian attack on Plevna:—

"I wish my pen were sufficiently capable to give some notion of the awful confusion of such a contact. A chaos of stabbing, clubbing, hacking, clutching, shouting, cursing, screaming men; knots of two or three on the ground, still fighting, and clinging to each other in their death agonies; above the surging mass of heads the butt-ends of rifles rising and falling like the cranks of numberless overheated engines; the mounted men with swords working at lightning speed; the colours bravely leading the way; horses charging into solid bodies of men, rolling over, burying beings already mutilated beneath them; frantic faces streaming with blood; the air reeking with the breaths of thousands of panting creatures, like the hot winds of the desert—all the madhouses of the world discharging their contents into this seething cauldron of human passion and iniquity; Dante's Inferno let loose, a legion of demons from Hades run riot.

"As to my personal experience, I remember nothing. The actual contact, the psychological moment of such a charge, lasts but a minute or so; and such a lifetime of experience is crowded into it that memory is hopelessly at fault. All I know is that I discharged the six chambers of my revolver, but at whom I have no notion; that my sabre was stained with blood, but with whose I cannot tell: and that suddenly we looked at one another in blank surprise—for the Russians had gone, save those on the ground, and we were among friends, all frantic, breathless, perspiring; many bleeding, the lines broken, the tactical units dissolved; most of us jabbering, shouting, laughing, cursing, dancing about like maniacs."

Almost as gruesome and horrible is the account of hospital treatment of the wounded after a battle:—

"Imagine the interior of a low, long, roughly-built shed (I do not know whether it had been erected by our troops, or had originally served as a storehouse or barn). Imagine a thick, hot, reeking atmosphere, filled with indescribable odours, enough to sicken you by the very recollection. Imagine some hundreds of men—yourself among them, with a raging thirst devouring you, a burning pain in the face, every particle of strength and vitality gone—lying on the bare boards, with bundles of rags or filthy straw for pillows, many insensible, many dead or dying, many in convulsions, some horribly mutilated, all bleeding, most of them groaning, others screaming, or pitifully whining for a drop of water, in half-a-dozen languages. Oh that cry for 'Su!'—how often have I heard it! After the lapse of seventeen years it follows me into my wildest dreams. Imagine surgeons, with tucked-up shirt-sleeves and bloody hands, giving the first-aid; for this was a temporary ambulance, in rear of the lines. Imagine callous men dealing out homœopathic doses of water, or laudanum, or brandy. Imagine everything that is most horrible, disgusting, sickening, hideous, heart-rending, within the range of your conception, and you will have a faint notion of this hell of man's creation."

REV. JOHN PYPER, of Belfast, is now in London, addressing meetings nearly every night, with marked success. On Sunday, 10th, he will preach on Bible Temperance at Presbyterian Church, Clapton, at 11 a.m. On Monday, 11th, the annual meeting of the Bible Temperance Association (London auxiliary) will be held at Exeter Hall at 7.30.

THE CLAPTON MISSION, under the superintendency of Rev. Thomas Jackson, has enjoyed a year of great spiritual prosperity. After filling up a large number of vacancies in the membership caused by migration and other causes, and other causes, a net increase of sixty-three members is reported for the year. The number of members now in church fellowship is 412.

THE STRANGERS' REST.—The monthly meeting of workers was held on Friday, at 163, St. George's-street, Ratcliff. Mr. Blair Neatby took the chair. After a season of praise and prayer, Mr. Isaacs (hon. secretary) presented a very encouraging report. Miss Beatrice Hurditch and Miss Coots are leaving England on April 12 to take charge of the work at Zanzibar. Rev. David Baron gave a helpful exposition of the first thirteen verses of Psalm lxviii.

THE TREASURES OF THE SNOW.

By DR. NEWMAN HALL.

Job could not understand the mysteries of Providence. Why should there be so much sorrow in the world? Why should the wicked often suffer when the righteous are maligned, impoverished, die? A Divine voice challenges him. Who art thou who blamest the Creator as if thou knowest all He does, and why? Dost thou understand things nearest thee? Hast thou entered into the treasures of the snow at thy feet? If not, art thou competent to be a judge of the secret things of God? (Job. xxxviii. 22). Our very ignorance answers our doubt. By God were all things made. "He saith to the snow, Be thou upon the ground. He giveth snow like wool. Snow and vapour fulfil his word." But how little we know of Him! We think we understand something about the sea, the light, the stars. But how limited and imperfect our knowledge!

Our knowings are but links in an infinite chain. Increasing knowledge ever widens the horizon of the unknown. We know that vapour at a certain temperature forms crystals, and these become snow, and raindrops, freezing, fall as hail; but there are "treasures" we have not discovered. Ice forms at a temperature of 32 degrees. But why? Because a freezing wind blows; but why and whence the wind? Explorers again and again have visited the Polar regions, and still found snow and ice without end. Who has entered into these treasures to measure them? The snow is under Law—but it is the Law of our Father, not of fate or chance—not stern and heartless, but the Law of Love.

There is a special intervention in the case of the formation of snow. Everyone knows that substances expand by heat and contract by cold. Water heated increases in bulk and boils over. Water cooling becomes smaller, but when cool enough to freeze, it ceases to contract, gets larger in size, and bursts our pipe. Why this exception to a law? If, like other substances, it went on getting smaller, the same quantity of water frozen would be smaller, that is, would be heavier than water, and sink to the bottom because of its specific gravity. The result would be that every stratum of ice on the surface would sink till there would be a great mass, shielded by the water above it from the sun, and would remain many weeks or months unmelted, so that the channels of rivers would be blocked, navigation impeded, the streams would not flow off, and floods would desolate instead of fertilising. How wonderful this peculiarity, illustrating the beneficent over-ruling of natural law by God! This is a treasure of the snow. So in all our trials. God "stayeth his rough wind in the day of his east wind."

Snow has its special sorrows—roads blocked, paths perilous, injurious falls, bodily ailments, work suspended, manifold distresses. But there are "treasures." The alternation of seasons, cold as well as heat influencing for good the air we breathe, frost pulverising the soil for the ploughman and the sower, help in "preparing for our use the kindly fruits of the earth." The snow, as a blanket, screens the young plants and the springing corn from the biting wind that might destroy it. Thus affliction has its treasures, promoting spiritual health and fertility. Multitudes have seen reason to say, "It was good for me to have been afflicted." Snow and ice cause inconvenience, but they work for our good. Not pleasant—nay, even grievous, but "afterward they yield the peaceable fruits of righteousness."

Snow has treasures of beauty—trees radiant with the jewellery of winter, the hedges and meadows blazing with diamonds surpassing lapidary's skill! Snow-crystals all obey one law, yet have infinite varieties of form. Their angles are all of either sixty or one hundred and twenty degrees, yet are of such numerous shapes that one observer alone counted and classified ninety-six different patterns, and these all so symmetrically beautiful that any one of them would serve as a model for a needle-work worthy of a princess. Are there not treasures of beauty in the snow of affliction?

Let us indulge our fancy while comparing trials with crystals which are all hexagonal. The fruits of affliction in its influence on the soul are humility, penitence, patience, prayer, assurance, love. Fatal to all real religion is pride. If the wealth which gendered it depart, if in the race of ambition we see others outstrip us in genius, position, fame: if having vaunted ourselves on what we could do, physically, mentally, socially, and disease lays us aside, is it not well to be thus humbled, and become as children?

When all was prosperous around us, we perhaps thought we were spiritually, as well as temporally, "rich and increased with goods, and in need of nothing." How often has affliction led us to remember the past, to examine our hearts, and to be convinced that we are "poor and miserable, and blind and naked," and to cry, "God be merciful to Me, a sinner." Trials lend to patience. We feel our helplessness. We can do nothing but wait. Instead of obtaining at once all we wish we now must quietly endure till God Himself brings us relief. The longer the trial the greater the exercise and the fruit of patience.

This is accompanied by prayer. We can only wait patiently by waiting upon God. To whom, Lord, shall we go, but unto Thee? "Call upon Me in the day of trouble, I will deliver thee." And apart from mere deliverance from any special trouble, communion with God in prayer is a constant consolation. A believer can endure what would otherwise be unbearable, when he can cast all his care on God, and in prayer have fellowship with heaven. This will lead to assurance of hope. God is the hearer of prayer. We know that He will supply all our need, and He best knows what this is. In his own best time and way He will deliver us. "Tribulation thus worketh patience, and patience experience, and experience hope." This hope will not deceive us. We shall not be ashamed, because the *love* of God is shed abroad in our hearts by the Holy Spirit. His love will arouse ours. This will certify our full salvation. Trials are designed for the perfecting of love. And love to God will promote love to men. Our sufferings, with God's love, will promote love and sympathy towards fellow-sufferers, and we shall be able to comfort others by the comfort wherewith we are comforted of God. If thus, like every snow-crystal with its six sides and angles, we become beautiful in such sixfold goodness, and grow more humble, penitent, patient, we shall have entered into the treasures of the snow, and have reason to "Bless the Lord at all times," winter times as well as summer. We shall say "It was good for me to have been afflicted."

One of the chief lessons of the snow arises from its whiteness. Other white objects look discoloured beside it. The Alpine snow-field makes the passing cloud ashamed, however spotless it had seemed to be. Such is the purity promised to the believer in Christ. Faith resting on Him as the Saviour from sin can pray—"wash me and I shall be whiter than snow." Washed from guilt and penalty by "the blood of Jesus Christ which cleanseth from all sin," washed from inward sinfulness, by the sanctifying grace of His Holy Spirit, and made ultimately like unto Him, seeing Him as He is. Glorified saints have "washed their robes, and made them white in the blood of the Lamb." "Though your sins be as scarlet, they shall be as white as snow."

"WHITER THAN SNOW."*

Blackened and burdened I came unto Thee,
Saviour of sinners! have mercy on me:
Helpless, polluted—Redeemer from woe,
Wash me, and I shall be whiter than snow.

Fountain of purity, opened for sin,
Pity the penitent, welcome me in!
Save me, embrace me, and ne'er let me go—
Wash me, and I shall be whiter than snow.

Cleanse Thou the thoughts of my heart, I implore,
May I thy holiness share more and more;
Daily in loving obedience to grow,
Wash me, and I shall be whiter than snow.

Glorified spirits surrounding the throne,
Thee as the source of their purity own;
Cleanse me and perfect me, Saviour, from woe,
Wash me, and I shall be whiter than snow.

Linked with those spirits in glory I am,
White all their robes by the blood of the Lamb,
This is the only assurance I know,
The promise that I shall be whiter than snow.

Newman Hall.

* From "Lyrics of a Long Life."

A CHINAMAN ON ROMANISM.

In the March issue of *The Missionary Herald* of the Baptist Missionary Society, Rev. G. B. Farthing, of Tai Yuan Fu, tells the story of Han Meng Pao, a native preacher of exceptional insight and power. In the course of his story Mr. Farthing says:—

The Roman Catholics, as if by design, generally manage to meet with those who come about us and show any interest. They met with Han. We preach Christ, and do not discuss the various religious systems any more than we are compelled. The proclamation of the grandly certain facts of redemption is our concern. So Han had received no warning against the errors of Roman Catholicism, nor been put on his guard against the wiles of its adherents. The Word of God, though, was for him the sole standard of truth—the touchstone to which all opinions must be brought. Well, the Roman Catholics fell in with Han, and began at once about the insufficiency of Protestant teaching for the salvation of the soul, and said that the ignorance of the pastors and others could only hurt those who followed them. Han readily admitted that human teachers, whether Catholic or Protestant, might err, but urged that, since we have the Word of God as our guide, there was no need why anybody should be led astray.

"Very good," said they, "but there are things vital to salvation which are not contained in the Bible, and which the Church's Emperor (*i.e.*, the Pope) can alone tell us, for he knows the mind of God."

"What things are they?"

"Well, there is purgatory."

"Purgatory, whatever is that?"

"There you are, you see, your Bible does not tell you about it. It is a place of trial and torment where believers receive the punishment of their sins before they enter heaven. Whoever enters hell is utterly without hope, but from purgatory, as they are cleansed from sin, believers are passing constantly into heaven."

"That cannot be," broke in Han, "because God could not have said one thing at one time and a quite different thing at another. The Bible tells us that 'the blood of Jesus Christ cleanseth us from *all* sin!' and that He is able to save to the uttermost them that come unto God by Him! Why, the Bible is full of Christ's power to save, readiness to save, and death to save; yet, though our sinless Lord suffered for our sin, you want me to believe that man has still to bear some part of the punishment of it because Christ's was not enough. God may have spoken, that I do not know, but I know that He could not say in the Bible that Christ did it *all*, and afterwards say Christ only did a part of it. No, I cannot believe what you say about purgatory."

"Well, you are a long way from the truth, Of course, Christ did not do it *all*. His mother, the Holy Virgin, who is equal with her Son in honour, did a great deal of it."

"Ai Ya, what are you saying? Christ was God's Son, and therefore Divine; Mary was only human like ourselves!"

"What! You Protestants surely worship the Holy Mother?"

"Certainly not."

"Was she not the mother of Jesus?"

"Yes."

"Then she ought to receive equal worship with Jesus, for Jesus could not be greater than his mother." (The descendant is not greater than his ancestor—A Chinese argument.)

"Indeed! What was the name of Mary's mother?"

"That we do not know."

"Who was her grandmother?"

"We have not heard."

"But you surely worship them?"

"No, we do not."

"How is that? If Mary must be worshipped because she was the mother of Jesus, then Mary's mother must be worshipped because she was the mother of Mary who is worshipped, and similarly her grandmother and other ancestors."

The Roman Catholics began to get ruffled, and as the discussion went on got downright angry, for Han kept showing their statements to be contrary to God's word as contained in the Bible, and held strongly to the position he had at first taken up, that it was possible God might speak, but He could never contradict what He had already given us in the Bible. That is, Han took the stand of a Protestant, without being specially drilled into doing so.

NOTES ON DAILY READINGS.

SUNDAY, MARCH 10.—ROM. IX.

Not all Israel, which are of Israel (1-13).—The Holy Ghost by the Word of God corrects and quickens the findings of conscience, and how marvellously the love of Christ increases the range and sensitiveness of the conscience. Not simply right and wrong, but questions of tender considerateness for others, then come into its jurisdiction. Oh that we had more of this anguish and yearning desire for men's salvation! (4) Amid the present ruins of Israel, let us not forget how great her service has been to the world and to the Church. (11) God's purpose and choice were certainly justified by the event; there is a close connection between foreknowledge and predestination. God's election is not arbitrary, although the reasons of its selection may lie too deep for human vision.

The Potter's Right over the Clay (14-33).—God gave Pharaoh in the ten visitations upon his idol gods every opportunity of knowing Himself, and if the proud king had humbled himself, he would have become the emancipator of Israel. He was broken, because he would not bend. Having hardened his heart against God, all that God did to turn him only made him harder. The sun that softens wax, hardens clay; the difference is not in the sun but in the substance on which it shines. (21) This allusion is borrowed from Jer. xviii. 4. The vessel was marred, because it would not yield perfectly to the potter's hand, but still he made it again. Thus we may hinder our fullest development and usefulness, yet God will still do something in and by us. (27) Israel has missed the noble office to the world which God intended for her, and was within her reach, but it has been overruled for the benefit of the Gentiles. Those have entered into the spirit of the Gospel, who have accepted the gifts of God by faith. God's purposes cannot be thwarted; if the Jews refuse them, then He turns to the Gentiles. The touchstone of choice or rejection is the presence or absence of *faith*. Dost thou believe in the Son of God?

MONDAY, MARCH 11.—ROM. X.

Christ, the End of the Law (1-4).—Again this yearning desire for the salvation of men. May God in his great mercy ignite the fire in our hearts also! Men feel their need of righteousness, but it is only possible for such as are really willing to submit themselves to God's. This is humiliating to the flesh, which loves to go about to establish its own, by works and rites. Get Christ by faith, and He becomes your righteousness, and you become the righteousness of God in Him.

Not Doing, but Believing (5-15).—Our doing can never win a proper standing with God, because it is vitiated at the root. It springs from the self-life. All the efforts of the self-life, even though under the garb of religion, must fail, because of their tainted origin. If we are saved, it must be by the grace of God implanting a slip of his own Divine nature, which is not I. How near Christ is to us, standing and knocking at the door. (10) Righteousness is our standing with God; salvation is the full emancipation of our nature from the dominion of sin. It is not enough to believe with the heart; there must be confession as well. Genuine faith must manifest itself in speech. Notice (R.V.) the confession of Christ as Lord is an essential condition of salvation, *i.e.*, we must make Christ king of the heart, if we would experience his keeping power. (14) By this chain of questions we are driven to the duty of carrying the Gospel to those who know it not.

Hearing and Hearkening (16-21).—Voices speak for God through all the world. In nature and revelation alike the tones of mercy are heard expostulating with men. Faith comes of this hearing to many; but many, alas! hear and turn away. They do not hearken.

TUESDAY, MARCH 12.—ROM. XI.

Not Cast Off (1-16).—The Apostle tenderly clings to his faith that as in Elijah's time, so still, there is an election of grace, a great host of believing souls who, though unknown to man, are known and dear to God. The mass of Israel have missed, but this inner circle have obtained the heart and kernel of the Divine provision in Christ. And the rejection of the Gospel on the part of Israel has been mercifully overruled to give the Gentiles the opportunity of entering into the fulness of the blessing of the Gospel of Christ. Thus the fall of Israel has enriched the world of men. (12) When Israel is restored, men will be still more enriched. The fulness of Israel will mean the gathering of the fulness of the world for Emmanuel. (15) They are to be received back again, there is no doubt about that, and their reception will date a resurrection for a great mass of the world's populations. God hasten the day.

The Olive Tree (17-24).—The process of grafting here referred to differs from our own. We graft the good rose on the wild stock. The Oriental grafted the wild branch on the good stock. Christ is the Divine stock of men. We have been taken out of the bramble of the first Adam and grafted into the true olive. How blessed it is to be able to partake of his root and fatness! (20) Let us seek the grace of continuance, and continue in the current of his goodness. (24) Let every difficulty be met by this assurance, God is able.

The Depth of the Divine Counsels (25-36).—The fulness of the Gentiles has probably almost reached its measure, and when it is at the brim Israel's turn will come again, and all Israel will be saved. The chosen people were rejected for their unbelief, but their rejection has been marvellously overruled. (33) We come up to the brink of an infinite precipice, we can only look down into its depths, but cannot reach them. We can never find out God, but in the simplest phrase we acknowledge that as all things emanate from Him, so shall they return to Him, and augment his glory, world without end.

WEDNESDAY, MARCH 13.—ROM. XII.

The Presentation of our Bodies to God (1-2).—The Apostle returns to words and thoughts of ch. vi. There he had urged that the members should be presented, as Christ's were when He rose from the dead. Between that chapter and this he had been following a consecutive line of thought, which invests with extraordinary emphasis his *therefore*. Worldliness is best combated by other-worldliness; nonconformity to this world is secured by transfiguration into the glory and light of the other; it is easy for a denial to be offered to the lower, when an acceptance is presented to the higher. Keep presenting your whole being to God; it will be the easiest and surest method of securing immunity from the attacks of evil. When our service is acceptable to God, we prove and discover that his will is in the best sense acceptable to ourselves.

Practical Exhortations (3-21).—Doctrine should ever lead to practice. Do not under-estimate or over-value yourself. (4) There is no need for envy or jealousy, each member in the body has its own office. (6) A full-orbed Gospel. (7) Give your whole being to the thoughts of God yearning to express themselves to man. (9) These exhortations pass from the ministry of the Church to love of the brethren. Let us ever continue these. Thence we are led out to those that need our help, and to our enemies. Circle after circle invites us. An ever-widening horizon needs to be filled with the light and heat of Christ. (21) Here is the secret purpose of all. The world is full of the infection of evil. Beware lest it master thy good; rather let thy good subdue the evil, and scatter the seeds of a harvest of blessing.

THURSDAY, MARCH 14.—ROM. XIII.

To all their Dues (1-7).—The framework of human government is a parable and miniature of the divine. We may use every legitimate means of improving the government under which we live; but when remonstrance, vote, appeal are in vain, we must submit. This was the policy of the early Church. They bore their unhesitating witness against the wrongs of their time, as their Master and his Apostles did before them. But they did not join the party of insurrection and revolt. They suffered without complaint or retaliation, and God wrought through their suffering to overthrow the gigantic tyrannies and monster wrongs of their times. (6) What a high prerogative this conception gives to public functionaries. How solemn their responsibility.

Love fulfils Law (8-10).—There is one debt which can never be paid in full. However much we pay, there is always an accruing balance against us, because we can never pay our indebtedness to God, and He has made men his residuary legatees. If we live in perfect obedience to the promptings of love, we practically do all that the most exact observance of law could effect. Let us grow in grace, the proof of which is the absolute refraining from working or speaking ill of another.

High Time to Awake (11-14).—The army of Christ needs these bugle-calls. The night is departing, morning is breaking on the hills. Let us put off the works of darkness mentioned in ver. 13; our armour is Jesus Christ Himself. Not merely virtues and graces, but our perfect Saviour: his purity, his patience, his meekness, his holiness. We must ever wear this glistening armour, and keep it bright. No speck of rust must soil its sheen. Then every weapon of the foe will glance aside.

FRIDAY, MARCH 15.—ROM. XIV.

Living unto the Lord (1-12).—Each has to stand or fall to Christ, and each should be so identified with Christ's interests as to be eagerly desirous to aid and strengthen his work in the hearts of the rest. We must beware especially of harsh judgments, lest we retard or destroy the work of grace in our brother's soul. (6) Then, as now, there were many debatable matters, concerning which Christian duty was not clearly defined. The main question for each to ask is, What does Christ want me to do? When the eye is single to Him, the whole body becomes full of light. Let the soul be clearly convinced of the Lord's will for it, it should be allowed to fulfil it, unhindered by unkind and harsh criticism. Can you give thanks about a thing? If so, you are not far wrong. There is a religious abstinence from observing days which should be respected. Since Jesus is Lord of the dead and living, they make one realm, own one Sovereign, are included under one arching heaven of love. You are not far from your Beloved.

Following after the Things that Make for Peace (13-23).—It is more important to promote a brother's inner life than to maintain an outward rite, like those of Leviticus, which the believing Jews desired to settle on Gentile Christians. On the other hand, though the Gentiles had perfect liberty about these things, they should not obtrude it, or use it in a manner calculated to tempt or overthrow their fellow-believers. How great a mistake it is to spend time in arguing about these trifles! Let us live for the righteousness, peace, and joy which the Holy Ghost gives, and all these things will fall into their right place. Focus yourself with Christ, and you will see all things else clearly, and in right proportion.

SATURDAY, MARCH 16.—ROM. XV.

Strong to Bear with Others (1-13).—If we are able to distinguish between things which fill others with anxiety, we should beware of despising them, but use our strength for their comfort and help. Not pleasing ourselves, but yielding in non-essential matters, that we may build up our weaker friends. (4) The Scriptures of the Old Testament are here referred to. The Apostle found in them patience and comfort. (5) What an exceedingly sweet title for our God. He is a Sun, and his beams are patience and comfort. (7) We have been received by Christ into his heart, and shall be received at last into his home. (9) Oh, Gentile hearts, do ye glorify God enough for his mercy? (13) May this prayer be fulfilled in us. The world is pessimistic, but the child of God abounds in hope, because he knows that God's purposes of blessing to mankind are fast ripening to manifestation.

The Fulness of Blessing (14-29).—When you are sure of your vocation, and of God's plan for you, as Paul was, then yield to the Divine Spirit. Note those words, "Christ wrought through me." This is the secret of a full life, from Jerusalem as centre to Illyricum as circumference. And when such a power is welling up in the soul, it must mean blessing for all with whom we come in contact.

The God of Peace (30-33).—These prayers were earnestly offered, but they were not answered as the Apostle thought. In the deepest sense they were answered. Throughout all there was a sense of the love of the Spirit, of joy in the will of God, and peace in the God of Peace which circumstances could not alter.

SEAMEN AT SYDNEY.—The Trafalgar House Mission to Seamen, Princes-street, Sydney, after fourteen years of useful work, is at present crippled for want of funds, through the death of many of its best supporters and the serious illness of its founder, Archdeacon King, coupled with the general financial depression in Australia. About 7000 visits by (mostly British) seamen are paid annually to Trafalgar House, 150 meetings and services held, a splendid Gospel temperance work is accomplished, and a large quantity of literature is disseminated. Help will be thankfully received by Mr. Geo. R. Harrison, hon. treasurer, Beecroft, Sydney, N.S.W.

Courteney Smith, Superintendent.

INTERNATIONAL S. S. LESSONS.

MARCH 17.

ZACCHEUS THE PUBLICAN.—Luke xix. 1-10.

GOLDEN TEXT, verse 10.

JESUS was on his last journey to Jerusalem. Having crossed the Jordan, He reached Jericho, at that time a flourishing and wealthy city. It was situated about twenty miles north-east of Jerusalem.

Zaccheus was "a chief publican" (R.V.). The right of collecting Roman taxes was sometimes purchased by men of wealth, who in turn employed sub-contractors to collect the taxes. It is probable that Zaccheus occupied the position of sub-contractor. To start with, he must have been *wealthy*, for it would cost something to purchase such a position. But in it he found abundant opportunity for increasing his wealth; for "in Jericho was cultivated the famous balm of Gilead, which brought in a considerable revenue. Besides which the caravans passing from North Arabia, through Palestine, to Egypt paid duties on their merchandise at Jericho."—*Tristram*. And it is evident that he had not been particular as to the method by which his riches had been increased (8).

Imitate the example of Zaccheus:—I. *In his search for Jesus* (2-4). It was no mere curiosity that led him to desire "to see Jesus" (3). Like the rich young ruler in our last lesson, he was not satisfied with his riches. He was conscious of a burden of guilt, and a bondage to evil from which he desired to be free. He had some hope that this new Teacher could and would meet his need; for had He not shown kindness even to the despised and hated class to whom He belonged?

The earnestness and sincerity of his search appears in the difficulties he overcame. What were they? His calling; his past guilt; his wealth; the crowd; and his low stature. All these he overcame. "He ran before" (4), no doubt exciting the ridicule of the crowd. But what does a man who is in earnest care for the laughter of the foolish? The tree was not one of our ordinary sycamores, but the Egyptian fig tree, which in its size and its wide-spreading branches resembles the English oak. The lesson of all this is twofold; first, that "where there's a will there's a way." Anyone who wants to find Jesus can do so. And, next, that there are sycamores in which every seeker may climb. The Scriptures, the house of God, the Sunday-school class, the company of godly people, the closet of secret prayer—these are in the way along which Jesus passes. If people were as eager to find Jesus as they are to get on—to master some favourite study, to see some royal person, to witness some grand performance—there would be many more Christians to-day.

II. *In his obedience to Jesus* (5-7). The name, the character, the desire of Zaccheus were known to Jesus, also the hatred and contempt with which the multitude regarded him (7). Yet Jesus called him (5), with a personal call. The use of the name was a proof of affection, and of desire for intimate acquaintance with him (Isa. xliii. 1). To offer to be guest with such a man was not only an evidence of great condescension, but a prophecy of the change which grace would make in him. It required on our Lord's part a readiness to face the murmuring of the crowd for the sake of helping Zaccheus. He took his stand by the man whom the people loathed.

The obedience of Zaccheus was prompt and joyful (6). It was joyful because prompt. It is delay that takes the gladness out of obedience. It saves from painful regret over wasted years to receive Jesus early. Was there not reason for haste? Jesus was only passing by. Soon the opportunity will have passed. Do you count on having many opportunities, and so carelessly neglect the present? Be wise enough to imitate the promptness of Zaccheus.

III. *In the change which appeared in his character* (8, 9).—There would be ground for the complaint of the multitude if Zaccheus remained what he was. But Jesus saves his people from their sins. Zaccheus gives a double evidence of the sincerity of his conversion, First, in an immediate act of benevolence; and next, in restitution to those he had wronged. Zaccheus properly distinguished between the two. To give a large donation to some charitable organisation out of money that has been plundered from others is not benevolence. The restitution practised by Zaccheus exceeded the requirements of the Law (see Numb. v. 6, 7). Moody says:—"We should like to have a work that reaches men's pockets. I can imagine one of the servants going to a neighbour next morning with a cheque for £100. 'My master defrauded you of £25 a few years ago, and this is restitution money.' That would give confidence in Zaccheus's conversion." Conversion that does not lead men to repay their loans, to meet old debts, to restore what is not theirs is not such conversion as Jesus desires. The reward of Zaccheus began immediately when Jesus called him "a son of Abraham," not only by natural descent, but by faith and works.

For the Young.

HAPPY ZION'S HILL.

And the street of the city shall be full of boys and girls playing in the streets thereof.—Zec. viii. 5.

THE beauteous streets of Zion's Hill,
Jehovah's words declare,
Shall yet be full of boys and girls,
With gladness playing there.

No longer then shall wicked songs,
Or wicked ways be known,
Jerusalem shall holy be,
Their loved Messiah's throne.

He, Lord of Hosts, great Salem's King,
In glory there shall dwell,
And infant voices shall unite
"Hosannas" loud to swell!

Yet, even now, dear boys and girls
Are all beneath the gaze
Of Jesus, who will then be King,
Beholding all their ways.

For He was once a little child,
In stature small like them,
And will not, for He knows it all,
Their guileless mirth condemn.

Then, children, chaunt aloud his praise,
Yet not with voice alone,
But may his great redeeming love
By every heart be known.

ALBERT MIDLANE.

YOUNG MALAGASY.

SIR,—Readers of THE CHRISTIAN will remember subscribing redemption money for a Malagasy slave some time ago, whose case was brought to our knowledge by Mrs. Peill, wife of Rev. J. Peill, Madagascar. About the same time, there was a slight appeal made for the slave's sister, who had professed Christianity and was baptized in the Christian faith, that she too might be "set free, to serve." If the money collected was not enough for that purpose, I understand it was to be devoted to the help of Malagasy slaves generally in sore straits. I have received a letter from this slave girl, translated and forwarded by Mrs. Peill, and thinking your young readers would like to see it, I forward it for publication. Mrs. Peill, when returning to Madagascar, kindly took a small gift from me to R———, and the following is her reply:—

"My dear friend,—I thank you very much for your very kind present of a dress and a zamba, sent through Mrs. Peill. It is wonderful to me, and gives me great joy that though you have never seen me, and did not even know my name, you should take such an interest in me, and show me so much kindness; and my joy is all the greater because this kindness of yours was so utterly unexpected. I thank you, and again I thank you, dear friend, with a heart full of gratitude, for all your kindness, and it is just to express my gratitude that I send you this letter; and not mine alone, but also the grateful thanks of my mother, my brother, and my husband for your kindness; and as you have been such a friend to me, I think you may like to hear a little about me and mine.

"My father died on April 24, 1890, but my mother is still living. I was born in the year 1874, but I don't know in what month. I and my brother were both sent to school in 1882 (after attending the girls' school of the London Missionary Society) for about eight or nine years. I became a teacher there for a short time. In 1890 my little son was born, and in August, 1893, my little girl. My two little children give me great joy, but the joy is mixed with pain as I think of their probable future. The desire of my heart is for my children to get an education; but we are all poor slaves, and such a thought is far from the mind of our owner. She says that if her slaves go to school, and learn to read and write, it will make them lazy and unfit for work.

"My brother and I were allowed to learn by the masters we used to belong to; but since we grew up there has been a division of property in the family, and I and my children have changed owners, and our new mistress is very different from the former one. And my brother is the only one that is free. He wishes me to thank you, in his name, for helping to redeem him. My hope and desire was to be employed in work for the kingdom of God, but that is now quite impossible. My time and strength is now nearly all taken up with working in the rice swamps and plantations for my owner; and as for my children, they will be like other little slave children. The boys are sent out to mind sheep and cattle all day long, and the girls are taken into the mistress's house to wait on her, and follow her about wherever she goes, and that is what I fear will be the lot of my little ones when they are two or three years older. My husband is also a slave, and has to work hard for his master.

"My closing request to you, dear friend, is, pray for me and my family, especially for those of my relations and my husband's family who are not yet Christians, that they may be brought to Christ, so that we may be an unbroken family in heaven as well as on earth. I ask you to do this, knowing that our friendship is not of the flesh, but of the Spirit, and as Christians we come with united breath before the Throne of Grace. May God bless you and yours, prays—Yours affectionately, R———."

I think this letter is ample proof of the good work being done in the mission fields. The spirit of Christian patience, endurance, and calm resignation under the galling bond of slavery and thwarted desires is indeed wonderful. It seems wrong for one who has been called by God to his work to be held back by man, and that in a land where "The harvest truly is plenteous, and the labourers are few." I am going to put forth another effort on behalf of poor R———; will anyone help me?

C. M. D.

[As in the former case, we shall be very glad to be the medium of those readers who desire to respond to our correspondent's appeal.—ED.]

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Middleton, near Manchester*, to March 10; *Liverpool*, March 11-12; Mr. H. Falkner, *Buckhurst Hill*, March 7; *Finchley*, March 10; *Sacombe Ware*, March 11; *Anstey Buntingford*, March 12; *Great Bardfield, near Braintree*, March 15-16; *Walkern Stevenage*, March 18; *Knebworth*, March 24; Mr. J. S. Tyler, *Gresley*, to March 7; *Nottingham*, March 9-13; *Worthing*, March 17-26; Mr. S. J. Hewlett, *Forest Gate*, to March 12; *Warrington*, March 23 to April 1; Mr. G. Goodman, *Hoxton*, to March 10; *Margate*, March 17-22; Mr. Gwyn, *Westminster*, March 14.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending March 16, 1895.—Sun., March 10, Luke xii. 49-59; Mon., 11, xiii. 1-17; Tues., 12, xiii. 18-35; Wed., 13, xiv. 1-14; Thurs., 14, xiv., 15-24; Fri., 15, xiv., 25-35; Sat., 16, xv. 1-10.

WORK AMONG FRENCH PRIESTS.

PROFESSOR L. J. BERTRAND, director of the Œuvre des Prêtres Convertis, reports that during 1894 sixteen priests and seminarists were helped by his mission. M. Corneloup, who has nearly completed his theological course at Neuchatel, has been appointed to a sphere of evangelistic work among Roman Catholics in the department of Aisne. He writes:—"How much has taken place during 1894! On January 5 I was a priest in a priest's dress, beginning to make the acquaintance of the Huguenots Bertrand. But it now seems to me as if it were ten years ago, so completely am I changed in every respect. The Lord has been indeed good to me. Brought out of the land of Egypt, I expected the desert, but I found myself among friends and brothers, and, above all, I found the true Christ. No wonder that I am full of joy, and that I dearly love my Huguenot hosts of the 5th of January, 1894."

After two months with M. Hathaway, and a year at the University of Neuchatel, M. Costa is now assistant to the energetic Pastor Faivre (St. Aubin, Gironde), who lately wrote: "I was delighted to find what a good impression your *protégé* had made at Soubran. Suddenly several inhabitants begged of me, rather clamorously, to let him go as an evangelist and live there altogether. I therefore transferred him to Soubran, where he is getting on wonderfully well. He has already eighty people at his Sunday service, and sixty at the Bible reading." A peasant made this smart remark, "If our curés are becoming Protestant pastors, we may as well follow them."

Of six other ex-priests, M. Bertrand says:—"We cannot give their names without ruining their precarious situations. Their masters excuse their being Protestants, but would send them away if they knew they had been priests." The converted priests who have been helped in previous years are doing well. One, Rev. A. Bechger, writes:—"Thanks to Prof. Godet and others, I am to be the pastor of a Dutch Reformed Church in America. To the Lamb who has taken pity upon me be praise and glory for ever."

Communications to M. Bertrand may be addressed, 86, Boulevard Bineau, Neuilly, Seine, France.

DR. JOSEPH COOK'S LECTURES.

In his third lecture Dr. Cook had for Prelude "Ultimate Japan," in which he considered the encouragements and faults of the empire of the Orient. The encouraging features are: 1. Her island position. Japan is the England of the Pacific. Her people are a nation of sailors, brave, fearless, and daring. Unlike China, she has a navy of great strength. She aspires to rule the Pacific. 2. The Japanese are patriotic. They believe in authority, and follow their federal leaders. 3. Japan has marvellous power of assimilation. They know how to copy the West. The knowledge they import is digested, and their scholarship becomes Oriental as well as Occidental. 4. The Japanese yield readily to discipline. They obey superiors, and make good soldiers and sailors. There is a fidelity to those in authority which makes them capable of being compacted into a strong nation. The reverence for those in high place has a Divine basis. The transfer of their reverence for authority to Christ would make them eminent Christians. 5. The Japanese have a fine physical and mental organism. They are fine-grained—a diamond edition of humanity. With the flesh of a child they have the backbone of a man. They are not merely sentimental; in the delicate form is a resolute and noble spirit.

Japan, on the other hand, is confronted with dangers. The people have good qualities; they also have faults, which we are allowed to hope will be overcome. Among these faults the lecturer named conceit, caste, and false faith. As the foremost nation of the Orient the Japanese have much ground for conceit. They have not been tested by measuring strength with the intelligence and resources of the West. They are still in danger from caste. The old families may arise to claim the advantages which have come to the nation. Divisions are possible by which late gains may be lost. Except the country become Christian, there is imminent danger from agnosticism and false faith which would handicap the national advance. Japan needs to copy the vital faith, and not the doubt, of the West. Neesima's last word was: "Free schools and Christian churches will make my nation great and noble." The lecture was on "The Holy Spirit in the Bible and Science."

The prelude of the third lecture was to have been devoted to General Booth and Dr. Parkhurst, but, as it was found that General Booth would be present and speak for himself, Mr. Cook merely prefaced his arrival with remarks relative to the Salvation Army and its growth and standing. It teaches sound religious doctrines, with no wildfire among its tenets. It has passed the stage of cynical attack, and what God has so crowned let no man dishonour. There are three men who might be called a trinity of the hour, General Booth, Dr. Parkhurst, and Thomas Chalmers, and a blending of their methods of working would go far towards redeeming society.

General Booth, arriving with his staff, was introduced, and gave a brief history of his organisation.

The lecture of the day was the second on "The Holy Spirit in Science," and was most interesting, dealing with evolution and psychical research. Mr. Cook said the statement of the old school of evolutionists was to pronounce the cosmic changes "a struggle for life," while Professor Drummond and others of the new school call it "a struggle for the life of others," and think the predominant cast of present evolution and Christianity are one, with the same author, the same processes, and the same aims. These latter are but brilliant hypotheses, but, if they should prove true, Christianity would not suffer. Of telepathy he read nine propositions, saying that if they were carried out to the most lofty interpretation they would but prove the truth of revelation.

PRAYER FOR IRELAND.—Sunday, March 17 (St. Patrick's Day) will as usual be observed as a day of special and united prayer for Ireland. A circular issued by the Dublin branch of the Evangelical Alliance says:—"We thankfully observe the many tokens of encouragement in the present condition of our country. As regards social order it contrasts favourably with former years, the bitter strifes and controversies of the past have been allayed, activity and hopefulness characterise our churches, a spirit of inquiry is abroad throughout the land, and spiritual blessing is largely experienced in many places."

Some London Missions.

WORK AMONG THE COALIES.

Last Thursday I had the novel experience of spending an hour or two inside a great coal depôt, observing how the Gospel is brought before the begrimed toilers—wharfingers, screeners, and carmen or coal-heavers—employed in the distribution of coal. For guide I had the first missionary to the coalies, who, by ready tact, shrewd wit, the gift of song, and an intense love for souls, has won his way among men whose "faces" (to quote a coalie's own words) "are black enough, but who have hearts to feel and respond like other folk." The carmen, waiting for the loading of their vans, spend the time in the "lobby," *i.e.*, a rude shanty, in which blazes a roaring fire. Here the missionary finds

A CONGREGATION READY TO HAND,

only he must be content to suffer constant interruption as the men are called out. Entering one of these shanties I found him hailed as a friend. After salutation, he opened his hand harmonium, and commenced to play and sing a Gospel hymn, making each verse serve as the theme of a pointed little talk to which the men listened willingly. So we passed from lobby to lobby, holding informal services and distributing tracts. In the yard itself, at a point where twenty or thirty men were working close together, filling sacks and screening coal, he started singing, and held a similar open-air service. This work in the depôts he follows up with visitation in the homes of the men, and in every possible way seeks their highest welfare. Nor is this a small undertaking, for it is estimated that there are no less than 10,000 men who earn their daily bread by filling, screening, carrying, retailing, and heaving "dusty black diamonds."

But what is this Mission, and how did it arise? In 1884 Mr. W. Prentice, having been led to the Saviour, felt he must do something for the men with whom he had himself worked. So he started meetings and gathered around him a little band of workers—mostly coalies. By-and-bye he was accepted by the London City Mission, and appointed to an ordinary district, with permission to give part of his time to the special work on his mind. A little later, with the aid of some Christian coal-merchants, he was liberated to work wholly amongst coalies. Subsequently, the usefulness of the Mission becoming increasingly evident, a second missionary was set apart for the South London Yards. Mr. Prentice finds that the great depôts of North and East London, from King's Cross to Shadwell, with occasional visits as far as Enfield and Walthamstow, fully engross his time, while the South London agent has also an immense field. Thus, the depôts of West London—such as Westbourne Park, West Kensington, and Brompton—are practically untouched. An effort is being made to secure a third missionary expressly for the West-end men, and one coal-merchant has offered £20 per annum, provided the balance (£80 per annum) be made up speedily. The results of the work elsewhere abundantly justify the setting apart of another man for the Western depôts.

WHAT THE MEN DO.

The men themselves appreciate and aid. One, for example, has a box in which he drops a copper or two, as the Lord prospers him, every evening. Lately he handed in £2 7s. 6d., with the remark, "I owe much to the Mission; by God's grace it has been the means of keeping me from sinful life." Many are similarly helping. "Happy Joe," a carman, an earnest Christian who has been used of God to many, told me on Thursday, "This mission has been used to the salvation of some who were going right to ruin. New men they are now, thank God." Mr. Prentice is full of good stories. Let me condense two by way of illustration.

"UNCLE JACK

was a hard drinker, and often with pockets to let, an aching head, a heavy heart, and boots upon his feet which provided abundance of ventilation, he would return home in a miserable condition. After a lobby meeting such as I have described, he resolved to turn over a new leaf. One of his mates said, 'It is about time you did turn over a new leaf, uncle.' To this he replied, 'I'll start from to-day'; and on my producing a little pledge-book which I carry, he at once signed the pledge. Bursts of laughter and storms of ridicule met him in the yard from his mates when they heard what he had done. Turning to them, he said, 'Never you mind, let 'em laugh who wins.' With a hearty slap on the shoulder, I said, 'That was the best speech you could have made, uncle, and my advice to you is, do as I do in times of temptation—put up a simple prayer, "Lord, help me," and grace and strength shall be supplied.' Years have passed, and the drunkard still remains firm to his pledge. God's house has been attended. He has become a member and a regular attendant at my Coalies' Bible-class, and he is now rejoicing in the Lord."

"Returning home from visitation one day, I was stopped by a carman. Getting off his van and shaking me by the hand, he said, 'I thought it was only right for me to stop and tell you that the Lord had saved my soul. Do you remember urging me one morning in Highbury Vale Yard to yield myself as a lost sinner to Christ, and accept his pardon? Well, I have done so, and it has been the happiest and best time of my life, and I wish I had commenced earlier.' After making inquiries, I find he has associated himself with a Gospel hall."

There is a depth of meaning in the following testimony borne by a carman's wife:—"My husband that used to

KNOCK ME ABOUT AND GIVE ME BLACK EYES,

now kisses me when he comes home."

Similarly the mission has been used to the conversion of many coalies' wives—whom the missionary has looked up at the request of the men—but on this I may not enlarge. Suffice it, that here is a special and fruitful work which God is greatly blessing amongst a class reckoned rough and reckless. The whole story of the Mission is rich in records of result, and moreover some leading employers testify that "the work of the missionaries is to carry the Gospel to the different coal yards, and this has been followed by the men becoming, in many instances, sober, honest, more reliable, kinder to their horses, and better servants in every way."

This mission to coalies is a good example of the useful work being done in out-of-the-way corners by the special missionaries of the London City Mission. Details of these operations may be had from the secretaries, Revs. T. S. Hutchinson and R. Dawson, 3, Bridewell-place, E.C.

Pearl Fisher.

THE WORD OF GOD.

Dear Sir,—I should like to thank you for your judicious summing-up on the "Advancing Apostasy." The real burden is, as you have put it, one of personal responsibility; and the question to be met is, How are we as individual members of the body of Christ to maintain the unity of the Spirit in the bond of peace?

The visible body of Christ is the faithful company of all Christian people; and, wherever two or three are met together in his name, there, in proportion to their faith, the power of the Spirit is present in their midst. And, it will be found that the two Scriptures you especially quote, supply the key to the solution of the question. Thus:—Compare together *(a)* Hebrews xii. 27, 28; and Matthew xxiv. 35; and 1 Peter i. 22 to ii. 10; also *(b)* Revelation iii. 20, with John xiv. 23 and xv. 7. Hence it is clear that

1. The Word of God is the one stable thing in contradistinction to the things which are shaken.
2. It is the instrument of the new birth.
3. The food of the divine life.
4. The condition of communion between God and our spirit; and
5. The channel of all spiritual power.

Is it not therefore obvious that the Word of God ought to be far more to us as individuals than it is? for "every man shall bear his own load." And only so shall we become fit subjects of that inward metamorphosis which is bound to work outwards, and manifest itself in the reasonable service, the spiritual worship, which is well pleasing unto God.

On the contrary, what is the state of things among all the churches with regard to this Word of God. In some it is assailed as untrustworthy. In others it is decried as beyond our private understanding. Whilst some teachers who should know better too often give us some of self and less of Christ. And so the indolent souls suffer hunger, and sustain a miserable existence on any pasturage which may be handy.—Yours truly,

Ruminant.

MR. JOHN H. BURKE.

SINGING EVANGELIST.

The brother whose portrait we give to-day has done good service as a singing evangelist for years in America; his splendid services as fellow-worker with Rev. John McNeill for the past two years and more in this country, in Africa and in Australia, are fresh in the minds of our readers.

John H. Burke was born near Clonmel, County Tipperary, on April 17, 1855. His father was steward on the estate of Mr. Wm. Perry. At fourteen years of age the lad went up to Dublin, and entered a business house in that city, serving an apprenticeship and remaining there four and a-half years. In 1873 his father, mother, and he bid farewell to Erin and crossed the Atlantic—whither some members of the family circle had previously gone—and settled down in the city of Chicago, U.S.A. Here John soon joined a business house, with which he remained until the end of 1879.

He had the advantage of being brought up in a Christian home, and at a very early age was led to think of God and eternity. His parents were Episcopalians, and, until he went to Dublin, he regularly attended the services of the Church of Ireland. On their arrival in Chicago, the Burkes attended the Church founded by Mr. D. L. Moody, and commonly known yet as "Moody's Church," although it is years since he left Chicago for Northfield. This church is worked on independent Evangelical lines. The congregation then worshipped in a wooden tabernacle, which had been hastily run up after the fire. The present substantial edifice, seating some 2000 people, is designated Chicago Avenue Church. The first Sunday, after morning service, a member kindly spoke to young Burke, and asked him if he had given his heart to Christ, and after a minute's thought he said "Yes!" That was his first out-and-out declaration of faith. He joined the Church as a member shortly after, and also a Bible Class in the Sunday-school—a school attended by over 1000, under the superintendence of Mr. J. M. Hitchcock. Later on he took a class, and then, a leader of the singing being wanted, Mr. Hitchcock asked him if he would undertake this work, and with trembling he consented. This was his first experience of public singing. He occupied this position for about two years.

Mr. Burke's musical training commenced in Dublin, where he learned to read music. Then a day came when he heard the late Philip P. Bliss sing the Gospel in Moody's church, and immediately the longing awoke to follow this devoted singer's lead. He accordingly went in for a course of music and voice culture, studying with various teachers. In 1879, at the Farwell Hall services, in connection with the Y.M.C.A., he took charge of the choir and led for about three years, singing solos every Sunday night. After that, he led in several church choirs.

In the year 1879, Mr. Burke left business on appointment as superintendent of membership in Chicago Y.M.C.A. In 1880 he had received the blessing of a good wife. Soon after his marriage he removed to Oak Park, a suburb of Chicago, and united with the Oak Park Congregational Church, of which he and his wife are still members. In 1881, Mr. Burke went back to business for about three years, until the increasing claims upon him from meetings, conventions, etc., forced him to give up either music or business. About 1884 he took music as a profession, teaching, leading choirs at conventions, etc. When the famous lawyer-evangelist, Sam Jones, held his mission in Chicago, Mr. Burke led the choir, and following that work came calls from various towns and cities, such as Portland (Ore.), Cincinnati, and St. Louis, all of which he declined.

About 1886 Mr. Moody held a great mission in Chicago, and the committee got Mr. Burke to lead the choir and take charge of the singing. It was then that, following Mr. Moody's urgent advice, Mr. Burke gave himself to evangelistic work. Since then he has been a fellow labourer in memorable missions with Messrs. Moody, Whittle, Fay Mills, and John McNeill—evangelists whose names and work are known in all English-speaking lands and beyond. In January, 1891, Messrs. McNeill and Burke were brought together by Mr. Moody, and of their mission labours and journeyings in company our pages have borne frequent witness. The foregoing particulars are mainly extracted from the Australian *Presbyterian Messenger*.



(From Photograph by Messrs. J. Valentine & Sons, Dundee.)

GENERAL BOOTH IN BOSTON, U.S.

On the day after General Booth's arrival, he addressed three different congregations, which filled Mechanics' Hall, having a seating capacity for 10,000 people. Each of these services was followed by the evangelistic methods of the Salvation Army, and many seekers came forward. On Monday the General held three evangelistic services in Music Hall, seating 3000, besides making an extended address at the Monday lecture of Joseph Cook. On Tuesday General Booth addressed a large congregation of ministers on the work of the Salvation Army, and in the evening gave a closing address to 3000 people on the social scheme which he has in operation.

This visit of General Booth to Boston has been a great blessing, both to the Army and the city. He was to close his American campaign with a great farewell meeting in New York, Feb. 25.

W. M. Lisle.

BORDIGHERA ORPHANAGE.

Dear Sir,—We have lately almost doubled the number of our scholars, and we are willing and anxious to gather in as many more as our means will allow. Fourteen were admitted in 1894, of which seven are orphans. At the present time we have twenty-nine from five to twelve years of age. Of these children seventeen are orphans and eight only have Protestant parents; the others are all children of Roman Catholics. During 1894 we have been obliged to refuse fifteen applications for admissions, so as not to increase our expenses. We again crave the generosity of our benefactors.—Yours very truly,

(Rev.) A. B. Tron, Director.

Villa Violetta, Bordighera, Italy.

INTER-UNIVERSITY CHRISTIAN UNION.

Several months have passed since the Keswick Students' Conference, but its results are still with us. Men then felt that these days marked an epoch in the religious life of the colleges, and they have not been disappointed. The great stimulus which was received had every opportunity to grow, coming as it did to the representatives of more than forty British colleges, and at a time when men were just about to plan the next session's campaign. We had asked God to give us tokens during these conference days, that this new college Christian movement was his own purpose, by sending us an earnest of the necessary income. He exceeded our asking by giving us £250, exactly half of what we shall require. Therefore for this and many other deeper signs that He has led us out, we have stepped forward.

We began by establishing an office at 93, Aldersgate-street, E.C., in conjunction with the S.V.M.U. We were fortunate in securing Mr. Crayden Edmunds, a Cambridge graduate, as office secretary, to give his whole time to the business details of the Unions. Then a travelling secretary was placed on the field to bring the existing College Christian Associations into touch with one another, and to open up new ground.

During the past few months the work has been vigorously pushed, and many new colleges have been opened. Indeed, during the first ten weeks of our work more college associations were formed than during the previous ten years. These have been organised in University colleges, medical schools, and training colleges. Several of the old associations have been reorganised and revived, so that they have risen out of a mere controversial existence into a practical and spiritual activity. Bible reading circles have been started in many colleges for a systematic study of the Scriptures. Several of the leading associations are also holding ten-minute daily prayer meetings, by which much of the religious activity has been focussed and made more potent. Practical work in the shape of ward services, slum visitation, etc., is also greatly developed. Above all, a new sense of personal responsibility for one's fellow students is being felt as never before. It is no matter of surprise then that in some universities, where such an event has almost been unknown for years, some here and some there have been coming into the Kingdom of God.

A notable feature has been the National Conferences. The Scotch one was held in Edinburgh this year, when some thirteen colleges were represented. A decided quickening was received there, which has had wide results in some places. Again a conference of the Irish colleges was held at Trinity College, Dublin, in February. This was the first Irish inter-collegiate gathering that has yet taken place, and it was indeed one to be remembered. About ten colleges sent delegates, and these picked men. The subjects discussed were very practical, and had direct reference to the problems of College Christian life. They were such as these, preparation for service, Bible study, personal dealing. And at the missionary meeting, and the closing evangelistic meeting, we have good reason to believe that definite practical results followed. Much prayer is being made for the coming Oxford conference, on Saturday and Sunday, March 16 and 17.

We hope that continued interest and prayer will follow this work among the students. It has been born of prayer, it has grown on prayer, and it will enter into fuller stronger life through the believing prayers of all who seek to extend the kingdom.

D. F.

PROTESTANT JOURNALISM IN FRANCE.—M. J. E. Cerisier, pastor of the Reformed Church, writes to us: "The French Protestants have succeeded in establishing a daily paper, infused with the Evangelical spirit, and well informed on secular matters. The best Protestant writers have considered it their duty to help *Le Signal*, which gives foreign news in a larger degree than any other French journal. Clubs and religious societies interested in the development of Protestantism in France, will find in the columns of this paper well-digested intelligence concerning the spread of the Gospel and social reform in France. Our Huguenot brethren are constantly attacked and ridiculed by the daily press of Paris; the *Signal* defends them, and its influence is steadily growing in various directions. Will English friends give generous help to our great enterprise? All communications may be addressed to Mr. Clarence Hooper, secretary of Y.M.C.A., Exeter Hall, London."

DRINK AND NATIVE RACES.

In *The Times* of Monday there is a weighty and striking article on this subject. The writer says:

The rising which has taken place at Brass, in the Niger Protectorate, relatively insignificant as it has proved in itself, calls attention to a question which is by means insignificant. It is the question of the liquor traffic with native races. It is unnecessary to dwell on the frightful evils attendant upon this trade. They have been demonstrated by the experience of every ruler who has attempted to administer the affairs of native States with any regard for the well-being of the natives; they have been recognised by enlightened native chiefs in different parts of Africa; they have been fully discussed at international conferences, notably those of Berlin and Brussels, in 1885 and in 1890. Prohibitive resolutions have again and again been arrived at, and in localities where the surrounding circumstances have permitted they have been enforced with the best possible results. There is not a doubt left in the minds of intelligent, experienced, and practical men that the supply of intoxicating liquor to the native races is equivalent to

THE DEMORALISATION AND DEGRADATION

of the races concerned, and that the first condition of progress in the habits of orderly and industrious existence is to keep the poison of alcohol out of their reach. It is not a temperance fad nor a mere philanthropic counsel of perfection. It is the sober decision of unromantic men of business, from one end of Africa to the other, that an essential preliminary to successful administration is to prevent the sale or supply of spirits to the native.

This being so, the time seems to have come in which the spirit trade with natives should be placed in the same category as the trade in slaves. Little more than a hundred years ago Adam Smith wrote with apparent unconcern of the important trade in rum which the American colonies carried on with the coast of Africa, "whence they bring back negro slaves in return." The conscience of the civilised world has since been so far aroused that the return cargo of those days is no longer possible. It needs but a step further to bring about a general realisation of the fact that to sell a man to the domination of a master who has a commercial interest in taking care of him, and who may be even kind, is less cruel and is fraught with consequences less terrible than to sell him to the domination of his own drunkenness, which in the case of the negro is surely merciless. When this further step has been taken the European trader in cheap spirits to the African coast will stand as his predecessor the European slave-trader now stands—outside the pale of the known varieties of contemporary degradation.

"Yet at present what do we find? In the English colony of Lagos alone 2,000,000 gallons of spirits go in every year

FOR NATIVE CONSUMPTION

and in the neighbouring colony of Oil Rivers—known now as the Niger Protectorate—2,000,000 gallons more go in also every year. The duties are low enough to make the traffic profitable on the coast and to encourage native trade with the interior. In the territory of the Niger Company, which debouches upon the coast between these two Crown colonies, a determined stand has been made against the trade. The Deputy-Governor of the company, Sir George Goldie, urged strongly upon the Conference of Berlin in October of 1884 the international restrictive policy which was afterwards adopted at the Conference of Brussels. One of the first acts of the company within three weeks of receiving their charter in 1886 was to impose a heavy duty upon spirits crossing their frontier. In April, 1887, it took the further step of totally prohibiting the introduction of spirits into about one-third of the inland portion of its sphere, and in July, 1890, the prohibition was extended to "any place within the jurisdiction of the company north of the 7th parallel of north latitude."

A glance at the map will show that this division includes about 19-20ths of the company's territories, and leaves only the relatively narrow neck of the delta in which the importation of spirits is not absolutely prohibited. The proximity of the two colonies in which liquor is plentiful and cheap renders absolute prohibition on the coast impracticable. Outside pressure is too great, and though the trade is restricted by heavy duties, coast natives cannot be deterred from obtaining spirits so long as there are spirits on the coast. The heavy duties give rise, of course, to a considerable smuggling trade, which is, in its turn, a source of no small expense and trouble to the Company, and out of the friction which it produces such an attack as that lately directed from Brass upon the company's port town at Akassa may at any moment result.

It is not to be supposed that the Governments of the British colonies are indifferent to the evils of of which the Niger Company has on this coast made itself the determined opponent. They must have recognised, like the administrators of the company, that the existence of the spirit trade destroys other trade. The native who buys spirits

RARELY BUYS ANYTHING ELSE.

Trade in spirits and trade in general goods are naturally opposed, and although the growth of a trade in spirits is usually rapid, giving large returns within short periods of time, it cannot, in the nature of things, attain to such proportions as the trade in goods. On an absolutely unsentimental basis, it is, therefore, more profitable in the long run alike for every Administration on the coast, whether official or commercial, to check the trade in spirits, of which the effect is to kill the development of substantial trade by substituting the supply of one demand for the infinitely greater possibilities arising out of the varied demands of a gradually civilising market. The cotton trade, the hardware trade, the china trade, every trade except the spirit trade is interested in maintaining the combat which the colonial governments must be assumed to be desirous of carrying on. There is, consequently, a fair prospect of practical support in any measures which it may be resolved to take, and, with the exception of the fact that the very extensive liquor trade of Hamburg gives Germany a troublesome factor to deal with, it is, fortunately, no less true of foreign than of English settlements. The rule is one of universal application along the coast.

The difficulty which has hitherto attended the settlement of the question is the lack of concerted action. The Niger Company, which may be regarded as the centre of resistance to the spirit trade upon the coast, has been unable to enforce total prohibition in its coast territories because the admission of liquor into the colonies on either side would render such a measure necessarily inoperative. The British colonial Governments are similarly affected by the proximity of French and German colonies. All are suffering from the same evil. All really require the same remedy, and the remedy is total prohibition of the import of low-priced trade spirits upon the coast from Cape Colony to Morocco. The difficulty of guarding such a line is rendered possible by the nature of the coast and of the trade. Spirits can only be shipped in large vessels, and these, owing to the force with which the surf breaks along the West African coast, can only touch for unloading at points that are well known. A temporary diminution of trade would, of course, have to be faced, but

THE PROSPECTS OF PERMANENT BENEFIT

ought to be sufficient to counterbalance this.

If total prohibition is regarded by foreign Governments as too strong a measure, there is the alternative of high restrictive duties, and it is interesting to note that last year in the territories of the Niger Company the operation of the restrictive tariff was highly effectual. The essence of success lies in uniformity of action. If prohibition is accepted, it should prevail all along the coast. If the balance of opinion is in favour of the more moderate measure of a high restrictive tariff, the rate should be the same at every port.

SAILORS' HOME, MARSEILLES.

New year's day, 1888, fell on a Sunday, and it chanced that an English yacht was at anchor in Marseilles. The chief officer was a young man who thought more of this world and its pleasures than of God and his own soul. But that new year's day in Marseilles altered his life in more ways than one. His captain left, and he was promoted to the command of the yacht, a rather responsible post for a young man. Whether this had anything to do with his going to the institute service that new year's night it would be difficult to tell, but one thing is quite certain, and it is this, as told in his own words:—

"On new year's night, 1888, I thought it would be the proper thing to begin the new year by going to the mission service at the Sailors' Home and Institute, so I went, and what took place there I cannot remember, for I took no notice of the hymns, nor of the prayers, nor of the address, but what did strike me was a text the chaplain, Rev. T. C. Skeggs, gave out at parting, 'Choose ye this day whom ye will serve.' This text seemed to stand by me as it were, and made me feel awfully miserable. I could get no pleasure nor peace night nor day. I signed the temperance pledge, but that did not seem to remove the cloud hanging over me, so I began to read my Bible, not saying a word to anyone, although I was often chaffed by those who had known me as a drinker and a wild young fellow. One day the light shone in, and as if by magic, I felt my load all gone, for I saw that it was Jesus Christ who could help me, and thank God from that day I have trusted him and have always found Him a friend to help me in every time of need, and one to offer to those who sail with me."

It is not often one is able to see or even hear of such blessed fruit of work amongst seamen in a foreign port like Marseilles, where ships come to-day and go to-morrow. But this incident and cheering testimony much gladdened the heart of the Scripture reader of the Marseilles Sailors' Home when visiting the other day on board the yacht *Xarifa*. The good captain related this little bit of his life's history, and showed the entry on the fly-leaf of his Bible recording his conversion. The story was retold over a cup of tea to the manager and his wife by the captain when he called with a thankoffering for the Institution. Cheering testimony to the good work of the Home is often received in the shape of letters addressed to workers.

The chief engineer of the *Cervin* wrote: "Thank God for the Marseilles Sailors' Home and Institute, sacred and refreshing memories crop up in a hymn we sang, or in a word spoken, or as we think of the holy, happy time we had together. We pray that God will bless you with an abundant harvest of souls from the poor fellows who go down to the sea in ships."

About 700 British and American ships, with nearly 30,000 seamen on board, engage the attention of the workers of the Sailors' Home and Institute at Marseilles annually. The prayer and sympathy of Christians are much needed just now. The manager of the Home is Captain Walker, 104, Rue de la Republique, Marseilles.

SOLDIERS' CHRISTIAN ASSOCIATION.—A conference on the work will be held at the Camp, Aldershot, in the Iron Church, on Wednesday, March 20, at 11 a.m., 3 and 7 p.m.

THE FIVE GREAT OFFERINGS AND THEIR LAW, by E. M. S. (3s. 6d. *Marshall Bros.*), is a work to which we called attention when it was published. We are glad to notice that the work was highly esteemed by the late Dr. A. J. Gordon, of Boston, who said of it in his paper, *The Watchword*: "The first qualification for handling a theme so deep and sacred as this, the writer of this volume exhibits on almost every page—viz. spiritual discernment. Andrew Jukes says truly, that the real secret of the neglect of the types is that they require more spiritual intelligence than many Christians can bring to them. There is evidence that the Holy Ghost has opened the eyes of this writer to discern wondrous things out of God's law. Next to spiritual intelligence, the author exhibits a theological precision and soundness which greatly pleases us. We believe that the types are as accurate as mathematics in their teaching. The book attempts to expound the '*law*' of the offerings—a term which indicates the marked contrast which the book exhibits to all that looseness and license in handling such themes which the new theology of our time exhibits. We strongly recommend this book to all lovers of the Word of God."

THE RUSSIAN STUNDISTS.

On Friday there was an interesting gathering of friends, including a number of ladies, at the rooms of the Evangelical Alliance to hear about the condition of the persecuted Stundists, and to unite in prayer on their behalf. Mr. Donald Matheson presided, and various friends led the meeting in earnest prayer that the hearts of the Russian authorities might be moved to clemency, and that freedom of worship might be accorded to all Russian subjects.

An address was given by Dr. Baedeker telling of his recent visit to Russia. He had anticipated hindrances on this journey, he said, at certain points on his route of travel, but God had graciously opened up the way, and he met with no difficulties from the authorities. He visited various prisons as before, addressing the inmates through an interpreter. In the course of his journeyings he had met several Stundists on the way to banishment, because of their religious fidelity. Dr. Baedeker described as very grievous and intense the sufferings which these people undergo, in being moved from place to place and in having no proper opportunities of gaining a livelihood; while they are all the time sorely tempted to deny their faith and go back to the errors and superstitions of the Greek Church. The fact of the young Emperor having signed the decree of repression issued under the late Emperor is a most discouraging feature of the present situation. Speaking of the Stundists generally, Dr. Baedeker said they were not one sect but were of various sects. Some are Baptists; others hold the same views as the Friends; all are loyal subjects of the Emperor, and only desire to be allowed to obey the Word of God. Formerly many of them were formally tried and judged before being banished; now they are often sent away without any preliminary examination. If the Emperor could only be moved to examine personally the state of affairs, a change for the better would be hoped for, but with the numberless claims on his time and attention it may be a long time before he gives the matter any consideration. Dr. Baedeker asked that very earnest and continuous prayer should be made on behalf of these persecuted and worthy people. If anything can be done by way of interposing on their behalf it ought to be done quickly.

It was stated by the chairman, and also by Mr. Arnold, the secretary of the Alliance, that that body are most earnestly considering what steps, if any, ought to be taken with the view of influencing the Russian Emperor towards a relaxation of the present oppressive measures.

A Swedish lady who lived and laboured for some years in Russia, but had to leave the country because of her Stundist convictions, also briefly addressed the meeting, and said she was in receipt of constant information as to the oppressions being practised in all parts of Russia on these defenceless and simple-minded Christian people.

Dear Sir,—Every Christian must heartily sympathise with the desires of some of your correspondents for the relief of the dear Stundists from persecution. But I confess that I greatly fear that the plans proposed are more likely to hinder than to forward the object in view. The Emperor and the Empress are known to be most favourable to a larger measure of religious liberty. But, autocrat as he is, he can never act in opposition to a very strong current of national feeling. It is just because the Stundists are supposed to be against the National Church that they incur so much opposition, not merely from the authorities, but often from the people themselves. Now, if any movement were known to be initiated in England for the relief of the Stundists it would be immediately stigmatised as an effort to bring in English ideas, and would not only increase the already existing prejudice, but cool the ardour of Russians who desire religious liberty, yet would not care to urge its adoption if it comes as an English and, therefore, a non-Russian movement.

The well-intentioned advice recently proffered by our Lord Mayor and some platform orators to the late Emperor, certainly, to say the least of it, did not lead to results which would encourage a repetition of the experiment, while more recently some even cautiously-worded aspirations expressed by one of the Zemstvos produced a stern rebuke, which showed they had terribly injured their cause. Therefore, dear people who are talking about "united action" and demonstration, will, I trust, be awakened to see the serious evil they may do unless they are really guided by God.

When St. Peter was in prison, the little church did not "get up a movement" or "make a demonstration," but they waited on God and "the angel of the Lord" opened "the inner prison."

Jacob, when he became Israel, "had power with God and with men." Is there not a great danger that when we have not power with God, like Israel of old, we may go down to the Egypt of human power and influence, and find, as many dear people occupied in other movements for good are finding, that "the shadow of Egypt is their confusion." The neglect of the warnings of Isaiah in chh. xxx. xxxi. indicated a departure from God which led to many bitter lessons, and finally to the captivity of Judah and destruction of Jerusalem.—Yours, for Christ's sake, Radstock.

Biarritz, Feb. 24, 1895.

DISTRESS IN LONDON.

RAGGED SCHOOL UNION.

By means of the Poor Children's Aid Branch thousands of half-clad slum children are supplied with warm clothing, and thus enabled to attend school. Thank God for the many busy fingers at work, adapting old and cast-off clothing to meet the needs of these poor children. But surely many others unable to assist with money would be glad to set their needle to work and help to clothe these naked ones.

In looking over some of the appeals for clothing sent in, not only from the schools affiliated with the R.S.U., but from the school mistresses and teachers of the Board Schools in the poorest districts of London, one cannot but be moved to pity by the pathetic touches which accompany them. The Secretary of the R.S.U. is Mr. John Kirk, 87, Norfolk-street, Strand, London, W.C. Parcels should be marked "Poor Children's Aid Branch."

FLOWER GIRLS.

Mr. John A. Groom, Secretary of the Watercress and Flower Girls' Mission, 8, Sexforde-street, Clerkenwell, E.C., reports that the severe and widespread suffering among the large constituency of flower-sellers exceeds anything ever before experienced in the history of the work. The mission agents are in contact with at least two thousand girls and women—many of them being widows with young children dependent upon them—who are on the verge of starvation. All has come as a result of the long spell of severe weather. One result is, however, that scores of girls who have hitherto resisted all persuasion to leave the streets, are now heartily anxious to embrace the opportunity of undergoing training for domestic service. The mission is giving a thousand free meals each day to children and others, besides tickets for coal, bread, grocery, etc. The Gospel has made some progress among these street-sellers, so that many of them are genuine Christian characters who bear a good testimony in the world.

AT THE GATE.

Have you seemed to stand in your spirit-dreams
By the gate of a happy clime,
And to gaze on a land like a Paradise
Restored to the wastes of time,
Where God with man is communing still,
As erst in our planet's prime?

Like the golden glow of a sunny eve,
Or the moon of a summer night,
The radiance aflame in its skies of blue,
And veiling its plains in white—
Like the New Jerusalem's glorious sheen,
Where God is Himself the light.

While sweeter than warblings of leafy glens,
Profounder than ocean's roll,
Are the spiritual strains from this Beulah-land,
That gladden the listening soul;
They are songs attuned to the ear of God
From broken hearts made whole.

Oh, why do we linger so long at the gate?
Our sun going down in the west,
The storm of eternal wrath so near,
Unsheltered, doomed, unblest!
And the Saviour pleading to take us in
To the place of perfect rest.

Donegal. J. K.

A MISSIONARY CONFERENCE.

A most interesting gathering of missionary society officials and representatives was held in the fine new building known as "The Mission House," and situate on the corner of Fourth-avenue and Twenty-second-street, New York city, on Thursday, February 14. The meeting was attended by delegates from the northern and southern States and from Canada.

Various important subjects were discussed, the first being the war between China and Japan, and its effect upon missions generally. Rev. Dr. Judson Smith, of the A.B.C.F.M., Boston, read a paper, and treated of the subject in a masterful manner. He pointed out the striking difference between the two nations. The people of China are in many ways superior to the Japanese, but while the latter have readily taken advantage of knowledge of western science, etc., China has refused to advance or be instructed by the western world. The result, obvious to us, must be so to the Chinese, and especially to her leaders such as Li Hung Chang. Doubtless the Chinese will learn the lesson they are now paying so dearly for, and the country will be opened up by railroads, etc., as never before. The ambassadors of the Gospel will be able to go in and "possess the land."

Discussion followed, many taking part, among them being Dr. Ellinwood, Presbyterian Board, Dr. H. C. Mabie, Baptist, Dr. S. L. Baldwin, Methodist. Among other things brought out was the fact of the Japanese not only receiving Western medical science, but with it also the Spirit of Christ, as shown by the fact that they treated the Chinese wounded even as their own. Only Christianity could and did teach them this, and it was well that the first missionary to Japan was a physician also, Dr. Jas. C. Hepburn, who, after thirty-five years of service there, returned to end his days in his native land—America. Other subjects were discussed, such as "Industrial Missions," how managed, how far really useful. The Secretary of the Lutheran Missionary Society told of a grand work being done by their society in Africa. The church had become practically self-supporting, and employed several missionaries. They have 1000 acres of land, grow coffee, etc., and recently sent 25,000lb. of coffee to New York. It was sold for 5000f., and sent back to aid them further. The Rev. Dr. Langford, Sec. Protestant Episcopal Board, was the host.

The Conference met for prayer in the beautiful chapel in the building, where prayer is wont to be made daily at noon, specially for missions, from five minutes to noon until ten minutes after the delegates assembled. The service was conducted by Dr. Langford, and was very impressive. A free collation was served to the delegates, and much interest evinced. It was a time not only of friendly greetings, but for exchange of thought and good feeling, and of education in mission affairs and comity.

A QUIET WORK IN IRELAND.

The following is extracted from a private letter to a friend of the Gospel in the Sister Isle:—

I am opening another disused hall in this city in a very backward neighbourhood. I have a good many helpers among poor working men, and we are expecting great things from above. I am very hopeful as to reaching many non-churchgoers.

I am afraid while many of the Lord's professed people are sleeping, the tares of Popery are being sown broadcast in the land. This horrible leaven is working in many of our so-called Protestant communities. I feel very deeply about the lethargy of our people, and the want of a true grasp and possession of spiritual Christ-like Christianity.

Priests are very active here now; they are the only ecclesiastics I meet in my visiting; they seem to be everywhere and at all hours, and are more active than when I came here three years ago. I think they find they have more than enough on hand to keep their flock from straying into "heretic" folds.

I see so much in the Bible that is allowed to lie there as a dead letter, and in many places there is a going down into Egypt for help. Concerts, theatricals, and all sorts of worldly amusements are resorted to to draw audiences, and give interest to a dead church; and the rising generation is learning to speak half in the language of Ashdod and half in the language of Zion. May the Church soon awake and shake off the slumber of carnal ease; and with all boldness denounce sin and vice in high and low places.

Palestine at Brixton.

For the ten days extending from Tuesday last to Friday next Brixton Hall will be, or ought to be, the most attractive point of interest to Bible readers and Bible lovers in the whole of London. It will be a focus into which is concentrated representations of Palestine life, scenery, customs and associations, on a scale, and with a fulness of accurate detail and originality of treatment never before attempted in modern times. The designer and director of this unique pourtrayal is Rev. James Neil, the well-known authority and expert on Eastern life and teaching, as these are embodied in the Sacred Scriptures. The exhibition was opened on Tuesday afternoon, and in the forenoon of that day a private preliminary view was granted to a member of our staff, to whom Mr. Neil kindly explained the various parts of a very wonderful reproduction of Bible accessories and representations. The exhibition needed many finishing touches before being opened to public view, but enough was seen to rouse the highest expectations, and to awaken a desire for further and more detailed inspection.

The main feature of attraction in the large hall will be the series of dioramic pictures shown by the aid of a powerful limelight, and explained by Mr. Neil in several lectures each day. These pictures are finely executed in oil by a very skilful artist, who has had special opportunities of painting them with fidelity and truth. As to these paintings, some words of the famous Biblical artist, Mr. Holman Hunt may here be quoted from a letter just addressed to Mr. Neil. Mr. Hunt says the pictures are "remarkably true to Syrian life and character, as seen by the observant student in Syria at the present time, and as illustrating the unchanging features and habits of the people....The collection will be most interesting to the visitor, not only to those who have not seen the country itself, but to those who have passed through it without the guidance of a master like yourself, who can draw attention to the instructive points of each scene."

Judging from the many and marvellously fresh comments made to our representative by Mr. Neil on the one picture that happened to fill the screen at the moment, these explanatory lectures will be a prolonged treat, throwing floods of new light on many hitherto obscure and unobserved passages of Holy Writ. Into these lectures will also be introduced a series of new and very superior views of Palestine scenery, shown on specially-prepared lantern slides.

The subsidiary items of attractive interest are so many and so important that we regret having, in this notice, to refer to them with extreme brevity. On entering the hall the eye is at once arrested by a beautiful minaret, topped by a graceful dome. The left hand wall is a perfect picture gallery, embracing sketches, in oils and water colours, of Bible views and Eastern figures, by able artists. This gallery overflows into the side rooms, and will afford a rich study to the appreciative visitor. In one of the smaller rooms are large models of a Palestine town house and country house, about which much might be said if space permitted. The same is true of the immense model of a stone guarded Palestine tomb, hewn in the rock, with all the concomitants of Eastern sepulture, shown in the smaller hall. The fine pictorial representation of animals on the cliffs, with a high mountain in the background, adds to the wealth of interest in this department of the exhibition. Special lectures will be given inside the tomb on the burial customs of the East. In the same hall there is a colossal, and splendidly finished raised map of Palestine, drawn to scale, showing exactly the conformation of the country. Another source of great attraction in this room, will be the "Peep into a Paradise," a painting into which is gathered all the identified plants and flowers of the land, carefully reproduced in the most brilliant colourings by a young Scotch artist, Mr. J. Macpherson-Haye, under Mr. Neil's supervision. Round the walls of the small hall and inner rooms are many fine paintings, showing a variety of native costume.

We cannot, at present, go into further detail, but close our notice of this singularly interesting and instructive display, by cordially commending all our readers who can to make a pilgrimage to Brixton to see it for themselves. They will feel well repaid, in a quickened interest in the land of the Bible, and in an accession of information which must tend to settle and strengthen their faith in the teachings of the Old Book. We feel thankful that Mr. Neil is devoting his exceptional knowledge and gifts of exposition, to the noble end of making vivid and real to modern readers of the Scripture, the descriptions, references, and lessons that crowd its pages.

We ought to add that Brixton Hall is in Acre-lane, two minutes' walk from the Brixton Station of the Chatham and Dover Railway. The hours of opening each week-day are 2.30 p.m. and 7 p.m. Intending visitors should note that the exhibition closes on *Friday, March* 15, and not Saturday as announced.

MEDITATIONS OF A LAMPLIGHTER.

When I was a boy I used to think it a great feat to climb up a lamppost, and swing by my hands on the crossbar. I did not think in those days that I would one day be climbing up lampposts in a systematic fashion, and earning my bread thereby. Indeed, if anyone had suggested such a thing to me, I would have felt indignant. But time works many changes, and here I am, a poor lamplighter.

But what's about it? There are worse occupations than that of lamplighter. When I am up cleaning my lamps I often think as I watch the well-dressed folk go sailing past, that, may be, if all were known, few of them earn their bread so honestly as I do. Not that I want to justify myself in the very least, for I have learnt by experience that it is not so much what a man does, as the spirit in which he does it. If in my heart I am wicked, it does not matter how honest or honourable my occupation is, I am still wicked, and wicked I must remain till my heart be changed.

I am in a high position when I am up the ladder cleaning my lamp. I can look down upon the people passing by, and although many of them despise such a poor fellow as I am, they cannot see me without looking up to me after all, and that is more than I do to many of them. But I do not always look down. I am often far higher than the lamppost. I sometimes take the wings of the morning, and fly away; no matter how high I soar there is no danger, for the right hand of God sustains me.

Many of the people that pass by know nothing about it. Well dressed they are, no doubt! Kid gloves and high-heeled shoes, more like wax dolls than women; and men with their walking-sticks and cigarettes, yaw-yawing to one another like jackdaws. Their outside is all polished and fine, but many of their faces tell me that within there is not the peace that passes understanding.

But it is not only the "mashers" and the "wax dolls" that are without this peace. There are so many in rags and dirt loafing about, hanging round the corners, and even leaning against my lampposts. I wonder how they can live in such wretchedness. I do not blame them for their poverty. No man should be blamed for that. Poverty is not sin. I am poor enough myself; but there is no excuse for dirt. If cleanliness be next to godliness, I see hundreds and hundreds of people every day as I am cleaning my lamps who are very far from godliness. Oh, if they could only see what I saw once—the clean, sweet, holy face of Jesus! they would shake themselves free of their unclean conditions, and be no longer cumbered with laziness.

How grateful I am to the Lord for saving me from these things! I am not rich; neither am I poor. God feeds me with food sufficient for me. But I am so happy that He has shown me the better life and commanded me to walk therein. I would not take all the crowns of Europe for the joy I oftentimes have in my soul as I meditate on the loving kindness of the Lord. Praise his name, for He is good; his mercy endureth for ever.

I often muse on bygone days, when I thought all of myself and nothing of my Saviour. Such high notions I had of what I was, and good hopes of what I would yet be. I read numberless stories of robbers and pirates, soldiers and sailors, love, war, and adventure, till my head was so full and my heart so weary that I could not settle at anything. But I saw through it all at last. I saw that it was all a money-making business. Unscrupulous writers and publishers wholly bent on getting the pence and halfpence, not minding how many souls they decoyed to hell. When I was carried away in this manner I did not know that it was the devil that led me. It is hard for poor boys to know the devil when he is transformed into an angel of light. How many boys I see every day as I am cleaning my lamps that are caught in the same snare! Message-boys with their basket and the penny number before their eyes. Alas, how few of them will discover the folly of it. I am working among men every day, who have lived to be old, and who cannot yet tell the difference between fiction and history, or between lies and truth. If they would only seek the Spirit of God, He would make all things plain. He would enable them to eschew the evil and hold fast the good. But they will not seek the Spirit of God; and so Godless fiction-writers will continue to thrive.

I feel quite content now with my position as a poor lamplighter. If I were a doctor, or a lawyer, many would envy me; but when I am only a lamplighter I am too insignificant a creature for anyone to be jealous of. I have peace, and can go about in safety. No one thinks about taking my life away to get my money, because they know I have none. I know that a great distinction is made between poor men and rich men, but they that make this distinction do not look on the men at all, but on the filthy lucre. I once saw seven dogs running after one dog, and I thought, "Surely they must think that dog of some importance"; but when I looked again I saw that the dog they were running after had a large bone in his mouth. So it was not the dog they followed, but the bone.

What are most men better than dogs? Sure the last time the lamplighters had a soirée they hunted the town to get a rich man to take the chair. A poor man was altogether out of the question, simply because he had no bone in his mouth. I do not think I would feel happy if I were rich, and had a number of people running after me desiring to do me honour. I would not be able to keep from thinking that the honour was all to my wealth, and none of it to myself. But perhaps those who were born rich, and never knew what it was to be poor, cannot look at things in the same way as a lamplighter.

Yes, I think my position as a poor man enables me to see things in the labouring classes that the rich cannot discern. It seems to me that the rich are lifted up with the thought that they are really beloved of the poor; when in reality they are only esteemed for the good things they give away. Let a rich man be bereft of his riches, and take up his position, say, as a common lamplighter; though he be as good as Timothy and as clever as Paul, his fellow workers shall neither commend nor admire him, simply because he is only a lamplighter. But it is consoling to think that man's ways are not as God's ways.

T. M.

ZENANA BIBLE AND MEDICAL MISSION.

We are mindful of the interest that you take in the work carried on by the Zenana Bible and Medical Mission, which works in co-operation with different branches of the Church of Christ in India. We should like, therefore, to draw your attention to the work done by our high school in Bombay under the efficient management of Miss Thimmins, assisted by Miss Harris.

The school, which is attended by Christians, Parsees, Mohammedans, and Hindus, numbers about 170 pupils, and exerts a wide influence. Students are prepared for the entrance examination of the University, and, besides, we have a normal class for training teachers. The Government inspector closed his report with these words:—"I was much pleased with the neat appearance of the girls and with their good manners. I may state that I am of opinion that the Indian Female Normal School is a well-managed and efficient institution." Great attention is given to Scripture teaching. During the past year Mrs. Peel (C.M.S.) conducted a Bible-class for our non-Christian girls, and the girls asked for an examination, and showed a good knowledge of the life of our Lord. Miss Thimmins has a Bible-class specially for the Parsee girls, and we have just appointed a lady for evangelistic work among Parsee ladies. There is a boarding school for the daughters of Indian Christians.

Our committee, in conjunction with the C.M.S. committee, are about to build more commodious buildings, and we hope that our staff will be reinforced in the autumn by a lady with a true missionary spirit, and with great educational experience, who is a Girton student. The school is almost self-supporting; subscriptions from home go to support the missionaries at the head of the institution. We shall be most thankful for help towards their support.

Gertrude M. Kinnaird, } Hon.
J. F. Gilmore, } Secretaries.
2, *Adelphi-terrace, W.C.*

THE OUTLOOK IN IRELAND.

[From a Correspondent.]

The most serious feature in the present Irish outlook is the very palpable fact that Mr. Morley has at length yielded to Archbishop Walsh on the education question, and that we shall soon see State-endowed denominational education established in Ireland. Archbishop Walsh has been appointed to a seat on the National Education Board, and at the same time the Chief Secretary has called upon the Board to devise a scheme for the admission of the Christian Brothers to the benefits of the Education Act. The Christian Brothers are an order of monks subject in every instance to the Roman Catholic bishop of the diocese in which they reside. For some years they submitted to the rules of the Education Board, but then withdrew, because they were not permitted to exhibit in their schools the crucifix and the statues of the Virgin and the saints. Now they wish to return, but as conquerors, that is, with the right of using their own books instead of those of the National Board, and also with full power to exhibit statues of saints *ad libitum*.

For some time the books of the National Board have been undergoing a Romanising process. Great Protestant writers of imperial reputation have had to give place to essays by Cardinal Wiseman on Roman Catacombs, Cardinal Newman on Locusts, and other subjects; while a series of papers upon early Irish Christianity have been inserted with woodcuts of crosses and monkish cells which would gladden the heart of the Ritualist. Any person can see what an influence it must have upon their after lives when Protestant children from their tenderest years—and every National School in Ireland is open to children of all creeds—have been accustomed to regard Wiseman, Newman, and Manning as great literary guides, and have been taught from their school books that image-worship came into Ireland with St. Patrick.

Although the books of the National Education Board have been toned down, or levelled up to suit Rome's wishes, Archbishop Walsh is not satisfied. The Education Board is composed of an equal number of Protestants and Roman Catholics, but as Mr. Redington, a strong Ultramontane, is chairman, and possesses the casting vote, Archbishop Walsh is able to do as he pleases. Hence we were not surprised to read in *The Catholic Times*, of March 1, the following inspired paragraph:—"The Irish Commissioners of National Education have sent to Mr. Morley a resolution recommending that the Christian Brothers' schools should not be excluded from their due share of the education grants." Now, one of two things is certain to follow if the present Government remains sufficiently long in office. The Christian Brothers will be installed in the National Schools of the country, with permission to use their own class-books, and exhibit picture galleries of crucifixes and statues upon their walls, or they will remain nominally independent of the National Board, receiving, however, a capitation grant for all pupils who pass the examination in secular studies. The former is what Archbishop Walsh is aiming at. The lay teachers have grown restive under the despotism of clerical managers, and it will be much better to replace them by an order of monks bound by vows of obedience. The latter alternative is the one preferred by Mr. Morley at present.

It will be seen that in either case Protestants are called upon to pay for a system of education distinctly Roman Catholic and even Ultramontane. There lies before me the Historical Class Book compiled by the Christian Brothers, and I shall supply your readers with two or three extracts taken at random. In the Life of St. Patrick, at page 497, we read: "On his way thither, he turned aside to visit that part of Breffney, now the County Cavan, where from time immemorial had existed the abominable worship of *Crom-Cruach*, a large stone idol ornamented with gold and silver, and surrounded by twelve other idols ornamented with brass—the great object of Milesian Pagan worship from the time of their landing in Erin. When St. Patrick saw the idol he elevated his voice, and, pointing at it with the staff of Jesus, *Crom-Cruach*, it is said, fell to the earth, which at the same time swallowed the other twelve idols to their heads, to the great astonishment and terror of the people." We are assured in a footnote that "the staff of Jesus" was a crozier handed to Patrick in an island in the Mediterranean by some person who had received it from our Lord. Your readers will be surprised to learn that "the staff of Jesus," exalted into a wonder-working crozier by the Christian Brothers, was St. Patrick's ordinary walking stick. At page 585 we are informed that "the foundations and endowments destined by our Catholic forefathers for the instruction of their children, the schools and colleges, and the monastic institutions which their piety had founded, were seized on, diverted from their original objects, and handed over to Protestants."

In certain notes at the end of the book we are assured that Galileo, "far from being persecuted, was dismissed with new marks of esteem for his talents, and of regard for his person." Then the Revocation of the Edict of Nantes was forced upon Louis XIV., and was merely directed against the Huguenot ministers, who were commanded to quit the kingdom, their flocks being invited to remain "and enjoy their property and civil rights under the protection of the law." We have also a reference to "the abuses which may have accidentally taken place in the Spanish Inquisition," so that the Christian Brothers evidently hold a brief for Rome, and will leave no stone unturned to prove her immaculate in the eyes of their pupils.

But what is to be thought of the political party which is ready to compel Irish Protestants to pay them for such teaching? What would be thought in England if an attempt was made by the Government to hand all the Board schools over to the Catholic Truth Society? It is to be earnestly hoped that all who love Christ, and are zealous for the spread of his Gospel, will resist this scandalous project of handing Ireland over to Rome. We have seen the teaching of the Christian Brothers reduced to practice here in Dublin, where Protestant clergymen were covered with filth by schoolboys in some of the back streets. The Christian evangelist, the district visitor, and the colporteur have up-hill work at present in dealing with men and women brought up in clerical schools. But what will it be when the Christian Brothers get the control? Ireland has often had cruel treatment at the hands of England in the past, but no greater crime could possibly stain the annals of a Protestant nation than that she had, at the public cost, set up Rome's machinery for converting Ireland into another Spain.

MARYLEBONE PRESBYTERIAN CHURCH.

Dr. Pentecost has long been desirous of reaching the working classes and bringing them within hearing of the Gospel. With this end in view, a tea was given last Thursday to 500 working men in the lecture-hall of the church. Admission was by ticket, and so great were the numbers who applied that hundreds had to be refused. Long before seven o'clock the men began to assemble at the gate. The ladies of the Dorcas Society had been busy nearly all day cutting bread-and-butter and cake, and many, together with some young men of the Bible-class remained to serve.

The pastor received with a kindly welcome the first instalment of 350. When these had finished a hearty meal, they were escorted to the church above, where there were music and singing, in which they heartily joined, until the remaining 150 had finished tea. Lord Bennet sang a solo, greatly to the delight of his hearers, who wanted to applaud at the end of every verse. Dr. Pentecost gave an informal address, in the course of which he said it had been his great desire to bridge over the gulf which separates the rich from the poor. He wished to have a weekly meeting for the men, and that they should band themselves in a society. They would be visited in their homes, and as far as possible distress should be relieved, but they must be willing to help themselves, and to seek work rather than pecuniary assistance. Dr. Pentecost hopes that they may in time be persuaded to attend the Sunday services, and with this end in view he is intending to ask the congregation to give up their seats once a month.

In all directions the work of the Church is extending itself. Two of the houses in George-street are to be utilised in order to give the much-needed extension of accommodation for the multiplicity of classes and meetings. At the annual meeting, which took place on February 14, a very satisfactory account was given of all the branches of church work. The revenue last year was over £6500. Every Sunday evening there is an after-meeting, which is well attended. On the 17th inst. it was addressed by Lord Overtoun, who was passing through London.

On Sunday afternoons the church is a hive of activity. At one and the same time are carried on the two Sunday-schools, which are constantly increasing in numbers and outgrowing the accommodation; an adult Bible-class, connected with which are the open-air mission, helping hand committee, fishers of men committee, choral society, etc., and a class of over 100 young women, principally of the servant class, presided over by a lady. The poor are being cared for as never before. C. M. S.

CONVENTION AT CLIFTON.

A series of very happy meetings for the deepening of the spiritual life has taken place in Clifton, commencing on February 18 and terminating with a missionary day on the 22nd. There are many evidences that they have left behind a very large residuum of blessing from on high. The Convention was preceded by much waiting upon God, in private and in public; many expected much of the Master's presence and blessing, and these were fully realised.

The speakers were Revs. Evan Hopkins, R. C. Joynt, G. H. C. MacGregor, S. A. Selwyn, and J. Sloan. On missionary day there were also Miss Tristram, Rev. H. A. Bren, Rev. H. E. Fox, and Mr. Eugene Stock. We cannot thank God enough for having put it into the heart of Rev. N. Sherbrooke, vicar of Clifton, and others, to convene this happy Convention, and lovingly to invite the sympathy of all who hold dear the name of the Lord Jesus Christ, and to co-operate with them. The result of this action on their part has doubtless been to extend the blessing to the remotest parts of Bristol, and to deepen it to all. The Convention was the first of the kind in Clifton for many years; and we trust that God may graciously open the way for others.

If we were asked to define the prominent features of the teaching during the five days of the Convention, we should express them in a very few words: Regeneration by the Holy Ghost; separation from the world and everything that defiles; a holy and consecrated life; much private prayer and meditation on God's Word; the call of God to accept his full salvation; to know Christ as a living reality; intercession our highest prerogative; the never-ceasing conflict of the Christian in this life, and the promise of assured victory in Christ from day to day; cleansing from sin daily, and renewing by the Holy Ghost; life more abundant, practically holy and abidingly happy. The interest of the meetings seemed to increase from day to day, the growth in numbers present representing a steady increase up to the fourth day, which was seemingly the largest attended of all. Each meeting was presided over by Captain Chapman, of Windermere, who had the sympathy of all.

The three missionary meetings on the Friday were very solemn and stirring, and we look for happy results to follow in many who were present, in self-sacrificing work for the Master, at home or abroad. If we had learned at this convention no other lesson, we have learned this one more deeply than ever before, that while we are utterly without strength to serve God or to please Him in any way, He is, in Christ, to us, all love, strength, wisdom, and all we need to equip us for fruitful service for his glory. K.

"IT IS GOD'S WORD—LISTEN."—It is the custom in the church in New Caledonia for the native preachers, after they have given out their texts, to wait a moment to let the words settle upon the heart and memory, and then they cry out again "Christians, Christians. Do you hear it? It is God's word. Listen." And they say the words again.—*Church Missionary Gleaner.*

THE WEAVER BROTHERS closed on Monday a most successful mission in the Albert Hall and Circus-street Hall, Nottingham. The power of God was manifest to save in every meeting, but it was left for the last Sunday, the occasion of the youths' class anniversary, to demonstrate in a marvellous manner the power of the Gospel when accompanied by the Holy Spirit. The hall was packed to overflowing; many went into the inquiry-room seeking and finding Jesus. The prayer meetings, held at noon-day, have been seasons of refreshing, and not a few at these gatherings have accepted Jesus. The prayers of hundreds will follow the evangelists in their work wherever they go. W. Bell.

Letters to the Editor.

CLEAR PROTESTANTISM.

Dear Sir,—I think this may be a time when you should receive some expressions of gratitude for the powerful and unflinching advocacy of Protestant truth, as contrasted with the profane delusions of Popery, which has for so many years been a distinguishing feature of The Christian. I pray that your admirable paper may be as fully marked as ever by this urgently needed exposure of Ultramontane deceits. You give us delightful views of golden channels for supplying the living waters; you do well not to let us forget that the purity of those waters is, after all, the one thing needful. And the whole spirit of the paper is worthy of its name, thank God!—Yours, in all Christian gratitude and regard, Edwd. Hyde F. Cosens.

Trinity Vicarage, Tewkesbury, Feb. 28.

AUSTRALIAN SOCIETY.

Dear Sir,—In your number of Dec. 13, just to hand, you quote a comment on Max O'Rell's accounts of Australian society. That such a man should so misrepresent the people of these colonies would be taken in the same light as his description of John Bull and his doings. But when a paper like The Christian lends its authority and disseminates such calumnies to the ends of the world, it is a different matter.

From an acquaintance of the colonies since the year 1852, I think I am able to judge on this matter as well, or, I hope, better than Max O'Rell, who was here a few weeks, and can safely say no such record is true. Society here, as a whole, is quite as pure and sober as the mother country, perhaps rather more so.

There are, I am sorry to say, much worldliness and love of pleasure here, but there is also much true religion, and many who are out-and-out on the Lord's side.—Yours sincerely, Mary Kelly.

National Bank, Launceston, Jan. 21.

CHRISTIANS AND MONEY.

Dear Sir,—It will be for the comfort of many, whose consciences are exercised on the above subject, if the writers in your columns who advocate the literal interpretation of Matt. vi. 19, &c., will show them how such an interpretation can be brought to bear on the questions of daily life.

For instance, in the article in your issue of Feb. 14, "The Poor and the Frost," I read the following:—"Beside the ordinary unemployed, there are thousands whose trade is paralysed by such weather. Many, having a little laid up for a rainy day, are able to manage, but hosts are not, and their destitution intensifies the general pressure of poverty."

Mr. Gledstone (in the article, "Money—I" in the same number) says "we ought not to save money." Have those above mentioned who have laid up something for a rainy day, acted as Christians ought not? I have known Christian workmen who could earn high wages in summer, and (from the nature of their employment) nothing during long periods of the winter. It was their custom to lay up money in the summer to meet the winter's need. Were these men acting as they "ought not"?

Is it wrong for a godly professional man in receipt of a large present income, to lay up or insure his life on behalf of an invalid daughter? I knew a devoted minister of Christ—a poor man, yet a most liberal giver—who contrived by strenuous self-denial to put by such a provision, that when he was suddenly called away in the midst of his work, his widow and children had enough for a modest maintenance.

Would Mr. Gledstone have shared our thankfulness for this? or would he have felt that our friend had failed in faith and obedience to his Lord's command. Does the word "provide" in 1 Tim. v. 8 refer only to the need of to-day, to the exclusion of future need?

If none made provision for their children, who could respond to the appeals for missionaries to go forth at their own charges?

Again, if, as Mr. Gledstone urges, the injunction, "Take no thought for the morrow," is to be interpreted and acted on in its rigidly literal sense, no plans could be arranged, no engagements referring to the future could be made, no tradesman could stock his shop with goods, no farmer sow his seed, no housewife even lay in her stores for a week, if it were unlawful to take thought for any concerns beyond those of the literal to-day. No doubt, Mr. Gledstone would say, "This is ridiculous; we are to read our Lord's words (in such matters) by the light of the common-sense which He has given us." Exactly so; but this is not literal interpretation.

If Mr. Gledstone means that a Christian should not lay up more than will maintain his family (or himself, if laid aside from work), in a position of honest independence, let him say so, and many will agree with him who regard his statements in their present crude form as utterly unpracticable. But I understand Mr. Gledstone to maintain that "Lay not up treasures," and "Take no thought for the morrow," are commands to be obeyed by Christians as literally, as unswervingly, as "Thou shalt not steal," and "Speak every man truth with his neighbour." If so, the cottager's thrift, and the professional man's insurance for a sick child, are sins as real, if not so heinous, as the hoarding of millions by the rich. A great thinker has said, "Much discussion would be saved by a preliminary lucid statement of the case."—Yours very faithfully,

Perplexed.

AN EXPERIENCE.

Dear Sir,—I was in my early manhood a Ritualist of the Ritualists. No one could even go to greater extremes of doctrine and practice than I did, and it is now a bitter thought to me that in my misguided zeal I did all that I could to advance the cause in my sphere of action, happily a very limited one.

After many years of soul unrest, God led me in a wonderful way out of the mists of darkness and error into the glorious light of his pure simple Gospel truth. If anyone wishes to know the details of that part of my experience, he may read them in a booklet I was led to publish, at the advice of several friends, entitled, "From Darkness to Light," by a clergyman of the Church of England. (*Shaw & Co.*)

Speaking from experience, I can say that it is indeed true (as one of your correspondents points out) that among the various degrees of "Ritualists" there are many very good, earnest, hard-working men, but then the point is just this—no amount of goodness, earnestness, and hard work can make an unscriptural creed a right or safe one to hold and teach. However much we may honour and revere some of these men, and even "esteem them highly in love for their work's sake," we *dare* not—for their own souls' sake and that of those who are likely to be influenced by them—fail to do all that lies in our power to oppose and counteract the advance of the principles they teach. I say for their own souls' sake, for it is, I feel, more than probable that there are among them many restless, longing hearts, conscious of a lack somewhere, and pining, oh, so wearily! for true peace and rest of soul! Such was once my condition, and my whole soul goes out in yearning love towards those who are passing through the same bitter experience. Let me earnestly plead for such, that even while we firmly oppose that part of their teaching which we cannot but feel is contrary to the Word of God, we speak of them and act towards them in a spirit of love, gentleness, and *fairness*. In my own case, argument and opposition only made me hold faster to my opinion; but it was the power of the Gospel as seen in the lives, the bearing, the very *faces* of certain "Evangelicals" that led me to say, "These men have something which I have not, but which I long to have; what is it?" I often wish for some way in which the claims of the Gospel in its fulness and simplicity could be brought more prominently and *winningly* before these earnest teachers and practisers of Ritualism. What a blessing it would be to themselves and the whole Church of God if their earnestness and devoted zeal could be turned into the channel of opposing the errors they now seek to advance, and preaching the grand, simple Gospel of the grace of God.

Apologising for trespassing on your space, I remain, yours etc., C. A. B.

Caution.—Rev. J. Gelson Gregson writes to us from Fyzabad, India:—"A letter from the secretary of the Y.M.C.A. at Kingston-on-Thames informs me that a young man has been to him for money, representing himself to be one of my sons, and that he has tried to get money from others who know me. May I ask you to warn Christian friends of mine against this man? I have no idea who he can be—but this I know that he is *not a son of mine*. The man is evidently taking advantage of my absence from England." Friends who can facilitate the discovery of the man should write to Mr. Gregson, at Grand Parade, Portsmouth, where he hopes to arrive about the end of April.

FROM MR. HUDSON TAYLOR.

Our sojourn in China has been prolonged by the sad war. It has been a great comfort to note the kind gifts of readers of The Christian to the China Inland Mission; and to know how very many have been upholding us in prayer at this time. I am glad to take this opportunity of thanking them warmly.

After the war commenced I took a second long journey in N. China. It was quite uncertain when I left Tien-tsin to go inland, whether it would be possible to return to that port. The journey, however, was safely accomplished, and I reached Shanghai early in December, after an absence of ten weeks.

I was thankful to find in all the stations I visited that the war had given rise to no unfriendly feelings, and that there was good evidence that the Government were taking pains to protect and promote the kindly feeling towards the missionaries. I was greatly cheered by the progress of the Gospel in several stations which I had not visited before, especially in those opened by Mr. Studd and Mr. Stanley Smith.

Your readers will have heard of the presentation of a beautiful copy of the New Testament to the Empress Dowager on her sixtieth birthday. This so interested the Emperor that he sent to the depot to purchase a copy, and also the Old Testament. The copy sent proved to be defective, and was returned to be exchanged for a more perfect one, showing that the Emperor had at least taken the interest in it of turning over the leaves and examining the book. That the Word of God should come into the hands of these royal personages at this time is a very significant fact, and should lead to much prayer that in their trouble they may be led to look to the living God for help.

I feel there should also be much prayer that the dynasty may be upheld. It is under it that our missionaries have been protected, and able to live in peace in nearly every province of the empire. The overthrow of the dynasty would, moreover, lead to deplorable results, and it is a question whether any new dynasty could govern China better; for if many of the present officials are corrupt, their removal might make room for worse, and a revolution could not be effected without results fearful to contemplate. Some of us have been stirred up to pray more than ever that God would bless the reigning family, and guide in the councils of the nation so that peace may soon be restored.

Within the last few days intelligence has reached us of the landing of a number of Japanese troops at Ninghai, one of our stations, about fifteen miles from Chegro. Mr. Tomalin, who in Mr. Judd's absence has been superintending the work of this station, is at present in Shanghai, having come here at my request for conference on some matters of business. So far we have only telegraphic tidings, as being winter, communication with the North is largely suspended. We are praying for the native Christians, as also for those in Manchuria, who are known to have suffered much through the war. They are more exposed at this time than the foreign missionaries, whom it is the interest of all to safeguard.

Whatever may come, the Lord reigns, and all power is given unto Him. Engaged in his work, remaining in posts of duty at his command, we have his sure promise, "I will never leave you." So that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me."

I am thankful that reinforcements have been coming out as usual, and that both our training-homes, for men and women, are in an undisturbed part of the country, far from the seat of war. The need of additional workers is still very great, and if missionary service should involve possible danger, it must never be forgotten that the millions of heathen are in *certain* danger, and *cannot be saved* except through a knowledge of the Saviour whom we preach.—Yours faithfully,

Shanghai, Jan. 25. J. Hudson Taylor.

PORT SAID.—During the past year we have been much encouraged from various sources by testimony of spiritual blessing received through our ministry. Some time ago our friend, Mr. W. H. Fry, writing of this work, said I required £100 to complete the outfit of the Rest; but what I told him was that we were asking the Lord to send us that sum for the immediate requirements of our current expenses, and general outfit for present use, the Rest being complete.

The Seamen's Rest, Port Said. Alex. Locke.

EVENTS IN JAPAN.

Dear Sir,—The war is still the main interest of the hour in Japan. Last night the embassy from China reached Kobe, and to-day the party will be taken by a Japanese steamer to the port of Hiroshima-Ujina. The Hon. John W. Foster accompanies the embassy as counsellor. It is very gratifying to the missionaries that such an eminent man as Mr. Foster is also a devout Christian. The Japanese are gratified at his eminence, and Christian workers are gratified at his being the Christian that he is.

We pray that his mission here may be successful, and that both China and Japan may open their hearts to the Gospel as well as to material civilisation—to a better peace than the one they are now considering.

The army has just given permission for two Christian pastors to go to the front and work among the soldiers. The agent of the American Bible Society, Rev. Henry Loomis, has also received written permission to visit and distribute Bibles in any of the garrisons in Japan. This is a new and agreeable change for the better. The army authorities have not heretofore been at all friendly to the introduction of Christianity among the troops. The navy has been much in advance of the army in this respect. I trust that the time is not far distant when the hearts of all the people will be open to receive the glad tidings of great joy.

With thanks for your kindness in sending the paper, sincerely and fraternally yours,

J. L. Atkinson.

53, Yama Moto Dori, Kobe, Japan, Jan. 30.

[We have received a long and interesting letter from Mr. Loomis, from which we hope to make extracts next week.—Ed.]

MR. W. R. LANE IN STIRLING.

The Stirling Evangelistic Association invited Mr. W. R. Lane to conduct a mission in this old historic town. They had heard favourable accounts of his work in Airdrie and Glasgow, and were anxious that similar blessing might come to this community. Accordingly it was arranged that Mr. Lane should begin on Sabbath, February 17. A preliminary prayer meeting was held in the hall of the Y.M.C.A., at which Rev. Dr. Andrew, editor of the Stirling Tract Enterprise, presided. Several ministers and other Christian workers were present, and took part.

At the close of the meeting Mr. Lane appeared, having just arrived from London, and spoke a few hopeful, encouraging words. During the ten days that followed, the meetings were held in the Free North Church (Rev. John Chalmers'), with the exception of two in the Public Hall, when about 1400 people gathered to hear the word. The interest increased, and when the last night came upwards of 200 people remained to a second meeting for prayer and consecration. The impression made was such as to make us believe that had Mr. Lane been able to remain longer a larger work would have been done. Such Scriptural and well-prepared addresses, and such earnest pleadings at the second meetings, cannot but result in conversions to God, as all is done in manifest dependence on the Holy Spirit. Not a few in Stirling will remember Mr. Lane's brief stay and work among them.

THE OPIUM TRAFFIC.—Mr. J. G. Alexander, hon. sec. of the Society for the Suppression of the Opium Trade, has been visiting the Welsh Theological Colleges during the past month, addressing them on the opium question and on the claims of foreign missions. He received a cordial welcome alike from principals and students at the colleges of Trevecca, Brecon, Carmarthen, Bangor, and Bala. The Principal of Trevecca College remarked that he needed no Royal Commission to tell him the effects of the opium habit; and proceeded to tell of a case within his own knowledge in which a gentleman of high standing in the Church and in the world had become both physically and morally wrecked by forming the habit. He also mentioned the case of a Christian chemist and druggist, who, having purchased at a high price a business in North Wales, and finding that it largely consisted in supplying laudanum to opium consumers, felt unable with a clear conscience to carry on such a trade, and resold it at a heavy loss. Mr. Alexander was permitted, by the kindness of the Principal, to address the students of University College, Aberystwith, when the Vice-principal, Professor Angus, occupied the chair. In the course of his tour Mr. Alexander addressed several public meetings on the opium question.

IRISH NOTES.

The sum of £11,606 was received by the Representative Church Body, as bequests and contributions during the month of January.

Many will learn with satisfaction that Rev. George Forde, of Belfast, who recently went out as a Methodist missionary to Heidelburg, South Africa, has now recovered from the dangerous illness with which for nearly two months he was prostrated.

After spending forty-two years in Drogheda, during the greater portion of which time he acted as rector of St. Peter's, in the town, and was greatly esteemed by all who knew him, Rev. John Eccles, owing to age and infirmities, has resigned his postion, and removed to Dublin.

The Dean of Connor (Dr. Seaver) is a very popular man in Belfast. Last week, on the occasion of his golden wedding, he received from all sects and parties a handsome presentation in recognition of his many public services. Dr. Seaver is a thorough Evangelical.

SCOTTISH NOTES.

The West Coast Mission carries the Gospel message to many in the remote districts of Western Scotland.

The Glasgow Town Council is seeking powers in its new General Purposes Bill to deal effectually with the "gentlemen pests" of the street.

The Free Breakfast Mission in Aberdeen supplies a large number of destitute persons with a meal on Sabbath mornings. The Gospel is preached at every service.

In the North British *Daily Mail* Mr. W. Quarrier makes a strong plea for help in founding his Consumptive Hospitals in connection with the National Orphan Homes.

There are 107 nurses on the staff of the Glasgow Training Home for Nurses. Last year 338 cases were treated in the Home; the outside cases numbered 700.

A notable figure disappears from the earthly scene with the death of the well-known Professor Blackie, of Edinburgh. Although eccentric in some respects, he was a man of brilliant parts, and of strong Christian sympathies.

A public meeting of Congregationalists and Evangelical Unionists held in Aberdeen last week approved generally of the proposed conditions of union between the two Churches, and pledged themselves to use their personal influence in favour of the union.

The Lord Provost of Edinburgh presided at the annual meeting of the National Bible Society of Scotland last week. An increase in the circulation of the Scriptures was reported from India, China, Austria, and Germany. The statements from Norway and Belgium show a decrease.

The Soldiers' and Sailors' Home, The Mound, Edinburgh, is doing good work among these two classes in coping with the temptations of the public-house and the dancing saloon. Colonel Wauchope, who is in command at The Castle, said there was not now one-eighth of the drunkenness in the Army there was when he joined the Army twenty-nine years ago.

The report of the directors of the Protestant Institute of Scotland for the past year states that the teaching of the classes has been carried on by Professor Orr in a way that has met with their heartiest approval. The topics being discussed during the present session are "The Papal Doctrinal System" and "The Practical Working of the Papal System." The directors express gratification that the classes are being so well attended both by enrolled students and other friends whose presence is heartily welcomed. Professor Orr has consented to continue his services as lecturer for other two sessions.

The annual meeting of the Christian Literature Society for China was held last week, in Edinburgh, Professor Crum Brown in the chair. Dr. Ross, China, in moving the adoption of the report, referred to the present war in the East, and said that the reason why such a small nation as Japan should be able to successfully oppose China was that the latter was not a military nation. They placed literature far before war. Even though Japan should become ruler over China that nation would not be humiliated. They must show the Chinese that the nations of the West possessed greater knowledge than they did themselves, and it was by knowledge that China would have to be humiliated, not by war.

JAMAICA MEDICAL MISSION.—Misses Vick and Stanley left lately Mildmay for Jamaica—the former returning once more to take up her work in the hospital at Kingstown, the latter to join her, for the first time, in the same happy service.

UNIVERSITY NOTES.

[From our own Correspondents.]

OXFORD.

Mrs. Finn, who is so well known for her labours in connection with the Jewish colonisation of Palestine, spoke twice in Oxford last week on her life and work to interested audiences, one of which was presided over by Professor Margoliouth, of New College, who is so much valued as a friend of Israel and an upholder of the Hebrew Scriptures.

Last Sunday the first Bampton Lecture was delivered at St. Mary's by Rev. T. B. Strong, of Christ Church. The general subject is "Christian Ethics," and the first lecture was devoted to a statement of the inadequacy and failure of Pagan and Jewish ethics to enable men to live aright. They both give a standard of life, but no power to realise it. The Gospel of Christ does both. This is the special point to be elaborated in the succeeding lectures.

Dr. Stalker preached at Mansfield on Sunday on "Union with Christ," and gave a soul-stirring, heart-uplifting discourse on this great Pauline doctrine. Treating the subject as legal, moral, and mystical, his hearers were favoured with a deep experimental treatment of the very marrow of Gospel truth, and one could not but rejoice that into the intellectual and critical atmosphere of Mansfield such warm, pure draughts of God's truth should come.

Two very necessary Oxford institutions are the Female Penitentiary and the City Refuge. They are generally associated at their annual meeting, but perhaps no two places could be more different in management, the Refuge being in the hands of Mildmay Deaconesses, while the Penitentiary is ruled on very High Church principles. It is a great thing for the Refuge to be in such earnest and faithful keeping.

CAMBRIDGE.

The University sermon on Sunday was preached by the Ven. A. S. Aglen, Archdeacon of St. Andrews.

Lord Bennet gave the Sunday morning Bible-reading in the Henry Martyn Hall. About 150 men were present.

The Gospel address in the evening in the Alexandra Hall was given by Lieut.-Col. Bentinck.

On Thursday the annual tea and meeting of the Church Pastoral Aid Society was held in the Guildhall, Rev. C. J. Proctor presiding. Addresses were delivered by Revs. J. W. Dunne, W. Davies, H. C. G. Moule, all of whom testified to the good work the Society had been enabled to carry on in some of the poorer parishes of England.

At the weekly meeting of the C.M.U., Rev. J. Wilkinson described the work of the Mildmay Mission to the Jews.

At the meeting of the Nonconformists' Union on Sunday night, a very able paper, entitled "Christianity and War," was read by H. S. Stowe, of Downing College. A useful discussion followed.

A fairly-attended meeting, under the auspices of the Church Association, was held in the Guildhall on Monday evening. A lecture was delivered by Rev. A. Isaacs, his subject being "Division and dissent in the Church of England, whence they arise and whence they tend." Questions were afterwards put to, and ably answered by, the lecturer.

BISHOP TUCKER, speaking of a recent visit to Rabai, says:—"The impression left on my mind by my visit is that a great advance has been made all along the line. There is more vitality in the work, more vigour discernible in the native workers. The missionary aspect of the Church has been deepened, a real effort is being made to reach the heathen around. In a word, the Church seems to have been lifted into a higher spiritual life."

MR. W. R. BRADLAUGH, editor of *The Anti-Infidel*, was recently sued in the Queen's Bench Division for damages for libel, he having published a false statement in a report of a debate at Leeds on "Is Secularism Degrading?" Considering that before printing his report, Mr. Bradlaugh obtained from both parties certificates of its accuracy, he cannot be charged with malice or wilful negligence. The plaintiff claimed £1000 damages, but the jury only awarded £30; when the costs on both sides have been paid, about £300 will be the burden thrown upon Mr. Bradlaugh, who writes that, in reporting the debate, he aimed at exposing the obscene and revolting character of Secularist literature. He maintains that he has succeeded in this, and, therefore, he calls upon all who love the truth, and value the sanctity of the home, to come to his relief. He says:—"For the past twenty years we have been in the thick of the fight with our face to the foe, and we cannot think that, now we are wounded in fighting their battle, Christians will calmly stand by and see our home broken up, and our premature grey hairs brought to an early grave for lack of means." Communications should be addressed: Mr. W. R. Bradlaugh, 70, King's Cross-road.

The Book World.

MORE MARCH MAGAZINES.

Rest and Reaping (1d. *Morgan & Scott*) is as varied as ever in doctrinal and practical contents.

Sunday Reading for the Young is one of the brightest of monthlies. There are many pictures and good reading matter. (3d. *Wells Gardner, Darton & Co.*)

In The Christian Treasury (1d. *Marshall Brothers*), the Editor, Rev. F. B. Meyer, contributes some pleasing recollections of the late Dr. Gordon, of Boston.

Great Thoughts (6d. *A. W. Hall*, 28, *Hutton-street, E.C.*) is a number of special interest with its forecasts of the coming century by specialists in various departments of life and knowledge.

The Band of Hope Chronicle has a useful article by Mrs. Percy Lund, on "The Claims of the Temperance Cause on the Christian Endeavour Movement." (1d. *U.K. Band of Hope Union.*)

Mothers and Daughters (1d. *A. W. Hall*), edited by Mrs. Reaney, gives a portrait of Miss Böcker, the heroine of the *Elbe* disaster. Mrs. Clare Goslett is contributing useful papers on sanitary science.

The Missionary Herald of the Baptist Missionary Society contains deeply interesting communications from workers in China, India, and Congoland, with illustrations. (1d. *B. M. House, Furnival-st.*)

St. Nicholas (1s.) as usual combines the instructive and the impossible. Of the first kind is the article on flags, and of the second is Rudyard Kipling's tale of "The King's Ankus." (*T. Fisher Unwin.*)

Helping Words (1d. *A. W. Hall*) contains an article on the China Inland Mission; a discourse on "Better Things," by Rev. F. W. Bourne, author of "Billy Bray"; and a paper on "The Wild Flowers of Railway Banks."

China's Millions (1d. *Morgan & Scott*) opens with an article by W. B. Sloan on "The Living Christ." There is an illustrated paper by F. H. Judd on the Protestant Collegiate School, Chefoo; and Mrs. Howard Taylor continues her serial, "Through the Heart of China."

North Africa (1d. *Partridge*), the record of the North Africa Mission, tells of devoted labour among the Kabyles and other Berber races. Mr. G. B. Michell writes on the Mohammedan idea of God, giving some suggestions on the presentation of the Gospel to Moslems.

The Animals' Friend is a very readable illustrated paper. One of the most important items this month is a plea for the abolition of the Royal Buckhounds, by Rev. J. Stratton, M.A. The rights of dogs, squirrels, and other animals are ably championed. (1d. *E. W. Allen.*)

The Clergyman's Magazine is always rich in homiletic matter. In this number Archdeacon Sinclair writes on Richard Hooker, and Rev. W. D. Ridley examines the Epistle to the Hebrews, which he holds to have been written by St. Luke. (6d. *Hodder & Stoughton.*)

The Expository Times contains a learned and useful paper by Professor James Orr, of Edinburgh, on "The School of Ritschl." The contents of this monthly are not all positively useful, but students will always find something to interest and instruct them. (6d. *T. & T. Clark.*)

The Chronicle of the London Missionary Society (1d. *Snow*) gives portrait and sketch of Dr. J. C. Thomson, of the Hong Kong Medical Mission; tells the fascinating story of Mrs. Ma, of Amoy; and outlines the recent movements of Khama, the South African Christian chief.

The story of Napoleon Bonaparte is still a leading feature in The Century (1s. 4d.), which also contains many attractive contributions to history, literature, and art. One article of special interest at this juncture is "Blackmail as a Heritage, or New York's Legacy from Colonial Days." (*T. F. Unwin.*)

The Girls' Friendly Society Associates' Journal and Advertiser well answers to its comprehensive title. There is this month a thoughtful paper on praise as an element of public worship. The correspondence of this paper is very practical. (1d. *Wells Gardner, Darton & Co.*)

Our Boys' Magazine (1d. *Schoolboys' Scripture Union*, 13A, *Warwick-lane, E.C.*) is a capital monthly for thoughtful lads. The present number describes University Camps for Schoolboys, tells a readable story of school life, and gives some well-selected gleanings from missionary records.

Home Words contains a portrait and sketch of Dr. H. Cheetham, formerly Bishop of Sierra Leone; The Day of Days tells the story of Christian civilisation in Uganda; and Hand and Heart describes the excellent work with which the name of Mrs. Meredith has so long been associated. (1d. each. "*Home Words*" *Office.*)

Regions Beyond is more than the organ of the varied operations of which Harley House, Bow, is the centre. The present issue gives details of work in many lands and under various auspices, and at the same time keeps friends of Congo Balolo-land and other special spheres well informed of progress. (3d. *Partridge.*)

The Fireside (6d. "*Home Words*" *Office*) presents as frontispiece a portrait of the late Archdeacon Blakeney, whose career is sketched by Rev. Charles Bullock. John Isabell writes on Cornish fisherfolk; Rev. E. J. Hardy shows the poverty of riches; and Dr. S. B. James continues to give short modernisations of the fables of Æsop.

Things to Come (1d. *Office:* 29, *Paternoster-row*). Here are addresses by Archdeacon Perowne (on the Jews), Mr. Louis Liesching (on Daniel's visions), and Rev. James Smith (on the days of Noah); and an article by Dr. Bullinger on the names and order of the books of the Old Testament. Questions and answers are a feature of this monthly.

Evangelical Christendom, the organ of the Evangelical Alliance, records religious movements in various lands. One who has lived in Russia gives glimpses, sorrowful and otherwise, of life and work there. Those whose hearts are exercised upon world-wide evangelisation should read this excellent monthly. (6d. *J. S. Phillips*, 121, *Fleet-street.*)

India's Women (2d. *Nisbet*), the monthly record of the Church of England Zenana Missionary Society, contains, among other useful articles, one by Rev. George Ensor, on the "Key of India." The Zenana (1d. *Partridge*), the organ of the Zenana Bible and Medical Mission, opens with a continuation of Louise Marston's "Key of Light: a Story of Mohammedan Zenana Life."

Messrs. Cassell's Serials.—*The Book of Health* (6d.) has now reached a conclusion, and is a most valuable work for the household. The *Illustrated History of England* (7d.) is also nearing a close, having reached the time of the last general election. Dr. Brewer's *Dictionary of Phrase and Fable* (7d.) is a marvellous collection of colloquialisms, their derivations and uses.

The Sword and Trowel opens with a prayer-meeting address by C. H. Spurgeon, based on Gen. iv. 26, and entitled "The First Public Worship in the World." Another letter is given from Pastor Charles Spurgeon, now on travel, the scene being laid in Cape Town. Pastor T. W. Medhurst contributes Unpublished Notes of C. H. Spurgeon's New Park-street sermons. (3d. *Passmore & Alabaster.*)

Young England (3d.), besides its serials, has a complete story, entitled, "The Green Men of Norwell," a tale of the Scottish border. The perilous work of the mountain guide is described, and there is an illustrated article on "Beasts of the Night." The Silver Link (1d.) gives the first chapter of a story by Edith M. Edwards, entitled, "Making Allowances." The Sunday School Teacher (2d.) is a real help to many an earnest worker among the young. (*Sunday School Union.*)

The Missionary Review of the World opens with an article (illustrated) by the editor-in-chief, Dr. A. T. Pierson, entitled "The World-wide Ministry and Mission of Charles H. Spurgeon." There is a useful outline of the growth of the leading American Missionary Societies, by Robert E. Speer; also a description of Pastor A. G. Brown's work in East London, by Rev. J. Douglas, of Brixton. Other important articles are on work in the West Indies and Mexico. (1s. *Funk & Wagnalls.*)

The Church Missionary Intelligencer. (6d.) The opening article, on "Creeds and Contrasts," by Rev. George Ensor, will have special attractions for those who labour among Buddhists and Mohammedans. Archdeacon Moule writes on the war in the East, showing that in the sixteenth century the Japanese not only conquered Corea, but harassed the whole Chinese coast with their fleet. Rev. J. P. Haythornthwaite, Principal of St. John's College, Agra, treats "Higher Education as a Missionary Agency," and Rev. W. J. Richards tells the story of the Reforming Syrians of Travancore and Cochin. The Church Missionary Gleaner (1d.) gives some very readable extracts from Miss Gollock's journal in India; and Archdeacon Warren outlines the history of the Japan Mission. (*Church Missionary House.*)

Robinson Crusoe, with 120 illustrations by Walter Paget, is now being issued by *Cassell & Co.* in serial form. Thirteen monthly parts (3d. each) will complete an admirable edition of this famous story.

Messrs. J. Clarke and Co., 13, *Fleet-street*, are publishing a special issue in twelve serial sixpenny parts of Dr. Geikie's Holy Land and the Bible. There is an abundance of beautiful illustrations by Mr. H. A. Harper. Of the excellence of Dr. Geikie's letterpress it is needless to speak.

Lessons from God's Flower Garden is a bright little volume, presenting the substance of several flower sermons by the late Rev. W. Meynell Whittemore, D.D., rector of St. Katherine Cree, City. Some particulars are given of Dr. Whittemore, who for forty years preached flower sermons. (1s. *Stoneman.*)

The History of the English Church and People in South Africa. By A. Theodore Wirgman, D.C.L. (3s. 6d. *Longmans.*) After a bare outline of the country and the people, Dr. Wirgman writes of the Church with its very chequered experiences. The High Church partisan frequently shows his hand in these pages.

Life Power: or, Character, Culture, and Conduct, is a volume of papers by Dr. A. T. Pierson, which, though not particularly strong, are suggestive of practical lessons, and calculated to prove stimulative to young people. Three of the most readable essays are: "The Use and Abuse of Books," "The Genius of Industry," and "The Ethics of Amusement." (2s. 6d. *Passmore & Alabaster.*)

"Will You Take My Place?" by E. S. (*Partridge & Co.* 6d.) An all too brief record of a consecrated life. Edward N. Roberson had served but three years in connection with the China Inland Mission, when he was called to his rest, leaving as his last appeal the personal question which forms the title of the booklet. We doubt not the perusal of this touching memorial will move many to respond, "Here am I, send me."

The Historical Deluge, in its relation to scientific discovery and to present questions, is the latest "Present-day Tract." (4d. *Religious Tract Society.*) It is by Sir J. William Dawson, and discusses briefly, but with remarkable comprehension, the account of the flood given in Genesis; the information afforded by secular history and tradition; the testimony of geology and archæology; and the use made of the Deluge in the New Testament.

The Charities' Register and Digest, a very useful work of reference, has been issued in a fourth edition, revised. It gives a classified list of charitable organisations in or available from the Metropolis, together with information respecting the legal, voluntary, and other means for the prevention and relief of distress, and the improvement of the condition of the poor. There is an elaborate index, and an introduction by C. S. Loch, of the Charity Organisation Society. (10s. 6d. nett. *Longmans & Co.*)

Why I Abandoned Infant Baptism, by Rev. James Mountain, minister of Emmanuel Church (Countess of Huntingdon's), Tunbridge Wells, is a remarkably comprehensive and cogent vindication of a conscientious act and profession. Mr. Mountain brings to the statement of his case a large body of information and testimony; and he is uniformly charitable to those whose tenets and practices he feels compelled to criticise. Rev. Charles Stirling, formerly vicar of New Malden, writes a preface to this little book. (Paper covers, 8d.; cloth, 1s. *Partridge.*)

Dr. Bullinger's booklet, "Things to Come": an epitome of prophetic truth, is now issued in an eighth edition, revised. (1d. *Eyre & Spottiswoode.*)

Evangelism, a booklet by Gerald Coultas, gives practical counsels on Gospel work, and lists of Scripture appeals and encouragements. Workers will find it of service. (1d. *Marshall Brothers.*)

The Bible League (10, *Paternoster-row*) is issuing some "Papers for To-day" (a penny each). The first, on The Higher Criticism, is by Rev. John Urquhart. It briefly shows the genesis and character of modern questionings regarding the Holy Scriptures.

BOOKS RECEIVED.

From *Wesleyan Methodist Book-Room.*—The Sweet Singer of Israel, by Benjamin Gregory, D.D. 2s. 6d.

From the *Baptist Tract and Book Society.*—The Ministry of the Spirit, by A. J. Gordon, D.D., of Boston, U.S.A., with introduction by Rev. F. B. Meyer (4s.).

From *George Adam Young & Co., Edinburgh.*—The Analytical Concordance to the Bible, by Robert Young, LL.D., sixth edition, revised and enlarged. From 24s. to 52s. 6d., according to binding, etc.

MR. G. W. CLEGG, Evangelist, Frome, Camborne, has closed a three weeks' mission at the Wesleyan Church, Lelant, Cornwall. Large congregations have gathered nightly and on Sunday crowded ones. The church has been revived and quickened, and many have professed conversion, not a few of them young men. Mrs. Clegg conducted several afternoon meetings, which resulted in great blessing, also one meeting for women only; a good number attended.

AWAKENING IN CHINA.—Archdeacon Wolfe, writing on the need of a medical missionary in Hak-Chiang, says: "During all my years in China (now thirty-three years) I have never known anything like the deep interest which has been recently awakened all over the county of Hok-Chiang in the Christian religion, and which exists at this moment. I am almost afraid to write about it lest I should exaggerate. The real fact, however, is that a very wonderful movement towards Christianity is going on all over the county simultaneously, and in the most remote corners of the county. We (C.M.S.) cannot really take advantage of all the opportunities offered to us, village after village opening their doors to us and asking me for teachers to teach them. Nearly all our old places of worship are thronged Sunday after Sunday. The people seem as if suddenly they had discovered the folly of their idolatry, and that all their past had been a blank."

OBITUARY.

MRS. BARKWORTH, TUNBRIDGE WELLS.

This faithful servant of Christ, who passed away ately, had been a resident worker in Tunbridge Wells for some years, and was much beloved and blessed to many souls. She had a mothers' meeting, a policemen's class, and a Bible class for married women, besides being on the committee of the Y.W C.A. and interesting herself in numerous other good efforts. She worked to the last, and it was only when she was obliged to take to her bed that she "ceased from her labours," and truly we may say "her works do follow her." Her quiet, gentle Christian spirit endeared her to all, and Tunbridge Wells has indeed lost a faithful and true friend.

J. N. B.

MR. ROBERT BILKE.

This well-known servant of the Lord fell asleep at his residence, Abergeldie, Greenhill-road, Harlesden, on Friday, March 1, after a few days' illness from influenza and pneumonia. Mr. Bilke was for over thirty years director of the Union Hall Mission, and carried on evangelistic work among the poor in Lisson-grove and various other parts of London. Our brother was in his fifty-seventh year and leaves a widow and large family to mourn his loss.

His daughter writes:—"Our dear father seemed so be getting better; his lungs were healing, and the fever had left him, but his heart was too weak to bear the strain, and he passed away this (Friday) morning at 2.15 a.m. We are all in deep distress; the blow is so sudden. Your prayers are asked for us all, and especially for dear mother in the time of great trouble."

MISS MUDIE.

Many will be grieved to hear of the death of Miss Mudie. On the way home from Mr. Meyer's meeting on the 21st ult., she took a chill, which developed into influenza with bronchitis, and after a week's illness she passed away in her sleep on her birthday, at the home of her dear friend, Mrs. Broomhall, of the China Inland Mission. In her youth she was an earnest and faithful Sunday-school teacher, and with her brothers worked for many years at Horseferry-road and Westminster Chapel. In later years she spent a great deal of her time at the Strangers' Rest, Ratcliff Highway, filling sailors' bags with pamphlets and periodicals, and in connection with this work she will long be remembered by many dear friends. She was a warm supporter of the London Missionary Society, and took a great interest in the China Inland Mission and in all Christian work.

MRS. W. A. PLUMPTRE.

Many will have heard with regret of the death of Mrs. W. A. Plumptre, widow of the late Rev. W. A. Plumptre. She was full of faith and good works. She was in India with her husband when he was missionary to the high-caste Brahmins. There she entered warmly into missionary work, learning the Tamil language and teaching the young. For years she was an invalid, but never idle. Her hands were constantly occupied with work to be sold for various good causes. Dr. Ibstein's work among the Jews had in her an enthusiastic supporter, so had St. Peter's Orphanage, Thanet. A meeting was to be held at Rockhills House, Bournemouth, where she was staying, on the very day on which she lay unconscious. She had been looking forward to this meeting and to seeing the Archbishop of Dublin, who was to address the gathering. But it was not willed that she should be present at it. Her modest income was taxed to the full in support of various objects.

THE LATE M. F. PUAUX.

The venerable François Puaux, whose death we announced last week, at the age of eighty-eight, was the best-known historian of French Protestantism, and a controversialist of world-wide reputation. Born at Vallon, Ardèche, he read for the law, and after a short practice dedicated his life to the service of God. Though then thirty-two years of age, a married man with a family, he did not hesitate thus to follow the course which Providence marked out for him. After studying for three years at Montauban, under Jalaquier, Adolphe Monod, and de Félice, he accepted a ministerial charge at Luneray, and afterwards laboured at Rochefort-sur-Mer and Mulhouse. Especially, however, will he be remembered by his writings, in which, as "An Old Huguenot," he vindicated Protestantism, and exposed the errors and dangers of Popery. Twice he wrote the history of Evangelical Reform: first as an exhaustive work, then as a popular story, which has been circulated wherever the French language is spoken; when he died he was engaged upon a manual edition suited for use in schools. A warm-hearted Christian, he died as he had lived, full of faith. A friend describes his end in *Le Christianisme*:—"On Feb. 18 he asked for the prayers of his children, and after hearing their petitions, with a vigorous voice, which those who heard it will never forget, he said: 'I go to see the glory of God; farewell, till we meet again!' His hands rose in a final benediction. He spoke no more; his spirit was in the hands of the Father, who graciously took him in peace, and without the least suffering disturbing his last moments."

MR. GEORGE SPOONER, ROSARIO DE SANTA FE.

The death of this earnest missionary, at the age of forty-nine years, removes from the small company of workers in South America one that could ill be spared. In 1864 he was brought to Christ in his native village of Amersham, Berkshire, and he always said he owed his salvation to the prayers of his godly mother. Soon after his conversion his mind turned to China, and he spent some time in preparation at Mr. Berger's house in East Grinstead, which later on developed into Harley House. Disturbances in China changed his course, and for the next few years he laboured in the North of England. During this time he came in contact with Mr. Henry Groves, of Kendal, from whom he derived much spiritual help.

From Shap he removed, after much prayer, to Spain, and entered with all his heart into missionary work in Coruña, Vigo, Ferrol, Betanzos, etc., taking part with Messrs. Blamire, Wigstone, Chesterman, etc., in the opening up of Galicia to the Gospel. After his marriage to Miss Mary Martin, of Windermere, he continued to labour for the Lord among the Gallegos till 1888, when he removed to the Argentina. Working with his hands for a livelihood, he sought to preach the good news in his spare time.

In 1890 it was decided to start the Rosario Sailors' Home and Mission, and Mr. Spooner was asked to take charge. Thus the last four years of his life were spent in this work among the vessels that touch at Rosario from all parts of the world. He was well known on the river, both among captains and seamen, being loved and respected by all whom he came in contact with. The Rosario Sailors' Home under his charge has won a name among seamen of all nations, and some at least have passed from death unto life through the word there preached.

Feeling the strain of the work he came to Cordova, Spain, in November, 1894, for change, but not for rest. While with us he joined in the baptism of ten converts, and for two weeks he entered with great zeal into the work among the Spanish-speaking people. All day we visited together in the town, and on horseback through the surrounding camp, at night preaching the Gospel. He rejoiced at seeing such openings on every hand, and left Cordova with the hope of soon returning to devote all his time to the work; but on December 13, 1894, he was called away after a few days' illness. The same day his son Gershom passed away. His wife and five children sorrow, but not as those who have no hope, for they that sleep in Jesus will God bring with Him.

Cordova, Jan., 1895. W. Payne.

CHRISTIAN ENDEAVOUR.

"Christian Endeavour" states that at the Pennsylvania Convention the consecration address was delivered *through the phonograph* by Dr. Clark.

The C.E. Society at Salem Chapel, Longford, numbers between seventy and eighty members. A junior society has lately been formed with a membership of eighty.

The Upper Clapton Mission Band has been taking a week's mission at Lea Bridge Gardens. They had a lantern lecture on "Missionary Enterprises in Different Lands."

In Liberia, Endeavour has gained a strong foothold and is spreading rapidly. A society has been formed in connection with the Grange Mission, Johnsonville, and another among the students of Liberia College.

The Bristol (South) and District held its first united gathering recently. Mr. Owen Butler, district secretary, reported fifteen adult and two junior societies, with a membership of about 1000. The churches where these societies exist are already feeling their influence in increased spiritual power.

The Bradford and District Union held their fourth annual meeting in the Congregational Church, Lister Hills. There was a large attendance, including representatives from the societies and many well-known Sunday-school workers. Rev. T. Scowby, the President of the Union, occupied the chair. Mr. Hutchinson, the secretary, read the report, which stated that during the year fifteen new societies had joined the Union in Bradford.

The fifth quarterly convention in connection with the North-Eastern Union has been held at Salem Chapel, Newcastle-on-Tyne. The chair was occupied by Rev. C. Stanley, president of the union. Rev. J. Shaw, vice-president, gave an address on "Soul Winning." In the "Open Parliament," the topic of "The Relation of the Y.P.S.C.E. to Foreign Missions" was introduced by the president. Miss Lambert read a paper on "Junior Societies." A stimulating address on "Witnessing for Christ" was delivered by Rev. R. Stewart, M.A., Gateshead. This union now comprises seventy-six societies.

PERSONALIA.

Mrs. Amanda Smith has been holding Gospel services in Londonderry and Belfast, where her clear presentation of heavenly truths has met with much acceptance.

Dr. Robert Anderson is about to issue (through Messrs. Hodder and Stoughton) a fifth edition of his book, "The Coming Prince," with a new preface on the book of Daniel and the Higher Criticism.

Mr. Robert Chapman, of Barnstaple. This honoured and beloved servant of Christ caught last week a chill, and has been somewhat ill. Seeing he is in his ninety-third year, some anxiety was felt. He is now, however, reported as much better.

Mr. H. M. Matheson has been for fifty years an office-bearer at Hampstead Presbyterian Church. For a generation he has been convener of the Foreign Mission Committee, and has been actively associated with every important movement in connection with the Presbyterian Church for half a century. Outside his own denomination he has interested himself in efforts for the religious and social elevation of the people. His jubilee will be noticed at the coming meeting of Synod.

EVANGELISTIC NOTES.

Rev. W. Bradbury is evangelising in New Zealand, and much interest has been manifested in Nelson and other parts.

Rev. R. Balgarnie has completed a mission at Pembroke Chapel, Bristol (Rev. Granville Sharp pastor), and during this week is engaged in similar work at Rotherham.

Ireland.—Gospel meetings have been held in Abbey-street Methodist Church, Dublin, by Rev. J. D. Brash, of Birmingham; in Youghal Methodist Church, by Rev. Alex. Abraham, of Schull, co. Cork; and in Bethany Presbyterian Church, Belfast, by Mr. Saml. Miller.

Bath City Mission.—Special meetings were conducted at the Stable-lane branch for ten days, by Mr. Henry Collins, of the Welcome Mission, Portsmouth (late of the Metropolitan Police). Notwithstanding the very severe weather the hall was crowded every night, and the workers had the joy of pointing inquirers to the Lamb of God after each meeting.

Thornwood, near Epping.—Successful mission work is carried on at the Wesleyan Chapel in this village. About three years ago it was almost extinct, but during a revival new life was infused, and several of the converts are now active workers. A fifteen days' mission has been held by Mr. Albinson, and the crowded audiences bore testimony to the interest in the mission and the stirring Gospel addresses.

B. B.

Sunderland.—A Gospel Mission has been held under the auspices of the B.W.T.A. by Miss Gorham, of Tonbridge. The weather was of the severest, which militated against very large audiences, but the attendance increased day by day, and much good resulted. The afternoon Bible readings were specially enjoyed. The last day was devoted to temperance. A large meeting was held in the evening, at which the Mayor presided, and many new members were gained to the Branch.

Falmouth.—Mr. E. P. Telford has conducted a fortnight's mission in the Baptist chapel with qualifying tokens of the Divine blessing. The services were preceded by much prayer on the part of the church. Towards the close of 1894 a day of prayer and waiting upon God was sustained. Every night of the mission the workers had the joy of leading anxious ones to the Saviour. Direct answers to prayer have been vouchsafed. Parents and teachers have rejoiced in the conversion of the young, and wives have seen their husbands coming out on the Lord's side. One young man surrendered to Jesus on his twentieth birthday, and on the same night were children at the age of ten and twelve, and men and women up to over sixty years, giving themselves to the Lord. The congregations were large, and many not in the habit of attending a place of worship have been induced to come to the services, and some have been saved.

Church Parochial Mission Society.—The following missions have been arranged. Prayer is desired for them:—Rev. W. Hay Aitken, March 16 to April 1, St. John's, Carisbrooke, I.W.; Rev. J. Stephen Barrass, March 9-14; Clarence-place Hall, Belfast; March 23 to April 1, St. Basil's, Deritend, Birmingham; Rev. W. Bryan-Brown, March 9-18, Langley-Burrell, Wilts; March 23 to April 1, Brierfield, Burnley; Rev. J. P. Cushing, March 16-26, Stone in Oxney, Kent; Rev. W. Hayton, March 9-18, Woodchurch, Ashford; Rev. S. Hooke, March 3-16, St. Cross, Homersfield; Rev. Swann Hurrell, March 18-24, Tregynon, Newtown, Mont.; March 25 to April 1, Manafon, Berriew, Mont.; Canon Lester, March 9-19, St. John's Woolwich; Rev. J. Morris, March 23 to April 8, Parish Church, Newhaven; Rev. James Stephens, March 23 to April 5, Lonan, Isle of Man.

Among the Churches.

CHURCH OF ENGLAND.

Rev. E. Campbell, formerly curate to Canon Fleming, has been offered the rectory of Workington.

Rev. A. J. Shields, a well-known Evangelical and formerly a C.M.S. missionary in India, has been appointed to Holy Trinity, Scarborough.

Rev. Henry Sutton, vicar of Holy Trinity, Bordesley, has accepted the vicarage of Aston, Birmingham, in succession to Dr. Knox, Bishop of Coventry.

Bishop Knight-Bruce, late of Mashonaland, having accepted the charge of Bovey Tracey, has been appointed by the Bishop of Exeter to act as Assistant-Bishop.

The Bishop of Llandaff has sustained bereavement in the sudden death of his wife, who will be much missed, more especially by the poor of the neighbourhood.

Rev. I. M. Spicer, of Laxey, Isle of Man, who has been appointed vicar of Malew, has done good work as a temperance advocate and an earnest and successful missioner.

The Bishop of Ripon addressed a large gathering of railway men on Tuesday week, at the North-Eastern Railway Goods Depot, Leeds, in connection with the Society for the Circulation of Pure Literature and Mission Work among Railway Men.

Rev. J. M. Austen, who has, in consequence of bad health, resigned the charge of Christ Church, Colne, which he has held for over twenty years, has promised to bear the entire cost of the erection of the new Sunday and day schools, £2000, and give the land.

Rev. H. G. Thwaites, who is preaching regularly in his own church, The Look Chapel, Harrow-road, announces a special series of sermons, April 7-12, on "The Imitation of Christ." His Wednesday addresses of "Lessons for Lent" are awakening much interest.

At St. Mary Aldermary, a course of addresses to men is being delivered on Friday evenings: March 8, Rev. H. Glover; 15, Rev. F. A. P. Shirreff; 22, Rev. H. D. Macnamara; 29, Rev. W. A. Corbett; April 5, Rev. R. R. Resker; 12, Rev. L. B. White, D.D.

The arrangements for Lent at Holy Trinity, Marylebone, are of a comprehensive character. The sermons by the rector will form a course on "The Christian's Example—Christ"; those on Wednesday evenings will be delivered by members of the Prophecy Investigation Society.

On each Friday in Lent, at a quarter past one, there is a short service with an address at St. Stephen, Coleman-street. The preachers announced are: March 8, Canon Elwyn; 15, Rev. A. J. Robinson; 22, Rev. G. R. Thornton; 29, Archdeacon Richardson, D.D.; April 5, Rev. J. H. Scott.

Rev. J. F. Kitto, vicar of St. Martin-in-the-Fields, announces that it has been determined to use the half-hour after Sunday evening service once or twice in each month in order to give information upon what is being done in the cause of Christianity and philanthropy in various parts of the Lord's vineyard.

A course of mid-day lectures on "Great Workers in the Reformation in England" are being delivered at St. Bartholomew's Church, Moorfields, on the Fridays in Lent, at 1.15 p.m. Rev. F. Relton delivered the first of the course last Friday, and the subsequent lecturers will be Revs. Professor Collins, Canon Mason, Archdeacon Sinclair, Canon Benham, and H. Gee.

CONGREGATIONAL.

Dr. Dale has been again laid aside, but is regaining strength.

Services to commemorate the 250th anniversary of Hatherlow Chapel are about to be held.

Rev. Dr. Brown, of Bedford, has started on a tour to Egypt. He will be absent six or eight weeks.

Rev. Josiah Foster has completed twenty-three years' pastorate at Victoria Docks Union Church.

At the centenary celebration of the London Missionary Society at Huddersfield £415 was promised.

Rev. W. Mottram, whose good work in South London is well known, has been very ill, but, it is hoped, is now recovering.

The University of Edinburgh has conferred on Rev. J. Guinness Rogers the degree of Doctor of Divinity, a distinction which he has well earned.

Rev. Vyrnwy Morgan, of York-road, Lambeth, has been confined to his bed with inflammation of the lungs. His little son is also seriously ill with rheumatic fever.

Principal Fairbairn is to visit the United States again next summer. In August he will deliver at Chautauqua a series of nine lectures on "Thought in the Nineteenth Century."

Rev. R. M. Davies, the venerable pastor of Hope Church, Oldham, who is in his eightieth year, has intimated his desire to retire from the active ministry this year, which is his fiftieth in the service of the church.

The Forward Movement which the Colonial Missionary Society has helped to initiate at Napier, New Zealand, promises to be most successful. The Gaiety Theatre, which holds 600 persons, has been secured for Sunday services.

At the recent annual meeting of the North-West District of the London Congregational Union, Mr. E. J. Physick retired from the office of president, which he had held for eleven years, and Rev. Dr. Leach was elected as his successor.

Islington Chapel, Upper-street, has celebrated the fifteenth anniversary of Rev. Robert Berry's settlement as pastor. During this period 897 members have been received into fellowship, sixty of whom were added last year. The present membership is 483.

Calls.—Rev. Arthur Hallock, late of Cape Town, to Laisterdyke, Bradford; Rev. A. S. Campbell, to Morecambe; Rev. J. M. Craven, of Dukinfield, to Ashton-under-Lyne (as co-pastor to Rev. T. Green); Rev. W. Riley, of Hyde, to Heckmondwike.

Resignations.—Rev. H. Crane, of Sedbergh; Rev. W. Rosling, of Clifton Park, Belfast.

BAPTIST.

Revs. E. Roberts and W. Pettman have conducted a mission at Sittingbourne Tabernacle.

Rev. T. Phillips, of Kettering, has been ordered to take an extended rest from pastoral work.

Rev. Thomas Lewis, of San Salvador, having again failed in health, is now on his way to England.

At Penge Tabernacle, eighty-one members were received last year, making the present membership 586.

Rev. C. Brown's church at Ferme Park, Hornsey, reports an increase of seventy-one members during the past year.

A six days' special mission has been held at the Greystone Bridge Chapel (a village near Launceston), by Rev. H. Smart (pastor), with encouraging results.

The work at the Tabernacle, Aldershot, is reported by Rev. E. Poole Connor as having been greatly blessed during the past year both among soldiers and civilians.

Rev. Dr. Booth, secretary of the Baptist Union, who is still very unwell, and has been absent from the Mission House for several weeks past, purposes making a short sojourn in Bournemouth.

Rev. W. C. Minifie, of Landsdown Chapel, Bournemouth, continues to attract large congregations to his Thursday night "Straight Talks." The subject last Thursday was "How the poor of London live."

The missionary meetings of the Nottingham Auxiliary were held last week. Revs. W. A. Wills, from China, H. R. Tregillus, from India, J. B. Myers, from the Mission House, and Mr. S. Williamson were the speakers.

Wynne-road Church, Brixton (Rev. Z. T. Dowen), reports a membership of 292, and good work, which, writes a correspondent, "is the more gratifying, as the pastor has been away three months during the year on account of ill-health."

Miss Angus is expected home from her deputation visit to India on behalf of the Zenana Mission in time for the annual meeting, which is to be held on April 24, in the King's Hall, Holborn Restaurant, when she will report upon the condition of the work.

The Young Men's Class connected with Park Chapel, Great Yarmouth, founded twenty-six years ago and conducted by the present Mayor (Mr. F. Arnold, J.P.), numbers 250 members, an increase of seventy-eight for the year. The class works a mission-hall in a poor district, and has organised an anti-gambling society with 100 members.

At Sarratt, Herts, the mission work under the Regent's Park College Preaching Station Society has outgrown its accommodation. The congregations every Sunday evening are crowded, and every department of the work is vigorous and healthy. During the past year sixteen have been received into fellowship by baptism, ten of whom were young men. A new chapel is to be built.

Calls.—Rev. W. A. Mursell, of St. Michael's, Coventry, to Blackburn; Rev. Owen Campbell, of Newport, to Haverfordwest; Rev. R. B. Jones, of Berthwyd, to Llanelly; Rev. J. M. G. Owen, of Southampton, to Hagley-road, Birmingham (accepted).

Resignation.—Rev. S. Jones, of Brecon.

METHODIST.

Rev. T. Waugh has held a successful mission at Ryde.

Two Wesleyan chapels have been burned down—Strensall (York) and Winlaton (Gateshead).

The new chapel and Sunday-schools on the London-road, Brighton, are to be opened this month by Dr. Newman Hall.

The annual report and statement of the accounts of Bethesda Chapel, Elland, show a remarkable enterprise and generous giving in the midst of a crushing debt.

The London Primitive Methodist Council have decided to hold a day's services in the Stoke Newington Chapel on Tuesday, April 4, for quiet fellowship with God and the deepening of the spiritual life.

Burnley was visited last week by a deputation representing the Army and Navy work of the Methodist Church, and consisting of Rev. R. W. Allen, Mr. W. J. Anstey, R.N., and Sergeant Goodwin, 6th Dragoon Guards, who held capital services.

Rev. G. H. Elvidge, of Sheffield, who is temporarily laid aside from the active ministry by enfeebled health, has determined to maintain a native missionary in China. Dr. Stacey, son of the late Rev. Dr. Stacey, is also supporting a native preacher.

The report of the Birmingham Mission is a telling record of work done during the last year. All the agencies are in a flourishing condition. The aggregate membership is 1152. Something like 500 of these are actively engaged in special work. It is reported that there are 1800 children connected with the Sunday-schools, and in addition to these there are Sunday evening services for children, attended by at least 500.

The farewell meeting, held on Friday week in Lower Exeter Hall, to bid God-speed to missionaries just leaving England for foreign fields of service, was a great success. Rev. F. Pickering and his wife, with Rev. W. Chapman, starting for the Zambesi, were assured of the prayerful sympathy of the meeting. Rev. Thomas and Mrs. Stones were commended to the care of the Almighty in going to their distant sphere of service at Banni, West Africa.

PRESBYTERIAN.

Stratford Presbyterian Church reports 502 members, an increase of 78 during the past year.

The annual report of the Willesden Presbyterian Church records cheering progress. 117 have been added to the roll in the past year. The membership is now 404.

The interest on the £30,000 bequeathed by the late Mr. D. Berry to the Presbyterian Church of New South Wales, has now become available for distribution by the Sustentation Fund committee.

Rev. James Lamont, formerly of Portsmouth, is the Moderator-elect of the General Assembly in New South Wales. He has done good service at East Maitland, and has been recently called to a new charge near Sydney.

At the annual meeting of St. George's Brondesbury, the reports showed a considerable advance. The membership had made a net gain of 30, while a roll of 35 had also been formed in the mission hall, where a student missionary and a lady missionary are at work.

The annual meeting of the St. John's Church was largely attended, and accompanied by much interest. The reports rendered were of the most encouraging character. Dr. Monro Gibson, who presided, gave an animated address. Amongst other speakers were Drs. G. D. Matthews, Robertson Nicoll, and Sir George Bruce.

At the annual meeting of St. James's, Wood Green, addresses were given by Revs. D. Macrae, W. Armstrong, and W. Winston Haines, of the Wood Green Baptist Church. The Manual shows that during the year seventy-two members had been added, and that fifty-eight had removed, leaving a total membership of 426.

Calls.—Rev. J. Malcolm, of Pusley, to Glencaple, Dumfries; Rev. W. Johnston, of Edinburgh, to Loanhead; Rev. S. G. McLennan, of Stonehaven, to Sherbrooke, Glasgow.

Resignation.—Rev. G. J. Goodman, of Walker-on-Tyne.

THE SALVATION ARMY.

Since the Salvation Army grew in numbers the leaders have repeatedly tried to obtain permits for open-air meetings in New York. The mayors have granted permits for a few large meetings, but general permits have been refused. Last week a special request was made to Mayor Strong, who granted a permit to conduct services outdoors at will.

FALLEN ASLEEP.

At Sheffield, on 28th ult., Mr. Adam Wood, a successful educationalist, teacher of a good Bible-class, and an influential leader among the Congregationalists.—At his residence in London, on 25th ult., Lord Aberdare, aged seventy-nine, well known as a philanthropist, temperance, and social leader.—At Salva, Pem., Rev. William Owen, aged eighty-two, for many years minister at Middle Mill Chapel.—At Oaklands, Surbiton Hill, Mr. Thomas Wray, for over twenty years a helper in Christian work.—At Wells, Norfolk, Mr. R. L. Newton, aged seventy, a true follower of Christ.—At Helston, Cornwall, aged seventy-four, Mrs. C. Beringer, who for nearly sixty years had served the Lord.—At Melbourne, Rev. J. F. Macintosh, Free Church minister of Logie Easter, who was on a voyage for his health.—At Trowbridge, Mr. John Phillips, for fifty years a Sunday-school worker and a winner of souls.—At Peckham, on 21st ult., aged ninety-nine, Mrs. Moyle, widow of a former pastor at Rye-lane.—At Thurgoland, Mr. John Dyson, J.P., aged eighty-one, a leading man in Methodism, and a liberal giver.—At Blandford, suddenly, in his study, Rev. S. Wesley Lawton, a useful Wesleyan minister.—At Bury St. Edmunds Mr. F. H. Dight, aged sixty-six, an influential Christian worker.—At Swaffham Prior, on 25th ult. Mrs. T. Preston, wife of the vicar of the parish, and herself a loved worker.—At the Cloisters, Westminster, on 26th ult., Precentor Flood Jones, connected with the Abbey for thirty-eight years; at Killylen, co. Armagh, Rev. Wm. Waddell, Presbyterian minister; at Rostrevor, Rev. David Nevin, chaplain Royal Navy; at Kingstown, Rev. W. J. Mulloy, Prebendary of Ballysonnan, co. Kildare; at Mullabrack, Helen, widow of the late Rev. J. P. Flavell, rector of Mullabrack, co. Armagh.

Appeals.

The Brothers T. and J. Young, superintendents of the Working Men's Mission, Collingwood-street, New-cut, appeal on behalf of the sick and destitute poor. Between 500 and 600 cases have been visited and relieved by gifts of coal, bread and butter, groceries, &c. Many hundreds of meals are supplied weekly at a nominal charge; the poverty and destitution are terrible. Gifts of clothing, boots, &c., gratefully received at 33, Nelson-square, Blackfriars-road.

Notices.

Several correspondents have kindly pointed out to us that the lines, "This is the bud of being," etc., are from Young's "Night Thoughts," and will be found about 120 lines into the book. The quotation, as given last week by an inquiring correspondent, was in some respects incorrect.

Applicants for Tracts.—Sergt. Macdonald, The Barracks, Youghal; F. M. Tuckett, 47, Ossington-street, Bayswater-road, W.; C. R. Miller, 14, Ansdell road, Peckham, S.E.; W. E. Deland, 32, Lovelinch-street, Canterbury-road, Peckham, S.E.; A. Kemp, 24, Cooke-street, Barking, E.; A. P. Fleury, Oleander Villa, St. Thomas, Danish West Indies; E. C. Howard, 17, Hale-street, Linton-street, Islington, N.; W. S. Archard, 50, Union-street, Aldershot; T. E. Howe, 5, Osborne-villas, St. Michael's Park, Bristol; Miss Leslie (deaconess), Westbrook House, Aston Village, Birmingham; Edmund T. Wray, Colporteur, Dagenham, Essex.

Communications Received with Thanks.—H.C.D. M.D. R. M.A.S. H.G.T. A.W. C.L. J.H. W.A.P. A.E. G.McD. F.A. H.B. E.W.A. W.B. J.O. B.T.G. A.M. G.A.Y. M.McG. F.J.R. S.P. A.W. M.J.J. J.R.B. J.E.C. J.H.H. L.S. W.W. A.E.H. T. and J.Y. R.S. H.W.B. R.E.I. R.C.G. W.L. F.T.J. E.H.T.C. N.C.U. A.McN. K.H. C.F. M.M. J.N.B. D.M.D. C.M.B. B.C.B. C.J.L.F. F.W.H. H.S. C.M.D. H.D.B. R.G. W.S. W.H. D.M. T.C. A.H.R. A.R.F. R.R. E.A.C. R.C. R.T. A.R. de V. Mrs. S. W.M.L. R.R. W.B. S.A.C. A.A.S. A.H.W. R.D. J.T.R. R.L. E.T.E.P. H.K. G.H.P. F.A.S. A.L. A.M.G. C.T.J. J.M. A.C.S. Miss C. W.H.F. J.L.A. W. F. van den B. H.L. T.J. V.Z.L. A.M. J.R. W.H.C. S.H.J. W.D.C. C.P.S. A.H. J.H.T. A.E.A. O.M. I.M.M.K. E.S. C.T. J.G.G. V.D.D. A.A. E.H. P.T.W. E.D. A.C. W.B. A.L. G.W.C. M.A.R. W.H.T. A.P.D. J.E.B.M. E.S.L.

A PLEA FOR THE FACTORY GIRL.

Will some who have beautiful gardens full of the lovely spring blossoms we all love to see, peeping up their sweet heads in the warm sunny days we are beginning to look forward to, remember the poor factory girl who has so little to brighten her hard, toilsome life, and spare some of "God's blossoms" for our Flower Mission among the London factory girls, many of whom have never seen the country? If some of my readers could see the pleasure these little bunches of flowers and grasses give, they would not grudge the trouble of gathering and tying them into small bunches and sending by rail or post. Will any willing to help write to Mrs. Whipple, hon. sec., Flower Mission, 16A, Old Cavendish-street, W.?

To Settlers in New Zealand.—Mr. W. H. Franks, 1, Durham-place, Kingstown, Dublin, would be glad to hear of settlers in New Zealand wishing to have back numbers of The Christian, *The War Cry*, and other Christian papers. He will supply any such who send him their names and address.

Postage of Papers to China.—Mr. R. J. Felgate, of the China Inland Mission Training Home, Gan-King, thanks the friend who kindly sends him The Christian week by week to Shanghai. He adds, for the information of others, as well as his unknown friend, that the postage is a penny. When short stamped, papers and letters are subject to a tax, which occasions considerable trouble.—Mr. T. J. Arnold, of Wuhu, also sends his thanks, and asks that the friend who sends him The Christian so regularly will kindly address it in future to T. J. Arnold, Wuhu, China, care of Shanghai Local Post.

REQUESTS FOR PRAYER.—For Sunday evening lantern service in Peckham Varieties Hall, Camberwell, by Mr. A. H. Roe.—For Mr. Matthew Burnett's mission to Erith and Fareham, from the 11th to 15th.—Also for a mission in Middlesbrough, March 17-24.—For the work of the Christian Men's Union Gospel Mission, Somers Town, and for a special mission to be held March 10 to 18.—For much blessing on a mission conducted by Mr. Albinson at Cubitt Town.—For a convention for Christian Tamils, being held this week in Travancore.—A daughter for the salvation of her parents given to drink.—For a young man dangerously ill at McGill University, Montreal, that he may be restored to health if it be God's will.—That good may result from Mr. Lane's Mission in Keswick, to commence March 23.—For a mission at Lower Town, near Kelston, Cornwall, by G. W. Clegg.

PRAISE.—For blessing given on a fifteen days' mission at Thornwood, near Epping.

OUR

DEAR READER OF "THE CHRISTIAN,"

Will *you* for one week co-operate with me, and with the large band of Christian workers now interested in child-rescue, in this proposed effort? Self-denial in one form or another lies at the very root and centre of all Christian endeavour. I believe that *systematic* Self-Denial is powerful almost beyond belief in furthering the Kingdom of our Lord on earth. It has preached the Gospel to heathen millions; it has maintained and extended the Church of Christ; it has worked miracles in matters social, philanthropic, educational, religious; it has indeed pioneered the world in all things great and noble and of good report. Will you all, therefore, by God's help, join with me to show what it can now do in the cause of the Waif Children of our Slums.

Yours very sincerely in the service of the Master among His poor,

Thos. J. Barnardo.

18 to 26, Stepney Causeway, London, E.

March, 1895.

SELF-DENIAL

WHAT CAN YOU GIVE UP for Christ's Sake during the Week?

THE A B C OF SELF-DENIAL.

AMUSEMENTS.—Golf, sport, shooting, boating, billiards, fishing, games, a holiday trip shortened or given up, money saved in material, refreshments, and fares.

BED.—Time saved. One hour morning and night make a whole day in the week, which can be devoted to this work.

COMFORTS.—'Bus and tram rides, 3rd class instead of 2nd or 1st, tobacco.

DRESS.—Ribbons, gloves, ties, a hat or dress. Make the old one last double the time, and give the money at once.

ENTERTAINMENTS.—Dinner party, birthday treat, concerts.

FOOD.—One week of moderate fare, with no luxuries. Jam, butter, sugar, cream, pudding, fruit, entrées, sweets, wines, given up for a week.

GIFTS.—Birthday presents, tips, gratuities, unexpected extras, dedicated in part or entirely to God.

HOBBIES.—Photography, china, butterflies, stamps, bric-à-brac. Devote the money you usually spend in a week.

JEWELS.—Some article you care for given up. Any fresh presents this week received devoted to the children, or, if kept, the price paid.

KINDNESS TO ALL under every trying circumstance.

LITERATURE.—Papers, weekly journals, magazines, books, and music, not purchased and money put in box or purse, etc., etc., etc.

COMMANDS.

"If any man will come after Me, let him deny himself."—*Luke* ix. 23.

"Give ye them to eat."—*Matt.* xiv. 16.

"Sell whatsoever thou hast, and give to the poor."—*Mark* x. 21.

"Give, and it shall be given you. . . With the same measure that ye meet withal it shall be measured to you again."—*Luke* vi. 38.

WEEK,

"I gave My life for thee,
My precious blood I shed,
That thou might ransom'd be,
And rescued from the dead.
I gave My Life for THEE,
What wilt thou give for ME?"

F. R. Havergal.

A STORY ABOUT SELF-DENIAL.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which hav cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

FROM 10TH TO 17TH MARCH, 1895.

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, MARCH 4, 1895.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

	£	s.	d.
In Memoriam E. K. B.—No enclosure in letter.			
Society Relief Persecuted Jews—Redland	1	0	0
Russian Exiled Stundists—R., £5; Elitta, 5s.; M. W., £4 4s.; M. A. C., 4s.; E. B. K., 5s.; H. D., £2; J. S., 3s. 6d.	12	1	6
China Inland Mission—Earn, 5s.; T. J., 10s.	0	15	0
Central African Mission (Mr. Arnot)—Earn	0	5	0
Dr. J. G. Paton's Mission Fund—Earn, 10s.; A. M. F. G., £1 0s. 7d.	1	10	7
London Missionary Society—Helped	1	0	0
M'All Mission, Paris—H. D., Bristol	1	0	0
Pastor Chiniquy—H. D.	1	0	0
Moravian Missions—E. W.	0	5	0
British and Foreign Bible Society—Mrs. D.	40	0	0
Mr. Rabinowitz's Work—Miss K.	1	0	0
Mr. Fegan's Homes—W. S. B., 10s.; A. E. B., 2s. 6d.; A. M., £1; C. M., 10s.; Of Thine Own, 2s.; E. D. P., 10s. 6d.; M. M., 2s.; A. B., 5s.; (*Relief of Distress*) S., 2s. 6d.; R. E. B., 5s.; M. C. F., 10s.; S. S., 10s.; H. C. D., 3s. 6d.; J. A. S., 3s.; City, £1	5	16	0
Strangers' Rest, St. George's-street (Free Suppers)—R. E. B.	0	5	0
Poor Jews E. London (Mr. Oppenheim)—S., 2s. 6d.; J. S. C., £1; E. L. S., 3s.; Of Thine Own, 2s.; E. F. W., 4s.; A. T., £1; Bps. W., 5s.; H. N., 1s.	2	17	6
Robin Dinners—F. F., 5s.; M. A. C., 2s.	0	7	0
Dinners Sick Children—M. A. C.	0	2	0
Operative Jewish Converts' Institute—Of Thine Own	0	2	0
St. Giles' Christian Mission—E. C. C., £1; W. S. B., 10s.; A. M., £1; S. M., 5s.; G. H. M., £2; A Friend, 10s.; B. L. T., £4; A. J. C., 2s. 6d.; (*Present Distress*) J. L. P., 10s.; O., £2; J. R., 5s.	12	2	6
Dr. Barnardo's Homes—J. C., 2s. 6d.; S. M. G., £1; W. B. S., 10s.; A. M., £1; Of Thine Own, 2s.; A. B., 5s.; T. J., 8s. 2d.; H. N., 1s. 6d.	3	9	2
Mr. Wintle's Work (Relief of Poor)—S. M. G., 10s.; A. M. M., £5; W. H., £1; Elitta, 5s.; F. B., 2s.; A., £1; F. H., 2s. 6d.; H. B., 10s.; J. G., £100.	108	9	6
Present Distress in London—S. M. G., 10s.; F. le B. B., £5; M. C. F., 10s.; Miss J. M. B., £1	7	0	0
Poor Jews, Whitechapel (Mr. Ehrlich)—J. S. C., £1; O., £2; E. D. P., 10s. 6d.; M. C., 2s. 6d.; A. T., £1; A. B., 5s.; F. H., 2s. 6d.; C. N. Y., 5s.; A. J. C., 2s. 6d.	5	8	0
Liberator Relief Fund—Mrs. F., £1; Thankoffering, £1	2	0	0
Mildmay Institutions (Poor)—O.	2	0	0
Costers' Mission, Mr. Orsman (Poor)—O., £2; W. F. K., £1; Mrs. D., £5	8	0	0
Tower Hamlets Mission—B. L. T., £4; A. B., 5s.; C. M. D., 10s.; (*Poor*) O., £2; (*Re-painting Hall*) Miss T., 10s.; R., £1	8	5	0
Billingsgate Christian Mission (Poor)—W. F. K., £1; Mrs. D., £5	6	0	0
N.E. London Gospel Mission—R., £1; (*Poor*) W. F. K., £1	2	0	0
Sailors' Welcome Home (Miss Child)—E. C. C., £1; (*Poor*) W. F. K., £1; Mrs. D., £5	7	0	0
Evangelistic Mission (Poor)—W. F. K., £1; Mrs. D., £5.	6	0	0
Grove Mission, Southwark (Poor)—Mrs. D.	5	0	0
Pastor Vanstone's Work, Bow (Poor)—Mrs. D.	5	0	0
South London Wesleyan Mission—E. C. C.	1	0	0
Spitalfields Lodging-house Band—E. C. C.	1	0	0
Medland Hall (Poor)—C. M. D.	0	10	0
Relief Dock Labourers (Rev. S. Smyth)—C. M. D.	0	10	0
London City Mission—W. S. B., 10s.; (*Relief Poor Jews*) E. C. C., £1; In memory of T. P., £1; A. M. F. G., £1 0s. 7d.	3	10	7
Distressed Jews, Spitalfields (Dr. Tschertkoff)—M. C. J. C., 5s.; Of Thine Own, 2s.; H. R. K., 10s.; Mr. D. G., £2.	2	17	0
Destitute Children's Dinners Society—Elitta	0	2	6
Miss Macpherson's Home of Industry—A. M., £1; A. M., £1; J. M., £1; (*Present Distress*) B. L. T., £4	7	0	0
George Yard Mission—A. M.	1	0	0
Friendless and Fallen—Mrs. F.	1	0	0
Association for Free Distribution of the Scriptures—M. W.	4	4	0
Flower Girls' Mission—Bath, 10s.; (*Early Breakfasts*) B. C., 5s.	0	15	0
Mr. Neugewirtz's Mission to Jews, Stepney—H. R. K., 10s.; M. C., 2s. 6d.; A. J. C., 2s. 6d.	0	15	0
Thames Church Mission—G. H. M.	2	0	0
Union Hall Mission (Poor) J. W. G. O., £10; (*Mr. Bilke, personal*) M. S., £2	12	0	0
Mr. Boyer's Drift and Crippled Children—H. S., 4s.; A. J. C., 2s. 6d.	0	6	6
Shipwrecked Mariners' Society—A. J. C.	0	5	0
Working Men's Mission, New Cut—A. J. C., 5s.; C. M. D., 10s.	0	15	0
Dock Labourers' Mission (Food)—S. S.	0	2	6
West End Hospital for Paralysed Children—P. W. M.	1	0	0
Ebenezer Chapel, West Bromwich, P.S.A.—M. S.	2	0	0
Y.M.C.A., Islington—M. S.	2	2	0
Total	£301	15	10

[ADVERTISEMENTS.]

"*Bridge of Hope.*"—E. M. B., £1.
Mr. Fegan's Homes.—A Working Man, 2s.
Soldiers' Christian Association.—Anon., 5s.
Bethnal Green Free Library.—Mrs. S. H., £1.
Mission of Help to the Suffering Poor (Miss Perram).—Of Thine Own, 2s.
Working Men's Mission.—Unto Him, 2s. 6d.; Portland-road, Notting-hill, 5s.
Distressed Jews, Spitalfields, &c. (Dr. Tschertkoff).—Jersey (stamps) 2s. 4d.; God's Tenth, 5s.; Aberdeen, 3s.

Rev. W. Cuff's Work in Shoreditch.—W. S., 5s.; A Reader, £1; A Reader, 5s.; Miss R., £1; Mrs. Dodds, 10s.; E. M., 5s.
Mr. Wintle's Work, Monmouthshire.—(*Relief of Distress*) Brixton, 5s.; C. D., 1s.; Southport, 2s.; J. B., £1 10s.; Reader of CHRISTIAN, 1s.; Dr. H., £2 2s.; Kempsey, 5s.; A. B., £2; Tunbridge Wells, 10s.; Hayle, 2s. 6d.; Woodbury, 2s. 6d.; (*General Fund*) Lady L., £3; Bath, 2s. 6d.; Miss M. M., 2s. 6d.; London, £1; A. M., 2s. 6d.; Miss H. H., 10s.; M. P. S., 2s. 6d.; C. P., £1.

TEMPERANCE NOTES.

THE Ipswich B.W.T.A. has enrolled 153 new members. The total membership is 735.

The *Temperance Record* states that the recent Gospel Temperance Mission in Sheffield added over 3000 new recruits to the Temperance Army.

At Aylesbury a six days' lantern mission has been the means of adding largely to the number of abstainers in connection with the Aylesbury and Walton branches of the C.E.T.S.

Temperance work in Norway and Sweden is rapidly advancing. The National Total Abstinence Society at its annual meeting reported a membership of over 100,000. The Norse Parliament voted 12,000 kroner in aid of the work.

The profits of licensed business were revealed recently at Plymouth, when the premises of a wine and spirit merchant were taken by the Corporation for street improvements. The trader claimed £4597 as compensation for disturbance, but the jury awarded him about one-third of that amount. The claimant put his average profit at 33 per cent.

Mr. John Dickinson, Mayor of Keighley, speaking at a recent Rechabite Festival, said he often looked back to see what had become of the young men he had known in his youth, and he was sorry to say that many of them had gone wrong, and it was because they had given way to drink. His advice to the young was, "Stick to the principles of abstinence, for they are good."

An important question affecting volunteers has just been settled at Lancaster. At a camp canteen four volunteers were fined for selling drink without a licence, and it was proved in evidence that civilians and even women had been freely supplied with liquor. The defence raised was (1) A licence is not required for a regimental canteen; (2) The canteen was a club, and no licence was therefore necessary. The magistrate, however, convicted.

In Guernsey, under the leadership of Rev. A. J. T. Le Gros, a local Vigilance Society was formed for the purpose of improving the licensing laws and reducing the number of licensed houses. After persistent agitation the last local Court passed more stringent laws, and the immediate effect has been the closing of no less than twenty-two public-houses. The effort of the publicans to obtain the repeal of Sunday Closing has signally failed.

The opening of Parliament has led to the introduction of several Bills to regulate the sale of alcohol. Veto Bills for England, Scotland, and Ireland have been read a first time. Mr. Roberts proposes to amend the Welsh Sunday-closing Act, and Mr. T. W. Russell wishes to close public-houses in Ireland at an earlier hour on Saturday evening, and also to extend the benefit of Sunday-closing to the five exempted cities. The question of "tied-houses" is dealt with in a Bill introduced by Mr. William Allen and Mr. Charles Wilson, father of the English Sunday Closing Bill. In addition to these there is the Government measure which occupied a prominent place in the Queen's Speech.

The annual meeting of the Manchester Women's Christian Temperance Association was held on Monday last week in the Lord Mayor's Parlour, Town Hall, Manchester, The Lady Mayoress presided. The report stated that the movement for getting matrons appointed for the central police stations had been actively supported. It had not yet come into operation, but hopes were entertained that it soon would. The annual report of the Manchester Police Court Mission said the results were such as to fill the minds of the committee with gratitude, and with a firmer conviction of the soundness of the methods employed. During the year 160 women and girls had been restored to parents or friends. The report of the Salford Police Court Mission showed that 785 women had been dealt with by the Society's Missionary, 442 of whom signed the pledge; 250 were taken from the Court, and either restored to friends or placed in homes, and 100 were sent to relatives, residing in thirty-three different towns, and 145 cases had been placed in homes and workhouses.

CHRIST's was the word that spake it;
He took the bread and brake it;
And what that word doth make it,
That I believe, and take it.
—Queen Elizabeth on the Lord's Supper.

MRS. MEREDITH'S INSTITUTIONS.

Head Office—143, Clapham Road, S.W.

Number of Persons benefited Annually .. 3030
" " reached " .. 20,030

FUNDS URGENTLY NEEDED.

Contributions towards General Fund, Conference Hall, Prison Mission, Prisoners' Christmas Letter Branch, Princess Mary Village Homes, Palestine and Lebanon Nurses' Mission, to be made payable to Mrs. MEREDITH.

Destitute Children's Dinner Society.

THIS Old-Established Society is earnestly in need o Funds to carry on its work. Last season they gave 222,484 dinners. They have 52 rooms open.

Subscriptions and donations will be thankfully received and acknowledged by the Treasurer, LORD KINNAIRD, 1 Pall Mall East, S.W.; by the Secretary, H. MORTON CARR Esq., 13, Ilminster-gardens, Lavender-hill, S.W.; or by the Bankers, Messrs. BARCLAY AND CO., 1, Pall Mall East, S.W

MRS. HILTON'S
CRÈCHE, INFANT INFIRMARY, & ORPHAN HOME,
12, 14, & 16, Stepney Causeway, Commercial Rd., E.
Convalescent Home, The Limes, Feltham.

The Crèche is situated in a densely populated part of East London, and for 24 years has helped thousands of poor mothers, babies, and children.

In a time of great need we appeal to readers of THE CHRISTIAN, who have so often helped us, for special contributions. All communications should be addressed to Mrs. Hilton, Shore House, Shore-rd., South Hackney.

The 24th Anniversary of the Crèche was celebrated February 24th.

* The new report is ready, and will be gladly forwarded on application.

OPERATIVE JEWISH CONVERTS' INSTITUTION.

Established by the Rev. Charles Simeon and others in 1831

A Home for young Jews who are called to forsake all fo Christ. They are fed, clothed, and lodged for three years and they are taught trades. MONEY is needed for thei support, and orders for PRINTING and BOOKBINDIN are required for their training.

Number of admissions, 922.

Rev. H. OLIVER ALLBROOK, Principal, 12, Palestine-place Cambridge Heath, London, E.

HUNGRY, COLD, STARVING!

And the Sick, and poor Hungry Children, We desire to aid these.

Will the Readers of THE CHRISTIAN send Help to the Working Men's Mission, Collingwood Street, New Cut; or to F. A. Bevan, Esq., 54 Lombard-street, E.C.; or to T. and J. Young, 33 Nelson-square, Blackfriars-road, S.E.

NATIONAL PROVIDENT INSTITUTION
For Mutual Life Assurance.
Invested Funds, £4,700,000
Paid in Claims, £9,000,000
Estd. 1835

All the Profits are Divided amongst th Assured; already divided, £4,600,000.

DEATH DUTIES provided for by LIFE ASSURANCE

48, GRACECHURCH STREET, LONDON, E.C.
ARTHUR SMITHER, *Actuary & Secretary*

APPLICATIONS FOR AGENCIES INVITED.

SECOND ADVENT & PROPHETIC ADDRESSES will (D.V.) be given by Clergymen and others in London, in Lesser Queen's Hall (opposite Polytechnic), Langham Place, on two Sundays, March 10th and 17th, and also in Pillar Hall, Cannon Street Railway Hotel, City, on Monday, March 11th, and also in St. Martin's Hall, St. Martin's-lane, W.C., on Tuesday, March 12th. Each day three meetings, at 11 a.m. and 3 p.m. and 7 p.m. Seats free.

Sunday-School Choirmasters, *send for J. CURWEN & SONS' new Catalogue of Sunday-school Anniversary and Sacred Music, posted free, with Sample Copies of their various Sacred Series, to any Sunday-school Superintendent or Choirmaster during March.—J. Curwen & Sons, 8 and 9, Warwick Lane, London, E.C.*

CENTENARY
OF THE
LONDON MISSIONARY SOCIETY.

Head Quarters: 14, Blomfield-street, E.C.

This Society, founded in September, 1795, by a number of Episcopalians, Presbyterians, and Congregationalists, on a broad and catholic basis, from which it has never departed, is about to celebrate the completion of its

FIRST CENTURY OF WORK

among the heathen and unenlightened races of the earth.

The Society has had the honour of sending out more than a **THOUSAND MISSIONARIES,** not reckoning their wives, among them such distinguished men as John Williams, Moffat, Livingstone, Morrison (the first Protestant Missionary to China), Medhurst, Ellis, Mullens, Gilmour, of Mongolia, and Dr. Mackenzie, of Tientsin. In pioneering work in lands little known, in translating the Bible (some forty versions of which in whole or in part have profited by their labours), in the preparation of Christian literature and educational manuals, the Society's representatives have always occupied an honourable place, while their contributions to science have been generously acknowledged by scientific men.

Its Chief **FIELDS OF LABOUR** are:—China, from twelve chief centres; North India, the Madras Presidency, and Travancore; Madagascar; South Africa; Central Africa; West Indies; Polynesia and New Guinea.

It has on **ITS PRESENT STAFF** 258 missionaries, 17 of whom are qualified medical missionaries; 1476 native ordained pastors and evangelists; over 12,000 other native helpers; 94,192 church members; 404,795 native adherents; 1891 schools; 125,984 scholars; 10 hospitals, in which 98,992 patients were treated during 1893.

Never did the Society possess a stronger, abler, or more devoted band of agents than to-day; never had it such openings for work or such promise of success as now. Money is the great need. "The possibilities of going forward are simply limited by the means of going forward."

A Centenary Fund of **£100,000** has been opened. **£43,000** of which has already been promised. Donations are earnestly solicited, and may be made payable to the Rev. A. N. JOHNSON, M.A., 14, Blomfield-street, London, E.C.

THE LONDON ASSOCIATION
IN AID OF MORAVIAN MISSIONS
EARNESTLY APPEALS FOR FUNDS.

The two New Missions (E. C. Africa and N. Queensland)—the fresh openings in Central America, Surinam, Alaska, and South Africa—are only **SOME** of many **PRESSING NEEDS.**

For the New Work among Lepers in Dutch Guiana (involving Church, House, Missionary, and Staff of Nurses), and for the New Medical Missionary Training Fund, **prompt and generous help is required.**

Rev. W. WETTON COX, *Clerical Sec.*,
Office, 2, Furnival's Inn, London, E.C.

N.B.—ONE IN SIXTY Members of this devoted little Church is a Missionary; and so richly is their work blessed, that the converts number over 92,000, or more than Three Times as many as the Parent Church!

There are no fewer than 400 Missionaries in the field, and the whole expenditure, of which more than half is contributed by the Native Churches, is only £72,000.

PITY THE CHILDREN!

Our Mission at Bow Common is in the midst of the poor child match-box makers, about whom a writer has said: "In many cases the lives of these children is a veritable slavery. They are set to work, and girls of six and seven are kept at it till past midnight. Sometimes I've said to the mothers, 'Oh, let the poor heavy-eyed lamb go to bed, and I'll take her place for a bit." Free meals and other help is given, to continue which contributions would be gratefully received by Mrs. F. A. BEVAN, 59, Prince's Gate, S.W.; or the Director, N.E. London Gospel Missions, WILLIAM CHORLEY, 6, Clephane-road, Canonbury, London, N.; or may be sent to the Office of THE CHRISTIAN. Parcels to Mrs. DAVIS, 205, Devon's-road, Bow Common, E.

GENERAL BOOTH'S RETURN
From the United States and Canada.
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On Monday, March 11th, at 7 p.m.

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TUESDAY AND **WEDNESDAY,** March 12th and 13th.

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OPENING MEETING 8 p.m., MONDAY, MARCH 11th.

All further information may be obtained from the Hon. Sec. to the Convention, 18, Homefield-road, Wimbledon.

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ON BEHALF OF THE
Society for Promoting Female Education in the East
WILL BE PREACHED (D.V.)
On WEDNESDAY, MARCH 13th,
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By the Rev. Dr. BRUCE
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THE Y.M.C.A.

Dr. Karl Fries, secretary of the Swedish National Committee, writes that three young men have just devoted themselves to Association work in Sweden.

Dr. Braun, preacher to the Court of Stuttgart, has accepted the functions of president of the Southern Alliance of German Y.M.C.A.'s as successor of the regretted Dean F. Reiff.

Owing to the efforts of Mr. de Tardy, who attended the Jubilee conference in London, a national alliance of the Young Men's Christian Association in Austria has become practicable.

In Oporto (Portugal) there has just been founded a Young Men's Christian Association under the name of "Uniao Christa da Mocidade Portugueza." Its president is Mr. Alfredo Henrique da Silva. This is the first Portuguese Y.M.C.A.

The hon. secretary of the Y.M.C.A. Bible Reading Union, Mr. Horace B. Wilson (Birmingham), reported that the Union was making good headway amongst the Associations at home and abroad, and that upon the advice of Dr. Baedeker he was contemplating a tour on the Continent in its interests.

According to the information which has reached the Central International committee at Geneva, the Y.M.C.A. week of prayer was well observed everywhere. In many Associations the meetings were, by the grace of God, the occasion of revivals, and it seems there was in this respect a marked progress on preceding years.

The fusion of the different "Circoli" in Rome has been effected at last. The new Association bears the title of "Associazione della Giovontu Christiana." A committee has been elected and comprises members of various denominations. The president is Mr. Ernesto Giampicooli, of the Waldensian Church. The Association already counts more than fifty members on the roll.

Weekly visits are paid by the members of the Ramsgate Association to the neighbouring town of Broadstairs. A hall is hired and meetings held, preceded by an open air gathering. The work at the Ramsgate Association itself is very encouraging, the recent mission of Mr. W. R. Lane having given a real stimulus to the members, amongst whom much blessing has followed.

The anniversary of the Sheffield Y.M.C.A. was celebrated on Thursday, February 28, by two large gatherings, the first in the afternoon in the Associated Hall and the second in the evening in the Albert Hall. At the former Ven. Archdeacon Favell was in the chair; in the evening Alderman H.H. Bemrose, of Derby, presided. Notwithstanding the fact that his health had suffered considerably in the past few months, the general secretary, Mr. Walter Jervis, was enabled to present an excellent report.

Considerable enthusiasm was manifested at the annual meeting of the Redruth Association, held on Tuesday, February 26. The Druids Hall was well filled. Mr. S. Launder occupied the chair. Excellent work was reported in connection with the Bible and other classes. Membership 153. Practical addresses were delivered by Rev. B. Carvosso Spencer, Mr. Geo. J. Smith, J.P., and Mr. W. H. Roberts. A nonconformist minister publicly testified that five young men had been brought to Christ, and introduced to the church with which he laboured, through the Y.M.C.A., and that four had now become preachers of the Gospel.

The Stockholm Y.M.C.A. holds its tenth anniversary on the 21st of March. In the past year the Association, speaking only of the central branch, has received 332 new members, and has experienced much spiritual blessing. The building fund, to which the King has contributed, now amounts to 130,000 kr. (£7800). This does not include a diamond brooch lately given to the fund by the Prince and Princess O. Bernadotte. It formerly belonged to the King's sister, H.R.H. Princess Eugenie, who gave nearly all her jewels except this one for charitable purposes, or, as she sweetly expressed it herself, "to win jewels for the Master's crown."

The Bishop of Exeter, speaking at a meeting recently held at Exeter, at which a Diocesan Council was formed of the C.E.Y.M.S., expressed the highest admiration for the work done by the Young Men's Christian Association, which was undenominational. He believed England owed a great debt of gratitude to that society. Canon Edmonds, one of the speakers, said he did not suppose he should ever have been a clergyman if it had not been for the influence of the London Y.M.C.A., and both he and the Mayor declared that this new movement was undertaken in no spirit of antagonism to the association, but rather in entire friendliness with it.

On the last day of 1894, the general secretary of the New York Y.M.C.A.'s received by messenger, from a source which he cannot trace, an envelope. Within, folded in a half sheet of note paper, was a 500 dollar bill. Without this unexpected gift the accounts would have shown a deficit; by its aid the year's balance-sheet was freed from debt. The present membership in New York is 7582. The total attendance at the various branches for all purposes in 1894 reached an average of ever 5000 daily. The Associations have made steadier progress, and have been practically helpful to a larger number of young men in the city, than in any former year of their history.

Mr. J. J. Virgo, of Adelaide, writes:—"Since my return from London I have visited nearly all the Associations in Australia and New Zealand, and reported on the Jubilee meetings. The need of a travelling secretary is very apparent, and I hope the time is not far distant when such an appointment is made. In Sydney (N.S.W.) the leading features of the work continue to be the Sunday night meeting and the gymnasium. In Adelaide (S.A.) we are calling for tenders for a new gymnasium. The theatre services, now in their eighth year, attract large crowds every Sunday evening. We have four branches in this colony, and all are valuable adjuncts. Melbourne (Victoria) has unfortunately had to give up its fine building, and is commencing again in smaller premises. Perth (W.A.) is doing very useful work although only in its third year. They contemplate building a large gymnasium next year. Hobart (Tasmania) and Brisbane (Queensland) are pegging away against considerable difficulties. Newcastle (N.S.W.) has just opened new premises and is doing a useful work. Australia offers a splendid field for Y.M.C.A. work."

THE Y.W.C.A.

FLOWER MISSION.

The work of the Y.W.C.A. Flower Mission has been a great means of entering into the daily life of our working girls and reaching those untouched by other organisations. The flowers speak to them of Divine and human love and care. The word spoken has not been in vain, and the special text accompanying the bunch of flowers has often had a God-sent message for a sad and weary heart. Again and again faces have been seen to brighten with genuine pleasure at the sight of the flowers. Some of the large West End houses have been closed to the visitors, causing great disappointmen to the employées, who looked forward to the flowers week by week. Other houses have been opened. Last year between 7000 and 8000 bunches were distributed. Helpers are much needed to come and arrange the flowers at 316, Regent-street every Wednesday morning, from March to November; also more friends who will send text cards. Wild flowers are appreciated equally with cultivated ones. At Belgravia, the City, Brixton, and Islington, the work is carried on. Superintendents of these institutes will be thankful for larger supplies of flowers and texts. Some in the country could help by occasionally spending their half holidays in the fields and woods gathering flowers for their less-favoured sisters, who rarely have an opportunity of gathering them for themselves. Tracts for distribution would also be welcomed. Baskets of flowers should be sent to 316, Regent-street, to arrive on Wednesday morning. Miss J. J. Weatherley, hon. secretary, 51, Gordon-square, W.C., will be glad to answer inquiries.

BRIEF NOTES.

At Aberfeldy, with the aid of the Hon. Gertrude Kinnaird, a Y.W.C.A. has been formed, and promises be very helpful to the young women of the town.

At the Cloudesley Institute, 34, Barnsbury-street, the recent meetings for prayer were marked by great fervour and heartiness. An address by Rev. J. A. Faithful on the "Rest of Faith" was helpful to many.

Miss Reynolds is now visiting the various countries of Europe with a view to forming a World's Committee. Germany was the first country visited, and there Miss Reynolds found much interesting work going on in Dusseldorf, Essen, and Berlin.

The last of the series of weekly mission services at the Central Institute, 316, Regent-street, will be held on 13th inst., when Col. Macgregor will give the address. Miss Wingate will conclude her "Travel Talks" on Tuesday, 12th, and on the 19th the girls' "At Homes" will be resumed. Pleasant Saturday afternoons for young ladies in business are continued every week from 4 to 7 p.m.

The thirteenth annual report of the Upper Norwood and West Dulwich Branch shows that much good work has been done, under the superintendence of Miss Ellis and Miss Bamber, during the past year. "First Aid" lectures by Dr. Eccles were followed by a course on nursing, and a number of certificates were gained in each subject. Active interest is taken in foreign missions; £2 11s. was raised for work in Sierra Leone, £3 0s. 9d. for China, and £2 9s. 5d. for the C.E.Z.M. at Jandiala. There are many signs of blessing. The Bible-classes have been larger, and the prayer-meeting has been restarted. The rooms are at 3, Gipsy-hill.

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The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18 New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Welcome to General Booth, Monday, March 11, at 7 p.m., in the Albert Hall, Kensington, W.

Prebendary Webb Peploe hopes on Friday mornings in Lent to deliver a course of Lectures in St. Paul's, Onslow-square, at 11.30 a.m., on the Holy Communion.

International Christian Police Association.—Twelfth anniversary, Thursday, March 14, Exeter Hall; all-day conference in Lower Hall; annual meetings at 5 and 7.45 p.m.; speakers, Revs. T. J. Madden, E. N. Thwaites, C. H. C. Macgregor, and Arch. G. Brown; singing led by Police Choir and Police Orphans.

Women's Total Abstinence Union.—A meeting at the Mansion House, E.C., on Thursday, March 14, 3 p.m., to be addressed by lady representatives of various professions.

Social Questions in the Orient.—Great mass meeting, Friday evening, March 22, at 7.30, at Queen's Hall, Langham-place, W. Speakers: Mrs. Elizabeth Andrew and Dr. Kate C. Bushnell. Lady Henry Somerset in the chair.

Rev. W. Hay Aitken, at St. Matthew's, West Hammersmith, till March 11.

Lambeth Walk Mission Anniversary to be held in Christ Church, Westminster-bridge-road, Wednesday, March 13, at 7.30 p.m. Addresses by Revs. F. B. Meyer, Robert Dawson, and W. J. Wintle, Mr. C. Russell Hurditch, &c.

Deepening of Spiritual Life.—Addresses St. Luke's, Redcliffe-square, S.W., Fridays 3.30 p.m.; 8th, Rev. T. E. Cleworth.

West London Mission, St. James's Hall, W., Sunday 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. H. Price Hughes.

Clapton Hall, Upper Clapton, N.—Mr. E. Venn, Suns. 6.30. p.m., Thurs. 7.30 p.m.

Metropolitan Music Hall.—Sun., 6.30 p.m., Mr. Chas. Cook.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sun., at 7, Mr. Herbert Hurditch; Malden Hall, Haverstock Hill, N.W., Sun., at 7, Mr. P. Garrioch.

Conference Hall, Eccleston-street, S.W.—Mr. C. Russell Hurditch, Sundays, at 3.30 and 7 p.m.

Christ Church, Westminster Bridge-road.—Minister, F B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Conference Hall, Mildmay Park, N.—Sun., 3.30, Mr. P. S. Badenoch; 7, Major Seton Churchill.

Edinburgh Castle, Limehouse, E.—Sun., 11 a.m., 7 p.m. Mr. H. Thorne; 3 p.m., Pleasant Sunday Afternoon.

St. George's Hall, Langham-place.—Mr. B. Glasgow, Suns., 11 and 7; Wed., Mar. 13th. Burlington Hall, 8 p.m., Mr. Lipshytz, of Barbican Mission to the Jews.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m., Pastor Frank White; 7 p.m., Dr. Anderson.

Special Religious Services in Theatres, Etc.—Sun., March 10, Agricultural Hall, Islington, 3.30, Rev. R. A. Johnson; 7, Mr. Barry Wake; Pavilion, Whitechapel, 7, Mr. Job Williams; Shoreditch Town Hall, 3.30., Mr. Geo. Nokes; Queen's Theatre, Poplar, 7, Mr. J. H. Lydall; Hall of Varieties, Clapham Junction, 3, Mr. Cromwell; 7, Mr. Coates; Evangelical Hall, Homerton, 3, Mr. Charles Butler; Morley Hall, Hackney, 7, Mr. W. J. Walker.

The Y.M.C.A.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men, meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

——— 186, Aldersgate-street.—Fri., March 8, 8 p.m., Mr. Nikambi (of India), solos by Mrs. Nikambi: Sat., 9th, 3 p.m., "The Rich Young Ruler," Rev. F. B. Meyer; Sun., 10th, 3.15 p.m., address by Mr. W. S. Caine, M.P.; Mon., 11th, 8 p.m., address by Mr. A. M. Kyd.

To Queensland.—A gentleman who is hoping next month to send a youthful son out to Queensland, would be glad to hear of any Christian people going in the same direction, and willing to show kindness to the lad. Communications should be addressed "L.," care of the Editor of The Christian.

GOD-SENT MISSIONARIES.—The *South African Pioneer* says:—"This is the demand in the field today. Leaving Australia for China, a young missionary said she did not go because of its romance, but because God had called her. For ever perish the idea of romance! There is required a deeper motive than that. The strain upon one in the heathen world would snap such a tie. Face to face with the hoary, mighty religions of India, the Rev. Ebenezer Jenkins, Wesleyan missionary, tells us how at first his faith well-nigh gave way. But after the testing, the very adverse circumstances, the difficulties, the isolation that threw him on God, made him a more zealous missionary than he had been in the flush of his first zeal at home. Not that we are to think it is all difficulty here. No, there is a joy in isolation and obscurity that must be the 'well of water within' of which the Saviour spoke. You see this in the letters of our missionaries from Swazieland, who say their beehive hut is irradiated with the presence of Jesus."

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Mr. Francis, although still a young man, has led a useful life, and devoted himself to the good of his fellow-men. As a Primitive Methodist local preacher he is in great request, and is often called upon to conduct services in the neighbourhood in which he lives.

When I called upon him recently at his place of business at Bishop's Castle, I found him in good health and very willing to give me his experience of Mr. Congreve's treatment in his own case.

From the statement of the case already published, it appears that Mr. Francis' condition at one time was most serious. He had caught a severe cold; the cough was distressing, and the other symptoms included great decline of strength, palpitations, difficult breathing, and pain in the region of the left lung. The doctor reported that one lung was diseased. As he made no progress he applied to Mr. Congreve for advice and medicine, being recommended by Mr. Leaver, a baker in the same town, an old patient.

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"I see by a letter of yours, written early in 1890, you say 'I was unable to follow my trade or to do duty as a P. M. local preacher when appointed to any work, but I have been fully restored under your kind treatment, and *under the Divine blessing I have been saved from an early grave.*' Does that fairly represent your sentiments, now, Mr. Francis?"

"Yes; my health has been good ever since, and although since then I have had an attack of influenza, my chest has kept all right. As I said in that letter, I had been compelled to give up preaching; now I do a lot of it, and often walk as much as twelve miles to my appointments and think nothing of it."

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The Christian.

[March 14, 1895.

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ANNOUNCEMENTS

of Births, Marriages, *and* Deaths, *inserted in this column.*

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MARRIAGE.

HARRIS—TOWNSEND.—On Thursday, March 7, Hermann G. Harris, of the Central Soudan Mission, to Miss Alice Uniacke Townsend, of the Pentecostal League, and of Bray, co. Wicklow, at Bray. c3921

DEATH.

HART.—On March 2, at Guildford, the Rev. John Hart, who was for nearly twenty-eight years the honoured pastor of the Guildford Congregational Church, aged 77. Colonial papers please copy. (Memorial service on Wednesday, March 6, at 3 p.m., in Guildford Congregational Church.) c3914

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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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NURSERY GOVERNESS or attendant on a Christian family.—Ellia, care of Mrs. Henderson, China Shop, Hardy-terrace, Wood Green, N. G76

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The Christian.

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Notes and Comments.

We have sometimes had to express strong disagreement with *The Daily Telegraph* in its attitude towards high moral issues. We are the more glad, therefore, to pay a tribute to the public service it is now rendering in its special correspondence from Armenia. The truly fearful details of nameless outrage and heartless massacre, vouched for by this correspondent, must dispel any lingering hope that the original reports were overdrawn. The Turkish authorities on the spot seem to be straining every nerve to keep the black truth from becoming known; but the delegates of other Powers will seriously fail in their duty if such iniquities are not fully revealed and made impossible in the future.

There are few living men better qualified to write about Indian missions than Bishop Thoburn, of the American Methodist Episcopal Mission, Calcutta. For more than a generation he has taken a leading part in aggressive missionary effort in that vast country, and has seen many wonderful advances in the spread of Christianity among the peoples of India and Malaysia. He lately wrote a little book, LIGHT IN THE EAST, in which he lucidly describes this advance, especially with reference to the American Mission. A more encouraging record of Gospel triumphs it would be difficult to find. A number of copies have been put into our hands for sale (at one shilling each), and we shall be glad if our readers will help in circulating this delightful story of breaking light in the far East. The book has a fine portrait of the author.

A lady missionary of the C.M.S. in Palestine writes home to *The Gleaner* to correct the thoughts of those who regard Palestine as an unfruitful field of labour. She states that the people themselves witness to improvement, saying how different it was twenty-five or thirty years ago, when no one could read or write, and hardly a Bible was to be found anywhere; whereas now a large proportion of the men can read, and in the towns many women also; and any one, if he wants it, can get a Bible for a small sum. The people where she lives used to shoot at each other from their houses; now persons feel as safe as in England. She admits the absence of the striking results which are sometimes to be seen in India and China, and attributes this to the difficulty there is in dealing with persons who hold a religion which has much in common with our own faith. Her chief trouble is the lukewarm state of the Church—the almost universal trouble. She, however, has made a good defence, if any was needed.

From *Medical Missions at Home and Abroad* we learn that the number of medical missionaries holding British degrees or diplomas is 202, a net gain of seventeen on last year. The war in China has kept back several accepted men, or the number would have been somewhat larger. In the three kingdoms there are over 26,000 medical men, so that missions get less than one per cent. of that number. Besides the 26,000 medical men at home, there are 3209 holding British degrees and diplomas who have gone into all the world for a livelihood. There are also 2426 medical men in the army and navy and Indian services. Truly there is a great work to be done at home among our medical men. What a delightful thing it would be if someone were to feel himself called of God to work specially among our medical students. Of the Universities we see that there are two (Oxford and Victoria) which have the painful distinction of not having sent one medical student into the mission field. Edinburgh has the honour of having sent the most—forty-five.

The Norwegian Mission in Madagascar is feeling the pinch of these hard times, and recently all salaries had to be lowered and work to be cut down. Naturally, the missionary was disheartened, and said so before his helpers. Then a native pastor reminded him of the state of things on his arrival twenty-seven years before—no helpers at all, the natives indifferent, hardships and difficulties at every step. Now the Mission has 250 helpers and some 10,000 converts. "Let us thank God," said the grateful native pastor, "for his mercies, and if our salaries have to be reduced, we hope that the work will still go forward, for this work is laid upon us; we have chosen it out of full hearts. May the Word of God have full course, and the Church of Madagascar soon be able to support itself." Wide views of our work, a comparison of the beginning with the present, helps faith.

The women of the Manchester and Salford Auxiliary of the L.M.S. have done a deed which ought to have, and we believe will have, a very blessed effect upon many minds and hearts. Having banded themselves together to make their offering to missionary work, they have had prayer meetings in which they have prayed specifically for some portion of the mission field and for the workers therein engaged. They have also, out of a wise and careful management of the money which they have for spending purposes, saved close upon £1000 as their offering to the Lord. Some of them were constrained to go forth and speak to their sisters about this good work, and found the promise fulfilled: "I will be with thy mouth." They are specially anxious to win the interest of all, for "it is the lesser gifts of the very many that will be of the greatest ultimate and permanent value to our society. To teach every Christian man and woman in our churches to say no longer 'the' and 'your,' but 'our society,' 'our missionaries,' would be not only to crown this centenary year with great gladness, but would insure the coming years with the best of all insurances, the consecrated personal devotion of the children of to-day, the men and women of the future."

The need for taking a wide view of Christian work is sometimes made apparent in remarkable ways. A preacher who recently visited the scene of his early labours found an institute built for young persons which would accommodate 1000 of them. One of the two first workers who began the work was still living and working. Thirty-four years ago she and her aged mother, who kept a small retail shop, opened their humble little house for a few girls on Sunday afternoons. More girls came and more helpers; then a room was obtained; and thus steadily through the years the work advanced until its present large proportions were reached, and there is not a worker above the rank of a working man or a small tradesman. The preacher came home with a never-to-be-forgotten lesson in his heart.

Dr. Barrett, of Norwich, fears that there is a danger all over the land of losing the passion for saving men. He regards this as a serious peril. This is the more remarkable because of the interest which is felt in the bodies of men. Were there not, he asked, many Christian people who had never in their lives spoken to one individual soul on spiritual things? There was a time for silence and a time for speech; they could not let the time to speak pass without unfaithfulness to Christ. If they felt what eternity meant, and what sin meant, they could not keep silence. We would add, that a far deeper enjoyment of the love of Christ is required.

The confusion of thought that sometimes marks the deliverances of notable men is astonishing. For example, the German Emperor told some sailors that just as he, their Emperor and Sovereign, devotes his every act and thought to the Fatherland, so they were bound to give up their whole life for him. This is an enormous demand, and sounds more like blasphemy than anything else; but the reason for it is staggering—"For you have taken the oath as Christians, and two servants of God have spoken to you in a Christian spirit!" This is unfolded, "Remember that you are Christians, think of your parents and how your mothers taught you—'Our Father.'" The confusion grows deeper at the end, "Thus will our navy prosper and grow great in the work of peace and for the benefit and the good of the Fatherland; and thus, as we hope in God, shall we destroy the enemy." How to destroy the enemy in peace is not easy to see. What a vain attempt these addresses are to blend the irreconcilable. They are sad reading.

We shall never know the extent of the sufferings of many brave poor people in the recent severe weather. We do know that many died, but the bitter reflection comes, "How many died who need not have died?" This story from near Dudley, told at an inquest, is enough to make an Englishman who pays the poor-rate indignant :—

Last Tuesday morning poor Gould left home early, with the intention of going to Dudley for some iron. There was some bread in the house, together with a little lard which had been given to the wife on the previous day; but Gould seems to have been unwilling to diminish this scanty store, and left the house without any breakfast. The sequel is simple. As he was trudging along a field-path in company with a brother nail-maker, he suddenly staggered and fell, expiring almost immediately. He had complained of a weak heart, and this cause, together with the inclement weather and the lack of nourishment, had brought his miserable and hopeless exis-

tence to an end. Being asked by a juryman why she had not applied to the parish authorities of Halesowen for relief, Mrs. Gould answered that it was "of no use," and that the people were "afraid to apply."

"This (says *The Daily News*) is a matter which clearly calls for inquiry." Certainly it does. And whatever the result of the inquiry, it shows the need for vigilant oversight by guardians.

Mr. Asquith's bills before Parliament for improving the condition of workers ought to be seized as an opportunity for raising the age of half-timers from eleven to twelve. Our national reproach of working such young children ought to be swept away at once.

REFLECTING HEAVEN'S LIGHT.

As shines the moon with placid face,
E'en at the midnight hour,
When human eyes might fail to trace
Her secret source of power,

So may we shine, tho' all around
In dreary darkness dwell,
And few may in that gloom be found
Our source of joy to tell.

Tho' oft our light uncertain seems,
The world we yet may bless,
Reflecting, Lord, thy gracious beams,
Thou Sun of Righteousness!

For thou canst make our faces shine,
Our hearts with joy o'erflow,
That others may, thro' grace Divine,
Thy power and goodness know.

When Moses left the mountain hoar,
Where he for forty days
Had talked with God, a look he wore
Too bright for human gaze.

That light his face from God received,
And only 'neath a veil
Its dazzling glory was relieved,
Lest trusting hearts should fail.

Thus should we in God's presence wait
As He in secret calls,
Until, from forth Heaven's golden gate,
The glory on us falls.

That glory e'en the least may know;
The feeblest of our race
May, 'neath that bright effulgence, show
A Heaven-illumined face!

Walton-by-Clevedon. Wm. Kitching.

THE BIBLE AS LITERATURE.

Every reader of the Bible is struck with the wonderful style of this book. There are in its pages a grandeur and beauty, a fervour and pathos, a brevity and comprehensiveness which no other literary production has ever equalled. The greatest authors, poets, and artists have noticed and acknowledged this. Johannes von Müller speaks of Moses as the grand model for historians. Goethe confesses that there never was an idyll written like the Book of Ruth, and that the narratives of Genesis possess a charm exquisite and unique. The opinions of Schiller and Lord Byron and many other great poets are often quoted and well known.

There is another peculiarity of the Bible style: it is homely and confidential. Its tone is fatherly, friendly, winning our trust and breathing out love. Scripture is wonderfully comprehensive, and yet very minute and personal; uncompromising and stern, majestic and awful, and yet most considerate and tender.

Oh, that we were wise, and would not confine ourselves to our favourite chapters, but launch out into the free, majestic, infinite ocean of Scripture!—*Dr. Saphir.*

Night and Morning.

Oh! for the peace of a perfect trust
My loving God, in thee;
Unwavering faith, that never doubts
Thou choosest best for me.
Best, though my plans be all upset;
Best, though the way be rough;
Best, though my earthly store be scant;
In Thee I have enough.

"I cannot see you, mother," said a little voice, in the darkness of the night. "Never mind, darling, you will see me in the morning. You can hear me?" "Yes." "And I am close beside you." "Yes, mother, and I am close beside *you*."

To many of God's children this is the dark night-season. They cry out of the depths. To all of us it is more or less so. The morning of everlasting joy and gladness has not yet dawned—that morning which shall know no night. It is the time for childlike trust and patient endurance.

We cannot trace the reason
Of all God's dealings thro' this trial season.

We do not need to trace it. Trials need not take us by surprise. How often, even in the little ups and downs, and contrary things in our daily lives, we *look* as if everything ought to run smooth and straight, according to our idea, and we "be carried to the skies on flowery beds of ease."

"If we seek," said one lately, "to make a millennium for ourselves down here, we cross God's purposes." Even so! Our Divine Master said, "In the world ye shall have tribulation" (John xvi. 33). Paul, in writing to the saints of his day, counselled them not to be "moved" by the afflictions which they should endure (1 Thess. iii. 3, 4). Peter warned them not to "think it strange, concerning the fiery trial that was to try" them (1 Peter iv. 12).

Through the valley of weeping lies the highway to Zion (Ps. lxxxiv. 6, R.V.). There is a meetness of position for the inheritance of the saints in light, which can never be increased (Col. i. 12). It rests upon the "It is finished" of the cross of Calvary! There is also a preparing, and a refining, and a ripening going on now, in those who are vessels of mercy, destined aforetime to glory. There is the hewing, and the squaring, and the polishing in the mountains, under the eye of the great Architect! (1 Kings vi. 7). He has in view the place which each of the "living stones" is to occupy in the heavenly Temple! An eminent servant of Christ once said, "If the feet of a child of God were nine-tenths through Jordan He would bring him back again, if his plan were unfinished." "The gold is in the furnace, and the eye of the Refiner is on it" (Mal. iii. 7). "God has now made me perfectly willing to be perfectly holy," said a dying saint. We catch a gleam of the pure gold as it is being removed from the fire.

"When the fruit is ripe, immediately he putteth in the sickle" (Mark iv. 29, mar.) God will not leave his children in this poor world a moment longer than is needful. Be it ours to trust Him every step of the way, to be reflectors of Christ, in all meekness and patience, and long-suffering. The morning light will reveal all!

Shall we not see with deep amaze
How grace has led us safe along;
And as behind, before, we gaze,
Triumphant burst into a song?

Then we shall see the face of our Guide! "A little while, and ye shall see Me" (John xvi. 16). "Thus sweetly did Jesus bridge between the parting and the meeting." Meanwhile, in the secret of our hearts, we hear his voice.

His spirit to my spirit, sweet words of comfort saith.

"These things have I spoken unto you, that in Me ye might have peace" (John xvi. 33). These are the "flagons," and the "apples" which stay and revive the drooping heart, until our Beloved Himself appear. The Divine Comforter delights to minister them. Like Eleazer of old, there are "all goodly things" in his hand (Gen. xxiv. 10 R.V.). "He shall take of mine, and shall show it unto you" (John xvi. 15). But, alas! we may grieve Him, we may limit Him, we may hinder these gracious revealings, to our present and eternal loss.

"Give thy servant therefore a hearing heart" (1 Kings iii. 9, R.V. mar.). And Jesus Himself is close beside us! Unseen, yet ever near! "Lo, I am with you alway." We need no change of position to hold intercourse with Him! "He, leaning back as he was, on Jesus' breast, said, Lord, who is it?" (John xiii. 25, R.V.)

Fellowship with Christ in suffering can only be enjoyed here. To walk with Him in white will be glory beyond our highest thought, but, meanwhile, in all our desert wanderings, and in every fiery furnace we are called to tread, He will walk with us. May we ever cling close to Him. One unconfessed sin will form something "between" the soul and Jesus. Why should it remain? One of the sweetest promises in the Word of God is in John xiv. 21. Dear child of God, be patient, be of good cheer!

The voice of our Beloved! Behold He cometh. "And *He* shall be as the light of the morning, when the sun riseth, even a morning without clouds" (2 Sam. xxiii. 4).

When I shall wake in that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns;
I shall be satisfied.
When I shall gaze upon the face of Him
Who died for me, with eye no longer dim,
And praise Him with the everlasting hymn;
I shall be satisfied.

Banchory. B. Campbell.

DOWN LODGE HALL, WANDSWORTH.

This centre of Christian work has received again a glad incitement to fresh endeavour from the visit of Mr. W. R. Lane, who has been holding services nightly from the 3rd to the 8th of March, in the large hall which forms part of the building.

On the Sunday evening, and again on the Thursday, when the story of "Bunyan and his Book" was told, with the aid of lantern illustrations, large numbers attended.

On the other evenings, though there were fewer present, the continuing evidence of the working of the Holy Ghost in our midst hindered us from being disheartened.

We were loth to part with the evangelist, as we were assured that could he have remained with us for another week the recipients of "the gift of God" would have been increased in number manifold. The mission was continued by other workers until Monday, the 11th, when the closing meeting was addressed by Capt. Moreton. The sweet singing of Mr. A. J. Mayers aided not a little to accentuate the tenderness of the Gospel story. Those who have laboured with us in prayer we now invite to rest with us in praise, for "the good hand of our God upon us."

AN EIGHT DAYS' MISSION was commenced in Wesley Chapel, York, on Sunday. At the morning service, Rev. H. T. Smart preached. The evening service, which was evangelistic in character, was conducted by the Rev. Wardle Stafford, who preached to a densely crowded congregation. The services are being continued.

DOCTRINE AND PRECEPT.—How sweet would Gospel doctrine be if Gospel precepts were observed. You do not enjoy the Word, because you are out of health and your spiritual appetite is impaired. The high and heavenly joys of the divine life shall be denied to you, if you live at a distance from your God; but if you keep close to Him, you shall have the finest of the wheat, and you shall be satisfied with honey out of the rock.—*C. H. Spurgeon.*

The 144,000 Sealed.

SOME INTERPRETATION OF THE SEALING IN REV. VII.

I am prevented this week from supplying my paper on "The Unveiling." But I hope others will find the following, which has been sent me by a friend, as edifying and suggestive as it has been to me, even if all cannot see everything exactly as the author sees it. M.

Previous to the beginning of this chapter, six Seals of the Apocalyptic Roll have been opened, and the varied experience of the visible Church of Christ in the world shown; from the going forth of the Rider upon his white horse, conquering and to conquer, to the final and consummating judgments of God. These, in their whole course, it is the work of the Seventh Seal to disclose.

Before such disclosure the Apostle sees an angel descend from heaven, having the Seal of the Living God in his hand, with which to seal his servants, and thus to ensure their safety and victory through whatever fiery trials they might pass.

Accordingly this angelic work proceeds under the symbolism of 12,000 being sealed out of each of twelve heads of Israel. Some interpreters assume here a sealing of Literal Hebrews at the close of the Christian dispensation; others regard the scene as Symbolic of God's care of his people during their Lord's absence and their exposure to evil powers in the world.

Both parties, however, encounter difficulties which the writer has not in any case seen met:—

1. The tribal list, as given, subverts the order of birth.
2. Levi, cut off from inheritance among his brethren, and devoted to the priesthood, is here inserted.
3. Simeon, omitted by Moses in his blessing of the tribes, is here sealed.
4. Ephraim, whose name is honoured by Jehovah to be the synonym of the Ten Tribes throughout the prophets, is not in this list, whilst Manasseh finds a place.
5. Dan is excluded.

In God's Word, assuredly, is nothing fortuitous, and these facts must have a Divine solution. No portion of that Perfect Word more markedly presses the importance of treating its solution with reverent exactitude.

Treat the scene as Literal of Israel, and the difficulties are insuperable. On such ground they cannot possibly be met. Let it be treated as Symbolic, and the fairest and most exquisite vision rises before us, perfect in every part; and with its every sacred word honoured in import and in sequence.

The names, "Judah," etc., literally regarded, have, of course, only designation of Jacob's descendants in their tribal divisions. But these names, in common with nearly all Scripture names, possess a meaning—a moral or spiritual significance, and this significance often becomes the symbol of something much greater than the object designated. That it is so in this scene of sealing, the following list makes most manifest.

The names are placed in the order given—the figures denote the order of birth, and the meaning or significance of each name, as given by Cruden, follows. The connecting lines are the writer's:—

(4) **JUDAH, The Praise of the Lord.**
JESUS, in person, life, and service, was this perfectly. The Lamb of God, Head of his Body the Church, and First-born of many brethren.

(1) **REUBEN, Vision of the Son,**
Judged by his father, Gen. xlix. 3, 4, as every sinner by God, Reuben is reprieved by Moses, (Deut. xxxiii. 6), as are repentant sinners by Jesus as Mediator, through "Vision of the Son." The Christian is then, as

(7) **GAD, Armed and Prepared,**
with the truth and love of God, and with the Holy Spirit and his gifts. Henceforth he, as

(8) **ASHER, Walks on Prosperously,**
in the path of faith and obedience, toward God and glory. Satan, the world, and the flesh opposing him at every step, he is seen as

(6) **NAPHTALI, That Struggles and Fights,**
even to loss of reputation, of possessions, of life itself. In deaths oft, in dungeons, in exile, and in reproaches, God's faithful witnesses have all in measure seemed as

MANASSEH, He that is Forgotten.
Yet amid all, strong in faith, trusting in the name of the Lord and stayed upon his God, he is ever like

(2) **SIMEON, That Hears, that Obeys.**
God's word is a fire in his bosom, the Holy Spirit impelling power; and if of father, mother, brethren, children, he say with Levi, "I have not known him," yet shall he assuredly be also as

(3) **LEVI, Who is Held and Associated.**
Held by a Father's almighty arm, and by an immortal Saviour's love. Associated with the hosts whom They shall bring to glory. These all shall royally receive, as

(9) **ISSACHAR, Reward and Recompense,**
even translation to the heavens, eternal life, marriage to the Lamb, the judging of the world and of angels, and to be a vessel for the Glory of God. Like

(10) **ZEBULUN, Dwellings, Habitations**
shall be universally free to them. The Father's many mansions shall be open to every child; and none may limit these who may not limit the Father. While, as

(11) **JOSEPH, Increase, Additions**
to knowledge, to felicity, to power, will be evermore extensive and expansive as the Father's love. But it shall be over all eternally manifest how perfect to God is the Righteousness established by the Lord Jesus Christ, which places saved sinners with himself, as

(12) **BENJAMIN, Son of the Right Hand.**
God's person, favour, power, ever theirs.

Hallelujah! Amen!

No intelligent spiritual Christian will disturb one link of this matchless chain. Here in perfect symmetry is—

THE DIVINE PORTRAIT OF THE CHURCH OF CHRIST:

GOD'S EVERLASTING DWELLING PLACE.

Not one difficulty remains. Dan-"Judgment, or He that judges," would have no place in this portrait of the Father's work of grace. When glory shall be added to grace, and the saints shall judge the world, Dan shall not be absent from the portraiture. And it may be added that this interpretation from its nature proves that this sealing is of the whole Church of God, and not of any portion of it during any part of the Christian dispensation.

Fellow-believers, survey well this marvellous portrait. Gaze and again gaze. Mark the Omniscient Eye which sees Faith's perfection in these uttermost depths with Manasseh!—and remember Him—yes, and them, of whom it is written, "Out of the depths have I cried unto thee, O Jehovah." Gaze and again gaze, until you see before you a very picture of "God's Inheritance in the Saints." Let it speak to you of the all-seeing and all-embracing love of your heavenly Father. For it tells not only of saved persons but by a Symbolic perfect number gives absolute assurance that not one will be lost, though the redeemed be a multitude which no man can number.

And mark the sublime and glorious truth which it further conveys—that whilst God's omnipotent hand saves, He yet does so in conjunction with the laws of harmony, beauty, and glory of his own name, in order to make his redeemed AN HABITATION—A HOLY CITY FOR HIMSELF.

Edinburgh. GEORGE GRAHAM.

Fellow-Christian Workers.

AFTER study of the great argument of St. Paul in the Epistle to the Romans, we may regard the last chapter as of very minor importance. Messages to people who died some two thousand years ago, and whose names are utterly unknown, may possess little interest. But as "all Scripture is profitable for instruction in righteousness," we should expect this chapter to prove not unworthy of its predecessors. Its chief lesson is the recognition of fellow-labourers in the vineyard of Christ. St. Paul, constantly travelling and preaching to multitudes, was observant of individuals, cherished their names, and was grateful for their help. He mentions no less than twenty-nine persons to whom he sends messages of affectionate encouragement, and he notices special features of character and service.

The first named is "Our sister," a servant of the Church, a succourer of many. Then he greets Aquila and Priscilla, "who have for my life laid down their own necks." Epænetus is "my well-beloved, the first-fruits of Achaia unto Christ"; and "Mary who bestowed much labour on us." Then he mentions two who had been his "fellow-prisoners, of note among the Apostles." He recognises their priority to himself in discipleship—they "were in Christ before me." Then come other names with various commendatory epithets—"my beloved in the Lord"; "our helper in Christ"; "approved in Christ."

How tender is the message to his friend's mother—"Salute Rufus, chosen in the Lord, and his mother and mine"—a spiritual and consoling mother to the Apostle himself; thus fraternally linking himself with this comparatively obscure disciple. In addition to individuals, he sends messages to "the church in their house," to "them of the household of Aristobulus," and of "Narcissus, which are in the Lord," etc.

We may learn that great works should not interfere with small courtesies, that service to the world should remind us of individuals; that zeal for Christ ought to encourage love and recognition of his friends. Kind words of sympathy and encouragement greatly strengthen one another as we imitate the Chief Shepherd, who "calleth his own sheep by name"; the chief Bishop who remembers the work and labour of love of all "fellow-workers with Him," and says to each, "Well done, good and faithful servant."

It is noticeable that different kinds and degrees of service are specified. Some "*labour* in the Lord"; some "labour *much* in the Lord." Christ notices all, distinguishes, remembers, rewards. He is "not unrighteous, to forget."

It is also important to consider how the Apostle designates all fellow-workers. They are not addressed in regard to their system of belief, or membership in a society, their citizenship, language or nationality, but in regard to their relation to Christ Himself. Nine times in this one chapter they are spoken of as being "*in the Lord*." They "labour in the Lord," are "beloved in the Lord," "were in Christ before me." This is the essential characteristic of Christians. They are in Christ Himself—in his heart—in his sacrifice, his resurrection, his intercession, his Kingdom and glory. "Abide in Me." "I live, yet not I, but Christ liveth in me." So Christ pleaded with his Father, "I in them and they in Me." If so, how sad that there should ever be alienation between those thus related to each other in Christ! What are all our seeming differences compared with this real and abiding oneness—that we all are "in Christ Jesus"! N. H.

SIGNIFICANT SYMBOLISM.

By Rev. WILLIAM CROSBIE, Nottingham.

In the Tabernacle of Israel there were three compartments, or divisions, designated severally the outer court, the holy place, and the holy of holies.

One of the contents of the holy place was "the golden candlestick," which was the symbol of the Church of God. "The seven candlesticks are seven churches" (Rev. i. 20).

The gold of which the candlestick was made symbolised the purity and the preciousness of the Church. The seven branches symbolised the Church's mystical and essential unity. The connection of the seven branches with a common stem or centre symbolised the Church's dependence upon Jesus Christ.

And what was the golden candlestick for? It was beautiful as a work of art; but was it for mere ornament? It was for use; for a most important sacred use. It was to give light. Its function, to employ a term applicable rather to a living organism, was to give light. When men light a candle, they do not put it under a bushel, but on a candlestick; and it giveth light to all that are in the house.

The light of the golden candlestick was the product of the combustion of oil. "Oil for the light" (Exodus xxv. 6). No oil, no light. And the oil was called "Pure olive oil beaten" (Exodus xxvii. 20). It was extracted from the fruit of the olive tree by a process of bruising. The fruit of the olive tree was cast into a kind of mortar and crushed. Hence the name, "Pure olive oil beaten."

The oil was the symbol of the Holy Spirit. In the Scriptures the Holy Spirit is represented under a variety of symbols, and one of them is oil. And He is even called oil. "We have an unction from the Holy One" (1 John ii. 20). "An unction"—a chrism, an unguent, an anointing, an oil. There is only one word in the original: "Chrisma"—chrism—oil.

And how the process by which the oil was extracted from the fruit of the olive tree symbolised what Jesus passed through that we might receive the Holy Spirit. Was He not "bruised"? "It pleased the Lord to bruise Him." "He was bruised for our iniquities" (Isaiah liii. 5-10). And that "bruising" was necessary. Without it, without the sufferings and death of Jesus, there would have been no reconciliation, no forgiveness, no peace, and no Holy Spirit. "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you" (John xvi. 7). And the going away was first to Gethsemane. Gethsemane! The very name is significant, for it means "oil-press." It was the place where the fruit of the olive tree was pressed, "bruised," crushed. "It is expedient for you that I go away to Gethsemane, to be bruised for your iniquities, to be crushed under the burden of the world's sin."

> Gethsemane! The olive-press!
> (And why so called let Christians guess!)
> Fit name! fit place! where vengeance strove,
> And grip'd and grappled hard with love.

"And being in an agony, He sweat great drops of blood, falling down to the ground!" Ah, Gethsemane! "It is expedient for you that I go there; and thence to Calvary, with its added suffering, and with all its darkness and shame; and thence to the throne of mediatorship; for if I tread not that path, if I go not thus away, the Comforter will not come unto you, but if I depart, I will send Him unto you." "And being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear" (Acts ii. 33).

"Oil for the light!" And oh, what oil! The sacrificial life of Christ. The Holy Ghost is the sacrificial life of Christ. Jesus had to die, to be crushed, to be "bruised," that the Holy Ghost might be ours! The Holy Ghost flows to us through the wounds of Jesus. The crucified, and now risen Christ, is anointed with the Holy Ghost; and all who are joined to Him by a living faith are partakers of that anointing. And it makes them lights; it makes them "burning and shining lights," if there is the fulness of the anointing; and there is the fulness of the anointing if there is conformity to the death of Christ; for "every sacrifice is salted with fire." The Holy Ghost is upon them, and in them, as "fire," cleansing and purifying them, and setting them all aflame with a self-sacrificing love and zeal, and impelling them forth to chase away the moral darkness of the world, and fill the world with the light of the glory of the Lord.

"Ye are the light of the world." Who are the light of the world? The men and the women who are crucified with Christ, and "baptized with the Holy Ghost, as fire." *As fire!* Filled with the sacrificial life and love of Christ! Living sacrifices! Whole burnt-offerings! Flaming! Illumining! And setting others on fire of the Lord! Compare Ezek. i. 13.

Oh for Christians like that! Oh for a Church like that! What a candlestick a Church like that would be! A candlestick of pure gold—holy; and "a burning and a shining light!" And how, in it, and by it, the great prophecy would be fulfilled: "Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the peoples; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.... And thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isaiah lx. 1, 2, 3, 20).

SOCIAL QUESTIONS IN THE ORIENT.

As our readers are aware, a most important campaign bearing on this subject has been carried on during the past few months, in the shape of a series of great meetings, of which about twenty have been held in as many of the largest towns of the United Kingdom. These meetings have been addressed by Mrs. Elizabeth Andrew and Dr. Kate C. Bushnell, the story of whose personal investigations into the facts of the opium habit and trade, presented with eloquence and feeling, has thrilled the large audiences, and aroused a widespread horror of the iniquities associated with opium. The close connection between opium and vice has been exposed in no sparing fashion, and the mere recital of the facts must in itself have been most painful for the two ladies, who have been most deeply moved by having witnessed the wretchedness and misery of which they tell.

The friends of this movement in London should rally to the support of these two heroic women. An opportunity of doing so will occur on Friday evening next week, March 22, when the final meeting of the campaign will be held in the Queen's Hall, Langham-place, W. A great gathering is expected, the more so as the chair will be occupied by Lady Henry Somerset, to whose initiative the holding of the campaign is due. This will be her ladyship's first public appearance in London after her return from a lengthened visit to America. Mdme. Antoinette Sterling has promised to sing at the meeting. The thrilling interest of the story to be told, the *personnel* of the speakers, and their distinguished service to the cause of righteousness, combine to warrant the expectation of a meeting worthy of the movement. If, however, this expectation is to be realised, the friends of the anti-opium cause must display an interest in the meeting, and attend it in large numbers. To a great part of the hall admission will be free, but, in view of the heavy expense, a charge is made for numbered reserved seats. Tickets for these (2s. and 1s. each) may be obtained on application, personally or by letter, to Mr. H. J. Osborn, Temperance Press Agency, 112, Fleet-street, E.C.; and also at the Ticket Office, Queen's Hall.

GLASGOW EVANGELISATION.

The twenty-first annual meeting of the Glasgow United Evangelistic Association took place recently in the hall of the Christian Institute. There was a crowded attendance.

Lord Overtoun, who presided, said the Association had reached its majority. It was in 1874, on the first visit of Mr. Moody to Glasgow, that it took shape in a united committee of all the churches. He had a letter two days ago from Mr. Moody, who was on the road to Texas. Mr. Moody asked to be remembered in affectionate Christian love. It would be good news to him when he learned of their proceedings. Though the work was not officially connected with the churches, it was really the work of the churches; and though the office-bearers were not appointed by the churches they were representative of all the churches. The work was wholly unsectarian, and the churches had been strengthened in receiving members in consequence of the work of the Association. One of the special features of new work was the Bible Training Institute. No special appeal was made for financial support; but they knew the best way to receive it was to get people interested in the work. All Christian people in the city were asked to be fellow-workers, and to tell what the Association had done these last twenty-one years. The Association had been the means of converting many, of bringing in outcasts, and inducing them to become soldiers of the cross,

Mr. J. W. Arthur read the annual report. From the daily noon prayer meeting and the Monday evening fellowship meeting, both held in the Christian Institute, as the centres of the spiritual work, there radiate about 14 separate organisations, each doing useful work in our city. The Tent Hall covers the Saltmarket district, and with its Sabbath breakfasts and dinners, gives food to the hungry, and with its numerous indoor and open-air meetings preaches the Gospel to the poor. Bethany Hall ministers to the east end of the city, and, with a large band of working men and women, spreads the Word of God in many directions. The Mizpah band, with its 570 members and eight branches, carries on its operations all over the city. The Bonar Memorial Mission to the Jews does a quiet persistent work. Under the children's committee fall to be recorded the Sabbath afternoon children's dinner, which has gone on for 21 years without a break; the day refuges, three in number; the Fresh Air Fortnight, the Girls' Home, the Lantern Mission, and the Weary Workers' Rest. A home at Saltcoats provides for waifs and strays picked up from the city streets. The Bible Training Institute with its 30 students trains men of work and uses them in service.

Mr. Alex. Mackeith, honorary treasurer, gave in a report. The year began with a debit balance of £226 0s. 8d., and closed with a credit balance amounting to £458 8s. 11d. The extraordinary income amounted to £5812 11s. 6d. This added to the extraordinary credit balance of £2910 0s. 5d. at December 31, 1893, makes the amount at credit £8722 11s. 11d. This entire sum is "ear-marked," and falls to be expended during 1895; in the extension of the Catharine-Mary Fresh-air Home, the purchase of (and the supplying of water to) Holland House Fresh-air Home, the purchase and equipment of two new fresh-air homes and a Weary Workers' Rest Home, and in the building of the Bible Training Institute. For the Training Institute building, which the directors have resolved to proceed with, a sum of £8000, in addition to that which is already promised, will be required, and a sum of £4000 is expected for two fresh-air homes still needed.

Other reports of work done were submitted.

A PRESSING NEED IN BOARDING SCHOOLS.—"A Parent" writes urging the necessity of young people at boarding school being supplied with literature suitable for Sunday. She says: "It is the bounden duty of all in charge of children to try and make the sabbath a delight to them, instead of the dull day of the week. In their own homes there is usually some reading provided, at least by careful parents, who think it right to put aside on God's day adventure stories and other merely amusing books; and when boys and girls thus cared for go to a boarding-school, they sadly miss on Sundays the books they have been accustomed to find ready at home. I would then ask heads of schools to consider the advisability of starting Sunday libraries. A donation towards it from parents of pupils would certainly not be refused."

REVIVALS IN SCOTLAND.

By GORDON FORLONG.

When the great movement in 1855 and 1856 began, all denominations, one may say, were asleep; but the "Methodists" had in various country districts some very bold, true preachers. The most zealous, perhaps, in 1856 was

JAMES TURNER, OF PETERHEAD.

He provoked many others to earnest prayer, and preached with great power, but was taken away by the Lord soon. The loudest trumpet-notes came from Aberdeenshire and from Elgin at first. Some of us did not expect much. We were working in a modest way among the fishermen at Colliston and the neighbouring villages in Aberdeenshire, and we were reproved by some zealous fishermen. They were praying in a few very small villages for "thoosands o' souls." We modestly asked for hundreds, and when I said to one dear fellow, Sandy Phillips, "How can you ask for thousands in such a neighbourhood as this?" he said, "Oh, we maun ask for thoosands, and we'll get them."

And he was right; even in that county the work spread, chiefly through Mr. Turner, to all the coast villages and towns, almost from Peterhead to Elgin. About 7000 souls were believed to have found the Lord in that district. We spoke in villages at night south of Peterhead; oftentimes we went to harvest men at their dinner hour, and preached in the fields.

On Sunday the population at large all went to church, with a form of godliness; dead hearts, carrying the Bible to their churches mechanically—full of the world, and ready to discuss their farms, flocks, and herds as soon as the church service was over. One minister I remember was very fond of Saturday amusements, and when at a jovial party the clock came near to 12 o'clock at midnight, he rose and put the clock an hour back, so as not to interfere with the evening's amusements. He would tell this himself, and laugh over it among the fishermen.

Spiritual religion was almost unknown in some parts; yet, ere three or four years had passed, Aberdeenshire had more bold Christians in it than any other county could produce, and this applied not only to thousands of the working classes, but to the higher classes also. The Earl and Countess of Aberdeen were known as God's people long before the work began, and they greatly stimulated true-hearted ones. Miss Marsh was blessed, I think, to the conversion of Lady Kintore. Lady Errol encouraged work on the East Coast, and the Duchess of Gordon did the same in Huntly before long. Gordon of Parkhill and Dyce was a bold witness.

But the work was in its infancy in 1856: here a small fire kindling and there another. Reports suddenly reached us that a "military man" was preaching in Elgin. Mr. Gordon, of Parkhill, who had only lately found the Lord at our meetings, besought me to go and see the evangelist, and arrest the work if he were a deceiver, and encourage him if true-hearted. Lay preaching was a great novelty at that time, and we were in dread lest a false standard-bearer should damage it. Our inquiries were most satisfactorily answered; the Elgin district—like the Peterhead and Colliston districts—was roused.

The preacher was no dry schoolman, manufacturing sermons by human rules. He was a flaming torch, a brand just plucked from the burning, a man past middle life, and, like a comet, he was astonishing the cold little churches near Elgin. His heart was burning, I found, under the knowledge of what sin is before God. He had far clearer views of sin and of human depravity than of the Gospel; he set fire to the cold dead orthodoxy that prevailed. Thank God for that blessed orthodoxy but thank God the torch was at hand, setting fire, to the great piles of truth that were not only cold, but actually damp and useless. The preacher was

BROWNLOW NORTH.

In my ignorance at first, I did regret he knew so little of his Bible. He was a perfect babe in pure Gospel, but God is justified in all his children. The notes he struck were the needful notes that God sent to Scotchmen at this time. Mr. Peter Drummond's tracts were of the same character in 1855 and 1856, and Mr. Drummond was deluging Scotland with them. They even found their way to London. They destroyed false peace effectually; they tore up and rent men's consciences; they were tremendously earnest. Brownlow North preached in like manner; every Scotch evangelist was at that period a pillar of fire. Scotland had plenty of churches full of bonfire material, but it needed the kindling spark. The parish minister often preached soundly upon the "new birth," and then went home to enjoy his whisky-and-water at night. I write what I know well: the agency of the Holy Ghost was practically ignored.

"HOW SHALL YE ESCAPE THE DAMNATION OF HELL?"

was a question asked by the Lord Jesus Christ, and He did not vouchsafe an answer at that time. Such questions lie like good seed in the hard heart, and burst it up. We are very liable to overlook the gunpowder charge thus deposited, because the heart receiving it goes away, and no immediate result appears. Immediate results are sometimes weak and poor in comparison. A marvellous work once took place in Rutherglen. A number of preachers had determined to preach only the New Birth for weeks, and at the end of those weeks a wondrous explosion took place. Hundreds of anxious souls, and eventually thousands, were found. "Gospel-hardened souls" are now even actually sitting in great congregations, and only fear, dread, and the Spirit's fire can touch them apparently.

A Scotch parish minister, when asked by Mr. Gordon of Parkhill in 1857, "How many cases of new birth have you seen in this parish?" answered, "Oh, Mr. Gordon, you remember, perhaps, Daft Maggie, who used to go about the parish saying she was born again: that is really the only case," he answered in a jocular tone. "Then, please," said the laird of many parishes, "add my name to her name." "You don't really mean it?" said the parish minister. "Oh, I beg pardon for my answer; I had no idea you had become religious. Well, I am very glad, and hope you will forgive me being jocular about the new birth." This anecdote I had from Mr. Gordon of Parkhill's own lips a few days afterwards.

I was asked, after the work in Aberdeen had begun, to preach at a church in Montrose, and I induced the minister to take Brownlow North instead, as his power of awakening souls was very great. Crowds attended the services, and another place of worship was offered to me. Ministers advertised us as "Laymen of the Church of England." Even the streets were filled with crowds after the services began. One minister told me he never got down the street, and could not appear in his place of worship. Men were awakened in Montrose, but conversions were apparently few at the time. God was ploughing deep, so as to reach all Scotland.

Cold, dead, wicked Forfar was also open to us. "Wicked Forfar" truly, as it was reported at the time that one minister was about to be removed for drunkenness, and the police were actually in pursuit of another minister. The hard, intellectual inhabitants of Forfar believed in no religion whatever, but they came to the large parish church in which we both preached on a Sunday evening at six o'clock. It was filled in every corner; the pulpit steps were crowded. Mr. North went up first, and began the service, preaching for about an hour. I followed, doing the same, and as the people would not move North went up again. As the people determined not to move, I preached for fully another hour. We kept up the services till near midnight, and invited inquirers. William Reid, of Stirling, was with us, but he said he had no faith regarding Forfar, and we asked him not to preach there. About one hundred churches then sent preaching invitations—some say 200 churches. We separated, never again meeting in Scotland.

(To be concluded.)

MEXICO CITY.—Mr. W. H. Sloan, 515, Third Humboldt-avenue, Mexico City, writes on Feb. 22:—"Our church services on Sunday are well attended, and the congregations in the other three chapels are larger than usual. Souls have been born into the kingdom every week for the past five months, and inquiries for portions of the Gospels, tracts, and children's papers are more earnest and importunate than ever before. But we have had serious hindrances, both in spiritual trials, and in the use of physical force to hinder our work. We need more Spanish Gospels and tracts. Children's papers, too, are very acceptable. Early in April we are to have a national missionary conference at Toluca, treating of the person, offices, work, etc., of the Holy Spirit. Messrs. Moody and Sankey have promised to be with us, and we are looking forward to a series of blessed meetings."

REV. J. McNEILL IN INDIA.

MEETINGS AT CALCUTTA.

Mr. McNeill reached Calcutta on February 6, and the same evening met a number of friends at the Y.M.C.A. rooms, to arrange for his mission services in the city. He commenced these the following Sunday, preaching at St. Andrew's Church in the morning, and in a large tent in the evening.

Speaking of the first week's services, the *Indian Witness* says, "Mr. McNeill's work has daily grown in interest through the week. The tent is provided with eleven hundred chairs, and these have all been filled and numbers have had to stand. The power of the meetings has also increased; the week's experience is so encouraging that the service for the Sunday night has been appointed for the Rink, which will accommodate from two to three thousand persons.

"Mr. McNeill preaches the undiluted Gospel; after his departure the city pastors will have no need to purge the minds of their hearers from unsound doctrine gleaned from ignorant preachers of crude theology. He claims that his great aim here is to assist the pastors; his clear, forcible, convincing statements of the central truths of the Gospel cannot but serve as a theological tonic to the church-going people of Calcutta. The preaching is mixed with humour, sarcasm, denunciation of all half-heartedness in serving Christ, and exposure of some of the well-known weaknesses of some Calcutta Christians. These things trouble a few good people who are not themselves offended, but are in mortal fear lest X. Y. Z. should take offence. But Mr. McNeill knows his own business, and he knows his audience, and it is the height of folly for anyone to worry over invisible corns of imaginary people that are in danger of coming under the heel of this stalwart Scotchman, and still more stalwart Christian. The closing meetings of the week have resulted in great blessing to many."

In its editorial columns, the *Witness* has the following:—

"Mr. McNeill's success as a preacher of the Gospel is due in the first place to the fact that he preaches Christ as the Saviour of sinners; and in the second place to his manner of preaching. The infinite tenderness and compassion of God, the absolute helplessness and need of the sinner, the sweet reasonableness of serving Christ, and the inexcusable unreasonableness of living in sin, constitute the matter of his discourses. He talks about religion exactly as people talk about other things, and they understand what he says and know that each word means something. He tells people the plain truth which their own conscience has already told them, and he does it in a way which enlists the conscience of the hearer on the side of the preacher, and it is not strange that he wins. He comes very close to his hearers. He is intensely human. From the side pockets in his 'wicked bobtail coat' to the disorderly mass of hair which crowns his head there is nothing conventional, formal, repellant. He stands there, a simple, strong, earnest man, with an important message to men and women, and he tells it in a manner which shows that he believes his message is true, and it is very necessary for his hearers to receive it."

In describing the evening service of the second Sunday, *The Statesman* of February 19 says: "At least 3000 people were present at the Rink service on Sunday night. In opening the meeting Mr. McNeill declared that the sight of such an audience might well make a despairing Christian pluck up heart of grace. All is not lost when in a great heathen city we can have so large a gathering to hear the Gospel."

CHRISTIAN LIFEBOAT CREW.—A most inspiriting and memorable meeting was held at Miss Child's Welcome Home in Ratcliff Highway, on Tuesday last week, the 9th anniversary of the formation of the crew. Although young in years it has already become a great power in many ports of the world. This was shown by extracts from letters received from some of the branches, as well as from individual members. Miss Child gave out the text for the month, "The Lord is at hand," and impressed upon those present the need of continuance in prayer for as well as effort among the sailors all round the world. Count Bentinck told of the work in Rotterdam and of its success, notwithstanding the unusually great hindrances. The addresses given by Colonel Macgregor, Rev. T. J. Hazzard, and Messrs. Luff and Smith were very stimulating.

THE PALESTINE EXHIBITION.

An afternoon or evening spent in the Palestine Exhibition, now on view at Brixton Hall, is a deeply interesting and instructive experience. Three hours hardly suffice for the long array of attractive engagements provided. Each day the lecturing material is varied, and those who have been able to attend the exhibition with any degree of regularity will have acquired rich stores of new and helpful knowledge as to matters Biblical and Palestinian, at a comparatively infinitesimal cost in money.

On the occasion of our representative's second visit last week Mr. Neil lectured on the Wilderness or Bedaween life of the Holy Land. He had previously expounded and illustrated the town life, and the agricultural or fellaheen life. The dioramic scenes thrown on the screen to illustrate this desert life were fine specimens of pictorial art, broadly treated. One picture showed some leopards crouching for their prey in the dense thorny jungle on the banks of the Jordan. Another represented the valley of the river near its entrance to the Dead Sea; while a third vividly portrayed the dreaded simoom of the sandy solitudes. Among the other perils of the wilderness descanted on by Mr. Neil in a fresh and illuminating manner were wild beasts. One of the most dangerous of these is the great Syrian bear; others are the cheetah, the jackal, the vulture, etc. All these were shown in different pictures, and a wealth of suggestive remark made, giving added light and meaning to many Scriptural references. Other desert marauders are the brigand and the Bedaween. These Ishmaelites are dangerous not only to unwary and unprotected travellers, but to the shepherds of the hills and their flocks. Much that was interesting and suggestive was said by the lecturer about the bravery of the shepherd in guarding his sheep from beasts and evil men. The shepherd's club and crook, veritable specimens of which were shown, formed a theme for profitable and lucid Scripture commentary. As, for instance, in verse 4 of Psalm xxiii., where the rod and staff were changed into "club and crook"—the one for protection from enemies, and the other for rescuing the sheep or lamb from perilous positions. The whole lecture teemed with helpful allusions to Bible teaching, some of them bearing on the special circumstances of the religious world of to-day.

We wish we had space to reproduce the graphic and highly suggestive descriptions given by Mr. Neil of some of the floral and plant specimens shown in the remarkable picture we referred to last week—a "Peep into a Paradise." This composite picture comprises more than 140 species of Palestinian plants and flowers; the general effect being singularly brilliant and attractive. Among the items noted in the lecture we heard were the yellow poisonous gourd, of which it was said (2 Kings iv. 40) "There is death in the pot"; the olive, the fig, and the vine, all referred to in the fable of the trees and their king, and the three principal fruit-bearing trees of the country; the red lily; the rose of Sharon—which Mr. Neil sets down as the white rose; the locust tree, whose fruit was the food of the very poorest, the fare of austere prophets, and the last resource of the prodigal son; the cedar of Lebanon, etc., etc. This lecture on plants and flowers is one that must be of great service to Sunday-school teachers, in making real to their scholars the numerous Scripture allusions to the natural products of Palestine.

Some further notice of the "side entertainments," such as the rock-hewn tomb, the town and country houses, the raised map of Palestine, etc., must be left to a succeeding issue. We must, however, add a word of commendation as to the very interesting display of lantern slides of Egyptian scenery, cities, temple ruins, and such unique structures as the Pyramids. These were briefly described by a gentleman who had visited the land, and seemed well qualified to point out their specially interesting features. The exhibition closes at Brixton to-morrow (Friday) evening, and we hope any friends who have the opportunity will make an effort to see it.

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"THE WAY THE LORD HATH LED."

Not only when the pathway forks before us,
Not only then for guidance would we pray,
Not only from our wanderings restore us;
We need Thee every step of all the way.

For the encouragement of the Lord's people, and as illustrating the way in which He does in daily life and service definitely lead the steps of those whose "way" is committed to Him, I give the following incident, with the permission of the friend who gave me the particulars of her experience:—

For more than a year, Miss H—— had been in the habit of going, on Sunday evenings, to a Home for Fallen Women, to speak to the inmates of Jesus and his love. She was deeply interested in them, and had been encouraged by tokens of the Lord's saving grace.

On arriving at the Home, one Sunday afternoon in summer, the matron pleaded with her to go and visit a young woman who had been sent away to the ——— Hospital in a dying condition, as she herself was unable to do so. It was an urgent request, and one to which, in an ordinary way, Miss H—— would readily have acceded; but it happened that her plans for the week were already fully made, and could not well be set aside; she therefore excused herself in spite of the matron's entreaty.

Monday morning came, and Miss H—— began to carry out the day's programme, which included a visit to Brixton for the purpose of executing some commissions for her sister. But, in the midst of these, she became forgetful, worried, anxious, and altogether unsuccessful. Vividly she remembers, even now, the narrow street in which, distressed and perplexed, she paused to inquire why she was thus troubled. Instantly there flashed through her mind the remembrance of the matron's request, and she felt as if, like Jonah, she had fled from the presence of the Lord, and had refused to carry his message of mercy. Instant confession brought swift restoration of peace, and there was the prayerful resolve to do the Lord's will with regard to this visit.

But she had no particulars, and only knew the name of the hospital. With regard to all this, however, a calm fell upon her spirit, the difficult commissions were remembered, and most satisfactorily fulfilled; and with a happy consciousness of the Lord's presence and approval, she returned to her home.

Next morning she had a teaching engagement, but the conviction became only deeper that she must go and explain matters to the lady who expected her, herself an earnest Christian. Her mother, however, objected to this at first, and suggested waiting until she could obtain from the matron particulars as to the journey and the proper day for visitors. When she learnt, however, how clearly the Lord had spoken, she ceased her pleadings, and gave full consent and blessing. Mrs. B——, also, most readily released her from her duties for that day, feeling sure that the errand was of God.

Arrived at the station, Miss H—— asked for a ticket to what she believed to be the correct station. The clerk looked at her and hesitated. "I want to go to —— Hospital," was the involuntary reply to his unspoken inquiry.

"That is not the way," he said; and he then took great pains to explain the proper route, and what trains she should take. So lost was she in the reality of all this as she journeyed on, that some of his directions slipped her memory, and she had to appeal to a porter before she reached her destination. She was hardly surprised that he most readily conducted her to the proper train.

Soon the hospital was reached, but here arose a more serious difficulty, for the gates were closed, and it was a day on which visitors were not admitted. Could it be that, after all, she had mistaken the Lord's leading? Walking round the hospital, and beyond the huge gates so firmly shut against her, she came to a side door, which was being opened by an aged man, who was tending the flowers. He listened as she mentioned the distance she had come, the conviction she was sent, and the difficulty of the closed gates.

"You may go up," he said. "The house-porter can let you in, if he will. Try!" The porter also listened kindly to the request; and with a quick glance of intelligence made the simple inquiry, "Are you meeting in the name of the Lord Jesus?" "Yes." Here was one who, like some "in Cæsar's household," was a saint of the Most High. Only that very morning had his own faith been tried, for he had been threatened with dismissal for speaking of the Saviour to a dying patient. Though thankful that his message seemed to have borne fruit, and that the seeking one had found rest in believing, the man was cast down, but it seemed as if his visitor's first mission was to strengthen his courage.

Miss H—— was soon at the side of the sick girl, who had, however, taken a turn for the better; and, alas! with the immediate danger her anxiety had passed away. It was as if she had neither ears nor heart for the message her friend had come so far to deliver. Faithfully Miss H—— read to her words of warning and of gracious invitation, but the invalid did not seem interested, and made it manifest that she wished to be left undisturbed. "That poor girl over there is dying. Will you not go and speak to her?" she suggested. The lady had already been struck by the eager attention of the dying one to whom she was thus directed, whose bed was just opposite to where she stood. With a sense of relief she sat down beside her, and saw that the end was evidently approaching very rapidly. She had been trying to raise herself in her bed in order to hear more distinctly, and now, putting out her thin white hand, she grasped the hand of her visitor, and exclaimed:

"You were sent for me. You were! Wait till I tell you." As her strength permitted, she continued, "Yesterday, about twelve o'clock, I was lying here, so miserable. It was no use to tell me there was no hell, for I knew there was. I knew, too, that the work of Christ was all-sufficient for the sinner; but I was not saved. I *hoped*, but oh! it is an awful thing to die only on hope. I asked the Lord if He meant to save me, to send some one in as his messenger to tell me, and He sent *you*. Now I know He wants to save me."

Miss H—— could not restrain the flowing tears as she told the story of how the Lord had spoken, and how slow she had been to accept the work.

She distinctly remembered, too, that it was at twelve o'clock on the previous day that her steps had been arrested in that narrow street at Brixton; for she had looked at a clock near by. She told all, and when the other had listened, the wondering words came—

"He took all that trouble for *me!* He sent you all this way for *me*."

Both hearts were melted at this sure evidence of his love; and, in answer to prayer for the right portion of his word to be given, Miss H—— turned to 1 John v. 13: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."

"Does it say that? May I read it for myself?"

Miss H—— helped to raise her that she might see the precious words as they stood in their context. As she sank back again upon her pillow, she said, "Now I *know*. I will never say 'hope' again."

A happy time of intercourse about the Lord Jesus followed, and then Miss H—— rose to go. As she did so, the sick girl said, "We will never meet here again, but *there*," and she smiled. "I know, I *know* I have eternal life." A few more words and they separated, to meet next in his presence, where there is "fulness of joy."

How the good porter rejoiced, as those two praised the Lord together, and acknowledged his hand. Surely we, too, must confess, with added confidence, "He led them forth by the right way."

Lucy A. Bennett.

DR. BARNARDO'S HOMES.—The deputation secretary, Rev. W. J. Mayers, accompanied by several boys from the Homes, visited Croydon on Wednesday week and held large and enthusiastic meetings in the Public Hall. In the evening a lecture was given by Mr. Mayers, illustrated by lantern views, giving different aspects of the work in its manifold forms.

IN DARK AFRICA.—In the March issue of Dr. Harford-Battersby's Niger and Yoruba notes, Mr. Nott, writing from Lokoja on the Niger, on December 14, reports himself the only European left in that place, with the exception of Miss Taylor, who had again been very seriously ill. He speaks of three Mohammedans who are visiting him regularly and who are well known to all those who have worked at Lokoja. Ever since Mr. Wilmot Brooke first went to Lokoja two of them have been accustomed to read the Bible, and the third has done a considerable amount of Bible translation. Still, they do not seem to be much nearer to a decision. Prayer is asked for them that they may be led to count the cost of taking their stand on Christ's side.

AUSTRALIAN NOTES.

By Mr. HENRY VARLEY.

This is indeed a wonderful country. We are now enjoying the height of summer, and in Victoria we have marked prevalency of warm east winds. Except for two days the month of January has been one of peerless sunshine. The sunsets are wonderful and gorgeous; the nights magnificent and radiant in their starlit glory. We have had one hot spell, lasting about four days, the glass reaching 98deg. in the shade; but from 68deg. to 82deg. fairly describes the atmospheric condition for the month. The air has been dry and exhilarating. A more striking contrast to an English January it would be difficult to conceive. I believe that many valuable lives in England might be strengthened and prolonged by a voyage and sojourn for two or three months in the sunny south—only thirty days from London to Melbourne.

The great golden idol which the Victorians set up and worshipped lies, like Dagon of old, with his head off. The money worshippers go about the streets as though Mammon were sick unto death. For this I am not sorry. The living God has a contention with this people. They say, "Gain and gold stand first." God says, "My Kingdom stands first." The controversy is just here; it is not a colonial, but a world-wide controversy.

In my judgment the exaltation of mere representative values during the past thirty years has wrought immense mischief. Because men cannot heap up gold and "make money," they complain of "world-wide depression." What stupendous folly! Take this colony, for example. If gold cannot be accumulated as it was ten years since, yet the abundance of stock and produce is simply marvellous. Breadstuffs are plentiful, and the staff of life excellent and cheap. Meat (best quality) from 1½d. to 4d. per lb.; potatoes, 2s. per cwt. First-rate cows can be had from £3 to £6; cases of magnificent apples, 36lb. for 2s. 3d. Plums are 5s. per cwt.; apricots 2d., and peaches 3d. per lb. Near this city, one fruit-grower supplied seventy tons of plums to a firm for preserving purposes alone. Bananas are 3d. per dozen, pineapples from 1d. to 4d. each. As an illustration of producing power—we have a pleasant little homestead, keeping cow, fowls, etc. From August last to January, our eggs numbered 1261. There is a corner in our garden which, *three weeks* since, was dug over and planted with maize. I have just measured the height of the plant; it is green and luxurious, from 8in. to 2ft. high! Now, do you not think the Victorians are to be commiserated? Are not times deplorable? and should not a national subscription be set on foot to aid this depressed people? I feel like saying, "Get away, old money-bags, with your whining talk about 'can't make money'; make room for production."

Bad government and extravagant expenditure have greatly injured the colony of Victoria. Men in many cases quite incompetent and unprincipled, have essayed the functions of government, and have in various ways squandered millions of the wealth of the colony. The buildings which comprehend the Chambers of the Legislature represent an outlay of nearly £2,000,000 sterling, and yet they are still unfinished. A massive and admirable building, suitable and ample for all the purposes required, might have been erected for a quarter of that sum. The three principal railway centres, where a mass of people daily congregate, are low, cramped, and ill-adapted, and a disgrace to any city; yet close to them stands a colossal pile of most elaborate railway offices. A building costing one-third would have been sufficient, whilst the remainder should have gone to provide a commodious railway station, instead of the beggarly little suite of wooden shanties which now compose it. These are typical instances of the unwisdom which has wasted the substance of Victoria.

The effects of bad government are serious enough, but the habits of the great majority of the colonists are mainly responsible for the present depressed conditions. The land boom mania of 1887 and 1888 suited the gambling and speculative tendencies of the people exactly. The whole community believed a lie. In eighteen months enough land was sold and resold for building purposes in the suburbs of Melbourne to accommodate a city of 7,000,000 inhabitants.

The money god was the leader into this delusion, this latest "South Sea bubble." Had it not been for the scandalous policy of the joint-stock banks in their lust after unjust gains, this huge fraud could not have lasted six months. The result has been one of terrible disaster; tens of thousands of the people have been utterly ruined, and the credit of colony seriously compromised for years to come.

The next painful factor is the wide-spread intemperance which has had place in the habits of the colonists. Take the following fact. During the 54 years during which Victoria has had her position in the sunny south, no less than £280,000,000 sterling has been dug out of her gold mines. It is a hideous fact to state, but every shilling of that enormous sum has been spent upon brandy, whisky, and ales. This does not give the publican's profits, which are large, nor does this sum touch the poverty, crime, and imprisonments which are everywhere the fruit of the liquor traffic. I have no hesitation in saying that no less a sum than £400,000,000 has been lost to the resources of Victoria by the import and sale of intoxicants.

A third factor may be described as Australia's national vice; gambling in stocks, shares, mines, money, horse-racing, cards, etc., appears to be the Colonists' fascination. As one truthfully expresses it, "the Victorians appear to be born gamblers." Certainly the outrageous gambling transactions of the joint-stock banks, as also the insane speculations of prominent moneyed men in Melbourne, floated and maintained for months the great land boom swindle.

To such lengths is betting carried on in connection with horse racing, that more than £1,000,000 of money has changed hands on a single race, viz., the Melbourne Cup. From three to six columns a day represents the space only too willingly given by the leading Melbourne papers to this demon of unjust gain. "The Betting Market," forsooth, is quoted, when the editors know perfectly well that no such market has existence. Market means commodity for legitimate sale. How respectable journals can lend themselves to become the medium for the deceits, frauds, and misrepresentations of betting men is astounding.

Licentiousness, with its awful depravity and far-reaching physicial and social ruin, stands next upon the list of demons which have wrought such havoc in the welfare of a colony which, in many respects, might be called "one of the fairest gardens of the earth."

Last, but not least, of the evil forces which have had place in Victoria's present depression must be mentioned the inordinate and extravagant love of pleasure, united to, as is the fact in so many cases, a positive dislike to honest and painstaking toil. There are in Melbourne large numbers of men who are mere idlers. They will not dig, to beg they are not ashamed. They lounge about the streets, wait outside the newspaper offices by the hour for racing and sporting results. The billiard-table, the theatre, the card-room, the racecourse, the athletic ground draw them as a loaded magnet. There they are, many of them loafing and lawless young fellows, who handicap the welfare of the colony and blight the social and commercial prosperity of the city. What this love of ease and preference of pleasure to labour and discipline means as unfitting for work, study, and duty the social economist knows right well.

In conclusion, let your readers remember that my letter is written to show how practical ungodliness has been the chief cause of the depression which has held sway here during the past four years. I would not have it forgotten that there are here thousands of devoted Christian men and women. Many of these are "holding the fort" gallantly and courageously. I gladly recognise what has been and is being done by the servants of Christ in this goodly city. Gladly do I write it. "The Lord has much people in Melbourne," and unless I greatly err, many are learning at this time of acute commercial and social depression not to "trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy."

We had the pleasure of receiving to our home for some hours our brother, John McNeill, before he left this city for Calcutta. He looked fairly well, but worn with incessant work and crowded assemblies. He needed rest, and his journey to India would yield this. Oh, that our God may go before his servant, to make him a wonderful blessing there. Our brother's work in this city, I am told, was very remarkable. In this how greatly we rejoice. All praise to our God. The "day" will declare the "great things He hath done."

I am just commencing a Gospel campaign in Hawthorn Town Hall, close to where we reside. The beloved friends in connection with the church under the care of Pastor Alfred Bird are co-operating very heartily. The meetings yesterday were large, and the people interested and impressed. There is, I trust, "the sound of an abundance of rain."

As to my own way I am not clear. Some things have happened which may prevent my returning to England as early as I had anticipated.

Henry Varley.

THE L.M.S. CENTENARY.

In connection with the Centenary of the London Missionary Society a series of united meetings have been arranged in London. The first of these was held in the Metropolitan Tabernacle on Tuesday week.

Dr. J. Guinness Rogers, who presided, opened with a ringing address. One point was singularly suggestive. Having spoken of the past century's trials and triumphs, he called for bolder efforts, adding:—They knew that mistakes had been made, and they knew that in the future it was quite possible that they might have to strike out new paths of service and initiate new methods of labour. He thought they would have to consider beyond, and, perhaps, above every question that presented itself at the present time, this great question,—To what extent was the agency of Europeans absolutely necessary for the conversion of the heathen? How far ought that agency to be limited? To what extent was it possible that they could call forth the work of the converts in the heathen world itself? He believed that the history of the future depended on the right solution of that problem. They would never have been converted if they had been left to foreigners to convert them. The men who were to move nations must for the most part be men of the nations themselves.

After an able speech by Rev. J. M. Gibbon, great enthusiasm was aroused by a short but telling address delivered by the Rev. James Chalmers, of New Guinea. He showed what the people were, how an entrance had been gained, how much had been done on the south-east coast, and how much of the island remained untouched. In closing he remarked that he wished his hearers had been with the secretary of the society and himself at the rooms of the Royal Geographical Society in Burlington-gardens. It would have thrilled their hearts to have heard Sir William McGregor, the Governor of New Guinea, speak and plead for missions. Was there ever before a plea like that, he wondered, in that room? The governor pleaded that missionaries should be sent to New Guinea immediately in order that the people might be Christianised. Sir William McGregor said: "I am not going to find fault with the people of this country trying to civilise or Christianise China and other places; but the New Guineans are fellow-subjects with us of our glorious Queen Victoria, and they demand it of us, they require it of us, that we give them that which we consider the best thing we have—the Gospel of the Son of God."

Amongst the other speakers of the evening were Revs. A. A. Ramsey and Dr. Newman Hall. It was announced that a National Missionary Convention is to be held in London by the L.M.S. at the end of September, in the week preceding the Congregational Union's autumnal meetings at Brighton.

B. AND F. BIBLE SOCIETY.—No better illustration can be given of the width and the variety of the Bible Society's linguistic operations than a *précis* of the proceedings of the last meetings of the editorial sub-committee. There were more than ninety items. These included questions affecting versions or new editions in French, German, Polish (two versions), Italian, Latin, Rouman (two versions), Esthonian, (Reval), Georgian, Hebrew, Arabic, Pashtu, Persian, Urdu (three versions), Hindi, Hindustani (Dakhani), Manipuri, Lushai, Singpho, Bengali, Badaga, Khondi, Koi, Conkani, Tamil, Telugu, Malayalam, Tulu, Burmese, Karen, Chinese, Maori, Swahili, Yao, Malagasi, Maré, Uvea, Cree, and Dominican Patois. Several of these languages are entirely new incursions, as in many other cases, into linguistic regions hitherto unvisited, and which are now being peacefully annexed to the everlasting kingdom of Christ. One of the subjects of discussion was the preparation of a new reference Bible for the Christians of Madagascar.

NOTES ON DAILY READINGS.

SUNDAY, MARCH 17.—ROM. XVI.

Salutations and Messages (1-16).—We learn the warmth and courtesy of Christian intercourse in this tender enumeration of names, with appropriate greetings. How careful was the Apostle to treasure up all kindness shown him. It is profitable to consider whether the Lord Jesus could speak thus of any of us. Does our name occur as readily to Him, and is it as sweet, as these names to the Apostle; may we appropriate such messages as these as coming from the lips of our beloved Master? Many of those mentioned are women. In those early days women were already beginning to realise the freedom of Christ's Gospel, emancipating them from the thrall of centuries, and giving them a sphere in the service of the Church.

Warnings (17-20).—Let us carefully ponder these words, and avoid all who introduce suspicion, jealousy, or strife into families or societies. It is so easy to be poisoned by the bitter words that some freely utter against their fellow Christians. Turn away from all whose speech and life are inconsistent with the Gospel. How glad the assurance that we may share in the victory of the woman's seed. All things are under our feet, even Satan himself, if we are in Christ. Let us ask the God of peace to make this our daily experience.

Concluding Words (21-27).—God's secret counsels are opened to us in the Gospel. Its root was in eternity, its flower is in time. It embodies the commandment of the eternal God, and is contained in the scriptures of the prophets and the preaching of the Gospel. It may be known only by those who are prepared to yield to it the obedience of faith. Let us give glory to God that we were ever permitted to know these glad tidings.

MONDAY, MARCH 18.—1 COR. I.

Our Calling (1-9).—We have been sanctified and set apart for God, in his purpose and in the person of our blessed Lord; and we are called to saintliness, *i.e.*, to realise in our daily walk and conversation that ideal for which we have been apprehended. (5) For this great purpose we are enriched with everything. We may have nothing of our own to set before our poor friends who come to us, but our stores of speech and knowledge are filled from the Divine resources. We have received freely, let us freely give. (9) We have been called into partnership with Jesus. All that He has, is ours. Co-heirs with Him of the fulness of God, let us make more use of our inheritance.

The Cross of Christ (10-25).—Paul had no desire to make a party. His one aim was always Christ, the glory of his Master, whilst he chose for himself the cross. The cross here is not only the doctrine of the Atonement, but the humbling teaching of the crucifixion of the self-life. (17) We must preach Christ crucified in a crucified spirit. (18) The R.V. brings out very clearly that perishing and being saved are processes, as well as critical experiences. (22) These types of mind are present in every age, the one seeking the outward rite and impressive ceremonial, the other the gratification of mere intellectualism. Oh to have grace to remain true to the preaching and living of the Cross.

God's Choice (26-31).—It was the poor persecuted Church of the first three centuries that vanquished the might of Rome. (29) The boast of intellectualism, wealth, and honour is very ensnaring and captivating. We can only be rid of it by living in the presence of God, and by bringing thither the things of sense and time. Lo! how they wither in that atmosphere. (30) All our life should then be full of Christ. Everything we need, He is made unto us. Let us make more use of Him; our pride, our boast, our glory, being in what Jesus has become to us. If only He be glorified, we should be glad, though it cost us all that the world counts dear.

TUESDAY, MARCH 19.—1 COR. II.

Still the Cross (1-5).—Paul came to Corinth from Athens, where, if ever in his life, he appears to have studied excellency of speech and wisdom. But as he entered the elegant, fastidious, eloquence-loving Corinth, he appears to have deliberately determined that his theme should be the crucified Lord in the simplest phrase. What he taught orally the Holy Spirit demonstrated to the eye of the soul, and enforce with mighty cogency. So when we are speaking the truth as it is in Jesus, we may reckon on the co-ordinate work of the blessed Spirit of God.

The Hidden Wisdom (6-10).—The perfect are such as are full grown or matured in Christian experience. They need strong meat. For them there are secrets in the Gospel, blessed unveilings of the secret things of God, insight into the Divine wisdom, which the profoundest philosophy of man has never penetrated. Those who adopt the Apostle's programme should not be content with the simplicities of the Gospel, but should go on to know those deeper things, which evade clever men, but are made known to good ones by the Spirit of God, (9) These words must not be applied only to heaven. In their first meaning they are ours for to-day.

Two Types of Man (11-16).—The spiritual man is he whose spirit lies unveiled to the influences of the Spirit of God, playing freely over him. By a quick instinct, and through union with God, he knows the thoughts of God. He receives the Spirit of God, and through Him the hidden things of God are freely revealed. To the man who lives in perpetual fellowship with God, and puts in practice all he knows, there are no limits in knowledge or experience. (14) The natural man is altogether destitute of the life of God, and is conscious only of the play of natural instincts.

WEDNESDAY, MARCH 20.—1 COR. III.

Carnal (1-9).—We may be in Christ, and yet be carnal, because the spirit, infilled and energised by the Divine Spirit, has not yet obtained complete mastery over us. (3) When jealousy and sectarian strife dominate our hearts, we are yet carnal. (5) The present divisions of the Church show the strength of its carnality. (6) It is not easy to learn this lesson, that the planter and waterer are just nothing at all, and that God is all. Let us think less of our own share in the great work of soul-saving, and let the perpetual cry go up to God for increase. (8) The work of character-building is one, though many hands are engaged in it, and each will get his own reward at last, which is something different from forgiveness and redemption. (9) Ah blessed partnership, let the Christian minister remember this fellowship for his comfort; and let us all yield ourselves to God's tillage and upbuilding.

The Test of Fire (10-17).—This paragraph has special teaching for Christian workers. Christ is the foundation of the Church, and we are engaged in building up its walls; every newly-saved soul is an addition to them; but how many apparent additions to the Church are as wood, hay, and stubble, which will not stand the test. When converts depend on the human teacher, rather than on the Divine word; when they do not confess Christ, or work for Him; when they are carried about by every wind of doctrine; they give every reason to suspect that they will not stand the ultimate test of fire. We may also apply this paragraph to our inner life. We are all engaged in character-building; mere opinions, crude undigested notions, speculations about various aspects of truth, which are not wrought into the obedience of the life, are wood, hay, stubble.

Ministry (18-23).—All things are bound to the foot of the throne by the chain of golden service. All things are ours in the sense in which Christ is God's; *i.e.*, they serve us and execute for us blessed and useful ministries. All things serve the man who serves the true servant of God.

THURSDAY, MARCH 21.—1 COR. IV

Our Stewardship (1-5).—Our attitude should be to God, and to God only. We must not continually be looking askance to the world's estimate of ourselves and our work. We are called to be God's stewards, to be faithful to Him, to bring out of his storehouse things new and old. (3) There are four judgment bars mentioned here: *you*, man, that of conscience, and God's. (4) We may know nothing against ourselves, as tested by our own standard, but our standard itself may be faulty. (5) Let us live up to the light we have, assuming and boasting nought. Christ will estimate our service as it deserves, and his standard is not the success of this world, but faithfulness and sincerity.

The Refuse of the World (6-13).—Paul appealed from the estimate of his age to the judgment-seat of God. His contemporaries treated him and his fellow-apostles as the captives of a conqueror's triumph, led in captivity behind the triumphal car to death. He gives us an insight into the character of his life, so full of privation, toil, and scorn; and he hallows us to see the cause of his comfort and congratulation, that, amidst it all, his converts were becoming wise and strong.

The Kingdom of God (14-21).—There is a mysterious power in those who are possessed of the Spirit of God, which does not show itself in the words they utter, but the force they exert. We expend ourselves in words. We generate true force only when we are under the kingship of Christ, and wait in silence till He bids us speak. (21) The rod is needed sometimes, but we may by our amendment make it unnecessary. Then for us the love and tenderness of our Lord.

FRIDAY, MARCH 22.—1 COR. V.

A Grievous Sin (1-8).—A son appears to have married one who had been his father's second wife, and this had been permitted by the church. The apostle felt that some notice must be taken of so flagrant an act of immorality, which was likely to infect the whole Church. He therefore conceived of himself as present in the convocation of this little Christian community, and as consigning the offending member to the operation of any disease that Satan might inflict. Better thus than that the spirit should be irreparably injured. (6) As the Jews cleansed their home of leaven at the Feast of the Passover, so should we put out of heart, life, and church the leaven of evil. The present age is one long feast, consequent on the death of the great Paschal Lamb. How beautiful the thoughts suggested by the Passover, and the emancipation from Egypt, as read in the light of the Gospel.

Our Companionships (9-13).—It is impossible to avoid contact with the evil of the world; we must go in and out about our daily business. Besides these are not sinning against so much light, as those who profess Christ. For the latter we can have no mercy. If a *brother* is covetous, or a drunkard, we must beware of him. God will judge those that are without, but we must judge those that are within the circle of the Church. The most rigorous excision of the offending member is the one hope of saving the gangrene eating right through the body (Matt. v. 29, 30).

SATURDAY, MARCH 23.—1 COR. VI.

Going to Law (1-8).—The apostle's judgment is clear against fellow Christians going to law. He advises that all matters in dispute be brought before the church for arbitration. It was his fixed belief that, according to the Master's word, the presence of the Spirit gave a dignity and insight to the assembled saints, which imparted to their decisions validity and weight. We must never forget that one sign of the Spirit's operation on such a board is absolute unanimity. Some day the saints are to be associated with their Lord in the judgment of fallen angels; surely, then, they are not incompetent for the task of judgment. Better bear wrong than do wrong.

Such were Some of You (9-11).—Washed in the blood; sanctified by the indwelling of the Holy Spirit; justified in the name and righteousness of the blessed Lord, and because we stand in his finished work. What a contrast this to our former state. And there is no one so degraded that may not rise to share our blessed standing.

The Law of Christian Purity (12-20).—We can only wield power over others when we possess it over ourselves, and we must sometimes forego things which are legitimate but not necessary in order to keep our body under, and render it the fit vehicle of the Spirit of Christ. To remember that the body is for the Lord to use and keep, that the resurrection power is within our reach for its quickening and sanctification, that we are one with the living Saviour, that our nature has been purchased by precious blood, and is the temple of the Holy Ghost—these sacred considerations are in the highest degree conducive to purity.

THE CHICAGO WOMAN'S CLUB has decided that coloured women are as eligible as white women on the same terms. Miss Willard stated in a public meeting in Boston recently that if this action were not taken, she should withdraw her membership from the club. It is the largest woman's club in the United States, and one of the most influential.

A CONFERENCE OF CHRISTIAN WORKERS is arranged to be held during April at the Bible Institute in Chicago, Ill. It is proposed to devote the whole month to a special course on the various methods of personal work and to Bible study. The latter is to include Old Testament prophecy, with Isaiah and Jeremiah as a basis, and the Acts and Epistles. The evenings are to be employed in studying the missionary activities of the city.

INTERNATIONAL S. S. LESSONS.

MARCH 24.

PURITY OF LIFE.—Rom. xiii. 8-14.

GOLDEN TEXT, 1 Thess. v. 22.

FAITH in Christ not only changes a man's attitude towards God, and secures the blessing of present pardon, but also changes his conduct towards men. Christianity is a creed, hence its first demand is faith; but it is a creed that leads to a life. Faith is no mere assent to a set of opinions, but a living union with Christ, and this union bears fruit in a Christ-like life.

(8-10) What we "ought" to do to another is what we "owe" him. It is a debt, and cannot be ignored without guilt. Some debts are easily discharged. One payment of the amount demanded releases us finally from that obligation. Here is a debt (8) that is perpetual. The obligation does not cease when we begin to love. Indeed, the more we love, the stronger becomes the claim to love, and the greater the capacity to respond to it. It is a debt in the payment of which we are not impoverished. He who gives love finds that he has more love to give. It is he who gives none that has none.

For only while we share we keep
That blest thing from above;
Ceasing to give, we cease to have—
Such is the law of love.

What we ought to do the law has declared (9). The apostle quotes substantially the second table of the law. All the commands are negative. They forbid certain things that would injure. The solemn circumstances surrounding their first promulgation (Exod. xix., xx) were calculated to impress the minds of the people, and prompted them to promise obedience. Their subsequent history proves that the law has power to demand, but cannot secure obedience.

But love triumphs where law fails. Each of these three verses closes with substantially the same statement. He who loves keeps the law. The command forbidding him to injure another, and the threatened punishment for disobedience, are not needful where love is active. A true mother does not care for her child because she is commanded to do so. Her love prompts her to do, not less, but more than law could require. So the Gospel brings us into participation with the love of Christ, and so renders obedience not only our duty but our delight.

And this love does not restrict itself to a few who are like minded with ourselves. "Our neighbour," as interpreted by the parable of the Good Samaritan, is everyone who comes within the range of our influence. Does this life seem beyond us? Not when Christ, in the presence of the Holy Spirit, lives and loves in us.

11-14.—To understand these words it is needful to remember the surroundings of the Christians in Rome. "The night" refers to the ignorance, and vice, and wretchedness of the people of pagan Rome. "Rioting," etc. (13), exactly describe the kind of life the people lived. The nearness of "the day" (11, 12) refers to the uncertainty of life, and the possibility of persecution speedily introducing them to the presence of God. The call is to walk in the "light" as the best way of resisting the darkness. And the power to do this consists in "putting on the Lord Jesus Christ" (14)—not as we put on a garment, but as the trees at spring time put on their garment of green. The life is within them; their equipment comes when the surrender to this in-dwelling life is complete.

The story of Augustine's conversion constitutes the most forcible and practical exposition of these words. In his youth he yielded to grossest sin, and adopted any opinions that seemed to justify or excuse his sin. His mother continued to pray for him, godly friends sought to warn and instruct him, and God by his Spirit strove with him. When in Milan, where he heard the preaching of Ambrose, he became the subject of deep conviction. In the bitterness of his spirit he cried out to God for delivery from his uncleanness, when the voice of a child in a neighbouring house said, "Take up and read." Checking his tears, he turned to the volume of Paul's epistles, and read verses 13 and 14 of our lesson. He adds: "No further could I read, nor needed I; for instantly, by a serene light infused into my soul, all the darkness of doubt vanished away."

THE MALAGASY PEOPLE are very fond of money. They love it, and long to possess as much of it as possible. But the love of Christ proves stronger than the love of money sometimes; and Mr. Huckett, writing from Fianarantsoa, in the south of Madagascar, mentions that during a week of special meetings, the native Christians of that town raised £125 for mission work. This sum means for them about what five times the amount does for British or American Christians.

For the Young.

A MESSAGE FROM THE SEA.

SOME time ago a sad story of the sea reached us through the pages of our daily newspapers, which brought tenderly home to us the truth that love and faith are undying.

"Whoever picks this up shall know the *Caller Ou* was run down by an unknown steamer." This was deciphered, after careful examination, written in pencil on one side of a batten cast up on the beach at Kilnsea. On the other side could be traced the tender words,

"May the dear Lord comfort my poor mother! The *Caller Ou* is run down by an unknown steamer.—DAWSON. No more time! (Sinking.)"

Who had sent this sad message from the sea? It did not take long for the shipping agents to find out, when once the fatal news was made known through the papers. On a dull dark morning of November 19, 1891, the barque *Caller Ou* left Hull. Young Dawson kissed his mother "good-bye." "I shall soon be back again; don't fret, mother," were his cheery words as he left her, noting the tears filling her eyes, and how white her lips turned at the parting. Thus he left her, and took his place as an apprentice on board the *Caller Ou*. Away sailed the barque, every heart beating high with hope on board her. She sailed away into nothingness, for from that fatal morning no tidings were heard of her until the message written in pencil was found by a coastguard on January 9, 1893. Who had written it?

Very soon the answer came. "I know the lad," said the head master of the Trinity House School, Hull. "It is that nice intelligent fellow, Dawson," turning to his wife, as he read the particulars in his morning newspaper. "I remember what a fancy he had for going to sea, and how nothing would put it out of his head. He left the school without a stain on his character. He came to me the day before he embarked, looking so smart and bright. I must write to the shipowners, my dear, and ask them to allow me to run down and see if I can identify the writing on the batten."

"You may be mistaken," replied his wife, "and start on a wild-goose errand." But the master had made no mistake; he recognised the writing on the piece of wood, and thus added certainty to the fears of the heart-broken mother.

And now we must fill up the bare outlines of the sad story. Thirteen months after the vessel had left port the boy's message came to tell the people on shore how it was lost and how he died. We can imagine the storm and the tempest, the wild strife betwixt wind and wave, the blackness of the lowering sky, the boiling rage of the angry sea as it threatened to swallow up the frail barque, and its freight of precious lives. Perhaps some of the seamen were washed overboard or maimed by splintered wood and falling spars. White as death, but still fearless, our lad Dawson must have stood, for we find in the midst of the scene which might have appalled a stouter heart, he was able to think of God and of others.

To add to the horror of the scene the looming shape of a swift oncoming steamer could be clearly discerned, bearing straight down on the ill-fated *Caller Ou*, threatening instant destruction! The boy had just time to seize upon the thin strip of wood, the only thing on which he could lay his hands that would float. Sailor like, he first wrote up his log, the last entry he could make, and recorded the running down of the barque. Then he found he had another moment or two before his ship went down, and the strong young heart went upwards to God and homewards to his mother. He was standing on the very brink of Eternity, and yet he could think of the LORD, and of the Lord's comfort, and he knew enough of prayer to find it no strange thing in the hour of death and time of danger to flash his heart-need up to God. He had just time to write down his faith in God, and a prayer for the dear mother whose tender eyes, full of tears, had followed him all the voyage through. "No more time! (Sinking.)" The boy was about to cross the threshold of death, but he was calm enough to put an explanatory word in parenthesis, and he in the glory and dawn of life!

What do you think, boys? What gave him calmness and peace at that awful moment? Must it not have been a steady hope in the sure salvation of Jesus Christ and strong faith in the God who had redeemed him from all evil? That little piece of wood, the batten of the barque *Caller Ou*, is a wonderful monument, far more precious than bronze and marble tablets, because it enshrines the story of simple trust. You may depend upon it nothing helps us in the day of danger or the hour of death but the knowledge that we are safe because Jesus died; then, and only then, can we calmly face death and think lovingly of others, sending them sweet messages of hope and comfort from the very borderland itself. EVA TRAVERS EVERED POOLE.

THE MISUSED WOODCHOPPER.

"BUT I can't help being angry, mother!"

One could see that Tom was very angry; his eyes flashed, his face was flushed, and the words he was addressing to his little sister were very unpleasant. Mary had certainly been tiresome, and she had managed to upset Tom's toy engine, doing it some damage.

"I am sorry you cannot help being angry," said his mother, taking up the broken toy, "but come with me. I think I can mend this."

"Oh, mother, you are good," and with another nasty look at his little sister, he marched off with mother to the kitchen.

"Look here, Tom!" said she, "on second thoughts, you had better mend this yourself. Here is the wood-chopper; give it two or three good blows, that will put it right."

"Mother!" cried Tom. He could not believe his ears. "Not the wood-chopper! that would break it all to pieces. You are surely making fun."

"I am no more making fun than you were two minutes ago, when you were using Anger, the wood-chopper of your mind, to Mary. Sit down here, please, and listen to me. You dealt a heavy blow with it on your friendship with her, trying your whole strength to destroy it. You struck at my respect for you as you said 'you could not help' using it, thus making confession of your sad lack of self-control. And your own peace of mind, I see, has been hurt by your needless strokes. Shame to say you had no other tool than Anger at your disposal. You have a whole chestful, Tom, at your command. Did you not think of trying Patience? Where was your Forbearance? had you lent that out—and could Soft Answers not be found? Did not Gentle Remonstrance lie ready to your hand? But you must clutch at this Anger to spoil everything! Keep it my son, for its right use! When you hear evil speaking, when you see cruelty, when you learn of injustice, when you know of cheating among your companions, use it wisely and well; it is a weapon to fight the enemies of your soul. But your dear little sister, never!"

Tom's tears were tears of repentance, and before he went to bed his cheeks were sealed with kisses of forgiveness. He lay awake for a long time rearranging his tool-chest, placing certain of its furniture handy for daily use, that up till now had not been in much demand. Many of the things were rusty, and these he promised to himself to put into better order. But when he slept he slept soundly. W. MAIN.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Ruby Burn, near Easingwold*, March 13-17; *Finsbury Park*, March 19; *Congleton*, March 21-27; *Liverpool*, March 27; *Strangeways, Manchester*, March 28; *Acton, near Nantwich*, March 30 to April 1; Mr. H. Falkner, *Great Bardfield, near Braintree*, March 15-16; *Walkern Stevenage*, March 18; *Knebworth*, March 24; *Chignal*, March 28; Mr. J. S. Tyler, *Worthing*, March 17-26; *Old Newton, Stowmarket*, March 31 to April 7; Mr. S. J. Hewlett, *Warrington*, March 23 to April 1; Mr. G. Goodman, *Margate*, March 17-22; *Holland St., Southwark*, March 30 to April 5; Mr. Gwyn, *Westminster*, March 14.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending March 23, 1895.—Sun., March 17, Luke xv. 11-32; Mon., 18, xvi. 1-18; Tues., 19, xvi. 19-31; Wed., 20, xvii. 1-10; Thurs., 21, xvii., 11-25; Fri., 22, xvii., 26-37; Sat., 23, xviii. 1-17.

DRIFTS AMONG BAPTISTS is the title of a posthumous article by Dr. A. J. Gordon, in *The Watchman*. He noted a tendency to ritualism in some churches and said: "Ritualism, like eczema in the human body, is generally the symptom of a low state of the blood. As a rule, the church when it becomes secularised becomes ritualised. A revived Christianity breaks from a ritual as inevitably as formal Christianity takes one on. A secularised ministry always tends to dress up in clergy-clothes; a revived ministry always instinctively undresses itself of traditional vestments and puts on the working garb."

World-wide Evangelisation.

Has it not been well ordered that the intended large meetings for united prayer proposed to have been held in the Great Assembly Hall in the east of London have been postponed, in order that the repairing and painting of the hall may immediately provide some work for the unemployed, for the postponement can give opportunities for the multiplication of many smaller meetings throughout London? When we consider the enormous amounts spent on places of worship in Britain and our low state of aggressive Christianity, is it not time for every one of us who is a follower of Christ to consider our ways and pray to be filled with the Holy Ghost and to bring forth the fruit of the Holy Spirit?

Christianity in our day is set on a hill. It cannot be hid. Is it too much to say if all of us who profess to be believers were filled with the Spirit whose fruit should be such love, peace, and joy as would be accompanied by *irrepressible utterance*, the Church throughout the world would be in a glorious state of rapidly spreading, and in every country of the globe the Gospel would soon run and be glorified?

It is not money we need, nor are we in the least dependent on great buildings or on great gatherings, but "by my Spirit saith the Lord of Hosts." At the present juncture of this painting, etc., let us every one stand still and look up to the Lord to see the salvation of God.

How blessed as one consequence if, say, a hundred to a thousand fresh little prayer meetings should at once spring up all over London, even if these counted but three persons each, or even two persons, and if in a number of cases there came but *one* person, and that one a woman, like that other woman who prayed for her daughter, and to whom Christ replied, "O woman, great is thy faith, be it unto thee even as thou wilt" (Matt. xv. 28); or if in some place there came but two children, and they but two little believing girls, and one of these said to the other, "Has not our Jesus said, 'Out of the mouths of babes and sucklings Thou hast perfected praise'?" (Matt. xxi. 16); and then they both sobbed in each other's arms and said, "I wish God would stop all fathers and mothers getting drunk all over London." Then might not the two kneel, and with arms round each other say, "Our Father in heaven, do bless my own dear father and my own dear mother for Christ's sake."

What a sight it will be for the angels to look over the battlements of heaven down upon London, a place that has been doubly dear to some of us since 1859-60, and now in 1895 should see a multiplication of thousands of little prayer meetings set agoing throughout our capital by the mighty moving of God the Holy Spirit, and this, too, before ever the painters, rightly provided with work in these hard times, can get through their task, and then that we should gather with joy and gratitude in the Assembly Hall and in divers other places also.

We are apt to look back to the Lord's working about 1859-60. But we must never forget that that was a time prefaced and attended as is believed by an abounding increase of closet and social prayer. But does not God say, "Prove Me in 1895 if I will not open the windows of heaven *now* so that there shall not be room enough to receive it." He! Who? The *All* mighty can pour us out such a blessing as that there shall not be room enough to receive it.

Let us—I write it with deep humility—prove Him in London and throughout Christendom. Christendom needs it, Mohammedanism needs it, Judaism needs it, heathenism needs it, cannibalism needs it, and perhaps Christianity most of all needs it, for Christianity has very much forsaken its first century practice of *abounding prayer* and of *every Christian* being an active disseminator of the precious glad Gospel—not Apostles only, *but every believer*. We might well weep for poor London and be cast down, were it not that the Holy Spirit would rather that we take hold of the arm of our Almighty Father, and plead for a glorious Pentecostal outpouring of the Spirit.

Reginald Radcliffe.

Waterloo, Liverpool.

Some London Missions.

LOCKSFIELDS MISSION CHAPEL.

"This is not a socialistic club, but a salvation centre." Thus tersely and tellingly did the energetic missioner at Locksfields, Rev. H. T. Meakin, in the course of an interview I had with him last week, sum up the aims and objects of an extensive work. By way of illustrating his meaning he added:—"We go in for winning sinners to Christ; we are content with nothing short of conversion. When a man, or a woman either, is born again there is hope; till then, we may spend pains and toil in seeking to raise them, only to reap disappointment in the end. Thank God, scarce a service is held in this place at which some are not found convicted of sin and seeking peace."

Locksfields is a branch of the South London Wesleyan Mission, a mission which is doing at four important centres in Southwark, Walworth, and Bermondsey evangelistic work similar to that of the West London or East London Missions. The whole operations over S.E. London are full of interest; but to avoid diffusiveness, I confine myself to Locksfields. Five years ago, when this mission was started, the cause had dwindled to small proportions. Now all is changed, through the efforts of Mr. Meakin and his helpers, amongst whom Mr. J. O. Bairstow and Miss Crossley should be specially mentioned. Mr. Meakin is evidently a man called and qualified of God for this special work, into which he threw himself after twenty-one years' service with a large railway company. His whole conversation reveals one animated by an intense faith in the Gospel, and by a genuine passion for souls. Moreover, he knows the people and their difficulties, and can adapt himself to them. A good example of this adaptation may be found in his

"NEWS OF THE DAY BY LIMELIGHT,"

a remarkable service held each Friday evening. When he first came into the work he found the place well-nigh empty and the people he wished to reach mostly outside. Walking along, musing over this, he observed how the poorest would stand to look at pictures. The thought struck him, "They love pictures. I must win them thus." He learned photography, got permission from the *Graphic* and *Illustrated London News* to copy their pictures, and commenced week by week to reproduce these, showing them by means of a magic lantern, and turning everything into an illustration of higher truth, "using," as he says, "the common things in which people are interested to set forth the Gospel." The thing took; and the people coming on Friday soon learned to come on Sunday. How useful this proved is thus shown:—One women's class has 111 members, two-thirds of these first came as careless outsiders, to see the pictures; then they came on the Lord's Day; and by-and-bye were won to the Saviour. Many who were formerly the worst of characters are now leading new lives. Mr. Meakin himself feels strongly that in utilising such an agency great wisdom is needed—it would be quite easy for the social and political interest to submerge the spiritual teaching to be conveyed.

SAVED FROM SUICIDE.

Here is one instance from many such:—"A poor young woman, tired of struggling against illness and poverty, had resolved on ending her weary life by suicide. On her way to the river, she was arrested by seeing a bill announcing Special Mission Services. She turned into the chapel, and there the Holy Spirit spoke to her, and led her to rest and peace in Christ. One of our sisters, who was sent to visit and counsel her, found her humbly trusting in her Saviour, and deeply sorry for her impatience under the trials of life. Her husband, who was steady and industrious, was out of work and dispirited. He was not then converted, but was induced also to come to the Mission. After one of the Sunday night services he went into the inquiry room and found peace with God. Both are now consistent Christians, though they still live on pitifully small means; they are earnestly following in the footsteps of the Lord Jesus Christ. We are pleased beyond words to notice the real growth in grace of this young couple."

The result of the various aggressive efforts is that the chapel is crowded to the doors on Sunday evenings—although it was recently enlarged—and that at least 5000 people pass through the mission premises every week, each one coming under Christian influence in one way or another. A splendid band of voluntary workers have gathered round, the vast majority having been saved on the spot. These give themselves to visitation, work of various kinds, and above all (led by a strong band) to open-air testimony, whereby many have been won.

There is a large and flourishing work among the children as well as among the adults, and God has greatly blessed the efforts made for the young folks.

Speaking at the recent anniversary, Rev. H. Price Hughes said that Locksfields was at one time described as the white elephant of London Methodism which they could neither feed nor keep. The success of Mr. Meakin had been a stimulus and inspiration to tens of thousands in various parts of the country. He must say that the congregation before him was one of the most gratifying sights he had seen in his life. They had the working-class there and no mistake. They were not shoved away into the back seats but swarmed all over the place.

Statistics are often dry reading, but the following are pregnant with meaning:—

December, 1889.		December, 1894.	
Members	90	Members	301
On trial	0	On trial	168
Juniors	37	Juniors	288
Sunday-school	417	Sunday-school	710
Children's service (Evg.)	0	Children's service (Evg.)	300
Average offertory	£1 9s. 3d.	Average offertory	£4 1s. 4d.
		Average Sunday evening congregation over	1000.

Apart from the more direct evangelistic work—though all is made to tell to the same end—there is a great amount of social and helpful effort. Indeed amid pressing poverty this is imperative. I found the missioner immersed in correspondence, every case put before him is carefully gone into, and pains taken to do the things most needed. So, many unemployed,

"LIVING ON THE PAWNSHOP,"

have been aided, distressed and deserted wives and despairing widows relieved and set on their feet. The sick, the blind, the aged are helped in various ways. Besides, for the winter distress, there are free breakfasts to destitute children (four times a week), the soup-kitchen, and similar relief agencies. Numberless are the stories the missioner has to tell of families saved from the direst despair and helped into work.

Amongst his correspondence were also letters of the following type:—An aged father wrote from a seaside town bewailing his prodigal son, lost in a London slum, and imploring that he should be sought out. He was sought for, found in a sad state, and by the blessing of God led to the Saviour, together with his wife. As Mr. Meakin comments: "All our efforts do not end so happily, but many do."

Thus I have touched a few salient points in what is described as a "converting agency, everything being made subservient to that." What I have mentioned is sufficient to awaken wide sympathy with such service in a poor and populous district. Apart from mere denominational concern, the whole work at Locksfields is of the deepest interest to all who seek the evangelisation of the teeming population of our mighty metropolis. The responsible missioner at this centre is Rev. H. T. Meakin, whose address is 18, Ossory-road, Old Kent-road, S.E.

Pearl Fisher.

IKWEZI LAMACI MISSION.—Writing on Feb. 5, Rev. S. Aitchison says:—"You will rejoice with us that the Word is being 'preached with signs following.' We hope soon to have six schools in operation, which will mean about 140 children under instruction. The Christian reaches us regularly, and is most helpful to ourselves and to others to whom we pass it on."

Rev. John Calvert.

A few words about the place in which Mr. Calvert has laboured for thirty-seven years may fitly introduce our biographical sketch of himself. It is called Attercliffe, and forms now the principal manufacturing quarter of Sheffield. Enormous furnaces, belching flame and smoke, tower aloft; smaller furnaces pour forth their blinding clouds close to the passenger; a kind of grittiness is on everything you touch; dust and smoke threaten sometimes to choke you. No man would choose to live there who sought comfort or quietness or pleasant scenes. That any man should voluntarily have made it the field of his labours for the whole of his life, may well appear an evidence of warm love and of strong faith. Certainly it has its compensations in the people, as we shall see, and few men can say that they have had more to encourage them than has Mr. Calvert.

This strange region of furnaces, mills, and factories; of rows of working-men's houses; and its one main road filled with shops and public-houses, was once a lovely village and a seat of sacred learning. The first Congregational or Independent Church was gathered by Matthew Bloome, one of the assistant ministers of Sheffield Parish Church, who, together with the then vicar and the other two assistant ministers, was ejected in 1662 from his position by the Act of Uniformity. Life went hardly with the faithful man, and he had to eke out his living by engaging in secular work. His congregation held together for some years after his death, and then dwindled altogether away. In 1686 another ejected minister, Richard Frankland, settled in the place, bringing with him some students for the ministry. A brave man, as well as learned, was Frankland, for when in London he sought and obtained an audience of Charles II., and enjoined him "to reform your life, your family, your kingdom, and the Church"—adding an impressive warning. The king promised to do what he could, and thanked Frankland for his words.

In the humble academy thus begun and continued by others for many years some of the best of the ministers of the last century were trained, among them being Joshua Bayes, expositor of the Epistle to the Galatians in Matthew Henry's Commentary; Dr. Samuel Wright, expositor of the Epistle of James; and Dr. John Evans, expositor of the Epistle to the Romans, pronounced by Dr. Doddridge to be the best commentary on that Epistle in our language. There was also Thomas Bradbury, thought by Rev. Giles Hester, of Sheffield, to be "in many features of his character, and in many attributes of his ministry, the Charles H. Spurgeon of the last century."

Of those times of earnest godliness the Independent Church is the child. It had, however, waned sadly in power when Mr. Calvert came to it, there being only some forty members, their combined means not being able to give him more than £80 a year as an income. But there was a living root of faith. Mr. Calvert had studied at Rotherham College, which was only a few miles off, and had become known to the congregation, among whom was a band of devout women. These having conceived a strong persuasion that he was the right man to be their pastor, waited constantly upon God to grant them their hearts' desire and send him. His health not being strong he had to leave college before completing his full term of study, and, by one means and another, their prayer was answered. Very likely one chief reason for his coming was his own modesty, which saw in a church so small and so poor a field of labour he judged to be not too much for his powers.

Although his feeble health prevented him from becoming a successful student in the common acceptation of the term, it did not prevent him from exercising in the college, among his fellow students, a most powerful godly influence. His name was the synonym for prayerfulness of spirit and consecration of life, and long after he had left, his peculiar power seemed to linger about the place; indeed, he may be said never to have left at all, for his nearness to the place enabled him to see much both of the students and professors, and over both alike he had a charm. If devout and zealous men have gone forth from that college he had no small share in moulding and inspiring them.

His own church was a bright example of what may be done by wise, patient, believing work; by unceasing prayer, and by consistent conduct. It grew in numbers so greatly



(From Photograph by Mr. G. V. Yates, Fargate, Sheffield.)

that the old chapel had to be pulled down and a larger one built in its place. The fifty members who invited him to the pastorate have grown to more than four hundred, and the congregation to well on to a thousand. One feature of the place has been the large number who have gone forth to settle in other lands, thus carrying the good seed with them. The Sunday-school has 634 scholars, and there is a branch church under the charge of one of the deacons.

Mr. Calvert has always encouraged evangelistic or revival work in his congregation; he has never thought that his ministry alone was sufficient to meet every need. From time to time he has sought the services of accredited men and women, who have been called of God to go from place to place, and on the whole the result has been good. Knowing the peculiarities of the neighbourhood, he has wisely kept a guiding hand on affairs. If a helping brother was not discreet in his management of meetings, Mr. Calvert has quietly interposed and given things a new trend; gentle courage and prompt decision never being lacking when the occasion required.

Young persons have always found in him a tender and sympathetic friend; his heart yearns towards the helpless and sorrowful. He has a rare gift, born apparently of his thoughtfulness, and love, of letter writing. Times of joy as well as of sorrow afford him the desired opportunity of sending some loving greeting. Birthdays, success in some important enterprise, changes in life, the well-doing of a child, as well as losses and disappointments, become occasions for the manifestation of his pastoral solicitude. These letters are sometimes treasured for years.

Labouring among working-men, Mr. Calvert has acquired an intimate knowledge of their vices and virtues, of the difficulties and dangers of their work, and of the methods by which they may be aided. His has never been a coddling ministry, but one calculated to develop independence of character and manliness of behaviour. He has been an unsparing enemy of the drinking and gambling habits which work such harm. His preaching has always had a strong ethical vein, while never lacking in a clear and affectionate statement of the Evangelical verities. Faith and works have been happily joined in his teaching and practice; and no doubt this vigorous moral tone has been agreeable rather than otherwise to the hardy men who compose so large a portion of his congregation.

Mr. Blackham's work in the P.S.A. movement early won his sympathy, and his own P.S.A. contains 700 members. Whatever use others may have made of it, he has never ceased to use it, and that successfully, for the salvation of souls. His willing band of workers visit in a regular and systematic way every house within a given radius, and nothing is left undone to counteract evil temptations. In times of depression of trade, and in questions in dispute between men and masters, Mr. Calvert has been an active power for good.

The tender regard in which his people held him has often been displayed. For instance, when his health was very low they insisted on his taking a year's rest, while they promised to see that his income was the same as usual, that his pulpit was supplied with suitable preachers, and that all the work of the place was carried on as if he were present. On his return he found the church in a more flourishing condition than he had ever seen it before. The blessing of God had been granted on their love.

Three years ago they eased his burdens by providing him with aco-pastor, Rev. W. A. Guttridge, M.A., formerly of Cambridge, to whom (so Mr. Guttridge says) he is both fatherly and brotherly, a loyal senior colleague, taking a real interest in his welfare, and seeking to open for him a path of usefulness. Again and again, when he has felt below his work, he has offered to resign his post, but his faithful people will never hear of it. He is now away in the South of France, seeking fresh strength, which we hope he will find.

His friends in Sheffield are to be found in all churches, and among all classes, for he has never been denominational in spirit. A Baptist brother writes:—"I would that all those who are sceptically asking the question, 'Is Christianity played out?' could be induced to come and spend a few weeks at Attercliffe and attend Zion Chapel. Surely the question would be answered by a strong and decisive negative. In this congregation the poor have the Gospel preached to them. Here young men are taught wisdom, and old men gain comfort. Here the critics may see Christianity planted in the heart and not played out of the life. Here politics are baptized into the spirit of religion, and religion used to illuminate politics."

J. P. G.

PAU.—A correspondent desires us to state that the Bible Class conducted at this French resort by the late Miss Cash is continued at Place Mulôh 1, by a friend. Ladies' maids and nurses coming to Pau will be cordially welcomed."

BIBLE WORK IN JAPAN.

BY REV. H. LOOMIS.

Some four months ago I made a visit to southern Japan, and found so much of interest and encouragement that in December it was repeated. On arriving at Hiroshima it was evident that an attempt ought to be made at once to supply with the Scriptures the thousands of soldiers who were quartered in the garrison and other parts of the city, many of whom must be reached soon, if ever, with the Gospel. On Sunday, finding great numbers walking about the streets, I took a basket filled with copies of Gospels, and rode about giving them to all the soldiers whom I met. With but few exceptions they were received with evident pleasure and interest. Many expressed sincere thanks, and some of them told me they were Christians. In this way more than a thousand portions were distributed in the course of an hour and a half.

The work was continued for three days, and the result was, that with some help from others, more than 4000 portions of the Bible were thus placed in the hands of the soldiers at a most opportune time to secure their interest and do them good. It was especially fortunate that the work was begun on the Sabbath, as on Monday night several thousand left for the seat of war.

The most remarkable event of the trip was the result of a visit to a man who is one of the assistant secretaries to the Cabinet and an earnest Christian. On hearing of the work already done he expressed his hearty approval, and volunteered to send to the men and officers in the navy whatever donation of the Scriptures might be made. He promised to forward them by one of the supply vessels to a Christian officer on board of the flag ship, and this officer would distribute them to all the ships in the fleet. We have sent 2000 Gospels and fifty New Testaments to be distributed in this way.

Since my return to Yokohama some of the missionaries and native helpers have continued the work of Scripture distribution in Hiroshima, and have met with great encouragement.

Upon application, permission was given me to visit the hospitals at Nagoya, Osaka, and Hiroshima where the sick and wounded Chinese are kept. Copies of the Chinese Scriptures were supplied to such as could read, and they were received with evident pleasure. I have since been to the Red Cross Hospital in Tokyo, where there were about thirty Chinese. At my request Dr. McCartee accompanied me; and as he had spent some thirty years in China he was able to converse with many of them in their own language. Opportunity was given to explain the object of our visit, and also tell them something about Christianity. The men listened with the deepest interest, and received with expressions of gratitude the books that were given. Three of the number were Mohammedans, but they were apparently quite as glad to get a copy of one of the Gospels as any of the rest. In all cases the same care and attention is given to these prisoners as is bestowed upon their own people. I was told by the chief surgeon at the military hospital that artificial limbs are to be supplied by the Empress to both the Chinese and Japanese soldiers alike. Most of these Chinamen belong to the coolie class, and but few of them are able to read. They are greatly surprised at the kindness which they have received, and under the circumstances they have great reason to be thankful.

I am satisfied that this charity on the part of the Japanese is something more than a formal and outward show of generosity toward their enemies; and that the Japanese are hearty and genuine in this matter. From what I have actually witnessed I am disposed to discount very largely the reports that have been circulated in regard to what occurred at the capture of Port Arthur.

Having found the vice-commander of the Tokyo Division very friendly to my work among the prisoners, I ventured to ask if permission could be obtained to distribute Scriptures among the Japanese soldiers also. He answered very promptly, "I have the authority, and willingly grant such permission among these who belong to this division." Then he proposed, as there were 1000 wounded and sick men in the hospitals, who had nothing to occupy their minds, that they should be supplied first.

When I asked for the same privileges among the soldiers of the Imperial Guard I was informed that it would not only be given, but the Commander-in-Chief, Prince Komatsu (who is a cousin of the Emperor, and has since been made head of all the army), had designated an hour when he would receive me at the Palace. I was met by Colonel Sameshima, the chief of the staff, and military adviser, and presented by him to the Prince. He received me very kindly, and expressed both his approval and thanks for the work which the Bible Societies are doing. The Imperial Guard are the select men from all over Japan, and Colonel Sameshima remarked that it is the ambition of both officers and men that they shall be the models for all the soldiers in the country.

Finding so much favour, I then went to the War Department and requested from General Kodama, the Vice Minister of War, a permit to visit all the garrisons in Japan and supply the men with copies of the Gospels. This was at once granted. The details were not then settled, but letters have since been furnished to the commanding officers of each division instructing them both to permit my visitation, and also give me such assistance as I should require. I have also been provided with such a list of the location of the soldiers and the numbers in each place as will enable me to do the work readily and efficiently.

In connection with the work of Bible distribution in Tokyo regular Christian services have been established in one of the barracks, and there will be preaching in another place also on Saturday next.

The War Department has intimated that there is no objection on the part of the Government to Christian teaching, and it is simply left to the local commanders to decide whether it may be done or not.

Thus far about 30,000 Gospels and Testaments have been distributed. On February 1 20,000 more are to be completed for the supply of the Imperial Guard; 40,000 more are to be ready by February 10, and in the course of about a month more we hope to be able to place a copy of some portion of the Scriptures in the hands of every soldier and sailor in Japan, and a considerable portion of those now in China.

Hitherto the work of the Bible societies and all missionary bodies has been looked upon by many of the people as an intrusion that was without official sanction and simply tolerated. Now it is placed on an entirely different basis; which in a country like this marks the beginning of a new era in all Christian work. From this time on hundreds and thousands of the young men of Japan will no longer be restrained from the study of God's Word by military or other restrictions, and permission will be to them the evidence that the religion of Jesus Christ is approved by the highest authorities in the land.

Some have surmised that the Government anticipate announcing that Christianity is henceforth to be the State religion, but such a step is hardly to be expected at this period of the nation's history. All that the Christian workers in Japan should ask, and all that the most of them desire, is to be given full liberty to preach Christ as the only guide and Saviour to all classes, and then leave the seed of divine truth to spring up and develop its fruit in the renewed and sanctified hearts and lives of the people.

Yokohama, January 30.

THE STUNDISTS.—The *Friend* states that Edmund Wright Brooks and Thomas William Marsh had a satisfactory interview, on the 17th ult. at St. Petersburg, with the Emperor and the Empress of Russia, at which they had the opportunity to present the memorial on behalf of religious liberty from the Meeting for Sufferings. We shall be exceedingly thankful if this interview may have some effect in staying the hand of persecution against those who are suffering in Russia for conscience sake.

THE LATE DR. GORDON.

MR. MOODY'S TRIBUTE.

The following hearty tribute to the memory of the late Dr. A. J. Gordon appears in the New York *Independent*:—

San Antonio, Tex., February 10, 1895.

In the death of Dr. Gordon we have lost a wise counsellor, a respected teacher, and a true and beloved friend. It would be impossible to measure the good that has been accomplished in the Northfield and Chicago schools and summer conferences through his instrumentality, and eternity alone will reveal the depth and breadth of this man's influence on thousands of souls throughout the world.

Especially remarkable and significant is the fact that the last address Dr. Gordon gave in Northfield was upon the Resurrection. The audience which he addressed was the largest that has ever been gathered there, and the words of blessing and comfort to the many hundreds of bereaved ones present were like bread cast upon the waters which have now returned as a comfort to us who loved him and mourn over his departure. Next summer we shall hope to have his sermon, which was published at the time, read as a memorial service that will be held in his memory.

My first personal relations with Dr. Gordon began during the special evangelistic work carried on in Boston during the winter of 1877. At that time Mr. Henry Durant, Dr. Gordon and myself were brought together in after-meetings and prayer-meetings, and a friendship was cemented which became stronger and more helpful each year of their lives, and now adds still more attractions to the "Home Land."

Dr. Gordon was one of those men whom it was a blessing and privilege to know. His life's work and lasting influence are in themselves more eloquent tributes to his memory than mortal eulogy. In him we saw not so much the man as the reflection of One whom he loved above all else, and served with untiring energy; and in his presence "We took knowledge of him that he had been with Jesus."

By his life we were strengthened and helped; let us by his death be inspired to work more faithfully in the cause of our common Master.

D. L. Moody.

CHINESE AT PRAYER.

Dear Sir,—This week (the native new year) our Chinese friends are giving themselves afresh to the study of seeking after God. All through the week earnest thought is given to the critical condition of their country. To-day, this subject was specially in the minds of all.

Rev. Mr. Parker, of Mongolia, appropriately gave an account of a great rising and trouble in Mongolia, by which many lives were lost, and great damage was done; in the end it turned out to the furtherance of the Gospel. News was brought that at a neighbouring city, Changchiu, strong opposition had been raised to a missionary's house being built in the city. Earnest prayer was offered on the subject. News of a more encouraging nature came from another quarter of the field in the opening of a city named Eng-chun, where opposition long existed.

It is observable that our native friends are really capable of deep earnestness, especially when questions arise in which great interests are at stake. The Christians are the hope of China. Oh, may they see both their opportunity and responsibility. To-day news was circulated to the effect that the Chinese had won a victory over the Japanese. We do not know if this is correct. In some minds there is a strong feeling that Europeans in authority may secure great advantages in connection with the humbling China has received.—Yours,

Amoy, Jan. 30. J. Sadler.

ROCHESTER.—Large and appreciative audiences assembled in Rochester Baptist Church on Tuesday, March 5, when a conference on the Second Advent was held. The speakers were Pastors W. Fuller Gooch and J. Urquhart, and Mr. J. Monro Collings.

BLANDFORD.—Mr. H. W. Baker has concluded his engagement at the Mission Hall, Blandford, where he has laboured for over two years. Farewell services were held, and numerous testimonies were given as to blessing received during Mr. Baker's term of service; several have recently decided for Christ.

THE CRISIS.

BY MRS. HARVEY-JELLIE.

"Don't call me back by a word or a sound," he said.

They saw the rapture of bliss on his face, for he longed to enter into the joy of his Lord.

His mother and sister stood by the fire; other lights were low; the room was to be quiet and dark.

Precious was that life to them—a faithful, earnest soul, fully consecrated to a holy life; but it was evident to those who tended him in his illness that he was dying. It was certain, too, that he rejoiced at the thought of leaving this world, for the perfect freedom of the eternal home.

"The crisis will be about daybreak," the doctor had said, and neither mother nor sister would leave him till that had passed.

Aubrey Burlton had lived thirty years; no one could remember aught but good of him, the cheer and help of the home since his father was called away.

"Shall we let him die without a word?" whispered Amy.

"He wants to go, yet I had hoped the Lord had work for him. We will pray and wait," said the mother.

Very still was all around, the critical hour drew near, they gently ministered to him, but he turned his head away with difficulty, and once he faintly said, "Jesus only." Silently moving the curtain, Amy saw one pale grey streak of light across the sky. A shudder went through her being at the fear of what might be, when turning she saw Aubrey's hand feebly raised, as if to beckon them.

"Not now! not now!" he said. "Forgive! forgive!"

What could he mean? they wondered, but as the hour went on they saw a change, and not for death. He was quiet again, and, thinking he slept, they moved from his side. Sitting by the fire, they feared to disturb him. "Daybreak"—"the crisis." So it proved to be.

One hour later he almost alarmed them by speaking suddenly, "Mother! Amy!" Quickly beside him, they saw him raise his head with a new power, and a subdued look was on his face.

"I was wrong, selfish, weak; I thought I was nearly there."

"You must not talk yet, Aubrey; rest awhile, and thank God you are better."

"But I wanted to go. Just now it was like pure morning light, in summer time, for Jesus appeared and spoke; his face wore a pained look at me."

"Stay till you are stronger—you shall tell us soon."

"The One who spoke gives strength, mother. I shall live. Pray that I may be forgiven. I was willing to be gone, and He showed me in a vision a multitude of people—men, women, and children—wandering away from Him, and heaven. He said, 'Do you not love Me enough to labour for my kingdom? Who will call them in for Me?' and then He looked at me."

"But, Aubrey, you *have* worked for Christ—do not reproach yourself, my son."

"I thought I had, but that look, that vision, made me feel so selfish; I can't describe it, it was for me alone."

"Thank God the crisis is over—at daybreak doctor said, and just then you beckoned me."

"Daybreak indeed, a memorable crisis to me. I shall not die, but live, and declare the works of the Lord.'"

Slowly but surely the weakness gave place to strength, out of the shadowy valley came forth a man from whom spiritual selfishness was gone, one who could truly say, "For me to live is Christ."

Six months of newly devoted life, inspired by the holiest motives, had gone, when an accident in driving laid the doctor on his bed in pain. Aubrey Burlton, his patient and friend, sat with him one evening.

"Aubrey, that illness did wonders for you. Do you know what you are doing? You are setting people on fire for Christ."

"It was 'the crisis,' doctor, that did it. I saw my Master and Lord that daybreak; I saw how selfish, even in my religion, I had been; I saw souls, I heard words which can be put as our hymn reads,

'Not now—for I have loved ones sad and weary;
Wilt thou not cheer them with a kindly smile?
Sick ones, who need thee in their lonely sorrow;
Wilt thou not tend them yet a little while?'

And when that crisis passed, new energy came, the chord of self was smitten, and the music of love divine, and goodwill to men, rang through my chastened soul."

"A grand crisis that; would that all my patients had seen such a vision as they came back from death's door to health. I believe selfishness with all of us is the besetting sin."

"Yes, doctor, we are slow to say from the heart, 'None of self and all of Thee.' But I came to inquire about you."

"You are the one I wanted to see. I am recovering, and shall soon be strong, but, Aubrey, there lies a weight on my heart, and to you I will make an open secret of it. I am professedly a Christian man. I have a large practice, yet among the many who have thanked me for help to their bodies, not one has had to thank me for revealing Christ, or leading them to desire the best healing of all; and last night, as I lay here thinking of this, it reminded me of what you said of your turning point, for the words came forcibly to me, 'This ought ye to have done, and not to leave the other undone,' and, in sincere penitence, I vowed before God to be what I professed to be."

"So it has proved that we each have a crisis from which we date solemn responsibility. God help us both," said Aubrey Burlton.

Two men, holding different positions in life, both from that time were new creatures, pervading their own sphere with the true spirit of Christ Jesus.

Ten years of downright earnest, service and the doctor had finished his course. He was passing to his eternal home. It was his old friend he sent for, that they might clasp hands and rejoice together.

Aubrey was in time to receive a smile of recognition and hear the faint words he spoke. "You were right; that crisis did it." From one after another the story came of the glorious influence of the doctor's visits, and souls who traced their salvation to his earnest life spoke of his devotion. Aubrey said, as he took a farewell glance at the peaceful face in death, "No man or woman can fully know what it is to live as a Christian should live until they have experienced that marvellous crisis that gives them loving touch with Christ, and, after that, laying hold on eternal life, they save and bless wherever they go."

Great Master, touch us with Thy skilful hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us, nor let,
Hidden and lost, thy form within us lie.
Spare not the stroke, do with us as Thou wilt;
Complete thy purpose, that we may become
Thy perfect image, O our God and Lord.

NEWNESS OF LIFE.

"Walk in newness of life."—Rom. vi. 4.

Newness of life, oh, newness of life,
It walketh beneath us, above, and around;
And all through the dales, and over the vales,
There's wonderful newness of life to be found.

And now it is waking, it surely is breaking,
For even to-day, as I came through the glen,
Soft notes, near a harrow, of tiny hedge-sparrow
Went up in sweet union with titmouse and wren.

Where winter sat hoary, a halo of glory
All over the common spreads out to the view:
The furze in its splendour would bid us remember
The fields ever golden, where all things are new.

Newness of life, oh, newness of life,
Awake in our hearts with a jubilant bound;
Shall nature, surprising, to freshness be rising,
And only our hearts dull and lifeless be found?

O Spirit Eternal, O freshness supernal,
O wind, fragrant wind, from the heavenly height,
In mercy subduing, reviving, renewing,
Restore to us newness of life by thy might.

Like freshness of morning, all tenderly dawning,
Shed over these wearisome spirits of ours
Thy gracious caressing, thy heavenly blessing,
And steep all our souls in thy life-giving showers.

Blest Friend of the lowly, most gentle, most holy,
Descend in thy mercy, and make us thine own;
Oh, comfort, protect us, deliver, direct us,
Infallible Guide, through life's journey unknown.

Thy fulness outpouring, convincing, restoring,
O Spirit of wisdom, of counsel, and might;
By Thee thus befriended, and ever attended,
We then shall walk daily in newness and light.

CAROLINE TICKNER.

LITERATURE FOR INDIA.

We have received the following plea from Rev. J. W. Robinson, of the American Methodist Mission, Lucknow:—

One of the greatest needs of India at the present time is Christian literature. There is comparatively very little within the people's reach that is favourable either to Christianity or to righteousness. The vernacular presses of the country are busy turning out great numbers of cheap books, the influence of which is usually prejudicial to Christianity; added to the indigenous supply a large number of English and French sceptical books have been poured into the country, and some of the worst translated and published.

The various mission presses are trying to remedy this condition of things, and to some extent are succeeding. The Methodist Publishing House at Lucknow is situated in the very centre of the great movement that is now being made toward Christianity, and has taxed its financial resources to the uttermost in providing Christian literature for the new converts. This is well so far it goes, but the non-Christians are also learning to read, and their attitude will depend much on what is put into their hands. Very often they oppose the Christian workers, simply because they do not know them. The rumours they hear transform Christianity into something terrible. Literature is needed adapted to the poorer and more ignorant classes, that will remove this obstacle. Tracts, wisely written and widely distributed, will do this effectually.

Last year the publishing house mentioned began the issue of a series of this kind bi-monthly. They were found so useful that the demand ran up to 200,000 pages of each issue. But the press managers have no money for this, and are dependent upon outside help. The tracts should not only continue to be issued, but they should be issued semi-monthly, or, if possible, weekly. The tracts are printed in Hindi and Urdu, and each issue of 200,000 pages reaches at the least 100,000 persons—as grand an opportunity as anyone could want for preaching the glorious Gospel to the heathen. It costs about £7 to get out one of these issues, and the workers are in hopes of finding enough people who will contribute that much, so that the tracts can be issued and distributed weekly. Anyone wishing to write a tract should condense a simple Gospel sermon into about 1200 words, and send it to the agents, Methodist Publishing House, Lucknow, India, along with £7, and they will print and distribute it. Of course all controversial matter must be omitted; the plain story of salvation, enforced by a pointed illustration, is the very best.

GREAT ASSEMBLY HALL.

Mr. Charles Cook, of Hyde Park Hall, has completed a five weeks' mission in Mr. Charrington's Great Assembly Hall, Mile End-road, E. Despite the extremely cold weather, and the great distress prevailing in the neighbourhood of the mission, the services have been well attended. Although the evangelist was suffering from cold and sore throat, he managed to fulfil the whole of his engagement, and was rewarded by seeing many brought to the Lord both on the Lord's days and the week nights. Some very interesting cases of conversion took place during his stay. The sweet singing of Madame Marie Wood was most effective.

During the severe weather much relief has been given to the poor in their own homes, and opportunity was taken of personally bringing the Gospel before them. There is much still being done, and the whole staff of the mission with its hundreds of voluntary workers are heavily taxed. Prayer is asked that they may all be sustained during this time of much trial and sickness among the poor whom they visit. Influenza is doing its deadly work in the East-End, and coming upon the severe winter adds to the misery already experienced by those living in East London.

The Great Assembly Hall is being repainted, and will be closed till the end of April. The first meeting to be held on its reopening will be "The Thanksgiving Meeting." The Paragon near by has been taken for Sunday services during repairs.

AT FOREST HILL, S.E., an eight days' mission was held last week at the Forest Hill Baths by Mr. W. Bingham and Mr. E. Tennyson Smith.

THE YOUNG HELPERS' LEAGUE.

The Duchess of Teck, accompanied by the Duchess of Sutherland, the Marquis of Stafford, and Lord Alistair Leveson-Gower, recently drove from Trentham to Stoke for the purpose of attending a meeting and sale of work held at the North Stafford Hotel in connection with the Sutherland Habitation of the Young Helpers' League, an organisation of the young, promoted with the object of helping Dr. Barnardo's homes for orphan and waif children. The Duchess of Sutherland, who presided, said the Habitation was established on March 27, 1893, and consisted then of twenty-five companions. In the following year five new lodges were opened. The sum total of companions now reaches 125, showing an increase in two years of 100 members, with a secretary for each lodge, and a president, treasurer, and central secretary for the whole habitation. I can only hope that the members may be quadrupled, and that the great work which Dr. Barnardo is carrying on may become more widely known amongst every denomination in the Potteries.

Her Royal Highness presented nine badges to Young Helpers as a recognition of work done in connection with the League.

Miss Haslam proceeded to refer to the progress the League had made during the past three years. At the end of the first year, 1892, there were 10,000 children on the books, and they sent in £2,186 as the result of their work. At the end of 1893 the number of Habitations had risen to 150, the number on the books to 15,000, and the amount sent in to £4,186. In addition forty cots had been taken in Her Majesty's Hospital. The accounts for 1894 were not yet quite complete, but there were over 20,000 on the books, there were 206 habitations open, and there were 77 cots taken in Her Majesty's Hospital.

PRACTICAL CHRISTIANITY.

A servant, brought to a knowledge of the truth through the preaching of a Wesleyan minister in the North of London, lives with a Christian master and mistress, where she has shone brightly for the Master, and has led another servant of the house to Jesus. When laid aside with illness, her mistress was very kind in nursing her, and after her recovery offered her an increase of wages. The girl replied that she ought not to accept it on account of her mistress's kindness to her when sick.

When the inclement weather set in, these two servants thought of a plan to help the Good Samaritan Guild of their chapel. They asked the mistress if they could be allowed to deny themselves for a time, and live on the plainest of food. This led to the master and mistress joining in. A good sum of money was saved. Flannelette was bought, and garments made for the poor. Their latest endeavour was to give a dinner to fifty poor children, and when their master and mistress joined in helping, they were at a loss to get a large enough room, so they asked their class leader if she thought the trustees would lend them the schoolroom, and when the proper authority was appealed to he at once consented. Methinks the smile of Jesus is upon these workers. G. H. R.

Stroud Green, N.

TRAINING COLLEGE, DUNOON, N.B.

Owing to the increase of the number of students it has been found advisable to secure another building of the same size as the present one. New mission stations have been opened up: Largs, Gourock, Johnstone, Govan, Partick, Cardross, and others will shortly be opened. In addition to the students at present in residence, there are applications from the Highlands of Scotland and from Ireland which the Principal is wishful to entertain favourably.

The college is being now put in trust for the education of consecrated young men of the Evangelical faith who have real ability; it opens up a means of education for a large class of earnest young men who are not in a position to secure a University training. It is expected that many of the students will go abroad. In the meantime an alliance has been made with one of the English Home Missions whereby ample opportunity for work is opened up to the students.

THE RAGGED SCHOOL UNION.

Speaking at a drawing-room meeting held in connection with the Ragged School Union at his residence on Thursday afternoon, Lord Brassey drew attention to the value of the work done by the Union since its establishment fifty years ago. It exercised to-day, he said, an influence for good upon no less than 100,000 of London's poorest poor, having upwards of 5000 voluntary teachers and helpers in its 210 local schools, in which general and industrial classes were held. Its Poor Children's Aid branch did excellent work in providing clothing for children who would otherwise go practically unclothed, while in various other ways—Holiday Homes, Cripples' Homes, "Welcomes," Bible classes, industrial classes, and a host of helpful agencies—good was being done. He was sure that the work of the Union, which had the merit of having half a century's experience to work upon, would receive adequate recognition and assistance, if only the public could be shown the need of its personal as well as financial interest.

Mr. Alderman Beachcroft, L.C.C., remarked that if the words "and Mission" were added to the "Ragged School Union" it would more clearly indicate the nature of the work done. It was a work which he believed to be absolutely essential in the interests of modern London. In these Collectivist days, when nearly every charitable organisation was being subjected to criticism as to its method or management, it was satisfactory that no suggestion had been made that the Union should be interfered with in any way. It was the individual work which was so markedly represented in the Ragged School Union. It was that which was the pivot upon which the Union worked, and which made it what it was. If friends would go down to the East End for even a few hours each week much good would be done, for not only would they be struck with the hearty and thorough way in which the work was done, but their presence and interest would brighten the lives of the workers.

Messrs. W. J. Orsman, J.P., and John Kirk, Rev. A. Sanderson, and Miss Coles also spoke of the work of the R.S.U.

MR. MEYER'S FORWARD MOVEMENT.

Fresh developments of the deeply interesting work carried on by Rev. F. B. Meyer at Christ Church are still being inaugurated. Efforts are set on foot to reach all classes of the great community in that district. Lantern services have been begun on Sunday evenings after the usual service is concluded. From nine to ten the church is kept open, and special invitations given to non-churchgoers. A series of striking Scripture texts are thrown on the screen, and are made the basis of half-an-hour's homely earnest talk by the pastor. On a recent occasion fifteen men signed the pledge, and one man professed to give his heart to God.

Mr. Meyer has also started a meeting on Sunday afternoons at the Lambeth Baths for rough street lads from seventeen years and upwards. He gives his invited guests coffee and buns, and endeavours to interest them, so as to secure their attention for a short Gospel message. This movement, it seems to us, is at once courageous and full of the most hopeful possibilities.

Still another class that is sought to be reached are the unhappy sisters who are found in numbers on the main streets in that region. On a late occasion there was a gathering of these in association with the Midnight Meeting Movement. A very sad and miserable spectacle they presented. After tea they were spoken to in a loving, friendly way, and as a result five consented to go to Homes. The familiar way in which many of them sang Mr. Sankey's hymns without books was very suggestive of better and happier days.

PORT SAID.—Allow me to thank the Christian friends who have so regularly sent me copies of The Christian for distribution on the ships. These papers are eagerly looked forward to and received by a number of Christian officers and seamen, both of the Royal Navy and merchant ships passing through the canal to all parts of the world. I have many testimonies to the comfort and help received through the reading of The Christian by those who have so little of Christian help and fellowship at sea. God has blessed our work here in the past year, in the spreading of His Word in nearly forty languages, and dealing with many thousands of souls individually.

Bible Depôt, Port Said. W. H. Taylor.

PASTORAL VISITATION.

From a very interesting article on this subject i the Free Church of Scotland *Monthly*, we extrac the following:—

"Certainly nothing will help a man to preac profitably and acceptably to his people like regula and faithful pastoral visitation. I cannot preach t my people unless I know them, and I cannot kno them unless I know something of their home life I have a congregation of over seven hundred member and I try, as far as I possibly can, to visit ever member once a year.

"My experience has led me to see that severa things are necessary for a successful visitor. Firs and foremost, a pastor must be a man who ha known something of earth's troubles and their cure Souls are very weak, souls are perplexed on a sides by all manner of doubts and difficulties, an I cannot help them unless I know something o the things in which I try to help them. Unless w have wrestled with their difficulties and know ho to overcome them, I don't think we will help ther much. On the other hand, if we have worked ou for ourselves some of the hard problems which per plex them, if we have learned in our own experienc the things they are longing to know about them then will there be no lack of opportunities.

"There are some of our people who set themselve deliberately for a gossip with the minister. Thi is one of my greatest trials in visiting. I know tha it has soured many ministers at pastoral visitatio altogether. It is a most profitless and, if we giv way to it, a most harmful kind of thing. But m experience is that if one sets himself steadfastl against it, it will gradually be given up, and advan tage taken of pastoral visits for frank, free, friendl interchange of thought on the things of the King dom, which we must never forget are our mai business. We are the 'ambassadors of Christ' t our people, and as much so in their homes as in th pulpit. This does not prevent us conversing on th ordinary events of their life. Far from it. Chris takes to do with everything in his people's lives. I is not easy to lay down hard and fast rules abou conducting worship in every house. But I try to se a rule to myself—never to quit a house withou leaving something with them to think over, some thing that will make my visit different from that o a mere worldly man. If I am not conscious o having done that I feel very miserable."

THE BROUGH NURSES, PAISLEY.

These ladies, five in number, with their admirable superintendent, Miss Watson, are doing good work in Paisley. They are housed in the old Cameronian manse, which has been leased for five years by the Brough Trustees, and are daily engaged ministering to the wants of the sick poor of the town. The spiritual interests of this class are looked after by the missionaries and Biblewomen, each of whom receives £15 a year for this work from the trustees. They are all "Queen's nurses," hailing from the Victoria Institute for Nurses in Edinburgh, and as they have all received a good general education in early life, they are gentle and refined in manner, and able to carry on profitable conversation with those they visit. That such attendance requires great skill and experience is evident, and that these are at the command of the Brough nurses appears from this, that among the sick poor nothing but good is said of them. This is a goodly tree, and it has sprung from the seed planted eleven years ago, in the soil of Paisley, by a retired draper, Mr Peter Brough.

BIBLE CONFERENCES IN THE STATES.

Since January 1 it has been my privilege to hold a series of Bible conferences in a number of cities and towns for the presentation of prophetic truth and the deepening of spiritual life. Many of the Niagara and Northfield teachers have been my co-workers. In some places the churches have been crowded to overflowing.

Subjects pertaining to Israel and the approaching end of the age are exercising a powerful influence over the hearts of many preachers and people. I will go on with this work till my leaving for England in June, to participate in the prophetic conference at Keswick.

Northfield, Mass. Geo. C. Needham.

THE MADAGASCAR TROUBLES.

Sir,—The accompanying letter has been addressed to three of the senior missionaries of the London Missionary Society at present in this country from Madagascar. It is signed by two of the most trustworthy and influential of the native pastors of the churches in that island connected with our mission. The names of the writers and of the recipients of the letter are omitted for prudential reasons, but the social position of the men who write, and their great influence among the people, give great importance to their words. The Hova Government may be deterred by motives of policy, or may feel it to be useless to appeal formally to Great Britain for intervention in its hour of need, but the simple-hearted confidence of the people in their friends the English, "who have never deceived them," is most pathetic. The best, most progressive, and most hopeful life in Madagascar owes its origin to British missionaries.

Whether or not we think them wise in their present resistance to a great Power like France, whether or not we think them capable of ruling and developing their country satisfactorily, Englishmen cannot but have a deep sympathy with them in their struggle for freedom; and we must deeply deplore the prospect of the widespread suffering and of the general disorganisation which must inevitably result from the war which has now commenced. Though we may not be able to do anything for them in their fight for freedom, I trust we may depend on H.M. Government to use their legitimate influence with France to secure that in the event of annexation no influence, whether political or ecclesiastical, shall be permitted to abridge their religious liberty.

Yours very truly,
R. Wardlaw Thompson,
Foreign Secretary L.M.S.

London Missionary Society,
14, *Blomfield-street, E.C., March* 11.

[copy.]

Antananarivo, December 7, 1894.

Gentlemen,—On account of our friendship in the Lord we are writing you this letter to set forth briefly and simply the terrible trouble the French are preparing for us, and also to entreat you earnestly to do all you can to help us in our time of sore need. What is that terrible trouble? It is the great war which M. de Vilers is inciting the French Government to undertake against us. And, alas! should he be successful, it will be a far more terrible thing than what we witnessed ten years ago, for there will be much bloodshed in the land; death will be dealt out to many in the ports around the island; the number of orphans and helpless widows will be increased; fathers and mothers will lose their loved ones, and nearly every place will be a place of weeping; yea, more, the work in schools and churches, in which we and you have been so earnestly engaged for so long a period will cease to progress, for it will be hindered and destroyed in many ways.

And because you know so well that many unfair advantages which the French have tried to take of us Malagasy, and because you are fully acquainted with our exceeding forbearance towards them, we beg and pray you, O friends, to do all in your power to save us, so that the destroyer may not gloat over us as beasts for the slaughter, and that you may also rescue the Church of God, which He has bought with his blood.

And O, sirs, let it be far from you to say: "That is no business of ours, for we have nothing to do with politics." Surely it is the business of all who serve God to do what lies in their power, even at the sacrifice of their lives, to come to the help of those who are oppressed and persecuted. And you can do something. We do not ask you to force your way into Parliament and complain there, nor to your Cabinet, for we know that you have no authority there. But you can converse with your relatives and friends, and with Members of Parliament and others in your homes, in the streets, and in other places, and enlighten them as to the rights and wrongs of these difficulties between the Malagasy and the French. We venture to urge that you could well do as much as that, without being censured by your Queen, and without incurring blame from any one, and without being wrong in the sight of God. Yea, we think it would redound to your honour should God be with you and bless your conversation, and enable you to frustrate the wicked designs of those who are seeking the destruction of your friends, and lead to our deliverance from the oppressor.

We have not the slightest hesitation in requesting you to inform all with whom you come in contact that neither our Queen nor our government is to blame in the slightest degree for the destruction the French are bringing upon us; it is the French, and the French only, who are guilty in the sight of God, the righteous Judge. Therefore we beseech you, sirs, to spare no effort to acquaint all good men and all English Members of Parliament with the wickedness of this French aggression, yea, go even to your Queen, if such a thing be possible, and let her know it. Then, when all true men are acquainted with the truth, we shall have done all that we could, whether deliverance come or not.

To send such complaints to strangers would be dishonourable, but when one is writing to intimate friends one may write all that is in one's heart; and the supreme importance of what we have laid before you is proof that we hold you in the highest esteem. From our childhood we have heard of the treaty between the English and Radama I., agreeing that they would act in a friendly manner towards each other to the end of time. We believe that; and our Queen and the majority of all sensible persons in Madagascar thoroughly believe it as well. And now, when this unrighteous dealing on the part of the French has become patent, the common talk of the people here is as follows: "The English are our true friends; they have never deceived us; they have done us much good, and that not only to our government, but in education and in religious matters." The foregoing can be denied by none, for the English and the Malagasy have been on terms of the closest friendship for a very long period of time. It is becoming therefore that they should cry out the one to the other in time of trouble. In further consideration of this, let the following facts be noticed:—

It was Englishmen who first taught our soldiers and instructed us in the use of arms in defence of our country. Some of those pioneers died here, and were buried at the north of the present stone church at Ambohipotsy. Their graves, which are still there, and their bodies, which lie there, bring to our remembrance that Madagascar was, and is, a land dear to the English, and that the Malagasy are beloved by them. They died here as if dying among their relatives, and they accepted burial here as if they were being buried in their own native land.

It was Englishmen who first introduced the Christian religion and education. It is said there were some other foreigners who came here for that purpose before them, but it was Englishmen who succeeded in inducing Radama I. to enter on a career of progress and civilisation. And up to the present time, while there are other teachers in Madagascar, the people who attach themselves to such are mostly ignorant or are influenced by curiosity and other unworthy motives. The great mass of the people and nearly all of any standing or importance still attach themselves to the English, for it is the English whom the people, as a whole, look upon as their trusty friends. All the above goes to show both you and us that we are close friends and ought to come to the help of one another in the time of trouble. So please talk about it, lest the lives of your friends should be destroyed as the putting out of dying embers. Do not thrust us from you as unworthy of your consideration, for we are as the captured calf that has broken its cord and run back to its fellows. Do not say we have no right to entreat you; do not repulse us when we appeal to you as friends; do not say you are down and there we leave you! We do hope you will listen to us.

We send our sincere respects to you and bid you good-bye in the name of our Lord Jesus Christ.

[Here follow the signatures.]

THE BIBLE SOCIETY.—Saturday being the ninety-first anniversary of the foundation of the British and Foreign Bible Society, which has established a pleasant custom of giving a birthday party to its juvenile supporters within the metropolitan area, the gathering was held in the Guildhall. A hearty welcome to the youthful guests, by whom the hall was quite filled, was given by Sir Joseph Savory, who spoke highly of the value of the society, which, after so many years' work, had much before it yet to do. The ceremony of the afternoon was the cutting of the birthday cake, a splendidly ornamented and iced dainty of 91lb. weight; and this task Master Ernest Charles Jones—a great-great-grandson of Rev. W. Charles, of Bala, the founder of the Society—was called upon to perform. Interesting and hearty words were spoken by various friends.

GENERAL BOOTH'S RETURN.

To celebrate the arrival home of General Booth from his visit to Canada and the United States, a vast gathering of his followers took place on Monday night at the Albert Hall, representative of the whole of Great Britain. The General received quite an ovation from his assembled friends. The large hall presented a most interesting and animated spectacle, and there was room for that effective display for which this marvellous organisation is now famous. It is estimated that there were 12,000 to 13,000 people present, the majority being in Salvation Army uniform.

The entrance of the General was signalled by a mighty shouting and waving of handkerchiefs, and he made quite a royal progress across the hall to the platform. The next portion of the programme consisted of a huge procession, representing the work of the Army. The contingents entered by the front door, and marched round the arena to the platform, where they presented an address of welcome. The Darkest England scheme was fully portrayed by "dossers" in distress and comparative affluence, and the farm colony was also in evidence. The rear of the procession was brought up by members in Japanese costume, under Colonel Wilson, who is bound for the East to open up Japan, to which object the collection, taken later, was devoted.

General Booth thanked the vast audience for the reception accorded to him. He was deeply sensible of this lavish expenditure of love that had been bestowed upon him, and he acknowledged with gratitude the toil and sacrifices of the army while he had been absent in America. During that time great progress had been made, and he believed there was still a great future for the movement. Doubtless some of those present would like to ask many questions about his long journey of 24,000 miles during the last six months, and he regretted he could not shake them all by the hand and personally recognise their right royal welcome. His health was good, notwithstanding the great strain of so much travelling. He had spoken on an average twice a day, including his journeys on land and sea, but he had returned in sound health and vigour of body, and was as ready for the campaign as when he went away. Ministers of State, judges, ministers of all denominations, and leaders of the philanthropic and religious world had all given him a hearty welcome. He was regarded as the apostle of the poor, the friend of the hopeless, and the leader of the army. Canada was a great nation, with a territory nearly equal to Europe and inexhaustible resources. It was fertile, and its possibilities were beyond imagination. Instead of feeding 5,000,000 of people it could maintain 100,000,000, and the surplus population of Europe might find a home there. Canada only required people, and he told them he was the man to help them out of that difficulty. What he had said about Canada applied equally to the United States, which had in addition one of the most energetic, ingenious, determined, and enterprising people under the sun.

His American experience had ripened his Darkest England plans, and he saw his way more clearly to the over-sea colony. When he expounded his scheme over there it was cordially approved, and he was convinced the Dominion of Canada was the place for the submerged tenth he had raised to self-respect. The principles of his scheme were endorsed on every hand by the public and the Press, Church and State, and all wanted to know when he was going to begin. The prairies would be a paradise for the people he had rescued, and the encouragement he had received from politicians and others proved that there would be no difficulty in getting the land if the funds were forthcoming. He had come back to ask for their assistance in carrying out his plans, and he should not be satisfied until they were complete. While there were vice and temptation, drinking saloons and other forms of degradation, they could not stop, but must vigorously continue the fight against the giants of poverty and devilry which destroyed souls. Their motto was "Forward!" and he prayed for an increase of faith and power.

A dedication of officers going on foreign service and a triumphant chorus brought this memorable gathering to a close.

There is never a day so sunny
But a little cloud appears;
There was never a life so happy
But has had its time of tears.

COLPORTAGE IN AMERICA.

Within the past few months another form of aggressive Christian work has been entered upon under Mr. Moody's leadership. Perceiving the lack of good literature in the homes of the people, the impossibility of buying religious books in country towns, and the prohibitive price that is usually placed on them, Mr. Moody was led to believe that there is room in this country for greater activity in supplying clean, helpful literature at a low price.

The object is not to give books away, but to sell them; and with this end in view, standard books are supplied to colporteurs at such rates that they can sell them at half or two-thirds ordinary retail price. Colporteurs are not hired, but on being recognised as such, can buy at cheap rates and sell cheap, and make a living at that. Provision is made for the free distribution of tracts when donations are received for this purpose. Colporteurs are expected to be ready with a Gospel message in season and out of season, in the homes and on the highways, and in churches as opportunity offers.

The success of the enterprise seems assured after three months' trial. Colporteurs are attached to four leading evangelists, selling religious books, testaments, etc., in the height of revival interest. The time is looked for when every evangelist will have such an attaché working with him. The headquarters of the Colportage Association are at 250 La Salle-avenue, Chicago.

LONDON WESLEYAN MISSION.

On Monday evening the annual meeting of the London Wesleyan Mission was held in Exeter Hall. The chair was taken by Mr. John Bayley. The mission now has twenty-six branches in North, South, and Central London. It has eight old chapels, twelve halls, and over 5000 in church fellowship, fourteen ministers, twenty lay agents, seventy sisters, and some hundreds of volunteer helpers. All kinds of philanthropic work is carried on by the Mission Band Union, which numbers 2000 members.

The chairman, in the course of his address, referred to the London Wesleyan Mission and its work among the people, for whom, he said, it had done great things, not only in London, but also in the provinces, where the missionaries went and stirred up the Churches. It was also to be noticed that it was from the people in the provinces, who were doing most for their own churches, that the most liberal contributions were received. He commended the work of the Mission as deserving of their help and interest.

Rev. D. Walters, secretary, said that over £2000 was wanted to carry them over the current year. He had confidence in the Mission, because he knew it was doing God's work.

Rev. W. Green said he was one with the chairman in seeking by every legitimate means the improvement of the people, and he believed the time would come when all would agree as to the way by which it could be accomplished. That mission, though carried on under the auspices of the Wesleyan body, was not in any sense sectarian. It was broad and generous in all its sympathy, and gave the right hand of fellowship to all who were willing to work with them. He spoke of the visits to Manchester and other towns, and bore witness to the interest taken by the provinces in the London Mission.

Dr. Monro Gibson considered the London Wesleyan Mission was one of the greatest movements which had arisen since the great revival some years ago.

Revs. J. E. Wakerley, J. H. Hopkins, H. P. Hughes, and others addressed the meeting.

EAST LONDON TABERNACLE.

Dear Sir,—Will you kindly allow me, as in past years, to let former worshippers at the East London Tabernacle know that our annual "Thank-offering Day" takes place next Monday? The date has been necessarily postponed through my absence from home for a few weeks, in consequence of the death of my dear wife.

As usual I shall be in the vestry all day to receive offerings from those who have reason to thank God the Tabernacle was ever built; only such are appealed to. I trust that the former members will have fellowship with us in our annual day of thanksgiving.

Archibald G. Brown.

22, *Bow-road*, *E.*, *March* 11.

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FAMINE IN CENTRAL AFRICA.

Mr. F. G. Toller, Financial Secretary of the Zambesi Industrial Mission, 1, Gresham-street, London, E.C., writes:—

We have received a letter from Mr. R. Caldwell, Secretary of the Mission, who is now in Central Africa visiting the stations of the Mission. Writing from Mtsidi Mission House, Nyassaland, on January 11, he says: "A great famine is upon us! The locusts are here in millions, and have eaten up every green thing except coffee. The native maize has all been eaten. A second sowing of the same has gone in like manner. Rice or maize is not to be had in the country for calico, and very little for rupees. There is actually nothing before the people of this land but death from starvation, unless the white man can bring food into the country. For the people around us we should require a famine fund of £1500. Will you put this appeal before the Christian public? I do not send you harrowing details. The matter is urgent. The pitiful appeals of our workmen even now, that they cannot work because they are hungry, and they cannot buy food anywhere in this country, would move the hardest hearts if they could listen to them day by day as we have to do. All through Central Africa a great famine is approaching, and we call on all the people at home to do what they can to ward off its awful consequences. Hundreds are walking about living skeletons now, and many have died."

We have made inquiries in Mincing-lane (adds Mr. Toller), and are able, under special arrangements, to ship rice suitable for this purpose, which we can deliver at the mouth of the Zambesi for about £11 a ton. Our own steel barges on the river can deliver the rice to our Mission stations. One ton of rice, costing £11, would keep 300 natives for one week from starving. A steamer sails in about ten days, by which we could ship the rice.

BLACKGANG MISSION, ISLE OF WIGHT.

The report for last year states that several of the converts have now been for some years mission helpers, assisting in the preaching of the Gospel on Sunday evenings, while others teach in the Sunday-schoool. Other useful work is also done by the mission members in connection with the Band of Hope and various meetings. The number in actual church fellowship is about fifty.

I have not found the mission claims to be beyond the power of one to cope with, while God has been pleased to preserve my health and strength; but help is much needed in house-to-house visitation. The preparation due to all public service, and the necessary correspondence and other incidental claims of the work, render it impossible for one person to do more than care for the sick and attend to special cases requiring attention. Edith M. S. Smith.

FROM A CANADIAN PASTOR.

Kindly permit me to say how much I appreciate the long-continued kindness of the good friend who has supplied me with the weekly visits of The Christian for so many years, and to ask that it may be sent to my present address.

After some years of inability for regular pastoral work, I am thankful to say I am encouraged to hope that strength will be given me to continue the work in which I have been engaged for the last three months as pastor of the Baptist church here. The city has a population of about 10,000, half of whom are French Roman Catholics. Only yesterday a series of union evangelistic meetings was commenced. Preparatory meetings have been held for several weeks, and we are looking to the Lord for a rich blessing. Brethren, pray for us.

Robert Lennie.

Sherbrook, Province of Quebec, Canada, Feb. 20.

THE SMALL AND THE GREAT.

If God has thought it worth his while, in the mysterious exercise of his love, to number the hairs of our heads, He has rebuked the frivolity which separates things into important and non-important, into religious and secular—as if a man might pray regarding some things and omit to pray regarding others. The whole earth is a sanctuary. All life is a priesthood or a sacrifice. We lose valuable elements out of our character when we treat things trivially, and do our work with a loose hand.—*Dr. Parker.*

MR. AITKEN IN WEST KENSINGTON.

During the past fortnight a general special mission has been held in many of the churches in Hammersmith, West Kensington, and Shepherd's Bush. In St. Luke's, Uxbridge-road, considerable interest has been awakened by the preaching of Canon Lester, and, it is believed, good work has been done—the vicar himself, Rev. W. St. H. Bourne, who is well known as a mission preacher, throwing much energy into the special services.

Mr. Aitken's mission in St. Matthew's, Sinclair-road, West Kensington, has, however, awakened the most general interest in the district. Indeed, on several occasions, we have observed that it formed the topic of morning conversation in the railway carriage amongst gentlemen travelling to business in the City.

Almost from the outset good audiences have been secured at the week-evening services, while the afternoon addresses on spiritual life have been well sustained. On Sundays the church has been crowded, and in fact, last Sunday evening it was packed to the doors. The afternoon address to men was largely attended, and Mr. Aitken's plain and outspoken warnings against some of the sins of the day were with great power.

The evening proved a time of happy ingathering. The missioner spoke with great solemnity and force from the words of Moses:—"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life" (Deut. xxx. 19). Many seemed deeply moved as Mr. Aitken eloquently pressed on his hearers the danger of delay, and urged them to immediate decision. The second service, when the missioner addressed himself pointedly to those in whom anxiety had been awakened, was followed by a third service, or inquirers' meeting, when many remained to be personally spoken to, and not a few professed to find peace.

This mission, it is believed, has been fruitful in blessing; and many who in past days have heard Mr. Aitken's eloquent pleas must have rejoiced to find him still full of power and spiritual vigour.

T. P.

CHAMBERI MISSION, MADRID.

Mr. A. R. Fenn, correcting a recent error, says:—"The large majority of the children of our schools are the children of nominal Roman Catholics, or Freethinkers, whom we endeavour to reach by means of the schools, and our efforts are not in vain, thank God."

We recently intimated that part of the mission premises had been offered for sale to the mission. Mr. Fenn writes:—"Since then, the buildings we have rented for years for the girls' schools and other purposes, have also been offered to us. These two places, though under different landlords, were formerly one property, and are only separated by a wooden fence. They are particularly well adapted for our purposes. The purchase of the one in no way depends upon the other, and as soon as the sum needed (£900) for buying and some alteration has been raised, the purchase can be made."

Mr. Fenn's address is, Quintana 26, Madrid. The treasurer of the Mission is Mr. Arthur Boake, Southwood Lawn, Highgate, N.

THE DUCHESS OF TECK will attend a drawing-room meeting arranged by Sir Whittaker and Lady Ellis, at Buccleuch House, Richmond, at 3.30 p.m. on Saturday, March 30, to promote the interests of the Ragged School Union in its varied work amongst the necessitous children of London.

"THE MAKING OF MIND" was the subject of Prebendary J. W. Reynolds's weekly scientific address on Wednesday, March 6, at 1.15. p.m. in the church of St. Anne and St. Agnes, Gresham-street, E.C. He maintained that the human mind is not intellect only; it partakes of emotion, with consciousness of right and wrong. More than the physical goes to the making of mind. It is force of another sort than the mechanical. It is higher life-power than that by which lower animals live. It is no more a fact that we were evolved from the beast than that the rainbow is evolved from a soap-bubble. Every advance in organisms is in company with a more complex structure of brain. The inner and outer processes are in relation to enlarging external circumstances, and co-ordinated by a Purpose embracing more than the small hypothesis of sexual and natural selection. What Professor Fleshery calls "intellectual centres," not possessed by any animal lower than man, certainly not to the same extent, may be considered as indications of future advance, not by animal means, but by a throwing around of light that heralds a splendid day.

Letters to the Editor.

THANKSGIVING AND PRAYER.

Dear Sir,—A recent correspondent has suggested the great importance of prayer for conversions while the preaching of the Gospel is going on every Sunday evening. May I, through the medium of your valuable paper, ask that thousands of Christians spend at least half-an-hour on their knees before God on Good Friday morning, asking for a genuine revival of religion, resulting in millions of true conversions, from John o' Groats to Land's End, and from Cromer to Cardiff, not omitting Ireland, where such blessed work was done in 1858-9.

Good Friday is a leisure day, and many thousands will be able to continue in prayer for this one definite object, even for a much longer time.

Fredk. Geller.

Dear Sir,—As a constant reader of The Christian, and a country clergyman, I rejoice beyond measure to learn that another special day for prayer has been arranged, and that the conveners' letter has been published. The recent correspondence in your columns reveals the painful truth that the country parishes particularly are being leavened with Ritualism and error. This is quite plain to those who "have eyes to see."

I would humbly suggest to those who have the control of the meetings on May 1, that very special and direct prayer be offered for country parishes, that on them the Holy Ghost may be richly poured out. Those who work in the country know the extreme difficulty in getting and keeping together thorough and regular meetings for prayer. Would that Revivals similar to those in Scotland during the last and present centuries might be the result of these special days of prayer! The promise is for us, "Greater works than these shall He do, because I go unto my Father."—Yours faithfully,

F. R. A. Hoare.

The Vicarage, Castle Gresley, Burton-on-Trent.

Dear Sir,—I was much struck with the two articles in your issue of February 21—"Things that are shaken," and "A National Fast." Both are so timely, and touch briefly but effectually the various causes which tend to undermine the strength and even vitality of our beloved country.

Besides all these causes, so ably treated in those articles, there are hidden sores, which some would disregard, treading lightly, even jauntily over evils which are corrupting the social atmosphere, ruining home life, and eating into the hearts and lives of the sufferers. The airy and jocose treatment of solemn verities by some of our best novelists, men who would not degrade their manhood by writing anything impure or low—yet seem to allow themselves this sport—is very injurious.

Such things make us very sad, and we long for some outward expression of our grief, such as a day of humiliation and prayer would give. If the movement cannot as yet be national (although, as Mr. Crosbie remarked, God's "disciplinary judgments are abroad in the earth"), yet surely the Christian world, or even we in England, might unite in seeking our God on a named day by fasting and prayer. Such an attitude must influence the world, both by God's gracious answers, and by attracting notice to the subjects themselves. Gratefully acknowledging the benefits we derive from your publication, I am, yours truly, E. C. R.

PRAYER FOR MISSIONARY CANDIDATES.

Dear Sir,—"If one member suffers, all the members suffer with it." In the *Chronicle* of L.M.S. is an article headed "What to do with Accepted Candidates: Serious Embarrassment of the Directors." The L.M.S. is a catholic Society, and has in various ways co-operated with many Christians of different denominations. Is there not a call, especially during this centenary year, for hearty, prayerful sympathy to be shown to this venerable and widely-blessed Society by all who love Christ and desire to spread his kingdom?

Might not prayer include the following: That all, especially the candidates, may come into direct and solemn contact with God, asking, "Lord, what wilt Thou have me to do?"; that there may be readiness to endure any severe test of faith; that it may be increasingly perceived how only those whose spiritual life is deep and strong can be looked to for sympathy in the foreign service; that there may be no doubt as to God's ability, and that the joy of all may be to encourage faith in Him; that right views on the missionary question may be used as an antidote for the alleged ignorance of the foreign mission field, and the inclination to magnify the claims of home. Inquirer.

RELIGIOUS SOCIETIES AT FAULT.

Dear Sir,—May I be allowed to draw attention through your columns to the great lack of business-like habits among some of the religious societies and missions of to-day? I speak from experience, as I have many times suffered great inconvenience from unanswered letters, magazines posted days after the commencement of the month or week, unreceipted bills—sometimes for large sums of money—and similar instances. I have oftentimes heard friends engaged in Christian work make the same complaints, and sadder still, I have heard non-Christians scoff.

Surely our religion, if it is worth anything, ought to be practical enough to be applied to our daily life, in matters of business, etc. Surely Christian societies ought to be more careful, punctual, etc., than societies which are not engaged in religious work. Should we not do well to take for our motto, "Not slothful in business, etc."—Yours truly, Amicus.

A TESTIMONY.

Dear Sir,—With the intention of affording some small encouragement, though it only comes from an outsider, I write, giving the following testimony to the paper of which you are the editor. I feel sure that it is the means of *deepening* spiritual life, it shows a *sound* attitude towards all burning questions of the day, and sets its face *steadfastly* against all forms of evil—these three things I mention, though I could mention more. After reading The Christian I pass it on to the few Christian men I know of in the ship, and they tell me that they find it helpful.

I daresay I may be taking an unusual step, writing as I have done; that I do not mind, providing my object is attained—that of cheering one who I am sure must be beset with many difficulties if not discouragements; so trusting that you will take my intention for what it is worth, and will understand, though I am an outsider with regards to *active* Christian work, yet none the less I claim to be a follower of the Lord Jesus, I remain, Sir, yours truly A. P. Davidson, Lieut. R.N.

H.M.S. Acorn, Monte Video, Jan. 27.

OUR YOUNG PEOPLE.

Dear Sir,—"A Constant Reader" in The Christian, of February 28, speaking of setting apart the hour of service when unable to leave home on a Sunday evening for intercessory prayer, suggests that Christians may be led to take a greater interest in the salvation of the children. May a mother desire earnest pleading for young people of both sexes, whom it is so difficult to reach, if they have not found their Saviour early? There is much done to reach children, and rightly so; but it seems so impossible sometimes to reach young men and young women who have started in life. The spirit of the age is to assert themselves when very young, and to resent all interference, considering that they are quite capable of looking after themselves, and that they know as much as their elders.

It is so difficult to reach young men in banks and offices of various kinds, and young women who are engaged in teaching, etc. The higher the social standing, the more difficult of access are they. I have specially in my mind now young men in City offices. Their hours are long, their duties heavy, and they plead that the little time at their disposal for recreation makes it imperative that their Sundays should be free for amusement. Often the pleasures are in themselves perfectly innocent. The young men are thoroughly steady and upright; but the habit of spending the Lord's Day to self soon tells on their characters. What little spiritual life they had dies away, and though they may go to church on Sunday mornings, it is usually as a duty to please their families, not as an act of worship, or from a desire to learn more of God.

May I plead for earnest prayer on those consecrated Sabbath evenings for a great outpouring of God's Spirit on our young men and women, that they may realise their own sinfulness, and need of a Saviour, and find Christ in their youth? Surely a great blessing must result from such hours consecrated to intercessory prayer for all who know not God, from the children to the old people so soon to be called home. May God in his mercy pour out a mighty blessing on our young people, resulting in lives consecrated to his service. A Mother.

EXPLAINING THE WAY OF SALVATION.

Dear Sir,—Is there not a great need in these solemn times of a clear Scriptural enforcing of the absolute necessity of a new creation which God alone can bestow? For many years I have come to the conclusion that a great harm is being done by Christian workers in simply stating, "If you will only believe you are saved." It is true when the heart believes unto righteousness; that is the work of the Holy Spirit. But too many are led to think that a mere assent is faith, and they show by their subsequent lives that they are destitute of the inward power.

Speaking from my own experience, I do not remember the day when I did not believe that Christ was my Saviour; but there came a time when God graciously led me to see my own utter unworthiness, and myself a poor and lost sinner. My deceitful heart was laid bare, and I found I needed a supernatural faith to truly believe. When the heart is right the life will become right. How necessary, then, to clearly teach the new birth, upon which our Lord laid great stress (John iii.). I have heard some say, it is the simplest thing in the world to believe. I appeal to experienced Christians if they find this true.—Yours truly, A. C. S.

LEPERS IN MADAGASCAR.

Rev. J. Peill, L.M.S. missionary, Madagascar, writing of Rev. P. G. Peake's efforts on behalf of lepers at Isoavina, says:—"There are now twenty-five lepers in the settlement, which has been erected on land given by the Queen. The buildings were put up by Mr. Peake, and all is kept going by private friends in England, without any expense to the L.M.S. Mr. Peake aims at inducing the native churches to support the establishment. The young man who acts as pastor and teacher was originally a student in the L.M.S. College, and afterwards an evangelist for some years. At length the foll disease showed itself, and he became an outcast from society.

"On December 29, with Mr. Peake, I visited the settlement, which is about three miles from Isoavina. There are twenty-five cottages and a neat little chapel, also dispensary, in which the doctor sees patients weekly. Awaiting our arrival the entire colony gathered in the chapel, and several hymns were sang. The teacher remembered me, but I quite failed to recognise him, so much has he become disfigured. He is an intelligent and well-educated man. The sight of the poor creatures—some with sadly swollen and disfigured faces, others with fingerless hands and toeless feet—clings to me now. They were very pleased to see us. The enclosure contains 250 acres, and has been beautifully laid out by Mr. Peake."

REVIVAL IN ATHLONE.

Encouraged by the blessing which attended the mission in Galway, conducted by the workers of the Open-Air Mission, a cordial invitation was given them to come to Athlone. The Northgate-street Schoolhouse was secured for their use. In January the mission was commenced, the speakers being Captain Wade Thompson, Messrs. Richard Hinde, George Williams, T. Coghlan, and G. Knapman. The attendance nightly was large, deep interest being manifested by the people, some of whom were led to decision for Christ. Not a night passed without cases of conversion being known.

The meetings were continued for four weeks, ere the conclusion of which some of the most difficult cases to reach had been won by the power of God. Many of influence and position, as well as adherents of every church in the town, accepted God's offer of salvation, and are boldly witnessing in his name. The result has been the raising up of a band of workers in this town, which, it is trusted, will do much for the spread of light and truth in our land.

Fras. Greville Eland, Baptist Pastor.

TEMPERANCE SUNDAY.—Many clergymen in London observed Sunday week as Temperance Sunday, preaching special sermons on the subject

THE Y.M.C.A.

THE BAYSWATER ASSOCIATION.

Over 800 were present at the annual meeting of this Association, held in Paddington Baths Hall. Lord Kinnaird, who presided, spoke of the interdenominational work carried on by the Association, and pointed to the fruits of its aggressive character.

The secretary read the report, recording an increased attendance of young men at the meetings, and growing interest in the work of the Association. Eighty-three members and associates had joined during the year, bringing the membership up to 200. Many young men had been helped to obtain situations, while others had entered the mission field and were now abroad. God had used this work in Queen's road, Westbourne-grove, to the conversion of many young men.

Addresses followed by Rev. H. G. Thwaites, G. H. C. Macgregor, H. Dening, Dr. Schofield, and others.

BRIEF NOTES.

Mr. Lucas, formerly of the Melbourne Y.M.C.A., has been appointed general secretary at Pietermaritzburg.

Very successful "At Homes" were given last week at Hartlepool Y.M.C.A. by Mrs. R. H. Coverdale; at Oakenshaw Y.M.C.A. by Mrs. R. L. Weeks, Willington House; and at Sunderland by Mr. and Mrs. C. R. Walker.

Mr. W. M. Hudson, of South Shields, assisted by Mr. Strang, Newcastle, and Messrs. R. B. Wilson, and Geo. Spooner, Sunderland, have conducted a very successful eight days' mission under the auspices of the Hebburn-on-Tyne Y.M.C.A.

The annual Convention of the Y.M.C.A. of New York State was held in Syracuse, Feb. 21-24. Seventeen years ago there was a similar gathering in that city. At that time there were twenty-two Associations in the State. Now the number of Associations is 157.

The annual meeting of the Kingston-on-Thames Association was held on the 5th inst., when the president, Captain Cundy, occupied the chair. Revs. J. A. Richards and T. Humphris were the principal speakers, and other local clergymen and ministers took part in the proceedings.

The forty-fifth annual business meeting of the Bridport Y.M.C.A. has just been held. The chief feature of the report was the decidedly improved state of every department of the Association. Four hundred and twenty young men had come under the direct influence of the Association during the past year.

The Chicago Association has had a prosperous year. They report 518 religious meetings held, total attendance, 76,313; 502 Bible classes, total attendance, 4695; daily attendance at the eight departments, 1989; eighty receptions and 36 entertainments given; sixty-five weekly educational classes, with attendance 45,842; average attendance at the reading room 843.

The annual meeting of the Birkenhead Association was held on February 14. Lord Kinnaird presided over a large and enthusiastic gathering. He congratulated the Association on attaining its majority, and dealt with the question of the attitude of the Y.M.C.A. towards amusements, gambling, etc. Short addresses were delivered by members representing various branches of the work.

The Anglo-American Y.M.C.A., 160, Rue Montmartre, Paris, trusts that pastors and others visiting the city will not fail to note that "valuable information may be obtained, a good guide to all places of interest recommended, that the tea room is *entrée libre*, and a list of lodgings is kept." Already excellent testimony as to the benefits above mentioned has been rendered by a party of Irish and American pastors and friends *en route* to the Holy Land.

The Manchester Y.M.C.A. Thursday evening Bible readings, held in the drawing room for many years, are very well attended, and at the close each week new members are introduced to older ones. The annual gymnasium competitions for the Champion eight and the Holdsworth championship have commenced. A great mass meeting of men has been arranged for the large hall, when addresses will be given on "Betting and Gambling," by Major Ballantyne, "Impurity," by Mr. Newett, and "Intemperance," by Professor Renshaw.

The eleventh annual meeting of the Hammersmith Y.M.C.A. took place in the Vestry Hall on the 5th inst., and was well attended. Professor Gladstone occupied the chair, and excellent addresses were delivered by Revs. Evan Hopkins, J. L. Brooks, G. W. Pope, and A. R. Shrewsbury, also Mr. J. H. Lydall (treasurer), and others. The annual report told of much good work, but with a view to the extension of this a fund is in process of formation for the engagement of a general secretary, whose whole time shall be given to the Association.

The Honolulu Association was organised twenty-five years ago. The city has 25,000 inhabitants, 5000 being Americans and Europeans, the remainder Chinese, Japanese, and Hawaiians. The present home of the Association is situated in a central part of the city, and is largely used by the young men of the city. The following statistics, read at the last annual meeting, outline the work of the previous year: 55,845 visits by young men to the reading room; 274 paying members; employment found for twenty-nine young men; 620 attended lectures; 1750 attended temperance concerts: 5805 attended the various religious meetings in the rooms; 5126 attended services at the prison, 905 attended services at the barracks; 1505 attended the Bethel Hall meetings; 17,780 papers, periodicals, and tracts distributed.

THE Y.W.C.A.

Rev. E. A. Stuart, Messrs. W. R. Lane and W. T. Paton will be the speakers at the annual meeting of the London Y.W.C.A. early in April. Lord Kinnaird will preside.

The annual report of the Stoke Newington and Upper Clapton branch, 22, Cazenove-road, states that since the removal into the present rooms God has rewarded faith by increasing the membership and sending from time to time the needed funds. Much remains to be done; especially is there an opening for work amongst young girls, and the committee hope before long to have a flourishing junior branch. The income for the year was £39 17s., and the expenditure £34 10s. 11d. Miss Harbord is secretary *pro tem.*

The annual meeting of members and friends of the Park Mission branch was held at 13, Duke-street, on the 8th inst. About 100 attended. Miss Morley presided, and gave an encouraging address. Those present who were not members of the Y.W.C.A. were urged to join, not only for the advantage that it would be to themselves, but for the help they might be to others. During the evening several ladies played and sang, and Rev. W. P. Legg gave an address on the first Psalm, or "The way to be happy." Refreshments were served at the close, and each girl on leaving received a bunch of flowers. The Bible classes on Sunday afternoons and Thursday evenings are held at 16A, Old Cavendish-street. During the year upwards of 350 cases of more or less friendless girls were helped by the Park Mission.

The annual meeting of the St. John's Wood Institute at 46, Wellington-road, was held at the Lecture Hall of the Presbyterian Church. Rev. J. Monro Gibson, D.D., presided, expressing his warm interest in the work of the institute, and addresses were given by Mrs. F. A. Bevan and Mr. Robert White. The annual report was encouraging. The membership is 461, and of this number 276 are teachers, or engaged in business, and seventy-eight in domestic service. The average attendance at the Bible classes is over ninety. Evening educational classes in several subjects are self-supporting. The members support a native teacher in India, also an evening club for laundry and other working girls of the neighbourhood. Twenty boarders are received, and in addition there is a "Travellers' Bed." During the year thirty-one respectable but shelterless girls were brought in by the police.

CHRISTIAN ENDEAVOUR.

During 1894 the C.E. Societies contributed to the American Board 10,673 dols., and to the Woman's board 6984 dols., a large gain over previous years.

The Santee Agency in Nebraska now has three junior societies, and the Young People's Society is carried on by the Indian students without help from the teachers.

The sixth anniversary of Stratford-grove Baptist Society has been held. The secretary reported that the Sunshine Committee during the severe weather had given food, coals, clothing, etc., to several poor destitute families.

The Sunday Breakfast Association, supported by the C.E. societies of Wilmington, Del., reports for its first year an attendance of 6928, 311 signatures to the total abstinence pledge, 531 requests for prayers, and 233 professed conversions.

The Endeavourers at Bridge-street, Barton-hill, Bristol, have held their anniversary. Satisfactory reports were given by the secretary and treasurer. Addresses were delivered by Revs. T. Davis, F. Page, and Messrs. Crane and Webb.

Rev. J. M. G. Owen, of Hagley-road, Birmingham, in the course of an interview the other day, said: "The Christian Endeavour Society distinctly supplies what has been a lack in the Baptist churches, and as long as it is kept free from sensationalism, has wonderful scope for good work."

The Young People's Society at Clarendon-street, Boston, is making an effort to raise a Gordon Memorial Fund, to be applied to the debt resting on the Baptist Missionary Union. The movement is inspired by a desire on the part of the young people to honour the memory of their late pastor. It is well known that the work of world-wide missions lay very near to Dr. Gordon's heart, and that the debt of £40,000 upon the Missionary Union gave him great anxiety during the last months of his life.

UNIVERSITY NOTES.

[From our own Correspondents.]

OXFORD.

On Saturday and Sunday next a conference will be held in connection with the Inter University Christian Union and Students' Volunteer Movement.

The second Bampton Lecture was delivered on Sunday, the subject being the characteristics of Christian ethics. Mr. Strong showed that the distinctive feature of the Gospel is the new life in Christ received by faith, in order to its manifestation in outward character. The Gospel is not a new external theory of life, but a new internal power for character and conduct by means of the Holy Spirit influencing the will and inner nature.

The Rev. C. G. Baskerville, of Tonbridge, preached at St. Peter-le-Bailey, on Sunday evening, in place of Rev. F. J. Chavasse, who was unwell, und unable to preach as announced.

The annual meetings in connection with the London City Mission were held last week, when one of the missionaries, Mr. Malcomson, gave a most interesting account of his work among soldiers. The supporters of the mission in Oxford are regrettably few, but those few are tried and true, and it is hoped their number will soon increase.

The Rev. P. T. Forsyth, of Cambridge, was the preacher at Mansfield on Sunday morning. It would be almost impossible to conceive of two such different preachers and messages as those of the last two Sundays, though each was valuable in its way and place.

The resignation by Sir Henry Acland of his connection with the University is being made the occasion of a recognition of his long services to Oxford by the enlargement of the Nurses' Home associated with the name of his late wife. The poor of Oxford have the valuable services of the nurses free of all charge, from this institution, which is thus of inestimable value to the city, as also to the University. A large meeting was held on Friday to promote this new effort, which has every prospect and guarantee of success.

CAMBRIDGE.

The Bishop of St. Andrews preached the University sermon in Great St. Mary's on Sunday last. A large number of men were present, and the Bishop gave a very helpful exposition of 2 Tim. ii. 1, "My son, be strong in the grace that is in Christ Jesus."

In the evening Principal Moule concluded his course of sermons on "The New Covenant," in Holy Trinity Church, taking as his text Heb. xiii. 20. Next Sunday a series of sermons will be commenced, entitled "Interviews with Jesus."

Dr. Fairbairn, of Mansfield House, Oxford, preached the sermons both morning and evening at Emmanuel Congregational Church.

On Thursday, March 7, a very large public meeting was convened in the Guildhall to hear the Archbishop of Canterbury plead the cause of the Assyrian Christians, whom he spoke of as probably a body of the most primitive Christians existing. The Master of Trinity, Bishop of Ely, Bishop Selwyn, and the Mayor also spoke on the subject.

IRISH NOTES.

The annual collection on behalf of home missions was made in all the Presbyterian churches of Ireland on Sunday last.

The contributions to the Church Missionary Society from Ireland have increased from £10,000 in 1892 to £15,000 in 1894.

Mr. Eugene Stock, of the Church Missionary Society, has been addressing a series of meetings in Dublin, Belfast, Armagh, and other centres. In Dublin Mr. Stock preached in several of the churches, a very unusual thing for a "layman" to do in this country.

The late Rev. C. E. Cairnes, of Drogheda, who was drowned on December 29 at Moritz, Switzerland, has bequeathed the sum of £20,000 in charitable legacies, including £1000 to Dr. Barnardo's Homes, £1000 to the Boys' Home, 95, Southwark-street, London, £1000 to the Society for Promoting Christianity among the Jews, £1000 to the China Inland Mission, and £500 to the American Presbyterian Mission in Egypt.

EVANGELISTIC NOTES.

Burnley.—As the outcome of a seventeen days' mission at Colne-road, by Rev. S. B. Beattie, a large number have been induced to declare for Christ.

Clewer, Weston-super-Mare.—Mr. W. J. Gadsby has been evangelising in this district for the past six months, with many tokens of God's blessing following his labours.

Mr. Henry Smith has completed a three weeks' mission in Skinningrove. Many professed to accept Christ. This evangelist is now labouring at the Wesleyan Chapel, Barrington.

Gainsborough.—A most successful ten days' mission has been conducted by Rev. Thomas Law, preceded by special prayer-meetings. The services have been well attended, the congregations increasing up to the end. Some most interesting and encouraging conversions have taken place.

Ireland.—A fortnight's Gospel mission has been held in the Presbyterian Church, Bray, by Mr. S. G. Montgomery, of Bangor. A similar mission has been held at the Methodist Church, Darbysbridge, Armagh, by Miss Wakefield, of Portadown; and at Mahon, co. Armagh, by Revs. Wm. Maguire and T. E. Gibson.

Mr. Henry Collins, of the London Evangelisation Society, has conducted a two weeks' mission at Cox Green Mills, near Bolton, belonging to Messrs. J. and T. Garnett. His labours have been productive of much good. Many have professed to come over to the Lord's side. Mr. Collins's audiences were large and attentive throughout.

Mr. J. B. Atkinson has concluded a very successful mission at Alford (Orby). The weather was unfavourable, but there were large congregations, especially on the two Sabbaths and last night of the mission. On the very first night four souls were led to Christ. Several others were converted during the mission, and many more were deeply impressed.

North-West Essex.—A ten days' mission, recently conducted at Braughing by Rev. J. H. Marshall, has proved so successful that the limit of ten days was extended to over two weeks. The chapel has been crowded despite bitterly cold weather, and people travelled several miles, in some cases night after night. Difficulty has been experienced in closing meetings owing to the interest manifested.

Durham.—Mr. Newton Jones has held a mission at Durham. The meetings were well attended, and continued to improve in point of numbers every evening. The children's meetings were most successful; considerably over a hundred scholars signed papers stating their desire to serve Christ. Many of the elder scholars have also been brought to the Lord; also some young men not attached to any place of worship.

Mr. Gerald Coultas has concluded a month's mission at Brynmawr. Among the seekers at the last meeting was a man who had heard the open-air singing, and had come straight from the public-house bar. His wife followed him, whilst his aged Christian father was standing by shedding tears of joy over the prodigal's return. We thank God for bringing the churches into closer union with each other, as one of the outcomes of the united mission.

A. M. Winslow.

The Weaver Brothers commenced a three weeks' mission in connection with Mr. Charrington's Great Assembly Hall, Mile End, on Sunday last. They had a crowded congregation in the evening at the Paragon Music Hall, which has been taken for the Sunday evening services during the painting and renovating of the Assembly Hall. On Sunday evening the refreshment bars were made use of as inquiry-rooms, and a number of anxious persons were dealt with.

Leeds.—A ten days' mission has just been held at St. Peter's Mission by Rev. John Gawthrop, Sister Louie, Rev. J. Pickup, and Mr. J. W. Cannon. Special posters were printed announcing services for the unemployed; many working men responded to the invitation and received good. Sister Louie's singing of the Gospel deserves very special mention. Her consecrated voice was used by God in reaching many hearts. The congregations were good, and conversions took place nearly every night.

Chatteris, Cambs.—Mission services have recently been held in this chapel with very marked and blessed results. The first week was devoted to prayer-meetings, which were well attended, and much of the power of God's Spirit was felt. During the second week, in addition to the public services in the evening, Bible readings were given in the afternoon by Revs. G. Gibson and G. Davies. As the result of these services the church has been greatly quickened, and many persons, mostly young men and women, have been brought to Christ.

Manchester.—Mr. Charles Lazenby (of the Evangelisation Society) has paid a second visit, and conducted a fortnight's special services, at Holland-street Ragged School. The mission has been a season of great blessing and help, not only to those who knew not Christ, and have come to Him for pardon, but to believers and workers. Since the mission held last year we have been gathering fruit from the seed then sown, and a large number of our young men and women have become earnest teachers and workers who were then out of Christ.

Thomas Morris, Supt.

Mrs. Baeyertz.—The Saltcoats Y.M.C.A. finished a ten days' mission on Wednesday, March 6. The meetings were conducted and addressed by Mrs. Baeyertz. Afternoon Bible-readings were given in the Christian Institute; the eager listening audiences quite filled the hall, and many Christians received new strength and stimulus. The evangelistic meetings in the evening were held in the Town Hall, and on most of the nights it was filled to overflowing, numbers waited to the inquiry meeting each night; many more of whom no definite record was kept acknowledged being helped to a more decided stand for Christ.

OBITUARY.

PROFESSOR D. HENRI MEYER, MONTAUBAN.

Yet another blow has fallen upon our brethren in France, Henri Meyer having been called away at the age of fifty-three. Born at Rochelle, he early became a disciple of Christ, and studied for the ministry at Montauban. For twenty-five years he was pastor at La Roche-sur-Yon, and for a long time president of the consistory at Pouzauges. At length he was appointed to a professorship at Montauban, and there he exercised a powerful influence over the students. His contributions to theological literature were valuable, his principal work being "The Christianity of Christ."

REV. HORATIO WILKINS, CHELTENHAM.

Many will regret the death of this devoted servant of Christ, who while strength lasted did valuable service. Seven years ago, after presiding over the large work at Salem, Cheltenham, with increasing acceptance and multiplying evidences of usefulness, for no less than seventeen years, he was laid aside, and found it necessary to retire entirely from active service. Since then he has continued a prostrate sufferer, largely from bronchial affection, but he bore his trial with exemplary fortitude, a fortitude which seemed the fitting development and witness of his ministry. He was stricken down as a comparatively young man, while apparently full of promise of many years of further work. To the last he bore a calm bright testimony to the sustaining grace of God.

DEAN FREMANTLE.

The Dean of Ripon, Dr. W. R. Fremantle, died on Friday last at Wimbledon, aged eighty-seven. He caught a chill while attending a meeting of the Mission to Navvies, held in Dean's-yard, Westminster, on Thursday, February 28, and was obliged to take to his bed. Bronchial pneumonia then set in after influenza. The Dean was a son of Sir Thomas Fremantle, who distinguished himself in the navy at Copenhagen and Trafalgar, and became Admiral Fremantle. He was educated at Eton and Oxford. He was vicar of Steeple Claydon and Rector of Middle Claydon from 1841 to 1876. Bishop Wilberforce gave him a honorary canonry at Christ Church, Oxford, notwithstanding that there had been many passages of arms between them on Papal Aggression, Cuddesdon College, and ritual questions. In 1876 he became Dean of Ripon, in succession to Dr. McNeile. The Dean was a strong Evangelical, and, in the Convocation of York, took a leading part in the debates. Dr. Fremantle was a frequent speaker in London on behalf of Evangelical societies, and was practically the founder of the Navvy Mission. He was also a constant attendant and speaker at Church Congresses.

REV. FREDERIC GREEVES, D.D.

Many will hear with deep regret of the calling home of this honoured and devoted minister, an ex-president of the Wesleyan Conference and Principal of the Southlands Training College, Battersea. Some months since he had a serious illness, from which he had only partially recovered when a week since he had another relapse, and on Monday he died. Dr. Greeves was a native of Bedford, and from the commencement of his ministry (in 1855) gave promise of a useful and honourable career. He rendered important service as minister in Paris. For eighteen years he was a prominent minister in London, and his cultured and thoughtful preaching drew large congregations in the Hinde-street, Lambeth, Chelsea, Southwark, Highbury, and Mildmay Park circuits. He took a prominent part in the business of the Wesleyan Conference. One position of trust after another was assigned to him, until he was in 1884 elected President of the Conference. After spending two years at Chislehurst, he was appointed Principal of the Southlands Training College for Schoolmistresses. It will be remembered that last summer he lost his eldest brother, who was financial secretary of the Home Missionary branch of Methodism, and more recently another brother, also a prominent Wesleyan minister, has died. Far beyond the limits of Methodism, Dr. Greeves's death will be mourned as that of one who has rendered good service to the Church of Christ.

SIR HENRY RAWLINSON.

The death of Sir Henry Rawlinson last week brought to a close the long and eventful career of a brilliant Orientalist, and an eminent statesman. He came of a distinguished family, and was born in 1810. Entering the East India Company's service, he proceeded to Bombay in 1827. He acquired the native languages with such facility, that within a year he was appointed interpreter to the 1st Bombay Grenadiers. Advancement was steady. In 1833 he was sent to Persia, and afterwards he served his country in Afghanistan. In 1843 he became British Resident at Bagdad, and threw himself with great vigor into archæological research. By mastering the old Persian character on the tables at Behistun he found the key which eventually deciphered the memorials of Assyrian history; and in 1846 he published his first work on the cuneiform inscriptions. In 1847 he obtained by incredible personal exertion and not without risk (as the most important inscriptions were on a precipitous rock 300 feet above the plain) complete copies of all the inscriptions. In 1849 he paid a visit to England after an absence of twenty-two years, bringing with him the copies mentioned. A very short time afterwards he read his celebrated paper on the cuneiform inscriptions of Assyria and Babylonia, in which he gave the first translation of the "Black Obelisk Inscription." Subsequently Sir Henry sat in Parliament, and published valuable works on Oriental antiquities and politics.

MRS. J. T. M. WARE.

This devoted Christian worker fell asleep in Christ on the 8th inst., after a short attack of influenza, in the 76th year of her age. She was the daughter of the late Mr. George Payne, of Newgate-street, E.C. Her career was a truly remarkable one. Engaged in a business at Brighton more than 50 years ago, she so laboured after working hours in visiting the sick and poor, and in rescue work, that her health gave way, and she had to return to her home in London, her life being despaired of. Recovering strength, however, she commenced visiting the poor in the East-end, and taught in the Sunday-school of St. Andrew's, Holborn. In 1847 she joined the Field-lane Ragged School staff, and continued her work of teaching and visiting in the neighbourhood, and distributing tracts. She became one of its pioneers, helped in starting the mothers' meetings, and conducted the Bible-class. She also visited the prisons of Newgate and Giltspur-street Compter, taking at the latter on Sunday-afternoons a Bible-class of women similar to that conducted by the late Mrs. Fry. She was afterwards one of a committee of lady visitors at Holloway Prison.

Mrs. Ware also assisted the late Lieutenant Blackmore in the midnight meeting and rescue movement associated with the late Mr. Edward Thomas, of 200, Euston-road, &c. She was baptized by the Hon. and Rev. Baptist Noel in 1850, having attended his ministry before his secession. In 1853, having been married to the late Mr. J. T. Ware, hon. sec. of the Field-lane Ragged School, they settled at Hopton (near Harling), in Suffolk. It was in the villages of Norfolk and Suffolk chiefly that her labours of love were carried on from 1853 to 1882, for she and her husband were instrumental in bringing a large number of the farm labourers and their families to Christ as their Saviour, so that when a Gospel meeting-room had been built at Hopton, mainly at Mrs. Ware's expense, people were known to flock to it from about a dozen villages. A worship meeting and Gospel meeting were and are now weekly held in the room on Lord's days, and other Christian gatherings during the week. Mrs. Ware was spiritually blessed to young and old, and especially to the poor and sick. After leaving Suffolk, and taking up her residence with her eldest daughter, Mrs. H. M. Barnett, at Stoke Newington, she became a well-known Christian worker at Mildmay, assisting in prayer at the weekly meeting of the China Inland Mission and other gatherings. She was a very effective and constant tract distributor and visitor at public-houses, and was enabled to prove extraordinarily bold and faithful in dealing with people personally about Christ.

REQUESTS FOR PRAYER.—For an infidel, that God may bless the means used to the conversion of his soul.—For guidance in a matter of vital importance to the heathen.—For mission at Motherwell, Scotland, beginning Sunday, Mar. 11, by Mr. Gerald Coultas.—For special services by Mr. J. de Burgh, Rochford, in Cage-lane Mission Hall, March 17 to 31.—For blessing on Mr. J. J. Scroggie's mission at Colchester, commencing on 17th inst. PRAISE.—For manifest blessing granted to the month's united mission at Brynmawr.—For restoration to health of a dear and only daughter, prayed for in The Christian some months ago, and then seriously ill.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Liverpool returns to his work from Norwich this week.

The Dean of Westminster is recovering slowly from an attack of influenza.

The Bishop of Columbia has arrived in London for a few weeks' rest after the illness through which he has passed.

Rev. Henry Danvers Macnamara, rector of St James's, Carlickhithe, has been appointed chaplain to the Queen.

Canon Eyre, of Tiverton, has accepted the vicarage of Sheffield—an appointment which will give general satisfaction.

Dr. Troutbeck has been appointed to the Precentorship of Westminster Abbey, vacant by the death of Rev. Samuel Flood Jones.

A Palestine Exhibition will be held in Holloway Hall from the 11th to the 23rd inst., in connection with the London Jews Society.

Prebendary Rogers, who has been lying ill at his residence, Devonshire-square, for the past few days, is said to be improving.

The Archbishop of York proposes going abroad for a somewhat longer period than usual, and will be absent from Bishopthorpe for five weeks, from March 18.

Rev. Chauncy Maples, Archdeacon of Nyassaland, who joined the Universities Mission in 1876, has accepted the Bishopric of Nyassaland, vacant through the resignation of Dr. W. B. Hornby.

Canon Venables, of Lincoln, died on Tuesday from influenza, and Mrs. Venables succumbed to a similar attack on Wednesday. Much sympathy is felt with the family in this double bereavement.

A new Mission chapel and parish room has been opened in the parish of Kirby Cane, Norfolk. It is a gift of a former parishioner of the rector's (Rev. W. Hay Chapman) at All Souls', Langham-place.

The Archbishop of Dublin was presented last week by Rev. A. C. Thiselton with an address signed by over five hundred of the clergy of the Church of England, in acknowledgment of services rendered by the Archbishop to the Reformed Church of Spain by the consecration of Bishop Cabrera.

The London correspondent of the *Manchester Guardian* states that steps are being taken to protest against the way in which Evangelical clergymen are constantly passed over in public appointments. It is, in fact, urged that if the bishoprics continue to be distributed on the principle pursued in recent years by both Governments, Evangelicals will soon be left without a representative amongst the episcopate.

The Church Pastoral Aid Society's Ladies' Training Home, Blackheath, was opened on Saturday week. Mr. Henry Morris, who presided, expressed his sympathy with this new venture. Rev. John Barton made a statement regarding the acquisition of the Home and the work it is hoped it will do. Prebendary Webb-Peploe gave a devotional address on Phil. iv. 1-3. Rev. W. H. Barlow added the expression of his sympathy with this new movement.

Rev. Frederick Relton delivered, on Friday, in St. Bartholomew, Moorfields, the first of a series of lectures on English Church Reformers, taking for his subject John Wyclif. After briefly sketching Wyclif's life, he summed up Wyclif's services to the Church and the nation—(1) His insistence on the nature of the State and the Church; (2) his translation of the whole of the Bible into English; (3) his protest against Papal interference in both Church and State; and (4) his protest against the Roman dogma of transubstantiation.

CONGREGATIONAL.

Rev. R. Rew has completed nine years' useful pastorate at Buxton.

Farnham village churches report growing prosperity during the past year.

Rev. R. Roberts has been recognised as pastor of Brownroyd Church, Bradford.

Mr. David Barnett has been ordained to the pastorate of Grove-street Church, Boston.

Heath Chapel, Halifax, and Glinton Chapel, Peterborough, have been reopened after renovation.

Rev. Wm. Allan, late of Melrose, has been recognised as pastor of Hanover Church, Stockport.

Dr. Dale's state of health is causing his friends grave anxiety. Many will pray for his restoration.

The vicar of Stivichall, Rev. H. Armstrong, attended the anniversary meetings of West Orchard Sunday-school, Coventry.

New Sunday-school class rooms and halls have been opened for the young men and young women of Hanley Tabernacle.

Mr. James Allen, of Kendal, has given 500 guineas towards the cost of erecting a new chapel at Kendal in celebration of the centenary of Zion Chapel.

At Ebenezer, Steelhouse-lane, Birmingham, encouraging progress is reported. The membership numbers 250. The Sunday-school is one of the largest in the Midlands.

Salem Church, Bradford, reports a membership of 334, of whom twenty-three were received in the past year. In the Sunday-schools are 663 scholars and sixty-six teachers.

Luton Church reports 407 members, an increase of fifteen over last year. In the Sunday-school are 450 scholars and fifty-one teachers. The Society of Christian Endeavour has eighty-two members, and the P.S.A. 664.

At the annual meeting of Edmonton and Tottenham Congregational Church reports showed a membership of 495, sixty having been added during the year. 1100 children are in the Sunday-schools. A new mission hall has been built at Angel-road, and an energetic work is being carried on.

Camberwell Green Church shows a total membership of 613, of whom eighty-four have been added during the year. There are 918 scholars and eighty teachers in the Sunday-schools, in addition to the 198 young men and women who are being trained in the Young People's Institute. The Christian Endeavour Society has an active membership of sixty-six, and there are 126 on the roll of the Young Men's Society. The Church maintains an active mission at Waterloo-street.

Calls.—Rev. Dr. Leach, of Queen's Park, to Stepney Meeting House; Rev. A. Pringle, of Maidstone, to Caterham; Mr. W. J. Coulter, of Reading, to St. Columb; Rev. W. A. Bevan, of Beaminster, to Landport; Mr. R. Shorten, to Desborough; Rev. E. Austin, of Marsh Gibbon, to Widnes; Rev. H. J. Just, of Hyde, to Accrington.

Resignations.—Rev. W. A. Blake, of Upper Clapton; Rev. G. G. Horton, of the Cowper Memorial Church, Olney; Rev. Henry Sturt, of Dewsbury.

BAPTIST.

Blaenywana Church, South Wales, is about to celebrate its centenary.

Rev. Thomas Moran, Caerphilly, has decided to resign his pastorate, after seventeen years' work.

Rev. J. R. Russell, formerly of High Wycombe, has commenced his ministry at Astwood Bank, near Birmingham.

Mr. Samuel Hutchinson and Mr. E. A. Booth have set sail by the P. and O. s.s. *Oriental*, to take part in the Strict Baptist Mission work in India.

Rev. J. T. Briscoe, after eighteen years' fruitful work at Rye-lane, Peckham, bade farewell last week to his attached people on the eve of his departure for Bristol.

New Sunday-schools to accommodate 1000 scholars are to be erected in connection with Carr-road Chapel, Nelson, which is also to be enlarged so as to receive 350 additional worshippers.

The manual of Rev. James Baillie's church at Bloomsbury reports 807 members. In the Sunday-school are 79 teachers and 875 scholars, 75 of whom are church members. The numerous organisations connected with the church are in vigorous working order, and show both success and useful activity.

At the quarterly meeting of the Home Counties Association, held in Raleigh Park Chapel, Brixton Hill, a conference took place on "The Limitations of Prayer." Rev. R. J. Williamson, in an introductory paper, said the three principal limitations were: (1) Man's limiting God by his unbelief; (2) That the requests asked were not in harmony with God's will; (3) The materialism in all hearts.

The anniversary of the work at the Tabernacle, Grays, has just been held. The secretary, Mr. G. J. Moore, stated that the past year had been most prosperous. Sixty-three new members joined, forty-eight being baptized by the pastor. The membership stood at 130, a net increase of fifty-four during the year. All branches of service had prospered. The Sunday-school was found to be too small, and some friends undertook the extension of the iron building by 30ft., with the cost of materials only. There were over 300 children, with a staff of nearly thirty teachers. The pastor's Bible-class numbered about seventy members. The Society of Christian Endeavour, numbering 120 members, had been very helpful. The work at Tilbury Dock was progressing, while work had also been commenced at Purfleet.

Calls.—Rev. John Stanley, of Semley, to Coate, Oxon; Rev. T. Morgan, of Dowlais, to Cardiff; Rev. F. J. White, of Faversham, to Stogumber.

Resignations.—Rev. F. T. White, of Faversham; Rev. A. C. Gray, of Lewisham-road Chapel, S.E.; Rev. C. G. Croome, of Shipley (for December 31), Rev. A. T. Prout, of Gosford-street, Coventry.

METHODIST.

A successful mission has been held at Pye Bank Chapel, Sheffield, by Sisters Ethel and Blanche.

Rev. Chas. Garrett, having recovered from his attack of influenza, hopes soon to be able to resume his duties.

A special appeal is being made by Mr. Hugh Price Hughes for £3500 in order to purchase outright Craven Chapel and lecture-hall.

Rev. W. E. Crombie is laid aside by illness; and the wife of Rev. J. Johnson, of Stoke Newington, lies in a critical condition at Bournemouth.

The anniversary of Bowron House will be celebrated in Exeter Hall, May 13. Mrs. Duckworth, wife of the United Methodist President, will preside in the afternoon.

At last week's meeting of the Huddersfield council it was reported that at the twelve days' mission held in eight chapels in the neighbourhood, 250 persons had passed through the inquiry-rooms.

In connection with Rocky-lane Chapel, Birmingham, there is a Sunday afternoon Bible-class, which started thirteen years since with a membership of eight. It now numbers 609, and has an average attendance of 480.

The Ladies' Auxiliary of the Foreign Missionary Society bade farewell last week in City-road Chapel to Misses Lester and Powell, who go to China; Misses Vincent, Lawrence, and Cook, for Ceylon; and Mrs. Prothero to China.

A conference on home mission work has been held at Bristol-road Church, Brighton. Sir John Field, K.C.B., presided, and addresses were delivered by Revs. J. Dymond, J. J. Brooker, S. B. Lane, W. Jackson, A. D. Spong, and Mrs. Gates.

The new Wesleyan Central Hall which it is intended to build in Daniel-street, Ancoats, will provide accommodation for 1000 children on the ground floor, and in a hall above this will be accommodation for 1000 adults. The cost will be £7000, towards which over £4000 has been promised.

The Clapton Mission reports that the membership has increased to 412, being a net increase for the year. The income for all purposes was upwards of £1600. The Medical Mission has dealt during the year with upwards of 4000 cases, 300 persons have been accommodated at the Seaside Home of Rest, 33,000 free breakfasts have been given to poor children, 10,000 free dinners to men out of work, 11,000 soup dinners have been supplied to destitute families, 1500 persons aided, and 6000 garments have been distributed.

PRESBYTERIAN.

Rev. C. Moinet, of St. John's Church, Kensington, has had the degree of D.D. conferred on him by the University of Edinburgh.

Rev. James Donne has conducted a series of evangelistic services at Hirhael, Bangor, as a result of which a large number of persons have joined the various churches.

Rev. Hugh Roberts, who at present has pastoral care of Mostyn and Llanerchymor churches, intends to resign his charge in order to return to mission work. For many years formerly he laboured as missionary on Khassia Hills, India.

The annual report of Grange-road, Birkenhead, states that the total contributions for the past year amounted to £1270, the membership of the church at present numbers 565, and all the various organisations have been well sustained.

Among the leading Presbyterians who have been, or are, ill with influenza, may be mentioned Principal Dykes, Dr. MacEwan, Rev. John More, of Woolwich; Mr. Henry Robson, Revs. A. N. Mackray, of Croydon; W. A. Macallan, of Norwich; Carnegie Simpson, and David Eades, of Silver Hill.

Calls.—Rev. H. M'Callum, of Nairn, to Tummel Bridge; Rev. R. M. Mackay, of Troon, to Maxwelltown; Rev. J. M. Davies, to Pentre, Rhondda Valley; Rev. J. H. Beynon, of Llanelly, to Risca; Rev. D. Thomas, to Brynmawr.

Resignation.—Rev. E. M. Rees, of Ystrad-terrace, East Glam.

SOCIETY OF FRIENDS.

Friends of the east of England will feel the loss and be the poorer for the death on the 7th inst. of Wm. Dilwyn Sims, of Ipswich. London, too, has lost several venerable and very useful Friends. It will be hard to realize that the familiar and loving faces are gone, to be seen no more among men.

The warden of Mansfield House, Percy Alden, has been addressing Friends at Chalfont House, with Walter Hazell, M.P., in the chair. A deeply interested gathering heard his earnest pleadings for social reform and better conditions and surroundings for the working population. Lively discussion followed by a number of Friends, and much sympathy was expressed.

An earnest loving memorial from the Society of Friends was presented to the Emperor and Empress of Russia, on the 27th ult., by two English Friends, who were permitted to press its prayer for "religious liberty" in Russia, and that the "hand of persecution might be stayed." The interview was felt to be "satisfactory," and we may hope will be followed by blessed results.

The great subject of slavery in Africa is obtaining increasing hold on Friends, and the thrilling and awful tales of human suffering are touching their hearts. Petitions were sent to Parliament in support of the motion of J. A. Pease, M.P., respecting Zanzibar and Pemba. The promise of the Government was felt to be satisfactory. But the bulk of the Great Continent is being slave-raided, and England must awake once more and stop it. Every sort of help is needed for the mighty work.

FALLEN ASLEEP.

At Crumlin, Mon., on 3rd inst., Rev. James Hughes, aged eighty, for fifty-two years rector of Llanhilleth.—At Neatham, Alton, on 4th inst., Mr. John Bowly, for twenty-two years president of the National Temperance League.—At Danbury, Essex, on 2nd inst., Rev. Sir T. Pym Bridges, rector of the parish since 1855.—At Sudbury, Mr H. M. Ives, a devoted Sunday-school superintendent and Christian labourer.—At Six Ways, Aston, Mr. Alfred Groves, whose life has been given to Sunday-school service with blessed results.—At Plymouth, Mrs. Howard, aged fifty-eight, wife of the vicar of St. Jude's.—At Stockton, on 4th inst., Mr. C. Bone, an active Wesleyan.—At Rochdale, Mr. J. H. Holden, aged eigty-two, a veteran worker.—At Llanelly, Rev. David Miles, aged eighty-one, who has done in his day valuable service.—At Chorlton-cum-Hardy, Rev. R. Tonge, rector of St. Anne and St. Mary, Manchester.—At Margate, Mr. W. P. Beal, greatly beloved for his testimony and service.—At Sheffield, Mr. Adam Wood, aged seventy-two, who, as a Christian citizen and a servant of Christ, rendered valuable service.—At Notting Hill, on 2nd inst., Mr. William Coats, aged eighty-two, one of the oldest members of the committee of the Congregational Union, and a generous helper of the Lord's work.—At Foot's Cray, aged seventy, Rev. James Bedell, who for many years did good service as a minister at Manchester and at Lymm.—At Guildford, on 2nd inst., Rev. John Hart, aged seventy-seven, for eighteen years pastor in the town.—At Clougheney, near Newry, Mr. J. H. Porter, for many years an elder in the Presbyterian Church.—At Belfast, Mr. Alexander Martin, aged ninety-two years.—At New Pallas, Rev. Jas. Fitzgibbon McMahon, rector of Grean, co. Limerick, aged sixty-seven years.—At Sligo, Mr. Ed. Chism, an earnest Christian.—At Skerries, Juliet, widow of Rev. Robert Blundell, rector of Headford, aged eighty-seven years.

Notices.

Communications Received with Thanks.—A.E.B. H.G. E.R.W. D.F. A.R.B. P.B. J.S.M. G.D. W.H.R. J.W.R. H.D. W.D.C. C.M.D. J.S. F.G.E. G.C.N. E.M. J.W.A. J.B.S. G.H.H. W.A. J.B. E.H.K. J.A.S. F.L. E.L. B.C. J.W.A. H.C.R. J.M. C.C.R. W.A. A.W.S. R.C. G.A.M. O.T. T.D.W. F.R.A.H. M.H.B. J.G. S.M. B.S. H.H.P. R.B. W.B.K. J.G. D.McG. B.P. W.T.H. J.J. W.B. S.B. C.E. C.G.R. G.C. W.H.N. Mrs. C. W.M.H. I.G. T.M. W.C. C.P.P. F.S. A.M. E.E. J.S. C.M. L.L. W.M.J. L.A.B. R.T. W.J.W. J.T.K. A.M.W. C.L.W. S.A. C.H.J. K.A. W.C.M. G.W.T. B.P. S.H.J. Mrs. A. G.S. A.G.M. C.O. M.H.S. R.A.H. W.W.R. A.T. W.J.W.R. B.W. R.W.T. R.M. E.W. P.W. M.L.R. A.F.S. L.A.D. W.A.E.

Applicants for Tracts.—Wm. Jeffrey, 5, Fowlds-street, Kilmarnock, N.B.; Wm. H. Sloan, Third Humboldt-avenue, No. 515, City of Mexico, Mexico, wishes Spanish tracts and papers; E. C. Ker, Lance-Corporal, A Company 1st Seaforth Highlanders, Aldershot; Richard Shaw, Tudor-street, Coppice, Oldham; John Gilmore, Cookstown Junction, near Cookstown, Ireland; Francis Casey, Zanosville, Ohio, U.S.A.; Mr. McDowell, Superintendent, Cattle Ranch, near Lakin, Garden City, Kansas, U.S.A.; J. H. Hoone, 80, Leopold-street, Loughborough, Leicestshire; C. R. Weller, 14, Ansdell-road, Peckham, S.E.; W. R. Lee, Foil Tar House, Howth, co. Dublin; E. J. Snow, 14, Packington-street; G. J. Cole, 87, Copenhagen-street, N.; James Millor, 28, Ormiston-road, East Greenwich, S.E.; E. J. Barnes, 13, Station-terrace, Treherbert, Rhondda Valley; J. Pattison, 51, Fifth Row, Ashington Colliery, by Morpeth, Northumberland.

Tracts for Mauritius.—Mr. James Bappor, Catechist, St. Andrew's Church, Mauritius, would be thankful for supplies of Gospel tracts in Telegu and French. The people of the island freely receive these missives.

To Queensland.—A gentleman will be glad to hear of Christian people leaving London for Queensland, March 22.—Address "L.," care of the Editor of The Christian.

Village Work.—Pastor Thompson, Aldwinckle, Thrapston, of the Baptist Church in this little village in the county of Hereford, devotes considerable time to village visitation, and to aid him in this he greatly desires a bicycle. Could any friend present him with a second-hand machine?

MR. EUGENE STOCK has been visiting various places in the North of Ireland. He closed his tour by a public meeting in Armagh, succeeding an interesting drawing-room gathering of missionary friends, held at the Palace, on the invitation of the Lord Primate and Miss Gregg. The Belfast meetings will be long remembered in that city for the spiritual and earnest tone which pervaded them from beginning to end. A meeting held on Tuesday morning, after a breakfast given to the clergy of the city by the members of the C.M.S. Junior Clerical Association, was the crowning point of a successful series of meetings. The Bishop presided, and in a few well-chosen words declared his belief that, deeply as he would regret the loss of any of the clergy present, he would welcome the news that some of the brethren had offered themselves for foreign service, so strongly did he believe that increased and abiding blessing would rest upon the church that sent forth her best to the service of God. Mr. Eugene Stock spoke at some length on the two words, "not—but." "Not I, but the Lord"; "not the society, but the cause"; "not money, but men."—*The Record.*

SILENT SUFFERING!

Only yesterday we found home after home where starvation was being patiently borne—accentuated in many cases by acute sickness, specially among the children, who often are the greatest sufferers. The true condition of things can scarcely be realised, and we cannot too urgently repeat that despite the milder weather, the most heart-breaking destitution remains. Free meals and other help is afforded both to adults (dock-labourers) and suffering children. Contributions would be gratefully received by Mrs. F. A. Bevan, 59, Prince's Gate, S.W.; or the Director, N.E. London Gospel Missions, William Chorley, 6, Clephane-road, Canonbury, London, N.; or may be sent to the Office of The Christian. Parcels to Mrs. Davis, 205, Devon's-road, Bow Common, E.

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The demand made upon our resources through the recent bitter weather has been very heavy, and there is an urgent need of further special help to meet pressing liabilities.

The readers of "The Christian" who have not already contributed are earnestly asked to assist this Mission of Mercy to the Friendless and Fallen.

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WILLIAM J. TAYLOR,
Secretary.

Office:—200, Euston Road, London, N.W.

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FUNDS to carry on this most necessary work are urgently needed, and will be gratefully received by the Treasurer—F. A. BEVAN, Esq.; or by the Secretaries, Rev. T. S. HUTCHINSON, M.A., and Rev. ROBERT DAWSON, B.A.

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£400 are urgently NEEDED for pressing needs. SUBSCRIPTIONS and DONATIONS will be gratefully acknowledged.

THE

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AN additional £2000 a year is much needed to cope with the terrible evils afflicting sailors of various nations frequenting the Port of London, and to meet the increased liabilities arising from various urgent extensions recently made of religious operations amongst Sailors of numerous nationalities, afloat and ashore, in sixty-four seaports, including the Port of London, the Manchester Ship Canal, San Francisco Harbour and Australian waters. 61 Mission Vessels and Boats and 79 Seamen's Churches and Institutes are in constant use, winter and summer.

INCOME, £33,586.

Contributions, Offertories, Drawing-room Meeting Collections, &c., are solicited. They should be sent to Commander W. Dawson, R.N., The Missions to Seamen, 11, Buckingham-st., Strand, London, W.C.

MIDNIGHT MEETING MOVEMENT.

(ESTABLISHED IN 1859.)

The COMMITTEE are bringing to a close the THIRTY-FIFTH YEAR of their labours on behalf of the POOR and OUTCAST. They CONFIDENTLY APPEAL to the READERS of The Christian to enable them to "provide things honest in the sight of all men."

On the invitation of COMMANDER KEY, R.N., of SOUTHSEA, the Committee are holding the FOURTH MISSION in that locality IN THIRTEEN MONTHS.

DONATIONS will be received by Messrs. Morgan and Scott; Messrs. Hoare, Bankers; or at the Office by

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C. Wilson McCree, Secretary.

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MEMORIAL TO MISS DANIELL.

It is proposed to raise a memorial to this devoted worker, whom God honoured so greatly amongst our redcoats. An appeal, influentially signed, states that:—

"The scheme decided upon, after prayerful consideration, by several of Miss Daniell's friends is the purchase of the freehold of the London Soldiers' Home for the sum of £3500. This was a special wish of Miss Daniell's, and in fact she raised £200 towards this object before her death. The purchase of the freehold will save the annual expenditure of £110 for ground rent. All friends of the late Miss Daniell and those interested in work among soldiers are earnestly invited to contribute towards this scheme. The honorary secretary is Captain Granville Smith, Coldstream Guards, 131, Queen's Gate, S.W."

Field-Marshal Lord Wolseley writes:—"The purchase of this freehold would be of great advantage to the London Soldiers' Home and consequently to the Army generally. Miss Daniell's name will always be remembered with respect and affection by all ranks in the Army, and I can earnestly recommend this proposed memorial to her as deserving the support of everyone who takes an interest in the British soldier."

THE THEATRICAL MISSION.

On Monday last a special reunion of ladies and girls connected with the theatre and music hall stage took place at Macready House, Covent Garden, on the kind invitation of Joseph Wright, Esq., of Glasgow, whose well-known efforts to reach and benefit both theatricals and show people engaged in fairs have been productive of so much good. A liberal tea was provided, followed by a short and simple service, at which Mr. Wright gave an earnest, sympathetic address, concluding with an invitation to all members of the Theatrical Mission to pay him a visit when passing through Glasgow. The director, Mr. Alfred B. Harding, added a few words of kind advice and encouragement, and pressed the members to confide in himself and the other workers of the Mission whenever they required guidance and direction. The Friday afternoon reunions continue to be highly appreciated. That held on Friday week was ably addressed by Dr. Newman Hall.

ZANZIBAR STRANGERS' REST.

The new report shows much interesting work among sailors of various nations passing through Zanzibar, as well as among natives. It has now been definitely decided that Miss Beatrice Hurditch and Miss Coote will start for Zanzibar (D.V.) on April 12. There is great need of the following articles to send out with these sisters:—A piano or harmonium, a magic lantern and slides (Bible subjects), flags; also books suitable for sailors, prints and calicoes for the native girls' working class, Swiss milk, tinned meats, and jams, etc. Any of such things would be most gratefully received by

163, *St. George's-street, E.* J. Theo. Isaac.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—On Friday evening the monthly muster of the Christian Harbour Lights, an auxiliary of this society, was held at the Institute, St. George's-street, London Docks. Col. W. G. MacGregor, who presided, gave a helpful address. A number of testimonies were given by sailors, in which they recognised the hand of God in preserving them from storm and pestilence, to which so many of their fellow-seamen had succumbed, and the meeting was altogether most encouraging in tone. A fund is being raised for purchasing a lime-light apparatus, the secretary (Rev. G. J. Hill) intending to give lectures to seamen on Scriptural subjects as another counter-attraction to the public-houses and other sources of temptation with which the locality abounds. For this object contributions will be welcomed.

PETTICOAT LANE.—A band of workers from St. Mary-at-Hill Church are carrying on a very interesting piece of work in Petticoat-lane every Sunday morning. According to rules of Petticoat-lane they are compelled to have a costermonger's barrow and conduct a business. Their business is to distribute tracts and advocate the Gospel of Christ. It is estimated that 15,000 men use "The Lane" every week. The workers experience a good deal of opposition; sometimes their barrow is pitched by main force beyond the recognised boundary. Assistance would be welcomed from any who could spend the hour from 11.30 to 12.30 in that part of the Lane near to Aldgate High-street, and would make themselves known to any of the workers. Others can help considerably by sending tracts, etc., to Capt. Frank Lokes, St. Mary-at-Hill Rectory, Eastcheap, E.C. Anti-Infidel Literature would be specially valuable.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18 New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Women's Total Abstinence Union.—A meeting at the Mansion House, E.C., on Thursday, March 14, 3 p.m., to be addressed by lady representatives of various professions.

International Christian Police Association.—Twelfth anniversary, Thursday, March 14, Exeter Hall; all-day conference in Lower Hall; annual meeting at 5 and 7.45 p.m.; speakers, Revs. T. J. Madden, E. N. Thwaites, G. H. C. Macgregor, and Arch. G. Brown.

Social Questions in the Orient.—Great mass meeting, Friday evening, March 22, at 7.30, at Queen's Hall, Langham-place, W. Speakers: Mrs. Elizabeth Andrew and Dr. Kate C. Bushnell. Lady Henry Somerset in the chair.

Prebendary Webb Peploe, Friday mornings, at 11.30, a course of Lectures in St. Paul's, Onslow-square, on "The Holy Communion."

Deepening of Spiritual Life.—Addresses St. Luke's, Redcliffe-square, S.W., Fridays 3.30 p.m.; 15th, Rev. Evan Hopkins.

Tower Hamlets Mission Services, Mile-end Road.—Sun., 11 a.m., in Children's Hall; 6.30 p.m., the Paragon Music Hall, the brothers Weaver.

Protestant Reformation Society.—Monthly prayer meeting, Thurs., 21st. inst., 3.30 p.m., at 20, Berners-street, W.; address by Rev. W. R. Mowll.

Home of Industry, 29, Bethnal Green-road.—Monthly meeting for Christian workers, Wed., March 20, tea at 6, meeting at 7, address by Pastor Fuller Gooch on "The Life that is Life indeed"; Miss C. Gurney, lately returned from Australia and India, will also speak.

Mrs. Yapp will give three addresses on the "Ministry of Women," at Burlington Hall, Savile-row, on Thursdays, March 14, 21, 28, at 3.30, to ladies only.

Special Religious Services in Theatres, Etc.—Sun., 17th, Agricultural Hall, Islington, 3.30, Rev. H. Epworth Thompson; 7, Mr. Barry Wake; Pavilion, Whitechapel, 7, Mr. Job Williams; Morley Hall, Hackney, 7, Mr. T. C. Chadwick; Shoreditch Town Hall, 3.30., Mr. Geo. Nokes; Queen's Theatre, Poplar, 7, Mr. Geo. Nokes; Grand Hall of Varieties, Clapham Junction, 3.30, Mr. Cromwell; 7, Mr. Coates; Evangelical Hall, Homerton, 3, Mr. Charles Button; 7, Mr. J. T. M'Millan.

Mrs. Frank A. Bevan will open the sale of work at Miss Mason's House of Rest, 10, Finchley-road, St. John's Wood, on Wed., March 20, at 3 p.m. Fri. 15th, meetings for prayer, praise, and testimony, at 3, 6, and 7; also accounts of work at the Sailors' Rest, Zanzibar.

West London Mission, St. James's Hall, W., Sunday 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. H. Price Hughes.

Clapton Hall, Upper Clapton, N.—Mr. E. Venn, Suns. 6.30. p.m., Thurs. 7.30 p.m.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sun., at 7, Mr. Herbert Hurditch; Malden Hall, Haverstock Hill, N.W., Sun., at 7, Mr. P. Garrioch.

Conference Hall, Eccleston-street, S.W.—Mr. C. Russell Hurditch, Sundays, at 3.30 and 7 p.m.

Christ Church, Westminster Bridge-road.—Minister, F B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Conference Hall, Mildmay Park, N.—Sun., 3.30, Mr. P. S. Badenoch; 7, Mr. Robert Stark.

Edinburgh Castle, Limehouse, E.—Sun., 11 a.m., 7 p.m. Mr. H. Thorne; 3 p.m., Pleasant Sunday Afternoon.

St. George's Hall, Langham-place.—Mr. B. Glasgow, Suns., 11 and 7; Wed., Mar. 20, Burlington Hall, 8 p.m., Rev. David Baron.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m., Pastor Frank White; 7 p.m., Mr. M. C. Leite Rozas.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men, meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

Central Y.M.C.A., 186, Aldersgate-street, E.C.—Thurs., 14th, 8 p.m., "The Coming of the Bridegroom," Mr. Robert Johnston; Fri., 15th, 8 p.m., address by Rev. R. J. Vanes (Wesleyan Missionary Society), from Mysore; Sat., 16th, 3 p.m., "The Raising of Lazarus," Rev. F. R. Meyer, B.A.; Sun., 17th, 3.15 p.m., Mr. Saml. Haines (Indianapolis, U.S.A.); Mon., 18th, 8 p.m., "Repentance Unto Life," Rev. T. C. Udall.

BILBAO, SPAIN.—The fourteenth report of work in connection with the Luchana Reading Rooms, for British Seamen, states that during last year the attendance of sailors reached the total of 36,516, a considerable increase upon preceding years. Rev. Arthur Burnell, chaplain, writes in the report:—"We are much encouraged by the Sunday evening congregations. Again and again it has been noticed that the number at service has been larger than that on any other evening of the week, and we know that many of our men make it a point coming on Sunday, if they stop on board every other night. This fact goes far to refute the charge that sailors cannot be got to attend a place of worship. In temperance work, though the long-continued 'hammering' of Christian reformers has begun to tell, much remains to be done. Experience proves that temperance work is a necessity, and helps to render men capable of better facing the great concerns of the soul."

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No. 1312.] **The Christian.** [MARCH 21, 1895.

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ANNOUNCEMENTS

of BIRTHS, MARRIAGES, *and* DEATHS, *inserted in this column.*

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Advertisements should be received by Messrs. JOHN HADDON & Co., Bouverie House, Salisbury Square, E.C., *not later than* MONDAY.

DEATH.

ASH.—On March 14, Mary Ash, widow of the late Richd. Ash, of Clifton, Bristol, entered peacefully into rest, aged 84. She died deeply lamented, and a "succourer of many." For many years a reader of THE CHRISTIAN. c4056

INSTITUTIONS.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS AND MISSION.

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EVANGELIST SEEKS RE-ENGAGEMENT, temporary or permanent, or would take charge of congregation. Experienced preacher. Earnest worker. Abstainer. Musical. Highest references.—Address, EVANGELIST, c.o. Mr. Evans, 2, Narbonne-avenue, Clapham Common. c4047

BIBLE CARRIAGE, colportage, or mission work.—Re-engagement required by an evangelist. Eight years' experience. Good preacher, salesman, or town or village missionary. Excellent testimonials.—ALDER, Evangelist, Colestock, Ottery St. Mary. c4073

YOUNG (COLOURED) MEDICAL student seeks engagement as companion to an invalid gentleman wishing to travel abroad, or otherwise. Thoroughly qualified masseur. Trustworthy. —Apply, 480, c.o. Messrs. Haddon and Co., Advertising Offices, Salisbury-square, E.C. c80

THE PARENTS of a well-educated youth are anxious to place him with good Christian people to learn the hosiery business. Large country town preferred.—Address, W. L. LINTON, Basingstoke. c4108

GENTLEMAN'S SON wants situation to assist in management of farm or estate as improver. Not afraid of work. Desires good home in Christian family. Highest references.—F. PEWTRESS, Shortlands, Wotton, near Dorking, Surrey. c4027

TO CORN MERCHANTS, ETC.—A minister's son (abstainer) desires situation as assistant or improver. Three years' experience. Highest references.—HOWE, Griffiths & Co., Campbell-road, Silvertown, E. c4060

A LADY WISHES to recommend young man for any position of trust. Fairly well educated, married, Christian, abstainer. Christian work preferred.—G. B., c.o. Lady Superintendent, Soldiers' Home, Plymouth. c4046

THREE SITUATIONS.—(A) Assistant warehouseman, aged 22; (B) good situation for lad, aged 18; (C) plain cook, aged 20. Each has excellent references.—S., 4, Vanbrugh Park, Park-road, Blackheath. c4098

A SITUATION WANTED BY COUPLE. A place of trust. No children. Wife a thorough cook. Both have thoroughly reliable references. Ages 30 and 32.—Address, WHITE, 23, Camden-street, Parade, Birmingham. c4065

EXPERIENCED MAN AND WIFE seek engagement, ten years' manager of Dr. Barnardo's coffee palace and working man's club. Character can be obtained and reason given for leaving. — JOHN CHAMBERS, Dublin Castle Coffee Palace, 69, Mile End-road, E. c3963

MR. FEGAN can highly recommend a Christian man, aged 39, as caretaker (knowledge of building trade), or any position of trust. Married.—H. J. G., 24, Etta-street, S.E. c4831

RESPECTABLE MARRIED COUPLE, without children, want caretakers' situation, chapel, schools, mission, home. Any place of trust. Industrious, capable, nine years abstainers. Excellent references.—ROWCLIFFE, 8, Hawes-buildings, High-street, Fulham. c4097

SITUATION WANTED by a young man as gardener. Single-handed or under. Age 28. Single, abstainer. Good recommendations, 2½ years present situation, 2½ previous.—Apply, A. BROWNING, Send, near Woking, Surrey. c4106

SITUATION WANTED as second gardener. Life experience inside and out. Could sing in choir or play harmonium at small meetings. Good character from last and previous places. Abstainer. Single. Age 27.—E. COLLINS, Sarratt, Rickmansworth, Herts. c4028

GARDENER.—Lady reducing establishment can most highly recommend her gardener, a Christian, either single-handed or with help. Can drive and groom. Experienced with stock. Wife could manage dairy. One daughter, 15.—c4044, Haddon's Advertising Agency, Salisbury-square, E.C. c4044

AS COACHMAN by a respectable young man, age 30. Highly recommended, ride and drive pair or single. Thoroughly understand his duties. Disengaged.—W. G., 182, Great Dover-street, Borough, London, S.E. c4074

A CLERGYMAN HIGHLY RECOMMENDS a lady worker, has had eight years' experience in visitation, conducting in and outdoor meetings. Good testimonials.—E. P. H., 52, Beaconsfield-avenue, Colchester, Essex. c4139

MATRON.—A lady (34), certificated nurse, with experience as matron, desires re-engagement as matron of institution or convalescent home. Excellent references and testimonials.—Address, Miss CROSS, Ivycote, Egham, Surrey. c4127

APPOINTMENT WANTED for really good housekeeper. Eighteen years' experience. Bright, energetic, industrious manager. Refined and sensible. Capable entire management, large or small scale. Correct accountant. Testimonials. Or companion nurse (cert.). Good traveller. Moderate salary.—Miss FRANCIS, Post Office, Hurstpierpoint, Sussex. c4061

A LADY CONFIDENTLY RECOMMENDS a Christian lady as housekeeper or companion-helper to elderly lady, gentleman, or invalid. Competent manager. Good with cooking, needlework, or sick-nurse.—L. P., Miss Applin, Fordingbridge. c4063

Y.W.C.A. Secretary wishes to recommend a trustworthy person as assistant-housekeeper in business house, or housekeeper to gentlemen. Plain cook. Economical. Abstainer.—E., 179, High-street, Lewisham. c4093

LADY (long, excellent references) SEEKS RE-ENGAGEMENT companion housekeeper, governess, or responsible post. Great experience in care, training, etc., of motherless children. Cheerful, reliable, active. Good walker, reader.—E., 24, Queen's-terrace, Finchley-road, London. c4124

WILL ANYONE help poor Christian gentlewoman, to employment? can teach French and music, do needlework or fancy work.—Further particulars on application to Miss SITTNER, 23, Burton Crescent, King's Cross, W.C. c79

A LADY (Swiss Protestant), living in Rome, with a thorough knowledge of English, French, German, and Italian, wishes engagement as travelling companion or guide to English ladies or families through Rome and other Italian cities. Highest references.—Address, till end of March, G. K. S., Poste Restante, Rome. c3905

YOUNG GENTLEWOMAN (21), Christian, seeks an engagement as companion to a lady or to an only daughter. Musical and amiable. No objection to travel. Good references.—J. C. M., 8, West Cliff, Dawlish. c4034

CHRISTIAN LADY, as companion or attendant to lady or gentleman, mental or otherwise, desires position. Medical references; also by Rev. Rolfe Fisher.—Address, Miss ACKLAND, 66, Bloomfield-road, Bow, London. c4022

YOUNG LADY seeks engagement in a homely Christian family as useful companion. Would assist in or undertake domestic duties of same. Small salary.—M., 164, Vauxhall Bridge-road, London, S.W. c4062

TRADESMAN'S DAUGHTER requires situation as useful or mother's help. 20. Assist in housework. Knowledge of dressmaking. Teach young children. Discreet. State salary. Good references.—Miss BAKER, High-street, Camberley, Surrey. c4092

WANTED, IN COMFORTABLE Christian home, an engagement as useful companion to elderly lady, or assist in domestic duties. Good references. No salary required. Age 40.—Miss EDGOOSE, Lynthorpe, Barnwood, Gloucester. c4112

MAID, aged 20, good needlewoman, and can dress hair, seeks situation. Does not object to travel,—A. C., 51, Ladbroke Grove, Notting Hill, W. c4117

The Christian.

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Notes and Comments.

We would again remind our readers that it is proposed to hold meetings for Thanksgiving and Prayer in the Great Assembly Hall, Mile End-road, E., on Wednesday, May 1. We are thankful to note, from letters received, that a spirit of expectancy prevails among many Christian workers.

The friends who entrust us with donations will greatly help us by stating fully and explicitly the particular mission or effort for which their kind gifts are intended. Some titles of missions, etc., are so similar, that it is necessary to add the name of the secretary, or director of the work; failing that, the address or locality of the institution should be noted. A reference to the head of our donation list this week will show that we have a letter, containing an amount, but no information as to what the gift is for; on the other hand, we receive a letter specifying an amount and name of mission, without any remittance enclosed. We are glad to say, however, that, generally speaking, our correspondents are very careful in attending to these points.

We again beg the attention of London friends of the anti-opium cause and of the temperance and social purity movements, to the meeting to be held at Queen's Hall, Langham-place, W., to-morrow (Friday) evening. Lady Henry Somerset will preside and speak. Mrs. Elizabeth Andrew and Dr. Kate C. Bushnell will give addresses on their Oriental investigations, and Madame Antoinette Sterling has kindly promised to sing.

A Nonconformist pastor writes to us that "there is a strong tendency nowadays for persons who desire church-membership to demand it, or at any rate to expect it [without examination]. And they rather resent any delay. This is a serious symptom. There is far more danger of getting unworthy and useless members than ever before in my time. This may be more particularly true of London; but Dr. Mackennal, of Manchester, made very pointed reference to it lately." Things have greatly and sadly changed since "of the rest durst no man join himself unto them . . . and believers were the more added to the Lord, multitudes both of men and women" (Acts v. 13, 14).

We have seen with heavy hearts the news of another great industrial struggle. The war between masters and men in the boot trade must produce immense suffering, loss, and bitterness of feeling. The social effects will remain for many a day, if an understanding is not quickly arrived at. The worst of it is, that arbitration and conciliation, which have done so much to keep the boot trade in a state of peace, have, at this point, failed. We are sure, however, that the friends of both sides will seize on any hopeful chance of reconciling them. May the right chance come soon.

A workman's odd hours often contain the seeds of danger; he may drink or idle them away, and the habits contracted in the misuse of them will ruin all the rest of his life. Dinner-hour is a dangerous time; so Rev. Vyrnwy Morgan, of Lambeth, thought, when he opened his schoolroom to the working men, and provided an entertainment for them, which they have greatly appreciated. The number attending has risen from 80 to 650. Workmen can take their dinners to the room, or buy sandwiches and cakes, coffee and tea. Good singing is provided, and Gospel addresses are given. They sometimes provide some of the entertainment themselves. All this is hateful to the publicans, who are trying to retaliate by getting the place rated. The question is yet undecided. If it goes for Mr. Morgan and his friends, their example can hardly fail to stimulate many to imitate them.

A correspondent writes to *The Echo* calling attention to a Ritualistic mission to School Board children. He reminds the public of the exposure of the Society of St. Osmund at the last School Board election—a Society which has prayers for the Pope as the head of the Church, invocation of saints, relic worship, holy coats, and the adoration of the cross. The vicar of St. Andrew's, Plaistow, who is associated with this Society, has "announced that a mission will be held in the parish by two advanced Romanisers" from March 16 to 28, and "on no fewer than seven evenings there will be held what is termed a 'Mission to Board School children,' in addition to services for the children attending the parish school, which will be held at other hours." There is a notice in this church which states that confessions are heard by the clergy there on two nights per week. What will the School Board have to say to this? The old trouble about the "Circular" has been up again, but here we have new material for trouble. Neither the Board nor the public ought to allow this Roman propaganda in rate-supported schools.

Dr. A. Russel Wallace, who has for a long time made the subject of poverty a study, is of opinion that our statistics of poverty are altogether misleading. In London there are 122,840 "official" paupers, but that number takes no account of a still larger number of poor and destitute persons who are provided for by the charities of London, fifty of which have been established since 1883. Dr. Wallace says that in 1893 alone half a million of money was left in charity for the relief of the poor, to say nothing of the sums bequeathed for educational and religious purposes. To the poor who are thus aided from the poor-rate and from charities left to them, are to be added those who die and those who lead a miserable existence, refusing to depend on either aid. How many more might be added who depend on the occasional gifts of the well-to-do of a neighbourhood, and eke them out with the wages of odd jobs? No doubt it is a terrible question, which cannot have its solution postponed for ever. "Why have we growth of wealth and of poverty at the same time?"

The anecdotes about Professor Blackie assume a more tender and more religious tone the more we get to know of him. In the North his spotless life and devout spirit were known to a large circle of friends, but in the South he was chiefly known as a rare scholar, an ardent Scotsman, and an eccentric but lovable man. Underneath all this was a piety as humble as it was deep. In season and out of season he preached the great injunction "to speak the truth in love," these words, in Greek, being written in the left-hand corner of the envelope of almost every letter he wrote, or varied sometimes with the words, "Love is the fulfilling of the law." He loved singing, and practically sang all the day long. His intimate friend, Dr. MacGregor, says that he never knew a man who so constantly rejoiced in the Lord. He used to write down in his day-book every night a selected verse from the Greek New Testament, and try to live up to it the next day.

Rev. Frederick Hastings, who has lately returned from Australia, gives it as his experience that the pulpit there is often more political and even Socialistic in its tinge than in England.

One minister tried a course of twelve sermons on Socialism. He filled his church for twelve Sundays with all the restless thinkers of a city, but a month afterwards had a smaller congregation than before. He confessed to me that he had not had a single accession to his congregation through his effort. Working men rushed to hear their grievances ventilated and sustained, while some liberal supporters who felt out of sympathy with the views expounded were spiritually starved and alienated.

The contrast to this is the experience of ministers who keep to the Scriptures, their testimony being that nothing so holds and interests and helps men in their daily life. The late Dr. David Thomas used to say that a man of ordinary mind would be unfailingly fresh as a preacher if he kept to the Bible; and only last week Rev. J. M. Gibbon said to an interviewer that he finds nothing so enduringly interesting to a congregation as the exposition of Scripture.

"H. P." contributes to *The Echo* a long notice of a book entitled "The Pretended Benefits of War, by J. Novicow, the Russian economist." It is a good sign that thinking men on the Continent are exposing the evils of the system which aids in keeping Europe poor and restless, ignorant and godless. This book, we see, is written in French, and published in Paris, a token, we suppose, of the author's fear of the Russian censors. It is said to be a mine of facts and arguments, and judging it from the copious extracts given by "H. P." it deserves high praise, and will, we hope, find its way into English-speaking countries through a good translation. The point in favour of war, that it improves the human species by eliminating degenerate specimens, is admirably dealt with.

"It does just the contrary, and selects the strong and healthy for destruction, leaving the weak at home. The flower of the race is taken to be butchered—as in the case of Napoleon, who caused the death of 3,700,000 of the finest men in Europe." If this theory were true, "the most warlike communities would be strongest and handsomest. In this respect, however, the English hold the first

place, and they are the only people who have no compulsory service. They obtain their vigour from athletic sports, which never flourish where there is militarism."

There can be no doubt that one main cause of the overthrow of Napoleon was the destruction of the manhood of France.

"Remember my bonds" is the touching appeal with which Paul closes his letter to the Colossians. Brethren of ours, scattered up and down on the face of the earth, and suffering in various ways, make a similar appeal to us. "Remember our exile, our poverty and loneliness," cry our brethren from Siberia, banished thither for the love of Christ. "Remember our threatening dangers," call our Malagasy brethren in such pathetic words as were published in this journal only last week. "Remember our work, and that we represent you, and speak for you," entreat our missionary brothers and sisters in every land. "Remember our trials and sorrows for the Gospel's sake," beg the converts who have been won from heathenism. The voices come from every quarter. We need sympathy as sensitive and love as deep as Christ's to give the response needed. His Spirit within will answer to the spirit of want calling from without.

DRAMAS OF LONDON POOR.

It seemed to me one day quite lately, as I stood in a filthy room in one of our London slums, that here indeed was cause to make God move the heavens and come down. The room was almost empty; a table, two chairs, and a heap of rags in the corner (called by courtesy a bed), comprised the furniture. Crouching over the fire sat the husband, trying to get warm, an old coat thrown round his stooping shoulders. He had a severe attack of bronchitis. The wife was nursing the baby. I had come to see the husband, and had offered the only advice I could offer—that he should go into the infirmary. I was just going away, when I remembered Nellie. Now Nellie has been a friend of mine for months, a quaint little mite, with straw-coloured hair and big dark eyes, and a passion for hymns and "fardens."

"Where's Nellie?" I asked. "'Ere I is," came a faint whisper from a corner. I looked, and then stood speechless. Was that Nellie? That little ghost. Slowly the child tottered across the room towards me.

"She seems weak, Sister," said the mother; "you see they've not 'ad much food lately."

I stooped down and looked into the child's face, gaunt and white, with big weary eyes, and fair hair hanging damply over her forehead. As I held the thin little body between my two hands I murmured in the bitterness of my soul, "Does God see; does He hear?" "She's that weak she can hardly stand; she fell down the other day an' cut 'er head," continued the mother. Yes, there, through the yellow hair, the ugly red mark, not quite healed, showed plainly.

Mother out of work, father ill; so the child had starved.

"She can't even 'old up 'er 'ead proper," went on the mother. The child smiled so tenderly at me, and stroked my face with her dirty hands. "Dod bess yer, Dod bess yer." Yes, Nellie, God has blessed us all, and you too.

. . . . . .

Not far from Euston Station, quite within sound of the noise and rattling of hansoms and four-wheelers, is a street of small dingy houses, the rooms of which are let out singly or in floors. The first-floor front of No. 43 is the scene of one of the every-day dramas of suffering, patience, and heroism of which the great world knows so little, and we, who live amongst the people, know so much.

Both father and mother are comparatively young. He is honest and independent. This winter he has been without work except for odd jobs, and his courage and his honesty have been assailed by the bitterest trial over and over again. Unlike some men who plead for work and wait for it to be brought to them, he has no stone unturned, and has been up and out early and late. He was one of the crowd who pushed for work on the day when the gates gave way before them, and he narrowly escaped being one of the injured.

From comparative comfort they have come down to dire want. As the winter deepened trouble darkened. Mother's burden was heavier than the children knew, but she faced the future with that staunch courage and cheeriness which are a constant miracle to us who know her. Johnny, the eldest boy, had to go into hospital to undergo his twenty-first operation. His mother's own boy, with just her genius for making the best of things, he bears his pain unmurmuringly. We went last week from the bedside in the clean, bare little room in the street to the hospital bed in the long, bright ward. The same steadfast light shone in both faces; each spoke of the other's trouble, and forgot their own. He was full of what he would do for mother if this operation proved successful; and she was thanking God that her trouble has come upon her when Johnny couldn't worry about it.

For Maggie, the eldest girl, we keep, as it were, a shrine in our hearts. She is thirteen years old; the pinching and screwing, the anxiety and care, may have driven the childhood out of her face and movements, but it has brought out something else seldom found in a child. Maggie is everything in the home now mother is ill. There are five younger children, counting the new baby. Polly! with her big eyes and arch ways, restless, wilful, and mischievous, the indispensable Polly of our story hour on Saturday morning. When Polly and Maggie had only one pair of shoes between them, it was generally Polly who arrived with beaming face each evening, carrying Lily, with Beckie and Edie in the rear. "Maggie's sorry, but give her a X, please, she's helping mother." One day, the brilliant idea occurred to them of each wearing one shoe, and hopping together.

Beckie! with her squint and quaint loving little ways; and Edie, five-years-old Edie, starved to the size of two and a-half, without whom no children's gathering seems complete. And her belief in the Sisters and in Cleveland Hall is proverbial. If the father breaks down, or if mother is very quiet, she creeps up to them and whispers, "Go to Cyeveyand 'all, and tell them," and she is often discovered on the doorstep, teaching Lily the names of the Sisters, and making her repeat them in broken baby language.

Once I took breakfast tickets to the children. "It's very good of you, Sister, it really is, but ther's other children needs 'em more." I was vexed at the woman's pride. Then the children came in from school, blue with cold. I pulled a biscuit out of my pocket for Edie, who trotted over to Lily with it, and she snapped her little teeth upon it with a hungry sob. That was too much for me, and too much for the mother also; it broke down her reserve, and since then, for our friendship's sake, I have known the worst. Since that day until now, I have read the record of physical agony and weakness, of privations and trouble, the daily record of a woman's anguish, a man's despair, and the suffering of little children.

. . . . . .

These are the everyday facts that make it easy for us to ask for help for our people, that we may have the means to help wisely such patient, silent, heroic sufferers. We cannot put all the real facts upon paper; we cannot before your eyes change a baby's sobs into a crowing laugh; you must take our word for that. The only limit upon our work is placed by those who have this world's riches, the limit of impossibility which ought never to be put upon such work. Our social department which helps such cases as these is at the end of the winter terribly in need of funds; we want to raise £100 at once. Will the readers of The Christian help?

Sister Mary.

Cleveland Hall, Cleveland-street, W.

TRUTHFULNESS.

We find whole systems of casuistry developed whose aim seems to be to go as near the edge of untruthfulness as possible, if not beyond it, in religion. But the New Testament sweeps the entire idea of the *pious fraud* away with this short thunder-peal, "Their doom is just." It will hear of no holiness that leaves out truthfulness; no word, no deed, no habit that, even with the purest purpose, belies the God of reality and veracity.—*H. C. G. Moule.*

REV. J. McNEILL IN INDIA.

People begin to ask (says the *Indian Witness*) "What has Mr. McNeill done in Calcutta?" He has not made a census of conversions at his meetings; he has done nothing whatever by way of parading the results of his mission, but this by no means proves that there are no results. This, however, he has done. During five working days of the week, for two weeks, he has drawn from eleven to thirteen hundred persons to the tent on the maidan, and has preached ten sermons that cannot but exert a permanent influence for good upon the majority of those who heard. His sermons have been "profitable for doctrine, for reproof, for instruction in righteousness." The Christianity of Calcutta has been much strengthened, encouraged, and made bolder by his ministry here. The pastors of the various churches will find that Mr. McNeill's short visit has increased the attendance at public worship. The current of spiritual life flows more vigorously in the churches than before; the standard of Christian morality, too, and Christian faithfulness on the street, and in the home, will stand at a higher level than before. The name of Christ has not only been exalted in the preaching, but that name has more honour in Calcutta than before this visit.

He has given the Christians of Calcutta an opportunity of showing that the men and women who ordinarily worship in different churches, and bear names of different denominations, are in truth so near each other that they can worship together in perfect harmony of feeling and spirit. This mission has welded the churches together in a very appreciable degree, and the results will appear in the greater prosperity of all. The churches invited Mr. McNeill to Calcutta, they have loyally supported him and he has not disappointed them. Each pastor on the committee feels and is ready to acknowledge that Mr. McNeill's work has helped him almost as though he had come as a special evangelist to an individual church.

The number of conversions is not known, and in such a work as this there is little need of knowing it, still less of publishing it. The crowded tent five days in the week, and the congregation of over three thousand in the rink on Sunday night prove that Christianity has not lost its power. It is true that authentic reports of genuine conversions strengthen the hearts of praying men, and seriously impress the careless and ungodly. But these public services have been such a demonstration of the strength of Christian sentiment and interest that there is less need of tabulating the results, were the materials available.

The McNeill mission probably closes with a service at the rink at 6.30 p.m. to-morrow (Feb. 24). Mr. McNeill then goes to Darjeeling for a few days, thence by rail to Bombay, where he will hold a series of services before sailing for home.

MADAGASCAR.—Much sympathy will be felt for our friends William and Hannah H. Wilson in the death of their little boy, on December 23. William Wilson has been paying a visit to his old station at Mandridrano, and received a very hearty and loving welcome from his friends there. There has been very heavy rain at Antananarivo, causing a breach in the river embankment, and some thousands of acres of rice will be destroyed or seriously damaged by the floods. More active preparations are going forward to resist the French expedition.

A POCKET TREASURE.—A fountain pen with a gold nib is now an indispensable item in the equipment of all busy people who write. Messrs. Mabie, Todd, and Bard, of 93, Cheapside, and 95A, Regent-street, who have done so much to popularise these invaluable pocket companions, have just introduced an improvement that will be hailed by all; but especially by lady writers who may have suffered in the past from soiled fingers or stained dresses in the process of renewing the ink supply. The firm have produced a "self-filling" pen, on a principle which is simplicity itself. Without unscrewing the pen or disturbing any of its parts, a glass filler with an expanded opening is placed over the gold nib and the ink automatically sinks into the interior of the instrument; or an ordinary filler may be used by putting the point of it on the end of the under feed-bar and pressing the rubber top in the usual way. Messrs. Mabie, Todd, and Bard claim that this improvement constitutes their already famous "Swan" pen a perfect pocket writing instrument, and the claim appears to be amply justified. With such a pen always at hand the decaying art of letter writing ought speedily to revive.

THE UNVEILING.—XI.

THE 144,000 SERVANTS SEALED.

The Seven Churches, with their principles and practice right and wrong, and all their possibilities for good and evil, co-existed in John's own day; they have all been present throughout the whole Church period; and yet they mark a process, from the loss in Ephesus of the first love to Jesus, to the full development of self-love in Laodicea. The same principles and possibilities exist in the individual soul, and blessed with a sevenfold blessing is he that overcometh in the sevenfold testing.

Likewise the experiences under the Seals, whether in the world or in the individual, mark a process, from the beginning of the Gospel with all the blessings which it brings and all the persecutions which it provokes, to the terror of the panic-stricken dwellers on the earth, who cry to the rocks to fall upon them, and the hills to cover them from the wrath of Him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?

Dies iræ, dies illa,
Solvet sæclum in favilla.

The Seer takes note of four angels of God standing on the four corners of the earth, east, west, north, and south, holding fast the four winds of the earth; and another angel ascending from the sunrising who forbids the winds to blow until the angels have sealed the servants of their God upon their foreheads. For are not the angels ministering spirits, sent forth to minister on behalf of those who are about to inherit salvation?

The four winds at the four corners of the earth remind us of the great wind from the wilderness which smote the four corners of their elder brother's house in which the sons and daughters of Job were feasting. The fourfold wind was occasioned by Satan, the prince of the powers of the air. So the four winds of the heavens which Daniel (vii.) saw in his night vision, striving upon the Great Sea, are Satanic agencies which are overruled by God to effect his purposes. Just as the evil spirit came forth and stood before the Lord, to be a lying spirit in the mouth of Ahab's prophets (1 Kings xxii. 19-23).

Observe that while the winds are under the power of the prince of the powers of the air, the four angels to whom it was given to hurt the earth and the sea are angels of God. They do not hurt by their own direct action. They hold fast the winds that they may *not* hurt, until the servants of God have all been sealed, and then their restraint is withdrawn.

What an important side-light this sheds upon the conditions of our life on earth. We never travel without God's angels restraining the evil powers that would do us hurt. These are always ready, like hounds in leash, and there would be fires and catastrophes by land and sea a thousand fold more than there are, if God's angels did not hold fast the powers of hell, only permitting them to work their will in such measure as is needful for correction, or rebuke, or punishment.

But the main object of this vision is to assure the saints, from Him who liveth, and has been dead, and is alive for evermore, the First and the Last, and the Living One, that whatever may happen to them at the hands of him who has the power of death, they bear upon their foreheads the seal of the Living God. This vision is an echo of the Saviour's words, "Fear not them which kill the body, and after that have no more that they can do." And of the Holy Ghost by Peter, "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for He that hath suffered in the flesh hath ceased from sin." And by Paul, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our mortal flesh."

To limit this sealing to any one era or period or event would deplete it of nearly all its significance and comfort. It surely means that at every period, through the long tribulation of the ages, and in the crisis at the close, from war and scarcity and pestilence, from death with sword, and with hunger, and by the beasts of the earth, no servant of his shall suffer, unsealed, unowned, unclaimed, by the living God.

Think how this assurance must have sustained the faith and hope, and love and courage, of his slaughtered witnesses, through all the dark and bloody centuries of Pagan and Papal persecution. Think what it means to-day to our beloved Stundist and Armenian Christian brethren, as they stand with John, their brother and companion in the tribulation and Kingdom and endurance in Jesus, and behold the twelve times twelve thousand sealed of every tribe of the Israel of God.

It is characteristic of God's elect that we must through much tribulation inherit the Kingdom. And it is equally characteristic that every one is sealed. If one were omitted the square number would be incomplete; if one were added there would be a superfluous member.

Whether torn to pieces on the rack, broken on the wheel, rotting in dungeons, torn from their children, victims of nameless outrage, or whether in these easier days where civil and religious liberty exists, suffering from neglect, misunderstanding, isolation, or excommunication, still they bear God's seal of ownership, and "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth Him." "The Lord knoweth them that are his."

Suggestive and illuminating as was the line of thought marked out by our brother Mr. Graham last week, based upon the meaning of the names enumerated, it was not exhaustive. We may also study the Tribes from other points of view. Judah comes first, the royal tribe, for he prevailed above his brethren, and of him came the Chief Ruler, whose goings forth have been of old from everlasting (1 Chron. v. 2; Mic. v. 1); and little Benjamin their ruler, closes the list—the son of the right hand, a type of Him of whom the Psalmist prayed, "Let thy hand be upon the Man of thy right hand, upon the Son of Man whom Thou madest strong for Thyself" (Psa. lxxx. 17).

All God's Israel, all the elect of Him whose gifts and calling are without repentance, are enclosed within these two mighty and sovereign names. The servants, the bond-slaves, of God, are the born kings of men; "the time came when the saints possessed the kingdom" (Dan vii. 18, 22, 27). They "are cradled into *royalty* by wrong" on earth, "and learn in suffering what they teach in song," when they stand with the Lamb on the Mount Zion—the new song which none but they can learn (ch. xiv.).

Great contrasts there may be, as between Reuben, unstable as water, and Joseph, a fruitful bough by a well, whose bow abode in strength. But Jehovah doth not keep his anger for ever, and the sarcastic bitterness of the outraged father's prophecy of Reuben is softened in the blessing wherewith Moses the man of God blessed the children of Israel before his death: "Let Reuben live and not die, but let his men be few."

Levi has the Urim and the Thummim, and Issachar has men who have understanding of the times to know what Israel ought to do. While some tribes have lost privileges which others have attained.

All these are interesting lines of inquiry and thought, and others will occur to other minds. But no distinction is in this vision made between one tribe and another; and all the servants are each equally sealed. Just as in the Letters to the Churches the promise is to the individual overcomer, so here each servant is sealed and safe. In the one case, however, there is various reward for active overcoming, under varying circumstances; on the other there is equal preservation through passive suffering.

These are the servants to whom the Unveiling is given; servants who serve Him, and they see his face (ch. i. 1; xxii. 6). They are Israelites indeed in whom is no guile; for in their mouth was found no guile; they are without fault before the throne of God (John i. 47; ch. xiv. 5). They are those to whom the voice comes out of the throne, "Praise our God, all ye his servants." They are the called and chosen and faithful followers of Him whom God the Father sealed as the Apostle and High Priest of our confession; and they are the sealed ambassadors of Christ, beseeching in Christ's stead, "Be ye reconciled to God"; his witnesses, his servants.

THE INNUMERABLE MULTITUDE.

The succeeding vision is the fitting and necessary complement of the former. The Israel of God is not only an elect body, each member foreknown, predestinated, called, and justified; but there is more to follow: whom He justified them He also glorified. We are not only sons of believing Abraham, Jews inwardly, whose praise (Judah—praise, Gen. xxix. 35, xlix. 8; Ro. ii. 29) is not of men but of God. We are also a peculiar people gathered out of all nations and kindreds, and tribes and tongues. And although God's Israelites-indeed are a chosen and well-known number, for He calleth them all like the stars, by their names; yet, like the stars, they are innumerable—a great multitude whom no man can number.

And it is not enough to assure them that before the terrible and universal winds of tribulation blow they all are sealed with the seal of the living God. He will not only foreshow to them that they are sealed unto the day of redemption; He will give them a vision of redemption in its fully accomplished results; and will show them that when the devil's winds of persecution and tribulation have blown their hardest, their cruellest, their worst; when they that kill the body have had no more that they could do; when they have waited not in vain for the adoption, to wit the redemption of their body: then the Lamb in the midst of the Throne, to whom they went forth without the camp bearing his reproach, is a covert over them, and gives them rest, leads them to living fountains of waters, and God wipes away all tears from their eyes. Having learned of Him who is meek and lowly in heart, they enjoy, in heavenly and everlasting habitations, the rest unto their souls which in the direst stress of the tribulation, and in the persecution they endured, they had already found in Him.

Thus we see that this first pair of episodical visions is an epitome of all the Book of the Unveiling, pointing backward to the tribulation and Kingdom and endurance in Jesus

(ch. i. 9), and onward to the wiping of all tears from off all faces, in the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, when the tabernacle of God shall be with men, and God shall wipe away all tears from their eyes (ch. xxi. 2—4). M.

REVIVALS IN SCOTLAND.

BY GORDON FORLONG.

(Concluded.)

The work was very deep and true in 1857; even scorners said nothing; they were silenced in the waves of anxiety that rolled everywhere. The largest halls and the largest churches were filled in 1857, 1858, and 1859, even on week days. Orthodoxy had taken fire, and when a people acquainted with their Bibles take fire you have wondrous power. They stand upon an eminence even before conversion, but fogs and clouds make them useless and powerless. The new birth, as God's sunshine, bursts fully upon them, and they actually help each other at once.

In 1859, 1860, and 1861 many able evangelists were working in Scotland. Duncan Matheson came from the Crimea, and did good work in Huntly and elsewhere. Mr. E. P. Hammond, of America, a blessed evangelist with the young, began a good work among children in Annan in or about 1860, and that small effort extended, through other helpers, to the whole four congregations in Annan. The invitations to evangelists were frequently signed by five different pastors. Sometimes seven pastors signed one request; I remember it was so in the case of Dumfries.

DENOMINATIONAL PREACHING VANISHED

when a full revival tide began to flow. The pastors selected the largest church, and it was, for the time being, in the hands of the evangelist alone, except on Sunday morning. Eight hundred believers are said to have been the fruit at Annan, and the nightly services were kept up for many months. About 1400 people were present every night of the week. Two years after that work I asked the ministers, "How do the converts stand; have you many backsliders?" "Very few, hardly any," was the answer.

In Glasgow and Aberdeen Reginald Radcliffe and Richard Weaver both appeared in or about 1861. Robert Cunnyngham, a Glasgow butcher, also did good service, and one or two Free Churches had great work done in them—for instance, Andrew Bonar's church and a church near the Glasgow Green. On that green we had congregations of about 20,000 persons. The people stood three hours at a time sometimes, without moving, weakly ones sat on the grass, and in a neighbouring hall we received the inquirers.

SOME MINISTERS WERE CONVERTED

in their own churches. This was the case with an Annan minister. The minister, of New Deer, Aberdeenshire, whom I knew, told me that he was sitting in his own pew when he was converted. He made no secret of it. An Established parish church minister of Strathhaven and his wife were both converted. Having private means, they threw up the Church and went abroad to evangelise; they were in South America when I last heard from them. Mr. Gebbie, of Ayrshire, a parish minister, did a good work, and if my memory were better I could record the names of many blessed reapers. One minister said: "I read over some of my old sermons written before conversion. I found no wrong sentences, but no sermon had 'the thing' in it. It could not really meet the need of souls."

Then, too, the work owed a great deal to the Press.

"THE REVIVAL," NOW CALLED "THE CHRISTIAN,"

was a wonderful aid; it stimulated all Christians who read it, and greatly helped, not only evangelists, but pastors and teachers. Idle Christians were provoked to work when they read what was done elsewhere. A Dumfries paper did much good in the South of Scotland; a very dear worker now gone "home," Rev. Mr. Gailey, of Annan, wrote vigorous articles that moved the whole district. *The Stirling Messenger* did very effectual work also in Scotland. Newspapers can marvellously assist, but they generally ignore God's works. The London *Rock* sometimes gave a full summary of the Scotch preaching in 1857 and 1858.

In Glasgow alone, about 10,000 persons probably were moved. Sensational and emotional preaching without true Bible texts may make much froth, but the true fisherman sends his line deep down, as the true farmer ploughs deep. The results are God's converts, won only by God's own Word, not by any man.

Wanganui, New Zealand.

GOD'S GUIDING HAND.

By T. J. BARNARDO, F.R.C.S. Ed.

[In the current number of *Night and Day*, Dr. Barnardo gives many instances of the way in which prayer has been answered and providential deliverance out of grave difficulties have been vouchsafed to him in the course of his work.]

I well remember a case which occurred a few years ago, when the work in my hands was very much smaller indeed. Some heavy payments, one of them for the clearance of a mortgage which had been entered into in error and which was threatened with foreclosure, were to be made upon a certain date, I think June 24. The total amount required for this urgent purpose was £500—in those days an enormous sum. I had a month before me in which to get it, and of course during that month the current daily payments had also to be met.

We used to have a little meeting every day at 12 o'clock for prayer, when all the wants and difficulties of the work were brought before our Father, and when I and my colleagues entreated God's blessing and guidance. Among other matters, this urgent need was borne in mind daily, and we pleaded with God that He would remove the difficulty. But when the 15th of June arrived, and there was still absolutely no money in hand, and when, as is usual at that time of the year, the donations began to slacken, I confess that I was greatly alarmed.

I had then two special friends of large means to whom I occasionally communicated my anxieties; generous friends, each of whom had written to me and said, "Whenever you are in great difficulty apply to me." So I wrote to them under these stringent conditions, setting forth our position. To my dismay I learned that *one of them was out of town*, and that it was not known when he would return; and that *the other was seriously ill* and unable to attend to any matters.

By the 20th of the month I not only had no money to meet the claim, but a positive additional debt of £50 had been created in discharging the cost of daily necessaries. I continued to earnestly beseech the Lord for help, and in some poor manner—I cannot say with any real or strong faith, but in a halting fashion like that of Jacob of old, I laid hold of God's strong arm. The day before the money was due, the donations *were lower even than they usually were.* But on the morning of the day when this urgent claim must be met I reached the climax. The donations on that day amounted to about 15s., in addition to which there were two halves of single £1 Irish notes from a good friend in Dublin, who said he would send the other two halves when these were acknowledged. That was all! Yet that very day the claim had to be met!

The money which I needed to discharge this mortgage had to be paid in at a West End office. I looked the matter boldly in the face. It was perhaps, I thought, God's will that this heavy additional load should be borne by me, and the debt, for which I was not really responsible, added to my other burdens. I felt that perhaps I could obtain a postponement if I saw the solicitors who had the matter in hand, and I made my way west at about one o'clock in the afternoon bound for their office. Passing down Pall Mall, I noticed standing on the steps of one of the large clubs a military-looking man, who stared intently at me as I came along. I glanced instinctively at him, and then resumed my way.

In a moment or two I felt someone patting me on the shoulder. "I beg your pardon," said my interlocutor, as he raised his hat, "I think your name is Barnardo?" I said, "Yes, that is so; but you have the advantage of me." "Oh!" he said, "you do not know me, but I recognise you. A brother officer of mine in India had your photograph, and was deeply interested in your work, and he and I have often talked of it. I recognised you immediately. The fact of it is," he continued, "I have a commission to discharge. I left India about two months ago, and Colonel —— gave me a packet for you. It contains money, I believe; for he is a great enthusiast for your work, and he made a large collection for you after a bazaar that his wife held. But I have not been long in London, and have not had time to go down and see you. Only this very morning, however, I was thinking that I must make time to call upon you, when, curiously enough, I saw you coming along. Do you mind waiting a moment until I fetch the packet?"

I gladly acceded to his request, and returned with him to the club. He ran up the stairs, and presently brought me down a large envelope addressed to me, carefully tied up with silk, and sealed. I opened it in his presence. Imagine my astonishment and my delight when I found in it a bank draft to the value of £650! This had been sent from India *rather more than three months previously, before I myself realised that I would have to make the special payment which was that day due.*

I cannot doubt that in the providence of God the bearer of the message was allowed to retain the package until almost the last minute, so that faith might be tested and prayer drawn out unceasingly. And then, just when I was in the greatest extremity, the mighty hand of God was thus held out in assistance to his servant.

Need I say I went at once to the office of the solicitors: not to postpone the payment, but to make it, and then I returned with a grateful heart to discharge the liabilities that had arisen within the past three weeks of short supplies. I found that when all had been done *I still had in hand some £90 over and above my requirements.* I think any one of my readers to whom such an experience had occurred would no doubt have said, as I did: "This is the Lord's doing, and it is marvellous in our eyes." And as he went on his way rejoicing he would then, as I did at the time, feel assuredly that never again would he distrust his Heavenly Father; and that, whatever the trial be, he would meet it with unquestioning and childlike faith.

But we may not thus reckon up our spiritual victories in advance! The manna that was stored up over and above that which was wanted for the day by the Israelites of old "bred worms and stank"; and it is only day by day in such work as ours that we can lay hold upon God. Only so can the work be sustained and the victory given!

On Monday last week, at the noon prayer meeting, Aldersgate-street, Dr. Barnardo presented some 200 boys who are about to start, it is hoped, for Canada. A contingent of big sturdy lads from the Labour Home seemed fit for any amount of hard work, while the boys from Stepney promised well. A company of little lads from Leopold and other homes will probably be adopted. The doctor introduced his large party in a brief and happy talk, telling what some had been saved from, how they had been trained, and what the future before them. He earnestly asked prayer and liberal sympathy.

THE LONDON SPECTACLE MISSION, for the benefit of those who cannot afford the spectacles they need, gives in its report a very satisfactory account of the work for 1894. The applicants have increased from 531 in 1893 to 648 in 1894, and at the end of the year there is a balance in hand. It will be noticed that the number of special cases this year has greatly increased, and the Society has been enabled to help many people to procure more expensive spectacles which have had to be specially made to suit their eyes. Information may be had of the hon. sec., Miss C. Waring, 197, Sutherland-avenue, W.

CHISWICK MISSION.—Reporting on the work of the past year, Mr. R. T. Smith says: "A suitable house has been purchased near the Halls, to which, in June next, it is proposed to remove the inmates of the Kentish Town Home for the Aged, which became affiliated to our mission last year. By some a mission is judged from a financial standpoint; to such it may be pointed out that great care has been exercised not to exceed in expenditure the receipts; therefore the help has been limited by the supplies received. It is a matter for regret that no addition has been made to the Trust fund of £1000, which the trustees desire to raise, so that the interest accruing from the investment of such a sum may meet the cost of keeping the Mission Hall in repair, but it is hoped that an effort to increase the amount will be made this year." The general work of the mission is attended with much encouragment. Mr. Smith's address is 1, Thornton Avenue, Chiswick.

A SALVATIONIST'S LUXURIES.

We Salvationists like luxuries of a certain sort. It has been my lot to enjoy during the past eleven days some of the greatest luxuries which it is possible for a man to taste at the end of this century.

1. Passing Toulon recently, I felt I must stop to salute our friend and brother, Mr. Lombard, of Geneva, who, with his devoted wife, is carrying on a work of soul-saving and rescue in this terribly immoral arsenal city amid great difficulties, of which the least is certainly not the financial one. He gathered his people for a prayer-meeting in his little hall, which was most blessed, and it was truly a privilege to be able, either by word or deed, to encourage these workers. That was the first of my first luxuries—fellowship.

2. Next day I found myself at Nice, where I expected to cross the track of our "Petroleuse" carriage in that gay city, but it had been delayed at another town. It was the eve of one of the great Carnival days. A supply of the special "petroleuse" number of the *En Avant* had arrived in the station. What a chance! To-morrow the city would be given over to the "good king carnival" and all his gay bacchanalian cortège. Twenty thousand masqueraders in every conceivable caricature costume would run riot through the streets and fight ten thousand battles of confetti. Giant hobgoblin cars, high as a two or three-storied house, would parade the city. How I wished that my comrades had arrived in time, and that we had been three to seize the chance of testifying for God in the midst of this scene of the wildest human folly! But the Lord, who does not give grudgingly, thus gave me the luxury of going alone for Him in uniform amongst those multitudes with my Salvation paper. And it so happened that this number was one we have got up with great care, specially adapted to the French crowd. I had a fairly good sale for three hours, and, better still, I did not meet a person who did not seem to understand the precise meaning of my uniform, and on whose behalf I was there. I came out of the confetti ordeal better than I had expected, though these little cement pills do sting terribly when dashed in your eyes, and of course I could not wear the usual light wire *visier*, as I might have been taken for a mock Salvationist. One gentleman solemnly reproved me in the name of religion for my degrading it by coming there with my paper. But he seemed to have forgotten completely for the moment his grotesque costume of red and green and yellow, and was dumb when I ventured to point to it and suggest that my dress and errand might at least be as religious as his at that moment.

One gentleman to whom I sold a paper came next day to see the Petroleuse (then arrived), and finding us in a little hawkers' hotel at 2s. 11d. per day (room included) gave us twenty francs and bought twelve francs' worth of our publications.

3. I cycled off next day to visit a lady the story of whose conversion from blank infidelity through a fortnight's stay in an officer's quarters in Paris my dear wife told in The Christian two years ago. She is slowly dying of consumption now, but to hear her pray—"In the face of the universe, O my God, I can cry that Thou hast saved me!" was glorious; as was also to hear this ex-infidel of Catholic origin tell so simply how she had led to Christ a dear dying Protestant girl, who, having sought the southern shores of our infidel France for her body's sake, had found there her soul's embarkation place for heaven—ah, that pastoral cycle visit was a luxury!

4. Next day I took the opportunity to ride in uniform round the circle in front of the Monte Carlo gambling temple and through its grounds. I am hoping shortly to lay before your readers some facts regarding this terrible plague-spot.

5. Monday night last week in the Albert Hall, thronged with 10,000 souls, I had the luxury of seeing the antipodes from, and an antidote to, the Nice carnival. In the latter was made visible and tangible the infinite variety of human selfishness and folly. In the former was manifested the infinite variety of the forms which love and saving wisdom can take in its effort to rescue men from the mad carnival of sin, and from its backwash of hideous misery and filth. With what admirable order, with what a sweet simple spirit of love and devotion all the representatives of the various "elevating" agencies of the Army passed our beloved General to give him a cordial welcome—a sort of family gathering, and family welcome on a large scale, and with many thousands of unconverted on-lookers, who could profit by this object lesson of loving gratitude, and of the joys which surround the return of a prodigal world to its God. It was a marvellous sight, and one well adapted to awaken the attention of the world of worldlings in whose midst it was displayed.

6. The "Two days with God," which followed this occasion, were times of grace indeed. I have been fourteen years in the Salvation Army, but never have I heard the General speak with more spiritual power than during these days. The silence which hung over the grand audience was often intense, and deep was the attention. The current of Divine feeling was strong. The claims of the kingdom of God were urged with a force which swept, visibly, four to five hundred souls over the barrier that had hitherto arrested their progress. The responses, the rush of assent, that rose and burst through the building, were often like a thunderclap.

7. And that midnight march—eight hundred strong—through Piccadilly's gay inferno, led by the General on foot, and the midnight meeting of 1500 in Exeter Hall, where all the varieties of sin and worldliness were assembled—how shall I describe that luxury of love! It was heaven to get right into the heart of this hell where yet there is hope.

Arthur S. Booth-Clibborn.

NOTES FROM MEXICO.

Mr. Eglon Harris, who makes Orizaba, Mexico, his centre of operations, writes that his little Evangelical paper *El Sembrador*, is being received with much pleasure by many of the people. A Government official in Ecuador (the American Tibet) having become interested, has undertaken to receive monthly packets for distribution. As the Ecuador Customs have orders to destroy any literature not according to Rome, it is hoped that, addressed to a Government office, the little paper may escape the flames.

"We visited in Vera Cruz three barracks and the prison. Without exception the officers and governor gave us every possible liberty to give tracts, Scriptures, etc., and speak to the men. Also, we crossed over by boat to Ulna, which is a fort, covering the whole of a small island, and is used as a prison. There were 410 prisoners, mostly murderers or political offenders. To these all we gave a small parcel of tracts and a Gospel or Testament. How glad they were to get something to read! One man said, 'How kind you are to think of us. I have been within these walls for ten years.' He seemed to want to add more, but suddenly slipped into my hand a beautifully carved ring that he had made himself out of the hard stone of a fruit, and with that hurried off to his task. What a subject for our prayer is that little island of Ulna! Not the least spiritual light; in darkness and the shadow of death; but God, who caused light to shine out of darkness, will shine into hearts there. Let us plead for it.

"Don Bernardo seems to be much cheered in his work as colporteur in the state of Guerrero. He writes of the progress of the Gospel, in spite of the obstacles which the priests put in the way. One who is now a brother beloved was a short time ago a most bitter enemy. He is now helping all he can in distributing tracts in his neighbourhood. He says: 'We are seeing rapid progress. It seems as though it was only needing that the people should hear the Word of Truth. The impression made in their hearts is the work of the Holy Spirit. On the other hand, we cannot deny that the Word of invitation which you have sent out in *El Sembrador* has drawn many hearts to Christ. Many are now helping in the work.'"

The British correspondent of the work is Mr. J. Mercer, 143, Dickenson-road, Rusholme, Manchester.

VILLAGE WOMEN.—Misses Nainby and Hooper have had most interesting itinerations in out-of-the-way villages around Hoshangabad, C.P., India. At one place, after speaking for an hour, Miss Nainby said she supposed the women would like to go to their work, but they would not leave. "We may die, and our husbands may die, and this is far more necessary for us than our food; we cannot hear this every day!" In many of the villages they have a hunger in their hearts for the Bread of Life. Crowds gather to listen; most of them had never heard before of the Saviour. "If (says a missionary) workers at home could only look into those faces as I did, I am sure they would come out to India."

MR. MOODY IN TEXAS.

In a report of the closing days' services of a two weeks' mission at Dallas, Texas, *The Morning News* of that city for Saturday, March 2, has the following:—

It was a real great mission from beginning to end, and the aggregate attendance was not under 100,000. Mr. Moody won his audiences from the first by his earnestness and simplicity. He cleared the way of many difficulties for hundreds, and it is conceded by religious people that a great and lasting good has been done. It cannot be said just how many conversions there were. But it can be said without hazard to truth that there have been some remarkable evidences of the saving power of grace. Many people in Dallas now understand what the old hymn, "Amazing Grace," means.

The last day's service opened yesterday at 2.30 p.m. with the usual praise service. In due time the usual collection was taken; several prayers were offered, then Mr. Moody arose and said: "When I came through New York on my way south, a lady told me that at a meeting the day before the statement had been made that there are in this country 750,000 convicts. It was appalling to me, and when I got to looking into it I thought that many of these people might be reached and won to a better life." Mr. Moody related about the conversion of Jerry McAuley, and spoke of the vast number of people in the slums of New York who had been led to Christ through him. He said there were a good many men and women in the jails and penitentiaries of Texas. Most of these were young men of promise if they could be reclaimed and started off in the right direction.

Mr. Moody then asked Mr. Scofield to tell the audience of the remarkable conversion in jail of Valentine Burke, once the king of cracksmen. Mr. Scofield related the history of the case, summing it up that Burke was in jail on a charge of burglary. He struck a match in his cell one night for the purpose of lighting his pipe, and by the light of the match saw the headlines, "Philippian Jailer," in *The Globe Democrat*, which was lying on the floor. Mr. Moody was holding a meeting in St. Louis at the time, and what Burke saw was the report of Mr. Moody's sermon on the conversion of the Philippian jailer. Burke lighted the candle, and, being almost illiterate, spelled that sermon out word for word. It resulted in his conversion that very night. Burke was soon out of his trouble, and, after many hardships, got work, and became a power for good in the cause of God.

A PLEA FOR THE PRISONERS.

Mr. Moody then announced that he would explain his object in having Mr. Scofield relate that history. "I know a great many such men who have been reclaimed and brought in the household of faith. I believe there is a field for a great work in this direction, and Texas is a good State to begin this work in, and there is no better place in Texas to begin it than in Dallas." Mr. Moody then outlined his plan, which was to put the Bible in every prison cell in Texas. Every Sunday when these men were in their cells they would have time to read the Bible and other good books which would point them to a better life. Mr. Moody said the lady in New York who had informed him of the prison statistics in the country had written him that if he felt inclined to begin in Texas the work of putting the Gospel in the hands of convicts, she would start the movement with a donation of 50dols. To this amount Mr. Moody himself added 50dols., and he asked all who felt inclined to encourage the work to place in an envelope whatever amount they desired to give, and drop it in the basket at the night collection.

The tabernacle was crowded early for the last service. There was no trouble about volume to the singing. Everybody seemed filled to overflowing with harmony. The coloured people sang "Wait and murmur not," and one of the coloured brethren became so enthused that he rose and clapped his hands.

Mr. Moody's sermon was on the Brazen Serpent. At the close of the meeting Mr. Moody asked all to sing "God be with you till we meet again," and everybody in the congregation to stand and join in. It was grand, and everybody seemed sorry when the last verse was ended and the great meeting was actually at its close. The men's meeting and the inquiry room were packed to their fullest capacity, and many prominent citizens were seen among those seeking instruction.

NOTES ON DAILY READINGS.

SUNDAY, MARCH 24.—1 COR. VII.

The Marriage Tie (1-17).—Christianity does not loosen the sacred bonds by which men and women are bound, but confirms and strengthens them. The earliest institution of marriage in Paradise is shown to be the type and pledge of eternal love, and our obligations to Christ demand that we should fulfil the primæval obligations entailed on the first man Adam. Christ came, not to destroy, but to fulfil. (8) The introduction of the Gospel with its exuberant joy and hope, its promise of a new society, amid the rotting order of the empire it was destined to replace, gave rise to strange and perplexed questionings as to the relation of converts to the order of society which was passing away. Were they freed from obligation to its institutions, and especially from their unconverted partners? In no wise, was the Apostle's reply; each husband or wife was bound to maintain the obligations of marriage with their unconverted partners so long as these were content to remain with them.

The Compensations of Christ (18-24).—What applied to marriage was equally applicable to all else. There was to be no effort at revolutionary change. Each was to remain in that position in which they were when converted to God, taking Christ's grace into the relationship or business, and finding in his grace the complement and compensation for all deficiency of need. In Him the slave would taste the sweets of freedom, and the master would become a slave. In Him the Jew would be emancipated to a new liberty, and the Gentile come under a new restraint.

The Passing World (25-40).—Great changes were imminent when these words were penned. The successive persecutions of the Empire were about to involve the Church. It seemed wise, therefore, that the converts should not root themselves too deeply in the system of things which was about to pass like the scenery on the stage. Fathers were recommended not to give their virgin daughters in marriage unless the demands of love compelled. On the whole, the single state was preferable under the exigency of that special distress.

MONDAY, MARCH 25.—1 COR. VIII.

The Christian Faith (1-6).—Mere knowledge inflates with pride, but love lays course after course on the foundations of Christian character. He that loves grows strong and blessed. Love is more satisfactory than knowledge, because the more we know the less we feel to know; whereas the loving heart no longer strives after inquisitiveness into the ways and will of God, it is content to lie back in his care and feel that He knows all. (4) It was a matter of indifference to the believer whether the food of which he partook had been offered to idols or not. An idol was nothing to him, a mere name and shadow. (6) Note the order—all things from God through Christ. Seek the Father in prayer, the answer will come through the Mediator, "I will do it." Mind that all your life is yielded unto Him, just as all your nobler impulses come through Him.

Respect for Weaker Consciences (7-13).—Many a convert could not rid himself of the belief that an idol was something after all, and the offering of food in an idol temple seemed a recognition of its authority. In such cases it was imperative not to partake of such food. And for the sake of such it was better for those to whom these rites were entirely immaterial to abstain from crossing the threshold of an idol temple to join in the banquet given there, that there might be no inducement to the weaker brother to do the same, not because of his own principle, but by the force of example. Whenever we *know* that our behaviour is inflicting, or is likely to inflict, harm on others, we must abstain from the very appearance of evil for their sake. This does not, however, apply to captious and unreasonable objections.

TUESDAY, MARCH 26.—1 COR. IX.

Paul's Maintenance of his Rights (1-15).—He insisted that he had a perfect right to live in the enjoyment of the necessaries of life, to marry, and to receive the support of his converts. In opposition to those who challenged his rights, he unhesitatingly maintained them. Why shouldn't he do as the rest of the apostles, and the very brethren of Christ? He was a soldier in the great war, a planter of the vineyard of the Church, a shepherd of the flock. (9) It is very sweet to know that God cares for oxen, how much more for his children! (15) But for special reasons the Apostle forbore to make use of his rights in these respects. He preferred to support himself with his handicraft, to take away one ground of accusation on the part of his foes. None need follow his example, therefore, in these respects, unless similarly circumstanced and challenged.

Paul's Reward for his Abstinence (16-27).—He was under perpetual restraint, denying himself lawful and innocent things, with the distinct purpose of winning men for Christ, who might have been prejudiced or alienated by any appearance of self-indulgence on his part. His one aim was to gain or win men. In matters of principle he was like a rock, and when men insisted on raising circumstantial rites and ceremonies to the level of great Christian principles, he gave place not for a single hour. But when he could conciliate prejudice and win attention by conforming to his hearers, where principle was not involved, he refused to be restrained by considerations of personal convenience from making the sacrifice. (27) Oh for his eager desire to win the crown allotted to those who have won most for God! There is no question here of being a castaway from God, but of missing the prize on which his heart was set.

WEDNESDAY, MARCH 27.—1 COR. X.

Tempted, but Delivered (1-13).—We should read Old Testament story under the light which these words afford. Let us see Christ in the Shekinah cloud, the manna, and the rock. He underlay all these material emblems, and gave meaning to the entire typology of the wilderness march and the Tabernacle rites. (6) May we be kept from falling into the sins which strewed their carcases on the sands of the desert. The seed of the same sins of impurity, murmuring, and rebellion are in our hearts, only kept from germinating by the grace of God. (13) Satan couldn't tempt Job, except as God gave him leave. There was always a restraint, which he could not overstep. So with us. God measures our strength before each assault of our adversary, and in his faithfulness limits the pressure of the gale to the resistance we can make. Do not look down at the tempter, but up to the Lord. Always be on the alert for the indication of the way of escape. The path is hidden among the hills, but the guide of believing souls will indicate it.

Our Oneness in Christ (14-22).—The apostolic warning against idolatry is based on deep teaching about our absolute union with the Son of God. In the Lord's Supper we manifest this as we participate in his body and blood, after a spiritual sort. Simultaneously with the outward rite, there is real unity between the spiritual participant and the unseen Redeemer, the outward act being but the token and type of the inner fellowship. At the same time, by participating with others in the common rite, we identify ourselves with them. In the same way, to partake of the delicacies of an idol temple would be to enter into union with the demon and his votaries. How inconsistent and absurd such a course would be. But how carefully should we guard against attempting fellowship with Christ and the world.

Give no Occasion of Stumbling (23-33).—Our one aim in all things must be the glory of Christ in the salvation of men. And this will involve great care of putting a stumbling-block in the way of others.

THURSDAY, MARCH 28.—1 COR. XI.

Christian Assemblies (1-16).—Paul always brings great principles to settle the smallest questions. Here the headship of man to woman makes it right, in his judgment, that the woman should remain veiled in their common gatherings. Note the Divine order of being, Christ in his human nature subservient to God, the redeemed man to Christ, and in the same way, not otherwise, woman to man.

The Lord's Supper (17-34).—The Apostle ever insisted on having received his instructions at first hand. (20) The early Christians celebrated a love-feast before the Lord's Supper, to which all brought contributions. But at Corinth, instead of sharing these equally, each partook of his own. This led to great heart-burning, and made the reverent enjoyment of the sacred feast impossible. (26) The Church proclaims the mystery of Redemption until the Revelation of the Son of God from heaven. (29) We must discern the unity of the Lord's body, as we sit with our fellow-believers at the sacred feast, and beware of all that would violate it. (30) Physical weakness is sometimes the index of spiritual malady. (32) Better a thousand times to be chastened now by physical suffering or otherwise, than to be finally condemned.

FRIDAY, MARCH 29.—1 COR. XII.

The Unity of the Trinity (1-11).—The three persons of the Godhead are named here, God the Father, the Lord, and the Spirit. But amid all the diversities of their operation or manifestation, there is an essential unity. This is the type, as it is also the cause, of unity in the Church. (3) Ask that the Spirit of God should enable you to make Jesus the supreme Lord of all you are and have. (8) Let us not envy each other. No one has a power which he has not received from God, and for which he is not accountable. Envy not thy brother's gifts, but develop thine own to the utmost possible extent. (11) Note the personality of the Holy Ghost, and reverence his choice for thee and others.

The Unity of the Body (12-31).—Each of us is in the body of Christ for a specific purpose. Let us not be discouraged because we do not occupy some prominent position before the eye of man. We are most careful of organs which are hidden from human gaze; and those of whom the world knows nothing may be incomparably precious to the Lord. Let us also care for each other.

SATURDAY, MARCH 30.—1 COR. XIII.

This is an ode of almost unrivalled beauty, even on the page of Scripture. If the amanuensis had looked on the face of Paul he would have seen it shining like an angel's.

Love Contrasted with the Gifts of the Early Church (1-3).—Everything is lighter than vanity, compared with the love that Christ can put into your sunless hearts. Nothing else can so truly promote the victory of his Church and the redemption of men.

Love on its Negative and Positive Sides (4-7).—Let us examine ourselves by these tests, and see to it that even if we do not feel as we would, yet we always live up to this holy standard. What we practise in faith, knowing it to be right, we shall presently do because we have come to prefer and like it.

Love in its Superiority to Knowledge (8-13).—It is certain, as soon as a child enters the unseen, that he will know perfectly, and at a glance, much more than the wisest saint ever gained by the most laborious study. Thus our knowledge will become as the clothes and toys that children leave in their nurseries, but the love which was wrought into our hearts by the Holy Spirit and by loving deeds shall be our everlasting possession. Our love to our dear ones shall abide as an inalienable possession. Faith will also abide, linking us to Jesus, and securing perfect peace in the presence of mighty mysteries and changes. Hope, also, will grow from more to more.

MISUNDERSTOOD.

Misunderstood!
And we had only tried
To do the right, and naught beside.
The labour we had spent
Was only meant
To do some others good.
But it was not received,
And we were sorely grieved.
Misunderstood!

Misunderstood!
After the toil of years
Those secret struggles, hidden tears,
And then a saddened heart
To be our part;
And silently to brood
Over an aching ill,
As human nature will.
Misunderstood!

Misunderstood
On earth, whose desert sands
Will blind, but Heaven understands,
And our dear Lord will own
All that is done
For Him, however crude.
No more shall you and I
Be, in that by-and-by,
Misunderstood.

JOHN WILFRID MCCLURE.

INTERNATIONAL S. S. LESSONS.

MARCH 31.

REVIEW OF QUARTER'S LESSONS.

GOLDEN TEXT, Matt. xi. 29.

THIS series includes almost the whole of the last year of our Lord's Ministry up to the time when the Passion Week was about to commence.

Lesson I. told the story of a martyrdom. Who was put to death? By whom? On what occasion? Where? It was not the martyr but the poor weak half-drunken murderer that suffered most. The servants of God may be slain; but the work of God goes on.

Lessons II. and III. give a miracle, and the spiritual teaching it was intended to convey. In what district was the miracle performed? Was the discourse delivered at the same place? The miracle was the result of our Lord's compassion for the multitude; but the teaching that followed showed that the compassion was for the deeper spiritual needs of the people as well as for their bodily hunger. Which hunger did the people feel most? Which hunger ought they to feel most keenly? What are the simple conditions on which the soul's hunger receives satisfaction? If you know them, have you fulfilled them?

The next two lessons (IV. and V.) take us away to the extreme north of Palestine. What great city was near? Show how the sight of this city gives emphasis to the two events referred to in our lessons, the prophecy to Peter of the Church against which hell's gates should not prevail, and the vision of a glorious kingdom granted in the transfiguration. Peter figures somewhat strangely in these two lessons. Note how a bold confessor one moment may be unconsciously an instrument of Satan soon after. In the transfiguration, what do you understand by the change that appeared in Jesus, the appearance of the two men with Him, the theme of their conversation, and the message of the Father?

Lesson VI. deals with the children. By the simplicity, trustfulness, and contentment of children, Jesus teaches useful lessons to his disciples. The only great men in the Kingdom of God are the childlike. What does the lesson reveal as to the conversion of children, and our Lord's care for them? And how do you apply the solemn warning against those who are an occasion of stumbling to the young?

Lesson VII. begins with a question put to Jesus to tempt Him, yet leading to one of the most interesting of his parables. There is a double application of the parable—first to our Lord Himself, next to his people who are here to continue his work, and to imitate his example. Any self-righteous man who will try himself by the test of this parable will be compelled to plead guilty, and will need the work of Him who came to save.

Lesson VIII. reveals Jesus as the Light of the world. The blind man becomes a picture of our natural condition, and is worthy of our imitation in his faith, and obedience, and fearless confession of his Deliverer. Christ as the Resurrection and the Life is the theme of Lesson IX. His work in raising the dead is present and future (see John. v. 25-28). The story of Lazarus shows how much grief death causes, and how perfectly the Conqueror of death can wipe all tears away.

Two rich men appear in Lessons X. and XI. Think of the two—one a young ruler, beautiful in moral character; the other, a chief publican, who had enriched himself by means that troubled his conscience. Which seems the nearer to the Kingdom? If the two belonged to us in any way, which would cause us the greatest anxiety? Yet which of the two was saved? Eternal life is brought near to us; do we choose our treasures and let Jesus go? Or do we welcome Jesus at whatever sacrifice? The example of Zaccheus bids us to "choose life."

THE ESSEX INDUSTRIAL SCHOOL and Home for Destitute Boys, Chelmsford, makes a good report of last year's operations. At the commencement of 1894 there were 150 boys in the school; during the year thirty-one have left, and thirty-one boys have been admitted. Many of those who come to the school are in an extremely neglected state. Of the boys who left, seventeen were placed in situations in various parts of England, seven were sent to Canada, five returned to their relatives, one went to sea on a fishing vessel, and one joined the Navy. Although only one boy was apprenticed to the fishing trade, the managers of the school still think that this is a good opening for boys of a restless disposition, or for those who need constant supervision. They had a rather marked instance of this in a boy who was very troublesome while in the school, but rose to be captain of the vessel on which he served his apprenticeship.

For the Young.

DO YOU KNOW GOD?

"Whom to know is Life Eternal."

AMONG the first things, dear boys and girls, that you learnt when quite little children, was the fact that there is a God; and you believe it because your mother tells you so, and because you read it in the Bible. These are very good and satisfactory reasons for your belief, and you cannot do better than hold to them; but I should like to give you one or two more reasons, as we can never be too fully equipped for the battle we may have to fight on behalf of our faith.

In the first place, then, even if we had not a Bible nor a dear mother to teach us, we might know that there *must* be a Supreme Being. How is that? I will explain to you.

Have you ever looked at your father's watch? Has he opened the case for you to see the tiny wheels and springs that do their work so beautifully inside? Each part is in its proper place, moving smoothly, perfectly, and regularly. If even the most minute of them were broken, the watch must go wrong or stop. As you examine the works, you think of all the care and patience that must have been exercised by the watchmaker in order to bring them to such perfection.

Now, suppose that someone tried to convince you that that watch never had a maker; that it made itself, or that all its different parts happened to come together by chance; what would you think of such a statement? You would say that the person who made the assertion was either a lunatic, or else extremely foolish and ignorant.

Just so, when we consider this wonderful world—the sun to give us light by day, the moon and stars at night, the coal deep down in the earth to furnish fuel, the water springing from the rock for drink, the fruits and grains for food, the rain to cause them to grow, the animals to help us in our labour, and also for food and clothing—can we look at all these things and imagine that they made themselves, or that they came into their places by accident? No; the more we study the marvels of nature the more we must be convinced that there must have been a Creator, and that He who made and sustains them is God.

Another way that we may know that there is a God is by the answers we receive to our prayers. Have you ever spoken to anyone through a telephone? In New York telephones are much more used than they are here, and are often attached to private houses, so that the mistress of the house can communicate with places in the town without the trouble of going out. Now if one of the ladies wished to order some things from the stores, she would go to the tube, signal for someone to listen, and then name the articles she desired to be sent. In course of time the van would drive up, the parcels be handed in, and the lady would receive what she had ordered. Can anyone doubt for a moment that there must have been some person at the other end of the tube to take the order and despatch the goods?

Exactly on the same principle God's children speak to Him; they cannot see Him, but they know He is there, and that He hears them, because He answers their prayers. Does He always do so? No, not always; but would your parents comply if you requested them to give you a quantity of gunpowder or a supply of poison? Neither does our Father in Heaven answer our petitions when we ask Him for what it would not be good for us to have.

Again, after you have spoken through a telephone, if you put your ear to the tube you will hear the voice of the person at the other end. Just as certainly we can hear God speaking to our hearts. Jesus says, "My sheep hear my voice;" and if people tell you that they do not hear it, you may know that it is because they are not his sheep. Those who do not belong to the Good Shepherd cannot recognise his accents.

But how can I know that God is really speaking to me; for what is written in the Bible is meant for everybody? Have you never, when in some trouble or perplexity, had a passage of Scripture or a particular text brought so forcibly to your mind that it seemed as if God were at that moment addressing the words to you? I will tell you an experience of my own which may help to illustrate what I mean.

Some time ago I was about to take a very long journey to a strange place, where I had no friends. You know when you come home from school, or from visiting your relations, how nice it is to find father or mother waiting for you on the platform. But I was going this long distance, and had no one at the other end to meet me; so I felt rather dismal. I was to start in the middle of the week, but before I left God sent me a message to cheer me. On my last Sunday evening the text chosen by the preacher was—what do you think? You will find it in Gen. xxxii. 1. No other verse could have been as suitable. "And Jacob went on his way, and the angels of God met him." Do you suppose this was merely a coincidence? I am sure it was not, and had I space I could tell you of numbers of other instances quite as remarkable.

Now, do not be content to believe that there is a God simply because you have been taught so; that is good, but it is better to know Him, practically, by speaking to Him and hearing Him answer; and if you seek to do this you shall surely succeed, for He has said, "Those that seek Me early shall find Me."

NORA C. USHER.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Bolton-le-Moors*, April 2; *Congleton*, March 21-27; *Liverpool*, March 29; *Strangeways, Manchester*, March 28; *Acton, near Nantwich*, March 30 to April 1; Mr. H. Falkner, *Southend*, April 2; *Trent, near New Barnet*, April 3; *Little Thurrock*, April 5; *Knebworth*, March 24; *Chignal*, March 28; Mr. J. S. Tyler, *Worthing*, March 17-26; *Old Newton, Stowmarket*, March 31 to April 7; Mr. S. J. Hewlett, *Warrington*, March 23 to April 1; Mr. G. Goodman, *Margate*, March 17-22; *Holland St., Southwark*. March 30 to April 5.

THE CHILDREN'S SCRIPTURE UNION.

Anniversary meetings, Thursday, April 4, Rev. E. A. Stuart, M.A., at 3; W. F. A. Archibald, Esq., at 6.30 in Exeter Hall, Strand. Special prayer meeting at the Y.M.C.A., 186, Aldersgate-street, Thursday, March 28, at 5.30, Rev. G. E. Asker, M.A.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending March 30, 1895.—Sun., March 24, Luke xviii. 18-30; Mon., 25, xviii. 31-43; Tues., 26, xix. 1-10; Wed., 27, xix. 11-27; Thurs., 28, xix., 28-38; Fri., 29, xix., 38-49; Sat., 30, xx. 1-18.

A DEVONSHIRE MENTONE.

By ANNIE MACPHERSON.

AFTER a full and privileged six months' work in our sorrow-stricken East London, and feeling near a breakdown, a kind invitation came from Mr. and Mrs. C. F. Carpenter. Two weeks here have given renewed health, enabling me to return strengthened to assist in preparing the party of children now filling our training home for Canada, hoping to sail with them by the s.s. *Parisian*, May 2.

If my testimony would be the means of assisting any wearied workers, returned missionaries, or influenza invalids, to seek the change to this South Devon coast, it would make me glad, and the motive will excuse the personal references. The establishment is greatly improved by an additional wing, well-ventilated Turkish baths, the last improvements in massage, and curative electrical treatment.

On bright sunny days the visitors walk to Torquay, others climb the hill to Dartmoor, whilst the younger ones walk to the sea and gather shells. Others drive over the moors, all returning at the close of the day to tell of balmy breezes enjoyed, and showing signs of returning vigour, able to enjoy a simple and wholesome repast. The evenings sped quickly by, fresh friendships formed, opportunities for communion with fellow-workers toiling for the same blessed Master.

Mr. C. F. Carpenter's long years of experience in this health resort have enabled him to select such gifted helpers as Dr. F. Cecil H. Piggott, and Mr. Nathaniel Sears, electrician, so that there is skilled counsel for every need. Mrs. Carpenter is most kind and attentive, making Huntly a homelike, bright, cheerful place for those seeking health. The grounds and walks around are lovely, with the estuary 200 feet below, and the hills rising in the distance, with peeps of the sea from the rising ground.

The first week of my stay, the bright sunshine beaming from an azure sky and the balmy air made it such a contrast to the inky foggy atmosphere we had left, that it seemed another world, and filled us with longing to urge others to try a change also.

All particulars can be had from Mr. C. F. Carpenter, Huntly, Bishopsteignton, South Devon.

THE WEST OF LONDON BAND OF HOPE UNION reports seventy-one associated societies, and a membership of 8000.

Some London Missions.

THE EAST LONDON NURSING SOCIETY.

Said a well-known Christian worker the other day:—"Without our nurse we should feel sadly helpless among the sick poor; her gentle and skilful ministry is simply invaluable — more especially where it is the mother of the family who is ill." Many a kindly heart beats beneath a ragged shawl, and poor women are wonderfully ready to help one another in times of illness—but they know nothing of nursing, and are quite as likely to do the wrong thing as the right thing. Hence were it only as a teacher of the poor in handling and tending the sick, the nurse is of the utmost value. But more directly still her ministry to the sick and suffering themselves soothes sorrow, lightens woe, relieves pain, and brings hope into a blighted home, commending the Gospel by the very

TENDERNESS OF A WOMAN'S TOUCH.

Visiting a week or two since the Victoria Homes, I learned how one of these nurses comes into the Home, and binds up the wounds and sores of the men, who gratefully receive her voluntary ministry. Thus was I led to inquire into the working of a society which is doing loving service among the sick poor.

The East London Nursing Society was founded in 1868, as a result of the experience gained in the "cholera year," 1866, when a flood of light was thrown on the helplessness of many of the poor in times of sickness. Three trained nurses were set to work, and proved their value so thoroughly that other friends of the poor sought similar helpers. Thus the number increased, until now this Society alone has thirty-four hospital-trained nurses at work in the East End; but at least a hundred are really needed to cover the ground.

The working staff may be classified as matrons and nurses. There are four matrons—experienced nurses—who supervise wide districts, residing at a convenient centre, visit all new cases, see that infectious diseases are promptly reported, and generally are responsible for the proper and efficient conduct of the operations.

The nurses have each their own district—usually, for the sake of convenience, the parish in which they reside, giving at least seven hours a day to visiting and attending the sick, and ready to go at once to any poor person claiming their aid, reporting new cases to the matron, who visits and decides on the further attendance required. These matters of organisation are of the utmost importance in securing that

ALL SICK POOR MAY OBTAIN HELP

in pain and weakness. Careful instructions are given as to dealing with infectious diseases, wounds, and what are properly hospital cases. A Maternity Hospital, the "East-end Mothers' Home," in association with this Society, but quite independent, provides for a very poor class in time of nature's need. The Society is responsible for the support of the matrons, and the wages, uniforms, and appliances of the nurses; leaving those locally concerned to provide lodgings and a fund for invalid diet, loan linen, and necessary comforts for the sick.

To secure the due provision of these latter a system of "assistant ladies" has been devised, two or more such ladies being attached to each nurse, who obtains from them the food, Convalescent Home tickets, and other things found needful.

At present most of the nurses are working in association with clergymen, such as Revs. J. H. Scott, E. A. B. Sanders, M. Hare, F. J. Hobbins, E. Hoskyns; but the Society is wholly unsectarian, and any separate institution or mission may arrange for a nurse by guaranteeing the provision necessary. On all such matters, however, the secretary, Mr. A. W. Lacey, 49, Philpot-street, Commercial-road, E., will afford information.

For my own part, I have been greatly touched by what I have seen and heard of the helpful ministry of these nurses in the homes of the sick poor. Not long ago I found

A POOR PAIN-STRICKEN WOMAN

lying in utter misery and neglect. A neighbourly woman commiserated and talked, but could render little real aid. We promised to mention the case to the nurse, and did so. On our next visit all seemed changed. The woman was rejoicing in her cleaned-up room, her bandaged head, her smoothed pillow, her basin of beef tea, and her comforted children. What this nurse did for one poor sufferer, was done, in a greater or less degree, for 4291 sick persons last year alone. Is not this a work worth doing?

I heard last week at the annual meeting held in the Mansion House, the testimony of various East-End clergymen as to valuable service rendered by the nurses in saving life, relieving pain, rekindling hope, and commending the Gospel. The cases mentioned were telling indeed, although occasionally an "audible smile" was evoked by the facts revealed as to the ignorance of the poor in the matter of nursing the sick. What they know not how to do, these helpful ministrants do for them; and in so doing become messengers of help and healing to the stricken sufferers. One is deeply concerned to learn that there is serious danger that some of the present nurses may be withdrawn from sheer lack of support. Yet, as the Rector of Stepney put it, "What we need is fewer soup kitchens and more nurses"; or, as Rev. J. F. Kitto said: "Those who know the East-End know that there is no work among the poor more important and more imperative than the provision of nurses." All workers who have these loving and skilful helpers to fall back upon, when a poor family is found with illness in the house, know the inestimable value of their services.

Pearl Fisher.

CHRISTIAN POLICE ASSOCIATION.

The "keepers of the public peace," whose spiritual interests were in past years largely overlooked, are now being earnestly looked after by the workers in connection with the C.P.A., and hundreds of godly men, formerly isolated, have been linked in fellowship and stirred to active service, while many others have been won to the Saviour. The twelfth anniversary of this association was celebrated on Thursday by a whole series of meetings.

Throughout the day a Workers' Conference was held, and accounts of work in far-off lands were given by Miss C. Gurney and Mrs. Walker.

In the afternoon a "Grand Meeting" was held in Exeter Hall, which was well filled by members of the Force and their friends. General Sir John Field being absent through indisposition, Colonel Macgregor presided in his place, and opened with a few earnest words of welcome and exhortation.

The report, taken as read, stated that this association, begun twelve years ago with a membership of six, has now gained a footing in nearly every continent, and God is using it for his own glory. One of the principal events of the year has been the journey of Miss Gurney and Mrs. Walker round the world. During the tour of eighteen months they have visited the United States and Canada, Japan, China, and the Straits Settlements, Ceylon (twice), and in Australia—the colonies of Victoria, Tasmania, New South Wales, Queensland, and South Australia, returning by India. Their experience proves us afresh of the use of a special Christian association among the police forces of the world. Accounts follow of Association work in various parts of America, Canada, Australia, China, India, and South Africa.

The Police Missionary Union now supports four foreign missionaries. The home work in several branches has been very fruitful, not only in the Metropolitan Force, but in the City also. The Central Police Institute continues to be a house of praise. Many testimonies have been given to the presence of the Lord, and stony hearts, melted by his wonderful love, have opened to receive Himself. In the Institute are also held Bible-classes, educational classes, meetings of wives and children, evangelistic services, conducted by the police, singing and band practices, workers' prayer meetings, etc. The Quiet Days for workers are held on the second Wednesday in each quarter—meetings at 3.30 and 6.0 p.m. Temperance work is carried on in all the branches, and many of the Police who have found the Saviour able and willing to keep them from falling, go out to tell others of the same Almighty Friend. Many a wanderer has been saved, and many a lost one restored, through the words spoken in the dead of night by a Christian policeman. The Police Seaside Home has received 457 convalescents during the twelvemonth, many of whom have found renewed health and strength, and not a few, we trust, new life in Christ. The Southern or Provincial police orphanage has at last found a settled home at Redhill, Surrey. The Manchester Police Orphanage is also making progress. During the past year, several missions have been held in different C.P.A. centres, such as Liverpool and Sheffield, with blessed results.

Rev. T. J. Madden delivered a sparkling address, in which, taking the initials of the association as a basis, he said that C suggested that Christians ought to be *cheerful*, commending the Gospel by their joy in the Lord. If religion is worth anything it must be seen on the beat, among the young recruits (who look to the Christian men for example), and at home. Arise, shine, and let the people see that Christianity has done you good. Next comes P, which means we must be *practical*. The faith that is not carried into practice is of little avail, and will not help anybody. We are called to serve; we are left here to witness for our Lord, that is practical Christianity. Then A reminds us we must be *all-alive* Christians. If we are going to do any good among the careless and godless we must be all alive, never off duty, always ready to bear, to do, and to suffer for Him who loved us, and gave Himself for us. A faith is not worth talking about that will not work, and fight, and endure.

Mrs. Small, of the Central Police Institute, addressed herself with great intensity to those who were longing to step over the line and find rest and deliverance in Christ.

Rev. G. H. C. Macgregor, speaking to those who needed salvation, or who longed for full salvation, took as his text the words of Isa. xxxviii. 20, "The Lord ready to save." Spoken at first to a dying king, these words come as a message from God to every longing soul. Readiness to do anything implies previous preparation—so God's readiness to save rests on the fact that in the fulness of time God gave his Son to suffer and die for sin. But readiness to save also implies power to do it, and Jesus is able to save to the uttermost. The speaker proceeded to set forth the Gospel with great force and fervour, calling especially for full and instant surrender to Christ as Lord and King.

In the evening a similar meeting was held, addressed by Revs. E. N. Thwaites and A. G. Brown.

WOMEN'S TOTAL ABSTINENCE UNION.

A meeting arranged by this Union was held last Thursday afternoon at the Mansion House. Mrs. Henry J. Wilson (president of the W.T.A.U.) presided, and in the course of an opening address remarked that everyone recognised the evils of intemperance, but everyone did not recognise individual responsibility in regard to this national sin. She stated that 132 societies in various parts of the country are now included in the Union, representing a membership of some 10,000 persons. Dr. Annie McCall (physician to Clapham Hospital), who followed, said that in spite of the decrease in the convictions for drunkenness, the fact remained that intemperance is still increasing among women, and notably among women of the upper and middle classes. She attributed this to three reasons—firstly, to heredity; secondly, to grocers' licences, the abolition of which she advocated; and, thirdly, to doctors' orders. Miss Pugh, of the Central Telegraph Office, spoke of temperance work in the Post Office. Hon. Mrs. Elliot Yorke spoke as a parish councillor of what women could do on local bodies for temperance. Miss Maynard, Principal of Westfield College, urged that people, and especially children, were educated to many things that they did not at first like, and that on the same principle they should seek to educate others to total abstinence. Miss Kenward, of the Birmingham School Board, showed that there were few opportunities in the Board schools of giving direct lessons on temperance, and urged that more might be done by attention to diagrams, copybooks, and readers. Miss Agnes Laws, a district councillor from Woburn, spoke of the difficulties of influencing councillors and guardians. Miss Forsaith, editor of *Wings*, spoke as a journalist in favour of total abstinence. Miss Orme, lady superintendent of the London Temperance Hospital, said that nurses especially should abstain, both for themselves and for their influence upon others. Miss Elisabeth Boyd Bayly spoke of the advantage of temperance to writers. Amongst others who addressed the meeting were Miss J. A. Fowler, Deaconess Townson, Miss Macpherson, Mrs. Wightman, and Mrs. Finlay.

THE CRIPPLES' NURSERY.—As very few Institutions receive crippled children of the middle classes from three to twenty-two years of age, the committee of the Cripples' Nursery, 15, Park Place, Clarence Gate, Regent's Park, N.W., are prepared to receive such, at a payment of £20 per annum, which includes medical attendance, home comforts, and careful teaching, and a frequent change of air to Margate.

The Late Dr. R. W. Dale.

One more of the voices that never failed to penetrate and thrill us was silenced on Wednesday, March 13, when Dr. R. W. Dale, of Birmingham, died. All the papers of last week that referred to his health spoke of a rally, and were hopeful that he would again, as so often before, master his weakness; but he failed. The Christian Church has lost one of her ablest ministers. The whole Press of the country has joined in giving him tributes of praise, for he was many-sided, and touched our national life at almost every point. Politicians, educationists, reformers, writers, had in him a comrade, just as Christian believers had in him a brother and a servant.

The grand work, the consuming business of his life was preaching. He might give himself to municipal questions as if they were of first importance; he might throw himself into a campaign for religious equality, and speak on the platform of nearly every large town as if this were the supreme good; he might toil at committees on the subject of education, as if education alone availed; he might apparently abandon himself to politics, and plead with vehemence for the side he held to be right, as if politics would renew the nation; but all this, and more, was only the bye-play of his life; the pulpit was his throne and his home. To it he cheerfully gave his best thought, his most toilsome labour, his noblest eloquence; nothing was too good for his pulpit. And he had his reward in the crowds that for forty-one years waited on his ministry at Birmingham, and in the large undefined audiences which pondered his words outside. His deliverances had come to carry great weight with all sections of the Church, and with all classes of his countrymen.

Dr. Dale's start in life was happy. John Angell James, who knew him as a student at Spring Hill College, had the discernment to read his possibilities, and the wisdom to seek his services as an assistant-minister. Mr. James had also the grace to open the path of the young man, and to uphold him before the congregation. "He must increase, but I must decrease," was the saying of the noble-hearted old man. This position, subsequently changed into that of Mr. James's co-pastor, gave Mr. Dale time to continue his studies and to get quietly into his work, whilst bestowing on him something of reflected worth and fame. He inherited the results of years of toil and prayer.

Of course this made the position in one sense all the more difficult, and the very fact that the young man could fill it at all creditably was proof of fine qualities of head and heart. The start, or lead, he got by entering into another man's labours he never lost all the way through life. When he had been only sixteen years in the ministry he was made Chairman of the Congregational Union of England and Wales. He was from the first looked to as a spokesman on all great occasions, and he never fell below the confidence and hope of his friends. He did not exhaust himself in his early efforts, but kept growing in strength and force and influence. Every honour that can fall to a Nonconformist minister fell to him—titles, services, positions of influence. For the titles he cared nothing. The use of Rev. as a prefix to his name, he always discouraged; his honorary degrees he had never sought, and did not care to use. It was, if we remember rightly, a long time before "Dr." became added to his name by popular custom. His predecessor had strongly disapproved of titles for ministers, thinking that they were fairly included in our Lord's admonition, "Be not ye called Rabbi."

Dr. Dale's preaching and ministry had from the first, and retained to the last, the distinguishing mark of an intense belief in the value of the Evangelical faith. Amid all the struggles and changes of the time in which he lived, he never faltered in his loyalty to the truth as it is in Jesus. There was also a bright, clear stream of spiritual feeling running through all his teaching, which made it living and refreshing. The first time we heard him either preach or speak was at the ordination of the late Professor Herbert, that man of subtle and comprehensive mind, who gave to our times one of the ablest books on philosophical questions, "Modern Realism Examined." The sermon to the people was preached by Dr. Dale from Acts iii. 12—16, and was distinguished by all that massiveness and thoroughness of treatment which characterised all his work. The voice had the same sonorous ring, rather metallic, which it retained to the last, and was, perhaps, not so well modulated as in later life. There was the familiar faith in the power of the name of Jesus.



An intimate friend used to say that Dr. Dale was a mystic. Certainly religion was more to him than a series of propositions, though he was, we think, too fond of reasoning things out, and sometimes got misled by his reason when he would have been safe in the keeping of his religious instincts and intuitions. He believed in prayer and in the Holy Ghost. We remember his telling two of his brother ministers, as they sat in friendly conversation with him in a friend's house, a story of a remarkable answer to prayer. The sense of quiet awe and deep satisfaction with which he told it, as if indeed God had been seen moving in human affairs, was not to be forgotten. This intense spirituality is indicated in the titles of some of his books: "Fellowship with Christ" and "The Living Christ and the Four Gospels." So also is his theological bent of mind indicated by his book on the Epistle to the Ephesians, and his standard treatise on "The Atonement." His delight in ethical teaching is seen in "The Laws of Christ for Common Life," "Week-day Sermons," and "The Ten Commandments." Whatever he might be busy with, his one ultimate aim was to bring men into living contact with the Father of their spirits, and to lead them into an experience of the love of God.

The way in which Dr. Dale looked upon common everyday things in relation to the highest things of God, appears very plainly in this sentence: "We might claim for social science what the Greeks would have called architectonic rank; except that the statesman would maintain, and maintain justly, that social science is only one department of politics; and the moralist, in his turn, would assert, and assert justly, that even politics are only a section of morals; and I should add, that the province of morals is included under the still wider sovereignty of religion." Therefore to him there was nothing common or unclean, nothing secular or profane.

His chief glory, we believe, will always be that, in a time when persistent attacks were made upon the objective reality of the Atonement, he strongly maintained that there was such a reality, and enthusiastically preached it. He was never tired of it; like Paul, and John, and Peter, he was ever returning to it; it was to him a place of wells and palm trees; it was as the shadow of a great rock in a weary land. When preaching for the London Missionary Society in 1885, he exclaimed, "It is a wonderful gospel—God was in Christ, God is still in Christ, not reckoning the trespasses of men against them. Christ is the propitiation for the sins of the world. God has made peace by the blood of his cross. We may think that we have something better to tell mankind than this, something fresher, something more likely to awaken their moral interest, and to give depth and animation to their moral life; and if we claim to be merely the teachers of a religious theory which we have created for ourselves by deep and prolonged meditation on the mystery of the world, and on the discoveries which man has made of the eternal universe that surrounds him, I suppose that we have a right to teach men what we please. But if we describe ourselves as Christian preachers, we must follow Paul's example, and be able to say, 'I delivered unto you first of all that which also I received, how that Christ died for our sins, according to the Scriptures.' We must declare, with John, that 'Christ is the propitiation for the sins of the world.' We may have many other things to tell men, but if we profess to deliver to men the contents of the Christian revelation, this must be among the very first elements of our message."

He defends this view of the Gospel from those who see nothing in it but "the obsolete dogma of a presumptuous, artificial, and cruel theology," in a passage of marvellous power—irony, logic, experience, history, all being brought into play. He convicts them of gross ignorance and inconsistency, and then winds up with the triumphant assertion, "It was this truth—free, unconditional forgiveness of sin, resting not on penitence, not on good works, but on Christ—that inspired the nations of northern Europe with the breath of a new and more vigorous moral life."

That R. W. Dale should have believed as strongly in the teaching of the Spirit as he did, and yet should have given such large place to pure reasoning in his teaching, has long seemed to us like the blending of the heavenly and the earthly. His reasoning, which seemed to be the strongest, was often the weakest part of his work. He has been known to lay down propositions whose conclusion would, to some minds, have been unbelief. Yet the reasoning gave to his utterances oftentimes an appearance of massive strength.

A Quaker lady used to say that it was a treat to hear him speak the word "righteousness," and his published works alone prove how great a place he gave to Christian

morality in the kingdom of truth. Nevertheless, he wavered on some questions of present-day morals, and on others he would be accounted, by a growing number of persons, an unsafe guide. For example, he first of all approved of State regulation of vice, and openly supported it; then he changed his mind, but, for some reason or other, perhaps want of time, he never sought to give public effect to his better thoughts. He was originally an ardent supporter of peace views, but later on he reasoned himself out of them, and in "Impressions of Australia" actually pleaded for the establishment of boys' brigades, even in Australia. So far as we know he never sided with the temperance cause in the sense of becoming a total abstainer, though, of course, he worked in his own way to make the people temperate.

Dr. Dale's life has been very full and very fruitful. In Birmingham he is warmly praised as a laborious pastor, gentle, considerate, approachable, and making everything subordinate to his religious work. His name is cherished by a select number as that of a faithful friend.

Those from whom he was the most sharply divided on social, political, ecclesiastical, and religious questions, honour him for uprightness and sincerity. However many were his opponents, he seems to have made no enemies. The vast and representative congregation which assembled at his funeral service within the walls of his old chapel, and the thousands of persons who lined the streets as his body was carried to its burial, were an impressive evidence of the esteem in which he was held.

J. P. Gledstone.

In all parts of the country there were pulpit references on Sunday to the loss which the Church of Christ has sustained by Dr. Dale's departure. The preachers at Carr's Lane Chapel were Drs. Guinness Rogers and Fairbairn. In St. Paul's Cathedral a graceful and hearty tribute was paid by Archdeacon Sinclair, also at Westminster Abbey by Canon Gore.

On Monday afternoon there was a representative gathering in the City Temple, when Dr. Parker led a service *in memoriam*. Psalm xc. was read by Principal Vaughan Pryce, and prayer was offered by Rev. Charles Williams, of Accrington. In the course of a brief address Dr. Parker referred to the loss which Congregationalism has sustained by the death of Dr. Hannay, Dr. Allon, Joshua Harrison, and now Dr. Dale. All vacancies and issues must be left in the mighty and loving hands of God. Some day we shall hear of someone—a youth unknown, perhaps—coming forward at Carr's-lane Church with the mantles of Angell James and Dr. Dale upon him. We ask—who is to follow the departed leader? The Lord will not leave his Church without leaders. Rev. Hugh Price Hughes spoke of Dr. Dale's influence as a theologian.

CHRISTIANS IN ASIA MINOR.—A telegram from Constantinople, March 18, says:—"According to letters from the interior, much anxiety prevails among the Christians at Bitlis, Erzeroum, and Van, owing to the aggressive attitude of the Mussulmans. It is reported from Aleppo, Mossul, Ain-Tâb, and Urfa, that the Christians at those places likewise go in fear of Mohammedan outrages."

STREATHAM.—A special effort is about to be made by the pastor and friends at Lewin-road Baptist Church, where a series of services will be held from April 1 to 5. Evangelistic meetings will be held on several evenings. On the afternoon of Thursday, April 4, there will be a united conference on the spiritual life, and the last evening, April 5, will be devoted to a gathering of Christian Endeavourers.

UNITED EVANGELISATION.—The churches of Portland, Me., have recently been demonstrating the benefit of co-operation in aggressive Christian work. Eight churches, including four denominations, have held union evangelistic services. These have greatly stimulated Christian work and fellowship and denominational unity throughout the entire city, and resulted also in scores of conversions. On March 11 Rev. B. Fay Mills began evangelistic work, which is to last till March 28, on a larger scale. The churches for the most part are co-operating heartily in the movement.

STUDENTS' CONFERENCE, OXFORD.

The annual Conference of the Inter-University Christian Union, which is steadily growing in interest and power, was held last Saturday, Sunday, and Monday at Oxford, and was attended by representatives from Cambridge, Edinburgh, Belfast, Durham, and Oxford, numbering altogether about 150. The Conference opened with an address by Principal Chavasse, of Wycliffe Hall, which made a deep impression on the men, and proved quite a keynote to the Conference. After a reference to the great and world-wide influence of University life, Mr. Chavasse proceeded to speak of the objects and dangers of Inter-collegiate Christian Unions. There are three great enthusiasms engaging the thought and life of the Christian Church just now: the Enthusiasm of Humanity, of Unity, and of Spirituality. After indicating some of the ways in which these movements were expressing themselves, Mr. Chavasse said that the Inter-Collegiate and Inter-University Christian Unions were sharing in this threefold work. They were formed to lead men to Christ, and to work for Him; they brought together men of varying opinions and different Churches; and they aimed not only at conversion, but at consecration. Turning to the dangers of the movement, we were warned of three rocks. (1) An attitude of spiritual exclusiveness, as though the membership of the unions represented the spiritual aristocracy of the University. There are holy men outside the membership, and perhaps the reason of their unwillingness to join may be in the members of the Union themselves. (2) A spirit of self-satisfaction—we have not yet reached finality, and as we climb higher we shall still find ridges of spiritual attainment above us. (3) Emotionalism in religion. We must beware of a sentimental, hysterical Christianity. We need a deeper root and a stronger backbone, and these come only through solitary prayer, Bible meditation, and self-discipline, and not merely by attending meetings. Seventeen years of Oxford experience had revealed many a fall and shipwreck of faith after a promising start, simply because of the want of a solid foundation in prayer and God's Word. This address was the subject of much thought, prayer, and mutual converse among those attending the Conference, to whom its faithfulness and clear insight into dangers commended it very sincerely as a "word in season."

The next part of the Conference was a missionary meeting held in the hall of Magdalen College, when the Student Volunteer Missionary Union was specially emphasised. The speakers were Mr. Frank Anderson and Mr. Donald Fraser, of the S.V.M.U., Mr. Arthur Mercer, of the Cape General Mission, and the Rev. C. G. Lang, vicar of the University Church and Dean of Magdalen. Each address was full of power, and received by the large gathering with deep interest, while an after-meeting very fitly closed this time of definite work for God.

On Sunday the Conference proper was held, which consisted of a discussion on "Christ Crucified and Risen: How best to present His claims to University Men." Rev. Talbot Rice presided in the afternoon, in the Hall of Trinity College, when papers were read on "The Outward Witness," by Messrs. Saumarez Smith, of Cambridge, Drury, of Durham, and Gairdner, of Oxford, followed by discussion, and closed by an address from the chairman. The papers and speeches were well to the point, and full of practical experience of Christian work in the Universities. Mr. Rice reminded us of two facts—the natural man does not like this message of Christ crucified and risen, and yet his need will never be supplied by anything else. We are responsible not only for speaking, but for speaking in the power of the Spirit, and with tact, delicacy, and loving faithfulness.

The evening meeting in Oriel College Hall was devoted to the consideration of the witness of the inner life, and papers were read by Messrs. Woods, of Cambridge, Learmonth, of Edinburgh, and Holland, of Oxford. The papers and subsequent discussion were characterised by intense reality, especially as to past failures and their causes, while there was also a spirit of hope and confidence for the future, based on "He is able." Mr. Chavasse closed a most profitable meeting with an address on "Follow Me, and I will make you fishers of men," as a summing-up of the Conference. Character determines work; to *do* we must first *be*. We must be like Christ in his life, death, and resurrection, and this is only possible by our being in living union with Him. This union can only be maintained by definite solitary dealings with God in prayer, Bible study, and faithfulness in the inner life. The result of all this will be that we shall become "fishers of men," watchful, wise, patient, humble winners of souls.

On Monday morning the delegates met round the Table of the Lord, and then the Conference closed with a meeting, when reports of work were read and accounts of the various University Christian Unions given. The Conference will be a memorable one, for its numbers and interest, but above all for the earnestness, spiritual power, and practical reality in every part. It cannot but prove a great impetus to the work of God in and through the University.

CONFERENCE AT WIMBLEDON.

Last week the Drill Hall, Wimbledon, was the scene of some interesting gatherings for the deepening of the spiritual life. Meetings were held forenoon, afternoon, and evening, and they were, generally speaking, well attended, especially those at night. The speakers comprised a number of brethren well known on the Keswick platform.

The first speaker on Thursday (which may be taken as a specimen of the whole Convention) was Rev. Alfred Armitage, of West Ham. His voice is a fresh one on these occasions in our experience, but we judge that his testimony will be warmly welcomed on "Keswick" platforms in coming days. His utterances are very simple, but very searching and practical. At this meeting he spoke of Paul's three "Finallys"—"Finally, be strong in the Lord"; "Finally, rejoice"; and "Finally, pray." A number of co-ordinate passages were quoted and expounded in a helpful manner. The need of regular Bible study, of self-crucifixion, of courage, of a joyful spirit, and of prayer was earnestly pressed home and applied.

The second address of Thursday morning was by Rev. J. B. Figgis, on "Christ our Life." It was a most helpful unfolding of the truth that Christ is to the believer his salvation, his sanctification, and his satisfaction. The appreciation and appropriation of this truth brings into the life security, tranquillity, and sanctity.

In the afternoons there were Bible readings by various brethren, and on Thursday and Friday afternoons there were also missionary meetings, which excited a good deal of interest. This was very evident on Thursday, when a large company assembled for the meeting on Jewish missions. Some earnest introductory words having been spoken by the Hon. Captain Moreton as to the importance of Gospel effort among the Jews, the greater part of the time was taken up by an address from Mr. H. Warszawiak, of New York. He told, in some detail, the story of his translation from Judaism to the light and peace of the Christian faith—a story that is singularly interesting and pathetic as it comes from his own lips, and with which many readers have no doubt been made familiar through Miss Douglas's pamphlet. The Wimbledon friends were deeply moved by the recital of our Jewish brother's soul struggles and the persecutions that followed his reception of the Gospel of Jesus Christ. A short statement was also made as to the remarkable developments of mission work among Jews in New York and other American cities. Mr. Warszawiak is now in this country endeavouring to interest friends in his project of erecting a large "Christ's Synagogue" in New York as a centre of Gospel work among his fellow-countrymen there.

At the evening meeting of Thursday addresses were given by Rev. W. Houghton (of Guildford) and Rev. J. G. Mantle (of Bristol). The former expounded the results of Pentecostal blessing in the believer's heart and life, while the latter urged the need of perfect thoroughness in these soul experiences and upheavals.

MRS. SPURGEON'S BOOK FUND.

In "The Book Fund and Its Work," Mrs. Spurgeon tells the story of another's year's ministry in aid of Christian workers. Compared with its busiest years, the statistics of the Fund show a decrease both of subscriptions and grants. Mrs. Spurgeon lets the Fund tell its own story, by giving extracts from the letters received.

"My service will be all the sweeter, and my preaching all the richer," writes a pastor far away in a country town, "for this generous contribution to my workshop, this addition to my store of wealth. May God bless you more than ever, for it is surely his work you are doing! My words are poor and shallow in comparison to the well-spring of joy your gift has opened in my heart."

It is affecting to note that, in most cases, the grants made, though not unsually large, far exceed the expectation of those who have applied for them. A Baptist minister in the Midlands writes: "Your gift was so exceedingly liberal that I could hardly believe my own eyes. Ever since I received it I have been almost in a state of ecstasy, so that I am utterly incapable of thanking you as my heart tells me I should do."

A Congregational minister in Essex, acknowledging a parcel, says: "I did not presume to think when I wrote to you for a gift that in one short week I should be the happy possessor of so many valuable helps in sermonising. Your promptness in sending, as well as your loving words of sympathy, have made the volumes doubly precious to me. I hesitated many months before writing, and knew not how to ask for what I desired; but I can truly say that you have made what seemed to me so difficult to obtain to be the easiest thing in the world."

"I came in this evening," writes a curate from the Midland Counties, "tired and jaded from a long afternoon's parochial visiting, to find your handsome gift awaiting me, and the mere sight of the volumes acted as a veritable tonic. The aid that these books will be to me in my work is beyond calculation, and I am most truly grateful for them. I welcomed 'The Treasury of David' as an old friend whom I had learned to love in my college days; I have spent many hours in the college library, dipping into its rich pages; but I had despaired of ever seeing the precious volumes on my own shelves."

Mrs. Spurgeon says: "I have to refuse far more applications from clergymen of the Established Church than I can accept. It grieves me to do this, but it has to be done. Our own poor Dissenting pastors are, many scores of them, in such deep poverty that the £120 stipend of most young curates would be absolute riches to them; and so it comes to pass that, in fixing the limit of salary at £100 per annum for an unmarried man, I exclude many an eager applicant for books from the Church of England ranks."

Many communications are given from beneficiaires of the Fund residing in foreign lands, and those who support the work cannot but read these with peculiar pleasure. The distribution of the sermons in various languages is still very large. The Auxiliary Book Fund for local preachers is highly appreciated. A young local preacher, bookless, except for some dry old class-books, and hoping at some future day to enter the Wesleyan ministry, asked and obtained a grant from this agency. His acknowledgment ran thus:—"Words cannot possibly express my feeling of gratitude towards you. I am pouring out my thanks to God, because I know that He is in the very centre of your noble work. I will endeavour to make the best possible use of every volume, and I pray that God's blessings may rest on my studies."

All communications concerning the Book Fund should be addressed to Mrs. C. H. Spurgeon, Westwood, Beulah Hill, Upper Norwood, London.

THE FIFIELD VILLAGE MISSION reports good work in a cluster of villages near Maidenhead. The five mission stations, under the care of Mr. G. R. Shaw, are in full activity; while the colportage work carried on by Mr. C. W. Foster has proved most useful.

A GORDON MEMORIAL.—The Y.P.S.C.E. of the Clarendon-street Baptist Church, Boston, U.S., is making an effort to raise a fund to be known as the A. J. Gordon Memorial Fund, and to be applied to the debt resting on the Baptist Missionary Union. The movement is inspired by a desire on the part of the young people to honour the memory of their late pastor.

Letters to the Editor.

THE LATE DR. DALE.

Dear Sir,—It is not easy to over-estimate the loss which the Christian Church as a whole has sustained this week in the death of Dr. Dale. While that event is yet fresh in the thoughts of all, I desire to draw special attention to one point of danger to which he was keenly alive, and where his warning voice will be greatly missed; one, too, in which the whole Christian Church in the present day is deeply interested, and no portion of it more so than that of which the deceased was so great an ornament. I refer to what last year's chairman of the Congregational Union happily designated as "the secularisation of the pulpit, and the secularisation of the Church." I cannot do so more effectually than by quoting the closing words of a letter from Dr. Dale now before me, written from Wales this very week two years ago. I leave them without note or comment. May it be felt by every reader that he "being dead yet speaketh."

"I have the gravest fears of what will come from the present passion of some excellent persons to capture churches, and to change them into political and municipal caucuses. It will compel a serious reconsideration of the true idea of the Church."

Yours sincerely,

Putney, March 16. D. McL.

RELIGIOUS SOCIETIES AT FAULT.

Dear Sir,—Seeing a letter in your last week's issue complaining of the want of punctuality and method in acknowledging money, receipting bills, &c., I should like to say that after some years' experience in sending money to a variety of societies, I have never had once to complain of delay in replying or acknowledging money, but have invariably had receipts for the same sent by return.

If "Amicus" has cause to complain of some society, it does seem unjust to class them all together and to include them all in the charge, as though they were all alike to blame. I write this, not by request, but only because I think it fair to the societies to state the other side.—Yours truly,

Bath. G. E. T.

THE BOYS' BRIGADE.

Dear Sir,—Your notes on March 7, will be heartily endorsed by many who doubtless will view with interest any practical suggestions which may be thrown out with reference to Life-saving Brigades. Any organisation that can keep boys from twelve to seventeen years of age in touch with Christian movements deserves respect and consideration. This, I believe, the Boys' Brigade is doing, and my only complaint is that a love for war is bound to be fostered. Meanwhile, can we do better?—Yours faithfully, S.

Sir,—In a recent issue it was stated that the Boys' Brigade makes a boy into a soldier. Look at the object. "The object of the Boys' Brigade shall be the advancement of Christ's kingdom among boys, and the promotion of habits of reverence, discipline, self-respect, obedience, and all that tends towards a true Christian manliness." This sounds anything but soldierly, and everything that one could wish for. Put the Boys' Brigade in one side of the scale and every other organisation for boys in the opposite; which would be the heavier? Why, the Boys' Brigade, because it includes in its operations every other organisation which, though good in their way, only do a certain thing.

Union is strength; the Boys' Brigade, by including everything necessary for the training up of a boy, does the work of some half-a-dozen organisations. Besides the mere drill or outward show, we have a Bible-class, parade address, Scripture Union card, boys' room, library, football, cricket, and swimming club, camp, brass, bugle, and drum and fife bands. And yet people condemn the Boys' Brigade because it is going to make all our boys into soldiers. In a great many cases it has been an extremely hard thing to part with a boy when he is too old to belong to the brigade, and I have known of boys who would have given anything if they had been allowed to stay.

Again, I have had from time to time parents come and tell me what a change for the better has come over their boy since he joined the company, and many are to be seen in church now who previously seldom, if ever, went anywhere. And yet people condemn the Boys' Brigade! I cannot help thinking it is because they know next to nothing about it, but simply go by what they hear.

S. Boughton Kingdon,
Captain 15th Nottingham Company.

AN APPEAL FROM OXFORD.

Dear Sir,—Will you allow me to trespass on your valuable space with this letter on behalf of Oxford? With great difficulty, at great expense, after much waiting time, and many prayers, we have at length secured the site for the Bishop Hannington Memorial Hall, which will serve as a general rallying place of missionary and Evangelical interest in this city. Nearly 1000 men a year pass from Oxford into Church and State and various departments of English and Colonial life. Surely a flock such as this demands the very best of shepherds, and a centre of work.

The High Church party are seeing their opportunities and are grasping them. The Evangelicals are to a very great extent letting them go by for ever. The names of Wycliffe, Whitefield, Wesley, French, Fox, Hannington, Tucker, and movements connected with Wycliffe and Wesley, and the Evangelical revival of last century, all bespeak the possibilities of Oxford.

At present there is no hall of any description which we can use for evangelistic services, missionary meetings, prayer meetings, etc., or as a centre of Evangelical work among *undergraduates* in Oxford. We are, therefore, venturing to appeal to the Christian public to come forward and help us in supplying this long-felt need. The sum of £4500 is wanted at once. All further particulars can be obtained from the hon. sec., Paget Wilkes, Esq., Lincoln College, or from yours faithfully,

(Rev.) W. Talbot Rice,
President of the Oxford Missionary Union.

Oxford, March 11.

[A descriptive book on the enterprise states that what is now known as the New Inn Hall property, belonging to Balliol College, has been secured as the site of the proposed building. It adjoins St. Peter-le-Bailey Church, and is conveniently situated. The hall will be transformed into the required building—about sixty feet long.—Ed.]

MR. TELFORD IN BRISTOL.

A twelve days' mission has been held in the Methodist Free Church, Milk-street, Bristol, by Mr. E. P. Telford, and has been in every way a gratifying success. The beautiful sanctuary was crowded at each service, no less than 14,000 having attended during the twelve days. But best of all, God was present in the power of the Holy Ghost; night by night the multitude was stirred and inspired in a way never to be forgotten, and more than 300 passed into the inquiry-rooms, and professed decision for Christ.

In addition to the services in the church, Mr. Telford conducted meetings in the dinner hour, two of which were held in the spacious Assembly Hall in connection with Fry's chocolate works, hundreds of the employés gathering to hear him, and many of them standing up in the midst of their fellow-servants and accepting the Saviour. It is a notable fact, well worthy of consideration, that in connection with this great firm, no less than 3000 persons assemble daily to worship God and hear the reading of the Scriptures.

On Friday last, Mr. Telford held his farewell meeting, when the church was densely crowded, the converts during the mission filling the body of the church. Brief addresses were given by the pastor, Rev. W. Yates, and Mr. W. Strange, and under deep stress of feeling Mr. Telford addressed the converts, showing them from the Scriptures that their sin was now laid upon Christ, and urging them as good soldiers of Jesus Christ to identify themselves with his Church, and keep rank. It was a memorable service; at the close hundreds lingered to shake hands with the missioner and to warmly thank him for the blessing he had brought them.

The work done amongst the children has been remarkable, nearly half the scholars in the Sunday-school having decided for Christ, and there is scarcely a family connected with the church but is realising the joy of salvation.

AT ABERGAVENNY a most successful mission has been held under the auspices of the Abergavenny Temperance Union. The meetings were well attended, and the interest steadily increased.

PALESTINE AT BRIXTON.

The Palestine Exhibition at Brixton closed on Friday last, after contributing in a substantial degree to the interest and instruction of many Christian visitors. The diorama, full of detail superbly arranged, is an excellent accompaniment of Rev. James Neil's very informative discourses on Oriental customs and scenes. During the concluding days of the exhibition, a goodly number of students and Sunday-school teachers were in the audiences, and what they saw and heard ought to give some of them at least an appetite for such reading as will enable them to interpret the Book and its story by the teaching of the Land and its people.

A valuable feature of Mr. Neil's demonstrations is the manner in which he makes the attractive and entertaining scenes and objects illustrate Holy Writ. By the way, Mr. Neil vindicated the Law of Moses from the disparagements of modern critics, and maintained the inspiration, integrity, and authority of Old and New Testaments alike. "Side entertainments" included models of a rock-hewn tomb, a Palestine town house, a Bedaween tent, and a village house. These items, specially prepared for the occasion, were realistic to the last detail, and those who heard the terse descriptions were in a position to take in the facts with readiness and pleasure. The "life-sized" village house amongst the fellaheen, the same to-day as in the beginning of our era, when the Lord Himself was the occupant of one, was an accurate and striking imitation.

The picture gallery by James Clark, Tristram Ellis, and J. Macpherson-Haye was a choice collection of outstanding subjects of Bible story. The raised map of Palestine, constructed by Mr. Armstrong, of the Survey Party, is a very important adjunct. Mr. Neil was quite enthusiastic in his account of this achievement and its significance. No other land has been so delineated, its hills and valleys, rivers and lakes being made objective with beautiful perfection.

The dioramic views were admired by all who saw them, alike for their artistic features and their truthful delineation of Oriental life. Twice during his stay at Brixton Mr. Neil gave a popular talk on "Courtship and Marriage," in which he commingled the wise and the curious, the grave and the gay, in a manner that was much enjoyed. Here, as in his other lectures, he threw light on Scripture allusions, and cut the ground from irreverent criticism of Bible story. Lord Bennet and Count Bentinck kindly acted as curators part of the time during which the exhibition was open. Sacred and appropriate songs were rendered by Lord Bennet and Mrs. Hicks.

Mr. Neil speaks with authority on his subject, and with earnestness he applies the lessons suggested thereby. His exhibition should be seen by all preachers and teachers. We are glad to know that he is in correspondence with friends who desire to send Palestine near to the homes of many Christian people who cannot make a tour of the land. His exhibition should travel the British Isles; and afterwards become the nucleus of a national Bible Museum. Those who encourage him will, in a measure, assist in realising this desirable consummation.

THE LIVERPOOL CONVENTION for the deepening of spiritual life will be held in the Gordon Hall, April 15 to 19. The speakers include Revs. T. Lancaster, J. J. Luce, W. S. Standen, G. H. C. Macgregor, A. R. Cavalier, and W. Murray. Chairman, Mr. Robert Wilson.

THE PRINCESS LOUISE has consented to open a Floral Fête to be held under the auspices of the Mayor and Town Council, on May 14, in the Pier Pavilion, Southend-on-Sea, on behalf of the New Holiday Home for Cripple Children about to be erected by the Ragged School Union.

AGED CHRISTIAN BLIND.—The severe winter has exhausted the general maintenance fund of our North London Homes for Aged Christian Blind. Recently the shadow of death has fallen on the Homes; three of our inmates have passed beyond the reach and need of our care. Much sickness still prevails, and will free us from great anxiety if your readers will give us their timely aid. Gladly would we fill the vacancies if funds permitted; appeals for help from the aged blind constantly come to hand. We will send a little book describing the work of the Homes to any kind donors.

Henry and Ann Bright, Hon. Supts.
69, *Hanley-road, Crouch Hill, London, N.*
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THE Y.W.C.A.

Special meetings were held at Ridley House, the Swanage Y.W.C.A. Institute and Holiday Home, from March 11 to 16 inclusive, by Hon. L. E. Portman and Miss A. R. Habershon. There have been evident tokens of God's presence, power, and blessing. It is believed that a fresh impetus has been given to the work among young women in this town.

The report of the Leicester Y.W.C.A. and Girls' Social Institute shows that the efforts to remove the debt with which the year began have been successful. Two members are now training for missionary work. Miss Seale is nearing the end of the three years devoted to nursing, and Miss Butcher has been accepted for the Liverpool Training Institute. Another member, Miss Hurst, has a very successful class of poor children in the cottage on Saturday evenings for sewing, knitting, etc., with an attendance of sixteen to twenty. Thirty-one boarders have been received during the year.

The Watford Branch, 52, High-street, reports that never since the branch was started, in December, 1885, have there been such signs of Divine blessing. The members have increased from forty-five to ninety-four, and forty-five of these are total abstainers. Several members form a choir to assist in evangelistic services held at the rooms of the Y.M.C.A. on Sunday evenings. Since the beginning of November a service at 8.15 on Sunday evenings is conducted by the members, who try to bring in girls from the outside. Other work includes the support of foreign missions, laundries visitation, a flower mission, etc. Miss Ella M. Smith is hon. secretary.

At the monthly meeting of the London Council Miss C. Hope reported on the work of the Emigration Department. Since 1890 one hundred and fifteen girls have sailed to the various colonies, and a large number, in addition, have been passed on to other societies. On the 28th inst. five girls will be starting. There is an opportunity for fifty young women to emigrate to Western Australia in the middle of May. They must be domestic servants with good characters. Good places are ready for them in the colony. The Cape offers great advantages to those who are delicate, instances being given of some whose health out there has been fully recovered. All the girls sent out are doing well.

THE Y.M.C.A.

The mission band started in connection with the Y.M.C.A. at Egham is doing good work.

The Christian Recorder, issued by the Tunbridge Association, deserves to succeed, being both bright and newsy.

Arrangements are in preparation for the holding of an inter-colonial Y.M.C.A. Conference at Adelaide in November next.

The Secretary of the Aberdeen Association, Mr. Charles Shirreffs, has tendered his resignation, at the close of twenty years' faithful and fruitful service.

A grant has just been made by the English National Council in aid of the Y.M.C.A. in Damascus, which is contemplating the acquisition of premises of its own.

A social reception was given on Tuesday week by the Mayor of Belfast, to the members of the Y.M.C.A. The Lord Mayor, and other leading men, gave addresses.

The Winnipeg Association reports most hopefully on the past year's progress. The evangelistic, social, and educational work has been well sustained, and fruitful in blessing.

At a recent Association anniversary in New York, Bishop Potter said he desired, with all the power he had, to commend Y.M.C.A. work to the cordial sympathy and regard of the community.

Mr. James Chambers, who has been appointed secretary of the Cork Association, in succession to Mr. T. A. Bailey, is the son of a Presbyterian minister, and is very popular amongst the young men in whose behalf he will henceforth work.

The Omagh Y.M.C.A. has passed a resolution in favour of allowing members of the Commercial Travellers' Christian Association the use of its reading-room and other advantages, in keeping with a resolution recently adopted by the national council, and is printing a card to this effect to be placed in each of the commercial hotels of the town.

Through the visit of Mr. Budgett Meakin to Yokohama, a committee of Christian men has been formed there who will make it their concern to receive and help young men in the name of the Y.M.C.A., advising them in matters of lodging, etc. It will be a great boon to many to be thus brought under the guiding influence of those who will in every way seek their highest welfare.

During the Sundays of this month Messrs. George Wise and R. H. Fisher are holding special meetings for men at the North Liverpool Y.M.C.A. On Sunday last there was a crowded attendance at both gatherings. The afternoon meetings are specially designed to strengthen men in their adherence to the Christian faith, and to combat theories of opponents. The evening service is evangelistic, and on Sunday night nearly 150 remained at the close for an after-meeting, a number making request for prayer.

At a recent meeting of the Johannesburg (South Africa), Committee, the following resolution was passed:—"To grant the same privileges to members holding unexpired members' tickets of the various centres of the Y.M.C.A., but not to holders of complimentary tickets." The secretary writes: "Will you kindly make this known to young men coming to this country?" He adds:—"I may take this opportunity of remarking that the labour market in this town is very much glutted—the supply far exceeding the demand—both in the clerical and mechanical line, and would recommend young men not to come out to this place for the present. More especially would I warn men or youths who would venture here 'on spec.'"

CHRISTIAN ENDEAVOUR.

The Silver-street Society, Lincoln, which was formed a year ago with thirty active members, now reports sixty-three.

Miss Fanny J. Crosby, the blind hymn-writer, addressed an Endeavour meeting in Plainfield, N.J., and all the hymns sung were of her composing.

Miss Cora L. Fuller, of the Chickasaw Orphan Home, Lebanon, Ind., writes of a wave of blessing that has come to the two Endeavour societies of the Home.

A national convention of Christian Endeavour is to be held in Glasgow, April 22 and 23, when a Scottish National Christian Endeavour Union will be set on foot.

A C.E. Society in East Liverpool, O., reports that two of its members have become missionaries, and one an evangelist, while another has entered the Moody Institute.

Rev. C. Silvester Horne discusses in the *Independent* whether Young People's Guilds and C.E. Societies could not be blended. He thinks some kind of union would be to the advantage of the churches, the societies, and the members themselves.

Some Endeavourers were praying earnestly for months that one of their society might be led to enlist in foreign missionary work. Before long *two* Endeavourers from that society declared their intention to go to the foreign field when the way opened.

SOCIETY FOR THE RELIEF OF DISTRESS.—The thirty-fourth annual report says:—"The almoners are more numerous than in any previous year—namely, 126—and there has been no falling off in the devotion and energy with which they perform their duties. On the other hand, it is a matter for regret that the society's operations have been retarded, if not actually crippled, by reason of the inadequate financial support afforded by the public." The office of the Society is 78, Jermyn-street, S.W., Mr. C. H. Gosset, secretary.

"WHAT WE KNOW OF GOD BY REASON" was the subject of the scientific address delivered by Rev. Prebendary J. W. Reynolds, on Wednesday last week, at 1.15 p.m., in the church of St. Anne and St. Agnes, Gresham-street, E.C. It was shown that the idea of Divine Existence is more than a thought about which we reason. It is a truth that the heart feels, the mind apprehends, and the experience realises as a moral heart-throb telling of a Higher Power. The idea was earlier than faith; faith rested on it. It preceded religion, for it made religion possible. It is the ground of philosophy, and the crown of science, as representing the Eternal, who makes, explains, and continues the worlds. To deny personality to God, and then to attribute a spurious personality to animals in particular, and to nature in general, is a mark of dulness or of small craftiness. The main intelligible principles of Godhead in nature discerned by our reason are:—Unity in Power and Purpose; this led all peoples to believe in God: Intelligibleness, and order witnessing to the work of mind: Causation, not a mere sequence of antecedent and consequent, but an efficient cause accomplishing a purposed result: Life, coming as do many other marvels, with sensation, thought, morals. All these show a work of universal agreement. They are as lights Divinely kindled. All unbelief as to the Divine is a mark of ignorance. The unbeliever says, "I do not know." Let him strive to know, not by levelling himself to the beast, for the higher realities are not attained by the lower. Let him think truly, think up to his best, and better that day by day. The elevation of his spirit will soon attain, in peace and vision of beauty, to true knowledge of the glorious God.

SCOTTISH NOTES.

The death is reported, at the age of seventy-six, of Rev. R. W. Lawson, of the Free High Church, Airdrie, the oldest pastor in the town. The funeral was a public one.

The Widows' Friend Society in Scotland made grants last year to 863 widows. The work is quiet and unpretentious, but it reaches many of the deserving poor who are untouched by other agencies.

A vigorous forward movement is being carried on in connection with the Free High Church, Paisley, of which Rev. J. B. Sturrock is minister. Addresses have been given by Mr. Harry Long, of Glasgow; Mr. William Quarrier, of the Orphan Homes; and Dr. Moxey, of Edinburgh. Mrs. Baeyertz commenced a fortnight's mission on Sabbath afternoon.

The Women's Foreign Missionary Society of the Free Church held an interesting meeting in the Waterloo Rooms, Glasgow, last week. Mrs. Gunn, of the New Hebrides, effectively represented the foreign field; while Miss Rainy pressed the claims of the work on young women, and Dr. Ross Taylor enlarged on the necessities of the work.

The centenary celebration at Aberdeen of the London Missionary Society drew a large audience last week to the West Parish Church. All the Protestant bodies in the city were represented, and the pastor of the church, Dr. Mitford Mitchell, gave a cordial welcome to the assembly. The mission-field was well represented by Rev. James Chalmers, of New Guinea, and Dr. Chalmers, of China.

IRISH NOTES.

The Portadown Methodist Colportage Society, now in its fourth year, is doing an excellent work. During the past twelve months, the agent paid 15,000 visits, and sold £100 worth of books.

Owing to ill health, Rev. A. H. Male, who was to have visited Ireland next week as part of the deputation on behalf of Methodist Missions, will not be able to come, but his place will be taken by Rev. Chas. Feneley, of St. Austell, Cornwall, who had been a missionary in Western Africa.

The Presbyterian Church is making vigorous efforts to keep up with the growth of Belfast. Recently Rev. J. W. Gibson was appointed to the Broadway district, and now Revs. John Milliken, of Armoy, and Jas. Knowles, of Ballinahinch, have been appointed as missionaries to other districts of the city.

On Tuesday night last week the Lord Mayor of Belfast gave a reception in the Ulster Hall to the members of the Belfast Y.M.C.A. and their friends. About 2000 persons were present, and addresses were given by several ministers, and by Mr. T. F. Shillington, president of the Association. The meeting was a great success.

LAMBETH WALK MISSION.—The twentieth anniversary of this work for God in the district of Lambeth Walk was held in Christ Church, Westminster Bridge-road, on Wednesday, March 13. Tea was provided for about 200 in Hawkestone Hall. The president of the mission, Mr. Horace B. Marshall, jun., presided, and addresses were delivered by Rev. W. J. Wintle, Rev. R. Dawson, Mr. C. Russell Hurditch, and others.

AN OPENING IN AFRICA.—Sir,—Can any of your readers help us to find a Christian young man, interested in missions, who has had thorough practical training in all departments of basket-making, and wicker-work generally, and who is willing to go to a mission in a healthy part of Africa? His work would be to teach the natives a useful industry, whereby they can support themselves by honest labour, and he would have ample opportunity for direct spiritual work at the same time. To a suitable man, a moderate salary and passage money would be paid. If any of your readers know of such, and will forward me his name and address, I shall be greatly obliged.—Yours very truly, D. A. Hunter.

40, *Mornington-road, Bow, London, E.*

PURIM FEAST FOR JEWISH CHILDREN.—While Hebrew adults were last week receiving gifts, and in other ways keeping up this time-honoured feast (Esther ix. 22-28), Mr. Ehrlich, who with his wife has so long witnessed for Christ in Whitechapel, assembled 450 Jewish children, most of them members of his Band of Hope, and made them happy in the Hebrew Conference Hall, Old Montague-street. The building could not accommodate this large number all at once, so the party were divided into two. The little ones sang Christian hymns with much joy, and listened with intelligent interest to Gospel addresses. A few years ago Mr. Ehrlich was mocked at as an apostate; now he is greeted on all hands as "though a Christian," yet a faithful friend of his people.

PERSONALIA.

Sir George Williams, who is greatly benefiting by his stay at Mentone, hopes to be well enough to return home early next month.

Miss Hesba Stretton's book, "The Highway of Sorrow," in which the persecution to which the Stundists are subjected is so vividly described, is being translated into French, for publication shortly by Bridel and Co., Lausanne.

Mr. Martin Hope Sutton, known and loved for faithful testimony, devoted service, and ready helpfulness, attained on March 14 his eightieth birthday. He received the congratulations of many friends, while addresses were also presented by the Church of England Y.M.C.A. and others, as well as the chiefs of departments of the Royal Seed Establishment, from which business he retired in 1888, after being head partner for more than fifty years. The heartfelt congratulations which Mr. Sutton received on the anniversary will be echoed far and wide, together with the wish that his life may long be spared to his family and friends.

EVANGELISTIC NOTES.

Springfield, Bucks.—Pastor H. Trueman has concluded a week's evangelistic mission here.

Cubitt Town.—A mission is being held at the Tent Gospel Hall here by Mr. J. Albinson. God has blessed the testimony of the evangelist.

Newcastle.—Dr. Newman Hall completed an eight days' mission last Sunday at Newcastle-on-Tyne. After every sermon a meeting was held for prayer and consecration.

Mr. Robert Snaith, evangelist, Newcastle, has conducted a three weeks' mission at Creca, Annan. Large numbers attended the meetings, and anxious ones were dealt with, while Christians were greatly refreshed and stimulated.

Bournemouth.—Rev. Morley Wright, of Lewisham, has been the chief speaker at a week's Gospel mission in the East Cliff Congregational Church. The mission has been largely attended, and deep impressions have been made.

Devonshire Villages.—A most encouraging work has been going on for some weeks in North Devon villages, in connection with the labours of Mr. John Elliott, evangelist. A goodly number have been won to Christ, especially among young men.

Mr. Matthew Burnett has conducted Gospel Temperance Missions recently at Erith and Foxham. He is now in Middlesbrough, and afterwards proceeds to Glasgow to conduct a mission under the auspices of Rev. William Ross, of Cowcaddens, Glasgow.

Mr. Henry Varley writes, on Feb. 12: "We are in the midst of a gracious work here. The Hawthorn Town Hall is being crowded with deeply interested audiences, and God's people especially are being revived. Some are passing from death into life."

Mr. Walter Notman, of the Evangelisation Society, has concluded a fortnight's mission in connection with New-road Baptist Church, Oxford (pastor, Rev. J. Dann). The Word preached was not in vain, for at the close of each service anxious souls were dealt with.

Rev. R. Balgarnie has held a special mission at Doncaster-road Chapel, Rotherham (Rev. J. Parmiter, pastor). The services were continued three days longer than at first intended, and closed with a communion service which will be long remembered by all who were present.

Belfast.—The mission held during the last five weeks by Mr. James Wharton in the Iron Mission Hall, Belfast, has been greatly owned. Believers have been blessed, and many have declared themselves on the Lord's side. The work amongst the young people has been specially interesting.

Ireland.—Evangelistic services have been held in Belturbet Methodist Church by Rev. H. Ball, in Ballinderry Presbyterian Church by Mr. Robt. Clarke, in Stewartstown Methodist Church by Mrs. Amanda Smith, and in Wexford Methodist Church by Rev. John Good. In each case several were led to decision for Christ.

Great Shelford.—An eleven days' mission has been held at Great Shelford, Cambs, by Rev. J. F. T. Hallowes, of Birmingham. The meetings were well attended throughout; actual decisions were not so many as could be desired, but the believers have been greatly refreshed, and deep and powerful impressions have been made on the hearts of many unsaved. An important feature of the mission was the children's meeting, held each evening.

GLOSSOP.—The report of the Beacon Light Mission, under the care of Richard Howton, shows a large amount of vigorous work, outdoor and indoor. The Gospel has been carried to many who had scarce ever heard it before, and not a few have been saved. Mr. Howton's address is 4, Cross-street, Glossop.

FEMALE EMIGRATION.

Dear Sir,—There is again a demand in Western Australia for useful women servants. The Agent-General for that colony offers free passages to 100 young women between the ages of eighteen and forty, who must pay £1 each for ship kit. The United British Women's Emigration Association has been desired by the Agent-General for Western Australia to select fifty to go out in May, another party to follow later in the year.

Only girls of exceptionally good character, and whose testimonials prove to be thoroughly satisfactory, will be accepted for these free passages. They must have had experience of domestic work, and give names of employers, and other references as to their moral character, good health, and service capacity. Application should be made without delay to the Hon. Sec. U.B.E.A., Imperial Institute, South Kensington, S.W., by persons in the London district; those who live in the country should apply to Miss Bromfield, Friary Cottage, Winchester, from both of whom further particulars can be obtained.—Yours truly, (Miss) G. Lefroy.

MALDEN HALL, KENTISH TOWN.

The twenty-first anniversary of the opening of this branch of the Evangelistic Mission was held on Thursday last, when good numbers attended both the afternoon and evening meetings. The report of the year's work, outlined by Mr. Geo. Hucklesby, showed that the Hall had "come of age" in very prosperous circumstances, so far as the spiritual work was concerned. During the year two special missions were held by Richard Weaver and Wm. Grove respectively, both being attended with much spiritual blessing. The usual agencies, including open-air meetings at five stations, Bible-carriage work, Christian Union for Young Men, Bible-classes on week-days and Sundays for young men and women, an overflowing Sunday-school, mothers' meeting, etc., are all steadily progressing.

During the afternoon stirring addresses on Christian life and service were given by Dr. G. F. Pentecost, Colonel Morton, and Mr. J. J. Sims. In the evening the subject was renewed, the speakers including Messrs. Hucklesby, Bateman, and Sprunt.

C. Russell Hurditch.

THE LATE MR. R. BILKE.

An effort is being made to raise a memorial fund for the late Mr. Robert Bilke, of Union Hall Mission, for the benefit of the widow and family. In a circular letter Mr. T. B. Miller, of Barnet, says: "Mr. Bilke gave his life for the work; for thirty-three years he has loved to carry the Gospel message and to feed the hungry. The future of the Mission is now receiving the careful consideration of the trustees and others interested in the work. During the many years of his labour Mr. Bilke's income has been barely sufficient to maintain his large family, and quite inadequate to lay by for them. His widow has now to face the future unaided by his faith in God, and to seek support for herself and family of eight children, all but two of whom are wholly or in part dependent upon her."

The hon. secretary of the fund is Mr. C. Stuart Thorpe, Hebron, Salusbury-road, Brondesbury, N.W.

HAM YARD HOSPICE AND SOUP KITCHEN.—At the annual meeting, a few days ago, of this old-established charity, it transpired that, during the severe weather in February some 44,000 meals were supplied; whilst in the same period, coal tickets were distributed, amounting, in the aggregate, to over 160 tons in excess of any previous year.

AFRICAN COLONISATION.—On Saturday evening Exeter Hall was thronged by a large audience to hear an address on "Travel and Adventure in South-East Africa," by Mr. F. C. Selous. The rail of the platform was hung with lion skins; and stuffed zebras, antelopes, and other wild beasts, trophies of Mr. Selous's hunting expeditions, were arranged in the background. The chair was taken by Mr. Howard Williams. The Duke and Duchess of Teck were on the platform. Mr. Selous, who was warmly received, gave an interesting account of some of his hunting adventures in Africa. He declared that the great curse of the British Empire in South Africa is drink. He would tell young men that unless they had sufficient moral courage never to drink spirituous liquors but in very moderate quantities, to sign the pledge before they went out. He had spent a great part of his life in Africa, exposed to many hardships and temptations, and he attributed his good health to being always practically a total abstainer. Many would tell them that white men could only work with natives by brutality and force. He entirely denied that proposition. People could get on with them very well if they treated them fairly, kindly, and justly.

OBITUARY.

M. DE MURALT.

The death is announced, at the age of eighty-seven, of M. de Muralt, formerly Professor of Old Testament Exegesis in the Faculty of Lausanne. He was the author of several historical and theological works.

M. B. RIGGENBACH.

The Swiss churches are mourning the death of Dr. Bernard Riggenbach, Professor Extraordinary in the University of Basle. In addition to his teaching and the writing of historical works, he showed an active interest in behalf of discharged prisoners and neglected children. He was but forty-seven years of age, but he had earned distinction as a scholar and preacher.

PROFESSOR CHARLES SCHMIDT.

By the death of Professor Charles Schmidt, of Strasburg, a noble representative of French Protestantism has passed from the scene. Many pastors have sat at the feet of the Professor, who had reached the advanced age of eighty-three years. M. Schmidt's historical works are highly esteemed, and distinctions were conferred upon him for his "History of the Albigenses" and his "Historical Essay on Civil Society in the Roman World, and its Transformation by Christianity." He also wrote on the history of Alsace and the Western Church during the Middle Ages.

MRS. BILBROUGH, CROYDON.

This aged follower of the Lord Jesus, fell asleep in Him on Tuesday, March 12, after a short illness of two days, at her residence, 92, Wellesley-road, Croydon. Many of the good works pleaded for in the columns of The Christian were regularly assisted by her. She was born in Liverpool in 1811. Her father, Rev. James Lister, for forty-eight years was minister of the Baptist Church worshipping at Lime-street and Myrtle-street, and knew many of the noble band of missionaries who went out to India and China in the early years of this century. Her one desire was to do good and help others, "a succourer of many." Three sons and two daughters mourn her loss.

MRS. W. G. SHELLABEAR.

In her sixteenth year Miss Kealy had the joy of bringing her future husband, who was then an officer in the Royal Engineers, to a saving knowledge of Christ. When Mr. Shellabear retired from the army some years later and became a missionary of the Methodist Episcopal Church, his intended wife was in full sympathy with his desire to devote himself to mission work among the Malays, and rejoiced in the promised fulfilment of her early hopes of being a missionary. After her marriage, in 1890, Mrs. Shellabear accompanied her husband to Singapore, where she entered enthusiastically into all his work, aiding him more especially in his literary labours. In the spring of 1892 the state of her health necessitated her return to England. In a few months she had so far recovered that she was allowed to return, but shortly after her arrival at Singapore she had a relapse, and at the end of four months she was again compelled to return to England. The last five months of her life were cheered by the presence of her husband, who came to England in the hope of saving her life by a removal to a more equable climate, but she was too weak to bear the sea voyage. She died on the 15th inst., aged 24, at Ashley House, Gosport, the home of her father, Dr. J. R. Kealy.

Appeals.

William Foster, a Christian worker, who devotes himself to preaching the Gospel and distributing tracts, &c., in large and small towns, appeals for books and tracts suitable for such service. God has wonderfully owned these labours during the past forty years. His address is 28, Boundary street, Pendleton, Manchester.

Notices.

Mr. and Mrs. Wiggan, Evangelists.—The Editor of The Christian will be glad to know the present address of these friends.

Applicants for Tracts.—Mr. Roxford, Beckington, near Barnstaple; J. Wadham, local preacher, Barnstaple; W. A. Jenks, 314, Southwark Park-road, Rotherhithe, S.E.; John Paul, Glasgow Lodging House Gospel Mission, 20, King-street, Glasgow; J. J. Browne (suitable for public-houses), 50, Upper-park-road, Haverstock Hill, N.W.; James Jackson, 23, North King-street, North Shields; J. W. Julier, 10, Pickard-street, City-road, E.C.; William Foster, 28, Boundary-street, Pendleton, Manchester; Spencer-place Tract Distribution Society, 7, Moreland-street, Goswell-road, E.C.

Communications Received with Thanks.—E.W.G. J.K. W.D. R.T. C.F.C. S.B.K. J.E. J.W.McC. D.C.A. B.R. B.W.A. H.H. B.S.K. C.F.C. W.V.H. B.S. W.R. W.N. G.L. J.V.S. J.A.H. F.J.G. W.K. W.P. B.P. W.C. F.H. J.A.N. G.R.B. A.L. J.W.A. J.M. H.H. S.J. D.M.D. E.E.H. S.T. W.F. J.N. J.M. J.R.B. H.J.G. J.B.B. D.B. J.M.W. W.C.M. E.S.S. S.S.M. H.B. R.L. M.C. G.W. A.B.D. W.V.H. W.K. S.C. H.K. H.J.D. J.D. T.A.B. W.K.C. J.A. F.B. H.C. P.S. J.K. Miss H. N.H. K.B. R.R. F.B. Miss W. G.K. A.W. G.E.T. J.E.F. A.W. J.N. A.B. J.C. W.H.P. W.G.S. J.B.S. M.E.D. C.E.W. J.O.W. W.B. W.Y. J.D. G.L.B. D.S. C.H.H

Among the Churches.

CHURCH OF ENGLAND.

Canon Eyre has accepted the Vicarage of Sheffield.

Dr. Blunt, the Bishop of Hull, is laid up with the influenza.

The Archbishop of Dublin is expected to speak at the C.M.S. anniversary.

It is said that there is a proposal in Liverpool to start an Evangelical weekly.

Dr. Percival will be consecrated Bishop of Hereford on March 25, in Westminster Abbey.

Christ Church, Gipsy Hill, London, has been offered to Rev. J. C. Joynt, of St. George's, Sheffield.

Rev. R. G. Brearey, chaplain of the reformatory ship *Akbar*, at Liverpool, has died, at the early age of 47.

Archdeacon Williams was consecrated Bishop of Waiapu, N.Z., in succession to Bishop Stuart, on January 20.

The secretary of King's College, London, Mr. J. W. Cunningham, is about to retire from his office, owing to failing health, after discharging its duties without intermission for fifty years.

The appointment of Rev. C. N. Keeling, rector of St. James's, Collyhurst, to be Hon. Canon of Manchester Cathedral has given great satisfaction to the Evangelicals of the diocese.

The Rectory of St. Botolph's, Aldersgate, vacant by the death of Rev. S. Flood Jones, has been given to Rev. H. R. Gamble. It had been hoped that Rev. T. S. Henrey, whose churchyard services are so well known, would have been appointed.

Rev. W. E. Burroughes, incumbent of the Mariners' Church, Kingstown, has accepted the position of one of the secretaries of the Church Missionary Society. Mr. Burroughes will carry on his ministry in Kingstown until the end of May.

A series of addresses to City men is now being given by Rev. W. R. Mowll, on Wednesdays, at St. Peter upon Cornhill from 12.30 to 1 p.m. He boldly denounces sin, seeks to bring conviction to every heart, and holds up Christ as the Saviour in every address. Business men come in large numbers to hear him.

The Liverpool Ladies' Parochial Bible and Domestic Mission held its annual meeting last week. The Lord Mayor, who presided, said the Mission was founded for the purpose of carrying the Bible into the homes of the poor, and also at the same time conveying sympathy and help. That was a work specially belonging to the Church organization, and it reflected great credit upon the members of that body that they took it as one of their most important duties. The Bishop of Liverpool said that one thing which had been learnt during the last fifty years was that the Church recognized there was a place in its work for women.

CONGREGATIONAL.

A new chapel has been opened at Brinksway, Stockport.

Wimbledon Church reports 246 members, and steady progress.

Rev. W. Glyde Tarbolton has been recognised as pastor at Warsash.

At St. John's Wood-terrace Church, N.W., Rev. Isaac Hartill has been recognised as pastor.

Rev. Charles Leach, D.D., of Kilburn, has accepted the pastorate of Stepney Meeting, London.

Mr. H. Merchant, son of Rev. J. Merchant, has been ordained to the pastorate of Greville-place, Maida Vale.

Rev. J. C. Burnett, principal of Howard College, Bedford, and secretary of the County Union, is laid aside by illness.

Richmond-hill Church, Bournemouth (Rev. J. Ossian Davies), reports 492 members, while a new church has been formed at Winton.

Rev. C. H. Cook, of Westfield, Horbury, has broken down in health, and, under medical orders, has gone to Penzance for two months' rest.

Ebenezer Church, Watney-street, Commercial-road, E., has celebrated the 110th anniversary of the church and the fifteenth of the present pastorate (Rev. B. Sackett).

Edmonton and Tottenham Church reports a membership of 495, sixty having been added during the year. A new mission has been built, and a branch church formed at Angel-road.

The Lancashire Union reports that the county has 318 Congregational places of worship, an increase of 35 since 1883. The 318 chapels and mission rooms have accommodation for 161,272 persons.

Lyndhurst-road Church, N.W., reports a large circle of active effort. In the Manual the pastor pleads strongly the cause of foreign missions. The Sunday-schools, children's services, Bible classes, and other efforts engage the activities and sympathies of this large Hampstead congregation, and are remarkably well sustained.

Calls.—Rev. A. Pringle, of Maidstone, to Caterham (accepted); Mr. H. A. Atwell, to Tamworth; Rev. M. P. Moses, of Llandudno, to Llanelly.

Resignations.—Rev. G. J. Adeney, of Reigate (for September); Rev. J. T. Camm, of Golborne; Rev. W. H. Prichett, of Tong.

BAPTIST.

Mr. J. E. Barnes has been ordained to the pastorate at Hounslow.

Rev. J. Manton Smith has conducted a mission at Queen-square Church, Brighton.

Rev. W. H. McMechan, formerly of Maze Pond Chapel, has commenced his ministry at Barnes.

Rev. John O'Dell has concluded his twenty-four years' ministry at George-street Chapel, Hull.

Rev. J. W. Ewing, of East-hill, Wandsworth, has declined the invitation to the pastorate of Dalston Junction Church.

The annual statement of Trinity Chapel, John-street, Edgware-road, W., shows a membership of 193, a net gain of thirty-five.

Rev. Thomas Spurgeon has been warmly welcomed at the Metropolitan Tabernacle on his return after an attack of the influenza.

St. Andrews'-street Church, Cambridge (Rev. T. Graham Tarn), reports 635 members, of whom sixty-two were admitted during the past year.

Rev. Arthur C. Hodgson, who left Sharon Hall Church, Liverpool, for the United States in August last, has accepted the pastorate at Clayton, Madison County, Illinois.

A new mission-hall, to seat 700, has been erected in St. John's-road, Tunbridge Wells, for the church hitherto meeting in John-street. The hall was opened on Thursday with services, in which Revs. J. Smith, J. Mountain, and Mr. John McAuliffe, the evangelist in charge, took part.

One of the oldest Baptist ministers living, Rev. B. C. Etheridge, of Ramsden-road, Balham, has retired after a ministry of 51 years. Very touching farewell services have been held; Dr. J. A. Spurgeon, Mr. T. H. Olney, Revs. Z. T. Dowen, E. Henderson, J. Ewen, T. Simon, D. Llewellyn, and others taking part.

Rev. F. T. Snell, of Tifton, Georgia, U.S.A., formerly an evangelist under Mr. Spurgeon's direction, hopes to arrive in England at the end of April on a visit. He will be glad to accept preaching appointments during his stay. He may be addressed, care of Mr. Frank Cockrem, secretary of the Open-Air Mission, 11, Adam-street, Strand, W.C.

Rev. Walter Wynn, of Earby-in-Craven, has penned a tribute to the memory of Rev. Horatio Wilkins, whose death we recorded last week. He writes: "Unostentatious, calm, loving—such was the very life of the man himself. He was one of God's hidden ones. Some of his sermons were models of spiritual beauty and power. His listeners would be strange souls if they doubted the marvellous power and variety of Scriptural truth. His every exposition of it was kindled by a fire that burned in his own heart."

Calls.—Rev. W. Tooke, to Bury St. Edmunds; Mr. J. D. Robertson, to Alloa, N.B.; Rev. R. D. Darby, to Hornsey Rise.

Resignations.—Rev. C. Broome, of Fressingfield; Rev. W. J. Denmee, of Providence Chapel, Maidstone; Rev. John Thomas, of Exmouth.

METHODIST.

A new chapel has been erected at Blackburn.

Dr. Waller, who has been indisposed, has resumed work.

Rev. Joseph Olphert has arrived in Wellington, New Zealand.

Rev. James Monahan, of Hemel Hempstead, is reported to be seriously ill.

The Old Town Mission, Hull, has held its annual meetings with enthusiasm and much encouragement.

New chapels are about to be built at Cheetham Hill; Hampsthwaite; Laverton; Burton Leonard.

Successful missions have been held at Chatteris, Knockhole, Skelmanthorpe, Spennymoor, Bawtry, Worksop, and Eastbourne.

Four out of the seven men who lost their lives in the recent Snailbeach lead-mine disaster were active workers among the Methodists.

Rev. W. H. H. Kelshaw, of the Ancoats Mission, Manchester, has concluded a very successful ten days' mission at the Unsworth North Chapel.

Additional promises of £1506 for the Methodist New Connexion Centenary Commemoration have been reported to the secretary, and the total now amounts to £42,500.

A series of special evangelistic services under the auspices of the Bristol District Meeting has been held at Newport by Rev. J. Foulger. The services were productive of good.

Rev. F. W. Macdonald, speaking at a missionary meeting, stated that of the 330 ordained missionaries of the Wesleyan Society, more than one-half were natives of the countries in which they were engaged.

Missionary services have been held in the United Methodist Chapels of Birmingham, followed by a demonstration in Carr's-lane Church, in which Mrs. Wakefield, Revs. T. Wakefield and J. Hocking took part.

A Convention for the deepening of spiritual life has been held at Preston under the presidency of Alderman Duckworth. Rev. J. Sarvent read a paper on "The Larger Spiritual Life." At an evening meeting Alderman Duckworth spoke on "Connexional Loyalty," Rev. R. Hebbron on "Saintliness" and Rev. W. C. Rank on "Power."

PRESBYTERIAN.

Grange-road, Birkenhead, reports a membership of 565.

Principal Dykes and Mr. H. M. Matheson are recovering from attacks of influenza.

St. Andrew's Church, Canterbury, reports that the income for the past year has been the largest in its history.

Rev. John Tudhope, late of Glasgow, has been ordained to the pastorate of Queen's-road Church, Liverpool.

Rev. Dr. Mathews is about to leave for the United States to attend the General Assemblies and arrange for the Pan-Presbyterian Council next year in Glasgow.

Widespread regret is expressed in Salford and Manchester at the resignation, owing to age and infirmity, of Rev. John Reid, whose forty-three years' valuable service has endeared him to many.

An affectionate leave has been taken by the London Presbytery (North) of Rev. Theodore Meyer, who, after long and faithful service among the Jews in Whitechapel, feels compelled to retire.

The Presbyterian Social Union will hold its next gathering in the Venetian Chamber of the Holborn Restaurant this evening (21st inst.). Mr. H. M. Matheson will receive the guests at half-past seven, and the subject of the evening will be "The War in the East, and its Probable Influence on Missionary Work."

Calls.—Rev. S. McLennan, of Stonehaven, to Sherbrook, Glasgow; Mr. T. G. Evans, of Llandovery, to Ynysbwl; Rev. J. Primrose, of Broxbourne, to Cathedral-square Church, Glasgow (accepted).

FALLEN ASLEEP.

At Ipswich, on 7th inst., Mr. W. D. Sims, aged sixty-nine, a leader among the Friends, president of the Y.M.C.A. for twenty years, and a liberal helper of many philanthropic and Christian institutions.—At Weston-super-Mare, on 11th inst., Rev. James Davis, aged sixty-six, a Baptist minister.—At Eltham, Mr. H. W. Dobell, aged eighty-one, prominent as a director of the London Missionary Society, and a leader in many good works.—At Haverfordwest, on 10th inst., Rev. Thomas Davies, D.D., aged eighty-three, formerly principal of the college; it is noted, as giving a link with the past, that his first application to be admitted as a student was signed by Christmas Evans.—At Sheffield, Mr. Cornelius Atkinson, aged eighty, for more than half a century an earnest leader among the Baptists.—At Yarborough, Southsea, aged ninety, Mr. John Stevens, a faithful servant of Jesus.—At Spalding, on 9th inst., Mr. William Parkes, aged seventy-three, a devoted preacher of the Gospel.—At Sheffield, Mr. R. Searle, aged seventy-two, an active Methodist.—At Edgbaston, Mr. A. Keep, aged seventy, a useful worker.—At Fernham, Farringdon, suddenly, while preaching, Mr. Edwin Ayres, aged fifty-five, who had been used of God to many.—At Cambridge, Mr. Joseph Sykes, a mission worker for many years at St. Andrew's Church.—At Pulham St. Mary, Rev. James Lock, suddenly, formerly Baptist minister at Saxlingham.—At Northampton, Mr. H. Marshall, J.P., aged sixty-eight, ex-mayor of the town, and a liberal helper of the Lord's work.—At Cardiff, Councillor Vaughan, a leading Methodist, and an ex-mayor.—At Keighley, Mr. W. J. L. Crabtree, aged eighty-five, a devoted follower of Jesus.—At Swinton, on 12th inst., Canon Heywood, vicar of the parish.—In the City, on 11th inst., Rev. T. D. C. Morse, aged 70, vicar of Christ Church, Newgate, E.C., a well-known educationalist.—At Barton Turf, Norwich, on 8th inst., Mrs. J. G. Poole, aged 42, wife of the vicar of the parish.—Mrs. Sallie Ann Pierson, mother of Dr. Arthur T. Pierson, on March 3, in her ninety-fourth year, retaining to the last her remarkable faculties of mind and body.—At Dublin, Rev. Thos. Gloster, formerly incumbent of Ballyhaise, aged seventy years.—At Drogheda, Mr. J. C. Lambert, an earnest Christian worker, aged eighty-six years.

Sowing in Tears—Reaping in Joy.

BY J. W. C. FEGAN.

I am writing from a sick room, where I have been confined for the last fortnight. The very day we came to an end of our relief work I was seized with a very malignant type of influenza, which has left me very low.

I hardly know at times whether to laugh with joy or weep in trouble. I have never felt the good hand of my God upon me like this last few months.

SHOWERS OF BLESSING.

Amongst our lads here and the little fellows at Greenwich we have had "showers of blessing." *Scores have turned to the Lord, and are bright in his love.*

OLD BOYS' GRATITUDE.

Then my old boys in Canada (in spite of the great depression there) have sent as their New Year's Gift the truly noble sum of £294 8s. 10d. (£34 increase on last year)—making £1457 these dear fellows have voluntarily contributed in the last seven years to mark their attachment to their old Home.

OUR ROLL OF HONOUR.

Further, we are adding *eighteen* more names to our Roll of Honour in the school-room here—boys who have spontaneously repaid the £10 spent on their emigration "to help another poor fellow out." *This is the largest number we have ever* put on *in one year.* The next largest was *twelve* in 1893.

FEEDING THE HUNGRY.

Again, by the liberality of my Christian friends, I have had the joy lately of distributing no less than £625 in coals, bread, groceries, etc., to the deserving poor, *searched out in their own homes.* At the services preceding the distributions many we know were led to Christ, and are now confessing Him as their Saviour and Lord. *More than twenty who received relief died within a fortnight,* and others have passed away since.

A GREAT PERPLEXITY.

But I am in great perplexity amidst all these encouragements. In a few weeks I shall need £1000 to despatch our next party to Canada, and we require £500 *at once* to extend our printing department, lay down new machinery, and add to our stock of type, etc., to keep pace with the orders pouring in upon us. *We must either enlarge our plant and employ more boys at this trade, or we must turn work away.* We have only been able to struggle on this winter through the self-sacrificing devotion of an "old boy," who is our Master Printer, and, as a labour of love, has worked late night after night. It is not fair to him or his wife and little ones to let him continue under this strain any longer. *What am I to do?*

MORE OLD BOYS' GRATITUDE.

A few weeks ago some of our "old boys" in London (mostly printers) entertained all the officials and boys here and the little fellows from Greenwich to a splendid dinner, and *handed me a purse of £20 towards the support of the old Home.* As I sat and listened to their reminiscences, recalled the plight they were in when they came under our care, and saw them fine, self-reliant, intelligent, industrious men, I felt what a grand boon it is to a poor boy to take him out of the gutter, save him—it may be—from the gaol, and send him out into life with a skilled trade at his fingers' ends in which he takes an honest pride. No wonder I am grieved, as I think that *we could double our printing trade and double the number of boys under instruction at it if only we had £500 for immediate extension.*

WILL YOU?

Is there not a business man whom God has graciously prospered who can remember when he was hampered by want of capital to extend a growing business who will send us £500 as "*A thank offering*"? Is there not someone who, it may be, "*in lieu of a legacy,*" or as "*an In Memoriam Gift,*" will give this £500 as an endowment of the most useful and profitable character?

THE LATE MISS PEEK.

It is to the prescience of a Christian lady (the late Miss Elizabeth Peek), who was "*a succourer of many, and of myself also,*" that we are indebted for the establishment of this industry. Will not some lady with womanly sympathy and intuition follow her example, and by a generous gift put many poor boys in years to come in the way of honourable self-support, and provide a source of substantial support year by year for our Homes, by the development of a profitable industry?

TIME PRESSES—NO ALTERNATIVE.

I cannot in this dilemma turn to any of my own friends for substantial help. They have so freely helped me already, that, sturdy beggar as I am thought to be, my mouth is closed. I have conferred with my Friends in Council, and they have not been able to suggest any way to meet this emergency. They see it would be a thousand pities to have to refuse remunerative business, and to shut poor boys off from the chance of learning the trade, but *time presses.* There is no alternative. *In a few weeks we must either have an enlarged plant or decline further large orders offered to us.*

THE EFFICACY OF PRAYER.

Personally, I can do nothing in the matter but write these faltering lines, and turn to the Lord and wait upon Him to appear in his own way and time for our deliverance. Will all who have proved the efficacy of prayer join me in spreading this matter before God day by day? Surely He will hear and give a speedy answer, for He will know that "*the king's business required haste.*"

OUR HIVING OFF.

In a few weeks we ought to be sending our 100 boys off to the comfortable homesteads waiting to welcome them in the Far West. *Would not some like to have the joy in their own life-time of devoting £500 or £200 to give fifty or twenty bright, well-trained boys a good start in life?* Will not some provide for five, or three, or one? Each boy's passage and outfit cost only £10.

WHAT AN INVESTMENT!

For £10 a precious young life may be saved from all the contaminations of slum-life, from the desperate struggle for bread in an overcrowded land, from the fierce temptations (often acting upon hereditary predispositions) developed by enforced idleness and bitter want, and be transplanted in the natural, healthy, self-reliant, encouraging environment of a prosperous farmhouse, to breathe the prairie air, strengthen a youthful frame, and under the stimulus of liberal remuneration find a pleasure in toil.

AN OLD BOY'S MESSAGE.

"*I am earning,*" writes a Roll of Honour boy whom we sent out nearly six years ago, "165 *dollars a year, so that I can put* 120 *dollars in the bank every year, and I am glad to tell you that I have saved over £93 already, so that is a proof that Canada is the best place for a young man to get along, if he is careful and works well.*"

ONLY TWO BOYS PAID FOR YET.

We cannot send any boys this year till we have the money actually in hand. We can only send as many boys as the gifts of the Lord's people may provide for. I am quite clear that in my present state of health I am not justified in incurring a responsibility that may weigh upon my mind or upon those who may be called to take my place, all the summer. *At present we have only two boys paid for out of the one hundred we are anxious to send.*

"EXCEEDING ABUNDANTLY."

I am not despondent, however. "*I will trust and not be afraid.*" When I asked £100 for "our little jolly boys" I thought my plea had missed fire at first, but I kept clinging to the Lord, and first came £100 from a new friend in Ireland and then £100 from an unknown friend in Edinburgh, so that *I was able to do far more than I ever expected* to make our little fellows comfortable for the winter, and put their home into nice order. The promises still hold good. "*Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord.*" (Matt. ix. 28.) Amen.

THE SILVER GOBLET.

Some few weeks ago an elderly Christian gentleman came to see me. He told me how God had used a sudden reverse in fortune to the salvation of his soul. But though so reduced in circumstances *he had found a joy in Christ above all circumstances* (Hab. iii. 17, 18), and was happier than ever he had been in days of affluence. With tears in his eyes he produced a silver goblet with an inscription testifying a widow's gratitude for loving care bestowed upon her dying husband in a foreign land. "*It was my dear father's,*" he said, "*I have always valued it for his sake, but I cannot withhold it from the Lord's treasury any longer.*" It weighed about 40oz., and he thought we might get 3s. per ounce for it thus realising about £6. However, on submitting it to Messrs. Spink and Sons, they valued it at 7s. per ounce, and gave us a cheque for £14. "*With such sacrifices God is well pleased.*" (Heb. xiii. 16.)

AN OFFERING TO THE LORD.

Surely there are jewels, gold and silver, which cannot any longer fascinate the heart or give the gratifying sense of proud possession they once did, but which, brought to the Master's feet, would be to God "*a sweet savour of Christ,*" and a benediction to the heart that laid them there. "*Whosoever is of a willing heart let him bring it an offering to the Lord—gold and silver and brass.*" "*And they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work.*" (Ex. xxxv. 5, 21.) "*For ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sakes He became poor that ye through his poverty might be rich.*" (2 Cor. viii. 9.)

J. W. C. Fegan

The Boys' Home,
95, Southwark-street, S.E.

Cheques and postal orders may be crossed London and County Bank, Southwark Branch. [Advt.

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, MARCH 18, 1895.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will doners oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

S. A., Lichfield.—Kindly say what Mission donation is for. In Memoriam E. K. B.—P.O. was not enclosed in letter.

	£	s.	d.
China Inland Mission—S. N., £10; M. K. F. E., 10s.; E. P., £5; Manchester, £3 4s. 6d.; J. C. M., £5	23	14	6
Church Missionary Society—D., 5s.; J. C., £2 10s...	2	15	0
Bordighera Orphanage—C's.	1	0	0
Girls' School, Osaka, Japan—C's...	1	0	0
Pastor Jacob and Wife, Oroomiah—C's.	1	0	0
Société Evangélique de France—I. G.	1	0	0
McAll Mission, Paris—J. A.	0	5	0
Redemption of Malagasy Slave Girl—C. P., 2s. 6d.; K. M. P., 10s.; R. M., £3 3s.; C. X. C., 10s.; Miss G., £5; J. P., 2s.; Mabel, 1s.; Mrs. S. A. R., 10s.; Miss M. G. C., £5; A. and B., 5s.; W. H. P., £1; C. B., £1; J. P., 5s.; J. S. S., 5s.; H. A. L. and E. H. L., 5s.; Miss W., £1; Miss A. E. B., £1; M. Winchmore, £1 10s.; E. S. M., 3s. 6d.; Miss H. B., 5s.; M. G., £1; M. W., £1 1s. 2d.; W. H., 10s.; E. N., 5s.	24	13	2
Russian Exiled Stundists—S. D. L.	0	10	0
Work among Priests in France—T. S. M., £1; Miss W., £1.	2	0	0
Medical Mission College for "Murdered Millions" (Dr. Dowkontt)—E. J. M., £1; A. M. D., £1	2	0	0
Aldersgate Y.M.C.A. Missionary Society—H. M. A. S.	1	0	0
Zenana Medical College (Dr. Griffith)—H.M.A.S.	0	10	0
Dr. Barnardo's Homes—Mr. O'C., 11s.; C., 10s.; A Servant, 5s.; F. K., 5s.; S. A. P., £1 10s.; Y. L., £10; Box of odds and ends, M. B. D.; (*Self-denial Fund*) M. H. D., 2s.; C. W. C., 2s.; M. H., 5s.; A Reader "Life of Faith," 2s.; S. B. and E. M., 7s. 6d.	13	19	6
Mr. Wintle's Work, Relief of Poor—E. and S. B., 5s.; C. X. C., 10s.; C's, £1; C. B., £1; J. P., 5s.; E. E. S., £1	4	0	0
Poor Jews, E. London (Mr. Oppenheim)—A. H. W., Ireland, 10s.; A Friend, 2s.; In His Name, £1..	1	12	0
Distressed Jews, Spitalfields, etc. (Dr. Tschertkoff)—A. H. W., Ireland, 10s.; C. W. C., 2s.	0	12	0
Rev. A. G. Brown's Work—(Soup Kitchen) M. K. F. E.	0	5	0
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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18 New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Social Questions in the Orient.—Great mass meeting, Friday evening, March 22, at 7.30, at Queen's Hall, Langham-place, W. Speakers: Mrs. Elizabeth Andrew and Dr. Kate C. Bushnell. Lady Henry Somerset in the chair.

City of London Bible Class Union.—Annual winter social meeting, Y.M.C.A., 186, Aldersgate-street, E.C., on Sat., March 23, 6 p.m.; speakers, Rev. J. G. Train, Rev. Stanley J. Hersee.

Billingsgate Mission Hall.—Address by Pastor A. G. Brown, Monday, March 25, 12 noon.

Mid-day Addresses to City Men, by Rev. W. R. Mowll, on Wednesdays, at St. Peter's, Cornhill, 12.30 to 1 p.m.

Trinity Presbyterian Church, Notting Hill, W.—Missionary Day, Wednesday, 27, meetings at 3 and 8 p.m.; Revs. G. H. C. Macgregor and G. A. Shaw; Mrs. M. B. Nikambe, of Bombay; Miss Fallon, of Allahabad; Mrs. Lyall, of Swatow, and others will take part.

Prebendary Webb Peploe, Friday mornings, at 11.30, a course of Lectures in St. Paul's, Onslow-square, on "The Holy Communion."

Deepening of Spiritual Life.—Addresses St. Luke's, Redcliffe-square, S.W., Fridays 3.30 p.m.; 22nd, Rev. C. A. Fox.

Protestant Reformation Society.—Monthly prayer meeting, Thurs., 21st inst., 3.30 p.m., at 20, Berners-street, W.; address by Rev. W. R. Mowll.

Mrs. Yapp will give addresses on the "Ministry of Women," at Burlington Hall, Savile-row, on Thursdays, March 21, 28, at 3.30, to ladies only.

Tower Hamlets Mission.—The Weaver Brothers, every night in the Children's Hall, Mile End-road, at 8, and Sun. mornings at 11; the Paragon Music Hall, Sun., at 6.30, during redecorating Great Assembly Hall.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Mr. Henry Thorne; 3 p.m., P.S.A.

Special Religious Services in Theatres, etc.—Sun., 24th, Agricultural Hall, Upper-street, Islington, 3.30, Rev. J. S. Hicks; 7, Mr. Barry Wake; Queen's Theatre of Varieties, High-street, Poplar, 7, Mr. Brett; Pavilion, Whitechapel, 7, Mr. Job Williams; Morley Hall, Mare-street, Hackney, 7, Mr. T. C. Chadwick; Grand Hall of Varieties, Clapham Junction, 3.30, Mr. Cromwell; 7, Mr. Coates; Evangelical Hall, High-street, Homerton, 3, Mr. Chas. Button; 7, Mr. Robert Smith; Shoreditch Town Hall, 3.30., Mr. Geo. Nokes.

West London Mission, St. James's Hall, W., Sunday, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. H. Price Hughes.

Clapton Hall, Upper Clapton, N.—Mr. E. Venn, Suns. 6.30 p.m., Thurs. 7.30 p.m.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sun., at 7, Mr. Herbert Hurditch; Malden Hall, Haverstock Hill, N.W., Sun., at 7, Mr. P. Garrioch.

Conference Hall, Eccleston-street, S.W.—Mr. C. Russell Hurditch, Sundays, at 3.30 and 7 p.m.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Conference Hall, Mildmay Park, N.—Sun., 3.30, Mr. P. S. Badenoch; 7, Col. Wroughton.

Edinburgh Castle, Limehouse, E.—Sun., 11 a.m., 7 p.m. Mr. H. Thorne; 3 p.m., Pleasant Sunday Afternoon.

St. George's Hall, Langham-place.—Mr. B. Glasgow, Suns., 11 and 7; Wed., Mar. 27, Burlington Hall, 8 p.m., Mr. J. Scroggie.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m., Rev. G. Wearham; 7 p.m., Pastor Frank White.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men, meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

Coming Conferences.

Prophetic Truth and Inspiration.—Queen's Hall, Langham-place, London, March 25 to 28; Tunbridge Wells, April 1-2; Portsmouth, April 3-5; Aberdeen, April 21-25; Edinburgh, April 29 to May 3; Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

Deepening of Spiritual Life.—Taunton, March 25-27; Cork, March 25-29; Redhill, April 1-5; Lewin-road, Streatham, Baptist Church, April 4, 3 p.m.; Liverpool, April 15-19; Exeter, April 22-25; Bolton, April 29 to May 2; Birmingham, May 6-10; Nottingham, May 13-17; Dublin, May 20-24; Manchester, May 27-31; Southsea, May 27-31; Guildford, June 3-7; Gloucester, June 10-14; Bridge of Allan, June 17-22; Kingswood (Warwickshire), July 2-4; Keswick, July 22-27; Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 13-17.

CENTRAL INDIA.—Two weavers have made public confession of their faith in Christ, at Itarsi. The Friends' missionaries there are rejoicing over these first-fruits at their recently opened station. Interesting accounts of camping work received from all the stations.

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ANNOUNCEMENTS

of BIRTHS, MARRIAGES, *and* DEATHS, *inserted in this column.*

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DEATH.

HUGHMAN.—On the 20th March, at 65, Sinclair-road, W., in his fifteenth year, Herbert Montgomery, fifth son of Newman Reeve and Gertrude Hughman. c4165

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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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SICK CHILDREN'S AND INVALIDS' DINNER TABLES, 77, Church-street, Lisson-grove, N.W.—Nearly 2000 dinners of fresh roast meat were partaken of last year by groups of invalids and weakly poor whose strength had failed, owing to illness and want of good nourishing food. Tickets for these dinners were given by subscribers or friends who visited amongst the poor, and dinners were served four days in the week. We want your assistance to carry on this work, which is so much needed, and any contributions will be gladly acknowledged by the Matron, 77, Church-street, or by the Lady Superintendent, and Treasurer, at 52, Montagu-square, Hyde Park, W. c4612

THE THEATRICAL MISSION AND INSTITUTE, Macready House, Henrietta-street, Covent Garden.—The Nineteenth Annual Meeting will (D.V.) be held at the Institute on Thursday, April 4, 1895, when the chair will be taken at 3.30 by the Rev. Canon Wilberforce, supported by Rev. Prebendary Barker, Rev. H. G. Rosedale, Joseph Peters, Esq., Dr. Norman Kerr, Colonel Griffin, and others. Mrs. Martin Harvey will sing two solos. Admission free. c4881

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HIGHLY QUALIFIED GENTLEWOMAN wanted as mistress in high-class boarding-school (Yorks). Must be a Churchwoman, have resided abroad, had good school experience. Age not over 35.—State salary required and particulars, c4206, Haddon's Advertising Agency, Salisbury-square, E.C. c4206

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GOVERNESS, YOUNG, Christian, wanted, May 2, in Educational Home near London, where lessons with professors would be considered equivalent for time given. Good arithmetic, grammar, indispensable.—c4036, Haddon's Advertising Offices, Salisbury-square, E.C. c4036

WELL-CONNECTED GIRL wanted after Easter, in high-class finishing school, as articled pupil, to take juniors to practise. Refined Christian home, with thorough teaching offered. Premium required.—Principal, Roseberry, 18, Western-parade, Southsea. c4203

WANTED, MAY 1, young lady, about 15, to assist with music practice, while continuing her own education. Christian training. University exams. Masters. Swimming. Premium. Hants.—"X.Y.Z.," 85, Argyle-street, Ryde. c4177

A GOVERNESS STUDENT WANTED in a good school after Easter. One anxious to study the Kindergarten System preferred. Refined home, superior educational advantages. Premium.—Principal, 118, Castle-hill, Reading. c4863

GOVERNESS-STUDENT WANTED, in ladies' school in Southport, preference given to one holding Junior Cambridge certificate, and wishful to prepare for Senior. Premium.—c4231, Haddon's Advertising Offices, Bouverie House, Salisbury-square, E.C. c4231

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CLERKSHIP urgently needed by young man, aged 24. Seventeen years in one situation. Highest character and references. Good bookkeeper. Moderate salary.—Address, c4222, Haddon and Co., Salisbury-square, E.C. c4223

A RESPECTABLE MIDDLE-AGED man would be grateful for employment as clerk, caretaker, messenger, or any other capacity. First-class references. Married, no children.—C., 25, Southampton-street, Camberwell, S.E. c83

YOUNG (COLOURED) MEDICAL student seeks engagement as companion to an invalid gentleman wishing to travel abroad, or otherwise. Would accept post as valet. Thoroughly qualified masseur. Trustworthy.—Apply, c80, c.o. Messrs. Haddon and Co., Advertising Offices, Salisbury-square, E.C. c80

GARDENER.—A gentleman highly recommends his gardener, who has been with him for five years, as good single-handed, or where help is given. Thoroughly understands his duties. Married, no family.—C. L., Governor's House, R.M.A., Woolwich. c4265

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AS MATRON or superintendent of Training or Convalescent Home. Christian lady. Six years' reference. Earnest, experienced worker. Salary required.—Highly recommended by Miss Gough, 16A, Old Cavendish-street, W. c4188

UNDER-SECRETARY, assist in library, companion, amanuensis, or similar engagement required by young lady. Shorthand writer. Nonconformist.—Ida, care of Miss Burley, 26, Whitehorse-road, Croydon. c4207

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TO BOARDING-HOUSE KEEPERS.—Lady, wishing to increase experience, is willing to assist in management of house at seaside. Small salary.—State terms to L. A., 8, Portland-terrace, Southampton. c4233

RE-ENGAGEMENT WANTED as housekeeper, matron-housekeeper, companion, or dairywoman, by widow. Age 38. Highly recommended. In Christian family. Thoroughly domesticated. Good cook. Disengaged April 20.—Housekeeper, Rolls Court, Whitfield, Dover. c4217

A CHRISTIAN young person wishes to be trained as under-matron in a Christian home. Would give a month or two's services.—K. Walkden, 16, Chatham-street, Battersea, S.W. c4175

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REV. J. H. ADENEY wishes to recommend an earnest Christian woman, 49, as caretaker, housekeeper, or domestic help in London.—Clergy House, 83, Fournier-street, Spitalfields, E. c4170

AS HOUSEKEEPER, or useful companion to elderly lady, or any position of trust. Salary not so much an object as a comfortable home. Good reference.—B. Mansell, Stationer, Wyle Cop, Shrewsbury. c4187

COMPANION-HOUSEKEEPER or position of trust. Supervision of large establishment. Experienced, middle-aged, doctor's daughter, needing home comforts. Moderate salary.—Willson, Aspall Vicarage, Debenham, Suffolk. c4204

AS COOK-HOUSEKEEPER to gentleman, or in small family, or any place of trust. Disengaged April 1.—c4825, Haddon's Advertising Agency, Salisbury-square, London, E.C. c4825

A LADY SEEKS an engagement in an earnest Christian home or institution at once. Needlewoman. Plain dressmaker. Domesticated. Many years' experience with children. Salary needed.—H., 99, Vernier-road, Sydenham. c4260

NOMINAL SALARY.—A lady thoroughly recommends her late useful companion help. Domesticated, active, orderly, conscientious, middle-aged, good needlewoman and reader. London or suburbs.—Alpha, 4, Clapton-square, N.E. c4200

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YOUNG SCOTCH LADY, of good birth and nursing experience, desires situation as invalid lady's companion, or help in clergyman's family. Good references.—Apply, c4252, Haddon's Advertising Agency, Bouverie House, Salisbury-square, E.C. c4252

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THOROUGH MAID, good needlewoman, dressmaker, hairdresser, and packer. Willing. Experienced in illness. Christian and abstainer. Age 35. Twelve months' character.—P., 151, Elsley-road, Lavender Hill, London, S.W. c4196

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SITUATION NEAR KING'S CROSS wanted, in a Christian family, for two young women. Good references. Christians and abstainers.—Apply, by letter or call, C. B., 8, Richmond-road, Barnsbury, N. c4152

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THE CIVIL SERVICE.—Boy clerks, aged 15-17. 120 wanted, April 30. At last examination we had forty successes. Excise, aged 19-22. Fifty wanted May 7. At last competition we had twenty-two successes, including first, second, ninth, 17th, etc. Ladies, 14-20, £65—£300. Special courses day and evening. Low fees. Country students by post.—Mr. Sherry, M.A., 67, Chancery-lane, London. "Civil Service Manual." 1s. 8d. free. Boarders received. c4878

The Christian.

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Notes and Comments.

WE would again remind our readers that it is proposed to hold meetings for Thanksgiving and Prayer in the Great Assembly Hall, Mile End-road, E., on Wednesday, May 1. We are thankful to note, from letters received, that a spirit of expectancy prevails among many Christian workers.

The reasonable state of mind does not appear to have been reached in the Midlands yet, either among men or masters. More contention and more suffering will have to be gone through before the industrial struggle ends. Mediation is at present impossible. Meanwhile the struggle between China and Japan appears to be entering upon a more hopeful phase. China, having at last taken the war seriously, and having admitted that she has been worsted, has sent her greatest man to make peace. There is much about Li Hung Chang to encourage the hope that he will succeed in his mission, and save his country from further loss. She has had a rude awakening, and will perhaps arise from her sleepy self-contentment.

"The dark places of the earth are full of the habitations of cruelty." There are dark places yet, and they are full of cruelty. Take what Dr. S. L. Hinde, a member of the Congo Medical Service, says of some parts he has visited. A representative of *The Westminster Gazette* asked him :—

"Is cannibalism still very prevalent in the districts you visited?" "Yes, in many of them. At N'Gandu, the headquarters of Congo Lutete, we found that chief had gathered together about 10,000 cannibal brigands, mostly of the Batatela race. Through the whole of the Batatela country and from the Lurimbi northwards, for some four days' march, one sees, as I said at the Royal Geographical Society, neither grey hairs, nor halt, nor blind. Even parents are eaten by their children on the first sign of approaching decrepitude. N'Gandu, I may tell you, is approached by a very handsome pavement of human skulls, the top being the only part showing above ground. I counted more than a thousand skulls in the pavement of one gate alone. Almost every tree forming the boma, or fortification, was crowned with a human skull."

Dr. Hinde adds horror to horror as he proceeds with his story.

The same paper which contains these statements, gives the report of Captain Maloney, who has just returned from the Niger. His story is :—

The Brass natives on their return took with them about 100 prisoners, bound down in their canoes. All of these, it is believed, were tortured and killed, and in some cases eaten. A scene of a shocking kind was witnessed at Brass, when the natives, headed by King Koka, who had led the attack, returned to their town. It is related on the authority of French missionaries that the religious festival of "Ju Ju" was held. Some of the participators in this ghastly rite suspended around their bodies the limbs of the slain, and danced until exhaustion rendered them incapable of further exertion.

If we wait for evolution to lift these poor people up, we shall wait for ever. In a generation the Gospel has changed savages quite as fierce, and can change them. Some Moffat or Mackay is wanted in these dark places.

The tales of outrage from Armenia are if anything worse than those from Africa. The correspondent of *The Daily News* has heard from a Turkish soldier a very full report of scenes in which he took part, and his words only too fully confirm all that has been alleged. Without following him in detail, we give one or two of his replies.

"I then overheard his own friend say, 'And how many did you kill?' And he whispered back, 'God knows. It may have been five. It may have been seven. What could I do? I had my orders.' This was not said to me, and was not even meant for my ears.

"Asked whether many children were among the slaughtered, he replied that 'the soldiers raised infants on their bayonets as one lifts the sheaves of corn on the pitchfork, and flung them thus into the ravine as one tosses hay on to the wagon.'

"Asked whether the soldiers liked this hideous work, he groaned and rolled his head from side to side for a while before replying. Finally he said, with a despairing shrug of the shoulders, 'We were soldiers; what could we do?' He added that if any of them hung back the Bey menaced them with his sword and revolver. He gave thanks to God, he said, that he had himself killed no children."

Although he acted under "orders," his conscience gives him no rest; human orders cannot cancel Divine commands. He was under the orders of a certain Bey who is a Cretan. Are the Cretans the same as in Paul's days?

Whatever the faults of English rule in India, we have always had some wise and noble men there. One of them is Sir John Adye, who has said a few things in his "Recollections of a Military Life," which we shall do well to lay to heart :—

We hear a great deal nowadays of the depreciation of the rupee, but in our government of India, unless we act on the principles which I have endeavoured to illustrate, we may find in the days to come that we have a far more dangerous result to face, and that is the depreciation in the character of the millions under our rule....It is often said that India has been won by the sword, and must be governed by the sword. The first statement is to a great measure true; but to the second, as laying down a principle of government, I demur. No nation can be permanently or successfully *governed* by the sword.

This brings us to the Christian position. The safety of a nation depends on the character of its men and women, and purity and strength of character are best promoted by the Gospel.

If Rev. Harry C. Vrooman gives a fair account in *The Arena* of the habit of a large number of American women, there is cause for much shame. A sporting man of thorough information on the subject informed him that "women are the main support, directly and indirectly, of the race track business. Large numbers of women bet and sink thousands of dollars annually on the track. They buy up the jockeys for money or special favours to trick the race in their favour. Sometimes it is a success, oftener not." Some of these women belong to families of respectability and social position. Some who have had little to do have been sent to this gambling by their physicians "to relieve their *ennui* and its consequent dyspepsia and other ills." They are peculiarly superstitious. Many gamblers in Chicago, particularly women, systematically consult mediums regarding their chances, and blindly follow all they are told." The links of sin are plain—idleness, excitement, gambling, and fortune-telling.

In England our great religious danger, if we could only see it, is in our day schools. The Roman Church and the High Church clergyman are vigilant and unwearied in endeavouring to get every one of them under their power. We are creating a State endowment of the most costly and most dangerous kind for the Church which Englishmen thought they had for ever disposed of. Public elementary State-aided schools should be under public control, not under that of any Church alone. As an illustration of the proselytising which is done with public money, take this instance :—

In a certain London suburb there were two chapels adjacent. One was Roman Catholic, the other Methodist. The former had a day school. In fifteen years the Roman Catholic *trained* up a congregation of the "faithful," many of whom began life as infantile Protestants. The Methodist cause was when I last heard of it "still struggling."

Here is another example of what is going on :—

In a certain town 500 children attended a British school. The school was closed. The 500 were swept into Anglican and Roman Catholic schools, in which provision was made to keep out a School Board.

The protection, so far as it goes, against this sort of proselytising is the conscience clause; but a labourer who is dependent on his master, and a tradesman who is dependent on his customers, is shy at claiming it. Even when claimed, the child has to stand against the spirit and tone of the whole school. A new generation of Englishmen and Englishwomen is being made—of what?

While we are protesting against the children of the poor being perverted in Romanising schools, we should not forget that some Protestant parents in good circumstances voluntarily send their children to Roman Catholic Schools, hoping or believing that they will get no religious harm. Pity but all such credulous persons could see the testimony which Rev. R. H. Moreton, of Oporto, sends to *The Methodist Recorder* :—

I wish some of these over-credulous mothers would come and live in Portugal, where we have anything but full religious liberty, and yet convents were doomed to extinction more than sixty years ago, and have not been legally re-established. It is true that groups of nuns have started *schools*, as they call them, in many parts; but the popular feeling against them is such that their windows have been repeatedly smashed in Oporto, and Roman Catholic parents have again and again applied to me for education for their children, assuring me that they would rather let them run in the streets than hand them over to the Jesuits. The explanation of all this is, of course, that the Portuguese know the wiles of Rome, while English people, reposing in mistaken security and accustomed to *truthfulness* in their own dealings, are taken in by the honeyed words of official deceivers. These may seem strong words, but one born and brought up and spending forty years of his life in Romish countries may be supposed to know something of the "great conspiracy against the liberties of mankind."

Nor is it in Portugal alone that these things are true, but wherever Rome reigns.

With Romanists the authority of "The Church" is sufficient warrant for prayers for the dead. Ritualists defend the practice by quoting a curious passage in one of the less reputable books of the Apocrypha, and then fall back upon the statement that in the time

of our Lord prayers for the dead were offered in the synagogues of the Jews. Hence it is reasoned that as Christ attended synagogue, and administered no specific rebuke, He sanctioned the practice. In the *Church Intelligencer* for February and March, Dr. C. H. Wright, of Liverpool, shows the utter worthlessness of these confident assertions. Taking point by point, he proves that prayers for the dead were unknown in Judaism at the beginning of the present era. Later on, with other accretions from Roman Catholicism, came this; and then a prayer for mourners, the *Kaddish*, was looked upon by the ignorant as an invocation of blessing upon departed friends.

Corea is a land of peculiar interest at the present time, and it is gratifying to know that during the past ten years vigorous evangelistic effort has been made in its borders by the Methodist Episcopal Church of America. Several of the missionaries are doctors, and the city of Seoul is the centre of many operations, in which native helpers have shown genuine devotion. The war between China and Japan has interfered with progress, but nevertheless the report is encouraging—medical, educational, and evangelistic. The Mission Press is a grand agency, and last year turned out nearly two million pages of printed matter, mostly in the form of tracts! We hope soon to hear of greater and better things from the Land of the Morning Calm.

Without the indwelling Spirit Christians have but "a name to live." The Spirit giveth life, to individuals and to churches. If this sanctifying, energising Guest is not ours, our lives will not be holy, and our efforts, however varied and unremitting, will be vain and fruitless. The late Dr. Gordon, in his valuable book just issued, THE MINISTRY OF THE SPIRIT (4s. *Baptist Tract and Book Society*) says of the work of the Spirit through the Church:—

So vital and indispensable is the ministry of the Spirit that without it nothing else will avail. Some trust in creeds, and some in ordinances; some suppose that the Church's security lies in a sound theology, and others locate it in a primitive simplicity of government and worship; but it lies in none of these, desirable as they are. The body may be as to its organs perfect and entire, wanting nothing; but simply because the Spirit has been withdrawn from it, it has passed from a church into a corpse.

This is a grievous condition of things, against which all need to guard. To fear the mere possibility were sad enough; to mourn the actual calamity, should drive us to sincere humiliation and earnest prayer.

This subject of the Holy Spirit is of vital moment. God's great power is exerted by the Spirit, which can use the weakest of human agencies. Dr. Gordon pertinently says:—

Our generation is rapidly losing its grip upon the supernatural; and as a consequence the pulpit is rapidly dropping to the level of the platform. And this decline is due, we believe, more than anything else, to an ignoring of the Holy Spirit as the supreme inspirer of preaching. We wish to see a great orator in the pulpit, forgetting that the least expounder of the Word, when filled with the Holy Spirit, is greater than he. We want the Gospel, forsooth; but in the strenuous demand that it be set forth according to the "spirit of the age," we ignore the supremacy of the "Spirit of God." And the method of discourse soon tells upon the matter. We cannot very long have the truth in the pulpit after we have lost "the Spirit of Truth" therefrom. "When one possesses not the whole of life," says Vinet, "he possesses not the whole of truth."

God's Spirit is life indeed, and power supreme. In proportion as the Spirit guides and controls Christians and churches, there will be manifestations of faith, virtue, and godliness. With these abounding in the Church, there would be spiritual concern among worldlings, and other tokens of the revival for which we have so long been praying.

One advantage of the smallness of the early churches was that they could be minutely looked after, every member could be particularly cared for. "Ye know," says Paul to the Thessalonians, "how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, to the end that ye should walk worthily of God." As a parent tries to adapt his words to the peculiarities of each child, so does the wise teacher seek to do it to each follower of the Saviour who forms his charge. We have nothing to say against the large and numerous fellowships which are to be found in some cities, and which may enjoy an amount of supervision not always given to smaller places, but still, on the whole, the fellowship of moderate size ought to have the fullest and most particular attention. "As a father with his own children." That is the model to be aimed at.

Those who glory in Christ cannot but be impressed with the personality of Moses. The Gospel associates the two: "The law came by Moses; grace and truth came by Jesus Christ." Modern thought has done much, on the one hand to obscure the Law-giver, and on the other to qualify the authority of the Saviour. It is time that a halt was called, in the interest of logical and Christian consistency. There is a note of such a halt in the March issue of *The Biblical World*, of Chicago, edited by President W. R. Harper, who is by no means of the "narrow" school of theologians. With evident truthfulness it is written in the article referred to:—

Cut off Moses, and Israelitish history, if we may compare it to the human body, has lost its head. Take away Moses, and Israelitish history, if the comparison be that of a structure, is a structure without foundation. With Moses removed, Israelitish history, if it is viewed as simple history, is history without a beginning.

Hence it is forcibly maintained that Moses must continue to occupy the place of prominence which has always been accorded him.

But no Christian regards Moses alone; he is "the Man of God" who spoke of the Greater Prophet which was in the future to be manifested. So President Harper writes:—

If Moses and his work form the basis of the structure which culminates in the Christ; if the institutions of Moses each and every one point forward to the coming of this Christ; if the prophetic order established by Moses had for its chief work the preparation of Israel, and through Israel the world, for the coming of the Christ; if the royal order of Israel provided for by Moses was to represent in song and in history the great king of David's line, whose throne should be eternal—how can we satisfy ourselves with a purely naturalistic explanation? If the Divine hand had to do with anything in this development towards Christianity, must it not have dealt with the times of Moses, must it not have shared in the work of Moses?

The answer to these questions is one and emphatic. The Gospel presupposes the Law, and Christ presupposes Moses. If we reject Moses and the Prophets, we shall be in danger of letting Christ go also. As by faith we live unto God, we shall enter into the aspirations of Moses, the Servant of God, as well as share the love of Christ, the Son of God (Heb. iii. 5, 6).

The plan of publicly naming companies and employers who do not pay their employés a sufficient wage, or treat them with sufficient care, seems to be coming into vogue, at least in London. Provided every statement is verified, and the exposure is made with a pure desire to see the right done, it cannot fail to do good. London is a great place, in which firms may do almost as they like, and in which the insignificant human units who toil for them are unknown. If, therefore, the Press can take the place of that inquisitive and active public opinion which operates in provincial towns, it will be a good thing for both employers and employed and the public generally. Light, more light, is what we want.

Of all the manifold operations carried on by the Salvation Army none claims our sympathetic interest more than the rescue work of the Social Wing. We would earnestly commend to our readers Mrs. Bramwell Booth's report recently issued, and entitled "Broken Fetters." Copies may be had from 259, Mare-street, Hackney, N.E. The saddening and yet in some respects gladdening details are not such as we can transfer to these columns, but we hope many readers will peruse and pray over the pages of this report; if they do they will certainly bid God-speed to such a Christ-like endeavour.

AMONG NORTH PACIFIC INDIANS.

DR. V. ARDAGH, of Metlahkatlah, in a letter appearing in *Missionary Leaves* for March, says:—Some of our young men of musical talent have now taken charge of the music and singing in the church, and I am very glad of it, for there is nothing they like so much, and in which they are so forward, as music. This winter the hospital has become the head of the mission here, the doctor being left in charge, in the absence of the Bishop and Rev. W. Hogan; so that my duties are rather various and somewhat numerous, from attending to the in patients, visiting the sick, road-making, repairing fences and houses, taking Sunday-schools, preaching in the church in both English and Tsimshean, and Bible-classes. I am glad to say that I think, on the whole, though the bad ones are still very hard to deal with, the village is taking more interest in God's Word, and seems anxious to go ahead, not only in civilisation, but in further knowledge of spiritual things and purer life.

Rev. R. W. Gurd, of Kitkatlah, writes:—When I tell you that every Indian has some five or six dogs, you can imagine what a number of dogs there are in a village of three hundred inhabitants. They are very treacherous, great thieves, and tremendous howlers. It is unsafe to go along the village after sunset unless you are well protected, either with stick or gun. The people are a very difficult tribe to manage; but I notice a striking change for the better. They have emerged out of darkness, and are now struggling in the light. At all hours of the day and night they come with Scriptural questions—some difficult for theologians to solve, some easy and practical. It is nothing unusual for Mrs. Gurd to be instructing Indian women as late as eleven o'clock at night, whilst I am in another room with several men. We dare not turn them away, because we think they are sincere searchers after truth, although we advise them to come earlier in the day.

I need scarcely say they have little or no idea of time. Then they have no regular occupation during the winter months. In the summer they work very hard, and nearly earn sufficient to keep them through the winter. There is no employment for them in the winter, and so they have too much time on their hands. Mrs. Gurd and I take charge of the day school, which keeps us occupied for four and a half hours *per diem*. Every evening we have either service in the church or Bible-classes, which keep us employed until very late. There are nineteen under instruction previous to their admittance by baptism into the Church. When these are baptised, the whole village will be nominally Christian. The people come to me with every little quarrel, between husband and wife, lovers, and neighbours. At times these are trifling, at others perplexing. As there is no doctor within forty-five miles, I have to act as medical man, which entails much work, but affords opportunities of speaking into their ears words of comfort or warning.

THE UNVEILING.—12.

FOUR LEADING SYMBOLS.

At this stage it will be helpful to pause and consider more definitely the significance of the leading symbols — the Roll, the Seals, the Trumpets, and the Bowls, and their relation to each other.

THE ROLL.

What a letter is to a friend; what his written instructions are to a traveller, or an ambassador; what, in a word, the Old Testament Scriptures were to the early Church—that the roll whose seven seals no one in heaven or earth was worthy to unloose, was to John who wept and to the angels who stood around the throne. If we said the Roll was the Holy Scriptures we should not be very far astray. For the Apocalypse, the Revelation, the Unveiling, is nothing more than the bringing to light of the hidden things that the Eternal Wisdom, the only wise God, our Saviour, had written there. For Luther's saying is profoundly true, "There is only one book [one roll], the Bible; only one Person, Jesus Christ."

He, after his resurrection, had opened the understanding of his disciples, to understand the Scriptures, and had expounded to them, in Moses and the Prophets and the Psalms, the things concerning Himself. Just as in the beginning of his ministry He had taught them the mysteries of the Kingdom of heaven, and asked them, "Have ye understood all these things?" "Yea, Lord." Yes, like Ezekiel up to his ankles in the mystic waters, but finding at last that they were waters to swim in, a river that could not be passed over. So, when He had opened their understandings, there was still need of this Unveiling, as there is to us the perpetual need of the revealing Spirit.

The whole New Testament is an unveiling of the Old. There is nothing opened in the New which was not hidden there. And the last book of the New is the completed unveiling of the Old.

THE SEVEN SEALS.

A seal answers many purposes. There are the seals of office; the seal of ownership; the seal of a covenant; the seal of authentication; the seal of secrecy. None of these are absent from the seals of this roll of God; but secrecy, intensified and emphasized by the number seven, and by the word used, which signifies firmly-sealed, is the leading thought. The unsealed roll utters things which have been kept secret since the foundation of the world.

The opened seals do not express the infliction of judgment: they reveal the secret things. Even the sixth seal does not bring us to the great day of his wrath, but only to the terrified cry of the conscience-stricken dwellers on the earth.

THE TRUMPETS AND THE BOWLS.

The sounding of the Trumpets gives the signal for partial punishment, peradventure the sinners will hear the rod and Him who hath appointed it.

The pouring out of the Bowls shows that the chastening has been unheeded and that wrath is come to the uttermost.

The history of the Babylonish Empire may illustrate the process. In Daniel iv. Nebuchadnezzar's dream, interpreted by the prophet, is as the opening of the Seal, informing him of the future which awaits him. The proud utterance is followed by the threatened penalty, yet his kingdom is preserved and restored to him. But when Belshazzar and his lords and wives and concubines drank idolatrous wine from the golden vessels of God's Temple, though he knew all that had happened to Nebuchadnezzar, wrath came upon him to the uttermost. "In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom."

The dream with the interpretation was the opening of the Seal; the seven times among the beasts was the sounding of the Trumpet; the Mene, Mene, Tekel, Upharsin, was the pouring out of the Bowl.

THE SEVENTH SEAL OPENED.

The seventh Seal being opened reveals the method of God's righteous government, in relation to the conditions disclosed by the opening of the previous Seals, the chastisement of the seven Trumpets, and the wrath without measure of the seven Bowls.

When this last Seal was opened by the Lamb as it had been slain, there was silence in heaven as it were half an hour. For God has no pleasure in the death of him that dieth. He does not afflict willingly nor grieve the children of men. A solemn silence pervades the court before the Judge pronounces judgment. How this dignified judicial calm in heaven contrasts with the prejudiced and passionate haste with which the Lamb had been hurried to his death on earth; with the impatient hatred of the priests, who cried, "What need we any further witness?" and with the timorous vacillation of the governor, who washed his hands of his blood, yet delivered Jesus to their will.

Silence for half an hour would prevent many of our own unjust or extreme judgments, whether expressed by tongue or executed by hand.

The same judicial deliberateness marks the whole procedure. The Trumpets are given to the angels who stand in the presence of God, and they *prepare* themselves to sound (2, 6).

Oh the madness of those who dwell upon the earth. During the awful stillness in heaven which precedes the judgment to come, they are as men "watching the antics of an ape with a buffoon."

> But mortal pleasure, what art thou, in sooth?
> The torrent's smoothness ere it dash below.

THE INTERCESSOR.

The Angel who stands at the altar, and in his censer of gold presents the prayers of saints upon the golden altar which is before the throne, is, or represents, our Great High Priest. And the answers to the prayers of the saints on earth are thunderings and lightnings and voices and earthquake. "By terrible things in righteousness wilt thou answer us, O God of our salvation." It is not that the saints pray for terrible things to those who dwell upon the earth, but when prayer goes up from a world where wrong is rampant, how otherwise can the righteous God answer prayer?

The opening of the Seals revealed to us the rejection of the Gospel of the grace of God; the oppression of the saints; the terror of the panic-stricken dwellers upon earth—a drama continually rehearsed in individual and family life, as well as being enacted upon the great scale of the nations through the centuries.

The sounding of the Trumpets shows (the constitution of the moral universe being what it is) how rebellion is met by its appropriate penalty, corrective and reformative, if the sinner, when God's judgments are abroad on the earth, will learn righteousness.

Like Pharaoh, men have rejected the messengers of God, the ambassadors of Christ, and when the first Trumpet sounded John saw that it was followed by hail and fire, mingled with blood, which were three of the chief plagues on Egypt, and symbolize and summarize the judgments of God throughout the ages.

THE FIRST TRUMPET.

They had rejected the only-begotten Son of God, on whom the great hail-stones of judgment had been cast down from heaven (whereof the appalling record of Josh. x. 10-14 was but a feeble and dim foreshadowing), when Jehovah, the Judge of all the earth, was wroth as in the valley of Gibeon, that He might do his work his strange work, and bring to pass his act his strange act—that act so apparently foreign to his nature and his character—of smiting the Good Shepherd; of awaking the sword against the Man that is his Fellow; of slaying the righteous instead of the wicked; of fighting *for* Israel, by fighting *against* the King of Israel, whom He had by eternal purpose and decree set upon his holy hill of Zion. They had contemned and condemned the sure foundation Stone, on whom had fallen the hail which swept away the refuge of lies, when God sending his own Son in the likeness of sinful flesh, condemned sin in the flesh (Isa. xxviii., Psa. ii.; Rom. viii.).

They had rejected the Sin-offering of God manifested in flesh (of which the sin-offering consumed with devouring fire without the camp was but a weak and far-away type). They had despised Him

> On whom the ten-fold vengeance fell,
> That would have sunk a world to hell.

They had counted a common and unholy thing the precious blood which was mingled with that hail and that fire of judgment. They had "wantoned in the wounds of God." His elect people, the seed of Abraham his friend, had cried "His blood be on us and on our children!" and to shed the blood of God's holy and anointed child and servant Jesus, the Gentiles and the people of Israel were gathered together.

Wherefore at the sound of the first Trumpet hail and fire mingled with blood were cast upon the earth. Men must suffer in themselves the judgments which Jesus suffered for them, but whom they reject. The history of the Christian era has been written in hail and fire mingled with blood. Yet judgment has been tempered with mercy, for while all the green grass was seen in the vision to be burnt up, only the third part of the trees was burnt up.

"With measure-by-measure, when Thou puttest her away, wilt Thou contend with her. He sighed with his rough breath in the day of east wind."—Heb. With *seah-seah*. A *seah*, being the *third part* of an ephah, was a moderate measure. With forbearance and graduated severity—dealing out punishment in carefully adjusted quantities, and at successive times—"not suffering thy whole displeasure to arise," "correcting with judgment, not in anger."

When He sent his hot and stormy desert-blast on Israel, amidst the rough and stern severity which He breathed into the tempest, there was an undertone of sadness and grief, as of the mourning dove, or of one making lamentation—the Just One sighing as in meditation on his own necessary work of correction. —*Dr. Kay* on Isa. xxviii. 8, in *Sp. Com.*

THE SECOND TRUMPET.

The dwellers on the earth have refused the Kingdom of God, which is righteousness and peace and joy in the Holy Ghost, with the beatitudes of the Kingdom upon the poor in spirit, the mourning ones, the meek, the hungerers and thirsters after righteousness, the merciful, the pure in heart, the peacemakers, the persecuted for righteousness' sake; and at the sound of the second Trumpet as it were a great mountain of pride and self-assertion, self-will and selfishness, burning with hatred and malice and all uncharitableness, is cast into the sea of nations, and a third of the sea is turned into blood—the blood of war, of murder, of persecution, and

all the ways in which man's inhumanity to man makes countless thousands mourn. Zechariah asks, "Who art thou, O great mountain?" The ultimate answer is, "Satan." So St. Cyril—"The words seem all but to rebuke the great mountain, *i.e.*, Satan."

THE THIRD TRUMPET.

They have cast away from them the Meek and Lowly One with all the sweet and holy influences flowing from his divinely human life, his obedience unto death, his glorious resurrection, and his gracious teachings; and when the angel has sounded the third Trumpet, the great star, the bitter rebel, falls upon and embitters all the fountains and rivers of human life, so that all its amenities are turned into wormwood; all discovery and invention, all art and science, all labour-saving appliances, all social ameliorations, become impregnated with the bitterness of rebellion against God, and bitter envying and strife in competition with one another, where there might be, and would be if Christ were accepted, loving and mutually helpful co-operation. The great star, burning as it were a torch, is surely Lucifer, the light bearer, the son of the morning, fallen from his first and high estate—the light of heaven exchanged for a firebrand of hell.

THE FOURTH TRUMPET.

Men have hated the light and loved the darkness rather than the light, and at the sounding of the fourth Trumpet, the sources and reflectors of light are darkened; "the light is darkened in the heavens thereof"; "and if the light that is in thee be darkness, how great is that darkness."

The principle of all God's judgments is, "Whatsoever a man soweth that shall he also reap." If we sow to the flesh, we reap corruption; if we sow to the Spirit, we reap life and peace. If the inhabiters of the earth, the men of the earth, who have their portion in this life, prefer Satan to Christ, then blood and bitterness and darkness follow.

These Trumpet judgments are distinguished from those under the Bowls by their partial character—only a third of the various elements is in each case affected; while under the latter wrath is poured out without measure.

Again: the first four Trumpets are distinguished from the three which follow by their affecting the environment of the dwellers on the earth, whereas the later three affect the persons, the consciences, the spirit and soul, as well as the body, of men themselves.

And this is very emphatically shown by the eagle flying in the mid-heaven, saying, "Woe, woe, woe, to those who dwell upon the earth, by reason of the voices of the trumpet of the three angels which are yet to sound." They have, therefore, been called the three Woe Trumpets, and they well deserve the name, for they represent the three ways in which under the wise and righteous government of God, sin is punished:—(1) Its punishment is contained within itself. (2) God punishes it in this world. (3) He judges it finally in the age to come. M.

RAILWAY SERVANTS AND DRINK.—The New York *Independent* says:—Most railroad companies have learned that the saloon is a bad resort for employés, and that trainmen or switchmen who have formed the drink habit are dangerous to the service. They are also learning that attention to the moral and religious welfare of their men pays in improved service and in greater safety. The Chesapeake and Ohio is one of the companies that have turned their attention to the needs of their men. It has had Young Men's Christian Association buildings erected at various points on its route. President Ingalls himself has given the movement his countenance, has aided in procuring books, sites, and the necessary fittings, and has encouraged the use of the conveniences by railroad men.

A Day of Fasting and Prayer.

Mr. Crosbie's recent article in The Christian has not yet received the attention and response required in order that definite action be taken by the Church of Christ. Most earnestly would I, as an Evangelical Churchman, commend the call of my Nonconformist brother to the consideration of the Lord's people. Surely, before God, "To us belong shame and confusion of face." Writing from another centre of industry, after some little experience as a mission preacher and resident minister, I am compelled to own that the need is great for real humiliation before God, and confession of sin. The Church of Christ is not the true witness for her rejected Lord He would have her be, and "power from on high" is not upon her collectively.

It is true that in a few cases outward prosperity is visible, such as large congregations and classes, but the worship of God or seeking the knowledge of His will, is not the sole reason why congregations assemble or classes meet. Musical services, popular preachers, P.S.A.s, attract large gatherings—one of the largest men's classes in Birmingham gathers every Sunday in my own church—but where is the power of God manifested in anything like what might be seen were we fit for God to use, and in a condition to be blessed? In this parish there are about 9000 souls; out of these there are not 150 who confess Christ at his table in this church, nor are there 100 more *bonâ fide* members of any Christian body. The bulk of the people are of the poor labouring class, and although the Salvation Army has been at work in this city for fifteen years, I know of but two active members in this neighbourhood. Hearers of the Word we all have, but where are the doers? Individual cases of conversion gladden our hearts, but where is the power of Pentecost, which turned the hearts of thousands and "the world upside down"?

Admitting the sovereignty of grace, are not God's children contented with little, and therefore have but little from Him? Are we not "limiting the Holy One"? Surely it is vain blinding our eyes to the real and increasing indifference to the truth that prevails. Frequenters of our churches can more frequently visit the theatre than the house of prayer; concerts and amusements can be crowded, and the week-night means of grace have the "twos and threes." Efforts of various kinds abound, but there is not the proportion of blessing as in former days; nor do missions, whether lay or clerical, take hold of men as they did twenty years ago.

Surely the Church of Christ needs to be in tears and sorrow before our God "travailing in birth." We ministers of his need breaking down before our Lord. Our Christian men and women need to be delivered from unbelief and coldness of heart. Christ's dear cause is not progressing, and the sin and fault is not the world's, but ours. The enemy is fearfully busy within and without the Church, and we are losing ground as a whole. Might I suggest that the committee of the Evangelical Alliance consider whether there is not an opportunity for such a day to be observed throughout the world? It has a connection with the world through its associates, and as the week of prayer has been a blessing, so might this special day prove another from our loving Father.

Let us only convince Him that we are mourning because of the few signs of His presence, that our souls are bowed down with grief because of our selfishness and worldliness, our negligence and cowardice, our sin and strife, our prayerlessness and unbelief, and He is good and gracious, full of compassion and mercy, and will not keep his anger for ever. To secure more than partial blessing there must be more than individual action, collective and united humiliation "by fasting and prayer" will bring blessing through the Church to the world. "The days will come when the Bridegroom shall be taken from them, and then shall they fast" (Matt. ix. 15). "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me.....for the work" (Acts xiii. 2). J. O. West.

St. Matthew's Vicarage, Birmingham.

IN THE PALACE "BEAUTIFUL."

A happy converse, long drawn out
From hearts with holy fervour stirred;
When Thomas can no longer doubt,
Nor Peter disavow his Lord!
And oh! when Jesus spreads the board,
And we his welcome guests commune,
What peace his gracious words afford:
What grateful joys our hearts attune!

Blest hour, when faith her King beholds
Arrayed with vesture dipped in blood;
And He his bannered love unfolds
O'er all our fellowship with God!
Fair Elim on the desert road!
O welcome shade! O fountain sweet!
Where for a space we leave untrod
The sands that scorch our pilgrim feet!

With Prudence, Piety, and Love,
Our interviews, though all too brief,
Oh, how they wing our souls above
The murky clouds of unbelief!
And, as the springs of tender grief
Are touched as with his pierced hand,
The Lamb in all our thoughts is chief,
And Marah seems Immanuel's Land.

Blest inn, whose upper chamber, Peace,
Lies open to the dawn of day!
Here would we, till our journeys cease,
Our weariness on Jesus lay;
And when the shadows flee away,
And all our pilgrimage is past,
His love shall crown our homeward way,
With endless fellowship at last.

Belfast. W. Maxwell.

LIVERPOOL STRANGERS' REST.

The eighteenth annual meeting of subscribers and friends of the Liverpool Strangers' Rest was held on Friday last, under the presidency of Mr. R. J. Glasgow. The report stated that during the year 871 meetings had been held, about 5000 letters had been written, and 116 bags and parcels of books were given to sailors of eleven different nationalities. The premises in Park-lane were now greatly improved, which was highly appreciated by the sailors and emigrants who came in to read and write their letters.

The Chairman, in the course of a brief address, remarked upon the unique character of the institution, and upon the opportunity it offers to Christian workers; the Rest has no rival, so those who help it may throw themselves into the work with every hope of success. Rev. J. Barrow, who followed, said he was glad to find, from his long experience of the neighbourhood, that many persons had found a haven of rest at the Strangers' Rest. This part of Liverpool was becoming more and more populated every year with strangers, and they were therefore to be congratulated upon the splendid work that was being carried on by the institution.

Addresses were also delivered by Revs. R. Lewis and T. J. Madden, also by Messrs. T. F. Agnew, R. Heber Radcliffe, and T. A. Leigh.

LEEDS.—A large gathering assembled at St. Peter's Wesleyan Chapel on Sunday evening last, when Mr. J. B. Wookey spoke. The service was deeply solemn and impressive, and at the close a number came publicly forward seeking salvation.

NOTES FROM THE U.S.A.

By Mrs. MERRILL E. GATES.

"When a man dies, a world perishes with him; the world he carried in his brain," says Schopenhauer. When the news of Frederick Douglass's death flashed through the two nations which had fought the hydra of slavery, there perished a world of emotion, strong as the tides of life; a world of thought, vigorous, intense as the subject of human bondage could produce in a subtle, comprehensive brain; a world of action—self-sacrificing, fearless, effective, masterly action—without which, perhaps, the other forces working against American slavery would have proved futile. What a world of facts, feeling and volitions perished when we laid Frederick Douglass to rest, his human life-work done! What of uncompromising patience and bitter struggle he underwent no man can know. Only those who lived in the days of suppressed but tremendous feeling "before the war," can even imagine it. But the saviour of a race came from its bosom. He was born to set men free. And his conflict is ended.

The memory of what Frederick Douglass was to the anti-slavery cause leads us to contrast the needs of forty years ago with the needs of to-day, one of which is the rehabilitating of the ex-slave in all that pertains to a useful manhood. Nothing has conduced more to this upbuilding than the education which men of their own colour and others have diffused among them. Tuskegu, Ala., is one of the most forcible distributing centres of education for the masses. It is under the management of Mr. Booker T. Washington, a coloured gentleman of extraordinary ability. The fourth annual conference has just been held at Tuskegu, in the very heart of the Black Belt. The first day is given up to the negro farmers, who discuss crops, management, industry, etc. This year it was a very racy session.

The sentiment of the coloured people was that "their prosperity lay in hard work, strenuous savings, a variety of crops, and the buying of homes." Industry, education, and moral integrity, based on religion, are the hope for the masses in the Black Belt, as for humanity at large. One white planter was present at the conference; he spoke of its value, and allowed himself to be entertained at the institution. The speakers were both coloured and white, and represented our most philanthropic and most earnestly religious men.

The National Women's Council has recently closed after a session of two weeks. It is a confederation of the manifold societies conducted by women. The subjects were very numerous, each presented by the society devoted to its furtherance. The new president, Mrs. Mary Lowe Dickinson, is a noble, attractive woman, already at the head of many good works. It is one of the signs of the times that Jewish ladies presented papers warmly commended by the press.

Mr. Hermann Warszawiak, whose work among the Jews in New York is arousing much interest, has the plans completed for a very handsome structure, to be erected at a cost of 100,000 dols, to be known as "Christ's Synagogue," erected to Jesus Messiah, the Lion of the Tribe of Judah.

The common ground of belief that we have with the Jews in the authority of the Old Scriptures, is our mutual meeting-place. To be better fitted to persuade them, we need a most intimate acquaintance with the Bible. We must be students, not so much of the Higher Criticism as of the text itself in a devotional spirit. We are and have been most admirably led in this by such men on this side of the water, as Mr. Moody, Dr. Arthur T. Pierson, Dr. A. J. Gordon, and Dr. Wm. M. Taylor. When we think of that world which perishes when a man dies, who can but wish that such a world of intimate knowledge of the Word of God as Dr. Gordon possessed might be actually transmitted to us before he should leave us? But such a knowledge is a personal growth, and to acquire it we must grow by the inner teaching of the Spirit, as did he. But we mourn the loss of such beautiful, illuminated assimilations of the truth as Dr. Gordon and Dr. Taylor gave us.

When we are studying the oracles of the faith once delivered to the saints, we are becoming insensibly joined to the saints. The words of the venerable Bishop Whipple, of Minnesota, in a letter recently received from him come to mind. He says, "I hail with you every sign of the reunion of those who love to serve Jesus Christ. The things in which we agree are all a part of the faith once delivered to the saints; the things in which we differ are human opinions." There is in America certainly a progress in union for purposes of help to men. The visit of General Booth, which has brought out immense audiences, has done much to arouse and stimulate Christian people, and we shall see an actual fruitage, no doubt, in practical uplifting of the so-called masses.

President House, Amherst College, Mass.

PERSECUTION IN BULGARIA.

Six months have expired since I began missionary labour in Bulgaria, in connection with the A.B.M.U. During this time I have been actively engaged in direct evangelistic work in our three Danubian stations, Rustchuk, Widdin, and Lom-Palanka.

The Lord has given us much blessing; over forty souls have professed conversion. The adversary could not look on with indifference at the progress of the kingdom of God, so in Lom-Palanka, three weeks ago, we began to hear of all kinds of threats from the clergy of the Greek Church. As the Berlin Treaty of 1878, as well as the laws of the Principality, give full religion freedom, we apprehended nothing in the way of violence. But we have been deceived.

On Sunday, March 3, a priest of the Greek Church made a speech against the Protestants, saying they were the greatest enemy of religion. In consequence of his words a gang was formed, which entered our chapel when I was preaching. At the end of the service they tried to produce a scandal, but could get no opportunity. In the afternoon, during Sunday-school, the enraged party, led by some Government officials, entered again; some of them shouted, "We want the preacher," others "We will see how his head will fly off." I was in the house of one of our members, a German gentleman, and remained there for personal safety. Because of these proceedings the Sunday-school was closed, and the chapel locked. But the crowd returned, broke the windows, got in, pillaged its contents, and at last pulled down the very building itself.

The chapel could seat a hundred people comfortably; it was suitably furnished, and there was a cupboard full of books and papers, among which were some church documents and letters. Some of the things were destroyed, and others carried off. The streets in the neighbourhood were covered with leaves of Bibles, hymn books, and with other papers. Three Protestants were beaten (one of them is a German subject), and many others were hit with snowballs and stones. During several succeeding days no Protestant could pass unmolested through the streets. Women and children are attacked on the streets in broad daylight. A Protestant lady, with one child in her arms, and another walking beside her, was beaten and stoned.

The police regarded the whole affair with indifference, and took no measures to put a stop to it. Towards evening no Protestant dared leave his house, and their children could not go to school, because the other children were set against them, without interference on the part of the teachers. This mischief is the work of the Government authorities in this town, combined with the clergy of the Greek Church. The motives have been political rather than religious. The fanatical spirit of the people has been played on, in order that their attention may be diverted from political conflicts.

Insults to Protestants have now ceased, and the children are again going to school. We have, however, no place wherein to meet for worship. For next Sunday we have planned to meet in bands in the houses of members. We trust that Christian friends in Great Britain will help us to build another chapel, and that these untoward events will redound to the glory of God.—Faithfully yours,

Lom-Palanka. Basil S. Keusseff.

REDRUTH TOWN MISSION.—The annual meeting was held on the 19th inst. The report was gratifying as the extracts taken from Mr. Burrell's journal showed many cases of interest and of conversion. The Gospel services, Sunday-school, and mothers' meetings are in good condition. During the summer open-air services were held, and 24,227 tracts and books distributed. Meetings were also held at three large fairs, and the show people were also visited in their caravans. The missionary is Mr. George Burrells, 6, Belle-vue, Redruth.

THE VEDDAHS OF CEYLON.

Dear Sir,—It may be interesting to your readers to know something of these remarkable people, and of the mission work about to be commenced among them. Now wild and uncivilised, living in the jungles of the central and Uva Provinces of this island, in trees and caves, with a language still unreduced to writing, with no desire to mix with other people, they were not always so. About 1810 B.C., headed by three kings, they came over from the hills of Central India to Ceylon, and took possession of the land. Then they were of princely character, very different from the veddahs of to-day. By holding themselves aloof from others, gradually through the centuries they have become plunged into the utter darkness of ignorance and poverty. When the English took possession of the island at the beginning of the century, it is true that some of these people became partially civilised, and by intermarrying settled down in the villages. Among these, admirable mission work is now being done by the Wesleyan Mission on the east of the island. But amongst the majority who are still wild, nothing further than an itinerating journey at long intervals has been undertaken. Like the American Indians, they are dying out; but should not something be done to rescue those that remain, although the difficulties seem at times to be insurmountable?

Their very name signifies their occupation, "veddah"—*i.e.*, a shooter with a long bow and arrow. By the natives they are known as the rock or jungle veddahs as contrasted with the partially civilised ones, the village or coast veddahs. Confined to the heart of the forest, they live by the chase. With unerring skill they bring down the red and spotted deer, the elk, and the wild boar, that roam through our dense jungles. They also take honey from the wild jungle bees, and with these spoils they barter with the surrounding villages. It is usual for them to have an appointed trysting-place where they place the pattern, maybe of an arrow head, that they want manufactured of iron, together with some deerflesh, skins, or honey, and then to return on the following night to find the article needed. They are extremely shy to strangers, and it is this that makes the work so difficult. They will become friendly with those who can use carpenters and blacksmiths' tools, and with those who can help them by the means of a medicine chest; but much patience and perseverance are needed to first gain their confidence. They have no idea whatever of marriage relationship, although, strange to say, they have a stringent code of morals. A breach of their morals is punishable by an arrow through the heart of the offender or offenders. Their dead they hang upon trees until the elements, birds, or animals have disposed of them. It is most dangerous to laugh in their presence, as it is considered a most serious offence, and an arrow may be the penalty incurred. Their honesty is remarkable; they hide their honey, dried deer, flesh, etc., in hollow trees, each man cutting his own peculiar mark upon the tree that contains his spoil, and no other veddah will touch it upon any account. They do not know God or Creator; consequently they have no idea of religion whatever. Their ideas are only confined to the present state of existence.

It is to make known to them a Saviour's love that I am hoping to commence this work. The base of my operations will be at a village called Alutnewara, on the verge of the "veddah country." Thence by itinerating journeys I am hoping to obtain a detailed knowledge of their customs, to acquire their language, to help them all I can by raising them physically, mentally, and, above all, spiritually. The Government had attempted the work but failed. It now remains to be seen what the Gospel can do. Any other information can be obtained through Mr. C. A. Ewbank, 39, Beresford-road, Mildmay, N. I hope to leave Colombo early in March, accompanied by a Singalese servant, and after a railway journey of 150 miles, a coach journey of thirty miles, and a walk through the jungle of thirty miles, to reach my new home, and to commence the work.—Yours very sincerely,

George W. Tebbs.

Ceylon and Indian General Mission, Colombo, February 18.

THE ARMY ESTIMATES for the year contain a Government grant of £500 for the Army Temperance Association.

THE GIRLS' GUILD OF GOOD LIFE.

"Mary's task was a hard one indeed. Tempted and tried on every side, gloom, misery, and vice surrounding her, she yet shed around the sweet influence of a pure heart. Determined for her uncle's sake to remain at his side, she worked at the task she loathed—often serving in the bar of the public-house—in order that she might do her best to keep him from drifting down into the fatal current of drunkenness, and unceasingly begging him to get out of the dreadful trade. Into the depths she descended with a self-sacrificing love, willing to 'step out from sunlight into shade to make more room for others,' and her influence did not go unfelt. Many a word was spoken, many a silent prayer was said, and in that unlikeliest spot of all—the bar of an East-End public-house—the *temperance pledge* was signed by those who felt unconsciously the unseen Presence of her Lord and Master. 'Only a girl'—her sensitive womanhood shrinking from coarse compliments and coarser jests—yet strong in the undaunted strength supplied her. Could it be otherwise? For as in that fiery furnace of old, there was One standing close by her side and the fire could hurt her not.

"Every week, sometimes oftener, Mary came up to the Guild as usual, and those who knew her well and could appreciate the real heroism of the life she was living, did all in their power to help her in the fight."

The foregoing paragraphs are taken from a most interesting little story of humble life written to illustrate the work of this Guild, which has Hoxton Hall for the centre of its beneficent operations. As to the general progress of the Guild, we cannot do better than quote from the last year's report, written by Mrs. J. T. Rae, 17, Darenth-road, Stamford Hill, N., who is the moving spirit of the Mission:—

"Since its formation 2852 girls have passed through its books, the number at the close of last season being 776. A considerable number of girls are kept in touch by correspondence; thirty-two are in service, and many others are prevented from more than occasional attendance at the weekly parlour meetings. These were, however, attended more or less regularly last season by 414 girls, the average for each Tuesday being 164. The temperance pledge was signed by 167 probationary members, 108 of whom matured into full membership after a month's trial.

"The parlour meetings prove sometimes rather irksome to young girls who have been used to roaming and romping at their own sweet will, but it is wonderful to notice the change in demeanour gradually coming over even the roughest by the influence of the various interests, duties, and amusements which occupy the evenings, and to sustain which and the other agencies fifty-six workers, twenty of whom are old Guild members, devote their care and attention. At the tables set about the hall will be found in active operation—pledge-signing; registering of attendance and names of new members; dressmaking and plain sewing, with the sewing-machines in full work; wool-work of various sorts and stocking-knitting; drawing and painting; writing and fretwork; music and elocution; embroidery and millinery; games and magazines; linen and boot clubs; library, penny bank, and holiday fund. The workers take their turns in closing the evening's engagements with family worship; thus, and by personal contact, the higher welfare of the members is sought to be secured. On other days of the week auxiliary agencies are carried on, including a Bible-class on Sunday afternoon, a social meeting and situation agency, instrumental music class, musical drill, choir, cookery and domestic economy classes. These all appeal to different circles of girls, and are well supported.

"To all who wish to see the Kingdom of God established on earth; to all who believe that brotherly and sisterly feeling should join together conflicting classes, and promote unity of hearts; to all who try to carry out the ethics of Christ in doing to others as we would that they should do to us, we appeal for help for our girls. Few of our readers are so poor but that some little act of self-denial is possible to enable them to give comfort and happiness to those who cannot procure these for themselves. It is difficult for those who live in ease to imagine the hardships and temptations surrounding girls whose lives are a constant struggle against evil conditions of every kind—shortness of work, which means shortness of food; impure air from over-crowding, both within the house and without it; inability to ensure proper cleanliness from the same over-crowding, with never a moment of blessed solitude, and in consequence of all these disadvantages a constant fight against ill-health. Yet, in some cases, they are borne with a cheerful patience and uncomplaining fortitude, which are wonderful and incomprehensible if their simple faith in the love of God and trust in his laws of compensation are not taken into account. They do not *talk* of such as doctrines and scarcely know they believe them, but they *live* them. If anyone should desire to be a co-worker with Him for the good of others, we ask for any and every kind of help it is in their power to bestow."

DR. JOSEPH COOK'S LECTURES.

The closing lecture of the series was given on March 4, with the usual large and interested audience. It is a satisfaction to the lovers of truth and righteousness in these days of misrule and exaltation of vileness (says the Boston *Morning Star*) to have so clear, complete, well-balanced, and fearless an expression of the fittest in truth and doctrine as these lectures have been.

The prelude was devoted to recent advances in world-wide orthodoxy. Mr. Cook takes the ground that no other religion approaches Christianity in numerical force and influence, both moral and material. There is a reaction on both sides of the Atlantic against meagre views of the Deity. The findings of science are coming more and more into harmony with revelation. It is surprising to find so little progress in sceptical criticism in thirty years. The school of rationalism has passed its climax in Boston, but is doing great mischief in Japan. It is absurd to make room for the hypothesis of probation after death. There is a reaction against loose orthodoxy all through the land. Revivals are no friends to it. The deficits in mission funds are due not so much to hard times as to soft doctrines. There has been a devitalised religion taught at Andover. The visitors of that institution have not yet redeemed their pledge of reinstating correct teaching, and at the approaching election of visitors and trustees those should be chosen who have sound doctrine as well as learning.

The Parliament of Religions was defended from misrepresentation. While parliamentary equality was granted, doctrinal equality was never thought of. Christianity was not muzzled. Two lectureships have been established, at Chicago and Calcutta, for the purpose of considering the relation of Christianity to other faiths, and in the end missionaries will agree with others that the Parliament was a help to their cause.

Dr. Stuckenberg, formerly of Berlin, offered prayer, after which Dr. Plumb spoke briefly on freedom of religious speech in America, saying that a writ of error had been entered in the Supreme Court to determine the right of free speech on public grounds. The case of Mr. Davis for violating the statutes of Boston in this matter was rehearsed, and a resolution passed in favour of removing existing restrictions. Dr. Hamilton Mabie was elected chairman of the executive committee of the Monday lectureship, in place of Dr. Gordon, deceased. It was voted that the lectures should be continued another year.

The lecture was upon the Holy Spirit the administrator of the State. He brooded over the creation of the world, has planted our civilisation, and been in every great reform.

This lecture was the last one of the present course, and Mr. Cook's plan for the next two or three years will probably prevent his resuming them another season, but he made an earnest plea that the Monday lectureship be filled during his absence from America by men of ability.

LORD AND LADY BRASSEY have arranged for the 19th anniversary meeting of the Bethnal Green Free Library, E., to take place next month, at their residence, 24, Park-lane.

"A DUMB SPIRIT."—Dr. Barrett, preaching on Sunday week, said that nothing filled him with more concern than the silence of professing Christians about spiritual things. The churches ought to go to Christ and implore Him to cast out this "dumb spirit." The Kingdom would never be hastened by preaching alone; ministers would never bring it in. It would come by the bearing of personal testimony.

THE TIBETAN PIONEER MISSION.

Dear Sir,—Some of your readers who have taken a warm interest in the origin and formation of this Mission, and who saw the paragraph published in your issue of Dec. 13 last, intimating that Mr. Cecil Polhill-Turner was about to proceed to Sikkim, to render what assistance he could to the Mission, will possibly be glad to hear further news of a more definite character.

Mr. Polhill-Turner arrived at Calcutta towards the end of January, and proceeded as soon as possible to Sikkim, to see Miss Taylor, who, with Pontso and Anders Jensen, was at Gnatong, the remainder of the party being engaged at study at Kalimpong, near Darjeeling. At Gnatong he found Mr. Jensen very ill with typhoid fever, from which two days later he died. Pontso was also ill with the same fever, but not so seriously. It is expected that he will recover. Miss Taylor herself was well, though naturally tired with her nursing work.

With regard to the future of the work, neither Miss Taylor nor the men saw their way to re-association, and therefore Mr. Polhill-Turner will undertake the sole training and leadership of these latter, while Miss Taylor continues alone with Pontso at Gnatong watching for any opening into Tibet that may occur. Miss Taylor retains the name of the Mission, hoping to be joined later on by some ladies. The band under Mr. Polhill-Turner will henceforth be known simply as "The Tibetan Mission," omitting the distinctive word "Pioneer." It consists of Mr. Cecil Polhill-Turner as leader, Mr. and Mrs. Evan Mackenzie and two children, Messrs. Wm. Soutter, J. Johannsen, T. Sorrensen, E. Amundsen, H. M. Stumbles, James Moyes, and Jas. Neave, a party of twelve in all. Including Mr. Jensen, who has just died, the two mentioned in my letter in The Christian of November 1, and the one previously invalided home, this accounts for the whole party who arrived with Miss Taylor just a year ago in Calcutta.

The arrangement thus come to in India necessitates also a change at home to the following extent, namely, that I am henceforth hon. sec. and treasurer to the Tibetan Mission, that is, the band under Mr. Polhill-Turner. Any donations intended for Miss Taylor, or the work she has in contemplation, may be sent to Messrs. Morgan and Scott, 12, Paternoster-buildings, E.C., who will receive the same on her behalf.

I must not conclude this letter without telling something of the encouragements contained in Mr. Polhill-Turner's letters. He has gained a good impression of the men so far as he has seen them, and finds they have been making good use of their time in study of the language, and in taking opportunities of speaking to meetings of Tibetans when possible. He feels Kalimpong to be a more suitable place for present purposes than either Darjeeling or Gnatong. They have hitherto been unable to find any house in Kalimpong that would hold them all; but now, by the goodness of God, they have had a house placed at their disposal where they can all live together, with Mrs. Mackenzie as housekeeper.

Then as to their main object, there seems to be some likelihood of the door into Tibet opening in the course of the year. Will those interested in seeing the Gospel preached in Tibet, continue earnestly in prayer that this may soon be possible, remembering *all* God's servants who are quietly waiting just outside the still closed door, Also for Pontso, Miss Taylor's faithful servant, that he may entirely recover.

William Sharp,
Hon. Sec. and Treasurer Tibetan Mission.
Norwood, London, March 25.

MANX WAIFS AND STRAYS.—The twenty-sixth annual meeting of the Isle of Man Industrial Home for Waifs and Strays was recently celebrated by a large, influential, and enthusiastic gathering. The institution, which is conducted on unsectarian lines, is supported by all denominations, and largely contributed to by English visitors. It is, to a certain extent, self-supporting; out of the gross income of £1500, one-third was contributed through the industrial resources of the inmates, and during the year 860 days' work had been provided for the poor out of work elsewhere. About a hundred boys and girls are yearly maintained and educated in the institution, and from time to time batches are sent to Canada out of the emigration fund. The home is under the able superintendence of Mr. and Mrs. S. Campbell.

SOCIAL MORALS IN THE ORIENT.

It was a shameful story of sin and oppression that was unfolded before a large audience in the Queen's Hall last Friday evening, by Mrs. Andrew and Dr. Kate Bushnell. It was difficult to bring the mind to conceive that such a state of things is possible in any land where the Queen of Great Britain bears sway. We call ourselves a Christian nation, but it would be more in conformity with the fitness of things if we were to forswear that title and take our place at the bottom of the scale in national reputation, till we have purged ourselves of this horrible iniquity.

In opening the proceedings Lady Henry Somerset pleaded in most eloquent and womanly words for more real sympathy with those who are the victims of evil, and for greater sacrifices that they may be set free to enjoy the common birthright of humanity.

Mrs. Andrew gave a long and powerful address, detailing many of the sad and sorrowful scenes visited and witnessed by herself and Dr. Bushnell during their tour in the East. A year ago last November they left England, and pursued their investigations as to the opium habit and its bearing on social morals in India, Burmah, the Straits Settlements, Hong Kong, Canton, Shanghai, Northern China, Corea, and Japan. They need not have really visited Japan, because in that country opium has been excluded from the beginning. The most humbling thing in all these investigations was that the evils they discovered are allowed to flourish, not under a heathen Government, but under enlightened British rule and under the supervision of British officials. In looking back over this sad pilgrimage, Mrs. Andrew said that the one word that stands out in the memory of the picture is *hopelessness*. The frequenters of the opium shops they visited, whether of the higher order (so far as elegant surroundings went), or of the underground dens, all belonged to the same dregs of humanity. They are there without a ray of hope as to the future. The physical wreckage caused by indulgence in the opium drug was only equalled by the utter mental and moral degradation that accompanies it. Mrs. Andrew described in vivid language the insanitary conditions of the dens and the crowds of victims that filled them—a revolting and altogether awful picture. She also recapitulated the testimony borne by the opium smokers themselves, freely given, as to the iron bondage in which the habit kept them, and the terrible physical sufferings that ensued on any lengthened abstinence from the drug, so fell and fatal is its power. So low had these people sunk mentally that it is almost hopeless to attempt to awaken in them any effort or striving after release from the grip of the destroyer.

Passing to the side of the question that mainly affects woman, Mrs. Andrew went on to show the ultimate and inevitable connection between the opium habit and immoral indulgence. This was specially seen in Singapore, Penang, Hong Kong, etc. In close proximity to the opium houses there are to be found smaller or larger colonies of native slave girls, who are kept there to minister to the worst vices of the patrons of the dens. Those in charge of the girls had no scruples in explaining to the visitors the real purpose of these establishments. These girls are as literal slaves as can be found in any part of the world. They are actually bought in childhood, sometimes in infancy, by women who are called "pocket-mothers," and who bring them up without any concealment to a life of open shame. This is well known to the British officials, and the term "pocket-mother" is a recognised one in official documents. Some of the girls found in these places are very young indeed. To their great horror and anguish the visitors discovered that a regular trade in these slave girls is carried on between Chinese ports and various parts of the Straits Settlements. Along the banks of the Canton River there is a large floating population, and whole streets of house boats are openly devoted to these horrible opium hells, in conjunction with houses of ill-fame. Some streets visited in Hong Kong, also given over to these twin vices, were described by Mrs. Andrew. In closing her black recital, she made a deeply-impasssioned appeal to all who have any sort of influence in the good government of the British Empire to join in overthrowing these mighty strongholds of evil. The resource of prayer was open to all, and those who could not exercise much direct influence might do great good by besieging the Throne of Grace, and giving God no rest till this horrible iniquity is swept from the face of the earth.

Mdme. Antoinette Sterling having sung a solo, another address followed from Dr. Kate Bushnell. She told of large buildings to be seen in Singapore, Hong Kong, and other places, ostensibly for the protection of Chinese girls who are immigrated, but which are really places for the official registration of these slave girls when entering on a life of shame. These institutions are presided over by British officials, who call themselves "protectors" of the Chinese, but they really bind the shackles of slavery more firmly around these unhappy girls. Oh that another Mrs. Beecher Stowe would arise and help to strike the fetters from these oppressed and degraded sisters! The girls are all supposed to be questioned whether they enter on this life of their own choice, but what choice have they under the circumstances, being the property of "pocket-mothers"? One case, mentioned in the Blue Books, was cited by Dr. Bushnell, of a girl whose lover desired to redeem her, but could not raise all of the 2300dols. demanded, with the result that she committed suicide. The speaker was very severe in her condemnation of those ultra-refined Christians who are too delicate to think of or try to remedy such dreadful evils. Dr. Bushnell went on to describe the pitiable condition of woman in the East, apart from the elevating power of Christianity. She is never able to call her life her own, but is the property and the slave of some male relation. The deadly qualities of the opium drug were also descanted on most powerfully, and the unbiassed opinion of physicians in Europe and America set against the interested views of Indian officials. This is far more than a question of "revenue"; it is a question of right and wrong, and God will make inquisition into it.

At the close of these two addresss the following resolution was submitted to the great assembly:—

That this meeting, having heard from Mrs. Elizabeth Andrew and Dr. Kate C. Bushnell, the deeply interesting account of their investigations made personally in China, Hong Kong, the Straits Settlements, and India, into the facts relating to the use of opium by the peoples of those countries; and being firmly convinced that the opium habit is both a moral and social evil of the gravest nature, regards with the deepest concern the connection of this country with the opium traffic, involving, as it does, national complicity in a great wrong inflicted upon unwilling peoples contrary to morality and righteousness. This meeting therefore calls for the suppression of the opium trade between India and China, the placing of the retail sale in India, as is already the case in England, under restrictions, as a dangerous poison; and directs that copies of this resolution be sent to the Prime Minister, and to Her Majesty's Secretaries of State for Foreign Affairs, for India and for the Colonies; and to every member of the House of Commons.

The resolution was ably moved and seconded by Miss Lucy Guinness and Mrs. Bamford Slack. It was most earnestly supported by Mr. B. Broomhall, who expressed the gratitude that must be felt by all friends of the cause to Lady Henry Somerset for her practical help in furthering this movement, and to the two lady speakers who have done such splendid service to humanity at great sacrifice of feeling and of strength to themselves. The resolution was carried by acclamation.

In a brief closing address, Lady Henry Somerset referred to the monster world-wide petition against the crying evils of the time lately presented at Washington, and soon to arrive in this country for presentation to the British Government. The benediction was pronounced by Bishop Turner, of Georgia, a lifelong friend of the oppressed negro in America.

Many influential friends wrote to Mr. H. J. Osborn, by whom this campaign and the final meeting were organised, expressing regret at absence and sympathy with the objects in view.

CALEDONIAN CHRISTIAN CLUB.—The monthly social gathering was held at 5, Southampton-street, W.C., last Thursday. There was a large attendance, a special feature being that most of the guests had but recently immigrated from the Provinces—mainly from Scotland—into the business life of London. The first two hours of tea and talk gave scope for making happy and healthful acquaintances, followed by a varied programme of music, provided by the Stoke Newington Presbyterian Choir. Mr. T. R. Lyell, of Hampstead, who presided, gave earnest and wise counsel to his young friends, strongly urging that each heart be strong to fight the battle of life, and that every fresh arrival in London should be closely associated with some church. He rejoiced in the very practical work being done by the club, whose example is worthy of the most serious attention of all our churches in the desire to solve the sad problem of "drifting" or "lapsing" on the part of new-comers to London.

DUBLIN MEDICAL MISSION.

The review of the past year's work formed the occasion of an interesting gathering of the friends of this beneficent labour of love among the poor. From the report presented by the Mission physician, Dr. J. Long, we cull the following information. The numbers attending the dispensary have rapidly increased. Speaking to these poor people of God's love seems to bring them all the more to the Mission. The attendance at the morning dispensaries has specially increased very much, the daily average being now between 90 and 100. By degrees prejudice is being dispelled. It may be asked, What class of people are these? The poorest class and the poor middle class. Where do they come from? From all parts of the city and for miles round. To the Tuesday evening dispensaries for men only, great numbers are coming, and we speak to them as if they were our brothers. Last Tuesday I asked if there was any poor fellow who was tired of sin. Seven men stood up, and I told them of the love of God. One Roman Catholic said afterwards, "Well, doctor, *I do believe it's a gift from God, and that you cannot work to get it.*"

The mothers' and Sunday evening meetings are well attended. The vast majority who attend are Roman Catholics. We have also a great work visiting those who cannot come to the dispensary. It is a blessed going from house to house. The following incident is worthy of record:—A poor woman, who had lost two of her children in consumption, was turned out every Sunday morning by her husband to go to chapel, but you would find her walking about not going to mass, for she had found something better to rest her weary soul on. She was minding the infant of another poor woman who was dying, and who had been visited by a lady doctor from the Rotunda (Dr. Eleanor Montgomery, of Belfast), who had spoken to her about her soul. This poor woman told her she had found the Saviour, and during her illness she bore testimony to the saving and keeping power of Christ.

Unfortunately, the hon. treasurer, Dr. H. T. Bewley, had a less satisfactory statement to make, viz., that while the growth of the work demanded the engagement of a medical assistant, the funds, which had fallen off rather than increased, did not justify such an addition. This was lamented by Rev. Gilbert Mahaffy and the chairman, Dr. W. J. Smyly, who in earnest and practical addresses commended the work to the hearty sympathy of all who desire to see the poor reached to the blessing of body and soul. The hon. sec. of the Mission is Mrs. E. E. Figgis, 6, Simmons Court-villas, Donnybrook, Dublin.

WORKING LADS' INSTITUTE.

When the Working Lads' Institute, Whitechapel was closed in August, 1894, the committee believed that in the course of a few weeks the transfer to the Drapers' Company would be effected, and the building be again open to the working lads of the neighbourhood. Their disappointment was great that from various causes this was not effected. Month after month passed away; the lads assembled nightly at the doors, and continually inquired when they might come back. In December, 1894, a written appeal came, signed by over 100 of the former members, begging that the Institute should be reopened, and that they should be permitted to come again.

Five months had elapsed, during which time these poor fellows had been practically shut out in the streets. It was then the depth of winter, and we realised the urgency of the appeal, and felt we could not refuse it. In the circumstances, therefore, it was decided to reopen the reading-room, the library, and the gymnasium; to continue the Bible-class and mutual improvement society, to carry on these operations at the lowest cost, but to have no educational classes, except such as could be made self-supporting. The Institute was reopened on January 5, and the first night fifty-five lads re-entered; others have been coming ever since, and they are evidently rejoiced to be here once more. We were placed in an unexpected and very difficult position, but we believe the reopening will be approved by the subscribers and friends, and we earnestly ask for a renewal of their generous help to the work until the proposed transfer is actually accomplished.

Henry Hill,
Founder and Hon. Secretary.

38, *Bow-lane, E.C.*

NOTES ON DAILY READINGS.

SUNDAY, MARCH 31.—1 COR. XIV.

The Use of Gift (1-19).—It was a remarkable time, and marked by these significant phenomena in the use of speech. Probably they were a sign of the special prerogative of speech during the present age, and of the way in which God could control and inspire the tongue to carry his messages. There are deep lessons for us, not in the use of an unknown tongue, but in the placing of our speech at the disposal of the Divine Spirit, and asking Him to fill it with his burning utterances. We must also see to it that our words are always for the edification and enlightenment of our hearers. Never speak for your own glory or pride, but that the Church may be built up and sinners saved.

The Effect of Gospel Testimony (20-25).—The unknown tongue was a sign; it indicated the presence of a superior will and power that dominated the speech. The ungodly could not but be arrested and impressed by it. But on the whole prophesying, or teaching, was of greater utility in unfolding and enforcing the divine truth. When we are speaking in the Spirit, He through us strikes home to the secrets of the heart.

Not Confusion, but Peace (26-40).—One was to speak at a time. And if there was none to interpret his speech, he was to keep still. (32) In our most exalted moments, we should keep our spirit well in hand. All that is really of God is orderly and peaceful. (34) In those first days the Apostle was careful to counsel the avoidance of needless extravagances, such as would alienate public sentiment on indifferent issues. As a rule, it is better for women not to teach in the constituted church-meeting, but there is nothing in these words to hinder them doing the work of evangelists. In all our worship there should be the reverence, decorum, and order which becometh his holy name. Let us order our thoughts and prayers before Him.

MONDAY, APRIL 1.—1 COR. XV.

The Facts of the Gospel (1-12).—Our holy faith is founded on certain well-ascertained facts. These were not only attested by eye witnesses, but communicated to the Apostle by direct revelation. This constituted him on an equality with the rest of the apostolic band. But he never forgot how unworthy he was of the position. Thrice he uses the phrase, *Yet not I.*

Christ's Resurrection (13-19).—In those early days there might be questionings about the Resurrection generally, but there was none that Christ had risen. This was accepted on all hands as incontestable. The Apostle held that the resurrection of Jesus proved that such a thing was not only possible, and also certain, for all. On the historical fact of the Saviour's Resurrection the whole structure of our hopes for this life and the next rests. The Church should not linger at the cradle or the cross, but beside the empty tomb, looking away and up.

The Eternal Reign (20-28).—First the Resurrection of our federal Head, then of his own at his coming, and lastly of all mankind. How blessed the anticipation that all adverse rule and authority shall be abolished. The Father is even now subduing all things to the Son; and those who abide in Him share his victory and his throne. Let Him reign over you, and you shall reign in and with Him.

Reasonings and Analogies (29-58).—Nothing but the hope of the future could have animated the early Christians to pass through their awful sorrows, and amid our own let us anticipate the joy of the eternal morning, when sorrow, sin, and death shall flee away for ever. (35) What the seed is to the wheat plant that the body sown in the ground is to the resurrection body. There will not be identity in the component atoms, but a continuity of life and development. God will give the body as He shall see fit, to clothe the spirit, raised in his likeness. But how fair it will be—incorruptible, glorious, powerful, and spiritual, yet recognisable as in the days of the flesh. (45) Note the teaching about the first and second man, as though the whole race were summed up in these two. To which of these do you belong? The first birth unites to the one, the second to the other. If united to the second Adam, He will be to you a life-giving spirit. (50) These words, generally read over the grave, cannot be understood apart from the teaching as to the change which will instantly pass over the saints at the coming of the Lord. Suddenly the mortal will be swallowed up of life, and those who are permitted to share in it shall for ever elude death and the grave.

TUESDAY, APRIL 2.—1 COR. XVI.

The Collection and Plans (1-12).—It is the secret of raising money to encourage people to give systematically and regularly. To lay aside a little every week is much better than to give large sums spasmodically, and under the influence of a moving appeal. (3) It becomes those who have charge of public money to be extremely particular that no suspicion should attach to their stewardship of it. (6) Let us live by the day, always leaving it to the Lord to determine our path. (9) The presence of adversaries and difficulties was an incentive to the Apostle. Where men want you least is where you are needed most. (12) There was no trace of jealousy in Paul's heart, though some had sided with Apollos as against himself. He was only eager that the Lord's work should proceed. How much we may do in setting forward God's workers. Words of encouragement and hope are of inestimable worth.

Refreshings (15-20).—God sends to his reapers refreshment by the hands of their fellow believers. Let us set ourselves apart for this work. If we cannot reap the harvest, we can minister to those who do. Those who only help in the work of the Lord stand in the front rank, and deserve the respect and fellowship of the best. Those who serve are enthroned. The last are first.

Salutations (21-24).—What a spirit of love perfumes these early letters. It is the scent of the garments of Christ brought from the ivory palaces. Not to love Jesus was the basest of crimes in the esteem of this ardent soul. It carried with it a curse, because it evidenced a heart utterly incapable of being blessed. We may not feel love as we would, but let us *choose* to love, and ask the Spirit of God to shed his love abroad in our hearts. Maranatha; in the R.V. this word rightly stands alone. It was written by the Apostle's own hand, and fitly indicates the bent of his aspirations. That coming would answer all questions, put right all wrongs, and bless waiting and eager hearts. Lord Jesus, come quickly.

WEDNESDAY, APRIL 3.—2 COR. I.

The Comfort of God (1-11),—It made Paul strong in his ministry to know it was based in the will and appointment of God. He had more trials than most, but they drove him to God, and led to discoveries of God's nature, which have enriched mankind. All comfort, however expressed, emanates from His tender heart. God comforteth! One says that it is worth being afflicted to come under such care. Many go uncomforted because they look at their sorrow, and not for the Comforter, who is the Holy Ghost. Sometimes we go through special trials that we may catch a glimpse of a new side in God's comfort, so that we may pass it on to others. (6) Whatever be our experience, let us make capital out of it for the benefit of our fellow believers. Out of the eater let us bring meat. (10) Hath delivered, doth, and will. All our life is spanned by our Father's care.

The Affirmations of God (12-24).—Transparency and holiness should characterise the behaviour and planning of all God's servants. We must not don the devil's livery of expediency and fleshly wisdom. We should act so that our converts may never repent of making their boast of us. (16) Paul feared that his friends might accuse him of fickleness in not having executed his avowed purpose of coming to see them. He says that he refrained from coming because of an adequate reason which he proceeds to unfold. (18) Men judge of God by us; we should be very careful, then, how we speak and act. (19) There is no fickleness in God. He ever answers the deepest yearnings of the soul with a yea; and all his affirmations and promises are ratified in the life and words of Jesus. He is God's Amen. (21) Permanence and stability are the result of God's work on the soul. Let us claim them.

THURSDAY, APRIL 4.—2 COR. II.

The Reason why the Apostle Wrote as he had Done. (1-11).—The former epistle had caused acute sorrow among the converts at Corinth. The Apostle says that his primary aim was not to give pain, but to put away the evil. Not in anger but in love, he had written as he did. The true cause of sorrow was not himself, but the offender against the elementary laws of purity, against whom his strictures had been directed. (5) The evil, however, had now been dealt with and put away, and its perpetrator was overwhelmed in grief. There was no need therefore to pursue the matter further, but to forgive; lest the sense of unforgiven wrong discourage the offender, and drive him still further afield.

The Triumphant March of the Redeemer (12-17).—It is very remarkable that the Apostle allowed his love and anxiety to sweep him past that open door. It shows how true a man he was, and how our God understands and permits the exigencies of human love. (14) Christ, to his judgment, was going in triumph through the world, and he was as an incense-bearer in his victorious train, raising aloft his censer, and scattering the sweet perfume of his name far and wide. (15) Being saved and perishing, as R.V. indicates, are processes. We deteriorate or are perfected by almost imperceptible stages. None stand still. And each is affected by the Gospel for better or worse.

FRIDAY, APRIL 5.—2 COR. III.

The Best Letter of Commendation (1-11).—Challenged for his credentials, the Apostle points to the vast spiritual change that had passed over his converts as being sufficient evidence of the genuineness of his commission. Every Christian should be a clearly-written tractate circulating for the glory of God. (4) If the Apostle counted himself insufficient for his work, how much more must those who cannot claim his special enduement! Yet for them also God is sufficient. (7) By a quick turn of thought he passes from the law graven on the tables of stone to the Lawgiver, stern and veiled. If the glory that shone on the face of Moses was so transcendently beautiful, surely that of the Gospel must be more so—the one transient, the other abiding; the one reflected, the other direct.

The Unveiled Heart (12-18).—Not only was Moses veiled, but the hearts of the Jews were covered with a thick veil of prejudice. They could not understand God's inner meaning in the Levitical dispensation; and as the Law was read, they listened to it without spiritual insight. The first thing that Jesus does for us is to remove the outer coating of prejudice and misconception. Directly we turn to the Lord the veil is taken away, and we see the inner meaning of Scripture. (17) Liberty to know and to do is the prerogative of the Spirit's teaching and indwelling. We are unshackled from prejudice and evil habit. Free to love, to serve, to realise our ideals, because all power is his. (18) The "open face" of the A.V. is better rendered as *unveiled*, and "beholding" as *reflecting*. The more we seek to resemble Jesus, doing things because they are right and He wishes them, the more certainly and inevitably we are changed into his image. But this transformation is due to the direct work of the Holy Spirit on the yielded heart and life.

SATURDAY, APRIL 6.—2 COR. IV.

The Minister's Commendation (1-6).—The true minister never forgets that he has obtained mercy himself; he therefore bears and pleads. His weapon is the truth, his appeal to the conscience. Others may vie with him in the brilliance of their thought and the splendour of their rhetoric, but he has unrivalled supremacy in the realm of conscience. There is deep down in the human heart a correspondence with the truth of the Gospel; manifest the one, and you will secure a response in the other. (3) The sun may shine in the eyes of a blind man without his perceiving it, and Jesus in all his glory may be manifested to the unregenerate and awaken no response. The dawn (R.V.) is breaking, but they perceive it not. (6) The miracle of the Creation of Light has to be performed with each saved soul. Perhaps there is a spiritual identity between each step of the Creation and of the regeneration of the soul.

The Minister's Life (7-18).—The earthen vessel gets very scratched and cracked, but the heavenly treasure is unimpaired. The feebler the vessel, the more evident is the Divine power which can do so much with it. (8) It is only in proportion that we are conformed to the sufferings and death of Christ that we enter into fellowship with his resurrection glory. (11) The more we drink the cup of his death, the closer we sit with Him on his throne. And through all our sufferings we are animated by the thought that we are promoting the interests of those we love, and that the time is not far distant when they and we shall stand together in the glory of the Kingdom. (17) Note the contrast: the affliction is light and transient, and can only touch the outward man; the glory, which we may even now begin to realise, is heavy with blessedness, eternal, and perfectly satisfying. Let us look steadily on this side of our present discipline.

INTERNATIONAL S. S. LESSONS.

APRIL 7.

THE TRIUMPHAL ENTRY.—Mark xi. 1-11.
GOLDEN TEXT, verse 9.

THE Passover Feast is at hand. Vast numbers of pilgrims journeying to Jerusalem swell the numbers joining in this procession. The fame of the miracles of Jesus, especially of the raising of Lazarus, has increased the enthusiasm in his favour. After the Sabbath rest at Bethany, the journey—which He knows is a journey to death—begins.

It was the tenth day of the month Nizan—the day upon which the lamb for the Passover was chosen (Exod. xii. 3). It was an indication of the accuracy with which God fulfils his prophecies that on that day Jesus should enter the city in which, as our Passover, He was sacrificed for us.

Bethany was on the eastern slope of the Mount of Olives, and about two miles distant from Jerusalem. Bethphage was near at hand, but its exact site cannot be determined. "From Bethany to Jerusalem there were two routes, one leading directly over the top of Olivet; the other less difficult and more frequented, winding round the southern shoulder, crossing the low ridge between Olivet and the Mount of Offence. Thence descending the hill in a north-easterly direction, passing what is described as Gethsemane, crossing the brook Kedron, and ascending the hill on the other side, enters the city by St. Stephen's Gate."—*Stock*. The latter was the course taken by this procession.

PREPARATIONS FOR THE ENTRY (1-6).—The two disciples (1) were probably Peter and John (Luke xxii. 8). They received *a strange commission* (2-4). In issuing such a command Jesus showed a remarkable mingling of majesty and lowliness. He knew where the colt was, to whom it belonged, that he who owned it was either a disciple or favourably disposed towards Him, and that He had but to demand it. In this He speaks like a king. But that He should need it and be willing to acknowledge his need witnesses to his condescension. If Jesus had need of a little colt, is there anyone, however young and feeble, who can say, "The Lord has no need of me"? The *obedience of the disciples* is worthy of imitation (4-6). How many objections they might have urged against obeying such an unlikely command. Suppose there should be no colt there, or that the owner should not be willing to let it go. True obedience asks no questions; and will always prove the wisdom of our Lord's commands. It is always safe to obey Jesus.

THE TRIUMPHAL ENTRY (7-10).—This is the only occasion on which we read of Jesus riding. And now He rode not on horseback as a warrior, but as the old rulers of Israel rode (Judges v. 10, x. 4). "The ass in the East is in high esteem. Statelier, livelier, swifter than with us, it vies with the horse in favour," *Geikie*. The object of this was two-fold:—first, that He might fulfil a prophecy given centuries before (Zech. ix. 9). And, next, that He might thus publicly declare to the Jews who He was. They were familiar with the prophecy, yet they did not see its fulfilment (see Acts xiii. 27). The pageantry of the moment did not elate Jesus. Luke tells us (xix. 41-44) that the sight of the city moved Him to tears and lamentations.

The delight of the people was unbounded. Their garments provided his saddle (7), or were spread in the way (8). (Compare the proclamation of Jehu in 2 Kings ix. 13.) "The branches off the trees" were strictly the palm leaves, twelve to sixteen feet long. The welcome shouted by the people in front and by those who followed was taken from Psalm cxviii. 25, 26. The meaning of "Hosanna" is Save, we pray; and "in the highest" means in the highest degree, in the highest strains, in the highest heavens. There was no honour they seemed unwilling to pay Him. We know Him better, and understand more perfectly the meaning of his entry into Jerusalem? do we pay Him equal homage?

Yet what was their enthusiasm worth? It lasted a brief while after the entrance into the city (Matt. xxi. 12-16); and not the least important part of it was the songs of the children. We may be sure that *their* voices were not heard a few days afterwards crying, "Crucify Him!"

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Bolton-le-Moors*, April 2; *Acton, near Nantwich*, March 30 to April 1; Mr. H. Falkner, *Southend*, April 2; *Trent, near New Barnet*, April 3; *Little Thurrock*, April 5; *Chignal*, March 28; Mr. J. S. Tyler, *Old Newton, Stowmarket*, March 31 to April 7; Mr. S. J. Hewlett, *Warrington*, March 23 to April 1; Mr. G. Goodman, *Holland St., Southwark*, March 30 to April 5; Mr. Josiah Spiers, at *Whetstone*, April 17-26.

THE CHILDREN'S SCRIPTURE UNION.

Anniversary meetings, Thursday, April 4, Rev. E. A. Stuart, M.A., at 3; W. F. A. Archibald, Esq., at 6.30 in Exeter Hall, Strand. Special prayer meeting at the Y.M.C.A., 186, Aldersgate-street, Thursday, March 28, at 5.30, Rev. G. E. Asker, M.A. Anniversary Meetings at *Manchester*, March 28, in Strangeways Hall, 3.30 and 6.30. At *Liverpool*, March 29, in Gordon Hall, 4.0 and 7.0.

For the Young.

AUNT MARION'S PICTURE-ROOM.

No boy in Mr. Forrest's class looked forward to the approaching Easter holidays with more eagerness than did George Harris. In a letter he had received from home he was informed that his uncle Jack and Aunt Marion wished him to spend his short vacation with them at Grange Lodge, and this was, of all things, what our young friend most desired. George had a great love for drawing and painting, and, young as he was, he decided he would become an artist when his schooldays were over.

Mr. and Mrs. Elliot—his uncle and aunt—had lived many years in India, and on their return to Scotland brought many beautiful curiosities with them. But these were not the chief attractions for George. He had often heard his mamma speak of his Aunt Marion's picture-room, and now looked forward with great delight to the time when he would actually gaze upon the paintings which his late uncle had painted.

The happy day came at length, when George found himself a guest at the mansion-house of Grange Lodge. Mr. and Mrs. Elliot gave their bright young nephew a warm welcome, and formed many plans whereby they hoped he would enjoy his holiday. Several days passed, but still no mention was made to him about the "picture-room" which he longed so much to see.

One afternoon, however, while George lay resting on the sofa, he began to sketch "Major," a handsome Mastiff, who was a special favourite of his uncle's. When finished, he handed his sketch to his aunt for criticism. "Why, George, it is like life," she exclaimed, "I must remember to let you see your late dear uncle Hugh's pictures, before you leave us."

Uncle Hugh was Mrs. Elliot's only brother, and George knew she still mourned his loss, and so answered simply, "Thank you, Aunt Marion; I shall enjoy seeing them very much indeed." While she admired his quiet response, she did not fail to observe the look of pleasure that overspread his face.

Next day, George, accompanied by his aunt, went upstairs and entered the little room of which he had so often heard. Here Aunt Marion had hung all her favourite brother's paintings, both finished and unfinished, and it seemed to George as if he were treading on sacred ground.

"These were Hugh's first attempts at painting," said Mrs. Elliot, pointing to several small paintings. "That one there is called 'Looking for the Wind,' and, as you see, represents five children—two girls and three boys—eagerly inspecting a pair of bellows. The two elder boys have an idea in their heads, and the others are looking on in wonder. Suddenly one plunges a knife into the leather; but though they all gaze intently they cannot see what they expected—the wind. Just as they are beginning to realise their disappointment, in comes their mother.

"The other little sketch is that of 'Flora,' the teetotal doggie. She would not drink out of any tumbler or tank that smelt of beer, no matter how thirsty she might have been."

As George gazed in wondering admiration at the various pictures so neatly and tastefully arranged, Mrs. Elliot continued explaining the different subjects to him. "Yonder is a shipwreck; the sky is dark and lowering, while the angry billows are dashing over all that remains of a once magnificent vessel. The crew were all saved, but she foundered a few yards off Aberdeen Harbour.

"Next to it is a painting from the old original of St. Peter's Cathedral at Rome. It is beautiful, though some of the sacred relics, and one or two of the candlesticks on the table to the right, are unfinished.

"The large picture in the centre represents a holiday at Edinburgh Castle fifty years ago. 'Mons Meg' is the chief attraction to the many visitors, and there you see one inquisitive fellow has scrambled inside the immense cannon.

"Opposite to this is a sketch of the Fisherman's Pier at Newhaven, a thriving fishing village a few miles from Edinburgh. The fishing boats have just arrived, and everyone is busy unloading the spoil of the deep. The fishwives, in picturesque attire, are waiting impatiently for the sale to take place, after which they set out on their various rounds carrying their heavily-laden creels upon their backs. I wish you could hear their peculiar cry. Sometimes it is coarse and harsh, but oftener musical. I laughed outright the first time I heard the accent given to 'Caller haddie-ee!'"

Just as Mrs. Elliot was concluding, she observed George gazing intently upon a very, very dark painting, framed in ebony, and relieved by a good slip. At first she had not intended to say anything about it, but she could not resist her nephew's look of silent inquiry. "I see you wish to know the history of that strange-looking picture also," she said, "and I don't wonder. You will see that from where we are standing the face is smiling down upon us blandly; now turn in whatever direction you please, you will find his eyes are ever upon you."

It had been the work of a poor drunkard upon whose terror-stricken mind an imaginary representation of the enemy of souls had impressed itself.

"But are you not surprised that the artist should have given Satan such a pleasant expression?" queried George. "I think he should be depicted as ugly, treacherous, cruel, mean, and fierce."

"Many others who have seen this strange picture have thought so too," answered Mrs. Elliot. "But I think the poor artist was quite correct in painting Satan like that. If the enemy of souls didn't deceive men and women, ay, boys and girls, too, in a winning, beguiling way, there would be less sin in the world. I can easily imagine he is well pleased when people carry out his evil suggestions. It is only those who strive to oppose him to whom he appears in his true character as a serpent or a roaring lion."

"Now that I begin to think about him, all you say is quite true," replied George; "and so long as I live I will never forget this picture and what you have said about it."

When George Harris went back to school he had much to tell his companions of all he had seen and done during his holidays; but the subject that interested them most was the picture of Satan. While George described his dark visage so vividly and accurately that each one formed a good idea of what the picture was like, he also narrated all that his Aunt Marion had said about our great Enemy, and urged the little group of listeners to put on "the whole armour of God" that St. Paul speaks about, so as to be able to withstand his assaults.

M. J. J.

THE ORBS OF HEAVEN.

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also" (Gen. i. 16).

How beautiful the orbs of heaven!
The stars, the sun, the moon,
Each shining in its several sphere
As night succeedeth noon.

Yes, beautiful these orbs of heaven!
And Jesus bids them shine
To tell us of the brighter Sun,
And lovelier Star divine.

The "Morning Star" that soon will rise
O'er nature's darkened night;
The "Sun of Righteousness," enthroned,
So glorious, and so bright!

'Tis beautiful on high to gaze,
And think of Jesus then,
Who bears these glorious names, alone,
Amongst the sons of men,—

Who fills the throne of glory now,—
The bow-encircled throne;
Yet to our hearts, who know his love,
The tender Shepherd known,—

The tender Shepherd, good and kind,
The holy, undefiled,
Who stooped in wondrous love and grace,
To bear and bless a child!

He is the "Star," and He the "Sun,"
He rules the night and day;
How happy all who bask beneath
His cheery, blissful ray!

ALBERT MIDLANE.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending April 6, 1895.—Sun., March 31, Luke xx. 19-36; Mon., April 1, xx. 37-47; Tues., 2, xxi. 1-13; Wed., 3, xxi. 14-24; Thurs., 4, xxi. 25-38; Fri., 5. xxii. 1-13; Sat., 6, xxii. 14-23.

Some London Missions.

RICHMOND-STREET MISSION, WALWORTH.

In the densely-crowded district of Walworth, right in the heart of a labyrinth of narrow lanes and streets, inhabited chiefly by the humbler working class and costermongers, a band of workers have planted and maintained for many years a spiritual lighthouse, warning men of their danger, and witnessing before the eyes of the heedless thousands to the grace of God. One of the most interesting features in the work at Richmond-street is the testimony borne by those who have been themselves awakened and made new creatures through means of the Mission. Not a few of the present workers and teachers are

"CHILDREN OF THE MISSION,"

who, being saved, have learned the privilege of seeking to save others. But apart from these, there are many now serving the Lord elsewhere, who thankfully confess that, under God, they owe their changed life to the prayer, influence and effort brought to bear on them in the "dear old Mission Hall."

The new report, issued within the last few days, gives a striking instance of the way in which fruit is found after many days:—"A lad who attended the Mission over thirty years ago, and was there led to give himself to God, after serving Him as an evangelist in different parts of England and America, has recently returned and made himself known to the workers, attributing his conversion to the teaching he received at the schools. He has now accepted the pastorate of Charles-street Chapel, Camberwell New-road. Moreover, two lads who were noted for the trouble they formerly gave, were lately met by one of the workers in a distant part of London, and testified to their conversion through the instrumentality of the teachers at Richmond-street."

The open secret of much of the success here is prayer and faith; the workers have learned to believe in the power of God to save, if only his Gospel be clearly and faithfully set forth. In addition, they have learned to begin with the children, finding that where the little ones love to go the elders are apt to follow. Hence great importance is attached to the Sunday-schools, which, indeed, are the basis of the whole operations. The morning and afternoon Sunday-schools report 714 on the books, while the evening school reports 637 children. This branch of the work is carried on under serious difficulty, from sheer lack of room. The place is too strait. A larger building must be provided, when doubtless many more children will be added who at present are regularly turned away from the doors by reason of want of accommodation.

Another feature which has interested me in inquiring into this Mission is the way in which the senior scholars are got hold of and retained. All practical workers know that this is one of the most

DIFFICULT PROBLEMS IN HOME MISSIONS

—a problem which presses constantly and sorely on devoted men and women labouring amongst the young. As the boys grow up to the ripe and mature age of fifteen or sixteen they are apt to fall away, considering themselves "too big for Sunday-school." Yet alas! it is the most dangerous period in their lives; and evil habits then learned on the street oft enslave them in later years. Nor is it the boys only; the girls also are prone to wander off in similar fashion. Here and there various missions, happy in some peculiarly gifted worker, endowed with force to hold and interest these wayward ones, have been successful in retaining the elders. Amongst these, Richmond-street may be reckoned, for no fewer than 133 senior scholars are in touch with the school. Many are actively serving Christ. As far as possible work is found for all who will. Quite a number are regularly teaching in the classes, and throwing enthusiasm and energy into winning the children.

The circle of operations among the old and young—evangelistic, temperance, and social—is wide and varied, but for detailed description let readers refer to the report, which may be had of the secretary of the Mission, Mr. C. G. Barr, 67, Aytoun-road, Brixton, S.W. It may be added here that, not content with the central Mission Hall, these friends have a vigorous little branch in Townsend-street, where also useful service is being done among old and young.

The whole work, being voluntary, is carried on at the cost of some £350 per annum, a singularly small amount for the results achieved. At present, however, a special effort is being made to raise funds for the new building, which, as I have indicated, has become imperative. Considering the circumstances of the locality and the character of the population, it is evident that this evangelistic centre must be maintained, and this means that a building must be secured. The site (freehold) has been purchased, and about £1200 are yet required, which the committee fully believe will be forthcoming in God's time and way. On Him they rely, reckoning the work as his, and that, as He has hitherto supplied every need, so will He when He would have the undertaking go forward. Mr. T. W. How, 42, Saltoun-road, Brixton Hill, S.W., is the Hon. Sec. of the New Building Fund. Pearl Fisher.

NOTES FROM ALGERIA.

Mr. Arthur V. Liley writes from Mostaganem, province of Oran, Algeria:—On the first Saturday in February, I went to the Dahra, to visit the villages, and hold services among the French Protestants. During the past two or three years, the colonists have had rather poor harvests, and some of them have been completely ruined. Yet in several instances earthly loss has been heavenly gain, and hearts have been led to seek a more enduring substance. In two villages Roman Catholics came to the meetings, and it cheered me to hear them say how much they enjoyed what had been said.

Doubtless many of these people abstain from reading God's Word through prejudice, and refrain from attending evangelical meetings through fear: but when they know what Christian Protestantism is, they are filled with admiration. This is the case among the Spaniards. It has been our privilege to place the Word of God in their hands, and the deep interest with which they read makes us most hopeful. One woman came to us in great distress about her son. He had been reading the New Testament, and had said that it was the truth, and that the teaching of the priests was false. He also declared his intention to give up going to the Roman Catholic church, and said he had no desire to take his first communion! By putting the Gospel before her, I was enabled to remove her distress, and lead her to look to Christ instead of to ceremonies for salvation.

The children continue to come in good numbers to the Sunday-school, the shed being quite full, especially when some of the mothers are present. By means of my bicycle I have visited several villages and had interesting conversations with Arabs in the cafés, etc., as well as on the road. Recently, when riding to a village, some eight or ten Arabs were overtaken returning to their tents. That a European should stop and address them in their own tongue was surprising, but when spoken to concerning religion their astonishment seemed unbounded. After telling them what Christ had done, I asked them what was their hope of eternal life. "We don't understand much about these things," said one of the Arabs, "we are like cows, and have no one to teach us."

"No one to teach us!" Oh that the Christian Church could have heard this solemn declaration. "No one to teach us!"—thousands thus dying in ignorance of the Gospel, while in crowded England Christian workers are treading on one another's heels. New Testaments were given to these men to take to their lonely camps. In a large district like this it is utterly impossible to reach all the people, so we must distribute largely the Word of God. I have just heard of an Arab in a village I visited last year who is reading daily a Gospel left with him.

My dear wife is visiting the women in their homes, and encouraging incidents are now and again met with. They are so much under the dominion of their husbands, that it is difficult to lead them to feel that they have any right to exercise their own wills. "I have cried and prayed so much," said one woman, "I am tired of doing it, no relief comes." Such is the state of thousands of these women.

"TEMPERANCE POLICE" have been lately organised in Madras with a view to detecting drunkards, who, after dusk, resort to liquor shops and toddy taverns, and of converting them on the spot by means of persuasive words to total abstinence.

ORPHANS IN BRIXTON.

With the closing of the Palestine Exhibition, Brixton Hall has resumed its customary prosaic attire, but on one evening last week, at any rate, it was a centre of great public attraction. It was the annual gathering of the Brixton Girls' Orphanage. Since the preceding anniversary the institution had suffered a heavy loss in the death last August of Mr. Montague, husband of the much-esteemed founder and superintendent, and himself a hearty and devoted friend of the orphan. This event naturally threw its shadow over the meeting, but thankfulness was mingled with sorrow, and Mr. Montague's noble example may well be a stimulus to those who are left. As usual, the bright, healthy-looking band of girls that filled the greater part of the platform was an irresistibly powerful object-lesson as to the capital work that goes on year by year in the Barrington-road building. They looked as happy and sang as sweetly as ever. It was claimed by some speakers in the course of the evening that the Orphanage is a real "home" rather than a mere charitable institution, and the appearance and demeanour of the girls were strong corroboration of the claim. One statistical sentence from the report will give in brief the history of the work during the year:—"During the year, thirty-six additional orphans have been received into the Home, twenty-eight have been returned to their mothers on their re-marriage, or have been taken from the Institution by their friends to assist at home; thirty have been placed into situations of domestic service, and there are now 283 in the Home." It was pleasing also to hear a statement like the following:—"Several of the girls are now filling the positions of under-matrons and teachers in our own and similar institutions; others are nurses in hospitals and infirmaries, and we rejoice in the belief that many are following the Saviour."

In addition to the delightful songs of the children, the platform performances of the evening were such as would have done high credit to Exeter Hall. There were seven or eight speakers, each of whom vied with the others in sounding the praises of Mrs. Montague's stewardship, and in advocating its claims. First of all Mr. Greenwood, jun., one of the trustees, read a touching tribute to the memory of Mr. Montague. Then Mr. Gunston, another trustee, who has undertaken the onerous duties of hon. secretary, read Mrs. Montague's admirable report, and supplemented it with some warm words of his own. After that came a speech from the Chairman, Mr. Frank A. Bevan, who said he admired the work because the education of the girls, while it was thorough, was sensible and economical. No fewer than five South London ministers afterwards spoke, so that the Brixton Orphanage is certainly not without honour among its neighbours, and those who know it best. Rev. D. Herschell came from a sick room to show his sympathy, and to maintain the accumulated value of small gifts in the support of such a work. Rev. W. Skerry was practical, philosophical, and eloquent. "An orphan's cry is a common theology," he said. Rev. Carnegie Brown, as an unmistakable Scotchman, extolled the virtues of oatmeal porridge, one of the staple articles of the orphans' diet, and related some amusing incidents at the expense of Free Kirk elders. Rev. Walter Horne, referring to Mr. Montague's death, said the fight with sin and sorrow must go on though the leaders fall. Then Rev. W. R. Mowll contributed a most practical postscript to the speechifying by instructing his fellow occupants of the platform, and the audience generally, as to how they should increase the collection of £162 by £25 so as to bring it up to last year's mark. Unfortunately the balance-sheet of last year showed a deficit of nearly £500, largely owing to special repairs. Before the next annual meeting comes round we doubt not the many friends of this good work will have redressed the balance and relieved the mind of Mrs. Montague.

THE GARRISON, NEWCASTLE-ON-TYNE.—In connection with the "Pleasant Thursday Evenings" and "Gospel Temperance Meetings" a six months' campaign was brought to a close last Thursday. Whole families have signed the pledge card during that time, as well as scores of soldiers and children. Mr. A. Draper, who has been working in the garrison for the past ten years, says this garrison is a model one for temperance. One-half of the soldiers and their wives are total abstainers, and scarcely a day passes by but someone asks for a card. On Thursday last Sir B. C. Browne gave an earnest address, the building, holding 500 people, being packed.

Rev. Dr. Ross Taylor.

FREE CHURCH, THURSO.

Few men live to have a record of sixty-six years in the ministry; fewer still spend sixty-four years in one sphere of labour; but such is the record of the venerable pastor whose portrait, taken a few months ago, is given on this page.

Walter Ross Taylor was born in the village of Cromarty, within a stone throw of Hugh Miller's house, ninety years ago. His father was a man of some local prominence, and Walter enjoyed all the advantages of a pious home and an excellent education, and left Aberdeen University with a good record for accurate scholarship.

In 1829, he was ordained in London as a minister of the Church of Scotland, the famous Edward Irving, then at the zenith of his wonderful popularity, taking part in the ordination service. For two years the young pastor laboured with all the enthusiastic energy of youth to build up a somewhat feeble church, and with such success, that he looked forward to many years of work in the metropolis. But his life's work was elsewhere, and he was destined to minister to three generations in a little-known town on the wind-swept shores of the Pentland Firth.

The living at Thurso was then in the gift of the Baronets of Ulbster, and the church becoming vacant, the patron arranged that young Taylor should preach before the congregation. For this purpose he journeyed from London, and so profound was the impression made by his first sermon, that an old elder, a man of great spirituality of mind, said as he left the church, "Arise and anoint him," The "call" addressed to him was of the most cordial nature, and he was, in 1831, "translated" to Thurso, and welcomed with Christian enthusiasm.

Thurso at that time was unlike many Scotch villages. In many parts "moderatism" reigned supreme. In the pulpits there was no fervour; no spirituality in the pews. The Evangelical party was gathering strength, but was still in an insignificant minority. Thurso was one of the exceptions. The Erskins, the Haldanes, and other notable Evangelical preachers had visited the far north, and the glow of that fervour which accompanied the movement they represented still continued. The late minister, too, belonged to the Evangelical party, and the need of spiritual preaching was felt by the whole Christianly community. Nor were they disappointed in the minister of their choice. His simple piety and manly Christian bearing endeared him to all classes, and it was soon found that the old parish church, a pre-Reformation relic, and exceedingly beautiful from an architectural point of view, could not accommodate the ever-increasing crowds who gathered on Sabbath days. A new church, the present handsome parish church, was commenced, and it, too, with a sitting capacity for well over a thousand, was filled with an eager crowd of expectant worshippers from week to week. So the work progressed; the people happy in their minister, and the minister happy in his work. But the clouds of controversy were gathering; Moderates and Evangelicals were sharply divided, and the matters at issue being deemed vital the cleavage of parties culminated in the disruption of 1843. From the first there was no doubt as to the minister of Thurso's views, and so it happened that for years much of the burden of public lecturing and organisation in the county fell into his hands. When the crisis came, and the minister left his new and beautiful church, where he had so delighted to preach the Gospel, the whole congregation left with him.

A new church, a low, roomy building, was hurriedly erected, and into it the same crowds gathered as were formerly seen in the parish church. For thirty years and more were the services conducted there, and it is a sign of the spiritual fruitfulness of that time that when the present Free Church was opened, many were reluctant to leave the old place, hallowed as it was by sacred associations and spiritual fellowship.

In 1884 the Free Assembly appointed Mr. Taylor to the dignity of Moderator, and at the same time the honorary degree of D.D. was bestowed upon him by the University of Aberdeen. The duties of the Moderator's office he discharged with grace and dignity.

He was now in his eightieth year, and by most of his friends it was supposed that his work was well nigh done. A colleague was suggested as a pressing necessity, but for eight more years he continued to do the work of a large congregation unaided and ungrudgingly. Till within the last two years he was



chairman of the School Board, and took a keen interest in all educational questions. As a member of the parochial board he also watched over the interests of the poor.

A man of many labours and perennial youth and hope, it was not till 1892 that he sought assistance, and even then he had to wait two years before his people could agree on a colleague. Only in August last year was Rev. George Morrison ordained as colleague and successor. The waiting was all the more tedious as during a great part of the time Dr. Taylor was prostrated with a painful illness which prevented his taking any part in the work of the congregation. He, however, made a marvellous recovery, and was present when the junior minister was ordained and took part in the service. Since then, like a veteran resolved to die in harness, he has taken his fair share of preaching, and while rejoicing to see the executive in younger and more vigorous hands, he still loves to proclaim that Gospel which for sixty-four long years has kept around him a large and attached flock, grandfather, father and son.

A quiet uneventful life this: a life lived far away from the throb of great cities and agitated, by no storms and passions, but one that has grown and broadened and mellowed with the march of time, and in its growth influenced multitudes to lead nobler and better lives. Now, as the shadows lengthen and he waits for the close, the radiance of a well-spent youth and manhood casts a halo of honour round his snow-white head.

FAMINE IN ROUMANIA.

Dear Sir,—My companion in travel in Siberia and the Caucasus, etc., an Armenian from Baku, in Transcaucasia, had a nightly visit from the police, who examined and confiscated all his papers, amongst which some of my letters were found by which supplies were sent to the Stundists in their various places of banishment. About a week after this first visit the police appeared again, this time intending to arrest my friend. He had a very narrow escape, and was able to make his way to the north; he travelled through the whole Russian empire from the south to the north as far as Finland, and thence he travelled by steamer to Stockholm, where he met with a hospitable reception. Hearing of his arrival in Sweden I requested him to come to England. As he does not know English, we considered it best that he should go where he might be of service in the Gospel to Russians, Armenians, and Germans. He went to Bucharest in Roumania, thence to Tuleca and other towns and villages in the Dobrutscha, where he found many Russians, Armenians, and Germans, amongst whom he began to labour in the Gospel with great acceptance. There has been *no harvest* at all in the Dobrutscha, and my friend found the people in great distress wanting bread. By the gifts of a few friends I have been enabled to send him some money, and he has bought and distributed flour to the starving people. At the same time he began meetings for the Gospel and for prayer, and these have been continued night after night, many crying for mercy, and many finding peace and rejoicing in the Lord.

This work continues and increases; in one of the towns the Mayor at the prayer-meeting called on the people assembled, urging them to come every night, and saying, "We must all be converted to God." My friend spends all his time and money to give some relief to the poor, and the Lord blesses his testimony amongst them, making this time of distress a time of blessing to many souls. But it is not sufficient to feed the hungry—they have *no seed corn* and further help is *urgently needed;* indeed, in their case it may be truly said, *Bis dat qui cito dat.*

My friend has had to leave behind him his wife and four little children, who long to join him in his exile, but they have not been able to obtain a passport, although they have sent their petition for it, and there can be no cause for refusing their request.

The South of Russia has had a superabundant harvest, whilst in the Dobrutscha there has been no harvest at all. The channel needs to open between superabundance and utter want and starvation. Any gifts for this purpose will be received and forwarded by, Yours sincerely,

F. W. Baedeker.

Wart-Eck, Weston-super-Mare, March 22, 1895.

THE CALENDAR BIBLE READING UNION is a band of those who wish to encourage one another in the daily reading of the Scriptures. Members are provided with permanent calendars, by following which the New Testament can be read through in a year, and the Old in two years. "Helpful hints," or daily notes on the portions read, with maps and plates, are supplied. Particulars may be had from the secretary, Mr. Horace B. Wilson, 39, Frederick-road, Edgbaston, Birmingham.

MRS. M. B. INGALLS, the devoted American missionary in Burmah, writes me of blessing on the work she has taken up among the railway employés in Burmah. "The Lord has touched the hearts of two railway men, and they speak boldly for Jesus. The Lord's Spirit is at work among the Burmans, and this month a whole village came out on our side, and the seed of twenty years ago has burst forth. I have a great work to do for Burmans, and it is only with the aid of foreign (English) friends that I can do this extra for railway people. Please send me all the papers and books you can. The Calendars (Scripture sheet almanacks) are up in the station-houses." As the railway men are all English or Scotch, Mrs. Ingalls may well look to us for help in this work she has undertaken among them when already overburdened with her own great work among the Burmans. Her address is, Mrs. M. E. Ingalls, Thong, Zé, S. Burman. M. Wishart.

Hotel Chatelard, Clarens, Switzerland.

The Evangelist.

A TRUE STORY.

Sent by Miss A. Hume, 1, Spencer-terrace, New Kilmainham, Dublin. Published by G. A. Soulsby, 122, Wardour-street, W.

All alone in the evening grey,
Sick and dying poor Hannah lay,
Through the broken pane the cold wind swept,
Poor Hannah shivered and moaned and wept.
But it was not cold, and it was not pain,
That made her shiver and moan again—
She did not say, "My pain is sore,"
But, "Where shall I be when all is o'er?"

For Hannah remembered the years gone by,
And she said, "A sinner—a sinner am I—
All black and fearful the sins appear,
That I had forgotten for many a year;
And thousands, thousands, they come to mind,
There is hell before and sin behind.
The Lord is holy, and just, and true,
And what He hath said He will surely do.

He hath for sin an awful doom,
A lake of fire beyond the tomb;
And my soul is black with the sins of years,
They cannot be washed away with tears,
And sure it is vain to pray and cry,
He cannot hear such a sinner as I.
I am going—going—to stand alone,
Before the Lord on his awful throne!"

Bright and glad as the stars came out,
With many a laugh and many a shout,
Jack and Will in the garden played,
And they heeded not the noise they made;
But the neighbour calling said, "Children dear,
A woman is sick in that house so near;
There, where the broken pane you see,
She is lying as ill as she can be.

She soon must die, and you see 'tis best
You should be still and let her rest."
Then in a moment they were still,
For tender hearts had both Jack and Will;
And they sat and looked at the casement lone,
Till the stars shone out and the day was gone.
Then Jack said, "Will, she will go to Heaven,
If she has had her sins forgiven.

I learnt at school that when Jesus died
The door of Heaven was opened wide,
Because He was punished Himself for sin,
So now if we die we can all go in.
Of our sins there will not a word be said
For Jesus Christ was punished instead;
And if she believes He loves her so,
Beyond the stars her soul will go.

He will lead her in through the golden door,
And she will be happy for evermore."
Then Will said, "Jack, that is all quite true—
But does she know it as well as you?
What Jesus did we have both been taught,
But some know this and some do not.
Oh, Jack, maybe she has never known
What it is that the Lord has done!"

Then Jack said, "If you would help me, Will,
I would climb up to the window sill,
And through the hole I would call and say,
'Jesus washes our sins away.'"
The neighbour said, when her work was done,
"It may be Hannah is all alone,
And, oh, it's an awful thing to lie
Too ill to live and afraid to die;
So just to sit with her I will go;
But how to help her I do not know."
So the neighbour went, and she heard no moan,
And she thought, "Poor Hannah is dead and gone."
She lighted the candle with fear and dread,
And stooped to see if Hannah was dead.
But there she lay with her face so bright!
It shone with glory, and not with light,

And she said, "Oh, neighbour, the Lord is good!
He has washed me white in his precious blood!
My sins are gone from before his face,
And He has prepared a glorious place,
Where those He loves with Himself shall be,
And to that sweet home He is calling me.
Oh, neighbour, here in the dark I lay,
I felt so guilty I could not pray,

And all my sins like a mountain stood
Before the terrible throne of God.
Then, all in a moment, sweet and clear,
A voice spake loud, though none was near;
Like an angel speaking I heard it say,
'Jesus washes our sins away.'
And then did the words come, sweet and low,
That I had forgotten long ago.

I once heard tell in the years gone by
How Jesus came on the Cross to die,
And there He hung in the darkness dread,
With a crown of thorns on his holy head,
And the old, old words came back to me,
'He bore our sins on the cursèd tree.'
Yes, it was true that mine He bore,
So the guilt is gone and the judgment o'er.

And more than that, if He died for me,
What must the love of Jesus be!
He in his home of glory waits,
To see me enter the golden gates;
Whilst I lay moaning in black despair
His heart was longing to have me there—
And oh for the welcome I soon shall know!
No words can tell how I long to go!"

And so, ere many a day was done,
There was joy in the home beyond the sun,
For Hannah had entered the golden door,
To dwell with her Saviour for evermore.
God saith that all who to Jesus come
He in his love will welcome home.
The Lord is holy, and just, and true,
And what He hath said He will surely do.

TABEETHA MISSION, JAFFA.

Miss Grierson, describing the great storm of November last, says:—"It was accompanied by such floods of rain as have not been known within the memory of any of the inhabitants. On Saturday, November 24, we were aroused by an alarm of leaking in several of the rooms, and presently most of us were astir dragging out mattresses from the bedrooms and laying them in rows on the hall floor, where we settled ourselves as best we could for the rest of the night. Meanwhile the wind and rain increased in fury, and when we rose again we found ourselves in a woeful plight. The rain forced its way at every crevice through the east end of the house, until the girls' dining room below and the room above it were literally flooded. Of course, to the children it was all great fun, but to us it was a more serious matter.

"The wall between our garden and our Moslem neighbour's collapsed, destroying about £50 worth of his orange trees. It will involve an expenditure of about £100 to rebuild the wall. Whilst we were mourning over this calamity our attention was diverted by a fresh danger. A cry was raised that the tamarisk trees which shade our front garden were about to fall against the wall. A rush was made with ropes, saws, and axes, and several of the larger branches were lopped off, and the trees, relieved from the pressure, stood erect, but in a bare and forlorn condition. The next day the storm had spent its fury, but it left terrible traces. Many houses had collapsed, others were in such a dangerous condition that they had to be pulled down, while the tales of distress and damage were endless.

"Our premises have not yet fully recovered from the effects of the damp, and we have to leave the garden wall a melancholy ruin until funds can be raised to repair it. Strange to say, in spite of much exposure to cold and damp, especially during the disturbed nights, there has been no outbreak of fever, nor such colds as might have been expected; but the sufferings among the poor have been great."

Communications regarding this work may be addressed to Miss E. Walker Arnott, 24, St. Bernard's Crescent, Edinburgh; or to Miss Walker Arnott, Jaffa, Syria.

OPEN-AIR WORK IN IRELAND.

From information furnished by friends connected with some of the principal evangelistic agencies in Ireland, we learn some interesting facts respecting open-air preaching in the sister isle. The Salvation Army appears to take the lead in this form of missionary zeal, and conducts 293 meetings every week in the streets of Dublin and the northern towns throughout the year. This is a remarkable fact and it is pleasant to learn that although met at first and for some considerable time with shocking violence, the Army now is enabled to conduct this large number of street services without opposition.

The interesting meetings and Scripture sales promoted by the Irish Church Missions in the fairs and markets is of large, hopeful, and arresting import. General Haig, in his recent speech at the annual meeting, stated that last year was the most successful ever yet enjoyed by the society. This is very gratifying, and shows that if Christian men and ministers in Ireland had more courage, large numbers of the people who never hear the Gospel might in this way be reached.

The recent report of the Open-air Mission for Ireland gives additional evidence of the possibilities which open-air work in Ireland offer. The services in Cork, Galway, and Athlone are now conducted every week irrespective of the weather, and with little or no opposition from the roughs. A clergyman who recently was present at the preaching in the market place in Galway states that it would be impossible for a congregation in any church to give more reverent attention than the considerable crowd gave on that occasion. In this town, as in Athlone, the Spirit of God has wonderfully rested upon the preachers, and a large number of persons have been won for the Lord Jesus Christ. In Cork the new mayor, Alderman Meade, frequently is present at the preaching, in order to prevent interference with the preachers.

The City of Dublin strikingly illustrates the remarkable change in public feeling in Ireland in respect to open-air preaching. A few years ago an open-air preacher, even in Phœnix Park, had to be protected by sometimes as many as forty police constables, but now an excellent service is held every Sunday afternoon in Foster Place, off College Green, the most central and handsomest part of the city. An orderly audience listens with attention and the protection of the one or two constables in attendance is never required. In addition to this meeting frequent street services are successfully held at Beresford-place, Clonmel-street, Warren-street, and other centres.

The six open-air meetings held every Sunday in Arklow, and the all-day meeting conducted every fair day, demonstrate what may be done in the open air in Ireland by men of faith and courage.

AN OPEN-AIR CAMPAIGN.

Dear Sir,—The summer work of this mission is now about to be organized, and we are looking to the Lord, and to his people, to enable us to make it more blessed and successful than ever before. We may well seek to "Go out quickly," since the Master is so plainly saying, "Behold I come quickly."

We shall be happy to hear from clergymen and ministers, superintendents of missions and others residing either in town or country, who desire the services of our open-air evangelists for a succession of meetings, or from Saturday to Monday. It is the earnest desire of the committee that this mission may become increasingly the handmaid of the churches, and the helper of organized Christian effort everywhere.

Our plan of week-evening services, by which a company of earnest men is sent forth nightly to some needy district or suburb of the metropolis will, we trust, be in extended operation. Many local churches and missions have been quite revived and refreshed by a series of such visits, and their own open-air workers have been greatly encouraged. I shall be glad to hear from any such again, that we may know where best to concentrate our forces.—Yours faithfully, Frank Cockrem, Secretary.

Open-Air Mission, 11, Adam-street, Strand.

THE PUBLICANS are making a boast that in the north-west of England 250 persons directly connected with the liquor trade have been elected parish and district councillors.

THE LATE DR. DALE.

REMINISCENCES.

The religious Press teemed last week with references to Dr. Dale, and afforded, in the fulness of recollections by personal friends, a view of him which all followers of his Lord and Master will be thankful to have. His words to Rev. F. W. Macdonald, written in June, 1894, and published in *The Methodist Recorder*, have a very pathetic and solemn tone, resembling the words of many other workers when they have had time, on a sick-bed, to review their life-work. He wrote :—

"What you have said has sent my thoughts back into regions where, during the last few months, I have passed through a great deal of suffering; for I have been sorely exercised with thoughts as to whether the extent to which for many years I engaged in political and municipal agitation was consistent with perfect fidelity to Christ, and the ministry to which I hope He has called me. I meant right. I am not sure that I did right. Nor am I quite clear that I did wrong. It may be that God did not call me to what I feel is the ideal ministry—a ministry wholly consecrated to the direct achievement of the highest ends. But I must await the judgment."

WHY HE READ HIS SERMONS.

Dr. Parker relates how he once asked him why he read his sermons, to which he replied, "My command of words is such that as a young man I could preach standing on my head; to be condensed is my object in writing my sermons; if I spoke extemporaneously I should never sit down." If Dr. Dale's sermons are carefully perused, it will be seen that they are constructed as spoken sermons; his congregation is before him; his feeling glows as if he were actually addressing them; and the turn of the sentences is as easy as if he were extemporising. We greatly question, however, if he succeeded in abiding firmly by his manuscript.

HIS MAGNANIMITY.

The testimony to his magnanimity, his greatness of soul, his freedom from censoriousness, is very unanimous and strong. Dr. Parker says that in his freest conversation he was never censorious, and that he never knew him utter one wounding word.

"On the contrary, I have known him speak graciously of some whom others ignorantly and peevishly condemned. He had no gift of worrying. Once I asked him what to do in the case of a man who was a 'heretic' and had settled near me. 'Call on him,' said he; 'he is good, even if he is not what we call exactly orthodox.'"

Dr. Simon, of the United College, Bradford, was, at one time, in an exceptionally good position for testing his character, and he says:—

"How little there was in him of the disposition either to talk one down; or to talk one out; or to silence one by unpleasantly suggestive silence; or to overawe by learned allusions and big names, which some prominent men display—others as well, as I can testify! The utmost one might sometimes notice was a gentle smile of dissent, which passed away before it had time to become unpleasant.

"In two cases, he talked over with me a few points of the book he was about to publish, and nothing could be more gracious than the way in which he welcomed little criticisms and suggestions. That sort of thing is not by any means always a pleasure; but in his case, as far as my experience goes, it was."

CHRIST AS HIS LORD AND MASTER.

Dr. Barrett, of Norwich, relates a very solemn incident:—"Shortly after the serious attack of illness, of two years ago, I think, I called at Dr. Dale's house, as I was passing through Birmingham, to see how he was, and then he told me of the depression from which he had suffered during a part of his illness. Even the thought of Christ as the Saviour of sinners seemed powerless to comfort him, but he said: 'I remembered He was my Lord and Master as well as my Saviour, and the light and the power came. I wanted'—and the experience was singularly characteristic of the man—'something stronger, harder, on which to lean, and I found it in the thought of the ownership of Christ. I belonged to Him; that was enough. I knew it; He would not let me perish.'"

We believe that this is not an unusual experience with believers who know the grace of our Lord Jesus Christ; for through grace we lay hold on truth and faithfulness and justice. Instances of it are in the Scriptures; "Shall not the Judge of all the earth do right?"

THE MYSTERY OF PAIN.

When the end was approaching he was asked—"Do you not feel the mystery of death?" to which he replied, "No, not the mystery of death, but the mystery of pain." The last words he ever wrote were part of a sermon on "Unworldliness."

"Unworldliness does not consist in the most rigid and conscientious observance of any external rules of conduct; but in the spirit and temper and in the habit of living created by the vision of God, by constant fellowship with Him, by a personal and vivid experience of the greatness of the Christian Redemption, and the settled purpose to do and to will all that God wills, always, in all things, and at all costs, and by the power of a great hope, the full assurance that, after our mortal years are spent, there is a larger, fuller, richer, loftier life in——"

Dr. Fairbairn, who quoted the words in his funeral sermon at Carr's Lane Chapel, added: "There it ends—'in'—the ineffable, the unspeakable. Shall we say—'in the bosom of God' where now he dwells?"

OUR NEEDS IN CHRISTIAN WORK.

What we specially need in all Christian work is a fuller knowledge of God and his truth, and a deeper sympathy with the men and women whom we would help. Our life must open on both sides—on this side to the vision of God, and on that side to the wants of our fellow-men. Truth never seems so sacred as when we come in sight of its true uses; and men never seem so well worth living for as when we see how much they need the truth. And a life is only useful and beautiful when it stands between the vision of God and the needy lives of men, understanding both.

When we look back to the men who have taught us most, and study their character, we find that the real secret of their power lay in the harmonious blending of the knowing and the loving powers in their nature; on the opening of their nature on both sides, so that truth entered in freely here, and we freely there. This truth finds its highest illustration in the life of Him who called Himself the Son of Man. He who was and is full of grace and truth, combined perfectly the highest fellowship with his Father with the hardest and the most minute service of man. So He comes down from the Mount of Transfiguration, and takes up instantly the cure of the poor lunatic in the valley; or He descends from the hill where He had been praying to save his disciples on the lake; or He turns his back on the comforting angel in Gethsemane, that He might give Himself into the hands of the soldiers who were to lead Him to the cross. He who is our example, as well as our Saviour, has shown us that the secret of power lies in fellowship with God and sympathy with man.

The indispensable prerequisite of all Christian work is *communion with God*. For one thing it is the renewal of our vision of the verities in which we trust, the recourse for ourselves to the realities which we desire others should know. Truth seems vague, and we are weak and frivolous, until it becomes a personal conviction to us. And what is equal in persuasive power to the simple utterance of our own intense convictions? If a truth is to be infused by us into other minds, it must be fused by

THE HEAT OF OUR PERSONAL EXPERIENCE.

In this lay the power of the prophet. Hearing the voice of God speaking upon some matter of public interest, and that voice alone, he felt compelled to proclaim what pressed so irresistibly upon his own spirit. And the power of the Apostles lay in the fact that they could say to the men to whom they spoke; "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ." It is so still. There must be the conviction of the truth of those things which we proclaim; and the realisation of the fact that our hearers need to have these things said to them, in order to be saved from the evils of time and the perdition of eternity. Mightier than all arguments, and penetrating into a deeper sphere than that of the understanding, is the simple statement that we have had an experience of God, and have a message from Him to those to whom we speak in his name.

Communion with God is also the source of all our power. The spiritual results of Christian work depend on what we are; and what we are depends on what we receive; and what we receive depends on the depth and reality of our communion with God. What we specially need in Christian work is not less organisation, but more force. It is possible to have too heavy machinery for the boiler power. And in church work there is frequently

A GREAT DEAL OF MACHINERY

which is quite useless, not because things are not well adjusted and adapted, but because spiritual force is wanting in the workers. And there is no real spiritual force in any man, however earnest and active, except so far as he is strengthened with all might by God's Spirit in the inner man. But if we have communion with God, He will not only show us what we ought to do, but will give us power to do it. The gracious assurance is: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk, and not faint."

Communion with God is the root of the truest and purest *sympathy with men*. Instead of withdrawing us from fellowship with our brethren, it enables us more fully and clearly to understand what they need. It at once supplies a standard by which to measure the greatness of man's need, and a motive for laying the pain of that upon our hearts, as if it were our own. He has looked at the things of God to little purpose who has not learned how bad and how sad the world is, and how God, bending over it in love, would have all men to be saved. The revelation that the Christian receives when in fellowship with God enables him to understand the needs of men; and then that revelation falling upon the many mirrors of men's various needs and natures, gives new interpretations and illuminations.

The privilege of the Christian is to stand between the vision of God and the needs of men, not as a screen, but as an atmosphere through which truth comes all radiant and beautiful. And there is no greater happiness in all the world than for a man to love Christ for the mercy Christ has shown him, and then to open his whole heart outward and help to save his brethren's souls with the same salvation in which he rejoices for himself. We cannot separate these two things in Christian service. We must not only understand men's needs, and pity them in their sad condition; we must have a revelation from God to declare that which will meet their needs. On the other hand, it will not do to say that we have seen God's face and got a message from Him, and then to act as if God and we were alone in the universe. It is only when we strive to help others that we understand the richness of God's blessing to ourselves.

It is only when we go to God and receive from him light and power that we can help others. And if we ascend the mount of vision, as the Spirit can ascend, and look upon the grace and glory of God, we shall carry with us the reflection of his brightness to illuminate and vivify the common associations and the every-day affairs of life. We shall come away from our fellowship with God, alive at the centre, and all around the circumference of our nature, to enter more fully into the sorrows of our fellows, and to work more earnestly for God in the world.

John R. Bruce.

MRS. BAEYERTZ IN PAISLEY.

The success of Mrs. Baeyertz as an evangelist in Paisley has been gratifying. The meetings have been crowded from the start, and although at the time of writing only one week of the Mission has gone, already about 150 have professed decision for Christ, and large numbers of Christian people have confessed to spiritual quickening in the Divine life. The meetings have been held in the Free High Church, capable of seating about 1500. Some 2000 must have been in it on Friday evening, when Mrs. Baeyertz gave an address on "The Passover." She has been asked to re-deliver this, as many that evening could not get into the church. One of her most effective addresses was that given to women only, fifty of whom at the close, in the inquiry-room, openly confessed Christ. The address to men only was very able, and being based on the story of the rich man and Lazarus, dealt with many of the infidel views which hoodwink sinners. The Bible readings in the afternoon have been transferred from the hall, which is seated for 300, to the church the area of which will likely be filled this week.

S.

CHILDREN'S PICTURE LEAFLETS.

The provision of attractively-prepared Gospel literature for children of different nationalities is one of the most important branches of the work of the Children's Special Service Mission. In connection with this agency a special appeal has been issued, and from that appeal we make some extracts that will speak for themselves:—

"The Children's Picture Leaflets have now been printed in fifty languages. In some of the Indian languages we have been enabled to bring out a series of about a hundred leaflets, and in Japanese we have as many as ninety-six, of several of which we have issued a second edition. In the European languages we have a series of fifty-six in French and in German, and nearly as many in seven or eight other languages. The total amount spent since the commencement of the work in 1875 has been, in round figures, about £10,000, and the total number of leaflets printed in the fifty languages about fifteen millions. The committee feel that the progress hitherto made, and the great needs of the work, fully justify them now in asking the friends of the Children's Special Service Mission for a sum of £3000, which would be sufficient to provide about five millions more of the leaflets.

"We are arranging for a series of pictures of Bible subjects and Eastern scenes which will be specially suitable for India and the East, and this will open a large field for the extension of the work. We have no idea in England of the store set on such literature by the children in lands less favoured than our own. A missionary in India remarked that a single leaflet was as much valued by a native boy or girl as a half-crown book would be by an English child. A little Karen girl in Burmah said of the leaflets: 'They are very good, they stir up our hearts very much.'

"Urgent requests come from all parts of the Continent of Europe and from very many places in the mission-field for a larger supply of these publications. It is found that they attract children to the Sunday-schools, that they open a way for a visitation of the homes, and that they are an invaluable means of leaving the glad tidings of salvation in a permanent form in remote places where the missionary or evangelist can only make a passing call. In many countries they are regularly distributed in connection with the branches of the Scripture Union, so that while the Gospel message is put before the young people, they are encouraged to read God's Word daily for themselves."

Mr. Josiah Spiers, 13A, Warwick-lane, E.C., the chairman of the foreign sub-committee of the Mission, will gladly send a copy of the appeal (which is strikingly illustrated), and also specimen copies of the leaflet in different languages, to any friends interested in the good work.

HOME OF INDUSTRY WORKERS.

The workers' meeting, like similar gatherings at this time, was marked by the absence of many who usually attend, owing to the prevalence of influenza in London, Suffering is all around; but we believe it is being over-ruled and blessed, many thereby are being brought into closer communion with their Lord, and are experiencing deeper longing for his speedy return. The evening was one long to be remembered for the refreshing that came to all hearts, as Pastor Fuller Gooch endeavoured to lift our thoughts into a fuller comprehension of the living God, and the life that is life indeed (1 Tim. vi. 19, R.V.).

Miss Macpherson asked prayer for four young lady candidates now leaving us: two in connection with the North African Mission, and two about to be sent by the Baptist Zenana Mission to India. Pray for these, who will soon be learning the difficult languages and be at work among the heathen. The evening closed with a deeply interesting account by Mrs. Walker, of the C.P.A., of her recent visits to Australia, China, Japan, and India, where Miss Gurney and she had the joy of opening many fresh centres of mission work among the police, both English and foreign, and had many opportunities of making known the glad tidings of salvation.—S.

THE FRENCH PRESIDENT.—President Faure (says Mrs. Crawford) speaks English like an Englishman, reads English papers, has adopted Cobden's teachings, and if he were not a Frenchman by birth and a Republican by circumstances and choice, he would gladly live under the mild and just rule of Queen Victoria.

MR. MOODY'S INSTITUTE, CHICAGO.

During the year 1894, our schools received some help from the readers of your paper, and I wish to express to them our heartfelt thanks for their interest in our work, and to give herewith a brief statement of what is being done and positions now held by former students.

There are now nearly 300 young men and women in training in Chicago. Every night witnesses their presence in a large number of missions in different parts of the city, while many lowly homes are made more cheerful and bright by the systematic visitation of the young ladies of the Institute, who spend their afternoons in house-to-house visitation, carrying the glad news of a Saviour born, a Father's love, and a Christian sympathy for the lost.

The winter has been an exceedingly hard one for many poor people who have been idle during a large part of the year, owing to the disturbed condition of Chicago, brought on by the strike of last summer. As a consequence, the opportunity to present the Gospel seems more favourable, and a rich harvest is sure to be gathered.

Of those who formerly attended the Institute, 153 are pastors or pastors' assistants in sixteen denominations; sixty-nine are home missionaries; sixty-seven are foreign missionaries; twenty are secretaries of Young Men's or Young Women's Christian Associations; twenty are employed by Sunday-school Boards; ninety are evangelists; twenty-five are superintendents of city missions; fifteen are teachers in educational institutions; and 140 are pursuing their studies in theological seminaries and medical schools for home and foreign work; and thus there are, with those now at the Institute, 902 men and women at work night and day, the year round. Dr. J. Wilbur Chapman has become vice-president of the Institute, and we are hoping this will be a signal year in the history of our work.

D. L. Moody.

"A HUSBAND TO THE WIDOW."

Some months ago a brother lawyer, and at the same time a brother in Jesus, spent a night in my house in happy converse about the Master's service. The day after he had gone I found an envelope on the dresser, closed, and containing a coin which I guessed to be a sovereign, upon which was inscribed in pencil: "For one of the Lord's own—I think a poor widow: you will soon find her, for the Lord has constrained me to give."

I carried that envelope about in my pocket for a fortnight, but no special directions came. I then laid it on my dressing-table, and it became covered with other papers. There it remained, forgotten, until a week ago. That evening, having need of a certain letter, I went upstairs, and on clearing the dressing-table picked up the forgotten envelope. With a smile on my face, I said to myself as I read the inscription, "Brother A——'s widow has not turned up yet; I will just write and suggest that he should allow me to use my discretion in applying the money." Instantly came a prompting: "Put it in your pocket, and if no widow appears within two days, then write." I did so.

Next morning, instead of riding direct to my office, I ran down to the book-room. As I approached it, an old lady in deep mourning passed. I went round to the back of the premises and was speaking to a friend when this old lady appeared at the door and asked if we had a room to let. I said No, and she retired. As I came out I saw her repass the lane and go into the book-room. I mounted my bicycle and had ridden some fifty yards when the suggestion forced itself upon me, "Is not that the widow for whom that sovereign was intended?" I paid no heed, but rode on, but the question repeated itself, so I said, "Well, I will go and see."

Returning to the book-room I shook hands with the old lady, ascertained that she had just recently lost her husband, and was almost destitute. In answer to my question, "How do you support yourself?" she replied, "The C—— Society pay the rent of my room, and my Heavenly Father will see that I do not want." "True," said I, holding out the envelope, "see, there He has sent you a sovereign from an unknown friend." When I told her the circumstances she had to leave the room to hide her tears, and I understood the reason of the specialness of the inscription on the envelope.

A. W. B.

TO CHRISTIAN CYCLISTS.

Dear Sir,—May I suggest an idea which seems to me might be an effective means for good, and which might very easily be carried out? We are just at the commencement of the cycling season; why should not the Christian cyclists of our land bind together to do some real good this summer by forming branches in different centres, and riding out together ready, if opportunity arose, to do some evangelistic work in this country?

I would suggest that in each centre some Christian cyclists should commence at once, and get those who would join them to form a branch, and learn some good taking hymns in parts, which they could sing when riding along the road. How sweet it would be to hear a branch of the "C.C.C." sweeping through a village to the tune of "Follow, follow, I will follow Jesus," and no one could say they were causing an obstruction, for they would indeed be "moving on." Then on certain days different branches might meet at some prearranged spot and have a little convention of their own.

The "C.C.C." might later on form a central committee and arrange for evangelistic work on a still larger scale, touring abroad, for instance; and a badge might be adopted by which members might recognise each other on the roads. But that is in the future; at present those who will take up the idea, should begin work at once by forming branches, learning hymns, and organising for a good summer campaign.—Yours faithfully,

W. S. Walsh (Curate).

Derriaghy, Dunmurry, co. Antrim.

N.B.—If there are any Belfast cyclists who would like to consult together as to the forming of branches, I will gladly meet them with my machine at Dunmurry Post Office between 3 and 4 p.m. on Saturday, March 30.

Mr. W. R. Wright, 79, Carlyle-road, Manor Park, Essex, writes that some friends in that neighbourhood have formed a Christian Cycling Club for work in the villages of Essex. He would be glad to hear from any Christian cyclists who can help.

IN THE CANADIAN NORTH-WEST.

Rev. Gilbert Cook, Staggville Mission, Kinosota, P.O., Manitoba, in a letter to kind friends who last year remembered his temporal needs, affords a glimpse of the hard life led by missionaries in the Canadian North-West. He says: "I thank you for your kindness to my motherless children, in sending so many articles for winter's use. I have five children at home besides Kitty, who has the whole management of household affairs, and between cooking and washing, making butter and milking four cows, she has no time to make dresses for the girls or clothes for the three boys, so that anything in ready-made clothing is very acceptable to us.

"It is so refreshing to get a few lines of sympathy and Christian feeling from you from time to time. We have been in our new house for more than two months; in fact, ever since the winter commenced. It is rather small, but if it had been larger I would not have finished it. No cold can well get in the building; it has a double floor with paper between, and a shingled roof with the same material between the shingles and the sheeting. It is nicely lathed and plastered, and painted on the outside."

Mr. Cook's correspondent in this country is Miss Carpenter, The Vicarage, Compton Bishop, Axbridge, who will be glad to give particulars to any friends who may be interested.

THE ANNUAL "THANK-OFFERING DAY" was held at the East London Tabernacle on Monday last week. Mr. Archibald Brown was in his vestry from 7 a.m. to 7.30 p.m. to receive offerings from those who had reason to be grateful to God the place was ever built. The donors averaged more than one a minute for twelve hours. At the close of the day rather over £450 had been brought in, the largest offering yet brought in on the one day. The following analysis of the gifts was heard with interest at the closing meeting:—In cheques, £115 6s.; bank notes, £45; postal orders, £9 3s. 3d.; sovereigns, £137; half-sovereigns, £56 10s.; 5s. pieces, £3 5s.; 4s. pieces, £1 4s.; half-crowns, £39 12s. 6d.; florins, £22 8s.; shillings, £17 16s.; small silver and copper, £3 4s.; total £450 8s. 9d.

CONFERENCE IN QUEEN'S HALL.

A three days' conference was held in Queen's Hall, Langham-place, in the early days of this week on the threefold topic of Biblical inspiration, the condition of the Jews, and the Second Advent of our Lord. The audiences were not large. On Monday forenoon there were addresses by Sir Robert Phayre (chairman), Mr. Liesching, on the inspiration of the Scriptures, and on the same subject by Mr. W. G. Carr. In the afternoon, with Mr. J. E. Mathieson as chairman, Rev. John Wilkinson spoke on his favourite topic, the Jews and their claims on Christians; while Rev. J. Lindsay Young dealt with the doctrine of the Second Advent as a Divine necessity. A third meeting was held in the evening, when addresses were given by Dr. R. Anderson and Dr. Bullinger.

On Tuesday forenoon the first speaker was Mr. Lindsay Young, who expounded very earnestly the practical influence of our Lord's Second Advent with reference to the saved and the unsaved. He was followed by Rev. Sholto Douglas, whose subject was the character of the Antichrist. Referring to the fact of his residence in Scotland, Mr. Douglas said that the doctrines of the Second Advent were as little thought of there, practically, as in China or Japan. Not long since, however, forty-four ministers had met in his own house to consider this question, and he regarded this as a good sign of awaking interest in the northern part of the kingdom. The speaker cited passages from ancient writers, including Origen and Jerome, and from Gibbon, showing that Advent doctrines are not the novelties that some would suppose. As to the character of the Antichrist, Mr. Douglas declared that he would be a man; would be possessed of diabolical power; would assume the prerogatives of the Godhead; would be accompanied by a false prophet; would cause his image to be set up and worshipped, etc. The speaker could not believe that the Church should pass through all the tribulation that will then be on the earth. The Antichrist, further, would not be a repulsive personality, but would so ingratiate himself that he would be almost universally obeyed. At the close of his striking recital Mr. Douglas warned his hearers against cherishing the spirit of Antichrist—the earthly spirit which dethrones God and sets us up sin and self in his place.

A more detailed notice of the closing day's meetings will be given in our next issue.

CHRISTIAN LIFEBOAT CREW.

These sailor brethren, who hail from Miss Child's Welcome, Ratcliff Highway, held a second series of meetings at the Soldiers' Home, Winchester. The large hall was packed to listen to utterances as tender, picturesque, dramatic, and pathetic, as they were sound in Gospel principles. "I often get up to my eyes in water," was the expressive way in which one jolly-looking sailor denoted a sudden tearfulness that overcame him when his heart was melted by the wondrous love of the saving Christ of God. He and his brethren managed often to get the bulk of their congregation "up to the eyes in water," as well as themselves, as they told out with power and feeling the old, old story of the Cross, and the power of Jesus to save to the uttermost.

How many of the readers of The Christian, I wonder, have had the privilege of a visit from the C.S.L.B. Crew? Those who have not had a visit, would certainly do well to invite them to their hall, their chapel, their parish-room, or anywere else. They bring blessing with them; they leave blessing behind them; they warm, and quicken, and freshen the thoughts and hearts of the workers to whom they come. May God bless their work, and that of their devoted leader, Miss Child, and give them open doors, and a rich blessing.

Sydney Watson.

3, *Station-terrace, Shawford, near Winchester.*

SANCTIFYING GRACE is inseparable from pardoning grace; yea, I will venture to say, that the gift of the sanctifying Spirit is a part of our pardon executed and applied. For a part of the punishment of sin was spiritual death, or the loss of God's image. "He hath quickened you together with Christ, having forgiven all your trespasses" (Col. 2. 13). When God pardoneth He sanctifieth, and createth us anew, that we may be fit for his service; so that we are renewed by the Spirit, as well as recovered out of the snares of the devil.—*Manton.*

CHRISTIAN PATRIOTISM.

By Dr. J. OSWALD DYKES.*

If ever that decaying virtue called patriotism is to lose itself in a large or more cosmopolitan charity, it must be on a Christian, not (as some noble spirits are vainly dreaming) on a communistic or democratic basis. Socialism has no lord of the conscience to substitute for Jesus Christ. Where the conscience owns no lord, there can be no real loyalty; and without loyalty to the chief, love for the brotherhood can be at best a sentiment, not a principle.

It is sad to see how many of the best hearts in Europe are to-day groping after the foundations of a new civil order, in which all men shall be brothers and no man shall wrong his fellow's rights, while yet they cast off the very name of Him in whom alone these two principles of love and order, of freedom and authority, meet and kiss. But there is something sadder still to see. It is a Christian Church so rent into rival morsels by theological and sectarian animosty, that instead of practically demonstrating to the distracted peoples where to seek for the true secret of human brotherhood, it rather repels from Christ and from his faith those whose hearts are most passionate for peace and fellowship.

No man who judges Christianity only by the existing churches of Christ, take them all in all throughout Christendom, can rest on them his hopes for the unification of the world into a federation of equal, free, and peaceful men, mutually respecting each other's rights. The ecclesiastical organisations of Christendom have caricatured the divine idea of the kingdom of God. The spirit of schism is the cause of our torn and helpless and un-Christ-like Christianity—that spirit which puts orthodoxy into the place of faith, ritual in the room of love, and substitutes its *esprit de corps*—its own petty self-conceit—for the catholic fraternity of Jesus Christ. In a return of the churches to true catholicity—which means a practical recognition of one another as fellow-members in that one body, which is Christ—lies the return of strength to the Church.

Then, when Jerusalem shall not envy Antioch, nor Antioch vex Jerusalem, when churches that are poor in this world are rich in faith, and, those that are rich in this world are "ready to distribute, willing to communicate" when visible churches are felt to be knit together by invisible bonds of love and helpfulness—then, if ever, will men learn that to be a Christian is to be free of a universal, because spiritual commonwealth, all whose citizens are one, all equal and all loving.

* From Jerusalem to Antioch.—*Hodder & Stoughton.*

THE MISSIONARY BUREAU.

The committee of the Missionary Bureau are greatly cheered by the tidings that have reached them concerning the many students who have lately left them to proceed to foreign spheres. Messrs. Tilden, Eldridge, and Chapman, who sailed eighteen months ago for North Borneo, are now thoroughly acclimatised, and are constantly making fresh itinerations in districts hitherto unreached by the Gospel. Mr. Gale, in Durban, has seen much blessing amongst the Zulus. He is pushing forward into new regions, from free choice, wholly unsupported by any society.

Encouraging news has also been received from Messrs. Cullen and Cherritt in Assam, and from Mr. Crawford in Balaghat. Although all three have been greatly tried by the unhealthy climate and surroundings, God has graciously preserved them, and they are active and zealous in his service.

Miss Robinson, who recently went to Pondicherry in connection with the Bureau, reports already a work of grace amongst the daughters of the French officials there, who, although Roman Catholics, gladly attend her Bible classes.

The Missionary Training Home at Kennington is proving a most valuable auxiliary in the work of the Bureau. Not only does it provide just the training which these young men require, but it also enables the committee to discover, before the candidates leave for the field, those who are disqualified for foreign work by physical or other defects.

Mr. S. H. V. Halliwell, one of the students, who has completed his brief course with great satisfaction to the superintendent, has received an invitation to join a mission at Likabula, Nyassaland, to join Mr. Deeath, who is labouring in the Gospel there. The committee appeal to the Christian public to supply the sum of £36 required for the expenses of his passage. Miss Carter is shortly leaving the Hon. Alice Baring's Training Home for the same sphere, introduced to missionary work by the Bureau. Another student from the college, a missionary carpenter, will also probably proceed to the same sphere.

The Missionary Bureau is greatly in need of the financial support of the Lord's people. Gifts should be addressed to Major-General Haig, the treasurer, 186, Aldersgate-street.

VILLAGE WORK.

Dear Sir,—Seeing a notice in The Christian of Hackney Y.M.C.A. work in the villages, I give a short account of a visit two members paid to villages with myself and a local friend last June.

It was past 3 p.m. on Saturday when they reached us by rail, when we started for a long evening's work, preaching and visiting in three or four villages. One of the Hackney men spoke for probably an hour through one large village. It was quite late when we reached our lodgings.

Next morning, after quiet worship with our local friends, three of us started with pony and chaise to two small neglected villages, while the other spent the morning in the village, visiting from house to house. On meeting for mid-day meal each had some good news to tell. One new in the work told gladly of two or three cases of blessing he had met with. Starting home by another route, we came to one village where we seem never to go without blessing, and found it again. Passing on, we had a nice time with a farmer by the roadside, and in the next village one climbed a ladder to cheer an aged saint in bed. Another had a congregation at cross roads, loath to go, and several souls apparently received the Lord, as we told them of a waiting Saviour.

At 5.45 p.m. another village cross roads was reached, and we stood and preached to the numerous passers-by, some shaking hands, some passing on the other side. One sick woman, quite ill, came and stood at her door and drank in the Word. We called afterwards, and have little doubt but she found the Lord. One or two other cases there cheered us much. In the next village the people were returning from worship, and we had a few earnest words with them.

A steady rain now set in, preventing a meeting at a favourite spot, where stones were once thrown at us. About 9 p.m. we said good-bye, believing that quite a number in that needy district we had gone to had been blessed. We had several journeys together last summer, and should have had more but for my accident. Cannot other Y.M.C.A.'s go other roads in a similar manner?

T. S. Heley.

Wing, Leighton Buzzard.

A "ROYAL SERVICE" FUND.

The March issue of *Service for the King*, the organ of the Mildmay Institutions, explains the "Royal Service" Fund. It was started three years ago, with the idea that those whose daily business it is to minister to the wants of others, and whose faithful service adds so much to the comfort of our homes, would like to help in a special bit of service for the King (Himself the true *Royal Servant*), and have a bed in the women's ward of the Mildmay Mission Hospital, which should be *all their own*, only those in service, and their friends, being allowed to subscribe to it.

This idea has been so heartily taken up by them that the members now number about 400, and last year the sum of more than £59 (£70 being needed to fully support it) was paid in for this "Royal Service" bed. Some are subscribers of 2s. a year, or often of a larger sum; many also take collecting boxes and cards; some distribute the leaflets and papers telling of the work; and all help by prayer, Sunday being the day specially chosen, that all members may feel they are meeting together in spirit, and unitedly bringing the needs of their patient and the work of the hospital before the throne of grace. Communications should be addressed to the secretary of the "Royal Service" Bed Fund, Deaconess House, Mildmay Park, N."

Letters to the Editor.

THANKSGIVING AND REVIVAL.

Dear Sir,—In looking forward to the meeting to be held in the Great Assembly Hall, many are praying and expecting great blessing to be vouchsafed, with many conversions in London and elsewhere. But I fear the expectations of some are too indefinite. "Open thy mouth wide, and I will fill it," is God's command and promise, and we must believe that we shall have the things we ask. "According to your faith be it unto you."

To this end it is necessary we should read and believe what our fathers have told us of God's mighty work in their days, and seeing that the generation who saw the American, Scotch, and Irish Revival of 1857-61 have so many of them passed away, the young should read the records of the Lord's doings as given by those who were eye-witnesses of these things. If there were still copies to be obtained of The Christian (then called *The Revival*) of those years, the reading of them during the next few weeks would be very edifying; and all should read every word written by Mr. Gordon Forlong as to his own remembrances of that great Revival, the recital of which he concluded in your last issue. I well remember most of the circumstances he relates. Martin Hope Sutton.

Reading.

EXPLAINING THE WAY OF SALVATION.

Dear Sir,—I think "A. C. S." is right in saying there is a great need of the way of salvation being fully explained. I also agree with him that it is not the simplest thing in the world to "believe." I remember about seven years ago being at a meeting for young people, and the desire to become a Christian caused me to wait behind to hear further. A lady came to me and asked if I would like to be on the side of the Lord Jesus. Upon my replying, she put a number of questions something like this:—"Do you believe that Jesus is the Son of God? Do you believe that He died that you might be saved? Do you believe He is willing and is able to save you from your sins?" I answered, "Yes." "Then you are saved." "But," I said, "I cannot understand; I believe all that you have asked, but I cannot see it clearly." The lady very kindly went over all the same thing again, but to no purpose, and I came away in the same state as I entered.

Since that time I have heard many preachers tell people to believe on the Lord Jesus Christ and they would be saved. I tried to reason it out myself, but could not succeed in any way until about ten months ago I was speaking to a Christian friend, and I asked him what made a Christian, and how should I know if I were a Christian. He told me many things, explaining as he went along. He used part of the text, "Work out your own salvation with fear and trembling, for it is God which worketh within you both to will and to do of his good pleasure" (Phil. ii. 13 and 14). The same evening at a meeting I heard the same text given out, and nearly the same words my friend had spoken to me about two hours before. I could not help then believing it was God who was working within me, and I saw it was not simply my believing, but it needed the Holy Spirit's work. Since then, through God's help I have been kept, and believe that many others would be brought to Christ if the way of salvation were more carefully explained.—Yours truly, A Young Christian.

Dear Sir,—I was thankful indeed to see the letter by your correspondent "A. C. S." in The Christian of the 14th inst., entitled "Explaining the Way of Salvation." I well remember dealing with an anxious sinner who had been sent nearly frantic by the admonition given her, "Only believe! It's so easy!" The anguish depicted on her countenance as she exclaimed, "What am I to believe?" led me to see more clearly than ever that such preaching and teaching cannot reach the case of a convinced sinner; and looking back to the twenty-three years ago when in deep distress myself, I feel that to urge *how easy* it is to believe, would have produced quite a disastrous effect.

Surely there should be the teaching of Christ's atoning sacrifice as the *ground* of a sinner's acceptance with God, and His righteousness as the robe, wherein a sinner can approach Him; and when telling men that these things are apprehended *by faith*, that faith should be Scripturally defined and men should be told whence it can be procured.

Faith is indeed (as your correspondent states) something more than "*A mere assent*," it is "The *gift* of God." It is a most valuable gift, as it brings the possessor thereof into experimental possession of salvation and its attendant blessings; it is, therefore, called "*precious faith*" (2 Peter i. 1). All seeking souls, instead of being urged to exercise it, as though it was of man's manufacture, should be led to *seek* it from Him who is ever ready to hear the prayers of needy ones who have learned that in salvation matters everything must be wrought *for* them by Christ, and *in* them by the Holy Ghost.—Yours faithfully, K. B.

[We do not remember any Scripture which tells a sinner to seek the gift of faith. Every faculty we have is a gift of God, and we should not tell a man to pray for sight to see a rainbow, but to exercise his faculty of seeing. Equally we should not tell an inquirer to pray for faith. We should set the truth before him as to his lost condition, and as to God's way of salvation. "Faith cometh by hearing, and hearing by the word of God." We would emphasise the important and valuable counsel, "There should be the teaching of Christ's atoning sacrifice as the *ground* of a sinner's acceptance with God." We remember Mr. Henry Reed, who was a wise soul-winner, saying, "No one can assure another that he is saved, except the Spirit, who witnesseth with our spirit that we are sons of God."—Ed.]

GOSPEL HARMONY.

Dear Sir,—There is an important portion of Gospel Harmony which might well be definitely settled, although there still exists some divergence of opinion in regard thereto, and that is the true sequence of events from the Feast of Dedication to the entry into Jerusalem of Jesus as Messiah and King. And your International S.S. Lesson given on March 7, on Zacchæus, affords a favourable opportunity for a re-examination of the subject, for the writer stated, in the opening passage, that the Lord Jesus "having crossed the Jordan reached Jericho," which can scarcely be accommodated to the Gospel narratives. Now we read in John x. 39, 40, that at the close of the Feast, when the Jews "sought again to take Him, He escaped out of their hand and went away again beyond Jordan into the place where John at first baptized, and there He abode," that is at the Bethabara (or Bethania R.V.) in Peræa. Thence at the request of Martha and Mary He went "into Judæa again" (xi. 7) to the other Bethany near Jerusalem. But after the raising of Lazarus, the chief priests and Pharisees gathered a council under Caiaphas, and "from that day forth they took counsel to put Him to death." Jesus, therefore, walked no more openly among the Jews, but departed into the country near to the wilderness, into a city called Ephraim; and there he tarried (continued, A.V.; passed the time) with his disciples." And the Jews' Passover was nigh at hand.

Should it be objected that there is uncertainty about the position of Ephraim; still, it must be in Judæa, and on this side Jordan. It is marked on the Palestine Exploration map about fifteen miles to the northward of Jerusalem, and it may be confidently asserted that it was not in Peræa beyond Jordan, for it was "near the wilderness" which embraces the eastern precipitous descent of the Judæan mountain range. Therefore, the reputed site fulfils the requisite conditions. Moreover, it lies overlooking the ancient main road, still marked in places by the old Roman pavement, which runs from Galilee through Samaria and Jericho, by which the caravans and pedestrians from the cities and villages of those regions wended their ways to keep the feasts. Then about eight days before the Passover, Jesus, when the hour was come, to the consternation of the twelve, set out on the way from Ephraim to Jerusalem by Jericho and Bethany. The commencement of this final journey is recorded in Matt. xx. 17, Mark x. 32, Luke xviii. 31, where it lies almost concealed in the customary divisions into chapters and verses, and even in the R.V. by the omission of the helpful paragraph sign ¶.—Yours faithfully,

An Elder.

THE BOYS' BRIGADE.

Dear Sir,—The Boys' Brigade was started in a Glasgow mission school as a means of reaching boys at an impressionable and often ungovernable age, binding them together in bonds of obedience, discipline, and true fellowship, and winning them for Christ. The "military" system was and is only a means to an end, and the writer in your issue of March 7 has only to read some of the Brigade literature—the Christmas gift books, and especially the essays the boys write in answer to questions propounded yearly in them—to be convinced that a pure, strong, Christly religion is becoming the strongest influence in the lives of the boys of the Brigade.

Not only do the boys grow clean, respectful, obedient, and dependable, but they learn that true manliness is Christlike, and entirely lose the attitude of contempt towards religion which is doing such infinite harm among the youth of our cities. They are brought two or three times a week into close contact with their officers, who must be young, energetic, strong Christians themselves to take up the work, and that contact is of the greatest benefit on both sides. The officers gain as much as do the boys, and those who begin by looking at it from a "military" point of view cannot fail to find that their influence over the boys is only felt when they are seeking to make them soldiers of Christ.

In the company which I know best a boy was asked why he was taught to drill, and his prompt reply was, "Because they want to make us soldiers of Christ." In that company the attendance at the Sunday Bible-class is always better than at the weekly drill, which shows it is not the fascination of uniforms and ranks that draws the boys; but until the system was introduced into the school the same boys were as wild and careless a set as any of that age to be found in a town Sunday School.

Being more or less closely connected with four companies of the Boys' Brigade, I speak from experience when I state, confidently, that it has been greatly blessed as a means of bringing boys at the most important time of their lives, not only under healthy, manly, moral influence, but to the feet of Christ.—Yours sincerely, C. Elsè Wilson,

Southfield Villas, Middlesbro'.

CORRESPONDENTS AT FAULT.

Sir,—Kindly allow a few lines in reply to "Amica," who writes under the heading "Religious Societies at Fault." There is another side to the question, and if we secretaries were in the habit of airing our own grievances as others air their criticisms of us, the letter might never have been written. She evidently knows little or nothing of the daily work of a secretary, of the unbusinesslike proceedings, the want of consideration, the carelessness, and the impatience, by which many of their correspondents are characterised.

My co-secretaries will agree with me that the text we most frequently have to bear in mind is "Ye have need of patience." Let me relate one or two incidents which have happened to myself. An angry letter arrived one morning, asking why I had not "troubled myself" (the writer's own words) to acknowledge that letter, containing a cheque, which was posted to me a week ago. My reply was that I regretted to say the letter had not reached me. By return of post came an indignant rejoinder, to the effect that my answer was a very poor excuse, the letter was posted, and would have been returned through the Dead Letter Office if not delivered; that if better arrangements could not be made for the reception and acknowledgment of letters, it was time for the committee to seek a more competent secretary. The former reply had to be repeated, with a request that an application should be made to the Post-office. Several days passed, and then the missing letter was found by the writer, "curiously enough" (the words used) "sticking in the drawer of my writing-table!" No expression of regret for the unadvised reproaches!

Once more. I received a letter from someone whose name was strange to me, asking for information on a subject of importance, but no address was given. Of course it was not possible to reply, for no clue could be found to the writer. In due time a sharp rebuke for my carelessness was hurled at my devoted head. In my reply I enclosed the addressee's letter, which was received with, "How funny! I do not think I ever did such a thing before!"

But time would fail if I were to attempt to describe our many trials of patience. Letters requiring lengthy replies and minute information, demanded by return of post; cheques imperfectly filled up (I had one sent me unsigned not long ago, and by the same post another without a date); Post-office orders with mistakes in the name of the intended payee; letters wrongly addressed; fault found with proceedings which were but imperfectly known; bitter reproaches respecting decisions the full ground for which could not be given to outsiders: these are but a few of the many stings and worries; and these would never have been brought to the knowledge of your readers but for the attack made by "Amica." I could say much more, but I forbear. A Secretary.

MR. W. R. LANE AT NORWICH.

A United Mission in connection with the four Congregational churches worshipping at Princes-street, Chapel-in-the-Field, Old Meeting, and Magdalen-road, was conducted by Mr. W. R. Lane, from March 10 to March 18. The city had been mapped out into districts, and visited by our earnest band of workers, and meetings for prayer were previously held.

The services were commenced in the Lecture Hall of Princes-street Church (Dr. Barrett's), but after one or two meetings it was found necessary to transfer them to the church itself, which was filled each evening to the close of the Mission.

Mr. Lane's manly and unaffected style soon won for him the sympathy and co-operation of all the workers. Possessed of strong physical and mental abilities, he combines rare insight into human nature with a tender, winning manner, which make his appeals irresistible but to the most hardened hearts. Earnest without being excitable, simple without being childish, he has the power of arresting and keeping the close attention of large audiences, composed of men and women differing very widely in social position and mental attainments, whilst he consecrates himself for the time on the one thing needful to each and all.

The Sunday services were held in St. Andrew's Hall, when Mr. Lane addressed gatherings of 3,000 at three o'clock and eight o'clock; the afternoon services were attended by the members of the Prince's-street P.S.A., which is nearly 1000 strong. The concluding service on Sunday evening, when Mr. Lane powerfully pressed upon his audience the question of Pilate, "What then shall I do with Jesus?" was one long to be remembered by all present. The daily Bible-readings were well attended by Christians of all denominations, who listened with interest and profit to his lucid expositions of truths more fitted for those of riper experience and faith. Abundant testimony has been received from many quarters to prove that the Spirit of God has been amongst us in considerable measure. Over one hundred have confessed Christ openly, but many more have gone away, we believe, sooner or later to become professed followers of the Master. One pleasing feature has been the number of young people of our churches who have been either quickened into life, or more fully consecrated to the service. We who are working in this city, proverbial for the hardness of its spiritual soil, have every reason to be thankful for Mr. Lane's visit, and for the loyal way in which he spoke of the more regular efforts which are being made by the ministers and churches, and we hope, if God wills, to see and hear him again in our midst. At the closing meeting Dr. Barrett expressed himself as being highly gratified at the way in which the Mission had been conducted, and in the name of all who had taken part in it wished Mr. Lane God-speed in his future work.

W. D. Hayward.

HEBREW CHRISTIAN TESTIMONY TO ISRAEL.

The work recently started by Revs. D. Baron and C. A. Schönberger in the Mile End-road is making encouraging progress. On Saturday afternoons the Lecture Hall is usually full, many of the Jews being of a class rarely seen in mission halls. Remarkable attention is paid to the preaching, and while this is proceeding inside, helpers are on the watch outside embracing opportunities to set the Gospel before groups of Jews who decline to enter any building set apart for Christian worship or instruction.

Testimony to Christ by men of their own nation means much to thoughtful Jews, and from week to week hundreds listen to Mr. Schönberger's impassioned addresses and Mr. Baron's winning arguments and appeals. The reading-room is well used, and every evening there is a Bible-class, at which the Old Testament is expounded in the light of the New. Like other kindred efforts this mission is passing through a time of trial through lack of adequate financial support.

TRIESTE.—During last year the new British Seamen's Home was opened at No. 27, Via Belvedere, on ground overlooking the port of Trieste. Associated with the Gibraltar Mission to Seamen, it is a two-storeyed building, providing spacious accommodation. Already many interesting and profitable meetings have been held on the premises. The Seamen's Guild is highly appreciated, captains, officers, and engineers, as well as crews, having been enrolled as members. The Scripture reader, Mr. C. H. Hughes, writes: "I am thankful to say, after fifteen months' experience, that God is blessing the work of the Gibraltar Mission. There is a great improvement in the conduct of the men visiting our port. There has only been one case of manifest drunkenness in Trieste during the year."

MARYLEBONE MEDICAL MISSION.

Dr. Chambers's annual report gives a delightful account of medical mission service in a poor West End district. Last year 12,224 sick poor were seen at the Dispensary, and 2772 visits paid by the medical superintendent to sick persons in their own homes. Not only has the best possible, medically, been done for these sufferers, but to all of them the way of salvation has been declared. Nor has this been without blessed results. Not only have thousands of sick been relieved of pain and restored to health and employment, but many have been led to the Saviour, bringing forth in new and changed lives and transformed homes, "fruits meet for repentance." The house-to-house visitation amongst those too ill to come to the Dispensary has revealed much misery and suffering. Several of the cases given reveal a deplorable state of things:—"We found a woman lying in a damp and dark cellar. She was very ill, and shivering with cold, but had no covering over her. She was supporting herself on her elbow, gasping for breath. Nor did the wind, cold and cutting, blowing in through a broken pane, help her. We hung a curtain to exclude the draught, supplied some necessary nourishments, treated the poor woman medically, and now she is about again, thankful for bodily relief, but still more grateful for the good news brought her in her illness. A young man was found lying in an attic. He was suffering severely with inflammation of the lungs, and had worked as long as he could—for his father also was ill, and the family depended on him alone. Happily, after some time, he recovered, and now comes to our meetings deeply grateful for the care shown him."

On behalf of such, a relief fund is maintained—which, indeed, among the poor is absolutely essential. The report may be had from Dr. Chambers, Marylebone Medical Mission, 12, Bell-street, Lisson-grove, N.W.

SOLDIERS' CHRISTIAN ASSOCIATION.

Nearly 100 delegates and workers among soldiers attended the all-day conference held at Aldershot on Wednesday, March 20. The meetings were of a most encouraging character, and the work will doubtless receive a great stimulus as a result of the conference.

Col. G. Philips, secretary of the Army Scripture Readers' Society, presided at the morning session, the first part of which was devoted to praise and prayer. Mr. W. B. Harrington, founder of prayer rooms, and hon. sec. of the S.C.A., India, gave an account of the origin and development of the work abroad.

In the afternoon, Major J. Wilfrid Stirling, R.A., Aldershot, took the chair, and delegates from the different branches reported on their work, which showed that God was greatly blessing the movement in the barrack room, where it is so much needed, and which is so difficult for any but the soldier himself to reach. Col. M. B. Wilbraham Taylor and Mr. Edwards, of the Soldiers' Home, Winchester, gave short addresses.

The evening meeting was more of an evangelistic character, the chairman, Lt.-Col. H. Hayne, 1st Wilts Reg., Aldershot, starting off with no uncertain sound. Earnest addresses were given by Capt. G. A. K. Wiseley, R.E., and Col. G. Philips.

MISS MITTENDORFF'S HOME.

This Home for Destitute and Deserted Children, Clayton House, Epsom, has for many years engaged the interest of Christian people. The new report states that last year ended with fifty-five children in the Home. Miss Macgrath says: "We have been much tried, sometimes being very poor; but still in the mercy and faithfulness of our God we have been helped, except once, and that I am sure was for our profit. The great mercy of good health amongst the children has been granted to us through summer and winter. It has been a year of bringing low in many ways; being much tried for lack of helpers, one and another leaving from different causes, it did not seem well to receive many fresh children. Four only were admitted during the year; four of the girls went to service, the Lord opening situations for each, and five others left the Home.

"Many friends who have long helped still continued to send their gifts. Some have been called home, and some new friends have been given. The children are taught plain English, and daily instructed in the Word of God. Being brought up for service, they are taught to do all the work of the house, mend and make clothes, and knit stockings. They are received at the age of four years, and kept until they are sixteen or seventeen years. Visitors are welcome every afternoon between two and four o'clock."

WELCOME MISSION, PORTSMOUTH.

An interesting and successful series of meetings were held last week for the opening of these new Mission premises. The house is devoted to Bible-class, prayer, and reading-rooms. Upon the garden a hall has been erected to seat 700 people, at a cost of about £500. On Wednesday afternoon Rev. L. Railton, of Bristol, opened with a Bible-reading, setting forth the true uses of the house of God, after which some 200 sat down to tea. The evening meeting was opened by Rev. F. Baldey, vicar of St. Simon's, Southsea, with a Bible reading upon "Union with Christ and the Anointing of the Holy Spirit." Revs. C. H. Floyd, J. Robinson, and L. Railton gave addresses upon "Aggressive Christianity." At each meeting Mr. Thomas Hogben, the director of the Mission, presided. He stated that the work was commenced seven years ago in a tent, in connection with Miss Robinson's Soldiers' Institute; that after passing through great difficulties the site was sold last October, when it was considered necessary by some to cease the work. This he did not believe should be done, and after waiting upon God in earnest prayer with his co-workers for a week, the Lord gave to them the present premises, situate in the best position in the town, especially for their work amongst sailors, service men, and the large floating population always passing through Portsmouth.

He stated that they proposed to hold a thanksgiving meeting on Easter Monday, and he appealed to local friends to help, expressing his strong conviction that while such a work, being of national importance, should be helped by friends from a distance, its first claim was upon those attending the services, and next those who living in the town were constant witnesses of its value. To cover current expenses he said that they require £500 a year beyond what they could raise among their own poor people.

The meeting on Thursday, like those on Wednesday, was well attended, and many of the ministers and leading Christian workers in the town came together to express their hearty sympathy. The chair was taken by Mr. R. H. Tamsett. The speakers included Revds. B. D. Aldwell, M.A. (St. Luke's Church), H. Lindsay Young, M.A. (St. John's), A. Halliday, M.A. (Presbyterian), L. Railton (Wesleyan), and Comr. Key (Town Mission). Each day evidence of the Lord's saving power was given, and the gathering of all sections of the Evangelical Church for one purpose formed an object lesson of true Christian unity.

LEPERS UNDER THE LANTERN.

A large audience assembled in the Alexandra Hall, Blackheath, on Monday week to hear a lime-light lecture on the work of the Mission to Lepers by Mr. John Jackson.

Dr. R. McKilliam, who presided, emphasised the claim those working among the lepers have on our sympathy and our prayers. As photographic groups of lepers and views of the various asylums of the mission were shown on the sheet and described by the lecturer, the audience were moved to a deep feeling of pity for the sufferers. The story, while dark in many aspects, was relieved by cheering instances of what the Gospel of Christ is doing for those who, apart from its message of cleansing and life, are literally "without hope." We understand that Mr. Jackson has still some open dates this season on which he would be pleased to lecture. His address is Mission to Lepers, 186, Aldersgate-street, E.C.

THE FARM FOR EPILEPTICS.

The Echo says that the first eight months' history of the National Society for the Employment of Epileptics is essentially the record of success. At Skippings Farm, Chalfont St. Peters, two or three epileptics were first of all placed, then two or three more, until, by the addition of units, never groups of persons, the number has grown to twenty, thus the family feeling has been preserved. The patients vary in age from eighteen to fifty, and "most thoroughly repay the unremitting care and attention bestowed on them." The work undertaken at present is, to a large extent, potato growing for market, vegetable gardening, carpentering, building, bootmaking, and tailoring.

There is room for enlargement, for in London alone there are 600 adult pauper epileptics, "few of whom are suitable inmates for either a workhouse or lunatic asylum, and who are yet quite without resource." It is desired to enlarge the present home, and also to establish another for women and children. The sec. is Mr. G. Penn Gaskell, 12, Buckingham-street, Strand, W.C.

THE Y.M.C.A.

The Florence Association is doing a very good work. Besides well maintaining its spiritual department, it has run a course of lectures, which have been much appreciated.

Mr. Robert McCann, travelling secretary for Ireland, is much cheered in his work, and reports that the prospects of the Irish Associations were never so bright as they are at the present moment.

The committee of the Belfast Y.M.C.A. have purchased a pony and trap for Mr. Black's use. The work has developed to such an extent that such assistance for visitation was found necessary.

The State Convention of the Associations of North Dakota, lately held at Fargo, was full of enthusiasm from the first session to the farewell service. 101 delegates were present from twenty-two towns.

"Something Attempted, Something Done," is the title of the annual report of the Bath Y.M.C.A., just issued. The new Bishop of Bath and Wells has become a patron of the Association, which is doing a good work under the guidance of Mr. A. H. White.

The twenty-first annual meeting of the Minnesota Associations held at Faribault proved both in attendance and practical interest to be one of the best conventions ever held in the State. The places of meeting were taxed to their utmost capacity to accommodate the crowds seeking admittance.

In connection with the thirteenth anniversary of the Grand Rapids, Mich., Association, special services for young men were held in the principal churches. The report for the year shows a net gain of 141 members in good standing. The average attendance per day exclusive of Sunday is 500.

A united social gathering was held on March 14, in connection with the Y.M. and Y.W.C. Associations of Woodchurch, Kent. Quite a number of addresses were given by hearty friends, and altogether a pleasant and profitable evening was spent. The members are looking forward to successful outdoor mission work during the summer.

By the kind invitation of Professor Gladstone, a large number of young men assembled at a conversazione at Exeter Hall on the evening of the 20th inst., when a most interesting and instructive lecture was delivered by the renowned Oriental scholar Dr. Ginsburg, on the subject "The Bible—the Way in Which it was Transmitted and Multiplied," illustrated by ancient MSS. and early editions.

Encouraging reports come from Omagh Association, organised last December. A social meeting was lately held, at which Mr. Robert McCann, travelling secretary, spoke. The secretary, Mr. William Thompson, gave a short account of the work, which showed that the spiritual life of the members was vigorous; five cottage meetings are conducted in the town every Sunday evening by them. Thirty-one new names have been enrolled since the beginning of the year.

The Boston, Mass., Association lately celebrated its forty-fourth anniversary, when there was a large gathering in Association Hall. The annual report set forth briefly the admirable work done in the different departments during the year. The total income of the Association was 32,652.49 dols., and the expenditure 32,301.31 dols. The main feature of the devotional work is the Sabbath afternoon service. This service is regularly attended by 200 young men.

A reception of members was held at the Oxford Y.M.C.A. by invitation of Sir Charles Aitchison on March 22. After refreshments had been served by the ladies' auxiliary, the company gathered in the large Hall. Prayer was offered by Professor Legge, and Sir Charles Aitchison, the host of the evening, expressed his great pleasure at welcoming so many young men. The hon. secretaries at various sections gave one-minute speeches. Representatives from Paris, Toronto, and Boston, U.S.A., also spoke.

The Nottingham Y.M.C.A. is taking a forward step, and extending and consolidating its work. On the occasion of the annual gatherings on Monday, the 18th inst., Lord Kinnaird and Rev. W. Hind Smith visited the town, and took part in the anniversary celebrations. An afternoon meeting was held by invitation of Mr. Frederick Wright, J.P., and a public meeting took place in the evening, when Mr. Ruthven Smith, president of the Association, occupied the chair. The Sheriff of Nottingham, Dr. F. R. Mutch, Mr. Alderman Mellors, and other influential gentlemen were amongst the speakers. The report stated that there had been during the year an increase in the membership, the number of members now standing at 155, and of associates seventy-two, Sixty-one young men had joined during the year, and forty-six had removed or lapsed.

At the fortieth anniversary of the Philadelphia Association there was a large audience at Association Hall to hear the reports of the past year's work and the address of Bishop Lawrence. The report showed that during the past year two new and spacious buildings have been dedicated, while the ground was broken and the corner stone laid for another branch in the city. The new branches opened were the Pennsylvania Railroad and Kensington branches. Satisfactory progress has also been made at the fourteen other points where branch associations exist. The growth of the central branch has been very marked. This is the great resort for strangers on coming into the city. Here there has been a gain in membership of 259. The Sunday afternoon men's meetings, and the Saturday afternoon Bible-class are largely attended and exert a wide influence.

THE Y.W.C.A.

The annual report of the Kilburn branch, 103, High-road, Kilburn, shows that out of 240 members and associates 148 are total abstainers. The other statistics show that a large amount of work is carried on, the attendances during the year numbering 7584.

At St. Fortunat, Ardèche, a rocky retreat in the heart of France, the Y.W.C.A. held, on the 17th inst., their annual fête—some co-workers coming in from surrounding villages. Interesting accounts were given of home and foreign mission work; and useful addresses were delivered by M. Narbel and others.

The annual meeting of the Fulham branch was held on Thursday, 21st inst., in the Fulham Town Hall. There was a large attendance. Mr. R. Bannister presided. The report was most encouraging. The membership has increased, the attendance at the classes has been larger and more steadily maintained, and a "Ready Band" is doing useful, earnest work in visiting sick and absent members, etc. Monthly socials, working meetings, total abstinence work, and a junior branch are carried on.

"How to use our Prayer Union members," was the subject discussed at the Workers' Monthly Conference, held at the Morley Halls, Regent-street, on Thursday last. Miss Wingate presided, and gave an address, showing that to lead others into service for God is the highest work of all. Various suggestions were made by secretaries as to utilising still further voluntary help for members, it being generally felt that every step in this direction would tend to strengthen the work and extend the spiritual influence of the Y.W.C.A.

CHRISTIAN ENDEAVOUR.

There are seventy-seven societies in Alabama, nine being juniors.

The York, Pa., Endeavourers, recently raised £10 for mission work in Japan at one meeting.

The German C.E.S., of Cleveland, O., has taken a share in sending Rev. S. S. Snyder to Japan as a missionary, and supporting him there.

A Methodist Protestant Endeavourer in Pennsylvania recently made a gift to his society of the money he had saved by shaving himself.

Rev. J. E. Newell, the Christian Endeavour superintendent of the South Sea Islands, writes that as yet the Samoan Societies are not united.

There are now 507 societies in the colony of Victoria, N.S.W., with about 16,038 members. These are divided among ten denominations, the Wesleyans leading.

In the Tokelau Islands, in the South Seas, there is a flourishing society on the island of Takaofo. It numbers fifty-six members, the entire population being only 264.

Christian Endeavour is now making rapid progress in Scotland, there being already over 160 branches north of the Tweed. On April 22 and 23 the "Endeavourers" hold their first national Convention, and form themselves into a Scottish National Union.

A Christian Endeavour evangelist, Miss Grace Scott, has held good missions in Fitchburg, Pokegama, and other Californian cities. One of the most valuable features of her work is the taking of promising missions and developing them into a stage where the church becomes a spiritual necessity. What it might take years to accomplish in the slow course of ordinary events is thus brought about, through God's blessing on her work, in a few weeks' time.

NAPLES.—Mr. Stephen Burrowes rejoices in cheering results of Gospel effort in connection with the Sailors' Rest. During the past six or eight months the numbers attending the meetings have nearly doubled. There is an increased demand for writing materials, which shows more general disposition on the part of sailors to correspond with their friends. Best of all, there are more facilities for distributing God's Word, which many are receiving with joy. Testimonies are continually being received of the good which God is working through the Rest. Christians of influence in the city are now rendering valued assistance, and with peaceful union and prayerful earnestness God's blessing, on a still larger scale, is confidently anticipated. Communications for Mr. Burrowes should be addressed 7, Vico 2do. del Piliero, Naples.

IRISH NOTES.

Much regret is felt by a wide circle of friends in the North of Ireland at the death of Rev. John Davis, who for over fifty years was the esteemed minister of the Third Presbyterian Church, Ballynahinch, co. Down.

A series of meetings in the interests of the Y.W.C.A. has been held in the South and West of Ireland, at which addresses that were much appreciated by those who heard them were delivered by Mrs. Smith, president of the Association.

Since its formation about thirty years ago upwards of £23,000 has been expended on buildings alone by the Belfast branch of the Church of Ireland Y.M.C.A., and the raising of this large sum has been mainly due to the energy of Mr. R. L. Hamilton, J.P.

The annual meeting of the Dublin Prison Gate Mission, which is doing a good work, has been held under the presidency of Lord Plunket. The proceeds of the laundry for the past year amounted to almost £1000, and Miss Rice, the lady superintendent, has received permission from the Prison Board to visit the Protestant prisoners in their cells.

SCOTTISH NOTES.

Rev. J. Martin, of Free St. Paul's, Glasgow, has accepted the call to Nairn, as successor to Mr. Lee.

Mr. Quarrier has received another £1000 from an anonymous donor towards the building of his Home for Consumptives.

Rev. J. D. Mackenzie, of Morningside Congregational Church, Edinburgh, has accepted an invitation to the Chair of Systematic Theology in the Chicago Theological Seminary, and will enter upon his professorial duties next September.

There are nearly seventy workers enrolled in the ranks of the Glasgow Lodging House Gospel Mission. Eight lodging houses are regularly visited on the Sabbath, and from 200 to 300 people are drawn to hear the Gospel. There have been many tokens of blessing during the past year. There are many branches of work in connection with the Mission.

Religious instruction in the schools under the Glasgow School Board is not only thorough but spiritual. All the classes are opened by the singing of a hymn, and most of them have prayer. The first three-quarters of an hour of each day's instruction are devoted to Scripture lessons, and the shorter catechism. Although no Government grant is given for this, several members of the Board inspect the schools and examine the pupils on these subjects.

The Glasgow Branch of the British Women's Temperance Association has been giving conversaziones to teachers in Board Schools, with a view to stimulating them in the temperance instruction now given weekly in the schools. Miss White, Lady Mary Murray, Professor Murdoch Cameron, Dr. Jane Henderson, Dr. Fraser Harris, Mrs. Black, and others have taken part by addresses or lectures, and many teachers have been present on the various occasions.

The subject of "How to Interest Congregations in Evangelistic Work" was taken up in three addresses at the noon meeting in Glasgow on Monday, 18th inst. Rev. J. Paton, Rev. G. C. T. Gullan, and Rev. Wm. Dickie were the speakers. That the minister himself should be thoroughly interested, that he should lead, that he should keep his people alive to the progress of such work, that he should train the inexperienced, were some of the points in Mr. Dickie's very stirring and powerful address, following upon his setting forth of the real object of the Christian ministry—to preach Christ, not to shine as an orator, or charm a congregation by brilliant personal qualities. "Do not be afraid," he counselled his brethren in the ministry, "of special missions, even in the stiffest of West End churches."

THE BIBLE IN FRANCE.—A colporteur of the Bible Society gives an incident in the course of his recent travels at Haute Rivoire. He says: "I had been discussing at great length with a Socialist who boasted of having 'ni Dieu ni Maitre'! An *ouvrier* who had listened the whole time without saying a word came forward and said, "Whatever that man may say who has just left you, you have more friends among us than you think, and I am persuaded it is so elsewhere." This is exactly what the man at Belleville told Dr. McAll in 1872, and thereby determined the foundation of the Mission Populaire that has been ever since such a blessing for France. Since its establishment the Bible Society has circulated over 12,000,000 of French Scriptures, in whole or part, and there are constantly accumulating evidences that the liberal sowing of the good seed has been by no means in vain.

EVANGELISTIC NOTES.

Dr. L. W. Munhall has been seeing much fruit of his labours in the Gospel at Saginaw, Mich. Large numbers of young people have confessed Christ.

Mr. Henry Smith, who has just closed a Mission at Barrington, is now evangelising with much acceptance at the Tanfield, Leeds. He hopes to commence in April a mission at Leeds.

Dallas, Texas.—Latest accounts from this southern city state that Mr. Sankey had joined his fellow evangelist, Mr. Moody, and crowds were flocking together to hear the song and the preaching.

Mr. Thomas Payne has held special meetings in the Gospel Mission Hall, Kensal-road, W. The power of the Holy Ghost was manifestly working among the people, and God gave mighty utterance to his servant. E. T.

Liverpool.—We praise God for the visit of Gipsy (Cornelius) Smith and his wife at the Hutchinson Hall. Many have professed to decide for the Lord Jesus Christ. The addresses from the evangelist were telling and impressive. Geo. Evens, Pastor.

Mr. Charles Inglis, who has been addressing crowded audiences at Stratford and Bournemouth, with much blessing, is now holding meetings at Keswick. He begins a mission next week, twice a day, at Tottenham, and afterwards visits Walthamstow.

Aldershot.—An eight days' mission, commencing on March 3, was conducted in the Baptist Tabernacle by Pastor F. G. Eland, of the Irish Baptist Home Mission, with most successful and encouraging results, many soldiers and civilians professing conversion.

Ireland.—Gospel meetings have been held in Parsonstown Methodist Church by Rev. John Good; in Newtownards Methodist Church, by Rev. Henry Ball; in Shinrone, by Revs. A. A. Crawford and S. W. H. Nesbitt; and in Stewartstown, by Rev. H. Kennedy.

Harringay.—For ten days the Rev. George Freeman, New Southgate, has been conducting mission services at Emmanuel Baptist Church. The attendance has been large, and the results encouraging, both in conversions and the revival of spiritual life and energy in the congregation.

Barrhead, N.B.—Mr. D. B. Tomkins, of the Evangelisation Society, has closed a fortnight's special meetings here, in connection with the Barrhead United Evangelistic Association. Many have been pricked to the heart by the word spoken, and not a few have professed conversion. A conference was held on the "Second Coming of the Lord."

Boxmoor, Herts.—Mr. Goudie, Herts Union evangelist, has conducted an encouraging six days' mission in the Primitive Methodist chapel. The meetings were well attended throughout. Believers were helped and quickened. Several came forward to be prayed for in the after-meetings, and several very interesting cases of conversion have taken place.

Llanelly.—A special mission has been held by Mr. Raymond Preston, in Hall-street Chapel, with blessed results. Large congregations gathered the first Sunday, and the power of the Gospel was manifested in the salvation of precious souls. The week-night meetings were well attended, and a great many brought in. Last Sunday proved a very memorable time.

Barking.—A sixteen days' mission has been held at the Dagenham Hall, in connection with the Barking Home Mission. The services were conducted by Messrs. Rees, Johnson, Cooper, and Hooper, of the North Africa Mission. The power of the Spirit was manifest, and more than fifty (most of them young men and women) professed their faith in Jesus Christ.

Plumpton, Sussex.—A twenty-one days' mission has been held in the Congregational Chapel, Plumpton, Sussex, by Mr. H. C. Wallace, of the Evangelisation Society. The meetings were well attended throughout. God's people have been revived and refreshed, and we believe deep and powerful impressions have been made upon the hearts of many of the unsaved. F. J. Tomkins, Pastor.

Messrs. Loney and Robinson, of the Irish Evangelisation Society, have been holding meetings for the past four weeks in Mount Mountmellick, in the south of Ireland, in one of the Society's wooden halls, which is full each night, and on the Sundays packed to the door. The Lord is saving many souls. The meetings are going on for a fortnight longer. Will God's people pray that He may continue to save?

Rev. Thomas Jackson has been preaching and addressing public meetings in behalf of the social agencies of Clapton Mission, at Bishop Auckland, Coxhoe, Hunwick, Birchester, and Middleton-in-Teesdale. Large audiences were present at the services, and a remarkable awakening of home missionary work was manifest. Many persons were led to consecrate themselves more fully to the work of aggressive evangelisation.

Murton Colling.—Miss C. Wilson, of Carlisle, has just closed a month's mission in the Wesleyan Chapel. As the meetings went on the interest seemed to increase, so that on the second Sunday night the chapel was crowded, and on each week night large companies filled the place. The addresses have been blessed to Christian workers, and all have been cheered by seeing many in whom they were interested, and for whom they had prayed won to the Saviour.

Burton-on-Trent.—A most successful series of meetings have been concluded, under the auspices of the Y.M.C.A., at Burton-on-Trent, by Dr. Harry Guinness. The Spirit of God was manifestly present, and a deeper missionary interest has been kindled within the hearts of Christians. His medical lecture to men proved a blessing to many, as did his address to the P.S.A. class on Sunday afternoon, which has a membership of over 900 men. The Association is doing a good work amongst young men.

Mr. W. Sampson commenced a ten days' mission in Beccles on the 10th inst. Prior to his coming prayer had been offered, and "good times" had been enjoyed. On Saturday, the 9th, at a workers' meeting, praise was given to God for what He was going to do. The mission opened with a day's work such as has seldom been witnessed in Beccles. Many were converted, and Christians were greatly blessed. During the week the power of God continued to be manifested, and there was much joy over sinners repenting. On Sunday evening the church was packed, and numbers decided for Christ.

FOX-COURT MISSION.

Lord Kinnaird (president) took the chair at Gray's-inn Hall on Thursday at the annual tea-meeting of the parents of the children attending these schools. The secretary (Mr. T. Fagg) stated that the school had just turned its forty-ninth birthday. He described the work of the Mission, asking support for the mothers' meetings, the Wednesday and Sunday evening services, and the Sunday-school; while he dwelt upon the advantages obtained at the school. Coming to the financial position, he was sorry to say that they were just now £80 in debt, but he hoped that, as the jubilee was about to be celebrated, that deficit would be swept entirely out, and they would start another year with a good reserve in hand.

Lord Kinnaird said he thought they might congratulate themselves, as one of the schools connected with the Ragged School Union, upon the way in which the principles which were inaugurated by the Ragged School Union were being taken up by others. As instancing the way in which an influence spread, the chairman remarked on the fact that for the past few years the City authorities had invited a number of Ragged School children to a dinner at the Guildhall; and, as another beneficent result of the Ragged School Union, he mentioned that it was now "a better time" for boys and girls than it was years ago. Earnest addresses followed by Revs. A. C. Smith and E. M. Mathias.

FEMALE STRANGERS IN MANCHESTER.

The report of the Lodging House for Respectable Female Strangers, 53, New Bridge-street, Manchester, states that of the 433 lodgers last year (occupying 2590 beds), 135 had been directed to the Home from the Victoria and Exchange railway stations; twelve were brought by the police, 120 were recommended by friends, and 125 had been lodgers in former years. The preventive influence of the Home should commend it to hearty support. The hon. superintendent is Mrs. W. Henry Talbot, Woodlands-road, Cheetham Hill, Manchester.

An encouraging report is also rendered of the Female Strangers' Lodging House, B105, Piccadilly, Manchester, near the London-road station. The names entered on the register were 1137 (beds occupied being 3086), and of the lodgers 622 stayed for one night only. Many domestic servants were helped to obtain employment. Of the visitors seventy-four had missed their trains, 100 had been directed from the railway stations, and 112 guided by the police. The matron answered inquiries as to twenty-three wandering wives and daughters, gave advice to many who were in need of it, and wrote a large number of letters in the interest of strangers. The hon. treasurer and superintendent is Miss J. E. Wright, 9, Addison-terrace, Victoria Park, Manchester.

MR. FRANCIS MURPHY is reported to be on the eve of making a temperance tour round the world, accompanied by his wife.

OBITUARY.

MR. R. GRIFFITH, SLOUGH.

The Congregational Church at Slough is mourning the loss of one of its oldest friends and supporters, Mr. Richard Griffith, for upwards of forty years a deacon of the church, which his active zeal helped to found. He was also superintendent of the Sunday-school, and in all educational, social, and philanthropic work in Slough he devoted himself with energy to the end of life. His humble, loving, and Christ-like spirit passed to its rest and reward after a week's illness of pneumonia following influenza. The funeral took place in the burial ground of Argyle Chapel, Bath, with which church he was identified during the ministry of Rev. Wm. Jay.

MR. C. HOLLIDAY.

Many will hear with regret of the death of this earnest worker, who for the last ten years has acted as secretary to the Baptist Young Men's Missionary Association. For some time his health had occasioned much anxiety, and on medical advice he visited Bournemouth. The reports until a few days ago were of a favourable character, and the suddenness of the end was not anticipated. So far as business engagements would permit, Mr. Holliday devoted himself to the promotion of missionary interests in the Sunday-schools of London. He conducted the Y.M.M.A. Journal, and was assiduous in delivering lantern-slide lectures on missionary subjects. Mrs. Holliday, who was a daughter of Rev. Robert Wallace, of Tottenham, is left with several children.

MRS. HOWITT, OF HEANOR.

On March 18, at Heanor, Derbyshire, Maria, widow of Francis T. Howitt, brother of the well-known William Howitt, entered into her heavenly rest in her eighty-first year. She had been through life a consistent and much-valued member of the Society of Friends, but her sympathy and generous help were freely extended to all branches of Christian work of whatever denomination. The principles of total abstinence were dear to her, but the Bible Society held the foremost place in her affection, and she privately distributed many copies of the Holy Scriptures. Ever shrinking from publicity, her alms were given in secret, but the large concourse assembled on the day of her funeral testified to the universal love and esteem in which she was held.

REV. GEORGE MACAULAY.

On Friday last this devoted and at one time well-known Free Church minister passed quietly to his rest, falling asleep at his residence, Fairfield, Burntisland. In 1856 he entered upon his first charge at Inverteil, Kirkcaldy. Thence he proceeded to Stockwell, Glasgow, where he did for some years valuable service. Subsequently he laboured at Old Kilpatrick, Free Roxburgh, Edinburgh, and Bowling. He was a man of culture, a widely-read theologian, with all the old Scottish fondness for theological argument. He threw himself with great fervour into the Evangelical side of the Robertson Smith controversy, and though even in those days suffering from a heart affection, which made his whole frame tremble when he was in the least excited, he was a speaker of considerable power. As a preacher his sermons were in the same way characterised by careful thought and ample preparation. He was an excellent expositor, and his reading and writings were along that line. He was the author of various works, among others being "Puritan Theology" and "The Pastoral Epistles."

A PLAGUE IN SPAIN.

A few months since the village Cammuñas, in La Mancha, was visited by a terrible small-pox epidemic. In Spain such a plague works great destruction; the people are careless and do not take warning or necessary precautions. The inhabitants of the place became terribly frightened. How to bury the dead became a very serious question, for no one wanted to take part. Our teacher proposed that those who were on the town council should associate themselves together for this purpose, and immediately offered his services. But there was not another person in the whole village who was willing to help. In December the wife of one of the members of our congregation died, and it was only by the help of some fellow Christians that she could be laid in the grave.

I saw similar scenes ten years ago during the cholera plague here. These people do not know Him who hath taken death itself captive. God be praised that the small congregation at La Mancha did not dishonour or disgrace the name of Him whom they follow! Let us be all the more diligent in proclaiming the glad tidings of Him who hath given us the victory; yea, who is the victor Himself. In your prayers remember your fellow-worker and Spanish friend, Fritz Fliedner

Madrid.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Rochester continues to make progress towards recovery.

The Dean of Westminster has left town for Clifton for change of air after his attack of influenza.

Rev. John Barton, secretary of the Church Pastoral Aid Society, is amongst the latest sufferers from influenza.

The C.M.S. Lay Workers' Union for London have just concluded a very interesting series of engagements for the month of March.

Rev. J. Stephen Barrass, of St. Michael, Bassishaw, has been advised by his doctor to cancel all speaking engagements until after Easter.

St. George's, the chief Evangelical Church in Leeds, is vacant owing to the resignation of Rev. B. Lamb, who has accepted Clapham (Yorks).

Canon McCormick has been laid up with an attack of bronchitis, and, though progressing favourably, has had to cancel several of his engagements.

The annual meeting of the Bath Auxiliary of the C.M.S. was held at Bath last week. The Bishop of Bath and Wells, who presided, delivered an address.

An anonymous donor has sent a cheque for £5000 to the building fund of the new St. Peter's Church, Eastbourne. The Duke of Devonshire gave the site and £5000 towards the erection.

The Bishop of Worcester, though he has thrown off the illness from which he has been suffering, still continues very weak. The Bishop sent a wreath to be placed on the coffin of the late Dr. Dale, and wrote that if he had been well enough he would have been at the funeral.

On Thursday evening next week, a meeting will be held in St. Martin's Town Hall, Trafalgar-square, to express sympathy with the Archbishop of Dublin in the matter of the consecration of Rev. J. B. Cabrera as Bishop of the Reformed Spanish Church. The Bishop of Liverpool hopes to speak.

An offer of service from Rev. Arthur Walcott Crockett, of Appledore, Kent, has been accepted by the C.M.S. for work at Old Church, Calcutta, for a limited period. The following ladies were accepted as missionaries of the society:—Miss R. Clemson, Miss K. Andrews, Miss M. E. Barber, Miss C. Luxmore, Miss M. Gedge, Miss L. Buncher, and Miss F. Brownlow.

The Melbourne *Southern Cross* says that Rev. A. R. Blacket, who has resigned the incumbency of St. Matthew's, Prahran, in order to take up mission work in Persia, left by the *Rome* on March 9. "He intends first proceeding to England with the object of attending some of the great religious gatherings in London, and will then join Bishop Stuart at Julfa, near Ispahan."

Bishop Tucker writes to the C.M.S. urging the extreme need in which the natives at some stations in Eastern Equatorial Africa now are by reason of famine caused through drought and excessive visitations of locusts. Local funds, of some 12,000 rupees, raised at Zanzibar and Mombasa, will be altogether insufficient to deal with the urgent needs of Usagara and Ugogo.

CONGREGATIONAL.

A new chapel is to be built in Chorley Old-road, Bolton.

Rev. D. B. Hooke, who has been very ill, is now making good recovery.

In connection with the Tabernacle, Stockport, a fine new Sunday-school was opened last week.

Mr. T. J. Worrall has been ordained to the pastorate of the united Churches of Cannock and Hednesford.

The Lord Chancellor has consented to preside at the one hundreth anniversary meeting of the London Missionary Society.

Oak-street Church, Accrington, reports 262 members. In the Sunday-school there are 412 scholars and forty-seven teachers.

Mr. A. J. Pearse, of Mansfield College, Oxford, has accepted an invitation to the pastorate of the Tabernacle, Trowbridge.

Rev. J. Stewart, who has done for eight years good work at Reading, has now bidden his people farewell on leaving for Bexhill.

Rev. C. B. Symes, of Leytonstone, who has returned with restored health from his voyage to the Cape, resumed his ministry on Sunday.

At the annual meeting of Gloucester and Hereford Union Rev. J. Roebuck read a paper on "Leakages: How the Young Drift from the Churches."

Rev. Thomas Cain, the new chairman of the Lancashire Union, has been for thirty years a singularly successful village pastor at Stubbins, Ramsbottom.

Masborough Church reports thirty-eight members added during the year, making a total of 542. The Sunday-school has 612 scholars and forty-one teachers.

Mr. Alfred Olver, senior student of Western College, was ordained on Thursday at Plymouth to work in South Africa, under the auspices of the Colonial Missionary Society.

A fifteen days' mission has been conducted at Pitnour Chapel by Mr. Belben and the pastor, J. Cary. The meetings were well attended, and a good number of anxious ones were dealt with, and many have taken a more decided stand for the Master.

Rev. H. Elwyn Thomas has entered on his work as pastor of Victoria-road Church, Newport. Mr. Albert Spicer, M.P., who presided, spoke of Mr. Thomas's successful career in London. Revs. Ossian Davies and Eynon Davies also spoke warmly of his work.

Rev. John Stevens, minister of Union Church, Shanghai, has received a unanimous invitation to continue in the pastorate there for a second period of three years. His friends in this country will be glad to know that much blessing is attending his ministry in China.

An all-day prayer-meeting of the London Congregational Union will be held at the City Temple, on Monday (April 1). There will be twelve presidents succeeding each other at intervals of half-an-hour. The six appointed by the L.M.S. are Rev. J. Knaggs, Mrs. Evan Spicer, Mr. de Selincourt, Mr. Arthur Marshall, Rev. W. Pierce, and Mr. A. J. Sheppeard.

Calls.—Rev. S. D. Thomas, late of Aberdeen, to Corwen, North Wales; Rev. J. Llewellyn, of Colchester, to Dolgelly; Mr. T. Lee Hutson, to St. Andrew's-road, Birmingham.

BAPTIST.

Rev. C. A. Davis has been recognised as pastor of John-street, Stroud.

Rev. C. B. Birch has concluded his ministry at Lichfield-street, Willenhall.

Reading Auxiliary has raised £523 for the Missionary Society during the year.

Rev. G. D. Jeffcoat has been recognised as pastor of Queen-street Church, Ilkeston.

Rev. C. Pummell has been recognised as pastor at Vauxhall Chapel. Professor M'Caig and Rev. J. Douglas took part.

Rev. A. Mills, of St. Mary's Gate Chapel, Derby, is laid aside by illness, and will be unable to occupy his pulpit for several weeks.

Junction-street Church, Derby, reports 900 Sunday scholars. The anniversary meeting in the Royal Drill Hall was attended by over 2000 persons.

Plans have been adopted for a new church and Sunday-schools in White Cross-street, Lancaster, in place of buildings partially destroyed by fire last June.

The Lancashire and Cheshire Baptist Association half-yearly meetings were held at Leigh on Monday. Rev. E. B. Woods gave a vigorous address on village work.

Mission services have been held at Wycliffe Chapel, Reading (Rev. W. G. Hailstone), by Rev. H. J. Preece, of Maidenhead, at which the afternoon Blackboard Bible Studies formed an interesting feature.

Mr. Francis Gotch, M.A., F.R.S., Professor of Physiology at University College, Liverpool, has been appointed to the Waynflete Chair of Physiology at Oxford. Mr. Gotch is a son of the late Rev. Dr. Gotch, of the Bristol College.

Turret Green Church, Ipswich, reports 339 members, of whom forty-nine have been admitted during the past year, making 270 received during nine years of the present pastorate. In the Sunday-school are 467 scholars and forty-one teachers.

Rev. J. T. Briscoe, in commencing his ministry at City-road Chapel, Bristol, stated that he should preach the old-fashioned Gospel. He proposed devoting one Sunday in each month especially to young men and women, and on Sunday mornings to have five minutes with the children in the form of a sermonette.

The report of the Particular Baptist Fund, established in 1715, shows that last year there was distributed £1433 among 100 ministers of country churches, £713 in special grants to ministers, £400 to Regent's Park College (towards the education of young men for the ministry), and £178 for books to forty-four young ministers who have recently accepted invitations to pastorates.

Seven of the Baptist churches in Newark, New Jersey, are combined in mission work among the Italians of that city, who number from 15,000 to 20,000. A chapel has been erected, to be used on Sunday mornings and two evenings in the week for Italian services, the remainder of the time for English services. An evangelist acquainted with the Italian language has been engaged.

The Metropolitan Association of Strict Baptists held its annual meetings at Brixton Tabernacle; the retiring president, Mr. R. E. Sears, in the chair. The report showed sixty-two churches in the Association, and an all-round increase in numbers. The new president, Mr. C. Wilson, presided in the afternoon, and addresses were given by Pastors H. T. Boulton, G. Herring, and T. Jones, and brethren representing sister associations of Suffolk and Norfolk, Bucks, Berks, and Herts. At a public meeting in the evening the president delivered the address.

Calls.—Rev. J. K. Archer, of Peterborough, to Heptonstall Slack; Rev. T. N. Smith, to Tetbury; Rev. W. Maynard, of Westmoreland, to Syston.

METHODIST.

Rev. M. T. Myers, of Rochdale, is still dangerously ill.

A proposal has been made that the Wesleyan Conference for 1896 be held at Douglas, Isle of Man.

Rev. Thomas Cook's first mission in New Zealand opened more encouragingly than any he has conducted in Australia.

Rev. Samuel Pollard, who has been engaged as a missionary at Yun-nan, China, for the past seven years, has returned to England on a year's furlough.

A gentleman signing himself "A member of the Church of England" has sent a cheque for £100 to the mission funds of the United Methodist Free Churches.

Missions are being conducted through the Bristol district. The first series of services were held at Weston-super-Mare by Rev. W. Yates. The second series have been held at Newport by Rev. J. Foulger.

Mr. E. P. Telford, the Methodist New Connexion missioner, has closed a mission at Milk-street Chapel, Bristol. Night after night the premises have been crowded, and much good has been realised.

The Davies Chinese Scholarship, in the University of Oxford, has been awarded to Rev. W. Grist, a non-collegiate student, and a Bible Christian minister, who is preparing to join the mission staff of his own denomination in China.

The Primitive Methodist Missionary Committee has received a cablegram referring to the mission work on the island of Fernando Po; it states, "Schools closed." It is a wearying business. Only a few weeks have elapsed since, as the result of months of correspondence between the British Foreign Office and the Spanish Government, these very day schools were allowed to be re-opened.

The proposal for a committee to secure concerted action among Methodists has just been sanctioned by the General Committee, and the following points are suggested for mutual action:—1. In mutual defence. 2. Co-operation in moral and social work, without reference to party association, political or credal. 3. The resolute avoidance of unnecessary multiplication of chapels in small places. 4. The development of Methodism in small towns or in villages where it has not yet been established.

Rev. A. G. Robins, the new vicar of St. Barnabas's, Holbeck, spoke at a Primitive Methodist bazaar held in the chapel, Prince's Field, Holbeck. He said his presence might be regarded with a degree of curiosity by his hearers, but he thought it would be a source of greater curiosity to some other people in Leeds. He said it advisedly, but he felt that in Leeds some of his friends thought that there could be no spiritual growth outside a certain corner of the city. He felt that anything that tended to break down that feeling was right. He should like to see other leaders of religion mingling together; but, at any rate, he hoped that day would be the starting-point of a charitable feeling to pervade all Christian communities in Holbeck.

PRESBYTERIAN.

The Bala College Special Fund has reached £15,000.

A service of praise by the Association of North London Choirs was held on Tuesday in Brondesbury Church.

The Synodical Foreign Mission Committee accepted the resignation, owing to ill-health, of Rev. J. L. Milne and Dr. Murray Cairns.

A social meeting of the Wallington congregation was held last week to welcome the newly-ordained minister, Rev. P. Carnegie Simpson.

Rev. Charles Williams, Tynewydd, Ogmo Vale, has been compelled, through a throat affection, to relinquish his preaching engagements for some time.

The Jewish Committee (English) has decided to commence a mission at Aleppo, and appointed for the work Dr. Piper, of the Mildmay Medical Mission, and Mr. C. Christie, at present in the employment of the Free Church at Safed.

The Federal Council will meet towards the end of the present year in Dundee, and arrangements for the gathering are in progress. It assembles every three years, and embraces the Free, United Presbyterian, and English Presbyterian Churches. Matters of common interest to the three Churches are discussed.

Calls.—Rev. J. Johnston, of Edinburgh, to Loanhead; Mr. James Evans, to Libanus, Pontardulais; Rev. S. Pryddereh, of Golden Grove, to Stepney (Welsh Church).

FALLEN ASLEEP.

At Montreal, Rev. Wm. A. Mervyn, minor canon of Christ Church Cathedral, Montreal, and eldest surviving son of the late Rev. W. A. Mervyn, rector of Killead, co. Antrim.—At Cloughjordan, Mr. Gordon Rudd, an earnest Christian worker.—At Lytham, on 20th inst., Rev. Walter Chamberlain, vicar of St. John's, Bolton, an able preacher, a faithful teacher, and a profound Bible student. At Lancaster, on 18th inst., Mr. Thomas Liver, aged ninety-five, who has been faithfully preaching the Gospel for sixty-four years.—At Stanfield, Burslem, Mr. Henry Wilson, a leading and influential Methodist.—At North Bradley, Mrs. Hanson, wife of the Baptist pastor, and herself a devoted worker and successful Bible-class teacher.—At Croyde, N. Devon, on 13th inst., Rev. J. Hunt, aged ninety-four, who for forty-eight years rendered valuable service to the Baptist Church.—At Long Bitton, on 14th inst., Mr. James Sommerville, a leader in Congregational affairs.—At Plumstead, on 20th inst., Rev. J. A. M'Allister, vicar of the parish.—At Newcastle-on-Tyne, Mr. John Hurman, aged seventy-five, an active member of the Society of Friends.—At Banbury, aged ninety-two, Mrs. Baines, widow of a Wesleyan minister.—At Sandy, aged eighty-one, Mrs. J. N. Foster, a faithful servant of Christ.—At Cymmer, Rhondda Valley, Rev. D. Thomas, aged sixty-one, a useful Congregational pastor.—At Sheffield, Mr. B. Richards, aged seventy-eight, an active worker.—At Graves end, Mr. John Gould, well known in connection with Milton Mount College.—At Leeds, Rev. T. Jowett, for fifty years a useful Congregational minister.—At Reading, Mr. W. H. Wellstead, a leader in Christian service.—At Salusbury-place, West Denbigh, on 15th inst., Dr. Evan Pierce, widely known as a leading Methodist and a very active philanthropist.

Notices.

Communications Received with Thanks.—J.K.W. A.J.T J.W. A.A. E.P.C. R.R. W.B. E.T.W. G.E. T.D.S M.B.G. W.S.W. W.M. L.A.McN. G.W. H.W. H.J.C. J.G. S.S.McC. W.T. S.W. A.M. J.E.W. T.McI. W.F.G. P.P.H. J.C. W.W.C. F.T. H.J.W. D.H. F.C. I.E.W. E.T. J.J. H.S. V.R.B. N.C.B. A.M. M.S. W.W.E. G.B. W.S. J.G. F.W.B. H.W. O.L.H. A.D. G.B. W.D.H. A.M.B. W.C. W.B.R.C. M.W. L.W. C.A.H. H.D. A.H.W. R.M. A.E. F.C. A.W.L. J.N. W.T. P.W.M. J.K. C.P.S. G.C.W. M.H.R. J.A. B.P. E.C.T. M.H.S. J.P. T.F. G.H.S.G. T.M.W. J.B.S. T.J. J.M.D. J.C. J.R.D. R.R. E.V.K. Mrs. S. W.S.E. H.C.D. J.O.D. W.R.W. H.S. N.W. F.C. F.M.M. J.W. W.M.C. T.R. S.S.M. G.K. M.R.T. D.P. G.F.

Applicants for Tracts.—Mrs. Moore, Baptist Chapel House, Bontport-street, Barnstaple; Mrs. Richards, Hall Farm, Countisbury, near Lynton, N. Devon; E. C. Roper, 25, Gladstone-terrace, Battersea Park, S.W.; H. Rowland, 80, Cadogan-terrace, Victoria Park, E.; F. Jones, 140, Lodge-road, Hockley, Birmingham; F. Cranham, Station-road, Pulborough, Sussex; William Mills, Dromod, co. Leitrim; John Nicol (Army Scripture reader), 10, Parsons Green-terrace, Edinburgh; Captain Nichols-Barnes, High-street, Plymouth; G. Barker, Middle-street, Wickham Market; Miss Watts, 46, Kidderminster-road, W. Croydon; George Back, 11, Calmore-road, Peckham, S.E.; William Wilson, Carrigallan, co. Leitrim; W. T. Morley, 75, St. Mary's-road, Plaistow, E.; (Mrs.) E. Giller, 14, Great James-street, Hoxton, N.; T. D. Simpson, 37, Puddler's-row, Consett, Durham; E. J. Finer, 7, Lindley-street, Sidney-street, Mile End, E. J. Derby, 8, Canova-street, Liverpool, E.

FOR A STUDY OF CONVERSION.

[We have been asked by Mr. C. F. Cutter, the present leader of the Fulton-street noon prayer meeting, New York, to give publicity to the following.]

Persons answering the following questions should be especially careful not to confuse beliefs and experiences of a later date with those of the time of conversion.

The value of the answers will depend on their fulness and accuracy.

The names of the persons sending returns will be kept strictly confidential.

1. How long ago were you converted? At what age?

2. Were you brought up by Christian parents? What religious education did you receive? [Did you go to Sunday School? How long?]

3. Describe your life, your religious condition, and your moral struggles for the period preceding conversion. Were you at peace with yourself? Did you endeavour to reform? What did you do to that end? What measure of success attended your efforts?

4. Where, on what occasion, and under what circumstances were you converted? Had you, before that moment, made up your mind that you would be converted if possible? Tell, in detail, what you meant then by conversion; why did you desire it; what did you expect of it? In what mental and moral disposition were you at the time? What was the state of your health?

5. Relate your conversion. What were the various thoughts in your mind, and the various feelings in your heart at the moment of conversion? What affected you mental and most deeply? Were you very much moved? By what, or by whom were you moved?

6. Describe your feelings and your thoughts immediately after conversion. Were you aware that you had experienced conversion? In what particulars had you become changed? What was temporary and what permanent in the results of your conversion?

7. If you have passed through more than one similar experience, or through other less momentous moral crises, describe each one separately, giving date of each.

8. Name and address, on separate sheet. [We would be pleased to receive answers even without name, but we hope it will be given in every case, as an unsigned testimony has but little value. The names will be kept strictly secret.]

9. Do you know of conversions, or of simple reformations, as of drunkards, having happened without the influence of the Christian religion?

You would contribute to the success of the present investigation by giving us the names and addresses of persons who might be able to answer our questionnaire; if preferred, we will send you, on request, copies of this questionnaire, to be forwarded by you to such persons. Send returns, *as promptly as practicable*, to C. F. Cutter, leader of the Fulton-street noon-day prayer meeting, 113, Fulton-street, New York.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18 New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded. Annual meeting on Friday, April 5, at 8 p.m. Speakers: Mr. Thorne, Dr. Harry Guinness, Rev. C. Lea Wilson, and others.

Mid-day Addresses to City Men, by Rev. W. R. Mowll, on Wednesdays, at St. Peter's, Cornhill, 12.30 to 1 p.m.

Prebendary Webb Peploe, Friday mornings, at 11.30, a course of Lectures in St. Paul's, Onslow-square, on "The Holy Communion."

Conference Hall, Mildmay Park, N.—Sun., 3.30, Mr. P. S. Badenoch; 7, Rev. T. H. Steen. April 3, 8.45 p.m., annual meeting of Men's Night School; address by Dr. Schofield; Countess Stanhope will distribute the certificates and prizes.

London Y.W.C.A.—Annual meeting at Exeter Hall, Wed., April 3, at 8 p.m., the Lord Kinnaird in the chair. Speakers:—Rev. E. A. Stuart, Messrs. W. R. Lane, and W. T. Paton. A conference will be held at Morley Halls, 316, Regent-street, Thurs., April 4, 11, 3, and 8.30, and Fri. (5th), 11.30 and 3. Members' conference, Sat. (6th), 11.30 and 3.

Finsbury Park Rescue and Preventive Assn.—Annual meeting in Finsbury Park Congregational Chapel, Tues., April 2, at 8 p.m. Addresses by Mrs. Ormiston Chant, Rev. Fleming Williams, L.C.C., Mrs. Bailhache, and Mr. W. A. Coote.

Jews' Mission House, 15, Fournier-street, Spitalfields, opening meeting, Tues., April 9, at 4 p..

Cage-lane Mission, Plumstead.—Annual meeting, Thursday, April 4, at 7.30 p.m.

Deepening of Spiritual Life.—Addresses St. Luke's, Redcliffe-square, S.W., Fridays 3.30 p.m.; 29th, Rev. Evan Hopkins.

Mrs. Yapp will give an address on the "Ministry of Women," at Burlington Hall, Savile-row, on Thursday, March 28, at 3.30, to ladies only.

Strangers' Rest. 163, St. George's-street.—Workers' meeting, Fri., April 5, at 7 p.m. Mr. John Cory will preside, addresses by Pastor W. Fuller Gooch, Mr. C. Russell Hurditch, and Miss Ellen Everett (from Africa). Misses Beatrice Hurditch and Coote, who are leaving to take charge of the work at the Zanzibar Strangers' Rest.

Special Religious Services in Theatres, etc.—Sun., 31st, Agricultural Hall, Upper-street, Islington, 3.30, Rev. Robert Wylie; 7, Mr. Barry Wake; Shoreditch Town Hall, 3, Mr. Geo. Nokes; Evangelical Hall, Homerton, 3, Mr. Chas. Button; 7, Mr. W. H. Willcox; Pavilion, Whitechapel, 7, Mr. Job Williams; Hall of Varieties, Clapham-Junction, 3, Mr. Cromwell; 7, Mr. William Coates; Queen's Theatre Poplar, E., 7, Mr. Brett; Morley Hall, Hackney, 7, Mr. T. C. Chadwick.

Tower Hamlets Mission.—The Weaver Brothers, every night in the Children's Hall, Mile End-road, at 8, and Sun. mornings at 11; the Paragon Music Hall, Sun., at 6.30, during redecorating Great Assembly Hall.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Mr. Henry Thorne; 3 p.m., P.S.A.

Clapton Hall, Upper Clapton, N.—Mr. E. Venn, Suns. 6.30 p.m., Thurs. 7.30 p.m.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sun., at 7, Mr. Herbert Hurditch; Malden Hall, Haverstock Hill, N.W., Sun., at 7, Mr. P. Garrioch.

Conference Hall, Eccleston-street, S.W.—Mr. C. Russell Hurditch, Sundays, at 3.30 and 7 p.m.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

St. George's Hall, Langham-place.—Mr. B. Glasgow, Suns., 11 and 7.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m., Pastor Frank White; 7 p.m., Mr. S. A. M'Cracken.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men, meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

Coming Conferences.

Prophetic Truth and Inspiration.—Half-yearly meetings of Christians, Glasgow, to be held in the City Hall and St. Andrew's Halls on April 15 and 16; Tunbridge Wells, April 1-2; Portsmouth, April 3-5; Aberdeen, April 21-25; Edinburgh, April 29 to May 3; Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

Deepening of Spiritual Life.— Redhill, April 1-5; Lewinroad, Streatham, Baptist Church, April 4, 3 p.m.; Liverpool, April 15-19; Exeter, April 22-25; Bolton, April 29 to May 2; Birmingham, May 6-10; Nottingham, May 13-17; Dublin, May 20-24; Manchester, May 27-31; Southsea, May 27-31; Guildford, June 3-7; Gloucester, June 10-14; Bridge of Allan, June 17-22; Kingswood (Warwickshire), July 2-4; Keswick, July 22-27; Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 13-17.

[Advertisement.]

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The Christian.

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All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments.

We would again remind our readers that it is proposed to hold meetings for Thanksgiving and Prayer in the Great Assembly Hall, Mile End-road, E., on Wednesday, May 1. We are thankful to note, from letters received, that a spirit of expectancy prevails among many Christian workers.

It is earnestly hoped that similar meetings, public or social, may be held, as well as much private prayer made, by all who are united in spirit and fervent desire for the revival of the work of God. As the meetings last year took the form of Thanksgiving for blessings of the past, may we not now remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive." Let us yield to our blessed God this his supreme blessedness of giving. Then let us open our mouth wide, and He will fill it. Let us spend this month in recounting his mighty acts, until faith grows into expectancy, and expectancy into assurance.

It is proposed to hold in London, under the auspices of the joint representative board of the anti-opium organisations, a Convention for Prayer and Conference on the Opium Question, with the special object of considering the report (or reports) of the Royal Commission on Opium, and of taking such action thereon as may be found needful. It has been stated in Parliament that the report will in all probability be presented before Easter. It is therefore intended to hold the convention during the week after Easter week, probably on Tuesday and Wednesday, 23rd and 24th April, subject to postponement in case the report be not presented to Parliament before the Easter recess.

The evidence that horrible atrocities have been committed in Armenia grows almost day by day. *The Times* now supports *The Daily Telegraph* and *The Daily News*. It is evident also from Lord Kimberley's guarded reply to the deputation which waited on him last Friday, that the Government is in possession of grave information, which it would rather not publish at present. Acknowledgment of outrage, determination to prevent any recurrence of it, and union among the Great Powers in furtherance of this humane object are to be found in these words of the Secretary for Foreign Affairs :—

> Of course, the question of punishment could not be overlooked, but the main question was to secure that there should not be any repetition of what had already occurred. They wished to secure something that might be, as far as circumstances permitted, a permanent remedy. And in this connection he was glad to be able to state that our Ambassador, Sir Philip Currie, whose exertions in this matter had been beyond praise, had assured him that his colleagues, the Ambassadors of Russia and France, had informed him that they were fully convinced of the necessity of reform. This was a very important point, and he was confident that when the time arrived it would be found that they would give this country earnest and cordial co-operation.

Turkish rule in Armenia is a heartless tyranny. It excites disorder, and then, under pretence of punishing offenders, decimates an innocent population. The special correspondents who have been investigating the recent massacres, narrate outrages on young and old, the burning of villages, and the looting of towns. Armenians have been set to digging trenches in which, after being shot or bayonetted, their own bodies have been cast. Soldiers have since told the horrible story with blood-thirsty satisfaction. No outrage or torture, however barbarous or excruciating, has been stopped at. How long shall the blood of unoffending Armenians call for vengeance upon the Porte ?

Those who have read history will be prepared for the statement that the Stundist movement is spreading in Russia. This is the inevitable outcome of religious persecution. All will hope that the influence of increased numbers will lead to toleration being extended to our brethren on the part of the civil and ecclesiastical authorities. So far there is no indication of this, but news has been received of fresh administrative measures to combat Stundist dissent from Greek Church Orthodoxy. Let us pray for our brethren in Russia, that until full liberty of conscience is afforded them they may have grace to suffer in the name of Jesus.

Intelligence from Rome states that the impression produced in Vatican circles by the views expressed by Lord Halifax at his recent audience of the Pope, and his interviews with Cardinal Vaughan, is that the President of the English Church Union, while desirous of vague reunion and religious reconciliation, does not take sufficiently into account the real exigencies of the situation, such as submission to the Papal authority, and an acceptance of all the dogmas and practices of Roman Catholicism. Others besides Roman Catholics will agree in this impression. High Churchmen of the type of Lord Halifax want Papal recognition on impossible terms. They ought to see that the only way the lion and the lamb can be united is by the former acting on its well-known instincts and generously *devouring* the latter.

The Free Church Congress had an excellent line of action laid down for it ; according to its president, Dr. Berry, it was not to rest in mere discussion and conference :—

> It is at once our duty and our advantage to pronounce judgment, to devise and to promote united measures for the evangelisation of our country and the moral cleansing of our communities ; to speak to Parliament, and to subsidiary governing bodies in the cause of righteousness, justice, temperance, purity, peace ; to watch and to check the encroachments of a privileged priesthood upon the rights and liberties of the people, and generally to voice the convictions of our Churches on such religio-political and ethico-political questions as are constantly arising in the State.

The shortest and surest way of obtaining the subsidiary objects is zealously and patiently to seek the chief object, "the evangelisation of our country." If the Congress never loses sight of that, England will have cause to bless the day that it met.

One of the strongest and clearest notes struck at the Free Church Congress was that of alarm at the growth of sacerdotalism and determination to unite in resisting it. The Free Churches seem now to be thoroughly aroused, and one clear gain will be if they resolutely attack and oppose this most dangerous tendency of our times. It is now twenty-nine years since Dr. Robert Vaughan pointed out the impending change, and Dr. Dale said only recently that he could not contemplate the progress of it without perplexity and dismay.

In the course of a year 110 chronic paupers, men, were sent by the Camberwell Guardians to General Booth's farm colony at Hadleigh, but were not connected with his own "social wing." At the end of the experimental time only thirty remained ; all the other eighty, with the exception of fifteen, returned to the workhouse. Eight were sent away for drinking, nine said they were ill and were allowed to go. A large number left of their own accord because they objected to work. The conditions of their work were favourable, such as honest men would have rejoiced to accept. We have, no doubt, a class of men who will eat, but who will not work. There is no use in shutting our eyes to painful facts.

The process of humanising and moralising our laws goes quietly forward ; the farm servants of Scotland are to be cared for as well as factory operatives. True, their Bill has only passed its second reading, but as the admission was made on all sides that something must be done, we may be sure that something will be done. If it be true that in many cases the houses of these servants are neither healthy nor conducive to the welfare and morality of the people, then careless and indifferent landlords should be compelled—as Sir W. Wedderburn said—to do for their servants what good and conscientious landlords already do voluntarily. An effective measure of this kind will be followed by a change for the better all over the country.

Professor William Wallace, of Oxford, who examines, in *The Fortnightly Review*, Mr. Balfour's "Foundations of Belief," has small patience with the talk about our faith having been destroyed in these days by science and metaphysics. We agree with him in attributing the effect to a quite different cause. "Other 'causes' generate practical atheism, and we have no need to seek for 'reasons.' The cares for worldliness and the race for riches are what make the heaven brass and iron. It is they that benumb the will to believe." And the worst of it is that these material things have so great a power over many of the very men who should never fail to protest against their degrading influence.

Dr. Robert Anderson gives the happy title of "Daniel in the Critic's Den" to his review, in the April issue of *Blackwood's Magazine*, of Archdeacon Farrar's recent book on Daniel. It is refreshing to read this reviewer's analysis of the so-called "exposition"; and his indignant rebuke of an insinuating criticism which, after depreciating a portion of Scripture,

coolly declares it to be about as good as the best portions of Holy Writ, is richly deserved. Dr. Anderson shows that errors which have so confidently been ascribed to Daniel have simply been "read into" the book. More caution would have saved Dr. Farrar from going beyond "advanced" men whose judgments carry greater weight. Having shown this, Dr. Anderson, in an eminently judicial manner, calls witnesses in defence of the Book.

Citing the opinion of Sir Isaac Newton, that "to reject Daniel's prophecies would be to undermine the Christian religion," and calling attention to Bishop Westcott's remark, the truth of which cannot be questioned, that no other book of the Old Testament had so great a share in the development of Christianity, the reviewer shows that St. Paul's predictions of the Antichrist point back to the visions of Daniel, and that the Revelation of St. John must either stand or fall with "the Old Testament Apocalypse." Then there is not only our Lord's reference to "Daniel the prophet" in Matt. xxiv., but the unmistakeable connection between his words and the visions of the prophet of the Exile. Proceeding to examine the Prophecy of the Seventy Weeks, Dr. Anderson treads ground with which the critics and their followers are not too familiar, and here he utterly discredits their position.

In summing up, Dr. Anderson says:—

Suffice it, then, to notice that, according to the 9th chapter of Daniel, from one historical event, then future, but afterwards definitely recorded, to another historical event, now also definitely known, the interval was to be 483 years; and that this prediction has been fulfilled, not vaguely, with a wide margin of error, but *with absolute accuracy, and to the very day.* And the logic of this is inexorable. Either the result is an accidental coincidence, or else it is an overwhelming proof that the visions of Daniel were a Divine revelation.

This last sentence suggests the germ of the difference between the disparaging critics and those who stand by the Book as Dr. Anderson has done. The one class gets no further than the parchments; the other studies the things written—"profitable for teaching, for reproof, for correction, for instruction in righteousness." We must not stop at Daniel as a man, but we must become acquainted with God's dealings with him, and God's message to mankind through him.

Those who would study at length Dr. Anderson's elucidation of the Prophecy of the Seventy Weeks should read his learned work The Coming Prince, of which a fifth edition has just been published (*Hodder & Stoughton*). Without following the author in all his conclusions, we are glad to regard the book as a substantial contribution to the investigation of prophecy, and a strong constructive argument for the genuineness and inspiration of the Book of Daniel.

Another new work on prophecy is The Great Prophecies of the Centuries concerning Israel and the Gentiles, by G. H. Pember, M.A (7s. 6d. *Hodder & Stoughton.*) It is full and lucid, and two charts make clear the author's scheme of interpretation. There is to our mind obvious truth in the following sentence taken from the paper:—

It is specially for such a time as this, when all things are in a state of flux and doubtfulness, that God has given us a written Word of Truth, in order that we may learn his unchangeable views, not merely of salvation, but also of political, social, moral, and ecclesiastical matters.

This volume, of which we purpose later on to give some account, contains a vast amount of information, and throws light on many scriptures.

In the April issue of *The Thinker* the venerable Dr. Edkins, of Shanghai, writes on the Hebrew of the Pentateuch, showing its archaic character when compared with the vocabulary of the Prophets and the Psalms. He holds the results of the higher criticism to be quite unsatisfactory, and says positively: "We are compelled to place the Pentateuch before Samuel's days." He assigns grounds for concluding that the language of Genesis is that spoken in Palestine 1800 B.C. and later; and calls for a new school of Biblical study, that shall take into account the laws which have governed the development of Semitic speech. He expects nothing from critics who have come to look upon Genesis as a book of legends, but promises a fascinating field to those who will add to their Hebrew a knowledge of the grammar of Egyptian, Tibetan, Mongolian, and Chinese.

In preaching from the text, "They limited the Holy One of Israel," Rev. Silas K. Hocking stated that "we limit Him when we preach that men can only be saved in a particular way. He had long since quarrelled with the man who invented the 'plan of salvation.' What right has any human being to talk about *the* plan, as though the Almighty were tied down to any conception of operation? God may have a million plans and methods of dealing with the human heart." Surely there is not a little confusion here. By the plan of salvation we have always understood God's way of saving men through Christ, and "there is none other name under heaven given among men whereby we must be saved." Dr. Watts sang, long ago, the praises of that God "who saves by different ways."

We are not concerned to defend the phrase, "plan of salvation." It has too mechanical a sound. But there is only one Way, "Jesus and the Resurrection." The Holy Spirit speaks of Saul as seeking out those who were of the Way, that he might bring them bound unto Jerusalem; "and suddenly there shined round about him a great light out of heaven. And he fell upon the earth and heard a voice saying unto him, 'Saul, Saul, why persecutest thou Me?'" (Acts ix. 2-4, R.V.) Christ had said, in the days of his flesh, "I am the Way, and the Truth, and the Life; no man cometh unto the Father but by Me." It is possible for a seeming correction to contain a worse error than that which it seems intended to rectify.

Men and systems are best understood in the light of their works. Esau is a somewhat attractive character in his early days; Jacob is the reverse. But as the seed in them develops we change our estimate of them. Esau had his men-at-arms, his possessions, his cities, his conquered country, his dukes—worldly show enough to gratify any ambition: but where is it all now? And what did Edom ever accomplish? Nothing. Spiritually, Esau was in his descendants what he was in himself—"profane." Jacob, however, was only a shepherd, a wanderer from Canaan to Haran, from Haran to Canaan, from Canaan to Egypt; but his soul was chastened, ploughed, and harrowed into fruitfulness, and in his children we see the result. They are with us to this day; they are with us in person, and they are also with us in psalm, in prophecy, in Gospel, and in epistle; of them is Jesus Christ according to the flesh. "Esau led to nothing"; Jacob led to the world's salvation. "By their fruits ye shall know them."

World-wide Evangelisation.

Between Liverpool and Manchester there lies a great bog, and before George Stephenson could connect these two towns he had to overcome this enormous difficulty. Stephenson knew how to overcome it. The workmen obeyed his directions, and now it is so easy to run to and fro between these towns that it does not occur to a passenger that there was ever any extraordinary difficulty. Crowds of human beings and thousands of tons of heavy goods pass merrily to and fro by day and even by night.

Christ laid down a skilful plan for the evangelisation of the whole world, and promised the gift of the Holy Ghost to his followers to enable its being carried out. Twelve apostles were appointed, but the work was to be performed not only by them, but by every single convert, regardless of age, or sex, or occupation, or trade. Speedily persecution fell on them in Jerusalem, and they were commanded by their persecutors not to spread Christ's glad news. What happened? The believers ran together for prayer, whereupon they were all filled with the Holy Ghost. Not the apostles only, but everyone of the believers spake the word with boldness, and the threatened persecution scattered them into many lands.

Let me forbear my own words, and beg a most earnest consideration of the following brief but important passages, which I have extracted from a paper by the Bishop of Liverpool, delivered in 1890. I venture to think and to pray that these extracts may incite particular prayer for London, and for the whole world, by many a Christian, and especially at the coming prayer meetings in the Great Assembly Hall on May 1.

EXTRACTS.

"I dwell in Liverpool, the second city in the Queen's dominions, and I know what I say. There is a state of things in some quarters of all our great cities, within a short walk of grand town halls and palaces, which cries to heaven against England, and is enough to make an angel weep....

"The mental position of the immense majority is utter indifference to all religion. They are not touched either by church or chapel...

"I believe, however, that there is nothing in the condition of these huge masses of English humanity which cannot be reached, if we use rightly the right means...

"We need nothing new, nothing but the old story of the cross, the blood, the love, the power of our Lord Jesus Christ...The old Gospel is not worn out, and what it has done, it can do again...

"The true solution of the problem is to arouse our lay communicants all over the land, and awaken them to a sense of their responsibilities and duties, This is the true alternative."

Reginald Radcliffe.

WE REST ON THEE.

2 Chron. xiv. 11.

"We rest on Thee," our Shield and our Defender,
We go not forth alone against the foe;
Strong in thy strength, safe in thy keeping tender,
"We rest on Thee, and in thy Name we go."

Yea, "in thy Name," O Captain of Salvation,
In thy dear Name, all other names above;
Jesus, our Righteousness, our Sure Foundation,
Our Prince of Glory and our King of Love.

"We go," in faith, our own great weakness feeling,
And needing more each day thy grace to know;
Yet from our hearts a song of triumph pealing;
"We rest on Thee, and in thy Name we go."

"We rest on Thee," our Shield and our Defender,
Thine is the battle, thine shall be the praise,
When passing through the gates of pearly splendour,
Victors, we rest *with* Thee, through endless days.

Edith Gilling Cherry.

2½d. dozen, 9d. for 50, 1s. 6d. per 100, post free. Address, E. G. C., 2, Bedford-park, Plymouth.

THE UNVEILING.—13.

THE FIFTH TRUMPET.—THE FIRST WOE.

I.

No vision has generally been found more difficult of interpretation than the one before us; in none have the expositions of the symbolic features been more varied or in some cases more grotesque; in none has the principle that "the interpretation must be governed by the symbol, and not the symbol forced into agreement with the interpretation" (see No. 3, Jan. 17, p. 10), been more departed from; and yet in none is the true exposition more capable of proof by the rule that the interpretation which accounts satisfactorily for each symbolic feature, and harmonises them all in one ideal, is the true one.

Such proof is here of a two-fold character. (1) The whole vision is the first of a series of three Woes, and its interpretation must be tested by its consistency with that of the two which follow. (2) There are numerous symbolic features, the meaning of nearly every one of which is fixed by its previous use in the Old Testament; and the interpretation by which these are all brought into line, and accounted for, will be authenticated by the process of cumulative proof.

The star which, when the fifth Trumpet sounded, John saw as having already fallen to the earth, is to be identified with the great star which under the third Trumpet fell from heaven burning as a torch, and which, as we then perceived, was Lucifer, the light-bearer: "How art thou fallen from heaven, O Lucifer, son of the morning . . . For thou saidst . . . I will ascend above the clouds: I will be like the Most High. Yet thou shalt be brought down to hell; to the sides of the pit." (Isa. xiv.)

This pit of the abyss is figured as being in the heart of the earth. "Hell (Sheol, the grave) from beneath is moved for thee to meet thee at thy coming." "I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit . . . in the nether parts of the earth." (Isa. xiv., Ezek. xxxi.)

But there is a close connection and parallel between the earth and ourselves—between our mother earth which lies beneath our feet, and us who walk upon her bosom. Thus the Psalmist says (cxxxix. 15): "Thou hast covered me in my mother's womb. . . . My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of *the earth*."

In like manner, there is a bottomless pit, a heart of desperate wickedness and unfathomable depth (who can know it?), in fallen man, as well as in the midst of the earth. Indeed, we continually say that the real hell is within. If there were no bottomless pit within, there would be none without, into which impenitent sinners will be cast.

The pit of the abyss, of which the key is given to the fallen star, is the abyss within, and the key is temptation. He tried it upon the Lord Jesus, but there was no pit or abyss within Him who knew no sin; the prince of this world came and had nothing in Him. The Man who is Jehovah's Fellow was as pure and holy when on the cross the flaming sword awoke against Him and was quenched in his precious blood, as is He that sitteth upon the throne.

The first result of the opening of the abyss within by the key of temptation is the issue of a smoke, like the smoke of a great furnace, so that the sun and the air are darkened by the smoke of the pit. Thus Hosea says (vii.):—

> They have made ready their heart like an oven heated by the baker, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

This is a graphic picture of the abyss within. The first effect in the heating of the oven is smoke. The first effect of temptation is that nothing is seen clearly, or in its due proportion. The sun and the air are darkened. For example, a youth comes up from a quiet home to a great city. Immediately he is met by the devil with his key of temptation. If he yields, the first thing is a smoke which obscures everything. He sees nothing clearly. He sees the pleasures of sin, but does not see that they are only for a season; he sees the immediate gratification, but not the bitter consequences. "With her much fair speech the stranger [who is the impersonation of Folly], caused him to yield; with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks." Wisdom says, "Let thine eyes look right on, and let thine eyelids look straight before thee." But this is impossible when the sun and the air are darkened by the smoke which temptation has caused to arise from the pit of the abyss within—the heart deceitful above all things, and desperately wicked.

THE LOCUSTS IN JOEL.

"And out of the smoke there came forth locusts; and unto them was given power as the scorpions of the earth have power." All that natural history and all that Scripture elsewhere had said about the locust was gathered up by the Prophet Joel; but to all the terrible and disastrous ravages wrought by those locusts, several further horrors are added in this vision of the last Seer. Before we consider these, however, let us get all the instruction we can from Joel.

First, the natural insect is a terrible scourge, and its swarms were one of the devastating plagues of Egypt, and are still a most dreaded visitation in the East.

Joel's locusts also evidently symbolize a hostile invasion, "describing the inroad of the Assyrian host under Sennacherib in figures borrowed from those insect swarms." (Dean Vaughan.)

But we have not yet reached the core and essence of Joel's mystic and appalling delineation. Indeed, there are few spiritually exercised readers of Joel who have not instinctively used his searching words in their inmost and personal meaning, even though they may not have observed that there are features of these terrible armies which are not true either of insects or armed men: "If they fall upon the sword they shall not be wounded," is not poetical hyperbole. It is a statement in symbolic language of an absolute truth, as we shall see as we proceed.

Let us briefly consider the three following verses:—

> That which the palmerworm hath left hath the locust eaten, and that which the locust hath left hath the cankerworm eaten, and that which the cankerworm hath left hath the caterpillar eaten (Joel i. 4).
>
> The land is as the garden of Eden before them, and behind them a desolate wilderness (id. ii. 3).
>
> And I will restore to you the years that the locust hath eaten, the caterpillar and the cankerworm, and the palmerworm, my great army which I sent among you (id. ii. 25).

To take the last first. Are we not all familiar with the prayer that our wonder-working God may restore to us the years that the locust hath eaten? And when we so pray do we not mean that as the fruits and vegetation of the earth have been eaten up by these destructive creatures, and God has promised to restore those devastated years: so the best possibilities of our past lives have been devoured by the lusts of the flesh and the desires of the mind; and out of our remorse and self-despair we hope in God, cast ourselves upon his seemingly impossible promises that wasted years shall be restored, until

> Faith laughs at impossibilities
> And says, "It shall be done."

Because He who said, and made good the saying, "O death, I will be thy plagues; O grave, I will be thy destruction," is able to restore our devoured years.

Have we not among our personal acquaintances and friends and relatives seen the land as the Garden of Eden before them and behind them a desolate wilderness? Is not the parable of the Prodigal Son, and are not the thousands of lives whose story is condensed into that proverbial parable, told essentially in these pregnant words: "The land as the Garden of Eden before them, and behind them a desolate wilderness"? And what is the book of Ecclesiastes, or the whole history of Israel and of man, but the self-same story? Have not our eyes been wet with sympathetic tears, as we have heard a thousand hearts express themselves in the words of one—

> My birthday! What a different sound
> That word had in my youthful ears:
> But now each time the day comes round
> Less and less bright its mark appears.

Or of another—

> I remember, I remember,
> The fir-trees green and high;
> I used to think their slender tops
> Were close against the sky.
> It was a childish ignorance,
> But yet 'tis little joy
> To think I'm farther off from heaven
> Than when I was a boy.

Or the concentrated misery of Byron's dying wail—

> My days are in the yellow leaf;
> The flowers and fruits of love are gone;
> The worm, the canker, and the grief,
> Are mine alone.

Let us ask men whose life was less hasty, and their thinking not less profound than ours, what interpretation they put upon Joel's swarming armies. Dr. Pusey, in his "Minor Prophets," says on Joel i.:—

> Actual locusts were very likely one of the scourges intended by the prophet. They certainly were not the whole; but pictured others fiercer, more desolating, more overwhelming. The proverbial dress gained and fixed men's attention on the truth, which, if it had been presented to the people nakedly, they might have turned from. Yet as in God's wisdom what is said generally is often fulfilled specially, so here there were four great invaders which in succession wasted Judah: the Assyrian, Chaldean, Macedonian, and Roman.
>
> Morally also four chief passions desolate successively the human heart. "For what is designated by the palmerworm, which creeps with all its body on the ground, except it be lust, which so pollutes the heart which it possesses that it cannot rise up to the love of heavenly purity? What is expressed by the locust, which flies by leaps, except vain glory, which exalts itself with empty presumptions? What is typified by the cankerworm, almost the whole of whose body is gathered into its belly, except gluttony in eating? What but anger is meant by mildew, which burns as it touches? What the palmerworm then hath left the locust hath eaten, because when the sin of lust has retired from the mind vain glory often succeeds."—*St. Gregory.*

The writer then goes on to complete his illustration, and thus concludes: "When, then, some vices succeed to others, one plague devours the field of the mind, while another leaves it."

On the passage "They shall enter in at the windows," Pusey says:—

As the windows are to the house, so are the senses, and especially the sight, to the soul. As the strongest walls and battlements and towers avail not to keep out an enemy, if there be an opening or chink through which he can make his way, so in vain is the protection of God's providence or his grace, if the soul leaves the senses unguarded to admit unchallenged sights, sounds, touches, which may take the soul prisoner.

From the days of our mother Eve till now the Garden of Eden has been changed into a desolate wilderness through the lust of the flesh, the lust of the eyes, and the pride of life.

Enough has been said to prove to the thoughtful and spiritual reader that behind the literal insects and the devastating armies of which they were the type, the Spirit in the prophet intends to portray the secret springs of action, the powers and influences that pull the wires of human life. Just as in the later dispensation the Apostle James asks the members of the Church of Christ, "From whence come wars and fightings among you? Come they not hence, even of your lusts which war in your members?" And the Apostle Peter entreats: "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul."

In the next of these papers it will be shown that this interpretation finally satisfies the Scriptural symbolism of the vision of Rev. ix. and accounts for not some, but all, of the numerous features which constitute its graphic but terrific picture. M.

CANON WILBERFORCE ON PURITY.

A correspondent writes:—On Sunday I heard Canon Wilberforce preach on the subject of Purity. He treated it with refined delicacy, but with a manly fidelity which I never heard surpassed in the pulpit. The main substance of his discourse was the duty of cultivating purity of heart as a condition of seeing God in the present life as well as the future, and in reference to all righteousness and not merely to one particular form of it. The heart is the fountain of action; and we might, from circumstances, be blameless in outward conduct, while desperately depraved inwardly, delighting in defiling imaginations, and desirous to realise them if it were possible without too great a cost.

In reference to one particular sin, he said that men should be judged not more leniently than their victims, who are generally less guilty. Any men, however high in rank, or wealth, or fame, or culture, who, to gratify their appetite, dragged a fellow human being to the dust, instead of being courted and flattered, should be treated no less sternly than if they were detected hiding a card in their sleeve. Such a crime was far more culpable than theft; silence on such subjects, screening the criminal, was a sanction of impurity.

There should be an open protest against a prevailing laxity in literature, in pictures, and in amusements. Such an atmosphere pervaded the theatre of the present day that any representation which a young girl could attend without danger to her modesty was talked about in society as quite a remarkable event.

A BETHLEHEM COT has been started in the Mildmay Hospital in Bethnal Green. In this cot many a little Hebrew child will, with God's blessing, be nursed back to health and strength.

A CHEAP CHILDREN'S DINNER.—A well-known man, who, however, desires that his name should not be disclosed, gave a dinner a week or two ago to 400 East End children, at the Ragged Schools, George Yard, Whitechapel. As the entertainment cost so little, in order to encourage others who might wish to do a little kindness, but are deterred by the fear of expense, it is permitted to me (says a writer in *Truth*) to make the following public:—Meat 16s. 3d., vegetables and pearl barley, 5s. 3d., bread, 8s. 4d., oranges, 16s., sundries, 6d., women for helping, 2s. 6d., total, £2 8s. 10d. For that trifling amount 400 ill-fed children had a hearty meal, and in the many days of their misery were provided with one day of comparative happiness.

Temperance Legislation.

Those of us who for many years have laboured in the cause of temperance have long been convinced that the constant presence of temptation forms our greatest hindrance in all attempts at reform. To give illustrations on this point is superfluous, they are known to every one. It would be hard to find one more terrible, or more condemnatory of ourselves, than was contained in *The Times* article, lately reprinted in The Christian, describing the awful "demoralisation and degradation of native races" caused by the African liquor trade. The present cry of "unemployed" emphasises the passage which follows: "The existence of the spirit trade destroys every other trade. The native who buys spirits rarely buys anything else." According to this statement, not only have our English merchants inflicted cruel injury on the African natives, but in doing so they have shut out from us a mass of useful and beneficial trade. Our capital, our clever artisans now unemployed, might have been kept busy in preparing general goods for a people who could supply materials, but as yet have little knowledge how to use them for themselves.

That a nation like England, to whom God has given such large resources—wealth, ability to direct, skilful hands to perform—should use their gifts to bring destruction and misery in their most dreadful forms on unoffending races less gifted—far less able than ourselves to "march o'er the dead and hasten on"—is a crime so cowardly, one only marvels that the punishment wrapped up in the act should not be even heavier.

Our Foreign Mission work gives us cause for much thankfulness; yet side by side with this we have the grief of learning that those saved by the teaching of our missionaries are far fewer in number than those destroyed by drink.

Some races have been so deeply injured that they are even asking for "compensation." Who can ever convince those who have done this injury that any compensation is due?

There is a Power—and because I believe in it I write as I do—that can convince us as a nation of our sin before God in this thing. If He, the Spirit of Truth, proceeding from the Father of all peoples and nations, whose will it is that not one little one should perish, if He would come to us and show us how these our actions stand in his sight, surely, like Job, we should abhor ourselves and repent in dust and ashes.

When Christ, the night before He suffered, gathered his disciples around Him, and spoke to them of the nature and extent of the opposition they would certainly meet with from the world, He did not direct them to any system or plan of operations. What He again and again brought before them was the existence of a spiritual Power direct from God; and one of three things mentioned as pre-eminently the work of this Spirit of Truth is, "When He is come He will convince the world of sin." This implies a deeper meaning given to the word, a new gravity attaching itself to the fact of sin—a clearer vision of its blighting influence upon humanity.

The disciples to whom Christ spoke had not by any means been always successful teachers, but on the day of Pentecost, when their former hearers, with thousands of others of all nationalities and languages, were gathered around them, teachers and hearers alike, under the power of the Spirit of Truth, who convinces of sin, a new sense of responsibility and of danger came over those who heard, and they cried out, "Men and brethren, what shall we do?"

This Holy Spirit has not been without witness amongst us in regard to our national besetting sin. The article above referred to shows that the national conscience is not wholly asleep as to the sale of drink abroad; and after long years of effort a Bill has been framed, and now waits to pass into law, enabling our people to protect themselves in some measure against the sale of drink at home. "Men and brethren, what shall we *do?*"

In this country the action of government largely depends on the impulse of a strong mandate from the people. Comparatively few can attend the great meetings called together to protest before men; but let all cry mightily to Him who is able to change our national indifference into the cry, "How shall I do this great wickedness, and sin against God?" Mary Bayly.

TONGOA, NEW HEBRIDES.

Rev. Oscar Michelsen, writing from Tongoa, New Hebrides, in December last, reported that although the influenza had left the island, its after-effects were still apparent in much sickness and weakness among the people. Personally, he had been brought very low, but again the Lord had restored him to health and vigour. He writes:—

"The Bible-class continues to be the most interesting part of our work. On a fairly good day we have 200, who have left off work even at this busy season to come up to the class on Friday afternoon. They come from all parts of the island. The Master is present with us at these solemn meetings (the life of Christ is our subject), and the influence will be carried away to every village. Beside the ordinary six o'clock school, attended by the whole village, Mrs. Michelsen has commenced a children's school at 9 o'clock at the station. Our native population on the station is now twenty-eight, men, women, and children, from various parts of our district, but we shall soon have to reduce this number, as it goes beyond our means to provide food for them. Owing to the prevalence of illness on the island, very few of the natives have been able to make plantations, so that very little native food is procurable, and we are almost entirely dependent on what we import from Sydney.

"The most interesting person on the station, I suppose, is the baby. Five weeks ago two of my men asked leave to go to another part of the island to a funeral. They told me that a woman had died in childbirth. 'But what about the baby?' said I. 'It is still alive,' they answered. So I told them to bring it back with them. He was a miserable little thing, and not many expected him to live. He is, however, growing to be a fine little fellow. Mrs. Michelsen would not like to part with him for anything, though he is black. We have called him Oscar Spence. He may some day grow up to be the pastor of Tongoa. Pray for him, that he may get the mental and spiritual equipment for it.

"The *Viking*, a splendid oak-built boat, has just arrived from Norway. It is valued at £100, landed in Sydney. Most of the cost has been, or will be, raised by my brother, who is struggling hard, giving magic lantern lectures on the Tongoa Mission. This is slow work in a country where 10 öre (one-ninth part of a shilling) is a respectable coin on the plate, not to speak of 1 or 2 öre! This boat was a welcome gift, and we are now preparing for our trial trip—a visit to our station on Epi.

"Our people are now in good spirits, and so are we. Everything seems bright and hopeful. Mr. Annand's training institution for native teachers and pastors is going forward at Santo. He has got nearly £300 (mostly from Canada) out of the £500 required for buildings, &c. I sent him eight of my best workmen by the last steamer. They will help him to clear land, make fences, and build houses. He expects several students after New Year. There is good news of progress at Malo, Malekula, and other islands. The great want of our Mission is efficient teachers. For the lack of these I would blame Queensland alone. Scores of half-trained young men are let to go away, and very few ever return."

The Keynote of Revival.

GOD! This is the one emphatic word in the Bible. Throughout the Scriptures, everywhere and always, God is in the foreground, and man in the background. All the inspired writers, without exception, have God for their theme and text. From the beginning of Genesis to the end of Revelation we are constantly bidden to take our eyes off men and centre them upon God. In the Lord Jesus we behold the brightness of His glory and the express image of His person. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The purpose of Christ's death upon the cross was to restore us to God, and not to some man-made creed. "Christ once suffered for sins, the just for the unjust, that He might bring us to God, who raised Him up from the dead and gave Him glory, that our faith and hope might be in God." "O magnify the Lord with me, and let us exalt His Name together."

Hearts have been stirred recently, in reading and hearing of past revivals, into longing for something greater and deeper in life and work than has yet been seen. We yearn to hear more distinctly the goings of God; that once more Jesus of Nazareth should manifestly pass by in saving power and grace; that in all of us, and all around us, "instead of the thorn shall come up the fir-tree, and instead of the briar the myrtle-tree, to be to the Lord for a name."

But "how can these things be?" says the objector. How! Is God dead? Shame on us for our unbelief. When God comes in, difficulties vanish. "My flesh and my heart faileth; but God is the strength of my heart and my portion for ever." Trembling one, encourage yourself in the Lord. Never be led into the sin of forgetting omnipotence. It was a happy day for Job when he could honestly say, "I know that Thou canst do everything." We never know what great things God will do, nor all that He can do; but we do believe that to Him all things are possible.

The beginning, the middle, and the end of all true revival is in God. And every tide of grace which overflows in blessing to a lost world is an incoming of God. "Thou wentest forth for the salvation of Thy people." We cannot have revival apart from Him. He is the Blesser and the Blessing, the Giver and the Gift. Too often in our meetings, in church and hall, the awful sense of the presence of God is not realised, and the terrible realities of eternity are not felt. Much is made of the creature and little of the Creator. But why should this continue? When the people lamented after God, He delivered them. If we glorify Him by giving Him his rightful place, will He not do so again?

But the cost to us of a revival is great. It is no light matter to pray for times of refreshing. God will come when we have been brought down low enough. The exaltation of God can only be through the humiliation of man. When our self-sufficient hearts have been emptied of all their human resources the Lord will enter and take to Himself his great power and reign. "The prayer meeting has got very low," said an earnest Christian to his pastor just before the last remarkable outpouring of the Spirit of grace and supplication. "It seems to me it is going down altogether." "Not at all," replied the pastor. "The fact is, we are being reduced, like Gideon's host, and when we are brought sufficiently low to appreciate blessing, and have no hope but in God, there will be a great reviving and that you will see. Those who hold on through the bad time are the first to see the good." So it happened; for the Lord graciously sent down blessing, which caused the ordinary channels to overflow; and in less than six months the minister added one hundred and fifty to the roll of the church's membership. So it will be again when we have been brought to an end of ourselves and of our own power and resources. Therefore let us get low down before God, and wait upon God, and cry to God. "We have heard with our ears, O God, our fathers have told us, WHAT WORK THOU DIDST in their days, in the times of old." "Wilt Thou not revive *us* again, that Thy people may rejoice IN THEE?"

O Lord, revive thy work,
Thy mighty arm make bare,
Speak with a voice that wakes the dead,
And make thy people hear.

O Lord, revive thy work,
And give refreshing showers,
The glory shall be *all* THINE OWN,
The blessing, Lord, be ours.

Gosport. W. MONRO COLLINGS.

ST. GILES' CHRISTIAN MISSION.

LOOKING in, unannounced, the other morning on Mr. Wheatley, we found him busy dealing with a host of applicants for counsel and practical help. He finds the work grow on his hands—so far as numbers go. It is becoming generally known among "men who have gone wrong" and parents and guardians of wayward boys, that this mission has found a way to help such, by setting them on their feet and giving them a fresh start in life. Hence hosts of those who are "in trouble" find their way to 29, Brooke-street, and being there hear what they did not reckon upon, the way of salvation put plainly before them; for now, as ever, this is felt to be the only hope of security for tempted ones.

Amongst the letters on the table, we lighted on the following from a large firm:—

"We have had the boy from your Home in our employ nine months, and are highly pleased with his conduct and work. We hope to give him a better place, and shall certainly ask you to provide us another lad to do his present work." What was this boy's history? Two years ago, at the age of fifteen, he was charged at the Mansion House Court with stealing. He had been utterly neglected in early days, and seemed to have no chance in life. He was committed to the care of the Mission, and as the letter shows, has, after careful training, done well.

Another well-known firm writes in the following terms:—

"The lad we had from your Home has now been with us over a year, and has been punctual, honest, and industrious, and has never given us cause for complaint." This boy, at the age of sixteen, was found homeless and uncared for. Being charged at Clerkenwell Court, he was committed to the care of the Mission, to which he is now doing credit.

Facts such as these show that, apart from the great work of this Mission among discharged prisoners and convicts, a most remarkable and resultful rescue-preventive service is being done among boys likely, if left alone, to ripen into full-blown criminals. In doing such work, doing it on a large scale, and doing it thoroughly, this Mission surely deserves generous and hearty support. Full information as to the operations may be had from Mr. Wheatley, 29, Brooke-street, Holborn, E.C.

LIVING PICTURES IN NEW YORK.—At the close of a recent performance at the New York Casino Mr. Rudolph Aronson, the manager, was arrested and taken before a magistrate, when he was released on bail. "The cause of the trouble," says a Dalziel telegram, "was that one of the living pictures was found to be objectionable to some who follow the lead of Mr. Anthony Comstock." It has been hitherto extremely difficult to take any action in New York owing to the unsatisfactory condition of the State law touching indecent theatrical performances. The "fanatics" who follow Mr. Anthony Comstock, the well-known reformer, are among the finest men and women in New York. They have a hard fight before them, and we heartily wish them success in their endeavours to purify the American stage.—*Woman's Signal.*

MADAGASCAR.

ON Thursday last the President of the French Republic reviewed at Sathonay, near Lyons, the troops which are being despatched "to win the great African island"—Madagascar. They are said to be "picked, seasoned men, provided for, against Madagascar bullets and fevers, with fatherly care, full of patriotism, and impatient to be off." Our chief alarm at this intelligence arises from the fact that Madagascar has been largely Christianized by the labours of Protestant missionaries, and that we have thousands of fellow-believers there whose peace is imperilled, and whose faith will be more severely tried than ever by the Jesuits, who will follow in the wake of this expedition.

Just at this juncture the London Missionary Society's *Chronicle* for April appears, giving a valuable account of the "Christian Interests in the Island of Madagascar." It informs us that there are 2000 Protestant churches, with more than 300,000 adherents. More than 1300 of these churches are connected with the L.M.S., and have 280,000 adherents, and 60,000 church members; 803 congregations are in the central province of Imerina, where Christian work was begun in 1820. The native churches themselves, not the missionaries, have been the great converting agency in the island. It is to the strengthening, teaching, and guiding of the churches that the missionaries have mainly given their attention.

In the capital of Imerina, Antananarivo, church buildings are the most conspicuous objects, four stone memorial churches to the martyrs, the Cathedral of St. Lawrence belonging to the Anglican Mission, and the great Roman Catholic Cathedral. "Anyone standing on the higher parts of the city may count well-built village chapels by the dozen; almost every village around Antananarivo has its Protestant place of worship." And they are well attended. "The Sunday morning is ushered in by the church-going bell, and the streets of the capital are crowded before and after service time by hundreds of neatly-dressed worshippers; even casual visitors are struck with the air of order and quiet that reigns in the great Hova city," which has 100,000 inhabitants.

The Bible, which kept religion alive in the old days of persecution when there was no missionary to guide, to comfort, and to teach the handful of believers, has been made the great instrument of instruction. The strength of the Protestant services has been the supreme place given to the reading and explanation of God's Word. Eleven years were spent in making the translation of it as perfect as possible. Rev. W. E. Cousins is of opinion that the knowledge of Holy Scripture possessed by the people, the way in which the Bible has rooted itself in their reverence and love, will now prove their safeguard." Roman Catholic missionaries have nothing to offer that would take the place of the free, healthy Church life they now enjoy, and of the supreme place the Bible has taken in all their services, and in their religious life."

The extensive educational work carried on is another guarantee of the fidelity of the people. There is a college for the training of young men for the ministry and also for secular callings; there is a normal school, which has trained 500 schoolmasters; there are two high schools for boys and young men, one of them where the relatives of the Queen and the sons of the chief officers are mostly trained; there are two high schools for girls; there is a mixed school in connection with every one of the nine city churches; and there are nearly 800 village mixed schools. Hundreds of thousands of educational books are issued yearly by four printing establishments belonging to the L.M.S., the Friends, the Norwegian Mission, and the S.P.G.

There is no space to speak of the medical mission work and of the general work done in other parts of the island. We commend this "Madagascar Number" of the *Chronicle* to all who wish to understand how great are the issues at stake, how serious is the injury which this invading army of the French may do, and how urgent is the call to prayer. An invasion cannot but have a disturbing and hindering effect upon the best work that is going on. But there is a clause in the Anglo-French Convention to which missionaries cling: "In Madagascar the missionaries of both countries shall enjoy complete protection. Religious toleration and liberty for all forms of worship and religious teachings shall be guaranteed."

The Missionary Prayer Union.

It will be seen from a brief report on another page, that the Missionary Prayer Union, inaugurated by the pastor of the West Cliff Tabernacle, Bournemouth, continues its good work. Its membership now numbers ninety. Of these the majority give only a halfpenny a day, a few give a penny, and a few even more than that. The income realised by this simple means is between £25 and £30 each quarter, and is sufficient for the support of a missionary, whom the members can regard as their own.

To us it appears that by this simple method the difficulty which now meets all missionary work could be met. No one doubts that there is money enough among our church members to support a largely-increased staff of missionary workers. Two things seem to be necessary: first, the true interest in missions which will make the people willing to give; and, secondly, a method, by which their gifts can be gathered without difficulty. Both these needs are met by this scheme. The daily prayer, not only for mission work generally, but for a missionary who depends upon the members for support, and the quarterly letter from the missionary, tend to awaken and perpetuate and increase the missionary spirit; while the box, with which every member is provided, and in which the daily gifts are deposited, renders it easy to collect the amounts at the end of each quarter. If all other churches adopted a similar plan, the missionary problem would be solved.

The remedy for the missionary block is very largely in the hands of the pastors of the churches. Of course, little can be expected from a church whose pastor has no sympathy with missionary work. How such a man can be a pastor at all, after reading the Church's commission in Matt. xxviii., is a mystery. But given, on the part of the pastor, a proper conception of the purpose for which the Church exists, and a readiness to lead the people in self-denying service for the cause that lies so near to the heart of Jesus, there needs be no difficulty in securing all the increase of contributions for which our societies are asking.

It is necessary also that the societies seek to command as fully as possible the confidence of the churches. On the part of many there is a suspicion that anything new, which does not originate with the society itself, is looked on with disfavour; and that some prominent members of missionary committees discourage the idea of churches supporting their own missionary, and being in direct communication with him. There is also a fear that not enough liberty as to methods of work is allowed to the missionaries in the field, that the operations are too rigidly determined by the committees sitting in London.

Among Baptist churches, we know also that many prominent members regard with great disfavour the policy of the Baptist Missionary Committee of keeping unused so large a proportion of the Centenary Fund, until the annual income of the Society warrants their entering upon new and much needed undertakings. The conviction is very strong that if the money is there it ought to be utilised; and that until it is spent any large increase in the annual income will be looked for in vain.

If missionary committees are the organisations by which churches do missionary work; if the missionaries are the messengers, not of the societies, but of the churches, then the success of the work requires the fullest confidence between the societies and the churches. Given this (and surely a little plain, kindly speech may secure it), there will be no difficulty in obtaining, by a simple scheme like that already tried and proved in Bournemouth, all that is needed for a very large extension of missionary work.

THE HORRORS OF WAR.

By Wm. V. HERBERT.*

Barbarities are common to all wars, and to the soldiers of all nations, even the most civilised. Armies are composed, to the amount of 75 per cent. or more, of uneducated, or, at the best, half-educated men, many of whom have never learnt to control their evil inclinations, are, indeed, not sufficiently intelligent to see the necessity of doing so. Race-hatred is carefully fostered before the war by the rulers, party leaders, statesmen, and by the Press; during the campaign it is maintained and nurtured by the officers. Sometimes bigotry and fanaticism are also invoked. The fundamental rule of all moral teaching, to love our brethren, is completely reversed; we are told to murder them. The men are, mentally, charged with explosives, if such a metaphor be allowed; every day and hour of uncertainty and suspense adds to this infernal store of slumbering passions, and it only requires a spark to set them aflame, with a terrible fire. An action, the very first action of the campaign, perhaps, supplies the spark. All the most evil passions are let loose, particularly if there be a charge, or any hand-to-hand conflict; and the result is that there is in every war three or four times the amount of bloodshed which would be necessary to bring about the desired result. Men already on the ground are wantonly

RUN THROUGH, OFTEN BY WAY OF SPORT;

a position is taken, is found filled with wounded, and in the first rush of the invaders, excited to fury by the losses previously sustained, every one of the helpless is slaughtered. Officers, unpopular in their company, are shot by some of their own men who have undergone punishments at their instigation; many a private spite, many a grudge of old standing, many an ancient feud or rivalry is summarily settled in the confusion of a general slaughter. The list of casualties is only one or two names longer—who cares and who will ever know? In Plevna, in 1877, where I commanded a company of Turkish infantry for several months, I once caused two brothers, privates of my company, to be drafted into another battalion and removed to a distant part of the camp, because it had come to my ears that they had, quite innocently, excited the illwill of some of their comrades by establishing themselves in business in the town whence the majority of my men hailed, and taking their trade away by spirited competition. Whenever it had become necessary for me to report or punish a man for some little sin of commission or omission, I frankly confess I trembled in my shoes when the next battle came round. The countless shells of the enemy, his charging battalions, his sweeping rifle-fire, I simply laughed at; but that sullen man behind me, with a grudge locked up and patiently nursed in the innermost recess of his bosom, turned me sick at heart. Generally I would conciliate such a one by some small gift or favour.

The first battle is fought; the men have grown used to the sight of blood, and like it. The longer the interval, the more terrific the explosion of condensed fury—to which each day of waiting has added its quota—at the next action. Thus battle succeeds battle, and at the end men who were once lovable and gentle are

TURNED INTO FURIOUS BEASTS.

Comrades must be avenged; personal friends are dead or mutilated, and their blood cries for retribution; actions and positions are lost in other parts of the theatre of war, and the safety of the country, the honour of the flag, the fair fame of race or creed, demand imperatively fresh and more frightful slaughter. Perchance, the course of war takes an evil turn, as it did with us in Turkey in 1877, and the men feel that they fight for home and wife and child, for not only integrity and independence, but the very existence of their country; and at length human life has less value than the dirt on which the charging brigades trample in their last stupendous rush.

When at last peace is made, that which was before not only legally right but authoritatively demanded, namely, the killing of fellow-creatures, becomes once more a heinous crime, is restored to the lawful place assigned to it by Divine command, a place which the lapse of centuries crowded with wars, as recorded in the annals of history, has been unable to shift in the estimation of right-minded men. War is a disease in the life of a nation, and an acute one. But

IT HAS AFTER-EFFECTS

which are chronic. Of these two suggest themselves to me.

The first is the effect on the minds of uneducated, unintelligent, or mentally weak men by months of nameless horrors, the stain left on the mental constitutions of men whose moral perception was perhaps never very keen, and grew more blunted in a continuous exercise of legalised murder. Every army contains a certain percentage of these. Conscription and recruiting make no difference in this respect; if the former, the army consists of all able-bodied men of the nation, independent of character, accomplishments, reputation, or bringing up; if the latter, it stands to reason that, generally speaking, such men embrace the trade of soldiering as have failed or proved themselves unworthy in other walks of life. It is impossible to calculate—indeed, to over-estimate—the influence of active campaigning on such men as these. For months and months all the worst passions of their nature have raged unchecked; they have killed, they have mutilated, have been compelled to do so; they have stolen, pillaged, plundered, not by compulsion, but because, with the swiftness of modern campaigning, food supplies are often deficient, and men must eat; they have outraged, and not been called to account, or, if so, have escaped with a reprimand: for commanders must spare their men, must even humour them. Their sense of right and wrong was never keen, and is now quite blunt. Add to this that many men are spiteful by nature. They have a wound which refuses to close; they have lost a limb; they have caught, in exposure and privation, an illness which will last them until the end of their days: they blame the rulers of their country, and avenge themselves on society by violating its laws. Who can venture to

ESTIMATE THE NUMBER OF CRIMINALS

thus manufactured even during a single campaign?

The second after-effect of warfare is that left upon the mind of a nation taken as a unit. This obtains particularly in the case of unsuccessful wars. The memory of a defeat, of losses, of territory gone and huge indemnities paid by means of heavy taxes, rankles in the minds. Decades, a century, may pass; but the day of retribution will come, and the grandchildren will avenge, or in any case do their best to avenge the wrongs, real or imaginary, deserved or undeserved, endured by their forefathers in the second or third generation. Their schooling has educated them up to this pitch, and patriotism demands it. I experienced this in Turkey in 1877. An even better case in point is Germany in 1870. What did the German soldiers avenge in France? Not the heartburnings of a weak Emperor trembling for the safety of his throne, or the irresponsible howling of the mob in the capital, but the victorious campaigns, the disastrous invasions, of the First Napoleon, sixty years before! Thus one war engenders another, or maybe many more, as in the case of Russia and Turkey, who have faced each other in the field ten times.

The radical remedy is the total abolition of war, the erasion of the institution, of the very word and idea, in the code of civilised nations, the substitution of international arbitration, a general disarmament, and a universal brotherhood of peoples can be brought about only by educating the rising generations up to the sublime pitch of understanding that "Peace on earth," the heavenly message which heralded the coming of the Founder of Christianity, is not an empty phrase, but the expression of the Divine will.

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GOD'S PURPOSE REVEALED.—When I shall enter the invisible world, I do not expect to find things different from what the Word of God represented them to me here. The voice I shall then hear will be the same I now hear upon the earth, and I shall say: "This is indeed what God said to me; *and how thankful I am that I did not wait till I had seen in order to believe.*"—*Adolph Monod.*

CHRISTIANS AND THE SCHOOLS.

I.

"Ah, Monsieur, you have all here...all except God." This was the comment of the newspaper critic who recently visited a well-known French school where the bold experiment was being tried of a treatment and education practically one and the same for boys and girls. The master's answer was significant. "My pupils," replied he, "never feel the need of Him."

You shrug your shoulders, Christian reader, and say "This is a French picture, not an English one. Things are better this side of the Channel." As a people we are and always shall be deeply religious. Witness the strictness of our public conscience, the spread of our places of worship, the growth of movements like the P.S.A., Temperance reform, societies for the culture of every virtue under the sun; witness the religious teaching in our schools and colleges; all of which is right, beautiful, in its way. Yet I submit the comment of the French reporter contains for us also certain grim truth, for us also of this most Christian country. We are in danger in more than one way of a great educational advance without those elements which the Christian holds most dear—without God.

What does the position of an individual believer amount to in this matter of education and religion, and what cause have we for alarm? Take first the side of education; glance at our elementary schools. We are face to face with the great body of board schools and voluntary ones, the former ever tending to swallow up the latter, and in all cases by their greater resources making life difficult for them. In all these schools the Education Department is continually

PUSHING BACK THE LINE WHICH SEPARATES

them from secondary schools; every year fresh subjects and methods are added to the time tables, with greater tax to the child's brain. The Code of 1895, it is true, is moving in the right direction, insomuch as it replaces examination by inspection, and so lessens that straining after results which will tell in the outside world. But still the fact remains that the children of to-day have placed before them at such an early stage of their lives the elements of so many branches of knowledge that there is a danger of mental forcing, and that children may leave school at thirteen or fourteen with a mass of knowledge which their undeveloped brains cannot assimilate.

Turn to secondary education, and we are met by spurs and incentives on every side. The London County Council claims to provide steps from the Board School to the University itself. Not content with teaching those who come to it, it sends out teachers to the scholars. Look at the number of young men and women who now qualify and compete for the highest posts, and compare it with the number one hundred years ago; look at the tone of University life: now it is rather a disgrace than an honour for a man to lounge away three or four years at college in a course of free living.

And here I pause. While we hail all this enormous educational advance, while we are impressed by the grandeur of free education, and see, in spite of danger-signals of over-strain, possibilities open to us of richer, fuller lives than in the days of the three R.'s,

HOW IS IT WITH THE RELIGIOUS TRAINING

which to us as Christians must come first and be all important? We are mindful of Jesus Christ's question, "What shall it profit, if a man gain the whole world, and lose his own soul?" We are bound to admit that in education, as in everything else on earth, if the element of religion is wanting we have hopeless failure—viewed, that is, in the white light of eternity. Is our advance in spiritual training, I ask, at all on a par with the advance in secular knowledge at which I have hinted?

We rejoice, as I said at first, that in numbers of schools and colleges real religion is taught and practised; we rejoice that in our public schools the boy who says his prayers is no longer a butt of derision to his mates; we rejoice that in hundreds of Board Schools there is daily religious instruction by Christian teachers. And what then? Let us look at the reverse side. During the last few years there has been a large increase in the number of Boards which are under the system of "Bible reading without note or comment"—roughly speaking *twice* the number that there were five years ago. At these schools generally hymns are sung or prayers repeated, or both; but some follow the Birmingham practice, where there are no religious observances, no religious institution, no prayers or hymns, but the Bible is read without note or comment for a quarter of an hour daily. But even more striking than the growth of this system is that of the large increase of School Boards which make

NO PROVISION WHATEVER FOR BIBLE READING,

or for religious teaching or observances. There were forty-six of such districts in 1884, now there are ninety-one! Out of the 300 schools in Wales 123 do not have the Bible read; but also in England now we find the practice has spread from three counties to ten, and *while five years ago there were only five Boards who countenanced this ousting of religion from the schools, now there are twenty-one.*

Does this, I ask, betoken increased fervour for the spiritual interests of our little ones? Do not such figures prove only too sadly that the mass of people care far more for the education of the intellect than they do for the training of the soul, and for the moral culture of their children from the Word of God?

Two points suggest themselves with regard to this religious teaching. First, that in one great district which excludes religious instruction, notably in the capital of the Midlands, facilities are afforded for the giving of religious instruction by *voluntary* agency to the school children. This seems, on the face of things, to remove this particular district from the indictment made above; and if the system could be worked daily, and in all departments, to some extent it would. As a matter of fact, two half-hours a week only of Bible teaching are allowed, and, considering that this is not carried out fully, and that the instruction is given by outside strangers, who cannot possess the influence over the children which is possible to their regular teachers, the problem is only half solved.

The second point is in connection with the moral lessons which are given in schools where there is no definitely religious instruction. The Royal Commissioners in 1888 called attention to the importance of moral training and discipline in schools, and in 1878 in the circular addressed to the Education Department to H.M. Inspectors are these words, "My lords are anxious that you should lose no suitable opportunity of impressing upon both managers and teachers the great responsibility which rests upon them over and above the intellectual teaching in regard to the moral training of the children."

Now, we are all alive to the importance of moral training, but as *Christians* we hold that such training to be worth anything must have a religious basis, for how can any teaching enforce moral truths without the slightest reference to their spiritual foundation?

LET ME ILLUSTRATE MY MEANING:—

I have before me as I write the punishment books for the last month from the school of a town district. In one school seventeen are reported for fighting, in another forty-four for indecorous conduct, in another forty-nine for laziness and carelessness, and so the list runs on. I turn to the book of moral lessons in use in these same schools. I find the lessons of purity may be illustrated by the story of Una and the lion, and conquest over difficulties by Jack the Giant Killer. The one character of perfect purity, perfect strength, is not mentioned.

I turn to the lesson against quarreling, and find the truth illustrated by the fable of the cats and the cheese and the monkey as arbitrator. I am instructed to tell the children revenge is the impulse of a little mind, forgiveness the prerogative of a great one—to quote Jean Paul Richter to them; and when I wish to teach the wrong of laziness I may tell them of Mrs. Dombey, who died because she would not make an effort to live.

I have chosen instances which may seem extreme. I grant that the lessons as a rule may be wiser than their illustrations, but what Christian will deny that to tell a child to be honest because it is best for himself and others, to be truthful because if he is not every relation of life is embarrassed, and lying is low, base, and contemptible, and to omit to tell him that there is a God who made him, and to whom and for whom he has to live, is to daub morality with untempered mortar, and to sow the seeds of incalculable mischief?

I. M. M. Kenward.

THE POINTS OF VIEW.

There are always two ways of looking at things—the right way and the wrong. When life is met in the spirit of the great Apostle Paul, as he shows it in 2 Cor. vi. 3-10, the point of view is sure to be the right one. Notice the words: "As having nothing, yet possessing all things."

The same spirit is found four years later, after many trials, in the words of the riper Christian, Phil. iii. 8: "I count all things but loss, for the excellency of the knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Compare these with the words of many Christians whom we know during, for instance, cold weather: "I do not know what to do with myself. I sit by the fire, I am muffled in clothes, and yet I can *not* keep warm. I am afraid to go out—one has to be so careful this weather."

And yet, unless absolute delicacy forbade, a brisk walk, on errands of mercy to really suffering ones, would be a strengthening, heart-giving tonic to body and mind, a veritable cloud-dispeller.

One with a thousand a year grumbles that it is not two. Another with a hundred thanks God it is so much. One convalescent moans, "Ah, I *was* bad yesterday!" Another says, "Thank God I am so much better to-day!" One says of the rain, "It will make the streets so dirty!" Another thinks, "This was needed to lay the dust, and help the grass grow." Two men gaze skywards. One says, "What black clouds!" The other beholds a rift, and says, "What a heavenly blue!"

"It is good to live!" says one, gratefully. "I dread to die!" cries another, in bitterness. "All this is clear gain," says one. "Alas! that there should be so much loss!" says his partner. One says, "Those wonderful bees, to yield all that honey!" The other, "Ah! how they sting!" "Ah," cries one, "all our good is embittered by evil." "The greatest misfortune is tempered by good," says his neighbour.

Listen to that Christian, Izaak Walton, as he trudges along by the River Lea with his "honest scholar":—

"Let us, as we walk home under the cool shade of this honeysuckle hedge, mention some of the thoughts and joys that have possessed our souls since first we two met. And that our present happiness may appear the greater, and we more thankful for it, I beg you to consider with me how many do at this very time lie under torment of the gout or the toothache, and this we have been free from; and let me tell you that every misery that I miss is a new blessing."

He points to the beauties and delights of nature, and characterises each as a blessing, and rightly concludes by saying that a humble, cheerful man is happy, and possesses himself with a quietness which makes his very dreams pleasing both to God and himself.

There are, in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime;
Who carry music in their heart
Thro' dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

M. B. G.

THE OLD TEMPERANCE "CRUSADE" has been revived in several places in America. In Sioux City the women lately visited the saloons, appealed to the publicans to abandon their business, and prayed and sang on the premises. It has been stated that the city has been greatly stirred by this action.

TEMPERANCE REFORM.—Archdeacon Farrar, addressing a meeting at Exeter Hall on Saturday night, referred to the Local Veto Bill, and said legislative remedies were invariably exceedingly slow. He was of opinion that, notwithstanding the number of years of work for the cause, many more would have to pass before a really effective measure dealing with the liquor traffic could be introduced and carried into law.

HUDDERSFIELD.—At the annual conference of the Huddersfield Sunday School Union held last week it was stated that the number of schools in the union was 58 and scholars 16,053, as against 15,742 last year. The number above 15 years of age was 6,819. Scholars who are also church members number 1463. There are nine junior society classes, one Christian band, and 28 schools which had formed Christian Endeavour classes, recording a membership of 1181. The teachers and officers numbered 2011.

NOTES ON DAILY READINGS.

SUNDAY, APRIL 7.—2 COR. V.

Our True Home (1-10).—Not here, in this body, but yonder. The Apostle anticipated a moment when, in the advent of the Lord, the body of his weakness would be clothed upon with the immortal vesture of the soul. The tent exchanged for the building, mortality for life. (5) He needed no outward assurance that this would be the case, since the Spirit of God was ever witnessing of that which was to be. To him there was no interval. Absent from the body, he would be immediately present with his Lord. (9) This should be the aim for us all. There is no loftier ambition than to please Christ well, to give Him no cause of regret, to realise on our side all the expectation of his true love. (10) This is not the judgment of the Great White Throne, but that which will take place when the Lord takes account of his servants at his second coming. Then our use of the talents will determine our rule over the cities.

The Terror of the Lord (11-19).—The terror of grieving Him should be greater than of suffering penalty. Oh for power to persuade men! Oh that as they look into our hearts they may see the transparency and purity of our motive, possessed of no other ambition than to win them for the Christ whose love constrains us! (14) The death of Christ is not only an atonement for our sin, but is the end of self-interest, for all who enter into its inner spirit. Not for themselves, but for Him, they live. The Cross stands between the old past, and the new hopes and ambitions that urge us to give ourselves to the Redeemer for the consummation of those purposes that lie so near his heart.

The Ministry of Reconciliation (20-21).—The Reconciliation on God's side is complete. Many as their trespasses are, God does not reckon them. He is reconciled. For Christ's sake He waits with open arms to receive the sinner. It is for us, as Christ's ambassadors, to urge men to accept God's offer of mercy.

MONDAY APRIL 8.—2 COR. VI.

Workers with Him (1-10).—God sends none forth to entreat men without co-operating with them. When rain falls on a slab of rock, it falls in vain. Be not rock, but rich loam to God's grace. Our great care should be that our life should not be an occasion of stumbling to those that are helped by our words. (4) First, the Apostle enumerates the circumstances in which we have an opportunity of showing what God's grace can enable us to bear. Then he shows us the graces in which we may commend the Gospel. And lastly, by a series of paradoxes, proves that the destruction of the outward only leads to the enhancement of the virtues of the inner and hidden life. Such power is there in the grace of God that it transforms all that is hostile and hurtful into opportunities of clearer light and intenser flame.

The Unequal Yoke (11-18).—Separation from evil is indispensable, whether in the marriage relationship, in business partnership, or in any yoking of men. There may be similarity of interest and aim, but there must be oneness of soul before there can be peace or blessedness. Let us think of ourselves as temples of the living God, and prohibit the introduction of idols thither. Do not consider what you have, but what you receive. Reach out towards the other world and you will be unworldly. Open your heart, to light, and love, and Christ, and you will be insensibly separated from uncleanness, darkness, and Belial.

TUESDAY, APRIL 9.—2 COR. VII.

The Cleansed Soul (1).—Be willing to be cleansed and God will cleanse. Remember that it is not enough to be free from outward defilement, there must be the inner purity of the spirit. Our holiness should be full-orbed. Like a well-grown tree, it should be symmetrical on every side. Who would not labour for such result when such promises invite?

The Love of the Apostle for his Converts (2-16).—Reverting to his first letter, in which he had dealt with such a strong hand with the sin that had disgraced the Church, he pours out his heart in expressions of thankfulness that they had not misunderstood him, but had sorrowed for their sin with a grief that wrought true repentance. (5) It was a great effort to the sensitive heart of the Apostle to take a step that threatened to alienate friends. He lived through those dark days, nourished by the love of Titus, and by the tidings that his rebuke had been taken aright. (10) The sorrow of the world is mortification, the sense of hurtness and injury, which is the death of noble resolve. Godly sorrow accepts rebuke meekly, puts away wrong, and with chastened step begins to climb upward through the darkness toward the light. (14) Titus was like-minded with the Apostle, who had a wonderful power in affecting men with his own strong sympathies. As man Paul needed comfort: as apostle he could joy over the repentant church, and could cherish an abundant inward affection, characteristerics which any man might emulate.

WEDNESDAY, APRIL 10.—2 COR. VIII.

The Riches of Christian Liberality (1-15).—It originates in the grace of God; it is fraught with abundant joy; it is not stanched by poverty, but is consistent with deep poverty; it is ungrudging in its desire to bless others; it begins with the true consecration of the giver's soul to God. (7) When a nature abounds in any one direction, it is almost sure to overflow in others also. All the love and liberality of Christian hearts is fed from one eternal fountain, the grace of Christ, and their wealth is through his poverty. God works in us to do as well as to will. Let us not only will, but do. But after all the main thing with God is not the doing, but the being willing. The doing is always accepted according to our ability. (14) Love is the true law of supply and demand.

The Messengers of the Churches (16-24).—Those that deal with money matters should be extremely careful to associate with them men who are beyond suspicion. Indeed it is well for those that are engaged in spiritual work to handle money as little as possible. Titus and two others, whose names are not given, the one to represent the Apostle as his fellow-worker, the others as representing the churches. How wonderful that in performing this service about money matters, they are expressly said to be promoting the glory of the Lord! It is an encouragement to know that serving tables is not without opportunities of revealing the hidden beauty of our Master.

THURSDAY, APRIL 11.—2 COR. IX.

Incentives to Ministering to the Saints (1-5).—Very delicately the Apostle forbears urging this ministry, but he shows clearly that he expects it. Perhaps there is nothing that so stirs the heart as the sense that something is expected which it can give. Ask yourself repeatedly whether you are realising Christ's expectations of you.

The Harvest of Benevolence (6).—On the dull ploughed land we sow the harvest that is to be. For many the harvest will be sparse enough because their sowing is such. (8) We are not really poorer by what we give away, and God will never let us want. He will always make his grace abound toward us. As we give we shall get; as we scatter we shall increase. We shall always have sufficiency for all the good works to which He leads us. Mark the the prodigality with which the apostle scatters his *alls* and *everys*. (10-15) When you go forth to sow ask God to supply your seed; when after sowing you are hungry, ask God to supply you with bread; when you are discouraged at the results, ask God to increase the fruit. We sow the seed, which represents toil and self-sacrifice, and lo! it comes up in a crop of thanksgivings to God, and of love to those who have given. But who can ever tell the measure of thanks and love which are due to God for having given us the gift which includes all gifts! Have we taken it? Do we know what it involves? With Him "all things."

FRIDAY, APRIL 12.—2 COR. X.

The Authority of the Meek Apostle (1-11).—We are naturally deficient in meekness and gentleness, but there is enough of each in Christ for us. Let us appropriate his fulness for our need. Ours the lowliness of those who are conscious that in themselves they are nothing, but that Christ, the mighty one, is with them and within. (3) There is a marvellous difference between being in the flesh, as to our body, and warring or walking according to the methods of the flesh or self-principle. (5) The figure is borrowed from the storming of a fort. In the Gospel armoury there are weapons which cannot be resisted by the reasonings and will of man; but we do not avail ourselves of them as we might, in our work for God in the world. Let us ask that every stronghold of evil, every imagination and proud thought in our own hearts, may be subdued before the Gospel of our Lord, and that He may be supreme. (9) There is a wonderful power in the weakest of men who are dominated by a single purpose, and filled with the sense of the presence and power of God. Weak and contemptible in themselves, they are channels through which God pours Himself forth in blessing to the world. (15) Paul was always pressing outwards to that which lay beyond. There were vast regions which he longed to count as provinces for his Lord. (18) But the one aim of us all should be the commendation of Christ. This makes us wholly oblivious to all other voices. If He is pleased, we are satisfied, though all else condemn. If He condemn, we are not at ease though the world ring with commendation.

SATURDAY, APRIL 13.—2 COR. XI.

A Godly Jealousy (1-5).—The Apostle was so fearful that his converts should be led aside from the simplicity of the Gospel. It is so easy to lose the first bloom of purity. Another Jesus, a different Spirit, a different Gospel are as much our temptation now as ever they were. The differences may hardly be apparent at first, but they grow every hour.

Self-Vindication (6-15).—The appeal for his authority struck very deep into the Apostle's heart. He acknowledged that he had not taken the advantages which were within the right of an apostle, but he denied that this constituted any withdrawal of his claim to be considered among the chief. He had acted on this wise that he might not be burdensome to his converts. For himself it would have been equally agreeable to take the lowest place, but for the sake of the great commission entrusted to him, he could not allow his foes to dispossess him of his claim to be counted an apostle.

The Scars of the Good Soldier (16-33).—As against the false apostles, he asserted that he had all their qualifications, and more also. This enumeration of sufferings covers the Apostle's life before his journey to Rome, with its shipwreck, and refers to many incidents of which we know nothing. What a catalogue! What hardships! And yet his spirit rose superior to them all in triumph. What were they when compared with his Master's smile! Listen to that song of exultation which bursts from his lips, "The God and Father of our Lord Jesus Christ is blessed for evermore." The outward man was worn and battered, but the inward was buoyant, strong, and victorious.

COUNTRY TOWNS AND VILLAGES.

Dear Sir,—For the information of your readers, many of whom are justly concerned about the spiritual destitution of a large number of our country towns and villages, may I mention what has been accomplished recently in two cases which seemed to present peculiar difficulties? The one is a town, and the other a rural district consisting of several villages, and these two may, I think, be regarded as fairly typical of many places.

The town referred to has a population of several thousands, and the churches are very ritualistic. There has been a town mission for some years, but recently it was found impossible to sustain it, and the local committee dissolved. The missionary, who had done excellent work there, appealed to the Country Towns Mission, and the secretary made several visits personally, canvassing the neighbourhood. He discovered that very many were dissatisfied with the condition of things in the churches, and they were very glad to help when the work of a town missionary was explained to them. With the help of a small grant from the society the mission has been thoroughly re-established.

In the other case, to which the attention of the Society was called about a year ago, the prospect of securing the needful funds for the maintenance of a missionary seemed almost hopeless. There is scarcely anyone in the neighbourhood in a position to help financially. On the invitation of a very earnest Christian who has laboured in one of the villages for a long time, several visits were made from the society for the purpose of consultation and prayer. The urgent spiritual need of the district was put before several of God's people, and the result is cause for great thankfulness. After a year's effort enough money was promised to justify the appointment of a missionary. Already there is evidence that God is owning the work of visiting from house to house, and the setting forth of the simple Gospel.

Doubtless many of your readers know of districts similarly circumstanced, and the Society will be glad to enter communication with such, in the hope of being able to advise and help.—Yours faithfully,

G. H. Mawen, Secretary.

Country Towns Missions,
18, *New Bridge-street, E.C.*

INTERNATIONAL S. S. LESSONS.

APRIL 14.

EASTER LESSON.—1 Cor. xv. 3-19.
GOLDEN TEXT, verse 20.

CONCERNING the resurrection of Christ, these verses suggest four things: (1) *It is an essential part of the Gospel of our Salvation* (3,4). The Gospel proclamation contains three facts—the death and burial and resurrection of Jesus Christ. That is no Gospel at all from which the third of these three facts is omitted. The three were included in Peter's sermon on the day of Pentecost (Acts ii.) The theme of the apostles' preaching was Christ and the Resurrection (Acts iv. 2, 33; xvii. 18). It was the fact of the resurrection which provoked the bitterest hostility of the people (Acts xvii. 32; xxiii. 6). To draw up what professes to be an Evangelical creed which makes no mention of this, only proves how far we have wandered from Paul's method of viewing the Gospel.

The death was because of "our sins." The Old Testament type of the sin offering explains what that means. (Compare Isa. liii. 5, 6, with Jno. i. 29, and Rom. viii. 3). The resurrection was the evidence of God's perfect satisfaction with the work of his Son. On the cross the debt was being paid; in the empty sepulchre God gives his receipt (see Rom. iv. 25). Both the death and the resurrection were "according to the Scriptures" (Psa. xxii.; Zech. xiii. 7; Psa. ii. 7; xvi. 10; Luke xxiv. 26, 46). These are the facts which faith accepts and appropriates, so that we become identified with Christ in his death and resurrection (Rom. vi. 3, 4, 10, 11).

(2) *It is established by sufficient evidence* (5-7).—Two facts are admitted—first, that Jesus died, and next, that the sepulchre in which He was buried was found empty on the third day. The only explanation of these facts is that He was raised from the dead, as He promised. The witnesses who saw Him after his resurrection are in every respect reliable. Their number; their previous intimacy with Him; the fact that they saw Him, not each one separately, but in a company of five hundred at once; their bold and consistent witness to the resurrection when they had nothing to gain by it; and the power that accompanied their witness—these are some of the proofs which place this fact beyond question.

(3) *Paul is himself a powerful witness to its truth* (8-11).—At first these verses seem like a digression; but they are, in fact, an important contribution to the argument. In his own person he was the subject of a change which nothing can explain but the resurrection of Christ. What had he been? "A persecutor of the Church of God." (9) The sin of it has long been forgiven; but Paul's frequent references to it prove that even the forgiven sin of our unconverted days leaves its mark upon our future life. Paul never forgave himself. "Whatsoever a man soweth that shall he also reap." But he became the most zealous and laborious witness to the fact he had formerly denied (10). There is no satisfactory explanation of the change except that which he gives (8). He was neither an insincere man nor a mere visionary. The sight of the Lord granted to him near Damascus did not make him proud. On the contrary, it humbled him, and was the beginning of such intimacy with Jesus that the likeness of Jesus began to appear in him.

4. *The awful alternative if the resurrection is not true* (12-19). In the church at Corinth there were some who denied it (12). Possibly these were converts whose previous philosophical training indisposed them to believe in the resurrection of the body. Or it may be that like Hymenæus and Philetus, they believed that the resurrection was spiritual, and therefore already passed (2 Tim. ii. 17, 18). The consequences of such a denial were, first, a denial of Christ's resurrection (13, 16). For He had died and been buried; and the statement that the dead rise not must include Him. Then, there is no Gospel (14). Who would care to preach or to believe in a dead Saviour? Is He a Saviour if He be dead? Next, the testimony of the apostles goes (14). For this was the one statement on which all their work was based. If it is not true they are not merely mistaken, but "false witnesses." They were declaring as true what they knew to be false. Yet for a falsehood they were willing to suffer torture and death! And by the means of a falsehood they were led to preach and practise the greatest purity and honesty of life! More than this, there is no pardon for the living (17), and no hope for the dead (18) if Christ is not risen. If Christ went no farther than to death, prophecy is unfulfilled, the word of Christ Himself is broken, there is no proof that his atonement is accepted, and the believer loses both this world and the next (19). But none of these consequences need be feared; for the fact of Christ's resurrection is beyond dispute. Therefore, our present pardon, our future life, and our reunion with those who have fallen asleep, are sure.

For the Young.

A DOUBLE VICTORY.

A LONG, white, sunny, dusty road; a little boy dragging his weary steps. He is returning from school; his satchel and atlas are so heavy! Every now and then he looks round, thinking: "Perhaps a carriage will overtake me." Alas they all drove the wrong way.

Charlie was not strong: his papa called him "the conductor" because he never missed catching any illness or epidemic that might be about. He was his mother's great care. But when she was tempted to think he had more than his share of suffering; a small voice answered in her inmost heart: "Does not God know better than we do how to divide shares? I have besought Him to make my Charlie his servant; He is the best Judge as to the means of accomplishing it, even if it must be pain." Then the mother found a tender smile for her darling, as he tossed feverishly in his little bed.

But on this summer day he was better; he had returned to school with great pleasure, and he was trying hard to make up for lost time. If only the road had been less long, or shaded with trees. "But here is a carriage; no, a cart," calls out Charlie joyfully. Taking off his hat, he advanced politely towards the driver. He is almost always successful on those occasions; no one hardly could resist his pale winning little face, his trusting look. The coachman makes a sign of assent, and Charlie climbs quickly at the back of the cart, where he finds a corner behind two high barrels, for on the only seat, by the side of the driver, there is a boy of his age in elegant light clothes, who seems absorbed in a beautiful picture-book. How glad is Charlie to put down his atlas and to rest a bit.

But suddenly the other boy perceives him. He frowns, and, taking the whip from the servant's hands, he strikes across the barrels, and at last a lash reaches Charlie's face. "Down with you, at once!" cries he. "This is papa's cart, and no place for such as you." Poor Charlie gets down as fast as he can, but his bag and atlas come in his way, and he tumbles on a sharp stone, cutting his knee badly. A peal of laughter from the cart, which dashes off, soon disappearing in a cloud of dust, and Charlie is left alone on the road, his leg bleeding. "Ah, the wicked boy! I'll pay it him." Big hot tears run on his little dark blue jacket. He sobs more and more as he gets along slowly, and with some difficulty.

At last his mother appears at the turn of the road, and soon perceiving that something is amiss, she begins to run. Though she was a very busy mother, and often overtired, she always found time to come and meet her boy on his return from school. To-day how sorry she is to find him in such a sad plight, and what pain she takes to relieve him. But when she comes to him that same evening to tuck him up in his bed, she looks more serious than is her wont. "What is the matter, mamma?" says Charlie. He does not like that look. "My little man," she replies, "do you think we may say 'Our Father' to-day?" "But we say it every evening, why not this time?" cries he, quite surprised. "Charlie," asks mamma, "did I not hear you vow that you would never, never forgive the boy who threw you down? How could you pray to God to forgive your debts if you do not add: 'As we forgive our debtors'?"

Charlie's arms are already around his mother's neck, he bursts into tears, different ones from those of the afternoon. "Oh, mamma, I had not thought of that! I could not do without God's pardon. If you please, dear mamma, let us pray! Will you not? Yes, he was very naughty that boy, but there are so many things for which I must be forgiven, too, and then I am no more angry, not at all, with the boy, I can assure you." Kneeling down in his little night-gown, he joins his hands to say with all his heart our Saviour's prayer.

Complete change of weather when Charles awakes the next morning; the rain beats against the window, and he looks at the small water-ribbons which run so fast along the panes. He thinks of his radishes which grow in his little garden, and are in sad need of water. He has sown them himself, intending them as a present to his mother on her birthday. Oh the good rain! At this moment mamma looks up. "Good morning, little manny," says she gently, so as not to wake the younger children. "Have you slept well?" "Yes, thank you, mamma; but my leg is still painful." She jumps out of bed, and, sitting by Charlie's side, she prays to God to preserve him to-day from all accidents and temptations. It is always such a comfort to the little boy, that morning prayer with his mother, such a safe entrance into his day.

An hour later everyone is up; breakfast is soon over; it is time to start. Papa is rather anxious, seeing how stiff his son's leg is in its long bandage. "But how will you be able to walk, my boy?" "I hardly know, papa," answered Charlie, gathering up his whole courage. "I believe I can manage to get to school all the same." "No, no, you cannot; I am going to put you in the 'bus; it's just due." "Jane," calls the father to the maid, "stop the "omnibus." "So you will keep dry as well," adds he, turning to Charlie.

Father and mother lift their darling, and place him comfortably on the red-cushioned seat in the middle of the vehicle. He cheerily lifts up his hat at parting; a drive in the omnibus is not a frequent amusement. A few turns of the wheels and all disappeared—parents, little brother, and sister, the white cottage with the verandah and small garden in front. Then only Charlie takes a look at his travelling companions, and gives a great start: Who sits there right in front of him? Why, the naughty boy of yesterday, in dark clothes this time, but very fine ones too. He is busy wiping the mud off them, for the omnibus is open at the front, and the big wheel gives great splashes. Now the drive is down hill, the damage seems to increase, the smart boy looks quite vexed, his handkerchief with which he tries to wipe his clothes is covered with mud. Charles is rather pale, he looks at his cloak, old and worn, but very ample, then at his enemy, who apparently does not notice him. A couple of seconds only, then he strides over the seat, sits himself next to the boy, and covers his legs with the cloak. "It is large enough for us both," he says. The boy cannot help now recognising Charlie. "Leave me alone," he was just about to say, but his eyes fell on the poor bandaged knee; he blushed to the roots of his hair. Little by little the expression of his face is entirely altered; he is conquered! As they get out of the 'bus, having still a steep street to descend before reaching the school, the boy says: "Lean on my arm, do." He carries the bag and the atlas, and thus they reach the door. Before entering the boy seizes Charlie's hand, and holding it tight, he says, very quickly, "I shall never any more hurt you. Let us be friends! Oh, will you?" "Yes, with all my heart," answered Charlie, and his eyes beam over his happiness and gratitude for a double victory.

A. R. DE V.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Upr. Rathmines, Dublin*, April 14-28 *Chester*, April 29; *Flint*, April 30; Mr. H. Falkner, *Little Thurrock*, April 5; *Kentish Town*, April 10; *Leyton-road*, April 18; Mr. J. S. Tyler, *Old Newton, Stowmarket*, to April 7; *Newcastle-on-Tyne*, April 22-29. Mr. S. J. Hewlett, *Loughton*, April 4; Mr. G. Goodman, *Holland-street, Southwark*, to April 5; Mr. Josiah Spiers, at *Whetstone*, April 17-26.

THE CHILDREN'S SCRIPTURE UNION.

Anniversary meetings, Thursday, April 4, Rev. E. A. Stuart, M.A., at 3; W. F. A. Archibald, Esq., at 6.30 in Exeter Hall, Strand. Special prayer meeting at the Y.M.C.A., 185, Aldersgate-street, Thursday, April 18.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending April 13, 1895.—Sun., April 7, Luke xxii. 24-38; Mon., 8, xxii. 39-53; Tues. 9, xxii. 54-71; Wed., 10, xxiii. 1-12; Thurs., 11, xxiii. 13-26; Fri., 12, xxiii. 27-43; Sat., 13, xxiii. 44-56.

LEE.—The Lecture Hall in Belmont Park, which has been taken over by Mr. J. Woodman, was re-opened a few days ago, as the People's Mission Hall. The work has been organised in the interest of the poor, in the visitation of whom the missionary, Mr. J. Owen, is ready to devote the whole of his time. It is proposed to hold open-air meetings in Dacre-street, to organise a "People's monthly party," a Band of Hope, and provident clubs.

ROYAL SOCIETY FOR THE ASSISTANCE OF DISCHARGED PRISONERS.—The report of this Society (32, Charing Cross, W.C.) states that during the past year 1016 discharged prisoners have been assisted. All were supplied with a substantial breakfast, and many with tools and clothes. Selected cases of wives and families of prisoners have been assisted. The agents of the Society have, though with great difficulty, been fairly successful in obtaining employment for all men willing to work. Although the work of the Society has been for some years increasing it is a matter for regret that the annual subscriptions show a slight decrease. The Society co-operates with many of the provincial Discharged Prisoners' Aid Societies, and has special agents of its own in some important towns.

Some London Missions.

INDUSTRIAL HOME FOR CRIPPLED BOYS.

Visiting, some months ago, the Home for Crippled Girls in Marylebone-road, I was deeply interested in the way these sufferers are trained to make themselves useful. While, however, rejoicing in the loving help rendered to the girls, one reflected that many of their brothers are similarly afflicted, and incapable of earning a livelihood in the ordinary way. What is being done for such helpless boys?

The answer is found in the National Industrial Home for Crippled Boys in Kensington—a fine Home, which really grew out of that for the girls. Earnest men, finding the need among boys very pressing, began in a small way, in 1865. Ere long, as the work grew, more room was needed; and in faith the committee secured a magnificent freehold site, with spacious grounds, land being then comparatively cheap. On this they erected a Home, which has been subsequently considerably added to. Here

"DESTITUTE, NEGLECTED, OR ILL-USED

crippled boys," between the ages of thirteen and eighteen, are received, kept for three years, and taught thoroughly certain trades—so thoroughly that employers are eager to secure these well-skilled craftsmen. Once they have mastered a useful trade, their infirmities seem to be no hindrance. But, on the other hand, few employers are willing to take, as an apprentice, a crippled boy, fearing the trouble he may be to them.

Four good trades are taught, by proficient masters—harness making and repairing; relief-stamping and copper-plate printing; tailoring; and, for the stronger lads, carpentering. I was greatly interested in visiting the workshops and finding the inmates busy as bees. One speedily forgot their maimed condition in admiring their activity and deftness.

In the harness room, work of the finest class is done. Some of it, in fact, may be seen in the drive in Hyde Park. A lad who had that day gone out to a situation in a first-class firm had left finished a beautiful set of harness which did him and his teacher the highest credit. But as showing how they are taught to turn everything to account, I examined with interest a box, the same lad had made out of rough egg boxes and meat tins. Covered with leather, lined and varnished, it looked splendidly, and spoke well for his ingenuity.

Passing into the relief-stamping and copper-plate room, I found some twenty-seven boys deftly performing—although minus fingers and legs, or suffering from spinal complaints—various delicate processes; and putting crests, illuminations, and addresses on note paper, lithographing cards, silvered programmes, wedding invites, and a variety of tasteful work. These lads find employment readily, and oft develop into independent tradesmen.

So in the tailoring—which craft suits specially such as have lost their legs—the boys turn out high-class work, besides, of course, making and mending for the whole institution.

In the carpenters' shop quite a variety of rough and fine work, from mouldings, frames, wood-engraving blocks, cabinet and fret work, to flower-boxes, tables, and steps, was being turned out admirably.

It must be remembered that all boys admitted are taught one or other of these trades, according to their choice. It is easy to pen these facts, but words fail to convey the way one feels touched by the seeming

HELPLESSNESS OF THE YOUNG CRAFTSMEN,

whose deft skill contrasts so strangely with their bodily condition. As one of the masters shrewdly remarked, "This Home has saved the public, in poor rates alone, an untold sum. Left untaught, these lads, growing up, would most of them have to go into the Union. Now, instead of becoming paupers, they increase the nation's wealth." An appendix to the last report gives a number of very telling facts as to the subsequent career of former inmates. Amongst such it is to be expected that some are found dull and slow to learn, but the majority are sharp and quick. Last year these young workers earned towards the support of the Home £266 13s. 5d. clear profit.

While I have dwelt largely on the industrial and practical aspect, it must not be forgotten that this is a *Christian* Home. Besides constant Christian influence, daily Bible-readings and prayers, Sunday classes are held by ladies and gentlemen who have taken up this service. On Sunday morning all who can attend Hon. and Rev. Carr Glyn's church, St. Mary Abbotts, while in the evening a service is held in the Home.

Great pains are also taken to impart the rudiments of education. Many are wholly unlettered when they enter, but the last report made by Mr. Hassell, the Educational Inspector, speaks highly of the progress made, and gives a very fair average of "passes." In singing some naturally excel. Altogether Mr. Cooper and his assistants are to be congratulated on the school work. The teaching is given in the evenings, the boys being occupied during the day in the workshops.

Nor are they at all dull. There is an extensive playground, a good cricket club, who play matches against "able-bodied boys," and win them too. This, to some, may seem trifling; to such afflicted ones it means much to have

SOME INTEREST AND ENJOYMENT IN LIFE.

The inmates number, at present, 88; there is room for 100, and plenty of applicants, but one of the dormitories awaits furnishing. Who will undertake this good work? There is no voting, suitable candidates being admitted by rotation, as there is room. It is a National Home, cases being accepted from all parts of the land. Care is taken to build up their constitutions by good food and outdoor exercise. Dr. Pearson, one of the honorary surgeons, visits the Home daily—not a few needing careful oversight.

To many such an institution will peculiarly commend itself. Yet it is now £1,250 in debt, and thus greatly in need of liberal help. The resident secretary, Mr. F. J. Bovis, National Industrial Home for Crippled Boys, Wright's-lane, Kensington, W., is ever ready to welcome visitors, and no one visiting the Home can fail to be deeply touched and warmly interested.

Pearl Fisher.

COLPORTAGE IN FRANCE.

During the summer of 1893-94, Mr. Dévenoge, cyclist colporteur and evangelist in the Rouen Wesleyan Mission, sold forty-seven Bibles and 5155 New Testaments in 371 places in the northern departments of France. Each of these places has been visited from street to street and from door to door. In the rural districts the populations are divided, generally speaking, the minority being *dévote* and very superstitious, the majority remain indifferent and sceptical.

Among the incidents that have marked these tours we may mention the following:—At Poses, an aged woman is offered a New Testament, but declares herself unable to buy it for 5d.; she pleads earnestly to have it given her for 2d., and at last the colporteur gave it to her for 3d. She joyously exclaimed: "I will read a long portion to-night. How glad I am to have the life of our Lord. I had been waiting for it ever so long." Many Roman Catholics have bought the New Testament in order to compare it with their Prayer or Mass Book. At Amiens, the colporteur took up his position near a merry-go-round, and preached for two hours in the open air. In a village near Nogent-le-Roi (Eure-et-Loire) he was mistaken for a dangerous Anarchist, and not set free until his books had been carefully scrutinised by the gendarmes.

It is always a pleasant sight to see a thorough workman at his work, especially one who is doing it all for love and nothing for reward, with his heart as well as his head in it. The man who sells a couple of thousand New Testaments in a summer among a Roman Catholic population is evangelising to some purpose. Mr. Dévenoge is now going further afield, with the intention of systematically visiting the northern departments. With the consent of his Mission, he and his young son spend two weeks per month in the new campaign. They go by rail with their "wheels" early on the Monday morning to some convenient starting place, and work round the towns and villages day by day, till Saturday finds them within an easy run home to Elbeuf.

Georges Godel, Pastor.

Wesleyan Methodist Church, Rouen (France).

VALE MISSION HALL, GUERNSEY.—Willing helpers from various churches have aided the superintendent of this Mission, Mr. Vaudin, to preach to the numbers who flock to the hall. Special evangelistic services have been conducted during the past year, with great blessing, by Mr. James Eyres, from Liverpool; Misses Stone and Watts, from London; and Mr. and Mrs. Vaudin.

THE GOSPEL IN CEYLON.

You will be glad to hear that the past year has been one of encouragement, and that there has been much blessing on many departments of the work here. In this province over two hundred persons have joined the different mission churches during the past twelve months, on profession of faith in Christ, and a large number of others are on the list of inquirers, and are receiving regular instruction in Christian truth. There are in the mission schools of the Province 14,868 children, of whom 6405 are in Mission Sunday-schools.

The work of the Jaffna College continues steadily to advance. There are now 160 students in the college proper and 391 in the high school, which is a preparatory school to the college. In this college all the professors and teachers are Christians; the Scripture lessons are taught daily in every class; the students are all required to be boarders within the institution, and are thus separated from heathen influences, and brought under strong Christian influences. Many of the former students are now doing good Christian work, not only in Ceylon, but in India, Burmah, the Straits Settlement, and elsewhere.

The medical work is under the care of the Rev. T. B. Scott, M.D., and Mrs. Scott, M.D. Since opening their work they have treated 2510 patients in the dispensary, sixty-four in the hospital, and fifty private patients. Their work is much appreciated by the people, as may be seen from the fact that they have received, from fees, sales of medicine, etc., the sum of R1800. This is applied to meet the running expenses of the work.

By means of this medical work, not only the patients who attend the dispensary or are treated in the hospital, but many of their friends and relatives who accompany or visit them, hear the Gospel message.

In addition to the work in the dispensary, the doctors are often called to treat private patients in their homes. Dr. and Mrs. Dr. Scott have acquired a good working knowledge of the Tamil language, and they are not only good doctors, having much success in their cases, but they are good missionaries, and take an active part in helping on the educational and evangelistic work in their district.

The work of Dr. and Mrs. Dr. Scott has grown to such an extent that, on the arrival of Miss Dr. Grieve in the Island, the last of November, they were glad to welcome her, and to invite her to help them in their work. She is now with them at Manippay, devoting a portion of her time to the study of the Tamil language, and the remainder of her time to medical work.

The amount secured in cash toward the erection of the Lady Havelock Woman's Hospital in Colombo, amounts to R44,000. The foundation-stone has been laid by Sir Arthur Havelock, and it is expected that the work of erection will be completed within the year.

After very careful consideration and consultation with the missionaries and leading native gentlemen of the Province, a site has been chosen for the Women's Medical Mission at Erunvil, as that will be central for the 300,000 people of the Province. The site purchased comprises ten acres. The work of construction is going on rapidly, and, according to the legal contract, all the buildings are to be completed and ready for occupancy by December 15 this year. The buildings to be erected will bear the name of the McLeod Hospital and the Maud and Alice Home.

In this district, which is ten miles square, we are the only resident missionaries, two white faces among 40,000 brown ones. There are in this district 1,550 children studying in mission village day schools.

We wish to express our very grateful thanks to all the kind friends in Great Britain and America who so generously responded to our appeals, and contributed towards permanent scholarships in the Jaffna College and in the Uduvil Girls' Boarding School, and towards the establishing of the two medical missions. We are well and strong and very happy in our work among the people, whom we love, and we look forward with hope to the work of this new year, the one wish of our hearts being "to do the will of God whatever that may be."

Mary and Margaret W. Leitch.

Jaffna, Ceylon.

The late James Talbert.

"A PRISONER OF JESUS CHRIST."

Not this week a busy worker, serving actively in the crowded haunts of men, but "a prisoner of Jesus Christ," whose prison became a palace through the grace given him, is before us. Thousands who have visited the humble cottage in Dundee to commune with this rejoicing saint, who lay sixty-four years glorifying God in the fire of bodily suffering, must cherish sweet memories of his beaming face and burning words as he testified to the sustaining grace of God. One such visitor said, on hearing we were about to give a little sketch of this tried saint, "He was a man in heaven. The moments I have at times spent in his room have seemed to me the nearest approach to heaven I have ever known in this life."

James Talbert was born in 1809 in Lochee, a suburb of Dundee. When about twenty-one years of age he fell from a tree, and was so severely injured that ever afterwards he was bedridden. As he lay year after year in a little grey solitary cottage in a field on the south side of Camperdown-road, Lochee, and afterwards in a cottage in Dundee, various Christian friends visited him from time to time. At first they went to comfort and cheer, but were so strengthened and gladdened by the calm presence and simple testimony of the invalid that soon they found themselves receiving rather than giving.

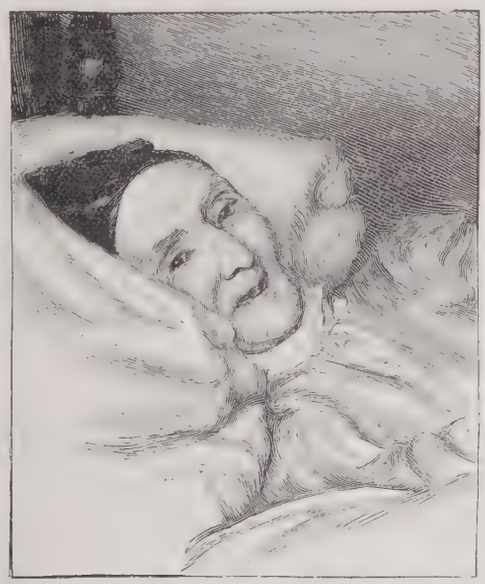
This being so, his early visitors naturally told others of the grace bestowed upon this suffering one; and these, in turn, found opportunity to see him. In this way the little remote cottage became, shall we say, a recognised place of pilgrimage for children of God passing through Dundee; and many whose name and work are known in all lands, whose praise is in all the churches, have found delight in spending a little while by the bedside of James Talbert. Some episodes in these visits, gleaned from a memoir issued by Mr. J. C. Smith,* will deeply interest our readers, many of whom may themselves have been privileged to visit this happy sufferer, now gone in to see the King.

"Many are morose and irritable when ill, but James was pleasant and cheerful, and wonderfully contented with his lot—for about sixty-four years bedridden. When you called to see him, in a few moments he would be off to some passages of Scripture, giving beautiful renderings as to their meaning and practical application, and would generally ask you to sing or read and pray with him, and thus a happy time would be spent."

His simple, childlike, holy dealing with God in daily home life was very beautiful and instructive. "Oh!" he would say, "for more gratitude. I would like to have gratitude to Him who died for me. O blessed Jesus, let me love Thee more and more." He had learned from his well-worn Bible the gracious, holy, loving character of his Saviour, and so he could trust Him day by day. "For some years I have had much thanksgiving and gratitude. Think of men in garrets, but a godly man in a garret is a king disguised. When I get to glory I think I will tell the very angels of the goodness of the Lord to me."

He was very intelligent, and able to converse with all classes of visitors, and from his remarkable knowledge of Scripture and the doctrine of grace, he was a master in Israel, and able to combat error or apply the comforts of the Gospel to the troubled or tempted. The Lord had given him much spiritual insight. How such an invalid could read at all seemed a marvel. The care of loving friends provided him years ago with a large-type Bible on a well-devised reading-rest, so that he could turn it over at will and read easily as he lay on his back.

Besides the constant coming and going of Christian visitors and many others, who came blind and left seeing—having been born to God in the little room—James had for many years in his chamber a weekly "Truth meeting." This was usually led by friends, but generally James himself would speak a few glowing words. Eternity alone will reveal the blessings received at the bedside, when the weak were strengthened and the strong energised. Ministers got new light from the Word, as the aged suffering saint gave his experiences of the good and gracious hand of the Lord upon him, missionaries were roused to more active work and a fuller consecration, the young were instructed, and the aged were built up in the faith. Calm and rejoicing as these usually found James, it was well understood that he had times—especially in the night watches—of great distress and pain, though he often used to say that in spite of all this anguish "God giveth songs in the night."



Among his earlier visitors were Dr. Andrew Inglis, who delighted to sit by him, and who often brought with him the revered Dr. Bonar. "It must," says the writer of the memoir, "have been a grand sight to see and hear Andrew Bonar, Andrew Inglis, and James Talbert over the Word of God in that little room. It might well have been said: 'This is none other but the house of God, and this is the gate of heaven.' And, behold, all three are now in glory."

Amongst others who have sat by his bedside are Mr. Reginald Radcliffe, Mr. and Mrs. George Müller, Mr. Moody, Mr. Sankey (who sang again and again to him, as did also the Jubilee singers when in Dundee), Lord Kinnaird and Lord Overtoun (together and separately), Sir S. A. Blackwood, and many other leading ministers and servants of Christ. Those mentioned are but illustrative of a host of God's children from many lands and of many names, who found spiritual help and sweet fellowship in this sick room.

"The furnace seemed to be heated seven times during his last days on earth; and his devoted nurse said, that for three years before the end, night and day, his pain and sufferings were great in the extreme. But Divine supports were in proportion great." A year or two before his death, a kind friend had, at his own expense, a telephone fitted up from the pulpit of Ogilvie Free Church to James' bed, so that he could hear the sermons. He went home on November 23, 1893, and the last night before his departure a few friends were in his room reading the Word to him, bearing joyous testimony, and singing at his request Psalms xxiii. and cxxi. in the Scottish version he loved so well.

In closing this brief sketch we would warmly commend the Memoir from which we have made extracts, containing, as it does, many of James' choice sayings and Bible expositions. Rev. John Macpherson says in a pointed introductory note:—

James Talbert was indeed "a prisoner of Jesus Christ." For sixty long years or more he wore the chain of an afflicting providence. But his prison was a palace. His faith, patience, serenity, and cheerfulness illuminated the chamber of his suffering. Thousands saw him and wondered, and praised God for the grace given him. His lifelong seclusion rendered his testimony singular and striking . . . His peaceful countenance, his quaint homely sayings, his saintly converse, will be a hallowed memory to all who knew him.

* James Talbert: Recollections of his saintly life and patient sufferings, by J. C. Smith, with introductory note by Rev. John Macpherson. (*Dundee. J. P. Mathew & Co.* 6d.)

COMMUNICANTS IN CHINA.

Dear Sir,—Writing to me at the close of January from Hankow, Dr. Griffith John makes a statement in regard to church membership in China, which I think you will agree with me in viewing as most gratifying. Dr. John is known to be much too wise a man to advance figures upon a question of this kind without having at least some substantial reason for doing so. He says:—

"The progress in church membership during the past year has been most satisfactory. Here at our L.M.S. station in Hankow we baptized in all 165 persons, 111 being adults and fifty-four non-adults. The progress in the provinces of Fukien and Shantung has also been very great. There are at present in China about 55,000 communicants, which shows a remarkable increase since 1889. There can be no doubt as to the marked increase of these five years. If the next five be as prosperous, our China communicants will, at the close of 1900, number not far short of 90,000. We are on the eve of great changes, and great changes for the *better* also."

Such a statement is highly encouraging, and ought to do much to strengthen the faith and stimulate the enthusiasm of the friends of our missionary societies. The present sad war has unfortunately interfered with the work and the workers in the north; there is, therefore, the more cause for thankfulness that God has so graciously blessed the testimony of his people who are labouring in other districts of the empire.

Yours very truly,

J. Wallace Wilson.

Edinburgh, March 26.

THEATRICAL TEA MEETING.—In connection with the work of Mr. William Forbes among theatrical employés, a tea meeting was held on Friday, March 29, for the women engaged at Olympia, at the Iron Room, Edith-road, Kensington. About 100 sat down to tea, after which impressive addresses were given by Miss Kennedy and Rev. W. Foy. Many seemed impressed. Help is needed to carry on this work. Mr. Forbes's address is 71, Tollington-road, N.

CHRIST CHURCH P.S.A.—Since we started, a little more than two years ago (says Rev. F. B. Meyer in *The Christian Treasury*), we have received fifty brothers into church fellowship, we can count about fifteen who have become Sunday-school teachers, and twelve who have gone into mission work. A large number go out on Sunday evenings to testify for the Gospel, which has done so much for them, in the open air, or in mission-rooms and Gospel meetings. There is a vigorous prayer-meeting on Thursday evening, an adult school on Sunday morning, a Christian choir of about thirty, and many other developments of holy and earnest activity. It is gratifying also to learn that during the second year of our existence the total amount contributed in various directions, for benefit societies, the support of our Working Men's Institute, and for other objects, amounted to £690.

The Evangelist.

AN HONEST INQUIRER.

By THEODORE L. CUYLER, D.D.

By the word *inquirers* I mean those who are asking that question which is as old as that night-scene in the prison at Philippi, "What must I do to be saved?" I trust that your desire reaches further down than to be saved from Hell; for then your motive may be simply one of fear—a motive not far different from that of the man who should be deterred from stealing by his dread of the penitentiary. It is not the punishment of sin, but the power of sin that you should seek to be saved from; you should be striving to save your life in this world as well as to secure eternal life in the next world. To save a watch is to put it and keep it in good running order; to save the garden is to eradicate the weeds, and to make it capable of producing flowers, vegetables, and fruit. The deliverance you need is from the dominion of sin in this life, and then you are delivered from the just damnation of sin in the world to come. The case is very simple,

SALVATION.

Thanks be to the Giver of all truth, the remedy is very simple also. Salvation is not a complex conundrum requiring a keen intellect to solve. It is within the comprehension of an intelligent child; and really there is nothing so peculiar or so subtle about your case that it cannot be dealt with in precisely the same way as that of every other sinner, high or low, rich or poor, on this wide globe. Pride or self-conceit may suggest that you have peculiar difficulties or peculiar temptations. Nothing of the sort; there is only one deadly disease, and that is *sin* in its thousand forms and manifestations. The seat of that disease is your own heart. How it came there is not the question; that it is there is enough. How are you to be delivered? is the question.

JESUS, THE SAVIOUR.

The very first page of your New Testament points directly to the one only answer; and the whole Book points the same way. The Book begins by presenting a Divine personage whose name is *Jesus*—which signifies *Saviour*. A large portion of the Book is occupied in telling you what this Jesus has done for your salvation, and what He directs you to do; the Book ends with a cordial invitation to everybody to come and partake of this salvation "freely." There may be some mystery in certain profound doctrines or prophecies contained in the Book, but the way of salvation is as plain as the noontide sun in the heavens on a clear day. The mystery is that you should be perplexed at all; nor would you be if sin did not blind you, and Satan seek to mislead you.

IS SEEKING YOU.

You need not seek after Jesus Christ; He is seeking you. He came to seek and to save sinners, of whom you are one. He is knocking at the door of your heart, asking for admission. If you will simply and sincerely *try Jesus Christ* for yourself you will see what you never saw before, you will obtain what you never have before. Christ offers no compromise. He demands entire faith in Himself, and entire obedience to his commandments. Unless you come as a sinner and acknowledging and confessing your guilt, He cannot treat with you. He "*receiveth sinners.*" That means a warning, and it means a glorious encouragement. It warns you from the delusion that you are righteous already; it encourages you to come provided that you confess your sins honestly and seek to be delivered from them. There is an old score and a long score written down against you; what shall become of them? That sinful past He graciously *pardons* if you but accept Him as your Redeemer. The reason why you are forgiven is that Jesus Christ by his atonement on the cross bore the penalty of your sins in his own body. The Shepherd laid down his life for the sheep. Paul, the converted persecutor, voiced the exultant gratitude of myriads of forgiven sinners when he exclaimed, "There is, therefore, now *no condemnation* to them who are in Christ Jesus."

PARDON BRINGS PEACE.

With pardon comes *peace*. "My peace I give unto you" is what Jesus will say to you. He calls it "mine" because He died to secure it for you. The anxiety and remorse which you have been feeling arose from your guilty conscience. That condemned you. You are at enmity with a pure and holy God; but you can have "*peace* with God through the Lord Jesus Christ." So God's infallible Book tells you, and so we have found it who have accepted Christ as our substitute and our Saviour. We are reconciled to God; our fears are quelled, our enmities are over, and we have submitted ourselves to God. A calm quiet of soul has succeeded to the fears and lashings of conscience that made our soul like a lake under the lashings of a storm. The thunder cloud has rolled away, and Jesus has said to the angry waves, "Peace, be still!" and there is a great calm. Trust Christ, my friend, and you will be at peace with God, at peace with yourself, and ought to be at peace with every fellow-man. You will no longer be afraid of God, or afraid of your own conscience, or afraid of dying, or afraid of the day of judgment; for you will be sheltered under the love that casts out all fears. The only fear that disturbs a genuine Christian—such as you may become—is that he may not do his whole duty at whatever cost or sacrifice. Try my blessed Saviour for yourself. In proportion to your faith will be your repose of mind when his loving voice says to you, "Let not your heart be troubled; ye believe in God, believe also in Me. My peace I give unto you; not as the world giveth, give I unto you."

AND POWER.

Admit Christ into your soul, and with Him comes *power*. You admit that you have been wretchedly weak on a thousand critical occasions in your past life. You promised yourself that you would never yield to certain temptations, and commit certain sins and follies; but you did, and your life is strewed with broken resolutions. Be done with this, and be done with leaning on a brittle reed. Jesus Christ offers to strengthen you with might in the inner man by his spirit dwelling in you. Ah you say, that is something *supernatural*. So it is; for Christianity is based on the truth that the Son of God does enter into the human heart, and just as really affects that heart as the bread you eat affects your body. The whole difference between Saul the bloody bigot and Paul the beneficent, unselfish, heroic apostle of benevolence to his fellowmen was that Jesus Christ had entered into him and transformed him and endowed him with a tremendous power to fight the Devil, and to do mighty deeds of love. This power will come into your soul through the channel of prayer. Try it and see. Work in the same line that you pray. The faith that strives while it prays will conquer; for it creates such a condition of things that God can hear you, and will help you.

PROVE CHRIST.

When you accept Jesus Christ you have secured an ever-present and almighty *Friend*. Some human friends want to help you, but are powerless; others have failed you at the pinch. Here is a Friend whose love is unchanging, who is able to keep your feet from falling, and your soul from death. That everlasting arm never breaks, and is never weary. You can trust his guidance when He says "Follow Me." If you ask his direction honestly, and with the spirit of obedience, you will never go astray. There is not one of his Commandments but you will be a better man for keeping it. He is your perfect model; you never saw or knew a human being yet who did a wrong thing when imitating Jesus Christ. You can trust his love when He uses the pruning knife to cut off the worthless limbs, and a hot furnace of trial to burn out the dross of your character. All I say to you, my inquiring friend, is—accept Jesus Christ, trust Jesus Christ, obey Jesus Christ, and swing your whole soul into his keeping. The first thing that you can do to please Him, *do it*. Cut out the dearest thing if He forbids it. My whole counsel is condensed into two words, *try Christ*. Do this in all sincerity, and in the full meaning of the words, and you will find it true that "there is more power to cheer, to strengthen, to purify, to elevate, to comfort, to ennoble, and to save in that one word *Jesus* than in all the utterances of man since the world began." His arm is offered to you; grasp it. You cannot do it too soon.

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AGGRESSIVE WORK.—NO. 15.

About twenty well-dressed men sat round the large first-class waiting-room at a railway station I lately entered. I took my seat near one whom I thought I had seen before, and began speaking to him about the severe weather we were having. My aim was to get all interested in a conversation upon Gospel truths, which at times is somewhat difficult to accomplish.

As we talked I gradually raised my voice, so that all could hear me, and remarked that we should not be troubled with severe weather when we reached heaven: yet it would not matter to us unless we got there, but that I presumed every one of us might make sure of getting there if we wished; that Christ had tasted death for every man, and the work of salvation was finished by Him, and salvation was now a gift without money and price, and all might take it by taking Christ as their Saviour, and surrendering to Him as their Master.

Evidently my hearers were listening, yet none said anything. I continued speaking on the same lines, and occasionally glanced round the room, until at length one man asked whether there was nothing to be done but believe. I at once replied, there was nothing in order to be saved, although a great deal of doing followed as the *outcome* of being saved. Christ had done all the work to save us, and when we savingly believed in Him we loved Him for saving us, and then lived for Him because we loved Him. The man remarked, he did not believe in such an easy sort of religion as that, nor did he think that anybody else in the room did either. I said I fancied some did if they would only speak out; as what I had stated was strictly Scriptural and not what I thought, but what God had written and revealed in the grand old Book.

At any rate, he said, he considered I was not the man to be preaching these things, as I was not what I ought to be, and he knew something about my character not very creditable to me. He mentioned the locality of my place of business, and evidently knew me. I replied that I was well aware I was not altogether what I ought to be, but that I was a sinner saved by grace; yet I should be glad to hear what he knew against my character. All present were now keenly interested. Their attention was thoroughly secured and all faculties were open, but my opponent was silent. I again asked what he had against me, but he said he was not obliged to answer. I added, it was a cowardly thing for him not to answer, and again I challenged him to do so.

The man I first spoke to now rose to retire, and whilst passing me remarked that he quite agreed with everything I had said. Another man said he himself was a Christian, and thought the gentleman who had made the charge against me ought fairly to substantiate it. At the same time, as I had endeavoured to do good by sowing the good seed publicly, perhaps the rest should be done by private conversation with the gentleman himself.

I said the charge against me had been made publicly, and the grounds of the charge should be made as publicly. This appeared also to be the feeling of the company. When my opponent saw this, he very reluctantly confessed that he had nothing whatever against me. I at once rose to leave the room, bidding the company good day.

This is not the first time the devil has tried to close my mouth by blackening my character, but I suppose it is the old move over again of abusing your opponent's counsel when you have a bad case. However, this circumstance may be the means, in God's hands, of fixing some of the truths spoken upon the minds of the hearers, and so all may turn out to the furtherance of the Gospel.

A few minutes after this I stepped into a railway carriage to go a short distance along the line. There were nine of us in the compartment, and I began at once speaking upon the Gospel. There was no silence this time, for one of the number quickly replied, and all appeared to become interested and communicative. My journey lasted only a few minutes, but it was a most lively time, and I only regretted it could not be extended. Yet the Lord can bless a few words as well as many.

Liverpool. D. M. Drysdale.

UNITED PRAYER FOR MISSIONS

An all day of united prayer on behalf of home and foreign missions was held on Monday in the City Temple, convened in connection with the annual gatherings of the Congregational Union. The attendance was somewhat meagre throughout. The continuous meeting from 11 to 5 was divided into thirty-minute periods, with a fresh president every half-hour. Dr. Guinness Rogers presided during the first section of the time, when the theme of thought was "Praise." Some appropriate and inspiring words were spoken by the Chairman on some of the varied causes for the exercise of thanksgiving in relation to mission effort—for a bygone year of goodness and mercy, for open doors for missionary work all over the world, for the wondrous triumphs of the Gospel in the past, etc. The prayers offered and the hymns sung were all tinged with the element of praise for the mercies of the past.

During the second half-hour "Confession" was the theme with Rev. H. Storer Toms, of Enfield, as president. The reasons for penitence given in the syllabus of arrangement were, the lack of full consecration and of realised responsibility. In some of the prayers, as often happens in open meetings, the topic was not very closely adhered to. One respectable, if poorly-clad, woman, in prayer declared herself a washerwoman, who had come a distance to be present. She thanked God that He was no respecter of persons; and by implication this "respect of persons" in the churches might perhaps be taken as one reason for confession of shortcoming. A well-known London pastor, in the course of his petition, entreated God, in the name of his ministerial brethren, to forgive "the sins of the study and the pride of the pulpit."

At noon Rev. J. Knaggs, of Stratford, assumed the direction of the proceedings, a few additional friends having meanwhile dropped into the meeting. The subject of this third section was the need of the London churches. Mr. Knaggs read the account of the Pentecost, in keeping with the suggestions of the programme that prayer should be made for a fresh outpouring of the Holy Ghost on the churches in London, and for increasing witness for God, by purity of doctrine and holiness of life. The Chairman said that the great need of the hour was for the churches to be more receptive of the blessing which God is ever ready and waiting to give. The prayers that followed bore on this need of the fulness and power of the Spirit of God. One brother prayed that instead of social "agitation" in London there might be the regeneration and illumination of the Holy Ghost. Another called to remembrance the days of the past, when the Spirit was so poured out that the lips of men were unsealed, and the Gospel had free course among the people. A pastor (now retired) prayed for a special blessing on London pastors: that they might not forget either the work of social redemption, or the still greater work of saving souls. He also prayed that the mass of the membership might be more ready and willing to co-operate with those in official positions in furthering the work of the Lord. An evangelist lamented in his prayer over the uncertain sound that is heard in many of the pulpits of the land. He thanked God for the blessed Gospel ministry sustained in the City Temple, and prayed that it might be an ensample for all the pulpits of the metropolis.

Mrs. Evan Spicer took the reins of the meeting at 12.30, the chosen theme of supplication being, "Ministers and Missionaries"; for the blessings bestowed on the world through them during the past century, for greater fidelity in holding forth the Word of Life, and that wisdom and grace might be given them in winning souls. In the thanksgivings that followed, grateful mention was made of the devoted service of many faithful labourers in far-off lands as well as at home, and for the wide circulation of the Scriptures that contain the Gospel message. Prayer was put up that a host of native agents might arise in lands unsuited to the health of Europeans. Another petition was that the great heritage of past blessing which rests on this generation of workers might create a corresponding sense of responsibility and consecration of life. Continued prayer was made in reference to the need of God's ambassadors to be taught of the Spirit; to be kept single in motive, and faithful in the simplicity of sound doctrine. The special needs of women workers in the mission field and the difficulties of their work among their benighted sisters, were not forgotten.

"Students Preparing for Home and Foreign Work" was the important topic of the next half-hour, when Mrs. Caine was in the president's chair. She read from John xv. Christ's words about Himself as the True Vine, and the necessity of union with Him as branches in order to fruitfulness in discipleship. In briefly applying this passage Mrs. Caine dwelt on the towering needs of this great city, which must not be overlooked in considering the claims of the so-called heathen world. For our young people preparing for the work there is a great future in store; so much the more is the necessity for their continually abiding in Christ in order to cope with the work they will have to do, and to be worthy disciples of the great Master and Worker. Very tender and earnest were the entreaties that followed from different lips on this behalf.

Perhaps no compartment in the programme of the day was of more present and pressing interest than the next, headed "Perils." Prayer was desired for missionaries and converts in peril in China, Japan, Madagascar, and Africa: that God would overrule the strife of nations to bring in the peace of the Gospel, and would preserve and comfort his servants in every mission-field. Dr. R. F. Horton, who presided during this half-hour, essayed to enliven the proceedings by asking everybody to come closer together at the front rather than sit in a scattered fringe down the ends of the pews. In order to induce confidence in prayer for these persecuted or imperilled ones, Dr. Horton read some verses from Psalm xxvii. Then he invited all to join in some specific petition, either referring to the topics on the paper, or to any other matter that might press heavily upon the spirit of the petitioner. This request was well observed in the earnest and successive petitions and thanksgivings that followed. God was asked to move the hearts of the combatants in the far East during this period of armstice to bring the bloody conflict to a peaceful conclusion. The condition of the Madagascar Christians in their gloomy outlook was specifically remembered; as was also the perilous condition of the Armenian Christians in the midst of oppression and rapine. Faith in God's overruling power and providence in the darkest days was expressed. The chairman having read a portion of Isaiah xi., further prayer was made for peace upon earth and goodwill towards men, as well as for the spirit of peace and trust to reign in the hearts of the servants of the Prince of Peace working in lands disturbed by bloodshed and strife.

Mrs. de Selincourt, who led the meeting from 2 to 2.30, touched, in a few pointed words, on the duty of the churches of London, on the need for tender sympathy towards the poor, and on the consecration of wealth. Those who followed in prayer seemed to keep these lines well in view. As one put it, "The burden of this great city is on our heart. We lay its sin, its guilt, its selfishness, its depth of misery, its forgetfulness of God, its abyss of despair, we lay them all before Thee, who, of old, wept over the city, having compassion on the multitude."

"The Heathen" formed the theme for the next half-hour (2.30 to 3). Mr. Arthur Marshall, who presided, said that in all probability the number of the heathen is actually growing; but, on the other hand, the experience of the L.M.S. and other missionary societies shows that the Gospel of Jesus Christ is still sufficient to save the vilest and most degraded human beings. Those who go forth in the name of Christ, in simple faith, and in the power of the Holy Ghost, have no need to be discouraged. They may have long to wait, but in due season they shall reap, if they faint not. Those who led in prayer at this point made special mention of the opium iniquity, the threatened invasion of Madagascar, and the difficulties between Japan and China. Another brother laid particularly before the Lord the native preachers and workers in heathen lands—that those who have been brought out of darkness may be used to bring many others to the Saviour.

The question of Sunday-school and other work among young people occupied the next thirty minutes (3 to 3.30). Mrs. J. L. Brooks stated the prayer topic, and led most earnestly, asking "that our own children, our Sunday scholars, the members of our Bible classes and guilds might be won to Christ; that teachers and workers might lose sight of everything else and seek only the glory of God in the salvation of the young around them." In the course of a few well-chosen sentences Mrs. Brooks referred to her yearning over her own boy when he first went off to school, to the trials and temptations our young people have to meet, and to her Bible-class in Hammersmith. How intensely some are longing over their own sons and daughters was made clear in the all-too-brief moments of prayer that followed, one after another rising quickly to wait on God, and the burden of all being "Our children; save our children."

Rev. A. Rowland, who presided during the half-hour 3.30 to 4, briefly introduced the topics for prayer—for the deepening of the missionary spirit, for a fuller sense of the needs of the non-Christian peoples, for greater sympathy with missionaries, and for means and men for the service. The burden of the petitions was that the churches might be awakened to the heavy responsibility resting upon them in regard to the unevangelised heathen, and that the power of the Holy Ghost might be manifested in convincing thousands of their need of Jesus.

The next half-hour was devoted to "National Mercies and Dangers." Rev. C. Silvester Horne, who presided in place of Rev. W. Pierce, dwelt on one or two special national dangers—such as corrupted religion and an abandonment of all faith—now threatening our own land. These he asked friends to lay specially before God. Judging by the prayers which followed, many minds were similarly burdened.

Finally, as the day's proceedings had opened with praise, so they closed, for the last half-hour was assigned to thanksgiving for spiritual blessings enjoyed by believers.

A MISSION AT DERBY.

At Trinity Baptist Chapel, Green Hill, Derby, a mission has been held, lasting fifteen days, which has proved a gratifying success. Night by night the chapel has been filled with hearers, and sometimes the adjoining vestries as well, and every night persons of varying ages, from the child of tender years to the aged man and woman, have avowed their determination to follow Christ. Upwards of 300 have given in their names in the inquiry room as having made the great decision. The missioner was Mr. E. P. Telford, London evangelist, a man of much experience and special aptitudes for such work, no mere sensationalist, but as robust in mind and heart as he is in body. Mr. Telford realises that there are hundreds of people who have been familiar with the Evangelical truths of Christianity from childhood, and who simply need to take a decisive stand for Christ, and declare their decision, and to this end his addresses and appeals are aimed.

As the mission proceeded, its influence was felt from the centre to the circumference of the town, and even from the villages around Derby hearers came. While the bulk of the inquirers are from the Sunday-school and congregation at Trinity, representatives from nearly forty other churches and chapels have been led to Christ in the inquiry-room. In some cases whole families have decided, and the father has been influenced to come through the children.

W. F. H.

SPRING.

Welcome, sweet spring, who once again
On our loved Isle has smiled;
We hail thee though thy winds are chill,
Dear Nature's first-born child.

Each opening flower and budding leaf,
The skies so blue and clear,
The daisied turf beneath our feet,
Proclaims that thou art here.

Pale primroses, like fairy orbs,
On emerald banks are seen;
The violet and the pansy hide
Midst leaves of shadowy green.

From balmy climes and scented groves,
Across the ocean's roar,
The swallow to our English eaves
Returns with joy once more.

All earth resounds with music sweet,
The heavens smile above;
Then welcome springtime, golden wave
Of beauty, light, and love;

Emblem of God's eternal spring,
That in these hearts of ours
Shall melt the icy frost of sin,
And wake his fadeless flowers.

Harriet Julia Evans.

HEADWAY IN JAPAN.

By J. E. BUDGETT MEAKIN.

There is probably no other country not nominally Protestant Christian in which there is greater freedom for the preaching and teaching of the Gospel than in Japan, or where persecution of any sort is less known. It is also probable that there has never been a civilised nation more open to the acceptation of anything new that they find to be good than the Japanese, and current events are going to make them still more receptive. The revision of the treaty with England having recognised them on the footing of a civilised people, one of the causes which has for years operated to the prejudice of Christianity—the feeling that they were looked down upon, and were not trusted, by their would-be teachers—has been removed. Their success in war, on account of methods learned from foreigners, is likely to recommend to them whatever else the foreigner may teach.

Amidst it all a feeling is steadily rising that is theistic and pro-Christian. What then is being done to meet these growing opportunities? From a table compiled last year by Mr. Loomis, of the American Bible Society, I extract the following data, which would probably show some increase on revision. There are now 365 local Protestant Churches in Japan, to 72,039 Buddhist temples, or almost exactly 1 to 200.

No. of Societies.	Denomination of Missions.	Foreign Missionaries.	Native Pastors and Evangelists.	Native Membership.
7	Presbyterian*.....	138	156	11,000
4	Episcopal.....	91	190	5,000
5	Methodist.....	169	231	7,000
4	Baptist.....	70	92	2,000
	Congregational	83	133	11,000
7	Unattached.....	581	38	350
	Totals	1132	840	36,350

*These are collectively designated as "The Church of Christ in Japan."

A curious fact disclosed by this table was the number of dismissions and exclusions during the year, 694 in the first case and 573 in the second, which, in spite of the admission of 3700 adult members by baptism, resulted in a diminution of some 2000 members and 200 unordained helpers. The explanation seems to be that many adhere to the churches for a while to secure education or other advantages, and then withdraw.

The number of religious or semi-religious organisations, formed under the auspices of various missions as a rule, is extraordinarily great for such a comparatively new field, and the number of Christian publications in Japanese, daily, weekly, monthly, and quarterly, is legion. These number, including a few Roman and Greek Church publications, six weekly, two fortnightly, thirty-five monthly, one bi-monthly, and one quarterly periodicals. We have here, in addition to a local foreign missionary society, now commencing work in Korea, a goodly array of Y.M.C.A.'s, Christian Endeavour Societies, a W.C.T.U., and other temperance societies, a flourishing Scripture Reading Union, Police Mission, Postmen's Mission, Prison Mission, Railway Mission, and other kindred agencies. But most of these are still in their infancy, and little more than nuclei for further development. Large and well-equipped general and theological schools are attached to nearly all of the missions, and little is lacking in the way of machinery or organisation.

Yet with all that has been accomplished, the mass of the people has not yet been touched, and a large majority is still ignorant of the Mission of Jesus Christ. Hitherto one great difficulty has been the restriction of the residences of the missionaries to treaty ports, unless in the employ of natives. It has been, therefore, necessary for native Christians to be at the head of every institution outside treaty limits, while passports have only been granted "for health, or scientific research." In future, however, under the revised treaties, and as greater facilities will be afforded, which will mean greater responsibilities for work. The demands, too, for this treaty revision, have had a greatly disturbing effect on Christian effort; and so has the attraction of so much attention to politics since a constitution modelled on those of Europe was adopted in 1889.

At first there seemed promise that the whole nation would speedily accept the Gospel, and every little indication was exaggerated in expectant minds. Then came the reaction of disappointment, as it was found that though the Japanese were ready enough to accept the general outlines of Christian teaching, they could only with the utmost difficulty be imbued with any idea of their sinful state, and that to bring them to understand the need of a second birth was a superhuman task. But thank God the Bibles are spreading steadily far and wide, and there is no town of any size without its tract depot. The opportunity presented by the departure of so many men for the war has not been lost, and a large edition of pocket Gospels has been issued for their special use, in addition to regular portions. A special edition is now being printed to furnish the navy in action through a high official in Tokyo, on his own application. It is perhaps among the women that the greatest work has been accomplished, and on the whole the Japanese women have proved more stable in the faith than the men, and they have the advantage of almost as great liberty as is the case in our own country.

"ONE MEETING A YEAR!"

Dear Sir,—I have often read in your paper of the religious life in nearly every country in the world, but I have never seen there anything about Alsace. People in England seem to think that as we are now under a pious Emperor and an enlightened Government, we enjoy the same religious and civil liberty as you have in happy England; this, alas, is far from being the case, as I will briefly explain, speaking only from my own experience, so as to be sure I am speaking the truth.

In the village where I live, and in most, although not all, of the Alsatian villages German is understood by everybody, and a sort of German "patois" is spoken by the lower classes, though French is still the language always used by the educated people; Divine service is held and religious instruction given in German, the law forbidding French to be used. But within the last twelve or fifteen years there has come to this village quite a colony of people from the Ban-de-la-Roche, the beautiful district in our Alsatian mountains where Oberlin lived and laboured, and these people do not understand a word of German. They have left their homes in "the Valley of Rocks" to obtain work in the large edge-tool factory established in our village, and in which almost every man in the place is employed.

The Ban-de-la-Rochois used to get their living by reaping, using hand-looms in their homes and carrying their work up to the towns. But of course, now steam and machinery have put an end to this, and they are obliged to seek employment elsewhere.

As our divine services are exclusively German, these poor people cannot understand or take part in them, and so are entirely deprived of all religious help and privileges. Our pastor, after months and months of trouble and correspondence, at last obtained permission from the higher powers to hold *one* religious service a year in French. It is held on Palm Sunday, and the ordinance of the Lord's Supper is administered to these truly hungry people of the Lord. *One* religious service in the year in a Protestant country, with a pious Emperor at its head! What would the English Christians, who have four services a week, think of that? Many a time, when I have been called upon for my subscription to the German Missionary Society, have I thought, "Yes, the Germans send out missionaries to preach the Gospel to the heathen in the language they understand, while at home they are wilfully depriving their own subjects of its joyful sound!" Perhaps you will say, "Could we not have a cottage meeting or a mission room for them?" I with my sister and a friend did hold weekly meetings in my house for the women, and great joy it was to us to see by their beaming faces how much they were appreciated, but there again the law forbids more than twenty people to meet thus, and many a time when we have been more than that number have I sat inwardly trembling lest some gendarme, having heard our singing, or got wind of the meeting, should come in upon us without the ceremony of ringing or knocking as they often do, the doors never being locked except at night.

I have never lived on the other side of the Rhine, so do not know much of what goes on there, but this is my experience of German religious liberty in our beautiful but unhappy Alsace. C. O.

March, 1895.

DERBY.—A fourteen days' temperance mission has been held here with good results.

THE WALDENSIAN CHURCH.

As far back as four centuries before the Reformation—in France, in Piedmont, in Lombardy, in Bohemia, in the houses, and in the streets—the members of this persecuted church went about opposing the doctrines of the Church of Rome, offering instead the Word of God, and caring but for one thing, namely, "To obey God rather than man."

In 1848, after nine centuries of persecution, this little people finally obtained from Charles Albert the religious liberty which permitted it to carry in the light of day the lamp of the Bible, and to obey its motto, *Lux lucet in tenebris*. A look at its present state will give proof of it. Like all the ancient churches, the Waldensian Church has run into the danger of formalism; therefore the need of an awakening has been strongly felt, and this revival so wished for by all now begins to manifest itself. Meetings of all kinds have been organised, and thus the thoughts of many hearts have been unveiled, and a goodly number of prodigal children have returned home. In the parish of Augrogne, during the past year, almost 600 different services have been held. The pastor of Villar writes:—"The pardon of sins by faith in Jesus Christ is discussed with ardour." The pastor Gardiol writes from Bobi:—"Thank God, here we are not in the same condition as we were a few years ago—one mass, having a piety regulated like a clock. Now we have a good number who have resolutely thrown themselves into the Saviour's arms." Pastor J. P. Pons, Moderator, writes from Soire Pellice:—"The quiet campaign, undertaken with faith, prayer, and zeal, has produced very real results. Conversions have taken place; we have heard cries of anguish uttered; we have seen tears of repentance fall. Young people, as well as fathers and mothers of families, have been seized by the power of the Gospel, declaring themselves, with strength and humility, delivered from the bonds of indifference, and ready to glorify God. Nothing can reproduce that breath of holy joy—their prayers and songs."

And now to the external progress. Every year this little Waldensian Church extends, always further and further, her energy and her influence—namely, in several of the Swiss cantons, in North and South America, also as far away as the Zambesi, as well as (as one of our best known Italian writers expresses it) in every corner of Italy. During the past year no less than 330 have been labouring in her field, her communicants number 19,266; catechumens 1929, of whom 893 have now been admitted as members; day-schools 248, with 7629 scholars; Sunday-schools 149, with 6814 children in them; whilst every Sunday morning she announces the glad tidings of the Gospel to 12,651 regular listeners, without reckoning the 55,000 persons who occasionally attend her services.

As to means, this little Church has always been poor. In order to spread the Gospel, as Dr. Amicis has well said, she has need of the liberality of Christians of all nations. Notwithstanding her poverty, she contributed last year the equivalent of £5415.

Besides her 248 day-schools, this Church has orphanages and shelters, for the young and for the old, hospitals, colleges for the study of classics, boarding-schools for young ladies, and at Florence a theological college.

Surely this ancient Protestant Church of Italy has been preserved by God for the evangelisation of Italy. It has now extended, in the land of the Popes, from the Alps to the south of Sicily, by means of nearly a hundred churches and stations of evangelisation, small and great, composed of converts from the Roman Catholic religion.

But this beautiful land, with its myriad of rays and colours, has in the City of the Seven Hills the greatest enemy of the Gospel, the Pope, and that it is which makes Italy the most difficult country to evangelise. Yet on the conversion of Italy depends the conversion of the 210,000,000 of Roman Catholics spread over the whole world. This task, then, of the Waldensian Church is in every respect a great and difficult one, and to accomplish it she has a very urgent need of the prayers, the interest, and the encouragement of all Christians.

O. Gollia-Mauro,
Deputy of the Waldensian Church.
118, *Pall Mall, London, S.W.*

PROPHETIC CONVENTION.

The convention which was held last week in Queen's Hall, Langham-place, was not confined to the study of prophecy. The subject was threefold: The Inspiration of the Scriptures, the Jews, and the Coming of the Lord. Yet the third was the outstanding theme, and it is hardly possible to deal with it without introducing the other themes by the way. From Monday to Wednesday inclusive there were three meetings daily; on Thursday there was one meeting only. The chair was occupied, sometimes by Sir Robert Phayre, at other times by Mr. J. E. Mathieson. The audiences that assembled were small; at times they seemed lost in the spacious hall. It is a pity that more Christians did not gather, and regrettable that a smaller building was not secured for the conference.

Taking Wednesday as a typical day, we should say that the addresses were of a useful order. For the most part they were of the character of Bible readings, designed to open up Scripture teaching on subjects of sublime interest. The first speaker was Rev. John Wilkinson, who showed by three arguments that the Advent of the Lord must be premillennial: (1) there will be no millennium until Antichrist is destroyed; and he is to be destroyed by the brightness of Christ's coming (2 Thess. ii. 8). (2) According to Zech. xiv. and Rev. xix., war is to be raging when the Lord returns; He comes to speak peace to the nations that they may beat their swords into ploughshares and their spears into pruning hooks. (3) The Jews as a nation are to be converted on the coming of the Lord; now the remnant according to the election of grace is being gathered out, then they will look upon Him and mourn (Zech. xii. 10). Enforcing the pilgrim life of God's people, the speaker drew a lesson from the three great fixtures of the Jewish calendar. The Passover is past; so is Pentecost; the Feast of Tabernacles is before us. If we have been born from above, we should speak with an unworldly accent, so that men may know that we are citizens of another country, that is a heavenly. The second speaker was Dr. Neatby, who directed attention to the part of the children of God in the coming of the Lord to the earth. They will come with Him, and his beauty will shine in their faces; for "He comes to be glorified in his saints, and admired in all them that believe" (2 Thess. i. 10). Death and judgment are behind the believer; hence, "when Christ, who is our life, shall be manifested, we also shall be manifested with Him in glory" (1 Col. ii. 4). The coming will be "the manifestation of the sons of God"; "when He shall be manifested we shall be like Him, for we shall see Him as He is" (Rom. viii. 19; 1 John iii. 2). This will be the signal for the deliverance of creation from its present travail, bringing about "the restitution of all things"—the regeneration. O that we may so look for Christ that our hearts may be in fellowship with Him, and that we may enjoy Him in patient waiting!

In the afternoon, Rev. J. Smith, of Dufftown, called attention to the fact that up to the time of the Incarnation there was a two-fold division of humanity—Jews and Gentiles. That division was entirely of God. Now there is a three-fold division—Jews, Gentiles, and the Church of God. By-and-bye, when the Church has been taken away, there will again be a two-fold division, and so till the end of time. In connection with these divisions, God has revealed two great secrets—the secret of the Kingdom, and the secret of the Church. The Lord will not reign until the Church is with Him; and for them He that hath ascended will descend again. Those who look for the coming of the Lord should realise the importance of standing clear of things that are doubtful, and keeping their hands and hearts pure. Rev. John Riddell, of Glasgow, followed, pointing out the significance of some of the Old Testament prophecies concerning Christ, speaking of the glory of his person. He did not claim to be able to answer all the questions which curious minds might propound. He could not see what lay behind the sun; the brightness of the glorious orb hid such things from view. The Lord is coming; that blessed fact filled his heart with hope. Finally, he urged to a watchful, humble, and prayerful life, avoiding anything which would make us ashamed in the presence of the Lord.

In the evening Dr. Anderson gave an outline of the Book of Revelation. Unlike almost every other book of the Bible, this has a preface, and across that preface are the words, "This Prophecy." Having come to recognise that there is scarcely one Messianic prophecy that has not a double fulfilment, he held that though the Revelation may have a historical fulfilment in the course of the events of Christendom, it will also have a final or ultimate fulfilment. He believed that from the fourth chapter to the end of the last chapter is a prophecy in the sense of its having its complete fulfilment in days still to come. With his Bible in hand, the speaker noted the various points and stages of the prophecy; and, in conclusion, urged his hearers to read their Bibles as God's Book, and not to take it in portions like medicine.

An address was delivered by Mr. J. W. C. Fegan on the needs of Christian work, especially among the youths of London; and the Gospel was preached by Mr. C. Russell Hurditch.

In the course of some remarks on the Convention arrangements, Mr. Brandreth, the convener, pointed out that the offerings given in had fallen short by a long way of meeting the expenses. As the coming of the Lord draweth nigh, it was desired to send messengers through the Continent, and he or Mr. Mathieson would be glad to hear from such as would like to promote this effort. It is intended, should the Lord open the way, to bring the subject before the suburban population of London, the series of meetings to be followed by a week's convention in a central hall. Communications may be addressed to Mr. J. E. Mathieson, 47, Phillimore-gardens, W.

RELIGIOUS FREEDOM IN SAXONY.

It is hard to believe that in Germany, the birthplace of Luther, and the land of the Reformation, one should have to fight hard for liberty to worship God according to conscience. So it is, however, and a brief record of our work here during the past two months may open the eyes of some to see the condition of this country, which lies so near our own. The head-quarters of our work is in Dresden, under the charge of Pastor Karl Mascher, but since he came here some three or four years ago, other stations have been located in villages lying around us. From time to time a mission tour is made by Mr. Mascher, in order to visit these stations, and hold services.

Perhaps the most encouraging branch is situated in Hartha, a village about fifty miles from Dresden. Since the work was started there about twelve months ago, many have been won for the Master, and a healthy little church has been formed. In January last a small room was rented, and opened as a place of worship. Each Sunday this room is filled with people anxious to hear of the Saviour. A Sunday School was started, mission services have been held there during the last two months, and we have had the joy of seeing sinners brought to Christ. Some of the people had walked for two or three hours in a deep snow and bitter frost, so intense seems the desire to hear the Word.

All this reached the ears of the Lutheran pastor of the village, and he called together a meeting of the church officers to consider what was to be done, as "the work of the Baptists must at once be stopped." His first step was to visit the village printer, who had published a notice of our meeting, and ask him how he had dared to take an advertisement from the Baptists. In so doing he had overstepped the law, and had made enemies of many people. The printer replied that he had not broken the law, and all the rest was his own responsibility. Failing here, the pastor went to the town Mayor, and asked why he did not stop the work. The Mayor said, "These people have done nothing wrong, and I refuse to interfere." Then a notice was sent to the police authorities, making false and unjust accusations against us. The result has been that without any further inquiry we have received a long document from the law-court at Döbeln forbidding us all right to hold Divine service or to do more than give a "religious lecture;" and further that "if these 'lectures' are found to have any special aim in them they will at once be stopped." Our Sunday-school is entirely forbidden, and no child is to be allowed at our "lectures." Orders are sent to the local police to this effect, and they have the right to break up any meetings which are not carried on in this way alone.

Of course we cannot accept this bondage, and Mr. Mascher has appealed against it; whether the appeal will be heard remains to be seen. If not, we must do as we have done in Dresden, claim the right to worship God as his word dictates. The work at Hartha is in charge of one of our colporteurs, Mr. Sellin, a man in every way fitted to fill the post. We are only able to guarantee him £30 a year, and often find it hard to raise this, in addition to our many other expenses. God is blessing the work, souls are being saved, and if the earthly government refuses to recognise us we know that the great King of kings is on our side. Brethren, pray for us.

Rachel Mascher (*née* R. Fuller Gooch).

Dresden.

WORK IN BUENOS AYRES.

Permit me to call the attention of your readers to a noble servant of Jesus Christ, who, out of sight and unaided, is doing splendid service for our common Master in the capital of the Argentine Republic. I refer to Mr. Paul Besson, pastor of the native Baptist church. On my way home from South America, having a few days to spend in that city, I resolved to hunt up our worthy brother, whose existence had become known to me through the newspapers.

My first visit to him was a short one, as he had an appointment with a priest at a neighbouring monastery to discuss the old, old question, "Salvation: Is it of works or of faith?" I visited him again at his Sunday-school. I shall not very soon forget his Bible-class; it numbered some twelve or fifteen persons, made up of several nationalities—Italians, French, Spaniards, Argentinos, English, Scotch, and myself, Welsh. We all understood Spanish, and in this tongue we had a refreshing talk together. In another room were some juvenile classes, and we all combined to close the service.

Our friend was trained for the ministry at the feet of the learned exegete, Prof. Godet. He occupied Adolphe Monod's pulpit at Lyons, for three years; but, through a change in his views, he left Presbyterianism and identified himself with the Baptists. He has been working in Buenos Ayres for about twelve years. Before that he laboured at Santa Fé, in the same Republic. At that place there are a great many Swiss settlers, chiefly Protestants.

Mr. Besson is a most indefatigable worker. You never see him go about without a little bag under his arm, which contains tracts, booklets, periodicals, etc., which he judiciously distributes among the people. Besides preaching, visiting, and distributing tracts there is yet one thing I must not forget to mention. Until a few years ago there was no civil registration of births, deaths, and marriages in the Republic. This placed Protestants in a very awkward predicament at times, especially in questions relating to heirship. Mr. Besson appealed to the Minister of State to provide a civil register of births, etc., explaining that a Baptist pastor kept no official record of the births of the children of his congregation. "We will make an exceptional provision to meet your case," said the Minister. "I will accept no exceptional treatment," said Mr. Besson; "all born Argentines should be registered by the State." The outcome of it all was the introduction into Congress of a bill proposing the elimination of the whole section of the Civil Code dealing with births, deaths, and marriages, and substituting in its stead a new law of civil registration. The Romish clergy were furious at the proposed change, for the old law was their own, and gave them great prestige. The Minister, however, was firm and triumphed. The drafting of this most liberal law, which is the heaviest blow dealt yet to Popery in Argentina, was mainly the work of Mr. Besson. Our brother is supported by no society. Having a little income of his own, and being unmarried, he seeks to be self-supporting. But the rent of the building is considerable, and the contributions of the little flock all go to this, but fall short every month of covering it. The deficit is about £20 per annum. His work is certainly needed in Buenos Ayres, and deserves the support of Christians at home. A supply of Spanish tracts would also aid him considerably. His address is 1330 Calle Independencia, Buenos Ayres.

Wm. C. Rhys, Formerly Pastor of Baptist Church, Chubut, Argentina.

6, *Beauchamp-road, Forest Gate, E.*

RAGGED SCHOOL UNION.—The Duchess of Teck was among those present at a meeting at Richmond on Monday, in the interests of the Union. A number of friends, including Lady Jeune, pleaded the cause of the poor children.

MR. B. BROOMHALL.

It is with deep regret that we hear of the retirement of our esteemed friend Mr. Benjamin Broomhall from the secretaryship of the China Inland Mission, a post which he has worthily filled for twenty years. By his unremitting energy and perseverance, Mr. Broomhall has accomplished much for the advancement of the best interests of the C.I.M., and for the evangelisation of the million-peopled empire. The following extract from *China's Millions* for this month will give our readers some idea of the high regard in which Mr. Broomhall has been held by his colleagues on the Council of the Mission :—

"Referring to the resignation of Mr. Broomhall, the Council wish to record by special minute the high estimation in which they have ever held him, and their sense of the great loss that the Mission must suffer by his retirement. Few probably are aware of the immense amount of labour accomplished by Mr. Broomhall in past days, when he was assisting Mr. Taylor in the early and rapid development of the Mission, and when he was, almost single-handed, doing the work now divided amongst several; and the Council feel that no words of theirs can adequately express all that the Mission owes to his untiring energy and unbounded labours. And they cannot but recall how for years it was the privilege of candidates for China to be welcomed into the happy home circle at No. 2, Pyrland-road, where, in Mr. and Mrs. Broomhall, a great many of our members now labouring in China found a second father and mother. The Council also take pleasure in recording the unfailing courtesy and kind consideration which Mr. Broomhall has ever shown, and most gladly take this opportunity of acknowledging the great help and assistance he has at all times rendered to the Council collectively. They trust that, whilst looking first and chiefly *to God* for *his* approval and *his* 'well done,' Mr. and Mrs. Broomhall may in their retirement have the happiness of remembering that there are many in China and at home in whose hearts they will always occupy a warm place."

Mr. Broomhall has assured the Council that they may always count on his assistance and advice in any case where his long experience in the work may enable him to be of special use. He will reside at No. 2, Pyrland-road, N., as hitherto. The offices of the Mission have now been removed to the new buildings, Newington Green, N.

THE LEPER HOME AT JERUSALEM.

The twenty-third report of this institution, which is carried on under the auspices of the Moravians, shows that at the close of last year there were twenty-two inmates—twelve males and ten females. Tender hearts and hands affectionately ministered to their wants and alleviated their pains; while some were grateful, others showed an unruly, unthankful spirit.

For years this was the only refuge for lepers in the pashalik of Jerusalem. Now, the Moslem authorities maintain asylums at Siloam, Nablous, and Ramleh. No lepers are cared for like those who enjoy the shelter of the Home, although, it is needless to say, the poor patients can hardly appreciate their privileges. One of the staff writes:—"We should always bear in mind that a leper can never be happy unless he casts the whole burden of his sorrow on the Good Physician, and learns to see in the fiery furnace of his sore afflictions the hand of a heavenly Father. Whatever we may do for a patient in dressing his wounds or in other physical aid, cannot possibly remove the hard and awful expression which encrusts his face. His thoughts at once revert to his misery; he is cast down and broken-hearted, and often not even thankful for the kindness shown him. But when he is brought to the Saviour of men, and can lift his desolate heart to heaven, and say, 'Thy will be done,' then he will begin to feel content and happy. Blank despair is exchanged for hope, and darkness for light."

It is cheering to read that some of the patients have attained to this solid joy and lasting happiness. More than half the inmates are Moslems, whose fanaticism has from time to time caused much anxiety. The treasurer of the work is Mr. H. O. Essex, The Square, Fairfield, near, Manchester.

A PALESTINE HOSPITAL.

My predecessor, Dr. Bailey, left the mission in November, 1893, and until the middle of February, 1894, the hospital was closed, and the work practically at a standstill. As soon as possible I reopened the dispensary. It became known at once that a European doctor had come, and crowds of people came to the dispensary. At first, from early morning till the middle of the afternoon, was spent in seeing patients. Our average number now is from 40 to 60 patients a day, but sometimes we have many more. On account of the seclusion of the Moslem women, we are obliged to have separate days for the men and for the women. Two days a week we have men, and two days a week women; the other two days are reserved for operations and special cases. Every morning we have a short service, with prayer and a Gospel address, and God's blessing is asked on our work.

My arrival in Nablus was the signal for much opposition to the work, from the authorities and others. We were compelled to leave our old dispensary; then our enemies tried to prevent us having prayers in the hospital, they took away our Arabic Bible, and threatened to imprison the man who conducts the service. Just at this time one of the officials brought his daughter to the hospital, and an operation was successfully performed for her; the father became a great friend, and so the opposition ceased.

But other enemies were actively at work. They stirred up the Mohammedans against us, and caused several petitions to be sent to Beyrout, praying that our hospital be closed, as we were doing much harm in the place. Shortly before the case came on for trial before our Governor here, God raised up other friends for us, even among some of the members of the Government, who had been to the hospital and obtained relief, and when our case came on, several of these men spoke up for us, and, to the great mortification of our enemies, the case was dismissed. Thus a second time we are full of praise to God for having so wonderfully helped us. I am sorry to say that our opponents are still doing their very best to wreck the Mission, and are preparing another petition against us, but our trust is in our God who has so wonderfully helped us in the past; and we know He will also help us in the future.

Our little hospital consists of two wards. We have eight beds, but at a push we can take in ten people. The hospital was opened at the end of March, and since that time we have had a constant flow of patients, and generally we have been full to overflowing. During the past twelve months we have had nearly 10,000 out-patients, and over 100 in-patients, most of them serious cases. By God's help we have been able to do a great deal of good, and to relieve much suffering. Many have been restored to health after careful nursing or operation, and in not a few cases we have been able to save life.

At first we laboured under great difficulties, as we had no lady nurse, but since July we have had Miss Bedells, late of the Gaza Medical Mission. She has proved a most valuable help to the work. She has been able to take over the management of the hospital and the superintendence of the women and children's ward, besides greatly assisting me in the out-patient department.

Since November last we have had another very valuable helper in Miss Adamson, who has received a very good medical training. She has been most helpful, and especially in the work among the women. Besides the medical work we have a nice little church and very flourishing schools, under the care of Rev. C. Falscheer and Miss Reeve.—Yours very sincerely, Gaskoin Wright.

C.M.S. Hospital, Nablus, Palestine.

A DRUNKARD'S SAD CONFESSION.—The *Irish World* gives the following incident, which should be told at the Band of Hope meetings:—"A man was sitting in a saloon with an old battered hat on his head, a short black pipe in his mouth, a dirty shirt and ragged clothes, and down-trodden shoes on his feet. But he had not always been like that; he had seen better days once. As he looked out of the saloon door he saw two tidy, clean little children come for their father's beer. As soon as they were outside the door the little girl took a drink from the jug, while her little brother waited patiently for his turn. The poor drunkard looked at them very sadly, and then he said with a sigh, 'Ah, that's how I began, and I cannot leave it off now.'"

AUSTRIAN ALPINE MISSION.

We have been having much blessing the last ten days from the ministrations of Rev. Dr. Clark, of Prague, A.B.F.M., and the Lord seems to be indicating as successor to my late dear husband a tried and very successful worker from the land of Huss.

The Nursing Home is filling up, one of our patients being a colporteur of the B. and F. Bible Society, whose health has suffered much in pursuance of his arduous and dangerous calling in the mountains of South Austria. He is thankful in this time of his weakness not to be in the uncongenial atmosphere of a public hospital, subject to the ministrations of nuns and sisters of mercy.

The itinerating work in the provinces, Y.M. and Y.W.C.A., distributing of Gospel literature, etc., are all being prosecuted vigorously, in fact our work is only limited by insufficiency of means; it could be extended indefinitely in this vast empire if only workers and money were forthcoming.

Friends will be glad to know that Miss Lillian Harris, 32, Belmont-road, St. Andrew's, Bristol, is arranging a sale of work in aid of our funds.

M. A. Reinmuth.

28, *Leechgasse, Gratz, Austria.*

SHELTERING HOME, LIVERPOOL.

A band of boys sailed in February from our Home under the care of their teacher. Though they left very cold weather behind them, they report having had a good voyage, and have found situations readily. One writes: "My master has a large dairy farm, also pigs and poultry. He owns 2000 sugar maples, and we are preparing the waggons and implements now for gathering the sap. I find they are a good and religious family; we have prayers and Bible-reading every morning. Altogether, I think it a very nice place."

A girls' party is now being prepared at the Sheltering Home, and will sail shortly, while a third band of boys and girls will be received to go out later. Most persons find the spring a trying time, and for those whose frames are already weakened with illness and privation during the long winter, it often means the end of their resources, and is just the season when the help of this institution becomes most welcome, pointing to a door of hope for the children and help for the widow. Any help towards the heavy expenses of outfit and emigration will be most welcome.

Louisa Birt.

Sheltering Home, Myrtle-street, Liverpool.

A NEGLECTED SPOT.

Sir,—Having returned from a tour in the north of Africa, I should like to write a few words about mission work there. At Algiers we visited the mission house, and saw one of the devoted little band who labour there. The work is chiefly among the Arabs, of whom there are thousands at Algiers. A missionary and his wife labour there, and two other single ladies, Miss Freeman and Miss Trotter. They are not in connection with the North African Mission.

After leaving Algiers we went by railway to Biskra, which is on the borders of the Sahara Desert. Biskra is a lovely spot, whose air is scented with the sweetest of flowers, and whose sky is ever bright, and whose sun ever shines. When the whole continent of Europe was shrouded in gloom, and even Algiers could boast of nothing but snow and rain, Biskra was steeped in sunshine! Wandering beneath palm trees in the warm delicious air, one could hardly believe it was March, and not July or August.

In this sweet spot there are about 8000 Arabs, kept in order by a large body of French troops. As far as we could find there are no missionaries to these Arabs, and it struck me that perhaps some English Christians who have not been able for the long journeys to India or China, but who would like to do mission work for their Lord, might think of going to Biskra. There are beautiful hotels there, and invalids are beginning to come for their health's sake. Will no one think of going for missionary work?

The journey from London to Biskra only takes a few days, a very different journey from that to India. I should be glad to furnish further particulars about Biskra to any who are interested.

(Mrs.) F. M. Macrae.

45, *Moray-place, Edinburgh.*

Letters to the Editor.

THE LOCALITY OF THE PENTECOSTAL OUTPOURING OF THE SPIRIT.

Sir,—I wonder what reply the majority of your readers would give to the question—In what locality in Jerusalem occurred the wonderful scene of the Pentecostal outpouring of the Holy Spirit, and the sudden conversion of "about three thousand souls"? If they have rested in domestic traditions similar to those in which most of us were brought up, they would at once reply, "In some large house in Jerusalem, and probably in the 'large upper room,' where our Lord and his disciples 'ate the Passover'" (Luke xxii. 12). But a closer attention to the details of the Gospel history, and to all the circumstances of the time, will, I think, clearly result in the conclusion that this wonderful scene occurred in the *Temple;* and this for the reasons following:—

1. St. Luke closes his Gospel by stating that after the Ascension of our Lord at Bethany, which occurred forty days after his resurrection and ten days before the Feast of Pentecost, they "were continually *in the Temple,* praising and blessing God" (ch. xxiv. 53), in obedience to the command, "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

2. No ordinary apartment in a dwelling-house would hold the multitudes who thronged around the Apostles immediately upon the occurrence of the Pentecostal miracle, though the "large upper room" in which the last supper was eaten might hold the "hundred and twenty disciples" who proceeded to the election of Matthias to replace Judas, "who by transgression fell"—a room probably reached only by steps outside the dwelling.

3. They were "all with one accord in one place" "when the day of Pentecost was fully come," and the time of the descent of the Holy Spirit was at "the third hour of the day," the fixed time of the morning sacrifice and prayer in the Temple courts—the hour when devout Israelites would be joining in the public service—and none so probably as those who, with the Apostles, had during the nine preceding days been "continually in the Temple praising and blessing God." Those who had continued "daily in the Temple" during the previous nine days would not certainly have been absent on the great day of the Pentecost celebration, one day later, when an immense congregation of devout Jews and proselytes from all lands would be assembled in the sacred courts at the third hour of the day, the time of the morning sacrifice.

4. The place where the outpouring of the Holy Spirit occurred was spacious enough to receive a multitude not only of Palestinian Jews, but also of devout men "from every country under heaven." The only place in Jerusalem where it was possible for thousands to assemble in the blazing heat of Palestine in summer was the Temple itself. The streets were all narrow, the houses were small in comparison with our own. The daily place of assembly at the hour of prayer for devout Jews was the immense court of the Temple, surrounded by its magnificent and shady colonnades, supported within by several interior rows of pillars richly decorated, as Josephus tells us, with gilded capitals and sculptured stone.

These devout Jews, who had travelled from all lands to be present at Pentecost, would probably be the men least under Pharisaic influence, yet best prepared by previous spiritual training for receiving and propagating in all nations on their return the Divine Message, in their native countries. And it was essential that this vast body of future missionaries should be spectators of the miracle, since all they that spake were Galileans—the most "ignorant and unlearned" part of the population of Palestine. The astounding miracle of speech and spiritual passion was wrought on persons the least able by nature to simulate by imposture solemn intelligible outbursts of correct inspired speech in many tongues.

I conclude, therefore, that the scene of the great decisive miracle of the Christian religion, next to the Resurrection of Christ, was the area of the Temple, where, a thousand years before, the cloud of the Excellent Glory filled the House of the Lord, and consecrated it as "House of Prayer for all nations."

The central publicity of the place, and the vision of the tongues of fire, as well as the thundering sound of the "mighty rushing wind," would ensure the immediate publication of the marvel throughout Jerusalem, and surround the persons of the Apostles with a supernatural authority before which Pharisaic authority would be impotent. That sound of the mighty rushing wind filling the area of the Temple courts, followed by the outburst of the one hundred and twenty voices speaking with passionate earnestness in exalted tones, in all the languages of the civilised world, would draw both home and foreign worshippers from all parts of the vast enclosure to the side whence the voices proceeded. It was the national anniversary of the Giving of the Law on Sinai, and now there had descended from heaven the word of everlasting life in the Gospel of Salvation. The Jews had crucified their King, and now He was speaking to them from heaven in all the languages of the civilised world the word of forgiveness and everlasting life.

That sacred area has been defiled by the Mosque of Omar for nearly thirteen centuries of Moslem triumph. But before long, as we believe, the Temple will be rebuilt in greater glory, and the Holy Nation shall welcome Him who will be Ruler in Israel, and teach them once more "all the words of this life," in the same city where once they "crucified their King,"—and then, becoming the Lord of the whole earth, all nations shall serve and obey Him. Edward White.

Mill Hill.

LICENSED VIVISECTION.

Sir,—The other day a well-known speaker was urging the need of action to put down cruel sports. He said he felt degraded in even having to ask for the discontinuance of what never ought to exist.

This is my feeling in bringing before your readers our responsibilities as to that other ground of cruelty—vivisection.

But the distinguishing characteristic of this, unlike our other shameful cruelties, is, that we license it—countenance it—pay for it.

Though we are unaccountably indifferent as to modes of slaughtering animals for food and clothing, and as to the daily use or abuse of them, in business, sports, and in amusements, yet we do not protect perpetrators of wrongs.

In the United Kingdom, in 1893, 4046 experiments on living animals were performed under the law, half of which were without anæsthetics. The number of experiments in the nine years before, beginning with 1884, were, respectively, 441, 800, 1035, 1220, 1069, 1417, 2102, 2661, 3960.

The inspector who has been appointed has always been either a vivisector or a keen partisan, and only pays two or three visits a year to each laboratory, and makes up his report from what the experimenting physiologists themselves tell him. There is a certificate in the Act which sets the experimenter free from reporting any experiment he does not choose to report. Is anything wanting to complete the farce?

I am tempted, but will forbear, to give the sickening details of some of the experiments made in the last two or three years in England under the shelter of the Licensing Act passed in 1876, some being literal dissectings alive, some lasting for weeks, and needing the keeping up of artificial respirations; dogs, cats, and rabbits were used.

I heard it well said a week or two ago that "the real difficulty of those who are fighting the cause of anti-vivisection rests in the multitude of good, earnest, conscientious, even religious men and women who think they are doing good service by putting force upon themselves when they oppose the cry against vivisection, because the doctors tell them it is necessary." All we can say to such is: "As you ask for mercy yourselves, we pray you, in the name of the All-Merciful One, search out this matter for yourselves."

Let no one be content with the usual conscience opiate: "Plenty of other things to work for. An Act was passed; the cruelties are exaggerated; it's a doctors' question." I write to a newspaper for so many years a representative of religious thought, because we do want more of the children of God in our ranks. We want a share of their time, their moral support, their money, and, above all, their prayers, that our long weary fight may now be speedily won.

All particulars and papers can be got from Mr. B. Bryan, Sec., Society for Protection of Animals from Vivisection, 20, Victoria-street, Westminster, S.W. If any will join our Prayer Society (whose numbers are now increasing abroad, as well as at home), Miss Woodward, Hon. Sec., 158, Lancaster-road, Notting Hill, W., will gladly send card of membership.

It is a matter that urgently presses. It is a disgrace to our Christianity that vivisection has been for eighteen years licensed in England. It has been found to be a hindrance in India to the reception of our religion, and the apathy of professing Christians is a terrible stumbling-block in England. S. S. Monro.

Hampstead.

EDINBURGH FREE BREAKFASTS.

A public meeting of the friends and supporters of Sabbath Free Breakfast Mission was held in Edinburgh last Thursday, and presided over by Rev. Dr. J. H. Wilson, Moderator Elect of the Free Church Assembly. The report, giving an account of the work of the past year, was submitted to the meeting. The number of guests on the Sunday mornings during the year was 44,956, giving a weekly average attendance of 864.

Dr. Wilson spoke of the fact that the Mission was now in the twenty-first year of its existence. He dwelt upon the good work being done, not only in bringing the Gospel to bear upon the lowest classes in the City, but in bringing the living personal influence of so many young Christian workers in contact with these poor people.

Sir William Muir, Principal of the University, and Rev. W. D. Moffat, told of what they themselves had seen at the breakfast meetings, and urged the claims of the Mission upon the sympathy and help of the Christian community. Dr. Carment pointed out that there was a great need of increased support being given to the Mission, so as to keep it free from debt. He mentioned the important fact—that all moneys given went direct to the funds of the Mission, there being no paid collectors, and consequently no per centage taken off the sums given.

Mr. Robert Wilson, 3, Queen-street, Edinburgh, the hon. treasurer, will be glad to receive help.

LONDON MEDICAL MISSION.

This Mission has published its annual report In the district of Seven Dials and St. Giles extremes meet; visitors are brought into contact with poverty and crime on one hand, destitution and disease on the other. In some homes will be witnessed a hopeless strife against sorrow and death, while in others the uplifting power of the Gospel of the Lord Jesus Christ is revealed, in showing how suffering may be combined with holy joy and perfect peace. There are five Gospel services held at this Mission every week, a Bible class, a Sunday-school, and a mothers' meeting, at which the women are taught to cut out and make clothes for their children, and are at the same time instructed in the Scriptures. There is also a large Scripture Union class, numbering about 100, and a lending library.

We notice with regret that the Holiday House closed with a deficit of £30. One feels sad to think that this branch of the work may have to be curtailed. When the sunny days come, and happy youngsters are preparing for their holidays, the little ones of Seven Dials, whose lives all the year round have so little brightness in them, will be unable to have a brief sojourn in the country because the necessary funds are wanting. The superintendent is Dr. Latchford, 33, Short's-gardens, Endell-street, W.C.

BUCKS EVANGELISTIC MISSION.—Mr. J. E. Taylor announces an all-day conference in the Assembly Hall, Aylesbury, on Good Friday. The subject chosen for the day is "The Deepening of Spiritual Life." Messrs. W. Graham Aspland, W. H. Newell, and others, will take part. A cordial invitation is given to any Christians who may be able to attend. Convenient trains run from Baker-street, London, returning the same evening.

VANS IN FOREIGN FAIRS.—*The Caravan,* organ of the Gospel Temperance Mission amongst the show people, has during the past year been printed in French and German, and distributed amongst the Continental show people. A correspondent from the Engadine, Switzerland, says: "We were deeply interested in *The Caravan* letter relative to the foreign issue. The workers who undertook to care for the show people at Grasse (just above Cannes, in the South of France) were so interested in them that when the fair opened at Christmas in the latter place they were again cared for, and other workers at Marseilles were stirred up to visit the winter fair here."

THE Y.M.C.A.

STAFFORD ROOMS ASSOCIATION.

The annual meeting of this Association was held on Friday, 28th ult., when Mr. T. Cheney Garfit presided over a large audience of members and friends. An excellent report of the work of the past year was presented, stating that there had been a large increase in the membership, and much progress had been made in the Bible-class work. Many young men had been led to the Saviour through the Association, and an earnest spirit prevailed among the workers. The great need at present was money enough to put the premises into a proper state of repair. Mr. Garfit, in the course of his remarks, referred with much satisfaction to the prominent place given at Stafford Rooms to Bible study. Mr. Robinson Souttar, of Oxford, also spoke, urging especially upon the young men present the importance of maintaining a high standard of Christian character, and pointing them to Him through whom alone their ideal could be realised. The meeting was a most encouraging one throughout.

BRIEF NOTES.

The new secretary at Hastings, Mr. J. G. Green, was welcomed at an interesting meeting held in the Y.M.C.A. rooms on Thursday evening.

A well-attended meeting of the Lewes Association took place on Thursday evening, when Mr. Geo. Holmes, travelling secretary, addressed the members. The work here is in a healthy condition; one of the members has recently entered the foreign mission field.

The report of the Sydney Y.M.C.A. shows that there have been special trials, owing to the financial troubles of the city, and the consequent inability of many friends to help, but there has been faith in God, and zeal for the work, and many tokens of divine blessing.

A successful gathering of about 400 persons took place on Tuesday evening at the Deptford Yard Institute, Sunderland, which is affiliated with the North-Eastern District Union of Y.M.C.A.'s. A stirring Gospel address was given by Mr. W. M. Hudson. The travelling secretary, Mr. J. C. Moor, also took part in the meeting.

Rev. John MacNeill's mission at Calcutta has greatly benefited the Association there, and the evangelist has also rendered most valuable help to the project for erecting a commodious Y.M.C.A. building in Madras. Bombay is included in Mr. MacNeill's Indian tour, the city association taking a prominent part in the arrangements of the mission.

The North Metropolitan District Union of Y.M.C.A.'s held its half-yearly conference at Camden Town on the 29th ult., when important matters of business affecting the future working of the district were considered. A valuable discussion in relation to the usefulness of district organisation was introduced by Mr. Putterill, secretary of the Central Association.

The annual meeting of the Tottenham Association took place on March 28, and was presided over by Mr. Geo. Spicer, a member of the central committee. The report submitted showed great activity throughout the past year in every department of association work. Addresses were delivered by Mr. E. P. Huggett and Revs. H. Oliver Allbrook and W. E. Edmondson.

The annual meeting of the Bombay Y.M.C.A. has just taken place. The association has attained its majority, and has a membership of 500. Mr. Henry Conder, president, occupied the chair at the anniversary, and the new secretary, Mr. R. D. Pringle, emphatically affirmed his belief that the Y.M.C.A. must have no uncertain voice, and must ruthlessly and fiercely attack the trinity of evil in this city—(1) Drink; (2) Gambling; and (3) Impurity.

The Y.M.C.A. is striking rapidly and deeply its roots into Indian soil. Its recent annual convention in Madras, though not largely attended, revealed a rapid growth in the Association during the year, and the earnestness and hopefulness of its leading members and officers were significant of a bright future. A body of sixty million young men in this land ought to furnish an ample "sphere" for the Association, though it may not be so responsive a constituency as one could desire.

On March 21 there was an interesting meeting at the Preachers' Preparation Class at the Bristol Y.M.C.A. Mr. J. A. Stooke, of the China Inland Mission, spoke on China, and afterwards allowed himself to be questioned by both chairman and audience for nearly an hour. Questions and answers were gone through, and at the close it was judged to be a most profitable season for missionary evidence. Mr. Stooke has found this plan of great service elsewhere. At the Bath Y.M.C.A. he had a good straight talk with twenty or thirty young men on similar lines.

The Wakefield Association has completed its ninth year. At the annual members' meeting an encouraging report was given, emphasising the fact that spiritual work in the Y.M.C.A. is the most successful of all its methods. Many young men in Wakefield have been won for Christ during the past year. A growing missionary spirit is also very manifest. One member is supported in China by the Association, and two others have gone out and are in direct touch with the home members. There is a very satisfactory increase in the membership. The annual meeting was most impressive and spiritual in tone. The hall was crowded. Addresses were given by Dr. Gladstone, and Mr. Robinson Souttar.

THE Y.W.C.A.

The Y.W.C.A. at Schwifat, Lebanon, goes on well. Fourteen of the members have become Sunday-school teachers, and a Gleaners' Union has been formed.

The Windsor and Eton Association reports great encouragement in the Bible classes and other meetings. The homestead had forty boarders last year.

The Derby Branch reports 458 members in its various branches; with active and fruitful work in many directions. Missionary matters and evangelistic effort are taken up enthusiastically.

The twelfth annual meeting of the Brentwood Y.W.C.A. took place on Thursday week, at the Baptist Tabernacle. The chairman, Rev. T. Macdougall Mundle, having given an address on the three words, "Prayer," "Bible," and "Christ," the secretary (Miss Perry) read the annual report. Revs. W. Walker and W. Legerton gave addresses.

The annual social meeting for Highland young women was held in the Y.W.C.A. Institute, 80, Bath-street, Glasgow, on March 29. There were about 170 present, and the addresses and singing were in Gaelic. Rev. Dr. Blair, Rev. Wm. Fraser, Captain McLean, Mrs. Hatfield, and others spoke, and Mr. C. Brown and three ladies sang hymns from *Songs and Solos* translated into Gaelic.

The Leamington Spa Y.W.C.A. Homes provide a comfortable and Christian home for young girls employed in houses of business, afford a temporary home when out of employment, a holiday home for governesses and Christian workers, and a home for trained nursing staff. The Home has now completed its twentieth year. During 1894 eighty-two have found a home there, some as residents, others as visitors, and continual have been the testimonies to rest, refreshment, and blessing received.

CHRISTIAN ENDEAVOUR.

The first meeting of the Flintshire Union was lately held at the English Presbyterian Church, Flint,

For several months past a very successful Gospel mission for women has been carried on at Tredegar by a few lady Endeavourers.

A special united prayer meeting was lately held in connection with the Reading and District Union in the Castle-street Congregational Chapel, Reading.

Revs. Henry Montgomery and J. D. Lamont, of Belfast, have been invited to represent Ireland at the great Christian Endeavour Convention in Boston, in July next.

The Bridgend and District Union held its annual meeting at Carey Chapel, Tondu, on March 18. There are now four societies in the union, with ninety-nine active and forty-three associate members. In the evening a public meeting was held, when papers of an interesting character were given.

The second annual convention of the Warrington and District Union was held in the Wycliffe Congregational Church, Warrington. At the afternoon conference, an address was given by Rev. W. Knight Chaplin, Miss Jessie Howden, and Mr. Hope. The evening meeting was presided over by Rev. J. Yonge.

The second annual convention of the Huddersfield and District Union was recently held in the Lockwood Baptist Chapel. The afternoon conference was presided over by Rev. E. Evans. A paper was read by Mr. F. W. Dearden on "The Relation of the Y.P.S.C.E. to Missions." Rev. George Archer presided at the evening meeting. Three addresses were given—by Rev. F. Oliver on "Witnesses"; by Rev. John Hedley on "Our Influence"; and by Mr. Fred Dyson on "Our Pledge."

ST. MALO SAILORS' REST.—In November last the mission-hall suddenly collapsed, the loft above, used by a tent-maker, having been much overweighted by storage of ship's biscuits, etc. Providentially, no lives were lost, but all the furniture, including organ and harmonium, chairs, etc., was a wreckage. Only 1100fs. (£44) has been obtained as compensation. This does not cover the loss, and as the hall is now rebuilt for the use of seafaring men, any help will be gladly received by the Hon. E. Henniker Major, British Vice-Consulate, St. Malo.

TEMPERANCE NOTES.

The fifth Annual International Temperance Congress will be held at Bâle on Aug. 20, 21, and 22.

The leading temperance advocates in the Australian Colonies held a conference lately in Hobart, for the extension of the work.

The Irish manufacturers of liquor are conducting a vigorous agitation to obtain the repeal of the extra duties on beer and spirits imposed last year.

A Temperance Congress for Surrey is to be held at Guildford on Tuesday, April 30, and Wednesday, May 1, when a great variety of papers will be read and discussed.

"Wings," the organ of the Women's Total Abstinence Union, for the current month contains a portrait of Mrs. Hilton, of the Stepney Crêche, and a readable sketch of her life and service.

A conference took place in Leeds on Wednesday week, under the auspices of the Yorkshire branches of the National B.W.T.A., which has now fifty-two branches. The public meeting in the evening was largely attended.

In a recent interview with a correspondent of *The Christian Commonwealth*, Dr. Marcus Dods expressed the conviction that drink is at the root of all our social misery. He would welcome any legislation that promised relief, even the Gothenburg system.

A new and important feature of the National Council meetings of the British Women's Temperance Association will consist in devotional services on Sunday, June 16, which will be set apart for special meetings under the auspices of the Association in over 200 places of worship and halls in London and the suburbs.

An interesting sketch of Sherborne Prison for Women, U.S.A., is given in *The Woman's Signal*, by Lady Henry Somerset, who describes her interview with the warden, during her recent visit to America. The wise and humanising discipline by which the prisoners are governed has had surprising results in the moral elevation of the inmates.

The Belgian Senate, convinced that free trade in intoxicants is a failure, has for some time been seeking a way restricting the trade in alcohol. There is reason to believe that both in Belgium and France the liquor trade will soon be placed under stricter control. Alcoholism is increasing so rapidly in both these countries that their statesmen have to choose practically between control or national decay.

Lord Wemyss has introduced a Bill into the House of Lords, which, if it were to pass, would at once alter the status of the licensed victualler. On the grounds that "doubts have arisen as to the discretionary powers of licensing justices," he wishes it to be enacted that licensing justices shall not be at liberty to refuse the renewal or transfer of licences now existing except on grounds of misconduct.

Strong drink pays no respect to persons, and when taken produces its effect on minister and people alike. This is sadly illustrated by a case in the North. After four days' hearing of evidence, the Presbytery of Lewis gave judgment on six different charges of drunkenness against the minister of the *quoad sacra* parish of Knock, Stornoway. He was unanimously found guilty, and was suspended from the ministry pending an appeal.

Licence or no licence? This is being fought out in Boston, U.S.A. Dr. Beach, of Cambridge, and Dr. Plumb, of Boston, have had a joint public debate, Dr. Beach arguing for the Norwegian plan of liquor selling, and Dr. Plumb against it. It is feared that the Norwegian plan will make rum-selling respectable, without sensibly diminishing the present evils of dram-drinking, that it is halting at a substitute-measure and not really advancing.

Dr. Whitford, a Liverpool J.P., has been pointing out that a decrease in the number of arrests for drunkenness does not necessarily mean a diminution of drinking. In his own opinion the slum dwellers to-day are more degraded and more drunken than at any period within his experience. Insurance money is often an unmitigated curse, meaning an occasion for orgies—a whole court sometimes being given over to drunkenness in connection with a funeral.

Great indignation has been aroused in Belfast and the neighbourhood by the proposal to erect drinking bars at the forthcoming Industrial Exhibition, the proceeds of which are to go towards the Working Men's Institute and Temperance Hall. The Irish Temperance League offered £150 for the space, and also all the profits which it would make by the sale of tea and coffee, and other non-intoxicating beverages. This has been refused by the committee, and a tender for £525 to set up a drinking bar has been accepted. To protest against this gross inconsistency, as well as to try and remove the temptation which such bars would be to the young people visiting the Exhibition, several largely attended public meetings have been held, and the City Council has been memorialised not to allow the public property in which the Exhibition is about to be held to be licensed for drinking purposes.

ABNEGATION OF SELF.

Love took up the harp of life, and smote on all the chords with might;
Smote the cord of Self, that, trembling, passed in music out of sight.

Tennyson.

Abnegation of self is an indispensable duty on the part of all who are called by the name of Christ, and are seeking success and blessing in Christian life and work. "I am crucified with Christ," says the Apostle Paul. "Nethertheless I live; yet not I, but Christ, liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me" (Gal. ii. 20). These words indicate a spirit of holy abnegation which ought to permeate and characterise the daily life and work of every child of God. "Know ye not that your body is the temple of the Holy Ghost which is in you, which you have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 19, 20).

What is a yielded life?
A life no longer mine;
But crucified henceforth to sin,
"Self" no more reigns supreme therein.
He now through me can shine.

Kennington, S.E. Thomas Douglas.

IRISH NOTES.

The Ulster Society for the Education of Deaf, Dumb, and Blind, which has passed its jubilee, continues to do a good work. It has now 126 children under its care.

The Protestant Orphan Society for Antrim and Down is doing a most praiseworthy work. It has now 703 children under its care, and its expenditure last year was £3558.

The Methodist Missionary Anniversaries were held throughout Ireland last week. About 200 centres were visited by the various members of the deputation, several of whom were returned missionaries from China, India, or Africa. As the result a widespread interest in missions has been stirred up.

SCOTTISH NOTES.

Rev. W. M. Clow, Free South Church, Aberdeen, urges the institution of deaconesses in the Free Church on the lines of the order in the Established Church.

The Church of Scotland Women's Guild had its annual conference in Aberdeen last week; the meetings were largely attended, and the report showed an increase of over sixty branches.

Mr. MacKeith, treasurer of the Glasgow United Evangelistic Association, has received £1800 from "A Friend," for the purchase of another home for the Children's Fresh-Air Fortnight Scheme.

Sunday, March 31, was observed as children's day throughout the Free Churches of Scotland, and addresses or sermons to young people were delivered at the ordinary hours of service on the history of the Church.

A party of 138 lads from Mr. Quarrier's Homes left Glasgow on Friday for Canada, per Allan Liner *Siberian*. A farewell meeting was held at 10 a.m. in the Christian Institute, Preceptor Dickson presiding, and was largely attended.

A prolonged conference took place last week between the Congregationalist and E.U. churches in Glasgow. Keen interest was manifested in the discussion of union, and by a large majority it was resolved to go on with negotiations.

A conference is to be held on Saturday afternoon, April 20, in the Christian Institute, Glasgow, in which societies of Christian workers unite. Rev. Henry Montgomery, Col. Oldham, Mr. H. A. Campbell, Mr. W. M. Oatts, and others are expected.

The directors of the Y.M.C.A. Club, or Boarding House for Young Men, have been much encouraged in launching the enterprise. Over £20,000 has been subscribed privately, and the plans are nearly completed. It is expected that the building will be commenced early in June. Many of the readers of The Christian have taken an interest in the company.

The congregation of the Gorbals Tabernacle, Glasgow, vacant by the resignation of Rev. John Robertson, have united in sending a call to Rev. D. C. MacNicol, of Dunipace, to be their pastor, and Mr. MacNicol has intimated his intention to accept the pastorate. In the immediate vicinity of the Garbols Tabernacle, there is a population of 75,000, among whom several churches are at work.

PERSONALIA.

Bishop Thoburn, of India, is about to pay another visit to the United States to raise funds for the Indian work.

Rev. J. Mackay, F.C. Minister, Cromarty, N.B., is about to resign his charge and devote himself to evangelistic work in the Highlands.

Mr. R. Speer and Mr. J. R. Mott, so well known in connection with the Student Volunteer movement in America, are purposing soon to visit India.

Prebendary Webb-Peploe purposes to take three months' holiday this autumn. The time will be spent on a trip with Mrs. Webb-Peploe to America, in order to visit their two sons there.

Mr. Opie Rodway has been ill since January, and unable to attend to any mission engagements. He is still, we regret to learn, suffering from the effects of a trying cough and sleeplessness.

Mr. Gnanamutthu Joseph Israel, of the Madras Tamil Mission, is about to visit this country again. He was to leave Madras on March 28 per s.s, *Clan Macpherson*. His address in England is 29, Botanical-road, Sheffield.

Rev. Dr. Landels.—A scheme is on foot among some of the Baptist Associations of Australia to invite Rev. Dr. Landels, of Edinburgh, to visit the colonies. The veteran minister has just retired from active work after a most successful ministry extending over forty years.

Pastor Fliedner, of Madrid, who expects to be in London the first half of May, would be glad to find opportunities of speaking on mission schools, the training of young men, and other work he has in hand. He may be addressed Calle Almudena, 3, Madrid.

Miss Louisa Procter, of the Schwifat Schools, Lebanon, who expects to visit London in June and July, will be glad to speak at drawing-room meetings during her brief stay. The Hon. Sec. of the Bible Lands Society, 7, Adam-street, London, W.C., will be pleased to hear from any who could give Miss Procter opportunity to speak on missions in Bible Lands.

Mildmay Trustees.—Col. Morton announces that Mr. R. Hart Dyke and Capt. W. H. Dawson have responded to the invitation of the Mildmay Trustees to become fellow-helpers with them in their charge of this important work. The needs of Mildmay increase, whether viewed in the light of its religious and benevolent work amongst the poor of London, or as an Evangelical centre for the training of workers who, like Phœbe of old, desire to labour with Christ's ministers in the Gospel of the grace of God.

EVANGELISTIC NOTES.

Ireland.—Gospel services have been held at Wexford by Rev. Jno. Good, Methodist evangelist; and at Edgarstown, near Portadown, by Rev. Wm. Maguire and others.

Messrs. Moody and Sankey closed their fruitful mission at Dallas, Texas, and were, at latest advices, having large meetings at Meridian, Miss. After visiting Fort Worth, they were to proceed to Mexico.

Mr. W. R. Bradlaugh has completed a fifteen days' mission at North Finchley. A special feature of the work has been his Sunday morning meetings for "men only." Direct cases of conversion can be traced to these meetings.

Newcastle-on-Tyne.—A five days' mission was conducted by Rev. W. F. Holt, of Birmingham, in the Central Hall, from March 25 to 29. During the meetings many decided to take the Divine Companion into their lives, besides much quickening being felt amongst the workers. It was only regretted that the mission could not be continued.

Stratford.—Mr. W. R. Lane was the speaker on Sunday evening in the Town Hall, on the occasion of the last evangelistic service of the winter series in that building. The spacious hall was crowded a good while before the time for beginning, two-thirds of the congregation being men. The word was with power. On Saturday he begins at Leeds.

Mr. Newton Jones has completed a week's mission services at Calvert-street Chapel, Norwich, in connection with the Sunday School Union. The afternoon Bible readings were a great help to many. The children's meetings were well attended. The meeting for adults each evening was largely attended, and many were seriously impressed.—John Clarke.

Mrs. Baeyertz.—The second week of this lady's mission in Paisley has been remarkable in many ways. All the week through the Free High was crowded, particularly so when she re-delivered her address on "The Passion." The afternoon Bible reading has been largely attended, and much appreciated by Christians. The after-meetings have been largely taken advantage of.

Rev. F. W. Beaumont has conducted a ten days' mission at Kingsand, Devonport, which has proved eminently successful. All the services were well attended, and several professed conversion. An interesting feature was the stimulus it gave to temperance work, twenty or twenty-five adults having signed the pledge either during or since the mission. Open-air services by the picturesque beach were enjoyed by the fishermen, and every night a contingent of soldiers from the surrounding forts attended.

Edinburgh Castle, Limehouse.—Mr. Henry Thorne concluded a three months' mission here last Sunday. During the mission we have had repeated tokens of Divine blessing, and although the number of inquirers has not been so large as on former occasions, we believe that solid good has resulted from the evangelist's labours. Mr. Thorne has also conducted a weekly service among the boys at Dr. Barnardo's Homes, Stepney Causeway, preached several times at the Girls' Village Homes at Ilford, and given Bible readings at Deaconess House, Bow.

S. E. Burrow.

Warrington.—A week's mission to children and young people in this town has been held, with the most blessed results. The Children's Special Service Mission undertook the mission, and sent Mr. S. J. Hewlett to conduct it. The meetings were held in Emmanuel Reformed Episcopal Church (Rev. Edward T. Reed, pastor). From the very beginning there were evidences of God's blessing, and day after day numerous conversations were held with inquirers. The names of upwards of 120 were registered at the various meetings, representing twenty-one different churches and mission-rooms. Altogether the mission has been the means of blessing to many.

Rev. John H. Elliot, of Clifton Springs, N.Y., and B. Frank Butts are closing a very successful mission in Sherbrooke, Quebec. The gatherings have increased in numbers, interest, and power from the beginning. The four inviting pastors with their people have worked earnestly with them, and the blessing looked for has come. A notable feature has been the Wednesday rally days, when prayer meetings were held in about twenty-five neighbourhoods at 9 a.m., with preaching at 10 a.m., at 3.30 and 7.30 p.m. Without attempting to "number the people" it may be said that a large number have manifested a definite purpose by public confession.

Robert Lennie, Pastor.

First Baptist Church, Clifton Springs.

Church Parochial Mission Society.—The following Missions have been arranged for April. It is hoped they will made a subject of prayer:—Rev. W. Hay Aitken, April 7-14, Norwich Cathedral; April 21 to May 6, Chesham; Rev. Joseph Morris, M.D., March 23 to April 8, Parish Church, Newhaven; Rev. F. E. Rogers, April 20-29, Fakenham; Rev. E. Bacheler Russell, April 20 to 30, St. Philip's, Buckingham Palace Road, S.W.; Rev. James Stephens, March 23 to April 5, Lonan, Isle of Man; April 6-14, Carnforth, Lancs.; April 27 to May 10, Six Mile Bottom, Little Wilbraham.

OPEN-AIR WORK IN IRELAND.

It affords us very genuine pleasure to be able to say that we know of some excellent results from the Open Air Work in some of our provincial towns. We do not allude to any visible impression yet made upon Roman Catholics; but to the ingathering of lukewarm and in some instances godless Protestants. This is a work of the first importance, and we wish it every success. The Protestant who has never known what it is to be a child of God is a standing barrier between Roman Catholics and their Saviour. They take him as a type of Protestant Christianity, compare their own lives with his, and may well be excused for declining to make their last state worse than the first. The violence and opposition at first experienced by our devoted brethren seem to be disappearing. With prudence and tact, and loving dependence upon Him who stilled the storm, we may well hope for even greater results in the future.—*The Catholic*.

MADAGASCAR MISSIONS.—The Protestant missions here are continuing their work, says an Antananarivo correspondent of *The Manchester Guardian*, and some of those at the out-stations say they are having greater success than before. The Queen and Prime Minister are constantly putting themselves in evidence at chapel openings, special services, and prayer meetings.

THE MADURA MISSION reports a healthful progress in the churches. Over 800 additions to the Christian congregations are reported, and over 300 to the churches on confession of faith. One very striking feature is the fact that the additions to the churches come from thirty different castes, showing a wide prevalence of the Gospel, and giving the greatest promise of reaching the entire population at an early date. The fact that there are now over 4000 communicants scattered throughout the entire population of about 2,000,000 shows a preparation for evangelisation that may well prompt to enlarged effort on behalf of this people.

Among the Churches.

CHURCH OF ENGLAND.

Rev. J. R. Harmer has been chosen for the bishopric of Adelaide.

The Bishop of Llandaff has refused to institute a young clergyman presented to Llanhileth, on the ground that he cannot speak Welsh.

After thirteen years' ministry at St. Philip's, Clerkenwell, Rev. J. S. Jones is exchanging parishes with Rev. A. D. J. Robinson, of Colby, near Norwich.

The report issued by Rev. C. E. Storrs, of Ellacombe, Torquay, shows a large amount of earnest and fruitful work, and a remarkable hold on the working men.

Consett, in the county of Durham, can boast of sending out two East African missionaries—viz., D. S. Remington, who died there soon after he reached the Mission in 1875, and A. R. Steggall, working at present at Taveta.

The East London Fund received in 1894 £18,782, £400 more than the income of 1893, and the largest income ever received in one year. The expenditure was £18,905, and the expenditure for the present year is estimated at £18,100.

Mr. John Shrimpton, secretary of the Church Book Soc., who has been on the Riviera for the past few months, is gradually regaining strength after his long illness of last year, and anticipates being able to resume work after Easter.

The Church Army Van officers closed a fortnight's evangelistic services in the parish of St. Paul's, Darlington, on Sunday. The meetings throughout have been well attended, and much blessing received, as the testimony meeting at the close proved.

Bishop Hornby, who is retired as curate-in-charge of the little country parish of Bertley-on-Tyne, has refused two offers of Suffragan-Bishoprics in England, and has placed himself in the hands of the Archbishop for service abroad in the near future.

Bishop Newnham, of Moosonee, the like-minded successor of Bishop Horden, who left Moose in September last, is now in Montreal trying to arouse interest in the work of his diocese. When the rivers open in May he proposes to start from Winnipeg on his long summer visitation, paddling over 2,000 miles while visiting his distant stations.

An interesting meeting was held at Mrs. Carmichael's house, 16, Grenville-place, on Monday, on behalf of the London Police-court Mission of the C.E.T.S. Mr. Curtis Bennett, magistrate of the West London Court, presided, and bore testimony to the value of the work of the Mission. Mrs. Temple spoke forcibly of the work of the Women's Union of the C.E.T.S., which maintains mission women to minister to their own sex.

Rev. H. Oliver Allbrook, Principal of the Operative Jewish Converts' Institute, desires to call attention to the present needs of the Institution:—"The acquisition of other premises (necessitated by the sale of Palestine-place) will be a very serious charge upon our limited resources. It is interesting to notice the cosmopolitan character of our work. Wherever there are missionaries to Jews, thence we receive applicants for admission. A glance at our register of inmates shows Russia, Austria, Germany, Holland, France, Roumania, Syria, Palestine, Turkey, Morocco, and the United Kingdom."

CONGREGATIONAL.

A new chapel has been opened at Rochdale.

At Heaton Moor a new chapel is being built.

A new church has been formed at Anfield, Liverpool.

Mr. H. C. Wallace has conducted a twenty-one days' mission at Plumpton.

Rev. W. St. John Crickmer has been recognised as pastor of Swanley Junction Church.

St. Helens Church reports 461 members, an increase of thirty-five during the past year.

Rev. W. G. Lawes, of New Guinea, is to receive the degree of D.D. from Glasgow University.

Rev. T. Maine, late of Ashby-de-la-Zouche, has been recognised as pastor of Stannary Church, Halifax.

Rev. Charles James, of Ryde, has sailed for Cape Town, *en route* to Bloemfontein, Orange Free State.

Rev. James Hall has been recognised as pastor of the united churches of Henstridge and Templecombe.

Dr. Leach has felt he must decline the call to Stepney Meeting House, owing to his responsibilities at Queen's Park.

Rev. T. Williams, of Birdbush, has been compelled to relinquish ministerial work temporarily on account of continued ill-health.

Highbury Quadrant Church (Rev. W. J. Dawson) reports 517 members; in the branch churches at Britannia-row and Highbury-vale there are 201, and eighty-five communicants. The Bible-classes at the parent church have 450 scholars, with forty-two officers and teachers; in the branch churches there are 1088 Sunday scholars, with sixty-nine teachers.

At a drawing-room meeting held last week at Sir G. Newnes' house on Putney Heath, in connection with the Canning Town University Settlement, Mr. Albert Spicer, M.P., related how the settlement had grown out of a desire to find practical work for the students of Mansfield College, Oxford, amongst the poor of the East End of London. Mr. Percy Alden, resident warden of Mansfield House, Miss Cheetham, head of the woman's establishment, and Dr. Margaret Pearce, lady resident physician of the hospital, delivered addresses.

Calls.—Rev. D. Adams, of Bethesda, to Grove-street, Liverpool; Rev. John Pate, of Newburn, to Sheffield; Rev. R. H. Townend, of Hull, to Barnard Castle; Mr. A. J. Pearse, to Trowbridge.

Resignations.—Mr. A. Ore, of Wheatley, Oxon; Rev. H. H. Carlisle, of South Cliff, Scarborough; Rev. C. A. Mines, of Highfield, Rock Ferry.

BAPTIST.

Rev. H. E. Sadler has been recognised as pastor of Raunds Church.

Rev. L. C. Parkinson has been welcomed at George-street, Nottingham.

Romney-street, Westminster, reports thirty-four received into fellowship last year.

Mission services have been held at Wycliff Chapel, Reading, by Rev. H. J. Preece.

Rev. W. Williams, of Upton Chapel, Lambeth-road, has been suffering from influenza.

Rev. D. J. Llewellyn has been recognised as pastor of Florence-road Church, Brighton.

Elm-grove Church, Portsmouth, reports sixty-four members admitted during the year.

Rev. A. Mills, of St. Mary's Gate, Derby, has been ordered to take a rest on account of continued ill-health.

St. Mary's-road, Faversham, reports thirty-three new members added to the church last year. A new mission has been started in the Brents.

Mr. Charlesworth and his choir of boys are conducting this week special meetings on behalf of the Spurgeon Orphan Homes in Devonshire and Cornwall.

In North-street Church, Leeds, fifteen candidates were baptized on Sunday week. Nearly all were from the Sunday-school. During the last eleven months thirty have been immersed.

Rev. H. Dickens has closed an eight years' pastorate of the church at Herne Bay, having joined the staff of the North Africa Mission. During his ministry there have been many tokens of God's blessing.

During the cyclone of Sunday week a portion of Pulham St. Mary Chapel fell and buried the Rev. G. B. Dearle, minister, who was conducting the service, up to the waist, so seriously injuring him that he died on Tuesday.

Intelligence has been received of the death of Mrs. R. M. Julian, in Marseilles Harbour, while returning with her husband, Rev. R. M. Julian, from India. She was a daughter of the late Professor Goadby, of the Nottingham College.

An invitation to return to the pastorate of South-street Baptist Church, Greenwich, has been sent to Rev. Charles Spurgeon, who is now visiting and strengthening the churches of South Africa. Many are anxiously awaiting his reply.

News has been received of the baptism of no less than seventy-three converts at Aqua Town, West Coast of Africa. The progress since the Cameroon Christians took upon themselves the support of their own religious services is felt to be most encouraging.

Mr. J. Othen, jun., delivered, a few days ago, a lecture on "The Bible versus Sacerdotalism in the Public Schools," at the Uxbridge-road Tabernacle, Shepherd's Bush. Mr. S. W. Brett presided over a fairly large audience. The pastor, Rev. F. B. Monti, and Mr. Geo. Hinchcliff took part.

It is stated that *The Examiner* and *The Christian Inquirer*, two Baptist organs in New York, have amalgamated, and will henceforth be published under the name of *The Examiner*. *The Examiner* recently incorporated *The National Baptist*, and *The Christian Inquirer* is a consolidation of *The Baptist Weekly* and *The Gospel Age*. Five papers have thus been rolled into one.

Telegrams, dated February 25 and March 4, received at the Baptist Mission House, announce the retirement of Mr. and Mrs. Drake, Mrs. Harmon and family, the Whitewrights, Bruces, Mr. Conling, Dr. Paterson, and Zenana ladies from their stations to Tientsin; and that all the rest had arrived safely in that city, with the exception of Mr. Jones, Mr. Harmon, Mr. and Mrs. Smythe, and Mr. Burt, who are remaining in Chow Ping. These telegrams do not relate to the missionaries in Shansi or Shensi; but tidings have come of Mr. Morgan, who, after a journey of 105 days, has reached T'si Nan, Shensi, in safety.

Call.—Mr. D. Williams, of Pontypridd, to Llanstephan.

Resignations.—Rev. R. P. Javan, of New Basford, Notts; Rev. J. Roberts, of Cefn Bychan, Ruabon; Rev. Jno. Harries, of Blaenavon.

METHODIST.

Rev. M. T. Myers, of Rochdale, on account of protracted illness, has asked to be released from his pastorate.

Rev. Mark Guy Pearse has been lecturing on "Hugh Latimer" at Brixton-hill for the Local Preachers' Aid Association.

In Burley-in-Wharfdale, a ten days' mission has been held by Mr. C. Knight, district evangelist, and many persons decided for Christ each evening.

One of the oldest Primitive Methodist ministers, Rev. N. W. Stafford, is about to retire from the active work of the ministry after some years of service.

Rev. W. Hodson Smith, of the Liverpool Mission, having returned from his five weeks' rest on the Continent thoroughly recovered, has recommenced his work.

Miss Stephenson, daughter of Rev. Dr. Stephenson, conducted special services at Wesley Church, Reading, on Sunday week, on behalf of the Children's Home and Orphanage.

At Sale, Mr. Arthur Norman has been holding special services. His very original and telling manner of putting truth attracted the attention of many who seldom hear the Gospel. The presence of God was very specially manifested, and numbers were drawn into the Gospel net.

Mr. H. Price Hughes, says the *Advance*, following the Welsh custom, has arranged two sermons to be preached at the morning service in St. James's Hall on May 3 in connection with the anniversary of the West London Mission. Dr. Maclaren will preach at 11 and Dr. Parker at 1 o'clock.

Rev. H. T. Chapman, the superintendent of the Lady-lane Mission, Leeds, is the subject of an interview in the *Free Methodist*. The Special Commissioner describes the condition of the congregation prior to the commencement of the mission, with the signs of progress since the new departure. "Our afternoon service," he says, "is an entirely new feature, the average attendance during last mission year being 578. The average evening congregation is 630."

Among recent arrivals in England was Rev. S. Pollard, who has been engaged about seven years as a missionary to China. During that time he has laboured in the province of Yun-nan, which is on the borders of Burmah. In consequence of almost insuperable difficulties, converts have not been numerous, but satisfactory progress has nevertheless been made. Mr. Pollard considers that the safety of the missionaries has been increased by the war between Japan and China, the mandarins being now in fear of the foreign war vessels.

PRESBYTERIAN.

Rev. W. M. Smith has celebrated his first anniversary at Swindon.

The work in Jersey, under the care of Rev. W. B. Macleod, is being much prospered.

The John Knox Stepney Church held its annual meeting week, with much enthusiasm.

The "Etal case," which has caused Presbyterians in the North much anxiety, has at length been settled.

The annual meeting of St. John's, Kensington, showed much to encourage. The members now number 267.

The missionaries in Swatow are giving thanks for a year of fruitful work. The ingathering numbers about 120, the largest year's harvest they have ever had.

Rev. T. G. Molyneux, formerly minister at Workington, who has resigned his charge close to Sydney, owing to the failure of his wife's health, is returning to England.

The Pastoral Letter on "Sacerdotalism," prepared by Rev. Dr. McGaw, and issued by authority of the Synod, has excited considerable interest outside the denomination. The *English Churchman* reprints it in full; another Church paper expresses the wish that Convocation would issue just such an address.

A fruitful mission has been held at Lambeth Church. Amongst the results we read that a Christian lady prevailed on her sister, who had not been in a church for many years, to come and hear the good news. The power of God broke her heart, the light of life dawned upon her soul, and she is now confessing Christ.

A neatly-got-up book was shown to the Foreign Missions Committee at last week's meeting, a credit to the Taiwanfoo Mission Press, and a notable achievement of Mr. Ede, its editor. The foundation of the book is a Chinese primer, which is given in the Chinese character—the first book put into the hands of those who set themselves to learn the written Chinese. Mr. Ede adds the meaning of each character, and its sound, the latter as it is read in South China.

Calls.—Rev. J. B. Thomas, of Carmarthen, to St. Clears; Rev. James Martin, of Glasgow, to Nairn (accepted); Mr. D. Richard, to Gowerton; Rev. D. Arnott, of Dunfermline, to Rattray; Rev. J. Mansie, of Aberdeen, to Viewforth, Edinburgh.

SOCIETY OF FRIENDS.

We regret to learn that Joseph and Kate Taylor have to leave their loved work in India for a season, on account of the health of the latter. They will be home for the yearly meeting.

Professor J. Rendel Harris has returned from the United States, after delivering a successful course of lectures there on "New Testament and Early Christian Manuscripts." His Gospel and other addresses in meetings were highly valued.

In *The Friend* for last week correspondents urge the need for clearness of doctrinal view, and the facing of burning questions by men who have "understanding of the times." Many opportunities in the past have been missed for want of such men.

It will interest many to hear that Joseph and Marianna Pim, who have rendered such service in evangelistic work in France, hope to revisit villages along the Seine in their mission boat during the coming summer. Previous service of this sort has been much blessed.

Considerable activity in lecturing is shown by *The Friend*. Jonathan Backhouse Hodgkin has dealt with "Worship," at Leeds; Frederick Andrews on "A Visit to the East" in York; John Sims, of Madagascar, at Chipping Norton; Frank Dymond on various sides of Temperance, in different places, and Wm. Hobson on "Men with a Mission," at Willesden.

Friends everywhere will hear with sorrow of the death of the venerable Martha Braithwaite, wife of Joseph Bevan Braithwaite, of London, and one of the true mothers in Israel. She had reached the age of 72 years, yet the decease was rather sudden and unexpected. The bereaved husband and family will greatly feel the loss. Many valuable Friends have recently passed away. Deceased was sister of the late George Gillett.

THE SALVATION ARMY.

The Queen Regent of the Netherlands has given the Army a donation of 300 florins.

The General is now visiting Holland. He returns this week to resume his campaign through the British Isles.

British Guiana is to be opened immediately; officers have been selected, and leave England on April 10, to commence operations in Georgetown.

In South America in some of the towns authority has been granted for the Salvation Army officers to visit the gaols and hold meetings with the prisoners.

The Salvation Army in Sweden have a corps in Stockholm composed entirely of deaf mutes, numbering about 400, which hold two well-attended meetings every week.

The Government of Western Australia has recently given the Army two plots of land in different places in the colony on which to erect buildings for the furtherance of their social work.

According to recent advices from Canada, the Salvation Army is immediately commencing operations amongst the Red Indians. It has also been decided to open a corps for the coloured people in Canada, under the leadership of coloured officers.

Commissioner Railton, who has recently gone to commence Salvation Army operations in Madrid, has succeeded in getting an Act of Constitution passed by the authorities which recognises the work of the Salvation Army as one of the established institutions of the country.

FALLEN ASLEEP.

At Fishguard, on 24th ult., Rev. W. Jones, pastor of Hermon Chapel, ex-president of the Welsh Baptist Union, a devoted and faithful minister of Christ.—At Old Basford, Mr. J. Oldham, aged eighty-six, who until five years ago was most active in Christian work.—At Garston, Staffs, on 21st ult., Rev. W. Keene, aged sixty-six, vicar of the parish, and formerly C.M.S. missionary at Umritsur.—At the Rectory, Queen's-road, Manchester, on 24th ult., Mrs. Horsefield, wife of Rev. F. J. Horsefield, and an earnest helper.—At Dorsington, Glos., on 20th ult., Rev. W. L. Smith, aged sixty-eight, rector of the parish.—At Southport, aged sixty, Rev. Benjamin Bond, Congregational minister for fifteen years at Skelmersdale.—At Combe-Martin, on 24th ult., Rev. E. A. Brooks, aged seventy-six, a devoted and useful clergyman.—In Liverpool, on 18th ult., Mrs. Groome, aged ninety, well known as a noble giver to Christian and charitable institutions.—At Margate, Mr. James Silk, an earnest Christian.—At Sheffield, Mr. Isaac Jackson, for over fifty years a useful worker.—At Small Heath, Mr. S. Wren, a leader and preacher.—At Ludlow, Mr. and Mrs. Thomas Goodman; the husband had been a local preacher forty years.—At Bardsley, Rev. H. S. Bryth, vicar of the parish for thirty-three years.—At Wellingborough, on 21st ult., suddenly, during a Gospel service, Mr. John Bloor aged seventy-one, a true believer.—At Leicester, Mr. H. Kemp, aged seventy-four, a worker for many years.—At Bradford-on-Avon, Mr. S. Gayton, a leading local worker.—At North Bradley, Mr. Job Randall, for thirty years an active Sunday-school worker—At Bury St. Edmunds, Mrs. Ridley, aged seventy-five, deeply mourned as a wise counsellor, a helper of the sick and aged, and worker among the poor.—At North Curry, Rev. John Hunt, aged ninety, formerly and for many years minister at Croyde.—At Largy, near Crumlin, co. Antrim, Mr. Jno. Knox, a faithful Methodist class-leader and an earnest Christian worker, aged fifty-six years.—At Dublin, Jane, widow of Rev. Wm. Macgarvey, Methodist Minister, aged eighty years.

Appeals.

The Dublin Deaf and Dumb Association appeals earnestly for help with subscriptions, as the funds are exhausted in helping poor deaf-mute brethren of all denominations who are out of employment and sick.—Maurice F. G. Hewson, Lower Abbey-street, Dublin.

Knitting Competitions and the M.D.S.F.—A lady, deeply interested in fishermen, offers prizes for the best-knitted stockings, helmets, comforters, mittens, etc., the articles to go to the Mission. Particulars of the competitions may be had by sending stamped envelope to Miss Z. Jameson, Estella, Hull.

Lincoln Fair.—The North Midland Evangelistic Mission will take their stand at the Great April Fair, Lincoln (April 20-28). Grants of Bibles, Testaments, booklets, tracts, &c., will be gratefully received and acknowledged by Mr. Oliver Vann, High-street, Lincoln.

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CC 2.	Cloth boards	1	0
CC 3.	Cloth, bevelled boards, gilt edges	1	6
CC 4.	Leather, burnished red edges	2	0
CC 5.	Morocco, gilt edges	3	0
CC 6.	Morocco, yapp, kid-lined, gilt edges	4	6

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DD 3.	Cloth boards	2	0
DD 4.	Cloth, bevelled boards, gilt edges	2	6
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DD 6.	Morocco, gilt edges	4	6

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EE 6.	Morocco, gilt edges	6	6
EE 7.	Morocco, yapp, gilt edges	9	6

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

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The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded. Annual meeting on Friday, April 5, at 8 p.m. Speakers: Mr. Thorne, Dr. Harry Guinness, Rev. C. Lea Wilson, and others.

King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sunday, 11 a.m., 7 p.m.; 3.15, P.S.A. Preacher for evening, Mr. O. L. Heatley. Wed., Mission Band service in place of male choir. e4903

Thanksgiving and Prayer.—United meetings, all day, Great Assembly Hall, Mile-end-road, E., Wed., May 1.

Kilburn Hall, Kilburn Gate, W.—Valedictory meeting on Monday, April 8, at 7.30, to commend to the Lord Miss Beatrice Hurditch and Miss Coote, leaving to take charge of the Strangers' Rest, Zanzibar. Mr. James E. Mathieson will preside. Addresses by Gen. Sir R. Phayre, Miss Everett (from Zanzibar), Rev. Monro Gibson, D.D., and others.

Christ Church, Westminster Bridge-road.—Minister, T. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading. "The Messiah" will be rendered by the choir (augmented) on Good Friday, at 7 p.m.

Mid-day Addresses to City Men, by Rev. W. R. Mowll, on Wednesdays, at St. Peter's, Cornhill, 12.30 to 1 p.m.

Prebendary Webb-Peploe, Friday mornings, at 11.30, a course of Lectures in St. Paul's, Onslow-square, on "The Holy Communion."

Jews' Mission House, 15, Fournier-street, Spitalfields, opening meeting, Tues., April 9, at 4 p.m.

Cage-lane Mission, Plumstead.—Annual meeting, Thursday, April 4, at 7.30 p.m.

Deepening of Spiritual Life.—Addresses St. Luke's, Redcliffe-square, S.W., Fridays 3.30 p.m.; 5th, Rev. D. Stather Hunt.

Strangers' Rest. 163, St. George's-street.—Workers' meeting, Fri., April 5, at 7 p.m. Mr. John Cory will preside, addresses by Pastor W. Fuller Gooch, Mr. C. Russell Hurditch, and Miss Ellen Everett (from Africa). Misses Beatrice Hurditch and Coote, who are leaving to take charge of the work at the Zanzibar Strangers' Rest.

House of Rest, 10, Finchley-road.—Friday, 5th, 3 p.m., Rev. W. Fuller Gooch, on "A Sevenfold Application of Grace"; at 7, Mrs. Rendel Harris, on "The Privileges of Consecration."

Dauntless Hall, Lisson-grove, N.W.—Addresses on the "Coming of the Lord," April 7 to 15, Sundays at 7, weekdays at 8, by Messrs. A. C. P. Coote, Max Reich, W. Frith, Geo. Hucklesby, and others.

Theatrical Mission, Henrietta-street, Covent Garden.—Annual meeting, at the Institute, Thursday, 4th, at 3.30. Canon Wilberforce will preside.

St. Peter's, Devonshire-street, Islington. — Easter Monday, 10.30, 3 and 8. Speakers, Revs. E. W. Moore and J. A. Bevan, Dr. Miller, Mr. W. B. Sloane and others.

Conference Hall, Mildmay Park, N.—Sun., 3.30, Mr. P. S. Badenoch; 7, Capt. Hawes.

Tower Hamlets Mission.—Mr. H. J. Matthews, every night in the Children's Hall, Mile End-road, at 8, and Sun. mornings at 11; the Paragon Music Hall, Sun., at 6.30, during redecorating Great Assembly Hall.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Mr. Henry Thorne; 3 p.m., P.S.A.

Clapton Hall, Upper Clapton, N.—Mr. E. Venn, Sun., 6.30 p.m., Thurs. 7.30 p.m.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W. Sun., at 7, Mr. P. Garrioch; Malden Hall, Haverstock Hill, N.W., Sun., at 7, Mr. A. Kyd.

St. George's Hall, Langham-place.—Mr. B. Glasgow, Suns., 11 and 7; Wed., 10th, 8 p.m., Mr. Cecil Hoyle, at Burlington Hall.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m., Pastor Frank White; 7 p.m., Rev. G. Wearham.

Metropolitan Music Hall, Edgware-road.—Mr. Charles Cook, Sunday, 6.30. Mrs. Randall will sing.

Special Religious Services in Theatres, etc.—Sun., April 7, Agricultural Hall, Upper-street, Islington, 3.30, Rev. Stanley T. Hersee, M.A.; 7, Mr. Robert Smith; Morley Hall, Mare-street, Hackney, 7, Mr. J. H. Lydall; Evangelical Hall, High-street, Homerton, 3 and 7, Mr. Chas. Button; Hall of Varieties, Clapham Junction, 3, Mr. Wm. Coates; 7, Mr. T. C. Chadwick.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men, meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

Y.M.C.A.—Stafford Rooms, Titchborne-street.—Good Friday, 12th, morning meeting at 9, preceded by breakfast at 6. Dr. Gladstone in the chair. Addresses by ministers and friends.

Coming Conferences.

Prophetic Truth and Inspiration.—Half-yearly meetings of Christians, Glasgow, to be held in the City Hall and St. Andrew's Halls on April 15 and 16; Tunbridge Wells, April 1-2; Portsmouth, April 3-5; Aberdeen, April 21-25; Edinburgh, April 29 to May 3; Clapham, June 18-20; Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

Deepening of Spiritual Life.—Lewin-road, Streatham, Baptist Church, April 4, 3 p.m.; Hanley, April 7-9; Liverpool, April 15-19; Exeter, April 22-25; Bolton, April 29 to May 2; Birmingham, May 6-10; Nottingham, May 13-17; Dublin, May 20-24; Manchester, May 27-31; Southsea, May 27-31; Guildford, June 3-7; Gloucester, June 10-14; Bridge of Allan, June 17-22; Colwyn Bay, 17-20; Kingswood (Warwickshire), July 2-4; Keswick, July 22-27.

Temperance Congress.—At Guildford, Tues., April 30, and Wed., May 1. Sec., Mr. W. F. Stedman, 23, Markinfield-road, Guildford.

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I found Mr. Mousley attending to his business on one of the bitterest days in February, and asked him whether, after a considerable lapse of time, he could confirm the testimony he had already given.

"Yes," he replied; "it is quite true. I am now over seventy-seven years of age, and have good health. I am quite free from the cough from which I used to suffer before taking Mr. Congreve's remedy."

Asked as to whether he had personally known any other case of chest disease cured by the same means, Mr. Mousley said:—

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Mr. Mousley having given me permission to publish his testimony, told me something with reference to the case of his son-in-law, but I propose to treat of his case on some future occasion.

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BRITISH AND AMERICAN MISSION HOMES, PARIS. Founded A.D. 1872, by Miss Ada Leigh (Mrs. Travers Lewis).—A meeting on behalf of this Society will (D.V.) be held in Exeter Hall (Council Chamber) on Wednesday, May 22, at 3.30. The chair will be taken by F. A. Bevan, Esq. Canon Benham, Rev. H. Alder (late chaplain to the Homes in Paris), and Mrs. Travers Lewis will be among the speakers. c4910

WIGGAN'S EVANGELISTIC MISSION.—The Lord is sending the money nicely. More needed. Will his stewards help Him a bit? The following named gentlemen will say a kind word for the work and for Mr. and Mrs. Wiggan:—John Aird, Esq., M.P., T. A. Denny, Esq., Joseph Peters, Esq., E. M. Denny, Esq., George Hanbury, Esq., J.P., C. C. Underwood, Esq., W. R. Galbraith, Esq., R. Cory, Esq., J.P., Cardiff.—Address, Mr. and Mrs. HENRY WIGGAN, 13, Albert-gardens, Albert-road, Kilburn, London, N.W. c4402

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"For all the promises of God in Him are yea, and in Him, Amen, unto the glory of God by us."—2 COR. i. 20.

THANKSGIVING MEETINGS, 1895.

The Conveners of the Thanksgiving Meetings held in the Great Assembly Hall in April last year, having been requested by prominent Christian Workers to convene similar gatherings this year, announce that meetings for

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The Christian.

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All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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Notes and Comments.

It has been decided, in view of the continued non-appearance of the report of the Opium Commission, to postpone the date of the proposed Anti-Opium Convention till Thursday and Friday, May 16 and 17.

A large service has been rendered to the anti-opium cause by the delegation from India, comprising Rev. A. W. Prautch, Mr. and Mrs. Man Sukh Lal, and Mr. S. C. Kanaga Ratnam. During the past few months they have spoken at over two hundred and fifty meetings in England, Scotland, and Ireland. Some of these gatherings have numbered two thousand persons. In nearly every instance a resolution condemning the iniquitous traffic has been unanimously adopted, for forwarding to the Secretary of State for India and local Parliamentary representatives. Contributions towards the expenses of this delegation in England at this important juncture will be thankfully received by Mr. Alfred S. Dyer, 31, Paternoster-square, London.

The first reading in the House of Commons, on Monday evening, of the Local Veto Bill, marks a decided step forwards, we trust, in the path of permanent temperance reform. The state of parties in the representative assembly, and the probable defection of some members interested in the liquor trade, make the fate of the Bill a very doubtful one, but we sincerely trust that these obstacles may vanish in the face of the crying need for reform.

Observers of the currents of social and political life, party agents and others, are coming to see that the brewers and licensed victuallers have worked out and elaborated a great system of organised warfare, which they are already putting to use at elections. The question of profit for "the trade" is coming to the front naked and unashamed. Everything is to be subordinate to it; how "the trade," which degrades our people and piles up our expenditure, can be allowed to go on unmolested, how the brewers are to make fortunes and the richest among them are to become lords, is to be the one point at elections which bear upon the welfare of our home population, upon the millions of India, upon the condition of our colonies, and upon our relations to all the great nations of the earth. The Prime Minister said a few months since that unless we controlled "the trade" it would domineer over everything else. And so it will.

Nothing but satisfaction can be expressed by all lovers of municipal purity, that the new London County Council are continuing the policy of resistance to the drink traffic; and well they may when they have to do with a district in which there are 120 public-houses within a quarter of a mile. We trust that all public bodies and public servants, especially licensing magistrates, will awake to a sense of responsibility for the continuance of this great evil among us. At Chicago, we are glad to see, a decisive blow has been struck for purity. Still, the work requires daily care and unwearying patience, as well as the heat of a contested election. The enemy never sleeps, neither should the workers for God and man.

The renaissance of paganism among us has culminated in a trial which has ended in one part, but begun in another. The proceedings reveal a man who has been a brilliant scholar, and a devotee of so-called art and culture, denying in public that there is any bad influence in the world,—maintaining that no person can influence another, and that there are no such distinctions as moral and immoral in literature and art. Such theories undermine all sense of responsibility to God or man. Neither education nor social distinction can regenerate the heart of man. The picture given by the inspired writer, in Rom. i. 21-25, is as true to-day as in the days of pagan Greece and Rome.

Mrs. Butler used, in her famous struggle against legalised vice, to insist that England was, in foolish ignorance, adopting the useless system of depraved Continental countries. We are also struggling hard to adopt the dismal Continental Sunday—we say "dismal" advisedly, for a seventh day which is largely one of toil and of amusement adds nothing to the variety and desirableness of a week of time—and while we, *i.e.*, some of us, are striving for it, the French Sunday Repose League is making good progress in getting rid of it. At its fifth annual meeting, held a few days ago, Sunday serfdom was condemned as the curse of France, and an impediment to her prosperity. The opinion was expressed that the commercial superiority of England and of the United States was due to Sabbath observance. Yes; many things go with it, an open Bible, public worship, and evangelisation work. If France gets her Sabbath, she will get a good deal more; and if we lose ours we shall lose more.

How much torture is inflicted upon the minds of our honest poor by the thought of the workhouse no tongue can tell. Too many of them have not indulged in groundless fear when they dreaded the coming of a day which would see the break-up of their humble homes and their dreary pilgrimage to "the union." One out of every two working men and women comes to that end of a life of toil. Even when never named, this fear seems to be like a smouldering fire in many hearts. A representative of the *Westminster Gazette* has made his way down to Wensleydale, to romantic little Aysgarth, to see Mrs. Webster, aged 105, and her old heart has the haunting misery :—

"I'se sair feer'd I'll hae to gang to't workhus," she confided to me as she continued clasping my hand. "Ay, ay," said her daughter, aged seventy-five, who was standing near, "that's got into her head, and now't will mak her forget it; not that there's ony fear o' that; if we're poor we've got that will see her through." This was said with a genuine ring in the voice and the proud look which so characterises the sturdy folk of the Yorkshire dales. With this one illusion—an illusion which is the sad heritage of our social system—the old lady's mind is as bright and clear, as strong and sensible, as that of her great-granddaughter, who in her turn looks after both the old ladies.

The shocking Tipperary "witch" case had one touch of nature, on the part of the poor victim, which must have gone home to many a father's heart. It was said at the inquest that Mrs. Cleary was put twice into the fire. When there her father said to her, "Are you the daughter of Patrick Boland and wife of Michael Cleary? Answer in the name of God." She answered, "I am, dada." The endearing old word of her childhood and girlhood—"dada"—ought to have been enough to break up the whole terrible ordeal, and call everyone to a better mind.

The trial brings home to us in a humiliating way the sad religious condition of sections of our population. Not one man but would have denied the possibility of such a tragedy within the limits of the kingdom had he been questioned a month ago. Burning a woman over the fire to expel a spirit from her in Great Britain and Ireland, at the close of the nineteenth century! The thing seems incredible. What have the religious teachers of these poor people been about all these years to allow such ignorance to breed such unnatural cruelty? The Church of Rome is responsible, and here we see what she will harbour within her pale. Her influence over these Irish peasants is enormous. In a generation she could banish all such superstitions. Alas! she is too fond of darkness.

The Baptist ministers of New York regard the religious training of families as grievously neglected. They say that "within the last twenty years there has been a notable falling-off in the family teaching of religion." It is delegated to the Sunday school. But they are finding out that duty cannot thus be delegated; the original responsibility remains, and not only so, the consequences of neglecting it begin to accumulate in loss all round. The home will always remain the solid centre of a healthful society; or if it begins to decay, society will decay with it; and the centre of the home is pure religion.

The Daily Telegraph is determined that the English public shall not be in ignorance of what is going on in Madagascar; its special correspondent is sojourning in the island, has noted some of its features, has praised the work of the missionaries, has seen the Prime Minister and got the Malagasy view of the struggle, and the editor at home has based upon the information thus obtained an earnest protest against the war on which France is entering. We wish we could believe that it will accomplish the purpose for which it was written. But the truth is, that interference may only make bad worse. We certainly cannot support any policy which would tend to create an angry feeling towards our own country, and possibly produce estrangement and friction. That would do Madagascar no good, nor anybody else that we can see. It is a time for prayer, for self-restraint, and for patience.

Ill-fortune appears to attend all attempts to end the long and destructive war in the East. Li Hung Chang, the Chinese ambassador, was severely wounded by a Japanese fanatic, and now that an armistice is concluded a small party of Japanese, sent with

the news of it to the Chinese army in Manchuria, and bearing a flag of truce, has been fired at by the Chinese. These old countries are new to our Western ways; but we trust they will soon end their quarrel, which is causing untold misery.

Dr. Brookes says in *The Truth* (Holness) that "in former years it was confidently affirmed that if women were permitted to vote, the manufacture, sale, and use of intoxicants would disappear from among the evils of the world. But in the recent election in Colorado the women voted, and a majority of them voted against Prohibition. The women also voted in New Zealand, and a majority of them there too voted against temperance. So that one is forced to the conclusion that something more than woman's vote is required to reform and regenerate mankind." We confess we are not surprised at this result. We think that in the main, woman's vote would be rather conservative of things as they are, than radically and revolutionarily reformative. But, however they would vote, we think it lies in the nature of things that to give married women the franchise would bring discord and disaster into many a home.

An editorial in the same trenchant and outspoken magazine remarks that "if any one can show from the voluminous writings of Higher Criticism the least manifestation of concern for the salvation of souls, or the attempt to convince men of their sin and need; or the setting forth of the blood of Christ as the price paid for redemption; or the necessity of the new birth by the Holy Spirit; or advice to the Christian how to live; or a word of comfort to the bereaved, or of hope to the sorrowing; or assurance of eternal life, and a blessed resurrection, and a glorious immortality to the dying—he is entitled to a good reward." This is not an unfair observation, for these are the fundamental needs of men, and they are the great subjects of God's inspired Book. Their absence from the so-called Higher Criticism demonstrates at least its uselessness, to say no more.

"Other-worldliness" has been subjected to an abundance of cheap ridicule; but it has not been laughed out of existence, nor will it ever be. It stands for a Godward life, and those who know that life are not, as a rule, wanting in a sense of duty as to the present world and its affairs. The inspired statement of "other-worldliness" is in these words:—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Here we have the supreme concern and quest of followers of Christ. A heavenly people should speak a heavenly language and live a heavenly life; and in proportion as these aims are actually realised, there will be an "other-worldliness" which will have the praise of God, although it may meet with contempt or unjust rebuke from men. The more we enter into the life which is life indeed, the more obvious will it be that we are "strangers and pilgrims on the earth." It is *by faith* that this confession is made; and those who have this grace will at the same time exercise *faithfulness* towards their fellows and towards the Lord Himself.

In *The Thinker* for this month an abstract is given of an article by Dr. Von Buchrucker, of Munich, on "Present Religious Tendencies," with special reference to the effort in which some are engaged to strip Christianity of its supernatural character or "other-worldliness." Showing that the Christian's life and thought has its root in another world, not in the bare region of religious and moral ideals, the writer says:—

> It is the eternal world, where God is seen face to face, whose atmosphere is God's outstreaming glory, whence the Son of God came when He laid aside the glory which He had before the founding of the world, and whither He returned after He had completed the purification of our sins on the cross. There our life is hid with Christ in God; there is our spirit's home. Every presentation, however dazzling, which bears an earthly character, of Christianity, does not correspond to its nature.
>
> Our roots are in the eternal world. "When shall I come to behold thy face?" This remains the groundtone of the soul that is one with Christ. From this world of eternity we understand the miracles and prophecies, at which modern theology, which would limit Christianity to earthly experiences, takes such offence; they are nothing but rays from that world of holy harmony, shining into this shattered existence of earth, giving us the earnest of the reconciliation, one day, of these two estranged forms of existence. This supernatural world of peace and glory we have as a foundation under us, as a Divine gift in us, as an immovable goal before us.

These words indicate a very deep religious truth. If we have seen Jesus we must ever be looking unto Him; if we are the Lord's, we must ever have our eyes towards Him; if we are temples of the Holy Spirit, we shall not be content with a mere earth-bound existence, but we shall enjoy the enlarged liberty and life of the children of God.

All readers of periodical literature must have observed a tendency which is thus expressed by a correspondent:—"In moral tales there is a habit of commonising the name of God. In trivial talk between imaginary characters, just in order to make a sentence sensational, the Sacred Name is brought in. Surely this must lead to profanity." A similar habit obtains of using Scripture terms for common everyday occurrences. Expressions that have become hallowed through association with sublime religious truths, cannot be so employed without losing, in the estimation and minds of many, their spiritual meaning and highest application. It is needful to distinguish the holy and consecrated from that which is common and unclean.

The Revival of 1859-60.

Here and there, in town and country, one meets with the converts of 1859-60. They have worn well, the years adding a ripe wisdom, a chastened fervour, and a firmer grasp of vital truth. They bear a common stamp, and the stamp is royal. Their Christian character is clean-cut; the mould in which they were cast by the Holy Spirit was of a marked type. Deeper than the understanding, deeper than the imagination, deeper than the feelings the truth penetrated; it pierced the conscience and wrought mightily there. A profound sense and dread of sin characterised the inquirers of that period. Judgment to come, heaven and hell, stood out in their view as stupendous facts. The majesty and holiness of God filled their spiritual vision to the utmost horizon, and when the light of the Cross and the risen Saviour dawned upon them the transformation was striking, often indeed a transfiguration astonishing all beholders.

The converts of that time came well out from the world. You never heard them ask how much of earth they might have together with salvation. On the other hand they entertained a salutary dread of the world as the most subtle and potent agency of Satan for the ruin of the soul. The peace, the joy, the tenderness of conscience, the love of the Word, their holy walk and their loving service on many a field bear testimony to the reality and greatness of the revival. In the pulpit, in the offices of the Church, in the Sabbath school, in the mission district, in the foreign field, on the platform, and in the press, the converts of that time are still to be found, though doubtless a goodly number have fallen asleep.

No religious awakening was ever more clearly Divine in its origin and practical in its results. There was an air of Pentecost about it: no hand of man was visible, only those tongues of fire, prayer and praise and testimony appeared. There was a grandeur, a solemnity, and a heavenliness in the beginning and progress of the work. We were like them that dream. Who can forget the effect produced by the tidings, first from America and afterwards from Ireland, which woke the echoes in the busy city and the silent glen? It was the voice of the Lord as in steps of majesty He marched from west to east over sea and land. The solemn sound of his goings still lingers with a hallowed sweetness in many a heart. We knew He was coming; we knew He was come. We saw his footprints: we felt the touch of his power. The glory of a wondrous presence shed a blessed light, leaving ineffaceable memories in countless souls.

The work began, not in preaching, but in prayer. Little groups, moved by the strange tidings, met to pray. In some instances the meetings consisted of the more live Christians, in other instances it was a knot of youths yearning for something better than they knew. It was a spirit of eager inquiry, a thirst that drew the seekers to the fountain. Prayer began to be answered in a striking manner. Immediate and specific answers indicated the opening of the windows of heaven. Souls in bondage were set free; believers who for weary years had sought assurance in vain, now received the fullest witness of the Spirit. Careless persons were aroused; stout-hearted sinners were arrested; earnest seekers found more than they had ever dared to hope for. Joy overflowed, songs of praise and testimony followed. Every new incident gave a fresh impulse to the movement until the country rang with the report, and it became the universal topic of the day. You did not need to invite inquirers to remain for conversation: they crowded around the church door at the close of every meeting and gathered in the street. The preacher did not need to call the people to hear; often the people called the preacher to speak. Tongues were loosened. Young men, illiterate men, spoke with awakening and persuasive power.

The lay preacher, as the unordained witness of Christ was then called, came to the front, and in a natural, businesslike, everyday style of speech delivered his testimony with singular freshness and remarkable effect. The fire of God spread, alike in pulpit and in pew. It was a great day, marking an epoch in the history of Christianity in the land.

What cries of prayer! What rivers of tears! What bursts of song! In the field, in the street, in the woods, on the hillside, by the seashore, at fairs and markets, in churches and vestries, in parlours and garrets, in barns and many strange places, anywhere and everywhere, men raised the cry, "What must we do to be saved?" And then, the cry answered, the fortieth Psalm was sung with all the enthusiasm of men who knew they had escaped from the misery and peril of the horrible pit and the miry clay. O that mighty touch of God! Surely in his hand is the hiding of power.

Dundee. John Macpherson.

THE UNVEILING.—14.

THE FIFTH TRUMPET.—THE FIRST WOE.

II.

We have seen that the inmost meaning of the devastating locust hosts of Joel is found in the heart of man. That their own hearts' lusts were indeed the nation that had come up upon the Lord's land, strong and without number, whose teeth are the teeth of a lion and having the cheek teeth of a great lion. These were the nation that had laid his vine (Isa. v.) waste and barked his fig tree. This the destruction from the Almighty, who gave his people up unto their own hearts' lusts, his great army which He sent among them. These had cut off the meat before their eyes: yea, joy and gladness from the house of their God. Before this army, the lust of the flesh, the lust of the eyes, and the pride of life, the land was as the Garden of Eden, and behind them a desolate wilderness.

To the desolating power thus pictured by the older prophet, the New Testament seer, our brother and companion in tribulation and in the Kingdom and endurance in Jesus, beholds in his vision numerous additional features symbolically expressed. These must be considered one by one, and interpreted by the light of former Scriptures, before any further progress can be made in the exposition of the chapter before us.—Rev. ix.

Power as the Scorpions of the Earth have Power, to torment men with the stings which are in their tails (*vv.* 3, 5, 11). The Scorpion inhabits the great and terrible wilderness. The tormenting sting in the tail is interpreted by Prov. xxiii. 32, "At the last it biteth like a serpent and stingeth like an adder." The Scorpion is mentioned three times. As the torment of a scorpion to the flesh, so is conviction, shame, remorse, to the spirit of a man.

Horses prepared for War.—Indomitable energy, terribleness, might, joy in his strength, fearlessness, fierceness, rage, eagerness for the fray, are some of the characteristics attributed to the war-horse by Jehovah himself in the inimitable description of Job. xxxix. 19-25.

Crowns like unto Gold.—The royal prerogative in its highest form (Est. viii. 15; Rev. iv. 4); absolute power; autocracy; despotism (Dan. ii. 37; v. 18, 19).

Faces of Men.—Unrestrained and familiar human intercourse—"Face to face as a man speaketh unto his friend." "As in water face answereth to face, so the heart of man to man" (Gen. i. 20, m.; Ex. xxxiii. 11; Prov. xxvii. 19).

Hair as the Hair of Women.—The attraction, the fascination, the blandishment, of the woman—

Thy head upon thee is like Carmel, and the hair of thy head like purple. The king is *held captive in the tresses thereof* (S. S. vii. 5, R.V.)

The following appeared in *The Court Journal* at the time of the assassination of Czar Alexander II.:—

A touching story reaches us from St. Petersburg, and, as it comes from several different sources, we are led to consider it partly, if not wholly, true. It appears that the Princess Dolgorouki was remarkable for the beauty and abundance of her hair, and the Court legend tells us that, like many other great men, Alexander II. had been caught in this *filet d'amour*, which, according to old Marot, the poet, *captures the souls of men.* The Emperor's admiration for the tresses of the Princess was so great that he often said to her, "If I die first I shall rest all the easier if that hair lies with me in my coffin." The impression upon the mind of the Princess was so vivid that, at the very moment the news of the Emperor's death had reached her, she cut off with her own hands the rich abundance of her tresses, and enclosed them in a sealed packet directed to the Empress, with a humble request that the late Emperor's desire might be fulfilled. The Czarina's gentle and affectionate heart was moved to the core by the sacrifice and the request; and it was well known amongst the ladies of the Court that the white satin pillow upon which reposed the head of the late Czar contained this last token of love and remembrance from the Princess Dolgorouki.

Teeth of Lions.—Tearing, devouring. "The lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den" (Dan. vi. 24; Deut. xxxii. 24; Joel i. 6).

Breastplates of Iron.—Hard, cruel, imperious; in contrast with the mother's breast, and the breastplate of the sympathising high priest; impervious to human compassion or Divine rebuke.

Sound of Wings as of Chariots of many Horses running to Battle.—The energy, strength, fierceness, and eagerness of the single war-horse, increased, multiplied, and intensified into the swift and tumultuous rush of many horses, yoked to war chariots, running to the battle.

Five Months—mentioned twice. Five is the number of the senses, which are the avenues to the soul and spirit. Dr. Bullinger (*Number in Scripture*) says five is the number of Grace. "At the consecration of the priest (Ex. xxix. 20) the blood, and afterwards the holy oil upon it, was put on the tip of the right ear, signifying that the Holy Spirit would cause him to hear the Word of God, and separating his *five senses* for God."

The Month is a complete circle, and indicates sometimes a process complete in itself—as Num. xi. 19, 20: "Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days: but a whole month, until it come out at your nostrils, and be loathsome unto you." Sometimes one of a series of such processes; as Job xxxix. 1, 2: "Canst thou tell when the hinds do calve? Canst thou number the months that they fulfil?"

As King, the Angel of the Abyss.—The natural locusts have no king, but these have an evil king, the fallen star, Lucifer; he opened the pit, and he rules and commands the locusts.

Abaddon, Apollyon.—In Hebrew and Greek, the languages of the two divisions of the world, Jew and Gentile, his name is Destroyer.

Here are twelve particulars, descriptive of these weird, mystic, dreadful creatures; and the significance of every one is discovered from its previous mention in the Old Testament Scriptures or from common human experience.

Any interpretation which accounts for all these characteristics, and to which they are all necessary to complete the picture, has at least established a claim to consideration, if it has not already demonstrated itself to be true.

When the significance of each symbol is Scripturally proved, or shown to exist in the nature of things, any interpretation or application of the vision must still bring all these characteristics into line, in accordance with the significance thus ascertained. This I hope to do with a completeness which will carry conviction as to the soundness of the argument and the validity of the interpretation. Meanwhile I ask the reader's patient study of the above explanations. M.

MINISTERIAL SUCCESS.

By Rev. WILLIAM CROSBIE (Nottingham).

The recently-published "Diary" of Dr. Andrew Bonar* has fallen into my hands, and I am reading it with intense interest. It is a book specially for ministers, and reveals the secret of ministerial success. I can scarcely conceive of any minister or Christian worker reading it without being greatly humbled, and at the same time profited spiritually. It is a book for those hours—and they should be more frequent and prolonged than they are—when we are alone, looking into our heart, confessing our failures, and laying the solemn matters of our ministry before God. I do not believe any true minister could peruse the book without becoming a better, a more devoted, and a more prayerful man. I am not ashamed to own that it has again and again condemned me, effecting also within me—in the deep region of motives and ministerial aims—a sort of revolution.

What has struck me most, perhaps, in the spiritual record—and it is found on almost every page—was the time Andrew Bonar spent in prayer, especially at the end of the week. His Saturdays were largely days of fasting and prayer, either in his study, or in his church, or in lonely woods, or on the hill sides. That was how he prepared himself, after his sermons were finished, for his Sunday's work. He seems to have gone steeped in holy influences into the pulpit and to every service he performed. No wonder there were "signs following"; no wonder his was a soul-saving and soul-edifying ministry; and no wonder that he himself attained to such spirituality and saintliness of character.

But why do I write these things, and call attention to this apostolic man, lately gone from us? Because in these days of hurry, and committees, and tea-meetings, and entertainments, and manifold public business, and endless talk and discussion, we ministers are in danger of getting secularised, losing tone, and coming short of the fulfilment of the great purposes of our ministry. If things are to be better in the Churches, they must be better with us first. One of the supreme needs of the age is a baptized ministry; and Andrew Bonar's Diary shows how that need may be met, and what would follow.

Many years ago, at a ministerial conference on "The State of the Churches and the Ministry," held in the City of Chester in the days of Richard Knill, John Angell James, of Birmingham, suggested that the ministers present should, on their return home, read "Baxter's Reformed Pastor." The suggestion might well be acted upon now, with "Andrew Bonar's Diary" added. And what would be more appropriate to-day than a conference like that Chester Conference, which proved such a blessing to those who attended it? There are conferences on all sorts of subjects, and much precious time is spent, and often to little purpose; but we ministers do not meet to pray, and humble ourselves before God, and consider the matters that are of chiefest importance.

In a recent issue I ventured to call attention to the necessity for "a national fast"; and both privately and in the columns of The Christian, there has been sympathetic reference to the suggestion. I am daily more strongly convinced of the opportuneness of the suggestion. The necessity increases on all hands, and in every sphere of our national, social, industrial, and religious life. Turning over the pages of Bonar's "Diary," I find allusion to a public fast in the year 1844; and this is what Bonar says about it: "This is the day when all the ministers and office-bearers are to be humiliating themselves before God on account of the state of things amongst us. Lord, break my heart, and show why Thou hidest thy face!" Only let the spirit of Bonar become general to-day, "the priests, the ministers of the Lord, weeping between the porch and the altar," and there would be new manifestations of God's gracious power, and new interpositions of his hand. He would "return and repent, and leave a blessing behind." He would be "jealous for his land, and pity his people."

* Hodder & Stoughton.

PROTESTANT GOVERNESSES' HOME, 22, Chatham-place, Brighton.—Miss Clementina Kingdon, superintendent, writes: "Our work is quite crippled for want of funds. It is sad to know of poor ladies pining for sea air and rest, but unable to pay even their travelling expenses. Thirty ladies are now being clothed by our fund, and about 300 garments have been distributed during the year."

Easter Lessons.

In days like ours, when the minds of men are much exercised about the grounds of faith, the Resurrection has come into the same sort of prominence in Christian teaching that it occupied in the first days of the Christian Church. Christ Himself appeals to it as the certificate of his claims; his Apostles stake the whole case of Christianity upon its literal truth: "If Christ be not risen, our preaching is vain; your faith is also vain." The great leader of modern unbelief (Strauss) declares that the Resurrection is "the centre of the centre, the real heart of Christianity as it has been until now."

This explains why it is that the struggle between faith and unbelief has always been the most intense around the fact of the Resurrection. There have been many attempts on the part of unbelief to get rid of the fact; and each of them in succession has "had its day and ceased to be." What new solutions the fertility of unbelief may yet bring forth, and the credulity of unbelief may yet accept, we know not; but we may firmly hold by the faith which breathed new hope and strange joy into that sad band on the first Easter morning, and rejoice with them in the glad and wonderful fact that "Christ is risen indeed."

As the light of Easter morning breaks again over that empty tomb, we think not of a dead but of a living Christ, not of a name which represents only a bygone historical personage: not of an ideal man of sorrows devised by monks in their cloisters, or dreamed of by poets in their reveries, but of One who still lives, passing to and fro among human beings, as once He passed visibly through the streets of Jerusalem, never weary and homeless now, but ever strong to help our weakness, and to rescue us from the guilt and the power of sin. In this world of sin and graves, we find in our risen Saviour the power to harmonise life, to inspire life, to transform life. He is endowed with all power to help as well as to sympathise, near enough to hear the murmur of our prayers, and to whisper to our weak spirits as we bend beneath our burdens, and look up for aid: "I am He that liveth and was dead, and behold I am alive for evermore."

We may mention three things that show the unique importance of the Resurrection.

First, it was the convincing proof that Christ's words were true, and that He was what He had claimed to be. If Christ, who made such avowals of his nature, as we know He did, and put forward such claims of his personality and his office, as fill the Gospels, rose from the dead to die no more, then there was proof that his words had been true, that He was not mistaken regarding his own person, his work, his relation to the Father, the prospects of Himself and his people. Everything that Christ had said and done, claimed and promised, shines with great clearness in the light of the Resurrection. When He rose from the dead, it was shown that while the world had scorned the Son of God, the Father had been watching over Him with unceasing love; that while the world had placed Him at its bar as a malefactor, the Father had been making ready for Him a seat at his own right hand; that while the world had nailed Him to the cross, the Father had been preparing for him many crowns; that while the world had consigned Him to the grave, and then gone to its feasting and its merriment because the voice of the preacher of righteousness had been silenced in death, the Father had waited for the morning of the third day, in order to bring Him forth in triumph as the Lord of life.

Easter morning tells us that the promises of God in Christ "are Yea and Amen," that God has accepted the sacrifice of his Son. God has exalted Him to be a Prince and a Saviour, to give us all that we need, to give us repentance by touching our hearts with a sense of sin, and with a sense also of the love of God, to give us pardon when we seek it with contrite hearts, to pour into our weak and sickly spirits a new life, so that we may gain the victory over sin, and walk in newness of life. Our joy then in Christ's resurrection is the joy of those to whom He is therein declared to be the Son of God, and who see in Him their accepted sacrifice, and their ever-living Redeemer.

Second, in the risen Christ we have the pattern of our new life, and the power that fulfils the pattern. "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Paul's great object, he tells us, was to know Christ and the power of his resurrection. It was his prayer and his constant endeavour to be conformed to the likeness of his risen Redeemer. He is constantly holding up to us the risen life of Christ as that to which we are to be conformed. As Christ has done with death, having died for sin once, so must his people be dead to sin and live to God in Him. It is a life hid with Christ in God, no doubt; but still a life manifested in all our mutual relations, a life baptized by his Spirit and consecrated to his service. If Christ be in us the hope of glory, our characters must be daily growing through the life which He gives, more like the pattern which He left. And as the sphere of our souls widen through the knowledge that we gain, let our prayer be that the risen Saviour may shape them to new forms of holiness and glory, until the last shadow of our darkness fades into his light, and the last struggling aspiration floats up into his perfect peace.

Third, our future life becomes clear in the light of Christ's resurrection. To those to whom the resurrection of Christ is a living fact, their whole future life is a fact. Here we have a solid certainty, and here alone. As Peter affirms, it is "by the resurrection of Jesus Christ from the dead we are begotten again unto a living hope." If Christ rose from the dead, then the world into which He is gone is a real world, in which regenerated men live more fully than they live here. He has conquered death as our representative, and in the Father's house is preparing a place for his people. And when we find our life in a risen Lord, we have a life that death cannot touch. If one with Christ, how can it be that we shall not share his destiny, and go from world to world in his company? So when we lay our Christian dead in the grave, we find our comfort and our hope in the assurance that Jesus died and rose again. And even when Death lays his icy fingers on us, and chills our physical frame, we can raise the shout of triumph: "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Sometimes in hours of weariness and dejection one feels as if he had seen the best of everything, and must now simply endure life, without the prospect of anything fresh, or attractive, or reviving. But this is not because he has exhausted life, but simply that he has not begun the real life to which God calls us. To the "children of the resurrection" there is a springing life that revives hope and renews energy. In the living Saviour all fulness dwells, and by sharing his Spirit and following in his steps, we may be partakers of his holiness. Let our Easter lesson then be to strive more persistently to realise the risen Saviour as an ever-present power to ennoble and beautify our life. Let our endeavour be from this day forward to make our communion with Him constant as well as deep, to be in heart and will one with Him in whom is all life and all hope. And if He is our life and our hope now, then when He who is our life shall appear, we also shall appear with Him in glory.

John R. Bruce.

Glasgow.

MILDMAY MEN'S NIGHT SCHOOL.

The twenty-fifth anniversary of the Mildmay Park Men's Night School was celebrated on Wednesday evening last week, when the men and their friends gathered in goodly numbers in the Conference Hall. The distribution of prizes and certificates is a pleasing function, and those who witnessed it could not but admire the Night School as an institution, and feel an interest in the men, many of them youthful, some obviously advanced into middle life. Attendance at the classes means much: it presupposes thoughtfulness on the part of the men; and it has the direct effect of equipping them for greater usefulness in life.

Colonel Morton, who presided, read the examiner's report on the work of the session just closed. The results were very encouraging. As to the Scripture questions, they were declared to be well answered, only one of the men examined failing to get the number of marks requisite to qualify for the certificate. Mr. P. S. Badenoch reported that the session comprised seventy-two nights' work. There were 622 names on the books, and twenty-seven classes. The average attendance was 189; seventeen men did not miss a single attendance, while eleven only missed one evening, and four missed two evenings. These thirty-two men received prizes for attendance. The attendants at the classes represented 126 occupations. Having passed an examination in one or more subjects, 128 men obtained the school certificate; 109 men passed the Scripture examination. The prizes and certificates were gracefully distributed by Countess Stanhope (*née* Pennefather), whose attendance must have taken some present back in memory to the days of the revered founders of the Mildmay institutions, Rev. W. Pennefather and his devoted wife.

Dr. A. T. Schofield delivered a wise and earnest address founded on Proverbs ix. The chapter falls into three sections; in the first, consisting of six verses, Wisdom speaks; in the third, verses 13 to 18, Folly utters her voice. In certain respects the appeals correspond; the simple are asked to "turn in hither," in the one case to eat bread and live, in the other to participate in evil and reap the fruits of death. Man has two ears, one for the voice of Wisdom, the other for the voice of Folly, and the whole of his present prosperity, and the whole of his future destiny depend upon his power to say "Yes" to the one appeal and "No" to the other. It is not always easy to distinguish the voices, for the foolish woman addresses us in pretty much the same language as the wise. Both speak to the same men, and (oh, the pathos of the words) Folly calls "to them who go right on their ways"; while concerned with their business and other undertakings, they are invited into the fellowship of the foolish woman. And, sad to say, ten men of ability, "men with their heads screwed on," will enter there to every one who goes into the house of the wise! They heed not the counsel, "Forsake the foolish, and live"; and not having learned to say "Yes" or "No," they fall into what is the devil's house, thinking that there they may please themselves! Dr. Schofield urged his audience to reverence their bodies and their minds, to pray to God for self-knowledge and self-control, and to seek the life which is life indeed by yielding themselves to Christ, who is the Wisdom of God.

STREATHAM.—Last week Lewin-road Baptist Chapel was the centre of an earnest effort to promote the deepening of the spiritual life in the neighbourhood, and to preach the Gospel to outsiders. On Thursday afternoon an interesting and well-attended open conference was held, when a number of local friends exhorted as to the blessedness of a fully-consecrated life.

"I KNOW NOT THE MAN."

AN EASTER STUDY.

The denial of Christ by Peter has been so well and variously treated than it may seem that nothing fresh remains to be said. Yet a recent Bible talk on the subject has brought out so vividly its practical lessons that perhaps some of them may not be without value to your readers.

There can be no time when human sympathy is so precious as when our earthly affairs are darkened by misfortune; and if ever Christ needed the brave, unflinching, intelligent adherence of his disciples it was on the night of his cruel betrayal. It was, as He said, "the hour, and power of darkness." Earth and hell were in grim conspiracy to betray innocent blood. We can only, in the very faintest degree, imagine the weight of sorrow that rested on the Saviour when the Gethsemane anguish was supplemented by the traitorous kiss of one of his twelve chosen disciples. Judas had not been admitted to the sacredness of that sore agony but three of Christ's followers had been selected to be with Him, no doubt with a human yearning for their fellowship and sympathy. One of the very few personal requests He had ever made to them was that they would watch with Him through that awful darkness. But they slept instead, and to one of the Heavenly host was granted the rare honour of ministering to the Divine Redeemer, when the burden of a world's guilt threatened to crush out his life before He had accomplished his mediatorial sacrifice.

Weeks before, He had warned Peter of Satan's special designs on Him, and promised to pray for his safety; now He reminds him how necessary it is for him also to pray for himself. Had Peter been obedient to the warning, the subsequent disgrace and misery might have been averted. But an overweening self-confidence hurried him on to his sad fate. It is a noteworthy fact that physical and moral bravery are not inseparable allies. Peter had in large measure that physical courage that comes of hardy and perilous employment, and he had, too, the abnormal conceit which sometimes attends well-developed athleticism. Self-preservation and love of success were strong in him. He could not believe that voluntary submission to suffering and apparent defeat indicated anything but weakness; and we know how earnestly he had striven to deter his Master on a previous occasion from such a course. He was, in short, a character almost entirely under the dominion of the material; all else was, as yet, almost beyond his ken. How much was afterwards made of this

ROCK-LIKE MASS OF POSSIBILITIES,

when the Holy Spirit took possession, is a matter of history; but the undue development of his physical nature without the corresponding moral balance supplies a much-needed clue to his miserable failure on this occasion.

Immediately on the arrest of his Master, Peter gave up all hope. It was evidently a lost cause; and he must be careful henceforth how he identified himself with it. The love for his Master, which was very real—all chivalrous loyalty to his person, and all truth to his own repeated pledges of faithfulness, were forgotten in the dread which just then completely mastered him in presence of the gathering hostile crowds, and the imposing judicial inquiry. And yet he could not flee the scene. He followed afar off to see the end. The limits of this paper prevent circumstantial details, but readers for whom one of the closing scenes in the world's greatest tragedy have special interest will find them set down with vivid fascination in Dr. Stalker's recent book, "The Trial and Death of Jesus Christ."

We are most concerned to trace very briefly the moral processes in Peter's fall. There was first the short-sighted judgment, reading failure in adverse circumstances, instead of looking through and beyond them to the promised glory to which they would lead. Twice had unseasonable sleep robbed Peter of blessing that would have been a wonderful preparation for this time of testing. Had he kept awake on the Mount of Transfiguration, he would have heard celestial converse about "the decease at Jerusalem," that would have taught him to regard it from a very different standpoint. Had he denied himself the same indulgence in Gethsemane, he too would have prayed and would have been strengthened against this hour of temptation. But alas! he enters it unarmed; ventures in amongst the enemies of the Truth, attracted again by creature comfort, and, warming himself at their fire, listens without protest to their blasphemies; his first denial of his Lord is by his silence.

But in such circumstances the period of neutrality is a very brief one. If we associate with Christ's enemies we must very soon either confess or deny our fellowship with Him. Peter did the latter, and from that moment the wave of temptation, on whose crest a strong faith would have borne him onward to victory, utterly submerged him, and he stood in that Sacred Presence a dishonoured, perjured recreant. At that crisis there came to his senses, sharpened by misery, the distant cock-crowing that ushered in the kindling dawn; and at the same moment the Divine Prisoner, standing with such patient dignity before his accusers, turned and looked upon him. Reproach there must have been in that look—a tender, pitiful upbraiding; but it was the love that was there that conquered, as love always will. Foes, danger, possible death, were all blotted out by that look. Peter was face to face with his Master, and with his sin; and rushing out, he wept such tears as only one convinced of deadly ingratitude against incarnate goodness knows how to weep.

Neglect of opportunities for spiritual instruction and development; indifference to the insidious forces of evil, which, through self-indulgence and lack of moral discipline, blight the fairest promise of youth; a presumptuous trifling with circumstances of temptation by which many so much stronger have been thrown down—these are some of the dangers to which Peter succumbed. Are we of the nineteenth century free from them? "Let him that thinketh he standeth take heed lest he fall."

M. C. F.

Percy Park, Tynemouth.

GETHSEMANE.

'Twas tranquil eve, and scarce a breath
The shadowy olives stirred,
When softly on the gathering gloom
Christ's orison was heard.
In deepest anguish did He pray,
That that dread cup might pass away.

Yet what forebodings thrilled his soul;
Could mockery, scourge, or thorn:
Could piercing nails or splintered cross
Have caused Him thus to mourn,
Or made the sweat of blood to flow,
With his excruciating woe?

Ah no! 'twas all but as a drop,
To sin's vast flood of shame,
The ghastly tide of guilt's remorse
That o'er the Sinless came—
The howling, surging, ruthless sea,
Of wrong that was, and still must be.

Oh, who but our Immanuel,
The great Incarnate One,
Could calmly such an ordeal take
And say "Thy will be done!"
Who but the perfect Christ could brave
Hell's direst pangs mankind to save?

Then whither shall the sin-stained flee,
The suffering spirit find
Sweet healing for the aching wounds
Of heart, and soul, and mind?
Where shall the weary and oppressed
The sick and mourning find their rest?

Where but in Him, whose heart of love
Our sins and woes hath borne,
These were the nails that pierced his soul,
And these his crown of thorn,
Who took our cross of death that we
Might share his immortality.

Harriet Julia Evans.

SERVICES IN THEATRES.—A drawing-room meeting was recently held at the residence of Mr. Wm. Payne, 67, Downs-road, Clapton, on behalf of the Society for Special Religious Services in Theatres, Halls, and Mission-rooms. Mr. Payne gave some interesting reminiscences of meetings he had attended in the early part of the society's movements. Rev. T. C. Udall, the secretary, roused the meeting by a vivid pourtrayal of the seething mass of men and women living in this great city, in utter disregard of God's claims. Such was the class they endeavoured to reach, and greatly had their efforts been blessed. Mr. Ehrlich gave a report of the services at the Pavilion Theatre. Captain Lowe told of a new hall recently opened in Clapham. Among others who gave brief addresses was Mr. Barry Wake, one of the theatre preachers, and Dr. Hamilton, of Ram's Episcopal Chapel.

"BILLY BOY."

By A DISTRICT VISITOR.

"Don't cry, Billy boy, mother'll be home soon. Kiss little brother and be good." The only answer was a continuation of the dull, mournful wail as of an infant in pain; the monotony of it was only relieved by the repeated exhortation not to cry, from little brother, a mite of seven summers, whose old mannish expression told of the battle of life already begun.

The room, if such it could be called, was a kind of tumbledown cellar in one of the overcrowded dwellings of the slums of Walworth. Thinking it a fit place to bestow a little relief, I pushed open the door and peeped in. A kind of damp steam seemed to be in the place, which for a moment turned me sick and faint. Entering and becoming accustomed to the atmosphere, I looked round to discover the cause. Down each of the four walls water trickled in drops, and oozed in the corner through the dirty whitewash which the miserable remains of a fire in the broken grate failed to disperse. The dim winter daylight struggled hard to find an entrance through the patched window high up in the wall, yet considerably below the level of the pavement.

I turned my attention to what appeared to be the only occupant of the place. Crouched on a low stool in the corner was the owner of the voice which I had heard. He took no heed of my intrusion, but continued to rock himself backwards and forwards, holding tightly a bundle of something in his arms. "What have you there, my dear?" I asked; "and who were you talking to just now?" "To Billy boy, ma'am; here he is. Won't you please see if you can quiet him? He keeps on a crying so this morning."

The little speaker lifted the bundle he was holding so lovingly, and handed the wailing infant to me. I drew aside the piece of an old sack in which the child was enveloped, and almost shuddered at what I saw—a babe of barely eight weeks old, thin and wasted, moaning piteously, as if in pain, ceasing now and again when the other little one placed what appeared to be a piece of dirty rag in its mouth, but which, he explained to me, was its "teat." "Mother says as soon as she can spare the ha'pence she's going to buy him a proper one, made of india-rubber." "Where is your mother, child?" I inquired. "Mother's gone to work, ma'am; she sorts rags and bones. She don't get much money. She couldn't leave us anything to eat today, and Billy boy is hungry. I expect that's what makes him cry so. Mother had to pay the School Board man; a bit o' paper come 'cos I didn't go to school, and mother cried, 'cos she wanted to buy me a pair o' boots. Since father died mother's always crying."

"Why don't you go to school?" "Oh, I can't, ma'am; 'cos there would be no one to mind Billy boy, and he can't mind hisself, 'cos he's blind." I looked at the poor little thing in my arms again, and saw by the vacant expression in the eyes that poor Billy boy would never see the light of God's sunshine; he seemed now to have a fresh claim on my sympathy. "And what do you do all day here alone?" I asked of the elder child. "We don't do nothing, ma'am; I just sits here and cuddles up Billy to keep him warm. We don't very often get a bit o' fire, 'cos mother can't afford it." "Is there no one who would mind your little brother?" "No; all the women in this block go to work, and we haves to mind ourselves. Shall I take Billy boy, ma'am? He's going to sleep."

This is a sketch of one case, but there are hundreds of similar cases in the thickly-populated neighbourhoods of Walworth and Locksfields. To help the women who have in so many instances to be the bread-winners, a Crèche has been opened in connection with Richmond-street Mission, one of the many branches of the Metropolitan Tabernacle. It has for years been needed, there being no place where children can be taken care of. Now, they will receive every attention and comfort, with good food from 8 a.m. till 8 p.m. for 2d. per day. The preliminary expenses have all been met, what is wanted is some to carry it on; will readers of The Christian help? The Hon. Supt. is Mrs. F. Kinghorne, who has for many years held a large Mothers' Meeting at Richmond-street, and fully understands the need of such an institution.

THE PROPHECY OF AHIJAH.*

THE LOST TEN TRIBES.

By G. H. PEMBER, M.A.

The sad story of the children of Abraham after their settlement in Canaan is well known. They fulfilled to the letter the prediction of Moses in regard to the second epoch of their history. And apostasy from God soon led to dissensions among themselves, so that at length the nation was divided into two distinct and frequently hostile kingdoms.

But at the time of the disruption many of the God-fearing Israelites left their own tribes, and joined themselves to Judah (2 Chron. xi. 13, 17). Further immigrations are recorded as having taken place in the reign of Asa, when the pious among the Ten Tribes saw that Jehovah was with that king (2 Chron. xv. 9). Moreover, some at least among the "divers of Asher and Manasseh and of Zebulun" (2 Chron. xxx. 11), who humbled themselves in the reign of Hezekiah, and came to Jerusalem to the Passover, doubtless remained there, and so escaped the earlier captivity of Israel. Many, therefore, from the northern kingdom migrated to Judah at different times, were incorporated with the Two Tribes, and thenceforth shared their fortunes.

But the great masses of the Ten Tribes remained with Jeroboam and his successors, and quickly fell under the wrath of God; for in revolting from the house of David, and separating themselves from the Temple, they had deserted the king whom He had chosen, and despised the place in which He willed to be worshipped. The sin of Ephraim was double: he had forsaken his God and his king.†

The lawless spirit of the Ten Tribes was manifested immediately after the separation: for in defiance of the second commandment they set up golden calves at Bethel and Dan, and dared to worship again the abomination that had brought affliction and death upon them in the wilderness. Nay, they seem to have gone still further, and to have served "other gods and molten images," thus breaking the first commandment also (1 Kings xiv. 9).

Therefore, the Lord sent a message to Jeroboam by Ahijah the prophet, who, after predicting the utter destruction of the king's house, and the immediate death of his sick child, went on to pronounce the doom of his people in these words:—"For the Lord shall smite Israel, as a reed is shaken in the water; and He shall root up Israel out of this good land, which He gave to their fathers, and shall scatter them beyond the river (the river is, of course, the Euphrates); because they have made their Asherim,‡ provoking the Lord to anger (1 Kings xiv. 15).

Such was the decree; but the mercy of the Lord delayed its execution for more than two hundred years, at the end of which time Shalmaneser transported the captive Israelites to localities in Assyria and Media, on the other side of the Euphrates.

Now, there is great significance in the appointed place of exile. For when God called Abraham out of the Ur of the Chaldees, He first led him to Haran, and, after the death of his father, bade him leave for ever the idolatrous country of his kindred, and cross the Euphrates into a land which He would show him. Abraham did so, and was thenceforth spoken of as a Hebrew—that is "one who has crossed over"—by which name his descendants also were known to other nations.

But the Ten Tribes had begun to practise the very idolatry out of which their father Abraham was called; therefore God would send them back into the midst of it to the other side of the river, which formed the boundary to Abraham's land, and would deprive them of the name of Hebrews.

Subsequently, the prophecy of Ahijah was repeated by Amos in a somewhat veiled form, "Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the Lord of Hosts" (Amos v. 27). Here the prophet says, "beyond Damascus," because Israel was then in fear of being carried into captivity by Syria; but Amos tells them that they are doomed to be led far beyond the capital of the Syrians. And so the real meaning of the prophecy is disclosed by Stephen, who cites it in the words, "And I will carry you away beyond Babylon" (Acts vii. 43), that is beyond the Euphrates, on which Babylon is situated.

Accordingly, in the second book of Kings, we read: "In the ninth year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria and placed them in Halah and in Harbor by the river of Gozan, and in the cities of the Medes" (2 Kings xvii. 6). Thus the word of God by Ahijah was fulfilled, and the Ten Tribes were rooted out of their good land, and located in the Assyrian provinces and in Median cities, all of which were on the eastern side of the river Euphrates.

In the Scriptural narrative of the re-establishment of the Two Tribes in Palestine, there is no mention of the Ten. Only the heads of the houses of Judah and Benjamin, with the priests and Levites, are said to have accepted the invitation of Cyrus (Ezra i. 5).

Josephus, however, affirms that Ezra sent a copy of the permission to return to all those of his own nation that were in Media; but adds, that although some families responded, the entire body of the people of Israel remained where they were. "Wherefore," he continues, "there are but Two Tribes in Asia* and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates until now, and are an immense multitude, and not to be estimated by numbers." (*Joseph. Ant. Jud. XI. v.* 2).

Moreover, Josephus intimates that they were keeping up some intercourse with their brethren; for, in his preface to "The Wars of the Jews," he states that

ONE OF THE REASONS WHICH STIMULATED

his countrymen to defy the Roman power was the hope that, "the whole multitude of their nation whichwas beyond the Euphrates would rise in insurrection simultaneously with themselves."

And to this hope Agrippa refers in the famous speech in which he endeavoured to dissuade the Jews from their insane resolve; for, after describing the might of the imperial city, and the subjection of the great nations to her, he exclaims, "What allies, then, will you procure for the war from the uncivilised part of the earth? For all those who dwell in the civilised† are Romans. Unless any of you is extending his hope as far as beyond the Euphrates, and imagines that those of his own stock who are living in Adiabene will come to his assistance."

It is evident that Agrippa was acquainted, not merely with the locality, but also with the circumstances of the Ten Tribes. Since the Euphrates was the boundary of the Roman Empire, they were not, like their brethren of the Two Tribes, under its dominion, but were subject to the rival kingdom of Parthia.

Lastly, toward the end of the fourth century, Jerome, having occasion to refer to the Ten Tribes in his commentary on Joel, remarks:—"Even to this day they have their habitation in the cities and among the mountains of the Medes." (See also 2 Esdras xiii. and the Midrash Rabbah.)

And it is in the same neighbourhood that modern travellers have found what they believed to be the remains of the missing Israelites. Dr. Grant supposed the Nestorians to be their descendants. Sir Alexander Burnes, and others, have detected them in the Afghan tribes; and this opinion is certainly snpported by strong evidence. It has also been pointed out that the so-called Jews of Persia will not own the name, but assume that of Beni Israel, evidently because they believe themselves to belong to the Ten Tribes.

And these different localities correspond remarkably with the only countries beyond the Euphrates that are mentioned in the second chapter of Acts. For Parthians, Medes, Elamites, and dwellers in Mesopotamia, are said, as being sons of Israel, to have been present in Jerusalem at the ever memorable Feast of Pentecost.

Thus Divine prophecy, the historical Scriptures, uninspired writers of antiquity, and modern research, all concur in placing the Ten Tribes on the other side of the Euphrates. And in final and decisive corroboration of this testimony, we read that when the Lord shall set his hand again the second time to recover the remnant of his people, the Ten Tribes will be brought as "outcasts," "that are ready to perish," to the farther bank of the Great River (Isa. xi. 12, 15, 16; xxvii. 13; Zech. x. 10, 11). There He will signify to them that the curse pronounced by Ahijah is exhausted, and the long exile ended. For He will smite the hitherto impassable flood into seven streams, so shallow that men can pass over them in their shoes, without need of boat or raft. And thus, "There shall be a highway for the remnant of his people which shall remain from Assyria, like as there was for Israel in the day when he came up out of the land of Egypt" (Isa. xi. 16).

It is clear, then, that the teaching of the Bible is directly opposed to the Anglo-Ephraim theory, which regards the English as the tribe of Ephraim, and the prosperity of their empire as the fulfilment of the blessings which God has promised to bestow upon Israel "at the end of the days." For the Ten Tribes must still be dwelling within the ancient Assyrian realm, beyond the Euphrates; and "the end of the days," as we have already shown, is not the present age.

Moreover, from the twenty-first verse of the Song of Moses we learn that during the epoch of Israel's rejection—that is, during the present age—God would provoke his people to jealousy by transferring his testimony to another nation without the pale of Israel; a nation, too, which up to the time of the transference would have received no Divine commission or laws from Him as Israel had done.

The fact, therefore, that any nation of these times is, like England, prominent in the work of the Gospel affords a decisive proof that it is not one of the Tribes of Israel.

Yet, again, the prophecy of Balaam declared, that during the same period of Israel's rejection, the world-dominion should be given first to Asshur, and then to certain Western powers. And Daniel subsequently resolved Asshur into Babylon and Medo-Persia, and the Western Powers into Rome. It is, then, in these empires, and in the kingdoms into which the last of them is now broken up, that all power over the prophetic earth has been vested, until the Lord Jesus appears to take it to Himself, and to bestow it upon the twelve tribes of Israel.

Hence the present age is called the Times of the Gentiles, and it must continue until, as the Lord Himself tells us, its close is announced by signs in the sun, and in the moon, and in the stars, and by distress of nations upon the earth, with perplexity heightened by a fearful commotion and roaring among the waves of the sea (Luke xxi. 24, 25).

As soon as these signs appear, the time of glory for the whole house of Israel will be at hand. But, until then, the doom of the Ten Tribes must remain unchanged, and they must endure, not merely the sentence pronounced by Ahijah, but also that which was uttered by Hosea:—"The children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar and without ephod, or teraphim: afterwards will the children return, and seek Jehovah their God, and David their king, and will go trembling to Jehovah and his goodness at the end of the days" (Hos. iii. 4, 5).

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* Extracted from The Great Prophecies of the Centuries concerning Israel and the Gentiles. (7s. 6d. *Hodder & Stoughton.*)

† In later times God says by the mouth of Hosea:—"They have set up kings, but not by Me: they made princes, and I knew it not; of their silver and their gold they have made them idols, that they may be cut off." (Hos. viii. 4.)

‡ The Asherah was a phallic symbol, carved from a wooden stake, or the trunk of a tree, and sometimes fashioned into a rude representation of the god. Its mention shows that Israel had been drawn into the vilest abominations of paganism

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*Of course, Josephus does not mean the continent of Asia nor even Asia Minor, but only the Roman province of that name, which included Mysia, Lydia, Caria, Phrygia, on the western side of Asia Minor. "Asia vestra constat ex Phrygia, Mysia, Caria, Lydia." (Cic., "Pro Flacc." 27.)

† *hē oikoumenē*, scil. *gē*, literally, "the inhabited earth"; but the word seems to have passed into the meaning of the settled or civilised parts of the world. Hence the Greeks used it of their own land in contradistinction to that of the barbarians; and subsequently it was applied, as in the passage quoted above, to the Roman Empire as distinguished from the rest of the world which Josephus called *hē aoikētos*.

THE VILLAGE BAND, in connection with the Hackney Y.M.C.A., has been able to help in some measure in many other villages around London. They are prepared to send, at their own cost, from Saturday to Monday morning, young men who will visit from house to house, and hold open-air, and, if convenient, indoor services. Should any readers know of such needy villages, where they find it difficult to get preachers for halls or chapels, or where there are no services at all, if they will communicate with me some of our men will gladly pay them a visit.

48, *Navarino-road, N.E.* Robt. Nash.

THE RELIEF OF MARITIME DISTRESS.—A meeting of the Shipwrecked Mariners' Society of Sailors' Home Chambers, Dock-street, was held at its Board Room, Great George-street, Westminster, Friday, April 5. The quarterly reports of the Society's relief operations at home, abroad, and in the Colonies, embraced the exceptionally large number of 4701 persons, comprising 1621 shipwrecked and distressed mariners and fishermen, and 3080 widows and orphans, or other suddenly bereaved and, in numerous instances, utterly destitute dependents. The wrecked and missing vessels concerned numbered, in all, 451, including ocean-going, coasting, and fishing craft, of every size and rig.

THE CHRISTIAN LIFE.

By REV. F. INWOOD.

Judgments based upon surface appearances lead to false conclusions. A book may have its covers brilliant with gold and artistic design, and yet it may be utterly worthless; or again, its covers may be dirty, brown, and broken, and yet its contents of priceless value. If you want to find out what it is worth you must look within. Thus it is with the Christian life. It is not always the man who shouts the most that is the truest Christian. Fluency and fervency of speech are often mistaken for spirituality of life. A smattering of pious phrases may cover a very shallow piety. The priests who followed Korah were like those who followed Aaron. The fire of the one looked liked the fire of the other. In men's sight it was the same, in God's it was an abomination. It was "strange fire," the offering of which called down the vengeance of heaven upon the offerers. Lip service, however faultless and musical in its utterance, is only like the "strange fire." God will have no shams. He will only accept a service which springs from love to Him. The Christian life is something more than ritualistic formalism.

In Matthew viii. 19, 20, we read: "A certain scribe came, and said unto Him, Master, I will follow Thee whithersoever Thou goest. And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."

In these words we see another fallacy of the Christian life exposed. This young scribe is a type of those who imagine it consists in mere pleasurable excitement and sentiment. He had seen Christ's wonder-working power and felt the charm. There was a pleasurable excitement in large crowds and rapturous applause. A life like this, which had none of the *ennui* of daily toil, and was far removed from the rut of common duties, must be delightful. He would then and there become a disciple. In the glow of the noontide sun he saw not the shadows on the horizon which told of storm. In the thrill of enthusiastic excitement he never thought of the strain of cross-bearing.

CHRIST BROKE THE SPELL.

He never deceived. He marked out the pathway with its privations and suffering, and of that zealous young scribe we hear no more. Let us learn the lesson. The life which consists in mere raptures and sentiment is not the true Christian life, even though it may bear the name. It is nothing unless it bears upon its shoulders the Cross. Bunting and show may interest the spectators and do for parade days, but they won't stand the wear and tear of the campaign. Mere enthusiasm, generated through the electrical utterances of some eloquent speaker at a great meeting, is as evanescent as the hoar-frost at spring-tide. The sentimental piety which trots around to every series of revival meetings, but is never found when there is a bit of hard work to do, and which feeds itself upon delightsome feelings, is no more the Christian life than the proverbial chalk is cheese. In Christ's Sermon on the Mount—that great charter of the religious life—Christ has inseparably united the yoke-bearing with the rest of soul; happiness with the duty, reward with the toil; and in this matter, what God hath joined together let no man put asunder. The Christian life, as defined by God's Word, goes a long way beyond excitement and pleasurable emotions.

It also means self-sacrifice. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." That was Christ's example of self-sacrifice, and no life is "Christian" without it. Sacrifice has been lost in the dictionary of some professing Christians. It has been replaced by the word indulgence "writ large." Twenty pounds spent over a summer holiday, not twenty pence for the cause of the Lord; hours a week over novel-reading, not one spent in the study of God's word; plenty of time for recreation, but none for worship; endless labour to make an evening party a success, but no time for work in the vineyard of the Master. Religion means sacrifice, and unless there falls upon our lives the form of the Cross, these lives are defective.

The Christian life consists of holiness as well as love. Holiness in its negative side is a cleansed state. In its positive side it is cleansed actions. Hence purity of life springs from purity of heart, and purity of heart comes through Christ, the light of life filling our souls. Such is the Christian life. It springs from the twin root of love and purity, and blossoms into practical fruits in the pure, loving, Christ-like lives of men. The glory of Christ is its end, the word of Christ is its rule, the grace of Christ is its support.—*Experience.*

THE BIBLE & JAPANESE SOLDIERS.

On the 6th and 7th inst. I visited different portions of the Imperial Guard in Tokyo, and divided among them 18,500 copies of the Gospels and about forty copies of the New Testament. It was the request of Colonel Sameshima that the officers should receive the same as the men, and so but few copies of the New Testament were given to these troops.

When I called at the headquarters I was accompanied by Rev. Mr. MacNair, who had met Colonel Sameshima before, and, being much interested in the work among the soldiers, went with me to see what could be done in the way of opening religious services for their special benefit. We were met by Count Hisamatsu, who is one of the members of the staff; he had spent several years in France, and who was extremely polite and agreeable. The Colonel received us most cordially, and gave directions to the Count to receive the books that were to be given to the various small and scattered portions of the command. Both of these officers appeared to be greatly pleased with what we were doing, and desirous of promoting its success.

As we went to the various barracks we found that our visit had been arranged for from the headquarters, and we were everywhere met with extreme kindness and courtesy. While it would have been a great pleasure to have given the books personally to each soldier, I am fully satisfied that the official distribution was probably wisest and best, and all that we could reasonably ask. The hearty expression of thanks and kindly feeling on the part of all whom we met was as gratifying as it was unexpected.

The day following the completion of the work of distribution, I received a letter of thanks from Colonel Sameshima which is certainly a very remarkable and interesting document. The terms of address are those of profound respect, and I am confident that they are the expression of more than mere formal gratitude and appreciation.

The question of religious services in the barracks being suggested, Colonel Sameshima gave a ready assent, but said it was a matter that required the consent of the various post commanders, and he would consult with them and let us know the result.

Taking my letter of introduction from Admiral Ito (Vice-Minister of the Navy), and accompanied by Rev. Dr. Verbeck, I went to the naval station at Yokosuka. We were met at the railway station by a Christian surgeon who is attached to the marine barracks at that place, and who is greatly interested in the spiritual welfare of the seamen. Proceeding to the headquarters, we were met by Admiral Inouye with marked evidence of special interest and consideration. His chief of staff is an earnest Christian, and greeted us with real enthusiasm, and gave us most marked attention.

By the direction of the Admiral, all the men and officers in the barracks were assembled, and addressed by Dr. Verbeck and myself. We received the very best attention on the part of all, and it was remarked that there was a decided contrast between our reception and that given to a Buddhist priest who had addressed them but a few days before.

After many expressions of appreciation and thanks on the part of the officers, I accompanied the Christian doctor and the pastor of the native church to the hospital (Dr. Verbeck having returned). We found that our visit was looked for, and the sick and wounded were gathered in three of the largest wards, so that all could meet us and hear what we might have to say. The attention received and the interest shown on the part of everyone was gratifying in the extreme.

On the 12th inst. I went to Takesaki. My coming had been made known by Rev. Mr. Patton, of Mayebashi, and it was arranged that I should address the troops on the afternoon of the following day. The commanding officer was extremely kind, and when he learned that I desired to leave at an earlier hour in order to meet an appointment at Sendai, he sent an order to assemble the men at once, so that I could address them before I went away. Then he invited us to dinner, and entertained us in a most agreeable manner.

I reached Sendai on the 14th, and was received very cordially by the vice-commander of that division. He promised to receive the books and distribute them as desired. He also approved of the opening of a place for Christian services near the barracks, and will permit notices of the same to be given to the men.

A Japanese Christian, who is a teacher in the school at Sendai, was present at the interview. After it was ended he expressed his astonishment at the great change, and felt that here, as elsewhere, there are now opened such possibilities for Christian work as they had not dreamed of before.

In a letter received this morning from Rev. Dr. Moore, of Sendai, he writes that a committee has been appointed to consider the matter of what shall be done for the soldiers, and it was decided to open a place in the city, centrally located, as a sort of club or reading room, and two afternoons of each week are to be devoted to religious instruction. The five missions are represented in the movement, and they have also the co-operation of the Japanese Christians. He adds, "I have faith in the plan, and I believe that good will come of it. We are all glad that this work has been begun, and pray that it may bring forth a great harvest."

The personal distribution of the Scriptures has been permitted in Nagoya to most of the troops at that place as well as in Toyohashi. Before this was done the men were assembled, and an address was delivered by one of the missionaries or a native helper. A considerable work has also been done in the hospital. A full account of all would make this article much too long. To God be all the praise.

H. Loomis, Agent A.B.S.

Yokohama, Japan, February 22.

SOCIAL REFORM IN SOUTH LONDON.

An important meeting in connection with the South London Evangelical Free Church Federation was held on Friday evening at the Lambeth Baths, Mr. Percy Bunting in the chair.

Mr. J. O. Bairstow, secretary of the Social Purity and Vigilance Branch, made some startling statements with regard to the horrible moral condition of some parts of South London. He also gave an account of interesting rescue work carried on under the auspices of the Association, assisted by Mr. McCrie and his workers of the Midnight Meeting Movement.

The Chairman gave a lucid explanation of the law with regard to vigilance matters, emphasising especially the position that every citizen is bound to see that the law is enforced. He condemned the apathy of the public towards the whole question.

Rev. John Fleming, general secretary of the Federation, described the origin of the movement, which was designed to unite all the ministers and Christian workers of South London in a determined crusade against indifference to religion, impurity, gambling, and drunkenness. He made an earnest and vigorous appeal to all present in favour of holy living.

Rev. F. Docker proposed a resolution calling on the London County Council to continued efforts for social and moral reform. Mrs. H. Whitall Smith carried the audience with her in earnest pleading for more faithful dealing on the part of parents with their children on questions of purity. She was especially vigorous in her appeals for the help of women in even interesting themselves in live questions when they concerned their own sex and children.

Rev. J. B. Barraclough appealed to ministers of religion and other workers to aid in the social elevation of the population, in establishing a strong and healthy public sentiment in favour of an equal standard of purity for men and women, and in putting into force the existing laws against public solicitation and houses of ill fame.

Rev. F. B. Meyer, in a powerful address, dealt earnestly with the question of rescue work, emphasising the fact that many poor women are driven into a sinful life by poverty, others by wicked outrage, and nearly all by criminal surroundings. He announced that he intended to have a room opened in his own church to which the poor sisters of the neighbourhood should be invited whenever they pleased, and where they should be dealt with kindly about their unhappy circumstances.

Rev. W. Mottram and Rev. Mr. Milne also took part in the meeting.

NOTES ON DAILY READINGS.

SUNDAY, APRIL 14.—2 COR. XII

Sufficient Grace (1-10).—It has been supposed that this experience took place when Paul was stoned at Lydia. They thought him dead, but his spirit was beholding the visions of God, to return with new ardour to his work. Some of us will miss God's best, because we have never braved the extreme hate of man. (2) The third heaven is Paradise: what must not the seventh be? It is only men in Christ to whom such things are possible. To be with Christ is to be in Paradise. Did He not promise to the dying thief that ere night fell he should be with Him in Paradise? All that the first Adam forfeited by his sin, we regain through the Second, and more. (7) Perhaps this thorn was ophthalmia, but it is of little consequence. The more important point is to notice that Paul attributed its presence to Satan's malevolence. But above all, he believed that God had permitted it for some wise purpose. Let us not be ever looking at the thorn or Satan, but away to the Divine will and to the Divine grace. (9) We never know what God can be till we are reduced to veriest weakness. It is only in weakness that his power is perfected. Let us therefore glory in all that, to the eyes of men, might cramp or imperil our efficiency: there shall be no real failure, because, in response to our faith, God will more than compensate for our lack. The less of self, the more room there is for God.

The Signs of an Apostle (11-31).—Paul was very tenacious of his apostolate, not for his own glory, but for the comfort of his converts, and because of the testimony he was able to give to the resurrection of the Lord. Notice that the signs of an apostle consist as much in patience as in mighty works. What touching phrases: "I seek not yours, but you"; "I will be most gladly spent out for your souls"; "in the sight of God speak we in Christ." Each is a sweet morsel, deserving meditation. (20) How completely the Apostle's happiness and life seemed involved in the spiritual condition of the members of this church. Such sympathy with those whom we would benefit is the condition of a successful ministry.

MONDAY APRIL 15.—2 COR. XIII.

Christ's Indwelling (1-10).—Very emphatically the Apostle declares that Christ is speaking within him, not in the weakness of Calvary, but in the strength and majesty of his throne. That weakness was momentary, but his might and glory are eternal. Let us see to it, that we become such transparent mediums for Him, that the Risen and Glorified Christ may indeed be mighty through us towards those whom we address. The power of God is ever willing to pass through us as cleansed channels. (5) Better be sure on this side of the grave, than awake to the doom of the self-deceived. There are but these alternatives. We are either reprobates, or the Christ of God is actually and blessedly resident within. You are sure that you are not a reprobate, you have definitely chosen and surrendered yourself to the Lord Jesus, then He has most certainly taken up his abode within you. If you would only accept this, and make way for Him, you would become aware of the energy of his life working through your being. (8) No one can really injure the truth. As well try to stop the sunrise. All opposition will sooner or later be merged in the triumph of truth. (9) It is the noblest life which, through its own expenditure, builds up others. (10) The world is apt at destruction: and indeed not much art is needed for pulling down. But the Divine work in the world is one of construction. The Lord gives us all authority for building up.

Farewell (11-14).—Be perfected, is really be adjusted, properly jointed, articulated. God wants to set us, as the skilful surgeon does in the case of of a dislocated limb. Let Him do it. Let Him comfort, as a mother does. Let love and peace have sway within the sphere of heart and life; so shall the Holy Dove abide. (14) This threefold benediction is a proof text on the doctrine of the Trinity, but it is more, in so beautifully attributing to each blessed Person his appropriate grace. The love of the Father is the fountain of all; the grace of the Lord Jesus the channel of all; whilst the communion of the Holy Ghost conducts us into partnership with the aims and resources of God.

TUESDAY, APRIL 16.—GAL. I.

Deliverance (1-5).—Paul insisted on having received his commission direct. It was pleasant that he should associate with himself the brethren who were of much humbler rank, but Christianity knows but one order—that the lowliest are the greatest. (3) The enjoyment of grace and peace is only possible when sin has been dealt with, and when we have been brought out of the transient and visible into the unseen and eternal. Do we live in view of this stupendous fact? This age is evil enough, but we do not belong to it. We have come out of it, as Israel out of Egypt, and this is the will of God.

Another Gospel (4-10).—It was not another form of the one Gospel to which the Judaizing teachers were enticing Paul's converts, but to a different one, a perversion, a travesty. There is but one Gospel, the message of which is the unmerited love of God in Jesus Christ, altogether apart from right and ceremony. (10) Though an apostle, a slave; though eager to win men, never swerving to please them. To please Christ makes us superior to man's fear or favour.

A Fragment of Autobiography (11-24).—Paul was forgiven, but he never could forget how he wrought havoc in the church, or magnify sufficiently the good pleasure of God in his appointment. (16) Has Jesus Christ been revealed as the Indweller? If not, ask that He may be. Only so can you preach Him. (17) In opposition to the allegations of the false teachers, it was most necessary to establish his reception of the Gospel at first hand, that all might be convinced at the independence of his testimony. Let us learn to glorify God in one another.

WEDNESDAY, APRIL 17.—GAL. II.

Paul's Relations to the Church at Jerusalem (1-10).—Even when he appeared before the Apostles, they altered none of his methods. They ratified his teaching, and commissioned him for the Gentiles. Notice that a man must move by revelation; that it is well to compare our teaching with the general current of Evangelical doctrine; that we must never yield even in non-essentials when compliance may be misinterpreted; that men are entrusted with special functions; that God works in and through his servants; that as we yield to the Spirit He becomes mighty in us; that with all our teaching we must combine philanthropy towards the poor. These are stay hints of the habitual tenor of the Apostle's thought and practice. They are the sculpturings on the pillar of his strong and noble life.

Peter's Vacillation (11-21).—A man may have been filled with the Holy Ghost, and yet act unworthily of the Gospel. Let us beware. It was not the first time that Peter had failed in a crisis. He feared to outrage the strong Hebrew sentiment of the converted Jews, and his mistake involved many others. Paul argued that to go back to ceremonialism was to contradict justification through faith. If legalism were right, then they were guilty of a great sin in having left Moses. If the Gospel were right, it was absurd to add legal exactions to what Christ had finished. (20) In the meanwhile a high tone of living was secured by the fact that the cross stood between the believer and his past, whilst Christ indwelt, living through every avenue of the being, and effecting a righteousness more perfect than ever could have been secured by the most exact observance of the outward observance of the law.

THURSDAY, APRIL 18.—GAL. III.

Christ made a Curse (1-14).—The whole controversy turns on the relative positions of faith and works, in which the entire weight of Scripture and experience argued for the sufficiency of faith. Through it we may receive the Spirit; through it we may minister the Spirit to others; through it Abraham was justified. Faith is the Gerizim of the Gospel, the home of blessing. The work of the law is Ebal. Once and for ever Christ has set us free from the curse of the law. It alighted on Him, hence his forsakenness and anguish of soul. There is therefore nothing to hinder the love of God, as expressed in his blessing on Abraham, coming freely on all who believe. The promise of the Spirit is for all, but must be appropriated by a living faith.

The Seed (15-22).—Note the stress the Apostle lays on the singular—the absence of the "s" determines the trend of his teaching. Abraham's seed is Christ and all who believe. The law of Sinai and Leviticus was a parenthesis. The Church is in the true line of descent from the patriarch. Each of us may claim the provisions of that early covenant that led Abraham from Haran to Canaan.

Sons of God (23-29).—The law was but a tutor. Legalism is no state of freedom, but of irritating surveillance. Let your life be moulded, not by an exterior legislation, but an in-forming Spirit. Directly you believe, you are a child. All who believe make up the second man, Christ. Are you Christ's? Then are you heirs of that incomparable heritage of blessing which God gave to the first Hebrew.

FRIDAY, APRIL 19.— GAL. IV.

The Spirit of the Son (1-7).—The Son has come that we might be sons. He obeyed the ceremonial law that He might emancipate us for ever from its pressure. He took upon Himself the form of a servant, that we might become heirs of God. We are first made sons, and then become conscious of the cry of the spirit of adoption. We do not always feel that we are children. The test that we are children is that we feel God to be Father.

Known of God (8-20).—Surely to be free, whether from idols or from ceremonies, was more worthy of those who were capable of knowing God. It was inconceivable that they should voluntarily turn back. Their vacillation was evidently due to sinister influence exerted on them by false teachers tampering with their frank and ingenuous disposition. They had received him with open arms, now they were equally opposed. Changeful, fickle, wayward, such were the Gauls. How bitterly this great lover of souls suffered! With him it was travail. None of us should be satisfied until Christ is formed in us, and in those we love. Oh, to be zealous in good things at all times!

The Allegory of Ishmael and Isaac (21-31).—In every heart, as in the early Church, there is perpetual conflict between the flesh and spirit; but all that partakes of legalism misses the inheritance. Directly we import our own merit or effort into our dealings with God, we miss the unsearchable riches of the Gospel. Hagar and Ishmael *must* be banished; Isaac, the child of promise, must fill our heart with laughter; only so can we have peace.

SATURDAY, APRIL 20.—GAL. V.

Severed from Christ (1-12).—We are absolutely free. Free from the curse of the broken law, from the slavery of indwelling corruption, from the necessity for ceremonialism, and to forego this, and to take up with the system of which circumcision was the sign, indicated so absolute a misunderstanding of the whole system of the Gospel as made it clear that there had never been any real connection with the Saviour. Circumcision could no more commend a man to God than ermine can make a judge; and it was foolish and wrong to insist upon an outward rite in connection with a great spiritual system. Let us beware lest we put any rite where these men put Leviticus.

Flesh and Spirit (13-26).—It might be argued that to relax the bondage of Moses would be to throw open the doors to self-indulgence. But the Apostle replies that the Spirit of Jesus is love, and perfect love is law-fulfilling. Moreover, there is the work of the Holy Spirit, which is expressly intended for the ordering of heart and life. If a man walks in the Spirit, he cannot fulfil the promptings of the self-principle which is its keen antagonist. If the Spirit is in the soul like sap, his fruits will abound in the life; besides, on the cross of Christ the believer has left the flesh, and entered into a new world, where love and purity are supreme. To walk by the Spirit, to be led by the Spirit, to live by the Spirit, this is the sole and sufficient condition of a holy and God-pleasing life.

BIBLE CARRIAGE WORK.—According to "Whitaker's Almanack," Lincoln Fair is the greatest fair in England. It is held the last week in April. Mr. Northcote Willy intends visiting this fair, and would be glad of parcels of good Gospel tracts for free distribution among the crowds at Lincoln during the fair week. Parcels of tracts, carriage paid, may be sent to the office of the Bible Carriage Mission, 123, Victoria-road, Headingley, Leeds.

HAMPSHIRE VILLAGE MISSION.—The work of this mission has been greatly blessed during the six years it has been established. Colporteurs and Gospel cars visit every year about 200 villages and hamlets in Hants, Wilts, Sussex, and Surrey, preaching the Gospel, conducting house-to-house visitation, circulating the word of God and Gospel literature. The testimony of many is that it has been a means of grace to their souls. The 1894 report shows a deficiency of nearly £50, and this cripples the work somewhat. Scripture portions, penny testaments, Gospel books and tracts are needed for distribution in the villages and at fairs, markets, etc. Mr. J. Hasell Charlton, Hants Village Mission Depot, Fareham, Hants, is superintendent.

INTERNATIONAL S. S. LESSONS.

APRIL 21.

Watchfulness.—Matt. xxiv. 42-51.

Golden Text.—Mark xiii. 33.

It is generally agreed that this discourse was spoken on Tuesday afternoon, when our Lord, having left Jerusalem, was on his way to Bethany. It was spoken from the Mount of Olives, overlooking the city. It was called forth by a remark of the disciples (1), and their subsequent question (3). This lesson is occupied chiefly with the first of the parables, in which our Lord enforces the duty of watchfulness.

The event which calls for watchfulness is the second coming of Christ. It was not fulfilled in the gift of the Holy Ghost, nor in the destruction of Jerusalem. The first was doubtless a coming of Christ spiritually, and the second may be regarded as a coming in judgment; but in neither event was there a personal, visible coming such as Jesus promised, and such as the angels led the disciples to expect (Acts i. 11). *The* event of the future upon which we may calculate with absolute certainty is that the same Jesus whom this world crucified will come again.

Concerning this event, our Lord tells us that it will take the world by surprise (37-41). The parallel between the ungodly world and the men of Noah's day holds good. "They knew not until the flood came." But were they not warned? Yes; so are men to-day. But how few heed the warning! The weather forecast for a day makes more impression upon men than the announcement of the Saviour's return! Among those who profess to be his servants some will be found unwatchful. To such the coming will resemble that of a thief in the night (43). To all, whether faithful or unfaithful, the word applies, "Ye know not." To attempt to fix the day or hour is worse than foolish; it is wicked. Do you think He may come this year, this month, this week, to-day? You say, "I think not." Note our Lord's reply, "In such an hour as *ye think not*." The most unlikely time in the judgment of men may be *his* time. Therefore, be ready always.

In the streets of our towns and cities fire-escapes are to be seen in various places. Why? Because since a fire may occur at any moment, prudence suggests that preparation should be made for it. In a steamer which takes the shortest journeys there is always a supply of life-buoys. They may be needed at any moment, therefore they are ever at hand. Are we as wise in preparing for this greater event? Put the question to each one—Are you ready?

The parable (45-51) instructs us as to the consequences of his coming, and as to what watchfulness and true readiness really mean. The question, "Who?" (45) suggests that such servants are not commonly found (Luke xviii. 8). The term servant applies not only to those who hold official position, but to all disciples. See parable of the labourers (xx. 1-16). "Faithful" is first, because there is no true wisdom where faithfulness is wanting. We cannot command success, but we are responsible for being faithful. The work is that of ministering to others, whether as public teachers or in any other way in which love can prompt us to serve. Such fidelity is true watchfulness (46). Not in speculations about the time of his Lord's coming; not in a vain curiosity that leaves practical service for profitless dreaming, but in "doing." At the Lord's coming such a man has a double blessing—first that of doing his Lord's will (James i. 25), and next that of the reward to be given him (47).

The evil servant (48-51) gives us a dark picture. It is to be feared that such are so numerous that there is no need to ask, "Who is he?" No one desires to find them, and if he did they are too numerous to need looking for. He is still called a "servant"—not that he is one actually, but he has taken the position of one. He is dealt with according to his profession. He still says "My Lord," yet the title, so far from expressing a true relationship, only increases the man's responsibility (See Luke vi. 46.) He is not like the scoffers who deny that the Lord is coming. He believes in the fact; but "in his heart" says that the time is not yet. The wrong thought leads to wrong action. He takes advantage of his Lord's delay. He would like to be found attentive when the Lord comes, but for the present he may do his own will. But while thus wickedly employed the Lord comes, and judgment falls. The true character of the man now appears. He professed to be a servant, he proves to have been a hypocrite, for among the hypocrites he finds "his own place."

The lessons suggested are—(1) Be Christ's in truth, and not merely in pretence. Receive Him as Saviour, and yield to Him as Lord. (2) Watch against everything you would not wish to be doing when He appears. (3) Be occupied always for Him.

For the Young.

ONE YEAR'S RECORD.*

Very tiny and pale the little girl looked as she stood before those three grave and dignified gentlemen. She had been ushered into Rev. Dr. Gordon's study, where he was holding counsel with two of his deacons, and now, upon inquiry into the nature of her errand, a little shyly preferred the request to be allowed to become a member of his church.

"You are quite too young to join the church," said one of the deacons, "you had better run home, and let us talk to your mother."

She showed no sign of running, however, as her wistful blue eyes travelled from one face to another of the three gentlemen sitting in their comfortable chairs; she only drew a little step nearer to Dr. Gordon. He arose, and with the gentle courtesy that ever marked him, placed her in a small chair close beside himself.

"Now, my child, tell me your name, and where you live?" "Annie Graham, sir, and I live on K—— Street. I go to your Sunday-school."

"You do; and who is your teacher?" "Miss B——. She is very good to me."

"And you want to join the church?" The child's face glowed as she leaned eagerly towards him, clasping her hands, but all she said was "Yes, sir."

"She cannot be more than six years old," said one of the deacons, disapprovingly. Dr. Gordon said nothing, but quietly regarded the small, earnest face, now becoming a little downcast.

"I am ten years old; older than I look," she said.

"It is not usual for us to admit anyone so young to membership," he said, thoughtfully. "We never have done so; still——"

"It may make an undesirable precedent," remarked the other deacon. The doctor did not seem to hear, as he asked, "You know what joining the church is, Annie?"

"Yes, sir;" and she answered a few questions that proved she comprehended the meaning of the step she wished to take. She had slipped off her chair, and now stood close to Dr. Gordon's knee.

"You said, last Sabbath, sir, that the lambs should be in the fold——"

"I did," he answered, with one of his own lovely smiles. "It is surely not for us to keep them out. Go home now, my child. I will see your friends and arrange to take you into membership very soon." The cloud lifted from the child's face, and her expression, as she passed through the door he opened for her, was one of entire peace.

Inquiries made of Annie's Sabbath-school teacher proving satisfactory, she was baptized the following week, and, except for occasional information from Miss B., that she was doing well, Dr. Gordon heard no more of her for about a year.

Then he was summoned to her funeral. It was one of June's hottest days, and as the doctor made his way along the narrow street on which Annie had lived, he wished, for a moment, that he had asked his assistant to come instead of himself, but as he neared the house, the crowd filled him with wonder; progress was hindered, and as perforce he paused for a moment, his eye fell on a crippled lad crying bitterly as he sat on a low doorstep.

"Did you know Annie Graham, my lad?" he asked. "Know her, is it, sir? Niver a week passed but what she came twice or thrice with a picture or book, mayhap an apple for me, an' it's owin' to her an' no clargy at all that I'll iver follow her blessed footsteps to heaven. She'd read me from her own Bible wheniver she came, an' now she's gone there'll be none at all to help me, for mother's dead an' dad's drunk, and the sunshine's gone from Mike's sky with Annie, sir."

A burst of sobs choked the boy; Dr. Gordon passed on, after promising him a visit very soon, making his way through the crowd of tear-stained, sorrowful faces. The doctor came to a stop again in the narrow passageway of the little house. A woman stood beside him drying her fast falling tears, while a wee child hid his face in her skirts and wept. "Was Annie a relative of yours?" the doctor asked. "No, sir; but the blessed child was at our house constantly, and when Bob here was sick she nursed and tended him, and her hymns quieted him when nothing else seemed to do it. It was just the same with all the neighbours. What she's been to us no one but the Lord will ever know, and now she lies there."

Recognised at last, Dr. Gordon was led to the room where the child lay at rest, looking almost younger than when he had seen her in his study a year ago. An old bent woman was crying aloud by the coffin.

"I never thought she'd go afore I did. She used to run in regular to read an' sing to me every evening, an' it was her talk an' prayers that made a Christian of me; you could a'most go to heaven on one of her prayers."

"Mother, mother, come home," said a young man, putting his arm round her to lead her away. "You'll see her again."

"I know, I know; she said she'd wait for me at the gate," she sobbed, as she followed him; "but I miss her sore now."

A silence fell on those assembled, and, marvelling at such testimony, Dr. Gordon proceeded with the service, feeling as if there was little more he could say of one whose deeds thus spoke for her. Loving hands had laid flowers all around the child who had led them. One tiny lassie had placed a dandelion in the small waxen fingers, and now stood, abandoned to grief, beside the still form that bore the impress of absolute purity. The service over, again and again was the coffin lid waved back by some one longing for one more look, and they seemed as if they could not let her go.

The next day a good-looking man came to Dr. Gordon's house and was admitted into his study.

"I am Annie's uncle, sir," he said simply. "She never rested till she made me promise to join the church, and I've come."

Dr. Gordon sat in the twilight, resting after his visitor had left. The summer breeze blew in through the windows, and his thoughts turned backward and dwelt on what his little parishioner had done.

"Truly a marvellous record for one year. It is well said, Their angels do ever behold his face."

L. C. W. in *The Christian Arbitrator*.

* The incidents in the following little sketch were given to the writer by Rev. Dr. A. J. Gordon, at Northfield, Mass. His recent departure is to so very many a most personal loss, that any reminiscence of him will be welcome.

CRIPPLE CHILDREN.

St. Matt. xviii. 5.

O my sisters, O my brothers,
As you tread the thronged byway,
Have you seen them midst the others,
Cripple children at their play?

Or a scanty pittance earning,
As for daily bread they seek,
Wistful faces, pale, upturning,
Quivering lip, and wasted cheek?

Sadder still, in dwellings dreary,
Weak and helpless do they lie,
Sick and suffering, faint and weary,
Whilst the hours pass slowly by.

Oh, if pen or brush could borrow
Tints to paint their lot of woe!
Oh, if words could tell their sorrow,
How the pitying tears would flow!

Brothers, sisters, we must know them,
Seek them out in court and street,
Find in Christ the love we owe them,
Surely here his wounded feet.

Blessed is the work and holy,
Sweet their meed who toil for such,
Unto all, both high and lowly,
The dear Saviour's "Inasmuch."

Harriet Julia Evans.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Upr. Rathmines, Dublin*, April 14-28; *Chester*, April 29; *Flint*, April 30; Mr. H. Falkner, *Leyton-road*, April 18; *Walthamstow*, April 29; Mr. J. S. Tyler, *Worthing*, April 16; *York*, April 21; *Newcastle-on-Tyne*, April 22-29; Mr. G. Goodman, *Highbury-quadrant*, April 21-27; Mr. Josiah Spiers, *Whetstone*, April 7-26; Mr. T. Lewis Sayer, *Lordship-lane, S.E.*, April 12-16; Mr. H. Falkner, *N. Finchley*, April 16.

THE CHILDREN'S SCRIPTURE UNION.

Special prayer meeting at the Y.M.C.A., 186, Aldersgate-street, Thursday, April 18.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending April 20, 1895.—Sun., April 14, Luke xxiv. 1-12; Mon. 15, xxiv. 13-24; Tues. 16, xxiv. 25-35; Wed. 17, xxiv. 36-53; Thurs. 18, Psalms xvi. 1-11; Fri. 19, xvii. 1-15; Sat. 20, xviii. 1-15.

IN WALDECK, a little German principality, a decree has been proclaimed that a licence to marry will not be granted to any individual who is in the habit of getting drunk.

Some London Missions.

MISS RYE'S EMIGRATION HOME,

Famous as Miss Rye's name has become as a leader in the good work of emigrating children and giving them a chance in life beyond the sea, it is interesting to look back on those early years when she first entered on service in a Ragged School, where the hopeless condition of many little ones began to dawn upon her mind. She herself writes in her latest report :—

A quarter of a century has passed since my devoted secretary and myself wandered up and down the Strand, wondering and planning, and praying for wisdom to discover how the neglected children of London could be helped and gathered into the fold of the Good Shepherd, and saved from the gutter and the slums. Both of us were well acquainted and connected with both Ragged and Sunday school work. For some years previous I had been engaged in sending women to New Zealand and Australia; the work had been successful, but in examining the candidates for emigration, I had been painfully struck by the physical, mental and moral unfitness of the majority of the women anxious to go abroad. Slowly—but surely—it dawned upon us, that these incapables were once little children, and then the problem was solved; the Americans had carried the *débris* of their war—the orphaned and deserted children left in their big cities—into the Far West, and domiciled the little ones in the farm houses of the prairies; could we not in some way imitate their work? You have here the inception and birth of the Emigration of Children; only the Atlantic lay between the perishing children and the plenty of Canada, but the sea is his, and his high road to abundance.

Since I left Liverpool in October, 1869, with the first sixty children, literally thousands have followed us—something like 30,000, I believe—and thousands of households have been made brighter by the presence of the children.

For the reception of these children a house formerly a county court and jail was taken in the old capital town of Upper Canada, Niagara-on-the-Lake, and this has served as a distributing home ever since. Miss Rye now resides, for the most part, in her Canadian Home, devoting herself to the distributing of the parties as they arrive, and the motherly oversight of those already placed out. She has also a second Home for the reception of girls who cannot keep their situations. This is under the care of a lady well fitted for this very difficult post.

AN EMPTY HOME.

Soon after the start of the work the need was felt for a Reception and Training Home in London. A suitable house was found in Peckham, which was opened in 1872 by the Earl of Shaftesbury, who interested himself greatly in this work. This Home has since then been much enlarged, while the addition of two and a-half acres of ground allows the girls freedom to run about. Visiting, last week, this Home, I found the place strangely quiet, and the secretary, Miss Still, presiding over an empty house. The truth is a strong party had just been sent off to Canada, and the new inmates, who will soon make the walls resound with merry play, had not yet been received. In the course of conversation I inquired :—

"Where do you find your girls ?"

"We do not find them—they are brought to us."

"By whom, may I ask ?"

"By Bible-women, clergymen, ministers, missionaries, and all manner of workers among the poor. Besides, widows and widowers come pleading for our help on behalf of children. Poor neighbourly women, too, often take much trouble to secure the reception of some little waif."

"Being here : what do you do with them ?"

"TRAIN THEM FOR HONEST WORK :

seek to correct the innumerable evil consequences of early neglect; and above all, and as our chiefest aim, we strive to win them to the Saviour. We have also a school attached, and while here they are educated—some come in scarce knowing a letter."

"At what age do you receive them ?"

"From four years old to sixteen; but the bulk are between nine and thirteen."

"How long do you keep them in this Training Home ?"

"That entirely depends on the case. Mostly three to six months, but occasionally a year or two. We do not send any out to Canada unless we are satisfied they are fitted for the life they will lead in farm homes for which we train them. As Miss Rye writes :—The earthly secret of our success lies in the fact that our children are early taught to work. While here they see us working all the time, and they learn to love what we love. When they get to the farm-houses, the same working with, rather than for, the mistress, carries on what we have commenced, until work becomes second nature and then the only danger is (when married) in overworking themselves, to make a competence into an independence; for there is no end to the ambitions of some of our girls. Three of them have to my knowledge bought 400dols. pianos for their daughters' benefit; one has paid 800dols. out of her own earnings for a homestead; and another, with a higher and far nobler ambition, has 150 infants in her Sunday-school class."

Among the lifelike touches in the report before me I find the following quaint remarks : Once we had heavy rain here. Large drops as big as florins fell here and there, when one of the little ones said, "Are these God's tears for the sins of the people ?" Another little one said, "I love you, and will put you into my prayers to-night." And another, "Dear Miss Rye, I am converted; and oh ! only those who are converted know what it means."

Here Miss Still opened a portfolio, and spread before me a number of photographs showing strange contrasts between the wastrel who was, and the comely young woman who is. The life-history of every girl who has passed through the Home is preserved and accessible if need be. Indeed the whole organisation and management show care and forethought.

"May I ask what do you reckon each rescued and emigrated child costs ?"

"Including training, clothing, and keep here, passage-money and outfit, and expenses in Canada, we reckon each girl costs us from first to last £15."

"How many have you sent out ?"

"About 2000 have passed through this Home; but, including the little workhouse girls, we have sent out altogether about 4000 to Canada."

"And now what about spiritual result ? Do you find you are training these children for God ?"

"We do, indeed; otherwise we could not go on with it. We know of hundreds who are now living to the glory of God, and serving Him in many ways. One of our old girls is one of Bishop Taylor's missionaries in Liberia; numbers are Sunday-school teachers."

"What about ways and means ?"

"We leave that with the Lord, who inclines the hearts of his people to support our work. He has done so from the first, and we are fully assured He will never fail us."

I need only add that the secretary, Miss Lizzie Still, may be addressed, Avenue House, High-street. Peckham, S.E.

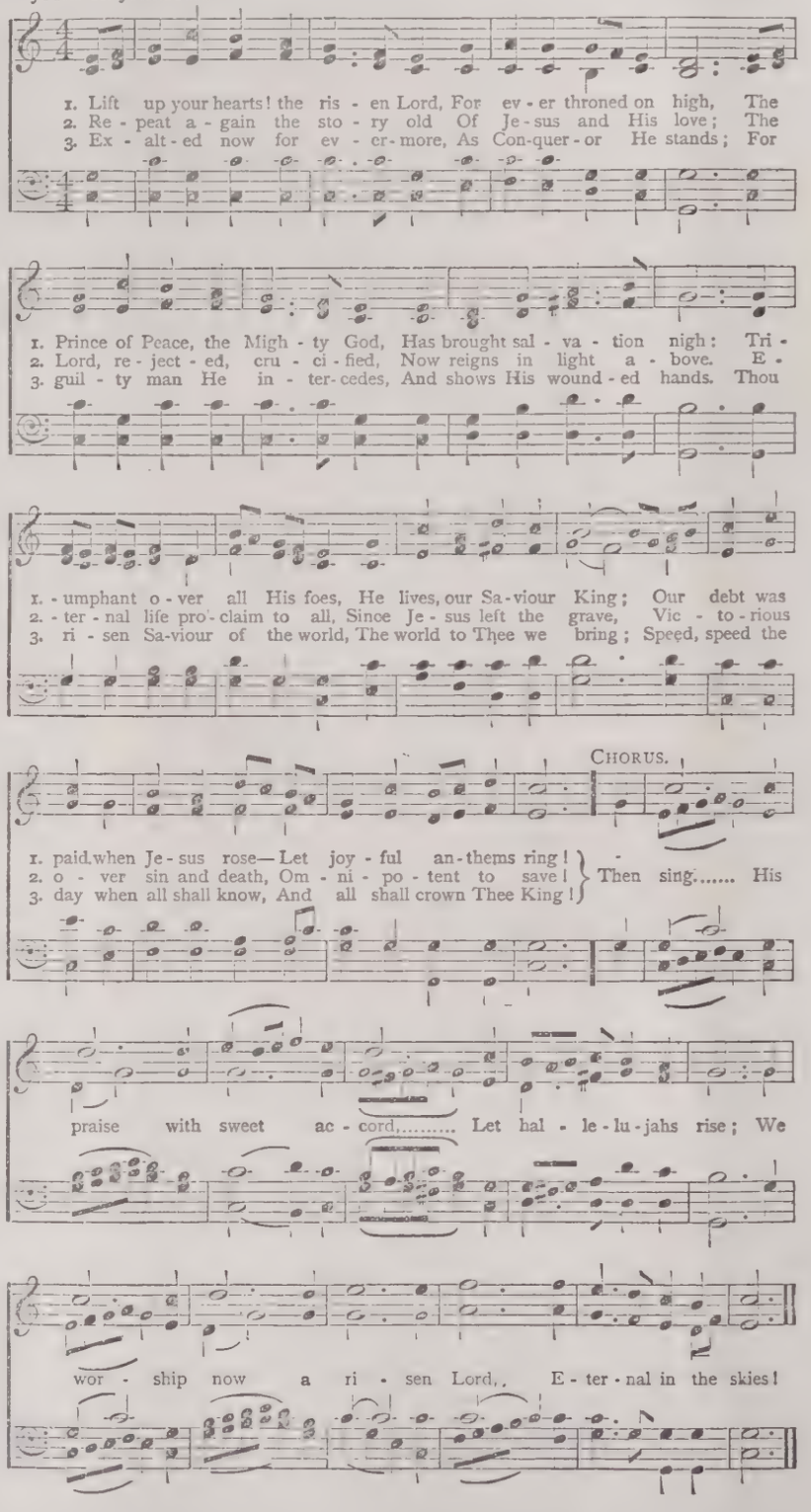
Pearl Fisher.

EASTER SONG.

The Risen Lord.

"The Lord is risen indeed !"—Luke xxiv. 34.

Julia H. Johnston. D. B. Towner.



Mr. Heyman Wreford,

EVANGELIST, EXETER.

The God-honoured worker whose portrait appears on this page is a conspicuous example of the eternal verity of the apostolic word that the Gospel of Christ is the power of God unto salvation to him that believeth. For some fifteen years past, in the old cathedral city of Exeter, Mr. Heyman Wreford has been proving that fact in an increasing degree week after week. A man of ample gifts intellectually, of great spiritual energy and abounding zeal, he has during these years been instrumental in leading multitudes out of the thraldom of sin into the glorious liberty of the sons of God.

Mr. Wreford was happy in his ancestry. His father, Mr. Samuel Wreford, of Exeter, was a man of high character and earnest in Christian work; so that the son had the best possible example set before him. He tenderly tells how his father when passing away left as his spiritual legacy a bright and inspiring testimony, after a life of service to Christ. The son had himself early in life faced eternal realities, and had consecrated himself to the work of an evangelist. We cannot do better in this short sketch than quote some paragraphs from the review by Mr. Wreford of the first ten years of his work as a Gospel preacher among the masses of his native city:—

The seed-time of the work among us was a time of tears and prayer. We sowed in tears that we might reap in joy. Week after week, few in number, we met together to cry to God for the unsaved around us. In answer to prayer we were led to take the Assembly Rooms, 101, Fore-street, Exeter, in October, 1880. The room was small, holding about 250 people. Here God gave us great blessing, and many of those who were converted then are helping us in the work to this day. Many notorious sinners were saved—men who had been known as drunkards and blasphemers and immoral. And we had mighty men of prayer among us. One brother now with Christ would pray for hours in the day, for the Gospel.

But God had greater blessing for us still, and in November, 1882, it was felt by many that the time had come to take a larger building. The Royal Public Rooms was taken in December. This building is capable of containing nearly 1000 people. We took it for a month at first, fearing it might be too large for us. But God was with us, for at the end of the month so many came to listen to the word that it was clearly shown us we should continue the services there. In looking back upon those days of wonderful blessing our thoughts always turn to the small room under the platform, where week after week so many crowded to the prayer meeting that there was scarcely standing room. And how those unceasing petitions were answered! Every week very many confessed Christ, and as the time passed on so many crowded to the hall that hundreds had to be turned away. Every available seat was filled a quarter of an hour before the meeting began. In December, 1883, we commenced an afternoon service at three, in addition to the evening one, and a blessing rested upon us at both these services. Many policemen, railway men, avowed infidels, and well-known drunkards were converted, and boldly proclaimed their trust in Christ in our open-air meetings held every night in different parts of our city.

Again came the longing desire in many hearts for a still larger place. This was felt to be a most serious step, and one that demanded the exercise of much earnest waiting upon God. Difficulties were one by one swept aside, and on Sunday, April 6, 1884, we held our Gospel services for the first time in the Victoria Hall, Queen-street. Here we had accommodation for more than 2000 people, and from that day to the present, Sunday after Sunday, the Gospel has been proclaimed in that large hall. I feel I would rather leave to others to tell the story of God's great goodness to us through all these years. In many homes in Exeter the story can be told, and in eternity all will be revealed.

It will be readily understood that the labours of Mr. Wreford and his warm-hearted helpers were not confined to the public preaching of the Gospel message on Sabbath days. A network of Christian effort grew up, every branch of which was a fruitful feeder of the salvation work carried on. Special services were held among the young. A large Bible-class for young men was a training school for numbers of earnest and effective helpers. Visitation was carried on throughout the city by a large band of workers. This department of service involved the distribution of much Gospel literature. To meet these demands a Gospel depôt was opened at 42, High-street, Exeter, in 1890, and it continues to be a centre for the diffusion of large supplies of printed matter, in the shape of tracts and narratives suitable for arousing the careless and leading them to spiritual decision.



(From Photograph by Messrs. Elliott & Fry, Baker-street, W.)

While unsparing of effort as an evangelist, Mr. Wreford has also been busy with pen and printing press. Many of his stirring Victoria Hall addresses have been published and scattered abroad. Since 1884 he has issued a little halfpenny monthly magazine called *A Message from God*. Each number contains short, red-hot, narrative and other Gospel appeals. The diffusion of such literature is the best possible antidote to the sceptical or corrupting material thrown off by the teeming press of to-day, and the Gospel depôt forms a worthy handmaid to the more public work of the platform.

One of the most notable events in Mr. Wreford's history was his lengthened tour round the world in the early part of 1892. He had lately taken to himself a helpmeet, and the young couple spent the first year or so of their married life in travel. They visited in turn Egypt, Syria, Ceylon, Japan, Canada, and the United States—a truly admirable and enviable honeymoon jaunt. But it was with them no mere holiday trip. Full notes of the journey, with its many incidents, accidents, and fresh experiences, were kept and stored up for future use in the Master's work. The fruit of the deeply interesting sojourn in the Holy Land has been found, partially at any rate, in the pages of the little monthly which Mr. Wreford edits; and its readers have enjoyed many a delightful sketch of the impressions received while traversing those holy fields that were for ever made sacred by the footsteps of the Saviour. Mr. Wreford's poetic gifts, which are considerable, and his vivid literary style, found worthy themes in these months of travel in Syria. We must make one brief specimen prose extract from the January issue for this year of *A Message from God*. The writer is describing "Evening in the Holy Land":—

The day was drawing to its close, and our horses looked eagerly to where, on a wide plateau, the white tents of our encampment were seen; and although we were some distance from them yet, still the sight of rest was good for all of us. How beautiful for faith to be able to look up from earth's journeying to "the rest that remains to the people of God," and to be able to anticipate the glorious happiness of the Father's house....How often, as we rode along, have I peopled the scenes through which we passed. I have seen the renovating hand restore the lost fertility of ages. The waiting land seems to cry aloud for the people of God, and the watching hills seem to look afar to catch the first beams of the sun of emancipation....Around are the solemn olive trees, and below the fertile fields. As the shadows deepen, the points of light in the azure floor shine one by one—like angel eyes. The last bird has reached its nest, the drowsy hum of the insect is heard no more, and over all the scene once peopled by the tents of Issachar, the stillness of the evening reigns. Oh! blessed calm! Oh! fragrant night. The rush of nations is unheard here, the machinery of life moves slowly, and the pulsations of our being seem to harmonise with the peaceful throbbings of the heart of nature. God of eternity! Thy presence fills the scene. To Thee this night we bend the knees and fold adoring hands in prayer, and under the skies of Palestine, where Christ was crucified, own Him to be our Lord to the glory of God the Father.

During Mr. Wreford's long absence the work at Exeter was well sustained, the burden of preaching work falling on a fellow evangelist, Mr. John Beaumont. A very warm welcome awaited the traveller when he returned to his post at Victoria Hall, where he still heralds forth, week by week, the sweet gospel invitation, with many signs following. While he is not lacking in capacity for eloquence of speech of no mean order, Mr. Wreford's words are in the demonstration of the Holy Ghost, and in power. His work at Victoria Hall is a bright and powerful testimony for God in a populous centre, where frigid and formal religiousness is too prevalent, and where the forces of evil are confessedly strong. May God spare and qualify him to keep alight the beacon fires of warning and brotherly entreaty among the careless masses of the great western city.

Mr. Wreford, we may add, is now qualifying himself as a physician, in order that he may minister with skill and effect to the wants of the bodies as well as the souls of his fellow men.

THE CHRISTIAN INSTITUTE FOR LADS, Cumming-street and Collier-street, Pentonville, N., tells in its quarterly letter of much sorrow and distress amongst the poor people. But the women's Bible class has given great encouragement, and the Wednesday night girls' class also is most satisfactory. The work among the boys also goes on well.

CLEAR SHINING AFTER RAIN.

By Dr. THEODORE L. CUYLER.

One of the numberless touches of exquisite poetry in the Old Testament is that which describes the "tender grass springing out of the earth by clear shining after rain." The verdant grass plot which gladdens the eye is the result of a double process—shower and sunshine. Both are indispensable. We find in this beautiful expression a type of our deepest and richest spiritual experiences. It is a type of the most thorough work of conversion by the Holy Spirit. Over every impenitent soul hangs the dark cloud of God's righteous displeasure; his Holy Word thunders against sin, and his threatenings beat like a storm of hail. Repentance and faith in Christ sweep away this cloud; the thunders cease; the face of the atoning, pardoning Saviour looks forth like a clear blue sky after a storm; for there is no condemnation to them who are in Christ Jesus. No two cases of conversion are exactly similar, yet in every thorough work of grace the darkness and dread which belong to a state of guilt give place to the smile and peace of God in the face of Jesus Christ.

What is true in the beginnings of the most thorough Christian life is often realised in the subsequent experiences of the believer. Rain and sunshine both play their part in developing godly character. It ought to be a comfort to such of my readers as are under the heavy downpour of trials to open their Bibles and read how it fared with some of God's most faithful children. Abraham toiled on his sorrowful way to Mount Moriah under a dark cloud of apprehension; but the clear shining came when God approved his faith and spared the beloved son Isaac to the father's heart. The successive strokes of trial that burst on the head of Joseph only made his exaltation the more signal when he became prime minister of Egypt. There are forty-one chapters of the Book of Job through which beats the tempest which smote the four corners of his house, but in the forty-second chapter comes the clear shining after rain, and a blaze of restored prosperity. The biographies of Elijah and of Daniel prove how light is sown for the righteous; and the eleventh chapter to the Hebrews is a meteorological record to show how faith paints rainbows on thunder clouds.

In our days God often employs stormy providences for the discipline and perfecting of his own people. He knows when we need the drenchings. Every rain-drop has its mission to perform. It goes right down to the roots of the heart, and creeps into every crevice. Not one drop of sorrow, not one tear, but may have some beneficent purpose. The process is not joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness and purity and strength. Christ's countenance never beams with such brightness and beauty as when it breaks forth after a deluge of sorrow; and many a Christian has become a braver, stronger, and holier man or woman for terrible afflictions; there has been a clear shining after rain.

This principle has manifold applications. Sometimes a cloud of unjust calumny gathers over a good man's name; lies darken the air, and it pours falsehoods, forty days and forty nights. But when the shower of slander has spent itself, the truth creeps out slowly but surely from behind the clouds of defamation, and the slandered character shines with more lustre than ever. The same storm that wrecks a rotten tree only roots the more firmly the sound tree, whose leaves glisten in the subsequent sunshine.

All ye children of God who are under the peltings of poverty, or the downpour of disappointments, or the blizzards of adversity, "think it not strange as though some strange thing had happened unto you." Millions have had the same experiences before you. No storm ever drowned a true believer, or washed out the foundations of his hope. The trial of your faith will be found unto praise and honour and glory at the appearing of your Lord and Saviour Jesus Christ. Two things ought to give you courage. One is that our Lord loves to honour and reward unwavering faith. He permits the storm to test you, and then sends the smile of his sunshine to reward you. Another thought is that the skies are never so brilliantly blue as when they have been washed by a storm. The countenance of Jesus is never so welcome and lovable as when he breaks forth upon us—a sun of consolation and joy after trials.

Long years ago, on a day of thick fog and pouring rain, I ascended Mount Washington by the old bridle-path over the slippery rocks. A weary, disappointed company we were when we reached the cabin on the summit. But towards evening a mighty wind swept away the banks of mist; the body of the blue heavens stood out in its clearness, and before us was revealed the magnificent landscape stretching away to the Atlantic Sea. That scene was at the time, and has often been since, a sermon to my soul. It taught me that Faith's stairways are over steep and slippery rocks; often through blinding storms; but God never loses his hold on us, and if we endure to the end, He will yet bring us out into the clear shining after rain.

So it's better to hope though the clouds run low,
And to keep the eye still lifted;
For the clear blue sky will soon peep through,
When the thunder-cloud is rifted.

THE CENTRAL SOUDAN MISSION.

Mr. Hermann Harris writes in a little report he has issued:—"This little mission is now entering on the fifth year of its existence stronger and more united than ever. We have three workers—Messrs. Holt, Lomax, and Greenwood—actually in the Central Soudan, and several more hope to go forward this autumn to the interior from the Tripoli and Gabes Training Homes. Four or five new volunteers are already accepted to take the place of the men going forward. We are more convinced than ever of the absolute necessity of each worker for the Soudan acquiring a fair knowledge of Arabic before taking up the Hausa or any other negro tongue.

"It will interest you to know that I was recently married to a worker in the Pentecostal League, Miss Alice U. Townsend, of Bray, co. Wicklow. We return to Africa together early in April, and hope to preach the Gospel in Tripoli and Tunis, while superintending the management of our training homes and the general business of the mission.

"Dr. and Mrs. Fallon (late of Nyassaland) have been led to unite themselves with this mission, and a special home department will be organised under their supervision. The headquarters will probably be in Bristol, but for the present, and until further notice, all communications may be addressed to Dr. Fallon, at No. 1, Gresham-street, London, E.C. From June 1 next Dr. and Mrs. Fallon will be happy to conduct short missions, providing that in each mission an opportunity is given for representing the claims of the Central Soudan Mission."

Dr. Fallon writes:—"The latest news we have had in connection with our men Holt, Lomax, and Greenwood, who left Lagos last August, on their way into the interior, is just to hand, after nearly seven months' silence. They report having arrived on the Upper Niger, at Bida, where they have been detained in an unhealthy locality owing to the fickleness of the carriers, who had taken their money and decamped, and where they met Mr. Kent, of the Interior Soudan Mission, and nursed him till he died, about a week or two after his comrade, Mr. Gowans, at Zaria. Our men had all been down with fever, and were short of supplies, and ask for special prayer for themselves in these trying circumstances."

HOME TEACHING SOCIETY FOR THE BLIND (31, New Bridge-street, London, E.C.).—The death is announced of the secretary of this society, Mr. Ralph Tait. To the vacant office the committee have recently appointed Miss Edith M. Bainbrigge, daughter of the late Major-General Bainbrigge, R.E., who did excellent service for her father in helping to establish workshops for the blind at Blackheath a few years ago.

"RISEN WITH CHRIST."

Yea, we with Christ are risen
Above the *snares of death;*
No more we feel its terror,
The venom of its breath;
The grass enshrines a treasure
It hath not power to keep;
Now death to us is blessed—
A taking rest in sleep.

Yea, we with Christ are risen
Above the *cares of earth;*
Its gain and loss and changes
Are things of little worth;
'Tis true, oh may we feel it,
And with an ardent love
Be daily, hourly seeking
The "things which are above."

Yea, we with Christ are risen
Above *the death of sin;*
Our glorious Priest hath entered,
And we have passed within,
To sit in heavenly places,
And share the life He gives,
He is our Resurrection,
We live, because He lives.

Yea, we with Christ are risen
Above *the doubt and fear;*
To Him all power is given,
And we to Him are dear,
So dear, so doubly precious,
That for our sins He died,
Then rose, and lives for ever,
And we are justified.

Yea, we with Christ are risen
Above *the pain and grief;*
For every throe of sorrow
We know a sure relief.
Our souls already triumph,
Although the flesh is frail;
Our risen Lord is nearest
When powers of ill assail.

Yea, we with Christ are risen
Above *our ghostly foes;*
His finished work secureth
Our haven of repose.
'Tis true, 'tis sure, 'tis steadfast,
Although we cannot see;
We change, but nothing changes
Our firm security.

Yea, we with Christ are risen,
Ascended in our Lord,
He took our human nature
And bore it up to God,
So perfectly uniting
Our nature with his own,
And thus He ever pleadeth
Before the Father's throne.

Yea, we with Christ are risen,
How holy should we be
In walk and conversation,
And saintly purity;
Oh, by this blest assurance,
Which all his own possess,
Should we not closely follow
The Lord our Righteousness.

Caroline Tickner.

KURKU AND C.I.H. MISSION.—The annual report for 1894 contains a map of the sphere of work, showing the relative positions of the eight stations of the Mission, which are now being worked by sixteen missionaries. Some idea of the work being done may be gathered through the extracts quoted from the private letters of those at work in the field, as well as from an interesting account by Mrs. M. Baxter of her recent visit to four of the stations. Copies of the report may be obtained gratis on application to the hon. sec., Mr. F. W. Howard Piper, Beechwood, Highgate, N.

SAILORS AT CARDIFF.—This is one of the most important seaport towns in the world, and its Sailors' Rest should be well supported. The least landsmen can do is to provide for the comfort of our seamen when on shore in a strange town. The Sailors' Rest is doing this in a measure. Men can go there to write and read, without the temptation of drink. After the evening meetings the workers have friendly talks with the men, find out their difficulties, and seek to lead them to the Saviour. To carry on the work effectually we need help.

E. Hollyer, Hon. Secretary.
193, *Newport-road.*

REV. JOHN M'NEILL IN BOMBAY.

A most successful series of evangelistic services in Bombay by Rev. John McNeill was brought to a close on Friday evening, March 22. Bombay is a difficult field for Christian effort, and notoriously slow in rising with hearty Christian enthusiasm toward evangelistic work. Hence the power that has throughout the whole mission rested upon the missioner may be gauged by the fact that from the commencement of the mission on Sunday evening, March 10, to its conclusion magnificent audiences gathered nightly, and listened with rapt attention to some of the most powerful and direct addresses ever delivered in the city. It is impossible in a few lines to give an adequate idea of the work that has been accomplished; but, leaving outside the High Church party (represented mainly by the cathedral congregation), it is not too much to say that the Christians in the city have been stirred. All denominations have united in the endeavour to forward the mission, and God has owned the effort.

The success of the mission has been the more remarkable seeing that very little support has been rendered by that portion of the Press which is most widely read and distributed in the city. While long columns are devoted to official utterances, latest betting, &c., a paragraph of an inch or two occasionally has been the extent to which the official organs have noted the mission.

Prayer-meetings were held every morning both before the mission began and during its continuance in various parts of the city, and proved to be times of refreshing to the workers who met together. The meetings were held during the first week at the Framjee Cowasjee Hall, and from the very first the place was filled. On Sunday evening, March 17, the service was held in the Town Hall, which was crowded with an audience of 1200 people. For the remaining week of the mission the services were conducted in the Novelty Theatre, which is perhaps the largest hall in the city, and at the conclusion of the mission was packed to its fullest extent. In addition to these meetings, Mr. McNeill preached in the Grant-road Methodist Church and the Scotch Kirk on successive Sunday mornings, and several times addressed the large number of native students at the Free Church College.

The addresses will *live* in the memory of those who heard them. "Christ Jesus was," to use the preacher's own words, "the centre and circumference of everything," and his assertion was fully vindicated that to draw a congregation it must be nothing but Christ and Him crucified as the sinner's only hope and plea that must form the subject of preaching. With burning words the preacher denounced the promulgation of an emasculated Gospel, in which Christ is merely held forth as a magnificent model, or in which atonement by sacrifice is kept far in the background. Combined with the most stern denunciation of sin in every form, there has been the most earnest entreaty, and in many instances the most tender pathos. Mr. McNeill was not far wrong when he said there were "big hulking fellows outside who were literally afraid to come to the meetings, lest they should be convinced by the truth, and converted to God." Perhaps one of the most telling addresses of the mission was the exposition of Psalm xxiii. Few will ever forget it.

After-meetings have been held only occasionally, but numbers have testified to the saving grace of God. Mr. McNeill preaches rather for definite results and immediate faith in the first meeting, and he added, "I generally get what I work for." The only sorrow connected with the mission is that it has so quickly come to a close, but brief as it has been we had to cry, "What hath God wrought!" That a deep, solid, lasting work has been accomplished is the conviction of all who have been praying and watching for it, and fruit will be seen in additions to church membership for many a day to come.

No one knows the blessing such a visit as Mr. McNeill's brings to jaded, careworn pastors and teachers struggling against the blighting influences of these great heathen cities, and the happy memories that will cluster for many a day to come around the fortnight's mission of our friend. The pity is that such visits are so seldom.

May God speed him continually in his work is the prayer that will follow him from Bombay to other shores. H. E. Barrett.

Baptist Church, Bombay.

The Bombay Guardian of March 23 says:—"Rev. John McNeill leaves Bombay for England by the mail steamer to-day (Saturday). Many will be sorry to have so soon to say farewell to him, but, what is better, many are rejoicing that he ever came among us with the good tidings of salvation."

THE YOUNG WOMEN'S ANNUAL.

Already, while April is young, the "May" meetings are upon us one of the earliest being the annual gathering of the London Young Women's Christian Association. This was held on Wednesday week, when the young women and their friends crowded Exeter Hall in every part. Lord Kinnaird presided, and an abstract of the report, laid before the meeting by Mr. W. T. Paton, stated that the past year had been one of marked progress, both in the development of the work and in the improved financial position of the Association. The year opened with a balance of £1170 owing to the treasurer, which was subsequently increased, through the extension of the work, to £2648. This large liability has been discharged. The expenditure for the year was £8423 7s. 11d., and the income £8423 10s. 8d. During the year, twelve new centres have been opened, viz.:—Gray's Yard, Lavender-hill, Chelsea, Clapham, Dalston, Stratford (two), East Greenwich, Rotherhithe, Southwark Park, Marylebone, and Wandsworth. Walthamstow and Leytonstone have been joined on, making in all fourteen new London centres. At Wimbledon a new room has been built. Crouch End and Stoke Newington branches have moved to more suitable premises. Percy Institute, King's Cross, has been renovated, and the meeting room enlarged. The Park Mission Lodge has removed to larger premises at 9, Taunton-place, Regent's Park. Kent House, 89 and 91, Great Portland-street, has been re-opened as a Home for Students and Governesses. The Welbeck Home and Restaurant, 131, Mortimer-street, have been united with the Central Institute and Morley Halls.

The number of homes, institutes, and evening rooms is larger than ever—viz., fifty-one—and there are ninety-two other branches, making a total of 143 London centres. The members and associates number 13,348; junior members, 846; total, 14,494. The Park Mission, in addition to much other work, has dealt with 357 special cases of girls needing help. Workrooms and factories in various parts of London were largely visited by workers of the Flower Mission. The Central Employment Agency, 16A, Old Cavendish-street, was used by 3726 employers 6327 persons seeking situations. The Business Employment Agency, 316, Regent-street, was used by 1726 seeking situations and 425 employers. The work of the Barmaids' Branch, 14, John-street, Bedford-row, has been very encouraging. The Nurses' Union has a membership of 390 hospital nurses. The Emigration Department has enabled a number of young women to proceed to the colonies, and all are doing well. A large number have been helped with holidays in the summer or after recovery from illness, in many cases entirely free, by the Convalescent, Sick-aid, and Holiday Departments. Our work has become such a power for good socially, morally, and spiritually, that not only must it be supported, but largely extended.

Six prizes were distributed to those members who had introduced the greatest number of members, who had collected the largest amount of money, and so on.

Lord Kinnaird, in the course of his opening address, called special attention to the employment agency and barmaids' branch. He believed that if the Lord's people would take time to think they would come to the conclusion that this work among young women is worth doing, and deserves support.

Rev. E. A. Stuart rejoiced to feel that there is one definite purpose before every worker of the Y.W.C.A., and that is the winning of young women to Christ. Passing on, he outlined some of the incidents in the last momentous week of our Lord's life, when He set his face as a flint to go up to Jerusalem, while fully knowing what awaited Him there. In this *Via dolorosa* godly women again and again cheered Jesus by their love and sympathy. Amongst these were the sisters of Bethany making a feast and anointing his feet; the weeping group by the wayside, as He passed from the Pretorium to Golgotha; the women who stood by the Cross; and the two solitary women who lingered at the tomb. In these scenes we have gratitude, self-denial, pity, courage, and constancy. These points Mr. Stuart applied in a forceful and earnest manner.

Mr. W. R. Lane addressed himself, as might be expected, to those still undecided for Christ. After dwelling on the perfect wondrous life of the Lord Jesus Christ, who did always the will of his Father and finished the work given Him to do, the speaker showed how that sinless, unforfeited life was laid down for our sinful, forfeited life—"the Just for the unjust, that He might bring us to God." On this Mr. Lane based a clear, ringing Gospel appeal that all would believe, rest on the finished work of Christ, and thus become pardoned sinners, passing from death unto life. Having touched on some of the hindrances and difficulties, he closed with a fervent plea for immediate decision.

The workers on behalf of Young Women held on the three subsequent days a conference on practical methods, many points of importance to those engaged in the work being discussed. On Thursday, the Countess of Chichester, who presided, said the cares and troubles of working women were many, and it was imperative that those who were in a position to comfort them should do so. Addresses on the various branches of the work of the Association in all parts of the world were delivered by Miss Reynolds, the Hon. E. Kinnaird, Miss M. Gollock, Miss Hodges, and others. At the afternoon sitting of the Conference the chair was taken by Mrs. J. H. Tritton. There was, she said, much sorrow and hunger in the homes of many girls, and she earnestly entreated the workers in the cause to do their utmost on behalf of the suffering and depressed. Miss Clifford, Mrs. Cox, of the Factory Helpers' Union; Miss Browne, of Manchester; Miss Saville, Miss Coles, and Armistead also spoke.

Friday's Conference began with a united Communion. Later on came a conversazione at Morley Hall. The Hon. G. Kinnaird presided. This meeting was arranged specially for country secretaries and superintendents of homes. The subjects for conversation were: "Unreliable Secretaries," "Criticisms," and "The Difference between a Boarding House and a Home." In the afternoon the chair was taken by the Vicountess Portman. Miss Wingate spoke on "Voices from the Past." The Hon. E. Kinnaird read a paper written by Mrs. Armistead on "Home Study." The Hon. Mrs. Waller read correspondence from superintendents, secretaries and others connected with Y.W.C.A. in the colonies. An Indian lady, in native costume, a member of the Association in Bombay, said English workers were much needed to guide and extend the work there.

THE THEATRICAL MISSION.

The nineteenth annual meeting of the Theatrical Mission and Institute was held at Macready House on Thursday last. Canon Wilberforce, who presided, said that a perusal of the Society's reports had impressed him with the very practical character of the agencies employed. The Institution followed the Divine method of attending to the bodily wants of the members and then seeking to reach and benefit their souls. To bring those who come under our influence to the saving knowledge of Jesus Christ is to confer the greatest blessing one person could possibly bring to another. The public little know the enormous boon that Macready House is to those who work till late at night for the amusement of the theatre-going public.

Canon Barker, in an earnest speech, drew attention to some of the ways in which the Institute helps its members, by sheltering them from evil influences, by providing good food at cheap rates, and sleeping accommodation for those who have to live away from home, and by helping those who may be in temporary need. The opening of Olympia House was a very happy thought; it must prove a great comfort to many of the hundreds of girls who take part in the Olympia spectacles. The Canon concluded with an earnest appeal for increased help in carrying on this work.

Dr. Norman Kerr, Colonel Griffin, and others followed with short addresses, and an opportunity was then afforded those who remained to the close to inspect the Institute.

LADY HENRY SOMERSET, addressing a Local Veto meeting in the City Temple, said that the present was a memorable crisis in the history of the cause of temperance, and it was just now that the friends of humanity should labour their hardest.

THE TRUTH ABOUT OPIUM.*

Mr. Joshua Rowntree, late M.P. for Scarborough, has brought to a successful issue his plan for placing before the public, in a reasonable and accessible compass, the gist of the evidence given to the Royal Commission on Opium. The magnitude of the task upon which he has laboured for several months may be estimated by the fact that the five volumes of Blue Books (four of them unindexed) which he has had to read and analyse contain two thousand pages of double columns of close print, expressing the opinions of upwards of nine hundred persons, elicited by twenty-eight thousand questions. By painstaking classification Mr. Rowntree has been able to give a clear view of the whole in a pamphlet of 101 pages.

The evidence is dealt with calmly and with impartiality, revealing Mr. Rowntree's legally-trained mind. The result of the study of the evidence, amply quoted, is a splendid vindication of the position of the anti-opium party. The pamphlet is full of surprises to the reader. One of the earliest specimens of this occurs on pages 18 and 19, concerning poppy growing. After a high official of the Indian Government had declared that "official" compulsion to cultivate poppy is unheard of, a native landowner was asked about his own village. He replied that the zilladars (petty officers) "go and threaten them with persecution, and they instigate the police officers to do something to them. There are different ways of tyrannising over them. Lately I received a communication from the Opium Department to make my ryots (tenant farmers) grow more opium."

A little further on we came to an extract from a memorandum submitted to the Opium Commission by Sir John Strachey, an ex-Anglo-Indian official. In this he says:—"Speaking in general terms, the consumption of opium in India is so infinitesimally small that *I may say, without exaggeration, that no opium question exists at all.*" Following this, Mr. Rowntree quotes the evidence of Dr. K. Chunder Bose, who estimates that ten per cent. of the residents of Calcutta take opium. Another Indian witness calculates that 20 to 25 per cent. of the grown-up population in the villages of the Umballi district consume opium. Further, an Indian pleader (solicitor) in the Judges' Court at Assam is quoted, "I believe fully a third portion of the population of Kamrup is given to the vile habit, and in Upper Assam it is worse." And this section of the subject is concluded by an extract from the evidence of Mr. D. D. Gildar, a Parsee educationalist and moral reformer, and editor of the *Students' Friend*, Bombay, who submitted statistics to show "that while the population of Bombay has increased by only 6 per cent., the consumption of opium has increased by 84 per cent., and that throughout the Bombay Presidency, while the population has increased 14 per cent., the sale of opium has gone up 60 per cent. during the last decade."

Similar contracts meet us in the medical evidence. Sir William Moore, late Surgeon-General in the Bombay Presidency, declared that "opium-smoking was practically harmless." But Brigade-Surgeon J. H. Condon, M.D., who is still resident in India, and is one of the best-known Christian laymen in that country, said, "I never met a confirmed opium-eater or smoker that did not hate the habit, but the only cure any of them seemed to think of as being of any use was to stop the supply of opium. I have gone into the history of some hundreds of cases. My experience is that it is only a matter of time. All break down,"

No fair-minded reader, and, above all, no reader with a conscience enlightened by the Holy Spirit, will be able to rise from the perusal of this pamphlet in any doubt as to where the truth is amidst the maze of contradictions. No difficulty will be found in agreeing with Mr. Rowntree's conclusion that, "whether as regards India, Burmah, or China, these five volumes of evidence, carefully compiled as they have been in the main, through the instrumentality of an able Government fighting for its revenue, as necessary for its life, yet leave an unmistakable conviction that the opium habit, apart from any medical use, is physically injurious and morally indefensible, just in proportion to the extent to which it prevails."

We trust that all who take an interest in the anti-opium movement will procure this pamphlet, and read it carefully.

* Opium Habit in the East; a study of the evidence given to the Royal Commission on Opium, 1893-4. (Is. *P. S. King & Son, King-street, Westminster.*)

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LANTERN PREACHING IN INDIA.

In a letter dated Panchamadur, Sitecot, India, Miss F. M. Reade says: "I thought you would like to have a letter from the actual battlefield in a very jungle. With David and a new helper I have been out in camp nearly a month, while Samuel Subba Rao holds the fort at Thirnvithi, sending me supplies and coming out occasionally. We spent a fortnight at a village named Maliamuttu, where truly the Lord seems to be working, and we were greatly encouraged.

"We were pitched in a Huppu tope, and one evening I showed the magic-lantern, having invited the people of the villages round, as well as the women of Maliamuttu itself, who had been daily coming to see me. They belong chiefly to the Reddy caste, a very superior class of landowners, and were very doubtful as to whether their lords and masters would allow them out so far.

"We begun at 7 p.m., and went on till 9. Then I closed, putting out the light, when to my utter amazement and, at first, amusement, there was a general cry of 'You have not shown us Kailasam. Show us Kailasam' (*i.e.* heaven). Some came round me, and most pathetically entreated me not withhold a sight of Kailasam from them, saying, 'You have told us about the true God, we thought you would show us the true heaven. What! We have come so far, and now you send us away, without showing us the true heaven.' It was with the utmost difficulty we pacified them.

"Meanwhile, a large party from a more distant village had arrived, and pleaded that they might not return disappointed. I could not refuse. So we relit the lantern, and went on till 10.30 again, all listening with the most intelligent interest, and especially asking questions about the sin-offering. The picture that is blessed to awakening whenever I show the magic lantern is that of the sin-offering—a lamb with a knife beneath, a rope round its neck, and the priest laying the kneeling offerer's sin upon it.

"The people here are the densest, hardest idolators I have ever met. I went into the village, and a crowd of women, with a few men, gathered. After explaining the truth, one woman said, 'Cow dung is God, and it is my god, and I do not want any other.' So likewise said they all. They have a ceremony in which they make little images of Pilleiyar of cowdung, and prostrate themselves before them in worship, and then throw them on the fire.

"February 20.—We have returned to Maliamottu, and the Lord is giving such encouragement in seeing seed sown years ago in other villages springing up. Truly it looks like harvest. Oh, do ask prayer for a downfall of the Holy Spirit and a great ingathering!"

Any information regarding Miss Reade's work will be thankfully given, and any contributions received by Miss Clara M. S. Lowe, 8, Childebert-road, Upper Tooting, S.W.

CHINA INLAND MISSION.

On Saturday last the removal of the headquarters to the building recently erected in Newington Green (a short distance from the old offices in Pyrland-road) was celebrated. For the first time the weekly prayer-meeting so long held at Room No. 6 of the Mildmay Conference Hall was held in the public room on the ground floor of the new premises, the proceedings partaking somewhat of the character of a consecration service.

Mr. Theodore Howard, one of the Council, who presided, read the account of the dedication of Solomon's Temple, and gave an address appropriate to the occasion. In the course of his remarks he referred in terms of hearty appreciation to the services rendered to the cause of God by Mr. B. Broomhall, the late secretary. Several other friends took part in the meeting.

The new premises consist of a suite of offices and a home for missionaries on furlough.

HOUSE OF REST, ST. JOHN'S WOOD.—Pastor Fuller Gooch was one of the speakers at the monthly meeting at the House of Rest on Friday. His treatment of the subject, which he entitled the "Seven-fold Application of Grace," founded upon the first seven verses of Isaiah xliii., was very striking, and full of deep teaching respecting God's provision for his children. In the evening, Mrs. Rendel Harris, of Cambridge, spoke upon consecration, and all that the word conveyed in connection with the fully surrendered soul.

FEMALE EDUCATION IN THE EAST.

The friends of the Society for Promoting Female Education in the East held their annual meeting last week in the drawing-room, 118, Westbourne-terrace, W. Mr. Victor Buxton, who presided in place of his father, reviewed the position of the Society, and described what he had himself seen of its operations at Bethlehem, Nazareth, Shefa-Ama, and other places in the East.

Rev. Dr. Bruce spoke on the cruelty shown and the degradation endured by the women of Mohammedan lands. In speaking of the work of the Society, he said that at Ispahan there had been as noble a band of missionaries as any in the world, and their work had been greatly blessed. But there were times of great difficulties and trial, and they needed much the sympathy and prayers of friends at home. In Persia it was a capital offence to become a Christian, and if a woman became a Christian her husband had the right to kill her, and no one could stop him. Yet with this danger before them there were several women asking for baptism.

Miss Townsend spoke of the work in the village of Shefa-Ama, where it was begun about six years ago with a school. Their efforts were much looked down upon by the Roman Catholics, but God had greatly blessed them, and now there were one hundred day scholars in attendance. This branch of the work led to other efforts being made. The ladies were able to visit the parents of the scholars in their homes. The visitation led to their holding little weekly meetings in the homes, and the people listened readily. More lately a medical mission had been started, and, as experience had shown, nothing seemed to reach the people so effectually. Miss Mitchell, who set out but a year ago, had sent home a few figures regarding her work. From October to December she had seen and treated 860 persons at the dispensary, and eighty-five at their own homes.

Miss Lambert said that no doubt many were interested in the war in China, but it had had no influence upon them; Foochow was too far south, and their work had gone on as usual. In speaking of the school work there she gave several interesting incidents showing how greatly God had blessed it. She also stated that they had formed amongst their pupils a little Society for Preaching the Gospel. There were already eighteen members, and these went forth two-and-two, with an old woman to escort them. It cost them something, for it was quite contrary to Chinese custom; but with a chaperon they were tolerated.

Archdeacon Warren, of Japan, bore strong testimony to the value of the work of the ladies of the F.E.S. as he had seen it in Japan. They had worked diligently and patiently, and he thanked God for sending them to the country.

Miss Webb, secretary, gave a few details of the work during the past year. At Hong Kong there had been much painful anxiety owing to the plague, but the latest reports showed that the people were gradually returning to the place. She mentioned that the Society had for some time an agent in Korea; indeed, their missionary was the first European lady who ever went to that country. She also referred to the successful medical work in India of Miss Eagar, who had lately become a fully qualified practitioner. In regard to funds they needed additional support, and it would be a great help if some lady would support a substitute for service in the foreign field. This was done already in some cases, and it was an example which might be followed.

SPAIN.—Pastor Antonio Martinez de Castilla, of the Evangelical Mission in Reus, Tarragona, is in England, seeking opportunities to interest friends in his work. The province has a population of 250,000, while the city of Reus contains 40,000. The mission is under the control of the Presbyterian Synod of Spain, and has been in existence nineteen years. In addition to services in the chapel, there are two day schools, attended by ninety children, who receive religious instruction. Through the children opportunity is secured of visiting whole families, and bringing the Gospel under the notice of many adults. The people make their contribution to the carrying on of the work, and friends in Great Britain, Germany, Holland, France, and Switzerland, afford indispensable assistance. Prominent ministers in Glasgow have formed a committee in aid of the mission. Communications for Pastor Martinez may be addressed (for a few days) to the care of Miss Nugent, 29, Eaton Square, S.W., afterwards to Reus, Tarragona, Spain.

GREAT ASSEMBLY HALL, MILE END.

The Weaver Brothers have been holding a three weeks' mission in connection with Mr. F. N. Charrington's Tower Hamlets Mission. During the redecorating of the Great Assembly Hall, the week-night meetings have been held in the Children's Hall, formerly the Old Mile End-road Chapel, and for Sunday evening services the Paragon Music Hall was engaged. These two earnest evangelists have drawn large gatherings. Both halls were filled to their utmost capacity during their visit. Seldom if ever has the Old Mile End Chapel seen such congregations within its walls. On the last Sunday morning of their visit it was literally packed from floor to ceiling. They held four Sunday night meetings in the Paragon, and on every occasion soon after the advertised time of commencing the boards had to be exhibited "House full."

Mr. Bewley F. Weaver is a counterpart of the veteran evangelist, Richard, his father. Those of us who remember him and his preaching nearly thirty years ago, can realise that in his son Bewley we have a second Richard. A blind man going into one of Bewley's meetings, when he is well warmed up to his subject, might well think that his ears deceived him. The voice, the earnestness, all remind one of the father's early days. Mr. Frank Weaver is the Sankey, but many feel that to some extent his abilities are lost, as his speaking powers are good, and he has very little opportunity of exercising them. He would be more useful separated from his brother. It almost goes without recording that these two devoted men of God were greatly blessed. Numerous letters from all quarters were received from those benefited by their services. Here is a sample: "Please praise God with me for the conversion of my two sons last Wednesday evening. They have been much prayed for, and our God has answered. This is great joy to me, because your honoured father, some sixteen years ago, was the means, in God's hands, of leading me to the Saviour."

A few out of many other instances of conversion will be interesting and encouraging. The Weavers held a mission at Nottingham before coming to Mr. Charrington. During their stay there prayer was repeatedly offered that the Lord would lead a young lady, an actress on the London stage, to attend the meetings in the Paragon. Soon after the second Sunday meeting a letter was received from her relations containing the joyful news that she had been led to the meetings and had decided for Christ, given up her profession, and was about to offer herself for the foreign field of labour for Christ.

A young man just home from India, in the service of the Eastern Telegraph Co., was idly strolling down the Mile End-road, when he saw the Paragon lighted up on Sunday night, and wondering what was going on, curiosity led him to enter, and he became convinced of sin. The following Tuesday found him sweetly resting in Jesus. He is about to return to Madras to live, work, and witness for Jesus.

One Sunday night five companions from one workshop were seated together, they were all deeply impressed, and the following night the whole five confessed Christ.

A noticeable feature about the work has been the number of young men who have confessed Christ, and the backsliders that have been restored. The Weaver Brothers left with the prayer of hundreds following them, and on their return they will receive a hearty welcome from all who labour for Christ in connection with the Great Assembly Hall.

THE VICTORIA INSTITUTE.—A special meeting of this Institute took place on Monday week; Sir George G. Stokes, Bart., F.R.S., in the chair. Short papers were read by Sir J. W. Dawson, Professors E. Hull, Parker, Duns, Rev. G. Whidborne, and Mr. J. Slater upon the questions in regard to evolution raised by Professor Huxley in his recent address on "The Past and Present." It was pointed out that the value attached to the word "evolution" is a varying quantity; and that as regards the Darwinian theory of evolution, all naturalists admit that the hypothesis is as yet quite insufficient to account for man's place in nature; it is only a working hypothesis. Although one may recognise how magnificent in such master hands as those of Professor Huxley have been the results of scientific methods, yet even he confesses to have met with mutual contradictions and intrinsic weaknesses in the hypothesis. As regards man, it is held by naturalists that he is by nature on a far higher platform than the lower animals.

CHILDREN'S SCRIPTURE UNION.

The sixteenth anniversary gatherings of this Union took place on Thursday last in Exeter Hall. Meetings were held afternoon and evening, and at both there were crowded attendances.

In the afternoon the Rev. E. A. Stuart (president) occupied the chair. Mr. T. B. Bishop, hon. secretary, reported with regard to the work of the Union at home and abroad, and described it as having given cause for great encouragement on all hands. Most gratifying results have crowned the work in foreign lands, including Ceylon, Japan, China, the Sandwich Islands, and Tinnevelly. In the latter district there are now eighty-one flourishing branches of the Union, each comprising some four or five villages.

The Chairman emphasised prayer as one of the great needs in Christian work. He further urged that, besides being devoted readers of the Bible, the members of the Scripture Union should be careful to mark, learn, and inwardly digest the Word of God.

Rev. F. B. Meyer gave an address to workers, basing his remarks on Acts x. under the heads (1) Workers waiting for direction, (2) The worker's message; (3) The worker's trust in the co-operating Spirit. He spoke of the necessity in the case of all who would labour successfully for the Master of their being anointed by the Holy Ghost. He described the co-witness of the Holy Ghost as one of the most pressing requirements in Christian effort.

Rev. Martin Hall gave an address especially to members of the Children's Scripture Union, his theme being "Giving up, Growing up, Going up." as applied in a spiritual sense. Mr. Hall presented a picture of these three upward calls, in the person of a poor Lancashire factory girl named Annie, who was a diligent Christian, and reader of her Bible. She recently died, and her influence had been such upon her fellow employees in the factory, that they had been permitted, according to their desire, to place her Bible in a certain corner there, and many of them might be seen daily poring over it, because they had noticed Annie's beautiful Christian walk, which they said was all on a piece with the book.

Mr. J. R. Naylor, Derby, dilated on the importance of Christians being definite or pronounced, as such, in these days when so many were lukewarm in the service of Christ. He proceeded to state, in respect to Scripture Union progress in Derby, that they had branches of it there in connection with most of the churches, and through its instrumentality many young people had been led to Christ.

Mr. Josiah Spiers enlarged on the foreign work, which he said had now been established for twenty years. He stated that for the benefit of the young people of foreign lands the Children's Special Service Mission had printed suitable picture leaflets in fifty different languages, the total number printed up to the present time being thirteen millions. He explained how enthusiastically the leaflets had been received in France, Germany, Holland, Sweden, Portugal, Italy, Spain, and other places more distant. In conclusion he pleaded for donations towards a special effort to raise £3000 for the carrying on and extension of the work abroad.

Mr. F. A. Archibald, who presided at the evening meeting, suggested that the union should extend their efforts for the spiritual benefit of boys engaged in a seafaring life, as, for instance, those on the North Sea, who number no fewer than 5000.

Mr. H. Hutchinson, Organising Secretary, gave an interesting account of the work in different cities and towns he has recently visited. He mentioned the case of one poor but devoted Christian girl in the north of England who had been instrumental in winning for the Scripture Union as many as 190 members.

Rev. Stephen Coles, Ceylon, spoke of the work there. He stated that altogether he had seen through the press in the island, 200,000 picture tracts for distribution amougst the natives. He further mentioned that there was sometimes a great dearth of Bibles in Ceylon owing to want of funds to send them there, although the natives were crying out for them.

Mr. Livingstone Learmouth, Edinburgh University, told of services held in the city under the auspices of the Children's Special Service Mission in the beginning of last year, and said that by the end of June 200 boys had joined as members Mr A. G. Dodderidge, Trinity College, Cambridge, addressed the meeting as one who, during five weeks' vacation from college, is endeavouring to extend the work of the Scripture Union by personal visitation in different parts of the country, especially amongst the educated classes. He spoke strongly against novel-reading as a great hindrance to creating interest among young people in their Bible reading. Mr. J. R. Naylor, and Rev. Martin Hall, who is shortly leaving for Uganda, also delivered addresses.

CONFERENCE OF EVANGELISTS.

The all-day conference of evangelists, referred to in former issues, will be held in the rooms of Y.M.C.A., 186, Aldersgate-street, on Thursday, May 2. This gathering has been arranged in conformity with a widespread desire amongst evangelists for an opportunity of Christian fellowship and of conference as to plans, methods, etc., in their important work.

It is proposed to divide the conference into three sessions. At ten o'clock proceedings will commence with a devotional meeting; at half-past ten Mr. W. R. Lane will introduce the subject, "The Work of an Evangelist." At noon, the daily prayer meeting will be held as usual. At one o'clock, dinner will be served, the conference being resumed at half-past two and half-past six o'clock respectively, tea being served at five o'clock.

It is earnestly desired that the notice of the meetings shall be brought under the eye of all evangelists. Our readers are invited to assist in making the matter known to all. Applications for tickets admitting to the conference, luncheon, tea, etc., should be addressed to the hon. sec., Mr. James B. Wookey, to Y.M.C.A., 186, Aldersgate-street, E.C.

MR. HENRY THORNE'S MISSION.

A well-attended meeting was held in the Aldersgate Street Y.M.C.A. last Friday evening, in connection with the Thorne Evangelistic Mission, Mr. F. W. Lawrence, of Beckenham, presided. Mr. Thorne gave a very interesting account of his work in various centres. The many tokens of blessing and the great ingathering of souls as the results of these missions formed a striking feature of the report.

The meeting was addressed by the chairman and by Rev. C. L. Wilson, of Old Basford, Nottingham. Dr. Harry Guinness, Mr. E. P. Iliffe, Upper Clapton; Mr. W. Mell, Margate; Mr. Rogers, High Barnet; and Mr. Robert Burn, all gave testimony to the effectual character of Mr. Thorne's work as they had witnessed it.

MADAGASCAR AND THE MISSIONARY SOCIETIES.—Rev. R. Wardlaw Thompson, foreign secretary to the London Missionary Society, speaking on Wednesday night at the City Temple on the subject of "Madagascar," said it was time that a plain word should be spoken as to the policy of silence as regards agitation, but not as regards wise approach to the Government, which the directors had adopted. They were acting on the sound general principle that missionary societies should not be mixed up with politics, except as the very last resort. The Government had done its best to secure, as far as paper could secure, the safeguarding of British missions among the Malagasy. This was very clear from the last Convention with France. Was Great Britain to vindicate the independence of all countries but those she herself annexed? He appealed to the friends of missions to pray and not to agitate.

CAMPOS MISSION, BRAZIL.—Rev. Solomon L. Ginsburg, in a report of his work during last year, says: "One of the chief obstacles in our way was the revolution and the consequent lack of guarantees; but the Lord has guided us through all our difficulties, and abundantly blessed what we were able to do. The progress and spiritual life manifest in the Church are reasons for thanksgiving to our Heavenly Father. We are in a small and rickety old house, all tumbling to pieces, with a very inadequate hall, accommodating only 100 seats. The Roman Catholics use all means in their power to prevent us from hiring a better house. The only way out of this dilemma is to have a building of our own. Everything being very dear, we shall be unable for a long time to satisfy our great want. The number of persons interested is very large; of these, forty-eight have accepted Christ, and, after a thorough examination, have been received as members of this Church, being baptized in the river Parahyba, which runs through this city. Colportage and Y.M.C.A. work is carried on, and a church has been organised at San Fidelis, a neighbouring town to Campos."

THE EVANGELICAL ALLIANCE.

In 1896 the Evangelical Alliance will (God willing) celebrate its jubilee. It is proposed to hold a great International Conference in London in the early part of July of that year. This will be the tenth of the series of these œcumenical assemblies convened by the Alliance—all of them except the first two being held outside of Great Britain.

At the last two of these conferences the wish was expressed by the delegates from various countries that the Jubilee Conference should be held on the spot where fifty years ago the Evangelical Alliance was definitely organised—in London. This unique occasion was thus referred to in the "Life of Rev. Edward Bickersteth" (third edition), Vol. II., p. 359:—

The month of August, 1846, was occupied with that work on which his heart was set with earnest desire—the actual formation of the Evangelical Alliance. Nearly a thousand Christian brethren from England, Scotland, and Ireland, from France, Germany, Switzerland, and the United States, besides some from the British colonies, were gathered together in London; and their meetings for united prayer and friendly conference lasted fifteen days—from Aug. 10 till Sept. 2. It was naturally a time of deep interest and of intense excitement, and though several difficult questions were raised in the protracted discussion, especially on the subject of slavery, which alone threatened to be an insuperable difficulty, the general character of the proceedings and the issue of the whole Conference were causes of deep thanksgiving to all those who desired the prosperity of a work of love. The services of united praise and prayer were particularly interesting and solemn.

It is expected that a large number of representatives from all parts of the world will assemble next year in London, for the Evangelical Alliance has during the past thirty years become a world-wide institution, having its branches and auxiliaries in almost every country.

The annual conference of the British Evangelical Alliance is to be held (D.V.) at Belfast this year, from September 24 to 26.

ILLUSTRATIONS FOR PREACHERS.

THE DIAMOND AND THE WHEEL.

"Alas!" cried a diamond to the wheel upon which it was being cut, "here I have been tortured for the last three days. What a misfortune it was that I ever came your way!"

"Say not so," replied the wheel in encouraging tones. "The last stone that came to me was so rough and dull that you could scarce tell it was a diamond; but when I had done with it, it was placed in a king's crown."

"A king's crown!" exclaimed the astonished stone, "and do you think that I shall ever adorn the brows of a king?"

"It is quite possible; but if not allowed to enjoy so great an honour, you may find some other exalted and brilliant position; but you will never see the glories of a royal house unless I do my utmost for you."

"Then grind away," said the gem, as it nerved itself to endure the trial. "I'll stand it if it means an increase of beauty and promotion."

THE NEW "DAYSPRING."

In the April issue of his very interesting Quarterly, devoted to the interests of Missions in the South Seas, Mr. Langridge says that instructions have been received from Australia to build the new Mission Ship. The whole responsibility has been undertaken by a warm friend of Dr. J. G. Paton, one of the famous ship builders on the Clyde. It is thought that in five or six months, if all goes smoothly, the *Dayspring's* flag may float o'er the wave. In that case, perhaps, about September, we should wish her God speed on her long voyage to the Pacific. It is hoped that before finally sailing for the Colonies the ship may visit and be seen at Glasgow, Belfast, Liverpool, and possibly other ports.

£1000 a year will be needed for the maintenance of the *Dayspring*; £200 a year for the support of the special missionary representative of the fund, and £400 a year for the maintenance of native teachers.

REDHILL CONVENTION.—This well-established annual gathering for the deepening of the spiritual life was held in the Town Hall last week, when addresses were given by various brethren. We are obliged to postpone till next issue our report of the proceedings.

JEWS IN JERUSALEM.

One of the oldest and most esteemed living workers among the sons of Abraham is Mr. D. C. Joseph, of the Evangelical Mission to Israel in Jerusalem. From a recent conversation with Mr. Joseph, who is at present in England, a member of our staff gathered some interesting particulars relating to his Gospel labours in the Holy City. Preaching work among Jews is carried on in the mission hall every evening in the week. The work among young men has been hopeful and fruitful. One young Jew, brought to a saving knowledge of the truth there, is now a student in Dr. Guinness's College at Harley House, and is showing much promise of future usefulness. Another is about to enter the college.

Those who attend the Gospel meetings, even though they may have made no outward profession of faith in Christ, are subjected to much persecution by their relatives and by the Rabbis. Mr. Joseph has been placed under excommunication by these Jewish teachers, and the ban extends to those who show any interest in his proclamation of Jesus as the Messiah. These inquirers have to be provided with employment in making olivewood articles for sale. Mr. Joseph has rented five cottages for the sheltering of these persecuted brethren and their families.

At this juncture of his work our brother finds himself in considerable monetary straits, and he is seeking the fellowship of Gentile Christians in an effort to raise £400 for liabilities incurred in connection with the operations of the Mission. The rental of mission hall and other necessary buildings is high, and the difficulties experienced through the boycotting of the Rabbis add to the burdens which our brother has to bear. Those who have seen his work in Jerusalem speak favourably of it, and we commend his present pressing needs to the Christian sympathy of our readers. Mr. F. W. Newth, of New Barnet, is treasurer of the Mission.

CAGE LANE, PLUMSTEAD.

On Thursday evening last was held the annual meeting of this mission, which was started in a small way twenty years ago by Miss Kate Russell, now wife of General Anderson. The chair was taken by Lieutenant-General Sir W. Sterling, who gave an excellent address. Amongst the other speakers were Colonel A. N. St. Quintin, Colonel Travers, Messrs. John Wood, F. E. Paynter, George Hughes, and others.

The report, which was read by Lieutenant-Colonel St. Quintin, showed that much success had attended the self-denying labours of General and Mrs. Anderson and their co-workers, and that the treasurer had a small balance in hand. This was a matter of thankfulness, since this report closed in the midst of a most trying winter, when the distress around was greater than ever remembered.

CHRISTIANS IN SYRIA.—Telegraphic instructions (says a Reuter telegram) have been sent to the United States cruiser *Marblehead*, which is now at Gibraltar, to proceed immediately to Beyrout. The commander of the United States squadron on the European station has been directed to order vessels of his squadron to visit Alexandretta and Adana. The commanders of the ships are to confer with the United States consuls and resident Americans there, and if they find that there is good ground for the apprehension expressed in those quarters that a massacre of Christians is probable, the commander of the station is to intimate to the responsible authorities that the United States will afford full protection to American citizens living peaceably at those places under treaty guarantees.

ROME.—The April issue of *The Gospel in All Lands* gives a picture of the Methodist Episcopal Mission building just erected in Rome. It is a noble structure, and will, it is hoped, be ready for dedication to its sacred purpose in September next. Rev. Dr. McCabe writes:—"When I was a boy in my teens, I heard Charles Elliott talking to the Ohio Conference about 'preaching the Gospel to them that are at Rome, also.' Some of the preachers said, 'Dr. Elliott is a good man, and he is a very learned man, but he is a little visionary.' At that time we could not carry a copy of the Bible into Rome, and now a great hall in our mission and publishing house will bear the name of Dr. Charles Elliott, and I hope a splendid portrait of the dear old Irish dreamer will adorn its walls."

A BOLD CONFESSION.

An Occasional Letter, by Herr C. T. Lipshytz, of the Barbican Mission to the Jews, relates the experiences of a young Jew who recently confessed Christ. An Austrian by birth, "D. G." came to London about two years ago to learn English. He had been brought up in strict conformity to rabbinical traditions, and had been well educated. Receiving a tract in the street from the hands of Mr. Lipshytz, he expressed astonishment that one of his own people, a self-respecting son of Abraham, should speak with reverence—in fact, with enthusiasm—of Jesus, whose very name he had been taught to regard with contempt. He afterwards accepted a kind invitation to attend Gospel services in the Mission Hall.

Later on, he took a prominent part at the evening Bible classes in the discussions regarding the Messiahship of Jesus. At length, his difficulties being explained and his objections answered, he publicly confessed Christ in baptism. His heart overflowed with joy, and he wrote to his friends, telling them of the grace of God as he had experienced it. After a residence of several months in the Mission House, he returned to his native country to take a situation at Vienna. What followed may well be told in his own words:—

"Arrived in Vienna, I wrote to my brother, asking him to send me a little money to go on with. After four days he came to the city, and gave me what I requested. He afterwards brought up the question of my baptism, and at length I asked him to cease arguing the matter, as I would not forsake the Lord Jesus. On the following day he persuaded me to go home with him and stay there for the time I had to wait until entering upon my duties. I thoughtlessly consented to the arrangement. Before we left Vienna he bought me a silver watch and a gold chain.

"Two days after we had reached home, he began again about my baptism, and insisted, for the sake of our dead parents, that I should deny the Lord Jesus, and again be a Jew. I refused, and told him that I was convinced that the Lord Jesus was my Saviour, and I was prepared to suffer martyrdom for his sake. On the following day the Rabbi of the place came—also to talk with me about my baptism. My brother became very urgent, and said I *must* turn Jew again. I declared that I was ready rather to die for the Lord Jesus than to deny Him. Then my brother and the Rabbi abused and cursed me. I said: 'The more you curse me, the more you abuse me, the more convinced I become that Jesus is my Lord and Master, for He said: "Ye shall be hated of all men for My name's sake."' Then my brother began to thrash me, and I had to leave the house.

"I took lodgings at the house of a Christian postman. In the morning of the third day of my stay there, a policeman came and arrested me for theft! In reply to my inquiry as to what I had stolen, he said I stole a gold chain and silver watch from my brother, and then left his house. For sixteen days I was remanded before trial. My defence did not help me, as no one witnessed the gift to me of the watch and chain by my brother. I was convicted, and sentenced to fourteen weeks' imprisonment. Though I was not guilty, I was brought under a stigma, so that my word will not be believed. Of course, I lost my situation, and am sorry that I returned to Austria."

The story, painful as it is, is only one of a type. Many others have suffered precisely as D. G. did. His mistake was that he went home with his brother. That he wrote to him for financial help is excusable, seeing that, in due time, he would have come into a small patrimony. On being released from prison, D. G. worked his way back to England, and Mr. Lipshytz secured for him a suitable situation, in which he is now very happy, and giving every satisfaction to his employer. Moreover, he is growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

The Letter describes the general work of the Mission. Copies may be had from the Mission House, 33, Finsbury-square, E.C.

GIVE as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found you where waiting was o'er;
Give as you would to the Master
If you met his searching look;
Give as you would of your substance
If His hand your offerings took.

IN SURREY VILLAGES.

Much has been said and written of late to draw attention to the great need of our villages and their spiritual condition, but it is evident few realise it, or more would be done to enlighten their darkness.

Having laboured in the Gospel in the Surrey villages for the past fifteen years, and being a large employer of labour, I see and have seen much of the people, and am often pained by their grievous ignorance; in fact, large numbers of the inhabitants of our lovely villages within fifty miles of London are as ignorant of the truth as it is in Jesus as any in India or China; and this is not all—these people are kept in darkness by the Ritualistic priests.

In one village where I have a Mission Hall the people are earnestly and regularly visited by the clergy, and told that if they attend the Mission Hall they are on the high road to hell for so doing, and that only baptism can save them. In many and many a Surrey and Sussex village are the people thus kept from the light, and great indeed is the need of the Gospel.

Backed up by an earnest band of voluntary workers I am doing all I can to bring the Gospel to the people and point them to Jesus; and they are eager to hear and many to receive Him, walking miles to attend a Gospel service, and numerous are the cases which we could recount of changed lives and homes made bright and happy.

Children from our Sunday-schools sing the Gospel hymns to godless fathers and mothers, and those who are born again tell of the Saviour they have found in homes where He is not known.

Some time ago I purchased a piece of land in a large village entirely without the Gospel, but not only am I unable to proceed to erect a hall upon it, but for lack of funds must do less than I am doing rather than more. Gipsy W. Smith, who has been helping me for the last year or so, and who has been much owned of God, I am unable to retain for the summer tent work as I had hoped. I am in urgent need of £400 to erect the hall and carry on my summer campaign.

Immense sums of money and thousands of missionaries are being sent out to the heathen in foreign lands, and rightly too; but I plead also for the souls of these poor priest-ridden villagers who claim a share of our help. It is difficult to make known this great need to many who would gladly help, hence we often have to fall back before the enemy of souls instead of pressing on from village to village with the glad tidings, as we wish to do seeing that the time is short. W. Hodson.

North Tadworth, Epsom.

THE MELANESIAN MISSION.

The annual meeting of the London committee of this mission was held on Friday afternoon at Church House. Bishop Selwyn presided, and there was a large attendance. It was shown that there are eight native clergy and nearly 200 teachers of all classes, 105 stations and schools on the islands, manned by about 200 teachers, the scholars numbering nearly 3000. The chairman said that Bishop Wilson's consecration in January, 1894, had been one of the events in the New Zealand Church, and the warm welcome he had received upon taking up his appointment was a source of great satisfaction. Another cause for congratulation lay in the fact that the work was being mainly done by the natives themselves; throughout the mission there was life and strength. Bishop Barry remarked that whilst he was Primate of Australasia he always felt the deepest interest in the mission, as it had grown out of the Australasian Church, Dr. Codington and Sir George Grey testified to the excellent work being accomplished by the mission.

THE MANCHESTER AND SALFORD STREET CHILDREN'S MISSION held its annual meeting on Wednesday week; Mr. Alexander M'Dougall presided. The report stated that 331 parcels of provisions had been given away, 109 persons had received a night's shelter and temporary help, 41 unfortunate women were assisted, 35,416 free meals were given to poor children and others, 1057 meals were given to poor men, women, and children, 1389 children were sent to Southport, 10,400 meat pies were distributed, besides tea, clothing, bread, and butter in large quantities. The chairman remarked that although he had never known a time when there had been such real need as in the past winter, he had also never known a time when there had been so much good feeling both on the part of the givers and the recipients. Work of the kind carried on by that mission was equally blessed to those who gave and those who received. Principal Holliday said the report was simply a revelation of good work done. He had no idea that their philanthropic work was so extensive, and he was certain that it deserved every support.

THE HUMAN MIND.

Prebendary Reynolds, in his weekly scientific address on Wednesday last week, in the church of SS. Anne and Agnes, Gresham-street, E.C., observed:—Human nature is threefold, and our body, soul, spirit, are developed by an eternal energy, resident in the universe, and by this divine intelligence the wells of truth are filled to overflowing for replenishment of the earth. Our anatomy is strange, our mental composition stranger. We are a sort of museum with material and mental curiosities belonging in part to heredity, with things new strangely blended. We are furnished from a long-continued process, gathering representative parts from all precedent life and mind.

Bodily force makes or gives concrete form to our structure. Spiritual force represents all that is mentally beautiful, creative, moral, in our soul. The mental contains the potentiality of five great knowledges; material, vital, sensitive, intellectual, moral. Interpret ourselves, and we interpret the universe. To equip us with material instruments for these various knowledges, the brain contains about 4,800,000,000 of fibres. The wisest man does not use to the fullest even a small part of this material equipment, but as no part is in vain, it proves that preparation has been made for our well-nigh infinite advance. He, in truth, is wisest who counts this life as best in preparing him to be best here, and counted worthiest of remembrance as complete in every part. We build up the mind by pleasant thoughts working out intellectual and moral problems. We weaken the mind by evil, godless, devilish thoughts, which generate a poison more deadly than those we extract from material substances.

LORD PLUNKET, AND SPAIN.

A crowded meeting of Churchmen was held in St. Martin's Town Hall, under the presidency of Colonel Sandys, M.P., to express sympathy with the Archbishop of Dublin and the other Irish bishops in the face of the obloquy cast upon them by other Churchmen for having consecrated Rev. Juan B. Cabrera as first Protestant bishop for Spain. The Bishops of Liverpool, Worcester, and Sodor and Man wrote excusing their absence, but cordially approving the objects of the meeting. Bishop Ryle said he failed entirely to see that Archbishop Plunket and his brethren had done anything wrong in consecrating Bishop Cabrera.

The Bishop of Worcester commended the "noble stand" of the Archbishop, his courage, dignity, gentleness, and forbearance in the midst of much blind and unreasoning clamour. Resolutions were passed sympathising warmly with the action of the Archbishop, and with the poor and once persecuted Protestants in Spain, who had "kept alive the flame of pure Gospel teaching in the face of a superstitious and tyrannical priesthood." The speakers included Professor Mayor, Canon Woodward, Mr. James Inskip, and Canon O'Connor.

A similar meeting, influentially attended, was also held on the preceding Friday in Exeter Hall lower.

SOLDIERS' HOME, CURRAGH CAMP.

This home was erected and established by Mrs. Perry at her own expense, a lady who has for many years devoted herself to the spiritual welfare of the soldiers quartered at the Camp.

The work is undenominational. A service is held at the Home every evening all the year round, and once or twice a week special services are conducted by ministers and members of different denominations. Much blessing has attended the services, and many soldiers have received spiritual life through the instrumentality of the work. There is at present a considerable deficit in the funds; I doubt not many Christian officers and friends of the soldier will be willing to contribute to the support of this excellent work. Communications should be addressed Mrs. Perry, The Soldiers' Home, Curragh Camp, Ireland.

John La Touche.

HORNSEY.—At Hornsey Tabernacle, founded by the late Dr. Kirton, a good work is being carried on, chiefly amongst the large class of young City clerks, who make up the bulk of the population in this rapidly growing suburb of London. Useful institutions are at work with success. The Sunday-school, Band of Hope, and young Christians' Band are flourishing, but there is great want of accommodation, and there is a debt of nearly £500 to be removed from the ground and building. A sale of work is to be held at Whitsuntide. Gifts of various kinds will be gratefully welcomed by the pastor and his wife, Mr. and Mrs. Durban, 43, Park-road, South Tottenham, N.

DOCK LABOURERS' MISSION.

The severe weather caused great privation among all classes of workers, especially the Dockers, the class that this Mission reaches. The work has proved a great blessing to the poor men gathered into the Hall Sunday and week evenings. Among these are many to whom the Gospel addresses have proved the power of God unto salvation. Many are strong, able-bodied men, who want work and not charity, but owing to the condition of the labour market, and being unskilled, they are compelled to seek help through whatever means may offer. It has been a great strain upon the Mission to supply daily food for starving men, women, and children. It was a pitiable sight to see men clamouring for admission round the Mission doors. Many, it is found, have not entered a place of worship for years till they came to the Mission. There is now a palpable awakening, and conviction has laid hold of a few.

G. F.

DEPTFORD MEDICAL MISSION.

When working in St. Giles', Seven Dials, and in the alleys now happily cleared away and replaced by wide, healthy streets, it was my privilege to have under my control a convalescent home; but here in Deptford, with closer alleys, more poverty, more sickness, more need, we have no place to which we can send our convalescents. I believe that of all adjuncts that can be attached to a Medical Mission a convalescent home is the most useful. It affords opportunities of restoration to complete physical health, and of spiritual influences at a time when the heart is softened and solemnised by the remembrance of a recent period in life when time and eternity drew very near together.

The Council of the Medical Mission, recognising the urgent desirability of such a home, have granted £25 toward the same. Through the kind interest of personal friends, I have received £177 2s. 4d. I feel assured that, for the sum of £350, the initial cost and working expenses for the current year can be met, and if this can be placed in the hands of the council, they will accept the responsibility, and the home will be opened this spring.

Fred. Arthur Pring,
Hon. Director Deptford Medical Mission.
188, *High-street, Deptford, S.E.*

YOUNG CITY WORKERS.

Mrs. Fisher and her helpers have lately had several good gatherings of business men and women. On March 20, after tea, a missionary meeting was held, Miss de Hailes giving an account of five years' labour on the Congo. She was accompanied by a native Christian lad of sixteen, whom she had redeemed from slavery, and through her teaching and assiduous care during sickness had led out of heathen darkness into light. The following Wednesday a meeting of the two Welcomes was held in the Y.M.C.A. Hall, Aldersgate, addresses being given on "Old London" and "Health and Nursing." Mrs. Fisher is at present making special efforts to organise the circulation of good Gospel literature among these city workers. She will be thankful of any help friends may be led to send.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—A muster of the members of the Christian Harbour Lights was held at 215, St. George-street, London Docks, on Thursday evening, when Capt. Harold Blackburne presided. A large company of sailors was present. The chairman urged the sailors to live a life of faith and trust in Christ, and cited his own experience derived from twenty-four years at sea, to show that in all their trials the help of the Saviour would be found equal to their needs. Mrs. Blackburne followed with an excellent address. After several testimonies, pledges were taken, and a number enrolled themselves as members of the Christian Harbour Lights.

BETHESDA TOWN MISSION, PORTSMOUTH.—In view of the increasing demands upon the resources of the Mission, I have asked other friends to assist in the superintendence of the Mission. The providence of God has brought us a band for superintendence as well as work, who have formed the following committee of management: Major S. D. Cleeve, R.E., Messrs. G. H. Cooke, R.N., J. Elliot, and G. H. Fison. These friends have invited me to continue in the office of superintendent and secretary. I would earnestly request prayer for the Mission; also assistance in liquidating the debt of £340 on St. John's-road Mission Hall, Fratton, and the deficiency of £80 in our general fund which is owing to myself.

Ben. H. Key, Com.

Downham, St. Edward's-road, Southsea.

THE Y.M.C.A.

Mr. C. Clark has been appointed general secretary of the Hammersmith Association.

During the past six months the number of new members and associates at Exeter Hall has more than doubled.

The new secretary of the Cork Association, Mr. James Chambers, has been heartily welcomed on entering upon his work.

The Association at Upton Park has rapidly increased in membership from nineteen to 115. At its annual meeting the other evening a clear balance-sheet was reported. Dr. Carless took the chair, and an address was delivered by Mr. W. Hind Smith.

The Kilburn and Brondesbury Association, which has made great progress through the warm interest manifested in it by its president, Mr. John Balfour, and the hard work of its hon. sec., Mr. J. W. White, held its annual meeting on Thursday. Dr. Monro Gibson was the principal speaker.

The London Association have been honoured by a visit during the past week from Mr. W. E. Dodge, Chairman of Board of Trustees of the New York Association. Mr. Dodge has been a princely supporter of the work in New York from its commencement. He expressed much gratification with the progress made in this country since his last visit some ten years ago.

In connection with the Norwich Association there is a band of Christian cyclists, with upwards of twenty members, and great prospects of good work before it. This band has already decided on a badge which could be used by any Y.M.C.A. Cycle Mission Band. Information about the badge would be gladly given to any who are likely to require it by Robt. J. Cunningham, Secretary Norwich Y.M.C.A. Cycle Mission Band.

The annual meeting of the Belfast Association was held in the Ulster Hall on Thursday, 4th inst., and there was a large attendance. The report stated that the membership is about 2,000, and the income last year was over £852. The contract for the new suite of buildings which are to be finished in two years, and which are to occupy one of the finest sites in the city, has been signed. The new buildings will cost about £15,000.

Prebendary H. W. Webb-Peploe was the principal speaker at the annual meeting of the Hampstead Association on the 1st inst., held at the Vestry Hall, Haverstock Hill, and was supported on the platform by several of the clergy and ministers. The report presented by Mr. J. H. Swinburn, hon sec., showed that the several departments of work had been maintained throughout the year with much usefulness, and had led to an increase in the membership.

At the invitation of Mr. Lionel Newbery a social gathering of members of the Y.M.C.A.'s forming the N.E. Metropolitan District Union was held in the Gymnasium of the Hackney Association. Encouraging reports were given by representatives from Ware, Upton Park, Ilford, Tower Hamlets, Grays, Stratford, Walthamstow, North Woodford, Bow, Canning Town, and South Woodford. An address was afterwards delivered by Mr. W. R. Lane. A Foreign Missionary Convention will be held on Good Friday afternoon, meeting at 3 p.m., subject: "The Zambesi Industrial Mission." Public tea at 5. Evening at 7, "The China Inland Mission."

As president of the Richmond Y.M.C.A., Mr. J. Tillett invited the members and friends of the work, including the neighbouring clergy and ministers, to a reception at the Duke-street Schoolroom on the evening of Tuesday, April 2. The occasion was exceptional, opportunity being taken to make a presentation to Mr. P. Gouldsmith, the retiring hon. sec., and to welcome a new secretary in the person of Mr. P. F. Kistner, an old member of the Association at Stafford Rooms, and until recently connected with the work of Hampstead. The proceedings were of a deeply interesting character, both from the warm eulogiums bestowed upon the efforts for the good of young men put forth in the past, and the heartiness of the reception given to the new worker appointed.

Mr. M. H. Hodder presided on Friday afternoon at the monthly meeting of the National Council. Among the business dealt with was a proposal recommending closer co-operation between the Y.M.C.A. and the Inter-University Christian Union, particularly as this might affect the foreign work of the Association. A letter received from India laid great stress upon the importance of a university man being sent out to take up distinctly spiritual work among educated natives in the colleges of the Bombay Presidency. The following resolution was approved:—"That in reply to inquiries addressed to the council touching the question of the introduction of billiard-playing in Y.M.C.A.'s the council place on record the expression of their high appreciation of the value and usefulness of recreative agencies. They are of opinion that recreation—properly so called—as cricket, boating, gymnastics, swimming and cycling and such games as are by general consent held to be beneficial, should be warmly encouraged. They do not regard the game of billiards as coming under this category, and recommend therefore that the inclusion of this in the arrangements of the Y.M.C.A. should not be entertained."

THE Y.W.C.A.

The members of the Brentwood branch recently gave a display of musical drill to a large audience.

At the Shrewsbury Y.W.C.A. a nine days' mission has been held by Mrs. Legg (of Hampstead), and praise is going up to God for the abundant answer to prayer which He has given. Souls have been saved, and others have claimed an "indwelling Christ."

The members of the Clapham Helpers' branch and other friends met recently at the new Institute, Y.W.C.A., 195, Lavender-hill. Hon. Emily Kinnaird and Miss Laura Barter addressed the meeting, stirring the hearts of all present with reminders of our "Stewardship to God" and the need of the fire of the Holy Ghost.

During the past year the Sunday Afternoon Bible class at the Hammersmith ("Lady Havelock") branch has undergone many changes, numbers of the old members having left and others taken their places. The attendance has been good, and great blessing is recorded. A dressmaking class has been taught by a teacher sent by the L.C.C. The members number 115, of whom forty-one were enrolled during the year. Miss Mary Holt is hon. secretary.

The annual report of the Redhill branch is highly satisfactory. The neighbourhood is divided into districts, each district having a lady visitor, who month by month seeks to be a personal friend to her members. Prayer meetings have been well sustained, a monthly evangelistic service has been held, and the Bible class has increased; 396 of the members are total abstainers. A missionary sale of work realised £13, from which £10 was voted to the North India School of Medicine, for Christian women of Ludiana, of which one of the members, Miss Edith Brown, M.D., is principal.

The annual festival of the Plymouth (Central), Mutley, and St. Jude's-road Y.W.C.A. was held on April 3, at the Y.W.C.A. Home, 18, Lockyer-street, when the annual reports were presented, and Miss Meyer, of Brighton, spoke on the general work of the association. A large number of members gathered for tea in St. Andrew's Hall, after which addresses were given by Dr. Hingston and others. Miss Meyer spoke earnestly on "Willing-hearted Women." This branch is now the largest in Devonshire, having a total of 524 members (Plymouth Central 444, Mutley 64, and St. Jude's-road 16). During last year the Mutley Home was furnished and opened for boarders, and a new branch started at St. Jude's-road.

CHRISTIAN ENDEAVOUR.

The Bradford and District Union has made good progress during the year, fifteen new societies having joined.

New Christian Endeavour Societies have recently been formed at Douglas (Isle of Man), Blyth, and Salem (Manchester).

The Hope Mission C.E. Society, St. Luke's, has held its third annual meeting. Mr. E. Francis took the chair, and a very encouraging report was given by the secretary.

At the Bridport Society's first anniversary an address was given by Rev. C. H. Marsack Day, of Bridgwater, on "The Happiest Motive for all Christian Endeavourers."

The St. George's-place Y.P.S.C.E., Canterbury, have been celebrating their second anniversary. In the afternoon Rev. W. Cuff preached, and in the evening a public meeting was held, Pastor W. Townsend presiding, and addresses given by Rev. W. Cuff and various other ministers of the town.

The Cotton-street Baptist Chapel Y.P.S.C.E. celebrated its first anniversary on Thursday, March 28. The chair was taken by the president, Rev. W. Joynes. The secretary reported that during the year twelve members have joined the church, and that five have become Sunday-school teachers. Miss Wise, who is shortly going out as a missionary to Peru, gave an address on the state of South America and its need of the Gospel.

MEDICAL MISSIONS IN TURKEY.—A good medical man in the interior of Turkey, even though he be a foreigner, is sure of winning the respect of all classes of the people. Dr. Shepherd, of the American Mission at Aintab, received an ovation at that town on his return from America. The Governor and his Council, with other dignitaries on horseback, and a great multitude on foot, of all classes of the people, went out some distance on the road to express joy at his return and to escort him to his home.

IRISH NOTES.

A meeting to wish God-speed to Mr. Alen Crawford, of Mount Randal, Belfast, who is going out as a Presbyterian Missionary to China was held in Windsor Presbyterian Church, Belfast, last week, and was largely attended.

The special committee appointed by the last Methodist Conference to consider the better organisation of work among the young, has met in Dublin, and has recommended the formation of an Association, to be called the Methodist Young People's Society of Christian Endeavour. This recommendation has given great satisfaction to the Societies of Christian Endeavour already existing in Ireland.

SCOTTISH NOTES.

Lady Henry Somerset last week addressed large audiences in Greenock and Dumfries on behalf of temperance reform, with special reference to the Local Veto Bill.

The Scottish branch of the National Anti-Gambling League are taking steps to test the legality of betting as permitted on some racecourses throughout the country.

Rev. Egerton R. Young addressed a crowded meeting in Inverness last week, and gave his thrilling account of life in the far North-West, and mission work among the Indians.

The friends of temperance in Dundee have been approaching the magistrates and the Town Council with the view of securing a reduction of licensed places for the sale of drink.

Another Disruption figure has gone in the death of Rev. John Fairbairn, of the F.C., Greenlaw, in his eighty-seventh year. He was the second oldest minister in the Free Church.

The annual meeting of the Glasgow Homes of Shelter was held in the Whitehall Shelter on April 3, Mr. Hugh Brown, Lord Dean of Guild, in the chair. There was a large attendance of ladies and gentlemen. The report stated that the term of residence had been extended from six to twelve months. Above 3000 women on discharge from prison had in the year accepted the invitation to the free breakfast. Mr. J. R. Miller, Rev. J. Wilson, Mr. A. A. Fergusson, and Miss White spoke in support of the work.

The jubilee of Rev. Dr. Fergus Ferguson, of Montrose-street E.U. Church, Glasgow, was celebrated on the 2nd inst. by a large meeting in the City Hall, at which Dr. Ferguson was presented with his portrait and illuminated addresses from temperance and other societies. Dr. Ferguson has for fifty years been pastor of this one congregation, and has been widely known as an ardent temperance advocate. In the course of his speech he said that when he began his ministry there were only four ministers in the city who were pledged total abstainers. Dr. Stalker and Dr. Oliver were among the speakers during the evening.

A KESWICK FUND FOR MISSIONARIES.—For the last two years I have been privileged to receive gifts towards a fund to enable returned missionaries and students preparing for the mission field, who could not themselves bear the expenses of a visit to Keswick, to attend the convention. I received £16 last year, and was able to send five friends to the convention—two ladies and three gentlemen. I trust we may be able to do better this year. Those who have been thus helped have expressed again and again their deep gratitude for the great blessing they had received. I shall be glad to receive gifts towards a similar fund for the coming convention. It would be well if those intending to contribute would do so as soon as possible, so that we may know how far we may be able to help.—Yours in Christ's service,

Wellesley C. Bailey, Sec. Mission to Lepers.
17, *Greenhill-place, Edinburgh.*

SUNDAY REST IN FRANCE.—The anniversary of the League for Promoting Sunday Rest was celebrated in Paris last week, M. Léon Say presiding over an enthusiastic public meeting. It was shown that the league has succeeded in all directions. Letter-carriers had obtained a Sunday half-holiday, and the work of letter-sorters had been greatly lightened. Sunday was now regarded as a day of rest by most business houses. The exceptions were those which catered to alimentary needs, like restaurants, but still there were millions of Sunday serfs in France—a deplorable fact, for without the Sunday rest the workman lost all elasticity and broke down while still young. His mind could not grow, family life could not be enjoyed, and he was driven to look for a solace from his monotonous serfdom at the dram-shop. The League embraces persons of every religious belief. The Bishop of Autun wishes the league God-speed. The venerable M. Jules Simon hopes that its efforts would soon be felt in every cottage and workshops in France.

OBITUARY.

MR. THOMAS TROTMAN, KENTISH TOWN.

This honoured brother has been called home at the ripe age of seventy-five, after a life of useful and faithful service. He kept up to the last a little meeting, which those who attended found singularly helpful.

REV. DR. W. ANDERSON, TOOTING.

Many will have heard with regret of the calling home of this well-known minister, who unhappily became involved in a prolonged lawsuit over Defoe Chapel. Since he lost the chapel, he has held services in the Vestry Hall, an attached congregation gathering round him.

MRS. WILLIAM HAUGHTON.

Many friends will grieve to know that Mrs. Haughton passed away on March 25, after only a week's illness from bronchitis. Hers was a long loving life of service to God and to those among whom she lived. As the daughter, sister, and wife of three successive rectors of Barton-with-Irstead, Norfolk, it was her lot to spend many years of her life in that neighbourhood, and earnestly did she seek to promote the spiritual and temporal welfare of those around her.

DR. J. A. BROADUS.

The American Church are now mourning the death of Dr. J. A. Broadus, a man of great influence and a leader among the Baptists. Born in the State of Virginia in 1827, he exercised a powerful ministry during many years, and latterly was president of the Southern Baptist Theological Seminary at Louisville. Dr. Broadus was the author of a number of theological works, and also wrote on homiletics. He was a member of the International Sunday-school Committee and of the Bible Revision Committee, and though a man of strong personal convictions, he yet loved all who loved Christ.

MISS LOUISA M. HOOK, CALCUTTA.

This well-known worker, who went to Calcutta in 1868 as a missionary of the Women's Union Missionary Society (U.S.A.), has entered into rest at Morristown, New Jersey. Miss Hook was one of the pioneers of the movement among Christian women which has resulted in the organisation of so many missionary societies, and in the sending out of so many lady missionaries. During her long term of service she only took one furlough out of India. Both in Calcutta and Allahabad she was well known in missionary circles. In both cities she was superintendent of the work under the care of her Society, and her death will be lamented by many outside the circle of Christian society. During her later years in India Miss Hook's health was very infirm, but she held on to what she considered her post of duty with extraordinary tenacity, and only consented to retire from India when it became clearly evident that she could no longer continue to render effective service.

RESCUE WORK IN MANCHESTER.—The friends of the Manchester Mission have held enthusiastic meetings at Radcliffe. Sister Myra admirably advocated the claims of the submerged tenth of Ancoats, showing the need not only for the Gospel to be preached but the Gospel to be lived among the people in the persons who call themselves Christians. Rev. D. L. Pawson gave an account of the work done amongst the men at the Central Hall, also in connection with the Men's Home and the Labour Yard. Rev. S. F. Collier enumerated the various agencies at work, showing their use and ability, also the need for extension in connection with the Homes, etc. In the evening, Rev. W. H. Kelshaw stirred the audience with the recitals of incidents in slumdom. Sister Margaret, Sister Daisy, and Rev. S. F. Collier followed with accounts of other departments of the work.

LORD HALIFAX AND THE POPE.—The chairman of the Church Association, Captain Cobham, has called the attention of the Earl of Rosebery to recent acts and utterances of Viscount Halifax. He says: "It was only on the faith of his having subscribed 'in the presence of God' a solemn declaration that he is a member of the Church of England, '*as by law established*,' that Viscount Halifax was appointed an Ecclesiastical Commissioner. The religion established by law is recognised in all constitutional documents as being the 'Protestant' religion. If decent consistency, or even intelligible meaning, is to attach to such a statutory declaration as that made by Viscount Halifax, I submit that he has been unfaithful to his obligations by suing to the Bishop of Rome, as well as by publicly advocating 'explanations' inconsistent with the 'religion established by law.' Such conduct imposes upon your lordship the duty of advising Her Majesty to remove Lord Halifax from a post which his opinions disqualify him from holding, and which places it in his power to aid in diverting the funds of the Established Church into channels favourable to Romish aggression."

EVANGELISTIC NOTES.

Hawkhurst, Kent.—Mr. John H. Cooke, of the Evangelisation Society, has concluded a twelve days' united mission here. There has been a real work of God. The clear and faithful preaching of the Gospel has been much blessed in the quickening of Christians and the conversion of sinners.

Bradford.—Mr. William Forbes has concluded a fifteen days' mission in Ripley-street Chapel, Bradford. The Sunday services were well attended, and a number of inquirers were led to decision. The addresses to the three large meetings of men—about 600 present on each occasion—were much appreciated.

Mr. William Nobbs has lately been visiting Staines and Salisbury, at both of which God gave blessing. He is now at Brimscombe, Gloucester, looking forward to the Good Friday gatherings at Stroud, where in past years a great work has been done. On Easter Monday there are meetings of the same character at Chalfont. Mr. Nobbs will be glad of prayer for continued blessing on these gatherings.

Keswick.—A Gospel Mission has been held in the Drill Hall, Keswick. It was opened on Sunday, 24 ult., by Mr. W. R. Lane, who continued in charge until the Tuesday following, when, owing to domestic affliction, he was obliged to return home. Mr. Charles Inglis took his place until Friday, 29th ult., when Mr. Theodore Nicholson, Carlisle, succeeded him and conducted the meetings till the close on Thursday last. The attendance has been very good, the interest well sustained, and the cases of decision numerous.

Nottingham.—At Edwin-street Chapel an eight days' mission has been conducted from March 24 to 31 by Messrs. Collins, Gott, Marshall, Martin, and Rushbrooke, five students of the Midland Baptist College. The services have been thoroughly evangelistic, the addresses being earnest and pointed appeals for definite decision to follow Christ in all things. The result of these services is that a number of people have come forward expressing a desire to become Christians. One of the most encouraging features has been the leading to decision of a number of young men.

Mr. Charles Inglis concluded last week a mission at Tottenham, which has been greatly owned and blessed of God. The addresses have been solemn and heart-searching; numbers have been brought, night by night, under conviction of sin; and in the inquiry-room both men and women had been led to decide for God. Christians have also received great blessing in the afternoon Bible readings, which have been largely attended. Weary workers have been refreshed, and much appreciation was indicated by the busy pencils taking notes. Mr. Inglis is this week preaching at Walthamstow, after which he goes to Hastings, Dublin, and other centres. C.

Perth.—A successful mission, conducted by Mr. Webster, of Rochdale, has closed in connection with Perth City Mission, and a good many have professed faith in the Lord Jesus. There have been some remarkable cases of habitual drunkards reclaimed, and showing it openly by bearing witness at the open-air meetings. The meetings were held in the Mission Hall during the week, and in the City Hall on the Sabbath. The Bible readings in the afternoon and the addresses on Sabbath morning to Christians has produced a quickening in the believers which is being already seen, and cannot fail to bring forth fruit in many days to come. A. Turner

Mr. Julius Rohrbach writes:—"We have had a fortnight of special Gospel services in our halls at Moabit and Charlottenburg, conducted by Pastor Kaiser, formerly editor of the 'Evangelisches Allianz-Blatt,' of Blankenburg, and the Lord greatly helped his servant in his messages both to believers and unbelievers. Many have been quickened and stirred to greater zeal and self-denial for the service of the Lord, and not a few have been set free from the bondage of Satan to serve the true and living God. Our hearts are cheered in the midst of masses of indifference, ungodliness, social and political strife, militarism, and officialism. The power of the name of Jesus has been made known. Difficulties abound, yet we look above to Him for whom cometh our help. Pray for us."

Mr. J. J. Sims has concluded a successful four weeks' mission at Brighton, in connection with the Brighton branch of the "Evangelistic Mission." A number of congregations united, and Mr. Sims spoke at Athenæum Hall on Mondays, Railway Mission Hall on Tuesdays, Connaught Institute on Wednesdays, and Emmanuel Church School-room on Fridays. At the farewell tea on April 1 many testimonies were given, both of sinners being converted and Christians being blessed. Amongst those who spoke very warmly of the benefits of the mission were Mr. W. Willett, who presided, Rev. J. G. Gregory, and Mrs. Gates. Mr. Sims is now preaching at the Conference Hall, Eccleston-street, on Sundays, at 3.30 and 7, and week nights at 8, at which he is giving illustrated addresses on "The Book of Revelation." The prayers of God's people are asked for much blessing.

C. Russell Hurditch.

PERSONALIA.

Rev. Dr. Cuyler writes:—"I am preaching every Sabbath, and in good health."

Rev. Dr. Maclaren, Manchester, has much improved in health. In a letter received from him last week—posted at Brindisi—he says he trusts that the sea air on the run home will completely restore him.

Miss Jessie A. Ackermann was recently laid aside by a severe illness. Lady Henry Somerset has invited her to be her guest at Eastnor Castle, Sussex, where she is now taking some needed rest.

Mr. Frank Paton, third son of Dr. J. G. Paton, has accepted the invitation to become the special representative in the New Hebrides of the "John G. Paton Mission Fund." He will probably be stationed on Tanna.

Professor L. J. Bertrand, director of the mission to French priests, has arrived in London, and has arranged to address several meetings towards the end of the month. He will be glad to hear from friends of his work, at 3, The Manor-way, Blackheath.

Rev. Andrew Murray has accepted the invitation of the South Africa General Mission to visit this country, and will probably, says *The Life of Faith*, take part in the forthcoming Conventions at Guildford, Keswick, and others. He hopes to arrive at the end of May.

Mr. George Müller spoke on Sunday week, at Brimscombe, Gloucester, the meetings being crowded, and in fact, all could not find entrance. This venerable servant of Christ was much helped of the Lord in his ministry of the Word, and believers were refreshed and built up.

Mr. Moody and Mr. Sankey paid a flying visit to Jackson, Miss., on their way to Mexico. Previous to this southern trip the evangelists had been at work in all the states of the Union, except Mississippi, and now they have completed the list. After the visit to Mexico they will return to Northfield for the summer.

Rev. James Adler, of the Mildmay Mission to the Jews, has completed the revision of the Judeo-German New Testament. Nearly half a million portions of this edition have already been circulated in Russia and elsewhere. The March "Occasional Paper" of the "Prayer Union for Israel" is by Mr. Adler. It is a statement of Christian truth, presented in a way that should appeal with special power to Jewish readers. A large number of copies have been disseminated. Mr. Adler's address is 43, Poet's-road, Highbury New Park, N.

Rev. W. Lancelot Holland has issued a letter to his people at St. Thomas's, Edinburgh, giving his reasons for leaving the Church of England, and consequently resigning his incumbency. After prayerful study of the Holy Scripture, he says, "I have tried to reconcile the 'traditions and ceremonies' of the Prayer Book with the simple teaching of the New Testament, but find a reconciliation impossible." Moreover, he enumerates a number of unscriptural doctrines and practices which, owing to recent judgments, are now no longer illegal, and against which no remedy exists.

The Bishop of Bedford, who has for some time been in ill-health, has, to the deep regret of many, felt compelled to resign. "Though resigning the bishopric of Bedford, Dr. Billing will," says *The Daily Telegraph*, "retain the rectory of St. Andrew Undershaft, together with the title of his suffragan see. The active duties of the office will be undertaken by Canon G. F. Browne, of St. Paul's, who has consented to become Dr. Billing's successor, without resigning, for the present, his stall in the Cathedral. Dr. Browne will probably be known as the Bishop of Stepney, and it is arranged that he shall be consecrated in Easter week."

Mrs. Bishop left Siberia on December 11 after a very successful journey of five weeks; and after spending the Christmas fortnight in Japan she returned to Corea, where she has been studying the important changes that are being carried into effect. She has had three very interesting private audiences of the Corean King and Queen. On the way from Seoul to Chemulpo she sustained a somewhat severe concussion of the spine by the overturning of her "jinricksha" while going at full speed down hill, and was detained for ten days at a Chinese inn, but recovered sufficiently to proceed to Swatow by Nagasaki and Hong-Kong, from whence she proposes to return northwards in the spring. Mrs. Bishop has decided to remain in the Far East for a second year.

Help towards Sales.—Help is offered to all evangelical workers, holding sales for missions—either home or foreign—by an earnest worker, who will supply gratis, good art work, and other saleable articles.—Address letters, Missions, Lower Bourne, Farnham, Surrey.

STRANGERS' REST.

Last Friday a most interesting meeting took place, when Miss Beatrice M. Hurditch and Miss Coote, proceeding to take charge of the Strangers' Rest at Zanzibar, were specially commended to God, and his blessing sought on their labour among the sailors in that dark continent.

Mr. John Cory presided, and in opening the proceedings said he had always felt a great interest in the work of the Rest on the East African coast, and had rejoiced at the encouraging accounts received from time to time. Sailors were in as much danger on land as at sea, and there was great need of Christian work. He felt thankful that God had put it into the hearts of these two sisters to give themselves to this work.

Pastor Fuller-Gooch delivered an address from Acts xiii. 1-5. He wished for the sisters who were going forth the living presence and power of the Holy Ghost, and that thus filled they might be blessed in their work among the sailors at Zanzibar.

Miss Hurditch described the leading of God in her case. Miss Coote was unable to be present on account of illness. Mr. Hurditch, speaking as a father, said that though it was hard to lose a daughter who had been a great helper in his work, both he and his wife willingly did so.

Mr. J. Theo. Isaac pleaded for £40 to repair and renovate the Rest, which was getting into a very bad condition, and they had no funds for the purpose. Mr. John Cory said he would give a fourth if the remainder was raised. J. Hickson.

INTERNATIONAL BIBLE-READING ASSOCIATION.

The thirteenth anniversary was celebrated last last week at the City Temple, Holborn Viaduct. Mr. W. R. Rickett presided. Mr. C. Waters (hon. sec.) reported that in 1882 the number of members was 11,000; in 1886 the number increased to 100,000, and to-day the number is *half-a-million*. The host of earnest fellow-workers, some 6000 strong, are heartily congratulated on the success of the Association. The total number of English cards of membership issued this year is 535,000; of these 463,000 are located in 5730 branches in Great Britain and Ireland, and the rest are distributed in about fifty colonies and foreign countries throughout the world. Of these the principal are—Australia, New Zealand, Canada, United States of America, Jamaica, India, British Guiana, Cape Verde Islands, Chili, Columbia, Congo Free State, France, Italy, Egypt, and Persia. The Association is doing a peculiar and effective missionary work. In the person of its representative in India, Dr. J. L. Phillips, it is developing and strengthening the Sunday-school movement in that country. Addresses were given by the chairman, Revs. J. G. Train, and E. Griffith-Jones.

In the afternoon a conference of branch secretaries was held at the Offices of the Association, 56, Old Bailey, when Mr. E. Towers presided.

COREA.—Bishop Ninde, of the Methodist Episcopal Mission, had an audience of the King of Corea in February last. The King said to him: "There are many Americans in Corea. We are glad they are here. Thank the American people. We shall be glad to receive more teachers." Three days after this interview, a representative of the foreign department of the Corean Government asked the superindent of the Methodist Episcopal Mission in Seoul to receive two hundred students into his mission school.

BETHNAL GREEN FREE LIBRARY.—The nineteenth anniversary meeting of this institution took place recently at Lady Brassey's town mansion, 24, Park-lane. From the report it appeared that in the year 1894 there had been an increase both in books and readers. The free lectures and the evening classes had been continued. The library was described as standing in the midst of twelve large board schools, and it was said that unless something was done for those who came from them they drifted into loafers. The readers had numbered 47,062 during the year, while the number of attendants at the lectures was 5,050. The committee regretted that the much-needed new building scheme had not been proceeded with, and they urgently appealed for funds so as to enable them to do more for Bethnal Green and its population of 250,000. Mr. George Howell, M.P., described the district as a most needy one, a fact which ought to encourage friends to support the work. He found that the character of the books read was very satisfactory. Rev. W. Ingram, master of the Oxford House, referred to the library as a pioneer institution. Addresses followed by Mr. Pickersgill, M.P., Dr. Newman Hall—who showed that the nation was a loser when the people's education was neglected—Dr. Garnett, Mr. David Chadwick. Mr. F. A. Bevan, and others.

TEMPERANCE NOTES.

In New York over thirty Episcopal clergymen have joined in a public protest against the legalising of the Sunday afternoon opening for drinking saloons.

A proposal to affix the seal of the London County Council to a licence for the sale of intoxicating drink was defeated by fifty-seven votes to forty-three.

The chief constable of Monmouthshire, to prevent the imposition of so-called *bond-fide* travellers, has recommended the magistrates to grant only six-day licences in certain parts.

Recently published statistics show that the working classes in England alone last year spent more money on intoxicating drink than the total rent of all the houses in Great Britain.

The National Council meetings of the B.W.T.A. to be held in London will be preceded on Sunday, June 16, by special devotional services in 200 places of worship and halls throughout the metropolis.

Mrs. Ella Williams, president of the Women's Christian Temperance Union of the Dominion of Canada, and one of the leading speakers and writers on Temperance reform in that country, died March 28.

A Local Veto demonstration, organised by the B.W.T.A., was held in St. James's Hall on Sunday afternoon in connection with the West London Mission. Mrs. Bamford Slack was the principal speaker.

A demonstration of local preachers in favour of the veto bill has been held at Wesley's Chapel, City-road. Mr. T. Snape, M.P., said they were face to face with a big struggle, but Christian people were not afraid of a struggle for the right.

Mr. Joshua Rowntree has issued a pamphlet entitled "The Opium Habit in the East," containing a study of the evidence given before the Royal Commission on Opium. He maintains, dealing with methods of inquiry, that there has been a failure in that strict impartiality in hearing evidence and examining witnesses.

Archdeacon Farrar, addressing a crowded meeting at Exeter Hall on the subject of "Temperance Reform," said he was of opinion that, notwithstanding the number of years of work for the cause many more would have to pass before a really effective measure, dealing with the liquor traffic, could be introduced and carried into law.

Drinking and gambling, it is feared, are likely to become as great curses in Palestine as in England. In a village of Scripture fame a low drinking and gambling den has lately been opened in the *sookh*, with disastrous effects on the villagers. Several men have taken to drinking, one has become notorious as a wife-beater, and several others have gambled away money, olives, and clothes.

The Torquay W.T.A.U. has held a successful series of meetings. On Tuesday afternoon, April 2, a drawing-room meeting was held at the residence of Mrs. Talbot Greaves. The same evening a public meeting was held in the Albert Hall, presided over by Rev. Talbot Greaves. On Wednesday afternoon and evening well-attended meetings were held in the Y.W.C.A. On Thursday afternoon a drawing-room meeting was held by invitation of the Dowager Countess Castle Stuart at her residence, "Ochiltrie," while Mrs. Hawkes also addressed a mothers' meeting in the Parish Room, Victoria Park. Similar meetings were held on Friday. Altogether, ninety names were taken, many being fresh pledges.

PROTESTANT REFORMATION SOCIETY. — The Church of Rome has recently made great strides at Dorking, and a Roman Catholic church now occupies a most important position in the town, hence this Society arranged a meeting, which was held in St. Paul's Church-room, on Thursday last, and was well attended. Rev. H. C. Sturdy presided, and referred to the great need there is at the present time of resisting and exposing the errors of Romanism and Ritualism, Captain Williams, secretary, gave an illustrated lecture on "The Reformation of England," and towards the close made an urgent appeal for funds on behalf of the Protestant Reformation Society, the sum of £500 being now required.

REQUESTS FOR PRAYER.—For blessing on an eight days' mission at Gospel Hall, Tatsfield, by B. H. Angel, from April 14 to 21.—On behalf of the Dowlais B.W.T.A. Branch; also that much blessing may attend a Gospel temperance mission to be held in the town during Easter week, conducted by Rev. Isaac P. Dickerson.—For blessing on the open-air work of the Stratford Mizpah Band, commencing for the season on Good Friday.—For Gospel meetings this month in Portarlington, Ireland, in a Wooden Hall of the Irish Evangelization Society's, by Messrs. Loney and Robinson.—For blessing on a conference of Christian workers in the Mission Hall, Helensburgh, N.B., on Saturday afternoon, April 20. PRAISE.—For blessing on the work of the Lamp Mission in connection with the Stratford Mizpah Band.

The Book World.

Nuggets of Truth from the Epistles. By William G. Carr. (2s. 6d. *Hodder & Stoughton.*) An American teacher who has made many friends in Britain, here opens up, in a very terse manner, portions of Scripture with which Christians generally need to be more familiar. A number of Bible Readings on fundamental truth are added. The volume will prove of real service to many Christian workers.

How to Visit Italy, a new guide book, edited by Dr. H. S. Lunn, gives a large amount of information regarding the chief towns of Italy. Archdeacon Farrar, Dr. Russell Forbes, and others, have made welcome contributions to its pages; and those who contemplate a brief tour in the peninsula will find here as much direction as they can reasonably expect. There are maps and illustrations. (2s. 6d. *Dr. Lunn, 5, Endsleigh-gardens, N.W.*).

A Popular History of the Reformation and Modern Protestantism, by the late G. T. Bettany, M.A., B.Sc., is an admirable recital of a story which the present generation requires to remember. There are many illustrations, some of them reproductions of famous statues and pictures. The author gives us a succinct narrative of events, and a good idea of the men who played a part in them, not only in Great Britain but also in the several countries of Europe. (*Ward, Lock, & Bowden.*)

The Pathway of Life, by Dr. T. DeWitt Talmage, is a volume of discourses accompanied by nearly 300 illustrations. The sermons are characterised by the famous preacher's well-known animation, and the title-page thus declares the aim:—"Intended to lead the young and the old into paths of happiness, and to prepare them for a holy companionship with Him whose kingdom is as boundless as his love." Some of the pictures are hardly works of art, but there is an excellent portrait of Dr. Talmage. (7s. 6d. *Christian Commonwealth Publishing Company.*)

Palestine Re-peopled (3s. nett), by Rev. James Neil, M.A., is now in its thirteenth edition. It is replete with information regarding the land and the people; and considers one of the most interesting developments of our time in the light of the prophetic Scriptures. For those who cannot get the bound volume, a cheap edition in coloured covers (1s.) has been published. (*Simpkin, Marshall & Co.*) Other valuable works by the same well-known authority on Oriental topics and Biblical exposition are: Pictured Palestine (7s. 6d.), a very attractive work, true to life and useful as a Bible help; and Palestine Explored (3s. 6d.), dealing with the natural features of the land and the rites and customs of the people, as they throw light upon Holy Scripture. The former of these is in its second edition, the latter in its seventh. Both are of sterling worth, not only as repertories of facts, but as guides to the true explanation of Biblical figures of speech. This field of study is one which has not yet, in a general way, been allowed its proper importance; but Mr. Neil is doing good service in directing attention thereto at once in a popular manner and with the trustworthy precision of an expert. (*Nisbet & Co.*)

BOOKS RECEIVED.

From *Nisbet & Co.*: Isaiah One and his Book One: an Essay and an Exposition by George C. M. Douglas, D.D. (10s. 6d.)

From the *Cambridge University Press*: The Psalms: Books II. and III., by Professor Kirkpatrick. ("Cambridge Bible for Schools and Colleges" series. 3s. 6d.)

From *Alexander & Shepheard*: The Tragedy of Morant Bay; a Narrative of the Disturbances on the Island of Jamaica in 1865. By Edward Bean Underhill, LL.D. (3s. 6d.)

Notices.

Communications Received with Thanks.—S.C. F.J.F. E.M.B. H.H. J.P. H.E.W. J.N. J.Y. Mrs. T.H. W.T. E.M.B. E.H. W.M.C. S.E.B. J.C.R. E.H.K. C.T. G.W. G.F.H. S.S.M. A.L.B. P.R. F.P. J.S. B.R.R. H.E.B. B.H.K. T.J. A.R. R.J.C. B.C. A.B. A.C.P. R.E.T. D.W.Y. W.O. T.C. J.R.G. C.R. E.A.F. J.F.T.H. G.R. J.H.C. G.S.R. T.A.V. E.W. W.W. H.L. W.W.E. R.R. M.R. R.N. J.E.T. J.H.H. A.T. Mrs. B. M.C.F. Mrs. M. E.J.W. J.W.L. A.M.G. I.B. J.J.W.P. W.M.C. H.K. W.W. B.H. E.C.U. M.B. G.L.B. J.H. C.W. W.R.W. J.O.B. F.E.E. S.S.B. T.A.V. S.F.B. C.E. M.B. C.H. J.M. E.T.H. S.J.H. A.W.B. E.V.K. A.M. J.P. M.R. M.W.

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SHALL WE MEET BEYOND THE RIVER? *and* SHALL WE GATHER AT THE RIVER?

SHALL WE SING IN HEAVEN FOR EVER? *and* WHO ARE THESE IN BRIGHT ARRAY?

JESUS LOVES ME, *and* WE ARE BOUND FOR THE LAND OF PROMISE.

JESUS, LOVER OF MY SOUL, *and* JESUS, WE LOVE TO MEET.

THE SAVIOUR LIVES, NO MORE TO DIE, *and* JERUSALEM, FOR EVER BRIGHT.

BEHOLD THE LAMB OF GOD, *and* AND IS IT TRUE WHAT I AM TOLD?

OH, SING OF HIS MIGHTY LOVE, *and* HOW CAN I KEEP FROM SINGING?

JESUS SAVES ME ALL THE TIME, *and* WHITER THAN SNOW.

COME TO THE SAVIOUR, *and* RING THE BELLS OF HEAVEN.

WHO'LL BE THE NEXT? *and* PASS ME NOT.

WHO'LL BE THE NEXT? THERE IS A CITY BRIGHT; *and* JESUS, I WILL TRUST THEE.

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WASHED IN THE BLOOD, *and* THE VALLEY OF BLESSING.

THE CROSS, *and* THE PRECIOUS NAME.

WONDROUS LOVE, *and* WHITE ROBES.

THE RIFTED ROCK, *and* CLINGING TO THE CROSS.

I LEFT IT ALL WITH JESUS, *and* COME, THOU LONG-EXPECTED JESUS.

O GOD MOST HIGH, MOST HOLY, *and* O DARK AND DREARY DAY.

I HAVE HEARD OF A SAVIOUR'S LOVE, *and* ANGELS HOVERING ROUND.

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PRAISE YE THE LORD, *and* PRAISE.

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A LIGHT UPON THE SHORE, *and* THE OTHER SIDE.

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WHITER THAN THE SNOW. *(Two Pages.)*

THE BEAUTIFUL STREAM, *and* YET THERE IS ROOM.

WHAT SHALL I DO TO BE SAVED? *and* ONLY A STEP TO JESUS.

PRECIOUS PROMISE, *and* JUST A WORD FOR JESUS.

HOLD THE FORT, *and* THE GATE AJAR FOR ME.

JESUS LOVES EVEN ME, *and* I AM COMING.

BURY THY SORROW, *and* IF I WERE A VOICE.

ROOM AMONG THE ANGELS, *and* DANIEL'S BAND.

SWEET BY-AND-BY, *and* MORE TO FOLLOW.

COME TO THE SAVIOUR, *and* ONCE FOR ALL.

THE LIFE BOAT, *and* WE ARE WAITING BY THE RIVER.

HERE AM I, SEND ME, *and* KNOCKING! KNOCKING! [THERE. WHO IS

JEWELS, *and* WHEN JESUS COMES.

THE LORD WILL PROVIDE, *and* THAT WILL BE HEAVEN FOR ME.

FATHER, TAKE MY HAND, *and* I AM SWEEPING THROUGH THE GATES.

THERE'S A LIGHT IN THE VALLEY. *(Two Pages.)*

ONE MORE DAY'S WORK FOR JESUS, *and* LET THE LOWER LIGHTS BE BURNING.

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HAVE YOU HEARD? *and* BEHOLD HIM!

ALL OF THEE! *and* AND CAN IT BE?

MY PORTION FOR EVER, *and* TAKE THE WINGS OF THE MORNING.

ONLY WAITING, *and* WONDROUS WORDS!

GATHERED HOME, *and* ART THOU LONGING?

HOW CAN I KEEP FROM SINGING? *and* THE SANDS OF TIME.

KEEP ON PRAYING! *and* SING AND PRAY! ETERNITY DAWNS.

OVER THE LINE, *and* IS JESUS ABLE TO REDEEM?

WHERE IS MY BOY TO-NIGHT? *and* REMEMBER ME, O MIGHTY ONE.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec. Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Mr. William Forbes desires that all applications to conduct missions in chapels, halls, tents, or open-air, may be sent to 71, Tollington-road, Holloway, N. Pulpits supplied.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., 7 p.m., Lantern Service; 3.15, P.S.A., Mr. E. Welch; Wed., 8 p.m., Mission Band service; Good Friday, 8 p.m. Lantern Service.

Thanksgiving and Prayer.—United meetings, all day, Great Assembly Hall, Mile-end-road, E., Wed., May 1.

Home of Industry.—Monthly meeting for Christian workers, Wednesday, April 17; tea at 6; meeting at 7; Mr. Walter Campbell will give the address; the children shortly sailing for Canada will say farewell.

St. Peter's, Devonshire-street, Islington.—Easter Monday, 10.30, 3 and 8. Speakers, Revs. E. W. Moore and J. A. Bevan, Dr. Miller, Mr. W. B. Sloane and others.

Strangers' Rest, 163, St. George's-street, E.—Special Bank Holiday meetings, Monday, 15th inst., both afternoon and evening, 4 and 7, in various languages; sailors' tea at 6.

Christ Church, Westminster Bridge-road.—Minister, B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading. "The Messiah" will be rendered by the choir (augmented) on Good Friday, at 7 p.m.

Dauntless Hall, Lisson-grove, N.W.—Addresses on the "Coming of the Lord," April 7 to 15, Sundays at 7, weekdays at 8, by Messrs. A. C. P. Coote, Max Reich, W. Frith, Geo. Hucklesby, and others.

Postal and Telegraph Christian Association (Senior).—Annual conference, City Temple, Mon. and Tues., April 22 and 23, various meetings from 10 a.m. to 9.30 p.m.

Conference Hall, Mildmay Park, N.—Sun., 3.30 and 7, Mr. P. S. Badenoch.

Tower Hamlets Mission.—Mr. Walter Notman, every night in the Children's Hall, Mile End-road, at 8, and Sun. mornings at 11; the Paragon Music Hall, Sun., at 6.30, during redecorating Great Assembly Hall.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Mr. C. Lazenby; 3 p.m., P.S.A.

Clapton Hall, Upper Clapton, N.—Mr. E. Venn, Sun., 6.30 p.m., Thurs. 7.30 p.m.

Special Religious Services in Theatres, etc.—Sun., April 14, Agricultural Hall, Upper-street, Islington, 3.30, Rev. F. A. Jones; 7, Mr. Robert Smith; Hall of Varieties, Clapham Junction, 3.30, Mr. Coates; 7, Mr. Chadwick; Morley Hall, Hackney, 7, Mr. J. H. Lydall; Evangelical Hall, Homerton, 3, Mr. Chas. Button; 7, testimonies from Men's Bible-class.

Conference Hall, Eccleston-street, S.W.—Sun., 3.30 and 7, week nights, 8, Mr. J. J. Sims.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W. Sun., at 7, Mr. P. Garrioch; Malden Hall, Haverstock Hill, N.W., Sun., at 7, Mr. A. Kyd.

St. George's Hall, Langham-place.—Mr. B. Glasgow, Suns., 11 and 7.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m., Pastor Frank White; 7 p.m., Mr. W. H. Gaussen.

Metropolitan Music Hall, Edgware-road.—Mr. Charles Cook, Sunday, 6.30. Mrs. Randall will sing.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men, meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

Y.M.C.A.—Stafford Rooms, Titchborne-street.—Good Friday, 12th, morning meeting at 9, preceded by breakfast at 8 a.m. Dr. Gladstone in the chair. Addresses by ministers and friends.

Islington and Highbury Y.M.C.A., 198, Upper-street, N.—Young men's meeting, Thursday, April 11, at 8.30 p.m.; special address by Mr. Parry Jennings.

Bridge of Hope Mission.—A meeting in Mansion House, Tues., 23rd, at 3 p.m.; Archdeacon Sinclair in the chair; Lady Somerset and others will speak.

Coming Conferences.

Prophetic Truth and Inspiration.—Half-yearly meetings of Christians, Glasgow, to be held in the City Hall and St. Andrew's Halls on April 15 and 16; Aberdeen, April 21-25; Edinburgh, April 29 to May 3; Clapham, June 18-20; Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

Deepening of Spiritual Life.—Liverpool, April 15-19; Exeter, April 22-25; Bolton, April 29 to May 2; Birmingham, May 6-10; Nottingham, May 13-17; Dublin, May 20-24; Manchester, May 27-31; Wellington-road Hall, Stoke Newington, May 27 to June 2; Southsea, May 27-31; Guildford, June 3-7; Gloucester, June 10-14; Bridge of Allan, June 17-22; Colwyn Bay, 17-20; Kingswood (Warwickshire), July 2-4; Keswick, July 22-27; Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 13-17.

Temperance Congress.—At Guildford, Tues.. April 30, and Wed., May 1. Sec., Mr. W. F. Stedman, 23, Markinfield-road, Guildford.

W.P.U. Anniversary Conference of Christian Workers among Roman Catholics, May 22, 23, and 24, Exeter Hall (Lower), deputations invited; convener, Mr. W. R. Arbuthnot, Plawhatch, East Grinstead, Sussex.

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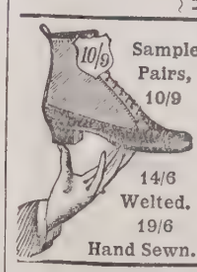
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of BIRTHS, MARRIAGES, *and* DEATHS, *inserted in this column.*

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IN MEMORIAM.—In ever-loving memory of a beloved father, Mr. Arthur Augustus Rees, of Sunderland, who, "ripe and ready," "entered in to see Jesus," Wednesday, April 16, 1884 (Psalm xxxvii. 37). N.R.

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The Christian.

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All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments.

THE news that peace has been concluded between Japan and China, the negotiations at Simonoskei having led to a definite result, will be received with profound thankfulness, while many will pray that the fresh treaty may turn to the furtherance of the Gospel. The action of the Japanese authorities in Manchuria, against the opium habit, will awaken hope that Count Ito and Li Hung Chang may be led to devise fresh measures for preventing the further spread of the evil.

By the intervention of the Board of Trade in the Boot Struggle we were led to hope that in a short time things would be brought to a happy issue. Knowledge of the matters in dispute, strict impartiality, and an honest desire to end the strife, are qualifications of the highest order; but at present there seems to be little chance of agreement being arrived at. Meanwhile, the distress of those locked out is keen, and many others who are indirectly involved, such as workers at Bermondsey, are also suffering. These repeated trade troubles make the heart sick, and every lover of peace would hail the establishment of any method by which they may be avoided.

The sorrows of the poor come in many forms, their very thrift sometimes intensifying them. Near Brierley Hill the poor colliers' houses are falling down, owing to subsidences caused by the coal mines underneath; as many as thirty-eight of them, being owners of their modest homes, have received notice to leave. One stoutly refuses to go, even at the risk of death. In a little cot an old worn-out man of seventy-three is spending his last days. When he was a young man, his father bought the ground on which the small house stands; father and son were their own builders. For more than forty years he has lived in it. With tears running down his cheeks he said: "I never thought they would have moved me till they took me to the churchyard, but I have got to go now, after bringing up all my family here. Never mind," he added: "I have another home to go to soon," and he pointed upward. Now, would not Lord Dudley, the wealthy owner of the coal that was under this poor man's house, be doing a wise and right thing if he were to succour these poor people?

"Far too little attention is paid nowadays to the public reading of Holy Scripture. Yet really good reading, which is reverent, and intelligent, and well articulated, is much more highly valued by congregations than many clergy suppose. It should be made a study, both as to manner and the matter." So a contemporary observes. An efficient reader is almost sure to indicate some new and subtle meanings by accent and emphasis. Jesus must have been a perfect reader, for we are told that when He read the eyes of all in the synagogue were fastened on Him. Might not edification and conversion be more earnestly sought through simple reading of the Word?

With our much reading, we may, almost without intention, overlook the Book of books; moreover, there is a tendency to read *about* the Bible to the neglect of the inspired Book itself. An esteemed correspondent recalls times gone by, when, in a village where she lives, "no book but the Bible was read by the cottagers on the Sabbath days: but now as education spreads, cheap books and papers seem to monopolise the attention of all, except the aged." The life of faith requires the food of heaven; and this is only supplied by "every word that proceedeth out of the mouth of God."

Another correspondent suggests that the Bible is neglected by worshippers in church and chapel—that there is a disposition to hear rather than to follow the reader or preacher. He says: "In a congregation of some hundreds last Lord's day, I would be within the number if I said only about thirty followed the minister in reading the Old and New Testaments." A generation ago it was different, and in some assemblies to-day the old order still largely prevails. Those worshippers who keep at hand hymn-books for the use of visitors and strangers, might also with advantage have Bibles in readiness for use by such as would accept of them. Especially should young people be encouraged in this respect.

It is said that there will presently be a great struggle in Canada over the Manitoba school question. The Roman Catholics in that province having won their appeal to the English Privy Council, the Manitoba Legislature has been called upon to apply remedial legislation; this, it is expected, will be refused. The Roman Catholics are accordingly preparing for the conflict. Canadians are said to be not averse to religious education, but they look upon Roman Catholics as not quite loyal to English rule; and to mark their disapproval of this they will probably vote for the removal of all religious teaching from the schools, that thus they may get free from Papistical teaching. This is the root of our troubles at home in our elementary schools. If the priestly party struggles for power, the result will be the uprising of the people and a demand for secular education pure and simple.

If in a campaign one side is being conquered, they do not find fault with the enemy, but seek out the cause of their own defeat. The progress of a Romanising Ritualism on the one hand, and of a Paganising Rationalism on the other, working like a double-headed plague within the Church, is very disheartening to Evangelicals. But as the microbe of Influenza or Consumption finds its way into an enfeebled body, so the microbe of Sacerdotalism or Scepticism flourishes in an enfeebled Evangelicalism.

Our hymns are a very sure index of spiritual life. Observe how the rugged mountain songs of Zion have been toned down to suit the grassy plain. In the pilgrim prayer, "Guide me, O Thou great Jehovah," our grandfathers used to sing.

> Death of death, and hell's Destruction,
> Land me safe on Canaan's side.

We have enfeebled that grand line into

> Bear me through the swelling current,
> Land me safe on Canaan's side,

putting the mighty suffering Victor out of sight, and fixing the attention on ourselves.

From the noble advent hymn, "Lo, He comes with clouds descending," we have simply eliminated the resonant and rejoicing verse :—

> The dear tokens of his passion,
> See his glorious body bears,
> Theme of endless exultation
> To his ransomed worshippers:
> With what rapture
> Gaze we on those glorious scars.

Few of the present generation ever heard that hallelujah shout, or know that such a verse lies buried among the mighty dead of our hymnology.

In the Revival years of 1859-62, dear Denham Smith revived a neglected verse of the hymn, "When I survey the wondrous cross," which ran thus :—

> His dying crimson, like a robe,
> Spreads o'er his body on the tree;
> Then I am dead to all the globe,
> And all the globe is dead to me.

The weakness of that verse lies in the word "globe." We have wished the Scriptural expression might be restored by an alteration such as this :—

> His dying crimson, round him furled,
> Spreads o'er his body on the tree;
> Then am I dead to all the world,
> And all the world is dead to me.

But the great Revival and Restoration that we want is that of the Incarnate, Crucified, Risen, Living, Glorified, and Coming Christ—the objective Christ. The subjective depends on the objective. "Christ in you the Hope of glory" can only become and continue a vigorous and virile reality in the soul and spirit, as by faith we see Him Himself whom God hath exalted a Prince and a Saviour at the right hand of the Majesty on high. When He shall be manifested we shall be like Him, and he that hath this hope upon HIM purifieth himself even as He is pure.

An acute remark is made by Mr. Illingworth in his Bampton Lectures on "Personality, Human and Divine," where he treats of the freedom of the human will. Against the assumption of those who deny that freedom he sets this universal experience—that men, when they have done wrong, have a sense of remorse, and why should they have remorse if they have not acted as free agents? Mr. Illingworth says :—

> The sense of freedom has maintained itself, from the dawn of history, against a spirit far more powerful than any which philosophy can raise—the spirit of remorse. What would not humanity, age after age, have given to be free from remorse? Yet remorse still stares us in the face, overshadowing our hearts with sadness, and driving its countless victims into madness, suicide, despair, and awful forebodings of the after world. Men would have exorcised it, if they could. But they cannot. And remorse is only a darker name for man's conviction of his own free will.

This is a sound way of dealing with such questions. We want to get down to the solid rock of fact, and remorse is a terrible fact.

Although it was members of his own political party who joined in honouring Mr. Stansfeld, M.P., in view of his intended retirement from political life, there was one reason for paying him respect, touched upon by the chairman of the meeting, which is outside of parties altogether; we mean Mr. Stansfeld's services to woman, and especially to poor, downtrodden women. He said he took the subject up because no one else would take it up. He did not like it; no one on earth could like it. It cost him much for years. He did not speak of political sacrifices, or the loss of personal friendships, but of the necessity of plunging himself into the horrible details of such a question. True; and the sacrifice which he made was a still greater one for pure women; it was common to all who did anything in the question. One gentleman who travelled far and wide, speaking in favour of the repeal of the C.D. Acts, used to say he never felt so safe in Divine keeping as then, but every journey was like a walk down a sewer. Thank God that horror is past and over.

Mr. Stansfeld's words on another subject were most weighty and most opportune, viz., the "economics of peace." We have peace, but have we the economics of peace? If we look at the monstrous, the insane armaments of Europe, we cannot say that we have. He said he thought it was time to speak out against armaments which exist, not apparently to be used, but for the purpose of threatening each other. They are eating into the very vitals of industry and prosperity, and of the peace and order of Europe, and possibly, he thought, we are on the eve of a catastrophe of which the world had never seen the like. Either there will be a struggle which will inflict the greatest possible loss of life and property, or we must arrive at the proposition which had common sense enough to recommend it, of a *pro ratâ* diminution of the armaments of Europe. But who is to do this, who is to begin? Only a fortnight ago, while a committee were inquiring what can be done for the tens of thousands of our unemployed, Parliament launched into further outlay on our navy. Our Budget is now above a hundred millions. Where was the peace party in the House?

The days of the isolation of countries are at an end. The customs of each are observed of all, and, in certain respects at least, the tendency is to follow the good. Our temperance teaching in primary schools has led Belgium to adopt something similar, apparently something better. In 952 schools there are 16,307 scholars who have promised freely and on their honour to abstain until they are twenty from gin and other strong liquors, and to use wine with moderation. The age at which the pledge is taken is to be at least twelve, and it is done in an admirable manner:—

Each new adherent pronounces the words of his promise before the assembled school ere he signs and receives his certificate of membership. The school is decked, the pupils are in holiday dress, the local authorities, the parochial clergy, and the parents of the new adherents are invited to the ceremony. From time to time the teacher gives a lesson on the disastrous results of alcoholism, and gathers old pupils round him to keep them firm, and give them encouragement. It is found that the boy who has kept sober up to twenty usually remains so, and through the boy the family is not seldom influenced.

As it is computed that there are in Belgium 200,000 deaths annually from strong drink, and as 75 per cent of the crime is caused by it, there is only too much reason for earnest, wise, and thorough action.

The Speaker for April 6 has a very good article on "The Races that have to Go." The writer reminds us that the term "lower race" is somewhat misleading:—

Is it so certain that the non-European races are really the lower? And, if so, is their relative position a permanent one or only a temporary one? The Gauls and Germans were the lower races to the Roman world of the Augustan age. The lower race of our age may be the highest one of the next. It may or may not have been conquered, in the ordinary sense, by the higher for the time being; the indispensable condition seems to be that it should adopt the good gained by that race, and "go one better."

The comparison between the races is most interesting, and we are glad that the writer has a word to say for the black race, to which he is not so sure that the term "lower" can be applied in an absolute sense, or that their coming forward to play a more conspicuous part on the world's stage than has hitherto been allotted to them would be in itself an evil. The article is a good lesson in humility and in humanity.

The library of books which we assuredly owe to St. Paul has been steadily growing of late. A short time ago, and only four epistles were unanimously assigned to him—Romans, Galatians, and the first and second of Corinthians. They were frequently called the "great quadrilateral of Christianity." Now, the first of Thessalonians is regarded as authentic, etc. . . . But the pastoral epistles are much more doubtful, both by reason of their contents and the peculiarities of their style.

This is by the author of a recent book, discussing the gains and losses which we owe to the Higher Criticism. Although we are elsewhere told that certainty cannot be entertained about the Word of God, the author has few uncertainties in his iconoclastic work. Criticism may have received stern correction as to St. Paul's Epistles and on the authorship of the Fourth Gospel, but that does not prevent him from dogmatising with the utmost confidence as to all the questions of the Old Testament and the New. Would not a little modest diffidence be becoming under the circumstances?

The writer to whom we refer seems to have a rooted objection to miracles. He also throws everything overboard which does not commend itself to his moral sense; yet concerning the finding the book of the law in the days of Josiah he can write in this fashion:—

It seems impossible to conceive that so precious and sacred a document, the property of the nation, could have been lost. Yet the very tradition of its existence was dead. In sober fact, the book was written, then, in the interests of ethical religion. In their eagerness to enforce a truth the writers were led to conceal a fact.

Why does the acute moral sense of this writer not say in plain words: "In their eagerness to enforce a truth the writers told a lie"? If they did, we are face to face with some moral phenomena quite as remarkable as any miracles.

A correspondent residing in Italy is grieved to see how many Christian workers are driven by physical breakdown to occupy weeks, and even months, in enforced rest under the Southern sky.

There are hundreds of Christian workers laid aside from active service, and spheres of usefulness, simply through neglect of the common rules of health, and the over-strain caused by the multitudinous and imperative claims on all sides, leaving, alas! insufficient leisure to preserve in vigour and freshness healthy minds in healthy bodies. This is a deplorable and ever-growing evil. If nature's laws are obeyed, and sufficient rest and sleep taken to recruit strength, for future work, there would be fewer complaints of overstrung nerves and worn-out bodies.

But not only does the body suffer, the spirit becomes cast down, and full of gloom. Too often the joy of the Lord is dimmed, and faith loses its strength. Self and feeling are exalted to undue prominence, and worry takes the place of work. As has been well said, "It is better to *last* out than even to wear out."

Why should'st thou be fretting, straining,
As if all hung upon thy might?
A Father's hand above is reigning,
Through Him, not thee, all will be right.
In God's own peace and patience hide thee,
In quietness go on thy way;
And know thy Father will provide thee
With strength sufficient for the day.

A contemporary has the following:—

The Congregationalists of Brighton, who are about to erect a new church, have refused to accept a site close to Florence-road Baptist Church, on account of its proximity to that place of worship, and in order that they should not interfere with that church's work.

All honour to the Congregationalists for their fine sense of propriety and Christian courtesy. The absence of these in some cases makes this instance the more pleasing.

World-wide Evangelisation.

If in these days a group of heathen or Mohammedan sailors came to London—and I suppose there has not been a year for years past that groups of these have not been brought on our ships to London—and supposing on the voyage they had been presented with a New Testament, and had discovered therein that the early Christians were *every one* commanded to spread the Gospel, and that they ALL actually did spread the Gospel, would these Mohammedans or heathen not be forced to come to the conclusion that the majority of professing London Christians and English Christians were of some religion altogether different from the religion described in the New Testament?

I was born in Liverpool, and I do not say that London is worse than Liverpool, but does not the state of every one of our large towns, and, indeed, of our whole country, cry aloud for a return to the Saviour's solemn injunction and the practice of the Early Church.

Once more I venture to beg and entreat very earnest attention to the additional extracts from the address delivered by the Bishop of Liverpool in 1890:—

We want a revival among our communicants quite as much as among our non-worshipping classes. We have been too long blind and asleep on this matter. Let me explain what I mean.

I assert, then, without hesitation, that at present the laity of our Church are not where they ought to be in the direct work of Christ and the furtherance of Christianity in the land. There is a sad gulf between the Church of the first century and that of the English Church in the nineteenth century. A mischievous habit of leaving all religion to the parson of the parish has overspread the country, and the bulk of lay Churchmen seem to think that they have nothing to do with the Church but to receive the benefit of her means of grace, while they contribute nothing in the way of personal active exertion to promote her efficiency.

The vast majority of Church-goers appear to suppose that when they have gone to church on Sunday, and have received the Lord's Supper, they have done their duty, and are not under the slightest obligation to warn, to teach, to rebuke, to edify others, to promote works of charity, to assist evangelisation, or to raise a finger in checking sin and advancing Christ's cause in the world. Their only idea is to be perpetually receiving, but never doing anything at all. They have taken their seats in the right train, and are only to sit quiet while the clerical engine draws them to heaven, perhaps half asleep.

Liverpool. Reginald Radcliffe.

SIR BENJAMIN W. RICHARDSON, M.D., writing in the *Medical Pioneer*, says: "There were (in England) perhaps fifty staunch abstaining men in medicine in 1869. There are 500 now who openly declare themselves; and there are a great many more than 500 thorough abstainers who do not declare themselves—that is to say, who practise, though they do not preach, medical abstinence."

THE UNVEILING.—15.

THE FIFTH TRUMPET.—THE FIRST WOE.

III.

These visions of God with which the canon of Scripture is concluded unveiled to the eyes of John in the Spirit, Heaven and Earth and Hell; Him that sitteth on the throne, the Lamb in the midst of the throne, and the Seven Spirits before the throne; Balaam, Balak, and Jezebel; the Dragon, the Beast, and the False Prophet—representing all the elements which make human history. But all outward effects are produced from inward causes. There would be no wars and fightings upon earth were it not for the lusts which war in the members of mankind. Not only Peter and James and John testify against them, but a large proportion of the Epistles of Paul and Jude are occupied with the same subject. And John's vision of the locusts proceeding from the abyss is but a graphic symbolic expansion of the utterance of Jesus: "Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man" (Matt. xv. 19, 20, R.V.). Would it not have been passing strange if, among the *dramatis personæ* of these dramatic parabolic visions, no place had been found for the works of the flesh which lusteth against the Spirit? "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of the which I forewarn you, even as I did forewarn you, that they which practise such things shall not inherit the Kingdom of God" (Gal. v. 16-26). See also at the close of Romans i. the appalling list of locust-lusts which, in the human life which surrounds us, and with which we are so painfully familiar, are continually turning gardens of Eden into desolate wildernesses.

The essence of sin lies in the rebellious desire to be as God. This caused the fall of Lucifer,* and into this he seduced our first parents. Immediately, and whenever, we yield to Satan's temptation, and seek to set up self-will above the will of God, the sun and the air are darkened as with the smoke of a great furnace, shutting out the light of the Sun of Righteousness. Then out of this smoke come forth unclean appetites, unholy passions, selfish desires, which take concrete form, such as the Prophets of old, and the Lord Jesus and his Apostles, have named in the passages quoted above.

Under the first trumpet all the green grass was burnt up; and under that and those which followed a third part of all man's outward environment was affected. In those afflictions the servants of God suffered in common with other men—as the Apostle says, "There hath no temptation, no trial, overtaken you, but such as is common to man." But these locust-lusts are not permitted to hurt the grass of the earth, nor any green thing, nor any tree, but only those men who have not the seal of God on their foreheads. Compare the two sorts of men in the first Psalm.

* Compare the Greek myth of Phaethon (*the shining one*), who persuaded his father Helios, the sun-god, to allow him to drive the horses of the sun across heaven. But as soon as the horses felt the creature hand behind them they began to plunge, the chariot swerved from the track, and swiftly fell so near the earth as to scorch large tracts of it into the well-known deserts—gardens of Eden into desolate wildernesses.

Just as we maintain the place of his sealed servants are we free from the power of those scorpions of the earth, for against those who live and walk in the Spirit these locust-lusts have no power. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with its affections and lusts."

Observe the honesty and faithfulness and kindness manifested in the vision. The whole impression given is a repulsive one. It begins by showing forth the terrible and tormenting power and activity of these idealised and personified lusts. They are like scorpions of the earth, for they act against the inhabiters of the earth, the dwellers on the earth, the men of the earth (Ps. x. 18), those whose god is their sensual nature, who mind earthly things (Phil. iii. 19). Many times in this book is this term relating them to the earth used to describe the men of the world (Ps. xvii. 14), in contrast with the sealed servants of God who dwell in heaven (1 Cor. xv. 48; Col. iii. 1; Rev. xii. 12; xiii. 6).

Like the sting of a scorpion, agonising to the flesh, is the torment of these venomous lusts. The mind of the Seer is not now directed to the early days of indulgence, when the man is pleased in obeying his appetite: when it communes with him like a fellow-man; plausibly persuades him of the reasonableness of the self-gratification; fascinates him with it; while the lions' teeth are hidden under the mask of the friendly face, and the blandishment of the woman's hair. The vision presents at the outset the anguished consequences when iniquity is come to the full.

The following powerful lines of Lord Byron connect the scorpion with the mind riven by remorse. The description differs from John's vision in that the scorpion is the sufferer, and stings itself to death; while in the vision the scorpion inflicts the suffering, and death flees from the sufferer. But the agony of remorse is portrayed with a dreadful faithfulness:—

The mind that broods o'er guilty woes
Is like the scorpion girt by fire;
In circle narrowing as it glows
The flames around their captive close
Till, inly searched by thousand throes,
And maddening in her ire,
One sad and sole relief she knows,
The sting she nourished for her foes,
Whose venom never yet was vain,
Gives but one pang and cures all pain,
And darts into her desperate brain.
So do the dark in soul expire,
Or live like scorpion girt by fire.
So writhes the mind remorse has riven,
Unfit for earth, undoomed for heaven,
Darkness above, despair beneath,
Around it flame, within it death.

"Their power is to hurt men five months." Five senses—and a month, a process, for each. It is through the senses the lusts of the heart are gratified, and every lust carries its tormenting scorpion sting in its own tail. The judgments of God on our surroundings are light compared with the conscience-tormenting sting which is carried in the tail of every permitted sin; and all the calamities which may fall upon our outward possessions or surroundings or enjoyments, are as nothing compared with the inward torture which follows a satiated lust.

If we adopt the view that five is the number of grace (and Dr. Bullinger's arguments and illustrations are strong in support of it), we may learn that in his grace God has put a limit upon the torment even of these scorpion-stings; for they relate to this present life, and while there is life there is hope. The conscience-stricken soul has not yet passed through the gate over which is written:—

Through me you pass into the city of woe.
All hope abandon, ye who enter here.

And yet they are on the borders of despair, for "in those days men shall seek death, and shall in no wise find it; and they shall desire to die and death fleeth from them." *In those days* of consummated iniquity, when men call upon the rocks to fall upon them and the hills to cover them from the wrath of God and of the Lamb. The words seem to point onward to the end, like the Old Testament prophetic formula, "In that day." For God, seeing the end from the beginning, regards not only the individual but the race. And in those days—of the last generation of men of this age—when iniquity is (as with the Amorites, Gen. xv. 16) come to the full—they will cry in vain to the rocks and mountains to fulfil their desire to die, out of a life which is not only not worth living, but is made intolerable by the stinging, tormenting consequences of an earthly, sensuous, demonish career.

But every individual is an epitome of the race. How many there are who carry the gnawing worm, the scorpion sting, the unquenchable fire, within. Oh, if they could only die to this. But death flees from them. They could end their earthly, fleshly life "with a bare bodkin." But the terror-stricken and tormented conscience tells them there is worse beyond.

Oh, preachers of the Gospel of God, here is your opportunity. Be wise to win souls. These tormented fellow-creatures are not yet past hope. Tell them not only that they may have redemption through his blood, the forgiveness of sins, according to the riches of his grace, but that they can die and live again. Oh "radiant idea of death." That a scorpion-lust-tormented sinner may, while yet in the body, die out of his agony, and rise again a new creature in Christ Jesus.

Through death he may escape from death,
And life eternal gain.

"For the death that HE died He died unto sin once for all; but the life that He liveth He liveth unto God. In like manner reckon ye also yourselves to be dead unto sin but alive unto God IN CHRIST JESUS."

Go thou and learn that lesson of the Cross,
And tread the path the saints have ever trod,
Who, proving earth and self and all things loss,
Have found in inward death the life of God.

M.

THE FLESH AND THE SPIRIT.

The flesh asks but to sleep,
For that seems best!
To creep into some sheltered place,
To slumber for a little space;
Night, 'neath the olives, grows apace,
The flesh craves rest!

The spirit wills to watch,
To watch and wake!
The Master enters now on woe
His love for us may not forego,
Oh, never was He brought so low,
All for our sake!

"Could ye not watch one hour?"
Rise, watch and pray!
Exceeding sorrowful to death,
He prays the three-fold prayer of faith.
"He is at hand," the Master saith,
"Who doth betray!"

Not flesh, but spirit is
Willing to wake!
O, if one hour we watch might keep!
One hour fight off the fatal sleep,
Nor fail Him in his conflict deep,
Waged for our sake!

(Mrs.) Merrill E. Gates.

Amherst, Massachusetts, U.S.A.

[2721

TAKEN FROM THE SHEEP-COTES.

(1 Sam. xvi. 1.)

By REV. F. B. MEYER, B.A.

The story of David opens with a dramatic contrast between the fresh hope of his young life and the rejection of the self-willed king Saul, whose course was rapidly descending towards the fatal field of Gilboa.

Few have had a fairer chance than Saul. Choice in gifts, goodly in appearance, favoured by nature and opportunity, he might have made one of the greatest names in history. His first exploit, the relief of Jabesh-gilead, justified the wildest anticipations of his friends. But the fair dawn was soon overcast. The hot impatience that persisted in offering the sacrifice before Samuel came; his needless oath and ruthless proposal to take Jonathan's life; his flagrant disobedience to the distinct charge respecting Amalek—all proved that he was not fit to act as God's vicegerent, and that he must be set aside.

The final announcement of his deposition was made at Gilgal. At that spot, on entering Canaan, Israel, at Joshua's bidding, had rolled away the reproach of uncircumcision. The place suggested the only condition on which God can use human instruments; but in Saul's case there had been no humbling of pride, no submission of self-will, no putting away of the wild energy of the flesh. He was called whilst seeking his father's straying asses, as David was whilst watching his father's sheep; and there was a good deal of the wild-ass nature about Saul, as about Ishmael, which neither of them sought to subdue. Saul, it is said, rejected the word of the Lord, and the Lord rejected him from being king.

From Gilgal Saul went up to his house at Gibeah, in the heights of Benjamin, while Samuel went to Ramah, a little to the south; there was his house, there he had judged Israel for twenty years, and there he dwelt as father and priest among the people, known far and near as the man of God (vii. 17; ix. 6, 10, 12). There, too, he mourned for Saul.

No bad man drifts down the rapids unwarned, unwept; but

THE DIVINE PURPOSE CANNOT STAY

till such pitying tears are dried. Nor must we cling to the grave of the dead past, whence the Spirit of God has fled; but arise to follow, as He transfers the focus of his operation from the rocky heights of Benjamin to the breezy uplands of Bethlehem, and conducts us to the house of Jesse. "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing that I have rejected him from being king over Israel? Fill thy horn with oil, and go, I will send thee to Jesse the Bethlehemite, for I have provided Me a king among his sons."

In the selection of every man for high office in the service of God and man, there are two sides, the Divine and the human: the election of God, and its elaboration in history; the heavenly summons, and the earthly answer to its ringing notes. We must consider, therefore, I. The Root of David in God; II. The Stem of Jesse—that is, the local circumstances that might account for what the boy was; and III. The White Bud of a Noble Life.

I. The Root of David.—Once in the prophecy by Isaiah, and twice in the Book of Revelation, our Lord is called the "Root of David." "The Lion of the Tribe of Judah, the Root of David, hath prevailed to open the Book and to loose the seven seals thereof." And still more emphatically, among the last words spoken by the Saviour, before the curtain of the Ages fell, "I, Jesus, am the Root and the Offspring of David, the Bright, the Morning Star."

The idea suggested is of an old root, deep hidden in the earth, which sends up its green scions and sturdy stems. David's character may be considered as an emanation from the life of the Son of God before He took on Himself the nature of man, and an anticipation of what He was to be and do in the fulness of time. Jesus was the Son of David, yet in another sense He was his Progenitor. Thus we return to the ancient enigma, that Jesus of Nazareth is at once David's Lord and Son (Mark xii. 35-37).

There are four great words about the choice of David, the last of which strikes deeply into the heart of that great mystery.

The Lord hath sought Him a man (1 Sam. xiii. 14).—No one can know the day or hour when God passes by seeking for chosen vessels and goodly pearls. When least expecting it, we are being scrutinised, watched, tested, in daily commonplaces, to see if we shall be faithful in more momentous issues. Let us be always on the alert, our loins girt, our lamps burning, our nets mended and cleansed.

I have found David my servant (Psa. lxxxix. 20.)—There is ecstasy in the voice, like the thrice repeated *found* of Luke xv. David was found long before Samuel sent for him. Which was the moment of that blessed discovery? Was it one dawn, when in the first flicker of daylight the young shepherd led his flock from fold to pasture; or one morning when, in an outburst of heroic faith, he rescued a trembling lamb from lion or bear; or one afternoon, when, as he sat and watched his charge, the first conception of the Shepherd Psalm stirred in his heart; or one night when he heard the silent speech of the heavens declaring the glory of God? And was there not some secret glad response to the Master's call, like that which the disciples gave, when Jesus found them at their nets, and said, "Follow Me"?

He chose David to be his servant (Psa. lxxviii. 70).—The people chose Saul; God chose David. This made him strong. He was conscious that the purpose of God lay behind and beneath him; and when in after years Saul lay in its power, or Michal taunted him with his extravagant gestures, the thought that he was divinely commissioned was his firm foundation. (2 Sam. vii. 21). We are immovable when we touch

THE BED-ROCK OF GOD'S CHOICE,

and hear Him say, "He is a chosen vessel unto Me to bear my name."

The Lord hath appointed him to be Prince (1 Sam. xiii. 14).—Appointments are not solely due to human patronage, or won by human industry; they are of God. *He* bringeth low and lifteth up. Saul might chafe and fret; but from amid the ruins of his waning power the authority of David emerged as a sun from a wrack of clouds, because God willed it. Fit yourself for God's service; be faithful; He will presently appoint thee; promotion comes neither from the east nor west, but from above.

I have provided Me a King (1 Sam. xvi. 1).—That answers everything. The Divine provision meets every need, silences every anxiety. Let us not yield to anxious forebodings for the future of the Church or of our land. God has provided against all contingencies. In some unlikely quarter, in a shepherd's hut, or in an artisan's cottage, God has his prepared and appointed instrument. As yet the shaft is hidden in his quiver, in the shadow of his hand; but at the precise moment at which it will tell with the greatest effect, it will be produced and launched on the air.

II. The Stem of Jesse.—We turn for a moment to consider the formative influences of David's young life. The family dwelt on the ancestral property to which Boaz, that mighty man of wealth, had brought the Rose of Moab. Perhaps it was somewhat decayed, through the exactions of the Philistine garrison, which seems to have been posted in the little town. We read of the *few* sheep in the wilderness that composed the flock, and the present sent by Jesse to his soldier sons was meagre in the extreme. The conditions under which he brought up his large family of eight sons and two daughters were probably hard enough to severely tax the endurance and industry of them all.

External nature was his nurse, his companion, his teacher. Bethlehem is six miles to the south of Jerusalem, by the main road leading to Hebron. Its site is two thousand feet above the level of the Mediterranean, on the north-east slope of a long grey ridge, with a deep valley on either side; these unite at some little distance to the east and run down toward the Dead Sea. On the gentle slopes of the hills the fig, olive, and vine grow luxuriantly; and in the valleys are the rich cornfields, where Ruth once gleaned, and which gave the place its name, the House of Bread. The moorlands around Bethlehem, forming the greater part of the Judæan plateau, do not, however, present features of soft beauty; but are wild, gaunt, strong—character-breeding. There shepherds have always led and watched their flocks. In the Psalms David repeatedly refers to this scenery—to the green pastures and still waters of the glens; the stony pathways; the deep gorges, where the rocks meet overhead; hills and mountain scenes, clouds and storms, sunrise over the hills of Moab, like the emergence of the bridegroom from his closet; the splendour of the burning constellations of an Eastern night.

Such were the schools and schoolmasters of his youth. But pre-eminently his spirit lay open to the Spirit of God, which brooded over his young life, teaching, quickening, and ennobling him, opening to him the books of nature and revelation, and pervading his heart with such ingenuous trust as the dumb animals of his charge reposed in him. In the spiritual as in the physical realm he had every reason to say long after, "My substance was not hid from Thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Day by day were all my members fashioned."

III. The White Bud of a Noble Life.—He had not the splendid physique of his brother Eliab, who so impressed the aged prophet. But he was strong and athletic. His feet were nimble as a gazelle's; he could leap a wall or outstrip a troop; a bow of steel could be easily broken by his young arms; and a stone sent from his sling would hit the mark with unerring precision. Too slight to wear a man's armour, and yet able to rend a lion or bear; his face glowing with health; the blue of his eyes and beauty of his fair complexion in strong contrast to the darker visages of his companions; the sensitiveness of the poet's soul combined with daring, resource, and power to command; his dress, a coarse and simple tunic; his accoutrements, the wallet and sling, the rod and staff.

His soul is reflected in the Psalms that must be attributed to this period of his life, because so free from the pressure of sorrow and anxiety, and the strife of tongues. Amongst them are the eighth, nineteenth, twenty-third, and twenty-ninth. So full of wonder that Jehovah should care for man, and yet so sure that He was his shepherd; so deeply stirred by the aspect of the heavens, and yet convinced that the words of God were equally Divine; so afraid of secret faults and presumptuous sins; so anxious to join in the universal chorus of praise, ascending from the orchestra of nature, but yet so certain that there were yearnings and faculties within his soul, in which it could not participate, and which made him its high-priest and chorister. To these we will come again—they are too radiant with a light that never shone on sea or shore, for us to pass them so lightly by.

Ah! guileless, blessed boy! thou little knowest that thou shalt die amid the blare of trumpets announcing the accession to the throne of thy son, the splendid Solomon; still less thou dreamest that thy unsullied nature shall one day be befouled by so sad a stain: yet thy God loves thee, and thou shalt teach us many a lesson as we turn again the pages of thy wonderful career—poet, minstrel, soldier, exile, king—and read them in the light that streams from the face of thy greatest Son, who was born of the seed of David according to the flesh, but was declared to be the Son of God with power, by the resurrection from the dead.

REDHILL CONVENTION.

Commencing in 1890, with a small beginning, the Redhill Convention has yearly continued growing in interest. Apparently the work of the Holy Ghost is deepening in the hearts of many who have attended the Convention from time to time. It is pleasant to notice some of the changes which have occurred in the six years under review. The most striking is that, at the recent gathering, a larger number of the audience had Bibles with them, and used them. The constant flutter of the leaves in all parts of the hall clearly indicated that those present were following the different speakers as they turned from text to text. Another feature of this Convention this year was the greater number of strangers who were present.

The first meeting was held, as usual, in one of the school-rooms of St. Matthew's Church, which was placed for the night at the disposal of the conveners by the vicar and churchwardens. Punctually at the hour, the large audience rose and sang Dr. Andrew Reed's beautiful invocatory hymn—

Spirit Divine! attend our prayers,
And make our hearts thy home.

This was followed by prayer by Rev. Henry Brass, the vicar of the parish, and the reading of a passage from Isaiah lxi. by Mr. Robert Wilson, who presided almost throughout the entire Convention.

The appointed speakers for the first evening were Dr. White, of Winchester, and Rev. Evan Hopkins. The former took the narrative of the walk of the two disciples to Emmaus as an example of sad Christians. He pointed out, in an earnest address, the remedy for sadness, by opening the heart and letting the Master in and giving Him full possession. Mr. Hopkins followed with an address on "Life More Abundant" (John x. 10), which he traced from its origin, "In Him was life" (John i. 4), through the consecutive steps of "Life in possession" (John iii. 13, 14, 15, 16), "Life in its indwelling" (John iv. 4). He indicated at this step its indwelling, abiding, outflowing, overflowing power. The next step, "Life in its renewal" (John v. 6), beautifully illustrated by the descriptions of the spiritually blind, halt, and withered, all needing to be set right; then "Life in its maintenance" (John vi. 35, 48, 51), "Life in its practical outflow" (John vii. 38), "Life in its illumination" (John viii. 12), culminating in the text of the address, "Life more abundant."

At the early prayer meetings of the next four days, which were arranged to suit the hours of business men and women, short addresses were delivered by Rev. D. H. Lampen, Dr. White, Revs. J. J. Luce and G. H. C. Macgregor. The hours for the daily meetings were :—Prayer meeting, 8 to 8.45 a.m.; general meeting, 11 to 12.30 and 7 to 9.15; Bible-readings in the afternoon from 3 to 4.15. Throughout the Convention the number of people who attended was considerably in excess of former Conventions.

Tuesday forenoon brought together a good audience. The two addresses of the morning were delivered by Rev. Henry Brass on "Isaiah's Vision" (Isaiah vi. 1-8) and Rev. Evan Hopkins on "Consecration," as shown in Deut. xxvi. 16-18. The latter spoke with reference to the

CONSECRATED PEOPLE,

their condition, their deliverance, their avouchment by the Lord God, and the consequences; and ended by a powerful practical application to the audience.

The afternoon was occupied by Dr. White, who gave a most instructive Bible reading on "Obedience." In the evening of the same day a new speaker in Redhill, in the person of Rev. Robert Middleton, of Norwich, gave the first address, a running commentary on the story of Eleazar of Damascus, the steward of Abraham's household, showing his steadfast practical faith in his master and in his master's God. Here we have an example to the servants of the Lord in the present day of what their unswerving faith in the Lord their God should be. Mr. Hopkins followed with an impressive and practical address.

Rev. J. J. Luce, of Gloucester, who spoke first on Wednesday forenoon, confessed in his prayer the sad lack of a consuming love for God in heart and life. "Yield yourselves unto God as those who are alive from the dead" (Rom. vi. 14) was the text of his address. We may yield to God (he said) a religious self, an æsthetic self, a reputable self, but if it is not a resurrection self, failure and disappointment must follow. The Apostle's great argument respecting the believer's crucifixion with Christ to the world and all that pertains to the evil in it, also the believer's new life in Christ and his coming glorification with Christ, were briefly sketched. God has dealt with sin; we have to deal with the old self. God's salvation is not only a deliverance from hell and a title to heaven; that is a very insignificant part of it. It means a getting back to the very heart of God, a return to closest fellowship with Himself—the grandest portion that can be given to any human soul. This being the position given to us by God in Christ, what is to be the practical outcome in our experience? Here is

THE CRUX OF THE QUESTION.

Why (said Mr. Luce) should we be cheated out of our glorious inheritance by neglecting the Apostle's injunction to reckon ourselves dead to sin and its outward manifestation? The sin, it is true, is not dead, nor is the possibility of our response to temptation. But it is our privilege to live in union with the great Deliverer from sin in all its forms. A man said at a recent convention, "If Christ is our life, how is it that our lives are so poor?" It is strange that Christians have, as it were, to be dragged into enjoying the privilege of this overcoming life. Do we want to know actually what this deliverance is? Are we willing to be experimentally crucified in spirit? If not, we shall never get any further. Mr. Luce observed that he had been asked if he found any great results from all these conventions; he was nearly heartbroken when he thought of Keswick and all these conventions, and the comparative poverty of result. When we think of self-denial as a heroic, sublime, sentimental, beautiful thing, we are willing to have it; but is it so when it means a crushing and painful thing? Pastor Stockmayer once said at Keswick, in answer to a question about self-denial, that Peter once denied his Lord by saying, "I know not the man." So we are to say to our old and sinful self, "I know not the man." This can only be done by constantly associating it with the cross and our crucifixion there.

In the same line of searching remark was the address by Rev. W. Houghton, of Guildford, from 1 Thess. iv. 3, "This is the will of God, even your sanctification." What is more evident than the imperfection of our sanctification? We say God is very patient and tender with his children. Yes, blessed be his name, but how can a holy God be satisfied with anything less than our conformity to his will and character? If this is his will, surely there must be power stored up somewhere for the carrying out of that will. The speaker read from an old letter in which the writer said she thought it was harder for her to be good than anybody else. She prayed, and tried, and tried, and tried to overcome her temper, but the result was always the same—failure. Victory is not in the line of personal attainment. What we have to do is to be in the right attitude towards God, and

LET HIM FIGHT OUR FOES.

so that we shall stand still to see the salvation of God. It is of the highest importance, both for the glory and satisfaction of God and the salvation of other men, that believers should be holy, and live on the very highest possible plane. The two root ideas of sanctification—separation and consecration—were simply and earnestly pressed home by Mr. Houghton in the remainder of his address. The great secrets of this holy life are a daily and momentary abiding in Christ, a looking to Him in the time of temptation, a reflection of his beauty and glory, and an ascription of all headship and lordship to Him.

Mr. Middleton gave the Bible Reading on Wednesday afternoon, the subject being "Sons of God"; at the same hour next day he gave another reading on the Second Coming of the Lord.

In the evening of Wednesday the addresses were by Mr. Houghton and Dr. White.

On Thursday morning Dr. White spoke on "Mirrors" (James i. 21-24). It was a remarkably interesting utterance on Christians reflecting the Master in their lives. He pointed out the three conditions for reflecting the image :—(1) The glass must have a smooth surface; (2) the object must be in proximity to the mirror; (3) the mirror must be thoroughly clean. He applied these points to the Christian and his Master.

Rev. G. H. C. Macgregor spoke on the baptism of the Holy Ghost, which Christ received when He was baptized of John in Jordan (Mark i. 10, 11). With the Lord Jesus the natural and spiritual birth were co-incident, but yet it was not until thirty years had elapsed that He received the baptism of the Holy Spirit. Every Christian must be born of the Spirit, but more than this, he may have such a baptism of the Holy Ghost that all his life and work may be fruitful for God.

In the evening of Thursday, Mr. Macgregor spoke on John vii. 39, "The Holy Ghost was not yet given; because that Jesus was not yet glorified." The experience of the Church is paralleled by that of the believer. The Lord Jesus must be glorified: (1) In the mind (with regard to our reading, study, etc.); (2) in the conscience (so that it may recognise no commands save his); (3) in the will (the centre of the being); (4) in the body (hands, feet, all, to be consecrated to Him. If Satan wants a particularly bitter or sharp thing written or spoken, he often uses Christian hands or lips to accomplish his end). Until Jesus is thus glorified, the Holy Ghost cannot come in his power.

Friday, the last day of these Conventions, is always a day of

THANKSGIVING AND TESTIMONY.

The early prayer-meeting was a little longer than usual, and instead of a forenoon meeting there was a special service in St. Matthew's Church, where Rev. J. J. Luce delivered an earnest address. In the afternoon hymns of rejoicing and choruses were mingled with the brief testimonies. Of those who took part in these testimonies in former years, some have gone to their rest, others have gone to China, Japan, India, Africa, South America; others are in the home fields of labour. Some very touching tributes to the blessings received at these Conventions were presented by the conveners; one card had on it, "From henceforth, Lord, and for ever, I am thine." Another said, "I did not know what obedience was till I was shown it at this Convention." Another touching one was, "This is my first Convention; I knew practically nothing before of the blessed life, and death to sin seemed an impossibility to me." Another, passing through deep waters, thanked God for clearer views about sanctification. Earnest prayer was offered that those who had been led to trust the Lord completely might be kept true to Him. At the close of the meeting, Rev. R. Champion gave an earnest, searching address.

The engagements of the Convention were brought to an end by the usual

MISSIONARY GATHERING.

A list of missionaries from the district who are in the field, or who are going out this year, or are in actual training, has been prepared. Deducting those who are temporarily in the mission field, the district, embracing a population of under 25,000 souls, has now twenty-five workers in the field or preparing to enter it. If this proportion could be applied to Great Britain, instead of 8000 we should have 35,000 Gospel messengers in the field or getting ready to enter it.

Prayer was offered by Colonel Jacob, who is giving a son and a daughter to the missionary army, and subsequently by Mr. Gedge, who has a sister at Frere Town and a daughter just accepted for service by the C.M.S.

The first speaker was Rev. W. A. Cornaby from China. He gave an interesting account of his work there, and also of the persecutions which some of the missionaries have experienced, but there was a very encouraging tone in his address. He was followed by Miss Amy Wilson-Carmichael from Japan, who touched on the great possibilities of that country, and the love many of the women there have showed her. She made an earnest appeal for labourers, men and women whose hearts are on fire for the salvation of the heathen in Japan, and in Ceylon, where she has also laboured.

The last speaker was Mr. Eugene Stock, who took as his text "Did," a little word of three letters in Mark viii. 8. He gave his hearers a short commentary on the eight verses, laying the stress on the seven loaves—all there was the disciples gave to Christ, and He accepted their all; but the Lord gave them seven baskets full for their seven loaves. Mr. Stock applied the subject, urging present-day disciples to give their all to the service of the Lord Jesus,—time, talents, money, their own selves. The Lord would abundantly reward them in return. He gave several instances of consecration that had come under his notice, and concluded a very powerful address by a personal appeal. A hymn followed, and prayer, with the benediction, brought the sixth Redhill Convention to a close. Eternity will show what the full practical outcome has been.

NOTES ON DAILY READINGS.

SUNDAY, APRIL 21.—GAL. VI.

Restoring a Soul (1-5).—A Christian man may be overtaken by some sudden attack of Satan. He will not fall utterly away, but there will be a serious trespass. Whenever this is the case, those who love Christ should seek his restoration to living union with Christ. But only the most spiritual and the meekest can do work like this. The memory of our own trespasses and failings is the condition in which the Holy Ghost can best secure the meekness and gentleness of Christ. The burdens that we are called to share are not simply those of anxiety and trial, but of spiritual failure. This is the law of Christ's life as well as of his lips. No man ever is overtaken by trespass but that Christ bears the burden with him. (4) We none of us know what we really are until we are tested. We may give ourselves credit for all our friends ascribe to us, hence God permits trial to test, and the critic to search. (5) There are some burdens, as that of existence, responsibility, destiny, which each must bear alone.

Seed-time and Harvest (6-10).—The flesh is the self-life. We sow to it when we yield to aught which is not perfectly lovely and beautiful, as well as in the grosser forms of intemperance, etc. The Spirit is love. We sow to Him in each act and word of unselfish thoughtfulness. In this we must continue, using every opportunity of doing good to all. This life of perfect unswerving self-sacrificing love, is the seed of life. Those only know eternal life who have learnt to love.

The Cross (11-18).—Let us ever guard against a life of external form. Circumcision stands for religious observances from which the spirit of love has died out. It fails to realise the law, either of Sinai or Calvary. Its spirit is bitter animosity to pure and undefiled religion, the adherents of which it persecutes. But how utterly indifferent to the soul which has stood beneath the cross is the husk of the outward. With outstretched arms that cross stands between the world and the believer who through death has entered into life. (16) All who have learnt the inner meaning of the cross are one. (17) We are slaves. Let us not be ashamed of the Christ-brand.

MONDAY, APRIL 22.—EPH. I.

In the Beloved (1-14).—The saints and faithful are "in Christ Jesus." To be in Christ is to be in the heavenlies, and to be in the heavenlies is to be in touch with every spiritual blessing. It was in Christ as our Head that we were chosen. It is only as we live in Christ that we can be kept holy and without blemish. In Christ the Beloved we stand accepted before God, and have redemption and forgiveness, the riches of grace, and the promise of glory. The one condition of the best life is the maintenance of this constant oneness, which will be maintained in us and for us by the grace of the Holy Ghost. In Christ all things were before they took shape, and in Him all things were summed up. In Him we have become a heritage. In Him we have been sealed. Our best moments, when the power of the Spirit throbs most strongly within, are an earnest of the fuller life that is to be.

The Prayer of the Ascension (15-23).—Do we enough praise for our friends or pray for them? Three things He asked: that they might know (1) what they were called to, (2) what they might be to God, (3) what God would do for them by the greatness of his power. In so far as we yield ourselves to the strength of God's might, He will raise us from the grave of selfishness, and cause us to sit with Christ in the heavenlies. In Christ we are allied to a kingdom which is victorious over all the powers of evil, and in proportion as we live in fellowship with Him we shall find all things put in subjection under our feet. (22) If we are members of Christ, He feels each stab of pain, and energises through each pulse of the will and heart.

TUESDAY, APRIL 23.—EPH. II.

The "Togethers" (1-10).—Dead men may walk. The death of the spirit is compatible with active interest in the course of this world. But the world and Satan are identical. As the Spirit of God works in the obedient, the spirit of the devil works in the disobedient. Note this trinity of evil—the world, the devil, and the flesh, and that it is equally wrong to be impelled by the one as by the other. Obedience to either constitutes us children of wrath. (5) The tense here refers to a definite past act, and the Apostle is speaking of our standing in Christ. We were one with Him when He died, lay in the grave, and rose. In the purpose of God we have already entered into the eternal life and are seated in the heavenlies. And this, not because of anything meritorious in ourselves, but by the operation of the wonderful grace which has made us what we are. (10) "God's poem," the Greek says. His creation and purpose should be worked out in our daily living, and will be if step by step we walk in the prepared path.

Made Nigh (11-22).—The state of the unconverted may be described, as here, by a series of negations. Ah, the ineffable loss of those that are far off from Jesus, and therefore out of the golden circumference of light and peace! Christ's blood is the great unifier of man with God, of man with man. He broke down the partition between Jew and Gentile, raised by the legal system of the former, which was abolished in his death. The twain, *i.e.*, the two great classes of Jew and Gentile, ceremonialist and naturalist, thus flow together; touching Christ, they are one. (18) Notice the Trinity. In prayer we come through the Second Person to the First, by the help of the Third. (20) What a noble conception of the Church, comprehending all who believe, growing slowly through the ages, and becoming the sanctuary of God—his home in which He dwells by the Spirit. Oh, soul of man, live warily, that nothing in thee may vex thy holy and gentle Indweller!

WEDNESDAY, APRIL 24.—EPH. III.

The Stewardship of God's Grace (1-13).—So that word "dispensation" would be better rendered. Each believer has the key of God's storehouse that he may distribute the wares of his own special department to others. This gift cannot be acquired, it is made known by revelation. (4) Gospel mysteries are not permanently hidden from the saints, but are unfolded in proportion to their own growth of grace. For ages God's purpose that the Church should be composed equally of Jew and Gentile was hidden from the sons of men; indeed it seemed as though Jews only were to be members of the Church. It was Paul's province to show the wideness of God's purpose, and as the ages pass in the constitution of the Church of the redeemed, the full thought of God will be gradually unveiled. The blessed spirits in the eternal world will never know what God is until the Church is complete and the Bride of the Lamb made ready. When this shall be, time and the world will be removed, as the scaffolding when the house is complete.

Love Understanding Love (14-21).—It is through the Spirit alone that we can understand this prayer, which climbs to the topmost rounds of the ladder which Jacob saw. Its measure is the riches of God's glory. As we are strong to do and suffer, so we shall experience the indwelling of the Spirit. As the Spirit indwells, so will Christ, for Christ indwells us by the Spirit. By the Spirit of love, we are taught to love. When we love we shall understand love. When we know and understand and feel Christ's love, we shall be filled out of the fulness of God to the measure of our capacity. All this is possible because God is able to do above all that we ask or think. To Him be the glory!

THURSDAY, APRIL 25.—EPH. IV.

The Oneness of the Church (1-16).—The unity is made, let us keep it at all costs. Let us avoid everything that would mar it. Lowly in the presence of others' excellence; meek in bearing injury and wrong; long suffering under provocation; manifesting forbearance for the failures of others. (4) The spirit of unity in the body makes all the differing members one. Do not magnify points of difference, but make much of the living Spirit and the living Lord. (7) Each has some grace, use it. The ascended Christ is the Custodian of gifts for thee and me. Have we claimed our share? (12) The unique work of his servants is for the adjusting of the saints, that the vital force from the heart of Christ may flow freely through them to the work of ministry. (13) The body will be worthy of the head, but every joint must supply its own quota to the whole, each several part must do its work. To speak the truth in love is more important than to tell the truth.

Our Daily Walk (17-32).—The way in which men usually live is due to their having lost the life of God. They have hardened their heart against it, and on account of this their understanding has become darkened. When the heart is wrong, there is nothing to hinder the soul yielding itself to the spirit of evil, or working all uncleanness with greediness. (20) Jesus, our Text-Book and our Teacher, our Schoolhouse in whom we are taught, and the Object Lesson on whom all truth is enshrined. (22) The old man is known by his bundle of habits, corrupt and deceitful. The new man is the Christ-life. We must put on Christ, by daily faith, and as the spirit of our life is ennobled and purified, the exterior will become new and righteous. (25) What a lovely conception of life; truth in our speech, anger in which there is no sin, daily labour to give, grace in speech, an ungrieved Spirit, the forgiveness and tender-heartedness of Christ. If only believers were to live thus, the world would know that the Son of God had come.

FRIDAY, APRIL 26.—EPH. V.

Imitators of God (1-21).—Our model is God in Christ. Children should resemble their Father. We can only resemble God in love. Every loving act exhales a sweet fragrance to God. Refrain your speech, and you will order your heart aright. (5) Mark that covetousness in the sight of God is as evil as uncleanness. Disobedience brings back on the soul that wrath of God which we escape by faith. (8) In the second verse we were told to walk in love; here to walk in light. They are one. Those in whom God's light is shining cannot be popular, as they are perpetually convicting others of wrong-doing. You can tell whether a soul has light within it, by its willingness to expose itself to the light of the Word of God. (14) The voice of Christ summons us from the grave of self-indulgence, and the light of Christ waits to illumine us with transfiguring glory. (15) Again, *walk*. Only those understand God's will who walk in his way. (18) The exhilaration which men of the world get in wine is an emblem of that which the saints enjoy in their spirits when filled with the Holy Ghost. That life naturally utters itself in song. Dare to thank God for all things. You will come to see his love in them all.

Christ's Love to His Church (22-33).—It is his Bride for which He gave Himself, his Body which He nourishes and cherishes. Our earthly relationships are similitudes and emblems of sacred realities, and the more we import of the eternal into the time-sphere the more blessedness we shall have. The utter renunciation of love is the alone secret of perfect blessedness. Men of the world think of how much love they can get. The children of eternity of how much they can give. O wounded member of Christ, let Him nourish and cherish thee.

SATURDAY, APRIL 27.—EPH. VI.

Christianity and Daily Life (1-9).—Where it is true, our love to Christ affects every relationship. It enters into the nursery, the kitchen, the workshop. Our obligations are reciprocal. We have to give on our side as much as we expect from others. The servant in each act, through the earthly master, should see the Divine, and in every trivial act he should have an eye to His "Well done." Not one good thing is done for which a man shall not receive again from the Lord. And the master must always remember that his authority only depends on passing on the command of his Superior. We are put to rule only in the place of Christ.

Our Wrestling (10-24).—The Apostle is dealing here with the Christian's attitude towards the evil of the world. In the ranks of the persecutor and blasphemer he sees the pawns moved over the chessboard by unseen hands. The Church's conflict is not with men or systems so much as with the spiritual wickedness of hell. Hence the all important of a church being holy, and using as far as possible the weapon of prayer. It is in the heavenly places where each soul conflicts alone with the spirit of evil, that the whole Church prevails or fails. The defensive armour mentioned here is our personal righteousness of temper and life. Be careful on each of these points, and you will be invulnerable to the fiery dart. (18). But nothing can take the place of constant and believing prayer. (24). How catholic this benediction! All that love Jesus perfectly are included. Spirit of God, make our love sincere!

BOYS IN BROOKLYN.—A correspondent sends us particulars of a good work being done among lads in the city of Brooklyn by Mrs. Barwise and a number of helpers. This lady was some twelve years ago a resident in London, and engaged actively in Christian work. She is deeply interested in the temperance movement, and it is under the auspices of the W.C.T.U. that this effort to teach and elevate boys in Brooklyn is carried on.

INTERNATIONAL S. S. LESSONS.

APRIL 28.

THE LORD'S SUPPER.—Mark xiv. 12-26.

GOLDEN TEXT.—Luke xxii. 19.

IT is generally believed that our Lord spent the whole of Wednesday in retirement at Bethany. The incidents of this lesson took place on Thursday afternoon and evening. According to the Jewish mode of reckoning, the 14th day of Nisan closed about six o'clock on Thursday evening, and the 15th, the day of our Lord's Passion, began.

PREPARATIONS FOR THE PASSOVER (12-16).—The Passover celebration lasted for seven days. The story of the deliverance it commemorated, and the description of the ceremony, are recorded in Ex. xii. "Unleavened bread" served a double purpose. It recalled the sufferings of the people in Egypt, hence it is called "the bread of affliction" (Deut. xvi. 3); and it typified the putting away of sin. Leaven is a type of evil. The feast was prophetic of the event which was about to be fulfilled in Jesus. With Christ our Passover as the key (1 Cor. v. 7), the details of the feast are explained.

The two disciples (13) were Peter and John (Luke xxii. 8). For the Passover Feast it was customary for a male member of the family to prepare the bread; and while drawing the water for this purpose, the man said, "This is the water of 'the unleavened bread'" (*Canon Tristram*). The duty of hospitality was recognised during Passover week, and rooms were allotted to strangers and pilgrims for keeping the feast. The message is therefore not so strange as appears to us. Probably, also, the man was a disciple. What was supernatural was our Lord's knowledge of the man they would meet, and of how he would respond to their request.

The upper room (15) would be reached by steps outside the house. It was furnished with table, unleavened bread, bitter herbs, wine, the Paschal lamb, and couches upon which the guests could recline.

THE BETRAYAL ANNOUNCED (18-21).—Other incidents took place, which ought not to be overlooked, especially the strife of the disciples (Luke xxii. 24) and the foot-washing (John xiii.). There is some special significance in connecting the Betrayal with the Lord's Supper. It is recalled every time the words of Paul are read (1 Cor. xi. 23). So that we can never remember our Lord's death without remembering also the base ingratitude, the hypocrisy, the perfidy of Judas.

The Lord's announcement (18) was made with deep grief (John xiii. 21). That one of the twelve should treat Him so cruelly, was a pain to Him. The discovery should have been sufficient to arrest the traitor. It was a warning to him, if he had been willing to take it. But his bargain already made with the Council, rendered it difficult to withdraw. How securely Satan binds men by their sins!

The self-distrust of the disciples (19) is much better than the vain confidence they so soon after expressed (29-31). Better the question "Is it I?" than the too confident "Yet will not I." It was an attempt to hide his own guilt that led Judas to ask the same question (Matt. xxvi. 25).

The warning word (21) denies to Judas, should he persist in his crime, all hope of future restoration.

THE LORD'S SUPPER (22-25).—Like the Paschal Feast which it supersedes, this is beautifully significant. The elements used, recall his body broken and his blood shed for us. It is the death of Christ—not merely the beautiful life—to which we owe our deliverance. Hence, the death is set forth in this ordinance as voluntary and substitutionary. By eating and drinking, is set forth the need of a personal appropriation of Christ's atoning work. As a feast does not satisfy if it is not eaten, so the provision of Christ does not meet our need unless it is appropriated by faith (John vi. 35, 51). It looks forward (25) to another feast at his Second Coming. The anticipation is before Jesus. He looks beyond the cross to the triumph; so that even in view of death He can sing (26). Probably they sang Psalms cxiii.—cxviii., with which the Passover Feast closed.

THE "A.F.D." SOCIETY IN IRELAND has for its object the assistance of clergy of the Church of Ireland. The report of last year's operations shows that happiness and comfort were conveyed to many a home by the distribution of garments and other useful domestic articles. While applying its resources to the benefit of clergymen and their families with small incomes, the Friendly Deed Society insists upon references and full particulars regarding every case in which it gives help. The Society enables unknown friends to do many unknown deeds of kindness, and it is carried on entirely by voluntary workers. Particulars may be had from Miss Foot, 14, Royal-terrace West, Kingstown.

For the Young.

NEW THINGS.

WE all like new things, do we not? How pleased you are with a new toy, a new book, or new clothes! I remember, when I was a little girl, someone brought two picture books, one for my brother and one for me, and as I was the elder I was allowed to choose first. One book was on the Old Testament and the other on the New. Which do you think I chose? The New Testament Picture Book, just because of that word "New," which I thought sounded so nice.

A friend of mine once went to see a little girl called Elsie, whose mother was in the infirmary, and the poor little thing was left with two brothers not much older than herself. When the lady came to the house she asked one of the brothers where Elsie was. He said he did not know; so they hunted and hunted, till at last where do you think they found her? In the dust-hole, and very dirty! The lady washed her, and made her as tidy as she could, but she had nothing to put on the child's head, so she went out and bought a pretty little red woollen cap; and Elsie was so pleased. She did not often get new things, and she clapped her tiny hands, and said: "Oh, de pitee cap, de pitee cap!" Then the lady took her to a Home, where she is now, and is very happy and comfortable.

I want to tell you about some new things I hope you are going to have soon. There is a Great Friend of yours, who is getting a lovely home ready for you. He has been a long time preparing it, and it has cost Him more than I can tell you, more perhaps than we shall ever know. I cannot tell you exactly what it will be like, but much nicer and more beautiful than anything you have ever seen or heard of, or dreamt about. Everything will be new, and everything will be a surprise; but the best thing of all will be seeing this loving Friend in his glory, and being "like Him."

This Friend says when it is all quite ready, and He is ready for you, a trumpet will sound, and then if you are ready, you will go to the new home, and be with Him, and share in his glory. He is getting the home ready for you, but are you getting ready for the home?

There are three things you must do to be ready: (1) You must be clean. Little Elsie in my story had to be clean before she went into the Home; and you must ask God to wash away your sins in the precious blood of the Lord Jesus. (2) You must have new clothes, and these you must get from God, not clothes for your body, but for your soul; these are the garments of righteousness. (3) Ask God to give you his best gift, the gift of his Holy Spirit. Then, when our Friend, the Lord Jesus, has his Home ready for you, you will be ready for Him and his trumpet-call. A. B. C.

LOVING WORDS TO CHILDREN.

CHILDREN, heed lovingly—heed and obey,
Listen while Jesus calls, "I am the Way";
Only in loving Him safety is found,
Only in serving Him joys will abound:
Children, heed lovingly—heed and obey.

Children, read carefully God's precious Word,
Deep in the soul let its precepts be heard;
Wisdom is beaming there, bright as the sun,
What we should seek for, and what we should shun:
Children, read carefully God's precious Word.

Children, speak truthfully—truth is a gem;
Falsehood and lying the Scriptures condemn;
Deem it dishonour to speak, or to do,
Aught that's dishonest, and aught that's untrue:
Children, speak truthfully—truth is a gem.

Children, act graciously, roughness eschew,
Bear yourselves peacefully all the day through;
Let not the spirit of anger arise;
Wrath is but folly—be sober and wise:
Children, act graciously, roughness eschew.

Children, seek holiness, live for the Lord,
Make Him your object, your choice, your reward;
Show that a Christian need ne'er be ashamed;
Labour for Him till the rest be obtained:
Children, seek holiness, live for the Lord.

ALBERT MIDLANE.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending April 27, 1895.—Sun., April 21, Psalms xviii. 16-30; Mon., 22, xviii. 31-50; Tues., 23, Galatians i. 1-17; Wed., 24, ii. 11-21; Thurs., 25, iii. 1-14; Fri., 26, iii. 15-29; Sat., 27, iv. 1-16.

IKWEZI LAMACI, NATAL.

MRS. AITCHISON writes in the latest report of her work in South Africa:—

Some years ago I mentioned our great wish to institute a boarding school for the girls. I have never got beyond having a few girls in the house to train in domestic duties. We have always been able to have a number of boys around us; although, to some extent, at the cost of putting on one side the project for the girls. I think we see our way in the training of these boys, and we would not let it drop for a new enterprise, but wish rather to combine the two. The time seems to have come when it is very important to get hold of the girls.

During the last few months this matter has been greatly laid upon my mind, for the young men and elder boys mingle so much with white people and civilisation; they are called out to work upon the railways, trunk roads, the harbour, and all public works, and they also go in gangs of their own free will, right away to the goldfields in the Transvaal, where they earn high wages, and learn much of civilised habits. Then they return to their homes to find all so different. They feel almost like aliens, as the girls are just where they left them. Naturally this cannot go on very long. The young men will not care to take wives from the people, and indeed the girls in their heathen state do not look with favour upon these innovations.

When we think of the consequences of these changes which are coming so rapidly upon the young men around us, we feel more and more that our work lies in trying to gather in the girls, training them, giving them the right side of civilisation, and so gradually convincing them of its advantages. This project would need a lady as the mother of the girls; also a separate house. Now, all this means expense. I believe the girls would come to us in numbers. I want your co-operation, which means both prayer and support. The former, in order that we may have wisdom; the latter for the practical part, to erect a building and furnish it suitably, and to instal a teacher-mother. All this could be commenced on a small scale, but it must be a beginning.

In the early days of our work here, a native woman, one of our first converts, came to me one day with a wee baby at her back. She said, "You know that I am the only one of the Lord's people at our kraal, and that all my friends are much opposed to me. I cannot live long (she was consumptive) and I think so much of the future of my children, especially of this little girl. I want that, when I am gone 'home,' you will watch over my child, and never lose an opportunity to train her, and tell her I am waiting in heaven for her." I gave her a promise. The mother lived on for some months. My husband was with her at almost the last moment. As time passed, the little girl was brought to live with her aunt, the witch doctor, within sight of our home, and within hearing of the bell. But all our efforts to get her seemed useless, until one day, as a last hope, I went to plead again. Then the woman consented that the girl should come to me for a year. From that time until now she has been allowed to come, sometimes for months together. Now she is a good little house-girl, useful, and can make her own clothes; is in the fourth standard in school, and can help with the others. Although we cannot tell what may be her future, I think even now she is only kept back from confessing her mother's God from home fear. But what she has already visibly attained is worth all our anxiety and efforts.

Communications regarding the work may be addressed to Mr. E. A. Page, Y.M.C.A., Needless Alley, Birmingham.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Grosvenor Hall, Upper Rathmines, Dublin*, to April 26; *Flint*, April 28-29; *Tarporley, near Chester*, April 30; Mr. H. Falkner, *Leyton-road*, April 18; *Grays*, April 25; *Walthamstow*, April 29; Mr. J. S. Tyler, *York*, April 21-22; *Newcastle-on-Tyne*, April 23-30; Mr. G. Goodman, *Highbury-quadrant*, April 21-27; Mr. Josiah Spiers, *Whetstone*, to April 26.

THE CHILDREN'S SCRIPTURE UNION.

Special prayer meeting at the Y.M.C.A., 186, Aldersgate-street, Thursday, April 18.

SAILORS' ORPHAN HOMES.—In view of the great loss of life resulting from recent gales, the committee of the Orphan Homes connected with the Port of Hull Society's East Coast Mission has resolved to furnish as early as possible one of the Homes on the Cottingham-road, and admit as special cases twenty of the most needy and destitute children.

The Revival in 1859-60.

II.

The process of life in nature is simple. The rain falls, the sun shines, the green blade appears. So in grace: the genesis of revival is plain. The dews of the Holy Spirit descend, the sunshine of God's love breaks through, and life follows. So it was in 1859. The work began in prayer. But how did the praying begin? While we keep in view the human aspect of the movement let us not overlook the Divine side. As unbelieving theories in natural science are crowding the Divine presence out of the material world, is there not a danger lest the hurry and heat and humanism of the hour should banish into the dim distance the full recognition of the Divine sovereignty in the salvation of men? God is first in everything: especially is He first in the work of revival.

Before, and irrespective of all human wills, He wills his own will. His activity precedes and anticipates all human activity. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Who can tell or know his part in the preparations of the heart which precede and awaken the voice of prayer? Our felt need is the angel taking us by the hand. Who sent the angel? How came the sense of need? All is of God, the emptying and the filling. The commercial distress in America, the quick sympathy in Ireland, the furrowed heart in Scotland, the awakened inquiry in England—God was before it all and in it all. In the quietest and dullest period it is the duty and not least noble service of the faithful to plough and toil among the lifeless clods upon the most cheerless field in preparation for the springtide which God will send in due season. In the movement of 1859 venerable pastors were heard to testify that they had reaped in a few months a larger harvest of souls than in the whole previous thirty or forty years of their ministry. In any case it is ours to pray and work and wait, knowing that in so doing there is, apart from all results, a present harvest of glory to God and good to ourselves, for our "labour is not in vain in the Lord."

From a field so wide it is impossible in brief space to present a fair selection of illustrative facts, but a few reminiscences of the movement in Scotland may be given. A great crowd gathered on the South Inch at Perth. At first, the tone of the services seemed to be of an ordinary character. Towards the close a deep solemnity suddenly fell on the people while prayer was being offered. The hush, the feeling of awe was followed no less suddenly by a tenderness of heart which found expression in weeping. A godly pastor, long since gone to his rest, stood up, and with unwonted power spoke on the text, "The wages of sin is death." With rare point and force he showed that, although wages laboriously earned might never be paid, in this instance the wages were infallibly certain. Then anew the ancient, question began to be raised "What must we do?" Every night for many successive weeks the movement thus begun proceeded with a sweep of gracious power which carried many souls into the Kingdom of God. This was the origin of the annual conference held ever since in the Fair City, the beneficent spiritual effects of which have been felt far beyond the Scottish borders.

It was much the same at the immense gatherings in the Castle Park at Huntly, which were at once the outcome and the spring of an extraordinary work of grace throughout the North-east of Scotland. Frequently when the services were of a dull, common-place, unemotional sort, a sudden rush of feeling in prayer, or an unexpected flash in the preaching, marked the indescribable passing of a Divine breath over the assembled thousands. No voice was heard or needed to be heard from the Unseen. No vision was seen or needed to be seen of some miraculous portent in the clear heavens. Fear fell on every soul; all felt that the Lord God was passing by. And the place of his feet was glorious, for the dry bones did move and rustle and come together, "bone to his bone," and a quickened host mustered at the call of God. Probably there is scarcely a village or rural parish or secluded glen in all that wide region where even yet some of those converts are not to be found.

For three successive days our open-air meetings in the Barrack Park, Dundee, were conducted in the usual way and without any unusual result. Towards the close of the last meeting several of those most deeply concerned in the arrangements were plunged into distress at the prospect of utter failure. The heavens seemed to be brass; the Hearer of prayer vouchsafed no sign. The word was powerless, and fell on the meeting like seed on the hardened wayside. We felt our own hearts like stone. Almost in despair we retired to some distance and knelt on the grass. For the space of two hours prayer continued to be offered, prayer rising towards the close to an agony of helplessness and sorrow. Suddenly the Spirit of God fell on the entire assembly. The believers were filled with a rare joy, as with new wine. The unsaved completely and almost universally broke down. The cry for mercy rose on every side, followed in marvellous rapidity with songs of deliverance. On that green spot many entered the life of faith and peace.

The work thus begun continued for the space of two years, with alternations of apparent cessation and fresh outbursts of awakening and inquiry. In one memorable week over one thousand persons openly and joyfully announced their surrender to the Lord Jesus Christ. At one stage of the movement the interest seemed to abate, if not to cease. On this a band of praying men met in Euclid-street Chapel, and spent a night in wrestling supplication, a night to be remembered in eternity. This was followed by a fresh visitation of the Holy Ghost, and many were added to the Lord. John Macpherson.

A MESSAGE.

When the cloudlets are returning
After falling of the rain,
When thy feeble heart is burning
With a weary, anxious pain,

When suspense and shadows darken
And the pathway seems as night,
Breathe the Master's name, and hearken
Unto Him who is thy light.

"I am with thee, child, for ever—
Nearer than the storms that beat;
And my strength shall fail thee never";
Listen to his whisper sweet.

'Mid these troubles be thou learning
Changeless doth his love remain,
Though the cloudlets are returning
After falling of the rain.

M. H.

THE CHINESE NEW YEAR (writes Mr. J. J. Coulthard, of the C.I.M.) is being celebrated, and it affords a glorious opportunity for reaching numbers of people who are at leisure to hear the Gospel. The chapel (at She-ki-tien) is daily crowded, and the preaching is listened to with earnest attention. May many be born again at this time, is our earnest prayer!

THE THANKSGIVING MEETINGS.

The Conveners of the Thanksgiving meetings for May 1 in the Great Assembly Hall, Mile End, are receiving a very hearty response to their circular of invitation. We print below a few of the replies:—

Rev. Walford Green (President of the Wesleyan Conference) writes:—"I am in full sympathy with your meetings. We do well to give thanks and be joyful in our King."

Rev. F. B. Meyer, B.A., Christ Church, Westminster Bridge-road, hopes to be able to be present at the 11 o'clock meeting on May 1.

Rev. Newman Hall, D.D., regrets that pressure of engagements prevents his personal presence, but is one with the brethren in prayer, intercession, and giving of thanks.

Mr. John Kirk, Ragged School Union:—"I rejoice that the Praise meetings are to be resumed. May continued blessing follow. I shall do my best to attend. Shall also regard it as a privilege to make the meetings known amongst our Ragged School workers."

Rev. Peter Thompson, Wesleyan East-end Mission:—"I have meetings in Jersey on May 1, and greatly regret that I cannot personally be present at the Thanksgiving meetings. My colleagues and fellow-workers will attend, and we shall all join most earnestly in prayer that this 'day of Praise' may 'glorify God' and greatly promote the extension of his kingdom."

Rev. D. H. Moore, Baptist Tabernacle, Barking:—"I hope to be present on May 1. I enjoyed last year's meetings, and shall be delighted to join in thanking God for the blessing given us at Barking."

Mr. H. M. Maynard, of Walthamstow:—"The idea of repetition joyfully welcomed. Hope to come."

Rev. D. M. Cameron, Union Tabernacle, Wandsworth-road:—"I hope to attend the meetings. It is a good thing to give thanks to God. I remember seeing much of his mighty power in the great Revival of 1860. That was the year I was brought to God."

Rev. J. E. Martin, Baptist Church, Erith:—"I shall hope, if possible, to attend the morning and afternoon meetings. May great blessing rest upon the gatherings."

Rev. B. Sackett, Ebenezer Chapel, Commercial-road:—"I am truly glad that you are again making arrangements for a series of Thanksgiving meetings on May 1, and shall (D.V.) be there myself, and get as many of my workers to be present as possible."

Rev. Philip Gast, Islington:—"I purpose (D.V.) giving up the whole day, so as to join you at the Thanksgiving Meetings on May 1. The good Lord send a tidal wave of blessing over all true Gospel work."

Rev. W. Fuller Gooch, Upper Norwood:—"My fullest sympathy is with the step, and I look forward to being present during the day with prayerful pleasure."

The meetings, as already announced, will be at 11, 3, and 7; and we are asked to say that friends staying all day can have luncheon (1s. 6d.), and tea (8d.), but tickets for these must be obtained beforehand from the Secretary, Great Assembly Hall, Mile End. Friends wishing for hand bills and tickets for distribution can obtain the same by sending full name and address on post-card to The Conveners, Thanksgiving Meetings, 12, Paternoster-buildings, E.C.

THE STOCKWELL TOTAL ABSTINENCE SOCIETY has concluded a successful series of six months' Saturday evening meetings in the renovated Stockwell Institute, the object being to keep the public out of the public-houses.

IMPERIAL MISSION HALL, HANLEY.—In consequence of the serious damage done to the roof and ceiling by the great snowstorm in January, this hall has been closed for repairs for twelve weeks. Happily, the schoolroom had been enlarged two or three years ago, or the Mission would have been totally homeless. In the reopening service, Rev. Dr. Newman Hall took part. An eight days' Gospel convention was also a time of real blessing. Ministers and friends from London, Manchester, and the Potteries neighbourhood have spoken with much profit, and the work has been restarted in confidence and hope. Close upon £500 has had to be expended upon the repairs, etc., and an earnest appeal is being made for £300 yet deficient. This mission has always been distinguished by its spirit of self-help, but an amount like that now required is beyond the resources of the membership. The treasurer is Mr. Ambrose Wood, Architect, Hanley, Staffs.

The late Rev. James Gall,

EDINBURGH.

We lately recorded the decease at a ripe old age of this well-known resident in the Northern Capital. To-day we have the privilege of giving his portrait, with some biographical particulars, for which we are chiefly indebted to a capable and authoritative writer in *The Free Church of Scotland Monthly*:—

Few men in modern times have served God in his kingdom so long, so faithfully, and so successfully as James Gall. His labours as a Christian instructor and leader began when he was a boy of twelve or thirteen, and continued till within a few weeks of his death in the eighty-seventh year of his age. He was brought into the vineyard as a labourer thus early by a notable leading of Providence. His father, who was the chief founder of the Sabbath-school system in Scotland, and superintendent of a number of Sabbath-schools in Edinburgh and Leith, was constantly on the look-out for likely young men as recruits for his teaching staff. He did not fail to observe the early promise of his own boy, and, in course of his religious training, kept specially in view his preparation for usefulness in the Sabbath-school.

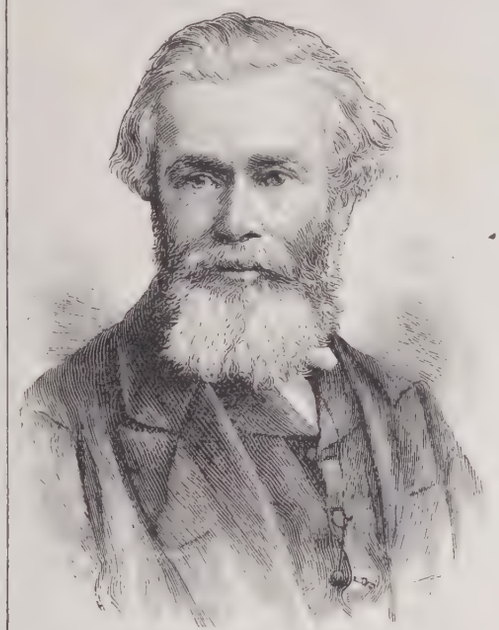
But his introduction to this service when he had hardly entered upon his teens would probably not have been thought of but for an emergency in one of the schools under his father's care. The teacher of a mission class in the Horse Wynd called on Mr. Gall one Sunday morning to inform him that his scholars had mutinied and mobbed him, and that on no account would he go near them again. Mr. Gall said to his son, "James, do you think you could go?" He got a cheerful reply in the affirmative. The young teacher presented himself to the rebellious class in the evening, and asked them whether they would accept of him as their teacher. The lads, who were about his own age, were captivated by his frank and friendly manner, and —as Mr. Gall records in some reminiscences of his early life—before the evening was closed he had "got them all into fellowship, and there could not have been a better behaved class."

His success then and afterwards as a Sabbath-school teacher was owing not only to his tact and force of character, but to the fresh and interesting way in which he communicated instruction. His father had revolutionised the methods of religious teaching of the young, which in those days consisted in committing to memory and repeating psalms, paraphrases, and questions of the Shorter Catechism. In addition to this, Mr. Gall, sen., insisted on awakening the intelligence of Sabbath scholars, and followed up every reading or repetition of Scripture text or narrative with the inquiry, "What does that teach you?" His son bettered the instruction by the dramatic power which he threw into his lessons.

Notwithstanding his remarkable gifts as a religious teacher, it was not Mr. Gall's purpose as a youth to take up evangelism as his life-work. It was intended that he should join his father in the printing and publishing business. After leaving the High School, he attended the University and also the Trustees' Academy. At this institution he obtained the second prize for life-class modelling. At the same time he served his apprenticeship as a printer and wood-engraver, and was then taken into partnership with his father.

In the business of Gall and Son he found scope for his ingenuity and versatility. One of his first publication novelties was a new Psalm Tune Book, produced by a modification of the stereotype process, at a tithe of the cost of the then standard Psalm Tune Book, printed from copper-plate. He also brought out a cheap Hymn Tune Book for Sabbath schools and mission meetings, which sold in hundreds of thousands. The words and music of a number of the hymns were his own composition. Of other small publications we can only mention his "Easy Guide to the Constellations" and his tract "Instant Salvation," of which more than half a million have been sold, and which has been greatly blessed to many. Among his larger works are his "Interpreting Concordance of the New Testament," "The Stars and the Angels," "Primeval Man Unveiled," "The Evangelistic Baptism," and "The Synagogue, not the Temple, the Germ and Model of the Christian Church." This last work he issued through the press when he had passed his eightieth year.

Although the publishing business was in many respects congenial, it took up so much of Mr. Gall's time as to prevent him having leisure for other work which had more attraction for him, and so he returned, in 1850, to the less engrossing occupation of sculpture, his place in the firm being taken by his son-in-law, Mr Robert Inglis.



(From Photograph by Mr. Abel Lewis, Douglas.)

It was, however, in the sphere of Christian usefulness that Mr. Gall was most at home and most conspicuous as a pioneer. He took part in the Disruption controversy, both in the Press and on the platform, and led out the Free Church section of Greenside Church to Lady Glenorchy's. He was elected an elder of that congregation in 1843, and immediately set about the organising of the congregational mission, ready for a building afterwards erected by Mr. William Whyte. When he joined the Free New North Church, in 1873, he organised the missions there, and gave as the nucleus of a building fund a sum of money which had been presented to him in acknowledgment of his services. Mr. Gall also organised the Canongate Christian Institute, for which handsome buildings were erected and furnished by Mr. White Millar. His services in the promotion of Sabbath-school work were sought for in all parts of the country. He delivered lectures and organised schools in Scotland, England, and Ireland; and in Edinburgh, chiefly through his instrumentality, the Edinburgh Teachers' Union was established.

But the Carrubbers Close Mission is the monument by which Mr. Gall will be had in lasting remembrance. He was convener of a committee of the Edinburgh Sabbath-school Teachers' Union, which in 1856 presented the result of a census they had taken, and from which it appeared that 8000 children were growing up in Edinburgh without any religious instruction, representing a much larger adult population who were living lives of practical infidelity. Mr. Gall's reflection upon this state of things was that not even in Edinburgh could a paid agency overtake the spiritual destitution which existed, and much less could the world be evangelised by a paid agency. No church or society being prepared to undertake a mission of voluntary agents on the plan proposed by Mr. Gall, he undertook the enterprise himself. In working it out he kept in view a principle his father had early given him for his guidance —namely, that when he had a clear apprehension of some good to be accomplished he should take the most direct road, untrammelled by traditional or conventional usages. To this Mr. Gall added another principle which his own experience had taught him—to give a free hand to Christian workers to strike out in as many directions as circumstances and their own proclivities might suggest; the only check in the case of the Carrubbers Close Mission being that nothing should be taught contrary to the doctrine of the Shorter Catechism.

Operations were commenced in 1858. Whitefield Chapel, in Carrubbers Close, which up till that time had been the headquarters of an infidel club, was rented and occupied as a centre. From small beginnings the mission grew, till its influence was felt through the whole city, and throughout a large part of the country. Not a few ministers and Christian workers in all parts of the world date their serious impressions and their evangelistic baptism to the earnest nightly meetings of the Carrubbers Close Mission. After Whitefield Chapel was demolished, the meetings were held for three or four months in the Theatre Royal, when this building had been purchased by the Government, and before it was removed to provide a site for the new Post Office. The theatre was often crowded on the stage, as well as in the auditorium; and in the Green Room was commenced the Edinburgh Daily Prayer Meeting. The mission was born and nurtured in prayer. After the demolition of the theatre, the headquarters of the mission were removed to the Free Assembly Hall, and finally to the handsome building in the High-street, erected largely through the efforts of Mr. Moody.

The success of the mission was so remarkable that the Free Assembly of 1861, on the motion of Dr. Candlish, resolved to ordain Mr. Gall as pastor of the new mission congregation in the South Back of the Canongate. For ten years Mr. Gall was minister of this congregation, but he was never clear that this was his proper sphere. In 1871 he handed back to the Presbytery church and congregation fully equipped. With characteristic generosity he handed back also manse and stipend, reserving no allowance whatever for himself.

The sunset of his life was beautiful. For a few weeks before his death he was confined to bed, but retained his clearness of intellect to the last, and his interest in all that was taking place in the region of politics (he belonged to the advanced section), sociology, and above all in the progress of the Redeemer's Kingdom. While he was able, he wrote from his bed letters in the interests of truth and practical piety, and when this was no longer possible, he witnessed for his Master in the family circle.

CHRISTIANS AND THE SCHOOLS.

II.

In a former article I endeavoured to show the position of a Christian in regard to the enormous educational advance of the present day. While hailing these strides forward as doors to a richer, fuller, intellectual life, I tried to point out the danger inseparably bound up with them, that we might loosen our hold on spiritual things, and allow them to lag behind. I submitted that unhappily the statistics to hand bore out such an opinion, and that it behoved us as Christians seriously to consider whether by sending our children to schools absolutely secular in their teaching we were not doing them the gravest mischief.

I propose now to deal briefly with some of the ways in which an individual Christian may do his part to lessen this danger of many of our schools. I would put aside here the vexed questions of the form and kind of religious instruction in schools, questions which agitate us at every School Board election, and I would rather keep now to the deeper aspect, as to whether we as Christians do all we can individually in this matter to help the teachers and children around us.

It is not enough to support what seems to us the right side in an election, and when its policy is reversed to denounce the one carried, bewail the Godlessness of the system, and think our duty is done. It is not enough to leave the religious instruction in those schools where the work is done by voluntary teachers, to the few already overburdened with Christian work. It is not enough (who dare say it is?) in schools where there is actually direct religious instruction by the teachers, for Christian parents to send their children to such schools, and there leave the matter with the belief that they have done their whole duty. It is not enough to cry down the brilliant secular education now provided for the country, and talk of the over-education of the masses, while we do so little or nothing ourselves to balance this education by spiritual training.

WHAT CAN WE DO?

And what can we do? Very much I take it, by a two-fold action—first towards the children, second towards the teachers. All around are large schools supported by the ratepayers, and how often, I ask, do the ratepayers go into those schools and get to know the working of them? To listen to a lesson now and then, to become acquainted with the daily routine, to observe the teacher's methods, would be valuable to both parents and children. Now and then a case of friction arises, perhaps on the matter of corporal punishment, and harsh words are uttered against teachers and their discipline. Just or not, as the case may be, those who uttered them would have a clearer judgment of the difficulties and aggravations that confront a teacher, perhaps a young inexperienced assistant, if they had watched the course of a few school lessons.

Again, take temperance. What an amount of enthusiasm is expended at present on this subject by all conditions of reformers! The cry sounds from nearly every Christian platform. Those who have gone at all below the surface, and had any glimpse of the seamy side of our large cities, are ever being confronted by that most insoluble of problems, how to help men and women under the present conditions of the drink traffic. We are ready in our despair to listen to all manner of proposals and licensing schemes. At the same time we are bound to confess that our most sanguine hopes lie in the future, in our children, the men and women of the next generation. If we cannot save the present fathers and mothers, we have every chance of reaching their little ones. This being so, we should expect to find the most strenuous efforts made for temperance teaching in our elementary schools, where large masses of children are gathered together in their freshest and most pliable condition. Is this so, I ask? What are the facts?

The Band of Hope Union is practically the only body which systematically enters the schools for this purpose, and grand and good indeed is its work. But as a rule its temperance lessons are given once a year. Once a year! Here and there in a few stray towns, local temperance workers do a little in the hours set apart for religious instruction, but this is not general, and at best the children only get placed before them the terrible effects of strong drink three or four times a year. The Band of Hope Union give their instruction, necessarily, from the scientific point of view as a secular lesson, and in the Domestic Economy lessons, given by the ordinary teachers once a year, or once in two years, their instruction is supplemented by a lesson occurring in the course, on the nature and properties of alcohol. On the scientific side of temperance this is all the teaching that the children obtain. It is a most important side, and Christians might do much to strengthen the hands of the Band of Hope Union and other temperance organisations, so that their funds would provide a larger number of qualified teachers, who could obtain entrance into the schools more often than once in twelve months.

On the religious side of the question more also might be done. By a little trouble, by getting to know the teachers, we might gain from them the promise that in their moral lessons, or in their religious instruction, they would occasionally bring the subject before their pupils. They can wield an enormous influence for good in the schools if they choose, and, surely, it behoves us as Christians to gain their help and co-operation in this matter.

Leaving temperance, I would refer for a moment to this vast power with which the men and women who train our children are endowed. A teacher stands to a child for a great portion of the day *in loco parentis*. Apart from any direct religious instruction, a vast scope for his influence either for good or for evil lies before him. On every branch of learning he may bring to bear a Christian tone of thought, or the reverse. The Royal Commissioners in 1888 drew especial attention to the importance of moral training in primary schools, and every new code tends to enforce that principle by its larger number of *humanising* subjects (*i.e.*, subjects which develop the whole being of the child), as compared with the less importance now attached to details of grammar, geography, and the like.

What does this mean to us as Christians? Here are hundreds of young men and women teachers engaged in what is avowedly the hardest work of all, that of imparting knowledge, giving out from the store of their minds so that others may take in. They have special difficulties, special trials, special needs of patience, forbearance, and kindness, and in the monotony and grind that their work must involve,

THEY WANT ALL THE SYMPATHY AND HELP

we can give them. This we surely often forget. How few of the mass of us get to know the teachers in the Board schools of our town, invite them to our houses, seek to make them really friends, and help them by our prayers and sympathy. I am persuaded that nothing short of a revolution would take place in the spiritual tone of hundreds of our schools if we were to do this, and that many a teacher who is groping in the dark might be brought to spiritual light and healing by this method. "It is that, more than anything else, that we yearn for," said a master to me not long ago, "for flesh-and-blood sympathy." Under large Boards, in great towns, the work of school organisation must of necessity become largely official, and the human element must tend to diminish. While this is so, there is a growing need for Christians to rouse themselves to take part with the teachers in their school life, and to get into intimate touch with their difficulties, sorrows, joys and aims. Others shall

> Take patience, labour, to their heart and hand
> From thy hand, aid thy heart and thy brave cheer,
> And God's grace fructify through thee to all.

Isabel M. M. Kenward.

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CONVERTED PRIESTS IN FRANCE.

The stirring of the Holy Spirit upon the hearts of Roman Catholic priests and students still continues. The son of a well-to-do farmer in the South of France was found to be intelligent and serious; and therefore, by the advice and help of the lord of the manor, who was proprietor of the farm, was sent to college with a view to being ordained a priest. Like the other students, he had the range of the college library, and while looking through the books one day he found a very old Bible, written in old-fashioned obsolete French. He was interested, and set to work to read it, and soon found how contrary it was to the teaching of the Church of Rome. Innocently enough, he questioned the professors about this difference of teaching. They at once took away the dangerous book, telling him that he would become worse than a Protestant if he paid any attention to it; and at the same time they reported him to the bishop, as well as to his father and the lord of the manor, as a young man of heretical tendencies.

On his return home for the vacation last summer, the young man learnt that there was a Protestant pastor in a neighbouring town, fifteen miles off, and he made up his mind to go and see him. Lest he should be detected if he went there in priest's dress, he took some old clothes of his father's, and changed his attire on the way. The clothes were so very old, and probably ill-fitting, that when he got to the pastor's house the servant took him for a beggar, and said that, though her master was out, he had left a little money for the poor, out of which she could give him one sou. However, the inquirer found out where the pastor was, and after some conversation left him more than ever convinced that the Bible in old-fashioned French which he had found in the college library, was right after all, and that Rome was consequently wrong. His joy was damped by meeting in the town the priest of his own village, who recognised him in spite of his dress, and lost no time in communicating the fact to his father. Notwithstanding the irritation of the latter, the son calmly persisted in declaring that he could not go against the plain teaching of the Bible, and uphold doctrine which he now knew was false.

The director of the Œuvre des Prêtres (Professor L. J. Bertrand) was promptly on the scene with a generous offer to defray all expenses of an educational course in a Protestant college. Unfortunately the lad was a few months short of twenty-one, so that by French law he was absolutely under the orders of his father, and the interference of anyone else would be tantamount to "abduction of a minor," punishable with two years' imprisonment. The enraged father insisted that he should either go back to the Catholic seminary, or else be sent off to perform his two years' service in the army; and the lad still holds out that he will not become a priest, notwithstanding all the pressure that is being brought to bear upon him, but that he will sooner go through his military service, and then be free. M. Bertrand is now in England, interesting Christians in his work among French priests. Letters for him may be addressed: 3, The Manor-way, Blackheath.

A CALL.

I lay me still
For I, as clay, in God's great hand did lie,
That pierced hand; and as his gentle touch
Did press me round, my heart was filled with glad
Deep joy. I long had prayed to know his will
Concerning me, and that vast harvest field
The world; and now it seemed that in my heart
The Master whispered, Go! Oh, wondrous love!
That God should deign to use e'en worthless me.
Though I but clay, least precious of all things,
Yet still I am his clay; my weakness He
Knows well, much more than I, He knoweth best
How He may use, and why He calleth me:
To Him I lowly bow.

And so I lie
Submissive in his hands, while He doth knead
And press me as He wills: knead, blessed Lord!
And make me what Thou wilt, so that I be
A vessel for thy use, and may bear forth
The living waters pure to thirsty souls,
In distant lands or near, just where Thou wilt,
And when, and how, so Thou be glorified.

Stoke-hill, Guildford. E. Spring.

Some London Missions.

THE CRIPPLES' NURSERY.

Having already described in these pages the Home for Crippled Girls, and the Industrial Home for Crippled Boys, I now—at the happy suggestion of Lady Elizabeth Knox—complete the series by adding some account of a visit to the delightful nursery in Park-place, Upper Baker-street, for helpless and afflicted children. Not that my first glimpse of them suggested the idea of pity, as, approaching from the Park-road end, I caught sight of the playground, and heard the merry sound of voices. These seemed full of fun and frolic, though the observer might mark the limp and halting gait, but of course they were the strongest and brightest of the inmates. Others, I found later on, upstairs, were happy enough, being lovingly cared for, but unable as many of them are to walk, they cannot, at present, join the mirthful romps. One lovely child, with

A FACE LIKE A FAIRY

—it is so sweet and winsome—is eight years old, and is so proud of her achievement when she walks a few steps, holding on by a form. Most of her time is spent on her back, as it is wholly with some others. But while many come in thus, it is really marvellous what care and skilled treatment does for them. Several of those I found playing outside were, not long ago, close prisoners, and apparently doomed to lifelong incapacity—an incapacity which is yielding to judicious treatment.

So much for the first impressions; but now what is this Home? What does it exist for? and what is it really doing? Soon after the opening of the Girls' Home in Marylebone-road, the ladies interested began to realise that many little ones—too young for the Girls' or Boys' Homes—were in a pitiful condition and sorely needing loving care. This led to the opening of a small house near Oxford-street, which by-and-by gave place to a larger one in Old Quebec-street. Later on, the present house in Park-place, close to and looking out on Regent's Park, was taken, and has proved admirably adapted, by reason of its old-fashioned roomy interior, for its present purpose. Moreover, the fact that the children have but to cross the road to reach the fine park conduces largely to their health and happiness. Weather permitting, all who can spend some time daily in the park, to their intense delight. One dear little one—running about freely—was pointed out to me as—until her coming here—having

NEVER BEEN OUT-OF-DOORS IN HER LIFE.

The poor child's knowledge of the outer world was confined to what she saw from the window. Now, although unhappily crippled, she is full of fun and spirits, rosy-cheeked and apparently the picture of health. This is the result of good treatment and out-of-door exercise.

The children are received from two to eight years of age, and they are kept till they are twelve. Then many of them are drafted off to the Boys' or Girls' Home, already described, while others return to their friends. This is avowedly a nursery for the little ones, not a home for the elders. It is, as already hinted, both for boys and girls, who are brought up together as in a well-ordered family; occupying, of course, separate dormitories. The whole tone of the place seems that of a happy family. The matron, Mrs. Bayliss, who showed me over, has been seventeen years in the work, and is regarded by her charges simply as mother. The teacher, whose painstaking care was rewarded last year by 100 per cent. passes in the yearly examinations, devotes herself with rare assiduity to this arduous service, ready to be playmate and companion as well as teacher, and giving herself wholly to the work. Mr. Hassall, the inspector, says in his report:—"Every child did the arithmetic and dictation on paper, and the exercises sent in were most creditable. I have never seen better work done by children of the same age and condition. Much credit is due to the excellent teacher under whom the children are placed." Their handwriting and needlework, specimens of which I saw, is really most creditable alike to teacher and scholars. The committee are endeavouring to fit the boys for clerks or accountants, and the girls post-office or telegraph workers, as their condition entails a sedentary life. Some of their needlework was sent to the Chicago Exhibition, and the award has only lately been received. The work consisted of neatly-made print dresses, by both boys and girls, which was highly commended. They all learn also to knit their own stockings.

Their physical condition naturally demands careful attention: hence the honorary surgeon, Dr. H. F. Baker, and the honorary physician, Dr. W. H. White, are constant in attendance; while Drs. T. Gilbart Smith and J. Warington Howard are ready to come, freely, at any moment when summoned. These little ones

GAIN PITY AND WIN SYMPATHY

on all hands. A gentleman, for example, who travels on the Atlas express omnibus (and so passes the Home daily) collected some money last year to give them a day's outing to Wembley Park, where they had dinner and tea, and spent a most enjoyable day. He wrote to them afterwards acknowledging their thanks:—"I am sure that if you and your little friends at the Nursery are good, we will all subscribe next year to give you another treat. I hope to see you on Monday morning at the window, when I pass on the omnibus at 9.25. I will wave my handkerchief, and you do the same, and then we shall know each other again."

Nor are their spiritual interests forgotten. Besides loving Christian instruction at home, the ladies of the committee and others come in regularly to teach and talk to the little ones of the Saviour's love and the truths of the Bible. Young as these are, many of them are believed to be sincere followers of Jesus. On Sunday all who are able attend Portman Chapel.

There is, in connection, a Seaside Home at Margate, 10, Sea View-terrace, for those needing the sea breezes. Together the two homes accommodate forty-eight; at present there are forty-six inmates. The children are sent by ladies or by friends, sometimes by the C.O.S., or by parochial Unions. For each case someone has to become responsible for £20 per annum to meet part of the cost of keep, clothing, schooling, etc.,

It is impossible here to detail all the pathetic cases in the Home, better far that friends should go and see for themselves. I was deeply interested and greatly touched by the little ones—spinal sufferers and so on—in the nursery and schoolroom, unable to move or just beginning to attempt it. One bright little fellow, only eight, had both legs cut off in a railway accident, but here he is well and happy, and scudding about the room on his hands and hips as quickly as any of his playmates. Toys, I am glad to observe, abound, well-worn truly and much used, but highly valued for all that.

This beautiful work greatly needs loving aid. The secretary, Mrs. Kirk, 15, Park-place, Upper Baker-street, Regent's Park, N.W., will be glad to hear from, or to welcome as visitors, any interested in the Cripples' Nursery.

Pearl Fisher.

JEWS IN PALESTINE.

Dear Sir,—Our superintendent at Abraham's Vineyard, Jerusalem, sends us very touching accounts of the earnest petitions received from poor Jews for employment. Out of the 45,000 Jews now at Jerusalem, the great majority are unable to get employment. It is therefore important to give work in every possible way to these poor people, who are most industrious. We are anxious to erect cottages on the Vineyard, and to construct more water-cisterns, which would enable us to provide drinking-water for more of the great numbers of poor Jews who have no water-supply in their wretched dwellings, and who suffer severely from lack of means to buy the necessaries of life.

The weekly reports furnished by our visitor to the destitute Jews are sad in the extreme. Food and clothing have been given to the most suffering persons. There is much illness and some small-pox among the Jewish poor. We ask for help that we may give work to those who can work, and at least a bit of bread and a cup of cold water to the feeble and helpless.

E. A. Finn,
Secretary Society for Relief of Persecuted Jews.
41, *Parliament-street, S.W.*

THE AMERICAN METHODIST MISSION in Singapore has recently bought twenty-five thousand dollars' worth of property for mission-houses and other purposes. Dr. West, a medical missionary for some year in Singapore, has been sent to Penang, to begin Methodist mission work among the Chinese in that island. There is already a large Anglo-Chinese school work there, as well as in Singapore. This mission has now a large staff of workers, both missionaries and schoolmasters, besides a number of ladies engaged in school and mission work.

GOOD FRIDAY WITH THEATRE EMPLOYEES.

Under the management of the United Committee for Special Religious Services in Theatres and Music Halls (3, Bridewell-place, E.C.), the thirteenth annual gathering of theatre employees in London was held in the afternoon of Good Friday, at Shoreditch Town Hall. Several of the principal theatres were represented. Tea, fruit, etc., was provided by the generosity of Sir George and Lady Williams, now in the South of France; and to each of the audience, numbering over a thousand, a handsome volume was presented by the committee of the Religious Tract Society, and a text card by the Bible Flower Mission.

Mr. Alfred Thomas Williams, who presided, spoke of religion as the sunshine of the heart, which might be received by all; in the name of his honoured father, who was deeply interested in the gathering, and at whose request he presided, he gave a warm welcome to all present.

Rev. T. Trevelyan Snow, Vicar of St. Peter's, Islington, delivered an earnest Gospel address, setting forth the great need of salvation, and the finished sacrificial work of the Redeemer as the only ground of man's reconciliation with God.

Mr. J. H. Lydall (member of committee) spoke of the omniscience of God, "Thou God seest me," as a ground of alarm to those who had not accepted the Gospel, but of confidence to those who were walking in the light of God's countenance.

Rev. Owen Thomas urged the audience to come under the Good Master, Christ; and Mr. T. C. Chadwick, one of the preachers at the services, dwelt upon the value of a beautiful character, which can only be built on the solid foundation of a personal faith in Christ.

Mr. Goodenough, London City Missionary to Theatricals, urged the importance of immediate decision for Christ. Mrs. Chadwick sang a beautiful solo, "Come unto Me;" and the stringed band and choirs of the Shoreditch Town Hall and Pavilion services led the praises of the congregation.

TELL IT NOT.

A returned missionary was repeating over to himself one night the words of the stirring hymn:—

Tell it out among the people that the Saviour reigns,
Tell it out among the heathen, let them break their chains,

when it occurred to him that in view of the dark financial outlook of the Foreign Board, some things might as well *not* be "told among the heathen." And he took his pen and wrote as follows:—

Tell it not among the heathen, that the ship is on a reef;
It was freighted with Salvation, our "Captain," Lord, and Chief—
But the tide at length receded, and left it high and dry,
The tide of gold and silver, the gifts of low and high.
The eagles and the dollars, the nickels and the dimes,
Flowed off in other channels, from the hardness of the times.

Tell it not among the heathen, that the train is off the track;
The oil all gone—a heated box—the signal came to slack;
The Foreign Board is side-tracked with its passengers and freight,
Its messengers of mercy, though so eager, all must wait.
The oil was once abundant, and the wheels went smoothly
But drop by drop it lessened, and now 'tis wholly gone. [on—

Tell it not among the heathen, that the stream has ceased to flow
Down from the lofty mountains in rain and dew and snow.
It flowed in floods and rivers, in rivulets and rills, [hills.
It gladdened plains and mountains, the distant lakes and
But now 'tis dry! The thirsty ones, they cannot drink as yet,
For the Foreign Board is threatened with a paralyzing debt!

Tell it not among the heathen, tell it not among the Jews!
Tell it not among the Moslems, this melancholy news;
Lest sons of Gath deride us, and tell it to our shame
That churches sworn to true and full allegiance to his Name
No longer do his bidding, no longer heed the cry
Of millions, who in sadness, must now be left to die!

Tell it not among the heathen, but tell it to your Lord.
Drop on your knees, ye Christians, and speak the truthful word; [ing heart,
"We *thought* we gave our *all* to Thee, but now with break-
We see that in our giving, we had kept back a part.
So with complete surrender, we give our *all* to Thee."
Then tell it to the heathen, that the Church of Christ is free,
That the tide of love is rising to float the ship again,
That the oil of grace is flowing to start the stranded train;
That the rivulets of mercy are rising to a flood,
For a blessing to the nations, and the Glory of our God!

Henry H. Jessup (in the *New York Observer*).

LORD HALSBURY has accepted the presidency of the South American Missionary Society, in succession to the Earl of Aberdeen, who has resigned owing to his continued absence from England.

A PASTOR'S RELATION TO MISSIONS.

By Rev. A. T. PIERSON, D.D.

A true man, like Livingstone, hates encomium; his wish would be that any eulogy might be postponed till after his death, and then, as an Irishman might say, that the man who was to deliver his funeral oration might die before him!

The relation of a pastor to missions is not necessarily unique in its conditions. It depends not on anything peculiar or extraordinary, but is the outcome of all true loyalty to his Lord and high appreciation of his office as pastor.

Power in service hangs on two conditions: *height* and *breadth* of attainment in Divine things. A man is like a mountain. The higher he soars Godward the more uncloudedhis faith, and the surer he is of receiving and conveying blessing. The rain touches the hill-tops first, then descends. How can a congregation get a blessing that does not first fall on the pastor?

The broader the surface which a mountain presents to the rainfall, the greater the volume of water which finds its way down its slopes; and the farther and richer the blessing so borne to the parched plains about.

The study of useful and missionary-spirited pastorates will show that no man has ever, in the ministerial office, been a man of consecrated power, intense, far-reaching, pervasive, unless he has *first of all lived close to God.* The higher the level, the greater the measure; and the richer the quality of the life and the life-imparting power. Fellowship with God is not a means to an end simply; it is the end to which all means contribute; but when so sought and so found, it becomes the fountain of blessing to the Church and the world.

Andrew Bonar, of Glasgow, recorded, a little before his death, this blessed testimony, that from the time of his conversion sixty years before, not a day had passed when he lost access to the mercy-seat. No wonder that he felt the power of Christ rest upon him, as Paul's word (ἐπισκηνώσῃ) literally means, like the curtains of a tent canopying him.

A man who thus lives in daily fellowship with God must live a life of faith. At such level, clouds and mist are proportionately gone, and the soul abides in a clear atmosphere. Up there we learn that how many soever the promises of God, they are all in Christ, yea, and through Christ, Amen. That they are subject to no discount, but, like any sound financial paper, good for the full face value. Hence there comes, as the firstfruit of a really elevated life of godliness, a faith in God which most people know nothing about, because they live on too low a level. Such faith led Pastor Gossner, when sixty years old, to stop ringing earthly door-bells and ring at heaven's gate, and led Müller, of Bristol, to ask in serene confidence daily food for 2000 orphans.

He who lives near God, and keeps there, catches God's own spirit, which is simply Love; and love is unselfish and self-imparting life—a principle or law of life even more than an emotion or an affection. It gives—gives all it has, and gives to all that need. Foreign missions simply represent the farthest off and most needy, and a man who loves as God loves cannot limit his own love, and say, "I will love the souls near by, but not afar off," any more than the stream flowing down the mountain can determine only to go so far. If there be little water it will not flow far, but the more the stream the broader the channel, and the farther the reach. The sun might as well try to limit his own shining, and say to his rays, "Bless only the nearest planets, and let Uranus and Neptune remain in bonds of eternal night and ice!" Such a pastor will not (as Hudson Taylor well says) be so anxious to be successor of the Apostles, who went to buy food but brought not an inquiring soul back with them, as to be successors of the Samaritan woman who forgot her water-pot in her zeal to carry the water of life to thirsty men in Sychar, and brought a whole city to Jesus' feet!

Such a pastor will communicate to his people, unconsciously and consciously by the education of his preaching and teaching, the contagion of his own holy enthusiasm. He will not think of his church as the *field*, bounding his labours and claiming his whole attention, but rather as his working *force* to be scattered over the wider field of the world. He will seek to make every one of the believers about him a fountain of living waters to a world of lost souls.

And all this growth in missionary service will be so necessary and actual that great results will come without human planning—and, above all, without human boasting. Mrs. Stowe said of "Uncle Tom's Cabin," that that greatest work of modern fiction was never begun or carried on by her with any thought of doing a great thing or of being famous. She was simply possessed of an idea which she had to work out in a natural way, and was a pen in the hand of God. And yet she produced a book which God used as a lever to upturn a monstrous fabric that it took hundreds of years to build, and which was buttressed even by morality and religion; a book which Palmerston read thrice for its statesmenship, and which has been translated into fifty tongues.

No man ever achieved such things for God, however, without getting a reputation for fanaticism, if not heresy. Aristotle long ago said that there is no great genius without some mixture of madness; nothing grand or superior was ever wrought save by an agitated soul. The streams that rush down the mountain side, and carry healing waters afar to dry and barren districts, leave scars on the mountain's breast. As Keith Falconer said, "We must not fear to be eccentric, for eccentricity is being out of centre as to the world, that we may be adjusted to another centre, of which the world knows nothing."

The whole raising of our church life depends on the higher standard of our ministerial life, for the ministry is the supreme flower and fruit of the church life. Its consummation as to growth, and its seed as to propagation and reproduction. A cultivated ministry is not what is needed alone—indeed, there is a culture which is fatal to holy fruitfulness, just as the ovaries of some flowers are by cultivation absorbed into stamen and petal, so that while the bloom is increased in beauty the seed vessel is not there.

Philadelphia.

STRATFORD CONFERENCE HALL.

The report for 1894 of the work done in connection with the Conference Hall and Y.M.C.A., Stratford, E., is in reality a review of ten years' toil. It is a story full of encouragement, originating in a desire to promote the glory of God and advance the wellbeing of East-end poor, and eventuating in blessing which only the Great Day will fully reveal. Ten years of prayer and preaching, of testimony for Christ and solicitude for souls—what does it not mean, first on the part of those who are at the helm of affairs, and then to those weak and distressed ones who daily need spiritual help and guidance!

As is well known, the work came into being as an outcome of the mission of Messrs. Moody and Sankey in 1884. Some of the best workers to-day in connection with the Hall were then converted; great sinners were transformed into devoted Christians, and at once, in proportion to their means, joined with others in response to the call, "Arise and build." In the following year the spacious Hall, seating 1900, was erected, and the agencies which are now so active were organised. The Evangelistic Choir has done excellent service, conducting the singing on Saturday evenings, as well as on Sundays, also visiting many parts of London and suburbs. Eighteen missions, extending from one to three weeks, have been held, and during those times, as well as at the ordinary meetings, a great number of people have professed to pass from death unto life. If proof were wanted of the blessing which the Hall has been to many a soul, it is furnished by the existence of the Mizpah Cottage, built in 1890 for the use of the caretaker, and to accommodate speakers who have to stay for a night or more. An inscription cut in one of the stones tells the story of this interesting house thus: "Built with our own hands, by members of the Mizpah Band, as a work of love, the materials being the gift of the Council."

The Y.M.C.A. has an earnest and united membership. The Bible Class on Sunday afternoons, for young men between the ages of sixteen and thirty, has an average attendance of 115. There are periodical gatherings of young women and mothers, also Bible readings and prayer meetings, likewise educational classes. In fact, there are meetings every day in the week, on some days several. The report says: "We believe it might be said with perfect truth, that there is not one room in the building in which souls have not been saved. The preaching of the Word has always been as simple as possible, so that all may understand, and it has been our joy to deal personally with great numbers of people who have been led to a knowledge of Christ as their Saviour, through the instrumentality of this work, and their lives since have testified to the renewing power and in-dwelling of the Holy Spirit."

The tenth anniversary of the work was celebrated on Tuesday last week. In the afternoon Pastor Archibald Brown conducted Divine service, and gave an address, which was much enjoyed, on Ezekiel i. In the evening Mr. John McCall, chairman of the Council, presided over a large gathering of friends of the work. Clergymen and ministers of various denominations were present to show their interest in the proceedings, Revs. James Knaggs, of Stratford, and J. H. Monti, of West Ham, being called upon to take an active part. Those who know the work cannot but recognise the great value of the services which have all along been rendered by the general secretary, Mr. E. Fox Butlin. That kind things should be said of him on this occasion was but natural; but Mr. A. Boake introduced the element of surprise by presenting to the Y.M.C.A. a handsome bookcase with four hundred volumes, inscribed as a record of the devoted service of Mr. Butlin. He further presented to Mr. and Mrs. Butlin a solid silver tea service and tray, duly inscribed, as a mark of love and esteem. These gifts, one *to*, and the other *in honour of*, Mr. Butlin, represented a large number of small subscriptions, which, with a few more substantial, amounted to a total of £122.

Mr. C. Boardman, as treasurer, was delighted to announce that at length the buildings were entirely free from debt. An heroic effort last year brought about this pleasing consummation; the main building and furniture cost £8718, while in all £10,134 was expended on the building account. This special demand affected the general income, and the year closed with a deficit of £53 on the current account. Since then the difference between income and expenditure has become a good deal greater, but relying on God and his people, our friends labour on.

An address was given by Mr. Robinson Souttar, president of the Oxford Y.M.C.A.; duets were sung by Mrs. Sims and Mr. Hutchins; and good service was rendered by the Evangelistic Choir. The meeting was warm-hearted throughout, and encouraging to those who direct the work in its various departments.

BLESSED ONES.

Remember the words of the Lord Jesus, how He said, It s more blessed to give than to receive.

Blessèd is he that giveth
The gold that his hand has won,
To replenish an empty cupboard,
To brighten a dark hearthstone;
To comfort the stricken household
With the needed daily bread,
Through the days when the strong bread-winner
Lies weak on the sufferer's bed.

Blessèd is he that giveth
The love that is brighter than gold,
To shine on a darkened brother,
To warm a heart that is cold;
To break, like a glorious sunburst,
On some mariner tempest-driven,
With the knowledge that all is not evil—
That there's love in earth and heaven.

Blessèd is He that giveth—
The Giver of blessings all,
Overflowing the highest heaven,
Surrounding creation's wall;
The Giver of all true gladness
That has ever thrilled the blood
Of man and of every creature
Since created "very good."

Blessèd is God, for He loveth
The sinner who loves Him not;
Blessèd, for He has given
His Son to cleanse the spot,
And to fill our souls with his Spirit,
That they, also running o'er,
May bless the earth with His blessing
Who is blessèd evermore.

Donegal. J. K.

THE BIBLE SOCIETY'S anniversary arrangements for May 1 are as follows:—The President (Lord Harrowby) hopes to be able to take the chair. The following speakers are expected:—The Dean of Norwich, Revs. Dr. Muirhead, of Shanghai; R. B. De Wolf, who has recently returned from visiting the auxiliaries in Australia, Tasmania, and New Zealand; and W. E. Cousins, of Madagascar.

The Evangelist.

A SAVIOUR WHO UNDERSTANDS.

"We, even we, pardon all that we comprehend," says an old French proverb. And we comprehend so little! A woman in sorrow was asked why she did not seek the sympathy of friends, instead of praying so much; she was told it fostered a spirit of morbidness.

"Oh," she said, "how little you know! I go to Christ because He understands, right from the beginning. I have always found that in seeking human sympathy I have to explain so much."

That is true. Christ not only understands, He comprehends and compassionates. When the woman was taken in the act of sin (John viii.) the Scribes and Pharisees hustled her into the Master's presence, and began to quote the law to Him, asking what his verdict was, under the circumstances—"tempting Him, that they might have to accuse Him."

But He appeared to be deaf to their questioning, until they "continued asking Him," and then He gave them the answer which revolutionised, both then and for ever, however we may affect to be untouched by it, the whole code of ethics. It was as if a bomb had been thrown into the midst of the letter-bound, spirit-lacking assembly of accusers—"Master, the law says . . . . What sayest Thou?" "He that is without sin among you, let him first cast a stone at her." "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst." Ah, if to-day, we would only be with Jesus "alone"! He, and He alone, understands. There together, the sinner and the sin-Bearer; any third presence would prove a hindrance. This was seen by the Scribes and Pharisees, who, the moment they heard the Master's invitation and reply, perceived that He understood, that his comprehension and compassion were so infinitely beyond theirs, that they were immediately silenced and shamed.

And the woman—the sinner? She saw in a flash that He to whom she had been brought for condemnation, her court of final appeal as it were, looked beyond her, and her accusers, and her sin, to the temptation, the possible struggle of soul and body to overcome it, and she saw that He *understood!*

There is no need to sentimentalise about this woman and her sin, the point is—the compassionate understanding of Christ. He, knowing all, forgave all.

Some of us have, perhaps, almost envied this sinner whose sin, in the assembly of her accusers, was understood. They saw only the fall; Christ saw the fight. They were filled with the commands and demands of the law; Christ was filled with his own spirit of love.

He understood, and He did not condemn. We, where we do not condemn, nearly always condone. There was no condonation in Christ's forgiveness—"Neither do I condemn thee: *go, and sin no more.*"

Oh, the rapture of that moment to the poor, sinful soul! Her Judge was her Saviour, and her Saviour was her Judge. He did not condemn, for He understood.

"Oh, give me a chance, my lord—one chance to regain my character! I had a sick husband, my lord!" cried a poor creature in one of our courts of justice the other day. "Six months," said the judge, as the poor, struggling prisoner was led out of his sight to the cells.

What a different picture from that where the "Judge of all the Earth" presided! "Go, and sin no more." Who could sin after such a forgiveness as that?

Not as yet had the Saviour suffered upon the cross as an atonement for sin. Yet the light entered that woman's soul that He was "the Lamb of God that taketh away the sin of the world"; and she detected the accents of dying love in the tones of his forgiving voice. Even so to-day his promise holds: "Him that cometh to Me I will in no wise cast out." M. B. Gerds.

NEWCASTLE.—At the annual meeting of this branch of the B.W.T.A., held in Newcastle on Friday week, Mrs. Scholefield presided, and there was a good attendance.

YOUNG EMIGRANTS FROM MANCHESTER.

A band of seventy boys from the Manchester Refuge left Liverpool on April 4 for Canada. The youngest is four, and the eldest about twenty. The older lads go to Grenfell, in the North-West Territory, where good places are waiting for all of them; and the younger ones to Mr. and Mrs. Wallace's Home, Belleville, Ontario. They set sail in fine spirits and health, with good prospects on the other side.

The Refuge Committee are very much encouraged by the result of their emigration work so far. Good accounts are constantly received from boys sent out in former years, who have now been in the new country long enough to test their prospects there. One writes the other day that he is engaged to marry one of Mr. Quarrier's Scotch lassies, and they look forward to a happy life on their own farm. Another sends a contribution to the special fund just now being raised to celebrate the twenty-fifth anniversary of the Manchester Refuge and Homes.

Better than all else is the knowledge that here and there in Canada, Manchester boys are holding up the banner of the Cross. One writes from Ontario that in his farm work he keeps ever before him the aim of becoming a preacher of the Gospel, how or where he does not mind. Another and another is doing unobtrusive work in country church and school-house and Christian Endeavour meetings. In Newfoundland, Rev. Edwin Moore and another are being used of God in the conversion of souls, and far in the north of British Columbia, Rev. Thomas Neville, another old Refuge boy, is working as a missionary among the Indians, in many perils from the heathen, as well as from flood and frost. Then in the United States are several Christian workers, one at Princeton College preparing for work as a medical missionary—all sent out with hope and prayer from the old home in Manchester.

Letters to the Editor.

"EXPLAINING THE WAY OF SALVATION."

Dear Sir,—This is never fully done unless the resurrection of our Lord is declared. As it is written—"who was delivered for our offences and raised again for our justification. Therefore being justified by faith, we have peace with God, etc." That is, through faith in our Lord's resurrection, as well as his death. Unless this fact is kept well to the front, we are found preaching a dead Christ, which an anxious soul seeking for life cannot be satisfied with; but when the Holy One who died is seen to have been raised again, the mind's eye can see that God was satisfied with the sacrifice made for sin.

The preaching by the Apostles, as recorded in the Acts of the Apostles, of the resurrection of our Lord, produced the greatest effect. J. D. M.

PROPHECY: FULFILMENT IN 1896.

Sir,—Two statements I notice in your issue of April 4. (1) Dr. Anderson's interpretation of Daniel's sixty-nine weeks to be 483 days of years. Put this "year-day" measurement of prophecy alongside Revelation xi.:—"The court without the temple...and the Holy City shall be trodden down forty-two months...and my two witnesses shall prophecy 1260 days."

(2) Taking this period to mean 1260 years, we have Rev. E. White's statement confirming the fact of its history! He says of the temple courts and the Holy City, "That sacred area has been defiled by the Mosque of Omar for nearly thirteen centuries." Here is a marvellous confirmation of the year-day plan of fulfilment. The Mosque of Omar was built 1256 years ago. Gibbon's "Decline and Fall" tells us that Jerusalem was besieged from 636 to 637 A.D., so if you add the 1260 prophetic days to that, it makes the defilement of the Sacred City to end in 1896.

The present movement of Europe against the usurping Mohammedans in Asia Minor looks also like terminating their power very soon in Palestine. —Yours faithfully, D. W. Young.

21, *Apsley-place, Glasgow, April 5.*

THE LONDON COUNTY COUNCIL has refused to permit a pastrycook, occupying premises owned by the Council, to take out a licence to sell wine.

THE CONDITION OF SPAIN.

Rev. Dr. A. Robertson, of Venice, has recently published some facts in regard to the reform work going on in Spain, which came under his observation when, in November and December, 1892, he travelled in that country. He says:—

"I found in Spain that a great proportion of the people have only a nominal connection with the Church of Rome. They look upon it as the enemy of their country, of their families, of their souls. In Madrid 75 per cent. of the population can neither read nor write. A medical man said to me that vice of every kind abounded. The general consensus of opinion laid the blame at the door of the Church of Rome. Honest, patriotic, progressive minds hate the system. At the same time the people distinguish between Popery and Catholicism. Their design is not to build churches and get foreign ministers, but to overthrow the Papacy as a national institution, and fall back on a pure primitive Catholic Church. Whilst there I found other work attracting some of the people, but none engaged in it had any hope of making it more than very local or provincial. The other reform movement has a national aim, and national sentiment and opinion is pronouncing more and more in favour of it.

"At Villaescusa I found a congregation of 800 people, that is to say, over two-thirds of the inhabitants of the village. The Mayor entertained us. This result was brought about by one villager getting hold of a Bible, reading and studying it, and coming to the conclusion that if the Bible is right the Church of Rome is wrong. At Monistrol de Monserrat I found a band of noble men who had found the truth, and were eager to give it to others. These men were bold enough to stand by the wayside and give tracts and testaments to the poor pilgrims that came at certain seasons in their thousands to go on pilgrimage to the Madonna of Monserrat at the top of the mountain.

"Of Madrid I need say nothing. There is there a large congregation, and several schools and some students preparing for the ministry. In the Ultramontane opposition which was raised against opening the new Reform Church, the newspapers of the people took the part of the reformers. The Municipality that debarred the opening of the Protestant Church in Madrid was overthrown because, it was said, of corrupt practices, and before we left the country a more liberal Municipality ordered the removal of all obstacles to the carrying on of the Reform worship. Ultramontane opposition is strong, but its opposition is bringing the people to a decision for Reform."

REV. J. F. T. HALLOWES maintains that we have not only to educate the people, but also to educate the churches. If the churches were thoroughly right on the drink evil, it would be easy to educate the people.

SPITALFIELDS has a warm-hearted rector, whose diligence is in every way exemplary. In a booklet entitled "Broken Threads from the Weaver's Shuttle," some account is given of the varied work in which Rev. J. H. Scott and his earnest helpers are engaged. The Gospel is faithfully preached and enacted; there is relief for the poor, nursing for the sick, care for the neglected. The young are looked after, being not only educated, but influenced for their highest good; and special exertions are made on behalf of working men and women. Spitalfields is a centre of Jewish population, and the cause of Israel has a place in Mr. Scott's heart. In some words of urgent appeal for support in his work, Mr. Scott says (and others have said it): "If Christ has not fruit in us, He has it nowhere in the world." The Rectory, Spitalfields, E., is an adequate postal address for any communications to Mr. Scott.

THE ARMY AND NAVY MISSIONARY UNION bands together Christian members of the two Services, for the promotion of interest in the work of world-wide evangelisation. It aims at helping existing organisations, and encouraging volunteer service on the part of its members in any part of the world. The third annual report shows that there is a deepened interest in the subject in the Army and Navy, and that already the Union has several members in the field—including Mr. G. D. Agnew, late Lieut. 3rd Buffs, now working in connection with the C.M.S. in the Kangra Valley; Colonel Freeman, now labouring in connection with the same Society in Bombay; Mr. Polhill-Turner, late Lieut. 2nd Dragoon Guards, of the Tibet Mission; and Mr. G. E. Betts, of the C.I.M., the "own missionary" of Miss Daniell's Soldiers' Homes. Communications may be addressed to the secretary of the Union, Commander Sulivan, R.N., Fleet, Hants.

IRISH NOTES.

The Belfast Midnight Mission and Rescue Home is doing an excellent work. It dealt during the past year with 483 cases.

Rev. T. J. Charlton, rector of Clonduff, has concluded a successful three weeks' series of Gospel temperance meetings in County Carlow and other parts of the South of Ireland.

The Sabbath School Society of Ireland, the thirty-third annual meeting of which has just been held, has had a prosperous year. During the past twelve months it has sold a large number of books and periodicals.

On Tuesday week Lord Plunket, Archbishop of Dublin, gave an illustration of catholicity which might well be copied in other places, by presiding at the annual meeting of the London Missionary Society in Dublin.

All the Protestant denominations in Athlone have cordially united in presenting Rev. R. Watson, B.D., Presbyterian minister, who for several years has acted as local secretary of the Y.M.C.A. in that town, with an illuminated address and other tangible expressions of their regard.

SCOTTISH NOTES.

Mr. MacKeith, of Glasgow, reports the gift of another fresh-air home for poor children.

Auchtermuchty, Fifeshire, is said to be the most over-licensed place in all Scotland. Many of the young men are giving way to drunkenness.

Rev. John Freeland, of the Free Church, Innerwick, has attained his ministerial jubilee. He was the first minister licensed by the Free Presbytery of Glasgow.

General Booth has been addressing meetings in Glasgow and other towns in Scotland. The attendances of the general public were not so large as formerly.

Pollokshields Free Church, Glasgow, of which Dr. Wells is pastor, has a membership of over 1100, with over 1200 young people attending its Sabbath schools and Bible-classes.

A fellow presbyter of Dr. Denney, of Broughty Ferry, who was also a fellow student at college, recently said the now famed expositor was a marked man when a student, for his piety and his orthodoxy.

The high public esteem in which Dr. J. Hood Wilson, of the Barclay Free Church, Edinburgh (Moderator Elect), is held was seen in a number of presentations made to him last week, including 200 guineas, a court dress, and a Moderator's gown.

At the annual meeting of the Dundee United Evangelistic Association Rev. John Macpherson referred with regret and misgiving to the excessive love of pleasure seen among young people in the present day. Another speaker, Rev. A. S. Inch, said that disunion among Christians and the spirit of criticism were serious hindrances to aggressive work.

At the annual meeting of the Cowcaddens Free Church, Glasgow, a very encouraging report of congregational work was given. There is a membership of about 1270. The church has been open for services of some sort, without a break, every night for the past eleven and a-half years. Mr. Matthew Burnett has been holding a Gospel temperance mission with good results.

Speaking at the opening of a bazaar on behalf of a domestic servants' home in Edinburgh, Dr. Alex. Whyte said he had no patience with the idea that domestics were not so good as they used to be. There was no section of his congregation that he visited with more confidence and delight. "Annie Swan" (Mrs. Burnett Smith) urged that servants should be treated with human sympathy and interest, and not as mere machines.

The annual meeting of Saline Free Church was held in the church on Wednesday last, Rev. J. Calder in the chair. There was a crowded attendance. A most interesting feature was the presentation of a number of handsome books from the Scottish Reformation Society to the Bible class for proficiency in the study of Protestant truth. All the reports showed that the spiritual life and material prosperity of the congregation are in an encouraging state. Praise and prayer wound up a most encouraging meeting.

RESCUE AND EVANGELISATION MISSION AT SHEFFIELD.—The annual report of the work superintended by Mr. and Mrs. Wm. Corbridge tells of devoted effort for the reclamation of the fallen. In the course of three years over two hundred young women and over twenty children have received help through the Mission, and eighty per cent. of the cases have turned out well. Poor girls ask to be received into the Home. During the recent severe weather, thousands of distressed and needy people were glad of the relief administered by the Mission. Mr. Corbridge's address is: 250, Duke-street, Sheffield.

EVANGELISTIC NOTES.

Kilrush.—A successful series of Gospel meetings has been held in Kilrush by Rev. John Good, Methodist evangelist.

Mr. H. Collins has concluded a successful mission at Rayne, Braintree. The services have been largely attended and greatly blessed.

Mr. William Forbes began a ten days' mission on Good Friday at Croydon. Afternoon Bible readings are held in addition to the evening meetings.

Liverpool.—Last week, Rev. W. F. Holt, of Nechells, conducted a series of special evangelistic services in St. Peter's, Silvester-street, Liverpool.

Lambeth.—A highly successful ten days' mission has been conducted at Lambeth by Rev. David Smith, of Edenbridge, whose heart is in the work of evangelism, and who has been largely blessed in it.

Henry Smith, having completed a most successful mission at the Wesleyan Chapel, Tanfield Lea, where many professed to accept Christ, is now labouring at Brudenell-road Mission, Leeds. The Lord is confirming his Word with signs following.

Chesham, Bucks.—A ten days' mission has been concluded here with very gratifying results. Large congregations assembled night after night to listen to the loving messages and stirring appeals of Revs. J. T. Mateer, W. B. Taylor, W. Dorey, J. W. Colley, and the pastor, H. Trueman.

Mr. George Clarke has completed a series of united mission services in the Morningside, West End, and Newington districts of Edinburgh. Large numbers have professed a saving knowledge of the truth, while the Lord's people have received much spiritual help and stimulus. He was assisted by the ministers of the various districts. D.

Messrs. Moody and Sankey, passing through Fort Worth, Texas, *en route* to Mexico, held a series of remarkable services in Fort Worth, arousing the whole city and bringing overwhelming crowds to the Auditorium. They have promised to return there and hold a longer mission at the end of April, after the completion of their Mexican missions.

Mr. Walter Notman, of the Evangelisation Society, has concluded a fortnight's mission in connection with St. Saviour's Church, Saltley, Birmingham. The work from beginning to end was of a progressive character, in reference both to numbers and blessing, many professing decision for Christ. At the last services the hall was crowded as never before. Mr. Notman has commenced meetings at the Great Assembly Hall.

Garway and Norton.—Successful evangelistic services have been held in the Baptist chapel for five weeks, conducted by Mr. J. Simmonds, of the Evangelisation Society, who also exhibited a beautiful model of the Tabernacle in the Wilderness, and preached from it, taking part by part. The interest was sustained throughout, and the attendance very good. The Word was blessed greatly to Christians of many sects, and to the unsaved.

The Metropolitan Music-Hall Services in connection with the Hyde Park Hall Mission, were brought to a close on Easter Sunday. For twenty years these services, held during the winter months, have been well attended—somewhat interfered with by the exceptionally severe weather of the past winter—with manifest tokens of God's blessing. The faithful Gospel preaching of Mr. Charles Cook and the singing of an excellent choir attracts, impresses, and leads many to decision for Christ. Mr. Cook is leaving London for a much needed rest, his throat giving him considerable trouble.

PERSONALIA.

Sir Thomas Fowell Buxton, Bart., treasurer of the C.M.S., has been appointed Governor of South Australia, in the room of the Earl of Kintore, G.C.M.G., whose term of office has expired.

Mr. Henry Harben, of Hampstead, who has taken the greatest interest in the North-West London Convalescent Homes Fund for working men, has decided to erect at his own expense a building at Littlehampton to cost 20,000*l*. The work will be put in hand forthwith.

The Bishop of Sierra Leone hopes to visit the West Indies in the latter part of this year, in order to inquire into the prospects of a steady supply in the future of earnest and devoted Christian men for missionary work. The Bishop will seek to address as many gatherings as possible, in order to explain the situation in Western Africa.

A DRAWING-ROOM MEETING on behalf of the North London Ladies' Settlement in Upper Holloway was held on Tuesday week at 1, Cranley-place, South Kensington. Prebendary Webb-Peploe, who presided, dwelt upon the increased demand for women's work all over the world, and the great help that Christian women could give if they would make work for Christ and his Church their life-work.

OBITUARY.

REV. JOSEPH SIMPSON, BOSCOMBE.

On the 6th there passed away, aged 69, at Bournemouth this well-known Wesleyan Methodist minister, who entered the ministry in 1849, and laboured for forty-six years in Wimborne, Aylesbury, Bodmin, St. Mawes, Callington, St. Ives, Wainfleet, Chorley, Biggleswade, Newcastle-on-Tyne, Heywood, Bishop Auckland, Rawtenstall, Newton Abbot, and Leeds. He became a supernumerary in 1889, and then went to Boscombe, near Bournemouth, to reside, where he continued to do active work almost up to the time of his home call.

TROUBLE WITH THE PRIESTS.

Writing from Mostaganem, Provence d'Oran, Algeria, Mr. A. V. Liley says:—Since my last letter the work among the Spaniards which was so flourishing and encouraging has been sadly impeded by orders from the local authorities. All the Spaniards were Roman Catholics, and all the children ought to be attending the classes held by the priest preparatory to their taking the first communion. The Spaniards became so interested in the Gospel that they never went to the mass, and the children were very irregular in going to the priest.

This the priest could not tolerate, and so set the local press against us. Articles untrue and defamatory have been published some time. We thank God they have been unable to find anything against us except "concerning our God," and that we are English. These articles have made the authorities so exacting with regard to our meetings, that we have been utterly unable to comply with their demands and the meetings have been stopped. This has caused much disappointment among the people; the priests seem in a measure to have gained their ends, but have not won increased esteem by such procedure. The Word of God is not bound, and we are cheered by the fact that three Spanish women, after having heard the Gospel, are voluntarily reading the Scriptures to their less instructed neighbours.

You are doing a much-needed work in The Christian by exposing the insinuations of Rome, and in seeking to awaken the Christian Church in England to its duty. We who are living in Roman Catholic countries learn by bitter experience that the Church of Rome has not changed. She formerly wore the gauntlet, but now she wears a glove of silk; the hand, however, is as ever ready to relight the fires to burn the children of God.

LOYALTY TO CHRIST.—Dr. Barbour, writing about Tan Soan Leng, native pastor of a large congregation in Chin-chew, gives a striking instance of the pastor's loyalty to the Gospel. When his wife died last year, he refused to have music at her funeral, believing that the funeral music was not free from idolatrous associations. It was a terrible innovation: even at Christian funerals music had hitherto been universal. Even the Church session urged compliance with the unbroken custom of the land. A funeral in silence, they declared, would be a humiliation to the Church. But Tan remained firm; and the silent solemnity of the procession to the grave profoundly impressed the whole city.

SOUTH AFRICAN AUXILIARY BIBLE SOCIETY.—The forty-eighth report states that during last year 32,120 Bibles and Testaments were issued from the depot in Capetown, and circulated in various parts of the Cape Colony, the Free State, Transvaal, Bechuanaland, and more distant regions. The sum of £870 was received in the form of free contributions, and £2069 for the sale of Bibles, while free grants were made to meet the cases of Christian workers, and reduced charges to meet the necessities of the poor. The society has 160 branches, agencies, and colporteurs, and works in connection with the Bristol and Foreign Bible Society. The secretary of the Auxiliary is Rev. L. Nuttall, Capetown.

REQUESTS FOR PRAYER.—For guidance and blessing upon the work of Northcote Willy and James Neech at the Lincoln April Fair, April 20 to 28.—For Mrs. Birt's band of rescued children sailing in s.s. *Sardinian* on Thursday, 18th inst. for Canada.—For a home and re-engagement in a real Christian family for a Christian German governess.—For blessing on a ten days' mission at the Y.M.C.A., Bury, Lancashire, conducted by Northcote Willy.—That Mr. Matthew Burnett's third week's Evangelistic meetings at Cowcaddens Free Church may result in great blessing. PRAISE.—For much blessing vouchsafed during fortnight's Gospel Temperance Mission at Free Church, Cowcaddens, Glasgow.—For good work at Biarritz, where God is manifest in not a few who are seeing more of Him. Pray that they may be not merely children but servants of God. Pray also for Pau, where Gospel meetings are being held.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec. Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., 7 p.m., Lantern Service; 3.15, P.S.A., Mr. E. Welch; Wed., 8 p.m., Mission Band service.

Thanksgiving and Prayer.—United meetings, all day, Great Assembly Hall, Mile-end-road, E., Wed., May 1.

Bridge of Hope Mission.—A meeting in Mansion House, Tues., 23rd, at 3 p.m.; Archdeacon Sinclair in the chair; Lady Henry Somerset and others will speak.

Hoxton Hall Mission, Hoxton-street, N.—Special public meeting, on Monday, April 22. Mr. J. Fyfe Stewart will take the chair at 8 p.m. Tea at 7 p.m., tickets to be had from Mr. William Noble at the Hall.

House of Rest, 10, Finchley-road, N.W.—Friday, 19, for the outpouring of the Holy Spirit at 3, 6, and 7 p.m.

Postal and Telegraph Christian Association (Senior).—Annual conference, City Temple, Mon. and Tues., April 22 and 23, various meetings from 10 a.m. to 9.30 p.m.; (Messenger's) Memorial Hall, 22nd, 6 and 8 p.m.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Conference Hall, Mildmay Park, N.—Sun., 3.30, Mr. P. S. Badenoch, and 7, Mr. W. Campbell.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Mr. C. Lazenby; 3 p.m., P.S.A.

Clapton Hall, Upper Clapton, N.—Mr. J. G. MacVicker, Sun., 6.30 p.m., Thurs. 7.30 p.m.

Conference Hall, Eccleston-street, S.W.—Sun., 3.30 and 7, week nights, 8, Mr. J. J. Sims.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W. Sun., at 7, Mr. P. Garrioch; Malden Hall, Haverstock Hill, N.W., Sun., at 7, Mr. A. Kyd.

St. George's Hall, Langham-place.—Mr. B. Glasgow, Suns., 11 and 7.

Spitalfields Lodging House Band.—Annual meeting, Sat., April 20, at 87, Old Montagu-street, Whitechapel, Mr. A. E. Toms.

Tower Hamlets Mission.—Mr. Walter Notman, every night in the Children's Hall, Mile End-road, at 8, and Sun. mornings at 11; the Paragon Music Hall, Sun., at 6.30, during redecorating Great Assembly Hall.

Special Religious Services in Theatres, etc.—Sun., April 21, Agricultural Hall, Islington, 3.30, Rev. T. Selby Henrey; 7, Mr. Robert Smith; Evangelical Hall, Homerton, 3, Mr. Chas. Button; 7, Mr. G. A. Smith; Hall of Varieties, Clapham Junction, 3.30, Mr. William Coates; 7, Mr. T. C. Chadwick; Morley Hall, 7, Mr. J. H. Lydall.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men; meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

Islington and Highbury Y.M.C.A., 198, Upper-street, N.—Young men's meeting, Thursday, April 18, at 8.30 p.m., address on "Scriptural Holiness" by Rev. J. Hersee.

Trinity Presbyterian Church, Kensington-park-road, W.—Farewell meeting to bid God-speed to Mr. Fegan and 100 boys leaving for Canada, Monday, April 22, at 8; Mr. R. Cory will preside; addresses by Mr. Fegan, Lieut. Mandeville, Mr. W. Butland, and others. Rev. G. H. C. Macgregor will give a valedictory message.

Coming Conferences.

Prophetic Truth and Inspiration.—Aberdeen, April 21-25; Edinburgh, April 29 to May 3; Clapham, June 18-20; Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

Deepening of Spiritual Life.—Exeter, April 22-25; Bolton, April 29 to May 2; Birmingham, May 6-10; Nottingham, May 13-17; Dublin, May 20-24; Manchester, May 27-31; Wellington-road Hall, Stoke Newington, May 27 to June 2; Southsea, May 27-31; Guildford, June 3-7; Gloucester, June 10-14; Bridge of Allan, June 17-22; Colwyn Bay, 17-21; Kingswood (Warwickshire), July 2-4; Keswick, July 22-27; Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 13-17.

Temperance Congress.—At Guildford, Tues., April 30, and Wed., May 1. Sec., Mr. W. F. Stedman, 23, Markinfield-road, Guildford.

W.P.U. Anniversary Conference of Christian Workers among Roman Catholics, May 22, 23, and 24. Exeter Hall (Lower), deputations invited; convener, Mrs. W. R. Arbuthnot, Plawhatch, East Grinstead, Sussex.

THE CHURCH MISSIONARY SOCIETY (says the *Record*) closes, so far as is at present known, another year free from debt. It may be remembered that the fund raised to clear off the deficit of March 31, 1894, left a surplus of £4066. By the aid of that, and by using the contingency fund, the Society can meet its liabilities for the year ending March 31, 1895, with a balance of £230 in hand. The associations are £4000 better this year; benefactions are some £3000 better; legacies nearly identical with 1894. The Society's expenditure seems to have remained at the same level, despite the extension of the work. The Society's friends must now proceed with equal faith and courage to meet the difficulties which another year may bring.

CONSUMPTION,
AND
ALL CHEST DISEASES.
INTERVIEWS WITH OLD PATIENTS, AND NEW CASES.

By MR. CONGREVE'S COMMISSIONER.

EIGHTY-SEVENTH INTERVIEW,

With Mrs. BRAME, Darrow Wood Farm, Diss, Norfolk.

A RECORD OF VARIOUS CASES.—A FAMILY MEDICINE.

A reference to one of these cases appeared in the weekly journals of January 22nd, 1891.

Mrs. Brame, with whom I had the pleasure of a short chat recently, is a hale, hearty old lady, over 71 years of age, but looking at least ten years younger. I had been told that Mrs. Brame could give me information about Mr. Congreve's remedies, and this proved to be correct, for in reply to my initial question, the lady told me:—

"My first experience of Mr. Congreve's treatment was in the case of my husband, now deceased. Many years ago, after inflammation of the lungs, we thought it quite impossible he could live, but he took the Elixir, which cured his cough, and he lived to the age of seventy-one, when he died of heart disease. My family is asthmatical, and when I suffer from cough, Mr. Congreve's medicine is the only thing that does me good. Besides this, I have seen its good effects with various members of my family. One son had influenza—the Balsam quite cured the cough, &c., which followed. My daughter had the same complaint while staying with me here last autumn. I advised her to take the medicine; she did so, and recovered. She knows of several remarkable cases of cure in the neighbourhood in which she lives—Enfield."

"I understand, Mrs. Brame, that a girl living near here was recommended by you to write to Mr. Congreve. What was the result?"

"When she first applied I thought there was not the slightest chance for her—all her family suffer from chest disease. However, she got very much better, and if she will only persevere with the medicine I feel sure it will quite restore her."

"Do you happen to know of any other cases, Mrs. Brame?"

"Yes; my youngest son had an attack of pleurisy, and derived great benefit from the medicine; and the 'young widow' referred to in Mr. Congreve's book was still in good health when last I heard from her. (Case 13 of book.)

I thanked Mrs. Brame and took my leave, having first received her permission to make public what she had told me.

MR. G. T. CONGREVE'S work on CONSUMPTION, &c., in which are detailed THE CAUSES, SYMPTOMS, PROGRESS, AND SUCCESSFUL TREATMENT OF THIS SCOURGE OF ENGLAND.—WITH NEARLY FOUR HUNDRED CASES OF CURE. ALSO ON COUGH, ASTHMA, BRONCHITIS, &c., &c. *The Book will be sent, post free, for ONE SHILLING by the Author, Coombe Lodge, Peckham, London, S.E.*

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No. 1317.] # The Christian. [April 25, 1895.

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ANNOUNCEMENTS

of Births, Marriages, *and* Deaths, *inserted in this column.*

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DEATHS.

REES-WILLIAMS.—Entered into his rest, at his residence, 58, Sutherland-avenue, April 23, Joseph John Rees-Williams, the beloved husband of Ellen Rees-Williams, daughter of the late Mr. Arthur A. Rees, of Sunderland. "Not lost, but gone before." c5005

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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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Friends are invited to visit the Institution any day but Saturday.

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There are, however, MANY SAD CASES of destitute and invalid victims, between 60 and 70 years of age, for whom we cannot provide, unless we receive further funds IMMEDIATELY.

Cheques and P.O.'s should be made payable to the "Liberator" Relief Fund, and crossed City Bank.

Rev. J. Stockwell Watts (Hon. Sec.), 16, Farringdon-street, E.C. c4195

STARVING AND DESTITUTE, verging on crime and suicide, still young and helpable, could obtain fresh start in life through the Labour Homes of the Church Army if funds permitted. Nearly 1,000,000 meals served yearly, irrespective of creed, with labour test, and Christian sympathy. Donors of 5s. and upwards supplied free with tickets for giving to beggars. £4000 pressingly required for food, clothing, blankets, and maintenance. Staff nearly all unpaid.—Remit, Rev. W. Carlile, Hon. Chief Secretary, Headquarters, 130, Edgware-road, London, W. c4624

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NATIONAL PROTEST

AGAINST THE TORTURE AND MASSACRE OF

CHRISTIANS IN ARMENIA.

PUBLIC MEETING,

ST. JAMES'S HALL, LONDON, S.W., on TUESDAY, MAY 7, at 8 p.m.

His Grace the DUKE OF ARGYLL, K.G., K.T., in the Chair.

To protest against the fiendish atrocities in Turkish Armenia, and to insist upon the speedy fulfilment of the 61st Article of the Berlin Treaty and of the Anglo-Turkish Convention of 1878.

PLATFORM TICKETS, **2s. 6d.**; NUMBERED SEATS, **2s.**; RESERVED SEATS, **1s.**; from the Hon. Sec., Anglo-Armenian Association, 3, Essex Court, Temple, E.C.

The Eighth Anniversary of the West London Mission

Will be held in ST. JAMES'S HALL, PICCADILLY, W.

On FRIDAY, MAY 3rd, 1895.

Rev. Dr. MACLAREN will preach at 11 a.m. Rev. Dr. PARKER, at 12.

The Sisters' Meeting, at 3.30. Lady Henry Somerset Presiding.
Addresses by Mrs. Price Hughes and the Sisters.

Annual Meeting, at 7. R. W. Perks, Esq., M.P., Presiding.
Addresses by the President of the Conference, Revs. Hugh Price Hughes, M.A., Mark Guy Pearse, and Arthur Sherwell, and Howard Barrett, Esq.

SOUTH AMERICAN MISSIONARY SOCIETY.

THE CHURCH OF ENGLAND MISSION TO SOUTH AMERICA.

All who desire to see the Gospel preached to the millions of Indians in South America, and are interested in the spiritual well-being of our fellow-countrymen scattered throughout that vast continent, and who also desire to see its Spanish and Portuguese speaking people brought to a knowledge of the truth, are invited to GIVE THEIR SUPPORT TO THIS SOCIETY, which sends out its Bishop and Clergy and Lay Missionaries to effect these blessed and important objects. Its work at the great ports AMONGST THE SAILORS is deeply valued.

THE MISSION TO THE INDIANS OF ARAUCANIA,

Commenced as a fitting memorial of the Jubilee Year, is intended to gather into the Church of Christ this, the finest of the aboriginal races in South America. The Araucanians were long inaccessible to the missionaries of the Gospel, but are now EVERYWHERE OPEN to welcome them. For this new mission the help of new friends and the increased support of old ones are earnestly sought. The project was dear to the hearts of Captain Allen Gardiner, and his son and grandson, and has been warmly advocated by the Bishop of the FALKLAND ISLANDS. Cheques and Money Orders should be crossed "Messrs. Barclay and Co.," and made *payable to* Captain E. Poulden, R.N., Lay Sec., at the Society's Offices, 1, Clifford Inn, Fleet-street, London, E.C. c4825

CAREY HOUSE Baptist Deaconess Training Institute, Chester.—We now receive applications from Godly young women desirous of devoting themselves to Christian Work.—Address, Mrs. Jones, 2A, Chichester-street, Chester.

REV. A. W. EVANS asks help to maintain only day-school in neighbourhood where children are free from priestly influence. Information gladly given, and help acknowledged.—The Manse, Malvern Link. c5004

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S. O. GREENHILL, Secretary. c4640

PROTESTANT REFORMATION SOCIETY. Established A.D. 1827. The annual sermon will (D.V.) be preached by the Rev. W. R. Mowll, M.A., the Vicar, in Christ Church, North Brixton, on Sunday morning, May 5. Service at 11 o'clock. A collection will be made on behalf of the Society. The annual meeting will (D.V.) take place on Monday, May 6, in the Lower Exeter Hall, at 7.30 p.m. Sir C. Robert Lighton, Bart., will preside, supported by the Rev. C. H. Waller, D.D., Rev. W. R. Mowll, M.A., W. J. Fraser, Esq., and others. A Protestant address will be delivered by the Rev. Samuel Wainwright, D.D., Vicar of St. Stephen's, Clapham Park. The committee earnestly invite all Protestant friends in and near London to attend the meeting. c4090

THE BOYS' BRIGADE.

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ADDRESSES by
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The Rev. Canon M'Cormick, D.D.
The Rev. F. W. Macdonald, D.D.
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BRITISH AND AMERICAN MISSION HOMES, PARIS. Founded A.D. 1872, by Miss Ada Leigh (Mrs. Travers Lewis).—A meeting on behalf of this Society will (D.V.) be held in Exeter Hall (Council Chamber) on Wednesday, May 22, at 3.30. The chair will be taken by F. A. Bevan, Esq., Treasurer. Canon Benham, Rev. H. Alder date chaplain to the Homes in Paris), and Mrs. Travers Lewis will be among the speakers. £40 is urgently needed for the English Orphanage in Paris. By permission of the Earl and Countess of Meath, **A SALE OF WORK** and a Meeting will be held at their house, 83, Lancaster Gate, on May 21st, at 3.30. The chair will be taken by the Rev. C. J. Ridgway, M.A. Rector of Christ Church, Lancaster Gate. London Office: 22a, Queen's-road, Bayswater, W. c4910

DOCK LABOURERS' MISSION.—Many poor pale-faced children, recently recovered from influenza, need a few weeks in the country. Funds and clothing are needed.—Mr. Coleman, 150, Boleyn-road, West Ham. c4690

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Church Pastoral Aid Society

THE ANNUAL SERMON

Will (D.V.) be preached in the Church of

ST. MARTIN'S-IN-THE-FIELDS, CHARING CROSS,

On WEDNESDAY, MAY 1st, 1895,

By the Right Rev. Dr. KNOX, Bishop of Coventry.

Divine Service will commence at 3.30 p.m.

THE ANNUAL MEETING

Will (D.V.) be held in

Exeter Hall, Strand, on Thursday, May 2nd, 1895, at 2.30 p.m.

J. H. BUXTON, Esq., President, in the Chair.

SPEAKERS:—The Bishop of DOWN and CONNOR; Archdeacon HOWELL, Archdeacon of Wrexham; Canon MCCORMICK, Vicar of St. Augustine, Highbury; Rev. A. J. ROBINSON, Rector of Holy Trinity, Marylebone; H. E. THORNTON, Esq., President of the Nottingham Auxiliary. Archdeacon HOWELL'S subject will be "The Church in Wales." Rev. Canon MCCORMICK will speak on "The Church and the Poor." Rev. A. J. ROBINSON will refer to "The Forward Movement." H. E. THORNTON, Esq., will describe "The Ladies' Home Mission Union."

Tickets may be obtained at the Society's Offices, Falcon Court, 32, Fleet-street, London, E.C.

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The Christian.

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Notes and Comments.

We give our readers a final reminder of the Thanksgiving Meetings to be held in the Great Assembly Hall, Mile End, on Wednesday next, at 11, 3, and 7. Particulars will be found in other parts of this issue. If the meetings are to be successful in the highest sense, they must be preceded by much private prayer.

We have it on undoubted and first-hand authority that the worst published accounts of the recent Armenian atrocities do not equal the horrifying facts.

It is with deep regret that we learn from a telegraphic despatch of an accident at one of Messrs. Moody and Sankey's meetings in Fort Worth, Texas. The roof of the building is said to have collapsed, one person being killed and forty-six others more or less injured. None will be more pained at such an occurrence than the evangelists. Considering the vast number of large and crowded gatherings they have addressed, it is a matter for supreme thankfulness that accidents have been so rare in their meetings.

As the time of the "May Meetings" is here, we should like to suggest a few things which, if observed, will tend to promote their efficiency: 1. Do not put a dull, dead man into the chair simply because he has a long purse. 2. Do not crush the meeting with too many speakers: in choosing them, the usefulness of the meeting, and not pleasing the speakers themselves, should be considered. 3. Have a time-table, on which the time allotted to each speaker shall be marked; otherwise someone is almost sure to take more than his due share of the time; and probably the meeting will end in abortive feebleness. 4. Let there be prayer in the midst of a meeting, as well as at the beginning and the Benediction at the end; many a meeting would thereby be instantly raised in tone and power.

The treaty between Japan and China, which has been ratified, has many interpretations put upon it, and is seen, by different eyes, to possess different possibilities; but still a few things are admitted by all. It is clear that East and West will be brought closer together; the dividing line is fading away. Things done in the "far East" move our Cabinets as mightily as if they had been done in Europe. "God hath made of one blood all nations"—that fact comes out plainer every year. Another thing is that China stands wider open than ever to the influences of the whole world; therefore the Church of Christ should be ready to go in and occupy the land. Merchants are calculating its wealth, and politicians are guessing its fate; Christians must have a determining hand in its future history.

Canon Fremantle, the Dean-designate of Ripon, says that all his life long he has been struggling against the clericalism which goes its own way without regard to the thought and feeling of the people generally, and that he has not found it easy. No; it is never easy to go against an order of men who are entrenched either behind privilege or tradition. But the breath of free speech is good for us all, if so be it is used in kindness, with a sense of fallibility, and with a desire to do the will of God.

The Pope has been showing his great affection for the English people by writing them a letter, which very few of them will read, and which will make many of those who do read it smile at the old-world look of the thing. The fact is, the Pope has been moved by those busy Englishmen who visit him, who would like to see their country again under his heel, and think they see signs of readiness for submission. We doubt if the Pope sees them. We do not deny, indeed we are always pointing out, that there are many proofs of the spread of Papist beliefs and practices among us, but the time for "reunion" is not ripe. This letter, we believe, will delay the ripening. The Pope has been ill-advised to make such a deliverance as the following to a people so enlightened as the English nation:—

> We are pleased of our own will and authority to add still another to the sacred indulgences which have been granted from time to time by our predecessors. We grant, that is, to all those who piously recite the prayer appended to this letter, to whatever nation they may belong, an indulgence of 300 days; moreover, a plenary indulgence once a month on the observance of the usual conditions to those who have recited it daily.

"Indulgences" is a word to excite suspicion mixed with contempt; besides, "reunion" evidently means unqualified submission. The English people have sat too long in the school of experience to relinquish their dearly-bought liberties for the sake of any superficial and artificial uniformity.

The Westminster Gazette is doing good service by showing "Monte Carlo as it is." The exposure of the system by which, in the long run, the bank is sure to win, ought to produce some effect on anyone who is verging in the gambler's direction. The immoral aspect and influence of the place are painted in terrible words:—

> Though he has not been able to efface hereabouts the splendour of creation, man has managed to plant in its bosom the most fatal, the wickedest, and the worst institution which Europe contains, and my brief experience of it—although by no means that of a misanthrope or a Puritan—made me wonder, when I was on the point of leaving Monte Carlo, why the recent earthquake in this region did not blot the whole affair out of existence, and even at the cost of reducing to ruin and chaos the lovely land.

Many European alliances have been formed for the purpose of averting or removing some common danger; could not this "gambling hell—and never was hell more graceful, ornamental, or attractive," a common danger to Europe and the world—be for ever closed?

"A Primer of Evolution" gives us a definition of sin very characteristic of the materialistic school:—

> What man calls sin is shown to be more often due to his imperfect sense of the true proportion of things, and to lack of imagination, than to his wilfulness...The lack of imagination, which is itself largely due to defective training of the intellect, prevents a man from putting himself in the place of others, and deprives him of that sympathy which is essential to the unselfish life.

Had Byron a defective imagination, or Poe? Certainly we need a moral imagination, but that comes from a pure and loving heart, which at once sees and appreciates another's need and danger. A contemporary says that nowhere is the humanising power of science shown more clearly than in its effects upon the old conception of sin; but if sin be only a little defect in imaginative power, we shall soon see those who accept the theory losing what little imagination they possess. We need a new heart and a right spirit, and then the imagination will be full of images of grace and tenderness.

Shall we ever depose the Pagan classics? Their language may be beautiful, but why should our youth be compelled to drink in their heathen ideas and influences? Dr. Forsyth, of Cambridge, has raised the question, and we shall be glad if some useful discussion can be started upon it. If the Greeks sharpened their wits without learning a foreign tongue, might not Englishmen do the same? We know a head master of a large public school who thinks they might. If Greeks discussed moral and philosophical questions in the dim light of reason and conscience, why should not Englishmen always discuss them in the clearer light of the Gospel? It is certain we shall have Pagan habits and practices so long as we have Pagan teaching. Dr. Forsyth says:—

> Invaluable as are the ancient classics to a liberal education, it has been to a large extent a misfortune that the classical element has been allowed to preponderate so much in the education of young ministers, in proportion to the New Testament and other great Christian classical fountains. Many ministers of Christianity know a great deal more about the literature of the classics than they do about the New Testament. Our boys in the public schools are taught on the Pagan ideas of heroism—they become young Stoics, and not young Christians.

Mr. Stephen Massey, of Manchester, in a powerful plea for simplicity of living which he has addressed to *The Independent*, quotes from a missionary friend, who urges that increase of income as life advances should not involve increase in style of living:—

> There must be many people in our churches who though not living as the world would say extravagantly, are yet living in a way that makes it impossible for them to give all that God looks for from them, and the habit of spending grows and becomes a great tyranny; whereas, if a principle of strict simplicity were adopted as a matter of conscience, their lives would be more faithful, and their characters would be much stronger.

Mr. Massey contrasts the experiences of two of his friends, one of whom invested £4000 in a scheme which turned out a fraud, and who is now learning to have done with his childish putting of money into bags with holes; the other "who long ago learned the secret of possessing money instead of being possessed by it, who lives in the simple style of his youth, and who has given sums which would be generally thought immense, to further the Kingdom of Christ in a land where the rulers might at any time seize all the property." Even so, he holds it to be a good investment.

No more useful licensing reform has been suggested for a long time than that proposed last week by the Wandsworth Licensing Justices.

The chairman, Mr. T. H. Thornton, said the bench had fully considered the question of alterations to licensed premises, and had come to the conclusion that they were extending to the victualler a great privilege in sanctioning them. In future the magistrates would require the fronts of all public-houses to be of clear glass for windows and doors above 4ft. 6in. from the ground, similar to restaurants and pastrycooks' shops where refreshments were dispensed. It was only subject to these conditions that they would sanction any alterations.

A little wholesome daylight and publicity would do much to lesson secret tippling. We believe the plan has worked beneficially in many parts of the United States, and we hope it may be widely adopted over here.

The Thanksgiving Meetings.

We give a further selection from the communications that have reached us, expressing a sympathetic interest in the meetings to be held, morning, afternoon, and evening, at the Great Assembly Hall, Mile-end-road, on Wednesday next, May 1:—

Ven. Archdeacon Sinclair:—"All good wishes for so useful and delightful a meeting."

Dr. Barnardo:—"I quite hope to be at the meeting at the Great Assembly Hall."

Pastor Thos. Richardson (Rotherhithe):—"I purpose chartering a special train from here, and will bring over 300 or 400 people."

Rev. J. B. Barraclough (St. Thomas's, Lambeth):—"I hope to be present at one or more of the meetings, and shall encourage my curates and other helpers to come."

Rev. R. Balgarnie:—"I hope to attend the Thanksgiving Meetings."

Rev. W. Knight Chaplin (Hon. Sec. National Council Y.P.S.C.E.):—"I hope to be able to attend the meetings."

Rev. J. W. Ewing (Wandsworth):—"I wish great success to the proposed meetings, and shall be pleased to make them known to my people."

Rev. G. J. Hill (Seamen's Christian Friend Society):—"Having found much joy and help in attending last year's Thanksgiving Meetings, I am anticipating the pleasure of attending the meetings, and hope to be accompanied by many of our missionaries and workers."

Rev. John Wilson (Woolwich):—"I shall be pleased to attend and also to make the meetings known in our district. Hope we may have a gracious season according to our earnest expectation."

From friends in the country also come intimations of interest in the gatherings. For instance, Mr. Duncan Davidson, of Banchory, Aberdeenshire, writes:—"We hope to keep that day in unity with you all."

Mr. George Hatton (late superintendent St. Giles' Christian Mission):—"What joy it would give me (if it were possible) to attend the Thanksgiving Meetings on the 1st May."

Captain Hawes (Weybridge):—"I am rejoiced to see that another meeting for 'praise, prayer, and testimony' is about to take place. Wherever those who love the Lord Jesus in sincerity are gathered together, owning 'the unity of the Spirit' (without which we cannot expect any real blessing), we may look for a special work of the Holy Spirit, and such a work as will put man, sects, and gifts in the background. With many conferences, missions, and organisations, man and gifts have become more and more prominent, almost to a partial exclusion of the Holy Spirit's power."

Mr. W. W. Ashley (Tunbridge Wells):—"I write to express an earnest hope that the meetings to be held on May 1 may not pass without some permanent result in inducing some of God's people to give themselves to constant persevering prayer. I would like to suggest that those attending the meetings be asked specifically to give at least an hour each week, at such time as may best suit them, to shut themselves up alone with God to plead for revival, and for the fulfilment of his promises. Our Lord says, 'If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you.' No one has ever fathomed the depth of God's promises? but can we not try to understand something of them. At all events, we can tell our Lord that He knows what and how much they mean, and ask Him to fulfil them."

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The Revival in 1859.—III.

While the characteristics of the Revival, both in town and country, were generally the same, the beginnings of the movement in congregations and localities were frequently marked by features of special interest. Out of many a few typical instances may be noted.

The pastor of a church at M——, a thinly-peopled inland parish in this county, became unusually concerned about the welfare of his flock. Other places were sharing in the gracious visitation; was his people to be passed by? This question he pondered with many searchings of heart. His anxiety deepened into distress. The burden of souls became so oppressive that for a whole week he could not pursue his usual studies and occupations; he could only pray. On Saturday he spent five hours on his knees, confessing his own sins and the sins of his people. On entering the pulpit next day he became conscious of an unwonted solemnity. The preaching was in demonstration of the Holy Ghost and in power. At the close of the service several of those reserved, stolid country people came forward, unbidden, to inquire. A remarkable work of grace in the congregation followed, spreading over the parish and district.

In the town of C——, a minister who had visited Ireland was one Lord's day narrating to his congregation some incidents in the revival which he had witnessed in the sister island, when a loud voice was heard. It was the cry of a young man suddenly awakened to a sense of his sin and danger. The congregation, already solemnised, were startled and alarmed. It proved to be the signal of the Holy Spirit in the beginning of a great revival in that town. For many weeks the entire community was moved. On the streets, in the shops, in every house, in the fishing-boats, nothing was talked of but conversion, salvation, and all that is vital in religion. The fruits of this work were abundant and permanent; the tone of the place was changed and raised; and some of the young converts, consecrating themselves to the work of the ministry, went forth to occupy the high places of the field, both at home and abroad.

Deeply interested in the true prosperity of their congregation, several elders and members of a church in the town of D—— spent a night in prayer, imploring a special token of grace on the coming Lord's day. The token was granted. While the congregation were listening in perfect stillness to an unimpassioned discourse on the blessedness of a people near to God, a piercing cry was heard. It was the voice of a woman, who, believing herself to be a lost soul, appealed for mercy and help. A great awakening followed, and continued for years, the beneficent effects of which, too numerous and wide-spread to be detailed here, are manifest to this day.

In the history of Christianity in Scotland no more remarkable work of grace has been witnessed than the movement in the Wynds of Glasgow. Here, in those revival days, amidst the ungodliness and vice, the indescribable squalor and misery of the slums, a congregation was gathered through the labours of the late Mr. McColl. And this was only the beginning of a marvellous work of evangelisation carried on by a succession of singularly gifted ministers who each in turn built up a church from the rubbish of the slums and then removed to a new sphere to repeat the experiment there. This extraordinary work, born of revival, has been carried on in the power of the Holy Spirit up till the present time. Here, if anywhere, is found the solution of the slum question, as the results clearly demonstrate. The outcome of the revival was seen, and is still to be seen, not only in new churches gathered and new evangelistic agencies brought into successful operation in town and country, but also in the moral and material elevation of entire communities. Witness many of the fishing villages on the north-east coast. "Was there any reality in the revival here?" said a stranger on a visit to a northern village. "Do you see those rows of cottages?" was the reply of a resident, who pointed to streets of snug little villas and houses. "That is the revival in stone and lime."

The movement reached sinners of all sorts. It sobered the drunkard. It changed the thief into an honest man, and raised the fallen woman to honour and virtue. The profane became reverent, and the sceptic turned preacher. From all ranks it called forth witnesses to the power of the Gospel; such as Brownlow North, the first swallow of that bright summer, and Robert Cunningham, the prize-fighter, who used to point with his finger to his blind eye, saying, "Ah! freens, the devil is a hard master; I lost an e'e in his service."

Some of the more marked and permanent results of the revival may be noted:—

1. A fuller, freer, more vigorous, more joyful spiritual life.
2. It showed men that the only source of life and progress in the Church of Christ is the Holy Spirit.
3. It clearly proved that the winter of religious apathy may suddenly pass into the spring of a new and fruitful life.
4. It illustrated and attested the truth that the grace of God can save the worst of sinners.
5. It initiated an era of increased prayer in connection with Christian work in all its departments.
6. It created a closer, warmer union among Christians of different denominations.
7. It introduced and established the useful practice of presenting requests for public prayer.
8. It gave a powerful impetus to evangelistic work of every kind, rousing the Church to more aggressive effort, especially in the open-air.
9. It taught the churches the wisdom and duty of looking for results in the work of winning souls and called into existence the meeting for inquirers.
10. It summoned the lay-evangelist into the field, crowning his labours with remarkable success.
11. It led to the united, systematic, prayerful study of the Scriptures, drawing thousands of Christians from the insufficient rills of religious literature to the fountain-head itself.
12. It deepened the interest of many in the conversion of the heathen and paved the way for the recent revival in the work of Foreign Missions.

But although the fruits of the Revival in 1859 remain, it is evident on all hands that there is urgent, infinite need of another and a greater spiritual awakening. In these days, when some are preaching the poverty-stricken Gospel "Be good," and some are teaching that hell is only a roundabout way to heaven; when some see in the Cross nothing but a worm-eaten monument crumbling in its rottenness on the distant hilltop of an antiquated theology, and many who partake of the Lord's Supper regard the doctrine of regeneration as a barbarism, and every allusion to the blood of Christ as a vulgarity; when, on the one hand, the higher critics, like men who cannot tell stars from street lamps, seem unable to distinguish between the inspiration of the Holy Scriptures and their own insight, while on the other hand, the sacerdotalists are striving, only too successfully to bring back the mass and the confessional; when the world within the Church is, vampire-like, sucking its life-blood, and the world without, in its mad pursuit of pleasure and pelf, is reeling intoxicated to open destruction, is it not high time for the Church of the living God to awake and arise and raise a cry loud enough to shake the clouded heavens and bring down the needed showers of blessing?

Dundee. John Macpherson.

THE UNVEILING.—16.

THE FIFTH TRUMPET.—THE FIRST WOE.

IV.

Our brother and fellow-servant John has been made to see for our sakes the working of these scorpion-like locust-lusts of the heart, that unfathomable abyss within, whose native thoughts and imaginations are only evil, and that continually. It is now given him to observe more particularly their shapes.

The composite forms of the cherubim combine in one obedient and beneficent ideal the majesty and force of the lion, the patient industry of the ox, the intelligence and ruling power of the man, the soaring flight and far-seeing vision of the eagle—a living creature filled with the Spirit, and accomplishing the purposes of God. In them all the forms of animated life created on the earth, and seen by the Creator to be very good, are united in one harmonious whole, and constitute a living being filled, governed, impelled, empowered, by the Spirit of God.

These ideal scorpion locusts, on the other hand, have no such vital homogeneity or harmony. Their shapes are described with Divine accuracy, and each symbol used in delineating them is full of unexpressed suggestion and significance.

The remarkable appropriateness of the locust to be used as a symbol of the manifold lusts of men may be seen by the following quotation:—

"If you carefully consider the head of the locust, says Theodoret, a Bishop of Syria, "you will find it exceedingly like that of a horse." Whence the Arabs of old, and to this day, say, "In the locust, slight as it is, is the nature of ten of the larger animals—the face of a horse, the eyes of an elephant, the neck of a bull, the horns of a deer, the chest of a lion, the belly of a scorpion, the wings of an eagle, the thighs of a camel, the feet of an ostrich, the tail of a serpent."

These locust-lusts are not creatures of God. They are the product of fallen human nature deceived and depraved by the liar and murderer from the beginning; and they are filled, governed, impelled, empowered, by the spirit which worketh in the children of disobedience.

[The reader is particularly requested to compare what follows with the explanations of the symbols given in No. 14 of these papers.]

They are like horses prepared for battle. St. Augustine, describing the days of his ungodliness, uses, consciously or unconsciously, this very figure, and says, "I threw the reins upon the neck of lust." He had thrown himself upon the back of a fiery and impetuous steed, as of a war-horse which smelled the battle from afar, and he gave himself up completely to its will. So of wilful and disobedient Israel, Jeremiah (vii. 9) said, "Every one turned to his course, as the horse rusheth to the battle."

They wear a royal golden crown of absolute authority. They do not confine themselves to the energy of self-will to which men yield, as in the experience of St. Augustine, but when conscience protests and pleads against sin, they say, "You must." And the poor slave obeys.

But they are not content with mere despotic rule over an unwilling victim. With the face of man to man (and the face is used to express the whole of man), it talks and argues with you, and persuades you, and convinces you, that the gratification of desire is wise and necessary and right. It makes self-pleasing, not God-pleasing, the standard, and gives counsel and advice to which the treacherous, pleasure-loving, and worldly heart is only too willing to consent. "My son, if sinners entice thee, consent thou not." Jonadab's counsel to Amnon (2 Sam. xiii.) is an apt illustration of the way in which the lusts of the heart talk to men, as distinctly as if they were another personality within themselves.

They have hair as the hair of women. What Bathsheba was to David, Delilah to Samson, Jezebel to Ahab, the mystic Jezebel to the Church at Pergamos, the women of Moab to Israel at Bethpeor, the daughters of men to the sons of God, such are the attractive and fascinating desires of the flesh or of the mind to those who fulfil them. Milton and Isaac Watts both speak of the ensnaring tangles of Neæra or Amyra's hair. Even when writhing under the pain of the scorpion sting, men gloat over the remembrance of the pleasures of sin which they enjoyed for a season, and when memory becomes agony, and the tormented spirit agonises to forget, and to blot the terrible past out of remembrance, they cannot die to it; it refuses to be forgotten.

> Forget the dead, the past! oh yet
> There are ghosts that will take revenge for it:
> Regrets that glide through the spirit's gloom,
> Memories that make the heart a tomb,
> And with ghastly whispers tell
> That joy once lost is pain.

"Their abominations were even as they loved" (Hos. ix. 10), and in the intervals of remorse they apostrophise their lost but unforgotten love, and say, as in the words of an American poet, which might have been written expressly for them:—

> Oh, you tangled my life in your hair, Janet;
> 'Twas a silken and golden snare, my pet;
> But so gentle the bondage, my soul did implore
> The right to continue your slave evermore,
> With my fingers enmeshed in your hair, Janet.

The *bon vivant*, tortured with gout, remembers how he held up his wine to the light and rejoiced in its delicate bee's-wing; and lives his hours of palate pleasure over again in the intervals of his paroxysms of pain. And so of every other palled desire of the flesh or of the mind.

So truly human are these locust lusts. Yet are they also utterly, intensely, savagely, inhuman. They have the teeth of lions beneath the friendly face of the man and the fascinating tresses of the woman. How fitly does the Apostle call them "deceitful lusts."

Listening to the companionable and persuasive talk of the lust warring against his soul, and with his fingers enmeshed in its siren hair, Samson was denuded of his own Nazarite hair, and sold to the Philistines, who put out his eyes, and made him grind in the prison house. The lion's teeth were manifest when David slew Uriah with the sword of Amnon. In Amnon when he tore his sister's reputation, and wrecked her life. In Jezebel when she treacherously and inhumanly murdered Naboth, that Ahab might take the vineyard for which he lusted. In Balaam, when through the daughters of Moab he enticed Israel to sin against God to their destruction.

But the lions' teeth of these savage locust lusts not only cause men to tear others, but themselves. It was the turbulent passion of Samson's own heart that put out his eyes and brought him to his shame and death. Balaam's lust of the wages of unrighteousness led him to death by the sword of judgment. The pitiless lions' teeth tore David's heart when Amnon had no pity on Tamar; nor Absalom on Amnon; nor Joab on Absalom. The sword never departed from David's house, and how his soul was torn the penitential Psalms make known. When dogs licked the blood of Ahab in Samaria and ate the flesh of Jezebel in the portion of Jezreel, we see the cruel working—the lions' teeth—of their own desires, ambitions, and self-will.

They have iron breastplates. The revealing angel must go outside of all animated nature to find symbols to express the character and quality of these inhuman, unnatural, devilish lusts, which come forth from the furnace raging in the bottomless pit of the desperately wicked human heart.

The breastplate of the high priest was the first and chief of the holy garments. With the names of Israel upon his shoulders for security and upon his heart for complacency, and with Holiness to the Lord upon his forehead, he appeared in the presence of God for Israel, that they may be accepted before the Lord (Ex. xxviii.). In his first vision John had seen our Great High Priest as with the tender breasts of a woman, and even the seven angels who pour out the seven last plagues (xv.) have human breasts. But these hell-born lusts have no human pity or Divine compassion. Impervious, impenetrable, impenitent, they are mail proof against law and grace. They are in absolute contrast to the breastplate of faith and love and righteousness.

The sound of their wings is as the sound of chariots of many horses rushing to war. At first they were like horses *prepared* for battle. But they multiply in number, and intensify in tumultuous energy and passion. With emulation and jealousy, like horses in war chariots, they strive to outrun each other; united only in one deadly purpose and endeavour, they war against the soul.

They have tails like scorpions and stings and in their tails is their power to hurt men five months. The repetitions of Scripture are for the sake of emphasis. Three times the tormenting scorpion is mentioned, and twice the period of five months. Evidently the sting is inflicted when the lust has run its course, for the power to hurt is in the scorpion's tail. Therefore the five months of torment begin, not with the indulgence of the lust, but with the sting which follows; not with the illusion, but with the disillusion. And as the five senses are the medium of self-gratification, so the five months' torment from the scorpion sting indicates that the result is according to the cause. As the pleasures of sin were enjoyed for a season, so God, who appointed the moon for seasons, measures out the reaping of these months of torment in accordance with the seed that was sown. For whatsoever a man soweth that shall he also reap.

This mighty and terrible army is generalled by super-human experience and skill. Their Wellington is Abaddon; their Napoleon is Apollyon. No matter how numerous an army may be, how well equipped, how thoroughly disciplined and drilled, its success depends upon the mind that leads it. Moltke, not the Prussian soldiers, conquered France. It is the angel of the bottomless pit who marshals and directs the terrible hosts of fleshly lusts which war against the soul. Malignant hate against the God of love is the ruling passion of his breast. His name, whether in Hebrew or in Greek, is Destroyer. The whole world is included in these two divisions. Jew and Gentile comprise all mankind. This angel, fallen out of heaven upon the earth, is the destroyer of the human race. He is a liar and a murderer from the beginning. He gives no quarter. With consummate subtlety he lays his plans. Ambushments cunningly devised, assaults at unawares, midnight attacks, pit-falls, mines, are more his method than open warfare, though from this latter he does not shrink when needful to his designs.

This generation does not like to hear of a

real personal Destroyer. Many have been offended by the Revised Version teaching us to pray, "Deliver us from the evil one." But it is a fact that the very same old Serpent and Dragon, the Devil and Satan, who compassed the fall of our first parents in the garden, who stood before the woman to devour the Man-Child Jesus as soon as He was born, goeth about seeking whom he may devour, and deceives men by their lusts, that they may be tormented by the sting thereof.

It is a general complaint of evangelical preachers now, that men have no adequate sense of sin, and that the preaching is devoid of convicting power. Conviction of sin is almost a lost experience. If preachers would study in themselves and others the old man which waxeth corrupt according to the lusts of deceit, and consider the heterogeneous features of these lusts, so accurately pictured in the vision before us, they might find the Spirit using them to convict the world of sin as they never were before. M.

Celibacy in the Romish Church.

"A Catholic Priest" gives some instructive reading in a letter which appeared in *The Daily Chronicle* of the 17th inst. Contradicting rumours of a proposed relaxation of "the discipline of celibacy" in the Roman Church, *The Catholic Times* said:—

The whole affair is a fabrication woven by some Protestants who would fain have all the advantages of reunion without sacrificing a jot of their errors on the one hand, or their peculiar practices on the other. That celibacy is the point where the shoe pinches we know well enough, but before the Anglican Church is ready for reunion she must consider whether her clergy are willing to tread the narrow way in which Catholic priests must walk. Celibacy is an observance which has been maintained so many centuries that it is hardly likely to be relaxed to suit the Anglican parson's love of good things, the best of which the Catholic priest renounces for the love of Christ.

Here the priestly correspondent of *The Chronicle* enters his protest as follows:—

The reports above mentioned may, indeed, be merely a fabrication woven by Protestants, but they may have been woven by Catholics, in which latter case the wish was probably father to the thought. If there were any evidence that a particle of truth lay under them, 50,000 priests in Europe would jump for joy. There are men, we know, who are naturally celibates, and when such as these are Catholics, and good religious men, they have no difficulty. But the celibacy of the clergy has always been to some extent a sham, and its profession a hypocrisy. . . . It has caused almost all the defections and apostasies that have ever taken place from among the clergy, and has deprived the Church of some of her most brilliant and devoted ministers. . . .

To say that the Catholic priest renounces "the best" of good things "for the love of Christ" is mere fiction. Two out of every three of us, to put the matter mildly, do so in order to get a living: and it is safe to say that the majority of those who have made the renunciation have been inveigled into doing so. The *modus operandi* is this: A certain number of boys of ten or twelve years of age, mostly of artisan parentage, are picked up by the clergy and sent to a preparatory school, called in France a *petit séminaire*. There, and afterwards at a higher school, called a *grand séminaire*, they receive, if they show capacity, perseverance, and the requisite docility, a fairly liberal education, together with a religious and theological training...They are taught to look upon every act or word, or even momentary thought which may lead in the direction of marriage, as a mortal sin. So continuously is this doctrine dinned into their ears that probably ninety per cent. at the time of their ordination actually believe it, and the other ten per cent. imagine they do. They "make a compact with their eyes," etc.; but in two or three years there comes a rude awakening. But what can the poor men do? Their education unfits them for any other walk in life...

A priest may do many things and be forgiven; but let him honestly marry, and the Church does her best to execrate him. She will not, under any circumstances, give him leave to withdraw into lay communion and marry. Stay he must, and be saved if he can; if he ceases to live as a priest, he shall not be saved if the Church can help it. So a good many go in despair—more than Catholics dream of; and a good many stay in despair, and make the best of a very bad job.

Here is a writer "who has known what clerical celibacy is, in various types of men, for nearly half a century." He addresses himself particularly to "those good Anglicans who desire reunion with Rome," and pertinently concludes:—

In the Catholic Church there is no such thing as public opinion. No Catholic paper would dare to publish this letter, and if the writer of it were known to his bishop it would be woe betide the writer.

And woe betide "the good Anglicans" who become ensnared in the meshes of this apostate system.

The Opium Commission Report.

The *Times* of Monday devoted a column and a-half to a summary of this Report, and another column and a-half to the Report on the inquiry into the use of hemp drugs. There was also a leading article on the reports, accepting their conclusions, and commending them to the British public. The Reports being in favour of things as they are, *The Times* is highly satisfied with them. "The Royal Commissioners have agreed, almost unanimously, on a report rejecting the demands of the anti-opium fanatics. The only dissentient is Mr. H. J. Wilson, M.P. for the Holmfirth division of Yorkshire." His views, *The Times* says, "will carry very little weight in opposition to the unanimous judgment of eight persons, chosen for their competence and impartiality, who have adopted the general conclusions adverse to the proposals of the prohibition party." All this, of course, is what we expected; it is the usual thing in regard to every reform. One important omission, however, has been made. It is not stated that besides Mr. Wilson's "Minute of Dissent" there is in the Report a "Memorandum" from Mr. Haridas, one of the Indian Members, which agrees in several important points with Mr. Wilson's "Minute." Mr. Wilson is, therefore, not quite the only dissentient.

The Commission think it has "not been shown to be necessary or to be demanded by the people that the growth of the poppy and manufacture and sale of opium in British India should be prohibited except for medical purposes." Mr. Wilson does not attach to the evidence on which this conclusion rests a very great deal of value. He declares that the "pro-opiumist" witnesses "represented the great majority of the official classes, both European and native, including military medical officers, together with many titled personages, landowners, and persons who considered that their financial interests were at stake." The public will, sooner or later, come to think that a Report which represents so much vested interest can have no more weight than a report on alcohol would have which was largely based on the evidence of brewers, publicans, and shareholders in breweries. On this question of the foundation of the Report, and the nature of the evidence on which it is based, *The Star* has the following serious remarks:—

The Government of India selected and revised beforehand the evidence which was given, tutored witnesses, "shadowed" independent investigators, and, in spite of these tactics, had the effrontery to state that its intention was to enable the Royal Commission "to fully ascertain the actual facts." Now, of two things, one. Either the Government of India ought to have admitted frankly at the outset that it was on its trial and would defend itself; or it ought to have taken up, and maintained consistently, an attitude of rigorous impartiality. As it is, it professed to be impartial, and so got Lord Brassey and most of his colleagues—though not, we are glad to find, that unsurpassably conscientious and painstaking inquirer, Mr. H. J. Wilson, M.P.—under its thumb, while it was throughout defending itself in a thoroughly partisan fashion.

A reading of *The Times'* summary, which is pro-Government, justifies the last clause of that extract, and as for the first sentence, the country will be determined to know the truthfulness of its assertions; if they are proved, a great many more things than the opium traffic will be involved.

The same doubt is cast upon the report when we read in *The Times* that "the Europeans in India are also, on the whole, strenuously opposed to prohibition, as also the leading mercantile bodies, and the community of planters." This is just like the language held by similar bodies of men on every reform, and is only empty wind.

One of the most striking things in both Reports—that on opium, and that on hemp drugs—is the strong language used about alcohol; it is not quite so strong as the phrase, "distilled damnation," but it will please teetotallers. When *The Times* takes to writing of "the fierce stimulant of alcohol, which has proved the ruin of every tropical population that has taken to it," we almost hope it may throw its enormous influence on the side of the Local Veto Bill. But second thoughts say, "No; it only curses alcohol in the East in order to bless opium, ganja, and bhang."

One thing is certain: this Report has not disposed of the prohibitionists, because it is not an impartial document. The Commission, as constituted, was not of their seeking, but "was a compromise by Mr. Gladstone, to avert a defeat in the lobbies," and was opposed by them. Their opposition was justified by what the Commission has done.

CHINESE MISSIONS.

The four-days' Convention (Liverpool, April 15-19) for the Deepening of Spiritual Life was more crowded than in any previous year, especially the two missionary meetings. The audiences were almost electrified by the description of Rev. Wm. Murray's new invention of putting the Chinese language on paper in Roman numerals and dots, whereby any Chinese can learn to read his Bible in six or eight weeks. Mr. Murray, just in from Pekin, was present, and Mr. Marcus Wood, of the C.I.M., gave it as his opinion that the invention would probably be a wonderful assistance to the missionaries as well as others, for teaching the people to read.

Mr. Murray is returning with new printing presses to produce the books quicker in Pekin.

CHINESE MISSIONARIES AND THE WAR.

Writing from Pekin, Rev. Evan Bryant, of the L.M.S., says:—"Thus far we have been kept in safety and in peace, and some of us, at any rate, believe that this is due to the gracious protective influence of our Heavenly Father. In this city our daily preaching, thus far, has in no wise been interfered with, and the people, as yet, have shown no signs of ill will, since the first few days after the war broke out. Further, there were certainly indications of unfriendliness; but clear and straightforward proclamations, indicating the friendly attitude of the Government towards all foreigners, except the Japanese, acted like magic on the people, and great outward quietness among them was the immediate result."

CONFERENCE OF EVANGELISTS.—Communications from preachers of the Gospel from all parts of the country seem to indicate that the proposed conference on Thursday, May 2, will be of general interest. The sessions of the conference will be at 10 a.m., 2.30 p.m., and 6.30 p.m. It is particularly requested that friends will make the meetings known to those of their acquaintance who are preachers of the Gospel. Tickets may be obtained of Mr. James B. Wookey, care of Y.M.C.A., 186, Aldersgate-street, E.C.

"From that Day Forward."

(1 Sam. xvi. 13.)

By REV. F. B. MEYER, B.A.

From whatever side we view the life of David, it is remarkable. It may be that Abraham excelled him in faith; and Moses in the power of concentrated fellowship with God; and Elijah in the fiery force of his enthusiasm. But none of these was so many-sided as the richly-gifted son of Jesse. We have only to compare the ninetieth Psalm with the eighteenth or twenty-third, and we instantly detect the contrast between Moses the man of God and David the darling of Israel, the man after God's own heart.

Few have had so varied a career as he: shepherd and monarch; poet and soldier; champion of his people, and outlaw in the caves of Judæa; beloved of Jonathan, and persecuted by Saul; vanquishing the Philistines one day, and accompanying them into battle on another. But in all he seemed possessed of a special power with God and man which could not be accounted for by the fascination of his manner, the beauty of his features, the rare gifts with which his nature was dowered, or the spiritual power which was so remarkable an attribute of his heart. We touch these many chords, but the secret still eludes us until we read the momentous words that sum up the result of a memorable day that lay as a jewel in the obscure years of opening youth. "The Spirit of the Lord came mightily on David from that day forward."

I. It Began like any Ordinary Day.—No angel-trumpet heralded it; no faces looked out of heaven; the sun arose that morning according to his wont over the purple walls of the hills of Moab, making the cloud-curtains saffron and gold. With the first glimmer of light the boy was on his way to lead his flock to pasture-lands heavy with dew. As the morning hours sped onwards many duties would engross his watchful soul, strengthening the weak, healing that which was sick, binding up that which was broken, and seeking that which was lost; or the music of his song may have thrilled the listening air. "A cunning player on the harp was he."

A breathless messenger suddenly broke upon this pastoral scene, with the tidings of Samuel's arrival at the little town, and that the prophet had refused to eat of the hastily-prepared banquet until the shepherd boy had joined the bidden guests. His father had therefore sent to summon him with all speed. How the young eyes must have flashed with pleasure! Never before had he been wanted and sent for thus. Till now he had been only "the lad that kept the sheep." The family life had been complete without him. His father and brothers had followed their pursuits and pleasures in almost total disregard of the young son and brother who was destined to make their names immortal. He had borne it all in patience. His heart was not haughty, neither his eyes lofty, neither did he exercise himself in great matters, or in things too high for him; but quieted himself as a child that is weaned from its mother. Still, it was a genuine pleasure to feel that the family circle in great Samuel's eyes was not complete till he had come. He therefore left his sheep with the messenger, and started at full speed for home.

Samuel on his coming had sanctified Jesse and his sons, passing them through a series of ceremonial ablutions to fit them for the festival in which the social and sacred elements combined. But David needed none of these. His pure and guiltless soul was right with God, and clad in the spotless robe of purity. No soil needed punctilious removal. Let us so live as to be prepared for whatever the next hour may bring forth. The spirit in fellowship with God, the robe stainlessly pure, the loins girt, the lamp trimmed. The faithful fulfilment of the common-places of daily life is the best preparation for any great demand that may suddenly break in upon our lives.

II. It Was the Consummation of Previous Training.—We must not suppose that now, for the first time, the Spirit of God wrought in David's heart. To think this would indicate complete misconception of the special teaching of this incident, for Scripture always distinguishes between the regenerating and the anointing grace of the Holy Spirit. From his earliest days, David had probably been the subject of his quickening and renewing work, but he had probably never experienced, before the day of which we treat, that special unction of the Holy One symbolised in the anointing oil, and indispensable for all successful spiritual work.

Our Lord was born of the Spirit, but his anointing for service did not take place till at the age of thirty, and on the threshold of his public work, He emerged from the waters of baptism. It was to this He referred in the opening words of his earliest sermon, "The Spirit of the Lord is *upon* Me, and He hath anointed Me." The Apostles were certainly regenerate before the day of Pentecost, but they had to wait within closed doors until they were endued with power for the conversion of men. Full often have we met with those who were unmistakably the children of God, but who had no special power in witness-bearing, nor freedom in speech, nor ability to grapple with the hearts and consciences of men. They needed what would be to them as electricity to the wire or the spark to gunpowder. In other words, the Spirit of God has been *in* but not *on* them. We have seen such awake and claim the Divine anointing, and suddenly they have begun to speak with new tongues, and men have not been able to resist their reasonings of sin, righteousness, and judgment to come.

This blessed anointing for service cannot be ours except there has been a previous gracious work on the heart. There must be the new life—the life of God. There must be docility, humility, fidelity to duty, cleansing from known sin, and a close walk with God. The descending flame must fall upon the whole burnt-offering of a consecrated life. And it was because all these had been wrought in David by the previous work of the Holy Spirit, that he was prepared for this special unction. It may be, reader, that in the obscurity of your life, shut away from the presence of great interests, you are being prepared for a similar experience. Be careful to obey God's least prompting, whether to do or suffer, that you be prepared for the golden moment when your meek head shall be suddenly bathed in the descending chrism.

III. It was Ministered Through Samuel.—The old prophet had conferred many benefits on his native land, but none could compare in importance with his eager care for its youth. The creation of the schools of the prophets was due to him. Saul, in the earlier years of his manhood, felt the charm and spell of the old man's character. The stalwart sons of Jesse's house were, therefore, probably well known to him when he received the Divine command to anoint one of them as Saul's successor.

Driving a heifer before him, he entered the one long street of Bethlehem, and summoned the elders to a feast, so as not to arouse the suspicions of the jealous, moody king, who would not have scrupled to take his life if he had suspected the real object of his visit.

When David reached the village a strange scene met his eye. There was his father Jesse, and his seven brothers, probably waiting for him in the ancestral home, preparatory to their all going together to the public banquet to which the leading men of the village had been invited. An unusual restraint lay upon the rough tongues and harsh behaviour with which Eliab and the rest were wont to treat him. At other times they would not have hesitated to express their impatience and contempt, but now the very air seemed heavy with a sacred spell that held them. No sooner had he entered flushed with exertion, health glowing on his face, genius flashing from his eye, royalty in his mien, than the Lord said to Samuel, "Arise, anoint him; for this is he!" Then Samuel took the horn of oil which he had brought with him from Nob, and poured its contents on the head of the astonished lad.

It is likely that the bystanders did not realise the significance of that act; or on the eve of the fight with Goliath Jesse would hardly have treated him so unceremoniously, and Eliab would have addressed him with more courtesy. But David probably understood. Josephus indeed tells us that the prophet whispered in his ear the meaning of the sacred symbol. Did the aged lips approach the young head, and as the trembling hand pushed back the clustering locks, did they whisper in the lad's ear the thrilling words, "Thou shalt be king!" If so, in after days how they would return to him, and how vast an inspiration they would be, a formative influence, a preparation for the great destiny that awaited him. But God never presents a great ideal to the soul without being prepared to supply the grace through which it is to be achieved in the life.

The descent of the oil was symbolical; in other words it had no spiritual efficacy, but was the outward and visible sign that the Spirit of God had come mightily on the shepherd-lad. For Jesus, there was no oil; but instead, the appearance of a dove flitting gently to its nest. For the disciples, on the day of Pentecost, there was no oil; but a flame of lambent fire alighting on each bowed head. During the apostolic age, the symbol of the special enduement of the Spirit was the imposition of hands (Acts viii. 17; xix. 6). In the process of the age these outward symbols have become mechanical and have passed from general use. We must believe that we have received when we have fulfilled the conditions. We must dare to reckon on the faithfulness of God to bestow the special power which He has taught us to yearn for, and has led us to claim by a definite act of faith. Let us gladly, however, recognise the power of a good man to make an epoch in our lives, by definitely seeking for, and with us, the anointing of the Spirit of God. A day spent with Samuel may date a new epoch for David. Thus we minister to each other (Gal. iii. 5).

From that memorable day David returned to his sheep; and as the months went slowly by, must sometimes have greatly wondered when the hour of achievement would arrive. When would he have an opportunity of displaying and using his new-found force? He had to learn that we are sometimes strengthened with all might to patience and long-suffering as the prelude to heroic deeds; we have to wrestle with the lion and the bear on the hills of Bethlehem that we may be prepared to meet Goliath in the valley of Elah.

IV.—It was a Day of Rejection.—Seven of Jesse's sons were passed over. Not many wise men after the flesh, not many mighty, not many noble, were called; but God chose then, as ever, the weak, the base, the things that were despised. Seven is the perfect number; the seven sons of Jesse stand for the perfection of the flesh. This must be cut down to the ground lest it should glory in God's presence. The lesson is hard to learn, but its acquisition is imperative. You cannot bear it? Well, be it so; then, like Eliab, you may become one of the princes of Judah, but you shall never be God's beloved (1 Chron. xxvii. 18).

In this secret anointing of David, the first of three, we have a type of the setting apart of our Lord in the Divine counsels. Rejected of men, despised of his brethren, without form or comeliness, He has been set apart as the King of the Ages. As yet many a barrier lies between Him and the acknowledgment which the Father has promised, but to Him every knee shall bow, and every tongue shall confess that He is Lord.

FACTORY GIRLS' COUNTRY HOLIDAY FUND has issued its report. It was started in 1888 by Miss Canney in order to send into the country thirty-eight girls of her own Girls' Club in Saffron Hill, and has grown year by year, extending its benefits to many other clubs and centres. "By its means we are enabled to give a week's or fortnight's holiday in the country to many girls and women who would not otherwise have change. The number of girls and women sent into the country this year is more than half as many again as in the year before. We have this year benefited 704 girls and women, covering 1145 weeks; as against 463 girls and women, covering 758 weeks last year." The secretary is Miss Canney, St. Peter's Rectory, Saffron Hill, E.C.

THE COMING OF THE LORD.

A POWERFUL INCENTIVE TO HOLINESS.

By PASTOR W. FULLER GOOCH.

The coming of the Lord is a many-sided theme, and may be viewed from many aspects. To not a few, we fear, it is a theme for speculation and controversy rather than for believing acceptance and practical application. Not until it is seen to be an integral part of revelation, as much a doctrine of Holy Writ as any other part of "the faith once for all delivered to the saints," can it rightly influence and direct our heart and life. Not as a subject to be curiously turned over and criticised, or toyed with as an intellectual pastime, but as one of the verities of our holy religion, one of the things most surely believed among us, must it be regarded and pursued, ere we shall be spiritually the better for its apprehension.

As the late lamented Dr. Gordon has said: "The second coming of Christ is the crowning event of redemption; and the belief of it constitutes the crowning article of an Evangelical creed. For we hold that the excellence of faith is according to the proportion of the Lord's redemptive work which that faith embraces . . . . Blessed are they who, believing all that has gone before—life, death, and resurrection—can joyfully add this confession also: 'We have a great High Priest who is passed through the heavens,' and thrice blessed they who can join to this confession still another: 'From whence also we look for the Saviour, the Lord Jesus Christ.' For it is the essential part of our Redeemer's priesthood that, having entered in, to make intercession for his people, He shall again come forth to bless them."

Nowhere in Scripture is the subject of our Lord's return in glory dealt with other than on practical lines, no one of the sacred writers treats it argumentatively, but always by way of positive assertion for application to the conscience, or stimulus to life purpose and devotion. The Old Testament writers so used it in application to the people of God and to the world of their own day, while in the New Testament it is the main point of all exhortation and injunction to

A GODLY WALK AND CONVERSATION.

So constantly is this the case that it has been said that "a careful computation has shown that one verse in every twenty-five, or about three hundred verses of the New Testament, speak of this future event." Or to quote another writer, "The solemn maranatha resounds throughout the Scriptures, and forms the keynote in all their exhortations, consolations, warnings."

The largest portion of our Lord's recorded utterances bear upon his Second Coming, both in parable and precept. The "Acts of the Apostles" shows how prominently they kept it to the front in their preaching and teaching. The Epistles interweave it with all their doctrinal and practical teachings. The Book of Revelation has it for its one grand and solemn purport, its final word, and that of the whole canon of the New Testament, being, "He which testifieth of these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." In these last words of inspired utterance we have the fact of the Second Advent dogmatically affirmed in the most solemn and emphatic manner possible, and its true purpose and spiritual effect clearly shown, in that our Lord expects all who hear his announcement to endorse it with confidence and joy, and to be able to hail and hasten it with holy anticipation and desire.

We cannot better define holiness than as readiness to meet the Lord at his coming, all that constitutes such readiness going to make up what is known in Scripture as "true holiness." If then we see what elements are set forth as essential to being ready, we shall understand what holiness is, and shall see also how closely the coming of the Lord as an expectation bears upon our attainment of it. So regarded we shall find that true holiness is not the flabby, emasculated, far-away sentimentalism many seem to imagine it to be, but a firm, whole-hearted, and clear-headed devotion to Christ, entering into every department of life, and regulating the whole of man, "spirit, soul, and body," coming under its wholesome and invigorating influence.

We cannot do better than refer to Luke xii. 31-38 for an illustration of holiness as connected with the coming of the Lord. We have there the attitude Christ Himself delineates as the true one to be taken. Christians are described as "men that wait for their Lord." True holiness crowns Jesus as Lord, acknowledges his sovereign right to be absolute Master (*despotês*) of the whole life. It serves Christ in the sense of obedience, purity, discipleship, stewardship. It waits for Him, patiently endures, and quietly rests on his promise, trusting in his love, and it watches for Him, eager to discern the first sign of his approach. Of such holy ones as these our Lord says, "Blessed is that servant whom his lord when he cometh shall find so doing. Of a truth I say unto you that, he will make him ruler over all that he hath."

But thus to wait and watch we must be assured of the fact that He is at hand, his Advent must

DOMINATE THE WHOLE RANGE AND SPHERE

of our out-look and being. How does Scripture bring this expectation to bear upon us as a stimulus and motive power to holiness?

1. *By awakening a strong desire for it in the heart.* It shows that all our warmest wishes and deepest aspirations depend for their fulfilment upon its realisation. It presents his advent not as a hope, but as *the hope* of our calling, as one indeed of the sevenfold unities of the Holy Spirit's gracious operations in the body of Christ. Thus regarded, we come to love his appearing; we enter into the experience of the bride in Solomon's song, and say, "Make haste, my Beloved, and be Thou like to a roe, or to a young hart, upon the mountain of spices." We shall sing with deepest fervour and sincerity of desire—

> My heart is with Him on his throne,
> And ill can brook delay;
> Each moment listening for the voice,
> "Rise up, and come away."

But such an experience is incompatible with all that is unholy, or out of touch with the will of God as it bears upon our walk before Him. In the light of such a longing, evil desires fade from the heart and mind, all sin becomes hateful, and a closer walk with God becomes the strongest impulse of which the soul is conscious. The preoccupation of the heart with other things is the great hindrance to growth in grace. In the Parable of the Sower we are told "that that which fell among thorns are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection." There is no cure for this like

A HEART OCCUPIED WITH CHRIST,

an eye fixed upon Him as the Coming One. No need for anxious care and toilsome strife if we are soon to enter "the rest that remaineth for the people of God." The consciousness that the *sabbatismos*, the bright and glorious septenary age of God is at hand, makes all that carnal self would desire seem very small and trivial.

As to riches, which, alas! turn (either in their fond possession, or the eager desire for them) so many professed disciples of Christ into money-grubbers, and covetous of earthly gain, what are they to the heart that is set on things above, where Christ sitteth on the right hand of God? While as to the "pleasures of this life," the soul that is pleased with the prospect of the kingdom and the King has found another well-spring of delight, and drinks with joy of the river that proceedeth from the throne of God and of the Lamb. The treasures and pleasures, as well as the threatenings and the fears, of Egypt appealed in vain to Moses, while "he had respect to the recompense of reward." 'Tis even so with all who truly, intelligently, and spiritually look for the Saviour. "Every one that hath this hope set on Him purifieth himself, even as He is pure."

2. Another way by which this expectation incites to holiness is by *awakening a sense of responsibility.* The Master's word is "Occupy till I come," and He has again and again reminded us that one of the very first purposes of his return is to reckon with his servants." To each one He will say, "Give an account of thy stewardship." It is written, "We must all appear before the judgment-seat of Christ." Our work will be tested, its real nature will be manifested, its true value appraised. "The fire shall try every man's work, of what sort it is." As certainly as some shall receive a reward, others shall suffer loss, and be saved so as by fire; to use the apostle Peter's solemn words, be "scarcely saved."

This teaching is by many evaded, toned down, and made to mean almost nothing. An idea that it is antagonistic to the freedom of Divine grace, trenching on the completeness and all-sufficiency of the work of Christ in atonement, leads many to almost ignore it. But it is in the Word nevertheless, and that not in an isolated passage here and there, or hidden in remote and disputed eschatological texts, to be left until eternal life reveals their significance, but in oft-repeated and unmistakable declarations of truth. By parable and by precept, by our Lord Himself, and by his apostles, in Gospels, Epistles, and Revelation is the truth taught and enforced as of vital importance to

THE PRACTICAL ASPECTS OF THE BELIEVER'S LIFE.

No fear can be entertained by the Bible-taught mind as to its colliding with the teaching as to our salvation depending absolutely and solely upon the finished work of Christ. Not until we are *completely* and for ever justified by grace through the blood and righteousness of Christ can we start upon the race of which it is said, "So run, that ye may obtain."

The question of acceptance with God, freedom from the condemnation and guilt of our old state by nature, is settled before we enter the lists; we cannot run if we are the slaves of sin; the Lord's freemen alone are eligible for the contest. All the more, therefore, are we responsible as to the course. Equipped, privileged, and sanctified, we occupy a vantage ground of wondrous value and indebtedness to God. We are not on trial for eternal life; no, thank God! that is ours as his "free gift through Jesus Christ our Lord"; but we are on trial for "praise, and honour, and glory at the appearing of Jesus Christ" (1 Tim. vi. 17-19). Rightly understood, this momentous fact becomes a powerful factor in the life of faith, prompting us to "give all diligence to make our calling and election sure." And that not from selfish, mercenary desire of reward, but from yearning desire for the glory of Him "whose we are, and whom we serve." Our loss through neglect, unholy walk, or unfaithful service, robs Him of glory He would otherwise have had in us and by us; for remember, it will not be the crowned believer, or the rewarded servant, who in that day will be the object of éclat; it is the Master who will then be "glorified in his saints, and admired in all them that believe." I long for a crown, not that it may deck my brow, but that I may have it to cast at his feet. Only let these truths be to us what Phil. iii. shows they were to Paul in his life of faith below, and we shall soon realise what a power for holiness is the waiting for our coming Lord.

3. Once more. By *showing the value and importance of present opportunities in view of the imminence of his approach* does this hope help holiness. To every generation of the Christian Church the return of the Lord has been revealed as imminent, not because God has not known and determined the limits of the Gospel age, but because his saints have but one lifetime in which to prepare for the goal to which we tend, and because for every such lifetime it is intended this should be the motive force, even as at the end it will be

THE DETERMINING CRISIS

of our spiritual destiny. Uncertainty has, therefore, been the prevailing element of this hope in every decade or portion of our era. For all who have been taught to cherish this expectation the words have had a deep and true significance: "The night is far spent, the day is at hand," or again, "A little while, and He that shall come will come, and will not tarry." A little while, truly, in comparison with its eternal result, even if the whole dispensation be regarded; little, indeed, if the personal opportunities dependent on and determined by it are considered.

What an inspiration to Noah, as a preacher of righteousness, must the certain premonition of the approaching flood have been, and what an incentive to communion and intercessory prayer was Abraham's knowledge of the impending doom of the cities of the plain. Similarly will earnest waiting for the Son of God from heaven affect those whose happy experience it is so to do. In view of the glory and blessedness then to be entered on, every opportunity for advancement in preparedness will be eagerly embraced, and diligently used. So also in view of judgment then to be poured upon a guilty world, every available opportunity of warning souls, and every means to win them for Christ, will be earnestly seized on. Would God that eternity and eternal things were more deeply impressed upon our hearts. Nothing is more calculated to bring this about than to realise the certainity of our Lord's speedy return. To do this is to value hours and minutes as precious beyond all price, and to live not as for the fleeting present, but as for the enduring future.

Dr. Westcott has said, "Our responsibility as

Christians corresponds with the grandeur of the Truth which is placed within our reach." If so, measured by the grandeur of the prospect opened up by the revelation we have received concerning the coming of the Lord, our responsibility to use every possibility to make ready for its fulfilment is vast indeed. Blessed be God, those possibilities are great as our needs. The Holy Ghost is ours, dwelling within us to guide, impel, and sanctify, the infinite grace stored up in Christ is ours, that out of his fulness we may receive, and grace upon grace. Exceeding great and precious promises are ours that by these we may be partakers of the Divine nature. Yea, all things are ours, and we are Christ's, and Christ is God's. We need not fear, or doubt or shrink from duty's call, we have but to trust our Lord, and so to gird up our loins "and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ." He will not fail us, and soon, if faithful we shall behold Him, and be like Him, because we see Him as He is.

"Unto you is given
To watch for the coming of his feet
Who is the glory of our blessed heaven;
The work and watching will be very sweet
Even in an earthly home,
And in such an hour as you think not
He will come."

STUDENT VOLUNTEERS IN FRANCE.

HITHERTO no foreign missionary movement has affected the universities of the Continent. The societies have been compelled almost entirely to educate their missionaries themselves, and have been unable to draw on the general body of students. For some time past attempts have been made to extend the student volunteer missionary movement to the colleges of the Continent, but without very much success. Mr. Wilder visited Scandinavia and Denmark, and created no small impression there. In Denmark there was a ready and warm response, but in Scandinavia the natural conservatism of the students made them hold aloof from any new movement until they had time to test it.

These countries seem now to be ripe for the entrance of the volunteer movement. In Scandinavia a large summer conference of Christian students is being held annually. The ground basis is being prepared, and now the volunteer movement should enter. In Germany, this year has seen a new Christian movement in the universities, and one man, Mr. Mochert, is giving his whole time to its extension. For the last three years a quiet solid Christian work has been going on among the 15,000 students of Paris. A society has been formed for Protestant students which Pastor Monnier superintends and conducts. It has a clubhouse, with reading, magazine, and conversation rooms. Around this, about two hundred men have gathered, forming one of the strongest and most distinct social groups in the whole university. Not a few of the men have been quickened, and not a few converted through the good quiet work that goes on there.

It was to establish a closer bond of union between this work and the British movement that Mr. Donald Fraser was sent across last week. Several opportunities were afforded of speaking to the students about the Volunteer movement in Britain and America. Mr. Bœgner, the Director of the House of Missions, was most eager that the students of France should fall into line, especially as an appeal has just been issued by the Evangelical churches for more men. At the close of the last meeting, then, a declaration, which reads thus: "Je suis décidé, si Dieu le permet, à devenir missionnaire en pays étranger," was submitted for signatures. That night nine men put down their names. Most of these, however, had already been preparing for the foreign field. Yet the nucleus has been formed. The volunteers have begun to work, and there are strong hopes that the next few week will see some considerable increase in Paris, and an extension into other colleges in France and Switzerland. The importance of this beginning cannot be over-estimated. If believing prayer attends it, there may be seen, starting out of it, the first distinctly college missionary movement that France or the Continent has yet shared in.

MR. W. J. DEMOREST, the well-known publisher, philanthropist, and leader of the prohibitionist or temperance party, has (says a Reuter's New York telegram) died of pneumonia. He was the originator of the Demorest Medal contest

HEADWAY IN JAPAN.—2.

By J. E. BUDGETT MEAKIN.

THE question of the hour among the Christians of Japan is whether the present tide of the spirit of national independence should be seized to set the native churches entirely on their own feet or not. If the object of mission work is to plant and not to maintain native churches, it is of importance that this should be brought about. But the foreign teachers have brought with them foreign habits and foreign expenditure, and though the native pastors are ready enough to assume control, they are unwilling to forego the foreign, chiefly American, contributions. The difficulty is a real one. Though the Gospel, pure and simple, needs no expensive paraphernalia, yet Christians from other lands would not unnaturally bear to the newly-opened country the institutions which had arisen in their own lands as a result of their own acceptance of the Gospel. And those who provide the funds, naturally should control the administration. Much indignation finds expression against mission boards, while personal relations with individual missionaries remain what they should be, and the deeper spiritual teaching of the foreigner is appreciated by the churches. But these boards are bound to act as they do, as trustees of money for a certain purpose only.

In the presence of a growing spirit of Unitarianism and Rationalism among the native pastors, it becomes a serious question how far men who are inclined to Universalism should be supported. It is the responsibility of questions such as this which makes the life of the missionary in Japan a hard one in the absence of more serious opposition or hardship. It would seem as though the only solution would be for the native churches to henceforth entirely support their pastors, and meet their own expenses, leaving the foreigners to maintain theological and other institutions till the native churches are able to provide for them, the missionaries devoting their whole energy to evangelistic and training work.

Among the works more or less entirely under native direction I would like to call the attention of those interested to Mr. Ishii's Orphanage at Okayama, where real spiritual work goes on. Another especially encouraging field is that of Mr. Batchelor among the aboriginal Ainus of the north. I heard also of the work of Mr. Barclay Buxton on the other side of the island, which has been greatly blessed of God, though the people think he must have been a fearful sinner to have now to work so hard.

SECTARIANISM.

A good deal has been said about the evils of sectarianism in Japan, but though the temptation to preach the denomination instead of Christ has produced its ill effects, they are much less marked than is often the case, and the Japanese inquirer does not usually trouble much about the differences of opinion of the foreigners. Sectarianism is not therefore there the curse and barrier it is in some parts, the questions which rend the churches being the same as in other lands, viz., conflicting doctrines of inspiration, and punishment, divinity, and universalism. A score of years ago an effort was made to form a United Church of Japan, but after two years the attempt had to be abandoned. Nevertheless, there is much more intercourse among the native pastors of the various sects than among the Europeans, and interchange of pulpits is not infrequent. An instance of the little hold the most fundamental sectarian teachings have on the natives arose recently in the case of the Friends, who have been all

SPLIT UP ON THE QUESTION OF WAR,

and in some of the other churches trouble has been caused by the pastors advocating the war with China from the pulpit. The Christians had been continually taunted as being unpatriotic, and this was a sore temptation to disprove the calumny by advocating war and by enlisting. But those who held true to peace have found ample scope for energy in supporting the Red Cross Society.

"IF MEN HAD ONLY PREACHED CHRIST."

In the minds of some of those who have been longest in the field there is a growing question whether, after all, it has not been a mistaken policy for the missionary societies to have undertaken so much. In the words of one veteran, "If men had only preached Christ, as doors and houses were opened to them, without funds, without churches, without institutions, Japan would be much better evangelised by this time, and much anxiety would have been avoided. It takes a lot of piety to bring a young man safely through a theological school, and we had better have no colleges than unfit men for meeting doubts without going to Europe to settle the questions there. Englishmen, and Scotchmen, and Americans, go to college with an ingrained foundation of faith inherited from their fathers, and shared by their neighbours. It is far different here, where we have to deal with the first generation." Another, one of the very first to arrive, said to me, "What do you think of a young man returning from a course of study in America who first opens his mouth to discuss no less a point than the very existence of a God? The fact is that many are so bred up in Buddhistic and Shinto theories that they try to import them into Christianity."

"Christianity has come here to stay, and will go on spreading if all the missionaries and the foreign aid are withdrawn at once. The native church will stand; there can be no question about that." These last were the words of a Japanese pastor in Tokyo, and they fairly sum up what I have gathered on every hand during my stay in this country. With all the faults that can be found—and I have not been allowed to remain blind to them—the native churches are most encouraging. Doubtless many people travel through the country ignorant how many Christians they see, but they do not look for them, though they are to be met with everywhere, in every grade. On two occasions when I was attracted to shops on account of their proprietor and the reasonableness of their fixed prices, I discovered by accident that they were earnest Christians. Another time it was a Government official whom I found to be a brother, and such discoveries were repeated.

SLOW PROGRESS.

But the Gospel is not making the progress to-day that it was ten years ago. Many were then ready eagerly to embrace the teachings of Christianity as to historical facts, but too many went no further, and the difficulty all along has been to secure a real spiritual Christianity. Among the causes which are retarding its spread to-day is the increased connection with so-called "Christian" countries, to which large numbers of students have gone, only to return prejudiced against Christ, certain indeed that their old heathendom is played out, but almost certain that the Gospel is played out too. In the opinion of more than one of the veteran workers here the churches at home have not done what they should have done for the foreign students in their midst, who as a rule spend years in Europe or America without coming into contact with active Christianity. This is especially the case at our Universities, the men attending which are usually of influence at home, but who as a rule come back worse than they go.

The foreign settlers and *employés* are here, too as elsewhere, the great stumbling-block. "Some, I believe," said a man who had worked here a score of years, "have a sort of religion at home, but we hear nothing of it here." The education of the country is largely in the hands of such men now, in place of the Christian instructors brought out through the medium of the missionaries in the early days of the renaissance."

Besides this, the young men of the native churches are concerning themselves more with idle disputations founded on the latest contentions of European scholars. The English reviews and magazines are all read here and discussed by men who know nothing at first hand of the subjects at issue. The last book out is duly epitomised in local magazines as the best, and men unfamiliar with the original languages are busy discussing the authorship of this paragraph and that. From many pulpits one may hear more often of Napoleon and Wellington, of Washington and Alexander, of Socrates and Aristotle, than of Christ. There is, in short, a wide-reaching

MISAPPLICATION OF FORCE,

and if ever there was a land in which a deeper spiritual teaching was needed by the teachers, that land is Japan. There is here a great field for men, especially young men filled with the Holy Spirit and power. These need not speak any language but English, which is understood by almost every native pastor. Let this urgent need be brought before every convention at home, that if it be God's will a number of men from different denominations may be set apart for a time to meet it. Natives and Europeans together would welcome them, and now that general passports are obtainable the whole land may be stirred from end to end.

NOTES ON DAILY READINGS.

SUNDAY, APRIL 28.—PHIL. I.

The Good Work Perfected (1-11).—The apostle was always on the outlook for reasons of praise and thanksgiving. It is well when we can make supplication with joy. Our joy is well-founded when it arises from our confidence in God. When God begins a work in any soul, He will most certainly finish it, but too many fancy He has begun without good warrant. A godly fear of grieving Him is an infallible sign of the genuineness of the work of grace. Devotion to the interests of his kingdom, like that which was so conspicuous in these Philippians, is another sign. (9) This is an excellent prayer for daily use. We need a love which is quick to discern between good and evil (R.V. marg.); then to have a clean, holy heart; and lastly, to bear fruit unto God.

The Progress of the Gospel (12-30).—It seemed a matter of indifference what happened to himself, so long as the Gospel progressed. Because the extension of the Gospel meant the growing glory of the Redeemer. He was content to be in bonds, if his chains gave him wider opportunities of proclaiming Jesus. He could view with equanimity the envy and strife of some, if only Jesus were named to those who might not have heard of Him. He was prepared to live or die that Jesus might be magnified. He was willing to remain for a little longer outside heaven, if that would better serve the cause he loved. His main plea for consistency of life on the part of his converts was that the faith of the Gospel might be commended. It seemed good even to suffer, if it were on the behalf of Christ. Spirit of God, breathe into us a similar absorption in our Saviour's interests.

MONDAY, APRIL 29.—PHIL. II.

The High Exaltation of Jesus (1-11).—How wonderful that the apostle should find our model for the little forbearances and self-denials of life in so marvellous an act as the condescension and death of our blessed Lord. As the law of gravitation guides planets and dust grains, so the great principle of love determines the death of the cross, and the daily self-denial of the believer. Let us look at what is best in each other, and seek to promote the well-being of each other, not only for those we like, but for all our fellow-members in the body of Christ. (6) Jesus did not grasp at equality with God, He was already God's Fellow. (8) Note these successive stages of descent, lower and ever lower. (9) But the measure of his descent was that of his ascent: and just in proportion as we are willing to share the one, we shall participate in the other. Drink of his cup, and you shall sit on his throne. What better reward could God give to his beloved Son, than that He should be put into the position of extending the benefits of his death to the widest area possible?

Working Out What is Wrought In (12-18).—Whatever holy impulse we feel within is due to the inworking of the Divine Spirit, and it is our duty to turn it into life and act. Be careful of each holy desire; God has originated it. Be fearful of losing anything He has placed within thy reach. (15) There is only one Light; we are lights. Live to reflect Jesus in this dark world. Be as lighthouses round the coast, warning of the reef, pointing to the harbour mouth.

Fellow-workers and Fellow-soldiers (19-30).—How nobly the apostle honoured the younger men who wrought with him. He spoke of them as comrades in the great fight. And how close were the bonds that knit the teachers and their converts in those dark times when all the world was against the infant church. How tenderly Paul speaks of Epaphroditus and his sickness; how gratefully of that Divine hand which will not allow more sorrow to fall to our lot than we are able to bear. Not sorrow upon sorrow!

TUESDAY, APRIL 30.—PHIL. III.

All Things Counted Loss (1-11).—The true circumcision is deliverance from the self-life in every form. The true Israelite is delineated under three traits of character: he is a spiritual worshipper; his only glory is in Christ; he is delivered from the energy of the flesh. (5) Everything that the naturally religious man can boast of was Paul's, in birth, in zeal, and in ceremonial righteousness. But weighed against Christ these were as nought. Oh to be so taken up with Christ that we may apprise the jewels of this world as so much loss! To be found in Christ, and to gain Him, we must be content to be stripped of everything that savours of self. (10) Daily let us ask, not so much to know about Him, as to know Him as a living, personal Friend; the hourly uplifting of his Risen Life; the daily conformity to his death. (11) The resurrection to which we attain is certainly that of the Spirit.

Pressing On (12-21).—The nearer we reach the perfect life, the further we feel from it. When we reach the mountains we find how lofty their summits are. Jesus Christ apprehended each of us for something. Let us ever seek to apprehend and realise his ideal. We can do this best by forgetting past failure and attainment, and ever reaching forwards. Our prize is our sense of blessedness. This is the bloom of the soul. (15) Instead of judging one another, let us walk together along the path of obedience. Those that leave the narrow track whilst professing godliness are greater enemies to the Cross than avowed antagonists. We are citizens of the skies. Our bodies are here, but our true home is yonder. Thence Jesus will come to complete the work of salvation, by giving us a body like his own.

WEDNESDAY, MAY 1.—PHIL. IV.

Paul's Fellow-workers (1-3).—What a strong, true heart was this. Poor and despised, he was rich and crowned. He lived in the world which was peopled by saints in heaven and upon earth; his companions and joy. (2) Two Christian women misunderstood each other not for the last time, but must have found it difficult to refuse this tender exhortation. Oh, roll of God's elect, kept by the Lamb, the inventory of life, may our names be inscribed upon thy page!

Joy and Peace (4-9).—This is the salutation of the Greek, as *Peace* of the Hebrew. In a deeper sense than this world uses them, Christianity utters each. (5) It is not difficult to restrain one's eager interest in the things of time when one realises the near presence of the unseen. (6) Don't be anxious, would have been a futile exhortation, unless followed by the advice of telling all things to God. Faith hands over causes of anxiety and leaves them in the Father's infinite care; and as she thanks for the mercy of the past, she dares count on their renewal. Whilst we pray, peace like an angel comes down to act as sentry over heart and thought. (9) It is not enough to have the peace of God, we may have the God of Peace—the one condition being the earnest prosecution of all things that are true, just, pure, lovely.

All Things Through Christ's Strength (13-23).—Paul was glad to receive their benevolence because it was an evidence of their earnest religious life. It was fruit that increased to their account. He realised that what they gave him with pure motive was accepted by God as a well-pleasing sacrifice. He had learned the secret of being full and hungry; not of food only, but of human love, and all else that makes life rich; and the secret lay in the all-sufficient grace of Jesus, which equalised every lot. (19) And out of his own experience of what God could do, he promised that every need of theirs would be filled to the brim. God's measure is his riches in glory; his channel is Jesus Christ.

THURSDAY, MAY 2.—COL. I.

Unceasing Prayer (1-12).—Paul constantly fell back on the granite of God's will. The saints, by their relation to God, are called to be faithful brethren to each other. (3) The apostle's prayer-book was filled with intercession. Mark how he entwines the three graces of Christian living. What triumph filled the prisoner's heart as he thought of the harvest-field of the world, where truth was ever propagating itself. (9) The subject matter of his prayer is most suggestive. We must know God's will before we can walk worthily of Him. The walk that pleases God has four branches: it bears fruit; it increases; it is strong in his power to bear and suffer; it gives thanks.

The Son of His Love (13-23).—The Lord Jesus is pre-eminent in the love of the Father, in the transcendent glory of his image, in being the organ of creation, providence, and redemption, in being the Head of the Church, in being the first to rise from the dead, in being destined to reconcile all things to the Father by his blood. These are the crowns on the brow of Immanuel. Note that the key-word of this wonderful paragraph is *all things*. The death of Calvary is to affect the whole of the entire universe, but it cannot achieve its destined end in us until we identify ourselves with it by stedfast faith.

A Glorious Mystery (24-29).—Here is another of God's secrets. Hidden from earlier days, but now revealed, the Son of God is willing to indwell Gentile hearts, filling them with riches and glory. The pastor of the flock has an individual interest which leads him to admonish, teach, and endeavour to perfect every man.

FRIDAY, MAY 3.—COL. II.

Christ the Storehouse of all Treasure (1-7).—To know Christ is to be able to lay your hand on any treasure that you may need for daily living. The great end of this chapter is to put us on our guard against those who would divert us from Christ. Its keynote is in the recurring words, *let no one*. The first act of Christian living is to receive Christ; that act must become the attitude of life's walk. We must become rooted in Him in secret, and built up in our outward walk and conversation.

Take Heed (8-19).—First, beware of philosophy and tradition. Why seek the help of angels when you have the Lord of all angels? Why go back to Jewish ordinances, such as circumcision, when you possess their essence in Christ? (13) Next, beware of subjection to legal exactions which were nailed to the cross, as in the old time a creditor used to run a nail through a bill that was paid. (16) Beware, lastly, of mere ceremonialism, such as the observance of certain days and months. (18) Beware of the intrusion of angels between the soul and Christ. In one form and another, these dangers perpetually recur, and the excessive devotion to outward rites which characterises the present day witnesses to the perpetual peril of the human heart, and the need of reiterating the supremacy of the spirit over the letter.

Dead with Christ (20-23).—Once dead *in* sin, in Christ we died *unto* sin. Through union with Him we no longer live in the world which rejected Him, but on the resurrection side of the cross. Sin, therefore, has no right to dominion over us, and we combat it not by ceremonialism, but by the powers of the Pentecostal age.

SATURDAY, MAY 4.—COL. III.

Raised with Christ (1-4).—The Apostle refers back to ii. 12, to the act in which his converts avowed their oneness with Christ in death and resurrection. They were one in the purpose of God, they professed to be one in that solemn act. If, says he, that was a true avowal, live as those who belong to the unseen and heavenly sphere where Christ is King. (2) There is always an above, and a beneath. Let us set our mind and thought always on the former. Our life's motives and movements may thus largely be a mystery to men around us, but some day they will be revealed, even as Christ.

Putting Off and Putting On (5-17).—Ye have died, reckon death. Whenever your members are tempted in any direction, reckon that you are dead to all sinful excess and evil indulgence. (8) We have not simply to put from us sin which has largely to do with bodily appetite, but that which consists in the temper of the soul, such as anger, etc. (9) We did put off the old man by one emphatic avowal, perhaps in some high moment of consecration; let us daily, therefore, put away his doings. We have put on Christ by the choice of some radiant hour, let us daily put on the temper and manner of God's elect. (12) This is the dress of the holy soul. Each morning we should attire ourselves in the humility, meekness, forgivingness of Christ. Not ours, but his. And over all our vesture there should be the girdle of love. (15) The peace of God ruling in our hearts, bringing every thought under its sway. (16) The word of Christ welling up through our lives. (17) The work of Christ occupying us in everything to which we put our hands.

Domestic Duties (18-25).—The love of Christ is supremely tested in the home-life. It must come there, and perhaps nowhere is it needed more than to enable us to fulfil the duties of our lot. How careful the Apostle is to emphasise that all is to be in the Lord, and unto Him. Our natural virtues are not strong enough to bear the strain to which they are constantly being put by the friction of the home, apart from the daily grace of Christ. Behind every human relationship and duty, behold the Christ stands.

THE ARTS AND INDUSTRIAL EXHIBITION, opened last week in Belfast, is to be without drinking bars. The executive committee had decided otherwise, but prayer and special meetings were held, and finally the Somerset House authorities forbade the issue of any licences.

INTERNATIONAL S. S. LESSONS.

MAY 5.

THE AGONY IN GETHSEMANE.—Mark xiv. 32-42.

GOLDEN TEXT.—John xviii. 11.

GETHSEMANE was an enclosed olive orchard, situated just across the brook Kedron, near the beginning of the ascent of the western slope of Mount Olivet. It was probably not far from the modern Gethsemane. Its name means olive-press—a most significant title for the place in which our Lord was crushed beneath the weight of human woes. It was a familiar place to Jesus (John xviii. 2); and was probably hallowed by many recollections of intimate communion with his Father.

Three only of his apostles were permitted to accompany Him into the Garden (33). They were the same three who were with Him when the daughter of Jairus was raised, and on the Mount of Transfiguration. The other eight were left outside (32). Such preparations indicate how solemn and sacred was his Gethsemane experience. It was evidence of our Lord's very real humanity that He desired the presence of his most trusted friends in the hour of his agony. That they slept while He wrestled (37) proved how far they were from entering into real sympathy with Him. "He trod the wine-press alone."

The sufferings of Jesus in the Garden were of the severest nature. The terms used to describe them (33) suggest "amazement, arising almost to stupefaction," and heaviness to the point of deepest depression. The fact that He mentioned his sorrow to his disciples is most significant (34). How opposite is this to his usual custom! The scene in the Garden makes the anguish appear greater still. His attitude in prayer (35); his three-fold repetition of the same request; the inward wrestling producing the bloody sweat while He prayed (Luke xxii. 44)—these give us glimpses of the awful severity of his anguish.

What can have caused it? Not the mere prospect of the physical suffering awaiting Him; nor the mental suffering arising from his being forsaken by his disciples, and rejected by his nation; nor even the fact that death was before Him. As true man He could not fail to be impressed by the prospect of such experiences; but He would have seemed inferior to his own servants if this prospect had caused Him such anguish. There was an element in his sufferings which is entirely absent from that of the martyrs. They suffer for righteousness, He for sins; they suffer while supported by all the consolations of the Divine favour, He had to meet the hell of feeling God-forsaken. Remember that as the Sin-bearer, He was made a curse, that God put Him to grief, that Jehovah's sword awoke against Him, and it will not seem strange that the prospect filled Him with such agony. See Isa. liii. 10; Zech. xiii. 7; Gal. iii. 13.

Prayer was our Lord's only relief in his anguish. Imitate Him in this. "Earth has no sorrow that Heaven cannot heal"; but the sorrow needs to be taken to God in prayer. His prayer laid hold upon God as "Father" (36), for who can sympathise with a suffering child if not a father? It was earnest. The need was too pressing for mere formalities. The blood drops told how deeply He meant his prayer. It was importunate, presented again and again (2 Cor. xii. 8). Yet it was submissive. The wish that the bitter cup might be removed was mentioned, but was surrendered; and God's will was accepted instead.

Was the prayer answered? Not if it meant the removal of the bitter cup, for that remained. But the angel from heaven was one part of the answer (Luke xxii. 43); the golden text is another proof that the conflict is over, and that without any further struggle the bitter cup is accepted; and his words to the disciples after his third prayer (41) suggests that He no longer needs to look for their sympathy. From that hour He can go forward to the cross, with spirit unruffled, and with the calmness of assured triumph.

The incident teaches: (1) What an awful thing sin is! In looking at the agony do not think of other people's sins but your own. It was sin—yours and mine—that killed the Saviour. (2) What love was that of Jesus! No illustrations drawn from the lives of men can set it forth. It has no parallel. And this love is for you and me. (3) What do we owe to Him! "Love so amazing, so Divine, Demands my soul, my life, my all." Is that the return we are making?

FOX COURT RAGGED SCHOOL MISSION.—The annual report, issued by the secretary, Mr. T. Fagg, 136, Pentonville-road, N., states that want of funds have hampered the operations. These include large Sunday-schools, an infants' day school, youths' institute, recreation and other classes; also Bible classes and mission services. God has greatly blessed this quiet steady mission work.

For the Young.

THE WAKE-UP TREE.

WHEN I was a school-girl I had a difficult Scripture examination, and I remember one of the questions given was to name the different trees mentioned in the Bible. It took me a long time to do it. I wonder if you know their number, and could repeat them. But I am not going to ask you that now, though perhaps on some other occasion you may take your Bibles and see how many you can find; for the present I want to fix your attention on one particular tree.

Can you guess which tree it is that I mean? At this beautiful season of the year all boys and girls must notice that every branch and twig in the gardens, in the parks, in the fields, is bristling with brown buds swelling and bursting into fresh, tender leaves. All the earth is putting on its new spring dress of living green. In a little while there will appear the delicate pink and white blossoms, for the rule is, first the leaf and then the flower. But the tree I have in my mind is an exception to the rule, and it is covered with bloom before ever a scrap of green appears; it has its best attire all ready almost before its companions have begun to think of theirs. You have all seen this tree; what is its name?

In case there may be any who do not know, I will tell you. It is the almond tree; but I like to call it the "wake-up" tree, because it is the first to awake after the long sleep of winter.

The almond tree is several times spoken of in Scripture, and teaches us many beautiful lessons. Let us see if we can find out what some of them are. When I was at school I used particularly to like the object lessons. It seems so much more interesting when we can see the thing about which we are learning. If you will turn to Jeremiah, chapter i. 2, you will see the account of a very wonderful object lesson, where God Himself was the Teacher, the prophet Jeremiah was the scholar, and the subject was this lovely tree. How beautiful it must have been to have such a Teacher! Yes, but what the Lord taught his servant hundreds of years ago He is teaching you and me to-day. The first question that God asked was, "Jeremiah, what seest thou?" The prophet answered, "I see a rod of an almond tree." Then God replied, commending the answer. "Thou hast well seen, for I will hasten my word to perform it." The meaning of the Hebrew name given to the almond tree is "hasten," this tree being in such a hurry to blossom. So God wished Jeremiah, and wishes us, to be reminded by this hastening tree that He is not slow to perform his promise, but that the word He has spoken He will surely fulfil. Is not that a sweet lesson?

Then, again, this tree teaches the necessity of wakefulness and readiness. We read in Rom. xiii. 2, "Now it is high time to awake out of sleep." The sleep the apostle refers to here is the slumber which is upon every one of us until we hear God's voice saying to us, "Awake, thou that sleepest" (Eph. v. 14). Has that word reached your heart yet, or are you still wrapped in the drowsiness of ignorance and indifference? Every one of us is by nature plunged in this sleep; unless we awake to know ourselves as poor sinners in need of a Saviour, it will end in a lost eternity. Oh, listen to the message of the wake-up tree—"Awake, thou that sleepest!"

Then, when we see the pink and white flowers hiding the branches which for so many months have been bare and apparently dead, we think of another sleep into which we must all enter, and from which we hope to have a glorious awaking. I mean the sleep of death. What a beautiful picture of the resurrection morning the spring presents to us; how it reminds us of that land where

> everlasting spring abides
> And never-withering flowers.

Perhaps some of my young readers have lost a little brother or sister, or even a dear father or mother. You sorrow for your loved ones as lying in the dust of the churchyard, with the grass growing above them, and a grave-stone to mark the spot where they rest. Ah, no, do not think of them in that way; let the almond tree teach you that God has taken them out of death into life, and that they are waiting for you in the Father's home, where there are many mansions. He who can, out of a seemingly dead tree, bring life and beauty, can, from the very tomb change our body, that it may be fashioned like unto the glorious body of our Lord Jesus.

These are three lessons to be learnt from the almond-tree, and I will mention two more. First, it wastes no time in watching what its neighbours are doing, but does its duty irrespective of others. We should also try to do our best without depending on those around us. Second, the pretty flowers appear even though the weather be cold and gloomy, and in spite of March winds and April showers; so let us always strive to be amiable and cheerful, even when things are not just as we like them to be. By observing these two rules we shall brighten the corner of the world in which we live, and please our Father in heaven, who has placed us there.

I have given you five points to remember, one for each finger and one for the thumb. The next time that you see an almond-tree, try if you can repeat them; and, better still, be sure that you let them influence your daily life. NORA C. USHER.

CHILDREN'S SPRING-TIDE.

Birds are singing, flowers are flinging
Fragrance on the grateful fields;
Godly living, I'd be giving
Jesus all my springtide yields.

Breezes blowing, blossoms growing,
Music mingling in the air;
Blessing, praying, child's love paying,
I'd make music everywhere.

Larks are soaring, rapture pouring
As they twinkle in the sky;
So upspringing, I'd be singing
To my Jesus, throned on high.

Lambs are leaping, mothers keeping
Happy watch beside their young;
All creation blends ovation,
Praise by children, too, be sung!

NEWMAN HALL.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Grosvenor Hall, Upper Bathmines, Dublin*, to April 26; *Flint*, April 28-29; *Tarporley, near Chester*, April 30; *S. Jude's, Harrow-road*, May 3; Mr. H. Falkner, *Grays*, April 25; *Chiswick*, April 26; *Walthamstow*, April 29; *West Ham*, May 3; *Doon, Abbott's Langley*, May 4; *King's Langley*, May 5; *Sewardstone, Chingford*, May 9; *High Beech*, May 10; Mr. J. S. Tyler, *Newcastle-on-Tyne*, to April 30; *Jasmond*, May 1; Mr. G. Goodman, *Highbury Quadrant*, to April 27; *Bromley Park*, May 5-10; Mr. Josiah Spiers, *Whetstone*, to April 26.

Special prayer meeting for seaside services at the Y.M.C.A., 186, Aldersgate-street, Thursday, May 2.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending May 4, 1895.—Sun., April 28, Galatians v. 1-13; Mon., 29, v. 14-26; Tues., 30, vi. 1-18; Wed., May 1, Psalms xix. 1-14; Thurs., 2, xx. 1-9; Fri., 3, xxi. 1-13; Sat., 4, Job. i. 1-12.

A HINDU FESTIVAL.

IN January it was our privilege to preach for six days at a large Hindu mela (or festival), held twenty miles from here (Teor Hills Mission, near Banka, Bengal), at which it was estimated some 200,000 people assembled. Upon arriving we were rejoiced to find a party of workers from Bhagalpur, thirty miles distant from there, viz., two Zenana ladies, two Bible women, and three Indian brethren. We were, in all, a happy band of ten, and divided our energies accordingly among the men and women.

Our Indian brethren gave earnest and powerful testimonies to the saving power of the Gospel, backing up the truths preached by their personal experience, and appealing to the hearts and consciences of their hearers; yet none were found inquiring, "What shall I do to be saved?" "Lord! how long!" was often our cry, as in united supplication we laid these souls before Him. Brethren, pray for us, and for the seed thus scattered far and wide.

With one of our evangelists I had some blessed times moving in camp, during November and December, among the farther villages, preaching to over 2,000 people in about 150 villages (this for the jungles being very encouraging), and on all hands getting a friendly ear to the Gospel. Having arranged for the carrying on of the work in our absence, I am purposing taking a much-needed rest and change, hoping to arrive in England in April. I shall be thankful for any open doors to speak of what the Lord has enabled me to accomplish in this field, and to receive any communications from any who might arrange, or be desirous of meetings for same. My address will be, West End House, Blagdon, R.S.O., Somerset. G. M. PANES.

World-wide Evangelisation.

The following words by the greatly respected Bishop of Liverpool are some of the most forcible I have ever seen on the subject. I have for years been trying to press them on the hearts of my fellow Christians, and I earnestly entreat they may be read with much prayer by your many readers, especially by those interested in foreign missions and the evangelisation of Christendom :—

If a member of an Ephesian, or Philippian, or Thessalonian church were to rise from the dead, and see how little work most lay Churchmen do for the English Church, he would not believe his eyes. The difference between the primitive type of a lay Churchman and the English type is the difference between light and darkness, black and white. The one used to be awake and alive, and always about his Master's business. The other is too often asleep practically, and torpid, and idle, and content to leave the religion of the parish in the hands of the parson.....

The Epistle to the Philippians was addressed to the Saints with the bishops and deacons. Oh! that we had something of the same sort in the organisation of the Church of England! ..... I cannot reconcile the positions of the English lay Episcopalian with that of his brother in any apostolic church eighteen centuries ago. ..... In short, in the normal action of the Church of England lay Churchmen have been left on a siding. Like soldiers not wanted, they have fallen out of the ranks, retired to the rear, and sunk out of sight.....The clergy have too much to do, and the laity too little, and the whole result is that the masses are not reached.....I know not whether the present state of things can now be remedied.....

I should like every parochial incumbent to make a point of teaching every communicant that he is an integral part of the Church of England, and is bound to do all that he can for its welfare; to visit, to teach, to warn, to exhort, to edify, to help, to advise, to comfort, to support, to evangelise, to awaken the sleeping, to lead on the inquiring, to build up the saints, to promote repentance, faith, and holiness everywhere, according to his gifts, time, and opportunity. He should educate his people to see that they must give up the lazy modern plan of leaving everything to the parson, and must be active agents instead of sleeping partners. On this point I believe John Wesley was the first man who understood the wants of this country in the last century. The old Methodists beat Churchmen hollow. With them every new member was a new home missionary in their cause, and the first question asked, as soon as he was enrolled, was: "*What are you going to do?*" The blind stupidity with which John Wesley was treated was a disaster to our Church. We ought to have taken a leaf out of his book. Never will things go well with the Church of England until every individual member realises that he has a duty to do to Christ and his Church, and keeps that duty continually in view.

These weighty words of this aged Christian bishop may well be an excuse for my not adding another word of my own, excepting to entreat the prayers of your readers that this veteran's advice may be circulated throughout Christendom, and especially amongst missionaries all over the world.

In regard to the most important meeting for prayer, to be held in the Great Assembly Hall on May 1, might I humbly and earnestly suggest that this subject, so deeply impressed on my own heart, might at least be one taken up at that gathering, and in many a secret closet before and afterwards? Do let us embrace in arms of love every fellow labourer and fellow Christian throughout the whole world at that prayer meeting, and in our secret prayers.

Reginald Radcliffe.

KING'S OWN MISSION.—This mission, which was opened in January last, under the superintendency of Mr. O. L. Heatley, is being blessed and owned of God, especially the work among the young. Mr. Heatley is getting round him a good band of workers, who are termed Associates. Those helpers are members of different churches, but having spare time have taken up this definite work. Mr. Heatley will be glad to hear from any friends specially interested in children's services; his address is St. James' Hall, Royal road, Kennington, S.E.

A BET AND ITS RESULTS.

The evils of betting and gambling are widely recognised, and much is done to try to check the evil. It is noteworthy that the only wager recorded in Scripture was attended with awful consequences, which all arose from the bet being laid and taken.

The scene was Samson's wedding feast (Judg. xiv. 12). The bridegroom propounded his riddle to the thirty Philistine guests, offering at the same time the wager that if the problem were not solved in seven days he should receive from each a suit of clothing, he agreeing to pay to each the same penalty should they be successful.

Here the tenth commandment was broken, for did not covetousness lie at the root of the anxiety that each had to profit himself at the expense of his neighbour?

His wife was taken into their confidence. Cajolery, trickery, and threats of the direst vengeance were all employed on their behalf, and at last the foolish weak woman, having wormed the secret out of her still weaker husband, triumphantly went to them on the seventh day with the solution of the riddle.

Here was the spirit of the ninth commandment violated, which forbids false witness or deceit, and this was deceit of the basest kind.

Samson, poor though he was, must pay his bet, it was a debt of honour; and no matter who suffered, or by what means the wager had been won, the scheming Philistines must receive their gain. He went down to Askelon and slew thirty men, thus breaking the sixth commandment; he next pillaged the dead bodies of their apparel, violating in this way the eighth also, and then laden with his hateful spoil he returned to Timnath, to settle with his greedy creditors.

One need not wonder that after this exhibition of his wicked wife's faithlessness he refused to live with her, but Samson had only himself to blame in making the wager, and thus opening the door to every vile and hateful passion. Another man was found, however, who took the deserted wife, and as she willingly consorted with him, the seventh commandment was now broken, and God's law once more violated.

Samson now lived with his parents for a while, but as the recollection of his wife's treachery grew fainter, he determined to go back to Timnath and make up the quarrel. On reaching there, however, with his present of a kid, he found another breach of God's law—the seventh commandment—had been committed by her, and refusing to fall in with her father's advice he left them in great wrath. Revenge was in his heart, and as it was wheat harvest he conceived the villainous scheme of burning up the property of his foes. He caught three hundred foxes (which to one of his supernatural strength would be an easy feat in that country), and turning them tail to tail he let them run with a torch between each pair. The foxes ran hither and thither, through the standing corn, shocks, vineyards, and olive-grounds, and in a short time the whole country round was a black, smoking, desolate wilderness. Here was arson in its worst aspect. Immense loss and damage was caused to the Philistines, but not one farthing's worth of benefit to himself.

The Philistines were not slow in discovering the author of the mischief, but instead of punishing Samson they wreaked their cruel vengeance on the wretched woman and her faithless father. How must she, while suffering her agonising death by burning, have reflected on her folly in betraying her husband (who could have protected her against a thousand foes), to escape this very fate which had now so justly overtaken her. Did Samson, when he heard of her miserable end, consider that it was his bet which was the beginning of all this series of crime?

Had it now ended? Alas! no. Next he must punish the perpetrators of this cruel act, and he smote them hip and thigh with a great slaughter. Some hundreds may here have fallen by his avenging arm, but the complete climax to this terrible chapter was at Lehi, when he slew a thousand men with an ass's jaw-bone, thus heading up, by almost unparalleled bloodshed, the longest series of covetousness, deceit, treachery, murder, pillage, adultery, arson, and vengeance that is chronicled in Holy Writ.

It seems almost superfluous to write further as to the duty of Christians to be entirely separate from anything which in any way resembles this awful sin. And yet, alas! how little is the vice of betting reproved; or, rather, how often is it condoned? The writer well remembers, though many years ago, when he was quite a young believer, the temptation he had to resist. He was driving with a worldly neighbour on a country road, and meeting an old woman, the friend said, "There is Mrs. Brown" (rather a noted character in the place). "No," said the writer; "you are mistaken. That is not Mrs. Brown." He was at once roused. "I will bet you £5 to sixpence it is," he said. The temptation was great. Sixpence, even if lost, could easily be spared; but a £5 note was a treasure never yet possessed. He steadfastly refused to bet, however, and the subject dropped. A mile further on, the real Mrs. Brown was met, and the would-be gambler then admitted his mistake.

The writer, when hearing afterwards of this gentleman's ruin through turf losses, could only rejoice that he had never given him any help or encouragement on the downward road. May we ever keep our skirts clean of our brother's blood!

Harrogate. Joseph Trumper.

ADVANCE OF ROMANISM.

I heard an Archdeacon the other day urge Nonconformists to unite earnestly with Protestant Churchmen to rouse the people, and resist with combined energy the steady, though stealthy, advance of Popery among us. Not always stealthy, as a true relation of what I saw a fortnight ago in a northern Episcopal church will prove. On the so-called "altar" were two sets of seven candles, and two tall ones. At the back and above the "altar" a representation of Christ on the Cross, nearly life-size, in colours, apparently mosaic. Beneath, a small figure of the Virgin and Child. Above the choir seats a gilt crucifix, about eighteen inches elevated. On the top of the pulpit a similar one. Hanging from the roof, a few feet in front of the table, are suspended seven coloured lamps, lighted; I was told that these are burning day and night. On the south side of the chancel is the "Ladye Chapel," with a crucifix at the entrance, and another over the table. Behind a curtain at the side is an entrance to the vestry, where there is a prayer-desk and a crucifix over it. On the north side of the chancel is a similar chapel, with a prayer-desk and another crucifix. Near the entrance to the chancel and above it are two large marble figures, one on each side.

I saw a notice stating that on a certain day two large stone figures, of the Blessed Virgin and of St. Stephen, would be dedicated. On the board outside it is notified in painted letters that the "Holy Eucharist" is celebrated every morning at 7.30, and that there is "Confession" immediately after, on Fridays three times; and at any day and hour by previous notice. I was assured that on the eve of the funeral, the body of the vicar's deceased wife was deposited in the church, lights burning round it, and prayers being said during the night; also that cards were sent to members of the congregation, "Pray for the soul of," etc. No wonder Cardinal Vaughan could say that many of the cultured people of England held doctrines and practised ceremonies almost identical with the Roman Church, but that, as they had not the authority of St. Peter, their priesthood was a delusion and their ceremonial invalid! Protestant.

WORK AMONG THE BLIND.—The thirty-ninth anniversary of the day of special prayer and thanksgiving on behalf of the blind will be observed by those who take an interest in Dr. Moon's system of embossed reading (now in 476 languages and dialects), and in the establishing of home-teaching societies and free lending libraries for the blind at home and abroad, on the first Sunday in May. All interested in the blind are invited to unite in prayer. Further particulars may be had on application to Miss Moon, hon. treasurer, 104, Queen's-road, Brighton, Sussex.

COLPORTAGE IN MANITOBA.—Rev. A. Tansey, writing from Somerset, Manitoba, says:—"I am hoping with the opening up of summer to take on work as a colporteur in addition to my ministerial work. My mission district is a large one, consisting of about 500 square miles. I have a number of Indians, as well as Roman Catholics, who never get to any religious service. I have a horse, but I need a gig, in order to carry books, etc., of various kinds. I am asking aid so as to be enabled to push forward this most desirable work. About £25 will enable me to start free of debt."

The Right Hon. Lord Overtoun.

The subject of this sketch, John Campbell White (recently raised to the peerage as Lord Overtoun), was born near Glasgow in 1843. After passing through the schools and University of his native city, he took the degree of M.A. in 1863. His father was a highly-esteemed and philanthropic citizen of Glasgow, a partner of a firm carrying on an extensive and lucrative business. In addition to many other public services, he was the chief administrator of the great fund for the relief of the sufferers on the failure of the City of Glasgow Bank, and also an active promoter of the Livingstonia Mission. Lord Overtoun's mother, a daughter of Mr. A. Campbell, Sheriff of Renfrewshire, was a lady of singularly sweet and winning nature; no mother ever exercised a more beneficent Christian influence on her home; to that influence doubtless were due not only the first serious impressions of her son, but the quiet charm which has marked the whole of his evangelistic career. The preaching of the late Rev. D. E. Macnab, of Saltcoats, and Rev. J. Tait, of Dumbarton, developed the work so gently begun, so that Lord Overtoun's path has been like the shining light, and his childhood, youth, and manhood have all been devoted to Christ. Both his father and his mother have been dead some years.

Beginning as a Sabbath-school teacher before he left school, he still conducts a Bible-class in connection with the Free High Church, Dumbarton, in which he has long held the office of elder. This class has grown to the size of a large congregation, the membership having risen from sixty-seven to 650. It is an interesting feature of his work that however far his interest has radiated over the globe, his own neighbourhood has always commanded his special energies. As an elder his work has always been laborious, diligent, and successful. At the village of Dumbuck, he reared and equipped a coffee-house, begun by one of his sisters, as a counter attraction to the public-house, and it is still carried on with efficiency. Here he often conducts evening service both on Sundays and weekdays; on the second Sunday after his elevation to the peerage he held the usual service. As a preacher he does not limit himself to occasional services, for a London newspaper lately announced that for four weeks he had filled the place of a minister at Bowling, in order to enable him to enjoy a holiday tour.

Inheriting ample means from his father, and being still a member of his father's firm, he has shown himself one of the most liberal of givers. To the schemes of the Free Church he is constantly contributing very handsomely, and whenever an extra effort is needed in a cause that commends itself to him, a generous contribution, occasionally in four figures, is sure to be the result. Sharing his father's interest in Livingstonia, he is now chairman of the Livingstonia committee of the Free Church, and his gifts towards the mission correspond to his interest in it So princely a giver cannot be hid; but outside of all that the public hear of, we have good cause to know that streams of unseen goodness are constantly flowing in every direction, and that hearts without number in various classes are cheered by his thoughtful and generous sympathy.

Lord Overtoun was deeply impressed by the first visit to this country of Messrs. Moody and Sankey, more than twenty years ago. He zealously co-operated with them in their evangelistic work, and in more ways than one, their influence has told powerfully upon him. For many years he has been president of the Glasgow United Evangelistic Association, an undenominational society, which owed its origin to Mr. Moody, and which in its various organisations has done a great amount of valuable work. More recently, when Mr. Moody was pleading for the establishment of an Institute for training evangelists, he took up the cause, gave a site costing many thousand pounds, became chairman of the directors, and continues in every way deeply interested in the movement.

It was in connection with the same work, too, that he was led to adopt the practice of total abstinence. At one of those meetings he was dealing with a drunkard, and like many another in similar circumstances, he felt that he could not urge on him a course which he was not prepared to follow himself. He is now president of the Free Church Total Abstinence Society, and is always zealous and fearless in urging the claims of the abstinence cause.

As a speaker, Lord Overtoun, without being an orator, is remarkably efficient. As



(From Photograph by Messrs. Maull & Fox, Piccadilly, W.)

he proceeds his earnestness, clearness, good sense, and simple-hearted kindliness, always carry his audience. The present writer recalls with special interest two speeches tha made a deep impression: one delivered in the General Assembly of the Free Church at Inverness, in connection with the Report of the College Committee, in which, while expressing his high esteem for the Gospel ministry, he urged with great solemnity and persuasiveness the need of the highest style of piety and consecration, on the part of all exercising that office, or aspiring to it; the other at a recent annual meeting of the Free Church Temperance Society, where, in view of all the havoc that intemperance was making, both inside and outside the Christian Church, he besought Christian people to come to the rescue, and take up the most effective attitude for enabling them to resist and extirpate the evil.

But probably Lord Overtoun's usefulness as an evangelist is even greater in private than in public. An intimate friend has told us that in private dealings, chiefly with persons of the working class, he has "a perfectly extraordinary power of getting at once into the heart of the question of their salvation, and bringing them to decision." Young men in his class, waiters in hotels, coachmen on the box, servants in his own and in other houses —all are dealt with by him, and in many cases with success. When on holiday, he makes a practice not only of interesting waiters and servants in hotels, but of having meetings and addresses, to which guests are invited.

In 1867, Lord Overtoun married a daughter of a well-known and estimable Glasgow citizen, Mr. James H. McClure, who has proved a helpmeet in every sense, and, like her husband, an enthusiastic worker for the good of others.

The peerage recently conferred on him through the favour of Mr. Gladstone could not have been bestowed on one of nobler nature, or one more ready to think less of the mere distinction, and more of the opportunity it gives of increased public usefulness. We know of no one more likely to be on the watch against the tendency of rank to make the possessor think more highly of himself than he ought to think, or more sure to have a true regard to those qualities of head and heart in other men which constitute greatness in the true sense. Humble, simple-hearted and unselfish, and full of the spirit of his Master, he will, it is firmly believed, hold on in the course he has already marked out; and sure we are it is the earnest desire of his Christian friends that he may live long to adorn his station and to serve and honour his Master.

THE TRAMPS' MISSION.

Miss Barnett's new report states that it has become quite evident that the simple and kind way in which the Gospel is pressed upon the attention of the tramps is greatly appreciated. During 1894, forty-two fresh unions were supplied with Bibles, Gospels, wall cards, etc., books for the use of casuals, and nine unions received additions to their libraries; 354 workhouses have now been furnished with libraries, and 293 remain unsupplied; in 163 unions special Gospel services are held for the casuals. The visitation in towns of lodging-houses to which tramps resort has been actively carried on by workers in the Tramps' Mission. The following extract of a letter from Rev. T. Hodgson, chaplain of the Shoreditch Workhouse, forms a striking testimony to the value of the Tramps' Mission:—

"My experience as chaplain of a large Metropolitan Union, having casual wards attached, enables me to speak with knowledge of the subject, and of work done by the Tramps' Mission; of the class intended to be reached and benefited.

"My first word is, the importance of the Mission as a social, moral, and religious agency. Those whom it is intended to deal with have either been born to the vagrant life, and never felt the responsibility, duty, and nobility of life, or they have been reduced to the condition of tramps by misfortune, wrong, or incapacity to compete successfully in the struggle of life, but in either case, when the tramp stage has been adopted, they constitute a social and moral sore, and a danger to the community. The Tramps' Mission aims at removing this danger and curing the social disease. The good it has done in a quiet, inexpensive, and unostentatious way is incalculable, and its success is an evidence that the blessing of the Almighty Father rests upon the work.

"The Tramps' Mission is an act of obedience to the command to go out into the highways and hedges and bring back to the embrace of the all-loving Father the erring and wandering sheep; it has realised its object in a vast number of cases. It rescues and saves the lost, it arrests the downward course of others, and brings light and love, hope and restoration to the fallen. The work, then, of the Tramps' Mission has a threefold result. It leads the wanderers to God; it delivers Society from a menace and a danger; and also aids our national economy."

Many interesting details, on which we cannot here enter, are given in the report just issued, and to be had of the secretary, Miss Barnett, 2, Eldon-villas, Battledown, Cheltenham.

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The Evangelist.

THE RETURN OF SPRING.

This glad season of the year is God's revival for the earth. Going forth now, we see God working silently, slowly, yet surely. "Thou renewest the face of the earth." All around and about us renewed. Nature seems to have experienced a new birth, and to be making a fresh start. At the word of God the frost-bound earth has been freed, the desolations of winter vanish, and all creation makes a joyful noise. Among the branches of trees full of awful, mysterious life, in orchards soon to be draped in robes of whiteness, on the banks of loosened streams we hear the humming insect, the full-voiced bird, the rustling foliage, singing "unconscious revival hymns" of praise. "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come" (S. of S. ii. 11, 12).

The causes of the change of seasons are well known. Light and heat, so necessary to vegetation, come from the sun; therefore, the more power he exercises over any given place, the more light and heat that place receives. Observing the course of the sun in the heavens, we notice that from December 23 he gradually rises higher and higher every day, until he has reached his greatest height, and begins to descend again. As he advances upward the length of the day increases, so that it becomes longer than the night, and the sun's rays falling less and less obliquely, heat is accumulated and retained. When on or about March 20 the sun has reached the equator in its northward course, and is therefore an equal time above and below our horizon, his rays fall more directly, heat and light increase, vegetation becomes active, and we call it spring.

Now there is one God in nature and in grace. And springtime in the soul is due to the coming and influence of the Sun of Righteousness. Long ago men discovered how impossible it is to stand before God's cold, and the Bible—endorsed by experience—declares that his cold cannot stand before his heat. Sooner or later frost and snow are conquered by the mighty sun. "The Lord God is a sun" (Psa. lxxxiv. 11); and "unto you that fear my Name shall the Sun of Righteousness arise, with healing in his wings" (Mal. iv. 2). When He appears, cold, frozen souls are thawed, and burst forth, like the earth in spring, into life and activity. At his approach the trees of the Lord become full of sap, the bare branches put forth their leaves, and blossom ripens into fruit.

But let us not suppose that all will be well if we wait passively, as the trees do, for the manifestation of renewing grace. If we do, it will never come. For repentance and confession of sin must precede and prepare the way for blessing. How solemn is the word of the Lord to Hosea, "I will go, and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek Me early." And how suitable is the prayer of the sweet singer of Israel, "Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved."

The spring speaks of the boundless resources of the infinite God. Every winter that has ever chilled the earth has been a heaven-sent prophecy of a coming spring. And every prediction has been completely fulfilled. Spring has followed winter, life has been born out of death, and myriads of many-coloured flowers have again and again declared to the children of men that the ages will never exhaust the inexhaustible wealth and fulness of God. His grace and power, his wisdom and love, are now as always the same.

Spring, moreover, in the fact of its return, reminds us of the faithfulness of God. Have the seasons ever failed? "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." This word, spoken to Noah, has never been broken; it is still sure, still steadfast. And the writer of the Hebrews voiced the thought of hosts of men, women and children when he said, "He is faithful that promised." How gladly and right heartily we echo and re-echo "God is faithful."

Then the miracles of spring are an illustration of what God is able to do for his people. During the long winter months the trees looked dry and dead, but we did not cut them down, for we knew that there was life and vitality hidden away beneath rough exterior which the gentle sunshine would awake and develop. And now as you look upon them you see "a million budding, bursting leaves, an earnest of greater glory yet to come." What poor ideas we have of the Great God. With Him all things are possible. He is able to do exceeding abundantly above all that the most importunate intercessor asks, or the mightiest intellect imagines. A thought, a word, and his purposes are accomplished, the soul is restored, and the work of grace renewed within.

Is your soul in a deep winter sleep? Despair not. All nature is an encouragement to hope. Arouse yourself, arise from among the dead, and Christ will give you light. The eternal God Himself bids you cast off the works of darkness, unveil your soul, and draw near to the Sun of Righteousness. Obey, and not less surely than the rising of to-morrow's sun, will the rays of spiritual light impart fresh life and strength and beauty. Waiting in silence and solitude, your emptiness of soul shall be met by the fulness of God, and you shall have all in Him. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Gosport. W. Monro Collings.

INDIAN NATIVE STUDENTS.

The city of Aligarh, N.W.P., India, contains 46,000 Hindoos and Mohammedans—these two classes being about equal in numbers. Here is situated the great Mohammedan College of India, and, in fact, it is the only college the Mohammedans have anywhere for higher English education. This college is intended chiefly for the sons of Mohammedan gentlemen, and here are gathered together some four hundred of the best Mohammedan young gentlemen from all over India. Many of the better classes in and around Aligarh have had the best advantages here. The Hindoos, too, are not behind by any means, and so it happens that Aligarh boasts of many educated, broad-minded Hindoo and Mohammedan gentlemen. All of these educated classes are peculiarly open to the influences of the truth.

How often we have desired to reach these classes, but have not been able to do much as yet, owing chiefly to the fact that we have no suitable building where we might meet them. In the midst of this great native city we have only two little mud chapels for some of our low-caste converts, but other castes cannot be persuaded to meet here, nor is there accommodation for others besides these humble converts. We so much need a permanent church in the city, a building that would accommodate about 200 at least. Connected with this would be a library, reading-room, and bookshop for the sale and distribution of religious literature. Here we would have our day-school for Christians and others throughout the week. On Sunday and sometimes in the week there would be services, also lectures would be given from time to time. In fact, the building would be generally useful in presenting the Gospel in all these various ways to the people.

We have collected about enough for the purchase of the land. Now we need about £400 for the building. It is useless to put up poor buildings. Nothing but solid brick walls and iron girders with arched roof can stand the attacks of our armies of white ants and the floods that visit us during our heavy rainy seasons; hence the building we propose to put up is one to endure for many years to come.

American Methodist Mission, Aligarh, N.W.P., India. J. C. Lawson.

NOW IS CHRIST RISEN!

WRITTEN ON EASTER DAY, 1895.

(Mal. iv. 2; Matt. xxviii. 6.)

All hail, Thou Sun of Righteousness!
With healing in thy wing.
I claim Thee as my risen Lord,
I claim Thee as my King.

I claim Thee risen from the dead,
Victorious o'er the grave;
The Conqueror of death and sin,
The Mighty One to save.

I claim Thee as my Captain, Lord,
To fight the fight for me;
The foe is strong—I have no strength
To gain the victory.

I claim Thee as my Master, Lord,
Thee only would I serve;
From thy commandments and thy will,
Oh, let me never swerve.

I claim Thee as my Shepherd, Lord,
To guide me day by day;
To call me back with gentle voice
If I should ever stray.

I claim Thee as my Friend, dear Lord,
To sympathise and love;
In saddest hour to cheer my soul
With thoughts of rest above.

I claim Thee as my Advocate
Pleading before the throne;
And Thou wilt never cease to plead
For those who are thine own.

I claim Thee as my Saviour, Lord—
Oh, this is best of all;
For Thou wilt ne'er forsake even one
Of those who on Thee call.

Then, hail, thou glorious Prince of Life!
All hail, thou risen King!
Great Sun of Righteousness, arise,
With healing in thy wing!

Bath. S. A. Hoare.

RESIGNATION.

Submit yourselves therefore to God.—James iv. 7.

A spirit of holy submission and resignation to the will of God under all circumstances should permeate and characterise every devoted follower of Him who in the Garden of Gethsemane, when his soul was "exceeding sorrowful, even unto death," gave to the world an unparalleled example of resignation to the will of God as expressed in these wonderful words, "O my Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt" (Matt. xxvi. 38, 39). It is the will of our Father in heaven that all his children should unhesitatingly and unreservedly submit themselves unto Him. God does nothing in a haphazard fashion, but has his eternal reasons for every event He prepares for those who love Him. "The steps of a good man are ordered by the Lord" (Ps. xxxvii. 23). "The way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. x. 23). Nothing happens to us by chance. "We know that all things work together for good to them that love God" (Rom. viii. 28).

The ills we see,
The mysteries of sorrow deep and long,
The dark enigma of permitted wrong,
Have all one key.
This strange, sad world is but our Father's school,
All chance and change his love shall gently overrule.
How sweet to know
The trials which we cannot comprehend
Have each their own divinely-purposed end;
He traineth so
For higher learning, ever onward reaching,
For fuller knowledge yet, and his own deeper teaching.
What though to-day
Thou canst not trace at all the hidden reason
For his strange dealings; through the trial season
Trust and obey:
In after life and lightall shall be plain and clear.

F. R. Havergal.

Kennington, S.E. Thomas Douglas.

CROYDON.—A ten days mission has been conducted by Mr. William Forbes in the Temperance Hall, Croydon. The meetings have been interesting and arousing. Pledges have been taken, and it is hoped the seed sown will bring forth good fruit.

H.R.H. THE DUCHESS OF TECK will open, on Tuesday, July 9th, the new building of the London Homœopathic Hospital in Great Ormond-street, Bloomsbury, which contains 100 beds and has been erected at a cost of £42,000, of which £35,000 has been already contributed.

HOXTON HALL MISSION.

The good work carried on in this needy part of the metropolis has passed through various vicissitudes since it was begun by Mr. William Noble some seventeen years ago. All along, however, the place has been a centre of earnest effort for the best welfare of the surrounding masses, and much fruit has been reaped. The late Mr. W. I. Palmer, of Reading, had been the chief mainstay of the Mission, in a financial sense, from the beginning, and his lamented death was, of course, a great blow to the workers. The loss of his support necessitated a new arrangement. Pending this, Mr. William Noble himself stepped into the breach, and for nineteen months past he has borne the responsibilities of the work, with the hearty co-operation of the existing workers.

A fresh start in the constitution of the Mission has now been made. Hoxton Hall has become affiliated to the Bedford Association, one of the fruitful London agencies of the Society of Friends. All the established branches of Christian Endeavour will go on, and to them will be added the work of adult schools, which the Friends have specially made their own. A very interesting gathering, to celebrate the fresh departure, was held in the Hall on Monday evening. Many old friends rallied, and some new friends were attracted; while Mr. Wm. Noble and Mr. and Mrs. J. T. Rae constituted connecting links between past and future. The proceedings were highly encouraging. No better chairman could have been found than Mr. Fyfe Stewart.

Hoxton Hall is a fine example of Christian democracy; the workers are mostly volunteers, and the machinery is moved by the people and for the people. It was distinctly a people's night on Monday. In Quaker fashion, the chairman invited free prayer after the opening hymn. The only one who responded to the moving of the Spirit was a humble woman, but her prayer was one of the most real and spontaneous we have ever heard in any public assembly. It was a rich means of grace to hear her. Addressing God in a way that showed she is often at the mercy seat, this lowly sister said: "We are delighted to put our hand to the plough and do thy work. Yes, Jesus is a precious Master; He does lead and guide. We who have to toil for our daily bread, with our mind stayed upon God, can truly say, "He is the fairest among ten thousand, and the altogether lovely."

Equally thrilling were the one-minute testimonies given in ready succession from the body of the hall, by women as well as men. Here is a specimen:—"Seventeen years ago I walked into this hall, a poor, broken-down, hopeless drunkard. I signed the pledge, and gave my heart to God. Here I am to-day, and my wife and children are happy now, whereas they were miserable before." Several of the testifiers rather amused the meeting when thanking God that they had found at Hoxton Hall a wife as well as a Saviour, but the speakers were evidently very serious indeed.

Mr. Noble's report of the interregnum was couched in very modest terms, but its facts were eloquent. Hoxton Hall fulfils Mr. Stead's ideal, for it is a centre of activity every night in the week. One of the most interesting departments is the Girls' Guild of Good Life, conducted by Mrs. Rae, whose work was lately reported on in our columns. After paying all outgoings, Mr. Noble was able to hand over a small balance to the new committee. The hall is about to be "done up"; and it certainly needs a spring cleaning badly. Gifts of books for the young people's library would be very welcome.

Among the other speakers were the chairman; Mr. J. T. Rae, who had some excellent things to say about the Girls' Guild; Mr. Braithwaite, who represented the adult school movement; Mr. J. F. Shorey, who was touchingly pathetic in describing the needs of the neighbourhood and the power of the Gospel to meet the hardest cases; Mr. Benson, of the Belle Isle Mission, Islington, and others. The speeches were sandwiched with bright song from the Hoxton Hall Choir, led by the very musical Read family, each of whom played skilfully on some instrument. Hoxton Hall has started on a new voyage, and the impulse of Monday evening's meeting ought to send it over the bar into the region of smooth seas and fair winds. Mr. Noble has consented to serve as one of the two honorary secretaries; the feeling of the meeting seemed to be that he should undertake the full captaincy of the ship.

THE BRIDGE OF HOPE MISSION.

The drawing-room at the Mansion House was filled on Monday afternoon by the friends of Miss Steer's work in the Ratcliff-highway Refuges. Some disappointment was felt at the absence, through indisposition, of Lady Henry Somerset. Apart from this, however, the gathering was most successful.

Archdeacon Sinclair, D.D., who presided, dwelt on the remarkable change observable in St. George's, East, and the notorious Ratcliff-highway. This improvement has been wrought by various agencies, but not least by such operations as those carried on so quietly and efficiently by Miss Steer and her helpers, who attack the evil at the very root, and have been the means not only of rescuing many young women, but also in sweeping away whole colonies of iniquity and vice. Much as has been done, there is abundant room for such effort, and Miss Steer has a right to expect the warmest and most liberal support.

Miss Blanche Leppington maintained that the work of sheltering and guarding little children, of preventing girls from falling into vicious habits, of rescuing those who have gone astray, is a great Christian duty, and is of the first importance to the well-being of the State. After recalling the small way in which this work began, the speaker indicated to what extent it has now grown, and what God has already achieved by it, not only in rescue work, but also, and still more important, in preventive work. Some description followed of the Cottage Homes at Chingford, and of the children therein, snatched from the saddest lives, lovingly sheltered and trained, and won to the Lord Jesus Christ.

Rev. Edward White felt that in work of this kind we have the grandest evidence of the truth of Christianity. There is something in the Bridge of Hope and similar institutions which cannot be discovered in any Pagan land. The work is not one of law, but of grace; it is a work of mercy, bringing hope to those who otherwise must have gone hopeless to a Christless grave. God has blessed the work greatly, and therefore we ought to feel it an honour to assist this valuable undertaking.

Mr. J. Compton Rickett spoke of the gulf separating the fallen from the rest of the world—a bridgeless gulf, across which rescue workers, such as Miss Steer, are throwing a bridge, and making escape possible to those who avail themselves of it. After dwelling at some length on various aspects of the work, Mr. Rickett closed with an earnest plea for liberal help.

Mr. Walter Hazell, M.P., supported the claims of this Institution. As one of the trustees, he could speak with some knowledge of the internal working of the Homes. The root spring of its success he found to be personal faith and devotion of the lady workers, and the fact that they live on the spot and come into personal touch with those who seek their aid. Having himself examined the accounts over and over again, he could testify to the strict economy with which the whole work is conducted.

A paper laid before the meeting stated that "Each year between 400 and 500 young women and children are helped in our homes, besides those who are assisted only by the night shelter. Preventive work has always been carried on side by side with rescue work (though quite distinct from it), at the Bridge of Hope. At the present time we have seven preventive homes. In the children's cottage homes we have room for 130 children. The names and localities of the cottages are as follow:—The Haven, Ticehurst; The Bairns, Crouch End; The Nest, Chingford; The Cot, Chingford; Regent's Park Cottage, Chingford; Hampstead Cottage, Chingford; The Lodge, for the elder girls and young servants at Clapton.

"For some time we had a small house near the Refuge, which we used as a night shelter; but it was not satisfactory. No part of all the mission requires more systematic management than this, and the most experienced workers find more than sufficient scope for any abilities God has given them.

"It was in the year 1888 we began night shelter work, if not more earnestly, yet in a way calculated to do greater good to a larger number. Many who come to us without a helping hand have no resource but the workhouse or a life of sin. Sickness or loss of work brings to destitution a large number of women who, at the best of times, live but from hand to mouth. The largest number by far who come to our night shelter belong to this category. In the "Bridge of Hope" Night Shelter there is accommodation for twenty-five, and we find that number as many as we can efficiently help. Few realise the large wandering population there is in our midst—the hundreds, I may almost say thousands, who have no home, no regular employment, and consequently no visible means of subsistence. For my own part, I think this class will soon be dealt with otherwise than by the opening of night shelters. At any rate, night shelters should be considered as temporary palliatives for the present distress until better plans are thought out. As long as these wanderers can get a night's lodging, a free meal or two a day, and a few pence to spend in the public-house, they have no desire for better things, and drag on their miserable existence till they die, probably in the workhouse. We see, with painful distinctness, how difficult is the task; for without the most discriminating care we might facilitate the vice we are doing our utmost to combat, and the public-houses would benefit by the pence which would otherwise go for the night's lodging."

Mr. Joseph Howard, M.P., dealt specially with the preventive aspect of the work in view of its remarkable results. A good work has been accomplished; hundreds of lives have been saved, and the neighbourhood is greatly benefited.

Prebendary Harry Jones recalled the time when there was no Bridge in Betts-street, no home of rescue or escape, no ladies ready to help the fallen and save the endangered from ruin. How different now, when all who will may find loving hands outstretched to save. Having seen much of these Homes, he maintained that the work they are doing is second to none, and demands the generous support of every patriot and every Christian.

Mr. W. F. Archibald added a few pointed and earnest words, expressing the fullest sympathy with Miss Steer's work at the Bridge of Hope.

Miss Steer added a few characteristic and telling sentences, disclaiming the idea that she had done all this work herself. It has been accomplished by the help of many loving and patient workers. While praising God for the past, she could not help feeling that if the rich merchants of London really understood how much of their safety is due to such labour among the poor, then funds would be furnished abundantly.

UNITED METHODIST FREE CHURCHES.

Missionary sermons were preached on Sunday in the various Free Methodist chapels in the metropolis, and considerable interest was awakened in missions generally.

A Missionary Convention was held on Monday afternoon at Exeter Hall (Lower), when Mr. H. G. Gregory, who presided, spoke briefly on the personal responsibility of every believer to make known the Gospel. Rev. James Chalmers gave an address on "The Gospel and the Barbarians," being a thrilling account of his twenty-five years' life and labours in New Guinea. Addresses were also delivered by Mr. R. G. Rows, Rev. T. Wakefield, and Councillor Mart, of Leeds.

The evening meeting was held in the large hall; Mr. C. Furness, M.P., presiding. The report presented showed that there were in the home and foreign stations combined 380 ministers in active work, and 78,913 church members, being an increase on the year of 527. The total income for the year, including foreign local receipts, amounted to £21,094, and the expenditure, including foreign local expenditure, amounted to £21,172, leaving a deficit on the year of £78.

The Chairman, while thankful for what had been done, maintained that more was demanded. Sufficient progress had not been made. Greater energy and self-sacrifice were called for. He feared that this partial failure might be attributed to the fact that many members were too much engrossed in political, social, or commercial affairs, to the comparative neglect of the great work of the Church. He called for fresh devotion, believing that the churches contained elements of strength, which, if utilised, might become a blessing to many.

Vigorous addresses followed by Alderman Duckworth, Revs. J. C. Brewitt, B. J. Snell, and J. T. Cox.

CHRISTIAN EVIDENCE SOCIETY.

It was a small but very select company that gathered in the lesser St. Martin's Town Hall for the anniversary of this useful society. Dr. Butler, the learned Master of Trinity College, Cambridge, presided, and paved the way for the set speeches by a carefully-prepared and choicely-expressed address, in which he set himself to show how Christian evidences should *not* be set forth. He said his only claim to be there at all was his experience among the young, and his interest in their welfare. It is too often felt by young students and inquirers that intellectual activity and research in matters religious are discouraged. One sees with pain the most of the able students in our colleges of the present day are loth to go into the bonds of "holy orders," because they fear that their mental liberty will thereby be curtailed. As to the causes that set young people against religion, Dr. Butler recalled four past events which, to his thinking, were samples of the things that manufacture unbelievers. These four acts—all done in the name of orthodoxy—were the expulsion of Frederic Maurice from the professorship; the withholding for a season of the salary of Professor Jowett; the objections raised to the appointment of Dr. Temple to the see of Exeter; and the cry that Darwin's epoch-making book, "The Origin of the Species," involved an attack on Christian truth. As to the burning present day question—the authority of the Old Testament—the chairman strongly urged that such delicate and complicated questions should be left to learned experts on both sides without cherishing any anxiety as to the imperilling of the Christian faith. All questions as to dates and authorship of the sacred writings, he contended, were matters for reason and not for faith, for learning and not for piety. Above all we must not drag into the controversy of the day the godhead of Jesus Christ, and make it a bar to discussion or criticism respecting these literary and historical questions. This is bringing the ark of God into the dust and heat of purely human battle, and constitutes in the minds of the inquiring young one more barrier to the reception of the truth. This whole utterance by the Master of Trinity was a remarkable, and, as some may think, a daring one on such an occasion. When published in its full form it will certainly evoke much discussion, and probably sharp controversy.

Rev. T. T. Waterman, one of the secretaries, in his brief summary of the year's report, was able to tell of much work done and much good result revealed; but in matters financial the net outcome of his statement was that £600 are needed at once to set the current exchequer right, and an extra £250 each year, if the work of the Society is to go forward properly.

The first speaker was Dr. Thornton, of Camden Town, who was discursive, militant, and amusing, but very interesting in his advocacy of the Society's work. He showed that the class specially dealt with is not so much the cultured, thoughtful, reverent youth of our time, as referred to by the chairman, but the noisy, blatant, and atheistic section of our industrial population. Dr. Thornton closed his capital speech by reciting a little incident only a few days old. The children of an infidel lecturer were ill, and the city missionary of the district visited his home. He asked permission to pray for the restoration of the children, and before he rose from his knees the sceptical father was himself on his knees. Last Sunday evening he came to the mission hall, and stayed to the second meeting. Thus kindness disarms opposition. Interesting speeches followed from the Bishop of Grahamston, Professor Redford, and others.

THE NEW HALL MISSION, Wellington, founded by the late Dr. Cranage, is still carried on actively and usefully. Mr. Weston, in his new report just issued, shows a large variety of earnest evangelical effort, with numerous meetings for various classes and regular house-to-house visitation by the missionary. The report may be had from Mr. Robert Weston, Carlton House, Wellington (Shrops.).

THE WIMBLEDON EVANGELISTIC CYCLING UNION, which started in the spring of last year, has done good work in the villages of Surrey. This season's work was begun on April 20, at Cheam, and on succeeding Saturdays visits will be made to Molesey, Worcester Park, Horsham, Carshalton, and Brentford. Further particulars may be had from Mr. William Mayes, 8, Alston Villas, Richmond-road, West Wimbledon, S.W.

THE BAPTIST ANNIVERSARIES.

The Spring Assembly of the Baptist body as usual leads off the list of the larger anniversaries; it is in full session this week. The new president, Rev. J. G. Greenhough, of Leicester, gave his opening address on Monday, the subject being, "A Puritan Message to the Democracy."

"We are too luxurious (he said) to appreciate the Puritan's simplicities, too much the servants of forms and conventions to understand his rigorous sincerities, too pleasure-loving to give him credit for honest disdain of the world's frivolities. Think how far we have left that religious atmosphere behind, in which 500 English gentlemen, Members of Parliament, could kneel down together on the floor of the House of Commons, crying to God on behalf of their poor country, and shedding tears copiously as they prayed. Imagine the present House of Commons doing this; think what a power of imagination is needed to reproduce that scene, and then judge how remote that world is from ours. It is absurd to suppose that all inequalities are produced by social conditions. It is only in the sight of God, and in our relationship to God, that there can be anything approximating to human equality.

"Were one of the Puritan fathers to revisit us, he would bring more of the spirit of criticism than of the spirit of congratulation. I could fancy him saying: 'You are not so distinctly separated from the world as we were. You do not look upon its lighter diversions with our stern and scornful eyes. Perhaps we were somewhat too rigid, but may not you be getting a little too lax? Perhaps you are wiser in letting imagination have fuller play, but your popular literature is now so mixed, so sensuously realistic, some of it so defiled, that the young heart, and the old heart too, can hardly escape contamination if it be allowed the free run of the field. You have made your public worship far less sombre than that which we knew. There is more beauty in your sanctuaries, and that is well, if there be also as much strength. Your sermons have been cut shorter and shorter, chiefly in compliance with the dictates of the least religious. Take care that they do not dwindle to the vanishing point. I understand your difficulty; you belong to a pleasure-loving generation, which will hardly enter the Lord's house unless pleasure is written over the portals, and is reluctant to take its heavenly bread without a thick coating of earthly sugar—only remember that the religious life cannot be nourished wholly on sweets. You love music in your services better than we did, though we did not hate it so fiercely as is commonly reported. We swept the organs and choirs from the churches only because they had first driven out everything else; and it seems as if history were repeating itself, and you would by-and-by have to borrow our broom again.' These things the Puritan might say, but he (the president) thought he would also say: 'You have kept the faith, you have jealously preserved the truths for which we fought and suffered; you have not cut away the Bible with German scissors. All that was deepest in us is as deep in you.'"

Last Friday the Young Men's Missionary Association had a meeting in the Mission House, Furnival-street, when stirring words were spoken and the claims of the foreign field advocated by Rev. W. Holdsworth (of the Wesleyan Mission, Mysore); Rev. P. Davies, from the Congo; and Mrs. Williamson, from Barisal.

THE "EMPIRE" THEATRE.—The London correspondent of *The Dundee Advertiser* has the following in Monday's issue of that paper:—Judging by the appearance of the Empire promenades on Saturday night, I should say that Mrs. Ormiston Chant's crusade has not done one pennyworth of good. The promenades have been narrowed, and the crush is therefore greater than before. Some of the bars have a screen between them and the audience, some have a curtain, but these arrangements do not lessen the drinking, and in no way tend to diminish the particular evil attacked by Mrs. Chant. As far as the promenades are concerned, matters appear to be worse than before. This may be due to the fact that as the space for walking is more restricted, the crowd is denser than in the old days; but the impression produced upon me by two hours spent in all parts of the house was that the structural alterations, carried out under the supervision of the London County Council, have done nothing whatever to forward the movement with which Mrs. Chant's name is associated.

CHRISTIAN WORKERS IN GLASGOW.

A series of meetings for Christian workers was held in Glasgow on Saturday, Sunday, and Monday. The series began with a conference on Saturday afternoon in the large hall of the Christian Institute, which was very largely attended, and the proceedings at which were marked by great fervour. Mr. W. A. Campbell presided. Speaking from Acts xi. 19, he pointed out that the carriers of the glad tidings of salvation to the Gentiles were not a number of ordained men but unofficial men and women. How like Antioch Glasgow was!—a city practically given up to commerce and amusement. Did not these two great factors play a most important part in the lives of most of their citizens? The shop and the factory during business hours, and such entertainments as were to be got in the music-halls and the public-house constituted the lives of the great mass of the people in the East-end of Glasgow; and the warehouse, the counting-house, and the exchange, dinners and dances and theatres were the great important factors in the lives of the West-end portion of the citizens. Let Glasgow be read for Antioch, and let them ask God to print deeply on their hearts what those unofficial men and women preachers of the Gospel to Antioch had printed in indelible letters on their hearts, "Glasgow for Jesus Christ."

Rev. Henry Montgomery, Belfast, delivered a powerful address on Acts iv. 31, urging the need of the times for a thorough spiritual awakening. Interesting evangelistic addresses were also delivered by Colonel Oldham, Mr. Robert Logan, Mr. E. J. Mitchell, and Mr. D. J. Knox.

Tea was served at the close of the conference, and in the evening missionary addresses were given. An open-air meeting was held at the corner of Main-street and Argyle-street. On Sunday services were held in a great many halls throughout the city.

NORTH PACIFIC MISSION.

About two years ago you allowed me to bring before readers of The Christian the needs of the Kitkatla Mission, North Pacific. The generous response that my appeal met with led to the sending out of a mission boat more suited to that dangerous coast than the slight canoe which had previously been the missionary's only means of reaching some of his scattered flock. May I mention a want which exists at the present time?—a want caused by the very success of the work itself—that of a new church.

Rev. R. W. Gurd, the C.M.S. missionary stationed at Kitkatla, writes:—"On January 16 there was a large meeting of all the village to discuss the necessity of building a new church. Our present building is only capable of seating ninety or 100 people, and as there are considerably more than 200 Christians, we have been much cramped for accommodation. I wish you could have been present and heard some of the speeches. All stated that the church must be built this summer, and, with God's help, they were going to do it. The people themselves promised 500 dollars, that is about £100 of English money. They said they would leave earlier for their hunting, and work later, to help the project. It will cost more than twice the sum named to erect a church in such an out-of-the-way place as this is. I told them I would do my best to obtain help from friends in Britain."

No one can doubt that much self-denial is involved in this self-imposed task. Shall we not stretch out the right hand of fellowship and help them towards the realisation of their wishes? I shall be glad to hear from interested friends.—Yours faithfully,

(Mrs.) Mary E. Bowen.

Stoke Lodge, Ludlow.

MISS CARLETON-ARSDALE.—In our issue of September 27 last, there appeared a paragraph concerning Miss Carleton-Arsdale, who was raising funds for a hospital which Miss Crawford hoped to erect at Bethany. It appears, however, that the Government permission necessary is not likely to be granted, the hospitals already existing in Jerusalem being deemed sufficient. Miss Carleton-Arsdale is therefore handing over all moneys collected by her to the Consular authorities. We are glad to state that her action in this and the other matters referred to appears to us to have been all that could be desired.

HOME OF INDUSTRY.

The presence of the Master, as a special refreshing to each worker, is what we ask for as a prayer-loving band for our monthly workers' meeting. Farewells and welcomings, times of sorrow and gladness, missionaries back after long years of privileged service, others bidding farewell full of youthful hope and burning zeal—all contribute to give a character to each gathering. On this occasion the beloved Mary Steer told us of answered prayers.

At our meeting on Wednesday, April 17, Mr. Walter Campbell directed us to the thought, "glorying in tribulations," which led to "joy in God," and the bringing forth fruit because of the indwelling of Christ Jesus in us, and we in Him. The speaker's own rich experiences of God's power, gathered in labours in India, helped even the youngest toiler, whilst heads of missions seemed to take a fresh hold of the "gift of grace—by the one Man, Jesus Christ."

Our little orphaned band were presented in prayer by Mr. Isaac, of the Strangers' Rest. Sisters in labours abundant brought gifts to aid in outfitting; others helped towards the numerous expenses of the long ocean journey which Mr. Merry and myself hope to take with them, starting on May 2. As in former years, we say with the prophet, "I will trust, and not be afraid." We ask a daily interest in your prayers, kind reader, that the loving Father of the fatherless will give the winds and waves charge concerning us and his little ones. Our definite need is a clear guidance to enable us to place each precious little one into the very home the All-seeing Eye beholdeth is best.

Never have we been more encouraged by the progress of our children in Canada. Out-and-out decisions for the Lord are heard of from week to week. Those over twenty have formed themselves into a missionary society, and by their toil are supporting their representative in South Africa. Others are attending the high schools, paying the expense by their own earnings; if the way is made plain, they purpose to become whole-hearted missionaries.

Annie Macpherson.

29, *Bethnal Green-road, E.*

MISSIONARIES IN MADAGASCAR.

An Extract from a Private Letter.

We are both well and full of work with meetings and classes, often two and three deep every day in the week. The day before yesterday my husband was teaching a Bible-class of more than 1000 people, who filled the large church and overflowed outside. This was at a village half way between here and Antananarivo—one of the twelve hills which form the twelve military centres for Imerina, the fatherland of the Hovas.

Ambohimanga is one of these, being the ancient capital of the whole province. The class has been taught by Mr. Richardson, who has used a book on the Acts which my husband prepared. The people wished to have his book on the Gospel of St. John taught by the author, so he is to visit them every fortnight.

In regard to this and all other mission work here, we cannot help fearing how soon it may all be interrupted by the horrors of war in our midst. Although the French undertake to observe their engagements with Great Britain as to religious freedom "after the country is settled," we should all be under French martial law as long as they should continue to meet with any opposition from the natives. This might lead to anyone being arrested under the smallest pretext, as Mr. Shaw was in 1883.

If the capital is invaded, we and all the other missionaries will have to abandon our house and goods, and take refuge at a distance where we can. Very earnest prayers are being made by the natives for deliverance. Pray for us to have clear light and the spirit of wisdom, besides the special guidance and protection of our Master at this time.

MR. AND MRS. MAN SUKH LAL propose to return to Scotland in May, and will be willing to address meetings during the summer in various parts of the country. The co-operation of Christian and temperance workers is desired, and any wishing to make arrangements, or to hear further about their movements, should communicate with Mr. Grant Jackson, 44, Dick-place, Edinburgh.

FAREWELL FOR ZANZIBAR.

Kilburn Hall was crowded at the meeting held to commend to God Miss B. M. Hurditch and Miss Coote, who, as already mentioned in these pages, have gone to take charge of the Strangers' Rest, Zanzibar. Mr. H. M. Matheson presided, and Rev. Dr. Monro Gibson opened with a stirring address, speaking of Miss Hurditch as one of his own girls, and an addition to the noble company of women missionaries that it had been his duty to send out. While he was in Canada he sent out two ladies, the first two lady missionaries that ever went to the foreign mission field from the Presbyterian Church in Canada. Here in London they sent out three lady members of his church to the mission field, and he was glad to count Miss Beatrice Hurditch as the sixth in that honourable company. He was sure many would follow her and her companion in their career with much interest and with their prayers. Of course he condoled with Mr. and Mrs. Hurditch and the brothers and sisters at losing the company of daughter and sister; but he was far more disposed to congratulate them all that the Lord had honoured their sister in sending her to this work. After a few words from the Chairman and Mr. J. T. Isaac,

Miss Beatrice Hurditch said she was not going to a life of pleasure, but expected to meet trials. Some friends thought she was just going away to Africa to die right off. Well, if she was to die, she was willing to get to heaven in a chariot of fever. It was a great trial, leaving all the joys of home and the dearest of parents, but she remembered the command to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee... and I will bless thee." Each of them had only this one life, and it was worth living to Jesus, cost what it might.

Miss Coote stated she had worked in a London hospital and in Australia, and had seen much of sailors; hence she looked upon her previous work as a training for her new service at Zanzibar.

Mr. Russell Hurditch said that God knew what the parents felt at parting with their dear child; but when she was given to them she had been dedicated to God, as all the seven children had been, and now they were giving her up when God claimed her for work. What was the good of singing high hymns if they were not prepared to follow them out in practical work? It was no use singing "My all is on the altar," and then try to keep it back. He did not look upon it that she was going out to die; he had hopes of good work, and at the end of three years they would have her back, telling them of all the Lord had been doing. A few further words were spoken by Mr. P. Garrioch, Mr. J. J. Sims, and Mr. Edward Hurditch.

These two sisters embarked on board the ss. *Irawaddy* at Marseilles on Friday, April 12, and passed Port Said safely on Wednesday, April 17. It will be remembered that this steamer is carrying out General Duchesne and other leaders of the French Army about to invade Madagascar.

MISSION WORK ON THE CONGO.—A valedictory meeting of more than usual interest will be held at the Central Y.M.C.A., 186, Aldersgate-street, to-morrow (Friday), at 7.30 p.m. Amongst others who will address the meeting are Dr. H. G. Guinness and Mr. and Mrs. Cole, who have lately returned after several years' labour, and who have a thrilling story to tell of the opening up of new fields. Two ladies who are proceeding to Bolololand will also give a brief testimony. All Christian friends (ladies and gentlemen) are heartily invited to attend.

THE ARMENIAN QUESTION.—Sir Philip Currie, the British Ambassador (says a Reuter telegram), has made representations to the Porte in regard to the conduct of the authorities in the Turkish provinces in continuing the system of oppression and persecution of the Armenians. His Excellency pointed out the danger which would arise from a continuance of these practices, and urged upon the Porte the necessity for a complete change in the interests of the Turkish Empire. In reply, the Porte promised the British Ambassador to send instructions to the provincial governors in the sense desired. The Powers interested are convinced of the absolute necessity of reforms in Armenia, and will base their action in this question not so much on the result of the inquiry as on the generally unsatisfactory condition and the bad administration of the Asiatic provinces of Turkey, the continuance of which would constitute a permanent danger for the Ottoman Empire.

PORTA PIA MISSION, ROME.

Dear Sir,—Your readers are glad to hear of any progress made in the Evangelical movement in Rome. We recently celebrated the third anniversary of the opening of this Mission. Two Italian evangelists having spoken, Dr. Waugh, a missionary for thirty-six years in India, addressed the meeting in English, and his daughter joined him in singing a hymn in one of the strange languages of that vast country. Rev. Wm. Horne, chaplain of Trinity Church, and Rev. Dr. Gray, of the Presbyterian Church, also spoke. The former referred to the great change that has taken place both in the civil and religious aspect of Rome since it has been made free. He had been a witness of the state of things when the city was under the French protection. Dr. Gray exhorted the people to persevere in God's work on the old good line of apostolic evangelisation.

The Roman citizens commemorate regularly once a year, in the month of September, the downfall of the temporal power, forming themselves into a fine procession towards the gate where the victorious troops entered, carrying with them wreaths, which they hang on the city wall where precious lives were lost in the fight. It is fit that we should meet in a special gathering as followers of Christ, to thank God for the formation of an Evangelical church in this interesting locality, quite close to the historical gate, and to turn our faces to Him, in adoration, prayer, and thanksgiving for his marvellous doings amongst us. The attendance at the meeting was good, and the Church and congregation were greatly invigorated. The mission is connected with the Free Italian Church, which has so many flourishing causes all over the Peninsula. J. E. T.

THE CONGO BALOLO MISSION.

Dear Sir,—You will have been grieved to hear of the home-going of our sister, Miss Judd, of this station. After labouring for some eighteen months at our Ikau station, she came up here in March of last year, and from that time until her death, was used of God in carrying on a very blessed work in the towns surrounding Bongandanga. In one distant town named Bavaka, where our sister visited two days a week, she had a school of some sixty children; now there has been built (by the natives themselves, free of cost) a splendid strong chapel, where large numbers of people gather from time to time to hear the Gospel. We trace the beginning of the present good work at Bavaka to our sister's self-denying efforts, upon which rested the blessing of God.

The women of Central Africa are extremely difficult to deal with, and we could ill afford to lose one so well qualified to work among them as she was. God knew best, and though He has taken her whom we valued and loved away, He will continue his work. Mrs. Bett has lately left us to go home to Europe on furlough, so that we have now no sisters at this station. Mr. and Mrs. Cole will, we expect, be coming back this year, and extra "hands" are sorely needed, for the harvest truly is great.

Miss Judd was sick only a week, and as far as we could see, seriously ill only three days. She passed away on October 12. Will our Christian friends join us in prayer for her mother and sister, and also for us, that we may be kept faithful unto death?—Yours faithfully, Arthur J. Bowen.

C.B.M., Bongandanga, Lofoli River, Central Africa, Jan. 12.

THE EVANGELICAL CONTINENTAL SOCIETY, which enables British Christians to assist in Gospel work on the Continent, has reached the jubilee of its formation. The treasurer, Mr. J. C. Bumsted, has issued an appeal for increased support of the work. He says: "The Society is strictly undenominational, both as regards its constitution at home and its work abroad, its one purpose being the spread of genuine Christianity and the promotion of vital godliness. It is at the present time in a position of peculiar need. The long-continued depression in trade, the loss by death of many generous supporters, and the competing claims of multitudinous newer societies, have combined to reduce its resources to a point which has made it necessary to diminish its grants in all directions, and to turn a deaf ear to the most pressing appeals." The secretary of the Society is Rev. George Giddins, 13, Memorial Hall, Farringdon-street, E.C.

Letters to the Editor.

"REVIVAL AND THANKSGIVING."

Dear Sir,—I was much encouraged by noticing in a recent number of The Christian, that it had become the united cry of many, "Wilt Thou not revive us again?" I had not known of a general movement in that direction—being mostly confined to bed for the last few years, and so, in great measure, shut out from the world. But I can testify to such a constraining force within as had led me to make that prayer the burden of my cry also, for my own soul and household as well as for our more immediate neighbourhood and beloved land. Let us keep on pleading, aye, and "wrestle in prayer," giving the Lord "no rest" till the blessing descend.

Two things have specially struck me in connection with this subject, namely, that in Malachi iii. 10 we are commanded to bring all the tithes into the storehouse . . . and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Here we have the promise of abundant blessing plainly stated, but upon certain conditions. If we, as believers, are heedless of that first part of the verse, by withholding from the Lord that which is his due, how can we claim, or dare to expect, Him to fulfil his part?

Again, how lamentable it is, especially, I think, in small circles of Christian activity, how much envy, jealousy, rivalry, or party feeling predominates amongst many workers in the vineyard.

How grievous to our Lord! And how much it hampers their usefulness, dishonours the cause of Christ, and hinders the Holy Spirit's progress and blessing! As some of your correspondents have suggested lately, surely we have much need to set apart a time for humiliation and confession; for it is only when brought very low— abasing and "humbling ourselves before God" that we may dare to look up and expect "fulness of blessing." Might not this be wisely considered in the early part of the programme for May 1st—the day set apart for Thanksgiving and Praise? "Them that honour me I will honour."—Yours in Him,

A Regular Subscriber.

"GO UP TO ZION" (Jer. xxxi. 6-9).

Dear Editor,—There are yet some abiding amongst us who can look back more than fifty years, when both the Established Church and Nonconformist communities were vigorous and sound in the faith. It is not so now—vigour is without spiritual fervour, and the pure, health-sustaining Gospel is expanded and adorned with every visionary thought of a darkened imagination. The 23rd chapter of Jeremiah records a corresponding period of the Church in Judea—and there have been many since.

Friends could be named who join with me in believing that a thoroughgoing testimony at this time is of pressing importance. There are some, it is said, who, moving within certain limits, are so entranced in the growth of what is good that they refuse to recognise the presence of a soul-famine; even as a well-fed committee may fail to realise that they are starving bodies. Yet the Church spiritual is now so crushed beneath the weight of self-righteousness, formal devotion, and little disguised idolatry that it moans for deliverance—timid and trembling—weak and well-nigh mute. It has been in a similarly dangerous state at different epochs throughout the ages, from "Moses and the Prophets," when "types and figures were a glass in which they saw the Saviour's face," to our own day of "clearer light vouchsafed to us."

One hundred and fifty years ago the situation was almost identical, when the noble Countess of Huntingdon raised the standard, under which so many bravely fought, irrespective of particular minor differences. That great example is surely worthy revival, and if "times are altered," which need not be admitted, yet the present moment groans for relief.

So conspicuous was the change wrought under her influence, that in one country church could be counted 1800 communicants. The Countess did not lean to the idea "of a new Reformation Church"; there are "bodies enough," and to spare, as there have been endless endeavours to purify "the Church" that way. Driven as we have been, to inquire, "O where shall truth be found?" the time surely must be very nigh for every hesitating preacher of a crucified Redeemer to join heart with hand—and there must be a goodly band in hiding, fit to put on the "whole armour of God." True service is undenominational. That was the keynote of the good Countess's leading, and after one hundred years that foundation remains with a pure testimony. —I am, yours truly,

One of the Congregation of the Saints.

TO WEARY INVALID SAINTS.

Dear Sir,—May I be permitted through you, to address a few words of encouragement to those "prisoners of Jesus Christ" who have long been confined to house or bed?

Dear fellow-sufferers, "bound together in the bonds of affliction," although prevented from meeting in public in "the assemblies of saints" have not we special opportunities granted us, in private, for "holding up" (in prayer) the hands of those more actively engaged in "the battle for the Lord?"

We cannot all be a Moses, but let us remember that the Aarons and Hurs are needed also. Let us "be of good cheer," and thank God that we are accounted worthy to serve Him by suffering— "For unto you it is *given* . . . to suffer." "When we are weak then are we strong" (in Him) and as his grace is made "sufficient" for us, is not that enough?

Let us then "lean hard," lean wholly on Him, for every need, and care, and pang, and seek to glorify Him mightily, by bearing not only patiently, but cheerfully, whatever He sees fit to lay on us, knowing well that He never makes a mistake, and that "all things work together *for good*" to his children. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." One of the Least.

Scotland.

PROHIBITION IN NEW ZEALAND.

Sir,—I have been reading your paper for April 11, and I see your remarks on Woman's Franchise in New Zealand. I have just returned from that country on a visit to my friends, having lived there twenty-eight years, and I think you will be obliged to me for telling you that you have made a great mistake in saying that the women voted against prohibition. I was in New Zealand at the time of the last election, about eighteen months ago, and of course voted myself. It was remarked at the time that the women came forward and voted *en masse* in favour of prohibition, so that several persons succeeded in getting a seat in the House who would not have done so without the help of the ladies.

I see that you only copy from another paper, *The Truth*, but as I do not know where that paper is published, I mention this to you.—Yours truly,

Dominick Browne.

Clevedon, Somerset, April 16.

P.S.—I am well known in Christchurch, New Zealand, where I have lived many years, and I hope soon to be back there again.

Dear Sir,—In your "Notes and Comments," April 11, you quote Dr. Brookes in *The Truth* to the effect that "the majority of the women voted in New Zealand against temperance." As I was one of the women who voted in New Zealand, I may be permitted to correct that assertion. If the women did not vote temperance, the men must have been extraordinarily virtuous, for a majority of members were returned to the House of Representatives in 1893 pledged to uphold and amend the Alcoholic Liquors Sales Act, which already provides for prohibition by a three-fifths majority, and by a bare majority for 25 per cent. reduction.

If Dr. Brookes had been in New Zealand after the election, he would have realised the "Conservative" indignation with the women for having thrown out some of their best and cleverest statesmen who would not support the local control of the liquor traffic, and putting in inferior inexperienced men favourable to that measure.

Thanks to the late Sir William Fox, Mr. L. M. Isitt, and the women, the liquor traffic in New Zealand is giving place to better trades.—Yours faithfully,

Emma E. Packe,

A reader for over twenty years.

Brecon, April 16.

[We are much obliged to our correspondents, and rejoice in the facts they state.—Ed.]

NO VENDORS of intoxicating drinks will be allowed to follow the French troops in Madagascar.

CHAMBERI MISSION, MADRID.

Through the goodness of the Lord, this work is still sustained. We have concluded an eight days' mission, availing ourselves of what a friend called "an attack of religion" that comes over this people during Holy Week. Mr. Nisbet and I were helped by Mr. Wigston, from Linares, and my eldest son, Dr. S. B. Fenn, now home from Madagascar, and nightly an attentive audience occupied our 250 seats. Towards the end of the week many others crowded round our open windows. We had two or three exhortations during a little more than an hour's service.

On Friday night the procession of the "holy burial" visited us with the images of *El Cristo*, followed by *La Virgin*, with a multitude of lighted candles and a good brass band. All were drawn up in front of our open gates just after we had commenced the service. After favouring us with their performance and crying "*Viva la Virgin!*" they withdrew; we did not interrupt our meeting for an instant, though the procession stayed eight or ten minutes. Of the fruit of the mission we cannot speak yet, but several persons professed to have believed.

On Saturday the attack was nearly over by ten o'clock in the morning. The Lord was declared to be risen by the ringing of bells; the troops no longer had their muskets muzzle downwards; the traffic, suspended since Thursday morning, now resumed its ordinary course, for God was no longer dead. The Sunday of the resurrection was celebrated by an extraordinary bull fight (six bulls), theatres reopened, etc. The Holy Week had come and gone, and had left no holiness, or any sign of it. Such is the religion of Rome. Albert R. Fenn.

Quintana, 26, *Madrid.*

THE SEDGLEY TEMPERANCE MISSION.

The report of this mission states that "the presence of God the Holy Ghost has been most marked during the past twelve months at all our meetings—the Sunday evening, the Thursday evening, the out-of-door, Bible class, and prayer meetings. A goodly number have signed the pledge, and of those who have kept it some have, through Divine grace, added to temperance godliness." Great energy is thrown into Protestant testimony, tract distribution, and temperance effort, in view of the deplorable ruin wrought by intemperance. Full information may be had from F. A. Homer, Esq., J.P., Sedgley, Dudley.

THE FINSBURY PARK CHILDREN'S SERVICES have been well sustained throughout the year. A week's mission, conducted by Mr. Henry Hutchinson, of the C.S.S.M., was much blessed to the establishment of young disciples, and the gathering in of many precious little ones. The report just issued by Mr. W. L. Seyler, Glen Villa, Atterbury-road, N., is full of encouragement.

EASTERTIDE AND THE SAILORS.—With a view to providing the seamen with a rational means of occupying their time at the holiday season, Rev. G. J. Hill, of the Seamen's Christian Friend Society organised a series of special meetings and services on Good Friday, Easter Monday, and the following Thursday. A number of sailors signed the pledge at the meetings, and have given evidence of their intention to keep it.

KENTISH TOWN.—The Dickenson-street Hall, London City Mission, has held its annual meeting. Mr. Rob. Balch, local treasurer, read the annual account of the Boxholders' Association, the members of which number eighty-eight, and spoke of Mr. Chalk, the resident missionary's efforts as manly and wholehearted. Mr. Chalk said he congratulated himself, not on anything he had done, but on the dear friends he was surrounded by. He told of the earnest toilers in the vineyard of Christ, and the storming of the devil's kingdom, of the various agencies at work. They had hearty and delightful services; women's meeting conducted by ladies, three prayer-meetings weekly, a grand medical mission, conducted by Christ-like and devoted doctors. Addresses followed by Revs. R. Dawson, D. W. Vaughan, and others.

BROTHERS IN CHRIST.—An American paper says that in Morgantown, W. Va., a thrilling scene was witnessed recently in a revival which is still in progress. There came forward, among others, a Chinaman, in whom the pastor, Rev. Dr. S. H. Day, had taken an interest. He had scarcely knelt when there arose, came forward, and knelt at his side, a Japanese young man, himself a Christian and law student at the university in the city, and with his arm over the Chinese penitent, gave the seeker after Christ instructions, with such success that both soon rose from their knees, and the Japanese brother, with his ampler English, announced that Chan Sing Fauk felt that he had found Christ. How much nobler than the mutual murdering, called war, taking place at the time in China.

THE Y.M.C.A.

A Y.M.C.A. has been formed at Salcombe in Devonshire.

Switzerland reports this month 390 Associations, with 6420 active members and 1600 associates.

The Bermuda Y.M.C.A., which has between thirty and forty members, owns a small building free of debt, and is doing a good work.

Blackheath "annual" has just been held, under the presidency of Mr. Alexander Young. A quiet but excellent work was reported, and the finance statement showed a balance in hand.

The latest report states that there are now 125 Y.M.C.A.'s in France, with 1386 members, 1386 associates, and 795 juniors. Three Associations own their own buildings, and two engage the whole time of their secretaries.

We regret to hear of an accident which befel on Saturday afternoon five members of the Devonport Association, who were on a boating excursion to St. Germans. The boat was swamped, and two out of the five were drowned.

Much blessing has been experienced during the past few months by the workers of the Wakefield Y.M.C.A. One of the most active friends of the Association writes: "We are still reaping, and have a very happy work going on."

The annual report of the Leamington Association reviews the work of the past year with much encouragement, dwelling specially on the Bible readings, evangelistic meetings, and the village mission carried on by the Y.M.C.A. band.

In connection with the eleventh anniversary of the Hackney Y.M.C.A., a most eloquent sermon was preached on Sunday night by Canon Fleming, B.D., at St. Luke's Church, Hackney, followed by a collection on behalf of the funds of the Association.

Mr. Wm. A. Boyd, general secretary of the Dublin Association, and Mr. W. H. Roberts, district travelling secretary of the South of England, will attend the Springfield (U.S.) Conference of the American Y.M.C.A.'s. They will also attend the Secretaries' Conference at Hartford, Conn.

The Ware Y.M.C.A., which has been only recently formed, held a series of inaugural meetings on Easter Monday in the Town Hall. The services of several able speakers were secured, and a work was launched which promises to be of the utmost benefit to the young men of the town.

The conference of the National Scottish Y.M.C.A. and F. Union is to be held at Saltcoats from Sept. 10 to 12. Apart from questions of organisation, the subjects to be discussed are, "Present Social Problems: What can the Y.M.C.A. do for their Solution?" "How parents, ministers and elders, and employers can help the Y.M.C.A.," and "The Associations and Foreign Missions."

The annual breakfast meeting was held on Good Friday morning again this year, and the attendance compared favourably with that of recent years. Dr. Gladstone presided. The addresses given by the president, Revs. W. P. Legg, H. E. Stone, J. C. Carlile, and Mr. J. J. Sims were quite in keeping with the reputation of the meeting, and were thoroughly appreciated by those present.

On Easter Monday the annual conference of the Midland District Union of the Young Men's Christian Association was held at Leamington. At the morning sitting Mr. F. C. G. Ellerton presided. The annual report, which was adopted, stated that the membership had reached the highest total yet recorded, there being 3907 members and associates, against 3587 last year, together with 188 members in the junior sections.

The annual conference of the Midland District Union of Y.M.C.A.'s, one of the most important subjects considered being "The place of the spiritual element in Y.M.C.A. work," was held at Leamington on Easter Monday. In connection a special service was held in the Public Hall, Windsor-street, on Sunday afternoon. The address was given by Rev. J. Sellicks on "The Gospel of Getting on: Counsel to Young Men."

Mr. Thomas A. Bailey, who for six years has been general secretary of the Cork Association, has resigned with a view to devoting himself as an honorary worker amongst the Y.M.C.A.s throughout the country in conducting missions. The first series of meetings have just been concluded at Sheffield. It is believed that not a few will be thankful for the visit of Mr. Bailey, whose return to the "city of shining steel" will be warmly welcomed.

The Manchester Y.M.C.A. Young Men's Emigration Advice Society has sent out its second party for this year (being the 133rd party since 1883) of young men wishing to go abroad to learn farming, with the consent of their friends, has just sailed for Manitoba. They come from Wolverhampton, Southport, Lincoln, Tunbridge Wells, Bolton, Plymouth, Dublin, and Manchester, and were introduced to each other as usual by Mr. Newett the day before they sailed, when a leader was appointed.

Work in the Bombay Presidency (as well as throughout the rest of India) is very encouraging. Mr. Frank J. Clark, who is shortly expected in this country, writes that there are now in the Presidency ten Associations and three auxiliaries, with an aggregate of 1104 members. Mr. R. D. Pringle, the general secretary sent to Bombay by the English National Council, has been acting as secretary of Rev. John McNeill's mission in Bombay, which has been followed by most blessed results.

The Upton Park and East Ham Association started on 15th February, 1894, with nineteen men. There are now 115 members and associates on the roll. During the year there have been ninety-seven meetings held, and it is significant to note that the purely spiritual meetings have been the best attended. The new home speaks for itself, and although it cannot be said to be replete with every modern luxury, it may truly be said that it is homely, hearty, and hospitable. At present the work is going on steadily, although the attendance at some of the meetings is not so large as was anticipated.

Two Associations, city and college, at Aintab, Turkey, though small, are being well maintained. The secretary of one of them recently writes:—"During the last two years the cause of the Y.M.C.A. in Turkey has been almost entirely lost sight of, because the Government has been suspicious in the extreme, on account of the political question. As far as I know nowhere in Turkey, except here (and at Samakov) do such associations ostensibly exist; though there are other places no doubt where the young men still meet for prayer. In this city we carry on our work amid many trials, and much need the prayers and sympathy of friends who enjoy so many privileges in Great Britain and elsewhere."

The Easter Conference of the North-eastern District, held by invitation of Rev. H. E. Fox and friends at Durham on Easter Monday, was attended by fifty delegates from fifteen Associations. Mr. C. S. Wilson presided. After a number of verbal reports by delegates present, and written reports from the Associations not represented, had been read, an adjournment took place. In the afternoon, the Mayor of Durham (Dr. E. Jepson) invited the Conference to meet in the Council Chamber, and gave an address of welcome, saying he firmly believed in the establishment of these Associations for the benefit of young men, for their work was of incalculable value. A paper was afterwards read by Mr. W. C. Pike, of the Sunderland Association, on "The Y.M.C.A.: Its Necessity and Scope."

THE Y.W.C.A.

A UNITED conference of United States and Canadian Y.W.C.A. secretaries and workers was held last week at Pittsburg, Pennsylvania.

At the St. Benet's branch, carried on at St. Benet's Hall, Mile-end-road, under Miss Edith M. Richardson, much good work has been done. There are 115 members.

The Evangelisation department arranged 170 meetings and missions last year, 64 in London and 106 in the South of England. Some of these missions lasted a week or more. In addition a large number were organized without the help of the department.

It is twelve months since the new rooms at 26, Lichfield-grove, Finchley, were opened, and they have been a continual cause of thankfulness, having proved most suitable for the work. The number of members on the books is 130, including fifteen from Edgware, where a weekly Bible-class is held. Misses E. S. Smalley and Gregory are hon. secretaries.

The Council of the London Y.W.C.A. have arranged, in co-operation with the Tourist Department of the Regent-street Polytechnic, to offer special facilities to Y.W.C.A. members and their friends who may be desirous of making a holiday tour in Switzerland, Norway, Italy, etc. A prospectus giving all information, can be had through local secretaries or from the London office, 16A, Old Cavendish-street, W.

The Cork Y.W.C.A. Institute reports twelve to sixteen permanent boarders for last year, and about 200 visitors. The young women's Bible-class has been much blessed, while the missionary meetings and temperance work have been most successful. It is delightful to read that five of the members are now in training for the Foreign Mission Field: the expenses of two of them are being met out of the fund for "Our Own Missionary."

The membership of the Teachers' department is 594. Branches have been started at Carlisle, Newcastle, and Merthyr Tydvil. Twelve teachers have asked for a new branch at Maldon. A Bible-class is about to be started for the teachers of West Ham and Forest Gate. Several have written from Birmingham asking for a branch to be commenced. Mrs. Amand Routh, 14A, Manchester-square, W., will be glad to hear from any teachers in public elementary schools willing to co-operate.

Miss Reynolds, secretary of the World's Y.W.C.A., started last Saturday on a tour which is to last till Christmas. She goes first to Cape Town, where she will confer with the Y.W.C.A. committee, and probably spend a fortnight in seeking to open up fresh work. Miss Reynolds will then proceed to Hobart Town, Tasmania, whence a tour will be made of the leading centres in the Australasian Colonies. It is hoped that a conference of Y.W.C.A. secretaries and workers will be held at Melbourne. The Hon. Mrs. Henley is honorary secretary of the World's Y.W.C.A., and the office has been located at No. 17, Old Cavendish-street, London, W. The committee will value the active co-operation of all interested in the spread of the Y.W.C.A. in the Colonies.

CHRISTIAN ENDEAVOUR.

THE Endeavour Society of Fayetteville, Ark., started a mission school which now has an attendance of 125.

The Australian societies make much of systematic Bible-study, thus ensuring for their work stability and fruitfulness.

A "Quaker meeting" was recently held by the Methodist Episcopal Society in Philadelphia on the occasion of its anniversary. No leader was appointed, the meeting being conducted entirely from the floor. The plan was an entire success. E. P. T.

During evangelistic services recently held in Bradford, Penn., the young ladies of the C. E. Society cared for the children of parents who would otherwise have been obliged to stay at home, but who, by this arrangement, could attend the services. Sixty children were cared for during a single service.

At Dorchester, Mass., twenty-nine members of the Village Y.P.S.C.E. united with the church on a recent Sunday, and thirty-eight active members have joined the society within a month. At the last consecration meeting eighty-six of the eighty-eight active members present stood up and took part in the meeting, and all within an hour.

The committee appointed by the Irish Wesleyan Methodist Conference to consider the question of the Church's work amongst the young, has unanimously resolved to recommend the Conference to adopt with some slight modifications, the Christian Endeavour movement; the suggested name being "The Methodist Society of Christian Endeavour."

The South-west District of London Union held a convention in Edith-grove Congregational Church, Chelsea, on Easter Monday, under the presidency of the president, Rev. C. Ingrem, of Wimbledon. The afternoon meeting was mainly business, and was taken part in by a large number of Endeavourers. At the evening meeting Mr. Davies' address will not readily fade from memory. The three excellent papers which followed by three Endeavourers were patterns of point and pithiness. The complete success of the meetings proved the wisdom of the conveners in arranging for them on a Bank Holiday; and the tone of thankfulness and hopefulness which characterised the whole proceedings, speaks well for growing power of this remarkable movement in the south-west district of the metropolis.

BUCKHURST HILL.—For twenty years now Mr. G. H. Lord, assisted by other helpers, has held the fort at Princes Hall, and God has signally blessed the testimony to the cleansing power of the blood of Christ and the sanctifying power of the Holy Ghost. Every night in the week meetings are held in the hall and an increasing missionary spirit prevails. A drawback to the work lies in the fact that the hall is not free from debt. It would greatly gladden the heart of this brother and his fellow-helpers if any practical help were forthcoming towards the extinction of this debt. Mr. Lord's address is Florence Villa, Queen's-road, Buckhurst Hill. Encouraging services were held at the Hall (outside in the afternoon and inside in the evening) on Easter Monday.

GOD'S LIGHT IN THAT BOOK.—In Dingah, Punjaub, the missionaries of the Church of Scotland have met with much opposition from the Hindus (Sikhs). But one of the most prominent of the adversaries has just been won over in a remarkable way. He asked for a private interview with the missionary, who expected a fierce expression of hostility, and who was immensely surprised when the man pulled out a New Testament and said: "Sahib, I have read this book, and I find it to be pure and holy." After a little talk about the too common failure of Christians to obey the precepts of the Book, the man went on to say: "Up to ten days ago I was a bitter opponent of yours. I gave a public lecture against you, and against your work. Then I resolved that I would expose your Book. So I began to read it in order to pick faults in it; but, do you know, as I read, I was drawn to it. My heart was captivated, and now I cannot oppose you. I know God's light is in that Book." He is now determined, he says, that mission work in Dingah is not to be hindered.

IRISH NOTES.

The governors of the Presbyterian Orphan Society have just added 213 children to their previously very large list.

A new wing, erected at the expense of Mrs. Cairnes, as a memorial to her late husband, Mr. Thomas Plunket Cairnes, has been opened in connection with the Cottage Home for Little Children at Kingstown.

Professor Marcus Dods visited the North of Ireland last week, and lectured to large audiences in Newry, Armagh, and Belfast. He also preached twice in Belfast on Sunday week on behalf of the Presbyterian New Church in Duncairn Gardens.

The Cork Women's Christian Temperance Association, now in the third year of its existence, is in a flourishing condition, and is doing excellent work in the South of Ireland. It started with a membership of seventy, and now it has the names of 350 on its roll.

The Tralee branch of the Y.M.C.A. is making an earnest effort to meet the spiritual wants of the fishermen at present at Fenit. A hulk, which has been purchased and fitted up, serves as a mission hall, where services are held on Saturday and Sunday evenings, and are largely attended.

What has been known for many years as the Belfast Town Mission is to be designated in future the Belfast City Mission. This organisation is totally distinct from that carried on under the same title by Rev. R. C. Johnson and his helpers, and it is thought that the change in the name will therefore cause much confusion.

Miss E. J. Chadwick, daughter of the Dean of Armagh, has been accepted by the committee of the Church Missionary Society, and is going out as a missionary worker to Uganda. Rev. T. R. Buckley, curate of Maryborough, has also been accepted by the same society for mission work in Uganda. Both are to be sent out immediately.

SCOTTISH NOTES.

The Glasgow Society for the Suppression of the Opium Traffic at its recent annual meeting passed a strong protest against the Indian Government manufacture and sale of the drug.

The Sailors' Orphan Society of Scotland admitted 105 children last year, making a total of 450 cared for during that period. It is desired to raise an endowment fund of £100,000. There are many calls on it to help the orphans of fishermen, but the resources of the society do not at present admit of that.

Rev. Thomas M. Lawrie, Dowanhill U.P. Church, Partick, died last week in Ayr, where he had been temporarily residing. He occupied his own pulpit on Sunday, 7th inst. It is supposed that he caught a chill, which developed into catarrh of the stomach. Mr. Lawrie, who was a native of Edinburgh, and about eighty years of age, was ordained to the ministry in 1841. He was a broad-minded man, an able and effective preacher, and his genial temperament and homeliness made him exceedingly popular with all who were connected with Dowanhill Church.

A contributor to the Aberdeen *Free Press* who has lately visited Stornoway, gives some curious glimpses into the religious prejudices of a section of the people. There is, he says, a large and shepherdless congregation of Free Church seceders in Stornoway, numbering about 300. One of the most intelligent and worthy members of this body gave the following three reasons for seceding—first, because Dr. Rainy had made a Bible which left out some of the books of the original. Being questioned how he knew this, he said that a friend of his had bought a Bible in Greenock, and on looking for a certain text, he could not find it, so he knew it was Dr. Rainy's Bible! The second reason was that Dr. Rainy believed that man was descended from an eel. The third reason was that Dr. Rainy had promised an increase of £20 a year to each of the Highland ministers if they would swallow the Declaratory Act!

THE AMOY CONGREGATIONAL UNION has been meeting for a number of days, and some points of general interest may be noted. There is progress outward. More than a hundred new members have been added. This is small as compared with the greater things sought for and expected. The more important progress is in character, and all that aids to it. The troubles in connection with old superstitions and idolatrous customs are by no means all over, but they are fewer. Contributions for maintaining and spreading Christianity now number several thousands of dollars a year. Christian fellowship is increasingly valued, and prayer for one another is a growing power. There is progress, too, in medical missionary work, both for men and women.

Amoy, Feb. 25. J. Sadler.

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PERSONALIA.

Archdeacon Farrar has been appointed Dean of Canterbury.

Principal W. Garden Blaikie, of the Free Church College, Edinburgh, and Mrs. Blaikie, celebrate their golden wedding on May 20. They hope to have all the members of their family present with them on the occasion.

General Booth will leave London about the second week in August for South Africa. From South Africa he is going on to India, and from India to Australia and New Zealand. He expects to be away between six and seven months.

Rev. David Baron intends leaving London next week, accompanied by Mr. Marienburger, on another mission tour in Eastern Europe. On Monday next, at 4 p.m., there will be a prayer meeting at the Mission House, 114, Whitechapel-road, to seek God's guidance and blessing in reference to this tour.

Rev. Isaac F. Row, Indian secretary of the Anglo-Indian Evangelisation Society, has gone to Australia on furlough. He has been a very successful evangelist in many parts of India. His address for a short time will be:—"Wesleyan Book Depôt, King William-street, Adelaide." This may interest Anglo-Indians in Australia.

Rev. G. D. Macgregor, who at the end of last year retired from the pastorate of Paddington Chapel, which he had sustained for thirty years, has been laid aside for several weeks with a severe attack of influenza. He has been recruiting in the country, and has returned with restored health, and able to fulfil his preaching engagements.

Rev. F. B. Meyer has received a pressing invitation from Mr. Moody, and from three other sources, to visit the United States during the coming summer months. His plans, however, had been already settled. He hopes to spend the first two weeks of August at Llandudno, where he will give daily Bible readings, and afterwards to visit Switzerland.

Rev. Theo. J. Meyer, the venerable Presbyterian missionary to the Jews, recently bade farewell to the London Presbytery, on his departure from London. Acknowledging kind words by Dr. Thain Davidson and Mr. R. T. Turnbull, the aged missionary said he had hoped to die in harness; but now, in whatever of rest might be granted him here, the cause of Israel, and the whole work of the Church he has so long served, would have a place in his heart and prayers.

Pastor Frank White, we regret to learn, is compelled to seek entire release from all mental work, pastoral responsibility, and care for a lengthened period. He sails with Mrs. White in the *Etruria* for America on May 11. Mr. White asks the prayers of our readers for himself, wife, and two sons, and especially for his much-tried and long-attached flock. All communications may be addressed "Care of Mr. W. H. Gaussen, Talbot Tabernacle, Notting Hill." Only those marked "urgent" will be forwarded.

Mr. H. M. Matheson's jubilee as an officer of the Presbyterian Church (four years in the Diaconate, and forty-six in the Eldership) is not to pass without some kindly public recognition. At a recent meeting of the North London Presbytery, in which Mr. Matheson has had a seat through a large part of his half-century of office, a motion to take notice of his faithful service was made by Sir George B. Bruce. The Presbytery cordially agreed to appoint a small committee to consider the best manner of associating itself with an occasion of deep interest.

Rev. J. Fordyce, General Secretary of the Anglo-Indian Evangelisation Society, and formerly its commissioner in India, has sent his resignation to the directors. This has been accepted, on the understanding that he will still aid the Society by tongue and pen as far as he can. He retires after serving the Society a quarter of a century. The resignation does not take effect till the end of June, after he has entered his seventy-seventh year. Till then all communications should be sent to him at Simla, Cambridge, or 7, Adam-street, London, W.C.

Rev. Dr. Maclaren.—Union Chapel, Manchester, was crowded on Sunday morning, when Rev. Dr. Maclaren preached on his return from a three months' tour up the Mediterranean. He was bronzed and full of vigour, and his visit to Palestine and Egypt has greatly benefited him. He was very heartily welcomed by many friends, and in his sermon referred to the length of his ministry and the bond of union that existed between himself and the congregation. He spoke with all his old eloquence and earnestness, but with unusual emotion. He said he was thankful he had been permitted to resume work among his flock, he was grateful for their sympathy and the cordiality of their welcome on his return.

REQUESTS FOR PRAYER.—For much blessing on a week of children's services at Winchcombe, Gloucestershire.—That blessing may attend work begun by Colonel Freeman among the educated classes and Parsees of Bombay.

EVANGELISTIC NOTES.

Dr. L. W. Munhall has been evangelising at Montgomery, Ala., with large congregations and many seeking salvation.

Alves, N.B.—Mr. J. A. Smith, Aberdeen, recently conducted a fortnight's mission here, when much interest was manifested.

Mr. G. C. Needham has been conducting mission services in Boston, Mass., and its environs. Mrs. Needham is an efficient helper in the work.

Abbots Langley, Herts.—Mr. Goudie has finished an eleven days' mission in the Baptist Chapel here. The attendance throughout was splendid, and the results have been most gratifying. Several have come out openly on the Lord's side.

Mr. W. R. Lane has been conducting a four days' mission at Burley-road Baptist Chapel, Leeds. He has spoken with much power, and the Holy Spirit has blessed the Word to the salvation of souls. The friends thank God for his coming amongst them.

Hertfordshire.—A band of brethren spent the Easter holiday in village work through Hertford. A few towns and many villages were visited, tracts and Gospel booklets were widely distributed, and the Word of Life proclaimed. The Hertford brethren showed the visitors no little kindness.

Ireland.—Evangelistic missions have been held in Birr Parish Church by Dr. Wynne, Bishop of Killaloe; in Clontarf Methodist Church by Rev. J. M. Alley, of Drogheda; in Kilrush Methodist Church by Rev. J. Good; and in Minterburn Presbyterian Church by Mr. Crawford, of the Irish Evangelisation Society.

Shipston-on-Stour.—A series of Gospel services have been held in the Baptist chapel here by Mr. John G. Stanger, of the Evangelisation Society. The meetings were well attended, and it is believed that great good has been done. The evangelist commenced a mission at Throop, near Bourne mouth, on Sunday last.

Leicester.—Mrs. Bosworth, of Stepney Green, has been holding a fortnight's mission in St. Nicholas-street Chapel. For long the church has been wrestling with God for a gracious outpouring of his Holy Spirit's power, hence when the evangelist came she found preachers, leaders, and members ready to co-operate in the work of the Lord. The meetings daily increased in power, and ere the mission closed upwards of sixty (principally of our young people) volunteered for the service of the Lord Jesus Christ. P. M.

KENSAL TOWN MEDICAL MISSION.

The report of the past year's work of the Kensal Medical Mission states that "the attendances have increased to 4102, of which 1301 have been new patients. It is a cause of great thankfulness that all patients have heard the way of salvation simply told in the meeting we have when the patients assemble, and, in some instances, we have had the joy of seeing the fruits in their true conversion to God. One beautiful case was that of a woman, who, one afternoon, during the singing of the hymn 'Happy day, when Jesus washed my sins away,' accepted Jesus as her Saviour. Later on, when, through her joining the mothers' meeting and Bible-class, we got to know her, we heard from her own lips how that afternoon she had claimed pardon through the Blood. She is now living as a bright witness for Christ.

"Our Home of Rest has continued to be appreciated by all who visited it this year, and all returned much strengthened and refreshed. We much want this Home to be known amongst a larger number of people, for last year we often had vacant beds—it is open to any women and girls needing change."

Communications should be made to Miss E. C. Thompson, The Cottage, Kensal-road, W.

"BECAUSE GOD LOVED ME."—Three new stations have been opened in the forty miles between Chin-chew and Eng-chhun. One of them, Soa-thau-sia, is the shrine of a popular saint. Another of the three places, Ho-chhi, was the home of a ripe Christian saint, who has gone to the better home. She first heard the Gospel at the Chin-chew Hospital, and received it "like a little child, so simply and so gladly." Her disease was incurable, and she was sent home to die. When they told her she could not recover, she answered with a beautiful faith, "It was because God loved me that He let me have this disease; how else could I ever have heard of Jesus, or found salvation for my soul?" Miss Graham visited her afterwards in Ho-chhi, and found her brave and steadfast, anxious that the mission should come to the town, in order that her friends and neighbours might hear the Gospel which had brought joy to her own heart.

OBITUARY.

PROFESSOR J. D. DANA.

The death is announced of Dr. James Dwight Dana, the eminent mineralogist and geologist, for forty years a professor at Yale College, U.S.A. He had a world-wide reputation, being a Fellow of the Royal Society (England), Member of the Academy (France), and connected with other scientific bodies in Europe. He was the author of a number of learned works, and a man of Christian faith and influence. His lecture at Yale, in March, 1890, on "The Genesis of the Heavens and the Earth, and all the Host of Them," as reproduced in Vol. XI. of the "Old and New Testament Student," was a very instructive exposition of the opening chapters of the Bible.

MR. ANDREW MOUAT, HULL.

This esteemed elder fell asleep on Thursday, April 11, passing peacefully away in his rest. His work for the Presbyterian Church, extending over thirty years, entitles him to be called the father of Prospect-street Church, Hull. To his great efforts in the early history of this congregation are due the position the church has so long held, not only in itself, but also in originating and helping the sister churches of Holderness-road, Grimsby, York, and latterly Newington. He was most generous in his givings, and the Church's schemes will suffer much by his removal. Although he had reached his eighty-first year, his intense interest, not only in the affairs of his beloved Prospect-street, but in all matters affecting the Lord's work, continued to the end.

MR. EDWARD HUTCHINSON, LIVERPOOL.

The death of this well-known leader is an immense and irreparable loss to Methodism. He was so quiet and undemonstrative that very few had any idea of the extent of his services and liberality. He did not use his great business success to heap up riches for himself. He gave constantly, liberally, in all directions. He was as ready with his sagacious advice as with his purse. His death is a terrible blow to Lancashire Methodism. There seems no one to take his place. At first he did not altogether approve of the London Mission; but, the moment he came to understand it properly, he became one of its warmest friends, and was to have presided at the approaching anniversary of the West London Mission. But that anniversary must now take place under the shadow of a great loss. Inspired doubtless by her father's missionary enthusiasm, his eldest unmarried daughter is now receiving a medical education in London, in order to go as a medical missionary to the East.

REV. RICHARD CHEW, SHEFFIELD.

One of the ablest preachers and leading workers in Free Methodism has passed away in Rev. R. Chew, ex-president of the United Methodist Free Churches. This is the second loss the Connexion has suffered within eight or nine days, Mr. Chew's death having followed quickly after the death of Rev. M. T. Myers. Mr. Chew was highly esteemed for his erudition and life, and his death will be widely regretted. He was born in 1827, and entered the ministry in 1847. He took an important part in founding the denomination, and has since filled every office of honour that his brethren had to confer upon him. In 1866 he was elected connexional secretary, and in the following year president, and again in 1881 he filled the presidental chair. At the last annual assembly he was appointed to succeed the Rev. A. Holliday as Principal of the Theological Institute, Manchester, and would have entered on his duties next August. He preached for the last time at the end of January in Hanover Chapel, Sheffield, and was shortly afterwards taken ill and quietly passed away on Good Friday. In an early issue we hope to give a portrait and sketch of the deceased.

REV. OLIVER M'CUTCHEON, D.D., LL.D.

Widespread regret is felt throughout Ireland at the unexpected death of Dr. McCutcheon, president of the Methodist College, Belfast, who passed away, after a brief illness, on Sunday week, aged sixty-nine years. Deceased was a native of Omagh, and entered the ministry in 1852. For many years he acted as secretary of the Methodist Home Mission Fund, and latterly as one of its treasurers. Some four years ago, on the death of Rev. Dr. McKay, he was elected president of the Methodist College, Belfast, and under his care that institution reached a degree of prosperity it never previously equalled. He used his pen freely, and although he did not publish much in book form, he contributed many valuable articles from time to time in religious newspapers and magazines. He was an able preacher, a wise administrator, a faithful pastor, and a kind friend. He took an active part in all that concerned the good of the community in which he lived, and his name was not only on the list of many committees, but, as far as his time permitted, he attended their sittings, and effectively aided them by his counsel. His last appearance in public was at a mass meeting held in the Ulster Hall, Belfast, on the evening of March 26, to oppose the establishment of drinking bars in connection with the Belfast Industrial Exhibition, and one of the most vigorous and pointed addresses on the occasion was delivered by the deceased. Altogether, he was a man of sterling principle, and took the deepest interest in everything that concerned the welfare of his native land and the advancement of Christ's kingdom.

REV. G. C. KNAPP, BITLIS, TURKEY.

The blow that has been so long hanging over our mission circle came upon us on March 12 in the death of our senior associate, Rev. G. C. Knapp, who passed away from apoplexy, in his seventy-second year. For months he had been helpless, suffering on a bed of languishing. Though two of us had been absent in the outside field, yet fortunately we were all present, and able to be about the good man's bedside as the emancipated spirit took its flight to the better land. Though his mind had been for some time beclouded, towards the last he was favoured with returning faculties, and left some comforting words as a legacy to his afflicted family.

This worthy father of the Evangelical work in these parts, and his estimable wife, saw troublous times in those early years beginning with 1858. If opposition was so rank as to contest his every foothold in town, now all the churches and monasteries vie with one another in doing honour to his memory. Owing to the *status quo* generally, all eyes are turned on Protestants, and missionaries in particular, all of which, we trust, may be but an earnest of greater spiritual progress and still higher Christian fraternity for all humanity here. As our small, select procession, largely made up of the mission circle, arrived at our Protestant church, a novel sight met our eyes. The large audience-room was already thronged, while prominent among them were three leading priests, with their gaudy clerical robes, and surpliced singers, with the paraphernalia of a noted burial service. Christians closed their places of business, and gathered in such numbers that before the service was over there were in all about 2000 present, including crowds that could not enter the church, but were at the burial outside.

Considering all the experiences of early years, when keen opposition left no little prejudice to rankle in the hearts of the more aged, it was quite an innovation to have old church functionaries follow in quick succession the American missionary's prayer and Scripture selections, with chants and intonations from their church book. Together they sat, on the same platform, as if belonging to one family while various speakers eulogised the good man's deeds. Few were disposed to turn back to the dark days of the past, but rather to face hopefully towards the future. The deceased was spoken of as a "pioneer of new principles and doctrines," one whose tongue had never given pain, "an Israelite in whom was no guile." "These foreign workers had brought in education, and been instrumental in elevating Armenian diction in the land"; "had begotten in the race new impulses of a higher manhood amid more propitious surroundings." We closed our exercises after more than three hours. Keen sympathy is turned towards us in these trying times, all the more from what is mutual because of heavy misfortunes that came upon certain provinces in their Christian population, during the past year especially—sympathy born of a clearer understanding on the part of outsiders as to what our religion is made up of, and the unselfish motives that actuate the workers, leading them to sorrow for any phase of down-trodden, suffering humanity. (Rev.) R. M. Cole.

Bitlis, Turkey, March 14.

THE EARLY AND THE LATTER RAIN.—In the April issue of *Jews and Christians* (6d. *Nisbet & Co.*), Dr. Thomas Chaplin, for many years resident in Jerusalem, examines the assertion which has frequently been made during recent years, that the climate of Palestine has been undergoing a change, by more copious "latter rains" than have been known for many generations. After quoting from many sources, ancient, mediæval, and modern, he concludes: "There has come down to us an unbroken chain of evidence that the rainfall and fertility of Palestine have in every age been in their main features the same as now, and that there is no proof, indeed, no indication, that the latter rains have ever been permanently withholden. If the latter rains have not been withholden, they cannot be restored. Yet it is remarkable, in connection with the opinions current with respect to their restoration, that whilst during the sixteen years ending 1892 the mean rainfall was 26.66 per cent. greater than in the previous sixteen years, the increase of the latter rain, if taken as that which fell in April and May, was no less than 56.49 per cent. If March, April, and May be taken as the period of the latter rain, the increase was only as 6.00 inches to 5.38 inches, or 11.5 per cent."

TEMPERANCE NOTES.

The Free Church Congress passed a strong resolution in favour of the local veto.

Steady, satisfactory progress is reported in temperance work in Canada on the lines of the C.E.T.S

At the tenth annual meeting of the Chesterfield branch of the Midland Railway Temperance Union, it was reported that the branch now numbered 171 members.

The sixteenth annual Gospel Temperance Mission, under the auspices of the Watford and District Temperance Union, has been held in the Clarendon Hall, with encouraging results.

General H.R.H. the Duke of Connaught will preside at a meeting of the Army Temperance Association, to be held at the Royal United Service Institution, Whitehall, on Thursday, May 13.

No fewer than 409 Good Templars have recently been elected as parish or district councillors, vestrymen, or guardians. Several districts have yet to report, and these, together with many who are elected as town or county aldermen and councillors, will doubtless bring the number up to 500.

The Lancashire and Cheshire Temperance Union has held its annual meeting, Mr. Alderman Park presiding. The report spoke of unusual activity and progress in every department during the past year. New unions had been formed in Southport, Heywood, St. Helens, Barrow-in-Furness, and Lymm.

Mr. Buxton, the Under-Secretary for the Colonies, stated lately in the House of Commons, that according to the latest returns the spirits annually imported into the Oil River Protectorate were 1,355,000 gals.; into Lagos, 1,680,000 gals.; the Gold Coast, 1,450,000 gals.; Sierra Leone, 295,000 gals.; and the Gambia, 47,000 gals.

Mr. Thomas Edward Murphy has been conducting one of his most successful temperance campaigns in the city of Lewiston, Me. The movement was endorsed by the most prominent men of the city. One Sunday evening all the churches gave up their meetings and the congregations united in the Gospel temperance meeting, when 700 signed the pledge.

The Brockley Temperance Union, which embraces nearly all the churches and temperance societies in the Brockley district, has held a well-attended meeting in the Lecture Hall of the Lewisham High-road Congregational Church. Mr. W. S. Caine, M.P., gave an address, pointing out the progress made by abstainers, and the successful results in the experience of those who adopted it.

Rev. Thomas Evans reports that during his recent winter temperance campaign through the Punjaub, Sindh, Bombay, Berar, and the Central Provinces, he has organised twenty-one new associations, and enrolled about 2000 new members. He believes that the more intelligent among the people of India begin to realise the danger to which their country is exposed from increased use of strong drink. The Kayasth movement against the use of liquor is an encouraging sign; the Brahmo and Arya Somajs are also teetotallers. He laments, however, that many staunch Hindus, acting contrary to the teachings of their faith, are beginning to indulge in the use of intoxicating drinks.

The National Council of the B.W.T.A., to be held in June next, will be distinguished by some new departures of unusual interest and importance, in consequence of the third biennial meeting of the World's W.C.T.U. taking place in London the same week. Representatives from many lands are expected to be present at the "World's" Convention, which is fixed for Wednesday, June 19, in Queen's Hall. Over three hundred delegates are expected from America. For these united meetings it is proposed to form a white ribbon choir of five hundred voices, composed of members and associate members of the B.W.T.A. The Sunday services preceding the meetings are already being organised in many places of worship and halls in London and the suburbs; these devotional meetings will be addressed by white ribbon women.

As to alcoholism in France the *Actes du Congrès de la Ligue Française de la Moralité Publique*, now published, contain many papers of great medical interest. First is Dr. Legrain's important contribution to the literature of alcoholism. As chief physician to the Ville Evrard Asylum, Dr. Legrain has had unusual opportunities of studying the progress and effect of alcoholism. His wards are filled with victims of intemperance. M. Legrain describes in a vivid manner what he calls "collective alcoholism"—the influence exercised by intemperance on social and political phases of life. Public meetings are frequently held at wine shops, and alcohol is apparently an unavoidable element in political discussion. Alcohol plays a fatal part in elections. It takes a prominent share in multiplying and fomenting strikes. In short, it is an enemy to the prosperity, not only of the individual, but of the State.—*British Medical Journal.*

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Among the Churches.

CHURCH OF ENGLAND.

Rev. J. J. Lias has been appointed Chancellor of Llandaff Cathedral.

Canon Brooke, rector of Bath, on Tuesday announced his determination to resign in consequence of ill-health.

Dr. Kitchen, Dean of Durham, was seized with very serious illness on Saturday week, but is now progressing well.

Rev. R. A. Squires, well known as a useful C.M.S. missionary in Bombay, has been appointed to St. Peter's, St. Albans.

Rev. George Forrest Browne, Canon of St. Paul's, was consecrated on Sunday in St. Paul's Cathedral as Bishop Suffragan of Stepney.

The acceptance by Mr. John Buxton, J.P., of the office of President of the Church Pastoral Aid Society, in succession to the Earl of Harrowby, is announced. He is a staunch Protestant, and a liberal supporter of all Evangelical enterprises.

Bishop Selwyn presiding lately at the Church House over the London Committee of the Melanesian Mission, stated that of the £6,000 anually expended, about £1,200 came from the endowment fund, largely bequeathed by Bishop Patteson. The missionary vessel, *Southern Cross*, without which nothing could be done, cost £2,000 per year.

Within a few weeks Canon W. L. Bevan will have completed his fiftieth year of ministerial work as Vicar of Hay. He is widely known as an authority on Church history, a writer of educational works, and a contributor to Smith's Bible Dictionary. To signalise his approaching jubilee, the inhabitants of Hay and friends of Canon Bevan intend presenting to him a suitable memorial.

Mrs. Creighton, wife of the Bishop of Peterborough, recently addressing a meeting of the Birmingham Ladies' Union of Workers Among Women and Children, remarked that she could not but believe that a great deal of the failure of rescue work in the past, and in many of the institutions connected with the reformation of women, had been due to the fact that they had been very largely managed by men.

At Ribchester, near Preston, the Evangelical Protestant Mission is making excellent progress. Some years ago a body of the parishioners left the parish church, owing to the unscriptural doctrines propounded by the High Church Vicar, and decided to commence a mission where they could worship in accordance with Evangelical teaching, and hear the Gospel in its simplicity. Preachers from Blackburn and other towns have visited the village, and as a result a great revival has taken place.

Dr. Percival, the new Bishop of Hereford, was enthroned on Sunday, at Hereford Cathedral. His sermon concluded with a vigorous appeal on the Armenian atrocities. Even if the English people had not direct political responsibility in the matter, it would be our duty as Christians to cry shame; but we had very direct responsibility, and if we did not take action we should be sharers in the guilt of the Turk. Our honour as Englishmen is besmeared and defiled so long as these atrocious deeds in Armenia are permitted, and it was our duty to see that the possibility of the repetition of such deeds was removed.

CONGREGATIONAL.

A mission room has been opened at Farley Hill, between Matlock Bank and Darley Dale.

Rev. W. J. Butler, of Westgate Church, Peterborough, has been ordered to take six months' rest.

Rev. Alexander Forrester, late of Billingshurst, has been recognised as mission pastor at Deptford.

It has been decided to erect an additional chapel at Folkestone to accommodate the worshippers living in the West-end of the town.

Mr. W. H. Hill, who for the last ten years has laboured as evangelist at Kimberworth Independent Church, Rotherham, has been appointed minister at the church at Thorpe.

During the year thirty scholars of Milton Sunday-school, Huddersfield, have joined the church. In the schools there are now 813 scholars, ninety-three of whom are members of the church.

Rev. Thomas Hill, presiding at the annual meeting of the Congregational Board, held last week, mentioned that on the previous Sunday he had entered on the fifty-seventh year of his ministry.

Miss Fletcher, of Blackheath, has offered £50 a year to assist in supporting a resident evangelist at Fritchley-green, where there is a population of 1000 without a Nonconformist minister.

It is stated that overtures are being made by a leading church in North London to Rev. Dr. R. Thomas, of Boston, United States, with a view to his settlement in this country. He is known to have a desire to spend his closing years in his native land.

The manual of Islington Chapel (Rev. R. Berry) reports the admission of sixty members, making the total now on the roll 483. In the Sunday-school are 680 scholars, of whom 150 are members of the church, ten having been received into fellowship during the past year.

In Hassocks Chapel on Easter Sunday two sermons were preached by Mr. Tomkins, of Plumpton, in connection with the settlement of the pastor, Mr. T. Turner; and on Easter Monday a tea and public meeting was held. Pastor and people were greatly refreshed, as the result of the services.

Rev. Dr. Barrett, of Norwich, addressing the local Congregational Union, said a marked change was taking place in the attitude of the working men to Christ and his Gospel. Whenever any church had opened not merely its doors but its heart to the working people it had found no more fruitful field of labour than among them.

Calls.—Rev. Hugh Jones, formerly of Mansfield College, Oxford, to Wharf-street, Brisbane; Rev. W. H. Hill, of Kimberworth, Rotherham, to Thorpe, Yorkshire; Rev. G. Currie Martin, of Nairn, N.B., to Reigate, Surrey; Rev. R. Chatfield Jude, of New College, to Erith, Kent; Rev. R. J. Campbell, of Oxford, to Union-street, Brighton.

Resignations.—Rev. Henry Dolamore, of Dronfield; Rev. A. W. Bennett, of Southsea; Rev. William E. Day, of South Brisbane, Queensland.

BAPTIST.

Rev. G. W. Oldring, of Long Sutton, is seriously ill.

The report of Lower Circular-road Church, Calcutta, shows 122 members.

Memorial stones have been laid of the chapel in course of erection at Westward Ho.

The late Mr. Franklin, of Salem, Longford, has left £1000 towards the Baptist Foreign Missionary Society.

Immanuel Church, Southsea, has decided upon the erection of a new place of worship, not on the old site, but nearer to Fratton, a new district.

Rev. Wm. T. Float, of Barking, has been invited to resume the pastorate of the church at Foxton, Leicestershire, which he occupied from 1877 to 1887.

The Metropolitan Association of Strict Baptist Churches reports sixty churches maintaining active union with the Association. At these churches there are 3853 members, 6956 Sunday scholars, and 608 teachers. The baptisms last year numbered 137.

The Pastors' College Evangelical Association has chosen as the subject of its eighth annual conference, "How to Maintain and Increase the Pastor's Own Spiritual Life." This will be opened by Revs. H. E. Stone and J. S. Morris. The sermon will be preached by Rev. Thomas Spurgeon.

As the outcome of a tour in some of the villages of Lincolnshire during the past few days, Rev. E. A. Carter and Alderman Cory, of Cardiff, propose making some important recommendations with reference to the future management of a number of Baptist churches which hitherto have found it difficult to struggle along. The church at Holbeach is to be taken over by the Baptist Pioneer Mission, and several other churches, including Gedney Hill, in the Holbeach district, and Sutterton, on the Boston side, have appealed to be taken under the Pioneer Mission.

Rev. C. Rudge, Sevenoaks, Kent, hon. sec. of the Nyassa Baptist Industrial Mission, pleads the case of the famine-stricken millions of British Central Africa. "In many districts every atom of native food has been devoured by the locusts, many of the natives have already perished of hunger, and the reports of the missionaries are simply heartrending. "We could employ hundreds of extra natives on our missionary coffee plantation if we had the food with which to pay and support them for their labour. This would cost less than one shilling a week for each individual. We can ship maize from London at £5 per ton, and this is better than rice, and less than half the price."

Calls.—Rev. H. J. Martin, of Conduit-road, Plumstead, to New Mill, Tring; Rev. T. Leader, of Bristol College, to Fuller Chapel, Kettering; Rev. J. M. Bergin, to Camberley, Surrey; Mr. A. D. Brown (son of Pastor A. G. Brown), to Herne Bay; Rev. D. Garrow, of Glasgow, to Waterfoot, near Manchester.

Resignations.—Rev. J. Turner, of Trowbridge; Rev. C. Broome, of Fressingfield; Rev. T. Yauldren, of Ashwater.

METHODIST.

Charles-street Chapel, Cardiff, was destroyed by fire on Good Friday.

New chapels are being built at Brownhills (Yorks), Scalby (Scarborough).

New schools are to be erected at Sherrington and Stony Stratford, near Wolverton.

A site having been secured at Okehampton, steps are being taken to raise funds for the erection of a new chapel.

It is expected that Rev. G. Packer, of Huddersfield, will be elected President of the Methodist New Connexion Conference.

Dr. Moulton is now quite recovered from his attack of influenza, and will shortly leave Cambridge for rest and a change of air.

A new mission chapel has been opened at Brundall, near Norwich. The new school chapel in Park-lane will be ready for opening in about a fortnight.

A strong plea is being made by the Wesleyan President and others for help in rebuilding the chapel at Headless Cross, Redditch, which was completely wrecked by the gale of March 24.

Dr. Rigg stated at the quarterly meeting of one of the Home Mission Circuits in his district that this was probably the last time he would attend as chairman of the district. The time was approaching, he said, when he must think of retiring from such work altogether.

The three Methodist Conferences of South Australia were held in Adelaide simultaneously. The Wesleyan Conference reported an increase of 1022 members, the Primitive Methodist 160, and the Bible Christian 358, making an increase of 1540 members for Methodism in the colony. The Bible Christian members have increased 1000 the past five years.

Upwards of 200 were present at the tea meeting held in connection with the anniversary of Clapton Park Tabernacle on Friday week, and the meeting which followed was most enthusiastic. The remarkable evangelistic and philanthropic work of the past year formed an inspiring theme for the speakers. A net increase of sixty-three church members was reported.

The London Wesleyan Methodist Council met on Monday at the Centenary Hall, when Professor J. Agar Beet opened a discussion on "Modern Biblical Research in its bearing on Christian Thought and Faith." He believed that historical faith was on a sounder footing now than it was fifty years ago. They also had a better method of studying theology. He then proceeded to deal with certain difficulties which had arisen during his research. The more he studied John's Gospel the more was he personally convinced that it was the production of the Apostle.

PRESBYTERIAN.

A new chapel is being built at Northrop Hall, near Hawarden.

The English Presbyterian Synod meets in Newcastle on Monday next, April 28.

The winter session of the Presbyterian College has been closed with an address by Principal Dykes.

St. John's-wood Church, of which Rev. Dr. Monro Gibson is minister, reports a membership of 1,192, including 305 at the mission church in Kilburn.

The Davies Lecture, in connection with the Calvinistic Methodist General Assembly, will be delivered this year, at Exeter Hall, by Principal Edwards, of Bala.

The interesting old Presbyterian church at Aston Tyrrold has its anniversary—now well on to the 230th—in June. The preacher this year will be Rev. Alexander Connell.

Rev. Dr. Mathews has sailed for the United States in order to visit the Presbyterian Assemblies, and arrange the meetings of the Pan-Presbyterian Council to be held next year in Glasgow.

Mr. Robert Stark who, as organising evangelist, has for years done valuable service in connection with the North London Presbytery, having withdrawn from active work, owing to advancing years, is settling down in one of the most delightful spots in Berkshire, the village of Blewbury, in which the curfew bell is still rung nightly, and the old Bible is still chained up in the parish church.

The premises in front of Marylebone Presbyterian Church, Upper George-street, have been altered and fitted for use of congregational work. The lower floor is used as a class-room for the infant department of the Sunday school. The drawing-room floor has been turned into a handsome parlour for the use of the various ladies' meetings during the week. The two upper storeys have been beautifully fitted and furnished for chambers for young men.

The United Presbyterian Church of Scotland has had a successful year in 1894, its increase in membership having been greater than for many years past, and its missionary and benevolent fund having increased by nearly £6000. In twenty years it has made up the loss of about ninety-four congregations in England, which it surrendered to form a union with the English Presbyterian Church. "There is that scattereth, and yet increaseth." The testimony of this Church to Christ has been consistent, and his blessing has been upon it.

Calls.—Rev. P. Macdonald, of Edinburgh, to the Gaelic Church, Stornoway; Rev. H. M'Cluskey, of Glasgow, to Fullerton Church, Irvine (accepted); Rev. W. Davies, of Graig, Merthyr, to Melincrethan, Neath; Rev. John Thomas, to Tyldesley, Manchester.

Resignations.—Rev. A. M. Macarthur, of Mumbles; Rev. R. Eames Williams, of Ganaddv, Bangor.

THE SALVATION ARMY.

The contingent of officers to commence work in British Guiana has sailed.

The Self-Denial week has been held in Africa, and has been the most successful the Army has held in that country.

Mrs. Ballington Booth has been successful in enrolling some hundreds of auxiliaries during her recent tour in the United States, which has been attended by people of all classes.

Mr. Bramwell Booth held a large meeting of young men, particularly for those not directly under any religious influences in the Freemason's Tavern last week, and purposes continuing such gatherings in the metropolis.

Commissioner Ouchterlony, the lady officer in charge of the work in Norway, has recently had an interview with the Queen, who expressed her gratification at the work done by the Army in that country. A few days later Her Majesty sent a donation to the Army's funds.

Since the inauguration some few months ago of the Naval and Military League, that branch of the Salvation Army formed for work amongst soldiers and soldiers, persons connected with no less than 160 regiments and ships have joined the league, and the number of soldiers and sailors now in membership amounts to several hundreds.

FALLEN ASLEEP.

At Wooburn Green, on 16th inst., Rev. Taliesin Davies, aged seventy-two, who for forty years has laboured devotedly as pastor of the Congregational Chapel at Wooburn.—At Bedford, on 14th inst., Bishop John England, aged eighty-one, a devoted minister of the Moravian Church.—At Hurberton-road, Whitehall Park, Mrs. F. Jones, aged fifty-nine, well known and loved as an earnest worker.—At Brecon, Rev. Henry de Winton, Archdeacon of Brecon, a leading clergyman.—At Princes Risboro', Mrs. S. Loosley, aged ninety, a faithful follower of Christ.—At St. Bartholomew's Hospital, Rev. James Monaham, aged forty-nine, a Wesleyan Methodist minister, who for twenty-six years has done good service.—At Littlehampton, Mr. H. Lock, for fifty years a preacher of the Gospel.—At Dowanhill, Glasgow, Rev. T. M. Lawrie, aged seventy-six, who for fifty-four years had done good ministerial service.—At Stourpaine, Dorset, Mr. R. Cook, aged eighty-eight, a faithful local preacher.—At Coseley, on 14th inst. (suddenly, during service in the chapel), Mrs. Kitely, aged fifty-two, a quiet, earnest believer.—At Wincanton, Mr. Robert Green, a leading worker and Sunday-school superintendent.—At Abergele, Rev. E. T. Davies, aged seventy-three, a useful Congregational minister.—At Sale, Mrs. E. Morris, widow of the first pastor of the Congregational chapel, and herself an active worker.—At Dunmurry, Mrs. Browne, widow of the late Rev. J. D. Browne, M.D., Presbyterian minister of Manorcunningham, co. Donegal, in her eighty-third year.

Appeals.

Anti-Infidel Tract Enterprise.—Mr. W. R. Bradlaugh asks friends to replenish the treasury of his "Gratuitous Tract Distribution Fund," which is considerably overdrawn, that he may be in a position to respond to pressing appeals. Every subscriber of 5s. will receive an assorted parcel of tracts of the value of 10s. Contributions should be sent to him at 70, King's Cross-road, London.

The Orphan Working School at Haverstock-hill and its supplementary houses appeal urgently for aid. The income for several past years has been quite insufficient, and the board has been compelled to borrow from their bankers a considerable sum to meet current expenses. Although philanthropic work may be called upon to bear its share of "bad times," there should always be "bread enough and to spare" for the children. The Orphanages are well and frugally conducted, and I venture to suggest that one of the best returns for charitable outlay is given by a work of this kind. Here, at least, there is no waste or failure to tempt the donor to regret his gift. J. Compton Rickett.

100, *Lancaster-gate, W.*

Notices.

Communications Received with Thanks.—R.C.A. I.H. J.C. C.K. D.B. J.M. M.A.V. W.M. F.W.C.B. E.E.P. R.A.H. A.M.G. M.J. J.F. J.A.J. M.R. J.S.H. E.W. F.M.F. E.C. J.B.B. M.T. S.H.J. D.J.R. P.T.B. J.K. N.H. A.N.M. E.K.G. M.W. T.J. S.O.G. L.B. J.S. A.C. H.K. W.B. M.S.H. D.F. G.C.W. W.D. A.R. R.S. S.H.J. S. St.J.S. R.R. H.G.S. J.W.R. E.A.T. N.C.U. G.D.M. L.B. R.B. W.C. A.S. R.M. C.A.Q. W.R.B. G.A. E.B. J.M.W. J.E. H.J.T. C.M.B. B.W. E.E.P. J.F. T.E. M.F.P. H.M. E.G. W.L.F. J.T.P. G.R. R.E.K. J.B.M. S.A.B. T.B.C. A.J.S. M.S.S. J.C.C. A.E.G. S.S.

Applicants for Tracts.—James A. Brunton, 8, Hilda-road, East Ham, Essex; G. H. Lyon, 5, Malvern-road, Thorpe Hamlet, Norwich; Henry Hall, Marden Cottage, Teddington; J. W. Harvey, 11, Manchester-street, Barrow-in-Furness, Lancashire; Frederick Wilde, 36, Queen-street, Wolverhampton; Miss Courtney, 12, Chapel-row, Gosport, Hants; Miss F. Whittaker, 146, Eccles-new-road, Weaste, Salford; D. Clegg, 78, Elisabeth-street, Hightown, Manchester; Mr. Robson, Dry Dock and Pontoon, Mode Wheels Locks, Manchester Ship Canal, near Manchester; Miss Simpson, Hampton-road, Southport; Miss F. B. Smith, The Cross, Winchcombe, Glos. (for children); John Montgomery, 4, India-buildings, Liverpool; J. Oliver, 17, Humber-street, Kirkdale, Liverpool; E. Meddemmen, 11, Caroline-street, Stepney, E. (temperance); T. Smith, 6, Chancery-lane, Skipton-in-Craven, Yorks; A. Richards, 19, The Grove, Dorchester, Dorset; Mr. Coles, Evangelist, Copplestone, Devon; Mrs. A. Quick, Umberleigh Cottages, near Barnstaple; Henry Burnett, Crockham Hill, Edenbridge; J. W. Julier, 10, Pickard-street, City-road, E.C.; Mrs. Taylor, 224, Glyn-road, Clapton, N.E.; A. H. Dodd, 3, West-parade, Consett, Durham; A. Richards, 19, The Grove, Dorchester, Dorset.

Handy Guide to May Meetings.—Mr. E. J. May has again issued (1d.) his annual list which all interested in these anniversaries will find most useful.

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EE 6.	Morocco, gilt edges	6	6
EE 7.	Morocco, yapp, gilt edges	9	6

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Church of England Zenana Missionary Society.

THE ANNUAL MEETING

WILL BE HELD (D.V.) IN THE

QUEEN'S HALL, LANGHAM PLACE, W.,

On Friday, 3rd May, 1895.

The Chair will be taken at 2.30 p.m. by

SIR CHARLES U. AITCHISON, K.C.S.I., C.I.E.

Speakers: Miss SWAINSON, Sarah Tucker Institution, Palamcottah; Rev. C. H. BRADBURN, C.M.S., Chupra, Bengal; Rev. B. BARING-GOULD, M.A., Secretary C.M.S. (Lately returned from China.)

THE EVENING MEETING

WILL BE HELD (D.V.) IN

ST. MARTIN'S TOWN HALL, CHARING CROSS ROAD, W.C

On Friday, 3rd May, 1895.

The Chair will be taken at 7.30 p.m. by

MAJOR-GENERAL BROWNLOW (Late R.E.).

Speakers: Rev. LLEWELLYN LLOYD, C.M.S., Fuh-Kien; Miss ALICE BOILEAU, Nyhattie, Bengal; Rev. J. MARTIN HALL, B.A., Winter Mission, India.

Tickets may be had at the Office, 9, SALISBURY SQUARE, LONDON, E.C.

THANKSGIVING MEETINGS, 1895.

Conveners:

REGINALD RADCLIFFE. KINNAIRD. JAMES E. MATHIESON. | GEORGE WILLIAMS. MARTIN HOPE SUTTON. R. C. MORGAN.

MEETINGS FOR

Praise, Prayer, and Testimony

Will be held (God willing) in the

GREAT ASSEMBLY HALL, MILE END ROAD, E.

(Kindly lent for the occasion by Mr. F. N. Charrington)

On WEDNESDAY, MAY 1st, 1895.

Morning at 11. Afternoon at 3. Evening at 7.

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Christian Workers desiring Handbills and Tickets for distribution, in order to make the Meetings widely known, can have same by sending request on postcard to The Conveners, 12, Paternoster-buildings, E.C.

The Great Assembly Hall, Mile End-road, E., can be reached by train on the Underground Railway to St. Mary's Station, Whitechapel, or Whitechapel Station. Omnibuses from the Bank pass the door, and trams from Aldgate also pass the door. The doors will be open half an hour before the time of commencement of each Meeting.

Friends staying all day can have Cold Luncheon (1s. 6d.) and Tea (8d.), but tickets for these **must be obtained beforehand**; apply (enclosing remittance) to the Hon. Sec., Great Assembly Hall, Mile End-road, E.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec. Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., 7 p.m., Lantern Service; 3.15, P.S.A., T. Wonnacott, Esq., B.A.; Wed., 8 p.m., Mission Band service.

Thanksgiving and Prayer.—United meetings, all day Great Assembly Hall, Mile-end-road, E., Wed., May 1.

All-day Conference of Evangelists, Thursday, May 2, at Y.M.C.A. Hall, 186, Aldersgate-street. Morning, Mr. R. C. Morgan in chair; 10 a.m., devotional meeting; 10.30 a.m., conference on "The Work of an Evangelist," to be opened by Mr. W. R. Lane; noon, prayer-meeting, chairman Sir George Williams; afternoon, at 2.30, chairman Mr. H. M. Hodder; evening, at 6.30, chairman Mr. F. W. Lawrence. Tickets of Mr. James B. Wookey, hon. sec., care of Y.M.C.A., 186, Aldersgate-street, E.C.

Congo Balolo Mission.—Missionary Farewell, in Lecture Hall, Y.M.C.A., 186, Aldersgate-street, Friday, April 26, at 7.30, to bid God-speed to Miss Jones and Miss Wood, on their departure to Central Africa. Speakers: Dr. Harry Guinness, Mr. and Mrs. Cole and Mrs. Bett (recently returned from the Congo), and the outgoing missionaries.

London Y.W.C.A.—Public meeting, Stratford Conference Hall, Thursday, May, 2; Sir T. Fowell Buxton, Bart., to preside, at 8. Speakers: the Hon. Emily Kinnaird and Rev. Barnes Lawrence.

Talbot Tabernacle, Notting-hill, W.—Sun., 11 a.m. and 7 p.m., Rev. W. Lancelot Holland.

Christian Lifeboat Crew.—Monthly muster, at the Welcome Home, 173, St. George-street, Ratcliff-highway, E., Tuesday, May 7, at 7 p.m.

Protestant Reformation Society.—Monthly prayer meeting, Friday, 26th, 3.30 p.m., 20, Berners-street, W.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Conference Hall, Mildmay Park, N.—Sun., 3.30, Mr. P. S. Badenoch, and 7, Major Sherrard.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Mr. C. Lazenby; 3 p.m., P.S.A.

Clapton Hall, Upper Clapton, N.—Mr. J. G. MacVicker, Sun., 6.30 p.m., Thurs. 7.30 p.m.

Conference Hall, Eccleston-street, S.W.—Sun., 3.30 and 7, week nights, 8, Mr. J. J. Sims.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W. Sun., at 7, Mr. P. Garrioch; Malden Hall, Haverstock Hill, N.W., Sun., at 7, Mr. A. Kyd.

St. George's Hall, Langham-place.—Lieut. Mandeville, Suns., 11 and 7.

Tower Hamlets Mission.—Mr. Walter Notman, every night in the Children's Hall, Mile End-road, at 8, and Sun. mornings at 11; the Paragon Music Hall, Sun., at 6.30, during redecorating Great Assembly Hall.

Special Religious Services in Theatres, etc.—Sun., April 28, Agricultural Hall, Islington, at 3.30, Rev. T. A. Jones; at 7, Mr. Robert Smith; Morley Hall, Hackney, N.E., at 7, Mr. J. H. Lydall; Grand Hall of Varieties, Clapham Junction, at 3.30, Mr. William Coates; at 7, Mr T. C. Chadwick; Evangelical Hall, Homerton, at 3, Mr. Chas. Button; at 7, Mr. James Dunn.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men; meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

Hackney Y.M.C.A.—Annual meeting, Thurs., 25th, at 7 p.m., in Morley Hall, Hackney; Mr. J. E. Vanner in chair. Dr. Harry Guinness and Mr. Robinson Souttar.

Islington and Highbury Y.M.C.A.—Special address to young men on "Scriptural Holiness," at the Priory, 198, Upper-street, N., every Thursday evening at 8.30.

"Leaders of the Reformation."—Lectures on Wednesday evenings, at 8 p.m., at St. Margaret's, Westminster: April 24, "Huss," by Rev. F. Relton; May 1, "Wicliffe," by Prebendary Covington; May 8, "Luther," by Rev. H. J. H. Marston; May 15, "Tyndale," by Archdeacon Sinclair; May 22, "Cranmer," by Canon M'Cormick; May 29, "Parker," by Canon Mason.

Coming Conferences.

Prophetic Truth and Inspiration.—Edinburgh, April 29 to May 3; Clapham, June 18-20; Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

Deepening of Spiritual Life.—Bolton, April 29 to May 2; Birmingham, May 6-10; Nottingham, May 13-17; Dublin, May 20-24; Manchester, May 27-31; Wellington-road Hall, Stoke Newington, May 27 to June 2; Southsea, May 27-31; Guildford, June 3-7; Gloucester, June 10-14; Bridge of Allan, June 17-22; Colwyn Bay, 17-21; Kingswood (Warwickshire), July 2-4; Keswick, July 22-27; Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Wakefield, Oct. 8-10; Ealing, Oct 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 13-17.

Temperance Congress.—At Guildford, Tues., April 30, and Wed., May 1. Sec., Mr. W. F. Stedman, 23, Markinfield-road, Guildford.

W.P.U. Anniversary Conference of Christian Workers among Roman Catholics, May 22, 23, and 24. Exeter Hall (Lower), deputations invited; convener, Mrs. W. R. Arbuthnot, Plawhatch, East Grinstead, Sussex.

SYSTEMATIC BIBLE-TEACHING MISSION.—The annual meeting was held on Friday last, when encouraging reports of work in England and Scotland were presented.

[ADVERTISEMENT.]

TO METAMORPHOSE FAT PERSONS.

We were reading in the *Penny Illustrated Paper* how to reduce obesity, wherein it says in that very excellent publication: "The corpulent will be glad to learn how to lose two stone in about a month with benefit to health, strength, and muscle, by a comparatively new system. It is a singular fact that the patient, returning quickly to a healthy state, with increased activity of brain, digestive, and other organs, naturally requires more food than hitherto; yet, notwithstanding this, he absolutely loses in weight one to two pounds daily, as the weighing-machine will prove. The book, 'Corpulency, and the Cure,' (256 pages), containing the 'recipe' can be had gratis from Mr. F. C. Russell, Woburn House, Store-street, Bedford-square, London, W.C., by sending cost of postage, 4d." We had the curiosity to send to this specialist, and found to our surprise that he had discovered a simple herbal remedy, most pleasant to the taste, which entirely disposed of the necessity of starving oneself if he wished to be rid of all superfluous matter. An interesting point which goes to prove that the almost magical compound is beyond doubt harmless is that in prescribing it in a tentative way to lean persons, or rather to those who carry no superfluity of fat beyond that which is required as fuel for Nature's furnace, the medicine is absolutely inoperative, attacking only that unhealthy, disease-creating waste accumulation which is the burden of the fat creature's existence. In many cases where people take decoctions reputed to be new medical discoveries to cure some specific disease, they may recover by the action of the medicine, or Nature may have effected her own cure. In the case of corpulency, if a simple remedy undertakes to reduce a person, say 7 lb. in a week, all that one has to do is to get weighed, and thus prove it conclusively. So it is with Mr. Russell's compound, but he asks you to prove it in twenty-four hours only.

The following is an extract from *Leeds Times*, December 1 1894.

CURIOUS EXPERIMENTS IN CORPULENCY.

A Mr. Russell, author and specialist in obesity, has experimentally tried the effect of administering large doses, to moderate lean persons, of his well-known herbal discovery, which is so marvellously effectual in reducing superfluous fat, with the result that there is not the slightest alteration or diminution of weight recorded, thereby proving conclusively to our minds that it is only the unhealthy adipose waste tissue which is destroyed, for after dispensing a few fluid ounces of his remarkable vegetable compounds he succeeds in destroying the diseased fatty mass at the rate of from 2 lb. to even 13 lb. in seven days. There can be no ambiguity about it, or any person can test this for themselves by standing upon a weighing machine. He explains that all lean persons carry a certain amount of fat necessary for the natural production of heat in the body, but Nature has only stored up her requisite stock in the healthy system, which she most zealously guards, and thus declines to part with an ounce to the persuasions of Mr. Russell's vegetable tonic, however immoderate the dose may be, which testifies abundantly to the fact that it is only a chemical solvent of insalubrious adipose tissue. There is no doubt that the inventor of the composition must have possessed a profound vegetal knowledge in selecting this simple but peculiar combination.

Those who resort to the pernicious products of the mineral kingdom, or even the deleterious sections of the vegetable world, doubtless can decoct something powerful but injurious in its action; such, however, require no laudatory commendation; but Mr. Russell (we herewith append his address: Woburn House, 27, Store-street, Bedford-square, London, W.C., the author of "Corpulency, and the Cure," 256 pages, price 4d. stamps), makes no secret of the simplicity of his treatment, and avers that the decoction can be drunk as a refreshing summer drink, pleasant to the palate, yet having sufficient effect, although perfectly harmless, to remove generally 2 lb. or more in twenty-four hours. We think stout persons would do well to send for his book, which can be obtained through booksellers, or at the address given above.

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ST. JAMES'S HALL, LONDON, S.W., on TUESDAY, MAY 7, at 8 p.m.

His Grace the DUKE OF ARGYLL, K.G., K.T., in the Chair.

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WILL BE HELD (D.V.)
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In the LARGE MISSION, 87, HIGH STREET, WHITECHAPEL, at 7.30.

THE RIGHT HON. LORD KINNAIRD WILL PRESIDE.

GEORGE HOLLAND will be pleased to forward tickets to friends requiring them.

VOTES FOR NATIONAL BENEVOLENT INSTITUTION.—Will readers of THE CHRISTIAN kindly help a Christian sister who has been unsuccessful eight times? Failing strength in her 76th year makes canvassing very difficult. Votes thankfully received for Mrs. D. KILPIN by Rev. W. C. Jones, 81, Park-road, Haverstock Hill, N.W. c4825

PROTESTANT REFORMATION SOCIETY. Established A.D. 1827. The annual sermon will (D.V.) be preached by the Rev. W. R. Mowll, M.A., the Vicar, in Christ Church, North Brixton, on Sunday morning, May 5. Service at 11 o'clock. A collection will be made on behalf of the Society. The annual meeting will (D.V.) take place on Monday, May 6, in the Lower Exeter Hall, at 7.30 p.m. Sir C. Robert Lighton, Bart., will preside, supported by the Rev. C. H. Waller, D.D., Rev. R. R. Kane, D.D., of Belfast, Rev. W. R. Mowll, M.A., W. J. Fraser, Esq., and others. A Protestant address will be delivered by the Rev. Samuel Wainwright, D.D., Vicar of St. Stephen's, Clapham Park. The committee earnestly invite all Protestant friends in and near London to attend the meeting. c4990

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A PUBLIC MEETING

Will be held at the Young Men's Christian Association, 186, Aldersgate-street, on Thursday, May 9th. Speakers: Sir George Williams, Rev. A. McCaig, B.A., LL.B., R. S. Gutteridge, Esq., M.P., and Eliot Howard, Esq. The chair will be taken at 4 p.m., by F. A. BEVAN, Esq.

A Lecture on Modern Italy, a Story and a Plea: illustrated by beautiful Limelight views, will be delivered at the same place at 7.30 p.m., by Rev. H. H. Pullen, co-Director of the Mission. S. Leslie Pewtress, Esq., in the chair. Miss Ada Rose (of the City Temple) will sing afternoon and evening. Admission free. Collections.
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BRITISH AND AMERICAN MISSION HOMES, PARIS. Founded A.D. 1872, by Miss Ada Leigh (Mrs. Travers Lewis).—A meeting on behalf of this Society will (D.V.) be held in Exeter Hall (Council Chamber) on Wednesday, May 22, at 3.30. The chair will be taken by F. A. Bevan, Esq., Treasurer. Canon Benham, Rev. H. Alder (late chaplain to the Homes in Paris), and Mrs. Travers Lewis will be among the speakers. £400 is urgently needed for the English Orphanage in Paris. By permission of the Earl and Countess of Meath, A SALE OF WORK and a Meeting will be held at their house, 68, Lancaster Gate, on May 21st, at 3.30. The chair will be taken by the Rev. C. J. Ridgway, M.A., Rector of Christ Church, Lancaster Gate. London Office: 22a, Queen's-road, Bayswater, W. c4910

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The Christian.

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Notes and Comments.

It is always good to be corrected, and we have to thank several of our readers for having reminded us that some of the hymns mentioned in a recent number, as having been enfeebled in our modern evangelical hymn-books, appear in their integrity in several Church and Nonconformist collections.

The fresh outbreak of murder and outrage perpetrated by Turkey on Armenia, recorded in *The Daily News* and other papers on Monday, gives renewed emphasis to the remarks in a recent issue of *Truth* :—

We have done our best to secure to Turkey power to misgovern Christians in Europe. To our insane illusion that the maintenance of the integrity of the Turkish Empire, alike in Asia and in Europe, is necessary for our own safety, are due all the atrocities that have been committed by Pashas and Kurds on the Armenians. For my part, I care not what European Power reduces the area of Turkey. The rule of the Turks is so vile, so inherently cruel, such a negation of all that is good, that I welcome with delight anything that takes from the Sultan a province, and I should welcome with still greater delight the application of the bag-and-baggage policy of Mr. Gladstone to the entire Empire.

The upholding of so barbarous a government for selfish purposes must be the result of an "insane illusion." God must be against it, for righteousness and judgment are the foundation of his throne. Is the iniquity of England in upholding Turkey very far below that of Turkey in murdering Armenian men and outraging Armenian women ?

Mr. Alfred S. Dyer, Editor of *The Bombay Guardian*, and member of the Anti-Opium Committee of Urgency, London, sends us the following communication :—

The illegal disclosure by the secretary of the Royal Commission on Opium of the contents of that Commission's Report, before it has been printed (except in proof) and communicated to Members of Parliament, has obviously placed the friends of national righteousness at a great disadvantage. They cannot follow the supporters of the iniquitous traffic in opium in a course of illegality. They must wait until the Report is issued before they can reply to it. But while this much requires to be said to explain the temporary silence of Anti-Opium Committees as to the Opium Commission's pronouncement, no one who understands the real inwardness of the opium traffic will suppose that the long-delayed Report will settle anything. A London daily newspaper exultantly exclaims, "The agitation against the cultivation and exportation of opium in India has received its death-blow." That is the hope of those (whether official or non-official) who batten on the human misery caused by this traffic. But no cause that is of God will die while He lives. When a human tribunal dares to pronounce a verdict antagonistic to the principles of Biblical righteousness and eternal justice, God's people may rejoice in the belief that the triumph of the cause that is thus condemned cannot be far off.

It is noteworthy that Dr. Stalker and Dr. Parker each struck the same chord, and a timely one, in addresses recently delivered. Said the former :—

One of the theological temptations of our day is to take shallow views of what took place on Calvary. But one thing is certain—that in so far as our conceptions of what took place there are shallow, in exactly the same proportion will the motives of Christian work be weakened.

So also Dr. Parker, speaking of missionary zeal :—

Do missionaries go out to Madagascar, New Guinea, etc., because they are so struck with the beautiful character of a young man of Galilee who lived 1900 years ago? The love of Christ constraineth them....From the Cross of Christ we gather inspiration, impulse, enthusiasm, action, passion for the salvation of men.

Fuller notes of these addresses will be found on page 11.

Mr. Greenhough's address to the Baptist Union, briefly noted in our last issue, was conspicuous for its moral insight and courage. He spoke as a wise student of history and as a loyal Christian when he said that Puritanism was the Bethlehem of the new age :—

From that fountain flowed the ever-broadening current of modern democracy which was carrying all on to unknown and doubtful issues, issues which were only to be dreaded if the religious spirit which originated the movement was trampled out by gross material and secular forces. The Puritans knew nothing of the modern rant which claimed for the indolent and thriftless the rewards of the sober and the dutiful, and which in its insane endeavours to force a general levelling up would bring about a universal levelling down. No contrivances could make men equal, and it was only in the sight of God and relationship to Him that there could be approximation to it. The strong should help the weak, and whether men were strong or weak they had the same place at God's feet.

While these words will no doubt be often quoted for the benefit of all who are eager for change, it should not be forgotten that they are only an echo of what the working man M.P., Mr. Burt, has always taught his fellow working men. The only enduring social and labour foundation is—honest work from workmen, just and equal wages from masters.

It is matter for congratulation to everyone that the boot struggle is over, and not only over, but that a step in advance has been taken by which future fights may be avoided. Sir Courtenay Boyle, of the Board of Trade, who has done such good service, made some remarks when it was over which all parties should lay to heart:—

The danger of such struggles was in the unspeakable misery which they entailed on women and children who were only indirectly concerned with the dispute. Considering also the loss which such wars entailed on manufacturers, and, indeed, the entire country, no pains should be spared to lessen the duration of such quarrels.

Let us hope that the applause with which these words were received indicates a determination to strive resolutely for the future against a recurrence of these industrial wars. "A house divided against itself cannot stand." A nation split up into sections can have neither moral strength, nor political force, nor commercial soundness.

The Mayor of Leicester deserves the thanks of decent people for his determined stand against the profanity at public sports. He says :—

I do not feel disposed to attend any football sports until the managers of such things can purge, by enforcing strict regulations, the players and even the circles of the use of oaths and foul words. Nor would I think of the Mayoress being degraded by hearing such language as is too often heard at the sport.

If a few more men in a similar position would act in a similar way the effect could not fail to be good; it would lead many to ask whether they are justified in exposing themselves and perhaps their children to language and to scenes which must do harm. The whole question of bad language in all public places needs to be very forcibly taken in hand, for it is a crying scandal.

The second reading of the Irish Sunday Closing Bill called forth a most remarkable consensus of opinion in its favour. Mr. D. Plunket, speaking specially for the Unionist and Conservative members for Ireland, believed they were entirely unanimous in heartily supporting this Bill. Mr. Johnston, speaking for Belfast, wished the House to know that on any subject there was scarcely ever such a unanimity of opinion as there was in favour of Sunday closing. Mr. Dunbar Barton, though interested in one of the largest breweries in Ireland, supported the Bill in obedience to the wishes of his constituents. A majority of ninety-nine carried the second reading. When shall we have English members saying the same of England's wish?

That the Local Veto Bill, if passed into law, will have a great effect upon the drink traffic, may be safely inferred from the deliverances of those publicans who met in London to guard their interests. The chairman asked :—

What would result if the Bill were passed? Ruin and desolation to thousands. A wail of anguish would pass all over the land, and those most affected would be those in whom the sands of life were running low. The cry of the helpless and the despairing would rise, and a terrible responsibility would rest upon those who passed the measure. If licences were to be taken away, adequate compensation must be given. He strongly protested against the limitation clauses and the Sunday closing clause.

One could wish that some sensitiveness were felt for all the misery and desolation now inflicted by the trade; in any suffering that may be imposed by the nation's struggle to shake off this trade, where one publican suffers several of his customers will be advantaged. The country does not exist for the benefit of a trade or trades, but they for it, and if one of them is proved to be hurtful it should cease.

The Prison Commission's Report brings before us the state of a host of men and women who live beyond our knowledge. Are we doing the best for them? "No," say those who have been investigating the facts, so says the Commission. "No," say we, if prison visitors cannot be freer than they are now allowed to be, and if prison chaplains preach as they are said often to do. The most successful workers in prisons, as in every other place, are such as go from pure love to Christ. A mere regulation man is of no use. We say so with a clear conviction that some prison chaplains are just the right men, but some of them are not. We want some sanctified common sense in the management of our criminals, and of those who are in prison, but are not criminals. Let us bring the best men and women to bear upon the worst.

"The spirit which breathes through the letter of Leo XIII. to England must touch all hearts." Such is the opinion of *The Church Times*. It thinks that, so far as England is concerned, nothing of equal importance, or so

fraught with hope for the future, has taken place since the fifteenth century! The eyes of our contemporary are closed to every revival of pure religion granted to our country during the last four hundred years, and to the steady growth of power which has marked it. It seems, according to it, that England would have been better off had she remained under the power of the Pope, and been sunk in Romish ignorance and misery. We fancy that this will not be the general opinion. Our High Church contemporary asks in conclusion :—

Meanwhile, what in England should be the response to such an invitation? Surely nothing short of this—that at the invitation of our own Bishops the whole of England should unite day by day and Sunday by Sunday in the prayer that He who promised his peace to his Church should look, not on our sins but on her faith, and grant her that peace and unity which is agreeable to his will.

We shall see whether the bishops will ask this, and whether the whole of England will comply.

In 1890 the islands of Pemba and Zanzibar came under the direct control of Her Majesty's Government. One would therefore expect that slaves are not living under our flag there, but according to Mr. Joseph A. Pease, M.P., there are a great many slaves, and they are badly treated. The evidence appears to be only too strong; thus it is reported :—

On April 22nd, 1893, Gunner Jennings, of H.M.S. *Philomel*, in charge of boat, landed at a small island (about a hundred yards long), some half mile from the mainland, and found sixty-five slaves, who had been shipped from Zanzibar, and taken to the island for the purpose of transshipment. They were in charge of five Arabs, three of whom escaped, the two others wounded the interpreter, but were eventually secured. Twenty-two of these slaves had been kidnapped at Zanzibar, Bagamoyo, and Saadani, taken to the island in canoes, where they had been for nine days, *on the last two of which they had neither food nor water.*

Her Majesty's ships of war are coaled at Zanzibar entirely by slave labour, women and girls doing the most of the work! It is true they receive wages, but these go to their masters! England's hands are not so clean as we thought.

It is well known, says Mr. Pease, that the majority and the more highly valued of the slaves sold at the coast are obtained by raids among the native tribes in our own Nyasaland Protectorate. These raids are variously estimated as sweeping annually from 300,000 to 500,000 negroes away, only ten per cent. of whom reach the coast, the rest dying of cruel treatment by the way. Then, again, the condition and treatment of the porters who are engaged to carry goods, &c., into the interior for sportsmen, for our Government and for others, seem to be about as bad as possible. England will not feel happy when once she has been made to realise these things. What steps should be taken to stop them it will be for the Government to decide, but stopped they must be, and the sooner the better.

We have received from different great towns such as Liverpool, Manchester, Glasgow, Southampton, and Nottingham, catalogues of publications and pictures of unspeakable obscenity. They emanate from the Continent, and are addressed sometimes to young men at houses of business, sometimes to householders at their private addresses. They are stated only to be sent by request, but this is very doubtful. Principals and managers who have the welfare of their young employés at heart may be able, by watchfulness in regard to the letter-box, to intercept evil communications which corrupt good manners.

A secular paper has a long article denouncing the immoral and demoralising abuse of massage by evil-minded people, serious injury being done thereby to respectable masseurs and masseuses. Advertisements of bogus establishments are inserted in high-class papers, and advertisements for girls to learn massage, where ruin for life follows (a mother who allowed her innocent daughter to go as an assistant to one of these houses has never even seen her again).

A curious point arises in connection with the advertisements in daily papers. It is well known that these papers, since the exposure of last year, have insisted upon a doctor's reference with every advertisement. But the bogus establishments are advertising to-day just as before. I desire, therefore, to inquire who the doctor is that allows his name to be used as a reference for brothels. Perhaps the editors of these papers will reply to my question.

The article thus concludes :—

The fact is the evil is now flourishing on all hands, and the time has therefore come for deciding whether it is to be allowed to go unchecked in our midst. I ask, what are the vestries doing that this is permitted with impunity? Where are the police? Where are the purity societies? Where is Mrs. Chant? And will someone kindly unchain the Nonconformist conscience?

This last paragraph is an appeal to the powers that be, and to the friends of purity, often derided by the Press, and to women whom it has often bitterly and maliciously maligned; and, above all, to men entrusted with the Gospel of God—that they should bear witness against a form of vice resulting from fulness of bread and abundance of idleness—the ruin of Sodom and her daughters.

Another paper thus concludes a long article on the Oscar Wilde scandals :—

There has been for years a conspiracy of silence in regard to the vices and immoralities of a certain class of idle and professedly artistic people, of which the current scandal is the natural outcome. You can't pen up vice for ever. If you profess not to observe its painted face, its frippery, its flabby lips, its goggle eyes, its vile maxims, and its cynical sneers at everything that is decent, not to say religious, it thrives so well that at last it becomes arrogant and knocks its giddy head against a policeman. Suddenly in the darkest of its haunts the bull's-eye flashes discovery.

Any reflective outsider who has studied recent literature, noted the character of our newest plays, stood at Piccadilly-circus any night between eleven and twelve, chatted with any communicative detective concerning the kind of resort frequented by the green-carnationed men, and the free-and-easy language which the young women of the better class now permit themselves, will hardly be surprised at the social degeneration of the times; while the bare-faced swindles and daily robberies which sully the fair fame of the City, under the protecting wing of the Law, make one wonder how honesty manages to get a show at all.

We are no pessimists, but we are not so blind that we do not observe the dark outlook of these latter years of the century. If the present condition of society, literature, the stage, the City, politics, and the new "freedom of the sexes" is the result of the higher culture, give me the Nonconformist Conscience and the censorship of Mrs. Grundy. No doubt there is sufficient innate strength in the national character to save us from drifting into the rapids of a moral collapse. [?] What is the pulpit about in these days? Where is the great preacher? The London Press at one time made itself pulpit and newspaper in one. Of late years . . . "it winks the other eye." Now is the time and now the hour for the pulpit. Where is the man—the strong, earnest, eloquent preacher with a mission?

Here is the same appeal on behalf of society, that is the world, to those to whom a dispensation of the Gospel is committed, that they should cry aloud, spare not, but show the people their unclean transgressions and their lascivious sins. Righteous Lot, sore distressed by the lascivious life of the wicked, dwelling among them, in seeing and hearing, tormented his righteous soul from day to day with their lawless deeds; but when the judgment was about to fall he seemed like one that mocked when he warned his sons-in-law. Eli trembled for the ark of God, but God will judge his house for ever, for the iniquity which he knew, because his sons did bring a curse upon themselves and he restrained them not. These fateful examples from the past are full of pungent meaning for the present. The blood of souls will be required at the watchman's hand.

Whilst some may take exception to parts of the address given by the Master of Trinity College, Cambridge, at the annual meeting of the Christian Evidence Society, there will be universal approval of these words of his :—

It is well-meant errors of Christians which make unbelievers. The first requisite should be love of truth at all costs. Second, warm sympathy with every form of spiritual conflict, and with that part of it which is intellectual; every genuine religious difficulty of an intellectual kind deserves, not denunciation, but loving sympathy and help. Third, intellectual power, backed by adequate learning; and, fourth, which is of unspeakable importance, to deal fairly and courteously with adversaries. Hardly anything repels young people so much as books on the so-called orthodox side which speak rudely or bitterly of their opponents.

We only wish that Dr. Butler had gone on to speak of the marvellous power for helping doubters over their intellectual difficulties possessed by men and women of small intellectual power and attainment, but of loving heart and simple mind. Their simple faith is contagious, and creates an atmosphere in which believing becomes easy.

In the April issue of *The Biblical World* (Chicago), Professor Adams, of Johns Hopkins University, quotes with obvious approval the saying of Mr. Jacobs that "the higher critics have about fulfilled the possibilities of their investigations." There is ground of comfort in the fact that the critical "possibilities" are limited, for so far the "investigations" have been unsatisfactory in a high degree. With regard to the Pentateuch the conclusions have been in constant flux, and almost as varied as the men who have occupied themselves in the analysis. Isaiah and the Psalms have been dealt with resolutely, but the touchstone of "historical setting" has yielded no uniformity of result. Finally, the book of Daniel has been weighed in German balances, and found to be "avowed fiction"! It is well that the critics and their followers sometimes use plain language, so that common people can take in the situation.

Those who contemplate with alarm the battle around Old Testament books, should find some consolation in view of the discomfiture which came upon a similar critical campaign against the New Testament books, well within the memory of most of us. Already there are signs of retreat from the bolder positions taken up with regard to Moses and the Prophets: the "possibilities" are "about fulfilled," is one version of the significant fact. Meantime, Dr. Farrar's so-called exposition of Daniel is shown in the May issue of *The Thinker* to contain arguments based on flagrant errors, and to serve up the mis-statements of other writers. The reviewer, Rev. J. E. H. Thomson, B.D., knows the subject well, and he says: "We could multiply indefinitely mistakes and blunders either peculiar to Archdeacon Farrar or adopted by him"; and he mentions the "numerous self-contradictions, of which the commentary is full."

If the poison is published, the antidote should also be forthcoming. Recent important works are: Isaiah One and His Book One, An Essay and an Exposition, by Principal Douglas, of the Free Church College, Glasgow (10s. 6d. *Nisbet*); and The Inspiration and Accuracy of the Holy Scriptures, by Rev. John Urquhart (7s. 6d. *Marshall Brothers*). These substantial and useful volumes we shall describe in detail in due course.

THE UNVEILING.—17.

THE FIFTH TRUMPET.—THE FIRST WOE.

V.

THE foregoing expositions are the result of a remark made to me over forty years ago in a letter written by a devout and diligent student of Scripture—that the key to this vision was the prophecy of Joel, and that the locusts signified the lusts of the flesh.

Dean Alford said concerning this vision :—

There is an endless Babel of allegorical and historical interpretation of these *locusts from the pit*. The most we can say of their import is that they belong to a series of judgments of the ungodly which will immediately precede the second advent of our Lord; that the various and mysterious particulars of the vision will, no doubt, clear themselves up to the Church of God, when the time of its fulfilment arrives; but that no such clearing up has yet taken place a very few hours of research among histories of Apocalyptic interpretation will serve to convince any reader, who is not himself a servant of a preconceived system.

While this is largely true, I venture to claim that no vision of the Apocalypse has ever been interpreted upon a sounder method, by Preterist, Presentist, or Futurist, than that of this vision adopted here. Every particular feature of these mystic creatures has been accounted for by reference to Scripture and in accordance with the nature of things. Every reader can test it by living examples around him, and by his own experience within him. It accords with the four preceding Trumpets, and with the two succeeding Woes, and equally with the history of man, from the fall in Eden to the judgment of the Great White Throne. It is past, present, and future, because it is universal. It illustrates the character of the Apocalypse as an unveiling of world-wide and everlasting principles, while great out-standing events during successive periods of time receive their true and increased significance when regarded as contributing to the great stream of history, and to the cataclysmal crisis at its close.

I said in a previous paper (No. 13) :—

In none of these visions is the true exposition more capable of proof by the rule that the interpretation which accounts satisfactorily for each symbolic feature, and harmonises them all in one ideal, is the true one.

Such proof is here of a two-fold character (1) The whole vision is the first of a series of three Woes, and its interpretation must be tested by its consistency with that of the two which follow. (2) There are numerous symbolic features, the meaning of nearly every one of which is fixed by its previous use in the Old Testament; and the interpretation by which these are all brought into line, and accounted for, will be authenticated by the process of cumulative proof.

Since this was written I have read in the *Morning Star*, an exposition of one of the parables of Matt. xiii., in which the same principle as to interpretation is laid down by Rev. A. Wilkes. He says :

That it is of great importance, its position in relation to the other six parables would alone suffice to prove.

Similarly, the relation of this first Woe to the four preceding Trumpets, and to the two succeeding Woe-Trumpets, is a severe test of the interpretation. See (1) above. Mr. Wilkes proceeds :—

No interpretation could be even generally accepted, if the following *facts* might not be rigorously and satisfactorily applied to it as *tests*.... These facts must be applied *as tests* to each proposed, or already accepted, interpretation...and *that* interpretation, which will not stand the application of *every one* of these tests, must be abandoned....Now, if one interpretation—but if only one—can be found which shall bear the application of all these tests, then *that* interpretation ought to be universally accepted as *the* true one, even if less attractive than some other which had been empirically accepted.

In unison with this I may be allowed to repeat here a passage from my No. 14 :—

Here are twelve particulars, descriptive of these weird, mystic, dreadful creatures; and the significance of every one is discovered from its previous mention in the Old Testament Scriptures or from common human experience.

Any interpretation which accounts for all these characteristics, and to which they are all necessary to complete the picture, has at least established a claim to consideration, if it has not already demonstrated itself to be true.

When the significance of each symbol is Scripturally proved, or shown to exist in the nature of things, any interpretation or application of the vision must still bring all these characteristics into line, in accordance with the significance thus ascertained. This I hope to do with a completeness which will carry conviction as to the soundness of the argument and the validity of the interpretation.

And this, I believe, has been done in the issue of last week.

I know of no interpretation of any of the Apocalyptic visions which is more unquestionably verified by tests which would be admitted in any court of justice as fulfilling the most stringent laws of evidence. Twelve such characteristics ascertained, in accordance with the French anthropometric system, would infallibly identify a man. No two men exist precisely alike in twelve particulars, such as nationality, age, resemblance of countenance, complexion, colour of hair and eyes, height, birth-marks, measurement of limbs, tone of voice, character, education. And nothing else but the lusts of the flesh and of the mind have ever been found, Dean Alford and all interpreters being witnesses, to combine in one the features (Scripturally translated) of the mystic locusts of the First Woe.

The one Woe is past: behold there come two Woes more hereafter. Three woes follow sin. The first is that which every lust carries in its own tail. The second is the direct judgment from God, during this life and in this present world, at the appointed hour of the appointed day of the appointed month of the appointed year (Rev. ix. 15). The third is when the sovereignty of this world becomes the sovereignty of our Lord and of his Christ—when the great day of his wrath is come, and who shall be able to stand (Rev. xi. 14-18)? M.

Our Government, a Theocracy.

THAT was the ideal of the English Puritans and the Scottish Covenanters; and earnest attempts were made in the direction of the realisation of the lofty ideal. The able president of the Baptist Union, Rev. J. G. Greenhough, in his high-toned and most timely presidential address the other day, recalled a great Puritan memory, which shows what kind of men our rulers and legislators were at a period which, whatever may be said about it, was one of the grandest in our history. "*Think*," he said, "*how far we have left that religious atmosphere behind in which* 500 *English gentlemen, members of Parliament, could kneel down together on the floor of the House of Commons, crying to God on behalf of their country, and shedding tears copiously as they prayed.*"

How that scene has impressed me! What national recognition of God in it! Only let such a scene, in the spirit of it at least, be re-enacted to-day in the Houses of Parliament and throughout the land, and political and social problems, now so perplexing and difficult, would be solved; evils we deplore, and against which we are so helpless, would be swept away, for God's hand would be gloriously manifested, and peace and prosperity would fill our borders, and the theocratic ideal of our fathers would be actualised. WILLIAM CROSBIE.

Nottingham.

MILDMAY CONFERENCE, 1895.

JUNE 25, 26, AND 27.

THE following is the circular announcement and programme of this approaching Conference :—

BELOVED CHRISTIAN FRIENDS,

Recalling—with thankfulness to God—the blessings of the Conference of 1894, when so many of the saints were refreshed and strengthened, it is our privilege once more to invite you to gather with us at midsummer whilst another year of grace is given to the Church of Christ for service and testimony.

Last year those lofty themes—"the might of the Spirit, the love of Christ, and the fulness of God"—lifted our thoughts into the heavenly places, and there were displayed to us some of the glories of our blessed Triune God. But we cannot exhaust in many Conferences the enumeration of the exceeding riches of his glory; and this year we propose, under Divine guidance and help, to consider Him who is "the Author and Finisher of our faith," under the threefold aspect in which his body, the Church, has from its commencement been taught to regard Him, the one great central figure, in old time of Scripture prophecy, and now of sacred history :—

The Prophet greater than Moses;

The Priest for ever after the order of Melchizedek;

The King, the Desire of all Nations.

We purpose following the procedure of last year, which afforded greater liberty to the speakers, with, perhaps, greater profit to the hearers, in not restricting to particular sub-divisions those who are privileged to minister the Word in our meetings.

The following honoured brethren, and possibly others, are expected to take part in the Conference addresses: Revs. H. E. Brooke, C. A. Fox, G. H. C. Macgregor, Canon McCormick, Andrew Murray (of Wellington, Cape of Good Hope), John Riddell (of Glasgow), D. M. Stearns (of Germantown, Philadelphia, Pa.), E. A. Stuart, Prebendary Webb-Peploe, H. Lindsay Young.

The Apostle has enjoined us, "Be ye followers of God as dear children, and walk in love." Before there can be imitation of Christ, there must be intelligent and habitual contemplation of our blessed Redeemer: "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image" (2 Cor. iii. 18).

We earnestly desire that in our coming Conference there may come to our hearts and minds such an unfolding of the beauty and majesty of our matchless Saviour and Lord that there will be wrought in many, many lives, by the power of the Holy Ghost, marvellous transformations; and that all of us may experience a closer conformity to the example of Him who lived, and died, and rose again, that we might become the sons of God.

Yours affectionately in his service,

POLWARTH, Chairman of the Conference.

JAMES E. MATHIESON, E. TROTTER, HARRY C. NISBET, R. C. HART DYKE, A. R. PENNEFATHER, W. H. DAWSON, J. H. TRITTON, } Trustees of the Conference Hall.

J. F. MORTON, Superintendent of the Conference Hall.

May, 1895.

SUBJECTS.

Tuesday, June 25.—Our Lord Jesus Christ, the Burden and Fulfilment of the Prophetic Word (Rev. xix. 10; Acts x. 43; 1 Peter i. 11, R.V.).

Wednesday, June 26.—Our Lord Jesus Christ, the Completion of Sacrifice and Priesthood (John xvii. 4; John xix. 30; Heb. vii. 24, R.V. margin; Heb. ii. 9, R.V.).

Thursday, June 27.—Our Lord Jesus Christ, the Approaching Manifestation of God's Perfect King (Psalm ii. 6; Psalm lxxii. 7; Rev. xix. 16; 2 Pet. iii. 14).

CONTINENTAL HOLIDAYS.—"Ian Maclaren" (Rev. John Watson, of Liverpool) is to lecture on "Certain Traits in Scottish Character" and preach two sermons at Grindelwald, in August, in connection with the Holiday Conference in Switzerland organised by the editor of *The Young Man*. Mr. Atkins has arranged for an additional tour this year, and he offers ten days in Belgium—seven days at Blakenberghe (a delightful resort, with fine sands and sea-bathing), and three days at Brussels—with second-class ticket and full hotel accommodation for £5 5s. The twelve days' Swiss tour costs £10 10s. An illustrated programme of the tours can be obtained from Mr. F. A. Atkins, 2, Amen Corner, London, E.C

Summoned to the Palace.

(1 Sam. xvi. 12, 19.)

By REV. F. B. MEYER, B.A.

It has been supposed that the incident we are now to consider belongs to a subsequent page in David's history, following the narrative of the slaying of Goliath, so as to make that the occasion of the young shepherd's first introduction to Saul. This transposition seems to be called for by Saul's slowness to recognise his former minstrel in the young warrior that stood before him with the head of the Philistines' champion in his hand.

But, after all, this may be accounted for by David's manly growth between the period of his minstrelsy and his first great exploit in the battlefield. How long that interval lasted we cannot tell; but during its course David had grown from youth to manhood, his figure becoming stalwart and robust, his face moulded by the growing soul within. If we reject this explanation, and do not allow the incident to remain where we find it, we have to face the further difficulty of how Saul's courtiers could dare to introduce to their master one whose successes had already stirred his jealousy (xviii. 9); or why it was necessary to employ so much circumlocution to describe the personality of the young singer (xvi. 18). Surely it would have been sufficient to recall what David had done in the vale of Elah to identify him at once. We hold, therefore, that this story should stand in the place it has held ever since this narrative was penned.

After his anointing, David returned to his sheep. When Saul, advised by his courtiers, sent for him to charm away his melancholy, this was the specific indication he gave to Jesse, his father, "Send me David, thy son, which is with the sheep." It says much for the simplicity and ingenuousness of the boy's character that he should have returned to the fold, to lead, and guard his helpless charge, faithfully fulfilling the routine of daily duty, and waiting for God to do what Samuel had spoken to him of. So Jesus left the temple, where to his boyish eyes a radiant glimpse had been afforded of doing his Father's business, to be subject to his parents, and engage in the humble toils of the carpenter's shop.

A contemporary hand has given a brief portraiture of his character as it presented itself at this period to casual observers. One of Saul's young men said, "Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty man of valour, and a man of war, and prudent in speech, and a comely person, and the Lord is with him." These five characteristics enable us to form a graphic conception of the young hero who was making the country side ring with his renown.

I.—THE MINSTREL.

He had the poetic temperament, sensitive to nature, open to every impression from mountain and vale, from dawn and eve, and he had beside the power of translating his impressions into speech and song. His psalms commemorate to the present day, and will as long as man shall live, the story of the green strips of meadow-land where his flocks grazed at noon; the little stream somewhere near Bethlehem of whose limpid waters they drank; the smooth paths which he selected for their feet; the rocky defiles where they were in danger of lion and bear.

A great modern poet imagines him reciting, as he sang to his harp, his call to his sheep, the song of the autumn vintage, the joyous marriage lay, the solemn funeral dirge, the chant of the Levites, as they performed their sacred duties, the marching music of the men of Bethlehem when they repelled some border foray. And we might add to these his marvellous power in depicting the sacred hush of dawn, where there is neither speech nor language, just before the sun leaps up as a bridegroom to run his race, and the solemn pomp of night, where worlds beyond worlds open to the wondering gaze. And to these we might add the marvellous description of the thunderstorms that broke over Palestine, rolling peal after peal, from the great waters of the Mediterranean, over the cedars of Lebanon to the far-distant wilderness of Kadesh, until the sevenfold thunders are followed by torrents of rain, and these by the clear shining in which Jehovah blesses his people with peace (Psa. xxiii., xix., viii., xxix.).

The psalm began with David. Its lyric beauty and tender grace; its rhythmic measure; its exuberant hallelujahs and plaintive lamentations; its inimitable expression of the changeful play of light and shade over the soul; its blending of nature and godliness; its references to the life of men and the world, as regarded from the standpoint of God—these elements in the Psalter which have endeared it to holy souls in every age owe their origin to the poetic, heaven-touched soul of the sweet singer of Israel. What wonder that Saul's young man said that he was cunning in playing? The psalms which he composed in those early days, and which are so delightfully free from the darker elements which persecution, and unkindness, and consciousness of sin introduced into the later creation of his genius were destined to go singing through the world, working on men effects like those wrought on the king, of whom it is said that when David took the harp and played with his hand Saul was refreshed.

II.—THE YOUNG WARRIOR.

There was abundant opportunity for the education of his prowess. The Philistines' frontier was not far away from his native town, and probably there were many repetitions of the incident of after years, when the sons of the alien held it, and placed a guard demanding toll of the water of the well of Bethlehem that was by the gate. Many a skirmish had the men of Bethlehem with the border warriors, who would sweep down upon the produce of their vineyards and cornfields when the harvest was ripe. In these David acquired the character of being a man of valour and a mighty man of war. It may be that sometimes he had to stand alone against a handful of sheep-stealers intent on plundering the fold.

He tells us how he needed to be on the alert against the wild beasts that prowled amongst the hills of Judah—the lion with his hungry teeth, the bear with his deadly hug. For these he had no fear. He smote them, and delivered the trembling lambs from their mouth. He caught them by their beard and slew them. He could break a bow of steel with those strong young arms, and wield Goliath's sword with ease, or club a wild beast with his staff, and hurl a stone with unerring aim. A proud young Samson, laughing in the fulness of his manly strength.

But he would have been the last to attribute his exploits to his sinewy strength. By faith he had learnt to avail himself of the might of God. Was he not his servant, designated for a great mission, summoned to wage uncompromising war with the uncircumcised? He might be a babe, yet out of his mouth God had established strength in order to still the enemy and the avenger! He might be a suckling, yet he was made to have dominion over the works of God's hands! Listen to his buoyant challenge, "By Thee have I run through a troop, and by my God do I leap over a wall. It is God that girdeth me with strength. He maketh my feet like hind's feet; He teacheth my hands to war. Thou hast subdued under me those that rose up against me." "Through faith he subdued kingdoms, stopped the mouths of lions, escaped the edge of the sword, waxed mighty in war, turned to flight armies of aliens."

III.—PRUDENT IN SPEECH.

The sagacity of David will appear as our story proceeds. He was as prudent to advise and scheme as he was swift to execute. He had understanding of the times, of human hearts, of wise policy, and knew just how and when to act. Frank to his friends, generous to his foes, constant in his attachments, calm in danger, patient in trouble, chivalrous and knightly, he had every element of a born leader of men, and was equally at home in the counsels of the state and the decisions of the battlefield. Whatever emergency threatened, he seemed to know just how to meet it. And this was no doubt due to the repose of his spirit in God. The few mistakes he made may be traced to his yielding to the sway of impulse and passion, to his forgetfulness of his habit of drawing near unto God, and inquiring of Him before taking any important step. The attitude of his soul is sweetly mirrored in one of his earliest psalms, "O my Strength, I will wait upon Thee...Unto Thee, O my Strength, will I sing praises" (Psa. lix. 9-17). When men live like that they cannot fail to be prudent in speech, sagacious in counsel.

IV.—THE CHARM OF HIS PRESENCE.

He was David the beloved. Wherever he moved, he cast the spell of his personal magnetism. Saul yielded to it, and thawed; the servants of the royal household loved him; Michal, Saul's daughter, loved him; the soul of Jonathan was knit with his soul; the women of Israel forgot their loyalty to Saul, as they sounded the praises of the young hero who was so goodly to look upon; the wild, rough soldiers were willing to get him a draught from Bethlehem's well just because he expressed a wish for it. So he passed through life, swaying the sceptre of irresistible potency over men and women. The beautiful Abigail is glad to wash the feet of his servants; Achish says that he is as an angel of the Lord; Ittai the Gittite clings to him in his exile; the people slink into the city because he is weeping over Absalom; when he speaks, the hearts of the men of Judah, conscious of treachery, and backward to welcome him, are moved even as the heart of one man. Beloved of God and man, with a heart tremulous to the touch of love, the soil of his soul was capable of bearing crops to enrich the world, but it was also capable of the keenest suffering possible to man.

V.—GOD WAS WITH HIM.

He had no hesitation in describing himself as "thy servant," liable to hidden and presumptuous faults, from which he desired above all things to be delivered. He thought of God as his Rock, Redeemer, Shepherd, and Host in the house of life, his Comforter in every darksome glen. In weariness he found green pastures; in thirst, still waters; in perplexity, righteous guidance; in danger, sure defence, in what the Lord was to his soul. God's Word, though he knew but a part of it, was perfect, right, and pure; and as he recited it to himself, under great nature's tent, it restored his soul, rejoiced his heart, enlightened his eyes, and seemed better than the honey that dripped from the rock. He set the Lord always before him, because He was at his right hand, he could not be moved, and therefore his heart was glad.

How well he realised his own ideal of God's anointed king! His was a morning without clouds, when the tender grass springs out of the earth through clear shining after rain. Oh that the fair dawn had never been overcast with the dark sin-stains and bitter sorrows of after years! Man after God's own heart thou wert; would that thou hadst always kept so.

LOVE LIES BLEEDING.

Love lies bleeding. Behold the Man!
He is bound to set us free:
His love has fathomed the depths of death,
And reaches to you and me.

His bleeding love to the bleeding heart
That is wounded on time's dark shore,
Brings the balm of life, and the bliss of heaven,
And the love that bleeds no more.

Donegal. J. K.

"THY WILL BE DONE."

Whate'er thy will, Lord, keep me still:
Thy will is best, so let me rest.

Cometh to me to-day, from Thee—
Sunshine or rain, pleasure or pain,

Gladness or grief, distress—relief,
Sickness or health, poverty—wealth.

May I believe, all I receive,
Is sent in love from Thee above.

So let me rest, Thou knowest best:
Whate'er thy will, Lord, make me still.

Rose Gardner.

DR. STALKER ON CHRIST'S PRESENCE.

Before a splendid congregation of Baptists and others in Bloomsbury Chapel on Wednesday week, a missionary sermon was preached by Dr. Stalker, the text being Rev. i. 18, "I am He that liveth and was dead, and behold I am alive for evermore." There was a simple dignity and clearness in his treatment of the theme that seemed to commend it to the crowded audience; when a strong reference was made to the propelling power which comes from right views of the Atonement, the hearers were only with difficulty restrained from breaking into loud applause. We give his leading thoughts:—

When you think of Christ, where do you locate Him? Different persons would, I fancy, answer this question differently. Some would say that, when they think of Him, their thoughts involuntarily fly back over the centuries and locate Him in Palestine, as He was in the days of his flesh; others would say that their thoughts involuntarily rise to a region beyond the stars, and they locate Him in heaven, where He is seated now on the throne of God. Others still would confess that generally, when they think of Christ, their thoughts fly to the future, and they picture to themselves his second coming, when He will appear to inaugurate the new heavens and the new earth. To think often of Him in any of these ways will powerfully influence heart and life; and each way has attached to it a peculiar blessing. If, however, we wish to be influenced by Christ all round, we should probably think of Him habitually in all these ways in turn. Let us see how thinking of Him in these three ways respectively—as the Christ who was, as the Christ who is, and as the Christ who is to be—bears upon Christian work.

THE CHRIST WHO WAS.

Some people, when they think of Christ, locate Him in the Palestine of eighteen hundred years ago. The bent of theological thought in our day tends powerfully to produce and strengthen this habit. Lives of Christ pour from the press; the scenery amidst which Christ moved has been visited and described times without number; investigation has been brought to bear on every feature and incident of the life of his age from which any light on Him is likely to be derived. The consequence is that we can follow Him from step to step of his career as preceding generations could not do—from Bethlehem to Nazareth, from Galilee to Jerusalem—on the mountain, on the lake, on the highway, in the synagogue, in the Temple—among the suffering and dying, among the publicans and sinners, among the children, among his disciples, among his enemies. What is the effect of the whole on an observant and sympathetic mind? Is it not that of a soul wholly absorbed in the service of God and the service of man? Do we not receive an overwhelming impression of the beauty of self-sacrificing love? and does the whole not say in tones which cannot be withstood, "Go thou and do likewise"?

It looks at present as if the next stage of this movement of thought were to be concerned with the teachings of Christ. I venture to predict that we are going to get from scholars as minute and thorough a presentation of Christ's words as we have already obtained of his deeds. I need not say how many of our Lord's detached sayings refer to Christian work; but what was the master-word of his teaching? Undoubtedly the phrase which stands out most prominently in the evangelic records is "the kingdom of God." That kingdom—its nature, its growth, its conflicts, its victory—had a large place in the thoughts of the Saviour; and it will have a large place in the thoughts of all who work their way back to listen sympathetically to his actual words.

But, while the Christian mind of our day thus loves to follow Christ from town to town and province to province, and to linger with Him in many enchanting scenes, it comes to rest at the Cross. In this respect, at all events, its instinct is not singular. On arriving at Calvary, it finds all the Christian generations encamped there, for Christ, lifted up, has drawn all men to Himself. There have been generations before our own which have been drawn to the cross with a more irresistible attraction, and have entered more profoundly into its mystery. One of the theological temptations of our day is to take shallow views of what took place on Calvary. But one thing may be said with absolute certainty—that, in so far as our conceptions of what took place there are shallow, in exactly the same proportion will the motives of Christian work be weakened. There is one motive without which no great evangelistic, ministerial, or missionary life ever has been or can be led, and it is this: "He loved me, and gave Himself for me."

THE CHRIST WHO IS.

Some Christians, secondly, when they think of Christ, locate Him in heaven, where He now sits on the right hand of God. The great blessing of this mode of thinking of the Saviour is that it keeps before the mind the fact that He is at present alive. If we were only entitled to locate Him in Palestine, and in an age long past, we might be profoundly affected by his memory, but He would be as dead as Plato or Dante, Luther or Shakespeare. Such spirits of the bygone centuries may be said to live on in the ideas they have bequeathed to the world, but, when we are communing with them in their books or biographies, we have no reason to believe that any response to our enthusiasm can come back from the hearts which we admire. But Christ lives and acts. He has far greater power than He had when He was on earth in his state of humiliation; the government is upon his shoulder. He has not delegated to others the work which He began on earth. All who work in the cause of his Gospel are only his servants and soldiers.

It is not difficult to see how this bears on the temper of Christian work. The vivid realisation of Christ's present life and of his exalted position should breed a spirit of dependence. But it should also immensely strengthen our courage and hope; we should feel that we have inexhaustible resources to draw upon. It is worthy of note that in the Pentecostal era this way of thinking of Christ, as risen and reigning, was the one which held the mind of the Church. The apostles had, indeed, the earthly life of Christ, which they had witnessed, fresh in their memories; but, if you read the Book of Acts with care, you will find that their habitual attitude was not looking back, but looking up.

THE CHRIST WHO IS TO BE.

There are Christians, again, whose thoughts, when they think of Christ, alight most naturally on some date in the future, when He will come again to receive them to Himself. In many minds this habit is connected with peculiar beliefs about our Lord's Second Coming, as it is called. They expect Him to revisit this earth and set up his throne among men. Especially if such a belief leads those who hold it to expect Him to arrive any day, it is capable of communicating a peculiar alertness to Christian experience. If those who profoundly love Christ believe that at any moment the heavens may open to reveal Him, or that He may be met at the turn of the street, it is easy to understand how tender may be their walk, and how anxious they may be to have their work in such order that it may meet his approval when He comes.

There have been extravagances connected with doctrines of the Second Coming, but there is a sublime episode in the history of the Christ who is to be, about which there can be no mistake. He is the Judge of men, and there is a day coming when He will appear to wind up the present dispensation, and, seated on the Judgment-seat, will determine the destinies of men according to their works. This is an arresting fact, and the thought of it ought to exercise a potent influence upon all life, and especially on Christian work. It did so with Paul.

Let me refer to a fourth way of thinking of Christ.

HE IS HERE.

He is a Divine Person, and there is no place in which we may not say He is here. We can say so when we lie awake in the darkness; at noonday we can say it, when we mingle in the rush and roar of life. There are dangers in this way of thinking of Christ. It may become too familiar; we may belittle Him in our thoughts. If we think of Him in this way, we ought also to think of Him in the other ways. We must give dignity to our conception of the Christ who is down here by remembering that He is the same who is up there, on the throne of the worlds; we must actualise it by recalling the traits of his earthly life; we must ethicise it by remembering that He will be our Judge. And if we are thus enriching it, perhaps this is the best of all ways to think of Christ. It may be familiar, but it is realistic. If Christ is here, how can I sin with these eyes bent on me? How fear with this almighty strength so nigh? How refuse any service when under the constraint of this love?

CONJECTURE AND REVELATION.

In a powerful discourse at Regent's Park Church last week on Matt. xvi. 13, Dr. Joseph Parker expounded the Evangelical as opposed to the Unitarian view of Christ's person and work. Towards the close he said:—

The difference between all those theories of men which I have examined and the Bible, is the difference between conjecture and revelation. We have an abundance of good essays. We have splendid answers, divers spiritual enigmas; but they may be changed at any moment. I cannot live on guessing, and conjecturing, and speculating; I cannot live long even on an hypothesis. But there are men who would almost leave the Church because they have read somewhere that some man has propounded a new hypothesis! I suppose we are all liable to those mental aberrations and eccentricities. There will be a great home-coming some day, and we shall hear again Christ saying to one, and another, and a thousand, "Blessed art thou, for flesh and blood hath not revealed this unto thee, but my Father, who is in heaven." He has shown it to the heart in pain and necessity, whispered it to the soul when the soul longed for a voice to cheer it and guide it. That is revelation—a term not to be defined, but to be accepted and to be understood through a gracious and practical emotion.

We believe in an accurate conception of the personality of Christ, because without a right conception of his personality there could be no true missionary work. Are there any missionaries here? I would ask you this question, "Did you go out to Madagascar, New Guinea, the New Hebrides, Polynesia, Africa, India, anywhere, because you were so struck with the beautiful character of a young man in Galilee who lived 1900 years ago?" You did not. When you went out you said, "The love of Christ constraineth me; if I thus judge that if One died for all then were all dead, I feel I must go and tell about the Christ and the Saviour and the way back—not to a selfish pardon, but to a Divine forgiveness, and the beginning of a new immortal hope." Without this conception of the personality of Christ you have no motive-power for your work, no enthusiasm, no dynamic propulsion—and compulsion, as it were. You cannot go out on a mere theory, however ingenious. You are constrained by an inexplainable, though all-sufficient and overflowing love; that is the reason of the strength and the light and the life of those churches. I do not know what men preach about who do not preach about the Cross of Christ. I do not see what it is all to end in, unless it be in verbal pedantry, in Pharisaic righteousness, or monastic self-discipline. But from the Cross of Christ we gather inspiration, impulse, enthusiasm, action, passion for the salvation of men.

GIRLS' LETTER GUILD.

The annual festival of this Guild was held in the Town Hall, Birmingham, on Saturday, April 20. About 2500 girl members were present. The Bishop of Coventry presided, and gave an address to the girls. Addresses were given by Mr. George Cadbury, Miss Tuckwell, and Rev. W. E. Ivens.

Miss Kenward (general secretary) stated that the membership of the Guild in the two centres, Birmingham and Leeds, amounted now to 5000 girls, and about the same number of ladies, each lady writing to and taking under her charge one factory girl. There were always over one hundred girls without ladies, and she pleaded for more lady correspondents. Another great want in the Guild was a centrally-placed room for meetings, and till some friend would come forward and pay the rental of this, the work of classes and meetings to which the ladies' letters ought to lead up, must be greatly hampered.

PORT SAID.—After nine months' absence in England and on the Continent, I have returned here in safety, greatly refreshed in spirit, and having experienced God's lovingkindness in restoring me again to health and strength. The needs of our work are afresh impressed on us just now by the saddening mixture of superstitious and idolatrous rites we have witnessed during the Easter season. In the midst of this spiritual darkness we rejoice in the privilege of prayer and simple meditation round God's precious Word. G. A. Eoll.

MEDLAND HALL EN FÊTE.

It was a curious festival I witnessed the other Sunday evening, at this Stepney Shelter, the homeless man's church. Of course it is not like other churches, nor is it intended to be. It adapts itself to its congregation, caring for the bodies as well as the souls of those who congregate within its walls; and judging by the crowded audiences every Sunday evening there can be no doubt that it is doing Christ's work in a very Christian manner.

The ordinary service was well on its way—solos had been sung, instrumental pieces rendered, Scripture passages repeated, the general confession of sin made; bright intervals of pithy, pointed talk had followed. There was *verve* in the meeting that would make itself felt when twenty men, who a few weeks ago were as crushed and woe-begone as any amongst the audience, were called to the platform. Now they are clean, clad, "and in their right mind." The despair of other days has given place to hope; every face has caught the glow of it, every heart feels it. They are about to bid farewell, for this is a valedictory festival. Before the week is gone these twenty wayfarers will be crossing the sea to a new land.

As the intending emigrants joined with their former associates in poverty in singing the well-known stanza, "God be with you till we meet again," never perhaps before had a Medland Hall audience caught the tender pathos of any hymn as they caught this and gave it voice. Many eyes were moist. Few souls failed to thrill. Then, as one of them said, "Comrades, we may never see one another here again. May God bless you! I hope we shall all meet in heaven by-and-by," so sympathetic was the rough assembly that a man in the back gallery stood up and responded, "Farewell! God bless you." It was not with weak sentimentality that a friend afterwards remarked, "I wanted to get away into some corner and cry."

This is the second group of emigrants who have gone forth within the last fortnight from Medland Hall to push their fortunes in the Far West. The Self-help Emigration Society and the London Congregational Union, whose offices are at the Memorial Hall, Farringdon-street, E.C., generously united in providing the ways and means for thus helping a few of the worthiest, who have fallen upon hard times, to become useful citizens in a distant country, where fierce competition and over-population do not crowd out so many willing workers as here. These men will not be cast, uncared for, upon the unkind shores of their adopted country. Within forty-eight hours of landing they will be engaged in work that is even now waiting for them.

The scene in one of the waiting-rooms at Euston Railway Station on the Wednesday night, where the men and a few friends assembled to say the final "Good-bye," was full of heart and hope. Strong kind words of cheer and wholesome advice were spoken by Mr. E. Wilson Gates, secretary of the Self-help Emigration Society. Rev. Ernest Thorn, of Lower Edmonton, will conduct the party, and see the men located amid their new surroundings before he returns.

Joseph Woodhouse.

JUNIOR CIVIL SERVICE PRAYER UNION.—The object of this Union is to win for Christ the lads and young men (of whom there are many hundreds) entering the Civil Service. Ministers, Sunday-school teachers, or Christian workers interested in any such entering the Government service are desired to communicate with the secretary of the Union, Mr. J. F. Foot, 14, Melody-road, Wandsworth, S.W.

JOYFUL NEWS MISSION.—The Conference committee of the Joyful News Mission met lately in Rochdale. From the report of Mr. Champness it appeared that there are eighty-one male evangelists connected with the Rochdale Home, and twenty-five female evangelists connected with the Rugby Home. The demand for the men was never greater than it is to-day, many more applications for their services being received than it is possible to grant. The expenditure of the Mission during the year exceeded £6000, the income not being quite equal to that amount, so that Mr. Champness has been obliged to make use of his reserve fund of £500, and, indeed, to exhaust it. As the result of strict economy and skilful management debt has been avoided, and the Mission is in a prosperous condition, although in need of increased financial support.—*Methodist Times.*

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THE HIGHER ASCENT OF MAN.

Prebendary Reynolds, in his weekly scientific lecture, on Wednesday last week, in the Church of SS. Anne and Agnes, Gresham-street, E.C., stated:—Sir David Brewster, great in science, thanked God that the way of salvation is so simple; no hard argument, no puzzling out of difficulty is required; to believe in the Lord Jesus is to live. These were his last words—"Life has been very bright to me, and now there is the brightness beyond."

The present life is of great value. In the right use of it we are being led on to the attainment of a monarch mind; to the faculty of commanding circumstances; to the mystery of God-like power. At the end and after our present life, recollection will bring beautiful visions of the past, and their excellent meanings will be fully known. We may be said to know this, for our acquaintance with the world shows that the vast universal harmony includes the smallest and lowest under the sun. Everything with which we have to do is infinitely grander in its meaning and results than all we know, or are at present able to know. We are even now at a height far beyond the imagination of an uncultured mind, and are not yet at the close of our day. We discern a pathway of gold to that embodied glory, the sun in heaven, which sets but to rise in other lands to make them also fair in the beauty of light; we too are advancing and widening, not to return hither again; but, as now accompanying that sun in his grander motion pass onward and onward to an ascent vast beyond all our ken.

Regarding our advance in knowledge of creation, and our spiritual insight as to the meaning and future of things, in that knowledge of material workmanship, and in that spirit by which we are able to be in the presence of the Great Father, we are finite representatives of the things made and of the Power making and ruling them. We bear the image of the earthly and we bear the image of the heavenly. Take Adam as a new and first example of the life we live; you are soon by devout thought in Paradise. Then Eve, as representing love and desire for higher knowledge and higher state, leads to Christ born of woman, as woman was born of man. On the pathway to this, and nearer to what we are now, we learn the mystery of life and knowledge.

From this standing we see that the conflict of physical and moral evil is removing the unfit, the incapable, and prepares the seekers of what is true and good within the attainment of every man for that higher ascent which we discern as extending from the earthly horizon to things of surpassing beauty. It becomes every one of us to say, as we look day by day at our work, "God forgive me that I have done it no better; God help me to surpass myself in the future that, attaining the higher ascent, I may be welcomed in the new country and crowned as victor."

PERSECUTION IN FRANCE.

The work of evangelisation at Toulon is just now undergoing persecution on the part of the police authorities, who made a sudden irruption into the Salle de la Rue Nationale while the Gospel was being preached there during Passion Week, ordering the dissolving of the assembly. It was without avail that the licence from the prefect, giving authority to hold these meetings, was exhibited, and under pretext that no new "culte" is permitted, the closing of the salle was summarily enforced. The plea that these assemblies were not held for the purpose of a "culte," but merely as "conferences" or lectures to teach the people, was without effect, the result being that the hall has had to remain closed during Good Friday and Easter-day.

Meanwhile the brethren have been uniting privately in prayer that these things may redound to the furtherance of the Gospel. As the matter will, it appears, be referred by the Police Bureau at Toulon to the authorities at Paris, it is hoped that by thus obtaining more publicity, this affair will result in securing to the community at Toulon those rights and privileges of religious freedom which are now established throughout France. Will Christian friends unite in prayer that our brethren at Toulon may be supported in this time of trial and waiting?

M. W.

CHRISTIAN ALCHEMY.

The ancient alchemists pored over their crucibles searching for some method whereby to transmute the baser metals into gold. In the present day in the Sheltering Home, Liverpool, Christian tenderness has found a way of rescuing young lives from vicious, ignoble, and base surroundings, and turning out the golden product of truthful, honourable, useful citizens.

A lad sought admittance to the Sheltering Home last autumn, who at first sight did not prepossess one item in his favour. Pale, thin, weak-eyed, he was about as plain and uninteresting-looking a lad as could be seen. Nor did the account he gave of himself inspire that confidence which his looks failed to attract. His education had been that of the street. He was a homeless waif, sleeping under the landing stage or in empty houses, picking up something for food by carrying parcels, etc.

Walter was admitted on trial, and as his eyes prevented his studying in school, he was utilised as door-boy and messenger. By degrees it was proved that he was more to be trusted than the other boys; he would run in his eagerness to serve and carry messages quickly; he showed wit and intelligence in answering the ceaseless visitors of all descriptions at the door. His gratitude for the kind home he had found, made him identify his interests with those of the Home.

When the time arrived for the band of boys to sail with their teacher, Walter was unfortunately not quite well, and the doctor could not pass him. He bore this disappointment manfully, without a tear or a murmur, and to a lad of fourteen it was no small trial to see his comrades setting off in such high spirits, all rigged out in new clothes, and be compelled to remain behind. However, last week Walter was able to sail with the second party for this season, and he will no doubt succeed in Canada by his truthful, trustworthy conduct and willing disposition. Was not this lad worth saving for time and eternity?

Louisa Birt.

Sheltering Home, Myrtle-street, Liverpool.

ONE BY ONE.

Within the past three months a young sailor has gone forth from the Welcome Mission, Portsmouth, serving Christ upon the lines of definite prayer and personal effort for his comrades "one by one." He is in a subordinate position on board one of our largest warships, where, within a week of being commissioned, he wrote: "It is with a heart full of thankfulness I ask you to unite in praising God for answered prayer in the salvation of my sister before I left home, and for blessing since I have been on this ship. God has already given me one soul. When this comrade saw me kneel down before my messmates he said he knew I had something he had not. Praise God, the life-giving Spirit has also now come to him. . . . As I told him how I, a weak, sinful creature, was changed, he yielded, confessed Christ before his shipmates, and is now realising the power that saves from fear."

A month later this brother writes telling of further answers to prayer in the salvation of five others on board. He says: "What a happy day the first Sunday in April was! Five of us got together in a store-room, three of whom came to the Lord last month. It was a time of mighty blessing as we sang over and over again our dear old mission chorus—

> At thy feet I fall,
> Yield Thee up my all,
> To suffer, live, or die
> For my Lord crucified.

What wonders of grace would be manifested the world over if every Christian would wait upon the Lord to receive from Him the names of such as He would have each one to pray for definitely, and by some positive personal effort seek to win such for Christ.

Thomas Hogben.

WINSON GREEN, BIRMINGHAM.—During the past eight years, in connection with the Christian Mission Prison Gate Work, etc., about 5000 free meals have been given to ex-prisoners and others. Five hundred have been provided with regular or temporary work, principally lads. About 40,000 tracts have been distributed at prison gates, etc. Services are held continually on Sundays indoors, and in summer in the open air. Many who have received a helping hand are now leading better lives.

APRIL SIGHTS AND SOUNDS.

I.

Now Spring with tenderest green light
Moves like an angel through the woods,
And everywhere enchants the sight
With shimmering showers of dancing buds.

Nature's long, dim, mysterious halls
Now widen, deepen, and expand;
New verdure clothes the elastic walls,
New guests arrive from every land.

A dewy shyness veils the world;
The liquid voice within the brake,
Each glancing wing, each leaf unfurled,
Love's chaste espousals chaster make.

Soft vapoury verdure swathes the trees,
Each dell becomes a deepening shrine—
Frail hosts of pale anemones
With bent heads drain the mystic wine.

All through the half-cleared coppice land,
And mossy hedgerows of the lane,
And where the huge gnarled oaktrees stand,
Lie pensive pools of primrose rain.

"Come forth!" a voice cries, passing sweet,
"Nature's green scriptures bright and calm
Break open noiseless at your feet,
Instinct with parable and psalm."

The wandering cuckoo's magic note
Breathes home for all, yet home has none;
Swallows flash back from climes remote,
And flying gossip in the sun.

All day from dazzling belfry high
What bridal chimes rings out the lark!
The nightingale, copse-hid hard by,
All his love jewels stores till dark;—

Then sprinklings of rich notes, like spray
Of liquid diamonds, drop at first;
Soon deep soul-gurglings force their way,
Intense, diviner, grows love's thirst;

Till from fenced thicket's tangled heart
Flashes of rapture blind th' sod,
Where in the secret place apart
Love's soul sings closeted with God.

Dews softly now say evening grace,
And through heaven's yielding lattice bars,
Ten thousand windows lighting Space,
Lean forth full-souled, large, sentient stars.

II.

"God shield the mother bird," I cried,
"That in low, careless wayside nest
Sits tightly wedged, expectant eyed,
With beating heart and brooding breast."

I saw her through the glimmering twigs
Leave hastily, 'mid blotted leaves,
Those four warm wonders of blue eggs,
By holy instinct that deceives.

"God shield her dauntless faith," I say,
"That, at love's bidding straight took flight,
Lest her fond presence should betray
Her hanging homestead close in sight."

When love, at love's superior call
(For Love still shadows mortals o'er),
Abandons back to Heaven her all,
God watches the unguarded door!

CHARLES A. FOX.

PAST AND PRESENT.

IF there is less open profligacy there appears to be a quiet underlying current of scepticism. A friend, born and bred in a seaport town, says that he well remembers the terrible scenes which took place fifty years ago among our soldiers and sailors. That is all altered now. He attributes the change to treating the men more like human beings; to soldiers' and sailors' institutes; recreation rooms in barracks; married soldiers' quarters; and temperance societies in the army and navy. Sailors returning from a four or five years' commission used to be waylaid by crimps, publicans, and worse; and when their money was gone they were cast out into the streets. Now they can remit monthly to their families; and if single men to their old parents.

The "Homes" in all our great seaports are to the sailor what clubs are to civilians, in which much religious work is done. Nevertheless, scepticism is very prevalent, not the less dangerous because less profane. N. H.

THE PINK BOOKLET.

AMONG those on board a noble steamer which lately made the voyage from Dunkerque to Saigon was W——, a young man who had recently been converted, and was consumed with a desire to benefit those around him. While the vessel was loading, W—— spent some happy evenings at the Sailors' Rest, joining with delight in prayer and praise to Him "who hath loved us and washed us from our sin." Before the vessel left the port, we placed on board one of our sailors' bags, well filled with Gospel literature, which W—— took charge of and promised to distribute. The last evening he spent at the Rest, he selected several tracts and booklets from the cases which always stand open in the reading room, with an invitation, "Please take one." Among them was one with a pink cover, written by Rev. Dr. Pentecost, entitled, "Saved in a Snowstorm."

True to his promise, W—— gave away the contents of the bag among officers and crew, the pink booklet falling to the share of the steward, who, like too many of our seamen, was the victim of strong drink. Out in that burning East, with no opportunity of getting ashore and nothing to relieve the monotony of life on board, this poor man gave way freely to that terrible habit, until he became incapable of performing his duties, and had to be put aside. Waking at length from his stupor, one idea fixed itself in his mind—the desire to end that life which, through his own folly, had become an intolerable burden. He arose with the determination of throwing himself overboard. His hand was on the rail, his foot on the companion-way, when, turning to take a last look, the pink booklet caught his eye. Led by some irresistible impulse, he took it up, and in the dim grey light of that early dawn, sat down and read it. The simple story, penned by a master-hand, came home to the wretched man's conscience like a voice from heaven. The terrible consequence of the deed he was about to commit was revealed as by a lightning flash, and, falling on his knees, he cried to that Saviour to whom none appeal in vain, who is still "moved with compassion" for the lost and erring.

These facts were related to us by W—— on the return of the vessel to Dunkerque in December last. How we thanked God for using the booklet with its silent message! The pink cover is somewhat faded, its pages soiled and worn, but it is one of the steward's most cherished treasures, that he would not part with for gold. Work among seamen is necessarily a work of faith, a literal casting of bread upon the waters. We can only follow the seed sown with earnest prayer; and, in common with those engaged in similar work, we often long for some evidence that the thousands of Gospel tracts we distribute are not without some definite result.

This incident comes to us like a refreshing shower, bidding us be of good cheer, "Your labour is not in vain in the Lord." It is also one more instance in which a simple tract has been used as the turning point in the history of a life. We shall value the prayers of the Lord's people, for a mighty revival to break out in this almost unknown corner of his vineyard. (MRS.) A. STEWART MACKENZIE.

Sailors' Rest, Quai Freycinet,
Dunkerque, France.

CHRISTIAN MISSION, GREENOCK.

THE evangelistic agency established about sixteen years ago in a small hall in the lowest portion of the town has so grown and extended that the large music hall, holding from 800 to 1000 people, is regularly crowded on Sabbath evenings. An important mission has been brought to a close, carried on by Mr. William Munro. From the start till the close the interest increased, especially amongst men; latterly the large hall was nearly filled with men of all ages. The spiritual results have been very encouraging.

A notable feature of the services lately has been the conversion of a number of Roman Catholics, of some who were often in prison, and the workers have not had such experiences since the Mission was founded.

THE SALAMANDER, torpedo gunboat, has left Portsmouth in search of a fast-steaming "coper" which has been giving trouble in the North Sea and Irish Sea fisheries by smuggling spirits on board the smacks. The Salamander has orders to tow her prize into the nearest port as soon as she is captured.

GOSSNER'S MISSION IN INDIA.

GOSSNER'S Mission works exclusively in India. In the division of Chota Nagpur of Bengal, among the Kols, we have met with great success ever since our operations commenced there in 1845. Besides this we have another field in India, viz., at Ghazipore and on several stations in the province of Behar. It is, however, chiefly among the Kols that the Lord has blessed the work of our missionaries, there being now upwards of 40,000 native Christians under our care; and the work is going on continually increasing, so that we have about 3000 new inquirers every year. To instruct, teach, and guide our large congregations we have taken care to train up native assistants, of which there are at present nineteen ordained pastors and 322 catechists, teachers, and colporteurs.

Besides the Theological Seminary for the training of the native agents, containing eighteen students and 200 boys in the preparatory classes, we have for the education of the children a large number of boarding and village schools, seventeen of the former and sixty-four of the latter. We maintain also an hospital and two asylums for lepers and other incurables. I intend going out in the autumn, in order to be present at the celebration of the fiftieth anniversary of our missionary operations among the Kols, to visit our stations there, and to inspect the work. Our missionaries are crying for help, for the building of new stations, for the increase of the number of labourers, pupils, etc., and I am going to see how our work can be carried on in the most economical manner, without endangering its progress.

Though German Christians are spending about 80,000 rupees annually on the subjects of Queen Victoria in India, through the agency of Gossner's Mission, we receive but little assistance from Christians in Great Britain. On account of the great blessing the Lord has been pleased to lay upon the labours of our mission among the Kols, together with the difficulty to increase our home income, we have been obliged to consider the reduction rather than the expansion of our operations. Our missionary, Rev. Ferd. Hahn (c.o. Mr. Wellesley C. Bailey, 17, Greenhill-place, Edinburgh) will be in England till May 13, and will gladly avail himself of opportunities to explain the wants and prospects of our mission. May God bless you for any help you may be able and willing to give us towards the coming of Christ's kingdom among the heathens in India?

CHARLES PLATH, Mission Secretary and Professor at Berlin University.

Friedenau, Berlin.

EVANGELISTIC MISSION.

MR. J. J. SIMS, of Canada, has been giving addresses on "The Lord's Second Coming," at the Conference Hall, Eccleston-street, S.W., during the month of April. There has been manifest interest from the very beginning, and the Lord has been "confirming the Word with signs following." This hall is situated in the very centre of a population of the richer classes, a number of whom have been regular attendants at the meetings. The numbers have been larger than for some years past, and are steadily increasing.

Among the special cases of blessing is that of a young man, a Roman Catholic, "whose heart the Lord opened." He was under deep conviction for some time, and the night he found peace he went home to his wife so full of joy that she said he was "silly." He asks prayer that his wife may be made "silly" in the same way!

An intelligent woman who had been a strict Ritualist had her eyes opened, and went away rejoicing in the finished work of Christ. When it was shown to her from God's Word that "eating the flesh" and "drinking the blood" of Jesus was simply believing in Him, and had no reference to the Sacrament, she exclaimed, "I never heard anything like this. I do believe on Him, and God's Word says I have everlasting life, and it must be true."

Mr. Sims will continue the services through the first half of May on Tuesday and Thursday evenings, and Sundays at 3.30 and 7 p.m. He is being assisted in all his missions by the singing of Mrs. Sims and Mr. F. H. Hutchins, whose Gospel duets have been specially owned of the Lord, and will not soon be forgotten by those who have heard them. C. RUSSELL HURDITCH.

NOTES ON DAILY READINGS.

SUNDAY, MAY 5.—COL. IV.

Steadfast Prayer (1-6).—We must pray more. Our lives cannot retain the Godward attitude without prolonged seasons of communion with Him through the Word. We know too little of the watching against everything that would mar a life of devotion. Intercession will often unlock closed lips and make our souls glow. Let us be ready also to step in wherever God opens the door. (5) The great need of wisdom for the right-ordering of our daily life can only be met from the fulness of God. He will teach us how to *buy up* our opportunities by making the most of each of them. (6) Give your lips to Christ. Salt sparkles, and purifies.

Personal Notices (7-17).—See how the Apostle bound his fellow-workers to himself by the high estimate he put on them. Love idealises. Probably we should have thought these men ordinary enough, but the great heart of the Apostle saw them in hues borrowed from itself. They were beloved with a love like Christ's, which imputes its own ideal. Notice how often the word "faithful" occurs. Think how wonderful that Onesimus, the runaway slave, only lately converted, should be spoken of as the "faithful and beloved brother"! Epaphras has a marvellous record. He is a slave of Christ Jesus, and his labour is in his prayer. Have we ever learnt to labour for men in our prayers? May we not in these allusions to Paul's friends find a transcript of Christ's feelings towards us? He counts us beloved and faithful, and reckons that we are fellows in his service, sufferings, and kingdom. (18) The last verse was probably written by Paul's own hand. We can detect the clank of the chain.

MONDAY, MAY 6.—1 THESS. I.

The Apostle's Memory (1-5).—This earliest of Paul's Epistles was written from Corinth, where Timothy and Silas had joined him, the former bringing tidings of the state of the Church (Acts xviii. 5). Each church of believers is in the double enclosure of the Father's grace, and the Saviour's peace. (2) Always remember others when you pray, and give thanks for them. (3) The Apostle was so fond of introducing faith, hope, and love, as a kind of acrostic woven into the very texture of his epistles. Faith works; love labours; hope has patience; and they are all possible in fellowship with Jesus Christ. (4, 5) Our election is according to the foreknowledge of God; but it is manifested in the effect produced in our hearts. It is a great matter to find stability and endurance right back in the choice of God. But this will not help us unless it flowers into a holy life. Let us ask that when we preach the Gospel it may come to our hearers as Paul's to his.

The Testimony of Holy Lives (7-10).—They were not only holy, they were full of the joy of God. True religion is ever glad through the Holy Spirit. They imitated the Apostle, and were examples for others to imitate. Where men are living in the power of true religion their lives speak. The preaching of the Gospel is less necessary where the whole church manifests vital godliness. (9, 10) Notice the steps in true conversion; in the first place, it is a turning to God. We cannot do this without turning *from* idols. And then our heart is incited to yearn for his return, with whom we were raised from the dead, to whom we owe deliverance from wrath, and in whom alone we can find our perfect consummation and bliss.

TUESDAY, MAY 7.—THESS. II.

The Apostle's Life amongst His converts (1-12).—There was much holy boldness in his words, as of a man who had but one end to serve in pleasing God. There was no taint of erroneous doctrine, of impure affection, or of insincerity. He ever acted as a man who had been entrusted with the Gospel. We also are stewards of the manifold grace of God, and it becomes us ever to speak and act as in the sight of the All-Seeing. There was no trace of self-seeking in this heroic soul; neither money nor praise had any attractions for him. Combined with this strength of purpose there was a sweetness and tenderness as of a nurse. Self-denying labour also for his own maintenance, which took from his eyes needed sleep, was another proof of his devotion to the Gospel he preached. He said there was no harm in receiving the gifts of the disciples, but he was consumed with a holy passion that it might never be suggested that he had preached the Gospel for money. (10) With all these other traits we must combine the beauty of a holy and blameless life. It is a solemn question, Am I walking worthily of God?

The Word of God (13-16).—It should be received with reverence and faith. It should be allowed to have free scope to work in us. It is sure to bring us into collision with the spirit of the world which killed the Lord Jesus. There must be eternal conflict between the Gospel and those who please not God.

The Crown and Joy of the Christian Worker (17-20).—He had been cast out by his Jewish countrymen, but his reward was great, not only in the love of his converts, but in the consciousness of his Master's "Well done." It is as though he expected that his work amongst them would be the subject of permanent rejoicing, and that he would be able to cast a garland of saved souls at the feet of Jesus. What a conception is opened in that little sentence of the hindrances that Satan throws in the way of Christian workers; but Christ shall beat him down beneath our feet.

WEDNESDAY, MAY 8.—1 THESS. III.

The Apostle's Longings for his Absent Friends (1-10).—No thought of his own comfort interfered with his efforts for the young churches he had planted. He wanted them to be stablished and comforted amid the storm of persecution that swept over them. (4) Those who will follow Christ must suffer persecution. There is only one path to the glory, and that is lined with stones and flecked with blood. These afflictions are our appointed path, and a man may begin to doubt if he is on the heavenward track if he escape them. (7) The waters surged around Paul's soul. But he could bear anything if only his work stood fast. (9) What a glimpse into his heart! The stream of thanksgiving which he poured into the ear of God for this handful of souls; the exulting joy that burst all bounds as he rejoiced before God, oblivious to his own pressing anxieties; the prayers which night and day ran parallel with his manual labour (i. 9); the intense desire to see them that he might perfect the work of grace within them. When we contrast all this with our own solicitude for our fellow-Christians, how gravely we are rebuked. Think you not that each of these sentences is true of Jesus Christ, and his feelings towards us?

The Apostle's Prayer (11-13).—Satan had hindered, but his efforts were futile against God's work for his servant. He will always direct our way if we trust Him. Abounding love, blameless hearts, establishment in holiness, let us pray for these, and covet them as the best gifts, that we may stand accepted before the Lord Jesus at his Second Advent. The holy life is the best preparation for his coming.

THURSDAY, MAY 9.—1 THESS. IV.

The Will of God (1-8).—Our sanctification is the end of God in all his dealings with us, that we should become so in-filled by Himself that there may be no room for the intrusion of aught that would grieve Him, or mar our peace. It is a comfort to fall back on this. What cannot God's will effect in and for us, if only we yield to it? The sanctified, of course, abstain from sins of impurity, because they reckon that they are the temples of the Holy Ghost. If you cannot possess yourself in all purity, let the Spirit of God possess you. Then, on the positive side, we must daily walk, that is, take all the steps of life, with a fixed resolve to please God in them all. (6) The injunction to purity is enforced by the consideration that the contrary course wrongs others, and incurs the heavy judgment of God. (7) For a third time in this paragraph, sanctification is mentioned, the possession in the nature of the indwelling of God, who gives his Holy Spirit to those who are willing to welcome Him.

Love to the Brethren (9-12).—It is a beautiful suggestion that God is the teacher of Love. Others may teach the lower classes in the school of grace; the highest is reserved for the Divine Teacher. (10) Note that recurring *abound more and more.* (16) The distribution of goods in the early Church may have led to abuses, which these repeated injunctions to work were intended to rectify. It is well to have a definite work to do in the world, and to do it. If you have not to work for your living, work for the good of others.

The State of the Departed (13-18).—These saints anticipated the speedy return of the Lord, and feared that they would thus obtain some advantage which the beloved ones who had died would miss. The Apostle assured them that there was no need for these regrets. Those who had fallen asleep were with Jesus, He would bring them with Him when He came again, their bodies would be raised before the living saints were changed, and then there would be reunion and fellowship at the bridal feast.

FRIDAY, MAY 10.—1 THESS. V.

Watching and Ready (1-11).—How absurd these calculations about the Lord's return! His coming *in the air* for his saints may take place at any moment, and when least expected. It is the coming of the Bridegroom to his people, but as a thief to others. Joy to the one, travail and destruction to the other. (5) We must act in a manner becoming to our lofty origin, and move to and fro among men as white souls, clad in the glittering armour of light. Always ask yourself of any action, is this befitting a child of light? (8) Note again the conjunction of faith, hope, and love, as in i. 3. (9) Our salvation will not be complete till the body also shares in it at the coming of Jesus Christ; for this we hope and wait. (10) See that death makes but very little real difference to the soul that loves Jesus. On either side of that mysterious event we may live together with Him, and with all holy souls in either world.

Sundry Exhortations (12-28).—A kind word as to the esteem in which ministers of the Gospel are to be held. Even if you are admonished by them you ought to love them. (14) Each soul has a ministry to others. (18) Again we are reminded of the will of God, and a sketch is given of the life which He desires for us. Full of peace, and goodwill, and unceasing prayer, and overflowing joy, and the unquenched fire of the Holy Ghost. (23) We may not be faultless in this world, but we may be blameless; and we shall be, if we will let the God of Peace take up his abode in our spirit, the Holy of Holies, whence He shall pour his keeping, sanctifying presence through soul and body. God is faithful: He will fulfil desires He has excited.

SATURDAY, MAY 11.—2 THESS. I.

Counted Worthy of the Kingdom (1-5).—It was probably only a handful of converts in that great heathen city, and these mostly of the lowest classes, yet what infinite prayer and love the Apostle expended on them. The growth of their faith, the abounding of their love, their patience under trial and persecution, these were dearer to him than the produce of an empire. And this was largely because he viewed them in relation to the progress of the Kingdom of God through the world. To be counted worthy of that Kingdom seemed his loftiest ambition for them and him. Are we worthy to be considered as its citizens and children? Then God will not be ashamed to be called our God, since He has prepared for us a city.

God Glorified in His Saints (6-12).—These earliest epistles are fuller than the later ones of allusions to the second advent. In those dark days the Church stood much at the oriel window, watching for the dawn. It must be nearer now than ever. It will bring rest, infinite rest, to the persecuted and weary; but what awful affliction to those who have persecuted the Church, and rejected the Lord. (8) Those who know not God reject the Gospel. They will not stoop their proud necks under its gentle yoke. (10) Christ will be seen in his saints, in whom the beauty of his character will be revealed. What a marvel that the Lord can be admired in thee or me, and glorified in us, not only when He comes (10), but now and here (12). Let us only yield ourselves to Him that He may realise in us every desire of goodness and every work of faith with power.

ROMANISM IN AMERICA.—The following is from a reliable source, just received in a letter from U.S.A.:—"It is appallingly true that ecclesiasticism is the great bane of all the churches, and that is the reason that the Romish Church is actually expecting to bring about Church unity, and that within a few years, by absorbing all the Protestant denominations into itself. Allow me to say that Roman Catholics are expecting this not without good reason, for while Protestant Christendom is divided, and each sect fighting for its own creed and practice, Romanism is one. In the United States the Roman Catholics are increasing much more rapidly than all the Protestant sects together. Here in our land, for aught I know, is where the battle of Gog and Magog is to be fought. Thank God we know where will be the victory, but not without persecution, martyrdom, and blood."

INTERNATIONAL S. S. LESSONS.

MAY 12.

JESUS BEFORE THE HIGH PRIEST.—Mark xiv. 53-64.

GOLDEN TEXT.—Isa. liii. 3.

IN this lesson Jesus appears as a criminal before the high priest, and receives his sentence of death. "As the Passion advances, its amazing contrasts grow in affecting interest. The Deliverer in bonds; the Judge attainted; the Prince of Glory scorned; the Holy One condemned for sin; the Son of God as a blasphemer; the Resurrection and the Life sentenced to die; the High Priest for ever condemned by the high priest of that one year."—*Stier.* Tell the story of this strange mockery of a trial.

THE COURT was the Jewish Sanhedrim, the great ecclesiastical court of the Jews. It consisted of seventy members, in which were (1) chief priests, the heads of the twenty-four courses of priests; (2) scribes, the authorised teachers of the law; and (3) elders, men of age and influence. It was contrary to Jewish law for the Sanhedrim to try capital offenders at night. The present gathering was, therefore, informal, and a second assembly, "when it was day" (Luke xxii. 66), was needed to confirm what was done here. This was a packed meeting, hurriedly called together, and it is probable that Nicodemus and Joseph of Arimathea, both members of the Sanhedrim, were not present.

The JUDGE of this court was the high priest. Annas had held that office for fifteen years, but had been deposed (A.D. 14) by Valerius Gratus, the governor who preceded Pilate. It appears that the Jews still recognised him as holding the office; hence they took Jesus to him for a first examination (John xviii. 13). But the Romans had appointed Caiaphas, his son-in-law, to the office, and it was he who sat as presiding judge of the Sanhedrim. Had He not reason to expect fair treatment from them? But Jesus has been continuously "wounded in the house of his friends."

WITNESSES were produced (55-59). Does not this make the case seem hopeful for Jesus? Surely, out of the multitudes whom He has healed and blessed, many will be found to speak for Him? But the Court did not desire such witnesses. (55) Two only were found; and even their witness, though it referred to the same words spoken about three years before, did not agree (58-59). The words were not correctly reported, and their meaning was wilfully perverted. He who had cleansed the Temple of its impurity, called it his Father's house, taught in it, and performed many of his miracles there, could not be charged with speaking blasphemous things against it. All witness against Christ must be false witness.

THE PRISONER is Himself appealed to. Caiaphas made the demand by rising from his seat, and stepping forward into the centre of the circle where Jesus stood. The silence of Jesus was his best reply (61). (See Isa. liii. 7; 1 Pet. ii. 23.) He never failed to reply to any sincere questioner; nor even to an important question though insincerely put. Admire, and imitate the meekness of Jesus. To the second question of Caiaphas, which put Jesus on his oath (61; Matt. xxvi. 63), He did reply, and confessed two things:—First, that He was the Messiah; and second, that He was the Son of God. It was a bold confession, knowing as He did the use that Caiaphas would make of it. But He added more than that (62). The prophecy of Daniel vii. 13, 14, was to find its fulfilment in Him, even though they should put Him to death. It was a sublime utterance, and contained a solemn warning that ought to have been sufficient to arrest his enemies. What a change when He is Judge, and his judges and accusers are arraigned at his bar! How solemn is the warning to those who deliberately reject Him now.

THE VERDICT (63, 64).—The action of the high priest was a piece of hypocrisy, intended to represent how it rent his heart to hear such blasphemy. But to denounce it as blasphemy was both foolish and wicked. Jesus had made a very exalted claim; was it not right to call witnesses as to his life and work, and to compare such facts with Old Testament prophecy? Caiaphas does not act so. He has found in the confession of Jesus what the false witnesses did not supply—a pretext for putting Him to death. And the vote of the council is given accordingly.

While all this went on, where were his disciples? (See 50.) Yet Peter was not far away. He had "followed afar off" (54), sufficiently interested to desire to know what became of Jesus, yet not daring to appear as one of his disciples. The denial is practically begun when he mingles among the servants of the high priest as one of themselves. What disastrous consequences follow from half-hearted discipleship!

Do not forget why Jesus submitted to all this mockery of a trial. *He* was innocent, but *we* are not. Think of Him as the innocent one standing in our place as guilty. What return do you make to Him for such condescending love?

For the Young.

THE LIVING CHRIST.*

How may we know that Christ is still living? Well, how did those know who saw Him in the flesh after the Resurrection? Because they had seen Him, had touched Him, and spoken to Him, and He to them. All sorts of rumours were afloat about it, and some women had seen Him, but they were only half believed. Into the midst of the assembled disciples two men rush, and say "The Lord is risen indeed, for He hath appeared unto Simon. We are sure that He is risen, there can be no doubt about it, for He hath appeared to Simon Peter"; but even this was not enough, for Jesus Himself came into the assembly that they might know that indeed He was risen. It was very kind, and just like Jesus, to appear so soon to Simon Peter, who had denied Him with oaths. No doubt the reason was because He wished to comfort and reassure the penitent, for Peter's heart had been almost broken since the Lord had looked upon him with that kind, upbraiding glance (Luke xxii. 61). How thankful Peter must have been to see Jesus, not as He stood arraigned at Pilate's bar, but as his risen Lord!

We cannot see, or hear, or touch Him as those did, but we can see, and hear, and touch Him in another way. Let me try to make you understand it. When Mary Magdalene tried to clasp Jesus's knees, when first she saw Him in the garden, He said unto her, "Touch Me not, for I am not yet ascended to my Father." That means, cling not to Me with your hands; but if we may not cling to Him, because He was not ascended, it follows that we may cling to Him after He has ascended; but we cannot cling to Him with our hands when He is in heaven and we are on earth. How then, can we touch Him? *By faith.*

Sometimes we sing "I am so glad that Jesus loves me," and then we go on to sing—

> If you should ask of me how I can tell,
> Glory to Jesus, I know very well
> God's Holy Spirit with mine doth agree,
> Constantly witnessing Jesus loves me.

In a way that we cannot understand, but can clearly feel, Jesus lets us know that He has forgiven us our sin, that He loves us, cares for us, hears and answers our prayers. He must be alive to do that, must He not? To little children St. John writes: "Because your sins are forgiven you for his name's sake." They knew their sins were forgiven them because God had told them so.

"I've done it," said a little boy to a minister.

"Done what?" asked the preacher.

"Given my heart to God."

"How do you know you have done it?" was questioned.

"Because God's taken it," was the instant reply.

There could not have been a better answer.

Remember, children, Christ is as near to you as when you first began to love Him.

We have referred to the Ascension. As you know, Jesus Himself spoke of it to Mary Magdalene the first time He appeared to anyone after his resurrection. He has passed into the heavens. It is there that He lives. St. Paul tells us that "He ever liveth to make intercession for" us, that He may pray for us. Sometimes we sing:—

> Five bleeding wounds He bears,
> Received on Calvary;
> They pour effectual prayers,
> They strongly speak for me.
> "Forgive him! O forgive!" they cry,
> "Nor let that ransomed sinner die."

A very old story, which I daresay you have all heard before, tells how a certain Greek was condemned to death for a crime that he had committed. When the judges asked him if he could give any reason why the sentence should not be executed, he was speechless. He could not think of any reason; he was silent because he had nothing to say. He had a brother, an old soldier, who had lost an arm fighting bravely in battle for his country. This brother stepped to the condemned man's side, and held up the stump from which the arm had been cut off. He did not utter a single word, but the stump and the loose sleeve pleaded powerfully. They meant, "Give me my brother's life for the life I risked for my country." And the judges pardoned the criminal for his brother's silent pleading. So Christ has actually died for you and me, and his presence in heaven is silent prayer for us. But he *makes intercession* as well, praying for us, perhaps in words. We are sure that Jesus Christ is now living, because God forgives our sins, and bestows on us his grace in answer to his Son's intercession.

* Extracted from SCRIPTURE TRUTHS MADE SIMPLE. By Rev. J. Robinson Gregory. (2s. 6d. *C. H. Kelly.*)

CHILDREN'S SCRIPTURE UNION.—Portions for week ending May 11, 1895.—Sun., May 5, Job. i. 13-22; Mon., 6, ii. 1-13; Tues., 7, ix. 1-18; Wed., 8, ix. 19-35; Thurs., 9, xiv. 1-14; Fri., 10, xv. 1-16; Sat., 11, xix. 1-6, 20-29.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Stourbridge*, May 2; *S. Jude's, Harrow-road*, May 3; *Ipswich*, May 7; *Stowmarket*, May 8; *Cambridge*, May 9; *Bromley*, May 12; *Tarporley*, May 15; *Ross, Hereford*, May 16-17; Mr. H. Falkner, *West Ham*, May 3; *Doon, Abbott's Langley*, May 4; *King's Langley*, May 5; *Sewardstone, Chingford*, May 9; *High Beech*, May 10; *Elmdon, Saffron Walden*, May 14; *Chenies Bois*, May 19; Mr. Goodman, *Bromley Park*, May 5-10; *Harringay*, 19-24; Mr. Josiah Spiers, *Ashington, Northumberland*, May 4-17; *Beddington*, May 19-31; Mr. E. Arrowsmith, *Loughton*, May 2; *Wellington (Salop)*, May 5, 6; *Shrewsbury*, May 7; *Stoke-on-Trent*, May 8; *Nottingham*, May 10-12.

Special prayer meeting for seaside services at the Y.M.C.A., 186, Aldersgate-street, Thursday, May 2 and May 16.

A MISSIONARY'S PERIL.

DR. ROBERT KERR, of the North Africa Mission, and his party had some stirring experiences while travelling from the coast to their mission station at Rabat during the recent outburst of civil war. He writes:—

Our party consisted of Mrs. Kerr, Miss Paterson, our two boys, and myself. Owing to the unsettled state of the country, we were unable to get as far as we intended. About 4 p.m. on the first day of our overland journey a band of Arabs refused to let us go further. As we had no tent, we had to share that of an Arab, the open sides of which and the smoke from the green wood made us not too comfortable on a chilly night. Before retiring we sang a few Arabic hymns.

Next morning we were allowed to proceed, and started before 7 o'clock. All went well until we came to Ain El Hamara, some fourteen miles from Rabat, where we were again stopped. Two men ran toward us, one of whom, carrying a repeating rifle, called out, "You son of a Jew, stop, or I will drop you." Standing in front of my horse with his rifle cocked, he demanded our money. We refused, saying he could shoot if he liked, but that both he and his tribe would suffer for it. Our muleteer then told him I was the Christian doctor at Rabat, at which he appeared afraid, and drew back. Not deeming it wise to proceed further, I turned my horse to go back to the Kasba of Schairat, some 600 yards distant. Here the Arab made another rush at me, and held his gun in my face, saying, "You are going back to the Kasba to inform on me; dare move one step, and you are a dead man!"

We could do nothing but stand still and wait on God. Our eldest boy of five, who was riding in front of me, was so afraid that he jumped from the horse, while Mrs. Kerr, too, suffered much during the painful suspense, being unable to move, having our baby boy in her arms on the top of a loaded mule. It is at such moments as these that one realises the faithfulness of Him who has promised to keep and sustain in every trial. Like Ezra, without escort, or any human aid, the Lord led us safely through. We learned later that the Arab who attacked us was the nephew of the governor of the district.

During our journey from England to our destination, the promise in Isa. xliii. 2 came home to us with especial force, encountering, as we did, stormy waters, the dangers of crossing tidal rivers, and the threatened fire of hostile weapons.

When travelling I never allow my men to take firearms, because I believe "the hand of our God is upon all them for good that seek Him" still, as He was with Ezra on his journey to Jerusalem. I earnestly solicit an interest in the prayers of our readers, that this dark land may be soon won for Christ.

CHICAGO BIBLE INSTITUTE.—Mr. Moody has proposed special arrangements for school-teachers who desire to obtain the advantage of study in the Bible Institute, but after the work of the winter feel unable to take the full course laid out for regular students. Accordingly, a special course has been prepared by which they can share in the study and work so far as their strength will permit, and can also pursue a musical course if desired. Besides the usual lecturers, Dr. A. T. Pierson is expected in June, and Preb. Webb-Peploe, of London, is expected in September. The person in charge is Miss E. S. Strong, 230, La Salle Avenue, Chicago.

A REMINISCENCE OF 1859.

Dear Sir,—I feel constrained on reading again of the blessed Revival of 1859 to tell you of the Lord's goodness to me at that time. I was young, and considered to be a real Christian; was a regular attendant at church, Sunday-school teacher, and loved to visit the sick, etc., but I was unsaved. I suffered much from the fear of death and the loss of my soul. I spoke to our curate about it. He could not understand why I should think so much about that, as my life was so right, but bade me do something more. He suggested I should have a class of young people at home, and he would lend me good books to read to them. I was thankful to try anything that might help me to lose the fear of being lost.

I asked a friend to let the young people from her shop come on a definite evening for an hour. They came; I asked God to bless the little meeting, and I took the book which the curate had lent, and commenced to read. It was an account of the wave of blessing sweeping through Ireland. They were very attentive, and when it told of a desperately bad lad who had gone in to upset the meeting, and whom the Lord dealt with first, causing him to cry out "What must I do to be saved?" I noticed that Frank, the young apprentice, looked much moved. I again asked God to bless the hour thus spent, and they went.

The next evening I was alone in the house. In answering a knock I found Frank at the door; he apologised for coming, but asked if I would mind reading again to him about that wicked boy who was saved in Ireland. Of course, I gladly said, "Yes," and asked God's blessing. What a night for that dear boy, and what a night for me! As I read he broke down, sobbing out "Oh, I can't bear it; I never knew I was such a sinner before; I've gone to chapel always, but I never knew I was lost. What shall I do?" Then came the heart-breaking sobs. I sought to comfort him by speaking of Jesus who died for sinners, and then I asked God to speak to him and comfort his heart. Soon the storm passed, and there was a radiant look of joy and peace on his face as he said "Good night."

I went back to the parlour and literally fell down on the floor. It was as if a voice said "You have been praying for that boy. You have been comforting him, but you have never seen what that dear boy saw—that you are lost; but you are at this moment lost. There is no hope for you; you have taken a false place; you are lost." I could not kneel, I could not speak, I could not move, so close Satan seemed, so awful was my condition. I seemed to be withered up; my mouth was parched, and my frame shook terribly. Then I heard my name called. I sprang up, thinking it was Frank come back. However, no one was there when I went to the door. I seemed as if a great burden had now gone; as if chains had been taken off me. I could kneel now by mother's armchair, and weep, and say how sorry I was that I had walked with blinded eyes, and taken a wrong place. Then my name was called again, still seeming to me that it must be Frank, but no one was there.

Then there came the thought of God's voice to Samuel, and when I knelt and heard it again I said, "Speak, Lord, for my ears are opened." Then it was all told me; I was taken to Calvary, and saw that "great transaction" done. I saw, by faith, the blood of God's dear Son shed, and I knew it was shed for me; I knew "He loved me and gave Himself for me." I knew I was eternally saved; that I was his, and none could pluck me out of his hand. The very telling of it seemed to communicate blessing to others. Oh, that first morning of the second birth! That treading on the earth, but being really with Jesus, a citizen of the heavenly country. How can I ever praise Him enough for his great love!

But this I do—I cry to Him for a greater revival in this year than in 1859, and a speedy gathering in of his own from the world, and then the return of our blessed Lord Jesus. "Thine is the power," I plead, "Thine be the glory." He has put it into the hearts of so many to yearn for a world-wide revival, and to pray for it. Prayer was in 1859 a preparation to receive the grand answer; and surely it is so now. How thankful I am to read of the thanksgiving meetings. I will seek to help together by prayer, and to continue in the same, and He will keep his word.—Yours in our coming Lord,

J. E. Weller.

23, *Wingmore-road, Loughboro' Junction, April* 25.

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EARLSWOOD ASYLUM FOR IDIOTS.

Some sixteen years ago (writes a representative) it was my melancholy privilege to visit this abode of the mentally afflicted, on the occasion of a summer *fête*, and to describe briefly in these columns the work of the institution. While recently spending a few days in the vicinity, I made another call at Earlswood, hoping to learn something of the everyday life of the patients, and to note how those in charge seek to "minister to the minds diseased" of the 600 residents within its borders. My wish was readily acceded to by the medical superintendent, Dr. Corner, who very courteously showed me over the schools, workshops, dormitories, and other parts of this splendidly-equipped institution.

There are many grades in the ranks of those who have had the misfortune, either wholly or in part, to lose the Divine gift of reason. Earlswood is especially designed for such cases as are not deemed hopeless. As far as possible curative agencies are employed, and such rudiments of mental capacity as the inmates possess are trained and called forth. A goodly proportion of the inmates are young in years, and the work among them is of course the most hopeful and fruitful. The cases of these boy and girl idiots seem peculiarly sad, since their affliction must be the result of some physical weakness or moral obliquity on the part of ancestors. But if taken in hand in time there is a good chance, generally speaking, of sufficient improvement to remove them out of the category of the useless and helpless, and enable them to take some humble share in the world's work.

A round of the afternoon classes and the workshops, under Dr. Corner's guidance, was an interesting if chastened experience. The first thing to be noted was the healthy appearance of the young people, and the happy demeanour they showed, almost without exception. Teaching work among scholars so heavily handicapped must be singularly trying, but it was evident that patience, kindness, and care on the part of the instructors have their reward. Classes for elementary branches of knowledge are held in the earlier part of the day, and during my afternoon visit the girls were sewing, knitting, or engaging in such other handicrafts as their capacity or individual tastes would allow. Much of the work I saw would have done no discredit to those of the same age with all their wits about them. Some of the boys in class were also occupied in making useful or decorative articles that are good enough to be sold for the benefit of the institution. I could not help being delighted with the marked feeling of sympathy between teachers and taught, and specially with the glow of interest which the passing presence of the doctor awakened in the children. He seemed to know every member of his large and pitiful family by name, and had some cheering word of encouragement for each. I might note here that the principal lady teacher expressed a desire that friends outside should send her gifts of knitting wool of various kinds and shades; of any old needlework, patches, or other odds and ends that could be turned to account in the girls' sewing classes. Perhaps some kind readers with a superfluous store in their wardrobes will act on the suggestion; Earlswood Asylum, Redhill, is sufficient address.

There are some of the children unhappily, and numbers of the older patients, who have lost, if they ever had, sufficient capacity for any consecutive work or mental exertion. These can only be amused, gently dealt with, and left to Him who has ways and means of reaching the reason-dethroned spirit beyond human ken or resource.

An inspection of the workshops revealed the interesting fact that a good part of the industry needed in connection with the daily maintenance of such a large human colony, is done by the patients themselves. Thus I found that the extensive kitchen, baking and laundry departments find scope for the help of a goodly number; the 200-acre farm also affords an outlet for much healthy energy; while the printing, mat-making, basket-weaving, carpentry, shoemaking, tailoring, and other departments have each their quota of industrial patients. Some of these earn sufficient to maintain themselves; and they would probably do the same outside of Earlswood if the like loving care and supervision could be ensured.

In such a large collection of mentally maimed and wounded humanity the infirmary is a department in constant use. The mysterious disease of epilepsy, especially with the young, is very weakening both to body and mind, and not a few succumb to its recurring attacks. Some of those I saw lying in the infirmary cots were clearly not long for this life, but it was comforting to know that everything possible would be done to smooth the inevitable and not unwelcome passage into the next.

It did not come within my opportunity to be present at any of the chapel services, but these are regularly held, and I doubt not that many are able to appreciate and profit by such Christian ministrations. I was told by Dr. Corner that "music hath charms to soothe" the idiot breast; and that form of diversion is freely provided. I saw a large audience both of men and women quietly enjoying some performances by the brass band of the institution. Dr. Corner with his cornet and Mrs. Corner with the pianoforte, frequently participate in these musical treats. All seems to be done, in short, for the instruction and happiness of the patients that scientific skill and hearty sympathy can suggest.

The patients, though mainly, are not exclusively of the non-paying class. There is accommodation at Earlswood for those who can afford to contribute, either fully or partially, to their own care and maintenance. The great bulk of the inmates, of course, have to be received on the Foundation and supported by the gifts of the public. Just now there are very numerous applicants for a share in the bounty of the asylum, and the number of newcomers, for the usual period of five years, must depend on the extent to which the funds are replenished by those who have enough of this world's goods and to spare. After five years' treatment the cases are reconsidered, and further help must be the result of a fresh election. No words that I could use would be too strong in commending this Good Samaritan Surrey hostelry to the generous and grateful remembrance of the sane and the sound minded. Any friends wishing more detailed information can obtain it from the secretary, Mr. Downing, 36, King William-street, London, E.C.

THE PROGRESS OF STUNDISM.

A well-known Orthodox clergyman (says the *Daily News*) writes a long and noteworthy article in *The Moscow Gazette* on the subject of the Stundist propaganda. According to this authority, the rigorously suppressive laws lately promulgated against the Stundist sectarians are not only unsuccessful, but would actually appear to have given a renewed impetus both to the open and to the clandestine spread of the schism; whilst the best efforts of the special missionaries appointed to counteract the teaching of Stundism, and to reattach the Orthodox apostates to that creed, have been absolutely fruitless. The most lamentable feature of this propaganda, says the clerical writer in the Moscow journal, is its evident progress among the intelligent class of Russians who have practically abandoned the State Church, or who, when they hold bureaucratic positions, attend the Church service once or twice a year as a mere official habit and custom. It is also to this growing public inclination towards Stundism that the writer attributes the difficulty of getting the majority of the ordinary magistracy to convict the Stundist propagandists, and for the same reason large employers ignore the legal injunctions laid upon them with regard to the exclusion of Stundist workpeople of both sexes.

This Orthodox writer makes a significant admission when he candidly avows that a large number of intelligent and educated people who are gradually adopting the Stundist creed, would otherwise become freethinkers. "Unlike many other Russian sectarians," writes an Odessa correspondent, "the Stundists, whose religious tenets very closely resemble those of the Baptists, do not proselytise, and hence the police authorities find it difficult to convict them. It is by the force of example only, by their exemplary lives, their high-toned morality, sobriety, industry, thrift, and honest dealings that they attach the adherence and cohesion of their orthodox neighbours. Their bitterest opponents in the State Church cannot deny these many virtues of the 'heretics,' nor can they, if they bear truthful evidence, decline to acknowledge the reclaimed lives and material prosperity of the many thousands of ignorant, intemperate, and degraded peasants who have voluntarily adopted the Stundist teaching and copied the manners and morals of the Sectarians. There are no more conscientiously law-abiding subjects in the Czar's dominions.

Rev. David MacEwan, D.D.,
CLAPHAM-ROAD, LONDON.

FORTY-FOUR years' faithful pastoral and evangelistic service, crowned with many tokens of the Divine blessing, commend the subject of our sketch to the love and esteem of the Church of God. Many who know his good work in London will be glad to be reminded of his earlier and equally useful labours in Scotland.

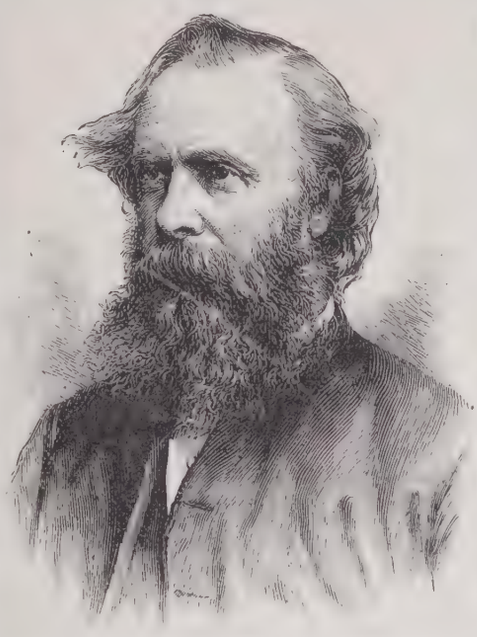
DAVID MACEWAN is, in Scottish phrase, "a son of the manse," his father having been for thirty years a faithful minister of the Gospel. He was born in Strathaven, Lanarkshire, about 1830, and at the early age of thirteen addicted himself to the work of the ministry. Entering Glasgow University he passed through the full curriculum, with honours, and after a five years' theological course was licensed by the United Presbyterian presbytery of Glasgow at the early age of twenty. Ere long he was called by the U.P. Church of Ayr, to the pastorate of which he was ordained in 1851, a heavy charge for a young man of twenty-one, seeing that the membership of the congregation numbered about 800. In the following year he accepted a call to South College-street, Edinburgh, where he laboured for thirteen years with considerable success. For a year, during the rebuilding of his church, he preached Sunday and Sunday in a large circus accommodating about 3000 people, and this was usually crowded.

This rising young minister soon attracted attention elsewhere, and various calls reached him, which he felt right to decline. At length, however, in 1865, he was invited to succeed Dr. William Anderson in John-street U.P. Church, Glasgow. His predecessor had been a remarkable man in many ways, and the congregation was large and influential. Mr. MacEwan was led to feel that it was God's will for him, and he therefore accepted the invitation. He threw himself fully into his new sphere, the congregations grew, and the work of the church flourished. Being deeply imbued with the evangelistic spirit, he took an active and earnest part in Mr. Moody's great meetings, entering thoroughly into the revival that swept over parts of Scotland during the first visit of our American brethren, Messrs. Moody and Sankey. Especially was Mr. MacEwan to the front in the great gatherings on Glasgow Green, preaching frequently to thousands in the open air or in a large tent erected for that time on the Green. In addition to these pastoral and evangelistic activities he took a leading place in the general organisation of the United Presbyterian Church, devoting himself largely to Sabbath-schools and work among students. Foreign missions also claimed a share in his interests, while various home missions and philanthropic institutions in the west of Scotland found in him a hearty and willing exponent.

After ten years' labour in Glasgow a call came from London. His old friend, Rev. Dr. John Macfarlane, who had been the means of building up a large and prosperous congregation in the Clapham-road, passed away, and on his death Mr. MacEwan was invited to become his successor at Trinity Presbyterian Church. Here his labours have been greatly blessed of God. The congregation has been built up and edified by his faithful and able ministry of the Word. The efficiency and prosperity of the church have been well maintained; while the people have been taught to work and give. Home missions have occupied a large share of attention, in view of the classes of the non-church-going to be found in the adjoining districts. A mission hall, which has since grown into a flourishing church, was earnestly fostered; while the claims of foreign missions were by no means overlooked. In connection with the English Presbyterian body Dr. MacEwan has also rendered important service, and in 1886 he was elected Moderator of the Synod.

One who knows him well thus writes:—"Dr. McEwan's personal qualifications have been the main element in securing his success. His preaching is warm and thoroughly evangelical. He attends most carefully to every department of congregational work, and keeps it all well in hand. He is a man of prudence and sound judgment, and of a most kindly and conciliatory spirit. With these qualities of mind and character he has now for forty-four years proved himself an efficient and able minister of the Word and faithful pastor of his flock."

Rev. John Dunlop thus outlines his view of Dr. MacEwan's Christian character:—"The gold of piety in him is not only real but radiant. He has a genial sunny nature that



(From Photograph by Messrs. Russell & Sons, Baker-street, W.)

assimilates to itself what it touches and makes it beautiful. In private life he is a warm and trustworthy friend; in public life he is distinguished for meekness, gentleness, and courtesy. His goodness and learning are adorned with courtesy and civility. He is careful not to give any reasonable cause of offence, and slow to take offence. He never differs with others if it is possible to agree. He always follows after the things that promote peace, and he is clothed with humility. He is public-spirited, taking a deep interest in all the great pressing questions of his time. He is catholic-spirited; while warmly attached to his own denomination, he is a lover of all good men, and sympathises with all movements which aim at progress in Christian truth and righteousness. He longs for the time when light and love will admit of no prismatic separation in the Church of Christ on earth.

"Dr. MacEwan has often appeared in public in connection with the missionary and benevolent work of the various Evangelical denominations and the great Christian societies that have for their aim the highest weal of man. For many years he has been a director of the London Missionary Society, a governor of St. Thomas's Hospital, honorary secretary of the Freedman's Mission Aid Society, one of the honorary secretaries of the Evangelical Alliance, and a member of the committee of the British Society for the Propagation of the Gospel among the Jews. Both in Scotland and England he has always shown a deep interest in the work of God among his ancient and everlasting people, and has powerfully commended it in pulpit and platform."

Now, in advancing years, he is still found labouring in the Gospel, his ripe experience and insight into the Word being highly valued by his attached flock. He has been lately indisposed and compelled to rest awhile, but is hopeful that further service still lies before him for the Master he has so long sought humbly and faithfully to serve.

THE CHILDREN OF MANCHESTER.

THE twenty-fifth annual report of the Manchester and Salford Boys' and Girls' Refuges and Homes opens with a retrospect, not only of the growth of these institutions, but of work for the well-being of poor children generally. At present these Homes and Refuges embrace eighteen distinct branches, touching all manner of poor children, by means of which the Society has received and dealt with during the past year a total number of 3113 children. In addition, the number of cases investigated and children protected by the prevention of cruelty to children branch, was 705, involving the welfare of 2542 children. At the Prison Gate Mission, the number of discharged prisoners who accepted the invitation given each morning at the gate, and came to the Mission-room, was 12,384. The fresh applicants for admission to the Homes numbered 552, of whom 437 were boys, 105 girls. Adding 317 cases permanently admitted to the 425 in the Refuges and Homes when the year began, there is a total of 742 under care and training during the year.

THE CENTRAL REFUGE, STRANGEWAYS,

which for so many years was the scene of frequent alterations, rendered necessary by the growing needs of the work, is now complete, and with its new workshops, dining-hall, reading-room, dormitories, infirmary, play room and ground, steam laundry, etc., is in all respects fitted for carrying on the important work of which it is the centre, has continued full and active throughout the year. No day passes without some cases of sorrow, suffering, or need, seeking its ever-ready aid.

The workshops—joinering, shoemaking, tailoring, letterpress printing, and firewood making—giving employment to seventy boys, have been active throughout the year, and after paying boys and foremen's wages, and bearing their share of working expenses, have added no less than £523 8s. 7d. as net profit to the funds of the institution! The boys in the various shops (except the firewood) are regularly apprenticed, and learn their trade under the teaching of efficient foremen.

THE CHEETHAM HILL GROUP.

Here is quite a colony of homes, situated in George-street, Cheetham Hill, and comprising six Orphan Homes, for fatherless and motherless children, boys and girls. Eighteen children, the mother, and young helper, constitute each household, wherein a very real family life is lived. The Rosen Hallas Training Home and Laundry for girls, both for emigration and home domestic service. The elder girls at this house do all the washing and laundry work for all the Cheetham Hill Homes. The convalescent cottage in Rosen Hallas ground, which has been well-filled during the year with weak and ailing children from the adjoining homes. And, finally, the Bethesda Home for Crippled and Incurable Children, whose beneficent object is—"To provide for crippled, maimed, paralysed, and generally incurable poor children, whose cases are unsuitable for the ordinary hospitals of the district." With such this beautiful home has been well filled throughout the year.

Details follow of many other branches of this greatly diversified work, which must commend itself to all who know how pressing is the need for such Christ-like helpers in dense manufacturing centres, where so often, in the rush and hurry of life, the weakest go to the wall and the innocent children are left to perish, if no loving hand be outstretched to save. The report may be had of Mr. L. K. Shaw, Strangeways, Manchester.

MAY MEETINGS.

Trinitarian Bible Society.

The sixty-fourth annual meeting of the Trinitarian Bible Society was held on Tuesday evening last week at Exeter Hall. The chair was occupied by Sir Robert Phayre, who, in opening the proceedings, denounced the fashionable destructive criticism of the Scriptures. He maintained that as God's Word spoken was called in question in Eden, so also has God's Word written been dealt with. The same treatment was extended to the Living Word; the tempter of our first parents appeared to Him, and was answered by God's Word written. Sir Robert referred with sorrow to the "galloping pace" at which nominal Christians are accepting the conclusions of such as virtually "make God a liar."

The report, an abstract of which was read by the secretary, Rev. Dr. Bullinger, set forth the essentially Protestant character of the Society's operations. During the year some new auxiliaries had been formed; and though the receipts from regular and permanent sources of income showed in some instances a falling off, on the whole substantial advance had taken place in the position occupied by the Society. The balance-sheet showed the total receipts to have been £5563. The circulation of Bibles, New Testaments, and portions reached the total of eighty thousand, and free grants were made to some sixty societies, institutions, missionaries, and Christian workers in various parts of the world. The removal of the headquarters to 25, New Oxford-street, W.C., was referred to, and a hope was expressed that the future would confirm the faith of the committee in this matter.

Referring to the new edition of the Hebrew Bible brought out by the Society, the report said that it was the outcome of life-long labour on the part of Dr. Ginsburg, and is practically the third great edition of the sacred text, the first being that published at Soncino in 1488, and the second that issued at Venice in 1524-25. An edition embodying the text so jealously preserved by the Jewish scribes and copyists has long been needed; and it is safe to say that the Ginsburg Bible is indispensable to Hebrew students, critics, and commentators. An "Introduction," explaining the text and the sources of Massoretic information, will shortly be published to accompany the work. Another important undertaking, the Hebrew-German Bible, is also making progress. The Pentateuch has been completed, and two editions printed. The New Testament, the work of Rev. J. A. Adler, also has been further advanced. Again, the Hebrew New Testament which has been so widely circulated by the Mildmay Mission to the Jews, is still in continuous demand.

Rev. Sydney Thelwall, vicar of Radford, Leamington, showed that the way of Satan has ever been to corrupt that which he could not destroy. This has been his plan with the Church as well as with Holy Scripture. He desiderated a positive Protestantism, not political merely, but Biblical. Rev. F. B. Monti, of Shepherd's Bush, spoke of the Society as a platform on which true Protestants can unite without disloyalty. God's Word is the standard around which conflict is thickening; and by-and-by Christians will have to take their stand for or against Divine revelation. Addresses were also delivered by Revs. J. A. Adler, of the Mildmay Mission to the Jews; E. H. Soper, from Brazil; J. S. Pawlyn, of Lambeth; Pasteur Lecoat, of Brittany, and Mr. F. W. Smith. Mr. Adler expressed a hope that generous friends would make it possible for the Society to supply the new Hebrew Bible at a cheap rate to students and ministers of the Gospel.

Drift Children and Cripples.

On Tuesday week the second annual meeting of Mr. Boyer's Drift Children's Mission and Home Cripples' Band was held in the East London Tabernacle, Burdett-road. Pastor Archibald G. Brown occupied the chair. The report showed a greatly enlarged work of reformation going on amongst the drift and crippled children of London, the total figures mentioned as attendances at meetings and for recreation being close upon 150,000. The Cripples' Band has a membership of 550 well visited and cared for. A seaside home has been taken at Cecil-square, Margate, and an earnest appeal was made for help.

A large display of baskets of all shapes were on view and for sale in the lower hall of the Tabernacle. They were made, under special instruction, by the cripples who are being taught, so as to enable them to have a means of livelihood. A thoroughly efficient system of education has been commenced at 29, Cottage-grove, Bow, by a qualified teacher; the cripples are called for and taken home daily by conveyance.

A choir of cripples and drifts sang several selections during the evening. The speeches were stirring, interesting, and profitable; each speaker had a thorough personal knowledge of the work and its claims, and testified to Mr. Boyer's self-denial and his strict system of economy in all departments. Madame Antoinette Sterling rendered very valuable assistance by singing four selections, and by earnest appeals in speech.

At the close of the meeting Mr. C. L. Boyer left for six weeks' trip to America, the friends on that side of the ocean having sent his boat-ticket to ensure his visit. A hearty farewell was accorded him, many friends accompanying him as far as Euston.

Zenana Bible and Medical Mission.

Many and varied are the claims upon us, as the noble work of different societies is brought into prominence at the annual meetings; but amongst these this, one of the first Zenana missions, takes a high and honoured place. At the annual meeting at St. Martin's Town Hall on Tuesday last, when Lord Kinnaird, that true friend of the women of India, presided, a most encouraging account was given of the year's operations. These have been full of progress and blessing, while fresh opportunities are being found on every hand, if only the Society had means to enter in.

The brief extract of the report given by the secretary, Rev. A. R. Cavalier, stated that the medical work at Lucknow, Benares, and Patna all show increased numbers of patients. Another wing added to Benares Hospital makes room for fifty beds there; Lucknow sadly needs another wing, for which £600 is required. Patna Hospital is just completed. Turning to the general work, the secretary was able to report signs of blessing all round. Converts have been baptized at Nasik, Patna, and other places, while from the Zenana visitors come tidings of interest and blessing amongst the women secluded in these Zenanas. The educational work, at both the general schools and those for training native Christians, shows advance all round, and the Government inspector's reports are most satisfactory.

The Dean of Norwich, said they had cause for gratitude to God, yet he reflected with regret that this was only their forty-third anniversary; how many generations and centuries passed away ere any endeavour was made to raise the women of India from the degradation and darkness associated with that word Zenana! This was about the first society to attempt such work, and for what it has done all must be thankful. The speaker showed the great expansion of the work between 1889 and 1894; but that again must stimulate to still greater effort. Organisation, however good, must never be allowed to take the place of faith and prayer. This society's work had been blessed because it had a good and efficient organisation, sustained by faith and sweetened by believing prayer.

In India the men did come into contact with other peoples and diverse modes of thought; but the women, shut up, what had they? What contact or knowledge with the outer world to enlarge their minds or brighten their lot? Only lady missionaries could reach them, and so he urged upon Christians the claims of these inmates of the Zenanas upon their sympathy and substance. He asked if all present gave a tenth? That would on be to keep to the Jewish level, but even that wou be a vast help. Such an amount is really not give however, so the societies have to plead and struggl instead of going forward freely with the work bringing saving knowledge to thousands of da hearts and homes.

Mrs. Nikambe spoke of the condition of her countr women, and read extracts from their own sacred boo proving the low estimate in which women are he in her own land. She spoke of herself as havi been a pupil in one of the Normal Schools, a showed how Christian teaching is raising the wom who receive it, and brightening homes here a there throughout the land. Now there is even native Christian lady doctor, a harbinger of ho and promise. By Christian training native pasto will be raised, and native Christian church formed, and so the work will become more a more deeply rooted in India.

Mr. W. T. Paton, in his own cheery and geni way, gave the financial statement. He wanted se timent and emotion put into practical shape. La year there was a suggestion that some should de themselves a shilling a day; a lady had done s and sent in the result, 365 shillings—that was pra tical. For years they had asked God for an incon of £20,000 a year, and now, with thankfulness, t society had to record having reached that inco last year. Twenty-four new missionaries have be added to the staff during the last eighteen month and for these increased funds are required.

Rev. G. H. C. Macgregor could not understa apathy regarding missions in anyone who p fessed Christianity; a Christian not interested the work of missions is surely disloyal to Him w is the Chief of Missions. Further, the Maste command, "Go ye into all the world," is a law Christianity. Christians are bound to witness f Christ. As long as "go" means go, the Christi will be answerable, and must ask why he does n go? People get their daily newspaper, but do th read the news of mission work throughout t world. These are most interesting, yet in sco of Christian homes no missionary news is rea God wants three things: Our persons, prayers, a purses, all to be consecrated for this work. T proportion of giving to missions is a third of farthing in the pound! What sort of consecrati is that for the work of the Church?

Miss Fallon gave interesting personal experienc of village mission work in India, and spoke strong in support of its extension.

Baptist Missionary Society.

The annual meeting of the Baptist Missiona Society was held on Thursday evening, in Exet Hall, which was filled with an audience whi evinced an enthusiastic interest in the great subje of world-wide evangelisation. In the course of a fe remarks on the year's work, the secretary, Mr. A. Baynes, said the Society had never been privileg to present such an encouraging report to its s porters. Though unusual anxiety had been the of the directors, especially with regard to finance there had been remarkable and signal succe abroad. Alike from India, China, and Africa, t missionaries report manifest tokens of the Divi blessing—numerous conversions, notwithstanding some cases bitter persecution. Also they tell o more widespread appreciation of individual respo sibility to spread the Gospel on the part of tho who have received it; a growing spirit of self-su port and independence; the opening up and t evangelisation of new fields by native Christians their own cost; a large increase in the number scholars in Christian day and Sunday schools; widespread inquiry for copies of the Holy Scriptur and Christian literature; and a growing disbelief the heathen systems. Hence there is abunda reason to thank God and take courage.

Mr. W. R. Rickett made a financial statemer which was, on the whole satisfactory. The defi of the past and preceding years made a to debt of £22,875. This had been reduced by t sum of £15,000, the surplus over the £100,0 raised as a Centenary Fund, and by special cont butions; a little effort on the part of friends of t work would now entirely wipe out the debt. present the expenditure stands at £9000 over t income, which averages about £60,000, and t directors hesitate to curtail operations. Increas contributions would prevent anxiety, and enable t work to proceed without hindrance.

From this point the meeting was as much concerned with the work of a sister society as with Baptist missionary affairs. The London Missionary Society is celebrating its centenary, and it was fitting that words of congratulation should be spoken on such an occasion as this. Accordingly, Dr. Glover moved a resolution in this sense, in which also God was thanked for "the marvellous blessing that has attended the labours of their missionaries during the past hundred years in so many different parts of the world," and an earnest prayer was offered that the new century of missionary achievement may be marked by even still larger blessing and richer success. In the course of a vigorous address, Dr. Glover referred to the work of the L.M.S. in the South Seas, New Guinea, West Indies, British Guiana, Madagascar, China, India, and Central Africa. No society has had so many martyrs as the L.M.S. in the ranks of its missionaries, and from among its native converts and preachers. The address was sympathetic in a high degree. Mr. Edward Rawlings, of Wimbledon Common, seconded the resolution, which was carried with much heartiness.

Lord Overtoun, who presided, followed with a capital address on the obligation and urgency of missions. He maintained that we have reason to look backward with thankfulness, forward with expectancy, and upward with trustfulness. Many are accustomed to say, "To what purpose is this waste?" The lives laid down are not lost lives. There is a harvest coming that will gladden the hearts of those who see it, and also the heart of the risen Lord Himself, as He sees of the travail of his soul and is satisfied. Reviewing the work of the Baptist Missionary Society, the speaker said that one of the best tokens of success in India is the formation of native churches and centres where native pastors may be trained; and he rejoiced to learn that at Serampore, Cuttack, and Delhi there are institutions for this training work. In some earnest words on the privilege of having a part in the conflict against sin and darkness, he emphasised the importance of preaching a definite Gospel, in the spirit of the Apostle, who said, "God forbid that I should glory save in the cross of our Lord Jesus Christ." In conclusion, urging a due support of the work, Lord Overtoun said it is time that Christians not only prayed God to send the money, but began themselves to give it. There is indeed a command, "Ask and it shall be given you"; but there is also another, "Give, and it shall be given you." God is able to do now as great things as He did in the early Church, and He is waiting for us to put ourselves in his hands for his service.

Rev. Dr. Berry, of Wolverhampton, after acknowledging the gracious resolution regarding the L.M.S., enlarged upon reasons which should move Christians to go on with the work. First of all, there is the ultimate, abiding, and all-sufficient reason, that the Lord said "Go." The genius of the Gospel is in perfect accord with the command; and nothing but the Gospel is capable of inspiring men to nobility of life or comforting them in their distresses. In addition, also, to the need of the inhabitants of the earth, there are reasons which lie near at home. The churches at home have got incalculably more from the mission field than they have sent there. Missions have given us a new apologetic, promoted Christian reunion, and should exert a powerful influence at the present time, when in the name of decadent art and decadent literature, corruption is being sown in our land.

An address was also delivered by Rev. Daniel Jones, of Patna City, North-West Provinces.

The Railway Mission.

Delegates from all parts of the land came up last week in strong force for the annual conference of this Mission, which now numbers about 400 branches. Many of these Christian railway men spoke at one or other of these conference meetings, and most encouraging details transpired of the progress of the work in and around London, and in the provinces, as well as in Wales, Scotland, and Ireland. It was delightful to hear one after another—in curious variations of tone and dialect—witness to the grace of God among the men on the line.

One who spoke on Wednesday afternoon stirred many hearts as he testified to the work now going on in Switzerland and South Germany among the employés on the railway lines. So, again, another had much to say of Glasgow, while other great centres, such as Crewe, Brighton, Liverpool, Manchester, Birmingham, Dublin, and Bristol were shown to be in full activity.

At the public evening meeting Exeter Hall was crowded by an enthusiastic assembly. Col. Williams, director of the London and South-Western Railway, presided. Mr. Nixon presented a summary of the report, showing that during the year twenty new branches had been opened, bringing up the total to over four hundred. Five new halls had also been opened, and there was an "Inner Circle" of 8517 converted men in connection with the Mission. Railway men, it was pointed out, had splendid opportunities for doing evangelistic work, as they travelled all over the country for nothing. In addition to the home work they had a missionary in Cape Colony, and for several years past a lady had been doing the same sort of work in Egypt. The authorities who controlled the railways in Japan had permitted the missionary there to place a Testament in every station, and a circular letter had been addressed to every official requesting him to give his subordinates opportunities to study the Scriptures. At the Hastings Convalescent Home 154 patients had been under care, and satisfaction was expressed that thirty-eight of them had professed to be converted. The debt with which they had started the year had been cleared off, and there was a balance on the right side.

Mr. Gurney Sheppard, in presenting the accounts, made a very strong plea for increased funds. He should like to see the present £3000 annually become £30,000. He also warmly urged the need of £5000 for a new Convalescent Home at Hastings, the house now used being far too small. Miss Ada Rose having sung a solo, the chairman, Colonel Williams, gave reasons why he, as a railway director, should take a deep interest in all that aimed at the well-being of the men. Madame Antoinette Sterling sang at this point two beautiful solos, filling the great hall with her full-voiced message in song.

Pastor Thomas Spurgeon followed with a racy and sympathetic address. One of his stories from an Australian bush station told with great effect. He had travelled thither to see an old one-legged porter. It was far out of the way, and the trains numbered about three a day, so he was not surprised to find no one about. He went, however, to the porter's box, and knocked again and again. After long waiting, the old man appeared. "Why have you kept me so long?" "Well you see, sir, I had a beautiful cork leg sent me, but when I walked, it had a queer squeak at the knee, and I had unscrewed it to oil it, and get the squeak out." So the speaker felt that a lot of us need the squeak taken out of us. We can go, and we can work, but we have our peculiarities and these often hinder sadly our usefulness. Like John Newton, he felt that heaven would have for us three wonders. First, to find some we never expected to see there; second, to miss some we counted on seeing there; and, lastly, that we should be there ourselves. On this Mr. Spurgeon based an earnest Gospel address.

Rev. Henry Dening spoke in his wonted epigrammatic style on four lessons from a railway lamp. It must be a light to give light; it must shine where it is placed; nothing must be allowed to dim it; it must shine till the day dawn.

After a few words from Mr. T. A. Denny came the surprise of the evening; Madame Sterling, who had already sung, and who had sent in (as announced) a donation for £10 10s., rose and said that no one had asked her to speak, but she was led to say why she had come that evening, and why she loved railway men. In her own charming way she recalled the kind attention shown her all over the land by porters, guards, and so on; she was there that night to show her gratitude. In conclusion she sang "The Lord is my Shepherd: He leadeth me."

Wesleyan Missionary Society.

The annual meeting of the Wesleyan Missionary Society is always warm-hearted, and Monday's gathering in Exeter Hall was no exception to the rule. Friends from all parts assembled in large numbers, joined in earnest prayer for the progress of the kingdom of Christ; sang with characteristic ardour of the world-wide victory which shall in due course be ascribed to Christ the Lord; and listened with rapt attention to earnest addresses on the work abroad and administration at home.

Rev. F. W. Macdonald read an abstract of the report, which opened with a hopeful note. In whatever quarter there may be doubt or despondency, there is none among those labouring in the mission-field. The brethren of the Jaffna district fairly voiced the feelings of others when they wrote: "God has so blessed our work that praise must be the prevailing note in our report of the past, and glad anticipation the attitude of our minds towards the future." Evangelisation was spoken of as the primary and central duty of the missionary, and the number of those engaged in it increases year by year. Native ministers and evangelists, lay preachers from England, form a great "company of preachers," who preach the Gospel day by day in a score of languages to thousands of people. Then comes the great and truly missionary agency of education, ranging from the village school, taught in a hut or in the open air, to high schools and theological institutions. In Asia and Africa 65,500 boys and girls, youths and maidens, are under instruction. The development of women's work among women is a notable and encouraging feature of the Society's operations. Every year adds to the number of women engaged in educational, evangelistic, and medical work. On an increasingly large scale, native Indian women are being employed to interest themselves in the people in a way which only women can do.

Among other mission institutions are the orphanage and the children's Home, the hospital, the blind school, and the Home for lepers. A deeply important section of the report dealt with the growth of the native ministry. At the present time more than half the missionaries on the roll are natives of the countries in which they are working. It is obvious that the Gospel can never be spread through the thickly-populated East and over the vast regions of the South except by men of the race and language of those to whom they preach. Christianity is unacclimatised and foreign in any country until it has raised up its own witnesses and workers; and churches have but a conditional existence until they possess a native pastorate. After recording progress in various lands, the report concluded with some speaking figures, an increase in the return of church membership, and also in the amount of the society's income. Although the balance-sheet was thus encouraging, showing an income of six figures, the society has an accumulation of deficits amounting in the aggregate to £30,478, and towards the reduction of this generous supporters of the Society are now being invited to show their charity.

The chairman, Alderman William H. Stephenson, Mayor of Newcastle on-Tyne, while acknowledging with pleasure the improved financial situation of the society, pointed out that giving had not advanced with the increase of membership. He had never known a Methodist to come to grief by what he gave to God's cause, but he had known many come to grief by what they kept back. The people require to be brought under a deep sense of stewardship and accountability to God. He had come to the conclusion that there was too much money in Methodism, and he remembered a sentiment by Juvenal, that as money increases the love of money increases also. He called upon his brethren to give more liberally, and asked that the interest of children should be more generally engaged in missions, and their co-operation secured in raising funds.

Rev. Walford Green, president of the Conference, delivered a rousing address; and was followed by Rev. James Lewis, from Karur, South India, who reported very cheering results of work in Negapatam, where high-caste Hindus are educated and instructed in the Gospel. The Karur Christians, among whom he has laboured as a vernacular preacher, are, he said, consistent and generous, and are doing their part to spread the Gospel. When the cholera visited the district, the native Christians did not forsake their friends as the Hindus did, but stood by them and nursed them with loving care. What with this malady, and fever, and burying the dead in haste, even into the middle of the night, with jackals howling around; and what with the bursting of a monsoon and twenty-six hours' ceaseless raining, Mr. Lewis had some terrible experiences. His "plain talk" was listened to with intense interest. Notwithstanding many cares and hard toils, he had joy in his work; only it was, he said, impossible to carry on at such a rate. He asked his hearers to put their hearts into missions, and to send out more labourers into the harvest-field. Referring to the work of the native catechists, he said that the example of the Christian man is more powerful than the cogency of the missionary's logic.

Other speakers were Revs. Hugh Price Hughes, of London; W. West Houldsworth, from the Mysore; and A. Spring Sharp, from the Transvaal. Several substantial contributions in aid of the Society's funds were announced.

Postal and Telegraph Employes.

The annual conference of the P.T.C.A. (senior), held in the City Temple on April 22 and 23, affords a clear proof of the great value of these periodical gatherings. The quiet hour of prayer from 10 to 11 o'clock was a fitting preparation for the consideration of the first subject, "The extension of the work." One rose after another to give an account of the working of the branches to which they belonged, showing that God is using the weak things of this world to the extension of his kingdom. Cambridge reported the formation of sixteen sub-branches. The Brighton, Durham, Edinburgh, Kingston, and N.W. District Office delegates also spoke of aggressive work. In the prayer-meeting which followed, Mr. Bevan showed that the sole source of power for service is Christ revealed in the worker (Gal. i. 16).

The conference on missionary work was rendered particularly interesting by the presence of Dr. Whitney from Japan. He spoke of the good work done in that country by means of the P.T.C.A. and Railway Mission journal, *Light on the Pathway*, which is circulated in four thousand places. There is probably no way in which more good is being done than by the members employing their annual leave in visiting other centres of P.T.C.A. work, and starting branches in towns where there are none. By this means some of the best branches have been formed. The testimony of those who took part in this holiday work conference was to the effect that not only had they received spiritual blessings while thus employed, but that God had looked after their bodies, and that they returned to their offices fresh and fit for work. The addresses given on April 22, by Rev. J. G. Mantle, and on 23rd, by Rev. E. L. Hamilton, will long be remembered.

P.T.C.A. MESSENGERS.

This meeting was held on April 26 at the Memorial Hall. Tea was followed by the messengers' conference. The chairman was Colonel Russell. The delegates, fifty in number, gave brief reports of the work in their various centres. One messenger told of their monthly missionary meeting, taken by the boys themselves; another of their monthly teas, when the elder boys do all the washing up, &c., while their guests listen to the Gospel message in another room.

In the evening, Rev. W. R. Mowll (Brixton) gave a powerful address on the eight "musts" in St. John's Gospel. The work among messengers is developing on all sides, and fresh workers are much needed. Any friends who would care to help in this work are invited to communicate with hon. sec., Miss A. F. Synge, 4, Vanbrugh-park-road, Blackheath, S.E.

Lord's Day Rest Association.

The Working Men's Lord's Day Rest Association held last week in the Memorial Hall, Farringdon-street, its thirty-eighth annual meeting.

Mr. S. D. Waddy, Q.C., who presided, vindicated in the course of an able opening address the ground he and others who thought with him take in regard to the Lord's Day. To his mind his question lay at the foundation of all national religion, for if the day devoted to Christian worship be abandoned, the worship itself must soon follow. To him the Lord's Day came with Divine sanction; but in appealing to the public at large he was content to base his claim on the value of the Sunday as a day of rest, on the need of a weekly rest for body and mind. Of course, it was easy to say, "Oh, you want to introduce a Scotch Sabbath"—although for his part he envied the Scotch people—and to remark upon Puritanical action and Puritanical modes of thought. He never was much afraid of a name. He did not mind being called Puritanical, for he did not associate Puritanism with weakness but with strength. To his mind it was the expression not of a shallow but of a deep state of thought, and he looked back upon what was sometimes called the Puritanical time in England with admiration, reverence, and respect. After dealing with postal and other difficulties, the chairman concluded by maintaining that the Sabbath is one of the most precious boons to humanity, and to all who would destroy it he would say, "Hands off."

An abstract of the report, read by Mr. Charles Hill, the secretary, said, from Parliamentary returns as to Sunday postal labour obtained by the Association in 1867 and 1894, it appeared that in 1867 four-fifths of the whole staff of postal employees worked on Sundays. In 1894 less than two-thirds of the staff worked on Sundays. In 1867 the postmen in towns had to work every day in the year except when they had about eight days' holiday, and rural postmen who worked on Sundays had to work on every day of the year for years together. Now all town postmen and rural postmen who do a full day's work on week-days, and who have to do any work on Sundays, are provided with a substitute every alternate Sunday. The auxiliary postmen are still liable to work every Sunday. In conclusion it was stated that eighty-three meetings had been held, and eleven lectures on Sunday observance had been given, 470 sermons had been preached or promised, 185,556 publications had been issued. Both railway servants and newsagents are making earnest efforts to secure a reduction of their Sunday work. The total income of the Association had been £1449 7s. 9d., and the expenditure £1285 19s. 9d.

Rev. J. F. Kitto, in the course of a vigorous speech, advocated the need for pegging away until they got a great body of public opinion united in upholding the Lord's Day. If it was to be preserved as a day of rest, it could only be by its being kept holy. He earnestly ask them to support the cause which the Society had at heart; let them spend the day as a holy day, and not in buying and selling. Working-men should have a clear and definite conviction that the Lord's Day was a glorious gift to man, and because it is the Lord's Day they should keep it.

Rev. F. B. Cowl, who followed, dealt largely with the modern revival of pleasuring on Sunday, with the opening of museums and so on. He was far from wishing to make it a dull day; indeed, rightly spent, it is the best and brightest of all the days of the week.

Further addresses followed by Messrs. J. M. Weylland, J. Halford, King, and others; while the Pennsylvania Jubilee Singers made sweet melody at intervals.

The Open-Air Mission.

A large company of the earnest and enthusiastic evangelists who give themselves to the publication of the Gospel in the parks and at street corners, mustered on Wednesday-week, in Exeter Hall (lower), for the annual meeting of the Open Air Mission. The Male Choir lately formed amongst musical members lent brightness to the proceedings by singing various sacred songs, while Miss Ada Rose kindly sang two solos.

Major Mackinlay read the report, which showed that, though greatly tried through lack of funds, the work has been carried on vigorously, and with the strictest economy. The members now number 1114. During 1894 its preachers conducted 2088 Gospel services, attended by about 235,577 persons. The Open-Air Mission appoints special agents to labour at the races, fairs, fêtes, galas, encampments, hop gardens, and other concourses of the people. Several agents are occupied in this work, and often bands of helpers assist. Gospel preaching, the distribution of suitable tracts and books, and personal conversation, are the means employed. During 1894 no less than 743 such assemblies were visited, at which 650,965 tracts and books were distributed. The Mission seeks the salvation of the villagers of the land by sending itinerant preachers to rural districts, where, in many cases, the sound of the Gospel is but seldom heard. Books and tracts are given from door to door, and the people are gathered in the open air. During 1894 its operations extended to 484 towns, villages, and hamlets. The report, shortly to be published, abounds with instances illustrating the value of such open-air testimony, race and regatta work, and village visitation.

Sir Douglas Fox, who presided, introduced himself as one of the oldest members of the committee, and one who feels its importance more and more. Some grand old veterans are missed sorely, but the work has got to be done, and God is able to empower his willing servants to do it. He wished heartily that larger funds were placed at the disposal of the Open-Air Mission, for its operations ought to be largely extended. It is a noble work, it is the Lord's work, and God will prosper it. The fact that the annual meeting was being held on the evening of the first day of the Epsom races afforded the chairman an admirable opportunity of enlarging on the good work being done by men courageous enough to stand, in the name of the Lord and in his power, as witnesses for the Gospel amid scenes of vice, sin, and insane excitement. There was no way to stem the terrible and growing evil of betting and gambling but by making men Christians. He knew of no other society which set such an example of economy as this, with its 1114 members at work and an income of only £1500.

Archdeacon Sinclair, who evidently regards the Open-air Mission with peculiar interest, spoke with the deepest earnestness and fervour. The Mission set an example of Christian unity. Denominational differences were forgotten in the preaching of repentance and faith. It was time for them to unite, not only in this sense, but against the intrigues and conspiracies of Rome and her auxiliaries. The labours of the Mission at races and similar great gatherings of the people were, in the words of Mr. Kirkham's memoir, "almost unique, and as a systematic effort unexampled. Here, in the midst of ribaldry and riot, surrounded by thousands having no fear of God before their eyes, and often exposed to insult and contumely, these brave and devoted open-air preachers stood as undaunted witnesses for truth and righteousness — warning, pleading, inviting, proclaiming and rescuing wherever their glorious errand led them. Gospel publications were scattered by scores of thousands, and the great Evangel was proclaimed in the very midst of Satan's chosen seats." They had been called to a great work. Might God abundantly bless and encourage them in it!

The address by Pastor W. Fuller Gooch, which followed, was equally helpful, and some racy remarks by Mr. Powell, one of the agents who had that afternoon returned from labouring at Epsom Spring Races, and whose descriptions of the work there were very striking, brought the meeting to a fitting close.

Miss Weston's Bluejackets.

Whatever else "a life on the ocean wave" may do for Jack, it certainly gives him strength of lung. It was with a feeling of envy that our reporter sat at the table and listened to the strenuous, hearty song of the sailors on the platform of the lower Exeter Hall on Tuesday afternoon, as the people gathered for Miss Weston's anniversary, This most pleasing and fitting preliminary to the meeting proper was closed by a splendid recitation by an ex-officer of H.M. yacht *Victoria and Albert;* it was entitled "The Sailors' Friend," and set forth in vivid words the work of Miss Weston in saving the sailors from the dreadful drink.

Though Miss Weston presided over the meeting, she gave her "dear naval friends" every chance of sharing in the proceedings. A bombardier in the Royal Marines offered the opening prayer, which was earnest and to the point. "There is no sham in the navy," he said in his petition; "let us be real in this service." Miss Weston's account of the year's work came out of a full heart, and out of the fullest knowledge of its manifold branches. She told of the Sailors' Rests (now by Her Majesty designated "Royal"); the temperance work; the work among the wives, families, and widows; among the boys of the training ships. A quotation from a letter by a sailor's mother, who said "the navy has been the making of him," was warmly greeted, as also was a letter from a bluejacket on one of H.M.'s battleships. It was telling of the death of a lad on board the ship who had been a good Christian and temperance boy, and whose death was deeply regretted. The growing interest of commanding officers in the service, shown by their personal interest in the temperance work in the navy, was quoted as an encouraging feature. Miss Weston hinted that by and by these naval commanders might go a step further, and become total abstainers themselves as an example to those under them. There are 1000 seamen in the navy serving on committees alone in the work of the Royal Naval Temperance Society. At Devonport and Portsmouth alone last year 6021 pledges were taken. Many other delightful statistics mixed with orthodox nautical phrases came from Miss Weston, who acquitted herself splendidly in the double capacity of chairwoman and secretary. Every year, she said, she wanted to do something more; she hoped she would never be like a ship "lying at anchor with her ropes coiled up." A much-desired reform has been brought about—the paying of the seamen's half-pay to the wives at post-offices instead of the dockyards. Other important reforms are on the *tapis*. Miss Weston wants a thousand more annual subscribers to put

work on a proper financial footing. e Queen lately sent money to found and endow Cabin in the Rest, and other lady members of Royal House are showing a keen interest in good work. Let those in humbler walks of follow their example.

After such a full and interesting statement, ditional testimony was almost needless. But the ces of Miss Vince (Miss Weston's "flag-captain"), Canon Fleming, and some bluejackets besides, re heard, either in describing the details of the rk or in advocating its claims. Few of the May etings of the year have had or will have more uine living interest than this muster of the blue-kets of the Royal Navy.

The Church Missionary Society.

The great "May week" of the Church of England ieties was inaugurated on Monday night by a sterly sermon by the Bishop of Durham before an mense congregation at St. Bride's, Fleet-street. e special occasion was the anniversary of the urch Missionary Society, and this always raws"; but the oldest friends of the Society ee that Monday's congregation exceeded in num-s all previous years. In the congregation were Bishop of Exeter, the Bishop of Sierra Leone io has just arrived in England), Bishop Royston, John Kennaway, M.P., Sir T. Fowell Buxton e new Governor of South Australia), and many ers. The Bishop of Durham evidently felt the ponsibility of the occasion, and preached for arly an hour.

Friends of foreign missions must feel that the re fact that the C.M.S. held on Tuesday no fewer n eight large meetings in Exeter, St. James's, and ner halls, affords encouraging evidence of the althy condition of this great Society and of a de-spread and genuine interest in the evangelisa-n of the heathen.

The morning meeting in Exeter Hall was densely wded, while at the same time St. James's Hall s also filled. The report laid before the meet-abounded in themes for praise. The staff has ubled since 1887, the total missionaries being now 7. The receipts for the year have amounted to 72,000, or an increase of £20,000 on any vious year. As an indication of God's blessing, was pointed out that the adult baptisms had mbered 4,200. Special mention was made the awakening among Christian native mmunities and of the raising of many and uable native labourers. Fresh developments in direction of medical and women's missions were cially mentioned. While all this calls for nkfulness, the committee feel that, instead of sting of a "great Society" and a "magnificent come," Christian people need to humble them-ves before the Lord, to repent of their half-artedness, and, though the privilege be not given em in this dispensation of bringing the world to rist, to resolve, in dependence on the Spirit of d, to bring Christ to the world. A new mission-y crusade needs to be preached throughout the nd, as it was preached eighty years ago by men e Pratt, and Marsh, and Bickersteth, and Legh chmond, and Haldane Stewart, and in this usade all those clergymen and laymen should take eir part who have their own eyes opened to the lities of the case, namely, that hundreds of mil-ns have never heard of Christ, and that not one r cent. of those who do know Him go forth to ch them.

Sir John H. Kennaway reviewed, in a compre-nsive and statesmanlike speech, the general ssionary outlook. While thanking God for what s been done, we are called to fresh enthusiasm d consecration; girding ourselves to a new usade in the name of our God. The dry bones are rring; the Spirit of God is moving in many nds; but are we found co-workers with Him?

The Archbishop of Dublin, who was enthu-stically received, spoke of the English and Irish urches working together heart to heart in the eat cause of missions. After recalling the story St. Columba and other early Irish missionaries, closed with a fervent prayer that the C.M.S. ght grow and flourish; and as a great Evan-ical Society be honoured of God to do a mighty rk among the heathen who sit in darkness and e shadow of death.

Rev. H. E. Perkins, of the Punjaub, in speaking India, said that there the missionaries have to et not only sin, but sin entrenched behind system. Proceeding, he gave a sketch of work at an Indian fair, showing the curious objections and questions raised by Hindus, Moslems, Pantheists, Brahmo Somaj, and latitudinarians—not with dry-as-dust philosophical views, but with the popular conceptions which sway and animate men. On the other hand, he told of village service among the low caste, the poor, the degraded, many of whom received the Gospel with joy. Some remarkable stories, from his own experience, followed, showing how men who seemed most sunken had been laid hold of by God and transformed into new beings and made useful and devoted witnesses to his Gospel.

The Bishop of Salisbury had, as he told us, just returned from a journey of thirty thousand miles round the globe, finding everywhere men speaking the same tongue and inspired by the same faith and hope. Although he had gone primarily for the sake of health, he sought opportunity for work, and cheering labourers as God enabled him. Hence he had come back with a fresh idea of what mission work really means. Verily there is much to do; and the forces of heathenism, hoary with age and heavy with superstitious darkness, show few signs of yielding; but God is working, and He knows no defeat. *En passant* he mentioned that in Fiji alone he found twelve thousand Indian coolies wholly without the Gospel, yet they are likely ere long to become the dominant power in these islands. In Japan he had observed how marvellously the Word of God was penetrating army and navy. In these and similar instances God had been calling his people to fresh and hopeful effort. His hand is in the work, and He must prevail.

Col. Robert Williams, the new treasurer, vice Sir T. Fowell Buxton, appointed Governor of South Australia, briefly spoke, accepting the responsibility as laid upon him by God.

Chancellor P. V. Smith, in moving a resolution to the effect, "That this meeting, in reviewing the experiences of the past year, is devoutly thankful to Almighty God for the many and manifest tokens of his good hand having rested on the work entrusted to the Society; but recognising the appalling fact that hundreds of millions in the world have never heard the name of Christ, the urgent call for reinforcements for East, West, and Central Africa, and for India, and the comparative supineness of the Church of Christ to the claims of the risen Lord on each individual to engage directly or indirectly in the evangelisation of the world, would to this end unite in earnest prayer for the outpouring in an increased measure of the Holy Spirit upon the Church at home." Drawing an analogy from the sun, the speaker said that if the Church was to influence the cold mass of heathendom, she herself must be heated to a white heat of enthusiasm, faith, and devotion. After reviewing the progress of the Gospel in various lands, he closed by asking earnest and loving prayer, not only for the missionaries, but also for the native churches, the native Christians to whom God has entrusted the task of completing the work we have begun of evangelising their countrymen.

Rev. G. F. Head dwelt on the appalling fact that hundreds of millions of men have never even heard the name of Christ; and on the urgent call for reinforcements in many fields. Whence that call? Who utters it? Death has a voice, and the deadness and corruption of China, India, and Africa cries aloud for those who bring life and light. There is a cry of need, and it rings in our hearts to-day. There is a call from God Himself. Who will go? And when our sons and daughters respond to the call, who will support them? God wants the workers. Who will give themselves? He felt astounded in contemplating the supineness of the Church of Christ to the claims of her Lord on each individual member. He would have us look not to human mechanism and organisation, but to the Great Head of the Church in constant touch with his body in which his life flows forth. The Gospel of Jesus Christ is as mighty to-day as ever it was, but we need to be filled with the power of the Holy Ghost in setting it forth. Mr. Head summed up his thoughts thus: that which appals us—the number of the heathen; that which stirs us—the call; that which astounds us—the supineness of many; and that which cheers us—the triumphs God has already vouchsafed in many lands. Let the Spirit of God flow in and take possession of us, and his work shall be done.

Rev. W. P. Buncombe, of Japan, and the Bishop of Sierra Leone having briefly spoken, the proceedings were brought to a conclusion.

National Temperance League.

The annual meeting of the National Temperance League was held on Monday night at Exeter Hall. Mr. Alexander Guthrie (vice-president) occupied the chair. The report, which was read by Mr. Robert Rae, stated that a great pledge-signing crusade was initiated by the committee in October last, and so far had been very successful. The League's work in the Royal Navy had been carried on successfully, 19,394 pledge cards and 1037 cards of honour having been issued. The general receipts for the year were £2809, of which £2457 were subscriptions and donations, and £120 legacies. The report concluded with a call to earnest work on the old lines of personal persuasion to total abstinence.

The Chairman said the League had worked gratifying changes in the Church, the Army, and the Navy; and it was pleasing to know that since its formation medical opinion had so changed that now the profession generally condemned the use of alcohol. Even lawyers were being reached through the Royal Courts Temperance Society. It was time that the power of granting licences was taken out of the hands of the magistrates, and the traffic placed under the control of the people.

Mr. J. Barnsley (Birmingham) spoke of the change which had come over public opinion, and of the great advantage it was to working men to be abstainers. Dr. E. L. Fox said although there were only about 1000 medical practitioners who were total abstainers, a much larger number believed that alcohol was of no use as food, and not much as a medicine. Viscount Morpeth dwelt upon the need of spreading information on temperance questions, and promised to do all he could on the London School Board to forward the cause.

Army and Navy Missionary Union.

The annual meeting was held in the London Soldiers' Home, Westminster, on Monday afternoon. Prebendary Webb-Peploe opened the meeting with a devotional address on the qualities of obedience and sacrifice, which were the characteristic soldierly virtues, as the true spirit in which missionary service should be undertaken.

Miss Weston followed with a stirring speech on the duty of Christian officers to promote missionary work at their foreign stations. What they wanted to see was the men seeking out the missionaries, not the missionaries the men.

Mr. C. T. Studd, who had a hearty welcome, said that in China, when he first went there, he appropriated a whole country, with all its towns and villages and teeming population. One or two cases he (Mr. Studd) gave of the obstinacy of the Chinese in sticking to their idols, and the pathetic fidelity of some of his converts. In conclusion, Mr. Studd warmly welcomed the Army and Navy Missionary Union as being likely to bring officers and men on foreign service into touch with the missionaries.

Major-General Hutchinson added a few words on England's duty in India, Egypt, Uganda, and elsewhere.

Hackney Y.M.C.A.

In connection with the eleventh anniversary, special meetings were held on Thursday last week. Alderman Sir Joseph Dimsdale, Bart., presided in the afternoon at a public tea in the Y.M.C.A. Gymnasium. The secretary reported that good work had been done during the year by the Bible-classes, evangelistic meetings, open-air services, P.S.A. for men and youths, village mission, foreign missionary society, S.S. teachers' preparation class, Bible-reading union, educational classes, library, etc., etc. A ten days' mission, conducted by Dr. Harry Guinness, resulted in blessing to many. Two members left during the year for the foreign mission field. Good work was done by the village mission. There was an increase of members and decrease of associates during the year.

Brief testimonies to the value of the Association work were given by the ministers present.

In the evening a largely-attended meeting was held in the Morley Hall, Mr. J. E. Vanner presiding. Addresses were delivered by Sir Joseph Dimsdale, Mr. Robinson Souttar, Oxford, and Dr. Harry Guinness. Members of the Association gave a gymnastic display during the evening, whilst musical selections from the oratorios were rendered by a large choir and orchestra from the Great Assembly Hall.

MISSIONS IN MADAGASCAR.

At a meeting of the directors of the London Missionary Society on Tuesday week, a communication was read from their committee of missionaries at Antananarivo, urging them to make renewed and special efforts, in conjunction with the leaders of Nonconformity in England, to induce the British Government to use its influence with France to withdraw from its policy of annexation. In response to this appeal the directors adopted the following minute:—

"The directors desire to assure the missionaries afresh that the present very serious political difficulties in Madagascar have not escaped their attention, and that to the best of their ability they have already used all the means which they deemed wise, or within the sphere of their duty, to call the attention of H. M. Government to the matter. They have reason to believe that no good end would be served, but rather that injury might be done by any attempt at public agitation on this subject, nor do they consider it advisable to make any claim to the sympathy or help of the Government, with reference to the clauses of the Anglo-French Convention of 1890, which provide for religious liberty and freedom of work, until there is evidence to show that the French Government have violated those conditions. They desire to assure the churches in Madagascar through the Imerina District committee that very many warm sympathisers in England are constantly committing their cause to God in prayer, and that if the way were made plain to them for other action in their interests, they would not be slow to do whatever lay in their power to help them."

As to the safety of the European missionaries, the directors have given them full liberty to leave the country, or take any other course which they deem best.

MILITARY CHURCH AT ROME.

The mission to soldiers in Rome has now been in existence for twenty-two years. The Military Church began its life amidst conflicts with priests and Jesuitism; and although the Church of Rome has never ceased its persecution, yet every year greater progress has been made.

At this year's celebration, on April 11, a good number of new brethren were present. Before the Communion Service began everyone present received a copy of the "Memoir of the Military Church," written by Pastor Capellini, of which a fifth edition, corrected up to date, has just been published. Rev. H. J. Piggott, who presided, gave an impressive address. Many foreigners participated, and this was a pleasure to us, for the Military Church has friends in England, in America, in Germany, all which countries were represented. The pastor followed with the names of those from whom he had received letters (the letters themselves could not be read for want of time). The churches of Viterbo, Spoleto, Perugia, Civita Vecchia, and Caserto sent their remembrances. Many brethren on furlough also wrote, and Brother Carlo Musi, who is now in America, begged our prayers to help him through the trials and difficulties he is now undergoing, before he can be admitted in the Theological College at Bloomfield. Each new catechumen received as a gift a beautiful copy of the Holy Scriptures.

Thanks to the Lord for all his benefits poured upon us in his infinite mercy. We beg all Christian people to pray for us, that our faith fail not; and also that the health of our dear pastor, Cav. Capellini, may be preserved.

Sergeant Francesco Colella.

Rome, April 13, 1895.

EDITH-ROAD MISSION, STRATFORD, E.—Work which has been carried on since 1882 in inadequate and unsanitary premises in Chandos-road, Stratford, is about to be transferred to Edith-road, in the same locality, where a new hall, with class-rooms, to seat 250 persons, is now in course of erection. The total cost will be about £600, of which £200 has been raised. The mission is affiliated with the Baptist Church, Cann Hall-road, Leytonstone, and during the last three years much useful and encouraging spiritual work has been accomplished. The mission is self-supporting, and great willingness has been shown by the people to contribute to their utmost to the cost of the new hall. The help, however, of outside friends who are interested in the evangelisation of East London, is urgently needed. The treasurer is Mr. C. H. Lake, Aldersbrook, Wanstead, E.

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EPSOM RACES.

Sir,—It was my privilege to visit Epsom Spring Races with the earnest band of Christian workers sent by the Open-air Mission on Tuesday and Wednesday last week. In conversation with a man of the racing fraternity, he said he had visited Epsom races for over thirty years, and he had not seen such a large attendance as on that day (Wednesday). This is evidence that the evil is growing. It was estimated that on the second day there were 120,000 present. The little band of less than twenty workers did grand service, but their number should be largely increased. If your readers could read the records of work done by this society, they would be inspired to come to their help, and to the help of the Lord against the mighty. Thousands on the course heard the Gospel, and many were moved to tears by the singing and preaching. At one of the services a man said to me, "I like that singing. I have been gambling, but will throw my 'book' away and do no more of it."

Mr. Frank Cockrem, secretary, 11, Adam-street, Strand, will be pleased to furnish any of your readers with further information concerning its work. I am informed that a much larger band of workers will be sent by the Mission to the Epsom Summer Races, soon to take place.—Yours respectfully,

Levi Powell.

Torquay.

WHAT MR. NIX WANTS.

Dear Sir,—The work of the Racecourse Mission has been abundantly owned and blessed by God in the past; much good seed has been sown, and some has brought forth good fruit. I had the joy of hearing a London minister say only this week that the grandest trophy for Christ he had known this year in his own church was the result of our work on Epsom Downs. We are encouraged by God's blessing to look to Him again for blessing at the coming summer races, and to your readers for their prayer, sympathy, and help.

We want, first, one hundred men, full of God's Holy Spirit and love for the perishing.

Second, we want about £70 in money for the hire of tent, food, printing, and many other things. We also want 10,000 Gospels and 250,000 tracts of all sorts. I suppose that during the week at least two million persons will visit the Downs.

Then we must have something to eat, as we are on Epsom Downs from Monday till Friday night. Those who cannot send cash might send beef, hams, cheese, butter, eggs, tea, sugar, coffee, cocoa, and cakes; in fact, anything that is good.

Above all, pray that God's blessing may rest upon the workers and upon the work, and that we may have a time of great refreshing from Him. All communications and parcels should be addressed to me at the Polytechnic, 309, Regent-street, London.

Josiah Nix.

NEW SURREY CHAPEL.

Under the title, "Toils and Triumphs in Darkest London," Rev. J. Tolefree Parr describes the many-sided and successful work at the New Surrey Chapel, Blackfriars-road, during the past year. The membership of the church has increased by twenty, and now numbers 271; 1200 children are being cared for in the Sunday-school and Poor Children's Mission; 24,000 visits have been made to the homes of the people. A Lodging House Mission has proved very successful, and the Temperance and Open-air Missions have been greatly blessed of the Lord.

Since the new year came in a great quickening of spiritual life has been realised; on the first Sunday in March thirty-eight adults were welcomed into the church, including converts from the P.S.A., the mothers' meeting, the lodging houses, the Christian Endeavour, and the ordinary services. Several pleasing cases of conversion are given.

The work, however, has been seriously burdened with a debt of £6000 upon the premises. The connectional committees have promised £1200 towards the extinction of this debt, or proportionate grants for sums paid off. The minister is very desirous that the debt should be reduced, so as to free his hands for the real work of evangelisation. The report affords striking evidence that, though the church is poor, by earnest, self-sacrificing, and sagacious efforts, it is reaching and winning to Christ the degraded population around the chapel.

Letters to the Editor.

DARWIN AND "THE ORIGIN OF SPECIES"

Sir,—In The Christian of April 25, Dr. Butle Master of Trinity College, Cambridge, is reported have said, at the meeting of the Christian Eviden Society, that one of the "things that manufactu unbelievers" is "the cry that Darwin's epoc making book, 'The Origin of Species,' involved a attack on Christian truth."

It is highly important that there should be mistake about the author of "The Origin of Species and his opinions. Darwin has himself said:—" gradually came to disbelieve in Christianity as Divine revelation"; "I do not believe that a revelation has ever been made." The forei followers of Darwin say:—"Darwin's theory tur the Creator out of doors, and leaves no room f the agency of such a Being" (Vögt). "The evol tion theory is perfectly irreconcilable with the idea a personal Almighty Creator" (Büchner).

Darwin attacks Christian truth, inasmuch as contradicts the opening page of Holy Scriptu The Bible tells us that God made all the vegetab creation "after his kind, whose seed is in itse upon the earth"; that God made all the anim creation, "every living creature," "after their kind and "blessed them, saying, Be fruitful and mul ply"; that, finally, God made man "in his ow image, in the image of God created He him"- thus rendering possible the Incarnation of th Redeemer (Gen. i. 11, 21, 22, 27). "Christi truth bids us look upward and onward to the Go man; Darwin points backward and downward the man-beast. He has even had the effronte to write: "Man is descended from a hairy qua ruped, furnished with a tail and pointed ears, pr bably arboreal in its habits." The revered an renowned Professor Sedgwick penned a long lett of remonstrance, and that eminent man of scienc Sir John Herschel, gave Darwin's theory its rig name—"The Law of Higgledy Piggledy."

It seems impossible not to agree with *The Edi burgh Review*: "Darwin's influence has been mo hostile to Theism (and, therefore, necessarily 'Christian truth') than that of any other writ since the foundation of Christianity itself. He r repudiated creation, abjured design, and enthron unreason as the Lord of the Universe. He violat the deepest instincts of humanity, and opened door to atheism." "That Darwin should ha swayed opinion for thirty years is a reproach to th age; but the system has had its day, and men a rising up who will destroy it."

H. Heber Evans.

SOHO AND ST. GILES' MISSION.

Dear Sir,—It is amongst the very poor that carry on our mission work. We visit the sick an try to cheer the sad and depressed. Many atte the Gospel services in Bloomsbury Hall, Mear street, Soho. The poor from all European natio are gathered about us. It is common to find thr or four languages spoken in one house, while habi and religions are equally varied. This necessitat a variety of plan and method in presenting Gosp truth.

One of the most acceptable is that of distributi flowers, with a text or portion of God's Word tached. Will the readers of The Christian wh have gardens kindly send us, occasionally, flowe freshly cut, so that we may cheer the sick and e liven the rooms of the sad?—Yours truly,

Alice Annie Harrison.

20, *Merrick-square, Newington, S.E.*

AT LIVESEY HALL, SHROPSHIRE, a well-attend experience meeting was held, when twenty-o persons gave their testimony in favour of abstinen

AN EVANGELICAL OPENING.—For more th four years Divine service has been held for Evange cal members of the Church of England in a han somely-fitted little church at Westbourne, Bourn mouth, by Rev. George Morris. It was provided meet a greatly-felt want in the locality, and althou the Bishop's licence was withheld, the clergyman w earnestly petitioned to give the means of grace acco ing to the Church of England. Advanced age, howev necessitating his retirement, the church, which freehold property, will be sold by auction on May 7, the Central Hotel, Bournemouth, at 3.30 p.m. would be a pity for the work to lapse or the buildi fall into hostile hands. Some of our readers m like to interest themselves in the matter.

THE Y.M.C.A.

WELCOME TO SIR GEORGE WILLIAMS.

A social *réunion* of a very interesting character took place at 13, Russell-square, W.C., on the evening of Thursday, April 25, when a large number of Y.M.C.A. and other friends assembled to welcome Sir George and Lady Williams on their return home from Mentone. Mr. Hugh Matheson, on behalf of those present and many others who were unable to attend, gave suitable expression to the joy that was felt at the return of Sir George and Lady Williams. They had been greatly missed, he said, during their three months' stay in the south of France; but compensation was found for this in the fact that Sir George's health had been much improved, and it was hoped that, by somewhat curtailing the number of his engagements, his strength, in the goodness of God, might be maintained for many years.

Dr. Newman Hall having in earnest prayer commended Sir George and Lady Williams to the continued blessing of God, Sir George briefly acknowledged the kind words that had been spoken, and the love which had prompted this gathering. Lady Williams and himself were glad once more to be in London, the great heart and centre of the universe. They had been most refreshed and encouraged by what they had seen of Y.M.C.A. work in France, where there were now 120 Associations, all free to carry on their efforts as they chose. In Paris from 600 to 700 young men had been got together at a day's notice to meet them, and they had a delightful time. They were rejoiced also to have learnt while away of the progress of Y.M.C.A. work in Italy. Here the centre of operations is shortly to be transferred from Spezia to Rome, and Mr. James Stokes, of New York, who is doing so much for young men on the Continent, has a very earnest, consecrated young Italian now in training in America, with a view to his becoming the national Y.M.C.A. secretary for Italy.

Mr. David McConaughy, of Madras, secretary of the Indian National Council of Y.M.C.A.'s, who was present *en route* for the American Convention, gave a most encouraging account of the work in India. Five trained men from England and America are now in charge of the work, and five native helpers are in training. Not only at the centre of the universe, but at the circumference, is this blessed power at work, which led to the establishment of the Y.M.C.A. so many years ago.

BRIEF NOTES.

The members of the Hetton (Durham) Association were entertained to a social evening on Wednesday, by Mr. and Mrs. John Todd, Holly House. There was a numerous attendance. Short addresses were given by Mr. J. C. Moor, and Mr. A. Turnbull.

The educational classes in connection with the Glasgow Association and the general secretary's Bible-class have had most successful winter sessions. At the former, 2500 pupils were enrolled, and at the latter 118 young men were on the roll, with an average attendance of about seventy.

Encouraging news is just to hand from the Association in Jamaica. The Port Antonio Association has increased its membership to seventy, and has taken convenient premises. The Kingston Y.M.C.A. is also doing well; and a new Association has been recently formed at Brown's Town.

The Southern District Union of Y.M.C.A.'s, embracing seventeen Associations in Hampshire and Dorset, held its Spring Conference at Dorchester on April 25. The Conference sessions were followed by a crowded public meeting, held at the Town Hall in the evening, at which addresses were delivered by Bishop Moule, Rev. E. N. Thwaites, Mr. W. H. Mills, and Mr. A. H. Wheeler.

Professor Aladar Szabo, of Budapest, sends an interesting account of the progress of Association work in Hungary. "We have," he says, "no powerful Associations as yet, neither have we any suitable buildings, but the Lord has begun this work among us, and He will continue it." The Budapest Association has a variety of agencies at work with a special branch for German-speaking young men; and small Associations exist in half a dozen other Hungarian towns.

Special efforts are being made by the Associations in Germany to reach the 500,000 young men in the army of that country. The results are as yet comparatively small, but are nevertheless encouraging. The National committee publishes a list of the members serving in the army, to make them known to each other, and to enable the Associations in towns with garrisons to invite such members to their rooms. The last list contains 1263 names, representing 202 garrisons.

The Edinburgh Y.M.C.A. Missionary Prayer Band has been in existence for about three and a-half years, and has an average attendance of thirty to thirty-five. Largely through its influence thirteen missionaries have left the Edinburgh Association during the last three and a-half years for work in China, Ceylon, and Africa. The members correspond with over thirty missionaries in different parts of the "regions beyond," informing them of work being done at home, and sending out papers and magazines.

The Spring Conference of the Western District Union of the Young Men's Christian Associations took place at Swindon on the 24th ult. Delegates were present from most of the Associations in the district, and encouraging reports were presented from several centres, while from others the information was not so cheering, the need for a district travelling secretary being keenly felt. Papers were read by Messrs. Albert White and J. H. Putterill on the "Privilege and Responsibility of Membership" and the "Future Work of the Y.M.C.A." A public meeting took place at the Town Hall in the evening, and addresses were given by Messrs. Putterill and Holmes, and E. E. Evans.

The work of the Shoreditch Y.M.C.A. for the past year is thus summarised:—"We have increased our numbers; we have improved our provision for the comfort of both seniors and juniors; we have not only paid our way, but have during the year done something towards the reduction of the heavy debt which has oppressed us ever since we had to spend such a large sum in renovating and rendering habitable our present premises; our various social, educational, and other agencies have been in continuous operation for the benefit of our members and associates; and last, but beyond all, the spiritual and distinctively Christian work of our Association has been real, honest, and we may confidently say has been sealed with the blessing of God.

At the annual meeting of the New Cross and Brockley Y.M.C.A., held on Monday evening, under the presidency of Mr. W. H. Mills, the Archdeacon of London was the principal speaker, and in the course of his address said:—"It is a delightful feature of this Association that clergymen and ministers who are unfortunately now divided by mistakes that we have made in past generations, can on its platform join hands, forgetting, for the time being, their small differences, and remembering that they are one in Christ Jesus. Our Association is not in any sense itself a church. It is not the desire of the Y.M.C.A. to found a new denomination or sect; it has no ambition to supply that which can only properly be supplied by the recognised pastor and the regular church organisation. Nor have I observed any tendency on the part of the members to become 'a set of young Pharisees,' though they do very properly feel that as soon as they become servants of the Lord Jesus Christ they have a mission to fulfil on behalf of their fellow young men—that of doing their utmost to bring them to a knowledge of the truth which has proved so great a blessing to their own souls." Rev. A. J. Waldron, of Camberwell, also spoke, and an encouraging report was adopted on the motion of Revs. F. A. Pring and John Lewis.

LONDON-STREET MISSION, DOCKHEAD.

The thirty-first annual report of this Mission is interesting reading. We make a few excerpts:—

No neighbourhood in London affords more scope for real Christ-like effort than that in the immediate vicinity of Dockhead. The extent to which such work can be carried on, however, is distinctly circumscribed by the funds at our command, and we cannot too strongly urge the needs of this neighbourhood, and the necessity, not alone of maintaining, but of extending our operations. During the year over 700 meetings have been held, and on very many occasions the converting grace of God has been manifested both indoors and out; over thirty have professed conversion. Among our chief joys is the steady progress in the spiritual life made by the greater proportion of the large number of young men and women who attend the Mission, of whom there are at least sixty. Among the children we have been very busy, and, sorely as it grieves us, we must refuse to admit any more scholars until we can have more accommodation. A new feature has been introduced in the shape of a girls' dressmaking circle.

A week of special services held in November resulted in thirteen professions of faith in Jesus, in addition to which a number of total abstinence pledges were taken. At the Sunday evening Gospel meetings the room is often over-crowded by an adult congregation. Open-air work, mothers' meetings. Bible-classes, and other efforts are full of interest, The early part of 1894 was marked by a series of exceptionally painful cases of destitution which came under our notice. The most important feature of our social work in some respects was the fourteen days' country or seaside holiday for the children. In this we co-operate with the Ragged School Union. Eighty-one children were sent to the Holiday Homes of the Union. Some of these children have to be supplied with clothing before they can go even to Ragged School Homes. The secretary is Mr. W. Bustin, 13, Prior-road, Bermondsey.

THE Y.W.C.A.

HOLIDAY FUND.

Writing on the Convalescent Sick Aid and Holiday Fund Report for 1894, the hon. secretary says:—Whilst some are privileged to drink in the beauty of nature in her loveliest aspects summer after summer, there are others living in dingy London courts and back streets who have never had one glimpse of the sea! For these we would plead—for these we earnestly ask help to procure them two or three weeks' liberty, rest, and pure enjoyment during their twelvemonth's toil.

A lady who manages a club for working girls in a very poor district, lately wrote as follows:—"All our workers think that the time spent in the country does the girls more good, both morally and physically, than anything else in their lives. They talk of the wonderful things they saw and did all the winter long, and now those who have been away with us before are counting the days till August 28, when we hope to take our first detachment. Some girls have saved all the winter through, so as to be able to stay a fortnight this time. I hope you will be as kind as you have been the last two years, and give us a grant from the holiday fund... We want to take some of our club girls free. All those whose names are down on my paper are most deserving, and very poor. Two of them have had rheumatic fever during the winter. Some have had chest ailments, and the others are simply overdone with the long hours and heat in the laundries, and they are all very poor." Communications should be made to Mrs. Smurthwaite, care of Miss F. E. Cole, 25, Redburn-street, Tedworth-square, S.W.

Taking "Treasure" as a key-word of their report for 1894, the committee of the Belgravian Institute state that the Bible-classes are ever to the forefront of the work. Among our Prayer Union members there is the spirit of humble desire to make known "the riches of Christ" among others in various way—sometimes by getting strangers to the Bible-classes, by distribution of notices, by visiting the absent or sick members. Several are teachers in a Sunday-school among some of the poorest of Westminster.

The County Dublin Y.W.C.A. quarterly conference, held in the Gregg Memorial Hall, on April 23, was of real interest. Miss Wallace presided. Miss Alcock gave an eloquent and instructive address on Rev. iii. 4, 5, "The White Raiment, and the Book of Life." Mrs. Burroughs spoke on 1 Cor. vii. 7-29, "The time is short," let us redeem it. Mrs. Goodbody, who has lately returned from a visit to India, gave information about the new home in Calcutta, and other centres of Christian life. Miss Marrable gave a short account of Y.W.C.A. progress in Ireland. There are now 326 branches, seventy junior branches, about 18000 members in all. Mrs. Millard also spoke.

HOME OF REST FOR CHILDREN.

The "Ruth Elliott" Home of Rest for Poor Children, Enfield, which was commenced three years ago as an experiment, has now proved itself a real success. The term of tenancy has almost expired, and we feel that a change is necessary. A house, in every way adapted for our enlarged work, has presented itself. Good rooms, beautiful garden, a splendid playroom, every convenience, and a constant supply of water. We could take twice the number of children, and add to the Home that which I have wanted from the first, a few permanent cases, whom we could train for respectable, honest life.

I have in the Home, at this moment, a girl, who, on account of a "bad back," had to leave her situation and go home to her starving widowed mother. A doctor told her she had a diseased spine and must go into the hospital to have it "scraped." This she objected to, and came to Enfield instead. There is another girl who wants to be a "good servant," almost everything in her home has been pawned for bread, and the child has been many days without any food but the "free breakfasts." The father is dead, and the mother ill and unutterably poor. As the girl is but twelve years old, I fear it will be some time before she can go to service. Can I help her? or must I send her home? I have a baby girl, a dear little pet, but her life, so short, only eighteen months, has had much suffering and sadness in it. When she came to me at the age of thirteen months, she weighed, with all her clothes on, exactly 12lbs. Now she has but two teeth and "rickets." As you nurse your own dearly-loved little ones during sickness, and see them in their spotless cots, surrounded by every comfort, no expressed wish ungratified, every want anticipated, do you think of other children less favoured than your own, alone in their weakness, alone in their want, without a loving voice near, or a tender hand to caress? (Miss) Annie Priest Peck, Hon. Sec.

Chaseside, Enfield.

SCOTTISH NOTES.

During the past week conferences on the Second Advent, the Jews, and Scripture inspiration have been held in Aberdeen.

The annual inspection of the Glasgow Boys' Brigade took place on Saturday, April 20. 3680 boys and officers were present.

Rev. John McNeill has been declining many requests for work since his return home. He wishes to secure a few months of rest before entering on fresh engagements.

Considerable additions have been built to Grove-street Home Mission Institute, Glasgow, and the new wing is to be opened on May 7 by the Duchess of Sutherland. Lord Overtoun and other friends will take part on the occasion.

Fifty-four ministers, eighteen from each of the three Presbyterian bodies in Scotland, have for some time been engaged in drawing up a scheme for Presbyterian union in Scotland. Rev. J. R. Stowie, of the Free Church, reports that very satisfactory progress has been made.

The Helensburgh Working Boys' and Girls' Religious Society celebrated its twenty-first anniversary on Monday, April 22. A conference was also held on the preceding Saturday, and a special meeting for young people on the afternoon of Sunday. The latter service was attended by the boys from the Clyde training-ship *Empress*, stationed in the Gareloch. A social meeting for children concluded the commemoration services.

The annual meetings of the Scottish Temperance League were begun in Glasgow on Saturday, with the usual Band of Hope demonstrations. Sermons were preached on Sabbath in Glasgow churches and the country during the day, and the annual sermon was delivered by Canon Barker, London, in St. Andrews Hall, in the evening. On Monday evening the public meeting was held in the City Hall, at which Mr. James Guthrie, J.P., Brechin, presided.

A public meeting, to discuss the subject "How Best to Deal with the Liquor Traffic," was held on April 26 in the Christian Institute, Glasgow. Preceptor J. H. Dickson presided over a large audience. The Scandinavian system, municipalisation, and local veto were advocated by various speakers, Rev. Robert Primrose speaking in favour of the first, Mr. James Alston the second, and Rev. Dr. Stalker and Rev. Jas. Paton the last-named. After the discussion which followed, a vote was taken. The majority were in favour of local veto, a large number supported municipalisation, but only a few voted for the Scandinavian system.

The public meeting of the first Scottish Convention of the Society of Christian Endeavour was a memorable and impressive occasion. St. Andrews Hall, Glasgow, was crowded to its utmost capacity by an audience of 4000, chiefly young people, and hundreds could not obtain admission. An overflow meeting was held in the church opposite. Lord Overtoun presided for the first hour-and-a-half, and then gave place to Rev. E. R. Hassé (Bedford), who conducted the "national consecration service." The sight of so many eager, earnest, and enthusiastic young people professing to be followers of the Lord Jesus, and boldly avowing it, was a sight which carried hope and expectation to the hearts of older workers, and sent many away to look forward with confidence to the future.

SAILORS IN CONSTANTINOPLE.

Dear Sir,—Many of your readers are acquainted with the name and work of Miss Green-Armytage at Constantinople. I can emphatically testify that it affords all the comforts of a home to sailors. Miss Green-Armytage is compelled by the migration of the shipping interests to the New Quay to seek other quarters, and as the work has been hitherto carried on mainly by herself and her personal friends, it has become absolutely necessary to excite more widespread interest.

The old place has been abundantly blessed, and I pray that the new may receive like manifestations of the Lord's approval.—Yours sincerely,

Liss, Hants. Henry D. Grant, Admiral.

THE ANTI-OPIUM CRUSADE.—Rev. A. W. Prautch continues to have successful anti-opium meetings in the Midland counties. He and Professor Thoumaian have addressed several joint meetings on the iniquities of Turkish rule in Armenia and British rule in India. At one of these meetings at Wolverhampton over one thousand persons were present; and a meeting in the Town Hall, Birmingham, was attended by over three thousand. Mr. Prautch created much feeling at these and other meetings by his revelations in connection with the proceedings of the Royal Commission on Opium. Mr. Prautch will shortly be returning to London to speak at some large meetings, and will be glad to receive offers of hospitality from friends of the cause.

IRISH NOTES.

The Presbyterians of Belfast, in order to meet the rapid growth of the city, have resolved to raise a fund of £20,000 towards the erection of ten new churches.

A notable figure has been removed from the religious life of Dublin in the person of Rev. H. M. Waddell, who lately passed away, aged ninety years. Deceased was a minister of the United Presbyterian Church, and formerly was a missionary in the West Indies. Since settling in Dublin he took a deep interest in the work carried on in the Christian Union Buildings.

The report presented to the annual meeting of the General Synod of the Irish Church, held in Dublin last week, was on the whole of an encouraging character. A determined effort was made in the Synod to stem the incoming tide of Ritualism. A motion disapproving of the setting up of a material cross anywhere in the chancels of churches was lost by 198 votes to 120, and a two days' discussion took place in reference to the forthcoming congress in Derry. The matter was settled, however, by Dr. Alexander, Bishop of Derry, promising to reconsider the list of speakers, and undertaking, in conjunction with a committee, to hold himself responsible for the persons invited to address the congress.

CHRISTIAN ENDEAVOUR.

A C.E. Society has been formed by the Bromley Primitive Methodists as a result of the recent successful mission.

The Young People's Society of Christian Endeavour still grows, nearly 2500 British branches having now been enrolled, of which seventy are in Birmingham and District Union. In a few weeks' time the National Convention is to be held in the capital of the Midlands, when free hospitality is to be offered to the whole of the representatives, and as it is thought these will number 3,000 the resources of Birmingham liberality will be taxed. As the Town Hall will be too small for the meetings, the large Curzon Hall has also been secured, and in this way about 8,000 persons will be able to attend the public gatherings.

The first half-yearly meeting of the North London C.E. Union was held at Corbin Hall, Crouch End, on April 23, the chair being taken by Rev. Alfred Rowland. The secretary reported that ten societies had joined the Union since its formation in September last, making a total of twenty-five, two being junior. In addition three senior and two junior societies had recently been formed in this district. The aggregate membership (in December last) was 871 active, 241 associate, 101 honorary, total 1213. Brief reports were also given by the treasurer (Mr. R. Howe) and the pioneer and visiting committees. Addresses were given by Revs. W. Knight Chaplin and G. Hay Morgan.

At a recent meeting in Boston, Rev. F. E. Clark, D.D., delivered an important address on "Christian Endeavour and its Relation to Higher Education." In the year 1880 there were 3594 students in the colleges of New England. That was one year prior to the advent of Christian Endeavour. Ten years later, in 1890, the number had grown to 5289. "More than one college president," said Dr. Clark, "has told me that this increase was due directly to the Christian Endeavour movement, and that tens of thousands of young men and women were seeking a higher education who can trace their first impulse for fuller knowledge to the Christian Endeavour meetings, the great conventions, or to some other form of the society's workings."

President Clark referred to the reproaches that are constantly being brought, that the young Endeavourers are not faithful in their attendance upon the regular services of the church. "I sent out," he said, "a few weeks ago, a list of questions to more than five hundred pastors and workers in different parts of the country, representing thirteen denominations." These questions were intended to discover whether the Endeavourers were active in other lines of church work than their own society, and whether they were faithful in their attendance upon the Sunday evening and mid-week services. More than five hundred replies have been received, representing Endeavour societies with perhaps, 30,000 members, and churches with 100,000 members. These show that the average attendance of the active members of the Christian Endeavour Society at the Sunday evening service is seventy-six per cent., and at the mid-week service fifty-seven per cent.

A PRESS PRAYER UNION, to associate in Christian interest persons connected with the Press, has been formed in London; and it is hoped that similar organisations for promoting the spiritual well-being of those who are engaged on the Press, will be formed in other large centres.

TEMPERANCE NOTES.

A temperance mission held in Watford has proved very successful.

The Hackney and East Middlesex Band of Hope Union held an industrial exhibition on Easter Monday, Tuesday, Wednesday, and Thursday, which proved a great success.

Sir B. W. Richardson spoke well when, addressing last week the National Union of Teachers, he said:—"Most certainly when you are teaching the young you hold in your hand the key to temperance reform."

The official *Moniteur* of Brussels published last week a Royal warrant, nominating a commission to inquire into the ravages caused in Belgium by alcoholism, and to consider the proper measures to be taken to combat the evil.

At Desborough, in Northamptonshire, a Band of Hope was formed six years ago by friends from Kettering. The success was so marked that an adult society was formed. The two societies now number 1015 members, out of a population of 3000.

It having transpired that the temperance instruction laws passed in different States of America have not been enforced, a bill has now been introduced into the New York Legislature at Albany, which, if carried, will enforce by penalties the law passed in New York State in 1884.

Rev. Dr. Cuyler says that he made his maiden speech on temperance in 1842, at Glasgow. It was at one of Father Mathew's great meetings, where he was called out as the only American present. "Father Mathew," says Dr. Cuyler, "gave me his benediction and kissed me, which I have looked back upon as my ordination to the service of the temperance cause."

The Monmouthshire Band of Hope Union, which now embraces 115 Bands of Hope in different parts of the county of Monmouth, was held at Wesley Chapel, Newport, on Thursday afternoon. Mr. M. Mordey, president of the Union, was in the chair. The annual report showed that there had been an increase in the year of thirty-six societies affiliated to the Union, and that the number of members was now 12,161.

Mr. Froome Talfourd, now in his eighty-eighth year, states that from a record kept by him up till the year 1868 he found that not fewer than twenty personal friends and acquaintances had come to an untimely end through indulgence in strong drink. Of these five committed suicide, three were frozen to death when drunk, four were drowned while drunk, two died in delirium tremens, three who drank hard died young, and three who drank hard died at home. Mr. Talfourd sometimes recites these facts to friends who ask him why he is such a strong teetotaler.

Sir J. Hibbert maintains that the Local Veto bill is no more than an extension of local government in giving the people the management of their own affairs. The fact that 130 millions of money are spent in liquors in this country in a single year, and that the proportion per head is not diminishing, is ample justification, if justification is needed, for the introduction of such a bill. He quotes a series of figures showing the consumption of drink from 1861 to 1893. If the enormous amount of money spent in this way were otherwise distributed, he could not but think there would be fewer unemployed.

The City of London Total Abstainers' Union held a meeting last week, at 186, Aldersgate-street. Mr. W. W. Thompson presided, and there was a good attendance. The secretary (Mr. F. G. Toller) in his report stated that during the past year a considerable number of meetings had been held in various City warehouses, and much success had attended their efforts in presenting temperance truth. But there were still many firms to which the society was appealing for permission to arrange similar gatherings in their establishments. Mr. W. S. Caine, M.P., addressed the meeting, and said he knew no other organisation which did more solid or lasting work in the reformation of the people than had been done by that union. Mr. J. Y. Henderson and Mr. G. E. Power also addressed the meeting.

REQUESTS FOR PRAYER.—For much blessing on a fortnight's mission in Falkirk from June 9 to 24, to be conducted by Mrs. Baeyertz, the converted Jewess.—For a devoted Christian worker in Spain, who is threatened with blindness, that, if the Lord will, she may recover the use of her eyes.—For a mission, by James Neech, at Argyle Mission, Leeds, from May 4 to 17.—For evangelistic services by Rev. A. J. Jones, in Duckford-road Chapel, from May 5 to 12.—For blessing on Gospel Temperance Missions by Mr. E. Tennyson Smith, at Bristol May 3 to 9; Leeds, May 18 to 20; Stockton-on-Tees, May 22 to 29.—PRAISE.—For help and much blessing from God during the open-air work, Lincoln fair.

EVANGELISTIC NOTES.

Mr. John H. Cooke, of the Evangelisation Society, commenced his summer Tent Mission at Maidstone, on Sunday.

Kingswinford.—A special mission, conducted by Mr. Milton Brown, has proved a grand success. A large number of adults and most of the teachers and scholars have fully decided for Christ.

Mr. A. A. Harmer lately conducted a mission with much blessing at Alfreton, in connection with the Y.P.S.C.E. On Saturday, May 4, he will commence a mission at Gipsy-road Baptist Chapel.

Ireland.—Gospel meetings have been held in Cookstown Methodist Church by Miss Wakefield; in Ballina, by Rev. John Good; and at Curlough, co. Tyrone, by Mr. Crawford.

Mrs. Horton and Miss Parker have closed a seven days' mission at Newcastle Hill Mission Hall, Ramsgate. Much blessing has attended their labours. Christians have been helped, and unconverted ones have decided for Christ.

Irish Evangelisation Society.—Messrs. Platt and Crozier are holding a most successful mission at Broomhedge, Lisburn, in a large movable wooden hall, which is frequently filled to overflowing, numbers standing outside during the service. A large number have professed conversion, and the work still goes on.

Mr. Gerald Coultas has been holding special missions in Scotland. The gracious hand of the Lord has been manifest, sinners have been saved, whilst Christians have entered into fuller blessing. Mr. Coultas is now holding a mission in Portsmouth, and asks the prayers of the Lord's people for much blessing.

Mr. J. H. Fearnsides, of Batley, has during the past winter conducted evangelistic missions at Pudsey, Cleckheaton, Staincliffe, Leeds, Hanging Heaton, New Wortley, and Dewsbury with much manifest blessing at each place. Mr. Fearnsides also has a mission hall in his native town, connected with which are various agencies at work for the salvation of the people.

Hants.—Messrs. Baker and Partington, of Manchester, with their Gipsy Gospel waggon, have visited the neighbourhood of Furzley and Bramshaw, and conducted a mission in a tent erected for the purpose. Many were attracted night after night, and much blessing has rested upon the services. One encouraging feature was the large number of gipsies who attended the services.

Mr. J. H. Crawford, Irish Evangelisation Society, has concluded a three weeks' mission in Curlough Orange Hall, County Tyrone. A very blessed work has been done; souls have been saved, backsliders restored, and believers greatly refreshed. Prior to this the evangelist conducted a four weeks' mission in Minterburn Presbyterian Church, which was also used of God to the ingathering of souls.

Bromley-by-Bow. — Gipsy Smith's Mission at Bruce-road Congregational Church, Bromley-by-Bow (Rev. Henry J. Weatherhead), was attended by signal blessing. Those who were seeking spiritual direction and a new life thronged the inquiry-room, and not a few decided to accept the salvation and service of Christ. The good work continues though the missioner has withdrawn; there are large accessions to the prayer meetings, whilst the inquiry-room has been found necessary at the ordinary services.

Rev. Thomas Waugh has just concluded a ten days' mission at Heckmondwike. His vigorous eloquence in dealing with sin was rewarded on the second Monday by the surrender of many to God. Some who had withstood other appeals could not resist the persuasive power of the story of his conversion. The special meetings for men, and another for women were very effective. On several occasions the chapel was crowded to its utmost capacity, and the second week witnessed a large ingathering.

Mr. Clement Palser has been evangelising in Ottawa, the capital city of the Dominion, holding a fortnight's mission to men only, under the auspices of the Y.M.C.A., which has proved a season of great blessing. Many souls have been led to Christ. Others have been awakened, and we are looking for their conversion, and Christians are testifying to the stimulus and help they have received during the services. It stirred our hearts in one of the solemn after-meetings to see a score of men, young and old, rise and confess their desire to be saved.

F. J. FEDARB.

Bristol.—A revival of unusual power is going on in the Stapleton-road Congregational Church. The mission, which began Sunday, April 21, is being conducted by Rev. E. P. Telford. The building, which holds 1200 people, is packed to the doors nightly, and on Sunday last the overflow filled the large schools, and still many had to leave, unable to get into either place. Hundreds are coming into the inquiry-rooms seeking salvation. Large numbers of young men are deciding for Christ. There is joy in many homes. Prayer is asked that the last week of the mission may be even more glorious in results.

Rev. E. P. Hammond has held, in connection with a Christian Workers' Convention in Philadelphia, mass meetings for children. At one such, when 2000 were present, it became evident at the close of Mr. Hammond's address that many hearts had been touched. The young people, and some of all ages, were convicted of sin, and many were melted to tears. It was a meeting never to be forgotten. The next day, when the reports of the workers were given in, one gentleman who had attended Mr. Hammond's services in the island of Guernsey, stated that he never was in such a wonderful meeting as the one in the Temple the day before. One of the leading officers in the Philadelphia National Bank stated to a friend on the platform that he was converted when a boy in one of Mr. Hammond's meetings in Dr. Andrew Bonar's church in Glasgow.

Church Parochial Mission Society.—The following missions have been arranged for the month of May. It is hoped they will be made a subject of prayer by our readers.—Rev. W. Hay Aitken, May 12-27, Aspenden, Buntingford; Rev. W. St. Hill, Bourne, May 10-14, Chipstead, Redhill; Rev. W. Bryan Brown, May 3-7, St. Andrew's, North Kensington; May 8, Christ Church, North Kensington; 11-20, Langley, Burrell; May 25 to June 3, Berden, near Bishops Stortford; Rev. Joseph Morris, M.D., May 19-27, Middleton, Saxmundham; Rev. James Stephens, April 26 to May 10, Six Mile Bottom, Little Wilbraham.

PERSONALIA.

Rev. T. L. Johnson, who has again been unwell, was able last week to hold an eight days' mission, and this week he is evangelising at Hassocks, near Brighton. His address at present is Lyndhurst, Wickham-road, Boscombe.

Dr. Robert Kerr, medical missionary from Rabat, Morocco, is on a brief visit to London. The disturbed condition of Morocco makes Christian work difficult, but Mrs. Kerr and helpers are bravely holding on. The mission will shortly be reinforced by more workers.

Mr. Richard Weaver has been helping his sons in Edinburgh, speaking on Sunday week in the Circus, and for the four following nights in a church close by. He was compelled, however, to give up, owing to weakness. His address is now Moss Bank, Alderley Edge, near Manchester.

General Booth, it will be learned with regret, is not in such good health as might be desired. He has never quite shaken off the effects of the influenza from which he suffered during his visit to America. The statement recently circulated that he is engaged on a book dealing with America, as his "Darkest England" dealt with this country, is incorrect. He does not contemplate a distinct "Darkest America" scheme, his plans being simply to systematise and extend the social work already being carried on in connection with the Salvation Army in America.

BIBLE CONFERENCES IN U.S.A.

DURING the past fourteen weeks I have visited fifteen cities and towns holding five days' conferences in each place. Dr. W. J. Erdman and Mrs. Needham accompanied me. We were assisted by many prominent pastors and Bible teachers. More than 140 lectures were given bearing on Inspiration, the Holy Spirit, the Atonement, Regeneration, Growth, Experience, and Prophecy. The spiritual results can only be known in the eternal day. Many preachers seem more determined to preach the Word. Other towns now await us. We hope to be in London in June, and at Keswick in July. One hundred pastors have petitioned me to hold a ten days' Bible Conference on your side in August.

GEO. C. NEEDHAM.

POLICE ORPHANAGE, REDHILL.—An interesting dedicatory meeting was recently held at the house purchased by a generous friend (Miss Bell, of Tooting), and given to the friends of the Provincial Police Orphanage in connection with the International Christian Police Association. The orphanage is still in need of furniture, household linen, garden seeds and plants, and provisions of all kind. Gifts would be thankfully acknowledged by the hon. sec., Miss C. Gurney, if addressed to the Provincial Police Orphanage, Red Hill, Surrey.

NEWRY, IRELAND.—The great need of a home being opened in this town for the large number of soldiers stationed there has lately forced itself on the inhabitants. They made an effort last November to meet it by taking a house on the Sugar House Quay, and fitting it up just before the arrival of the Cornwalls. That regiment have shown their appreciation by using it freely, every evening seeing it well filled. God has given evident blessing on it. The workers are frustrated in their efforts by the very limited funds in hand. Any contributions sent in to the superintendent will be thankfully acknowledged.

OBITUARY.

MR. W. G. SMITH, BRIMSCOMBE, GLOS.

THIS faithful servant of the Lord fell asleep in Jesus on April 26th, after a short but distressing illness. He had previously laboured at Abergavenny and other places, but for more than eleven years he has been pastor to the Mission Chapel, Brimscombe. Here his gentle, gracious spirit has been a power for good among all who knew him. His fresh and instructive ministry generally drew many to the chapel, so that it was crowded. The membership has been more than doubled, and many have been added to the churches who were converted under his ministry, while his wise and truly pastoral visits proved a blessing to many.

DR. S. R. WEBB, CONGO MISSION.

With profound sorrow we hear that there has been another death among the Baptist missionaries on the Congo. Telegraphic information was received at the Mission House last week to the effect that Dr. Sydney Roberts Webb had passed away. Very early, it seems to us painfully and mysteriously early, in his life-work he has been translated from the ranks of the toilers to the fellowship of those who have entered into their reward. Dr. Webb, the son of Mr. C. E. Webb, of Wildwood, Hampstead, was a young man of very bright promise. He was a fully qualified medical practitioner, having taken his degree at the University of Edinburgh. He left England for the Congo two years ago last January, and on arriving at Wathen he at once began medical work with characteristic ardour and devotion. In six months he knew enough of the language to be able to teach a class in the school, and in twelve months he could take his part in public preaching. In his first report he says, "It is only eleven months since we reached this station, but I think there is a great deal more that might be reported than is possible to set down when one attempts the task." "I am looking forward to being able to take a full share in the spiritual part of the work, for I wish always to remember that I am a medical missionary, missionary being always written large."

REV. DR. EARLE.

The death is announced of Rev. A. B. Earle, D.D. well known in America as a Baptist pastor and evangelist. He preached the Gospel for sixty-four years, and his endeavours were fruitful of great results. He was the author of "Bringing in Sheaves," a volume of addresses and a record of work; and of "The Work of an Evangelist, a Review of Fifty Years' Labour" (*Morgan & Scott*). Dr. Earle, who was a preacher of exceptional ability and power, died at Newton, Massachusetts. Writing on him in the New York *Independent*, Dr. Joseph Cook says:—"It was my great good fortune to meet him at Vergennes, Vt., in 1868. He was then in the full maturity of his powers, and I studied his methods, convictions, and atmosphere with the keenest attention. A good man, and full of the Holy Ghost, was my instantaneous verdict when I first heard this consecrated evangelist. No wildfire, but the true flame of the Holy Spirit, was my second assured conviction. A Biblical preacher; a bold, sensible, and defensible theology, a scriptural tone in every syllable, was the next point on which I felt at rest. Every sermon reins the impenitent hearer up to the duty of immediate self-surrender to God. The advice given to the religiously irresolute is such as they might die following, and not die unsaved. This was my next and supreme conclusion. All Dr. Earle's books I have delighted to study, and have never failed to find in them spiritual refreshment and invigoration."

PASTOR MARDEROS KALOSDYAN, known as the "Gemerek Pastor," who was some time ago thrown into prison, presumably because he was an active Christian, has, we are glad to learn, been released. Those friends in England who interested themselves in the pastor and his family will rejoice at this intelligence.

SHIRLEY CONVENTION.—A spirit of true unity is realised in connection with the Shirley Convention. The circular of invitation contains the names of the vicar, the Baptist minister, the Wesleyan minister, and representatives of other denominations of Christians. Preparatory sermons were preached on Monday night, April 22, in the parish church and in the Baptist chapel. The speakers on Tuesday morning were Revs. S. A. Selwyn, of Boscombe, and Geo. Wainwright, of Bournemouth. Rev. J. B. Figgis, of Brighton, took the Bible-reading on Tuesday afternoon, and spoke in the evening, and both morning and evening on Wednesday. His address on "God is Love" was very greatly enjoyed. The Bible-reading on Wednesday was given by Captain Riley, and on Thursday by Rev. H. Newton. Rev. J. J. Luce spoke on Wednesday evening and on Thursday morning. The meetings were full of blessing, and in the evenings the hall was crowded.

Among the Churches.

CHURCH OF ENGLAND.

Rev. S. B. Summer, of Burnley, has been appointed to St. John's, Bolton.

St. Matthew's, Fulham, a new church (vested in Evangelical trustees) was opened on Saturday.

During the absence of Rev. D. B. Hankin in America, Rev. George Everard is preaching in St. Jude's, Mildmay.

The Bishop of Marlborough, who is at present staying at Torquay, is far from strong, and is taking complete rest.

At the annual meetings of the Liverpool auxiliary of the C.E.Z.M. Society, an increase was reported in the annual contributions from Liverpool.

The Bishop of St. David's has offered the Archdeaconry of Brecon, vacant by the death of Ven. H. de Winton, to Canon Hay, Vicar of Brecon, by whom it has been accepted.

The Bishop of Liverpool set apart a number of godly laymen as licensed diocesan readers at a special service in the Cathedral on Tuesday week. Archdeacon Taylor was the preacher.

The new church of St. John, Barmouth, which has been built mainly through the generosity of Mrs. Perrins, of Plasmynach, Barmouth, was consecrated last week by the Bishop of Bangor.

By the will of Miss Mary Hodges, of Cullompton, several Evangelical societies will benefit largely. To the Bible Society she left £2000; C.M.S., £1000; Dr. Barnardo and Müller's Orphanage, £1000; C.E.Y.M.S. and Jews' Society, £500 each, besides £4000 to Exeter hospitals.

During a period of fifty-four years, extending from 1840 to October 31 last, the Ecclesiastical Commissioners have augmented and endowed upwards of 5700 benefices by annual payments charged on the fund by capital sums expended in the provision of parsonage-house, etc., and by the annexation of lands, tithe rent-charges, etc.

Much regret is felt in the North Tyne district at the serious condition of Rev. G. R. Hall, vicar of Birtley, who has been for long in ill-health. Mr. Hall is an enthusiastic supporter of the C.M.S. and the C.E.T.S., and Bishop Hornby, when doing the duty there, expressed his amazement at what the parish did for missionary work.

The *Record* says: "Rev. H. Foster Pegg is to be heartily congratulated on the excellent work he and his assistants are carrying on at St. Matthew's, St. Leonards-on-Sea. We are informed that on Easter Day the communicants at St. Matthew's numbered 685, the largest number that have ever communicated in the church in one day, and that the total number of communicants during the year was 6200. The offertories for the year have amounted to £1005, being an increase of £165 over the previous year, while the amount collected for the various missionary societies was as follows:—C.M.S., £185; C.E.Z.M.S., £162; and C.P.A., £59. The services at the church are crowded, and at the men's services seats are unable to be found for all those that attend.

CONGREGATIONAL.

Rev. H. J. Stanton has been recognised as pastor at Lapford.

New chapels are being erected at Tong Moor, Bolton; and Fakenham.

Rev. J. H. Jowett has been elected president of Durham and Northumberland Union.

Rev. W. Tubb, late of Camberwell New-road Church, has been recognised as pastor of Odiham, Hants.

Rev. R. Caven, of Charles-street Chapel, Leicester, under the advice of his medical man, is about to take a three months' rest in the Isle of Wight.

Mr. W. Williams, of Pontypridd, a deacon and secretary of Sardis Church, has been drowned by the capsizing of a boat while on a visit to his native place at Cenarth.

The year-book of Park Chapel, Camden Town, shows a membership of 411. The number of scholars in the Sunday-school is 728, of whom 185 are above fifteen years of age and forty-nine are in church fellowship.

Since Rev. J. Gwilym Jones has undertaken the pastorate of Penarth Church, the congregation has so increased as to render necessary the erection of a larger chapel. Towards the £2000 required £950 has already been subscribed.

Rev. Thomas Rhondda Williams, of the Greenfield Chapel, Bradford, has commenced a series of short services for business men, to be held on Thursday, the market day, in each week. The first was attended by about 150 persons.

Princes-street Sunday-schools, Norwich (Rev. Dr. Barrett), report 1600 scholars and 170 officers and teachers. In the home school eighty-six scholars are in church membership, and £100 was raised for foreign missions in the past year. The Band of Hope numbers over 600 members.

It is refreshing to find fellow workers of different denominations recognising one another. Such an instance was afforded, at Bacup on Good Friday; Rev. A. F. Bartlett, the Congregational minister, gave an address, by invitation of the vicar, Rev. J. Phillips, at the afternoon service in the parish church.

Buckland Church, Portsmouth, reports a membership of 595, of whom forty-four have been received during the past year. During the six and a-half years of the present pastorate 427 members have been added to the church. In the Sunday-school there are 1085 scholars and sixty-four teachers; 400 of the scholars are over fifteen years of age; of these 223 are members of the church.

A good deal of interest naturally gathers round the vacant pulpit of Carr's-lane Chapel, Birmingham, and Nonconformists generally will be anxious that the traditions of John Angell James and Dr. Robert W. Dale should be well maintained. Rev. Dr. Amory H. Bradford, a descendant of the New England Governor Bradford, has been asked to supply the pulpit for part of the summer. Dr. Bradford is pastor of a large church at Montclair, New Jersey, and one of the editors of *The Outlook*.

Calls.—Rev. J. W. Bowman, of Newcastle, to Hanover Chapel, Peckham (accepted); Mr. W. Ridley, of Pemberton-street, Sunderland, to South Eston; Mr. T. J. Barker, to St. Stephen's, Rochdale (Countess of Huntingdon's Connexion); Rev. Caradog Jones, of Ruthen, to Oswestry.

Resignations.—Rev. H. E. Arkell, of Trinity, Dewsbury; Rev. A. A. Munns, of Maryborough, Victoria.

BAPTIST.

Rev. W. Smith has been recognised as pastor at Kirton-in-Lindsey.

A series of encouraging mission services has been conducted at Shipston-on-Stour.

A new chapel has been opened at Westward Ho, as the outcome of cottage services started in 1887.

Rev. J. T. Briscoe, formerly of Rye-lane, Peckham, has been recognised as pastor of City-road Church, Bristol.

The heavy debt of £4,000 which has rested on the Chapel, High-street, Saffron Walden, has been at length cleared off.

The recognition of the Rev. Frank Russell as pastor of the Sharon Hall, Liverpool, took place on April 16. Mr. Alderman R. Cory, J.P., of Cardiff, presided.

Rev. D. W. Roberts, of Warrington, has had to resign his pastorate through breaking down in health. Although he had only been a comparatively short time in the town he had done noble service in the temperance cause.

A meeting was held at Lake-road Chapel, Portsmouth, under the presidency of Rev. C. Joseph, to bid farewell to Rev. A. E. and Mrs. Scrivener, shortly leaving England to resume their work at Lukolela on the Congo river.

We regret to hear of the serious illness of Principal Roberts, of Regent's-park College, who on Monday week was suddenly taken with faintness, which rapidly passed into unconsciousness. It is feared that one side is paralysed.

A baptismal service in connection with Edwin-street Church, Nottingham, was conducted by the pastors at Broad-street Church on Wednesday, 24th ult., when, as a result of the recent mission, eleven men and twelve women were baptized.

An unhappy dispute at the Peckham Rye Tabernacle has led to its sale by auction, the purchasers being the "majority of the deacons and ten of the twelve trustees." It has been closed for a time. Pastor F. M. Smith and a large party are holding services in the public hall.

A systematic visitation of the common lodging-houses in South St. Pancras, Marylebone, and district is made by a mission band in connection with Regent's-park Chapel (Rev. E. G. Gange). At a supper recently given to 400 of the inmates, 100 signed the Temperance pledge.

Calls.—Mr. W. Holyoak, of Pastors' College, to Bromley Common (accepted); Rev. J. P. Newman, of Ibstock, to Mount Pleasant, Burnley; Rev. C. Pates, of Bilston, to Priory-street, York; Rev. W. Griffith, of Blackmill, to Gilfach Goch, Glam.; Rev. E. S. Hadler, of Thorpe-le-Soken, Essex, to Fivehead and Isle Abbotts, Somerset.

Resignations.—Rev. L. H. Colls, of Beccles; Rev. T. Gardiner, to Penzance.

METHODIST.

A new chapel has been opened at Rhyl.

Rev. Thomas Waugh has concluded a successful mission at Heckmondwike.

The missionary day-school at Santa Isabel, West Africa, remains still closed by the Spanish authorities.

It is computed that the total of the debts on Methodist churches in the United States amounts to £453,400.

Mr. J. Moremon, the blind evangelist, has held a series of successful special services at Lower Wortley, Leeds.

New chapels are being built at Pusey, Alderman's Green (Coventry), Meersbrook (Sheffield), Royston, Terriers, Sudbury, and Stoughton.

Revs. James Chamberlain, of Hinckley, and Walter T. Goodwin, of King's Lynn, have been ordained prior to their departure for missionary work in South Africa.

At Aliwal North, South Africa, a new church has been built, also one at Zastron. The whole of the joinery work has been done by the youths at the Mission Training Institution.

The South Australian Primitive Methodist Conference has voted emphatically in favour of Methodist Union on the basis agreed to by the Wesleyan and other Churches in the colony.

At the last meeting of the Primitive Methodist Missionary Committee the report showed an increase on the Home Missions for the year of 221. On the African Missions it is seventy-four.

Rev. Thomas Mitchell, of Hull, has just entered upon the office of General Book Steward of the Primitive Methodist Connexion, in succession to the Rev. J. B. Knapp, who has retired after five years' service.

Rev. G. Graves announces that the whole of the Free Methodist circuits in Manchester and Salford have united with Lever-street Hall, Manchester, to raise £1000 in aid of the Forward Movement at the hall.

The following have been elected presidents of the Wesleyan Methodist Conferences in Australia and New Zealand:—Victoria and Tasmania, Rev. W. H. Fitchett; New South Wales, Rev. J. E. Carruthers; Queensland, Rev. E. Youngman; South Australia, Rev. H. H. Teague; New Zealand, Rev. J. H. Simmonds.

What is likely to prove an historic meeting took place last week at the Centenary Hall, Bishopsgate-street. For the first time in Methodist history the representatives of the different branches of Methodism met to consider what practical methods could be devised for bringing these branches more closely together, with a view to concerted action. Rev. Walford Green was in the chair, and there were present representatives, with one exception, through an oversight, of all the Methodist bodies. After free, full, and prolonged discussion, the following resolutions were unanimously adopted. (1) That a representative committee be annually appointed on the following basis:—Sixteen Wesleyans, eight Primitive Methodists, six Free Methodists, four New Connexion Methodists, four Bible Christians, one Reform Union Methodist, and one Independent Methodist. (2) That in every locality where practicable a meeting of ministers and representatives of the Methodist Churches be held annually for devotion, fellowship, and counsel. (3) That, wherever practicable, a united Methodist love feast be held once a year. (4) That the committee expresses the belief and hope that the better understanding which now prevails between the different Methodist bodies will issue in the avoidance of the unnecessary multiplication of chapels.

PRESBYTERIAN.

A new chapel is being erected at Rhyddings, Swansea.

Rev. John Williams, late of Brynciencyn, has been inducted to the pastorate at Prince's-road, Liverpool.

Islington Church, Liverpool, has had an accession of fifty-one new members during the year, the total being now 370.

Last year, in the purely labour centre of Festiniog, on the borders of Merionethshire, the collections among the Calvinistic Methodists amounted to £4000.

The Welsh churches of Liverpool, Birkenhead, Southport and the district held their sixteenth annual psalmody gathering in Hengler's Circus, Liverpool, on Monday night. About 5000 people were present, including a choir of about 1500 voices.

The European ordained missionaries of the English Presbyterian Church in the foreign field, principally China, number 18, with 21 lady and 10 medical missionaries. This is exclusive of native agents. Thirteen native pastors are supported by their own congregations, and the total number of communicants in China exceeds 4460.

The annual meeting of the Brockley congregation (Rev. H. M'Intosh) gave evidence of a prosperous year. Over 80 new members were admitted, the Christian association numbered 198, the Sunday-school increased, and other agencies were in vigorous operation. The large mission in the People's Hall, Deptford, had been vigorously sustained, the Gospel services and Saturday evenings for the people being more largely attended than ever.

Reports presented to the Synod show that the debt on church property amounts to £58,572. The sittings available are 154,486, of which, exclusive of free sittings, 61,707 are let. The office-bearers number 5298; members of Bible classes 9186; district visitors 2137; Sunday-school scholars 82,596 (against 80,018 in the previous year), with 7532 teachers. There have been eight deaths in the ministry during the year. The Young Men's Societies have a membership of 8838.

Calls.—Rev. J. Gilruth, of Dundee, to Markinch; Rev. R. Small, of Ecclefechan, to Bonnington, Edinburgh; Rev. Thomas Richards, of Llansamlet, to Hermon, Pontardawe; Rev. A. McConnell, to Portrush.

Resignations.—Rev. A. D. Watson, of Inch, Castle Kennedy; Rev. E. Kimmitt, of Clonakilty.

FALLEN ASLEEP.

At Bedlington, Canon Whitley, loved and respected throughout Durham and Northumberland as a devoted pastor.—At Sunderland, on 19th ult., Mrs. M. E. Wilkinson, aged 48, well known among the Friends.—At High Wycombe, on 22nd ult., Mrs. Knapp, wife of the well-known Primitive Methodist minister.—At Sunderland, Mr. John Kitts, aged 77, formerly the pastor of Enon Church.—At Crouch Hill, on 23rd ult., Mr. J. M. Bell, a leading Baptist, and one of the auditors of the Baptist Missionary Society.—At Ipswich, on 21st ult., Mr. Henry Clarke, aged 82, well known as an active worker and leader in Ipswich and Felixstowe.—At Maidenhead, Mr. E. Longhurst, suddenly while speaking at a meeting, a leader among the Baptists.—At Wolverhampton, Mr. Mark Tatlow, aged 75, an earnest worker.—At East Dereham, Rev. E. Lovell, aged 38, minister of Cowper Memorial Church.—At Bournemouth.—Rev. G. H. Elvidge, formerly minister of St. Paul's, Atterclife.—At Carrickfergus, Mr. David Gray, aged 68 years.—At Castleblaney, Rev. George Irvine, rector of Muckno, an earnest Christian worker.—At Lisburn, Rev. W. H. Macadam, vicar of Killaney.—At Borrisokane, Rev. Canon H. Massey, rector of Finnoe.—At Clonmore, Rev. W. J. Askins, rector of Dunany, Dunleer, aged 52 years.—At Maralin, Lurgan, Mr. Jno. Mathers, a sincere follower of Jesus Christ, aged 71 years.

ILLUSTRATED SPANISH GOSPELS.

We recently called attention to the beautifully-illustrated Gospel according to St. John, in the Spanish language, issued by the Scripture Gift Mission. Workers whose pleasure it has been to distribute copies send encouraging reports. Mr. H. S. Turrall, of Monforte, Lugo, says: "Certainly these Roman Catholic countries need the Word of God. The priests use every endeavour to keep it out of the hands of the people, but the attractiveness of an illustrated edition is likely to assist in its preservation." Rev. Dr. Moore, of Puerto Sta. Maria, Spain, writes: "As I superintend about ten day schools in which Scriptural education occupies a prominent place, and in which from 700 to 800 children are in daily attendance, you can understand what a field I have for free circulation. But even outside these, and through the agency of our converts, at some ten or twelve Gospel centres, I could place in judicious hands any number."

From the new world the report is the same. Mr. C. H. Bright, of Lima, Peru, says:—"I cannot put a limit on the quantity we could use. I am thankful for the thousand you are sending," Mr. F. Borton, of Mexico City, writes:—"The Roman Catholic Church is very wise in appealing to the sense of the people, who must see, hear, and feel their religion. Formerly, an illustrated New Testament was published here, under the sanction of the Romish Church, but it has been prohibited, because the people became enlightened by it. An illustrated, annotated, Spanish New Testament would be very welcome." Rev. W. D. Powell, of Toluca, Mexico, writes:—"Many have taken your Gospels for their illustrations, and have immediately read them quite through. Then they have come and begged for one of the other Gospels. Of the eleven million people in Mexico, ten million have never seen the Bible, but they have been taught to hate it as they hate no other book. When they have read a Gospel, they have a thirst for a Bible."

Mr. Walters informs us that for the sum of five guineas he can deliver to any part of the Continent or to Spanish America a thousand copies of John's Gospel in the attractive form issued by the Scripture Gift Mission, the headquarters of which are 84, St. Paul's Churchyard, E.C.

MANCHESTER CHRISTIAN CONVENTION.—For some time past a strong desire has been felt by Christian brethren in and around Manchester, that a Convention should be held in the city, similar in character to that held annually in Keswick; and after much consultation and prayer it has been resolved, that such a Convention shall (D.V.) take place on May 28, 29, and 30, the place of meeting being the Free Trade Hall. Well-known brethren representing various sections of the Christian Church, whose teaching and whose testimony has been owned of God in many parts of the kingdom, have promised to attend. These include Revs. Prebendary H. W. Webb-Peploe, Evan H. Hopkins, F. B. Meyer, G. H. C. Macgregor, J. J. Luce, Charles Inwood, and C. G. Moore. The conveners are Prebendary Thos. M. Macdonald, Rev. W. H. Towers, and Mr. Leonard K. Shaw.

BLACKTHORN STREET CHAPEL, BOW COMMON, E.

Pastor: T. J. HAZZARD, 52, Addington-road, Bow, E.

TUESDAY, MAY 7th, 1895.

4 p.m.—**Memorial Stones of the New Hall** will be laid by F. L. EDWARDS, Esq., S. CLAYTON, Esq., E. RAWLINGS, Esq., and Mrs. HAZZARD.

4.30 p.m.—**Public Meeting** in the old Chapel. Chairman: Rev. ARCHIBALD G. BROWN.

8.0 p.m.—**Sermon** in East London Tabernacle. Preacher: Rev. W. EVANS HURNDALL, M.A., of Westminster Chapel.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

FUNDS NEEDED to extend the work. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports to be had from the Secretary, Capt. J. KEARNEY WHITE. Offices: 27, Lower Pembroke-street, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to the Office of THE CHRISTIAN. John xiii. 35.

BIOGRAPHICAL WORKS.

New Edition of MR. SPURGEON'S LIFE, ONE SHILLING.

The Prince of Preachers:

A Sketch, a Portraiture and a Tribute. By Rev. J. DOUGLAS, M.A. With life-like Portrait. Presentation Editions: Cloth Boards, 2s. 6d. Cloth, bevelled boards, gilt edges, 3s. 6d.

"The best book about Mr. Spurgeon that has yet appeared."—*Divine Life.*

Duncan Matheson:

The Scottish Evangelist. His Life and Labours. By Rev. JOHN MACPHERSON. With life-like Portrait. Cloth boards, 1s. 6d. Cloth, bevelled boards, gilt edges, 2s. 6d.

"The life of a real man, consecrated in life and full of zeal for the Lord. This biography will not only interest, but benefit a wide circle of readers. We are right glad to see so worthy a memorial of so worthy a man."—*Sword and Trowel.*

George Whitefield:

A Light Rising in Obscurity. By J. R. ANDREWS, Barrister-at-Law. With Steel Portrait. Cloth, bevelled boards, 5s. Cheap Editions: with Portrait, Tinted covers, 6d.; Cloth limp, 1s.; Cloth boards, 1s. 6d.

John Wesley:

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"This 'LIFE OF WESLEY' is precisely what it is intended to be, an interesting condensed account, adapted to popular use."—*Christian Commonwealth.*

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BIBLE LANDS MISSIONS' AID SOCIETY

FORTY-FIRST ANNIVERSARY

Will be held on TUESDAY, 14th MAY, 1895, at 8 p.m., in EXETER HALL.

THE LORD KINNAIRD presides, supported by Preb. WEBB-PEPLOE, M.A., Rev. D. MCEWAN, D.D., Dr. J. HILES HITCHENS, Rev. W. M. PAULL, Rev. J. HEAD THOMSON, B.D., and W. T. PATON, Esq.

Rev. J. F. CLARKE, of Samokov, is expected.

LONDON MISSIONARY SOCIETY.—CENTENARY YEAR, 1895.

ANNIVERSARY MEETINGS.

SATURDAY,
May 4. 4 p.m.
EXETER HALL.

CHILDREN'S DEMONSTRATION.
President, Rev. Stanley Rogers.
Speakers—Revs. E. Lloyd, South Africa; J. Richardson, Madagascar; and Miss Leila Robinson, India.
Tickets and Programme on application to Mission House.

MONDAY,
May 6. 10 a.m.

PRAYER MEETING AT MISSION HOUSE,
14, BLOMFIELD STREET, E.C.
President, Rev. J. P. Gledstone, Vice-Chairman of Board.

2 p.m.

GENERAL BUSINESS MEETING OF MEMBERS,
FALCON SQUARE CHAPEL, SILVER STREET, E.C.

TUESDAY,
May 7. 3 p.m.
Westminster Chapel,
James-st., Buckingham Gate.

LADIES' MEETING.
President, Mrs. Hugh Matheson.
Speakers—Mrs. Somerville, Dalkeith; Miss E. Benham, Amoy; Miss Budden, Almora; and Mrs. Chalmers, New Guinea.

5.15 p.m.

TEA AND LADIES' CONFERENCE.
Tea Tickets 6d. each, obtainable from Mission House up to preceding Saturday.

WEDNESDAY,
May 8, 11 a.m., City Temple.

ANNUAL SERMON
By Rev. Dr. Fairbairn.

3 p.m., City Temple.

WATCHERS' BAND ANNUAL MEETIING.
Chairman: Rev. Urijah R. Thomas.
Speakers—Rev. R. F. Horton, D.D.; Rev. J. P. Gledstone; Rev. E. Lewis, India; and Miss L. Robinson, India.

5.30 p.m.
Tickets for Conversazione, 1s.
Queen's Hall, Langham Place
Reserved Seats at Public Meeting in Grand Circle, 1s., and Free Tickets on application.

CONVERSAZIONE.
5.30 to 6.30, Refreshments. 6.30 to 7, Concert by London Nonconformist Choir.
Followed by

PUBLIC MEETING,
President: The Lord Chancellor.
Speakers—Revs. Dr. Barrett; Dr. Muirhead, Shanghai; E. P. Rice, B.A., Chikka Ballapura; and the Foreign Secretary.

7 p.m.

THURSDAY,
May 9. 11 a.m.
EXETER HALL.

PUBLIC MEETING,
Devoted to MEDICAL MISSIONS and WOMEN'S WORK
President: P. H. Pye-Smith, Esq., M.D.
Speakers—Rev. W. H. Harwood; Dr. Fenn (Friends' F.M.A.), Madagascar; Rev. E. Lewis Bellary; Mrs. Bryson, Tientsin; and the Home Secretary. Tickets on application.

7 p.m.
King's Cross Tabernacle.

WELSH MEETING.
Chairman: Alfred Thomas, Esq., M.P.
Speakers—Revs. Eynon Davies; Elvet Lewis; W. E. Cousins, Madagascar; and the Foreign Secretary.

FRIDAY,
May 10. 7 p.m.
CITY TEMPLE.

YOUNG MEN'S MEETING.
Chairman, J. D. McClure, Esq., M.A., Mill Hill.
Speakers—Revs. J. Monro Gibson, D.D.; W. H. Campbell, M.A., B.D., Cuddapah; Jas. Chalmers, New Guinea; and the Editorial Secretary.

TICKETS ON APPLICATION TO MISSION HOUSE, 14, BLOMFIELD STREET, E.C.

KESWICK IN MANCHESTER.

Free Trade Hall,

MAY 28, 29, and 30, 1895.

The following Speakers are expected:—Rev. H. W. Webb-Peploe, M.A.; Rev. Evan H. Hopkins, M.A.; Rev. F. B. Meyer, B.A.; Rev. G. H. C. Macgregor, M.A.; Rev. J. J. Luce, M.A.; Rev. Charles Inwood; Rev. C. G. Moore.

It is earnestly hoped that the Convention will prove a time of rich blessing to many, by their renewed consecration to the service of their Lord; and by fresh discoveries of the Lord's power to keep his people. Our God delights to bless his children, and to make them, in turn, a source of Spiritual blessing to others. He has said, "Open thy mouth wide, and I will fill it;" "He satisfieth the longing soul and filleth the hungry soul with goodness."

CHAIRMAN: **ROBERT WILSON, Esq.** (Chairman of the Keswick Convention).

THOS. M. MACDONALD, M.A., Prebendary of Lincoln and Rector of Kersal,
W. H. TOWERS, Oldham Road Independent Chapel,
LEONARD K. SHAW, Conference Hall, Strangeways,
} *Conveners.*

All communications should be addressed to LEONARD K. SHAW and JAMES BOYD, Hon. Secs., Conference Hall, Strangeways, Manchester.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec. Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., 7 p.m., Mr. O. L. Heatley; 3.15, P.S.A., Mr. Singfield; Wed., 8 p.m., Mission Band service.

All-day Conference of Evangelists, Thursday, May 2, at Y.M.C.A. Hall, 186, Aldersgate-street. Morning, Mr. R. C. Morgan in chair, 10 a.m., devotional meeting; 10.30 a.m., conference on "The Work of an Evangelist," to be opened by Mr. W. R. Lane; noon, prayer-meeting, chairman Sir George Williams; afternoon, at 2.30, chairman Mr. H. M. Hodder; evening, at 6.30, chairman Mr. F. W. Lawrence. Tickets of Mr. James B. Wookey, hon. sec., care of Y.M.C.A., 186, Aldersgate-street, E.C.

Eastern Equatorial Africa Mission.—A C.M.S. meeting, to bid farewell to the reinforcement (including the first body of ladies who have gone forth) for the Uganda Mission, in the Queen's Hall, Langham-place, Thurs., May 16, at 3.30; Sir John H. Kennaway will preside.

London Y.W.C.A.—Public meeting, Stratford Conference Hall, Thursday, May, 2; Sir T. Fowell Buxton, Bart., to preside, at 8. Speakers: the Hon. Emily Kinnaird and Rev. Barnes Lawrence.

"Leaders of the Reformation."—Lectures on Wednesday evenings, at 8 p.m., at St. Margaret's, Westminster; May 8, "Luther," by Rev. H. J. H. Marston; May 15, "Tyndale," by Archdeacon Sinclair; May 22, "Cranmer," by Canon M'Cormick; May 29, "Parker," by Canon Mason.

Higher Science.—Prebendary Reynold's lectures during May in the church of SS. Anne and Agnes, Gresham-street, E.C., at 1.15 p.m.:—May 1, "God Living in the World"; May 8, "Things in General"; May 15, "Some Things in Particular"; May 22, "What is Life?" May 29, "What is Death?" The lectures last half an hour.

House of Rest, 10, Finchley-road, St. John's Wood, London, N.W.—Friday, 3rd, Rev. Robert Balgarnie, at 3 p.m., on "Faith Increased by Use"; Mr. H. E. Millar, at 7, on "The Double Cure."

Union Tabernacle, Wandsworth-road.—Anniversary tea and conference, Monday, May 6, at 4 and 7.

Spezia Mission. — Public meeting, Aldersgate-street Y.M.C.A. Hall, Thurs., May 9, 4 p.m. Speakers: Sir George Williams, Rev. A. McCaig, Dr. R. S. Gutteridge, and Messrs. F. A. Bevan and E. Howard; at 7.30, lecture, with views, on "Modern Italy," by Rev. H. H. Pullen.

Protestant Prayer Meeting.—Exeter Hall, Sat., May 4, 3.30 p.m.

Christian Police Association.—Annual meeting, 1A, Adelphi-terrace, Adam-street, Thurs., May 9, 3.30 and 6.30.

Christian Lifeboat Crew.—Monthly muster, at the Welcome Home, 173, St. George-street, Ratcliff-highway, E., Tuesday, May 7, at 7 p.m.

Talbot Tabernacle, Notting-hill, W.—Sun., 11 a.m., Pastor Frank White; and 7 p.m., Mr. B. Glasgow.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Conference Hall, Mildmay Park, N.—Sun., 3.30 and 7, Col. Jacob.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Mr. C. Lazenby; 3 p.m., P.S.A.

Conference Hall, Eccleston-street, S.W.—Sun., 3.30 and 7, week nights, 8, Mr. J. J. Sims.

Special Religious Services in Theatres, etc.—May 5, Agricultural Hall, Upper-street, Islington, at 3.30, Rev. J. Trevelyan Snow; at 7, Mr. J. C. Chadwick; Homerton Evangelical Hall, High-street, at 3 and 7, Mr. Chas. Button; Morley Hall, Mare-street, Hackney, at 7, Mr. W. J. Walker; Grand Hall of Varieties, Clapham Junction, at 3.30, Mr. Flew; at 7, Mr. Robert Smith.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W. Sun., at 7, week nights at 8, special mission by Gipsy Smith; Malden Hall, Queen's-crescent, Haverstock Hill, N.W., Sun., at 7, Mr. P. Mallinson.

Edinburgh Castle, Limehouse.—Sunday next, 11 a.m. and 7 p.m., Mr. C. Lazenby; 3 p.m., P.S.A.

Great Assembly Hall, Mile End-road, E.—Every night at 8, Sun. 11 a.m. and 6.30 p.m., Mr. George Nokes.

Clapton Hall, Alkham-road, Upper Clapton, N.—Special mission from May 5 to 19 inclusive, Mr. W. R. Lane, Sun., 6.30 p.m., week nights 7.30 p.m.

St. George's Hall, Langham-place.—During May, Suns., 11 a.m., Mr. Benjamin Glasgow, 7 p.m. Mr. T. B. Miller; Wed., May 8, Lieut. Mandeville, 8 p.m.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men; meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

Bayswater Y.M.C.A., 172, Queen's-road, W.—Tues. evening, May 7, at 8.30, special addresses to men only by Messrs. Dudley Kidd and Frank Huskisson, from the South African General Mission.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thurs., May 2, at 8.30 p.m., young men's meeting, special address by Rev. Robert Berry; Sat., May 4, at the Priory, all-night prayer meeting, commencing at 11 p.m.; men only.

Coming Conferences.

Prophetic Truth and Inspiration.—Clapham, June 18-20; Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

W.P.U. Anniversary Conference of Christian Workers among Roman Catholics, May 22, 23, and 24. Exeter Hall (Lower), deputations invited; convener, Mrs. W. R. Arbuthnot, Plawhatch, East Grinstead, Sussex.

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CONSUMPTION,

AND

ALL CHEST DISEASES.

INTERVIEWS WITH OLD PATIENTS, AND NEW CASES.

By MR. CONGREVE'S COMMISSIONER.

EIGHTY-EIGHTH INTERVIEW,

With Mr. EDWARD DINSLEY, Pickering, Yorks, with reference to the case of his Wife.

"HOPELESS" CASE OF CONSUMPTION.

Which has not been published before.

Mr. Dinsley, a highly respected resident of Pickering, with whom I had a short chat recently, had a story to tell, which is of great importance to every person suffering from chest disease, and to those especially who, having derived no benefit from ordinary medical treatment, have given up hope, and regard their condition as incurable.

So terse and clear was Mr. Dinsley's recital that it was unnecessary for me to ask questions, and I simply give the history as he told it.

"My wife's illness may be dated," said Mr. Dinsley, "from her confinement in 1888. She did not seem to recover her strength. She was ill all the winter, under the care of a doctor here, who, however, did not think her chest was then affected. Early in 1889 he ordered her to Scarborough, and she went. She arrived there so exhausted that she could not walk upstairs, and very nearly the whole of the time she remained there she was confined to her room—for eleven weeks. She had medical advice, the doctor seeing her every day—sometimes more than once. She made no progress; indeed, her condition became very critical; so much so that, one Friday, the medical man told my relatives, with whom she was staying, that her case was hopeless. That statement was repeated to me by the doctor on the following Sunday, and in reply to my question he said nothing more could be done—she was in Consumption, and would not go home alive. I then decided to apply to Mr. Congreve, of whose treatment I had had some previous experience. At the end of the following week Mrs. Dinsley commenced taking the medicine, and, to put the matter briefly, in sixteen days was so much better that we were able to bring her home. She continued under treatment for a year and a half—during the latter part of that time not taking the medicine regularly, only when she required it. Gradually, but surely, she recovered; and ultimately she got quite well. To-day, as you see, she is in good health, and able to attend to business and to domestic matters. I ought to have said that after she returned to Pickering a doctor examined her; he said she had been suffering from Consumption, but the lungs were healing."

"I believe, Mr. Dinsley," I asked, "that other members of your family have also derived benefit from Mr. Congreve's medicines?"

"Yes. Two or three of the children have had bad coughs, and I have given it to them with wonderful effect. It does me more good than anything else when I get a cold."

Very willingly did Mr. Dinsley accord me permission to publish what he had told me, and then I bade good-day to himself and his wife, whose appearance is certainly, in itself, an eloquent testimony to the efficacy of Mr. Congreve's treatment.

MR. G. T. CONGREVE'S work on CONSUMPTION, &c., in which are detailed THE CAUSES, SYMPTOMS, PROGRESS, AND SUCCESSFUL TREATMENT OF THIS SCOURGE OF ENGLAND.—WITH NEARLY FOUR HUNDRED CASES OF CURE. ALSO ON COUGH, ASTHMA, BRONCHITIS, &c., &c. *The Book will be sent, post free, for ONE SHILLING by the Author, Coombe Lodge, Peckham, London, S.E.*

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No. 1319.] **The Christian.** [May 9, 1895.

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ANNOUNCEMENTS

of BIRTHS, MARRIAGES, *and* DEATHS, *inserted in this column.*

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9d. *for each additional* 9 *Words.*

Advertisements should be received by JOHN HADDON & Co., Bouverie House, Salisbury Square, E.C., *not later than* MONDAY.

DEATHS.

DUNSTAN.—Arthur Dunstan, leader of the South London Evangelistic Band, went to be with Jesus, May 4 "For to me to live is Christ, to die is gain" (Phil. i. 21). c5004

INSTITUTIONS.

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Advertisements should be received by JOHN HADDON & Co., Bouverie House, Salisbury Square, E.C., *not later than* MONDAY.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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Friends are invited to visit the Institution any day but Saturday.

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All communications should be addressed—

J. W. O. FEGAN,
The Boys' Home,
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WILL BE HELD (D.V.)

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IN THE LARGE MISSION ROOM.

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BRITISH AND AMERICAN MISSION HOMES, PARIS. Founded A.D. 1872, by Miss Ada Leigh (Mrs. Travers Lewis).—A meeting on behalf of this Society will (D.V.) be held in Exeter Hall (Council Chamber) on Wednesday, May 22, at 3.30. The chair will be taken by F. A. Bevan, Esq., Treasurer. Canon Benham, Rev. H. Alder (late chaplain to the Homes in Paris), and Mrs. Travers Lewis will be among the speakers. £400 is urgently needed for the English Orphanage in Paris. By permission of the Earl and Countess of Meath, A SALE OF WORK and a Meeting will be held at their house, 83, Lancaster Gate, on May 21st, at 3.30. The chair will be taken by the Rev. C. J. Ridgway, M.A., Rector of Christ Church, Lancaster Gate. London Office: 22a, Queen's-road, Bayswater, W. c4910

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ASSISTANT MATRON wanted, decided Christian, to work with and train girls in house and pantry work. Must be thoroughly capable and experienced.—Apply, with fullest particulars, MATRON, Babies' Castle, Hawkhurst. c4966

A BUSINESS-LIKE CHRISTIAN young woman wanted, not under 25, to assist in temperance bar and Soldiers' home. Good references indispensable.—Send full particulars to Miss THORNTON, Birkin House, Dorchester, Dorset. c4923

A MOTHER'S HELP wanted in a farmhouse. Must be domesticated and fond of children. Servant kept.—Apply, stating age and all particulars, to Mrs. STRONG, Everley, Marlborough, Wilts. c4969

LADY NURSE OR MOTHER'S HELP. Take charge of five children and their wardrobes, assisted by nurse-housemaid. Must be decided Christian, accustomed to and fond of young children. —A., 109, Hainault-road, Leytonstone. c4960

MOTHER'S HELP, to take charge of three young children. Two other maids kept. Plain needlework. Good references required.—Mrs. E. W. LAPTHORN, Glenelg, Willis-road, Gosport. c4963

A GOOD PLAIN COOK wanted. Age about 26. Help given. Gentleman's family. Well recommended.—Apply, Mrs. FRANK E. WELLS, Boreham Lodge, Chelmsford. c5024

CAN LADY RECOMMEND good plain cook and house-parlourmaid, who understands lamps, to widow lady living alone? Twenty-eight to thirty-eight years old. Real Christians and abstainers, and early risers. Kind and obliging persons much valued. Quiet situation.—Apply, 6, Eaton-place, Brighton. c4998

WANTED, GOOD COOK AND HOUSEMAID. Sisters not objected to. Total abstainers. Ages 20 to 30. Wages £20 and £22, all found.—Apply, by letter, to Hon. Mrs. F. C., 73, Cadogan-place, S.W. c5040

WORKING WIDOW AND DAUGHTER, or two friends cook and housemaid, wanted to take charge of small convalescent Home in country. Must be real Christians. Undenominational, bright and cheerful.—Apply (in writing) to Mrs. D., 55, Ball's Pond-road, London, N. c5038

GOOD COOK AND HOUSE-PARLOURMAID wanted in country. Family of three. Five servants kept. Help given in house and kitchen. All found. Christians valued. State wages and age. —E. A. R., Brockencote, Kidderminster. c4987

A RESPECTABLE CHRISTIAN GIRL wanted, not under 16, able to do plain cooking, where another is kept. Wages £12—£15.—Apply, Mrs. MORTON, 22, Regent-street, S.W. c4994

GOOD HOUSEMAID WANTED by May 27. Comfortable situation.—Apply, stating age, wages required, and length of character, to Mrs. LAWFORD, Paignton, Devonshire. c4941

HOUSE-PARLOURMAID wanted, North London. Comfortable home. Little washing. Cook and nurse kept. Easy situation to competent person. Good references required. Wages £14 to £16.—Write Mrs. MORGAN, Cornfield House, Birnbeck-road, Weston-super-Mare 68

HOUSE-PARLOURMAID WANTED at once (£24). Three servants. Churchwoman. Wages £18. No beer. No fringe. Plain needlework. —Write or apply, Mrs. MILES, 3, Private-road, Millfield-lane, Highgate. c4976

TRUSTWORTHY PERSON wanted, about 25 to 30, as nurse-housemaid. One little boy, age 5.—Mrs. WALE, 68, Hampstead-road, London. c4978

TWO SERVANTS WANTED, as general and nurse-housemaid, in small boarding-school. Ages about 16. Christian home. Must be clean and willing. Can any lady recommend?—Mrs. DIXON, Gordon School, Kingston-on-Thames. c5077

COOK-GENERAL wanted, in small family. Nurse and young girl kept. Quiet, comfortable home. Abstainer. £16 to £18. Willesden Green, N.W.—Apply, Mr. FRANCIS, 179, Marylebone-road, W. c4935

WANTED, BY THE END of this month, a quick, active, clean, trustworthy person (total abstainer), age about 35, as general servant. Family of two.—Address, by letter, F. F., care of Messrs. R. F. White and Son, 33, Fleet-street, E.C. c4932

WANTED, in small private family, a Christian girl as general servant (from country preferred). Comfortable and quiet situation.—Address, HOPE, Reeves, Stationer, The Green, Ealing. c4970

GOOD GENERAL SERVANT, who can do plain cooking. Not under 23. Personal character. —Apply, between 10 and 11, or after 8, or by letter, to 16, Leinster-square, Bayswater. c5013

A TRUSTWORTHY YOUNG WOMAN wanted in private family as general servant. Must have good personal character.—Apply, stating age and wages, to E. S., 19, Offerton-road, Clapham, S.W. c5019

LADIES WANTING SERVANTS or servants seeking situations, should apply to Miss MATLDEN, late missionary, 97, Harrow-road, Paddington Green, whose office is well known and kindly recommended by the Rev. G. F. Pentecost, D.D. Stamps for reply. c4996

CHRISTIAN SERVANTS' AGENCY for supplying cooks, housemaids, parlourmaids, and children's nurses. Kindly recommended by the Rev. E. G. Gange.—Address, Mrs. J. DUNSFORD, 6, Great Quebec-street, Montagu-square W. c5054

The Christian.

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Notes and Comments.

THE attacks, direct and indirect, upon alcohol, of the defenders of opium, are curious and amusing. The sober *Spectator* follows *The Times* in minimising the vice of the East by assailing the vice of the West. Teetotallers may fill their common-place books with quotations from "unbiassed authorities." How comforting it is to read at last in *The Spectator* :—

We have no doubt in our minds that the teetotallers, though they have failed to convince the majority, have help to breed the opinion, now filtering down through every class, that excessive alcohol is both injurious and sinful. Excessive opium is precisely the same thing, though the English, misled by the spectacle of a few opium debauchees like Coleridge, or the opium smokers of the slums, overrate the temptation.

Teetotallers, being rebuked for exaggerating the evils of home-drinking, may take courage; they are right; yes, and the anti-opiumists will be declared some day also to be right.

Again and again cases of entrapping ignorant girls and leading them into houses of infamy come before the public; indignation is stirred; some action is taken against a bad man or worse woman; then the feeling dies down, but the evil goes on. The great railway stations in London and the steamboats that ply between England and the Continent are known to be infested with hunters of girls, and yet they are allowed to go on with their evil trade. For example, a young Frenchwoman, ignorant of our language, and at the end of her money, reaches Victoria Station, London, where she expects to be met by a messenger from the lady who has engaged her as a governess, but she is not met. Her distress attracts attention. A well-dressed lady comes forward and resolutely presses her offers of service upon her. A quiet hint from a railway official aids the girl's real friends. Then another well-dressed woman—also a harpy—comes to claim her. But both fail. *The Sentinel* pertinently asks—"Where does the responsibility lie—with directors and managers, or with their subordinates?"

Every moral movement has its times of depression and danger as well as its times of success. Mrs. Josephine Butler feels that the great cause which she has led for twenty-five years is in danger from the accession of members who do not really understand the principles which it represents. Some, in their zeal for purity, are ready to adopt methods which would only play into the hands of immoral men and women. Some, again, are only "regulationists" under a specious disguise, who fritter away the time and strength of anti-regulationists by submitting all sorts of plans for regulating a sin with which there can be no compromise. Mrs. Butler declares :—

We need an army of iconoclasts, destructive, uncompromising, fearless, in order to destroy this foulest of State idols. The minority of which I speak is composed of good, and true, and honourable people. I feel for them individually a tender respect, but I refuse to be held back by the fact that their education in this subject is only of yesterday compared with our own. We have lost time in futile efforts to win them by argument; I doubt if we shall ever win them in this way. Seeing that they are honest and honourable men, circumstances, the logic of facts, and experience, will probably teach them what we can never teach them by talk. We are all glad that they have come even a little way on the road with us; but for my own part I dare not, and will not, linger on that road in order to keep pace with their halting footsteps.

Mrs. Butler's trumpet call to her old friends is published in "A Letter of Earnest Appeal and Warning, etc.," which may be had at 1, King-street, Westminster, S.W., price 1d.

An esteemed correspondent of many years writes :—In looking over some old papers, notices of classes held in former years, I find the following: "No meeting to-day, because of the fast on account of the cattle plague" (Church of England). Since at that time there was a national acknowledgment of God in his chastisement, why have the people of this favoured land so deteriorated, that in this present time of distress no "calling upon God" is determined upon; nay, being rather repudiated by many?

Rev. Martin Anstey, M.A., of Leicester, writing in *The British Weekly* as a younger Congregational minister, and expressing, as he believes, the feelings of hundreds of younger pastors, thinks it is high time that modern Biblical critics should drop that tone of insufferable conceit with which they dispose of arguments for the truth and reliability, for instance, of the Book of Daniel, as "ingenious sophistries," born of "theological prejudice," over against their own claim to "scientific exactitude" and "love of truth." This manifesto by a young, thoughtful, and cultivated minister is a most hopeful sign.

Mr. Anstey declares that after having read much that has been written by such men as Wendt, Harnack, Driver, and Robertson Smith, he still retains his faith in the Bible as the very Word of God. Speaking for himself and many of the younger men, he says :—

We yield to no man in our love and esteem for such men as Dr. Horton, Dr. Denney, and Dr. Dale. But, for all that, we still believe the early chapters of Genesis to be a record of actual historic fact, and not a *réchauffé* of sacred myths. We heartily appreciate all the good work done by Canon Cheyne and George Adam Smith in the elucidation of the prophecies of Isaiah; but we still believe in the unity of his book. We have made a careful study of the reasons brought forward in favour of the allegorical interpretation of the Book of Jonah; but we find nothing in the story itself "too wonderful" for our faith. We have weighed with the utmost discrimination of which we are capable the arguments for dating the composition of the Book of Deuteronomy in what Professor Sanday calls "the pivot date of Hebrew literature," the year 621 B.C.; but we still retain our belief in the Mosaic authorship of the book.

Mr. Anstey's rebuke to the followers and apologists of German Biblical scholarship is well deserved. He says :—

We oppose scholarship with scholarship. And we claim the same respectful attention for our views as is now being given to those of Tom Paine—views which are now being furbished up by modern Biblical scholars, asserting contradictions in the Bible where they do not exist, the effect of which is to silence the authority with which the Voice of God speaks to us in Holy Writ, thus "making the Word of God of none effect" by their canons of criticism.

This letter reminds us of Dr. Stalker's appeal a few years ago, in the same paper. He did not see why every new notion from Germany should be accepted as ascertained truth.

One of the many misleading excuses advanced on behalf of those who, in "the eagerness and restlessness of the time," are induced to follow the chariot of Higher Criticism, is that "the Biblical scholars of Germany" and "the Hebrew scholars of this country" are in favour of "the scientific method." This bubble of exaggerated emphasis requires to be pricked. The position in question cannot be truthfully attributed to "*the* scholars"—only to *some*. Doubtless the *some* are obtrusive, and more in evidence than the many; but still there is a great host of scholars in England, America, and Germany who stand in "the old paths." To confine our survey, we look down the list of the Revisers of the Old Testament, many of whom are still living, and of their number, in England and America, a *very few* have developed into Higher Critics, and those have done comparatively little to advance Biblical learning. The position of the great Delitzsch, so misrepresented since his death, was thus expressed in 1887 :—

My attitude towards the Holy Scriptures is substantially another than that of Wellhausen and his English panegyrists. The questions regarding inspiration, revelation, miracles, and prophecy, are really one, and the answer to this one question separates men of the present into two camps. I am a supernaturalist; I do not profess "the religion of the age of Darwin." I believe the Easter message, and draw its consequences.

Germany appears to have found out a way of dealing with the land question, and its correlative, city population, which deserves our attention in England. Facilities are provided for large owners to sell their land, which is then cut up into small holdings, which are eagerly taken up by the peasants, whom the Government assist by loans secured by a terminable rent charge. Mr. H. W. Wolff describes the system and its effects in *The Contemporary Review*, and says :—

Under the magician's wand of the General Commission desolate plains are being converted into populous villages. The old worn-out order of things is giving place to a new. Communities of peasant proprietors, rich in houses and children and cattle, producing more plentifully and making agriculture once more remunerative, are springing up in unpeopled solitudes, which heretofore made their proprietors bankrupt; the tide of emigration is being stayed, population is once more on the increase.

No burden is thrown upon the State. Germany has disposed of the tramp, and turned him into a productive citizen; now she is turning the peasant into a landowner, filling the country with people, and keeping back the tide of the population from the cities. There is an end of much misery here.

The scale of personal and family living is very often a painful index to the scale of giving to good objects—much for self, little for God. Dr. Berry spoke none too strongly when he said,

When people can still keep their yachts on the water, and pay at least a million a year gate-money

at football matches, it is nonsense to urge commercial depression as a reason for not giving to missionary societies. Even Christian people needed to be taught how to give. They could not get behind Christ's "marching orders" to go into all the world and preach the Gospel.

The ease with which some people can say "No" to the call of Christ which comes from the poor and the perishing, is something terrible to see.

"A Friend of Missions" calls, in *The Christian World*, for "a new kind of missionary meeting." He would like a meeting at which questions could be asked, such as—"Is there not a grave doubt in many minds whether the Eastern non-Christian world is as dark and hopeless as it has been understood to be?" Then again, he would like to know "whether the societies who work for the Jews are of opinion that if a Hebrew cannot accept our Christianity, and believe in Christ precisely as we do, he is utterly lost?" He would like to know whether the Gospel is preached to the Hindus and Japanese and Chinese in a right way, etc. Now we have to say, that this gentleman, who, of course, poses as a thoughtful man, should read a good deal more alone; he should ask his questions personally where they may be efficiently answered; and he may be quite sure that his new kind of missionary meeting would not be "wanted" long; it would soon kill itself.

I am constrained to say that neither my intellectual preference, nor my moral admiration, goes heartily with the Unitarian heroes, sects, or productions of any age. Ebionites, Arians, Socinians, all seem to contrast unfavourably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers not of my own creed. In philosophy I have had to unlearn most of that I had imbibed from my early text-books, and the authors in chief favour with them. In Biblical interpretation, I derive from Calvin and Whitby the help that fails me in Crell and Belsham. In devotional literature and religious thought, I find nothing of ours that does not pale before Augustine, Taylor, and Pascal. And, in the poetry of the Church, it is the Latin or the German hymns, or the lines of Charles Wesley, or of Keble, that fasten on my memory and heart, and make all else seem poor and cold.

Such is the language of the venerable Dr. Martineau, the Nestor of Unitarianism. He testifies also that while at school he read some of the Evangelical books of that time, such as Wilberforce's and Mrs. Hannah More's, and that they had a most powerful hold upon him; they brought to his mind a sense of sin which was entirely fresh to him. Evangelical truth has seldom had a more impressive testimony to its value. We never know how far its influence may reach.

We are accustomed to speak of the sunny hours of childhood. That depends on where and how our childhood was passed. The most miserable portion of life, that which poisons and spoils all the rest, is too often childhood. The race for riches and honours has to be begun by many who are mere babes. Cramming and slaving are their earliest experience. We cannot, therefore, feel too grateful to those doctors who, like Dr. Blandford, in the last Lumleian Lecture delivered before the Royal College of Physicians, speak words of warning against "the long and wearisome toil" through which boys and girls are pressed. The demoralising effect of it is its most serious aspect; youth is robbed of its joyousness, and a feverish desire to outstrip others is enkindled; life is made a competition of one against another, instead of being a service of one for another. How to alter it? By creating a new public opinion. The strength of a nation is its manhood, but we are busy making weeds.

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The Opium Commission Report.

The Blue Book containing the Report, or rather the Reports, of the Royal Commission on Opium was issued on Saturday last—about twelve months after it was originally expected. The length of the Majority Report (with its various "annexures"), and the ingenuity displayed in its composition, will partly explain this delay. It bears the strong impress of the successive secretaries of the Commission—two Anglo-Indian officials—by whom it was drafted, according to its last paragraph. It is safe to say that most unofficial readers of this Report will conclude that its keystone is the following sentence towards its close:—

The finances of India are not in a condition to bear the charges for compensation, the cost of the necessary preventive measures, and the loss of revenues which would result from the adoption of a policy of prohibition.

Perhaps nowhere is the ingenuity of the drafters of the Report more visible than in the endeavour to disparage the anti-opium evidence of Protestant missionaries. We read: "We have had occasion to note the inadequate experience on which the opinion of some of these witnesses is based." Of course the missionaries who gave evidence condemnatory of the traffic in opium included some who had not been many years in India, but it also included a large proportion who had spent from twenty to forty years in the country, in close contact with the people, like Dr. Thoburn, Dr. Colin Valentine, Thomas Evans, and Dr. J. L. Phillips. We also read in disparagement of missionary evidence: "We are bound to take notice of the circumstance that most of the missionary witnesses were total abstainers, and some were ardent workers in the cause." And, lastly, as a set-off against these Protestant and total abstinence witnesses, we read: "The marked abstention from advocacy of the measure [of opium prohibition] on the part of the Roman Catholic and Syrian Churches, the oldest and largest in the country, which contain over 70 per cent. of the Christians of India [!], has also to be taken into consideration."

The Minority Report, drawn up and signed by Mr. Henry J. Wilson, M.P., is a much shorter document. Evidently, in his opinion, a missionary who is not a liquor drinker is not thereby under any disqualification as a witness. Of other witnesses, Mr. Wilson says:—

The anti-opium witnesses, who were natives of India, were, generally speaking, not equal to the pro-opiumists in wealth and social position, but were not on that account less able to represent the habits and opinions of the great mass of their fellow-countrymen. This class includes a majority of the native journalists, lawyers, teachers, and professors. . . . The pro-opiumists, on the other hand, represented the great majority of the official classes, both European and native, including military medical officers, together with many titled personages, landowners, and persons who considered that their financial interests were at stake.

From the evidence presented, Mr. Wilson concludes:—

(*a*) That the growth of the poppy and manufacture and sale of opium in British India should be prohibited, except for medical purposes. (*b*) Such prohibition should not be forcibly imposed on the Native States, but the example of the British Government should be supported by such influence as may legitimately be employed. . . . When the Chinese trade from British India has been brought to an end, as I hold it certainly should be, and when licences to cultivate are no longer granted, licences for the transit of opium through British territory [for export] may justly be withheld.

The reasonableness of this will be evident when we consider that the opium traffic to China is in reality a war policy, and we have no right to make ourselves accomplices therein. Appended to Mr. Wilson's Report is a Memorandum on the unfairness of the Government of India in presenting and withholding evidence with the object of supporting pro-opium views.

The net result of this Commission, although not so intended, can only be to strengthen the determination of the Christian public to uphold the Biblical standard of National Righteousness, and to persistently seek the overthrow of a traffic which is viewed with abhorrence by the Christian conscience throughout the world.

Sir Joseph W. Pease has addressed an able and emphatic letter to *The Times* on the Opium Report, which, we fancy, will take that journal rather aback, while it will hearten the opponents of the degrading traffic. He believes that the agitation will not rest until the facilities for procuring, using, and especially smoking this poisonous drug are further restricted, at any rate in British India. He puts the case precisely:—

It is the connection of the Indian Government with the China opium trade that has been the main subject of our animadversions, as it was of Lord Shaftesbury's. About 90 per cent. of all the opium manufactured in India goes to China or to the Straits Settlements. In these countries the opium is used almost entirely for smoking, against which habit the evidence as regards India is strong and conclusive. We know that in China the evidence against opium smoking is without contradiction; that it is a vicious, degrading, and sensual self-indulgence. We hold that in providing for this trade the Indian Government is directly raising revenue by following an immoral occupation.

Sir Joseph repudiates the Report as of any authority, because it was compiled by a Commission framed by the Indian Government. He stoutly stands by the moral side of the question, and says:—

There is necessarily but little mention of those enormous palaces of vice maintained in China and the Straits Settlements—some under our own flag—or of the effects of the drug consumed in China generally; and it is from these, and not from India, that the Indian Government draws 90 per cent. of its steadily decreasing opium revenue.

We are confident that England will not ultimately foster a trade of which this is true. Three millions a year cannot always stifle her conscience.

The reception given to the Opium Commission Report by the Press, so far as we have been able to see, is of such a kind as augurs well for the anti-opium agitation. The report will not act as a quietus; on the contrary, it will lead to further investigation into the way in which things are done in our Indian dependency. Much is good there, no doubt, especially when compared with the ways of native rulers, but much also is of a kind which will not bear investigation. Light will be thrown upon it all. Our national complicity with evil-doing, our very guilt in being the main perpetrators, will come more and more clearly into view. We await with a quiet mind the effect on the country, and through the country on Parliament.

We are glad to inform our readers that a public demonstration will be held in St. Martin's Town Hall, Charing Cross, on Wednesday, May 22, at 7.30 p.m., specially to consider the Report of the Royal Commission. Mr. T. A. Denny will preside; among the speakers will be Sir Joseph Pease, M.P., and Mr. H. J. Wilson, M.P.

PASTOR ARCHIBALD G. BROWN is again plunged in grief through the death of Mr. G. S. Woodward, of the China Inland Mission, Chefoo, husband of the pastor's missionary daughter, Nellie. Mr. Woodward went out to China in 1891. The news of his death is accompanied by the statement that Mrs. Woodward is very ill. We understand that Pastor Brown is contemplating a journey to China, if possible to see his daughter and bring her home.

THE UNVEILING.—18.

THE SIXTH TRUMPET.—THE SECOND WOE.

I.

We have already seen the souls of the martyred saints under the great brazen altar of burnt-offering in the outer court of the Tabernacle and the Temple (vi. 9). And we have seen that when the smoke of the incense with the prayers of the saints went up before God out of the Angel's hand, the Angel filled the censer with fire of the golden incense altar, and cast it into the earth, and there followed voices, and thunderings, and lightnings, and an earthquake. Not that they cried for vengeance; but that all suffering, unrighteously and wantonly inflicted, is itself a cry for retribution and deliverance, to which a righteous government will certainly respond. The effectual fervency of that cry is indicated by the "one voice from the four horns of the golden altar which is before God." Jehovah said by Isaiah, "Let him take hold of my strength," and "Concerning the works of my hands command ye Me." And the Lord Jesus asked, "Shall not God avenge his own elect who cry day and night unto Him? I tell you He will avenge them speedily."

The First Woe showed how every sin punishes itself; the Second Woe consists in its judicial punishment at the hand of God. The First Woe afflicted Adam and Eve in the consciousness that they were naked; that they had lost their innocence, and gained the fatal knowledge of good and evil. The Second Woe is such as was inflicted when God drove them out of Paradise. But far more than this: every power in the universe is against the wicked. "The chariots of God are twenty thousand, even thousands upon thousands" (Psa. lxviii. 17, R.V.).

They fought from heaven.
The stars in their courses fought against Sisera.
The river Kishon swept them away,
That ancient river, the river Kishon.

The waters of the flood, and the fire from heaven which destroyed Sodom and Gomorrah, are proofs of the judgments of God in this present world. These mystic horsemen under the sixth Trumpet seem like an amplification of the red and black and livid horses and their riders of the second, third, and fourth Seals.

"Loose the four angels which are bound at the great river Euphrates." Just as in ch. vii. the four winds held back from hurting the earth and sea, until God's time had come, were agents of the prince of the power of the air, but overruled by the Most High, so I think these four angels bound at the great river Euphrates, are evil angels prepared and permitted to fulfil the purposes of God, just as "the Assyrian was the rod of his anger, and the staff in their hand his indignation."

"The great river Euphrates is the symbolic limit which separates the Church from her enemies." "The name of the river is used symbolically, and the thoughts upon which the symbol rests may be traced without difficulty. The Euphrates was the boundary line of Israel on the north-east. When the covenant was first made with Abram, the promise of the Lord to the patriarch was, 'Unto thy seed have I given this land, from the river of Egypt unto the great river the river Euphrates.' This promise was subsequently repeated, and in the days of David and Solomon it appears to have been fulfilled.

"The Euphrates thus formed the natural defence of God's chosen people against the terrible armies of Assyria. But for the same reason it became also, especially when swollen by floods, a fit emblem of the judgments of God upon Israel by means of Assyria and Babylon. Because Israel refused the waters of Shiloah that go softly, the Lord brought up upon them the waters of the river, strong and many, even the King of Assyria and all his glory (Isa. viii. 5-8). To the prophets the Euphrates thus became the symbol of all that was most disastrous in the judgments of the Almighty, and in this sense, therefore, we are here to understand the mention of it" (*Sp. Com., Prof. Milligan, and others*).

The angels had been prepared unto the hour and day and month and year. That is unto the appointed hour of the appointed day and month and year. God never strikes until the sinner's iniquity is full. Then there is no delay. Thus it befel Nebuchadnezzar: "While the word was in the king's mouth there fell a voice from heaven, 'The kingdom is departed from thee.'...The same hour was the thing fulfilled upon Nebuchadnezzar." So also upon Belshazzar: "In that night was Belshazzar, the king of the Chaldeans, slain." (Dan. iv. v.) Thus also God judges nations: "In the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full." "Fill ye up, then, the measure of your fathers, ye serpents, ye offspring of vipers: how can ye escape the judgment of Gehenna?" "In the latter time of their kingdom, when transgressors are come to the full," expresses a fundamental and unalterable principle of the government of God, "whether it be done unto a nation or unto a man, alike." (Gen. xv. 16; Matt. xxiii. 31, 32; Dan. viii. 23; Job xxxiv. 29.)

In some respects these mystic horses and their riders are like the locusts of the previous vision, while in other respects they differ from them. The locusts in Joel (i. 6) are strong and without number; so these horsemen are innumerable. "The vastness of the number shows that no literal army is intended (cf. xx. 8)." Their power to hurt was in their tails, like the scorpion sting of the locusts. But there is no deception about these, they had lions' heads; not lions' teeth beneath the human face and the woman's hair.

The riders' breastplates are not of cold, hard, impenetrable iron, but of fire and jacinth and brimstone; as also from the lion-mouths of the horses proceeded fire and smoke and brimstone; "that is, all the three elements of woe issue from the mouth of each horse of the whole host—a frightful substitute for foam." A similar symbolic form of expression is used by the Psalmist (xi. 6, R.V.): "Upon the wicked He shall rain snares; fire and brimstone and burning wind shall be the portion of their cup."

The Trumpets are to sound an alarm, not utterly to destroy. And, therefore, as under the first four, a third only of the elements were affected, so here, by these three plagues was the third part of men killed. "With forbearance and graduated severity, dealing out punishment in carefully-adjusted quantities, and at successive times, 'not suffering thy whole displeasure to arise,' 'correcting with judgment, not in anger.'" (See No. 10.)

Concerning the tails like serpents, having heads with which they hurt, Prof. Milligan says:—"Three characteristics of the tails are specially mentioned. First, they are like unto serpents, long, smooth, subtle, clasping their victim in an embrace from which he cannot escape. Secondly, they have heads at the extremity farthest from the body; where the power of an ordinary tail ceases these tails receive increased intensity of power, the glittering eye, the poison fang, Thirdly, with them, that is with the heads, they do hurt. The tail of a horse is for its own protection; these tails devastate. Yet they are not so fatal as the mouths. The former hurt, the latter kill."

The significance of this vision will be considered in the next paper. M.

MEDICAL MISSION IN DAMASCUS.

Medical mission work has been carried on for many years in Damascus by Dr. Mackinnon, of the "Edinburgh Medical Missionary Society," and as the blessing of God rested on the work, the need of a hospital was pressingly felt. But it required very careful and patient negotiating with the Turkish authorities to obtain a firman for a suitable site, and long and tedious legal proceedings have sorely tried the patience of those who daily saw the great need and were powerless to hasten the matter to the desired conclusion.

Now, after much perseverance and prayer, Dr. Mackinnon has been cheered by receiving from Government a good firman for the erection of his hospital, and the work of building has been begun. Not only will this hospital be an invaluable boon to the surrounding population, but from the Hauran and the great plains of the East patients will be sent, as already they have been sent, to be under the skill of the Christian doctor. Damascus has a population of 200,000, comprising representatives of more Eastern nationalities than any other city, and this fact should stir the Christian Church at home to strengthen all work that can reach with the Gospel message these fanatical races.

There is the more urgent need of zeal and activity, that in a few years Damascus in all probability will be opened to Western influence. Two lines of railway are in process of construction, one from Beyrout over the Lebanon ranges, and the other from Haifa by the Plain of Esdraelon and the east of Jordan. Will the readers of The Christian pray for those who, in the city of Naaman the Syrian, are like the little maid telling about the Lord God of Israel? O.

THE WILL OF GOD.

Deep in the centre of thy will
Is found the only safe retreat
For all who would thy plans fulfil,
And keep thy peace and power complete.
My soul bows down, my Lord, to Thee,
Trusting for all, from fear I'm free.

Thy will in all things I adore,
If sun or cross it send to me;
For Thou art faithful evermore,
My soul at home can always be;
Within the bounds thy love shall fix
No fear with perfect peace can mix.

Since in thy hands my all I place,
How can the world my lot disturb?
No second cause I have to face,
For Thou all hostile powers canst curb.
Thy perfect wisdom knows the best,
And, trusting Thee, I've perfect rest.

O keep my soul thus free to flow
Like water through thy blessèd hands;
My dearest plans for Thee t' o'erthrow,
In peace accepting thy commands;
From hour to hour given up to Thee,
From all reserves for ever free.

Content thy simple tool to be,
Almighty force can with me play;
To fight against all sin for Thee,
Use me as seems Thee good each day.
O precious Master, I am thine;
My only will the will Divine.

Paris. A. S. Booth-Clibborn.

THE SOUTH LONDON EVANGELISTIC BAND celebrated its fourth anniversary on Tuesday, April 30, at the South London Tabernacle. Rev. E. Roberts, pastor of the Tabernacle, presided. The secretary stated that during the year the band had conducted eighty-two Gospel services in various mission halls and chapels in South London, beside a number of open-air and Gospel temperance meetings. Souls had been won for Christ, temperance pledges taken, and on Boxing-day a Christmas dinner provided for ninety poor people. Rev. E. Roberts, and Mr. Jefferies addressed the meeting, the programme also including solos and recitations by members of the band. Engagements are booked by the hon. sec. Mr. W. H. Wood, 9, High-street, Peckham, S.E.

Thanksgiving Meetings.

GREAT ASSEMBLY HALL, ON MAY 1.

"Whoso offereth praise glorifieth Me." This side of Christian life and testimony is not always remembered. The meetings arranged for at the Great Assembly Hall (kindly lent by Mr. Charrington as last year), were designed primarily to foster the spirit of thankfulness to God for his great mercies in bygone visitations of revival power in this land. The memories of the past are great incentives to faith and expectation for a renewal of such Divine working in the souls of men.

The opening meeting at 11 o'clock was very well attended; with a good sprinkling of veterans, and many more, of course, of the younger generation of workers.

In assuming the lead of the morning meeting Rev. F. B. Meyer read some notes of regret from friends who would gladly have been present if they could; among others from Mr. Martin Hope Sutton, of Reading, one of the conveners. Mr. Sutton wrote:—"As on the former occasion, so again to-morrow, I trust that many younger servants of the Lord will meet to call upon his name; and when they remember what they have seen and heard, and what their fathers have told them of the mighty works which God did in their days, in answer to the prayers of his people, they will be prepared for the needed Revival of 1895, should it be vouchsafed. The Revival of 1859 was not preceded or accompanied with preaching so much as with prayer and praise."

Some words of counsel followed from Mr. Meyer as to the conduct of the meeting, and how to make it profitable to the fullest extent. We want, he said, to have a bright, glad, happy gathering, and no brother or sister must monopolise the attention of the audience inordinately. Then followed a time of earnest, importunate prayer, mingled with much confession and thanksgiving. Those who led the aspirations of the assembly were Rev. R. Balgarnie, Mr. Charles Inglis, and Rev. W. Frith. Mr. Robert Scott having read from Acts the account of Pentecost, prayer was made by Rev. David Baron for a rich blessing on the Jewish people, and for the uplifting of the veil which yet covers their hearts as a nation, with respect to the Messiah and his kingdom.

Rev. W. Cuff then addressed some words to his fellow-believers. We have among us here, he said, a multiplicity of gifts and diversity of views, but we are all one in Christ. What a spectacle we must be to the angels of God, as we pledge ourselves anew to fidelity to God and devotion to his service. The Church of God is not a failure and the Gospel has not become effete. Look at China, India, the Congo, and the revivals that have come to England. We are not straitened in God; there is reserve power in Him to shake not only London but the world, were his Church ready. Much rubbish in the Church may have to be swept away before that time will come. The filling of the Holy Ghost was the preliminary in the early Church to great revival. The Divine order has not been changed. The Church meets, prays, moves the Divine heart and hand, so that the Holy Ghost comes down to move the Church, that she may go forth to move the ungodly world around. How different these early Christians must have been after their filling with the Spirit! So it would be now; some of us would hardly know one another. We can have this power if we dare to trust God for it; and then will come the revival for which we pray. When, like Elijah, we "do all these things at the word of the Lord," the power of God will descend. What need for it in this East-end of London with its unmentionable sin! There is no evil even here that cannot be lessened, if we hold to the old Gospel and invoke the Divine power. No social tinkering will be of any avail; there must be a thorough work of heart renewal by the power of the Spirit. Mr. Cuff followed his stirring words with equally earnest prayer for the present and immediate bestowal of the fire and the unction of the Holy Ghost sent down from heaven.

After a triumphant song, "Up from the grave He arose," Mr. J. G. McVicker read John xiv. 20, "At that day ye shall know that I am in my Father and ye in Me and I in you." He said he was a child of the 1859 Revival. Before that he was "religious," but did not know the truth of this verse. Have we all learnt it as a matter of inward definite knowledge? Our future life is not our old life mended. It is the risen life of the Son of God Himself. That is what we learn from these words—our identification with Christ, that we may step boldly over, with bowed head but shining face, unto Him who has died and risen, and in whom all the Divine fulness dwells for us; and to say, Here I dwell, and here I live, that I may do God's work in the world and glorify his name.

Gipsy Smith here sang a song of the Gospel, and sang it not only with great vocal skill, but with a soulfulness and unction that imparted themselves to the hearers, who joined in the chorus. The song was, "Jesus is my Light and Sun." We give the opening stanza:—

Why should life a weary journey seem?
Why should I my cross a burden deem?
Jesus is my Light and Sun.
All my way is marked by love divine,
Round my cross the rays of glory shine.
Christ my Lord companion is of mine.
Jesus is my Light and Sun.

A telegram of Christian greeting from Mr. J. E. Mathieson, dated Free Assembly Hall, Edinburgh, on behalf of the Second Advent Conference meeting there, was read by Mr. Meyer, at whose suggestion a reply message was despatched.

Five-minute speeches followed. First to be called on was Mr. James B. Wookey, who claimed thanksgiving for the beautiful Hall in which the company was assembled, both as a continuous centre of Gospel blessing all the year round, and as an evident testimony against the drink. A brief temperance appeal was based on this by the speaker, who also dwelt on the primary importance of work among children and young people.

As a Gospel veteran, and one of the 1859-60 workers, Captain Hawes recalled how the great theme of that wonderful time was the word of God, and the name of his Holy Child Jesus. We need to get back to these first things. Many of our human agencies and inventions may be good in their place, but they are powerless to do the work of God. The secret of all true holiness of life and of all true good works is Jesus Christ as our centre and as our all. We are not to feed on old manna and to look back to past experiences; we are to live in the present power of the indwelling Christ. Having begun in the Spirit, let us never attempt to go on or to end in the power of the flesh.

Mr. Meyer read out some requests sent in—for work among the educated classes in India; for Stundists, Armenians, and other persecuted Christians; for work in Seamen's Rests in the Mediterranean; for spiritual blessing on several relatives; for open-air work in Scotland; and also some requests for praise for individual blessing received. These petitions and thanksgivings were embodied in audible prayer by Rev. F. E. Heape.

Lord Radstock said that, as they had been praying for India, it was right that the friends should know what was taking place in India among the educated natives just a year ago when he was there. He quoted the words of a learned Brahmin, who admitted that the educated natives of that country believed in their hearts that Christianity is the true religion, though they may not at present have courage to confess it. We may look for great things in India. Lord Radstock went on to recall the work of Mr. Radcliffe in East London nearly forty years ago, which, though a small work at the time, was the seed of great things. Let us not despise the day of small things. What is needed to-day is perhaps the conversion of the disciples rather than the outsiders, that they may become as little children. If we want the power of the Holy Ghost for ourselves we shall not get it, though we have whole nights of prayer for it. The power is all in our Lord, as our great High Priest. It was poured out on his head, and we are but the skirts of his garments, so to speak. The anointing on Aaron was for his sons as well as for himself. Those priests who came after him were to be anointed "in his garments," so that you would have thought it was Aaron who was being blessed. So are we to be in Christ, hidden in Him; then the blessing must be ours. As Jesus took on Himself the form of a slave, and became obedient to the unjust death of the cross; therefore it was that the Father exalted Him. Let this mind be in us; and in identification with Him on the cross we shall also live with Him. If we suffer *with* Him (not *for* Him), we shall reign with Him. The glory of the Father will be manifested in Him through us.

The two hours of the morning assembly had now drawn near their close, and Mr. Meyer desired that the closing minutes should be devoted to soul-dealing with God, in order to being filled with the Holy Ghost. In the name of the company, he confessed failure, sins against the love of the brethren, and other things that hinder the blessing. Then he called on his fellow Christians for a yielding of the whole being to God for a fresh anointing of the Spirit. Having prayed for this enduement, he was followed in similar petition by Rev. John Wilson, of Woolwich, and Rev. W. Mottram, of South London. The venerable George Holland closed the deeply interesting engagements of the morning with the Benediction.

THE AFTERNOON MEETING

was presided over by the only Convener of the gatherings able to attend, Sir George Williams; it was one of the earliest public engagements he has filled since his return, much improved in health, from the Riviera. The opening song of praise was—

Great the joy when Christians meet,
Christian fellowship how sweet.

Prayer came next, led by Mr. W. H. Seagram (whose cry that the meetings might be followed by a revival of God's work all over the country was responded to in fervent "Amens") and Rev. D. M. Cameron. A portion of 1 Thessalonians i. was read by Mr. J. J. Sims.

After another song, the Chairman briefly opened the speaking. We are saved, he said, as our song has reminded us, that we might be the means of saving others. We do not want to be critics of one another; we are called to the love of the brethren and of the unsaved world. God condescends to use us, and He has put all the power that we need at our disposal. We thank our Father for the mercies of the past fifty years, and all the blessings that have come to us and our families through the salvation of Jesus Christ. God has been working in our midst during the past year, and we have to thank Him for providing the great missionary societies with the needed means to carry on their great work.

A short address followed from Pastor Fuller Gooch, who said that the circumstances of the time give cause both for sadness and gladness. The great evils that are working around us, the defections from truth in the churches, the prevailing worldliness, are reasons for mourning and lamentation. But the darkness of the times is but a herald of the coming dawn, when Jesus Christ shall appear and shall introduce a new order of things. Look, also, for themes of gladness and rejoicing, to the triumphs of the Gospel, not only in this East-end of London, but in America, in the New Hebrides, and in many other distant parts of the world. But the greatest joy of all is that Christ is ours, and if we realise that, we shall not be much inclined to hang our heads in sorrow. Ingratitude is a great hindrance to further blessing. We read in Psalm l. that "Whoso offereth praise glorifieth Me, and prepareth the way that I may show him the salvation of God" (R.V.). We long to see revival power again in our churches. There must be a breaking down before there can be a lifting up. Let us get low before God, and He will send us showers of blessing.

Much interest accompanied the brief address of Count Bernstorff, from Berlin, who was next called on by the chairman. He said he had very thankfully read the records of last year's Thanksgiving Meetings. That account showed him two things—that revival work is a real and lasting thing, and that further blessing may be looked for. As to the condition of Germany, there is much to sadden. Many are denying God, and the universities are the seat of much of what is called the Higher Criticism. But there are many small companies of believers. Germany has not yet had a great revival, but we are looking for it. God is showing not a few solid individual conversions in different parts of the empire. The general standard of religious life, too, is being raised among believers. There are little companies of Christians meeting for prayer that God would revive his work in our midst. This is something new in Germany, and it is a hopeful sign that the Lord means to make bare his arm. In later years we have had many earnest evangelists, but our hope is in God alone, and we will continue to pray that He may give us greater manifestations of his power.

At the suggestion of the chairman, a season of silent prayer followed, that God would send times of refreshing on Germany, France, and the other Continental nations. Sir George remarked that Christians know no nationality, and we pray that Germany and France may be closely knit together in loving bonds through the Christians of both countries.

Mr. E. H. Kerwin read the messages from absent brethren—Mr. Reginald Radcliffe, Pastor Frank

White, Dr. Barnardo, and Miss Macpherson. We may give the telegram sent by Mr. Radcliffe :—"Sorely concerned not to join in your gathering to-day. My heart is with you. May your united prayers be heard, and may every living soul go forth from the Great Assembly Hall at the close of the day to speak the Word of God with boldness all over London. And may their example spread far and wide all over the world, as everyone went forth at the conclusion of the prayer-meeting at Jerusalem. For every believer is the salt, and Jesus says, 'Lo, I am with you alway, even unto the end of the world.'"

Mr. KERWIN also presented additional requests for praise and prayer for individual blessing, on mission work, for the Madagascar Christians, etc. Lord RADSTOCK asked special prayer for the 300 millions of our fellow-subjects in India who are in spiritual darkness, that they may receive light from God. In his petitions that followed he besought the Lord on behalf of the many in India who bear the name of Christ, but who bring reproach on that name by their ungodly lives. Mr. W. M. OATTS, of Glasgow, also made mention, in prayer, of God's past mercies, and entreated God's present blessing on the tried brethren who were unable to be at the meeting, and who had been greatly owned of God in the evangelistic labours of bygone days.

My heart is fixed, eternal God,
Fixed on Thee.
And my immortal choice is made,
Christ for me,

was then sung, the chairman remarking that Mr. Richard Weaver ought to be there to sing it, as it is one of his favourite songs.

Some words of exhortation came from Mr. CHARLES INGLIS on the importance of praise. Referring to the vow of the Nazarite, he said there are many Christians who would not touch wine who are everlastingly coming out with their vinegar. One cause for ceaseless praise was found by the speaker in the wonderful contrast between the amount of mission effort in London and elsewhere thirty-five years ago and the state of things to-day. His experience was that never were people more willing to listen to the Gospel message than now. Let us expect and look for great blessing in the near future.

A veteran evangelist, Rev. R. BALGARNIE, was the next to speak. He remembered 1859, for in the place where he ministered for thirty-six years signs and wonders were wrought. It was not a movement from man, but from God. Men seemed to be lost sight of, and their mouths were opened to testify for Christ. The people were also willing to hear. A passing remark to one standing resting by a wall, "Better have a burden on the back than a burden on the conscience," was the simple means of awakening him, and he became an earnest worker. But we cannot live on past visitations; God's blessings are for present use, like the manna of old. In coming together thus to thank God to-day we may expect greater things. But it cannot be done by human eloquence, or by the votes of the majority. It is "by my Spirit, saith the Lord." We do not pray for the Spirit to come *down*, but to come *in*, that all hindrances may be swept away, and the power of God possess us. The political world, the scientific and the business worlds, are wide awake. Shall the Church of God be asleep? If so, the blood of the shipwrecked souls will be on her head. Let us not only conserve the truth, but go into the enemy's territory and make conquests for God. The Church is never asleep in the days of persecution, and it may be God will have to send a time of trial. "Awake, O Zion, and put on thy beautiful garments." Shall the Church of God put her garments in the wardrobe? Let the garments of praise be put on by the sons and daughters of God. "Worthy is the Lamb that was slain." Let us put on the garments of a consecrated life, and God will appear on our behalf. We must plead for it, and wait for it, and expect it. Let us go hence to witness for Christ, and never think of going to sleep in our Master's service. The devil is wide awake to destroy; let Zion be wide awake to save. The fervid utterances of this aged brother fairly enthused the meeting, and the responses came freely, as if it were a love-feast. It seemed a very appropriate pendant to his rousing words that the meeting should sing with heart and voice :—

Tell it out among the nations
That the Lord is King,

Major LIEBENROOD thanked God he was converted in a barrack-room. In all parts of the world now there are Christian officers, and soldiers, and sailors. A missionary society exists in the Army, and the members, by denying themselves of beer and tobacco, are sustaining a missionary in China. This work among soldiers is the direct outcome of prayer. A neglected part of the Gospel to-day, he considered, was the truth relating to the Second Advent. To use a soldier's illustration, the Church has "piled arms" and is "standing to," waiting for the coming of the King, for the shout of the descending Lord. He had always found that this part of the Gospel is powerful in bringing joy to the hearts of the people.

Another ex-soldier, but in the ranks of the privates, Mr. W. R. LANE, said he did not remember the days of 1859, but he thanked God for the experiences and opportunities of this day in which we live. At the time of his conversion, while in the Guards in 1872, quite a little squad of converts were brought out on the side of Jesus Christ. He recalled some of his early experiences in the East End in a tent before the Great Assembly Hall was built. It was then that he was taught to speak for the Master, and he looked back on them with joy and thanksgiving. An old writer, Thomas Watson, said he found it very hard to make sinners sad, and to make saints glad. So it is often with us. If the Lord will put more gladness into our hearts then we shall go forth to communicate that gladness to others.

After a hymn some concluding words were spoken by Mr. F. N. CHARRINGTON. He said he was not able, owing to illness, to be present at last year's "annual gathering." He would not now speak of the work carried on in the Hall, but would leave to them to imagine how night after night the Hall was open for Gospel work, and souls were continually being saved. He was glad at these thanksgiving meetings to welcome friends and workers from other places. As to the hindrances in present-day work, he said he looked upon strong drink as the most terrible of them all, and gave a recent very startling instance of its degrading power. Mr. Charrington then led in earnest prayer, and the inspiring proceedings of the afternoon were brought to a close with the benediction.

THE EVENING MEETING

proved a most inspiring gathering, as the vast Hall was filled to its topmost gallery, and the spirit and tone (even before a word had been spoken) impressed one as that of men and women who had come from their knees expecting blessing from God.

After praise and prayer by Messrs. Edward Trotter and T. M. Wintle, came the singing of the hymn—

Jesus, the Name to sinners dear;
The Name to sinners given.

Mr. G. E. MORGAN, who presided, explained that the definite object of the evening gathering was to awaken in the hearts of the younger generation a determination to assume the burdens of Christian work which their elders were perforce laying down. Great spiritual treasures had been cast up on the sands of time by the great revival wave, and their fathers were not slow to appropriate them. The children will be wise to enrich themselves in turn from the same boundless store of the grace of God. It was noteworthy that the revival had been pre-eminently the work of God rather than man, the few human names which stand in honourable prominence being associated rather with subsequent activities than with the revival itself. Christian workers have no right to steal fuel from the altar of God's love and burn it on the hearth of self-glory and pride.

In the story of Jehoram and Jehoshaphat (2 Kings iii. 13-20) the alliance of a child of God with an idolatrous king led to trouble; they wanted water. The prophet commands, "Make this valley full of ditches." Sometimes the shorter way to victory is to lay down the sword for awhile and take to the spade, to cast up the rubbish, to prepare for the flow of blessing. Thus comes the strength with which the better to wield the sword.

Of the average human life about one-third is "vanity" (Eccl. xi. 10); a like amount is spent in sleep; of the rest, a large proportion is dead in trespasses and sins, or buried in the cares of the world. What is left for God? Shall we not strive to win souls for Him? Workers in great cities must be either pessimists or enthusiasts—must either confess the battle is too strong or plunge into it in the strength that God supplieth. People are afraid of enthusiasm. "Keep cool," they say, and spiritual life may freeze. Speaking of the cold in Tibet, Miss Annie Taylor once said, "It is not the freezing but the *thawing* that hurts." It is easy to grow cold in the divine life, and when the Holy Spirit begins to work the process is a painful one; but the result will more than recompense for all that is endured. Without this no revival can come.

Rev. J. E. WAKERLEY rejoiced in the presence of so many young people, showing that Christianity is not dying out. God is raising, in his own way, a true apostolic succession to carry on his work. Believing that Christ has redeemed men, we long to be his instruments in leading them to acknowledge Him. Nor are we pessimists. We are hopeful for the future, so long as we are true to the faith of our fathers, the Gospel of Pentecost, the Gospel of the Reformation, the Gospel of John Wesley and Whitfield, the Gospel which is adapted to the needs of this great city. There is much in this vast whirlpool of sin and evil to discourage us; but we remember our Gospel has power to save, that it is not merely for the respectable, but goes down into the depths. Nowhere can such crowds be brought together to hear the Gospel, when preached by a man on fire with it, as in this great London, with all its sin and despair. Talk of scepticism—I come from the headquarters of it—and I tell you that, as a force, it is dead. Jesus is the only living power to-day. But in declaring Him we want enthusiasm for the best of all Masters. He is calling us; men need us; this London needs us. Who will consecrate themselves this day to his service?

Mr. FRANK ANDERSON spoke of the Student Volunteer Missionary Movement, as well as the Inter-Collegiate Christian Union. The vast body of students deserve attention, because they are the men of the coming day; because in college they are open to impression; because there are special facilities for reaching them there; and because they have not yet chosen their life-work, and may be influenced to yield it to God. The speaker showed that the grand elements on our side, in bringing about revival, are personal holiness, personal dealing, and personal surrender. That day being the anniversary of Dr. Livingstone's death, he closed by recalling the last entry in his diary :—

"My Jesus, my King, my Life, my All, I here dedicate my whole self to Thee. Accept me, O gracious Father, and grant that I may finish the work Thou hast given me to do. In Jesus' name I ask it. Amen."

The following note was read from Mr. R. C. MORGAN, whose absence was generally regretted :—"I am so sorry to be absent from the Thanksgiving Meeting. I trust it will be also and very definitely a *Promise Meeting*. Nothing glorifies God more than trusting Him to fulfil his exceeding great and precious promises. 'Open thy mouth *wide* and I will fill it.' He will give his servants every piece of the whole armour of God, and fully equip them for every service to which He calls them. I shall be with you in spirit all day, and especially for the young men in the evening. 1 Kings xx. 13, 14."

The passage referred to by Mr. Morgan having been read, a number of requests for prayer were laid before the meeting, and presented in audible prayer by Messrs. F. N. Charrington and Toppen, representing the Christian Endeavour movement.

Gipsy SMITH then sang a solo—

When the trumpet of the Lord shall sound,
And time shall be no more.

The refrain was heartily taken up by the audience—

When the roll is called up yonder
I'll be there.

Mr. Smith followed with a few words of testimony. He did not see the revivals of 1859—he was not born then—but he had seen Jesus. He was born again in 1876 in a smoky hutch in the New Forest, and he had been living in a perpetual revival ever since. God is as willing to bless as ever He was, if only we lay hold of Him.

Mr. THOMAS RICHARDSON, of Rotherhithe, told how he was born to God in Mr. Moody's meetings in the Bow-road Hall, in 1876, and God has used him ever since, just as He is willing to use any young man who will yield to Him. The East End, as he well knew, is needy enough, but over the water where he had been called, seems quite as needy. There God is pouring out blessing—a revival all the time. Crowds every Sunday—no clap-trap, only the simple Gospel, but they come, and many are broken down and led to God. Passing on, Mr. Richardson brought some pointed lessons from the story in 2 Kings iv., of the raising of the Shunammite's child. The servant, the rod, the dry stick availed not, but when the prophet came, calling upon his God, and coming into close contact with the child, then it lived. So must we come into touch with dead souls. When men full of Holy Ghost power

give themselves thus to the work, God will bless. May He increase our earnestness, and teach us to witness for Him in our business hours and in our spare hours. God has a great work for us to do, may He fill us with power to do it.

Rev. Marcus Rainsford, jun., spoke of the believer as the temple of God, formed by Him to show forth his praise. Are we showing it forth? Has God become to us a reality, an inspiration? Has Jesus Christ become to us more than a mere name—a friend, a Saviour? Has the Holy Ghost become more than a mere idea or influence? Has He taken up his abode in us? If not, God will be lamenting over us as He had to lament over his rebellious, ungrateful, unconsecrated people of old. The curse of thousands is superficiality: a mere veneer of religion and nothing more. God wants the heart, the life, the all. A hundred men and women so yielded, so living in the power of the Spirit, so filled with the savour of Christ that others seeing them would say, "There is a Christian," would shake London. To many, alas, the Church is like a pond with a number of great weeds labelled "orthodox," and the preacher like a frog croaking on the bank. We want freedom, full flowing in connection with the river of God. The Father is with us, the Son is with us, the Holy Spirit is in us; thus we have the real presence, and the blessing must come down. Sometimes we cry, and seem to get no answer; yet after all we discover that these unanswered prayers have been richest of all in blessing. Mr. Rainsford closed with a pointed word to the unsaved in the familiar and happy style of his revered father.

Mr. W. M. Oatts, of Glasgow, said that he felt like singing an old Scotch Psalm—

The Lord of us hath mindful been,
And He will bless us still,
He'll bless the house of Israel,
Bless Aaron's house He will.

God has blessed us in the past, and I take it that these great meetings are an earnest of what He is about to do for us. There is an old story, in 2 Sam. iii., which may be helpful to many here. We find that Abner, a very politic man, when he saw the house of David waxing stronger, and the house of Saul waxing weaker, resolved to cast in his lot with David; so he went among the heads of the tribes to induce them to come together to make David king. Now, I want to be as an Abner to some here, to ask you to crown Jesus King of your lives. He is King and Lord of all, mind that; but is He so in your lives? We have been reminded this evening of those 232 young men by whom God wrought a great deliverance (1 Kings xx. 13, 14). That is how this work will be done—by every man and woman determining that, God helping, they will do their part and take full advantage of every opportunity of winning souls. Think what it would mean if each of the 2000 Christian workers present made up their minds to win one soul a month—some of us seek one a day—one soul a month for Jesus! How long would it take to convert London? Just one year, and London would be at the feet of Christ.

I do not know if that be God's will or not; but I do say we ought to do our part to bring it about. There is a joy in winning souls some of you know not, and it is a joy we can never taste in glory. It belongs only to this present life. But there is something hinders—what is it? Away with it; have done with it. I ask myself and I ask you, Are you willing to let anything and everything go that God may bless you and use you? When you are, He will come in, and fill you and use you as He has never yet done.

At this point, with bowed heads and great impressiveness, the vast audience sang:—

Spirit of purity and grace,
Our weakness pitying see;
Oh, make our hearts thy dwelling-place,
And meet for Thee.

Dr. Harry Guinness: Is it possible that, as the last speaker has said, there can be any young Christian ignorant of the luxury of seeing souls led to Christ? I have regretted many things in my life, but never any pains taken to win a soul. When, as a boy, I was used in Mr. Moody's Hall in Bow-road to win two souls, I felt as if my heart would burst for joy. Young man, have you tasted that joy? If not, why not? How often have golden opportunities come in your way? You have missed them, and the loss is yours. I never forget how a devoted missionary on the Congo, Henry Richards—now gone home—laboured and laboured hard for seven years without evident result. At length, his wife was taken from him, and in his sorrow he turned afresh to God, and found on his knees that he had never been filled with the Holy Spirit. So he gave up work for a time, and sought God, as some of us would do well to do. Before a week God removed every difficulty, baptized him with the Holy Ghost, and sent him back to his post, with the result that within three weeks more than a thousand people came begging to be told how to be saved, and hundreds were brought into the Kingdom, so that he scarcely had time to eat for pointing the people to Christ.

I believe we are in the last days of this dispensation; that Christ Himself will soon be here; and I am looking for a revival eclipsing that of '59 and '60; but I want to be ready for it, and, if the Lord will, to help to bring it about. I believe it is coming through individual work. This grand meeting will be grander yet if to-morrow we each of us seek to bring one soul to Christ. London needs it; England needs it; this world needs it. Alas! the people are going over wholesale to ritualism and rationalism. It is not enough to be orthodox; we must be inspired, filled with the Holy Ghost, on fire with love, enthusiasm, and ardour. Is it so with you? Are you filled with the Holy Ghost? Do not say it is irreverent to ask such a question; because we have been commanded to be filled with the Spirit of God. Are you? If not, why not? What hinders? Find out; let the Spirit of God search you. Whatever it be, get rid of it, that God may fill you and use you in the salvation of men. Remember—

Time is earnest, passing by;
Death is earnest, drawing nigh;
Sinner, wilt thou trifling be?
Time and death appeal to thee.

In the concluding moments of the meeting, as all bent in prayer, those who wished to consecrate themselves anew to the Lord, to give themselves to his service, were asked to raise their hands, and quite a forest of hands seemed to go up. All will pray that much glory may be brought to the name of the Lord through this fresh consecration to his service.

Dear Sir,—We had a blessed meeting on May 1 in union with your large thanksgiving gatherings in London. Praise for his precious promises proved and yet in prospect was the special theme, but out of full hearts He was exalted in whom is the yea and the amen.—Yours in Him,

Duncan Davidson.

Inchmarlo, Banchory, N.B., Aberdeenshire.

DR. BARNARDO'S HOMES.

Dr. Barnardo, who has, we regret to say, been of late in very poor health, has recently had to conduct meetings long arranged for at Torquay. These were most successful, largely attended, and very enthusiastic in their character. Over one, held on Friday afternoon, April 26, in the Bath Saloons, Torquay, to a crowded audience representing almost every class of Christian feeling and interest in Torquay and its neighbourhood, the Rt. Rev. Bishop Hellmuth presided, and when speaking from the chair said:—

"It needs no words of mine to commend to you this noble, philanthropic, and Christlike work, which for so many years has been carried on and is still being carried on by Dr. Barnardo. Not only are the waifs and strays who come under his care rescued from a fearful future, but they are trained for usefulness in life, and many of them no doubt are, as many more will become, blessed instruments in God's hands to lead others to the true knowledge in which they have been so faithfully instructed. In the words of St. Paul, one may say of this great Christlike undertaking that it is a 'work of faith and a labour of love.' I may further say that this great and blessed work has become a living proclamation of the power and faithfulness of God, not only in Great Britain, but throughout Her Majesty's vast dominions, and it has become a praise and a sound in all the Churches of Christendom. I look upon it as a great marvel. There are now nearly 5000 souls within the various institutions, which are carried on in the faith that by prayer and confidence in God the wants of the little ones will ever be abundantly supplied. We must remember, however, that God works through instruments, and we must all endeavour to help Dr. Barnardo. I have myself seen the results of his work among the children he has sent out to Canada, and I believe it is no exaggeration to say that nearly ninety-nine out of every hundred turn out well."

CONFERENCE OF EVANGELISTS.

The happy idea suggested itself some months ago to several friends in London, of having a fraternal conference of working evangelists. Steps were taken to give shape to the project, and conference meetings were fixed for Thursday last, May 2, at the Y.M.C.A. rooms, in Aldersgate-street. A very hearty response was made to the invitation published, and a band of some 150 brethren, with a few sisters, gathered on the occasion. The programme for the day was not a cut-and-dried one, but the proceedings throughout were felt to be of a most practical and helpful kind; so much so, that the proposal made at the close of the day to repeat the experiment in a few months' time was cordially agreed to. The advantages of such a conference are obvious, and were referred to by various speakers during the day. The spirit of brotherhood among those engaged in the same sacred work is fostered. The interchange of ideas and experiences relating to that work was felt to be of signal service in giving renewed encouragement to the workers, and in creating bonds of sympathy between them. The social and Christian intercourse that accompanies such gatherings is also a blessed agency towards enlargement of sympathy for others, and a means of strength in the assurance that the circle of mutual Christian friendship and united prayer has been widened. The generous hospitality shown to the assembled evangelists by the conveners was much appreciated; as were also the services of Mr. J. B. Wookey, Secretary, in arranging the meetings.

The services of the day were three—morning, afternoon, and evening. At the morning meeting Mr. M. H. Hodder presided (in the absence of Mr. R. C. Morgan through indisposition), and welcomed the visitors in his customary genial and gracious fashion. The first item on the programme was a short paper prepared and read by Mr. W. R. Lane, on "The Gift, Character, and Work of the Evangelist." It was so rich in practical suggestion, felicitously expressed, that we purpose giving it as a separate article in our next issue. All workers for God, whether in the purely evangelistic field or not, will find profit in a prayerful perusal of it.

At the close of Mr. Lane's paper, there was a season of prayer, silent and vocal, that God would write the lessons of the address on the hearts of all. Then Gipsy Smith, seated at the organ, gave an earnest exhortation in sweet expressive song, to "Do something for Jesus to-day."

In the discussion that ensued, Mr. Baker emphasised the need of closet prayer. Mr. W. M. Oatts said there were great temptations surrounding the position of a busy evangelist. He does not always have proper opportunities for private communion, by reason of the exigencies of his work and the hospitable desires of those friends who entertain him. Workers ought to be very careful about their personal habits, which are keenly watched by those about them. Here Mr. Oatts put in a strong and well-applauded plea for habits of total abstinence from strong drink and tobacco.

Mr. W. Forbes thought more might be done in speaking to individuals about salvation during the many intervals of travelling. Mr. J. J. Sims said that Paul, the great apostle to the Gentiles, laid great stress on his own personal behaviour, by the grace of God, as an agent in building up the assemblies of the saints. Remembering that the promptings of the old nature are still with us, we must ever strive to bear ourselves so that we may be accepted of God. Paul's aim also was to put himself on a level with those to whom he was preaching, that he might be all things to all men. Mr. J. E. Taylor, of Aylesbury, said that many evangelists were ready to go to big fields of service, who were disinclined to go to small, obscure places. We must be like Philip, ready to leave the busy revival work in the town to go to the desert place to speak to one person. Mr. Wm. Noble said that as to getting new material, if we study our Bible well and constantly there will always be freshness.

THE NOON PRAYER-MEETING

was held as usual, with a very full attendance. In the absence of Sir Geo. Williams, Mr. M. H. Hodder was president. Instead of one set address, as customary, the meeting was thrown open for brief words of exhortation and testimony. Mr. Taylor related some deeply interesting facts about a work of grace going on in the Aylesbury workhouse, where not a few have been converted of late. A worker from the south coast told of striking answers

to prayer in connection with his work. Mr. John Denning, of Southsea, reported on open-air work during the summer in years past on the common there, which had developed into varied branches of work. The workers are hoping to start a noon prayer-meeting in the town. "Trust and obey" was sweetly sung by Miss Ada Rose. Some special requests were presented for remembrance in prayer, after which Sir George Williams (who had arrived from another May meeting) addressed some weighty and cheering words to the evangelist brethren on the dignity and importance of their calling. Mr. J. B. Wookey concluded the speaking of the noonday hour by a brief but earnest and touching plea that more solicitude should be shown for the salvation of the children.

THE AFTERNOON CONFERENCE

met at 2.30, with another good attendance, under Mr. M. H. Hodder's presidency. Attention was directed at first to the question of how to conduct small meetings. Speaking from a twenty-years' experience of settled work in a mission hall in the same neighbourhood, Mr. T. W. Stoughton said he had found that the most fruitful meetings in result were not those that were most largely attended, and where outward signs of emotional interest were excited, but smaller gatherings, where the great questions of sin and redemption were clearly and calmly dealt with. Ned Wright thought that some workers fought shy of small places because there was a lack of consideration on the part of those who arrange such efforts, as to the monetary support of the worker. This view of the case was backed up by a written communication from Mr. Ransome Wallis. The chairman also expressed the view that evangelists who give their whole lives to this service do not always get remunerated as they ought to, and as their circumstances in life required. Mr. Robert Burn further emphasised this point, and appealed to Christian friends all through the country to have more consideration for evangelistic brethren, in the adequate supply of their material needs. Another brother, who had worked a good deal in the villages, as well as abroad, thought that if the worker followed God's leading as to his place of service the needed means would be supplied. Mr. Gerald Coultas thought the worker should relax his methods in smaller gatherings and cultivate more personal dealing. A Village Worker said that much sympathy with the people and love for their souls are needed if we would reach and win them. The smaller the congregation the greater the grace needed by the worker. Mr. Wookey said that many evangelists would gladly go to small places if they could. He thought that some wealthy friends should arrange to set free workers of proved gifts so that they might go, not always where they are asked, but where they are really needed. Mr. Gipsy Smith said that his anxious desire was to make the greatest use of the opportunities God put before him, and this was what every worker should aim at. Miss Coles remarked that the Christian friends who invite evangelists have a duty in this matter. They generally show great anxiety that the evangelist should "draw," so as to fill the place of meeting. Let there be less craving after numbers, and a greater realisation of the value of souls.

THE CONDUCT OF AFTER MEETINGS

was thereafter taken up. Mr. Charles Inglis quoted the example of Philip the Evangelist, who, in his dealing with the Ethiopian Eunuch, found out the spiritual condition of the inquirer before he applied the truth. The physician does not prescribe for his patient till he has diagnosed the case. The same text will not bring peace to every troubled one, and if we spend more time over the Word of God with inquirers there will be fewer backsliders. There should be no routine in the conduct of after-meetings, but the condition of the souls to be dealt with, and the leading of God's Spirit, should regulate the methods adopted.

Before singing a Gospel song, Mr. Alfred Mayers dwelt briefly on the importance of consecrating gifts of song in the work of evangelism. He was surprised that so few Christians in this country thus gifted were led to give themselves to such service. Our American friends have set us an example in utilising Gospel song that we ought more extensively to imitate.

Recurring to the subject of the after-meeting, Mr. R. C. Morgan (who had now arrived and been warmly welcomed) said that nothing was a greater test to a worker than dealing with individual inquirers. If the truth lays deep hold of us, we shall be able to give it out as a living message for others. Sometimes the same statement of truth put with a different emphasis brings light and help. One worker will perhaps say to a seeker, "Only *trust* Him"; another will say, "Only trust *Him*." This takes the soul away from all self-effort to believe, to Him who is the source and object of faith. Mr. Morgan said he had recently been reading some reminiscences of Mr. Reginald Radcliffe's early Gospel work. That work was one bathed in the spirit of prayer, and nothing is more striking in these records than the power of united prayer among friends in different parts of the country. The Hon. H. R. Moreton thought that in the principal meeting the truth proclaimed should be made very clear and simple; and on the nature of the first meeting would depend a good deal what the after-meeting was. Opportunity should always be given at the close of a Gospel meeting for personal conversation, whether a formal second meeting is held or not. Mr. Edward Hurditch said he had sometimes been much discouraged by the results of after-meetings, and at other times he had found great encouragement. Speaking of Brighton, where he now labours, he said there was a difficulty in having such meetings for want of suitable workers. He has been in the habit of inviting anxious ones to call on him at his private residence on a certain evening; as a result, he has had groups of seekers at his house, who have decided for Christ before they left. Mr. Barry Wake referred to the danger of counting among anxious inquirers those who had never been really wounded by the sword of the Spirit. He referred to the great value of the gift of song in attracting and holding together a crowd in the open air, even when a poor speaker was in danger of scattering them. He set a high value on the worth of a good tenor voice in this line of service, and prayed that some consecrated Christian Sims Reeves might arise who would be glad to use his gift in the singing of the Gospel. Dr. Baedeker said in Germany they had not got so far as the after meeting; they were afraid of machinery, especially of English machinery. His practice when abroad ever was to preach the Gospel and to give anxious ones an opportunity of conversing with him in private afterwards. In this way many had been led to spiritual decision, and the results were lasting, if not so large as in other lands. A reference to the Stundists led Dr. Baedeker to remark that these Russian Christians were the best possible evangelists. They go from place to place, and from house to house, so that their efforts for the salvation of others might be called a continuous inquiry meeting. Mr. W. R. Lane regarded the work of the inquiry meeting in some shape or another as a necessity, and if the Spirit's leading is followed the particular form which it takes may be left to shape itself.

After some congratulatory words from the Chairman, the afternoon session was closed with another stirring song from Mr. Gipsy Smith—

Are you happy in the Lord?
Tell it out with gladness.

THE EVENING HOUR

brought together again a goodly band of workers, over whom Mr. F. W. Lawrence presided. The very important topic of "The Evangelist's Message" was taken up, and Mr. J. B. Wookey was the first to speak upon it, especially as to the manner in which it should be delivered. He said that all preachers need to be baptized with the spirit of pity and love for sinners, if they would reach the hearts of those who have deeply strayed into sin. A little personal experience in addressing a meeting of fallen women told by Mr. Wookey gave point to his heartfelt exhortation. Mr. R. C. Morgan said that nothing more needs to be guarded against in Gospel work than getting into some exclusive "corner" where special fragments of truth are taken out of their due proportion. As to the substance of the message we need to go back to God's beginnings, and deal with elementary questions. If God has given us, as we think, some fresh light on any truth, we ought first to digest and assimilate it before giving it out in public to others. "Jesus and the Resurrection" is perhaps the briefest and simplest form of the message that the New Testament supplies; that was the theme of the first apostles. Satan's power ends in death. God has the power of resurrection. If the power of resurrection is a reality in our souls we shall be able to impart its living power to others.

From the conversation of the Lord Jesus with Nicodemus Mr. Ned Wright showed the necessity for the agency of God the Holy Spirit in the work of conversion. Mr. W. Wild said that the message must be such as will reach the conscience and convict of sin, of righteousness, and of judgment. Mr. Gipsy Smith, in the same line of remark, thought that the evangelists should make a special study as to how to get at the conscience; while it should be done with tears in the voice as well as in the heart. If the Puritans preached the law very assiduously, the pendulum has now swung round very far the other way, and most of our preaching has become too soft. The consequence is that there are many in our congregations who are deemed to be backsliders, but who have never really been Christians at all. A healthy, robust Christian community can only be reared by faithful dealing with the conscience. Let us be more anxious to reach hearts than to count heads. Mr. Hodder observed that severe things may be said in a tender spirit, and we need to have our speech seasoned with salt. It was said of the Master that none ever spake like Him, and we should imitate his graciousness of utterance.

Mr. Richard Spraggs said soft speech would never have reached him in his ungodly days. But while we keep back nothing of the harsher side of truth, let us not forget to present the love of God and his willingness to save. Mr. R. Burn advocated a greater proclamation of the truth concerning the Kingdom of God; thus we may bring home to men's hearts the awfulness of rebellion against Him. The familiar words, "God so loved the world," were referred to by Mr. H. Brown as the great moving force of the Gospel, which man is but the instrument in delivering. Mr. Wm. Noble pleaded for naturalness and individuality in the deliverance of the message. He also put in a word on behalf of the neglected villages of our land. Mr. W. R. Lane urged the holding and setting forth of a full rounded Gospel, but expressed the view that in every single address the scheme of truth ought to be broken up. He also counselled young evangelists to neglect no opportunities of studying good authors, as helps to the Scriptures, in equipping themselves for their work. Mr. S. Trevor Francis, just returned from a round-the-world tour, emphasised the importance of a sure and settled belief in the truth of the message, and of tenderness of spirit and manner in presenting it. Mr. Colin Young cited the comforting words which are addressed to his disciples by the Master: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." In a stirring little address, reminiscent of outdoor temperance work, Mr. Macauley said he thought the workers of to-day were becoming too polished. Some words as to the need of power in work for God came from Mr. Taylor, of Aylesbury; and Mr. Monro Collings counselled the preaching of the lordship of Jesus. The last exhortation came from Mr. Adam Jack, who strongly pleaded for a broad and systematic study of the Scriptures; he strongly condemned the slavish imitation by young preachers of those who were renowned in the pulpit; and added that he never yet met any preacher who knew too much.

Two brethren concluded the conference with prayer.

Mr. Morgan said he felt strongly that such conferences should be held quarterly rather than annually. By a vote of the meeting it was resolved to hold another gathering of a similar kind as early as possible in September.

We ought to add that an excellent photographic group of the evangelists was taken in St. Botolph Churchyard, by Mr. G. R. Cleare, of 97, Lower Clapton-road, N.E.

UGANDA.—Rev. G. L. Pilkington, one of the Church Missionary Society's missionaries in Uganda, in his annual letter for 1894, says:—"The extension into the country has produced, as might have been expected, visible fruit of an enormous increase in the number of those under definite instruction for baptism. At this time last year the catechumens numbered 170; during the year some 800 have been baptized, and there are now 1500 catechumens."

THE HOUSE OF REST.—The story of the Syro-Phœnician woman was used by the Rev. Robert Balgarnie at the meeting at the House of Rest, on Friday, to illustrate the need of exercising faith in the matter of prayer. The prayer for help though meeting first with silence on the part of the Lord, afterwards what was equivalent to a refusal, and then a repulse, was not silenced, and the persistence of the demand brought the full answer of blessing. The encouragement of the story was great, and all were urged to bring their burdens to the Lord and trust Him for an answer to their prayers in spite of apparent refusal.

NOTES ON DAILY READINGS.

SUNDAY, MAY 12.—2 THESS. II.

The Day of the Lord not yet (1-12).—When Jesus comes, the saints will be gathered to Him from all the world. The meeting in the air will precede the coming to the world. Before the latter can take place, many events here shadowed forth must occur. As there was a revelation of the Man of Calvary, so there shall be a revelation of the man of sin. Before the end of the age comes we may perhaps expect a manifestation of evil in the form of a man demanding divine honour. The hidden evil that shall flower out in the man of sin is working already. Some think it is now restrained by the presence of the Spirit in the Church. When these are taken out of the way, there will be nothing to hinder its full development. Then the lawless one will be revealed, whom the Lord Jesus will slay. (10) Those who refuse the truth expose themselves to the entrance of the lie. Man cannot live without the supernatural, if Saul cannot get an answer from God, he will turn to a witch.

Chosen to Salvation (13-17).—Notice the R.V. margin, which suggests that the first converts were the first-fruit sheaf of the mighty harvest of saved ones. Salvation in its full extent is equivalent to sanct cation. Let us give ourselves up to the Spirit and the Word. The goal of the saved is the glory of our Lord Jesus received into their hearts and shared. What reason for stedfastness is here! (16) We have eternal comfort and good hope as one of the bequests of our Lord, but we need that it should be administered to our hearts. Perhaps we none of us make enough of the Divine comfort which establishes the soul in word and work.

MONDAY, MAY 13.—2 THESS. III.

The Lord's Faithfulness (1-5).—No lover of Christ can be satisfied with less than the running of the word. Our prayers may put wings to the Gospel. The Lord is bound to perfect his work. Let us not look to our faith, but reckon on his faithfulness. The stablished life, founded upon the rock, consists in a clear strong appreciation of our standing in Christ, in daily obedience to his precepts, and in the rooting of the soul in perpetual fellowship with the unseen Saviour. How safe is that sheep whom the Good Shepherd guards from the prowling lion. (4) Our confidence about people should be founded in the Lord. (5) Let us ponder this prayer, and ask that we may more deeply enter into the love of God and the patience of Christ (R.V., mar.).

Orderly Walking (6-15).—The Church of Christ must be beyond reproach. Christians must maintain a high standard of holy living, carefully disassociating themselves from all that would bring the holy name of their Lord into disrepute. (8) Again, as so often, the Apostle returns to his manual labour, whilst staying at Thessalonica, as providing the means for the free proclamation of the Gospel. His was a noble ideal; where possible, we should emulate his example. (10) The great stress laid in these Epistles on honest toil, has put Christ's meritmark upon it. Quiet in work, frugal in taste, contented with what they have, assiduous in well-doing, withdrawn from evil-doers: this was the ideal of the early Christian.

The Lord of Peace (16-18).—We have already had the comfort of God (ii. 16), now we have his peace. Look for it at all times, and expect it to come along many different tracks.

TUESDAY, MAY 14.—1 TIM. I.

Entrusted with the Gospel (1-11).—Christ Jesus was the source of Paul's commission, his hope, the foundation of grace, mercy, and peace. The Apostle found all in Him. (4) He refers to the beginning of the gnostic heresy introducing so many accretions to the Gospel, and making knowledge the end and goal. (5) In opposition Paul insists that love is the one object for which we should strive. Its conditions are purity, a healthy moral life, and simple faith. The word *sound* is characteristic of these Epistles. It means *healthy*. The aspect of healthy teaching towards the unregenerate is given in the law, its aspect toward obedient souls is in that Gospel which is radiant with the glory of the blessed God. God is blessed because always giving. Thus only can we be blessed. To be entrusted with words for God is the highest honour that can be given to man.

Enabled for the Ministry (12-17).—R.V. margin suggests the present tense "*enableth.*" The strengthening might was ever pouring from the heart of Christ to Paul. Not to know better stays sin from hardening the heart. Oh, the abounding grace of God to us all! With some it seems ever greater because of the difficulties it has overcome. This was the case with the Apostle, and he found comfort in thinking that all who should hear his story in after years would be encouraged by thinking that if he were saved they might be. If an elephant can cross a plank of course a fly can. (17) Mark the attributes of God. The ages own Him King. Time and change cannot impair his being, mortal eyes cannot behold his glory, none can compare with Him, but his mercy is his noblest attribute, declared unto mankind in Christ Jesus our Lord.

Faith and a Good Conscience.—Timothy had been a child of great promise. Prophecies of coming usefulness preceded his youthful steps. Our strength for war on the behalf of the Gospel is won by meditating on the Word of God. Faith and a good conscience are blessed companions. It may be that this deliverance to Satan had to do with physical disease which their sins had incurred, and the Apostle was content that it should hold them until they repented.

WEDNESDAY, MAY 15.—1 TIM. II.

Prayers (1-7).—There are different kinds of prayer. We supplicate for blessing; we pray in the interchange of holy thought and fellowship; we intercede for one another; we give thanks for God's great glory, and on behalf of his goodness. In these let us not forget those in high place. The early Christians were accused of revolution. There was the more need that they should adopt every method of disabusing their adversaries of this idea. Tranquillity, stillness of heart, godliness, and purity, are elements of a noble character. God hates nothing that He hath made; He desires the salvation of all. We perish by our own act and deed. (5) Here is the Daysman for whom Job sighed, who can lay his hand on God and men. The ransom indicates that all souls were in pawn. He has emancipated us from the curse of the fall; souls are lost not for Adam's sin, but because they reject the testimony of God.

Christian Unmanliness (8-15).—The men are to pray. They may do this anywhere, only their hands must be clean, and their hearts full of love. The women must find their pride in the deeds of a holy, helpful life. These are their best adornment. The Apostle does not forbid that attire which becomes our station, but insists that the outward dress should be the expression of a modest and holy heart. (11) These words were written to Easterns. In interpreting them we must remember the long subjection of women in these lands. The Apostle had to moderate the revolutionary speed which threatened to involve the Church in grave suspicion.

THURSDAY, MAY 16.—1 TIM. III.

The Office of Bishop (1-13).—The R.V. margin reminds that bishop may be rendered overseer or presbyter. The characteristics of the leader of a church are clearly defined. His reputation without reproach, his home chaste and well-ordered, his habit one of self-control, his motives beyond suspicion, his manner gentle and kindly. How real the devil was to Paul. The adversary who was always seeking cause against Christ and his Church! We must avoid anything that might be a ground of reproach against our Master, or would give the devil a chance to catch us in his snare or pitfall. (8) Deacons, as Acts vi. informs us, had to do with the finances and secular arrangements of the Church. Gravity, sincerity of speech, freedom from self-indulgence, purity of conscience, an intelligent knowledge of the Gospel, were prime requisites for such. We cannot forget that Stephen, the first martyr, was a deacon, full of faith and power by the Holy Ghost. In each case the propriety of the home life was an essential condition to service in the Church, and the wives of men of God had to cultivate gravity, self-control, fidelity, charity of speech.

The Mystery of Godliness (14-16).—Timothy was a young man entrusted with difficult and important affairs; hence these minute directions, which should be pondered by all who seek office in the Church. The Church, which stands for all believers, is the dwelling-place of the living God; by it the truth is maintained amid the error of the world. (16) Probably a fragment of an ancient Christian hymn. Six sentences sung antiphonally. God is unveiled in Christ. His incarnation, ascension, the gift of Pentecost, the worship of angels, the growing progress of the Gospel, are recited.

FRIDAY, MAY 17.—1 TIM. IV.

Needless Asceticism (1-5).—Men are always willing to abstain from meats and drinks rather than from sin. They substitute the outward fast for the inward. It would almost appear as though the apostle anticipated the abominations of the Papacy, for surely the seducing spirit working in that vast system has led men into hypocrisy and lying. Think, for instance, of the liquefaction of the blood of S. Januarius. The branded conscience, the prohibition of marriage, the abstinence from what is innocent and natural, are all features of apostasy. (6) Let us accept every good thing from God with thanksgiving and prayer. Reject only those things which you cannot thank or pray about. Prayer is the touchstone of good and evil.

The Profit of Godliness (6-16).—Before you can minister to others you must be nourished in the words of the faith. As the athlete develops every sinew and muscle of his body, that each may perform its true function, so let us develop our spiritual nature by using every faculty for God. So shall we inherit a blessing here and hereafter. (10) There is a sense in which all men share in the redemption of Jesus Christ. By Him all men are delivered from the curse, but only those who believe obtain the fulness of God's salvation. (12) Words are measured by the weight of the character behind them. It is not enough to speak for God; we must live for Him. Our words, behaviour, purity, and love must attest our preaching. (13) Each of these injunctions should be carefully pondered. To read the Bible, to use our gift, to be men of one purpose, to take heed to ourselves, to continue perseveringly and patiently, are rules for holy living, which it becomes ministers and people to practise.

SATURDAY, MAY 18.—1 TIM. V.

The Minister's Attitude to the Various Classes of his Charge (1-16).—We find fathers, brethren, mothers, and sisters in the Church. Happy the community bound by such bonds! (5) It was the custom of the Church to maintain the widows, that they might be able by their prayers and work to minister to others. The aged should specially give themselves to supplication and prayer. Sleepless nights may be well occupied by the intercession of God's priests in his temple. (7) A man who has a single purpose may even command. (8) Nothing can exonerate us from providing for our own. To neglect this is to be worse than infidels who have not our light. (10) The qualifications of those who were to be pensioners on the bounty of the Church. (11) The younger widows were not to be taken on the pension list, lest they should not be steadfast to the holy vows which they assumed. (13) Let these words be carefully considered by women who have neither husband nor children to claim their first attention, because they indicate the special temptations incident to their position, the hidden rocks on which they may make shipwreck.

The Eldership (17-25).—The elder who needed should receive remuneration, especially if he surrendered his whole time. Not to receive an accusation lightly, to be uncompromising in the reproof of sin, to be impartial as before God, not hastily to ordain, to keep perfectly pure—such are essential qualifications of the servant of God. (23) Obviously Timothy was a total abstainer until he received this specific injunction. (24) Some sins flame out, others smoulder; some good works are evident, others nestle as the violet under the leaf. Let us all live in the light of God's all-seeing eye, anticipating his verdict in our life.

THE BAPTIST MISSIONARY SOCIETY was (says *The Echo*) started by a cobbler, and it still finds its supporters chiefly among the lower middle-class The audience that crowded Exeter Hall to the doors was almost exclusively made up of small shopkeepers, the better class of workmen and the like; the women with careworn but smiling faces and sober dresses, the men somewhat uneasy through wearing their Sunday clothes on a week-day. Everyone seemed personally interested in the society, and probably a large number had either relations and friends doing mission work in foreign lands. No doubt it is easy enough for the decaying decadent to indulge in cheep sneers at the enthusiasm of such a gathering, but it would be hard to find a greater exhibition of the altruistic spirit than in a work like theirs. A body of poor people that raises an annual income of £60,000, and a special centenary fund of nearly twice as much, to ameliorate the lot of nations whom most of the members know only by hearsay is not to be disposed of with a scoff.

INTERNATIONAL S. S. LESSONS.

MAY 19.

JESUS BEFORE PILATE.—Mark xv. 1-15.

GOLDEN TEXT.—Verse 5.

A BRIEF morning sitting of the Sanhedrim was held to give to the sentence of death passed during the night a legal sanction (xv. 1). But the power to execute the sentence had been taken away from the Sanhedrim. It was necessary therefore to appeal to the Roman governor. This brought about our Lord's death by crucifixion, and so fulfilled his own words (see John xviii. 32 with John iii. 14).

Pilate had been appointed governor about A.D. 26, and held the office about ten years. It is said that Caligula banished him to Gaul, where, according to Eusebius, he committed suicide. His character may be judged by his interviews with Jesus. He had respect for the Roman law which he was called to administer; but he was self-seeking and ambitious, and was not unwilling to do an illegal thing when it would serve his own purpose. For the Jews and their religion he appears to have had nothing but contempt. This interview with Jesus is the crisis of his life. It is his grand opportunity. How will he use it?

The capital of the Roman governor was Cæsarea; but during the great feasts his presence was needed in Jerusalem to keep order. It is probable that the judgment hall into which Jesus was brought for trial was in the tower of Antonia, at the north-west corner of the Temple.

It is better to combine the narrative as contained in the four Gospels, and to enforce the lessons as they gather round the persons who appear most prominently.

THE CHIEF PRIESTS.—Their refusal to enter the palace (John xviii. 28) shows how possible it is for those who are perpetrating the most awful crime to be exact and punctilious about ceremonial detail. Their zeal, and energy, and pertinacity, if turned in a different direction, would be worthy of all praise. When foiled in one attempt, instead of abandoning their wicked purpose, they quickly resorted to another. When Pilate refuses to confirm their sentence without inquiry (John xviii. 29-32), and they cannot repeat the charge of blasphemy for which the Sanhedrim have condemned Him, they invent three new charges (Luke xxiii. 2), not one of which is true in the sense they mean it. So skilfully and with such determination do they act, that they wrest from Pilate a sentence which he knows to be unjust, and lead the people to choose a murderer in place of One in whom they had lately recognised their Messiah. Would that the servants of Christ manifested equal energy and zeal.

Their guilt is inexcusable. They acted in defiance of the clearest light. The Scriptures which they read continually foretold the death of the Messiah, and they unconsciously fulfilled the prediction (Acts xiii. 27). They present an awful picture of what opposition to Christ may lead to. They began by setting themselves against Him, and had hardened themselves against every influence that could arrest them in their awful course. Be warned against beginning to reject Jesus!

PILATE suggests lessons even more important. In some respects his treatment of Jesus is much better than that of the chief priests. See him (1) *with conscience powerfully awakened.* God was dealing with him in many ways. By the very appearance of Jesus, so meek, yet so kingly (2-5) by the dream of his wife (Matt. xxvii. 19); by his knowledge of the wicked motive of the chief priests (10), and his horror of the crime they were about to commit (13). When God deals with a man thus, the most momentous issues depend upon his conduct. Will he dare to act the manly part, and refuse to be a mere tool in the hands of these wicked priests? Have not you also to decide a similar question? Dare you be true to your awakened conscience?

See him (2) *false to his conviction.* The man who keeps his eye fixed upon some definite object can plough a straight furrow. And the man whose eye is single is the man who can do right. Pilate lacked this singleness of aim. He knew what he ought to do; he wanted to do it; he even tried to do it; and when one effort failed he tried another; yet he did not do it. And why? Because he had too many masters. He sought to advance himself; in order to this he tried to please the people; and yielded to their demands because his own interests seemed to demand it. He had not learned, as many others have not, that self interest in the true sense can never be advanced by wrong.

This is not mere history. To all who hear of Jesus the same question (12) has to be decided. To compromise as Pilate did is to be lost. No attempt to put the blame upon others can succeed. Men may tempt us to be false to our conviction; but the sin is ours. Which have you chosen—Barabbas the murderer, or Christ the Saviour?

For the Young.

THE NAME OF JESUS.

WE were on our way to the morning service, at which an address to the young people was to be on the word "Jesus." My companions were two young people, who are usually interested in *their* portion of the service.

"How many letters are there in the name of Jesus?" I asked. "Five," was the reply. "And how many fingers on each hand?" "Five," again my young friends replied. "Then there is a finger for each letter," I said. "Suppose we try to find a word for each of these letters, so that we may know how much there is for us in Jesus?"

"Take the first letter—J. What word begins with J?" I had not to wait long for a reply; for the younger of my two companions said "*Justification,*" which was exactly the word I wanted. It was a big word for such young lips to pronounce, but I found that it was easier to speak it than to explain it. I got some strange replies when I asked what the word meant. "Do you know what pardon means?" I asked. They knew that. Had they not more than once felt the burden of wrong-doing, and gone in to confess their sin with streaming eyes to father or mother? And when the word of forgiveness was spoken had they not gone out again with glad hearts and with all their tears wiped away? There are few young people who do not understand that. It is not the whole of justification. The word will get bigger in its meaning as they grow older; but for my young companions it was enough. They saw that to have Jesus is to be free from the burden of sin. Have you learned that?

"Now the next letter, E." My young friends were equally successful in guessing that. They were familiar with the words *Eternal Life*, but again were astray as to the explanation. They said that eternal meant everlasting, and they were so far right. "But do you not know some people," I asked, "whose life is by no means happy, who are burdened with care, affliction, and in misery? Who would want to have such a life for ever?" So I had to explain that the term described not only life, but life without sin, without selfishness, without distress—a life like that of God Himself. Have you found this great blessing in Jesus?

For the next letter, S, my young friends suggested a word, which I readily accepted for my address. "*Sacrifice*" they said. Nothing could have been better; for the death of Jesus, as our sacrifice for sins, secured to us both justification and eternal life. Do you understand that it was needful for Jesus as our sin bearer to die in our stead before we could be saved? Have you learned to say "He died for me"?

The letter U was a difficulty to my companions. They suggested many words, not one of which described any blessing we have in Christ. I pointed to the trees just bursting into leaf, and said, "Do you see those branches?" "Yes," was the reply; "and how lovely the fresh green leaves look!" "Yes," I said, "but how is it the branches bear such beautiful leaves?" "Because they are joined to the trees," said one of my friends. "Good," I said, "but find another word for joined—a word that begins with U." Then I got it. "*United,*" said the elder of my little friends. The trees again helped me to explain the meaning of union with Christ. The same life that is in the tree is in every branch; and he who believes in Jesus is so united to Him that the same life that is in Jesus is in him. There are many older Christians who do not know what a great blessing they possess by being united to Christ. Think of it: "I am the Vine, and *ye are the branches,*" depending upon Him, indwelt by his life, and necessary to Him!

"Now the last letter, S." Again I had to help my companions to find the word. "Do you not know some people who are always grumbling, and faultfinding, wanting what they have not got, unwilling to do what they have to do, always wishing for more than they have? What do you say of these people? "They are not —— *satisfied,*" said one of my friends. That is not like those who believe in Jesus, for if they have justification, eternal life, a sacrifice for sins, union with Christ, surely they have satisfaction too.

Now is not this a precious Name? Let its five letters suggest to you the five-fold blessing. Is *He* yours? He is God's gift to you; have you received Him? Do not be content to live another day without being able to say "Jesus, with all the blessings He brings, is mine." G. W.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending May 18, 1895.—Sun., May 12, Job. xxii. 1-3, 21-30; Mon., 13, xxiii. 1-17; Tues., 14, xxviii. 1-14; Wed., 15, xxviii. 15-28; Thurs., 16, xxxv. 1-16; Fri., 17, xxxviii. 1-23; Sat., 18, xl. 1-14.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Cambridge*, May 9; *Bromley*, May 12; *Tarporley*, May 15; *Ross, Hereford*, May 16-17; *Pershore and Neighbourhood*, May 18-23; *Chingford*, May 31; Mr. H. Falkner, *Sewardstone, near Chingford*, May 9; *High Beech*, May 10; *Elmdon, Saffron Walden*, May 14; *Stanford-le-Hope*, May 17; *Chenies Bois*, May 19; *Walthamstow*, May 22; *Canonbury*, May 24; Mr. Josiah Spiers, *Ashington, Northumberland*, to May 17; *Blyth*, May 19-31; Mr. E. Arrowsmith, *Nottingham*, May 10-12; Mr. Goodman, *Bromley Park*, to May 10; *Harringay*, May 19-24.

Special Prayer Meeting for Seaside Services at the Y.M.C.A., 186, Aldersgate-street, Thursday, May 16, 5.30.

GOSPEL WORK IN EAST LONDON.

SEVERELY as the past winter's visitation was felt by the poor, yet many a worker can tell of scenes that have gladdened the heart, giving hopes of spiritual awakening such as no winter has furnished for many years past. At Bow Common, where just a year ago our friends who sustain the ministry of the Gospel at this centre of the North-east London Gospel Mission were not a little apprehensive for the future at the opening of a large Roman Catholic Mission and Schools in their midst, have only praise upon their heart, as they tell of crowded congregations and over-full Sunday-school, with an increased attendance of match-factory girls to the institute.

But better than this is the spiritual blessing which has lately been given both here and at the other branches of the same Mission. At one Gospel Hall, as many as fifty souls have given hope of repentance unto life during the last two months, and still the blessing continues, and our hearts are full of hope and expectancy for "showers of blessing" for East London, which has been intensified by the inspiring gatherings of the last few days.

One of the most hopeful signs is the awakening to deeper consecration and personal holiness founded on all sides, and the more willing self-sacrifice in the Master's service. About sixty hard-working men and women recently gave up the needed leisure of a public holiday, and spent the day in telling and singing the Gospel from street to street in East London. The close of that day saw seven souls definitely gathered for the Kingdom of God.

A year ago help was asked to secure the purchase of the Gospel Hall and other premises at Bow-common, in the occupancy of the North-East London Gospel Mission, which premises are in close contiguity to Rome's last effort in East London. To secure the premises, a loan had to be accepted, and help is now earnestly sought to repay this £400 still out standing. The treasurer is Mr. F. A. Bevan, 54, Lombard-street, E.C. I will gladly communicate with any friends interested in the work.

WM. CHORLEY.

6, Clephane-road, Canonbury, London, N.

HOME OF INDUSTRY.

Another party of children (the sixty-ninth band), trained, and sent out from the Home of Industry, has left for the sunnier shore of Canada. Some special feature usually marks the various bands sailing; this time it is the number predominating who are going out because a brother or a sister is longing for them on the other side. There are also many little ones suitable for adoption. Miss Macpherson wrote from off Moville on May 3:—"We are full of praise for the many mercies experienced in starting another voyage. The accommodation for the children is very good. Abundance of room to hold services in their steerage should it be too cold to be much on deck."

The workers are still rescuing now that there are vacant beds in the Home, and should the Lord send the means it is hoped to have another party ready shortly. Mr. James Merry is taking charge in Miss Macpherson's absence.

THEATRICAL TEA-MEETING.—Mr. William Forbes held a tea-meeting on Friday, at the Buckingham Temperance Hotel for ballet girls and other theatrical employées. After tea, solos and hymns were sung, earnest addresses were given by Rev. F. Hall, and Mr. Forbes. The Bible Flower Mission sent bouquets of flowers with texts attached.

A Dark Background.

1 Sam. xvii. 11.

By Rev. F. B. MEYER, B.A.

A great contrast is evidently intended by the historian between Saul and David. The portrait of Saul is drawn in Rembrandt colours, to set forth the excelling beauty of God's designated king.

The king of Israel took his first steps away from God when he permitted himself to be betrayed into undue haste and precipitation and offered the burnt offering at Michmash before Samuel came. He took further steps in the same direction in the outburst of indignation against Jonathan for violating his regulation about abstinence from food. But the final break took place when he disobeyed the distinct command of Jehovah through his prophet, and spared Agag and the choice of the spoil. Then he rejected the word of the Lord, and God gave him up to his own evil heart. From that moment his course was always downward toward the gathering gloom of Gilboa. From the disobedient heart God withdraws his keeping power, and as it is no longer tenanted by the Spirit of the Most High, it becomes at once the prey and habitation of unclean spirits, reminding us of the awful words with which Isaiah describes the desolation of Edom: "The wild beasts of the desert shall gather, the satyr shall cry to his fellow, yea, the night-monster shall settle there, and shall find her a place of rest, there shall the arrow-snake make her nest, and lay, and hatch; yea, there shall the kites be gathered, every one with her mate." Such was the state of Saul's heart. Since he was not willing to retain God in his knowledge, God gave him up to a reprobate mind to do those things which are not fitting.

We will notice some points in Saul's dark eclipse which will serve to illustrate salient features in the young shepherd's character.

I.—FORSAKEN BY THE SPIRIT OF GOD.

Browning conceives of him amid the black midtent's silence, from which for days together not a sound came to the anxious watchers; the blackness of darkness reigning; within the figure of Saul resting against the tent-prop without movement, speech, or appetite for food; shuddering for a moment under the first spell of music, and then resuming his insensibility to all. The sacred historian describes his condition in the terrible words, "Now the Spirit of the Lord had departed from Saul, and an evil spirit from the Lord troubled him."

The departure of the Spirit of the Lord probably refers to that special equipment for the regal office which had once come mightily upon him. In his case, it had rather to do with office than with any change of disposition and heart (1 Sam. x. 10; xi. 6). By his wilfulness and disobedience, Saul forfeited this royal prerogative. The light faded off his soul, he became as other men.

Nothing in this world, or the next, can be compared for horror to the withdrawal of God from us. It involves the perdition of body and soul, because it is the one force by which evil is restrained, and good fostered. Take the sun from the centre of the solar system, and each planet, breaking from its leash, would pursue a headlong course, colliding with the rest, and dashing into the abyss. So when God's presence is lost, every power in the soul rises in revolt. Ah! bitter wail, when a man realises the true measure of the calamity which has befallen him, and cries with Saul, "I am sore distrest, for the Philistines make war against me, and God is departed from me, and answereth me no more."

It is a very serious thing to ask if we are not tampering with the Spirit of the Lord. To do so will turn the most radiant dawn into the chill twilight of a wintry day when the blizzard fills the air with snow and ice. Beware lest you fret against the Divine delays, or disobey the Divine command. Know in this thy day the things that belong to thy peace, lest they be forever hid from thy view, and, as the sun's last rim sinks beneath the waves, the storm-clouds of jealousy, superstition, frenzy, bear down in thick battalions.

How different with David. The Lord was with him. To the clear, bright eye of his faith the living God was more real than the giant that stalked each morning before the hosts of Israel. Had He not delivered him from the paw of the lion and from the paw of the bear? And was He not as real amid the dignity of the Court or the clash of the battle-field? The dew of the Divine blessing rested upon that fair young head, and the light of the Shekinah shone from the inner shrine through those clear blue eyes. With him the Spirit of God was not simply an equipment of gift for service, but the resident presence of the Divine in soul and heart.

II.—TROUBLED BY AN EVIL SPIRIT FROM THE LORD.

Evidently the conception is of Jehovah surrounded by spirits, some good, and some evil. He has only to speak, and one powerful to exercise a malign and deadly influence hastens to do his bidding. Micaiah spoke after the same manner in the dark hour of Ahab's infatuation (1 Kings xxii. 19-23). This method of speech is unfamiliar. We prefer to say that God permits evil spirits to fasten on souls which have refused Him, as vultures on the carcase from which life has fled. We go farther, and say that God always means to do the best by every creature that He has made, but that we have the power of extracting evil from his good, of transforming his sunshine and rain into hemlock and deadly nightshade and rank poison; of transmuting the roses which fall from his hand into the red-hot cinders that scorch and burn into the flesh. Never doubt that God is good; that He sends food and gentle spirits to stay man from his purpose, and conduct him into the light of life, but when we turn against God it seems as though He has commenced to be our enemy, and to fight against us, the reality being that, whereas we once went with the stream of the Divine blessing, we are now wading against it with difficulty and peril. With the froward God shows Himself froward; and with the perverse, his angels, conscience, gratitude, the memory of the past, convictions of duty, intended to elevate and save, oppose their progress as mortal foes. They wrestle with us, or rather we wrestle with them in the dark night in which we cannot tell friend from foe. So when Judas had finally chosen to betray Christ, the very pleadings of Jesus hardened his heart, and sealed his doom.

With David, on the other hand, the Spirit of God was constantly co-operating. He lived and walked in fellowship with the unseen. All the genial influences of heaven, as they fell upon his young spirit, elicited responses of love and faith, like the strains of music which each passing breeze summons from the Eolian lyre.

III.—SAUL'S DISCORD.

The fact that music was the corrective of the king's malady seems to indicate that, being wrong with God, he was out of harmony with the universe, which is the circumference of which God is centre. It is impossible to define music. In its grander and more lovely strains it has escaped the defiling touch of sin, and is, so to speak, the echo of eternity, spray from the waves of light and glory that break upon our shores, the expression of the infinite order and rhythm of the spheres. Music, therefore, is the natural expression of the perfect life and peace of heaven. There the harpers harp upon their harps; there redeemed and glorified spirits raise new songs; there holy beings express their perfect accord with the nature of God and the order of the universe in outbursts of harmonious sound. Perfected sense, which can only be had on the condition of unbroken union with God's will, purpose, and life, detects all things uttering "Hallelujah!" and is compelled by the very contagiousness of a holy sympathy to swell the anthem.

To all this Saul was a stranger. He was out with God, and therefore there was discord in his heart and life. Music falling on his ear recalled memories of his former better self, and laid a brief spell upon the discordant elements of his soul, reducing them to a momentary order, destined, however, to be marred and spoilt so soon as the sweet sounds were withdrawn. Yes, it is ever thus. If you have not received the At-one-ment, if you are not at peace with God through Jesus Christ, you are at enmity, by wicked works and inward temper, and there can be, therefore, no sympathy between you and the universe around. Art, music, the engagements of daily business, the whirl of society, the exercises of religion may do what David's harp did for Saul, in producing a momentary stillness, and sense of harmony with your environment; but it is only for a moment; when the spell is withdrawn the olden spirit of disorder asserts itself.

With David, on the other hand, the harp was the symbol of a soul at rest in God. All things were, therefore, his; all spoke to his soul of the harmonies subsisting in the unseen and eternal world. And it was because his own spirit was so perfectly harmonious with the nature of God and with the universe, that he could cast the spell of calming and quieting influence over another. This may explain the influence of music in all ages of the world over the maladies of the soul. Elisha called for a minstrel to calm his disquieted spirit. Pythagoras, as Seneca tells us, was in the habit of quieting the troubles of his mind with a harp. Philip V. of Spain was recalled from the profoundest melancholy by the famous singer Farinelli. The servants of Saul were therefore justified in urging him in one of his lucid moments, to permit them to seek out a man who was a cunning player on the harp. And the power that David exercised over him is an illustration of a similar charm which we may each one exert upon the restless, storm-tossed spirits around us. Let us embrace the reconciliation. Let us stand beneath the Cross, which is the centre of reconciliation from the discords of sin, till we are in perfect accord with it, and let us go forth to induce men to come to the centre also, to be reconciled to God, and to learn the mystery of that peace of which Jesus spoke on the eve of his death and on the day of his resurrection.

IV.—SAUL'S UNBELIEF.

When a man is wrong with God faith is impossible, for it is the health-bloom of the soul. When, therefore, Goliath stalked through the valley of Elah, and defied the armies of Israel, Saul was greatly afraid. Where was now the prowess that engaged the early love and admiration of the people, that delivered Jabesh Gilead, and that vexed the foes of Israel whithersoever he turned himself? It had vanished, as the beauty passes from the surface of the fruit which is rotten at the core, and as the forms of the hills disappear from ruffled water. Under happier conditions he would have become the champion of his people; now he cowered in his tent.

To David, on the other hand, there was no such fear. His soul was full of God. He was his light and salvation, whom should he fear? the strength of his life, of whom should he be afraid? When the wicked, even his enemies and his foes came upon him to eat up his flesh, they would stumble and fall. He was hidden in the secret of God's pavilion, and abode under the shadow of the Almighty. There was no unsteadiness in the hand that slung the stone, no tremor in the heart. He was strong in faith because his young heart was pure, and good, an right, and in living fellowship with Jehovah.

MISSION TO COALIES.

Nearly a thousand of these useful members of society attended the annual meeting of the Mission to Coalies last week at the Conference Hall, Mildmay, Some came in their working clothes, and others in mufti, and decent respectable men they looked. Tea was a success; men, wives, and children all did their best to get rid of the good things provided, and the coal merchants' wives and deaconesses who presided had a busy time. On each plate there was a nosegay of flowers, and their fragrance mingled pleasantly with the healthy scent of tar which always distinguishes the genuine "coalie."

A move to the great hall was ultimately made for the meeting. Mr. Cory, of Cardiff, opened with prayer, and the president was Mr. Wm. Rickett. Coalies, missionaries, clerical and lay friends spoke, sixteen in number. Naturally, remarks by the coalies themselves were the most interesting. Well and earnestly they testified. It was evident they recognised strong drink as one of the chief curses of their mates' lives; one man described it as "undertakers' gravy." The coal merchants present were unanimous in recognising the wonderful change wrought through God's blessing amongst the men.

When it is remembered that there are some 10,000 men working in the London coal depots, it is clear that two missionaries are not enough, and two more are to be appointed at once. Like all other similar societies, the Mission finds some difficulty in paying its way, and as it is undoubtedly doing a splendid work the offer of Mr. Cole, of the London City Mission, to receive any donations, may be included in this brief report.

THE NEW HEBRIDES.—Rev. Thomson Macmillan, of Aberdeen, is about to leave Scotland for mission work in the New Hebrides, under Dr. J. G. Paton.

CHURCH UNION IN SCOTLAND.—The Scottish Congregational Union, in session at Dundee last week, resolved to postpone for a year the question of union with the Evangelical Union Church.

Mr. H. J. Wilson, M.P.

About three miles from Sheffield, on the hilly north side of the river Don, stands a pleasant old house, known as Wincobank Hall. When we first knew it, now some thirty-seven years ago, it was the home of the Read family, a family which in some of its branches has for more than a century had close and honourable connection with the trade and life of Sheffield. Mr. Wilson's grandmother, an aged, devout, and cultivated lady, was then the head of the household, which was a centre of some of the finest influences and noblest public efforts of this century. It was a home of strong and fervid Evangelical faith; it was also a rallying place of many a sacred but unpopular cause struggling for the emancipation of men into a nobler life. Obedience to Jesus Christ was the root of all that was attempted or achieved.

We remember seeing and shaking hands with Frederick Douglass in that home. Gavazzi and the friends of a reformed and liberated Italy were always welcome to its fireside, and often refreshed themselves and took counsel together there. In 1855 Dr. Desanctis, Alessandro Gavazzi, and the late Dr. Falding conferred there on the best mode of securing the liberty of the future Churches of Italy, without preventing their union; the Free Italian Church of to-day may, in a sense, be called English-born. Springing from such a home on the maternal side, and having a father whose sympathies ran as strongly in the same channels, there is little wonder that Mr. Wilson should be "an Evangelical Nonconformist to the tips of his fingers," though he does not formally unite with any denomination.

The whole of his family having been profoundly interested in the question of Negro emancipation, it was natural that in his young manhood he should side with the Northern States of America against the South. He took strenuous measures also to bring his neighbours to the same mind and attitude.

On coming to reside at Sheffield in 1869 he felt it to be his duty to give himself almost wholly to mastering his new business as a gold and silver smelter. In 1871 Mrs. Butler, wishing to address a meeting in Sheffield, and there being no one else ready to make arrangements for her coming, Mr. and Mrs. Wilson (who has always been his zealous coadjutor) carried through the work. The politicians of the town were against her, and let her and her cause alone, but this had no effect upon Mr. Wilson, who was already familiar with the experience of being in a minority. He formed a local committee, and threw himself into the new campaign. All his life has been profoundly affected by this new struggle, first, to throw off a loathsome system of fostering vice by national law, and second, to promote an equal standard of morals between men and women. Whilst he cannot be called a man of one idea—for he is interested in education, and has served fifteen years on the Sheffield School Board, he works for temperance, for peace, and for the general improvement of the people; nevertheless, he has given his best time and strength to the great reform of which Mrs. Butler has been the confessed and honoured leader. Never allowing himself to be separated from his neighbours, but always identifying himself with local life, he has also acknowledged to the full his responsibilities as a patriot; England, with all that that great name stands for, has had anxious and conscientious labour from him.

It was soon seen that the North of England could be organised and brought to bear with its whole weight in favour of Mrs. Butler's ideas. Mr. Wilson and a few gentlemen, therefore, formed the Northern Counties League, Mr. Wilson himself acting as honorary secretary. He found a sphere for which his earlier philanthropic efforts and home training had well qualified him. He understood the art of organising meetings, of influencing and shaping public opinion, of enlisting both the leaders of thought and the mass of the people, and of bringing all this to bear directly on members of Parliament and their votes in the House of Commons. How to strengthen a convinced member and how to fix a shaky one was a secret in his knowledge. Down to the art of framing a bill announcing a meeting so that it should catch the eye and obtain a reading, he was master of all the legitimate craft of agitating.

What is called "yeoman's service" has no repulsiveness to Mr. Wilson; it may be questioned if he sees one iota of difference between bill-sticking for a good cause, and writing a learned treatise for the same object; hence he never was dainty about his work. It came all alike to him, whether he tried to convince a collier or a member of Parliament.



(From Photograph by Mr. W. Lawrence, Dublin.)

Fortunately for the cause to which he is so devoted, he was induced by the Federation for the Abolition of the State Regulation of Vice to go along with Mr. Gledstone as a deputation to America, to persuade the American people to resist that system. His knowledge of the great Abolition struggle, and of those who had shared in it, proved of great service in obtaining access to influential leaders of thought, and in gaining their sympathy. The strength of the tie which is formed between workers in these sacred causes is well illustrated in Mr. Garrison's message to Mr. Wilson's aunts, "Give them as much of my love as you can carry."

Prominent in political circles, and well known as a worker for the people, it is not strange that Mr. Wilson was returned to Parliament. After the Reform Bill of 1885, the Holmfirth division of Yorkshire did itself the honour of electing him, and thus put all lovers of moral and religious progress under a great obligation to it. Though not overlooking the interests of his constituency, he also cares for great national and human interests. Hence he has taken an active part in forwarding the work of Dr. Kate Bushnell and Mrs. Andrew for India. He served upon the Departmental Committee which was appointed to inquire into the allegations of these ladies, and into the system on which our army was, in moral things, administered in our vast dependency, and he rendered valuable service. His love of truth and fact, coupled with his intimate knowledge of all the subterfuges under which the system of State regulation of vice is hidden, enabled him to drag awkward facts into the light. His name was on the majority report which condemned the action of the Indian authorities.

When the Opium Commission was appointed, Mr. W. S. Caine, M.P., was chosen as one of its members, but being unable to go to India, Mr. Wilson was asked to fill his place, and consented to do so. This was not a coveted office; quite the contrary; Mr. Wilson would not have accepted it but for a strong sense of duty.

The Report of the Commission, so long delayed as to cause much unfavourable criticism, and handed, in the first instance, in an illegal way, to the Press which favoured the opium traffic, has at length been laid before Parliament. It is based mainly on the evidence of parties interested in the opium traffic, and is, therefore, vitiated at its very source. Like many other reports in favour of the continuance of iniquitous practices, it causes joy to evil-doers, gives satisfaction to timid souls who wish to dwell at ease, and lengthens the days of a national crime; when it has had its day, and been found out, it will be consigned to neglect, a dishonoured and despised document. No man whose name is appended to it will ultimately receive anything but shame as his reward. Mr. Wilson's name is not attached to it; he has issued a report of his own; one of the Indian members, Mr. Haridas, has also put in a separate memorandum, which agrees in several important points with Mr. Wilson's views. We firmly believe that the national conscience will one day justify the one man who has kept his eyes open, and dared to follow the light he saw. His action has brought down the censures of a certain section of the Press, but it has also given multitudes beyond the circle of his friends and beyond the limits of his constituency a deep respect for, and interest in, him; when the next Parliament is returned, they will anxiously look for his name. We have the more confidence that his report will stand the test of time, because we know that his sense of fairness always compels him to study all sides of a question; his grasp of his own side is thus all the stronger, and his plans for work are the safer.

A peep into Mr. Wilson's more private life leaves a pleasant impression on the mind. He is a lover of children, knows how to live their life and how to win their hearts. Mr. J. Wycliffe Wilson, his brother and partner in business—himself an active local philanthropist, a successful reformer of workhouse administration—has greatly aided him by taking, in a most unselfish way, the larger share of the work and responsibilities of the business. He has generously freed the member of Parliament for public service. Still more has Mr. Wilson been aided by the warm sympathy and unflagging co-operation of his wife, who is known to many as the first president of the Women's Total Abstinence Union.

J. P. G.

PAU.—Three weeks ago prayer was asked for Pau. Our God has speedily answered, and in the French meetings, several have been broken down. Two Roman Catholics have found Christ. Pray for work among over 2,000 Spanish workmen in France who are without the Gospel. R.

West London Mission.

This is a world of disappointments; as the very large company gathered in St. James's Hall last Friday morning experienced, when it was announced that Dr. Alexander Maclaren, of Manchester, was not able to preach, as advertised. Rev. Hugh Price Hughes appeared on the platform at 11 o'clock, and read a letter he had received from Dr. Maclaren. It was very unwillingly, he wrote, that he had abandoned the hope of being present, which he had cherished up to Thursday morning. A recurrence of indisposition, however, confined him to the house. He regretted this all the more as he had desired publicly to express his very earnest sympathy with, and thankfulness to God for, the work of the West London Mission. His regret was somewhat lessened by the thought that Mr. Hughes had got two strings to his bow, and the string that was available (he modestly added) would send the arrows straighter and further than one that had failed could have done.

Whether his pulpit bow is stronger than that of his Manchester friend or not it would be invidious to suggest, but Dr. Joseph Parker, the famous pastor of the City Temple, is certainly strong enough in every sense to carry his audience over any temporary feeling of disappointment and make them forget their loss. Instead of following on after Dr. Maclaren at noon, Dr. Parker at once stepped into the breach and gave his discourse, the preliminary service being conducted by Mr. Hughes and other brethren on the platform.

Before the sermon Dr. Parker referred to the regretted absence of Dr. Maclaren, to whom, he said, the whole Church owes an incalculable obligation. His penetrating insight, his spiritual sympathy, his intense religiousness, have given to his character and his ministry a weight and a value which will be acknowledged to be the greater as the centuries come and go. Choosing for his text Gen. iii. 11, "Who told thee that thou wast naked?" Dr. Parker began by declaring that the devil is the author of all pessimism. He is the source of scepticism, which is but question-asking. "Yea, hath God said?" The devil's work is to interrogate and to suggest doubts; he does nothing constructive. Whatever our doubts may be, it is proper and fair to ask, "Who told you?" You think man is not worth saving; what do you know about man? The devil has always desired to ruin man; we had better know it. If we knew what man really is we should try more and more to save him. How does God estimate him? If He thought him worth making He will think him worth saving. The very poorest man is worth all that this Mission can expend upon him. Young preachers! never condemn a small audience. One man is audience fit enough for an apostle. Do you say that it is no use to pray? Who told you? Let him be called and cross-examined. The Church has in its ranks some of the finest intelligence in the world, and it has plenty of evidence that prayer is answered. Prayer is not mere words; it is nothing till it carries the soul with it. God is the author of prayer; will He say "No" to Himself? Prayer is answered because prayer is inspired. There is only one prayer, the Lord's Prayer, and it is always answered. It is not the disciples' prayer, "Our Father which art in heaven"; but the prayer of Gethsemane, "Nevertheless, not my will but thine be done." That is prayer—not our little petitions about this or that, which may be only the outcome of our refined selfishness. When we have spoken out our little desires, let us ever finish with this, "Nevertheless, thy will be done." It is not the man who has prayed that thinks it wasted breath. Who wants the opinion of him who has never prayed?

"Who told you that" the Bible is only literature? We want to hear some responsible authority. Why go hawking about other people's doubts? I have no difficulty myself about the old Bible. (Applause.) Some very intelligent men have doubts, and I only speak for myself. I have no doubt about its being inspired, authoritative, and final. I do not regard it as simply containing a revelation; it is a revelation struggling with the limitations of a book. It is sometimes so read that I wonder who wrote it. If you would read it better you would have fewer doubts about it.

Pursuing the line of inquiry, the preacher said that the devil's work is always towards loss, bane, and death. Any beast can crush a flower; no angel can replace it. God's work is ever construc-

tive; the devil's is destructive. A man may say that there is no difference between morality and immorality. It is fitting that such a man, in the good providence of God, should in time be at the Old Bailey on his way to penal servitude. Beware of the man who sneers at morality, and makes a living—God grant it may be a poor picking—out of immorality. Coming from the evil world to the Church, I say it is possible for a man to be spiritually naked and not ashamed. Are we without the white raiment washed at the Cross and fitted for Divine Society? It is not enough to have ideas about Christ. What is the good of a hypothesis even now, not to speak of the time when you are in the swellings of Jordan? Towards the close of the discourse there were some pathetic touches about the last clothing of all—the robes washed, and made white, in the blood of the Lamb.

The sermon over, Dr. Parker referred to the report of the Mission, which he described as an extended, illuminated, modernised Acts of the Apostles. Such a report is the best credential of the West London Mission. Infidelity can show us nothing like it. We are losing our great givers. What are we to do? If these big souls go we have to make up the loss. If the people would only give as much to Christ as they give to Bacchus, the accursed god, the treasury of the Church would overflow.

THE MID-DAY LUNCHEON

in Craven Hall was, as usual, an interesting and well-attended function. At the close of the meal most of the friends adjourned to the top storey and inspected the crèche which was recently moved to these quarters, and which had its full quota of infantile items, playing or calmly sleeping, as the case might be. At a short meeting in the luncheon-room, the venerable Dr. E. Jenkins presided, in the absence of Mr. W. S. Caine. Rev. Hugh Price Hughes ran through the roll-call of the manifold agencies at work, making, as the chairman afterwards remarked, a record almost bewildering in its variety. There were some new features to report, including workhouse teas and the "Guild of the Poor Things." This last is an endeavour to gather together the maimed, the halt, the lame and the blind, and the generally imperfect members of society in the district, to instil into them a new sense of self-respect, and throw some rays of brightness into their shadowed lives. Another very encouraging fact that came out in Mr. Hughes' statement was the remarkable change for the better that has come over the village of Bisley, in Gloucestershire, since the establishment there of the Convalescent Home, Wesley House. Dr. Jenkins moved every heart by his touching little address from the chair. He paid a very warm tribute of gratitude to Dr. Parker for the sermon of the morning, and rejoiced most unfeignedly in the marvellous success that has been granted to the Mission since it was started. Mr. Percy Bunting, as hon. treasurer of the Mission, made an urgent appeal for monetary help, especially in view of the outlay of the past severe winter.

THE SISTERS' MEETING,

which fills up the afternoon of anniversary day, was held this year in St. James's Hall, the capacity of which was severely taxed. Introduced by Mr. Hughes, as one of the oldest, kindest, and warmest friends of the Mission, Lady Henry Somerset gave a thoughtful and eloquent presidential address. She said the year's report ought to rouse every reader to a new sense of the importance of the great field that is white to harvest in the West of London. She spoke with deep and heartfelt sympathy of the work of the Sisters in what are called "the slums." The work seemed to her to grow in beauty and in strength as years went on. She rejoiced in the social work that is done, and all that is attempted to brighten and purify the lives of the people. She asked that Mr. and Mrs. Hughes and the sisters should be cheered during the coming year by practical sympathy and help. We need on the part of the poor a divine discontent, prompting them to rise above their conditions; and we need on the part of the well-to-do a great unrest that will make them dissatisfied to live well themselves while so many other lives are held down by agony, sin, and misery. Though not in good bodily health her ladyship felt that her spirit must bring her there to show sympathy with the Sisters who carry on so great a work.

A comprehensive review of the work of the sisterhood followed from Mrs. Price Hughes. She dwelt on the characteristics of the women's work—the absence of the subjective element that attaches to many other sisterhoods, the full scope given to individuality, and the attention paid to the claims and needs of the whole nature, body as well as soul. Without going into minute detail, Mrs. Hughes recounted the many branches of effort sustained throughout the year, and earnestly appealed for increased help in the shape of guinea subscriptions.

Then followed the speeches of the Sisters themselves; and they *can* speak. Sister Lily, one of the most experienced and most gifted of the band, gave a very delightful account of the founding and the progress of the "Guild of the Poor Things." It has been taken in hand by Sister Grace, who was moved to pity for the afflicted and suffering ones by reading Mrs. Ewing's book, "The Story of a Short Life." We would earnestly counsel our readers to read the charming chapter by Sister Grace in the report, descriptive of the work of the Guild. We wish we had space to reproduce some of the pathetic cases related by Sister Lily to an audience deeply moved. Passing by her own special work among inquirers at the St. James's Hall meetings, the sister led her hearers to St. Luke's Home for the Dying, and told something of the Divine work of comfort carried on there among those nearing the verge of the other world.

At this point Mr. Price Hughes intervened with one of his stirring appeals for help, and paper promises of guinea and other subscriptions were invited.

"The children's work" proved a deeply entrancing theme for Sister Catherine; she first of all described the children—who, in fact, never have a real childhood. What a wonderful, if saddening, bit of realism was her graphic report of one of the popular child games of the neighbourhood—a smoking concert! One of the songs actually sung in this game is a filthy ditty born in a West End theatre, and every line of it is understood. "I have lived for two years in a slum," said the Sister, "and to me a slum is a hell—a hell where purity, health, peace, and God are unknown, with an atmosphere so black that every soul born into it is soiled." What a Divine gift of mercy to these boys or girls, young in years, but old in sin, are the labours of such godly women as Sister Catherine. How scathing was the irony of her words, "many West-end ladies are not satisfied unless their gown costs the price of a hundred children's holidays; and fashionable hats must be paid for, though sometimes in blood-money." "I know that nearly all my children will pass from the reformatory to the prison, and from the prison to the workhouse." God bless the Sisters who pour out their lives with such unstinted wealth for these children of the London slums.

The work of the inquiry-room was ably described by Sister Agatha, and illustrated by some most pathetic cases met with. The Sister had "great liberty" in giving her account, and she found a way to every heart. "Looking around it is dark, but looking up we know that God pities; and we are fellow-workers with Him."

EVENING MEETING.

Another very full audience gathered in the evening for the great public session of the anniversary. There was a strong platform, and the chair was filled by the well-known Wesleyan layman, Mr. R. W. Perks, M.P. He was very hearty in his commendation of the work, of which he has been from the first a generous helper. Rev. Walford Green, president of the Wesleyan Conference, pointed out the necessity for cherishing sustained enthusiasm throughout the whole year in the interest of the work. The report (which he declared to be the best the Mission had ever issued) would supply the motive power for this holy enthusiasm. He had rejoiced, in going up and down the country, to find

a growing sympathy with the aggressive work carried on.

As largely responsible for the conduct of the social work connected with the Mission, Rev. ARTHUR SHERWELL described the efforts made to meet the deep necessities of the poor. Last winter, he said, they found whole streets where every family were in the greatest destitution. Some of the facts recited by the speaker in this connection were most pathetic and thrilling in their sorrowfulness. While poverty is as gaunt and widespread as in less-favoured parts of London, rents, etc., are higher, and the condition of the poor is intensified. Then the problem of sweating in West London is a terrible one. A large and well-known tailoring firm, not far from Cleveland Hall, were severely denounced by Mr. Sherwell. At first they paid the women 2s. 3d. for making a pair of trousers. They soon reduced the price to 2s., and successively lowered it still further to 1s. 9d., 1s. 6d., and finally to one shilling; whereas the ordinary trade union price for such work would be five shillings. Besides that, this sweating firm compel these women workers to buy their trimmings from them, and pay for them at retail prices. Other women are glad to have the chance of making ulsters at *eightpence each!* Mr. Sherwell mentioned a still more horrible fact—that there are children in this part of London who are deliberately sold by their mothers for immoral purposes, to raise the money for the rent. In a brief mention of the flagrant immorality of the streets, Mr. Sherwell declared that it was the unbridled luxury of clubland which produced such a state of things. There is need enough for sympathy and pity for the fallen sisters, for few know what they have to bear. There are some of the largest West-end firms which ruthlessly dismiss their young-women employées without notice at the end of the season. What temptations, even to young women of the highest purpose, lie within such a fact as that.

The medical part of the Mission had an experienced advocate in Dr. HOWARD BARRETT, the brother-in-law of Mr. Price Hughes. He managed, in between his humorous sallies, to unfold the work of the crèche, of the nursing sisters, and of the Home of peace for the dying. Into this Home are freely taken the poor of the better class who have come to the end of their resources, so that their last days may be softened and smoothed. Rev. M. Guy Pearse conducts a service there every week, which is greatly enjoyed by the patients. Dr. Barrett closed his choice and charming address by a touching and fervid appeal on behalf of this Home for the dying.

Rev. M. GUY PEARSE followed with a capital speech, full of spirit and bonhomie and inspiration. He said he rejoiced to know that these London missions were rousing the Methodist churches all over the country to a great devotion and ingenuity in the Master's work. In speaking of the workhouse work, Mr. Pearse told of what he had seen in connection with poor law relief work at Liverpool. Old couples are not obliged to enter the "house," but have a room of their own. Mr. Pearse gave a glowing account of one of these homes he had visited; and it only costs 2s. a week more than the ordinary rate of relief.

Rev. HUGH PRICE HUGHES had reserved himself to the last. He said their great consolation in the work was that God was with them. He could say thankfully that he had never preached in St. James's Hall without definite fruit in conversions. He had much to tell, which space fails us to reproduce, of progress and prosperity during the past year. The burden of his tale was the state of the exchequer. The financial burden is very heavy; not less than £3500 are needed before the end of the year. All that we can say is they ought to have it, for no more blessed work for Christ and humanity can be found in the whole of London. Let every reader who can possibly do so send to Rev. A. Sherwell, Cleveland Hall, Cleveland-street, Soho, London, for a copy of this report, which can be procured for sixpence.

THE PRESS PRAYER UNION.—A meeting has been arranged for Saturday afternoon, May 19, at 2 o'clock, in the rooms of the Commercial Travellers' Christian Association, 185½, Aldersgate-street. It is hoped that all Christian Pressmen will lend their influence to this effort, and as far as possible attend the meeting. Any communications or suggestions will be thankfully received, if sent to the care of the Hon. Sec. of the C.T.C.A., at the address given.

MR. VARLEY IN SAN FRANCISCO.

WHEN I wrote from Melbourne I was not clear as to my way. We began very auspiciously a Gospel campaign in Hawthorn Town Hall, but in the midst of the work entered upon a long and weary spell of hot weather, the glass ranging from eighty to ninety degrees. The nights were very trying, and it was almost impossible to hold the meetings with success. As the summer would not be over for some weeks, I therefore took passage for San Francisco, and after touching at Auckland, New Zealand, Samoa, and Honolulu, reached this city safely on March 14.

It was a most interesting passage of about 7500 miles, passing in three brief weeks out of the hot southern summer into conditions where a good overcoat is necessary. Curiously enough, we had two Mondays in the first week of February, and for the first time in my life found twenty-nine days in that month, when it was not leap year.

Here we are in the midst of a glorious springtide. Resurrection beauty pervades the whole scene. California flows with natural beauty, and overruns with productiveness; its fruits and harvests are wonderful; its lands undulate with hills, and valleys, and literally flow with milk and honey.

I see the hand of the Lord very clearly in my coming. I know nothing so important or necessary to the servant of Christ as to be in line with his Master's will. As necessary as the railroad tracks in order to the speed and way of the train, so is the will of our beloved Lord in order to real success. I did not know a creature in this Pacific Coast city when I landed. I made my way to Mr. McCoy, the well-known secretary of the Y.M.C.A. He appeared utterly astonished to see me. "Why, I thought you had been dead many years," he said. "I remember being with Mr. Moody some years back at one of his large meetings. He handed me a telegram, which stated that Henry Varley was dead, and I never heard it contradicted." "Well," I replied, "I am very much alive, praise the Lord."

Such was my introduction to San Francisco, and now the first month is closing in the midst of a work which is rapidly extending to the whole city. I met within a few days of landing numbers of the ministers and many of the Christian people of this great centre. The first mission was held in the City of Oakland (which lies about six miles across the beautiful bay) in the first Methodist, Presbyterian, Congregational, and Baptist Churches. The Lord has much people in the city, and my first work has been to let the children first be fed. This is the paramount need here; so the work has been mainly with the Lord's people. I suppose as many as a thousand people have been gathered to the afternoon week-day Bible studies. The testimony has filled me with joy and gratitude to God that I cannot describe. Many have been revived, brought back to the Father's love. The living Word has been mighty, sharper indeed than a two-edged sword. In all directions you hear it said, "The Bible is a new Book to me." "Many have been praying that God would visit the State in order to a widespread revival and awakening, and you are the answers to our prayers." At one meeting at least 1200 rose as testifying to definite blessing received.

A goodly number have found the Lord, but up to date we have not had large numbers regenerated. The lines here are very distinctly marked. The great camps of the unsaved living in the spheres of the world, the flesh, and the devil are difficult to get at. My work being in the churches has not contributed to the attendance of the great mass who are outside, and who will not come into the ordinary places of worship. I am anxious to secure the co-operation of many praying hearts in England, for we are launched into a great work.

I am now in Berkley for ten days. I have had about fifty invitations to hold services and missions. I cannot manage a tithe of the proffered work.

I begin a Bible teaching campaign in the city of San Francisco next week, where two of the largest buildings are secured. We are waiting upon God that He may do great things in this city.

How I wish I could be with you for the great Thanksgiving gatherings on May 1. I cannot, except in spirit. Many will remember our pledges before the Lord when we last met, and I, for one, am still claiming with reverent confidence the fulfilment of the promises which belong to whole-hearted surrender. Large numbers of the ministers in the city are very hearty in their sympathy, and we are longing for the strengthening might of his Spirit in the inner man.

I ask the continued prayers of God's children in England for the work. The Lord is very gracious to me on the score of health as well as grace; though I have scarcely had time to eat, much less rest, the past ten days, I feel strong, and work is a real joy. I have good news from Melbourne. All are well there. My beloved wife is not with me; yet I am not alone; how sweet his word, "I will never leave thee nor forsake thee."

San Francisco, April 19. HENRY VARLEY.

EAST LONDON INSTITUTE.

ON Thursday afternoon last, friends of mission work in foreign lands mustered in large numbers at Harley House, Bow, E., to bid God-speed to workers about to leave for distant spheres, and to learn from the lips of returned missionaries some account of the blessing which has attended work for God in Africa. Mr. W. H. SEAGRAM presided, and a prayerful interest was evinced in all that was said on the subject of world-wide evangelisation.

Dr. HARRY GUINNESS, in some general remarks on the work of the Institute, said that during the past twenty-two years eight hundred men and women have been trained and sent forth into the great harvest field. The "Regions Beyond" Helpers' Union, which is only about two years old, has about 8000 members; its aim is to interest Christian people in the spread of the Kingdom of Christ. The work on the Congo is only six years of age, but it has eight stations; the language having been reduced to writing, a grammar formulated, and a vocabulary collected, two Gospels and other portions of Holy Scripture have been published, also a hymnal. Altogether, forty-eight missionaries have been sent from England, of whom thirteen have entered into rest.

Mr. COLE, from Bongandanga, told of "signs following" in Balololand, where he had laboured nearly five years. Eleven hundred miles from the mouth of the Congo river, in the interior of the continent, work has had its difficulties and trials, but he thanked God that there is now a native church, from which evangelists are going forth in various directions. At Bongandanga, after four years' preaching and teaching, there are over fifty church members; and the work takes the form of classes, preaching meetings, church gatherings,—just as in England. Mr. MORGAN, who has been attending to the export work of the Mission on the Lower Congo, said that at Lukunga there is a church of 600 members, seven smaller churches being also connected with the station. He told of villages in which the idols have been abolished, and mentioned other towns besides Lukunga in which collections are made in aid of spreading the Gospel. He was not disheartened by his residence of nearly four years on the Congo; he had devoted his life for Africa, and was desirous of being back at his post.

Referring to the great importance of such native efforts as the missionary brethren were enabled to describe, Dr. HARRY GUINNESS remarked that Mr. Rattray, the revered principal of Cliff College, the Derbyshire branch of the Institute, who has just died, expressed a parting wish that such money as he possessed might be devoted to the equipment of native evangelists for work in Africa. A lady, a friend of the Institute, had also sent £500 for the same purpose.

Mrs. Cole and Mrs. Bett, who are home on furlough, were present at the meeting, but there was no opportunity to hear them. Some warm-hearted words were spoken by Miss JONES and Miss WOOD, from Doric Lodge, who were within thirty hours of sailing for work on the Congo. Their testimonies were highly intelligent and beautifully expressed. They have both been doing good work in London, and those who were present will not soon forget their statements. Mr. H. M. Backhouse, who is leaving for Peru, was, with the others, commended to the Lord in prayer, led by Mr. E. H. Glenny.

Finally, an instructive and stimulating address was delivered by Rev. F. B. MEYER, based on Obad. 17. He showed that Christ is, as it were, a treasure-house in which are stored all needful wisdom, and grace, and power for life and service; and yet so many who are undoubtedly Christ's people fail to "possess their possessions." They pray for things that are already assured to them, not realising that wisdom, righteousness, sanctification, and redemption are theirs to be enjoyed and lived upon in the service of God.

MAY MEETINGS.

The Sunday School Union.

A whole series of capital meetings have been held during the past week in connection with the Sunday School Union, the annual meeting proper taking place on Thursday evening.

Mr. J. Herbert Tritton, who presided, dwelt in opening on the growth and progress of the Union, due, he believed to the fact that it honours the Word of God, not merely as the grandest, most wise and most trustworthy of human writings, but as God's book, as the Word of God written. As such we hold and teach it. After referring to difficulties and perplexities, he closed by quoting a pregnant utterance:—"Doubt your doubts, and believe your beliefs." Alderman F. F. Belsey made a brief statement, from which it appeared that the International Bible-reading Association has now a membership of more than half a million. The Young People's Society of Christian Endeavour is happily reported upon. Mr. Newton Jones, the Sunday-school evangelist, has conducted missions in various parts of the country. In all, 614 services and meetings have been held, and his work has met with much acceptance. Reports received from all parts of the Continental mission field have been of a most encouraging character. The agent of the Indian Sunday-school Mission writes: "This has been a year of much travel. The sum of my long journeys during nine months of the twelve does not fall far short of 14,000 miles. The number of teachers has largely increased. There are now connected with the ten Indian auxiliaries 4957 schools, containing 9558 teachers and 191,742 scholars." Mention is also made of the Teachers' Home of Rest at Hastings, the Children's Country Homes, the Convalescent Home at Bournemouth, and a large number of other auxiliary agencies. The number of scholars in the London auxiliaries alone who professed faith in Christ is 4129. During the year a number of workhouse schools have been established. The income of the past year amounted to £1580 19s. 9d., while the sum received from the profits of the business was £1514 17s. 5d., making in all £3095 17s. 2d. The total expenditure, including grants made, was £3920 13s. 9d., being £824 16s. 7d. in excess of the receipts. In addition, the special mission funds have received a sum of £2128 6s. 2d., making a gross total of £5224 3s. 4d.

Rev. G. Buchanan Ryley spoke of "The Sunday-school in a Time of Social and Religious Unrest." In the most trying crisis (when in other lands and ages serious popular outbreaks might have been feared) our people are quiet and enduring, an attitude he believed to be largely due to the early Christian training in the Sunday-schools. Amongst instances of this kind he recalled how in the agony of the cotton famine in Lancashire an excited meeting was being held, which might have ended in disturbance, when suddenly a girl's voice was heard in the crowd, a starving mill-operative, singing:

> Ye fearful saints, fresh courage take,
> The clouds ye so much dread
> Are big with mercy, and will break
> With blessing on your head.

Passion was stilled and peace maintained. Passing on, the speaker dwelt on the principles to be taught in dark days, such as that God is King of nations; that Jesus is our Lord and Master, and similar practical lessons for everyday life. Without some such teaching, in addition to the highest of all, there is always danger when work is scant, cupboards are bare, and children are clamouring for bread.

The Sunday-school Cantata Choir, which at intervals lent sweetness of music to the proceedings, here rendered a beautiful anthem, "Come unto Me, ye weary."

Rev. Dr. Scott, of India, spoke of the vast mass of heathendom, and of the fact that one-fifth of the entire human race is under Britain's sway in India. Surely in order that we might give them the Gospel we love. Among the means used to this end he reckoned that Sunday-school agencies occupy an important place. Having told the story of the introduction of Sunday-schools to India, showing how it had been the means of opening to private Christians a new sphere of Christian work which fast becomes missionary work. Amongst other cheering facts, he told of a number of villagers who, on applying for baptism, were examined by the missionaries. They answered fairly, but a little boy answered best of all. The missionary commended the boy, and put him aside as too young. But the natives protested: "Why he is our teacher; he is a Sunday-school boy, and has taught us all we know of Christianity." Of course it would not do to accept the learners and reject (even on plea of youth) the young teacher who had proved his faith by winning others. Among other things Dr. Scott pleaded for Bible pictures, prepared from photographs of Indian life. Millions of these could be circulated over India, paving the way for the message of the Gospel among those who cannot read the Bible, but can understand such pictures. Addresses followed by Revs. W. R. Mowll and J. Tolefree Parr.

The Bible Society.

The annual meeting of the British and Foreign Bible Society was a great success. The President, Lord Harrowby, was too ill to attend, so the chair was occupied by Lord Kinnaird, one of the vice-presidents. Rev. W. Major Paull read a summary of the report, which opened with a financial statement. The total receipts amounted to £233,363, which was only £921 less than during the preceding year. The expenditure was £214,970, which was below that of the previous year by £7877, leaving a balance in hand of £18,392. This balance removes the residue of a long-standing debt. As to the issues, the report stated that, at home and abroad, Bibles, Testaments, and portions were put into circulation to the grand total of 3.837,222. The almost world-wide field of the Society's operations was surveyed in outline in the report.

The Chairman concluded a hearty speech by relating a touching incident showing the character of the work of the Society's agents. In the autumn of 1893 a colporteur was climbing the woody hills of Galicia. He found in one of the huts a young forester whose leg had been crushed by the falling of a tree, and amputated, probably with the rude surgery of the nearest village. He was in mental as well as bodily agony—is it an easy thing for youth, in the prime of earliest manhood, in the fulness of strength, in the dawn of ambition and of love, to turn from them all in a moment and enter the shadowy house of pain? The kind stranger spoke to him of the only source of comfort, and read with him some of the words of Divine peace. But the sympathy seemed to have come too soon; the wound was too recent; and though at length he consented to have a Bible, his bearing was hopeless and defiant. A year passed, and once again the colporteur found himself climbing the wooded path he had climbed before. The scent of the pines, the hush of the forest, the clang at intervals of the distant axe, were all as they had been previously. He entered the hut, and at the table, in an invalid chair, but wasted almost beyond recognition, he saw his friend. In that weary year the glory of youth had vanished, the pomps of human life had been hurried from the stage, the last shadow was unfolding itself and about to fall. He was absorbed in reading; and the colporteur noticed, with a strange awe, that he was studying the volume he had sold him a year before. His head at length was slowly lifted; the faded and sunken eye could not at first recognise the stranger, but in a moment there shone in his face a light as if from heaven. "And then," writes the colporteur, "he addressed me in words like these:—'I cannot express my gratitude that you brought me this Bible and thus led me to God. You gave yourself much trouble when you saw me in my misery to induce me to buy the Scriptures, This is my only comfort, and I am happy, though I suffer fearfully. Since you were here my pain has greatly increased, but I am comforted, for I have found my Saviour, who so tenderly loved all the heavy-laden. I came to feel how miserable I was through my unbelief, but since I have known Jesus Christ I bear the load he laid on me. In his Word I find comfort and salvation.'" "I cannot tell," the colporteur adds, "what I felt. When the poor sufferer mentioned the Saviour's name his careworn face beamed with joy. A week later I returned, but the Lord had meanwhile taken the afflicted one home. His parents told me that during the last three days he repeatedly said, 'I long to die, and to be with the Lord.' His last word was, 'Lord Jesus!'"

The Dean of Norwich, in the course of a thoughtful address, maintained the inspiration and integrity of Holy Writ. He said: The Bible is the one perennial, immovable, universal power. Circulate it broadcast from one end of the world to the other. Let no soul for whom Christ died moan out his life knowing nothing of the God who made him, nothing of the God who loved him, nothing of Jesus Christ who shed his precious blood for him, nothing of the Holy Ghost who comforts and enlightens, who educates, inspires, invigorates, radiates, and blesses him, nothing of the means of grace, nothing of the hope of glory.

Rev. J. G. Greenhough, president of the Baptist Union, in a vigorous speech, said: There were people writing a little while ago to one of our religious newspapers to prove that the Bible was no longer popular, that it was no longer read, that it might be regarded indeed as antiquated and half obsolete; and those letters filled some of us with silent indignation. They were written by the people who know as little of the Book as they know of the religious heart of this great nation; people who find excuses for their own ignorance and indifference by charging the whole of religious society with the same defects; people who judged from what was in themselves only, who put their fingers upon their own sickly, feebly-beating religious pulses, and vainly think that they have their hand on the throbbing heart of the great religious world. It is very true that the Bible is always a dull and uninteresting book to those who have had no experience of its sanctities, just as Christianity seems to be always played out by those who have never been in it, and just as the Lord Jesus Christ Himself is always a failure to those who have never tried Him! No words can tell what the Bible is to those who have heard its living voice speaking to their beating hearts, who go to it day by day as for their daily bread, and drink from it every day as from a well of gladness and hope and salvation.

Addresses were also delivered by Rev. W. E. Cousins, chief reviser of the Bible in Malagasy, Rev. R. B. de Wolf (member of the deputation to Australasia, 1894-5), Rev. Dr. Muirhead (of Shanghai), and Mr. Henry Morris (vice-chairman of the committee).

Moravian Missions.

The annual meeting of the London Association in aid of the Moravian Missions, held on Thursday evening, was not largely attended; but those who constituted the assembly in the Lower Exeter Hall must have enjoyed the proceedings, and have been stimulated in their faith and labour for missions. The chair was occupied by Mr. T. A. Denny, who expressed his admiration of the Unitas Fratrum and its missionary operations.

Rev. W. Wetton Cox, secretary, read a summary of the seventy-seventh report, which showed that the work has gone on with gratifying spiritual results. From all parts of the field, the missionaries tell of extension, and urgent pleas are being received for the planting of more stations. As with other societies, so with this, a decreased income was lamented, the total received being £8707, or less than the previous year by £2095. New missions have been opened in East Central Africa and North Queensland, and fresh work among lepers has been undertaken in Surinam. There is no appeal for men: they are never wanting in the Moravian Church. The appeal is for funds, to send out the workers and maintain the evangelistic operations. It was announced that Prebendary Webb-Peploe had become a vice-president of the Association.

A hearty address was delivered by Rev. Hubert Brooke, who declared the Moravian Church to be the crown of the churches for obedience to the Lord's parting command. Hence, it is blessed above all others. When young he attended a Moravian school, and there laid the foundation of Scripture study upon which he had ever since been building. He asked how it was that, comparatively speaking, all Germany does so little, and the Moravian Church does so much for foreign missions. He replied that it is because the one has practically given up faith in God's Word, while the other holds to it sure and stedfast. While rationalistic Germany has excluded the miraculous element from Scripture, the Moravians have shown the power of the truths of Scripture to change the hearts and lives of the darkest and most cruel heathen.

Dr. Wilfred Grenfell, of the Mission to Deep Sea Fishermen, related some of his experiences among the Moravian missionaries and the Esquimaux people at Labrador. Rev. James Chalmers, of New Guinea, told the story of Gospel work in that island, and also described the labours of Moravian missionaries on the Batavia river, North Queensland. Finally, an address was delivered by

Rev. F. Becker Shawe, who has for some years been "working and waiting" on the borders of the "great closed land" of Tibet. Though not able to report large results, he told of tokens of encouragement in the various stations of the mission. The Gospel has taken root, and patient effort is a duty which should find support in the assurance that no work for God can go unrewarded.

London City Mission.

The annual meeting of the London City Mission was held on Thursday last in Exeter Hall, and was largely attended by the workers and friends of the Mission. Mr. Miles MacInnes, M.P., was to have presided, but illness kept him away, and Mr. Samuel Smith, M.P., occupied the chair in his stead.

Rev. T. S. Hutchinson, one of the secretaries, read an abstract of the sixtieth report, which, though encouraging as a record of work, was in some respects depressing. The fact that the number of missionaries is fewer than some years ago, and that the funds are a good way below the mark reached twelve months ago, was deeply regretted. The year began with 477 missionaries, but when vacancies are filled up, the number will be seven more. The total receipts amounted to £48,754, or £19,866 less than during the preceding year, and the expenditure exceeded the income by £11,406. The report reviewed the social and moral condition of London. It pointed out that some years since, investigation revealed the fact that only fourteen per cent. of the whole population attended public worship at one and the same time, and that the proportion of the working classes who did so was far less—of working men only two per cent. If the increase in the population makes the proportion in the present day still less, the urgent need of aggressive evangelistic effort becomes the more apparent. With regard to the drinking habits of the people, the missionaries rendered sad accounts, and there was a consensus of opinion that the evil is increasing amongst women and young people of both sexes.

Betting and gambling are on the increase, and one worker writes:—"I have had gambling stopped in three factories this year: and it is now banished from most of the factories I visit. One firm has acknowledged the value of the Society's operations, and promised £10 a year to the support of the work." Some twenty of the missionaries visit the Sunday markets, which afford such sad evidence of the desecration of the Lord's Day. House-to-house visitation is one of the most important agencies of the Mission, and during the year upwards of three and a-half millions of visits and calls were paid—to people in their houses, workmen in warehouses, and the poorest of the poor in out-of-the-way slums and courts of the most overcrowded districts. The mission halls are nurseries of the churches, and 5828 persons were induced to attend public worship, 2108 became communicants for the first time, and 572 were restored to church fellowship. One missionary reported:—"It is very rarely that any meeting in my room closes without someone, or several, yielding to the claims of God." Another said:—"My room will hold some 400 people; and our average attendance is about 230 adults. We have had the joy, praise God, of dealing, during the year, with over one hundred anxious souls. Some, indeed, have only 'endured for a while,' but others, I am thankful to state, have proved themselves 'good soldiers of Jesus Christ.'"

The Mission has 121 special agents, who work among foreigners and men engaged in occupations which prevent their attendance in the preaching halls and rooms. Altogether half-a-million working men were thus reached. A particularly interesting effort is that directed to pressing the Gospel upon the landlords of public-houses, their families and employées. There are no fewer than fourteen thousand houses, within the Metropolitan area, licensed to sell intoxicating liquors, and probably 50,000 souls is a low estimate of the families and dependents. The Society has appointed twenty-seven men to visit about 10,000 of these houses; and the missionary who has what is probably the most difficult public-house district reports that his visits are not desired in sixteen out of the 539 public-houses and dining-rooms, but even in these sixteen cases he is able to pay occasional visits.

Large figures represented the varied operations of the Society: over 5,000,000 tracts distributed, also 42,000 New Testaments and portions, and 25,000 books lent. The workers sent children to Sunday-schools, 6391; visited adults who died, 7935; influenced dealers to close shops on the Lord's Day, 89; rescued fallen women, or sent them home, 488; drunkards reclaimed, 1853. In conclusion, the committee earnestly appealed to all who hold fast to the inspiration of the Bible, the necessity of an atonement for sin, the Divinity of Christ and the vicarious nature of his sufferings, the need of birth "from above," and of sanctification by the Spirit of God, to support them in their evangelistic endeavours.

The Chairman bespoke increased interest in the work of the Mission and sympathy with its agents. The problem of our great cities can only be grappled with by means of the Gospel of Christ, and no one could say to what a degree the missionaries have prevented social disorder. Rev. E. A. Stuart spoke heartily in support of the Mission, and was followed by Mr. R. W. Perks, M.P.

Pastor W. Fuller Gooch pointed out that attendance at public worship is an index of the degree to which men recognise the claims of God. In the past, the spirit and customs of church life have been the reverse of inviting to those outside. The Christian community at large have not taken to heart those who are without Christ; the tendency of the well-favoured to seek the suburbs does not exonerate Christian people from care for those who are left behind. He appealed for encouragement to be extended to the missionaries, and more liberal support to the Society.

Mr. Robert Smith, late missionary in Fulham, delivered a powerful address, showing that the missionaries not only deliver the Gospel message, but commend it to the people by entering to the utmost of their power into their sorrows and joys.

Medical Missionary Association.

The annual meeting of this Society was held last Thursday afternoon in the Lower Exeter Hall. The chairman, Dr. C. Y. Biss, after a warm vindication of the twofold basis of medical mission work, said, "This Association trains for medical mission service men who are proceeding to full qualification. It helps them by sympathy, by advice, by bringing them into contact with the various great missionary societies, by guiding the development of their gifts in a missionary as well as in a medical direction, and by financial aid where need for such aid exists. It has been the means of bringing various home medical missions into being. Those at Canning Town, St. Pancras, and Islington especially owe much to the fostering care of the Association."

The secretary, Dr. Jas. L. Maxwell, emphasised one or two points in the report. This last year has been the most prosperous, the most successful of any in the history of the Association. There are twenty students under the wing of the Association. All these, with one exception, are proceeding to full qualification. The better qualified a doctor is, the better vantage ground will he have to speak of his Master. The more skilful his operations, the more wonderful his cures in the eyes of the heathen, the more authoritatively will he be able to commend the true Lifegiver to their hearts, the more willingly will they listen, and the more, therefore, by his gifts, will he be able to magnify the Lord whom he loves and seeks to serve. Our training home is undenominational. We have representatives of the Church of England, and of the Wesleyan, Presbyterian, Baptist, and Congregational churches among our students.

We have one great and ever-increasing need. There is no training home where intending lady medical missionaries are received. As the medical mission movement grows, and as the women's medical movement gathers strength, this need becomes more sharply accentuated. Again and again I am asked, "Is there any undenominational training home where lady students looking to the mission field could be received?" There is none. It is a lack, and it would be a good thing if the lack could be supplied. The Children's Medical Missionary Society acts as auxiliary to the association. This society is now in its twenty-first year. During the last twenty years it has been the means of bringing the subject of medical missions before many thousands of girls and boys who are doubtless likely, in not a few cases, themselves to engage personally in this service, either as medical missionaries or nurses.

Other speakers followed—Dr. Margaret Pearse, representing home medical missions, and Drs. Rigg and Whitney, and Mr. Mackay, representing medical missions in China, Japan, and Madagascar respectively.

The London Jews Society.

The friends of Church Missions to the Jews occupied Exeter Hall on Friday morning. The report, read by the secretary, Rev. W. Fleming, stated that the aggregate income has amounted to the almost unprecedented figure of £42,266 19s. 0d. Of this amount £4706 7s. 8d. has been given for special purposes outside the sphere of the Society's general fund (namely, the Jerusalem Hospital Building Fund, the Safed Hospital Building Fund, and other objects), leaving £37,560 11s. 4d. available for general purposes; and, when from this amount the adverse balance of £4953 5s. 4d. on last year's account has been deducted, there remains a sum of £32,607 6s. 0d. to meet the year's expenditure of £35,648 15s. 2d. on the general fund account, and, consequently, a deficit of £3,041 9s. 2d. The hospital new building fund has now reached the sum of £8,479 4s. 5d., and the work has made fair progress. During the year 6396 Bibles and portions, 5204 New Testaments and portions, 326 prayer-books and portions, 27,276 missionary publications in various languages have been issued.

As to the sale of Palestine-place, it was stated that in 1811 the Society acquired on a ninety-nine years' lease a property of about five acres in the Bethnal Green district. On this site buildings were put up, including the Episcopal Jews' Chapel, the Hebrew Boys' and Girls' Schools, and the Missionary Training College. Premises were also rented to the Operative Jewish Converts' Institution, an entirely distinct society. In 1910 this property would all pass from the Society's control, not merely without any compensation, but with some heavy charges for dilapidations. The committee had long looked forward to that time with grave anxiety; and so, when very unexpectedly, within the last few months, the Bethnal Green Board of Guardians arranged for the purchase of the freehold, the latter, after obtaining the best advice, and ascertaining that the ultimate proposal was fair, and even liberal, felt they had no option but to consider it. It was plainly better to move now, with £17,500 for the obtaining of fresh quarters for their institutions than fifteen years hence with nothing coming in, and perhaps even heavy outgoings and dilapidations.

Many, no doubt, will feel strong reluctance at parting with a spot associated with the names of Lewis Way, Alexander McCaul, Cartwright, Stern, Brühl, and many others, and will regret the closing of a chapel where so many fathers of the Church have preached the everlasting Gospel. But the one consideration paramount at all times in the counsels of the Society must be how best the faith of Christ may be promoted amongst the Jews. Several circumstances concur to make it probable that the change, whatever passing inconvenience it may cause, will prove in the end a positive advantage to missionary work. Particulars followed of the various operations at home and abroad, of the missions carried on in London and the provinces, and on the Continent as well as in the East, as at Galilee, Jaffa, Jerusalem, Damascus, and in Persia. In Abyssinia, Algiers, Morocco, Tunis, good work is going on. Special mention is also made of the new Medical Mission Hospital being built in Jerusalem.

Sir John H. Kennaway, who presided, glanced with profound thankfulness at the state of things revealed by the reports of the great missionary societies this week. Notwithstanding depression in trade and similar hindrances, the income has shown a very satisfactory increase, and the startling deficits of the past seem to be about to disappear. As to this Society, the aggregate income (over £42,000) has never before been equalled, although such is the growth of the operations that there is even now a deficit of £3041. The chairman proceeded to enter upon detailed and careful explanations as to the sale of the Palestine-place property, maintaining that, while the familiar buildings will be lost, the work will go on as vigorously as before, although under somewhat changed circumstances. The chairman closed with a stirring plea on behalf of the great Jewish Missionary Society.

Archdeacon Howell said he had listened with deep interest to the abstract of the report, showing, as it did, a far-reaching and fruitful work among the seed of Abraham. He told, in eloquent and

glowing terms, how his interest had been kindled in the Jews by a lady—who has now gone to her rest—whose patience and persistence on behalf of God's ancient people at length broke down his prejudice. Proceeding, he dealt with the Jews as God's living witnesses and God's living warning to all men. He made a strong point of the inveterate tendency in all human events to see merely man's unwisdom or cruelty, failing to recognise the hand of God in it. This applied with peculiar force to Israel, whose sufferings, in Russia for example, are not simply due to the wrath of man, but are the direct fulfilment of God's Word. In a ringing closing passage, he implored his hearers to see they did not stand between God and the fulfilment of his purposes in regard to his people Israel.

In more measured, but equally sympathetic terms, Mr. James Inskip followed, dealing with the profit and necessity of giving heed to God's purposes concerning the Jews. But in what spirit are we to approach the Jews? That of hostility and suspicion? Certainly not; but as those who rejoice in their history and sacred writings, as having received from them our blessings, desiring that they should share our spiritual blessings in Christ Jesus. Rev. S. T. Bachert, missionary at Hamburg, dealt with certain familiar objections deeply rooted in many hearts against the Jews, and added a brief and encouraging account of the work of God in Hamburg and amongst German Jews, showing that, while many deplore absence of the results, there are results of a solid and cheering kind.

Vigorous addresses followed by Canon Bardsley, of Huddersfield, and Mr. T. J. Victor Buxton.

The Navvy Mission Society.

At the annual meeting of the Navvy Mission, held on Monday week, at the Church House, Westminster, an encouraging report was presented by the secretary, the Hon. and Rev. R. Grimston. As large schemes are now being initiated, and as the great new railway to London has actually begun, the Society makes a special appeal for more funds in order that it may keep pace in some degree with the growing need for missionaries. The many thousands of navvies necessary to construct the new line to London will lay great responsibilities upon the Society. Miss Garrett, who has been the moving spirit of the society, has after a painful illness been able to resume a considerable share of the movement. The work of the missionaries during the year had been much helped by the gift or purchase of bicycles.

The Hon. and Rev. E. Carr-Glyn, who occupied the chair, drew attention to the fact that the Society would have to double its income to keep pace with the work, for whereas last year the expenditure was nearly £5000, the receipts only amounted to £2649. Navvies are a distinctive people, and not easily dealt with; therefore, if through lack of means they had to reduce their staff of experienced missionaries, it would be extremely difficult later on to replace them. Canon McCormick gave his experience of navvies, agreeing with the previous speaker in describing them as a distinctive and strange class of people. Rev. R. E. Adderley bore testimony from his own experience to the great help the Navvy Mission had been to many of the parish clergy. Revs. George Everard and W. D. Petter spoke briefly.

London Missionary Society.

Exeter Hall was crowded with a happy throng of children—numbering, possibly, 3000 or 4000—on Saturday afternoon to witness what is called a Missionary Demonstration in connection with the centenary of the London Missionary Society. The hall was picturesquely decorated with banners, Chinese scrolls, and missionary emblems, while missionaries of both sexes and of many nationalities, attired in their gorgeous native robes, were seated on the platform. China sent nine, including three ladies, Madagascar six, India fifteen, Africa four, the South Seas three, and New Guinea and the West Indies two each. Salutations in the various native tongues were freely applauded; hymns in Hindustani, Chinese, and Malagasy were sung; and addresses were delivered by Rev. C. G. Sparham (Hankow), Rev. E. Lloyd (Kanye), Miss Leila Robinson (Berhampur), Mr. J. Richardson (Madagascar), and Mr. J. B. Glasgow (West Indies). The chair was occupied by Rev. Stanley Rogers, and the children were greatly delighted with the proceedings and the spectacle.

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Palestine and Lebanon Nurses' Mission.

The annual meeting was held in Exeter Hall (parlour), on Wednesday, May 1, Rev. J. E. Campbell-Colquhoun presiding.

Most interesting details were given of mission work in Baakleen Mission in the Lebanon, and the urgent need of more missionaries to evangelise the forty villages lying round that seldom, if ever, hear the Gospel message. The Society had already sent an extra missionary, a missionary nurse, and a Bible-woman to reinforce the station, which is a medical mission. It was started some years ago by Miss Smith, who has now left it to the charge of the P. and L. N. M., but still continues the superintendance. In addition to a large number of persons visited and conversed with, 1595 patients were actually relieved last year at the new dispensary. Splendid opportunities occur when the governor holds his court at Baakleen. He brings in his train nobleman, officials, and soldiers in large numbers. A good work is also done among the upper classes.

With regard to the Jerusalem work, which has been sustained and blessed during the past year, the report stated that when it was taken up seven years ago, the Moslem women were untouched by any society, but since that time a large number of English and American ladies were testifying for Christ. They have only to acquaint themselves with the languages that enable them to speak to the people and they have many opportunities.

The Ragged School Union.

The fifty-first anniversary of this great home missionary society was held on Monday evening in Queen's Hall, Langham-place, W., Earl Compton presiding, and H.R.H. the Duchess of Albany distributing the prizes and taking a very warm interest in the proceedings.

The noble Chairman, in opening, showed that it pays better to save and teach the children than to let them grow up a burden on society. The Ragged School teachers are serving the best interests of the nation. The work of the R.S.U. is growing on every hand, but *the funds have not kept pace with the needs*, and a larger income is imperatively demanded. The R.S.U. is not merely a federal union, but a great working society, carrying on large and beneficent operations. It is responsible directly for many missions, such as the Shaftesbury Welcome (Battersea) and the Ashley Mission (Bethnal Green). Its operations among drift children and home cripples now extend all over London. The first named aims at bringing in the lowest dregs even yet outside; the second at cheering, instructing, aiding, and brightening the lives of hundreds of children "born to suffer," poor little prisoners for life by reason of mental or physical incapacity. Then eight Holiday Homes are maintained; the foundation stone of one at Southend for cripples will be laid next Tuesday (May 14) by H.R.H. Princess Louise. Over 5000 children and young people were benefited last year by these Holiday Homes, besides many thousands who enjoyed a day in the country. The Clothing Fund meets the needs of hundreds of shivering, miserable mites in Ragged and Board Schools all over London. The Relief Fund helped thousands in the terrible distress of the recent prolonged frost.

The second department of the work of the Union is in aiding to maintain the 212 local Ragged School Missions, which report 55,000 children in average attendance in London alone, with 264 Bible-classes and a bewildering variety of helpful agencies amongst young and old. The educational and social operations include day schools, free night schools, institutes, clubs, industrial and recreation classes, shoeblack brigades, crèches, Bands of Hope, penny banks, and clothing clubs. These widely-varied agencies are worked by an army of 5,287 teachers, drawn from all ranks of society and all Christian denominations, who, giving time and strength to this great cause, feel they have a just claim to liberal support.

The total receipts were £16,886 11s. 10d., and payments £16,903 3s. 11d., leaving a deficit of £16 12s. 1d. More workers and more funds are sorely needed for this peculiarly beneficent enterprise.

After an interlude of song her Royal Highness distributed 666 faithful service prizes and certificates to the successful scholars and school representatives.

Canon Barker made a glowing appeal for the children, for what the children are to-day the country will be thirty years hence. He wished we could see that superfluous wealth of the land, lying idle in the banks, poured into the treasury of God, putting new heart and energy into his workers among the poor. Rev. W. Hardy Harwood showed how in ten minutes (the time allotted him) people might be set on fire with enthusiasm for service among the children. If they would give ten minutes to visiting a ragged school, or a helpless cripple, or to reading the report, they could not but feel the importance of maintaining such work.

Rev. W. J. Brown, in ringing closing words, rejoiced in all that benevolence and philanthropy had done; but rejoiced above all in souls won to the Saviour. Himself an old ragged-school teacher, he thanked God for the results he had seen, and he claimed liberal and generous support.

Religious Tract Society.

Count Bernstorff, of Berlin, presided over the ninety-sixth annual meeting of the Religious Tract Society in Exeter Hall on Friday evening. A large part of the platform was occupied by a choir of some 600 children from the elementary schools, who sang a variety of lively pleasant children's songs during the evening.

The secretaries' report showed an ever-increasing circulation of the books, tracts, and periodicals published by the Society. During the year they have issued 728 new publications, of which 179 were tracts. Grants of tracts, books, etc., have been made during the year to the value of nearly £26,000. The Society has issued its publications in 212 languages, and grants of Bibles, tracts, hymn-books, and other evangelical literature have been sent out to almost every part of the world where Protestant missionaries are working.

Count Bernstorff is a hearty advocate of such work as the Society is doing, as he traces his own conversion largely to the influence of some stray tracts which came into his hands as a young man. Referring particularly to this Society, he said he specially admired it for its catholicity of spirit in that it helps the workers of all Protestant communities without discrimination as to sect. It was a standing witness to the fact that it is possible for those of different denominations to be in agreement not only in matters of theory but in combination in practical effort to extend Christ's kingdom.

Rev. A. E. Barnes-Lawrence reminded tract distributors that they were really workers together with God in making known his Gospel, and that they need desire no higher privilege than that. Rev. James Chalmers, of New Guinea, as a missionary from a far-off field, warmly thanked the Society on behalf of hundreds of other missionaries who receive invaluable help from them. In all his travels amongst the islands of the South Pacific he did not know of one mission station that was not indebted to the Society. They not only got quantity, however, but they can always rely on the quality of the Society's publications, and distribute them confidently, knowing that they all enlighten the readers and point them to Jesus Christ.

A few bright pleasant words were spoken to the children by Mr. W. F. A. Archibald.

THE UNEMPLOYED PROBLEM.—In a very striking and far-reaching article in the May *English Illustrated Magazine*, Dr. Parker says that "if London could be rebuilt in any adequate sense, the problem of the unemployed would be laid at rest for at least half a century."

THE OPIUM COMMISSION was one of the principal topics at the annual meeting of the Anglo-Indian Temperance Association held last week in the Westminster Town Hall, London, under the presidency of Mr. Samuel Smith, M.P. The unanimous opinion of the meeting regarding the illegal premature disclosure of the Commission's report was voiced in a resolution proposed by Mr. W. S. Caine, M.P., recording an "indignant protest against the action of Mr. Jervoise Baines, C.S.I., the secretary of the Royal Commission on Opium, in conveying to the editor of *The Times* the proof-sheets of the report." Following this protest, Mr. William Crosfield, M.P., moved a resolution that was adopted with equal unanimity, expressing the meeting's "deep gratitude to Mr. Henry J. Wilson, M.P., for his fearless and consistent action on the Opium Commission," and declaring that "Mr. Wilson has thereby rendered invaluable service to the cause of temperance and morality throughout the world."

THE PASTORS' COLLEGE CONFERENCE.

By ONE OF THE MINISTERS.

The eighth Conference of the Pastors' College Evangelical Association was held last week. As in former years, these gatherings began with a meeting for prayer on Monday afternoon and a public meeting in the Tabernacle, when various short addresses were given by brethren from the country. The attendance of pastors this year was slightly in excess of any previous record, and showed no diminution of interest in a form of reunion which has steadily grown ever since its original commencement, under the late beloved founder of the College. Doubtless, the fact that this was the first occasion when the Conference met under the presidency of Pastor Thomas Spurgeon had something to do with the largeness of the gathering. It was natural that men in whose hearts the memory of the father was so sacredly enshrined should be drawn to the son on whom the mantle of succession had fallen. Sympathy, more than curiosity, was the magnet of attraction; and it is safe to say that if good wishes could bear their object successfully through the responsible labours of the week, the new president's success was ensured from the outset. It required no special gift in the discerning of spirits to be a thought-reader on the memorable Tuesday morning (April 30), when the son of the late C. H. S. had to speak from his father's most famed rostrum. Sympathy whetted, rather than otherwise, the edge of the critical understanding, and accentuated the ordeal which the new president had to face. It was both a relief and satisfaction that the result more than fulfilled the highest anticipations formed.

Rather than attempt to give an outline of the subject-matter of Pastor Thos. Spurgeon's address, we prefer to sum it up in a term as expressive as it is compendious, describing it as being in the true historic sense of the term "*Spurgeonic*." There was the same colloquial form as of old, the same racy diction and orthodox ring, and if there was at first somewhat less of *abandon*, the suggestion of stiffness vanished quite as the vessel of delivery began to get under weigh. It added more than a spice of originality to this "Spurgeonic" deliverance that the entire address had a nautical setting, and that "the great and wide sea" was ransacked for *horrors* as well as *treasures* in order to illumine the hindrances and helps of the Christian ministry. We are but expressing the general sense of the Conference when we affirm that the "Spurgeonic" character of the new president's message far exceeded the expectations of even the most sanguine among the brethren, and was indeed so pronounced as practically to ensure the son a continuance of the post of honour so long and securely held by the father.

There is no need to dwell on the miscellaneous list of business which followed the president's address, further than to say that the number of members now on the roll is 746, and that, save in the appointment of new secretaries, the holders of office are unchanged.

In the evening a kind of picnic gathering was held at the Orphanage, the speakers being Pastor A. G. Brown, Dr. Churcher (from North Africa), and W. Huntley (missionary from China). At that meeting Mr. Brown struck a responsive chord in the hearts of all when he declared, with the accent of an entire conviction, that he transferred all his allegiance from C. H. Spurgeon to his son and successor—a sentiment which was greeted with round after round of enthusiastic applause.

The morning gathering on Wednesday, May 1, was the most intense and spiritually fruitful of the series. After much prayer and the reading of letters from Pastor Charles Spurgeon and the College brethren of South Africa, a conference was opened by Professor Marchant on the subject of "How to Maintain and Increase the Pastor's Spiritual Life." Three points were dealt with in this paper: (1) the knowledge of what we owe to grace already; (2) the knowlege of ourselves, though saved; (3) the knowledge of Christ as our abiding fount of grace. Pastor H. E. Stone, who followed, laid stress on the need of feeding on the Word, fellowship with Christ, holding fast to the Divine purpose concerning us, and entertaining the hope of the Lord's return. The most stirring address was given by Rev. J. S. Morris, of Harley House, who, without the crutch of notes or paper, gave utterance to the thoughts that burned within him. We cannot better summarise this address than by saying that it seemed to us in listening to it, as if Marshall's renowned treatise on the "Mystery of Sanctification" had been boiled down and given forth in the form of a strong extract. To those who have studied that masterpiece, the positions taken by Mr. Morris will be both cogent and perspicuous, (1) that we by faith realise our standing in Christ; (2) that we constantly realise by faith the Personal Presence of Christ; (3) that by faith we, in like manner, realise and rely on the indwelling of the Holy Spirit; and, lastly, that we continually by faith hold the unseen world in view.

Pastor Preece, of Maidenhead, gave a new turn to the discussion by pointing out that spiritual culture is a subject which, as the types of men so greatly vary, calls for a corresponding diversity of method. Enlarging on this, he instanced the bearing of diet on spiritual culture, and the special need devolving on some, more than others, to curb the body that the spirit might not suffer. In his view there was a distinct place for rules and for methodistic discipline; a view, which, having been combatted by Pastor H. D. Brown, of Dublin, was shown by Pastor Wainwright, of Bournemouth, to be by no means destitute of foundation. Mr. Wainwright's remarks were exceedingly opportune as serving to relieve friction and to import a judicial temper into the discussion of what was really a many-sided question. We had not only the point of failure to mark, but the point higher up at which the first false step began. Innocent things were often a snare, and he who would wisely regulate his life, must not ignore this fact. Another aspect of the subject was developed by Pastor Murphy, of Hull, who pointed out that the fulfilment of positive duty was the best means of Spiritual increase; and that the largest blessing was realised by those who were most unsparing of themselves in spiritual ministry to others.

The annual tea and supper were held in the afternoon and evening of the same day. Mr. F. L. Edwards, of Loughton, presided, and was supported by Dr. J. A. Spurgeon, the president of the College, Pastor Thomas Spurgeon, the tutors, and various ministers and friends. The report for the year was submitted by Dr. Spurgeon, and served to show the exceeding great acceptance which the College men continued to find with the churches. Important addresses were given by Pastors Cuff, Hiley, and others, on the merits of the College work, while Pastor T. Spurgeon explained the reason of his brother's absence and the cheering results of his present tour in South Africa. Personal testimonies were given by Brethren Pollard, of Silverton, and Sloane, of East Ham, while Mr. Meredith favoured the meeting with an account of a visit recently paid to Tangiers, where Brother Patrick labours. The receipts taken at the supper on behalf of the College funds amounted to £1290, a sum considerably below the average of former years, but since somewhat increased.

Thursday morning's session was enlivened at an early stage by a cheering message received from Professor Fergusson, now invalided, based on the words, "Fear not; believe only," after which Dr. J. A. Spurgeon delivered his address, as vice-president of the Conference, on "The Resurrection of Christ and the Christian's present relation to it." This address took the form of a thoughtful and, we may add, masterly exposition of Hebrews xiii. 21-23. The six strands composing this rope were untwisted and severally adjudged:—(1) The fact of Christ's resurrection, the supreme fact which faith and testimony concern; (2) the Great Agent effecting it, "The God of Peace," *the New Testament designation of God*; (3) the means employed in bringing it to pass, "the blood of the everlasting covenant," words which showed what a Royal rope this was; (4) the Great One brought from the dead described in his nature, and specially in his office, for in virtue of his resurrection He is both Lord and Shepherd Great; (5) the object of his resurrection, to rearticulate us, and thereby to perfect us in every good work to do his will; and, finally, the result, that God may be glorified both in his Son and in the lives and resurrection of all the redeemed. This address was unexceptionable in tone and matter; and, after a brief interval, was followed by an impetuous address on "The Historic Fruits of Calvinism," by Pastor H. D. Brown, of Dublin. It is impossible to describe the electrical effects of this delivery. What with the rapidity of the utterance, which resembled an express engine at its maximum, the shrill key of expression, and the uninterrupted flow of Irish humour, combined with the strain upon the gravity, by which the gravest were overcome, it was with the utmost difficulty one could keep up with the eager speaker in his course. Still, there was nothing *ultra* in the Calvinism so warmly advocated and lavishly praised, and if feeling was strong and mirth flanked every movement, the address bespoke the grasp of a masculine and devout understanding.

We regret our inability to enlarge on the public meeting, held in the evening, in the Tabernacle, by which the proceedings of this day were brought to a close. The interest of this meeting chiefly centred in Pastor Latimer's speech, formerly of Colne, a brother who, because of his stand against worldly invasion in his church, felt called in conscience to back his protest by the resignation of that pastorate. At this meeting, also, Pastor H. D. Brown spoke with marked spiritual point and practical effect.

The Conference closed with Friday morning's session (May 3), when, after many prayers, the President of the Conference delivered the farewell sermon on Luke x. 20. The subject was joy, as expounded and illumined by our blessed Lord; and proved a feast of fat things. The Conference, before breaking up, passed a most cordial vote of thanks to Mrs. C. H. Spurgeon, both for the benefit received through her Book Fund, and especially for her valued Conference gift, "Till He Come." A similar vote was recorded to Mrs. J. A. Spurgeon for the gift of the record of her husband's life. A communion service, followed by the singing of the 122nd Psalm, the brethren standing up and joining hands, constituted, with a few words of Benediction, the impressive finale.

GREAT ASSEMBLY HALL.

The month of April found this hall still undergoing renovation; consequently, the services in connection with Mr. Charrington's Mission were continued in the Children's Hall on week-nights and Sunday mornings, and in the Paragon Theatre on Sunday nights.

The first fortnight's mission was taken by Mr. Noah Taylor, son of the late William Taylor (navvy), and Mr. H. J. Mathews, both of the Evangelisation Society. They were followed by Mr. Walter Notman, also one of Captain Smith's evangelists. Mr. Notman, who is a great favourite with the friends of the Hall, had a very hearty reception, and much prayer was offered for his mission. He is an able speaker, and possesses that rare qualification of being able to make his audience feel that he at least means what he says, and is a firm believer in the truth he sets forth. God has wonderfully blessed his efforts. The first Sunday morning he gave a most powerful discourse, and at the close a most gentlemanly person voluntarily came into the inquiry-room, and, with tears, besought someone to pray with him, asking God to pardon and forgive his backsliding. He left the hall a happy man. The immense audiences at the theatre hung upon his utterances, which cut at the root of sin and uplifted Jesus as the Saviour and only remedy for salvation. The result of such faithful preaching was that workers were seen all over the theatre kneeling and praying with the anxious. Much good work has been done for the Lord, and many will date their conversion from the services held in one of Satan's strongholds.

The Great Assembly Hall has now been reopened, as will be seen by our reports of the thanksgiving meetings last week.

NEW FOREST GIPSIES.—A correspondent writes from Ringwood, Hants, telling of the good work being done among gipsies in the New Forest, by Mr. and Mrs. Bullen, whose work, he says, should be encouraged by all sections of Christians.

JOHN-STREET MISSION, PENDLETON.—At the thirty-second annual meeting of this mission the Mayor of Salford was in the chair. Mr. J. Sugden, hon. sec., presented the report, stating that the average weekly attendance at the Ragged School was 1323, The recreative and social classes had also been well attended. During the period of distress in the winter, 4860 meals had been given to children and over 500 to adults. Five meetings, etc., for adults had been held weekly in the hall, and the total attendances for the year had reached 140,940. The Mayor said he was sure the mission had done very good work in Pendleton during the thirty-two years of its existence. Short addresses were given by Revs. Carrotte, J. S. Harris, Mr. T. Johnson, and others.

WEAVER BROTHERS AT LEITH.

A GOSPEL mission, under the auspices of Leith United Evangelistic Association, was concluded a few days ago. Messrs. Weaver Brothers were the evangelists. Their honoured father, Richard Weaver, joined them at the close of the first week, and addressed several meetings. Ministers of nearly all the denominations in the town took a practical interest in the movement.

The week-night meetings until April 12 were held in the Wesleyan Methodist Church, and were largely attended. A most helpful conference was held in the E.U. Church during the afternoon of April 13. The subject of conference was "Revival Work." Several local ministers and others, besides the Weaver Brothers, took part. The second week of the mission was opened by a large and richly-blessed meeting in St. Andrew's-place U.P. Church on the evening of April 14. All the other meetings until the close of the mission, with the exception of the third Sunday evening meeting, were held in St. Paul's Established Church. This Sunday evening meeting was held in the Circus. Over 3,000 people were crowded into the building, and many had to be turned away.

The meetings in St. Paul's Parish Church were very largely attended. On the two nights when Richard Weaver gave his life-story, and on the last his sons were present, the large building was crowded to excess. In addition to all these meetings there was an open-air meeting and a prayer meeting each night. Much prayer was offered on behalf of the mission, and many devoted Christian workers exerted themselves in various ways to make the visit of the evangelists a mighty blessing to the town. With the utmost confidence it can be said God has heard the prayers of his people and honoured with great blessing the preaching and singing of his servants.

One result of the mission—and a very important result it is in the light of the injury caused through lack of it—has been a breaking down of sectarian exclusiveness. Christians of different denominations have been brought together, and in their common supplications and common efforts for the salvation of souls have to all appearance forgotten some of the differences which used to divide and to a large extent render inoperative the Christian forces in aggressive work. Another result of the Mission has been the quickening of Christians to a higher standard of living and to a deeper interest in the work of soul-winning.

A noteworthy feature of the mission was the large number of people who came forward to shake hands with the veteran evangelist, and to say that he was the means of their conversion twenty or thirty years ago. On the last night of the mission I heard a woman say that she was converted at her home in Shetland through reading the life of Richard Weaver, and that her two sisters were converted under his preaching, the one in Liverpool, the other in London. THOMAS MILLAR,

Minister of St. Paul's Parish Church, Leith.

7, *Forth-street, Edinburgh.*

THE OPEN-AIR MISSION.

THE summer season is now upon us, and we are daily sending forth preachers to races, fairs, and fêtes, and to open-air services, both in town and country, where tracts are given in great quantities. I am sorry to say our supplies are on the point of exhaustion, while we are quite without funds to make purchases.

Last year we received 675,951 tracts, etc., from ninety-three donors, but need an average of a million yearly. Our forthcoming report gives many instances of blessing attending the work of distribution. We should be deeply thankful for a renewal of past kind help. FRANK COCKREM, Secretary.

11, *Adam-street, Strand, London, W.C,*

KESWICK FUND FOR RETURNED MISSIONARIES.

Dear Sir,—I have had seven applications for help towards visiting the Keswick Convention, from different Christian workers, but as yet I have in hand only £8 7s. towards expenses. At the rate at which subscriptions are coming in I fear I shall have to disappoint many of these friends. I am therefore constrained to write once more to say how pleased I shall be to receive donations towards this fund.—Faithfully yours, WELLESLEY C. BAILEY.

17, *Greenhill Place, Edinburgh.*

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SCRIPTURE READERS IN IRELAND.

THE seventy-fourth annual report of the Scripture Readers' Society for Ireland describes an interesting work among the artisans and peasantry of the Sister Isle. The Readers, forty-five in number, are placed under Christian superintendents. In populous places they work as city missionaries. They also itinerate the rural districts, making known the Gospel as it is set forth in the Word of God. Their method is to preach the Truth rather than to denounce Romish superstition; while a spirit of controversy may close anxious minds against inquiry, a spirit of love is calculated to win attention for any message which kindness may wish to deliver.

The report gives a number of letters from superintendents and Readers. One of the former says: "Your valued Reader is most useful in the city, carefully attending to the poor of all denonimations: the sick and afflicted are duly considered in his labours. I am often surprised that he seems to be as great a friend amongst the Roman Catholics as he does amongst our own people. He never loses an opportunity of speaking for the Master in whose service he works so energetically and well." A Reader writes: "With the sick I have had a word of comfort from the Book; the Lord gave me a word in the train, also to the car-driver and some fellow-passengers, and to beggars and tramps by the way. I must say that not from anyone to whom I spoke did I receive an unfriendly word, and I was able to put the truth before a good many. The time was short, but I felt that in many cases the good Lord brought me to the people that I might deliver the message to them."

The itinerant mission work proceeds with encouragement. One of the Readers laboured among the militia during training in county Down. Another writes:—"On arriving at B——, I was asked by a brother Scripture-reader to go with him to visit a sick woman. On entering her house she said, 'Oh, Mr. B——, I am dying; I am lost; I am damned.' After some time we succeeded in calming her mind, and showing her that God still waited to be gracious, and that 'Now is the accepted time, behold, now is the day of salvation,' even to her if she would let go all other hopes, and cast herself entirely upon the merits of Jesus Christ. We each knelt by her bedside, and offered a short prayer, asking God to make his love known to her, as it is in Jesus Christ. We had the consolation of leaving her quite calm and peaceful. My brother Reader saw her the next day, when she said, 'Mr. B——, I am not afraid to die now. I see that Jesus did it all, and I am now resting my all on Him.' . . . It has been very encouraging to me during this tour to find how freely any enlightened or educated Roman Catholic will converse on religious subjects. One man said to me, when speaking of the Lord's coming, that 'There is a great change over our people of late. Many of us are getting very shaky on some of the doctrines of our Church, because we are reading for ourselves,' etc."

The Society's income last year amounted to £3294. Communications regarding the work may be addressed to the secretary, Captain Jas. Kearney White, 27, Lower Pembroke-street, Dublin.

THE BAPTIST ZENANA MISSION reports twenty-four stations in India, besides a group of villages south of Calcutta; a staff of fifty missionaries in active service (four in China), four others recruiting at home, 200 native Biblewomen and school teachers, eighty schools with 3337 children in attendance. Regular instruction is given in 1300 Zenanas, and Bible lessons in 1707 additional homes. In the Evangelistic itinerating work the missionaries visit 356 different villages.

THE ENGLISH PRIMATE ON CHURCH UNION.—The Archbishop of Canterbury has addressed the following letter to the clergy and laity of his diocese:—"When we consider the terrible separations of the past, the occasions which gave rise to them, the hardness and uncharitableness which have ensued, their multiplications, the undeniable hindrances which they present to the conversion of the world and to its attraction to our Lord's teaching and discipleship, and when we now see so many communions and confessions, Presbyterian, Nonconformist, Roman, at home and abroad, and in America, moved to desire, and to seek Christian unity, who can doubt that this is of the Lord? I earnestly trust that in our churches and chapels, as last year, the prayer for unity may be most devoutly offered in the services of Whit Sunday, and that constant prayer for such unity as may be Christ's will may ascend from many hearts."

A CONFERENCE IN EDINBURGH.

A CORRESPONDENT writes:—The Conference on the Inspiration of Scripture, the Jews, and the Lord's Second Coming, concluded on May 3 in Edinburgh, has been an unspeakable means of blessing and illumination to many of those who attended the meetings. The attendance has been markedly good throughout, especially at the afternoon and evening meetings. The presence of so many young people, both men and women, augurs well for the spread of the truth in the future. The truths enforced and inculcated have evidently begun to possess people's hearts.

As regards the addresses it would be invidious to speak comparatively. All the speakers recognised definitely their utter dependence upon the Spirit of God for guidance. From what we experienced and heard, the Bible has become a new book to many of the saints of God. Indeed, it would be impossible to gauge the great blessing that has come to the Church of God through these meetings. The speakers were Rev. Dr. E. W. Bullinger, Rev. Dr. Elder Cumming, Mr. W. G. Carr, Dr. T. Neatby, Mr. A. Stewart, Rev. J. C, Smith, Rev. John Wilkinson, Rev. F. E. Marsh, and Rev. J. Urquhart. Mr. James E. Mathieson presided over the gatherings the first evening and two following days. On his having to leave for London, his place was taken by Mr. H. D. Brandreth.

EARTHQUAKES IN AUSTRIA.

DEAR SIR,—I have received a most touching letter from the Protestant pastor in Laibach, the unfortunate town which has lately suffered, and is still suffering so much from earthquakes. He writes:—"Our poor Evangelical community is utterly ruined unless we get help from Christians in other lands. Church and parsonage are entirely wrecked. The consternation and misery are indescribable, especially as yesterday and to-day, April 22 and 23, new shocks were felt. Few dare to sleep in their dwellings; all are out in the fields or gardens." The pastor writes under a wooden roof which he has improvised in his garden, and his young wife and baby had spent three nights and days during bitterly cold weather and heavy rain out of doors.

I trust that many Christians will help this earnest pastor (who is labouring zealously for Christ under most difficult circumstances) to give present relief to the suffering members of his flock, and also to rebuild his church and house, so that the work he is doing for the Master may not be greatly hindered. I have offered to receive a certain number of the homeless members of the Evangelical community in a cottage adjoining our Nursing Home, and shall be glad to remit to the pastor any gifts that may be confided to me for the purpose. MARY A. REINMUTH.

28, *Leechgasse, Graz, Styria, Austria.*

THE P.S.A.—Mr. John Blackham, the originator of the Pleasant Sunday Afternoon movement, read a paper at a conference of the London P.S.A. Federation, held on Monday afternoon at Exeter Hall, on "The Special Mission of the P.S.A." The object is to attract the working men to give England a hard-working, sober, God-fearing population. Rev. A. C. Perrian said that the movement enlisted the sympathies of the churches, because it had the same mission as the churches. Lord Monkswell, who presided at a public meeting in the evening, declared that the P.S.A. movement had achieved a considerable measure of success in inducing people who were absolutely indifferent to religion to take part in religious work.

THE CONGREGATIONAL UNION, at its inaugural meeting on Monday night, elected Rev. J. Morlais Jones to the chairmanship for 1896. The result was not unexpected, but considerable surprise was manifested when it was announced that Mr. Jones had received 548 votes out of 718 votes cast. He is thus chairman of the London Congregational Union for this year, and chairman-elect of the Congregational Union of England and Wales. Mr. Jones is the senior Congregational minister in the south-west district of London, having been at Lewisham for twenty-seven years. As a preacher he has very few superiors, but his retiring disposition has led to his reputation being largely confined to the metropolitan area. His book of sermons, "A Cup of Cold Water," was published two years ago, and was very cordially received.

The Book World.

SILVER WINGS. By Rev. A. G. Fleming. (1s. 6d. *Oliphant, Anderson, & Ferrier.*) These addresses to children are simple in doctrine, replete with illustrative narrative, and rich in Evangelical teaching.

TRUE STORIES. By Josiah Spiers. (*Children's Special Service Mission.* 6d.) Already this has won wide acceptance among friends of the children; hence many will be ready to welcome it in a cheap form, suitable for distributing widely.

Volume V. of COTTAGE GARDENING, edited by W. Robinson, is, like all its predecessors, a perfect repository of practical popular information and counsel in matters relating to horticulture and domestic economy. (2s. 6d. *Cassell & Co.*)

THE MISSIONS OF THE WORLD. (3d. *Hornsby*, 12, *St. Bride-street, E.C.*) Dr. Bruce continues in the April issue of this monthly his deeply interesting papers on Christian work in Persia. The story of the English Presbyterian Mission in China is also told.

HOLIDAY TRAMPS THROUGH PICTURESQUE ENGLAND AND WALES, by H. H. Warner, will prove an invaluable help to the tramping tourist. The book, with its wealth of information and clear description, is a marvel of cheapness. (1s. *Iliffe and Son*, 3, *St. Bride-street, E.C.*)

HAPPY HOMES. By Dr. Kirton. (*Marshall Bros.* 1s.) This re-issue, in a cheap form, of a work which has already met with a very large circulation will commend itself to many. We have little doubt that it will yet again prove the means of making thousands of homes happy.

ELIZABETH GLEN, M.D. By Annie Swan. (3s. 6d. *Hutchinson & Co.*) These supposed experiences of a lady doctor, which have already appeared in serial form, are very pleasing in style, and full of sustained and real human interest. The tone and tendency of the stories are of the highest kind.

Though the circumstances that led to its inception have happily passed away, Mrs. Beecher Stowe's story of UNCLE TOM'S CABIN will ever remain a classic in the annals of social and national reform. For the sake of young readers we gladly hail the excellent illustrated edition issued by *Messrs. Partridge & Co.* (2s.)

BENJAMIN TOWNSON. This "record of a doctor's life and work," by his gifted daughter, is not only a delightful tribute of filial affection, but a most profitable story of Christian service exercised in a noble calling. Would that all doctors were as devout Christians as the subject of this charming memoir. (2s. *S. W. Partridge & Co.*)

Many will welcome a cheap re-issue of a book that had a great vogue in its day, Dr. Binney's THE BEST OF BOTH WORLDS. A new generation has arisen since its first publication—a generation with special temptations to materialistic views of life. Dr. Binney's noble argument will prove an antidote in the minds of all who can be persuaded to read it. (1s. 6d. *Edward Knight*, 18, *Middle-street, E.C.*)

GRIZZLY'S LITTLE PARD. By E. M. Comfort. (*Oliphant, Anderson, and Ferrier.* 1s. 6d.) Yet again, as in an earlier story of "Poverty Flat," the author depicts very pleasantly one aspect of life in Western mining camps. A baby, left orphan in the camp, became the means of calling forth sympathy, and bringing out the better side of the rough men's characters. It is a well-written and pleasing tale.

THE BRIDAL SONG, by Rev. James Neil, M.A., is a free metrical version of the first canto of the Song of Songs. It is quite the thing for Mr. Neil's works to run through many editions, and we are glad to observe that this is already in its second. The pages evince spiritual insight and literary charm, and the book is beautifully bound, so as to be suitable for a wedding gift. (5s. nett. *Simpkin, Marshall & Co.*)

CHRISSY'S ENDEAVOUR. By Pansy. (*Partridge & Co.* 2s.) A story of Endeavour, written for, and peculiarly interesting to Endeavourers. As illustrated in this brave and useful young life, it is no mere sentimental thing, but a genuine devotion of spirit, soul, and body to the service of Christ, and to commending his grace to all around. How a true Endeavourer can shine for Jesus in daily life, is here admirably set forth.

THE KESWICK LIBRARY. Nos. 10 and 11 of this useful series of little books are INSTEAD, by Miss S. M. Nugent, and THINGS THAT CANNOT BE SHAKEN, by Rev. C. G. Moore. The former, in short meditations for each day in a month, unfolds some of the wonderful "transformations of grace" that are found in the life of the true believer. We may compare the brochure to a finely-polished diamond with many facets, each reflecting brightly the glory of the unclouded sun. Mr. Moore treats with much freshness and suggestion the varied aspects of the Christ-filled life.

LESSONS TO AN ADULT BIBLE CLASS ON THE LIFE OF CHRIST. Vol. II. By R. Milner. (7s. 6d. *Elliot Stock.*) Teachers of Bible classes, local preachers, and all devout Bible readers, will give a cordial welcome to this book. The author has done her work well. Every lesson is thoughtful, earnest, devout, and practical. It is a volume of solid Evangelical exposition, written in language simple and clear, and abounding in useful suggestion, while free from fanciful interpretations, discussions of curious and useless questions, and profitless speculations. The book is needed, and will fulfil an important mission.

MARMADUKE, EMPEROR OF EUROPE. By X. (*Durrant & Co.*, 93, *High-street, Chelmsford.*) Every reader of this courageous venture into the region of the unrevealed future will wish and pray that it may come true, though we fear that many students of revelation will be unable to receive the prophecy. According to the author, a great peace-loving reformer is to arise in England, in the early part of the coming century, with the help of whose inspiration and genius the German Emperor will inaugurate a European Peace Alliance and Federation, with almost millennial results. It is a splendid conception, the study of which ought to do good even if it should never be realised.

MEDICAL MISSIONS: THEIR PLACE AND POWER. By the late John Lowe, F.R.C.S.E. (*Oliphant, Anderson, & Ferrier*, 5s.) We are glad to find that a fourth edition of this valuable handbook on medical missions has been called for. Taken in connection with the recently-published "Memoirs of Dr. Burns Thomson," and an earlier volume by Dr. Saunders, "The Healer-Preacher," the present work seems to form a complete and useful library on medical mission service among the poor at home and the heathen abroad. To this, the fourth edition, is properly added a brief memorial sketch of its honoured author, now called to his rest. On the worth and value of the book as a statement of its subject it is superfluous now to enlarge, in view of the acceptance it has found. Suffice that it is readable, full and clear in information, and well fitted to set young students glowing with ardour for the double ministry of healing and preaching.

THE FEMALE OFFENDER. By Professor Lombroso, edited, with introduction, by Douglas Morrison. (*Unwin.* 6s.) That habitual crime is to a large extent due to hereditary taint is now generally admitted; but in reading the professor's array of figures as to measurements, tastes, habits, etc., and his constant reference to "atavism," it seems as if here we have the doctrine of heredity run wild. The early chapters are hard reading, save for scientists; the latter, largely deductions therefrom, are intelligible to the lay reader. Generalisations are dangerous things; and however accurate the author may be as to his own observations, many conclusions therefrom will be seriously challenged. On what authority does he state that "Promiscuity was the primitive condition of women"? Inspired history does not so teach—nor, indeed, the earliest human records. Many other guesses appear to be but guesses, and nothing more. As a scientific study the work has a value of its own; but the true conclusions are, in many cases, yet to seek.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES is a very valuable series, including some volumes which rank with the best commentaries on special portions of Holy Scripture. A recent addition to the series is THE PSALMS, BOOKS II. III., that is to say, a volume devoted to Psalms xlii.-lxxxix. This arrangement follows the ancient division of the Psalter into five books, a fact brought to general notice in the Revised Version. Book I., containing Psalms i.-xli., was issued three years ago; and Books IV. and V. will be dealt with in a third volume. The editor is Rev. A. F. Kirkpatrick, D.D., Regius Professor of Hebrew at Cambridge. These pages show ample learning, and much expositional insight; the style is terse, and, in harmony with the plan of the series, carefully condensed. Dr. Kirkpatrick goes a long way with the Higher Critics, but by no means is he "advanced"; and this leads him to speak on some points, especially as to the theology of the Psalter, in language which we cannot endorse. Though prepared to admit that doctrine concerning the future life is not elaborated in the Old Testament, yet that such a life was confidently expected is, we contend, placed beyond question when the spiritual position of the "Israelite indeed" is realised. Surely a living faith in God was a pledge and an augury of eternal fellowship with Him. Setting aside speculative questions, we are glad to say that the expository notes are so pointed and comprehensive that this work, when complete, will serve many as a helpful introduction and a sufficient commentary on the Psalms. Students and scholars will be gratified by the admirable manner in which points of textual criticism are stated. (3s. 6d. each. *Cambridge University Press.*)

The latest issue in the valuable "Biographical Series" (1d. each) of the *Religious Tract Society* is devoted to HORATIUS BONAR, D.D. It is from the pen of Rev. W. R. Bowman, and is an admirable sketch of a beautiful life.

"THE SEPARATED NATION." (*C. Tuckwood*, 64, *Berners-street, W.* O.N., 1s.) This is a Service of Song, published in the interests of the London Society for Promoting Christianity amongst the Jews. The music is arranged by E. J. Bellerby, Mus. Bac., and is of a higher order than is sometimes found in compilations of this kind. Mendelssohn, Dr. Clark Whitfield, and others have been laid under contribution for the musical portion, and the connective readings are all touching the ancient people. A very profitable and instructive evening might well be spent with this small work.

BOOKS RECEIVED.

From *Hodder & Stoughton.*—LIFE AND LETTERS OF JOHN CAIRNS, D.D., LL.D. By Alexander R. MacEwen, D.D. (14s.)

THE POLYGLOT PETITION.

TO MY WHITE RIBBON COMRADES IN GREAT BRITAIN AND IRELAND.

THE Polyglot Petition has been presented to the Government at Washington, and its representatives granted a hearing by the President of the United States. While we do not think it right to incur the expense of carrying the entire petition round the world, we shall present a copy certified as to the number of signatures, we have determined to bring it to our motherland, as it is the largest and most representative petition that history will record up to the close of the nineteenth century. Its beneficent purpose and historic character entitle it to this distinction, and, as you know, the petition will be presented to the British Government at the time of our International White Ribbon Convention next June. Lady Henry Somerset, and those associated with her, both in this and other countries, are most desirous to secure half a million names in Great Britain and Ireland before the official presentation occurs. The total number secured in this country is 400,000, and we feel confident that the local branches will gladly set to work to secure the remaining 100,000, for it is not fitting that the chief historic nation of the world should have fewer than half a million signatures to present to its rulers, asking for the overthrow of the traffic in brain poisons throughout the British Empire. We appeal to the comradeship that exists among White Ribboners throughout the world, but most of all to your patriotic sentiment and conscientious conviction, and we know that this threefold appeal cannot be made in vain to British women.

Pray remember that the signatures of men as well as women, of *non*-abstainers as well as abstainers, are sought, and that a post card of request sent to Miss Morgan, Buckingham Place, Brecon, will bring you by return as many headings as you care to use, with full instructions as to the manner of circulating the petition.

All signatures obtained are to be forwarded to Miss Morgan (superintendent of the Polyglot Petition work for the World's W.C.T.U.), Buckingham Place, Brecon, S. Wales, by the 10th June next.

I append a copy of the petition, which anyone interested in our work is earnestly requested to copy out and begin to work to secure signatures.—Believe me, yours as ever, for God, and Home, and Every Land,

FRANCES E. WILLARD,
President World's W.C.T.U.

Reigate, March 29th, 1895.

PETITION OF THE WORLD'S CHRISTIAN TEMPERANCE UNION.

TO THE GOVERNMENTS OF THE WORLD (COLLECTIVELY AND SEVERALLY).

HONOURED RULERS, REPRESENTATIVES, AND BROTHERS.—We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native lands, and the world's family of nations. We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace. We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children. We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations either ignorant or unwilling. We know that the law might do much now left undone to raise the moral tone of society and render vice difficult. We have no power to prevent these great iniquities, beneath which the whole world groans, but you have power to redeem the honour of the nations from an indefensible complicity. We, therefore, come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilisation throughout all the territory over which your Government extends.

N.B.—If friendly to the cause, please cut this out and ask for signatures, to be sent to Miss Morgan, at the address given above.

THE Y.W.C.A.

DISTRICT MEETING.

A meeting in furtherance of Y.W.C.A. work in the E. and N.E. of London was held on Thursday at the Conference Hall, Stratford. There was a large attendance of secretaries and members from various branches; the central part of the large hall being full. Mr. T. F. Victor Buxton presided, and remarked that one of the greatest benefits of the Y.W.C.A. is the feeling it gives of unity and fellowship. It was a happy circumstance for the Y.W.C.A. to be meeting in a Y.M.C.A. building. Revs. J. H. Wilson, J. Rolfe Fisher, and Trevor Fielder testified to the value of branches in connection with their own congregations. Mr. George Holland, Hon. Gertrude Kinnaird, and Rev. A. E. Barnes-Lawrence also spoke.

The Hampstead centre now numbers 201 members and lady associates. The Total Abstinence Union has prospered; many of the members who have themselves signed have been active in taking pledges. Over 100 girls have joined through their efforts.

The Swanage branch held on Thursday its annual meetings. At the afternoon meeting Miss Wingfield Digby, of Bournemouth, gave a description of the aim and work of the Association. It has been a year of steady growth in every department of work; the senior branch now numbers ninety-two members, the junior branch 30.

Miss Wilmott is arranging at the Central Institute that every associate as she joins shall be introduced to a working member, who will become her friend and initiate her into the aims and benefits of the Y.W.C.A., look out for her at meetings, correspond with or visit her if absent, etc. A report of all work in this direction is to be given in monthly. It is hoped that the loss of new associates through their leaving without giving an address will, in this way, be largely prevented.

THE Y.M.C.A.

Bishop Evington, of Japan, who has been attending several of the May meetings, was one of the Manchester Y.M.C.A. members.

The recent annual meeting in Sydney shows that the Association is recovering from the shock of the great crisis. A spirit of hopeful enthusiasm is now manifested.

The Walsall Association has inaugurated a Foreign Missionary Auxiliary, the meetings of which are to be held on the last Monday of each month. For a long time it has been felt by some of the members that more definite missionary work ought to be done; this is a step in the right direction.

Mr. Taizo Miyoshi sends from Tokyo a most interesting account of the work of the Y.M.C.A. in Japan. There are in this enterprising and aggressive country no fewer than sixty Associations (twenty-five of which are affiliated in a national union), with a gross membership of 1300.

The Seaside Home at Ilfracombe is now open for the season, and the committee have secured the services of Mr. and Mrs. G. Radford, late of Melksham, as managers. During the past two summers nearly 200 young men have stayed at the Home, which is very central, and will accommodate about eighteen visitors.

The Auckland (N.Z.) Y.M.C.A. has closed a good year, free of debt on its current account. For several years past the Association has acted upon the excellent principle that no liability should be incurred by the management which they could not see their way to meet before the end of the financial year. Mr. Henry Varley has recently been assisting in the work of this Association.

To all who believe in real aggressive Christian work and effort, the series of Gospel meetings held every Sunday evening for four months, at the People's Palace, Bristol, must appear in a very favourable light. We consider they were in every way successful as a means of reaching the enormous mass of non-churchgoers who parade the principal streets in thousands every Sunday evening.

We have received from the secretary of the Omagh Y.M.C.A. a programme of the weekly meetings for the second quarter of the year. These are varied from week to week, and include Bible classes, essays and addresses on profitable subjects. We are glad to know that the members of this Association recognise the necessity of maintaining their religious meetings in summer as well as winter.

Out of thirty young men recently studying the Chinese language at the Gan-king College (an institution where young missionaries sent out by the China Inland and other societies remain for a time to perfect themselves in the language), no fewer than twenty-four were formerly members of English Y.M.C.A.'s, five being supported on the mission field by the Associations of which they were members.

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The National Executive meetings at Exeter Hall on Friday were of particular interest, and were exceptionally well attended. Representatives of the Inter-Collegiate Christian Union and the Student Volunteer movement conferred with members of the Council as to closer co-operation with the Y.M.C.A., and the appointment of a standing joint-committee was agreed to, which should be equally constituted of gentlemen representing the Student movement and members of the Council.

The half-yearly conference of the South-Eastern District of Young Men's Christian Associations took place at Tonbridge on Wednesday, May 1. The district was fully represented, delegates being present from Ashford, Brighton, Eastbourne, East Grinstead, Folkestone, Hastings, Herne Bay, Lewes, Sheerness, Sittingbourne, Tonbridge, Tunbridge Wells, Queenborough, and Woodchurch. Reports from the delegates present were most encouraging, and showed the district to be in a healthy and prosperous condition.

"We are exceedingly glad to know," writes the editor of the *Monthly Record*, Auckland, N.Z., "that the Melbourne Y.M.C.A, with which we had so recently to sympathise in the loss of their magnificent premises, and the deep trouble into which our friends were thus thrown, has not by any means been extinguished. A brave-hearted remnant stuck to their colours, and continued to carry out the work, and now the Association has secured a home in Collins-street, No. 165; a more central situation than the one they had in Bourke-street. We understand Mr. Arthur Nicholls, the new general secretary, is a most capable man, and withal an earnest, spiritually-minded Christian."

CAMBRIDGE NOTES.

[From our own Correspondents.]

The University sermon in Great St. Mary's on Sunday last was preached by the Bishop of Armagh.

Over 100 men availed themselves of Mr. and Mrs. Moule's kind invitation to meet Rev. L. Lloyd, a missionary from South China, at Ridley Hall, on Saturday evening. Mr. Lloyd gave a very interesting address, dealing with the importance of educational work in China.

A good work is being carried on by undergraduates in the villages round about Cambridge. They go out on bicycles once or twice a week, and hold out-door meetings in different villages, with the consent of the clergymen of the parish.

Sermons were preached throughout Cambridge on Sunday last on behalf of the C.M.S. Professor George Adam Smith, of Glasgow, preached in St. Columba's Presbyterian Church.

On Sunday afternoon a meeting was held at Corpus, which Mr. W. Kidd, of the South Africa General Mission, addressed, his subject being "Qualifications for Service."

IRISH NOTES.

A Methodist Church Extension Scheme, involving an expenditure of £8795, has been for some time in progress in Cork, and is now almost completed and nearly free of debt.

The Soldiers' and Sailors' Institutes of Waterford are doing a good work, and Commander Saunders, R.N., who was greatly esteemed during his stay in Waterford, has sent a cheque of £100 towards the objects of these Homes.

Much regret is felt in the South of Ireland at the death of Rev. John A. Smith, Presbyterian missionary, Cork. For the last twenty-seven years he has laboured with great zeal and much success as a missionary in the South of Ireland.

A singular event has happened at Dublin. Two Methodist ministers, both greatly respected, Revs. S. A. Robertson and John Chambers, died on Sunday week, and were buried side by side on Tuesday week in St. Jerome Cemetery. Both were godly, earnest, and devoted Christian workers, and each was comparatively young, Mr. Robertson being forty-six, and Mr. Chambers only thirty-four years of age.

PARMITER-STREET MISSION. — Anniversary meetings in connection with this East London mission were held on Thursday last. The chair was occupied by the president, Sir C. R. Lighton, Bart. The secretary spoke of the increase in the number of scholars, the spiritual success of the work, and the interest that was being taken in it in the neighbourhood and at a distance. They very much needed more workers, especially teachers.

TEMPERANCE NOTES.

Mr. Richard Coad began, on May 4, a ten days' temperance mission in the Oddfellows' Hall, St. Helier's, Jersey.

By a large majority the Metropolitan Asylums Board have decided to discontinue the use of beer to imbeciles as an article of diet.

Mr. William Allen has given notice in the House of Commons, that he will, on the 17th inst., call attention to the question of tied houses, and move a resolution.

A bill to empower magistrates to prohibit the sale of intoxicating liquors to persons previously convicted of drunkenness has been read a first time in the House of Commons.

The London Auxiliary of the United Kingdom Alliance has decided to hold a demonstration in support of the Government Direct Veto Bill, in the Royal Albert Hall, on Saturday, May 25.

The report of the Government committee on prisons recognises that habitual drunkards should be dealt with as patients rather than criminals, and have special medical treatment applied to them.

The long fight over the Norwegian Bill in the Massachusetts Legislature ended with the emphatic defeat of the Bill. It had been reported against unanimously by the committee on liquor law.

The monthly meeting of the Irish Church Missions Total Abstinence Society was held on Monday evening last (29), in Mission Buildings, Townsend-street. There was a very good attendance considering the evening was wet; two good Gospel addresses were given, and the children sang a few Gospel hymns. After the meeting thirteen signed the pledge.

The Anne's-place Mission, Hackney-road, E., has concluded a special month's Gospel Temperance Mission. Much interest was shown, the whole neighbourhood being aroused. The various speakers were Messrs. C. Carrington, W. Wirty, Brook, G. W. Marston, W. Tubb, F. W. Pleasence. On the closing night the choir and string band from Hoxton Hall rendered their aid.

Mr. Wm. Tallack, of the Howard Association, says, in a letter in the *Times* on "Prisons and Sentences": "In visiting prisons I have again and again been assured that coming to gaol prevents many offenders from going mad; for it is the drink that chiefly makes them insane. Here they get no alcohol, and hence many are saved from lunacy. Certainly they get better in gaol rather than worse; and there is no danger whatever of cellular separation for short terms injuring prisoners' minds."

The Bishop of London, presiding last week over the anniversary of the Church of England Temperance Society, at Lambeth Palace, spoke of the legislative measures which the Society had at heart, and expressed himself as not altogether discouraged at the result of his own efforts. Mr. C. Tritton, M.P., who followed, conceded the sincerity of Sir William Harcourt in bringing forward his Local Veto Bill. He was, however, disposed to rely less upon legislation than upon individual effort in the great work of temperance reform.

The Baptist Total Abstinence Association held its twenty-first annual meeting at the Metropolitan Tabernacle under the presidency of Mr. Alderman White. The report showed that a large amount of work had been done during the year, only two counties being unvisited, and some hundreds of meetings held. Of the ministers in the denomination, 1440 (about two-thirds of the whole number) were abstainers, and of the students 216 out of 228. In five of the colleges all the students were members of the Association. Enthusiastic meetings followed afternoon and evening.

The Wesleyan Band of Hope Union held a grand demonstration in St. George's Hall. In spite of a heavy and continuous downpour of rain the large hall was densely crowded. The chair was taken by the Mayor of Southport, and the principal speaker were the Dean of Hereford, who said the Church must fight and overcome the drink, or the drink would overcome the Church; Mr. D. S. Collin, who urged the audience to give a hearty support to the Local Veto Bill; and Rev. Mark Guy Pearse, who spoke on the value of personal influence and example. The report showed that seventy-one societies are affiliated with the Union, and that 1500 meetings had been held during the winter, attended by 180,000 young people.

DISCLAIMER.—Dear Sir,—As we find our names are being used by Mr. Abraham Hornstein as "subscribing to and appreciating" his "West London and City" Jewish Mission, will you allow us to say that we have given him no authority whatever to use our names thus, as we know nothing of his work. We would not have troubled you, but do not know how else to reach those who might be influenced by his appeals.—D. C. Apperly, John Lovegrove, Fredk. Sanders.

BELGRAVE HOSPITAL FOR CHILDREN.

Patroness: H.R.H. PRINCESS BEATRICE.

This charity is urgently in need of funds, being over £400 in debt. Subscriptions or donations thankfully received and acknowledged by the Secretary, PERCY GATES, Esq., 7, Victoria-street, S.W.; or the Treasurer, H. MORTON-CARR, Esq., 13, Ilminster-gardens, Lavender-hill, S.W., or to the Office of THE CHRISTIAN.

Destitute Children's Dinner Society.

THIS Old-Established Society is earnestly in need of Funds to carry on its work. Last season they gave 222,484 dinners. They have 52 rooms open.

Subscriptions and donations will be thankfully received and acknowledged by the Treasurer, LORD KINNAIRD, 1, Pall Mall East, S.W.; by the Secretary, H. MORTON CARR, Esq., 13, Ilminster-gardens, Lavender-hill, S.W.; or by the Bankers, Messrs. BARCLAY AND CO., 1, Pall Mall East, S.W.

WELLINGTON ROAD HALL,

STOKE NEWINGTON, N.

Ninth Annual Holiness Convention,

MAY 27th to JUNE 2nd, inclusive.

REV. W. DARLOW SARJEANT WILL PRESIDE.

The following are expected, if the Lord will, to be present and take part in the Meetings:—

Rev. J. BRASH, Rev. E. DAVIDSON, Mr. HORACE GOVAN, M.A., Mr. W. J. GOVAN, Prof. RENDEL HARRIS, MRS. RENDEL HARRIS, Rev. J. GREGORY MANTLE, Rev. F. PAYNTER, M.A., Rev. F. T. SNOW, M.A. Rev. R. TURNER SOLE, Rev. J. H. HOPKINS, Rev. E. W. WHALEY, M.A.

Services as follows:—Preliminary Prayer Meeting, Saturday, May 25th, 8.0 p.m. Meeting for Prayer each day, 11.30 to 12.30 p.m. Bible Reading each afternoon, 3.0 p.m. Praise and Prayer Meeting each evening, 6.30 p.m. Addresses each evening, 7.45 p.m. On Sunday, 11.0, 3.0, 7.0 p.m. On Saturday, June 1st, Prayer Meeting, 8.0 p.m.

CHILDREN'S SERVICE will be held on Saturday Afternoon, at 3 o'clock. Addresses by HENRY HANKINSON, Esq. (Children's Special Service Mission), and Sister ETHEL (Hinde Street). F. MONTAGUE MILLER.

LONDON CABMEN'S MISSION.

EST. 1871.] KING'S CROSS, W.C. [EST. 1871

Owing to the decease of many of our old supporters, we find it a difficult task to get new subscribers for this much-needed work amongst cabmen. Only those who have to do with these men know the difficulties in getting them under the sound of the Gospel. Yet hundreds have been brought to the Saviour. We implore Christian friends to help us, that the work may not flag. Particulars of the mission and its agencies may be had of the founder, JOHN DUPEE, 165, Hemingford Road, Barnsbury, N.

Donations may be sent to the Office of THE CHRISTIAN.

THE LONDON CITY MISSION

Employs **480 MISSIONARIES** who visit systematically all the year round in the Family, Factory and Workshop, Public House, Hospital, Workhouse, Open Air, among the Homeless Poor, Foreigners of all Nationalities, &c., &c. More than 500,000 MEN regularly visited by the Missionaries.

FUNDS to carry on this most necessary work are urgently needed, and will be gratefully received by the Treasurer—F. A. BEVAN, Esq.; or by the Secretaries, Rev. T. S. HUTCHINSON, M.A., and Rev. ROBERT DAWSON, B.A.

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Army Scripture Readers & Soldiers' Friend Society,

112, ST. MARTIN'S LANE, W.C.

THE ANNUAL MEETING

WILL BE HELD (D.V.) IN

ST. MARTIN'S TOWN HALL

(Close to St. Martin's Church, Trafalgar Square, W.C.)

ON WEDNESDAY, MAY 22nd, 1895.

The Chair will be taken at 3 p.m. by

GENERAL LORD CHELMSFORD, G.C.B.

Speakers: THE VENERABLE THE ARCHDEACON OF LONDON, CANON COOK, MAJOR SETON CHURCHILL, and others.

G. PHILIPS, Colonel
J. W. F. SANDWITH, Colonel } *Secs.*
A. W. W. MONEY-KYRLE, Major

The Missions to Seamen.

The Duke of Westminster, K.G.,

WILL PRESIDE AT

THE ANNUAL MEETING

OF THE MISSIONS TO SEAMEN,

In St. James' Hall, Regent-street, W., on Wednesday, 15th May, at 3 p.m.

When he will be supported by the LORD BISHOP OF STEPNEY, the Rev. EDGAR LAMBERT, M.A., formerly Chaplain to the Port of Sunderland; the Rev. JAMES FELL, M.A., Seamen's Chaplain for San Francisco; Sir GEORGE BADEN-POWELL, K.C.M.G., M.P.; GEORGE R. PARKIN, Esq., M.A.; WALTER LANGTON, Esq., and others.

W. DAWSON, Commander R.N., Secretary.

The Missions to Seamen, 11, Buckingham-street, Strand, London, W.C.

PROTESTANT ALLIANCE.

CONFERENCES AND MEETING

WILL (D.V.) BE HELD IN

EXETER HALL,

STRAND,

ON THURSDAY, MAY 16th, 1895.

CONFERENCES AT 11 a.m., AND 2.30 p.m.

GREAT PROTESTANT MEETING

At 7.30 p.m.

FROM 6.45 TO 7.30 p.m. ORGAN RECITAL, &c.

By Miss ROSA JACKSON, Plaistow, Essex.
1st Prize Winner, Stratford Festival, 1895.

Speakers during the Conferences and Meeting:—

The Dean of Achonry, Rev. William Cuff, Rev. C. Hemington, Rev. J. Hiles Hitchens, D.D., Rev. W. Kennedy Moore, D.D., Rev. W. Sinden, Rev. Charles Stirling, M.A., Rev. A. Roger, Rev. Theodore Hitchens, Lord Kinnaird, Mr. T. A. Denny, Deputy Surgeon-General Partridge, Mr. E. H. Garbett, William Johnston, Esq., M.P., Mr. Walsh, Mr. Job Williams.

Programmes, Tickets, and all particulars to be had from the Secretary, A. H. GUINNESS, M.A., Protestant Alliance, 430, Strand, London.

THE PARENTS' MISSION.

THE ANNUAL MEETING will be held on Monday afternoon, May 13, 1895, in the Council Chamber, Exeter Hall, Strand, W.C., at three o'clock.

Chairman—Rev. C. H. WALLER, D.D.

Speakers: Rev. H. FOSTER PEGG, M.A., Rev. E. J. KENNEDY (late of Exeter Hall), and others.

Miss ADA ROSE will sing.

A. WEBB, Secretary, 39, Warwick-lane, E.C.

MISSION TO JEWS

And other Foreigners in London

In connection with the London City Mission.

MISSIONARIES AND THEIR SPHERE OF WORK.

Mr. J. SALTER—To the Asiatics in the Docks, Hospitals, etc.
" CHALLIS—To the Asiatics, Royal Albert Docks, etc.
" ENGSTROM—To the Foreign Sailors in Docks east of Stepney.
" CANTWELL—To the French in Soho, etc.
" SILBERSCHMIDT—To the Germans and Jews, Whitechapel.
" BERGMANN—To the Germans and Jews, Spitalfields.
" LAYER—To the Germans in West London.
" TRAVERS—To the Italians.
" EHRLICH—To the Jews and Germans in Old Castle Street.
" OPPENHEIM—To the Jews and Germans in St. George's-in-the-East.
" BOTTJER—To the Germans in West London.
" NEUGEWIRTZ—To the Jews, Stepney.
" TSCHERTKOFF—To the Jews, Norton-Folgate.
" LEVY—To the Jews, St. George's-in-the-East.
" PINO—To the Jews, West London, and Factories in Soho.
" GILLMAN—To the Spanish, French, Portuguese, and Italian Sailors.

FUNDS URGENTLY NEEDED to maintain the above Missionaries, also to provide Mission Halls for their Evangelistic work, and to aid poor foreigners in distress. Kindly forward special donations to

Mr. George R. Cole, 3, Bridewell-place, London, E.C.

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Key-Words of the Inner Life.

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THE

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MISSION HOUSE,

33, FINSBURY SQUARE, E.C.,

On MONDAY, MAY 13th.

The Chair will be taken at 7 p.m., by

THE VENERABLE ARCHDEACON OF LONDON

(President of the Mission),

And will be supported by the following and other gentlemen:—

The Rev. E. A. B. Sanders, M.A., The Rev. James A. Adler, General G. Wynne Cole, and Colonel Morton.

All friends of Israel are heartily invited.

CHRISTLIEB T. LIPSHYTZ, Secretary.

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The 24th Anniversary of the Crèche was celebrated February 24th.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest]

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THORNE EVANGELISTIC MISSIONS.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

THE KING'S OWN MISSION, ST. JAMES'S HALL, ROYAL-ROAD, KENNINGTON, S.E.—Sun., 7 p.m., Mr. O. L. Heatley; 3.15, P.S.A., Mr. Singfield; Wed., 8 p.m., Mission Band service.

REV. G. H. C. MACGREGOR begins on Sunday evening at Trinity Presbyterian Church, Kensington Park-road, at 7 a series of sermons on "The Deepening of Spiritual Life."

HOME OF INDUSTRY, 29, Bethnal Green-road.—Monthly meeting for Christian workers, Wednesday, May 15; tea at 6 o'clock, meeting at 7.

STRANGERS' REST, 163, ST. GEORGE'S-STREET, E.—Monthly workers' meeting, Friday, May 10, at 7. Mr. W. H. Seagram will preside; addresses by Dr. McKilliam and Mr. Blamire.

EASTERN EQUATORIAL AFRICA MISSION.—A C.M.S. meeting, to bid farewell to the reinforcement (including the first body of ladies who have gone forth) for the Uganda Mission, in the Queen's Hall, Langham-place, Thurs., May 16, at 3.30; Sir John H. Kennaway will preside.

"LEADERS OF THE REFORMATION."—Lectures on Wednesdays at 8 p.m., at St. Margaret's, Westminster; May 15, "Tyndale," by Archdeacon Sinclair; May 22, "Cranmer," by Canon M'Cormick; May 29, "Parker," by Canon Mason.

HIGHER SCIENCE.—Prebendary Reynold's lectures during May in the church of SS. Anne and Agnes, Gresham-street, E.C., at 1.15 p.m.:—May 15, "Some Things in Particular"; May 22, "What is Life?" May 29, "What is Death?" The lectures last half an hour.

SPEZIA MISSION.—Public meeting, Aldersgate-street Y.M.C.A. Hall, Thurs., May 9, 4 p.m. Speakers: Sir George Williams, Rev. A. McCaig, Dr. R. S. Gutteridge, and Messrs. F. A. Bevan and E. Howard; at 7.30, lecture, with views, on "Modern Italy," by Rev. H. H. Pullen.

CHRISTIAN POLICE ASSOCIATION:—Annual meeting, 1A, Adelphi-terrace, Adam-street, Thurs., May 9, 3.30 and 6.30.

TALBOT TABERNACLE, Notting-hill, W.—Sun., 11 a.m., Dr. Anderson; and 7 p.m., Mr. B. Glasgow.

CHRIST CHURCH, WESTMINSTER BRIDGE-ROAD.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

CONFERENCE HALL, Eccleston-street, S.W.—Sun., 3.30 and 7, week nights, 8, Mr. J. J. Sims.

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate, N.W. Sun., at 7, week nights at 8, special mission by Gipsy Smith; Malden Hall, Queen's-crescent, Haverstock Hill, N.W., Sun., at 7, Mr. P. Mallinson.

EDINBURGH CASTLE, Limehouse.—Sunday next, 11 a.m. and 7 p.m., Mr. J. S. Harrison; 3 p.m., P.S.A.

GREAT ASSEMBLY HALL, MILE END-ROAD, E.—Every night at 8, Sun. 11 a.m. and 6.30 p.m., Mr. George Nokes.

CLAPTON HALL, ALKHAM-ROAD, UPPER CLAPTON, N.—Special mission from May 5 to 19 inclusive, Mr. W. R. Lane, Sun., 6.30 p.m., week nights 7.30 p.m.

ST. GEORGE'S HALL, Langham-place.—During May, Suns., 11 a.m., Mr. Benjamin Glasgow; 7 p.m. Mr. T. B. Miller.

SPECIAL RELIGIOUS SERVICES IN THEATRES, ETC.—May 12, Agricultural Hall, Islington, 3.30, Rev. Thomas Jones; 7, Mr. T. C. Chadwick; Evangelical Hall, Homerton, 3, Mr. Charles Button; 7, Mr. John Neville; Grand Hall of Varieties, Clapham Junction, at 3.30, Mr. Bailey; 7, Mr. Robert Smith; Morley Hall, Hackney, 7, Mr. Wm. Coates.

CENTRAL Y.M.C.A., EXETER HALL.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men; meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

BAYSWATER Y.M.C.A., 172, QUEEN'S-ROAD, W.—Sunday afternoon, 3.15, special address to men only on "The Lord's Second Coming," by Mr. J. E. Mathieson.

Y.M.C.A., THE PRIORY, 198, UPPER-STREET, ISLINGTON, N.—Young men's meeting, Thursday, May 9, at 8.30 p.m., special address by Rev. John Jameson, subject, "Daniel: A Young Man's Purity"; Sun., May 12, at 8 a.m., young men's missionary breakfast, addresses at 9 a.m. by Dr. J. L. Maxwell and medical missionary students.

COMING CONFERENCES.

DEEPENING OF SPIRITUAL LIFE.—Nottingham, May 13-17; Dublin, May 20-24; Manchester May 27-31; Wellington-road Hall, Stoke Newington, May 27 to June 2; Southsea, May 27-31; Guildford, June 3-7; Gloucester, June 10-14; Bridge of Allan, June 17-22; Colwyn Bay, 17-21; Kingswood (Warwickshire), July 2-4; Keswick, July 22-27; Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 13-17.

PROPHETIC TRUTH AND INSPIRATION.—Clapham, June 18-20; Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

W.P.U. ANNIVERSARY CONFERENCE of Christian Workers among Roman Catholics, May 22, 23, and 24. Exeter Hall (Lower), deputations invited; convener, Mrs. W. R. Arbuthnot, Plawhatch, East Grinstead, Sussex.

MR. F. S. ARNOT, the well-known missionary, has been compelled to return to England in consequence of ill-health. Almost as soon as he reached Central Africa Mr. Arnot was again attacked with an old complaint which brought him home last year. At Lake Mweru he became so seriously ill that his return was decided on. He is expected back in London about the end of May.

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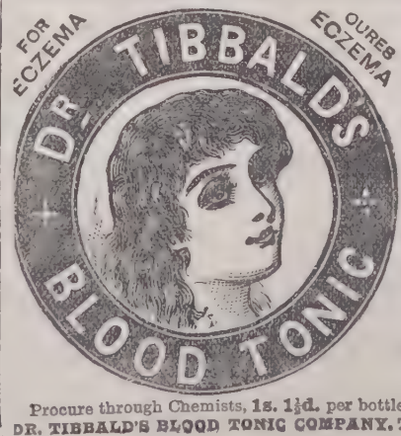
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DAY IN THE COUNTRY.—George Yard Ragged Schools, etc., High-street, Whitechapel, E. Received with thanks from R. G., 10s. George Holland intends (D.V.) taking 600 poor children for one day into the country, and provide them with necessary food, when sufficient money is in hand.—GEORGE HOLLAND, George Yard Mission, 87, High-street, Whitechapel, E. c5059

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There are still a few vacancies in the Young Men's department for the session commencing 2nd September next. Information regarding fees, course of study, and other particulars may be had on application to the Superintendent, JOHN ANDERSON, 1, Blythswood-square, Glasgow.

THE SPURGEON ORPHAN HOMES, Stockwell Orphanage.—ANNUAL FESTIVAL and FOUNDER'S DAY, Wednesday, June 19. Full particulars to be announced. CONTRIBUTIONS will be gratefully received by the Treasurer, Rev. J. A. SPURGEON, D.D., Stockwell Orphanage, Clapham-road, London, S.W. c5113

BRITISH AND AMERICAN MISSION HOMES, PARIS. Founded A.D. 1872, by Miss Ada Leigh (Mrs. Travers Lewis).—A meeting on behalf of this Society will (D.V.) be held in Exeter Hall (Council Chamber) on Wednesday, May 22, at 3.30. The chair will be taken by F. A. Bevan, Esq., Treasurer. Canon Benham, Rev. H. Alder (late chaplain to the Homes in Paris), and Mrs. Travers Lewis will be among the speakers. £400 is urgently needed for the English Orphanage in Paris. By permission of the Earl and Countess of Meath, **A SALE OF WORK** and a Meeting will be held at their house, 88, Lancaster Gate, on May 21st, at 3.30. The chair will be taken by the Rev. C. J. Ridgway, M.A., Rector of Christ Church, Lancaster Gate. London Office: 22a, Queen's-road, Bayswater, W. c4910

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THE MISSION TO THE INDIANS OF ARAUCANIA,

Commenced as a fitting memorial of the Jubilee Year, is intended to gather into the Church of Christ this, the finest of the aboriginal races in South America. The Araucanians were long inaccessible to the missionaries of the Gospel, but are now EVERYWHERE OPEN to welcome them. For this new mission the help of new friends and the increased support of old ones are earnestly sought. The project was dear to the hearts of Captain ALLEN GARDINER, and his son and grandson, and has been warmly advocated by the Bishop of the FALKLAND ISLANDS. Cheques and Money Orders should be crossed "Messrs. BARCLAY AND Co.," and made *payable to* Captain E. POULDEN, R.N., Lay Sec., at the Society's Offices, 1, Clifford Inn, Fleet-street, London, E.C. c4825

SCOTTISH NATIONAL CHRISTIAN CONVENTION
FOR THE PROMOTION OF PRACTICAL HOLINESS will be held in THE TENT, BRIDGE OF ALLAN, June 17 to 22, 1895.
Chairman—ROBT. WILSON, Esq. Preparatory Meeting, Monday, June 17, 7.30 p.m.
Revs. ANDREW MURRAY, the Cape; Professor LAIDLAW, D.D., J. ELDER CUMMING, D.D., G. H. C. MACGREGOR, M.A., C. G. MOORE, CHAS. INWOOD, F. C. SPURR, J. H. WHITE, M.D., and others will take part. Hymns of Consecration and Faith will be used, and all friends willing to assist in the Service of Praise are invited to take their places in the choir seats.
W. D. MOFFAT, 16, Forth-street, Edinburgh, Convener.
WM. FERGUSON, Esq., Kinmundy House, Mintlaw, Treasurer.

THE BENEVOLENT OR
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Office, 52, Finsbury-pavement, E.C. c4808

THE MEMBERS OF THE BENEVOLENT or Strangers' Friend Society will meet at the Office, 52, Finsbury Pavement, E.C., on May 23, at 2.30 p.m., when W. S. Gard, Esq., will preside, to receive the 109th annual report of the committee, and the balance-sheet for the past year, and for other business. c5181

THE ANNUAL PUBLIC MEETING OF THE PEACE SOCIETY
Will be held in
THE MEMORIAL HALL, FARRINGDON ST,
On Tuesday Evening, May 21st,
The chair will be taken by Sir J. W. PEASE, Bart., M.P., at seven o'clock.
Doors open at Half-past Six o'clock.
The following are expected to address the Meeting: Mrs. Ormiston Chant, J. Williams Benn, Esq., M.P., Walter Hazell, Esq., M.P., James Stuart, Esq., M.P., Rev. R. P. Ashe, M.A. (of Uganda), and Rev. James Chalmers.

DOCK LABOURERS' MISSION.—Many poor pale-faced children, recently recovered from influenza, need a few weeks in the country. Funds and clothing are needed.—Mrs. COLEMAN, 150, Boleyn-road, West Ham. c5073

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Information will be given and contributions gladly received by J. M. WEYLLAND, Hon. Sec.
14, Nicoll-road, Harlesden, N.W. c4987a

PUBLIC DEMONSTRATION
IN THE
ROYAL ALBERT HALL
IN SUPPORT OF THE
GOVERNMENT LOCAL OPTION BILL.
Saturday Evening, May 25.

CHAIRMAN—
Sir Wilfred Lawson, Bart., M.P.

Speakers:—The Lady Henry Somerset, Mrs. H. J. Wilson, Miss Balgarnie, Rev. Canon Wilberforce, D.D., Rev. Canon Barker, M.A., Rev. Hugh Price Hughes, M.A., Rev. F. B. Meyer, B.A., Rev. J. Tolfree Parr, Messrs. W. S. Caine, M.P., Thomas Burt, M.P., Augustine Birrell, Q.C., M.P., T. P. Whittaker, M.P., D. Lloyd George, M.P., C. A. V. Conybeare, M.P., J. W. Benn, M.P., John Burns, M.P., E. H. Pickersgill, M.P., Thomas Lough, M.P., Samuel Pope, Q.C., J. H. Raper, Joseph Malins, J.P., John Lee, I.O.R., S. Hawley, S.T., Josiah Nix.

GREAT ORGAN and CHOIR of 1000 voices, from 5.30 to 6.30. Doors open at 4.30. Subscriptions towards London Local Option Campaign earnestly invited. Admission free, by TICKETS ONLY, in great demand. Early application necessary to Temperance Societies, Churches, or Political Associations in sympathy: or to London Auxiliary, U.K. Alliance, 15, Great George-street, Westminster, S.W.
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COOK-GENERAL SERVANT wanted, in small family where another servant is kept. Church-woman and abstainer. Wages £16 to £18.—Mrs. MORRIS, All Saints' Vicarage, Woolwich. c5118

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Notes and Comments.

WE beg the attention of our readers to the excellent article on "The Gift, Character, and Work of an Evangelist," by Mr. W. R. Lane, to be found on p. 12. A desire having been expressed by those who heard it on delivery, that it should be published in a separate form, we have had a few hundred copies printed as a 16pp. booklet. Copies may be had of our publishers, price 6d. per dozen.

The fidelity of Dr. John Cairns, whose "Life and Letters" we hope to review in an early issue, is beautifully shown in his refusal of the Principalship of Edinburgh University, on the ground that he had consecrated himself to the service of Christ in the Church; his modesty is only now known, in the fact that he never spoke of the honour which had been offered him; his brothers found the correspondence among his papers after his death.

One of the most striking and hopeful features of the May Meetings among the Independents has been the place incidentally accorded to the question of Peace. The Chairman of the Union gave it a prominent place in his address on Brotherhood, and again and again it appeared in missionary speeches. The Gospel is a unit; if it reconciles man to God, it must also reconcile man to man. It presses upon the conscience its claim to regulate all life.

The May issue of *National Righteousness* contains the Minority Report of the Royal Commission on Opium, by Mr. H. J. Wilson, M.P., a document of which much use will assuredly be made in the future. In the number will also be found the following resolution which is to be moved in the House of Commons on May 24 by Sir Joseph Pease :—

This House, having before it its resolution of June 30, 1893, pressing on the Government of India to continue their policy of greatly diminishing the cultivation of the poppy and the production and sale of opium, and having had presented to it the report of the Royal Commission appointed on September 2, 1893, to inquire into various matters connected with the cultivation of the poppy in India, is of opinion that the system by which the Indian opium revenue is raised is morally indefensible, and would urge upon the Indian Government that they should cease to grant licences for the cultivation of the poppy and sale of opium in British India, except to supply the legitimate demand for medical purposes, and that they should at the same time take measures to arrest the transit of Malwa opium through British territory.

This serial, which is ably edited by Mr. B. Broomhall, should be read by all students of the opium question. A yearly payment of 2s. 6d. entitles to a copy, post free, as often as published. (Special May issue, 2d. *Morgan & Scott. See advt. p.* 28.)

A meeting, called for the expression of public opinion concerning the Opium Commission and its Report, will be held in St. Martin's Town Hall, Charing Cross, on Wednesday evening, May 22. It is hoped that Sir Joseph Pease, M.P., Mr. H. J. Wilson, M.P., and others will deliver addresses. At this critical stage of the movement on behalf of national rectitude, it behoves all earnest-minded patriots and Christians to support the hands of those who are contending for the truth, and we trust there will be a great rally of friends at the meeting on May 22. Meetings of a similar character are also being arranged in several prominent cities.

It is desirable in the prosecution of this cause that Christian friends should enrol themselves in the Christian Union for the Severance of the Connection of the British Empire with the Opium Traffic. Names for membership should be sent to Dr. Maxwell, 49, Highbury-park, London, N. To meet the expenses of the Union, one shilling is expected as annual subscription.

Rev. H. Heber Evans writes to us, recalling the earnest exertions of good Lord Shaftesbury in fighting the opium iniquity. He concludes :—

To the end of his life did Lord Shaftesbury maintain that "it was the duty of every man who cares for the faith of Christianity, and the duty of every one who cares for the honour of his country, to combine in protesting, in memorialising, in giving no rest to the authorities of this country, until such time as they shall have wiped out this foul reproach from the forehead of the British empire." The Christian people of England will not lightly disregard the counsel of such a tried and trusted leader in the cause of truth and righteousness.

The Armenian tragedy is being slowly but surely unfolded, and there will be deep disappointment throughout the civilised world if the result of the commission of inquiry is not such as to render further misgovernment in these regions virtually impossible. In commenting on the present stage of the investigation, *The Manchester Guardian* says :—

It may be taken for granted that the assent of our Government will be given to no scheme which does not do for Armenia at least as much as was done for the Lebanon in 1860. A Christian Governor (preferably not a Turkish subject), mixed tribunals which will treat Christians as equal with Mahometans before the law, and a police force or gendarmerie composed of men of both creeds, and officered largely by Europeans—that is the minimum. Turkish promises of reform should be simply disregarded as worth less than nothing. They are conscious and deliberate falsehoods, and made only to be broken. The reforms must be guaranteed by the Powers, who will supervise and control their execution. On that condition only will they be of the slightest use, and to that condition the Turk will not submit unless compelled.

The great meeting held last week in St. James's Hall, with its rousing appeals to the national conscience, ought to strengthen the hands of the English Government in determining that substantial justice shall be done, and the absolute rule of the "unspeakable Turk" terminated in Kurdistan. We have too long shirked our clear duty in this matter, and further neglect of our treaty obligations would cause us to be a byword among the nations. All who wish to have authenticated details of the recent horrible atrocities should read Rev. F. D. Greene's book, "The Armenian Crisis and the Rule of the Turk," published by Messrs. Hodder and Stoughton, price 2s.

An esteemed correspondent urges a more systematic effort for the evangelisation of our villages. He writes :—

Through long neglect mental and spiritual stagnation has crept over the people, and there is sore need of a warm living stream of Christian truth and life among them. I would suggest that every good-sized church in London and other cities should provide its own village missionary, who shall by precept and life make the Gospel live again before the people. From £50 to £100 per annum would suffice for each missionary. A country home for sick children from the cities and towns would probably soon follow, and what a bond of sympathy would such a work be between country folk and town dwellers.

With our correspondent's aim we heartily sympathise. There may be difference of opinion as to his suggested plan; but it is assuredly well worth a trial.

The decision of the English Presbyterian Synod to remove the Presbyterian College from London to Cambridge seems to us to be a wise step; at any rate, we have great sympathy with one of the reasons adduced by Rev. John Watson, who proposed the resolution. He did so because he wished Presbyterians to be ready to take their part in the great battle in England between priestcraft and religious liberty :—

Up till now, he confessed, he had along with others been inclined to stand aloof from the controversy, and to deprecate Church action in connection with it, for fear of the introduction of politics into religious matters. But things had been ripening very fast since last Synod, and they must now fall into line with their brethren in resisting to the utmost the encroachments of Romanism and Anglicanism on religious liberty.

The Nonconformist churches are evidently girding themselves for another struggle with their ancient foe. The real inspiring power of the Free Church Congress is the determination to break the power of the priest.

Rev. Urijah R. Thomas enforced before the Congregational Union the lesson of common service with an original anecdote which is now well on its way to immortality. After saying that there should be no leaving the duty and the honour of aiding missionary work to one and another, and still less that there should be no unseemly rejoicing over an exceptional year—the Centenary year—if each is not contributing his own best service and gift, he told of coming from a visit to the Cheddar Caves with a party of tired Bristol slum boys, when one little fellow was overheard to say to his companion, "Ain't you tired? I be." "Yes," was the quick reply; "but it don't matter, we ain't wearing out our own shoes." Shoes and all they had had been lent to them. It is easy to rejoice when others do the work and bear the cost.

The broad facts of the state of the world require to be often placed before us, and they give forth their meaning and utter their pleadings just while we look at them. What do these facts mean? There is one Christian minister for every 900 persons in Great Britain, one for every 114,000 in Japan, one for every 165,080 in India, one for every 222,000 in Africa, and one for every 437,000 in China. They mean that our forces are not wisely distributed. If all Christians lived for the world's conversion, great residential changes would immediately take place.

Mr. Thomas did not speak too strongly when he said: "There are savages in London

slums, barbarians in London drawing-rooms, and heathens in London churches." The last is the most painfully true of all. The words fell on his audience with a thrill of pain—a hush of horror. They are true of other places besides London.

Dr. Reynolds makes a good suggestion, which we believe we have seen before. It should not be lost sight of, but acted upon soon after the August holidays, in every town or other centre of work. "Would it not," asks Dr. Reynolds, "be possible in every district of our Church life to meet together as elders and deacons of the churches for a whole day of prayer and praise before commencing the next winter's campaign?" Some might not sympathise, others would, and it is the men who are in sympathy who should come together. The rest would either keep themselves and their coldness away, or else come in and be changed.

The Chairman and Board of Directors of the Midland Railway Company are to be memorialised by a body of shareholders in favour of diminishing the goods traffic on Sundays. The memorial runs:—

The undersigned shareholders of the company, in view of the large Sunday business traffic involved in the carriage of ordinary light and heavy goods and minerals upon the lines of the Midland system—they do not now refer to perishables—urge that, in their opinion, this traffic is indefensible, and that the employés have, in common with all mankind, a natural right to the enjoyment of their weekly day's rest from toil. They therefore respectfully beg that steps may be taken without delay for the diminution and extinction of this traffic.

As many as 535 shareholders, representing about a million of the company's stock, have already signed the memorial, which lies with Mr. James Fox Wilson, 22, Western-road, St. Leonards. It will be presented at the half-yearly meeting of shareholders in August. All shareholders who sympathise with its prayer are requested to write to Mr. Wilson.

Rev. Arnold Foster, of Hankow, writes to *The Rock*:—

Is it creditable to the present state of society in England that idols appear to be recognised articles of ornamental furniture in households that are presumably Christian, at least in name? In a price list of the Army and Navy Stores that lies before me, I notice on a page devoted to illustrations and prices of Oriental goods a small figure, with the words appended, "Idols. Assorted, each 9d. to 1s. 5d." The deliberate purchase of such a symbol of disloyalty to God, the purchase of an idol as an idol, the placing of an idol in a conspicuous place in one's house as an ornament, as a thing of beauty or curiosity, or as an article of æsthetic interest, is surely an action impossible for one who accepts the Scriptural standpoint in regard to idolatry.

Mr. Foster proceeds to ask some pertinent questions with regard to the responsibility of those who make idols:—

Would any missionary be justified in baptizing a man who made his living by making idols? Could St. Paul have baptized Demetrius at Ephesus even if he himself had abandoned the worship of the idols he made? Or could Demetrius, having genuinely embraced Christianity and renounced idolatry, have still continued in his trade of purveyor of idols to other people? The questions involved affect not merely the purchasers of idols, but the shareholders of the company that deals in such things.

The curious but important questions thus raised in these later days by all parts of the world being so closely linked together, are parts of the great question of the lawful (Christian) way of making money.

The Echo contrasts the income, the number of the constituency, and the enthusiasm of the C.M.S., with those of the S.P.G., very much to the disadvantage of the latter. The sentences are memorable:—

If the position of the two great missionary societies of the Church of England can be taken as any test of the relative strength of Ritualists and Low Churchmen, then those good people who lament that Anglicanism is wholly given over to Sacerdotalism are very much out in their reckoning. The Society for the Propagation of the Gospel is almost as distinctly sacerdotal as the Church Missionary Society is evangelical; both appeal to the same Church for support; yet the latter has two-and-quarter times the income of the former, and leaves it hopelessly behind in enthusiasm and enterprise. The C.M.S. is, with the exception of the Propaganda at Rome, the greatest missionary society in the world; its income amounts to over £279,000 a year, and is rapidly on the increase. Its agents have doubled within the last seven years, and last week, when it held its annual gatherings, six great meetings had to be arranged for on one day, four of them in the largest halls in London, to accommodate the crowds who wanted to attend. And then numbers had to be turned away because there was no room for them even to stand in the over-packed buildings.

Contrast this with the Society for the Propagation of the Gospel that held its annual meeting in St. James's Hall. The top gallery was wholly empty, and there was abundant room on the orchestra for many more; the audience, such as it was, being largely made up of clergymen, their wives and sisters. No one who sat out part of the meeting could wonder at this paucity of attendance. There was a crushing abundance of decorum, and a painful lack of warmth or enthusiasm. The tone was more that of a side gathering of the British Association on some moot scientific point than of a band of men united together to carry out the most glorious and heroic of modern enterprises.

It is with relief and satisfaction that we see the official information of the exchange of the ratifications of the treaty of Simonoseki. the war in the East is over, and the danger of complications between Japan and the Western Powers is averted. Dr. Muirhead, the veteran missionary from Shanghai, is strongly of opinion that the effect of the treaty will be favourable to the spread of the Gospel both in China and Japan. Certain it is that the balance of the world has been a good deal disturbed, and that more and more shall we have to take into account the three great nations of the East. This blow to China will waken her up, and, as she becomes renewed in life and character, she will become an enormous force. We see no cause to fear that as a heathen nation she will swallow other nations up and degrade humanity; her power depends upon her regeneration, and that depends upon Christianity.

A Continental correspondent writes:—"There is a curious movement in French literary circles just now, which shows in a way the decay of the 'Decadence.' One might almost call it a spiritual revival among literary men. Brunetière, editor of the most important Parisian review, *La Révue des Deux Mondes*, after an interview with the Pope in January, threw down the gauntlet to the scientists, and claimed that they should own up to the insufficiency of their methods or proofs to replace Christianity by Materialism. Then a noted writer of light comedy announced his intention of entering a monastery, and did so. Then Pierre Loti, distinguished and brilliant writer, publishes 'Le Désert' and 'Jérusalem': notes and reflections on a pilgrimage, with passages of most touching pathos, as he mourns a lost faith. And finally, Paul Bourget, chief of the psychological school of novelists, pointed out in an open letter to Archbishop Richard, of Paris, the way in which his works were imbued with the Christian spirit. True, his argument was not very conclusive, but that he should be inclined to advance it, is the sign of the time that I notice. Taking all this in conjunction with the large increase in the numbers of men who followed the Jesuits' Lenten services in Paris, I seem to see a new Christian literary movement, which is certainly a recoil from the Voltairianism which Renan revived."

The vigour of the Papacy is a fact as tremendous as it is dangerous. Especially is this evident in Rome, where during recent years the Evangelical movement has been so active. The Pope has lost the temporal power, but he wields a wider sway; whereas in 1870 Church properties were confiscated and religious orders abolished, it is now stated that the possessions have been regained, and the influence of the Vatican is practically what it was before Victor Emmanuel entered Rome! So we read in the May issue of *Evangelical Christendom*, the Rome correspondent of which writes:—

Immense monasteries have sprung up in all parts of the city, where young men are recruited by the hundred for the various religious orders. The convents are constantly multiplied, and nursing sisters of charity monopolise the sick both in the hospitals and at home. No expense is spared in schools and colleges, which openly compete with the Government institutes, and thousands of children belonging to all classes are constantly under the instruction of nuns and priests.

The large number of new churches—though Rome was already full of them—the enormous wealth employed for the tomb of the late Pope, the new chancel at the Lateran, and the magnificent basilica which is to commemorate the reign of this Pontiff, would alone suffice to attest the efforts put forth of late years in Rome. What becomes more and more certain is that another emancipation of Rome is needed. Fire and sword will never overthrow the power of the Popes; it is the Bible that, as Garibaldi foresaw, must liberate Italy.

The Protestant missions in Rome have done nobly, but while they have been labouring with diligence, wealth from all quarters has been pouring into the coffers of the Propaganda. The indestructibility of Christ's Church, is, as men see things, hardly a greater marvel than the recuperative power of the Papacy. Prophecy shows that while one will stand for ever, the other is doomed to destruction.

That God is love, and that true piety involves love to God and man, is a comprehensive truth so fully displayed in the New Testament that we are apt to overlook its enunciation in the Old Testament. The last issue of *The Jewish Chronicle* gives a portion of a sermon recently preached in the Central Synagogue on "Judaism as a Religion of Love," in which it is shown from the Old Testament alone (1) that love is at the base of God's attitude to man, (2) that it is demanded from man by God, and (3) that it is the bond that must hold together man and man. All God's advances are the outcome of love; this was the case under the Law as well as the Gospel. At Sinai He proclaimed Himself merciful and gracious; He loved Israel with an everlasting love; and He draws men with the bands of love (Ex. xxxiv. 6; Jer. xxxi. 3; Hos. xi. 4). Not only must men "love the Lord with all their heart," but they must also (this justifies the third point) love their neighbours as themselves (Deut. xxx. 16; Lev. xix. 18, 34). With an insight that is certainly remarkable, the preacher (Mr. D. I. Freeman) observed: "In the ideals of the greatest prophets, Israel was eventually to mean the whole of mankind. View the mission of Israel broadly, and you will find that, conjointly with the immediate benefit of Israel, the ultimate salvation is for the whole human race."

NEUTRAL GROUND.—Speaking at the meeting of the Leeds Wesleyan Synod, Rev. S. Chadwick said that from his experiences in the services held at the Coliseum, Leeds, he found the people often preferrred to come to services held on neutral ground. He believed there was needed more freedom and brightness in the ordinary services.

THE UNVEILING.—19.

THE SIXTH TRUMPET.—THE SECOND WOE.

II.

What do these symbolic beings, more terrible than even the locusts which they in some degree resemble, signify? I think that substantially, like the locusts, they represent the lusts which war in our members, which war against the soul. But they mean more.

The First Woe was the consequence of sin, the inevitable fruit reaped from the seed that was sown: "His bones are full of the sin of his youth" (Job. xx. 11). The Second Woe is the present penalty inflicted upon sin under the government of God. The effects of sin are not only the natural reaping from that which is sown, but they are God's judicial punishments.

His own iniquities shall take the wicked,
And he shall be holden with the cords of his sins.

The terrible diseases which result from evil living are God's judgments against vice. "Judgments are prepared for scorners, and stripes for the back of fools." And very often the sins themselves are the means by which the judgments are inflicted.

The Third Woe will be fulfilled when the time of the dead is come that they should be judged (xi. 15, 19).

God's four sore judgments—sword, famine, noisome beasts, and pestilence—which fell upon Jerusalem, and have lain heavily upon her during all the Christian ages, have fallen no less upon the Gentile earth. God designates the locusts in Joel (which we have seen symbolize the lusts and desires of the flesh and of the mind) "my great army which I sent among you." The Apostle Paul says, "God gave them up to uncleanness in the lusts of their own hearts...gave them up unto vile affections...gave them over to a reprobate mind" (Rom. i. 24-28). And James's profound question has already been quoted: "From whence come wars and fightings among you? come they not hence, even of your lusts which war in your members?" The ravages of Attila, of whom it was said that the grass never grew where his horses' hoofs had trodden, as well as those of the Saracens, and the Ottoman Turks, and the blood which has soaked the earth in ancient or modern warfare, have all been caused by God's "great army." For "shall there be evil in a city and the Lord hath not done it?"—God permitting it, overruling it, and saying, "Hitherto, but no further."

These two Woes fall upon "the inhabitants of the earth" (viii. 13), a term which, as we have seen before, describes those who are of the earth earthy; men of the world who have their portion in this life; men who are morally the seed of Cain and Ham and Nimrod; of Ishmael and Esau and Midian; of Saul and Jeroboam and Ahab; of Balaam and Balak and Jezebel; of Judas and Demas and Alexander the coppersmith; men of whom Earth is the realm, and Self the ruling principle.

They are proof alike against outward calamities as under the first four Trumpets; the stings of remorse, and the personal judgments of God, as under the first and second Woes. They repent not of their worship of demons, nor of their evil and selfish lives. Though judgment comes in many forms, and though their kindred and companions die around them, those who remain alive remain impenitent. How constantly and painfully this is made evident in everyday experience. "The wicked still do wickedly."

It may be asked whether this description refers to peculiarly wicked people, or whether it includes all who are not Christians. In answer to this: we need to remember that the apostle John in his Gospel and Epistles draws an absolute line between those who are born again, and those who are not; between those who do not believe on the name of the only begotten Son of God, and those who do; between those who practise sin and those who practise righteousness. And so in the Unveiling, there is a fundamental distinction between those who dwell upon the earth and those who dwell in heaven; between those who follow the Lamb whithersoever He goeth, and those who worship the Beast; between those who are sealed with the Father's name in their foreheads and those who have the mark of the Beast in their forehead or in their hand; between the harvest and the vintage; between the harlot and the bride. Many are so near the border on either side that none other than the Lord knoweth them that are his and them that are not; but all who have neglected or rejected the great salvation, all who have heard the Gospel and not obeyed it, will surely be numbered among these who repented not.

"What think you of Christ?" is the test
To try both your faith and your scheme:
You cannot be right in the rest,
Unless you think rightly of Him.

We must not forget also that God's righteous government deals on the same principle with his own people.

As often as ye eat this bread and drink this cup, ye proclaim the Lord's death till He come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily...eateth and drinketh judgment unto himself, not discerning the Lord's body. For this cause many among you are weak and sickly and many sleep. But if we discerned ourselves we should not be judged. But when we are judged we are chastened of the Lord, that we may not be condemned with the world (1 Cor. x. 23-34).

Before the Seventh Trumpet is sounded, and the vision of the Third Woe is seen, which contains the Seven Bowls of wrath, and issues in the judgment of the Great White Throne, the spirit of the Seer is relieved by the vision of the Redeemer, the rainbow-crowned Angel of the Covenant, who, by setting his foot upon the heaving and restless sea of nations, and the consolidated earth of his own people, claims all as his own redeemed possession. For "He is the Propitiation for our sins, and not for ours only, but for the whole world." M.

JERUSALEM.—Miss Ben Oliel has opened a mission dressmaking school for Jewish girls in Jerusalem. An efficient Christian dressmaker, educated at Kaiserswerth, and speaking English, French, and German, has charge of the ten young women in training. Daily Bible teaching is given; a young widow has left because Christ is so constantly pointed to; but on the other hand many discuss the subject earnestly. Prayer is asked that the Holy Spirit may apply the word to their hearts savingly. The school is under the supervision of the Extra-European Council of the Y.W.C.A., and is supported mainly by pledges raised in the various branches of the Y.W.C.A., of which the worker is a member. The treasurer is Mr. Alfred Seeley, The Ferns, Richmond Hill, Surrey.

THE GUARDS' MISSION, 58, Hugh-street, Ebury Bridge, Pimlico, has closed another year's service. Sergeant George Pullinger, the missionary, writes in the seventh report:—"Four meetings are held weekly, to which soldiers and civilians are invited. Christian work among soldiers in London is very different from that in other garrison towns and camps. The barracks are very comfortable, with library, refreshment and recreation rooms, besides the canteen, where (we are only too sorry to say) the men resort to indulge in the drink that is the cause of so much sin and trouble. Then, if he goes out of barracks, the attractions and temptations which beset him on every hand are calculated to draw him away from attending to those things which concern his eternal welfare. We must pray and labour that these fine men shall not be left to perish in their sins without something being done to rescue them."

KESWICK CONVENTION.

JULY 22 TO 27.

In his circular letter announcing this Convention, Mr. Robt. Wilson says:—

We would in meeting together specially seek to be filled with the Holy Spirit. How much of the service of God's loving children is lacking in power, and all but valueless, for want of this "power from on high"? Let us each remember, if we are serving truly, we are "labourers together with God," and go forth in the confident expectation that his power will prevail—if his word, and not our own, is set before others. May his blessed Book ever be to us an infallible guide, preserving us, as illuminated by his Spirit, from the many inventions of men, inspired, too often, by him who is the father of lies, and whose great aim from the first, until now, has been to fritter away the truths of God's Holy Word. When thus tempted by Satan, the Great Master said to him, "Get thee behind Me."

Those who have been sent forth to foreign fields of service have our special sympathy and prayers, that they "may stand perfect and complete in all the will of God." Powerless in themselves, but "strong in the Lord and in the power of his might," He will assuredly "show Himself strong in the behalf of them whose heart is perfect towards Him."

Let us each in drawing together to worship in this Convention, seek to be used of God to help some soul onward; so that not only those who publicly minister the Word to us (for whom we pray) may be blessed and be made a blessing, but that fruit may abound in ministry in the home circles to his glory. Whilst thus watering others, we shall ourselves be abundantly watered, and each rejoice in some service for our beloved Lord, "Shining for Jesus," "till He come."

Mr. John Postlethwaite, Eskin-place, Keswick, will again kindly act as hon. secretary, to whom applications for information respecting lodgings or hotel accommodation may be sent, stating particulars of what is desired.

THE WEAK MADE STRONG.

Several weeks ago, a sad accident occurred to a poor lad who is occasionally subject to epileptic fits. One morning when the elder members of the family were at work, the younger ones at school, and his mother busy in an adjoining place washing, he was left in the kitchen alone. He took his seat before the fire, when suddenly a fit came upon him and he fell forward upon it. His mother hearing a noise hurried into the room, in time to save him from being burnt to death, but too late to prevent him being seriously injured. He was immediately conveyed to the infirmary. His pain was so severe, and his fear so great, that whenever the doctors had to operate upon him it was necessary to strap him down.

One of his medical attendants, however, wisely directed his attention to a text of Scripture, contained in a little book of Mr. Meyer's, which one of the nurses had kindly lent him: "I can do all things through Christ which strengtheneth me." The truth conveyed in these words entirely changed the current of his thoughts. The idea of a loving Saviour present with him, to sustain him in all he was undergoing, and might yet have to endure, came to him with wonderful power. The impression thus made was deepened by Mr. Meyer's remarks upon the text. From this time his sufferings have been borne not only patiently, but joyfully. A bright light has broken in upon his life. In a short time he will probably return to his home. May his testimony there prove a blessing to his brothers and sisters.

Would that many of the doctors and nurses attendant on such institutions were equally ready to direct the attention of poor sufferers to the same source of comfort. M. S. H.

MR. CHARLES D. DOUBLE, of Harvey-street Hall, Hoxton (in connection with Park Church, Highbury), having completed twenty years of service, a "Three Days' Festival" was organised to do honour to the occasion; special anniversary services being held on Sunday, Monday, and Tuesday, May 5-7. Rev. P. Carmichael presided at the public meeting, and the speakers included Revs. P. Hester and Veryman Trimming, and Mr. W. Ives, who presented Mr. Double with a token of loving esteem.

Three Scenes in a Life.

Isaiah xxxvii., xxxviii., xxxix.

It was a day of trouble, and rebuke, and blasphemy. The armies of Sennacherib encompassed Jerusalem, and if proud, boastful words had been heroic deeds, he would certainly have carried their glory into the enemy's land. But to all these the king's commandment was, "Answer him not." And when the letter came so plainly addressed to Israel's God, the good King Hezekiah took it straight to Him for the answer. He "went up unto the house of the Lord, and spread it out before the Lord" (Isa. xxxvii. 14). "God is our refuge and strength, a very present help in trouble" (Ps. xlvi. 1). Stones of difficulty become stones of remembrance through the gracious interposition of God (Mark xvi. 4; 1 Sam. vii. 12). "Thus saith the Lord concerning the king of Assyria, 'He shall not come into this city, nor shoot an arrow there, nor cast a bank against it. I will defend this city to save it.' So he returned with shame of face into his own land" (2 Chron. xxii. 21).

Again, it is a day of trouble. Sickness has come—sickness unto death. A faithful messenger, with a message from a Court beyond which there is no appeal. "Set thine house in order, for thou shalt die, and not live." Who among us would have prayed for life after that? Doubtless, Hezekiah's faith was strengthened by former deliverances, and like that woman of Canaan (Mark vii. 25), who pressed on with her plea to the feet of Jesus, albeit his words were most discouraging, "Hezekiah turned his face to the wall, and prayed unto the Lord." "Call upon Me in the day of trouble, I will deliver thee, and thou shalt glorify Me" (Ps. l. 15). "I have heard thy prayer, I have seen thy tears, behold I will add unto thy days fifteen years."

Again, there is a stir in the Court of King Hezekiah. Messengers arrived from a far country, even from Babylon, bringing letters of congratulation and a royal present! It was a day of prosperity and sunshine, but none the less dangerous; and the man who had received such tokens of the Divine favour—who had but to ask and receive—followed the council of his own heart, and fell into the snare of the enemy. "Satan's opportunity is—a soul off its guard." What a solemn lesson for the child of God! When we have got our prayers abundantly answered, "with signs following," all the more need have we to "watch and pray." As long as we are down here we shall be within reach of the enemy's fire, and there will be that in our hearts ready to respond to his temptations. There was only One who could say, "The prince of this world cometh, and hath *nothing* in Me" (John xiv. 30). Paul, caught up into the third heaven, and hearing words unutterable, still needed "a thorn in the flesh" to keep him humble. "A messenger of Satan," through the mercy of God, defeated the devil's own plan. Better a thorn in the flesh than a wound in the soul. Better to suffer than to sin.

Hezekiah did not spread out these letters before the Lord. Had he done so he would have seen "the writing between the lines," and the whole affair would have worn a different aspect. "As for me, my feet were almost gone, my steps had well nigh slipped. . . . . Until I went into the sanctuary of God" (Ps. lxxiii. 2, 17). Ah! how we need to turn the light of the sanctuary on all our arrangements and transactions.

Child of God, are you in doubt or perplexity as to your path? You stand at "a place where two ways meet." You know not which to choose! Yet, "why dost thou cry aloud" as if there were none to help? "Is there no King in thee? Is thy Counsellor perished?" (Micah iv. 9). "If any man lack wisdom, let him ask of God." By patient waiting upon God light will arise, or if not, He will lead you safely through the darkness:—

It is better to walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with Him
Than go alone by sight.

"Hezekiah was *glad* of them." There is something wrong when a child of God confides in worldlings, and is "glad" of their company. Sooner or later he will find it is a deceitful world. "The staff of a broken reed, whereon if a man lean, it will go into his hand and pierce it." (Our enemies themselves being judges, Isai. xxxvi. 6.) This is not the way to become a blessing to the world. The more utterly separate that we are, the more power will we have with God and man. Jesus drew the line straight and clear in one sentence twice repeated. "They are not of the world, even as I am not of the world" (John xvii. 14, 16).

"The world seeks for joy: they seek everywhere but in Christ. The world advertises its great days, but we only look for one great day, the day when we shall see Him as He is. The world has its banquets, but they have no charm for us, for He has brought us to the banqueting-house, and his banner over us is love. The world has its reformation schemes; we know of only one remedy, and that is Christ."

Marvel not that Christ in glory,
All my inmost heart hath won,
Not a star to cheer my darkness;
But a light beyond the sun.
I have seen the face of Jesus—
Tell me not of aught beside;
I have heard the voice of Jesus—
All my soul is satisfied.

A satisfied soul cares not to wander! Hezekiah "shewed them *his* treasures." And are "silver and gold" and such like the "treasures" of a child of God? Surely no! "My soul shall make her boast in the Lord." The only safe boasting for a pardoned sinner! In speaking of ourselves, even of our spiritual attainments, there is considerable danger, because of the presence of the great enemy, and because of the pride that may be lurking in our own hearts. "Wherefore let him that thinketh he standeth, take heed lest he fall" (1 Cor. x. 12).

There is a man who often stands
Between me and Thy glory,
His name is self—
My carnal self
Stands 'twixt me and Thy glory.

Oh mortify him, mortify him,
Put him down, my Saviour;
Exalt Thyself alone; lift high
The banner of the Cross, and in its folds
Conceal the standard-bearer.

B. Campbell.

Banchory, N.B.

WORK IN BOMBAY.—Mr. M. H. Mody, known to many friends in England, is about to revisit this country, with Mrs. Mody. A sister of the latter has recently died in England, and this, with Mr. Mody's poor health, has made the visit advisable. They hope to reach our shores about the end of May. The work carried on by these friends in Bombay, among young people, and in the open air among Parsees, Hindoos, and Mohammedans, continues to prosper. During their absence it will be cared for by Mr. and Mrs. Fuller, of the Christian Alliance Mission. An enlarged effort is being made on behalf of work among Jews. Mr. and Mrs. Mody, during their short stay in England, would be glad to address gatherings of friends interested in India. Letters to them may be addressed to the editor's care.

ANSWERS TO PRAYER.—1.

By an OLD SOLDIER.

"And why take ye thought for raiment?"

On leaving the army I was engaged, as clerk, by a prosperous building firm in the neighbourhood of the town in which I had settled down, and, with salary and pension together, was doing fairly well. I was married, and had a family of children dependent upon me, only one of whom, a lad of fourteen, was earning; the kindness of my employers having created an opening for him, thus the wolf had been effectually kept from our door. But "man is born to trouble as the sparks fly upward," and for the first time in my life dark shadows cast their painful gloom upon me.

A slight throbbing, painful sensation in the forefinger of my right hand one morning, followed by increased pain and swelling, in a few days compelled me to desist from work—"not for long," it was thought at first, but as fingers of either hand became successively attacked with phlegmons, full eighteen months had elapsed before I was rid of the malady, and to this day I bear traces of the surgical knife and its ineffaceable mutilations.

"You will never be able to use a pen again," said the doctor; and so the firm presented me with a five-pound note, and filled up my place.

But our resources had been severely strained during the eighteen months before I began to feel myself able to get to work again.

One evening my son came home from work without his overcoat. A tramp, he said, had made off with it whilst he was engaged football playing with other boys. "What am I to do, father? The weather is so very cold, and the mornings so dark, and the way so long to the yard." "Well, my son, you must take my overcoat, and *I will trust in the Lord to provide me with another.*"

Long and weary weeks indeed followed the transfer of my own overcoat to my son, but none had come to supply its place. "Had God forgotten to be gracious?" I sometimes asked myself, "Is his mercy clean gone from me for ever?" And then would come to my mind such passages as—

Firm as a rock his truth shall stand
When rolling years have ceased to move.

But one day with faithless thoughts I roamed from room to room as if in search for something I had lost. I paused an instant before the table upon which lay our family Bible. Reverently inserting my hand, it opened at the 50th Psalm, and in an instant the fifteenth verse attracted my notice—"Call on Me in the time of trouble, I will hear and deliver thee."

As though I had sustained an electric shot I threw up both hands, exclaiming "There! There! Fool that I have been all this time, charging the Lord instead of myself with unfaithfulness. See here is his promise awaiting me." I hastened upstairs to my bedroom, and, falling on my knees, besought pardon of my sin, and pleaded the promised help according to his Word. My petition was definite—as all petitions ought to be—I was in want of an overcoat, and my prayer was "That the Lord would be pleased to send me an overcoat."

The last sentence was still on my lips when my daughter came in to say that a gentleman was waiting below to see me.

"How do ye do, Mr. C——; how do ye do?" and before I could reply the visitor—our incumbent—taking me by the arm, said in a whisper, "You will excuse me, Mr. C——, but I thought you might know what to do with an overcoat, as the weather is still very cold. I have ordered two to be taken to the parsonage. Will you send and fetch one away, if it suits you? Good morning—good morning!" and he grasped my hand with a vice-like grip. The next moment the good man was in the street walking at a pace and rate as if dreading pursuit, or as though fearing the echo of the praise of his good deed should overtake him.

In recording this striking fulfilment of the promise which had led me in so singular a manner to ask the Divine help on this occasion, I have always felt it binding on me by a sense of gratitude to carry out the latter part of that promise—"to glorify God" by telling of what He had done for me "in time of trouble"—indeed, so timely was the fulfilment of the Divine promise on this occasion, that it literally bears out the prophetic declaration of Isa. lxv.: "Before they call, I will answer; and while they are yet speaking, I will hear." Even so, before I began my supplication the good minister must have started on his errand of mercy—arriving just as I ceased.

The Faith of God's Elect.

1 Sam. xvii.

By REV. F. B. MEYER, B.A.

In the valley of Elah to-day, the traveller finds the remains of an immense terebinth. Perhaps this gave it its name, "the valley of the terebinth." Starting from the neighbourhood of the ancient city of Hebron, the valley runs in a north-western direction towards the sea; it is about a mile across, and in the middle there is a deep ravine, some 20 feet across, with a depth of ten or twelve feet. Winter torrents have made this their track.

Having recovered from the chastisement inflicted on them by Saul and Jonathan at Michmash, the Philistines had marched up the valley of Elah, encamping on its western slope between Shochoh and Ephes-dammim, a name with an ominous meaning, "the house of blood," probably because on more than one occasion it had been the scene of border forays. Saul pitched his camp on the other side of the valley; behind them the Judean hills, ridge on ridge, to the blue distance, where Jerusalem lay, as yet in the lands of the Jebusite.

That valley was to witness an encounter which brought into fullest contrast the principles on which God's warriors are to contend, not only with flesh and blood, but against the principalities and powers of darkness. Three figures stand out sharply defined on that memorable day.

First, *the Philistine Champion.* He was tall—9ft. 6in. in height; he was heavily armed, for his armour fell a spoil to Israel, was eagerly examined, and minutely described; they even weighed it and found it five thousand shekels of brass, equivalent to two hundredweight; he was protected by an immense shield, borne in front of him, so as to leave his arms and hands free; he wielded a ponderous spear, whilst sword and javelin were girt to his side; he was apt at braggadocio, talked of the banquet he proposed to give to the fowls and beasts, and defied the armies of the living God.

Second, *Saul.* A choice young man and a goodly: there was not among the children of Israel a goodlier person than he, from his shoulders and upward he was higher than any of the people. He had also a good suit of armour, a helmet of brass, and a coat of mail. In earlier days, when he had blown the trumpet its notes had rung throughout the land, stirring all hearts with anticipations of certain victory. Even now, the formula of his former faith and fervour came easily to his lips, as he assured the young shepherd that the Lord would certainly be with him; but he dared not adventure himself in conflict with what he reckoned were utterly overwhelming odds; he was near daunting David with his materialism and unbelief. "Thou art not able to go against this Philistine to fight with him, for thou art but a youth, and he a man of war from his youth."

Third, *David.* He was but a youth, and ruddy, and withal of a fair countenance. No sword was in his hand; he carried a staff, probably his shepherd's crook; no armour had he on, save the breastplate of righteousness, and the helmet of salvation; no weapon, but a sling in his hand, and five smooth stones which he had chosen out of the torrent bed, and put in the shepherd's bag which he had, even in his scrip. But he was in possession of a mystic spiritual power, which no onlooker could have guessed, and which he might have found it difficult to define. The living God was a reality to him. His countrymen were not simply, as Goliath insinuated, servants to Saul; they were the army of the living God. When he spake of armies, using the plural as of more than one, he may have been thinking of Jacob's vision of the host of angels at Mahanaim, or of Joshua's, when the Angel of the Covenant revealed himself as captain of the Lord's host that waited inside under arms, prepared to co-operate with that which Israel's chieftain was about to lead across the Jordan. As likely as not, to the lad's imagination the air was full of horses and chariots of fire, of those angel hosts, which, in after days he addressed as strong in might, hearkening unto the voice of God, and hastening to do his pleasure, in all places of his dominion. At least, he had no doubt that the Lord would vindicate his glorious name, and deliver into his hands this uncircumcised Philistine.

LET US STUDY THE ORIGIN AND TEMPER OF THIS HEROIC FAITH.

It had been born in secret, and nursed in solitude. As day after day he considered the heavens and earth, they appeared as one vast tent, in which God dwelt. Nature was the material dwelling-place of the eternal Spirit, who was as real to his young heart, as the works of his hands to his poet's eyes. God was as real to him as Jesse, or his brothers, or Saul, or Goliath. His soul had so rooted itself in this conception of God's presence, that he bore it with him, undisturbed by the shout of the soldiers as they went forth to the battle, and the searching questions addressed to him by Saul.

This is the unfailing secret. There is no short cut to the life of faith, which is the all-vital condition of a holy and victorious life. We must have periods of lonely meditation and fellowship with God. That our souls should have their mountains of fellowship, their valleys of quiet rest beneath the shadow of a great rock, their nights beneath the stars, when darkness has veiled the material and silenced the stir of human life, and has opened the view of the infinite and eternal, is as indispensable as that our bodies should have food. Thus alone can the sense of God's Presence become the fixed possession of the soul, enabling it to say repeatedly with the Psalmist, "Thou art near, O God."

It had been exercised in lonely conflict. With a beautiful modesty David would probably have kept to himself the story of the lion and the bear, unless it had been extracted from him by a desire to magnify Jehovah. Possibly there had been many conflicts of a similar kind, so that his faith had become strengthened by use, as the sinews of his wiry young body by exertion. In these ways he was being prepared for this supreme conflict.

What we are in solitude, we shall be in public. Do not for a moment suppose, O self-indulgent disciple, that the stimulus of a great occasion will dower thee with a heroism of which thou betrayest no trace in secret hours. The crisis will only reveal the true quality and temper of the soul. The flight at the Master's arrest will make it almost needless for the historian to explain that the hour which should have been spent in watching was squandered in sleep. It is the universal testimony of holy men that lonely hours are fullest of temptation. It is in these we must conquer if we would be victorious when the eyes of some great assembly are fastened upon us.

It stood the test of daily life. There are some who appear to think that the loftiest attainments of the spiritual life are incompatible with the grind of daily toil and the friction of the home. Emancipate us from these, they cry. Give us nothing to do except to nurse our souls to noble deeds, deliver us from the obligations of family ties, and we will fight for those poor souls who are engrossed with the cares and ties of the ordinary and commonplace.

It was not thus with David. When Jesse, eager to know how it fared with his three elder sons, who had followed Saul to the battle, bade David take them rations, and a present to the captain of their division, there was an immediate and ready acquiescence to his father's proposal, "he rose up early in the morning, and took, and went, as Jesse had commanded him." And before he left his flock he took care to entrust them with a keeper. We must always be careful not to neglect one duty for another; if we are summoned to the camp, we must first see to the tendance of the fold. He that is faithful in the greater must first have been faithful in the least. It is in the home, at the desk, and in the Sunday-school, that we are being trained for service at home and abroad. We must not forsake the training-ground till we have learnt all the lessons God has designed it to teach, and have heard his summons.

It bore meekly misconstruction and rebuke. Reaching the camp, he found the troops forming in battle array, and ran to the front. He had already discovered his brothers, and saluted them, when he was arrested by the braggart voice of Goliath from across the valley, and saw, to his chagrin, the men of Israel turn to flee, stricken with sore affright. When he expressed surprise, he learnt from bystanders that even Saul shared the general panic, and had issued rewards for a champion. So he passed from one group to another of the soldiery, questioning, gathering further confirmation of his first impressions, and evincing everywhere the open-eyed wonder of his soul that "any man's heart should fail because of him."

Eliab had no patience with the words and bearing of his young brother. How dare he suggest that the behaviour of the men of Israel was unworthy of themselves and their religion. What did he mean by inquiring so minutely after the particulars of the royal reward? Was he thinking of winning it? It was absurd to talk like that. Of course it could only be talk, but it was amazing to hear it suggested that he, too, was a soldier and qualified to fight. Evidently something should be said to thrust him back into his right place, and minimise the effect of his words, and letting the bystanders know who and what he was. "Why art thou come down? With whom?" he said, with a sneer, "hast thou left those few sheep in the wilderness?" Ah! what venom, as of an asp, lay in those few words. David, however, ruled his spirit, and answered softly. "Surely," said he, "my father's wish to learn of your welfare was cause enough to bring me here." It was there that the victory over Goliath was really won. To have lost his temper in this unprovoked assault would have broken the alliance of his soul with God, and drawn a veil over his sense of his presence. But to meet evil with good, and maintain an unbroken composure, not only showed the burnished beauty of his spirit's armour, but cemented his alliance with the Lamb of God.

To bear with unfailing meekness the spiteful attacks of malice and envy; not to be overcome by evil, but to overcome evil with good; to suffer wrong; to possess one's soul in patience; to keep the mouth with a bridle when the wicked is before us; to pass unruffled and composed through a very cyclone of unkindliness and misrepresentation—this is only possible to those in whose breasts the dove-like Spirit has found an abiding place, and whose hearts are sentinelled by the peace of God; but these are they who bear themselves as heroes in the fight. A marvellous exhibition was given that day in the valley of Elah that those who are gentlest under provocation are strongest in the fight, and that meekness is really an attribute of might.

It withstood the reasonings of the flesh. Saul was very eager for David to adopt his armour, though he dared not don it himself. He was taken with the boy's ingenuous earnestness, but advised him to adopt the means. "Don't be rash; don't expect a miracle to be wrought; by all means trust God, and go. But be wise. We ought to adopt ordinary precautions."

It was a critical hour. Had David turned aside to act on these suggestions, he would certainly have forfeited the Divine alliance, which was conditioned by his guileless faith. There is no sin in using means, but they must come second, not first; they must be such as God suggests; it is a sore temptation to adopt them as indicated by the flesh, and hope that God will bless them, instead of waiting before Him, to know what He would have done and how. Many a time has the advice of worldly prudence damped the eager aspiration of the spirit, and hindered the doing of a great deed.

But an unseen hand withdrew David from the meshes of temptation. He had already yielded so far to Saul's advice as to have donned his armour and girded on the sword. Then he turned to Saul and said, "I cannot go with these," and he put them off him. It was not now Saul's armour *and* the Lord, but the Lord alone; and he was able, without hesitation, to accost the giant with the words, "The Lord saveth not with sword and spear."

His faith had been put to the severest tests and was approved. Being more precious than silver or gold, it had been exposed to the most searching ordeal, but the furnace of trial had shown it to be of heavenly temper. Now let Goliath do his worst; he shall know that there is a God in Israel.

The Evangelist:

HIS GIFT, CHARACTER, AND WORK.

A PAPER READ AT
THE RECENT CONFERENCE OF EVANGELISTS,
By Mr. W. R. LANE.

There are three Scriptures in which the word Evangelist occurs: Eph. iv. 11, Acts xxi. 8, and 2 Tim. iv. 5. The prominent thought in Ephesians is that the evangelist is the gift of the ascended Christ. In the Acts we see a man on whom that gift has been bestowed. This naturally leads to the consideration of the character of the evangelist. In Timothy it is the work that seems to be emphasised. "Do the work of an evangelist."

These Scriptures suggest to us, therefore, the subject of "The Gift, Character, and Work of the Evangelist."

I.—THE EVANGELIST'S GIFT.

In Eph. iv. we see the heavenly origin of true ministry. It begins with the exalted Lord and Head of the Church. He is the Sovereign Disposer of all gift and power. He gives to every man his work; and He apportions our service not according to our merit or even our natural capacity, but according to his own good pleasure. We must trace our service as well as our salvation back to the spring of his eternal grace. Our Lord Christ is exalted not only to give repentance and remission of sins, but also to bestow upon his Church graces and gifts for the furtherance of his Gospel and Kingdom amongst men. All fulness dwells in Him. He is the one source of life and power. The Church may make an *order* of evangelists, but the Living Christ alone can create an evangelist. In the Gospels we see the lowly Jesus on earth among men. He was ever the true Evangelist, for He travelled from city to city and from village to village, preaching and *showing* the glad tidings of the Kingdom of God; and in this He was our perfect example. In the Epistles we see Him exalted in heaven. He went up with the shout of a conqueror laden with the spoils of battle, and gave gifts to men, and in the distribution of those gifts "He gave some evangelists." He descended to the cross of shame that there might be a Gospel to preach, and He ascended to the throne of glory, and endowed men to preach it.

Provision is made for the sure foundation of the Church in apostles and prophets, for the building up of the Church in pastors and teachers, and for the extension of the Church in evangelists. Long ago Jesus said: "Other sheep I have. . . . Them also I must bring"; and He is realising his gracious purpose to-day in the evangelistic grace and energy bestowed upon his Church. Every true Gospeller is an appeal to the sons of men from the tender heart of the Son of God. He was "moved with compassion" to a perishing world when "He gave some evangelists."

Thus we see ourselves in this sacred service placed by sovereign grace in direct and intimate fellowship with our living Lord and Saviour in heaven. Our work is *from* Him, and *in* Him, and *to* Him. We do well to begin the consideration of the subject where the subject begins. Let us draw near with lowly and grateful hearts, and worship Him who has put in us—even us—the word of reconciliation, and as we abide this day together in his presence may we learn anew the old lesson that *all* our springs are in Him.

II.—THE EVANGELIST'S CHARACTER.

Acts xxi. 8 brings before us the man, the only man to whom the Holy Spirit has definitely attached the title of "the evangelist." No doubt the title "sprang out of the reality," as Alford says: that is, he got the name by doing the work; but in any case a man so denominated in the Word must be of special interest to us in our conference to-day.

In Acts vi. we get some references to him which may enable us to form some conception of his character as a *disciple* before he became a public minister. He was one of the seven selected by the Church for the diaconate. Of "honest report"; well spoken of by all. A Christian man of known godliness and blameless life, his sterling, stainless character commanded the esteem and the faith of the disciples. And he was one who not only had the Spirit of God, but who had proved himself as possessing that Spirit in marked and rich fulness. He had evidently learned the need of being filled with the Spirit for the daily walk of ordinary disciple life, and so he *became* qualified for the prominent service to which he was afterward called. It is worth noting, by the way, that Philip and his six brethren do not volunteer for this work on the assumption that they are full of the Holy Ghost. The command, "*Look ye out*" seven men, seems to imply that the men with the needed fitness would not be likely to thrust themselves forward. The Spirit-filled man will not need to call the attention of the disciples to the fact. They will likely "look him out" when the moment comes. He "purchased to himself a good degree," while at the work of serving tables, and soon Philip the deacon became Philip the evangelist.

When the persecution arose after the death of Stephen, he went to Samaria, where he was the means of the first great Gospel awakening outside Jerusalem. Acting on the marching orders given to the Church, he became a witness in Samaria. Multitudes turned to the Lord, and there was great joy in that city. Next, we find him in the lonely desert, after one sheep that was lost. The success of the Samaritan revival did not spoil him for a bit of quiet wayside service. He can talk to the crowd, but he can just as happily talk to one man. At the call of God, he cheerfully leaves the glad awakened city, where eager throngs were hanging upon his lips, to hold a mission in a chariot with one soul. The eunuch, with the saving knowledge of Jesus in his heart, went home rejoicing, and Philip preached his way down to Cæsarea. He could no more stop preaching than the lark in the summer sky could stop his singing.

At Cæsarea we get a glimpse of his home-life. Yes, itinerant gospeller as he was, he had a home, and a blessed home, too, for his four daughters are consecrated to God, and gifted in some eminent way for his service. He did not neglect his own vineyard. He built the wall over against his own house. The Gospel which he preached in Samaria he lived in Cæsarea. He seems to have had a comfortable dwelling (I have an idea that in those early days of first love evangelists must have been very well cared for), fit to entertain Paul and his company, and he gave them all a warm, hospitable welcome to it.

Now, underlying this man's public evangelising, was evidently a sweet and a beautiful life, a noble Christian character. His practice was a commentary on his preaching. "He lives," said Luther once of a friend, "he lives what we preach." And is not, dear brethren, this question of personal godliness of most supreme and vital moment? We must be, first of all, not preachers, but Christians, if our ministry is to be what God means it to be. Dr. Stalker says, "The effect of a sermon depends, first of all, on *what* is said, next on *how* it is said, but hardly less on *who* says it." We must never forget that the personal character of the worker will to a large extent determine the character of his work. Not only what we say and what we do must be considered, but also what we are. Behind the saying and the doing is the *being*. "As the man is, so is his strength." The best preparation for service, therefore, is the preparation of self. "Take heed to thyself, and to the doctrine, and continue in them, for in doing this, thou shall both save thyself, and them that hear thee." Those who would save others, must save themselves. Our whole manhood must be brought powerfully under the influence and control of the Gospel if we would effectively preach it to others. "He that means as he speaks," said holy Richard Baxter, "will surely do as he speaks. One proud, surly, lordly word, one needless contention, one covetous action, may cut the throat of many a sermon."

"Neglect not the gift that is in thee," said the aged Paul to the young evangelist Timothy. Even though the gift be divinely bestowed, it must be cared for and cultivated by earnest and ceaseless prayer. The further exhortation of the apostle in the second Epistle seems to indicate that Timothy had been neglecting his gift, and that he had "somewhat declined." "Stir up the gift that is in thee," he says, lit., "Rekindle it into a flame." The fire is there, but it is getting low for the want of a vigorous stir. Oh, my brothers, is there a word of counsel and warning, perhaps of reproof, for you and me in this exhortation? Does the sacred altar-fire of God burn and flame within us as once it did? Have we as much inward vital godliness as our hearers often credit us with? The question is not, how much of truth do I know, but, how much of it burns like a fire in my soul.

There are hungry souls all about us crying out for bread, but there is also a soul within us which will famish if it be neglected. The word of God must be our bread to eat, as well as our seed to sow. We do not preach too much, but do we pray too little? We have not cared too much for others, but have we cared enough for ourselves? In the incessant "go" of missions, with all that that means, not only of public meetings, but of personal dealing with inquirers and others, and of the demands of social life between whiles, in the homes where we are being kindly entertained, it is alas! too easy to miss the blessing of the quiet hour alone with God.

It will often need the most determined effort to withdraw from the rush of busy service among men to the hush of the solemn presence of God. There is a beautiful illustration of this in 2 Sam. vii. 18: "Then went King David in and *sat* before the Lord" in grateful and hallowed communion. And *after this* he smote and subdued the Philistines. There is a moral order in all this which is full of suggestion to us. He *went in* as a trustful worshipper, and he *went out* a triumphant warrior. If we learn to sit before the Lord like David in ch. vii. we shall stand before our foes like David in ch. viii. If we would be remembered of God on the battlefield, He must be remembered of us in the sanctuary. My brothers, our deep, urgent need lies here. We *must* be more with God. I am speaking at least for one when I say this. In the still hour there will come a mightier inflow of Christ's mysterious virtue and life to our souls. Our own spiritual life will become more vigorously and firmly rooted.

The truths of the Gospel will more thoroughly penetrate our inmost being. Our messages will then bring deep conviction to men because we ourselves are deeply convicted by them.

The great and solemn realities of Christ and his cross, holiness and sin, judgment and eternity, will become realities to our hearers because they are so real to us.

> Be what thou seemest: live thy creed;
> Hold up to earth the torch Divine;
> Be what thou prayest to be made;
> Let thy great Master's step be thine.

III.—THE EVANGELIST'S WORK.

The sphere of the evangelist's work is the world rather than the church. His desire is to bring Christ to hearts and lives where Christ is not known. If his ministry be in the power of the Holy Ghost, it will stir up and revive saints; but its main business is to save sinners. The careless will be awakened to concern, sinning men will repent, the halting come to a solemn decision, the earnest inquirer will be guided into rest and peace. Believers will be added unto the Lord. And thus the hearts of pastors, parents, Sunday-school teachers, and many an obscure but faithful worker will be gladdened and encouraged. These are some of the signs which will assuredly follow the work of a God-sent evangelist.

The title explains both the work and the means by which the work is to be done. He is one who announces good tidings. If we would make full proof of our ministry, we must make much of the message. The character of the messenger, as we have seen, is important, but the nature of the message is all-important. Paul told the Corinthians that he had begotten them in Christ Jesus by the Gospel (1 Cor. iv. 15), and in chapter xv. he repeats a summary of that Gospel, which he had preached unto them, which they believed and by which they were saved. Christ's death for sin and his resurrection according to the Scriptures were the fundamental parts of his Gospel. There is far more, of course, in this message than appears on the surface; much is implied that is not plainly stated. It is true he grounds everything upon the indisputable facts of the death and resurrection of Christ; but he carefully explained to them the meaning of these facts. He says not only "Christ died," that is a fact; but he says, "Christ died for our sins," that is a doctrine. He shows the relation between their sins and his death. The cause of his death was their sins; and he goes on to explain the vital connection between the perfect atonement for their sins and Christ's resurrection. The facts that Christ died and rose again, become the Gospel of peace and comfort to me only when the meaning of those facts enters into my soul. One Greek word which is often translated "preach" (for instance, Acts xiii. 38) means to "tell thoroughly." We must make the way clear, and make the message plain. Preach Christ, explain what He has done and is doing *for* men, what He can do *in* men,

and what he becomes *to* men who trust Him. Preach the Cross, as the manifestation of Divine love and the measure of human sin. Preaching Christ means preaching the atoning blood, as the only ground of Divine forgiveness. The cross is the way from God to men, and from men to God. The God of Calvary is the God of Sinai, and He can clear the sinner from condemnation, only because the sinner's Substitute has been condemned for him. There is no standing for the sinner in the presence of God, nor ever will be, but in the merits of the Lord Jesus Christ.

Proclaim the pity of Jesus that inclines Him to save and the power of Jesus that enables Him to save. Show how that salvation means deliverance from the everlasting judgment of sin, but emphasize also the powerful and beneficent effects of the Gospel in men's hearts and lives in this present world.

The subject of sin will be solemnly prominent in all Gospel testimony that aims at the conscience. The message must cut and cut deeply if the results are to be abiding. The Holy Spirit comforts, but He first convicts. We must indeed give a "clear testimony to all the doctrines which constitute or lie around the Gospel." God give us the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, that we may in very deed preach the Gospel WITH THE HOLY GHOST sent down from heaven.

With the Independents.

THE meetings of the Congregational Union of England and Wales, held last week, were presided over by Rev. URIJAH R. THOMAS, of Bristol, whose public services, fruitful ministry, and genial brotherliness well deserve the honour which his brethren have put upon him. The business meeting was quiet and untroubled by any of those questions which have sometimes created great excitement; nothing relating either to doctrine or practice called forth opposing views.

The report, read by Rev. W. J. WOODS, contained references to evangelistic work which were of much interest. Help has been given by the Union to a church in Paris, from which encouraging results are reported. Mr. Anderson's ministry there, the report says, "is as if one stood casting seed into a rapid river, but it is gratifying to learn that he is constantly receiving evidence that the incorruptible seed of the Word of God, borne afar upon that swift current, is germinating in distant lands and bringing forth the fruits of righteousness."

WORK IN THE VILLAGES.

The report of the Union calls special attention to the weakness of village churches, which are constantly suffering from the drift of the population from the country to the towns. On Tuesday morning the subject came up again in the assembly at the City Temple, when there was some earnest and practical speaking, notably that of a plain evangelist from Huntingdonshire, who was both full of facts and burning with zeal. So caught was the assembly with his artless eloquence that he had a double share of time allowed him; and it was feeling the touch of reality as he told the story of his work in the midst of fourteen villages, how he had reopened a deserted chapel, and gathered into it a large congregation; how he had drawn the rustics from their sinful pleasures at the holiday season, and got them under the influence of the Gospel; and how, night after night, the chapels were opened for some good purpose. A touch of deep pathos was added to his powerful speech when he told how he was entirely without money when the first of his two children was born, and how the sum of two shillings and eleven pence was collected for him the next day. A thoroughly practical and resolute spirit was in the assembly, one minister offering to do without a new coat, and give the money to the villages.

The same spirit reappeared in the annual meeting in the evening. The smallness of the place of meeting was helpful to freeness of speaking, and promises of money help came in freely. The great lack, it seemed to us, was an absence of an appeal to those highest motives which can move the soul. The most effectual way of rousing Christian men is by appealing to the Cross and its infinite meanings, and although we are sure the speakers were all in sympathy with that power of God, they did not make it so manifest as they might have done; but the village will feel the good effect of the meeting for many a day.

THE CHAIRMAN'S ADDRESS.

The address by Mr. THOMAS was on a characteristic subject, and was handled in a characteristic way. Brotherhood was the topic of a man who is pre-eminently brotherly. It was wide enough to allow of the introduction of everything human, and full use was made of its comprehensiveness. To give even an outline of it would be impossible; some of its points are referred to in our "Notes and Comments." Its chief value lay in the application of the Christian brotherly spirit to the needs of this time, both in the Church and in the world, and great insistence was laid on the impossibility of attaining to a solution of any of the vexed questions of the day apart from Christian truth and grace.

THE LONDON MISSIONARY SOCIETY.

One of the chief features of the work were the meetings of the London Missionary Society. The prayer meeting on Monday was crowded, and was a time long to be remembered. Rev. J. P. GLEDSTONE, who presided, said that the history of the Society during the last hundred years seemed to have written right across it, in luminous letters, the great word—GOD. The manner in which the idea of a society for the evangelisation of the world fastened on the minds of various men in various places, and the impulse and call by which they came together to do a common work, were clearly from God. The smallness of the beginning was another evidence of Divine working. "Splendid beginnings" are apt to mean ignominious endings; but the grain of mustard seed grows till it becomes a great tree. The time of the beginning of the Society and the time when different missionaries entered the lands of their adoption, showed the determining wisdom of God, who fixes the times and the seasons. The power which had attended the preaching of Christ was evidence that God had been working, as He never fails to work when Christ is the theme. The manner in which difficulties, always arising, now in one form and now in another, had been met and overcome, proved the faithfulness of God. Every difficulty had marked a new development and an onward step.

WOMEN AND MISSION WORK.

The meeting for women was a success; there was more life and power than in the earlier days of the women's assembling; an undeveloped vein of influence is being opened up. The change is especially visible in the larger part which is taken by women in the general meetings. On Thursday morning half the time was given to women's work, and Mrs. BRYSON, of Tientsin, spoke well on the things she has seen. Very touching were the instances she gave of the gratitude of the Chinese for kindness shown to them and services done to them; and very tender was the reference she made to the little English burying-ground outside Tientsin, where Gilmour and Roberts and other missionaries are laid. The way in which some Chinese converts will deny themselves in order to aid the truth recalls the widow in the Gospels. Mr. LEWIS, of Bellary, also had valuable testimony to give on this subject of women in India, and their marvellous power in aiding the Gospel. When a new Christian home is constituted there, both husband and wife being Christians, the effect is great, because the contrast with heathenism is great. One heathen mother testified that the home of her Christian son and daughter-in-law was heaven; she wanted no better heaven, but her Fakir son lived on a dunghill, and his home was hell; she did not remain a heathen much longer. Mr. Lewis brought out very clearly the suggestive fact that, whereas woman in India is harshly and unjustly treated, yet her influence in retaining men in heathenism is enormous; the wish of mother or of grandmother prevails. Evidence abounds that that country is indulging a profound change which reaches to the very foundations of life.

PRINCIPAL FAIRBAIRN'S SERMON.

One of the great features of the Centenary was the sermon by Dr. FAIRBAIRN, which was preached to a vast congregation in the City Temple. He chose for his text the same passages as did Dr. Haweis, when he preached at the formation of the L.M.S., viz., Mark i. 14, and xvi. 15. The first part of the sermon dealt with the preaching of Jesus. Where did He preach? Galilee, the country, not the city. To whom did He preach? To plain, simple people. In a brilliant antithetical passage the preacher contrasted fanaticism with enthusiasm. The wondrous thing was that though He made them enthusiasts, they were not fanatics. Fanaticism is zeal for trifles; enthusiasm is zeal for humanity. Fanaticism marked the priests of Jerusalem; enthusiasm marked the Apostles in Galilee. Fanaticism erects a city and keeps it sacred; enthusiasm takes a religion and makes it universal.

What did He preach to these people? The Gospel of the Kingdom, into which men could enter only by repentance and faith. In the second part of the sermon, Dr. Fairbairn gave full play to his love of history and philosophy. To summarise this long and closely welded portion of the sermon would require more space than we can command. This is worth noting—"Pity for suffering is not the same as love for souls." Jesus goes deeper than the mere pain which excites compassion—to the need of the soul which He seeks to save. Dr. Fairbairn insisted that, if missions are to extend, England must be held for Christ. Weakness here will be weakness to the farthest extremity. He pleaded also for our men and women to give themselves to this service. The sermon, which was an hour and a-half long, was spoken without the aid of a note, and so absorbed was the preacher in delivering it, that he never observed a lady who was carried out of the gallery in a fainting fit. Fine as it was, however, it hardly seemed to blaze with evangelistic fervour, and its last words, a quotation of some lines from Robert Louis Stevenson, struck one as peculiarly feeble.

THE MEETING AT QUEEN'S HALL.

The Centenary year called for a special meeting at a time convenient for all. The conversazione at the Queen's Hall, followed by a public meeting, met a great need and drew an enormous audience. The Lord Chancellor presided, and touched upon some of the historical points which the Centenary suggested, and also upon some of the objections urged to missionary work. The foreign secretary, Rev. R. WARDLAW THOMPSON, dealt more fully with the lessons of the century, and gave a good deal of attention to the Society's financial position. Five millions and a-half pounds sterling have been raised for work in that time; one million and a-half of it by converts and sympathisers living in foreign parts; it looked much, but was only the price of a few ironclads, which are out of fashion and useless almost as soon as they are built. He made extended reference to the case of Madagascar, and while anxious to avoid all political references, nevertheless expressed bitter regret that a strong nation like France should assail a feeble nation like the Malagasy, and endanger the young church which is promising to be so useful. He pointed out that France was troubling Tahiti, the first station of the L.M.S., fifty years ago, when the jubilee of the Society was being celebrated. Mr. Thompson's words, together with a sympathetic resolution passed by the Congregational Union, will show the Malagasy Christians that they are not forgotten.

Rev. E. P. RICE, from India, showed, in a thoughtful speech, how India is being changed in thought and life. Dr. Muirhead spoke powerfully from his experience as a Chinese missionary, his venerable appearance, glowing earnestness, and direct speaking recalling the days that are past. His admiration for the moderation of Japan in ceding Port Arthur and other conquests is great, and he has a firm conviction that the result of the war will aid the spread of the Saviour's Kingdom in China.

Medical missions had much attention given to them at the Thursday morning meeting, and the Watchers' Band had a most successful gathering at the City Temple. The whole of these meetings was closed by a young men's meeting, which was also good.

TEMPERANCE.

For the first time, the Chairman of the Union presided at the meeting of the Total Abstinence Association, which has enrolled among its members 2220 out of the 2860 ministers in England and Wales, and 208 out of 221 men in the colleges are abstainers. A resolution was passed in favour of supporting a deputation agent at a salary of £250 yearly. The secretaryship has become honorary. Mr. R. Mansergh resigns the treasurership through ill-health, and is succeeded by Mr. Thomas Smith, and the year opens with a balance in hand of 2s. 1d.

The claims of the Colonies and of Ireland, of the East-end of London, of the young people who are formed into Guilds, all had the advantage of meetings. The Congregational May Week has been crowded and enthusiastic.

NOTES ON DAILY READINGS.

SUNDAY MAY 19.—1 TIM. VI.

Believing and Beloved (1-2).—A slave might be a fellow believer, but his unity with his master in the Gospel did not obliterate the social distinctions between them. The servant was still bound to obedience and honour. Indeed, there was the additional tie of love. Probably the entire question, so much agitated, of service, would be settled, if once we realised how sacred ministry is.

Godliness (3-10).—This is the test of doctrine. That which leads to questions and disputes, breeding strife, carries its own condemnation with it. All true Gospel teaching makes the hearers more God-like. (6) There is a natural tendency with us all to acquire. It grows as we yield to it. To yield to it is to launch upon the upper waters of a whirlpool, the inevitable result of which is drowning in perdition. God's children must retain the pilgrim spirit. We must not strike our roots too deeply into this transient world. We are as soldiers in an enemy's country, and must be prepared at all times to obey the bugle-call. Turn your thought on God, and truth, and ministry to others, and so find the supreme object of life. Money is not wrong, but the love of it. Set your love on God.

The Closing Charge (11-21).—Flee, follow, fight, confess. (13) Before Pilate, Christ witnessed to truth. He was the first Martyr, though infinitely more. (14) We are entrusted with the sacred charge of God's Gospel, and must walk becomingly of so high a vocation. Let us ever live in the presence of the Eternal Being, and in the light which is the curtain of his dwelling. (17) Our life should circle around God. If we are occupied with Him and his service, He will provide all things else we need. The only investment that is permanent and remunerative is in using our property and talents for the glory of God in ministry to men. This is life indeed. (R.V.)

MONDAY, MAY 20.—2 TIM. I.

The Treasure and its Guard (1-14).—To serve God with a pure conscience and a single eye was the Apostle's life-purpose, but how tender the tie between him and Timothy, whose tears lingered in his memory. (6) The word used here is that for stirring smouldering embers. Let us not fail to let God's air in to nourish the flame of devotion. (8) Loving and earnest as Timothy was, he lacked courage in confessing the Gospel, and Paul had detected the tendency to evade suffering and hardship. (9) God's eternal love and choice of us is an unfailing incitement to holy endeavour; we know that He will help us to realise his own ideal. Oh to be worthy of that holy calling. (10) Our Saviour by death abolished death, robbing it of its power to hurt us; as though one were to draw the teeth and claws of a lion, or the fangs of a serpent. Man always had a dim vague notion of the life beyond, but Christ shed light on it. (12-14) Our deposit with Christ is our eternal interest, which He is well able to guard. His deposit with us is his Holy Gospel and the pattern of sound words. There is, therefore, a mutual exchange. At first we barely trust Christ, then we come to know Him whom once we only believed, and at last we rest in a persuasion, which cannot be disturbed, of his ability to keep.

Onesiphorus (15-18).—Very lonely and disappointed must the Apostle have felt when those in Rome, who had known him in his former life in Asia Minor, turned from him. There was one noble exception, and often did Onesiphorus come to him in prison, bringing alleviations of his suffering. Surely the Lord Jesus can never forget such acts done to Him in the person of his suffering saints.

TUESDAY, MAY 21.—2 TIM. II.

Soldier (1-4).—There is grace enough in Jesus for every need, but we must avail ourselves of it. We can look for nothing less than hardship, since life is a battlefield. Our one aim should be to please Him who chose us to be soldiers. That we may do so, we must avoid entanglements in the world, as a garrison with the town in which it is quartered, and from which it may at any moment have to start away.

Athlete (5).—We are in an amphitheatre, filled with spectators intent on our every movement. Perhaps our worst antagonist is ourselves. God help us to win the crown of his "Well done."

Husbandman (6).—We are working for God in his vineyard and harvest field; but how imperative that we should be fed and nourished whilst we labour.

Elect (7-13).—The Apostle sketches the experiences of the elect soul. It must die, suffer, and endure with Christ, but out of all this comes its truest, richest life. There is no path to life and victory save by the cross and grave of Christ. We passed that way in the purpose of God, and must do so by our choice and daily experience.

Workman (14-19).—To work on God's plan, to use his materials, and to win his "Well done" is enough. Let us construct something in our life, so that there may be a permanent addition to the good of the world.

A Vessel (20-22).—It is more important to be clean than golden. Those that are to honour and which the Master uses are not necessarily rich in material, but pure and burnished. Let the Master use thee. Be ready for his hand.

Servant (23-26).—The R.V. should be consulted here. It describes graphically our yearning over men, our meekness in dealing with them, and under the similitude of a hunting scene describes our work in counteracting the devil's designs on the souls of men.

WEDNESDAY, MAY 22.—2 TIM. III.

The Last Days (1-5).—The last days of the present dispensation are not to be full of the light growing into the millennial day, but black and sorrowful. Sin shall come to a head. The material comfort and civilisation of the world shall co-exist with manifestation of gross corruption. God is gathering out a people to Himself, not converting the world. The tares grow with the wheat till the time of harvest. Let us beware lest we hold the form of godliness and deny its power.

The Devil's Counterfeits (6-9).—The devil has always counterfeited God's handiwork: The Holy City by Babylon; the Son of Man by the man of sin; blessedness by the heartless merriment of the world. Thus the Egyptian conjurers repeated the miracles of Moses, by resorting to sleight of hand and other tricks. So there is a false gospel, which is the mimicry of the pure Gospel of Jesus. Wait, and time will show what is true and what is false.

The Sufferings and Support of the Man of God (10-17).—There must be persecution. The Spirit of Christ will ever bring us into collision with the spirit of the world. But amid all let the children of God preserve their integrity, and walk in blameless purity and beauty; and let us ever follow the conduct, purpose, and patience of this great Apostle. (R.V.) There is no sorrow out of which we shall not be delivered, when we have perfectly learnt the lesson it was designed to teach. (15) In all the stern discipline of life there is no solace or stay to be compared with the Word of God, here called "the sacred writings." (R.V.) (16) The infinite variety of Scripture adapts itself to the different states of the soul; whatever our need, we can find a solace and a remedy here. Thus also we may live a complete life, finding our equipment for all emergencies in the Bible, which is an armoury provided with every weapon, as well as a surgery with every medicine and antidote.

THURSDAY, MAY 23.—2 TIM. IV.

Preach the Word (1-5).—This, in Paul's judgment, was the panacea for the evils of the world. Not committees, or movements, or leagues, but the full and constant reiteration of the Gospel message. We may infer from it that Christ's appearing will precede his Kingdom. That men weary of the Gospel, and turn from it, is no reason for our ceasing its proclamation. We are sent to be witnesses unto the truth as it is in Jesus, and our witness is to be determined from our relation to God, not by our reception by man. (5) How succinct and clear and stirring are these brief soldier-like messages.

The Crown (6-8).—His approaching decease made this lion-heart more than ever eager that Timothy should arouse himself to take up and carry on his work. Let us so live each day that we may have a conscience void of offence toward God and man, so that when the time comes for rendering up our account, it may be with the glad consciousness with which the Apostle anticipated the time of his home-going. (8) The true servant of God has no desire for a selfish heaven, his conception of the hereafter is always associated with the bliss of others.

Last Words (9-22).—The Mamertine cell was damp, hence the need for the cloke. (17) It is impossible to be really alone; the Lord is always standing in the shadow, keeping watch upon his own. Paul's one thought was that the Gospel message should be heard. If that were secured, he counted not the cost to himself. (18) We are being delivered and saved, even when our life is full of suffering, and the spirit is constantly being renewed and repaired by the love and grace of God.

FRIDAY, MAY 24.—TITUS I.

Entrusted with the Message (1-4).—God's elect believe; they know the truth; their lives are godly; they hope, with a hope that cannot be ashamed, for the life which is life indeed; they have already begun to live in eternity. God's purpose for us, which lay as a germ-thought in his being, before the worlds were made, has been realised in Christ, and is unfolded in the Gospel. What a charge it is to be entrusted with the proclamation of that Gospel to men! May we be found faithful!

Elders (5-9).—The constitution of these infant churches was very important. That the elders should be godly and consistent men, and be able to commend the Gospel by their lives. All Christians should study this portraiture, and seek to reproduce its outlines, without interfering with the play of natural individuality. All faces have the same general features, though each differs from all the rest. Whatever comes, we must hold to the faithful word, which is sound and healthy, and which gives health like the breath of the sea.

Unruly Men (10-16).—The Judaizing teachers were always on Paul's wake, visiting the churches he had planted, and diverting his converts from the simplicity of faith in Jesus. Their motive in many cases was the love of self-aggrandisement. Such men were to be opposed and resisted, however unfortunate it was to show divided ranks in the face of the common foe. (15) What a marvellous power the heart has of casting its own colour on everything. We see life in lines borrowed from within. Oh for the pure and undefiled nature that passes through the world like a beam of sunshine, irradiating all, contaminated by none!

SATURDAY, MAY 25.—TITUS II.

Exhortations to Specific Classes (1-10).—Our teaching must be healthy and health-giving. Judge the quality of a man's words by their effects. Do they produce nobility and purity in those that hear and receive them? What a portrait of an aged man! strong, calm, patient, full of faith, full of love. And of an aged woman! reverent, able to teach, with only love on the lip. So for young men and women! what a life is here shadowed forth, against which the very tongue of slander should be dumb, having no evil thing to say. The servants here addressed were household slaves, employed in the most menial drudgery; yet they were taught that they might adorn God's Gospel, and be to it what jewels are to beauty, setting forth its loveliness. To please one's superiors in all things, so far as our loyalty to Christ admits, is to commend Him whom we love to others, and to win his well-done.

The Grace of God (11-15).—It had always filled God's heart, but in Jesus it was unveiled. It came laden with the gift of salvation for all men. Not simply deliverance from penalty, but also from the love and power of sin. Ungodliness is the other side of worldly lusts. When we throw ourselves headlong into these we are naturally drawn away from the unseen and spiritual. Stop the leakage of your soul-life earthward, and it will turn heavenward. Soberly in regard to thyself, righteously to men, godly to God. Let us sit in the school of Grace, so that she may instruct us how to live this life. The vista of coming glory is a great incentive for a holy life. (14) Our Lord Jesus is one with the great God. Redeemed from all iniquity, purified to be his own, consecrated to his service, and zealous in all manner of good works. Such is the purpose of God in the redemption of his people.

LAW CLERKS' CHRISTIAN UNION.—This union celebrated its fifth anniversary on Friday, in the parlour, Exeter Hall, Mr. W. F. A. Archibald in the chair. In the report it was stated there had been an increase of ten in the membership. Mr. R. H. White, Mr. S. J. Daw, and Mr. E. Bannister dealt very forcibly with the necessity of being earnest, faithful, and strictly honest in their calling. Several managing clerks testified to the usefulness of the union.

INTERNATIONAL S. S. LESSONS.

MAY 26.

JESUS ON THE CROSS.—Mark xv. 22-37.

GOLDEN TEXT.—Rom. v. 8.

THE place of the crucifixion was called in the Hebrew Golgotha (22), and in Latin Calvaria, suggesting our word Calvary. Its exact site cannot be determined, but the more general opinion is that it lay "outside of the north wall of the city, but near to it—about one hundred yards distant." Its skull-like shape suggested its name. Two incidents are mentioned in connection with the journey here. (See Matt. xxvii. 32, and Luke xxiii. 27-31).

The drink offered to Jesus just before the crucifixion (23) was "common wine, such as the soldiers used, mingled with a powerful narcotic drug, bitter, but offered as an anæsthetic, to stupefy and dull the sense of pain" (*Lange*). Jesus tasted it (Matt. xxvii. 34), but would not drink it. He did not desire to be stupefied. His work required the possession of all his faculties. He had come to the cross not merely that his enemies might kill Him, but that He might offer Himself to God.

"Crucified Him!" (24). How easily the words are spoken, and how familiar they sound; yet how little we understand of their meaning! Think of our Lord as first nailed to the cross as it lay on the ground, the nails penetrating the most sensitive parts. Then of the cross with the suffering victim upon it, being dropped into its place in the ground. Think of the shame of it. He was only raised a foot or two above the ground, so that every indignity could be done to Him. So degrading was this method of dying that it was never inflicted on Roman citizens, but was reserved for slaves, and the very worst of criminals. It was the third hour (25), about nine o'clock, when the first act in the crucifixion took place. It was the ninth hour (34), about three o'clock, before He died. For all these hours Jesus submitted to this humiliating torture.

Painful though it was, all the bystanders sought to aggravate his anguish. He was placed between two robbers, as though more guilty than they (27). The passers-by railed upon Him, recalling and misquoting his own words (29). The chief priests and scribes were more contemptuous still (31, 32). Even the agonising cry (34) became another theme for mockery (35). Human hatred, backed up by Satanic malice, never found a more cruel expression than when Jesus hung on the cross.

But we must gather from the story some of its teachings. It seems like a strange close to a life which was introduced into the world by angels' songs. Have his enemies triumphed over Him after all? Is He defeated in his efforts to save? Look at the cross more carefully, and it will speak to us in a different language.

I. *All that is done to Jesus proves Him to be the Messiah.* The Jewish rulers objected to the superscription (26 John, xix. 20-22), because it seemed to charge them with the guilt of crucifying the King of whom their prophets had spoken. But their very treatment of Him furnishes unmistakable proofs of his Messiahship. Compare Psalm xxii. 6-8; 13, 16, 17, 18; and Isa. liii. 3, 7, 12. These accurate fulfilments are not accidental. They turn the seeming triumph of the wicked into an ignominious defeat. When they have done their worst they have only fulfilled the counsel of God (Acts iv. 28). There is a glory shining through the shame of the cross.

II. *The spirit in which He endured the suffering was Divine.* Perhaps it was this that enlightened the dying thief and emboldened him to make such a confession (Luke xxiii. 41, 42). And this had something to do with the conviction of the Roman centurion (Matt. xxvii. 54). To answer such cruelty with prayer for his murderers; to receive every form of indignity without retaliation, was more than human. Even a sceptic has been constrained to say, "Socrates died like a martyr, but Jesus died like a God"! Remember that the power which had wrought miracles was still in Him, and could easily have been turned against his enemies. Was ever love like his?

III. The important lesson is—*all this He submitted to for us.* The most painful part of it was that sense of God-forsakenness which was expressed in his awful cry (34). For three hours He had been concealed by miraculous darkness from the gaze of the multitude. What He endured during those hours none can tell; the cry which burst from Him at the close gives us a faint idea. But why should he endure that? Was there any reason in Him why He should feel God-forsaken? Not in Him, but there is in us. And He takes our place. The way to life is by trusting Him who died in our stead. And the most awful guilt that can be incurred is that of deliberate rejection of Him. The all-important question is,—What is the Cross of Jesus to you? Are you in the "us" of the Golden Text?

For the Young.

AMONG THE MOUNTAIN SHEEP.

DEAR YOUNG FRIENDS,—It is long since I have written to you, for it seems to me that you have so many teachers, and so many preachers, and so many books that you need no teaching from an old woman. But to-day, as the rain is falling heavily, and I cannot get at the little French children I hoped to reach, I will give you the time I meant to give them, and tell you of two little incidents that I have seen among the mountain sheep here.

Last Friday, after sunset, as we were coming home from a visit, our donkey climbing the steep hillside, we heard a pitiful bleating above us, and could just see a little lamb high above our heads, evidently lost, for by that time all the flocks are shut up for the night. A young French student who was with us went at once to look after the lost sheep, for it was so young that some hungry fox or raven would have made a meal of it before morning. Our young friend went towards the nearest farm, to which the wanderer probably belonged, and was soon with us again to tell us it was in safety.

"How did they catch it?" I asked. "Oh," he said, "I tried to call it, but it was afraid of me and only went further astray, but the shepherd turned out all the flock, and as its mother was bleating after her lamb it recognised her voice and came at once. It was an affair of two minutes." I thought boys do not always mind their mother's call so quickly. And yet what call should be more powerful to recall a wanderer than that of a mother? You read many things, boys and girls. Do you ever read Hood's verses, beginning

> Love thy mother, little one,
> Kiss and clasp her neck again?

Yet there is a voice more tender, a call more mighty.

One summer's night I was away high up among the mountains at Ancelon. There the custom is to let the sheep and goats feed very late; sometimes it is not far from midnight when they come home. It was always an interest to hear the patter of their feet on the stony paths that lead to the village, and to see them rush past our window to the stable just beyond our house. So I was leaning from the window, as usual, to watch them, listening at the same time to the distant cry of the owls in the deep ravine below. The flock arrived, as usual, with its young shepherd; but that night they were to sleep in a different stable, and as sheep are what the French call *routinier*, there was a little difficulty in turning them, and in the confusion one lamb got separated from the flock.

The little shepherd's mother was on the watch, and caught the lamb; but how to make him follow the footsteps of the flock was another thing. We could guess at her difficulties in part by the phrases of coaxing or remonstrance which reached our ears. She had seized the runaway, and, holding fast, she was trying to make him walk in the direction of the stable. But he—strong, active, and self-willed—had no idea of submitting, and she was very weary. We heard her say, "Oh, que tu m'ennuies"; and no wonder. Then she called in patois to her son, and we heard a gay child's voice call (the pet name for a young lamb in patois), "Birri! Birri!" Quick as thought the lamb recognised his shepherd's voice. It sprang out of the grasp of the woman and danced along the path towards the voice so dear to him—to the safe shelter where the woman had been vainly striving to make him enter.

Ah! I thought, if only wanderers could hear the voice of the Good Shepherd it would no longer be hard work to walk in the narrow way. So long as it is only the voice of parents and friends that urges us to enter by the strait gate it is hard work, but once we hear the loving voice of the Good Shepherd and believe in his great love we find his ways pleasantness and all his paths peace! This is my wish for you, dear young English friends.

Montclar, France. S. R. GELDERD.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending May 25, 1895.—Sun., May 19, Job. xlii. 1-17, ; Mon., 20, Psalms xxii. 1-18; Tues., 21, xxii. 19-31; Wed., 22, xxiii. 1-6; Thurs., 23, xxiv. 1-10; Fri., 24, xxv. 1-22; Sat., 25, xxvi. 1-12.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Ross, Hereford*, May 16-17; *Pershore* and neighbourhood, May 18-23; *Chingford*, May 31; Mr. H. Falkner, *Manor Park*, May 16; *Stanford-le-Hope*, May 17; *Chenies Bois*, May 19; *Walthamstow*, May 22; *Canonbury*, May 24, *Therfield, Royston*, May 27; *Kelshall, near Royston*, May 28; *Walthamstow*, May 30; Mr. H. Hankinson, *Shepherd's Bush*, May 17; *Kenley*, May 31; Mr. Josiah Spiers, *Ashington, Northumberland*, to May 17; *Blyth*, May 19-31; Mr. Goodman, *Harringay*, May 19-24; Mr. J. S. Tyler, *Brighton*, May 16; Mr. Hewlett, *Wickham, Skeith*, May 17.

Special Prayer Meeting for Seaside Services at the Y.M.C.A., Aldersgate-street, Thursdays, May 16 and 30, 5.30.

A PROTESTANT VILLAGE IN ITALY.

MANY readers of THE CHRISTIAN will remember the case of the little Alpine village of Montorfano, near the Lake Maggiore, whose inhabitants some five years ago left the Church of Rome, and formed themselves into an Evangelical community.

In their secession, they brought with them the ancient church of the hamlet, removing from it images, confessionals, and other symbols of the worship they had abandoned, and adapting it to the simpler and purer services of their new faith. This was done in the full conviction of their right thus to dispose of the building, and with the sanction of the local civil authorities. In fact, for nearly four years their use of the church for Evangelical worship remained undisturbed.

But rather more than twelve months ago the bishop of the diocese interposed, and brought the case before the civil courts. I need not go into the details of the litigation that ensued; nor would it be seemly thus publicly to criticise the decisions of an Italian legal tribunal. Suffice it to say, that after various hearings in various courts, and various sentences, not all of which were unfavourable, the ultimate finding of the superior tribunal definitely restored the edifice to the Church of Rome, thus depriving the little community both of house of prayer and of schoolrooms, the latter forming part of the building in question.

This issue, though grievous and disappointing, has not shaken in the least the steadfastness of the Montorfano Evangelicals. Not a member has left the church, not a child has been withdrawn from the school. The effect has rather been that of purifying and strengthening their faith in Christ, by eliminating from it all non-essentials. The sentiments of all were well expressed by one of their leaders, who, when the priest was carrying off the keys of the church, exclaimed, "Yes, you may take from us the four walls, but you cannot take from us the precious truths we have learned within them!"

Meanwhile the poor people are left without a suitable place either for public worship or for the instruction of their children. During the winter both services and schools have been carried on in one of the peasant's cottages, in a small low room altogether insufficient, and for the children unwholesome, with the variation of an occasional meeting in the open air under the chesnut-trees.

But they must not be thus abandoned. Their ancient church, while yet in their possession, drew to the spot hundreds of sympathising visitors from all lands; surely some of these will remember the simple mountaineers in this their time of adversity. The whole country-side is looking on with interest to see what Evangelical Protestantism will do for this little group of co-religionists.

It is not proposed to do anything in a spirit of parade or antagonism, simply to meet the bare necessities of the case by erecting, at a seemly distance from the Romish edifice, an inexpensive building containing preaching-room, school-room, and a lodging for the teacher. The entire cost need not exceed £220. For this sum appeal is made to the sympathy of all who are interested in the progress of Evangelical Protestantism in Italy. The minister in charge of the locality is Sig. Gaspare Cavazzutti, Pastor Evangelico, Omegna, Provincia di Novara, Italy. HENRY J. PIGGOTT.

Rome, 28, Via delle Coppelle.

DR. BARNARDO'S HOMES.—Lord Brassey has promised to take the chair at the twenty-ninth anniversary meeting of Dr. Barnardo's Homes, in the Royal Albert Hall, on Friday, 21st June next.

THE WAYSIDE BIBLE CARRIAGE has begun its summer work in the villages. It is well equipped for its colportage campaign, with Bibles and Christian literature. From pressure of other labours I am unable at present to be with it. A good solid work of sowing Gospel seed, and of testimony from village to village, from cottage to cottage, has been begun, and will be continued throughout the long summer months. JOHN M. MCAULIFFE.

Tunbridge Wells.

SALVATION ARMY FARM COLONY.

Just at this moment, when the Royal Commission appointed to inquire into the "unemployed" question has issued its preliminary report, and drawn the attention of the British public to the subject of land colonisation, it may not be out of place to notice the present position of General Booth's Farm Colony at Hadleigh. The Hadleigh Colony may fairly be considered the parent of all the present day efforts to establish home colonies, which have been the result of the "Outcast London" and "Submerged Tenth" agitations.

This colony is now in its fourth year of existence. From the commencement it has been remarkable for the magnitude of its operations. General Booth is no believer in puny attempts being put forth to remedy a gigantic evil. He believes in the plaister being equal to the wound. Hence, in his first attempt at drafting some of the surplus population on to the land, he went about the business in a wholesale manner. The farm was quickly adapted for the reception of 300 colonists. The officers at the colony have had to purchase every atom of experience they have gained in respect to the working out of the scheme as a means of bettering the men brought within its influence. Technical assistance in the various industries, as well as in the agricultural and horticultural pursuits, upon the colony has been for the most part gladly placed at the General's disposal gratuitously by well-known experts in the various branches. But for dealing with the men themselves, for the principles of management and government of the colony, they have had to fall back upon their own past experience as officers in the Salvation Army, and as each new development of the colony has required a step farther in discipline and tact, the initiative has had to be taken fearlessly, with possibly no past experience beyond that of strict adhesion to principle. Fortunately the General was no novice in the management of men, nor those who have been directly responsible for the control of the colony. It certainly speaks well for the management that, without the aid of legal authority and power, a body of 300 men, belonging to all sections of religion and grades of society, among whom a great many are entirely without regard for God or man, should be not only controlled, but made to live together in a spirit of brotherhood. No undue pressure is brought to bear upon them to become converted, no special inducement is held out to them if they will profess the name of Jesus Christ; but day by day, week by week, and month by month, Christian example is continually held up to their sight, and the principles of truth, righteousness, and mercy are forced home upon their attention at every opportunity. That a certain number should be influenced is inevitable, and excepting the few here and there who will not be helped, it is a matter of consolation to the officers of the colony that the men under their charge are daily receiving influences which must at least be remembered, and which, as proved, thank God, in so many instances, often results in an honest effort to serve God and become "new creatures in Christ Jesus."

Great stress is laid upon the farming, dairying, and market gardening operations. Each of these branches constitutes a separate section, with a competent manager, under whom is placed a number of the colonists, according to the demands of the work to be done in the section. There is also a poultry farm and a nursery garden section. The produce of all these sections is of course sold in the markets. We understand that Colonel Stitt is desirous of instituting a system whereby some portion of this produce shall come direct into the hands of the consumer. He is anxious to give to friends of the "Darkest England" scheme a participation in its benefits, by supplying to them mixed hampers of produce fresh from the farm. These mixed hampers can be made up of vegetables and fruits of all kinds, according to the season, cucumbers, tomatoes, eggs, butter, fowls, seeds, and plants, etc. He invites correspondence from friends, in order to ascertain to what extent he could rely upon their support, before starting this scheme.

In addition to the agricultural branches, there are a large saw mill and joinery works (which manufacture "English-made" doors and sash-frames), two brick-fields, and a wharf adjacent to a branch of the Thames, to which come large quantities of London dust and timber, and from which go large loads of bricks, door-frames, sashes, etc.

Our readers cannot do better than go and see the Colony for themselves. There is a refreshment-room for the benefit of visitors, and for those who would come to make a longer sojourn, and spend a holiday there, Park House is a veritable "home," where visitors are received on moderate terms. All communications relating to the Colony should be addressed to Colonel Stitt, Farm Colony, Hadleigh, Essex.

THE POPE'S LETTER TO ENGLAND.

Protestants in Continental countries, who endeavour to disseminate Gospel light in the midst of "Christianised heathenism," recently read the Pope's "Letter to the English people" with an intelligent suspicion as well as a curious interest.

Mr. W. Watson writes from Algeciras:—"The Pope speaks of 'The general spirit of respect for Holy Scripture,' which it is his great and longing desire to promote. Does he think to fool us with these fair speeches? Well do we know from the past what Rome would do if she had it in her power, with regard to the Scriptures; and not only in the past, but in the present, we have abundant proof of her 'general spirit of regard for the Holy Scriptures.' In Malta, under Popish rule (shame to our nation) tracts are not allowed to be distributed in the streets. As a missionary among the Spaniards, I can bear testimony as to the respect (!) for the Holy Scriptures. The priests tell the people that if they do not want their souls to be damned, they are not to read the Bible; they themselves being utterly ignorant of its contents. 'They have taken away the key of knowledge' (God's Word); they do not enter in themselves, and those who are entering in, they hinder. If any think that the Rome of the nineteenth century is different from the Rome of the middle ages, let them come out to Spain, and they will soon be cured of their delusion. Rome *cannot* alter.

"Let us who know the living God cry to Him that He may deliver our land from the awful pit which is being digged for her destruction by thousands of Jesuitical hands; that she may repent of her *national sins*, and hold fast that liberty wherewith Christ hath made her free."

Miss Lawrence writes from Caldas de Montbuy, Barcelona:—"The following lines, translated from the Spanish Liberal paper, *El Diluvio*, may interest your readers:—'Leo XIII. has addressed a letter to the English people, in which he commends in detail the religious spirit of that nation. But he further adds that God will not bless the efforts of the English race until they return once more to the fold of the Catholic Church! Now we understand the reason of England's sad decay, whereas Spain and Italy swim in a sea of prosperity. The latter are Catholic, the former is Protestant. On how little depends the prosperity of a nation!'

"As you will perceive, the language is sarcastic, but it has a deep and true meaning. England, thanks to the entrance and free course of that Word which 'giveth light,' has prospered in temporal as well as in spiritual affairs, whereas Italy and Spain, especially the latter, enslaved by the doctrines and traditions of men, have sunk to the depth of poverty, ignorance, and misery. To be readmitted to the Catholic 'fold,' England would have to relinquish first among her dearly-bought liberties her open Bible! Rome's hatred of the Word of Life never changes. Of this we have constant proofs in this unhappy country. A few weeks ago, the rector of this little town performed an *auto-da-fé* upon a number of portions of Scripture he had collected from the children and young people who attended his Lenten classes for religious instruction. He imposed as a condition to their receiving the Communion at Easter that they should deliver to him all Protestant books in their possession."

"THE CRIPPLES' SONG"—Under this title Mr. F. T. Watt has penned a neat booklet, giving a touching and pathetic account of the work of the R.S.U. Home at Southend, and of the poor little cripples who are sent there, who have benefited greatly thereby. Many incidents are given of a most delightful character. Copies may be had from the Ragged School Union, 37, Norfolk-street, Strand. On Tuesday the Marquis of Lorne and the Princess Louise visited Southend, and laid the foundation of the new Cripples' Home.

A KAFIR MEDICAL STUDENT.

Dr. Valentine, of the Medical Missionary Training Institution, Agra, India, writing to the *Quarterly Paper* of the Edinburgh Medical Missionary Society, gives an account of one of his students, named Nazzurullah. He says:—

The name means "The Gift to God." He is a native of Kafiristan. I suppose I need not tell you that Kafiristan, Caffreland, and Caffraria all mean the same thing. The word Kafir is Arabic, and means "infidel." It is applied by the Mohammedans to everyone who does not believe in the religion of Mahomet, and as such was applied to the people of Africa with whom they first came in contact, and to the country to which Nazzurullah belongs. Kafirstan is a country, or tract of country, lying between the north-west frontier of India and the Hindu Kush Mountains. Most recent writers believe that the Kafirs are a mixed race, some even going the length of saying that these people present some of the characteristics of the Saxon type! No Kafir is looked upon in his own country as worthy of notice unless he has managed to kill one or more Mohammedans during the course of his life.

The Kafirs believe in one Supreme Being, whom they call Imbra, as well as in a number of evil spirits. Sacred stones are set up to these in their temples, but little attention is paid to them either by the priests or the people. Nazzurullah's father was a tribal chief among the Kafirs. He was evidently a man of considerable force of character, and one who had made his influence felt beyond the borders of his tribe. The Mohammedans beyond the frontier had a special grudge against him, and they made a raid upon his tribe, and carried off Nazzurullah to a mountain village beyond the frontier. Several years afterwards Syed Shah, originally a native of some frontier tribe, but then a Christian in connection with the C.M.S., Peshawur, was "on a journey of evangelistic exploration," and arrived at the village. Learning his history, Syed Shah became doubly interested in Nazzurullah, and succeeded in carrying him off to Peshawur, and lodged him in the Mission.

He was afterwards sent to the excellent boys' school connected with the C.M.S. at Batula. Being a modest, good-tempered lad, with a dash in him of the humour peculiar to his people, he soon became a great favourite, both with the teachers and pupils of the school. He also showed great aptitude in his studies. In 1891 Dr. A. Neve visited Batula, and took a fancy to Nazzurullah, and, with the consent of the teachers, took Nazzurullah back with him to Kashmir, and employed him as a compounder in the Mission Dispensary, from whence he was sent to us, and entered as a student in our Institute. He is now almost twenty years of age, and maintains his character of an industrious, quiet, good-tempered lad. He has several times spoken most appropriately to our beggars on the Sabbath mornings. Yesterday morning we had a congregation of 267. Such, in a few words, is the history of Nazzurullah. I most sincerely trust that, after he takes his diploma, he may return to his home and people, and tell them the story of Jesus and his love.

ROSS BIBLE CARRIAGE.—Mr. J. Coates started out on May 1 with his Bible carriage for his annual tour among the Herefordshire fairs. During ten days some 8000 Gospel books and tracts were distributed, in addition to sales.

THE DUTCH BAPTISTS.—Fifty years ago, in the fen districts of Holland, some distance beyond Groningen, the first seven believers were baptized by the late Pastor Köbner. Two of them are yet living, aged seventy-four and ninety-two. Those seven, with three others, were formed into a Baptist Church by the late Pastor Oncken, of Hamburg, and became the pioneers of the present nineteen Baptist churches in the Netherlands. The jubilee celebration of praise and thanksgiving will take place at Stadskanaal, near the Old Trench, on May 22 and 23.

NORWAY.—An English lady resident in Norway is anxious that Christian visitors to the country during the summer months should freely distribute tracts setting forth the Evangelical doctrines of the Gospel, as an antidote to the Ritualistic teachings that are disseminated through the usual ecclesiastical channels. Visitors are also earnestly asked not to encourage in any way the Norwegian habit of spending the Sabbath-day in fêtes, sport, etc. Correspondents are reminded that the new English postcards are not admissible abroad, and are charged excess postage.

The late Eustace G. D. Maxwell,

(*Pembroke Coll., Camb.*),

A Young Servant of Jesus Christ.

In departing somewhat from our usual plan of selection in the subject of this sketch, we have done so in the hope that the bright young life which was brought to so tragic a close on earth may serve to stimulate in our younger readers an ambition to live as nobly and as well.*

Eustace Maxwell was the elder son of Rev. D. and Mrs. Maxwell, now of St. Silas' Vicarage, Handsworth, Birmingham; and doubtless to their training was due the fervour of his Christian life. Born in 1876, he grew up to be a thoroughly natural boy, and a perfect young English gentleman. Full of fun and buoyant spirits, entering heartily into all legitimate forms of healthy recreation, he was second to none in his enjoyment of life, whether at home or at school. Yet first and foremost stood the loyalty of his soul to God, and (in all things) to what he knew to be right. Gummed into the fly-leaf of his beloved Bible, was a verse written by Marianne Farningham, which well describes the attitude of his heart to his Maker:—

Just as I am—young, strong and free,
To be the best that I can be
For truth and righteousness, and Thee,
Lord of my life, I come.

It was in 1887, while quite a little lad, that he first realised in a measure the hatefulness of sin; that while it remained unconfessed and unforgiven, his mind could know no peace. He had heard Mr. Arrowsmith speak at a children's meeting of the "stony heart" and the "new heart." Sorrowfully the remembrance came to him of a falsehood he had told at school, and not until he had written for and received his master's forgiveness, was the load removed, and his spirit set free. Nor was he slow to let his light shine. He could only *appear* what he *was*, and the transparency of his character won the confidence of master and playmate alike. So it became no hard matter to induce several of his schoolfellows to become members of the Children's Scripture Union, and he joyfully wrote home, "I have got seven, and Bertie" (his brother) "has got four fellows to join."

After five years at a preparatory school he realised one of his ambitions—viz., to be "a public-school boy," and accordingly Repton soon became the richer for his presence. That he was human enough to fail for an "entrance scholarship" may to some of our young readers be rather a commendation than otherwise. But he was not disheartened by disappointment, and his three years of residence at the school were noteworthy for the persevering industry, and untiring energy of purpose, which in work and play characterised his whole life. As a result, in 1893 he won the Entrance Classical Scholarship to Mason College, Birmingham, where for a year he plodded on with the same earnestness and zeal, until the way was open for him to enter the University. To this he had long looked forward with great enthusiasm, and one of his bitterest trials was when he learned that circumstances which he could not control placed this coveted prize beyond his reach. Yet he did not murmur, strong in the confidence that it must be right, because the trial came in the Divine ordering of his life. It was, therefore, with added joy that he learned, later on, how the Lord had removed the difficulty, and that his desire was now to be fulfilled.

It was at this period of his career that various influences impressed upon him the blessing of a wholehearted surrender of will and life to the Master whom he loved. He came home from attending the Birmingham Convention for deepening spiritual life with a new sense of what he termed "the *surprises* in the Christian life"; and realised more than he had hitherto done how nigh the Lord can be to those who fear Him. That same summer he joined the Student Volunteer Camp at Keswick, after which he was one of a party of young men for the Children's Special Service Mission at Port Erin, Isle of Man. Very touching memories of his sojourn among them are treasured by his fellow-workers. Unsparing of energy in his spiritual work, his love of games, which had added to popularity at school, now stood him in good stead in his efforts to win the children's hearts for Christ. He was also anxious to reach the children of older growth, just on the borderland of manhood, for whom he held "Nicodemus meetings" in the evenings. To



several of these his words were blessed in leading them to the Saviour.

At last came the glad day when he presented himself for residence at Pembroke College, Cambridge. Destined to spend there but a single term before he was summoned into the presence of his Divine Master, he nevertheless left such an imprint of a holy life as his college—or any other—has but seldom known. Says one of his friends:—Everybody he met knew of his profession to be a servant of Jesus Christ, and at Cambridge he shone grandly for his Master. When he first went up I asked a friend of my own to call upon him, thinking that he might be a help to Eustace in introducing him to a good "set" of men. He replied a few weeks later: "You asked me to look up Maxwell, but he doesn't need looking up. He has come out for Christ grandly, and everyone knows he is a servant of the Lord, for he is 'tackling' non-Christian men right and left."

Indeed, some of the most valued glimpses of his life are given in letters received by his parents since his death from those who knew him during his brief college career. "He entered with the keenest delight into social life, into boating and the like, but no less hearty was his devotion to other things." "He was always up early to the prayer-meetings in my room, helping me in arranging it, and many fellows in his year he brought with him. On the river it was just the same; I always looked forward to when I had to coach him, he was so enthusiastic." A father writes: "My son was a Freshman with him at Pembroke. He told us of several ways in which your son had helped him to choose the right and resist the wrong. He was one who had the courage to say, 'Stop that, I do not like it!' when evil was spoken." Yet there was no ostentation about him. Dr. Searle, Master of Pembroke, speaks of him as "Such a decided Christian, never ashamed of his Master, and yet so delicate in declaring himself his servant." "Amongst other things," says another friend, "was his tact in approaching other men on such subjects as the college prayer-meeting. There seemed nothing strange in a request to anyone to come to it when it came from Maxwell. The number he influenced was by no means small, and this made his great humility all the more apparent, as he almost invariably sat in one of the last rows of seats." Testimonies of similar import come from the head and assistant masters at Repton School and Mason College, from his tutor, his Natural Science lecturer at Pembroke, and from Dr. Butler, Master of Trinity, whose words are full of significance:—"Not in his own college only, but throughout the University, we greatly recognise the value of such an example as he appears to have set during his one Freshman's term."

More than once he was exercised on the subject of smoking. But on reading the life of Rev. J. G. Paton, the veteran missionary of the New Hebrides, he said: "I believe I shall have to give up all thought of smoking. If that dear old fellow felt he must give it up, it would be strange for a youngster like me to take to it." At Cambridge the desire came again, with the specious argument that he might influence other men if he joined them in the habit; but the wise counsel of a friend was, "Separation to Christ comes before sympathy with the world. It will not be you and your pipe, but Christ in you, that will lead others to Him." That settled it.

It had long been the desire of his heart to be a medical missionary, and his studies were largely directed to that end. This, coupled with a strong and thoughtful interest in the Jews, led him to select Damascus as his hoped-for destination. The motto, "Ready for Either," illustrated by a bullock standing between an altar and a plough, was, he used to say, the language of his heart; and when the swift and sudden mandate went forth from the King of kings for his translation, who can doubt his readiness to enter into the royal presence? The disastrous railway accident near Crewe, which saddened so many homes, and beclouded so many gatherings last Christmas, is only too vividly remembered by those who loved him.

Not in the noontide glory,
Not in its twilight dim;
But in life's dewy morning,
The home-call came for him.

He stood like a reaper, ready
To do his Lord's command;
But as he raised the sickle
With strong and willing hand,

In the flush of strength and beauty,
With a spirit full of fire,
From the threshold of the vineyard
He was called to go up higher.

And what is the message of such a life to you, young reader? Will you not learn that true religion goes hand in hand with happiness; that it is worth living for to win such a record as this, to leave behind such a memory as remains in the hearts of those whom Eustace Maxwell influenced for their eternal good?

* The information here given is gathered from a pathetically interesting memoir from the pen of Mrs. Maxwell, entitled Translated (1s. *Marshall Brothers*), the proceeds of which will be devoted to a memorial fund for the maintenance of a medical missionary in Damascus. We earnestly commend it to the perusal of our readers for the sake of much that is necessarily omitted here.

MAY MEETINGS.

Presbyterian Foreign Missions.

The deep interest taken by the English Presbyterians in foreign missions was again exemplified by the enthusiastic gathering at the annual meeting held on Friday evening in Exeter Hall. The Association of North London Choirs lent effective service in song.

The report begins with regretful reference to the war in the East—now happily ended—and its disorganising effect on the missions of Irish and United Presbyterian churches, whose work is largely in Manchuria. The statistics of the English Presbyterian Mission show 50 stations in Amoy, 29 at Swatow, and 36 in Formosa, also in Hak-ka, and Singapore, with a total Christian native membership of 7780. Cheering accounts are given of progress, the Hak-ka mission appearing to be specially blessed. In Formosa distinct advance has been made in the Chiang-hoa region. In the city itself the brethren have been quickened and their number increased, and at Katauga, some eighteen miles to south of it, a genuine spiritual work is going on under the guidance of an earnest young preacher named Lan Bo-khun. It was at this latter place that Mr. Campbell lately examined twenty-eight candidates for baptism, fourteen of these having been joyfully received into Church membership. At another new station, Sia-thau-lun, the Christians have collected money, secured a capital site, and put up a good-sized chapel with rooms attached, placing the whole in charge of a resident keeper, whom they pay. In other parts of the island also there are evidences of much encouragement.

In Singapore good work is going on; while Dr. Morison's Mission at Rampore Bauleah, Bengal, has been vigorously and usefully sustained. In the formation and development of the Native Church, our missionaries have met with remarkable success, and the aim which is steadily advanced is to extend the work through the length and breadth of the districts covered by the dialects they speak. Training, the highest possible, is given to native agents at the several centres; native pastors are supported entirely by the congregations over whom they are ordained; medical mission hospitals are strongly in evidence (the mission has ten), and very influential in paving the way for the Gospel; and schools, congregational, middle, and girls' schools are all doing admirable work. Women's work is becoming more and more influential in elevating family life. Amoy, besides its college and other central work on Kolongsu and at Emg-kang, has two important sub-centres at Chinchew and Changpu, while a third is about to be established at Engchhun. Swatow, with its hospital, the largest in China, its college and schools, has a sub-centre at Chao-chow-foo, and there is a great opportunity for the formation of a second sub-centre at Sua-bué, in the South-west, so soon as the state of the funds will admit of its being efficiently manned. Wu-king-foo, in the Hak-ka country, is the centre for work among that people with their separate language. It also has its hospital, college, and schools. Formosa has its main centre at Taiwanfoo, with hospital, college, and schools, and a sub-centre in the North, to work the district that contains the Prefectural city of Chiang-hoa. The Formosans support a missionary to the Pescadore Isles.

There are fifty-six European agents, twenty-two of whom are lady missionaries, in addition to the wives of missionaries; and the native evangelists number 117. The total income for last year was returned at £19,629.

The Solicitor-General for Scotland, Mr. T. Shaw, M.P., presided, and, in the course of his opening address, said that, while he was an ardent and loyal Presbyterian, they were met there in a nobler cause than that of promoting any one denomination. He rejoiced that the policy of England had been one of strict neutrality as between China and Japan. There was now a fresh opportunity for Christian development, but they should not be too sanguine in view of the contingency that China and Japan might become weary of Western notions, and might settle their differences and arrange their affairs on an entirely Eastern basis. There would then be an agglomeration of Eastern against Western people, and a great struggle might be only averted by promoting the Gospel of Christ. It had been said that if we did not civilise the East the East, would uncivilise us.

Rev. W. Campbell, of Formosa, gave a most cheering account of work in that island, showing how the Gospel was winning its way into the most inaccessible parts. Naturally, coming as he had done straight from the field, the speaker had much to say about the war, the disturbance caused by it, and its disastrous results for China.

Rev. William Ewing, of Birmingham, formerly a missionary at Tiberias, described work on the shore of the Sea of Galilee, and called special attention to the proposed new mission to Syrians and Jews at Aleppo.

The Lord's Day Observance Society.

The friends and supporters of this Society held their annual breakfast on Tuesday week, followed by the public meeting in St. James' Hall.

The secretary, Dr. Peake, presented the report, which showed that the income had been £1,835 6s. 10d. Of this £630 had been spent in defending the Lord's Day against the attacks of the Sunday Lecture Societies, while the ordinary expenditure, apart from this, had been £912 7s. 7d.

The report reviewed the work of the past year, and in referring to the conclusion of the controversy on the Sunday question in both Houses of Convocation and in the House of Laymen, stated that among the permanent results of this conflict may be noted: The emphatic conclusion arrived at by all three houses after a careful and impartial investigation of all the facts available; the complete and exhaustive record of those facts now included among the Society's publications; and the remarkable evidence secured concerning the attitude of both the religious and the non-religious working classes on this particular question. With regard to the action of Parliament respecting the question of Sunday observance, it was stated that during the past year the Government had exhibited marked reluctance to give facilities for introducing the Sunday question into the House of Commons.

The Dean of Norwich, who presided, was thankful for the noble work of the Society, which has taken up an unyielding and tenacious position in regard to the sanctity of the Sunday, and in opposition to the attempts being made to secularise the Lord's Day. After dealing with the opening of museums, libraries, and art galleries, he showed that these were but the thin end of the wedge. Once they were opened hosts who cared not for these things would clamour for theatres, music-halls, and similar delights. He did not believe that the working-class as a whole were anxious to desecrate the Sabbath and lose their weekly day of rest. In conclusion, he dwelt on some of the lofty principles that guard and enshrine the observance of the Lord's Day.

Mr. Abel Smith, M.P., reviewed some of the movements of the past year in regard to Sunday. In some districts the outlook is encouraging, although great watchfulness is demanded, for the enemies are ever on the alert. He regretted to observe that the Common Council had again determined to open the Art Exhibition at the Guildhall on the Lord's Day, but he understood that the attendance last year had fallen off considerably, and he thought that that was a sign that there was not such a demand for Sunday opening as the organisers of these movements would have them believe. He had also observed with thankfulness that in the provinces many of the libraries that had been opened on the Sabbath had been closed, as it was found the experiment did not answer. The opening of museums, etc., on Sunday was bound to entail extra work on a section of the community, and for that reason alone it was necessary for them to do all in their power to stop this Sunday opening in order that all classes might enjoy a day of re-

Mr. Samuel Smith, M.P., dwelt on the Lord's Day specially in its family and social aspect. The right observance of the day tends to strength, and upholds the bonds of family life. Many men would scarce know their own children but for the day of rest spent among them.

Vigorous speeches on similar lines followed, by Sir Mark J. Stewart, M.P., Mr. Henry Morris, Rev. G. Tonge, and others.

Friendless and Fallen.

The annual meeting of the London Female Preventive and Reformatory Institution, so long and faithfully carried on by the beloved Mr. E. W. Thomas, was held on Tuesday in Morley Halls, Regent-street.

Mr. W. J. Taylor, the secretary, read an abstract of the report, developing in an interesting opening the importance and Christ-like character of the rescue work, and insisting on the value of the all-night Refuge as a ready means of escape, as a door of hope for the tempted and erring. This Refuge is more than a mere shelter, for the case of every inmate is inquired into, and help offered as suited to the circumstances. Details followed of the several Homes, rescue and preventive, with many illustrative cases.

The summary of operations show that the admissions to the Homes have been:—Preventive cases, 203; reformatory cases, 167; special cases, 16—a total of 336. Into the Refuge:—Preventive cases, 315; reformatory cases, 246, or 561 in all, making the total new cases 947. The re-admissions have been 345, or a total dealt with in the year of 1292.

The Rt. Hon. the Earl of Meath said that, though not personally engaged in this work, it is one which for years has peculiarly commended itself to him. He was thankful to hear the testimony borne to the results attained. His study of the report had shown him that the only unsatisfactory part is that of finance. Much more money is urgently needed, and ought to be freely spent in wisely-directed effort to save these unhappy creatures who haunt our streets. He found that £15 is the actual cost of the institution per day, and surely many might well undertake one day's cost of an institution doing rescue work on a large scale. He suggested that means might be found to interest young fellows in schools and universities. Many, he believed, would willingly subscribe to a society of this kind.

Archdeacon Sinclair felt that little was needed to recommend such work to the Christian public. He had sometimes thought that if a map was devised in which the various forms of Christian service were shown, with an indication of the classes touched, it would be seen that the ground is very thoroughly covered. As to the special theme under consideration—sin, temptation, and misery are characteristic of great cities, but how thankful ought we to be that God has laid the rescue of the lost on the heart of many of his people. The dangers of London are very great, the perils of young women are peculiar and sore, and the perversions of the human heart are so strangely sad that the ranks of the fallen are constantly being recruited. Hence the pressing need for resolute effort to rescue those who have fallen, or to save those in danger of falling. He had, in connection with this and other rescue societies, been strongly impressed with the absolute necessity for a refuge with its doors ever open to receive those who flee thither, seeking to escape from a life of sin. As to remedies, well would it be if all mothers, mistresses, and teachers realised the need for plain, faithful dealing with daughters, servants, and other girls under their charge.

Rev. J. H. Scott said he appeared as a parish clergyman to bear testimony to the work being done in the Homes of the Female Preventive and Reformatory Institution. He had himself a good deal of experience, inasmuch as he and his helpers last year alone dealt with 300 rescue cases. Many of these were sent to Homes, and some to the Friendless and Fallen, of whom two-thirds turned out well. His own special work was to get hold of these girls; but having got them they must find some Homes for those likely to prove resultful. He sympathised with the work under the care of Mr. Taylor, because he felt it is worked on right lines. The Homes are bright and cheerful, there is a wise classification, there is individual treatment, and the whole work is based on faith and prayer with the object of bringing the poor girls to the Saviour of sinners.

Rev. A. W. Baldwin, who, as chaplain of

various prisons, has had considerable experience of the necessity for this kind of work and the success which attends it, emphasised the peculiar importance of the preventive side of the work, on behalf of the friendless ones. At the same time, all who know anything of the heartrending remorse of many who have gone wrong, must thank God He has laid it on the hearts of some of his children to seek and save those who have been swept under by the maelstrom of sin and temptation.

The Pentecostal League.

Mr. Reader Harris, Q.C., founder of this League, presided at its annual meetings, which took place recently in Exeter Hall. There were crowded and enthusiastic gatherings. In the course of inspiriting addresses, the Chairman stated that the work of the League had spread all over the world, and into every section of the Church of Christ, and they were now calling their headquarters "International Headquarters of the Pentecostal League." His remarks dealt largely with the prevalent agnosticism, and what is commonly termed "devout doubt" of the present day, and he attributed both these conditions, in a very large degree, to the inconsistences of professing Christians.

Brief testimonies of blessing received by different sections of the Church, as the result of meetings held under the auspices of the League, were given respectively by Revs. S. C. Morgan, D.D. (Vicar of Ebrington), H. C. Sturdy, M.A. (Vicar of Dorking), R. Berry (Islington Congregational Church), and E. Goode (Free Methodist, Lower Clapton). Mrs. Reader Harris was also one of of the speakers. The gatherings closed with a special address by Rev. W. Darlow Sarjeant, who expressed a hope that the enthusiasm of the Pentecostal League would infect the churches everywhere.

British Jews' Society.

The fifty-second anniversary of the the British Society for the Propagation of the Gospel among the Jews was celebrated on Wednesday, last week, when supporters and friends assembled in Exeter (Lower) Hall. The chair was occupied by Mr. Richard Cory, treasurer of the Society.

Rev. John Dunlop, the secretary, read an abstract of the report, from which it appeared that the Society had restored to the missionaries the amounts by which, through shortness of funds, their salaries are reduced during the previous year. The income, including the balance in hand at the beginning of the year, amounted to £9297, while the expenditure amounted to £7456. The committee urged upon ministers and church officers the importance of forming auxiliaries. The mission house at Spitalfields has been reopened in charge of Rev. M. Nachim, and several other changes have been made.

Principal Agar Beet, in a thoughtful address, dealt with Christian indebtedness to the Jews, and the privilege of promoting the evangelisation of the people. He began with the story of Abraham, pointing out the great spiritual helpfulness of the example and life of the Father of the Faithful, and then instanced other Old Testament worthies. The preparation for the Gospel in the history of Israel was outlined, the experiences under the shadow of Sinai, and the literature of the Old Covenant being indicated as a disciplinary course, making men ready for Christ. The apostles, too, being Jews, it is impossible to exaggerate the debt we owe to Israel. The injustice done to them during long centuries has formed in the Jewish mind an awful misconception, and they have poured upon the name of Christ the indignation excited by the misconduct of his followers. Thus the blindness of Israel has been aggravated, and we owe them reparation. We have entered into the spiritual heritage of the Jews, and our endeavour should be to share with them the blessings of the inheritance. A paralysis has come over Jewish thought, and it is time the work of evangelisation was sent forward.

After some hearty remarks by the Chairman, an address was delivered by Rev. George Hawker, who sought to encourage the workers and to engage the interest of Christians in the operations of the Society. He emphasised the fact that up to date the greatest Christians have been Jews—for we are all the spiritual offspring of men who were first Jews and then disciples of Christ. The question, often asked, as to the cost of converting a Jew, is simple materialism, and not to be considered for a moment in view of the fact that it is our duty to evangelise the Jews. Again, as in days gone by Englishmen fleeced the rich Jews, so it is only right that we should do something for the temporal benefit of the poor Jews who now settle among us.

Rev. T. S. Hutchinson also spoke, specially commending the Society to public sympathy because of its interdenominational character.

Country Towns' Mission.

The annual meeting of this society was held on Friday evening in the Council Chamber, Exeter Hall, Mr. Richard Cory presiding.

The report presented stated that there was no doubt that the rapid spread of extreme Ritualistic teaching and practice throughout the country, and especially in the villages, was responsible for a condition of things which must arouse the greatest concern in the minds of many Christians. By its system of house-to-house visitation the Society endeavoured to bring the simple message of the Gospel before many thousands from year to year who otherwise would not learn of the one way of salvation. Among other branches of work, the devoted missionaries, Mr. and Mrs. Bullen, continued their arduous labours in the New Forest, and during the year a missionary had been appointed to work in the villages near Dunmow, in Essex, and also in villages near Maidenhead. Agents were also at work in Cornwall, Cumberland, Derbyshire, Devonshire, Gloucestershire, and a number of other English counties. The work, it was said, was of a distinctly missionary character, and the principal work of the missionaries is to visit people in their homes; they also hold cottage meetings and preach in the open air and in mission rooms. The financial statement shows an indebtedness of £600; the expenditure, with adverse balance, having been £3098.

A hearty address was delivered by the chairman, who dwelt much on the importance of adhering closely to the Scriptures, and of regarding them in every part as God's inspired record. He thought we might generally depend on the missionaries of this and kindred societies being men of God. Four of the Society's missionaries then gave accounts of their work. Two spoke of their work in Essex, one in Warwickshire, and one in Berkshire. Their earnest addresses were listened to with the closest attention as they told of souls won for Christ in the different departments of their work. Rev. Percival Smith, of Portman Chapel, also delivered a most helpful address.

Spanish and Portuguese Church Aid Society.

The annual meeting of this society was held on Friday afternoon at Exeter Hall (Lower), and great interest was indicated by the large attendance. The proceedings were opened by the singing of Lord Plunket's hymn entitled, "A Plea for Spain."

The Archbishop of Dublin, who presided, was most cordially received on rising to make a statement regarding the action of himself and two bishops of the Irish Church in consecrating Bishop Cabrera. He referred first to Canon Law, arguing that all that was necessary according to the ancient canons was permission from their own Episcopate and invitation or permission from those to whom they were going. The Irish Episcopate were quite agreeable to his consecration of Bishop Cabrera, who had invited him, and it would have been preposterous to seek permission from the Romish Church, which had excommunicated Señor Cabrera. Dealing then with the Lambeth Conference the Archbishop contended it had pronounced no opinion for or against such an act, and as for English Church opinion he knew he had many friends. He declared there were a great many sober-minded and intelligent men in the Church of England who did not think he had done wrong. After referring to Convocation, the Archbishop, towards the close, referred to the authority conferred upon him on his own consecration day, and expressed his belief that he had also a higher authority for what he had done. As to statistics, his Grace said there were now about 10,000 reformers in Spain, some 3,000 of whom belonged to those in whom they were interested.

An encouraging report of work done in the Iberian peninsula was presented by the secretary, Rev. E. C. Unmack.

The Dean of Norwich, in the course of an animated speech, expressed his thankfulness for the courage shown by Lord Plunket in taking a step which he regarded as necessary for the furtherance of Reformation work in Spain. He trusted the statement just made by the Archbishop would be widely circulated. With regard to the outcry raised in some quarters he feared that there was a party whose aversion to Protestantism was greater than their love of episcopacy. With such they must deal fearlessly and faithfully though not unkindly.

Archdeacon Sinclair followed on similar lines; while the Bishop of Clogher, and of Down, Connor, and Dromore also spoke on the view of the disputed action which would have been taken by the sturdy leaders of the Reformation.

Seamen's Christian Friend Society.

Special services in connection with the forty-ninth anniversary of this Society were held on Thursday last. The Aldersgate-street noon prayer meeting was for the occasion chiefly devoted to the interests of the Mission. Sir George Williams, who presided, read a portion of Scripture, from John xxi., and made a few hearty remarks on his appreciation of the work among sailors of the Society. The dangers and temptations of seamen are peculiarly great; but, on the other hand, when saved they have fine opportunities of commending the Gospel far and near.

Rev. J. B. Figgis gave an address on "There go the ships" (Psa. civ. 26), in the course of which he showed by simile and parable the fleeting and the uncertain nature of life, the two utterly diverse destinations at the close of life's voyage, and the imperative need of having the Great Pilot on board. He enlarged also on the preciousness of the cargo. All this the speaker used as the basis of a strong plea on behalf of the Seamen's Christian Friend Society, whose work he highly valued, having seen therefrom many precious fruits. Not only is it doing good service in London, but also in remote fishing villages, both among sailors and fishermen.

At the close of this address, Miss Hill, the secretary's daughter, sang a solo. Cheering testimonies followed by sons of the sea, English, Scandinavian, and African telling the blessing which God had made the work of this Society to their souls in bringing them to the Saviour.

Subsequently, a ladies' meeting was held at the Society's headquarters in St. George-street, presided over by Mrs. W. J. Armitage, who urged the needs of the work. Mrs. Hill made a strong appeal for more funds, to enable the Society to embrace the opportunities that presented themselves for the extension of the work; and Mrs. Maynard said that what had drawn her and her husband to like and support this work was that its sole aim was the salvation of souls. Despite trials and difficulties, the secretary and his devoted wife were loyal to the Holy Ghost, and that was what would command the sympathy of all who knew the difference between worldly method and that which had Christ for its head. Miss Messer, Miss Child, and Miss Fuller Gooch also spoke, and testimonies were given by Christian seamen.

The evening meeting was presided over by Sir George Williams. A summary of the report, presented by Rev. George J. Hill, showed that God has greatly blessed the various meetings and operations carried on in the headquarters, St. George's-street, E. The Gospel has been constantly preached, and sailors helped in every possible way. The work on the North Devon coast (at Appledore), the Cornish coast (specially at Fowey), the Lancashire and Cumberland coasts, in the Isle of Man, and in ports in Ireland has been well sustained and fruitful in blessing.

The following affords some idea of the extent of the Society's operations:—Bethel services, prayer, open-air, temperance and other meetings ashore and afloat, 12,489. Estimated attendance of seamen and others, 190,000. Missionary visits to ships, boarding-houses, and families, 33,307. Tracts, Bibles, Testaments, Gospels, and text rolls, distributed 177,674.

The income for last year was £2375 16s. 4d., the expenditure £2400 4s. 8d. The total balance now due to the bankers on the new buildings and general fund is £3415 15s. 7d. It was intimated that a special effort is contemplated next year, to raise £5000 to clear off this liability, and place the Society on a sounder financial basis. Revs. W. R. Mowll and Peter Thompson, Mr. Theo. Howard, J.P., and others gave addresses, which were listened to with much attention by the large body of seamen and others.

The Prison Mission.

The annual meeting of this Mission was held at the Conference Hall, Clapham-road, on Thursday afternoon, May 9; Sir Baldwyn Leighton occupied the chair. He told how he had known Mrs. Meredith for many years, and knew that the Mission had been doing much good. Lord Rookwood commended the workers for the noble and self-denying efforts that had been made, with blessed success, in rescuing poor prison women from sin and crime. Rev. H. Brown Gold (chaplain of the Princess Mary Village Homes) read the reports, which showed that during the year £5365 were earned in the laundry.

Rev. A. W. Baldwin (chaplain H.M. Prison, Wormwood Scrubbs) gave an interesting account of the delivery of the Christmas letters to prisoners, and of the good done by them. All the letters are written by hand; 14,500 were sent to English prisoners last year, and 2000 to foreign prisoners. Rev. G. E. Parr (formerly chaplain H.M. Prison, Northampton) said that having been in constant contact with the work, he knew its value to prison chaplains and others, in their arduous tasks. The prisoners could not be influenced except through sympathy. A prisoner, who received one of the Christmas letters, was so overcome at being called "Dear Friend," and seeing the words, "The love of God," was changed into a new man, ceased his old ways, and forsook his evil companions.

Mrs. Meredith closed by explaining a scheme for forming into an Union the many workers in connection with the Mission, so that they might meet occasionally.

Irish Church Missions.

The anniversary meetings were held on Tuesday week. Prebendary Webb-Peploe, who presided, dwelt on the vital union between Protestant and Evangelical workers in England and in Ireland. As one man they wanted to testify to their brothers and sisters in Ireland who were under Papal sway the truth of the Gospel of the Lord Jesus Christ. They wanted to convey to them that light which God had bestowed upon them. "A city that is set on a hill cannot be hid"; but they had first to set the city on the hill; and if they chose to hide the light under a bushel, it was no great wonder if it happened to be extinguished. It was England's fault that Ireland was Roman Catholic as to the great mass of its population, and they were seeking to make up for it by means of the Irish Church Missions, which he commended heartily to support.

The report, read by the secretary, showed that the past year has been marked by a bitter attack on the Birds' Nest work, which, however, was fully met and answered. The work in the Mission schools, in Connemara and other parts, has been most encouraging—seventy-six teachers were labouring in forty-nine schools, educating 1982 children. The itinerant and other mission work has been well sustained, and it is noted that the Irish Church Colportage Mission has become a branch of the Irish Church Missions.

Canon Eliot gave an account of a recent visit to Ireland, speaking of the work in Dublin under three heads—mission, educational, and pastoral. The mission work is chiefly among the poor. He described himself as deeply interested in the outdoor preaching on the steps of the Customs House, Dublin. He had never seen a more attentive audience—yet most of them were Roman Catholics.

Rev. R. W. Atkinson, of Tunbridge Wells, having also visited the missions in Ireland, had been much impressed with the value of the work being done in sending the Word of God to the Irish people, and in teaching the children the truths of the Scriptures. He rejoiced that the mission is carried on in faith and prayer, and that God is greatly blessing it.

Rev. Thomas Connellan, in the course of a glowing address, said that having for more than thirty years of his life had an intimate acquaintance with Romanism in Ireland, and during the five past years worked as a Protestant evangelist, he had had peculiar opportunities of looking at the question from both sides. Mission work among Irish Roman Catholics was not easy, and the evangelist does not tread a path of roses. Since the time of the Council of Trent, Rome's main and primary object had been to retain the nations untouched by the great Reformation wave. Ireland was one of these. Ignorance is the great bulwark of Romanism in Ireland, and the chief obstacle to the spread of the Gospel. Racial and religious hatred must not be forgotten in our study of the Irish problem. The 20,000 agents of Rome in Ireland get hold of the children in their tenderest years, and teach them a gospel of hatred. The two essentials of their teaching are that Rome is the one true church, and that Protestants are to be shunned as if they had small-pox. Mr. Connellan then gave two instances of the result of such teaching when he was working as an evangelist in a remote part of Ireland. The little school children were instructed to spit whenever they met him on the road. Then the other night at Derby, he was walking to his lodgings after a meeting in the Temperance Hall, when he was attacked by a mob, nine-tenths of which were little girls from the convent schools. They carried stones in their hands and cried out: "Go back to Dublin. If you come back to Derby we'll kill you." In closing he made a strong plea for liberal aid for the Society.

The other speakers included Revs. P. B. Johnson and F. W. Ainley.

The Bible League.

The third anniversary of the Bible League was celebrated on Tuesday last week, when meetings were held at the Mildmay Conference Hall. Mr. W. H. Seagram, President of the League, occupied the chair at a meeting for business purposes, at which Mr. A. H. Carter presented the annual report. In addition to organisiug conferences and lectures, the League has begun the publication of a series of "Papers for To-day," the first of the tracts being entitled "The Higher Criticism: Whence and What it is," by Rev. John Urquhart.

At the evening gathering, Mr. J. Herbert Tritton presided, and a paper on "Inspiration" was read by Canon Bell. In conclusion, he said:—Though the Bible has been doubted, denied, attacked and reviled, though all the sciences have been marshalled against it to prove it untrue, it stands upon a rock, and the blustering winds of doubt and unbelief sweep harmlessly around. It has sustained the assaults of centuries, but time, that weakens all things else, has but strengthened the impregnable position of the Word of God. Every age adds its testimony to the truth that God has magnified his Word above all his Name. And as it has been, so shall it be still. Although philosophers may object, and critics cavil, and unbelievers sneer, the Bible shall stand defiant of all its foes, a majestic illustration of the words of Him whom it reveals, and by whose Spirit it is inspired. Rev. John Urquhart followed with a forceful address on "Science and the Bible."

Native Races and Liquor Traffic.

The annual meeting of the Native Races and the Liquor Traffic United Committee was recently held at Grosvenor House. The Duke of Westminster, who presided, said there was a general admission that the importation of alcohol was demoralising. The present duty of not more than one shilling a gallon was absurdly and inefficiently low. In this country, he would remind them, the duty was 10s. 6d. The question was, how to put sufficient pressure on the authorities to obtain an increase of the duties. Indeed, the committee held that the thing to try for was prohibition of spirits all along the West Coast, from north to south. Rev. J. Grant Mills presented an abstract of the annual report.

Sir George Taubman Goldie, Governor of the Royal Niger Company, said it was most deplorable that in West Africa the easiest way of promoting the rapid growth of commerce and revenue—to a certain point—was to combine the pacification of the country with increased facilities for liquor-selling. European rule meant the deliverance of the natives from bondage and cruelty; but if precautions were not taken against liquor, the policy of pacification, opening up avenues of trade, would sow the seeds of its own ruin. The large importation of 1,100,000 gallons of spirits in 1892 rose to 1,700,000 in 1893, and the figures for 1894 would be little less than 2,000,000. There was ample evidence that this extra liquor was finding its way to the Mohammedans of the interior, whose nominal religion was no barrier against drunkenness. An immense development of the liquor trade had begun, and he was confident, after sixteen years' experience of administration, that if steps were not taken to absolutely prohibit that trade, a state of things would be brought about that would lead to the total abandonment of the country. The really practical course would be for England, France, and Germany to make a private prohibitive arrangement among themselves, and he did not think the three smaller West Coast Powers—Portugal, Liberia, and the Congo State—would refuse to join them.

Mr. Robert Sawyer, Dr. Mahomed Golar, a son of the Rajah of Chumbe, and Sir Mark Stewart, M.P., also addressed the meeting.

Operative Jewish Converts.

Palestine-place, Cambridge Heath, was the scene of considerable animation on May 9, when the Operative Jewish Converts' Institution celebrated its sixty-fourth anniversary. At the meeting in the afternoon the Earl of Roden presided, and said that it was gratifying to know that as many as twenty-four young Hebrew Christians had been resident inmates of the Institution during the year; whilst the behaviour of the majority had been excellent, they had likewise shown a grateful spirit. The sale of Palestine-place had much exercised the minds of the committee. The committee had in view a freehold property which they thought might be suitable, and it was estimated that its purchase and adaptation, and the removal thither, would cost altogether about £5000.

The Treasurer (Mr. A. R. Pite) and Mr. J. B. Newcomb having briefly spoken, Rev. W. L. Rosedale gave some reminiscences of the men he had known at the Institution, and some of whom, notably Dr. Stern, had become illustrious in Jewish missionary annals. Rev. Dr. Gritton said he was glad to support an institution where something was done to strengthen and comfort those young Hebrews who had to endure such bitter trials. Rev. A. Bernstein spoke of many former inmates who had become valuable workers in the foreign mission field.

Protestant Reformation Society.

The sixty-eighth annual meeting of this Society was held last week in Exeter Hall (Lower). Sir C. Robert Lighton, who presided, said that he was thankful to observe that the work was growing. He felt there never was greater need than now for earnest Protestant work. Ritualism and Romanism are walking hand-in-hand, and it behoves all who love truth to bestir themselves, and resist with all their power this movement toward Rome. Captain Williams, R.N., the secretary, gave an outline of the report, showing work in progress in many parts of the country, such as at Oxford, Weston-super-Mare, Halifax, Mayfield, Manchester, Leamington, Bournemouth, Edinburgh, Hastings, Brighton, Leicester, Liverpool, Bristol, Northampton and Wimbledon.

Rev. Dr. Kane, of Belfast, followed with a fiery and eloquent speech, contrasting the prosperity, by the blessing of God, of Protestant States and towns with the decadence of places under the sway of Rome. Notwithstanding the noise and splutter of the Romanisers, he did not believe that Popery is making real progress in this land. In a series of animated passages, he proceeded to deal trenchantly with the Pope's letter to the English people, closing with a warm commendation of the Society.

Mr. William Johnston, M.P., dwelt on the usefulness of the work of the agents of the Society in recalling the minds of the people to the time when the myrmidons of the Pope burned men and women for reading and obeying the Scriptures.

Rev. Dr. Wainwright, in a vigorous denunciation of Rome, showed that the Church of Rome is not the Church of Christ; that the two are, indeed, in direct and open opposition. Speaking of the Ritualistic party within the Church of England, Dr. Wainwright quoted the words of Archbishop Longley—one of the kindest of men—who said in reference to those who would destroy the Reformation settlement which had worked well for 300 years, those who had turned the Lord's Supper into a Mass, that they were doing, though quite unconsciously, the work of the worst enemies of the Church. Their forefathers had suffered much, but they had not to sustain the shock of a confederacy in plots against the State and the Church; that was left to those in our own time to experience. He distinctly asserted, and he challenged contradiction, that for the last sixty years there had been an unimpeded progress of the Papacy towards political power outside the Church; and, added to this, there had been an absolutely unparalleled betrayal of Protestant Christianity within the Church. Was that the time, therefore, when these forces were converging, for indolence and inactivity? Some years ago, the late Lord Beaconsfield said that the confederacy between

the High Church Ritualists and the followers of the Pope had shown that its hand was directed against the realm of England.

Brief words followed in conclusion by Mr. W. J. Fraser and Rev. W. R. Mowll.

Christian Instruction Society.

THE annual meeting of this Society was held last Thursday evening at Stamford Hill Congregational Church, and was largely attended. Mr. FRED. W. SMITH, chairman, maintained that in a great city like London there was scope for any number of Christian workers, especially ladies. The Society's deaconesses undertook work for which men were unsuited. They went into the homes of the outcast and the degraded, and in times of sickness rendered service in the homes of the poor which men could not undertake. The Society helped the poor physically as well as mentally.

The seventieth annual report submitted by Rev. ROBERT MACKAY reviewed the work of the Society during the past year, and explained that its object was the extension of the kingdom of Christ especially among the poor and neglected. To secure this end it held special missions and employed deaconesses under the direction of the ministers. During the past year deaconesses had been appointed to Lower Edmonton Independent Church, Pilgrim Fathers' Church, Southwark, Coverdale Church, Limehouse, and two at Westminster Chapel. Incidents showing the value of the work of the deaconesses were given. Arrangements are being made for tent and open-air services during the ensuing summer.

Mr. THOMAS DENCE, treasurer, spoke cheerfully of the prospects of the work, and expressed the hope that before long they would have a hundred deaconesses at work. Several other friends advocated the claims of the Society.

Barbican Mission to the Jews.

THE annual meeting of the Barbican Mission to the Jews has for some years been a gathering of workers, as well as of Christians less actively interested in the evangelisation of Israel. The audience on Monday evening, in the hall of the Mission House, 33, Finsbury Square, E.C., included missionaries connected with all the chief societies, and a goodly number of others who by word and deed declare themselves friends of Israel.

Herr C. T. LIPSHYTZ, the director, read an encouraging report of the year's operations. The income amounted to £855, an increase of £150 on the previous year, but less than the expenditure by £20. Among the new features were the appointment of a lady missionary, to assist Mrs. Lipshytz in work among Jewish women and children, and the regular circulation of a Gospel periodical in the familiar "Jargon." The weekly evangelistic services and the daily Bible classes continue to be well attended; and a spirit of inquiry prevails among the Jews, several of whom were baptized on a profession of their faith in Christ. The Mission continues to assist several continental agencies, but through lack of funds this development has not kept pace with the consolidation of work at the headquarters of the Mission.

Archdeacon SINCLAIR, who occupied the chair, spoke in hearty commendation of the aims and methods of the Mission. He hoped the old policy of discouragement and persecution was now quite discredited in England; the friendly relations cultivated by Mr. Lipshytz are undoubtedly such as promise the best results. The Christian teacher might show the Jew that Jesus fulfils every type and figure of the Old Testament as He answers all its anticipations; he might present Him as the Flower of the Hebrew race, the true Prophet, the true Priest, the true King, the Revelation of God to man, and the Living Sacrifice for the sin of the world. It is possible to present every fact and every act of our Lord's life in the language, and imagery, and teaching of the Old Testament; and thus the Jews, who to-day are rather ignorant than obdurate, may be shown what they hold in common with us, and may be assisted to arrive at a fulness of knowledge of God's truth. In conclusion, the Archdeacon, speaking from personal knowledge, commended the Mission to the support of all who have a sense of Christian indebtedness to Israel.

Colonel MORTON, of Mildmay Conference Hall, urged Christians to support missions to Israel. Rev. JAMES ADLER did the same. Speaking as a missionary of long experience, he said that modern Judaism is so undermined as hardly to hold together. The New Testament has made its way into the homes of the Hebrews, and many cherish its teachings and hope in Christ.

An address was also delivered by Rev. J. B. BARBACLOUGH, who thanked the Archdeacon for his services as President of the Mission. The last speaker was General G. WYNNE COLE, who gave a personal testimony of the devotion of Mr. and Mrs. Lipshytz; and, recalling his sojourn in India, described a visit to that interesting people, the Beni-Israel, of which some present would have liked to hear more.

Watercress and Flower Girls' Mission.

THE twenty-ninth anniversary of the Watercress and Flower Girls' Mission was celebrated on Monday in the Foresters' Hall, Clerkenwell. Of this Mission the sainted Earl of Shaftesbury once said: "I believe that amongst these watercress girls there are many as honest and as pure as are to be found in all London. Of all the movements I have ever been connected with, I look upon this watercress girl movement as the most successful." It is no wonder, therefore, that the various speakers should have repeatedly adverted to the interest which the noble Earl manifested in this Mission, and that his spirit seemed to hover over the enthusiastic gathering.

Mr. ROBERT SCOTT, who presided, said that he had been acquainted with the Mission, so ably conducted by Mr. John A. Groom, from its infancy. He cherished the deepest regard for this and kindred institutions, although it was impossible, in every case, to show the interest he felt. Referring to the motto for the year—"Jesus and Him crucified"—he remarked that Christ was the sure foundation, "the tried stone," "the precious corner-stone," upon which this work had been erected. He had observed its growth. He had known the time when a small room would accommodate the audience at the annual meeting, whereas now a large hall was filled with the friends and supporters of the work. He rejoiced that though Christ was once crucified, yet He now lives, and welcomes to Himself everyone who trusts in Him. Remarking upon the beauty of the artificial flowers which adorned the table—and which were the handiwork of crippled girls who had been taught this business—he said there appeared to be only one thing lacking, that was the perfume. There was no fragrance, he said, in the lives of those living without Christ, but the fragrance of a holy example characterised the lives of his followers. He congratulated Mr. Groom upon the work which had been accomplished during the past year. This comprised over 500 Gospel meetings in the various branches of the Mission throughout London, the total attendances exceeding 30,000. The visits of the missionaries and Bible-women had numbered 10,000; 100,000 free meals had been supplied to destitute women and children; 120 orphan and abandoned children were being cared for in the Homes at Clacton; and over 2000 children attended Sabbath-schools and Bands of Hope.

Mr. W. J. ORSMAN, J.P., of the Costers' Mission, referred to his former efforts in the neighbourhood in conjunction with Mr. Groom. The work had originated with the children, but it could not stop there. The more you widen the diameter of light, said the speaker, the greater will be the circumference of darkness affected. There were two spirits in this world. The consideration of the one was, "What the world owes me"; this was opposed to the spirit of Christianity, which eagerly inquired, "What can I do for the world?" When the apostles went forth preaching Christ the people believed that if only their shadow fell upon the sick folk they would be healed; and to-day the preaching of the Gospel was accompanied by the same Divine power. Mr. Orsman concluded by earnestly commending the Christ-like efforts of Mr. Groom and his large staff of workers.

Mr. JOHN A. GROOM attributed the existence of the Mission to the kindly sympathy shown at the commencement by Mr. Orsman. In his visits in the early morning and late at night he had been brought into contact with misery and iniquity, of which nine-tenths of the people of London were entirely ignorant. A series of living illustrations depicting the various phases of the Mission were then introduced, which must have brought tears to the eyes of many in that vast assembly. The first portrayed a tiny group of little girls huddled together, ill-clad and homeless, by no means a novel picture to the missionaries engaged in that work of rescue; the second, a deaconess from the slums with a pale-faced child in her arms, to whom maternal care is unknown; then a brighter scene was introduced, representing some of the wee mites as they may be seen in the Home at Clacton, enjoying the toys to which they had never been accustomed in the days of their infancy; following this, a servant, nattily attired, having been trained and started in life; and, last of all, some crippled girls making artificial flowers, for which they showed great aptitude. More than £1000 had been realised last year upon the flowers thus made; and over 1100 girls since the commencement of the Mission had been taken from the streets, trained for service, and provided with situations. No girl has a right, said Mr. Groom, to be in the streets; no girl was safe in the streets; and no girl was under the necessity of remaining in the streets. He had resolved many years since to be a father to those who needed a father's care, and he rejoiced that he was enabled to train so many for God and his kingdom.

Mrs. F. A. BEVAN presented the prizes for good conduct, long service, and proficiency to a large number of girls. Some had been in situations as long as five years, others for twelve months, but the gratifying appearance of the girls must have cheered the supporters of the Mission, no trace of their former circumstances being apparent in their countenances. If only these girls had been influenced for good, this had been a sufficient proof of the value of the work. In the enforced absence of her husband, Mrs. Bevan said: She had been reminded that evening of what the late Lord Shaftesbury remarked to her on one occasion when speaking of Mr. Groom and Mr. Orsman: "I am growing old" said the earl; "but mind you never forget those two good men." As long as I live, said the speaker, for his sake I feel in duty bound to help on these two excellent servants of God. If in any way I can render any assistance, Mr. Groom knows I shall never forget the Watercress and Flower Girls' Mission.

The most eloquent appeal of the evening, however, was made by the eighty or more lasses from the Home at Clacton, whose sweet action songs, musical drill, and plaiting of the maypole enlivened the proceedings in a most interesting way. They acquitted themselves admirably in every respect. Their chubby, sun-burnt faces testified to their healthy surroundings at the famous watering-place; and their creditable performances well repaid the efforts of the resident superintendent of the Home, Mr. James Groom.

A few words of kindly sympathy and approval, from the Rev. J. H. Rose, M.A., vicar of Clerkenwell, and a vote of thanks to the chairman, concluded the proceedings of the evening.

MAY FLOWERS.

RISEN, the flowers, the birds, the sun;
New life and loveliness and glee,
With the sweet May-tide, have begun—
How grand the sky, the earth, the sea!
Our hearts beat lightly, and our spirits flow,
As in those happy spring-times long ago.

For winter, brighter summer's prime;
For want, more welcome days of wealth;
For parting, happier meeting-time;
For sickness, sweeter new-born health.
With falling chains, the rapture of the free;
With sin forgiv'n, the Christian's jubilee.

What for our life's dark wintry day?
Our partings by the dying bed,
Our tears rained on the lifeless clay,
Our quenchless longings for our dead?
God will restore. The flowers that earth has riven,
In fadeless beauty bloom for us in heaven.

Donegal. J. K.

BREMERHAVEN.—We continue here the small Strangers' Rest, founded by Mr. Radcliffe. Last winter nearly 140 English steamers were in port. We heartily invite English brethren to come over and lend us a hand or give any assistance as they are able. The Rest is situated, am Hafen 27, Bremerhaven.

W. MONSCES, Colporteur.

BOW COMMON, E.

The Baptist Church here, under the leadership of its pastor, Rev. T. J. Hazzard, has, by the blessing of God, been led to seek larger opportunity for service in a very needy field. The many departments of the work have so grown, that increased accommodation has been rendered necessary. A freehold site in the main thoroughfare, but close to the old chapel, was given by a friend, and a plain church building is being erected. Suitable memorial stones were laid on May 7, when a large gathering of friends assembled on the site to witness the interesting ceremony. After the stones had been duly laid, an adjournment was made to the chapel. Pastor Archibald G. Brown presided, and spoke words of encouragement and appreciation of Pastor Hazzard's work. Mr. G. J. Michell, Mr. E. Rawlings, Rev. W. Cuff, and Mr. T. A. Denny also expressed deep interest in the work at Bow.

A public service was held in the evening in the East London Tabernacle; the preacher was the Rev. W. Evans Hurndall, who preached a powerful sermon from Psalm xxxi. 3 on Divine Guidance; lessons enforced. In speaking of the occasion which brought them together, Mr. Hurndall spoke of the character and locality of the church, and of the great sympathy he felt for and with the pastor in his work. Pastor Hazzard said the proceeds of the day amounted to nearly £200. A generous friend has promised to give the last £1000 needed for the building fund, when the balance has been raised. The sum of £1000 was collected before the work was entered on. The builders' contract (exclusive of architect's fees and downstairs seating) amounts to £2785. It will, therefore, be seen that a considerable sum has yet to be made up. Pastor Hazzard's address is 52, Addington-road, Bow, E.

EAST END LODGING HOUSES.

The Spitalfields Lodging House Band, superintended by Mr. A. T. A. Millership, in connection with the London City Mission, carries on its work with considerable encouragement. In the report for the past year we read :—

"The old stamp of lodging house, frequented by criminals, tramps, beggars, disreputable women and half-naked children, is a concentrated mass of iniquity which will bear no comparison with those of modern conception, inhabited by working men, dock and casual labourers. The latter contains many men whose strict integrity is undoubted, and who only seek assistance under the direst necessity. To such it is a home, where, at the completion of their toil, they cook their food, and discuss the topics of the day before retiring. Yet, in the literal sense of the word, these men are poor, living from hand to mouth when employed, illness or an idle day imperils their ability to provide necessary food and shelter. Each man has a locker (rather larger than one cubic foot) in which to keep his belongings, and a numbered bed—many men are known only by their nick-names or numbers.

"Many lodgers have formerly occupied a higher social position; professional men, doctors, clerks, tradesmen, and even clergy are found amongst their ranks, reaping the penalty of God's retributive law, 'Whatsoever a man soweth, that shall he also reap.' Strange to say (excepting homes partially supported by charity) there is an entire absence of a similar class of respectable lodging houses for poor working women; the majority of houses occupied by women only, containing a very large percentage of the vicious class. Throughout last year we conducted Sunday services in four houses, accommodating in the aggregate 780 persons. These services are the central pivot upon which the whole of our work depends; an attentive audience heartily joins in singing their favourite melodies—in one house the men always select some of the hymns."

Open-air meetings, gatherings for men only, mothers' meetings, a Sunday-school, and free meals are among the other efforts put forth by the Mission. In conclusion, Mr. Millership says: "We proclaim the Gospel to nearly 1000 people every week, and during last year we relieved 10,982 persons in the manner suitable to their requirement. This is entirely accomplished by voluntary labour, and we shall be glad to enlist in the ranks of personal service those who, having experienced the power of the Gospel, are prepared to convey it to others seeking a Saviour."

In all ten thousand "lodgers" are under Mr. Millership's visitation. No fact so eloquently demonstrates the lost condition of these people as the one already hinted at; many are only known by nicknames. Last year fourteen of the inmates who died were buried without name, being altogether unknown. Mr. Millership is able to do much good with old clothes and tracts. Communications may be addressed to the headquarters of his work, The Hebrew Conference Hall, Old Montague-street, Whitechapel, E.

BIBLE-TRAINING INSTITUTE, GLASGOW.

A few months ago we gave a statement of projected undertakings on an extensive scale in connection with the Y.M.C.A. and Bible-training Institute, Glasgow. Since then both schemes have been fully matured, plans have been prepared, and building operations will begin shortly. The existing Christian Institute will occupy the central position in the new block, with the Bible-training Institute on the right hand, the Y.M.C.A. Club to the left. The share capital of the Y.M.C.A. building has been fully taken up, and the directors of the United Evangelistic Association have issued an appeal for funds, so that the whole sum required may, if possible, be in hand before operations are commenced. As stated in our previous article, the cost of the building, including site, is estimated at £35,000. Of this sum, Lord Overtoun has contributed £15,000, a bequest of £10,000 has been intimated from the trustees of the late Mrs. J. E. Sommerville, and a further sum of £3500 has been contributed by various donors. The directors thus require £7000 to complete their scheme.

The students come from all parts of the country, fully one-third being from England. Of those who have completed their course, several are doing good service in various parts of England, Scotland, and Ireland, and three are serving in the mission-field in China. A large proportion of the students presently in the institute are designated for the foreign field.

The young women's department is to be opened in September next in suitable temporary premises, and as only a limited number of students can be received during the first session, early application should be made. Full information will be given by the Superintendent, Mr. John Anderson, 1, Blythwood-square, Glasgow.

THE BELLEVILLE MISSION.

Sir,—I trust that the interest in Miss de Broen's Mission at Belleville will not be allowed to die out. None who know what that work has been, or what it still is, ought to cease to make it the subject of their prayers, and one of the objects of their sympathy and efforts.

Miss Douglas, writing from Belleville, gives me some information of great importance and interest. Rev. Marc Ami, who has long laboured among the French Canadians, when visiting Paris on his way to Switzerland—his native country—obtained an introduction to Miss de Broen. The result has been that he is now settled at Belleville. His experience and knowledge are of vast importance in the prosecution of the Mission.

Miss Douglas tells me of the encouragement which they have received in the full attendances at the well-known iron building. This consists not only of those who are attached to the Mission, but also of Belleville people generally, and of the young men and young women who attend the evening classes. The *ouvrier* women and numbers of the rough men who have received soup during the cold weather gather together to hear the message of salvation. Some of them gladly accepted the permission to sit by the stoves after addresses had been given by M. Ami, three French pastors, and two American gentlemen. It was a favourable opportunity for personal application to them of the truths to which they had listened, and the distribution of suitable tracts. The zeal and persistency with which the work has been sustained is beyond all commendation. A. A. Isaacs, M.A.

11, *Great Bedford-street, Bath.*

THE STAFFORD HOME for orphan working lads, 18, Bow-road, E., reports that during the two years it has been opened it has proved of real service to a class of boys who too often have to go into common lodging houses. The director is Mr. W. H. Dalton, 56, Gipsy-road, West Norwood, S.E.

AN APOSTOLIC WORKER.

Dear Sir,—The accompanying letter is from one whom I knew and valued very highly as an earnest worker at the London Strangers' Rest in Ratcliff-highway. May it arouse every true Christian to feel it to be his or her imperative obligation to spread the knowledge of Christ over the whole world, whether by mouth or pen.—Yours most faithfully,
Reginald Radcliffe.

Inglewood, Waterloo, Liverpool.

My dear Mr. Reginald Radcliffe,—You may not remember me, although we met now and then at my old college, the Strangers' Rest, Ratcliff Highway, where I had the privilege of working some years previous to March, 1889, when I came to Buenos Ayres. Do you remember a large farewell meeting at Exeter Hall, in that month when Arnot, Tom Morris, and some of us took our leave of the old country for Christ's sake? When I had finished speaking you kindly put your hand upon me with the words, "May you be the father of a multitude." I felt I could not stay in England, so full of workers, and leave the precious souls out here to perish without a chance. I was in the South-Eastern Railway, and felt I could earn my living just as well in Buenos Ayres, and it is so. I am now acting traffic-manager of a railway here, and thank God for the testimony of earning my living and serving the Lord.

Why is there not more of this testimony, which is so weighty and so Apostolic? Do impress on all the need of this testimony. I cannot tell you how good the Lord has been to us. I do not know what I should have lost if I had refused to obey and stayed in England, but I realised the promise blessedly true—for all given up a hundred fold given by Him who will be no man's debtor. It is a great joy to work amongst the poor dark souls out here, and it would be a heavy trial to have to live in England again. Why don't young men come out for the Lord to this country—trusting Him to find them work when they arrive. Hundreds come out "on spec," but the Lord's children seem too timid to trust Him.

Do pray for the Argentine Republic and S. America, and always put in a word for this great continent when pleading the cause of the dark places of the earth. The Lord bless you. May your last days be your best, and your path shine more and more unto the perfect day. I often think of you and read your appeals in The Christian.

I wish for you the pleasure
Of labour in full measure
In the happy blessed service
Of your Master and your Friend,
And the great delight of knowing
That some harvests of your sowing
Shall be gathered in his garner
To his glory in the end.

With love in our Lord, yours in his happy service, C. Torre.

Estacion Central, Buenos Ayres, April 2.

OUR VILLAGE CHILDREN.

This Mission is carried on by Messrs. S. J. Hewlett and G. Goodman, on behalf of the children of the villages who seldom hear the Gospel on simple and clear lines. In their third report they say:—"Experience has fully justified our hopes and efforts. Many of the children write, and we hear from time to time from those who are carrying on the work of the reality of the change in many little lives, and of the experience of deliverance and joy they have found in Jesus. Several touching incidents of children who were brought to Jesus at the village meetings being taken home to be with the Lord have reached us. In these cases a simple, unwavering faith in Jesus carried them to the brink of the grave, and they died fearless and happy in the full assurance of hope. Thus, with tender love, has the Good Shepherd gathered in his arms these lambs who are the first fruits to God in our village work."

A second caravan is being built, and thus two vans will shortly be at work. Details of this interesting mission may be had of Mr. H. Morris, 4, Eliot-hill, Blackheath.

THE "MISSING LINK" has still to be found, in spite of the many times explorers have proclaimed they have discovered it. Dr. Dubois has been the last to describe to the world what he had found in Java, and confidently named the *Pithecanthropos erectus*, but his triumph has been short-lived. The Victoria Institute recently held a meeting, at which the subject was taken up, and it was shown that in all cases of so called "missing links" the crania found were those of man, but varying in capacity; that that found by Dr. Dubois, whilst possessing all the characteristics of man, simply had a smaller brain capacity than usually met with.

THE SPEZIA MISSION.

On Lord's day, the 31st of March, Pastor E. Clarke completed the twenty-ninth year of his mission labours for Italy, with a sermon from the words "I seek not yours but you."

On the Monday following a public meeting was held to inaugurate the commencement of Mr. Clarke's 30th year of mission labours. Sir George Williams, of London, took the chair, and in a most lucid and forcible address set forth the great idea Mr. Clarke had kept steadily in view, in connection with his work. Mr. Clarke showed that only by the spade and axe of labour had the results, which had filled friends and foes with astonishment, been obtained. The moral soil opposed a most obstinate resistance, and the obstacles to progress had required the greatest skill and effort.

The large gathering of friends in Casa Alberto, Spezia, evinced the most intense sympathy with the discourses of the speakers, and on the following Tuesday morning a similar meeting was held, at which Sir George and Lady Williams were present. Sir George sought to encourage the teachers of the more than 700 scholars in the various Bible day-schools. In a most delightful manner he interested a numerous gathering of scholars. One great sorrow was expressed that the Spezia Mission had no *locale* capable of receiving more than about one-fourth part of the scholars, the teachers, and the parents of the children connected with the day and Sunday schools, a want which, it was earnestly desired, might in God's providence be supplied.

The annual meeting of the Spezia Mission, held last Thursday, at Aldersgate Street Y.M.C.A. was presided over by Mr. F. A. Bevan. Mr. H. H. Pullen reported steady progress and rich blessing, but sorely straitened means. The chairman said he had seen the work for himself, and was fully convinced of its sterling character. Sir George Williams gave an emphatic testimony from personal observation to the service being rendered by Mr. Clarke and the Spezia Mission to the cause of Christ. He was surprised at the extent of the work, and thought it should be far better known and more widely supported. Similar testimony was given by ev. A. M'Caig and Mr. J. B. Meredith.

In the evening Mr. Pullen lectured upon Italy's spiritual needs and claims, the lecture being illustrated with views shown by oxyhydrogen light. A friend promised £100 towards the existing £500 deficit if the other £400 could be raised speedily.

WHATSOEVER CHRISTIANS.

The "Whatsoever" Band has for its rules the seven great "*Whatsoevers*" of the Bible:—John ii. 5, Matt. vii. 12, 1 Cor. x. 31, Col. iii. 17, Col. iii. 23, Eccles. ix. 10, Phil. iv. 8. The signed form of membership states that trusting only in his strength we make it our sincere aim, daily and hourly, to be and to do *whatsoever* He commands, and by his grace to live according to these rules.

The membership is for anyone, old or young. Many of the present members are among the ranks of well-known Christian workers, many others are invalids whose only service here is to "be still" and glorify Him by patient waiting and suffering. Some are missionaries abroad—in Japan, India, Palestine—others again are quietly doing his "whatsoevers" in their round of daily duties at home.

There is no subscription beyond three stamps each year to cover postage, and even that is quite voluntary; the printing expenses are met by the sale of a series of leaflets for letters, called the "Whatsoever" series. Further particulars, and also copies of the "Story of the Band" (1½d. each), can be obtained by writing to E. G. C., Mildmay House, Old Town-street, Plymouth, Devon.

GILFORD HALL, SANDYMOUNT, DUBLIN.—The annual meeting of this mission was held on Thursday evening; the attendance was encouraging. Many came from the city to show their sympathy, and were rewarded by hearing faithful, earnest, and loving addresses delivered by Revs. Ballard, J. Ervine, and Pastor Hugh D. Brown. The annual report shows no falling off in the attendance; but as those who chiefly attend the hall live at some distance, the friends who carry on this work feel the time has come for special evangelists to be employed, whose whole time should be taken up for the furtherance of the Gospel, so that the careless and indifferent may be compelled by loving entreaties to hear the "Words of Life." To enable the committee to carry this out, in much prayer they commend this their desire to their more wealthy brethren, whose contributions will be thankfully received by the hon. secretary, Mrs. Kershaw-Emerson, Blackrock, co. Dublin.

SALVATION ARMY.

The great meeting held on Monday night at the Queen's Hall, Langham-place, was rendered notable by the fact that General Booth made it the occasion of a review of the position of his social scheme. He said they divided their operations into three main stages—first, supplying immediate wants; secondly, aiming at reformation of character; and finally, placing the rescued under circumstances in which they could permanently help themselves. Though they had been hampered in their operations by inadequacy of funds and other difficulties, this movement has been the most gigantic success of any voluntary beneficent scheme ever propounded. They had now sixty-three slumposts, involving visits to 60,000 families yearly; fifty-one rescue homes for fallen women, passing through 3000 per annum, of whom seventy-five per cent. were permanently reclaimed; twelve homes for ex-criminals, accommodating 250 men; seventeen labour factories, employing 2000 workless; nineteen labour bureaux; six farm colonies, employing over 1000 men; thirty-three food depots, feeding 25,000 daily; 11,000 officers, engaged in social work; and twenty-six night shelters, receiving 11,000 homeless every night.

Referring to the scheme for an over-sea colony, the General said that when he was in Canada his attention was drawn to vast tracts of unpopulated country capable of sustaining 100,000,000 people. He had been catechised by four Canadian Cabinets—those of British Columbia, Manitoba, Ontario, and the Dominion—and he had reason to believe that both inside and outside these bodies there was a consensus of opinion that the colony suggested would be of great advantage to the country. Consequently he anticipated no difficulty in obtaining the land they required; at the present moment he was negotiating a survey of the country upon which his eye had been specially set. The sum of £5000 was required for the purpose of their operations during the present year.

Letters to the Editor.

CONVENTION OF HISTORICAL STUDENTS OF PROPHECY.

Sir,—May I crave the favour of space in your columns to bring before your readers the following proposal, which has the support of Dr. Grattan Guinness, viz., that a meeting of Students of Prophecy of the Historical School be held in London this summer, to discuss the propriety of undertaking a winter campaign similar to that recently undertaken by the Futurist School?

All interested in the subject are invited to communicate with me at the address given below. The date and place of meeting will be settled later on; the first thing necessary is to get a sufficient number of influential speakers wishing to co-operate. It must be distinctly understood that none but Evangelical Protestants of the Historical School are invited, but there is no question of religious denomination involved otherwise.—Yours faithfully,

Alfred Porcelli.

The Laurels, Alverstoke, Hants.

"THE STORY OF THE YEAR," the people's annual report of the work of the Church Missionary Society, is a very attractive publication. The issue for 1894-5, just out, describes the various fields, and many admirable engravings brighten the pages. Miss S. G. Stock, the author, shows a large acquaintance with mission history, and her pages should be read by all who are interested in world-wide evangelisation. A map shows the extent of the Society's operations, and an appendix gives a list of the missionaries. (1s. post free. *Church Missionary House, Salisbury-square.*)

CONSTANTINOPLE.—The Sultan has granted and put in execution the Imperial iradé for the American College for Girls at Constantinople. Aside from the immunity thus secured from Governmental interference, there is involved a considerable financial advantage. It is part of Turkish law that school property, recognised as such, pays no taxes. In this case the iradé grants in addition freedom from what are known as *vakif* dues, amounts paid to certain mosques for their support. There is thus secured to the college an annual amount of not less than 500 dols. in perpetuity. In granting the iradé through Minister Terrell, the Sultan expressly stated that it is given in consideration of what the college has done and is doing for his Christian subjects.—*New York Independent.*

TEMPERANCE NOTES.

Lady Henry Somerset and Miss Willard have both conditionally accepted invitations to speak before the fifth meeting of the Anti-Alcohol Congress to be held in Basle, Switzerland, August 20, 21, and 22.

The Police Court Mission, Cheltenham, has opened a cottage where discharged prisoners and others who are desirous of redeeming their characters and wish to avoid the temptations of the public-house may spend their evenings.

The Homes for Inebriates Association reports that the experience of another year has proved strongly confirmatory of the presence of a diseased condition in many inebriates, and of the fair prospect of a cure of the disease of inebriety, especially if treated at an early stage of the malady.

Dalrymple Home, Rickmansworth, reports that during the year twenty-two patients were admitted under the Inebriates Acts, and eleven as private patients. The medical superintendent reports some very successful cases, and a larger percentage of good results than have rewarded his efforts in any previous year.

A demonstration will be held in the Royal Albert Hall, in support of the Government Local Option Bill, on Saturday evening, May 25, at 5.30, when addresses will be delivered by Sir Wilfrid Lawson, M.P., Lady Henry Somerset, Canon Wilberforce, Rev. Hugh Price Hughes, Messrs. W. S. Caine, M.P., T. P. Whittaker, M.P., and J. H. Raper.

Dr. Eugene Tracy, in a recent speech, related some of his hospital experiences of the results of alcohol. He declared that the wards of the London hospitals were crammed full of persons suffering from the effects of strong drink, but who had not been drunkards. He declared that four out of six beds were occupied by men who would never have been there but for drink.

The Church of England Temperance Society has just concluded another of its periodical written examinations of Band of Hope children on the "Physiological Aspect of Temperance." There were seventy-eight London and 138 country centres, and the juvenile competitors numbered several thousands. No less than 20,000 children were prepared for the examination, their ages varying from eight to sixteen years.

In preparation for the third biennial convention of the World's Women's Christian Temperance Union and nineteenth annual council of the B.W.T.A., a special meeting for prayer will be held on Friday afternoon, May 17, from 2.45 to 5 p.m., in the Library, Memorial Hall, Farringdon-street, E.C. The meeting will be open to all. Lady Henry Somerset is expected to preside. Addresses will be given by Miss Willard, Mrs. H. W. Smith, and Rev. F. B. Meyer.

The Medical Faculty of France is drawing attention to the fearful habit of drinking absinthe, and its appalling effect on the population. The increased consumption is assuming alarming proportions in all the towns, and particularly in Paris, where it has just doubled in seven years. Women are as much its slaves as men, and the habit prevails alike in high and low circles. The moral effects are deplorable, and the physical consequences have largely brought about a great increase in lung diseases of the worst kind. The medical men are strongly urging the Government to forbid the manufacture, entry, sale, and consumption of absinthe in France as the only way of saving the nation from decrepitude.

THE CHILDREN'S FRESH-AIR MISSION reports that last year 3014 children were sent away for a change. The object of the Mission is to give poor ailing children, from the districts of Holborn, Clerkenwell, and St. Luke's especially, a change in the country. The secretary is Miss Rowley, St. Peter's, Onslow-street, Clerkenwell, E.C.

MONTE CARLO.—A correspondent writes:—"A band of seventy believers have for some years been praying for the overthrow of the Casino, Monte Carlo. For twenty-nine years it was only shut for one day—that on which the old prince died. I see it is to be closed for four months this summer, and one journal doubts if it will ever be opened again." Such a result is ardently to be desired; to this end let further prayer be made.

THE CHRISTIAN LIFEBOAT CREW.—The fo'c'sle of the Welcome Home, Ratcliff Highway, presented an interesting scene at the late muster of the Christian Lifeboat Crew. Members of various nationalities gathered with their sympathising London friends, and the informality with which these meetings are always conducted renders them specially inspiriting. Miss Child gave out the text for the month, "In his name shall the Gentiles trust." Miss Tuck, Messrs. Toner, Pitt, and others dwelt upon this text in different aspects. A number of the seafaring members bore hearty testimony to the power of God to save and keep both on land and sea.

THE Y.M.C.A.

The next Scottish Convention will be held in Saltcoats, Sept. 10, 11, and 12.

The half-yearly conference of the Associations in the Dundee district was recently held at St. Andrews.

The Glasgow Southern Section is about to erect a fine building at the corner of Pollockshaws-road and Maxwell-road.

Mr. William Burnside, evangelist, has lately been holding meetings in connection with the Cambusbarron, Carnoustie, and Dundee Associations.

The Hackney Y.M.C.A., 275, Mare-street, N.E., has issued a good programme for the summer holidays in the Norfolk Broads, North Wales, and on the Continent, copies of which may be had from the secretary.

The Associations of Mid France have just held a most successful conference at Vigan. Some two hundred young men sustained an active part in the proceedings, and large audiences were drawn to the public gatherings.

Mr. J. Storre Fry presided at the May breakfast of the Y.M.C.A. at Totterdown, Bristol. The Hon. Sec. (Mr. J. C. Marsh) presented a brief report of the work during the past year. The branch was now three years old, and during the year they had increased their numbers and improved the provision for the comfort of the members and associates.

The Devonport Association is now actively engaged in open-air work, not only in the main thoroughfares of the town itself, but in the outlying villages. Many hundreds attend the services, and the workers are full of expectation for a rich harvest of souls. Several conversions have recently taken place in connection with the weekly Bible-class and the Sunday afternoon men's meeting.

The summer syllabuses of the Associations, many of which have now been issued, contain a great variety of recreative engagements. Special arrangements have been made with the Regent-street Polytechnic in order that Y.M.C.A. members may participate in the advantages offered by their continental and other tours. But a number of Associations are running projects of their own. Derby, for instance, has in prospect several caravan tours and stationary camps, as well as co-operative holidays in the Irish and Scottish lake districts.

The Constantinople Y.M.C.A. meets in Somerville House, Pera, twice a week during the winter months. During the past season the subject of Sunday evening study has been "The Period of the Judges." Six nights have also been devoted to foreign missions, when collections were made for the C.M.S. and L.M.S. On the Tuesday evenings there has been a varied programme. Subjects of local archæological interest were taken up. English history has been studied, and essays have also been written upon some of the prominent English literary works. The attendance throughout has been fair.

The German Y.M.C.A. celebrated their tenth anniversary on Thursday, May 2, at their rooms, 28, Finsbury Square. The chair was occupied by Mr. W. H. Seagram. The report submitted by the secretary, Mr. J. Bartels, showed that the past year had been one of much trial, but also of rich blessing, and it had tended to deepen the spiritual life of the members and greatly to strengthen their faith. Count Bernstorff gave a brief sketch of the Y.M.C.A. work in Germany, especially in Berlin, and said he was convinced that the work for God did not suffer so much from the attacks of its enemies as from the indifference and inactivity on the part of Christians. Addresses were also delivered by Dr. Baedeker, Mr. W. Muller, Mr. J. P. Werner, and Pastor F. Fliedner.

Mr. A. P. Stockwell, who has been sent out to co-operate with Mr. J. Campbell White in the work of the Calcutta Association, writes:—"The work here is in splendid condition. It has the co-operation and sympathy of all the Protestant ministers and missionaries in the city. The business men are coming grandly forward in the matter of finance, and now, as a result of the McNeill Mission, there have been Rs. 17,000 pledged towards a building, and this without any systematic canvass. The young men of the city are in sympathy with the movement. There is an earnest band of Christian workers who are doing good work. The athletics are drawing some of the finest fellows in the city—Europeans. I find a good number of them are Christians, and only need bringing out."

The general secretary of the excellent Association at Berlin, Mr. Christian Phildius, has inaugurated a movement which, if it be developed at other large centres, is likely to prove of inestimable value to the work of Y.M.C.A.'s on the Continent. He has just held a "secretaries' course," to which have gathered a number of young officers, from Dresden, Upsala, etc., desirous of extending their practical acquaintance with Association methods; and these have been thoroughly drilled in the varied work of the Berlin Central Institution. The need of well-equipped and qualified men to take up the work in Germany and other Continental countries is very urgent; and it is the earnest desire of Mr. Phildius that the effort he is starting may lead to the establishment of a regular training-school. Two former assistants of his have become general secretaries at Leipzic and Breslau respectively, and an active member of the Berlin Association has taken charge of the work at Hamburg; but three further calls from German cities are still awaiting favourable response.

At the Eastbourne Y.M.C.A. there is a Bible-class held for German waiters, a large number of whom are employed in hotels and boarding houses of the town. The class meets late on Wednesday nights and is conducted by Mr. Steinle, of the Queen's Hotel, and another member of the Eastbourne Association. The attendance has been variable, but the work is most encouraging, affording many instances of blessing. In the autumn of 1893 one member who was converted in London, but had been largely helped in living a Christian life by the Eastbourne class, went to Cairo for the winter season. In his limited time he undertook work there for his fellow waiters, inviting them to meet for prayer and Bible study. The same man returned to Cairo last Autumn, and meeting another who had been brought to Christ at the Eastbourne class, the two established similar meetings in Cairo and Alexandria, the last letters speaking of an attendance in Cairo of thirty or forty men, with much blessing. The parent class has been established for about three years, and it is interesting to know that the majority of the men attending have been Roman Catholics. Two members of the class have entered the mission field.

THE Y.W.C.A.

A house is being taken at Keswick for Y.W.C.A. workers for the fortnight of the Convention. Particulars can be had from Miss Dashwood, 39, Bryanston-square, W.

In the Employment Agency work spiritual results are always kept in view, and that this higher aim in all the work does not interfere with its practical efficiency is proved by the verdict of a well-known paper, which sent an agent to the various registries of London, and specially recommended two, of which that of the Y.W.C.A. stood first.

In the work of the Restaurant Branch at Morley Rooms, 14, John-street, there is much to encourage. Boarders find the home very pleasant. Many have been helped to leave the bar and give up the drink. The social evenings have been much enjoyed. At one of these Mrs. Mary Davies sang and spoke on total abstinence, saying she had sung better since she became an abstainer seventeen years ago.

At the Rochester Institute and Girls' Club, Walworth-road, the members at the close of the year numbered 144, and the total number of attendances was 4996. The junior band progresses satisfactorily. Efforts are being made to promote temperance, which is greatly needed. Judging from the steady increase in numbers and the regular attendance of members, the committee feel that the Institute is thoroughly appreciated, and that many weary working girls find there recreation and refreshment and loving Christian sympathy.

The Tulse Hill and West Norwood branch is only three years old, but for some time a larger house has been needed to carry on the work. Such a house has been taken, and on the afternoon of May 10, about seventy friends gathered at Sterndale Lodge, 191, Tulse Hill, to dedicate it to the Master's service. The new president, Rev. E. J. Roxby, vicar of Holy Trinity, was in the chair, and spoke on the manifestation of God's presence at the dedication of the Temple. Miss Ellis, from the Gipsy Hill branch, followed with some very practical words on the working of a branch successfully.

The Junior Department continues to make progress under Miss Barter as hon. secretary. Several new branches were started last year. Blandford is the largest in the South of England with 150 members, 145 of whom are total abstainers; Leamington has 130 members, Windsor 127, Waltham Abbey 108. In London, Bermondsey with 136 members, Percy (King's Cross), and Princess House, are the three largest. The total junior membership in the United Kingdom is about 10,000. The work is most encouraging, and it is wished that all secretaries saw the importance of having a junior branch connected with their work among seniors.

The "Factory Helpers' Union" carries on work amongst the thousands of girls in work-rooms and factories all over London. The annual report just issued, with its long list of agencies, shows what an extensive work is being done. The committee are directly responsible for several institutes and clubs, and continuous calls are received from others which often cannot be helped for lack of funds. Just now the work is greatly in need. Workers are also needed to visit the clubs, and to adopt one particular club to which flowers, papers, magazines, etc., might be sent, and a personal interest shown to the girls. Miss Skirrow, hon. secretary, 16A, Old Cavendish-street, will be glad to hear from any willing to help.

CHRISTIAN ENDEAVOUR.

The recent C.E. Convention in Leeds has been the means of giving fresh impetus to the movement in the district.

The societies in Keighley district have formed a district union, and have named it the "Craven District Christian Endeavour Union."

In connection with Prewett-street Mission Hall Cathay, a C.E. Society has been started with sixty-one active and twenty honorary members.

The Scottish Convention held in Glasgow was of the most interesting character, and it is believed will give a new start to the movement in the North.

The C.E. Society connected with Gifford Hall Mission, Islington, in response to an invitation to assist in the open-air services, has offered to conduct the meeting entirely on the last Sunday in each month during the summer.

The Northamptonshire Congregational Association reports great successes in connection with the Young People's Society of Christian Endeavour Union. Last year there were only nineteen in the county; to-day there were forty-six. The membership last year was 813, and now it was 1868.

IRISH NOTES.

The Irish Presbyterian missionaries report 183 baptisms in China during the past twelve months, and 1020 members against 856 last year.

The Presbyterian Assembly's Colportage Association is doing a good work. During the past year the colporteurs sold 2046 Bibles, 1435 Testaments, and 1246 Rhemish Testaments.

Five students who have completed their theological course in the Assembly's College, Belfast, have offered to go into the foreign field. It is noteworthy that a few years ago the Board could not get a sufficient number of missionaries to offer for the work; now it needs sufficient funds to send out all the eligible candidates.

SCOTTISH NOTES.

The P.S.A. movement is making rapid strides in the East-end of Glasgow.

Mrs. Baeyertz, having lately had a very encouraging season of work in Kirkcaldy, is now evangelising at Motherwell, near Glasgow.

The Wesleyan Methodist Synod for Scotland held its annual meetings last week in Glasgow. There has been a considerably increased membership during the year.

On Sabbath last Rev. John McNeill preached to overflowing congregations in North Woodside Free Church, Glasgow. The famous evangelist was as fresh and suggestive as ever in his expositions.

The sessions of the U.P. Synod, held last week in Edinburgh, were not marked by any features of special interest. The foreign missionary report was an encouraging one, and the missionary meeting is said to have been of striking interest, especially the speeches of Dr. Anderson, of Formosa, and Dr. Ross, of Japan.

FROM PORT-AU-PRINCE, HAYTI.

Rev. Lucius Hippolyte, Baptist missionary pastor writes from Port-au-Prince, Hayti:—Our work is gaining ground every day in spite of difficulties. In December last I baptized eight persons, who are now enjoying church fellowship with us, and the grace of the Lord Jesus. Several backsliders have been reclaimed. A young Englishman has joined us too. Our Sunday and day schools are also progressing.

The need for Gospel teaching in Hayti is as great and pressing as in any heathen land. The idolatrous superstition in which the people are brought up is shocking and degrading. The Roman Catholic priests justify the condition of things. Hayti needs Protestant elementary schools and mission halls. I shall be glad to answer inquiries about the work. I have long desired to have a magic lantern, which would be of great service to me in my mission efforts.

COLONIAL MISSIONARY SOCIETY.—At the annual meeting of this Society, held on Monday night at Tollington Park Chapel, the opportunity was taken to bid "God-speed" to the secretary, Rev. J. Burford Hooke, about to visit the Congregational churches in South Africa. The meeting was prefaced by a sermon from Dr. Joseph Parker.

The Book World.

A PIONEER IN MISSIONS.

The Gospel on the Continent: Incidents in the Life of James Craig, D.D. By his Daughter. (*Hodder & Stoughton.* 6s.) Here is a work to charm all who rejoice in earnest effort to extend the Gospel. It is the story of one who did yeoman service in days when foreign or continental missions were by no means regarded with enthusiasm in the professing church. Dr. Craig, who was among the early workers in his chosen field, was ordained in 1845 by the Irish Presbyterian Church to "seek the salvation of the house of Israel." How he sought it by unwearying labours and constant journeyings, and in seeking the good of Israel was also marvellously used in awakening professing Christians in various countries, forms the theme of this entrancing book. The work abounds in vivid pictures of the cold state of the Lutheran and other continental churches at that time. While thus used to arouse nominal Christians, he never forgot his chief concern was the Jews, and amongst these God gave him many seals to his ministry. His aim was to win individual sinners, and in this he was singularly successful. Although he remained in charge of the Hamburg Mission until 1874, he devoted much time to visiting workers all over Europe—from Russia to Spain, and everywhere seems to have been the means of stimulating these and bringing fresh trophies to his Lord and Master. His later years were spent in like service—mission journeyings in Spain, Italy, Germany, Scandinavia, Russia, Roumania, Turkey, Syria, Egypt, and Greece—his one desire, everywhere and always, being to awaken the Lord's people to their responsibility with regard to missions in general and Jewish missions in particular. It is a book to be read, pondered, and prayed over. It may be the means of calling forth many fresh labourers into the harvest-field.

THE BOOK OF THE PROPHET ISAIAH.

Isaiah One and His Book One: An Essay and an Exposition. By George C. M. Douglas, D.D., Principal of the Free Church College, Glasgow. (10s. 6d. *Nisbet & Co.*) This work is in two parts, the first of which deals with the unity of Isaiah, and the second with the exposition of the book. Students of Scripture generally regard chapters xl.-lxvi. as constituting a second division of Isaiah; it is the fashion in modern theological literature to speak of two writers, the second division being attributed to an author entirely unknown and unnamed, who wrote a century and a-half later than Isaiah of Jerusalem, toward the end of the exile in Babylon. Dr. Douglas patiently examines the facts and arguments of the Higher Critics, and defends the unity of authorship. He shows that Israel's prophets were not mere Court advisers or political leaders, and maintains that while their work may have been primarily for their own time, it was not by any means exclusively so; they had a duty for time to come as well as for their own time (1 Peter i. 10-12). Whereas the so-called critical writers teach that a prophet's knowledge of the future was at the best vague and indistinct, it is expressly laid down in Scripture that a prophet shall be known as false or true according as his uttered predictions shall come to pass or not. As to the arrangement of the prophecies, Dr. Douglas agrees with Drechsler, in the belief that in preparing the written record of his ministry for the use of the Church of God, Isaiah took notice of the two great crises to which the people and kingdom of Israel were exposed in his day. To these crises Isaiah gave prominence by the two narratives which are found in the book, in chap. vii. and in chaps xxxvi.-xxxix., and which are intimately united with two of his greatest prophecies.

Dr. Douglas says: "I cannot imagine any more natural introduction to chaps. xl.-lxvi. than chap. xxxix. I admit without hesitation that there is a break at this point in the book of Isaiah, so that chap. xl. begins a new section. At the same time I hold strongly that this new section is in connection with the preceding one; and I also hold that there is a much more important division of the book at the end of chap. xxvii. Looking at the book of Isaiah as a whole, these are the two grand divisions into which it falls. First, to the end of chap. xxvii. the prophecies are grouped around the story of the want of faith on the part of Ahaz at the time he was tested. And secondly, from chap. xxviii. onwards they are grouped around the trial of Hezekiah's faith. This trial was successful for the moment, we might say; yet it was injured by the presence of something of the old evil; and Isaiah made this evil to be plainly seen, and also the dark shadow which it cast over the future. But his great final work was to utter the prophetic message of the universal and abiding glory, when this temporary shadow should have passed off and been forgotten." Dr. Douglas was one of the revisers of the Old Testament, and his work is based on the Revised Version. The controversial section is thoughtful and reverent; the exposition is scriptural and practical. The Higher Critics have ignored much that has been written against their methods and in exposure of their destructive reconstructions. If they ignore this work, which is as dispassionate in style as it is solid in substance, unsophisticated Bible students will draw their own conclusions.

SCRIPTURE AUTHORITY AND INTEGRITY.

The Inspiration and Accuracy of the Holy Scriptures. By John Urquhart. (7s. 6d. *Marshall Brothers.*) This goodly volume deals with its important subject in three main divisions. First, the Scripture doctrine of inspiration is investigated; then rationalism is outlined in its rise and progress; finally, critical results are tested by modern discovery. The second and third sections are the most distinctive; and, as a historical statement, the former of these is as readable as its story is inexpressibly sad. Not having full confidence in revelation, those who should have been its valiant custodians have yielded to the enemies of the Bible in order to save it! As Mr. Urquhart says:—"Rationalism may lead to Deism, and even to Atheism; but it is not Atheism, nor even Deism, *to begin with.* Its attitude and motive are entirely different from theirs. They are antagonistic to the Scriptures, and it is friendly; they seek to destroy, and it comes to save. It is *in the method by which it seeks to save* that its deadly error lies. It imagines that the ordinary defenders of the Bible are utterly wrong. In its judgment they are wasting their strength in the defence of an untenable position, and perilling everything by an obstinate refusal to admit facts. Rationalism is panic and surrender; and as anything can be extorted from fear, there is nothing that infidelity demands that rationalism will not eventually yield."

The part of Eichhorn, De Wette, Kuenen, Wellhausen, Ritschl, and many others in the development of Higher Criticism is admirably summarised. In the third division Mr. Urquhart examines the books of Esther and Daniel, against which so many bold things have been written during recent years. These statements he analyses, and also studies the books themselves. He brings home to the critics many a misconception, and many fallacious conclusions. He has read widely, and carefully followed modern research in the East. In an appendix, Dean Farrar's recent work on Daniel is criticised. Many will be thankful to Mr. Urquhart for his book, which is written in vigorous English, and full of important facts and arguments for the integrity and authority of Holy Scripture.

In Memoriam: Rev. R. H. Lundie, D.D. (*Philip & Son, London and Liverpool.* 1s. 6d.) A collection of memorial addresses and sermons by Revs. James Muir, D.D., C. Garrett, John Watson and James Mellis, on the life and labours of one who had endeared himself to a wide constituency. To these are added some valuable notes and three sermons by Dr. Lundie himself. The compilation will be singularly acceptable to all who mourn his loss to the Church.

England's Responsibility towards Armenia, by Canon Malcolm MacColl, is a very lucid essay on a subject of great present interest. The pages show that the horrors that have of late been enacted in Asia Minor are easily explicable in view of Mohammedan doctrine, and will assuredly recur so long as corrupt and cruel Turkish rule is fostered by the European Powers. Canon MacColl has written with his blood at boiling point, and his pamphlet should have many readers. (2s. 6d. *Longmans.*)

My Last Will and Testament, by Hyacinthe Loyson (Père Hyacinthe), contains three documents, written at interesting periods of an eventful life. In the first, issued in 1869, the celebrated preacher announced his withdrawal from the pulpit of Notre Dame; in the second, written in 1872, on the eve of his marriage, he renounces celibacy; and in the third, dated 1893, he affirms once more the principles on which he had acted for nearly twenty-five years. Some other documents on religious reform appear in an appendix. There is a good portrait of the author, and the work, which will have peculiar attractions for many, is introduced to English readers by Dean Farrar. (1s. *Cassells.*)

Is Your Name Written in the Lamb's Book of Life? This pointed question, asked by a beloved daughter of a careless friend, a few days before her death, is used by the compiler as the basis of a telling card, pressing home the serious personal interrogation. (*S. W. Partridge.*)

A Solemn Crisis. By Gerald Coultas. A re-issue of the "Vision of a Popular Minister" as to the analysis of his own zeal and the discovery that the component parts thereof are far from satisfactory. We trust it will yet again have a wide circulation, and be the means of stirring up many. (*Marshall.* 1d.)

Margate.—Friends visiting this health resort will be glad to hear that the noonday meeting, inaugurated last June, is still carried on at No. 4, Cecil-square.

PERSONALIA.

Mr. J. Albinson, evangelist, is obliged, through the strain of work, to seek rest and change for a time.

Mr. A. E. Fletcher, late editor of *The Daily Chronicle,* has undertaken the editorship of *The New Age,* to which he will contribute largely.

Rev. T. L. Johnson, we regret to hear, on account of continued ill-health, has been obliged to cancel all preaching engagements and take a three months' rest.

Mr. John Shrimpton, having now been able to return to England, desires to express his cordial and sincere thanks for our readers' kind inquiries and sympathy during his long illness.

Rev. Lancelot Holland, formerly of All Saints', Hatcham, and lately of St. Thomas's, Edinburgh, will preach in Talbot Tabernacle during June, in the beloved pastor's absence in search of health.

Mr. William R. Moody, elder son of Mr. D. L. Moody, who has special charge of the preparation of young men for college and business at Mount Hermon School, has been speaking at various places in the States with great acceptance.

Misses Wellington, of Evian-les-Bains, Haute Savoie, are now in England, and would be very glad of opportunities to speak of the Lord's work in Evian, in drawing-room or other meetings. Present address, House of Rest, 10, Finchley-road, St. John's Wood, N.W.

Mr. Charles Edwards, who for many years has been the Superintendent of Miss Perks's Soldiers' Home, Winchester, and whose recovery from his recent illness has gladdened many friends, was presented last week with a substantial token of esteem. The Mayor of Winchester, who presided, expressed strongly his sense of the good work done by the Home.

Mr. William Carruthers, well known as a Christian scientist and active leader in Presbyterian circles, is about to retire from his post as keeper of the department of botany in the British Museum. His important contributions to botanical science have long been widely recognised. He was president of the Linnæan Society during the four years 1886-9.

It is a curious coincidence (says *Truth*) that the late Lord Selborne made one in a trinity of Lord Chancellors, the others being Lords Hatherley and Cairns, who, succeeding one another on the Woolsack, were all equally distinguished by their personal piety and their strong religious views. It used to be said of them that they had all three been Sunday-school teachers.

Rev. Alexander Robertson, D.D., Scottish minister, Venice, had the honour of being received in private audience by His Majesty King Humbert during the recent Royal visit to Venice. The interview lasted some time, and was of a very cordial nature. Such an event is a proof of the noble character of King Humbert, and of his sympathy with Protestant writers and workers in Italy.

Mr. E. C. Newbery, of San Remo, who for sixteen years has been distributing tracts without let or hindrance in various parts of the Continent, finds himself face to face with a law which prohibits, under certain penalties, all such work. This law, which has never before been enforced against him, was passed originally with a view to check the spread of anarchist and socialistic propaganda. He is hoping to obtain a Government permit to secure him the same immunity he has hitherto enjoyed.

Mrs. Grace Stott.—A member of the C.I. Mission at Wenchow, sends an interesting account of special gatherings of native Christians in that city and district to celebrate Mrs. Stott's fiftieth birthday (March 12), and twenty-fifth anniversary of her beginning work in China. Many converts came from a distance, and various tokens of affectionate esteem were presented to Mrs. Stott. In the meetings held there were frequent loving references made to her late husband, Mr. Stott, and the devoted labours of both in the early days of the Mission. As a fruit of these labours, supplemented by those of later workers, there are now over 1000 church members in the city, besides 2000 others who meet regularly for instruction.

WOMEN'S WORK.—The annual united sale of work from industrial and benevolent institutions in connection with the Society for Promoting Female Welfare, will be held in the Royal Albert Hall on Thursday and Friday, May 16 and 17. The sale will be opened by the Countess of Chichester, at 12.30. Among the many excellent agencies having stalls will be the Y.W.C.A., the Factory Helpers' Union, the Cripples' Home, Princess Mary Village Homes, Mount Hermon Homes, Zenana Bible and Medical Mission, and the Belleville Mission, Paris. Miss De Broen trusts that friends will not forget to visit the "French Stall."

Among the Churches.

CHURCH OF ENGLAND.

Canon Eyre commenced on Sunday his new duties at Sheffield.

A new mission chapel has been opened in Belle Vue, Wakefield.

A new church is about to be built in St. Thomas, a growing district of Exeter.

The Bishop of Liverpool celebrated his seventy-ninth birthday on Saturday.

Rev. Henry Sutton will be inducted to his new charge at Aston on Saturday next.

A correspondent of *The Times* has been laying stress upon the propriety of having an Industrial Mission in Uganda.

The Record has a special leader on the death of Lord Selborne, which it deplores as a well-nigh irreparable loss to the Church.

The Church of England Zenana Missionary Society reports a balance in hand. The income has been £39,963. The total number of missionaries is now 175.

Rev. Edgar Lambert, of Heene, has been appointed to the senior chaplaincy of the Mersey Missions to Seamen—a work in which he has long taken a warm personal interest.

The Bishop of Sierra Leone has gone to the West Indies to endeavour to arouse the Christian Africans to an intelligent interest in evangelistic work in West Equatorial Africa. He hopes to find among them many fresh workers.

The S.P.G. reports an income for last year of £122,327, being an increase of £9248 over the previous year, and largely from legacies. The number of ordained missionaries is 719, including 232 in Asia, 173 in Africa, eighteen in Australia and the Pacific, 209 in North America, thirty-eight in the West Indies, and thirty-nine chaplains in Europe.

CONGREGATIONAL.

Rev. W. H. Towle has been recognised as pastor at Strood.

Plaistow Church reports 589 members, with 1006 Sunday scholars and a large amount of earnest work.

Rev. A. Pringle preached his farewell sermons at Maidstone, prior to entering on the pastorate at Caterham.

The new church at Kettering reports 130 members; in the Sunday-schools are 199 scholars and twenty-eight teachers.

Rev. W. H. Fox has intimated his intention of shortly resigning the pastorate at Malton, where he has ministered usefully for fourteen years.

The Colonial Missionary Society has entered upon its sixtieth year. A series of interesting meetings was held last week and this in celebration of the event.

As the result of mission services conducted at Broad Oak by members of Watling-street, Canterbury (Countess of Huntingdon's Connexion), a new church has been formed.

At the Quarterly Meeting of the North-West District of the London Union, at Queen's-park Chapel, Dr. Charles Leach gave an address on "Possibilities of Future Work."

The sale of the mission steamer, *Good News*, on Lake Tanganyika, Central Africa, to the African Lakes Corporation, has been approved by the directors of the London Missionary Society.

At the centenary meeting of the London Missionary Society, held in Northampton, Canon Hull, vicar, delivered an address, in which he congratulated the Society on the work it had been able to accomplish, and referred to two former pastors of Commercial-street Chapel, Revs. E. T. Prust and T. Gasquoine, as being among his best friends.

Calls.—Rev. W. A. H. Legg, of Mansfield, to Streatham; Rev. Joseph Henderson, of Dudley, to Oak-road, Leeds; Rev. S. Jackson, to Bishop's Castle, Shropshire; Mr. H. J. Howell, to Freemantle, Southampton.

Resignations.—Rev. J. Easton Browne, of St. Andrew's, North Shields; Rev. J. W. Houchin, of Ingatestone; Rev. T. R. Forbes, of Knottingley.

BAPTIST.

Rev. J. R. Wood is now seeking rest and change in Italy.

Rev. Thomas Lewis and Mrs. Lewis have arrived from the Congo.

Rev. R. H. Roberts is still confined to his bed, the weakness in his limbs occasioning much anxiety.

Rev. S. B. Drake, of China, with Mrs. Drake and children, has reached this country on furlough, also Rev. E. C. and Mrs. Nickalls.

Princes-street Church, Northampton, reports thirty-one admissions to fellowship during the first year's pastorate of Rev. Arthur Morgan.

Great interest must have been felt by many in the service at Talbot Tabernacle on Wednesday week, when the venerable Rev. Charles Stirling was, with his wife, baptized by Dr. Gritton.

Rev. J. W. Barker, who left Wakefield in January, 1894, to undertake the pastorate of Middletown Springs Church, Vermont, U.S.A., has accepted the pastorate of Pitsford Church, Vermont.

In the last three months of 1894 the Baptist missionaries in Germany connected with the Missionary Union reported 145 baptisms, 1,594 sermons, and 1,437 meetings in 232 preaching stations.

The committee of the Baptist Total Abstinence Association appeal to ministers to secure petitions, signed by them on behalf of their respective congregations, in favour of the Liquor Traffic Local Control Bill now before Parliament.

Rev. J. R. M. Stephens, Rev. A. E. Scrivener and Mrs. Scrivener have left for Antwerp, there to embark with Rev. P. Davies in the s.s. *Leopoldville* for the Congo. A large number of friends assembled at Liverpool Station to say farewell.

At the meetings of the East Midland Association, held at Newark, Rev. E. E. Coleman read a paper on "The Foundations of Belief," with special reference to Mr. Balfour's new book. At the afternoon conference Rev. G. H. Bennett spoke of "Conditions Essential to Church Prosperity." The public meeting in the evening was presided over by Mr. Henry Ashwell.

The Baptist Extension Scheme has opened in Blackburn the first church erected by it. Sermons were preached by Revs. J. G. Greenhough and J. H. Shakespeare. There have been Baptists in Blackburn since 1726, but a meeting-place for regular services was not provided until 1757; a church was formed in 1760, and four years afterwards a chapel in Islington Croft, now occupied by the Strict Baptists, was erected. Since 1880 there has been a flourishing church under the pastorate of Rev. M. H. Whetnall. On Sunday, Rev. Walter A. Mursell (pastor) preached to large congregations.

Calls.—Rev. A. Duncan, of Garrow, to Waterfoot, Rossendale; Mr. H. C. Wagnall to Morecambe; Mr. J. L. Harvey, of Aberdeen, to Castlegate, Berwick.

Resignations.—Rev. T. Gardiner, of Penzance; Rev. W. Morgan of Castleton, Cardiff.

METHODIST.

A new mission-hall is being put up at Greengates, Bradford.

The Southport Convention is fixed for the first week in July.

Rev. Dr. Hodge, medical missionary of Hankow, is likely to be invalided home.

New chapels are being erected at Even Swindon, Laverton, and South Croydon.

Rev. Richard Hughes, from the West Indies, is coming home by reason of ill-health.

A Wesleyan committee is investigating the working of adult Bible-classes and P.S.A. gatherings.

Rev. Joseph Olphert, who has been absent on a voyage to New Zealand, has returned to his duties at St. John's Wood Mission.

The missionary meetings held in connection with the Wesleyan anniversary are considered as having been on the whole a decided success.

The "Out and Out Band" movement exhibits steady progress under the direction of Revs. J. Gregory Mantle, Thos. Cook, and others, useful work especially being done by the mission cars.

For nearly the twentieth year in succession the Methodist New Connexion is assured of a net income of members on the returns of the year. The exact figures are not yet known, but the increase will be between 150 and 200.

The vicar of Burwash Weald refers in his parish magazine to the death of Mr. E. Simes, the founder of the Wesleyan society in the village, commending and admiring Mr. Simes's earnestness and zeal in providing a place of worship for those whose religious convictions he shared.

A series of great meetings have been held in Leeds under the auspices of the Leeds Primitive Methodist Council, and in aid of the Central Mission, which, since its commencement in July last, has had an encouraging career. The congregation has almost trebled, the membership has increased quarter by quarter, conversions have been witnessed almost weekly, the church is active, and temperance and social agencies have had a distinctive place in the programme of work done.

PRESBYTERIAN.

A new mission hall is about to be built by the Brondesbury congregation.

The foundation-stones of the new church being built in Heaton were laid last week.

The General Assembly of the U.S.A. Presbyterian Church, North, meets May 16, at Pittsburg, Pennsylvania.

The mission stations at Bromley, Highfield, Smithdown-road, Liverpool, Whitley, and West Stanley are to be formed into organised churches.

Rev. A. N. Mackray, of Croydon, who is again troubled with his eyesight, wrote to the Presbytery last week that he would be shut up in the house of his oculist for the next month.

Bala College special fund has now reached £15,000. The students of the college are contemplating starting an industrial mission in Central Africa. There are seventeen students now at the college preparing for foreign mission work.

The following ministers have been appointed to serve this year as Synod evangelists:—Revs. J. Howie Boyd (Carlisle), J. Jeffrey Johnstone (Forest Hill), Dr. Thornton (Camden-road), Charles D. Kay (Woolston), and James Fraser (Birkenhead).

Calls.—Rev. A. B. Connor, of Aberdeen, to Forres; Rev. R. Primrose to Burnbank, Glasgow; Rev. W. Mackenzie to Alexander-parade, Glasgow.

FALLEN ASLEEP.

At West Croydon, on 5th inst., Rev. E. J. Silverton, for many years a Baptist pastor, and in recent years well known in connection with ear trumpets.—At Worcester, on 30th ult., Mrs. William Davis, aged 88, well known among the Friends.—At The Hillyers, Osney-crescent, Camden-road, N.W., on 3rd inst., Miss F. A. M. Darlow-Sarjeant, aged 18, eldest daughter of Rev. W. Darlow-Sarjeant.—At Roade, Northants, Mr. John Molcher, an exceptionally able and useful preacher of the Gospel in connection with the Baptists.—At Redruth, Cornwall, Mr. Edward Salter, for fifty years a local preacher.—At Leyburn, Yorks, Mr. John Wilson, who had been a class-leader and local preacher for fifty-three years.—At Long Sutton, Mr. J. C. Kerkham, aged 79, a leading Christian worker.—At Attercliffe, Sheffield, Mr. H. J. Mullins, aged 62, a devoted helper in Sunday-schools.—At Woodbridge, Mr. W. J. Andrews, aged 73, a faithful and true worker and giver.—At Worthing, on 4th inst., Mrs. Bateman, beloved wife of Mr. James Bateman, F.R.S., well known in connection with Protestant and Evangelical societies.—At Bangor, Mrs. Applebe, wife of late Rev. Professor Applebe, Methodist minister.—At Belfast, Mrs. Montgomery, wife of Mr. William Montgomery, an earnest local preacher.—At Montreal, Rev. Wm. Hall, Methodist minister, and a native of co. Armagh, Ireland.

Notices.

Communications Received with Thanks. — M.J.F. J.E.H. H.C.D. E.H.G. A.E.D. A.R. J.H.M. A.N. C.P. E.C.U. G.J.H. M.J. J.F.W. E.B. M.N. E.A. H.J.E. T.W.P. J.W. R.P.C.C. J.J. J.P. J.T.H. T.L. S.R. W.N. W.G. W.M. F.G. M.F.C. C.D. R.M. H.H.E. A.M.K. J.M. F.W.A. S.C. M.A. W.G.B. W.K. J.H.C. E.L.B. R.C. W.P. J.H. G.J.W. T.J.A. A.B.O. J.B: S.A.D. W.D. J.C. E.E.W. G.H.M. J.J.M. W.C.M. R.K. J.E. J.S. J.M. R.D.F. W.T. J.A. M.E.G. J.C.A. J.S: T.L.J. A.D. W.M.C. M.H.A. G.A.W. T.S. H.H.P. J.S. E.S.R. C.J. J.C.H. E.M.S. J.F.

Applicants for Tracts.—Alfred P. Walker, 16, Camden-street, Islington, N.; E. J. Snow, 14, Packington-street, Islington, N.; J. Welch, 10, Eldridge-road, Bermondsey, S.E.; V. R. Barber, Carrigallen Manse, co. Leitrim; Richard Hodge, 46, Shrubland-road, Dalston, N.E.; Rev. J. Fletcher, Sailors' Cottage Home, 125, Garfield-street, Salford; W. Holt, 222, Eccles New-road, Weaste, Salford; Thomas Hardy, 56, Heron-street, Fenton, Stoke-on-Trent; J. R. Weatherill, 38, Aston-street, Oxford; S. Maginley, Aughavass, Carrigallen, co. Leitrim; Mrs. Shuffill, 1, Channell-row, East-lane, Bermondsey; Miss Courtney, 12, Chapel-row, Gosport, Hants; R. Dood, Kivey, Carrigallen, co. Leitrim; T. E. Foulger, 19, Shere-road, Deptford; John Poate, Inspector, North Camp Station S.E.R., Farnborough, Hants; Mr. W. P. Gordon, 40, Skene-terrace, Aberdeen; E. Thompson, 10, Balmes-road, Kingsland; R. M. Richards, Sailors' Rest, Bute-road, Cardiff; Arthur Dickinson, The Limes, Ellerton-road, Surbiton.

Appeals.

Frazier-street Mission, Lambeth.—Rev. J. B. Barraclough, vicar of St. Thomas's, makes a special appeal for the rent and working expenses of a house in the Lower Marsh, which is being used for mission work in a very needy district. Gifts of suitable books for the library, and magazines for the reading-room, will be thankfully received at the Vicarage.

Holyhead has a population of about 9000 persons, the majority of whom are of the working class, and something like one thousand of the men are engaged on the railway, or on the railway company's steamers. In order to reach these men, the late Miss Crossle, of Dublin, formed a branch of the Railway Mission in 1890, and the work has been carried on ever since, but under considerable disadvantage, as the Mission has no room of its own. A lady now superintends the work, and an effort is being made to erect an iron hall, near the station, at a cost of £300, to seat 200. Unless friends outside render assistance, it will be many months, perhaps years, before the hall can be built; it is desired to build it at once, for the need is great.—Francis M. Cotton, Gorse Hill, Holyhead.

Dublin Visiting Medical Mission.—During the past winter months the work of this Mission has increased to such an extent that the workers find themselves face to face with a great difficulty. The patients are too numerous to be attended by one doctor, 117 being present on a recent occasion at the morning dispensary. They do not think it right to send any needy ones from the doors, especially as there seems such willingness to attend the Gospel services. It will be seen by these numbers that an assistant doctor is absolutely necessary, for whom additional space is needed for a second consulting-room. £135 are still needed for the purchase fund to buy out the middle landlord. They require immediately £300 to enable them to cope with the pressing needs of the Mission.—Mrs. E. J. Figgis, Jun., 6, Simmonscourt Villas, Donnybrook, Dublin.

Limehouse.—Mr. Ramsay Smith, 20, Prestage-street, Poplar, supt. of a ragged school in this district, greatly desires the help of three or four Evangelical brethren for an hour on Sunday evenings. He will gladly give particulars to any who can render this service.

MAY MEETINGS, 1895.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Thurs. 16	11 and 2.30	Protestant Alliance	c Exeter Hall	Dean of Achonry
"	5 p.m.	Army Temperance Association	m Royal U.S. Institution	The Duke of Connaught.
"	7 p.m.	Anti-Sunday Travelling Union	m Exeter Hall (Lower)	Major-Gen. Bruce.
"	7 p.m.	Women's Total Abstinence Society	m Prince's Hall, W.	Mrs. H. J. Wilson.
"	7.15 p.m.	British and Foreign Sailors' Society	s Clapton Park Cong. Church	Rev. J. G. Rogers, D.D.
"	7.30 p.m.	Seamen's Christian Friend Society	s East London Tabernacle	Rev. W. Fuller Gooch.
"	7.30 p.m.	Protestant Alliance	m Exeter Hall	Mr. T. A. Denny.
Fri. 17	10 a.m.	Women's Total Abstinence Society	m S.S.U., Old Bailey	Mrs. Piper.
"	All day	Women's Total Abstinence Society	c S.S.U., Old Bailey	Various.
Sat. 18	4 p.m.	Female Orphan Home	m The Home, Hampton	Prof. Thomson.
Sun. 19	11 a.m.	Religious Tract Society	s Crouch Hill Presbyterian Ch'rch	Rev. J. B. Meharry.
Mon. 20	4 p.m.	Friends' Temperance Union	m Devonshire House	Mr. F. Sessions.
"	4 p.m.	Anglo-Indian Evangelisation Society	m Exeter Hall (Council Room)	Mr. H. M. Matheson.
"	7 p.m.	The Christian Community	m Exeter Hall (Lower)	Mr. F. A. Bevan.
Tues. 21	9 a.m.	Religious Tract Society	b Cannon Street Hotel	Mr. H. Morris.
"	7 p.m.	The Peace Society	m Memorial Hall, E.C.	Sir J. W. Pease, M.P.
"	7.30 p.m.	National Protestant Church Union	m Exeter Hall	Lord Midleton.
Wed. 22	3 p.m.	Aborigines Protection Society	m Broadway Chambers, S.W	Various.
"	3 p.m.	Army Scripture Readers' Society	m St. Martin's Town Hall	Lord Chelmsford.
"	3 p.m.	London Female Guardian Society	m 191, High-st., Stoke Newington	Mr. John Deacon.
"	11, 3, and 7.30	Women's Protestant Union	c Exeter Hall (Lower)	Various.
Thu & Fri	23 and 24	Women's Protestant Union	c Exeter Hall (Lower)	Various.
Thurs. 23	11.30 am.	Church of England Zenana Society	s St. James's, Paddington	Rev. D. J. Stather Hunt.
Fri. 24	1.15 p.m.	Religious Tract Society	s St. Mary Aldermary	Bishop of Coventry.
"	5 p.m.	Field Lane Institutions	m Mansion House	The Lady Mayoress.
"	6 p.m.	Field Lane Institutions	m Mansion House	The Lord Mayor.
Sun. 26	7 p.m.	The Open Air Mission	s Marlboro'-place Presbyterian	Rev. Dr. Monro Gibson.
Mon. 27	6 p.m.	Aged Pilgrims' Friend Society	m Mansion House	The Lord Mayor.
"	6.30 p.m.	Friends' Foreign Missions	m Devonshire House	
"	7 p.m.	Met. Tabernacle Colportage Asso.	m Metropolitan Tabernacle	Pastor T. Spurgeon.
Tues. 28	3 p.m.	China Inland Mission	m Conference Hall, Mildmay	Sir George Williams.
"	7 p.m.	China Inland Mission	m Conference Hall, Mildmay	Mr. Theo. Howard.
"	6 p.m.	National Refuges Children	m Exeter Hall	The Earl of Jersey.
"	8 p.m.	Girls' Guild Good Life	m Hoxton Hall, N.	

b.—Breakfast; c.—Conference; m.—Meeting; s.—Sermon; so.—Soirée

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KITH AND KIN IN INDIA.

The ANNUAL MEETING of the ANGLO-INDIAN EVANGELISATION SOCIETY will be held in the Council Room, Exeter Hall, on Monday, May 20, at 4 p.m.

HUGH M. MATHESON, Esq., J.P., will preside.

Speakers:—Lady Hope; Rev. S. Organe, Madras; Colonel E. S. Skinner, and others.

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SCRIPTURE READERS' SOCIETY FOR IRELAND.

FUNDS NEEDED to extend the work. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports to be had from the Secretary, Capt. J. KEARNEY WHITE. Offices: 27, Lower Pembroke-street, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to the Office of THE CHRISTIAN. John xiii. 35.

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At Exeter Hall, Strand, W.C.

MORNING at 11. AFTERNOON at 3. EVENING at 7.30.

The CONFERENCE will open with a PRAYER MEETING on TUESDAY EVENING, May 21st, in the DRAWING ROOM, EXETER HALL, at 7 p.m.

The Chairman and Speakers will include the following well-known Workers, who have experienced Rome's obstructive character and influence in the Mission Field:—

Dr. BARNARDO, Sir C. R. LIGHTON, Canon McCORMICK, Col. MORTON, Mr. W. H. SEAGRAM, Mons. CREMET, Mr. BOTHAM, Mons. BERTRAND, Rev. THOMAS CONNELLAN, Canon O'CONNOR, Pasteur CERISIER, Cavaliere CAPELLINI, Miss COX, Miss LUCY GUINNESS, &c., &c.

The Conference will close with

A CONVERSAZIONE,

Presided over by T. A. DENNY, Esq., on FRIDAY EVENING, MAY 24th, at 8 o'clock,

When the President of the Union, Mrs. W. R. ARBUTHNOT, invites all Members and their Friends to meet the Speakers.

TEA AND COFFEE AT 7.30. MORNING DRESS.

TICKETS OF ADMISSION to the Conversazione (price 1s. each) to be obtained of the Secretary of the W.P.U, Plaw-hatch, East Grinstead, or at the Door of the Lower Hall.

☞ ALL THE MEETINGS OPEN TO MEN ALSO.

FIELD LANE REFUGES & RAGGED SCHOOLS.

By kind permission of the Right Hon. the Lord Mayor, the

53rd Annual Meeting AND Field Lane Industrial Village

WILL (D.V.) BE HELD AT

THE MANSION HOUSE, FRIDAY, MAY 24th, 1895.

The LADY MAYORESS has kindly consented to open the Industrial Village at 5 o'clock.

MEETING IN THE EGYPTIAN HALL AT 6 O'CLOCK.

The following gentlemen have kindly promised to attend and address the meeting:—

Rev. Canon BARKER, M.A., | Rev. ERNEST N. SHARPE, M.A.,
Rev. GEORGE HAWKER, | Mr. Sheriff HAND,
And W. A. BEVAN, Esq., Treasurer.

Tea and Coffee from 5 to 6 o'clock, tickets for which (6d. each) may be obtained from the Secretary, Field Lane Institution, Vine Street, Clerkenwell Road.

Admission Free (by Ticket only) to be obtained of the Secretary, PEREGRINE PLATT.

KESWICK IN MANCHESTER.

Free Trade Hall,

MAY 28, 29, and 30, 1895.

The following Speakers are expected:—Rev. H. W. Webb-Peploe, M.A.; Rev. Evan H. Hopkins; Rev. F. B. Meyer, B.A.; Rev. G. H. C. Macgregor, M.A.; Rev. J. J. Luce, M.A.; Rev. Charles Inwood; Rev. C. G. Moore, and others.

It is earnestly hoped that the Convention will prove a time of rich blessing to many, by their renewed consecration to the service of their Lord; and by fresh discoveries of the Lord's power to keep his people. Our God delights to bless his children, and to make them, in turn, a source of Spiritual blessing to others. He has said, "Open thy mouth wide, and I will fill it;" "He satisfieth the longing soul and filleth the hungry soul with goodness."

CHAIRMAN: **ROBERT WILSON, Esq.** (Chairman of the Keswick Convention).

THOS. M. MACDONALD, M.A., Prebendary of Lincoln and Rector of Kersal,
W. H. TOWERS, Oldham Road Independent Chapel,
LEONARD K. SHAW, Conference Hall, Strangeways,
} *Conveners.*

All communications should be addressed to LEONARD K. SHAW and JAMES BOYD, Hon. Secs., Conference Hall, Strangeways, Manchester.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec. Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. D. T. Down, 7 p.m.; and 3.15, P.S.A.

Mr. William Fordes is open during summer to conduct services and meetings in tents and open air, and to supply pulpits during holiday season.—Address for dates, 71, Tollington-road, Holloway, London, N. c5148

Eastern Equatorial Africa Mission.—A C.M.S. meeting, to bid farewell to the reinforcement (including the first body of ladies who have gone forth) for the Uganda Mission, in the Queen's Hall, Langham-place, this day, at 3.30; Sir John H. Kennaway will preside.

National B.W.T.A.—Special meeting for praise, prayer, and spiritual instruction, Friday, 17, 2.45 to 5 p.m., at the Memorial Hall, E.C., Lady Henry Somerset is expected. Addresses by Miss Willard (if in England), Mrs. Pearsall Smith, and Rev. F. B. Meyer.

L.M.S. Centenary.—Celebration meeting in Christ Church, Westminster Bridge-road, Mon., 20, at 7.30, chairman, Rev. F. B. Meyer; speakers, Revs. Dr. Newman Hall, Dr. Macfarlane, and R. M. Ross.

British and American Mission Homes, Paris.—A meeting in Exeter Hall (council room), Wednesday, 22, 3.30 p.m. Canon Benham, Rev. H. Alder, and Mrs. Travers Lewis will be among the speakers.

House of Rest, 10, Finchley-road, N.W.—Friday, 17, prayer meetings for spiritual and temporal needs of the Lord's work, at 3 and 7 p.m.

"Leaders of the Reformation."—Lectures on Wednesdays at 8 p.m., at St. Margaret's, Westminster; May 22, "Cranmer," by Canon M'Cormick; May 29, "Parker," by Canon Mason.

Higher Science.—Prebendary Reynold's lectures during May in the church of SS. Anne and Agnes, Gresham-street, E.C., at 1.15 p.m.:—May 22, "What is Life?" May 29, "What is Death?"

Y.W.C.A., Finsbury Institute, 14, Finsbury-square, E.C.—Model of the Tabernacle, exhibited and explained by Miss A. R. Habershon, Friday, 17, 8.30.

Protestant Reformation Society.—Monthly Prayer meeting, Thurs., May 16, at 3.30, at 20, Berners-street, W. Address by Rev. W. R. Mowll.

The Conference Hall, Mildmay-park.—Sun., 3.30 and 7, Mr. P. S. Badenoch.

Special Religious Services in Theatres, etc.—May 19, Agricultural Hall, Islington, 3.30, Rev. Robert Wylie; 7, Mr. Job Williams; Evangelical Hall, Homerton, 3, Mr. Charles Button; 7, Mr. J. T. Chattaway; Hall of Varieties, Clapham Junction, at 3.30, Mr. Bailey; 7, Mr. Robert Smith; Morley Hall, Hackney, 7, Mr. William Coates.

Talbot Tabernacle, Notting-hill, W.—Sun., 11 a.m., Dr. Anderson; and 7 p.m., Mr. B. Glasgow.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Rev. G. H. C. Macgregor, Sunday evening, Trinity Presbyterian Church, Kensington Park-road, at 7, on "The Deepening of Spiritual Life."

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W. Sun., at 7, Gipsy Smith; Willesden Hall, Willesden-lane, Sun., at 7, Mr. J. Bateman.

Conference Hall, Eccleston-street, S.W.—Sun., 3.30 and 7, Tuesdays and Thursdays, 8, Mr. J. J. Sims.

Edinburgh Castle, Limehouse.—Sunday next, 11 a.m. and 7 p.m., Mr. J. S. Harrison; 3 p.m., P.S.A.

Great Assembly Hall, Mile End-road, E.—Every night at 8, Sun. 11 a.m. and 6.30 p.m., Mr. George Nokes.

St. George's Hall, Langham-place.—During May, Suns., 11 a.m., Mr. Benjamin Glasgow; 7 p.m. Mr. T. B. Miller; Wed., 8 p.m., at Burlington Hall, Mr. McVicker.

Central Y.M.C.A., Exeter Hall.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men; meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

Y.M.C.A., The Priory, 198, Upper-street, Islington, N.—Young men's meeting, Thursday, May 16, 8.30 p.m., address, "Power for Service," by Rev. F. Trevelyan Snow.

Coming Conferences.

Deepening of Spiritual Life.—Dublin, May 20-24; Manchester, May 27-31; Wellington-road Hall, Stoke Newington, May 27 to June 2; Southsea, May 27-31; Guildford, June 3-7; Gloucester, June 10-14; Bridge of Allan, June 17-22; Colwyn Bay, 17-21; Kingswood (Warwickshire), July 2-4; Keswick, July 22-27; Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 13-17.

Prophetic Truth and Inspiration.—Clapham, June 18-20; Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

W.P.U. Anniversary Conference of Christian Workers among Roman Catholics, May 22, 23, and 24. Exeter Hall (Lower), deputations invited; convener, Mrs. W. R. Arbuthnot, Plawhatch, East Grinstead, Sussex.

ALDERSGATE-STREET Y.M.C.A.—Circumstances have arisen which render it desirable that the notice of the proposed Bible lectures on the Holy Spirit, by Rev. F. B. Meyer, on Saturday next and Saturday week, should be cancelled. Will our young men readers kindly note?

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EIGHTY-NINTH INTERVIEW,

With Mr. S. E. WORTON, R.A.M., South-end House, Elland, Yorks.

"COMPLETE AND PERMANENT RESTORATION TO HEALTH."

This case was published in the weekly journals of August 4th, 1892.

The reference above-mentioned as to Mr. Worton's case was very brief, and may well be reproduced here. The patient wrote: "Nearly thirteen years ago I was a patient of yours. I need hardly say how thankful I am that, under God, your treatment of me was blessed to my complete restoration to health. Two or three friends of mine have also benefited exceedingly from your treatment."

When I called upon Mr. Worton recently at Elland he was good enough to add to the foregoing the following facts:—

"There has been Consumption in my family. In 1879 I had a severe cough for six or eight months; the expectoration was sometimes mixed with blood. I got so ill that I was confined to bed for three weeks. I had three local doctors. After a time I got a little better, but the cough and expectoration continued. Then I wrote to Mr. Congreve, with the result that less than four bottles of his medicine quite cured me. Since that time I have had no return of chest trouble, except once when I caught cold, and then what I had left of the last bottle of the Elixir put me right."

Mr. Worton added that he knew of other cases where great benefit had resulted from Mr. Congreve's treatment, and gave me his permission to publish this testimony.

MR. G. T. CONGREVE'S work on CONSUMPTION, &c., in which are detailed THE CAUSES, SYMPTOMS, PROGRESS, AND SUCCESSFUL TREATMENT OF THIS SCOURGE OF ENGLAND.—WITH NEARLY FOUR HUNDRED CASES OF CURE. ALSO ON COUGH, ASTHMA, BRONCHITIS, &c., &c. *The Book will be sent, post free, for ONE SHILLING by the Author, Coombe Lodge, Peckham, London, S.E.*

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No. 1321.] **The Christian.** [MAY 23, 1895.

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ANNOUNCEMENTS
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DEATHS.

MELLOWES.—On May 13, at Kingswood Hill, near Bristol, Rev. John Mellowes, aged 57 years, for 24 years a faithful servant of Christ in the Moravian Church. c5208

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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS AND MISSION.
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Received with many thanks.—Spring flowers from "Unknown Friends."
Rations of food to hungry children. Infant Day-Nursery. Day and Sunday Schools. Children's Services. Band of Hope. Evening Classes for Boys and Girls. Classes, Meetings, and Institute for Young Women and Elder Girls. Various Meetings, Classes and Parlour for Young Men and Lads. Bible Classes. Evangelistic Services. Lodging House Meetings. Temperance Work and Meetings. Mothers' Meetings. Clubs for Clothing, Coals, Bibles, &c. Prayer Meetings. Country Homes for Men, Women, and Children. Training Home for Motherless Girls, &c.
Friends are invited to visit the Institution any day but Saturday.
Post-office Orders should be made payable at 72, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E. c5196

DAY IN THE COUNTRY.—George Yard Ragged Schools, etc., High-street, Whitechapel, E. George Holland thankfully acknowledges receiving from "S.," £1; "P.S.," 5s. When sufficient funds are in hand, George Holland intends (D.V.) to take 600 children into the country, for one day and provide them with food.—GEORGE HOLLAND, The Ragged Schools, George Yard, Whitechapel, London, E. c5197

THE SOUTHWARK. Branches: Greenwich, Ramsgate, Toronto. BOYS' HOME,
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All communications should be addressed—
J. W. C. FEGAN,
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95, Southwark-street, London, S.E.

Metropolitan Tabernacle Colportage Association.

The ANNUAL MEETING will be held in the METROPOLITAN TABERNACLE on MONDAY, MAY 27, 1895. The chair will be taken by the president, Pastor THOMAS SPURGEON, at Seven o'clock p.m. Addresses will be given by the vice-president, Rev. J. A. SPURGEON, D.D., and several of the Colporteurs will give "brief incidents of their work." A collection on behalf of the Funds of the Association.

THE MISSIONS TO SEAMEN,
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Over four TONS of LITERATURE have been distributed already this year amongst Seamen on the Tyne. Supplies exhausted. Old Magazines, Books, Illustrated Papers, &c., &c., most gratefully received. Please address to Rev. F. H. WEBB-PEPLOE, Chaplain, Seamen's Mission, South Shields.
N.B.—Donors would help immensely if they could kindly pay carriage, as this station is already **£85 in debt.** c5279

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It is proposed to commence this department (in suitable temporary premises) in September next. The aim is to provide a course of Biblical Instruction and Practical Training in Christian work that will fit young women for efficient service in either the Home or Foreign Mission Fields. As only a limited number of students can be received during the first session, early application is desired.
There are still a few vacancies in the Young Men's department for the session commencing 2nd September next. Information regarding fees, course of study, and other particulars may be had on application to the Superintendent, JOHN ANDERSON, 1, Blythswood-square, Glasgow.

THE SPURGEON ORPHAN HOMES, Stockwell Orphanage.—ANNUAL FESTIVAL and FOUNDER'S DAY, Wednesday, June 19. Full particulars to be announced. CONTRIBUTIONS will be gratefully received by the Treasurer, Rev. J. A. SPURGEON, D.D., Stockwell Orphanage, Clapham-road, London, S.W. c5113

CAREY HOUSE Baptist Deaconess Training Institute, Chester.—We now receive applications from Godly young women desirous of devoting themselves to Christian Work.—Address, Mrs. JONES, 2a, Chichester-street, Chester.

Shall the work be abandoned God has marvellously prospered?
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To provide funds for the compulsory erection of premises to meet the requirements of the Educational Department before July next.
Friends are invited to kindly send all articles for the sale of work to 80 Kilburn Park-road, on or before May 25'
Donations will be thankfully received and acknowledged if sent to 80, Kilburn Park-road, N.

OUR POOR CHILDREN that need change of air, their fathers are casual labourers, and cannot pay. Funds and clothing needed.—Dock Labourers' Mission, Mrs. COLEMAN, 150, Boleyn-road, West Ham. c5213

AGED PILGRIMS' FRIEND SOCIETY.
The Eighty-eighth Annual Meeting
Will (D.V.) be held
ON MONDAY EVENING next, MAY 27, 1895,
IN THE
MANSION HOUSE (Egyptian Hall).
The Right Hon. The Lord Mayor will take the Chair at 8 o'clock,
Supported by Sir Joseph Savory, Bart., M.P., Alderman; Sir Mark W. Collet, Bart.; Mr. Sheriff Hand; W. H. Collingridge, Esq.; E. Rawlings, Esq.; F. A. Bevan, Esq., and W. J. Parkes, Esq. (Treasurers); and the Revs. A. J. Baxter; J. Bush; Canon McCormick, D.D.; G. Plaford; J. G. Train, and other gentlemen.
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THE ARBITRATION ALLIANCE.
The Annual Meeting will be held in Sion College, Victori Embankment, E.C., on Thursday next, May 30th. Conference, 3.30 p.m. Chairman, Walter Hazell, Esq., M.P. Public Meeting at 7 o'clock. Rt. Rev. the Lord Bishop of Durham will preside. Speakers at this meeting: Rev. Canon Wilberforce, M.A., Rev. G. S. Barrett, D.D., Rev. Hugh Price Hughes, M.A., Sir Joseph W. Pease, Bart., M.P., supported by a large number of prominent Ministers.
Tickets for admission may be obtained gratis at the office, 47, New Broad-street, London, E.C. Tea provided between the meetings. Tickets for tea at the door, 6d. each.

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Notes and Comments.

We hope no reader will overlook the stirring "News from Uganda," in our present issue, with its important testimony to native agency, and its earnest appeal for Bibles (p. 11).

Applications are now coming to us from workers among London children and London poor, for a share in our "Day in the Country" fund. At present the fund is non-existent, and we therefore remind our kind readers of the opportunity this movement affords them of throwing some rays of brightness into the lives of our City-bound folk. Those who unstintedly enjoy the healthy delights of country life might well act on the Christian motto: "Freely ye have received: freely give."

The annual meeting of the Society for the Prevention of Cruelty to Children raised two points of interest at least. It showed that the punishing of parents may be their reclamation. A father of confirmed violent temper who was imprisoned for two months for twisting his little girl's arm till it was almost useless, came home a changed man; his wife has not known so much comfort in the house for thirteen years, and only wishes he had been prosecuted sooner. Punishment seems to awaken a sense of responsibility in some natures. Another point of interest was one raised by Mr. Rider Haggard, who said there was no instance of the ill-treatment of a child by savages. We should like to hear other testimony on the point, for the cruelty of the heathen to their children in such lands as China is notorious.

The Wesleyan Methodist leaders, or some of them, appear to be very unwilling to give women a place in their official gatherings. This is strange when we remember what honour Wesley himself put upon women, and what a debt the denomination owes to them. True, Wesley gave them no legislative power, but a great many things have happened since he died. According to Dr. Rigg there has been a development according to the spirit and needs of the times through which Methodism has passed. And the time seems to have fully come when all branches of the Church will be compelled to give women a higher place, and a more equal right in everything that concerns doctrine and practice. They have worked long enough and hard enough for the privilege and responsibility now enjoyed only by men.

The medical profession can be of more use in aiding persons to be temperate and continent than by any number of cures of diseases they effect; and we are glad to see that in New York as many as fifty-nine medical men have signed a declaration saying that a "pure continent life, for both sexes, is consonant with the best conditions of physical, mental, and moral health." A similar declaration has been signed by the medical faculty of the University of Christiania, as a reply to a declaration of an opposite kind recently issued. There will be necessity laid upon these professors of a noble art to take high moral ground. Any medical man who should rally the whole force of his profession to the side of morality would do an unspeakable service to humanity.

The publicans' and brewers' party are making a resolute stand for their interests; they have posted the streets of provincial towns with bills setting forth the superior condition of towns in which Sunday closing does not obtain, over towns where it does obtain. The number of convictions for drunkenness in Scotland, Ireland, and Wales, is far in excess of those in England. This method will, no doubt, mislead many of the uninformed. But, first, it should never be forgotten that charges for drunkenness depend entirely upon the laxity or vigilance of the police, and in England they are not "hard on a drunken man." And, second, it is curious that the Scotch, Welsh, and Irish people, speaking through their members of Parliament, prefer Sunday closing. They ought to know.

In one of our contemporaries the remark is made that at the late meeting of the L.M.S. too frequent and too emphatic mention was made of the deficit of the Society. The true way to put the case we believe to be this:—The Society has had a century of extraordinary blessing; within the last four years as many as sixty-nine fresh workers have been added to the staff; the ordinary income has been greatly augmented; a special fund of £60,000 has been already given or promised, and in all probability not less than £100,000 will be raised. This meets all deficiencies. The idea of failure comes from the Society not having sent out a hundred fresh workers in four years, and raised a proportionate income to meet the increased expenditure; it is a disappointment as to an ideal which may or may not have been wise. The facts are ample ground for thanksgiving.

Rev. W. L. Watkinson, the Wesleyan Connexional editor, says that after a forty years' ministry, and after reading by far the greater portion of the representative books of the generation, theological and philosophical, he holds substantially the great doctrines that were first of all taught him from his mother's lips; of course he expresses himself somewhat differently. He thinks that there is a great future for a living and Evangelical Church; and that where you have the widest creed you generally have the thinnest and feeblest church. He is also of opinion that theologians who strive after originality often give to the world their own vagaries instead of declaring the doctrines of that Evangelical Christianity that has created Christendom itself. These are wise and true words, and we only wish that the meaning and spirit of them might enter into the minds of younger men at the outset of their ministry, and keep them from possible years of barrenness over which they will bitterly wail when it is too late to recover them.

Now that the war between Japan and China is ended, we may well feel grateful that there has been no outbreak of fanatical hatred on the part of the Chinese against the Christians. The death of Mr. Wylie at the beginning of the war raised grave anxieties, but the good hand of God has prevented the doing of any further harm. The work of the missionaries has hardly been interrupted; indeed, it has had extension in one direction, viz., in the nursing and healing of wounded soldiers; and nothing appeals so powerfully to a Chinaman as kindness shown in this way. Said a Chinaman who had been successfully treated by a medical missionary, "Every countryman of yours shall be a friend of mine."

The whole subject of the treatment of animals will have to be pressed to the front by the Christian conscience. If animals are for man's use, it must be a use which will make him less selfish, less brutal, less hard and reckless. Does the present treatment of them in many respects tend in that direction? Does the war waged against birds, some of them of the richest plumage, some of the sweetest song, tend to humanise the hunter? Is it even fair hunting? Does vivisection, which means such things as animals baked to death, dogs skinned alive, crushing by degrees, pinching with pincers the most tender parts, does that tend to elevate man morally and religiously? Animals are a trust from God, and to treat them in this way is to betray the trust. The love of animals for those who are kind to them is a proof that man has a blessing in them which only a few know and enjoy. It is a disgrace to man that animals which have never found out his treachery and cruelty have no fear of him, but once they know him they shun him.

Rev. Charles Bullock, in last week's *Record*, points out that the Archbishop of Canterbury, in his invitation to prayer for unity, has unhappily classed Presbyterians and Nonconforming Protestants with the Pope and the members of the Roman communion. He remarks that this classification is not a step likely to promote uniformity in ecclesiastical matters, to say nothing of Christian unity. Mr. Bullock sees clearly what the Archbishop seems to have overlooked—Christian unity depends altogether on our individual spiritual union with Christ. He proceeds:—

> Let this be heartily acknowledged by us, without any reserve or qualification; and the world will then soon see how fully Christ's prayer for the unity of his people has been answered, and is really being answered to-day, in the realised unity of "the blessed company of all faithful people"—believing members of his one Church; and, moreover, this union in Christ realised will be the most effectual remedy for all sectarian division or bitterness in visible Protestant churches. On the other hand, nothing can be more dangerous than the vain attempt, so popular just now, to substitute for Christ's prayer for the manifestation of the spiritual unity, of true membership in Him, "as He is in the Father," our own prayer for the mere ecclesiastical supremacy of Episcopacy, Presbyterianism or Congregationalism as if the one or the other of these communions could be "the Body of Christ."

These are wholesome and timely words. A sense of the spirituality of the Church will save us from much confusion.

In the May issue of *The United Service Magazine*, Major-General Tulloch writes on the passage of the Red Sea by the Israelites. From a military examination of the actual district, and after considering what its condition was in ancient times, he declares the simple Bible narrative to be evidently a very graphic and correct account of what really took place. This is another addition to the long list of corroborations of Old Testament story.

Not often have we seen a distinction more admirably drawn than that by Principal Cave when he says, in "The Battle of the Standpoints":—

The "Higher Critics" are not the "Better Critics," as if they were gifted with a sort of genius in criticism. Nor are the utterances of the "Higher Critics" to be implicitly accepted, like the deliverances of a great painter on painting, or of a great poet on poetry. The Higher Critics claim to be scientists, not artists, and must be judged by the facts and arguments they adduce, not by their possession of a superior faculty.

The air of superiority which is generally, if not always, assumed by those who repudiate the orthodox views very easily misleads the uninstructed and timid; it is a "vain show" when anyone has the courage to go right up to it, and examine its pretensions. Objectors to the truth often strike us as men of singularly rigid minds and dogmatic tempers. Some of their interpretations reveal a singular lack of imagination.

Should the pulpit be used for the discussion of those points on which scholars and able men differ—the composition and authorship of the books of Scripture, the time when they were written, etc.? We are told that such questions are in the air, that young people read about them, and that ministers as honest guides are bound to give a judgment upon them. Now, we submit that for one who, in an ordinary congregation, takes an interest in them, a hundred do not. We all are apt to assume that things which interest us have the same fascination for others, but a pastor knows that the majority—the enormous majority—have no power to appreciate the points involved. And further, as Dr. Forsyth observes:—

Experience proves that you cannot do much in the pulpit, in the way of attack or destruction, without interesting the hearers much more in the negative than in the positive aspect of the case. Besides, the pulpit is there for another purpose. It is to utter and press Christ. It is not to preach like Christ, but to preach Christ.

Archdeacon Wilson, of Rochdale, asks in his Visitation addresses:—

Could that message of the Gospel heal our social diseases, reconcile class to class in true sympathy and brotherhood? Could it mitigate the cruel results of competition, inspire care for the children, correlate labour and capital, unite different bodies of Christians, educate the conscience of our congregations to see that God cared for the religion of service, and only for the religion of worship in so far as it trained for the religion of service? Could it, in a word, train men to live brotherly and beautiful lives? If not, it was doomed to pass away?

It can do all this—has done it, and will do it again. But we confess that the hardest of all seems to be "to mitigate the cruel results of competition." Will this ever be done perfectly until competition is abolished?

The every-day Englishman, who is busy with his business or work, is apt to imagine that his national affairs are in the hands of a body of perfectly disinterested gentlemen. Now and again, however, things occur to disturb him, but in the main he cherishes his faith, which is, unhappily, largely a delusion. Proof? See Mr. Escott's "Monograph" on Lord Randolph Churchill, where he treats of Lord Randolph's resignation of office:—

Churchill's personal following was nearly as numerous as, and possibly to himself seemed in weight more considerable than, that of the Premier. Within a few hours of his secession becoming publicly known, two hundred members of the House of Commons called at his private house in Connaught-place, suppliantly to ascertain how they stood with him in whom they recognised the fresh depositary of power and dispenser of patronage.

Can we wonder that moral questions in the House of Commons often fare so badly? If one party contained two hundred self-seeking members looking out for place and pelf, would the other party have fallen far short of the same number? Four hundred members of that sort out of 650 is a large proportion. This helps us to understand a great many things.

There is an interesting passage in the "Life and Letters" of Dr. Freeman, the historian, on his faith in Christianity:—

. . . You ask, am I still a believer? Certainly. That is, I believe the Christian religion to be from God, in a sense beyond that in which all things are from God. One cannot study history without seeing this. The fact that there was a Holy Roman Empire, that is, the fact that the Roman Empire could ever come to be holy in a Christian sense, is enough.

. . . .

Islam succeeded by the most obvious causes, by appealing to all that was good and bad in the Arab of the seventh century. Christianity, on the other hand, went right in the teeth of all that was good and bad in the Roman of the fourth century. Yet it succeeded; and I cannot account for its success by any ordinary cause. As I said in one of my published lectures, for Cæsar Augustus to be led to worship a crucified Jew was a greater miracle than the cleaving of rocks or the raising of the dead.

The same line of remark would be true to-day, were Christianity compared with any other religion. It makes men holy as no other religion does; it goes right against their passions and delights, and brings them into a new world.

The *Quarterly Review* contains an article on "The Bible at Home and Abroad" which will have some tendency to counteract the unsettling views which are promulgated in so many quarters. The achievements of the Book remain its grand defence. The writer truly says:—

Let the reader consider the little streamlets of versions, stealthily opened and sedulously choked up again, as men, at the peril of their lives, risked all to give their fellows a taste of the living waters which others in their blindness as eagerly withheld, and it will, we think, be acknowledged that the story is unrivalled in thrilling romance and chivalrous endeavour.

Bishop Steere materially helped, by his labours in the Swahili, to make that language the *lingua franca* across the entire Continent of Africa.

One of the most remarkable results of the Bible has been its preservation of languages which are now dead.

Think of the languages the Bible has embalmed—the Hebrew, the Mœso-Gothic, the Old Syriac, the Gothic, the Old Slavonic—some to remain the sole monuments of the speech of dead and buried nationalities, others after the trance of centuries possibly (as in the Nestorian Churches of Armenia) to awake and speak with a tongue of fire to hearts that it alone could move.

A similar process is now going on in the South Seas, where several of the tribes for whom the Scriptures have been translated are passing away; the grand Book they learned to read and to love will probably remain their most enduring monument. Is this lost labour—to translate a book for a dying people? Not so. The great end of life is to know God; and no labour is in vain which secures that object.

MILDMAY MISSION TO THE JEWS.

The Summary of Work for last year in connection with the Mildmay Mission to the Jews tells of many and varied efforts. The workers are numerous, and they have met with much encouragement. In the introduction, the director, Rev. John Wilkinson, says:—"The Mission has now been in existence eighteen and a-half years, and has experienced from its commencement evident tokens of the Lord's guidance and blessing. God has graciously entrusted to our stewardship in the interest of the Mission, for general and special objects, about £115,000."

The cost per annum of maintaining the home work is about £9000. The work abroad consists chiefly in the widespread distribution of the New Testament Scriptures in Hebrew and other languages. The medical mission work is full of interest. Dr. Dixon gives extracts from his journal, and writes:—"I feel a sense of regret as I look back over the golden opportunities which have been afforded us during the past year of preaching to the people and putting the Gospel before them, and realise that owing to the pressure of work in prescribing for patients, and setting them free to go to their homes as early as possible, there has been less spiritual dealing with them individually than we would have desired. The Convalescent Home still proves a most valuable help to the Mission in giving increased health to those who go, and not unfrequently spiritual life." Dr. Roberts also gives some testimonies, and says:—"We cannot be always certain whether the statements made express a heart belief. It is a great step for a Jew to acknowledge that he is convinced that Jesus is the Messiah; and we may confidently hope that the belief in the understanding is only the forerunner of a belief in the heart also."

The missionaries describe their own work. Rev. James Adler, the senior missionary, says: "Except on the great Day of Atonement, when all Jews (even the most indifferent ones) go to the synagogue, our Gospel meetings are better attended than the synagogue services. House visitation is still very hard, but even in this line it is much easier than it used to be. The poor, at least, urge us to visit them—a thing they would not have done some years ago." Mr. Levinsky, missionary among immigrants arriving in London, says he has frequently heard Jews remark, "When I get to my friends and have rested awhile, I must write home and tell them that the first man we met in London was a missionary, who tried to persuade us to become Christians, even before we landed!"

During the year 21,409 Hebrew New Testaments were forwarded to different parts of the world for distribution. Dr. Althausen, of Wilna, who has much to do with the Continental distribution, writes that Dr. Hermann, one of Israel's learned and religious men, has said: "The history of Israel will only attain its true position in the world, and Israel herself her better future—when she has accepted Christ. That will be the true and only way of solving Israel's problem. The cause of Israel's rejection is their rejection of the Messiah, Jesus; and their restoration to favour, and to their original destination, will only take place when they will have accepted Him as their Saviour."

Copies of the Report (price 6d. to non-subscribers) may be had from the office of the Mission, 79, Mildmay-road, N.

ASCENSION DAY.

Thy sufferings ended, Risen Lord,
Ascend thy Father's throne:
Assume, O Man of Nazareth,
Thy royal robe and crown!

Thy face once marred, now like the sun
Glows with the Godhead's might;
The seamless robe of Deity
Wraps Thee in dazzling light.

The winepress trodden, enter Thou
Through heaven's eternal arch;
Earth's ransomed millions follow Thee
In thy triumphal march.

In lines of light the endless train
Fill heaven, and chant and sing:
O Man of sorrows, it is Thou
Who now art glory's King!

Mrs. Merrill E. Gates.

THE UNVEILING.—20.

THE LITTLE OPENED BOOK.

With inimitable fitness the two "consolatory visions" of the 144,000 sealed and the innumerable multitude before the throne, were interposed between the Seals and the Trumpets. With equal fitness, between the Second Woe which leaves the inhabiters of the earth unrepentant, and the Third Woe which is the judgment of the living and the dead, are interposed visions of the Redeemer and of his faithful Witnesses.

In reference to the angel who now appears, let it be premised that "*angel* is a name not of nature but of office." An angel is a messenger, and the term is applied to good and bad alike—to the angel of the abyss and the Angel of the Covenant. In the Old Testament the Angel of Jehovah (as in Gen. xxi. 17; Judg. vi. 12; xiii. 3) is the second person in the Godhead.

The strong Angel whom John saw, coming down out of heaven, arrayed with a cloud; the rainbow upon his head, and his feet as pillars of fire—is already by these particulars identified as Jesus, the Son of God, our great High Priest. He is the ascending and returning One, for He was arrayed in a cloud, which received Him out of his disciples' sight, and in which He will come again. He is the Angel of the Covenant, for the rainbow, the token of God's covenant with the earth, was upon his head. He is the Son of God, for no head but his could wear the rainbow which encircles the throne and Him that sitteth upon it. He is our great High Priest, for his face as the sun and his feet as pillars of fire connect this Angel with Him who walked among the golden candlesticks in John's first vision (i. 15, 16).

The little book opened in his hand was surely the Gospel, for until his death, resurrection, and ascension to the right hand of God, the Good Tidings of great joy to all people was not opened; "The Holy Ghost was not yet [outpoured, Isa. xxxii. 15; Joel ii. 28] because that Jesus was not yet glorified." But when He had been glorified, and the Spirit had been poured out at Pentecost, "with great power gave the Apostles witness of the resurrection of the Lord Jesus." "The God of our fathers hath raised up Jesus whom ye slew and hanged on a tree: Him hath God exalted with his right hand a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him" (Acts v. 30-32: Rev. x. 9; xi. 13). Jesus is called Arnion, the Little Lamb, and the same diminutive form of expression is appropriately used of the little book (*biblaridion*) which contains the Good Tidings of his suffering and glory. Read Rom. xvi. 25-27.

The promise to Joshua was, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses; only be thou strong and of good courage." And in this vision John sees a strong Angel, the true Joshua, come down from heaven (whither He had ascended as the First-fruits of the New Creation), and set his right foot upon the heaving tumultuous sea of nations, and his left foot on the consolidated earth, his holy nation, his spiritual house, his peculiar people; and He cried with a loud voice, as when a lion roareth over the prey which he has taken. For Jesus has taken the prey from the mighty, and He claims it as his own, against the Dragon, and against the secular Wild Beast which rises out of the sea, and the ecclesiastical Wild Beast which rises out of the earth, and against them who destroy the earth.

But when He had cried, the seven thunders uttered their own voices. When the typical Joshua was old, and recounted to Israel all that the Lord had done for them, the seven thunders of the Law still uttered their own conditional and condemnatory voices exactly as when Moses spoke.

When ye have transgressed the covenant of the Lord your God, which He commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which He hath given unto you. If ye forsake the Lord, and serve strange gods, then He will turn and do you hurt, and consume you, after that He hath done you good (Joshua xxiii. 16; xxiv. 20).

But now John is bidden to seal up those things which the thunders had uttered, and write them not. When Daniel had been taught concerning the future, he was commanded to "shut up the words, that he had heard, and seal up the book even to the time of the end." A time should come when those words should be opened and that book unsealed. This command is three times repeated (Dan. xi. 25; xii. 4, 9). But the things uttered by the voices of the seven thunders, John was commanded to seal up and *write them not.* They were not to be preserved for future reference.

The seven seals were opened by the Lamb as it had been slain, who had prevailed to open them by his death and resurrection. All heaven was intensely interested in the unsealing of the roll. At the end of his visions John is commanded—"Seal not the sayings of the prophecy of this book; for the time is at hand." But in the vision we are considering he is bidden to seal up the utterances of the seven thunders, and not to write them.

Why? Because the seven thunders of Sinai have had their day: "Christ is the end of the Law for righteousness, to every one that believeth." "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, [He] took it out of the way, nailing it to his cross" (Rom. x. 4; Col. ii. 14).

The types and shadows of the Law are all fulfilled, and now withdraw. Often a hymn helps us to the true interpretation; and John Newton has, I believe, with an inspired insight, read aright the prohibition of John to write what the seven thunders had uttered:—

Let us love and sing and wonder,
Let us praise the Saviour's name;
He has hushed the Law's loud thunder,
He has quenched Mount Sinai's flame;
He has washed us in his blood,
He has brought us nigh to God.

Hymns which live, because they were written within the Holiest, are some of our safest commentaries.

All power has been given unto Jesus in heaven and on earth, and standing on the earth and sea, in token of his redeeming victory, and claiming that which He has won, He lifts up his hand to heaven and swears by the Eternal Creator that there shall be no longer delay in the assumption of his rights, beyond the time when the seventh angel sounds his Trumpet; but in the days of the voice of the seventh angel, when He shall begin to sound, the mystery of God shall be finished, as He hath declared good tidings to his servants the prophets. Then shall end the little season in which the souls under the altar rest until their fellow-servants and their brethren that should be killed as they were, should be fulfilled. Accordingly, in the next chapter, when the seventh angel sounds, great voices in heaven proclaim, "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and He shall reign for ever and ever" (xi. 15).

But in the meantime John must eat up the little book; must, like Ezekiel, cause his inward parts to eat, and fill his bowels with its contents; must read, mark, learn, and inwardly digest it; must meditate on these things, give himself wholly to them, that his profiting may appear in all things.

Ezekiel's roll was written within and without with lamentations, and mourning, and woe; yet it was in his mouth as honey for sweetness. So the Psalmist said, "The judgments of the Lord are sweeter than honey and the honeycomb"; "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth." And Jeremiah—"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart" (Ps. xix. 9, 10; cxix. 103; Jer. xv. 16). And when John ate up the little book it was in his mouth sweet as honey, but when he had eaten it his inward parts were made bitter. Yet this little roll was not written within and without with lamentations and mourning and woe; but with glad tidings of great joy to all people.

Was this the reason, or a part of the reason, why?—The prophets, inquiring and searching diligently what the Spirit in them did signify, when it testified beforehand the sufferings of the Messiah, and the glories that should follow, expected that at last their stiff-necked people, yielding unfeigned obedience, would become the head of the nations and not the tail; and the promise to Abraham their father be thus fulfilled, that in his seed should all the nations of the earth be blessed.

But as Jesus wept over Jerusalem because she knew not the time of her visitation, and as Paul could even wish himself anathema from Christ for his brethren, his kindred according to the flesh, so John's inward being, from whence flowed rivers of living water, was made bitter by the conviction that not only the covenant people, but all the nations would reject the Gospel as they had disobeyed the Law; that "the inhabiters of the earth," "they that dwell upon the earth," who are earthly, sensual, demonish, in spite of judgments on their surroundings, in spite of inward remorse and a tormented conscience, in spite of the death of their fellow-sinners, whose iniquity had reached its limit, still would not repent of their idolatry and sorcery, their fornication and their thefts. Is that in whole or in part the reason why the little book was bitter in John's inward parts, after he had eaten and digested it?

Nevertheless, having eaten the little book, and experienced its sweetness and its bitterness, John must prophesy again before many peoples, and nations, and tongues, and kings.

Doubtless this prophesying includes Luther and the Reformers, but why not also all God's witnesses before and since? Why not Wesley, Whitefield, Spurgeon, and all the unnamed faithful men and women of their day and ours?

Why not Baxter, and Tyndale, and Wickliff, and Augustine, and the martyrs who were contemporary with and who succeeded John? Surely it is accordant with the wide reach of the Scriptures of Truth to give to a vision seen in Apostolic days the larger rather than the more restricted view, characterising the whole dispensation, not merely one limited period. And whatever full-fillment this bright vision may have in days yet future, is it not well for us, in these days of contempt, and rebuke, and blasphemy, to fortify our souls against the Rabshakehs, and Sanballats, and Tobiahs, with the great unsealed roll of the Old Testament, and the little opened book of the Gospel of the glory of the blessed God?

M.

In the Name of the Lord of Hosts.

1 Sam. xvii. 45.

By Rev. F. B. MEYER, B.A.

Whilst the two armies, on either side of the ravine, waited expectant, every eye was suddenly attracted by the slight young figure, which, staff in hand, emerged from the ranks of Israel, and ran quickly down the slope to the torrent-bed. For a little it was hid from view, as it bent intent on the pebbles that lined the bottom, of which five smooth stones were presently selected and placed in the shepherd's bag. Then, to the amazement of the Philistines, and especially of their huge champion, it sprang up on the further bank, and rapidly moved towards him.

Goliath had apparently been sitting, and when he realised that the youth was daring to accept his challenge, he arose, and came, and drew near to meet David, cursing him as he did so, and threatening him that his blood should encrimson the mountain sward, whilst his unburied body feasted the wild things of earth and air. "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a javelin; but I come to thee in the name of the Lord of Hosts, whom thou hast defied."

I.—THE TALISMAN OF VICTORY.

"The Name of the Lord of Hosts." Throughout the Scriptures, a name is not simply, as with us, a label; it is a revelation of character. It catches up and enshrines some moral or physical peculiarity in which its owner differs from other men, or which constitutes his special gift and force. The names which Adam gave the animals that were brought to him were founded on characteristics which struck his notice. And the names which the Second Adam gave to the apostles either expressed qualities which lay deep within them, and which He intended to evolve, or unfolded some great purpose for which they were being fitted.

Thus the name of God, as used so frequently by the heroes and saints of sacred history, stands for those Divine attributes and qualities which combine to make Him what He is. In the history of the early Church *the Name* was a kind of summary of all that Jesus had revealed of the nature and the heart of God. "For the sake of the Name they went forth, taking nothing of the Gentiles." There was no need to specify whose Name it was—there was none other Name by which men could be saved, none other Name that could be compared with that, or mentioned on the same page. Stars die out and become invisible when the sun appears. That Name is above every name, and in it every knee shall bow, and every tongue confess, because it embodies under one all-sufficient designation everything that any single soul, or the whole race, can require, or imagine, or attain in the conceiving of God.

The special quality that David extracted from the bundle of qualities represented by the Divine name of God is indicated in the words, *the Lord of Hosts*. That does not mean only that God was Captain of the embattled hosts of Israel; that idea was expressed in the words that followed, "The God of the armies of Israel." But there was probably something of this sort in David's thought. He conceived of angels and worlds, of the armies of heaven and the elements of matter, of winds and waves, of life and death, as a vast ordered army, obedient to the commands of their Captain, Jehovah of Hosts. In fact, his idea was identical with that of the heathen centurion of the Gospels, who said he was a man under authority, having servants to whom he said, Come, or Go, or Do this or that.

To come in the Name of the Lord of Hosts did not simply mean that David understood Jehovah to be all this, but implied his own identification by faith with all that was comprehended in this sacred Name. An Englishman in a foreign land occupies a very different position, and speaks in a very different tone, according to whether he assumes a private capacity as an ordinary traveller, or acts as representative and ambassador of his country. In the former case he speaks in his own name, and gets what respect and obedience it can obtain; in the latter he is conscious of being identified with all that is associated with the term Great Britain. For a man to speak in the name of England means that England speaks through his lips, that the might of England is ready to enforce his demands, and that every sort of power which England wields is pledged to avenge any affront or indignity to which he may be exposed.

Thus, when Jesus bids us ask what we will in his Name, He means not that we should simply use that name as an incantation or formula, but that we should be so one with Him in his interests, purposes, and aims, that it should be as though He were Himself approaching the Father with the petitions we bear.

There is much for us to learn concerning this close identification with God, before we shall be able to say with David, "I come to thee in the name of the Lord of Hosts." It is only possible to those who carefully fulfil certain conditions which were familiar enough to this God-taught youth. But it were well worth our while to withdraw ourselves from the activities of our life, to lay aside everything that might hinder the closeness of our union with the Divine nature and interests, and to become so absolutely identified with God, that his Name might be our strong tower, our refuge, our battle-cry, our secret of victory. Oh to be able to approach each high-handed wrong-doer, each confederacy of evil, each assault of the powers of darkness, each tribe of savages, each drink-sodden district, each congregation of the unsaved and impenitent with the words, "I come in the Name of the Lord of Hosts."

II. THE CONDITIONS ON WHICH WE ARE WARRANTED IN USING THE NAME.

(1) *When we are pure in our motives.*—There was no doubt as to the motive which prompted David to this conflict. It is true that he had spoken to the men of Israel, saying, "What shall be done to the man that killeth the Philistine?" but no one supposed that he acted as he did because of the royal reward. His one ambition was to take away the reproach from Israel, and to let all the earth know that there was a God in Israel.

We must be wary here. It is so easy to confuse issues which are wide asunder as the poles, and to suppose that we are contending for the glory of God, when we are really combating for our church, our cause, our prejudices or opinions. It has always been a temptation to earnest men to veil from their own eyes the selfishness of their motives and aims by insisting, with vehement asseveration, that they are actuated by pure zeal for the cause of God.

To fall into this sin, though unconsciously, is to forfeit the right to use his sacred Name. We may still conjure with it and invoke it, but in vain. The very demons we seek to bind as with a spell will deride us, and leap out on us, and chase us before them. How constantly we need to expose our hearts to the inspiration of the Holy Spirit, that He may wholly cleanse them, and fill them with an all-consuming devotion to the glory of God, so that the words may be true of us, as of our Lord, "The zeal of thy house hath eaten me up."

(2) *When we are willing to put God into his right place.*—David said repeatedly that the whole matter was God's. He might gather up the spoils of the battle, but the overthrow of Goliath and the Philistine host was not in his province at all. "The battle is the Lord's. . . . This day will the Lord deliver thee into mine hand. . . . The Lord saveth, and He will give you into our hand."

And David's attitude has been that of every man who has wrought great exploits in the behalf of righteousness. Moses said, "The Lord hath appeared unto me, and He will bring you up out of the affliction of Egypt." Samuel said, "Prepare your hearts unto the Lord, and He will deliver you out of the hand of the Philistine." Paul said, "I will not dare to speak of any things save those which Christ wrought through me." We must recognise Jesus Christ as the essential warrior, worker, organiser, and administrator of his Church, through the Holy Spirit. Whatever is rightly done, He must do. We are not called to work for Him, but to let Him work through us. Of Him and through Him and to Him are all things. The battle is not ours but his. His skill must direct us, his might empower us, his uplifted hands bring us victory.

(3) *When we take no counsel with the flesh.* It must have been a hard thing for a youth to oppose his opinion to Saul's, especially when the King was so solicitous for his welfare. "Spare thyself, my son," he seemed to say, "be wise, take ordinary precautions, do not throw thy young life away." It was a dangerous moment. To meet scorn, hatred, wrong-doing with uncompromising defiance and resistance is so much easier than to refuse assistance or advice which are kindly meant. It was well for him, indeed, that David withstood the syren song, and remained unaffected by the blandishments of royal favour. He could not have served two masters so utterly antagonistic. To have yielded to Saul would have put him beyond the fire-ring of the Divine environment.

How perpetually does Satan breathe into our ears the soft words that Peter whispered to his Master, when He began to speak about the cross. "Spare thyself, that shall not come unto thee." There is so much talk about the legitimacy of means that no room is left on which the Almighty can act. Means are right enough in their right place, but that place is far from first. Both their nature and time have to be fixed by him who refuses helmets of brass and coats of mail, that no flesh should glory in his presence, but uses the rustic sling, the smooth stone from the brook, and the sword of Goliath.

III.—THE BEARING OF THOSE WHO USE THE NAME.

(1) *They are willing to stand alone.* The lad asked no comradeship in the fight. There was no running to and fro to secure a second. He was perfectly prepared to bear the whole brunt of the fray without sympathy or succour, so sure was he that the Lord of Hosts was with him, and that the God of Jacob was his refuge.

(2) *They are deliberate.* He was free from the nervous trepidation which so often unfits us to play our part in some great scene. Our heart will throb so quickly, our movements become so fitful and unsteady. Calmly and quietly he went down the slope, and selected the pebbles which best suited his purpose. In this quietness and confidence he found his strength. His mind was kept in perfect peace, because it was stayed on God. He did not go by haste or flight, because the Lord went before him, and the Holy One of Israel was his rereward.

(3) *They are fearless.* When the moment came for the conflict, David did not hesitate, but ran toward the Philistine army to meet their champion. There was no fear of the result in that young heart, no tremor in the voice that answered the rough taunt, no falter in the arm that wielded the sling, no lack of precision in the aim that drove the stone to the one part of the Philistine's body that was unprotected and vulnerable.

(4) *They are more than conquerors.* The stone sank into the giant's forehead; in another moment he fell stunned to the earth. There was no time to lose before he could recover himself, or his friends so far overcome their stupefied amazement; his head had been hewn from his body by one blow of his own sword. And when the Philistines saw that their champion was dead, they fled. The spoils of victory lay with the victor. David took the head of the Philistine as a trophy, and put his armour in his tent.

Let us live alone with God. The weakest man who knows God is strong to do exploits. All the might of God awaits the disposal of our faith. As a child by touching a button may set in motion a mighty steamship, making it glide like a swan into her native element; so a stripling who has learnt to reckon on God may bring the whole forces of Deity to bear on men and things on the world's battlefield. This is the victory that overcomes the world, the flesh, and the devil, even our faith.

OUR LORD'S ASCENSION.

The ascension of Christ was but the carrying forward to completion of his resurrection, which was not a return to the poor conditions of our mortal life, but an entrance into glory, only arrested in its progress until He should fully have convinced his followers that He had risen indeed, and filled them with courage for their future work. How simple, yet how sublime and pathetic, is the parting of Christ with his disciples on the Mount of Olivet! There was indeed no farewell kiss, or any other symbolic act in use among men who bid each other adieu; but the manner of the ascension was most gracious and benignant toward those whom the Ascending One left behind. Jesus moved upward as if lifted from the earth by some celestial attraction, with his face looking downwards upon his beloved companions, and with his hands spread out in an act of benediction. The disciples bowed their heads in worship towards the ascending Christ, and returned to Jerusalem with great joy, as if they had gained, not lost, a friend, and as if the ascension were not a sunset, but a sunrise—as, indeed it was, not for them alone, but for the whole world.

But when those earthly links were broken, and the cloud carried Him to the farthest point where cloud could form and float, and left Him there, who shall tell us what happened beyond, on the way to the throne: in what new forms of glory, by what swift flight, accompanied by what bursts of angelic praise, that throne of the universe was reached? Scripture only says that "He was received up into heaven, and sat on the right hand of God." Enough for us meantime to know that the King has gone to receive a kingdom, and to return. Memory and hope coalesce as we think of Him who has passed into the heavens; and the heart of the Church has at once to cherish the glad thought that its Head and Helper has entered within the veil, is a King upon his throne, and an high-priest after the power of an endless life; and the still more joyous one that He will come again in like manner as He was seen to go into heaven. Perhaps if the Gospel on the lips of the Church were thrilled with the passion of the exulting hope of reigning with Christ on his throne, as well as touched with the pathos of the memories of his cross, many a weary heart would be filled with joy, and having discovered the infinite possibilities of a life in Christ, would surrender itself trustfully to his love.

Scripture speaks of Christ as ascending, and also of his being taken up. He speaks of Himself as able, when He chooses, by his own power to rise where no man had ascended. "I leave the world and go to the Father." "I ascend to my Father and your Father." He was not lifted to the skies by a power acting on Him from without, as was the case in the translation of Elijah. It is made clear that his glorious body, obedient to its own spiritual nature, rose unaided. And as he rises into the heavens, we know that we are looking on no mere mysterious elevation of a mortal to the skies, but are beholding the return of the Incarnate Lord to the glory where He was before. Scripture also tells us that Christ was taken up. Luke says: "While they worshipped, He was carried up into heaven;" again, "He was received up." Perhaps, it is here implied that there was an appointed time for Him to return to heaven after He rose from the dead. If so, it is significant to think that, when his own supreme victory had been won, and heaven held its breath expectant and astonished, the conquering Lord was content to move about in the world where He had toiled and suffered, until the appointed time to take possession of his throne.

But the truth that shines out most clearly, and which to us is of the first importance, is that heaven is a place. The teaching of Scripture on this point involves the glorious truth that He is received up into a sphere in which his life and being are in perfect harmony with his nature. Wherever heaven may be, Christ is there interceding for us; that implies locality and circumstance. He is the "Forerunner" who has entered within the veil; He has gone to "prepare a place" for us. The Son of Man, standing on the right hand of God, is not a dream. Nay, it is one of the most abiding of truths, the type of all that is great, even in this great universe; of all that is most worth living for, even in the stupendous worth of life itself.

The Ascension is no withdrawal of the Captain of our salvation from our side. Our Christ is not out of reach. Withdrawn as He is from sensible contact with matter into that spiritual world which on every side encompasses and perhaps touches this earthly life of ours, Christian faith feels herself more really near to Him now than when He was present to sight. We are specially told in Scripture not to think of our Lord as having gone away and left his Church, but always to think of Him as now occupying his throne in heaven, and from thence ruling over all. His own promise is, "Lo, I am with you alway, even unto the end of the world." We feel that He is as near to us as spirit can be to spirit, and his fulness of power at God's right hand has not impaired his love for the children of men. He who showed his love in living and dying for us, loves us none the less now when that life and death have passed into triumph. Nay rather, if we dare to follow the course of human feeling, we may think that the joy of gathering the fruits of toil adds intensity to love. All power is committed unto Him who is not ashamed to call us brethren. In Him we have a sympathetic Saviour as well as an all-powerful Lord. As He sits upon the throne of the universe, He is as sympathetic and as helpful as ever He was. The long centuries of residence in his Father's house have not put Him at a distance from us. So Scripture teaches us ever to associate together the departure and the coming again of the Lord, and always when we meditate on his ascension to think of his real presence with us through the ages, and of his

COMING AGAIN TO RECEIVE US TO HIMSELF.

In the ascension of Christ we find the hope of humanity for the future. A real and living oneness exists between Him and all who cleave to Him, so that their characters are changed, their natures sanctified, and their immortal beauty secured. If we can say, "God, who is rich in mercy, for the great love wherewith He loved us, even when we were dead in sins, hath quickened us together," then we can add, "and hath raised us up together, and made us sit together in heavenly places in Christ." He was made in the likeness of sinful flesh, that we might be made in the likeness of the body of his glory. Whoever is joined to Him receives into his soul that spirit of life in Christ which unfolds and grows according to its own law, and has for its issue and final result the entire conformity of the believing soul with the Saviour by whom it lives. And if we set our affections on Him, and rise daily to the infinite significance of spiritual growth and the gracious nearness of God, we shall one day "behold his face in righteousness; we shall be satisfied when we awake with his likeness."

The struggle, no doubt, is keen, but the ascent is possible, for our Forerunner has gone before. The ascended Lord, who has all power in heaven and on earth, is leading up his new creation with the voice of mercy on his lips and the memory of suffering in his heart; and already the front ranks of his innumerable army raise their song, "Unto Him that loved us, and washed us from our sins in his blood, be glory for ever." What we see in Jesus we may predict for all those whom He is not ashamed to call his brethren. We, too, shall have corporeal manhood transfigured and glorified. We, too, shall have perfect union and communion with the Father. And to us, too, the promise of promises shall be fulfilled, "To him that overcometh will I grant to sit with Me on my throne, even as I also overcame, and am set down with my Father in his throne."

Glasgow. JOHN R. BRUCE.

THE INSTITUTION FOR EDUCATING MISSIONARIES' DAUGHTERS held its annual meeting at Walthamstow Hall, Sevenoaks, last Thursday afternoon. Mr. William Crosfield, M.P., chairman, said the epidemic of scarlet fever last November showed plainly that the long-needed sanatorium must be set in hand, and to enable them to commence operations at once it had been decided to hold a bazaar at Bromley on May 29 and 30. They proposed erecting an inexpensive building at a short distance from the present one. There are eighty-two pupils, which fill the "Home;" more can be admitted when the sanatorium is built. The institution is open to the daughters of all evangelical missionaries; and testimonies are received from parents of the comfort the Home affords them whilst abroad, knowing that their dear ones are being well looked after. The meeting was also addressed by Mr. Septimus Scott (treasurer), Rev. Prebendary Scott, and two lady missionaries.

NEWS FROM UGANDA.

I think I wrote about going into Kitunzi in June, 1894. I am delighted now to state that we have succeeded in getting ten churches built right round the country. On December 2 our first eight converts were baptized at our central church; we had about 500 present. It was plain that many came to see the baptisms, but they also heard the Gospel faithfully preached, and were so evidently impressed by the short confession of faith made by each convert, that we were led to hold a short after-meeting, which was attended with grand results. After putting more plainly before them the simplicity of salvation, I called upon all who wished to decide for Jesus and follow Him to rise; thereupon eighty-five men, women, and boys stood up. It was an impressive sight; we tried to have some prayer, but the meeting got quite out of hand, and all began to pray at the same time. However, God heard them every one. Following this, some thirty offered themselves for baptism, and are now under instruction at the different churches.

We left soon after for Mengo, and passing through Singo we had another special meeting at Namakozi, when sixty-two professed conversion, and have since all been accepted for baptism.

The large church at Namakozi is almost finished, and will, I think, hold about 1000 people. Mr. Sugden is there with Yairo Mutakyala (deacon), and the two helpers of whom I wrote, Elisa and Enoch. The former has now been accepted for ordination, and will be placed under special instruction.

You will have heard of the fall of the great church on Namirembe Hill last year. It was left without a roof so long when building, that the rain rotted the poles at the bottom. But the fall of the church temporal has proved the rise of the church spiritual. There are now some twenty district churches right round Mengo, attended by about 2500 people, while the numbers on Namirembe Hill keep just the same. Special preachers are sent out to these churches each Sunday, the Europeans taking their turn, so that the common people see and hear more of the Europeans, attend church because it is near them, and have banished from their minds some of the horrible ideas which they entertain regarding what we teach.

As a result of our extension scheme, the Gospel of redeeming love is now preached in more than 200 churches every Sunday throughout Uganda, attended as near as we can calculate by 20,000 people. Hallelujah! Yet all this is not a quarter of what ought to be done. There are now before my mind numbers of places without a teacher of any kind. The

NATIVE CHRISTIANS ARE DOING GRAND WORK.

In fact, what could we do without them? Not one quarter, or one tenth of the work. Praise God for the numbers of whole-hearted, out-and-out helpers that we have here. I believe there are numbers of young men coming on, of whom you in England have never heard, who will eclipse in preaching power and general information all the older men, who are much slower to learn. By far the ablest man here is Thomas Semfuma, one of the lay readers. He is the most fearless Gospel preacher that ever I heard, and his sermons are of no mean order. . . . . Mackay bought this man's life for two tusks of ivory when a boy Christian. How cheap!

I am convinced that God's Word will win the day here. Oh! that God the Holy Ghost would touch the hearts of those having means to send us Bibles so long as there is a man, woman, or child without one. Bibles are silent missionaries. If, therefore, Christian people in England cannot come themselves, let them send us Bibles. We hear there is a party of English Romanists coming up under a bishop. This ought to make us the more earnest to get God's Word into the hands of the people. If this is done, I do not think we have much to fear. All our Testaments and Gospel portions are now sold out, and we do not know when more books may come. It costs about £6 to bring a 65lb. box of books from the coast to Uganda.

ARTHUR B. FISHER.

Mengo, Uganda, Feb. 13.

[The Secretary of the Missionary Leaves Association, 20, Compton-terrace, Islington, will gladly receive contributions for sending Bibles to Uganda.]

MEXICO AND ITS NEEDS.

[The following interesting sketch of work in Mexico, and its present needs as to Christian effort, was written by an experienced missionary in that country at the suggestion of Mr. D. L. Moody, made during his recent visit to that country. This will explain some of the references in the paper, which was formally addressed to the evangelist.]

There is no doubt that a good deal of good was done by the tracts sent by the American Tract and American Bible Societies with the American army in 1847 and 1848. Bibles, Testaments, and tracts were scattered in the wake of this army in its march from the Rio Grande to the city of Mexico, and, although this effort was not followed up immediately by any systematic missionary work, the missionaries in different parts of the country are constantly finding the results of that "seed sown."

The first American missionary to come into the country was Miss Matilda Rankin, of the Congregational Church, who, early in the sixties, established a school in Matamoras, Texas, and, after acquiring the Spanish language, moved to Monterey, where she established a day and boarding school. After a while the older boys who had been trained by Miss Rankin in the knowledge of the Gospels were sent out into the adjoining towns and villages for the purpose of reading and explaining the Word. From this effort of hers grew up something like a dozen congregations, of which she was the chief pastor. Some few years ago, on account of failing health, Miss Rankin returned to her State, Illinois, where she died about two years since. Her work was taken up by other missionaries.

Organised missionary work, however, began in the country about 1872, though prior to this date Rev. H. C. Riley worked under the American and Foreign Christian Union here in the centre of the country, and built up a large number of congregations. Since that time the Presbyterians, Methodists of both branches, Congregationalists, Baptists, Southern Presbyterians, Associate Reform Presbyterians, Baptists of the Northern Convention, Friends, and Cumberland Presbyterians have entered the field in about the order mentioned. There are now twelve missionary boards working in the country, and they have entered every State in the Republic, with the single exception of Chiapas.

The following is the statistical result of twenty years of systematic evangelical work:—

Number of centres of operation, 90; number of congregations, 615; number of ordained foreign missionaries, 60; assistant foreign missionaries and wives of ordained and assistant missionaries, 60; foreign lady teachers, 67; native preachers, ordained, 111; native preachers, unordained, 164; native teachers, 177; other native helpers, 94; grand total of foreign and native workers, 732; churches organised, 444; communicants, 17,000; probable adherents, 50,000.

It should be remembered that thirty years ago there was no organised Evangelical church, or Protestant schoolhouse, or church building in all this Republic. Until about that date, with the single brief exception during the march of the American army, it was worth a man's life to be seen with a Bible anywhere in Mexico; yet these wonderful results have followed. These several denominations are working together harmoniously. An evidence of this fact has recently been witnessed in Toluca, where 141 workers from the different missions gathered together for a three days' meeting of conference and prayer. That gathering was probably the most remarkable of its kind in the history of Protestantism in this country. The workers were drawn nearer together, and received a new inspiration for the great work which lies before them.

The meetings which you and Mr. Sankey continued in this city have been productive of immense good. Many cold Christians have been quickened, and many wanderers are being brought back into the fold. I think the different missionaries will never cease to be grateful for this great help thus given to our work.

OUR NEEDS ARE MANY.

Among the most pressing might be mentioned the following:—The more perfect equipment of our Evangelical press for the publication of books, tracts, and papers. A donation was made by a friend in Boston to us not many years since, with which we published 5000 copies of your book on "Heaven." It has been scattered throughout the country, and the origin of some of our little churches we trace directly to the reading of it. Here is a wonderful opportunity for friends at home to help the presses supported by their own missionaries, and at the same time to reach hundreds and thousands of people with the printed page who cannot be reached by the living voice. The different periodicals of our churches are sent in large numbers throughout the mails to public men, public libraries, prisons, penitentiaries, post-offices, and other places, where they are read by a great many who at first would not receive a call from any of our preachers.

It frequently happens, too, that we trace the origin of some church or school to the reading of a little tract, and these printed pages are being sent out by millions each year from the Evangelical presses now established in the country.

Another one of our great needs is an increased effort along educational lines. We ought to have more schools. The country lies open before us, with its 12,000,000 inhabitants. The rising generation is desirous of receiving education. We can reach these boys and girls by hundreds and thousands, and the 8000 children now under instruction in the different Evangelical churches might be multiplied over and over again if the necessary funds were forthcoming. We must begin at the foundation. We all feel the need of a strong central university, which should have an inter-denominational character, well established, equipped, and fully endowed. This one object alone might challenge the generosity of some of God's wealthy servants. If there is a man anywhere who wants to do a great thing for God and humanity in this Republic, let him raise 1,000,000dols. for the endowment of such a university, which will go on for generations to come exercising an uplifting influence long after he has gone to his grave.

It has been a great gratification to the missionaries here to note the deep interest that you and Mr. Sankey have taken in our native work. We are sure you will carry it home on your hearts, and if it comes within your way to induce any of God's children to help us through any of the channels above indicated, rest assured that we will be very grateful.—Faithfully yours,

John W. Butler.

GROVE STREET INSTITUTE, GLASGOW.

Last week the young Duchess of Sutherland opened a new wing of this centre of active effort for the poor and neglected of the great capital of Western Scotland. Her ladyship spoke a few earnest words as to the need of co-operation among all classes of society, and the blessing of living for the good of others.

Lord Overtoun, who presided, emphasised the value of such a centre representing various Christian bodies, and gave a proof of his sympathy by a donation of £100 towards the outstanding liabilities. Addresses were given also by Dr. Marshall Lang and others. Dr. Robertson, the medical superintendent, told of the extension of his department, and said a home had been established in Burnbank Gardens, where probationers were sent, and they were given to the Institute to pay visits amongst the sick in return for the experience they derived. There were now a dozen of these ladies working in connection with the mission, visiting the sick poor, and dispensing five afternoons in the week. Mr. Boyd, the general superintendent, said there were 200 workers, and the weekly attendance was 2500. The new premises had been erected because the improved educational status and general condition of the working classes gave promise of an almost unlimited army of helpers if they could be more adequately laid hold of.

The upper floor of the new wing contains a parlour and reading-room for young women. This will be a great advantage to the three hundred young women connected with the institute and the five hundred younger girls growing up to need their care. The ground floor contains a reading-room for the two hundred men connected with the Institute and the five hundred lads and boys growing up to recruit this department. For the medical mission and benevolent work there are a waiting-room, consulting-room, and dispensary, and in the basement a gymnasium for the men, together with lavatories, heating apparatus, etc. The whole forms a handsome addition to the institute.

In a leading article on the work of the Institute, the Glasgow *Daily Mail* says:—"In this local association for home mission work we have a very fine example of what can be done by men and women of different denominations without ecclesiastical friction, and with remarkable success."

ROYALTY AND CRIPPLED CHILDREN.

The Ragged School Union has now eight Holiday Homes for poor little slum children in need of a healthgiving change to country or seaside; and last year over 5000 enjoyed a fortnight's holiday, returning strengthened in body, and with a new sense of the beautiful from the glimpses obtained of God's works in nature—to the majority previously unknown. One of these Homes—that at Southend—has of late been specially reserved for home cripples, of whom at least a thousand are befriended and taught by the workers of the R.S.U. in various parts of the metropolis. Such maimed and crippled sufferers have so greatly benefited by the change to Southend that a larger Home became necessary in order that more of these—so sorely in need of it—might share its benefits. The matter was taken up warmly by local friends, who, amongst other efforts in the way of raising funds, resolved to hold a bazaar in connection with the laying of the foundation-stone of the new Home.

This bazaar and Floral Fête was held last week, being opened on Tuesday by H.R.H. the Princess Louise. Naturally, the town was enthusiastic in its welcome, being decorated with flags, garlands, and mottoes, while the residents thronged the streets and balconies to greet the Royal visitor. The crippled children at present staying in the small Home were seated, conspicuous in their little red caps, in the forecourt of the house, from which they are to be removed to the more spacious Home, of which the foundation-stone was laid by the Princess Louise. The Princess was received by a deputation, which included Mr. J. R. Brightwell, J.P., the Mayor of Southend, Mr. John Kirk, secretary of the Ragged School Union, Revs. T. W. Herbert and A. S. Thomas. From the station the procession drove to the marquee, where the ceremony of laying the foundation-stone took place. After prayer by Rev. J. W. Philpott, the vicar of Southchurch, a statement was given by Earl Compton, president of the Ragged School Union, who dwelt upon the object with which the Home was started, and upon the necessity of providing such a Home for poor children living in London. He stated that it was the intention of the committee to provide a holiday resort for a thousand cripple ones, for whom a change of air was not a luxury, but a necessity of their existence. He assured his hearers that the temporary Home of the Union had already done a great deal of good, and children who had been brought there so ill that they had to be carried from the station, had been able, at the end of their holiday, to walk back to the station on their departure.

The Princess Louise was then presented with a silver trowel, and the formal ceremony of laying the foundation-stone being accomplished, a presentation of purses was made. A vote of thanks was then moved by Dr. A. Clough Waters, hon. physician to the Cripples' Home, seconded by Colonel Stewart, and supported by Mr. James Robertson, chairman of the Council. The Marquis of Lorne having acknowledged the vote of thanks, the procession reformed, and drove to the Pier, where an address was presented by the Mayor and Corporation. The Pier, from the entrance to the pavilion, was lined by children from all the Sunday-schools of the town. In the Pier Pavilion, Mr. Alderman Ingram made a brief statement of the objects of the Ragged School Union, and then the Princess Louise formally opened the Fancy Fair and Floral Fête, held in the Pavilion, in aid of the funds. A vote of thanks to the Princess Louise was moved by the Mayor, and seconded by Major Rasch, M.P., and the Marquis of Lorne having made a reply, in which he declared Southend to be the Riviera of Essex, the visitors made a tour of the building, the Princess Louise adding several purchases to the quilt with which she had been presented. Her example will doubtless have effect in deepening the general interest in the work and bringing fresh helpers to the aid of the R.S.U. The office is 37, Norfolk-street, Strand, W.C.

THE GIRLS' GUILD OF GOOD LIFE will this year hold its annual meeting in the autumn instead of on May 28, as announced, owing to redecoration and structural alterations of Hoxton Hall.

COUNTRY MISSION HALLS.—We have before us particulars as to one or two mission halls in country places where a Christian brother with means might find a happy sphere of service. Address the Editor of this paper.

THE Y.M.C.A. IN CHINA.

By J. E. BUDGETT MEAKIN.

The need in China for Y.M.C.A. work is as great as it is in England, inasmuch as the temptations to young men are great, and their opportunities for forming helpful links are less; yet only two places among all the treaty ports in which foreigners live possess Associations, and in both cases the work is in its infancy. Shanghai has made an attempt before, but is now restarting under more favourable conditions, and Hankow has passed through its first winter.

In both Shanghai and Hankow, the importance of which as centres cannot be over-estimated, the friends on the spot are greatly impressed with the need of suitable buildings in which to conduct the work. In the former settlement it has been possible to secure modest premises, which should give an opportunity for seeing what work can be accomplished by the Christian young men on the spot; but in Hankow accommodation is much more restricted, and the need for a building of their own is felt to be urgent. There it is part of the plan of the Association to maintain a restaurant, where men from the ships which visit the port, and missionaries passing through, may obtain refreshment without temptation, and which would also serve as a rendezvous for Christians.

Hankow promises to become in time the first commercial city of China, and already the population of the three cities of Hankow, Han Yang, and Woo Chang, which are only separated by the rivers Han and Yangtse, considerably exceeds a million. As ocean vessels can ascend the Yangtse thus far during the summer, and river steamers all the year round, penetrating some 800 miles into the interior of China, its trade is rapidly developing; and when railway facilities are added to its rivers from Thibet and North-Western China, the growth of the European colony cannot fail to be rapid. The importance of Shanghai as a centre is too well known to need dwelling upon, and there is an unusually wide sphere there for Y.M.C.A. work.

Some of these treaty ports bear the unenviable reputation of being among the "wettest" ports in the East, where few European men outside the missionary circle think of meeting without whiskies and soda; and every young man experiences in an exceptional degree the most peculiar temptations of bachelor-life in the Orient, which can hardly be exaggerated. I do not say that in this they are worse than, or even as bad as, many of the seaports and large cities of Europe, though the general laxity of morals renders their descent more easy, and nowhere is the young man safe from these temptations in the East any more than he is in the West, if Christ go not with him.

As I am writing now on behalf of young men, let me urge a point upon which experience in many lands has led me to feel exceedingly strongly. No young man, be he Christian or not, unless a missionary, should think of coming out to these parts unmarried and unengaged. If he comes out under a salary which will enable him to live ever so modestly—and money goes at least twice as far here as at home—let him marry before coming out. If this is impossible, let him wait till he is betrothed to a girl whom he loves too deeply ever to forget, whose claim upon him will be constantly in view, and who is expecting to come out as soon as can be arranged. The unengaged youth is at once thrown among dangerous companions, while between Christian and worldly circles there yawns a gulf beyond anything at home.

The style of living adopted by most Europeans is such as more than consumes the income which would be necessary for a young couple to live comfortably at home; and a youth, once fired with the desire to keep up as good an appearance as his fellows, is tempted to postpone all thoughts of marriage indefinitely. Meanwhile, in ninety-nine cases out of a hundred, he succumbs to the temptations around him, and suits himself to the low moral atmosphere in which he finds himself, till he drifts with the tide, and drags others in.

Central Y.M.C.A.'s, in modest buildings of their own in Hong Kong, Shanghai, Hankow, and Yokohama, worked on definitely spiritual lines, under the direction of a competent and experienced young men's friend, really in touch with them, residing in Shanghai as the central point, would be the salvation of hundreds of men from our own land, who would otherwise lapse into English heathenism. In a generation such associations would accomplish very much towards the removal of what is perhaps the greatest stumbling-block to missionary work throughout the East, the unworthy lives of those who are called by the name of Christ, and appear to the natives as his followers. I would place this matter before God's stewards in England and America, and especially before those of them on whose hearts mission work is laid.

But the essential is a consecrated Christian man of education and good breeding—one who would recommend his religion to other young men—who could come out—preferably at his own charges—to undertake definite spiritual work among the English-speaking young men of these ports—a proven evangelist among young men. No truer missionary work could be found, and none better worth undertaking. Such a worker would be better unmarried for the initiation of the work. Thus he would be free to spend a month at a time in the larger ports, first to knit together and stir up the torpid Christian men, and then to set them to work under his direction, led by local secretaries. The steamship companies would undoubtedly afford facilities for travelling to and fro at a nominal rate, and the time spent on the sea need not be lost. Rooms and all helpful institutions would soon be provided as the healthy outgrowth of such a work; for the nucleus of every successful Y.M.C.A. can only be spiritual. Perchance the eye of the one who is fitted to do this work may be directed to this plea.

Hong Kong, Feb. 1st. 1895.

THE REVIVAL IN AMERICA, 1857-58.

By REV. E. PAYSON HAMMOND.

I well remember the powerful work of God's Holy Spirit, which swept over this country in 1857 and 1858, and as I have been reading the reminiscences of revivals in Scotland, as reported in The Christian from time to time, I have been led to gather a few facts about the work of grace in this country in those early days.

It seemed to begin at the Fulton-street daily prayer meeting, a gathering that has continued to the present time. Rev. Dr. McLean, at the meeting in Edinburgh of the General Assembly, thus spoke of the awakening:—

"It is the most decided and extraordinary movement which I think the world has ever seen since the time of the Apostles. We have had revivals in America before, as in Scotland, of a remarkable kind. There was a great awakening more than a hundred years ago, at the time of Whitefield and the Tennants. The advance of religion then was remarkable, but we must remember that our population was not over one million and a-half, and that a revival which was then remarkable, would not be wonderful among 30,000,000 of people. The work prevalent in America is greater in proportion to the thirty millions, than was the former to the one million and a-half of population. It has spread to the extreme south, and east, and has gone, I believe over the whole country, from one end to the other. The last accounts from America were to the effect that the movement was making its way with great power in the Southern States, and had gone west into every important town and district. One of the last statements I saw on the subject was that a traveller might go for 3000 miles, and, stop where he would, in town or country, there was no place where he might not turn aside and go into a prayer meeting. It has been the simple preaching of the Gospel by God's ministering servants that produced this movement. The ministers have been preaching as formerly, but only with perhaps more fervour and earnestness, and certainly with more faith and power."

In all the large cities—Boston, New York, Philadelphia, St. Louis, Chicago, and others, there were what were called *union prayer meetings*, which embraced different Evangelical denominations. At these meetings were present Old School Presbyterians, New School Presbyterians, United Presbyterians, members of the Associate Reformed Church, members of the Dutch Reformed Church, Congregationalists, Low Church Episcopalians, Baptists, and Methodists. These all united very cordially, and the meetings, which were usually held in the afternoon, were crowded to excess, so that the largest buildings, sometimes accommodating 3000 persons, could not contain the people who came.

The different exercises are limited to a duration of five minutes each—a short hymn, prayer, a few verses of Scripture, and an opportunity given for anyone to request the prayers of the congregation for himself or others, or to address a word of encouragement to those present. Like beggars asking for bread, they used no circumlocution, but came right to the point, and asked for what they wanted—the Holy Spirit of God to come and comfort their souls.

In New York a theatre capable of containing more than 3000 people had been secured, and was crowded to the door. In Philadelphia, the finest hall in the city, capable of holding 4000 persons, had been given free of rent by the owner. In Baltimore the editor of a secular paper, in noticing the revival in that place, says that the business men's daily prayer-meeting was especially worthy of notice, and might truthfully be called the meeting of the season. The editor, who did not profess to be a religious man, said that "No man in the city had ever seen such a vast multitude assembled at a prayer-meeting, and that surely the signs of the times indicated a mighty outpouring of the Holy Spirit"; that "the services were of the most thrilling character, and the tears observed on many countenances evinced the intensity of feeling which pervaded the whole body of the people"; and that "the history of the world does not present a parallel on the subject of religion, to that which now pervades this whole land." I do not know that we have in America more than one or two newspapers that said anything really disparaging to the revival. The Unitarian organ at Boston, on one occasion thanked God that they had not sympathised with the movement, and said that the Unitarian Church stood "like a mountain of ice in the midst of a sea of fire," not an altogether happy simile.

The effects of the revival have extended to all the colleges of our country. The number of young men who have been brought under saving influence, has been so great that the Board of Foreign Missions have had more offers of labourers than ever before. The whole population appears to have felt the blessed awakening. The telegraph was employed by relatives and friends to convey tidings of conversion. In one village where a company of gamblers were accustomed to meet on the Sabbath, one of their number was so powerfully convinced of the sinfulness of his life that he went home and told his wife how he felt. He found her anxious about her own salvation. The next Sabbath he went to his former associates with a Bible instead of a pack of cards; soon several of them became Christians.

Prayer meetings were held in the large saloons of the steamers on the Hudson. Most of the passengers attended, many of whom took part in the State Legislature. The makers of the laws acknowledged their dependence on the great Lawgiver. The daily papers sometimes published not only columns, but pages about the meetings. My brother, Dr. Hammond, of Portland, Conn., was awakened by the reports of the *New York Tribune*, giving an account of this remarkable and widespread work of God's Spirit. In some places numbers of children were led to Christ. It was reported in some religious papers that in Simbury, Conn., every adult person had professed conversion. I visited that town especially to find if this was true, and as I spent the night there I had the opportunity of making many inquiries. I found that the report seemed to be correct. People in those days believed in the power of prayer, and in the preaching of the Gospel, not only from the pulpit, but from house to house. Great was the number of those who went everywhere preaching the word. The young converts, so far as I observed, continued steadfastly in the Apostle's doctrine, and in prayer, and the Lord added daily to the church such as were being saved.

It has been my privilege to witness during the past winter some marvellous displays of God's grace, somewhat similar to those in 1857. Again and again at a single meeting we have seen over a hundred convicted of sin and led to Christ. So great was the interest in Chatham, Ontario, that a large open-air meeting in last winter, with snow on the ground, continued no less than five hours and a-half. It was market day, and a great number of farmers were present from the country. Hundreds have since joined the churches in that place.

THE REAL SUCCESS of a movement such as ours, says the *Band of Hope Chronicle*, can never be adequately represented simply by figures, yet it is encouraging to find every year a substantial increase in the number of those who are on our side.

NOTES ON DAILY READINGS.

SUNDAY, MAY 26.—TITUS III.

Pastoral Admonition (1-11).—It was most needful that the early disciples should commend the Gospel by their holy and devoted lives. To submit to the authorised government of their respective countries, to bear themselves courteously and righteously to their fellow-citizens, was laid on them as part of their duty to God. We should read these exhortations, asking ourselves how far they describe our own character and behaviour. (4) We are debtors to mercy alone. (5) Salvation is a great work, extending from the moment of regeneration, delivering us from the sins to which we were aforetime prone, and making us inheritors of the life which is life indeed. Note how necessary to salvation is the rich communication of the Holy Ghost. Hast thou availed thyself of it to the full? (8) "Good works" is a favourite expression throughout this Epistle; probably the R.V. margin is to be preferred. (9) It is no use arguing with some men. (10) The worst heresy is that of the heart in factiousness of temper. Men of this disposition ought not to be put in office.

Parting Salutations (12-15).—Paul was always surrounded by young men, on whom he endeavoured to impress himself. In this paragraph he again returns to the good works—that is, the honest trades by which the converts were to maintain themselves. Perhaps there was too great a tendency to lean on the system of the sharing of goods in vogue at the first, and which led some to relax their industry. What an encouragement it was to the young worker to feel that he shared the prayers and love of a man like Paul.

MONDAY, MAY 27.—PHILEMON.

The Inscription (1-3).—Apphia was wife; Archippus their son, who was probably beginning to exercise his ministry (Col. iv. 17). Perhaps his ministrations were given in his father's house to such of the Colossian Church as lived in its vicinity.

Paul's Delight in his Friend (4-7).—The Apostle prayed constantly, not only for churches, but for individuals. It was impossible to bring him tidings of a man's growth in grace without arousing songs of thanksgiving. (6) Our faith should lead others forward in the knowledge of all those good things which are ours in Christ. (7) What a conception of the possibilities of a good man's life that he should be a perennial source of refreshment to God's saints.

The Apostle's Request (8-22).—With what pathos he pleads for Onesimus, a truant slave from Philemon's household, whom the Apostle's friends had found in the low purlieus of Roman crime, and who was now the bearer of this letter to his old master. "Take him back, I pray you," is the request. And the request was backed by the following arguments. "I am old, I shall not be able to make many such requests. I am suffering for Jesus. I have been the means of the conversion of this man; he is my son. I would fain have kept him, much more should you receive him; he is a brother now in Christ, and I am willing to pay for any loss you have sustained through him; remember how you owe your own conversion to me; do this for me, that on my release I may be able to come, without hindrance, to your home." Thus did the great Apostle plead, and in these words we can detect some of the accent and pleading of the great High Priest.

Salutations (23-25).—These show that this brief Epistle was written at the same time, and sent by the same hand, as that to the Colossians.

TUESDAY, MAY 28.—HEB. I.

God Speaks (1-3).—He spake in the prophets. He speaks in the Son. No mere man can utter all God's message: it must come in divers portions and ways. The history, the psalm, the prophecy, have their place. But there is complete and full-orbed revelation in the Son. He was the organ through whom the creative purpose wrought, and through Him also the redemptive grace of God has gone forth to recreate and restore. (3) How carefully the words are chosen. *Effulgence* indicates that He is of the same nature as the Father, as the beam is of the sun; *Image*, that He is co-extensive, co-equal. The atonement is complete, but the work of his providence is perennial. It is through his sacrifice that He has risen, as man, to the throne.

A More Excellent Name than Angels (4-14).—In establishing the glory of Christ, the Apostle affirms that He is better than angels, and quotes the Old Testament Scriptures to prove his point. These quotations should be carefully studied, because they are ascribed to God, and because they show us that there is a deep inner meaning in the Psalms. In a word, they are Messianic. Their fulfilment must be sought in Christ. It is clear also that David was the type of the Messiah, who was none other than the Son. It is specially interesting to read Psalms xlv., cii., and cx. in the light of these words. We must not be content till we have found Jesus in them all, even in those which deal with nature or with successful war. (14) The blessed angels perform innumerable offices for us all. If regret may be in heaven, we shall probably feel it in our slowness to appreciate the loving ministry of God's angels. Their service to us is a liturgy of adoration to God.

WEDNESDAY, MAY 29.—HEB. II.

Drifting Away (1-4).—R.V. margin gives this solemn reading. Unless we watch, the strong current that sets in from the world will drift us away from God. The penalty will be proportionately worse than was meted out to offenders under the old Law, as its spokesman and credentials are more august and solemn than those of Sinai. (2) It was recorded by Moses that the law was given by disposition of angels (Deut. xxxiii. 2; Acts vii. 53). Sins against love are more swiftly and terribly avenged than those against law. (3) To neglect is as perilous as to reject. (4) Here we meet with another reference to God's co-operation with the messengers of the Gospel, which our Lord promised (John xv. 27).

Jesus Crowned (5-10).—This age (which was "the coming age" when these words were penned) is under Christ. As we look around, Psalm viii. seems a mockery, all things are not under man; but as we look up we see Jesus crowned as man with glory and honour. In Him the dream of the Psalmist is more than realised. (10) Look on, and behold the time when many sons shall be brought to glory similar to his. The eternal God, to whom all resources belong, is bringing thee thither, and his purpose cannot fail.

A Merciful and Faithful Priest (11-18).—The Son and sons are all of God, and as God's life is in all they must be brethren. (14) The Elder Brother has met our foes, and won deliverance for all who believe. (15) The monster remains, but its teeth are drawn, and its power annulled. We need not fear what men call death; to those who are in Jesus it is but a falling asleep.

THURSDAY, MAY 30.— HEB. III.

Better than Moses (1-6).—He has been proved better than angels, He is now to be shown better than the great Lawgiver himself. Moses was but the servant, Jesus the Master; Moses was appointed, Jesus was He that appointed him; Moses part of the household, Jesus the builder of the house. We are part of that household, and we must approve our share in it by our stedfastness. If therefore the words of Moses were accompanied by such Divine sanctions, and if disobedience was so terribly avenged, how much more shall we be exposed to God's just wrath if we apostatise from the Master and Builder of the Church.

To-day (7-19).—There is peril lest familiarity with God's words should beget indifference to them. The path may be trodden hard by the repeated passage of the sower's feet. The story of the forty years' wandering is a warning for all time. Still men disbelieve and disobey, still they doubt the all-ability of God, still they err in their hearts and therefore do not understand with their heads, still they wander to and fro, with weary hearts and restless feet. We must therefore guard against unbelief; and help each other against it by exhortation and entreaty. Sin hardens by very slow and insensible degrees, hence we are reminded of its deceitfulness. (14) How wonderful that we may partake with Christ, as partners in his rest, life, glory, and resources. (18, 19) There is an intimate relation between unbelief and disobedience. Beware of small sins against conscience, lest you impede the vigour and spontaneity of your faith. When by faith we are able to hand over all to God, and receive all from God; when God is a reality to us; when we live on his word of promise, we leave the wilderness of wandering, and enter the Canaan of rest.

FRIDAY, MAY 31.—HEB. IV.

The Rest of Faith (1—11).—How great a loss it is to fall short of any of the promises of God. Let us possess our possessions. We must not be content to hear what good things are prepared for us, but by faith we must avail ourselves of them. (3) The rest of the soul is not for heaven and the hereafter only, it is now and here. We may and we do enter it, so soon as we believe. This rest, in point of fact, has been awaiting us from the beginning of the world. It was typified in the seventh day, and in Canaan. But evidently it was not exhausted by one or the other, because 400 years after Israel had entered the Land of Promise, the Psalmist again speaks of not entering the rest of God. Obviously if Joshua had given Israel the rest of God, there would have been no need to speak, as the later Scripture did, of a rest yet to be missed. (10) This verse must refer to the Lord Jesus, who ceased from the work of redemption, as God the Father from that of creation, and having lain in the grave on the Sabbath arose refreshed on the first day. In Him we have entered into rest from our efforts after salvation, and from all anxiety and fear.

The Word of God (12-16).—There is no escape for disobedience and unbelief. God searches our hearts. Let us welcome the Divine sword, penetrating, dividing, cutting away the cancerous growth of sin. To lie open to God's eye is not all terror, because we have a great High Priest who loves and lives to intercede. (14) Note the expression in R.V. that He has passed *through* the heavens, as though there were several. He has been tempted, and can sympathise. God is the Great King. He sits upon the throne of grace and Jesus at his right hand. Only from a throne can grace issue. We have to receive, and we shall obtain forgiveness for each transgression and grace appropriate to each new need.

SATURDAY, JUNE 1.—HEB. V.

The True Priest (1-10).—His qualifications are that he should be a man, that he should receive the Divine appointment, that he should have the right to offer gifts and sacrifices, and that he should have compassion and pity for the erring and sorrowful. How all these have met in our Blessed Lord is evident. Let us go to Him more confidently, remembering how great the sacrifices He made in order to be able to do for us this very work that we need so sorely. (4) The priest must be called to his office; thus it was with Aaron, and with our Lord. (5) On the day of resurrection, the Father thus addressed Him, and from that hour He has undertaken to act as our Priest and Intercessor. (7) In the garden our Lord was so pressed, that He prayed for power to endure, and an angel was sent to strengthen Him. (8) We must obey before we can rule, suffer before we can sympathise, learn before we can teach. (9) "Perfected" does not refer to his character, but to his becoming qualified to act as our representative. Let us obey Him, and we shall experience what He can do, as the author of our eternal salvation.

Milk and Meat (11-14).—It was a severe rebuke. We should go on to mature experience and knowledge in the things of God: not always living on thoughts which have been passed on to us by others, but availing ourselves directly through communion with God's Word of that rich provision which can alone sustain and build up the soul.

THE "LIBERATOR" VICTIMS.—While public attention is naturally being directed to the return of Mr. Jabez Balfour, hundreds of thrifty persons who were unfortunate enough to invest their savings in the societies connected with his name are still in a condition of little better than starvation. Rev. J. Stockwell Watts, organiser of the Liberator Relief Fund (16, Farringdon-street, E.C.), has issued a large 16 pp. sheet (1d.) setting forth painfully sad facts and experiences which should touch the hearts and pockets of every reader. To those that "dwell at ease in Zion" we very earnestly commend its perusal for their profitable and, we hope, practical consideration.

TRACT DISTRIBUTION IN FRANCE.—There is a wide field for distribution of French tracts and Gospels in Havre and Rouen, cities of 150,000 population, each only nine hours from London. Almost all the people are Roman Catholics, without Bibles or the knowledge of the way of salvation through Christ. With the usual French politeness and curiosity, they willingly take any book or tract offered to them. French tracts are sold at a reduced price on application to the Religious Tract Society, Paternoster Row, and French Gospels at £1 for 500 at the Trinitarian Bible Society, 25, New Oxford-street, London, W.C. M. Baxter.

Hotel de Bordeaux, Havre.

INTERNATIONAL S. S. LESSONS.

JUNE 2.

THE RESURRECTION OF JESUS.—Mark xvi. 1-8.

GOLDEN TEXT.—Luke xxiv. 34.

THERE is considerable difficulty in harmonising the various accounts of what transpired on the morning of the Resurrection. This arises, not from any actual disagreement, but from the fact that there was so much to relate that four narratives could not be expected to give equal prominence to the same details. All agree in testifying that the sepulchre was found open on the first day of the week; that there was an Angelic announcement of the fact of the Resurrection, and that this was followed by several direct interviews between the disciples and their Risen Lord.

THE VISIT TO THE SEPULCHRE (1-4).—Mark mentions three women—Mary of Magdala, a woman whose intense devotion to her Lord resulted from her remarkable experience of his power to deliver (Luke viii. 2). There is no necessity to identify her with the woman in Luke vii. 37. The second Mary was the mother of James the Less (xv. 40), one of the apostles, elsewhere described as "the son of Alpheus" (iii. 18). Salome was the wife of Zebedee, and mother of James and John. Nothing is more beautiful than the devotion of these women to their Lord. They were "last at his cross and earliest at his grave."

They came to anoint Him (1). Spices, or aromatic herbs (see John xix. 39), were used by the Jews to embalm the dead, but not in the Egyptian sense. The spices "neutralised for a limited season some of the unpleasantness of death, and indicated the persistence of affection."—*Morison*. That they came for such a purpose showed that they expected to find their Lord still dead, and so gives weight to their testimony to his Resurrection. Does not their devotion to a Christ they thought to be dead, condemn our coldness of heart toward a Christ we know to be risen?

They came "when the Sabbath was past" (1), for they would not allow their affection to their Lord to make them negligent of one of God's appointments. Yet they started "early in the morning" (2), for their zeal equalled their piety.

When they had started they remembered the difficulty of the heavy stone (3). If they had known all about the seal and the Roman guard, they would have been more alarmed still. Yet they are an example to other seekers in that the anticipated difficulty did not make them return. And, like every other true seeker, they found that God was before them, and their difficulty was removed (4). Learn that no hindrance is too great for God to remove out of the way of those who seek Him.

THE INTERVIEW WITH THE ANGEL (5-8).—Note how he is described (5). His white garment was symbolical of the purity in which he lived in heaven; yet he is found in the place of death! With what interest the angels watched the life of our Lord; and what lessons of Divine wisdom they learned from Him. He was "a *young* man," yet he had joined in songs of praise at the creation of the world. The angels never grow old, but enjoy immortal youth.

His message was the first testimony to our Lord's Resurrection (6,7). He not only announced it, but pointed to the empty sepulchre as evidence (6) and recalled the word of Jesus, which they had neither understood nor believed (7). The event explained and fulfilled the word, and encourages us to expect Him to do whatever "He has said," though it is beyond our comprehension. Faith in the Gospel message does two things for those who receive it. First, it removes their own fear; and next, it makes them glad witnesses to others.

What tenderness appears in the special mention of Peter (7)! It is intended to assure him that his sinful denial has not changed our Lord's heart towards him. The promised meeting in Galilee was probably the appearance mentioned by Paul (1 Cor. xv. 6).

The effect upon the women (8) was a strange mingling of fear and amazement, and joy. They fled (R.V.), evidently to tell the news to the disciples (Matt. xxviii. 8). The statement, "neither said they anything to any man" is no contradiction, but means that they did not stop by the way to tell anyone. Such glad tidings justified the greatest haste and the most fervent zeal. Have you received it? Have you learned that the fact that Christ is risen secures the justification of all who believe, ensures to them the presence and power of a living Saviour, and takes away the dread of death? If you know the good news, "pass it on."

CHILDREN'S SCRIPTURE UNION.—Portions for week ending June 1, 1895.—Sun., May 26, Psalm xxvii. 1-14; Mon., 27, xxviii. 1-9; Tues., 28, xxix. 1-11; Wed., 29, xxx. 1-12; Thurs., 30, xxxi. 1-13; Fri., 31, xxxi. 14-24; Sat., June 1, lxvii. 1-7.

For the Young.

BROKEN CHAINS.

SUMMER visitors to the beautiful seaside village of A—— were all familiar with the well-known form of old Peter Jervis, who sat on the beach mending nets.

While thus employed, his thoughts were busy; now and again he smiled and shook his head, as if carrying on a conversation with someone unseen.

One morning Frank, James, and Matilda Ramsay, accompanied by their mamma, set out on their favourite walk. On reaching the seashore, the boys made at once for the rocks. As Matilda, or Tillie, as she was usually called, could not follow her brothers' example, she began to build sand-houses, castles, and schools. Indeed, she practised all sorts of childish architecture, looking up occasionally to receive her mamma's approving smile.

By and by she grew tired of this occupation, and began to gather some of the beautiful shells that lay scattered here and there along the beach. Her papa had given her a pretty little pail, and she wished to fill it quite full, so on and on Tillie wandered. Suddenly, on looking up, she found herself standing opposite to old Peter Jervis. She had often noticed him before, and smiled sweetly. On seeing this the old fisherman touched his cap, saying, "Good morning to you, missie." To this child old Peter's weather-beaten face seemed strange and sad-looking. As she gazed at him in wondering earnestness, pity filled her little heart, and she asked, "Are you very tired, old man?" Instantly old Peter stopped his work, and looked longingly at the fair picture before him. Tillie, clad in a dress of pale blue gingham, her sunny curls hanging in rich profusion from underneath her sun-bonnet, and pail in hand, presented a striking contrast to her aged companion. "Tired, dearie? Yes, it's seldom I'm not tired now; but I'll soon find rest at Home." Tears glistened in the old fisherman's eyes as he thus spoke; and Tillie exclaimed in alarm, "What's the matter? Surely you aren't going to cry!" "There's nothing the matter," replied old Peter; "except that you are so like a little grandchild I had long ago. I've watched you every day you've come down here; and I've told my poor missus about you too."

Turning round at that moment, Tillie saw her mamma approaching, and, as she drew near, said, "This is my mamma." Touching his cap respectfully, old Peter wished her "Good-morning," adding, "I hope, mum, you are not angry with me for speaking to your little girl. I've a father's heart still, and she is so like my Nancy's child, whom the angels carried away to the 'Home over there.'"

"I'm not at all displeased," replied Mrs. Ramsay kindly. "We are all the same in God's sight. I should like to hear about your little granddaughter. Do tell us something about her."

"I would have been most happy, mum, only it's time I were going indoors. You see, my wife's an invalid—been in bed these last seven years. As I always go in at twelve o'clock she'd be anxious were I not turning up at my usual time."

"I am so sorry to hear about your wife. Does she suffer much pain?" inquired Mrs. Ramsay.

"Yes, she's a great sufferer, but so patient. I never hear her utter a cross word. I was tellin' her about the pretty child that resembles our dear Gertie, and how she wishes she were able to come to the beach to get a glimpse of her. Perhaps, mum," continued the old fisherman, "you'll be along this way to-morrow, and if so, I'll gladly tell you all about our Gertie."

"Might we not rather call at your home? I would like so much to see your sick wife, and would bring Tillie with me too." For a moment or two old Peter was unable to give Mrs. Ramsay a reply. At length, he exclaimed—his face beaming with surprise and pleasure—"How happy my poor Betsy will be to see you and the little lady, but, our home is not for the likes o' you to enter," he added sadly.

"Never mind about that; tell me where you live," said Mrs. Ramsay. "We live up yonder (pointing to a row of small cottages), and my number is 97, I'm sure you'll easily find it; but should you be in doubts, anyone will tell you where old Betsy and Peter Jervis live."

"Very well, then, tell your wife we shall call this evening; and, I hope this excitement will not be too much for her," answered Mrs. Ramsay. "Oh, no fear, mum, my Betsy will be overjoyed at the prospect;" and after wishing his new acquaintances "Good day" old Peter trudged homewards with a happy heart. . . . After tea, Mrs. Ramsay and Lillie set out to pay their promised visit. They easily found Willow-lamb-row, and as they approached No. 97, they saw old Peter standing watching for their arrival.

"Good evenin', ladies, jist came awa' in bye," he said, leading the way. As they followed, Mrs. Ramsay observed that everything within the cottage was neat and clean.

Betsy was more than delighted at seeing her visitors, and, after shaking hands, said, "I hope you'll excuse us for comparing any relation of ours to your pretty child, but our little Gertie was wonderfully like her, and after you've heard how she was such a blessing to us, you will not wonder why her memory is still so dear."

"Is it long since Gertie died?" asked Mrs. Ramsay, gently.

"Almost fourteen years; but that only brings our meeting time nearer," replied Betsy, longingly.

"Aye, lady; at one time of my life I had no hope of entering the bright home above," added old Peter, "and it was through little Gertie I found the way."

"One afternoon, when she was about eight years of age, I took her for a sail in my fishing-boat, as I had often done, when not busy. Gertie was so fond of the sea, that I used to tell her she would have been a sailor, if only she might. She aye loved her grand-dad better than he deserved.

"Well, this afternoon the weather was hot, and seeing that Gertie looked weary, I said, 'You might sing us one of your favourite songs; it'll cheer us up.' Her sweet childish voice poured forth the strains of that beautiful hymn,

> The Lion of Judah shall break every chain,
> And give us the victory again and again.

"I felt so queer that I wished she had chosen any hymn save that one. I'd got into the habit of taking a drop too much, and I fell a-thinking of the heavy chain that was daily tightening its hold upon me. I started when the child asked, 'Grandpa, have you any chains for Jesus to break? because He is so strong and kind, and willing to help everybody that He'll do whatever you ask Him.'

"Little did the child know how deeply her question sank into my heart. Bound, indeed, I was, and powerless to shake off the chains that oppressed me; yet the words of little Gertie's favourite hymn came to me like a message of hope as I sat in my boat that afternoon. When I reached home I told my wife here all that had passed between the child and myself. 'The darling's quite right,' she said; 'only the Lord can break the power of sin, and He is willing to do it.'

"From that night I resolved to give up the drink, and though at first it was a dreadful struggle, I've found that 'His grace is sufficient to strengthen and uphold.' Now, I trust to meet Gertie in that happy home, instead of filling a drunkard's grave, because I can truly say, in the words of her favourite hymn:—

> Though round me the storms of adversity roll,
> And the waves of destruction encompass my soul;
> In vain this frail vessel the tempest shall toss,
> My hopes rest secure on the blood of the cross."

Mrs. Ramsay was deeply touched on hearing the old fisherman's story. Tillie, also, had listened eagerly to every word, and when old Peter had finished his story, she whispered, "I know little Gertie's hymn, mamma." The sick woman heard the words and said, "Oh, you might sing it to us, dear." So, once more old Peter heard the simple story of the Redeemer's power and love sung by childish lips. As he listened a big tear stole down his furrowed cheek. He followed them to the door of the cottage, and said, "Good-bye, mum; you've done us both a power o' good."

Tillie Ramsay never forgot the story she heard that night in old Peter's cottage. Whenever she sings Gertie's favourite hymn she wonders if ever she will have an opportunity of telling some poor wanderer from the fold of the Good Shepherd, that He, as "The Lion of Judah, will break every chain." M. I. J.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Pershore* and neighbourhood, to May 23; *Chingford*, May 31; Mr. H. Falkner, *Canonbury*, May 24, *Therfield, Royston*, May 27; *Kelshall, near Royston*, May 28; *Walthamstow*, May 30; Mr. H. Hankinson, *Kenley*, May 31; Mr. Josiah Spiers, *Blyth*, May 31; Mr. Goodman, *Harringay*, to May 24; Mr. J. S. Tyler, Petworth, May 23; *Midhurst* and neighbourhood, May 24-26; *East Preston*, May 28; *Broadstairs*, May 31; Mr. Hewlett, *Guilden Morden*, May 18-25; Mr. J. H. P. Cutting, with caravan, at *Wortham, near Diss*, to May 26; *Palgrave, near Diss*, May 27 to June 2; Mr. T. Lewes Sayer, at *Woodford*, May 28.

Special Prayer Meeting for Seaside Services at the Y.M.C.A., Aldersgate-street, Thursday, May 30, 5.30.

REV. JOHN McNEILL IN LONDON.

The immense audience that awaited Rev. John McNeill in the Metropolitan Tabernacle on Sunday evening, showed that he retains the popular ear as of yore. Before the doors were opened to the public, the place was almost full; when the bell rang, the rush for places reminded one of the days when the late Mr. Spurgeon was in his prime. As Mr. McNeill stepped on the platform it could be seen that the round-the-world tour, recently ended, had wrought no change in his fine physique, or in his generally robust appearance. The sermon proved that his preaching gifts and his power to illuminate the Bible narratives are in no way diminished.

The "old world idyll" of Moabitish Ruth cleaving to her Judean mother-in-law was the theme of the discourse. Needless to say the circumstances of the story were described with many a graphic and realistic touch. Substitute modern names of people and places, said the preacher, and the narrative is up-to-date. He told of having found in London, during his ministry amongst us, old Scotch-women, to whom the land of their nativity was as Judea, and who hoped at some time to cross again the border, "by the way of Carlisle" into their "holy land," and there to abide in the closing years of life. In the close affection that subsisted between Ruth and Naomi there is the "touch of nature that makes the whole world kin," but there is also the deeper touch of grace. In Ruth's decision to leave home, country, and friends, and go with this aged and tried relative into a strange land, we see a picture of the decision of an awakened and grateful spirit, to go with the Lord Jesus Christ, through the chances and changes of this life, to that Bethlehem or House of Bread from which no famine can ever drive us out. As Ruth elected not barely, scrimply, and ruefully, but with all the affection of her heart, to go with her mother-in-law and dwell with her, so should the sinner make a whole-souled emphatic decision to be Christ's for weal or for woe. The man who flings himself away, so to speak, on God, will assuredly find himself, to life everlasting.

Looking at the theme of the story from its negative side, as illustrated by the return of Orpah to her old life and her idols, the preacher found occasion to say some keen and cutting things about the folly of scepticism, agnosticism, or the latest negation, which does not even say "I do not know," but prides itself in the assertion, "I do not know that I do not know." The rewards that Ruth reaped at the last, through her faith and her choice, were vividly described. She "married the laird," and then her days of poverty were ended. Moreover, as someone has said, "her blood ran in the veins of Jesus of Nazareth." Some good things were also brought out from the later words of the text, "Where thou goest I will go, and where thou lodgest, I will lodge." The Christian, said Mr. McNeill, must always be "a going concern," and there are not many such concerns in the worldly province nowadays. Then the Christian, however wealthy he may be in houses and lands, is but a lodger here after all. His treasure is in heaven, and it is not for him to "settle down" as though this world were his eternal dwelling-place. As the preacher pressed home the claims of the Lord Jesus Christ on any halting hearers, there was a great and solemn hush on the assembly, and one could not but feel that to some souls, at any rate, it must have been "the parting of the ways."

It was announced by one of the deacons that Pastor Thomas Spurgeon is feeling much better of his brief respite from active work, and that he hopes to be in his place again this week.

MR. MANTON SMITH AT SOUTHPORT.

A busy and blessed mission has been held by Rev. J. Manton Smith at the Tabernacle, Southport, and many have been the slain of the Lord. On Sundays hundreds had to be sent away for lack of room. The illness of the pastor prevented him from taking much part in the work. Mr. Phillips was a student in the Pastors' College. He received a call to Southport, where he formed a church, and built the present tabernacle and schools. His work in Southport has been a grand one; all who knew him and his work for the Lord there, will regret to learn he is compelled through ill-health to change his sphere of labour.

PROGRESS IN BARCELONA.

Miss Lawrence, writing from Calle Major, 42, Caldas de Montbuy, Barcelona, says: "In spite of the opposition of the priests, there is among the people an increasing willingness to accept and read God's Word. My brother-in-law, Mr. Pundsack, recently inserted a notice in one of the Barcelona dailies, that every Sunday, at 11 a.m., illustrated copies of the Gospel by John would be distributed free at his place of business, which was situated in a central part of the city. Every Sunday since, hundreds of persons have responded to the invitation, and many interesting and encouraging incidents have occurred in connection with the distribution. Of course, the priests and Roman Catholic press have raged, but in vain.

"I only wish we could enter the many open doors we have all around us. There are towns, villages, and hamlets all over this province where the people would gladly receive the Gospel. But the labourers are *so* few. My hope is in the children now being trained in our schools. One bright boy of twelve said to me the other day, at the close of our Sunday-school, 'I have prayed the Lord to allow me to grow up, that I may tell the Gospel to everybody.'

"The work in our hands continues to prosper, and gives us much cause for thankfulness. Since my last letter two more persons have been baptized, and several others show signs of a work of grace in their hearts. We shall be grateful for the prayers of the Lord's people."

HOMES FOR LITTLE BOYS.

The familiar boys' village at Farningham was all *en fête* on Saturday, when friends and representatives of the Sunday-schools of London went down in large numbers to inspect the Homes, cheer the inmates and workers, and arouse fresh interest on their return in these valuable institutions, which unhappily are at present sorely and seriously embarassed by reason of lack of funds.

The Farningham Village Homes have room for 300 little boys, while the Swanley village, a few miles off, accommodates 200 more. Boys who are orphan and destitute are admitted under the age of ten, and kept, fed, clothed, and taught till they are fourteen and a-half, being sent out with some fair knowledge of a useful trade. Visiting the workshops we found that the little cobblers, for example, have abundant work in keeping so many pairs of restless young feet tightly cased; the tailors, knitters, darners find the demands of the inmates of the Homes sufficient to keep them constantly busy. The well-managed printing department turns out excellent work, as shown in the organ of the Homes, *Little Lads*, various programmes and reports, as also specimens of private printing. In the carpentering shops some lads also learn their trade well; while with so many healthy boys and keen appetites in the village the young bakers have plenty of practice in the bakehouse.

The eleven homes, or large cottages, in which the boys live with their "mother" in family fashion, had each on Saturday their throngs of interested friends, who were delighted with the cleanliness and order generally prevailing. Between times there were interludes of sweet singing and smart gymnastic evolutions in the large drill hall—the hand-bell ringers and the boys' band lending variety to the proceedings. Alderman Belsey and the Mayor of Gravesend took part, speaking a few genial and sympathetic words on behalf of the Homes.

Dealing with the present financial need the committee say:—"To these Homes belong the honour of being the first in this kingdom to introduce a method by which the influences essential to home-life should be secured for homeless and destitute boys. The advantages of the plan have been so apparent that, besides the 2,000 boys admitted to these Homes, tens of thousands of helpless children have been taken and cared for in similar institutions. Why should an institution of so long and efficient standing—a pioneer in the past—be overlooked for the sake of starting some newer enterprises. Shall this noble work languish? Surely those who have loved and helped the Homes for Little Boys will arise and rescue them from this menacing debt." The secretaries are Messrs. A. E. Charles and W. Robson, 25, Holborn-viaduct, E.C.

FAREWELL FOR UGANDA.

The deep interest felt in the Uganda Mission, and in the fact that for the first time ladies are venturing into that distant region, found ample illustration in the crowded state of the Queen's Hall, Langham-place, on Thursday last, when farewell was said to the party who have since then sailed for Zanzibar *en route* to Uganda.

Sir John H. Kennaway, who presided, opened by recalling some of the incidents in the earlier history of the Uganda Mission and the marvellous developments of the past few months—churches self-supporting and self-extending, which looked as if we were on the eve of the accomplishment of that great desire of all our hearts, the establishment of an African Church and the evangelisation of Africa by her own sons and daughters. He rejoiced in this the first party of ladies who had braced themselves to the long and toilsome march of 800 miles into the interior of Africa.

Mr. Eugene Stock then introduced the missionaries to the meeting. Of the five lady missionaries one is the daughter of Dean Chadwick of Armagh; another, Miss Furley, has already been working on the east coast of Africa; Misses Thomsett and Pilgrim have skill in nursing; and Miss Brown is "apt to teach." Of the men, Rev. Martin J. Hall is well-known in connection with the Children's Special Service Mission and with the recent Winter Mission to India; Rev. T. R. Buckley is from Ireland, as were three others out of the ten. Four out of the ten missionaries are provided for by local bodies of friends without touching the general funds of the Society. With the party Dr. P. Rattray travels up to Uganda as an escort.

Rev. F. Baylis read the instructions of the Committee to the five ladies; after which Miss Furley, as the leader of the band, was asked to reply, which she did clearly and well, showing, as her experience would lead one to expect, a vivid sense of what lay before them.

Instructions followed to the five men. The difficult question of industrial missionary work was introduced, fenced round with many cautions. Rev. Martin J. Hall, in his reply, said that "It is useless to disguise the fact that we carry our lives in our hands; yet let no one say, if we never reach Uganda, that our lives are lost. I know of four men now in the mission field who went out as a direct consequence of the death of one who laid down his life for Africa almost before his work was begun."

Rev. C. G. Baskerville then addressed the missionaries, and Rev. G. Karney commended them to God in prayer.

SOUTHPORT EVANGELICAL CONFERENCE.

There was a good attendance at the Southport Evangelical Conference on Tuesday last week, which was presided over by Archdeacon Clarke. The morning subject was, "The Church View of Baptism," which was opened by Rev. A. E. Barnes-Lawrence, and among those who took part in the discussion were Canon Rycroft, and Revs. E. A. Tindall, R. Robson, and J. W. Fairhurst.

Canon Girdlestone, in the afternoon, read a paper entitled, "Considerations for Old Testament Critics." He maintained that the shield of Christ was thrown over the Old Testament as a whole and over certain specific books in particular. Therefore we may not criticise such books as if they were isolated Jewish history. They are part of the whole, and must be read in the light of Christ. We must be first Christians, and then, standing on firm ground, we may be critics to advantage. Addresses were delivered by Canons Bardsley (Huddersfield), Linton, Rycroft, Nunn, and others.

On Wednesday, a paper on "The Teaching of the Church of England with regard to Absolution," was read by Prebendary Eardley Wilmot. Sacramental confession was repudiated, both in the paper and the discussion which followed. Rev. A. Roberts, secretary of the National Protestant Church Union, introduced the subject of "The Right Attitude of the Church of England towards the Church of Rome." He said that reunion with Rome was at present a mere dream; and Leo XIII. had done his best to make this perfectly plain. So long as Rome remained what she was—so long, that is to say, as she retained her present distinctive doctrines and principles, and advanced her present claims—so long the Church of England must maintain the attitude given her at the Reformation, viz., that of firm and unhesitating protest.

The late Rev. W. J. Patton.

The Irish Presbyterian Church has lately suffered the loss of one of her most pious and useful ministers in the death of Rev. Wm. J. Patton, of Dromara, co. Down. He was not a great leader or debater in Church courts, but he was used by God in turning many to righteousness in all parts of the land. Multitudes still living speak of him with affection as their spiritual father.

Mr. Patton was born in 1829 at the small seaside town of Donaghadee. He studied for the ministry at Belfast, and also at New College, Edinburgh. In June, 1853, he was ordained to the pastoral charge of the congregation of Dromara, in his native county, where he continued to labour for forty-one years, until his death on January 31, in the present year.

As a boy he had been exemplary in conduct, and as a student diligent and successful, but at the time of his entrance on the sacred duties of the Gospel ministry, his own opinion, as afterwards expressed, was that he was greatly in the dark about spiritual things. He was educated, amiable, even "good," many would have said. He had not been indifferent to the subject of religion. When still only a student at College, he had organised a Sabbath-school and Band of Hope in the neighbourhood of his father's residence. Many a time also he was greatly concerned about his personal interest in salvation, and would go away into the fields to weep over his sins and to pray. He even passed through the great spiritual awakening of 1859, when hundreds were converted to God in a few weeks in connection with his own congregation; and still he was almost, if not altogether, blind to the glories of the free grace of God in Jesus Christ.

Having passed through an experience such as this, it is little wonder that in later years, when referring to the necessity for the greatest care being exercised that only truly converted men should be admitted to the Gospel ministry, he penned such words as these:—

> What is the use of learning and talent in a minister if he have not grace? He is only a learned hater of God, a talented servant of the devil, an accomplished child of wrath, an amiable heir of hell. An unconverted minister! What a life-long hypocrisy! Pretending to tell others the road to heaven, and not knowing it himself! Oh, the meanness of it, the shabbiness of it, the dishonesty of it! It would be nobler far to break stones on the roadside.

On August 22, 1860, a great turning-point in his spiritual history was reached. For more than two years he had been greatly in earnest about his salvation, and on the date mentioned he received what he himself designated "new life." He became henceforth a joyous, happy, and assured Christian, and was greatly used year by year in guiding souls into the light of God's glorious Gospel. Henceforth he was enabled to set forth the way of salvation with a clearness and earnestness which perhaps have never been surpassed, and with results which only the great day can fully disclose.

It was not merely to the people of his own village and neighbourhood that he preached. His parish might truly be said to be the whole of Ulster. From every part of the country invitations came to him to preach in churches or to hold evangelistic services. His own congregation being situated in a country district, and not very large, he endeavoured to comply with as many of these as possible. So frequently was he away on these preaching tours, it is told that to a visitor, who one day called at the manse and asked if that was where Mr. Patton lived, his wife replied, "No; but it is where Mr. Patton *lodges* occasionally."

Much as his sermons were blessed to the conversion of sinners and the edifying of saints, his writings were perhaps even more so. For many years he was a contributor to *The British Messenger*, *Christian Treasury*, and similar publications. Every year for twenty-seven years he wrote a New Year's Address to the children and young people of the church. Some of those addresses were greatly owned of God, bundles of letters having been received by him from persons who wished to tell him that they had been blessed by the reading of one or other of them. A few years ago he chose as the subject of his annual address "Assurance of Salvation," and from all parts of the world he received testimony that it had proved a word in season to God's people walking in darkness. Twenty thousand copies of it have been sold, and it is still sought after. Though lying on his dying bed at the beginning of the present year, his address, entitled, "The Holy Ghost saith To-day,"



(From Photograph by Messrs. Mavtus and Vivash, Belfast.)

appeared as usual. In a few weeks 20,000 copies were sold, and another edition of 6000 copies was published. It will rejoice many to know that he has left a work on "Pardon and Assurance" ready for the press, and that it will probably soon be published.

He left instructions that there should be inscribed on his tombstone the six following texts of Scripture, three for the unconverted and three for Christians, from which he had himself derived great good:—

1. "Christ died for the ungodly" (Rom. v. 6).
2. "It is finished" (John xix. 30)
3. "Him that cometh to Me I will in no wise cast out" (John vi. 37).
4. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).
5. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 7).
6. "Lo, I am with you alway" (Mat. xxviii. 20).

It was Mr. Patton's privilege to be joined in marriage with a lady like-minded with himself. Mrs. Patton predeceased him exactly twelve months. She had not for many years possessed good health, and was not, therefore, able to engage in many Christian activities, but she was a remarkably devout Christian. If her husband excelled in preaching, she excelled in praying. While he preached she prayed. It was her practice for years to spend two hours each Sabbath afternoon in intercessory prayer for the members of his congregation and for others whose names she had entered on her "prayer list." For thirty-four years she was accustomed to spend an hour and a-half in prayer each morning before breakfast, and to spend in prayer altogether each day not less than three hours. She was also a remarkably devout student of the Bible. Her habit for many years had been to read the Old Testament through once a year, the New Testament twice, the Book of Psalms four times, and certain portions much oftener. She read the fifty-third chapter of Isaiah every morning of her life. These servants of Jesus Christ have not lived in vain, and now they are together in the presence of their Lord

MR. ARCHIBALD BROWN'S WORK.

"A Letter to my Helpers" is the title of Pastor Archibald Brown's record of service during 1894. After a tender reference to his recent bereavement, he writes:—"This month (March) I have returned to London and my work. Whether able to fully continue the latter I can only determine by trying. My loved people are kindness itself, and never was the East London Tabernacle dearer to my heart. Never, also, I am able to say, was there more manifest blessing abiding upon every part of the work. My comforting assurance is, that the God of Abraham, who has led me thus far, will make his own way clear before me.

"Though necessarily often absent from home, the mission work has in no way suffered. My devoted missionaries are not among those who only render 'eye service.' Indeed, I believe that, if possible, extra care is taken when I am away that nothing shall be overlooked. The income for the work has been somewhat less than in past years. In this we have had fellowship with nearly every good work. I am glad, however, to be able to say that, as in the past, no debt of any kind has been incurred. What could not be paid for has been done without. During the first two months of this year the severity of the weather brought no little distress, and necessitated a considerable increase in the amount of relief given. This, however, does not belong to the expenditure of 1894, and consequently does not appear in the financial accounts of this record.

"With the sad growth of infidelity on the one hand, I see on the other a marvellous increase of Romanism. The Protestant spirit of England has fallen into a deep sleep. On every hand the activity of Rome is to be beheld. Added to this, the spirit of Rome is practically ruling thousands of professedly Protestant churches. The only difference between the two is that one is honest and the other dishonest. How long will Englishmen, I wonder, put up with the Mass, the Confessional, Prayers for the Dead, and all the mummeries of Rome now shamefully carried on in her Protestant Church?"

THE WESLEYAN SEAMEN'S MISSION reports that not a week has passed without the salvation of sinners and the reclamation of drunkards. The sphere of operations includes several centres in the East End, and the agents are one minister, three missionaries, and a Biblewoman. The Seamen's Rest, East India Dock-road, is almost constantly crowded, and good work has been done. The visitation of sailors on board their ships is the great work of the Mission. The secretary is Rev. W. W. Grigg, 42, East India Dock-road, E.

M. H. LASSERRE, whose French translation of the Gospels was first blessed and then banned by the authorities of the Church of Rome, has decided not to yield a passive submission to the Congregation of the Index. He has made elaborate inquiries, historical and otherwise, and these have been digested and printed for the private perusal of the Pope. It will be remembered that M. Lasserre's edition of the Gospels originally received the commendation of the Pope, and the hearty approbation of cardinals, archbishops, and bishops; but when twenty-six editions had run, the ban was launched, and "the faithful" ordered to eschew the book. M. Lasserre hints that he may yet address the French bishops and other Church dignitaries on the subject; but whether his protesting volume will ever be placed before the general public will depend upon circumstances.

MAY MEETINGS.

Mission to Deep-Sea Fishermen.

The friends of the smacksmen who toil in the boisterous North Sea assembled in great force in Exeter Hall on Tuesday week, when the annual meetings of the Mission to Deep-Sea Fishermen were held. About a hundred sturdy trawlers were present to sing and testify what God has done in the fleets by means of the Mission ships.

Sir Joseph Savory, M.P., who presided in the afternoon, opened with an address on the vicissitudes of the trawler's life, the hardships and dangers of his calling, the temptations to which he is exposed, and the good work now being done by the M.D.S.F. He recalled something of the state of things prior to 1882, when the Mission was first started, showing how at that time these men and boys seemed forsaken of all. Few were their opportunities of hearing the Gospel, or in any way coming under Christian influence, and how pitiably neglected they were in time of sickness or injury. The chairman made a strong and earnest plea for larger funds.

The summary of the Mission work for the past year showed that 9701 medical and surgical in and out patients had been treated, 9350 missionary visits paid, 2301 religious services held, 252 temperance pledges taken, 382 library bags sent out, 1961 knitted cuffs freely distributed, and 1230 copies of the Scriptures sold and given away. The weight of magazines, etc., distributed was over twenty-six tons, while the value of the tobacco, originally sold in the North Sea to abolish the foreign coper traffic, amounted to £2504, and the value of woollen articles sold at nominal prices was £303.

Archdeacon Sinclair, who opened by regretting the unavoidable absence of the Bishop of Liverpool, gave an address on the claims of the neglected parishes at sea, that is the 20,000 men and boys working in the trawling fleets without Gospel privileges unless the Mission ships visit them. He made a very pressing appeal for large and liberal aid on behalf of this great work.

Prebendary Webb-Peploe, who came next, addressed himself specially to the fishermen on the platform, as representing the vast host of the men at sea; setting forth their privilege and responsibility in having the Gospel sent to them, and their consequent duty (having accepted it) to make it known to others around them.

Dr. W. T. Grenfell, the medical superintendent —who has now started on his return to Labrador— gave a simple but very telling story of North Sea life and work, of souls saved (twelve in one short trip), of pain and sickness relieved, and of the changed condition of things in the trawling fleets. Passing on he spoke of the heroic service Dr. Willway is rendering on the Labrador coast—where he has spent the past winter among the poor and much-enduring fisher folk scattered up and down that bleak, inhospitable region. Apart from this every effort had been made to render needful help to the starving fishermen of Newfoundland.

Lady Savory then presented certificates to a number of skippers and seamen belonging to the crews of the Mission ships. Skipper Wright, of the "Wildflower," who saved the few survivors of the ill-fated "Elbe," was introduced, and in a quiet and modest way said that he had done nothing which any fishermen on the East coast would not gladly have done. He did not believe there was one trawler on the platform who would not risk his life to save that of another.

Quite a number of bright stirring testimonies followed from smacksmen representing Grimsby, Yarmouth, Lowestoft, Ramsgate, and Folkestone, all of whom rejoiced in the good work of the mission, and declared that it had wrought a wonderful change in the fleets and in the homes of the trawlers. Col. Wroughton, Mr. Frank Wilson, and others took part in the proceedings.

In the evening Mr. T. B. Miller, chairman of the M.D.S.F. Council, presiding over a large meeting, gave an account of the mission and its operations, dwelling on the issues as shown in changed lives and happy homes, and on the usefulness of the service rendered by the ladies who had undertaken to write to lads and cabin boys in the fleets. He believed that no one could fully estimate the results of such letters, appealing as they did to the deeper nature of these boys.

Mr. W. F. A. Archibald followed, as chairman of the Spiritual Work Committee, with earnest words on the value of souls and the need for effort and self-sacrifice that men may be won to the Saviour. He believed God had greatly used the Mission to the advancement of his kingdom among the toilers of the deep.

Dr. Grenfell then gave a series of dissolving views illustrating the desolate regions of Labrador, the perilous character of the coast, the hardships to which the fisher folk are exposed, and the help which he and his party in the Mission-ship *Albert*, and the little steamer presented by Sir Donald Smith, sought to render both to fishermen and Esquimaux.

A number of vigorous and animated testimonies followed from blunt fishermen—glowing with the love of God, and in one or two cases with not a little natural eloquence. As these spoke, many hearers must have rejoiced in the great things God is doing at sea.

Evangelical Alliance.

Regent's Park College has been for many years associated with the May conversazione of the Evangelical Alliance, but the unexpected and serious illness of Rev. Principal Roberts, necessitated a change of place at very short notice in regard to the meetings fixed for the afternoon of Tuesday last week. In this emergency, the ready Christian fellowship of Miss Mason placed the Pillar Room of her House of Rest in Finchley-road at the disposal of the Alliance. Thus the gathering was held as near as possible to the usual meeting-place; but doubtless the sudden change considerably affected the attendance as compared with that of last year. Miss Mason kindly provided tea, coffee, and light refreshments for the guests, most of whom came early for the half-hour's social intercourse which is a marked and pleasant feature of this yearly reunion. In addition to the speakers from abroad, there were present, among others, Rev. Dr. Muirhead and Rev. W. A. Cornaby, from China; Miss von Kirchner, from Russia; and Rev. Signor Golia-Mauro, from Italy.

Archdeacon Richardson read part of John xvii., and led the meeting in a prayer markedly breathing the spirit of Christian union; he specially remembered Principal Roberts, pleading for the sufferer's full restoration to health.

Lord Polwarth, President, delivered an address emphasizing the underlying principle of the Alliance and contrasting favourably the real unity which exists among the true followers of Christ with the outward uniformity after which some in the present day seem to be stirring. There was increasing necessity for standing fast by Protestant principles in adherence to the pure Word of God, while seeking to promote a spirit of brotherly love among Christians of all denominations for the furtherance of Christ's cause in the world, especially in view of the many and abounding evils which mark our day. They might well rejoice in all that the Alliance had been permitted to do in this direction, also that it afforded them one of the means whereby Christian people might express their sympathy with God's tried and persecuted ones in all parts of the world.

Mr. A. J. Arnold, general secretary, said the Council felt there was a necessity for him to make a statement at somewhat greater length than the five minutes to which he usually limits himself, owing to the special interest and importance which attaches to the efforts of the Alliance in regard to religious persecution in various lands. Having spoken of two departments of work, namely, the promotion in various ways of Christian union an the world-wide organisation of the Week o Universal Prayer, Mr. Arnold showed how thes things were somewhat overshadowed by constan and watchful care for the interests of religiou liberty abroad. In Turkey the struggle had bee maintained for over forty years, and especially sinc the article of the Hatti Humayoun on religiou liberty has been transferred to the Berlin Treat continuous correspondence between Her Majesty Government, the Council of the Alliance, and i Constantinople Committee has secured for the effor marked success in very many instances. Th Christian community at Ordou, in Asia Mino whose lives were imperilled a year ago b fanatical Greeks, now enjoy liberty of worshi and have secured a site for a new church. Th Pastor of Gemerek, Mr. Kalosdyan, has been re cently brought to Constantinople with others belong ing to the Armenian Church, for release from a lon term of imprisonment; and this is one of the case which the Alliance took up when it successfull pleaded on behalf of two of the Armenian Christian condemned to death in 1893. The council of th Alliance did not feel called upon to take up speciall the matter of the recent terrible outrages, bu only to continue their efforts in favour of religiou freedom. The present crisis involves even mor than religious liberty: and it needs the efforts o statesmen in the cause of our common humanity t secure such reforms as are absolutely necessary t prevent a repetition of the atrocities, which do no include among their victims, as far as can be ascer tained, a member of any Evangelical Protestan Church.

Turning to Russia, Mr. Arnold pointed out striking contrast, inasmuch as none of the Grea Powers protest against the imprisonment, banishmen harrying to death of multitudes of Stundists, sobe and industrious, and law-abiding people, whose onl crime is that they forsake the "Orthodox" Churc to follow the teachings of the Bible, and only de sire liberty to worship God in peace. The Allianc has expended a special fund of about £1000 in reli of suffering Stundist families, and efforts have bee made to ameliorate their conditions or stay the pe secutions. Friendly, but vain, appeals have bee made to dignitaries of the Greek Church, an more recently private communications have bee addressed to many Royal personages, in the hop that their influence may be used to procure liber for the sufferers. It is important, howeve for all Christians to remember how the Stun dists have expressed their conviction that the only hope is in God, hence the urgent nece sity for continuous prayer in their behal Much of the work of the Alliance in favour o persecuted Christians has to be done witho publicity. This leads sometimes to the impressio that the Alliance is inactive in regard to matters i which the council are really making great effor Mr. Arnold concluded his address by commendin the wide and varied work of the Alliance to th sympathy and prayers of its friends.

The adoption of the report and the re-appoin ment of the council for the ensuing year was move by Colonel Basevi, seconded by Sir Archibal Campbell, and heartily carried.

Rev. D. J. East spoke of his long term of missio work in Jamaica in connection with the Bapti Missionary Society. He could say from person knowledge that, though not an earthly paradis Jamaica is now inhabited by a flourishing, happ and contented people, whose condition bears wi ness to the capacities of those who, half a centur ago, were in hopeless material and spiritual bondag Such progress is a most encouraging evidence of th transforming power of the Gospel. Mr. Norolla described his labours among the Jews of Persi bearing strong testimony to the necessity for unit among all who work for God in a heathen land, an speaks of many cheering signs of widely-opene doors for Gospel effort in that country. Paste Fliedner, of Madrid, gave interesting details o Christian work in the capital and other cities o Spain. His address produced in the minds of h hearers an impression that he has indeed show cheerful faith and godly wisdom while dealing wit both the crafty and open opposition with which h has had to contend in contact with Rome. H pleaded for more labourers and increased means o utilising the abundant openings for God's work i Spain and other Roman Catholic countries, givin encouraging instances of an open ear for the Gosp on the part of the people.

Women's Total Abstinence Union.

The earnest-spirited ladies associated with this young and vigorous Union held an interesting series of meetings last week in connection with their anniversary. On Wednesday evening a reception was given to veteran temperance women—that is, ladies who had been abstainers for over fifty years. Some forty such were present, two having been abstainers for seventy years, and quite a number of them bore brief testimonies.

The public meeting of the W.T.A.U. was held in Princes Hall, Piccadilly, on Thursday evening. The report presented by Mrs. Brooks stated that at the last annual meeting 103 societies were reported in federation with the Union. During the year thirty-eight societies have been added, making a total of 143. The receipts for the year were £859 6s. 10½d., and the expenditure £817 3s. 11d. The autumn meetings of the Union, held in Exeter, proved a great success, an impetus being given to the work of the Union in Devonshire. Conferences have also been held at Thetford, Ashford, Bristol, and Chelmsford.

A meeting of a novel character was held at the Mansion House on March 14, when addresses were given by lady representatives of the professions of medicine, literature, journalism, education, nursing, and of district and parish councils, school boards, poor law guardians, civil service, etc. In connection with the pledge-signing campaign of the present year over 4000 pledges have been taken, and upwards of 34,000 leaflets sold. The circulation of the official organ "Wings" has steadily increased throughout the year. The bill for the abolition of grocers' and shopkeepers' licences, promoted by the W.T.A.U., was introduced into Parliament by Mr. D. A. Thomas, M.P. As to the progress of temperance it was regarded as slow but sure.

Mrs. H. J. Wilson, who presided, dwelt, in an admirable opening speech, on the objects of the Union. These are twofold—first, the promotion of individual total abstinence; and, second, to endeavour to secure for the people control and ultimate suppression of the liquor traffic. The Bill introduced by Sir William Harcourt was a much better one than that introduced two years ago. It was said that the Government did not intend to get it through; but that did not depend upon the Government so much as it depended upon the people. It is true that we cannot make people moral by Act of Parliament, but we may increase the facilities for doing right and lessen the temptations to do wrong.

Miss Docwra, in the course of an animated address, moved "That this public meeting of the friends and supporters of the Women's Total Abstinence Union rejoices that Sir William Harcourt, in the name of Her Majesty's Government, has re-introduced the Intoxicating Liquor Traffic Local Control Bill, heartily approves of its main provisions, and earnestly trust Her Majesty's Ministers will use every means in their power to pass the measure through all its stages in Parliament, that the inhabitants may be empowered to control the issue of liquor licences in their respective districts. And the meeting pledges itself to do all in its power to promote the success of the Bill."

Mr. H. J. Wilson, M.P., said that while the Bill is not all we want, nor exactly what we want, we welcome it, so far as it goes, for a beginning. Certainly it marks a great step forward that the Government should bring in such a Bill. It is, he said, the rich brewers and distillers who oppose the Bill. As a matter of fact, the publicans under the "tied house" system are often the victims and dupes rather than the instruments of the mischief caused by the liquor traffic.

Dr. Sarah Gray, of Nottingham, gave an important address, which should be read and studied in full, on "The action of stimulants on those who work and are weary." Needless to say that her conclusions were wholly against the use of alcohol and in favour of total abstinence.

The Dean of Hereford closed with a ringing temperance address. During the evening, Mrs. Harvey, A.L.C.M., sang a solo, "The Gift," and Miss Snell, G.S.M., L.A.M., a solo entitled, "The Coming of the King."

On Friday an all-day conference was held at the S.S.U. hall, Old Bailey. The morning session was chiefly devoted to considering the causes and cure of intemperance among women; papers being contributed by Miss H. F. White, Miss J. A. Fowler, Dr. Helen M. Wilson, and others.

In the afternoon Lady Elizabeth Biddulph, who presided, made a statement concerning the Temperance Home for Women at Sydenham, which has now been open for more than nine years. At the commencement of the last financial year there were twenty-two patients in the Home, and thirty-five more had been received; thirty-two had left, and the year closed with twenty-five patients. Several had been in the Home for terms of from one to four years, their protected and happy life causing their friends to be willing to allow them to remain for extended periods. The Home could receive thirty-seven patients, and was frequently full. Lady Elizabeth also spoke on the power of religion as the greatest in the work of reclamation, and advocated the establishment of temperance lodging-houses for lonely women. Mrs. Pash, who conducts a Bible class on Sunday afternoon at the Home, gave some particulars of her work in connection with the institution. Mrs. W. S. Caine remarked that she knew a number of poor women who were daily praying that the public-houses in their midst might be closed, and she devoutly hoped the Government Local Veto Bill would be passed. Mrs. Septimus Buss read a paper on total abstinence for the individual and prohibition for the State. Mr. J. H. Roper, Mrs. Bousfield, Mrs. Finlay, Mrs. Elliot Yorke, and others, also spoke.

The Protestant Alliance.

On Thursday last, friends of the Protestant Alliance mustered in force at Exeter Hall. In the morning and afternoon there were conferences, at which the duty of Protestants at elections was the subject of discussion, also the need of educating the community in the principles of Protestantism.

In the evening there was a large gathering, presided over by Mr. T. A. Denny, who, having called attention to some of the errors of Romanism, referred to the Pope's letter to the people of England. In that document, the Pope quotes Scripture, but if that is allowable, why is the Bible denied to the people? Good for Pope, good for peasant. Both are men, and both are poor sinners. Neither is infallible, but both are infallibly sinners. Mr. Denny urged his hearers to follow Scripture rather than human leaders; and in order to this they should study God's Word. In conclusion, he submitted to the meeting a resolution which had been adopted at the earlier meetings, repudiating the Pope's appeal to the people of England. The resolution was seconded by Mr. A. H. Guinness, and carried with acclamation.

Mr. William Johnston, M.P., moved a resolution calling upon electors to require candidates for Parliament to pledge themselves to maintain and defend the Protestant succession to the throne, to oppose the application of national funds in aid of Romanistic or Ritualistic teaching, and to preserve all the safeguards provided by the Legislature for the security of civil and religious freedom. Over and above all such vigilance he called upon Protestants to cultivate prayer, that the power of God would be put forth, and a true Protestant spirit be fostered

Rev. C. H. Wainwright, in seconding the resolution, deplored the apathy and indifference of Protestants, who seem unable to distinguish the advantages Britain enjoys from the Protestant succession, from the slavery which would certainly come upon her if involved in Popery. Whilst offering to grant blessings upon other nations, the Pope is unable to do anything for himself; while those nations that most engage his attention are the worst off, and are, in fact, in terrible bondage. Referring to the Factory and Workshops Bill, now before Parliament, the speaker pointed out that in London and elsewhere there are convents that take in washing, Hence Cardinal Vaughan and the priests are in a flutter of anxiety, and say that the convent laundries should be exempted from inspection. The *Freeman's Journal*, in its London Letter, has remarked, "There is every reason to believe that the Government will make another surrender to the priests." There is no reason why there should be any such surrender; Romanists should not enjoy concessions and favours that are not allowed to other sections of the community. The resolution was heartily adopted.

Rev. William Cuff moved a resolution condemning the proposal to effect reunion with the See of Rome, and protesting against the support given by the constituted authorities to clergymen who have adopted Romish practices and ceremonial. While regretting the attitude of some who say soft things of the Papacy, the speaker was convinced that in due time the people will rise in their multitudes and ask the priests to "step it." The people are waking up, as is evident from the formation of additional branches of the Protestant Alliance. He emphasised the deeply religious nature of the question, and maintained that, in view of prevalent declension, humiliation and prayer becomes all servants of God. Protest is next to impotence if God is not with us, but He is with us, and victory is assured.

A vigorous address was also delivered by Mr. Jon Williams; and the resolution was carried with acclamation.

Bible Lands Missions' Aid Society.

The forty-first annual meeting of this society, well known for many years as the Turkish Missions Aid Society, was held in the Parlour Room, Exeter Hall, on Tuesday afternoon, May 14, Lord Kinnaird in the chair. Rev. W. A. Essery read a summary of the report.

Speaking of the work in the Bible lands, the Chairman said he felt with those friends, the late Earl of Shaftesbury and others, who formed the Society forty-one years ago, that it was far better to join in supporting our American brethren in the field than to start a new cause. For one reason, they were better able to go into the country under Turkish dominion than men of a European nation, the United States not being mixed up in European politics. At the close of an interesting speech, his Lordship, as treasurer, read the balance-sheet, and expressed the hope that the Society would go forward with increased support.

Prebendary Webb-Peploe said he felt that no one could read the pictorial pamphlet, recently issued by this Society, without being filled with thought concerning this work for the Lord. It is doing a work that no other Society is attempting. We owe a debt to the Bible lands, whence the Bible came to us; our gratitude should lead us to give back help to them for what we have so freely received.

Rev. W. Major Paull said that he knew from his long connection with the Bible Society that to have anything to do with Turkey is a great trial, but notwithstanding progress had been made. He related several interesting facts from Turkish courts at Constantinople, showing that the authorities are beginning to find out that the members of Protestant Evangelical churches are to be relied upon and sure to speak the truth. The work was indeed hard, for the difficulties were so much greater where religion forms the essence of national life as with the Mohammedans.

Rev. Dr. MacEwan hailed the Society as an old friend with a new name. The expression "Bible Lands" has an intense charm. He should never lose the impressions which those scenes had made upon him. He saw a good deal of the school and mission work supported by this Society. It was good and real work. The work demands the generous support of the Christian people of this country. Several other friends briefly spoke.

George Yard Mission.

Mr. George Holland's work, in connection with George Yard Ragged Schools and Mission, has been before the public for forty years; and all who know the work esteem it very highly. The venerable superintendent has all along had much joy in his many-sided exertions, and at the forty-first annual meeting, on Tuesday last week, he was enabled to present a very cheering report.

The Mission has been instrumental in effecting a wonderful transformation in a part of Whitechapel which was specially needy a generation ago. The Mission feeds the hungry and clothes the naked, cares for young children in its nursery, and for sick and weary adults in homes of rest. There are Bible-classes for lads and lasses, and for men and women; in all, more than thirty missionary agencies are in operation. The Gospel is preached in its simplicity, many devoted Christians assisting Mr. Holland in various departments. Among the generous supporters of the work are the Duchess of Teck and the Duchess of York, Lord and Lady Compton, and Louisa Lady Ashburton. Sending children into the country in the summer is one of the oldest activities of the Mission, and last year about 1100 men, women, and children were thus sent away for a fortnight. The total expenditure in works of mercy and evangelisation, cheering the sad and instructing the ignorant, was only £2200. The needful funds were supplied, and no debt was incurred.

Lord Kinnaird, who occupied the chair, declared the Mission to be a model of Ragged School work, and commended the devotion of the workers. Lady

Hope followed with a stirring address, in which she spoke of the comprehensiveness of the Mission, all the departments of which are summed up in the Lord's request, "Bring them hither to Me." Mr. T. A. Denny referred to the affection which Lord Shaftesbury entertained for Mr. Holland, and held it to be a great privilege to assist him in any way.

Rev. E. A. B. Sanders, rector of Whitechapel, spoke warmly of the Mission, which is God's work, not George Holland's. For the encouragement of the workers, Mr. Sanders called attention to the words, "The people that do know their God shall be strong, and do exploits" (Dan. xi. 32). Addresses were also delivered by Mr. R. Scott, who indicated the secret of the success of the work—it is rooted and grounded in Christ; and Rev. W. Frith, who had known the Mission for forty years.

The Anti-Sunday Travelling Union.

Major-General Bruce, president of this society, occupied the chair at the annual meeting at Exeter Hall on Thursday evening. The report read by Rev. W. J. Watkins recorded that 2034 members had been enrolled during the year, bringing up the membership to over 19,000. There were eighty-five honorary local secretaries and sixty-six distributors of leaflets on Sundays at centres of traffic. The financial statement showed a small balance in hand.

The Chairman, referring to the great efforts not only in this country but also on the Continent to secure the Sunday's rest for railway, omnibus, tram, and cab men, pointed out that some of the French railways had encouraged the movement somewhat, and the Jura-Simplon Railway Company had been admonished by the Federal Council of Switzerland for not giving its men the rest to which they were entitled. Sir Mark Stewart, in proposing the adoption of the report, mentioned that it had been found that horses worked forty-eight hours in six days lived longer than if worked only forty-two hours but spread over seven days of the week. The motion was seconded by Rev. W. R. Mowll in a vigorous address on the claims of the Lord's Day, and the benefits conferred by its due observance. A second resolution deprecating the use of conveyances on the Lord's Day was moved by Sir Douglas Fox, and seconded by Rev. J. B. Barraclough. Rev. Dr. Gritton also spoke on "The Shareholders' Union." From the report of the organisation it appears that the annual ordinary Sunday traffic employs 350,000 trains in Great Britain, and has more than doubled since 1867.

Missions to Seamen.

The annual meeting of this Society was held on Wednesday week in St. James's Hall, the Duke of Westminster, K.G., presiding. The report stated that the income for 1894 was £36,346 8s. 9d., being the largest amount ever received in any one year, and nearly £3000 in excess of the income of the previous year. Reference was made to the spiritual provision for the sailors, of various nationalities, in fifty-one ports of the United Kingdom and in fourteen harbours abroad. A steam launch had been added to the Mission fleet for service at Shanghai, and new steamers were urgently required for the Bristol Channel and the Medway. When the year 1894 opened, the Missions to Seamen had no chaplain, no church, and no institute in London, the greatest seaport in the world. But when the year closed it had three chaplains, six workers, with two temporary churches and two institutes, with all their varied organisations. A Seamen's Institute had also been provided on the Tees at Middlesbrough. New Seamen's Institutes had also been opened at Harwich, Dunkirk, and Hong Kong. Similar buildings are projected at Plymouth and Lowestoft. The eighty-two Missions to Seamen Churches, Institutes, and Mission-rooms now in use are highly valued by sailors, who throng them in large numbers.

The Chairman spoke on the claims of seamen to the consideration of Christians at home, and maintained that the Missions to Seamen is engaged in a noble work in bringing the Gospel to bear on sailors.

The Bishop of Stepney said that, having ample opportunities of seeing the work of the Society, he could testify how thoroughly it is done and how encouraging are the results. He went on to touch upon the terrible trials and temptations to which sailors were exposed while in port. There were 18,000 sailors sleeping in the port of London every night; and if they wanted to see what these seamen had to contend with, let them just pay a visit any evening to the neighbourhood of the docks, and they would see the representatives of these 18,000 sailors walking about engaged before their very eyes in a conflict which to them all would appear sad in the extreme. There they would see the power for good pulling on one side, in the person of the agent of the Missions to Seamen, against the powers of darkness on the other, in the shape of the seductive influences of evil which had so great an attraction for the sailor home from a voyage.

Sir George Baden Powell, M.P., who followed, bore strong testimony to the good being done both in home and foreign ports. Amongst the other speakers were Mr. G. R. Parkin and Revs. James Fill and Edgar Lambert.

The Parents' Mission.

Last week the annual meeting of this Mission was held in the Council Chamber, Exeter Hall, Rev. C. H. Waller, D.D., presiding. Mr. A. Webb, the secretary, stated that forty-six meetings, conferences, discussions, etc., had been held, many thousands of special tracts had been distributed, and some definite spiritual results had been obtained.

Rev. E. J. Kennedy said the work of the Parents' Mission was specially needed amongst so-called Christian people because he found that many of them, while teaching and taking an interest in other people's children, neglected their own. Thousands of young men had passed through his hands, but had he got hold of them ten years before they came to him they might have been prevented from falling into bad habits. Rev. Thos. Goss stated that training by the parents was the great need of the age. The good received in the day and Sunday-school was frequently counteracted by vicious or inconsistent home example. Mr. George Stoneman also spoke.

The Christian Community.

The Christian Community, originated by the Huguenot refugees in 1685, and re-organised by John Wesley in 1772, held its annual meeting in Exeter (Lower) Hall on Monday evening. The chair was occupied by Mr. F. A. Bevan.

The report stated that 450 workers give their services, and nine mission halls are maintained. Workhouses and lodging-houses are extensively visited, a shelter for homeless men is provided, and free meals to children and adults are given. There is a Home for Working Girls, and many are trained for situations. Open-air preaching is maintained at twenty-one stations, and a large distribution of Evangelical literature takes place. During the summer a home for convalescents is maintained at High Beech, about 400 children being sent each year.

The Christian Community is entirely undenominational, members of all Evangelical denominations uniting in the service. The report, as given by Mr. Atkinson, the secretary, showed that a good work was being developed in Bethnal Green, the visitation of the workhouses and common lodging-houses being really appreciated by the people. As regarded the open-air services, the police had never interfered, and no one had ever complained. The income had been £2881, and the expenditure £2524. The free library, having grown so rapidly, now issues a separate report.

The Archdeacon of London said that the Christian Community greatly interested him as a student of Church history; and when its aims were understood there was no work in which Christians would more like to join. There were eighty-nine parishes in London, which had greatly overgrown the spiritual provision made for them, and an agency like the Christian Community was welcomed as being not antagonistic to any other denomination. More mission halls were wanted, because the people could not be got into the church or into the chapel, and their society had nine such stations. The common lodging-houses alone had a population of 60,000 persons. The Archdeacon went on to show that there was no more desirable evangelistic enterprise in London than that of open-air preaching, for it had proved that the people who did not attend places of worship were not altogether indifferent to religion. Reference was then made to the stirring sermons given at Paul's Cross in the sixteenth century before Henry VIII. and Edward VI.—sermons which had helped to inspire the Reformation.

Rev. J. H. Scott, M.A., rector of Spitalfields, said that the people must have Christ. Picture galleries and art collections would not save the people; they had been tried, and had failed. He hoped they all believed in the Reformation. Addresses followed by Revs. T. Evans, J. L. Brooks, and A. Connell.

Scripture Readers' Association.

The Church of England Scripture Readers' Society held its annual meeting on Wednesday, last week, the Bishop of Stepney presiding. The report described the agents employed as "intelligent, experienced, and spiritually-minded men," and dealt with the need for such work in the vast parishes, which it is impossible that the clergy, however zealous, can fully cover. The income for the past year was £11,807, the expenditure £11,973. The staff of readers has been slightly reduced, although the applications for their help are many and pressing, and the need for larger funds is greatly felt.

The Chairman in his opening address dealt with the claims of East London, rejoicing in the enormous amount of "lay" help engaged in Christian service among the teeming masses. His experience had convinced him that these workers get hold of a class which the clergy had great difficulty in reaching. He bore striking testimony to the influence exerted by some of these Scripture readers on the shallow anti-Christian scepticism so often affected by working men. Amongst all the agencies at work in the dense and difficult districts of London, the Scripture readers of this Association were entitled to a high place.

The Earl of Winchilsea and Nottingham dwelt on the importance of the testimony borne by the clergy themselves as to the result of the work. After earnest and useful words on the responsibility of all Christians—laity as well as clergy—to spread the Gospel, the Earl closed with an earnest appeal for funds.

The Hon. and Rev. E. Carr-Glyn mentioned the excellent plan of his own Kensington parish, which has "linked" to it a Stepney parish, which it provides with a Scripture-reader. In no spirit of boasting he would say to other wealthy parishes, Go and do likewise. He was one of those old-fashioned clergy who believed in house-to-house visitation, and he pointed out how this, to be thorough, was impossible unless the clergy had help, and of such help none was more efficient than that afforded by these readers.

Addresses followed by Mr. C. E. Tritton and Mr. E. S. Hanbury, who claimed generous support for the Association on the ground of the soundness of its principles, the sphere of its work, and the suitability of its workers. Rev. S. L. Dixon also heartily supported the claims of the Association.

Anglo-Indian Evangelisation Society.

On Monday afternoon the annual meeting of this Society was held in the council-room, Exeter Hall. The report, read by Rev. John Fordyce, the secretary, who is on the eve of retiring from the post he has so long and faithfully filled, dwelt on the difficulty, noted long ago by Dr. Duff, in raising funds for work among our own people. Alas! that this should be so, seeing that, left without any messengers of the Gospel, many Europeans and Eurasians are in danger of lapsing into forgetfulness of God, and even in some cases into heathenism. Besides, our own young men, going out from Christian homes, flung into worldly society, and wholly (in remote stations) deprived of Gospel privileges, are apt to wander away from God and hope. The Europeans, Eurasians, and Americans in India are returned at the last census as 247,790, scattered all over the empire on railways, plantations, mills, and the like; and on behalf of such this Society pleads. Details are given in the report of the work of Revs. Isaac F. Row, J. R. Hewison, H. Ryland Brown, S. J. Jones, Messrs. Herbert R. Francis, A. D. White, and other earnest evangelists, whose numbers needed to be largely augmented.

Mr. Hugh M. Matheson, who presided, warmly expressed his sense of the importance of and urgent necessity for this effort to evangelise our kith and kin in India—thousands of whom are wholly isolated from ordinary Gospel privileges and Christian ministry of any kind. Surrounded as they are by peculiar temptations, and without a true friend to warn, it

is small marvel that many sink into forgetfulness of God and his claims upon them. He closed by a regretful and kindly reference to the retirement of their beloved secretary.

Rev. W. S. ORGANE, just arrived from Madras, bore personal testimony to the state of things among Europeans in his own presidency. Railways are rapidly extending, bringing fresh Europeans into the country, but no provision is made for their spiritual needs. Yet the life of a young Englishman in a native city, or on an isolated estate, or railway station, is one of peculiar temptation. If people at home only knew the condition of many who go out, there would be no lack of liberal aid. We simply cannot afford to leave our countrymen and countrywomen wholly void of those Christian privileges we hold so dear.

Col. E. S. SKINNER and Mr. T. A. DENNY also spoke, the former giving, as the result of his long experience in India, a sad picture of the unevangelised state of many of our people in that land.

Lady HOPE concluded with a fervent plea, both for Europeans and Eurasians. She well remembered the meetings her own mother used to hold for Eurasian women, and how eagerly these would say, "No one ever told us this before." There are many who cannot easily learn Indian languages, but here is a vast field in which only the English language is needed; surely some might go to these our own kith and kin. But it must not be forgotten there are true Christians here and there. For example, all during the terrible siege of Chitral a little prayer meeting was held every day by the men whose valour is now ringing through England.

The R.T.S. Breakfast.

THIS May Breakfast is now recognised as affording an annual opportunity of hearing fresh accounts of the Lord's work in many lands—the gathering being professedly held in connection with the foreign missionary operations of the R.T.S. After breakfast, on Tuesday last, the chairman, Mr. HENRY MORRIS, said that, as representing the Bible Society, the C.M.S., the Christian Literature Society, and many other missionary bodies, he wished to testify that the R.T.S. had rendered them the utmost possible service in their great work.

The first called upon was M. le Comte SAINT GEORGE, of the Geneva Evangelical Society, who described the colportage work of the agents of this Society in the white fields of France. Next came the venerable Dr. MUIRHEAD, of Shanghai, who after half a century's labour in China is hoping shortly to return to that great land for which he has given his life. The Chinese, he said, are peculiarly a literary people. There is a vast reading and thinking population, hence the peculiar value and usefulness of tracts in that land. He acknowledged warmly the service rendered to the missionaries by this Society.

Rev. G. R. POPLE, from the Congo, remarked that as yet tracts were of little use among the Congoese; but the school books issued by the R.T.S. had proved of the highest value.

Rev. J. WILLIAMS (C.M.S.) disclosed quite another state of affairs when, speaking of work in cultured Japan, he showed how remarkably tracts had been used of God. The R.T.S. had made all the missionaries their debtors by printing and issuing a number of most valuable tracts.

Rev. E. P. RICE testified to the enormous work done by the R.T.S. in India. His father having been a missionary before him, he could speak of good service done for the past fifty years. While this is so, he could not help feeling that the future is likely to see demands on a vastly greater scale, because the millions of India are being taught to read, and the grave question is, What will they read? An almost limitless supply of tiny, yet good tracts, to sell at about half a farthing, is needed, besides more solid literature.

What the Christian Press has done for the people of Madagascar was touched upon by Rev. W. E. COUSINS, who specially claimed earnest prayer at this serious crisis in the affairs of Madagascar.

The next speaker, Rev. F. A. P. SHIBREFF, led our thoughts to the Punjaub, that great northern province of India, which he looked upon as the portal of Central Asia. Books and tracts are being very widely circulated, and in the supply of these the R.T.S. has largely co-operated. Various incidents were narrated, illustrating the way in which God has been pleased to bless the circulation of Gospel literature.

Last of all came Pastor FLIEDNER, of Madrid, who felt that important as were all these foreign fields, it was no less important that the nations of the Continent should be evangelised. His own experience in Spain had convinced him that the Spanish people need the Gospel quite as much as the heathen of Africa or China. By means of various illustrations the pastor showed how utterly dark are the poor Spaniards; but to some light had come, and not seldom had it been through the printed page. Evangelical literature had rendered great service to the Gospel in Spain.

Prevention of Cruelty to Children.

LAST week Mr. Waugh's excellent and much-needed Society had its annual gathering of friends in the Mansion House, with the Lord Mayor in the chair. The report was in some respects gratifying, as it told of increased public support; but it also had to tell of an increase of cases dealt with to the number of nearly 3500. Since its formation the Society has intervened in 66,376 cases, involving the welfare and happiness of 156,576 children. That is a terrible indictment against the parents of this Christian country, and the Lord Mayor might well say that he felt great pain at the existence of such a state of things.

One of the best friends of the Society has been the Countess of Ancaster, and it was right that her sympathetic speech at the meeting should be very cordially received. She spoke of the deep interest being taken by the Queen in the operations of the Society, and also of a movement by sectional bazaars throughout the country to raise a fund of £40,000. Addresses were also given by the Earl of Ranfurly, the Earl of Iddesleigh, Mr. Rider Haggard, Mr. Collingridge, and others.

Servants' Benevolent Institution.

THE annual meeting in connection with the General Domestic Servants' Benevolent Institution was held on Thursday afternoon at St. James's Hall. Lord Battersea presided. The annual report showed that the amount received from subscriptions had fallen off, and the applications for temporary relief had not been so numerous as in previous years. The many letters of gratitude which had been received proved that much good had been done in that way, particularly in enabling members to tide over casual distress. But the committee did not feel justified in spending much money in temporary relief, as that would seriously lessen the amount for pensions. During the year £1346 had been given in pensions, and £37 3s. in temporary relief. More donations and legacies and more and larger annual subscriptions were needed. The Chairman deplored the falling off in the subscriptions. He, however, expressed the belief that the coming year would bring them increased prosperity. Archdeacon Sinclair advocated the claims of the Institution, observing that if the old custom of family worship were more universally observed as it was half a century ago, it would be a means of binding together the members of the household in a manner which nothing else could accomplish, thus rendering the condition of servitude one of increased comfort.

RESIGNATION.

O God Almighty! teach my mind,
To meet thy dealings all resigned,
And let no murmuring sigh
Rebellious rise, against thy will;
Teach me to bear affliction still,
Or teach me how to die.

For many a fair and lovely thing
Dwells on this earth to which we cling,
And binds our mortal part,
Friends whom we love, joys that we prize,
Endeared by sweet and kindred ties,
That twine around the heart.

Yet, still the flowers that bloom so fair,
In this bright world are touched by care,
That we may look above,
And strive by hope and faith to gain
A respite from our earthly pain,
Beneath thy sheltering love.

Liverpool. EMMA J. WATKINS.

AGGRESSIVE WORK.—NO. 16.

WHAT a variety of character one meets with whilst speaking in railway carriages day after day, and how differently is the truth received. As the time available for speaking is usually limited, one naturally endeavours to show the way of life in as few and pointed words as possible.

Upon one occasion after leaving the train, a man said, "There is a time and place for this sort of thing, but I think your remarks have been much out of place, as you don't seem to use judgment in the matter. I noticed people looking at one another and smiling whilst you were speaking, and I think you may do a great deal more harm than good." So much for the opinion of the unconverted man. But what can he know about the Lord's work? And so men who have never done a hand's turn in the Master's service, will try to teach some of us who have been busy at it the most of our lives, and perhaps before they were born. I don't remember ever meeting with a case of harm done. If we did not do any work before consulting people as to how it should be done and when we should do it, I fear very little would ever be done at all, we should receive such different advice. No, we have just got to use the judgment God has given us, and then profiting by experience go to work as opportunities appear to present themselves to us. No doubt most of us make mistakes at times, but the Lord knows all about them, and can use even mistakes, if He likes, when He sees that his servants have a single eye to his glory.

At another time a man followed me out into the road, and said, "I see you believe in that dreadful doctrine that people have it in their power to believe when they like." Then he talked so fast that I could not get a word in edgeways, and he got into such a passion and shouted so loudly and became so abusive, that I had to threaten to appeal to the police hard by, as people round would think there was going to be a fight. This man called himself a Christian. He was a hyper-Calvinist, and saw nothing in Scripture but election, and election of the strangest type. Fortunately, there are not many men of this order about, or I fear there would not be any standing room on the face of the earth for some of us. Yes, I believe in election, and whosoever will may be of the elect by the acceptance of Christ as his Lord and Master, but of course the man's accepting is the proof that God's Spirit had been dealing with him, as God is ahead of us in all that is good and right.

Upon another occasion, whilst speaking in a long American sort of carriage on the electric railway here, a man called out "Go out of that, shut up," and when I asked if the subject was not a good one he began to swear. Ah! the carnal mind is enmity against God, and so thoroughly, in some cases, that it will come out, and I am rather surprised we don't see more of it than we do. In the natural heart there is a hatred of these truths, and the hatred intensifies, and will eventually constitute hell, as we cannot be happy unless at peace with God.

When talking another day in one of those lengthy railway carriages, a well-dressed man walked from the further end, and came and sat close to me. Thinking this significant, I asked him aloud whether what I had been saying was not correct. He replied, "Yes, sir, quite right, and I only wish there were more people travelling by these trains like yourself." I then asked how long he had been saved, and he answered audibly "About ten years." His was a word spoken in season, and I felt it to be most helpful. In talking to him afterwards, he said the Lord had used two Gospel addresses in bringing him into the kingdom, although God's Spirit had dealt with him in many ways before. One address was upon "Train up a child in the way he should go, &c.," and the other was upon "Almost thou persuadest me to be a Christian."

Another man lately followed me out of the train saying "These words of yours will be carried home by the Holy Spirit to some hearts, there is no doubt about it. Twenty years ago a man spoke a passing word to me in London—that word haunted me for five years, and I could not get rid of it until it drove me to Jesus." And so it is, for we never know what word is going to fall into prepared ground. Therefore we must sow beside all waters and the Lord will take care of his own truth and give the blessing in his own time.

D. M. DRYSDALE.

Liverpool.

NORTH-WEST CANADA.

Dear Sir, —I have recently returned from Canada in company with a party of Scotch student missionaries, who left a year ago to engage in mission work among the settlers in the North-West of Canada. They were stationed far apart in order to enable them to have experience of different Provinces. Considering the extent of ground to be covered, and the difficulties to be faced in a new country, the progress made within the last ten years is remarkable. In none of the British Colonies probably has the Protestant Church been more faithful to its duty in following up the immigrants. Generally speaking, the missionary has a hard and rough experience—especially in British Columbia—and the work requires men of a persevering nature and matured constitution.

There is ample scope for the energies of more missionaries, and the expenditure of more funds. The people in the North-West Territories are generally very receptive of the truth, willing to attend Christian services and support the Church. But the work has many drawbacks and hardships. How rare is it that we hear the voice of prayer raised for blessing on our Colonies and their missionaries, many of whom are quite as lonely as those in more foreign lands.

Let me mention that Rev. C. W. Gordon, of West End Church, Winnipeg, has inaugurated a scheme for the reception of emigrants from this country. He will be glad to give any information required, and to hear of any families intending to settle in the North-West.—I am, yours faithfully,

Geo. Reynolds Reid.

New College, Edinburgh, N.B.

THE McALL MISSION IN PARIS.

Two years ago, on May 11, God called to his rest the beloved founder of the McAll Mission in France, and during the past days many have been the spontaneous expressions from speakers in the mission halls and workers' prayer-meetings. On Sunday, May 12, in the Congregational Church, 23, Rue Royale, Rev. J. Anderson spoke with great feeling from Rev. xiv. 13, recalling to his hearers the career among them of the friend whose presence and counsel never failed in times of need. Again, in the crowded French afternoon service Mr. Anderson spoke, and allusion was made by M. Reveillaud. On Friday, May 10, M. le Pasteur Venard, of the Eglise de l'Etoile, spoke in the mission hall, 8, Brde. Baine Nouvelle, from 1 Cor. ix. 22: "I am made all things to all men, that I may by all means save some." He said that the revered friend of whom they were reminded at this special season was himself a singular exemplification of the thoughts of the text. At the workers' prayer-meeting the same day, at 23, Rue Royale, many and touching were the petitions called forth by the return of this anniversary.

The annual assembly of the Mission was held on May 5 in the Oratoire du Louvre, when the report was read by the Rev. C. Greig, director of the work and chairman of committee. Hymns were sung from the Mission hymnal, and kind and touching allusions made to Mr. McAll.

HOME OF PEACE FOR THE DYING.

The trustees, council, and medical staff of this hospital, near the Swiss Cottage, St. John's Wood, have now for two years watched its beneficent working, and earnestly commend it to the support and interest of the Christian public. It is solely set apart for men and women in the last stages of illness. Immediate admission is granted on the merits of the case, and all diseases, including cancer, are admitted. The charity is administered with the utmost economy, the foundress and lady superintendent acepting neither board nor salary from the funds. Nevertheless, £2000 is urgently required to place the finances on a sound basis. The dying are surrounded with personal care and with every comfort, the nursing staff being full and efficient.

This hospital does not advertise; employs no canvassers or collectors; and is entirely dependent upon the spontaneous support of the Christian public in response to the important work it carries on. Miss Davidson, "Friedenheim," Upper Avenue-road, Swiss Cottage, N.W., is hon. sec.

STUDENT VOLUNTEERS.

The May number of *The Student Volunteer* (2d. 93, Aldersgate-street, E.C.) contains many interesting facts and announcements with respect to the progress of the Student movement. We learn that at the next Students' Conference in Keswick at the end of July, delegates are expected from America, Germany, France, South Africa, and possibly from Denmark and Sweden. Among the expected speakers at the Conference are Rev. Andrew Murray, Rev. J. Chalmers, of New Guinea, Archdeacon Sinclair, and Mr. J. R. Mott. Special addresses will be given to theological students.

Delegates are being sent to the three Students' Conferences in the United States at Knoxville, Lake Geneva, and Northfield; also to the Frankfort and Scandinavian Conferences in August. Mr. Mott, after the Keswick Conference, expects to start on a very important tour. He has arranged, after the German Conference at Frankfort, to go to India and hold conferences at four of the student centres—Bombay, Madras, Lahore, and Calcutta.

An important forthcoming event is the international Students' Missionary Conference at Liverpool, Jan. 1-5, 1896. A thousand student delegates are expected. Full particulars are given in *The Student Volunteer*, which also contains a stirring paper by Mr. Mott on "The Watch-cry of the Student Volunteer Movement."

WORK IN FUNCHAL.

Sir,—Many of your readers take great interest in Mr. Smart's work among the sailors at this port; and I am sure they will rejoice to know that for some months past there has been a marvellous opening for evangelistic work among the Portuguese in the island of Madeira. I had the pleasure of spending a month with the friends on my return to this country from Africa, and had the opportunity of seeing what is being done for the priest-ridden inhabitants of this beautiful island. Mr. and Mrs. Smart, assisted by Mr. and Mrs. Jeffard, are anxious to extend their Mission into different parts of Madeira, where they and their Portuguese helpers are well received, and where the people already are glad to listen to their message of love.

The Portuguese services at Funchal are well attended, both on Sundays and week-nights, and their room is overcrowded on Sunday evenings. This work has been greatly blessed, and it is a matter for thankfulness that our friends are compelled to enlarge their room. Some kind friends interested in this work have already sent donations for this purpose, and I sincerely hope that sufficient money will soon be forthcoming, so that such promising work shall not be crippled for lack of funds.

Thomas Lewis.

Baptist Missionary Society, London, May 16.

GOSPEL PRINTING IN INDIA.

In a recent communication from Bombay, Mr. Wallace J. Gladwin says:—

Along with other labours God has laid upon us a larger work of Gospel printing, tract distribution, etc. A large printing machine has been purchased, and the means have been sent to us in answer to prayer. To extend this good work we need at once more machinery and materials. Will some friends of God and India kindly tell us where we can purchase at the most favourable rates:—(1) A job press, to work with treadle or by power, and to print about 8in. by 10in. (2) A paper-cutting machine, guillotine, to cut 28in. or 30in. (3) A petroleum or gas engine, suitable for common press works. Any who can give us information on these items, may kindly address, India Mission Workers, care of 25, Hillingdon-road, Uxbridge.

HOMES FOR WORKING BOYS.—Many of your readers may at this time of year be disposing of winter clothing. In our seven Homes for Working Boys we have over 300 lads between the ages of thirteen and seventeen. They can afford to pay for their food and something towards their lodging, but many of them are quite unable to provide themselves with suitable clothing. Many could obtain better situations if they were better clad. Boots and clothes will be most thankfully received if addressed to the secretary, Homes for Working Boys, 18, Buckingham-street, Adelphi, W.C.

T. H. W. Pelham, Treasurer.

CHRISTIAN UNION FOR SOCIAL SERVICE.

Dear Sir,—We have been greatly disappointed by the failure of the negotiations for a farm on which we expected to begin our work immediately, and this at the moment when a London Board of Guardians wished to enter into a definite agreement with us about the employment of able-bodied men. We are unable to reconcile the difficulty we have experienced in getting suitable land, though ready to expend £1,000 or so in the acquisition of it, with the perpetual complaint that land is going out of cultivation.

We should be thankful for your help by calling attention to this anomaly, or rather urging land-owning readers to consider whether they could not help forward this cause of social reform by putting land at the disposal of such a society as ours. We want a three years' lease, with option of purchase, but we would consider any business-like offer, though of course we hope some landowners, who want to do good even more than to make money, may be willing to co-operate with us.—Yours sincerely,

J. F. B. Tinling.

4, *Dalmeny-road, Tufnell Park, N.*

AMONG THE ZULUS.

In a letter lately received by a friend from Mr. J. J. Meek, of "Othello," Rorke's Drift, Dundee Division, Natal, he states that his wife has not been able of late to undertake any work among the Zulu kraals, but they were hoping soon to conduct a ten days' mission in Zululand. Mr. Meek speaks of a recent visit to the Gordon Memorial Mission, where he saw some 500 Zulus attending the Gospel preaching, and 200 joined in observing the Lord's Supper. Among a number of converts baptized at the mission were an old couple from Mr. Meek's district. Besides these, a large number of women and a few men regularly attend the weekly meetings which he conducts at the kraals of the two principal chiefs.

Mr. Meek is anxious to be able to support one or two additional native helpers in the work. He is thankful to our readers for the help rendered him in the past, but there are districts untouched by the Gospel messenger, which he greatly desires to see supplied with the good news of salvation through Jesus Christ.

MARSEILLES AND MADRID.

Dear Sir,—After much prayerful consideration, we have accepted the call to return to Madrid, and so relieve Mr. and Mrs. Fenn, whose health compels them to withdraw from the direction of the well-known Chamberi Evangelical Mission.

After labouring for sixteen years in this port in behalf of seamen of many nations, I am anxious to leave the Rest in good hands, and shall therefore be glad to hear from any who might feel called to such a sphere, and who would be willing, as a service of love, to assume the responsibility and direction of this Mission. A knowledge of French would be necessary. I will gladly answer all inquiries if addressed to me as below.—Yours in the Lord's service,

Chas. E. Faithfull.

1, *Place de la Rotonde, Marseilles.*

SAILORS' INSTITUTE, LAS PALMAS.

Sir,—Having had the privilege of staying at Las Palmas and seeing the work of our friends Mr. and Mrs. Searle, I am pleased to bear testimony to their labours. I trust many of the friends of sailors will remember this work in their prayers. The annual report gives most interesting incidents as to the services and tract distribution. An appeal is made for funds to enable them to fit up some beds to accommodate sailors who go ashore. This want is deeply felt. The Sunday evening services at the Institute are generally well attended.

Thomas Lewis, Baptist Missionary Society.

London.

EGHAM.—The report of the Gospel work at the Mission Hall, Bishopsgate, Egham—a hall quite unsectarian, though built at the personal cost of the vicar's wife—shows earnest and faithful work by the evangelist, Mr. A. Gostelow. A cycle band has done useful service in the surrounding villages.

TEMPERANCE WORK IN INDIA.

As many readers of The Christian are interested in temperance work, they may like to know how that movement is proceeding in India. The Anglo-Indian Temperance Association has its head-quarters in London, and the chief promoter is Mr. W. S. Caine, M.P. There are about 100 branch societies in India, comprising some 150,000 enrolled members, chiefly from among the higher and educated classes of the people of the land. This writer's tour has secured for us twenty-two new societies and some 2000 new names. The work of the Association extends from Peshawar in the North to Madura in the South, some 3000 miles, and from Bombay in the West to Dacca in the East, 2000 miles more. This is a wide field, and it needs many more labourers to work it efficiently.

I was able during my late tour through the Panjab-Scinde, the Berars, East India, and the North-West Province, to do a large amount of evangelistic work, and I find that thousands who never before heard the Gospel came to hear it simply out of respect they had for one who is trying to reform the social habits of their country. To me this is a great source of pleasure, for thus the temperance work is made the handmaid of higher and nobler Christian labour. The people now see, and say, "It is the missionaries after all who are our true friends, for when our country is sinking into the vortex of strong drink, while none of our own teachers come forward to try and save us, the Christian missionaries do so at no small sacrifice." These thoughts have done away with much of the former prejudice against mission work, and thus it prepares the way of the Lord for further progress in India.

It is no small matter to convince the people that the messengers of Christ are their best friends, and this alone justifies all the labour spent upon our temperance work in India.

Mussoorie, April 16. Thomas Evans.

FROM NORTH-WEST CHINA.

Tidings from the circumference, however remote, must be of interest at the centre. The scattered members of the household of faith have still their place in the circle of family love. Living as we have done for the past six months at this the most westerly point occupied by evangelical missionaries in this great province of Szchuan, we have had occasion often to praise the name of our Lord for manifold grace, bestowed in guidance, in protection, in supply, and more in a spirit of willingness to hear on the part of the people in this large district. Yachow lies at the extreme western limit of navigation, of the great road that leads from Pekin to Tibet, with the system of river navigation by which communication is made on raft and boat with the foreign life and trade at Shanghai.

At our first coming in the heat of the past summer, there was a manifest spirit of opposition, and the uncertain tenure seemed likely to end in our expulsion. On Saturday evening the crisis was reached, and three of us, two westerners and one Chinese, knelt in a darkened room in the newly-rented house, to commend ourselves and the work to God's Almighty care, not knowing whither or what might next be. On the Sunday the public recognition of the work by the highest Mandarin in the district allayed all opposition, and since then no hand has been raised against us.

Two visits to a point ten days' march farther west than Yachow have laid a new district upon our hearts, and so soon as the point here is occupied by workers already on their way, we shall be free to go on and seek an entrance there. Ta-chien-lu is the border town, and point of entry for trade and travel between China and central Tibet. The home of Chinese traders; the great tea mart, from whence the tea is carried as far as Lhassa; the centre of a great number of Tibetan lamas, traders, and farmers, this city offers especial advantages for a dual work—for the Chinese on the one hand, who are very friendly; for the Tibetans on the other, who may be reached in large numbers. Communications have been made with us relative to this region, and in a few months, if the Lord will, we shall be ready to move forward.

There are many loved fellow-workers, who will be reached through The Christian, who may desire to share in such an effort to reach Tibet on the Chinese side. We have but scant means at our disposal now for such a step. Perhaps as they read this, the knowledge of the need and opportunity may be a call to fellowship in such a service. Our friend on the coast (we are two thousand miles from the shore line), Rev. J. R. Goddard, Mingpo, China, will gladly receive, and forward to us, whatever may be sent. Above all, pray for us, that entrance, utterance, and wisdom may be given to us abundantly.—Yours sincerely, W. M. Upcraft.

Yachow, W. China, viâ Hankow.

A TEACHER'S VICTORY.

BY MRS. HARVEY-JELLIE.

It was a class of noisy, boisterous lads, from the age of fifteen to seventeen, but one of the worst was Myke Walton, and that *he* should attend a Bible-class was a wonder to many. But it happened in this wise: he had been caught stealing apples in the garden of a gentleman, who was the superintendent of the school. "I'll let you off on one condition, that you go on Sunday to the class," he said, as the guilty lad stood before him.

"Sure and I'll be there, and thank 'ee, sir," was the answer of the astonished thief; and, true to his word, he was there, and continued to go; not that he heard much, for the teacher's time seemed taken up in trying to get order, and then by *any* device striving to keep it.

They were indeed a strange set of boys, with little respect for themselves or anyone else, and one might pity their teacher, as he tried with all the patience he could command to bear with them.

But there was a limit to even his endurance, and one Sunday he went away from the trying scene thoroughly dispirited.

"I'm convinced I am not the one for that class," said Frank Atspeer, addressing his uncle, with whom he lived.

"How so?" asked that gentleman, looking up from his book.

"I don't like to own I am mastered, for if ever anyone tried by tact and care to get into touch with young fellows, I have, and all to no purpose; and as to impress any Scripture truth, it is impossible."

"I wouldn't be in haste, Frank; you may look at it differently. We are off to-morrow for three weeks. Let it be till you return."

Three weeks in wild Wales were very invigorating to mind and body. The business his uncle had to attend to left plenty of time for health and pleasure seeking. On the second day they climbed a rugged steep together, and rested on the summit.

"I have cast over your words, Frank, about that class. Will you take it kindly when I say you seem to be wrong in your idea of Christian work? So many workers make a grave mistake: they set themselves by tact, and schemes, and plans, to get into touch with those they teach, and when their efforts fail, they give up in despair. Leave success for secondary consideration. The work you undertake is Christ's—the truth you would teach is his, and it must be taught with God-given authority. Christ's workers must be Christ-sent, his servants must be humbly relying on Him, and closely obeying the command, 'Follow Me, and I will make you,' etc. Do you see my meaning? Let all your worrying about your class subside, and get into touch with your Lord, receive his Spirit, be filled with his grace and love, and it will follow as the blossom opens to the sun, you *must* touch hearts for eternity."

Little more was said on the subject, but during the days that followed, Frank Atspeer saw himself at fault—*he* had been doing the work, or trying to—it had not been Christ working in and through him, and he had failed, as a natural consequence. The soul-searching revealed the wrong, and sent him to the great source of inspiration—and it was an altered man he went back to that class.

More unruly than ever were the boys after his absence. Myke Walton was sullen and cross. He had had a bad week of it, the home scene had been no preparation for a Sabbath, and in some way or other he meant to make himself "scarce" next week.

"Boys, close your Bibles; I will not see them used thus. Now, listen, while I tell you of what I saw in my holiday," said Frank, firmly. After some commotion, all eyes were turned to the speaker, and some interest was manifested in the description of scenery, but when he spoke more confidentially they listened eagerly.

"I was out of health, boys, I found; I had grown weary of you all, and meant to give up, but I went to see a Great Physician, and He told me what was wrong, and I have come back thinking differently about my work. Then He sent a message to you."

Myke's eyes opened wider, and he blurted out, "To *me*? Then He's mistaken his man; He don't know me," he answered.

Frank looked round on those strange faces with pity and new desire. "Lads, it was the Great Physician, Jesus, and I saw his hands and feet, and there were marks of wounds He got for you. I told Him how you tried and wearied me, and He only seemed to point to his wounds, and say, 'I came to seek and to save that which was lost.' I told Him my class was rough and unruly, and there seemed to be no good in any of them; and He said so graciously, 'I came not to call the righteous, but sinners to repentance,' and I promised to come and tell you his message."

The bell rang too soon, and it was Myke who kept his seat till the last, and quietly left the room.

Two months later Frank Atspeer was walking home by the lower end of the town; life had become more real to him, and work for Christ more glorious. He was owning to himself he had begun at the wrong end, but since that time in Wales he had learned the Christian's secret of power. His pleasant thoughts were broken by rough sounds and sights. A crowd had just dispersed, and a stray few loitered. "It was nearly up with him," said one.

"Who? What is it?" asked Frank.

"It's poor Myke Walton, sir. They'd owed him a grudge, and they've paid it." And as one and another walked away the teacher made haste to cross the green, where the bruised and bleeding boy sat leaning against a tree. "Myke, my poor fellow, what has happened?"

He rubbed his eyes and looked up. "'Twa'n't my fault; it's all come of hearin' your message." And then he turned on his side and groaned.

"Let me take you home, Myke?"

"No fear, you ain't to see how they acts there; I can bear it, and double."

Meantime water had been found, and the wounds attended to, and Frank was steadying the lad as he tried to walk. "Mr. Atspeer, sir, I've been brought up a bad 'un, and I was real bad myself, too. But you turned real like, when you come home, and told us what you'd seen, and about the wounds got for us, and it set me a thinkin', and I didn't give up going to class, as I meant."

"But the quarrel, how of that?" They stopped to rest, and still the lad kept up his tale.

"Well, sir, I couldn't help showing it, if I had to give up the old life; and these fellows set 'em on at home, and a'most killed me. But I can bear it right enough. You said He had the marks as He bore for me, and I ain't going to be ashamed—fine return for his love if I was. No, Myke 'll be real, one way or t'other."

It was long before those wounds healed, and many more he received—some that hurt deeper than bodily cuts. But he was kept loyal to Him who said, "My grace is sufficient for thee," and as time went on Myke's life proved the faithfulness of the promise; and, wonderful as it seemed, he was from that time foremost in all that was good.

"I'll never forget it, sir," he said one day, "you hit it straight when you said it, 'was lost,' 'seek and save that which was lost.' No mistaking who that meant. And now I want to find other lost ones."

Charged with messages from Christ to souls, years of happy service were fulfilled by that teacher, and those about him felt it, knew he spoke with power, and no one dared insult his earnestness, or disturb the quiet of the class.

Teacher! worker in any sphere! are you sometimes inclined to give up for very weariness of spirit, at the disregard, the noise, the indifference you meet with? Follow Frank Atspeer's example, and you will find the soul that has leaned on the Saviour's bosom, and has heard Him speak, will be strong as the Apostle to give his message to the Churches.

Thy love, O God, restores me from sighs and tears to praise;
And deep my soul adores Thee, nor thinks of time or place;
I ask no more, in good or ill, but union with thy holy will.

MR. JUSTICE HAWKINS, at the close of some serious cases at the Liverpool Assizes, observed that "it seemed to him that all these outrages were committed under the influence of drink."

REQUEST FOR PRAYER.—For blessing on the Gordon Mission this season. They expect to have five tents in the counties of Aberdeen, Banff, Moray, and Kincardine. PRAISE.—For much blessing on mission at Leeds, conducted by Mr. J. Neech.

Letters to the Editor.

A BURNING QUESTION.

Dear Sir,—I heard a pitiful story the other day. A young officer was led to confess Christ through the influence of an earnest Christian who was also a zealous teacher of a particular view of prophecy. His young disciple not only drank in the vital and fundamental views of the Gospel, but also the special prophetic views of his now beloved and venerated friend.

After a while he fell in with another earnest Christian also interested in prophecy, to whom he opened his heart as to the Gospel truth and the prophetic views which he had learned, speaking as ardently of the latter as of the former, as his teacher had done to him. But his present listener belonged to another prophetic school, and decidedly told him that his views as to the order of future events were quite wrong. The young fellow was greatly astonished, for he had been led to attach as much importance to those views as if they were an integral part of the Gospel itself.

He therefore arranged a meeting between the two opposing teachers, invited them to his rooms, and intently listened to the discussion. He became so puzzled and so consciously incapable of deciding between the two interpretations, that he gave up the study of prophecy as a hopeless riddle. But this had held so vital a place in the teaching of his earlier friend, that he failed to distinguish between the relative importance of the truth of the Gospel itself and the question whether the Church would or would not pass through the Great Tribulation, that he gave up the whole in despair, and is now practically an infidel.

The Spirit says, "Ye have also more sure the prophetic Word, whereunto ye do well to take heed (as unto a light shining in a dark place until the day dawn and the day-star arise) in your hearts." Was then the shining light of prophecy made darkness to that young soul so full of hope and promise? No: but questions which are not answered nor even raised in the sure word of prophecy derive a factitious importance because they are test points in opposing schemes.

With courtesy and deference to these good men, I ask their candid consideration of my doubt whether any teacher is justified in teaching without qualification any doctrine for which no unquestionable "Thus saith the Lord" can be quoted? or which cannot unquestionably be inferred from the Sacred Writings?

The most burning question, during the past fifty years, in the Futurist School of prophetic students, has been whether the Church will or will not pass through the Great Tribulation, understanding by this term three and a-half, or seven, or forty years of unparalleled suffering before the Millennium. A writer in *The Truth* quotes well-known names on the negative side, and thinks that should settle the question. But as many names of equal authority could be quoted on the other side. My conviction is that this discussion does more harm than good; and is a pitiful waste of time and labour. It is beyond question a fruitful source of heartburning and disunion.

The simple hope of the Lord's coming is overlaid with speculations as to the details connected with it, which instead of binding saints together in love, separate them into opposing schools.

"Henceforth there is laid up for me a crown of righteousness," said Paul, Christ's faithful martyr, "and not for me only, but for all them also that love his appearing." We do well to remember that they who love his appearing are

THOSE WHO LOVE HIM,

whatever view they hold as to the time or manner of his appearing. The doctrine of an interval of three and a-half or even of a thousand years, of the Tribulation or the Millennium, between us and the Lord's Return, even if it be inaccurate, grieves Him less, and less obscures our love of his appearing, than a controversy which separates very friends.

And oh how hard to reconcile
The foes that once were friends.

To some of those who are passing off the scene these lines have a meaning which God grant the coming generation may never learn.

Yours in the hope and love of his appearing,

Quartus, a Brother.

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CONVENTION OF HISTORICAL STUDENTS OF PROPHECY.

Dear Sir,—Mr. Porcelli's letter on this subject in your last issue leads me to express an earnest hope that, should such a Convention as he speaks of be held, they will see the impropriety, rather than "the propriety of undertaking a winter campaign similar to that recently undertaken by the Futurist school."

Can it be proper or seemly for Christians who are agreed upon the subject of "the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ," and who desire to awaken the slumbering Churches to its importance—not to say to win souls to Christ by their testimony to its probable nearness—can it be proper for them to go about the country, exhibiting to the world, as well as to the Churches, the serious differences of opinion which prevail amongst those who "love his appearing" with regard to the less important topics of Antichrist, and, speaking generally, of the whole question of Historicism v. Futurism?

It is much to be regretted that the Prophetic Conference Movement should have departed from the wise and Christian precedent of the Mildmay Prophetic Conferences, which was to unite upon the same platform the testimony of all true Christians who were agreed upon the subject of the Lord's coming, and not to bring to the front those points upon which they are still, unhappily, divided.

I write as one in sympathy generally with the Historical school of prophecy, and, therefore, feeling regret, as no doubt my friend Dr. Grattan Guinness does, as well as many who agree with him, that what we cannot believe to be truth, proven to be such from Holy Scripture, should be presented to the world as well as to the slumbering Church, as if it were an essential part of Second Advent truth.

The diversity of views on these secondary points is sure to be a stumbling-block to the world, and, without doubt, it is a serious cause of division in the Church. Is it wise, is it right, is it helpful to those whom we seek to win to "the happy hope" of Christ's coming, to exhibit publicly on platforms our disunion on points relating to Antichrist?

If it be replied, "Our 'Futurist' brethren have begun it, are we to let them have all the speaking to themselves?" I would unhesitatingly say, "Better far that we should leave them to themselves than follow their bad example in this respect." We, at least, should have no part in helping forward the scandal of exhibiting to the world how Christians, who are waiting for Christ's coming, are found disputing among themselves by the way as to which should be the greatest school of prophecy. Far better to bear the indignity of being looked down upon, of being told (as Mr. Pember tells us) that our prophetic views are "human folly," while those of his school are "Divine wisdom," and that we teach that "God does not mean what He says." We can surely wait for a day which will set all this right, and, in the meantime, rejoice that our brethren, while so hard on us, are in their own way seeking to spread the important truth we hold in common—the coming and kingdom of our blessed Lord.

I say not a word against all reasonable efforts to make known, whether by pen or by speech, what we believe to be revealed in Scripture; only let it not be undertaken in a spirit of rivalry or of unseemly controversy before an ungodly world. For this reason I would urge that it should not be "a winter campaign similar to that recently undertaken by the Futurist school."—Yours very truly.

Henry E. Brooke.

P.S.—I wish that we all, as prophetic students, had more of the spirit of dear old Dr. Horatius Bonar, whom I heard say on the Mildmay platform, not long before his death, that, after a long life devoted to the study of prophecy, he had come to feel less sure of what at first he held very confidently; and that he did not think we had as yet got the clue to the right understanding of that marvellous book the Apocalypse.

"LE SIGNAL," which was launched in Paris about a year ago as a daily paper on Protestant lines, representing political, moral, and literary interests, has abruptly come to an end. The founder, M. Arthur de Rougemont, gathered around him a staff of workers in hearty sympathy with his own ideals, but from the first he had to struggle with difficulties arising from want of adequate support on the part of the Protestant section of the population. The weekly paper *La Fraternité* has also ceased to appear.

IN CENTRAL JAMAICA.

A correspondent visiting Jamaica writes:—"On Good Friday I had the great privilege of being at the opening of a Moravian church at Carisbrook, right away among the hills. Bishop Hanna, who has been working in West India for thirty-two years, is now stationed here. For some time it has been felt that the existing church was too small, and under the guidance of the good bishop a new church was started last year. The opening of this building it was my lot to attend.

"When I reached Carisbrook, after nine miles' ride over the hills, it was not quite ten o'clock, and the service was to begin at eleven. Already there were many gathered, and the choir was at work practising for the occasion. The ride had been very hot, but the welcome extended by Bishop Hanna more than made up for the discomfort of a two hours' ride in the sun. By eleven o'clock there were fully 600 people gathered, many of whom had come ten miles and more. The district is but thinly populated, and there is a great deal of primitive bush left. Six of the Moravian pastors were present, and several native brethren. After reading and prayer the bishop declared the building consecrated to the worship of God. Mr. Wise, pastor in charge of a neighbouring station, spoke on the glory and delight of serving God.

"Afterwards a second meeting was held, in which many gave their testimony. Most striking was that given by dear old father Simeon. He told us how, many years ago, he used to pray with an old blind sister negress, that God would send the light to Carisbrook. For long they prayed, almost doubting sometimes whether they would be heard. 'But,' said he, 'God was in the place, and we didn't know it.' So, after many years, his prayers had been answered. It would have done home folk good to see him. When he spoke of the goodness of the Lord his whole face brightened up. Others followed, and it was most interesting to hear them speak so brightly and lovingly of their Lord. By half-past two the meetings were over, and the people gradually separated, with much hand-shaking and many expressions of goodwill.

"The new church is seated for about 450. It is built of solid cut stone walls, with corrugated iron roof. There is still a considerable amount of work to be done, windows, doors, etc., the estimated cost for which is £100. Towards this nearly £40 was subscribed by the people, who have been laying by as God has prospered them. It is not a little to their credit to have given so much, as very few of them turn over £10 a year. The work will proceed as funds are supplied, and it is hoped that it will reach an advanced stage before the rainy season comes on, as the heavy rains would spoil the interior wood work."

BIBLE STUDY ON JOSH. xxii. 5.

Do—1. His Commandments.
- *a.* They are not grievous (1 John v. 3).
- *b.* They bring present and future reward (Rev. xxii. 14).

Love—2. Love Him (1 John iv. 19).
- *a.* Love one another (1 John iv. 7).
- *b.* Love is of God (1 John iv. 7).
- *c.* Love not the world (1 John ii. 15).

Walk—3. As He Walked (1 Pet. ii. 21).
- *a.* In the truth (3 John iii.).
- *b.* In the light (1 John i. 7). [iv. 19).

Keep—4. Keep Thy Heart (Prov. iv. 23; 1 Pet.
- *a.* Keep the charge (Lev. viii. 35).
- *b.* Keep silence (Ecc. iii. 7).
- *c.* Keep the door of thy lips (Ps. cxli. 3).
- *d.* The Lord shall keep thee (Ps. xli. 2).

Cleave—5. To the Lord.
- *a.* With purpose of heart (Acts xi. 23).
- *b.* To that which is good (Rom. xii. 9).
- *c.* To the brethren (Neh. x. 29).

Serve.—6. The Lord.
- *a.* With gladness (Ps. c. 2).
- *b.* With the heart (Deut. x. 12).
- *c.* With fear (Ps. ii. 11).

Wholeheartedness—7. "With all your Heart."
- *a.* A pure heart (1 Tim. 15).
- *b.* Uprightness (Ps. cxix. 7).
- *c.* A burning heart (Luke xxiv. 32).
- *d.* An enlarged heart (2 Cor. vi. 11).

India. Herbert R. Francis.

SOUDAN INTERIOR MISSION.

About a year ago we told, in brief, the story of the departure for the Soudan of several young men, who had for a time been in training at Southport for pioneer mission work. Messrs. W. Gowans, R. Bingham, and T. Kent, who arrived at Lagos early in 1894, endured many disappointments and privations in their endeavour to penetrate the interior. The party was reinforced by Messrs. T. Holt, J. Lomax, and T. Greenwood, but progress was delayed by tribal wars. Meantime Kent succumbed to fever, and Gowans was carried off by dysentery and exhaustion.

While these sad rents were being made in the ranks of the little party, Mr. David Loynd, of Bolton, left for the distant scene. Joining Mr. Bingham at Lagos, he left for the interior in December last, arriving at Ogbomosho in January. Here they "hold the fort" for Rev. C. E. Smith, of the American Southern Baptist Mission, who is taking a year's rest. As for Messrs. Holt, Lomax, and Greenwood, who arrived at Bida, on the border of the Hausa country, in November last, they were treated very treacherously by the king, and found great difficulty in securing carriers. They were, in fact, detained for four months, using up their provisions, and the goods required for the rest of the journey.

Mr. J. C. Hindle, of 7, Windsor-road, Southport, describing these sad occurrences, writes:—"As Messrs. Lomax and Greenwood could not speak the language, they were several times stoned by the natives when alone without Mr. Holt. Under these circumstances it was deemed wisest that Messrs. Greenwood and Lomax should return to Ogbomosho to study the Arabic and Hausa languages with Messrs. Bingham and Loynd, while Mr. Holt, who can speak both, went on to Kano alone to find the most suitable places for mission stations. Mr. Holt not only speaks both languages fluently, but he is somewhat dark-skinned, and when robed in native costume is very much like an African, and therefore does not anticipate any particular difficulty."

Reckoning the death of Mr. E. White, who passed away at Brass before the arrival of the main party, three lives have been laid down in this endeavour for Christ and the Soudanese.

MRS. BAEYERTZ AT KIRKCALDY.

Mrs. E. L. Baeyertz recently concluded a ten days' mission, conducted under the auspices of the Dysart Parish Gospel Temperance Mission, Kirkcaldy. All through the mission the power of God was most manifest, and night after night the numbers who flocked to the inquiry rooms proved that his Spirit was striving with the people. The meeting for women and girls was very exceptional in this respect, the inquiry rooms being quite inadequate for the large number who waited to have *the* great question settled.

The afternoon meetings for Christians held in St. Brycedale Free Church Hall, and latterly in the church, were followed by great blessing; many professing Christians testified to increased interest in the work of the Lord, and also to a new and vivid light thrown on many Scriptures through the instrumentality of Mrs. Baeyertz. Great interest in religious matters has been awakened in all classes of the community.

SUMMER HOLIDAYS.

For some years it has been my privilege to gather a special "Holiday Fund" for those who sorely need change, rest, and refreshment, but are unable, out of their own means, to provide it. It has helped, not the poor alone, but many who labour among them, who give their all in the Master's blessed service, and spend themselves ungrudgingly, month after month, in ministering to the sick, the sorrowful, the sinladen for his Name's sake.

A portion is gladly used at Mildmay; some goes to Miss Mason's House of Rest; and, outside, any particular institution, individual cases, that never come before the public, are lovingly met. Besides these, the Holiday and Convalescent Homes of the London Medical Mission and a Seaside Home at Clacton have enjoyed a share. I hope to receive a supply of "holiday money" from Christian friends who know the privilege and joy of giving out a portion of what is given to them in order that weary ones may have a taste of their summer rest and pleasures. (Mrs.) E. Codner.

Conference Hall Office, Mildmay Park, N.

WORK ON THE RACECOURSE.

EPSOM RACES.

The races on Epsom Downs take place this year on May 28 to 31, but practically our operations cover a whole week. During this time about fifty men of God will be employed. As in former years, we shall be assisted by the male choir of the London City Mission, whose Gospel songs and addresses attract so many on the course and in the town. Some well-known servants of God have also promised to come down and lift up their voices in earnest testimony. Besides these, a large number of men will be stationed at various points for tract and booklet distribution.

We are not in need of extra helpers, or of tracts. With these we are well supplied. Our plea is for gifts towards the expenses of the work, which are necessarily heavy. These may be sent to Miss Alexander, 2, Waterloo-road, Epsom (who continues to provide hospitality for all the workers), or to

Frank Cockrem, Secretary.
Open-air Mission, 11, *Adam-street, Strand.*

ASCOT WEEK.

We purpose visiting Ascot Races next month, June 18 to 21. A young prodigal rescued last year from a life of shame and now happily restored, pens thus to me recently: "I shall ever be thankful to the Almighty that I met Mr. and Mrs. ——— on Ascot Racecourse."

We should be glad to welcome any friends to help us with musical instruments, speech, or song, but cannot guarantee expenses to workers. We especially desire external aid on Wednesday and Thursday in race-week. Help has been promised from the Pastors' College, and the Salvation Army will have a contingent. I should be glad of suitable tracts, cards, or leaflets; the offer of a tent, and help towards expenses of same. A. E. Sidford, Hon. Sec.
Bracknell, Berks.

MOUNT HERMON ORPHAN HOMES.

The new report of these Homes states that the income for last year was £179 14s. 5d. less than the preceding year, owing to the loss of warm friends and the inability of others to aid as formerly. Still, as aforetime, all needs have been supplied, and for this praise is rendered. Twenty-one new girls have been received during the twelve months, and nineteen have been sent out.

Illustrations are given in the report of the pitiful needs of these little girls received. As for example:—H.W. and J.W.—Two little sisters from Scotland. Five and six years of age. Mother in service. Father was a warehouseman. Died of pneumonia. M.D. and H.D.—Eleven and twelve years of age. Deserted by father. Mother in consumption. D.S. and K.S.—Five and ten years of age. Mother left a widow with six children. Father was a carman. D.M.S.—Seven years of age. Father in a lunatic asylum. Mother in great poverty, with three other children to support. L.E.H.—Orphan, ten years of age. Father and mother both died of bronchitis. H.L.W.—Six years of age. Mother in very weak health, with three other children to support. Father was an engineer, drowned at sea. C.T.—Nine years of age. Mother living, with ten other children to support. Father was a stonemason. Died very suddenly. The superintendent, Mrs. Parry, 55, Cambridge Avenue, Kilburn, N.W., will be glad to hear from friends.

THE FACTORY HELPERS' UNION.

Lord Kinnaird presided last week over a meeting in connexion with the Factory Helpers' Union, an institution founded in 1886 for the benefit of factory girls. Miss Pollock (one of the district secretaries) spoke on the work done by the union. There were, she said, about 200,000 factory girls in London. The Union now had five clubs in London formed for the accommodation of factory girls, and there were nearly sixty clubs affiliated to the Union in all parts of England. The speaker went on to allude to the meetings and recreation provided at the clubs, such as musical drill, social meetings, the teaching of needlework, cooking-classes, temperance gatherings, and Bible-classes, in all of which the girls took great interest. Mr. A. Lafone spoke of the work in connexion with the Union at Bermondsey, and heartily eulogised the efforts put forth. It was a shame, he urged, that in a place like London such an institution as theirs should languish for support, and should be in debt, as it was, to the treasurer. The chairman explained the nature of the debt, which it appeared, amounted to £242. One or two friends, he said, had promised £40 if £200 was raised within a reasonable time, and as the committee had already received promises of £70, he hoped there would be no difficulty in getting it. Addresses were also given by Mrs. Cox and Mr. A. Garstin.

DR. BARNARDO'S HEALTH.

Dr. Barnardo writes:—"So many inquiries and kind expressions of sympathy have come to hand since the recent reference to my indisposition in The Christian, that I ask your kind permission to send a few words of reply to those of a larger circle whom I cannot reach. I am, thank God, better than I was a fortnight ago; but still far from well. Not only is all work a burden and weariness to me, but my medical advisers assure me that the more serious symptoms will return in an aggravated form unless I can get away immediately from work and responsibility, and get complete rest and quiet for a while. This I hope to do in about ten days' time.

"Meanwhile, to relieve my mind of anxiety as to my beloved work, a good friend, 'C,' offers to give at once £1000 to the general fund of the Homes if four others will each promise a similar gift before June 21, the date of the annual meeting. 'Beta' offers £50 if nine others will each give the same amount, and also a second gift of £25 if nine others will each give that sum. If these gifts were received, and the offers realised, I could go away at once with a quiet mind and a thankful heart. Responses should be marked as 'In response to C,' or 'Beta,' as the case may be."

[We are sure our many readers will unite in an earnest hope that our brother's health will be speedily restored, and we shall be glad to know that all anxiety as to finance is relieved.—Ed.]

JAFFA MEDICAL MISSION.

The hallowed work which a few devoted ladies are doing in the Holy Land finds admirable illustration in the new report of the Mission. Praise is rendered for help and blessing. It is stated that "the terrible epidemic of fever in the summer of 1893 left lasting effects upon many of our poor people, and the Medical Mission has been well attended all through, the total numbers amounting to 16,843. Miss Cresswell writes of the men's ward: 'We have had 367 men in the hospital this year, of whom the greater proportion were Moslems. These have heard the Gospel message, and we rest upon the assurance that God has given us, that 'his word shall not return unto Him void.'"

Miss Biddington writes:—"The wards for women and children are upstairs, and 289 have been admitted during the year, thus bringing our total number of in-patients up to 686, of different creeds and nationalities." The native evangelist, Abu Ibrahim, has been able to itinerate in about sixty different villages, and seventeen of these have been entirely new ground. To many places he has gone two or three times, and has always had opportunities of reading the Word of God, and speaking to the people, and as a rule they listen gladly.

Miss Newton writes from the hospital, Jaffa:—"Since this report was issued we have had the joy of seeing another young Moslem baptized by Rev. T. F. Wotten, C.M.S., and for this young convert we would earnestly ask the prayer of God's people that he may be kept steadfast in the faith, and grow in the knowledge of our Lord and Saviour Jesus Christ."

The hon. sec. of this Mission is Mr. C. E. Newton, Mickleover, Derby.

TWO CITY MISSIONS.

The Lady Mayoress distributed last week the prizes to the children of the Fox and Knot and Hatfield-street Schools and Mission, at the building in Charterhouse-street. The chair was occupied by Mr. J. Judd, J.P. The secretary, Mr. G. B. Poole, read extracts from the report, from which it appeared that there were 300 children in the schools, and twenty officers and teachers. The junior sewing class had made 400 garments, and the attendance had averaged forty to fifty weekly. The Band of Hope had a membership of 155. The chairman expressed satisfaction that that great work, inaugurated fifty-five years ago, had continued as it was in the old time. Addresses followed by Rev. J. Stephen Barrass, Mr. John Kirk, and others.

SOUTHSEA CONVENTION.—This conference on the spiritual life is fixed for next week, May 27 to 31. In his letter of invitation, Rev. F. Baldey, the convener, says:—"Among the cheering signs of the times are an ever-deepening and Spirit-wrought sense of need in the hearts of God's people—that hungering and thirsting after righteousness which claims the promised filling; a more confident persuasion of the possibilities of the spiritual life; and a more longing expectation of the coming of the Bridegroom." The meetings will be in St. Simon's Schoolroom, Clarendon-road, and the list of speakers includes many well-known expositors and workers.

SCOTTISH NOTES.

It is proposed to organise a society for the benefit of the sixty or seventy deaf-mutes in the city of Aberdeen.

Rev. Andrew Murray, from the Cape, is expected to be one of the speakers at the Bridge of Allan Convention in June.

A Ladies' Union in Dundee looks after the interests of the working girls of the city. Its work is both preventive and remedial.

Mr. Wm. Quarrier, of Glasgow, reports the receipt of £2000 from a friend, half the amount being for the Consumptive Hospitals and the other half for the Orphan Homes.

Mr. and Mrs. Cole, from the Congo Balolo Mission, have been addressing meetings in and around Glasgow, with much acceptance. They have much that is encouraging to tell of the progress of the Gospel on the Congo, and much also to excite the prayerful sympathy of God's people at home.

The General Assemblies will meet in Edinburgh on 23rd inst. At the Free Assembly, Rev. John Watson, of Sefton Park Presbytorian Church, Liverpool, is expected to speak in connection with the report on religion and morals; and Rev. John M'Neill, who has recently returned from India and Australia, will speak to the report on foreign missions.

A Missionary Conference was held for three days —May 11 to 12—in Finnieston Free Church, Glasgow, organised by the minister (Rev. D. M. McIntyre) and his workers. Meetings were held for prayer for missions, for hearing addresses from missionaries, and for receiving the missionary boxes of members of the congregation. Quite a number of missionaries took part, including Dr. Kerr (Morocco), Dr. Torrance (Palestine), Rev. Mr. McIver (China) and Mrs. McIver, Mr. Fanstone (Brazil), and others. Sermons were preached on Sunday by Rev. Professor Lindsay, D.D., Convener of the Foreign Missions Committee of the Free Church of Scotland, and by Rev. Mr. Small, of Poona. The attendance at the various services were very good, and a deep and genuine interest was manifested by the congregation and friends in the city.

Every summer large numbers of tourists pass through Oban, "The Charing Cross of the Highlands," and churches usually arrange for special pulpit supply during the season, when ministers will frequently have, in an average congregation, representatives from all the English-speaking countries in the world. This year Rev. D. D. Robertson, of the Argyle Square Free Church, has arranged with Rev. John McNeill to occupy his pulpit during July, and with Dr. R. M. Thornton, of Camden-road Presbyterian Church, London, for the month of August and part of September. The Argyle Square Free Church is a well-known centre of Evangelical life and work. It has a well-equipped Sabbath School, Open-air, and Mission Hall evangelistic services, at which the assistance of visitors is always welcomed. Last season Dr. John G. Paton, of the New Hebrides Mission, Dr. Grattan Guinness, Mr. Polhill-Turner, of C.I.M., Mr. Whytock, of the Congo Balolo Mission, Mr. James E. Mathieson, of London, and other well-known speakers, took part in the evangelistic work of the congregation. The midweek service on Wednesday evenings is a recognised rendezvous of Evangelicals, and it also is much helped by the strangers who frequently assist.

IRISH NOTES.

The staff of the Dublin University Mission to Chota Nagpore now consists of six graduates of the university, of whom two are fully qualified medical men.

Five members of the Cork Y.W.C.A. are preparing for foreign mission work, while Miss Chadwick, daughter of the Dean of Armagh, left last week for mission work in Uganda.

The ten districts into which Ireland is divided Methodistically have held their annual assemblies, and as the result it appears that for the year there has been a net gain of 239 in the membership of the denomination.

HOMES FOR AGED BLIND.—Will you permit us to say a word on behalf of our large family of eighty-two Christian blind men and women, of whom twenty-four are between 80 and 96 years of age? We are intensely anxious to close our financial year on the 27th inst. free of debt. This requires £50. We trust that the generous response so often and kindly given by the readers of The Christian will not fail us in this emergency. The long and severe winter has been exceptionally trying to our aged and suffering charge: it has taxed to the utmost our resources. Our fifteenth annual meeting will be held in our Jubilee Hall here on May 30.

Henry and Ann Bright.

77, *Hanley-road, Crouch Hill, N.*

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THE Y.M.C.A.

Rev. E. J. Kennedy preached on the 16th inst., at the Parish Church, Kingston-on-Thames, on behalf of the local branch.

A very earnest and aggressive spirit is being manifested by the Associations in several of the New York City Medical Colleges.

Rev. David Russell, of Pietermaritzburg, lately held a mission in connection with the Cape Town Association. It was a time of blessing to many, and will long be remembered with gratitude.

The Youths' Department of the Bristol Association, which is very vigorously worked, reports that the result of each month's endeavour has helped to spell the word "success," and to arouse hope and encouragement for the future.

The report of the Worcester Y.M.C.A., which was read at a conversazione recently held in the Association rooms, showed that the religious work of the Association had been well maintained, but there was room for more workers earnest for the welfare of young men.

A meeting of the Metropolitan Council was held last week at Exeter Hall, under the presidency of Sir George Williams. Among the matters considered by the council were the acquisition of new premises by the Clapham Junction Association, and a report concerning the west branch (Savile-row), which is being reorganised, and is likely shortly to take other premises in a central position in the West-end.

The Worcester Association reports that the religious work has been well maintained. The attendance at the Bible class had been large, the total number during the year being 1689. The common lodging houses in Dolday and other places are visited, and a large amount of evangelistic work done. The number of associates who joined during the past year was forty-one, and the total membership is now 212.

The revival inaugurated in Syracuse University by the Young Men's and Young Women's Christian Associations stirred the entire student body as it was never before stirred in spiritual things. The good accomplished was not only in the number of conversions, but also in the winning back to a more consistent and godly life of scores of nominal Christians, the driving out of rivalries and factions, and the elevation of the standard of Christian life.

THE Y.W.C.A.

At the monthly Conference of Secretaries and Workers at the Morley Halls on Thursday last Viscountess Portman presided and gave an address, and discussion followed on the best way of utilising the efforts of Y.W.C.A. members, especially in smaller branches.

A series of Bible-readings is being given by Mrs. Tottenham and Miss M. Pollock at Princess House, 106 and 108, Brompton-road, on Thursday afternoons at 3.15. Prayer is asked that the meetings may be in the power of the Holy Ghost, and may be times of preparation for the coming of the Lord.

At the second annual meeting of the Stoke Newington and Upper Clapton branch, held in the Wesleyan Schoolroom, Rev. F. T. Snow, of St. Peter's, Islington, presided, and addresses were given by Miss L. A. Barter and Dr. F. Montague Miller. The Spirit of God was present in convicting power, and several received definite blessing.

A swimming class in connection with the St. John's Wood Institute, 46, Wellington-road, is very popular. The Hampstead swimming baths have been secured exclusively for members of the Institute every Tuesday evening during the summer from 8 to 9 o'clock, and instruction is given weekly. The gymnastic, cookery, and other evening classes have been attended with encouraging success.

The third annual meeting of the Weybridge Y.W.C.A. was held on the 9th inst. The chair was taken by Captain A. B. Hawes. An address was given by Rev. J. Wilkinson. Miss Barter addressed the young women afterwards, earnestly pressing the necessity of living Christlike lives. This branch has greatly revived of late, God working by his Spirit and through the labours and care, spiritual and otherwise, of Mrs. Shaw, of Heatherdene, Weybridge.

There is deep cause for praise to our God for the steady and continuous progress of the work at Princess House, Brompton-road, since the departure of Miss Bethune and Miss Collins to Calcutta. There has been no break in the attendance at the different meetings. There has been a marked reaping time too, after the faithful sowing of the past. The committee express thankfulness to God for sending to them Miss Pacey immediately on the departure of Miss Bethune and Miss Collins, to fill the vacant post of lady superintendent, and carry on the work.

CHRISTIAN ENDEAVOUR.

The Burnt Ash C.E. Society has held its second annual meeting, Mr. W. J. Atkins presiding.

At the first anniversary of the Society connected with Doddridge, St. James' End, Northampton, upwards of 200 assembled.

In Spencer, Io., there is a deep spiritual sentiment among the Endeavourers, which is manifesting itself in aggressive work on behalf of the unsaved.

The Society at Parson's Hill Baptist Church, Woolwich, held the other day its fourth anniversary. Rev. J. Wilson presided, and Revs. W. F. Edgerton and J. T. Castle gave addresses. The Society now numbers 171.

Rev. W. J. Peck, M.D., says that Christian Endeavour is alive and prospering in the land of the Pharaohs. He was surprised and delighted upon reaching Cairo to discover what he calls a model society of Christian Endeavour.

Dr. Clark, president of the United Society, has started to attend a series of Christian Endeavour Conventions on or near the Pacific coast. His first stop was in Omaha, where he spent Sunday, May 5. Then he pushed on directly to Wieser, Id., to attend the Idaho State Convention. Later he intends visiting Oregon, British Columbia, Washington Territory, California, and Colorado.

The great National Convention of the British Endeavourers is approaching, and the sixty-four societies in the Birmingham district are resolved to leave no stone unturned to make the great gatherings successful. Rev. J. B. Morgan is to preach the Convention sermon on Whit-Sunday afternoon. Revs. E. R. Hassé and W. H. Towers will conduct the "consecration services." One of the new features to be introduced will be "pastors' testimonies." The Rev. G. R. Wedgwood, of Dublin, is to preside over the session, of which the late Dr. Dale had promised to be president. There are now over 2600 registered C.E. societies in Great Britain.

HARLEY HOUSE, BOW.

Dr. Harry Guinness says in an "occasional letter":—My mother's health has wonderfully stood the test of the bitter cold of a Derbyshire winter, and we thank God that she is bright and well. An article which she dictated appears in the current issue of *Regions Beyond*, and shows the lively interest which she still takes in the various movements affecting the dark Continent.

We are already bidding adieu to six of our students and deaconesses, who are leaving us for distant spheres of labour. Two are sailing for work in Peru, two for Brazil, and two for Congoland. All of these will be requiring financial help towards their passage and outfit. Miss Wise, who is engaged to be married to Mr. Robert Stark, goes to a very needy sphere—interior Peru—and, we believe, brings to her life-work exceptionally good qualifications. If, as someone says, "good health, a loving, Christ-filled heart, and an ordinary education" are a foreign missionary's leading requisites, she is well equipped. Mr. Antonio Marques, a Brazilian brother, who has been for three sessions in the college, returns in a few days (D.V.) to his own country, where an open door awaits him in one of the Christian churches of Rio de Janeiro. One of our Cliff brethren is also leaving for work amongst the sailors in the magnificent harbour of Rio de Janeiro.

We are glad that two new workers are leaving for the Congo. The s.s. *Pioneer* was being lengthened when Miss Lanceley left Bonginda, and the skilled help of Mr. Munro was highly appreciated in this connection. Miss Lanceley, who has suffered from an attack of beri-beri, a strange tropical malady of special interest to the medical profession, is very much better. She has made marked progress with the language, and is deeply encouraged by the evidence of widespread blessing. We have to reinforce the transport department by sending out a new helper to Matadi to replace Mr. Wooding, whose health has been much tried of late, and who ought to have a change.

In addition to the ordinary channels of expenditure connected with the four training homes in London and Derbyshire, we have been involved quite unexpectedly in the unwelcome task of relaying the entire Harley College system of drainage. The latter was discovered to be unsafe and inefficient, and the district-inspector compelled us to modernise the whole of these unseen but important arrangements. The improvement will be immense, and the work is being done so thoroughly as to make it improbable that it will ever need renewing while the College stands. The general fund of the Institute is sorely taxed just now. We are requiring £1300, apart altogether from Congo and passage and outfit necessities. The gifts of our friends have often cheered our hearts when the financial burden of this work was peculiarly pressing, and we are asking the Lord that such may be the case at this time.

MRS. HILTON'S
CRÈCHE, INFANT INFIRMARY, & ORPHAN HOME,
12, 14, & 16, Stepney Causeway, Commercial Rd., E.

Convalescent Home, The Limes, Feltham.

The Crèche is situated in a densely populated part of East London, and for 24 years has helped thousands of poor mothers, babies, and children.

Mrs. Hilton regrets to announce a serious decrease of income, and unless speedy help be given the number of children in the Home will have to be considerably reduced.

All communications should be addressed to Mrs. Hilton, Shore House, Shore-road, South Hackney.

The 24th Anniversary of the Crèche was celebrated February 24th.

LONDON CABMEN'S MISSION.

EST. 1871.] KING'S CROSS, W.C. [EST. 1871

Owing to the decease of many of our old supporters, we find it a difficult task to get new subscribers for this much-needed work amongst cabmen. Only those who have to do with these men know the difficulties in getting them under the sound of the Gospel. Yet hundreds have been brought to the Saviour. We implore Christian friends to help us, that the work may not flag. Particulars of the mission and its agencies may be had of the founder, JOHN DUPEE, 165, Hemingford Road, Barnsbury, N.

Donations may be sent to the Office of THE CHRISTIAN.

ORPHAN WORKING SCHOOL.

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Over 5000 children have been benefited.

The next election will take place on Wednesday, July 31st, 1895.

All applications must be in the hands of the Secretary on or before May 31st next.

The need of funds is most urgent to pay off loan to bankers, and to meet other liabilities.

Contributions sent now will entitle the subscribers to vote at the forthcoming election.

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IN THE TENT,
JUNE 3 to 8.

SPEAKERS:—

Rev. Andrew Murray (Cape),

Rev. A. E. Barnes Lawrence,	**Rev. E. W. Moore,**
„ C. A. Fox,	**„ C. G. Moore,**
„ Evan Hopkins,	**„ W. Darlow Sarjeant,**
„ J. J. Luce,	**„ S. A. Selwyn,**
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„ F. B. Meyer,	**Mr. Eugene Stock.**

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Admiral of the Fleet H.R.H. the Duke of Saxe-Coburg and Gotha, K.G.

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WELLINGTON ROAD HALL,
Stoke Newington, N.

NINTH ANNUAL HOLINESS CONVENTION
MAY 27th to JUNE 2nd inclusive.
REV. W. DARLOW SARJEANT WILL PRESIDE.

The following are expected, if the Lord will, to be present and take part in the Meetings:—

Rev. J. BRASH, Rev. E. DAVIDSON, Mr. HORACE GOVAN, M.A., Mr. W. J. GOVAN, Prof. RENDEL HARRIS, Mrs. RENDEL HARRIS, Rev. J. GREGORY MANTLE, Rev. F. PAYNTER, M.A., Rev. F. T. SNOW, M.A., Rev. R. TURNER SOLE, Rev. J. H. HOPKINS, Rev. E. W. WHALEY, M.A.

Services as follows:—Preliminary Prayer Meeting, Saturday, May 25, 8.0 p.m. Meeting for Prayer each day, 11.30 to 12.30 a.m. Bible Reading each afternoon, 3.0 p.m. Praise and Prayer Meeting each evening, 6.30 p.m. Addresses each evening, 7.45 p.m. On Sunday, 11.0, 3.0, 7.0 p.m. On Saturday, June 1, Prayer Meeting, 8.0 p.m.

CHILDREN'S SERVICE will be held on Saturday Afternoon, at 3 o'clock. Addresses by HENRY HANKINSON, Esq. (Children's Special Service Mission), and Sister ETHEL (Hinde-street).

F. MONTAGUE MILLER.

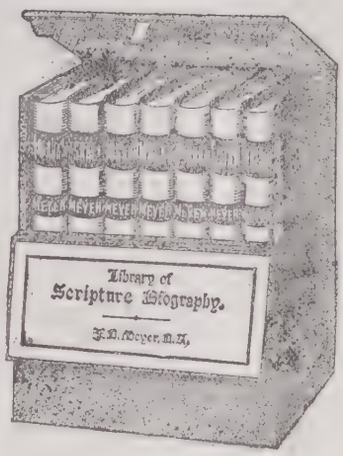
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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

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THE KING'S OWN MISSION, ST. JAMES'S HALL, ROYAL-ROAD, KENNINGTON, S.E.—Sun., Mr. D. T. Down, 7 p.m.; and 3.15, P.S.A.

"LEADERS OF THE REFORMATION."—Lectures on Wednesdays at 8 p.m., at St. Margaret's, Westminster; May 29, "Parker," by Canon Mason.

HIGHER SCIENCE.—Prebendary Reynold's lectures during May in the church of SS. Anne and Agnes, Gresham-street, E.C., at 1.15 p.m.:—May 29, "What is Death?"

THE CONFERENCE HALL, MILDMAY-PARK.—Sun., 3.30 and 7, Rev. R. Balgarnie.

TALBOT TABERNACLE, Notting-hill, W.—Sun., 11 a.m., Mr. C. Leite Rozas; and 7 p.m., Mr. B. Glasgow.

CHRIST CHURCH, WESTMINSTER BRIDGE-ROAD.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

REV. G. H. C. MACGREGOR, Sunday evening, Trinity Presbyterian Church, Kensington Park-road, at 7, on "The Deepening of Spiritual Life."

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate, N.W. Sun., at 7, Gipsy Smith; Willesden Hall, Willesden-lane, Sun., at 7, Mr. J. Bateman.

CONFERENCE HALL, Eccleston-street, S.W.—Sun., 3.30 and 7, Tuesdays and Thursdays, 8, Mr. J. J. Sims.

EDINBURGH CASTLE, Limehouse.—Sunday next, 11 a.m. and 7 p.m., Mr. J. S. Harrison; 3 p.m., P.S.A.

GREAT ASSEMBLY HALL, MILE END-ROAD, E.—Every night at 8, Sun. 11 a.m. and 6.30 p.m., Mr. George Nokes.

CLAPTON HALL, UPPER CLAPTON, N.E.—Mr. John G. M'Vicker, Sunday at 6.30, and Thursday at 7.30.

SPECIAL RELIGIOUS SERVICES IN THEATRES, ETC.—May 26, Agricultural Hall, Upper-street, Islington, at 3.30, Rev. Thomas Jones; at 7, Mr. Job Williams; Morley Hall, Hackney, at 7, Mr. William Coates; Evangelical Hall, Homerton (High-street), at 3, Mr. Charles Button; at 7, Mr. William Prentice; Grand Hall of Varieties, Clapham Junction, at 3, Mr. Flews; at 7, Mr. Robert Smith.

ST. GEORGE'S HALL, Langham-place.—During May, Suns., 11 a.m., Mr. Benjamin Glasgow; 7 p.m. Mr. T. B. Miller; Wed., 8 p.m., at Burlington Hall, Mr. McVicker.

CENTRAL Y.M.C.A., EXETER HALL.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men; meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

COMING CONFERENCES.

MILDMAY CONFERENCE.—June 25, 26, and 27: Col. Morton, The Conference Hall, Mildmay, N.

DEEPENING OF SPIRITUAL LIFE.—Dublin, May 20-24; Manchester, May 27-31; Wellington-road Hall, Stoke Newington, May 27 to June 2; Southsea, May 27-31; Guildford, June 3-7; Gloucester, June 10-14; Bridge of Allan, June 17-22; Leake, near Boston, June 17-21; Colwyn Bay, 17-21; Kingswood (Warwickshire), July 2-4; Keswick, July 22-27, Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 13-17.

PROPHETIC TRUTH AND INSPIRATION.—Clapham, June 18-20; Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

W.P.U. ANNIVERSARY CONFERENCE of Christian Workers among Roman Catholics, May 22, 23, and 24, Exeter Hall (Lower), deputations invited; convener, Mrs. W. R. Arbuthnot, Plawhatch, East Grinstead, Sussex.

THE NEW NORWEGIAN LIQUOR LAW is an extension of the system of muncipalising the liquor traffic. Some of the profits will in future be handed over to the Government.

CHRISTIAN CYCLISTS.—A few Christian young men have banded themselves together for the purpose of carrying the Gospel into the villages around Manchester by riding out on bicycles on Saturday afternoons, and holding open-air meetings. The first run of the season was on Saturday week, when a party of nine rode to Knutsford. About a hundred people gathered to listen to the Gospel message, and invitations were afterwards given to come again.

E. E. W.

COFFEE TAVERN ASSOCIATION.—The annual Conference of this Association was held in Scarborough on Monday. Mr. Joshua Rowntree, the new president, thanked the Conference for his cordial reception, and that they were confronted by the philanthropic side of the movement, and also its business aspect. So far from there being any incompatibility between the two, they were both absolutely necessary for its successful working. He ventured to think that amongst the many agencies which had been already resorted to, and found to be helpful and successful, this great movement was one of the most helpful. Useful papers followed on various practical temperance subjects.

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Paris and back, with hotels, carriage drives, etc., £3 13s. **Antwerp, Brussels**, and Battlefield of Waterloo, £5 5s. **Holland**, the Amsterdam Exhibition, etc., £5 15s. **Paris and Switzerland**, including Neuchatel, Lausanne, Lake Leman, Salève Mountain, Geneva, etc. £10. **Holland**, the Rhine and Belgium, £14 10s. **A week in Switzerland** for £7 7s. **Twelve days tours** to Norway £8 15s., and special tour, £10.

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[ADVERTISEMENT.]

TO METAMORPHOSE FAT PERSONS.

We were reading in the *Penny Illustrated Paper* how to reduce obesity, wherein it says in that very excellent publication: "The corpulent will be glad to learn how to lose two stone in about a month with benefit to health, strength, and muscle, by a comparatively new system. It is a singular fact that the patient, returning quickly to a healthy state, with increased activity of brain, digestive, and other organs, naturally requires more food than hitherto; yet, notwithstanding this, he absolutely loses in weight one to two pounds daily, as the weighing-machine will prove. The book, 'Corpulency, and the Cure,' (256 pages), containing the 'recipe' can be had gratis from Mr. F. C. Russell, Woburn House, Store-street, Bedford-square, London, W.C., by sending cost of postage, 4d." We had the curiosity to send to this specialist, and found to our surprise that he had discovered a simple herbal remedy, most pleasant to the taste, which entirely disposed of the necessity of starving oneself if he wished to be rid of all superfluous matter. An interesting point which goes to prove that the almost magical compound is beyond doubt harmless is that in prescribing it in a tentative way to lean persons, or rather to those who carry no superfluity of fat beyond that which is required as fuel for Nature's furnace, the medicine is absolutely inoperative, attacking only that unhealthy, disease-creating waste accumulation which is the burden of the fat creature's existence. In many cases where people take decoctions reputed to be new medical discoveries to cure some specific disease, they may recover by the action of the medicine, or Nature may have effected her own cure. In the case of corpulency, if a simple remedy undertakes to reduce a person, say 7 lb. in a week, all that one has to do is to get weighed, and thus prove it conclusively. So it is with Mr. Russell's compound, but he asks you to prove it in twenty-four hours only.

The following is an extract from *Leeds Times*, December 1 1894.

CURIOUS EXPERIMENTS IN CORPULENCY.

A Mr. Russell, author and specialist in obesity, has experimentally tried the effect of administering large doses, to moderate lean persons, of his well-known herbal discovery, which is so marvellously effectual in reducing superfluous fat, with the result that there is not the slightest alteration or diminution of weight recorded, thereby proving conclusively to our minds that it is only the unhealthy adipose waste tissue which is destroyed, for after dispensing a few fluid ounces of his remarkable vegetable compounds he succeeds in destroying the diseased fatty mass at the rate of from 2 lb. to even 12 lb. in seven days. There can be no ambiguity about it, for any person can test this for themselves by standing upon a weighing machine. He explains that all lean persons carry a certain amount of fat necessary for the natural production of heat in the body, but Nature has only stored up her requisite stock in the healthy system, which she most zealously guards, and thus declines to part with an ounce to the persuasions of Mr. Russell's vegetable tonic, however immoderate the dose may be, which testifies abundantly to the fact that it is only a chemical solvent of insalubrious adipose tissue. There is no doubt that the inventor of the composition must have possessed a profound vegetal knowledge in selecting this simple but peculiar combination.

Those who resort to the pernicious products of the mineral kingdom, or even the deleterious sections of the vegetable world, doubtless can decoct something powerful but injurious in its action; such, however, require no laudatory commendation; but Mr. Russell (we herewith append his address: Woburn House, 27, Store-street, Bedford-square, London, W.C., the author of "Corpulency, and the Cure," 256 pages, price 4d. stamps), makes no secret of the simplicity of his treatment, and avers that the decoction can be drunk as a refreshing summer drink, pleasant to the palate, yet having sufficient effect, although perfectly harmless, to remove generally 2 lb. or more in twenty-four hours. We think stout persons would do well to send for his book, which can be obtained through booksellers, or at the address given above.

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The Christian.

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Notes and Comments.

THE health of our dear friend Dr. Barnardo is, we are sorry to say, in a very delicate condition, rendering immediate change and prolonged rest essential to his recovery. We very earnestly hope that his many friends will give his institutions generous and immediate help, so that he may go without anxiety as to the sustentation of the large and loved family of rescued boys and girls.

Parcels of back numbers of THE CHRISTIAN can be obtained gratuitously, on application to our publishers, for careful and judicious distribution. At this season of the year, when evangelists, members of the Y.M. and Y.W.C.A.'s, and other Christian workers are entering upon their summer campaign in the towns and villages of our country, we feel sure that many will be glad to co-operate with us in making still wider our circle of readers.

The expenses connected with the Thanksgiving meetings on May 1 were necessarily heavy, although the Great Assembly Hall was generously placed at the disposal of the conveners by Mr. Charrington without any charge whatever. But in order to make the meetings widely known a considerable amount was expended for printing and postage. The collections at the meetings amounted to £15. A few friends have contributed £16, leaving a deficiency of £29, towards which we feel sure there are many who would like to contribute.

It is proposed to hold a meeting on Thursday, May 30, at Bloomsbury Chapel, representative of all the churches, to sympathise with the persecuted Armenians and to protest against the misrule of the Turkish Government. A deputation from the Anglo-Armenian Association will be present, accompanied by refugees who escaped the massacre of Ghellygazan. The chair will be taken at eight o'clock by Rev. A. Connell, of Regent-square Church.

With reference to the letter of Mr. A. B. Fisher in our last week's issue, asking for Bibles for Uganda, Rev. John Sharp, secretary of the British and Foreign Bible Society, writes :—

If there has been any break in the supply of Luganda Scriptures reaching the interior, it has never been due to the slightest hesitation or neglect on the part of the Bible Society, which has sent in just over two years, 51,800 books, 12,500 of them New Testaments, and the remainder Scripture portions. Luganda Bibles there are yet none. Swahili Bibles have been sent out as far as was practicable, but in Uganda we still wait for translations of the greater part of the Old Testament, as well as for corrections for our New Testament. Of course until *every* "man, woman, and child," can read, it would be premature to send out "Bibles" for them all.

The contradictions of men who are working for the same end are often very puzzling. Here we have the brewers and publicans using their utmost endeavours to wreck the Local Veto Bill, because it would be so injurious to the trade; but injury to the trade means that less drink would be used. Lord Salisbury, however, does not much believe in Local Veto, and earnestly hopes it will not pass, "because it would be certainly followed by a terrible outbreak of drunkenness throughout the land." He evidently thinks that more drink would be used. We rather believe the brewers and publicans; they know their trade.

Mr. J. H. Raper made a statement the other day which casts grave discredit upon the oft-repeated assertion that drunkenness has practically ceased from among the upper and well-to-do classes of this country. He said :—

In all his sixty-two years' experience he had never met with such appalling instances of drunkenness among men and women of the upper and middle classes as during the last three years. In that time there had passed through a Home in the West-end representatives of both Houses of Parliament, and ladies holding the highest social position.

A moment's reflection will verify the statement; for where do the broken-down men and women come from in our workhouses and asylums but from the upper grades of society? A friend pointed out to us within this last week a district in the North of England where several neighbouring estates had passed out of the possession of families entirely through the owners indulging in drink. The same sad tale is told everywhere. But then these temporal disasters are not to be compared with the moral disasters which they succeed and declare.

The shameful story of foul and secret corruption which fitly ended at the Old Bailey last Saturday in a sentence of imprisonment with hard labour, carries a lesson which we trust will be deeply pondered by the decadent youth of this generation. We are glad to find that lesson being powerfully enforced by some of the secular press. *The Daily Telegraph*, which has not hesitated to sneer in times past at the moral scruples of the British matron, speaks out, in its issue of Monday, in tones of wise and welcome protest against the pernicious doctrine that art, as such, has no necessary connection with the fundamental principles of morality. Says our contemporary :—

Art, as existing solely in and for itself, art as separated from life, art as independent of moral standards, art as a cloistered thing apart dwelling in a godless temple, which we can only enter by divesting ourselves of all that has hitherto guided and civilised and elevated us, all that up till now kept us clothed and in our right minds—these are the primal errors which have to be detected and disavowed and spurned, before our literary and artistic sanity can return. And if such a reaction towards simpler ideas be called Philistinism, then, let us all be Philistines, for fear of national contamination and decay.

These words, we repeat, are well and wisely spoken; and if they are heeded by all in danger of drifting apart from solid anchorage into the open sea of unprincipled licence, out of the seeming evil of the recent trial will come positive good. We quote again from *The Telegraph* :—

Young men at the Universities, clever sixth form boys at public schools, silly women who lend an ear to any chatter which is petulant and vivacious, novelists who have sought to imitate the style of paradox and unreality, poets who have lisped the language of nerveless and effeminate libertinage—these are the persons who should ponder with themselves the doctrines and the career of the man who has now to undergo the righteous sentence of the law.

All that has happened is but a fresh illustration of the saying, "The mills of God grind slowly, but they grind exceeding small"; and of that still more authoritative dictum, "God is not mocked....He that soweth to the flesh shall of the flesh reap corruption."

We have quoted almost in full from the *British Weekly* an article on "The Style of a Field Preacher." But surely the writer had in his mind the Gospel preacher under the roof of a building no less than under the blue of the heavens. Field preachers are for the most part what are, very unscripturally and misleadingly, called "laymen." This admirable sketch of a preacher, field or otherwise, might with excellent effect be written large upon the wall of every Theological College and Divinity Hall. For, truth to tell, they do not necessarily or invariably produce preachers or pastors of this Scriptural and normal type. And it would be well to keep before the students a true ideal.

When a man has spent several years in training for the ministry, it is natural that he should magnify his office. But is there not a danger lest he should come to regard the people as made for him rather than he for the people? and that his writing, and preaching, and general attitude should not always exemplify "the style of a field preacher," that is to say, of a Gospel preacher?

It has been said that Samuel founded the schools of the prophets. But it is nowhere so stated in the inspired Record. When God wanted a prophet in the dark days of Ahab and Jezebel, He trained and educated Elijah the Tishbite in the mountains of Gilead, as He afterwards called Elisha from the plough. A study of the very varied antecedents of the Judges, when "there was no king in Israel, but every man did that which was right in his own eyes"; of the seers and prophets during the Kingdom and the Captivity; of the Redeemer, concerning whom the teachers of Israel asked, "How knoweth this man letters, having never learned?" and of his Galilean disciples, whom they regarded as unlearned and ignorant men, is as full of instruction as of interest.

The East is the quarter of the world over which troubled clouds hang to-day. England has her little wars in India and her permanent anxiety in Egypt. France is at war with Madagascar, and is finding Madagascar fever her worst foe. The Sultan of Turkey is evading as far as he can the demand for reform in Armenia. Russia is pressing Japan in a way which may possibly throw China and Japan into an alliance to hold the East for the people who live there. Altogether things are strained enough to make thoughtful men anxious. Japan has certainly made Western influence more apparent in the East, if she has not called it into existence. Yet just where

Western nations have too often acted with strange recklessness they will now have to walk warily.

The character sketch in the *Review of Reviews* for this month is Li Hung Chang; it is from the pen of an American, John Russell Young, who has had long and intimate acquaintance with the great Chinaman whom General Grant regarded as the equal of Bismarck, Beaconsfield, and Gambetta. Some of this notable man's sayings and purposes are full of interest. The inability of the ordinary Chinaman to distinguish between the missionary and the soldier was his also. "He would insist upon associating the Gospel with the sword, and see in the devoted persons who stood on the highways and preached Christ, the men who had battered down the Taku forts and forced opium upon China. . . . The Viceroy's special grievance was opium. This was the curse of China. . . . It had been forced upon them so that out of its revenues England might govern India." . . . As for the Chinese growth of opium, his intention was to encourage it until the Indian supply was driven out. Then a decree from the Throne would destroy opium in China and turn every poppy field over to rice or wheat." We can easily understand the policy, although we cannot agree with it, and in this matter, as in the late war with Japan, the able Viceroy may be mistaken; things will probably take another course. What would the Opium Commission have done with such a witness?

The ordinary rule of the Turk over Christians is a thing but little understood; the ferocious outbursts such as the Bulgarian and Armenian atrocities are only the index to a daily oppression which must make life almost unendurable. Christians have to pay additional taxes, one of which is the "hospitality tax," which is thus described by Canon MacColl in his "England's Responsibility towards Armenia":—

Every Christian householder who is a subject of the Sultan is bound by law to provide three days' gratuitous hospitality to every Mohammedan official or traveller who may ask for it, from the Pasha to the beggar. The wretched Christian is thus hardly ever free from these unwelcome guests, who invariably choose the best rooms and food in the house, treating the householder and his family as their slaves. . . . The women of the family are usually included among the luxuries required by this rite of compulsory hospitality.

The reports of our consuls in Armenia leave no room for doubt on the subject.

A correspondent of *The Guardian* sends an interesting account of the Samaritan Passover, as he saw it observed on Mount Gerizim. Perhaps the most important portion is the following, which refers to what took place while the roasting of the lambs was proceeding:—

Another pause ensued of two hours or more, during a good part of which we held an animated, but desultory, theological discussion with the high priest in his tent. The Samaritans apparently do look for a Messiah, but they only look on him as one who shall restore the law of Moses in its full integrity, and to the question, "When do you expect Him?" the high priest made the somewhat curious reply, "When all the world are unbelievers." They regard the Passover almost entirely as a memorial rite, and have at best very dim and hazy notions of any atoning efficacy in the blood-shedding. At the time of the sacrifice some of the tents were certainly marked with the blood, but I did not observe that this was done with all, or carefully on either side and above the tent door: they justify the taking off the shoulder by saying that no bone is broken—it is but removed. Whilst we were arguing, others were gathered round the open pit chanting and gradually burning hair and entrails and the priest's portion.

There is something deeply pathetic in men who live in the land where the Saviour lived and died and rose again still looking for his appearing.

Rev. James Chalmers, of New Guinea, brought out a point at the Peace Society meeting which cannot fail to strike all who observe the effect of the Gospel upon new minds; only when a formal Christianity has begun to rule, can men make light of one of the plainest precepts of the Gospel—to live in peace.

Mr. Chalmers drew a striking contrast between the effect of the preaching of the Gospel on savage and on civilised nations. In this country, for example, there were something like 60,000 preachers of the Gospel, yet millions were spent in the maintenance of the army and navy; whereas among savage peoples, where there were only a few widely-separated preachers, the tendency of the teaching was to stop war, even among cannibal tribes. In confirmation of the truth of the contrast he had drawn he cited cases that had occurred among his beloved New Guineans. His story of the eagerness with which some native Christians who, when the Franco-Prussian war began, urged him to send their new teacher to France that he might "tell the people there how wicked it was to fight" instead of staying with them, made a great impression upon the meeting, and was received with every sign of appreciation.

Our modern refinements of the Gospel ought more properly to be called adaptations to our imperfections and sins.

The Gospel distinguishes between the true riches and deceitful mammon, and sets up a standard of value which commends itself to reason as well as expresses spiritual reality. This truth is forcibly brought out in an article on "The Social Problem" in the May issue of *The Homiletic Review*. We extract some sentences:—

People pay up to the level of their appreciation; hence what is popular commands most money. But how about that which transcends their appreciation? To them it is worthless. What is highest in intellect is for the few whose estimate is superior to economic values...Has not the time come to turn back to the ideals, to give economics their proper place, and for that reason make them subordinate to the intellectual, the moral, and the spiritual interests which give them their true value? Men are groaning because made so exclusively beasts of burden, weighed down with crushing loads of material things.

If this need is suggested by social reasoning, it is assuredly demanded by Christian sense and solicitude. What are meat and raiment in comparison with life? The Sermon on the Mount provides the desiderated ideals, and these rebuke the grovelling trend which political economy and social ethics are tardily recognising as an enslaving evil.

The enthusiasm, not to say fanaticism, of Christians is frequently animadverted upon in condemnatory terms; they accept the reproach as an honour. Enthusiasm is not all with them, however, as anyone can see who takes a look into the City of London, where men make money, or into schools of art, where students follow their bent. Mr. Burmester, the famous violinist, makes a remarkable confession to an interviewer from the *Westminster Gazette*:—

He held up the worn, scarred forefinger of his left hand, and pointed to certain curious seams still visible in the skin. "I worked in those days," he explained, "to such an extent that I penetrated nearly to the nerves, so that they told me there was nothing for it, if I was to save the finger, but to have the nerves extracted. For that purpose the incisions were made—when I learnt for the first time that after the operation I should have no further feeling in the forefinger. That decided me. The operation was abandoned, and I recovered ultimately without the surgeon's assistance. At other times I worked for weeks with my left hand in a padded glove, when the condition of my fingers was such as to render practice impossible in any other way."

The difference lies in the object and in the motive. So Paul speaks of the self-control of the ancient athletes. "They do it to win a corruptible crown, but we an incorruptible."

Dr. Forsyth says in his thoughtful sketch of Dr. Dale, that Dr. Dale once remarked to him, "Christ has taken the responsibility of my sins." Dr. Forsyth adds, "It was a bold word, and a vital for him, and it contains much more than a chapter of a book." Dr. Dale's declaration is very nearly the language of Scripture, and is adopted by faith in the case of every soul who submits to Christ. The very rest into which faith enters is that which comes through accepting the assurance that "the Lord hath laid on Him the iniquity of us all," that "He was wounded for our transgressions," and that "the chastisement of our peace was upon Him." Truly it is a bold word and a vital, but it is the universal language of faith. Sinners need to be pressed into this hiding-place, this "Rock of ages" cleft for them.

Not before time, a note of warning and rebuke is given in a contemporary with regard to the way in which some writers use "the name of the Almighty in sentences which have partly to depend on this sad trick to add force to their already coarse nature." Titles are given to novels which are frequently phrases taken from Scripture, some of them with the most tender associations. Consequently we frequently hear young people who indulge in novel reading permeate their conversation with most flippant uses of sacred terms. The practice is most reprehensible alike in book and speech.

We are sometimes very much impressed with the wisdom of the sayings of shrewd observers of life, and think, if we could only remember and act upon them, that they would save us from serious mistakes. Then the thought recurs to us, "What has the Bible to say on these things? Is it dumb? Or does it speak of them under other forms and in a different way?" For example, in the *Journal of Education* some of the late Professor Jowett's sayings are given, one of which was, "Never listen to a man when he abuses his relations. He will make it up with them, and then he will hate you for knowing that he abused them." Very likely; the observation of human nature is keen. But how does Scripture deal with it? Many a proverb of Solomon bears upon tale-bearing: "Speak evil of no man" comes very near to "hear evil of no man." But, above all, the spirit of the Gospel, which is that of love to man as well as to God, teaches charity towards all. No specific instruction is given in the Gospel on many points, because its spirit touches all.

Charles Austin said that if he had the conviction of immortality he could believe all the rest of the Bible. One thing carries another. We have never been able to see wherein lay the difficulty of miracles, provided a man did believe in the power of God. After creation all other things appear easy enough, no matter what theory of creation be held. If God created all things by the word of his power, any rearrangement of their order, or alteration of their condition, cannot be beyond Him.

About five-and-thirty years ago the idea of "individual responsibility" bid fair to supplant the *régime* of committees, and boards, and councils. But human nature does not originate in committees; it also exists in the individual; and while boards are hard to penetrate and heavy to move, individual directors have a tendency to become dictators.

THE UNVEILING.—21.

"MY TWO WITNESSES."—I.

"Ye are my witnesses," said Jehovah to Israel. "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth," said the risen Jesus to his disciples. "Thou must prophesy again before many peoples, and nations, and tongues, and kings," said the Strong Angel, the glorified Son of God, when He spake in vision to his servant John, after he had eaten and filled his inward being with Arnion's biblaridion—the Little Lamb's little book. "I will endow my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth," said the same Jesus in the succeeding vision. Jehovah's witnesses, under the former Covenant, were his people Israel; the witnesses of Jehovah-Jesus, now risen and glorified, are his called and chosen and faithful servants, who serve Him and see his face.

Ezekiel in his vision (xl.) measured a material temple; John in this vision is called to measure the spiritual temple; for "even before Jerusalem was destroyed, even while the material temple was still standing, the name of the temple of God had been transferred from the building on Mount Zion to the living community of believing men. (See Eph. ii. 19-21, 1 Cor. iii. 17). Now to measure this temple is to mark out its extent; to ascertain how much *is* temple; what are the dimensions, what the limits, of that which is really holy" (*Dean Vaughan*).

Just as the literal Jerusalem was to be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (Luke xxi. 24), so the court that is without the temple is given to the Gentiles, and they shall trample on the holy city forty-two months. Therefore the outer court is to be cast out of the measuring, to be taken no account of, somewhat as in the previous chapter the utterances of the seven thunders were to be left unrecorded.

The distinction between the temple and the court outside is like the difference between Israel and the great mixed multitude; between the circumcision and the concision; between the Church which is his body, the fulness of Him that filleth all in all, and those who have the form of godliness but deny the power thereof; between those to whom it is given not only to believe on Him but also to suffer for his sake, and those whose god is their belly, whose glory is in their shame, who mind earthly things.

"When we translate the temple into its Christian sense; when we understand by Jerusalem the city of the living God, and by the Jewish people the Israel of God; we must also regard the Gentiles here spoken of, not in the first meaning of the term, as nations that belong not to the natural Israel, but rather to those who are not of the true seed of Abraham, not men of faith, not Christians indeed; and we shall see in the prediction here given the announcement of a desecration of that body which ought to be, and by profession is, all holy, by the admixture of many who belong not in heart and life to it" (*Dean Vaughan*).

In a word, the vision means that his saints who have made a covenant with Him by sacrifice, who, as confessed sinners, have found peace by the blood of the cross, and who worship the Father in spirit and in truth, are known of Him, while to those without He says: "I know you not whence ye are: depart from Me all ye that work iniquity."

The Gentiles tread down the holy city forty-two months; the witnesses prophesy 1260 days. The two periods are the same, but the form in which they are stated differs. The people of God are of the day, they live by the day, they pray by the day, "Give us this day our daily bread," to them sufficient to the day is the evil thereof. But the times, during which the Gentiles are thus permitted to trample the holy city, are $7 \times 6 = 42$ months.

Seven is the number of perfection in the first creation; eight is the number of perfection in the new creation, the resurrection number, the first day of the new week, the day when Jesus rose from the dead. Contrast with this the 7 times 6, a futile, incomplete, interrupted number, leading only to disaster and retribution.

As 7 is God's number of completeness in the first creation, and as 8 is his resurrection number in the new creation, beyond the 7 of the old, so 6 is man's number, short of seven, imperfect, incomplete, a working week without a Sabbath, labour without rest. Forty-two, 7 times 6, is the fulness of labour, of unrest, of incompleteness; it was the number of stations during the thirty and eight years of wandering, when their carcases fell in the wilderness. Just as $3\frac{1}{2}$, the half of seven, is a broken number, so this 42 shows that the trampling down of the holy city is not permitted to be continued to the bitter end. "For the elect's sake those days shall be shortened."

Without questioning the chronological value of the 42 months, the 1260 days, or the time, times and a half, in years or days, these terms, which all relate to the same period, are certainly symbolic expressions denoting the interval of sackcloth testimony between the resurrection and the return of their Lord. The witnesses show the Lord's death till He come.

'Tis all their business here below
To cry, Behold the Lamb.

The witnesses were two—the smallest number compatible with a valid testimony. There is an evident allusion also to the union and mutual helpfulness expressed by the number two:—

Two are better than one, because they have a good reward for their labour; for if they fall the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up. Again, if two lie together then they have warmth; but how can one be warm alone? And if one prevail against him that is alone, two shall withstand him (Eccl. iv. 9-12, R.V.).

Moses and Aaron, Gideon and Phurah, Jonathan and his armour-bearer, the seventy whom the Lord sent out two and two into every place whither He Himself would come, Paul and his companion Barnabas, or Silas or Timothy or Luke, are all illustrations of this wise and gracious rule. Much might be said of this in relation to missionary enterprise.

The condition of their endowment is that they be clothed in sackcloth, the symbol of humiliation, of separation, of isolation. This has always characterised the faithful witnesses of Christ. They are not of the world even as He is not of the world. They bear his reproach. They are a spectacle unto the world and to angels and to men, the offscouring of all things for Christ's sake. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in their mortal flesh." Their home is not on earth but in heaven. The sackcloth here is changed for the white robe there, whether they lie under the altar or stand before the throne. And the fine linen, clean and white, is the righteousness of the saints.

"Our preachers must be men of culture," say the churches. "I will give unto my two witnesses, and they shall prophesy, clothed in sackcloth," is the Divine reply: and "he that hath ears to hear, let him hear what the Spirit saith unto the churches." The Lord says to all his people, "Ye are my witnesses." The two witnesses seen by John are identical with the two anointed ones seen by Zechariah (iv.). For, in evident reference to the vision of the former seer, the Revealer says to John, "These are the two olive-trees, and the two candlesticks standing before the God of the earth." Who, then, were these two olive-trees—sons of oil—anointed ones—standing by the Lord of the whole earth? (Zech. iv.) "To wit, Zerubbabel and Joshua, *the anointed ruler* and *the anointed priest*, the servants and ministers of the Lord of the whole earth," "channels of grace and concentrations of light." First, these representative men were surely types of God's Anointed King and Priest, our Lord Jesus Christ. But He has made *us* kings and priests unto his God and Father, and we his people are his witnesses. If they will be witnesses, they shall have power—Holy Spirit power; and they shall prophesy clothed in sackcloth.

"The cloth" has become a passport into the world's "society." But this is not the cloth of Christ's prescribing. *Sackcloth* is for *his* witnesses, and just so far as they are faithful to prophesy in sackcloth, God is faithful to give them power. Such as have truly eaten and digested the little book, who have gone forth unto Him without the camp, bearing his reproach, they are endowed with the power of the Holy Ghost. For the cloth which is the token of the true apostolical succession is sackcloth; and the men, dust-stained and travel-weary, who go into Heathendom, whether British or foreign, and witness until the men of the earth exclaim, "These that have turned the world upside down are come hither also," are the lineal descendants of Paul and Silas, of Zerubbabel and Joshua. Yea, all the remnant of the Church's seed, who keep the commandments of God and have the testimony of Jesus—so that the carnal professors within the God-forsaken camp and city (Exod. xxxiii. 7; Mic. iii. 10-12) complain, "Ye mean to bring this Man's blood upon us,"—are olive-trees and candlesticks; God's kings and priests; the witnesses of Christ.

If any one desires to hurt them he must be killed by the fire which proceeds out of their mouth. The fire is the word of the Lord which constitutes their testimony, for "is not my word like as a fire?" (Jer. v. 14; xx. 9; xxiii. 29).

But the effect of the fiery word is twofold. It may kill them as enemies by converting them into friends, or it may bring judgment upon them. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life" (2 Cor. ii. 15, 16). Thus, and in no other way, must he who desires to hurt them be killed. Christ's witnesses must use no carnal weapon, no word of mere human wisdom, no bitterness of speech. When our adorable Lord said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" the fire of God's own word proceeded out of his mouth. When our beloved brother Paul said, "God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" the fire was not that of God's Spirit, but of his own spirit, and he immediately retracted the bitter words. M.

Missionary Questions.

It is always distressing to read of our older Missionary Societies contemplating a policy of retrenchment. "There is yet much land to be possessed," and the time has not come for relaxing in any degree our efforts for the evangelising of the world. Never were there so many open doors as now; exceptional opportunities for service present themselves on every hand; a policy of retrenchment at such a time seems like disloyalty to our Lord and disobedience to his command.

Yet the Societies cannot spend more than they receive. Debt in connection with the work of God is a great hindrance, and prevents many having fellowship with the work of Societies in which a big deficit is an annual experience. A larger income from the Churches is the remedy. Can anything be done to secure that?

It cannot be pretended that the present contributions from the Churches represent all that the members are able to do. The large amounts they give in some cases to their own ministers; the expensively-furnished buildings in which they worship; the luxury in which many of them live; all indicate that it is not lack of means that explains the present difficulty. Either there is a lack of missionary enthusiasm, or there is a diminished confidence in the work of the Societies and missionaries. Perhaps both these reasons exist, and both must be dealt with if a remedy is to be found.

The first difficulty is very largely in the hands of our pastors. An increase of missionary zeal in them would soon affect their Churches. Do all the pastors give to this work of evangelising the heathen the important place it ought to occupy? Do they sufficiently recognise that the one work of the Holy Ghost is to bear witness for Christ to the uttermost parts of the earth, and that spiritual revival in their Churches requires that they be in line with Him? Let the pastors deal with this work as though they meant it, and as though they had no dread that larger gifts to missionary work meant a diminished income for themselves, and they will find many in their Churches ready to respond.

But other questions are very closely related to this. It is possible that before pastors and Churches do more for the Societies, the exact relationship of the Societies to the Churches on the one hand, and to the missionaries on the other, needs to be defined. Are the missionaries the agents or servants (?) of the Societies, or are they the messengers of the churches? Is there a sufficiently close connection between the Churches at home and their brethren abroad, for whom they are asked to pray and give? Do not Societies sometimes act as a barrier to separate, rather than as a link to unite? A great step in advance would be taken if the Societies not not only allowed but *encouraged* Churches to support missionaries of their own, with whom they might be in direct communication. By this method the zeal of the members would be intensified in hearing of their missionary's success, and their true sympathy deepened by hearing of his difficulties and sorrows. This is the result that has followed in Churches where the method has been adopted. If the pastors are encouraged to lead in this matter, they will find their people ready to follow.

Is it not necessary also to raise the question of the relationship of the committees to the missionaries in the field? In one of our oldest Societies it is affirmed in one of their rules that "pastors of Churches making an annual contribution" are members of the Society, and when in London, are entitled to "attend and vote at the meetings of the committee." But no such statement is made concerning missionaries; and brethren who are at home on furlough are not mentioned as eligible to attend and take part at committee meetings. Possibly this is an oversight; but it ought to be corrected. The presence of missionaries to give their information to the committee would greatly strengthen the confidence of the Churches in the committee's decisions.

Is there any foundation for the impression which prevails to a considerable extent that the committees at home do not give sufficient liberty of action to brethren in the field? Is it true, as some have affirmed, that missionaries meet for conference and prayer in India or China, decide upon certain modes of procedure in connection with their work, but are powerless to act until their proposals have been sent to the Home Committee, and considered by them? Is it also a fact that not infrequently the Home Committee rejects the proposals of the missionaries, and dictates an entirely different course? These things are affirmed by some, and believed by many, and possibly may be defended as wise by many more. Are they true?

If so, we venture to suggest the need of a change. No doubt our brethren in the mission field may err, but a committee sitting in London and deciding matters concerning these distant countries is not more likely to be infallible. What can even the wisest and most experienced committee-man know as to what is best for countries so far away? The Churches generally would trust the decisions of the men doing the work rather than those of brethren at home, however wise and experienced.

We plead for an increase of confidence right through our missionary work. No men ever realise their highest possibilities until they are trusted. Why should not the committees begin by committing much more responsibility into the hands of the missionaries? It is not extreme to suggest that in each important field of work the missionaries should be empowered to manage their own affairs, to take immediate steps in cases of special emergency, to decide upon and adopt their own methods, and to be free from the dread of unfavourable criticism by the committee at home?

We would not introduce so many questions if we were not convinced that an attempt to overcome present difficulties, while ignoring these questions, must fail. The contributions of many church members are diverted from their own societies to others whose work commands their greater sympathy. Our appeal is to pastors first of all, upon whom we depend for the awakening of a deeper interest in the missionaries direct; and to committees and directors next, who may do much to establish this closer bond between members of Churches at home and their brethren abroad.

"CHURCHES TO THE FRONT!"

What incalculable blessing would result if Churches responded to the call! Give the Churches a chance. They are not uninterested or unsympathetic. Let them know that the work primarily is theirs, and that the committees are their executive. It is they who must "hold the ropes"; and they will be found ready to "expect great things from God, and to attempt great things for God."

"BY PRAYER."

To-day I visited a remote Monmouthshire village too poor to build a church or support a pastor. For a long time a few poor, but faithful, Christians met for Bible reading, praise, and prayer, in cottage meetings and in the open-air. Twelve months ago they felt the urgent need of a small mission hall, but it was doubtful if two pounds could be raised in the village, so poor were they. All felt that if the hall was ever built it would have to be done "by prayer." So day by day a faithful few met to lay the matter before the Lord. They made up their minds to ask no one for a penny; neither would they go into debt.

The first gift was a £10 note from a lady who testified that the Lord had told her to bring it; the second was a shilling from a poor saint. Nor did the gifts cease till enough and to spare had been received. Every day there is an early morning prayer-meeting, and much good is being done in a quiet loving way. One poor old woman asked to be allowed to scrub the room weekly to show her love for Jesus; another offered to supply the oil for the lamp which lights the room.

My friend, Maurice Machen, who is looked up to as pastor, tells me there are many other neglected villages where a mission-room would be highly prized. They are asking of God to allow them to build two or three such rooms in which they may tell the old, old story of Jesus and his love. Will your readers pray for these humble, but exceedingly happy, workers for the King?

Pontypool. James B. Wookey.

WHIT-SUNDAY.

We have often praised Thee, Father,
For a Saviour who was given
To redeem thy wayward children,
Vanquish sin, and open heaven,
For the Son of God Incarnate,
Bearing all his people's woes,
For his death their sins atoning,
For the power in which He rose.

But to-day thy children praise Thee
For a further gift of love,
For the Spirit now outpourèd
By the thronèd Lord above—
For the Pentecostal blessing
To thy waiting Church come down,
For the Father's promise given
His redeeming work to crown.

Praise to Thee, Thou Blessed Spirit,
Who didst guide the saints of old,
For one fuller, wider blessing,
Every child may now behold;
Thou our Guide amid earth's dimness.
Day by day the path to show
To each simple, trusting pilgrim
Through the hindrances below.

Praise to Thee for thy great cleansing
In the blood of Christ applied,
For thy power to keep us spotless
In the Saviour crucified;
Take these hearts we now present Thee,
Cleanse from every sinful stain,
Burn up all the dross, the baseness,
That within us may remain.

Praise to Thee for thine indwelling
In each full-surrendered heart,
For thy promise ne'er to leave us,
Never, never, to depart;
For thy power each child to render
To the Master's service true,
And inspire, through thy grand Presence,
All his blessèd will to do.

Praise to Thee for strength Almighty
In our weakness perfect made,
Power to live, to serve, to labour,
In each trusting soul displayed;
Praise to Thee for souls ingathered
By thine all-converting might,
Praise for fields to harvest whitening,
And for ever widening light.

And as we this day adore Thee
For thy coming to our race,
So we pray Thee for the millions
Strangers still to heavenly grace;
Quicken Thou the Church to witness
In all-conquering power for Thee,
Till her Lord shall come in triumph,
And the earth his glory see.

J. R. Macpherson.

"The Style of a Field Preacher."

[From *The British Weekly*.]

Mr. Gladstone, in his fine essay on Macaulay, severely rebuked the historian for complaining that parts of St. Augustine were written in the style of a field preacher.... What is "the style of a field preacher"? There must, to begin with, be something to send a preacher to the fields. The Christianity that steps outside the sanctuary doors and, mindful of certain injunctions, goes into the highways and hedges, must have a gospel that can be carried to the lost. It must be urgent and it must be plain. It must be urgent if men are to speak and hear it under the open sky, if it is to draw them, as they were drawn by Whitefield, from the roaring, boisterous fairs, from the races and the traffic and the gambling, to listen till they shed tears. When we look at the history of open-air preaching, we shall perhaps find that only the constant pressure of certain convictions have made it long possible.

The field preacher believes, with an earnestness which seems to have quite died out of the world, the terrible warnings which Christ and his apostles addressed to the impenitent. He believes that the divine wrath rests upon those who are outside of Christ. To him the Redeemer of the world is not merely or even mainly a philanthropist and apologist. The field preacher sees the life of Christ and the destiny of man in the light of Gethsemane and Calvary. He believes that the time is short, and that nothing but the Word of the Cross can overcome the world. He knows that if there is any Christ but the Christ of fancy and dream it is the Christ who spoke of a day of judgment when it would be more tolerable for Sodom than for those who heard and refused Him, of a furnace of fire into which the angels of the Son of Man would cast them that do iniquity, of the divine anger and of the eternal death which is the doom of the impenitent. With a yearning that never abates, he declares the need of sinners and the love of Christ. He preaches with conquering tenderness that God willeth not the death of a sinner, and in rebuke, appeal, expostulation, he seeks for an immediate surrender to Christ as one who knows that it may be the last opportunity alike for preacher and for hearer, and who is well-nigh crushed by the consciousness of what may be the issues of the moment.

Further, the field preacher offers not merely a present deliverance from peril, but a present communication of peace and hope and joy in Christ Jesus. If he speaks in demonstration of the Spirit and with power, he himself must have a rich experience of the Divine love and mercy. It is said of the ministry of George Whitefield that it was pre-eminent for tenderness, that the consciousness of the love of Christ was so present to his soul that it would sometimes almost overwhelm him in the streets. So the field preacher looks around upon his hearers as one poor, yet making many rich, as having nothing, and yet possessing all things. He sees them as they stand around, wearied and worn with sorrow, anxious, careful, defeated, deep in the sad task of paying for past iniquities, and he knows that the Divine heart goes out to them with his own.

The field preacher has to deal with the moment. He knows that his poor hearers cannot afford to wait for the destruction of one political party or the other for the removal of the mighty obstacles in the path of progress, and he knows besides that the life is more than meat and the body than raiment. Though he may never have formulated it, there is given to him the knowledge that a far greater value is to be attached to existence itself than to the particular modes of existence, and that happiness is best found when men are content to live the life which God has given them because it is his gift. The field preacher knows that for his hearers there may be a present pardon and release from all the guilt of the past, and he knows that with that release there comes to those who are ready to receive it an enrichment of the whole nature. He knows that even while he is speaking the secret and silent springs of thought and feeling in those who listen to him may be suddenly touched and hallowed.

To him the supreme moment is that moment when the old life ceases and the new life is born. That moment comes when the spirit not only longs and fears, but wills. Then the power of God may penetrate to the inmost depths of the soul. A mysterious energy may make itself felt through the entire nature. The day dawns, and the day-star rises, and though the light is at first feeble, uncertain, and struggling, the shining of its first ray makes all the difference, and the gloom begins to retreat, although it may be but slowly. Christ takes possession of the heart to dwell there. The desolate soul finds in Him sympathy and strength, and it finds much more. The relationship between Christ and those who believe in Him is closer and more intimate than any relation of sympathy. He becomes the Guest, and Inmate, and Ruler, and Host of the heart.

We will not say that this Gospel is very largely preached in these days. There is large promise of attaining far-off and difficult goals. Hope is held out for the new generation. The ultimate triumph of an undefined Christian ideal is prophesied. The day of universal suffrage, the day of the prohibition of the drink traffic, the day of socialism, are anticipated more or less hopefully and wistfully.

Now is the day of salvation.

In the enduring literature of religion the shadows are deep—deep as they are in the New Testament, which is at once the sternest and the tenderest book in the world. But a present and deathless hope accompanies this profound yearning and awe, the hope of those who have seen the promises of God fulfilled in the history of Christian souls. It is true that those who hold the faith of a field preacher cannot very long disguise their religion. Their faith cannot be hid. They must ever be ready to give a reason for the hope that is in them with meekness and fear.

ICELAND.—In twelve months' time it will be 900 years since this island was evangelised by Scandinavian missionaries. In 1530 the Reformed faith was introduced, and to-day the population of 75,000 are Protestants. The Pope had the satisfaction, last Easter, of sending two Roman Catholic missionaries from Copenhagen to say mass, a service that has not been performed in the island for 365 years. The only Roman Catholic family in the island is that of the French Consular agent, who resides at Reikjavik.—*L'Eglise Chrétienne.*

THE ANCHORAGE MISSION reports much encouragement from the good conduct and changed lives of those who have gone forth from the Home. The young women are, for the most part, received at a critical time in their life, and for this reason the responsibility of those who have charge of the Mission House is the greater. It must not, however, be supposed that because their spiritual welfare is the first concern, their temporal necessities are lightly considered. Very great pains are taken to secure the best training for the young woman's future life—to enable her to maintain her child, and to secure, whenever possible, its legitimate maintenance from its father. Copies of this report may be had from the office, 32, Charing-cross, S.W.

WHAT IS LIFE?

Prebendary Reynolds, in his weekly scientific lecture on Wednesday, in the Church of SS. Anne and Agnes, Gresham-street, E.C., said:—Life is manifested by a peculiar action, a power working in matter, causing movements which excite growth and sensation; further rising, as to man, into thought, emotion, the sense of responsibility, and of spiritual joys. It appears in a structureless, semi-fluid matter, bioplasm; and every animal and plant is a sum of vital unities, the characteristics of general life, and the specific characters of its own life as it advances to maturity. We cannot detect any difference marking off higher from lower life, nor in the embryonic bioplasm separating it from that of the adult creature. Life is a scene of conflict, but the victory more than compensates for the battle. In low grades of existence, pain, having no fret of anticipation with it, turns in every case to some present or future advantage; even death ministers to more and further. Nature is not to be painted in shadow, but should be thought and spoken of as a grand parable.

Our threefold state of life—body, soul, spirit—was from the beginning (Job. xxxiii. 4; Ps. cxxxix. 13-16). Incidentally physical science even proves our Divine origin, for as every phenomenon of the inorganic world is the product of adequate causes traced to the Eternal Power, so, and more especially, is life. The life-point secretes a substance and forms a cell as medium of intercourse with the surroundings. The cell is at once separating and connecting. The nucleus and the cell begin the vital functions and differentiations of our life. The life-point and the bioplasms are the same for all organisms. The oak, the lowest animal, and man (the highest animal) seem identical in the germ and primal substance. We have in this a disproof of atheistic evolution, for, as Dr. Stirling has stated, "If all life is identified in protoplasms, so also you must differentiate all life in protoplasms." There is certainly a difference, not as yet detected, for we are unable to examine the living substance. It dies before we can begin. "The life flashes, as it were, into inanimate particles, and they live"; but the difference between one flash and another is that between mind and no mind, between a responsible soul and no soul.

Body precedes soul. God makes the body; He is the impelling Cause: and the soul is that for which the body is made. We are not best at once, but, as General Lambert said: "The best man is man at the best"; and we add, "The best world is the world the best." Thitherward we are tending. Not we nor Nature will pass away as the baseless fabric of a vision. Men of science are not foolish dreamers when they tell us that nothing perishes. We do not think that the Almighty plays at making and unmaking, destroys as fast as He makes. All grades of being, all orders of existence, are attained; and the wonderful chords of life are being attuned here for a wonderful harmony somewhere.

DR. NEWMAN HALL.

Dr. Newman Hall entered his eightieth year on Wednesday last week, May 22. On the preceding Sunday he preached three times, and held a mission service at Tredegar. Next day he travelled from Wales, and spoke at Christ Church, Westminster-bridge-road, at a large meeting in connection with the centenary of the London Missionary Society. Next morning he took part in the annual breakfast of the Religious Tract Society, and celebrated his birthday by preaching to a large rural congregation at Southminster, Essex. This may assure his friends that years and service have not injured his health.

During the present year he has also preached at Stoke Newington, Leicester, Lincoln, Hastings, Hampstead, Leytonstone, Hornsey, Brighton, Tolmer's-square, Middlesbrough, Hanley, Rochdale, Cambridge, Sale, Bath, Tunbridge Wells, Christ Church, Broadstairs, Nottingham, Plaistow, Southminster, Leeds—for Congregational, Methodist, and Baptist Churches, besides holding eight days' missions at Torquay and Newcastle. Mission services have followed every evening sermon, for prayer and confession of Christ. He has also addressed various public meetings on behalf of temperance and other philanthropies. This may correct an erroneous impression that retirement from one church after thirty-eight years' pastorate was retirement from preaching the Gospel of Christ Crucified.

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The Opium Commission.

CRITICISM OF THE REPORT.

The stern fight against our Indian opium trade has reached a fresh stage. The Royal Commission having at last presented its report to Parliament and the public, that public is in a position to judge of the merits or demerits of the document. Our readers are well aware that the conclusions contained in the majority report are by no means satisfactory to those friends of national righteousness who have had the opportunity of examining them. Those who can, or who will, examine this report for themselves in its details are but a small company, comparatively; it is therefore needful that the great mass of the community should be enlightened, through public meetings and in the Press, as to the most inadequate character of this Parliamentary paper—the majority report. A definite step in this process of enlightenment was taken by the holding of a meeting at St. Martin's Town Hall, Charing Cross, on Wednesday evening last week, to give a public welcome to Mr. H. J. Wilson, M.P. As a member of the Royal Commission, he has felt constrained to dissent from the views and conclusions of his fellow-commissioners, and has set out his independent statement of the case in a minority report.

The meeting at St. Martin's Hall was very well attended, most of those present being persons who spend their lives, in one way or another, in active and earnest Christian effort. There was a goodly array, on the platform, of helpers in the cause, and the proceedings throughout were highly stimulating. After prayer by Rev. John Wilkinson, the chairman of the evening, Mr. T. A. Denny, made a brief speech, dealing mainly with the broad principles that ought to regulate such a movement. We are in danger, he said, of minimising the evils that exist, by our very familiarity with their nature and working. But no amount of argument, however specious, can turn wrong into right; and God must certainly hold us guilty as a nation if we countenance or encourage that which is manifestly a cause of great offence to Him and of terrible disaster to mankind. Having referred to the great weight and authority that ought to attach to the missionary evidence given against the evils of the opium habit, Mr. Denny concluded by citing a statement he had recently read. It was to the effect that India sends every year to China enough opium to make fifteen million gallons of laudanum, sufficient to poison the whole population of the globe, if they were unaccustomed to the drug, thirteen times over.

Mr. B. Broomhall announced letters of regret at absence from the meeting, and of sympathy with its objects, from Mr. W. S. Caine, M.P., Mr. Theodore Fry, the Archbishop of Dublin, Rev. F. B. Meyer, Dr. Grattan Guinness, Rev. Mark Guy Pearse, Rev. Hugh Price Hughes, and other friends.

A SHORT HISTORICAL REVIEW

of the agitation in this country against our national complicity in the opium traffic, was given by Sir Joseph Pease, M.P., who for years past has been the Parliamentary leader of this crusade. He said that the real leader of the movement was the late Earl of Shaftesbury, who on one occasion laid before the House of Commons a memorial, signed by all the leading London physicians of that time, declaring the opium drug to be a poison, which should only be used by those who understand its power and its properties. The great struggle, said Sir Joseph, has been one with the Indian Government to give up a revenue which Anti-opiumists thought, and still think, to be immoral in its character. In tracing the course of the evil so far as it affects Burmah, the speaker quoted a dictum of Sir Charles Aitchison, that in relation to the Burmese it was not merely a question of morals, but of the salvation or ruin of a whole people. To our shame, be it said, we have allowed the opium habit to gain a footing in Burmah, regardless of what the dire consequences may be. After a reference to the unsatisfactory way in which the Indian authorities had dealt with the opium dens in the Bombay province, Sir Joseph Pease passed on to the agitation in Parliament, which secured a majority of thirty-one for the motion he made in 1891 in the House of Commons, declaring the traffic

TO BE IMMORAL AND INDEFENSIBLE.

The views of the late Mr. W. H. Smith, M.P., antagonistic to the traffic, as expressed in conversation with the speaker, were referred to. Then came a mention of the motion submitted to the Commons by Mr. Alfred Webb, M.P., demanding an inquiry into the steps that would necessarily have to be taken to readjust the Indian revenue, with a view to the relinquishment of the income derived from opium manufacture. The Anti-opiumists never desired or asked for such a Commission as was appointed. Their position and contention were that with proper economy and a due development of the magnificent resources of the Indian Empire, there could be no difficulty in securing an adequate revenue without the opium. Leaving his Parliamentary colleague, Mr. Wilson, to deal more specifically with the majority report of the Opium Commission, Sir Joseph closed his excellent and hearty speech by a brief reference to the general tenour of the report. The Commissioners admit, in clause after clause of their report, that opium-smoking is an undoubted evil, though they assert that the practice is not a prevalent one in India; nevertheless they decline to recommend any interference with the income derived from the trade with China and the Straits Settlements, where the evils of opium-smoking exist on a gigantic scale. The argument that if we do not supply China she will grow the drug for herself, was denounced as unworthy a professedly Christian nation. The judgment of Providence on our action is clearly seen in the steady decline of the opium revenue in India, and that revenue will continue to go down. We cannot persevere in the course we have pursued except by going in the teeth not only of all the Christian churches, but of everyone who believes in the principles of morality and the necessity for repressing vice.

THE SPEECH OF THE EVENING,

of course, was that made by Mr. H. J. Wilson, M.P., who was warmly cheered on rising to his feet. He began by the cheerful intimation that, notwithstanding the taunts of the pro-opium press as to their being a lot of discredited faddists, they who desired to see righteousness triumph were not a beaten party, and they did not intend to accept the Commission report as a settlement of this important question. He thought it was scarcely fair or just to describe him as being in a minority of one, seeing that the two native Indian Commissioners agreed with his conclusions in several important particulars. The Maharaja of Dharbangha states in his supplementary report that he entirely concurs with Mr. Haridas, the other native Commissioner, that the smoking of opium ought to be prohibited by law under all circumstances; that the drug should be labelled "poison," as in England, and that the amount of the minimum fatal dose should be stated in the vernacular of the district.

Mr. Wilson proceeded to formulate some of the serious objections he entertained as to the action and the conclusions of his fellow Commissioners. Having spent several months in taking evidence throughout India, they met a few days after the evidence had been closed, arrived at certain conclusions, and then proceeded to frame the report in accordance with those conclusions. Being unwell at the time, he was not present. Not having been on a Royal Commission before, he had fondly imagined that the evidence would be carefully sifted and considered before any conclusions were arrived at. Lord Brassey, the chairman of the Commission, expressly precluded him from taking part, in the way he desired, in the discussions over the preparation of the report. He could not consent merely to raise an occasional point, so he was compelled to be a silent listener at those discussions, and there was no alternative left for him but to prepare and issue a separate report. The report of the majority was drawn up mainly by Indian officials, and took its colour from them accordingly. Apart from the manner of preparing the report, he felt strongly that the evidence was not fairly brought before the Commission. He was ready to prove at the proper time that the character of the evidence submitted to them was regulated and influenced by interested Indian officials. We all know the saying—

> For ways that are dark
> The heathen Chinee is peculiar;

but the heathen Chinee might take lessons in that respect from Indian officials. Some of these peculiar ways have already been exposed, and others will yet be brought to light. In its presentation to the Commission much of the evidence was "arranged" and filtered; and even the evidence actually given, when it went against the views of the Indian authorities, was not fairly represented in the report, which he considered to be really a verdict against the evidence taken as a whole.

The ground covered in the report is so wide, and it is so mixed up, that it is somewhat difficult to answer and repel particular points. One matter referred to is the belief that opium is a preventative and cure of malarial fever, and this is described as a popular general belief throughout India. In the report no adequate place is given to the evidence which contradicted this assumption. Sir Wm. Roberts contributes to the report a scientific section, but he is not to be congratulated on his success. He has to admit at the last that crude opium can never take the place of quinine as a prophylactic agent, but he devotes much space to the opposite contention. The medical evidence on this point was very strong, and it was clearly shown that great numbers of people throughout India have no knowledge or belief as to the virtues of opium in cases of fever. If the medical officials really believe what they advanced as to this, they have grossly neglected their duty in not making the Indian people aware of it. The fact is, that the Government of Madras had put it on record that they were doing all they possibly could to wean the people from the hereditary habit, so strong was their conviction of its injurious character. A great body of evidence, native and otherwise, went to prove that at any rate it is not good for young healthy people. In the case of Assam, in which district there is a large consumption of the drug, officials and other Europeans have declared opium to be essential to the health of the people, while the natives regard it as

A SCOURGE TO THE COUNTRY.

In the face of this, one official witness, nevertheless, went so far as to say that the prohibition of opium would depopulate whole districts.

A fact that was well established during the inquiry was that the consumption of opium is intimately connected with the practice of lust and impurity. As to this the report only says that some witnesses gave this as a reason for its use, but that the thing was exceptional. Mr. Wilson said he noted no fewer than fifty-three witnesses who asserted this (and they were not all who did), but Sir Wm. Robert dismisses the point in thirteen lines. While the smoking of the drug is largely the habit in China, it is taken in India mostly in the form of pills. Both forms of use are bad, but it is universally agreed that smoking is the worst. The Chinese question is undoubtedly the crux of the Anti-opium movement, but in the majority report this aspect is watered down and minimised. Mr. Wilson quoted the following sentence from the report, which, he said, he greatly wished someone would explain, as he was unable to fathom its meaning: "While we are not prepared to recommend measures of restrictive legislation, we are in favour of making it difficult for smokers to indulge in the habit." How it was possible to make the habit difficult without restrictions of some kind, Mr. Wilson said he was altogether at a loss to know. The report fears that the prohibition of opium-smoking would entail objectionable domiciliary visitation by the police, but Mr. Haridas, one of the native commissioners, laughs all such fears to scorn. In truth, such a method of dealing with the evil is nothing but tinkering with the whole business.

Another point in the report has reference to the amount of opium consumed by the troops in India. It is said that the Sikhs are addicted to it, and they are the finest troops in the world. If they were to be deprived of it they would mutiny, and so forth. How does the evidence bear out this view? Before the Commission sat, officers throughout India were asked to send in returns as to the number of troops using opium. These returns were never placed before the Commission at all; we may be sure they would have been if they told the tale that was wanted. General Low appeared, and testified that the highest number in any one regiment under his command using opium was twenty. In one native regiment there were only two, and in another one. Other military evidence showed that while twenty-three regiments on active service (including two Sikh regiments) made no provision for the supply of opium, 3lb. were taken by the 23rd Bengal Infantry as sufficient for two years, and small quantities taken by 32nd Bengal Infantry and the 3rd Sikh Infantry, were brought back untouched. Yet we are asked to believe that for long journeys and arduous service the drug is an absolute necessary

of life, and that if the troops were deprived of it they would mutiny! It is a fact that when troops are passing through a district

THE OPIUM SHOPS ARE SHUT.

The attitude taken up in the report as to the bearing of opium on Missions also deserves serious attention. Although no one, so far as Mr. Wilson knew, had asserted that the opium habit is an impediment to missionary work in India, that position is stated, in order to give weight to the pro-opium memorial by the Bishop of Calcutta and his clergy. This has been said often enough about China, and it is indisputably true as regards that land; but, as a matter of fact, the Calcutta clergy did not refer to this part of the question at all. What they did say in their memorial was that the medical testimony seemed to them to show that the drug was beneficial in its effects. But not one of them appeared to give personal testimony before the Commission, and stand the test of cross-examination. Forty-five missionaries tendered evidence. Of these forty-one were Anti-Opiumists, two were pro-opiumists, and two were neutral. Will it be believed, not one of the forty-one is quoted in the report, though some of the others are? The evidence of missionaries taken in London and that sent from China is in the proportion of seventy to nothing against opium. The missionary evidence is altogether cheapened in this report, and much of the opposing evidence that is referred to is garbled. It is argued that if the trade were stopped we should not only lose the revenue, but have to pay enormous compensation to the cultivators. As to this latter point, there was plenty of evidence that the people do not want to grow the opium and would rather grow some other crop. In fact they are very often pressed by the officials to grow it; aye, and punished if they do not cultivate enough. One case was mentioned where a potato crop was uprooted simply because the ryot had not planted enough poppy. It is said that the opium cultivation is both popular and profitable. Within two months of the time the Commission left India the Government increased the price paid to the cultivators by twenty per cent.; that does not look very like its being a profitable crop. A great deal more may be said and will be said to show how inconsistent the report is with the evidence. Let every friend of the cause acquaint himself with Mr. Rowntree's admirable *résumé* of the evidence; it contains the gist of the whole business. We are not at all a beaten party; we will go on fighting till the monstrous iniquity of the China opium trade is overthrown and destroyed.

Bishop Moule, of China, followed. Having quoted from Sir J. B. Lyall's statement in the report with respect to the Chinese missionaries, in order to repudiate certain portions of that statement, the Bishop gave some facts from his own long experience of life in China among all classes of the people, showing that the opium habit is denounced and execrated alike by rich and poor, even by those who are its unhappy victims. There can be no doubt at all that it shakes the moral sense, and predisposes to crime.

As a representative of the Free Church of Scotland, Rev. J. Hunter chimed in with the previous speakers. He severely criticised some parts of the Majority Report, and declared that the missionary body should complain to the British Parliament because of the way in which their evidence is treated. If we have many more such Royal Commissions the name will become a byeword. When the country has had time thoroughly to know the truth this report will certainly be rejected.

The following resolution was moved by Mr. Joshua Rowntree:—

This meeting regrets that the Royal Commission did not observe an honourable independence of the Indian Government whilst inquiring into its opium monopoly, and cannot but regard the majority report as, in the main, an elaborate defence of the Government from the pens of its own officials. In warmly thanking Mr. H. J. Wilson, M.P., for his independent and invaluable labours and report, we gladly recognise that the two Native Indian Royal Commissioners go far to confirm his conclusions in some important particulars, and especially that the Maharaja of Dharbangha should have advised that all opium sold retail in India should have the word "poison" and the amount of the minimum fatal dose attached in the vernacular. This meeting notes that opium-smoking is universally condemned in India as a degrading vice, whilst the evidence received by the commission from China is overwhelming in its denunciation of the habit as a gigantic evil. This meeting protests against a Government of a professedly Christian Empire continuing to carry on the manufacture and sale of opium for the sake of gain, and in the face of all moral considerations.

In commending this motion to the audience, Mr. Rowntree pointed out the striking contrast between the official European evidence and the native evidence. The former uphold the traffic, but, curiously enough, they decline to resort to the drug for themselves and their families. If this report is accepted and endorsed by the British nation, the traffic will spread in India to an extent that no one can foretell. We must remember that we are trustees or the vast populations of India, and we are bound to regard the moral aspects of the question as of m re importance than the financial. Not one of the main positions of this anti-opium movement is altered or shifted by this report. The motion, which was briefly seconded by Rev. J. Reed, as representing the U.P. Church in Scotland, and supported, in an exposition of the medical bearings of the question, by Dr. Maxwell, was passed with unanimity. On the motion of Mr. Robert Scott and Mr. J. E. Mathieson, the meeting assured Sir Joseph Pease of its hearty support in his Parliamentary action on the succeeding Friday evening, and the benediction closed the proceedings.

THE PARLIAMENTARY DEBATE.

The proceedings in the House of Commons on Friday evening, when Sir Joseph Pease's resolution was rejected by a majority of 117, may seem at first sight to constitute a very discouraging turn of affairs in this crusade. No doubt it does indicate a slackness of moral fibre in a large section of the present House of Commons, and a readiness to subordinate righteousness and truth to political expediency. But we are well accustomed to that, unfortunately, in relation to great moral questions, and the friends of the cause must not be unduly depressed by the apparent set back which the repeal movement has received by the vote of the House.

That vote, it may further be said, was not taken on the true merits of the case, but rather on a subsidiary point. Sir Joseph Pease and Mr. J. Ellis, the mover and seconder of the resolution, supplied the House with some strong and cogent reasons for not accepting the conclusions of the Royal Commission, and indicated some of its methods which were open to grave objections. Mr. Fowler, the Secretary of State, in his reply, seized on the point that the members of the House had not had time to examine the evidence and the report, and on that ground mainly based a powerful and heated attack on the movers of the resolution. In the latter part of his speech he essayed to deal with the permanent principles that underlie the question, but his treatment of them was painfully inadequate, and not such as we should have expected from a man of his high Christian character, if he had been untrammelled by official ties and the necessity of defending his fellow-officials.

INTERVIEW WITH SIR JOSEPH PEASE.

In order to ascertain his views as to the aspect of affairs consequent on the debate and hostile division in Parliament, a representative of The Christian called on Sir Joseph Pease on Monday at his residence in the West-end. In response to questions by his interviewer, the honourable baronet read a letter which he had addressed to the public press, showing that the Commission itself had condemned the habit of opium smoking, and recommending that it should be checked. Should the Indian Government carry out this recommendation (which they cannot well avoid doing) a heavy blow will be dealt at this habit in India, but if it is to be checked or prohibited in India we cannot consistently encourage it in China, where its evils are infinitely greater in extent.

As to the charge made by the Secretary of State of mooting the question prematurely in Parliament, Sir Joseph said that he had admitted in his speech the inconvenience of so doing; but in the present condition of business in the House of Commons, when the Government may speedily appropriate the whole of the time to its own purposes, he felt bound to take the earliest available opportunity of putting the House in possession of the feelings and resolves of the Anti-Opium Party, especially as the daily press were asserting that the Report of the Commission had put an end to the agitation altogether. The result of the debate would not prevent any member from reopening the subject in Parliament when an opportunity can be secured for the purpose. Meantime we must wait and see what action the Indian Government will take in pursuance of the recommendations which the Commission have made, inadequate though they be. The suggestions of the two native commissioners, who know the country intimately, are stronger than those of the others. As to bringing pressure to bear on the Indian authorities, Sir Joseph said that while the Secretary of State in this country is all powerful, he will of course feel it right and necessary to consult with the ruling body in India, before taking definite action. While expressing every confidence in the personal integrity of Lord Brassey, the chairman of the Commission, Sir Joseph Pease said that in view of the fact that his lordship is implicated in the opium trade by his connection with Borneo, it would have been better if he had not been selected for the office. He felt strongly also that the Commission had compromised its independence by accepting the hospitality of the Indian Government; as they were acting in a judicial capacity they should have scrupulously kept themselves free of all influences, Government or otherwise, that would affect their decision and the impartial character of their inquiry. Meantime the process of public enlightenment must go on, and when the fitting time comes further public action will be taken by the friends of the cause. Speaking with respect to Friday evening's division in the House of Commons, Sir Joseph commented on the curious fact that eleven members of the present Government went into the lobby against him who in 1891 voted that the traffic was morally indefensible. He added that it ought to be stated, to the credit of Mr. John Morley, a leading member of the Government, that he declined to support his colleagues, and walked out of the House before the division.

Apart from the official members, Sir Joseph's resolution was supported by a majority of the Liberals present, but only four members of the Conservative Opposition voted with him.

HEBREW CONFERENCE HALL.

The thirty-third anniversary of the work carried on by Mr. H. Ehrlich at the Hebrew Conference Hall, Old Montague-street, Whitechapel, was celebrated on Thursday last, when Mr. F. A. Bevan presided over a gathering representative of Hebrew converts and missionaries.

In a brief report, Mr. Ehrlich made special reference to the efforts of himself and helpers among the children, who are so numerous in the district. Every house in Old Montague-street has something like thirty children; and other houses in the locality have from thirty-seven to forty little ones. The Gospel meetings and Bible-classes have been well attended; while the Band of Hope promotes joy among the rising generation. Moreover, the members of the Band learn Christian hymns and passages from Holy Scripture, and can hardly develop the same prejudices as stand in the way of the evangelisation of their parents.

Archdeacon Sinclair delivered a helpful address, in which he spoke of the need for kindliness in carrying on the work, and for prayer accompanying it. Rev. E. A. B. Sanders, rector of Whitechapel, told of the joy he had in the Jewish work under his own direction. He emphasized the need of great care in the giving of temporal aid or relief, so that Jews shall not think they are being bought, or be tempted to confuse Christian benevolence with Christian teaching.

Mr. George Nokes, by way of illustrating the removal of Jewish prejudices, said that often in the theatre services on Sunday evenings there are as many as three or four hundred Jewish people in the large audiences that assemble. After addresses by Revs. J. B. Barraclough and Dr. Hamilton, the Chairman spoke, recalling the opposition that was offered years ago. With regard to temporal relief, he stated that the London City Mission, under whose auspices Mr. Ehrlich carries on his work, has given serious consideration to the matter, and has formulated rules calculated to meet the needs of the distressed in the wisest manner.

HALL GREEN, BIRMINGHAM.—A number of earnest workers were present at the race-meetings lately held at Hall Green, and proclaimed the Gospel to the crowds. Their presence was evidently unwelcome to many, but there was no serious opposition.

PALERMO.—The Sailors' Rest and Institute (380, Via Borgo, Palermo) reports good work among officers and men visiting the port. The Scripture reader and his wife have done good service in boarding vessels and holding services for the seamen. The Rest is well frequented, and has helped in keeping many out of temptation's way.

NOTES ON DAILY READINGS.

SUNDAY, JUNE 2.—HEB. VI.

Going on unto Perfection (1-9).—The perfection to which we are summoned is that of mature experience, which is able to feed on solid food. There is no necessity, therefore, to stay at the first principles, which are as milk for babes. *Baptisms* refers to the ablutions of the Levitical code. *Laying on of hands* to the imposition of the priest's hands on a victim's head, by which, symbolically, he transferred the sins of the penitent to the sacrifice. We leave these foundation facts only as the builder the foundations on which his edifice rests when he is furthest above them. (4) It is marvellous how far we may go in the appearance of true godliness, without having the root of the matter. This was evidently the case with these converts, who were in danger of relapsing to the ceremonialism from which they had been brought. When the arguments of the Gospel have been brought to bear on conscience and heart, and have failed, there is no other argument left to renew again unto repentance. When the cross has failed, there is nothing beyond.

Better Things (9-12).—When we are saved, we are admitted to the enjoyment of many of the privileges, joys, and opportunities that accompany salvation. Notice the combination of faith, hope, and love; and the stress laid on patience. We need faith to enable us to suffer as we labour for Christ. Our faith is known and tested by our works of ministry.

The Anchored Soul (13-20).—Abraham's patient endurance, as well as his faith, was necessary to his obtaining of the promise. Our hope cannot be deceived, since its anchorage is the promise and oath of God. The anchor, too, is sure, because it has been forged in heaven and enters within the veil. Just as the literal anchor of a ship passes under the veil of the water, and as in the olden days it was borne within the harbour by the seamen, so that the ship was attached to the land though still out to sea, so Jesus, our Forerunner, has borne our hope with Him, within the unseen, whence it holds us. The hope of heaven steadies the soul, and keeps it from drifting. Tossed we may be with waves, but as long as Jesus lives on the throne, we cannot be lost.

MONDAY, JUNE 3.—HEB. VII.

Melchizedek (1-3).—The silence of Scripture about Melchizedek's ancestry is here adduced to show that his ministry did not depend on his pedigree. We know nothing of the origin or end of his priesthood, and in this it is an emblem of our Lord's, which is unique, underived, and continual in its duration. What a contrast to the Levitical priesthood, with their care to count back their generations to Aaron: and their inability to continue because of death.

The Inferiority of Levi's Priesthood (4-10).—That Abraham, the father of Levi, gave tithes to the priest-king of Salem establishes incontestably the superiority of the latter. The less is blessed by the greater. If Christ then is said by the Holy Ghost in Psa. cx. to be after the order of Melchizedek, he is certainly superior to Aaron and his sons.

A Change of Dispensation (11-25).—If Levi has been superseded, clearly the order of things, the covenant which his sons represented, has been superseded also. The law of the carnal commandment, which had so largely to do with outward rites and acts, has passed away in favour of the dispensation which is associated with Jesus Christ. It served its purpose to prepare for something better. Christ's Priesthood rests on the Divine oath. It is an unchangeable and abiding one. It is available for those who have come to an end of themselves.

The Appropriateness of Christ's Character for His Work (26-28).—Christ is so holy that He can touch our defilement without contamination. He has no need to offer for his own sins. No infirmity disables Him. He is the Son of God by reason of his essential nature, He is perfected for his office by the experience that fell to his share during his earthly life.

TUESDAY, JUNE 4.—HEB. VIII.

Such a High Priest (1-6).—He sits because his work is done, so far as his sacrifice is concerned. He sits at the right hand of the Eternal Majesty. All power is therefore his for all of us. By faith He admits us to share with Him in that new and better sanctuary, of which we are priests. 5. It is so needful for us to heed this injunction, which is repeated four or five times in Scripture. Before even we start building, we should carefully study the Divine Ideal and Pattern. Where God gives the Pattern, He will give the material.

Such a New Covenant (7-13).—It is as much better than the former one, as Christ's Priesthood is superior to Aaron's. A covenant is a promise made on conditions, with an outward seal attached, like the rainbow, or the rite of circumcision, or the Lord's Supper. God has entered into covenant with Christ, and we participate in it by faith. He, as our representative, fulfils all the conditions for and in us, when we are sincerely willing and eager for it. Let us ask that our hearts may be as tablets covered with God's Law of Love. Oh to be his people and to know Him, and to realise that God has forgiven and forgotten our sins. Let us recall this covenant each time we partake of the communion, as Noah recalled the earliest covenant each time he beheld a rainbow.

WEDNESDAY, JUNE 5.—HEB. IX.

The First Tabernacle (1-10). — With careful enumeration each item of furniture in the Tabernacle is specified, because for each there is a spiritual equivalent in the unseen spiritual Temple to which we all belong. The veil that screened the most holy place, and forbade entrance, save once a year, taught that fellowship with God was not yet fully open. Ignorance, unbelief, unpreparedness of heart, wove the heavy veil that screened God from the soul's gaze. At the best the Levitical ritual was outward in its operation and sensuous in its appeal. It was evidently temporary, and symbolic of the realities amid which our lot has been happily cast.

The Greater and More Perfect Tabernacle (11-22).—For the blood of goats and calves, we have the blood of Jesus; for the material structure, we have the unseen and spiritual; for the cleanness of the flesh from ceremonial pollution, we have the cleansing of the conscience; for the first Testament, we have the second. (17) The new covenant has been ratified, as the first was, by blood-shedding. It is of force because the testator has died, though He has risen again to administer his bequest and to make us fellow-heirs with Himself of the fulness of God.

Heaven Itself (23-28).—Christ appeared once to put away sin, which He did once and for ever. He appears in the presence of God for us, pleading for us and representing us. He will appear the second time. Then our salvation will be perfected, because our body shall be emancipated from the bondage of corruption and remarried to the redeemed spirit, and his likeness will be completed in us.

THURSDAY, JUNE 6.—HEB. X.

Shadow and Substance (1-4).—When the heavenly bodies, at the time of eclipse, cast a shadow, they can be watched and examined even better than when the eye is directed to their burning orbs; so, in Leviticus, we can get a fuller realisation of some parts of our Saviour's work than is given even in the Gospels. This is notably the case in respect of the aspects of his sacrifice presented by the different kinds of offerings (Leviticus i.-iv.). The key-word of this chapter is *year by year* or *day by day*, as contrasted with *continually* and *for ever*. Repetition means imperfection. That the offerings of the Jewish ritual were so constantly presented proves that the offerers never felt satisfied that they had really achieved the purpose for which they were presented. There was a perpetual remembrance of sin, but no certainty of its remission.

The Heart of Christ's Sacrifice (5-10).—The Holy Ghost opens to us the secret of our Saviour's work in the voluntary submission of his being as man to the Divine purposes. It was not so much his outward anguish and blood-shedding, but the yielded will, that cried perpetually, "Not my will, but thine; I delight to do thy will." His ear was indeed bored to the cross as of old the slave's to the doorpost.

Sanctified and Perfected (11-18).—There is a contrast intended here between the attitude of the priests who stood and that of Christ who sits—the one work unfinished, the other complete. In verse 10 it is the perfect tense: we have been sanctified. In verse 14 it is the imperfect: we are being sanctified. The former is true of our standing; the latter of our experience. Let us ask that our experience may approximate more closely to our standing in Christ.

Boldness to Enter (19-25).—Note the repeated *let us*. It is as though the saints' best life is only possible when they act in unison. It is they who draw nearest God, that are best able to consider others. "Within the vail" should be our perpetual abiding-place.

Drawing Back (26-39).—The wilful sin here referred to does not consist in single acts, but in a course persisted in until the very desire for a better life wanes in the soul, and dies.

FRIDAY, JUNE 7.—HEB. XI.

The Faith of the Patriarchs (1-12).—Those who believe are as sure of unseen facts as if they were visible; they even touch and test them. We are as sure of the creation, as though we had been spectators of the marvels of shapeless matter rounding into worlds. Abel's faith secured the descending flame of God's approval; Enoch's translation was definitely claimed by his faith; Noah sailed the ark across the deluge, because he believed in God's word, and secured deliverance for himself and his family; to Abraham's faith the city of God was as real as his fatherland, and Sarah by faith, received power to bear Isaac. Thus faith has the double power of making the unseen real, and of receiving the grace and power of God into the heart.

The Pilgrims (13-16).—The tent-life is possible only for those who desire and believe in the heavenly country. Faith in the Divine word enables men so to comport themselves, that even God is not ashamed to own them, and they will discover that they have not trusted Him for nought, for half will not have been told.

The Great Cloud of Witnesses (17-40).—Men of every age and temperament, belonging to all the dispensations, shepherds, Egyptian viziers, statesmen, and soldiers, border chieftains, psalmists, poets, prophets, women, martyrs, all stand on an equality in their faith, not in the amount of truth they hold, but in the grasp that held it; not in the extent of revelation, but in their attitude towards so much of truth as came within their reach. There is no sort of need, trial, persecution, experience, for which faith is not the sufficient answer. Fit your case into one of these marvellous clauses, and be sure that what has been, may be, through the all-conquering power of a God-given faith.

SATURDAY, JUNE 8.—HEB. XII.

Chastening not Punishment (1-13).—The race in the amphitheatre crowded by spectators was familiar to the writer and his readers. Let us ever remember that our life course has been laid out before us, that Christ has trodden it in the face of bitter suffering, and as it was with Him, so it shall be with us. The goal is the right hand of the Throne. (5) None of us should look on suffering as punishment. Chastening it may be, but not penalty. It is administered by our Father; it is only for the present; it is intended for our profit; it will yield peace, righteousness, holiness. Look on, look up, anticipate the harvest which will accrue from these autumn rains and sowings.

The Lost Birthright (14-17).—Watch each other's interests, and stay the speck in the fruit, lest it spread. No soul can become corrupt without defiling all in its neighbourhood, and thyself amongst the rest. There are irrevocable acts in life; we cannot recal the past. There is always place for penitence, but not for repentance, in the sense of altering the decisions of the soul. God can forgive, but He cannot undo. Esau received all that this world could give, he became a prince, the ancestor of a line of kings, but he lost the spiritual prerogative.

The Things that cannot be Shaken (18-29).—Sinai itself rocked with earthquake, and burnt with fire, none might touch it lest they died. How much better our inheritance! Not a lonely mountain, but a city and commonwealth of holy souls! Not bands of worshippers gathered from Canaan, but hosts of angels, and spirits of just men, and the blessed Lord Himself. For the blood of animals, the blood of Jesus; for the old covenant, the new; for Abel's death beside his altar, the Saviour's death on the cross. All around us the most stable structures are being tested, and some are crumbling to the earth. As they fall they show that they belong to an age which is passing away, and amid the fall of the scaffolding, there is emerging the forms of the eternal Kingdom which belongs to us, and which is permanent as the throne of God.

INTERNATIONAL S. S. LESSONS.

JUNE 9.

THE WALK TO EMMAUS.—Luke xxiv. 13-32.
GOLDEN TEXT.—Verse 32.

SEVERAL opinions have been expressed as to the site of Emmaus. The latest is that of Canon Tristram, who says, "The place has been recently recovered, in a ruined village called Khamasa, a natural corruption of the Hebrew Hammath, or Emmaus—that is, 'the baths.' It is eight miles, or sixty-four furlongs, south-west of Jerusalem, and there are five good springs very near it, from which, doubtless, the name is derived."

This incident took place on the day of the Resurrection, some time in the afternoon. Cleopas, the name of one of the two disciples (18), is not the same as Clopas (John xix. 25), but is an abbreviation of Cleopatros. The name of the second is unknown. It seems evident from verse 33 that they were not apostles.

What is told us of the heart of these two disciples may suggest the lessons of the whole story.

I. SAD HEART (17).—Their countenances betrayed their grief. Yet, like a great deal of the grief we suffer, it was utterly *without cause*. They falsely supposed that their Lord was dead, and that the work of redemption He had come to accomplish was unfinished (21). They misread the facts. That He had died was true; but his death was not the failure of his work, as they supposed, but its accomplishment. That the sepulchre was open and empty was also true, but they were altogether wrong in inferring that his enemies had stolen the body. The same facts rightly interpreted would make them rejoice. How often our grief has a similarly mistaken foundation! We repeat their folly when we suppose that chastisement proves that God does not love us; or that the loss of the sense of his presence proves He has forsaken us.

Yet their sadness for such a course was a *reason for thankfulness*. There were thousands in Jerusalem and the district to whom the loss of the presence of Jesus brought no distress. Which would you prefer, the exultation of the many, or the sadness of these two? To be able to grieve over the loss of Jesus proves that the heart has learned to love Him and rejoice in Him.

II. SLOW OF HEART (25).—It was Jesus Himself who described them by this term; and the description reveals at once the true cause of their sadness.

Observe that *He walks by them unknown* (15, 16). Two reasons are given for their not recognising Him. "Their eyes were holden," and He appeared "in another form." It appears to have been our Lord's intention that they should not know Him, in order that He might bring them back to confidence and joy, not by a vision, but by faith. What they needed in order to put an end to their grief, was not to see Him, but to believe the prophets. Like others, they "erred because they knew not the Scripture." The light of God's word gives the best interpretation to all events.

But they were "slow of heart to believe." It is not without reason that Jesus connects faith with the heart, not merely with the intellect. (Compare Rom. x. 9, 10, and Heb. iii. 10.) They knew the prophecies concerning their Messiah, but their heart had not laid hold on them. They knew the testimony of the women and others (22-24), and thought about the facts they had declared, but never compared them with the statements of prophecy. Is not our faith often equally worthless?

III.—Burning Heart (32).—What caused their heart to burn? First, He was with them (14, 15). They who talk about Jesus will soon have his company. Though they knew Him not they confided in Him. They told Him everything—what they believed about Himself (19); what they had heard from their friends (22-24); their bitter disappointment and sorrow (21, 24). To find One to whom such a story could be told must have helped them. But it was especially what He told them that made the heart burn (25-27). As he took them through the Scriptures, and showed them how from the first promise in the Garden (Gen. iii. 15), to the prophecy of Malachi, the whole Book testified of his death and resurrection, they found a new Bible. With such a Teacher, and such a Lesson Book, and such a subject, no wonder their heart burned!

IV. GLAD HEART was surely the condition in which He left them. He became their guest when they invited Him (28, 29). He comes to all who ask for Him. Admitted as a guest, He became the host (30). Perhaps this incident recalled the miracle of the loaves, or while He handed them the bread, the nail-marks may have been manifest (30). But He was gone as soon as He was discovered. Yet the effect remained. Their confidence in Jesus as the Messiah was not based upon a mere transient vision, but upon the unalterable testimony of the Scriptures.

For the Young.

THE BABES IN THE WOOD.

How delightful and invigorating is the bright sunshine after the long bitter winter we have just passed. Through sunshine and rain, summer's genial warmth, and winter's bitter cold, our little work among the sickly, starving poor children of East London has been going on. Our Home has again been opened all the year, and many suffering neglected children have passed through our hands. It is the old tale of want and woe—"The poor ye have with you always, and whensoever ye will ye may do them good." Surely it is our duty to do that good while we can, for the need is not one whit the less than when these words were spoken. The Forest Cottage Home is but a tiny drop in the ocean of good done; but if it were taken away, many sufferers would miss it, and much joy would be blotted out from the lives of those with whom joy is very rare.

During the past year 168 children have been cared for at the Home, and by the blessing of God not one has failed to benefit by the loving attention that they have received from the kind matron, Miss Walter. Very often it has been a hard task, and has meant the giving up of self and the sacrificing of comfort and rest to the needs of the little sufferers. It has been willingly done, and I cannot speak too highly of the loving care bestowed upon each child alike. Some children it is a pleasure to tend, for with loving words and shining eyes they express their gratitude, and seek to do all they can to repay the kindness received; and often, after they have left the Home, a loving letter in childish words, and a simple gift, are sent to testify to the love they bear the matron. The gifts are trivial in themselves; but when made or bought with the hard-earned pence of the poor, they are priceless as a testimony of grateful love.

One poor girl sent a pretty bracket, saying, "It is very little, and has been a long time coming; but I have spent my first earnings on it, and I hope you will like it. I know I can never repay you for all your kindness, when you nursed me through my illness at the Home; but I will never forget it." Another poor child, knowing the matron would be at the station on a certain day, changing her lot of rosy-faced children for the pale eager fresh comers, came, bringing a cup of tea in one hand, while on the other arm she carried a heavy baby. "I knew you would be here, Miss Walter, so I have just brought you a cup of tea. I know what a busy day it always is, and how tired you get. Don't I wish I were coming to-day; it is so hot, and baby is so heavy. Do let me come again soon," and the little family nurse watched and chatted while the tea was drunk, and went off to her drudgery with a happy face and hope shining in her eyes at the thought of a half-promised holiday, which we trust, dear friends, you will help us to give, not only to this poor girl, but to many others, who, though young in years, are old in work and care.

It is a curious fact that the children who come from the neighbourhood of Bow are very much behind those of Mile-end and Bethnal Green, or Stepney. Generally speaking the children of Bow are dull, heavy, dirty, difficult to reach, and slow to receive good impressions. They enjoy the good food, and take all that is given and done for them: but there is very little response, and no effort made to help themselves or others; and even the beauties of the Forest and park do not bring that light to the eyes or spring to the step that it does to children from other districts. It only shows the sad state in which these poor children live. There is no green space in Bow, where the hundreds of children of the poor can play; nothing to relieve the dull, depressing, wretched monotony of the hot, dusty ugly streets; nothing but the hotter, closer, more miserable room, in which many of them live their neglected lives, if you can call it living. "Why don't they make grass grow in London?" asked one seven-year-old child, whose delight was simply unbounded when first taken to the Home and Forest and Wanstead Park.

I am sure it would touch your hearts to hear some of the sad tales we listen to. From the one-roomed home of a miserable family, where one child lay dead from starvation, we took a poor hollow-eyed, sunken-cheeked little girl. When she was bathed at the Home we found her covered with bruises, which she afterwards told us she got from her brutal father, who would often come home drunk at night, and, stumbling over to the corner of the room, where she slept on some dirty straw with three other sisters, would kick them awake, and bid them, with curses, get up and fetch him some supper. No matter what time it was, one of the poor children had to get up, and go forth into the dark, cold street, and get him what he wanted. No wonder the poor child's health and strength were about as low as they could be. For six happy weeks little Liza was tended and nursed by matron and doctor, who took a special interest in this poor little sufferer, whose past life had been one of misery. It was so amusing to see her delight over the first egg she had ever eaten in her life, and how eagerly she asked when it would be time for her to have another; and how she used to long for the visits of the good doctor, who would speak to her so kindly as he sat by her bed, and who was often touched with sadness at the tales she told him. When her mother came to see her child, she confirmed with tears what the child had said, and confessed with sorrow that she had often given way to drink from sheer misery; but by God's grace and the help of the kind visitor, she was seeking to lead a better life. Six weeks of happy life made a wondrous change in little Liza, and though she longed to stay always with us, she returned home full of health and hope, and stronger to bear the burden of her sad life.

Several times during the past year it has been our privilege to take poor children away from sad one-roomed homes, where father or mother, worn out with the struggle of life, lay dead, and where life had to go on just the same in presence of that silent grief. Is it not a privilege to help the poor in such straits? I am sure the children appreciate and enjoy the change in their lives. Comforts we are accustomed to think of only as necessaries come to them with such a freshness that it is quite delightful to watch their joy. The warm bath is quite a pleasure to most of them. They never saw such a thing before. "I'm always bathed in a pail," say many of them; and "Oh! it is so nice; I don't want to come out," as they splash about in the abundance of water. One poor crushed little girl, whose experience in baths had never gone beyond a small butter-tub, screamed out in fear, "Oh! murder, I shall be drowned!" but she was quite willing to jump in when next bath night came round. Knives and forks, too, are quite a novelty; so poor are they that there is seldom a use for such things. They eat their slice of bread-and-dripping running about, and count themselves well off to have that. They look with wonder at a cleanly-laid prettily-decorated table, and sit down hardly knowing what to do. One poor child, as she sat at tea, quaintly said: "It is so nice not to have to wait for a drink; I'm really thirsty, and we always have to wait till mother is done, for she has only one cup," and ere she returned home this child begged for three mugs whose handles were broken, and carried them off with great delight, saying, "I shan't have to wait for my tea now."

It has been a great joy to watch the change in many of the children during their stay in the Home. More than one have given their hearts to Christ, and all must have benefited by the simple, bright services which are held on purpose for them. Kind friends come and bring their musical instruments, singing and playing to them on violin and organ, followed by a simple address that all can understand; while the interest is kept up and deepened by asking the children questions, which they readily answer. I thank those kind friends most heartily for the true interest they have shown, and trust that they will long be spared to continue their good work.

Will you not help us again to care for the suffering children of the poor? Think of the heavy burdens that by your means can be lifted from the weary shoulders of overburdened parents; of the joy that can be brought into the darkened lives of many little children; of the precious lessons that may be taught at our little Home, and amidst nature's surroundings; and of the good done for our Saviour's sake, who sends the little child alike to homes of the rich and poor, and bids us remember "that of such is the kingdom of heaven." Five shillings will keep one child in the country for one week, ten shillings a fortnight, one sovereign for four weeks. (MRS.) HELEN J. KERWIN.

Inchcolm, Wallwood-road, Leytonstone, E.

☞ For notices of "Children's Special Service Mission," see next page.

The Papacy.

By REV. THOMAS CONNELLAN.

I am to speak upon the most extraordinary system which the world, up to the present time, has made acquaintance with. When the Spaniards conquered Peru they found a system not unlike that submitted for our consideration. The Inca, child of the sun, ruled with a sway absolute and unquestioned. Virgins of the sun, priests, convents, etc., were all in full swing, but through all the land the Inca was regarded as the fountain-source of all power and authority, temporal and spiritual. Pope Clement III. informs us that the sun in the heavens is the symbol and representative of pontifical authority, while the moon, shining with borrowed splendour, symbolises the secular power. According to this theory there is, strictly, but one ruler upon earth—the Pope. In him all authority is centred. From him all jurisdiction flows. At his hands kings receive their crowns and bishops their mitres. To him all are accountable, while he is accountable to no one, save God.

For the sake of order and clearness, we shall consider this matter under three heads:—

Firstly. The genesis of Romanism, its origin and primitive development.

Secondly. The secrets and sources of its extraordinary influence upon the carnal man.

Thirdly. Its present aims and the weapons of its warfare.

It is an indisputable historical fact that this system, which at one time overshadowed the world, had a merely human origin. The New Testament is conclusive on the point that Paul, not Peter, laid the foundations of the Roman congregation. During the first Christian century the presbyter, or bishop of Rome, for these two titles were employed to describe the same office, had spiritual oversight only over his own congregation. In the second century a custom sprang up of regulating the ranks of bishop by the importance of the cities in which they resided. Rome was mistress of the world. All roads led to the city on the seven hills. Pagan Rome had exercised sway over the nations of the world, and the spectacle of her centralised and universal despotism would seem to have suggested to the aspiring bishops of the capital the first ideas of a spiritual empire alike centralised and universal. If the occupant of the temporal throne had been a king of kings, why should not the occupant of the spiritual throne be a bishop of bishops? Even so late as the Council of Chalcedon, A.D. 451, the assembled bishops

CONCEDED NO PRECEDENCE

to Leo, Bishop of Rome, except what was due to him as presbyter of the imperial city, "The fathers justly conferred the dignity on the throne of the presbyter of Rome, because that was the imperial city." When Pilate inquired of Christ, "Art Thou the King of the Jews?" he received for answer, "My kingdom is not of this world." The "Presbyter of Rome" in the fourth century discovered a method of reconciling God and Mammon.

Under Constantine the empire was divided into four prefectures. These were subdivided into provinces, and these again into dioceses. The ecclesiastical was fashioned after the civil model, and hence we are now introduced to patriarchs, metropolitans, and bishops, or rulers of dioceses. We search in vain through the New Testament for the two former, and the latter is mentioned only as synonymous with presbyter. At first, Rome, Antioch, and Alexandria were the patriarchal sees. Then Constantinople was added, and placed second in dignity, because it was the seat of the Emperor. The Saracens soon wiped out Alexandria and Antioch. The Turks did the same for Constantinople, so that in process of time the Bishop of Rome found himself without a rival.

In the year 378 came the law of Gratian and Valentinian II., empowering the metropolitans to judge the inferior clergy, and the Bishop of Rome to judge the metropolitans. This law was addressed to the Prefects of Gaul and Italy. It came, of course from a purely worldly source. The Bishop of Rome and his subordinates at once acted upon it, and never once claimed a spiritual authority for their newly-found jurisdiction. The entire West submitted to this law with the exception of the Celtic Church in Ireland and Britain. In 445 came the edict of Valentinian III. and Theodosius II., in which the Roman Pontiff is styled the "director of all Christendom"—"rector totius Ecclesiæ." Pope Leo is supposed to have inspired this decree. Finally we find a decree from the Emperor Phocas, issued in 606, constituting Boniface III. Universal Bishop. Here again there is not a shred of claim to Divine authority. It was the hand of a murderer which encircled the brow of Boniface with

THE MITRE OF UNIVERSAL EPISCOPACY.

The Papacy had now a legal existence. Its power and influence shot up and flourished so rapidly that the civil power which had given it birth began to take alarm. But it was too late. Like a magician who forgets his spell, the civic power which had created the Papacy was unable to lay the spectre it had evoked. In due time the Western empire fell, and then only did the Bishop of Rome begin to search for titles in support of his newly acquired power. The Apostle Paul had clearly foretold all this, "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed" (2 Thess. ii. 7).

Now we hear, for the first time, of the Pope's claim to universal dominion, because of his succession to the "blessed Peter." Pope Gelasius (492 to 496) informs the world that it became kings to learn their duty from bishops, but especially from the "Vicar of Blessed Peter." The same Pope proclaims at a Roman Council, A.D. 495, that "to the see of Rome belonged the primacy in virtue of Christ's own delegation, and that from the authority of the keys there was excepted none living, but only the dead." In due time, as we shall see, even the dead were brought under the power of the keys, but Rome was now in process of what Newman called "development." We may well ask, if the primacy came to the Pope from Christ's delegation, how did he come to accept it from the blood-stained hands of Phocas? But the emperor had ceased to be a power in the West, and so Divine Right was put in his place.

But one thing more was wanted—namely, that the "Presbyter of Rome" should step into the vacant throne of the Cæsars, and the "Prince of this World" soon made even that step easy for his subordinate. The last of the Merovingian kings had been hurled from the throne of France, and Pepin, the late mayor of the Palace, sat in his place. Pope Zachary, pressed on all sides by enemies, wrote to Pepin to come over and help. An usurper catches at a straw, and even the Pope's countenance and sanction was a welcome acquisition to Pepin. He crossed the Alps, defeated the Lombards, and bestowed the sovereignty of their country upon the Pope. This was in 755. Charlemagne, Pepin's son, confirmed and enlarged the gifts of his father. In return Pope Leo III. on Christmas Eve, A.D. 800, placed upon his (Charlemagne's) head the crown of the Western Empire. Formerly the election of Pope was confirmed by the Emperor: now the election of Emperor was confirmed by the Pope. Vandals, Ostrogoths, and Lombards were slaughtered, and their countries made over to the "Presbyter of Rome." Leo probably did not know sufficient of Daniel to realise how literally he was fulfilling the prophet's forecast. Three horns were here plucked up to make room for a little horn.

Here, then, we behold the "mystery of iniquity" in full swing. The Pope is no longer the "Presbyter of Rome." He has got his mitre from the murderer Phocas, and his crown from the usurper Pepin. "All these things will I give Thee," said the devil to Christ, "if Thou wilt fall down and worship me." But the reply then was, "Get thee hence, Satan." The tempter returned some centuries later, and leading the Roman Pontiff to the top of the Capitoline Hill, said, "All the kingdoms of the world and the glory of them will I give thee, if thou wilt fall down and worship me." The Pontiff is quickly upon his knees, and the contract speedily ratified.

(To be continued.)

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Chingford*, May 31; Mr. H. Falkner, *Walthamstow*, May 30; *Waltham Abbey*, May 31; *Chelmsford*, June 3; *Loughton*, June 6; *Finchley*, June 9; *New Barnet*, June 14; *Leyton*, June 17; Mr. H. Hankinson, *Kenley*, May 31; *Rugby*, June 12; *Dunchurch*, June 13; Mr. Josiah Spiers, *Blyth*, to May 31: *Wallsend*, June 2-16; Mr. J. S. Tyler, *Broadstairs*, May 31; *Birchington Bay*, June 7-17; J. H. P. Cutting, with caravan, *Palgrave, near Diss*, to June 2.

Special Prayer Meeting for Seaside Services at the Y.M.C.A., Aldersgate-street, Thursday, June 13, 5.30.

THE STUNDIST PERSECUTIONS.

By A LADY STUNDIST.

During last year the Russian Evangelical Christians called Stundists were deprived of the last vestige of the protection which they should enjoy as Russian subjects. In September the Minister of the Interior published an Order declaring them to be the most dangerous of all sects, wherefore they are henceforth to be deprived of all rights and exterminated. In this Order they were accused of "rejecting the authorities, denouncing war, refusing to take part in military service, and spreading Socialistic views with regard to property." Those acquainted with the Stundists know very well that they are the most peaceable and industrious of citizens; they obey all the orders of the Czar, and only refuse to subject themselves to those rites and ceremonies of the Greek Church which are opposed to the Word of God. On the strength of the Order referred to, the persecution of the Stundists has increased in severity.

To give greater effect to the Order, a secret circular was issued in November by the Ministerial Committee in St. Petersburg, prohibiting the holding of prayer meetings by Stundists; these meetings being specified as "the principal source of the spread of the dangerous Stundism." In consequence the people have been hunted by the police, their movements being closely watched. At Elisabetpol, in Transcaucasia, to which so many of the Stundists have been exiled, the condition of things is sad in the extreme. Destitute and sick, the exiles find themselves in new surroundings, and among people speaking a language they do not understand, and nearly all of them Mohammedans. They are not able to earn more than about three halfpence a day, so slow starvation invites the release of death. In the region known as Little Russia, the persecutions have taken a violent form, many of the Stundists having been forcibly taken to Orthodox churches, and compelled to kneel before the pictures of saints and kiss the cross. Those who have combined resistance with refusal have been imprisoned and banished. After proceedings of this character, the official press announces the return of Stundists to the Orthodox church!

Some extracts from a letter written in January last from Caucasia will be read with interest. Having quoted 1 John iii. 16, "Hereby know we love, because He laid down his life for us, and we ought to lay down our lives for the brethren," the writer said: "The Lord's work among us is on the whole prosperous, in this sense, that the brethren, in spite of all prosecution, do not allow themselves to get discouraged. Many have been banished, but they take joyfully the spoiling of their goods, and endure patiently all kinds of sorrows and sufferings for the truth sake. Many workers for Christ show the same zeal and energy as previously, and are always prepared even to die for the truth, if it should be necessary.

"Our Evangelical churches all over Russia count not by tens, but by hundreds, and are so organised that their spiritual life is developing. There are many thirsty and awakened souls, and, praised be the Lord, their number is growing year by year. But, it must be added, all these churches, consisting of simple and uneducated Russian peasants, require fostering care. They are young, and as yet unable to stand without help. It is true that a few of our brethren have means, but how many? Five or six, to several thousands of the poor, who are unable to satisfy even the most essential wants of our churches. We must also bear in mind that many heads of families and others, who are banished, cannot support even their nearest relatives, and a large number of us are being summoned before the courts, and have to pay high fees to advocates.

"If our brethren in Sweden, Germany, England, and the United States would help us at the present time, they would not be losers. How can we rejoice when we read about the costly houses of worship in some lands, while we have not even a hut to live in, but have to meet for prayer in stables, or, for want of even such places, cannot have any meeting at all?"

CHILDREN'S SCRIPTURE UNION.—Portions for week ending June 8, 1895.—Sun., June 2, Psalm lxviii. 1-18; Mon., 3, lxviii. 19-33; Tues., 4, Genesis i. 1-19; Wed., 5, i. 20 31; Thurs., 6, ii. 1-14; Fri., 7, ii. 15-25; Sat., 8, iii. 1-13.

The Late Rev. Richard Chew.

The United Methodist Free Churches have recently sustained a great loss in the death of Rev. R. Chew, of Sheffield. This loss is felt all the more, inasmuch as it followed on the death of another prominent minister, Rev. M. T. Myers, of Rochdale, formerly of London. These two men, though unlike in mental characteristics, had both done good service; and, singularly enough, they were the only two men who had twice filled the presidential chair. The loss of each is deeply regretted and will be long felt.

Richard Chew was born at Ramsbottom, Lancashire, in February, 1827. He early became consecrated to God, and, having been recommended by the Bury Circuit, was received into the ministry of the Wesleyan Methodist Association when twenty years of age. In all the Methodist denominations ministers have to undergo a probationary course. Mr. Chew's novitiate was long. He was not recognised as a fully-accredited minister until he had served for eight years. At a later period he was chiefly instrumental in the abolition of a system which inflicted so severe a probation on all candidates for the itinerant ministry.

In 1857 the union of the Association with the Wesleyan Reformers took place, and the Connexion known as the United Methodist Free Churches was formed. Mr. Chew was too young at the time to be a factor in the formation of the new body, but he soon became favourably known. In every great movement after 1857 he was prominent, and eventually his counsels became predominant in all legislative or administrative action.

There is an impression on some minds that church leaders acquire their authority by questionable means; that they are men of policy rather than of principle; that they take advantage of the weaknesses of men, and flatter, threaten, or cajole, according to circumstances; that they appeal to men's prejudices or passions rather than to their reason, and aim at victory rather than at truth. Nothing could be more untrue of Mr. Chew than such representations. He made no florid or fervent appeals, for he was singularly cool and unimpassioned—logic personified, not rhetoric. But he had a sound judgment, and to his clear insight he united forceful expression. Moreover, his sincerity was manifest. He fulfilled the condition, "An orator must be a good man." All who heard him felt that he sought to convince men of what he felt to be true. It is said that votes in the House of Commons are seldom affected by the speeches that are made. This could not be truthfully said of past Annual Assemblies of the United Methodists. Sometimes it was doubtful how a matter would turn until Mr. Chew had spoken. When he resumed his seat anybody could predict how it would end. He gained his brethren's votes because he carried their convictions.

It might not interest readers of The Christian to enumerate the matters of interior administration with which Mr. Chew had to deal during his long ministry of forty-eight years. We may, however, mention some of the more public movements with which his name is identified. It was on his motion that a Foreign Missionary Committee was first appointed. He was active in the establishment of an institute for the training of ministers, and ever since it was opened he was annually elected one of its governors. He was one of the founders of Ashville College, a school for the education of ministers' and laymen's sons; and, at his death, he had held the office of secretary to the college for nine years. His legislative tact was displayed in recent negotiations with a view to union with the Methodist New Connexion. Even those members of the United Committee who thought it their duty to thwart the proposals were struck by his statesmanlike powers. At last Assembly he was prominent in a new movement for the training of the young.

While thus active in all denominational affairs, it is right to say he was a diligent and successful Circuit minister. He did not need to confess, "Mine own vineyard have I not kept." Circuits know how their ministers serve them, and in Sheffield, Hanover, where Mr. Chew died, he had laboured in two terms of ministry—ten years.

His powers as a preacher of the Gospel were not so transcendent as his governing powers. In respect of preaching ability he had many compeers, though, in his own denomination, not many superiors. Yet, though he never attained pre-eminence here,



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he was an excellent and a successful preacher. He sometimes subdivided too much, running into a number of minute particulars rather than enforcing a few main truths. This was a defect; and not being an emotional man, militated also against his widest acceptance. Yet there was always a glow of earnestness, though seldom a gush of feeling. In the pulpit it was the grand old Gospel that he preached. He had no theological novelties to present. He believed in Rowland Hill's three R's: Ruin by the fall; Redemption by Christ, and Regeneration by the Spirit of God. In preaching these he felt he had scope and verge enough. He was admirable on the platform, and a master in debate.

Mr. Chew, though a frequent contributor to the denominational serials, did not do much in the way of authorship. He wrote, however, the lives of two notable men with whom he was on terms of intense friendship, viz., Revs. James Everett and William Griffith.

For many years Mr. Chew was the official examiner of ministerial candidates and probationers; and at last annual assembly he was designated Principal of the Theological Institute, to enter on his new duties in August, 1895. This election was grateful to him. It was on the line of his past studies, and he thought it would enable him to continue in active service for a time so that he might give to the Connexion fifty years of work. But his Master had otherwise determined, and on Friday, April 12, he fell asleep in Jesus. We believe he has received the Master's well done.

THE MILDMAY MISSION HOSPITAL.

The important work being done by the Bethnal Green Mission Hospital associated with Mildmay has often been noticed in our pages. The new report shows that 431 indoor patients were received last year in the hospital, while 5319 outdoor patients were treated, and 363 were visited in their own homes by the physician. Many deeply interesting and most encouraging incidents are narrated in the fresh report, as evidencing the remarkable way in which God continues to bless the work, both in the men's and women's wards, as also among the children. From these incidents we select one:—"A poor man who had been brought to the Saviour some years before in the hospital, was being taken in a cab to the infirmary, accompanied by a friend. The cabman was very kind, giving up his cushion to make the sick man comfortable. On the return journey the friend was asked by the cabman, 'Are you a teetotaller?' 'Yes,' was the reply. 'Are you anything more?' 'Yes,' he answered, 'I have got a Master.' 'Who is your Master?' 'Jesus Christ,' was the answer. 'And He is mine, too,' was the rejoinder. 'Some time ago I was in the hospital, and the doctor sent me to Barnet. I got converted, and since then I have got a cab of my own and two horses.'" Another man, who was brought to the truth years ago in the hospital, had the joy lately of seeing his wife deciding for Christ while coming to us as an out-patient. Their only child—a girl—the mother believes to be a true Christian also. Thus the good work spreads, through the blessing of God, from one member of a family to another.

We note that of the fifty beds and cots, only two are as yet *endowed*, while a third has its endowment almost completed. A good many are either wholly or partially *supported*, but for more than half the number no definite provision has yet been made.

The work among the out-patients has gone on steadily during the year, and much encouragement has been given in it. The number seen at the dispensary is limited on Tuesdays and Fridays to about 150. The attendance at the surgery on the other days has much increased, and often there are forty or fifty men, women and children, to be seen and attended to for surgical dressings, bandaging, etc. Daily, before the work is begun, there is a short service of Scripture reading and prayer—the main truths of the Gospel and man's duty in regard to them being earnestly and lovingly pressed.

The Women's Bible-class has an average attendance of 100, while the Gospel services are most encouraging. The Ossulston Convalescent Home at High Barnet, supported by Lord and Lady Tankerville, has been for many years an unspeakable blessing to thousands of the poor of the Mildmay Missions throughout London, and a special help and valuable supplement to their hospital work.

The General Mission operations of varied character carried on at the Mission House in Church-street are full of interest. It is noted that from among the inmates of the lodging-house trophies of grace have been won. The work of the Men's Institute is well maintained.

This work must commend itself fully to the Lord's people. The report may be had of the treasurer, Col. J. F. Morton, the Conference Hall, Mildmay Park, N.

THE BASLE MISSION has published some encouraging statistics of its operations in India, China, the Cameroons, and the Gold Coast. It is in the last-named region that the work of the Mission has been specially productive. The population in West Africa is more easily influenced than that in the great Oriental empires with their hoary religions and caste barriers. Thus on the Gold Coast the Gospel has become a mighty power, the number of Christians (13,036) having doubled during the last decade. In India the Mission has twenty-three stations, with 11,903 converts, whereas in China the converts number 4071, and in the Cameroons 1103, making a total of 30,200 Christians under the pastoral care of the missionaries.

The Evangelist.

HOW TO CONQUER SIN.

One afternoon I was trudging up the hill from Gallows Inn to Ilkeston, a thriving little town in Derbyshire, when a seedily-dressed working man accosted me. I was behind time, hurrying to keep an appointment, and as he looked like a tramp I offered him a penny, without waiting to hear what he had to say. My charity was rejected.

"I don't want your money, sir." There was a slight accent of contempt in his tone. "I want your help."

"It isn't quite clear what you mean," I replied. "How can I give you help?"

"You see that?" He pointed angrily to a roadside inn about a hundred yards from where we stood, an attractive little hostel, with a gay sign suspended over the invitingly open door. "Take hold of my arm tight, will you? I want to get to my lodgings sober this time. Lead me past that public-house."

I laughed; the request was absurd, and the situation altogether ridiculous. I began to chide the dejected one for his weakness. "Haven't you a will of your own? Surely you can walk straight on if you try. The landlord will not throw a rope round your body and drag you in by main force. Be a man! Act with resolution!" The poor fellow was disappointed. I saw in a moment that I had hurt his feelings. It was sympathy he needed, not reproof; so I changed my manner, and proceeded in a more persuasive way:—"Well, I really think, if I were you, and the drink had become so very masterful, I would give it up. Whatever may be said for those who are able to take the stuff in moderation, there is no sense in *you* having anything to do with it." Then I commenced cautiously to descant upon the advantages of total abstinence. With ebullient impatience he stopped me.

"I know all about it, guv'nor; mayhap, I know more nor you can tell me. I've come from Whitby, and when I was there, for seven months I was teetotal; yes, for seven clear months."

"And did you get a notion that teetotalism wasn't agreeing with your health, or anything of that sort? If you had persevered, your system would soon have become accustomed to it, and you would have picked up your strength again quickly."

"Stay, you are wrong again; them was the seven blessedest months of my life!"

"By all that is strange, then, why did you break?"

"I'll tell you. It was company what did it. Yes, I was all right at Whitby; there was guardian angels at Whitby! There was a church parson and his wife and daughter, and they kept a sort of open house for us, with papers and games, and sometimes a bit o' singing! It was like as though someone was always at your elbow to keep you straight, and there was no getting away from them neither. I remember, one night, a feeling came over me that I'd like a sup o' whisky—just threepen'orth on the sly—but as I was turning into the 'Goat and Compasses,' I felt a pull at my sleeve, and, looking round, who should I see but Miss Lucy! It fairly knocked me over; it was like magic. Read this."

I took from the hand of the inebriate a soiled letter; it was produced from many wrappings, and looked like a missive that had been read through and wept over again and again. It ran somewhat as follows:—

"Dear John,—You will be sorry to learn that my loving mother has passed away. She has gone to be with Jesus. It was on the last day, and while she was waiting for the Saviour to come and take her to Himself, that she thought about you. She said, 'I wonder how John is getting on. I have often prayed for him. I do hope he is keeping his pledge.' Then she asked me to find your address and see you, or write you. I am keeping my promise to her, John, by sending this letter. Never drink again. May the thought of my mother recur to you when you are tempted. I shall be glad to hear from you. I have great faith in your power of endurance. I please myself by thinking sometimes about the increase of happiness that has come to you—the blessed change that was brought about by the promise you made us, never more to touch or taste the intoxicating cup. And you are keeping the promise, John, are you not? You were so sincere and earnest when you made it. We all wish you well. My father was wondering this morning how you are getting on. With much sympathy and Christian goodwill, yours truly, Lucy W——."

All the pitiful feeling of which I am capable set toward the poor wreck of a man who stood beside me. He had been almost saved, and yet appeared to be altogether lost; he had tried to get out of the slough, and a helping hand had been extended to uplift him. The struggle had ended dismally, and down into the deeper depths of degration he had sunken once more. I slipped my arm within that of my new but disreputable acquaintance, drew him under my umbrella—it was showery weather—and turned aside from the public road into a quiet country lane. He continued his story:—

"Yes, as I was saying, up in the North there was always somebody at my elbow to keep me straight. But when the contract the gaffer had there was finished a lot of us was obliged to leave. I came on into this country. It was lonely. At nights I didn't know what to do with myself; the other chaps went to the 'King's Head' Mondays, Fridays, and Saturdays, to a 'free-and-easy.' I held out for a bit. Worse luck, Blind Aleck, the fiddler, turns up. I'm powerful fond o' the fiddle, and I knew Aleck when I was a boy. It was more nor I could stand. I mind it well: a wet afternoon last November; it was dark and cold; but as I was passing the 'King's Head' I could see the gases was alight, and a fire was blazing in the bar-parlour grate, and the old man drew the bow across the fiddle string, and it pulled. The strain of 'Bonnie Annie Laurie' *pulled*, I tell you, and I seemed to half know it was hell I was going in to, but it was a merry laughing hell just then, and I couldn't help, I couldn't help."

It was well that we had reached a secluded part of the narrow miry lane, and were some distance from the busier thoroughfare in which we met, for my companion, becoming excited with the telling of his story, had raised his voice, and was speaking with some show of passion.

"Look!" he continued, and he thrust his hand under his crumpled shirt front, and drew forth from where it had been resting, next his skin and pressed to his bosom, a little ivory crucifix. "They gave me this when I was leaving Whitby—Miss Lucy did. They said I was to wear it, that it would hold me true to my promise, that it would keep me from falling away. It's lost its charm, sir; it's lost its charm." The voice of the speaker was husky, but charged with emotion. His faith in his fetish had almost gone. "You don't think there's any good in it, do you?" I was reluctant to answer. It seemed to me, that though that little ivory relic had been invested with a virtue of which it was destitute, I could not speak of it contemptuously without giving pain to the poor fellow, who had so long regarded it with veneration. Yet it was desirable that he should know the truth. I had a Gospel for him; so, after a moment's hesitation, I spoke according to the faith I have—spoke slowly, and perhaps with an impressiveness of manner of which I was unconscious.

"It isn't a Christ like *that*, on the cross in ivory, that helps a man; but a living Christ, who is able to enter your heart and abide there. You have heard about the good Saviour, I suppose? He died that He might save, and now He lives to help. He is able to control you, and make you do right, even with everything against you." I had a most sympathetic listener. I cannot recall much of what I said to him. I know I talked about the grace which is all-sufficient. I remember we prayed, as we stood side by side under the umbrella in the drizzly rain. He got safely past the place of danger; we separated, and have never seen each other since.

Thousands upon thousands are in the same plight as that poor fellow was when I met him—are in moral servitude of a most degrading kind—and it is useless to lecture and reprove them, for they are keenly and painfully sensible of their abject condition, and unless Divine energy is applicable to vitalise and intensify the weak will, we might as well hold our peace. But to every man, down and trodden upon, and under the heel of the oppressor, the Christ of God appeals: "Bruised and fallen one, you have tried to break your fetters and have failed. Trust Me, and I will help you. I will inspire you with my own mighty and invincible Spirit, and you shall be gloriously free." I speak of what I know. Multitudes have taken the Saviour at his word; they seemed to have no mind, no will of their own, their nobleness, all but a few traces of it, gone, but they said they would let Him save them and He has done so. To-day they are on their feet, the ruling passion, greed, lust, spitefulness, love of gambling or love of drink, is strong as it used to be, but they are stronger: "more than conquerors through Him that loved them."

Arthur C. Perriam.

AMONG JAPANESE SOLDIERS.

By MISS H. M. BROWNE.

During the time the Second Division was in Hiroshima, one preaching place was kept open eight days and another twenty days, from three to six o'clock in the afternoon, for the special benefit of the soldiers. At the former place three Bible-women and myself did what we could on the Sabbath forenoon. It was a hotel of two large rooms, and conversation was opened with the group in each room, and in the back room kept up for several hours. Two of us distributed tracts to the coolies in two of the temples. One tract was taken by a man, who became deeply interested, and he took it to an evangelist with ten marked places which he did not fully understand, and inquired more fully of him. On my second or third visit to one of the wards of the Second Branch Hospital, thirteen men asked for New Testaments, some saying, "Be sure to send them before we leave the hospital to-morrow afternoon." On my next call at this ward, three more were asked for. I told the men I could not give them New Testaments to be soon cast aside. But they all insisted that they really wished to study and use them.

In one of the wards a man mysteriously beckoned to us. On going near, he said, "What is this Christ and the Christian doctrine?" I want to know." Very many say, after hearing a few minutes, "Ah, we never knew before; we can't believe until we hear." We can hardly count the invitations to come again that we have had from patients and nurses. On remarking to one man that he looked quite ill, he replied, "Yes, this is my last journey." I at once gave him the tract I had in my hand, "Guide to Eternal Life." I visited him two or three times afterwards, and at each visit found his perception of the truth increasing, and hope and joy in his face. The truth seemed to take fast hold of him.

Another man, from a tract first, and then a book concerning faith, became an earnest believer. The other men of the ward laugh good-naturedly at him for being so zealous, but that does not deter him. His inquiries roused an inactive Christian nurse in the same ward to explain the New Testament to him every day. From this another nurse obtained a New Testament, and says he is going to believe, and a patient who at first did not care to receive a tract even, asked me for something that would explain the truth, for he wanted to examine into it. Christian talk in that ward seems to have become as common as the news of the day.

The man so in earnest has got two friends who visited him to study the Bible, and says, "I must go home soon and get the people of my village to believe." On my remarking that he must become well grounded himself first, he replied, rather astonished, "Why, it will never do for me to believe this alone; I must tell them."

SOUTHERN CROSS LODGE of the I.O. Good Templars has been formed at Buenos Ayres, South America, Revs. G. P. Howard and D. McGurk being among its founders.

A NOTABLE MOVEMENT IN JAVA.

By Mr. J. E. BUDGETT MEAKIN.

A very interesting work is in progress at Modjowarno, in the eastern end of this island, rendered all the more so by the fact that it is the outcome, not of a mission, but of a faithful life of a humble shopkeeper. Half a century ago, the son of a Russian colonist and a Javanese woman, who kept a rice shop in a nominally Mohammedan village, was converted in consequence of a dream that God had called him to evangelise the natives. This he forthwith commenced, and the Mohammedan teachers being aroused, he summoned them to a public discussion. Public opinion decided in favour of the Christian, whose disciples a large number at once became. Their teacher, Mr. Coolen, hesitated, however, to baptize the converts, but in a neighbouring town was found a German watchmaker, who was a Christian, who with success urged them to take this step, performing the rite for many of them.

But trials followed, and the converts decided to emigrate to another district, where, being freed from the superstition in which they had been brought up, they made a clearing in a forest, which, in the belief that it was haunted, had been left to the tigers. A hundred or so here established the Christian village of Modjowarno, and at their request the Dutch Reformed Mission sent them as teacher in 1851 Mr. Jellesma, whose modest hut, now the back part of a native pastor's house, I had the pleasure of visiting.

From this beginning has grown a prosperous settlement of some 2500 Christians and their children, besides about a thousand more in eight out-stations. It was still more encouraging to learn that most of

THE CONVERTS BECAME EVANGELISTS.

There are eight unordained native preachers, who are supported by the local church, which, in addition, *recently raised* 16,000 gulden (£1333), towards a total of 26,000 gulden (£2166), expended on new church, school and hospital buildings, to which also the natives contributed all the locally-supplied material, and much free labour.

The hospital has recently been opened, but medical work has long been carried on by Mr. Kruyt, who, though a layman from a medical point of view, was able to alleviate the suffering of many thousands annually, till Dr. Bervoets took over the work last year.

In the schools, with 725 pupils, no foreign languages are taught, not even Dutch, only Javanese and Malay, as the object is to strengthen the native Christian Church, not to Europeanise. Useful handicrafts are, however, included in the curriculum, and there is a special class for those who wish to become teachers. All the various buildings, including the homes of several native pastors and teachers, are grouped together in an unenclosed spot, through which a high road with a steam tram now runs, and the villagers feel that they are theirs, and make themselves at home throughout. Several such Christian colonies as this have been established in various parts of Java.

A very interesting sight was the kindergarten, the toys and exercises designed entirely by natives, and it was a great disappointment that clouds prevented the use of my kodak on them. Some of the youngsters played native bamboo instruments and drums, to the time of which the others went through their performances. The idea of letting natives thus employ their own invention with native materials is an excellent one, worth recommending elsewhere. Not only is their personal interest deepened, but the apparatus is cheaper and much more easily renewed. We are apt to import too many Western notions into mission work abroad.

Such a work as this—a native growth from one civilian's faithful planting—suggests the advisability of more self-supporting Christians going forth to heathen lands. Their influence is great, as they are not open to the charge of being professional religionists employed for money. In Soerakarta, the capital of one of the Mohammedan kingdoms of Java, where missionaries are prohibited from working by treaty with the Dutch, I had an encouraging instance of this. Every inquiry elsewhere having failed to ascertain the address of Dr. Schoerer, who as medical man has been permitted to take up his residence there recently, I was recommended at the post-office to call on Mr. Kuchenius, manager of the Java Bank, as

A MAN WHO KNOWS ALL ABOUT MISSIONS.

I was not disappointed, for I found a really earnest brother, a bright shining light. On his office desk lay the latest issue of The Christian, which afforded a pleasant introduction, and I soon obtained the information I sought. Mr. Kuchenius was overjoyed to meet a traveller who took an interest in Christian work, and the writer was still more so to find a man in that position so faithful a witness.

"Ah," said he, "if we only had a few more lay Christians here, such as you have in British India, where you have such noble men and women, who must be a great help to mission work."

I was not astonished to learn subsequently that Mr. Kuchenius preached the Gospel in Malay, and every Sunday might be seen going, Bible in hand, to read in a filthy hut outside the town to a poor blind lame man. From the position he holds he is the head and side of every local movement or enterprise, and no one can tell what his influence means. Two of his brothers, equally faithful, manage two other branches of the Java Bank. His father it was who, as colonial secretary, sent the official request to the Netherlands Missionary Societies to increase their agencies in the Dutch East Indies (with a view to counteracting the spread of anti-Dutch Mohammedanism) which made such an impression at the Missionary Conference in 1888. Later on, as Prime Minister, the same man preached the Gospel in the Holland Parliament, standing Bible in hand, to refer to it as the basis of every law, and boldly proclaiming "Of Him whom millions serve as they have served none other, I have the honour to be the slave." A brother of his, an uncle therefore of the Mr. Kuchenius whom I met, was formerly Dutch Resident in Soerakarta, and when after years of work he was recalled, he said in his farewell speech, "Gentlemen, I know why I leave you; I have urged on you a way too strait for you, but by the grace of God I stand here to-night to tell you once more that there is salvation in no other than Jesus Christ."

Well may we praise God for such a family.

Batavia, March, 1895.

EARTHQUAKE IN FLORENCE.

For many centuries Florence has not experienced so severe an earthquake as the one felt on Saturday, May 18. Just previous to the shock, dogs began to bark, horses to neigh, some even broke loose, as if aware a convulsion of nature was about to take place. Suddenly and fearfully it came on us all. We could hardly at first realise what it was. Many believed it was the end of the world; others that it was a gas explosion, or a bomb, or some infernal machine.

Men, women, and children rushed down the stairs of their houses, one on the top of the other, frantic, in an agony of terror, seized with panic, out into the streets and open squares. Chimneys fell, strong walls were cracked, some ceilings gave way, ornaments and crockery fell in every direction, pictures hung aslant on the walls, clocks stopped, heavy furniture upheaved, people knocked down, lamps swayed to and fro, all seemed dancing and moving around. It was a time of horror never to be forgotten.

One poor woman, with her infant ten days old, had her bed moved from its place and then swung back again. Our baker's child had a miraculous escape from imminent death, for a chimney fell on their bed. In a house close to us three floors came down; fortunately most of the inmates were unhurt. Many camped out in the squares. One party had a table carried out into the Piazza Cavour, and spent their time playing at cards. Some went about the street singing patriotic songs, possibly thinking by so doing to give courage to the people.

A little English girl, the daughter of a Baptist minister, begged her father to preach to the people that "in the risks of life they should be prepared." A lady who lives on the upper floor of a very high house where the shock was felt with great intensity, bore all with heroic calmness. Her husband said, "Are you calm, my dear?" She answered, "Yes; I am praying." God was her strength in that terrible moment, when a fearful death seemed to yawn before us all. When earth is failing, we know we have a building not made with hands eternal in the heavens.

At Miss Robert's (medical missionary) the ceiling of one little room came down; fortunately the caretaker had vacated it only some minutes before, or she would probably have been killed. Many houses are in danger, ready to fall if another earthquake of the kind were to occur. We have many slight shocks, and more they say may occur, but the great danger now is believed to be over. God is with us. We are in his hand, and nothing can separate us from his love, who is our refuge and strength during the time when we have entered into the experience of Moses when Mount Sinai shook at the voice of God, and Moses said "I exceedingly fear and quake."

Florence. I. M.

THE FIGUERAS MISSION.

I had the great pleasure, with my sister, of passing some weeks in the happy mission home of Pastor and Mdme. Lopez-Rodriguez, at Figueras, in the province of Gerona. The Mission buildings are very compact and convenient, being situated in one of the best streets of the town. The large hall is bright and airy, and it was a pleasure to see so many men and women gathered on the Sunday evenings to hear the Gospel preached and join in singing hymns, which they did very heartily. The Sabbath school meets in the afternoon and is well attended, the pastor usually giving the address at the close with blackboard illustrations. The day schools are built above the church, one for boys, the other for girls, and the early training on Sundays and weekdays which these children are receiving is one of the most hopeful parts of the Mission. On Sunday mornings two bands of Mission workers start for neighbouring villages to conduct Sabbath schools in them also, and they quietly persevere, even though discouraged by many difficulties.

At the back of the hall the new medical mission premises have been erected, where a doctor attends twice a week. Some of the workers speak to the patients and distribute tracts while they are waiting, and thus access is gained to many who could not otherwise be reached. Funds are still required to clear off the debt on these premises. We met three of the evangelists, who work under the pastor's supervision. Each lives in a town or village as his headquarters, from which he visits the places round about, preaching, giving tracts, and trying to find openings to do good. The pastor longs to have more of these agents; the villages are so numerous and yet scattered that the work of visiting them is very arduous. The pastor and his brother, Don Alexander, carry on meetings in a number of places round Figueras weekly or fortnightly. We went to several of these, and were much interested in seeing the nice little halls so clean and tidy, perhaps an upper room of a small 'fonda,' or the largest room of a dwelling-house. We drove to San Pedro Pescador, a fishing village some eight or nine miles off, one afternoon with the pastor, and it was pleasant to see the warm greetings he got from the converts.

Madame Rodriguez, aided by the young lady workers, had a large mothers' meeting, weekly at Figueras, and another at a village near, but one of the brightest gatherings of all was the Thursday prayer meeting, held in their own house, when some seventy or eighty men, women, and children, assembled like a large family as if glad to meet, and bound by a common bond of sympathy and brotherhood. How little we in this free country can understand the isolated position of such a little flock from the ignorance and intolerance that surround them; and how apt we are to forget the debt of gratitude we owe under God, for our liberty, to the resolute courage and strong wills of our Protestant ancestors. H. J. M.

Perceton.

THE PROTESTANT PRESS ASSOCIATION.—In connection with the Roman Catholic Church in Great Britain, there is an agency called "The Apostolate of the Press," the members of which watch Papal interests in the journalistic world. The Protestant Press Association has been organised to perform a similar service to the cause of the Reformation. Members undertake to supply reports of matters affecting Protestant interests, and to rebut attacks upon Protestantism, and expose Romish errors and assumptions. A register will be kept of all who are willing to co-operate, and ladies are invited to bear a part. Further particulars may be had from the hon. sec., Mr. C. F. Henwood, 27, Bouverie-street, E.C.

MAY MEETINGS.

Bowron House Deaconesses.

At the fourth anniversary of the Bowron House, the Free Methodist Deaconess' Institute, in Pimlico, S.W., addresses bearing on the work of the Deaconesses were given by Mrs. Lees, organising secretary of the Women's Union, Sisters Lily, Annie, Ella, and Beatrice.

In the evening, Mr. J. A. Bowron, one of the founders, presided. The report stated that last year there were associated with the work two lady officers and fifteen Sisters. Now the number of sisters has increased to twenty-two. Sister Emmie, who is preparing for foreign mission work, has been at the Institute two years. The Sisters Lily, Ella, Annie, Alice, and Beatrice are labouring in connection with Churches or Mission stations at Leeds, Sunderland, Ipswich, Shoreditch, and Shaw, near Rochdale. Others had been engaged in evangelistic work and district visitation. The work of the past two years had so impressed the committee with the help the Sisters can render the country churches that it is fully persuaded the agency will be of greater service to the Connexion in the villages.

The Chairman expressed his pleasure at the great success of the movement. In an interesting way he told the history of the inception of the Institution, which was started by his brother and himself in memory of their father. Later in the evening he told how that when his father was a class-leader in London one of the Queen's servants was a member, and on her being persecuted by some of her fellow-servants the Queen paid a visit one day to the class to see how it was conducted. Mrs. Lees gave an account of a remarkable mission she had been conducting through Cornwall. She, however, pleaded for the churches to make more preparation before a mission to conserve the results. Rev. Andrew Mearns said that he believed in the work of women. There was much work, especially in London, that could only be done by them. He further believed in the Sisters being trained for the work, and therefore had great faith in such institutions as Bowron House.

National Protestant Church Union.

The annual meeting of this Union was pronounced an undoubted success, affording evidence of the vitality of the organisation. Viscount Midleton, who presided, devoted his opening address largely to Lord Halifax's recent address and the Pope's letter, and closed by maintaining that without distinct compromise of principle, without giving up those very truths which underlie the whole fabric of the Reformation, it is utterly impossible that anything in the shape of a union with Rome—as the Archbishop of Canterbury, in reply to our memorial, ably pointed out in curt but dignified language—it is utterly impossible that any union between the two Churches can take place.

Prebendary Webb-Peploe began by declaring, "there can never be re-union with Rome while Rome remains what she is," and proceeded to show the impossibility, so long as we are faithful to God, of any compromise with Rome. In the course of a stirring address he said that those who are hankering after re-union do not realise that the condition of re-union would be absolute submission on the part of the Protestant Church of England. Now, the question is whether we are prepared to send back in all tenderness and firmness from every part of this land our determined utterance, which shall reach even the Pope's ears, that we as a people are exactly as independent as our forefathers were, that we know nothing of the possibility of an abatement of one of the privileges that our fathers have bestowed upon us, and that to ask us to accept his indulgences, to accept the doctrine of the Holy Rosary, to accept the Virgin Mary as our Holy Mother, is simply, though he does not mean it, an insult to the people of England. To that letter must go the decisive answer from the north and south and east and west of this land, that we will have none of the proposed conditions of re-union, God helping us, as long as this nation exists.

The Bishop of Sodor and Man, Mr. J. K. D. Wingfield Digby, M.P., Lord Kinnaird, Archdeacon Hughes Game, Rev. H. J. R. Marston, and Mr. W. Johnston, M.P., followed on equally vigorous lines. One of these summed up the matter thus:—"I believe that if we are to keep the people with us it must be by a spiritual force. It will not be by ritual or by fine services, but on the old principles of the Gospel of our Lord Jesus Christ. I believe we should get a blessing from those whom we might send forth on missionary work. I was hearing yesterday an instance from a clergyman who had given his daughter to foreign missions; and shortly afterwards a letter he read from her was the direct means of the conversion of five of his young people, who gave their hearts to God from the appeal of the clergyman's daughter away out in India."

Italian Church Reform Association.

The annual meeting was held on Wednesday afternoon, last week, at the Church House. The chair was taken by the Archbishop of Dublin. The secretary and treasurer, Col. Williams, M.P., read statements, from which it appeared that the income of the Association had shown a decrease since the last report was issued.

The Chairman reviewed the work of the past year. There were matters for sorrow in the loss sustained by the death of the late Canon Thornton, the failure in health of Miss Mayor, necessitating her partial withdrawal from the work, and the alarming illness through which Count Campello had passed. There were also matters for rejoicing in the progress of the work, particularly in Arrone, where the Count has organised schools for artisans, in Papigno, where he commenced the work in response to the invitation of the people themselves, and at San Remo, where Rev. Ugo Janni has a body of fifty communicants. An interesting feature has been the accession of an earnest reformer, Signor Bruno Bruni, to the work of the Association. With regard to the future of the movement, there was a desire that Count Campello should be made Bishop of the Old Catholics of Italy.

The Bishop of Salisbury, in moving the adoption of the report, paid an eloquent tribute to the memory of Canon Thornton. He was seconded by Canon Meyrick, who dealt with the history of the Old Catholics of Europe. Rev. Sydenham Dixon referred to the liturgy which has been lately compiled for the use of the Reformed Episcopal Churches of Italy. He was sure it would commend itself to all members of the Church of England who had studied it. Sir Geo. G. Stokes, Bart., F.R.S., expressed his hearty sympathy with the movement.

Field Lane Institutions.

The Mansion House assumed an unwonted aspect on Friday afternoon, when the fifty-third annual meeting of the Field Refuges and Ragged Schools was held, and in connection therewith an "Industrial village" was formed in the Pillar Saloon. This village consisted of a number of stalls on which were displayed the workmanship of the boys and girls of the Industrial Homes maintained by the Institutions. On entering we found groups of the inmates of these Homes busy at work tailoring, shoemaking, bread-baking, sewing, and knitting. The Lady Mayoress having declared the village open, the little tailors set to work; that is to say they worked as well as they could in the great press of friends, whose numbers must have gladdened the hearts of Mr. Platt and his helpers, even while they interfered somewhat with the labours of the merry young craftsmen. A boys' choir, and afterwards a girls' choir, sang a variety of pieces. Musical drill was gone through by parties of girls and boys; and altogether a bright and busy hour was spent in practical illustration of what these rescued young people learn to do in the Industrial Homes.

So far by way of introduction: these scenes soon gave place to the annual meeting, held in the Egyptian Hall, and presided over by Sheriff Hand.

Mr. Peregrine Platt presented an outline of the report, which showed that during the year ending March 31 last 906 men and women were sheltered in the refuges, and 263 boys and girls trained in the industrial schools. In addition, twenty-two friendless girls were maintained in the servants' home. Then there were the following attendances:—2924 attendances at the crèche; 29,135 at the ragged church; 11,750 at the adult mission services; 76,223 at the Bible ragged schools and classes; 7193 at the Band of Hope; and 15,436 at the mothers' meetings. Fifty-nine bags of linen lent from Maternal Society; 19,216 gifts of broken food: 18,204 loaves of bread distributed; 280 persons placed in, or assisted to obtain, employment; and 5677 hot dinners given to poor children. The society was in debt, according to the statement of the secretary, to the extent of £838. The committee earnestly appealed for increased support to enable them to continue the operations of the institution.

The Chairman dwelt on the stirring history of Field-lane, one of the earliest of ragged schools. Who could think, without profound thankfulness to God, of the thousands who had found hope and heart at Field-lane, who had been rescued from despair and sin, and their feet set in ways of peace? Besides, many thousands of children have passed through the schools, and had been taught to live honestly and industriously. The object lessons given in the Industrial Village had shown how the children learned to use their hands. Altogether, he felt justified in appealing strongly for generous support on behalf of Field-lane Institutions.

The treasurer said that while their income was somewhat over £9,000, their expenditure was £10,000, and in April last £692 was required to pay current accounts, with a balance in hand on March 31 of only £100.

Canon Barker contrasted things as they were fifty years ago, when these schools were in their infancy, with the state of things to-day, and maintained that ragged schools had conferred untold benefits on the nation at large, as well as on the poor children themselves. Rev. George Hawker followed with a vigorous speech on behalf of the work, and the proceedings were closed with the National Anthem.

Women's Protestant Union.

A conference of Christian workers among Roman Catholics was held last week in the Exeter Lower Hall, beginning on the Wednesday and ending on Friday evening. A sale of work was held at the same time, in order to defray the expenses of the conference and work undertaken in connection with the Union. In harmony with the basis, the proceedings were characterised by a prayerful spirit.

On Wednesday morning Signor Golia Mauro, of the Waldensian Church, gave an address; in which he emphasised the difficulties of work in Italy. Mrs. Stewart Mackenzie, of Dunkerque, spoke of France with its priest-ridden millions, and deplored the rapidity with which England is assuming the fetters from which France is seeking release. Professor L. J. Bertrand, whose work among French priests is well known, said that to-day the Church of Rome recruits the priesthood from the lowest social grades. Misses Larritt and Wilson, of Haute Savoie, spoke impressively of the darkness of the women of that region, who, through Romish oppression, seem to have lost all buoyancy of life and moral individuality.

Mr. Donald Matheson, on Thursday, described Miss Grant Brown's work in Corsica. The lady's influence has been recognised by the priests, who have designated her "La Papesse," and her helpers "les Femmes Apôtres." Converted Corsican priests are printing the first number of a Protestant magazine. Mr. T. E. S. Botham, of the China Inland Mission, gave a sketch of "Rome among the Chinese." When reading of large accessions to the Roman Catholic Church, we should remember that the numbers include infants who are secretly baptized, and converts who are secured by bribe in times of famine, and help in lawsuits or protection in quarrels. A priest once told him that the Chinese are "a very mercenary people; he did not know one who had joined the Church for the love of it." After conversion to Romanism, the lives of the people are unchanged. Miss Cox, of Milan, told of mission work begun under great difficulties, but now so flourishing that a large congregation has been gathered into the Mission Hall. Rev. T. Connellan enlarged upon the dangers of the confessional. Pastor Fanstone made a rousing appeal on behalf of Brazil; and Rev. H. H. Pullen pleaded the cause of the Spezia Mission.

Mrs. Arbuthnot, president of the Union, enlarged upon the need for a Protestant Nursing Institute, which would provide against Ritualists and Romanists obtaining access to English Protestant families where the income is limited, and the ordinary nursing fee of £22 is prohibitive. Such an institute would immensely curtail the opportunities now so readily seized by Romanisers. The Misses Wellington followed with an outline of their experiences in Evian-les Bains and its environs. They declared Savoie to be as dark as any heathen place where missionaries are sent. The worship of the Virgin is so interwoven with the religion of the poor ignorant people, that as one poor old woman

said to Miss Wellington, "If you take Mary from me, you take everything. It is she who will bend over me when I die and take me straight to heaven. If I am not saved by her, I shall be lost."

On Friday morning the principal speaker was Signor Luigi Capellini, pastor of the Military Church at Rome, who, through an interpreter, described Protestant Evangelical work in Italy. The Word of God is permeating amongst the military, and Protestants are at work where the Papacy cannot enter, which rouses the Pope's wrath. The priests have become terrified at the work of the Military Church, which has become the parent of many churches scattered throughout Italy.

In the afternoon the speakers included Dr. Blackwell Fenn, who dealt with Spain and Madagascar; and Pasteur and Madame Lecoat, of Brittany, who, among other things, said that there are large numbers of young English ladies in the French convents. In the evening a conversazione was held.

Strangers' Friend Society.

The 109th annual meeting of the members of this old institution for the relief of the sick poor of London, took place last week at the office, 52, Finsbury Pavement, when Mr. W. S. Gard presided. The society's hundred and sixty visitors are Christian men and women, who render gratuitous service, and in pursuing the necessary inquiries, they investigate cases for subscribers, and are made the almoners of their private charity. The society's relief is not confined to merely handing over so much money or food, or in making a solitary effort for the recovery of the downfallen—the poor are led to look upon the visitors as friends who will do their best to help them. Many have dated their hope of eternal salvation from the time when they were benefited by the assistance and sympathy of the society's agents. If the society is to persevere in its good work, it must have a larger income.

Army Scripture Readers' Society.

The annual meeting of this Society was held in St. Martin's Town Hall on Wednesday week. The report, presented by Col. Phillips, gave gratifying testimonies from soldiers and readers as to the success of the work in "bringing our soldiers to a knowledge of Jesus Christ." The Readers now number 70—47 being at work in England, 8 in Scotland, 9 in Ireland, and 6 abroad.

General Lord Chelmsford, who presided, felt that seventy Readers were wholly inadequate to the requirements of the army at home and abroad; the income of the society ought at least to be doubled. It was very sad to think that there were only three Readers for an enormous country like India, where there were 70,000 British troops. He could testify from his own personal experience to the benefits accruing to the soldiers from the work of a Scripture Reader amongst them. When he was in command of the 95th Regiment, stationed at Poona, he had striking evidence of this. He could not say that it was a model regiment—indeed, the men were not steady men. But there came amongst them a Scripture Reader named Bailey, for whom he had always cherished the highest regard, and whose name he retained in his memory most gratefully. He worked amongst the regiment for about twelve months, and he could safely say that the good that man did was truly remarkable—so much so that when he (Lord Chelmsford) left Poona six years afterwards there was certainly not a better regiment in the whole of India. That showed what a good and judicious Reader could do by going in and out amongst the men. The soldiers learnt to trust and to look up to him as one who had their welfare at heart.

Archdeacon Sinclair, in closing a sympathetic address, said that some were inclined to ask, Why are Scripture Readers wanted in the army, when there were chaplains provided by the Government? Scripture Readers were wanted in the army for precisely the same reason that they were needed to assist the parochial clergy. The chaplains had their hands full; in addition to their regular ministrations, they had to look after the wives and families of soldiers, as well as the sick, and they therefore had no time to go to the barrack-room constantly and talk to the men. And it seemed to him that such a work was much better done by the Scripture Reader, who was generally a man who had been a soldier himself and knew their peculiar trials and difficulties. The nation ought never to forget its indebtedness to its soldiers, and while they must be exposed to an unnatural life, and to special temptation, it was the duty of the nation to provide for them such helps as were possible. They owed a great deal of sympathy to the army, and he trusted the Army Scripture Readers' Society, which had done so much in the past, and was capable of doing so much more in the future, would have the resources it needed placed at its command.

Amongst the other speakers were Dr. Ord Mackenzie, Major Seton Churchill, Canon Cooke, and Capt. Wiseley.

Homes for Working Girls.

The annual meeting for praise and prayer was held at one of the nine Homes, viz.:—Lincoln House, 12, York-place, Baker-street, on Thursday, the 23rd inst. Mr. John Shrimpton, hon. director, presided, and mentioned how graciously Almighty God had continued to bless the work, and how signally He had watched over the Homes during his lengthened illness. The Homes were as popular as ever among the young workwomen of London, over two thousand having passed through them during the past year. He referred with much gratitude to the devotedness of the service of the various superintendents. The weekly Bible Talk Meetings held in the Homes were a great power for good, and he acknowledged with thankfulness the valued help of the large number of clergy, ministers, Christian men, and ladies who so kindly conducted them. The want of money to carry on the work had been greatly felt during this year, and he appealed for the sum of £800 to meet some pressing payments which had to be paid without delay. The slackness of the west-end trade had caused much anxiety to numbers of young workwomen dwelling in the Homes, and naturally increased the general expenses in sustaining them.

The meeting was devotional, in which Canon Acheson, Rev. J. C. Elliott, Mr. A. J. Gillespie, Mr. Seth Smith, Mr. Basil Woodd, and Mr. Stow Thompson took part. Communications respecting the Homes should be addressed to the honorary director, 3, Victoria-street, Westminster, S.W.

London Female Guardian Society.

On Wednesday week the eighty-eighth annual meeting of this Society was held at the Training Home, Stamford House, High-street, Stoke Newington, Mr. John Deacon presiding.

The secretary, Mr. W. E. Page, read an abstract of the report, which stated that during the year ended March 31st last, the average number in the Home was ninety-four. Fifty were placed in domestic service, three were reconciled and restored to their friends, twenty-one withdrew at their own request, six were sent to hospitals from ill-health, six were sent to more suitable Homes, and ten were expelled for improper behaviour. Eighty-nine inmates remained under the care of the Society.

The Chairman said he was sure they must all feel gratified by the satisfactory nature of the report which they had just heard read. He had, on looking over it, been struck with the fact that since the foundation of this Home no less than 10,000 women had enjoyed its benefits, and out of that number many had reason to thank God that ever they had come.

Rev. P. Carmichael thought the work done in that institution was an exceedingly honourable one. Its great object was to deliver those women from their sin through the grace of God, There was no sin under the sun that took such a fearful grip of men and women when they fell into it. He rejoiced to know that their work was successful.

Mr. D. Marshall Lang spoke specially of the work done at the Probationary Home. The work there was of a rougher kind. Women were taken in there before being drafted into the Home at Stoke Newington; which was in reality the complement of the work begun in the Guardian Home at Bethnal-green. That was a Home of long training, of which there were but very few in London. Most of the Homes took in and quickly passed their inmates through; but their idea was that a lengthened training was absolutely necessary if the influences of the past were to be got out of the thoughts and minds of those who came under their care. Therefore they prescribed a minimum period of eighteen months for training. In that Home the inmates were subject not only to discipline, but they did good honest work all the time they were there.

Rev. J. Nettleton said that the Society was an approved success, not an experiment. They might meet with that in their work which disappointed reasonable expectations, but when they remembered that 10,000 women had passed through that Home, and the aggregate of approved success, they had every reason to thank God and take courage.

Mr. Lalmont reviewed the position of unhappy women in heathen lands, and closed by saying that of the women trained in that Home such a large number turned out well. They went forward in their work with confidence, feeling that they were treading in the footsteps of their Divine Master and that the work would prosper in their hands, and that they would be placing many poor creatures on the road to peace, prosperity, and godliness.

Met. Tabernacle Colporteurs.

The colporteurs of the Metropolitan Tabernacle Colportage Association held an interesting conference on Monday afternoon at the Tabernacle, and gave facts about the work both in London and the country. Pastor Thomas Spurgeon addressed the men on constancy and consistency. In the course of a very effective address Dr. J. A. Spurgeon showed that it was not so much the brilliant men as the plodding ones who in the end succeeded. Mr. Thomas Spurgeon presided at the evening meeting in the Tabernacle, when a number of colporteurs gave addresses descriptive of their work, and showing its extreme need in all parts of the country.

The new secretary of the Association is Mr. W. E. Alder. During the past year the seventy-three colporteurs disposed of about 816,000 publications, besides paying many visits to the people in their homes, distributing 75,000 tracts, and conducting some 8500 services.

Aged Pilgrims' Friend Society.

The eighty-eighth annual meeting of this Society was held at the Mansion House on Monday evening. Mr. F. A. Bevan, who presided, said that the object of the Aged Pilgrims' Friend Society was one of the best—viz., the soothing of the last years of those who had spent life in the service of the Lord Jesus Christ. People were not admitted who had more than 7s. per week, or 10s. if married. He thought a £5 5s. pension too small; but it just made a small difference in the comfort of the recipient. Christians should esteem it a privilege to help their aged brethren. In so doing they were only carrying out the Apostle's injunction "to minister to the saints." He hoped they would not only be able to raise the number of pensioners, but also the amount of the pensions.

The Secretary read the report, which stated that the Society was the project of the late Rev. James Bisset, and was started with three pensioners; but it now numbered 1313. The total number relieved since its formation was 6664. Any aged Christian of sixty years of age and upwards, not possessing more than 7s. per week, or 10s. if married, could be entered as a candidate, and upon approval received the first pension of five guineas. After three years these might be placed on the seven guineas rotation, and every year ten pensioners who had attained the age of eighty-five were advanced to the ten guineas pension list. One hundred and seventy were receiving the ten guineas, 327 the seven guineas, and 816 the five guineas pension. In several instances pensioners had been on the books twenty-five years, and had received from £171 to £204 in pensions. The balance sheet showed that the Hornsey-rise Asylum Sustentation Fund was overdrawn by £194.

Mr. Sheriff Hand moved the adoption of the report, and urged that the society had a strong claim on their support. Rev. Canon McCormick seconded the motion, which was supported by Rev. J. G. Train, of Norwood, and Rev. J. Bush. The following resolution was also adopted:—"That the Scriptural basis and widely-extended work of the Aged Pilgrims' Friend Society and its Homes commend the institution to the support of all who sympathise with God's aged poor, and who desire to see them provided for in their latter days."

LEGACIES OF £1000 each have been bequeathed to five American Baptist institutions under the will of Mr. John Thore, formerly a working-man in Taunton, Somersetshire.

HOME OF REST, LITTLEHAMPTON.—In connection with the anniversary of this Home an all-day convention is to be held in the Hinde-street Chapel, Manchester-square, W. Speakers: Revs. F. Paynter, J. H. Hopkins, J. G. Mantle, and E. R. Gibbens, Dr. F. M. Miller, Mr. and Mrs. Reader Harris, and Dr. Woods Smyth.

DR. DALE ON REVIVAL.

In a sermon on the history of Congregationalism, given in last week's *British Weekly*, the late Dr. Dale said many wise things, applicable to other bodies besides the one specified. We make some extracts :—

THE EVANGELICAL REVIVAL.

The most popular men, men like James Parsons, men like Mr. James, men like Dr. Leifchild, were penetrated through and through with the spirit of that great movement which changed the religious condition of England in the last century. They had a profound conviction that men are in danger of awful suffering if they do not trust in the Lord Jesus Christ and receive through Him pardon of sin and the new life given in regeneration. They, therefore, were always endeavouring, and endeavouring most strenuously, to convert men. In their sermons there was a great deal of direct and vehement appeal. Some of the more eminent of them cared very little comparatively about the main substance of their sermons. Dr. Leifchild, I remember, stated that he did not care at all how he got on during the first half-hour; it was during the last fifteen minutes in which he concentrated his strength on the appeal to the conscience and the heart of those to whom he was speaking. The appeal to fear as well as to the conscience and heart was still frequent, was sometimes most solemn, most impressive, most effective. The theory of most of them was that they ought not to preach a sermon that hadn't something in it to convert men.

WHAT TO EXPECT.

You remember with what intensity and earnestness my predecessor wrote in his book, which had an immense circulation, called "The Earnest Ministry," and with what earnestness hardly less intense he wrote in his second book called "The Earnest Church." He and his contemporaries looked back with infinite regret upon the fire and excitement of the great religious movement which they remembered in their youth, for the Evangelical revival, although something of its irregularity had passed away before this century began, was still flowing, and flowing in a great and mighty stream all over the country. These men remembered what that revival and what its methods, through God's grace, had accomplished. Notwithstanding the intense earnestness with which these attempts have been made again and again during the last fifty years to recall and re-awaken the kind of life that distinguished the better parts of the last century, these attempts have not been successful. God does not repeat Himself. The Evangelical Revival was unlike previous revivals, and the next great revival of religion will be unlike that. What we have to do is to appeal to God to speak to us in our own time in his own way, and to work through us in our own time after his own methods.

THE LAW OF LIBERTY.

There are many amusements which our people now take delight in without any scruple which, fifty years ago, were altogether avoided, on the principle that it was desirable to surround the moral life with a certain environment favourable to the development of the graver and more serious virtues. Family prayer was, I suppose, universally observed among the members of the Congregational churches in those days, and I have some fear that it is not so universally observed among the members of the Congregational Church in our own day. We have come to see that no external law binds us in these things. The Corinthian Church set us an example of the manner in which persons who are not spiritual appeal to that spiritual law of liberty which is the glory of the Christian Church. The carnal men, men who had received the Divine life, but who had not risen to any great height of spiritual achievement in the Corinthian Church, abused the law of liberty frequently and to their own serious harm, and it is possible that among us there may be a similar abuse of the law of liberty. Restraints are not unwholesome whilst the Churches are undisciplined to freedom; the restraint must be relaxed if the capacity for freedom has been accomplished. The premature leaping of the unspiritual man into the liberty of the spiritual, a liberty which is regulated by an inward law that has a severer restraint in the face of outward precept, is often perilous to the new faith.

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THE SCOTCH ASSEMBLIES.

Last Thursday, the supreme courts of the Established and Free Churches of Scotland met in Edinburgh. The new Moderator of the former Assembly is Rev. Dr. Donald Macleod, of Park Church, Glasgow. He is a great favourite with the Assembly, an admirable business man, and a good debater. He is deeply interested in Home Mission work, and parties are looking forward with interest to his closing address, in which he is almost certain to summon his brethren to renewed activity in seeking the salvation of the many thousands in large towns of Scotland who have sunk into utter indifference of the means of grace. The Moderator of the Free Church, Dr. Hood Wilson, began his ministry in one of the poorest districts of Edinburgh. When he was transferred to the Barclay Church, he retained his love for his old work, and headed his people in carrying on vigorous Home Mission efforts in different parts of the city. In his brilliant and burning address from the chair on the opening day, he pressed home the thought that the Church should be a great missionary institute, composed of those who are workers as well as worshippers. The churches, he said, should not stick to stereotyped means and agencies in seeking to rescue the perishing, but should be ready to adopt methods that have proved successful.

On Thursday evening, a crowded meeting in connection with the Free Church, under the presidency of Lord Overtoun, was held in the interests of the temperance cause. Friday was a day devoted, in the forenoon, to devotional exercises, and a conference on the state of religion; in the evening Dr. Wells gave his report on Jewish Missions, which was hopeful in tone. Speaking of the converts of the Mission, he said that one of them claims attention as the bringer-in of a new epoch in Galilee. A promising youth of Safed has just been baptized in Tiberias—the first Jew who has been baptized around the Sea of Galilee, it is said, for 1500 years. There is good reason to believe that several young Jews in Galilee might confess Christ if a good example were once set them. They have come to the threshold, and then drawn back. "For fear of the Jews" is still a terror beyond our imaginings. Jews do not disown their sons when they become sceptics, but they do disown them when they become Christians, and sometimes seem as willing to murder them with their own hands as were the comrades of Saul of Tarsus. In some remarks on the outlook Dr. Wells said: "It is the fashion in some quarters to mock at Jewish missions. Does not that look like mocking their Founder, who described Himself as 'sent to the lost sheep of the House of Israel'? Some of the critics of missions seem to stand in need of the missionary. The world will not believe in our Christianity, and we will scarcely believe in it ourselves, if we despair of the conversion of either Jew or Gentile."

MRS. HILTON'S CRECHE.

Dear Christian Friends,—I do not often make known to you my wants and anxieties (except through the advertising columns of The Christian), as, under exceptional conditions, I venture to do so now. I have had continual cause for thanksgiving that my efforts to comfort and help the little ones and their mothers in the East End for nearly twenty-five years have been generously supported. But for the last two or three years I have occasionally had to pass through very deep waters, and now my funds are so exceptionally low as to imperil the efficiency of the institution under my care. I feel it therefore incumbent on me to make my anxiety known.

I have done my utmost to reduce expenses, even to the refusal to admit some very sorrowful cases into the temporary home. I have closed for a time the country branch, which is a sore trial to me, as the country is now so beautiful and the dear children would benefit so much by a sojourn there. Trusting that some special help may speedily come to tide me over this time of trial, I am, in the service of the little helpless ones,

Marie Hilton, Founder and Hon. Supt.

Shore House, Shore-road, South Hackney, N.E.

[Our good friend has for many years very devotedly given her best thoughts and energies to the service of the little ones in East London, at great sacrifice of personal strength and comfort. We hope that in this time of exceptional need many friends will rally to her help.—Ed.]

UNION HALL MISSION.

It seemed a sad blow to this Mission when, after a brief illness, Mr. Robert Bilke laid aside his work and fell asleep in Jesus. For thirty-five years he had laboured in the Mission, and many friends expressed the fear that the work must now be given up.

The meetings which were held on Thursday last in connection with the anniversary will, we think, dispel such fears. A larger number of friends gathered in the afternoon than has been present for many years. The time was chiefly spent in praise and prayer, but brief addresses were given by Messrs. Inglis, Sprunt, and Sims. After tea a large number gathered, under the presidency of Mr. W. H. Seagram. Mr. Edmund Ives read the report, and the financial statement was given by Mr. C. Stuart Thorpe. Testimony was borne to the faithfulness of the late Robert Bilke's labours and to the blessing which God has made him to many who are now to the forefront in the service of God. Mr. Algernon Coote alluded to early reminiscences of the work, and spoke cheery words to those who have undertaken the responsibility of the Mission. Mr. J. E. Taylor gave an interesting account of his conversion thirty-five years ago, through the instrumentality of the late Mr. Bilke. Messrs. Kyd, Brocklebank, and Cook also gave brief addresses.

It was mentioned during the evening that Mr. Edwin Cook, who was converted in Union Hall twenty years ago, had undertaken the chief responsibility of the work, with the help of a committee of the trustees and friends of the Mission. The prayers and practical sympathy of readers of The Christian are earnestly sought for this work, which has been so much blessed in the past.

LONDON MISSIONARY SOCIETY.

A great meeting in celebration of the centenary of this Society was held in Christ Church, Westminster Bridge-road, last week. Rev. F. B. Meyer, who presided, introduced Mr. S. J. Cowdy, stating that the young men of Christ Church had raised sufficient money among themselves to send him to college to be trained as a missionary for the foreign field, and to be their representative. He had been chosen by them, and had been approved. Mr. Meyer, in the course of his address, said he was convinced that Christ Church would be found doing most work at home when it was doing most work abroad. The Society was one of the things he was proudest of, and the church was going to carry on its great missionary traditions by the aid of living souls. He hoped the meeting was the first of a series to testify its enthusiasm in the work.

Rev. Dr. Newman Hall related how the L.M.S. came into existence, and how it grew. It had met with persecution and disappointment, but did not the very same thing happen to the apostles of old? After showing how wonderfully the Society had prospered in spite of many drawbacks, he suggested that at the present time 130 million pounds sterling are spent every year in strong drink, and that two million pounds represent the amount spent by Christians on intoxicating liquors every year. Let these followers of Christ deny themselves for one year of this drink, and give the money thus saved to the missionary societies. It would not then be how to get the money, but how to spend it. The other suggestion was that bands of artisans should go out and settle among the heathen, work and teach.

Rev. R. M. Ross, of Amoy, China, gave some very interesting details of work in China, and bore witness to the great earnestness and liberality of the 10,000 Christian Chinese that are at present in Amoy. Two thousand communicants had subscribed £1000 to the Society—giving out of their poverty, and when the Chinamen's pocket was reached, his heart was also reached.

Rev. Dr. Macfarlane followed with reminiscences of experience among the heathen. They could often teach the people of England a good lesson, and he was convinced from studying their languages and their manners that in the past they had, many of their tribes, been highly civilized nations who were now on the down-track.

The Chairman said he was very glad to announce that Rev. Dr. and Mrs. Newman Hall had given £100, to be forwarded to the parent society.

THE EVANGELISATION SOCIETY.

The new report of this valuable society will cause many to rejoice that the Gospel, clearly and faithfully spoken, should be so widely preached. Says the secretary:—"In these days when Ritualism and infidelity prevail on all hands, so that in some districts it is difficult to find any place in which the simple truths of Christ's salvation are preached, when the Word of God is disparaged, when the simple and ignorant have no opportunity of hearing in their own language the wonderful works of God in redemption, our evangelists are needed, both in town and country, more rather than less than in earlier days. No organisation on exactly the same lines exists in this country; and as long as our work continues on its present basis, no town or village need be without the proclamation of the Gospel, preached apart from all denominationalism, so that all Evangelical Christians can unite in the missions of its agents."

Interesting instances are given of fruit after many days. The following letter from a Norfolk village illustrates many such:—We have much reason for encouragement with regard to the work in this neighbourhood in previous years. I have spoken to several who were blessed through the tent mission and other missions, six of whom are now local preachers. We have also a woman who was brought to the Lord through William Taylor years ago." In Australia a friend met with a Christian whose spiritual life began under the preaching of W. W. Martin, who departed to be with Christ nearly ten years ago.

Deeply interesting accounts, illustrated by telling incidents, are given of missions in many parts of England and Scotland. One, for example, writes:

"During a mission recently held at Staplecross, Sussex, at the close of one of the services, a man, seventy-seven years of age, came up and spoke to me. He had walked five miles through the snow to tell me that he had been led to Christ at a mission held five years ago in his own village, Sandhurst. I at once remembered the circumstances. He had lived a very godless, disreputable life, never going to any religious service. His besetting sins were drunkenness and profanity—to use his own words, 'they were the devil's chains which held him down.' He, however, was induced to attend the mission services, and my subject the first night he came was used by the Lord to convince him that he was lost. Before the mission closed he was able to rejoice in Jesus as his Saviour. His life since that time has been a pattern of consistency, ever testifying to the truth of God's Word, that He is able to save to the uttermost. Having been a well-known character, his changed life has made a deep impression on others."

Another says:—"I have been greatly encouraged by learning that much permanent good has been the result of the mission held here (Ancoats, Manchester) last year. I have met with many who at that time were brought to know the Lord. Mr. Morris has told me that they have been reaping fruit all the year from the work done then. Among other interesting items, he has told me that they received an addition of no less than fifteen teachers into their ragged schools from among the young men and women who were brought to God during the mission."

The evangelists visited last year 1137 places in England, Scotland, and Wales. The tent work also was greatly blessed last season, and preparations are being actively made for a full and busy summer's work. The Scottish branch is reported as thoroughly organised, and increasingly active with the best possible issues, indeed in several places very remarkable results. But on these we cannot here enlarge. We regret to notice that the funds have considerably fallen off; yet wide doors are open, and the need for such service is more imperative than ever. The report ought to be prayerfully pondered by all who long for the evangelisation of our people. Copies may be had of the hon. sec., Evangelisation Society, 21, Surrey-street, Strand, W.C.

A CHRISTIAN SUMMER SCHOOL.—The Harley House friends are again arranging for a Christian Summer School at Cliff College, Derbyshire, during the month of July. A fortnight can be spent at this picturesque spot, with the added privilege of Biblical study, under competent teachers and Christian fellowship, the charge only being fifty shillings. A detailed programme (price 2d.) can be had from Harley House, Bow, E.

"NO PLACE LIKE ROME."

In her report of work among the Roman poor, Mrs. Wall says that in the spring of last year she received from San Paolo, Brazil, a letter in the handwriting of a man who had been in the habit of attending her meetings, by name Luigi de Rossi. He said:—"By the goodness of God I have emigrated from Rome, and am employed as a labourer in Brazil, surrounded by Italians, Portuguese, and Spaniards. I have meetings continually, and pray God for the conversion of the unbelievers in San Paolo, by whom I am mocked and insulted in return. I left Rome so suddenly that I forgot to bring my books; but I hope you will send me a hymn-book and a large print New Testament. I can only repay you by praying God for your health and safety."

On this Mrs. Wall remarks:—"Owing to alterations in our house, this letter was mislaid, and I could not answer it. My pleasure was very great when, a few months ago, I found it. Having an opportunity to send a parcel, through a family going to the same part of Brazil, I decided to wait until they started, hoping that, meeting with this man, they would be able to encourage one another to persevere in the things of Christ. At one of our meetings for poor men, I told them what I was doing, and asked them to unite with me in special prayer for De Rossi. But what was my surprise after the prayer when a man rose from his seat and told me he was Luigi De Rossi, that the Lord had spared his life in the midst of great dangers, and brought him back to Rome!

"In a conversation I had with him, I found that his son at San Paolo was getting on pretty well, and would have liked his father to continue to live with him, but the wickedness of the people was such that he could not be happy there. He said he was sorry to leave his friends at San Paolo; they had so much enjoyed singing the hymns he had taught them, talking with him about Jesus, and praying for the friends and relatives they had left behind them in Italy. His son paid for his return journey, but when the day came for him to sail, the crush on the pier was very great, and being partly blind he could not make his way as the others did, so he was in danger of being left behind.

"When the last boatful had started for the vessel, he was still on the pier. Seeing an empty boat near, he thought it offered the only remaining hope of reaching the steamer; he tried to get into it, but before he could do so the boat suddenly left its moorings, and he was left hanging to the wall. His strength soon failed him, and he fell into the sea. He sank twice, and twice rose to the surface, no one being near enough to help him. The third time, however, a sailor came to the rescue, and took him more dead than alive into his boat, and thence to the steamer. Owing to the kind treatment he met with on board he soon recovered.

"He told us he felt that his life had been spared that he might have the opportunity of doing something for Jesus. His joy at being present again at the meetings is very touching. Not being able to work on account of his partial blindness, he is dependent on the daily kindness of friends. His face bears no marks of worry or anxiety, but is always bright and happy. He is able to say continually, 'I will trust, and not be afraid.'"

Communications to Mrs. Wall should be addressed 35, Piazza in Lucina, Rome.

BURMAH.—A *Times* telegram from Rangoon says:—"On the morning of the 23rd inst. thieves entered the American Baptist mission-house at Thibaw, and murdered Mr. Lambert, the young Englishman in charge. The Tsawbwa has offered a heavy reward for the detection of the criminals." Mr. Lambert was formerly a worker in connection with the China Inland Mission, and went out from Blackheath. He was on a visit to Burmah, and was 'holding the fort' at Thibaw during the temporary absence of the American missionary."

ROYAL HOSPITAL FOR INCURABLES.—Earl Compton, M.P., presided last week at the annual dinner of the Royal Hospital for Incurables, at the Albion, Aldersgate-street, and made an appeal in aid of the funds of the institution. The Hospital is situated at West-hill, Putney Heath, and it affords accommodation for the most sad of all invalids, those suffering from incurable disease. There are over 225 inmates, and in addition there are a large number of pensioners in receipt of outdoor allowance. Subscriptions were announced, amounting to over £2300.

A MORNING BY THE SEA.

There is a little watering-place on the north-east coast, against which many visitors bring the indictment of its being too townified, but let them leave the cliff, where the rows of severely respectable buildings give colour to their complaint, and go down an obliging stairway of fifty steps, down amongst the grand boulders that crowd one delicious nook on the beach, and then they are alone with the sea, as I am this morning, and oh how magnificent it is! The waves curving round the pier, and dancing in a wild May-dance of excitement to the shore, leaping over the rocks, and crackling amongst the shingles with a hoarse shout of triumph in their fulness of life. And I sit and think of the first day of public view at the Academy—a hot, stifling view it assuredly will be on a day like this—and of the crowds who will search their catalogues for the well-known names, and level their glasses with critical aspect at their productions. But they will see no "new eternal picture fresh from God" like this one. And the artist is here! I am alone with the sea, and with Him who made it, and who holdeth its waters in the hollow of his hand.

But an interruption has come, which shows that in this same Hand are also held the threads of human lives, which He can weave together very unexpectedly. Just now a stranger appeared, walking slowly along, and evidently drinking in her fill of this grand, free beauty, but unmistakeably a stranger, and looking as she passed, somewhat wistfully, as if for a word of comradeship. I gave it, and then she gladly accepted the offer of some reading, and sat down at a little distance to enjoy it. Then she returned and entered into talk, saying what she had to say with a quiet intelligence that chimed in well with the influence of the place. She had been for many years manager of a depot for the sale of work done by gentlewomen of straitened means, and she spoke of the pathetic cases of privation and suffering, so patiently and bravely borne, that were thus often brought under her notice. Then she told me of a purchaser coming in one morning and leaving with her—unasked—a small sum of money to be used for the relief of one or two of the sorest sufferers, "I divided it between two," she said, "one was a lady—quite a lady, but *so* poor—who was dying of a most painful disease. She was much cheered by this kindness of an entire stranger, but most of all by a hymn-leaflet she had also left. It was pinned up in her room, where she could read it over and over again, and when her pain and her poverty made her sometimes almost doubt her Father's love, its sweet words spoke comfortably to her, and soothed and upheld her. Now she is dead, and so is the other poor sufferer who was so kindly helped. I never knew the lady's name, or I would have liked to have told her how much she had done to make the valley less dark to two of God's children." But I knew the name! it was that of my oldest and nearest friend. I remembered that visit of hers to the depot, and the leaflet was one which she greatly valued, and always kept copies of in her little hand-bag. It would be the third verse, no doubt, that sounded so sweetly in dying ears.

Being in straits I cry
Lord, make a way!
Open a door for me,
Help me, I pray!
Gold Thou hast—endless store,
Strength—all I want and more.
All hearts are in Thy hand,
Nothing can Thee withstand,
Lord, look, and give command.
Lord, make a way!

A door had been opened, a way made for the redeemed of the Lord to pass over into the Holy City, the New Jerusalem, when there shall not be any more pain. So I am carrying away from my morning hours by the sea a tender and sacred surprise and joy. Truly our hearts may devise the way, but the Lord directeth our steps. M. C. F.

THE CHRISTIAN TRAVELLER'S CONTINENTAL HANDBOOK is a manual which we have from time to time commended to the notice of visitors to Continental countries. The seventh edition, revised, has now been published; and it is in many respects a great improvement upon its predecessors. It has been edited by Rev. George H. Giddins, secretary of the Evangelical Continental Society; and useful notes on travel are supplied by Mr. F. Yeats Edwards. For holiday-seekers or others desiring to see Christian work in Continental centres, this handbook is an indispensable *vade mecum*. (6d. *Elliot Stock.*)

Letters to the Editor.

CONVENTION OF HISTORICAL STUDENTS OF PROPHECY.

Dear Sir,—While admiring the tone of Rev. H. E. Brooke's letter in your last issue on the above subject, I trust it will not be allowed to divert attention from the proposal made by Major Porcelli, which is, I think, one of great importance. Mr. Brooke has been unnecessarily alarmed at a phrase, by which probably the writer meant nothing more than to suggest a series of meetings for the exposition of the historical system of prophecy. As this view nerved the arms of the Reformers in their battle for the liberties *we now enjoy*, and is moreover a powerful antidote to the Romanist and Ritualist poison being so insidiously instilled far and wide to-day, it is well worthy of being the subject of conference by "all those who love His appearing." If it can be discussed in the temper of Mr. Brooke's admirable letter, and with less of dogmatism and more of charity than is sometimes shown, it will be so much more to the furtherance of the truth, and to the glory of Him whose coming we all, *of both schools*, desire to hasten. Hoping the proposed meeting may be arranged, I remain,—Yours sincerely,

Sidcup, May 24. John Jackson.

Dear Sir,—When I saw in your issue of 16th inst. the letter of Major Porcelli, suggesting conventions on the subject of our Lord's return to advocate the views which are held by the historical school of interpreters, I felt thankful that other voices were to be heard announcing the pre-millennial coming of Christ besides those who adopt the futurist interpretation; for, though I sympathise with the latter school, it is better far to have both schools pressing home the central truth of our Lord's speedy return than to be content with a silence like the silence of the grave upon a subject which occupies so large and prominent a place in Holy Scripture, and which is declared to be the Blessed Hope of the Church.

I am glad if the conventions held last year and this are stirring other groups of teachers to sound forth the warning cry that "the Lord is at hand," and I trust they will keep in view, as my friends have done, the main points which need to be pressed home, namely, the plenary inspiration of Holy Scripture, God's purposes in Israel, and the personal and pre-millennial coming of our Lord and Saviour. We do not expect them to withhold from the people subsidiary matters (though they are matters of great importance) upon which we differ from them, and they must not expect us to be silent upon these points.

Why should it be deemed so very harmful that students of unfulfilled prophecy should differ in their readings of the orderly sequence of the great events which lie in the future, and which are, to some extent, hid from our eyes; when so many questions divide Christians relating to the accomplished facts of redemption and the final teachings of the Word of God in regard to worship and church order? Whether we like it or no, teachers differ and tell out their differences of belief regarding the extent of the Atonement of Christ; the Wesleyan churches are mainly Arminian in doctrine; the Presbyterians continue to be Calvinistic, and do not conceal the fact. Large sections of the professing Church claim to be in what they call the Apostolic succession, and hold to all that is supposed to accompany that position; other large sections of believers smile at these pretensions, and deem them but a Popish figment. Many Christians love a liturgical service; others are content with worship of a simpler character. The free churches of our land view as Erastianism the connection of Church and State in what are called Established Churches, and deem that alliance to be mischievous and unspiritual in its results. If, then, large and important questions such as these are still in dispute, and nothing like unanimity can be secured in regard to them, is it wonderful that differences should be found amongst students of unfulfilled prophecy, a subject which has not received very much attention in comparison with other matters with which theologians have occupied themselves?

To-day, I feel convinced that a larger number of devout and Bible-loving men are giving their minds and hearts to the study of "things to come," than probably in any previous age; and it is in harmony with God's dealings with those who reverence his Word and seek his Spirit's guidance, to anticipate much further unfolding of the truth to the diligent and prayerful student; and ere our blessed Lord returns I humbly believe that clearer light will be thrown upon much that is now deemed obscure. If we tell what we know in the spirit of love, good and not evil will result from our discussions.

If you, dear sir, agree with our honoured brother, Rev. H. E. Brooke, and with our unknown friend, "Quartus, a Brother," rather than with these remarks of mine, will it not compel the discontinuance of the papers upon "The Unveiling," with which we have been favoured week after week? Many of us are unable to agree with "M's" readings of what the Apocalypse is designed to teach us. And as regards conventions, it is better in my judgment that each platform should embrace only those who are of one mind, than to give an uncertain sound in any convention by trying to manifest a complete unity of belief which does not really exist.—Believe me, yours sincerely, James E. Mathieson.

May 24.

THE FREEDOM OF THE SOUL.

As bounds the ship before a Western gale,
And skims her way across the shining sea,
So should the soul expand her heaven-trimmed sail,
And sing with joy, "'Tis gladness to be free!"

As heavenward rises oft the lark, and sings,
Thus scattering music the wide meadows o'er,
So should the soul, upborne on joyful wings,
Flee to the Cross, to be enslaved no more.

As o'er the mountain peaks the whistling wind
With unchecked freedom doth its course pursue,
So should the soul its fetters leave behind,
And seek, rejoicing, the celestial blue.

As rushes towards the sea the torrent wild,
That human hands would seek to check in vain,
So should the soul, unhindered, undefiled,
The bondage of all earthly ties disdain.

As flashes through the mind the instant thought,
And wings its way across both land and sea,
So should the soul by heavenly wisdom taught,
Seek with swift flight, thy shore, Eternity!

As greets the world the roseate hues of morn,
That far away dispel the gloom of night,
So should the soul, to better life new born,
Spring freely forward to embrace the Light!

With lightning speed the message onward flies,
That none may read save at its distant goal;
So, when its mortal casket sinks and dies,
Should freedom fire the never-dying soul.

The ransomed of the Lord alone can know
The freedom of the soul He came to give;
For them alone the waters freely flow,
Who trust Him, when He says, "Believe and live!"

Walton, by Clevedon. Wm. Kitching.

TEMPERANCE DEMONSTRATION IN ALBERT HALL.

A notable demonstration was held in the Albert Hall on Saturday afternoon in support of the Local Control Bill. Sir Wilfrid Lawson presided, and in the course of a vigorous speech declared that with unbroken ranks they would march against what Mr. Chamberlain had called the swollen tyranny of drink, and would achieve a triumph which would make England the freest, happiest, and noblest land on which the sun had ever shone. Mr. Benn, M.P., said some of their adversaries prophesied the Government would fall because of this Bill. He thought not; but, if it should be so, better fall in the cause of right than stand upon a pedestal made up of beer-barrels. Following Mr. Benn in support of the motion came three other members of Parliament—Mr. Pickersgill, Mr. Lough, and Mr. Diamond. Mrs. H. J. Wilson observed that every woman could do something for the cause. Lady Henry Somerset contended that the measure had taken a strong hold upon the wage-earning classes, to whom its fate was ultimately to be committed. Rev. Canon Wilberforce declared that it was essential that they should all support the Government. The second resolution, providing that a petition be presented in support of the Bill, was moved by Mr. W. S. Caine, M.P., seconded by Mr. T. P. Whittaker, M.P., and brief speeches in its support were delivered by Mr. T. Burt, M.P., Miss Balgarnie, Mr. J. Malins, Mr. Raper, and others. A large overflow demonstration was held in Hyde Park for the benefit of those whose applications for tickets to the Albert Hall could not be entertained.

THE Y.M.C.A.

The national conference of the Italian Y.M.C.A. will take place at Rome towards the end of September.

A second Association has been founded in Vienna in one of the quarters at a distance from the centre of the town.

Largely as the outcome of a mission by Mr. George Clarke, a new Association has been formed at Gloucester.

The Genoa Association has taken premises at Via S. Luca, 11, where visitors from England and other countries will meet with a hearty welcome.

Mr. W. von Starck, of Berlin, has accepted the post of secretary of the Association recently constituted at Breslau. The address of the Association is Freiburgerstr, 3, I.

From Norway Professor Waage writes:—"The Association work is flourishing with us; to-morrow I repair to Masö for a meeting of presidents of the Associations of the South-east of Norway, and on Friday I intend going to Aalesund to attend the twenty-fifth anniversary of the Association in this locality."

The Central International Committee at Geneva have agreed to ask Mr. Christian Phildius, the well-known general secretary of the Berlin Y.M.C.A., to accept the position, with Mr. Charles Fermaud, of associate secretary to the Committee. Mr. Fermaud and Mr. E. Favre, representing the Committee, are visiting the Associations in Belgium, for the purpose of reviving the work in that country.

The Trowbridge Association held their business annual on April 21, to commemorate the fifth anniversary. The members presented their esteemed president (Mr. J. Poynton Haden) with an illuminated address and an enlarged opal portrait of himself, both framed in oak, with a request that the latter might be hung in the rooms. Mr. C. Carey (secretary) presented the report, showing the strength to be 120 members and thirty-nine associates.

The North-Western Metropolitan District Union of Associations held its quarterly conference at the Westbourne Grove Association on the 20th inst. Mr. J. Compton Rickett presided, and was supported by Mr. Algernon C. P. Coote, Dr. Parker Young, Mr. C. C. M. Baker, B.A., and other leading representatives of the work. A proposal for extending Y.M.C.A. effort among the large number of railway clerks engaged at the different West Metropolitan termini, in co-operation with the Railway Mission, was determined upon.

On Tuesday week Sir George Williams opened the new Jubilee building of the Y.M.C.A. at Croydon, which has been erected at a cost of £7500. Among those present were Mr. J. Compton Rickett (a liberal donor to the building fund), Dr. James Spurgeon, and many of the local clergy. Mr. Pye Smith, the treasurer, announced that the sum of £2300 was still required. Mr. F. John Horniman promised to contribute £250 when the amount required was in hand. At the close of those proceedings there would still remain owing a considerable sum, and as a memorial of his late lamented wife he would contribute in her name a second £250, providing the residue of the sum required was collected.

Mr. A. Adlof sends the following: "The Prague Association numbers at present 133 active members, 122 associates, twenty-eight founders, and one honorary member; the Pilsen Association has thirty-seven active members, eighteen associates, and four founders; the Prague Association has increased by some members, whereas the Pilsen Association shows some decline. Our activity has besides slackened during the whole year. The persecution at Hussinec, some particulars of which you may have read in the papers, and which even reached the Parliament at Vienna, is unfortunately still going on. The Government seems to fear above all things that the Gospel should take root at Hussinec and be made known to all the people."

THE DUKE OF CONNAUGHT, presiding over the annual meeting of the Army Temperance Association, expressed his satisfaction at the rapid progress of the movement, which was of great benefit to the Army, and mentioned that in his command at Aldershot there were 1286 teetotalers, or nine per cent. of the whole. The Association, which includes moderate drinkers and abstainers, has a membership of 8641.

COREA.—The Corean Government, in an agreement with the Episcopal Methodist Mission, undertake to send 200 students to the Pai Chai College, agreeing that they shall strictly observe all the rules of the institution. The students are to receive instruction in the English language, geography, arithmetic, the sciences, and in such other studies as may be determined on by the teachers in charge. A Japanese foreign mission-board has been organised, with the aim of beginning work in Corea. It is on an interdenominational basis.

THE Y.W.C.A.

A party of members of the Park Mission branch, conducted by Miss Butler, had an enjoyable outing to Pinner on Saturday afternoon.

At the Woman's College, Baltimore, in addition to the regular Sunday afternoon service, a short prayer meeting is held in the students' rooms one evening a week. These prayer meetings have been felt to be a great source of strength.

The Newcastle-on-Tyne Y.W.C.A. Nurses' Branch, which was inaugurated last February, now numbers over seventy members. The boarding house in Saville-place has at present fifty inmates, consisting of teachers, business employés, and others.

Esther M. Clapham, Hon. Sec.

At the Oregon Convention, held at Albany (U.S.A.), Rev. R. Little thus paraphrased the motto of the Y.W.C.A.: "Not by the might of organisation, nor by the power of young women, but by the Spirit of the Lord working through the organised effort of consecrated young womanhood."

At the Washington Convention, Miss Ruth Karr, of the State University, in a paper on "The College Association," pictured the many influences for good of a College Y.W.C.A., and showed how the entire direction of a girl's life and influence, not only while in school, but through all after life, would be affected by the help of such a sisterly organisation.

A meeting of ladies connected with the Press was held last Friday afternoon at Kent House, 89 and 91, Great Portland-street. A number of daily and weekly papers were represented, and the visitors were received by the Viscountess Portman, president of the London Y.W.C.A. The meeting took the form of an open conference, and various suggestions were made for rendering the work of the Y.W.C.A. more extensive. Mrs. Boldero, the Hon. E. Kinnaird, Miss Morley, Miss Graham, and others took part.

The Continental work at 316, Regent street, instead of being a division of the English Y.W.C.A., is now a department of the World's Y.W.C.A. This arrangement seemed to provide greater scope for energy, and certainly of much larger results than had been hitherto attained. The tokens of cheer have been manifold, and the individual cases which have been helped, temporally and spiritually, have been numerous. The Employment Agency succeeded last year in filling up 160 situations. The French and German Bible-classes held at the office are encouraging. The work on the Continent is opening up, and specially cheering news has been received of good work begun in Italy, hitherto a most difficult country to reach. The committee earnestly entreat for sympathy and help. Miss Manning and Miss Macandrew are the hon. secretaries.

IRISH NOTES.

The Jungle Tribes' Mission, in connection with the General Assembly, is doing a good work in India. It has now some half-dozen workers in the field, and its income last year was nearly £1000.

Mr. Thomas Payne has had a fortnight's mission in Dublin and Kingstown in connection with the Irish Church Mission. The workers were much encouraged by the results.

Much regret is felt in the North of Ireland at the death of Rev. W. J. Storey, of Ligoniel, a highly-esteemed Methodist minister, who has passed peacefully away, aged sixty-seven years.

The seventh annual convention for the deepening of spiritual life has been held in the Ancient Concert Rooms, Dublin. Rev. Chas. Inwood was amongst the speakers. A similar series of meetings has been held in the Parochial Hall, Dalkey.

The latest departure of the Belfast City Mission has been the opening in Glengall House, immediately adjoining Grosvenor Hall, of a Girls' Parlour, in which girls at business in the city can meet in the evenings, write letters, and read wholesome literature.

Professor J. A. Chancellor, D.D., the most eminent member of the Reformed Presbyterian Synod of Ireland, died at his residence, Cromwell House, Belfast, last week, aged seventy. He had been a minister for forty-eight years, and filled the Chair for thirty years of Theology and Church History.

The annual meeting of the Island and Coast Society of Ireland, established in 1838 for the promotion of Scriptural truth in remote parts of the coast and adjacent islands, has just been held in Dublin. The society has thirty-five schools under its care, in which there are 915 children, and these were provided with school requisites, and in many cases with warm clothing.

REQUESTS FOR PRAYER.—For meetings where Lord Radstock and others will speak in the Conference Hall, Eccleston street, Sundays in June and July, at 3.45 and 7 p.m.; also for meetings of Christians, Fridays at 3.

SCOTTISH NOTES.

Mr. W. Quarrier has received yet another gift of £1000 towards his scheme for consumptive hospitals.

The Sabbath Alliance of Scotland held its annual breakfast in Edinburgh on Saturday, and right views of Sabbath observance were warmly advocated.

The Aged Christian Friend Society of Scotland has on its roll of beneficiaries some 200 persons. It is intended to enlarge the scope of the Society in Glasgow.

Much regret is felt in Aberdeen at the death, at the age of fifty-one, of Mr. George Milne, who was an active worker on behalf of the Y.M.C.A. and other good institutions.

At a recent meeting of the Aberdeen Evangelical Association, it was stated that the Rev. John McNeill would be invited to conduct a mission in the city; that special services in connection with the Sunday-schools were being arranged for, and that a convention for the deepening of the spiritual life will be held in the autumn.

PERSONALIA.

Rev. J. Gelson Gregson has returned home after his long tour, and may be addressed, for the present, Portsmouth.

Rev. J. P. Gledstone has been chosen chairman of the board of directors of the L.M.S. for 1895-96, the centenary year, and has consented to serve. The deputy-chairman is Mr. J. E. Liddiard, hon. sec. of the Watchers' Band.

Mr. C. F. Johnson, who has been in London a few weeks on his way home from Queensland, has now returned to Sweden, his native land, hoping to give himself to evangelistic service, working from Gothenburg as a centre.

Pastor D. M. Cameron, of Union Tabernacle, Wandsworth, desires it to be known that he is free to serve in other places by holding Gospel meetings, as friends desiring his help may arrange. His address is 515, Wandsworth-road, S.W.

Mr. George C. Needham asks us to state that he cannot accept invitations to preach or lecture other than those made for Mildmay and Keswick until his arrival. His stay will necessarily be brief owing to engagements in America. Mrs. Needham accompanies him, and will share in his labours.

Mr. William C. Morris, of the Boca Mission, Buenos Ayres, South America, is now on a visit to this country. With a view of interesting Christian friends in the progress of the work under his care, he would be glad to address meetings in London or the provinces. His address is Glencairn, Pellatt-grove, Wood Green, N.

EVANGELISTIC NOTES.

Mr. J. H. Cooke, of the Evangelisation Society, has concluded his mission in a tent at Lenham Heath. Judging from the numbers that attended night after night the mission was a decided success. The tent has been moved to Pluckley, where the mission commenced on the 26th inst.

Rev. J. Manton Smith has concluded a Gospel Mission at Great Malvern. On two of the days he had the valued assistance of his former colleague in Gospel work, Rev. W. Y. Fullerton, of Leicester. Large numbers came together during the mission, and the Gospel message was powerfully preached and sung.

Ireland.—Mr. S. G. Montgomery, General Assembly's Evangelist, has held a Gospel mission in Corlea Presbyterian Church; a similar mission has been held in Sligo by Rev. Canon Robinson, rector of Delgany, co. Wicklow; and in Powerscourt Church, Enniskerry, by Rev. S. A. Selwyn, of Bournemouth.

Conference Hall, Eccleston-street, W.—The two months' mission here by Mr. J. J. Sims has closed, leaving behind it many evidences of Divine working through the labours of his servants. The Gospel songs and duets by Mrs. Sims and Mr. Hutchins drew many people to the meetings, as well as carrying home the truth to heart and conscience.

Kingston-on-Thames.—A successful three weeks' Gospel Mission has just been held at the Presbyterian Church by Mr. William Thomson, of Glasgow. Every week evening the Gospel has been preached, accompanied with limelight illustrations. The Bible afternoon readings on the higher Christian life have been helpful to many Christians from almost all the churches in the town. The interest at the children's meetings has been very great, and the Gospel services have been followed by many tokens of blessing.

OBITUARY.

MISS ELIZA WESLEY.

One of the few remaining links between the days of John Wesley and the present time has been severed in the calling home of Miss Eliza Wesley, aged seventy-seven, the granddaughter of Charles Wesley. Miss Wesley inherited much of the musical genius of her father, and was the first organist at the church of St. Catherine Coleman, Fenchurch-street. Afterwards, for forty years, she officiated at the organ of St. Margaret Pattens, Rood-lane. In character the deceased lady was the soul of high principle and benevolence, but of very retiring disposition.

MR. C. M. BURTON, EALING.

Many leaders of Christian institutions will have to mourn the death of Mr. Burton, who took a warm interest in philanthropic and evangelistic work. In fact, his death will be a serious loss to many institutions which for so many years received his liberal support and unflagging personal labours, labours for the most part hidden from the public eye, but known and valued by the committees of the various institutions for which he worked with such whole-hearted devotion, and the many poor and oppressed ones in humble life, who ever found in him a friend and benefactor. The Reedham Orphanage at Purley, Surrey, early attracted his practical sympathy, and for sixteen years past he has been one of the most constant and active members of its board of management. Another institution in which he took special interest is the Royal Hospital for Incurables at Putney Heath; for some twenty years he had been intimately connected with it and identified with its management. When in 1881 a special effort was needed to enlarge the accommodation he contributed so largely that he was entitled to name one of the principal wards of the new wing; its name to-day is "The Martha Burton Ward." With the Orphan Working School, Haverstock-hill, he was long connected. In foreign missions he took a deep interest, acting for some years as a director of the London Missionary Society. Mr. Burton passed away at his residence, Andover Lodge, Ealing, on Saturday week.

MR. H. BOWERS HARRISON, PRESTWICH.

Many are mourning the loss of this devoted servant of Christ, whose death we mentioned in our last issue. His labours in Salford have for more than a generation been strenuous and unceasing. He held for many years an important position in the Manchester and Salford Bank, and on his retirement a few years ago he devoted himself entirely to work of a public, philanthropic, and religious character. He was vice-chairman of the Salford School Board, and also a member of the Town Council. In the Wesleyan Methodist Church his loss will be severely felt. On taking up his residence in Manchester some forty years ago he attached himself to the Gravel-lane Chapel, and remained associated with that place of worship through all its vicissitudes. He stuck to the old place—endeared to him by a thousand happy associations—and it was his custom to spend Sunday after Sunday, and not a few evenings in the week, at the chapel and school. The Methodists generally had in Mr. Harrison a staunch friend, but, indeed, he was a true helper of every Christian effort. The Wesleyan S.S. Union of Manchester recall with gratitude to God the lengthened and valuable service he has rendered the Union, both as treasurer and vice-president. His marvellous energy and ripened wisdom, his warm heart and liberal hand, enabled him to fill both offices with conspicuous success. In his Christian character there was the combination of strength and beauty, by which he won a high place in the regard of all his brethren. We hope in an early issue to give a portrait and life sketch of the deceased.

MIDWAY PLACE, ROTHERHITHE.— Special addresses on the Lord's coming, etc., were given in the above hall, on May 9, 16, and 23, by Mr. James Sprunt. Christians here were much edified and stimulated. R. S. B.

EAST AFRICA.—Some interesting letters have been received from Bishop Tucker, describing a visit he has lately paid to Taveta. This place is in British territory, and formed a refuge for the missionaries after they were driven out of Mocha by the Germans in 1892. The Bishop was much pleased with all he saw at Taveta, and with the prospects of missionary work there. He held a conference with the chiefs, and asked them whether, in the event of female missionaries coming amongst them, they would allow their wives and daughters to be taught. The chiefs took a day to consider the matter, and in the end gave their consent, stipulating, however, that if their wives ran away from them and took refuge in the mission station they should be sent back. The Bishop is now in better health. He has had one or two sharp attacks of fever, but is now restored.

Among the Churches.

CHURCH OF ENGLAND.

Archdeacon Farrar will be installed as Dean of Canterbury on July 27.

A memorial to the late Christina Rossetti is proposed in Christ Church, Woburn-square.

Canon Fremantle will leave Canterbury for the deanery of Ripon in the last week of June.

The death of Bishop Suter, of Nelson, New Zealand, who did excellent work in the colonies, is announced.

Rev. W. M. Richardson (said to be an advanced Ritualist) has been nominated by the Universities Mission as Bishop of Zanzibar.

Archdeacon Richardson, in his tenth visitation charge, addresses his clergy very earnestly on "Times of refreshing from the presence of the Lord," how these are to be enjoyed and utilised.

Rev. J. M. Laycock, who for two years has held the charge of St. Peter, Colchester (the scene of the labours of Dr. Wm. Marsh), has through ill-health, and by the advice of the physicians, been compelled to resign.

Rev. J. R. Eyre, the new vicar of Sheffield, has resigned his honorary canonry of Liverpool, regarding his cathedral duty there, involving as it does parochial visits to Liverpool of a week's duration, as incompatible with the claims of his work in Sheffield.

The Correspondence Committee of the C.M.S. has accepted the following ladies as missionaries of the society:—The Misses Edith Brooks (of Highbury), and E. S. Fox (for Japan), and Mrs. Pickthall. Offers of service have been accepted from Mr. H. White and Rev. T. and Mrs. Russell for Allahabad, while the following Islington students have been also accepted as missionaries of the Society:—Messrs. F. E. Bland, H. Kitley, J. A. Cutten, H. Woodward, and R. Hack.

The Sussex C.M.S. Prayer Union met last week at Brighton. A crowded meeting was held at the Pavilion. Clergy were present from all parts of Sussex. Rev. B. Baring Gould gave an interesting account of his recent visit to Japan, and Mr. Hunt followed with an address on the right motives for taking an interest in missions to the heathen. At the evening meeting Mr. Baring Gould described his recent visit to the mission stations in China to a deeply interested audience. The Sussex Prayer Union has now 240 members.

CONGREGATIONAL.

Rev. Arthur Pringle, late of Maidstone, has commenced his ministry at Caterham.

New chapels are being put up at High-street, Rothbury; and Wall Heath, Wolverhampton.

For six months Rev. E. J. Boon, of the Countess of Huntingdon's Chapel, Worcester, has been unable to preach through ill-health.

Rev. S. Tamatoa Williams preached on Sunday farewell sermons at Trinity Church, Catford, the pastorate of which he has held since 1860.

Rev. J. Sheward, who did good service at Milton-next-Sittingbourne, from 1874 to 1885, when he resigned through ill-health, is now returning to his attached people.

Rev. H. S. Payne, who has been for several years a pastor in Kansas, U.S.A., is returning to settle in his native land, for the benefit of his health, which is greatly impaired.

The subject of the annual students' debate at New College, Hampstead, for the present year was "Does the Sermon Occupy too Prominent a Position in Nonconformist Worship?"

Rev. J. Mountain, of Mount Pleasant, Tunbridge Wells, having been ordered a long rest, has gone to the Continent, his place being filled, during his absence, by Rev. Charles Stirling, formerly vicar of New Malden.

Mr. Josiah Vavasseur, of Blackheath, has built at his own cost a handsome hall and institute, costing £16,000, for mission and social work at East Greenwich, and has presented the whole to the Blackheath Congregational Church.

The first anniversary of Rev. Charles J. Pitman at Union Chapel, Gosport, has been celebrated. At the public meeting addresses were given by Mr. T. M. McCully, Revs. W. H. Lovell, C. J. Pitman (pastor), and Messrs. W. Whiting and B. French.

The Lancashire Congregational Union reports that the number of places of worship in the county is now 320, providing 161,532 sittings. Seventy out of these churches received aid last year in the form of grants from the Union. Their united accommodation is represented by 22,418 sittings. They have an average attendance of 9080 worshippers; with a church membership of 3888. In their Sunday-schools are 12,640 scholars, with a combined staff of 1143 teachers. The executive committee report two special efforts with a view to extend the work of the Union in Wigan and Barrow-in-Furness.

Calls.—Rev. J. Henderson, of Dudley, to New Wortley, Leeds; Mr. Henry Welch, to Canningtown (accepted); Rev. John Holden, to Chapel-in-field, Norwich; Rev. T. Nicholson, of Southampton, to Bromley.

BAPTIST.

A new chapel is being built at Heaton, Bradford, an old cause with a stirring history.

Rev. J. R. Russell, late of High Wycombe, has been recognised as pastor of Ashwood Bank Church.

The annual meetings of the Welsh Baptist Union will be held this year at Rhyl the last week in September.

New schools are being erected at Chesham, Bury, to be known as the "Harvey Memorial Schools," and to perpetuate the work of the late Rev. J. Harvey.

Brondesbury Chapel reports 650 Sunday scholars. In the recent anniversary the vicar of St. Cuthbert's, West Hampstead, Rev. W. J. Watkins, took part.

Rev. Robert Speed, minister of Bishop Burton, near Beverley, was found dead by the side of a hedge. He had been proceeding by a footpath to the neighbouring village of Walkington.

Rev. J. Hewson, of Grove Church, Stratford, has sailed with his wife and family in the *Ophir* for Perth, West Australia, failure of health having necessitated a change of climate.

The Faringdon Sunday School anniversary was rendered specially interesting by the completion of the superintendent's (Mr. J. Abel) twenty-fifth year of service in that post. His work has been much blessed, and his services highly valued.

The Bahamas Baptist Union reports that while mostly very poor, and finding great difficulty in the support of their institutions, the affiliated churches have attained an enviable record in the matter of self-support and aggressive Christian work.

At Maze Pond Baptist Chapel, Old Kent-road, the 203rd anniversary was celebrated on Sunday, when sermons were preached by Rev. F. C. Spurr. On Wednesday a public meeting was held, with addresses by Revs. J. W. S. Kerry, John Wilson, and F. C. Spurr.

The American Baptist Year Book for 1895 reports 1530 associations, 27,921 ordained ministers, 39,191 churches, and 3,637,421 members. The increase in the value of church property is nearly £340,000, in members 140,433, in associations thirty-two, and in ministers 1737. There were 205,857 baptisms, an increase of nearly 30,000.

Rev. Charles Spurgeon is benefiting by his sojourn in South Africa. His old church at Greenwich has recalled him to its pastorate in view of his return. He is not sparing his strength, and wherever he goes hundreds attend his evangelistic services. In every direction South Africa is opening out, and the Free Churches are doing well to enter where the door of service is being so plainly indicated.

The sixth anniversary of the Fulham (Dawes-road) Baptist Church was held last week. Revs. T. G. Pollard and R. A. Elvey preached on Sunday. The public meeting, which was held on the Monday following, was presided over by Mr. A. M. Ferguson. Mr. W. H. Prideaux, the secretary, reported a membership of 161, and encouraging progress in all the departments of the Church work. Revs. J. Garden, J. Spence, H. J. Shirley, and R. C. Evill (pastor) addressed the meeting.

The annual meeting of the Baptist Zenana Prayer Union in Bournemouth was held in the Cairns Memorial House on Wednesday, May 22. Mr. A. T. Frampton presided, and an address was given by Miss Angus, of London. The report showed that the amount raised by the Bournemouth Auxiliary for the past year was £76 17s. 7d., as against £68 6s. for the previous year. In seconding the vote of thanks to the chairman and Miss Angus, Pastor G. Wainwright suggested that Miss Way, who is soon to return to her work in Calcutta, should be adopted as the Bournemouth representative Zenana missionary, and be supported by a number of subscribers.

Calls.—Rev. Thomas Greenwood, of Catford, to Ramsden-road, Balham; Rev. E. A. Smith, of Bovey Tracey, to Dunstable; Rev. J. Stanley, of Semley, to Coates; Rev. C. Andrew, to Latchford.

Resignation.—Mr. W. R. Chesterton, of Christchurch, Hants.

PRESBYTERIAN.

A new chapel is to be built at Dinas Powis.

The congregation at St. Paul's, Preston, are making earnest efforts to build a new church.

Principal Pryse, of Trevecca College, owing to failing health, is recruiting on the North Wales coast.

The Welsh churches of America contemplate bringing out a Welsh hymn-book, independent of the Connexional one now in use.

Mrs. Lewis and Mrs. Gibson have recently paid another visit to the convent on Mount Sinai to search for other early MSS. of the Gospels.

Rev. J. M'Leod Bain, who worked some time in London, has been appointed missionary to the new mission hall, in connection with Govan U.P. Church, Glasgow.

It is stated that the London Presbytery North, when the College Hall is no longer available, owing to the removal to Cambridge, will, it is expected, return to the lecture-hall of Regent-square church, where the meetings were originally held.

Several Presbyterians are to take part in meetings in connection with the general assembly of the Calvinistic Methodists to be held in London. Sermons will be preached by Revs. Principal Dykes and J. B. Meharry, and addresses will be delivered by Revs. Dr. Gibson, Dr. Pentecost, A. Jeffrey, Mr. H. M. Matheson, and Sir George Bruce.

Calls.—Rev. James Malcolm, to Glencaple; Rev. R. M. Thomson, to St. Bernard's, Edinburgh (colleague and successor); Mr. T. E. Williams, to Nantgwtheryn; Rev. J. M. Saunders, of Penarth, to Alexandra-road, Swansea; Mr. James Burns, to Cheltenham.

Resignation.—Rev. J. M. Callan, of Tarbolton.

METHODIST.

Primitive Methodism reports an increase on the home membership of 400.

Rev. H. Guard Price has offered himself for mission work in India after Conference.

New chapels are being built at Middleton, Leeds; Totley Rise; Guisley; and West Ella.

The New Primitive Methodist Hymn-book for special evangelistic services will be issued about October next.

Rev. Dr. Wm. Nicholas has been elected President of the Methodist College, Belfast, in the room of the late Dr. McCutcheon.

A new mission church is being erected in Hemshaw-lane, Stockport, as the result of a mission begun four years ago in connection with Trinity Church.

A mission-room is in course of erection at Dyehouse Ford, Greengate, Bradford, where for twenty-three years services have been conducted in a small room.

The Manchester meeting of the United Methodists reports an increase of 315 members in the district. During the previous ten years there had been an increase of over 1100 in the district, besides the increase of this year.

Rev. D. H. Carr preached on Sunday at Rivercourt Chapel, Hammersmith, in connection with the anniversary. His old and attached friends welcomed him warmly in revisiting a circuit where he formerly did good work.

The annual report of the Grosvenor-road, and North Camp Soldiers' Homes, Aldershot, for the past year reflects great credit on those who are placed in charge. Viewed financially, the effort has been very successful. Upwards of £1100 has been expended on the enlargement schemes at the two centres. The chaplains ministered to about one thousand Wesleyan soldiers while engaged in the autumn manœuvres.

Rev. J. Brown, of the Aqua River Mission, writes that during the past year at least one hundred new attendants have, after careful examination, been received into this vigorous native church. Mr. Brown pleads for a married missionary to be sent out, because of the great influence which a devoted missionary's wife would be able to exert. He also begs for a dispensary, there being no doctors in the neighbourhood.

At the last meeting of the Primitive Methodist Missionary Committee an interesting communication was read from Rev. W. H. Buckenham, who led the mission party to the Zambesi. The tribes are still suffering from famine caused by long drought and the devastation of the crops by the locusts. Mr. Buckenham had quite recovered from his accident, which led to arrangements for his return to England, and reports himself and the party as being in good health.

THE SALVATION ARMY.

General Booth's health is improving.

Self-Denial week is fixed for September 29 to October 5.

Arrangements are now under way for the immediate commencement of social work in Manchester.

The Government of India has presented the Army with a plot of land in Colombo for a Prison Gate Home.

The Salvation Army has commenced police-court work in Plymouth, assisted by Miss Soper, the sister of Mrs. Bramwell Booth.

The Swedish Municipal authorities in Stockholm have decided to hand over to the Salvation Army their shelter, and allow some 3000 kroner a year for the expenses of working it.

The Victorian Government has given the Army a farm of 600 acres for their social work, besides granting £750 per annum towards maintaining their Rescue and Prison Gate operations.

Major Jaya Veera, of India, reports that twenty-six Army schools for children are now established in that territory. Arrangements are being made to bring this number up to fifty before September.

Adjutant Erickson, the leader of the Salvation Army expedition to Iceland, has been most warmly received by the authorities, and reports good meetings. The Salvation Army hymn-book in Iceland language is now being printed.

The social work of the Salvation Army has been a distinct success in Brussels. It has recently been investigated by a gentleman, who has expressed his satisfaction and pleasure with the work by giving a donation of 14,000 francs for the extension of the work in that city.

FALLEN ASLEEP.

At Llangfei, on 18th inst., Rev. Cefni Parry, D.D., widely known in Wales as preacher, theologian, and bard.—At Ipswich, Captain Goodman, harbour master of the port, and an active and earnest preacher of the Gospel.—At Leaham, Harlowe, on 18th inst., Mrs. Errington, wife of the Primitive Methodist minister.—At Tunbridge Wells, on 17th inst., Mrs. J. G. Hopkins, aged fifty-seven, well known as a worker among the Friends at Lewes.—At Upper Norwood, Mr. James Robb, aged sixty-seven, a valued elder in the Presbyterian Church.—At Market Drayton, Mr. Philip Hall, aged eighty-five, a local preacher for over half a century.—At Chalk Farm, Miss Jane Locke, a devoted Sunday-school teacher and Christian Endeavourer.—At Plumstead, on 16th inst., Mr. James Ogilvie, senior elder at St. Andrews, and a devoted and consistent follower of Christ.—At Broadhill, Keymer, Mr. William Stevens, aged eighty-one, a generous giver and helper in the Lord's work at Brighton.—At Chelmsford, Mr. James Debnam, one of the oldest workers at London-road Church.—At Newport, Isle of Wight, Mr. J. Bevis, sen., aged seventy-six, for fifty years a helper of the church.—At Richhill, Mr. John Morrison, for many years an earnest local preacher, aged ninety years.—At Clohog, co. Armagh, Mr. Thos. Mason, an active Presbyterian elder, aged eighty years.

THE SUFFERING POOR.

Through the help of our kind friends we have assisted many families of the most deserving class to tide over the miseries and privations of the terrible winter. Coals have been sent to fireless homes, and bread and groceries to starving widows and orphans. Our funds are now exhausted, but there is little diminution of the need it is our object to alleviate. Here is a poor deformed widow, whose frail fingers seem scarcely able to hold the needle which she yet wields from morning to night, earning only a starvation wage for herself and child. Here is a mother who has systematically gone without food that her children may have her small share divided between them; and as the natural consequence she is so weakened by privation that health has failed, and nothing but mother love sustains her at her post of bread-winner, and perhaps more pitiful than any are the young lives which are crushed and broken by the iron forces of poverty.

Will our kind friends help us to give these sufferers a few days' respite from toil and grinding care in some country home, where they may gain fresh strength and courage to face the struggle for existence? Free letters for convalescent homes or gifts of money will be welcome.

(Miss) Annie F. Perram,

38, Westbank, Stamford-hill, N.

MAY MEETINGS, 1895.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Thurs. 30	10 a.m.	Infant Orphan Asylum	*m* Cannon-street Hotel	Mr. John Deacon.
"	11 a.m.	Homes Waifs and Strays	*c* St. Paul's Chapter House	Lt.-Gen. Lowry, K.C.B.
"	3 p.m.	Homes Waifs and Strays	*m* St. Martin's Town Hall	Bishop of Wakefield.
"	4 & 7 p.m.	Christian Colportage Association	*m* Exeter Hall	Lord Kinnaird.
"	7 p.m.	Homes Aged Christian Blind	*m* Jubilee Hall, Hanley-road	Dr. James Gale.
"	7 p.m.	Arbitration Alliance	*m* Sion College	Bishop of Durham.
JUNE.				
Thurs. 6	3 p.m.	London Aged Christian Society	*m* Exeter Hall (Lower)	Preb. Webb-Peploe.
"	3 p.m.	National Vigilance Association	*m* Grosvenor House	Duke of Westminster.
"	4 p.m.	Central Y.M.C.A.	*m* Mansion House	Various.
"	8 p.m.	Central Y.M.C.A.	*m* Exeter Hall	Sir George Williams.
Fri. 7	3 p.m.	Anti-Vivisection Society	*m* St. James' Hall	Bishop Mitchinson.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

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CONTENTS OF THE NEW SHEETS.

No. 25.
Work, for the night is coming.
To God be the glory!
Down in the valley.
Who, who are these?
Art thou weary?
To the work! To the work!
Redemption ground.
I've found a Friend.

No. 26.
Oh, come to the Saviour.
Showers of blessing.
Shall you? shall I?
Have you any room for Jesus?
Once again the Gospel message.
Tell me the Old, Old Story.
Sun of my Soul.
"Come unto Me, ye weary."

No. 27.
Dare to be a Daniel.
Jesus my Saviour to Bethlehem came.
Who is on the Lord's side?
Whosoever heareth.
He leadeth me!
Knocking—Knocking!
I will guide thee
Wonderful words of life;
Take me as I am!

No. 28.
Almost persuaded.
Stand up, stand up for Jesus!
Calling to-day!
Only trust Him.
I need Thee every hour.
More holiness give me.
Behold Me standing at the door.
Come to the Saviour; make no delay.
Yield not to temptation.
Rescue the perishing.

No. 29.
I am Thine, O Lord!
Oh to be nothing!
The Light of the world is Jesus.
Look and live.
Safe in the arms of Jesus.
Jesus loves me; this I know.
Have you been to Jesus?
Jesus, Gracious One, calleth.
Simply trusting!

No. 30.
What can wash away my stain?
The hem of His garment.
Oh, what a Saviour!
Whiter than the snow.
Only an armour-bearer.
Just as I am!
Firmly stand for God!
With harps and with viols.
Light in the darkness, sailor.
Free from the law!

No. 31.
What can wash away my stain?
Redemption, oh wonderful story.
What shall the answer be?
Behold Me standing at the door.
Oh what a Saviour!
Call them in.
Take me as I am.
Glory to God on high!
Ye must be born again.
Whiter than the snow.

No. 32.
Come to the Saviour, hear His loving voice!
Man of sorrows.
Gospel bells.
I've found a Friend in Jesus.
None but Christ can satisfy.
Out of bondage.
We have heard the joyful sound.
Washed in the blood of the Lamb.
Oh come, sinner, come.
Have you been to Jesus?

No. 33.
Hark! there comes a whisper.
The Spirit and the Bride say "Come!"
Sinner, how thy heart is troubled.
Have you any room for Jesus?
So near to the Kingdom!
Calling yet!
Come, sinner, come.
Come unto Me!
Awake, awake, O heart of mine!
Come with thy sins.

No. 34.
Rock of Ages!
I heard the voice of Jesus say.
Jesus, thy blood and righteousness.
How sweet the name of Jesus sounds.
Just as I am!
All ye that pass by.
When I survey the wondrous Cross.
Tell me the Old, Old Story.
There is a fountain.
Jesus, Lover of my Soul.

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[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest]

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec. Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

THORNE EVANGELISTIC MISSIONS.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

THE KING'S OWN MISSION, ST. JAMES'S HALL, ROYAL-ROAD, KENNINGTON, S.E.—Sun., Mr. John Langsford, 7 p.m; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

MISSIONARY BREAKFAST, Whit Monday, June 3, Powis Hall, Powis-gardens, Bayswater, 9 a.m.; meeting, 10, Mr. R Cory presiding; several missionaries will speak.

STRANGERS' REST, 163, ST. GEORGE'S-STREET, RATCLIFF-HIGHWAY, E.—Bank Holiday meetings, in different languages at 4 and 7, when Deputy Surg.-General Partridge will give his new object-lesson entitled "White or Red?" Sailors' tea at 5.30.

EVANGELISTIC MISSION.—Kilburn Hall, Kilburn Gate, N.W. Sun., at 7, Messrs. P. R. Hurditch, F. H. Hutchins; Bank Holiday Conference, June 3, at 4 and 7 p.m., addresses by Dr. M'Killiam, Pastor Fuller Gooch, and others.

THE CONFERENCE HALL, MILDMAY-PARK.—Sun., 3.30 and 7, Mr. P. S. Badenoch.

TALBOT TABERNACLE, Notting-hill, W.—Sun., 11 a.m., and 7 p.m., Rev. G. Wearham.

CHRIST CHURCH, WESTMINSTER BRIDGE-ROAD.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

CHRISTIAN LIFE-BOAT CREW.—Monthly Muster, Welcome Home, 173, St. George-street, E., Tuesday, June 4, 7 p.m.

SPECIAL RELIGIOUS SERVICES IN THEATRES, ETC.—June 2.—Agricultural Hall, Upper-street, Islington, at 3.30, Rev. Peter Carmichael, B.D., at 7, Mr. Job Williams; Evangelical Hall, High-street, Homerton, at 3 and 7, Mr. Charles Button; Morley Hall, Hackney, at 7, Mr. Chadwick; Grand Hall of Varieties, Clapham Junction, at 3, Mr. Beany; at 7, Mr. Flew.

EDINBURGH CASTLE, Limehouse, E.—Sunday next, 11 and 7, Mr. Chas. Inglis; 3 p.m., P.S.A.

CENTRAL Y.M.C.A., EXETER HALL.—Sunday, 3.45, Open Conference, Mr. W. H. Mills; 7, address to men; meetings for men nightly at 8; Wed., address to business men at 1.30. Prayer meeting Mon. to Fri., from 1 till 2 p.m.

CONFERENCE HALL, Eccleston-street, S.W.—Sun., 3.30 and 7, Tuesdays and Thursdays, 8, Lord Radstock.

GREAT ASSEMBLY HALL, MILE END-ROAD, E.—Every night at 8, Sun. 11 a.m. and 6.30 p.m., Mr. E. P. Telford.

CLAPTON HALL, UPPER CLAPTON, N.E.—Mr. John G. M'Vicker, Sunday at 6.30, and Thursday at 7.30.

ST. GEORGE'S HALL, Langham-place.—During June, Suns., 11 a.m., Dr. M'Killiam; 7 p.m. Mr. A. Milne Kyd; Wed., 8 p.m., at Burlington Hall, Mr. A. Milne Kyd.

COMING CONFERENCES.

MILDMAY CONFERENCE.—June 25, 26, and 27: Col. Morton, The Conference Hall, Mildmay, N.

HINDE-STREET CHAPEL, W.—June 12, 11 a.m. 3 and 7 p.m.

PROPHETIC TRUTH AND INSPIRATION.—Clapham, June 18-20; Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

DEEPENING OF SPIRITUAL LIFE.—Guildford, June 3-7; Gloucester, June 10-14; Bridge of Allan, June 17-22; Leake, near Boston, June 17-21; Colwyn Bay, June 17-21; Kingswood (Warwickshire), July 2-4; Keswick, July 22-27, Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

Y.M.C.A. SUMMER TOURS.—The Central London Y.M.C.A. are arranging two most enjoyable tours for the summer. The first is to the Rhine and Black Forest, June 21 to July 6, *via* Harwich, Antwerp, Cologne, Mayence, Heidelberg, Offenburg, Freiburg, various points of interest in the Black Forest, Schaffhausen, Strassburg, Rochefort, Brussels. The second is through Normandy and Brittany, July 20 to August 2, *via* Newhaven, Caen, Domfront, Mayenne, Laval, Rennes, Dinan, Dinard, St. Malo, Dol, St. Michel, Avranches, Granville, Bayeux, Caen. Full particulars can be obtained on application to the Secretary, Exeter Hall, Strand, W.C.; 186, Aldersgate-street, E.C.; or, 59 and 60, Cornhill, E.C.

DARTFORD "BRITISH WORKMAN."—This room, now named "The Blackwood" Temperance Hotel and Mission Hall, observed its nineteenth anniversary on Wednesday last week. Colonel Morton, of Mildmay, presided, and unveiled a portrait of the late Sir Arthur Blackwood, presented by the Dowager Duchess of Manchester. Addresses were given by the chairman, Rev. Geo. Savage, General Anderson, Mr. John Kirk. Rev. J. E. Martin, and local friends, testifying to the importance of the work carried on by the institution. The undertaking is working satisfactorily and commercially pays, but there is, unfortunately, indebtedness of more than £2000 in respect of the buildings, for which the superintendent, Mr. T. W. Stidolph, Parkstone, Dartford, will be thankful to receive help.

CONSUMPTION,
AND
ALL CHEST DISEASES.
INTERVIEWS WITH OLD PATIENTS, AND NEW CASES.

By MR. CONGREVE'S COMMISSIONER.

NINETIETH INTERVIEW.

With Mrs. BENNETT, 9, Park-terrace, Whitby, relative to the case of her Daughter and others.

RESULTS OF INFLAMMATION OF THE PLEURA, AND GENERAL DEBILITY.

Miss Bennett's case was published May, 1890.

The case of Miss Annie Bennett, who lives with her mother at the above address, was in some respects a singular one. Commencing with bronchitis, severe inflammation of the membrane of the lungs followed. This became chronic, and for a long time proved very difficult to remove. Under Mr. Congreve's treatment, however, complete restoration to health was secured, to the great joy of all who knew the patient.

Chatting with Mrs. Bennett, the mother, recently, she told me:—

"In 1888, Annie, then a child, suffered from bronchitis, and a good many other illnesses. Ultimately inflammation of the membrane of the lungs made its appearance, accompanied by a seve cough, much offensive yellowish expectoration, great pain in the chest, and loss of strength—she was getting weaker every day, although she was under the doctor's case. I asked the Rev. G. Bromley, at that time our minister, to write to Mr. Congreve, being recommended to take that course by a friend, and having seen the benefits derived from his treatment in other cases."

"Please tell me what the result of this was?

"Well, after about a month the doctor reported that the lungs were better, and the expectoration was much less. We were able, two months later, to report a still further improvement, and she gradually progressed until all traces of the disease had left her, though at one time I didn't think she would get better. Since that time she has had no trouble with her chest. I may say that I have used the medicine for another of my daughters who had bronchitis, and she has remained well. In addition, I have recommended it to many others, and shall continue to do so."

Miss Bennett, whom I had the pleasure of seeing, certainly did not appear to ail much.

Before I left Mrs. Bennett accorded me her full permission to make public her testimony.

MR. G. T. CONGREVE'S work on CONSUMPTION, &c., in which are detailed THE CAUSES, SYMPTOMS, PROGRESS, AND SUCCESSFUL TREATMENT OF THIS SCOURGE OF ENGLAND.—WITH NEARLY FOUR HUNDRED CASES OF CURE. ALSO ON COUGH, ASTHMA, BRONCHITIS, &c., &c. *The Book will be sent, post free, for ONE SHILLING by the Author, Coombe Lodge, Peckham, London, S.E.*

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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 72, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E. c5421

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DESPAIRING AND DESTITUTE.—Hundreds of thoroughly reclaimable young men might be permanently benefited by the numerous Labour Homes and Emigration Training Farms of the Church Army if funds permitted. Nearly one million meals served yearly, irrespective of creed, with labour test and Christian sympathy. Donors of 5s. and upwards supplied free with tickets for giving to beggars. £4000 pressingly required for food, clothing, and maintenance.—Remit, Rev. W. CARLILL, Hon. Chief Sec., Headquarters, 130, Edgware-road, London, W. c5439

SCOTTISH NATIONAL CHRISTIAN CONVENTION

FOR THE PROMOTION OF PRACTICAL HOLINESS will be held in THE TENT, BRIDGE OF ALLAN, June 17 to 22, 1895.

Chairman—ROBT. WILSON, Esq. Preparatory Meeting, Monday, June 17, 7.30 p.m.

Revs. ANDREW MURRAY, the Cape; Professor LAIDLAW, D.D., J. ELDER CUMMING, D.D., G. H. C. MACGREGOR, M.A., C. G. MOORE, CHAS. INWOOD, F. C. SPURR, J. H. WHITE, M.D., and others will take part. Hymns of Consecration and Faith will be used, and all friends willing to assist in the Service of Praise are invited to take their places in the choir seats.

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Statement of work accomplished from Oct. 1st, 1893, to Sept. 30, 1894

Visits paid by Home Missionaries	1235
Coal, Bread, Grocery, and Dinner Tickets given	1358
Articles of Clothing made	102
Articles of Clothing sold	68
Articles of Clothing given	297
Children sent into the Country for a fortnight	50
Meetings held	468
Children in Sunday School	102
Teachers in Sunday School	12
Children given a day's outing	150
Poor Mothers' Holiday	25

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19th ANNUAL PUBLIC MEETING
OF THE
NATIONAL BRITISH WOMEN'S TEMPERANCE ASSOCIATION,
Queen's Hall, Langham Place,
TUESDAY EVENING, JUNE 18, AT 7 O'CLOCK.

The LADY HENRY SOMERSET in the Chair.

Speakers: Miss Frances E. Willard, LL.D., Rev. Canon Wilberforce, M.A., Miss Agnes Weston, Mrs. Clara Hoffman (Mo., U.S.A.), Miss Lilian Phelps (Canada).

Madame Antoinette Sterling will be present.

Tickets, 2s. and 1s., may be obtained of Mr. H. J. OSBORN, 112, Fleet-street, E.C., or the B. W. T. A. Offices, 24, Memorial Hall, Farringdon-street, E.C.

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The Christian.

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Notes and Comments.

THOSE who give earnest heed to the progress of missions to the heathen are learning to watch with increasing hopefulness the development of native evangelism, recognising that natives reach the heart of their fellows in a way no missionary of another race can hope to do. The hope for more rapid advance in the future lies with the native Christians.

This lesson came home to us with much force in listening to the speakers at the China Inland Mission meetings. As our report shows, this was the key-note running through the various addresses. The several speakers seemed to have this burden on their hearts. From all parts of China came cheering testimony to the self-sacrifice, devotion, and success of native evangelists—both men and women. As one put it, "There is sometimes a tendency to speak of these as mere 'paid helpers,' they are not; they are as truly consecrated servants of God, as full of ardour and enthusiasm for souls, as our own missionaries." And in token of this many instances were given, showing how greatly their labours are being blessed among their own people.

Rev. John O. West, of Birmingham, in a letter on page 24, advocates a monthly day of intercession, having for its objects: (1) The increase of real godliness amongst all who name the name of Jesus—in separation from the world to Him, in the deepening of brotherly love, courage for Christ, and full consecration for his glory and service. (2) The increase of the Spirit's power in conviction of sin and leading souls to accept the Gospel. This proposal will, we feel sure, strike a welcome chord in many hearts. We understand that July 1 has been decided upon by Christians in Birmingham as marking "the beginning of months" in this regard.

In reply to our dear friend Mr. Jas. E. Mathieson, in his letter of May 30, we remind our readers that the papers on "The Unveiling" were stated from the first to be "a contribution" to a study of supreme importance. They make no claim to be exhaustive even on their own line, and are compatible with a past, a present, and a future fulfilment—a continuous fulfilment leading on to a culmination. If we felt that these papers were calculated to create discord rather than harmony, by setting one system of interpretation in antagonism with another, we would discontinue them. We think they contain principles which are essential to a sound exegesis on any lines, and that nothing is asserted which is not in keeping with other Scripture.

The Yearly Meeting of the Society of Friends, sitting last week in London, having received from its Representative Committee a report on the opium question consequent upon the reports issued by the Royal Commissioners, has adopted the following for circulation :—

We have at this time reviewed our position as a Christian Church in reference to the traffic in opium carried on by the Indian Government. After very careful consideration of all that has been laid before us in the light of fresh evidence as to facts, we are brought to the conclusion that nothing has transpired to shake our deep-rooted conviction that the trade in this drug for other than medical purposes is morally indefensible, and that no question of expediency or of supposed political necessity can justify us in giving the least countenance to that which is the cause of so much evil to multitudes of our fellow-men.

We therefore desire that the efforts of our own members and of our fellow-Christians everywhere to bring about the entire suppression of the opium traffic may be prosecuted with unabated vigour until the overthrow of this iniquitous system is complete.

Signed on behalf of the meeting,

CALEB R. KEMP, Clerk.

Rev. John Watson, of Liverpool, has done a timely service by his speech before the Free Church Assembly on "A Plea for the Spirituality of the Church." His genial satire of the many ridiculous claims upon a minister's time and care ought to make some folks ashamed. Why should a minister be concussed into the service of all kinds of trumpery societies? Has not the full time come when he ought to be released from the burden of financial affairs, whether building a church or assisting a dozen business men to administer a few hundred pounds? The worst of it is that many ministers are forced into this needless kind of work because, unless they attend to it, it will not be done at all, or there will be contention over the doing of it. They go to it as peacemakers rather than as business men, in order that they may safeguard the highest welfare of the churches. Ought this so to be?

A more important word fell from Mr. Watson's lips as to the relative value and importance of apologetic work and evangelistic work :—

We have defended Christ long enough, we shall now declare Him. The world accepts the Church as a well-managed institution; let her hear the Church as the standing witness to the hopes of the soul, to the person of Jesus, to the life everlasting.

Let these words sink into the souls of preachers. For nothing do men care so deeply, so universally, so abidingly as the great question of pardon, justification, and everlasting life. To deal with lower themes is to miss the great end of the minister's calling. Mr. Watson, however, went out of his way to attack mission halls, in defence of which we may have something to say next week.

A remark of Rev. J. E. H. Thomson in an article in *The Thinker* on "The Miraculous Element in Daniel," seems to us to be true of nearly the whole of the writing which goes by the name of the Higher Criticism. He says :—"The real objection to Daniel which influences most of the opponents of its authenticity is not drawn from history or philology; it is really the presence of the miraculous element." Mr. Thomson thinks that the Israelites were saved from their proneness to idolatry, not only by the discipline of exile, but much more by the evidence which, in exile, they saw in the miracles wrought on behalf of God's true servants, that Jehovah was the true God. Thus "Marduk or Merodach was the god whom above all others Nebuchadnezzar worshipped; to him he attributed his conquests, and to him in all likelihood he erected the statue in Dura. He, among other attributes, was the god of fire. When the three Hebrew youths refused to worship the golden image, they defied the great god of the Babylonian Empire." The whole article is thoughtful and satisfying.

Mr. Harry Quilter brings, in the pages of *The Contemporary*, a serious, but, we think, perfectly fair charge against some evening papers and illustrated journals of doing more than even fiction or the drama "to degrade art and excite the animal appetites." Any railway bookstall contains only too much evidence of the harm that is being done. As for the artists themselves, he says :—

It is nothing less than pitiable to see these talented young fellows, with all the fair world of art before them, producing week after week, pictures of drunkards, costermongers, and cocottes, vying with one another in the debasement of their best ideals. It is vulgarity which is the *raison d'être* of our new illustrated papers, and they are daily vulgarising England.

Unless our artists, young and old, forsake this corrupting work, they will never be anything but a curse.

In *Blackwood* Mr. Hugh E. M. Stutfield has a vigorous and well-deserved condemnation of the "decadent" school of fiction. His appeal to women ought not to be in vain :—

The matter rests largely in the hands of women. I do not wish to say anything unfair, but I think it cannot be denied that women are chiefly responsible for the "booming" of books that are "close to life"—life, that is to say, as viewed through sex-maniacal glasses. They are greater novel-readers than men, to begin with, and their curiosity is piqued by the subjects dealt with in the new fiction and drama, and not a few of them regard the authors as champions of their rights. In all matters relating to decency and good taste men gladly acknowledge the supremacy of women, and we may surely ask them to give us a lead in discouraging books which are a degradation of English literature.

Some of the fault may perhaps lie in the readiness of men to leave this kind of thing with women. Men and women should in all things act together; men should not be blindly led by women, nor women by men. We are confident that many children go astray because fathers leave them too much to the care of mothers, and mothers are too ready to take their sole management. The child is safest under a blended rule, unless one of the parents be dead, in which case the living parent often strives to make up in authority or in gentleness for the one who has been taken.

An attempt is about to be made to abolish the barmaid. This, when done, will be good for her, for the men who congregate around her, and for society at large. No more offensive sight can be seen than foolish young men and wicked old men hanging round girls in refreshment rooms and at refreshment bars at railway stations. Young persons who are travelling ought not to have to see it. A change will be resisted, really for the sake of the owners' profits, but ostensibly because it will be hard upon the girls themselves. No doubt there will be hardship for a time, but it will lead to ultimate good. Of course it

would be best if the evil were corrected alone by the action of a healthy public opinion.

The law of divorce, as it affects both the guilty and the innocent persons, is before the public, and whilst an amendment of it is clearly required by justice, and by the law of our Saviour, we think that the High Church party will prevent any reform at all if they press for all that they usually contend for. One thing, the first thing, and a thing as clear as day, is, that divorce should be only for adultery; this is so in the case of the woman, but in the case of the man there has also to be cruelty in addition. Thus, immorality in men is condoned and fostered, and a double standard of conduct set up for the sexes.

Canon Barnett points to a characteristic of our times which needs bold effort to efface it—impertinence. He attributes it to consciousness of power. Of course we have always had with us the boy who knows a good deal better than his father—the prodigal was of that order—but, in addition, we have a general tone of flippancy which pervades both writing and speaking, and is in the Church as well as outside of it. Some of the precepts of the ancients need reviving. "Likewise, ye younger, be subject unto the elder." "Be clothed with humility." "Walk humbly with thy God." No one can walk humbly with his God and be impertinent to men. The fear of the Lord, reverence for "the King Eternal," is the only remedy for this phase of modern life.

EVANGELISTIC MISSION.

It was pleasant to turn aside from the rush and bustle of Bank Holiday in London to the quiet, happy meetings which were held as usual in connection with the above mission at Kilburn Hall, Kilburn Gate, N.W.

In the afternoon Dr. McKilliam gave an address on "Victor Crowns," which was listened to with great interest by an unusually large audience. One pleasing feature of the gathering was its representative character, which was manifested in the ready response to Mr. C. Russell Hurditch's invitation for special prayer for any part of the Lord's work. Requests were made by workers from China, New Zealand, Manchester, and for a large number of places in London, including Dr. Barnardo's Homes and similar centres of Christian effort.

The evening meeting (following a comfortable social tea in the large schoolroom of Kilburn Hall) was still more largely attended, and inspiriting addresses were given by Pastor Fuller Gooch, Mr. J. J. Sims, Mr. James, from China, and others. Mrs. Sims and Mr. F. H. Hutchins sang several Gospel duets.

PROTESTANT DISSENTING MINISTERS.—The annual meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was recently held at the Sunday School Union House, 56, Old Bailey, Mr. P. Cadby presiding. It appears from the report that the sum of £753 has been divided among sixty-three beneficiaries during the past year. There is every prospect that during the year now commencing the number of grants will be considerably increased, as many new applications are already to hand.

DARTFORD.—The occasion of the nineteenth anniversary was used to rename the British Workman and Mission Hall in Heath-street the "Blackwood" Temperance Hotel and Mission. Colonel Morton made a genial chairman on Wednesday evening, rendering his tribute of affection to the sainted memory of Sir Arthur Blackwood. Rev. George Savage, speaking as an intimate friend, also epitomised his character as a man of prayer, fond of Bible research, a powerful speaker, a tract distributor—withal never worried, but genial, friendly, and cheerful. Mr. Stidolph, the founder and hon. superintendent, gave an account of the work, the property of which was being put in trust. An appeal was made for funds, which was emphasised by Mr. John Kirk and other friends.

The Power of Christ's Resurrection.

By REV. W. CROSBIE, NOTTINGHAM.

There is no power like it; neither mechanical, nor dynamical, nor vital. It is the power of an almighty force, acting on our whole complex humanity, raising, transforming, ennobling, glorifying it, and exalting it finally to the very throne of God, and harmonising it with all its august and ineffable conditions and relationships. Realising it, the subjects of its operations, through faith's union, we are translated even now into a new realm, and enter upon a process of renewal and upon a path of progress, whose culmination will be equality of position, conjoint heirship, and perfect conformity of character with the risen, victorious, and enthroned Christ. "*The exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which He wrought in Christ when He raised Him from the dead!*" (Eph. i. 19, 20).

The resurrection is a power when there is unfaltering conviction of the truth of it, when it lies in the mind as an assured article of belief, when faith grasps and holds it as a fact, and the imagination as an ideal. But its greatest power is its power as a vital, spiritual energy, as the veritable and victorious life of Christ, streaming down, and into, and possessing those who are organically joined to Christ. Gentle it is sometimes as the falling dew, or as the tender sunlight, but always mighty as omnipotence. And strong, great, beautiful, holy, all-conquering is the life that is linked and filled with it.

It is the world's only hope, if men will but consider. Not in parliaments, nor in the reforms and social reconstructions of theorists, is the needed salvation; but in the power of Christ's resurrection. Here is the moral gravitation that is to lift a fallen world, and make all things new. Here is the supreme potency; here is the mightiest factor in the progress of the ages. In the risen and enthroned Christ reside the all-subduing forces; and in Him is the pledge, the guarantee, of glorious reconciliations, and re-creations, and restitutions. "*All authority hath been given unto Him in heaven and on earth*" (Matt. xxviii. 18). "*And He must reign, till He hath put all his enemies under his feet*" (1 Cor. xv. 24).

The Holy Ghost, it may be truly said, is The power of Christ's resurrection. "*This Jesus did God raise up. . . . Being, therefore, by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this, which ye see and hear*" (Acts ii. 33). What manifestation of that power on the Day of Pentecost, ten days after Jesus took possession of the mediatorial throne! But there should be grander manifestation of that power in the days that are coming, preliminary and preparatory to the end of the age. "*The residue of the Spirit*" is more than the measure already poured out; the Pentecost to come should surpass the Pentecosts of the past, and when the necessary channels in the Church's desire, and faith, and resolute and united pleadings are all open and vastly multiplied, when the terms and conditions of the original manifestation are renewed, with a great and universal renewal—the Church casting herself wholly on God, giving herself to special, prolonged waiting upon Him—more dependent, more self-renouncing, and, therefore, more closely and more vitally linked with her risen Lord—that mightiest baptism of the Spirit will come; and the Church will go forth splendidly equipped to her last witness-bearing, and to the accomplishment of the final triumphs of the Gospel.

Oh, for the dawn of that better time, when the Church, no longer on the low levels of unbelief and carnality and coldness and inefficiency, shall mount up to, and move along, the high planes of resurrection privilege and power and life; a mighty conquering host; "*her neck like the tower of David, builded for an armoury, whereon hang a thousand bucklers all shields of mighty men*" (Cant. iv. 4). "*And looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners*" (Cant. vi. 10).

KESWICK IN MANCHESTER.

[From a Correspondent.]

Manchester has been the scene of a Convention during the past week which all who were present at cannot but feel will leave its mark on the city and neighbourhood. The Holy Spirit was powerfully present, and has sent back to their parishes and congregations the large number of clergymen and ministers who attended (and the number was remarkable) deeply impressed with this great truth—That there was a life of blessing to be lived higher than anything they had yet realised, and that the power to live it is pledged to every fully yielded soul.

Those who know Manchester know that it takes something to stir its busy people so as to fill its great Free Trade Hall—yet for three consecutive nights this was the case—and for three consecutive days, beginning at 10.30 each morning, there were large attendances at the four other meetings. With the ministers' meeting, held at the adjoining Y.M.C.A., this made six large gatherings each day.

The Convention had been long and prayerfully prepared for. On the Sunday previous in many pulpits—specially Church of England, where the movement has taken a deep hold—the subject was spoken of. On the following Monday evening there was a prayer meeting of wonderful power in the Y.M.C.A., when the "drops" of the coming shower were felt by all present. The Convention opened on Tuesday morning, May 28. Those privileged to hear the addresses will not soon forget the Bible readings of Prebendary Webb-Peploe and Rev. Charles Inwood, or the addresses by Rev. G. H. C. Macgregor, Evan H. Hopkins, and J. J. Luce, nor the addresses to business people by Rev. C. G. Moore.

The following results call for devout thanksgiving to God:—(1) A spirit of prayer has been given in a larger measure than ever before. (2) A spirit of union has been poured out, a sinking of "ism," and a drawing to Christ. (3) A spirit of longing for holiness and likeness to Christ has been given. For all this we praise the Lord. We shall watch the near future with hope and expectation. Many clergymen and ministers have had their prejudices removed. It was beautiful to see cathedral dignitaries and ministers, who had hitherto shown no sympathy, quietly laying all prejudice aside and attending meetings, and from some quiet corner learning precious truths which were taught by the Lord Himself.

GREAT YARMOUTH.—St. Nicholas' Mission, started a little over a year ago by two deaconesses and two young helpers from Mildmay, has rapidly developed. A prominent feature of the work is the Girls' Institute. Another branch is the rescue work carried on at Hope Cottage. The mission and home visitation in a somewhat neglected corner has proved a means of much blessing.

THE INFANT ORPHAN ASYLUM.—The report states that sixty-one children had been admitted during the year, and sixty-seven had left to take their share in the struggle and turmoil of the world's business. In the daily course of its operations no less than 608 fatherless children have participated in the maintenance, the protection, and the teaching provided by the institution. The responses to the appeal made last year for new annual support had not been very encouraging. Under those circumstances, the board stated, a serious difficulty had arisen, which would have already assumed a formidable character but for the large amount received in the shape of legacies during the past year. It was useless to put aside the fact that the annual subscriptions to the asylum had seriously lessened for some years past, in spite of the varied appeals and incessant efforts to arrest the decline.

THE UNVEILING.—22.

"MY TWO WITNESSES."—II.

The Unveiling, as we have seen throughout these studies, lays bare the inward and spiritual causes of outward and visible effects. The hidden sources of all wars and fightings are the lusts which war in the members. The testimony of the witnesses of Christ appeals to the inner life, rebukes the law of sin in the members, and substitutes for it, where the testimony is obeyed, the law of the spirit of life in Christ Jesus. The staying of rain, the turning of waters into blood, the smiting of the earth with every plague as often as they will, are therefore to be interpreted primarily of the inner life. The outward plagues with which Moses smote Egypt had their spiritual counterpart in the woes with which Jesus Christ the Faithful Witness smote the Scribes and Pharisees, hypocrites (Matt. xxiii.), and in the words with which Peter smote the same Jerusalem sinners after the murder of their Messiah, constraining them to cry, "Ye mean to bring this man's blood upon us."

Saul was full of desire to hurt the witnesses on earth, but the word of the Faithful Witness in heaven, "Saul, Saul, why persecutest thou Me?" burnt like fire in his ears, slew the enemy within him, and made him a minister and a witness of the very truth he had endeavoured to destroy.

Stephen's retrospect of their history, culminating in the words, "Ye do alway resist the Holy Ghost; as your fathers did, so do ye," fell upon them like a veritable plague, so that they gnashed upon him with their teeth, and ran upon him, and cast him out of the city, and stoned him. His prayer, "Lord lay not this sin to their charge," his cry, "Lord Jesus, receive my spirit," and his face shining like an angel's, smote as with fire the heart of the young man named Saul, at whose feet they laid their garments.

If we give our hungry or thirsty enemy to eat or to drink, we heap coals of fire on his head. "Father forgive them, for they know not what they do," were words of fire out of the mouth of Jesus, which fell on the head and entered the heart of the thief who had been reviling Him, and turned his enmity into reverence and love. On the other hand, God's word of fire through Peter's lips slew Ananias and Sapphira, and through those of Paul smote Elymas the sorcerer with blindness.

The adaptation of outward circumstance to inward experience has always coloured the language of mankind. When Moses, blessing Israel, said, "His fountain shall be upon a land of corn and wine, also his heavens shall drop down dew," he spoke primarily of earthly prosperity, but we habitually use such beautiful words with reference to the inward life. When Jehovah says by Joel, that the locusts have barked his fig-tree, He means that their sins have ruined his people, and as a barked tree withers away, so joy is withered away from the sons of men.

The figurative and symbolic language of the Unveiling is to be similarly understood. We must not restrict the living poetry of the Holy Ghost to the outward letter. The life is more than the meat which feeds it, and the body of spiritual truth is more than the language which is its raiment.

None of the visions which John saw have been more variously interpreted than this of the Two Witnesses, and no part of it has seemed more difficult than the fire which proceeded out of their mouths; and the authority given them to shut the heaven that it rain not in the days of their prophesying; to turn the waters into blood; and to smite the earth with every plague as often as they will. This has been conceived to be so incompatible with the Gospel of the *grace* of God that it has been regarded as an important argument for an exclusively future interpretation of the Book of the Unveiling.

Let us first consider the last particular mentioned—"as often as they will." The first qualification of the witnesses of the risen Christ is, "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me." They had left all and followed Him, and they had continued with Him in his temptations. True, the needle of their faith deflected in the hour of his sorest need; they all forsook Him and fled; because they were stumbled by the disappointment of their mistaken hope of a temporal and earthly kingdom. Nevertheless, they were true at heart, and proved the reality of their confidence in Jesus by a ten days' waiting for the promised Spirit.

They each presented their body a living sacrifice, holy, acceptable to God, their reasonable service, and did not conform themselves to this age, but yielded themselves to be transfigured by the renewing of their minds, that they might prove the holy, acceptable, and perfect will of God. Their priestly, pharisaic, and sadducean enemies took knowledge of them that they had been with Jesus. They had the mind of Christ, who had left them an example that they should tread in his steps.

This was the mind of Christ: "Lo, I come to do thy will, O my God." "Not my will, but thine be done." When He said, "Father, I WILL that they whom Thou hast given Me be with Me where I am," He uttered the Father's will. He never merely submitted or consented to that will, but He actively and strenuously willed the will of God.

So it has always been with the witnesses of Jehovah in former dispensations, and of Jehovah-Jesus in the present.

Moses willed the will of God when he turned the Egyptian waters into blood. Elijah willed the will of God when he prayed that the heaven might be shut from rain, and when he prayed again and God sent rain upon the earth. All praying in the Holy Ghost, and all true witnessing to men, is the expression of the positive and active will of his servants in harmony with the will of God. For all that God does among men, is done through human agency. Therefore, the plagues with which Christ's witnesses smite the earth are the action of their own will in active harmony with the will of Christ.

The turning of the waters into blood is repeated with greater intensity under the third vial (xvi.). There the angel of the waters says, "Thou hast given them blood to drink, for they are worthy." Whatever outward fulfilment of this may be conceived as taking place in the past or in the future, are we not all agreed that the most terrible part of judgment is not that which affects the body, but that which affects the soul and spirit?

Did not Samuel shut heaven, that there was no rain on Saul during the days of his prophesying, when "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets"? Do we not all know something of an experience in the spirit which we could express in no fitter words than that the heaven overhead was brass, and the rain of our land powder and dust? (Deut. xxviii. 23, 24); and was not this the effect, mediately or immediately, of the pungent and searching prophesying of Christ's sackclothed witnesses?

Were not the fountains and rivers in David's experience turned into blood from the day that Nathan the prophet declared to him, "The Lord hath put away thy sin; thou shalt not die; . . . but the sword shall never depart from thy house?" The blessed Apostle who was caught up into Paradise, and was nothing behind the very chiefest Apostles, though he was nothing, says to Jesus, "When the blood of thy martyr Stephen was shed I also was standing by, consenting unto his death, and kept the raiment of them that slew him." And when very near the end of his journey he thanks Christ Jesus his Lord for putting him into ministry, who was before a persecutor and injurious. He never forgot the blood of Stephen, though God had abundantly pardoned him (Isa. lv.). "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" If judgment begins at the house of God, and his saints reap what they sowed to the flesh, though the righteous God has put away and abundantly forgiven their sins, what shall the end be of them that obey not the Gospel at the mouth of his sackclothed witnesses?

Perhaps if we knew more of being clothed in sackcloth we should more easily and simply understand the powers wherewith God endows his witnesses. "The powers of the coming age" (*i.e.*, of this present age)* are unknown to us, and we are weak and become like other men, because our Nazariteship is so largely lost.

There are more things in heaven and earth, Horatio,
Than are dreamt of in our philosophy.

There are more gifts and powers committed to Christ's witnesses, who go forth unto Him without the camp, than are dreamt of by priests and rulers within the city. M.

"LO! I AM WITH YOU ALWAY."

By the Authoress of "The Starless Crown."

Faith lends her wings to love's desire,
Thy promise to embrace;
Lord Jesus, bid us still aspire,
Touch every waiting heart with fire,
And crown us with thy grace.

We lift thy glorious standard, Lord,
Rejoicing in thy sway;
Our inmost souls thy voice have heard,
And fain would spread thy quickening word,
Thy last behest obey.

We have no might, but thine we claim,
The Spirit's glorious dower;
No wisdom, but to speak thy fame;
Our courage rises at thy Name,
That clothes us in its power.

Love's sweet compelling force we seek,
That draws the lost to Thee;
The touch that hidden bonds can break,
That brings thy succour to the weak,
And makes the blind to see.

Our lives surrendered to thy cause,
From earth's allurements freed;
Our highest glory in thy cross,
We find our gain in seeming loss,
And trust Thee with our need.

Thou wilt be with us where we go,
Thy mercy will defend;
Thy power is greater than the foe,
For life or death, thy love we know
Our portion to the end.

We worship low before thy feet,
Our all to Thee we bring;
Thy Presence makes our joy complete,
And while thy promise we repeat,
Go forth to serve our King!

May, 1895. J. L. Hoe.

* "In the New Testament, when speaking from a Christian standpoint the *world* [age] *to come* would signify the age beyond the judgment day, as in Matt xii. 32; but, speaking from the Jewish standpoint, as in Heb. vi. 5, 'the coming age' signifies the *days of the Messiah*, the incoming period between the First and Second Advent."

THE VISION OF THE HOLY WATERS.

Ezek. xlvii. 1-12.

By Rev. G. WAINWRIGHT.

The closing chapters of this book contain a remarkable vision, in which the prophet sees the temple at Jerusalem rebuilt, and sacrifices and priestly worship renewed. Our text makes the vision more mysterious still. Waters are seen to issue from the temple, going forth in an eastward direction, ever increasing in depth, fertilising the desert through which they pass, and finally emptying themselves into the Salt Sea, whose bitterness and death they heal. It is not surprising that authorities differ as to the meaning of this strange vision. Insuperable difficulties appear to attend every method of interpretation. It seems to foretell a future for the Israelitish nation, in which they shall occupy a position of highest glory, and shall be the centre from whence blessing shall flow to all nations. When the event itself takes place the accuracy of the prediction will be seen.

But meanwhile this vision is full of significance for us. It sets forth the truth concerning the Holy Spirit, whose influences are so often compared in the Old Testament and the New to the effect of waters in the desert.

We may learn something concerning the source, the increase, and the effects of the Holy Spirit in the life of every individual believer.

I.—The Source of the Holy Spirit. Whence does He come to us? The answer contained in this vision is most suggestive. "Behold," says Ezekiel, "waters issued out from under the threshold of the house...and the waters came down from under the right side of the house, at the south side of the altar" (verse 1). To find their source we must pass into the innermost sanctuary. From the most Holy Place where is the Mercy Seat, which is the throne of the King, these waters spring, and flow thence by way of the altar towards the desert.

This reminds us, first, that we owe to God Himself not only the gift of the Son, but also the gift of the Holy Spirit. We are accustomed to think much of the love which "in the fulness of time sent forth the Son made of a woman, made under the law," that by the sacrifice of Himself He might redeem us from the curse of the law. But the love which sent forth the Holy Spirit, not to inhabit a holy body specially prepared for Him, but to make his perpetual abode in the hearts of sinful men, surely this deserves equal recognition! (See Gal. iv. 4-6.) Let us include the Holy Spirit as well as the Son when we give thanks to God for his unspeakable gift.

But note also that the waters came forth by the altar, the place of sacrifice, where the victim accepted by God on behalf of sinful men was offered. Only by that altar can the Holy Spirit descend to dwell in us. It may be in the heart of God to give the Spirit; but the gift will be according to *righteousness*. Hence it was not until the death, and resurrection, and ascension of Jesus that the Holy Ghost could be given. The same truth was set forth in type in the wilderness. The Rock, which was Christ, shall yield waters to the thirsty Israelites—but when? Not until *smitten* by the rod of Moses. So it is only from the smitten and wounded heart of Jesus that the atoning blood and the life-giving water can flow. It is this explains the words of John, "The Holy Ghost was not yet, because that Jesus was not yet glorified."

How should we value a gift coming to us from such a source, and which Jesus valued so highly as to deem it worth his while to die in order that we might possess it!

II.—The Increase of the Spirit. The waters rapidly increase in depth. After the first thousand cubits they are to the ankles; after another thousand they are to the knees; after a third thousand they are to the loins; after another thousand they become "waters to swim in, a river that could not be passed over" (3-5).

This graphic picture is fulfilled in the increase of the influence and operations of the Spirit in the individual believer. From the first moment when the Spirit begins his work within us we may expect a never-ending increase. The ideal Christian life is one of continual advance, of endless progression, of ever-increasing fulness of blessing. Our light is to shine "more and more unto the perfect day." Our journey is "from strength to strength." Our transformation is to be effected "from glory to glory." We never reach a position from which there is no advance. The goal of to-day is the starting post of to-morrow, the summit just gained becomes the base of a loftier ascent. Neither in time nor in eternity will we ever be able to say "I have attained." There, as here, it will be true that "It doth not yet appear what we shall be." What infinite possibilities are ours if the Holy Spirit dwells in us!

Nor need we wonder at this when we remember that it is the special work of the Spirit to reveal to us the things of Christ. Is there any end to that revelation? Are not "all the treasures of wisdom and knowledge hid in Him"? Do we not speak of "the unsearchable riches of Christ"? Has it not "pleased the Father that in Him should all fulness dwell"? With such a subject as Jesus, and such a teacher as the Holy Spirit, we need not be wading ankle-deep, but may lose ourselves in the unfathomable depths.

There is a very important principle recognised in this increase. The waters took a course first eastward towards the desert, then turned into the deathlike region of the Salt Sea. The need increased as the waters pursued their course; and the waters increased accordingly. They were deeper in the desert than at the temple, and deeper still where they were needed to heal the waters of the sea. This is the principle upon which Grace always works. We receive from God not according to merit, but according to acknowledged need. Conscious emptiness is the condition of being filled. He who has no need can obtain no blessing; he whose need is greatest obtains the fullest supply. "I will pour water upon him that is thirsty, and floods upon the dry ground." The poor are filled with good things; the rich are sent empty away. Cultivate a sense of helpless dependence. Dread above anything a condition of self-sufficiency. Growth does not mean that we become less needy; but rather that we become conscious of deeper need, which leads us to trust for a more abundant supply.

III. The Effects of the Spirit. Wherever these waters from the Sanctuary came, they produced most remarkable changes. Barrenness gave place to fertility; desolateness to beauty; death to life. Two pictures of these effects are given.

(1) *The Healing of the Salt Sea* (8-10). What a mysterious sea that is! Travellers may have exaggerated in their descriptions of its deathlike character. But all efforts of recent authorities only modify somewhat, without materially altering, earlier statements as to its desolate and dreary nature. Little or no verdure is found upon its banks; few, if any fish, are found in its waters. No fishing-boats are ever seen upon it; and no fishers spread their nets by its shores. But a change is to take place. Its waters, which have continued unhealed, though the Jordan has poured into it for centuries, shall be sweetened by these waters from the sanctuary. Fish shall abound in it as the fish of the Great Sea. From Engedi to En-eglaim fishers shall yet spread nets upon its coasts, the bitterness and loneliness and oppressive stillness of death shall give place to the beauty and joy and activities of life. That is the effect produced by the Spirit in the individual life. His first work is to quicken into newness of life those who are "dead in trespasses and sins." Then as dwelling within, He renews the spirit of the mind, and clothes the life with all the graces of the Christian character. Self gives place to the new life, in which the fruit of the Spirit appears. So powerful is his working that the vilest habit, the most obstinate evil, yields before his influence. In that part of our life in which we have most conspicuously failed, He can obtain his greatest triumph. Expect great things from the Holy Spirit who dwells within you.

(2) An effect not less remarkable is presented by *the trees which grow on the banks of the river*. Of these trees we are told that they are "very many," that they bear new fruit every month, that their fruit is never consumed, and that their evergreen leaves have a healing virtue (see verses 7 and 12). There is no difficulty in applying the metaphor; for Scripture frequently compares the righteous to beautiful and fruitful trees. Behold in these trees what God, by his indwelling Spirit, designs to make of your life. If the leaf which is the adornment of the tree represents the graces of godliness, then fruit represents the activity and usefulness of Christian service. Both are found in the man in whom the Spirit dwells and works. Do you not know some men whose outward character is all that could be desired, but who never bring forth any fruit for God? Are not these like the barren fig-tree, beautiful to the eye, but disappointing both to God and man? And do you not know others who are active and earnest enough, but who have none of the gentleness and meekness and amiability which should mark the true Christian? Seek to combine both. Even the leaves of the tree have healing virtue. A true Christian, by the very life He lives, may strengthen the weak, and bind up the broken-hearted. His cheerfulness does good like a medicine.

The fruit is described as varying, yet ever seasonable. It is "new fruit according to his months," or as the first Psalm puts it, "fruit in his season." That is, a Christian who is living in the power of the Spirit bears fruit suitable to his position and circumstances. The master bears the fruit of firmness, and gentleness, and righteousness;—the servant, the fruit of obedience, and respectfulness, and diligence. The parent bears the fruit of wisdom love, patience; the child, that of reverence and affection. And the fruit is always seasonable. Not that of speech when we ought to be silent, nor that of silence when we ought to speak. To be gentle under provocation, meek under persecution, brave in actual peril, stedfast under powerful temptation, patient under suffering—this is seasonable fruit.

Both fruit and leaf are owing to the waters "which issued out of the Sanctuary." Neither can be put on from without. Both must be a growth from the life within. Let every avenue of your being be opened to the living Spirit who dwells within, and neither leaf nor fruit will ever fail.

MR. G. CLARKE AT GLOUCESTER.

Mr. George Holmes writes:—"I send you a cutting from a local paper, *The Citizen*, of May 28, giving a faithful account of a remarkable mission just brought to a close in Gloucester, where I am staying for the purpose of forming a Y.M.C.A. as an outcome of the said mission. Two omissions are made in the report, viz., that of an open-air meeting in the Park, attended by about 4000 people, on Sunday, and the daily afternoon Bible readings, attended by an average of about 600 people. I have attended and taken part in many missions, but I never remember witnessing anything like the present. No excitement, no solo singing, nothing but a quiet declaration of the truth; and yet, night after night, numbers were unable to gain admission to the largest church in Gloucester. On the evening of May 27, at the Wesleyan Church, among others in the pulpit were four Church of England clergy, also Baptist, Wesleyan, Congregational, Presbyterian, and other ministers, and all confessed it was a remarkable close to a wonderful outpouring of God's Holy Spirit."

The Citizen said in its report: "Monday night marked the close of the most remarkable Evangelical mission which, for more than three weeks, has been the topic of interest among hundreds, we might almost say thousands, of nearly every class in all parts of the city. Rather, it was not the close of the mission that was marked, it was the closing service that was held, and a most impressive scene it made.

"It is said that some 600 have professed conversion during the mission....What explains it?

"Probably the only answer is that it has been God's power manifested in many agencies. There was a Power which compelled those who listened to acknowledge 'This is the Truth,' and it was the Truth that held them. 'Truth from His lips prevailed with double sway.' Then the unity that prevailed among many sections of the Christian Church (in the rostrum on Monday night Evangelical Churchmen, Methodists, Baptists, Congregationalists, and Presbyterians were all represented), and the prayers of Christian folk in all parts of the country for a blessing on this Gloucester mission were all owned in the result. It is evident that those who have been behind the scenes in the inquiry-room have a great faith in the lasting character of the movement."

THE PROPOSED PROTESTANT NURSING INSTITUTE.—With reference to the statement of Mrs. Arbuthnot on this subject, at the recent meeting of the Women's Protestant Union, we understand that the object is to provide against Ritualists and Romanists obtaining access to Protestant families where the income is limited, and the nursing fee of two guineas per week prohibitive. Further particulars of the undertaking may be had from Mrs. Arbuthnot, Plaw-Hatch, East Grinstead, Sussex.

PROPHETICAL CONVENTIONS.

WITH reference to the proposed meeting of students of prophecy of the Historical School, "with a view to discussing the propriety of making arrangements for a winter campaign similar to the one recently undertaken by the Futurists," Major Porcelli writes, explaining that he did not use the word "campaign" in any antagonistic sense. He used the expression to convey the idea of a series of meetings, and contemplated gatherings conducted in the spirit of Christ. Friends interested in the subject may communicate with Major Porcelli, Alverstoke, Hants.

We have also received the following letters:—

DEAR SIR,—After Mr. Mathieson's excellent letter in your last issue, I should like to be allowed to add to what I said before, that I think his advocacy of freedom of speech for conventions of differing schools of Prophetic interpretation may be fully accepted, if only unseemly rivalry and unbrotherly asperity of language be avoided. Mr. Jackson is probably right in thinking that I was alarmed at the word "campaign" which Major Porcelli used, and which is rather suggestive of a combative spirit, which on such subjects is undesirable.

I will own too what frightened me even more than this, was reading in *The Morning Star* some months ago a report of an address at a Birmingham Prophetic Conference, in which Mr. Pember used the language which I have already quoted. The heading of the address was "Divine wisdom and human folly!"—a somewhat unbrotherly description of the two differing schools of Prophetic interpretation.

If conventions can be organised to set forth the great subject of our Lord's coming in harmony with the historical interpretation of prophecy, and also in harmony with Christian brotherly-kindness, by all means let them be held. But I own I doubt the wisdom of attempting such just now. It will be very hard to avoid the appearance of rivalry before the world, and such language as Mr. Pember's is so provocative of a similar style of rejoinder, that it will require much grace on the part of Historicists to avoid unseemly licence of language.

If all Futurists wrote and spoke as Mr. Mathieson does, there would be no difficulty. However, let nothing that I have said hinder those who are anxious to show to the Church and to the world that there is another side of the Antichrist question; and one, as Mr. Jackson well remarks, peculiarly needed in the present day, as "an antidote to the Romanist and Ritualist poison."—Yours very sincerely, HENRY E. BROOKE.

Llandrindod Wells, Radnorshire.

DEAR SIR,—Might there not be a *real* conference of all schools of interpretation? Instead of the proposed "winter campaign," might there not be harmonious action in the spirit of inquiry? If a speaker of the Historical and Futurist school spoke at each meeting, and *written* questions were afterwards permitted, much might be gained by both parties.

There are Christian men among us who have commanded soldiers and ruled provinces, who might be asked to preside, and surely Christian people might be expected both to question and reply reverently and courteously. Seeing that the Historical and Futurist interpreters are alike looking for our Lord's speedy coming, they should rejoice that they cherish the same "blessed hope," though arriving at their conclusion by different paths. In regard to some things, both may be right in what they affirm, and wrong in what they deny. As M. Monod once said, "We reach the truth not by subtraction but by addition."

Let us remember that some things may not be wholly intelligible until they are fulfilled. Our Lord said to his disciples, "I have told you before it come to pass, that when it is come to pass ye might believe." Let us also remember that light is promised in the last times; Daniel was told that the words would be sealed until "the time of the end," when "the wise shall understand."—Yours, &c., H. G. ST. DALMAS.

3, *Christ Church-road, Hampstead.*

TRAINING INSTITUTE, COLWYN BAY.—The annual meetings in connection with this rising Institution were recently held in the Public Hall, Colwyn Bay. Conferences were held at the Institute, when the election of officers for the ensuing year and general arrangements for the benefit of the Institution were satisfactorily completed. A new year of labour has commenced under encouraging prospects.

AMONG IRISH ROMANISTS.

"OLD F—— is dying, will you go to see him?" someone asked me; and of course the answer was, "Yes." The poor man lay weak and wretched, hoping against hope for his life, while his wife bustled about talking and fussing.

"Has the priest been to see you, F——?"

"No, miss; he doesn't care a bit to visit the poor; but he attends Mrs. B—— regular."

"Howld yer tongue," cried the wife, "shure ye must have patience, his riverince can't be always runnin' afther the likes of you."

"Well, F——, what can I do to help you? Let me see." Having looked to his bodily comforts, I noticed an old prayer-book lying on the window-sill and took it up, knowing that the beautiful Penitential Psalms and the Lord's Prayer, at least, were to be found there. Even Mrs. F—— could not object to my reading words from their own form of worship. The poor man drank in the sweet sounds gratefully.

Thus a beginning was made, and on further visits I was able to repeat hymns, chapters of the Bible, and once or twice to pray. He grew weaker and weaker, and the end drew near quickly. Anxious to know how he felt, I asked him one day, "Are you at peace, F——? Whom are you trusting for salvation?"

"Who but the Lord Jesus?" he answered.

"Then you believe that Jesus Christ alone can save you?"

"I do."

A few hours later he became unconscious, and was soon in the presence of the Lord.

Mrs. B——, a wealthy farmer's widow, was always considered a great "vochun" (anglice—bigot). It was with some fear I went to sit by her sick bed, and talk to her of heavenly things. But faithlessness was rebuked. She listened with pleasure to God's message, and delighted in hearing hymns. "Thy will be done," and "Just as I am" became special favourites. I read selected portions from her books of devotion, and presently verses from the Bible were gladly received. Mrs. B. still lingers on, wishing to live, but perfectly content with the Lord's will, whatever it may be, and her daughter has also given her future utterly into Christ's hands. Peace has come to both, and no fear of purgatory now seems to cloud heaven's light.

One afternoon, some months ago, I was on my way to visit a young mother who lived a considerable distance off, and did not feel at all inclined to delay, in order to speak to two children who stood by the roadside. But the sister of one had been ill, and I stopped to inquire whether a syrup sent her had done good? "Yes, it had relieved the cough, but she was terrible weak and low in herself." I talked awhile to the girl, and found some bright booklets with pictures, which she was delighted to receive. Having been obliged to leave home for a few weeks, I was met on my return by an imploring message, "Would I please go to see Janie L——. She had read the little tract I gave her sister, and did so want to speak to me."

As soon as it was practicable I made my way to the cottage, and found the dying girl propped up with pillows, evidently in an advanced stage of decline, but determined not to face death. She talked over her ailments, and then drank in the story of Lazarus, read through slowly, and with few comments. Then we prayed for peace of soul and body, and parted, promising another visit before long.

Janie watched for me eagerly, and resumed the prayers which she had neglected of late. She was nervous and uneasy, passing the beads restlessly through her thin fingers. I noticed the scapular fastened round her throat and the veiled image of the Virgin on the window-sill.

"She lost all hope this morning," the poor mother said, "and she frets about the cold earth over her; shure she'll get better still."

"No one can tell which of us may die first, but we should *all* be ready, and there is only one way. Jesus says, 'He that believeth on *Me* hath everlasting life.'"

Mrs. L—— sat down, and two other daughters came to listen at the door while I read parts of 1 Cor. xv., John x., and Revelation. Poor Janie's face grew calm and bright, and I felt that God's words were bringing light into the darkness. Pray that it may "shine more and more unto the perfect day."

In some parts of Ireland the priests would never have allowed this sort of evangelistic work among their flocks, yet knowledge of the way of life gives wisdom and understanding. On listening to a few chapters of the Gospel a certain man said, "The Word of God tells us that the blood of Jesus cleanses us from all sin, and He says Himself that He won't cast out anyone that will come to Him. Then, where is the use of paying for absolution, and for anointing, and for masses for the departed souls? To tell the truth, I believe that their chief use is for putting money in the priests' pockets."

It is wonderful how deeply some of these "unlearned and ignorant" ones penetrate into the secrets of God's plan of salvation. Upon hearing part of Acts iv. a Galway peasant remarked, "If St. Peter was the head of our church, as our clergy say, it's a wonder that their teaching and his differ so much. He says there very plainly that there is no salvation in any other, and 'no other name under heaven by which we can be saved,' but that of Jesus. I wonder whether our priests ever read that chapter?"

L—— said, "We are afraid of our clergy to look at a Bible;" while K—— remarked wisely,

"If the Saviour wished that sinners should ever pray to his Blessed Mother He had a grand opportunity to tell his disciples so, when they asked Him to teach them how to pray. It's strange that we can't hear anything in the Scriptures about her being a mediator for us."

"We are told that the Scriptures are able to make us wise unto salvation. What must we think, then, of the priest that will call the Bible the 'Devil's Book,' and that 'anyone that will listen to it is a servant of the devil.' That's the way our priests teach the Scriptures!"

A great, but quiet, work is going on among our Roman Catholic population, and surely those who take part in it will receive, as well as bestow, blessing. C. M. B.

SUPPRESSION OF THE OPIUM TRADE.

THE annual meetings of the Society for the Suppression of the Opium Trade were held on Friday in Westminster Town Hall. At the afternoon conference Mr. A. Webb, M.P., presided. The report presented by the secretary, Mr. J. G. Alexander, reviewed the work of the past year, and dealt largely with the situation created by the report of the Royal Commission. Addresses followed by Messrs. H. S. Newman, Chakrabarthy, H. J. Wilson, M.P., J. Hilton, Joshua Rowntree, and others.

At the evening meeting Sir Joseph W. Pease presided, and, in opening, said that he thought one of the most important anti-opium documents that had ever been published was the report of the Royal Commission, which could be regarded as the last struggle of Indian officialism to support the revenue. It had not been a full, fair, and open inquiry. The Government witnesses were prepared witnesses, having been collected and drilled beforehand. The habit of smoking opium had been characterised by all the Commissioners as a low and vicious habit, and it should be borne in mind that 90 per cent. of the trade with China and the Straits Settlements was for the purpose of smoking. How did the Commissioners treat the question of our participation in a trade identified with a "low and vicious habit?" They said, in effect, "If we do not find the drug for China, China will find it for herself." That was the most extraordinary doctrine of Christian morality he had ever heard.

Mr. H. J. WILSON, M.P., replied to the speech recently delivered in the House of Commons by Mr. Fowler. He combated the argument that the drug was of use to ward off fevers, and, dealing with the parallel drawn between opium and alcohol, pointed out that whereas only about 4 per cent. of the population of India used the former in a manner objected to, 93 per cent. of the population might be supposed to use the latter. He was even willing to admit, for the sake of argument, that drink was the greater evil, but what then? Were they to refuse to get rid of one curse because a greater curse existed? The use of opium was injurious to man and dishonouring to God.

Revs. Dr. MUIRHEAD and DAVID JONES described the intolerable evils of opium in China, and maintained that the Society deserves the continued and increased support of all who are interested in the spread of the Gospel in Eastern lands.

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WELCOME TO REV. ANDREW MURRAY.

At Exeter Hall on Friday last, a breakfast meeting was held, on the invitation of Mr. and Mrs. Albert Head, of Wimbledon, with whom Rev. Andrew and Mrs. Murray are staying as their guests. The gathering was largely attended, and representative of evangelical Christians of various denominations. After preliminary words by Mr. Head, addresses of welcome were delivered by Rev. F. B. Meyer, Lord Kinnaird, Rev. C. Inwood, and Mr. Eugene Stock, speaking respectively on behalf of England, Scotland, Ireland, and missionary societies. In the course of the addresses, repeated mention was made of Mr. Murray's invaluable books, and of the important aid rendered by Mrs. Murray in their preparation for English readers.

REV. ANDREW MURRAY'S RESPONSE.

You must feel how difficult it is for me to speak after what has been said. Nothing makes me so afraid as when I find that the expectations concerning my visit are so large. We can only look to God to do what is good in his sight. England and South Africa have been coming into close quarters of late. Politicians, the men of commerce and literature, are thinking of the extension of the Empire. In the name of Jesus England and South Africa shake hands. We are more closely linked together in spirit, and England has had more influence on our religious life than many of you know. The Divine influence which moved the British Isles in the revival time of 1859 and the following years reached South Africa, and in my own and other congregations we had blessed proofs that God was working amongst us. When we heard last year of the Day of Thanksgiving held here to praise God for what He had wrought since 1859, we also had a thanksgiving meeting for the blessing which God had given us. Mr. Moody's visit to your country was also felt later on in ours. Tidings from Edinburgh reached us, and the Spirit of God began to move us in like manner.

In the same way the series of letters in *The Revival* by "R. P. S." had a powerful effect. I had no conception from whom they came, but they wakened in more than one a yearning after a closer walk with God. And when we read later on of the Conventions at Oxford and Brighton we shared in the blessing. In the great missionary awakening of these latter years we have shared with you. Our Dutch people are sometimes spoken of as enemies to missions. There are some of whom this is true, as it is of the English, but I could point you to not a few who are as keen friends of missions as you have in this land. When building a Mission Institute some years ago, five men, and these by no means rich, were found in my own congregation each to give £100, and one later gave £500.

Very kindly mention has been made of my books. "Abide in Christ" was written thirty years ago, after the revival following 1859, for the sake of my own simple people, to help the young Christians in maintaining their steadfastness. There are in our country those who fully appreciate the same truth you feed on. Let me refer to one incident: I met with a woman in a country district, who, when a girl of seventeen, had been converted to God. She told me how for thirty-seven years she had tried to live the better life, and at last it dawned upon her that if she gave herself utterly to God's will, God could not refuse to take possession. She did it, and at once entered into a life of new joy and victory. She told me how, instead of struggling and self-effort, it became a resting on what Another was doing. People say they would get proud if they felt like that. They do not know, she said, how every thought of pride is kept out by the sense that it is Another who is doing all.

I came to this country because I felt God was leading me. I have had to walk in the dark, not knowing what is expected of me, but assured that I can only do what God does by me. In the invitation that was sent me mention was made of two things as the great need of the Church—the quickening of the spiritual life of believers, and the stirring up to a more entire devotion to God's work. I felt my insufficiency for the work, but I have been surprised at nothing more than the letters that have come to me from missionaries and others from all parts of the world—devoted men and women, testifying to the need they felt in their work of being helped to a deeper and clearer insight into all that Christ could be to them. Let us look to God to carry on the work He has begun in these last years, and wait on Him to reveal Himself among his people in a measure very few have realised. Let us expect great things of our God. At all our conventions and assemblies too little time is given to waiting on God. Is He not willing to put things right in his own Divine way? Has the life of God's people reached the utmost limit of what God is willing to do for them? Surely not. We want to wait on Him; to put away our experiences, however blessed they have been; our conceptions of truth, however sound and Scriptural they seem; our plans, however needful and suitable they appear; and give God time and place to show us what He could do, what He will do. God has new developments and new resources. He can do new things, unheard of things, hidden things. Let us enlarge our hearts and not limit Him. "When Thou camest down, Thou didst terrible things we looked not for, the mountains flowed down at thy presence."

As I have been meditating on what might be the keynote of my message, my mind has again and again rested on the wonderful words of 1 Cor. xv. 24-28: "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father... Then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." There is a day coming when even Christ shall, as it were, disappear from his place at the head of the kingdom, and deliver it up to God, even the Father. How little do we know what our Christ is, who does nothing but what God does in Him. "I can of mine own self do nothing; as I hear I judge; and my judgment is just, because I do not mine own will, but the will of Him that sent Me." On earth and in eternity Christ has but one object—to let God have his way, to let God show forth his glory, to let God alone be seen and honoured. If this is the Spirit of Christ, it must be the Spirit of the Christian too; this alone is the true Christ-life. We must allow God to take the initiative; and while we give Him thanks for the past, trust Him for the future, and wait, wait, wait on our God to take his place, to reveal Himself, and to do the greater things He has to show us.

No word is of greater importance than that word wait. There is only one place where blessing can be obtained—waiting at the throne of grace. Let us open our hearts heavenward, sacrificing everything, with the one object of seeing what God can do for them that wait on Him. If God gives us grace to say, "This one thing I do; I wait on the Lord," we may depend upon it that He will arm and lead his people on to blessing and power such as they have not known. If there be utter emptiness—that is the secret of true waiting—giving up everything to make room for God, He will fill us. It is one of the first axioms in dynamics that two bodies can never occupy the same space at the same time. That holds in the spiritual world. What the life of self occupies the life of God cannot fill. We speak of absolute surrender: the word means more than we imagine. God must show us how true it is that all may be truly given up. He cannot but come in. The only reason why we are weak is that something else occupies the place. SELF lurks somewhere, or God would fill us.

We are vessels of different capacity; but God will fill each. No power in heaven or earth or hell can keep God back from filling an emptied soul. What we need is that God lay his finger on the sore place, and show each of us, and all of us together as his Church, how much there is that we count good and true and lawful which must be given up and put away, if He as God is to fill all. Just think of the sunshine. With what willingness, what perseveringness, the sun sheds its rays everywhere. If for fifty years the shutters be closed, and the house be full of dust and vermin, the sunshine still knocks so gently, at door and shutters, ever whispering, "Open, open to me"; and when opened, with what joy the sunlight rushes in to discover the evil and prepare the way for its being cast out. And is not God, our Sun, with ten thousand times greater willingness and desire yearning and pressing on us to fill us with his light and love, if we will but let Him? God, who gave his Holy Spirit, will indeed not tarry, but cause his love to flow in, if we but remove the obstruction. Let us count upon it most assuredly, if we are but ready, like Jesus, to give all for God, we shall, like Jesus, prove how God will do all for us.

If you seek at any cost to be filled with the blessed Spirit, He will surely fulfil in you the good pleasure of his goodness, and the work of faith with power. But remember the price must be paid; you must sell all. The merchantman found the pearl of great price, but had to sell all to get it. Let us beware of finding the truth about the better life, and rejoicing in it, while we do not actually part with all to possess it. Let us be sure that if we give all, God will see to it that we get all. Then we shall not only have power to go to conventions and seek and get blessing there, not only be stirred to take some part in supporting those who go out to the heathen, but we shall love perishing souls in our own neighbourhood, and have the courage and the power to bring blessing to them too.

On behalf of Mrs. Murray and myself, I thank you for the loving welcome you have extended to us in the name of our Blessed Lord Jesus.

EUROPEAN ARMAMENTS.

General Turr, the well-known Hungarian promoter of the Corinth Canal, has, in the course of conversation with a representative of the *Messager d'Athènes*, expressed some ideas on European military expenditure, which the Greek newspaper publishes under the title, "What Prince Bismarck Costs Us." In his remarks General Turr said:—

"No sensible man can deny that Germany, as also Prussia, and in particular the Hohenzollerns themselves, owe a great deal to Prince Bismarck. He is a man whose courage has been crowned with success. He used and misused in their turn all political parties, all nations, all statesmen, and even all sovereigns. He successively hypnotised and charmed them. Bismarck's achievements have cost Europe more than 125,000,000,000f., even if account is taken only of the last twenty-five years of peace, or rather of armed terrorism, organised by him with a view to guarantee the conquests of Germany. Twenty-five years have thus been lost, and 125,000,000,000f. have been squandered without anybody having had the courage to go to war. There still exists that formidable mass of destructive engines and explosive material which a mere spark, a clumsy telegram despatched by one of our great men, might instantly blow up. Modern wars are not of long duration, but they are expensive and sanguinary. Let us admit that six months would suffice to annihilate one or other of the belligerents, or to exhaust both of them. It will cost at least 5,000,000,000f. a month, or 30,000,000,000f. in all, to be added to the 125,000,000,000f. spent on preparations, for it is not true that the present preparations for war will be conducive to peace. When a million of men shall have been massacred in the frightful collision of peoples and races, each man killed will cost 155,000f. That is what Bismarck will have cost Europe.

"Now, if only two-thirds of that sum had been employed to increase the general wealth and welfare, and to improve the lot of the working classes in town and country, the social question would not now weigh like a fearful nightmare on all Europe. There would have been moral pacification, and we should not have had these periodical outbursts which shake the nations of Western Europe to their very foundations. One thing is certain—namely, that if the European Powers continue in the perilous path upon which they have entered they will soon have to face bankruptcy, which catastrophe will inevitably be followed by a period of decay like that which overtook ancient Rome and was only to the advantage of the barbarians. Let us not forget that the great invasions in the world's history have come from Asia. The 'yellow peril' is more threatening than ever. Japan has made in a few years as much progress as other nations have made in centuries. It is only twenty-five years since Japan entered upon the era of progress. . . . If the Chinese are aroused from their lethargy, if a man of genius comes forward to organise that immense empire, which comprises one-third of the human race, and only occupies one-fifteenth part of the habitable globe, the Chinese will be obliged to undertake for their very existence a struggle which will sweep away the famous Wall of China, behind which they have lived for so long almost ignored, and will effect an exodus towards the West. If Europe were united it would be able to resist this invasion of the yellow race. But its present state of folly will not admit of this. It will lead to ruin, and, as in the fifteenth century, it will open the gates of Europe to the barbarians of the East."—*The Times.*

THE GOSPEL AT THE DERBY.

THE epidemic of Epsomania which annually infects thousands, and ruins not a few, broke out again last week, and "the Downs" teemed as usual with an excited mob hundreds of thousands strong. It is a strange medley of motley sights and sounds. Tipsters, wrestlers, boxers, bookmakers, miscellaneous vendors, open-air preachers all rub shoulders on the course, while the ground is strewn with every kind of advertisement, and here and there a crumpled tract thrown down by an irate recipient.

Yet, giddy as the careless throng may be, it is not all given over to the devil, for a band of workers go down every year to uplift the banner of the Cross in the midst of the ungodly multitude. It is thirty-eight years since Miss Alexander—whose sweet face is now framed with silvered locks—first had laid on her heart the spiritual needs of this vast human concourse, and year by year she has been the moving spirit in the work, surrounded by men of honoured memory like the late Gawin Kirkham, and many others, some in glory, some whose race on earth is nearly run, and others fresh and strong ready to take the place of those who have gone before. But how sadly missed are many of the voices that have rung out the Gospel message of the love of God to men. The Elijahs have been called higher, and we look anxiously for the Elishas who are to follow in their turn. But the Master of the vineyard will not fail of labourers; the Good Shepherd knoweth his own sheep by name and leadeth them out.

There were three bodies of workers this year—(1) The Open Air Mission, under Miss Alexander and Mr. Frank Cockrem, augmented by the London City Mission Male Choir, representing in all some seventy workers. (2) The Racecourse Mission, inaugurated a few years since by Mr. Josiah Nix, now evangelistic secretary of the Polytechnic. (3) The Salvation Army, represented (this year for the first time) by a contingent of two hundred and fifty, led by Colonel Higgins.

It is not "for the fun of the thing" that these labourers enter the arena of sport and chance. I have visited many scenes of Gospel work in slum and den, and witnessed many an exhibition of Satan's power over men, but for virulent spleen and filthiness of tongue I have heard

NOTHING TO EQUAL THE ABUSE

with which the effort to win souls was denounced by some of the *habitués* of the course, many of them well-dressed and old enough to give hope of better things. As I was the guest of Miss Alexander it is natural that I should dwell more minutely upon her branch of the work, though not to the exclusion, so far as one's sympathy is concerned, of the other agencies noted above.

The forenoon is occupied with the distribution of tracts at various points of vantage along the highways leading to the Downs, and with a prolonged service in front of the grand stand, at which brief addresses alternate with vocal and instrumental selections by the choir, under Mr. Williams's tactful leadership. At one o'clock the missioners return to the town, where they remain during the hours of racing, to disarm the ready gibe that they "only come to Epsom to see the races." In the evening two positions are taken up in the town for simultaneous open-air meetings.

There is not much to choose, at such a time as this, between the town and the course as a scene of Gospel work. At each

INTERRUPTIONS ARE PRETTY FREQUENT,

though a standing audience is more easily secured in the latter, with less contingent bustle. In the evening the disturbers are generally more or less drunk; in the morning they are sober, and therefore, as a rule, more determined. Let the preacher who congratulates himself on having attained to popularity, by reason of his skilful presentations of religious truth before an attentive congregation try, his hand on this ever-moving, unsympathetic host, and he will soon be shorn of his pride, and find his level—and that a low one at the best!

But these faithful men who have engaged in such work for years have long since come to the end of any human power. I was struck with their earnest prayer when they met together in private before proceeding to their onerous task. "Of ourselves we can do nothing;" "If Thou be not with us send us not forth;" "Give us grace to stand anywhere, to do anything *just for Jesus' sake*"—these were the petitions wrung from their hearts, for they felt like "grasshoppers" in the presence of the "giants of the land."

"And is any good really accomplished?" is the question that naturally arises in the mind of the spectator. *How much* it is impossible to determine. The seed is cast into the ground, the Lord alone can estimate the harvest. But not a year passes without bringing to light some

CASES OF DEFINITE CONVERSION

or awakening directly traceable to this uplifting of the Saviour of men. Here is sufficient warrant for its continuance, and if the opposition is bitter—well, "the disciple is above his Lord." "Marvel not that the world hate you." "If they have persecuted Me, they will also persecute you."

This is the way the Master trod;
Shall not his servants tread it still?

It was pleasing to see the cordial relationship existing between the Open Air Mission and the Racecourse Mission. The latter, started in 1889 on more "go-ahead" lines, hardly recognised, perhaps, the toil and heat which had been borne by the older movement. But the one has "toned down" a little in some of its methods, and the other may yet be "toned up" as time goes on; at any rate, there was a happy interchange of platform and speaker, and both parties met "around one common mercy-seat" to seek blessing upon their mutual endeavours. Mr. Nix has "a way with him" which never fails to draw an audience. His ready wit commands attention and respect, yet the smile has not time to ripple away ere, sharp as a knife, a home-thrust of searching truth is plunged into the conscience of his hearers—with what telling effect eternity alone will reveal.

The Salvation Army were, as ever, in dead earnest. On Wednesday, when I saw them, their members formed a good ring, and this attracted more, so that their faithful presentation of the Saviour's dying love was listened to by a goodly crowd, which came and went. If I may offer a single criticism it would be "concerning the collection," and the sale of *The War Cry*. However desirable this custom may or may not be at ordinary meetings, it was particularly unfortunate here, and when they returned at night to London they left a sorry legacy to the other missioners who remained behind. At every subsequent meeting held the fact was thrown up against them—for a racing crowd will not discriminate—and in some instances personal violence was threatened. This is one of the "grits" that makes the machinery "run hot," which will, it is earnestly hoped, have no place in the proceedings next year.

All money-taking has been so studiously avoided by the preachers on the course for well-nigh forty years, that I am sure our Army friends would not wish to imperil good work, or to give occasion to the enemy to blaspheme.

I cannot close this sketch without referring to a veteran missionary of the L.C.M., who, in his latter days, is stationed at Epsom to do such work as his strength will allow. Mr. Wm. Clarke has well-nigh reached his threescore years and ten, but there is plenty of life in him yet. He specially interests himself in the gipsies and nomadic families that go from fair to fair, and make the "Derby" their annual camping-ground. I had the pleasure of going with him amongst them, and was struck with the hearty welcome accorded him by these swarthy denizens of the wayside. But then they know him to be their friend, for does he not address them in their own secret tongue, which he has acquired that he may the more readily tell them of the Saviour who loves them? Miss Alexander, ever rich in good works, gives them an annual tea. Many a warm heart beats below these sun-tanned faces, and though steeped in native superstition and fatalism, yet indications are not wanting that there are among them some to whom the entrance of the Word has given light.

A VISITOR.

MR. I. D. SANKEY recently visited Atlanta, Ga., on his journey east from Texas, and consulted with friends as to arrangements for an evangelistic mission to be held in that city next fall by Mr. Moody and himself.

MR. MATTHEW BURNETT has completed a successful eight weeks' evangelistic and Gospel temperance mission in Middlesbrough, Cowcaddens (Glasgow), and Sunderland. Over 500 persons took the Gospel temperance pledge, many of whom yielded themselves to Christ. Mr. Burnett is now arranging his autumn and winter's programme of evangelistic and Gospel temperance work. Communications may be sent to Woodville, Norwich Avenue, Bournemouth West.

BOCA MISSION, BUENOS AYRES.

BOCA DEL RIACHUELO is the poorest section of the city of Buenos Ayres, and when mission work was begun there in 1889, its mixed population was sunk in wretchedness, and in a large degree criminal in character. Romish priests fostered the ignorance of the people, and seemed to defy Evangelical effort in the district. In the year named Rev. W. C. Morris and wife started their mission, and for four years carried on educational and Gospel work in rented buildings. All who attended the meetings were threatened with excommunication, disaster in the present life and perdition afterwards, and prophecies were floated that the Gospel Hall would speedily be closed. Some of the people declined to leave their souls entirely in the hands of the priests and nuns; and for attending the meetings and reading the Bible they were cast out of employment, ejected from their houses, watched as to their movements, and in every way possible harassed and punished. What threats did not accomplish was done by means of bribes, and the opposition was at times all but overwhelming.

The very activity of the Romanists excited the people, and at length they gathered round the much-abused missionary from motives of curiosity, if not from sympathy, and the various meetings were attended by hundreds of children and adults. Mr. Morris writes:—

"Wonderful success has attended the work; many sinners have been arrested in their downward course, and then edified in the faith of Christ. Here are some incidents: A poor friendless orphan Spanish boy, who came to our night classes, was persuaded to attend the services, and often spoken with and prayed for. After about seven months he came into the light, and now gives great promise of developing into an earnest worker and preacher. A dear old lady (Argentine) of about eighty-three years of age, was drawn towards the Saviour at the bedside of her dying son, as we read and talked and prayed. After his death she began to attend the services, a little later she was delivered from the former darkness, and notwithstanding the threats of the priests, the denunciations and entreaties of the nuns, and the ridicule of some friends and relatives, she left the Church of Rome, obtained a Bible, and prayerfully entered upon the Christian life. Amid very much trouble she holds on faithfully. Since her conversion five of her relatives have entered the way of holiness. A little Spanish girl first came alone to our Spanish Sunday-school, and afterward succeeded in bringing her mother, who in turn coaxed her husband and all her family. Now not only does she belong to the Lord, but her father (who was a drunkard and gambler), mother, and two brothers also.

"We have now in full working order Sabbath and week-night services in English and Spanish, and the English attendance is from 150 to 200, the Spanish from 250 to 300; a flourishing English Sunday-school of 120 scholars and eleven teachers, and a growing Spanish Sunday-school of 250 scholars; an English day-school of seventy boys and girls, and a Spanish day-school of 340 boys; a Gospel temperance society with a membership of 125, and colportage work in various languages. Daily visiting from house to house, distribution of Christian literature in various languages, helping the poor and sick, and other philanthropic endeavours: all these are included.

"In the month of June, 1893, the home of this work was removed from the old rented buildings to more commodious premises, which we purchased at a low price, and on convenient terms of payment, and which have been deeded over to the South American Missionary Society of the Methodist Episcopal Church. This property will thus serve as a permanent centre of Evangelical work. The site upon which the property stands is centrally situated, in Calle General Brown, No. 1050.

"The Boca of to-day is very different from that of 1889, and we can tell the story of many a changed life. The work among the young is specially encouraging. The current expenses represent 620 dollars paper (about £35) per month, or £420 per annum. The sum of £1500 is required to clear the debt off the new property, and about £8000 to enable us to purchase land and erect buildings for a Spanish girls' day school, which has long been urgently needed. I shall be thankful for opportunities to explain the work and plead the cause."

Communications to Mr. Morris should be addressed—Glencairn, Pellatt Grove, Wood Green, N.

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NOTES ON DAILY READINGS.

SUNDAY, JUNE 9.—HEBREWS XIII.

Christian Love (1-6).—Of course to the brethren. You may not like them all, but you must love them, in putting their interests on an equality with your own. Strangers and captives are too often forgotten in our prayers and ministrations. Think of the strangers who are being led into evil or are falling into poverty around us, and of the captives for the truth's sake in Turkish prisons and in foreign lands. The love of the marriage-tie must be unsullied, and we must watch against the tendency of love to entwine itself around things or gold. Why should we be ever thinking of money, when God has promised never to fail us? In the 5th verse there are five negatives. Who shall doubt God's word?

Christian Ministers (1-19).—They are described as those who have rule. Remember them; consider the issue of their life; imitate their faith; submit to them, in all matters that pertain to the best interests, when their advice is consistent with the Word of God, and evidently inspired by the Spirit of God. Ministers pass, but Jesus is always the same. Our place is outside the camp of this world; let us not flinch from it. Jesus went thither, and the servant is not above his Lord. (14) Oh, for more of the pilgrim spirit, that lives outside this world's clamour and opinion! (15) Like the priests in the old temple, let us praise more! Praise is as sweet to God as incense to the sense. (16) In addition to the sacrifice of praise should be that of almsgiving. (18) The writer believed that prayer did prevail in securing definite results.

Christian Perfection (20-25).—Perfection means here adjustment, the setting of a dislocated limb. We may be in the body, and yet not in working union with the Head. We need setting, and the God of peace will do it for us. He raised up the Shepherd, of course he can do as much for the flock. When once we are in living and organic union with Jesus, He will be able to effect through us all his will.

MONDAY, JUNE 10.—JAMES I.

Trials Without and Within (1-8).—How these holy men gloried to put their slavery to Christ in the forefront. The menials of such a king are nobles. Trials test faith, and during their prolonged pressure we learn patience, by being compelled to exert it. There will come a time when we shall lack in nothing, but it is not the acquisition of a moment of rapturous faith, patience must have her perfect work. (5) We need wisdom to suffer well. (6) It is easier to bear trial from without than to be swept by the surge of inward doubt. But there is One who can hush the storm to peace. The Lord give us the peace of the single mind!

Real Estate (9-11).—How strange are the reversals of human opinion in the clear light of eternity. The low are high, and the high low. The poor are rich, and the rich poor. Those who seem most stable fade as flowers; those who, like Abraham, strike no roots into the earth's soil, become the permanent landmarks of history. The rich may be glad when he exchanges the fancied stability and wealth of this world for the permanent possessions of eternity.

Temptation (12-18).—Sometimes there is nothing left for us but to endure. Life will be ours to the full as the guerdon of successful endurance. God cannot be tempted, so He became man, that He might be tested in all points as we are, to be able to succour us. Temptation does not necessarily involve sin, unless it inflames our desire, here called *lust*. (15) Mark the genealogy of sin. Lust is the mother of sin, and sin when mature is the parent of death. (17) How different to the blackness of this dark picture is the light of our Father's realm. His gifts, his unchanging, invariable love, his goodness and perfection. (18) If we are his sons, let us live worthily of so divine an origin.

Pure Religion (19-27).—To keep the mouth closed will stifle the fire within, which will die for want of air. In the 18th verse we found that the word of truth was the agent of regeneration, here it is the means of deepening sanctification. (23) We have only so much truth as we incorporate in life and act. (23) The only way to make holy impressions permanent is to translate them into Christian living. (24) The Word of God is a mirror, showing us what we are, and revealing the dear face of Christ, to which we may be conformed. (25) Many seem to think that blessedness is in hearing, and so they are always afoot to new conventions. No; the blessedness is in *doing*, in keeping pure, in bridling the tongue, and in visiting the poor and suffering.

TUESDAY, JUNE 11.—JAMES II.

The Rich Poor (1-13).—This sin of making distinction in God's house is as rife to-day as ever; and for this reason the Holy Spirit must withhold his approval. In the house of God at least there should be an equality. The pew system has much to account for in perpetuating the distinctions that obtain outside God's house. (5) God is absolutely indifferent to our position and possessions. With Him character is all. It is easier for a poor man to be rich in spiritual gifts than the rich, whose attention is diverted to the necessity of keeping what they have got. (8) If we do not feel and show an equal consideration for all, we are convicted of disobeying the whole law. A man may keep all the laws of health, but if he take one dose of poison, all else goes for nothing, and he dies; so one sin cancels the effect of an unsullied career. Obedience to the law is therefore a most precarious title for the favour of God, at any moment a single act may annul years of obedience. We need the safe standing secured for us in Jesus.

Saving Faith (14-26)—The mere profession of faith, or faith which is only profession, will no more save the soul than expressions of pity will clothe and warm the poor. A dead faith confines itself to words, a living faith utters itself in words, as a living bulb in flower. We are justified by works, because they manifest that the faith by which we are bound to Christ is a true faith. The Apostle is not speaking of works, apart from faith, but as the revelation of faith. And it becomes us to inquire whether our faith in Christ is genuine, as judged by its results in our daily life and character.

WEDNESDAY, JUNE 12.—JAMES III.

The Tongue (1-12).—It is so much easier to teach people what to be and do, than to exemplify our precepts in ourselves. Men do not so much want teaching, as power. The supreme test for all is in the speech. If you let Christ bridle your mouth, He can turn about your whole body. If He have his hand on the tiller of the tongue, He can guide our lives whither He will. The speech is index and gauge to the entire man. (5) A single spark may burn down a city. The upsetting of an oil lamp in a stable led to the burning of Chicago. Lighted at the flames of hell, the tongue can pass on the fire to earth. (8) Man cannot tame the tongue, but Christ can. (10) The evils of the tongue approve the evils of the heart. There is the seat of the disorder. Out of its abundance, the mouth speaks. Let Christ infill and keep the soul, then the fountain of speech will run sweet and clear.

Heavenly Wisdom (13-18).—True wisdom comes down from above, and is meek and wholesome. Some who profess to be wise, are jealous and factious, despising others and confident in their superiority: this is from beneath. Wisdom is something more than knowledge, it is the lofty moral condition of the holy heart, which knows God and things, not by study, but by sympathy. Pure, then peaceable: this is God's order—never, peace at any price. First the holy heart, then the quiet, gentle one. (18) And as the peaceful soul goes through the world making peace, it scatters seeds that presently fruit in righteousness.

THURSDAY, JUNE 13.—JAMES IV.

The Longing Spirit (1-10).—In the 5th verse, R.V., we learn that God has put his holy gentle Spirit within us, and that He yearns for entire control over the inner realm, and to overcome the strong tendencies of the self-life, with its wars and fightings, and lust for sensual indulgence. The self-life, in its covetings and strivings, even infects our prayers. How can God answer prayer which so constantly circles about *self* and its gratification. (4) Alas, that we are so friendly with the world, that it flatters and caresses us; it is a bad sign. The friend of God must be unpopular. (7) Like clay to God, to the devil like rock. (8) You can never draw nigh to God, with clean hands and pure hearts, without his immediate loving response. (9) Mourn over sin and evil, and for tears God will give smiles, for mourning the garment of praise.

Admonitions (11-17).—Against evil-speaking, because it arrogates to the censurer the office of judge. This is the exclusive province of the Almighty, and one into which we have no right to intrude. (13) Against arrangements from which the thought of God's will and plan is excluded. The one thought with man is trading and getting gain, but there is a prior consideration: what is God's will, and what work does He want done in the world? Our life and arrangements are in his hand, and that life is happiest and most useful which is ever yielding to his will. We need to write D.V. on all our plans, or even better to say, What wouldst Thou have me do? (17) To know the better and do the worse grieves the Holy Spirit, and deprives the heart of its sensitiveness to the distinctions between right and wrong.

FRIDAY, JUNE 14.—JAMES V.

The Sentence on Dives (1-6).—There have been and are plenty of rich men who have used their wealth as a sacred trust. Not against such does the Apostle write thus, but against those who make money by oppression, and hoard it up for selfish use. Such riches, which are not gotten righteously, ever bring a curse with them, and in the sight of eternity are corrupt and canker-eaten. The cries of the oppressed are never forgotten of God; He avenges them, and many a great house has been decimated by death, and overwhelmed with disaster, as a retribution for the woes of those by whose anguish it was erected. (6) It would almost seem from the rendering of the R.V. as though the righteous Lord Himself were again standing before his accusers, and being unrighteously condemned, in the person of his persecuted followers.

The Coming of the Lord (7-12).—To each generation that advent has been near. There is a sense in which the Lord is ever at hand, and present. His awful vengeance devours the adversary in the inevitable working of mighty laws which grind to powder. But He shall come again; then all wrongs shall be righted and the oppressed avenged. We have need of patience. Everything comes to him that can wait for it. It is unwise to judge the Lord by his unfinished work. Be patient till He shows the perfected pattern, the destiny to which He is leading thee. (12) In view of that judgment, we do well to use the simplest, plainest speech, for by our words we shall be justified or condemned.

Christian Deportment (13-20).—How shall we act in any given circumstance? Such is the inquiry which the Apostle addresses himself to answer. The suffering should pray, the glad sing, the sick confess his sins, and call for believing prayer. Wherever God gives faith for healing, He will give healing. The mutual confession of sin by one believer to another is a great means of grace. (16) Let us all pray more. Prayer has a reflex blessing, but it also works and energises much in the promotion of God's cause. (19) There is a double reason for the endeavour to arrest the sinner. *He* is saved, and his baneful influence on *others* is stayed.

SATURDAY, JUNE 15.—1 PETER I.

Our Inheritance (1-12).—Scattered strangers! The designation is true of us all. Note the presence of the Trinity in the opening salutation. Our inheritance is prepared and kept for us, and we for it. Our salvation is not complete, nor will be till the body is brought from the corruption of the tomb. (6) Trial is manifold, but it is only for a little while, and there is a needs-be for it all. Hope in the third, faith in the seventh, love in the eighth, and from the blending of these three the joy that passee speech. (10) The prophets, angels, apostles, and the blessed Spirit are represented as intent on the glorious salvation, which God has spoken to mankind in the Gospel.

Our Redemption (13-25).—Ours must be the girded loin, lest our desires trail after forbidden things, and get caught in the brambles, or sullied in the mire. This is easiest when there is the upward, onward look. (17) It is because we call God Father, that we fear. There is no fear like that which love breeds. (18) The thought of redemption by blood is also of mighty potency. How can we who have been redeemed return to grovel in the things from which, at such cost, we were ransomed? (21) Besides, the Resurrection of our Saviour summons us upward. (22) Moreover, the more we obey the truth, the purer our hearts become. (23) And the life, begotten within us by the Spirit through the Word, is so incorruptible and holy that it cannot do other than produce an unwithering life. All these are arguments for holy living; but all revolve around that word *hope*, which is the keynote of this epistle.

THE UNITED KINGDOM ALLIANCE has issued an appeal to the working classes, urging them to support the Veto Bill.

INTERNATIONAL S. S. LESSONS.

JUNE 16.

PETER AND THE RISEN LORD.—John xxi. 4-17.

GOLDEN TEXT.—Verse 17.

VERSE 14 divides this chapter into two parts. The first (1-13) refers to all the disciples present; the second (15-23) is occupied particularly with Peter and John. This was the third appearance to the disciples as a body. Separate appearances to individuals are not counted by John.

The story takes us to Galilee, whither the disciples had gone to meet Jesus (Matt. xxviii. 7, 16). The Sea of Tiberias was an appropriate scene for such a significant event. Here they received their call to the apostleship (Luke v. 1-11). Here they are now instructed in symbol as to the work they have yet to do.

Our lesson opens after a fruitless night of toil (2, 3). Matthew Henry sees in the apostles' return to their old calling an evidence of their humility and their industry. But their non-success suggests the lesson they were intended to learn. Every worker who goes forth without Jesus will find "night and nothing." Let every teacher learn the lesson.

FAILURE TURNED TO SUCCESS (4-8).—How did it come about? *They saw "Jesus on the shore"* (4). It is always daybreak (R.V.) when weary, unsuccessful workers get into contact with Jesus. He watches our toil through the night, listens to our confession of failure, and waits to take charge of our work and to give it success. *They obeyed his word* (6). He knew where and when the net should be cast. All power was given to Him. Everything in land or sea obeyed his word (Psa. viii. 8). The disciples, though experienced fishermen, deferred to his authority, and found success in obeying Him. The peril of unsuccessful workers now is to resort to doubtful expedients in order to win success. The example of the disciples is better. *The effect of obedience was miraculous* both in the number and size (6, 11) of the fishes, and in the fact that the net was not broken. The Gospel net is still unbroken, and when cast under the direction of Jesus will not lose those whom it encloses, however numerous or however great. *The miracle was a revelation of Jesus* (7).—It was John who first recognised Him. He was the contemplative apostle, and thought while others toiled. And He saw that the resurrection had not changed the character of Jesus. He possessed the same loving sympathy as before. Note how the diversities in the apostles appear in this narrative. John is quick to know (see xx. 8). Peter, as impetuous as ever, is the first to go to Jesus. Yet in his zeal he did not forget the reverence due to Jesus, and so put on his fisher's coat. The other disciples (8) possessed neither the insight of John, nor the energy of Peter, but were they not equally necessary? Without them, how would the boat have reached the shore?

THE MORNING REPAST (9-13).—This was not a mere *type* of that which awaits every worker when his toil is ended, but rather of the refreshment our Lord provides for his servants while they are doing his work. There is very real communion between Jesus on the shore and his toilers on the deep. *Jesus prepared the repast.* He performs this lowly ministry for his disciples. Yet they contribute something to it (10) (see Psa. cxxviii. 2, and Rev. iii. 20). Best of all it was a repast with Jesus. The commonest fare becomes a feast if He sits at the table. What are the costliest viands without Him?

THE RESTORATION OF PETER (15-17).—Already Peter must have known that his sin in denying Jesus was forgiven (Mark xvi. 7; Luke xxiv. 34). But his denial had been public, and it was right, therefore, that his restoration to his position among the apostles should be public also.

Everything in our Lord's questions tends to recall the denial. The name "Simon, son of Jonas," instead of Peter, his new name; the suggested comparison in the first question (15), recalling the boastful words of Mark xiv. 29; the thrice-repeated question. No wonder that "Peter was grieved" (17). As a skilful surgeon, our Lord probes the wound before He heals it.

Perhaps the change in the word used added to Peter's grief. "Love" as Peter uses it is not the same word as that used by Jesus the first and second times. But the third time Jesus took Peter's word (see R.V. margin), as though love even in Peter's understanding of it was a matter of question. The humility that marks Peter's replies shows that he has learned the lesson of his fall.

The service to which love prompts, and in which it is to be revealed, is also differently described. "Feed my lambs" (15); "Shepherd my sheep" (16); "Feed my sheeplings" (17), *Schaff.* John seems to recall these when he addresses "Little children," "fathers," and "young men" (1 John ii. 12-14). The lesson Jesus teaches is that true love must express itself is lowly service; and that no service is possible except as love inspires it.

For the Young.

VERY PRESUMPTUOUS.

"WELL! I never heard such a thing! How very presumptuous!" exclaimed Ida Morton, laying down the book she held in her hand, and looking up at her old friend, Mrs. Montrose, with an expression half of dismay, half of disgust. It was a pretty picture. Ida sat on the flower-flecked grass, her lissom figure and fair, golden-framed face bent down towards the book she had been reading. White doves cooed in echo to the silvery tones of her sweet young voice; bees buzzed in and out of the rose and honeysuckle bushes round her, and in the big garden chair against which she leaned sat the dearest old lady in the world, owner of the quaint cottage in which Ida Morton was lodging while painting her last commission—a picture of glen and wood, with softly rippling, softly-shaded streamlet of silver beauty. Such a dear old-fashioned woman, in her soft pale, grey dress, lace crossover, and close-fitting cap bordering the silver hair upon her brow. On the lips is a smile of sweetness, in the eyes a look of love, over the face the light of peace—oh, yes! you would have called Mrs. Montrose a beautiful woman, although she was old and wrinkled, and grey-haired—just because you could not help it—it was the truth.

"What do you call presumptuous, my dear?" said Mrs. Montrose, laying her hand gently on the girl's arm.

"Just listen." And Ida read—

"The late Joseph Mackey, of New York, printer and publisher, was a great Bible-reader and Bible-lover. He determined to have a Bible of his own, and having a large number of workmen in his employ, he made them print for his private and individual use a complete copy of the Holy Scriptures, differing from the ordinary one only in this, that wherever there was a general promise or command he made it particular by inserting his own name before it. For example, he made it run thus:—'God so loved the world that Joseph Mackey believing on Him should not perish, but have everlasting life' (John iii. 16). 'This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom Joseph Mackey is chief' (1 Tim. i. 15). 'My grace is sufficient for Joseph Mackey, for my strength is made perfect in weakness' (2 Cor. xii. 9). 'Himself bore Joseph Mackey's sins in his own body on the tree' (1 Pet. ii. 24)."

Ida stopped suddenly, and exclaimed, "I think it most presumptuous, don't you?"

"No, my dear," said the old lady, very gently, but with a joyous gleam in her still dark eyes, "I don't think he went beyond his privileges. All that believe in and obey the good Lord are his children, and are entitled to the rich legacy He left them in his will."

"I quite understand," said Ida, "that salvation is a personal matter, but I don't quite like the idea of taking possession of the Bible promises in that way; it would make things so dreadfully real," pausing a little to select a word, and then using it with lowered breath. "And it would not always be comfortable; for example, I am not sure I should like this: 'If Ida Morton will come after Me, let her deny herself and take up her cross daily.' I do not so much mind the comforting bits of the Bible, but I do not like the commands coming so closely into my daily life."

"You speak very frankly, my child," said the old lady gravely; "I can imagine the Scriptures became a different book to Joseph Mackey when he read it in that way. We all like to claim God's promises, even though we can't go the length of printing our names before them like this man did. But when it comes to carrying out his commands, many besides yourself object. It is not presumptuous to assure ourselves boldly of God's word; it is but blessed faith."

"Well, dear Mrs. Montrose, it certainly would make my hope of heaven and grasp of God very real, if I read my Bible as Joseph Mackey read his, and I am afraid—don't be shocked, I only want to be quite honest—my life would be very different if I read the commands of Christ as literally," and the girl shut her book impatiently.

"Oh! don't look at me so gravely," she cried presently. "I am not good, I know; I'm only a half-hearted Christian. I'd like to be safe and happy, but I'd like to have my own way a bit too; I don't like giving up my will. It is hard, you know, Mrs. Montrose, when one is young, and the world before one." "Not hard to a true heart, my child. Our way, our will, can become the Lord's way and will. Believe me, 'tis better so. You are not happy, child, half-hearted as you are, you've not enough of Christ to enjoy Him, and you've just enough to spoil the flavour of all worldly ways and pleasures." "No! I'm not happy!" sighed the girl. "What shall I do? How shall I become whole-hearted? I long to be," she concluded piteously, the tears beginning to flow. "Begin afresh, dearie. Give yourself right away to Christ and believe He has taken you; then trust Him to take the 'don't want to' out of your heart. Let Him show you Himself. Ask Him to. The sight of his face in its love and beauty will blot out all others. His commandments are not grievous—it is your misreading of them makes them seem so. I think you must ask Him to teach you, for no one else can, dearie." There was silence for a moment. Then Ida looked up, tears glittering on her long, black lashes.

"I'm ashamed of myself," she cried; "I have never been real. Mrs. Montrose, will you help me to learn Christ? He has taught you, ask Him to teach *me!*" In the very words lurked a prayer which the Good Shepherd heard. For deeper than the longing in Mrs. Montrose's heart, deeper than the longing in Ida's, was the longing in the heart of Jesus to safe fold and lead the wilful, wayward heart of the weeping girl. Dear, young reader, do you stand where Ida stood, wanting to grasp the promises without fulfilling the conditions? Is your Christian life unsatisfactory? Suppose you try what claiming the promises and carrying out the commands of Christ will do for you. Put a little presumption into your Bible-reading, and see if you do not realise the promised blessing.

EVA TRAVERS EVERED POOLE.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Guildford Convention*, Saturday, June 8, 3 p.m.; Sunday, June 9, 11 a.m. and 2.30 p.m.; *Tunbridge Wells, St. Peter's School*, June 18, 6 p.m.; *Winchester, Soldiers'* Home, June 23; Mr. H. Falkner, *Loughton*, June 6; *Finchley*, June 9; *New Barnet*, June 14; *Leyton*, June 17; *Clacton-on-Sea*, June 20; *Abbotts Langley*, June 27; Mr. H. Hankinson, *Rugby*, June 12; *Dunchurch*, June 13; Mr. Josiah Spiers, *Wallsend*, to June 16; Mr. J. S. Tyler, *Birchington Bay*, June 7-17; Mr. J. H. P. Cutting, with caravan, *Wortham Ling*, to June 6; *Sopham, Norfolk*, June 7-14; Mr. S. J. Hewlett, with caravan, at *Potton, Beds;* Mr. Hewlett, with caravan, *Southill, Beds*, to June 8.

Special Prayer Meeting for Seaside Services at the Y.M.C.A., Aldersgate-street, Thursday, June 13, 5.30.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending June 15, 1895.—Sun., June 9, Genesis iii. 14-24; Mon., 10, iv. 1-16; Tues., 11, vi. 5-22; Wed., 12, vii. 1-12; Thurs., 13, vii. 13-24; Fri., 14, viii. 1-12; Sat., 15, viii. 13-22.

GEORGE YARD MISSION.

IN the June issue of *The Sunday at Home*, a pleasant account is given of several East London mission undertakings, among them the work carried on by Mr. Holland and his many helpers in George Yard. Describing a visit to a common lodging-house, the writer says:—"One of these houses is in George Yard itself. Entering the common kitchen, a large hospitable fire greets the visitor; benches and narrow tables are ranged alongside the walls. A religious service, conducted by Mr. Holland's assistants, was proceeding at the far end of the room, whilst the precincts of the fire were left free for the cooking and eating which in the case of a few of the inmates were proceeding quietly at the same time. Women and a few children were amongst the lodgers, the house being licensed for married couples. The simple, hearty, and brotherly service was over in twenty minutes.

"'We don't forget,' said Mr. Holland, speaking of the audience, 'that this is their home, and we are only here on sufferance; it would be a grave mistake to take up their room and time too long.' 'And they do not resent your visits?' we asked. 'On the contrary,' said Mr. Holland, 'if we neglected them a single night, they would very soon be sending down to us and wanting to know the reason why. In fact,' Mr. Holland continued, 'I never find nowadays any difficulty in getting a hearing for the Gospel among the very mixed classes who fill the lodging-houses, who are, it must be admitted, largely of the lowest type of humanity. It is true we have had to live down a great deal of opposition. Years ago life in George Yard was almost intolerable, so rampant and woful was the vice which hemmed us in and tried to scare us out of the district. But that time has passed. The Mission has conquered, so far as getting the confidence of the people is concerned.'"

The Papacy.—II.

By REV. THOMAS CONNELLAN.*

This brings me to the second section of our subject, and we ask ourselves what were and are the secrets and sources by which such a system has been able to captivate and enslave a seventh part of the human race? The causes are stamped upon the system, and may be easily detected. They may be all grouped under one head, namely, that Romanism offers everything our carnal nature craves.

Christianity, though pure in itself, was committed to the keeping of imperfect beings. Even the chosen people of God thought the Almighty too far away, and set up a golden calf with the shout, "These be thy gods, O Israel!" At the time of Christ the world was given over to sensuous and material influences. Even the Jew had taught himself to associate religious truths with visible rites, and to attribute more importance to the external ceremony than the internal or heart worship. The Jewish, the Roman, and the Grecian systems had all to be encountered and conquered by the Gospel of Christ. The converted, or semi-converted, Jew took with him the symbolism of the synagogue. The Greek attempted to engraft the philosophy of the academy upon the Christian stem; and the Roman, taught to regard Polytheism as the breath of his nostrils, carried his ideas and prejudices into the Christian fold. If Jesus, or the witnesses to his teaching and his glory, had continued at the helm, all would be well. But the apostles were gone, leaving no successors.

The presbytery upon the seven hills began to look more to the visible than the invisible church. Let the nations come in and bow to his sceptre and change their names if not their natures. Rome would be all things to all men; but, alas! in a very different sense to that intended by Paul. Constantine found it sound policy to call himself a Christian, and Christianity soon became the fashion. The Magian found room for his philosophy under a new name. The fundamental principle of that philosophy—viz., that the flesh is the seat of all evil, and that it becomes a sacred duty to weaken and mortify the body—soon found a home in the Roman system, and flourishes there at the present hour. The Jew took with him the ceremonial observances of Leviticus, and fused them with a

SENSUOUS RITUAL BORROWED FROM PAGANISM.

The Latin Polytheist resigned the names of Venus, Jupiter, and Saturn, but found equivalents in the Virgin Mary and the saints. The statue of Jupiter was changed into that of St. Peter, the two keys being substituted for the thunderbolt. Its toe is reverently kissed by pious pilgrims to the present hour. The Church that had followed Christ faithfully in the catacombs emerged therefrom to possess Pagan Basilicas. The very vestments were borrowed from Pagan sacerdotalism, and the Pope appropriately assumed the title of the Pagan high priest Pontifex Maximus, and calls himself Supreme Pontiff to the present hour.

In the fourth century images began to be introduced into the churches, the bones of martyrs hawked about as relics. Pagan festivals were changed, with a thin disguise, into Christian feasts. The Lord's Supper began to be dispensed at funerals, to develop at a future period into masses for the dead. Lamps and candles burned in the churches at noonday. Chasubles, copes, mitres, crosiers, flowers and incense all were combined in the worship of God who seeks to be worshipped in spirit and in truth. "The religion of Constantine," says Gibbon, "achieved in less than a century the final conquest of the Roman empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals." The ancient constitution of the Church was changed. The people were excluded from the administration of her affairs.

Next the rights and privileges of the presbyters were invaded by the bishops. For a long time bishop contended with bishop about their possessions and jurisdiction; they imitated in their state and manner of living the secular princes. Then the chief bishop got his throne established by secular authority, and placed his iron heel upon people and bishops alike. Ignorance spread her dark pall over the world. Corruption infected all classes. The most abandoned and wicked scourges of humanity were taught that their crimes might be expiated by donations to the Church at the moment of death. To build a cathedral, endow a monastery, or make a grant of land to the Church was more meritorious than a Christian life. Salvation no longer was of grace but by works. To abandon society with its obligations and duties, and bury oneself in a desert, surrounded by filth and indolence, was a proof of the highest virtue. To shirk honest labour and don the wallet of the beggar gave one the right to work miracles here and be canonised hereafter. The modest maiden was forced to tell the secrets of her past to a man generally a hundred-fold more sinful than herself. Priestcraft must be master, not only of the earth and the fulness thereof, but the very secrets of the heart must be laid bare at his feet.

But Satan was not yet satisfied. His hatred for the seed of the woman prompted him to go a step further. Accordingly even Christ was dethroned and a creature put in his place. Paul told the Thessalonians that there must come a "falling away first, and that man of sin be revealed the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that He is God" (2 Thess. ii. 3, 4). The Pope arrogated to himself the title, "Vicar of Christ." Cardinal Bellarmine (Authority of Councils, Book 2, c. 17) assures us that "all the names which are given in the Scriptures to Christ, wherever it appears that he is superior to the Church, all those same names are given to the Pope." Then had Satan triumphed and

THE REIGN OF ANTICHRIST BEGUN.

It is a solemn thought for us, who bow the knee to nothing save King Jesus, that we are at the close of the nineteenth century confronted with this same system, still claiming all its old prerogatives, still sighing for universal domination. Now, this takes me to the last division of my subject. In the syllabus, approved of by the present Pope, Pius IX. teaches that the Popes of former days, in deposing kings, and claiming universal supremacy, never exceeded by a hair's breadth their just rights and prerogatives. Leo XIII. has forbidden Italian Roman Catholics to take part in the coming elections. Why? Lest he might seem to recognise in any way the present kingdom of Italy. So the Pope still sighs after temporal sovereignty, and hopes that some European convulsion may some day make him a king again. Meanwhile he is using, craftily and unremittingly, the weapons at his disposal.

Since the decree of Papal Infallibility the entire Roman machinery is moved by a single hand. He sits in his very agreeable prison at the Vatican, with the Superior General of the Jesuits whispering into his ear, and moves his subordinates as if they were pawns upon the chess-board. This is done secretly, and its effect upon the world is not lessened thereby. He is carefully providing for the future also. The school, the confessional, and the Press are his three great levers by which he hopes yet to sway the world. Get possession of a child in its tender years; isolate it from all contact except your own; teach it that darkness is light, falsehood truth, and hypocrisy religion; place it in a groove where it cannot possibly measure such notions with the views of the world around it, and probably your *protégé* will cling to such teaching to the death. The Roman Church all the world over is fighting for possession of the children.

The confessional is the most potent weapon in Rome's armoury. How can any man afford to quarrel with him to whose gaze he has laid bare the secrets he would hide from the child of his affections, the wife of his bosom? Together with changing men and women into slaves, it enables the priest to carry in his pocket-book all the secrets of his parish. Let but a single servant in a household frequent the confessional, and every secret of that household is the property of the priest. A doctor of divinity, in one of the tracts published by the so-called "Catholic Truth Society," says the confessional has never been abused. In the June number of my magazine I have quoted three cases, in which successive Popes have admitted the confessional has been abused, and enacted penal legislation with the object of guarding against the scandals arising therefrom.

The Press, too, and not infrequently the Protestant Press of England, has been inveigled into the service of Rome. Some time since I had a sharp controversy with a priest in a populous Scotch town. He found himself in a tight place, and in order to get out of it sent letters broadcast over Ireland, written upon official notepaper of an influential Protestant newspaper, asking, in the interests of truth, for private information. Several of these letters came to my hands, and were forwarded by me to the editor. Inquiry was made, and it was found that two Romanists on the staff of the paper had placed its official notepaper at the service of the priest.

What is the remedy for all this? The remedy is in God's Word, the Bible. There is no place in the New Testament for a sacrificing priest. I have been ordained with all the pomp and florid ceremonial of Rome, and God's Word has taught me that I am just as much a priest as any member of my audience. St. Peter is my teacher in this matter, when he assures me that Christ possesses in his faithful children "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter ii. 5). The epistle to the Hebrews tells me that we have also a great High Priest, Jesus Christ the righteous. "And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth, ever hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this He did once when He offered up Himself" (Heb. vii. 23-27). That is God's eternal truth. It cuts the ground from Romanist and Ritualist. It takes the sinner straight to God with Jesus, his sin-bearer, his advocate, and his High Priest, alone, standing between.

*An address at the Women's Protestant Union Conference.

BLANKENBURG, THURINGIA.

Those of your readers who take an interest in our mission in Luther's land will be glad to hear of the progress of the work which the Lord has entrusted to our hands. Our evangelists have been enabled throughout the winter to extend their work not alone over a good many villages of the Thüringian Forest, but also to other parts of Germany.

Now that summer is in full bloom in our beautiful land, we are having regular open-air meetings in different parts of the country; they are largely attended, people coming three or four hours' distance. It is a pleasure to watch the rapt attention with which they follow the speakers, and to hear the hearty way in which they join in the hymns, the clear melodies floating over hill and dale, sometimes accompanied by a band of wind instruments, the newest acquisition of the Allianzhaus.

We feel greatly encouraged also by a number of private houses being opened to our meetings, in consequence of the owners having experienced the power of the Word in their own souls. Good work among *believers* is also being done by Pastor Jellinghaus holding a course of Bible readings in the Allianzhaus from May 1 to July 15. A number of ladies as well as young men are taking part in these interesting Scripture studies.

Pastor Jellinghaus has conducted similar Bible classes during the past winter in Hamburg. They were very largely attended, and greatly blessed. We should be glad if any German-speaking English Christians would join us at this time, uniting a visit to our beautiful hills and woods with Bible study and Christian fellowship. We are already looking forward to our annual conference for the deepening of spiritual life, September 2-6.

A. von Welling.

Alliance House, Blankenburg.

GERMAN AND SWISS WOMEN'S INSTITUTE.—The opening of the new premises, 21, Baker-street, Portman-square, in connection with the above Christian Institute, took place on Wednesday afternoon, May 29. The attendance was most encouraging, as it embraced many Germans and Swiss interested in the welfare of their countrywomen who come to England for domestic service. This institute has been established for nearly twelve years in Bloomsbury, and has done most useful work, and the removal was compulsory in consequence of its success. Two thousand one hundred girls have been benefited and assisted to situations since it was opened. Mr. John Shrimpton (hon. director) presided. Pastor Kubler, Mr. J. P. Werner, Pastor Sommers, and Miss Morley also took part.

The Late Rev. Simeon Tavitian.

APOSTLE OF THE EVANGELICAL ARMENIANS IN TURKEY.

"HONOUR to whom honour is due" is a good principle, and ought to be heeded more than it is in the world at large; but in these dark corners of Asia it is often very sadly neglected. In the land of the Crescent, most of all, lines of distinction are strongly drawn, and certain of humanity doomed to neglect, if not ignominy. But such can hardly be true of the subject of this sketch, since he has ever been held in high repute by all who knew him, be they Protestants, Gregorians, Moslems, or those of his own kith and kin—the prophet not being without honour even in his own country.

SIMEON TAVITIAN was born at Dalvori village, Province of Sassoun, three days south of Moush city. On what month or year, even, to say nothing of the week or day, we cannot speak with certainty, for in the olden time, with seldom a writer or a reader in the house, family registrations were sadly neglected, though of late years our Protestant people keep such records in the revered family Bible, as in enlightened lands. Still, from contemporaneous reckoning and comparison, he made himself out to be about eighty-five years of age. His life had been so chequered that some might say, "Few and evil have been his days." Though born into poverty and oppression, as is the case of the Armenians of that region, where their condition is worse than serfdom, he early exhibited special religious traits.

At fourteen years of age he began to read and learn all he could about religious recluses, till he betook himself to clefts in the rocks of the mountain for religious meditation. Friends finding him there expostulated with him, saying, "Are we all going to perdition and only *you* to Paradise?" And they hustled him off to a not distant monastery.

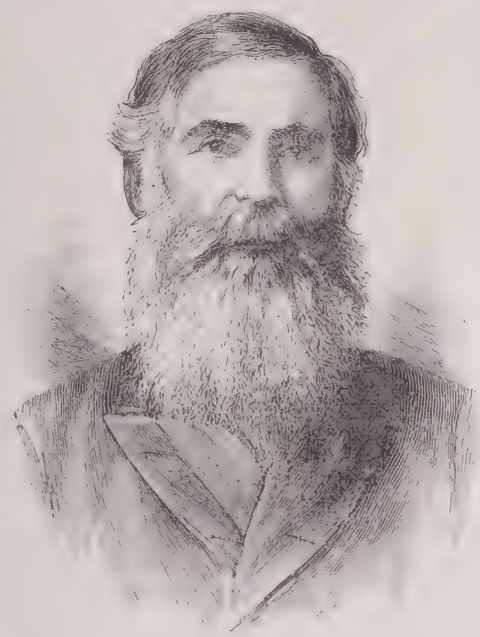
Devout beyond his fellow inmates, he became an object of irony and ridicule. Though never discouraged, he conscientiously studied character and books, so far as the latter could be secured. But the former object-lessons were so unsatisfactory, nothwithstanding the barricade of stone walls that lay between these monks and the wicked world outside, he became disgusted, and fled to Jerusalem in hopes of something better for prelates and surroundings. What was his surprise to find that here, possibly from increase of number of inmates, sin did much more abound, so that he looked back almost regretfully to what he had left behind. In discouragement he thought of becoming a Catholic, but chanced upon such facts respecting them as to astound him most of all.

About this time a new teacher came to the Jerusalem monastery from Nicomedia. In his instruction to the pupils he often made adroit allusion to certain tenets of a new sect called Protestant, hinting that, "strange to say, they had Scripture on their side." Thus unconsciously he had so far indoctrinated young Simeon that he began to score old church doctrines, form of services, conduct of the monks, etc., by actual Scripture rule, and found them so wanting that discussion arose between him and the prelates.

"They were living neither in conformity with the Testament nor the old Church regulations, and so the wrath of God was being poured upon the people," bravely challenged the young reformer. The *vartabeds* (prelates) were aroused at such a daring accusation, and they cast him out with such taunting rebukes as, "Are you one of the Church fathers, a bishop or catholicos, come here to teach *us* the way?"

Coming up to Beyrout city, he met with a vartabed from Constantinople, Bedros by name, who had become Protestant, and was now serving as colporteur. This latter, as well as others, advised Simeon to go to Constantinople. Arriving here he was soon entered at Dr. Cyrus Hamlin's old Bebek seminary, from which sprang the present Robert College.

Perceiving how indiscreet conduct of parties at Jerusalem had cast this aspiring young man into the arms of Protestantism, Matteose, the Armenian Patriarch of the time, called him, and expostulated, begging him to return to the bosom of the Church, and offering to pay him well if he would go up to Armenia to be an independent teacher. "You must reconcile old Church methods and conduct of ecclesiastics with my conscience before I can go," said the scrupulous one of new-found ideas. The Metropolitan failing in the persuasion, Simeon took out a three



years' course with Dr. Hamlin, who often spoke with interest of his new scholar. During his fourth year he was sent as teacher to the old city of Nicomedia, where some years later he married his wife, who now survives him.

The following year he was ordained deacon of the Protestant church at Nicomedia. Three years later, after being ordained evangelist by Drs. Dwight, Hamlin, and Riggs, he with his wife went up—not on the part of that arch persecutor referred to above, and whose picture appears in Dr. Hamlin's book, "My Life and Times"—but to be an Evangelical apostle to Armenians, going back to his own native hills, as it proves.

His first charge was Chevermeh village, province of Khanous, some sixty miles south of Erzroum. "A wide door and effectual" was opened to him there, and enemies, too, who invented all sorts of false accusations, even to forcing him before Government, were not wanting. It was while here that he entered upon extensive tours of exploration among Armenians in Kars, Erzingan, Geghi, etc., in company with that valiant, indefatigable pioneer missionary, the late Mr. Dunmore.

In 1861 he was transferred to Moush city, fifty-five miles further south, and in the Bitlis station field. He met with greatest success in Havadorik, a mountain village two hours distant, and near to his birthplace, though he was harassed by such bitter persecution as would constitute a thrilling part of this narrative, but be too long for present purposes. With a church established in that place, too, he was prevailed upon to come on to Bitlis city in 1862, to assist Rev. and Mrs. G. C. Knapp in the newly-begun work there. After having served this people in Bitlis for a quarter of a century he resigned his charge in 1887, feeling they should have a younger man. He had ever been a most self-denying, self-sacrificing worker, doing it all for Christ's sake. Having spent so much of his early life in monasteries, he naturally had little in common with a sharp, scheming world. It has been said of him that "he knew nothing save Jesus and Him crucified."

His talks and prayers with individuals in private, as well as public ministrations, furnished food for thought and growth for such as had an ear to hear. The most of the seven years since he left Bitlis he had passed in Nicomedia, where he did good service, much of the time among the churches. Towards the last, approaching apoplexy largely deprived him of the use of his limbs, and the climax came just as the old year was fading away, hastened, it has been hinted, by the crushing news of the terrible deeds that had taken place in his native region.

(Rev.) R. M. COLE, American Missionary.
Bitlis, Kurdistan.

IRISH EVANGELISATION SOCIETY.

THE report of last year's operations of the Irish Evangelisation Society tells a tale of devoted effort, accompanied by much encouragement. Through financial straitness the staff had to be reduced, and the number of meetings held, 2375 in all, was somewhat fewer than during the previous year. The receipts were £10 less than the expenditure, and the previous year's deficit of £389 still remains to be made up, and to this end the Society has issued a special appeal.

The meetings were held at 146 places, more work than hitherto being done in the South and West of Ireland, where many Roman Catholics attend, and where the Protestants are comparatively few. The Wooden Hall proved very attractive, and a second such movable building has now been provided. Tents are also used, while churches, school houses, and barns have been employed wherever possible. On one occasion only, in the South of Ireland, did the Roman Catholics occasion any disturbance at the meetings; generally speaking, they have not shown hostility, but listened attentively.

The district accounts tell of families being blessed, and many striking cases of conversion. Writes an evangelist: "The man where we lodged, and his servant man and wife, have all professed conversion." Another says: "The daughters of a neighbouring rector have professed Christ, and last night they had a brother with them. The ladies are now working for Christ." The report says: "We have had reliable information of several Roman Catholics who have, we trust, been led to receive Christ as their Saviour, and are living clearly for his name. We have occasionally the joy of hearing of those led to Christ through our missions going themselves to the mission field. Such a case is Miss Baker, who, led to Christ a year or two since at Clonmel, left for China in October last. Miss Galway, now a missionary in the foreign field, was also led to Christ, in co. Tyrone.

"Another fruit of our work, which is itself a seed of good, is the formation in some places of Associations to work for Christ. Such was the result of a mission some three years ago in Omagh, by Messrs. Crawford and Boyle. The thankofferings from the places where the missions have been held have amounted to £830, being given often in pence from poor people; and we cannot but feel that if the Lord's people who have means knew how much is, by God's grace, being accomplished at a small cost by these missions, they would help poor Ireland in her need." Mr. James Barton, of Dundalk, is the hon. sec. of the Society.

THESE LITTLE ONES.

Some months ago a ragged little girl, nine years of age, might have been seen with a basket of flowers in the streets of London, selling button-holes to passers-by, or disposing of her wares in shops or dining-rooms, wherever she might gain an entrance. The night was bitterly cold and wet, the time after ten; her covering of rags were soaked, and hung round her emaciated little body with chilling effect; she had an intelligent appearance, and manifested a business tact which is not always exhibited by dealers in more substantial goods.

Watching her opportunity at the door of a large restaurant, she at last entered, and quickly tendered her flowers to the gentlemen who were enjoying their repast. She found at least one customer, who purchased a button-hole which had been tastefully wired together by the child; then followed one or two questions as to her antecedents, and she hastily disappeared. However, the gentleman became deeply interested in the little girl, and, leaving his meal unfinished, went in search of her. It was not long before he saw her entering a public-house, and, following her, purchased a biscuit for her, and ascertained more particulars concerning her life.

It transpired that the child had no father; her mother treated her most cruelly, and insisted upon her bringing home a certain sum daily, come by it as she may. The gentleman called a cab and drove to the station. The mother was summoned and brought before the magistrate with a charge of sending her child out to beg. The case was remanded. Meanwhile the facts had been made known to the Watercress and Flower Girl Mission, and Mr. J. A. Groom, the secretary, volunteered to take charge of the child, send her to school, and train her as a domestic servant.

The magistrate made an order for her to be handed over to Mr. Groom, she was sent to the Flower Village at Clacton-on-Sea (the Orphanage and Home of the Mission), is well fed and cared for, attends the Board School regularly, receives spiritual instruction daily at the Home, and on the Lord's Day at Sabbath-school and the House of God. As she grows in years she will take part, as the other girls, in the domestic duties at the Home, and thus a practical knowledge of household work will be acquired, which will qualify her for a situation as a general servant.

Such was the story related to me by the resident superintendent when I dropped in to look over the Flower Village, recently. And I would urge visitors to Clacton to take a pleasant walk along the Pier Avenue towards Great Clacton and visit this noble institution, which is doing a most Christlike work in rescuing little girls from the streets and making them useful members of society.

In the "Babies' Villa" was a tiny infant, ten months old, with a sad history. She was received at the age of four months, and weighed only 6½lb. instead of 15lb. Her mother, a widow with nine children, picked up a miserable existence as a paper-bag maker, leaving the two youngest children, the baby, and a sister eighteen months old, in charge of another child ten years of age, the others attending school while she pursued her daily vocation. A halfpenny-worth of milk was all she could afford to leave for the baby's sustenance during the day; and sometimes even this miserable quantity was beyond her reach, and only a spoonful of condensed milk could be supplied. It was no wonder that the child wasted away; and when she was received into the home a swelling had formed in the palm of her hand, through her continual sucking for the nourishment which she could not obtain. It so happened that the mother called during my visit to the home, and, not having seen her offspring since her admission six months ago, she did not know her, and tears of gratitude trickled down her cheeks when she saw the healthy condition of her beloved baby.

Space forbids giving details of cases of children received from parents sentenced to imprisonment or rescued from drunken and cruel fathers; or admitted at the request of dying mothers. And none know—save God Himself—the iniquity, and degradation, and misery from which these dear lasses are saved through the commendable efforts of the Watercress and Flower Girls' Mission. The foregoing is only one branch of the work conducted by this noble institution. The secretary, Mr. J. A. Groom, will gladly furnish particulars of the other agencies in operation. His address is 8, Sekforde-street, Clerkenwell, London, E.C. F. T. W.

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FROM REV. DAVID BARON.

Writing from Budapest on May 22, Rev. David Baron says:—"Accompanied by Mr. Marienburger, who, since February, has been helping us in the Hebrew Christian testimony to Israel, I left London on May 2, and arrived in Magdeburg the following evening. Our mission was already well begun among our fellow-passengers in the train, and with one wealthy merchant, on his way back to St. Petersburg, we had earnest conversation on the claims of Christ, and we have hope that the seed sown in his heart was not in vain. A New Testament, which he at first refused, he afterwards accepted with many expressions of gratitude. At Magdeburg, immediately on stepping out of the train, we noticed a group of five Jews on the platform, two of whom were on their way to America. We embraced the opportunity to speak to them briefly in the name of the Lord. The Jewish community in Magdeburg is not large, and they are chiefly of the "Reformed" (or rationalistic) school, but even among these we found a few hearts longing for something which neither Rabbinic nor rationalistic Judaism can supply. We spent two days in Magdeburg, visiting a number of Jews in their homes and places of business. We preached to them Christ, and distributed New Testaments and a number of Rabbi Lichtenstein's last pamphlet, which most received very gratefully. The last evening we were engaged by two inquiring Galician Jews in a most interesting conversation. In the case of one of these we hope that the word will bear fruit to the praise of Christ. When we first met him the previous day, he had never before heard of Christ except according to the blasphemous and unclean fabrication called 'Toldoth Jeshu,' compiled by some unknown rabbi in the middle ages, and which so many of the Talmudic Jews believe to be the only true story of our Lord Jesus. The New Testament he had never before seen in his life, and on receiving it from us came across the name of 'Paul,' of whom he had never before heard.

"On May 6 we arrived in Dresden and remained till the 9th. Dresden is a city of religious respectability, for here everyone, even avowed infidels, must, according to police regulations, be registered as a member of either the Roman Catholic Church, the Landeskirche (Lutheran), or the Synagogue. Everyone not formally belonging to one or other of these three is liable to prosecution as a law-breaker. But here, as elsewhere, there are "the poor of the flock," who know the Good Shepherd's voice, and follow Him. During the two or three days we spent in Dresden, we experienced much kindness from our friends Pastor and Mrs. Mascher, who, in spite of many obstacles and persecutions, are maintaining a testimony to the simplicity of the Gospel, and a firm stand for Christian liberty to worship God according to conscience. Altogether there are about 5000 Jews in Dresden, mostly of the careless wealthy class, and no one to testify to them of our Saviour. We obtained permission from the authorities to hold a public meeting in Pastor Mascher's Hall, and although we could only give one day's notice we were thankful to have about 150 persons present, of whom between thirty-five and forty were Jews and Jewesses. The subject was, 'Who was Messiah? What has He done for us?' and the Lord was manifestly with us, so that his own believing people were refreshed and

THE JEWS GREATLY STIRRED,

as was shown by their earnestly begging us at the close for New Testaments, and also that we might stay and hold more meetings.

"From Dresden we went to Prague, where we remained only two days; the city being under military law, on account of recent political riots, we could do but little without bringing ourselves into immediate conflict with the police, which the Christian brethren begged us to avoid. We had the great pleasure of profitable intercourse with Dr. Clark, of the American Mission, and Mr. Stahlschmidt, of the B. and F. Bible Society. From the latter I was interested to hear that, after my previous visit, strict search was made for me by the police for several days, having become aware, happily too late, that I had been guilty of the great crime of preaching the Gospel and distributing the Word of God. Our hearts are burdened for Prague, which contains one of the most ancient Jewish communities in the world, numbering about 30,000 souls, without even one messenger of Christ to witness to them of their rejected but glorified Messiah. Although we could do nothing publicly, we visited the ancient Ghetto, which is full of historical interest, and quietly conversed about Christ with many Jews, including one of the leading rabbis, and also gave New Testaments and tracts to those who wished to know more.

"On Friday evening, May 10, we had the privilege of being present at a prayer meeting in the native Bohemian Mission Church, of which our old friend Mr. Adlof is pastor. This church, which is now self-supporting, is the outcome of the American mission in Bohemia. Our poor persecuted brethren and sisters, 'rich in faith and heirs of the kingdom,' have, at any rate, learned to pray. Out of the forty-five or fifty present, at least twenty, one after another, poured out their hearts audibly in fervent supplication for themselves and others. On the 11th we arrived in Vienna, where we remained till the 16th. Poor Austria! When will it be freed from the terrible bondage to Rome? Next to Russia, there is no country in Europe where there is so little religious liberty, and as to Christian work, I believe there is more done in St. Petersburg than in Vienna. Among the 125,000 Jews in Vienna, there is one isolated labourer, our young friend Mr. Thomas, of the British Society, and even he is restricted in every possible way. Here, too, our work had to be done in all quietness, but it is wonderful how much might be done in this way, even in Austria, by those whose hearts are set on fire with the love of Christ, and who possess the necessary tact. We conversed earnestly with many individuals and groups, both in the streets and in the cafés, and

GAVE NEW TESTAMENTS AND TRACTS

to those who manifested interest enough to inquire further into the subject.

"On Wednesday night, May 15, we arrived in Oedenburg and were most happy to breathe the freer air of Hungary, and to feel that we need no longer do the work of Christ by stealth, as if we were doing something wrong. Here we visited shops, and also conversed with many in the streets. Some remembered my visit to this town eight years ago, and welcomed me cordially, and I was thankful to find that the seed sown then was not altogether in vain. In the course of the evening we had thirty-five Jewish men and three Gentiles (who also came begging to be allowed to hear) crowded into our bedroom in the hotel, most of them standing for at least an hour and a-half, asking questions and listening eagerly while we preached to them Christ. We felt that the Spirit of the Lord was with us, and some who entered the room as scoffers left it with subdued hearts, begging for New Testaments. Next morning, immediately after breakfast, Jews again commenced to flock to our rooms, and again and again I had my bedroom packed, most of them standing, while from open Bible we pointed them to the Lamb of God, and pleaded with them to put their trust in Him who is the Light of the Gentiles and the Hope and Glory of his people Israel. Our supply of German and Hebrew New Testaments and 100 copies of Rabbi Lichtenstein's last pamphlet, which we brought with us to Oedenburg, was exhausted before noon the following day, and still many came entreating for 'the Book.' I wished some of our English friends could have been present, and have heard these touching appeals for the New Testament, from Jews, some of whom had never in their life seen a copy. I am sure their hearts would have been stirred to help us in the prosecution of this testimony to Israel during these 'latter days.'"

NOTES FROM THE U.S.A.

[FROM A SPECIAL CORRESPONDENT.]

YOUNG MEN IN CONFERENCE.

AN event of great spiritual importance to the whole Connecticut valley was the recent meeting of the thirty-first International Young Men's Christian Association in Springfield, Mass. The meetings lasted a number of days, and over 700 delegates from all over the world were present. The people of Springfield (a very beautiful and prosperous city in the heart of Western Massachusetts) opened their houses most generously to receive numerous guests, and the feeling is deep and widespread that a great spiritual blessing has more than repaid the kindness which the citizens of Springfield so freely offered.

It was one of those gatherings of which it is impossible to speak in detail; so much was done, and so many of the services were held simultaneously. The opening day was itself a new feature. It is called a "quiet day," and is spent largely in private prayer and in devotional exercises. It is a wonderful preparation for the other days, filling the minds of the workers with the Spirit in an unwonted degree, and giving the speakers those moments for renewed consecration and for recollection before God, which, in these busy days of crowded assemblies and natural excitement, are needed to give the element of power from God. It seems that an audience hushed before God, and waiting to receive and impart the direct teaching which He so willingly gives to waiting and expectant hearts, must be a beautiful sight to the angels, and it cannot fail to assure us that, when such gatherings disperse again in the world, a Divine force will go with them.

Dr. Cuyler gave the opening address, and brought the congratulations of the World's Conference of the Y.M.C.A.—the Jubilee held in England last year. The most novel feature of the meeting this year was the educational exhibit made in connection with the work. Mr. Fred. B. Pratt, head of the Pratt Institute, Brooklyn, N.Y., one of the great manual training-schools in our country, delivered a carefully-considered address, followed by a paper comparing the work done here and in England in manual training. President Merrill E. Gates, of Amherst College, made a most inspiring address also on the value of this new departure as auxiliary to the higher work of the Y.M.C.A.

Perhaps Sunday was fullest of interest, for so many were speaking in all the different churches of the city. Mr. Moody was also present on that day, and at the sunrise prayer-meeting which he held there was a large attendance. Eight hundred men were present at the mass meeting in the large theatre in the afternoon. The singing of the male quartette was most sweet and powerful. Two addresses were given at this meeting. Mr. H. J. McCoy, of San Francisco, spoke on the temptations of young men, and Mr. D. McConaughy, of Madras, India, spoke on the way to overcome these temptations. In the evening the farewell meeting, quite unique in character, was held after the close of the ordinary church services. Nearly 2000 people listened to eleven speakers from as many different lands—telling of the work of the Y.M.C.A. The tremendous scope of the work was brought vividly before the eyes of the audience, as they saw and heard from Italian and Japanese, African and Irishman, Chinaman, and Indian. Each speaker closed his address with the words, in his own tongue, "Jesus Christ, the same yesterday, to-day, and for ever."

The work in England was represented by Mr. W. H. Roberts, who spoke especially of the spirit of brotherly love shown in America, and the perfection of the organisation here. Mr. Boyd spoke for Ireland; Mr. Kesler for Germany, although he now lives in St. Louis. Mr. M. H. Hodder, of London, said a few words after Mr. Tsunashima, of Japan; Mr. Burt Jung, of China, Dr. Charles A. Eastman, a Sioux Indian, now secretary of the international work among the Sioux and other Indians in our North-western territories, and other friends also spoke.

Then Mr. Moody followed with an appeal for the men in jails and prisons. He said they were easily reached, and told the story of one man in a St. Louis jail who was converted by the report of a sermon with the headline "How the Philippian Jailer was caught." He hated all jailers, and thought it referred to a town called Philippi, in Illinois, and read the article to see what happened to the man. But not to delay too long on this memorable occasion, it is certain that with such college secretaries as Mr. Wishard, Mr. Mott, Mr. Spear, Mr. McConaughy, of India, Mr. McCoy, Mr. Moore, in the general work, and hundreds of others as devoted, there is a great force for righteousness at work in the world.

THE LATE PROF. SEELYE.

Amherst, another of our lovely valley towns, has been called to mourn this last week the loss of ex-president Julius H. Seelye, whose fame extended far beyond the limits of this college town, where he had been resident as professor and president for thirty-one years. For the last few years he had lived quite a retired life, owing to ill-health. He added to his acquisitions as a scholar a most devoted Christian spirit. Every thought and emotion seemed to be taken at once and involuntarily up into the atmosphere of truth, and there seen and enjoyed in those clear relations which are visible only to a deep thinker, who stands with God at the centre of things. Dr. Seelye was one of the first American philosophers and theologians to discuss high themes with the Brahmins and pundits of India. He addressed large gatherings of them in 1872 in Calcutta and Bombay in English, and those who knew him can imagine with what power. His philosophy was ideal, and his teaching in the college most marked in its effect on the spiritual elevation of his pupils. He united great fearlessness in political matters to breadth of view and profound discrimination.

A NORTH-WEST PIONEER.

Tributes have lately been gathering for one of the heroes of our great North-west, Rev. Marcus Whitman, former president of Walla Walla College, on the far Pacific coast. In 1836 a band of five missionaries went across the Continent to settle in Oregon and teach the Indians of the white man's God and the white man's Book of Heaven. Marcus Whitman, son of a distinguished New England family, a physician, and a man of dauntless energy, brought with him over the Rocky Mountains the first waggon that ever crossed the continent, the first white woman, his wife, the first wheat. Commerce, Christianity and civilisation came with that mission band. In this wild, far-off, unknown region, Whitman began his labour of love, of teaching, farming, building, preaching, sparing no effort to establish a Christian civilisation, acting as physician and surgeon for the whole country within 150 miles.

A question of the ownership of the immense tracts of the Pacific Slope coming up, he made the tremendous journey to Washington, D.C. The value of those lands was unsuspected at that time. Crossing the Rockies, being turned out of his way at least 1000 miles, he yet traversed amid incredible hardships the unbroken wilderness, and secured to the U.S. the territory of what forms now the great States of Oregon, Idaho, and Washington. His hands, feet, and face were frozen, and months were required for the journey. He led back the first waggon train of 200 waggons, and n early 1000 settlers. He then went on with his work, as though he had done nothing. The area of the country he thus preserved to the Union was equal to all of New England and all the Middle States.

In 1847 measles broke out fatally among the Indians, and they were told that Whitman's medicines had caused this. The Indians surrounded his house, slew him and his wife and twelve other missionaries, and burned all the buildings. The prophet and hero was also martyr. But his work in the ten years of his life at the West has not its equal in missionary annals. Dr. R. S. Storrs has lately paid it a just tribute, and this hero, for many years slumbering in forgetfulness, now seems likely to be remembered with the lustre due to such a character and to such acts. Whitman College at Walla Walla, O., is as yet the only material monument to his name.

BREVITIES.

The American Bible Society has just celebrated its 79th anniversary. The total issue of Bibles, Testaments, and portions since the rise of the Society has been very nearly 60,000,000. The issues in China and Japan are the most noticeable, and the gift of the 1200-dollar New Testament to the Dowager Empress of China is one of the most noteworthy events of the year.

The American Tract Society celebrated its 70th anniversary last week. The Society has departments in seven of our largest cities, and in all it has issued 12,829 publications, exclusive of periodicals, 4825 of these in the foreign field.

Several summer schools have been arranged for, not only in science and language, but in sacred literature, and one is called a "School of the Kingdom." It is rather a conference for the study of the social problems in the light of the Gospel of Christ than a "school" proper. But more of these later.

The Presbyterian General Assembly has been in session at Pittsburgh, Pa., and the Congregational Home Miss. Soc. meets in Saratoga the first week in June. The Christian Endeavour Convention meets in historic Boston on July 10.

SABBATH ALLIANCE OF SCOTLAND.

THE annual breakfast meeting of the Sabbath Alliance of Scotland was held in Edinburgh a few days ago, Sir Mark J. Stewart, M.P., presiding. The report for the past year was submitted by the convener, Rev. T. M. Shrach, and contained much that is not only of local, but of national and world-wide interest. Referring to the Hobhouse Bill, he contrasted the state of the Sabbath law in England as compared with Scotland, which relies less on statutes still in force but largely unworkable than on the sentiment of the community, as it moulds the action of local authorities, and even on the Continent, where, as in the case of Venice, there was a movement as spontaneous as it was decided in favour of a Sabbath law. Objection is taken to the choice of Saturday for a general election, first, as it affects the Jewish community, whose Rest Day it is; second, as it might injuriously affect the Christian Sabbath on the day following; and, thirdly, in its moral effect on the unseemly demonstrations in Ireland and elsewhere on Sundays.

In regard to Sunday postal labour, reference was made in the Parliamentary Report of August 10, 1887, to the disposition of the Department, while doing nothing arbitrarily, to reduce the tax on their servants, and the principle is emphasised that the sender of a communication rather than the receiver should in some way be responsible for the extra charge on Sunday labour. Interesting testimony is given in favour of stricter observance of the Sabbath in connection with the Sabbath Prayer Union from all quarters of the world, of which the first annual report is given in the appendix; and the resolution at a meeting held in Portobello bears as "a deeply-rooted conviction that the Church of God needs a new inspiration of love and reverence for the Sabbath, and that those who love our Lord Jesus Christ should prayerfully and in the light of God's holy commandments consider their duty in such a day."

The Chairman, in moving the adoption of the report, said that the upper and not the working classes were leading the way in Sabbath desecration. Lord Kinnaird, as a member of the commission on the Hobhouse Bill, appealed for prayer that they might be rightly guided in a difficult duty, and cordially endorsed the proposal to bring into line the forces in favour of an institution which God had so abundantly blessed to mankind. Rev. Dr. Robson, of Perth, rejoiced at the revival of the Sabbath Prayer Union. Prayer is the mightiest weapon, and carries everything else with it. Rev. L. F. Armitage commended the many-sided aspects of the report; and Rev. John Morgan felt encouraged at the outlook for the Sabbath in the hands of the Democracy, who would certainly rise to rescue it from its profaners.

Rev. M. Merle-D'Aubigné vividly pictured the ease with which the Romanist in Belgium by early mass, in person or by proxy, discharged his Sabbath duty; and, alluding to the movement there in favour of a Sunday rest in the adoption of the postage stamp "not to deliver on Sunday," appealed to this country to help their little Protestant Church in the stand they make for the sanctity of that rest. Rev. A. S. Wilson, North Queensferry, recalled the services of Margaret, Queen of Malcolm Canmore, in Sabbath observance, and maintained that the principle of a Sabbath law from the beginning lay in the forethought of its author, the Master Workman, who prescribes a time for every task.

THE BAPTIST YOUNG MEN'S MISSIONARY ASSOCIATION contemplate holding a garden party on the lines of one held last year, in the Stockwell Orphanage grounds, to meet missionaries and their wives now on furlough in this country. The date will be about the middle of July.

The China Inland Mission.

Great interest was manifested in the anniversary meetings of this Mission, held on Tuesday week in the Conference Hall, Mildmay Park. The attendance was remarkably large, and the tone unmistakably that of intense ardour and devotion. The characteristic note in the addresses seemed this year to be specially a warm appreciation of the services being rendered by the Chinese Christians.

Sir George Williams, who presided at the afternoon meeting, opened with a few happy and thoroughly sympathetic words on missionary work and missions in China. He rejoiced in the cessation of the war, and in the fact that the China Inland Mission had been preserved from all harm.

Mr. Theodore Howard, the Home Director, referred with feeling to the fact that his beloved and honoured friend, Mr. Broomhall, had retired from the secretaryship of the Mission, after twenty years' faithful, loving, earnest, true, devoted service. He then introduced the new secretary, Mr. W. B. Sloan, and announced that the Mission has now entered upon its new office son Newington Green, N.

Mr. Walter B. Sloan made appropriate allusions to the difficulty of his position in following Mr. Broomhall, and then read a letter received from Mr. Hudson Taylor. In this he recalls the anxieties of the past year by reason of the war between China and Japan, and rejoices that there has been peace in all the Mission stations. After referring to his own long inland journeys on necessary business, in the course of which he has seen 300 of the missionaries associated with the C.I.M., he proceeds to deal with statistics. The baptisms during the year have been 746, *i.e.*, seventy-five less than the preceding year, when, however, there was an unprecedented ingathering at one station, swelling the returns in an exceptional way. Sixty-five new missionaries have been sent out, so that the present staff numbers 621. There are now 122 stations, with 126 out-stations.

As to financial matters, the secretary stated that the income for the year had been £26,755 14s. 3d. in Great Britain, and £6402 6s. 9d. in America, Australia, and China—or a decrease for the year of £7022 0s. 5d. In the previous year, however, there was a special donation to building fund of £4000. Every need had been met, for since the close of the financial year, and during the present month, in answer to prayer, a large donation had come in, greater than the whole contributions of the preceding month. God is faithful now exactly as He was thirty years ago.

Mr. C. H. Judd, who went out in 1868, next related something of his experience since he was home seven years ago. Most of that time has been spent at Ning-hai (Shan-tung), where he and his wife were at first treated badly, and turned out again and again. This went on for three years, at length patience won the day. The two first converts were a blind beggar woman and a military officer; the latter,

FORMERLY A VERY BITTER OPPONENT,

now now one of the brightest and best Christians Mr. Judd had ever met. These, and others who have followed them, have been greatly used of God among the heathen around. The beggar woman, for example, is a grand evangelist, carrying the Gospel news as she tramps from village to village, so that even in far-off farmhouses the name of Jesus has become known. This veteran missionary concluded with a fervent appeal for more workers—full of faith in God and love to Christ.

Miss Kentfield told, with much simplicity and power, the story of fresh work in Yang-chau and Kao-yiu, where the initial difficulties arose from the fear the people had of them, and from false ideas of their designs. Now all is changed; the people are willing to hear, some are inquiring, some have been baptized; but the workers are all too few.

Rev. A. H. Huntley spoke of work in Shen-si, and of constant itinerations and opening of new stations in various parts, as at Tung-chau. Like other speakers, he bore strong testimony to the devotion and endurance of the native converts, many of whom have been greatly used of God. One of whom he spoke turned part of his house into a "Jesus Hall," then gave a piece of land for a chapel,

A GREAT GIFT FOR A CHINAMAN,

because it is his living, the ground on which he grows his rice. In one place, where there was at first much opposition, twenty-five were lately baptized in one day, many of them being spiritual children of Elder John, who gave the land just mentioned.

Miss Gibson had to tell of patient seed sowing, followed by glad ingathering, in Kiang-si. Of the first seven converts five are still in fellowship, one has died, and one has moved away, but is reported as standing firm. All these have had to bear much, but God gave them the grace of endurance and power to witness for Him. After an earnest testmony from Mr. James Simpson.

Rev. C. A. Fox, in a spiritual and fervent address, sought to bring the testimonies borne to a practical issue in the minds of the hearers, recalling them to the point of personal surrender to the will of God. Mr. Fox said that many were praying that from these meetings at least a hundred might be led to yield themselves to God for China.

THE EVENING MEETING.

By seven o'clock the great hall was crowded—the audience being apparently more numerous than in any past year. Mr. Theodore Howard presided. The opening words by the chairman and secretary, being practically those spoken by them in the afternoon, need not be repeated here.

Rev. J. Williamson, one of the original "Lammermuir party" in 1866, was first called upon. In opening he mentioned that Mrs. Baller, another of that party, was also present that evening. For many years past he had been working in Cheh-kiang, with the oversight of three cities—Ning-po, Fung-hwa, and Ning-hai, where God had lately given much blessing—forty-eight being baptized in 1893. Mrs. Williamson's health had compelled him to come home, but his heart is still in China, for which he appealed, with all the intensity of one who has given his life for that great land.

Mr. A. Orr-Ewing began by referring in tender terms to his bereavement, through the death of his beloved wife. During the past few years he had been superintending the work in Kiang-si, where he has been privileged to see wonderful things. The special burden on his own mind was, however, the grace of God manifested in many of the native Christians, and of some of these he wished to speak. One, whose like he had rarely met, although a Chinese gentleman, would

SWEEP OUT THE CHAPEL

morning by morning, taking the opportunity of speaking of Jesus to the men who lounged round to watch him. He is not an eloquent preacher, but a devoted man, and God has used him to many.

Another man, a farmer, seems on fire for souls. He will lay hold of all he meets on the road to tell them the news of salvation. He has been marvellously used in winning souls to Christ. Being on the margin of a river, he has a boat, and on Sundays he may be seen, when the floods are out, going here and there in his boat picking up people and bringing them to chapel. He spares neither pains, nor toil, nor cost to win his neighbours.

After recalling several such instances of devotion, the speaker closed with a stirring plea for the women of China. Almost the last words of his own dear wife ere she passed away, were, "I should like to stay for the sake of the Chinese women." Would not many arise to take her place, and give themselves to the millions of women dying in heathen darkness, with no one to tell them of the light of life?

Miss Oakeshott told how two weak women were used on the Grand Canal to open fresh stations and win many to God. First on a farm, and then in a large city, the testimony, patience, and kindness had been the means of beginning a blessed work.

Mr. T. E. S. Botham followed with a brief account of itineration and pioneer work on the great Si-gan plain (Shen-si), dotted with great cities and crowded by vast populations. For three years he and his wife

LIVED AMONG THE HEATHEN,

gaining a terrible insight into their lives at home—their cruelty, superstitions, ignorance, and sinfulness. Then came the first rays of hope, inquirers began to appear, and the work of God was manifest. Now on that plain there are nine stations—they prayed for six, and God has given nine—200 inquirers, and many true believers. He asked prayer for these that they may not be turned back by the persecutions they have to bear.

Dr. H. Parry appealed specially to medical students—of whom some were present—to consider, in looking out to their life's work, the claims of the heathen, and the peculiar joy of being able to render sorely-needed medical aid to beloved brethren and sisters, who for Christ's sake have gone forth, and who are at times without skilled aid in the hour of sickness. He also added his testimony to what had been said that day as to the devotion, endurance, and usefulness of many of the native helpers. Outlining the service rendered by one little band of five Chinamen and one woman, he showed how each were being used in special ways among their people. Two of these are old opium smokers—truly saved, and yet oft in fear of the old snare getting hold of them. Then followed

REV. ANDREW MURRAY,

who said: We have had voices from China speaking to us in Christian England. Have we anything to say to those who have come from China to greet us? What shall be our answer to those who have come to us, and are going out again in our name, to do our work, in a land we never saw? I was reading the other day in Deuteronomy where Moses entreated God to let him enter the land. He is told he may not enter, but he is bidden encourage the heart of Joshua. Is there not here a lesson for us? We who cannot go can do much to strengthen by prayer those who do go.

There is another thing I want to say to them, and it is this: You do not know how your letters from China have been blessed in England and in South Africa. You think the China Inland Mission is intended to help the Chinese: I tell you it is being used by God to teach English Christians what they know too little about. We imagine, I fear, that the missionary must sacrifice himself, but the Christian at home need not. I tell you every believer in Christ is equally called to a life of self-sacrifice, of prayer and faith. I thank God for the way He has taught this lesson by means of the C.I.M. and other true missions. These have been a stimulus to many in faith, love, joy, prayer, and holy devotion. The missionaries tell us of the unspeakable joy of making sacrifices for God. There is unspeakable joy, and we may share it. We need to know our God, and these missions are teaching us. Thus they are reacting on English Christianity. The missionary spirit brings blessing at home—just as it did a hundred years ago, when it was proved that the men most in earnest about missions were the men who were most blessed among the perishing at home. I believe God wants entire sacrifice of all we have and are. Is that true only of the missionary? Nay, it is true of all. Our Lord Jesus Christ gave Himself for us, and do we not expect to give ourselves for Him?

Now, I want you to listen again to the closing words of Mr. Hudson Taylor's letter. You will remember that we are now between Ascension Day and Whit Sunday; that is, in the ten days when the first disciples waited with one accord for the promise of the Father. Jesus said on the footstool of the throne, "Ye shall receive power from on high"; the hundred-and-twenty waited at the footstool of the throne until they were baptized with the Holy Ghost, just as afterwards the Christians at Antioch waited till the Spirit was sent forth. So we need to wait on God for larger movings of his Spirit. I fear the Christian Church imagines we at home can get on with less prayer and faith than the missionary among the heathen. I do not believe the mighty power of God is only needed for the salvation of the Chinese—that mighty power is equally needed to convert ten or a thousand people at home. We cry for the power of God in China. Quite right, but remember we need it here as well. Listen then to Mr. Hudson Taylor's words: "The one great want for our native brethren, for ourselves, and may we not add for you also, kind helpers in the homeland, is a fresh filling with the Spirit which shall make us all and always on fire for souls."

That is our great need: not men, not money, but that God's Holy Spirit should come into us and reveal Himself in China and in England.

Mr. Murray concluded the meeting by earnest prayer that this power might come upon all present.

Mr. Hudson Taylor has just issued After Thirty Years: Three Decades of the China Inland Mission (*Morgan & Scott.* 6d. net.), in which he tells afresh the story of God's leadings—a record which may well stir the hearts of many, and set them all aglow with missionary ardour. Four new booklets (twenty-five for 1s.) are also issued from the same firm. Wholehearted Sacrifice, by Mr. C. H. Judd; A Wayside Testimony, by Mr. J. A. Heal; Wang, a Chinese Christian, by Rev. W. W. Cassels; and The Lost Condition of the Heathen, by Mr. W. B. Sloan. These telling little books ought to be largely circulated in the interest of missions generally.

CHRISTIAN COLPORTAGE.

The Christian Colportage Association for England celebrated its majority last week by two days' meetings and conferences, the whole 120 colporteurs being present, as well as many of their wives and friends. Special reference was made to the drawing-room meeting held in Mr. Quintin Hogg's house just twenty-one years ago, when, inview of serious facts furnished as to the evil being wrought by vile literature, this Association was started to endeavour to counteract the mischief by introducing Christian books, as well as circulating the Holy Scriptures. It was cheering to hear that in these years no less than twelve million Bibles, Testaments, and evangelical books and magazines have been sold, besides the distribution of over nine million tracts.

At the afternoon conference, held on Thursday, Mr. H. D. Brown presented a summary of the report, recalling the origin and thanking God for the doors He has opened. The work is of a most aggressive evangelistic character. The colporteurs are not simply book-hawkers, but missionaries, who by this system of house-to-house visitation with books for sale, obtain special opportunities for dealing personally with the people on whom they call; and thus, both by printed books and the living voice, seek to make known the Gospel and win souls.

The secretary called special attention to the state of the villages. The spiritual darkness that reigns in many of our English villages is very saddening; removed as they are from centres of Christian activity, the light that is in them is often darkness indeed. Ignorance, drunkenness, and immorality widely prevail, and the greatest indifference to the things of God.

ABOUT FIFTEEN HUNDRED VILLAGES

are visited regularly by the colporteurs every month, besides thousands of roadside cottages and lonely farm-houses, and much blessing has resulted from their labours. The people, as a rule, gladly welcome the colporteurs. It is a cause of much regret that the work in some of the rural districts is in great danger of being discontinued, owing to lack of funds. The committee earnestly plead for contributions to a village fund in aid of poor struggling country branches. Colportage has also been a channel of much blessing to

DOMESTIC SERVANTS,

a class whom it is perhaps impossible to reach effectively in any other way. Many of them get quite out of the habit of attending any place of worship. Not a few, especially in the wealthier houses, are prevented from doing so by the Sunday engagements of their employers, and it is sad to see to what an extent indifference to Divine things is to be found amongst them. To these the colporteur—the humble pedlar with his pack of books—usually finds access, and the work has been greatly blessed to multitudes of both male and female servants. Special mention was also made of the work at markets and seaside resorts; also of the Bible van, for which a strong appeal was urged; £50 would support it, actively at work, for six months. Who would undertake this?

Lord Kinnaird, who presided, insisted on the importance of an increase in the Central Fund—unsentimental, perhaps, but absolutely essential to the maintenance of the work. He knew few Christian agencies which had a stronger claim for support than this Christian Colportage Association.

Mr. R. C. Morgan spoke with much feeling on the corrupt literature—chiefly penny papers—being circulated on the railway bookstalls, and gave some illustrations of the corruption (in a veiled form) presented in these periodicals. We demand, he said, that literature shall at least be decent; and if this were rightly represented to booksellers, much good might be done. Many do not know the harm contained in some of the papers they sell.

Rev. Dr. Monro Gibson bore testimony to the valuable service rendered in his locality by two colporteurs. A speaker from Persia told of colportage in that land, while another said that similar work is being done in China, and yet another that in Scotland colporteurs are doing good service.

Mr. W. R. Moore had the burden of the villages on his heart; and, dealing specially with Devonshire, deplored the dense darkness prevailing in many outlying villages. The staff of colporteurs ought to be largely increased, in order that

EVERY VILLAGE IN THE LAND

might be evangelized.

Rev. George Everard wished to emphasise what had been said as to the sad state of many of our villages. He knew of solitary Christians living in villages where not a single other person seemed to know anything about God's way of salvation.

Col. Birney spoke chiefly on work among servants; while Mr. T. A. Denny added some stirring words as to the state of things in the villages. Mr. Gostelow, formerly a colporteur, testified to genuine results in some villages near Windsor, and stated that a number of the present colporteurs were themselves saved through books and Bibles sold them by agents of the Association.

THE EVENING MEETING.

At the evening gathering Mr. F. A. Bevan presided, and after a recapitulation by Mr. Brown of the points in the report, the Chairman said that he regarded this colportage work as one of the most valuable of all the agencies of the present day. These colporteurs have a double-barrelled weapon—they speak faithful words and then leave a book or tract, which carries on the impressions made. Nothing better could be done for our beloved country than to get a colporteur sent into every town, village, and hamlet of the land.

Rev. W. Abbot, the vicar of Paddington, addressed the colporteurs as "fellow-labourers in the same Gospel." He believed in this kind of work, for the Press has become a great power. People will read, and what they read moulds thought and feeling. For his own part, he valued this Association both for the work's sake and for the workers' sake. It is at once a Bible society, a tract society, a diffusion of knowledge society, with opportunities untold of spreading the Gospel among the lapsed classes.

THE COLPORTEURS TESTIFY.

An opportunity was afforded for a number of the colporteurs to bear testimony, and these proved singularly bright and telling. The first told how God had blessed him in the kitchen. The next, from Derbyshire, showed how God's Word had found its way into blinded hearts in far away and dark hamlets. The circulation of the Scripture also formed the theme of a colporteur from Southport. He and his wife had resolved to make this their grand aim, and God had allowed them to sell thousands of copies of the Bible. In one case he was thankful to say that the Word was the means of two young women bringing their novels to his house to be burned, and

A GRAND BONFIRE THEY MADE.

A racy Yorkshireman followed on the evils of novelettes, and the way he had been able to replace these with more wholesome books. By this means God had saved one who is now the best Christian worker in his district.

"The Blood of Jesus" and "Salvation Made Plain" were specially mentioned by the next colporteur, who unexpectedly introduced one of his converts who had come up from Kingston with him to this meeting. This young man said that when he first heard the Gospel he knew no more of what it meant than the wood on the floor. But God's Spirit opened his eyes, and now he is rejoicing in Christ and working for the salvation of souls.

"Do you do any good going about like?" a Roman Catholic asked one colporteur. "I don't; but my books do." "Ah! I see now how these books get about. Some of our people have them, and I wondered where they came from. When they read them

THEY DON'T COME TO CONFESSION."

Lord Kinnaird trusted that the result of this delightful meeting would be that at least two additional colporteurs would be sent out this summer into the dark villages.

Pastor W. Fuller Gooch addressed the colporteurs, speaking as to brother workers. Lady Hope concluded the proceedings with a helpful address to the men on Lessons from the life of David in his encounter with Goliath.

On Friday three special meetings were held; a morning conference for the workers; an afternoon meeting, with Sir George Williams in the chair, and an address by Rev. F. B. Meyer, and in the evening a thanksgiving meeting with further testimonies, and an address by Rev. J. G. Train.

I trust the outcome of these gatherings may be a renewed and deepened interest in this great work, and fresh liberality in supporting it. An additional £300 per annum is needed to sustain the present operations. The secretary is Mr. H. D. Brown, 37, Farringdon-street, E.C. Pearl Fisher.

AMONG BERLIN CABMEN.

Mrs. Davies, the originator and the leader of this deeply interesting and encouraging work among the Berlin cabmen, is a German by birth and education. She is the daughter of Baron von Düngern. When quite young she was advised to pass on to others the blessing she received from God's Word. Her first Bible-class consisted of four little girls (cabmen's children). Then she was asked to undertake a large class in the slums of Frankfort on-the-Maine, which Mr. Woodruff, of Brooklyn, afterwards reorganised to illustrate the American idea of a Sunday-school, this being the beginning of Sunday-schools in the State Church of Germany.

Marie von Düngern married Mr. Davies, an English clergyman, who represented the British and Foreign Bible Society in Germany. On Sunday evenings as many as eight nationalities, consisting of strangers and students, gathered together for the English Bible-reading and social evening, conducted in their own home in Berlin. It was Miss Marsh's "English Hands and English Hearts" which made Mrs. Davies long for similar work; she also derived many suggestions from Mrs. Ranyard's book, "The Missing Link," regarding the duties of Bible-women.

During the Franco-German War in 1870 Mrs. Davies began a Bible-class for cabmen's wives. Later on she thought it would be a good thing to get their men interested, as they had so much time on the coach-box. She said: "He can take his New Testament in his hand and mark the passages, and if his fingers are too cold and stiff to write the verses, you or your children can copy it for him." She added: "The Bible-woman will collect the slips of paper from the different families, and send them to me during my absence in summer." This plan was adopted, and now hundreds of families are engaged in Bible-searching. The main object of this work has ever been to promote Bible study. Quarterly festivals are held, attended by cabmen and their wives, in such numbers that the large hall is crowded. After tea the subject for the quarter is taken up by Court-preacher Frommel, who has kindly conducted these meetings since the death of Mr. Davies. Sometimes he allows the people to find the words of a well-known text, and in this way he draws out their hearty response, catechising and encouraging them by turns. To many these are hours of precious experience.

Many agencies are at work: skilful nursing is greatly needed and much appreciated. The deaconess spends most of her time in attending to contagious diseases. Then at the hospital a free bed has been set aside for the benefit of cabmen's families. In winter, two coffee-carts are busy carrying hot coffee to the different cabstands. Mothers' meetings are held fortnightly, and the babies are cared for in a separate room by the Bible-women and lady friends. In order to be present many sacrifices have to be made by these toil-worn women. Remarkable conversions have taken place among them, and very often they have been instrumental in bringing others to Christ. Cottage meetings are also held; and the sick and dying are visited by the clergyman, who is sometimes asked to administer the Lord's Supper.

On Sundays leaflets containing the Scripture for the day, a hymn, and a sermon, are widely distributed among the cabmen. These papers are gladly accepted and read. One driver has learnt whole epistles by heart while sitting upon his coach-box. This work has been carried on for more than twenty-five years with unceasing devotion. "It has been a very quiet work, studiously hidden from public gaze, like all women's Christian work in Germany; but it is the work of Christ done by a remarkable woman." It has always been Mrs. Davies' way to say little about her own special work. A friend wrote, saying, "Let it be made known, so that, if the Lord permit, others may have the privilege of helping in the work." And now, in response to many friends, Mrs. Davies has published some "Leaves" from her diary, in German, the title of the booklet being "Light and Shadow."

Last year Mrs. Davies suffered from over-strain and nervous exhaustion, but, after a complete rest, she has been enabled to return to Berlin, where she has been busy all winter. In England she has many kind friends, who have helped on the work. But there must be others who have visited the German Fatherland who would deem it a privilege to do something to increase the staff of workers, whose hands are already too full. A. D. D

Liss,

FRIENDS' YEARLY MEETING.

The London Yearly Meeting—the great annual gathering in Britain—has this year come and gone, and among its predecessors few, on the whole, have equalled it. The absence of friction, the prevalence of love, the meeting of the spirit in the bond of peace, have characterised it thoroughly. The composition of the meeting is interesting and indeed unique. The clerk and two assistants, who would largely take the place in other churches of chairman and vice-chairmen, were Caleb Rickman Kemp (of Lewes), Charles Brady (of Barnsley), and John Morland (of Glastonbury). They have each passed the mayoral chair in his own town, and they conducted the business of the yearly meeting most suavely and ably. Representatives were present from India, China, Japan, Lebanon, Madagascar, and France, all doing good work at mission stations in those countries for Christ, and all enjoying the hearty welcome accorded them by the church at home. Representatives were also present from sister American churches, among them Philadelphia, Baltimore, Indiana, North Carolina, and Canada. Ireland, too, was well represented. Mixing up with the crowds were baronets, Members of Parliament, ex-mayors, magistrates, men and women filling the most honourable places in the commonwealth. Yet here worldly distinctions seemed lost in the conscious sense and reign of brotherhood, and the knowledge that "One is our Master, even Christ, and all we are brethren."

The meetings on ministry and oversight were well attended and interesting. Nothing of a very special nature occupied them, but love was remarkably in the ascendant, and the needs of the church were earnestly considered. The morning devotional meetings were large, and were felt to be times of blessing.

For many years past foreign mission work has been heartily accepted by Friends as a duty, but there has not been the same unanimity about the conduct of home missions. This has doubtless arisen in part from the fear of any unhealthy separation of a class or order among us that would in any way infringe the great principle of equality and the priesthood of all believers. Experience is proving that our home missions in their practical operation are not violating this principle, but spreading and promoting it, hence the growth of harmony and oneness of aim and effort in the spread of Gospel truth. In this connection it is most interesting to note that an open conference in the coming autumn has been decided on, with the object of considering how Friends can reach the more thoughtful and educated classes around. It is believed that there are many men, weary of the empty ceremonialism so prevalent, who are yearning for the power to lead a truly noble and victorious life, and who form "the greater body of friends outside Friends." While not abating one jot or tittle of effort on behalf of the common people—the poor whom we have always with us—these classes are claiming the sympathy and the earnest thought of Friends to-day. Not a few of such weary and separated souls formed an important element in the congregations and workers in the early Friends' church. Manchester Friends have invited the conference to be held there.

There was no falling off this year either in the attendance or enthusiasm of the Foreign Mission, Home Mission, or Temperance Union annual meetings. Each evening the house was packed, and the interest overflowing. The meetings for worship held in the two large rooms at Devonshire House both on the Friday and the Wednesday of the yearly meetings were times of unusual solemnity and power, our American brethren taking a large share in the vocal service therein. Annual meetings of a variety of sorts cluster around the yearly meetings, including the missionary Helpers' Union." "The Friends' Prayer League," "Friends' Tract Association," "Friends' Provident Institution," "Young Men's and Young Women's Fellowship Unions," and a number of others, and all seem the better and stronger to be thus associated, and for the membership to unite once a year to take counsel together.

Women's and men's yearly meetings are held concurrently, and each has its own place and service, but this year the women have come to the conclusion that there is not that perfect equality in fact that there is in theory, and have requested the men to reconsider their respective positions. A joint committee has been set apart to look at the matter all round, and next year have a plan elaborated, if possible, by which the theory and the fact may be harmonised, and the united Church may more vigorously still "push the battle to the gate."

The Yearly Meeting has issued a manifesto on the opium traffic, emphasising its unchanged conviction, notwithstanding the report of the Royal Commission, that it is iniquitous and only evil, and urging its members to persistent agitation for its suppression till India and China are saved from the curse.

Memorials were read and sorrow expressed for those who have been taken from us during the year. Others are needed to fill the thinning ranks and take up the flag laid down by those taken home, so that the Master's work may be continued and enlarged.

The Yearly Meeting will be remembered as one of unusual sweetness and power, and the seed plentifully sown on the minds of children and adults will doubtless result in praise to Him who is the Church's Holy Head.

Wm. Hobson.

4, *Church-road, Willesden, N.W., June* 1, 1895.

FRIENDS' FOREIGN MISSIONS.

In connection with these gatherings the annual meeting of the Friends' Foreign Mission Association was held.

Mr. Ellwood Brockbank, who presided, welcomed the missionaries present that evening—John and Emily Sims, Dr. and Mrs. Fenn, and Rachel M. Clarke, from Madagascar; Mr. and Mrs. John H. Williams, Joseph Taylor, Kate Taylor, Eliza Frankland, and A. M. Terrell, from India; Mr. and Mrs. Davidson, from China; Mr. and Mrs. Manasseh, Caroline Cadbury, and Emily Wright, from Syria. The Chairman then spoke of the work in Syria, dealing with the various missions. After dwelling on the difficulties from Jesuitic intrigue and Moslem hatred, he closed with a stirring appeal for workers who will go and live among the people, and show them how Christians ought to live.

Robert J. Davidson reviewed the work of the F.F.M.A. in China, specially in Si-Chuen, the great western province, with a population of about 35,000,000. His own work had chiefly been in Chung-King, a large city in which four missions—the Friends, the C.I.M., the L.M.S., and the Methodist Episcopal Church of America—are working on the most cordial terms. So far the work has been largely pioneering, although precious fruit has not been lacking. After dealing faithfully with the evils of the opium traffic, the speaker closed by saying that his commission from Friends in China was to ask "the best men that the Society at home has to go and preach the Gospel to the Chinese."

Joseph Taylor spoke of India and its peculiar claims. His own experiences at Hoshangabad and Seoni showed that the faithful labours of these witnesses for Christ are not in vain. But more workers are needed, especially, at present, earnest young men to work among the hill tribes.

Dr. S. B. Fenn, speaking of Madagascar, deplored the present terrible war and its probable results. He remarked that "The Queen of Madagascar and Christians in Madagascar ask your prayers that God would give them deliverance." He added some details of medical mission service in Antananarivo.

John Sims gave further accounts of work among the Malagasy, closing thus:—"If you pray about foreign missions and won't give your money, your time, yourself, then it is prayer without effort, and is hypocrisy."

THANKSGIVING AND PRAYER.—A few Christian workers assembled on Saturday, May 11, at the Gospel Mission, Grove-road, Holloway, to pray for the revival of the work of God, especially in the North of London. It was felt to be a time of power and blessing. A second meeting of a similar kind is proposed for Saturday, June 8, at the rooms of the Y.M.C.A., 66, Stroud Green-road, to commence at seven o'clock.

A MISSIONARY SUBSTITUTE.—An American contemporary tells of a school teacher in America who received as stipend about £200 a year, lived on half, and devoted the other half to the support of a missionary in China. Thus she lived, in a sense, two lives. Her substitute in China wrote to her every week, and these two Christian women became thoroughly one. Such devotion and liberality are rare. And yet this American school teacher got a larger return of satisfaction and happiness from the £100 consecrated to mission work than she could have got from it if she had spent it on comforts and luxuries and pleasures.

THE NATIONAL REFUGES.

A little while ago we gave an account of the valuable work of the National Refuges for Homeless and Destitute Children, showing how, commencing in a hayloft in St. Giles', it has grown to its present extent, having now five boys' homes and schools, two girls' homes and schools, and two training ships, with some 900 boys and girls under its sheltering wing. Several cases were given in the article referred to, illustrating the misery and woe from which many of the children now in the refuges have been rescued.

On Tuesday, last week, the fifty-second annual meeting of these institutions was held at Exeter Hall, which was crowded, the Earl of Jersey presiding.

Mr. Bristow Wallen, the secretary, stated that the total number of children admitted into the refuges and ships up to the end of 1894 was 13,538—viz., 11,285 boys and 2253 girls. The operations comprised Shaftesbury House for 100 boys; Working Boys' Home, London; Fortescue House, Twickenham, for 120 boys; Farm School, Bisley, near Woking, for 150 boys; Shaftesbury School for 150 boys, Bisley; Sudbury Hall School for 106 girls, Sudbury, near Harrow; Ealing House School, Ealing, W., for 106 girls; *Arethusa*, off Greenhithe, Kent, for 200 boys; *Chichester* sailing brig for boys; Training Ships Depôt, 100, East India Dock-road, E. The boys in the homes on shore were trained in tailoring, shoemaking, carpentering, gardening, farming, baking, housework; and each home had its instrumental band. The girls had to do all the household work in connection with their homes, such as scrubbing and cleaning, washing clothes, making and mending their own garments, and knitting and darning. The total receipts for 1894 amounted to £27,993, and the total payments £27,815. There was a mortgage debt still remaining on the London home in Shaftesbury Avenue, and for aid in clearing this off an urgent appeal was made by the secretary.

A few sympathetic words followed by the Chairman, who speedily made way for his wife,

The Countess of Jersey, who gave an excellent address, which was frequently interrupted by cheers. She said that both Lord Jersey and herself would most fully endorse everything stated in the report, as they both knew the homes, the masters, mistresses, and children personally; and she urged on all present that they should help the Society to the utmost of their powers, as there was no grander work being done than this for the destitute, forsaken, and homeless children of London and the other great cities of England. The children were trained to be respectable men and women, earning their livelihood in an honest manner. What better use could be found for one's money than helping these little waifs to help themselves?

Warm and hearty addresses followed by the Bishop of Stepney, Rev. Alex. Connell, Mr. W. E. Hubbard, Major McKenzie, and Mr. Henry Copeland. The children, a large number of whom were present, lent brightness to the proceedings by singing from time to time pretty songs and choruses, and executing various evolutions in musical drill.

THE CENTRAL SOUDAN MISSION.

Dear Sir,—Will you permit me to make a correction in a slightly misleading statement in your issue of the 23rd ult., page 25? In speaking of the Soudan Interior Mission, it is mentioned that Messrs. Gowans, Kent, and Bingham, of that Mission, were "reinforced by Messrs. T. Holt, J. Lomax, and T. Greenwood." This is a mistake, as the latter three men are members of the Central Soudan Mission; and Mr. Holt, since the death of his companion, Mr. Edward White, at the Niger a year or two ago, has returned with two fresh comrades—Messrs. Lomax and Greenwood—to carry out their original purpose of penetrating the interior.

Mr. Holt will shortly be joined by another of our missionaries, Mr. Herbert Webb, who has been for two and a-half years at our Training Home at Tripoli, and acquired fluency both in Arabic and Hausa, the principal negro language of that district. Mr. Webb, who has just returned to England, will be sailing for the Niger in the autumn, and we should be so glad of any openings for him to tell the story of the Lord's work in connection with this Mission among the Arabs and the Hausas o[f] a large Hausa settlement at Tripoli.—Yours in one Lord and service,

Robert H. Fallon,
Co-Director C.S.M.

AN OLD SCOTTISH WORTHY.

In *The Thinker* for June Rev. J. P. Lilley has given an account of Alexander Comrie which will be read with great interest by lovers of Evangelical truth, especially if they are Scotchmen. Mr. Lilley is indebted to a new Life of Comrie, written by Dr. A. G. Honig, of Oudshorn, near Leyden, which contains facts never before brought to light. Comrie, who was born in Perth, December 16, 1706, was the son of Patrick Comrie, a writer to the signet and a man of means. On his father's and on his mother's side he had connection with those who had been faithful to the Gospel, and from his earliest days he was under the power of the Word. His father was a friend of Ralph and Ebenezer Erskine and also of Thomas Boston, and was so impressed with his attachment to the truth that he had no hesitation in giving him an education that should prepare him for the ministry. To the lad's great disappointment, however, he was apprenticed to a mercantile office in Amsterdam.

The young man, attracted to a place where a great religious work was proceeding, was shipwrecked in crossing a lake, and lost all his luggage. In the evening he called at a farmhouse in the village of Woubrugge, near Leyden, to ask for shelter for the night. The farmer, at first doubtful of him and afraid, received him into a small bedroom next his own. "As he was retiring to rest, the stranger prayed in Dutch so fervently for his host, that the listening farmer was fairly melted by his petitions, and next morning acknowledged that his prayer for him had been the turning point of his spiritual life." A way was now opened for the young Scotchman to study at Groningen, where he took the double degree of Master of Arts and Doctor of Philosophy. The church at Wonbrugge giving him a call to become its minister, he settled there and spent the whole of his ministerial life, forty years, in it. Comrie's Gospel teaching affected the village, and drew persons from surrounding districts. A faithful, humble, tireless preacher of the Gospel was he.

Possibly the quietness of his village life enabled him to be very busy with his pen, for he became a voluminous writer, some of his works being translations of Scotch books, but the greater portion being original works in Dutch. His work was done when there was a strong rationalistic current in Holland, and though he did not stem it in the universities, he carried "the sympathies of by far the larger portion of the people. It is the descendants of these adherents of Comrie's teaching that, according to Dr. Honig, are the readers of his works, and the most devoted servants in the Christian churches of Holland to-day." It is remarkable also that "while the names of his opponents, Van der Os, Van den Honert, and Schultens have long since faded into utter obscurity, the name of Comrie is with very many Dutch Christians still regarded as synonymous with all that is best in personal sanctity, theological truth, and evangelical zeal." To estimate the influence of this godly Scotchman, we must also remember that the Dutch Reformed Church is a great power in the United States. His work abides because it was founded on the Rock.

TRAINING COLLEGE, DUNOON.

This College has entered on its fourth year, and reports steady progress. An additional building has now been secured, and thus ample accommodation is provided. The College is in session all the year. Students get holidays by arrangement with the principal, and as the curriculum in general is not expected to last more than three years, a very large amount of work requires to be done by each student so as to cover the ground. Officials of various foreign missions have given their sanction to the course of training and expressed their readiness to consider any applications from students from Dunoon College. Arrangements will be made for securing a medical training, in case of such being deemed needful.

It has been thus far carried on resting on God's word and promise, and greater things are yet expected. All who are interested in such Gospel training on thoroughly Evangelical and spiritual lines can easily find out the motive of the work and satisfy themselves as to the thoroughness of the education. The College teachers are entering on a new year of service with much hope. The Principal is Rev. D. Macgregor, Dunoon, N.B.

ENGLISH AND FRENCH COASTING MISSION.

Mrs Henry Cook writes from 47, Stoke-road, Gosport: "The mission steamer *Good News* is again almost ready to start on its work of carrying the message of salvation to the various ports on the English and French coasts. This work has been abundantly blessed in past years, and we feel more than ever the need of going from place to place telling out the simple Gospel. We seek to scatter the Word of God broadcast, and tell the priest-ridden French people of our Great High Priest, who has made one sacrifice for sins for ever.

"The cost of keeping the steamer going is great, but we feel the Lord would have us 'go forward.' looking to Him to provide for his own work. He keeps us very dependent on Himself, and often severely tests our faith, but 'He abideth faithful.' We ask for the prayers of the Lord's children continuously, for increased blessing, that many souls may be won for the Master.

"It may be the Lord will lay it upon the hearts of others of his stewards to help the work in a practical way, thus having the privilege of being sharers in the joy of bearing his message to the lost, amongst the sailors, fishermen, and inhabitants generally of the coasts of England and France."

BROMLEY HOME OF REST.

A quiet but useful work is carried on in the "Home of Rest" at Bromley, Kent. Servants can come here when needing rest, or out of a place; poor women and girls are also received from London to recruit after illness, or to get the rest and change which they often need so sorely.

As those who most require the change are usually least able to pay for it, the committee are glad to receive these friends free, if funds permit. Those who have visited the Home often give pleasing testimony as to the benefits, both physical and spiritual, they have derived from their stay. The committee is anxious that as many as possible should come during the summer months. Any friend sending 7s. has the joy of giving a week's holiday to some poor toiler; while special terms are arranged for young women paying for themselves.

Information concerning the Home may be obtained from the hon. secretary, Miss C. Benham, Nutfield, Bromley, Kent.

SAFE IN HIS HAND.

What'er the future
God hath for me,
Shadow or sunshine
As pleaseth Thee;
If dark my pathway,
Thorny and rough,
God is my Father,
That is enough.

Oh, how He careth,
All through the way
Leading me onward
Gently each day;
He will not give me
Aught that is ill,
Though it be sorrow,
Working his will.

Bright shines the promise,
Said not in vain,
Jesus is coming,
Coming again;
That hour I know not,
His time is best,
So I am waiting,
Calmly at rest.

I am unworthy,
Yes, this He knows,
Jesus is worthy,
Here I repose;
So I go trusting
Thro' this lone land,
Leaving my future
Safe in his hand.

S. Trevor Francis.

AN ASSOCIATION OF M.P.'S has been formed to promote a movement against the system of tied houses, and to advance legislation on the subject.

GREAT ASSEMBLY HALL.

Although the month of May was exceptionally close and hot for the season of the year, Mr. Geo. Nokes had some exceedingly good gatherings throughout his mission in Mr. Charrington's Great Assembly Hall, Mile-end-road. Our brother has now fully established himself in the Tower Hamlets, and his month's mission in the Great Assembly Hall is looked forward to with as much pleasure as some of the older preachers who have regularly visited for many years this great centre of Gospel work. It is nothing short of marvellous to see how this great hall fills every Sunday night, proving that the Gospel has lost none of its efficacy.

The inquiry-room after a service is a wonderful indication of this power. Although a large room, capable of accommodating over 100 persons, it has on occasions been found too small for those seeking the Lord. Add to this the fact that the hall has been opened for nearly 7000 consecutive nights, and some idea may be gleaned of the amount of work accomplished for the Master. Many interesting cases of conversion were dealt with during his mission, and not a few thank God for the faithful preaching of Mr. Nokes.

A COMPARISON.

By SIR CHARLES KING, Bart.

THE ANGLICAN PRIEST.

"I *know* that I am born again, *for* I am baptized."

THE PROTESTANT MINISTER.

"I *know* that I am born again, *for* God's Word tells me, 'Whosoever believeth that Jesus is the Christ is born of God' (1 John v. 1); 'If any man be in Christ, he is a new creature' (2 Cor. v. 17); 'As many as received Him, to them gave He the right to become children of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God' (John i. 12, 13, R.V.); 'Beloved, now are we the sons of God' (1 John iii. 2)."

THE ANGLICAN PRIEST.

"I *know* that past sins are forgiven, *because* God's priest has said, 'I absolve thee.'"

THE PROTESTANT MINISTER.

"I *know* that *all* my sins are forgiven, *because* God's Word declares 'The blood of Jesus Christ, his Son, cleanseth us from all sin' (1 John i. 7); 'The Lord hath laid on Him the iniquity of us all' (Isa. liii. 6); 'I write unto you, little children, because your sins are forgiven you for his Name's sake' (1 John ii. 12)."

THE ANGLICAN PRIEST.

"I *know* that I have a right to stand here, and the far clearer right to stand at yonder font and altar, *because* God's bishop laid his hands on my head, and said, 'Receive the Holy Ghost.'"

THE PROTESTANT MINISTER.

"I *know* that I am truly called to the public ministry, *because*, firstly, 'We also believe, and therefore speak' (2 Cor. iv. 13), Christ, my Master, commands, 'Preach the Gospel to every creature' (Mark xvi. 15), and with the apostle Paul, 'Necessity is laid upon me, yea, woe is unto me, if I preach not the Gospel' (1 Cor. ix. 16). 'He that hath my Word, let him speak my Word faithfully' (Jer. xxiii. 28). *Because*, secondly, I have also an outward call to the ministry 'by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard' (Article XXIII.)."

UNION TABERNACLE, WANDSWORTH.—In celebration of the ninth anniversary of the opening of this mission, a conference of friends and workers was recently held, presided over by Mr. J. E. Mathieson, who spoke some stirring and helpful words on the "Comes" of the Bible. He commended the work carried on in that large building to the sympathy and support of all who appreciated evangelistic work in the surrounding neighbourhood. Short addresses were given by Revs. R. Allsworth Elvy, T. A. Carver, Mr. Monro Collins, and Pastor D. M. Cameron. In the evening addresses were delivered by Rev. P. A. Milne, Mr. J. E. Jack, and others. The financial statement showed that £355 had been collected during the past year for all purposes, and £407 had been expended. £1000 is urgently needed to meet pressing liabilities, and provide new class-rooms for senior lads and girls, etc.

MR. F. S. ARNOT'S RETURN.

Mr. Arnot passed through Bristol on Saturday, May 25, on his way home from South Africa. I asked him to send you a brief account of his journey, but have received a card from my sister (Mrs. Arnot), saying that he has been suffering from fever, and consequently has been unable to write.

Last year he journeyed to Garenganze by the East African Lakes route, taking supplies to Messrs, Thompson and Crawford and their fellow-labourers, now on the Western shores of Lake Moero. He found them enjoying good health, and hoped to be able to settle again in Africa. After, however, having written to Mrs. Arnot telling her to make arrangements to join him, he became so seriously ill that those with him quickly realised the fact that he could not live many months in Africa. They consequently persuaded him to leave for England, which he did as soon as he had recovered sufficiently to travel. Another severe attack of fever prostrated him near the south of Lake Tanganyika, but after reaching Lake Nyassa, the steamer of the East African Lakes Company quickly carried him to the mouth of the Zambesi.

Although frailty of health was the cause of his return, yet he so far accomplished the object of his going out, which was practically to test the value of the facilities offered of reaching the Garenganze country *vid* the stations of the African Lake Corporation. Within three months of leaving Chinde at the mouth of the Zambesi, Messrs. Arnot and Cobbe arrived in the Eastern Garenganze country *vid* Lakes Nyassa and Tanganyika.

He was especially impressed with the rapid advance of so-called civilisation. Central Africa is now undergoing a rapid change, and unless the Church of Christ takes advantage of these *inlets*, and carries the simple Gospel to the hitherto unaffected tribes of the interior, in a very few years trade, commerce, drink, and the vicious example of many Europeans will have done their work.

The renewed attacks of fever have seriously weakened him, but it is hoped that residence in England will restore him to some degree of health.

Theodore Fisher.

Clifton, Bristol.

JOHANNESBURG.

Dear Sir,—Johannesburg is now a city of first importance in South Africa, situated among the gold-fields, and with a rapidly-growing population of, at present, say, from 60,000 to 80,000. Two friends of mine, formerly missionaries at Cape Town—one, Mr. Dudley Kidd, a son of the well-known physician, and the other, Mr. Frank Huskisson, who sacrificed excellent business prospects for the Master's sake—went to labour there about a year and a-half ago. They commenced under many severe trials, and are prominent in faithfully preaching the Word and in setting an example of purity and unworldliness in that rich and wicked city. God has owned their labours, and the hall they have occupied is now much too small. About £2500 is required to build a larger one, about £1200 being in hand. The well-known and much-beloved Rev. Andrew Murray is president of the South African General Mission, with which Mr. Kidd and Mr. Huskisson are working. I heartily commend this effort to fellow Christians.

F. W. Crossley.

Star Hall, Ancoats, Manchester.

THE GOSPEL IN CAMP.—About 1000 men of the South Wales Borderers are now encamped in Brecon for their annual training of one month. For nine years past a band of Christian friends have visited the encampment each Sunday and Wednesday during the training, distributing tracts, Christian periodicals, etc., and obtaining pledges. Excellent results of the friendly visits have appeared, and about one-third of the men are now abstainers. In previous years readers of The Christian have rendered valued aid in this direction, and parcels of Christian periodicals (illustrated preferred), tracts, etc., may be sent to D. Devoir Thomas, Y.M.C.A., Brecon.

THE SCRIPTURE GIFT MISSION is steadily enlarging its beneficent operations; and now a quarterly paper entitled "The Word of Life," has been issued in furtherance of the work. The June part tells the story of the Mission in its rise and progress; and unfolds ways and means whereby the Scriptures may be circulated among people speaking various languages. We have on several occasions described the beautifully illustrated Scripture portions published by the Mission; doubtless the new periodical will help forward the work of disseminating them at home and abroad. Copies of the paper (1d. each) may be had from Mr. W. Walters, 84, St. Paul's Churchyard, E.C.

MR. LANE AT ASHFORD, KENT.

Mr. W. R. Lane has conducted an eight days' mission among us with the best results. The meetings began on Saturday evening, 18th ult., when a most telling address was given to Christian workers on the diversity, and unity, and spirit, and motive of labour for God. A more appropriate address could not have been given, for it fitted in exactly with the circumstances. For the first time in the history of the Evangelical Churches of Ashford they had combined together, and by a representative committee carried out the various details connected with the mission. United prayer meetings have been held in the Baptist, Congregational, and Wesleyan chapels, and so good and pleasant were these meetings felt to be by the large numbers drawn to them that a movement is now on foot for making them permanent either once a month or quarter. Mr. Lane's first address, therefore, chimed in with the feelings that had already been evoked, and strengthened the wishes that were forming in the hearts of many.

Evangelistic services on the two Sundays (May 19 and 26) were held in our largest hall, the Corn Exchange, both afternoon and evening, so as not to interfere with the ordinary services in the chapels. This hall, which holds a thousand people, was full in the afternoons and crowded to excess in the evenings. The assembly rooms had been hired for the meetings on week days, but before the mission was half over it was found needful to adjourn to the Corn Exchange, the smaller hall proving too strait for the crowd. The hearers were captivated by Mr. Lane's frank and easy and genial manner of speech, while hearts were deeply touched by his fresh, forceful, and fervent presentation of Gospel truths. No one could have denounced sin more powerfully, or lifted higher and made conspicuous as the cure for sin the cross of Jesus Christ and the help of the Holy Spirit. There is no taint of "modern thought" in Mr. Lane. His preaching of the Cross among us was another proof that all human schemes of remedy for the evils of to-day are "but a plaster on the little finger for the cure of an internal cancer," and that it is the old-fashioned Gospel alone that goes down olean to the root of the evil and completely eradicates it. Needless to say that God's people were edified, and souls were converted. Many remained at the after-meetings, and several have already decided for Christ. Many more are certain to come forward and avow the Saviour.

The afternoon Bible-readings were given on four days of the week. An enormous crowd gathered late on the Saturday night for the lecture on "Bunyan's Pilgrims." This was full of telling points. The lime-light views were beyond praise.

John Whitaker.

RED, WHITE, AND BLUE INSTITUTE.

Our little holiday home, quite near London and yet in the country, has already been a blessing to many poor and sick people, and many more are longing to go down there. We can tell of wonderful cases—sorrow turned to joy and sickness to health. One poor woman was dangerously ill with bronchitis; the doctor gave no hope. However, she rallied somewhat, and we determined to try the effects of comfort and care in our holiday home; so she was safely brought there with tenderest care, a complete invalid, and when she left to return to work and often suffering, she was a changed creature, and her thankfulness is beyond all words.

A little lad had been ill for a long time, and could not get over the weakness, so he came to us with such white pinched cheeks and fragile looks, but when he went back to his mother her joy was indescribable at seeing her boy's rosy face and the health that had returned to him.

We could tell you of many others equally benefited. A week or two of rest and change in the country, with plenty of good food and a large share of loving care, means such great results to the poor of our crowded London streets. It is getting big returns for our money. We want to go on sending many away during all the summer and autumn months, and we shall be so very grateful to those who will help us do this.

Mary A. Day.
Eleanor W. Dresser.
Hon. Secs.

19, *Cumming-street, Pentonville, N.*

THE BISHOP OF MOOSONEE has not been able to obtain a clergyman to return with him as a missionary to his vast diocese, He has, however, succeeded in finding a helper who will accompany him to Churchill. The needs of Moosonee are as great as those of any of the neighbouring dioceses, and men have volunteered for the extreme north-west.

Letters to the Editor.

A MONTHLY DAY OF PRAYER.

Dear Sir,—Do you think it possible to issue an invitation through The Christian to "all that in every place call upon the name of Jesus Christ our Lord" to unite in observing the first day of every month as one of special supplication and intercession? In Israel's history every first day of the lunar month was holy to the Lord, a special consecration of a natural division of time to God's service and glory. Although, in this late hour of the Church's history, a resumption of such a special day is impracticable, yet I would point out that men have, on the whole, lost rather than gained by its abolition as a day sacred to God.

To me it appears probable that the reason was the introduction of the first day of the week as the holy day of the Christian Church. The Jewish Sabbath would for a long time hold authority in the Church over Jewish converts. Thus there would be two sacred days in one week. As, by the gradual progress of wider Christianity, the Jewish Sabbath fell out of Christian observance, "the Lord's Day" became the only hallowed day, and thus thirteen days have been lost altogether so far as any outward recognition of God's service in the Church of Christ or any section of it is concerned.

Considering the admitted need that exists of "power from on high" on a far wider scale than is visible, could not gatherings in the Lord's name be held at 7 a.m. (nearly 1000 were gathered at this hour in the convention held here this month), at noon, and in the evening, to unite in prayer and fasting before God? The chief difficulty is to arrange a place of meeting, and to find an organiser who would give time and thought for the arrangements. As a former member and president of a Y.M.C.A., might I suggest the possibility of each local Association giving the use of a room, and providing a worker? It would entail additional labour, but richer blessing would follow. The spread of sacerdotalism, of worldliness, of indifference, and of vice should bring the children of God to their knees.

To hear of a Royal college in which "the great bulk of the members—young men—are either atheistical or agnostics," and of large factories where men who name Christ's name can be counted on the fingers, should fill our hearts with grief lest England's candlestick be removed, and constrain us to cry to our God that in his love and pity He will visit us again. That something may be done to secure united, fervent, believing prayer is the earnest hope of yours faithfully in Christ,

John O. West.

St. Matthew's Vicarage, Birmingham.

FROM CAMPOS, BRAZIL.

Pastor Salomon L. Ginsburg writes from Campos:—"Campos is the most flourishing city of the State of Rio. Its inhabitants number over 30,000. Four trains leave the city daily to different parts of Brazil. We are in constant contact with over 2,500,000 souls. The people, as a rule, are intelligent, and when, years ago, the Gospel began to be published, many received the news gladly. A little community was formed, and daily the Lord added to its numbers faithful followers.

At first they worshipped in a small upper chamber, but soon the members outnumbered the seating capacity. They looked for another house, and after much searching found another upstairs room that can hardly accommodate 100, and our actual membership is nearly 150. Every night that the doors are opened many come to listen, but soon leave, for the heat is unbearable, so many crowding together. We are doing our best to save; but times are bad, and we are so poor that we do not know when we shall be able to get a proper house for worship. Meanwhile the work suffers. The building which we desire to erect will cost £1000."

BIRDS' NEST, KINGSTOWN.—The annual thanksgiving meeting was held on the afternoon of May 31. There was a large and happy gathering of friends and supporters. The special causes for thanksgiving named by Rev. P. B. Johnson, who presided, were:—(1) The supply of funds sufficient. (2) The health of the children. (3) Kind friends and helpers. All who looked at the children must have felt their hearts tuned to praise when they realised what they are, and what they would have been. An address was delivered by Rev. L. Darling, who told the children that he had prayed for the Birds' Nest every Wednesday for twenty years.

THE Y.W.C.A.

THE thirteenth annual report of the Brixton branch at Tunstall-road is very cheering. There are 222 members on the books. Several who have lately decided for Christ have joined the "Ready Band," and are now showing by lip and life whom they are serving.

During this month the Lewisham, Ladywell, and Catford Branch of the Y.W.C.A. held some special services in the Home, High-street, Lewisham. Miss L. Perks, of the Soldiers' Home, Winchester, who was taking a drawing-room meeting in the neighbourhood, spoke three times. It was a time of much blessing.

There was a large attendance at the annual meeting of the Clapham Branch held in the lecture hall of the Carter Home. Captain Treeby presided. The number of boarders received was forty-one. The membership is 142, and a junior branch has twenty-eight members. Short addresses were given by Rev. Dr. MacEwan, Mr. Sclanders, Dr. Dunbar, and other friends.

The Upper Norwood and West Dulwich branch held their annual social gathering at St. Aubyn's Hall on May 30. After tea was partaken of by 200, music and singing, with a recitation, "In the Children's Hospital," followed. The chair was taken at 9 p.m. by Rev. J. R. Edwards, and an earnest address was given by Rev. W. E. Peters, of Guildford, who spoke with power and to the point to 300 members and friends.

The Thrift Department carries on a lodge of the "Church of England Sick Benefit Society" to enable Y.W.C.A. members to provide against sickness. As it was started at Old Cavendish-street it is still called the "Cavendish Lodge." Miss Keep, 5, Philbeach-gardens, S.W., hon. secretary, will give information and enrol applicants. It is open to Y.W.C.A. members in any part of the kingdom to join. For a few pence weekly from 6s. to 12s. a week can be secured during sickness, and £3 in the event of death. Benefit money amounting to £40 was paid to members of the lodge between January and April.

Will anyone living within easy reach of London invite a party of from 20 to 100 girls to spend a Saturday afternoon or a Bank Holiday in their garden, providing tea? During the next three months we are anxious to arrange such parties for the hundreds, even thousands, of girls employed in houses of business, work-rooms, factories, and laundries, to whom such a day is a pleasant break in the monotonous toil of the week. Will any one responding to this call communicate with Miss Butler, 13, Onslow-square, hon. sec. Saturday Afternoons in the Country.

EMILY KINNAIRD.
MARY MORLEY.

THE Y.M.C.A.

A NEW Association has been formed at Sevenoaks, and has already been joined by thirty-four young men.

A strong representation has been made regarding the necessity of help from English friends in the formation of an Association at Sierra Leone.

Mr. Frank J. Clark, who has done splendid service to the Y.M.C.A. as hon. sec. of the Bombay Association during the past nine years, is at home on furlough, and has been married this week to Miss Lloyd, of Bromley.

The Women's Christian Association of Philadelphia, U.S.A., is located in a magnificent building of eight stories and basement. During the year 556 women were received as boarders. All the usual work of an Institute is conducted on similar proportions.

The Folkestone Association held their annual meeting on Wednesday week. The report shows 190 members, with vigorous work—Christian and social. A new mission hall was opened last year at Etching Hill, and classes have been formed for telegraph messengers.

At the annual members' meeting of the Trowbridge Association a presentation was made of his portrait to Mr. Poynton Haden, president, in recognition of the valuable services he has rendered to the Association, and in testimony of the esteem and affection in which he is held by the young men.

The work of the Cairo Association is practically in abeyance for the want of an officer to superintend it. But the members are being kept in touch in the hope of a resuscitation, as the need of such safeguards as are afforded by the Y.M.C.A. is extremely great in this city, where young men are exposed to much temptation.

A new feature of the work in Hawaii the past year has been the organising of an Association for Young Men on the Island of Molokai among the lepers. A building has been erected, and a paid secretary, himself a leper, is in charge of this work. The membership is made up of lepers entirely, nearly 100 in number. It is probably the only such Association in the world.

The General Secretaries' Conference was held at Remswick Bay, near Whitby. The opening paper, by Mr. S. R. Mabin, "How to encourage Bible study among our members," was full of thought, and gave rise to an interesting discussion. At a subsequent session, Mr. H. Johnson, in a paper on "The next forward move of the Y.M.C.A.," advocated the training of general secretaries; while Mr. Oatts explained the new Y.M.C.A. Club and Institute in Glasgow.

Representations have been made to the National Council upon the great importance of effort being made to establish Y.M.C.A. agencies at open ports in the East, where numbers of young Englishmen go to fill business engagements, and where they are exposed to great temptations without the support of social or Christian surroundings to help them. The ports of Hong Kong, Shanghai, Hankow, Yokohama, and Singapore are mentioned as places where Associations are much needed.

The American Convention of Young Men's Christian Associations which has just been held at Springfield, Massachusetts, was attended by about 800 delegates. It opened with a "quiet day," lasting from ten o'clock in the morning till three in the afternoon, in which there were no speeches or addresses, the time being occupied with prayer, meditation, and personal conference in regard to spiritual life. Mr. Henry M. Moore, of Boston, was president of the convention. Much time was given to the subject of Bible study and the religious work of the Associations; and the fact was emphasised during the whole convention that, while the other departments are important, this is the main object of the Association—developing Christian young men, and leading young men to acknowledge Christ as their personal Saviour. The newest feature of the work was the educational department, of which a large exhibit was made by eighty Associations, occupying two entire rooms in the new Springfield Building. The college and railroad work also figured largely, and the work of the new American Indian secretary excited considerable interest, as did that likewise of Mr. Hunton, a coloured secretary. Special effort had been made to induce the attendance of business men rather than secretaries, and the endeavour was very successful. Much interest was manifested in the missionary movement as represented in the alliance of which Mr. Mott is president.

CHRISTIAN ENDEAVOUR.

AT Tunbridge Wells three active members of Emmanuel Society were baptized by the pastor, Rev. J. Mountain.

A successful convention was reported from the North-West Territories, Canada. The attendance was good, and the interest in the Christian Endeavour "advances" most marked.

Rev. James Chalmers, of New Guinea, addressed lately an enthusiastic meeting in the East Hill Congregational Church, Wandsworth, held under the auspices of the C.E. Society.

In addition to supporting a native preacher at Dacca, the Upper Holloway C.E. Society has recently undertaken the support of an orphan in the Shantung Boarding School. It is also helping the work at the Wathen and Lukolela Stations on the Congo.

The annual meeting of the Young Christian's Association and of the I.B.R.A. Branch, in connection with the West Croydon Baptist Sunday School, was held on Wednesday evening, May 8. The chair was taken by Dr. Spurgeon, who spoke some encouraging words to the members, and the Rev. J. Wilkinson, of Putney, gave an excellent address on "Christian Progress."

Several especially good C.E. conventions have been held by the State Unions recently. The Michigan gathering was marked not only by a large attendance and great enthusiasm, but also by especial interest in junior Christian Endeavour. The Junior rally was one of the most affecting sights that has been witnessed in the West. More than one thousand children, carrying flags and banners, marched into the convention hall singing "Wave, wave the banner."

The fifth united annual convention of the Christian Endeavour Societies of Great Britain and Ireland was opened in Birmingham on Saturday evening last, with a reception to the 200 delegates by Mr. and Mrs. Geo. Cadbury. The hall was well filled, and an exceedingly hearty welcome was given to the visitors by the Birmingham friends. A fine spirit of enthusiasm pervaded the meeting, which augured well for the success of the convention. On Sunday special sermons in connection with the C.E. movement were delivered in many of the Birmingham churches, the special Convention sermon being preached in the afternoon by Rev. J. B. Morgan, of Chester, in the Curzon Hall, a building seating about four thousand people. In the evening, at 8.15, a prayer-meeting was held in the Curzon Hall.

IRISH NOTES.

SEVEN new elders have been appointed in the Megain Memorial Church, Belfast, of which Rev. J. McConnell is the pastor.

Under the auspices of the local Y.M.C.A., Mr. Ross F. Wicks, of America, has been preaching and lecturing to large audiences in Belfast.

Rev. S. R. McNeilly has been chosen Moderator for the ensuing year of the Reformed Presbyterian Synod, which has been holding its annual session in Ballymoney, and which has met under the shadow of the great loss caused by Professor Chancellor's death.

During the past week Mr. A. J. Arnold, secretary of the Evangelical Alliance, has been in Belfast making arrangements for the forty-ninth annual meeting of the Alliance, which is to be held in Belfast on September 24. It is twenty years since the last conference of the Alliance was held in the capital of Ulster.

The death is announced at Blackrock, Dublin, of Miss Eliza Gore, at the advanced age of 103 years. Deceased, who was granddaughter of the late Bishop Gore, of Limerick, retained her mental faculties to the last, and quite recently wrote down her recollections of the dreadful scenes she witnessed during the Irish rebellion of 1798. She took a deep interest in Church Mission Orphanages in the West of Ireland.

The Irish Congregational Union has been in session in Kingstown under the presidency of Rev. Jno. Pyper, and the Irish Baptist Association has been meeting in Mountpottinger, Rev. J. Taylor in the chair. In each case encouraging reports were presented. The membership in the Irish Baptist Churches now is 2494, increase 160 for the year, while there has been an increase of ten in the number of local preachers and of six in the number of sub-stations.

Several benevolent organisations have held their annual meetings in Belfast. Amongst these are the Prison Gate Mission for Women, who received 121 women into the Home during the year; the House of Rest for Working Girls at Seacourt, Bangor, which has proved a great boon to many working girls in affording them rest and change they could not otherwise have obtained; the Society for Providing Nurses for the Sick Poor, which employs eight nurses, who paid last year over 21,000 visits to 711 patients; the *Grampian* training ship and Fron Lodge Industrial Schools, which have over 100 boys; and the Belfast Women's Temperance Association, of which Mrs. Byers is secretary.

CAMBRIDGE.

THE Gospel work at the old theatre, Barnwell, continues its steady progress. Special interest is shown by the undergraduates of Corpus Christi College, many of whom come to support the preaching of Mr. Arthur Hart, of their college, and to take part themselves in the services.

Mr. Hart is certainly the most popular preacher listened to in the theatre, since the undergraduate days of the Rev. W. R. Mowll. His preaching is clear, searching, and well illustrated from mission experiences in London.

The building, adapted to mission work sixteen years ago, sadly needs renovation inside and out (at an estimated cost of £220), before the Weaver Brothers commence a mission in July. The interest of friends will be gladly welcomed by Mr. Vawser, The Cury, Cambridge.

AN APPEAL FROM ROME.

I AM to-day leaving Rome after a four months' happy stay as chaplain of Trinity Church, and I shall be thankful if you will allow me to appeal to your readers for more prayer and more efforts for Rome. There is perfect freedom for Gospel work, and if only some of the many rich or independent Christians who congregate and are congested, one may say, in the fashionable centres of England, would come here, I believe they would find plenty of work. "The harvest is great, the labourers are few."

The people are singularly gentle and affectionate if kindly treated, and from October to July Rome is one of the healthiest of cities. Living is not expensive, and the place is always interesting. Another reason for longing for true and decided Christians to settle here is that they would be a counterpoise to a large number of our people (even ministers of the Gospel among them) who troop off on Sunday to St. Peter's or some other Church if there be some special function on.

"They know not what they do," one may charitably hope, but I know they perplex and stumble hundreds of Romans who are inquiring after the truth.

WILLIAM HORNE.

Rome, May 15.

TEMPERANCE NOTES.

The Council of the Church of England Temperance Society has resolved in favour of the second reading of the Government Local Veto Bill, subject to some revision in its later stages.

The Canadian Temperance League has just completed its sixth year of existence. The year just passed has been in every respect the most successful in the history of the organisation.

Miss Charlotte A. Gray, the international missionary, has just planted Good Templary in France, by instituting "Gallia" Lodge, No. 1, at Paris. It includes French, English, Servian, and Russian subjects.

Dr. Walmsley, of Darenth Asylum, says that one-fourth of all cases of insanity are due to drink, and one-half are hereditary. A large proportion of the hereditary cases are doubtless due to the drinking habits of ancestors.

The scientific temperance instruction given in American schools on the effects of alcohol and narcotics is now being supplemented by pledging the boys against the smoking of cigarettes and the use of tobacco. In New York alone 40,000 school boys are pledged.

It is stated that it has hitherto been the custom on the occasion of State concerts to give the coachmen and footmen in charge of carriages conveying guests, vouchers to the value of sixpence each, negotiable at certain public-houses in the vicinity of Buckingham Palace. This custom has been discontinued.

During Mr. E. Tennyson Smith's mission at Stockton-on-Tees, some excitement was caused at the women's meeting by a retired publican's daughter denouncing "the trade." Only recently she had been offered a public-house, where she could have taken £40 a week, but she had firmly declined to have anything to do with the business, or to live on the foolishly-spent pence of the drinkers.

The Blackburn Teetotal Mission, commenced about a dozen years ago by Mrs. Lewis, is still carried on with undiminished energy and most encouraging success, open-air meetings being held in the market-place, in addition to four weekly gatherings in the Lees Hall, erected four years ago by Mr. Thomas Lewis, carriage builder, who takes a deep practical interest in the work of his excellent wife.

The Ruri-Decanal Conference of Southwell, at its recent meeting, had the Bishop of Chester's licensing scheme advocated by Rev. Dr. Cogswell, of Chester, who read a paper on the subject. Rev. Canon Cator proposed a resolution favouring the Bishop of Chester's scheme, but an amendment declining to express an opinion that it was "suitable for introduction into England" was carried by more than two to one.

Adolph Fick, professor of physiology in the University of Wurtzburg, has written an article on the "Alcohol Question," which has been translated for *The School Physiology Journal*. The subject is treated from the standpoint of a trained specialist and scientist. Like other European scientists, as a result of his special study of the effects of alcohol Professor Fick has become a total abstainer.—*Christian Statesman.*

The monthly meeting of the Total Abstinence Society in connection with the Irish Church Missions was held in the mission buildings, 5, Townsend-street, Dublin, on Monday, May 27. Mr. Glasgow, of the Irish Temperance League, delivered an address on the evils of drink and the danger of moderate drinking. Thirty-four medals were presented during the evening for the keeping of pledges for lengthened periods.

The British Medical Temperance Association held its annual meeting at the Holborn Restaurant last week under the presidency of Sir Benjamin Richardson. Dr. J. J. Ridge reported that during the year 1893-94 twenty-nine new members have been enrolled, of whom twenty-eight joined the English branch and one the Scottish branch. Three new student associates have been enrolled, and one associate. There are now in Wales 269 members, in Scotland 53, in Ireland (central) 30 (north) 40, and abroad 19, making a total of 411.

AGED CHRISTIAN BLIND.—The fifteenth annual meeting of the Homes for Aged Christian Blind Men and Women, Hanley-road, Crouch Hill, took place on Thursday, when Dr. R. N. Thornton preached in the afternoon, and Dr. James Gall presided at the assembly in the evening. The report gave an account of the rise and progress of the institution. It was stated that the severity of the winter and the prevalence of sickness had greatly tried the resources of the institution. There are now eighty-two inmates in the Homes. Addresses, showing the great need of the work, were given by several ministers and gentlemen. The fact came out that there are at least 11,000 old blind persons in the British Isles who are in need of such a haven of rest as the Homes, founded by Mr. and Mrs. Bright, supply. The Homes are now happily free of debt.

PERSONALIA.

Rev. James Baillie, of Bloomsbury, has gone on a three months' leave of absence, necessitated by the state of his health. Dr. Landels, late of Edinburgh, will preach in Bloomsbury Chapel during June.

Mrs. A. L. Prindle, matron of the famous Florence Crittenton Mission, New York, is expected in London about the 12th inst. She is coming over at Lady Henry Somerset's invitation to aid in starting a night mission in London on lines similar to those worked so successfully in New York. Letters may be addressed to Mrs. Prindle to our care.

Rev. James Chalmers, of New Guinea, who was to have occupied the late Dr. Dale's pulpit at Carr's Lane, on Sunday last, and to have taken a prominent part in the meetings of the Christian Endeavour Convention at Birmingham on Monday and Tuesday, was, we regret to say, taken suddenly ill on Sunday morning, and has been compelled to cancel all his engagements for at least several days.

EVANGELISTIC NOTES.

Mr. Charles Minor has been evangelising in the Florence Crittenton Mission, New York, and his speech and song have been blessed in the salvation of many souls.

Ireland.—Successful Gospel services have just been held by Rev. Dr. Williamson and others in Carryduff Presbyterian Church, and similar services have been held in Manorhamilton Methodist Church by Rev. Jno. Good, conference evangelist.

Mr. W. R. Bradlaugh, of the Evangelisation Society, has just completed a most successful mission at the Congregational Church, Hampton Hill. He will be preaching in a large tent during the whole of June in the county of Suffolk, chiefly at Elmswell and Stowmarket.

Mr. H. C. Wallace, of the Evangelisation Society, has just concluded a six days' Gospel mission with a tent at Pluckley, Kent. Considering the size of the village, good numbers were present every evening, and we believe good has been done. Mr. Wallace has left here to conduct a mission at Collingbourne, Wilts. R. D.

Clifton, Biggleswade.—Mr. King Lambert, of the Evangelisation Society, has just closed a successful tent mission in this large village. Large numbers of people have gathered night after night to listen to the Gospel, which is "the power of God unto salvation." On Sundays the tent has been packed; many of the people were not able to get in.

Geo. Harwood, jun.

Gipsy Smith has concluded a ten days' evangelistic mission in connection with the Nonconformist churches of Barry. The first meetings were held in the Congregational Church, but that place soon proved too small for the large congregations he attracted, and the market hall was secured for the remaining meetings of the mission, that large building being filled each evening to overflowing.

Mr. Josiah Spiers has been holding, in the Wesleyan Chapel, Blyth, Newcastle, a fortnight's series of services for children and young people, with many tokens of blessing. The preceding fortnight he was at Ashington, where also he was blessed. Many have, doubtless, been converted, and a large number of fine, intelligent young people have stayed to the after-meetings and come out on the Lord's side. The hush over the meetings was remarkable, hundreds listening to the word with breathless and fixed attention. Mr. Spiers is now evangelising at Wallsend.

Pacific Garden Mission, Chicago.—We devoutly praise God for the visit of Mr. Clement Palser to our city. His services have been mightily owned of God. His preaching is marked with power in the Holy Ghost. At his first meeting here a number of souls decided for Christ, one of whom had determined upon suicide that night. On Sunday, May 19, the place was crowded to excess. At the close of the deeply interesting and solemn address, a large number of persons rose in all parts of the building and boldly expressed their desire to be saved. It was a sight not readily forgotten: strong men, deeply convicted of sin, on their knees, sobbing aloud as though their hearts would break. Mr. Palser has also preached in Chicago Avenue Church (Mr. Moody's), and in other churches in the neighbourhood. Before leaving the city for the West, Mr. Palser has been asked to hold a special mission for city men in the large auditorium of the central Y.M.C.A.

Harry Monroe.

Church Parochial Mission Society.—The following missions have been arranged for the months of June, July, and August. It is hoped they will be made a subject of prayer by many readers: Rev. W. Hay Aitken, June 2 to 9, St. John's, Malone, Belfast; Rev. W. St. Hill Bourne, August 11 to 16, Whitby Church; Rev. Joseph Morris, July 3 to 8, Leake, near Boston.

OBITUARY.

MR. W. WHITFIELD.

We have to announce the passing away at Southwold, on Saturday, May 18, of Mr. W. Whitfield, after five years of disablement through paralysis. His funeral took place in the graveyard of the parish church of St. Edmunds, Southwold. Mr. Whitfield, during his business days in Glasgow, was very active in evangelistic work, and took a considerable part in the Revival of thirty years ago. He had a wide circle of Christian friends; his brother is a vicar in Hastings, Rev. F. Whitfield, the author of several well-known hymns, "I need Thee, precious Jesus," being one. While mourning his departure and sympathising with his widow, friends will rejoice in his escape from suffering, and in his call into the Master's presence.

THE BOOK WORLD.

"A BURNING AND A SHINING LIGHT."

Life and Labours of Rev. William Johnston, D.D., Belfast. By Rev. Samuel Prenter. Dublin: *Eason & Son;* London: *Nisbet & Co.* As Dr. Killen says in a brief preface: "This work describes the career of one of the most earnest and useful ministers ever connected with the Presbyterian Church of Ireland...He has left behind him a fragrant reputation...It is to be hoped it will find its way into the hands of young ministers all over the land. They have here an encouraging and stimulating example of pastoral zeal, fidelity, and success." For half a century Dr. Johnston laboured in Belfast, holding fast by the verities of the Gospel, setting forth Christ crucified, and present salvation through faith in his name, and attaining by weight of personal character and pastoral faithfulness a position of commanding influence in the councils of the Church and in the town of Belfast. How he reached this position is admirably and sympathetically told by his biographer.

Revival scenes form the theme of one stirring chapter—for it need scarce be stated that Dr. Johnston threw himself heart and soul into the revivals of 1859 and later years. One remarkable incident, among many such, is recorded in which, after a Sunday evening address at the entrance of a low lane, "a considerable number of the fallen women turned out of their houses and marched in a body (voluntarily) to the Ulster Penitentiary."

The volume, which gives two portraits of Dr. Johnston, is well written, and deeply interesting from first to last. "Never," says one, "have I known any minister of Christ to whom the words were more literally applicable, 'He was a burning and a shining light.'"

Three very useful monthlies are: Home Words, The Day of Days, and Hand and Heart, all of them admirably illustrated. The parts for the first six months for the present year have been stitched together, and furnished with attractive covers, in which they form "Midsummer Volumes." (6d. each.) "*Home Words*" *Office.*

The Shepherd King (*Religious Tract Society.* 1s.). A simple retelling, for children, of the life of David. Being printed in large type, with plenty of illustrations and bright paper boards, it will be eagerly read by the little folk.

BOOKS RECEIVED.

From *H. R. Allenson.* Sunday Mornings at Norwood; Prayers and Sermons by Rev. S. A. Tipple. (6s.)

From *Longmans, Green, and Co.* A Lent in London; a Course of Sermons on Social Subjects. Preface by Canon Scott Holland. (5s.)

From *Headley Brothers.* Life and Letters of Elizabeth L. Comstock. Compiled by her sister, C. Hare. (4s.)

From *Hodder & Stoughton.*—The People's Bible: Ephesians—Revelation. By Joseph Parker, D.D. (8s.)

REQUESTS FOR PRAYER.—A clergyman requests earnest prayer that his way may be opened up as to whether he is to enter upon a new sphere of Christian work. He also asks for blessing upon his present sphere of work.—For a fourteen days' mission in the Tolbooth Hall, Glasgow, commencing June 9, conducted by Mr. W. Harry Dawe.

MISSIONARIES ATTACKED IN CHINA.—According to trustworthy information received here from the province of Szechuan, bordering on Thibet, desperate outrages have been committed there by the fanatic populace on the American, British, and French Missions, whose establishments have been totally destroyed. Missionaries residing here are in possession of a public notice provided with the official seal of the Viceroy of Szechuan, inciting the people to rise and expel every missionary. The French (R.C.) bishop was wounded in the assault on his mission-house, and he and his fellow-sufferers are at this moment prisoners at Yamens Chentu, the capital of the province.—*Dalziel's Telegram, Shanghai. June 3.*

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For eighteen years the donations and subscriptions of our friends, together with the collections at the places where Missions were held, have sufficed to meet the expenditure, but at the end of 1893 we found ourselves in the new and painful position of having a deficit of nearly £400. We were consequently, about a year ago, compelled to reduce the number of our Evangelists in order to bring our expenditure within our reduced income.

But even with this reduced expenditure, the income of the year 1894 has fallen short of it by a small sum, so that we find our deficit increased to ***over £400*** at the present moment, and no working balance in hand.

We ask our friends what is to be done? Are we largely to reduce the number of the Evangelists, which means a greatly diminished power for usefulness? Are we to stop the extension of this blessed work, which (by God's grace) is bringing the joyous sound of a simple Gospel to over 200,000 persons every year, and personal salvation to many hundreds of perishing souls? Are we to refuse to enter into open doors, ready to receive the Evangelists, both in the North and South of Ireland?

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The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. John Langsford, 7 p.m; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W. Sun., at 7, Messrs. P. R. Hurditch, F. H. Hutchins.

The Conference Hall, Mildmay-park.—Sun., 3.30, Mr. P. S. Badenoch; 7 p.m., Capt. Hawes.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 and 7, Mr. Chas. Inglis; 3 p.m., P.S.A.

Conference Hall, Eccleston-street, S.W.—Sun., 3.30 and 7, Tuesdays and Thursdays, 8, Lord Radstock.

Great Assembly Hall, Mile End-road, E.—Every night at 8, Sun. 11 a.m. and 6.30 p.m., Mr. E. P. Telford.

Clapton Hall, Upper Clapton, N.E.—Mr. John G. M'Vicker, Sunday at 6.30, and Thursday at 7.30.

St. George's Hall, Langham-place.—During June, Suns., 11 a.m., Dr. M'Killiam; 7 p.m. Mr. A. Milne Kyd; Wed., 8 p.m., at Burlington Hall, Mr. A. Milne Kyd.

SS. Anne and Agnes Church, Gresham-street, E.C.—Lectures for young men, at 1.15 p.m. on Wednesdays; June 5, "The Incarnation," Canon McColl; June 12, "Miracles," Prebendary Shelford; June 19, "The Resurrection," Rev. J. McArthur; June 26, "The Atonement," Canon Girdlestone.

South Africa General Mission.—Meetings for consecration and prayer, Lower Exeter Hall, Monday, June 17, at 4 and 7 p.m.; addresses by Rev. Andrew Murray, Messrs. Dudley Kidd and Frank Huskisson.

House of Rest, 10, Finchley-road.—Fri. 7, 3 p.m., Rev. J. Consterdine and Miss Von Kirchner, a Russian Stundist; at 7, Mr. and Mrs. Cooke Collis.

Special Religious Services in Theatres, etc.—For June 9.—Agricultural Hall, Islington, 3.30, Rev. J. Hillman; 7, Mr. Job Williams; Grand Hall of Varieties, Clapham, 3, Mr. Beany; 7, Mr. Flew; Morley Hall, Hackney, 7, Mr. T. C. Chadwick; Evangelical Hall, Homerton, 3, Mr. Button; 7, Mr. A. W. Walker.

Talbot Tabernacle, Notting Hill.—Rev. Lancelot Holland, M.A., formerly of All Saints', Hatcham, and lately of St. Thomas's, Edinburgh, will preach Sundays, June 9—30, inclusive, morning 11, evening 7.

Strangers' Rest, 163, St. George's-street, E.—Monthly Workers' Meeting, Friday, June 14, tea at 6, meeting at 7; an address by Dr. Gritton on "Unrecognised Gifts and Graces"; Miss Littler and Mr. T. James will tell of work in China.

Talbot Tabernacle, Notting-hill, W.—Sunday, 11 a.m. and 7 p.m., Rev. Lancelot Holland.

Holiday Summer Schools, Cliff College, Derbyshire.—Dr. Grattan Guinness' Missionary Institute, July 1 to 15 and 15 to 29, especially designed for young men. For particulars, send two stamps to secretary, Summer School, Harley House, Bow, London, E.

Coming Conferences.

Mildmay Conference.—June 25, 26, and 27: Col. Morton, The Conference Hall, Mildmay, N.

Hinde-street Chapel, W.—June 12, 11 a.m. 3 and 7 p.m.

Daily Prayer Union.—Conference in Cork, June 26 and 27.

Prophetic Truth and Inspiration.—Clapham, June 18-20; Keswick, July 15-19; Duncon, July 30 to Aug. 1.

Blankenburg, Thuringia, Germany.—Sept. 2—6.

Deepening of Spiritual Life.—Guildford, June 3-7; Gloucester, June 10-14; Bridge of Allan, June 17-22; Leake, near Boston, June 17-21; Colwyn Bay, June 17-21; Kingswood (Warwickshire), July 2-4; Keswick, July 22-27, Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

NEW COLLEGE SETTLEMENT, EDINBURGH.

On the invitation of the residents and committee an interesting reception was held in the Settlement buildings, immediately after the opening meeting of the Free Church Assembly. The chairman, Principal W. G. Blaikie, having intimated the satisfactory state of finance, the warden, Rev. E. Miller, gave some account of the year's work, and spoke of the influence of Settlement life on students and people alike. The students get to know the people, and the people to know the students. Only by living among the people and with the people can our students really know them and influence them. Lord Overtoun said he regarded the work of the Settlement as the clinical part of a student's training for the ministry. Dr. Wilson, Lord Kinnaird, and Rev. J. McNeill dwelt on various aspects of home mission work. Professor Laidlaw spoke of the influence of the Settlement on college life and work. At the close of the meeting donations were intimated towards the Settlement funds of over £200.

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The Christian.

[JUNE 13, 1895.

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WANTED BY A YOUNG LADY (21), clergyman's daughter, a situation as companion to a lady or governess to young children.—Refer to Miss Nicholl, Meadowcroft, Barton-crescent, Dawlish, South Devon. c5454

LADY IS ANXIOUS to find permanent or temporary re-engagement. Useful companion-attendant to invalid (slight epilepsy not objected to) or position of trust. Needlewoman.—Unexceptionable references.—E., 2, Cranleigh-villas, Watford. c5558

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The Christian.

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Notes and Comments.

WHEREVER open-air meetings are held good singing always proves an attraction. Could not more "open-air choirs" be formed at seaside resorts during the summer months? Many visitors would gladly help, and even when preachers are scarce the Gospel can be clearly taught in song.

In deference to an apparently widely-expressed desire, the management of the London Sunday-school Choir have wisely and courteously withdrawn an "Ave Maria" from their programme at the coming Crystal Palace Festival. The secretary writes us :—

I am exceedingly sorry that some of our friends have rashly concluded that we are promoting the worship of the Virgin Mary by the insertion of this piece in our Crystal Palace book. Let me assure them we are sturdy Protestants—our conductor has lectured in all parts of London on "Martin Luther and his Times"—but we sincerely believe that the singing or perusal of this piece would no more lead Protestants to worship the Virgin Mary than looking at the beautiful picture of the "Angelus" would make us Roman Catholics.

The official intimation of its withdrawal says :—

An entirely mistaken interpretation has been made in regard to this piece: it has been considered as a devotional hymn, whereas it is really a descriptive poem included in the second or, as it is termed, secular part of the book. We are sorry to have to omit so beautiful a part song, but having regard to the feeling that has been excited, the piece will be withdrawn.

It is greatly to be regretted that the teaching of truth is too often sacrificed to the pleasant sound in musical productions. A correspondent writes to us also taking exception to the well-known sacred melody by Handel, "Angels ever bright and fair," sung at the Y.M.C.A. anniversary in Exeter Hall by Mrs. Mary Davies. We do not for a moment suppose that the gifted singer, or any of those who heard and enjoyed her exquisite rendering, had a thought of angel-worship; but where there is so much to choose from, Christian singers might easily take that which is not open to objection.

A correspondent sends cuttings from the *Weekly Times* and the *Standard*, which respectively read as follows :—

The Prince of Wales paid a lengthened private visit to the Loan Exhibition of Pictures at the Guildhall on Sunday morning. His Royal Highness afterwards honoured the High Sheriff of London and Mrs. Faudel Phillips with his presence at luncheon at the Irish Chamber.

While steaming through the Docks, the Shahzada, accompanied by his little page and one attendant, retired for prayer to the ladies' cabin, and only reappeared on deck when the *Cardinal Wolsey* was some distance on the way back.

Our correspondent adds :—"Let the world judge between the Prince of Wales and the Shahzada, and will any man tell me that this young Prince will not earn the respect of the people of our land by his obedience to the light he has? Surely it is time for a national remonstrance to the Prince of Wales on Lord's Day observance. I think you might call attention to this very sad state of things."

The Nonconformist conscience is uneasy under the rule of a horse-racing Premier, and a very notable sign of it was the appearance last week of an article in a religious contemporary on "The Ethics of Gambling," and one in another weekly organ of Nonconformity on "Epsom and Downing Street." The former insisted chiefly upon the demoralising influence of the annual saturnalia, of which Epsom is the centre. The other writer is more outspoken in style; his words are decidedly ominous, and well worth taking into account :—

History shows that rulers have always made a fatal mistake when they have appealed for support to the worse rather than the better elements in popular character. Gibbon tells us, as a counterfoil to the virtues of his hero, that "the predecessors of Julian, his uncle, his brother, and his cousin, indulged their puerile taste for the games of the circus under the specious pretence of complying with the inclinations of the people." But they did not do themselves much good by it.

How hardly men are driven who refuse to accept the Deity of our Lord Jesus Christ! Professor Carpenter, when speaking the other day of "The Relation of Jesus to His Age and Our Own," had to express himself in these contradictory terms :—

The Gospels, while bearing an ineffaceable stamp of reality, are yet pervaded by an atmosphere of belief and feeling so utterly unlike our own that we have the greatest difficulty in reaching that reality through them. The world they offer us is one where the skies open, and the dead rise; where demons swarm from the abyss; where, in short, science is not, and imagination reigns supreme. Yet through this medley of ignorance and fancy there rises with tones of power that incomparable voice proclaiming the ideas and kindling the emotions which are changing the old order into new.

The Gospels are real, and yet how difficult to know that, though the reality is ineffaceable! Our Lord has a power over all ages and conditions of men, and yet what a superstitious being He was! Or was it only his disciples who were so? Then had He failed to save them. Contradiction meets us either way.

The praise of Jesus by Professor Carpenter ought, one would think, to go on to worship; there is a great difference between the two. One wonders how he and those who believe with him can stay where they are. He says :—

In telling us to seek first the Kingdom of God and his righteousness, He set before us an everlasting quest; in bidding men be perfect as the Father in heaven is perfect, He laid the basis of a practical idealism which only eternity can complete. It is the sublimest testimony to the greatness of Jesus that so many generations have not felt it incongruous to worship Him as God.

We are glad for the attention which modern Unitarianism feels compelled to give to Him, since it must, in the long run, help to win them to his side.

The recommendation of the Committee of the Established Church of Scotland to retrench its expenditure on foreign missions was not accepted by the Assembly, but referred back to the Committee. Professor Paterson, who seconded the motion to that effect, observed :—

Our foreign mission enterprise is far too commonly criticised and judged in the light of the commercial principles of the nineteenth century, and not on the apostolic principles of the first century. What is prudence in matters of business, may, when looked upon from a religious point of view, be nothing less than imprudence and want of faith in God.

Another speaker said that instead of retreat he would call for advance. These are healthy signs; as were also the words of Dr. J. Hood Wilson, who said in his closing words as Moderator of the Free Church Assembly :—

It would not be a great stretch of imagination, or rather of faith, to expect the world to be evangelised during this and the succeeding generation. The progress of events, the fulfilment of prophecy and promise which we have already seen, the whole condition of the Church and the world lead us to expect extraordinary changes.

When we hope and expect, we begin to work accordingly. A tide of missionary enthusiasm ought to mark the end of this century and the beginning of the next.

More men are ready to serve in the mission field than the societies can send forth. The L.M.S. has several whom it has accepted, and would send forth at once if it had the necessary means. At the Free Church Assembly Professor Lindsay had to say :—

Up to this year it has so happened that by creating new mission stations or places for missionaries at mission stations, or by supplying their own deficiencies from deaths or resignations, or by helping other Presbyterian Churches, this Church has been able to find positions in the foreign field for every one of their volunteer students. But we can no longer say this. We have four or five men who are able and ready to go to work as missionaries abroad for whom the committee have not any place.

Some new departure will almost certainly come out of this state of things; at least if it be continued and extended. With the great heathen world waiting, in some places calling, for missionaries, and men at home ready to go and fitted for the work, it is evident that a move will have to be made.

We agree with *The Arbitrator* when it says :—

It is pitiable to find that the Bishop of Bayonne has issued an official notice commending a bloodthirsty article in his diocesan paper, and permitting it to be read from the pulpits of the churches. In this article the Madagascar campaign is described as a religious war, a war in the cause of God, and a struggle between Catholicism and Protestantism.

This statement agrees precisely with other statements made in France some time ago, that the Jesuits are an inspiring force in this disgraceful attack upon a feeble nation.

The reforms in Turkish rule in Armenia which the Powers have agreed upon are, of course, anything but agreeable to the Porte, which, so far, holds out against them. Whether the attempt to divide the Powers will succeed remains to be seen; we hope not. A united and resolute attitude on their part will easily carry the reforms, but irresolution or division will be fatal. In that case none can foretell the course of events. We are reaping, in our uncertainty, the results of past sins, and the harvest may be worse still.

The League of the Christian Shoe, or Natural Feet Society, or Society of the Heavenly Foot, is the name of a Society recently formed at Shanghai for the purpose of emancipating women's feet from the cruel binding to which they have been subjected, that is, women of the well-to-do order.

us it seems strange that parents should put their children to such torture as the process entails, but then the women with small feet have the chance of husbands, whereas those who do not bandage might be mistaken for slaves or boatwomen. To please the men is the root of the custom; and, as the Chinese say, foot-binding is not so bad as tight-lacing, which is done for the same purpose. This social movement is one of the signs of China's coming change; once the country gets on to its feet there is no telling how it may advance.

In the Life of General Sir Edward Hamley there is an account by him of how the instructions were given by Lord Wolseley to attack Arabi's forces. The final sentence is anything but pleasant reading:—

Addressing all generally, he said, "Go straight in on them—and then," he added, stamping his foot on the ground, "kill them all." He then briefly wished us success, and dismissed us, and we rode back to camp.

"Kill them all"—sounds more like an order to butcher than anything else. The truth about these campaigns comes out too late for public opinion to do anything, except express the hope that they will not be done again.

The return of the discontented and defeated Chinese soldiers to their respective provinces has been greatly dreaded by natives as well as foreigners. These fears have unhappily proved well founded; and in Chen tu, the capital of Sz chuen, serious outbreaks against missionaries seem to have occurred. Alarming reports have been published, but as yet the truth is unknown. Much mission property appears to have been destroyed, but it is hoped that the lives are safe. Meanwhile earnest prayer will be made for these missionaries, and that this spirit of hatred may be prevented from spreading.

A young woman writes to *The Independent* an earnest and dignified protest against modern fiction. Her words are worth studying by those who aspire to teach by means of fiction. The core of it all is here:—

I believe no good, earnest woman, however warm-hearted or passionate, naturally considers it a mark of inferiority that her love must be asked for, but takes that asking when it comes as a holy and beautiful gift from God, knowing that it is from God by the need which that one has for her. No "trick," no "tragedy of Nature," but a grand and beautiful law of God. I long for the old stories of beautiful manly love and beautiful womanly love, showing how God made us men and women, and saw that it was good.

An evening paper speaks in strong terms of the cruelty inflicted on horses on Bank Holidays. Waggons are heavily freighted with men, women, and babies, and drawn by one horse long distances, much to the delight of the passengers, but much to the pain of the horses. We congratulate ourselves on the thousands who, on Bank Holiday, poured out from city to country, and came back sober too, but we are apt to forget the cost to the animals employed. We must go on educating opinion on this point. Lord Shaftesbury's good example may have been somewhat lost sight of lately, but we must return to it. The dumb creatures are dependent for their joy on human care and kindness, and, just before holidays come round, City missionaries and others might suggest that too long journeys had better be avoided, and that the ponies and horses should have some of the good things that are going.

Medical treatment on total abstinence principles is abundantly justifying itself in all public institutions where it has been tried. Of Banstead Asylum we are told by the superintendent:—

It is worth noticing that the high rate of recovery in this asylum has been coincident with the abolition of beer as an article of ordinary diet. It is very certain that the patients have taken their food better since the beer was stopped; but the great lesson taught by the withdrawal of this mild intoxicant has been that people who have gone away are able to do without it.

The Free Church of Scotland has done well to enlarge the sphere of action of its committee for the Abolition of State Regulation of Vice, so as to embrace this evil wherever it exists. As the excellent report of this committee says:—"The Free Church has now an agency, the term of whose existence will not properly be reached until State Regulation of Vice has disappeared from under the sun." One sleepless sentinel at least is on guard. The report contains a clear account of all that has been done during the year in Parliament and elsewhere on both sides of the question.

MEDICAL MISSIONS.

One of the most interesting and hopeful developments of the modern movement in missions that combines healing with preaching is the work of the International Medical Missionary Society, New York, under the direction of Dr. G. D. Dowkontt. We should like to emphasise the *international* character of the work. The students are by no means confined to American subjects. At present there are in the institution two members of the China Inland Mission, who are qualifying for medical work in that great land. There are other European missionaries under training, and some now in the field have acquired their medical there also.

The conductors of the Society are now arranging for a large extension of the facilities for training in connection with it. A splendid building, surrounded by twenty acres of land, and situated on Long Island Sound, in New Rochelle, a New York suburb, has been secured with the view of utilising it for a Medical Missionary College for both sexes. The owners have parted with it on very low terms because of the purpose to which it is to be devoted, and the whole cost, with the necessary alterations and equipment, will be a hundred thousand dollars. It is expected that the place, from its delightful situation, will become a favourite summer resort for the holding of Christian conferences when the classes are not in session; in fact, a second Northfield. Eventually it is hoped that the institution, with these enlarged facilities, will grow into a Missionary University, embracing all kinds of missionary training. Any friends who are interested in such a noble endeavour and are disposed to help it on should communicate with Dr. Dowkontt, 118, East 45th-street, New York City.

MISSION TO LEPERS IN INDIA AND THE EAST.—The twentieth annual report gives as frontispiece a portrait of Miss Mary Reed, who is in charge of the leper asylum at Chandag, Pithoragarh, N.W.P. The pages give a very readable account of the work, with communications from friends in various parts of India and China. Copies of the report may be had from *J. F. Shaw & Co.*, 48, Paternoster-row, or the office of the Mission, 17, Greenhill-place, Edinburgh, Mr. Wellesley T. Bailey, secretary.

SICILY.—The sixteenth annual report of the evangelistic work of Signors Varnier and Scuderi states that the priests and Jesuits did all in their power to cast on the evangelists the blame for the disastrous earthquakes in November! Since then, Signor Scuderi has died. It seems that sons of both the missionaries have resolved to devote their lives to Christian work. Both have been well educated: young Varnier knows five modern languages, and has already done good work among the sailors in the harbour of Messina, mostly foreigners. Young Scuderi has also persevered in this holy purpose, for which they have qualified themselves. The committee have advised the young men to attach themselves to a church, Wesleyan or Waldensian, so as to work under superintendence. Signor Varnier makes an earnest appeal for financial help. The hon. sec. of the work, truly marvellous in some of its developments around Nizza and Messina, is Mr. Donald Matheson, 46, Harcourt-terrace, S.W.

Mission Halls.

In his recent speech before the Free Church Assembly, Rev. John Watson, while pleading for the spirituality of the Church, went out of his way to attack Mission Halls. Describing the ministerial weekly round, he said of the minister:—

He recollects an engagement to meet the workers at Bethesda—a mission hall on unsectarian principles, which a member of his own church supports at the cost of £200 a year, and where he preaches to a select audience of seventy children and thirty adult pensioners. The minister wishes for the moment that he had refused to have anything to do with this obsolete form of Christian enterprise, and persuaded the good man to have aided a poor church with his liberality; but the minister has not more moral courage than other people, and he was afraid of being called unevangelical instead of sensible.

The deplored lack of "moral courage" on the part of the minister is no reflection upon the devoted supporter of "Bethesda." What Mr. Watson regards as "an obsolete form of Christian enterprise," is in other minds a timely expression of endeavour in the name of Christ, needed when the Church is asleep, and certain of being manifested as the spirituality of the Church becomes intense. The Mission Hall and its service answers very much to the ideal of Dr. Dale in his sermon on the history of Congregationalism, published in *The British Weekly* of May 23. Speaking of the great change that has come over the denomination and its life, *no less applicable to other sections of the Church*, Dr. Dale said:—

THE CHANGE IN ARCHITECTURE.

A change, a very great change as we all know, has passed on our style of building chapels; we had not quite left off calling them by the better name of "Meeting Houses" fifty years ago; now for the most part we have come to call them churches. Our service is not a spectacle, and we need no long aisles for processions. *What we want is a hall* in which every person can see the speaker, and in which the speaker can make every person hear him without difficulty. Congregational chapels have been built during the last fifty years more or less beautiful, but they are almost worthless, many of them, for the purpose for which they were intended or erected.

CHANGE IN THE SERVICE.

If our buildings have changed, as I think they have, rather for the worse, I mean in their style of arrangement, what are we to say of our service? For some of the changes have neither been intelligent nor successful....Of later years it has become general to attempt to preach what are called thoughtful sermons, and thoughtful sermons may just as well be read as spoken. The sermon is too much like an essay, the appeal to emotion is less frequent, or if there is any appeal at all it is to softer and quieter kinds of emotion. People do not crowd into a chapel an hour or two before the service begins to listen to the preaching of that kind.

On all hands far-seeing men, although leaders in church work, have imitated the Mission Hall method, even where they have shunned the name. Mr. Watson's reflections are uncalled-for and ill-timed, and will remain so while multitudes of men and women remain outside the churches, and untouched by ecclesiastical machinery. Mr. Watson himself speaks of the virtual breakdown of all genuine Church plans, thus:—

One is afraid that many of our people in this material age are coming to regard the Church as a huge business concern, with its elaborate statistics, its annual balance-sheet, its endless inventions, its spirit of bustling prosperity. The world sees one congregation revive its dwindling attendance with an organ, another selling its site in a poor district and migrating to the suburbs, the amazing advertisements of sermons in the newspapers, the schemes for raising money from bazaars to anniversaries. They do not despise the Church for these expedients; far worse, they sympathise with her.

Mr. Watson's representation of the attendants at Mission Halls is far from accurate, as all who have any acquaintance with their working well know.

THE UNVEILING.—23.

"MY TWO WITNESSES."—III.

Before considering the persecution and death of the Witnesses, the following passage from Professor Milligan will be read with interest as confirmatory of the view already taken:

"In a manner conformable to the whole structure of the Apocalypse, the Seer starts from the thought of two historical persons. Examples of this kind in sufficient number, and of sufficient importance to justify his resting upon them as the material basis of his prophecy, were not wanting in the Old Testament, or in the history of our Lord. In the former we have Moses and Aaron, Caleb and Joshua, Elijah and Elisha, Zerubbabel and Joshua, and even the two pillars in the temple, Jachin and Boaz. In the latter we have our Lord sending forth both his Apostles and the Seventy two by two, together with such a promise as that contained in the words, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven' (Matt. xviii. 19). Although however the starting point may be found in such allusions, the Seer certainly passes from the thought of any two individuals whatever to that of all who in any age or land fulfil the idea of witnessing present to his mind. The Two Witnesses are those believers who, amidst all the defection of others, remain faithful to their Lord. They are the true Divine seed within the outward Church, the little flock that listens only to the voice of the Good Shepherd, and is led astray neither by the world nor hireling shepherds. All the particulars of the description correspond to this view.

"The climax of the Apocalypse is peculiarly observable in the relation of the vision of the Two Witnesses to that of the Palm-bearing Company (viii.). The latter speaks only of deliverance from tribulation; the former introduces us to the thought of the action which tribulation brings with it. The faithful in Christ Jesus have *advanced* from being merely sufferers to being zealous agents in their Master's cause. Commission, work, reward, judgment, everything is higher than before."

In 1 Thess. iv. 15 the Church is regarded as one body of persons having one continuous life, so that the Apostle says, by inspiration of the Spirit, "We who are alive and remain unto the coming of the Lord," though the Spirit knew that Paul and many succeeding generations would die before the Lord's coming. In like manner it is said of the Witnesses, "Whensoever (or, if at any time) they shall have finished their testimony, the wild beast that goes up out of the abyss shall make war with them, and conquer and kill them."

There has been a long line of witnesses all down the ages, whose testimony has been rejected and slain, and often they themselves have been literally slain. Just as the generations of the Church die, until her last generation is alive and remains unto the coming of the Lord; so the witnesses bear their testimony, suffer, and pass away, until the consummation, when at the first resurrection (as in ch. xx.) the souls of these blessed and holy ones (many of whom had waited under the altar till their brethren were slain as they had been) sit on thrones and reign with Christ a thousand years.

Tennyson has expressed a similar thought more than once. In "Locksley Hall" we read:

Knowledge comes, but wisdom lingers, and I linger on the shore,
And the individual withers, and the world is more and more.

And, again, in "The Song of the Brook":

For men may come and men may go,
But I go on for ever.

The wild beast out of the abyss (the bottomless pit) who makes war with them, is primarily self, and (as we saw in ch. ix.) the abyss is primarily the human heart, "deceitful above all things and desperately wicked: who can know it?" In proof of this we again revert to the apostle James, "From whence come wars and fightings among you? come they not hence, even of your lusts, which war in your members?"

This has been the unquestionable source of all the persecution of the witnesses of God and of Christ in all ages. Seeing this, Charles Wesley prayed—

Awake, the woman's conquering Seed;
Awake, and bruise the serpent's head;
Tread down thy foes, with power control
The beast and devil in my soul.

And Jacob Behmen, and William Law, and John Newton, and many nameless saints, who understood the inward life, have laid their finger on Self, and identified that as the accursed thing, the essential Beast, the Achan, Balaam, Ahab, Jezebel, Judas, the Wilful King, the Pope, the many antichrists, the last and consummate Antichrist, who sits in the temple of God showing himself that he is God; the Lawless One, the son of perdition, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

There is here no questioning of the outward fulfilment of the prophecy in the past, the present, and the future; just as James does not question the wars and fightings, which he traces to their source—the lusts which war in the members.

The following is quoted from Dean Vaughan:

"The wild beast from the abyss is an anticipation here of chapter xvii. The spirit of persecution is the evil spirit in its aspect of brute violence. This 'wild beast from the abyss' makes war, in one form or another, upon the Witnesses, and gains a short-lived triumph. But not until they have finished their testimony: God suffers them not to be silenced till their work for Him is done. 'Because his hour was not yet come' (John vii. 30) is as much a reason for the failure of an aggression upon Christ's servant, as upon Christ Himself.

"The place of their fall, when it is permitted, is the street of that world which is called Sodom for its wickedness; Egypt, as the scene of Israel's bondage; and Jerusalem, for its murder of the Lord. Yes, the world is the same in all ages; the mode and form of its persecutions may vary; but the root of all its persecutions, hatred of the condemning holiness of Christ, is invariable and constant.

"And there is a triumph over the fall of Christ's witnesses. The world rejoices over them, as one after another they pass away from the scene of their testimony: for deeply had the sting of their words and the sting of their deeds, the reproof of their Gospel and the reproof of their example, entered into the souls of their despisers and their adversaries. It had been a torture to them, though they carried it well before one another. There was a voice in them which echoed its voice, the voice of a convicting conscience, and the voice of an anticipated judgment. For three days and a-half, the half of the seven, for a period short and incomplete, the triumph of the world...is suffered to continue: men send gifts one to another, as in a day of feasting and of joy over glad tidings. Herod and Pilate, before at enmity, are made friends together, in their time of triumph: then the scene changes."

Some from among the peoples and kindreds and tongues and nations—"they that dwell upon the earth, the godless world" (Alford)—see their dead body three days and a half, and suffer not their dead body (observe the singular number) to be laid in a tomb. As long as there was life in the testimony, they persecuted it; but when it died they would not allow it to be buried out of sight. The tribes and nations did not kill it. No testimony was ever killed by persecution. It was Self, the wild beast from the abyss within, that overcame and conquered and killed it. Christianity in the catacombs was living and vigorous. When Christians were wrapped in inflammable garments, and hung in trees, and burned, they illuminated those who received their witness, but lit lurid fires of hatred and malice in those who rejected it. They tormented those whose dwelling was on earth and not in heaven. But when Constantine smiled upon Christianity the wild beast Self rose up in the hearts of its professors, and made war, and conquered and killed the testimony, and it became not a dead body buried out of sight, but the religion of the empire. It has been always so. "When Ephraim was a child then I loved him, and called my son out of Egypt...but when he offended in Baal he died."

The testimony of Christ's Two Witnesses clothed in sackcloth is never popular. Lutheranism is a State religion, but Luther would not know Lutheranism. And the same may be said of the carcase of many another form of testimony which was once vital with the life of God.

Protestantism and Puritanism, and other forms of evangelical testimony, were each the result of a time when the Lord answered the cry of his people: "Wilt Thou not revive us again, that thy people may rejoice in Thee?" As far as God is exalted above all else, as far as they are "My Witnesses," content to be nothing, to be outside the camp, the offscouring of all things for Jesus' sake, so far they are a living power, delivering souls out of the power of darkness into the Kingdom of God's dear Son. But just so far as they offend in Baal they die. When other lords have dominion over them, and man is exalted, the heavenly life dies out, and the world, whom they once tormented, will not bury them out of sight, but invite them to their feasts, recognise them in "society," and use the dead form of religious testimony to sanction their festivities.

It was conveyed to John in his vision that after $3\frac{1}{2}$ days the spirit of life from God entered into them, and they stood upon their feet and great fear fell upon those who saw them and they heard a great voice from heaven saying unto them, "Come up hither." And they ascended up to heaven in the cloud, and their enemies beheld them.

The whole period of this dispensation is symbolised as 42 months with relation to Satan and the Wild-beast, as 1260 days with reference to the witnesses and the sun-clothed Woman. Therefore the time during which the witnesses lie dead is here also in days. The whole period of testimony is the 1260 days; but as in the older dispensation, Moses and Aaron, Caleb and Joshua, Jonathan and his armour-bearer, David and Jonathan, Elijah and Elisha, succeeded their predecessors, so also in the New, the chain of testimony symbolised as "My Two Witnesses" has grown link by link, one chain but many links, each link removed to heaven

when its work is done, until the end shall come. Then, as in 1 Thess. iv. the last generation, alive and remaining, completes the Church, so the last witnesses will complete the chain of testimony; for the Church of Christ, and "My Two Witnesses," are one.

The 3½ is, as has been previously said, a broken number. God in his grace did not by Elijah withhold the rain for the complete cycle of seven years but only for 3½; so here, the Witnesses are vindicated after the abbreviated period; their humiliation is not permitted to extend to the full term of seven. "For the elect's sake the days are shortened." M.

The Prayer for the Times.

(A PENTECOSTAL MEDITATION.)

By Rev. WILLIAM CROSBIE, M.A., LL.B.

There are sermons for the times, and books for the times, and men for the times—"men having understanding of the times, to know what Israel ought to do"—and there are prayers for the times; and here is certainly one of those prayers: "O Lord, revive thy work in the midst of the years" (Habakkuk iii. 2). It is emphatically the prayer for the times. And everywhere, and in all the churches, there are those who are offering it; there are those the burden of whose cry is: "O Lord, revive thy work in the midst of the years." The number of these praying ones is great, and is rapidly multiplying. The present writer knows of thousands and tens of thousands; and they are joined together in holy bonds, with means of inter-communication, and registration of membership, and stated seasons for prayer, and a common petition which they all breathe—the petition of the words, "O Lord, revive thy work in the midst of the years." The whole earth is being girdled with this prayer; so marvellously have these prayer-unions spread in these recent years. One prayer-union has a membership of more than a hundred thousand; and the members are scattered all over England, and the Continent, and America, and the mission-fields. Another prayer-union, called "The Saturday Night Round-the-World Pentecostal Prayer Union," has a membership of many thousands. Other prayer-unions there are, having the same object. These unions are surely significant spiritual phenomena. Are they not the most significant spiritual phenomena of these times? the best and most hopeful signs of the times? prophecies and auguries of coming blessing? Are they not providing the condition for a new and mightier manifestation of the Holy Ghost in the churches and in the world? God is in these unions, and in the longings and aspirations of their members, and will fulfil the hopes He has raised, and answer the prayers He has inspired.

Every individual church should be a prayer-union. That is the ideal. But how far individual churches are from realising the ideal! And yet, until they are prayer-unions they will not be much of anything, but will drag on a poor feeble existence, encompassed with difficulties.

The little Church of Pentecost in "the upper room" was a prayer-union. First, a prayer-union—just a prayer-union—a company of ordinary men and women, waiting upon God, praying a very simple but a very great prayer: "Lord, fill us with the Holy Ghost." And what did that little church become? What did those ordinary men and women become? Very extra-ordinary, and wanting nothing for their stupendous task—the most stupendous task mortals ever had to undertake. They became the teachers of the ages in all the highest and deepest knowledge, at whose feet the most eminent thinkers and scholars sit; and they became the greatest saints, and the greatest evangelists and missionaries; and for their evangelistic and missionary work they lacked nothing, either of spiritual qualification or of temporal means.

Each individual church a prayer-union first, and then everything—no church will accomplish much until there is realisation of that. Nor will missionary societies accomplish much until there is realisation of that. God's order is there. Pentecost teaches the lesson, and enforces it. And how the lesson is enforced by our many failures in church-work and mission-work, and by the increase of difficulties, and the slow pace at which Christianity is spreading in the world!

Each individual church a prayer-union like the prayer-union in the "upper room"! What things would happen! What centres of blessing churches would become! What mighty, saving, regenerating forces in the communities in the midst of which they are placed! How the old promise would be fulfilled: "I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing" (Ezek. xxxiv. 26).

For prayer-unions, whether they be churches in their times of special prayer; or prayer-unions of another sort, with wider ranges—denominational, or inter-denominational—this is the prayer: "O Lord, revive thy work in the midst of the years."

Romanists are praying for the conversion of England, for the return of England to the bosom of the Romish Church. But that is not the prayer for the times. We refuse to believe in the answer, regarding it as impossible. The clergy of the Church of England, at the instance of the Archbishop of Canterbury, have been praying, during the recent season commemorative of Pentecost, for the reunion of Christendom. How desirable the reunion of Christendom is! But neither is that *the* prayer for the times. The only way to bring about true re-union is to pray the inspired prayer: "O Lord, revive thy work in the midst of the years." The true re-union of Christendom will not be ecclesiastical, but spiritual, a re-union of life in Christ, and the outcome of genuine spiritual revival—the creation of the Holy Ghost. And here is the method of it and the example: "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost . . . and the multitude of them that believed were of one heart and of one soul" (Acts iv. 31, 32).

Missionary societies, also, are suggesting prayers and specifying subjects of prayer—things to be prayed for—means to carry on God's work. But, somehow, these means do not come in the measure required. There is straitness still, and embarrassment still. Appeals are multiplied, but deficiencies are not made up; difficulties do not disappear. It would be otherwise if the main prayer were changed; if there were return to God's plan, and to apostolic example; if there were concentration of thought and dependence upon the Holy Ghost; if there were substitution of the petition: "O Lord, revive thy work in the midst of the years." The answer to that petition involves and includes everything; and here is the authority and the proof: "When they had prayed...they were all filled with the Holy Ghost...Neither said any of them that ought of the things which he possessed was his own; but they had all things common...Neither was there any among them that lacked; for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet." (Acts iv. 31, 32, 34, 35.)

The case, then, for this prayer is made out, argued on Scriptural principles and precedents. It has been conclusively shown that it is the prayer for the times; that the one effectual remedy is genuine spiritual revival—God's revival, not man's—God's life filling the churches, and all their missionary and aggressive agencies. There are some revivalisms that do far more harm than good. It is God's revivalism that is wanted; "times of refreshing from the presence of the Lord." "O Lord, revive thy work."

Oh, the necessity for the prayer! Look at the state of the churches, and at the state of the world; and consider the vast opportunities; and let each one examine his own heart and life, and say, if there is any prayer so appropriate to the times as the prayer of the Hebrew prophet:—say, if the supreme want is not a larger measure of the life of God?

The answer to the prayer waits for the perfecting of the human condition. All the tithes are not yet in the store-house; but they are being brought in. The prayer is rising from thousands of hearts: "O Lord, revive thy work in the midst of the years." And multitudes more will join the covenant of prayer, swelling the volume that is perpetually ascending to heaven; and the fulness of time will come—the proper and appointed hour. God will not disappoint his people, nor turn away the prayer He Himself has taught, nor "deny Himself." And this wonderful nineteenth century may be closed and crowned with a revival that shall be the greatest wonder of the century, and that shall be the beginning and the inauguration of a new era of missions and of Gospel testimony, and the preparation for the Lord's return. "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Matt. xxiv. 14).

Nottingham.

Mr. Moody and London.

Dear Sir,—I have just received from Mr. Moody an answer to the invitation which I was requested to send him from a meeting in my house, that he would pay London his promised visit, which was postponed in 1893.

He writes that he has not yet had time to think; that he is engaged up to January next, but he will pray over it, and "if the cloud leads that way I will follow."

As to particulars, he says the questions submitted to him "will take care of themselves, and if God is in the movement all we need do is to go forward."

I think many of your readers will like to have this information.—Yours very truly,

T. A. Denny.

GIRLS' LETTER GUILD.—Miss Isabel M. M. Kenward, general secretary, 280, Hagley-road, Birmingham, writes:—"We greatly need the help of lady correspondents for this guild. We have now been at work nearly six years, and the number of working girls who are members—in our two centres of work, Birmingham and Leeds—is about five thousand. But we have at present over a hundred girls who have waited months to join and cannot do so for lack of ladies to write to them. Surely there must be many ladies unable to undertake active work who could yet write a monthly letter to a factory girl."

THE WAY OF PREPARATION.

By Rev. ANDREW MURRAY.*

In his circular calling this convention, Mr. Paynter said that the great object of the gathering is that we may receive the gift of the Holy Ghost, which God delights to give, and which Jesus has promised to them that believe in Him. Hence we are here to speak of that great gift which God has bestowed upon us, and to ask if we have received it as God desires to bestow it? And if not, to ask, what is it that hinders?

The words from which I wish to speak are the well-known words of Acts ii. 4, "They were all filled with the Holy Ghost"; and those equally familiar words in Eph. v. 18, "Be filled with the Spirit." The one text is a narrative of what actually happened; the other is a command; it tells us that we are to be "filled with the Spirit." Lest any doubt be in our mind about this being an actual command, let me point out how it is linked with another command, "Be not drunk with wine, but be filled with the Spirit." Now, there is not one here who, if I ask, "Do you try to obey the first command?" will not reply, "Of course, as a Christian I obey that." Very well; the other is, "Be filled with the Spirit." Are you equally obeying that? Is that the life you are living? If not, why not? Then comes the question, Are you willing to take up that command, and say, "By God's help I am going to obey; God helping me, I will give myself no rest till I obey that command, and am filled with the Holy Spirit"? I begin with this personal question: here is the command, are you going to obey? God's message to every believer in this tent is, "My child, I want you to be filled with my Spirit." Can you reply, "My Father, I am ready; I yield myself to obey; fill me"? This does not mean high excitement; it does not mean absolute perfection, or a state in which there is no growth. It is simply having my whole nature yielded to his power. When the whole soul is yielded to the Holy Spirit, God Himself will fill it.

The question is, What is keeping us from being filled with the Spirit? This is a matter of the first importance; and if we try to find an answer it may be God will use it to search us and enable us to look into our heart, and find if we are in a position in which God can fill us. Now even as we go, step by step, some may say, "Thank God, I am ready for that"; and yet these very souls may be kept back by ignorance, prejudice, unbelief, or

WRONG THOUGHTS AS TO WHAT THE BLESSING IS.

I do not think we can get a better answer to this question than by looking at the way Christ prepared his disciples for Pentecost. You know that in a heathen country a missionary will form a Baptism class, and keep some of the native converts a year or more in it in order to train, teach, and test them. So Jesus had his disciples three years in his Baptismal class; for they all had to go through the time of training and preparation. Pentecost was not a trick of magic, or an arbitrary act, the disciples were carefully prepared for it.

I. Wherein did the preparation of these disciples consist? First, they were men who had *forsaken all to follow Jesus.* You know how the Lord Jesus said to one, "Forsake your nets," and to another, "Leave that place for the receipt of custom, and come and follow Me." And they obeyed. They could say, "Lord, we have forsaken all and followed Thee." They gave up home, friends, and even their good name, for men laughed at and despised them. They forsook all; they identified themselves with Him; they gave themselves up to do his bidding; and there is the first step on the way to the baptism of the Holy Spirit. If we would have the fulness of the Spirit we must forsake all and follow Christ. I am not speaking now of forsaking sin—that, of course, is forsaken at conversion; but this is something deeper still. Many seem to receive Jesus as someone who can save and help them, while they virtually continue their own master, speaking what they like, doing what they like with time, property, and possessions. They have never dreamt of saying, "Jesus, we have forsaken all and followed Thee." And yet this command comes from one who has such infinite riches and glory that He deserves to be obeyed; and the Holy Spirit is of such an infinite Divine gift that unless we give up everything we cannot be filled with Him.

I was at Johannesburg last year at a convention something of this kind, and we had an afternoon gathering when believers were asked to testify. One poor woman rose, and told how six months before she received such a wonderful blessing of God's Spirit. A certain minister had been holding meetings in her neighbourhood, and at one of these he asked all who were ready to give themselves up entirely to Jesus to give some token, reminding them that God might want some to go to China, others to give up wife and children. As he asked, "Are you willing for this?" the woman said, "I did want to say 'Yes, Lord,' but I could not. At last I rose, and said, 'Yes, Lord, I give up everything.' But even then I felt I could not give up husband and children. I went home, but that night I could not sleep for sighing and struggling and crying to God to make me yield. Past midnight I said, 'Yes, Lord, for Thee I give up everything.'" Then the power of the Holy Spirit flooded into her heart; and she testified, and her minister testified for her, that she walked in the power of the Spirit, and in the joy of Christ. Are you willing to yield, to forsake all, to give up all? "Oh, Christ, to be filled with the Holy Spirit I will give up anything and everything." Can we say this? Many have never seen the necessity for this giving up. But Jesus said, "If anyone come to Me, and hate not father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Is not this the reason of your feeble and flickering life, that the Holy Spirit does not fill your being? You have never forsaken all to follow Jesus.

II. A second thought. Not only had the disciples forsaken all, but *personally they were intensely attached to Him.* Jesus said, "If ye love Me keep my commandments, and I will pray the Father and He will give you another Comforter, that He may abide with you for ever; even the Spirit of truth." They did love Him intensely; do we? They had been with Him; they had seen Him crucified; they knew what it was to be separated from Him—no hope, no joy, no comfort. In these dark days after the cross,

THE ONE THING THEY SOUGHT WAS JESUS.

So we trust Christ, and his work on Calvary, and what He is doing for us, but many have not reached the thought that religion consists of intense love, and personal affection, clinging to Jesus, who should be to us Friend, Counsellor, Guide, Leader, Master, our All in All. If you ask what "Keswick teaching" is, that is one strong element in it. Some two or three years ago, a young lady came to South Africa, and spoke so much of the blessing she had received at Keswick, that we asked what difference it had made. She told us she had been brought up in a godly home, and had much to be thankful for, but now all was so marvellously changed. We asked, What is there in the teaching that has done this? "I think," she said, "it is just having personal friendship with Jesus." Let me say, then, it is not enough to forsake all. Even for a false religion multitudes have given up all—some for the sake of their church or of their fellow-men; but have we forsaken all for Jesus, letting Him come into the life and take possession of our heart? Ask God to search your life and being. Is your life one of tender personal attachment to Jesus? Your attainment is not perfect; but is this your object? Is this what you long for above everything, that Jesus Christ may have you for ever and always?

III. But, moreover, the disciples were men who were led to *despair of themselves.* At the beginning of his instruction they had given up all, but only at the end, after all his teaching, did they give up themselves, for that is a much harder thing to do. They had given up for Him home, friends, and reputation; but

AT LAST THEY GAVE UP THEMSELVES.

They had not done that before. See their controversies as to who should be prime minister; or, again, asking if they may sit at his right hand. Yes, they had forsaken all; they did love Him, but they had not given up self wholly. Christ had taught them much, had trained them, and revealed what the sin of pride is, and what the glory of humility. Thus He led them on until, when He died on the cross, they died too. Think of Peter, the representative disciple, denying his Lord, and going out and weeping bitterly. Do you think that in all the sorrow of these days between the cross and the resurrection the bitterest thought of all to Peter was not how he had treated, how he had denied his Lord? He learned to be ashamed of himself. How self-confident he had been! "I will die with Thee"; but Christ Jesus took him with Him into death and the grave; and dying with Christ he learned he was no good at all. So some possibly say, "I have given up my position, and friends, and reputation for Christ, but I have not yet received the blessing." Have you learned how much self-will, self-trust there is in you? Have you learned to correct your judgment of other people by the humility and gentleness of Jesus? Have you abandoned all self-confidence? How often you work for Him, you praise Him, you try to do good; but it is your own work, not his. You work and pray for his help. You do the work and He is to bless it. No, no, He must bring you down to the place of death, and teach you what you are. Do you know what the death of Jesus means? It is this, "Father, here is my life, so precious to me. I have yielded all to Thee in life, now I yield it in death." Remember how He went into the grave, saying, "Father, into thy hand I commend my spirit." He went into the thick darkness trusting in his Father, and you know what happened. Because He thus went into the grave God raised Him in new life, new glory, new power, such as never before. As the Son of Man, God raised him from the grave to glory.

DEATH WAS THE SECRET OF RESURRECTION.

So, believer, if you want to be filled with the risen life in glory, to be filled with the Spirit, you must begin by dying to self. The disciples were made utterly to despair of self. They had lost all and were ready to receive all from God.

IV. Then the disciples were men who had *accepted the promise of God* in faith. On his last night Jesus spake again and again about the promise of the Father and the gift of the Holy Ghost; and at the last He said, "Ye shall receive power from on high," "Ye shall be baptised with the Holy Ghost and with fire, not many days hence." They heard; and they believed. If you ask if they understand what it all meant, they can tell you very little. They knew even less than we do. They had no conception of its full meaning, but they knew that Jesus when on earth did wonderful things for them, and now that He had gone up to glory would He not do things infinitely more glorious? So we want to accept the promise in faith, and say, If the promise of the fulness of the Holy Ghost is for me, I accept it from the hand of Jesus. I may not understand it fully; but I do see that the promise is for me, and I claim it. Are you ready in faith to prove the promise; to wait the loving word of Jesus, saying, "Lord, I trust Thee"? There are believers who are struggling to reach the blessing. They have given up all so far as they know; they do love Jesus; they despair of self; but somehow they do not learn to say, "He who hath promised will do it." Let me say, when you get a promise from God, it is worth just as much as the fulfilment. If there is anything in the way, bring it to Him, that He may cast it down and break it up, and He will do it. He will cleanse the vessel and purge out the evil. Trust the promise, and say,

"THY PROMISES ARE ALL FULFILLED FOR ME."

V. Then the last step is this: The disciples, on the strength of the promise, *waited in united prayer.* Is not that what we are here for? They waited and prayed. They expected God to do something, whatever it might be. Oh, that God would bring us all to such a point! I find myself and others ready to give up, ready to receive; wanting to claim God's promise, but it eludes our grasp. Why? Because we do not wait for God to bestow. Dear soul, look to God; plead his promises; expect Him to do it, and He will. It is not enough to believe. Sometimes we mistake the faith for the thing expected; the grasp for the thing grasped. Yes, believe, but learn also to wait, to look to Him till He gives the blessed promise. The command is, "Be filled with the Spirit," and, as has been well said, "All God's commands are enablings." Oh, Lord Jesus, speak thy word of command to everyone of us!

* Notes of an address delivered at Guildford Convention.

THE GUILDFORD CONVENTION.

The June gatherings in the old county town of Surrey have now become an established fact, and are eagerly anticipated by many in the south of England, who find it a far cry to Keswick. Looking back on the few years since a summer convention for the deepening of spiritual life was first called at Guildford, one cannot fail to observe the manifest growth in the gatherings, and in the spirit of earnest expectancy in which many of the friends come up to the feast. The rector of Stoke-on-Guildford, Rev. F. Paynter, Convener and Chairman of the Conference, made special reference last week to the favourable weather granted, the large gatherings, the numbers of country friends and somewhat lonely labourers, who had come up from remote parts to enjoy Christian fellowship and gain refreshment and stimulus for their own spiritual life, returning to their spheres to become a blessing to many. A glance over the visitors' book—in the publication tent—revealed that friends were present from many parts of the south; from villages and corners of Sussex, Hants, Surrey, Wilts, and Dorset, of which the very names are scarcely known. Thus the blessing enjoyed at Guildford spreads and has its reflex influence in

MANY A NEEDY PARISH AND HAMLET,

The Convention lasted practically the whole week. On Sunday special sermons were given in Christ Church and St. Saviour's, while Rev. Andrew Murray preached in the Congregational Chapel. Evangelistic services were also held in the tent by Mr. George Clarke, who unhappily had to go home afterwards ill. On Monday, various meetings were held; but on Tuesday commenced the full Convention round—an early prayer-meeting (7 to 8 a.m.), a missionary prayer-meeting, (9 to 9.20), a Bible reading (9.45 to 11), and two general Conference meetings, 11.30 a.m. to 1 p.m., and 7 to 8.45 p.m. In the afternoons, meetings were held by Mrs. Bannister and Miss Nugent for ladies only—addressed with great power and fervour once or twice by Mrs. Amanda Smith, whose exposition of the power of the words "By faith," recurring so constantly in Heb. xi., will not readily be forgotten by some who heard it. At the same time, meetings for men only were held in Christ Church by Rev. J. J. Luce, A. E. Barnes-Lawrence, W. S. Standen, and other friends.

The Conference speakers included Revs. S. A. Selwyn, E. H. Hopkins, E. W. Moore, A. E. Barnes-Lawrence, J. J. Luce, F. B. Meyer, and Andrew Murray, who spoke with great intensity and singular simplicity each evening from Tuesday to Friday. Few who listened to his exposition of the Way of Preparation for the filling of the Holy Spirit (given on another page), will readily lose the impression produced by his quaint but telling evolution of ideas. On this occasion he dealt with the conditions, the "Baptismal Class," as he termed it, but on a subsequent evening, recurring to the subject, he dealt in a very striking way with the change produced by Pentecost in the disciples of Jesus. His terse definition of Keswick teaching as simply the cultivation of "personal attachment to Jesus," was one of those happy expressions which lay hold of the mind and cling to the memory.

We do not feel it necessary to give the various addresses; it may be more useful to indicate a few of the salient points. Each evening, for example, Mr. Murray's address was followed by a brief after-meeting talk, intended to lead hearers to definite and purposeful surrender and acceptance. Thus, on Tuesday evening, Rev. S. A. Selwyn addressed himself to those with whom, possibly, God had a controversy by reason of some failure in life and walk, and these he sought to bring to the point of saying, definitely, "Lord, I yield," "Lord, I claim," "Lord, I thank Thee for it."

On Wednesday evening this after-meeting address was given by Rev. E. W. Moore, who spoke of Caleb, who "followed the Lord fully," showing that this meant unreserved and unremitting obedience.

On Thursday evening Rev. Evan H. Hopkins began the proceedings with a thoughtful expository address on the Holy Spirit and his work; and concluded the evening (after Mr. Murray's address on "The Changed Life"), with a clear exposition of what waiting on the Lord is—drawing near, lying low, and willingness to yield and bid Him enter not merely as a passing guest, but as Proprietor and Lord, to fill, possess, sanctify, and transform the heart and life. The closing meeting was of a popular and evangelistic character, being, as usual at Guildford, held an hour later than on the preceding evenings, in order to afford the young men and women of the town an opportunity of being present. Thanks to the co-operation of the Y.M.C.A. and the Y.W.C.A., large numbers assembled, and the tent was crowded out. Earnest addresses were given by Revs. W. Darlow Sarjeant and C. G. Moore.

On Wednesday morning Rev. J. J. Luce gave a thoughtful exposition of the teaching of the feasts of Israel. Rev. W. S. Standen followed on somewhat similar lines.

The Thursday morning addresses were given by Rev. E. W. Moore and E. H. Hopkins; while on Friday morning the speakers were Revs. E. H. Hopkins and F. B. Meyer. The former spoke on John xvi. 13, "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak of Himself. . . . He will show you things to come; He shall glorify Me." The speaker grouped his thoughts round the ideas—the Guide (personal, Divine, and indwelling), the Guidance (by the Word and by Providence), and the Guided (rational, intelligent, and responsible beings).

Rev. F. B. Meyer, who followed, began with 2 Tim. i. 12 and 14, as presenting a remarkable contrast, a parallelism, in the use of the word "guard." In the first verse

GOD IS ON GUARD FOR US,

and in the second we are on guard for God. We commit ourselves to God, and He commits his holy Gospel to our keeping. From this point Mr. Meyer passed to deal with the history of the sacred vessels of the temple and tabernacle of old; pausing to maintain that in a spiritual sense each vessel seems to be committed to some one or other section of the outward Church of Christ—to one the laver, to another the incense table, to another the golden candlestick. Thus the Methodists, Baptists, Church of England, Presbyterians, and all the rest have their own special charge and deposit. Then, if this be so, the injunction is, "Be ye clean, that bear the vessels of the Lord," and there is peculiar applicability and urgency in the call going forth from these conventions to deeper and fuller consecration, unreserved surrender to God, and holiness of life through the power of the Holy Spirit.

THE CONSECRATION MEETING

on Friday afternoon was held by Mr. Eugene Stock, who indicated clearly and emphatically that the question before each on that day was, "Who then is willing to give himself to the Lord?" After prayer by Rev. A. R. Blacket, an address on consecration as impelled by the constraining love of Christ was given by Rev. Andrew Murray. A season of open prayer followed, in which many took ready part, sometimes in a sentence or so, but all with fervour and directness, as when one simply prayed, "Lord, I thank Thee for a broken will."

Mr. Millard, who followed, spoke of consecration as in one respect exactly the opposite of salvation. In salvation, God gives and I accept; but in consecration, I give and God accepts. The main idea, which he sought to enforce, was that too many are consecrated to the work, whereas they ought to be consecrated to God. But will God accept? Most certainly He will, as Eph. i. 6 assures us.

The proceedings closed with a solemn consecration hymn, during the singing of which all were asked to make a fresh and solemn dedication of themselves to God for whatever service He willed.

During the week large open-air meetings were held by Mr. J. McAuliffe in the Market Place; while children's services were held by Mr. H. Hutchinson. A special meeting for young men was held on Thursday evening in the Congregational Hall, addressed by Revs. A. R. Blacket and W. W. Cassels. A missionary meeting was conducted on Saturday by Mr. Eugene Stock, when many missionaries spoke. The Conference closed with a prayer-meeting for the speedy coming of the Lord; and on Monday a praise meeting was held for blesings granted during the Convention.

THE MIDLAND BIBLE CARRIAGE, which has been working in and around Nottingham for the last nine months, is now at Newark. The object of the workers is to reach the masses with sound Gospel books, and to preach the Gospel. Not a few cases of professed conversion have been met with. The sympathy and prayers of Christians are asked. The evangelist is Mr. Chas. Taylor, 121, Welford-road, Nottingham.

ANSWERS TO PRAYER.—2.

By AN OLD SOLDIER.

He feedeth the ravens; shall He not much more fee you?

We had accustomed our children always to expec a good Sunday dinner, and a special suit of Sunda clothes, from a conviction of that Scripture truth "Train up a child in the way he should go, an when he is old he will not depart from it" (Prov xxii. 6.), and that good habits implanted in childhoo become a second nature in after years, and that th man or woman who observes these early lessons wi not go far astray in the more important matters o life.

So it happened that our little family troop, whos lucubrations in deciphering accidental forms in th glowing embers in the grate had been abruptly in terrupted by their dismissal to bed by their mothe that my wife on re-entering to the room, observed in a despondent tone, "Poor dears! they littl dream that, for the first time in their lives, they wi have no Sunday dinner to-morrow." "Why not? I inquired. "Just because we have not a penny i the world to get it for them," replied she, with wha I thought a touch of sarcasm in her tone. Wha wonder!

There is in the Christian's life at times a spiritua apathy that needs arousing—a sense of depressio within causing such unfaithful views of God's un changing character of love and truth as caused on of his most eminent servants of old to cry out i agonising distress, "Has God forgotten to b gracious? Is his mercy clean gone for ever?"

Just so. In my own experience I have found thi state dependent on the neglect of the means o grace—daily prayer, or the study of God's Word, o both. Go to your knees, open your Bible, and it i gone. Just so, too, I had been too solicitous o worldly things, seeking help from the arm of flesh rather than of God. A moment's reflection con vinced me of my error, and it was almost with start my wife's observation aroused me from m spiritual indolence, and I replied, with a bright hop in God's goodness and mercy, "It is not Sunda yet, late as it is. The Lord will surely provide ou little ones' dinner to-morrow. Only believe."

It was 10 o'clock, and my wife replied to my las encouraging observation by an incredulous look Half an hour later there was a knock at the door "Does Mr. C—— live here?" inquired a butcher boy, bearing a tray of meat. "Yes, my lad." "I have brought you this neck of mutton, and am t tell you it is paid for." "Who sent it?" "Don' know, sir. I was only to say it was paid for. "Bless the Lord," I ejaculated, "whoever sent it. An now, wife, be assured the Lord will send us some thing else to eat with the mutton, as he sent Israel mea of old to eat with their bread." It might have bee about a half hour later that there came another knoc at the door. A lad this time was the bearer of large horse-pail quite full of vegetables of the season sent by Mr. D——, the town clerk, with his com pliments, and that if I did not want them to mak any use I pleased of them. Who told these kin people to send me these good things just at thi moment? for no one ever suspected my necessitou condition. The sender of the meat I never dis covered. Meeting my friend the town clerk som time afterwards, I asked him why he sent me thos vegetables on that particular occasion. "I don' know, indeed; but I had been all that afternoo 'like a fish out of water.'" Among other futil things he did he had dug up all those vegetables, t the great dismay of his household, not having th least want of any of them. As he was about t leave the garden in disgust my name came vividl to his mind. "Yes," said he, "Mr. C—— has family, and he will know what to do with them. I wi send them to him." So after dark he sent them t me not to attract notice.

I then related to him the circumstances whic had involuntarily called forth his energy, and how felt sure the good Spirit of the Lord had influence him to provide us with the Sunday dinner. "And, said Mr. D——, "I feel now of the same opinion a yourself, and that I was under supernatura influence on that occasion to do as I have related But we *do* know, Mr. C ——, the truth of the Scrip ture, 'Heaven and earth shall pass away, but m words shall not fail—only believe.'"

A TEMPERANCE HALL has been erected in Bed ford by Mrs. Hawkins as a memorial of her hus band, who was five times mayor of that town.

A BRAVE LADY.

In one of the most beautiful of the English cathedral cities there lived, nine years ago, a Christian lady named Wortley. She had been a widow for some years, and although childless, still kept up an establishment of considerable size, for the sake, as she often said, of a larger influence among her neighbours, and also to give training and employment to many who might otherwise be untaught and unemployed. Mrs. Wortley was a sincere and earnest Christian; like her Master, she spent her time in doing good, and was known far beyond her own circle for her consistent piety and wide benevolence.

One day she awoke to the fact that certain symptoms of ill-health were increasing, and that such pain as she had begun to suffer must result from a serious cause. She sought medical aid, and this was the verdict:—"You are suffering from a malignant disease. It is necessary that a severe and dangerous operation be performed, as this is your only hope of relief." The doctor paused. "You have more to tell me, doctor," said his patient. "Yes," said he, "there is more. It is probable that you may not survive the operation—it may be unsuccessful, or you may sink under it. To no one but you, my dear madam, would I speak so plainly. But you do not fear, and you have asked for all the truth."

It was deemed advisable that the patient should be conveyed to one of the large London hospitals, and there—in a private apartment, and with a highly-skilled nurse at her service—she was to be prepared for the operation. She bore everything so calmly and patiently—her fits of agonising pain, and the thought of the surgeon's knife—and was so undisturbed by her strange surroundings and the near thought of death, that during the week before the final act of pain, she was called by doctors and nurses alike "The brave lady." After she had been an hour in her new quarters she called her nurse to a seat beside herself, and entering into conversation with her, found she was not a Christian, but one who despised all belief. "In our profession there is not much room for faith," said the nurse, "and very few doctors are Christians, here."

I do not know what the brave lady replied to this; but I know that from that moment she stedfastly refused to think of herself, and was filled with one holy desire—that of winning the soul of this stranger to the Saviour. A friend one day called at the hospital, to see her. "You must trouble about no one but yourself now," she said; "in a day or two you have to meet a severe trial. You will have to prepare, perhaps, for a call home." "Oh," said the invalid; "do you think I have left preparation for that blessed call till now? Ah, no; that was settled years ago. I am at leisure to think of another who is all unprepared for death, now."

Many times in the course of the twenty-four hours, this brave lady fainted with weakness and pain; many times when her nurse, Miss Field, or Sister Frances as she was called, thought she was wrapped in dreams of the future, or that she was very bravely and silently enduring her sufferings, she was beseeching God to spare her just long enough to win her nurse for Him. "Not," she would tell herself, "that my Father cannot do this without me, but simply because I yearn over this girl as if she were my own, and I never had one of my own to give Him." "Dear nurse," she said on that first day, "please read me the third chapter of St. John's Gospel; I never let a day pass, if I can help it, without reading that portion of God's Word." "I wonder why," said the nurse. "Is it so interesting?" "Yes," said Mrs. Wortley, "it is the Christian's *Magna Charta*." Nurse Frances read it, and this led to questions and explanations, and then the suffering patient prayed briefly for her nurse, and with such wise words that, instead of being offended as she had sometimes been with any who dropped a word on religion to her, she pressed her new friend's hand in silence, and brushed away her tears lest they should be seen. "Others have talked at me of religion," she said; "you have gently and simply pointed me to Christ. I shall not forget."

On the eve of the eventful day that was to decide her earthly fate the brave lady spoke once again to her nurse. "To-morrow eve may find me gone hence," she said, "and before I go, I want you to tell me just how it is with you, dear." "Ah, you know how it is!" cried Nurse Frances; "you know that my hard heart is broken; that my foolish reason is mastered; and that my rebellious soul is conquered! You know—who *should* know but my truest friend?—that, sinful as I have been, Christ will not turn from his repentant child!"

Her prayers were answered, her faith rewarded! Now, indeed, the ordeal of to-morrow was but trifling, since she had been permitted to do this work for God before He called her home! Truly, a "brave lady"! "Did you not think of the sufferings you were to endure, and the terrible death you might die?" asked a friend. "No," said the brave lady—this was some time afterwards. "I thought only of Christ and this girl's immortal soul; in this light, suffering and death have no power to alarm."

I need tell nothing of the time spent under the surgeon's knife by this resigned patient; but when the operation was over, the principal surgeon said to the nurse, "She will recover! I believe she has so detached her thoughts from herself, that her nerves have suffered no strain; her zeal for others has sustained her vitality." The next day the patient awoke to consciousness. "Nurse, dear," she said, "I have had a beautiful dream; I dreamed I had passed through the operation, and that I was not to die after all! But you look amused."

"I am not amused," said Nurse Frances. "I am angry with you." She smiled. "Don't you know you must keep very quiet, dear noble lady? For it is all over, and you will not die!" The lips of the brave lady moved in prayer—she closed her eyes, and thanked God for this added mercy—she was spared to work a little longer for Him. What a privilege!

For two months she stayed in her beautiful room at the hospital, and when she left, Nurse Frances left with her—she still needed care, and these two had grown to love one another with the love of a mother and daughter. Finally, Nurse Frances became "my dear daughter by adoption," as her new mother called her. She was much alone in the world, and the beautiful home, with its many Christian activities, and its atmosphere of holy love, was "like heaven," as she said, to the overworked nurse. "Frances, dear," said Mrs. Wortley one morning, as they sat in the room which had been devoted to sewing for charitable purposes, "here is an account of missionary work in the N.W. Provinces of India—I know you are greatly interested, so while you finish that little frock for our missionary-box, I will read it to you."

The result of this reading was that Frances, having for some time now desired to work among the heathen, and feeling that she was called to the work by God, prepared to leave her adoptive mother, with the latter's consent, for the foreign mission field.

"I feel," said she, "that I can do nothing less. Since Christ gave Himself for me, I willingly give myself to Him; I am too happy and comfortable here; I might grow careless. My only sorrow is in leaving you, mother!" The brave lady said nothing to this. She was quite willing her child should go, glad that she wished it. "Every quarter," she said, "you will receive a draft from me for your use, and a balance to spend in cases of need. Our Lord will be the gainer by my loss of you. Could I, then, withhold this last sacrifice?"

Frances went to her work afar off, and the brave lady, speaking to a friend of this a year afterwards, said:—"That parting was worse than the thought of the surgeon's knife, for it seemed to tear out my heart. I remembered in time that my heart is my Lord's, and so I gave her freely, being enabled to say, 'Yea, let Him take *all*.'"

"A brave lady?" Yes; one of God's heroines; not afraid of death; not afraid to meet her old age alone, and why? Because she realised "He loved me, and gave *Himself* for me." Have you made that truth *yours*?

M. Butler Gerds.

REV. AARON MATTHEWS, of the Jewish Evangelical Mission, recently addressed meetings in the Westoe Salvation Hall, an undenominational mission building in South Shields. The attention was very marked, and many will long remember the instruction imparted. A correspondent writes: "Mr. Matthews, as many are doubtless aware, is the founder and principal missionary of the Jewish Evangelical Mission, the objects of which are not only to evangelise the Jews in this neighbourhood and in the south side of Glasgow, but to assist, and if necessary educate, them. The mission must be of great service to any homeless, friendless Jew who comes to the Tyne or the Clyde, and who is ignorant of the English tongue. Mr. Matthews's address is 63, Fern-avenue, Newcastle-on-Tyne."

THE NEW GUINEA COLLEGE.

In response to my letter in your issue of Aug. 16, "Readers of The Christian" have sent me £31. I have now to say, thank you, and report progress.

When I wrote last we had only just begun to clear the bush on the selected site of our new College. Now we have been nearly six months in residence here. Both the College and our dwelling-house are finished. In all the work that has been done we have had the ready help of a number of natives from the surrounding villages. Every piece of timber used in our buildings has been carried up from the coast (two miles) on men's shoulders. We cannot always get help when we want it; but the people have been very good and willing. Of course we have had to pay them for their services, but the rate of wages is not high, and as waist-cloths and shirts are most in demand, we thus help the people in their efforts to get the externals of civilisation.

We had a dedication service in the College at the new year, and public worship has been held there every Sunday since. For a New Guinean to go two miles to a church is an unheard-of thing, but some have come that distance every Sunday to our College service. As soon as we have some students, we shall send them into the surrounding villages which are anxious for teachers, but at present we have none available.

To complete our settlement here, we need a church. The every-day school with all its educational appliances is not the best place for worship on the Lord's Day; £250 to £300 would build a substantial church that would be an object lesson to the whole district, as well as a House of Prayer for all who are living here. I have left vacant a site for the church, in faith and hope that the Master will provide the building for his service and glory.

I ought, perhaps, to explain more fully our purpose in establishing the College. The name may appear misleading, and yet it is the best for the object we have in view, viz., to train and fit young men to be teachers of Christ to their countrymen. Before we receive a candidate, we must have evidence that he is a sincere Christian, and then he must be able to read in his own language. That is all. The minds of the most advanced are only just opening, and the time has not yet come when any, except a very select few, will acquire knowledge from books. But the language spoken here is the only one in New Guinea in which the New Testament is translated, and that will be opened up to a number speaking many different dialects, to whom it would otherwise be a sealed book.

Classes cannot be numerous, nor yet on many subjects, but the personal influence of the missionary and his assistants, the daily order and discipline of a Christian community will be of great value to the young converts, who will be here from heathen villages. We hope to ground them well in the facts of our Lord's life, death, and resurrection, and get them conversant with as much Old Testament history as they can retain. Some will be able to learn the simple rules of arithmetic and a little geography and English. That is our "College" course. Out of doors they will acquire habits of regular work, and learn the use of carpenters' tools. All the students will be adults and married. For the children who may be here, we can have a more advanced school, and teach them more English, etc.

In about three months time I hope to receive our first students. The numbers will for some time be limited by the accommodation we can give them. We are beginning now to build houses for the South Sea Island teacher, for the work overseer, and for the students. Building material is scarce in the country around us. Houses take time to build, and cost money. Such as we are now building will not cost more than about £3 each. By-and-by I hope we may get a better class of houses, for a good house and decent surroundings is an important item in the training of our students, and will be the means of improving the style of living in all the villages to which they may go.

I am looking for the continued interest and sympathy of your readers. Our Missionary Society can no longer spend money on buildings, and yet we cannot possibly do without them. But we specially want a baptism of power from on high. At my old station at Port Moresby, there has been a great revival of interest, and many have been added to the church. We want the young men who come here to be filled with the Holy Spirit, and in all things to be taught by Him.

W. G. Lawes.

Vatorata, British New Guinea.

NOTES ON DAILY READINGS.

SUNDAY, JUNE 16.—1 PETER II.

A People for God (1-10).—We cannot desire or enjoy the Word of God till we have put away the evil things which the Apostle names. It is only as we are nourished by the Word that we can grow or experience the fulness of God's salvation. To taste the grace of God on earth makes us long for the full banquet of eternity. (5) Note the rapid change of thought: The rejected stone, that lives, and gives life, becoming at last a temple, in which we who were once stones become priests, rendering to God sacrifices of spiritual love and prayer. (8) Christ must be something to each of us. Is He a stumbling or a stepping stone? (9) Note how much we may be to God, "his own"; and do for Him, by setting forth his excellences (R.V.). (10) Hosea ii.

Pilgrims and yet Subject to Human Ordinance (11-12).—Gratify the strong appetites of the flesh, and the soul is ravaged as by a hostile force. (12) We disarm adverse criticism by holy living. (13) We must be subject to human society and government, so far as these represent, though in an imperfect form, the Divine government, but we are bound to refuse obedience whenever their demands clash with our allegiance to God. It was by yielding to the authorities of their time, so far as they could, that the early Christians disarmed prejudice, and laid the foundations of the juster and more humane order under which we live.

Patient Submission (18-25).—Servants in those days were slaves. Our behaviour is not determined by the treatment meted out to us, whether kind or rough, but by the demands of our Saviour, Christ. We must always act so that He may say "Thank you." (21) How wonderful that the last hours of our Saviour's life afford an example for household servants in the narrow round of daily duty! They were to follow his steps. (23) Let the mouth be closed to man, but opened to God. (24) In Christ we have died to sin. Let us reckon this to be so, and be very sensitive to the voice of the Shepherd of souls.

MONDAY, JUNE 17.—1 PETER III.

A Word to Wives and Husbands (1-7).—Again this word *subjection* (ii. 13, 18). Woman's condition is one of hardship and bondage wherever Christ has not come. They were to accept their lot from the Divine hand, bearing what God permitted. Such a life, the apostle says, might win a husband who had never heard the Word preached. (3) This does not mean that women should eschew all that is tasteful and becoming, but that they should subordinate the outward to the inward, and be as thoughtful of the jewels of character as women of the world are of articles of attire. (7) In the world strength rules, in the kingdom of Christ weakness. Our relationships should help not hinder our prayers. Our religious life is the gauge by which to measure our behaviour towards those nearest us.

The Guileless Life (8-13).—Love, humility, the rendering of blessing in return for evil, are the condition for good days. (11) To seek peace for others is to have peace oneself, and to live in close fellowship with the Lord, whose eyes, ears, and face yield benediction.

Suffering for Righteousness' Sake (14-22).—When Christ is in his right place as Lord, we are delivered from fear of man. Let us make Him King, and so live as to shame those who blaspheme his name. (18) Christ's patience under undeserved contumely and hate, must be our ideal, and even though we should suffer physically and materially for his sake, we, like Him, shall minister spiritual help and consolation to those who are in darkness and the shadow of death. (21) This verse carries us back to 15. The act of baptism was a confession of faith as well as a satisfaction to the conscience and heart of the obedient servant. It reminds us of the deluge through which Noah passed into the world of resurrection. Let us resemble Christ in his death, resurrection, and eternal reign over the dark powers.

TUESDAY, JUNE 18.—1 PETER IV.

Living to the Will of God (1-6).—Christ suffered, we must expect to suffer. Through oneness with Him in his death, let us cease from obeying sin's mandates, and live all the rest of our time to the will of God. (3) Men think it strange that we find no pleasure in these things. They do not know how infinitely satisfied we are with the bread and wine of the Kingdom. (6) "The dead" must mean those who have died, as in the previous verse. For us the lesson of this verse is to live according to God in the spirit, as those who in Christ have passed through death, leaving the flesh or self-life behind us, because whatever savours of flesh and self must come under the condemnation of God.

The End of all Things at Hand (7-11).—Peter wrote when the fall of the Jewish economy was imminent. Let us always live as on the verge of eternity. Sobriety in demeanour, earnestness in prayer, fervour in love, studious to use our gifts for the general good, intent on the glory of God—such behaviour becomes those who know that the present may soon drop away revealing the unseen.

Life's Fiery Trials (12-19).—The stern opposition of the world must break on all who follow Christ. That is *from* God, this towards Him. When we come on the blood-marks left by our Saviour's feet on life's pathway, we know that we are on the right track, and as we share the suffering we shall certainly attain to the glory. We have a faithful Creator and Saviour; He cannot fail or desert. Let us commit our interests to his tender care.

WEDNESDAY, JUNE 19.—1 PETER V.

To the Elders (1-4).—Peter must have stood at a distance, and seen his Master die. We must share the suffering if we would partake of the glory. The Church is God's flock. The leaders of the Church were exposed to the brunt of persecution, but the Apostle trusted that love for Christ would lead men who take the foremost place, that they should use their power with all humility and gentleness, and be examples to the rest. We are but under-shepherds at our best, the responsibility of the flock is on the Chief Shepherd.

Exhortations to the Younger and to All (5-11).—Again this word "subjection," which with "suffering," is the keynote of this epistle. How the Gospel magnifies the passive virtues! Herein is the strength of Christ manifest—strong to submit and suffer for his sake, and because, as v. 6 indicates, in the pressure of trial may be traced the mighty hand of God. (7) Since we suffer for his sake we can confidently count upon his care. (8) Since we are his flock, we know the Shepherd will keep us safely, only we must abide near Him. (9) Let our suffering make us thoughtful of fellow-sufferers throughout the world. (10) How great the honour, to have been called by God to share Christ's glory! He will perfect that which concerneth us. We shall stand before Him, established and strengthened.

Salutations (12-14).—Probably this epistle was written whilst Peter was in Babylon presiding over the church to which he here refers. Silvanus and Mark were with him. In these words he endeavours to fulfil his Master's injunction to strengthen the brethren. What a softened tone! What a rich experience in Cephas, the strong rock-man!

THURSDAY, JUNE 20.—2 PETER I.

The Golden Ladder (1-11).—He delights in the word *precious*, using it of faith, and promise, and Christ. Multiply grace by peace to get the sum of the believer's heritage. (3) Everything that is needed for a godly life is already granted. The inventory of our possessions is gained through knowing Jesus. Let us claim the promises, that through them we may become partakers of the heavenly inheritance. (4) Do we live as those who have escaped the world's corruption? (5) Note the successive rounds of this ladder which climbs from faith to love. These graces stand like a complete choir. No voice should be mute from the heavenly octave. (8) Guard against unfruitfulness. (9) Do not be short-sighted. (10) Let your life prove your election. (11) Live so as not simply to scrape into heaven, but to receive a choral welcome from the saints in light.

The Vision of the Transfiguration Mount (12-21).—*These things*, is one of the keywords of the chapter. We need to be reminded, the fire burns in the coal, but it requires stirring. (15) He speaks of his death as the putting off of a tabernacle, and as an exodus. The latter word was that used by Moses and Elijah of the decease of Christ. In death the saints follow the greater than Moses from the land of bondage to that of liberty. (18) There are three infallible proofs of the truth of Christianity: first, the witness of the apostles; second, the light of prophecy, *i.e.*, of the inspired Word; third the testimony of the Holy Ghost. These three burn in the dark night of the present, and we may count on them till we see the first glimmer of the dawn. Then we shall not need candle, neither light of the sun, for the Lord God will give us light.

FRIDAY, JUNE 21.—2 PETER II.

Warnings from the Old Testament (1-22).—In the outburst of the freedom of the Gospel, licence was taken by men who desired power and influence, to promulgate heresy. All the apostles give warning against such, and all point to the sure test of life and conduct as indicating the true nature of what beguiled the unwary. The real drift of all these early heresies was to deny the Master who, by his precious blood, purchased his Church. The Apostle quotes many instances from the past to show the fearful judgment which must overtake such. (4) The angels who fell, putting their proud self-will in antagonism to their Maker, were cast down to hell with its outer darkness. (5) The men who lived before the Flood, and who disregarded the Creator's laws written on their natures and on conscience, were overwhelmed with the deluge; and Balaam was rebuked for his transgression, and finally involved in the overthrow of the enemies of Israel. But amid the inevitable destruction which awaits those who, by their doctrine and life, contradict the words of God, and mislead the souls of men, God knows his own, and follows them with his eye of discriminating love, preserving them as Noah, delivering them as Lot, reckoning them as his jewels. (19) We become slaves of the sins we practise. (20) We escape the defilements of the world through the purifying knowledge of our Saviour Jesus. As we do God's holy commandment, we become conformed to his holiness. Better never to have known than to know and not to do. It will be more tolerable for Sodom and Gomorrah.

SATURDAY, JUNE 22.—2 PETER III.

The Last Days (1-7).—Let us deeply ponder the words of the holy prophets and apostles, and above all, the commandment of our Lord and Saviour through them, that we be not led astray. (3) Unholy lusts warp and defile the true words that men should speak. Being blinded by sin, they cannot discern the signs of the times. (4) It is not true that all things continue as they were from the beginning. Once at least the course of the world was interrupted by the deluge of water. Why should it not be again interrupted by a baptism of fire?

The Reason for God's Long Delay (8-13).—What seems long to us is less than a day is to Him. Calvary happened the day before yesterday according to the measurement of this text. It may be that the postponement of the second Advent is constantly prolonged that souls may have further opportunities of repentance. But the end will come at last. Scientific men tell us that fire still burns in the heart of our earth. (15) Let us not fix our thoughts then on the present, but ever look for and hasten the advent of the new creation. This will tend to all holy living and godliness.

Grow in Grace (14-18).—Whenever Jesus comes, whether in his second Advent, or in the daily demand for service or ministry, let us give diligence to be found in peace and blameless. Mark how Peter speaks of Paul, who had once withstood him. He is his beloved brother; he speaks by the wisdom given to him; his writings are ranked with the other Scriptures. (18) To know Christ is so often referred to by Peter. Here it is the condition of growth. If Peter felt there was so much to know, what infinite realms await our investigation! Let us prosecute our studies seeking in the Word, in the experience of holy men, in Providence, and in nature, to know the Son of God, Immortal Love.

STUDENTS AT MONTAUBAN.

The students of the French Protestant Theological University of Montauban recently formed a Temperance Society, under the direction of the Rev. Professor Doumergue, D.D. The new society has sprung out of a former Association, the "cercle populaire d'ouvriers" (workmen's popular club), in which the students are deeply interested. It can be said, in fact, that the club has been promoted by the students themselves. Twelve young workmen and about the same number of students signed the pledge.

There are in Montauban several other societies: "the Missionary Society," "the Society of Evangelisation," etc. One of them, entirely composed of students of the Protestant University, and named "the Friends of the Poor," recently organised a bazaar, followed by a concert. The affair was a great success, and "the Friends of the Poor" feel very happy to be able more efficiently to help their protégés next winter.

INTERNATIONAL S. S. LESSONS.

JUNE 23.

THE SAVIOUR'S PARTING WORDS.—Luke xxiv. 44-53.

GOLDEN TEXT.—Matt. xxviii. 19.

VERSES 44-49 contain a summary of our Lord's teaching during the forty days that intervened between the resurrection and the ascension. The object of this teaching was to fit his disciples for the great work He was entrusting to them (Golden Text). They who would be successful witnesses for Christ must be much at his feet, to be taught by Him.

44. "*While I was yet with you*"—the phrase is remarkable and suggestive. "It proves that, in the mind of Jesus, his separation from them was now consummated. He was with them only exceptionally; his abode was elsewhere."—*Godet*. The backward look upon his life-work fills Him with no regret. He had neither left any part of his message unspoken, nor said anything He could wish to recall. His uniform testimony had been according to the Scriptures. The terms Moses, the Prophets, and the Psalms denote the entire Old Testament Scriptures.

45. This act of power was necessary; for notwithstanding all the teaching Jesus had given them, the Scriptures remained, to a considerable extent, a sealed book. He had formerly opened the Scriptures (32), but it is needful that He open the understanding. See Psa. cxix. 125. He does this still by arresting attention, removing prejudice, awakening a deep sense of need, and by the teaching of the Holy Ghost. John xx. 22 describes the same event in other words. Compare the incident in 2 Kings vi. 8-17, as illustrating how God opens the eyes to see.

46-49. The commission of the apostles and of all the Church is here described. The *message* they were to declare was that which Jesus had so often spoken to them (46). The necessity for the death and resurrection was two-fold. First, it had been declared in Scripture, and everything written "must be fulfilled" (44). And next, our salvation required it. It was not necessary because Scripture foretold it, but Scripture foretold it because it was necessary. In no other way could God reveal his righteousness in the judgment of sin and the justification of the sinner.

"*Repentance and Remission*" (47) depend upon these Gospel facts. Apart from the death and resurrection of Christ, there can be no offer of pardon to the guilty (Acts xiii. 38-39). The connection between repentance and remission must be observed. Repentance is not the price with which pardon is purchased, but the condition necessary for receiving it. He who is not wounded cannot be healed; and he who does not know and confess his sin cannot be forgiven. The *preachers* of this message are "witnesses" (48). The apostles had been eye-witnesses of the life, death, resurrection, and ascension of Jesus. But all effective preachers still are witnesses, who can tell, not only what they have heard, but what they have experienced. Who can preach pardon so effectively as those who have themselves received? The *power* for witness-bearing is the Holy Ghost (49). This is not only *a* promise, but "*the* promise of my Father," comprehending all the rest. Until Christ was glorified this promise could not be fulfilled (John vii. 38, 39); and until the apostles were endued with "power from on high" their testimony would be useless. Keep clearly the connection between witness-bearing and the power of the Spirit (Acts i. 8). He who would be filled with the Spirit must give himself to the work of witness-bearing. He who would bear witness must seek to be filled with the Spirit.

50-53. Old Testament prophecy had foretold the ascension (Psa. xxiv. 7-10, lxviii. 18). Jesus had often anticipated it, and associated with it the promise of greatest blessing to his people (John xiv, 2, 3, 12, 13, 28). In it man, as represented in Christ, reaches his highest possible destiny. The Mount of Olivet (Acts i. 12), "over against Bethany" (50 R.V.), was the last spot touched by the feet of our Lord, as it will be the first on which his feet will rest when he returns (Zech. xiv. 4). His final act was one of blessing (51). And this was not completed, for it was "while he blessed them" that He was taken from them. Is not the act of blessing continuing still? Think what He is doing in the Father's house as our Great High Priest, giving us sympathy, and succour, and full salvation (Heb. iv. 15, 16, vii. 25).

"*Worshipped*" (52) means no mere respect paid to a man, but religious worship offered to Him now as God (John v. 23).

"*Great joy*" fulfilled the promise of John xiv. 28. Remember that the last view of Jesus was not on the cross, nor in the grave, but ascending "to the right hand of power." He has taken the place of triumph; will He not cause us to share it with Him?

For the Young.

A BABIES' BAND.*

"They brought unto Him also infants."

IN 1875 a Children's Medical Missionary Society was begun, "to interest children everywhere in medical mission work everywhere." It took as its motto—

"Tell ye your children of it,
And let your children tell their children,
And their children another generation."—Joel i. 3.

In those days very few, even amongst grown-up persons, knew about medical missions, so that the work of telling the boys and girls about them was necessarily slow. But children's medical mission literature was written and sent far and wide, and in due course of time it had helped to tell the story, not only in many districts of this country where medical missions had not been heard of before, but also in many parts of the Continent of Europe, in America, at the Antipodes, and elsewhere; and thousands of girls and boys—yes, and very many parents, too, began in these places to love and to help medical missions.

What could the children do? They could not go about preaching and healing, as Jesus used to do. No; but they could pray for the medical missionary doctors; they could earn and collect money to buy them medicines and instruments; they could make and send clothing and other comforts for the sick; and they could give up toys and other treasures for the medical missionary's little patients. And all these things they did, and did right willingly and heartily, when told that in all such ways they were following in the footsteps of the Lord Jesus Christ.

But the boys and girls of twenty, and even of ten, years ago have now nearly all of them grown up, and have, many of them, little sons and daughters of their own. And now comes in the second part of our motto verse:

And let your children tell their children.

Are they doing this? Do they wish and intend thus to prepare new recruits for the medical mission army of workers? If so, they may be interested in hearing that we have started a "Babies' Band" in connection with the Children's Medical Missionary Society, and that their children are eligible as members from the time of their birth on the following two conditions:—

1. The baby to have one of our little collecting-boxes on its nursery mantelpiece, so that it may learn to give as soon as it is able to deal with money at all.

2. The baby's parents, or nurse, to become subscribers to the monthly magazine, "Medical Missions at Home and Abroad,"† so that, as soon as the little one can understand, they may be able to explain to it the object of the gifts.

This Babies' Band is not meant only for our children's children—the grandchildren, as it were, of the Children's Medical Missionary Society—but for any other "babies" under six years of age whose parents recognise medical missions as the Christ-appointed method of reaching the souls and bodies of the heathen at home and abroad, and who desire for their children the privilege of helping forward his work.

*All communications about the Babies' Band to be addressed—Miss Annie R. Butler, Medical Mission House, 49, Highbury Park, London, N.

† Apply, Dr. Maxwell, 49, Highbury-park, London, N. 1s. 6d. per year, post free.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Tunbridge Wells, St. Peter's School*, June 18, 6 p.m.; *Winchester, Soldiers' Home*, June 23; Mr. H. Falkner, *New Barnet*, June 14; *Leyton*, June 17; *Dovercourt*, June 19; *Clacton-on-Sea*, June 20.; *Abbotts Langley*, June 27; Mr. H. Hankinson, *Dunchurch*, June 13; Mr. Josiah Spiers, *Wallsend*, to June 16; Mr. J. S. Tyler, *Birchington Bay*, to June 17; Mr. J. H. P. Cutting, with caravan, *Bressingham, Norfolk*, to June 14; *Sopham, Norfolk*, June 15-21; Mr. S. J. Hewlett, with caravan, at *Potton, Beds.*

Special Prayer Meeting for Seaside Services at the Y.M.C.A., Aldersgate-street, Thursday, June 13 and 27, 5.30.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending June 22, 1895.—Sun., June 16, Genesis ix. 1-17; Mon., 17, xi. 1-9; Tues., 18, xii. 1-10; Wed., 19, xiii. 1-18; Thurs., 20, xiv. 8-24; Fri., 21, xv. 1-18; Sat., 22, xviii. 1-10.

THE KESWICK CONVENTION promises to be more crowded than ever this year. It has been suggested that home missions, as well as foreign missions, ought to have an evening at Keswick. The churches are wanting young men "full of faith and of the Holy Ghost" for the parishes of our large cities. Two years' hard work in a "slum parish" would be good training for the foreign mission field.

A LITTLE HEART AND HOW IT GREW.

'Twas a wee little heart when it entered the world,
For how could a baby have anything big?
There was room for the baby himself and his wants,
But as for all else—why, he cared not a fig!
If the baby was hungry, he knew it right well,
If he felt very poorly, he fretted and cried;
But the dear little heart was too little, you see,
To know or to care for the world outside.

But the little heart grew as the days rolled by,
In the sunshine of love and the showers of care;
And the dear ones at home all so quietly crept
Right into the heart and were welcomed there.
And yet there was room for them all and to spare,
So quickly the heart of the baby grew;
And soon in his heart he had friends by the score,
Whom he loved with a love that was loyal and true.

And the baby grew big, and so tall and so wise,
He could scarcely be known as a baby at all;
And he heard the sweet story of Him who, of old,
Was cradled to rest with the beasts of the stall:
The children's best Friend, and their Saviour and King,
The dear loving Shepherd, who died for the sheep;
And down in his heart there was room for the Christ,
And a love that was trustful and tender and deep.

And yet even more did this little heart grow,
In knowledge and love, and in heavenly grace;
For the heart that loves Jesus is certain to grow,
Till it takes the wide world in its loving embrace.
Ye children who read of this dear little heart;
How quickly and sweetly and grandly it grew,
Come, answer a question, consider it well—
How big is the heart God has given to you?

REV. CHAS. I. JUNKIN.
Children's Work for Children.

OUR PRAYER MEETINGS.

Is there not a painful conviction in many minds that our prayer-meetings are not so useful and profitable as they might be? I think the small attendance shows that they are in some measure a failure. Some years ago, in good Mr. Boardman's time, prayer-meetings were held at his house in Camden-square. They were always well attended, and were to my mind models of what such meetings should be. We were urged to make our prayers definite, to ask for what we felt we really needed, also to bring any burden, or trial, and lay it before the Lord, with the assurance that the prayer of the one should be the prayer of all. Very frequently in succeeding meetings the person who had requested prayer invited us to join him in thanksgiving for the gracious answer that had been given; and thus our meetings were emphatically prayer and praise meetings.

If we could realise in our prayer-meetings more of the character of family gatherings round our Father's feet; and meet together in sympathy with each other, entering into and sharing each other's trials and burdens; and if our prayers were more definite and believing, and all felt it a duty and privilege to make these meetings as interesting and profitable as possible—we should not, I feel sure, have to complain of dull, dry prayer-meetings. Let the members understand that the meeting is theirs, and not leave it to the minister and three or four others to pray; let each bring some special request, or tell of some answer to prayer, relate some circumstance of interest, or read from some book which had been blessed to his own soul. Nor do I think it would be at all out of place if the case of some friend who was in great sorrow, or subject to deep trial, were mentioned; whilst the matter was thus brought before the Lord, opportunity would be afforded to some sympathetic souls of helping the friend whose case had been thus lovingly mentioned, and thus the Divine Father might send the answer to the prayer by one of his own children. Then, too, when could there be a better opportunity for suggesting plans of usefulness which might be taken up by the members? And when, through God's blessing, these had proved successful, what a pleasant report for further meetings, awakening thankfulness, and inspiring further effort.

C. J. COLE.

STRANGERS' REST.—A correspondent who was present at a recent meeting for sailors in the Strangers' Rest, Ratcliff Highway, writes:—"Mr. and Mrs. Isaac, the heads of the work, will be glad to meet with any brethren or sisters willing to share with them a little of the burden and heat of the day. There are meetings, I understand, every afternoon, in different languages, so that sailors of various nationalities may hear the Word of God. With such constantly varying congregations there are numberless opportunities of reaching many hearts, and of personal dealing with individual souls. Consecrated voices also may find a sphere of service for the Lord. A negro passing along the Highway the afternoon I was there, was attracted by the solo singing, and came in to hear more."

Y.M.C.A. Founder's Day.

Dating a new epoch in its history from the Jubilee of last year, the ruling powers of the Y.M.C.A. in London have moved the anniversary from April to June, and named it Founder's Day. Judging from the course of last Thursday's proceedings, the change is a politic one, and will probably impart to the annual gatherings of the Association a fresh lease of public interest.

As a fitting prelude to the two business meetings of the afternoon and evening, there were midday gatherings for prayer at Aldersgate-street and Exeter Hall. In the former place Sir George Williams presided, and the prayers offered bore specially on Y.M.C.A. work and its needs. The short address by Rev. Alex. Connell, of Regent Square, was in harmony with the occasion. From Paul's words to Timothy, "But the Word of God is not bound," he spoke words well fitted to stimulate workers of to-day in their battles for God and his cause. These words, written to Timothy just on the eve of the veteran apostle's exit from life, are part of his last legacy to the Church. The phrase "the Word of God" would probably mean, not so much the written Scriptures of the time, or the abstract truths that are embodied in revelation; though in both of these aspects God's Word is imperishable. What the apostle meant were those truths, as to redemption through Jesus Christ, which he had found in his own experience to be so quick and powerful—that dynamic Gospel which is able to lay hold of the weakest and the worst of humanity, and lift them up from the degradation caused by sin, and reinstate them into fellowship with God. Mr. Connell was admirably clear and strong in his utterances as to the primal place which the Cross and all that it signifies should occupy in our proclamation of the Gospel. From that Cross we, as workers, may look forward to the crown which lies in the future for every faithful servant. But for the present we can count on the sustaining power and presence of the living Christ Himself. Paul realised the abounding vitality and the unbending authority of the Word of God; and belief in its triumphs upheld him when his own testimony was about to be extinguished. Here is a great ground for confidence and hope, that our presentation of the truths of salvation, which is often weak and halting, will not prevent that Word from having its due influence in the hearts and lives of men.

Telegrams of greeting were read from the Croydon and Belfast Associations.

At the Exeter Hall meeting for prayer Mr. J. E. Mathieson presided, and the address was given by Rev. Sydenham Dixon.

The anniversary was of course that of the combined Central Associations at Exeter Hall, Aldersgate-street, and Cornhill; but two meetings were held, that of the afternoon at the Mansion House, and the evening at the head centre in the historic Exeter Hall. Mr. F. A. Bevan presided over the company which gathered in the Egyptian Hall of the mayoral residence. The usual preliminaries over, Mr. Robert Burn, as the Aldersgate-street secretary, submitted an interesting summary of the year's work. First of all he called up some reminiscences of the Jubilee doings last June, and then told of the amalgamation effected during the year of the three central branches under one working committee. The fourfold character of the Y.M.C.A. programme, corresponding to the physical, intellectual, social, and spiritual needs of the young man, was dwelt on, and some statistics given. Among the special features of the year were the Sunday afternoon meetings at Aldersgate-street, and the popular Saturday evening gatherings in Exeter Hall, both of which have proved a great success. Some 1300 young men were provided with good apartments; and employment secured for 360 young men. Mr. Meyer's addresses to young men on Saturday afternoons at Aldersgate-street were gratefully referred to. Many young men have sought counsel from the secretaries as to commercial or religious difficulties, and numbers have during the year decided to serve and follow the Lord Jesus Christ. Coming to the financial side of the work, Mr. Burn reported a balance of £159 in hand, so far as the year's accounts of the two chief Associations are concerned. Taking into view, however, the incumbrances on Exeter Hall, the other deficits at Jubilee time, and the expenses of the Jubilee itself, the result is that a debt of £7300 stood against the Association when the balance-sheet was drawn up. Sir George Williams has most generously offered to meet the half of this deficit, provided the remaining moiety is made up without delay. Towards that moiety £1375 were promised before the meetings of last week, leaving £2275 to be donated by the friends of the work. An appeal for this amount was earnestly made by Mr. Burn; by Mr. Bevan in his few presidential remarks; and by Sir George Williams towards the close of the meeting. Mr. Bevan threw out the suggestion that if every London Y.M.C.A. man would contribute or collect 5s., the whole amount would be easily realised; but Mr. Knight, who spoke before the meeting ended, rather advocated the view that the great City merchants and business men were better able to make good the deficiency.

THE MANSION HOUSE SPEECHES.

At this afternoon gathering there were two set addresses. Hon and Rev. E. Carr Glyn, of Kensington, spoke very warmly of Association work, and of its claims from an interior point of view. Quoting a sentence from a South African report which had reached him, he showed that the Y.M.C.A. provides "a welcome to the stranger, work for the Christian, and fellowship for all." These points were amplified. We must go forward, said Mr. Glyn; we cannot allow this grand agency among young men to suffer. There are many living witnesses to the help it has been to them, not only in the religious life, but in fitting them the better to do their daily work and to achieve prosperity in worldly things. The second speaker was Rev. Andrew Murray, of South Africa, who said he felt it an honour to represent the distant endeavours of the Y.M.C.A. We thank God, he said, for what the Association has done for the wide world as well as for London. Thirty years ago it was his privilege to be president of the Cape Town Association, and strangely enough three of the men who began the work in that city were present in the meeting. The three veteran brethren referred to, Messrs. Earp, Cartwright, and Jones, rose in compliance to a request, and were warmly cheered. Mr. Murray proceeded to point out that the influence of the Association has now largely extended beyond its own immediate boundaries; in South Africa, for instance, in his own church—the Dutch Reformed—there are many congregations having each its own Young Men's Association; and it was the example of the parent Y.M.C.A. that had inspired them to undertake these local efforts for the salvation of young men. Then the speaker referred to the great and steady influx of British young men into the busy centres of South African commerce and life. In places like Kimberley and Johannesburg, these young men are surrounded by serious temptations. On a recent visit to Johannesburg he had been told that in the city there were more than one hundred young men who were once in a hopeful state, spiritually, who had now forsworn all religious sanctions, and were immersed in the pursuit of worldly riches. How important that young men before leaving England to go to such places should be decided, out-and-out Christians. This lends an added value to the work of the Y.M.C.A. Who knows what increasing tides of infidelity and wickedness may come in upon us before another half century is gone! May God enable this Association to train up a great army of Christian soldiers who shall stand bravely in the evil day, and work for the salvation of England and the world.

THE EXETER HALL MEETING

in the evening was very largely attended, and in every way worthy of the occasion. The esteemed president, Sir George Williams, was able to fill his accustomed seat in the chair, and was surrounded on the platform by a great array of friends of the institution. After Mr. Putterill, the general secretary, had given an admirable report (which was in substance identical with that given earlier in the day by his City colleague), Lord Kinnaird, in the name of the committee, presented the president with a handsomely-bound copy of the Report of the Jubilee Proceedings. This volume, we may here interpolate, the issue of which has been unavoidably delayed, is now ready, and makes a very substantial memento of last year's great gathering. It is beautifully got up and profusely illustrated. In the course of his remarks, Lord Kinnaird said he considered that the £10,000 or so lately contributed by London friends and the public generally towards the needs of the Central Association, was a miserable gift for such a work, and we ought to be ashamed of it. American friends can teach us a lesson in liberality, for they are spending £60,000 in the erection of a new Association building in the West End of New York.

In his hearty words of response, Sir George Williams said he would prize the volume presented to him as a splendid memorial of a memorable time. There has been a great step forward during the past year, and we must thank God for it. When recently visiting the Continent, he had met friends in different places who spoke of the wonderful stimulus which the Jubilee gatherings of last year gave to their Association work. What is to be the course of this second half century's work? For one thing, the Y.M.C.A. will try to help the churches of every denomination. There is no proselytising element in the Association. The great aim is to better young men, to make them wiser, purer, and more courageous, and to help them to become missionaries to their fellow young men. Sir George referred to the closer relations that now exist between the Association and the young men studying at our universities—a circumstance which he deemed to be full of hope for the future. If we can only influence these young men in a Christian way, what splendid statesmen, doctors, judges, magistrates, ministers, and missionaries we may expect in the time to come. Let us seek to further this effort to reach the young men in our great seats of learning throughout the land, and pray that large numbers of them may be brought to Christ. In America they can tell of some 20,000 of the students in their colleges and universities who are on the Lord's side. Why should we not have such results in England? There are now 5500 Y.M.C.A.'s in different parts of the world. In closing his little speech, the President referred to recent or projected advances in Association work in Scotland, Ireland, India, and America. Let the motto be for all these enlarged endeavours: "My grace is sufficient for thee; my strength shall be made perfect in weakness."

DEAN LEFROY,

of Norwich, in the commencement of a stirring address, expressed his delight at addressing an audience representing youthfulness and vigour. After some congratulatory remarks as to "Founder's Day," the eloquent Dean went on to say that the history of the Y.M.C.A. was a proof of the vitality of the Christian faith and the reality of the Christian hope. The great law which governs the whole Church of God, by which every saved soul is bound, and which ought to govern every Christian Association, is the extension of the Kingdom of Christ by the aggression of Christian men. Different doctrines have had prominence in different periods of the Church's history; but this law of extension by aggression is irrevocable and eternal. The reasonableness of this is proved by all that we know of man and of God. Our Lord and Master expects it of us; we dare not be silent. Young men have many opportunities for making a spiritual impression on their fellows, and in order to make use of these opportunities they need faith and courage. If every member of the Association were to go forth in the spirit of the early Church which conquered the Roman world for Christ, they would increase the dimensions of the Society, strengthen the hands of those who conduct it, create fresh centres of life and power, and glorify God in their day and generation.

REV. GEORGE JACKSON,

of Edinburgh, followed with a powerful appeal for decision, specially addressed to young men. He took up and considered various objections that in his experience young men urge for neglecting the claims of Christ—difficulties as to the Scriptures, or the Christian creeds, the inconsistencies of professed believers, etc. The hollowness of such excuses was exposed, and young men were affectionately urged not to allow things that they did not fully understand to keep them back from the blessings of the Christian life.

The proceedings of the day were brightened by the song of gifted singers. In the afternoon a company from the Norwood College for the Blind discoursed delightful music. At the Exeter Hall meeting there was a well-trained male choir, and sacred solos were rendered with faultless skill and deep feeling by Mrs. Mary Davies. Towards the close of the proceedings an item not on the printed programme excited much interest. Madame Sterling sang one of her favourite songs, and followed up the singing by some burning words of appeal to the audience to show the reality of their Christian life by love of the brethren, and by seeking to rescue the lost sisters of our city streets.

THE LATE

Rev. A. B. Earle, D.D.

This evangelist, who heralded the Gospel for full three-score years, was summoned home at the ripe age of eighty-three, on March 30 last. During the past three years he had been somewhat invalided, but he kept at work until he reached his eightieth year. It can truly be said of him that he was "a good man, and full of the Holy Spirit," and that through him "much people were added unto the Lord."

Like many other successful evangelists, he spent a few years of his early ministerial life in the pastorate. Such a task called out his best powers, gave him opportunity for study, brought him in touch with the people, and developed his gift for systematic organisation. During his pastoral years he combined evangelistic work with parish labours. But of this period of his ministry he said:—

When I commenced preaching I seemed to hear Christ say, "Do the work of an evangelist." My first protracted meeting was in Cortland, N.Y., three months after I was licensed to preach. I meant to obey Christ, but thought I could be pastor and evangelist both. The Lord gave success in "winning souls," and calls to Gospel work multiplied. While pastor in Oneonta, N.Y., the church feeling I was away too much, I told them that I would not go again that spring, unless they said "Go," and I would refer all calls to the church. A few days after this, a stranger arose in the congregation on Sunday, and said, "I have come for your pastor to assist us in special meetings." He appealed to them with tears. They met the stranger and talked it over, but found it as hard to say "No," as I had. The church said to me, "Pastor, go, and get back as soon as you can." I said to the church, "When my year is out, I shall give up the charge of the church, with no expectation of ever being pastor again. My life work will now be plain; I will "do the work of an evangelist."

Dr. Earle was a man of strong will, made strong, however, by his full subjection to Christ; he was also a hero of faith. He was author of a dozen books, many of which have had a large circulation.* They chiefly deal with questions of the soul and its needs. He kept a diary full of deeply interesting records, from which we glean the following:—

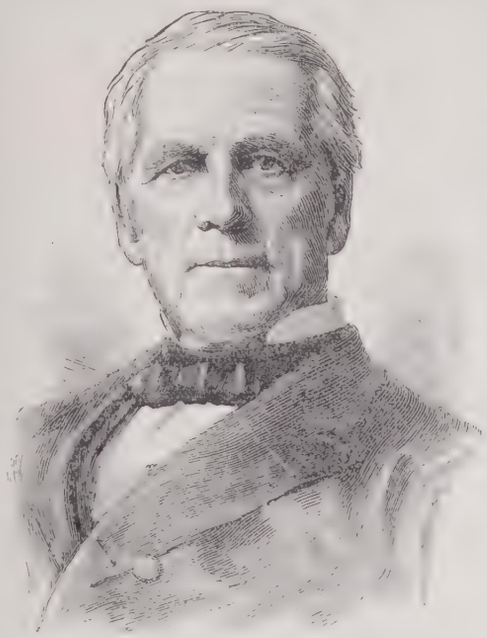
Have held up to this day 39,327 public meetings. Have conducted about 1000 series of meetings, preached 21,834 times, travelled to hold these meetings 370,000 miles. Think 160,000 persons have, as the result of these meetings, united with the churches of the twenty-three denominations with which I have laboured. About 400 of these converts have entered the ministry. Have written ten different publications...My peace in Christ is very great. I have accepted Him as my Saviour, and expect support and comfort in death.

This great worker was not forsaken of his Lord in the hour of death. During his sickness he often exclaimed, "I think I shall go home to-day." Sometimes he would add when the evening shadows fell, "I am disappointed; I thought Jesus would send for me to-day. After many days of pain and exhaustion he fell asleep after leaving this testimony, "It is all sunshine."

He was known as "the Union Evangelist," because in the early days of his preaching, sixty years ago, sectarianism was very rife, and he was among the first to insist on Union services. During his long life he advocated this kind of evangelism. Dr. Joseph Cook refers to Dr. Earle and his work with fond remembrance. We close this brief notice by a quotation from an article by Dr. Cook:—

"It is as one of Dr. Earle's pupils that I stand among those who mourn, not for him, but for themselves in his departure. It was my great good fortune to meet him at Vergennes, Vt., soon after I had left Andover Theological Seminary in 1868. He was then in the full maturity of his powers, and I studied his methods, convictions, and atmosphere with the keenest attention. I was occupying for a month the pulpit of the Congregational church in Vergennes. The revival in which Dr. Earle was labouring embraced all the churches. Many of his gatherings were held in the Congregational church, and I was at times his assistant. I had come from the instruction of the Andover Theological Seminary at a time when it was in some respects the foremost theological school in the world. I was reading President Finney's 'Lectures on Revivals,' and thought nothing was so much needed by the churches as a baptism in the fire that fell at Pentecost, and has not yet ceased to fall on all souls that are utterly, gladly, and irreversibly self-surrendered to God as both Saviour and Lord.

"'A good man and full of the Holy Ghost,' was my instantaneous verdict when I first heard this consecrated evangelist. No wildfire, but the true flame of the Holy Spirit, was my second assured conviction. A Biblical preacher, a bold, sensible and defensible



theology; a Scriptural tone in every syllable—was the next point on which I felt at rest. Every sermon reins the impenitent hearers up to the duty of immediate self-surrender to God. The advice given to the religiously irresolute is such as they might die following and not die unsaved. This was my next and supreme conclusion.

"The last time I saw this saintly man was when he spoke in the vestry of Park-street Church, one afternoon, in Dr. Lansing's revival meetings. He moved away the pulpit desk, and stood on the lower step of the platform, as near the people as he could place himself. The westing sun sent almost level beams into the room and lighted up his noble form, his balanced and powerful head, his illumined and inspiring face. The discourse was a most searching appeal to Christians so to live as to have at all times the witness of the Spirit that they are sons of God. No one could look upon him and listen to his intonations and doubt that he had that witness in its most effulgent clearness. He made a slight reference to the association of Park-street Church with revivals, and said: 'I should like to walk the streets of heaven with Nettleton and Lyman Beecher and Edward Kirk and Charles Finney—and perhaps I may do so soon!'—a prophecy that has found fruition."

* Readers may be glad to know that two of Dr. Earle's books, "Bringing in the Sheaves" (1s.), and "The Work of an Evangelist: a Review of Fifty Years' Labours" (6d.), can be had from the publishers of this paper.

DR. PARKER ON THE BIBLE.

At length Dr. Joseph Parker has completed his great work, The People's Bible: Discourses upon Holy Scripture. The concluding volume, the twenty-fifth, is devoted to sermons and annotations of one fourth of the New Testament—Ephesians to Revelation. (8s. *Hodder & Stoughton.*) The treatment is somewhat wanting in proportion: two discourses on Ephesians, and seven on James; eight each on Hebrews and John, and only four on the Revelation. The work, however, of the latest volume is uniform in character with that which has gone before, the aim throughout being to present with power the teaching of Scripture, and to apply it to life and duty. The style is bold, and the substance of sterling value. The People's Bible is Dr. Parker's life work, although he has written much besides. In some concluding words, he tells the reader that almost without exception the sermons have been printed from a reporter's notes; the pages, therefore, represent the actual utterance of the preacher.

In some paragraphs on the Bible and its place in Christian life and work, Dr. Parker says: "In my judgment, the only preaching that can do profound and lasting good must be Biblical. Such preaching cannot be monotonous, nor disappointing, to men who sincerely wish to commune with God, and obey his will. Any pulpit that founds itself on personal invention, cleverness, ingenuity, audacity, or affected originality, will most surely cover itself with humiliation, and pass into merited oblivion. Revelation enriches us with truths which Reason never could have discovered, but which, being given, Reason can accept without loss of dignity or remission of responsibility. To me the Bible is a Divine revelation—a revelation of God, Providence, Sin, Atonement, Faith, Immortality. The Bible is not a book containing a revelation; it is a revelation accepting the risks and limits of a book....

"We assume an immense responsibility in claiming that any book is a final and authoritative standard in faith and morals. We place the Book itself in an awful position. We separate it from all other books; we make sceptical criticism a profane offence, and devout obedience an essential element of spiritual character. The mind has simply to receive, the will has simply to obey, the heart has simply to trust. The Book is to us verily as God Himself. Are we, in nineteenth century light, to stand by such a position, or to abandon it? Is the Bible still to stand alone, and to demand the obeisance of all other books; is the dream-book to stand in the harvest fields of literature and to receive the homage of the bending sheaves? There is only one Book in the world which can prove the inspiration of the Bible, and that is the Bible itself....

"Let the Bible speak for itself. When inquirers come with their questions, objections, and difficulties, insist, as a condition of conference, that the Book itself be read through and through from end to end, until the inquirer is thoroughly acquainted with its contents. That reading will do its own work. That reading has made me an unquestioning and grateful believer in the plenary inspiration, the Divine authority, and the infinite sufficiency of Holy Scripture; and, therefore, I can the more earnestly and definitely encourage others to impose upon themselves the sacred task. I now know that the Bible is inspired. It addresses itself to every aspect and every necessity of my nature; it is my own biography; I seem to have read it in some other world; we are old friends; the breathing of Eternity is in us both, and we have happened together, to our mutual joy, on this rough shore of time. I never know how great a Book it is until I try to do without it: then the heart aches; then the eyes are put out with the great tears of grief; then the house is no home of mine; then life sinks under an infinite load of weariness. In great moods of moral exultation, I cannot stoop to the unworthy fray of intellectual encounter, to compare theories, to discuss contradictory scepticisms, and to institute comparisons between the cleverness which baffles me and the faith which impels me to service. I know well all the criticisms which this kind of confession never fails to evoke; if I knew less of them I would make more of them, but knowing them well, in all their scope and meaning, I will no longer allow them to rob the heart of its most sacred joys."

CHRISTIAN HARBOUR LIGHTS.—A muster of many seamen and others in port, members of this body, took place on Thursday at the Seamen's Christian Friend Society's headquarters, 215-17, St. George's-street, London Docks, E., under the presidency of Mr. George Lampard, who gave an excellent Gospel temperance address. Mr. Cairns, Mr. Beckett, and others gave addresses, and several seamen gave testimonies of the joy they experienced when held from temptation by the Holy Spirit.

THE IRISH REVIVAL OF '59.

Dear Sir,—In a recent number of The Christian I noticed an article referring to the religious Revival of 1859 in Ireland. The writer wished that the spirit of prayer might be upon us, so that a similar manifestation of the Holy Spirit might be given to us. I think, however, that very few of your English readers have the faintest conception of what form the manifestation took.

It was not simply an expression of sorrow for sin or of enthusiasm in loving service, but a tempest of the Holy Ghost shaking souls to their foundations, like the rushing mighty wind on the day of Pentecost. Tongues of fire were not visible, but bodily prostration, caused by a sense of the wrath of God, and the unveiling of the terrors of the invisible world to the unrepentant, were everywhere present. It was as if God by his Spirit had shown to sinners sin as it appeared to Him, loathsome, death-deserving, paralysing by the sudden revelation of their physical powers.

No sooner had people come together for worship than agonised cries for mercy and pardon would be heard. The man in the prime of life and the child at school were stricken, as it was called, in the same way. The Holy Ghost overshadowed us; his presence was as really felt as an earthquake or a cyclone. The prince of the power of the air had his power wrested from him for the time being, though not without a struggle.

I have seen dozens of cases convulsed with mental agony, oblivious to the presence of the clergyman or minister, or dearest friends, while the powers of darkness fought with the spirit of grace on the battle ground of their souls, the stricken ones after the conflict falling on their knees and thanking God for the victory. Men, women, and children, waited and longed for the coming of Christ, thinking He must be preparing the way for his reign; where two or three met together for prayer was a very gate of heaven.

The girls at the school I attended held praise and prayer meetings in their play hour. The farm labourers returning from their fields would call to each other, "Good news, I have found the Lord." The untaught and uncultured spoke of the glory of the Lord with fluency and power.

Caste, the curse of English Christians, was thrown aside, and rich and poor clasped hands and asked after each other's welfare. The millennium had come in part. Many who in pride said, "Nothing would make them cry for pardon of sin in a public meeeting," went to see, and remained in the throes of the second birth.

The land rejoiced and was glad, but, alas! suddenly, the Spirit's manifestation passed away, having only shown us a glimpse of his power and majesty.

Are England's professing Christians really and whole-heartedly desiring the abiding presence of the messenger of rest? Are those who say they have Pentecostal power comforting their own souls by the knowledge, instead of electrifying other souls they come in contact with, as the influence was felt through the masses in the Irish Revival? England will not be saved from her infidelity, agnosticism, and Popery, and formality and ignorance and heathenism in this land of Bibles, except by the overwhelming power of the Holy Ghost. England sleeps as the dead sleep, the land languishes for the gales of heaven, the breath of the Spirit of God.

The harvests are white, yet gold-loving England holds the money that would buy the sickles and pay the labourers. The labourers, lonely and sad, die in the distant harvest fields, stinted in their labourer's fare. The Christians loll in their carriages, and only give to Christ what they do not need for their unnecessary luxuries.

When will Christians awake to the fact that they have the gold from the Lord, and that He expects the tithes? When will Christ our Redeemer's kingdom and glory be their first thought and not their second? When will all that call themselves by the name of Jesus band together for prayer, for the gift of the Holy Ghost? Why cannot our churches and chapels be left open all day, so that at any time Christians may snatch a few minutes for united prayer on this matter, that prayer may then be without ceasing?

The day that brings this spirit of prayer will be the herald day of the Omnipotent Holy Ghost, the dawn of gladness and life in this sin-stricken, broken-hearted, and despairing world.

Acton, W. Bessie Howieson.

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SOUTHSEA CONVENTION.

In recording the days of blessing at Southsea, in connection with the recent Convention, we would praise God, who hath blessed us with all spiritual blessing in Christ Jesus. Among those who were God's instruments of blessing, we note the names of Mr. Frank Anderson, Dr. Barnes, Rev. W. H. Etches, Dr. Bullinger, Rev. J. B. Figgis, Rev. J. G. Gregory, Rev. C. L. Hamilton, Rev. R. Middleton, Dr. Neatby, Rev. W. S. Standen, Rev. George Wainwright. Accounts of work in the Lord's vineyard were given by Dr. Baedeker, on Siberia; Rev. W. W. Cassels, China; Mr. and Mrs. Harrington (Soldiers' and Zenana work, India), Mr. Anderson and Miss Blane (S.V.M.U.), Mr. George Holland, Mr. Osborn Howe, S. Africa; Miss Abraham, India; Miss Wilson and Miss Larritt, Thonon, France; Mr. Gelson Gregson and Mr. Lane.

An especially interesting and helpful plan was the opportunity being given to these Christian workers to speak for a few moments in the hour following dinner which was held each day in an adjoining schoolroom, the time after tea being given to an open Bible reading, in which any were invited to take part.

It is difficult and perhaps unwise to single out special addresses, but the lines of truth more especially emphasised were the complete cleansing of the heart from sin; the crucifixion of the old man; the blessed fulness and filling of God; and the danger of not claiming and receiving what we hear and enjoy to hear at such Conventions. Solemn words were spoken at the missionary meeting, Christ's need of workers abroad being specially emphasised in the presence of numerous young people.

We who were present have each received a greater knowledge of God's fulness and power in us to meet the needs of a needy world. Solemn were the warnings lest the living waters should find no outlet through sealed lips or crippled capabilities. God grant that the blessing may remain with us by the added blessing of being witnesses unto Him, by whom we are enriched in all things! M. E. H.

THE SUMMER SEA.

The grand old sea! how beautiful, sublime!
Gleaming like fretted silver in the sun!
As bright, perhaps, as at the birth of time,
When throbbings of thy heart had just begun:
Even yet, veiled in thy awful solitude,
Thy mighty Maker's Spirit seems to brood.

Like pleasant music with a minor tone,
Beneath thy rippling laughter sounds a sigh,
A ghostlike echo as from myriads gone,
Whelmed in wild billows menacing the sky:
Boats, ships, armadas, fleets, old Noah's land,
Thy prey, O Sea, now smiling on the strand.

Too sweet the hour to catalogue thy crimes,
Or, looking back, to celebrate thy praise,
To count thy riches borne from distant climes,
The finny treasures of thy teeming bays,
Thy breath of healing—nay, vast sea so grand!
We'll gaze on thee and let our souls expand.

The heavens are mirrored on thy shining face;
Framed in thy majesty and might is found
A glass wherein we clearly mark the trace
Of Him who made thee, set to thee thy bound;
Thus we ascend, until in Him who trod
Thy waves of yore, we meet and worship God.

Donegal. J. K.

"JORDANS" IN BUCKS.

On June 6, "Jordans Monthly Meeting" was held in due course, and was a time of extraordinary interest and profit. On the Sunday week before, the little meeting-house, close to the spot where Wm. Penn and most of his family are buried, was crowded to excess, and only about a quarter of those who attended gained admittance. Two splendid meetings on that beautiful Sabbath day, amid such charming surroundings, maintained the character of "the Quakers' Yearly Meeting," and left, we trust, manifold impressions of good.

The weather on Thursday, the 6th, was equally propitious, and though fewer attended the meeting-house was unable to hold all that came. Christian union on these occasions is extraordinarily exemplified and illustrated. America and Great Britain are represented, Conformists and Non-conformists shake hands as brothers, different political and social classes unite under his banner, whose love has fused them into oneness with Himself. The divisions of counties and of churches are wholly lost, and with one mind and one mouth they glorify Him. "Unity in diversity," as a good clergyman who was present said, was God's plan for making his people one.

Among our visitors, Luke Woodard, of Indiana, took a very profitable and interesting part. A young Baptist minister, and an Evangelical clergyman rendered excellent help. Mr. Colin Taylor, who has for years past attended these gatherings, did his part nobly, and both at the indoor and outdoor meetings, the Gospel was proclaimed with no uncertain sound. Hospitality by the members of the monthly meeting was, as usual, unstintedly and generously extended, and a series of services, and of intercourse, far from the madding crowd, more likely to extend the Redeemer's Kingdom, it would be difficult to imagine. To some of those unacquainted with the democratic and unpriestly ways of the Friends, the day was a revelation, and many were the expressions of surprise and pleasure.

Residents in the district are constantly asking for more such opportunities and intercourse with Friends, and we trust the time is near when it may be possible to gratify their wishes. Meantime, a sort of "Keswick at Jordans" is contemplated, when a quiet day with God, of a wholly unsectarian character, may unite Christians and uplift them to a higher ideal and experience of his power. In these days of yearning for closer fellowship among the disciples of Christ, gatherings that at once prove and strengthen their oneness are a great desideratum, and a more fitting or beautiful locality, whose historic worth Mr. Summer's new work, "Memoirs of Jordans and the Chalfonts" illustrates, could hardly be found. Wm. Hobson.

June 8.

HOUSE OF REST.

At the monthly meeting at the House of Rest on Friday, Miss von Kirchner, a Russian Stundist, pleaded earnestly for the sympathy and prayers of Christian friends on behalf of her persecuted countrymen. She told the story of her own conversion, and of the difficulties which had beset her path when turning from the errors of the Greek Church to the simple teachings of the Gospel. Banishment from home and friends, and threatened exile to Siberia followed, so that she was compelled to quit her native country, and face life alone. With true missionary spirit, she felt compelled, after many experiences, to return to Russia, and to tell the good news of Christ's salvation to her own people. She was not allowed to remain long in one place, but as opportunity occurred she sowed the good seed. The unjust accusations and fiery persecutions to which the Stundists are subjected were told in pathetic language.

Miss von Kirchner's appeal came as a challenge to English Christians to pray, to sympathise, and to work for a people whose only fault, in the eyes of Russia, is an adherence to God's truth.

TO THE FALLEN.—Some useful leaflets have been printed in connection with the Midnight Meeting Movement for distribution among unfortunates. They contain loving motherly counsel, well calculated to awaken happier memories. There is a space for the address to which the recipient can go for friendly assistance. The leaflets may be had (3d. per 100) of Mrs. Henry Fowler, Glebelands, South Woodford.

NATIONAL VIGILANCE ASSOCIATION.

THE tenth annual meeting of the National Vigilance Association was held on Thursday last, by kind permission of the Duke of Westminster, at Grosvenor House, W. There was a goodly attendance, the Rubens Room being well filled. In the unavoidable absence of the Duke, the chair was occupied by Lord Kinnaird.

The report, which was taken as read, was distributed in pamphlet form. It showed that the work of the Association continues with unfailing vigour, a constant stream of more or less difficult cases requiring prompt attention. One of the most conspicuous signs of improvement since the work began is the growth of assiduity and skill on the part of the police, both in London and the provinces, in taking up prosecutions for criminal vice; and this has, to some extent, relieved the Association from preventive work, and enabled it to give more time to other branches of its service. Both in the punishment of offences against young girls, and in the suppression of obscene photographs and advertisements, there is a wholesome accentuation all round of public opinion and decisive action. The most agreeable portion of the Association's work is the shelter and training of those in peril, and this department has been fruitful in a high degree. The Homes at Hackney, one for training elder girls in laundry and household work, and the other for the temporary shelter of young children, are going on well. There is a hearty and cheerful tone about the place which works for moral health, and it is found that the girls go out really fitted for life, and do well.

The report said: "A large proportion of the children who fall into immorality do so from sheer ignorance and inexperience of the world, from the slipshod and sodden ways of poverty and degradation in which they have been brought up; and while the Association is dealing with those who have already been brought to or over the edge of vice, it is most encouraging to believe that the gradual social improvement, upon which public feeling is now intent, is by degrees closing up the sources of the supply of the victims. The Association keeps up the Medical Home in Camden Town, and it is usually full. This model hospital is officered entirely by women; it is quiet and retired; it takes no more patients than can receive careful individual attention, and it works for physical and moral reform with equal care. That such patients should be left in the hands of good women is a point of critical importance, for their double maladies cannot be properly treated apart, and the soul-healing is more than half the work. The provincial work of the Association is in a healthy state. At Cardiff and Sunderland especially, a great deal of vigilance work is going on; the work in the Midlands has just been reorganised, and though the numbers of district centres might well be increased, there is much active vigilance work going on in other places which is not directed by the central office."

The CHAIRMAN, in a brief address, called attention to the wide diffusion of harmful literature. That "people are what they read" is more generally accepted than hitherto, and the fact involves serious considerations as to the repression of improper publications.

Mrs. HENRY FAWCETT pointed out that there is no curse so great as apparent impunity in wrong-doing; the individual wrong-doer becomes hardened, and society corrupted. Hence, when the Psalmist spoke of destroying the wicked (Ps. ci.) he was, as he declared, singing of "mercy and judgment," for judgment is the forerunner of mercy.

Dr. R. F. HORTON spoke of the Association as one of the most salutary influences in the England of to-day, being potent for what it prevents as well as for what it does. He went on to urge the importance of endeavours to rescue fallen men. The immoralities of society emanate almost entirely from men; hence the wisdom of stopping the demand which creates the supply, rather than continually tinkering at the supply, which only responds to the demand. Women fall almost wholly because betrayed by men, or because in want of bread. Men go wrong because of passions which, not being kept under control, are like a rampant wild beast within them. There is every reason to expect success in the work of reclaiming fallen men, for they do not plunge immediately into hopeless demoralisation, as women fall under the judgment of society. A man may have gone some distance in the way of evil, and yet, in the main, be a man of virtuous intentions. He had met no men who could be regarded as hopelessly vicious; but he had met men who were bitterly ashamed of themselves, and who could be saved if, before the sense of shame was dead, they were appealed to by fellow men. Their instinct of chivalry to women, their pity for women, and the recollection that they were sons of mothers, would help them to resist temptation. Therefore he suggested a mission to fallen men, corresponding to that to fallen women. In Holland, such endeavours had been attended with remarkable success. A man with a loving heart stationed at the doorway of haunts of evil had not only induced those on the downward course not to enter, but had done important rescue work. Every form of impurity brings hateful degradation, and what the sinning one needs is to reach some level where the storms of passion are still, so that the secret of purity may come down from God out of heaven.

After some earnest words by Lady HOPE and a melody by Madame ANTOINETTE STERLING, a forcible address was delivered by Mrs. ORMISTON CHANT, who spoke of the uphill character of the work. Prebendary H. W. WEBB-PEPLOE read from a recent pamphlet expressions professedly philosophical, which were, in fact, debasing to our human nature and a degradation to Christian society. Mr. PERCY W. BUNTING also pleaded the cause of the Association, speaking in detail of the excellent work of the Rescue, Preventive, and Medical Homes.

THE SALVATION ARMY.

WE have been having, for six or eight weeks back, remarkable blessing in our entire work in France and Switzerland.

In La Chaux-de-Fonds, the largest village of Switzerland, and of the world (30,000 inhabitants), our meetings lasted several nights till after one o'clock, so great was the power of the Spirit of God, and so large the number seeking for deliverance. Several remarkable cases of Divine healing have occurred. Amongst the 150 persons still remaining in the hall at one o'clock, after a Sunday evening service, only four were unconverted; we dealt with them as they were passing out, the spirit of God fell upon them, and they surrendered there and then, and testified of it in a way which left no possible room for doubt.

At an open air meeting of 500 on the slopes of the Jura, the unconverted son of the pastor of the parish, M. Rollier, a warm friend of ours, entered the orchard. He would not have been there but for the providential breaking of the pedal of his bicycle, with which he had intended to run a race that Sunday afternoon. He described afterwards that the moment he entered the outskirts of the meeting the Spirit of God used the words of the speaker, which smote him with conviction. After an hour and a-half of prayer for him kneeling on the grass, he came out before all to the penitent form. His testimony was thrilling indeed, and had a great effect upon the peasants. We then re-formed our ranks, placed our happy prisoner in the midst and marched down the side of the mountain to the village of St. Aubin, of which his father is pastor. Good news runs sometimes as fast as bad, and when our procession reached the rectory beside the old village church, the father and mother were standing there with tears flowing down their cheeks. They rushed forward to meet their son, while he ran to meet them.

The young man had been carefully brought up, and it was only about a year ago that he had commenced to grieve his parents' hearts in consequence of his sin and worldliness. Who can tell how far the careful training and the godly example of his parents helped the crowning work of his conversion? God had enabled us to repay a little the cordial brotherliness manifested towards us by Pastor Rollier during the days of persecution. He received our wounded into his house nine years ago, after the bloody attack of Montalchez, had their wounds washed and bound up, and his wife nursed a lieutenant through the illness consequent upon the wound in her head.

The next morning M. Rollier and I consulted as to the best way for the young man to take his stand for God right away amongst his college comrades. The same afternoon the college closed just in time to allow him to come with me to La Chaux-de-Fonds by rail, and just twenty-six hours after his conversion he was standing on the chair beside us in the middle of our ring in one of the public places of La Chaux-de-Fonds, surrounded by 1500 people, some of whom were scoffing, some holding bottles aloft in derision, some throwing sand, and gravel, and pebbles, but the greater part listening most attentively. He gave a splendid testimony, as did also one of our young officers, a converted Catholic of the old French noblesse, a young student of theology converted in our meetings; Major Peyron, senior, formerly a judge at the Commercial Court of Montpellier, was another speaker.

My dear wife, "La Maréchale," has just concluded a series of crowded meetings in Marseilles, during which a remarkable work of grace, resembling that of Havre and Rouen, has been accomplished by the Spirit of God.

My wife and I have decided to give our attention chiefly to the Swiss work this summer. We have now 64 corps in Switzerland, and I am organising special holiness meetings for the summer months. Readers of THE CHRISTIAN can obtain the list by writing to Major Peyron-Roussell, or myself, to our headquarters for French Switzerland, 11, Rue St. Pierre, Lausanne.

Just as I was about to close this letter news has come in of a startling accident in the village. On Sunday evening two young unconverted friends of Pastor Rollier's son took tea with us in his house. We prayed for them after tea. They were under much conviction, but instead of coming to our meeting went to a ball. The following day (yesterday) one of them fell from his bicycle in front of a waggon loaded with stones, and only escaped as by a miracle, the horse's foot having been upon his head and the wheel of the waggon having come all but over his body, crushing his side slightly. He says that as he lay there he saw hell and all his life pass before him. When he came to—after having been unconscious for an hour—he rushed off, in spite of his wounds, to the captain's quarters, flung himself sobbing into his arms, saying, "I've come to give myself to God." He found peace, testified at the evening meeting, and is now in bed suffering, but gloriously happy. Thus does God daily answer our prayers.

ARTHUR S. BOOTH-CLIBBORN.

S. Aubin, Neuchatel, Switzerland.

OUTLINE BIBLE STUDIES.

I.—SCRIPTURE BASKETS.

1. OF BLESSING. 2. OF FRUIT. 3. OF BREAD.

1. THE BASKET OF BLESSING.—Deut. xxviii. 5, "Blessed shall be thy basket and thy store."

The storehouse filled (v. 8). All fulness in Christ for us (Col. i. 19).

The treasure-house opened (v. 12). All opened and revealed through Christ (Eph. iii. 8).

The basket and store blessed (v. 5). Blessed us with all spiritual blessing (Eph. i. 3).

The basket filled, enjoyed, and used according to our faith (Eph. iii. 18, 19).

2. THE BASKET OF FRUIT.—Amos. viii. 1, "Behold a basket of summer fruit."

There are two kinds of fruit in life, the fruit of sin and the fruit of grace (Rom. vi. 21, 22).

There is a season for the perfecting of these fruits. *Now* (Luke xiii. 7).

There is a ripening of this fruit, both bad and good (Luke viii. 14, 15).

There will be gathering soon, some for destruction, and some for glory (Matt. xiii. 39).

3. THE BASKET OF BREAD.—Mark vi. 43, "And they took up twelve baskets full of fragments," etc.

There is bread enough and to spare from the Lord (Luke xv. 17).

There is a basket for each worker (Mark vi. 41.)

There is work for each to gather up the fragments, etc.

The storehouse is God's grace. The treasure-house is his Church. The basket is our individual capacity, and the basket and store blessed is present and future good. The condition of blessing our obedience. The measure of blessing his fulness.

"There are three requisites," says Mrs. Hannah More, "to the proper enjoyment of earthly blessings. A thankful reflection on the goodness of the giver; a deep sense of our unworthiness; and the recollection of the uncertainty of long possessing them. The first would make us grateful, the second humble, and the third moderate."

Soldiers' Home, Winchester. C. EDWARDS.

"A SAVIOUR WHO UNDERSTANDS."

Under this title an encouraging word appeared in The Christian of April 25, wherein the woman described in the earlier verses of John viii. was the character chiefly under consideration. One sentence let me quote :—

> There is no need to sentimentalise about this woman and her sin. The point is the compassionate understanding of Christ; He, knowing all, forgave all.

I cannot refrain from bringing to the writer's notice, as well as to that of your readers, that just as the spear of Abner (2 Sam. ii. 23) wherewith he slew Asahel, was as sharp behind as it was in front, so there is another point to this wonderful narrative to which the general reader is completely blind.

What are the conclusions of such an one as to its teachings? First, that a crime should not be punished, except by sinless judges; secondly, that the sin of which the woman stood accused needed no graver reprimand than did the utterance of a falsehood. On this account no doubt the earlier transcribers of the Gospels saw fit to omit the whole narrative from the sacred page as if it encouraged immorality. It is my privilege to show that as every beam of sunshine that brings light into our darkness carries with it heat as well, so this beautiful instance of the tender mercy of our Lord is equally grand for the strictness of its justice. What should we do when one utterance of Him who is the Truth appears to conflict with others? Is it not to examine the context and compare Scripture with Scripture? I will endeavour, by the unusual method of question and answer, to do this, so that any Sunday-school teacher may follow me.

Who were the men that brought this case before the Lord, as He began teaching in the Temple courts, early in the morning? The Scribes and Pharisees. What was their character? Hypocrites who combined teaching the law with violating its precepts (Matt. xxiii.). Did they go beyond this? Yes, they actually paid money, and sometimes heavily, for the commission of crimes which furthered their designs. Thus they gave thirty pieces of silver to Judas (Luke xxii. 5) to betray the Lord, and "large money" to the soldiers who guarded the tomb to deny his resurrection (Matt. xxviii. 12).

What was their purpose in bringing the woman before our Lord? Temptation with a view to accuse Him. Why are words written in the dust with the finger? To be large enough for bystanders to read, but not for the people at a distance. With Divine delicacy our Lord refrained from allowing the case to be discussed before those who had sought Him for other reasons. What did the Scribes and Pharisees argue from the stooping figure and the silence of our Saviour? That He was perplexed for a reply, and therefore urged Him to it. "He that is without sin among you, let him first cast a stone at her," went like an arrow to each of their consciences, and while they pondered it the Lord finished what He had to write. It revealed to the conspirators that He knew *each one of them had been guilty* in bringing about her transgression.

Belshazzar earnestly desired Daniel to proclaim the meaning of the mysterious handwriting on the wall, little dreaming what it might be. The handwriting in the dust needed no explanation to those for whose eyes it was intended. That it should have been read aloud was the thing they most dreaded, so they went out one by one, leaving the woman alone.

The Lord then said, "Woman, where are those thine accusers? Hath no man condemned thee?" So the righteous Judge passed sentence of condemnation on the whited sepulchres who stood up as teachers of the law, and yet had contrived her fall. She was now fully warned, and needed nothing further from his lips than "Go, and sin no more!" Yes, indeed! we have a Saviour who understands.

E. K. Groves.

[A very important consideration, however, must not be overlooked. Jesus had come from heaven to earth to bear our iniquities, to put away sin by the sacrifice of Himself. Therefore He had power on earth to forgive sins. He forgave the weeping woman in Simon's house; the palsied man whom his friends let down through the roof; the thief on the cross; and many more. He could not condemn the woman whose sins He was on his way to Calvary to wash away by his own blood.—Ed.]

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THE OPIUM COMMISSION REPORT.

Dear Sir,—Again and again we are destined to hear, "You anti-opiumists have been thoroughly beaten by a large majority; the Commission has recommended that the growth of the poppy and manufacture and sale of opium in British India should be continued. The question, long debated, may now be regarded as settled, by the voices of eight men to one." Against this we shall continue to reply, "The question is not settled, nor ever can be until it is settled to the satisfaction of Him who weighs all causes according to the standard of absolute truth and fact." How often in the history of mankind has the minority report of a Commission been endorsed by God's verdict, even as I believe the "Minute of Dissent" presented by Mr. H. J. Wilson, will be.

I remember another "Minute of Dissent" presented in the wilderness of Sinai by Joshua and Caleb to Moses and Aaron and all the congregation of Israel. A commission of twelve men had entered Canaan to report upon the land and its inhabitants, and to determine the question of the propriety of an immediate armed advance upon a people known to be warlike. The "majority report" of this commission emphatically protested against such a movement as perilous in the last degree. The "minority report," however, condemned these timorous counsels in the words, "Let us go up at once and possess it, for we are well able to overcome it."

We all know which side the Divine verdict favoured, but unfortunately Israel would not listen to the "Minute of Dissent," no doubt saying, "Here are ten against two. Of course, the truth is with the ten." Israel was deceived, and the penalties were terrible and far-reaching, not less than thirty-eight years of wandering in the wilderness, and the disinheriting of a whole generation, which was excluded from the goodly land. Will England be deceived, and in her deception inflict upon herself, India, and China, losses far beyond human power to compute?

On the opium question the national conscience needs educating and enlightening. The churches must educate the national conscience, and the ministers must educate the churches. Let ministers study the question; especially let them read and digest a remarkable pamphlet of less than fifty pages by Mr. H. J. Wilson, entitled "Royal Commission on Opium, Minute of Dissent," published for one penny by the Society for the Suppression of the Opium Trade, at Finsbury House, Blomfield-street, London, E.C.

If light dawns on the churches generally upon this great question, it must dawn upon the country. At present England does not realise what the poppy plague means either in China or India. Indignation cannot be great when information is so small. As the needed information is diffused in the church and through the churches throughout the land let supplication keep pace with it. Faithful appeals to men must be supported by fervent appeals to God Let each Christian speak to God every day on this urgent matter. Let the churches every week at least address an Anti-opium petition to the Prince of the kings of the earth. Such united continuous prayer must have power in Heaven, and therefore in the House of Commons.

Birmingham. J. F. T. Hallowes.

SAILORS IN THE CANARY ISLANDS.

Dear Sir,—For several years Mr. and Mrs. Searle have carried on work at the Sailors' Institute, Las Palmas, with singular devotion, blessed by a tolerable measure of success. The work has been done unostentatiously, and the support of the Institute has been, I believe, in very few hands. It was my fortune to reside next door to Mr. Searle for some time, and as I accompanied him on his visits to the sailors on their ships, I had ample opportunity of learning something of the value of the work which is being done.

Mr. and Mrs. Searle are peculiarly adapted for this special kind of labour in the great vineyard of the world, and Christians at home need only to be acquainted with the facts to take a livelier interest in them. There is a public service every Sunday night at the Institute, and this is the only building in which service is held all the year round, the English church being closed in the summer. Large numbers of English people are annually going to the Canary Islands, and they will be assured of a very hearty welcome at the Institute.—Yours faithfully,

J. Johnson Leak.

ON HISTORIC GROUND.

Where Roman legions landed from their mighty war-galleys, carrying with them, as they marched with sandalled feet, the wonders of an eastern civilisation and the might of military prowess; over those same sods, tramped by the stern-visaged hosts of Puritans who, hundreds of years later, followed Cromwell in his crusade for truth and the spread of a national commonwealth, there went forth on Whit-Monday last a very different band.

These latter-day visitors to Shawford Downs carried greater things than Roman civilisation and military tactics; they bore the blessing of the news of regeneration, and the glorious proclamation of the power and might of the conquering Christ, to bring deliverance to every sin-bound soul who had gathered about the wagon pulpit to listen to the glad message of peace.

Instead of "Ironside" soldiers of Cromwell, with their heavy-bladed swords of steel, and their sturdy blows for a national commonwealth, the servants of God who visited picturesque Shawford on Monday, June 3rd, were armed with the sword of the Spirit, which is the Word of God, and were bent upon proclaiming a Divine commonwealth to all who would accept Jesus as Saviour and King.

The occasion was the great camp-meeting, inaugurated last year, and carried out again this, on somewhat similar lines.

The *al-fresco* meetings which continued, without a break, from three to half-past nine, were skilfully led by the practical ever-genial superintendent of the Soldiers' Home, Winchester, Mr. Charles Edwards. (May I here correct a false impression that obtains in some places, that a presentation recently made to Mr. Edwards indicated his retirement? He was never more in evidence, and never looked more fit to do good service for God in this important, far-spreading mission, than now.)

Through nearly seven hours the Gospel message and waves of Gospel song rang out over the Downs, and were listened to earnestly by some thousands of people. The largest number of people who gathered at once would probably number 1700.

None who heard that sturdy champion of God, Mr. John McAll, will easily forget his trumpet notes of salvation, nor the earnest words of Messrs. Sinclair and Pitt, and the Misses Perks and Clibborn.

About 500 partook of tea in the pretty little mission hall of the Mission, close by, and at 7.30 a large party gathered inside the hall to finish the day with another, a final Gospel meeting. "We have had," said one of the workers, as he stepped into the train at ten o'clock that night, "what many men are clamouring for—an eight hours' working day."

May we all be increasingly alert for such opportunities as these Bank Holidays, and such places as Shawford Downs, for the proclamation to holiday crowds, of the glorious Gospel.

Sydney Watson.

3, *Station-terrace, Shawford, near Winchester.*

THE GOSPEL IN FRANCE.

Vichy is a town of casinos, hotels, parks, and baths, and is one of the principal watering places of Europe. It is laid out at great expense, for the most important of the mineral springs belong to the State. Situated in the Auvergne, in the centre of France, it is close to the volcanic range of mountains of the Puy de Dôme. Fifty thousand visitors of all nationalities flock thither every year, seeking health, pleasure, or both.

It has been my privilege, with a handful of God's children of different branches of the family, to inaugurate a small mission room in the heart of this centre of gaiety. An active Methodist pastor from a neighbouring town had hired it, and has promised to hold meetings regularly. It is hoped that visitors, members of different churches, may be able to afford help for Gospel meetings, Bible-readings, etc. We ask the earnest prayers of God's people that this effort may redound to his glory.

It may be that some who have regained their health at these far-famed springs of Vichy would be glad to give expression of their gratitude to God by aiding this modest work. If so their offering will be most gladly received and acknowledged by M. le Pasteur Boisson, Thiers, Puy de Dôme.—Yours in the Master's service. Geo. Whelpton.

4, *Rue Roquépine, Paris.*

CHRISTIAN ENDEAVOUR.

CONVENTION AT BIRMINGHAM, JUNE 1—4.

There was a fine glow of enthusiasm and earnestness pervading all the meetings of the Christian Endeavour Convention last week. The Metropolis of the Midlands is one of the strongholds of the movement in the British Islands, having nearly seventy societies enrolled in the local C. E. Union, with over 3600 active members. With a large proportion of these attending the gatherings, besides a goodly number of strangers, and nearly 2000 delegates from all parts of the United Kingdom (for whom hospitality was generously provided by the local friends for the four days), one hall was not sufficient to accommodate the crowds who flocked to the various gatherings, and the two largest halls in the city had to be chartered for the occasion—the Town Hall and Curzon Hall, each seating about 3000.

Beginning with the reception to the delegates by Mr. and Mrs. Geo. Cadbury in the Town Hall on Saturday evening, the meetings were throughout a time of rich spiritual profit and holy inspiration, and should result in a widespread awakening of energy and an increase of zeal throughout the churches of the land.

There was an early prayer-meeting at 7.30 on Sunday morning in Curzon Hall, at which some hundreds of Endeavourers were present, and the Divine blessing was earnestly invoked. District meetings with the same object were also held simultaneously in a number of other parts of the city. Again, in the evening, at 8.15, Curzon Hall was crowded for a prayer and praise meeting, conducted by Rev. W. Ross, a returned missionary from the Congo. The special convention sermon was preached in the afternoon by Rev. J. B. Morgan, of Chester, his subject being the impression made upon the Jewish rulers by Peter and John at their arraignment after the healing of the lame man at the Beautiful Gate.

Commending the boldness of Peter, Mr. Morgan said: That attitude is to be recommended to Christian Endeavourers. A man need not apologise for being a Christian. There is too much of that halting weakness which allows the world its say and claims no say for Jesus Christ; which is afraid of a sharp sarcasm, and shrivels up before a jibe; which cannot bear to be called a saint, or fanatic, or enthusiast. I have sometimes been sanguine enough to think that the Gospel is quite as much worthy of enthusiasm as golf or tennis, politics or art, science or literature.

Wesley pleaded for men who hated nothing but sin, and feared nothing but God. Be that our standpoint: if we fear God, we shall hate sin. In consecrated loyalty and whole-hearted devotion, we shall stand "for Christ and the Church." In the world, but not of it, we shall stand for good citizenship, for sweeter manners, purer laws; for the best interests of the individual and the community. We shall not tamper with vice, however fairy-robed and plausibly presented. We sometimes speak of faith, hope, love as the cardinal Christian graces. I sometimes think that drunkenness, gambling, and impurity are the three cardinal disgraces of English life. Anyway, they work mischief enough to be met with uncompromising hostility.

The dauntless freedom of the two disciples was the result of Christ's teaching and influence. There lay the secret of their courage: the source of that quiet confidence and manifest power was in their close companionship with Christ. It is impossible for any man to stand face to face with Jesus Christ without being better or worse for it. It has in it the making of a Judas or a John. Rejected Christ spells love-disaster. Accepted, He is the way to all that is noble and heroic. The Christ influence upon a soul is as surely seen as the sun influence upon tree or flower. It will be seen in the manliness, the moral strength, the quenchless enthusiasm found in his society. It will be seen in the abiding peacefulnesss, the tender sympathy that abide in the soul, and glow and flow in daily deeds.

Can men looking at you and me see that *we* have been with Jesus? Could they bear that testimony, if they knew our life in its incomings and its outgoings, not only in the church, but in home and shop, and street and solitude?

Pointing to those two dauntless souls, Peter and John, I say that what Christ did for them He can do for us. Strength to battle with the world, courage to maintain the right, wisdom to understand the truth, grace to live and grace to die, are his gifts, and to be obtained in his companionship.

On Whit-Monday morning, at 9.30, there was a gathering for an hour of prayer and praise, in Curzon Hall, which was marked by much fervour and heartiness, and was a fitting prelude to the day's proceedings. This was followed by the first session of the Convention, over which Rev. W. S. Houghton presided. The subject for discussion was the "pledge" which all Christian Endeavourers take on joining the Society. The subject was treated in three able addresses, by Miss Coombs, a high-school teacher, and Revs. W. Y. Fullerton and T. T. Stephens. Mr. Houghton in his opening remarks, said that the two pillars on which the Christian Endeavour movement rested were personal consecration to Christ, and a pledge of active service. The summons of Christ to them was to be up and doing; if they had any truth in them it should never be hid. Mr. Fullerton's address, which was full of native humour, was on the disciplinary uses of the pledge. It was discipline, he said, that made the disciple, it was discipline that changed the mob into an army, and it was because young people needed discipline that the Christian Endeavour movement was so largely effective and so largely effectual for good.

Rev. James Mursell spoke on "Sources of Power," remarking that spiritual power is as essential in Christian effort as steam is to an engine. Incidentally he mentioned that, according to the arrangements originally made, Dr. Dale was to have presided over that meeting; and having recalled a notable sermon, in which Dr. Dale declared that even the Gospel could be of no avail unless those who preached it and professed its truths were touched by the Holy Spirit, Mr. Mursell said it was not until they got to an end of themselves and their own resources—whether they be few or many, great or small—that they would get to the sources of Divine power in the presence of the Holy Spirit.

FREE PARLIAMENT.

The meeting then resolved itself into a free parliament, three minutes being allowed to each delegate who wished to speak. This gave an opportunity to a number of friends to contribute useful hints and information. One spoke on missionary work, remarking that his own and several neighbouring societies connected with one denomination had joined together to contribute enough to support a worker in the foreign field; another spoke on temperance, and others related their personal experience in the work of the Christian Endeavour Society, special reference being made to the observance or violation of the pledge. Several delegates urged strongly the imperative duty of members to keep the pledge in its entirety as a sacred obligation, and spoke deprecatingly of the tendency to modify it, and perform it only half-heartedly. One of the speakers (Mr. T. R. Alderwick, of Bristol) was warmly applauded when he urged that the Christian Endeavour Society should capture our national sports. He believed it could be done, and the matter was worthy of anxious consideration. His credentials for approaching the Convention on the subject, were that he was captain of what was probably the best Y.M.C.A. cricket club in existence, and a member of the committee of the Gloucestershire County Cricket Club. The national sports ought to be won over to the side of religion, and the accomplishment of that end should be hastened as much as possible. A crisis had been reached in this country in regard to the matter, and if our popular games were not secured for the kingdom of God, the devil would get hold of them. Then they would sink lower and lower until they became so degraded that no decent man or woman would be able to have anything to do with them.

In the afternoon there were sectional "rallies," the Baptists, Congregationalists, Methodists, Presbyterians, etc., meeting in chapels connected with their respective denominations. The most popular afternoon meeting, however, was the junior Christian Endeavourers' rally at Carr's Lane Chapel. All who attended felt that it was one of the most interesting features of the Convention.

In the centre of the chapel were mustered a number of junior societies from the neighbourhood, whilst the sides and gallery were full of eager spectators, many of whom were, doubtless, junior superintendents. One idea ran through the meeting, viz., "the Giant C.E.," and various speakers dealt with the different parts of the giant's body, such as "the Giant's Eyes," Look-out Committee; "heart," Prayer Meeting Committee; "tongue," Music Committee; "hands," Social and Sunshine Committee; "feet," Missionary Committee. As each speaker rose, juniors from different societies mounted the pulpit and represented the committee referred to. All did their part splendidly, but special mention must be made of the Missionary and Social and Sunshine committees. Rev. G. A. Harris, of the South Seas, in true "junior" fashion, asked several questions from his committee, to which they answered by presenting a banner, inscribed "I am the Light of the World," with a lighted candle underneath; a large picture of the missionary ship *John Williams*, and a large open Bible, all of which were enthusiastically received. But it was reserved to the Carrs-lane Juniors, representing the Social and Sunshine Committee, to create the sensation of the meeting. They carried in their arms bunches of flowers, oranges, dolls, scrapbooks, kites, etc., which on descending from the platform they very prettily handed to a poor old man and woman, and a number of scantily-clad slum children. The effect was thrilling, and was heightened as some of the juniors stooped to kiss their poorer brothers and sisters. Truly, this was a representation of real Christian Endeavour, and many found it difficult to keep back their tears as they watched the scene.

Then followed testimonies from several superintendents, one of whom said she was often asked if the C.E. meetings did not tend to make the juniors priggish, to which she replied, very energetically, "Come and see."

In the evening crowded meetings were held simultaneously in the Town Hall and Curzon Hall, a report of the year's progress, prepared by Rev. W. Knight Chaplin being presented at each meeting.

We have all discovered, said Mr. Chaplin, that the letters C.E. stand for an infinite variety of phrases. If I may add to the list, I should say these letters stand for Continual Enlargements. During the year we have enlarged our borders in every direction, and these Continual Enlargements are Christian Evidences of the most eloquent and convincing kind. They are a glorious inspiration to strong faith, and an invaluable tonic for faith that is weak. Last year we reported a total enrolment in the United Kingdom of 1453 societies. Since then we have added 1192 companies to our army, making a present grand total of 2645 societies in Great Britain and Ireland.

Some societies have not yet sent in their returns this year; but reckoning them as having members in the same proportion as other societies, and allowing for eighty discontinued, the membership will be 77,917 active, 32,237 associate, 10,879 honorary. So that the Christian Endeavourers of the United Kingdom number 121,033—a mighty army made up of the very flower of the life of our Christian churches. These societies are divided among the denominations thus:—Baptist, 791; Congregational, 733; Presbyterian, 182; Episcopal, 5; Wesleyan, 63; Primitive Methodist, 124; Bible Christians, 41; United Methodist Free Church, 175; Methodist New Connexion, 132. Of the 1192 societies organised since the last convention, more than 100 are junior. We regard the multiplication of these junior societies as most inspiringly prophetic of the future power and usefulness of our churches. If the older church members of to-day had been educated in Junior and Young People's Societies of Christian Endeavour, there would be fewer backsliders, fewer lukewarm Christians, to discourage pastors and earnest workers.

Some idea of how far the societies have benefited the churches may be gleaned from the fact that 1953 societies report that 6784 Christian Endeavourers have become Church members during the year. This is a matter we shall do well to press upon our members with special urgency. Every Christian should be a member of some section of Christ's Church. There is no other place for one who has begun to follow Christ but the Church of Christ. He belongs there just as much as a soldier belongs to an army, or as much as a child belongs to his father's house. Then during the year 5789 associate members have become active. This is cause for devoutest thanksgiving. It means that 5789 youthful minds have passed from indecision to decision—that these young souls have been brought out of spiritual bondage and darkness into the light and liberty of the children of God.

The Y.P.S.C.E. has most certainly found a home and a welcome in hot countries and in cold, in highly-civilised nations and among the simplest and rudest tribes. Someone asks: "What about the creed of this great multitude of all nations, and kindreds, and peoples, and tongues?" Well, there is one resolution which we can all pass with enthu-

siastic unanimity, one determination to which we all subscribe. It is this:—

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Addresses were given in both halls on "Foreign Missions" and on "Home Missions." Rev. G. Campbell Morgan, speaking in place of Mr. Chalmers, of New Guinea, said that missionary work was essentially the outcome of spiritual life. If the life of Christ was within their hearts it would impel them to missionary work at home and abroad, and he believed the practical way of accomplishing it was to train in their Endeavour Societies the missionaries of the coming days. Everyone agreed that the man who had to go abroad was not to be the man who could not get on at home. Those with the choicest culture, the most marked and beautiful talents, were the ones who were needed; and the Christian Endeavour Society was the ground to which they should look for them.

Speaking on home mission work, Rev. J. S. Drummond said England needs Christ, and Christ needs England. Christ wants you—everyone of you who call yourselves by his Name—to help in winning England for Him. Begin where you live, and in connection with your own church. Does your church show apathy and indifference to aggressive work—then you are the people to stir it up. If you are true to your pledge, and take some part in every meeting, that means you can speak for Christ; then if you can speak in your own meeting, you can speak outside. And if you can speak you ought to; the talent is the call. Go where no one else is working. Get at a particular district and peg away there. Then as to the villages, you can make tours out there, and rouse the neglected people in those out-of-the-way places. Some of you can go in for the sanctification of the cycle. Those who cannot speak to a crowd can speak to individuals; the population of England is to be saved by ones and twos.

Tuesday's proceedings were opened, like those of the previous day, with an hour devoted to prayer and praise. Presiding over the session which followed, Rev. G. R. Wedgwood, of Dublin, said he brought hearty greetings from between sixty and seventy societies in Ireland, with about 3000 members. He was able to report progress in the Emerald Isle; for one fact worth noting was that a committee of the Irish Methodist Conference which was appointed to consider what steps should be taken for the spiritual advantage of the young, had unanimously recommended the Conference to approve of the principles and aims of the Christian Endeavour Society, and to urge the formation of societies wherever practicable.

THE JUNIOR SOCIETIES.

In a well-written and well-read paper on "Junior Societies: Their Need and Value," alluding to the terrible hold which sin of all sorts seems to have on the men and women and young people of our land, Miss Townsend asked, What can we do to bring about a purer, holier state of things? The thing we can do, ought to do, and must do, is to save the children. They are round about us in tens of thousands; they are in our churches and Sunday-schools, brought up in respectable Christian homes very often, and yet many of them are never pointed to the Saviour. Look at the children in our streets and alleys, the boys and girls who know nothing of purity and righteousness simply because they have been born in the midst of evil and misery, and have been acquainted with nothing else all their lives. It was for these that Christ died. While they are young at any rate they are not responsible for their position; it is for us to win them and save them from saddened and ruined lives.

How can we help them? The work of the Sunday-school is not sufficient, and the Church must supplement that work if they are to be saved. To a very large extent we can do so by the Junior Endeavour Society. There are hundreds of children who never go to any religious service; they are not well-dressed enough to go to school on Sunday, and there is no meeting, in very many cases, of sufficient interest to draw them at other times. I never heard of a child who did not like these meetings. The very poorest and naughtiest will come; their clothes don't matter on a week-night, and if they only feel they are welcome, they will soon be as earnest and eager as well-brought-up children.

The Junior Endeavour is doing, and has before it, a magnificent work, but it has need to be active and to use all its power. Satan spares no pains; he thinks the children are worth having, and he does his best to steal and ruin them. Let the Endeavour Society look after them, and think no trouble too great to win the little children, to fill their lives with happiness, to fit them for consecrated work, and prepare them for glory.

Miss Alice Bennett read a paper on the management and development of junior societies, and Revs. J. F. Hughes and W. Bainbridge spoke on "The Service of Endeavour to the Church," and "The Influence of Endeavour on the Church." A free parliament followed, eight delegates taking part. One friend told of encouraging work in the Berkshire villages; another of a junior society which had led to the starting of a senior one. An Endeavourer from Liverpool gave some particulars of the floating society which had been formed for the benefit of men at sea. Earnest prayer was also asked for the Christian Endeavourers in Madagascar in this their time of trial.

PHASES OF ENDEAVOUR.

Rev. F. B. Meyer presided in the afternoon, and in a few earnest sentences besought all who truly desired to be good servants in the cause of Christ to seek the special anointing of the Holy Spirit. Several practical papers were then read on the topics:—"The Endeavourer at Home," "The Endeavourer in Business," "The Endeavourer as a Citizen," and "Christian Endeavour in Relation to Social Evils." Miss Webb, speaking on the importance of love at home, said that Endeavourers must realise that Christianity is a principle to be carried into every department of life, and sometimes their simplest duties were the noblest opportunity for glorifying their Father. Mr. R. W. Davies remarked that Endeavourers were wanted in business to show that a business life and a Christ-like life were not incompatible. Speaking of the drink traffic, he asked if it was possible for any Christian to be associated with any branch of this trade. Was it possible that Christians for the sake of profits would touch the unclean thing? Those who were on the threshold of their business career, he urged to be faithful in little things, to be scrupulous about a penny or a postage stamp, and avoid the simplest deviation from the truth.

Rev. G. Howard James dealt vigorously with the subject of our social evils, and carried the meeting with him as he pointed out the enemies that are to be fought, and called upon Endeavourers to concentrate their forces against them. There is drunkenness stalking through the land like a roaring lion seeking whom he may devour; there is lust, so differently regarded on earth and in heaven; there is gambling, the meanest passion that ever demoralised a nation, and has its hold alike on rich and poor, prince and pauper. Besides these three evils he mentioned others, among them greed, the passion for gold and what gold could buy. Speaking of the relation of the Christian Endeavour Movement to the social evils, he said their aim must be to destroy, root and branch, the works of the devil. These burning questions are themes that need to be studied by young Christians, not in the heated atmosphere of party meetings, but in the spirit of prayer. Every. Christian Endeavour Society ought to be a Temperance Society, a White Cross Brigade, an Anti-Gambling League, and to uphold the banner of love and brotherhood. Political life as well as social life must claim attention. A State does not become Christian by the establishment of religion any more than a bookmaker becomes an honest man by building a church; a State becomes Christian by the application of Christian principles to its Government, not by the profession but by the practice of Christianity.

A resolution, to be sent to the Government, in favour of the Local Veto Bill, was enthusiastically adopted. A quarter of an hour's free parliament followed, and then, in a series of resolutions, the thanks of the visitors were presented to the Birmingham friends for their hearty reception and generous hospitality, and to the committee who had made such excellent arrangements for the convention. It was announced that next year's Convention is to be held in Bristol.

In the evening both Halls were again crowded for the closing session of the Convention, Mr. D. Morris, of Marple, presiding in the Town Hall, and Mr. E. Towers, of London, in Curzon Hall. The proceedings in both meetings were almost an exact counterpart of each other, the subject for consideration being "Christian Endeavour and Church Membership."

Following the discussion in either hall an opportunity was found for about fourteen ministers, representing Baptist, Congregational, Presbyterian, and Methodist Churches, to give three-minute testimonies to the usefulness of the C.E. Society in their Churches. These pastors were from English, Scotch, Irish, and Welsh Churches, and each declared that the society had been of most practical value. This part of the proceedings was most interesting, every succeeding speaker making some good point, and the audience receiving each one with hearty cheers.

The closing consecration services were felt by all to be the most solemn seasons in the Convention. The delegates from the Northern counties and towns, with those from Ireland, Scotland, and Wales, took up their positions in the Town Hall, while the Southern division mustered in Curzon Hall, the leaders of the respective gatherings being Revs. W. H. Towers and E. R. Hassé. Here again the order of proceedings was identical in the two halls. Before going on with the service, the chairman appealed to all those who believed that they had been the means, in God's hands, of leading one soul to the Saviour since last year's Convention in London, to rise in their places, and immediately several hundreds responded. Then those were asked to rise who would try to lead at least one more soul to Christ before the convention of 1896, and almost every individual present stood up. Then pastors, Sunday-school workers, and members of the different C.E. committees followed the chairman in consecration responses.

The roll-call of the counties and large towns was now called, and a most earnest time it was; each batch of delegates responding unitedly with a text of Scripture or the singing of a hymn. The Irish, the Scotch, and the Welsh delegates responded in a peculiarly appropriate manner, some of the responses being sung to the national airs, and in the national tongue. Finally all present joined hands and repeated together the Mizpah benediction, "The Lord watch between me and thee when we are absent one from another."

Thus closed a most helpful and stimulating series of gatherings, the effect and memory of which will doubtless have a permanent influence on hundreds of young lives, inspiring them to holier aspirations and more energetic service "for Christ and the Church" in days to come.

THE POPPY BLIGHT IN 1893-94.

From a "resolution" of the Government of Bengal, just out, we find that the opium crop of last year—the time of the Royal Commission—has run short by about 20,000 maunds—a maund is eighty pounds—and the average price of the drug is about 16s. per pound. Here is a great loss, and the strange thing about it is this: The poppy pod came to apparent perfection, and no one knew that there was anything wrong until the pods were ripe and lanced; then it was found that the juice would not issue. There was a singular and a strange blight never known before. The article seemed to be there, but it would not come forth; as if the God of nature would say, "You shall not yield the poison any longer."

The Government of Bengal and the opium staff are all at their wit's end, and know not how to solve the mystery. May we not say, in the language of the magicians of Egypt, "This is the finger of God." He has sent a tiny worm to impede the secretion of the juice that otherwise would run freely. The late attempt to justify the wicked traffic through a so-called Royal Commission seems to be to me the climax of the iniquity, and it may be that the Righteous Ruler of all has said, "*Hitherto, but no further!*" There is a limit to the forbearance of the Almighty. When will our rulers learn wisdom?

Thomas Evans.

Mussoorie, May 15.

REQUESTS FOR PRAYER.—For blessing on Tent Mission at Manningham (Bradford), by J. Neech.—For a Tent Mission in Galashiels, conducted by James Wharton.—For an oppressed and much-tried worker, that difficult circumstances may not be any longer a barrier to his peace and active service for God.—That some earnest Christian may be led to take over a country chapel which the present owner is unable to carry on.—For blessing on the work of the Ascot Racecourse Mission, at the race gatherings, June 16-19. PRAISE.—For the great blessing attending the Mission at Ashford, conducted by Mr. W. R. Lane.

Letters to the Editor.

INTERPRETATION OF PROPHECY.

CANNOT DIFFERING SYSTEMS BE RECONCILED?

Dear Sir,—The suggestion of Mr. St. Dalmas in to-day's "Christian" is worthy of prayerful consideration. In all ages of the Church's history there have been differences of judgment, and variations in interpretations of Scripture. The Divine rule of action in things not essential is laid down in Phil. iii. 16, and Romans xiv. 1-8. It is mutual forbearance. If this rule were obeyed, it would save us from the unhappy contentions so often manifested.

The Master's Word in the beginning was, "By this shall all men know that ye are my disciples, if ye have love one to another." We manifest our discipleship, not by agreement and doctrine, but by mutual love, and when love burns brightly we will be able to discern the points of agreement, rather than contend on the points of difference.

In the two great schools of Pre-millennialists, are there not many points both can agree on? Will it not be found that the truth lies between the extremes? The Historicists believe the opening of the seven-sealed book has been in course of fulfilment all through this age; and that the Pope, as the head of Papacy, is "the Antichrist." Is there not truth in this? Let any candid reader take up any book of the Historical school, and he will be struck with the remarkable analogy between the sixth chapter of Revelation and the history of the Church in the first four centuries. Does not the Pope sit in "the temple of God" as spoken of in 1 Cor. iii. 17? But, on the other hand, does the Historic "filment" (as it has been called) preclude a future fulfilment when the principles of evil will have become focussed, so to speak, in the manifestation of the great Satanic Trinity, "the Dragon," "the Beast," and "the False Prophet," and when of necessity the judgments of God will be intensified? Is not the Book of Revelation the book of the conflict between "the seed of the woman" and "the serpent" and the final victory of God and good over Satan and sin? That conflict is now going on, therefore there is the Historic or present-age application. It will reach its climax in the coming crisis, and this gives the Future or Tribulation application.

As a Futurist, believing in the immediate coming of Christ for his Church, to be followed by a great crisis connected with the rise of a personal Antichrist, I am thankful for the light I have received through the writers of the Historical school. I would take this opportunity to express my thankfulness for the helpful and suggestive teaching in the papers on "The Unveiling," now appearing in The Christian. Combining, as they do, a close study of Scripture, a width of reading, and a ripe experience, I have found them exceedingly instructive. I do not understand them as the denial of a future fulfilment, but rather the united testimony of Scripture that the Book of Revelation is the book of God's dealings with the principles of evil in its application to this age.

And this brings me to the question, Have all the writers of the Reformation who have interpreted the Book of Revelation on the Historic lines, been altogether outside the guidance of the Spirit of God? Or rather, was not their interpretation the mind of the Spirit for the time and existing conditions they were in? and is not the same Spirit guiding those who in this century have brought out a further and fuller interpretation, as meeting the exigencies of the time, but which is in no wise contradictory in reality? The Antichrist of this age being the Papacy does not make it impossible for the rise of a personal Antichrist in the coming age, who will be actuated by the same spirit as the Papacy. "Does the Church pass through the tribulation?" may be answered by the question, "Has not the Church been passing through her tribulation?"

Take the second and third chapters of Revelation. They are addresses to seven actual existing assemblies. Therefore, they may be interpreted as primarily representative of "Church" condition. But as assemblies are made up of individuals, they can rightly be applied to individual condition. But the Book they appear in, the number seven, being the number of completeness, the order in which they are placed, the meaning of their names, all point to a prophetic application, and a review of the history of the Church on earth proves there has been a sevenfold condition, analagous to the conditions described in these seven addresses. This threefold application is not in any way confused or contradictory. How absurd it would be, then, to found three schools on these three interpretations!

There is one important point that should not be overlooked. There are three distinct lines of teaching as to the time of the Lord's coming.

One school has reckoned up days and years, and has fixed not only the year and the day, but the very hour when the Lord will come! Past failures in this direction have placed this school very much in the shadow, and rule it out as a subject for consideration. Another school assert certain events must take place before the Lord comes, while they believe the Lord is coming again personally, yet there is no possibility of his coming this year, and no prospect of his return for some years to come. They are firm believers in his coming and his personal reign on the earth, but believe the tribulation must first intervene.

The third school teaches we are to look for the Lord to come at any moment as the "Morning Star" for the Church, and thus that the Church will not pass through the coming Tribulation, but be associated with Christ in his rule over the nations.

It is the latter teaching that has gained the distinctive foothold during the last twenty-five years, although many gifted and godly men believe the second.

I would suggest that this question might be taken up in a conference of teachers on both sides, and by waiting on the Lord grace might be given to fully know his mind. An united testimony on the Lord's Second Coming would carry great power with it. Can we not have it?—Yours sincerely,

J. J. Sims.

18, *Victoria-villas, Brondesbury-road, London, N.W., June* 6, 1895.

Dear Sir,—An elder brother calling on me a few days ago told me of a conference held a few years since in which the question whether the saints are to be caught up before the Tribulation, or to pass through it, was exhaustively discussed. For two days the advocates on either side brought forth their arguments. A very aged, highly esteemed, and much loved brother had been invited as a sort of balance wheel, but had taken no part in the discussion until, at the close, one of the chief speakers said they had continued their silvern speech much too long, and begged him to break his golden silence and give them his opinion. Under their kindly pressure, he at last referred to a passage in Rev. xx., which he understood to mean that those who were beheaded, the martyrs of Christ, would be raised to reign with Him a thousand years; but that the rest, including themselves, would be raised after the thousand years and appear at the great white throne. This was so utterly off the lines that the former disputants were thrown into each other's arms, for their difference of ideas was trivial compared with the distance at which their patriarchal brother stood from both.

A converted Brahmin was once pressed to give his views on the above prophetic question. He not unwisely replied, "Mr. M. who has studied his Bible alone for fifty years, and Mr. N. who has also done the same thing for the same time, hold opposite views. Dr. M. thinks this is true, and Dr. B. thinks the other; Henry D. is sure we shall, and Henry G. is sure we shall not; would it not be presumptuous in a young man like me to attempt to form an opinion on a subject on which his elders so disagree?" If this were only a parable or a fable, which it is not, the moral would be obvious.

My friend went on to say that the truth of the Lord's Coming, or any other truth, is divinely important in its own place, and in due proportion with other truth; but when it is made a specialty it becomes eccentric and hurtful, as proved to be the case among the Thessalonians.

Christians are God's specialists in relation to the world; but they must not make specialties of parts of the truth. The Gospel of God is one harmonious whole. Even in calling attention to a forgotten truth, it should be replaced in its true position, and as a component part of the whole truth of the Gospel.

No one has any right to object to the individual or united consideration of this or any other subject; but the authoritative propounding from a public platform of doctrines not specifically affirmed in Scripture before audiences unqualified to form an opinion upon them, is, I think, to go beyond the legitimate function of "pastors and teachers," and tends to divide Christians into parties under the banners of opposing leaders: "For [among carnal Corinthians] there must be sects (or schisms) among you, that they that are approved among you may be made manifest" (1 Cor. xi. 19) An Elder.

Dear Sir,—In your issue of this week, I observe a letter from Rev. Henry Brooke accusing me of what would certainly have been most unchristian arrogance, if I had been guilty of it.

The charge is that an article written by me has recently appeared in *The Morning Star*, that it deals with alleged errors of the Historical School, and is headed "Divine Wisdom and Human Folly," from which Mr. Brooke infers that I regard my own opinions as Divine Wisdom and his views as human folly.

Such a charge would never, I trust, have been made by any of my intimate acquaintances; and had Mr. Brooke followed our Lord's injunction by writing first to me and pointing out the supposed fault, he would have been spared the pain which I am sure he will feel when he finds that he has, on two occasions at least, publicly defamed a brother in Christ.

The article to which he alludes is a fragment from one of the chapters in my recently published book, "The Great Prophecies of the Centuries." A proof-copy of this chapter was sent to Birmingham, to be read in lieu of an address which illness prevented me from delivering. Its title was, and is, "Proofs of Divine Inspiration"; and its object is to show that the Scriptural Cosmogony and the Evidence of Prophecy are the credentials of the Bible, and are amply sufficient to vindicate its Divine origin against all the efforts of sceptics and "higher critics." "Divine Wisdom and Human Folly" would not, therefore, have been a very inappropriate title for the chapter, though I have no remembrance of having suggested it.

Now, in dealing with the Evidence of Prophecy, I endeavoured to prove that it is not weakened by diversity of interpretation, because such diversity is caused simply by non-natural methods of exposition. This led me on to a brief discussion of some of the methods, and about half a page deals with what I believe to be the errors of Historicism.

Unfortunately, the half page was included in the extract that appeared in *The Morning Star*, under the heading mentioned by Mr. Brooke. But how it got into the magazine, or who selected the extract and gave it its title, I do not know. My permission for its insertion was neither given nor asked; had it been asked, I should certainly have declined the title as being most inappropriate to the fragment of the chapter which was quoted.

It will now, I trust, be evident to Mr. Brooke that the comparison between his views and my own, which he supposes himself to have detected, was neither made nor thought of by me. The prayer which for some time has been earliest upon my lips in the morning is "Hallowed be Thy Name;" my constant desire is that it may be granted, not only in my thoughts and conduct, but also in my influence upon others. For on all sides both the name and the revelation of God is being degraded to a human level; so that it will presently be easy for an unbelieving world to deny Him altogether. It would be a strange result of such a conviction if I were presumptuously to identify opinions of my own with "Divine Wisdom."

Prophetic differences should not be allowed to separate real believers in the Lord Jesus. It would be a great pleasure to me to join with Historicists in spreading the great and solemn tidings that the Lord is at hand, in striving to pull as many as we can out of the stream of corruption, and in rejoicing together when even one voice is added to swell the chorus, "Worthy is the Lamb that has been slain, to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing!"—Very sincerely yours, G. H. Pember.

BETHNAL GREEN FREE LIBRARY.—This institution recently held its ninth annual meeting. A great amount of good work is being effected among the parishioners by the various agencies at work. The splendid library is open to all comers, absolutely free. The various classes are an important feature; in these the process of education is carried on, and many a youth may be equipped for the business of life by special study under competent teachers. The one depressing note in the anniversary proceedings was the want of funds. The secretary and librarian, Mr. G. F. Hilcken, will be glad to hear from any friends who may be willing to co-operate in such a noble cause.—James Bartlett.

ANTI-VIVISECTION SOCIETY.

Bishop Mitchinson, D.D., presided on Friday at the annual meeting of the London Anti-Vivisection Society, held at St. James's Hall. In their report, the committee noted an increasing interest in the work of the Society, but regretted the small response to the urgent appeal for additional funds, and reminded the members that without more liberal support the operations of the Society must of necessity be restricted.

The Chairman pointed out the danger and moral wrong of absolutely unbridled research, which was the besetting sin of human nature. Rev. Nevison Loraine declared that the dissection of living animals, or otherwise performing painful experiments upon them in the alleged interest of scientific research, was to be reprehended upon religious, moral, and humane grounds, and asking all Members of Parliament to support a bill by which it might be prohibited. Vivisectionists had not answered the objections of this society, which attacked acts and methods, not men. Mrs. Henry Lee said the interests of true science could never be advanced by cruel and unnatural methods. Let them oppose this hideous thing because it was contrary to the law of God, and inflicted great torture upon dumb animals. Vivisection was a scientific delusion, and they ought to oppose this scientific cruelty in the interests of children. Dr. A. Wall moved:—"That this meeting considers vivisection to be contrary to the teaching of true science, and that any results claimed to have been obtained do not justify the practice, which has been useless, fallacious, and misleading." Dr. J. H. Clarke seconded, and the proposition was agreed to. Col. Waterson dwelt on the neglect of the authorities to enforce the Vivisection, Act which offered great encouragement for the evasion or infraction of the statute, and while considering that the present attitude of the Home Office, more especially as regarded inspection of experiments, rendered the statute nugatory, the meeting was of opinion that even if sternly administered, it would afford insufficient protection to animals liable to vivisection. Addresses followed by Mr. George Candy, Q.C., Mr. C. L. Money, Rev. A. Fillingham, and Mrs. Gordon.

AMONG JEWS IN NEW YORK.

"The Church of Sea and Land" is the name given by Mr. Hermann Warszawiak to the building in which he now holds meetings for his Jewish brethren in New York. The opening service was held on May 18th, when more than eight hundred Jews and Jewesses met to hear an address on "Which is the true and better religion—Judaism or Christianity?" After the service 485 persons asked for and received a copy of the New Testament, in either Hebrew, Yiddish, German, or English.

Mr. Warszawiak is hoping that ere long he will be able to erect a building to be called "Christ's Synagogue," where a Jewish-Christian congregation may meet for worship on the Lord's Day as well as on week days, and not on Saturdays only, as is now the case. Mr. Warszawiak's address is 78, Bible House, New York.

MR. LLOYD GEORGE, M.P., in a published letter, says he fears there is not the slightest prospect of the drink evil being dealt with in Parliament so far as England is concerned.

"AMONG BERLIN CABMEN."—We are requested to intimate that friends who desire to help on the work of Mrs. Davies may communicate with Mr. A. D. Dodds, Rock Villa, E. Liss.

THE LONDON CITY MISSIONARIES held on Tuesday week their annual outing, Lowestoft being this year the chosen spot. The day was spent in full enjoyment of the beauties of the place; but in the afternoon a large open-air service was conducted on the sands, the L.C.M. Mission choir leading. Short "after tea" meetings were addressed by Revs. C. D'Aquilar Lawrence, rector of Christ Church, and W. Hay Chapman, the Mayor of Lowestoft, Revs. J. M. Hamilton, and James Bolton, Miss Colman, and others.

WEST GREENWICH RAGGED SCHOOL.—There was a seasonable freshness in making the forty-fifth annual meeting of this institution take the form of a garden party, as was done in the grounds of Avalon House, Blackheath, on Saturday afternoon last. The report, read by the secretary, Mr. Maclure, gave a good account of the work done in all the departments through the year, including the Working Lads' Institute, at a total cost of £215, with a deficit due to the treasurer of £14. Rev. E. C. Leete, as chairman, warmly commended the work, especially from its spiritual side, as did also Rev. Storer Clark, Mr. Shrimpton, and other friends. Mr. John Kirk emphasised the scheme for extending the fortnightly holidays for drooping and weakly children through the Ragged School Union Holiday Homes.

MR. C. INGLIS AT ST. GILES'.

We have been greatly cheered by what the Lord has graciously permitted us to see in St. Giles' Christian Mission, through the special meetings just brought to a close by Mr. Charles Inglis. His former mission was so greatly owned and blessed of God in the salvation of souls, many of whom have stood firm and are now workers in the Master's vineyard, that we urged him to pay us another visit.

For the past fortnight Mr. Inglis has been preaching daily in our mission church, and the Spirit of God has carried the message home with loving power to the hearts of not a few. Many have gone into the inquiry room to have the plan of salvation put before them more clearly, and left rejoicing in a newly found Saviour. The majority of those who have been led to Christ are men and boys. It has been a great joy to us not only to see many of the lads in our Homes seeking Christ, but men who have been steeped in sin making a full surrender of themselves to the Lord Jesus, and now sitting at his feet, clothed and in their right mind.

Mr. Inglis is now preaching at the Edinboro' Castle, and in August and September holds services at the Polytechnic. Wm. Wheatley.

STOKE NEWINGTON CONVENTION.

The ninth annual holiness convention was held in Wellington-road Hall, Stoke Newington, N., and was a time rich in blessing. The Person and Work of the Holy Spirit was the most prominent theme of the week. The effects of his presence were clearly manifest in the unity and liberty that prevailed on the platform, and by the deep conviction that rested upon the audience at each gathering, as the different speakers bore personal testimony to the need of the Holy Ghost for victorious love and successful service.

Prof. Rendel Harris gave the opening address, and struck what proved to be the key-note for the week. Nor will it be easy to forget the addresses of Rev. F. Paynter, Mr. W. J. Govan, Revs. J. Brash, E. W. Whaley, and J. H. Hopkins.

The meetings were presided over by Rev. W. Darlow Sarjeant, who gave the closing address on Whit Sunday evening, from Acts vi. 5, "A man full of faith and of the Holy Ghost."

THE EVANGELICAL ALLIANCE IN IRELAND will hold its annual conference at Belfast in September next. The secretary (Mr. A. J. Arnold) has just returned from Ireland, where he has been making the final arrangements, and there is every promise of a successful gathering. Amongst those from a distance who have promised to speak at the conference are Canon Bell, of Cheltenham; Rev. H. E. Fox, of Durham; Dr. Marshall Lang and Principal Douglas, of Glasgow; Revs. G. H. C. Macgregor and Peter Thompson, of London. The Archbishop of Dublin will be present and take a prominent part in the proceedings. His Grace has always been a warm friend of the Alliance.

CARRUBBERS' CLOSE MISSION, EDINBURGH.—The fourteenth annual Gospel temperance social gathering in connection with Carrubbers' Close Mission was recently held in the large hall of the Mission, High-street, Edinburgh, when Professor A. R. Simpson, M.D., presided over a crowded attendance. The chairman, after referring to the successful work carried on for many years by the Mission, said the Government were entitled to credit for seeking to grapple with the drink problem. Mr. G. A. Barclay then gave in the report upon the work of the year, which was of a satisfactory nature. Professor Marcus Dods followed with an address on temptation, and how to overcome it. Other addresses were given by Rev. James Robertson, Mr. James Guthrie, of Brechin, and Mr. and Mrs. Man Sukh Lal, of Bombay.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION.—The s.s. *Berlin*, of the American Line, left New York on Wednesday last, and arrives at Southampton on Friday next, having on board one hundred and fifty delegates to the World's Women's Christian Temperance Union Convention, to be held in London next week. The steamer also carries the polyglot petition with its two million signatures, packed in fourteen large cases. The petition is to be exhibited at the great Convention in the Albert Hall on June 20. Lady Henry Somerset and Miss Willard will head a large demonstration of the British Women's Temperance Association to meet the American and Canadian contingent at Waterloo Station on Friday evening next. Amongst the American pilgrims who are coming to England, and then proceeding to visit the Grindelwald Conference, are Mother Stewart, of Ohio, the famous leader of the Whisky Crusade, who is now seventy years of age and founder of the British Women's Temperance Association in 1876; and Mrs. Todd, President of the Canadian Women's Christian Temperance Union, and other leaders of the movement.

The Book World.

HOLIDAY LITERATURE.

How to Visit Switzerland. Edited by Dr. H. S. Lunn. (2s. 6d. *Horace Marshall & Son.*) To his many other services in connection with the famed Grindelwald summer gatherings, Dr. Lunn has added a substantial one in this excellent and exhaustive introduction to "the chief scenes of interest in Switzerland." Besides the matter directly bearing on travel, there is a historical sketch of the origin of the Grindelwald conference; a chapter describing Switzerland and its national features; an article on mountain-climbing; hints to travellers, maps, etc.

Messrs. Iliffe and Son, 3, St. Bride-street, are the publishers of some attractive and useful literature of travel for the season. Holiday Tramps, by H. H. Warner (1s.), gives, within convenient compass, short and lucid notes of holiday journeys through many of the most picturesque districts of England and Wales. With each section there is a well-executed map; while the prefaces and appendices to the various chapters provide a vast store of information valuable to the rambler. It is a marvellously cheap guide-book. The same firm are issuing a "Way About" series of English county gazetteer guides, which make excellent reading, and will render easy and enjoyable the lot of the cyclist or walking tourist; these gazetteer guides, which cost 1s. each, also have maps and illustrations.

The Lord's Prayer. By Rev. George Milligan, B.D. (1s. 6d. *Oliphant, Anderson, & Ferrier.*) A series of simple discourses by the minister of Caputh, Perthshire.

Cromwell's Soldier's Bible.—A little time ago *Mr. E. Stock* issued a *fac-simile* of "The Souldier's Pocket Bible," compiled by Mr. E. Calamy in 1643. He has now issued a cheap reprint. (1s.)

The Protestantism of the Prayer-book, by Rev Dyson Hague, M.A. (2s. 6d. *Church Association.*) A seasonable book, full of important facts, sound history, and good reasoning that ought to be in the hands of every English Churchman.

John Knox, and the Scottish Reformation, by G. Barnett Smith, is a popular biography which we cordially commend to old and young readers. Some famous pictures, illustrative of the great reformer's life, are reproduced in these pages. (1s. 6d. *Partridge.*)

Astronomers and their Observations, by Lucy Taylor, is an attractive addition to the "World's Wonders" series. (1s. 6d. *Partridge.*) There are many illustrations, and a hearty introduction is supplied by Mr. W. Thynne Lynn, B.A., F.R.A.S., formerly of the Royal Observatory, Greenwich.

The Chinaman in His Own Stories, by Thomas G. Selby, affords a good idea of Chinese life through Chinese fiction. The translator knows his subject; and those who desire to learn something of the heart and mind activities of the Celestial should not overlook this little book. (2s. 6d. *C. H. Kelly.*)

The Ethics of Gambling, by W. Douglas Mackenzie, M.A., is a little book of great value. (1s. *Sunday School Union.*) Gambling is analysed as to its economic and moral nature; and its hurtful effect on the individual and society is clearly shown. Those gamblers who are prepared to "consider their ways" should have this lucid essay put into their hands.

A Wheel Within a Wheel. By Frances E. Willard. (2s. *Hutchinson & Co.*) Having mastered the art of riding a bicycle, Miss Willard here describes very cleverly the process and its resultant enjoyments. Some thoughtful "reflections by the way" add to the solidity of the little book, which is also illustrated. Sir B. Richardson contributes a useful preface.

The Inquisition and Confessional of the Present Century is a little book which should be widely read in the present day. (Paper, 6d.; cloth, 1s.) Other useful pamphlets are: English Convents—What are They? or, Is there any Necessity for Conventual Inspection? (3d.); Scripture Proofs of the Main Doctrines of Christianity, and on the Leading Points of Controversy with the Church of Rome, by Charles H. H. Wright, D.D., Ph.D. (2d.); and Confession and Absolution, according to the doctrine of the Apostles and of the Church of England (1d.), a sermon by the Bishop of Sodor and Man. (*John Kensit.*)

SAILORS' ORPHAN SOCIETY OF SCOTLAND.—Mr. Richard H. Hunter, Glasgow, has received for the above society a cheque for £1000 from Mrs. J. P. Kidston, Nyn Park, being part of her late husband's bequests to Glasgow charities. This sum will be added to the endowment fund of £100,000 which is being raised, and will be the means of providing for some orphan children for all time coming. This fund is steadily increasing, and the revenue from it is a great help in the daily expenses.

THE Y.M.C.A.

ROME.

FOR a long time the members of the Y.M.C.A. at Rome have been endeavouring to find good quarters to occupy as a centre, and so to be able to increase their usefulness. This they have at last succeeded in doing, and the "locale" was recently opened. There are already a goodly number of associates, and the direction consists of the ablest men amongst the evangelists of Rome. The Association is quite undenominational, and it is the earnest wish of the members that all sections of the Church should join. The place chosen is, 31, Via due Macelle, on the first floor. Those who know Rome will remember what an exceedingly central situation that is.

The president at the opening meeting, Signor Giampiccote, minister of the Waldensian Church, offered prayer, and he was followed by various speakers, all members of the society, but of different churches. The treasurer, Dr. R. Prochet, wishes us to make known that he will be happy to receive help towards the support of the Association, and also gifts of books for the library in any European language.

BRIEF NOTES.

Mr. Miyoshi states that there are sixty Associations, with a membership of 1300, in Japan.

The Wolverhampton committee have secured the freehold of their premises, with valuable adjacent land, for £1650.

Mr. John Heggie, acting secretary of the Southern section of the Glasgow Association, is likely to be chosen secretary of the Aberdeen branch, as successor to Mr. Shireffs.

Out of thirty young missionaries recently studying the Chinese language at the Nankin College, it was found that twenty-four were formerly members of English Y.M.C.A.'s.

The Melbourne Association has secured a central building in Collins-street, and Mr. Arthur Nicholls is the general secretary, succeeding Mr. Stockwell, who has gone to Calcutta. Mr. Stockwell writes that as the result of the McNeill mission, 17,000 rupees are pledged towards the new building.

Coventry Y.M.C.A. has initiated a forward movement. An encouraging number of members met their president, Councillor J. K. Starley, at the rooms, Cross Cheaping, and agreed upon a scheme by which to obtain premises better adapted to the needs of the Association, and the appointment of a general secretary.

The South London Y.M.C.A. Magazine says:—Y.M.C.A. open-air work is now in full swing, and, united with other Christians who realise their mission, a good field-year is anticipated. It is an inspiring sight to walk through any part of London on a fine Sunday evening and observe the vast number of street-corner "oases" where the glorious Gospel is being proclaimed.

The Bayswater Association is forming a party for Keswick, to start from the rooms at 9.45 a.m., on Saturday, July 20, and travel in specially reserved saloon carriage by Midland Railway, a beautiful route, 23s. return. Arrangements have been made for accommodation at Braithwaite, twenty minutes walk from Convention Hall. There is still room for four gentlemen to join this party. Details to be had of the secretary, Mr. W. Wild, 172, Queen's-road, Bayswater, W.

Mr. Thomas A. Bailey, late secretary to the Cork Young Men's Christian Association, and Mrs. Bailey will shortly leave Ireland for India, to labour in connection with the mission to lepers there. Mr. and Mrs. Bailey, whose record of unselfish Christian work in Cork has made for them a host of friends, expect to leave that city in July to take charge of a mission in Edinburgh for a few months, and to depart for Dhera Doon, N.W. India, in March, to work among the afflicted and outcast lepers of that province.

The Weston-super-Mare Association has just held its annual Sunday morning flower service. This is a unique festival by which a large number of persons benefit. The secretary, Mr. Harrison, was glad to announce that he had been provided with the means of satisfying the recommendations of persons for gifts which had been made to him. He did not think their numbers last year exceeded 300, but this year they would touch 350 at least. They had over 300 packages, each containing ¼lb. tea, 1lb. sugar, and a cake. These packages, together with the flowers contributed, would be taken to the various recipients by the young men belonging to the Bible class.

REV. W. LONEY, Stanley Vicarage, Crook, R.S.O., Durham, is anxious to take six or nine "lay" helpers to Keswick, chiefly miners, earnest, devoted men, in need of such spiritual help. Something of the kind has been done for several past years. About £6 (in addition to local help) would suffice.

TEMPERANCE NOTES.

THE Sons of Temperance Friendly Society reports an adult membership of 32,000.

At a Local Veto meeting held in Nottingham, Mr. Henry Boden, who presided, said he had letters from Sir William Harcourt pledging himself to do his utmost to pass the Veto Bill.

There are now 28,779 enrolled members in the Irish Wesleyan Bands of Hope, and 3958 new pledges were taken last year. 315 competitors entered the recent temperance examination.

The Kent Temperance Congress will be asked to declare at its next meeting that the time has arrived when every church should give notice that, beyond the end of the present century, no person engaged in the liquor traffic should be allowed to continue in recognised membership.

The Countess of Carlisle has been speaking against the introduction of drink into political clubs. She knows that the wives of working men dread those clubs in which alcohol can be obtained even more than they dread the public-house itself, because the clubs can keep open all night.

Mr. Donald Maclean, who has acted as Borough Prosecuting Solicitor to the town of Cardiff for eighteen months, writes to *The Daily News*, rebutting the statements as to the failure of Sunday Closing in that town. He denies that shebeening is common; it is, he says, a very rare thing for a working man of average respectability to be found in a shebeen.

The Nineteenth National Council of the British Women's Temperance Association, which will take place at the City Temple, on Monday and Tuesday, 17th and 18th inst., will be attended by nearly 800 delegates, the largest delegation on record. The meetings of the council will be open to the public, and Lady Henry Somerset will preside each day. Special Sunday services on June 16th will be held in about 200 places of worship. Leading White Ribbon women from America and other places will give addresses. Lady Henry Somerset and Miss Willard will speak at the City Temple in the afternoon, at 3 p.m., and Madame Antoinette Sterling will sing.

On Thursday the annual meeting of the Society for the Study of Inebriety was held at the Society's Rooms, 11, Chandos-street, W. Dr. Norman Kerr read a paper on the report of the Scotch Departmental Committee on Inebriety in Scotland. The committee took the same view as to the medical treatment of inebriates that he had always held. Dr. Kerr said he had found that it was much easier to cure men than women. In this he was supported by the report, which also stated that women were more easily governed than men. According to the report the Inebriate Homes in Scotland had done excellent work. Drunkards were classified in the report, and the establishment of homes under Government control was advocated. The maximum period of detention was fixed at two years instead of one, as at present.

A sad letter appeared in *The Times* last week about the gin traffic in West Africa from Bishop Tugwell, who says: "Gin and rum are being poured into the country in appalling quantities, and that almost without let or hindrance." The advance of the natives in civilisation has been wholly checked by this abominable traffic. Whatever may be the case in Europe, in Africa spirits are the destruction of the black man, body and soul. There is absolutely no difference of opinion on the subject among those who know Africa, and the moral guilt of the white importer who makes a profit out of this hideous degradation is no less than that of the slaver. Nor is the administration concerned free from this black stain. The plea that the drink is necessary to give the colonies a revenue is contemptible; even if it makes things easy for the moment, it is at the price of ruining legitimate trade and cutting away the roots of all future prosperity.

SEASONS OF JOY.

IF we had no cares seasons of joy would be unnecessary. They come most opportunely in the Convention gatherings of midsummer, but at this time the flow of money to missions comes to a dead stop, and the workers see that before they can leave home to enjoy the happy meetings there must be money in hand to pay rents, salaries, and all the charges of their service. The heavy loss we experienced last year in the death of many supporters of our institutions ties my hands to a painful extent.

It is most distressing to be obliged to refuse many calls, and to see sufferers failing whom a small sum spent in refreshing change would relieve, and in many cases prolong life. We have among our helpers several who at this moment sadly need a change, whom I want to aid, but I must be just before generous, and the Mission has grave liabilities to be met this month. S. MEREDITH.

143, *Clapham-road, S.W.*

IRISH NOTES.

DR. ELEANOR MONTGOMERY, daughter of Rev. Henry Montgomery, of Belfast, is about to go to the foreign field as a medical missionary.

An evangelistic mission was conducted last week in St. John's Church, Malone, near Belfast, by Rev. W. Hay Aitken. It was a time of much blessing.

Mr. F. Greville Eland, for nearly four years pastor of the church in Athlone, has been appointed by the Irish Baptist Home Mission special evangelist for the North of Ireland, and will henceforth devote his time to mission work, with Belfast as headquarters.

Two brethren who have lately been sojourning for a Sunday in Cork, send us an account of open-air services held in that city, showing the wonderful contrast between the attitude of the people now and the time, about a year ago, when there were great disturbances. The preachers are quietly and earnestly listened to on the whole, and priests appear to have lost any power of effective interference. For this there is great reason to thank God and to take courage in the work.

The great event of the past week in the Irish ecclesiastical world was the annual meeting in Belfast of the general assembly of the Presbyterian Church. Rev. Dr. Buick, of Callybackey, was chosen moderator. Very hopeful reports were submitted. That on Irish missions stated that there are now thirty-five colporteurs employed, and four others are waiting for appointments. Five students who have finished their collegiate course have offered themselves for foreign missionary work.

THE BAROTSE COUNTRY.

THE following is from the London correspondent of *The Scotsman*:—

News takes long to travel from the country of the Barotse, on the north or left bank of the Upper Zambesi, which forms the extreme north-western territory of the British South Africa Company. There for several years M. Coillard, with his Scottish wife, who was a Mackintosh, has lived to do only good to the people and their king, Lewanika. The Matabele threatened to cross the great river and extinguish the Barotse, but since the Matabele ceased to exist as a nation there are peace and prosperity in the far north. All down the left bank to the junction of the Zambesi with the Kafue, Lewanika and his chiefs have now confidence to plant villages. The king's son, Sitsa, from Kazungula governs all the province of Shesheke and the Batoka country. The Right Hon. Cecil Rhodes and his company are to spend on the Barotse country the ten or twelve thousand pounds sterling hitherto given for the administration of the protectorate of British Central Africa. M. Coillard has been at his brave work single-handed for ten years, and he sees light at last.

AN OPENING FOR CHRISTIAN WORK.—A lady who has been carrying on a little work, chiefly amongst laundry women and girls, near Bournemouth, is leaving at Midsummer. She is anxious to find someone to carry it on. It is very simply and inexpensively managed, the little mission-room costing under £5 a year, the people living close by, and many of the heads of the laundries having given openings for reaching the women. All information would gladly be given by Miss K. Laston Smith, Perran Lodge, Bournemouth, W.

TUNBRIDGE WELLS.—A conference was held on Whit Monday at the Central Bible Mission Hall here, on the foundation facts and truths of the Christian life. Christians of various sections of the Church united in prayer, praise, and Bible study. Many came in from the villages around. Addresses were delivered by Messrs. W. Blake, of Tonbridge, Jas. Douglas, of Brixton, A. C. Tessier, C. Stirling, L. Liesching, of Sevenoaks, Trevor Francis, J. McAuliffe, and others. During the interval between the afternoon and evening meetings, a hearty praise and testimony meeting was held in the smaller Bible Mission Hall, whereat many testified to the saving grace of God in personal salvation.

VAN EVANGELISATION.—The Church Army has now 14 mission and colportage vans continually evangelising in the villages of England. The attendances at the meetings, both indoors and outdoors, have been very remarkable, numbers professing to have received blessing. The vans are working at present in the districts of Canterbury, Norwich, Manchester, Wakefield, St. Albans, Durham (2), Exeter, Belfast, St. Asaph, Carlisle, Oxford, Worcester, and Chester. The society is anxious to place more vans in some of the poorer dioceses. A new van costs £100, and lasts about 20 years with care. A good second-hand van costs £60. Rev. W. Carlile would be thankful for any to take the responsibility of placing another of these vans in the field.

PERSONALIA.

Mr. Wm. R. Lane, evangelist, asks us to state that he has changed his place of residence to 5, The Triangle, North Kensington, W.

Mr. George Smith, of Coalville, the well-known philanthropist, lies in a critical condition at his home, the Cabin Crick, near Rugby. Only faint hopes are entertained of his recovery.

Mr. Henry Richards, who by error was referred to in our issue for May 9, as "gone home," is, we are thankful to learn, well and actively engaged at Banzamanteka, on the Congo River.

Mr. G. R. Cairns hopes to sail for England on June 26 from Montreal, but will return to the United States on Sept. 1. He purposes beginning Gospel work in England again Jan. 1, 1896.

Dr. Baedeker requests special and sustained remembrance in prayer for journeying mercies and open doors for the Lord's service in Germany and Russia. He hopes to leave England on June 18.

Major Penn, the Texas evangelist, who visited England with Mr. Cairns ten years ago, has gone to his reward. He died at his home, Eureka Springs, Arkansas, May 3. Many were led to Jesus during that visit.

Mr. Charles E. Faithfull is at present in England, and will be glad to hear from any one concerning the work at the Seamen's Rest, Marseilles. He may be addressed care of the Editor of The Christian.

Mr. George C. Needham, who expects to reach London in time to attend the closing meetings of the Mildmay Conference, will be open to a preaching engagement on Sabbath, June 30. Letters may be addressed to our care.

Mr. Henry Thorne, evangelist, was married on June 3, to Miss Mary J. Davis, of Halifax. From June 27 to July 28, he may be addressed Shaftesbury House, Margate; after that his permanent address will be 9, Louisville-road, Balham, S.W.

Rev. George Whelpton has, after fourteen years of work in Havre, been called to Paris to take the place of the late Rev. W. Gibson as agent of the "Commission d'Evangelisation," or Home Missions of the French Methodist Church. His address will be 4, Rue Roquépine, Paris.

Miss Beatrice Hurditch has safely reached Zanzibar, and writes home full of hope. We regret, however, to hear that the heat has so affected Miss Coote, who went with Miss Hurditch, that she has been obliged to relinquish the work and return home. It will be necessary to send out, as soon as possible, additional helpers. Mr. J. T. Isaac, of the Strangers' Rest, 163, Ratcliff Highway, E., will gladly correspond with inquiring friends.

Sir James Stansfeld, for a long period the Parliamentary leader of the C.D. Acts repeal movement, is about to retire from public life. He was last week, at a meeting in Halifax, the recipient of many tributes of esteem from fellow-workers, chiefly ladies, who have taken a leading part in promoting moral reforms.

General Booth.—We are very glad to learn that the General is so far improved in health as to be able to resume the heavy administrative work attendant upon his responsible position. According to present arrangements, he leaves London at the end of the present week for a series of meetings in Sweden and Denmark, including the annual field-day at Sodertelge, which grows in importance year by year.

Miss Hattie Q. Brown, of Wilberforce College, Ohio, U.S.A., spoke on Monday at the Central noon prayer-meeting, Aldersgate-street, on the work of the College in training Christian young men and women for educational and evangelical work among their fellow freedmen. Nearly 4000 have already been sent out from the college on such service, while a number have gone to Africa. The description given by the speaker of the condition of many of the negroes in the Southern States was deplorable. Unless bold measures be adopted for their evangelisation, there is danger lest they lapse entirely into barbarism. Miss Brown, who is a fluent and eloquent speaker, will be glad to address meetings on behalf of this work. She is now staying at Arundel House, 4, The Bank, Highgate, N.

CHRISTIANS IN THE ALPS.—Whilst acknowledging with many thanks the gifts of English Christians, I desire to keep before the eyes of your readers the great and urgent need of the poor but faithful Alpine Christians at Montorfano. Only a small portion of the amount required has as yet come in, and the season during which we ought to be building is rapidly passing. I was recently at Montorfano, and found the little church and Sunday-school undiminished in numbers and unwavering in the faith of Christ. They are very poor, and all that they can themselves offer is the labour of their heads This they are ready to give, to the extent of their ability, as soon as the building can be commenced.

Rome, 28, Via delle Coppele. Henry J. Piggott

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EVANGELISTIC NOTES.

Mr. William Forbes conducted a seven days' mission last week in a tent on the Albert Embankment, Vauxhall.

Carlisle.—The Brothers Weaver have concluded a third visit to the Cecil-street Primitive Methodist Church, Carlisle. The crowded meetings testified to the hold they have on the people in the old border city. The services throughout were characterised by great spiritual power, and a number professed decision for Christ.

Mr. T. W. Canning, of the Evangelisation Society (Scottish Branch), concluded a very successful mission in a tent at Cupar Fife, on Sabbath, June 9. The mission commenced on Sabbath, May 26, and all the meetings were largely attended. Great interest was manifested in the preached Word, and there is good reason for believing that satisfactory soul-saving work has been accomplished. W. L. T.

Mr. A. Draper has begun at Redcar a month's mission with the 3rd Yorks Militia battalion. During their annual training, he will carry on tent to tent visitation, day by day, and open-air evangelistic services every night. He would be glad of earnest prayers that God's blessing may attend these efforts to win men from gambling, swearing, drink, and impurity, to Christ for salvation. A good supply of booklets, tracts, money, etc., is asked for, to work the mission. Address, Mr. A. Draper, Sergeants' Mess, Militia Camp, Redcar.

Brockmoor, Staffs.—Mr. Sidney Vivian, of the Evangelisation Society, has completed a thirty-two days' tent mission in this parish. The meetings from the first have been well attended, many of whom were among the number of those who previously attended no place of worship. The tent is a large one, yet on several occasions numbers were unable to gain admittance. This is Mr. Vivian's fourth visit to this place in mission work, and although each visit has been marked with great blessing, his mission this year has in every respect proved the most successful. Several men of debased character and advanced age have testified to the salvation of their souls. Mr. Vivian is now conducting a tent mission at Mount Pleasant, Quarry Bank, Brierley Hill.

Mrs. Baeyertz has just concluded a fortnight's mission at Motherwell, N.B. She came in answer to prayer, and God did not disappoint the faith of his people. Although the worst time of all the year for evangelistic work, yet it was delightful to see how the people crowded to the meetings; on several evenings the churches were fully taxed to accommodate those who came. The evening Gospel addresses were very powerful, and about two hundred have been dealt with in the after-meetings. The afternoon Bible readings on "Holiness" were a special feature of the mission. Seldom before have God's people been so deeply moved on this all-important subject. At the closing holiness meeting, hundreds of Christians waited to yield themselves up to God, and to let Christ live in them henceforth. T. Wyse.

"LE SIGNAL."—We recently announced that this daily paper, in the interest of French Protestantism, had ceased to exist. It appears that at the last moment arrangements were made for the continuance of the paper. The need for a French daily paper at once free from Roman Catholic domination and untainted by atheism, is undeniable, and we trust that *Le Signal*, though not performing a definitely religious ministry, will aim at a high moral ideal, and be a great power for good in France.

SAILORS' WELCOME HOME.—In the midst of much rowdyism and tumult following a Bank Holiday in Ratcliff Highway, on Tuesday week a meeting was held, in which the presence of the Lord was felt. The text for the month was given out and briefly dwelt upon by Miss Child—"Jesus Himself!" All hearts seemed to realise his presence standing in the midst of them. The addresses which followed were very appropriate. The record given about the past month's work was indeed cheering, and included the laying of the memorial stones of a new hall in connection with the Strood Branch of the Christian Lifeboat Crew.

SOLDIERS' CHRISTIAN ASSOCIATION.—A united meeting of all the branches in Aldershot was held at the North Camp Soldiers' Home on Wednesday, last week, when about seventy members were present. Addresses were given by Revs. E. P. Lowry, T. H. Chapman, W. S. Jaffray, and A. H. Wheeler. Besides the weekly meetings in the North Camp and Grosvenor-road Soldiers' Homes, weekly regimental meetings in connection with the Wilts, Leicester, Seaforth, and Argyle and Sutherland Highlanders are held in camp, and a monthly united meeting of all the branches at the iron church, in the centre of the camp, used by the Presbyterians.

OBITUARY.

GEORGE FREAN EVANS, SITTINGBOURNE.

This earnest Christian worker passed to his rest on Tuesday, June 4, at the early age of 36. Though much engaged by business claims, he always found time for Sunday-school work, children's services, Christian Endeavour societies, and so forth. The oppressed and friendless, whether amongst men or animals, always found a friend in him. He will be much missed by a very large circle, but to his wife, mother, sister, and two brothers the blow is a very heavy one. A sharp attack of pleurisy and pneumonia carried him away after five days' illness, borne with much sweetness and patience.

REV. P. DOUGLAS.

Last week the death took place of the Rev. Peter Douglas, for close upon thirty years minister of Inverkip Free Church. Mr. Douglas, who was a native of Scone, was in his seventy-third year. In August, 1851, he was ordained minister of the Free Church at Inverkip, where he spent the whole of his ministerial life, resigning his charge on account of failing health in the spring of 1800. By his people Mr. Douglas was much beloved, and he was held in very high esteem by the whole of the residents in the district. Since his retirement from active duty Mr Douglas resided with his family in Glasgow.

MDLLE. CAROLINE GAUSSEN.

The daughter of the venerable Louis Gaussen fell asleep in Jesus on December 26, 1894. The memory of Gaussen, that devoted, heavenly-minded servant of God still lives in our hearts. It is more than thirty years since he entered into rest. The pretty white house in a suburb of Geneva, where he lived with his aged mother, his sister, and his only daughter, will be remembered by a few. His highly-gifted daughter became her father's inseparable companion, entering into his thoughts, enjoying his conversation, and sharing his sympathies, and helping him in his labours. After his death she drew up and published from notes left by him the Sabbath school lessons given at the Oratoire on Exodus, Elijah, Elisha, Jonah, etc.

From the year 1875, when she lost her aged aunt, Mademoiselle Gaussen lived alone. She could not, however, be really lonely, for she was one of those who give themselves without ceasing. Her home in Rue Eynard became a fresh centre, and in her case were fulfilled the words of the Psalmist: "He setteth the solitary in families." In the midst of physical weakness her old age was peaceful and fruitful in good works. In the last weeks of her life, when this weakness increased, and even after the final great trial which deprived her of the power of speech and motion, deep peace reigned in her sick chamber. Her gentleness, tenderness, self-forgetfulness (the distinguishing trait of her character), solicitude for others, gratitude and submission will never be forgotten by those who had the privilege of watching beside her. At length, without a struggle, she passed beyond the veil.

CLAPHAM PROPHETIC CONFERENCE. — The gatherings annually convened at Clapham-road Conference Hall for the study of prophetic Scripture will be held next week, June 18-20. A number of well-known brethren are expected to address the conference, which meets on the three days at 11 a.m., 3 and 7.30 p.m. Full particulars from Mr. Waterfield, 143, Clapham-road, S.W.

MACCLESFIELD STREET MISSION.—This mission was at one time attached to Harecourt Chapel, Canonbury, but for the last ten years it has been worked independently by a band of earnest workers. Owing to financial stress it has been temporarily closed, and the workers desire, if possible, to find someone who would relieve them of the responsibilities of the work, and carry it on, as the neighbourhood is well suited for such a mission. All particulars can be learned from the treasurer, Mr. W. J. Collins, 795, Old Kent-road, S.E.

JEWS IN EAST LONDON.—On Tuesday last week a tea meeting for Jews was held in the Gospel Hall, 70, Sidney-street, Commercial-road. The tea was given, as was stated on the tickets, in the name of the Lord Jesus, according to Col. iii. 17, and it was announced that Gospel addresses would be given. The hall was well filled with Jews, Jewesses, and children. Testimony of God's Son, incarnate, crucified, risen, and coming again was given by several brethren in English and Yiddish. It is two years since Mr. Henry Barnett and his wife began this work, and they have been helped through many difficulties and trials. As the year advances, Mr. Barnett is hoping to prepare his almanack for 1896. This is a very useful publication, exhibiting Gospel truth as well as the calendar. Communications should be addressed to Henry Barnett, 94, Malmesbury-road, Bow, E.

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The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. John Langsford, 7 p.m; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Welsh Presbyterian General Assembly.—Public meeting in connection with the Forward Movement, Exeter Hall, Thursday, June 13, 2.30 p.m.; chairman, Sir G. B. Bruce; addresses by Revs. Hugh Price Hughes, Thomas Evans, J. Thoburn McGaw, D.D., John Pugh (the founder of the movement), and others.

London City Mission.—Meeting, Friday, 14, at 7 p.m., in Exeter Hall; speakers: Rev. A. Connell, Canon M'Cormick, D.D., Col. Owen Hay, and others.

St. Giles' Christian Mission.—Annual meeting, Mansion House, Monday, 17, at 3 p.m., in the Mansion House, the Lord Mayor in chair, and various influential speakers.

B.W.T.A.—Conferences throughout next week in City Temple and the Queen's Hall, W. Great demonstration in the Albert Hall on Thursday.

Missionary Breakfast (Zenana Bible and Medical Mission).—Cannon-street Hotel, Tuesday, 18th, at 9 a.m., Lord Kinnaird presiding.

Stockwell Orphanage.—Annual meetings and Fête, Wednesday, 19th, at 3.30, Mr. M. J. Sutton presiding; at 6 p.m., Sir J. Barran, M.P.

Home of Industry, 29, Bethnal Green-road.—Monthly meeting for Christian workers, Wednesday, June 19, at 7; Mr. Walter B. Sloan, of the China Inland Mission, will give the address.

The Rink, Blackheath.—Two meetings on Sunday, June 16, 3.30 and 7 p.m.; addresses by Rev. Andrew Murray and Mr. Dudley Kidd.

Open-Air Workers' Union.—Inaugural meeting, Finsbury Park Congregational Church, Saturday, June 15, 8 p.m.

Lord Radstock and others will speak in the Conference Hall, Eccleston-street, Sundays in June and July, at 3.45 and 7 p.m. Meetings of Christians for prayer and instruction, Fridays at 8.

Protestant Reformation Society.—Monthly prayer meeting, Thursday, June 20, at 3.30, at 20, Berners-street, W., address by Rev. W. R. Mowll.

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Thursday, June 13, 3.30 p.m.; Intercession for Israel, addresses by Mr. Walter K. Campbell, Mr. Paul Redwood, open to all; Thursday, June 13, 8.30, young men's missionary meeting, address by Mr. George Lampard on "Missionary Work in an Indian Jungle."

The House of Rest.—Annual meeting in Portman Rooms, W., Friday, 21st, at 3 p.m., Mr. W. H. Seagram in the chair.

Great Assembly Hall, Mile End-road, E.—Week nights, at 8; Sundays, at 11 and 6.30, Mr. E. P. Telford.

Special Religious Services in Theatres, Halls, etc.—For June 16.—Agricultural Hall, Upper-street, Islington, at 3.30, Rev. Robert Wylie; at 7, Mr. Job Williams; Grand Hall of Varieties, Clapham Junction, at 3, Mr. Beany; at 7, Mr. Flew; Morley Hall, Mare-street, Hackney, at 7, Mr. T. C. Chadwick; Evangelical Hall, High-street, Homerton, at 3, Mr. Charles Button.

Clapton Hall, Upper Clapton, N.E.—Mr. H. W. Taylor, Sundays at 6.30, and Thursdays at 7.30, during June.

Postal and Telegraph Christian Association (Senior Branch).—Quarterly meetings, in the City Temple, June 24, from 3 to 9.30 p.m.; speaker, Rev. J. A. Bevan.

South Africa General Mission.—Meetings for consecration and prayer, Lower Exeter Hall, Monday, June 17, at 4 and 7 p.m.; addresses by Rev. Andrew Murray, Messrs. Dudley Kidd and Frank Huskisson.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W. Sun., at 7, Messrs. P. R. Hurditch, F. H. Hutchins; Willesden Hall, Willesden-lane, Sun., at 7, Mr. C. R. Hurditch.

The Conference Hall, Mildmay-park.—Sun., 3.30, Dr. W. Gauld; 7 p.m., Dr. J. L. Maxwell.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 and 7, Mr. Chas. Inglis; 3 p.m., P.S.A.

St. George's Hall, Langham-place.—During June, Suns., 11 a.m., Dr. M'Killiam; 7 p.m. Mr. A. Milne Kyd; Wed., 8 p.m., at Burlington Hall, Mr. A. Milne Kyd.

SS. Anne and Agnes Church, Gresham-street, E.C.—Lectures for young men, at 1.15 p.m. on Wednesdays; June 19, "The Resurection," Rev. J. McArthur; June 26, "The Atonement," Canon Girdlestone.

Talbot Tabernacle, Notting Hill.—Rev. Lancelot Holland, M.A., formerly of All Saints', Hatcham, and lately of St. Thomas's, Edinburgh, Sundays, 11 a.m. and 7 p.m.

Strangers' Rest, 163, St. George's-street, E.—Monthly Workers' Meeting, Friday, June 14, tea at 6, meeting at 7; an address by Dr. Gritton on "Unrecognised Gifts and Graces"; Miss Littler and Mr. T. James on work in China.

Holiday Summer Schools, Cliff College, Derbyshire.—Dr. Grattan Guinness' Missionary Institute, July 1 to 15 and 15 to 29, especially designed for young men. For particulars, send two stamps to secretary, Summer School, Harley House, Bow, London, E.

Christian Endeavour.—The second anniversary of the Y.P.S.C.E. will be celebrated at Christ Church, Westminster-bridge-road, on Thursday, June 30th, Revs. A. Connell, F. B. Meyer.

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Notes and Comments.

DURING the summer season, when Christian tourists are flocking to the Continent, it would often add to their comfort and pleasure to seek a lodging at some of the Christian missions and educational institutions to be found here and there in preference to hotels. There are schools pleasantly situated which, in the absence of the pupils during vacation time, are well adapted for the accommodation of visitors, and would form very good resting-places as well as proving means of cheer to isolated Christians.

According to a Shanghai telegram, the attacks on Europeans in China are said to be the outcome of a conspiracy on the part of a number of mandarins who have been discredited by their conduct during the war, to divert the odium of their defeat by the Japanese from their own shoulders to those of the foreigners. Telegrams from these districts are apparently being delayed till the work of destruction aimed at is completed. But as the British Minister at Pekin is holding the Chinese officials responsible for some of the outrages, and a British gunboat has gone up the Yang-tse-kiang, there will probably be some care exercised as to how far the outrages are carried. Poor China, it is so large, so ill connected, so ill governed, that it hardly knows what has happened to it, much less what is being done with it. Its awakening is a sight both sorrowful and hopeful.

An Italian writer, quoted in the *British Weekly*, is of opinion that as one of the principal causes why men forsake the country for the city is the dulness of country life, the way to check the migration would be to make each village a miniature city. He says :

We in Italy are fortunate in having, as a result of our ancient history, a multitude of tiny cities, each perfect in its way, each fully equipped with the material of civic life. The result is that our country has resisted, better than almost any other, the centralising tendencies of the age. In most other countries the population in the interior is scanty, and the landscape almost deserted, while as a direct result we see the monstrous social evils of overcrowded cities.

Any practicable scheme for checking city immigration is to be welcomed, and the provision of increased social, educational, and Christian institutions as an antidote to the village pothouse must form an important part. But whether the city, even in miniature, is the best model is open to question.

Apropos of this subject is the migration of pastors from village to town, and town to city. It is not unnatural that a man should seek to use his God-given abilities to the best advantage and the widest influence. But the villagers suffer by the process, and additionally so by the fact that devout persons often move nearer town for the sake of a more efficient ministry. One remedy is for pastors and people in the town to pay occasional visits to the village. This would result in profit to themselves, and tend to the cheer and encouragement of the smaller congregations. And after all this is only fair. It is a sort of Simony for wealthy churches to buy up the gifted men; and that there should be no method of poorer churches participating in gifts which are given to the Church as a whole.

It is pleasant to see that Dr. Gregory is beginning in the *Methodist Recorder* a series of articles on the Centenary of the London Missionary Society and the Jubilee of the Evangelical Alliance. His account of the L.M.S. is appreciative and hearty, calculated to inspire its readers with thankfulness for an agency and a work which exists outside the limits of Methodism. The descriptions of former leaders of the missionary movement and of events which he has witnessed in connection with it are sufficiently radiant in style, and will be enjoyed wherever they are read. The value of the articles to us is the aid they will give to a brotherly spirit and to a deepening of zeal for the spread of the Gospel, no matter who may carry it abroad.

Some characteristic sayings fell from Rev. James E. Clapham at a meeting of the London Methodist Council, where a discussion took place on "Our Public Services: Do they Attract the People?" He said :—

My own impression is that there is more likely to be a great deal of pith in a short sermon than in a long one. I don't care about catchpenny entertainments. Methodism is not going in for these things. Magic-lantern entertainments will pull the people together for a little while, but they won't last. I am an old-fashioned Methodist. I believe that doctrinal preaching is popular, *i.e.*, when doctrinal preaching is properly done. The grand old doctrines of the New Testament have as strong a charm, even for common people, as they ever had. I also maintain that the grand old Methodist hymns that stirred the hearts of plain, illiterate villagers—the quarrymen of Yorkshire and the miners of Cornwall—will stir Londoners. I believe at the same time in adapting ourselves to the age in which we live.

We cannot but think that Mr. Clapham is right in his standing by the things which have *always*, in every age, and in every country, been the mighty instruments of God for good. Nothing lasts like the truth of God's Word.

Wesleyan Methodism is greatly exercised about the leakage of its young people; one of its papers complains that :—

There is a thirst, we had almost written a mania, for novelty. This and other causes are fostering habits of wandering, of "going about Zion," the result among young people being a weakening of the bonds of church loyalty, a loss of interest in the affairs of their own community—a curious type of catholicity which is much more concerned with the things of others than with personal duty and privilege. It is regarded amongst intelligent young people as a matter of little moment whether they belong to this or that church, or to any church at all, provided only that they may hear music in good taste and sermons "up to date," and may have a modest provision of church entertainments, duly balanced by philanthropic, and occasionally by evangelistic, excitement. And so they roam hither and thither, leading a religiously butterfly existence, and gathering sweets from every opening flower.

In order to stop the leakage it has been decided to form a Wesley Guild on lines somewhat like the Christian Endeavour Society. In fact, the constitution is so similar that it seems a pity not to affiliate with the older and widespread society. But the Guild is avowedly one for making Methodists. *The Methodist Recorder* says that they do not want to foster undenominationalism in Methodism, but to see all the Methodist people more intensely devoted to their own church, and their own work, and their own means of grace.

For many years the Evangelical party in the Church of England has allowed itself to be kept out of certain Church societies and organisations, or has held aloof from them. But now, says *The Rock* :—

There is a growing feeling among Evangelicals that they should again take their places on the committees and boards from which they have too often withdrawn, and if they do so with a firm determination that they will not support or countenance Sacerdotalism, that they will be as true to their convictions without yielding to a false charity, as the High Churchmen are on their side, it will be a step in the right direction. If, however, they take up the attitude that an advanced Sacerdotalist is just as loyal a son of the Church as they are themselves, and that it is quite right to vote considerable sums to parishes where doctrines indistinguishable from the teaching of the Council of Trent are being diligently inculcated, where the vile confessional is openly practised, and the mass is constantly celebrated with every Romish accessory, then we cannot conceive that an Evangelical on a committee is of as much service to the cause of truth as his compromising and condoning schism of heresy are an offence in the sight of God.

Evangelicals are urged by our contemporary to make themselves heard and felt at the next Church Congress at Norwich. They may do good service there. At the same time, the party which grows the strongest and ultimately wins by pressure of numbers, is the party which gives itself most unselfishly to the work of preaching and teaching Jesus Christ.

The re-establishment of the Roman Catholic Church in Ireland is talked of, and the *National Review* is in favour of it. To each of the 1,091 parishes it would give £150 a year; to each of the twenty-seven bishops £500 a year, and to each of a hundred higher officials £300 a year; a total of £206,150 a year. It is thus proposed to endow a force which would work incessantly against the highest welfare of the people and of the kingdom. In the present state of political parties this result is not impossible of attainment. The preliminary will probably be the making of large grants for purposes of education. Indeed, if Rome ever reconquers the British Empire it will be through the schools. The process is going on now.

Rev. Thomas Connellan, in the June issue of his paper, *The Catholic* (18, *Bachelor's-walk, Dublin*), analyses a propagandist pamphlet of the Catholic Truth Society; and, knowing Romanism from within, he is able not only to point out the errors of Popery, but also the apparent unwillingness of the hierarchy to see things as they actually are. Criticising a common perversion of Scripture, he writes :—

Our author proves the apostolicity of the Roman Church from the text, "On thee, Peter, will I build it." Where does he find such a text of Scripture? The real text is, "Thou art Peter, and upon this rock I will build my Church." The point is an im-

portant one, for the following reason:—In the second article of the Creed of Pius IV., every Roman Catholic professes never to interpret Holy Scripture "otherwise than according to the unanimous consent of the Fathers." Now, Archbishop Kenrick, of St. Louis, in his *concio habenda at non habita*, which was clotured at the Vatican Council, tells us that the Fathers were divided on the interpretation of the words "On this rock will I build my Church." Seventeen Fathers held that the Church was built upon Peter. Eight, that the Church was built upon the apostles. Forty-four Fathers and doctors held that by rock Christ meant the faith of Peter. Sixteen Fathers and doctors held that by the rock was signified Christ. Archbishop Kenrick concludes:—"If we are bound to follow the majority of the Fathers in this thing, then we are bound to hold for certain that by the rock should be understood the faith professed by Peter, not Peter professing the faith."

Hence it is clear that in matters of doctrine the Papacy does not abide by its own standards. We all knew this before, but it is well to be reminded, as by Mr. Connellan in his useful monthly, of the inconsistency of Romanism and the flimsiness of its claims.

The influence of the too prevalent idea that at best Christianity is only one of many useful religions which men have had, is, we believe, doing a great deal of harm both at home and abroad. At home it is weakening attachment to the Gospel, which is regarded as a faith to be patronised, accepted, or rejected, just as men like, not a revelation from God which imposes a solemn responsibility on all who hear it. Abroad it is taking the fire and force out of missionary enterprise. What use is there in working and making sacrifices for a religion which only holds some more truth than other religions, and is not above them and separate from them by a declaration of the love and righteousness of God nowhere else to be found? Is it or is it not true that "there is none other name under heaven given among men, whereby we must be saved," than the name of Jesus? If true—what other religion preaches Christ? None; therefore they have no Saviour whom they make known.

Sir Dyce Duckworth has been addressing the Clergy Home Mission Union on the subject of "breaking down." *The Pall Mall Gazette* says that he spoke out "fearlessly and boldly":—

He discountenanced too much intoning or monotoning, just as severely as noisy declamation, as inducive of clerical sore throat. He condemned an unwarrantable degree of fasting in Lent as leading to weakness and disability, and he clearly stated his opinion that fasting Communion was not a practice that could with safety be urged or enforced on all. He was quite apostolic in his injunctions in regard to the use of stimulants: "A little good wine is very useful for men who are working hard in cities or towns." And—tell it not to Sir Wilfrid Lawson—he thought the clergy might turn a deaf ear to "the nonsense so constantly declaimed from so-called temperance platforms."

That is very good about the monotoning, for every speaker who has observed himself knows that nothing tires and wears him down like speaking long in the same key. George Whitefield, John Wesley, and C. H. Spurgeon, never were afflicted with clerical sore throat, and for a good reason—they spoke naturally. That about fasting is also good. But the distinguished doctor is all wrong when he gets on to temperance. Numerous teetotal clergymen are standing witnesses against him, and in the ranks of the Nonconformists, teetotal ministers who work as hard as anyone, and do not break down, are as common as blackberries. He has something to learn about his art, as many preachers have something to learn about theirs.

A reverend member of the Aberdeen Free Presbytery, in a recent debate on the Gothenburg system of drink management, expressed himself in this extraordinary fashion:—

To his mind a good deal would be gained if men could be persuaded that the liquor traffic would exist as long as human society exists. He believed it was not in accordance with the Divine will that the traffic should come to an end. God had made the traffic, and He had so constituted human nature that there was a natural desire for drink on the part of men.

We do not wonder that a brother presbyter at this point exclaimed, "Shocking!" To say that God is the author of the drink traffic appears to us to border on the blasphemous. If many Scottish ministers were of that opinion there would be little cause for wonder that Scotchmen and whisky are proverbially associated. We trust their number is but few.

And so there is to be a railway to Uganda. The idea seems strange to those of us who remember the publication of Speke's "Journal of the Discovery of the Source of the Nile" and his stay at the Court of King M'tesa. But the world moves fast, and the size of English territory grows apace. Once made, the railway cannot but be a heavy blow to the slave trade, and a quickener of the life of central Africa. The days of the "savage" will be over. But what will take the place of the old? Gin and gunpowder, degraded white men, and savages more degraded than ever? The railway would be a pleasant prospect, if only good men or decent men were to use it for reputable purposes, but one shudders at the thought of the probable.

Dr. Cairns used to say: "Happy is the man or woman who loves laborious monotony! It is the most easy of all things to be got in this world, and the most serviceable to our day and generation." Yes; it is the old grace commended of Paul the Apostle as "patient continuance in well-doing," without which nothing was ever done well, or even done at all.

Senor Zorilla, one of the Spanish patriots, who died last week, about a year after the death of his wife, to whom he was deeply attached, expressed some thoughts which are full of suggestion:—

He had lost all taste for life, having lost her. All that interested him before, even the life of nations, seemed to him hollow and deceptive. What was, he asked himself, the use of struggling for a cause? Life was such a short, unsatisfactory affair, that perhaps after all it was better to drift than to steer in a given direction. What did Gambetta's efforts lead to? The long triumph of the party that will be for ever associated with Panama and the heaping up of taxes. Mankind was irrational and did not like to be led by reason.

No, the soul can never be satisfied with a cause; Christian service is for a Master, a Saviour. The cause may or may not prosper at present; but his will is done, and He is glorified. The Saviour is greater than all causes.

STROUD GREEN, N.—In connection with the Mount View Congregational Church, open-air services were commenced on Sunday evening in a field adjoining the well-frequented footpath on the "Hog's Back," which connects the districts of Stroud Green and Harringay. The pastor, Rev. E. Griffith-Jones, with a large number of his congregation and choir, attended. More than 200 hymn sheets were required before the meeting commenced, and about 300 persons, in the aggregate, heard the Gospel message proclaimed by Mr. W. R. Nicoll and Rev. Robert Balgarnie, while the anthems by the choir formed a pleasing feature of the service. The meetings will be held every Sunday evening at eight o'clock (weather permitting). A covered platform supplied with electric light forms a convenient and easy point of vantage for the speakers. The presence and help of local friends are invited.

PREB. SHELFORD ON MIRACLES.

On Wednesday, 12th inst., in connection with the June lectures of the London Diocesan Church Reading Union at SS. Anne and Agnes, Gresham-street, E.C. (at 1.15 p.m.), Prebendary Shelford said: "The miracles of our Lord have been attacked in three different ways; they have been called (1) pious frauds, (2) myths, (3) the exercise of natural forces then generally unknown. As to the first, we cannot conceive that a good man could perpetrate a 'fraud,' however pious. Our Lord is acknowledged to be pre-eminently good; He was incapable of fraud.

"As to the second, we are told that our Lord was a great moral teacher, and that the miracles were an afterthought, woven seriously into the accounts of his life by his devoted and admiring, but mistaken, disciples. But remark, the miracles of our Lord and his discourses are inseparable; many a moral discourse of his turns upon some miracle; many a miracle resulted in a moral discourse. The defenders of the 'myth' view are driven into a corner. If you give up the miracles, you must give up the discourses, too; then subtract both discourses and miracles from the Gospels, and what have you left? Have you enough to convert the world? Have you enough to account for the great spread, growth and influence of Christianity, which has spread civilisation and brotherly love over the earth?

"Lastly, as to the third. We know, of course, that the world of Christ's day was ignorant of much which we now know of natural powers and forces. Ordinary things in medical, electrical, and other sciences to-day would have been reckoned miracles then. But think; would it not be a miracle in itself for a simple Galilæan peasant to have foreseen and foreknown such powers? The argument at once falls to the ground. Now, we are told that because miracles do not happen, they cannot happen; that they conflict with what is thought to be the law of nature, as found by modern science. Yet in ourselves we know that we can prevent the laws of nature from operating at certain times and under certain conditions; we know that mind is greater than matter; we can control our bodies. If this is so with us, ought we not to assume that it is much more so with the God who governs all things? Assume that the Incarnation is a fact; that Jesus Christ was the Son of God; we at once see how mighty works could show themselves forth in Him. It has been well said that the miracles which He did amounted only to the natural workings of nature performed instantaneously instead of by degrees. Nature turns water into wine, and multiplies food, and raises the dead. If the miracles do nothing more, they at least keep alive the conviction that there is One in heaven who is victor over every form of evil and misfortune, and will bring us safe through all."

CHINESE AND THE WAR.

In a letter dated Lao-ho-kéo, April 5, Mr. Wm. Cameron, of the American Bible Society, who had returned from a successful three months' journey in the provinces of Ho-nan and Shen-si, says:—

The war has been the means of scattering a more correct knowledge of outside nations. The first question is, "Which country do you belong to?" Then follows a general talk on geography, after which they listen to the Gospel. In connection with this I may add that the difference between Roman Catholics and Protestants is becoming more understood. The Romanists are hated by the people.

I tested the sincerity of the officials to protect foreigners travelling just now. They are really alive to this important point, and are taking great pains to keep themselves informed of our movements and to offer protection. Indeed, I was secretly escorted nearly all the time, and handed over from city to city without their referring to me at all. Not once did I have to apply for help; by simply giving my card I was allowed to pass. The city people know about the war, though many are ignorant as to the real facts of the case. The people were as friendly as I ever found them before the late war took place.

Over 300 Scripture portions were sold, and many thousands of people heard the Gospel preached.

THE UNVEILING.—24.

THE THIRD WOE.—THE SEVENTH TRUMPET.—I.

THE Sixth Seal brought us to the verge of the coming doom of the ungodly world, when they cry to the rocks to fall upon them and the hills to cover them, from the wrath of God and of the Lamb. The Sixth Trumpet brought us to the end of the Second Woe, when in spite of God's long-suffering and their pain under the plagues which slew a large proportion, represented by a third, they repented not. And now at the close of the two episodical visions of the Little Book and the Two Witnesses we are brought to a similar result: the inhabiters of the earth, the ungodly world, rejoice whenever the Witnesses are slain; but when they ascend to heaven at the resurrection of the just, and a great earthquake follows in which were killed 7000 names of men, that is men of name, the rest were affrighted and gave glory to the God of heaven.

Not that they repented, but like Achan they confessed their sin; or like Pharaoh's magicians they say, "This is the finger of God"; or like Ahab they humble themselves and go softly; or they act like Judas, who cast down the thirty pieces of silver and went and hanged himself. When sick unto death men vow that if they recover they will serve the Lord: but how often their goodness is as a morning cloud, and as the early dew it goeth away.

Nevertheless, the First and Second Woes and the testimony of the Witnesses have been intended to lead men to repentance; and these actings of God have not failed, for it has been true throughout the ages that "as many as were ordained to eternal life believed." And whosoever is willing *is* thus ordained, for, "He that is athirst, let him come; he that will, let him take the water of life freely" (Acts xiii. 48; Rev. xxii. 17).

"The Second Woe is past, and behold the Third Woe cometh quickly." That is, the vision of the Second Woe was past, and the vision of the Third Woe followed quickly. The two former Woes continue as long as the day of grace lasts, for the sting which every lust carries in its own tail (the First Woe), and the direct judgments of God in this life (the Second Woe), are his severe mercies, the goodness of God leading to repentance. But the Third Woe comes quickly when these are past. The Seventh Trumpet sounds, and the mystery of God is finished. Great voices in heaven say, "The kingdoms of this world are become the Kingdom of our Lord and of his Christ, and He shall reign for ever and ever."

This takes us back to the previous chapter. "And the angel which I saw standing upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things which are therein, that there should be delay no longer; but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which He declared to his servants the prophets" (Rev. x. 5, 6, 7).

This again takes us back to a similar passage in the prophet Daniel. "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever and ever, that it shall be for a time, times, and a half; and *when he shall have accomplished to scatter the power of the holy people*, all these things shall be finished" (Dan. xii. 6, 7).

The "holy people" here spoken of are doubtless, primarily, the nation of Israel. But God's ways are the same, "whether it be done unto a nation, or unto a man, alike." Many a man asks concerning his own experiences, and God's dealings in providence with him, "How long shall it be to the end of these wonders?" and the Scripture which cannot be broken, whether it be done unto a nation or an individual, evermore repeats the same reply: "When He shall have accomplished to scatter the power of the holy people [or of the man only], all these things shall be finished." "For the Lord shall judge his people, and repent Himself for his servants, when He seeth that their power is gone, and that there is none shut up or left" (Deut. xxxii. 36).

In the youth of the nation Moses thus foretold what would be the method of God's dealings with them—viz., that when their natural human power was gone, and there was no earthly resource or help shut up or left, no god, no rock, for them to trust in, then Jehovah would appear to help them. "If ye be willing and obedient ye shall eat the good of the land."

To John in The Unveiling the selfsame, world-wide, life-long principle is revealed, in the vision now before us. The angel on the river said in Daniel's hearing that it should be for a time, times, and a half, until He should have accomplished to scatter the power of the holy people; and John hears the Angel standing on the sea and on the earth say there shall be no longer delay, when the seventh angel shall have sounded. "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the Kingdom of our Lord and of his Christ; and He shall reign for ever and ever" (Rev. xi. 15).

When the successive and varied dispensations of God, "whether unto a nation or a man alike," have exhausted self-dependence and shown the futility of human effort, then is God's time to act: then the Lord God, the Almighty, who was and is, takes his great power and reigns. Men have recognised this in their proverbial sayings: "Man's extremity is God's opportunity."

> This truth of old was sorrow's friend:
> Times at the worst will surely mend.

It is a very important principle which is contained in those words, "whether it be done unto a nation, or unto a man, alike" (Job xxxiv. 29). God governs nations and men on the same method. What the mind cannot grasp when presented on the greater scale of nations, may often be comprehended on the lesser scale of the individual; and on the other hand, there are ways of God which we fail to perceive in the minuter world of our own experience, which are easily observed in the history of the race. These facts explain the reason why, even to persons unlearned and of limited information, the Bible is so precious and so intelligible. An evangelist used to visit a bedridden Christian boy, whose greatest enjoyment was to read the Book of Revelation with his friend. Neither of them had any knowledge of prophetic interpretations, preterist, presentist, or futurist, but there was a personal fulfilment of the prophecy, which made it so comforting and edifying to the child and to his visitor; and the key to this individual appropriation is found in the words of Elihu—"whether it be done unto a nation, or unto a man, alike."

If acquaintance with systems of interpretation were *essential* to suck the honey and the oil out of the rocks of truth, few indeed of the poor of the flock would attain to the secrets of wisdom; but the Teacher and Comforter reveals them to unlearned and ignorant men, and they understand—if not upon the scale of the wider world without, yet upon that of the lesser world within—the wonderful works of God, who liveth for ever and ever, and who maketh all.

An illustration of this is found by comparison of Deut. ii. 14 with the narrative in John v. For thirty-eight years after their refusal to enter the land at Kadesh-barnea, the rebellious people were sent back to wander in the wilderness, "*until all the generation of the men of war were wasted out from among the host.*" For the same period of thirty-eight years did the impotent man lie by the Pool of Bethesda, until he had "*no man*" to help him, nor any power to help himself. The same period, and the same result, in the nation and in the man; and in both cases God interposes to help and bless when human power is wasted out—the nation was led into the Promised Land, and the impotent man arose and walked.

This wasting out of human might, as the necessary antecedent to Divine blessing, is the key to the mystery of God. Whether we read it concerning the kingdoms of the world, or concerning a nation, or concerning a man only, it is true on every platform, that when God has accomplished to scatter human power, and there remains no self-dependence, no natural resource, no false god shut up in reserve—when no rock but the Rock of Ages is left to lean upon—then the kingdom becomes the Kingdom of our Lord and of his Christ, and HE shall reign for ever and ever; "*that the hypocrite reign not*, lest the people be ensnared."

But while God takes out from among the nations a people for his name, whom He educates and trains to lean upon Him alone, the world as such never repents; but all the judgments detailed in the remaining visions of the Unveiling fall upon the false harlot church and the ungodly world. M.

AN INDIAN NATIVE PREACHER.

MR. J. DEVADASEN, writing from Vepery, Madras, says: My parents were converts from Brahminism, and my father was for nine years pastor of the church at Nagercoil. For eleven years I was a teacher in the Seminary at Nagercoil; afterwards for a time I did evangelist's work among the Hindus at Salem, and then was transferred to work with Rev. Maurice Phillips, in the city of Madras. It is nine years since I came to Vepery, where there are three evangelists with me.

Our plan is to meet in the morning, and by singing, with the help of a violin, we get an audience, to which each of us delivers an address of about a quarter of an hour's duration. Our audiences vary from sixty to 350, and occasionally we have more. In the evening we meet in a hall, to which from fifty to 200 people, of various castes and creeds, find their way. We sell books; last year we disposed of about 150 rupees' worth of tracts and Scriptures, also distributed several thousands of handbills. We trust in God that the seed will not be sown in vain.

On Sundays we help our pastor in preaching to the Christian congregation. In connection with the L.M.S. we have two churches, one in Vepery and another in Black Town, having about 350 and 150 members respectively. We have also a Boarding High School for Girls, with about a hundred scholars. Once every three weeks we go on a preaching tour. Mr. Phillips has returned from his recent furlough, refreshed in spirit and body.

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The Evangelist's Work.

The Church of Christ appreciates pastors and teachers, but it has not recognised the world-wide evangelist. The Church recognises locally-appointed evangelists, and denominational evangelists, but if any presume to be Pauls and Peters, marching forward against the world, and against error, going wherever crowds go, entering every open door—the saints, as a rule, will not aid, support, and encourage such a Paulite. I use the word Paulite advisedly; the bold world-wide evangelists in 660 were the "Paulicians." Fiery and denominational thunders forbade them at that time, but they were the mighty preachers in Turkey, Italy, and Venice; even Gibbon, the Deist, says they dared to preach in Rome and all over the East of Europe.

In the eighth century the Emperor Leo boasted that he persecuted 100,000 of their disciples. If they could afford to lose 100,000, what a powerful church they must have been.* God's evangelists truly! A proof of what can be done even when popularity is an unknown thing. They were not fighting for their own name or denomination; its appellation meant to the crowd death and fires; they fought for men's souls; "Souls" was their watchword.

IS IT NOT POSSIBLE NOW

that our "churches" our "meetings," our denominations, are our sheet-anchor, virtually our watchword? "Increase our section," is to many dear saints the longing wish in our day, and that fatal barrier is arresting work in the old lands. It is not operating powerfully in China or heathen lands. "Save souls" is the cry where workers are few and opposition very great. Peter, Paul, and John, all pull together when the tide is strong against one and all; but in old lands, even saints often ignore God's converting work, if it presumes to appear outside their own fences. I fear this practically applies to every section of believers.

I speak from personal experience. It has fallen to my lot during forty years to evangelise among almost every section of the Church. I have preached with and among English clergy, Presbyterians for years, Baptists very frequently, Independents, Open Brethren, and Exclusives even, as well as among other smaller sections. I could almost count on my ten fingers all the places where the longing for "souls" completely triumphed over sectarian hopes and expectations. Alas! it was often the case that all regard for the work of souls appeared to vanish (I do not say it did vanish) when the work was outside of party lines. In such cases souls were mere accessories, mere helpers; "our *own* meetings" were virtually, practically, the heart's cry, and the heart's prayer.

THE EVANGELIST MUST KEEP OUTSIDE

of all parties. He goes for "souls." He must preach Christ—Christ-Life; Life—Eternal Life, Eternal Salvation. His duty is to preach the Word, and place men upon God's Word; he ought to see them placed firmly on the rails of God's Word, but he must pass on, praying like Epaphras in Col. iv.: "That they may stand perfect and complete in all the will of God." If he is a true evangelist he must pass on, and reap in other fields; even the weakest new-born saint finds his pasture in the Word, and it is dangerous in such a case to neglect feeding upon the Word. Some teachers even presume to draw the young saint afterwards to themselves, rather than to the Word. Teachers ought only to be Echoes of the Word, not sermon-inventors, not lecturers about the Word, and ideas of their own. The Sower, says our Lord, sows "the Word."

CAN A TRUE-HEARTED PHYSICIAN

who has health and strength, refuse to give remedies in any house whatever? He cannot refuse to go where he is asked. He is acquainted with the disease, he knows the remedy. How can he refuse? A narrow-minded bishop or a narrow-minded pastor may attack him for giving medicine outside of their particular lines, their denominational barriers, but to his own Master the evangelist stands or falls. Others may be "pay-masters," appointed as "stewards" of wealth to help and assist, but they also are only servants, and the evangelist dare not call them his popes or rulers. They can in no case whatever wield more "honour" than a parent, and a parent is not a spiritual commander-in-chief, even although he be parent in the two senses. Evangelists are

A GREAT AND GRAND BRANCH

of the true Church, but they are not esteemed as they ought to be, and the whole work of the Lord languishes on this account. The evangelist is the ploughman and the sower. He ought to be greatly esteemed and much encouraged. But every self-made evangelist is not an evangelist: "Ye shall know them by their fruits." Every well-intentioned preacher is not an evangelist; he must be an acknowledged winner of souls, and he must be allowed full and complete liberty—no chain must bind him. Mr. Moody is not bound, I fancy, or he could not work. Mr. Radcliffe, my old friend, has always been free. Brownlow North chained himself up once at the suggestion of men, but broke loose again, and was a bold, able workman once more.

I am not referring in this paper to either pastors or teachers; these remarks do not apply to pastors. That subject requires to be treated in quite a different way, according to Scripture. I especially ask readers not to draw inferences as to pastors or teachers from remarks as to evangelists. The Scripture lines are not at all similar. The point I do affectionately urge is, that the Church of God is virtually saying to the evangelist, "I have no need of thee"—no need virtually of the ploughman. Is it so? Gordon Forlong.

Wanganui, New Zealand.

* See Dr. Wylie's *History of Protestantism.*

HOME-READING UNION.

A very delightful holiday has been arranged by the Social Branch of the Home-reading Union from July 5 to September 6 at the modest sum of 31s. 6d. per week. The first experiment at Keswick and Ambleside was so successful that last year parties were organised at Barmouth also, and about 700 took part altogether in the holidays. Walks and drives, with field lectures, make up the days, while the evenings are spent in boating, lectures, etc. The sum of 31s. 6d. is an inclusive charge for everything, and provides rowing and bathing as well as excursions. The committee has secured excellent accommodation in large houses or temperance hotels this year, and the success of last season has induced them to make arrangements at Tavistock and Portrush, in addition to Barmouth and Keswick as before.

Those who attend the holidays are of very varied occupations—clerks, teachers, solicitors, warehousemen, shop assistants, and parties from the great manufacturing towns who have joined for their "wakes." An enticing little programme can be had by sending a stamped addressed envelope to Rev. T. A. Leonard, 1, Carlingford-road, Green Lanes, London, N.

THE EVANGELICAL ALLIANCE CONFERENCE, at Belfast, noticed in our last issue, is the forty-ninth annual conference of the British Alliance (the parent Society), not that of the Irish branch.

WORK AMONG SEAMEN.

By the kindness of Lady Ashburton, a meeting of friends, interested in the work of the Strangers' Rest, was held at Kent House, Knightsbridge, on Thursday last. Mr. James E. Mathieson, who presided in the place of Mr. John Cory, unavoidably absent, spoke of early experiences in the Rest, of its usefulness as a place of refuge, a safe resort, and a centre of Gospel testimony in a dark district. He believed God had greatly blessed these efforts among seamen.

Mr. J. Theo. Isaac spoke of the Rest as established for the spiritual well-being of sailors. After dwelling on the familiar phases of the movement and its various operations, he emphasised its evangelistic and undenominational character, and referred to the fact that the numerous agencies are carried on by voluntary workers. Hence it is most economical, the whole of the diversified and important agencies being kept in full operation, every night, all the year round, at an annual cost of some £400. Of course with more workers and an increased income, yet more might be done, for the field is well-nigh limitless. After an earnest plea for book bags and woollen cuffs, comforters, and helmets for the sailors, he passed on to speak of the Rest at Zanzibar, where Miss Beatrice Hurditch is labouring practically single-handed—Mrs. Agnew having returned for rest and change after three years' absence. Meanwhile, Captain Agnew is rendering what aid he can, but reinforcements are urgently demanded.

Surgeon-Gen. Partridge bore strong testimony to the valuable work going on in the Ratcliff Highway Rest, showing how, at a recent meeting he attended, thirteen men wished to be spoken to personally as to the way of peace, while on another occasion there were ten who seemed anxious. This kind of thing is going on constantly, and God is greatly blessing the work.

At this point a seaman was called forward, and gave testimony to the fruitfulness of the services at the Rest. Many, he knew, had been won to the Saviour, and are now witnessing for God on board ship, and in other lands.

Mrs. Agnew, who has done noble service at Zanzibar, gave some description of the work in that East African island. It is to a large extent among men-of-war's-men; although a number of merchantmen also come in. Apart from the Rest, there is, as a seaman said, "not a place in the island where a decent man can set his foot in." She had also given all the time she could to visiting the ships in port, holding short "sunset services"—that is just after work is knocked off for the day and before the sudden darkness falls; for twilight there is none. They had been able to have a meeting for natives on Sunday mornings, when there are few seamen at liberty; but, apart from this, there is practically no mission work for the natives; a fact our sister greatly deplored. It is true the Universities Mission has a work, but it is mainly among rescued slave children. Of direct missionary work for the natives, there is none. Mrs. Agnew closed by pleading for sympathy, prayer, and more workers.

Pastor W. Fuller Gooch followed with a sympathetic address, warmly commending the work of the Strangers' Rest, as one which God is greatly using for the salvation of men.

Miss Everett, who has visited Zanzibar, gave a description of the place and its urgent need of missionaries. Mr. John McCall closed with a few hearty words as to his sense of the importance and usefulness of the work going on at the Strangers' Rest in Ratcliff Highway.

Further details concerning both Rests may be had from J. Theo. Isaac, Hon. Sec., Strangers' Rest, 163, Ratcliff Highway, E.

BUENOS AYRES ORPHANAGE.—For many years the want of an orphanage has been felt in Buenos Ayres, now a great city of 600,000 inhabitants. Up to the past year all Protestant orphans had to go into Roman Catholic institutions, with the usual results. This need be so no longer, as an effort made at Quilmes, a Buenos Ayres suburb, by Mr. and Mrs. Torre has been crowned with success. The necessary funds have been provided to start the orphanage and meet the small monthly outgoings. The matron is a truly Christian woman who has taken up the work for Christ's sake. The present house, a small one, is quite full with the nine inmates, but as time goes on and the institution becomes known it will be necessary to move into larger premises. Mr. and Mrs. W. Barnett (at Hutton Lodge, Brentwood, Essex), who are at present visiting England from the Argentine Republic, will be happy to reply to any inquiries.

A CHANGED LIFE.*

BY REV. ANDREW MURRAY.

I TAKE you to the same two texts as I did the night before last, Acts ii. 4, and Eph. v. 18; the one relates the fact of Pentecost, and tells us they were filled, and the other gives the command to be filled with the Spirit. Now I will try to put before you the blessedness of the life of being filled with the Holy Ghost. Having spoken previously of the preparation and conditions, I wish to speak of the blessedness of being filled with the Spirit. How can I do this better than by pointing out the wonderful change Pentecost wrought in the disciples. I think it is one of the most wonderful changes in the world's history. These twelve men had been under Christ's own teaching for three years, and yet remained apparently outside and at a distance; then all at once the coming in of the Holy Spirit made them all God wanted them to be.

I. First then look at the change in *their relationship to Jesus.* During his life on earth with them, they could not have Him within them. There He was outside, separate from them, very near, and very loving—and yet He was not in them. Christ taught them humility time after time. "Learn of Me, for I am meek and lowly in heart." "He that humbleth himself shall be exalted"; yet at the very holy communion table they were contending who should be greatest among them. Why was this? Christ was still outside of them. He was not dwelling in them; his time had not come. What took place at Pentecost is thus described:—"At that day ye shall be in Me and I in you." Not that Christ is in us as we are in this tent. We are here, but we can go out without suffering loss. I live in an house, but I can leave it at will. That is not organic unity; but when the Lord Jesus Christ comes in He comes to become part of us. It is an organic unity; He comes to fill heart and thought and affection. All that Peter and James and John had, with Christ alongside of them, you and I may have with the life of Christ in us.

How did this change come about? By the incoming of the Holy Ghost. "In that day ye shall know that I am in the Father, and ye in Me and I in you." "If a man love Me, he will keep my commandments, and my Father will love him, and we will come unto him and make our abode with him." Does not your heart long for that? Can anything short of it satisfy you? I have gazed on Jesus at Bethlehem, at Calvary, and on the throne, and my heart has rejoiced in Him exceedingly, but all the time I want something better, deeper, nearer, and that is

TO HAVE THE LIVING JESUS IN ME.

Will you not give yourself up to be with the blessed Jesus, that He may take possession of you and dwell within you? Think of it; the very mighty Jesus who died on the cross and sits on the throne condescends to become our life. The glorious risen Jesus, full of love and power, reveals Himself by the Holy Spirit in Divine nearness and power that He may have the mastery within; according to the wonderful prayer of Eph. iii. 16.

II. The second thought is the *change in continuity.* Jesus was not always with the disciples, He is always in us. He sent them away in the ship and waited behind to pray. Another time He took three of them and went up into the mountain, leaving the rest down below, to confront the crowd, the mocking Pharisees, and the evil spirit they could not cast out. There were times of separation. Sometimes they were with Christ, and sometimes not; sometimes alone with Him, and sometimes far from Him, the crowd thronging round Him and shutting them out from Him. But his presence by the Holy Ghost is continual and for ever. And is not that what we long for? Often a cloud comes, we know not how, and his face seems hidden. It may be bodily depression, or the cares and difficulties of this life, or even our sin; but, friends, do we not see that Jesus does love us so He cannot afford to be separate from us one instant? We want to believe more fully in the love of Jesus. No mother ever so delighted in the babe in her arms as our Jesus does in Christians who surrender themselves to Him that they may have fellowship with Him. Oh! that God would set us longing; "God helping me, but I must have the fulness of the Holy Spirit, that I may have Jesus always dwelling in my heart."

III. Another thought: look at the *change wrought in their inner life.* Before this it was one of failure, and weakness, and pride. The loving, patient Christ had to reprove them from time to time; but they could not help it, for they had not yet the Spirit of God in them. Peter said, "Lord, I will never deny Thee," and in a few hours he did it thrice. They did not know the evil of their own nature. Peter had said,

"I WILL FOLLOW THEE TO PRISON AND DEATH,"

but at the word of a maidservant, he began to curse and deny his Lord. What utter weakness. But what a change when Pentecost came! I do not say they had victory over sin, for I do not think they had to fight it in that way. The Holy Spirit (Christ by Him) became their life; and they were filled with the life and power of the living Saviour of God. You know the great work of Jesus is to take away sin. How does He do it? Many think of this merely as his taking it away on the cross. Others go further, and realise that, acting from heaven, He takes it away from the heart, cleansing and keeping. But true keeping is the light coming in and dispelling the darkness. It is the presence of Jesus by the Holy Spirit which makes us holy. Look at the disciples—so weak, so ready to deny Christ, but afterwards so bold to speak even when threatened with death: "We must obey God rather than men." Thank God for the change the Holy Spirit wrought. What does this teach us? We spoke last night of the death of self, our death with Christ, and the life by the Holy Spirit. Do we cry to God, "Lord, can I hope to be rid of this double life I now experience; this conflict?" Have we discovered our own failure, our own self-confidence, our own self-pleasing: this accursed self-seeking of our own way? There is no conquering power save the presence of Jesus. Some may be troubled with theological difficulties, wondering how much or how little sin remains. But I tell you, believe, even if you cannot explain it all. The Spirit of holiness will become the holiness of Jesus in your heart. Be content with the fact that you may be filled with the Spirit. Let Him in, and you have within you the power of holiness—the Holy Spirit, who will do his own blessed work of sanctification.

IV. Then, again, see the wonderful blessedness of being filled with the Spirit. Look at their *changed affection*; see how they love one another now, how united in one body. Before there were contentious, strikes, jealousies; but when the Holy Ghost came down He moulded these believers into one body, and they were filled with the consciousness that they were members of the Lord Jesus Christ. Now they loved one another, and did

THINGS UTTERLY UNHEARD OF BEFORE.

Many of them were perfect strangers to each other, but they sold lands and possessions, gave up property, had all things in common. What made them do this? It was the Holy Spirit in their heart and life; many of the greatest difficulties in life arise from fellow-Christians. Intercourse is difficult. Two work together, and friction and difficulties come. We differ in theological views and as to the way work should be done; and how bitterly some who so differ speak and write against each other. Thus there are terrible divisions in the Church. Even among those professing to keep the love of God, to know the blessing of holiness and sanctification, what divisions arise? It is a sad sight. Take this England of yours. How many earnest Christians have so much to say against each other! How ready they are to point out where one is wrong! But, beloved, is there not underneath a vital unity which we can express in the presence of the living Father? Do you want to have love for the children of God overflowing outside your own little circle; to be set on fire with love; that the self-sacrificing love of Jesus may take possession of you, so that you may learn to bear and forbear with the long-suffering, gentleness, tenderness, the very meekness of Christ, so that you may move about as the helper and servant of all. Do you long for this? Child of God, you need to be filled with the Spirit; cry for it, claim it, rest on it. The Spirit is the Spirit of God's love, the crucified love of Jesus. Receive the Holy Ghost, and "the love of God will be shed abroad in your hearts," never to be taken away.

V. And now one more thought specially in regard to work. What a difference Pentecost made in the *service and witness of the disciples.* We all feel that the one important thing in connection with being filled with the Holy Spirit is power for service. Many here are workers, I doubt not. They thank God for what He has permitted them to do; yet they feel they want something very different—the joy of speaking in the power of Jesus, the consciousness that God is using them. How many Sunday-school teachers, Bible-class leaders, and so on are without that consciousness? I am weak, and stammering, and helpless, and I am often ashamed of my work, but that is of no consequence; I am in his hand, and He does as He will with me, and I know He will use me. How may we get this assurance? Look at the disciples. The Lord Jesus sent them out to do three things—to preach the Gospel, to heal the sick, and to cast out devils. When they came back they told of the last two, but I do not read of the first. I do not think their preaching resulted in much. But see them after Pentecost. Hear how Peter and the others preach the Gospel, see the floods of blessing that followed, and went on and on. Think of the boldness and of the largeness of heart. How they went out to Samaria, Cæsarea, Antioch, and on and on the Gospel spread, even to Europe. How is this? The Holy Ghost did it.

We want power for our work; we want light and wisdom to commend our Saviour to those around us. I thank God for the fresh interest in heathendom, yet I sometimes fear there may be some neglect at home. I thank God for anxiety as to Darkest England, for the efforts made for the drunkard, the poor, the outcast; but what about

THE MIDDLE AND UPPER CLASSES?

Is there no power to take hold of them? Do you remember that Sunday by Sunday in your congregations there are multitudes of unconverted? Surely there is something wrong. We want wisdom how to reach these. We need new power and love and boldness to work and pray and speak God's Gospel not only in China, but to those around us at home who are without it. We thank God, He is arousing Christians as never before to work; but it is only the beginning. If believers will take counsel of God, and wait on Him in prayer, He can make them ready for anything. Remember that He is able to do far more than hitherto. The one thing needed is the Spirit that He may do as He did at Pentecost. The Spirit gives fulness; the Spirit gives wisdom; the Spirit gives the message; and the Spirit gives converting power; and, dear workers, is not that just what you need? Jesus sends no man a warfare at his own charges, in his own strength. He has provided for everything. All may have the fulness of the Holy Ghost. We need that power, whatever our work may be—preaching the Gospel, teaching a class, large or small, whatever it may be, we are powerless without the Holy Spirit of God; we may have his fulness if we will only yield ourselves to Him.

Are we prepared to receive this from Jesus, who loves to give it? God delights in nothing so much as giving the Holy Ghost to them that ask it. Shall we not claim it? Let us take four little words as steps.

Let every soul that longs for this blessing say, "I *must* be filled with the Holy Ghost." God commands, and I must obey.

Then let each one say, "I *may* be filled with the Holy Ghost." Indeed, I may: it is for me, that promise is for me. Settle Thou, Lord, every doubt; let this wretched self life be done with. In all my weakness and failure I come to Thee, and Thou hast assured me I may be filled.

Then, thirdly, let us say, "I *would* be filled. I long for it, I am willing." This means giving up. To get the pearl of great price the merchantman had to sell all that he had. So we have to give up all. Are you willing to give up anything, everything for this great thing, and to say, "Lord, I am willing; I would be filled."

Then one thing more. "I *shall* be filled." God has promised; that is enough. Never mind whether it comes to-night in floods, or as the dew in deep silence; or to-morrow, if God is preparing some other way for you. It shall come; I cannot be disappointed. Does not God delight to bestow? I claim it now—I shall be filled. My God, it is almost too much. Will Thou not do it? Yes, Thou wilt, and I shall be filled with the Holy Spirit. Father, I shall be filled in the name of Thy Son, my Saviour, Jesus, who saves from all sin, and fills with the Holy Spirit. Glory be to his name. Amen.

* Notes of an address at Guildford Convention.

HOW TO HELP YOUR PASTOR.

By REV. T. L. CUYLER, D.D.

The relation of a pastor and a parishioner is much like that of wedlock—a relation of mutual obligation, and it ought to be one of mutual affection and helpfulness. If at the time of his installation he has made a vow to be faithful to you, the member of his flock, you also have made an equally binding promise to be true to him. Has he not a clear right to your assistance, and just as strong a claim on your support, as you can have on him for pulpit instruction and pastoral oversight? Granting that you ought to help your pastor, how can you do it?

There are many ways in which you can strengthen his hands and cheer his heart. First of all, practise the "golden rule" towards him; do as you would be done by; put yourself in his place. He cannot always strike twelve in his sermons any more than you can always make a shrewd investment, or always finish a piece of work quite up to your promise. You do not like to be unreasonably censured; neither does he; and when you are scolding a good pastor, you are discrediting a servant of the Lord, and obstructing his work. Supposing him to be conscientious and doing his best, he has a right to your generous appreciation. If you have just ground for criticisms, take them to his study, and not to your neighbours' houses. You may really help him by the first method, provided that you go in a frank, fraternal spirit. A sensible minister will welcome a sensible criticism.

2. For a more pleasant purpose than for criticisms you may freely visit him, or ask him to your own house—and that is to devise plans for doing good. Partners in business consult together often: you are a spiritual partner with your minister. It is your church as much as it is his; it really belongs to Him who owns you both. Just as clearly is it your duty to labour for the Master as it is your pastor's duty. Put your heads and hearts together, and devise plans of usefulness and the best methods to make them successful. If he sets on foot a feasible plan for quickening church-life, aiding the Sabbath-school or the Society of Christian Endeavour, increasing the prayer-meetings, or reaching the unconverted, then *back him up heartily*.

3. A minister who is worthy of the name can stand an empty purse better than an empty pew or an empty prayer-meeting. It is a disgrace to a church that failure to pay an honest salary should straiten a pastor's purse; but the spiritual emptiness afflicts his heart the most keenly. Perhaps your pastor is wondering what has become of you on the evenings of the devotional meetings. The better man or woman you are, the more you are missed; the worse you are, the more you need to go. It may be that your pastor is disheartened by the emptiness of your pew on the Sabbath. He has carefully prepared a discourse for your benefit; you have lost it; both he and you suffer from that absence. For one, I am ready to confess that I have never made any converts to the Truth in an empty pew, and never have delivered a sermon loud enough to awaken a parishioner who was dozing at home, or strolled off to some other church. If a good reason keeps you at home, try to send a substitute; invite some friend who seldom hears the Gospel, to go and occupy your seat; your minister gets a hearer, and the hearer may get what will save his soul. Church-members sometimes complain that their minister does not "draw" a larger congregation; yet they do nothing to draw outsiders to the house of God by a cordial invitation to come. Help your pastor to fill the house.

4. Follow up the invitations, appeals, and counsels of the pulpit with your own efforts for the conversion of sinners. The pastor is trying to draw souls to Jesus; pray don't draw the other way. If one of your family, or one of your Sabbath-school class, comes home from the sanctuary thoughtful and tender, then aim to deepen that impression. Draw *with* your minister, follow up his efforts with your own. But the downward pull of your trifling talk, or your unkind criticisms, or your inconsistent conduct, may be an overmatch for the upward lift of his faithful discourse. Co-operate with Christ's ambassador in the grandest work that man or angel can covet—the work of saving immortal souls. Who doubts that if all our church-members preached Christ as faithfully in practice and in personal efforts as our average ministers preach Him in the pulpit, the spiritual droughts would give place to glorious harvests? "As ye go, *preach*," is a commission to the pew as well as to the pulpit.

5. A single sagacious and active helper is a rich blessing to a pastor. But several scores of them are still better. If he leans all the time on Aaron and Hur, then the rest of the flock are apt to grow lazy themselves, and censorious towards the two men who occupy the leading position; and what shall the minister do when Aaron is sick and Hur is absent from home? This is not a healthy church in which all the work, all the giving, and all the praying is done by a few individuals, even if the men are Calebs and the women are Tabithas. It is the pull of the whole church that brings the large blessing.

This touches the very core of the question "How shall I help my pastor?" Pray for him, pray with him, and practise as you pray. Peter's powerful discourse at the Pentecost was preceded by a power prayer-gathering. Saturday evening wrestlings with God in a certain church brought heart-moving sermons on the next morning, until a revival shook the whole congregation. What your minister wants is spiritual *power*. That is God's gift; help him to plead for it. The mightiest minister who ever trod this earth since Christ's ascension was not ashamed to say, "Brethren, *pray* for us."

"GOD & HOME & EVERY LAND."

Under this wide-spreading banner a great host of Christian women have been meeting in London this week for the furtherance of the temperance cause throughout the world. They have come for the annual rally of the British Women's Temperance Association, to which is added the biennial conference of the World's Women's Christian Temperance Union, so that the gatherings have been truly international. America has sent a delegation of some 150 ladies, all aflame with holy enthusiasm; while Australia, South Africa, and other distant countries, as well as nearer lands, have furnished representatives. The meetings extend from Sunday last to Sunday next inclusive.

The sessions had a splendid send off at the devotional gathering in the City Temple on Sunday afternoon, when the spacious sanctuary was packed with a cosmopolitan congregation the like of which is seldom seen, even in this great centre of memorable assemblies. The seat of honour in the presidential chair was of course accorded to Lady Henry Somerset, who is so deeply engraving her name in the annals of modern social and Christian reform. Round about her ladyship were such illustrious women as Miss Frances Willard, Miss Agnes Weston, Mother Stewart, from Ohio (so well remembered in connection with the Women's Whisky War), Mrs. Bottome, New York (president of the association known as the King's Daughters), Miss Jessie Ackerman, Mrs. Blaikie, of Edinburgh, Mdme. Antoinette Sterling, and many others whose devoted labours are known in all the churches.

The opening song was "Christ for the World," after which Mrs. Bottome led the assembly in prayer, full of elevation of soul and devout submission. Then a Canadian sister read from the famous "Crusade Bible" used in the whisky war, Psalm cxlvi., which was taken as the battle cry of that never-to-be-forgotten conflict with the powers of the evil liquor traffic. Through loss of voice, Miss Willard was not able fully to carry out her part in the programme, but the brief, heartfelt words she spoke were very powerful in their pathos and their appreciation of the needs of the time. She hailed the presence of so many young earnest recruits rising up to take the places of veterans who are beginning to grow weary in the war. The young American lady deputed, at short notice, to take a share in Miss Willard's duty was Miss Belle Kearney, of Mississippi, a brilliant sample of Southern womanhood. She gained the ear and the sympathy of her audience at once, as she told how one great outcome of the present movement had been the development of comradeship in the hearts of women all the world over. She went on to describe the inception of the Young Women's Christian Temperance Union in America, an offshoot of the uprising of the older women. This section of the work has now in the States a membership of 40,000 of the flower of America's womanhood, and these expend their energies in manifold channels bearing on the welfare of the people and the purity and happiness of their homes. The speaker earnestly appealed to her English sisters to "step out from the bird cages of conservatism," and take their proper place in the ranks of those who are fighting for God and home and every land.

Mdme. Sterling having delighted everyone with her singing of two appropriate songs, the President followed with a short address. Having referred to the unique nature of the present gatherings, and some of its characteristic features, her ladyship made as the burden of her theme an appeal on behalf of the Farm Home about to be established in Surrey, as a place of retreat for those sisters who have fallen victims to the drink craving. It will be a place where all the holy influences of a true home and of loving Christian influence will be at the disposal of such as need it. A collection was made towards this scheme, and it yielded £50.

The last set speaker of the afternoon was Mother Stewart. She is a most venerable lady of eighty, but nevertheless has crossed the ocean at this time to show her zeal in the good cause. The reception accorded to her was of the warmest possible nature, and it spoke well for her powers of self-possession that she did not break down under the flood-tide of emotion. She praised the Lord that she had lived to see this day, and still more for the wonders He had wrought in the days gone by. Then came some graphic and realistic memories of the whisky war in Ohio, in which she bore a leading part; and in which God proved Himself to be indeed a hearer and answerer of prayer.

Before the interesting proceedings closed, Madame Sterling sang another solo, and addressed some ardent words to the enthusiastic and responsive audience.

THE COUNCIL MEETINGS

of the B.W.T.A. were held on Monday and Tuesday in the City Temple. At the opening session on Monday morning, Lady Henry Somerset gave her annual address as President of the Association. It dealt in most eloquent and comprehensive terms with the events of the past year; while it breathed a spirit of high hope and undaunted courage as to the immediate outlook in the warfare with the drink curse and cognate evils.

We must postpone any detailed reference to Miss Willard's presidential address to the World's Women's Christian Temperance Union delivered on Wednesday morning at Queen's Hall. It is a truly remarkable deliverance, and we wish it could be read and pondered in every Christian home. It is published from 33, Memorial Hall, Farringdon-street, London, E.C.

IMMORTAL LIGHT.

Stream golden light, in quickening rays,
Where fall the blossoms of the spring;
Now may the riper summer days
A richer wealth of verdure bring.

They fade—the bright laburnum flowers,
The lilac and the may are spent;
We miss their mauve and yellow flowers,
We miss the fragrance of their scent.

The early joy, the early light,
The first-born love of spring is past,
The faint, fresh green, the blossoms white,
So fair, so frail, they could not last.

But summer doth its wealth bestow,
Ere scarce we know young spring is dead;
Dissolving in the dazzling glow
Of glorious autumn, ripe and red.

So come, so come, Immortal Light,
To us who feel life's spring is o'er;
Oh, source of pleasures infinite,
Thou still hast "better things" in store.

Immortal Light, we droop, we fade,
Our first-born freshness all is fled;
Uprise, uprise, dispel the shade,
With living beams revive the dead.

For Thou canst meet our utmost need,
Thy faithfulness shall calm our fears;
The latter days may still exceed
The glory of the former years.

For Thou canst fuller light reveal,
As we advance along our way
With richer grace each season seal
Until we gain "the perfect day."

Caroline Tickner.

THE SCOTCH DEPARTMENTAL COMMITTEE have issued a report recommending the compulsory detention of inebriates.

MR. GEORGE MÜLLER'S REMINISCENCES.*

IF we desire answers to prayer we must pray, first, according to the Word of God, and with the desire, on our part, that what we ask may be for his glory. Some may say we do not know what would be for the glory of God; then ask Him to teach you, and young Christians may also seek advice from elders.

Second.—We must believe that God is both able and willing to grant our requests.

Third.—If our prayers are to be answered we must not go on in any evil course. This does not mean that we are free from all failures, but, as the Psalmist says, "If I regard iniquity in my heart the Lord will not hear me."

Answers to prayer may come while we are asking the Lord, or in an hour, a day, a month; or may be delayed for years. That had been the speaker's experience; but when he had long to wait, meanwhile God gave patient submission to his will. It is our business to wait God's time, and having done so, He will give special cause for praise when the answer comes. Thousands of times during nearly seventy years he had thus to praise God.

Continuing, he said:—For sixty-four years six months I have had no fixed income; but looking to the Lord He has invariably supplied all my needs. This has been no mere trifle, for during my long missionary tour my expenses were heavy, making it necessary to pay down sums of £100, £150, and at one time £250 at once. Yet for all these many years I have never told a single person (excepting my wife) of my needs, but only my Heavenly Father, and so literally have I carried out this solemn purpose with God that I have never given the least hint to anyone else for more than sixty-four years. There are many who say they trust in God; but if they really do so, they will keep to themselves that they are in need, telling God only, and only speaking to their fellow-men after the answer has been given.

Many years ago I saw that what was most needed in the Church of Christ was increase of faith. From lack of faith all kinds of artifices were used to get money for carrying on Christian work, and thus I saw God was dishonoured; it looked as if God was so poor that He could not pay for his own work. Therefore I determined to found what was then a very little institution, viz., the Scripture Knowledge Institution, on different principles. This was commenced March 5, 1834, with the object of giving to the world an example of what could be done by simple trust in God. Therefore there has been no asking for money to carry on the work, but every need of the Institution has been referred to the living God. As the needs increased, the supply of funds increased; and this little Institution has grown so large that we have needed £40,000 to £45,000 in a year, all of which has come in answer to prayer.

Someone may wish to ask, "How much have you received in answer to prayer?" £1,373,826, all simply in answer to prayer. I could challenge anyone in the wide world over to say I had ever given a hint of my needing money, much less asking for any. Expect great things, and great things you will have. Thus answers will come to prayer. While ready to praise the Lord when He inclined this or that one to send me 6d., 1s., or 2s. 6d., yet there was no limit to what He was able to do; and I have had, in like manner, to praise Him for gifts of £5000, £7000, £8000, and £12,200. All thanks to God for what He is not only able but willing to do. The great point is to have large expectations *from God* alone.

Now, what has been done with the large sum I have been entrusted with? 1. I have had 117 *schools*—day, Sunday, and adult schools—in which all the teachers are Christians, and 120,938 pupils have been taught in those schools, and I know that thousands of them have been brought to Christ as their Saviour. When 12,000 miles away from home I met with those who had been blessed in these schools—some in China, Japan, Australia, India, America, and other countries.

2. I have spent considerable sums in the circulation of the Scriptures, tracts, etc. I knew my bank in heaven could never be broken, and I expected handfuls of sovereigns, and the Lord gave me bowls full, so that I have been able to distribute 271,110 *Bibles*. While the Pope had power in Italy not a Bible could be sent there, specially to Rome, but since then I have sent thousands to Rome, other parts of Italy, and to Spain; also copies of the New Testament, 1,416,840 in various languages, besides Gospels (218,500) and Psalms (21,150). Again I say, *expect* great things, and great things you will have.

3. I have helped missionary labourers in various parts of the world. I asked, and God has given £250,000 for missions. Not a little sum, but my Heavenly Father delighted to give, and with joy Mr. Wright and I sit down and apportion £1000 at a time for missions.

4. My heart yearned for destitute orphans, and I felt how delighted I should be to care for such. I asked God to give me the means to do so, and took a house in Wilson-street, St. Paul's, Bristol, and fitted it up for thirty orphans. Six months later I added another house for thirty-six more, then a third house for thirty, and a fourth house for thirty more. Thus we had in the four houses in Wilson-street 126 orphans and eleven helpers.

As the applications for orphans to be received continued to increase, I was led to build the first of the five houses on Ashley Down for 300. I prayed for direction and for a site for thirteen weeks. Land meanwhile offered at £1000 per acre, but this I felt was far too much to give. At length I heard of land on Ashley Down which was for sale at £200 per acre. I went to the house of the owner, where I was informed that he had not come home from business. I therefore went to his office in the city, where I was informed that he had left for the day. It was then a question as to going back to his house or leaving my doing so till the following morning, and as I had been allowed to miss seeing him in my two efforts to do so, I decided to wait till the morning. When I called at the owner's house the next day, he said he knew what I had come about, for he had not been able to sleep the previous night, but had been lying awake for three or four hours, and God had told him that if I came again he must sell me the land at £120 per acre instead of £200. Thus I purchased the seven acres for £560 less than I should have done the evening before. It is precious to follow the leading of God's hand.

I then built No. 1 orphan house for 300 orphans, followed soon after with No. 2 for 400 ditto, then No. 3 for 450; but as I still had 900 more orphans waiting for admission, I asked my Heavenly Father what I should do; and the answer came, to build two more houses each for 450 orphans, costing £60,000. And thus God has blessed and supplied the means all in response to the prayer of faith. We have thus been enabled to take under our care 9416 orphans, some having been in the homes as much as seventeen years. Many of these are now preachers of the Gospel, some are converted grandparents having converted children who are parents, and very many occupying responsible positions in life. What joy and delight God has given me, all in answer to prayer, poor sinner as I am. Yet God, for Christ's sake, has allowed me to accomplish this. If any should be tempted to say, it is no use for me to expect answers to prayer, then remember how much He has given George Müller; and He is no respecter of persons. If you expect great things God will give on account of the worthiness of Christ. The crowning blessing I have received in answer to prayer is in the many thousands of souls saved through this work and my ministry all over the world. May many be stirred up to seek like blessing.

* Notes of an Address at Bethesda Chapel, Bristol.

THE EVANGELISTIC MISSION.—Mr. C. Russell Hurditch, of 164, Alexandra-road, St. John's Wood, N.W., has issued a summer plea, calling attention to the Tent meetings which have been held in hundreds of towns and villages. "In these tents—moved from place to place (during some summers twelve and even sixteen tents have been employed at the same time)—multitudes, utterly unattracted by ordinary religious services, have heard the Gospel of God; and not a few, brought to a saving knowledge of Christ thereby, have subsequently proved earnest workers for Him, and in some cases *preachers* in the very marquees in which they were converted. The season has now arrived again for sending forth these tent evangelists, but for this we require a considerable sum of money to cover expenses; while, alas, our exchequer is empty and in arrears, so that we are powerless to move at present. Meanwhile, the tents remain, packed ready for despatch, in our stores behind Kilburn Hall. Who will enable us to send them forth?"

ITALY AND THE PAPACY.

DR. ALEXANDER ROBERTSON, of Venice, writing in the May issue of *A Voice from Italy*,* gives among other signs that the Italian nation has found out the Papacy, the following facts:—"Once upon a time Italians divided mankind into two classes—Christians and Protestants. By Christians they meant themselves, and they called themselves so, not because they were disciples of Christ, but because they happened to have the misfortune to be born within the pale of the Papal Church. By Protestants they meant all the world besides, who, no matter though 'they bore in their bodies the marks of the Lord Jesus,' were outside Popedom. The distinction was, of course, originated by the Papacy, and it was so instilled into the minds of the people that they used it without thinking what it implied. Now, however, Italians have changed their division of mankind, and their phraseology. It is no longer 'Christians and Protestants,' but it is 'Christians and Clericals.' The new distinction is found in the Press and in common conversation. By 'Christians,' they now mean Protestants and all who follow Christ, and by Clericals they mean priests and all who follow the Pope. The distinction is a right one. I do not mean to say that there may not be Papists who are Christians, but *the system* is radically anti-Christian, and in Italy, as I believe to a greater or lesser extent everywhere, it destroys Christian principle and Christian life. As I have heard it defined by Italians themselves, 'It is an arrangement between man and man for immunity in sin.' Christianity saves a man *from* sin, Popery saves a man *in* sin, or rather pretends to do so.

"Signor Giovanni Bovio, a professor in the University of Bari, and a member of the House of Deputies, has been reading the New Testament, and he has evidently come to the conclusion that if Christianity has anything to do with Christ, then the Papal Church is not Christian. He is accordingly writing a trilogy, consisting of three booklets in the form of plays, one on 'Christ at the Feast of Purim,' one on 'Saint Paul,' and one on 'The Millennium.' The first two have been published. In the first he brings out the true character of Jesus Christ, as full of love and human sympathy, and Christ Himself as our Saviour, delivering a man from self and sin, and not needing to be interceded with by his mother, nor by anyone else, and who saves independently of, or rather in spite of, Papal Church services. In the second he brings out the power of faith. St. Paul's strength lies in his faith. Signor Bovio places St. Paul in the Mamertine prison on the Capitol in Rome. This prison, as is well known, has for long been associated with St. Peter's imprisonment. Indeed, it is called *S. Pietro in Carcere* (St. Peter in Prison). Signor Bovio brushes all that aside as Papal fiction, created for the purposes of the Church. There St. Paul is made to dispute with Seneca the philosopher, with Lucanus the poet, and with Eleazar, representing Judaism. In contrast to the weakness of philosophy, of poetry, of ceremonial, and of imperial Rome, is brought out the power of faith in Jesus Christ. The Italians are not buyers of books, but upwards of 40,000 copies of each of these booklets have been sold.

"I have read 'St. Paul' twice with an Italian official in Venice, and he wants to read it a third time, for the oftener he reads it the better he likes it. The characters of Christ and St. Paul are revelations to the Italians, and the power of love and of faith captivates them. But such teaching does not suit the policy of giant Pope, and so the books have been put on the Index, and they and their author have been denounced from all the pulpits of the land. Happily giant Pope is a weak man now, at least in Italy. He wants the secular arm. Spiritual power departed from him long ago. And so Signor Bovio has replied to the Papal fulminations by saying that if he believed the Church had any power either to hurt or bless him he would not be able to eat his dinner or sleep at night. But he said, 'It is a rotten branch on the trunk of Christianity. It is a Church *fuori di Cristo* (outside Christ). It is a Church with no faith. Therefore it is powerless.' Then he added, 'There may be a revival of religion in Italy, but it will be one in which the Church of Rome will have no part.'"

*To be had from the office of the Waldensian Church Missions in Italy, 118, Pall Mall, S.W.

NOTES ON DAILY READINGS.

SUNDAY, JUNE 23.—1 JOHN I.

The Word of Life (1-4).—As the aged Apostle wrote these words, his mind must have travelled back to many an episode in the past, when he enjoyed the personal contact with Jesus to which he here refers. He heard the voice, saw the person, and touched with his hands the very body, in which the of Deity tabernacled. The life of God was manifested in that body born of the Virgin, and it may also be through each of us, when yielded to the Holy Spirit. (3) When we have acquired some new conception of truth, let us pass it on, that others may have partnership in its blessing. (4) Tongue can never tell all that is involved in this blessed fellowship. It is really a partnership, we share in the power and grace and resources of God. Surely here is room for joy.

A Message from God (5-10).—No impurity or insincerity is possible to God, or to those who walk with Him. We may talk as we will about fellowship, but clearly we have no part or lot in the matter, if there is known impurity or insincerity. (7) The one aim of each believer should be to maintain a walk that shall not grieve the Holy Spirit; then the fellowship is unbroken. And if there be still sins of ignorance, of which we are not aware, the blood of Jesus will cleanse them away. (8) There is a difference between sin and sins. The one the root, the other fruit. (9) Directly David said I have sinned, Nathan said, the Lord hath put away thy sin. God does not only forgive, He cleanses. He is faithful to his promises, and just to his Son. Notice the ifs of these verses, which form a compendium of doctrine according to godliness.

MONDAY, JUNE 24.—1 JOHN II.

That we may not sin (1-6).—It is evidently possible to be kept from known or presumptuous sin. Tempted we shall be, it is inevitable, and yet we may be perfectly kept by the grace of the indwelling Spirit. But if we are overtaken by some sudden inrush of temptation, let us not despair, our Advocate ever maketh intercession for us. (3) The evidence of a saving knowledge of Jesus is obtained not from the memory of a rapturous experience, but because for his sake we do things we should not otherwise do. (5) We all desire to be full of love; probably we shall get it best by continuing with patient obedience to do his will as it is unfolded to us. (6) We not only know Him, but we are in Him, and the evidence of this is the daily walk, the endeavour on our part to repeat, as far as we may, his blessed life.

That we may love (7-11).—Light involves love. If you do not love, you are certainly not in the light. And if you are dark, it is not because there is no light, but because you are blinded to it.

That we may do God's will (12-17).—There are gradations in spiritual life and growth, as also in experience. Let us ask ourselves how many of these clauses, introduced by *because*, are real to us. Let the love of God expel that of the world. That alone can give permanent satisfaction and peace. To do the will of Jesus this is best.

That we may abide (18-29).—His anointing had evidently taken place at a definite point in the past. But its effects were abiding, and especially in opening the eyes to see and the heart to know. (24) It is very necessary to live in the power of the indwelling Spirit, by whom we are enabled to dwell in the Son and the Father. (27) Thus, even in this world, we taste eternal life. (28) The supreme result which the Holy Ghost can communicate is to secure an abiding union with Jesus. The sum of religion is the perpetual and conscious union of the soul with God.

TUESDAY, JUNE 25.—1 JOHN III.

The Father's Love (1-12).—We can never understand why God has so loved us, but there is no doubt that He has done so.

Such we are (R.V.).—If we are children now, what may not the future unfold, when we have entered upon our inheritance? But the thought of seeing Jesus will make us almost careless of what happens to us. To see Him will be to resemble Him. (3) "He is pure"—that is a sinful man's verdict on Christ. It is also the verdict of the holy Apostle, who had lived in close fellowship with Him. We cannot think of our present and eternal union with Him, and not long to be as pure. Ask Him to be in thee a fountain of purity. (6) Obviously this refers to premeditated and presumptuous courses of sin. (8) He will destroy the devil's works out of the universe, and in thy soul. (9) The Divine part in us is not capable of sin; we sin when we desert this and live in the self-life. (10) Lovelessness and unrighteousness are closely akin. Do right, and you will come to feel right.

The Brother's Love (13-24).—Love to the brethren is a sign that we have been born into the family. If we love, we live; if we live, love will be as a blossom on the tree. (16) Love is not measured by the expression of our lips, but by the amount of sacrifice we are prepared to make. (19) The heart is sometimes afraid to say that it loves, so unworthy and fluctuating are its best moods, but God knows and reads the inarticulate yearning. (22) Mark this double condition of successful prayer. (23) It is absurd, therefore, for men to say that they cannot believe. God commands them to believe, and if they are willing, He enables them to do so. "Give what Thou commandest, and command what Thou wilt."

WEDNESDAY, JUNE 26.—1 JOHN IV.

The Spirit of Antichrist (1-6).—In those days the intense ferment of men's minds wrought many delusions and heresies which were full of temptation to young converts, and the Apostle was eager to give indications to determine which voice spoke from God. The confession of Jesus Christ as the Incarnate Word, the spirit of love and gentleness, the willingness to be taught by the Apostles, were signs that those who spoke had been commissioned by the Master. When the Spirit of God is in the simple and childlike, they can instantly detect and overcome the spirit of falsehood and error. Wouldst thou overcome the world? Let Christ into thy heart. He is greater than the world?

The Perfect Love of God (7-21).—There is only one source for pure, unselfish love, and wherever that is present you know that the heart within is a child of God, whilst those who boast their religious life, but are unloving, neither know God nor are born of Him. (9) The love of God gives its best. (10) And loves the unloving, putting away their sin, and bringing them into union with Himself. (12) The love of God is perfected in those who are willing to be the channels through which it may flow to others. As we give out we are conscious that God is within. (14) Through Christ we know the Father, and as we know the Father we know the Son. (16) Do you know and believe God's love? We first venture on it, and then come to understand it. We understand it best when we practise it. The sponge is in the ocean, and the ocean in the sponge. A life of love is a life in God. (17) By union with Christ we become levelled to his standing, so that as He is before the throne we are in this world, and for us the future has no terror, because we shall always have Christ in all the time that is to be. Judgment itself will have no alarm for those to whom Christ is all. (20) Would you have this love, then be willing to love, believing that through the channel of your will the flood-tide will come to men.

THURSDAY, JUNE 27.—1 JOHN V.

Water and Blood (1-12).—The *begotten* children of God are constantly referred to in this epistle; the word indicates the impartation of the Divine nature, the first evidence of which is love. This love is not a weak sentimentality, but strong vigorous obedience to the Divine love. (4) The Divine life manifests itself also in faith, that realises the other world, and so overcomes this. Let your faith entwine around the risen Son of God, and it will wean you from this transient scene. (6) We need not only the water of repentance, but the blood of propitiation, and in co-operation with these two the Spirit bears witness to the soul. (9) God is ever speaking in the world, saying, as on the Mount of Transfiguration, "Hear ye Him." (11) Eternity begins for the soul which answers the summons; to have the Son in loving daily faith—this is to have the life of God, and the God of life.

Boldness towards God (13-17).—We know that we have eternal life. We know that God hears us if we comply with the conditions of true prayer. We know that we can get life for men from Him. And so, through his grace, we may unhesitatingly and boldly stand before Him, having power with God and man.

Eternal Life (18-21).—The Only Begotten keeps the begotten. Evil can no more reach them than blight could touch the bush in the wilderness around which the Divine fire burnt. (19) What a marvellous contrast! Who would go back to the world! (20) Enumerate and press to the heart these four items of positive knowledge. (21) But watch and pray lest what is perfectly innocent and natural may take the place of God and become an idol.

FRIDAY, JUNE 28.—2 JOHN.

To the Elect Lady (1-13).—This exquisite letter, a model of the old-world correspondence, was written when St. John was probably the guest of the nephews of the lady whom he addresses. His epistle revolves around the two words, love and truth, as though in his old age these two became the pivot of his life. Mark some of the beautiful touches. (2) That truth is in us because Christ abides within who is the truth; that the horizon does not bound our vision, which reaches out to the *for-ever*. (3) The soul is sure that grace, mercy, and truth will always be with it, as long as it walks in peace and love. (5) The repetition of the Saviour's new commandment, which is here attributed also to the Father. (6) The definition of love, that it is obedience. (8) The pastor's eager anxiety that they should not lose the things which he had so carefully wrought, or miss any of their reward. (9) The necessity of going on in the teaching of Christ, as the condition of abiding in it; the secret of having God in having his words. (10) The stern puritan spirit. (12) The yearning of human affection, which is not extirpated, but deepened and enhanced by the love of God. The sense left by the whole of the tenderness, purity and strength of the early Curch. All these rays flash in this exquisite jewel, without which the canon of Scripture would have been incomplete. Let us see to it that all our letters contain words which our correspondents would be unwilling to let die.

SATURDAY, JUNE 29.—3 JOHN.

To Gaius (1-14).—Again we meet the repetition of the words love and truth. Probably transparency of speech and life is more important than we have thought, to soul-health. (2) It would not be possible to express this wish to all our friends, lest, if their bodies represented the state of their souls, they should suddenly fall into ill-health, and be scarred by disease. (4) Are we walking in the truth? In the old legend the mirrors showed a mist when any entered the chamber who were not in perfect harmony with truth. (6) The Christian man has always to act worthily of God, especially in his dealings towards strangers. Children must keep up the honour of the family name. (7) "For the sake of the Name" reminds us of the frequent reference to it in the early Church. The name of Jesus was the watchword in those great, simple days. The early missionaries of the Church seem to have taken an honest pride in not receiving maintenance from the world; hence the greater need that Christians should care for them. (8) Such hospitality makes us fellow-workers with the truth. (10) Something of the spirit that suggested calling fire from heaven still burnt in the heart of John, but refined and purified. (12) Live a life that may have this threefold witness borne to it. (13) We can never say all we would on paper. The play of the expression and tone cannot be transferred. Face-to-face fellowship is the choice of those who love. What will it not be when the dimness of earth's converse is exchanged for the face-to-face intercourse of eternity!

A PASTOR'S DYING MESSAGE.

We have received the following touching letter from a dear Christian pastor, whom the Chief Shepherd is calling home:—

Dear Friend,—Since leaving the field last April, I have been very ill, and am now in a consumption, my life ebbing gradually but surely away. Looking back on my past life, in which I have been mixed up with you in different enterprises, the Moody and Sankey movement, etc., I feel more than ever convinced of the value of the Personal Appeal Society, which a letter you published in The Christian did much to help forward.

Before leaving for the better land, I send you the rules again, for if someone would take up the work great good might oft be done:—

That we will ask the Lord for opportunities to speak or write personally to the unsaved.

That we will look out for such opportunities.

That we will meet once a month for prayer and consultation.

In these, my dying days, Jesus is if anything more precious than ever.—Yours in Him,

R. Tutin Thomas.

69, *Greenwood-road, Dalston, London, N.*

INTERNATIONAL S. S. LESSONS.

JUNE 30.

REVIEW OF QUARTER'S LESSONS.

GOLDEN TEXT.—Heb. xii. 2.

THE whole of this series of lessons is included in the brief period of about six or seven weeks. The Triumphal Entry—the first of the series—took place on the Sunday preceding our Lord's passion, and the Ascension, which closes the series, was only forty days after the resurrection. No similar period of the world's history has ever been crowded with events so momentous.

Very few notes are needed to assist in such a review. Present as vividly as possible, some of the prominent scenes introduced, beginning with a triumphal procession, with Jesus as the chief of the people's enthusiasm, and show the jealousy excited in the priests and elders. That is the rumbling of thunder that tells of the coming storm.

Next scene, in lesson iv., is in an upper room, after the celebration of the Paschal supper. Another feast is being instituted, intended to keep in perpetual remembrance the death which awaits Jesus, and to show forth the blessing which that death procures for his people. It appropriately displaces the Old Testament feast, which was not only a reminder of deliverance past, but a prophecy of a greater deliverance to come.

The scene again changes to the garden (lesson v.), where three men sleep, while One spends the night in earnest and importunate prayer. It is impossible to recall that incident without having a deeper hatred to sin, and an intenser love to the Saviour.

Lesson vi. presents our Lord as a prisoner before the high priest, falsely accused, condemned to death, and basely insulted. And the next lesson finds Him before the bar of Pilate, a weak vacillating man, in whom conscience and self-interest are at strife. Here, on a totally different charge, sentence of death is passed upon Him. Pilate, through fear of man, has done violence to his own conscience, and has written against himself a crime which he can never erase.

The next lesson (viii.) finds Jesus as a malefactor enduring the death of the Cross. Apparently his enemies have triumphed, and He has suffered defeat. But it is not so. The Golden Text of this lesson explains the true significance of his death.

The resurrection, which is prominent in the remaining lessons of the series, turns the triumph of his enemies into ignominious defeat, gives assurance of God's perfect acceptance of his atoning work, and becomes the pledge and pattern for the future resurrection of his people.

Among the lessons suggested by the series, the first is the perfect security of those who trust such a Saviour. God is satisfied with the work Jesus did in our behalf, we may be satisfied too. (See Rom. viii. 34.)

The remarkable fulfilment of prophecy suggests another lesson. The riding into Jerusalem; the time of his death; the betrayal; the manner of his death; the incidents connected with his death; and the triumph that followed—all were foretold. Our Lord lays special emphasis upon this lesson (Luke xxiv. 27, 44-46).

Very practical lessons are suggested by the persons brought into connection with Jesus. They are types of men living to-day, and suggest various ways in which we may treat Jesus. The *people* chose a murderer in place of Jesus; *Herod* only made sport of Him; *Judas* sold Him for gain; *Pilate* hesitated and vacillated, but finally yielded to the wishes of the people, though his conscience rebelled; *the disciples*, though they wavered, still were true to Him. How do we treat Him now.

RESCUE WORK IN EDINBURGH.

COMPARED with other large cities the streets of Edinburgh are pure. Through the vigilance of Captain Henderson, chief of the police, importuning is strictly forbidden, and offenders summarily dealt with. The reports of various homes speak of good work done—the Magdalene Asylum, Alnwick Hill and St. John's Hill, Park House, and Joppa Home, not to speak of lesser homes, each filling its useful corner. The Episcopal Church is on the field, the Salvation Army have opened a shelter, and latterly the Roman Catholics have done the same.

Taking the work as a whole, there is more to encourage than to discourage. Many girls have gone to situations, where they are visited from time to time by one of the assistant matrons, in some instances remaining in the same place from periods of one to six years. Others have returned to home and friends, while others have married. One girl, who died in the Magdalene last year, gave "most decided testimony that she was resting simply and solely on Christ for salvation; and this light, shining so clear out of the darkness, has kindled in many a heart a love to the same Saviour." C. E. M.

For the Young.

THIEVES IN THE BIBLE.

IT is Sabbath; and the happy evening hour has come when the children gather round their father's knee to receive simple, yet wise, instruction from God's Holy Word. Five merry children—three boys and two girls—gladdened the home of Mr. and Mrs. Hastings. Their names were Jack, Walter, and Douglas, Jessie and Nellie, and just now they form a pretty group, the bright intelligent look upon each face showing that this is a welcome, pleasant time to them.

Mr. Hastings never allowed anything to interfere with his all-important duty of trying to create a love of knowledge in the hearts of his children. He was rewarded by seeing the interest each one, from the oldest to the youngest, took in trying to answer his questions correctly.

After the simple lesson, came a story, which was always a source of immense delight to the young folks. On this particular Sabbath, their minister had preached from the beautiful story the Lord Jesus told about the "good Samaritan," and the children had listened with rapt attention. Jack, the eldest boy, was usually the most forward in answering his father's questions; but to-night he was almost silent. A cloud rested upon his handsome face as he heard his younger brothers and sisters giving their account of the sermon. Observing his unhappy look, Mr. Hastings asked, kindly, "What's wrong with you, to-night, Jack, that you are telling us so little about the interesting sermon we have heard to-day?"

"I am very sorry, papa," replied Jack, "but no sooner had Mr. Duncan began to speak of the poor man who set out unprotected on the dangerous road from Jerusalem to Jericho, than off my thoughts went to the story I had been reading, called 'Adventures Among Robbers.' During the greater part of the service I was imagining myself fighting in a thick forest with fierce men. But I remember the golden text, and something that the minister said about it," continued Jack, more brightly.

Mr. Hastings looked grave and sad as he listened to his son's confession; but knowing he was of an impetuous nature, and that, boy as he was, he possessed a vivid imagination, he refrained from reproving him severely, and simply said, "Let us hear what you do remember, then." Thereupon Jack repeated, "'Who is he that will harm you if ye be followers of that which is good?' Mr. Duncan said that it is better far to trust in God's protecting care than to the use of the best weapons of defence. I know what he said must be right; yet I like the idea of doing something in self-defence, and should love to have a revolver of my very own."

Seeing that the conversation had taken this unexpected turn, Mr. Hastings said, "I'm afraid you've been paying too much heed to that book of yours, Jack. Have you ever read what the Bible says about thieves and robbers?" "The Bible, papa!" exclaimed Douglas and Nellie in chorus. "Yes, the Bible," repeated Mr. Hastings. "In other books bad men often pass for being great, and nice, and clever; but in the Bible they appear in their true characters. The most glorious truth in the whole Bible is God's great love to sinners, but He also tells us about both good and bad people, so that we may know whom to trust, and whose company to avoid. In his Word we are made acquainted with all classes of mankind, from kings and princes down to humble fishermen and tent-makers; while mention is also made of all the various trades and professions. Besides these, there are numerous stories of adventure, in which we read of many brave men and women, all written in the truest manner, so that you have no difficulty in knowing which party is in the right and which in the wrong, for you know God is only on the side of those who do right.

"This being so, it is not at all strange that we read about thieves in the Bible. The Lord Jesus tells us what a thief's work is when he says, 'A thief cometh not but for to steal, and to kill, and to destroy.' In Joel ii. 9 we read in what way a thief sometimes enters dwellings: 'He enters in at the windows.' If you turn to Jer. ii. 26 you will find whether or not the thief is happy when caught at his work."

"How can anyone be happy, papa, when he knows he is doing wrong?" queried Nellie.

Before Mr. Hastings had time to reply, Jack had found the place and read aloud: "The thief is ashamed when he is found."

"Then why do people steal at all?" asked Douglas with a puzzled look.

"We must not answer this question too hastily," replied Mr. Hastings, "because we do not know how much some people are tempted. While many bad men spend their lives indulging in this sin, there are many others who when in sore straits foolishly think they must steal in order to get out of their difficulties, instead of asking God to send them relief, and believing He will do it. It is never God's fault that any of his creatures break the eighth commandment; for He has promised to make a 'way of escape' to all who trust in Him.

"Now all this information about thieves is given as a warning to us. We must neither keep company with such nor follow their example. King Solomon truly says, 'Whoso is partner with a thief, hateth his own soul.' But though we may never in all our lives have an encounter with robbers, we may at any time be attacked by robbers called Bad Temper, Selfishness, and Falsehood, which steal happiness, love, and peace out of our hearts." M. I. J.

BY THE SEASHORE.

A plea for the seaside and country holidays for the crippled and otherwise afflicted children of the poor of London.

O YE who fly from the Babel roar,
Of the busy town away,
To the smiling fields or the glad seashore,
Where the sparkling wavelets play;

Who wander free in the winding lanes,
Or roam midst the waving corn,
Or poppied stubble where harvest wains
Piled high with their sheaves are borne;

Who climb where the mountain breezes blow,
Or glide o'er the lake's calm breast,
Midst shady woodlands or valleys low,
In the cloisters of nature rest.

Rejoice in the beauty that round you lies
In release from toil and care,
Above all in Him, who has made the skies,
The sea, and the earth so fair.

But remember this, whilst your darlings smile
Around you, as flowers bright,
There are human blossoms that fade the while,
Drooping, and frail, and white.

Rejoice in joy, but in restful ease,
Forget not the Christ King's pain,
He suffers still in his least of these,
Let Him seek not your aid in vain.

HARRIET JULIA EVANS.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Winchester, Soldiers' Home*, June 23; Mr. H. Hankinson, *Winchester and neighbourhood*, July 1 to 6; Mr. H. Falkner, *Clacton-on-Sea*, June 20; Mr. J. S. Tyler, *Birchington-on-Sea*, to June 20; Mr. J. H. P. Cutting, with caravan; *Sopham, Norfolk*, to June 22; Mr. S. J. Hewlett, with caravan, *Silsoe, Ampthill*, to June 22; Mr. T. Lewes Sayer, *Canonbury*, June 30; Mr. E. Arrowsmith, *Bath*, June 21-23; Rev. G. C. Williamson, *Westward Ho*, during August; Mr. J. W. Coldicott, *Southend*, from August 1.

Special Prayer Meeting for Seaside Services at the Y.M.C.A., Aldersgate-street, Thursday, June 27, 5.30.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending June 29, 1895.—Sun., June 23, Genesis xviii. 11-22; Mon., 24, xviii. 23-33, xix. 1-3; Tues., 25, xix. 12-19; Wed., 26, xxi. 1-16; Thurs., 27, xxi. 17-34; Fri., 28, xxii. 1-19; Sat., 29, xxiii. 1-16.

BAREILLY THEOLOGICAL SEMINARY.

IT is now over thirty years since the Theological Seminary was opened at Bareilly, N.W.P., and it has sent out five hundred trained preachers and workers into the harvest-field in India. At the beginning of the present year sixty approved candidates were presented for entrance, but only half could be received.

The Seminary is connected with the Methodist Episcopal Church. It requires enlargement, and stands in need of support that shall increase of the tutorial staff and the reception of more students. The opening for Christian work in North India is phenomenal, and this fact imposes a serious responsibility upon the Christians of Great Britain, upon whom the millions of the great dependency have peculiar claims. Full particulars regarding the work may be had from Rev. F. L. Neeld, treasurer, at the Seminary.

CHINA.

SHEO-YANG MISSION, NORTH CHINA.

Now that the attention of so many is being drawn by the recent war to the Mission field in China, it seems a good time to seek the fellowship of God's people in his work here by that increase of prayer and interest which so often bears precious fruit among the heathen, both in the strengthening of the hands of the workers and in the salvation of souls. May I, with this object, be allowed to tell something of the work in Sheo-yang, its needs and present prospects?

Some twelve years ago my attention was first drawn hither by our late beloved fellow-worker, Dr. Harold Schofield, and I believe the present effort to be the fruit of his earnest prayers. Five years passed since he had been laid to rest; then on a journey with my wife and child, to open up the Western Chili district, being delayed two days here, we were much struck by the need and earnest solicitations of the people. Other claims, however, called us forward, and Sheo-yang, with its bitter need and lonely darkness, remained only as a sad memory. But our God had not forgotten his servant's prayers; and in May, 1892, we found his hand unmistakably leading us here and his sea of blessing on our coming. Since then, in spite of much hindrance from officials, and prejudice, and quiet opposition from the people, the work has gone on steadily.

During the first year Dr. Millar Wilson was here studying the language, and has since gone on to P'ing-yang-fu. Miss Kerr and Miss Stirling worked very earnestly here for about nine months, and were then obliged to leave by medical advice. Our main object is to carry the Gospel of Christ to a large and very needy mountain district lying around us, which is thickly studded with villages and groups of houses, hidden quaintly in the nooks and crannies of these strangely-furrowed loess hills. We do not trench on the work of others, for the nearest missionaries live two days' journey to the west of us (at T'a-yüen-fu), while on the east for 100 miles, and to the north and south for twice that distance, the ground is unoccupied. In Sheo-yang district alone there are 30,000 families and several times this number in neighbouring hsiens.

Steeped in moral vice, opium and gambling, the murder of baby-girls and the degradation of woman abound, so that there is deep, deep need; and yet there are already some true and steadfast souls, plucked as brands from the burning, who are the earnest and pledge of good things to come.

We greatly needed more workers to enter the many open doors and spread the Word. These the Lord has given us in Mr. McNair and Mr. and Mrs. W. S. Johnston. Mr. McNair hopes soon to rejoin us, accompanied by his young wife. Mr. Johnston, with his family, is now at home for rest, after working in Mid-China for some years. He is hoping to come to us next autumn, and in the interval will be happy to accept calls to tell of the Lord's work in this land, as he is desirous of getting into touch with as many of God's people at home as possible.*

Our effort is undenominational, as we have many in various sections of God's church who uphold us by prayer; and while our practice most nearly coincides with that of our Baptist brethren, we seek the fellowship of all who are thoroughly evangelical and who honour the Scriptures as "the Word from the mouth of God," by which men live. Our work consists of: First, continuous visits to fairs and villages, which has mostly been carried on through the past season by Mr. McNair and our Chinese helper, Mr. Sung, who was once a violent and quarrelsome drunkard, but is now a true servant of the Lord. Second, the treating of the sick and the cure of opium-smokers, the receiving and teaching of inquirers as well as of the many visitors who frequent the mission premises. Third, work amongst the women, carried on by Mrs. Pigott and Miss E. K. Brown. Fourth, work amongst the schoolboys, of whom we now have nine.

The first-fruits of street-preaching have lately rejoiced us much. Li-pai, a man of about forty, was a wine-drinker and quarrelsome, but of a sturdy, independent character. On my first visit in 1892, he stood among a large crowd to listen; all feared the foreigner, and one struck a child to make it keep away from me lest it should be bewitched. This roused Li-pai's indignation, and made him purchase the Gospel of St. Luke and Acts. Two years passed as he fed his large flock of sheep (he is the village shepherd of Ho-yen), and found him often pondering over the stranger's words and the wonderful Book, until those who knew him saw the wine and quarrelling given up and his dislike to idols increasing. Meantime, we had settled here, but he was shy of coming, and his large flock kept him very occupied, till on one bright morning Mrs. Pigott and I started to visit the aunt of one of those who desired to own the Lord in baptism, a Mrs. Kong, lately restored to sight under my wife's treatment.

A little lamb in Li-pai's flock had died, and he had to tramp five miles to report its death to its owner, Mrs. Kong. He came in just as we did, and soon told of his treasured Luke and the wonderful Jesus of whom it told, adding that he had ceased to worship idols. Since then he has grown bold and earnest, bringing in his comrades to the services, preaching in the houses of his employers, and bearing many a hard word for his Lord.

Miao, the innkeeper, came twice to break off opium. The first time he was much touched, but only as far as to let his little son, Heh-go, come to school. God blessed the bright lad, who would tell the story to father and mother, and protest against the idols, till at length his father came the second time to be cured of his opium habit, bringing five comrades for the same purpose. He and his friend Wang were then desirous of confessing the Lord, and only two days' since Mr. Sung came with glowing face to tell how his inn was cleared of idols, and his customers all stirred up by his testimony, some to persecute and some to hear the Word.

Mrs. Tou, the mother of my dispensary boy, was brought into contact with us on our first visit in 1888, when Mrs. Pigott went to her house to treat her sick cousin. Soon after our settling here she was again met with, and has been a regular hearer ever since. Now, with her husband, she has owned Christ in baptism, and, with Mrs. Touh, of Ni-ho, who is the first-fruit of the villages, she bears consistent testimony and helps among those who come.

The medical work amongst the women has opened many doors, but the women here are much secluded, and rarely allowed to come to the services, hence the work amongst them goes on but slowly.

With thankfulness of heart we conclude our first formal report of the work, commending it to our gracious God that He may use it for his own glory.

Thomas W. Pigott.

Postal address, Tientsin, North China.

* Mr. W. S. Johnston's home address is Ballycastle, co. Antrim.

CENTRAL CHINA TRACT SOCIETY.

The report for last year of the Central China Religious Tract Society is a record of devoted effort, attended by much blessing. Among the new publications is one of special interest, on "Opium, Gambling, and Foot-binding," of which Dr. Griffith John says:—"It is the work of a native scholar, and perhaps the first tract produced in China by a man who had himself been converted by reading tracts. The first time I met him I found him a remarkably enlightened man; although up to that time he had never been to a Christian service, or spoken to a missionary. Since his baptism, he has attested his sincerity by the persecution he has endured. His employer objected to his Christianity, and told him he must either give it up or leave his situation, so he gave up the latter at once, although it was bringing him in 200 dollars a year."

The republication of the Society's tracts in distant places is an encouraging feature. Recently, this has been done in Corea. It has often been stated that Christian books are devoted to the soles of Chinese shoes, or consigned to the furnaces specially set up for burning lettered paper; but Dr. John speaks of books which have had quite a different history. Not long ago, in the Kingshan district, he baptized sixty-six persons, and two of those presented him with volumes which he regarded with peculiar interest. One was a set of the four Gospels, which the owner purchased twelve years previously, and the other was a New Testament which had been bought sixteen years ago. All these had been carefully preserved, and showed signs of having been well read. The presence of the books in the village opened the way to the reception of the Gospel from the colporteur-evangelist.

The Society has made steady and sure progress. In 1876, the year it was started, the tracts circulated numbered 9000; in 1883, the total was 340,000; in 1889, it exceeded a million, at which high level it has since remained. From the headquarters at Hankow, during the past six years, there have been sent forth upwards of seven millions of Christian publications—the work of the Bible Society being included. Last year the issues of the Bible and Tract Societies together were close on 1,300,000.

SOWING AND REAPING IN CHINA.

Writing from Hsing-i-fu in the Kwei-cheo Province, West China, Mr. Cecil G. Smith, of the China Inland Mission, says:—

"This city, Hsing-i-fu, is a prefectural city, in the S.W. corner of Kwei-Cheo province, and is one day's journey (twenty English miles) from the Kwang Li border. Mr. B. C. Waters came here over three years ago, and has done good work in the district, preaching and book selling. For some time he has wished to be free for work in Kwang Li, so the council appointed me after marriage to take over the Hsing-i work. My wife and I have already been here about a month; no foreign lady has ever been here, so the women come in good numbers in the evenings to the meetings, and afterwards bear the the Gospel from her lips. Hsing-i is not a big city, the population is between 10,000 and 20,000. The district, however, is large, and contains five cities and any number of markets and villages, all under the Hsing-i prefect. At present Mr. C. H. Laight is living with us; he will later on join Mr. Waters in Kwang Li. Besides ourselves there are no other Protestant missionaries in the whole district. In fact, in all Kwei-Cheo there are at present only fourteen Protestant missionaries, two of whom are ladies just arrived in Kwei-Yang, all being members of the C.I.M.

"Our little church numbers four, including native evangelist, wife and son, and Bible-woman. There is one inquirer, a soldier in the Brigadier-General's Ya-mên, and several others often come to the meetings. We hope some are getting interested. Very few of the people do not smoke opium. The General, Chen-Fai, broke off the habit some two years ago, but has gone back to it again. He is a very earnest Buddhist. Alas! his Buddha cannot save him. It makes me very sad when I read of ministers, and even missionaries, putting Buddha on a level with the Lord Jesus. I say missionaries, for they are sent out by missionary societies, but I really think they had far better stay at home. I glory in the fact that while multitudes who are under the power of sin seek deliverance in vain from their idols, there are throughout China—and Kwei-Cheo has some fine examples—many who have sought and found all they need in the living Christ. I believe God is going to use us for his glory in Hsing-i. Mr. Watson has faithfully sown the seed; now we, while still sowing, trust in God to give some reaping.

"You will perhaps like to hear of a plan I have adopted to get the natives to read their Bible systematically. They are expected to read about ten verses a day, all reading the same appointed portion, and we have this portion at morning prayers, and all repeat from memory two or more verses. We foreigners repeat as well as the natives. This makes them interested, and I find it is so far quite a success. The idea of repeating verses I learnt at Ch'ong K'ing. Some cannot read themselves, so they get others to read to them and teach them their verses to repeat.

"I have completed my fourth year in China. There have been and are many difficulties in the work, and much to try one's patience, but, thank God, He gives one such joy in Himself and in his service. As the time goes on I am more and more glad to be in China. Thank God the people are friendly, though they seem to know that China is getting beaten by Japan.

"May I say that when friends kindly send books to missionaries, expository books are often most valued? I mean such as Moule's 'Romans,' 'Philippians,' 'Outlines of Christian Doctrine,' etc., or any of Adolph Saphir's books."

Mr. Smith's postal address is C.I.M., Hankow, China.

TRAVELLERS TO AND FROM AMERICA will be glad to know that the boat trains from Euston now run direct to the Liverpool landing-stage; the river having been deepened, the largest Cunard liners receive and discharge passengers at the quay-side. This avoids the inconvenience hitherto experienced of a cab-ride across the city with luggage, and joining and leaving the steamers by means of a tender.

Miss Whigham, Edinburgh.

CHRISTIAN WORKER AND PHILANTHROPIST.

This lady, born at Edinburgh in 1820, has long been esteemed in her native city as one of the best and most useful of its citizens; her gentle manner and guileless, loving nature have found for her a way into innumerable hearts.

From her childhood to the present day the cause of humanity has been dear to Eliza Whigham, and her steady aim has been to bring the healing influence of Christ to bear on the wronged, the stricken, the erring, and the suffering. Without possessing eminent gifts of leadership, she has proved a trustworthy and unwearied worker in many a good cause, and her influence has been felt not only in her manifold personal labours, but in the genial atmosphere she has helped to create among her fellow-workers, who have always felt the better for her charity, her serenity, and her faith.

Her family, members of the Society of Friends, were connected with the North of England; early in the century her father and a cousin began business in Edinburgh, and became interested there in all matters of public concern. One of them gave much attention to prison reform; he was a member of the Prison Board of Scotland, and at an early period exerted himself in favour of the change which sent young criminals to reformatories instead of prisons. The whole family connection was imbued with the principles of the Society of Friends—belief in the love of God, faith in the Lord Jesus Christ, and in the regenerating grace and indwelling of the Holy Ghost. In 1830 Miss Whigham lost her godly mother, but her stepmother brought into the family circle a warm sympathy with all the objects that claimed their interest, and proved a faithful servant in all the work that fell to her share, till memory failed a few years before her death at the age of eighty-seven. Under the influences that surrounded her, Miss Whigham was led to Christ almost imperceptibly, and philanthropic Christian work was the natural outcome. Her family were remarkably united in principles and aims. Originally eight, the number was reduced to the four that still remain—herself and two brothers and a sister, who have long lived in Dublin.

The first great cause that specially took hold of her heart was the Anti-Slavery movement. She remembers the visit of the Rev. William Knibb, of Jamaica, and the touching description he gave of the sufferings of the negroes. Then came the proposal of gradual emancipation—a proposal scornfully rejected at a great public meeting in the Assembly Rooms in Edinburgh, at which the eloquence of Dr. Andrew Thomson, of St. George's, gained a signal triumph, especially when he threw back the taunt that emancipation might be followed by a hurricane—'Then give me the hurricane rather than the pestilence"! The spark went forth, receiving fresh force and fire from time to time; twenty millions were voted to the slave-holders; the memorable 1st August arrived, hailed by many of the slaves on bended knees, but the grace of the concession was marred by the four years' apprenticeship arrangement, against which another strong effort was needed. Miss Whigham's family were among the promoters of a great memorial to our Young Queen Victoria, which was not without influence on the final result.

The struggle for the abolition of British slavery was hardly more interesting than that which followed on behalf of the slaves of America. That, too, was a stirring and enthusiastic time, and many a heart was roused like Miss Whigham's, not only by the words of the Abolitionist leaders, but by personal intercourse also with such orators as George Thompson, William Lloyd Garrison, Wendell Phillips, and Frederick Douglass. In the protection of slaves the heroism of Maria Watson Chapman, Prudena Crandall, Sarah and Angelina Grimké, and many others was another element of excitement and influence. The martyrdoms of Lovejoy, Dickard Dillingham, and many more fired young hearts, and roused to new enthusiasm. "Uncle Tom's Cabin" gave the finishing stroke to the process of excitement and conviction, and at length, during the war between North and South, came the proclamation of Abraham Lincoln, by which four millions of slaves were at once set free Much had to be done for them in their new and untried position, and Miss Whigham and her friends were ready with their help. She was not personally acquainted with the earlier



(From Photograph by Mr. J. G. Tunny, Edinburgh.)

abolitionists of England, Clarkson, Wilberforce, or Sir Fowell Buxton; but with Thomas Garrett, who helped to liberate 2000 slaves by means of the "Underground Railway," and Levi Coffin, who could show a similar record, she was on terms of intimacy. Joseph John Gurney and his sister, Elizabeth Fry, were also among her friends; the latter she often met at the yearly gatherings of the Society in London; her beautiful and dignified presence and earnest spiritual exercises made a deep impression.

With Mrs. Fry she had intercourse likewise on occasion of her visits to Scotland in the interest of the reforming of our prisons and similar institutions. This led to her becoming a visitor in St. Cuthbert's Workhouse, and continuing to be so for twenty or thirty years, till the Workhouse was removed to the country, too far for her to be able to go. It soon became apparent that the services of women were much needed on parochial and other boards, and for a number of years Miss Whigham acted in this capacity on the Parochial Board. Then there came up the wider question of woman suffrage, and the rights of women generally. In all such matters Miss Whigham has always had her part among the most advanced and courageous reformers. Nor has she attempted to escape the responsibility of such questions either on the plea that woman's sphere is entirely domestic, or that religion has nothing to do with politics. To care for the public interests of women was really to advance the welfare of the home; for, if woman be partially deprived of her just rights, how could she efficiently fulfil her domestic mission? And why should religion be dissociated from politics? Did not the State require religious influences to guide her as well as the home? And was it not the very object of politics to consider the relations of the State to the people, and of the people to the State, and of States to one another? And would not the happiness and welfare of the world be immensely increased if governments should be conducted on Christian principles? Had not great good arisen from the substitution of arbitration for war in cases where this had taken place? And what untold misery and waste of national resources would have been avoided if International difficulties had ever seen brought to the tribunal of Mind in place of the sword!

In the temperance warfare, likewise, Miss Whigham has taken an active part. She was one of the original members of the Scottish Christian Union, which represents, north of the border, the British Women's Temperance Association. But even before the institution of that society, and while the cause was far less popular than it is now, she was a member of a veteran "Ladies' Total Abstinence Society," one of the very earliest temperance organisations of the country, and at that time she was associated with some of the early pioneers of the cause. Many a hearty address has she given on temperance, chiefly at women's meetings and mission meetings; but when occasion required, she has not hesitated to encounter licensing courts and town councils, and offer her mild but earnest pleading against the multiplication of public houses.

Among her quieter labours may be mentioned a Mothers' Meeting in Causewayside, near her own house; this was begun in 1862, and continues in vigour to this day. The Penny Bank connected with it shows about 10,000 transactions in the year, and a turnover of about £800.

Our notice has necessarily been of Miss Whigham's public labours; if we were to attempt a record of individual cases in which she has taken an interest, and been the means of blessing, we know not where we should end. When the eye sees her it blesses her; and when the ear hears her, it bears witness unto her; the blessing of those that were ready to perish comes upon her, and she makes the widow's heart to leap for joy.

W. G. B.

THE SELF-HELP EMIGRATION SOCIETY helps to the colonies eligible labouring men who can be recommended by responsible persons. During last year there was a considerable falling-off in emigration. The Society sent out a fair proportion of workers, the total number being 354, of whom 318 went to various parts of Canada. The total number of emigrants sent out by the Society since its foundation in 1884 is 4905. The secretary is Mr. E. Wilson Gates, 39, Memorial Hall Buildings, Farringdon-street, E.C.

HOW THE POOR LIVE AND STARVE in St. George's-in-the-East is shown in last week's *London*. There are seven weekly budgets given, ranging from 9s. 0¾d., the expenses of a mother and her boy, to 23s., on which a man, his wife, and five children are passing rich. Meat in the case of the poorest accounts for a third of the weekly outgoings. Bread is the staple food, with a scraping of margarine or a bit of haddock for "relish." These budgets are piteous documents. In the country the money would bring in some kind of subsistence; in London it simply means slow starvation.—*Daily Chronicle.*

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The Evangelist.

IN THE CORNFIELD.

It was a delightful day in summer. Soft, fleecy clouds rested against an azure sky; the hedges were full of life; the birds, as they cleft the air, filled it with song; and from morning till night, showers of inspiring melody fell, so it seemed, from under the lark's wing; soaring, skimming, cleaving the highest air, and carrying his praise into the very unseen, he sang continually his song of God.

All nature was full of hope, of the highest impulse, of the golden promise of the heart of God to man: "*I* will be with thee." A young man, with free heart and unfettered hopes, sat him down in the shade of one of the hedges about a cornfield:—"Ah!" said he, "This might be the gate of heaven. My Father is in this place. Surely, this is the very spot for me in which to receive my first sermon."

In the silence of the shadow, he knelt to pray, all round him the young, waving corn, not yet in the ear, the summer air, the promise of life—just God and himself.

You know what he asked. He was a young minister, who was to preach his first sermon, and the thought of waiting, weary hearts, of the vastness of the office, of the insignificance of the minister, of the marvels he had to tell of the love of God in Christ Jesus, overcame him, and he nearly swooned at the sight of all that this meant to him—he, so unworthy, to be the chosen vessel to receive and to give forth to others the message of deliverance, the story of the everlasting love of God for his children! "O God, my Father," he prayed, "I can do nothing—nothing without Thee! Empty me of all self, fill me with *thy*self, and pity me." Then he took a little note-book from his pocket, and after a few moments he put down a thought; then another and another, as they were given to him, until these words from the Book filled up the measure of his thoughts, and all he had to say:—

"The love of Christ, which passeth knowledge" (Eph. iii. 19).

He found the place in his worn pocket Bible, and then sat meditating for some minutes. Presently, his face shining with the light of the gift within him, he rose from the ground, and looking up, as if he would seek guidance from the eye of his Master, he preached to birds of the air, as he thought, his first, long-dreamed-of sermon.

I have seen it and heard it, but I cannot give it here. In a simple way, without a halting note or an "if," and with all the enthusiasm of a young soul filled with the loving ardour of his Saviour's Spirit, he poured forth the story of the life of Christ. How He came from the bosom of the Father to dwell among men, that they, seeing God, might desire to be like Him; how He sought and taught them, giving them visions of the possible brightness of their own hearts, and ever pointing to God as the Father of all who, broken in heart and contrite in spirit, would yield themselves to Him through Christ.

"There is not one," cried the young preacher "not one who comes to Him sin-tossed, sick of self and sorry because of his sin, desiring to be forgiven, through the mediation of Christ, and longing to become one of the sons of God, whom He will not receive. Not one! You have never known, will never know, one so black, so sad, so steeped in sin, so far from God, so unlike Christ, so full of self, so empty of all good, who, turning at last from himself to the Saviour, shall not be restored, made whole—yea, even whiter than snow—by the sacrifice and the all-conquering love of the Divine and eternal Son of God, the sinner's eternal Saviour."

A startled cry, that was partly a sob and partly a sigh of the most wonderful relief, here broke upon the young preacher's ears. He paused, with uplifted hand, but all was still. He looked around, but the thick hedge encircled him, and overhead a noisy crow cawed on his way to a belt of elms, where he had his nest. But the sound had been very real and very human.

"It sounded like someone in distress," the preacher soliloquised; "or was it, may be, the echo of my voice, to which I am not yet accustomed?"

"Oh, no, no; it was I, and I am terribly sorry to have disturbed you in your sermon," said a young man, making his way round the hedge, which commenced some three feet above the roadway.

"Pray forgive me, but I have heard *all*, and I thank God I have, for surely, surely, it was put into your heart for me!"

The two young men faced each other—the one excited, worn, and torn by a hard struggle; the other calm, almost afraid to gather in this early harvest, by reason of his own unworthiness, but glad of heart and full of praise. He immediately uncovered, and bending his fair young head, he commended the stranger to God. Then he held out his hand, and drawing the other down with him, they were soon seated on the bank under the hedge in the cornfield. The stranger briefly told his story. It was a very common one, and, therefore, to the servant of Christ all the more pitiful, all the more needing brotherly help and sympathy.

He was the son of a praying mother, and left home for a public school life, fortified with the noblest intentions, and followed by the prayers of his mother. Before he left school finally he fell. In his heart he felt he had lost his manhood, but after a time this prick of conscience ceased, and he went deeper into sin. Gradually all the tender emotions of his soul seemed to be obliterated, and the very thought of his mother's religion and prayers irritated and annoyed him. He finished his life at his university in disgrace, and left it without having gained an honour or raised a hope. His mother drooped, for she had so hoped in him, and at last, unable to witness her silent sorrow any longer, he left home, and from that time his fall had been rapid and sure. He was at the end of all his resources. "I was just on the way to the railway line to end it all under the 4.45 express, when your voice arrested me. I silently scaled the bank, and, looking through the hedge, saw you were a young man, like myself. I saw, too, that you believed and meant all you said. My God, my God! Can it be true for me?" he cried, a sudden remembrance of all his sins overwhelming him.

The young preacher just pressed his heated hand; he had no words now—he saw God alone could finish this man's salvation. "So black, so steeped in sin!" cried the other, "and yet He will receive me! Oh, that I could undo all the past, and offer Him a blameless life!"

"Christ came into the world to save *sinners;* He can make you whole," said the young preacher, as he opened his Bible, and, pointing to marked passages, read the words of salvation and hope, so needed by the sinner.

God gave him that soul, in a cornfield; it was the seal to the Divine acceptance of his ministry, and he never lost sight of it. When he restored the first-fruits of that first sermon to his praying mother, he bowed his head in humility as he heard her say:—

"Thank God for a young man who is not afraid to preach a whole Christ! After this, how well you and I will understand the meaning of his words: 'This kind goeth not out but by prayer and fasting.'"

M. B. Gerds.

THE BRIGHTON OPEN-AIR AND CHRISTIAN MISSION exists (1) to urge the claims of the Gospel of Christ on all, but especially on those who attend no place of worship; and (2) to promote the word of God among the masses. The Mission has entered upon its thirty-fifth year of work on Brighton beach, and Mr. Thomas Thwaites, the genial superintendent, has received intimations of cordial co-operation during the current season. The workers have been privileged, from to time to time, to hear of much blessing attending their labours. Copies of the new report may be had from Mr. Thwaites, 47, Upper North-street, Brighton.

THE SHAFTESBURY INSTITUTE.

Miss Meredith Brown has, during the past week or two, had to meet fresh attacks upon her work; the sanitary arrangements of the Women's Shelter being specially called in question. To the most rigid and careful examination into the actual state of affairs she and her helpers have no objection whatever, but feel that they are unfairly treated when newspapers circulate sensational statements without taking the trouble to verify their facts. At the annual meeting of the Shaftesbury Institute, held last week in Grosvenor House, these allegations were dealt with both by chairman and speakers.

The Duke of Fife, who presided, declared the charges unfounded, and testified to the excellence of the work. He had visited the Institute two days ago and was much impressed by its cleanliness, neatness, and good order. An air of homely comfort pervaded the whole establishment. Miss Meredith Brown and her fellow-workers were making good citizens and good Christians. He knew something of Miss Meredith Brown as well as of her work, and could say that the charges brought against her were as ridiculous as they were false. The work began in 1888 as a home for factory workers, but it now included a free training home for domestic servants, a day nursery for infants, a shelter for poor women, and a labour home for men and lads. All this cost £2600, or, after deducting profit on work, £1800 a year. He strongly commended the splendid work of the Institute, and wished it could be carried on upon a larger scale. Among other letters of apology for absence read by the secretary, was one from Sir Donald Currie, who enclosed £20 as a token of his disbelief in the charges made against the Institute.

Lord Kinnaird said that while taking an active interest in the men's part of the work, the Council had been in the habit of leaving the women's department in the able hands of the ladies. Now, however, in view of the charges publicly made, he and other gentlemen had spent three hours in a thorough inspection and examination of the entire internal arrangements, and he could come to no other conclusion than that the charges had been made by people who had not visited the place. They found everything scrupulously clean, with plenty of water and other appliances. All he wished was that officials and others would come and see for themselves. There were, of course, some who objected *in toto* to the principle of Shelters, and who would refuse any help to any sufferer save that provided in the casual ward and workhouse; but he maintained that there are exceptional cases, which must be provided for by Christian kindness, and who cannot be forced into the union.

Miss Meredith Brown, who followed, left her defence in other hands, and contented herself with giving an epitome of the Report, dealing with the work of the Evening Home for Factory Girls, the Girls' Training Home, the Women's Night Shelter, the Women's Labour Home, the Day Nursery, the Institute and Labour Home for Men, and other operations of the Institute, and showing the urgent need for larger and more liberal aid.

Mr. J. A. Campbell, M.P., Canon Duckworth, and others also warmly supported the claims of the Institute.

We have received from Miss Meredith Brown an interesting communication, bearing specially on the work of the Women's Shelter; for this we hope to find space in our next issue.

THE BAND OF HOPE MOVEMENT makes steady progress throughout the country, as is evident from the reports of the various unions and associations. The South Essex Union combines 125 societies, all with the exception of nine connected with Sunday-schools. The aggregate membership of these societies is 13,836, and 828 adult workers have a part in conducting them. During last year 5450 meetings were held, 108 of the societies assembling weekly, and the others less frequently. The report describes many efforts to influence the young morally and intellectually, and in conclusion says:—"The child who receives his knowledge and inspiration from the reiterated teachings of the Band of Hope is not only well armed against temptation, but trained for future usefulness in the home, the church, and the state; and our charter for this undying enterprise in his behalf is found in the inspired precept of the wise man: 'Train up a child in the way he should go and when he is old he will not depart from it.'" The secretary of the South Essex Union is Mr. E. G. Burbidge, 24, Salisbury-road, Margery Park-road, Forest Gate, E.

MISSIONARY COLLEGE, MADRID.

A STORY OF GOD'S LEADING.

IN 1868 Spain, the land of the Inquisition, was suddenly thrown open. God, by the persecution of Ruet in 1855, and that of Matamoros and his companions in 1862, awakened the Christians of Europe to the duty laid before them of bringing the Gospel into Spain. Colporteurs went through the country; from Great Britain, Ireland, America, Switzerland, Germany, came fellow-workers. Two things were apparent. First, the field was large, but the labourers few; we ought to prepare labourers for the work. Second, Spain must be evangelised by Spanish preachers and teachers, colporteurs, and evangelists. Hence the necessity for a training college.

In the midst of many difficulties we began such work, and it was accompanied by Divine blessing, so that nearly all our Spanish fellow-labourers have been trained for ourselves. But the inner development demands a corresponding outward appearance. Our rooms in Calatrava-street are not only too small, but so poor that we cannot expect Spanish families of the better class to send their children to them. Many liberal-minded parents in Spain are anxious to have for their children a good education, and would take advantage of the higher schools we have founded. So the necessity for a suitable building for our training college became peremptory.

But who was to give us a house, or even a site to build on? The Lord has done it, and it is marvellous in our eyes. First, the porter or the concierge of the house in which we rent the second floor, who for years had been quite spiteful and unfriendly, could not resist our continued friendliness, and became friendly himself. Then, the administration of the Madrid register of property was transferred to the first floor of the same house; these two things had to work together for good. Three people from Santander inherited ground belonging to an old aunt. They came to Madrid, got the ground properly registered, and wanted to sell it. They were standing on the floor of the house, speaking to our now friendly porter, when I happened to pass, in order to attend a meeting of the Religious Tract Society. The man, who a few weeks before would not have saluted me, said, "Don Federico, do you want to buy a site?" I looked at the plan, and said, "I do not know this part of the city." "You might go there at once with these gentlemen." "Impossible; my time is already engaged." At this moment a messenger arrived with a letter from the secretary of the Tract Society, saying the meeting had to be postponed. If this servant had come five minutes sooner, as he should have done, he would have met me upstairs, and I never would have gone down and seen the ground.

GOD COUNTS THE MINUTES

in the life of his children. Now I could go with the men and see the site, in the highest part of Madrid, beautiful situation, 180,000 square feet. The price which they asked, after the usual bargaining, was very cheap, £1800.

I had not this money, but by another providence of God I had £1000. We had gathered a fund for the widows and orphans of our Spanish preachers and teachers, and laid it out in Spain. To our great sorrow—for we are short-sighted men—a short time before, £1000, which had been placed on good security, were returned to us. How could we know that that was all in God's plan? When I offered this sum the people laughed me to scorn. "Well," said I, "only a rascal offers more than he has got; and, mark, my offer holds good only until the end of March (it was then Feb. 2). In the next quarter I have to invest money in another way." The people did not come back to me, to the great grief of my wife, whom I had taken once with me, and who in her thoughts had already erected there several chicken-houses! On March 31 the owners appeared; they had found no one who made an offer at all; they must go back to their home in Santander. So they sold it to me for £1000. As if God would show me that it was He who gave me the ground, a fortnight later a man appeared, who was very sorry that he did not know this site had been for sale. He offered me £1800 for it, but I declined; I knew now God had given it for his work.

This site did not extend to the principal street, and so I took various steps to procure a small piece of ground which connected ours with that street. But all my efforts were in vain. This was the only step I took on my own account to get land for our building, and it was a complete failure. To God alone should be the glory. Henceforth I left the matter entirely in his hands.

A year later an unknown man presented himself to me, offering another piece of ground, that, without his knowing it, brought the mission property in direct connection, not with the high road, but with a back street. As it was cheap, I paid £250 for it, and was glad to think that our property was not quite shut up. Some months later the same man came again, and said, "The site which is between your ground and the principal street, and which was sold by the State fifteen years ago, is not paid for; the owner paid only the two first instalments. Within a fortnight the State can claim the ground again. So you can have it still if you are prepared to pay at once the present owner and also the money due to the State with the interest." The sum was about £1500. I had again, by the providential care of God, £600 at my disposal. Perhaps I could have raised the rest on the security of this valuable property; but the responsibility was too great. I must be quite sure that it was God's will. Sometimes it comes that you, like Gideon, must lay out the fleece in order to see if the dew of heaven will descend on it.

Therefore I went to my Spanish banker, and without speaking a word about the property for which I wanted the money, I said, "Don José, next week I need much money, £900; can you give it to me?" How my heart beat as I asked this question you can well imagine. "As much as you want," was the quiet reply.

THIS WAS MY "AMEN,"

from God. I bought the property, paid for it at once, and gradually paid it off to the banker. Several years later, when I told the banker how his words had impressed me and helped me to buy this property (which certainly now could not be got for £10,000), he said, smiling, "You are mistaken; it is not my custom to be so generous with my credit." In fact, he had to convince himself, by reference to his books, that such had been indeed the case. When the Lord of hosts has purposed a thing, who shall disannul it? When his hand is stretched out, who shall turn it back?

But why did I not succeed in my first efforts to buy a small piece of ground in connection with the principal street? Had I succeeded, I would never have thought of buying the second site for £250, which brought me into connection with a back street. But God wanted to give that piece to me. For, some years later, the Government required the greater part of this ground for a water depôt, and paid, at its own valuation, £3000 for it; so that God has given me the whole remaining site for nothing, and even added some money beyond it.

My father is rich in houses and lands,
He holdeth the wealth of the world in his hands.

I must not enlarge the article by telling how God has given us the plan of the building, and now, in spite of all Romish opposition, the permission to build it. We are doing so actually, and we are sure that God will grant us the means for the building, which we still want, £5000. One unknown giver has given £50, another followed with the same sum, another gave £100. We leave it in the hands of the Lord, who has helped so wonderfully until now. And we promise our readers, who have rejoiced with us in these marvellous providences of God, to let them know some day what He has done. For we are sure, "He will not be in rest, until He have finished the thing."

FRITZ FLIEDNER, Pastor.

Almudina, Madrid.

ANTI-VIVISECTION.—The supporters of the Victoria-street and International Society for the Protection of Animals from Vivisection assembled in large numbers last week on the occasion of the annual meeting, which was held at St. Martin's Town Hall, Charing Cross. Mr. S. Smith, M.P., chairman, remarked that just now there appeared to be a perfect mania for diabolical experiments on animals, which were constantly being subjected to the greatest tortures in the name of science, but in the name of humanity he protested against the brutality which so frequently characterised the system so largely upheld by the "professional medical conscience." A resolution was afterwards adopted to the effect, "That this meeting being convinced that vivisection is unjustifiable on any ground, and as a method of search iniquitous, persists in demanding the prohibition of the practice."

A MISSION OF MERCY.

UNDER this title Mr. Wintle has issued his annual report of the work of the Undenominational Mission, Pontymoile, concerning which Lady Henry Somerset writes:—"It is with real pleasure that I add my testimony once more to the great work accomplished by the Superintendent of the Undenominational Mission. Mr. Wintle has the rare combination of enthusiasm and common sense, and the secret of his success lies in the fact that he has grasped the spirit of the teaching of the Master who never ignored on earth the want, weariness, hunger, and thirst of men and women, but who gave us an example which we should do well to follow in dealing with the needs of humanity. I feel sure that many will be awakened to a renewed sense of their responsibility towards those who labour to bring the necessaries of life to their door as they read the pages of this little book."

The relief work during the sad, dreary winter, with the tinplate and steel works still closed, some of the collieries suspended, and hundreds out of employment, is accorded a prominent part in the report, and the details are of the most heart-rending character, which must win the sympathy of thousands. Winter has passed, but alas! the need remains, though every effort is being made to find the people permanent employment elsewhere.

Then comes a pitiful account of the ruin wrought by the explosion at Cilfynydd in June last year—one of the most disastrous ever known in the Principality. The utmost possible was done in the way of helping and cheering the bereaved women and children.

Details follow of evangelistic and mission labour at Pontymoile, Pontnewydd, Cwmffwrdoer, Pontypool and Dowlais; also temperance effort, service among the children, rescue and preventive work; and the need for larger premises is clearly shown. There is no provision in the whole of South Wales for dealing with preventive cases, and week by week Mr. Wintle receives letters from different parts of South Wales asking him to help in such cases, but he is powerless from want of accommodation. The Baptist College at Pontypool is still vacant and in the market. It could now be acquired for considerably less than was at first asked. Fifteen hundred pounds would secure it and fit it up with accommodation for fifty girls. Mr. Wintle now makes an urgent appeal to those who have the means to aid in providing this Home.

All the various aggressive operations, open air, Bible carriage, and so on, are noticed; while the writer concludes with a pointed plea which should reach many hearts. This Mission of Mercy is doing a work of the greatest importance, which has been greatly used of God in winning souls. The superintendent is Mr. T. M. Wintle, The Christian Institute, Pontymoile, Pontypool, Mon.

I spent an evening last week with Mr. Wintle, and had the melancholy pleasure of speaking to about a hundred and twenty of the poor out-of-workmen and their wives. They were having an evening meal, and would have nothing more until the following evening. Mr. Wintle's work has saved the lives of scores, if not hundreds, of men, women, and children, during the past eighteen months; and many have, in this time of sorrow, been led to the Saviour. No after-meetings are held, lest it should seem that a temptation was put in their way to make a profession for the sake of food.

R. C. MORGAN.

RACECOURSE PREACHING.

MR. JOSIAH NIX announces the intention of the Racecourse Mission to visit Doncaster races this year, and invites the co-operation of Christians, especially in Yorkshire and Lancashire, to encourage the workers in this new effort. Speaking of the visit to Epsom this year he says:—

"We had about fifty men from different parts of England, and loyal and true everyone of them proved to be. About 5000 Gospels and Testaments, and nearly a quarter of a million tracts were distributed. Many persons were spoken to individually, apart from meetings, several being brought to Christ. If those in favour of thorough-going aggressive Christianity could only witness the many striking incidents that take place, and the courageous stand taken by the workers, they would see to it that the 'banner of the Cross' was unfurled on every racecourse in the country."

EVANGELISM IN GLASGOW.

The work carried on every night without intermission for nearly twelve years by Cowcaddens Free Church has recently entered upon some new developments. Among the many agencies which have been found specially adapted to the needs of the most destitute localities, none has surpassed in interest and results what is called the "Pioneer" Movement.

Five years ago, at the suggestion of Mr. John Galloway, of Kilmeny, the first "Pioneer" Mission was opened. During its existence it has proved an unspeakable blessing to the district where it is located. The two Christian women who are now settled in the "Kilmeny" Mission are able to influence for good from 120 to 140 families. Such was the blessing attending the work that nearly three years ago the office bearers determined, if it were at all possible, to open a second branch in a most destitute locality in the immediate neighbourhood. On the suggestion of Lord Overtoun ground was broken and the work commenced in the late autumn of 1892. The two Christian women who devoted their life and labours to this district found many tokens of encouragement in the midst of almost inconceivable obstacles.

The first of these was Miss Jessie Scott, a native of New Machar, Aberdeenshire. I met her several years ago when conducting evangelistic services in the University city of St. Andrews, and after several interviews found that she was disposed to give her life to Christian work. She had not long to wait for a call to service, and in the "Overtoun" Mission, for nearly three years, she was the constant friend and earnest worker in many families to whom the Lord made her a blessing. She had for many years suffered from a heart affection, which in the severity of last January threatened very serious consequences. The utmost that medical skill and attention could do for her failed to arrest the progress of what proved to be a fatal malady.

After her return home in March she continued to improve, but under an attack of pleurisy she gradually sank till the end came. It was verily "light" in the valley for her. She was able to bear a clear testimony to the glory of her Saviour in the presence of death, as she had done for so long a time in her life work. The same words which proved such a strength to her in entering on the work was also her stay and comfort in death. "Fear not, for I am with thee. Be not dismayed, for I am thy God; I, thy Redeemer, will help thee, and the Holy one of Israel, thy Saviour." She was enabled to do a noble work during her short life, and many souls owe, under God, their salvation and their future hope to her earnest and devoted labours. Although taken away at the early age of thirty-two, she was privileged to do a larger work than many whose race has run the allotted span of three score years and ten.

Recently it was determined to extend the work, and, at the suggestion of a gentleman deeply interested in the results already achieved, it was determined to open a third branch in Garscube-road. The locality is one of the most destitute in the district, and requires exactly such an agency as a Pioneer Mission supplies. A few weeks ago two Christian women entered on this field of labour. They feel that they have put their hand to a very arduous task, and they need and expect to receive the prayers and support of Christian people. The work has been undertaken in faith, and we feel sure their labours will be crowned with blessing.

The latter end of spring and the beginning of summer is always a trying time for aggressive workers. The days have lengthened, so that a good part of the work has to be done in the open air, and those who are poorly clad do not care to come even to the open-air work. This year, however, we determined to make a special effort at this time, and we were not disappointed. Mr. Matthew Burnett came for a fortnight's mission. Signs of blessing appeared from the very first, and during the fortnight for which he was engaged some of the saddest cases conceivable were brought into the hands of the workers. A torchlight procession, arranged for at the suggestion of Mr. Burnett, was successful in bringing many within reach of the Gospel that could not otherwise be got at. The interest in and absolute need for the work were such that his fortnight's labours were extended to four weeks, during which time a large number were led to take the pledge, and were brought into personal conversation regarding the way of salvation through Jesus Christ. Mr. Burnett's experience in revival work in Australia proved to be to him an unfailing source of fact and illustration, and during the progress of his mission many of these thrilling experiences formed the subject of address. The results of an open-air mission last year, as well as of Mr. Burnett's mission this year, have encouraged the workers to repeat the same this summer again.

The third week of this special effort is now in progress, and there have been already abundant and blessed results. May I ask the earnest prayers of the readers of The Christian on behalf of the work?

Glasgow. William Ross.

BRIDGE OF ALLAN CONVENTION.

[From a Correspondent.]

The annual meetings of this National Convention opened in the tent at Bridge of Allan on Monday evening with a large gathering, and the meetings will be continued every day and evening till Saturday forenoon.

The Convention this year is likely to prove of more than ordinary interest. Several things contribute to this. First of all, it is notable that there has been a considerable addition to the volume of spiritual life in Scotland during the past year. The Christian Endeavour Movement has largely extended its operations, and has acquired such hold that it is now certain to become national. It is already giving form and expression to the spiritual life of the young, while it has given a perceptible increase to the number of young believers. All of these are now becoming interested in the unfolding and development of their own spiritual life. Many of these cannot readily get the teaching they need in the most favourable circumstances within reach of their own homes. Those who can afford to travel will be certain, therefore, to find their way to Bridge of Allan and similiar conventions.

At the Synod of the United Presbyterian Church, as well as at the Free Church General Assembly, there were definite tidings of revival from some twenty to thirty different centres throughout Scotland. This has led many to cherish a spirit of hopefulness in regard to a coming national awakening. There is also a marked increase in the number of prayer unions, specially for a Revival. All these things tend to show that the gatherings of this year are likely to be notable. The speakers also are men who have made their mark in former years, and whom the Christian people of all denominations hear with gladness. Among these are Rev. G. H. C. Macgregor, now of London, and formerly of Aberdeen, Rev. C. G. Moore, of London, Rev. Charles Inwood, of Dublin. To these have to be added the well-known names of Dr. Elder Cumming, of Glasgow, and Rev. William D. Moffat, of Edinburgh. Among the notable men who have come to the front during recent years none have been more cordially welcomed or hold a higher place than Professor Laidlaw, D.D. of the Free Church College, Edinburgh. He has already acquired great influence as a spiritual force among the students of the College. To the present movement he brings careful preparation—accuracy of Scripture statement—a breadth of treatment and a caution that have made his accession a great strength to the Convention.

There are thousands in Scotland who have long desired to see and hear Rev. Andrew Murray, of South Africa. His books on the various aspects of Christian life have given him a world-wide reputation, and to-day he must have considerably over one million of readers. His books have had a remarkable welcome from Christians everywhere, and notably in Scotland. It is not often that books of so high a class and of so spiritual a character acquire such an extended perusal. Mr. Murray appears already to be well known, although never seen by the thousands who are interested in him. His presence at the Convention is sure to command more than ordinary interest. Those who look for what is great, or startling, or novel may be disappointed in the man, for his bodily presence, like that of the Apostle, is weak, but those who delight in spiritual power and in simplicity and clearness of utterance will find very precious teaching. Last of all, there has been much prayer for blessing of a very definite and extensive kind on this annual gathering, and friends at a distance who cannot be present will doubtless keep it in mind every day this week.

The Convention promises to be one of the largest and most influential yet held on Scottish ground.

DILIGENCE.

Not slothful in business.—Rom. xii. 11.

Work as if thou hadst to live for aye;
Worship as if thou wert to die to-day.
—Tuscan Proverb.

The Christian is "not slothful in business." He faithfully attends to his temporal interests, though eternal concerns have a foremost place in his heart. "Brethren, give diligence to make your calling and election sure" (2 Peter i. 10).

There is no warrant in Scripture for the idea that a man must retire from the world in order to live a holy life. Moses and the Prophets, Jesus and the Apostles, acted a part in public life, and Christ enjoins his disciples not to withdraw from the world, but to go about doing good; not to wrap up their talent in a napkin, but to improve it by their industry; not to put their light under a bushel, but to let it shine before men, so that by their good deeds the name of God may be glorified.

Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—*Sydney Smith.*

The life of man is made up of action and endurance, and life is faithful in the ratio in which it is laid out in noble action or in patient perseverance. But the physical workers are not the only true workers. The lives of thought do not lie outside this division, for true thought is undemonstrative action. . . . . To pass life in indolence, in a state of moral coma, is degrading, for life is only ennobled by work.—*Rev. Canon Liddon.*

Undoubtedly man was intended by his benevolent Creator for society. All the powers of his frame, the faculties of his mind, and the qualities of his heart lead him to the social state as the state of his nature. But though man was made for action, it is well for us to remember that he was also made for contemplation and meditation.

There is a time when solitude has a charm for the soul; when, weary of the world, its follies and its cares, we love to be alone and in silence to commune with our heart. Such a retirement, when devoted to pious purposes, is highly useful to mankind and most acceptable to God. At such times, "the heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy" (Prov. xiv. 10). The retreat, however, which the Bible recommends is temporary, and not total. It is not the retreat of a monk to his cell, or a hermit to his cave, but of men living in the world of toil and care going out of it for a little time to meditate on the things of God, in order to return again to their daily callings, sanctified and qualified, by the indwelling power of the Holy Spirit, for the faithful and diligent discharge of every duty. "The hand of the diligent maketh rich" (Prov. x. 4). "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men" (Prov. xxii. 29). "If everybody improved the minutes with the zeal that a hen puts into her work while making a surreptitious five minutes' call in a flower garden, what a world this would be!"

O worker of the world, to whose young arm
The brute earth yields, and wrong, as to a charm;
Young seaman, soldier, student, toiler at the plough,
Or loom, or forge, or mine, a kingly growth art thou.
Where'er thou art, though earthy oft and coarse,
Thou bearest with thee hidden springs of force,
Creative power, the flower, the fruitful strife,
The germ, the potency of life.
—*The Ode of Life.*

If we are weighed down with a sense of our unworthiness and of our inability to achieve great things in the service of Christ, let us not be discouraged, but diligently labour for the Good Husbandman in the part of the vineyard He has allotted to us, seeing we have the blessed assurance that in due season we shall reap if we faint not.

God tries the faith He means to bless,
To patient toil He grants success—
Work on.
Faith's path is often edged by fears,
The cheek of love oft wet with tears—
Work on.
The labourer's field is oft forlorn,
His crowning joy of winter born—
Work on, work on.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 58).

Put thou thy trust in God,
On duty's path go on;
Fix on his Word thy steadfast eye,
So shall thy work be done.
—*Luther.*

Kennington, S.E. Thomas Douglas.

OPPOSITION IN MEXICO.

Mr. Eglon Harris, of Orizaba, Mexico, acknowledging some illustrated Spanish Gospels from the Scripture Gift Mission, says:—

"We think them just what is needed, and hope to receive more. Nothing is better for distribution than the Gospels, if only the people can be induced to read them. These seem more likely to be read than anything I have before seen."

Referring to the opposition of the priests at Nogales, about eight miles distant from Orizaba, Mr. Harris writes:—"In spite of all, a baker and his wife remained true to Christ, though continually being persecuted. One Lord's Day morning they came into the meetings, but our sister was feeling very ill. With difficulty her husband got her home again to Nogales. After a short illness, she departed to be with Christ. Friends and neighbours had begged her to call the priest, but she would not hear of it, saying, 'I have confessed all to Jesus, and He has forgiven me. What more can I want?' Not long before she fell asleep, she said to her husband, 'Get my Bible and read me one of those precious Psalms.' This done, she said, 'Now I want you to bury my precious Book with me.' This was accordingly done. Sweet testimony to the value which she set upon the Word of God which so many of that village had yielded up to the Jesuits to be burned.

"The men employed to dig the grave worked so slowly that, by the time we should be returning to Orizaba from the funeral they had only got to half the depth required by law. Thinking that all was going on well, we bade 'good-bye' to our brother, and started to get home before nightful. As soon as we were gone, the priest commanded the grave-diggers to desist working. Our brother sought others, but found the whole village prepared to refuse. His own parents and the parents of his departed wife were as bitter as the rest. So he had to finish digging his wife's grave all alone, working nearly all night. He got two boys to help him to lower the coffin, and then in the morning returned to the sad task of filling in the grave.

"The following day he went to his work at the bakery, but the master told him he dare not employ him any longer. At the shops all refused to sell him anything, so he had to come into Orizaba to get his food. The day after the funeral the priest called the people together, and said that if anyone should in any way help the heretic they would be taken ill, and then if they sent for him to confess, he would not come, so they would die and go to hell. 'As for the woman who has died,' said he, 'her body was not allowed to remain in the grave, for the devil had come to take it away.' What wonder that so few confess Christ in these villages!"

Mr. Harris's correspondent in England is Mr. John Mercer, 143, Dickenson-road, Rusholme, Manchester.

INDIANS OF CENTRAL AMERICA.

The well-known friend of Missions, Mr. Robert Arthington, of Leeds, has authorised the Central American Mission to undertake explorations with the view of determining the location, number, and condition of every Indian tribe in Central America. It is astonishing how little is known of these Indians, even by the governments under which they nominally live. Enough is known, however, to warrant the statement that at least 1,000,000 pagan Indians are living in the five republics of Guatemala, Nicaragua, Honduras, San Salvador, and Costa Rica. Some of them are in some degree Romanized, but the greater part are free from this blinding superstition.

The work of systematic exploration has been put in charge of Rev. H. C. Dillon. It is hoped that two competent missionaries may be ready to enter each tribe which Mr. Dillon visits. He is now among the Talamancas.

The work of exploration proves to be exceedingly laborious, as most of the travel must be on foot in almost impenetrable tropical forests and precipitous mountains, and dangerous as well. The forests swarm with wild beasts, and poisonous reptiles and insects.

DR. TORRANCE, of Tiberias, Palestine, says that there, where there is no alcohol in the bodies of the patients, operative surgical work is comparatively easy. He has treated cases of excision of the elbow as out-patients.

FROM ANAKAPALLE, INDIA.

Up to the present no land has been secured on which we should feel justified in spending money to erect a permanent missionary bungalow. A small piece was bought in November, 1893, close to the town of Anakapalle, on which we decided to erect a combined Gospel-hall and school-house, and use it for residence till the way was made clear for a more suitable bungalow. We have good reason to believe to-day that this was God's planning, as it has proved every way to have been the best thing to do.

In October, just before the monsoon season set in, we received an earnest request from Rangoon to go over and preach the Gospel in a chapel there which was temporarily without a pastor, and therefore in great straits. After due consideration we decided to spend the monsoon season in Burmah. It proved that God had work for us to do in Rangoon, and we stayed there, working in the Eurasian Chapel till the end of February, when we returned to our work in Anakapalle with all the better spirit for the change, and quite convinced that it had been of God that we went to Rangoon. During our absence, native-preacher Chittiah kept at work, taking care of the house, and daily preaching the Gospel in Anakapalle and surrounding villages. His wife Martha works with my wife as Bible-woman, reading to them in their homes, and talking to them of Christ as opportunities are given.

The annual feast of Nookalama has recently taken place here, and we have scattered many hundreds of Bible tracts, Scripture portions, etc., among the masses who visited the temple, and preached the Gospel to hundreds more. They carry the seed to many far distant, and in some cases, perhaps, almost inaccessible villages, and we believe that God is able to take care of it, and make it bring forth fruit to Himself, though we may not be permitted to see it. We ask readers to join us in prayer that we may see the work of God's Spirit in Anakapalle leading to thorough conversion to God.

F. W. Gooch.

Anakapalle, India.

AN INDIAN WEDDING.

On April 4 a quiet little wedding took place in the George Bowen Memorial Chapel, Bombay, which will be interesting to some readers. The bridegroom was Samuel Subha Rao, the bride Rokia Bi, the adopted daughter of Miss Reade, of Panruti. It may be remembered that about twelve years ago Subha Rao was baptized at Cuddalore, S. Arcot, and that his relatives brought a suit against Miss Reade, involving her in a long and troublesome trial. He received his theological education in the Basel Mission in Tellechery and Mangalore. Returning to Miss Reade after his ordination, he became her valuable assistant in the affairs of her mission station and in preaching the Gospel throughout the district.

In the meanwhile Rokia Bi had been carefully educated both in Hindustani and English, with an especial view to mission service. When, a few months ago, Samuel asked that the adoptive sister might be entrusted to his care, the thing was felt to be from the Lord. As the Brahmin bridegroom and Mohammedan bride were united in Christian marriage in the presence of the little company, including Christians who had come out from various races and castes, one realised how true it is that "in Christ Jesus" we are all one. Samuel S. Rao hopes to take his bride to visit his father and mother, who, after long years of lamentation over a lost son, now realise that he is worthy of esteem.

In coming into the inheritance of the Kingdom of Heaven Samuel, of course, lost his rights and privileges as the eldest son, they passing to his little brother, while in his present marriage he has withstood most tempting offers, preferring a "woman who feareth the Lord" to worldly advantages with one who lacks this. This young couple, early dedicated to the service of the Lord, may have a thorny path to tread, but we know that He who has said to them, "Follow Me, and I will make you to become fishers of men," will be with them every step of the way, as they are willing to submit to his constraining and restraining hands.

Miss Reade sends the following P.S.:—"I may be allowed to add a few lines to the foregoing sent to me for publication by Miss Frankland, missionary of the Friends' Mission, Central Provinces, and for some time my fellow-worker. In reference to Samuel, it will, I am sure, interest friends to hear that we are looking forward to five or six baptisms soon, these being chiefly seals to his ministry here, two of them attributing their conversion to the influence of his life. Last year's baptisms, too, were in great measure the fruit of his reaping." Any help for Miss Reade's work, "The South Arcot Highways and Hedges Mission," will be received by Miss C. M. S. Lowe, 8, Childebert-road, Upper Tooting, S.W.

A WEST INDIAN INSTITUTE.

Dear Sir,—A Soldiers' and Sailors' Institute is being started in this island. The garrison is composed of both British and West Indian troops, but it is expected that the Institute will be chiefly used by the latter. About seventy men have given in their names to become members, paying a subscription of 1s. a month. Many of the officers will also contribute, but further help is required for furnishing the rooms. In the town of Castries there are many rum-shops, but no place of quiet, wholesome recreation. The Institute is intended to supply this by means of reading and game rooms, and a coffee bar; but it will also have a good room set apart for Bible classes, and devotional, temperance, and other meetings. Little local support can be expected, as the island is chiefly Roman Catholic.

Every winter the British North American Squadron and the Training Squadron visit the port, and usually stay some days, during which time the sailors are much on shore. The island will become the headquarters for both military and naval purposes in the southern West Indies, as soon as the additional barracks, etc., which are in progress, are completed. In the West Indian Regiment there are many very true-hearted Christians; and when we remember that these men serve alternately in the West Indies and on the West Coast of Africa, we see how the work done amongst them here may in years to come bear fruit in the midst of African darkness.—Yours faithfully,

E. R. Kenyon,
Major, Royal Engineers.

St. Lucia, West Indies.

TURKISH ARMENIA.

We learn, on the authority of a well-informed correspondent, that it is a time still of much anxiety in these parts, and with so much fanaticism about it is impossible to tell as to the future. One great question at the present time is—What can be done to save further loss of life, not, it is to be hoped, by the terrible misrule of the ill-fated regions, but from the distress in which refugees are left? Some friends have been dealing out help to the hundreds that come to them from two or three days' distance. Their rehearsals are heart-rending, the tears often coursing down their cheeks as they tell the story of how many of their kindred have fared. Not a little of it is too sickening and revolting to enter public print. The situation is still such that it is hardly prudent for natives to engage in such distribution.

It is hoped, adds our correspondent, that the time may be nearing when manhood as such will stand up and feel that it has rights which others are bound to respect. Then it may be possible to go right into the dangerous region and seek to gather the poor, scattered, half-crazed ones together once more among their native hills. Should any desire to contribute towards this object it would be most timely. Those who escaped saw their houses burnt, and property carried off, while their clothing was stripped from them; so they need everything. A good plan would be to supply them with a few yoke of oxen for each province, farming utensils, etc., perhaps help them a little in putting up a few rather large sort of common huts, with some repairing of a few of their demolished churches, supply them with some millet for seed that may be sown five weeks hence, so they may have something to do, and at least a little harvest to gather. An official statement from the Moush region, signed by five leading prelates, gives a list of sixty-five men, women, and children who have died from hunger, and exposure, and hardship, with no houses; but not a few clinging to their region and subsisting largely on roots and greens!

FORWARD WORK IN WALES.

At a meeting in Exeter Hall last week, in connection with the General Assembly of the Welsh Calvinistic Methodists, Rev. John Pugh, superintendent of the Connexional Forward Movement, gave a graphic description of the work accomplished, especially in Cardiff. They had long since succeeded in evangelising the rural districts of Wales, but the great problem with which they were confronted was the evangelisation of the populous towns and mining districts of Glamorganshire. For this purpose they had to abandon the old methods and adapt themselves to the newer tactics of the enemy. His first connection in Cardiff had been with a church in an aristocratic neighbourhood. He believed in the salvation of swells, and was a great swell himself until Christ came and took all the swell out of him. But when he realised the destitute condition of vast communities of the masses in Cardiff, and found that neither the Church of England nor the Nonconformists were coping with the work, his heart became filled with anxiety and dismay, and at once entered upon the Forward Movement, which had now become so great a success.

Without committees and without funds, he and Mr. Seth Joshua started in a tent on the East Moors. They had no money to pay for the erection of the tent, and he and Seth Joshua did the work themselves, and so gained the sympathy of the roughs, who afterwards crowded the tent. It was most appropriate that the Calvinistic Methodists should have undertaken this work, for they were the only natives of the soil, the only Church born in Wales, and, as the old 23rd Regiment, they should be in front of all the regiments in the fight. After tents came temporary halls, and the work was going on gloriously. Working men who objected to priestcraft and ecclesiasticism came and crowded these halls Sunday after Sunday. There were churches in Cardiff dying from religious starch, but in the halls starch was conspicuously absent. The results so far had more than justified the step taken, and he strongly appealed to the audience to help on the work.

Mr. Pugh's is a striking testimony to the great usefulness of mission halls in aggressive Christian work. In all parts of the country there are evangelists who could bear a similar testimony.

WELSH IN EAST LONDON.

In a communication sent to us, Lady Osborne Morgan, of 59, Green-street, Grosvenor-square, W., earnestly invites Christian friends to assist the Welsh missionary for the East-end to secure the Welsh Wesleyan Chapel, Duff-street, East India-road, Poplar, as a mission centre for the Dock district. The chapel is now for sale, and can be secured for the small sum of £50. It is the only Welsh place of worship near the Docks, and within reach of Welsh sailors who come and go from East and West India and Victoria Docks. There are also a considerable number of resident Welsh poor in the district. If the chapel is closed they will be deprived of religious services in their native language.

Welsh services have been held in the neighbourhood for the last twenty years, but not on unsectarian lines. The work will be carried out as a mission to the poor, and there is every prospect of making the place a source of blessing to many people by earnest and continual visitation.

Miss Rees, 3, Carthusian-street, London, E.C., will gladly give fuller details, and will receive donations. Lady Osborne Morgan kindly offers £5 towards the sum needed.

CHRISTIAN ENDEAVOUR.—The first anniversary of the "MacGregor House" for Working Boys' Christian Endeavour was held on the evening of June 13. Mr. W. T. Paton presided, and gave a very stirring address. The Home is composed of thirty-two boys employed in the City at various trades.

OPEN-AIR WORKERS.—The North London Evangelical Preachers' Association have formed an Open-Air Workers' Union for purposes of fellowship, exchange of preachers, soloists, etc., and of organising open-air services at new stations. The inaugural meeting was held last Saturday evening, at Finsbury Park Congregational Church, Mr. J. E. Kirby in the chair. Hymns and solos were sung, and a number of brief addresses were given. Particulars may be had from Mr. H. Worrall, Lancaster Villa, Nightingale-lane, Wood Green.

OPEN-AIR WORK IN IRELAND.

The violent opposition which the open-air preachers met with from a section of the people, in the cities of Cork, Galway, and Athlone, in their first attempt to proclaim the Gospel to their fellow-countrymen in the open-air, will be still in the recollection of your readers. All this is now changed, and a different feeling exists towards the workers. This summer the open-air work has been continued with much success in the towns of Cork, Galway, and Athlone, and has also been extended to Fullamore and Portarlington. The opposition in the three former towns has now entirely disappeared, whilst in Fullamore and Portarlington no opposition of any kind has been offered.

Letters have been received from Roman Catholics and others, thanking God for having sent the Open-air Mission to the towns where they lived, in the South and West of Ireland. One writes:—"Being a Roman Catholic from my childhood, with no opportunity of hearing the Gospel, I was leading a drunken and reckless life, but now I can say, as I have proved for the past three months, that Christ does satisfy and save the most wretched sinner who trusts Him."

Another writes:—"I was bitterly opposed to the Open-Air Mission, and wrote against it, but when I saw how much you and your friends had to suffer it made me think there must be something real behind the preaching. I was drawn to listen to you, and was quickly convinced that I was lost, and that I had never been born again. I only found peace when I threw myself entirely on the Lord Jesus. I need not tell you that I have many things to try me because I have turned from the Church to the Lord." Other deeply interesting cases might be quoted.

Help is needed, and it is hoped that many new friends may be raised up to assist the mission, which seeks by means of open-air work to reach all classes in Ireland. Capt. R. W. Thompson is hon. sec., and the offices of the mission are at 13, D'Olier-street, Dublin.

HOME OF REST, LITTLEHAMPTON.

On Wednesday last week the eighth anniversary of this Home was celebrated in Hinde Street Chapel. Meetings, conducted by Rev. F. Paynter, rector of Stoke-on-Guildford, and Dr. Richardson, were held morning, afternoon, and evening. The gatherings were more numerous than heretofore; as in previous years the chief aim of every speaker was to lead his hearers into an attitude of surrender and trust for fuller equipment in Christian service.

At the morning meeting Prof. Rendel Harris gave an address, never to be forgotten for its freshness and spiritual power, on the awaking of the arm of the Lord to the power of the ancient days. He was followed by Rev. Andrew Murray, whose gracious words touched all hearts. The subsequent meetings were addressed by Mr. and Mrs. Reader Harris, Dr. Montague Miller, Dr. Woods Smyth, Revs. E. R. Gibbens, and John Brash.

Rev. W. Darlow Sarjeant, the founder of the Home, asked for £300, explaining that it would be devoted mainly to the providing of free entertainment for tired and sick Christians, ministerial and lay, who needed rest and change, but were unable to afford it from their own resources, the touching and grateful acknowledgments he had already received of restored health and renewed spiritual vigour under the Christian influences of the Home having increased his desire to extend its benefits in this direction. To this request there was a very generous response.

SWITZERLAND. — Tent meetings are being arranged for by Commissioner Booth-Clibborn (in French) in the Jura, and open-air meetings (in German) in the Bernese Oberland, also holiness meetings (in English) at various Swiss resorts. Particulars may be had from Mr. Booth-Clibborn, Saint Aubin, Neuchatel.

CLAPTON MEDICAL MISSION.—The past year has been one of encouraging success in connection with the Medical Branch of our Mission. The extent of service it has rendered to the poor of Clapton, Homerton, and Hoxton has been much greater than we anticipated, as 9000 cases have been attended by our medical officer. We have a strong desire to help a large number of those who need a few days' rest and change of air in order to regain their health. Some of these are among the Lord's poor saints. Thomas Jackson, 8, Rushmore-road, Clapton, N.E.

MILDMAY MISSION TO THE JEWS.

That 300 Jews and Jewesses should accept the hospitality of a Mission which exists for the purpose of winning this very people for Christ, is truly a remarkable sign of the times, and this is what actually took place on Tuesday, 11th inst., when, by the kind permission of Col. Morton, the Mildmay Mission to the Jews entertained the above number of persons in the grounds of the Conference Hall, Mildmay Park. The weather was delightful, and the guests thoroughly enjoyed their treat. Before tea a good open-air meeting was held, under the leadership of Mr. Redwood, and earnest conversations were held by the missionaries with groups of Jews formed here and there in the grounds. When the people had enjoyed a good meal, they assembled again under the trees, and Mr. Wilkinson presided over a prolonged Gospel meeting. Brief, loving addresses in English were delivered by the Revs. George Everard, J. D. Kilburn (from St. Petersburg), and Mrs. Wathen. Rev. J. Adler read a portion of Scripture in Hebrew, and gave a brief address in German. The addresses were interspersed with singing and prayer. Many handshakes and expressions of gratitude were received by the workers at the close of the day.

On the following afternoon the annual treat for the children of the Mission Night School took place, and a right happy and inspiring gathering it proved to be. Great was the delight of the little ones, eighty-five in number, as they marched into the grounds, and had balls and skipping ropes distributed among them. The weather was again pleasantly cool, and teachers and scholars romped away without fatigue. After tea a happy meeting was held under the trees, Mr. Wilkinson again presiding. Loving words were spoken by the Chairman and Dr. Dixon, the children listening most attentively. They then repeated from memory Psalm ciii, Mrs. Warren directing. Having sung "The world looks very beautiful," they repeated very creditably Matthew v., Miss Thornley Smith leading them. Miss Cornwall not only teaches them of "Jesus and his love," but is also their music teacher and leader; and the singing of her little pupils gave much pleasure. All were thrilled when, under Miss Maddick's direction, they repeated from memory texts on the love of God. More lady workers are sadly needed in the department of the Mildmay Mission to the Jews.

DEACON ABRAHAM'S ORPHANAGES.

A drawing-room meeting on behalf of Deacon Abraham's Nestorian Orphanages was held at Argyll Lodge, Campden Hill, W., on Tuesday, June 11. The beautiful room was well filled when, about 5 p.m., the meeting was opened with earnest prayer by Rev. Dr. MacLeod for the Lord's blessing on the work. He subsequently gave a most interesting sketch of the Orphanage from its commencement at the time of the terrible famine. Simon, from the Orphanage, followed with an earnest address, dwelling on the needs of the Nestorians and the work the deacon is doing.

The closing address was given by the hon. sec., Mr. Henry Tasker, of Brookside, Andover, who dwelt on the difficulties of the work, and suggested various plans for consolidating and extending it. Between the addresses illustrations of Oriental manners and customs were given in costume by Simon, Lazar, and David, from Oroomiah, and the meeting was closed with the Benediction, the interest having been thoroughly maintained to the end. A large portion of the audience lingered on the widespreading lawn, to see further illustrations of Eastern customs after the meeting was over.

MOON'S TYPE FOR THE BLIND.—The forty-seventh annual report has been published of Moon's Society for embossing and circulating the Holy Scriptures and other useful books for the blind. It gives a brief memoir of the late Dr. Moon, and some details of the work during last year. The publications in Moon's type are now numerous, comprising 566 volumes in English, and 231 in foreign languages. Including the books sent out during 1894, the total number of volumes issued by the Society is 208,965; and 51,967 stereotyped plates have been prepared. The Lord's Prayer, or some other portion of Scripture, in 476 languages and dialects, is also embossed for the use of missionaries. Full particulars of the work may be had on application to Miss Moon, hon. treasurer, 104, Queen's-road, Brighton.

ST. GILES'S CHRISTIAN MISSION.

THE annual meeting of this Mission, particularly in connection with the work in aid of discharged prisoners, friendless juvenile and first offenders, was held in the Mansion House on Monday afternoon, the Lord Mayor presiding.

Mr. F. A. BEVAN made a statement, as treasurer of the Mission, regarding its work among the classes mentioned as well as the wives and children of prisoners.

It is well known that the St. Giles's Christian Mission has for many years past carried on evangelistic work in St. Giles's; that it has been of great benefit to the very poor in that chronically poverty-stricken district; and that it annually sends some hundreds of sickly little children to its Holiday Homes. I wish, however, to direct attention to the Mission's operations in connection with (*a*) discharged prisoners, (*b*) friendless juvenile offenders, and (*c*) the wives and children of prisoners. Underground work is not pleasant, under the most favourable circumstances, but if the point aimed at is one of public benefit, and that point is reached, then the "underground workers" are worthy of public support and sympathy. The very nature of the work carried on by this Mission is such that it has to be done quietly. We cannot bring to you here samples of the wretched, outcast, uninviting men, women, and boys who had our free breakfast this morning, immediately they were released from "durance vile." During the history of this Mission it has entertained very considerably over a quarter of a million such guests with a free breakfast.

Then we assist some 6000 discharged prisoners in various ways. It should be kept in mind also that we annually receive several hundred convicts on their liberation from penal servitude, and do all we can, by advice and influence, to get them to become law-abiding and useful members of society. The work carried on among boys (first offenders) is of far-reaching importance. They stand hesitating upon the very verge of crime and a criminal career, and left alone they will soon swell the ranks of the already too large criminal class. About 500 such lads are taken into our Boys' Homes annually, and the results attending our efforts are most beneficial. The past winter has been one of exceptional severity, consequently the distress has been of exceptional severity too; and the strain upon our resources has been enormous. I therefore very earnestly trust that one result of this meeting will be that needed funds are sent in, so that this many-sided and widespreading work may be as effectually carried on as ever.

The LORD MAYOR spoke of his own actual experience and observation of the work of this Mission on behalf of boys who had done wrong. This is one of the most perplexing problems which beset a magistrate, who knows the lads deserve punishment, while to send them to prison means contamination, and they are likely to emerge as confirmed criminals. Hence the peculiar value of the work done with so singular devotion by Mr. Wheatley and his helpers, who are doing a work of immense national importance, and deserve the most liberal support. In helping this Mission, we are saving larger demands certain to be made, if these boys and men are left unaided.

Mr. W. WHEATLEY gave an outline of a morning's work at Holloway, Pentonville, and Wandsworth prisons, and of the subsequent effort made for the reclamation of those who prove anxious to escape from a life of crime. He also gave an account of the work among the boys, illustrating his remarks by the case of a lad got hold of that morning. Closing with an indication of the straits to which poor women and children are often reduced when the bread-winner is in prison, he made a very earnest appeal for funds.

Addresses followed by Mr. M. H. Crackenthorpe, Q.C., Alderman Treloar, Mr. James Judd, J.P., Mr. T. H. Baylis, Q.C., Alderman Morgan, Mr. Ernest Baggallay (magistrate), and Mr. Robert Scott, who told of his long acquaintance with the work, which aims not at recreation, but at the re-creation by God of those who have been undone by the enemy of souls. Looking at this and kindred missions, one could not but recall the late Earl of Shaftesbury's words: "What would this great city be without such self-denying workers?"

SWEDEN AND MISSIONS.

A SWEDISH pastor, M. Holmgren, of Stockholm, recently gave a brief testimony at the Aldersgate-street Noon Prayer-meeting, with respect to Swedish interest in missions. About thirteen years ago, when residing in England, he was led to take a deep interest in China and its millions. When he returned to Sweden he gave testimony in towns and country districts about China; the people were deeply interested. One young man manifested a special interest in the matter, and expressed his desire to know more about it, and eventually to go to China himself as a preacher of the Gospel. He came to London and put himself in communication with the China Inland Mission.

One day when attending the Saturday prayer-meeting, a lady present read a letter from a friend, who, as a thank-offering for recovery from sickness, desired to pay the expenses of a missionary to China. As the letter was read the young Swede thought in his heart, "Oh, that I were the happy man for whom this money might be applied." His joy was intense, when at the close of the meeting, the lady who had read the letter advanced to him and said, "You are the young man whose expenses are to be defrayed by my friend."

For a short time he joined Pastor Holmgren in testifying in Sweden about the needs of China and the results already achieved in that interesting country. Most earnestly they prayed together for God's blessing on their testimony. They prayed by agreement for six months, after the young missionary had departed for his sphere, that God would guide as to the desirability of forming a society and committee to take charge of a special mission for China. All this prepared the way in God's providence for the visit to Sweden by Mr. Hudson Taylor. That honoured missionary suggested that Scandinavia should have a share in the work of evangelising China, and expressed his opinion that one hundred missionaries should be forthcoming—sixty from Sweden, twenty from Norway, and twenty from Denmark. The Swedish friends proceeded to form their committee, money gifts poured in, and prayer was earnestly and widely offered. The Lord has done exceeding abundantly above all his people asked or thought. Instead of sixty Swedish missionaries proposed, there are now more than a hundred and fifty in China, working in affiliation with the China Inland Mission. All the support for these devoted missionaries has been raised in their Fatherland.

MR. VARLEY IN SAN FRANCISCO.

INCESSANT service has been consuming the whole of my time. Having held more than one hundred preaching and teaching services the past eight weeks, mainly to large audiences in various parts of the city, I have now and then scarcely had time to eat.

I have been in many cities, but this is the most extraordinary I have ever visited. It is honeycombed through and through with every rostrum under heaven. Every man appears to be a law unto himself—one might almost say lawlessness reigns. The tides of wickedness run with degrading violence.

The daily press is of the lowest type I have ever seen; it abounds in coarse and low sensationalism. Murders and horrors largely occupy the columns. To see little boys and "hoodlums" hawking these wretched sheets about with the cry of a "fresh murder" or some "horrible crime" upon their lips is a pitiable and terrible training. The San Francisco Press is distinctly injurious, morally considered. "Not worse than others," they say. By the way, have you noticed how this phrase "not worse than others" is everywhere used as an excuse for tolerated iniquities to the ends of the earth. "Ah! well, we are not worse than Paris," said the Mayor of Melbourne to me some years since, when made acquainted with abominable wickednesses being winked at by the police. It is high time this associated plea for the tolerance of depravity was everywhere challenged and cast out.

The religions of this coast are legion. There seems to be no room for new and fresh gods. The stock must be exhausted surely. Never were more seen in fulfilment our Lord's warning words, "There shall arise false Christs and false prophets," and shall show great signs and wonders. Romanism, Unitarianism, Socialism, Spiritualism, Theosophy, Buddhism, Christian Science (falsely so called), Palmistry, Astrology, Materialism, and Socinianism—all are represented here.

To hear some of these modern thinkers, you would really imagine that truth was still in a condition of flux, and that it has remained for the astute intellects of the latest decade of the nineteenth century to precipitate it. Like poor vacillating Pilate, who asked, "What is truth?" wilfully blind to the fact that before him stood "the truth" in all the splendour and perfection which inheres in Christ Jesus. Pilate's following has been a continuous succession until now. What a grand change takes place when the form of the inquiry, "What is truth?" is altered thus, "WHO is truth?" and we get away from the drifts of speculative inquiry into the settled rest and sure anchorage of the magnificent personality of Christ Jesus the Lord.

Never have I felt as since the time I reached this city the vast importance of the knowledge of the Scriptures. Their adequacy against all phases of error, the ever-present defence which they yield when intelligently known, and their marvellous efficiency as "the sword of the Spirit" in the exhibition and advance of the Christ are constant cause for praise. Verily "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

"Satan's seat" may indeed be described as found in San Francisco, and I could not allow the widespread infidelity here concerning his very existence to pass any longer unchallenged. I have, therefore, written a pamphlet entitled "Is there a personal Devil?" which I intend scattering over a wide area—20,000 at least, if I can. If any of your readers can aid me in this service it will be well. I have already printed here more than 50,000 of various pamphlets. I am determined, by free distribution and sales both, to leave behind a printed testimony to the truths which belong to the Gospel of Christ. I expect to stay here some weeks yet.

HENRY VARLEY.

IS THY HEART AT REST?

BROTHER, is thy heart at rest?
Dost thou love the Lord?
Dost thou own Him as thy guest?
Canst thou trust his word?
Loving, trusting, thou shalt find
Joy at heart and peace of mind.

Sister, is thy heart at rest?
Free from anxious care?
With the Saviour's presence blest,
Joyful oft in prayer?
Praying, trusting, thou shalt find
Joy at heart and peace of mind.

Neighbour, is thy heart at rest
From all bondage free?
Hark! a voice within thy breast
Whispers, "Follow Me!"
Following, trusting, thou shalt find
Joy at heart and peace of mind.

Stranger, is thy heart at rest,
Trusting Christ alone?
Every hidden sin confessed,
Blood-bought victory won?
Trusting Jesus, thou shalt find
Joy at heart and peace of mind.

Sinner, thou canst never rest
Burdened with thy sin!
Jesus knows and loves thee best,
Wilt thou let Him in?
Yielding, trusting, thou shalt find
Joy at heart and peace of mind.

Comrades all, with hearts at rest,
Time will soon be gone.
Will ye not, thus richly blest,
Pass the message on?
So the world around shall find,
Joy at heart and peace of mind.

Brothers, by the Lord forgiven,
Through the joyful days
Of your pilgrimage to heaven,
Utter forth his praise!
Thus at sunset shall ye find,
Joy at heart and peace of mind.

Walton by Clevedon. WM. KITCHING.

Letters to the Editor.

CONVENTION OF HISTORICISTS.

Dear Sir,—Arrangements have been made to hold the preliminary private meeting of Historicists at Harley House, Bow, on or about July 16 (D.V.). Dr. Grattan Guinness most generously offers hospitality for the night to all who respond to the invitations which will be sent in due course. This card of invitation must be produced at the meeting. If any Evangelical Protestants of the Historical School desire to attend, they are requested to let me know early.—Yours sincerely,

Alfred Porcelli.

1, *The Laurels, Alverstoke, Hants.*

THE INTERPRETATION OF PROPHECY.

Dear Sir,—I am truly sorry that I should have given occasion to Mr. Pember to complain of my having "publicly defamed" him, in supposing him responsible for words which were not his, but those of *The Morning Star*. I might perhaps plead in excuse that, some months having passed without any disavowal on his part of what was really a public defamation of his prophetic teaching, I was fairly entitled to regard the language as his, but I would rather accept, as deserved, the reproof that I ought first to have communicated with him.

I cannot, however, regret one result, which is that my letter has been the means of calling his attention to a public connection of his name with words which he rightly repudiates as inconsistent with the amenities of Christian controversy, and which he publicly disowns. This will be a satisfaction to many who admire, as I do truly, the learning and ability and Christian spirit of Mr. Pember's books on prophecy, though unable to accept all his conclusions.

However, we must bear with one another as to these differences of opinion, and, as Mr. Pember well says, "prophetic differences should not be allowed to separate real believers in the Lord Jesus."

I trust that this correspondence may not hinder, but rather help, the attainment of this desirable issue.—Yours very sincerely,

Henry E. Brooke.

THE IRISH REVIVAL OF '59.

Dear Sir,—While I read Bessie Howieson's story of the Irish Revival of '59, my thoughts went back to what I saw of that blessed time, and my heart rejoiced in the memory. It would take too long to tell of experiences in the first three months; how people became prostrated in mind and body; of worship suspended while one after another was carried out of meetings, being stricken with conviction, and overwhelmed with the power of the Holy Ghost. In like manner young women fell at their looms, until the work had to be stopped. I saw one morning seventeen girls laid as dead, in a row, and then one after another coming to consciousness with praises to God, in language that astonished all who heard. Strong men looked on and smiled, calling it excitement. Very soon, however, the power came on *them*, also rending their very hearts with sorrow for their neglect of God, until they, in turn, were brought low at the feet of Christ.

Ministers experienced the like precious anointing, many confessing that till then they had never known the saving power of God. At an early morning meeting one whole congregation of about five hundred rose at the same instant with one agonising cry, agonising indeed—such a cry as those who heard could never forget. All day long, and far into the night, songs of praise went up to the Father in heaven. We did not think of rest. Call after call would come in the night, "Such an one is stricken; will you come and pray with us?" Whole families would be converted almost at once. In town and country, in their own homes, without any outward influence being brought to bear on the individual, suddenly a cry for mercy would be uttered.

Many were brought to Christ without the prostration. It was a time of great joy. Rich and poor, employer and employed, met together, and found the Lord was the Redeemer of both. After all the years that are gone by, I often now feel my heart melt at the recollection of those days, gaining inspiration thereby for the work of to-day.

I do thoroughly emphasize Bessie Howieson's thought in reference to our churches being closed all day. How I longed last winter, during the bitter frost, that our chapels and churches (or even the schoolrooms) might be thrown open to shelter the poor, half-starved men who were hanging around, hoping for the work that did not come. The best consecration would be to fill our places of worship with such as Christ ordered to be brought in, warming and feeding, comforting and blessing, not with what we can just spare, but with what we ought to share.

May God send us such another outpouring, so that the young men and women of to-day may know something of the blessedness. Is it not a want of faith that hinders? Matt. vii. 7 to 13. Let all who wish for, hasten the coming joyful day.

Elizabeth C. Hobson.

4, *Church-road, Willesden, N.W.*

The Book World.

SERMONS AND LECTURES.

Broken Ideals, and other Sermons. By Rev. James Thew, Leicester. (3s. 6d. *H. R. Allenson.*) These are living discourses on practical themes. Only in an indirect sense could they be called doctrinal; they are trumpet-calls to faith, to duty, and to endurance. The sermons are more suggestive than exhaustive, and their comparative brevity will secure readers.

Lectures on Preaching. By the late Bishop Phillips Brooks. (5s. *H. R. Allenson.*) The publication of a new edition of this work should ensure many more readers for its wise and helpful pages. Originally delivered before the Divinity School of Yale College, the lectures are pre-eminently manly, and calculated to influence for good such preachers as will read them carefully and prayerfully.

A Lent in London. (5s. *Longmans, Green & Co.*) These sermons on social subjects by more than twenty representative preachers of the Anglican Church embody a large amount of practical and timely teaching on the uppermost social questions of the time. There are some views of a Sacerdotal kind that we cannot receive, but these are only flies in the ointment. On the whole the addresses are earnest efforts at weighing matters social and national in the balances of the Sanctuary.

The Influence of Jesus. By the late Bishop Phillips Brooks. (5s. *H. R. Allenson.*) This is a new edition of the "Bohlen Lecture" delivered by the great Boston divine in 1879. It is an unfolding of the personal influence which Jesus Christ has exercised on human life in its different aspects, by his manifestation of the Divine character and attitude towards the race. We find here much lofty and noble argument closely knit, and much light thrown on life's mysterious problems; but the author's treatment of his third theme—the influence of Jesus on the emotional life of man—in our view is painfully inadequate to satisfy the deepest needs of the soul.

Bunyan Characters. By Dr. Alexander Whyte (Third series, 2s. 6d. *Oliphant, Anderson & Ferrier.*) In this series of his famous Sunday evening lectures, the eloquent Scottish preacher takes his hearers away from the well-beaten track of the "Pilgrim's Progress" into the less frequented fields of "The Holy War." Once more he proves how well qualified he is to be an interpreter of Puritan teachings. The more serious aspect of the Christian life, with its inward struggles and outward conflicts, is that which seems the most real to him, and it is a side of truth that is not too commonly proclaimed from the modern pulpit. The perusal of these powerful lectures ought to send the reader to Bunyan's book itself, and to that still deeper fount of inspiration to holy warfare—the Pauline Epistles.

A Short History of The Stundists. By a Stundist Lady. (*Banks & Son.* 2d.) Many who hear with sorrow of the persecuted Stundists will welcome this booklet, by one of them, telling who and what they are, and what they believe. Much of it has already been given in our own pages, but none the less will it be of real service to many.

Woman's Work in the Home. By Dean Farrar. (1s. 6d. *Nisbet & Co.*) This little book ought to prove an antidote to much of the pestilent stuff that is published nowadays about "the new woman." The eloquent author fortifies his own view by many citations and illustrations from history and literature, showing the high place in the social economy that is filled by woman as the true daughter, wife, or mother.

Church Association Tracts, Vol. IV. (14, *Buckingham-street, Strand.* 1s.) Another sheaf of well-pointed arrows directed against the fallacies, follies, and mischievous claims of Sacerdotalists. The weighty words of many eminent writers and scholars are collected to prove that every soul must approach God through Christ alone, and that all systems or instructors that teach otherwise are not only contrary to Church of England teaching, but unscriptural.

The Antichrist: His Character and History, as Gathered from Holy Scripture. By Rev. Sholto D. C. Douglas. (7½d., post free. *From the Author, Douglas Support, Coatbridge, N.B.*) This paper, which was read at a prophetical conference, has been published by request, and in the hope that it may enable God's children to avoid even the appearance in themselves of the spirit of Antichrist. The views are specifically Futurist, and very clearly expressed. An appendix gives extracts from Gibbon and the writings of the Early Fathers, proving the belief o the Primitive Church in the doctrine of the Millenf nium and a personal Antichrist.

Dr. Dale's Legacy to Christendom is a pamphlet containing an address by George Kendrick on Dr. Dale's book "Christian Doctrine." (3d.) *J. L. Allday, Edmund-street, Birmingham.*

A Month of Thoughts for Invalids, by A. F. F. Two booklets of this series have been issued, the firs dealing with subjects suggested by the letter A, and the second with those beginning with B. (2d. each. *Partridge.*)

Our old friend, Mr. Cheyne Brady, whom most of our readers know as a writer of Gospel tracts, has published a new series of twelve, entitled Saving Words, which as to outward form are in good readable type, and as to their matter, evangelically sound and striking.

A Chartered Time-Table; or, Lois Emerson's Gospel of Guidance, by E. S. Elliott. A choice booklet on the Christian life, scriptural and practical, instructive and stimulating, from the pen of a well-known lady, formerly of Brighton, and long engaged in work at Mildmay. (*Partridge.*)

Euodias and Syntyche; or, A Woman's Plea for Preaching the Gospel of Christ. By Ellen Moorhouse. (*Jarrold & Sons.*) The contents of this little brochure, as indicated by its title, have for consideration an important subject which, in the form of a dialogue, is treated in an interesting and useful form.

The Curse Prevented; and the Labour Problem Solved by the Word of God, as explained by John Jack, late schoolmaster, Belhelvie, Aberdeenshire. (6d. post free. *J. R. Smith, Aberdeen.*) The author denounces the fashion of wearing gold or other ornaments. In The Labour Problem Solved, a section of the work (1d., same publisher), the author gives an outline of his views, maintaining that until jewellery is put away labour will not have its due reward.

BOOKS RECEIVED.

Nisbet & Co.—A Briton's Birthright. By Andrew Simon Lamb. (1s.)

From *Elliot Stock.*—The Furled Banner; or, A Father's Mistake. By Heather Grey.

Mr. T. Fisher Unwin.—Vedic India: The Story of the Nations. By Zénaïde A. Ragozin. (5s.)

On Certain Phenomena Belonging to the Close of the Last Geological Period, and on their Bearing upon the Tradition of the Flood, by Joseph Prestwich, D.C.L., etc. (*Macmillan*) 2s. 6d. net; The Teaching of the Vedas, etc., by Maurice Phillips (*Longmans*), 6s.

A ZENANA BREAKFAST.

The Zenana Bible and Medical Mission gave a breakfast on Tuesday morning, at the Cannon-street Hotel, to welcome home Miss Haskew, M.D., of the Lady Kinnaird Memorial Hospital, Lucknow. Lord and Lady Kinnaird acted as hosts, and, after breakfast, his lordship spoke on Zenana Missions in their Christian and medical aspect, and on the constant necessity for reminding officials that India is still governed by a Christian power.

Miss Haskew, M.D., who has just arrived home, spoke of hospital experiences, the deplorable medical neglect of the natives, and the remarkable influence of Medical Missions as commending the Gospel.

Lord Reay followed with a weighty address based on intimate knowledge of India and of mission work. He bore strong testimony to the widespread results of the labours of the zenana ladies among the suffering women and children.

An address on consecration followed by Preb. H. W. Webb-Peploe. Dr. Stanley Boyd, speaking as one familiar with Lucknow, bore encouraging testimony to the usefulness of Miss Haskew's work. Rev. Dr. Pentecost concluded the proceedings by an address on the outlook in India.

MADAGASCAR.—A Madagascar correspondent of the Aberdeen *Free Press* gives a doleful account of the existing situation in that island. The Malagasy authorities do not seem equal to the task imposed upon them, and the writer fears "that it is really all over with Madagascar as an independent nation." We notice with some interest that while the secular papers are kept back by the French from European residents in the interior, The Christian is among the religious papers and serials that are duly forwarded.

A GREAT BONFIRE was built at Fultonville, N.Y., on April 19, as a result of evangelistic services held there. One of the converts was a saloon-keeper named Firth, whose place was one of the most notorious in the town. He determined after his conversion to quit the business. By his invitation the meeting adjourned to his saloon, and the entire stock, worth £120, was brought out and emptied into the gutter, and a bonfire was made of the barrels and fixtures. The evangelist preached from the top of an empty whisky barrel to the crowd that assembled.

MILDMAY CONFERENCE.

PROGRAMME.

TUESDAY, JUNE 25.

Room No. 4, 7 a.m., prayer meeting, Mr. J. E. Mathieson; Large Hall, 11 a.m., "Our Lord Jesus Christ, the burden and fulfilment of the prophetic word," Lord Polwarth and others.

Large Hall, 3 p.m., Bible-reading, Rev. F. B. Meyer; Room No. 4, 3 p.m., Mildmay Mission to the Jews, Lieut.-Gen. Sir W. Stirling, Rev. J. Wilkinson, Rev. J. Adler; 4.30 p.m., Prayer meeting for Israel, Rev. J. Wilkinson; South Tent, 3 p.m., Foreign Evangelisation Society, Mr. Donald Matheson, Lord Radstock, Pastor Julius Rohrbach, Rev. H. Noel; 4.15 p.m., Medical Missions at Home and Abroad, Dr. J. L. Maxwell, Dr. Harford Battersby, Dr. Gauld, Dr. Mather (of Tanganyika), Dr. Paterson (of Hebron), Dr. Piper (of Aleppo); Mulberry Tree, 3 p.m., special addresses to undergraduates and young men, Mr. Eugene Stock, Hon. and Rev. Talbot Rice, Rev. E. J. Kennedy; 4.15 p.m., Universities camp for school boys, Major Seton Churchill, Major Liebenrood; Student Volunteer Missionary Union, Mr. Grayden Edmunds; The Willows, 3 p.m., C.E.Z.M.S. (at "The Willows," Paradise-row, Stoke Newington), Rev. A. E. Barnes-Lawrence, Mr. and Mrs. Perkins (of Punjaub), Miss Gollock.

Large Hall, 7 p.m., "Our Lord Jesus Christ, the burden and fulfilment of the prophetic word," Lord Polwarth and others.

WEDNESDAY, JUNE 26.

Room No. 4, 7 a.m., prayer meeting, Mr. Edward Trotter; Large Hall, 11 a.m., "Our Lord Jesus Christ, the completion of sacrifice and priesthood," Lord Polwarth and others.

Large Hall, 3 p.m., Bible-reading, Rev. Andrew Murray; Room No. 4, 3 p.m., missionary meeting, Mr. James E. Mathieson, Rev. C. H. Stileman (of Persia), Mr. A. Orr-Ewing (of China), Miss G. A. Gollock (of India); South Tent, 3 p.m., Children's Special Service Mission, Rev. E. A. Stuart, Dr. Witney (of Tokio), Rev. J. D. Kilburn (St. Petersburg), Mr. P. H. Shaul (of Bengal); 4.30 p.m., Y.W.C.A., Mrs. J. H. Tritton, Hon. Mrs. Waller; Mulberry Tree, 3 p.m., brief reports of mission work among the young, Earl Compton, Mr. John Kirk (of R.S.U.), Rev. Dr. J. A. Spurgeon, Rev. V. J. Charlesworth (of Spurgeon's Orphanage).

Large Hall, 7 p.m., "Our Lord Jesus Christ, the completion of Sacrifice and Priesthood," Lord Polwarth and others.

THURSDAY, JUNE 27.

Room No. 4, 7 a.m., prayer meeting, Mr. J. E. Mathieson; Large Hall, 11 a.m., "Our Lord Jesus Christ, the approaching manifestation of God's Perfect King," Lord Polwarth and others.

Large Hall, 3 p.m., the Lord's Supper, Rev. Andrew Murray; Room No. 4, after united communion, Bible reading, Mr. Geo. Needham; Room No. 6, parents' prayer meeting, Mr. J. H. Tritton; South Tent, Scripture Readers' Society for Ireland, Colonel R. Wilmot Brooke, Rev. Dr. John Spence; Mulberry Tree, Gospel addresses, Mr. W. R. Lane and others.

Large Hall, 7 p.m., "Our Lord Jesus Christ, the approaching manifestation of God's Perfect King," Lord Polwarth and others.

THE Y.W.C.A.

A NOTABLE feature of the work at Seymour House, Portland-place, Lower Clapton, is a special and successful effort of the members to induce their own circle of friends to become abstainers.

The Y.W.C.A. has a small Home of Rest at Sevenoaks for young women in business, who can stay there at 10s. a week. There is accommodation for about twenty visitors, and it is desirable to found two or three free beds, for cases of illness or great poverty. Information may be obtained from the Hon. Sec., 52, London-road, Sevenoaks; to whom subscriptions and gifts may be sent.

A large number of friends and members of the Reigate Branch of the Y.W.C.A. met at Somerset House on the occasion of the reopening of the Home for the summer. Lady Henry Somerset was present, and Mrs. Hatt Noble, Miss Parker, and Miss Barclay (from China), gave addresses. The branch supports its own missionaries in China, and Biblewomen in India. The work is spreading in the neighbouring villages. Another meeting was held in the evening, when Mrs. Hatt Noble spoke from 1 Chron. xii., on "Helpers to the War."

A meeting of superintendents of London Institutes and others was held on Saturday last at 22, Portman-square, by invitation of the Viscountess Portman. About eighty were present. Lady Portman being too unwell to attend, Mr. W. T. Paton presided. Miss Barter spoke on work amongst juniors. A new scheme for enabling Y.W.C.A. workers to secure an old-age pension was explained by Misses Keep and A. R. Habershon. Practical suggestions for lantern talks and lectures in the autumn were made by Misses Graham and Morley. The Hon. E. Kinnaird and Mr. Paton also spoke.

THE Y.M.C.A.

THE twenty-fifth annual Scottish conference will be held at Saltcoats from September 10 to 12 next.

The Countess of Warwick opened the other day a fête and sale of work for the Leicester Y.M.C.A., and expressed her great interest in the Association.

The committee of the Anglo-American Y.M.C.A., 160, Rue Montmartre, Paris, have welcomed back from a collecting tour in England their secretary, Mr. Herbert E. Kingsley.

In making mention, in our last issue, of the Keswick party being formed at special fares by the Bayswater Association, we gave, by error, the return fare as 23s.—*it should have been* 43s. Particulars may be had of Mr. Wild, 172, Queen's-road, Bayswater, W.

His Majesty the King of Sweden laid the foundation stone on Friday of the fine building in course of erection for the Stockholm Young Men's Christian Association. Congratulatory telegrams were sent by Sir George Williams and others on behalf of the workers in this country.

Mr. Zachary Arathun, secretary of the Association at Julfa (Persia), reports that the membership now stands at fifty. It was established in 1885, by Dr. Bruce, and is doing good work, but would be materially helped if it could secure a building in which to carry on its varied operations.

Mr. J. Hughes, general secretary of the French National Council, is in England for a few days, and letters may be addressed to the care of Sir George Williams, 13, Russell-square. The work of the Association in France shows that this special mission of young men to young men is exerting a powerful influence over the French people.

The Sunderland Y.M.C.A. organ says:—"It is a pleasure to note the increased and marked activity in the spiritual agencies and Bible-classes of the Association. The Monday class for workers and the Sunday young men's meeting have been the means of leading many out of the darkness of sin into the light and liberty of the children of God.

A special sermon was preached on behalf of the Hackney Association at the Clapton Presbyterian Church on Sunday evening by Rev. W. Johnston, on "Muscular Christianity." This Association is organising holiday trips to North Wales and the Norfolk Broads. The latter offers a capital opportunity to those desirous of engaging in village mission work, as open-air meetings will be held whenever practicable. Apply to F. L. Porter, Secretary, 275, Mare-street.

An interesting young men's missionary meeting was held at the Priory Y.M.C.A. on Thursday last. The chair was occupied by Mr. H. W. Fry. Short accounts were given by Mr. Geo. Lampard, Clapton, of his son's work among the Gonds of the jungles of Central India, the facts of which were most telling. Miss Lampard, who acts as home secretary for her brother, also gave a further account of his self-denying work, as did also Mrs. O'Brien, a returned missionary from India. The Islington Y.M.C.A. is all alive for foreign missions, having no less than six men in the field, as follow:—One in the Australian Bush, one Central Africa, two China, one India, one Singapore.

The half-yearly meetings of the National Council were held on the 12th inst., in the premises of the Central Association at Bristol. Sir George Williams presided. There was a good attendance of members from various parts of the country, and much business of interest was transacted. Mr. Frank Clark, late hon. sec. at Bombay, gave an account of the needs of the educated natives of India. Another interesting part of the proceedings was the acceptance by Mr. Robinson Souttar, of Oxford, of the position of hon. travelling representative of the council. Mr. Souttar has lately visited many of the larger centres of work, to the great benefit and enjoyment of the young men gathered to hear him, and the prospect of his taking a more active and prominent part in the work will be hailed with much satisfaction in all parts of the country.

In Hawaii the Y.M.C.A is in a satisfactory condition. The central work is that in Honolulu, the capital of the Islands. Additions are being made to the Association of a gymnasium, baths, and class-rooms. When completed, Honolulu will have a splendidly-equipped building for the work of young men. The average daily attendance at the reading room is 155. The educational classes have an aggregate attendance of 107 students. The religious meetings are the main feature of the Association's work, and these are largely attended. They are not confined to the Association itself, but are of an aggressive charactive. A service is held in the barracks, and also in the City prison. The aggregate attendance at religious meetings per year numbers from 14,000 to 15,000. The Association has also a regular organised system of visitation of the vessels in the harbour, and no ship of any nationality sails away that does not carry tracts and reading material, the gift of the Association to the sailors. The Association has also work for the Chinese and Japanese with separate organisations.

Under the title of "For His Sake," the Belfast Association has issued an attractive booklet on the extent of the work and the pressing need for new buildings—at present the rooms are fairly crushed out. The Belfast Y.M.C.A. *Bulletin* says:—"The great Ulster Hall Sunday afternoon meetings have continued to be held later on in the season than in former years, and great congregations assemble. Since last September 47,000 have attended the meetings and heard a true Gospel faithfully preached. The services have now been in operation for six months in each year for the past four years, and during that period a total of 180,000 persons were present; or, in other words, within 20,000 of the entire Protestant population of the city were present during the past four comparatively short seasons. What the results spiritually have been we cannot, dare not, attempt to chronicle. The result to the Association has been exceedingly gratifying. The Bible classes continue to furnish cause for profound thankfulness. The Sunday morning class maintains its splendid attendance, while the afternoon conversational class, under Mr. James Pyper, affords abundant reason for congratulation."

SCOTTISH NOTES.

THE Queen opened the new Crathie Parish Church on Tuesday last. The Royal household have gifted to the church a granite pulpit.

At the recent Free Church Assembly a new mission to miners in Scotland was launched. Dr. J. H. Wilson, the Moderator, is endeavouring to raise a fund of £15,000 to £20,000 for the purpose, and some friends have given large donations.

Our Afghan visitor, the Shahzada, might teach our own princes a lesson in fidelity to religious belief. One day last week he devoted the forenoon to prayer, it being the Afghan Sunday, and the Paisley community were deprived of an expected visit from the Prince.

The Aberdeen Free Church Presbytery, while declining to commend the Gothenburg system of liquor licensing, have, by a majority, favoured further consideration of the scheme; at the same time they desire the passing of the Local Veto Bill.

The late Mr. John Hope, of Edinburgh, having left large sums for promotion of the temperance cause and the anti-Popery movement, his relatives contested the will, on the ground of hallucination. In the Court of Session last week Lord Kincairney dismissed the objections, and upheld the will.

An aggressive evangelistic and temperance work is constantly maintained in connection with Cowcaddens Free Church, Glasgow, under the inspiring pastorate of Rev. Wm. Ross. His assistant of the last four years, Rev. Hugh Sanderson, has left to be assistant-pastor at Holyrood Free Church, Edinburgh. See article on page 20.

The Dundee Mission to the outdoor blind has done a good work during the past year. It is said to be reducing the ratio of blindness with the population, and blind vagrancy and mendicancy are being diminished. These afflicted persons are being helped to help themselves, and their lives inspired with a new hope.

THE METROPOLITAN ASYLUMS BOARD has, by a majority of thirty-four to fifteen, resolved to discontinue the supply of beer to the imbecile patients in their asylums. One of the members stated that of 16,000 patients in asylums 75 per cent. were there directly and indirectly through drink.

THE INEBRIATES BILL, introduced into the House of Lords by the Lord Chancellor, seeks to strengthen the Acts of 1879 and 1888. The chief proposal is that an application may be made to the High Court or to the County Court by the husband, wife, parent, brother, or sister of an inebriate, or, with the leave of the court, by any other person; and the Court, on being satisfied by sworn evidence, may commit the patient to a retreat for not less than six months, and not more than two years.

STUNDIST EXILES are apparently about to enjoy the privilege of emigration. A circular issued by the Minister of the Interior to the Military Governor of the Province of Kutais, Caucasus, states that in consequence of the overcrowding of Caucasia by banished sectarians, and the difficulty of finding dwellings and providing surveillance, it has been decided to sanction emigration where desired, and to grant passports for doing so on condition that the emigrants declare their intention never again to return to Russia.

TEMPERANCE NOTES.

A great demonstration has been held in Bermondsey in support of the Local Veto Bill.

The United Kingdom Band of Hope Union will hold their autumnal meetings this year at Grimsby.

The Temperance Fête at the Crystal Palace on July 2 promises to be more than usually successful. There will be two concerts by 10,000 abstainers.

The Bishop of Western Africa has sent home a protest against the importation of spirits into the region covered by his diocese. The natives have taken to gin-drinking, with the most disastrous results.

A man who had previously been a teetotaler committed suicide after a drinking bout in connection with an East London working-man's club. The jury attributed the man's downfall to his membership of the club.

To counteract the evil influence of the publichouse upon servants attending hiring fairs, Lady Lawson and other ladies for some time past have hired rooms in northern towns where masters and those desiring service can meet.

The first of a series of "Park Meetings for Children" was held by the Hull and District Band of Hope and Temperance League in Pearson's Park on Wednesday week, when an address was given by Mr. Geo. Hunter on "Work and Drink."

At the annual breakfast of the Church of Scotland Temperance Society, Rev. James D. E. Paton, Glasgow, presided. There was a very large attendance. Addresses were given by representative speakers belonging to various denominations.

Rev. James Christie, addressing a cabmen's tempeance meeting in Carlisle, said he had been speaking to Mr. Gully, who assured him that since becoming Speaker he had never tasted intoxicating liquor, and found that total abstinence had done him much good.

Mr. R. D. Philips, of the Exeter Total Abstinence Society, has during the past fortnight been conducting successful temperance meetings in the recreation tent at the camp of the 4th Battalion Devon Regiment at Exeter. Thirty-six pledges have been taken.

The New Hampshire Railroad Commissioners report that 90 per cent. of the deaths caused by railroads last year were due to intoxicating liquors. On ten of the twenty-four persons killed were found bottles of liquor, while many of the others bore marks of drinking, and were likely intoxicated at the time of death.

Mr. Bryce, M.P., speaking at Aberdeen, said he thought it was a good sign that the drink question had got a hold on the consciences and thoughts of so many people of both sexes. Of all the evils that afflicted the country, this was probably the greatest, and its effects were such that they were bound to ask what steps they could take to reduce the drinking of the country.

The United Kingdom Alliance announce that they are not opposed to a clause being inserted in the Veto Bill enabling publicans to compensate one another by a system of high licence. Such a proposal would, however, not be put forward by temperance reformers. The council of the Church of England Temperance Society have resolved to favour the second reading of the Bill.

Alcoholism is making sad ravages in France. Recently, in the Chamber of Deputies, the matter was discussed at great length, and it was shown that some parts of the country are covered with illicit distilleries, and workmen are paid partly in money and partly in drinks fraudulently manufactured. In an address of remarkable force, M. Lannelongue attributed to alcoholism frightful evils, hygienic and moral; it fills the lunatic asylums and prisons, it absorbs one-third of the wages of working men, and is the principal factor in pauperism. A drunken race has drunken descendants, and he confidently said that only sober peoples can survive. The very species is threatened, and sobriety must speak out. The President of the Council urged the duty of action, and measures are under consideration.

Readers of *The Times* who experienced an unpleasant shock on finding in its columns Sir Gilbert Carter's defence of the West African drink traffic must have felt reassured when on Friday week *The Times* examined in a leading article the very singular views upon commerce and Christianity put forward by the Governor of Lagos. Due emphasis is given to the views agreed upon at the Brussels Conference, to the effect that the drink traffic strangles other trade amongst native races, and to the utter futility of attempting to defend it as in any case a convenient source of revenue. Sir Gilbert Carter's sojourn upon the West Coast had not allowed him to gauge popular feeling upon this subject, but he may be enlightened by the decisive statement of *The Times* that "the moral sense of the community will not long submit to be outraged by a continuance of the present state of affairs."

PERSONALIA.

Rev. Dr. Gritton, minister of Trinity Chapel, Hackney, has been plunged into deep grief by the death of his wife. Mrs. Gritton died suddenly on Tuesday week, and was buried on Saturday.

Mr. E. J. Glaves, one of Mr. H. M. Stanley's junior officers in his African explorations, recently died at the mission station, Underhill, on the Congo. He had crossed Africa from Zanzibar to the Congo, visiting Livingstone's grave on the way. It is stated that during his journey he helped to suppress a great amount of slave trading.

Mrs. Bill, of the Qua Iboe Mission, has been peremptorily ordered home. The doctor at Old Calabar, after careful examination, decided that this was the only way by which her health may be restored. It will be a hard blow to Mr. and Mrs. Bill, who will be glad of earnest prayer that all things may be overruled for his glory, and that in his own good time Mrs. Bill may recover strength for her loved work.

Rev. Richard Govett, M.A., is the subject of an interesting note in last week's *Baptist*. For more than fifty years he has resided in Norwich, and for the greater part of that time been pastor of the Surrey-road Baptist Church. Though he is now in his eighty-third year, he preaches every Lord's day, and is still busy with his pen. The list of his publications is a little book in itself. "A wonderful man is Mr. Govett, a man of very remarkable gifts, a great teacher on the best of all subjects, a fine Greek and Hebrew scholar, but, better than all, a man who lives to glorify his Lord."

EVANGELISTIC NOTES.

Mr. Henry Thorne has recently visited Hastings, and conducted Gospel services in the Pier Pavilion and the Central Wesleyan Chapel. In each of the services there was a harvest of precious souls.

Mr. William Day has been holding tent meetings in the villages of Sandhurst, Hartley, and Finchampstead, with encouraging numbers, and hearty help from the resident ministers. The various churches here are uniting.

Helensburgh, N.B.—A most interesting series of meetings have been held on the esplanade here by Mr. and Mrs. Powers and their daughter, Miss Powers, from Hull. The Gospel was faithfully preached and sung to young and old.

Major Cole recently closed a great work at Denison, Texas. Thousands of professed Christians were renewed in ardour and confirmed in spiritual strength. Hundreds were won over to paths of peace by accepting Christ crucified and proclaiming to the world their intention of leading better lives.

Ireland.—A tent mission has been held at Bluestone, co. Armagh, by Rev. Henry Ball, Methodist evangelist, and others. A nine days' open-air mission has been held in Londonderry by Mr. S. Miller, of Belfast. Hundreds of persons of all creeds and classes gathered at the various centres to listen to the evangelist's pointed addresses.

Mr. Newton Jones has concluded a six days' mission at Ryecroft Congregational Church, Walsall. The chief work has been done among the scholars of the Sunday-school. The meetings were exceedingly well attended, and the inquiry-room thronged with young people. A Christian Endeavour Society will be one of the outcomes of this effort.

Mr. J. Greenwood, of the Evangelisation Society, concluded on Sunday a seventeen days' tent mission at Broadley Common, Essex. Deep interest has been taken in all the meetings, and the attendance has been very good considering the size of the village. Much blessing has attended the mission. Mr. Greenwood commenced another mission at Moreton yesterday (Wednesday).

Mr. Gerald Coultas commenced on June 8, with open-air services, a mission in Brynmawr which has been graciously helped of God. The Fair being held in the town drew many sightseers, and gave grand opportunity for reaching the great mass of non-church goers. Crowds have listened eagerly all through the week to the Gospel. On Sunday evening the boxing saloon was lent by the proprietor, and the novelty of having a service in this place brought many to the scene. The mission is being continued this week, and prayer is asked that many souls may be saved.

A. M. W.

REQUESTS FOR PRAYER.—On behalf of Gospel work in the villages of Ayrshire during the summer months.—For a special mission for the young in Abbey-road Chapel, St. John's Wood, by Rev. John Mitchell.—For blessing on the troops stationed in London.

A Holiday Resort.—Rev. D. Cooper Hunt, curate of St. Matthews, Surbiton (Middlecot, Hook-road, Surbiton), writes extolling the advantages of St. Nicolas, in the valley of Zermatt, as a quiet, bracing, economical place of holiday resort. He will be glad to give fuller particulars.

OBITUARY.

MR. JAMES THOMPSON, KENDAL.

Many will recall the famous "Sharpe v. Wakefield" licensing case, which has so greatly influenced magisterial action since the decision was given. Mr. Thompson, who has now passed away, was one of the magistrates who refused the licence. He was a leading Christian and millowner in Kendal, and was also the proprietor of the far-famed Filberthwaite slate quarries. He was twice Mayor of Kendal, and a prominent member of the Society of Friends. His death is much regretted throughout the district.

MRS. F. HERMANS, SALT LAKE CITY.

The death is announced of the wife of Rev. Francis Hermans, Secretary of the West Norwegian and Danish Mission Conference, Salt Lake City, Utah, U.S.A. In a letter to a friend in England, Mr. Hermans says:—"The doctor, a Christian man, said he had never seen such a glorious death, such peace and confidence in the Saviour whom she had known and served from her youth. She was a good wife; I thank God that He is sufficient even at this time, and in doing his work I find some healing balm for my wounded spirit." Many of our readers remember Mr. Hermans as a former worker in connection with the Strangers' Rest, Ratcliff-highway.

MRS. SHARLAND, JAPAN.

At Chofu, Shimonoseki Straits, Japan, there died lately, of paralysis, Mrs. Ellen Sharland, formerly of Bideford, Devonshire, in her seventieth year. She was buried in a native cemetery in Chofu, beside a foundling whom she had helped to rescue. Her life was a blessing to her own people, and to the Japanese, whom she dearly loved. The Lord blessed her life and work exceedingly, giving her the privilege of leading souls to Him up to the last month of her life. She leaves fifteen orphan waifs, whom she and one other had been entrusted with by the Lord. As these children have no home, it is desired to erect for them to her memory a building to be known as "The Sharland Memorial." Already Japanese have brought offerings for some memorial of her. This orphanage is entirely a work of faith, without guarantee of support from any mission society. Mrs. Sharland spent a year or two in mission work in Burmah, six years in China, and eight and a-half in Japan.

MISS DE BROEN'S PARIS MISSION.

On a bright Sunday afternoon, at the end of May, there met, as usual, in the Iron Room a congregation of working-men and women. The hymns were sung with heart and animation, and several strangers passing along the road entered, doubtless attracted by the melody. After prayer M. Ami read the striking story of Elijah's sacrifice (1 Kings xviii.), and then applied with earnestness the question of the prophet: "Why halt ye between two opinions?" pleading with all who had heard the Gospel call no longer to linger, but to decide now for Christ. Dr. E. G. Masterman, medical missionary from the Holy Land, who was present as a visitor, also delivered a brief address.

Finding that my help was not needed at the Sunday-school, I walked across the Park to visit a good woman whom I have long known. The Park of the Buttes Chaumont was crowded with people enjoying the fine air and bright sunshine; but before reaching the large gate on the north side I found myself unexpectedly in the midst of a noisy fair. I came first upon a little theatre, then another show, which I cannot describe, but it made me so indignant that I told a woman who was carelessly looking on that I was astonished they allowed such a performance. Did they wish their children to be accustomed to such sights? She said: "Why, madame, have you never seen this before? Where have you lived? There is nothing illegal done here, it is for the amusement of the young people." "What do you wish?" said, an elderly man. "*C'est la vie!*" This is indeed sad. Do they call this life?

I was intending to make my way home, when my eye rested on a strange little stage, draped in sombre black, with the words *La Mort*, printed in large letters in white. I was afterwards told that the act of dying was represented, and the body put into a coffin; then, in the dim light, a deep voice sang part of the funeral service of the Romish Church.

My heart was filled with sorrow for the people, many of them looking so weary. I thought what are Christians doing to let these pleasure seekers know of the true heart satisfying gladness. French Gospels and tracts, as well as other support, will be welcomed by Miss de Broen.

(Miss) M. L. Douglas, Hon. Sec. Belleville Mission.

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We earnestly hope and expect that Dr. Barnardo (who is now away through ill-health), will himself be able to be present, and to take part in the proceedings.

Fuller announcements will appear shortly in the Daily Papers.

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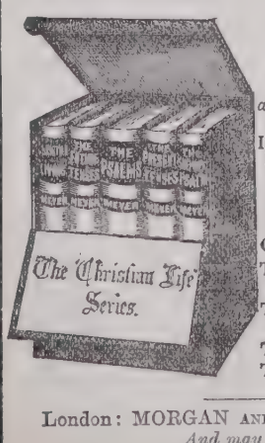
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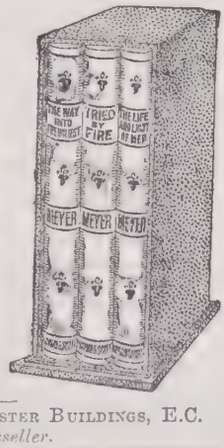
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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec. Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. John Langsford, 7 p.m; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Harley House Midsummer Missionary Gatherings.—Friday, June 28, at 3 p.m., Eugene Stock, Esq., Rev. Dr. Muirhead (of Shanghai), and Rev. Andrew Murray. Open-air gathering at 6 in the grounds. At 7 in East London Tabernacle. Pastor D. M. Stearns (of Germantown, Philadelphia), Mr. Geo. C. Needham (of East Northfield), Pastor Archibald G. Brown, Dr. Grattan Guinness, Dr. Harry Guinness. Tickets of the Secretary, Harley House, Bow, E.

B.W.T.A.—Conferences throughout this week in City Temple and the Queen's Hall, W. Great demonstration in the Albert Hall on Thursday.

Lord Radstock and others will speak in the Conference Hall, Eccleston-street, Sundays in June and July, at 3.45 and 7 p.m. Meetings of Christians for prayer and instruction, Fridays at 8.

Protestant Reformation Society.—Monthly prayer meeting, Thursday, June 20, at 3.30, at 20, Berners-street, W., address by Rev. W. R. Mowll.

The House of Rest.—Annual meeting in Portman Rooms, Baker-street, W., Friday, 21st, at 3 p.m., Mr. W. H. Seagram in the chair.

Great Assembly Hall, Mile End-road, E.—Week nights, at 8; Sundays, at 11 and 6 30, Mr. E. P. Telford.

Clapton Hall, Upper Clapton, N.E.—Mr. H. W. Taylor, Sundays at 6.30, and Thursdays at 7.30, during June.

Postal and Telegraph Christian Association (Senior Branch).—Quarterly meetings, in the City Temple, June 24, from 3 to 9.30 p.m.; speaker, Rev. J. A. Bevan.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W. Sun., at 7, Messrs. P. R. Hurditch, F. H. Hutchins; Willesden Hall, Willesden-lane, Sun., at 7, Mr. C. R. Hurditch.

The Conference Hall, Mildmay-park.—Sun., 3.30 and 7 p.m., Captain Baring.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 and 7, Mr. Chas. Ingl s; 3 p.m., P.S.A.

St. George's Hall, Langham-place.—During June, Suns., 11 a.m., Dr. M'Killiam; 7 p.m. Mr. A. Milne Kyd; Wed., 8 p.m., at Burlington Hall, Mr. A. Milne Kyd.

SS. Anne and Agnes Church, Gresham-street, E.C.—Lectures for young men, at 1.15 p.m. on Wednesdays; June 26, "The Atonement," Canon Girdlestone.

Talbot Tabernacle, Notting Hill.—Rev. Lancelot Holland, M.A., formerly of All Saints', Hatcham, and lately of St. Thomas's, Edinburgh, Sundays, 11 a.m. and 7 p.m.

Holiday Summer Schools. Cliff College, Derbyshire.—Dr. Grattan Guinness' Missionary Institute, July 1 to 15 and 15 to 29, especially designed for young men. For particulars, send two stamps to secretary, Summer School, Harley House, Bow, London, E.

Christian Endeavour.—The second anniversary of the Y.P.S.C.E. will be celebrated at Christ Church, Westminster-bridge-road, on Thursday, June 20th, Revs. A. Connell, F. B. Meyer.

West London Mission.—St. James's Hall, Sun., 11 a.m., Rev. Mark Guy Pearse; 7 p.m., Rev. Hugh Price-Hughes.

Coming Conferences.

Mildmay Conference.—June 25, 26, and 27: Col. Morton, The Conference Hall, Mildmay, N.

Daily Prayer Union.—Conference in Cork, June 26 and 27.

Prophetic Truth and Inspiration.—Clapham, June 18-20; Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

Blankenburg, Thuringia, Germany.—Sept. 2—6.

Deepening of Spiritual Life.—Bridge of Allan, June 17-22; Leake, near Boston, June 17-21; Colwyn Bay, June 17-21; Surbiton Hill, June 24-28: Kingswood (Warwickshire), July 2-4; Keswick, July 22-27; Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Star Hall, Manchester, Oct. 6-13; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

REV. T. GUTTERY, who died at Sunderland on the 14th inst., occupied a prominent position in the Primitive Methodist body. He was a native of Birmingham, and in 1871 became pastor of the principal Primitive Methodist church in Toronto, remaining there for eight years, during which a new church was built at a cost of £12,000. Returning to England, he occupied positions in Sunderland, London, and Southport. About eighteen months ago he was again appointed to the Tatham-street Chapel at Sunderland. Mr. Guttery was well known throughout the Connexion as a preacher and popular lecturer.

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COACHING TOUR to Peak of Derbyshire, June 24th, July 15th August 26th.
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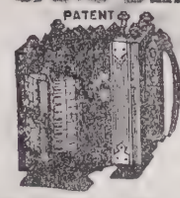
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The Christian.

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Notes and Comments.

ANOTHER volume from the pen of Rev. F. B. Meyer, B.A., entitled "Christ in Isaiah," and forming one of Messrs. Morgan and Scott's "Scripture Expository Series," will be published on July 1.

The many friends of Dr. Barnardo's work will be interested to know that Thursday next, July 4, which is the date of his jubilee, will be observed at Stepney Causeway as "Founder's Day." This gathering will take the place to some extent, it is hoped, of the annual meeting in Albert Hall, which had to be relinquished on account of Dr. Barnardo's breakdown in health. He expects to return to London in time for this meeting. Tickets of admission, 1s. each, can be had from the secretary, 18, Stepney Causeway, E.

The World's Women's Christian Temperance Union has, by its international convention, undoubtedly attracted a great deal of attention both to itself and to the cause it represents. The mere display of numbers and of influence has made an impression, and evoked respectful acknowledgment of the great and beneficent object which all temperance workers have in view. Some waves of holy influence must go forth to every shore. England, in whose vast metropolis the Convention met, ought to be the chief gainer. Unhappily the fall of the Government has thrown back, for a time at any rate, any legislation providing for Local Veto; but the meetings of last week will serve, we trust, to advance the cause throughout the country, and so pave the way for future legislative reform.

The eyes of the world were last week upon the brilliant scenes at the opening of the Baltic Canal, and even the German Emperor must have had his love of the imposing and surprising gratified to the last degree. He spoke at the banquet at Hamburg with more dignity and self-control than is his wont, his words on peace having a specially welcome ring :—

We have cast a glance on the eternal sea. Let us now direct our looks to the sea of peoples. The hearts of all nations uplift themselves to us here to-day with questioning looks. They need and desire peace. In peace alone can the world's commerce expand, in peace alone can it thrive. And peace we shall and will uphold. In this peace may the trade of Hamburg, too, prosper and flourish. The protection of the Imperial Eagle shall ever follow it whithersoever it may pursue its way over the globe.

We earnestly hope these assertions of Peace may not, as on previous memorable occasions, be the precursors of war.

Japan is not reaping from her victorious campaign much of the harvest she counted upon, and is therefore in a very sullen mood. The correspondent of the *Daily News* telegraphs :—

Business is practically suspended, and some fear that the unusual calm will be followed by an internal commotion as sudden and as violent as the seismic disturbances which so frequently wreak destruction and death in different parts of the country. I doubt it. I am more inclined to think the present feeling of rage will give way to an implacable desire for revenge. In that case Japan will one day prove a thorn in the side of more than one European Power. Political changes are pending, and Count Ito will probably shortly resign. When he steps out militarism will succeed, and an era of gigantic armaments will be inaugurated.

Amid all these strivings Christians have to go on with their work. War or peace, whichever it be, we have to do the will of Christ.

A valued correspondent, signing himself "Ten Years in China," writes emphasizing some important factors in missionary enterprise. Anything akin to going into debt to sustain God's work would be uncalled for, if Christians generally realised that :—

The secret of liberality in God's work is found in real consecration. Deepen the spiritual life, and God-given generosity, as well as other graces, will be manifested. Whole-hearted consecration is needed among God's saints—missionaries, ministers, and congregations. Why do funds get low; why does spiritual life decline? Simply because we are not practical—in other words, not true in our consecration to the divinest and most glorious service.

With regard to missionary administration, our correspondent has some useful suggestions. The home council or committee should manage exclusively home affairs, and maintain home interest in the work; but on the field the missionaries should form a council among themselves for the direction of their special work. Finally, the churches at home should appoint the missionaries, support them financially, and intercede for them at the throne of grace, and in all possible ways sympathise with them in their anxieties and joys. These points are all worthy of careful and prayerful attention on the part of friends of missions.

Dr. Cave, of Hackney College, has been interviewed by a representative of *The British Weekly*, to whom he told the story of how he received an impulse to theological study. It is to the following effect, and well illustrates the value of a kind observation. One of Dr. Cave's deacons in his first church said to him one day, "Mr. Cave, you have only two subjects in your preaching, one is conversion, and that suits the young people; the other is providence, and that suits the old." The young minister felt that his deacon had touched a weak place. About that time a friend lent him "Martensen's Dogmatics." He began to read it about five in the evening, and he sat up all night and read to the end. Dr. Cave says that there has been a remarkable theological revival in his time in the colleges. This ought to augur well for an intelligent and powerful ministry, so far as the substance of the teaching is concerned, while recognising that the grace of the Spirit is an essential ever to be remembered.

Still, there are more young men offering themselves for ministerial work than there are places for them to fill. We spoke recently of two of the missionary societies as being over supplied, and now the Primitive Methodist Conference has had to face the same fact :—

Dr. Wood submitted a series of resolutions on ministerial candidates, of which there were this year forty-six, for whom no places could be found. Of these, twelve were placed on the reserve list, twenty were placed on the reserve list for the college, entitling them to enter next year, and the rest were informed that there was no hope of places being found for them. After a long discussion, a resolution was passed asking the circuits to exercise care in recommending men. A Congregational minister and a minister belonging to the Methodist Church of Canada applied for admission into the ministry, but the applications were not entertained.

It is all very well to exercise care in recommending men, but when that has been done, it is evident that there are more men than can find their way into missionary and ministerial service through the ordinary channels. Are all these men mistaken as to the meaning of the inner call of the Spirit? Some of them may be, hardly all. If not, what will these brethren do? Not quench the Spirit, we hope. If not, they must get out to service by other means. Will they go abroad as "irregulars"? or will they make congregations at home? The problem of "too many men," when the world has hardly been touched by Christian labour, is a very solemn one.

The three years' term of ministerial service among the Wesleyan Methodists is being eagerly discussed just now. Its denominational aspect does not concern us, but it is by no means being taken alone on any such narrow issue. Thus one correspondent of *The Methodist Recorder* wishes above all things to know whether the proposed alteration will make the ministers more spiritually minded and more zealous for the salvation of souls.

Moving about amongst earnest, intelligent young Methodists of our city, I am much struck with the expressions bearing on this which find utterance, and are somewhat as follows :—That as a Church we are not as earnest for the welfare of even the precious souls which comprise the ordinary congregations of our chapels as from our professions of faith and our past history as a Church we ought to be; that it is a remarkable fact that those chapels are fullest where the Truth is put the plainest and most pointedly, and where, as a consequence, most souls are being saved—where, in a word, the Church is most alive; that our people feel this is what they want, though there may be no articulate expression given to it; that many of our younger ministers are now working strongly on these lines, while not neglecting the more particularly social features of our work; that there is bound, sooner or later, to be a big swing back in our Church from the merely intellectual, as well as more popular, yet ephemeral, style of preaching which obtains too frequently amongst us, as in other churches, and, oftener than not, leaves the comfortably-off sinner comfortably in his sins; that this awakening of interest in vital religion is being observed in other churches, and that as a church we must not, we dare not, take any steps which will make a return to this method of work on our part less likely to take place.

If the proposal brings such views as these to the front, a great deal of good is sure to be done, no matter what the settlement of the immediate question involved may be. The movers of the proposal may be doing more good than they ever dreamt of.

Rev. Hugh Price Hughes has lately been assailed on the ground of a certain inability to fraternise with Unitarians; he is willing to co-operate with them in social and political matters, but he cannot unite with them in spiritual and religious work which draws its life and power from the devout recognition of the deity of our Lord Jesus Christ. He says that Unitarians could not join with him and others "in praying to Christ as God, and yet that kind of prayer is the very essence of our worship and the inspiration of our religious life."

Upon this declaration one of our contemporaries remarks that Mr. Hughes is like the apostle who forbade the casting out of devils by one who followed not with Jesus and his disciples; and that "a great many beside Unitarians could," they imagine, "be shut out from Mr. Hughes's religious fellowship if direct prayer to Christ were made a *sine quâ non* of it." We are glad that Mr. Hughes made his stand. Unitarianism would chill to the bone the other Nonconformist bodies who attempted to do spiritual work in its fellowship.

If President Shurman, who writes in the *Philosophical Review*, correctly reads the signs of the time, Agnosticism is already on the wane, and is destined to pass away. He says:—

Reason cannot escape from its three fundamental ideas—nature, self, God—and the development of reason consists in enriching the content of each, and adjusting them harmoniously to one another. It cannot, therefore, be doubtful—and the history of human thought confirms the expectation—that reason's next step will be to modify or re-interpret the idea of God, so as to inform and harmonise it with the revelation which science has deciphered in the operations of nature and the life of humanity. Nay, has not reason already, to some extent, accomplished her task?

It is the old story—knowledge increases, perhaps a startling discovery is made, its niche in the theory of the universe is not at first seen, its relation to the old beliefs is not understood, therefore throw the old beliefs overboard; then comes a turn in the tide of thought and feeling; the old beliefs remain, and the new knowledge finds its proper place. Perhaps we shall not hear so much of Agnosticism now.

In General Pollock's War Office Survey, of all places, there is a reference to an event which comes as a curious confirmation of the story of the crossing of the Red Sea by the Israelites. What especially came under the Major-General's notice in the region through which it is supposed Moses marched to the Promised Land

was the action of a gale of wind, which had stopped all survey work on the borders of Lake Menzahleh, in a few hours carrying the waters of the lake beyond the horizon, leaving all sailing vessels resting on the damp bed of the lake. Wherever the passage of the Israelites took place, the possibility of water being influenced by wind to so great an extent was demonstrated.

The evil of self-consciousness has spoiled many a good sermon, and crippled many a strong man. The Bishop of Ripon analyses it very skilfully in his Lectures on Preaching.

This self-consciousness hinders alike the man of intellectual and the man of emotional type. The man of intellectual type distrusts his emotions, his power of self-criticism makes him averse to any display of feeling. He hates to make a fool of himself. He restrains, curbs, and almost kills natural feeling. His self-consciousness takes the form of a pride of indifference. He thereby loses the aid which the strong emotions of earnestness might give him. Being proudly reticent he is not his real self. None the less does the emotional type of man become the victim of self-consciousness. He has no reticence; he yields too readily to his feelings; even when there is no adequate cause he is sentimental; his intellect exercises no guiding judgment. His very self-consciousness leads him into an exaggerated manifestation of the emotions which at first were genuine and natural, but which have at length become artificial and insincere. The remedy for both these evils is the same: the presence of a pure, simple love—the love of work, the love of God, the love of man.

If the sacerdotal clergy of the diocese of Exeter at all resemble their brethren in other parts, we fear that the admonitions and pleadings of Bishop Bickersteth will not have much weight with them. Some of them mix water with the wine in the presence of the congregation, use incense and peculiar vestments, observe Romish festivals, and celebrate the requiem for the dead:—

In his Master's name he solemnly and publicly charged any who did these things or such-like things to submit themselves to his godly judgment, and, in obedience to their ordination vows, henceforth to discontinue these acts, which were illegal. He had taken counsel on the matter with the archbishops and bishops of the Church, who all unanimously condemned such practices, and the teaching with which these observances were too often accompanied.

We do not remember that the archbishops and bishops of the Church have acted upon the view they are said to hold; if they did we should have a very different state of things to-day.

There is a note of warning sounded in the *Yale Review*, which we hope may reach many ears. Mr. George L. Fox, who writes on the work of the London County Council, and mostly in praise of it, calls attention to the attempt at the last election to put upon the Council seven representatives of the liquor trade.

Fortunately, only three of these were elected, and it is to be hoped in the future that the London nominating committees and constituencies will take warning by the experience of American cities, and always look upon a representative of the liquor interest as a *persona non grata* in the Council.

The same observation applies to all public bodies that have the handling of public monies; men should not be upon them who have trade interests of their own to serve, and especially interests which are injurious to public morals.

The dependence of Londoners on their hospitals is very strikingly shown by the fact that out of a population of 4,306,411, the population of the administrative county of London in 1893, no less than 1,717,187 received aid from them. In other words, one out of every two men went to the hospital for relief, one woman in every three, and nearly one child in every two. Ought this to be? In towns in the north they seem to help themselves a good deal more. This is a form of eleemosynary aid which carries no stigma with it, and to which many resort who surely ought to be above doing so. Or is this one of the features of city life to which we must submit as inevitable? Some time ago, Miss Octavia Hill compared the comfort of a country cottage in its possession of "things"—linen, etc.—with the poverty of a well-to-do artisan's house in the city; is this almost universal use of the hospital another sign of the way in which crowds lose their independence?

Who will lay it to heart? Dr. Walmsley remarks in a report to the Metropolitan Asylums Board, that:—

Of all diseases insanity is the most preventable, and in the present state of medical science one of the most incurable, yet we are mainly engaged in endeavouring to discover "cures" instead of carrying out preventable measures. We do not cure the insanities, for out of eleven cases of those who become insane nine ultimately die insane, and of the remaining two but one entirely recovers. The lunacy laws fill a big octavo volume, yet one clause forbidding the marriage of those in whom the taint exists, and another to prevent people driving themselves mad with drink, would be worth the whole volume.

Insanity is not the only disease, we believe, which it is easy, by living rightly, to prevent, but almost impossible to cure.

CHRISTIAN WORKERS' MISSION.—Mr. E. Wright has issued a report of his relief work among street-corner loungers, desponding wanderers, forlorn park squatters, and hungry attendants upon the shop windows of bakers, cook-shops, and restaurants. Details are also given of open-air, Bible-carriage, and Gospel distribution. The office is Lebanon Villa, Greenhill Park, Harlesden, N.W.

Conditions of Revival.

Sir, — The letters and articles in The Christian on the need of Revival have made one long for it exceedingly, and the question arises, "How is a Revival to begin?" By prayer? Yes, but also by taking what already is ours and using it. "He that believeth on Me as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive" (John vii. 38, 39).

"Rivers of living water"! Is not this what we all feel is needed, both from our own land and unto the ends of the earth? God's Spirit flowing freely through us and watering those around.

Then why is it not so? Why are those around us parched and dry, dead for want of living water? We turn again to the text. What are the conditions? "*He that believeth on Me.*" The promise is not to those who are very holy—have been Christians many years, or have passed through floods of sorrow. No! it is, "He that *believeth on Me.*" If this means what it says, what is there to wait for? "Open thy mouth wide" to receive what has already been given.

In each of the four Gospels, and in almost identical words, we have a record of John's witness to our Saviour's mission in contrast to his own. "He shall baptize you with the Holy Ghost" (Matt. iii. 2; Mark i. 8; Luke iii. 17; John i. 33). The Book of Acts opens with almost the same words, but spoken by our Saviour Himself; and further on, He adds, "Ye shall receive the power of the Holy Ghost coming upon you; and ye shall be witnesses unto Me . . . . unto the uttermost part of the earth."

In Acts ii. this promise is fulfilled, and a wonderful result follows (41). This gift of the Holy Ghost was not for the apostles only, for in ch. ii. 38, 39, Peter says, "Repent, and be baptized every one of you, into the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The following references in addition to those already given seem to me to show that more stress was laid on this baptism, or filling of the Spirit, than is now laid, and that it is connected very closely with conversion. (Acts v. 32; viii. 14-17; ix. 17; x. 44-47; xi. 15-17; xv. 8; xix. 2-6.)

Would not our pleading with sinners take more thoroughly Bible lines if the filling of the Holy Spirit were more spoken of as a gift which is for all who believe in the Lord Jesus Christ? The wonderful gift which would abide with them for ever—to comfort (John xiv. 16), teach, and bring to remembrance (John xiv. 26), encourage (Rom. xv. 13), to mortify the deeds of the body (those sins which now enthral them) (Rom. viii. 13), and to fill with love, joy, peace, etc. (Gal. v. 22).

Would not some be induced to enter on the Christian life if such a guide and friend was insured to them from the very first? and would not the rising generation of Christians be more thorough-going for Christ if they had from the first realised and accepted this Divine helper? A gift not received understandingly is not much use. Money in the bank left unused does us no good.

Shall we not, therefore, take for ourselves this great *gift* and then tell others of it? Let it not be said to us by the Master in loving sorrow as to Jerusalem, "How often would I . . . . . and *ye would not.*"

A. M. C. Wilson.

Bank Field, Kendal.

THE UNVEILING.—25.

THE SEVENTH TRUMPET.—THE THIRD WOE.—II.

The closing verses of the chapter (xi. 15-19) state very concisely that which is fully described in the succeeding portion of the book.

The four-and-twenty elders, representing the redeemed of all ages in their priestly capacity, worship God and give Him thanks that He has now taken his great power and has reigned. "And the nations were angry." The effect of the Gospel is to lead men to repentance or to make them angry. An innumerable multitude out of all nations come through and out of great tribulation, and wash their robes in the blood of the Lamb; but the nations as such remain impenitent, and become angry because Christ's witnesses torment them with the truth. Then God's anger comes, and the time to judge the dead and vindicate his servants; and to despoil them who despoil the earth, which the Covenant-Angel has redeemed, and set his foot upon, and claimed.

The chapter began with the command to measure the temple of God on earth, and those who worshipped therein; it closes with a vision of the temple of God opened in heaven, and of the ark of his covenant—the faithful worshippers below, the faithful covenant-keeping God above. As the prayers of the saints were answered by voices, and thunderings, and lightnings, and an earthquake (viii. 1-5), so here, when the temple in heaven was opened and the ark of the covenant seen, there were lightnings, and voices, and thunderings, and an earthquake, and great hail. For "shall not God avenge his own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily" (Luke xviii. 8). Cain and Abel, Joseph and his brethren, were typical men.

Abel's blood for vengeance
Pleaded to the skies;
But the blood of Jesus
For our pardon cries.

Yet if that cry is rejected by those who need the pardon, the curse of Cain must fall upon them. Perhaps the afflictions which have befallen Joseph's brethren throughout their history and will yet culminate in "the time of Jacob's trouble" (Jer. xxx. 7), may all be traced to the bitter envying which led them to cast Joseph into the pit and sell him to the Ishmaelites, and which culminated in their murder of the true Joseph and the imprecation of his blood upon themselves and their children. It may be traced still further back, to the envy of Cain, the sin of his parents, and the hate of the old Serpent.

Various episodical visions of important significance occupy chh. xii.-xiv., then the seven Bowls of wrath begin to be poured out. The main course of The Unveiling is resumed at xv. 5 from xi. 19, these passages being connected together by the mention of the opened temple of God in heaven.

Dean Vaughan in his "Lectures on the Revelation" (*Macmillan*) makes some valuable remarks and reflections, with which this paper may be appropriately closed:—

"The day of the recognition of the sons of God must be a fearful day for his enemies and their persecutors. 'A day of darkness and of gloominess,' a day of judgment too, and of confusion and contempt.

"And thus the curtain falls for the second time upon the great drama. The succession of the Seven Trumpets, like that of the Seven Seals, has brought us to the end of time, and if further disclosures are yet to be vouchsafed to us, they must take up the plot again at a point higher than the catastrophe.

"We pray day by day, 'Thy kingdom come'; have we ever stayed to think what it will be when God at last grants that prayer?

"We often speak of the ways in which we may promote God's Kingdom; by seeking his glory and obeying his will in our daily lives, or by aiding those machineries which are at work in the world for its improvement or evangelisation. Have we ever thought what it will be when God's Kingdom has come? What will be left then of this life, of this world, which is now so much to all of us, which is now all in all to many? In other words, How much of our present lives is entirely holy and heavenly? How much can survive the wreck of earth and be transferred into a world in which God is all?"

I am not without assurance that these papers have been helpful to some if not to all readers. Let me again say that they are not only in harmony with past, present, and future fulfilment, but they show that such fulfilment is inevitable. Given certain causes, certain effects will follow; given unseen forces in exercise, corresponding results will be made manifest. The Book of the Unveiling unveils the unseen forces, powers, and influences, good and evil, which have made history in the past, are making it now, and will make it in the future, until the mystery of iniquity and the mystery of God alike are finished.

I shall greatly value the readers' prayers that when these papers are resumed in a few weeks or months, it may be with increased light from the illuminating Spirit. M.

The Silver Lining.

Art thou encompassed by waves of affliction?
Lo, they are crested with God's benediction.
Dark though the clouds which are threatening to fall,
Mercy and faithfulness tower above all.

The little children were in the garden. They would cull a flower for mother. With loving hearts, but lack of wisdom, they pulled a large bud, enfolded in green, velvety leaves. Poor bud, untimely plucked from the parent stem, never to unfold as "a thing of beauty," only left to wither and die!

In the afternoon there came a card, with a black border and a silver lining! A little one had been taken away—the child of godly parents, and at the foot of the card was written:—

For ever with the Lord,
Amen, so let it be!

The thought came with wonderful sweetness, and we pass it on to comfort other sorrowing hearts—"God's flowers are always wisely pulled." He wants the buds as well as the blossoms, but he guides his hands "wittingly"! He makes no mistakes! That lovely flower, as dear to you as life itself, is not left to wither and die. It is but transplanted to a sunnier land, to the King's own palace-garden! Even the precious body has but fallen asleep in Christ. "Awaiting," as one said lately, "the spring wind of the first resurrection."

My little card had a silver lining; it might have been a golden; for the light from the Glory-land was shining on it. There can be no wrath in the removal of a dear one to heaven!

God will have all his own people there by-and-by, and so the detaching and the "attaching" is going on continually. Earth is becoming more "blank and comfortless;" our treasures are being sent on before. Soon we too shall cross the river into "love's own country."

This world is ours, and worlds to come;
Earth is our lodge, but heaven our home.

The great temptation for us is to doubt God's love. "He could help, but He will not. He loves not, He cares not." What a dark and cruel insinuation is this! Child of God, flee from the tempter and hide in thy Father's bosom. Prayer unanswered may be the best answer. (Every wise parent knows that.)

He watches the furnace with steadfast eye,
With a love that is strong and sure,
And our gold will not suffer a whit more heat
Than is needed to make it pure.

"Who shall separate us from the love of Christ? tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us."

Banchory. B. Campbell.

PRAYER FOR IRELAND.

A well-known aged servant of God wrote to me recently:—"Could you not make an appeal through The Christian, for special prayer for Ireland? it is so sorely needed, so much neglected." We do well to help on mission work, and give our best energies towards the conversion of the heathen, but surely our own country has the first claim, and the spiritual darkness of some places in Ireland is awful in its depth.

Our women were once famed for their virtue, but alas! the contrary is fast becoming common; numbers of country girls are disgraced, and not ashamed. No effort is being made to reach these lapsed ones. Nominal Christians live in selfish comfort, while souls are perishing. Romanists are careful to provide a garment called a "habit," generally the cast-off robe of a priest or nun, to wear in the hour of death, and place their hope for salvation on the fact of having one arm at least thrust through the sleeve before the last breath is drawn. There is hardly one to be found who does not wear a charm hung round the neck from childhood. Many still believe in a priest's power to turn them into dogs or cats by his curse, and the late awful case of superstition in Tipperary proves the truth of what I say, as to the credulity of the lower orders.

Yet they will receive instruction; and our professing Protestants are much to blame in setting so poor an example. We live on far too low a level; thousands might honestly state, "We have not so much as heard whether there be any Holy Ghost," as a gift bestowed upon God's children here and now. I asked a clergyman about the spiritual state of a certain woman; he replied warmly, "Oh, she is a fine Protestant; she would like to burn all the Roman Catholics in Ireland." Is this how we keep the "New Commandment?" (John xiii. 34; xv. 12; 1 John iii. 14; iv. 7-8). Another gentleman, speaking of a brother minister who was utterly unfit to have a cure of souls, said, "Oh, we all know what poor S—— is, but we must shut our eyes." (Ezekiel xxxiv.). A young lady made an effort to gather some ignorant countrywomen together for some charitable work—prayer and mutual help in the way of life. But the wife of the parish clergyman did her utmost to hinder the attempt, and, above all, objected to the Bible being read at such meetings.

The great Revival of 1859 was chiefly in the North of Ireland, and little of the blessing was received in certain parts of Leinster. We are praying, waiting, believing that the coming of the Lord is nigh. Will not all who know how the Holy Spirit can pour even through earthen vessels, the unsearchable riches of his grace, help us in this "most distressful country," which was once the "Isle of Saints"?

Missionaries went out from Ireland in early days to carry the Gospel into England, France, and Switzerland. Pray that the stream of blessing may return now, and water our parched grounds. "Now we beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with us in your prayers to God for us" (Rom. xv. 30). C. M. B.

Leinster.

CONSTRAINING LOVE.*

By Rev. ANDREW MURRAY.

The love of Christ constraineth us.—2 Cor. v. 12.

Let that be our consecration text. It will suggest to us whither Christ's love will lead us; it will suggest to us what the power Christ's love will be; it will suggest to us the way in which that love will prove itself. "The love of Christ"—you know that does not mean our love to Christ; but his love, the love of Christ shed abroad in our hearts by the Holy Ghost. If our love to Christ is to constrain us, I do not wonder we are often faint and feeble; but his love coming into us must constrain us. "The love of Christ." People ask, Does this mean the love of God coming into us? or his love for us? They are one. The Spirit of everlasting love comes into us, and dwells in us and works in us.

And now, if the love of Christ comes into my heart what will it teach me to love? Mary Lyon,† of sainted memory, said: "You cannot take Christ in your heart without taking the whole world." She was right, because the world belongs to Christ, and if you take Christ you take the world with Him; and so you are compelled to manifest his love as reaching out to the ends of the earth. My brother, have you understood that in taking Jesus you take Divine power reaching to the ends of the earth? Have you learned to say, "Lord Jesus, enlarge my heart that I may love every creature whom Thou lovest." Then shall we begin to ask, What is our love to God? What is our love to others? and what would He have us do? It is not enough to say that we want to belong to Him, we must ask, does his love constrain us—compel us? Does it so constrain us that his love, his consecration, becomes ours? Oh, friends, let us look on all around us, saying, in the name of Jesus, "I take all into my heart, as Thou hast taken it all. Lord, here I am, to be used by Thee wherever Thou wouldst have me."

And then, secondly, "the love of Christ constrains us"; that tells us of the power of God's love for us.

THERE IS NOTHING LIKE LOVE AS A POWER.

In illustration, I might speak of the love of a mother for a child, of the love of a patriot for his country, but let us rather think of that marvellous love of God—the love which gave his only-begotten, his well-beloved Son—the love which brought that Son down from heaven; that burning, longing love which animated Him all those thirty-three years; that all-sacrificing love which led Him to Gethsemane, to Calvary, that He might bear the iniquity of sinful, wretched, and lost men. If ever that love comes into my heart, kindles a flame of holy passion, dwells in me, grows and increases, and, becoming strong, takes possession of my being, then will come into my spirit the glad willingness to be and to do anything so that souls may be won to my Saviour.

There is a missionary in South Africa whom I heard say at a prayer meeting, "Ah, if it had been

MY LOVE TO THE KAFFIRS

it could not have kept me in South Africa for twenty years. I could not have stood so much ingratitude, wretchedness, and disappointment; but I rejoice to bear it all, for the love of Christ constrains me." Many say, I am willing to give up all to be filled with the Spirit; I have claimed the promise, and I expect Him to fulfil it, and that the Spirit of burning love for souls and for the whole lost world will fill me. God grant it may be so. Do not say, I am not strong enough, or holy enough. Only yield to the love of Christ, and let that mighty power enable you to conquer and to bear.

Think of what it would mean were believers really filled with the overwhelming, constraining love of Him who died for them; so filled as to be ready to work or to die for Him, to go where He will so that He might be glorified. Two years ago at the ordination of a young missionary in South Africa, I saw three or four aged missionaries, who had grown grey in service in far away obscure corners, winning no praise from man and bearing much from the poor ignorant heathen; and as I saw them I said: Nothing but the love of God could do that; it is the love of Calvary burning in these beloved men and women. Dear brethren, let us yield to this love of Jesus, which can alone quicken and compel to holy service, and, if need be, suffering.

And now one more thought. The love of Christ proves itself in holy service; the love of Christ tells me what I am to do—nothing less than sacrifice myself wholly.

THAT IS ALWAYS LOVE'S WAY.

It is always what love does. The love of the mother delights to sacrifice itself for the child. The love of the patriot leads him to sacrifice himself for king and country. So the love of God led Him to give up his best and dearest. He spared not his own Son, but delivered Him up for us all. And Christ Jesus loved not his own life but laid it down a ransom for many. Herein is love, his love. Do we want that love? Do we cry, "Fill me with the Spirit of Christ?" If we really want the Spirit of Christ, it must be the spirit of self-sacrifice to be and to do all He would have us. If you are indeed desirous of consecrating yourselves to God, look on Calvary; look on Jesus. See how He gave Himself to God in a great act of self-sacrifice and perfect consecration. And now what a wonderful privilege to stand alongside Jesus in the presence of the Father, and, surrendering all, to say, "Oh, my God, through the grace of Jesus Christ, I consecrate myself unreservedly to Thee." Is not that too much? No, it is not. God could have no pleasure in me save for the sake of Jesus Christ his beloved Son. We can do nothing pleasing to God except as we are accepted in the Beloved. But now being in Him we are accepted as well pleasing to God. Dare we then say, "With the consecration of Christ Jesus I consecrate myself"? We may in the Lord Jesus Christ. Dare you do it? Can you trust Him now? If you stop to cultivate your own love, to mourn over your own lack of love, to pray for more love, you will not be filled. You must yield. You must believe that He can fill you, can make his mighty love compel and constrain you. Let the Holy Spirit have his way. Let Him work in you as He will. He is working in you; yield to Him, and He will work more abundantly as you accept, and yield, and praise Him for it, till you reach the blessed life of deep simplicity and humility. I am nothing but a vessel into which his everlasting love may come, burning out all dross, setting me on fire with a holy glow, and compelling me to offer myself to be and to do everything my God would have me.

Dear friends, the love of Christ was love consecrated to the service of God and man, love ready for any self-sacrifice. Are you willing so to consecrate yourselves to Him, that the love of Jesus may come in and fill and constrain you as He will?

* Notes of an address delivered at the Guildford Convention.

† Life of Mary Lyon. (Paper, 1s.; cloth, 1s. 6d. *Morgan and Scott.*)

SOUTH AFRICA GENERAL MISSION.

Two meetings for consecration and prayer were held at the Lower Exeter Hall on Monday afternoon and evening, June 17. The floor and gallery were filled by a large number of friends of the Mission and by many well-known representatives of Christian work in and around the metropolis.

The first meeting was opened with prayer by Rev. Gelson Gregson, who has recently visited South Africa. Mr. Arthur Mercer, secretary, made a brief statement as to the present condition of the work, which he said was in immediate need of help. Rev. Andrew Murray said it was not the intention of those who convened these meetings that much should be said about the objects or work of the S.A.G.M., but he might observe that the Mission was seeking very definitely, not only to work among the heathen, but also to help the churches by stirring up believers to a life of holiness and consecration to God's service; he thanked God for the work the Mission had done in South Africa. Mr. Murray then proceeded to give a heart-stirring address on true consecration, taking for his theme the question of the Apostle Paul to the Lord Jesus, "What wilt Thou have me to do?"

The evening meeting was well attended and interesting. Mr. Murray prefaced his address by saying that there were now a very large number of Jews at Johannesburg, and that it was hoped the way might open for the S.A.G.M. to commence special work among them. Mr. Malbert, who had been on a mission tour to them in 1893-94, was very desirous to return and work among his Jewish brethren there, and was ready to go forth as soon as the needed means were received. Mr. Dudley Kidd and Mr. Frank Huskisson addressed the meeting upon the necessity of personal consecration to God in all the details of life. Mr. Kidd and Mr. Huskisson sailed for South Africa on Saturday last.

DEGENERATE AND REGENERATE.

In a sermon at St. Margaret's, Westminster, on Sunday last, from the text "Ye must be born again," the Bishop of Ripon said:—

Degeneracy marks the order of the day. There is a gentle senility about the symptoms of society failing in enterprise, shirking its responsibilities, and tinged with a tender realisation of the inevitableness of old age in life. We neglect our responsibility to all that makes for vigour and manliness. We love to have our æstheticism with the slightest touch of immorality. In our literature we like the short story, with a dash of the dustbin to flavour it. Society is exhibiting the weakness, the paltriness, and—forgive the word—the "maudlinness" of old age. To become rich without industry is the sordid ideal; and, worst of all, we are reminded of the nameless sin which is the last sign of the decay of nations. Everywhere there are suggestions of decay and demoralisation. We look to be a race without a future—and, indeed, for the bulk of European nations there is no future. The nations are content to sit down on a policy of self-preservation. The age of vigorous truth and enterprise is no longer with us and the inevitable pessimism has set in. What, then? Is there no hope? Yes, for whenever exhausted civilisations reach this point there comes the message that we need regeneration. The nation which has no future is bound to go down. China has gone down before Japan because she lived in the past.

Regeneration is what we need—new life, new vigour, new enterprise, new ideals. For society there is a message in the words, "Ye, too, must be born again." We must have new ideals, new vigour. Give us the mind which is born from above. Give us the new life that we may begin again our tardy discipline of self-sacrifice and self-devotion. What we ask is that the message shall be for society just what it was in olden days for the individual. To get rid of the old self is to get hold of the new life. The dying multitudes must look to the regenerating Christ, to that life of self-sacrifice and devotion which found its culmination on the Cross, a life of consecration to the interests of humanity. The regeneration of society is to be accomplished by the regeneracy of individuals. If the fresh energy of God were to come and transfuse our souls, it must be with the old message of our ancestors.

A COTTAGE HOME FOR MEN.

On Wednesday of last week a company of friends and others gathered for praise and thanksgiving at the opening of a new Cottage Home for Men at Lancing-on-Sea, in connection with the North-East London Gospel Mission. The friends, after inspecting the rooms and arrangements, gathered in the men's sitting-room, where, after prayer and praise, Mr. Chorley (director) told of the Lord's goodness in meeting this fresh need for the many enfeebled men and fathers constantly met with in home visitation. While he could say they scarcely ever had a balance in hand, yet he had nothing but praise to offer for the whole twenty-five years during which his care of the work had extended. The history of the Mission had been one of steady, quiet progress, the last addition to which they witnessed that afternoon.

Not less assiduous than the temporal were the spiritual endeavours, and very many poor mothers in the older Home could speak to their personal salvation as an outcome of their stay at Lancing, while many a tried Christian had been cheered and strengthened to the race again. It was prayerfully sought that similar results may be realised in this new branch of the work.

It may be mentioned that there are a few needs remaining, including a small harmonium. Any communications should be addressed to Mr. W. Chorley, 6, Clephane-road, Canonbury, London, N.

FOX-COURT RAGGED SCHOOL.—A social meeting of the workers was held on Monday evening. Much interest was excited by the uncovering of a series of paintings on panels executed by Miss J. Keighley—pictures alternated with pithy proverbs from "John Ploughman's Salt Cellars," and these decorations serve to brighten the walls, besides imparting an elevating and educational influence. Mr. and Mrs. Melville Beachcroft were present, and reference was made to the jubilee of the School next year, and the mode of celebrating the event.

REVIVAL AT ROCHESTER, N.Y.

ROCHESTER is a city of 150,000 people in the western part of the state of New York. It is near the shore of Lake Ontario, on the opposite side from Toronto. Perhaps in no other place, aside from Oberlin, Ohio, did the late Chas. G. Finney, see such large results of his revival labours as in this city. In 1830 he held meetings for many weeks in Rochester. The city was deeply stirred, and a great change made in its moral state and after-history. The great majority of the leading men and women of the city were converted. Mr. Finney, having been a lawyer, had special power in reaching the consciences of the lawyers of the city, and leading them to Christ.

The greatness of the work at that time attracted so much attention among ministers and Christians in the state of New York, New England, and other parts, that the very fame of it was the means of spreading the greatest revival of religion that this country had known up to that time.

In 1842, Finney again held revival meetings in Rochester, and many were converted, particularly among professional men and their families. Several of the lawyers that were at this time converted became ministers. In 1855, Finney held his last revival meeting in Rochester. One who attended his meetings said to me:—"For four months he preached daily to the people, speaking on the average an hour and a-half at a time." Like Finney's other revivals here, it commenced and made its first progress among the higher classes of society, so that opposition was overcome, and every thing made favourable to the general extension of the work of salvation. It extended and increased until it seemed as if the whole city would be converted. From here the revival flame extended into the general revival over the whole country till 1859.

During the past weeks men have said to me:—"Rochester has not been so stirred religiously since Finney preached here in 1855, as it has this past winter and spring." In February, Drs. Wharton and Barron held daily meetings, afternoon and evening. The two evangelists were well mated. The largest churches were thronged with earnest listeners, some 1300 who signed cards, saying that they desired henceforth to lead a Christian life. But the best work was, perhaps, in stirring up ministers and church-members to greater earnestness and devotion.

In April, Rev. J. Wilbur Chapman, and the singing evangelist, P. P. Bilhorn, were here for two weeks. In some respects Dr. Wharton had been a John the Baptist, and this prepared the way for the great blessing with which God crowned Mr. Chapman's meetings. On the last Sunday of the latter's stay, there must have been at least 500 seekers. The unusually large membership of the churches with which the evangelist worked were also greatly stirred to seek a deeper spiritual life.

In May, Rev. Chas. H. Yatman, who has a national reputation as a heaven-blessed soul-winner, came to Rochester. He refused to hold meetings in any church, asking that a large hall in the centre of the city be rented for his meetings, which was done. Mr. Yatman's three weeks of meetings were in power and demonstration of the Spirit; hundreds were converted, and large numbers were reached that could not have been induced to enter a church.

The cap-stone has been placed on this series of evangelistic meetings by the Lord sending his servant, Mr. D. L. Moody, here for a day's meeting this week. Mr. Moody spoke for an hour and a-half in the Central Presbyterian Church to over 2000 people in the afternoon on the subject of "The Bible." The church was full, and had it held twice or thrice as many, it would probably have been full. The very sight of Mr. Moody, with his earnest words and testimony, is the best antidote I know of to unbelieving criticism. Judging by my own feeling, the audience must have been greatly encouraged to follow earnest and systematic study of the Written Word.

In the evening Mr. Moody spoke on the need of the Holy Spirit for service. Hundreds went away from the church after all standing room was crowded, expressing disappointment that they could not even see the evangelist. Before his sermon he asked for help in a work which he is now pushing forward, to supply Bibles, Testaments, and Christian literature to prisoners throughout the United States. He stated that there are 750,000 persons confined in the prisons and jails of this country, and that probably 500,000 of them were young men. During his recent visit to Texas he has had his attention called in a special manner to the sufferings of the prisoners, particularly in the south and west of this country. Mr. Moody's sermon, as all who know him need not to be told, was an evidence of the great truth which he preached.

Mr. D. B. Towner and Mr. Moody, jun., were with him. The evangelist looked as though in the best of spirits and health. May God spare his life for many years to come, to hold up Jesus Christ as the light of the world! ALBERT NORTON.

181, *Smith-street, Rochester, N.Y., June 7.*

"THAT GOLDEN LIGHT."

BY MRS. HARVEY-JELLIE.

"I AM not sure that I altogether approve; you see there is always room for difference of opinion about Christian work; still I grant that it is astonishing that such numbers of men regularly attend that kind of meeting."

Thus spake one who had for long been known as a worker, to a friend who asked him to go and see the reputed Thursday evening meeting for men, which had for years been conducted by a lady.

"But are we permitted to judge, Raleigh? Does not our Lord's rebuke to Peter hold a meaning for us, 'What is that to thee? follow thou Me.' I'm thinking we'd better see to it our own motives are right, and leave all explanations of others' conduct till we stand in the full light of eternity."

The intervening hour soon passed, as they walked together discussing (rather than doing) Christ's work, and ere they expected it, they were met by the many coming to the Hall near by, for the service.

Without pressing his opinions further, Raleigh followed his companion, who had made up his mind to go in. Sitting in a secluded corner, it was easy to watch the audience, and criticise the speaker, whose cultured voice held all in ready attention. To his surprise there was no maudlin sentimental talk, but more downright, earnest practical teaching from God's Word than he had heard for many a day. The listeners were stalwart and intelligent men, and when at the close they sang the words, "Crown Him Lord of all," it was evident they were learning there that nothing must come between the soul and Christ, everything in heart and home, and life and business, must serve to worship and crown Him King. Raleigh heard the announcements of other meetings for men, women, and children, and wondered at the absence of all excitement, as nearly two hundred men went out apparently elevated in purpose and ennobled in character. Parting from Major Henley, he said, "Well! well! I can only say I don't understand it, and to see the trouble we have to beat up our people, and supply our entertainments and attractions to keep them: it requires explanation. I must think it over. Good night."

It was sunset hour, and the room Raleigh sat alone in faced the west. The hills beyond the garden were tinged with roseate beauty, and as he gazed he was drawn into solemn reflection. The sun was dipping into golden light that cast a warmth of glow all around. His eyes, fixed on the glory, seemed to see more than in other sunsets, for God has his own times and ways for speaking to the soul that is willing to hear, and it was an hour of glad surprises and deep heart-searching. He seemed away from the busy world, and on the mountain where heaven and earth approach, and

JESUS ALONE IS SEEN.

All his mistaken motives, his failures, his little opinions, and meaner judgments, shrunk into contempt, and ashamed he cried, "Search me, O God, and see if there be any wicked way in me, and lead me in the way everlasting," and it was as if God took him, and showed him a needy world, and bade him bathe his soul in his eternal love, and go forth to bless, not criticise, to save, not waste precious years in forming opinions, and following narrow lines of service. And, as the last bright beam faded, leaving only the afterglow to speak, he heard his Saviour's words anew, "I must work the works of Him that sent Me while it is day, for the night cometh when no man can work."

The effect of such times could not be told, nor the results estimated, but well might he thank God for the sacred power that came through that golden light, where he saw his mistakes, and was filled with the spirit of love and service.

Years of fruitful living followed, and Raleigh, with his chosen friend the Major, was taking recreation by the sea. Other Christians were there seeking rest for further happy toil, and pleasant meetings were arranged between the workers, and, ere leaving, a consecration hour was asked for. To this meeting a goodly company of both sexes went, all one in Christ Jesus, and she was there who had, with devoted love to her Master, spoken to those men in the hall, and others from the same town.

A stranger led the service, and for its keynote took the words, "For me to live is Christ." "Any lower motive must be for ever banished," he said, "and whatever rises within—be it in form of opinions, or judgment of others, or fear of being thought over-religious—to all these we say, 'Get thee behind me, Satan.' Jesus must be all in all, for life is short, and our Master says, 'Go work to-day.'" All felt and knew the Lord to be near, and at the time for going forth, one trembling cripple man, unheeded by any before-limped with difficulty to the front, and said in fal, tering tones from a full heart, "The people laugh at me, and few will notice me, a poor wreck of a body; but such as it is, if He can use it, I give it up to his service, and soul and body I resign, 'just for the love of Jesus.'"

They had seen and pitied him often on the beach, and had offered help, but no one would have dreamed to see him there, with his wretched appearance and meagre attire. A silence fell over all, and tears dimmed many eyes, as they heard his thrilling words and saw his flashing eye, a living illustration as he was of all who would be truly Christ's, for self-abasement and conscious helplessness are necessary ere the soul in sincere humility is ready to own Him "all in all."

Once more they lingered, and taking the cripple's words, it was Raleigh who rose and said, "Let us thank God for this man's example, and examine ourselves in this solemn hour, and pray that every motive, thought, and desire that is not wholly pure and good be taken from us now, and all our service from henceforth be done 'just for the love of Jesus.'"

It was the last evening of their stay, and Major Henley and Raleigh were on the cliffs watching the sun set over the sea, and talking of the golden light in which he had beheld his responsibilities, when Mildred Lawson came along that way. It was of her Raleigh had once intended to ask explanations of all her unusual work, and the secret of her power, but telling her of this, he said, "God can use a burning bush, a heavy trial; or a glowing sunset in which to talk to the soul, and after my foolish and disparaging words about your work, He came to me in the golden light of sundown, and told me not to trouble how others worked, but see to it I was fit to serve Him also. Since then I have trembled to utter a word of criticism, and I adore the love that can allow us to share in his blessed work anywhere and any way."

And they each agreed in the testimony that all devout souls consent to, that every one who lives the Christ life, and understands what real spiritual work means, has somehow seen the golden light of eternal realities come very near when the Saviour took their little faith, and weak love, and feeble desires into his hand, and multiplying them, gave back in strength, in zeal, in quickened purpose, to feed hungry souls. Then will they gladly deny self, and willingly follow wherever He shall lead, not choosing their work, but doing it with humble hearts "just for love of Jesus."

Oh let this love constrain us,
To give our hearts to Thee;
Let nothing henceforth pain us,
But that which paineth Thee.
Our joy, our one endeavour,
Through suffering, conflict, shame,
To serve Thee, gracious Saviour,
And magnify thy Name.

WORKING MEN'S MISSION, COLLINGWOOD-STREET, NEW CUT.—The eighteenth anniversary of this Mission was held on June 10, the meeting being presided over by Mr. T. A. Denny. Mr. R. K. Causton, M.P., having expressed his hearty sympathy with the work, a brief report for the past year was rendered, from which it appeared that 310 indoor services and 422 outdoor meetings were held, besides Bible classes, temperance, and other gatherings. Mr. Denny has accepted the office of president, which has been vacant since the death of the late Mr. Spurgeon. The year closed with a deficit of £123, and about £80 due for rent. The meeting was addressed by Messrs. J. Pearce, T. Young, J. Ashton, and others.

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VISIT TO THE TIBETAN MISSION.

By J. E. BUDGETT MEAKIN.

It was a hot and weary ride from Darjeeling to Kalimpong—up hill and down dale to an extent undreamt of even in the hilliest districts of our islands—and when, after a steep and zigzag climb of some thousands of feet, the substantial kirk of the Church of Scotland Mission loomed before me, the sight of so European a building out there almost took my remaining breath away. After a lengthy search through the village, I found in the church vestry the party in quest of whom I had come, studying Tibetan. Under the guidance of Mr. Polhill-Turner, practical headway is being made in the language with a native lama or priest for teacher.

The hearty grips of welcome from each member of the group were quite a treat, and soon the class was adjourned for lunch. It did one good, too, to see the way in which the flourishing Scotch Mission is befriending the band, whose temporary quarters are its well-tilled field. I wish that space would allow me to tell of its most encouraging work in Kalimpong and the villages round its schools and hospital; but my present purpose is in relation to Miss Annie Taylor's earnest appeal.

Miss Taylor herself is still to the front at Gnatong, some twenty miles further on as the crow flies, but some five-and-forty, or three days' climb, by the winding road. Apart from her work among natives, she is the only chaplain for the British garrison. Her zeal and courage need no commendation, and no one need fear that her labour will be in vain. Having found the administration of a mission composed chiefly of men a more difficult matter than was anticipated, Miss Taylor is now asking for one or two ladies to take their stand by her side and prepare to push forward among the women. It was a great disappointment to find that time would not permit me to pay this noble pioneer a visit, but I take the opportunity of earnestly commending her and her work to the prayers and support of those who have not the privilege of being with her.

Meanwhile, the party which has come out as a result of her appeals is settled for the summer at Kalimpong, in British Bhootan, there to study and wait for guidance. Some think Tibet is likely to be opened soon, but at present the promise of this is very slight. So far only the little wedge of Sikkim is open, and here there are several groups of Scandinavian workers. The population of this district is estimated at about 30,000, of whom perhaps about 5000, scattered about, are Tibetans. Nepaul and Bhootan, on either side, though under British influence, may only be visited by special permission, which is never granted to stay in the villages. So, in the face of closed Tibet and a very limited scope at the door, it is a serious question whether the Mission would not be acting wisely in moving after the summer to the Chinese side, where there are perhaps a million Tibetans over the frontier.

I found the party in a modest house, still growing above their heads, with the skilled assistance of some of their number, and among them, Phuntstiog, a striking Tibetan Christian, one of the converts at the Scotch mission, who, as well as their regular teacher, is coaching them in pronunciation. When I spoke of plans for the future, Mr. Polhill-Turner said, "If you mention our mission anywhere, will you ask the earnest prayers of God's people that we may be guided whether to remain here or go round by the Chinese frontier. As far as we can see, this will be our wisest step in autumn if the country is not opened by that time; for there is not sufficient work to keep us here after we have made a start on the language, in comparison with the crying needs elsewhere. But I fear that if we get to work at Chinese, too, our men will remain among the Chinese on the border. If any go, those who have difficulty in learning Chinese—which would be indispensable there—would have to remain here, and our present studies will show which are which. No definite plan of action is, however, yet before us, and God, when He wills, can open the way."

I was interested to learn from the Roman Catholic missionaries at Darjeeling of the sustained but unsuccessful efforts of Père Desgoudins to enter Tibet. For ten years or more he has been working on a Tibetan dictionary, which he is now seeing through the press in Hong Kong. At Gaya, the birth-place of Buddhism, near Patna, I met with Pharmapala, the Buddhist apostle, who went to Chicago. He also had his face set Tibetwards, with a view to reforming the exceedingly corrupt form of Buddhism—rather Lamaism—which prevails there; yet even he cannot obtain admittance from this side, and contemplates an attack *viâ* China, after a mission through that lethargic empire. In Almora I found Mr. Agnew, an independent worker, arranging to pass to and fro, in native garb, with caravans, a feat he has already successfully performed. In our prayers for Tibet we must not forget the Moravians, so long in the field at various outposts waiting to get in.

EVANGELICAL CHURCH OF ITALY.

The twenty-fourth annual report of the Evangelical Church of Italy opens with statements showing that trials have of late attended the work. In pursuing its missionary course, the Evangelical Church has aimed at maintaining friendly relations with other Christian organisations; and while as at present grieving over distraction and blighted expectations, it has need of the sympathy and prayers of friends of Gospel work in Italy.

The statistics show that there are twenty-six churches and thirty-five stations, with 132 places visited regularly. The ordained ministers number twenty-one, evangelists ten, colporteurs eight. There are teachers and Bible-women, Sunday-schools, and associations for young people. The communicants number 1697, and the adherents 6315. Some of the members know what it is to

SUFFER FOR THE CAUSE OF CHRIST.

Thus from Bari it is reported: "Several of our brethren are being sorely tried. Although good workmen, because they belong to our church they are treated as outcasts, and deprived of the means of earning their own and their children's bread. To save themselves from all this persecution, they would only need to give up public testimony of their faith, and nobody would care what their private opinions might be. But they will not consent to hide their light under a bushel; they bravely choose, rather, to bear the cross. Our Church gives several hundred francs annually for the work of the Lord and the relief of the poor; but to me the grandest and most heroic contribution of all is that of these men, who brave hunger and thirst rather than deny their Lord."

From Bologna, Rome, and other centres deeply-interesting reports are given; and as a specimen of the whole we reproduce some extracts from Pastor Fera's letter from Florence, showing that

REMARKABLE PROGRESS

is being made. After mentioning that the converted priest, Pietro Petroni, is continuing his studies with zeal and affection, and stating that Professor G. de Marzo, one of the most celebrated Dante commentators, has joined the Evangelical Church, he writes:—

"One of our new sisters in Christ had been educated in a nunnery, and so was full of papal prejudice and hostility to Protestants. Her brother, a young officer in the army, who had been in the habit of frequenting Evangelical meetings, induced her to accompany him. The gentle heart of Miss B—— was soon brought under the power of the truth, and after thorough study she embraced the Gospel, and was admitted to the church.

"A young workman, a printer, was full of Socialistic ideas, which, however, yielded no satisfaction to his heart. He came to our church in a spirit of mingled prejudice and curiosity, but hungering after truth and righteousness. When he was examined by the elders, he made us all cry with joy as he told us how good God had been to him, how peace had entered his soul, and how grateful he was to the pastor, as the instrument God had chosen to lead him to the Saviour.

"Another young working man, though the son of an Evangelical, being left to himself and without surveillance, had wandered into a life of vice and blasphemy. Somehow he was led to our meetings, and there his eyes were opened; he threw himself at the feet of the Saviour, and is a model Christian.

"Four of our new communicants came from the day and Sunday schools, and other four were converted at the services in connection with the various works of benevolence. We pass over many other interesting facts as to conversion and noble deathbed testimonies in order to tell of the work of grace in the soul of a dear good friend, whom God has recently given us,

PROFESSOR ROSARIO GIAMPORCARI.

He was born in Monopoli, a province of Bari, in 1852, and educated in the Roman Catholic religion. When his University studies were finished, he embraced the military career, but when passing his examinations, in order to enter the school at Modena as a junior officer, he was seized with an affection of the left eye, and obliged to leave the army. After some time spent quietly at home, having a desire to know the true religion, he entered the seminary, put on the clerical costume, passed through the philosophical and theological curriculum, and was ordained priest in 1883. Thereafter two years were spent in the Gregorian University of Rome, and other two in the Marian College at Naples. He was then elected Professor of Philosophy in the Archiepiscopal Seminary of Monopoli, and spiritual director by the Confraternity of the Most Holy Cross. Later on, he was appointed by the Bishop of Monopoli honorary canon of that cathedral, confessor of both sexes, and director of 'The Daughters of Mary.'

"'During this period of clerical life,' says the Professor, 'amid studies and constant preachings

I NEVER COULD FEEL SURE

that I had obtained from God the pardon of my sins. This constant doubt induced me to lead an indifferent life within and a hypocritical life without. Unable to continue in comfort in this state of contradiction, I went one day, incognito, to Foggia and shortly afterwards saw on the walls of the city, "Conferences on the Sundays of Lent, on Christ and his Church." Moved by curiosity, I went to these. I was at once struck by a touching prayer of the pastor, asking the pardon of the sins of all present, through faith in Jesus Christ alone. From this dated my conversion. I had various conversations with Evangelical ministers, and little by little the light broke in upon my mind; and I believed that we are justified by faith and not by our own works, and that these are required as a fruit of justification and not as the meritorious cause of it. Persuaded of the error of the Romish Church on justification, and thereafter day by day on all the other tenets of her system, I resolved completely to abandon the Papacy.'

"In March, 1894, the Professor married, and to-day he is working with us as a humble disciple of the Lord Jesus Christ. Signor Giamporcari has a bright intelligence, and everything about him reveals the genuine convert. We pray God shortly to make him the precious instrument of carrying the Gospel of the grace of God to his fellow-countrymen, who are immersed in the darkness of superstition and error, or wrapped in the folds of indifference and unbelief."

Communications regarding the work of the Evangelical Church of Italy may be addressed to Rev. Dr. McDougall, the Scotch Church, Florence.

THE PARIS CITY MISSION.

This interesting mission is pursuing its labours with silent energy, as the annual report, recently issued, proves by its records of grace. It is no light duty to approach the working and lower classes of that city Bible in hand, as there exists a hostile feeling towards it, with utter ignorance of its contents. That this opposition can be overcome by evangelistic effort is now firmly established. Only of late years has Paris been open to the Gospel, but good use has been made of the liberty by the McAll and other missions. Fallow ground has been broken up; mission halls and Bible readings are now well attended, while a steady and increasing demand for the Book itself exists throughout Bellville and other districts where darkness and spiritual death had for generations settled upon the people.

In hundreds of wretched and crowded dwellings the ten missionaries are now welcomed, and their readings and teaching listened to with interest. Signs have followed in the enlightenment and salvation of many souls. To this the report before us gives witness. Throughout there is a simplicity of statement and absence of writing for effect which gives a charm to its testimony. The hon. secretary, Mr. J. M. Weylland, 14, Nicoll-road, Harlesden, London, N.W., will gladly forward a copy of the report to any interested friends.

A TEMPERANCE SOCIETY at Danbury, Connecticut, is composed of young women who have pledged themselves not to marry any man who touches intoxicants. It has a membership of 400.

MISS MASON'S HOUSES OF REST.

The word "rest" is a specially welcome one in London on a broiling day in June; and such a day last week was a suitable occasion for the annual meeting of Miss Mason's Houses of Rest. These Homes have been a channel of rich refreshment, physical and spiritual, to thousands of tired out women workers, for the space of nearly thirty years. The meeting was held this year, not in the Finchley-road Home, but in the more central location of Portman Rooms, Baker-street, where a goodly company gathered to encourage the heart of God's handmaid who superintends this work.

After praise and prayer the chairman, Mr. Seagram, expressed his deep interest in the work in a few suitable sentences. In rising to give an account of her stewardship for the year, Miss Mason remarked that any who were present in the Albert Hall the previous evening might think her little gathering somewhat tame; and yet she could not see why one should not be as enthusiastic over the work at the Homes of Rest as in Temperance work. She mentioned in this connection the very interesting fact that though some ten thousand persons had passed through the Homes during the past twenty-nine years, not a single drop of alcohol had been used, either for medicine or beverage. The Homes are for those who grow "worn and weary" in the Lord's work, but not necessarily "sad." They devote themselves in different capacities to work among the poor, the sick, and the suffering, and they often break down through the strain and stress of work. To all such the Houses at Finchley and Eastbourne are an untold boon. Miss Mason read from letters received that morning from workers who had thankfully shared in the benefits of the Homes in years past, and were again in circumstances of need, requiring to seek some rest and care in these happy retreats. Very pathetic was the appeal of our sister for the middle-aged workers who are apt to be thrown aside in favour of those who are younger. If she were to make provision for all such who applied to her she would need the whole of St. John's Wood. The Aged Workers' Home has fourteen rooms, nine of which are occupied. Each aged sister has a furnished room to herself, with firing. During the past year 883 tired workers have had a season of rest, recreation, and spiritual stimulus. Miss Mason said that though the existing debt on the property had happily been paid off, there were still many needs in relation to the work. The Homes are greatly in need of repair, and of course they have to be maintained throughout the year. Her own work was voluntary, so that all the money subscribed went to the maintenance of the work and the workers who claimed rest and help in the Homes. She did not mean to extend the scope of the Homes. It had been suggested by some that a similar institution for tired-out ministers and other working brethren should be founded. She thought such a place was certainly needed, but she did not feel led to ask money for it. If any one sent her £5000 she would be glad to do the work.

So full was Rev. F. B. Meyer of thanksgiving to God for the mercies of the past, especially in freeing the buildings of debt, that he was constrained to call for the doxology, which the company rose and sang. Referring to the strain on Miss Mason's own health, particularly in weakened eyesight, through the responsibilities of the work, Mr. Meyer said that no one can save others and save himself at the same time. Christian workers as well as other people ought to take proper rest—certainly one day in seven; now the burden of debt collecting was removed from Miss Mason's shoulders she must take better care of herself. The power of united prayer, as illustrated by some facts in the report, was delightfully expounded by Mr. Meyer, and he commended Lady Henry Somerset's suggestion that at noontide each day all Christians should pray for their fellow-workers. It is a grand thought that if this idea were carried out the cycle of prayer going up to God would never cease day or night. A choice little address followed from Rev. Henry Sharpe, who pleaded that the fresh glow of consecration in youth should be kept up through the time of consolidation, on to the consummation of life's work.

Then Dr. Monro Gibson supported Mr. Meyer's suggestion, and even amplified it in asking Miss Mason, after twenty-nine years of hard work for others, to take a year of comparative rest herself, in order to further service. Not only in connection with the Houses of Rest, but in public testimony for the Gospel, for the power of prayer and the reality of faith, as well as in the association of temperance with the Gospel, Miss Mason has done good work for the Christian Church. The echoes of the great Temperance Congress seemed to be ringing also in Dr. Gibson's mind; without entering into the woman's question, many points of which were still open, he said that one thing was settled—that it is her privilege and call to do what she can for the Lord Jesus and for the advancement of his kingdom.

The collection being taken, Pastor Fuller Gooch gave the closing address. He regarded Miss Mason's work as having an unique claim on God's children, (1) because it makes provision for so many of "the Lord's poor relations" (as Miss Mason has put it in her report); (2) it promotes true union among all sections of Christians; and (3) it aims at the deepening of the spiritual life of the inmates of the Homes and other believers. Mr. Gooch added some strong words of approbation for the idea of the Home of Rest for aged ministers, which he knew to be greatly needed.

Miss Ada Rose sang two songs, and the afternoon's engagements were altogether of an instructive and stimulating kind.

THE SHAFTESBURY INSTITUTE.

WOMEN'S NIGHT-SHELTER.

How often it happens that trials are only God's choicest blessings in disguise! "Unto the upright, there ariseth light in the darkness." So it has proved in the work of the Shaftesbury Institute Night Shelter, which of late has been submitted to the electric search-light of public scrutiny, and has been fully vindicated from the false charges brought against it.

Probably many readers of The Christian have seen in some newspaper the report of an inquest on the body of an infant who died in the Institute Night Shelter. At the inquest severe strictures were made as to the sanitary condition of the Shelter and its management. This report was copied into most of the London and several of the country papers. It contained statements entirely false, *e.g.*, "that there was only one sink and one towel; that the inmates were all huddled together, lying on one continuous mattress; that the Shelter was run for personal profit, bringing in £200 a year."

A disclaimer by Lord Kinnaird from personal knowledge of the work has already been noticed in your columns. Just as the Shelter matron was relating to me what had taken place at the inquest, a procession of twelve men, headed by a policeman and vestry official, entered the Shelter door. "We are jurymen," they said, "and we have listened to an account of this place, but as it was given by persons who had never seen it, we have got an order to inspect it for ourselves." To which I replied I was only too pleased to show the work to anyone who would take the trouble to come. In a letter to *The Daily Telegraph* the foreman of the jury writes:—"On entering, we found ourselves in the larger dormitory, containing about 5000 cubic feet, two stoves, and plenty of light. The air was exceptionally fresh, and the floor very clean. The mattresses were all single ones, filled with alva, and covered in waterproof. These and the floor were just being washed in disinfectant. There were six women employed in scrubbing, which was their regular daily work. The other rooms were smaller. The children upstairs (in the crèche) were playing happily enough on the floor, which was covered with linoleum, and their sleeping room had very pretty iron cots; the quilts, etc., were cleaner than you would find in many middle-class houses. There were seventeen wash-hand-basins fixed." The writer concludes by saying the object is evidently to lead some of these poor wanderers to think of higher things, and he hopes that many may be led to go and see it for themselves. This letter is signed by the foreman of the jury and some of his co-jurors.

The objects of the Shelter are twofold. First, we desire to help any woman who can earn a little, but not sufficient to maintain a home of her own. "But should not such be compelled to go to the workhouse?" say some. The best reply I could give is the testimony of one of the inmates, with whom I had a most interesting conversation a few days ago. As the women pay their own way, and are not paupers, living on charity, we cannot demand to know their history, but with a little tact and kindness they will readily give it.

This woman was fifty-one years of age, she told me, and I could see in a moment that she was much superior to the others; not in her attire, for that could not have been more ragged, but in her manner, her accent, and ability to express herself. It was some time before I could gain her confidence, but, believing she had something to tell, I urged that she should do so. "I am a baronet's daughter," she said, and at length she confided to me the name. Her mother, Lady ——, I am acquainted with. Drink has brought her down to what she is. She tells me she earns a fair living by selling shoe laces to working men. She uses the twopenny Shelter, and speaks highly in its praise.

Finding she could speak from the standpoint of the rich, as well as the poor, I put some questions to her. "Wide is the gulf between them," she went on to say, "and the kindness of the poor to one another is wonderful. But one of the gains of this Shelter is that it brings ladies into direct touch with the poor. What a boon after a hard day's work, often walking many miles, to return and find a warm welcome, a kind word, a clean Shelter, for which we have only to pay 2d., instead of running up a heavy debt to a hard landlord, or going to a women's common lodging-house, where we meet the lowest and most degraded. The evil of the workhouse is the utter hopelessness of the future. Why should we be forced into the workhouse, a burden to others and to ourselves, where we have to work without pay, and are practically prisoners. Indeed, we are far worse than prisoners, for *they* get paid for their work, and if they do a long sentence, when they come out, a nice little sum is handed to them, whereas the poor go into the workhouse paupers, and come out paupers. Also one is subjected to companionship of the most degraded, cursing and swearing and language not fit to be heard are unchecked. But living in the Shelter we have our freedom, the companionship of a friend or relation, and the enjoyment of the beautiful flowers and grass in the parks."

We are often asked whether we receive the same woman night after night. When a young girl enters the Shelter for the first time her case is carefully enquired into. If she has run away from her home, we communicate with her parents; or if she is a suitable case for a Home, and she is willing to go, we either draft her into our own, or make arrangements for her to go to another. But in the case of middle-aged women, many can only earn 9d. or 10d. by flower-selling or match-selling, and they are beyond the age when they could better themselves so as to have a room of their own.

But there is another object; indeed, the primary aim is the spiritual good of the inmates. Prayers are conducted daily by one of our deaconesses, when God's Word is explained very simply, and we have united prayer on Sunday mornings, when all the Homes meet and our hall is full. Many of the women attend our Mission Hall service on Sunday evenings. The attendance at these meetings is entirely voluntary, yet, not only do they attend, but many of them learn a text from the Bible and repeat it along with the workers.

We have a very valuable outlet from the shelter for those who are too old for the Girls' Home, and, indeed, for most homes. Our "Women's Labour Home" has been the means of giving to not a few middle-aged women a fresh start in life. This Home receives eight women without restriction as to age; these are employed as cleaners and washers, and they give labour in return for board, lodging, and clothing.

There are a large number of women who, from lack of reference, are unable to obtain situations. They may have been servants in large houses, and been married and left widows. After the lapse of years they cannot trace their mistresses. Sometimes we are able to do so; but, if not, we test them, and it is in their own power to earn a character. In several instances we have been able to find good places, where the women are earning £20 and £22 of wages annually.

What has been written adverse to the work cannot but hurt it for a time, for many have not seen the disclaimers. We trust, therefore, that Christian friends will not allow us to suffer, but will send us special help in a time of need. £500 is wanted to meet present claims. We cordially invite friends to come and see the work for themselves.

(Miss) Meredith Brown,
Hon. Resident Superintendent.

Shaftesbury Institute, Lisson-grove, W.

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NOTES ON DAILY READINGS.

SUNDAY, JUNE 30.—JUDE.

The Faith once Delivered to the Saints (1-4).—Called, beloved, and kept—such is the threefold designation of God's saints, and to them there is a threefold benediction of mercy, peace, and love. Let us put in our claim for these. (3) Salvation is common to all men, as air, water, food, but it needs an individual appropriation by faith. (4) Note that phrase of the R.V., "the only Master." There is only one Being who is worthy of receiving the homage of the soul. The ultimate test of his followers is purity and holiness of life.

Examples for our Warning (5-16).—In all God's past dealings there has been a clear discrimination between the true and the false. Of Israel many perished in the wilderness; of the angels, some were reprobate, and await their doom; of the old world, Sodom and her sister cities were overwhelmed. (8) The characteristics, therefore, of the false teachers needed careful noting, lest, through following them, these converts should be involved in their doom. Sensuality, railing words, the love of filthy lucre—these are their marks; and their judgment, as even Enoch foretold, is sure.

The Believer's Attitude in Dark and Difficult Times (17-25).—We must bear in mind the sacred teachings of Scripture, to warn and guide us. We must keep ourselves in the stream of God's love, which can only be achieved by the careful upbuilding in faith, the perpetual prayer, the expectant outlook here referred to. We must also do our utmost to rescue souls as brands from the burning. (24) Amid all the perils and difficulties of the Christian life we may be kept. There is keeping power in Jesus for the weakest and most tempted; not only kept from falling, but from stumbling. Meditate often on the exceeding joy with which you will be received at last into the presence of God, and let that animate and inspire as the night grows towards dawn.

MONDAY, JULY 1.—REV. I.

The Revelation of Jesus Christ (1-3).—In his last words to his Church, He lifts the veil for a moment, that we may understand something of the mystery of iniquity and its ultimate overthrow by light and love. God the Father gave this to Jesus in his representative capacity as the Head of his Church, He to his angel, the angel to John, and John to his fellow-servants. There is an especial blessing attached to those that read, hear, and keep these words.

Benedictions and Doxologies (4-7).—The Triune God dispenses grace and peace. The Father in his dateless existence, the Spirit in his sevenfold gifts, and the Saviour, who is placed last, that the sacred writer may further dilate on his first advent as the Saviour, and on his second as the Messiah. Ask thyself, reader, if thou hast been loosed from thy sins through his blood? (R.V.)

The Portraiture of Christ (8-20).—There must be tribulation before there can be the kingdom, and the kingdom is won by suffering patience. All these are in Jesus for us. (10) Before each series of seven, we have an introductory vision. This, which precedes the seven letters to the Churches, portrays the characteristic features of Christ that are to serve as the basis for the admonitions and instructions which follow. (13) Amid the candlesticks, because He is with us to the end of the age. They need snuffing, trimming, supplying with oil. His dress combines the king and the priest. (14) All emblems of purity. (17) He does not hesitate to appropriate the words which the Almighty had uttered in the eighth verse. It is not robbery for Him to be equal with God. Yet how tenderly He lays his hand on his prostrate disciple. It was as though He said, "All that I was when I was dying on the cross, I am still. The love that filled my heart then fills it still. Write as beneath the direct impulse of that love which can never grow old."

TUESDAY, JULY 2.—REV. II.

Ephesus (1-7).—He knows us intimately, but loves us better than He knows. How gladly He enumerates all that can be said in our favour. But all our attainments and virtues are cancelled, in his judgment, by waning love. And whatever else we possess—of orthodoxy, and activity, and patience, it will not avail to ward off from us the inevitable removal of our candlestick. (6) The Nicolaitans, who took their name probably from their leader, were perhaps a sect which countenanced lascivious practices under the cover of Christianity. (7) Those that love will know life in its richest manifestations.

Smyrna (8-11).—Throughout this epistle there is not one word of rebuke. In this it stands alone. There must be inevitable persecution. It could not be otherwise in such a world. Satan would do his best to destroy the infant Church. Notice how distinctly persecution is attributed to his malign agency. But his power is limited—ten days. (10) Faithful, that is all He asks. To stand at our post, like the sentry at the gates of Pompeii, even to death. In this case also, death would be the stepping-stone to life. Life is the crown of those who fear not death.

Pergamos (12-17).—What a reward for this obscure martyr, of whom no historian takes note, but whom the Master designates as "*my* faithful one." Such recognition might well nerve the most timid to heroism. (14) It would appear that Balaam sought to compass the overthrow of Israel, by leading them into impurity, and so breaking the connection between God's people and Himself. (17) These are Jewish symbols, borrowed from the Tabernacle. The white stone probably refers to the Urim and Thummim, on which the holy characters were engraved. Each believer may have the stone of judgment.

Thyatira (18-29).—In Jezebel the influence of the world is personified. Let us watch and pray against the fascinations of Madame Bubble. Those that overcome reign with Christ. The imagery of the reward is borrowed from the days of the Kings.

WEDNESDAY, JULY 3.—REV. III.

Sardis (1-6).—Let us not gauge our true position by the favourable name given by our neighbours and friends. They may be grievously deceived. However bad our Sardis may be, it is possible to keep our garments clean; and those who love purity so ardently here shall be pure for ever yonder.

Philadelphia (7-13).—Doors of opportunity and service are opened by Christ for those whose habit is to close the door of the closet in private fellowship, and who have given good proof of their undeviating attachment to his cause. (10) Notice the interchange of these words, "Thou hast kept," "I will keep." It reminds of 2 Tim. i. 12-14. (12) A sculptured column, bearing the sacred name of God, such is the conception of the steadfastness, beauty, and dedication to holy purposes, which shall fall to the lot of those who overcome in the great fight against the evil of the world.

Laodicea (14-22).—Better cold than lukewarm. The lukewarm was boiling once, and is now cooling. Where there is least wool, there is most cry. "Thou sayest." Whenever people begin to talk of their attainments, beware of them. (18) Wealth, purity, and vision are all in Christ for each of us. We try by being willing to take. (20) Jesus is outside the door, as a travelling merchant-man, He brings thee priceless gifts. He knocks by providence, by the pleadings of his Spirit, and by the voices of his servants. Admit Him, not anxious about providing Him with fit entertainment; He brings his own. Thou shalt sup with Him. Thus thou shalt not fear the dark night.

THURSDAY, JULY 4.—REV. IV.

The Door Opened in Heaven (1-11).—Such doors are ever opening around us, but our eyes are holden. Such voices are constantly urging us to come up into the mount of vision, but we are too enamoured with the valley and plain. (3) God's nature is as light when it shines on earth's richest jewels, which are the product of fire. Probably the nature of God shines more resplendently in and through his association with a world of trial and sorrow. (4) These represent the Church—one half of its Jewish constituents, the other of its Gentile. (5) The Holy Spirit is here in his chosen symbol of fire. (6) The sea of God's Providence, hushed to rest, and mirroring the Divine glory. The living creatures combine in their composite appearance the sentient universe. (8) Heaven's deepest conception of God is his holiness: next to that his dateless eternity. (10) Crowns for the feet of God! What is highest in man is only fit to be cast at His feet. (11) This is the song of creation. All things were brought into being by the direct fiat of the Creator. His will, and choice, and purpose, are the origin and law of all. Therefore, it becomes all things living to adore Him for having graciously permitted them to share in his only blessed life. If thou canst not join that song, ask whether thou art following out his purpose and will in thy creation.

FRIDAY, JULY 5.—REV. V.

The Lamb in the Midst of the Throne (1-7).—This book is probably the roll of Divine decree. It is full of writing, because God's purposes are complete: sealed, because its contents are hidden from the knowledge of the creature till God sees fit to unfold them. Your life, reader, is a sealed scroll, but be thankful that it is in the hands of the Lamb of God. (5) We look for a Lion and behold a Lamb; for One who has prevailed, and behold One who had been slain; for the root of David, and behold his descendant. These anomalies are apparent, not real, and they can only be realised in the unique nature of the Son of God. How blessed it is to know that, amid the thunders, voices, and glory of the throne, there is One who represents us, who loves us infinitely, and who ever lives to make intercession for us!

Heavenly Worship (8-14).—As they had joined in the song of Creation, so here of Redemption. Praise and prayer commingle even there, but our prayers are mingled in the sweet fragrance of our Saviour's merit. It is marvellous that the prayers of some bedridden saint should make heaven more fragrant. (9) The glory of Jesus in the esteem of the heavenly hosts, rests on his agony and death. "Worthy...for Thou wast slain." Note the stress perpetually laid on the blood as purchasing us for God. Our consecration is only a discovering and assuming of our correct position. (11) The heavenly worship is very contagious. It begins with the four living creatures, and spreads till the entire universe is ringing with the praises of Jesus. And whether from the lips of angels or of saints, the work of Calvary is the absorbing theme.

SATURDAY, JULY 6.—REV. VI.

The Opening of the Six Seals (1-8).—Each seal contains in symbol the characteristic feature of its age. The white horse, peace; the red, war; the black, famine; the pale or livid, pestilence; the fifth seal tells of persecution and martyrdom; the sixth of convulsion and terror. The cry of the first four is "Come." Not "Come and see," as in A.V., but simply "Come" as in R.V. This appeal is probably addressed to the Lord, urging Him to hasten his advent. For Him the whole creation of the Church groans and waits. Why tarry his chariot-wheels so long in coming? Each terrible visitation of anguish is another appeal.

The Martyrs (9-11).—The reward of the martyr is purity and rest. In white robes they worship; in peace they await the accomplishment of the Divine purpose. They appeal to Christ as Master (R.V.), they anticipate his action as Judge. Those who suffer in any way for God may be included in that great army of martyrs, which embraces some of the noblest that ever breathed.

The Anguish of the World (12-17).—This is hardly the great judgment, but one of those anticipations of it which have more than once visited humanity. But if at such times men have been seized with so great terror, what will be their fear when the Angel-herald bids them come to judgment! Wouldst thou fly from God, fly to Him, and shelter in the wounds of Christ from the storms of Time and Eternity.

F. B. M.

WALWORTH.—The crèche recently opened in East-lane, Walworth, is extensively patronised; so so much so that an enlargement of premises is already required. Such an institution has been long needed in this part of London, where the "woman bread winner" predominates. The local ministers and others wish the superintendent, Mrs. F. Kinghorne, success in her undertaking.

THE CRIMINAL STATISTICS for 1893 are a damper. We are not improving anything like so fast as we thought. No doubt there has been a diminution of the prison population, but it is due to a much greater extent to the greater leniency in inflicting punishment than to any widespread improvement on the part of the criminal classes. The fact appears to be that while the total of the prison population is rapidly diminishing, the number of crimes reported to the police has actually increased. There are fewer prisoners in prison because, for one thing, they are detained for a shorter time. Punishment is now more certain and quicker, but less severe. The report gives no satisfactory opinion as to whether this method is more successful than the old. Its summary is this:—"On the whole, therefore, there is good ground to think the decrease in crime, though not so great as it has been often represented, though by no means comparable for instance to the decrease in prison population, is nevertheless real and substantial."

INTERNATIONAL S. S. LESSONS.

JULY 7.

THE TEN COMMANDMENTS.—Exod. xx. 1-17.

GOLDEN TEXT.—Luke x. 27.

THE giving of the Law took place about fifty days after the Exodus from Egypt. That event occurred on the fifteenth day of the first month, this at the beginning of the third month (xix. 1). The scene is described as the desert of Sinai (xix. 1, 2). The plain in which the people were encamped is supposed to have been Er Rahah, before Mount Sinai, which is probably the peak Ras-Safsâfeh of Jebel Mousa.

The brief preface (1, 2) presents motives for obedience. These are found, first, in the fact that *God* gives the Law; second, in the pecular relationship He bears to the people ("thy God"); and third, in the great work He had wrought for them. In the light of New Testament teaching all these acquire new meaning. The typical and imperfect redemption of the Old Testament was in order to obedience. The more perfect redemption revealed in the New Testament has the same object. We are set free in order to serve.

The Golden Text suggests the division of the Law into two tables. "The first relates to *piety*—our duty to God; the second to *equity*—our duty to man."—*Leighton.* The first table includes four commandments; the second, the remaining six. The order in which the two tables occur ought not to be overlooked. Righteousness among men is the outcome of piety to God. He who fails to give God his right place is not likely to fulfil his obligations to men.

The first commandment concerns the *object* of worship, that it must be God alone. When a boy was asked how he knew that there were not more gods than one, he answered, "Because there is no room for more." To attempt to add another is to imply that He is not sufficient for all the needs of our being. This Law is broken when anything—however little or innocent in itself—is allowed to take the place of God in our heart.

The second concerns the *manner* of our worship. The New Testament states it in different language (John iv. 24). It forbids the making of any image to help devotion. Every material object placed between the soul and God destroys the spirituality of the worship, and becomes idolatry. Even the brazen serpent became a snare to the Israelites, and needed to be destroyed (2 Kings xviii. 4).

The third forbids the sin of perjury, of profane swearing, of the thoughtless use of the name of God, and of all trifling with sacred things. There is no sin more common than profanity, and none more senseless. It has been described as "the tribute which the servants of Satan pay to their master." Do not some of our seemingly pious expressions, carelessly spoken, violate this command?

The manner in which the fourth is introduced reminds us that the Sabbath was not a Jewish institution. It goes back to the time of man's creation (Gen. ii. 2, 3). It requires that one day in seven be not only a day of rest, but a day of worship. It is the birthright of every man. Christ did not abrogate it, but only removed the rubbish that had been added to it. Does it not require that we keep the Sabbath in such a manner as not to destroy the Sabbath for others?

The fifth is by some included in the first table of the Law, because parents are regarded as representatives of God's authority. To honour them is one way of learning to obey Him. Note the promise attached to this commandment (Eph. vi. 2.) Instances of obedience to this are numerous. "I had rather," said Cowper, referring to his mother's picture, "possess that picture than the richest jewel in the British Crown; for I love her with an affection that her death fifty-two years since has not the least abated."

The sixth reminds us of the sacredness of life. Its best and most searching exposition is found in Matt. v. 21, 22; as the best interpretation of the seventh is in Matt. v. 27, 28. How much of modern pleasure is condemned by such a command!

The eighth, amongst many other applications, touches the modern passion for gambling, condemns the servant who not only steals his master's property, but wastes his master's time, and the master who exacts more than is just.

The ninth guards the reputation of our neighbours, and forbids all forms of slander and evil speaking, and all attempts to impute immoral motives to others.

The tenth deals with a sin of the heart. It touches the root of all sin, which is born of wrong desire. This was the sin by which Paul was condemned (Rom vii. 7). And though it comes last it takes us back to the first, for covetousness is declared to be idolatry (Col. iii. 5.)

For the Young.

TRUE COURAGE.

LET me tell you a story called "True Courage."

One winter, shortly after midnight, two men might have been seen making their way towards the east part of the town of L——. Few words passed between them, until Tim Wilson exclaimed, "I hate this business, and hope this night will see the last of it." Ralph Mason, more hardened in wickedness than his companion, laughed coarsely at Tim's scruples, and began to talk boastfully of their expected plunder. "I haven't watched that little back window for nothing, Tim Wilson. Why should the light burn night after night until long past midnight, and then go out all of a sudden, as if the inmate had been scared, if there was not something stored away? I'm seldom cheated, and it's my opinion that there's a goodly number of 'yellow-boys' inside that little room, and, what's more, it's our business to find them. So keep up your heart, and you'll have a good breakfast for once in your life." Tim's only answer was a deep-drawn sigh that sounded more like a groan.

Soon they reached a large block of houses standing by itself. Close to this was a pretty Wesleyan chapel, surrounded by iron railings. Jumping this railing and also a low adjoining wall, they were upon the scene of action. This light in the houses on the ground-floor was still burning, so the two thieves waited in silence until it was extinguished by the unsuspecting inmate, when Ralph whispered, "Now's your chance; be a man for once in your life, I'll wait here for your signal to follow." With fear and trembling poor Tim quietly proceeded to obey, and was soon within the room in which the supposed treasure was concealed. A bright fire burned in the tiny fireplace, and on looking behind Tim was dismayed at seeing a bed in the farther corner from which a pair of large brown eyes were gazing. Never was he so embarrassed, for he had not intended to use violence, and yet what else must he do now?

The boy, for such he proved to be, was the first to break the silence. Trembling with suppressed emotion, he strove to steady his voice, and asked kindly, "What brings you here at this hour? Surely you do not intend to rob us poor folks!" "Poor or not poor, I want the contents of the little tin box you have here. It's strange to me that some folks have too much money when others have too little," said Tim, sullenly. "Come now, and without more ado, tell me where to find the money; and I'll promise you not to use this," producing, as he spoke, a large pistol.

Charlie Wood shivered at the sight of it; but even as the thought of his danger occurred to him the words "The Lord is thy Keeper" flashed across his mind. This thought gave him fresh courage, and once more he spoke to his unwelcome intruder, saying, "Perhaps you don't know that I am ill. Mother has just left me for the night, and, being deaf, has not heard you enter. We are not rich as you suppose; the money we have in the house belongs to the landlord, who calls to-morrow. I'm sure you do not wish to rob the widow and the fatherless. But I have a florin here that a lady gave me yesterday to get some beef-tea with. You may have it, for it is all the money we can give you." Tim Wilson looked the lad full in the face, and exclaimed angrily, "Why aren't you frightened at me? Don't you know there's another man fiercer than I am waiting outside for my signal to enter?" "I have no reason to be afraid," replied Charlie, calmly, "because I know neither you nor your companion are so fierce as lions, and the same God who delivered Daniel from their power will preserve me from harm."

This answer quite overcame Tim Wilson, and brought back tender memories. Approaching Charlie's bed-side, he took him by the hand, and in a strangely altered voice asked his forgiveness for the wrong he has purposed doing, adding "Some day we may meet again." He would have disappeared, but Charlie detained him until he had accepted his florin. "Drink that glass of milk and put these biscuits into your pocket. Though I've no appetite mother always leaves something beside me, but I'm sure you require food far more than I do." Tim did as the brave boy requested him, and thereafter left the room as quietly as he had entered.

When Ralph Mason became aware of the result of Tim's encounter with the boy, his anger knew no bounds; and while accepting more than his share of the scanty spoil, he denounced Tim for being one of the lowest, meanest cowards in creation. From that night he and Tim Wilson split partnership. Ralph justly earned the title of "jail-bird"; but Tim soon found work, and now lives an honest, industrious life. He is ever grateful to God, who on that memorable night led him to see the error of his ways through the faith and courage of Charlie Wood.

I'm sure you will all agree with me in saying that Charlie acted that night like a brave hero; but, remember, he was enabled to do so because, like Daniel of old, "he believed in his God."

M. I. J.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *St. Mary's Church, Whitechapel*, open air, June 28, 8.15 p.m.; *Kingston-on-Thames*, June 29 to July 1; *Upton-on-Severn*, July 2 and 3; *Blackheath, July* 5; *Stroud Green*, July 7; *Upper Norwood Congregational School*, July 8; Mr. H. Hankinson, *Winchester*, July 1; *Littleton*, July 2; *Crawley*, July 3; *Bishop's Waltham*, July 4; *Sparsholt*, July 5; *Shawford Down*, July 6; Mr. H. Falkner, *Leyton*, July 1; *Finchley*, July 7; Mr. T. Lewes Sayer, *Canonbury*, June 30; *Romford*, July 2; *Lordship-lane*, July 13; Mr. S. J. Hewlett, with caravan, *Husborne, Crawley*, to June 23.

Special Prayer Meeting for Seaside Services at the Y.M.C.A., Aldersgate-street, Thursday, June 27, 5.30.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending July 6, 1895.—Sun., June 30, Genesis xxiv. 1-16; Mon., July 1, xxiv. 17-31; Tues., 2, xxiv. 32-49; Wed., 3, xxiv. 50-67; Thurs., 4, xxvi. 17-33; Fri., 5, xxvii. 1-14; Sat., 6, xxvii. 15-29.

GIPSY SMITH AT NORWOOD.

NOT for many years has the neighbourhood of West Norwood been so stirred as during the mission held by Gipsy Smith from June 16 to 23 in Chatsworth-road Chapel. Much earnest prayer and preparation had been made, and great expectations were entertained, but the blessing has been exceedingly abundant above all that was asked or thought. An earnest prayer meeting on the Saturday ushered in the mission, and three large congregations assembled on Sunday, the evening one nearly filling the building. It was a beautiful sight in the afternoon to see the area of the chapel filled with about six hundred children and young people. Each week night from Monday to Thursday about five hundred persons assembled; and on Friday, when the evangelist gave a chapter from his life story, quite one thousand were present.

Sunday last, the closing day, was indeed a blessed climax. The chapel was filled three times, and in the evening was packed, many being unable to get in. The power of God was manifest in the solemn impression evidently produced, and in the numbers that went into the inquiry-room. During the eight days of the mission about 160 inquirers were spoken with, and most of these gave evidence of true heartfelt decision to trust and serve the Saviour. Christians of other denominations were present in large numbers, sympathising, rejoicing, and assisting, and thus demonstrating the fact of Christian unity. The evangelist was in close touch with the people throughout, and they with him. His eloquent and impressive discourses, delivered with a fiery zeal, came with tremendous force not only upon the unconverted but upon believers too, and many of these have been roused to more devotion and earnestness. Long, too, will linger in the memory and heart the songs so impressively sung by our gipsy friend. The time was all too short, and many wished the services might be continued. This, however, could not be, but we anticipate that the results of the mission will be felt for a long time to come, and indeed that they will run on unceasingly. Words cannot describe the scenes of penitence and contrition on the one hand, and the deep spiritual joy manifested in the countenances of hundreds. To God be all the glory, and the praise of many thankful hearts!

J. L. STANLEY.

THE KINGSDOWN ORPHANAGE celebrates its majority in July. During the twenty-one years 509 orphan children have been cared for; many of them placed out in the world and enabled to help themselves. Among these were several afflicted orphans received at the Home in Broadstairs, where special provision is made for cases of this kind which are not eligible for any other orphanage. The trustees invite their friends to join them in celebrating this coming of age. A devotional meeting will be held on Monday, July 1, at 4 p.m., at the Orphanage, Pemberton-road, Holloway, N., president, Rev. W. H. Barlow, D.D. There will be a garden party, by kindness of Mr. and Mrs. Rackstraw, at Copley Dene, Cholmeley Park, Highgate, N., from 4 to 7 p.m., on Saturday, July 6.

Women and Temperance.

GREAT INTERNATIONAL MEETINGS.

The meetings of last week in connection with the B.W.T.A. and the W.W.C.T.U. were most memorable, and cannot fail to give a strong stimulus to the cause of temperance reform.

THE COUNCIL MEETINGS

of the B.W.T.A., held in the City Temple on the Monday and Thursday, were largely attended, and much practical work was accomplished in addition to the necessary routine business. Lady Henry Somerset was re-elected president, amid great enthusiasm; she has endeared herself in a very remarkable degree to her temperance sisters, not only by her able advocacy of the cause, but by her self-sacrificing devotion and generosity in the furtherance of it. Her presidential address touched on a wide variety of points, but all were lighted up by grace of speech and by overflowing zeal for the upraising of men and women to a richer and nobler life. In closing she fervently prayed that the Christian women of the world might be one in heart and purpose, in high resolve and holy hope, in undaunted courage and undying zeal in the combat for protected homes, for the weak against the strong, for the right against the wrong, and for that concept of Christianity which recognised our duties alike to the bodies and the souls of men and women.

Reports were submitted by the superintendents of the various branches of work, embracing such subjects as evangelism, social purity, Bible lessons, scientific temperance instruction, Brewster Sessions, the Inebriates' Home, etc. With regard to the last, it was stated that the New Farm House in Surrey would probably be opened next month; new departments were formed, including anti-gambling, prison, and police-court work. During the two days of council resolutions were submitted and heartily passed bearing on anti-lynching, criminal law amendment, local veto, Sunday-closing, grocers' licences, police matrons, the Armenian massacres, public amusements, and other related topics. In the course of the council meetings many of the more prominent visitors from America and other lands were introduced and warmly welcomed to the deliberations.

The great public meeting of the B.W.T.A. was on Tuesday evening, when the Queen's Hall was crowded with a brilliant and enthusiastic assemblage. Lady Henry Somerset being much fatigued by the strain of the preceding days, her place in the chair was ably filled by Mrs. Ormiston Chant. She paid a high and much-applauded tribute to the president for the services she had rendered to the cause. Rousing addresses followed from Mrs. Clara Hoffmann, of New York, as to the movement in the States; by Miss Agnes Weston, who described the progress of temperance in the Royal Navy; by Miss Willard, who introduced Mrs. Barker, of Dakota, a lady who has done a great work in that Western State; and by Miss Lilian Phelps, of Canada, who, in a speech of great ability, mingled a historical review of bygone centuries with some impressions gathered during her stay in London. Resolutions were passed in favour of the Local Veto, and a message of condolence and thanks was sent to Lady Henry. Madame Sterling delighted everybody by her expressive and heartfelt song, and the White Ribbon choir contributed to the enjoyment of a wonderfully stimulating evening.

THE W.W.C.T.U.

celebrated its third biennial convention by meetings in Queen's Hall on Wednesday and Thursday, when the proceedings were marked by the same lively interest and zeal that characterised the British meetings. Miss Frances Willard gave her presidential address at the opening session on Wednesday, and a singularly comprehensive and able utterance it was. The topics touched upon were almost legion. The poverty and labour problems; the growing enfranchisement of women; the White Ribbon movement; the pros and cons of prohibition; work of purity in the home and in society; the Armenian and opium questions; the "colour line"; prison reform; the polyglot petition, and many other burning questions were taken up and illuminated by the genius of the speaker, while personal references to fellow workers of both sexes in many lands added to the weight and worth of survey of the year's work, which ought to receive leisured and careful study in Christian homes. We give one short extract from the opening pages of the address, which is all our space will allow:—"Prayer was the foundation of the Women's Temperance Crusade; it was God's Pentecost in the homes of the people. Not more money, but more love, was needed to promote the common joy of all. It was folly to ignore the effects of poverty on evil habits. Only our ignorance of the condition of the industrial classes could account for neglect of the fact that the relentless competition of machinery was grinding into dust by a heavier heel than old-time tyrannies great masses of our population. Poverty was the chief procuring cause of the brutal drinking habits with which whole areas of population were distempered throughout the English-speaking world. Twenty-one years of study and observation had convinced her that poverty was a prime cause of intemperance, and that misery was the mother and hereditary appetite the father of the drink hallucination. If wage-earners and women did but know their power, if they realised that the destinies of the world are absolutely in their hands, and that by combined effort they could soon become an army, drilled and disciplined, they would soon discover a sense of safety and the possibility of victory. Christianity first made the home possible, and had supplied to the world those conditions which rendered organisation the supreme duty of the world's mothers and sisters, daughters and wives, if we were to have 'sweeter manners, purer laws.'"

Many matters of great interest came before the Conference, and the voices were heard of numerous leaders in the cause. One very pathetic item in the programme was the memorial service for friends who had been "promoted" to the higher sphere of service during the year. Among those called away were Mrs. Woodbridge, of Ohio; Mrs. Williams, of Montreal; Prebendary Grier; Dr. A. J. Gordon, of Boston, and Mr. N. Stearns, of New York. Miss Weston again reported on the naval work; Mr. H. J. Wilson, M.P., was heartily thanked for his courageous action on the Opium Commission; the work in Denmark and South Africa was described; fraternal delegates from kindred societies in different parts of Europe, Asia, Africa, and the islands of the sea were welcomed; and a large number of brief speeches were made, chiefly by ladies, but also by well-known gentlemen interested in the spread of total abstinence principles. Madame Sterling's voice, of course, was heard, and some of the blind students from Norwood charmed the audience on Wednesday evening.

The Lord Mayor and Lady Mayoress gave a reception at the Mansion House on Thursday afternoon to the foreign delegates; it was largely attended and proved to be an interesting occasion.

THE ALBERT HALL MEETING,

on Thursday evening was a fitting crown to the series. It focussed and gave striking expression to the enthusiasm which had been generated during the preceding days. The splendid auditorium was packed in every corner with the largest and most picturesque assembly we have ever seen. Over 12,000 tickets were distributed within its walls. It was a triumph of organisation, and the spectacle was one which must linger long in the memories of all who were present. The great Polyglot Petition by women against the drink traffic, a portion of which was festooned all round the façade of the balcony and box sections of the hall, was made up of thirteen immense rolls, the paper sheets being pasted on linen and measuring several miles in length. It contains over 7,000,000 signatures, which have been adhibited in fifty different languages and in all the important countries of the world. The idea was mooted by Miss Willard some years ago, and was part of the work of Mrs. Leavitt, the first round-the-world missionary of the W.W.C.T.U. It contains some half a million English names.

At the hour of opening the proceedings the leaders of the movement marched in procession to the platform, and were succeeded in due order by delegations from some twenty-five temperance organisations. Following these were groups of representatives in costume of thirty of the principal nationalities of the world, bearing the flags of their respective countries. The picture, as they filed along to different positions on the orchestra, was a particularly imposing one, and illustrated in a very effective way the œcumenical aspect of the temperance movement.

The programme was long, varied, and full of interest. After all had joined in singing the 100th Psalm and in repeating the Lord's prayer, an address of welcome to the foreign friends was given by Lady Henry Somerset, the president of the evening. Her ladyship's voice rang out clearly and musically as she expatiated in glowing terms on the international and world-wide nature of this temperance crusade among women. She eloquently emphasised the fact that in the coming better time man and woman will march side by side in the endeavour to better humanity, having one Master, even Christ. The cause is destined to be victorious because it is the cause of God Himself.

Madame Sterling, with her wonderful voice, filled the great hall with waves of pathetic song. Then Miss Weston once more spoke of temperance triumphs in the Royal Navy, and presented medals to some naval non-commissioned officers for length of testimony as total abstainers. Having to leave early, Canon Wilberforce spoke next. In earnest and well-rounded periods, he told of the growing power of holy women in the great fight for the purity and happiness of the home. From a heart that had often during the past twenty years been well nigh broken with the misery of the race, he welcomed the lady delegates from afar, and bade them God-speed. A resolution expressive of thanks to the Government for introducing the Local Veto Bill was moved by Sir Wilfrid Lawson, seconded by Mr. J. H. Raper, and enthusiastically voted. Miss Willard ably and wittily responded to the welcome extended to the friends from abroad. Referring to a song that had been sung, she said that they had met that night to declare that "Bung shall go." Then the venerable Mother Stewart was introduced by the president; but all that her feelings would permit her to utter were the words, "The Lord be magnified; Hallelujah!"

Next there came extremely eloquent and practical utterances from some of the lady visitors. One of the most gifted of these certainly is Mrs. Hoffman, of New York, who almost electrified the meeting with her powerful words of appeal. She was specially urgent in her invitation to the men of England and of America to put down the cursed traffics in alcohol, opium, and narcotics, so as to give the little ones a chance. If the men will not do it, then in God's name let them abdicate in favour of the women, who will do it. She said that if this was the first women's meeting ever held in the Albert Hall it would not be the last, for they were coming back again in still stronger force. But she was outdone by the next speaker, Mrs. Rounds, of New York, who confessed they were feeling so much at home in England she was not sure they would leave it. The torrent of eloquence flowed on in brief speeches from Miss Phelps, of Canada; Miss Hattie Brown, of Ohio; Miss Yates, of Maine; Miss Belle Kearney, of Mississippi; and Mrs. Burt, of New York.

As last year, the most effective and pathetic item in the whole evening's programme was the song of the slum children from Somers Town, "There's a shadow on the home," and the response of a band of White Ribbon children, "We are coming to the rescue." These last marched down the hall, and wound a cordon of white ribbon round the group of poor children, amid the resounding and approving plaudits of the vast audience. Resolutions were passed endorsing the polyglot petition, and requesting that it be presented to Her Majesty's Government. Lady Battersea and Lady Harcourt, who were present, sent up to the president a message of greeting and good cheer. Lady Henry Somerset heartily thanked all who had contributed to the success of the great demonstration, and Dr. Newman Hall, having read some verses composed by himself for the occasion, dismissed the assembly with the Benediction.

A large body of the delegates paid a visit to the Priory, Reigate, on Friday afternoon, by the invitation of Lady Henry Somerset, and much enjoyed her generous hospitality. The "final farewell" was taken at a crowded gathering in Exeter Hall on Sunday afternoon, when many good-bye words of heartfelt warmth were spoken. Miss Willard, who presided, intimated that after the return of the party in charge of the polyglot petition from their visits to the northern capitals a meeting would take place in the Metropolitan Tabernacle.

"Mother" Stewart:

ORGANISER OF THE "WHISKY WAR."

One of the most notable figures in the international conclave of Christian-temperance women that met in London last week was the octogenarian lady familiarly known as "Mother Stewart." It was a courageous bit of business on her part to cross the ocean at her advanced age, but during a long life of public service for the uplifting of humanity, she has always acted on the late Dr. Gordon's advice, "Never say 'No' to God." So she obeyed the call to visit our shores for the third time, and among the crowd of enthusiasts that filled the City Temple and the Queen's Hall during recent days, none were more youthful in spirit or more enthusiastic than she. To her other virtues she adds a great esteem for the power and influence of the Press, and when a representative of The Christian craved audience of her at the Queen's Hall one afternoon last week, she consented with a ready courtesy that was both cheering and charming. The following outline of her life's work is condensed from the story as it came warm from her heart and lips.

She was born in the State of Ohio in 1816, so that she is now in her eightieth year. Though American born, she is of Scottish descent, having come of the Guthrie clan. Her branch of the family went over with Cromwell to Londonderry, and thence found their way to the new western world. In the springtime of her days she was strangely led of the Lord into ways and experiences that prepared her for the work that awaited her. She was strongly impressed early in her Christian career that she had a call to the ministry of the Methodist Church, but timidity prevented her from making it known. Later on she accepted the public work that came to her, as a compensation from God Himself for the blighting of her early hopes. She adopted the teaching profession, and some of those who studied under her have recently publicly testified their remembrance of the Temperance instruction received from her more than fifty years ago.

In 1858 she joined the Good Templars, and began to give lectures on the Temperance question. Then came the Civil War, which was such a dark and fearful experience to the nation. For four years she worked in connection with the campaign, chiefly raising supplies, while her husband and two sons were at the front. Her poor health prevented her from being a nurse, but towards the close of the war she visited the northern "boys" stationed in Tennessee. They called her "Mother," and that is how she gained the affectionate appellation that has clung to her ever since. She visited the hospitals, and followed many a poor fellow to his last resting place in the cemetery. When the war closed, it was found that many of these young civilian soldiers had acquired the liquor habit through receiving the daily ration of spirit. She had been ardent in the temperance cause before, but when she found so many of the "dear boys" broken down through the drink she doubled her efforts. About that time her home was moved from Athens, Ohio, to Springfield in the same State, and there she has resided since. She continued her public lectures on the Temperance reform, as well as her private efforts.

At this juncture an incident happened which had a marked influence on her after career. A woman in the city was prosecuting a publican for supplying drink to her husband. The young prosecuting attorney, knowing Mother Stewart's zeal in the cause, induced her, after some demur, to consent to make the appeal to the jury; such a thing was permissible in the inferior court. The Justice trying the case was an old Methodist friend of her own, and that gave her courage. Having previously mastered the law of the case, and noted the strongest points in the defence, she began her appeal, and had not spoken five minutes before she knew that the jury were favourable; and the verdict was against the publican.

These facts got noised abroad, far and near, so that her services were in great request, to give counsel or help in similar cases. Meantime, she was doing all she could to wake up the Christian women of her city and State to cope with the increasing evils of the liquor curse. Mass meetings were arranged, and other steps taken to arouse public opinion. Towards the close of 1873 Mrs. Stewart succeeded, by assuming a clever disguise, in personally securing evidence in one case of the flagrant breach of the law against selling liquor on Sunday. The offending publican was heavily fined. While the



(From Photograph by Veeder, Albany, N.Y.)

agitation was in full swing, a well-known Temperance advocate, Dr. Dio Lewis, of New York, visited Ohio. He had seen Christian women in his own State succeed in closing up saloons by visiting them, and praying and speaking with the people who frequented them. Coming to Ohio he first roused the Christian women of Hillsboro' to commence similar action. Then he visited other places, Springfield among the rest. The movement, once begun, spread over the State like prairie fires. Mother Stewart's services as an organizer were in requisition far and near, and she travelled almost night and day in her unwearied endeavour to fan the flame of action against the destructive saloon.

It was in some respects as remarkable a movement as the world has ever known. It was evidently of the Lord, and was maintained simply by prayer and consecration on the part of Christian women. The saloon-keepers recognised the power of the crusade, and in many cases were overwhelmed by it. They would willingly confess the iniquities of the trade. In the State of Ohio alone some two thousand saloons were closed as the outcome of the Whisky War. Nothing could exceed the solemn power of these processions of Christian women as they entered the drinking places, knelt on the dirty floors, and prayed and sang. Strong men were moved to tears at the sight. Large numbers signed the pledge, and were rescued from the curse of the liquor habit.

In the State of Cincinnati, some Christian women crusaders were imprisoned by the authorities. Mother Stewart had visited Pittsburg, Pa., and organised a band of a thousand women there. Some of these were put in prison by order of the Mayor. Another brave sister in the city declared that she was going out into the streets on the same errand, whatever the consequences might be. Others joined her. They marched past the jail where their sisters were shut up, singing:—

All hail the power of Jesu's name.

Those in the jail heard it and took up the strain. As one expressed it, "he heard the doxology sung half a mile long." The sympathising men flocked into the streets, and if the authorities had not released the imprisoned women, the prison-house would have been torn down.

As the movement progressed, local, town, district, and State organisations were formed. Out of these grew the Women's Christian Temperance Union, which is such a power for good in both hemispheres to-day. Impressed by the idea that the help of all the Christian women in the world would be needed in this holy war, Mother Stewart crossed the Atlantic alone, about twenty years ago, to wake up her British sisters. The outcome of her visit to this land, where she was warmly received, was the founding of the B.W.T.A. Some four years ago she again came to our shores as a delegate to the Good Templar gatherings in Edinburgh. Of late years, however, her health has been much impaired, and she has been unable for active public work. Last winter she was very ill, and thought that the time of her departure had come. She gladly hailed the prospect of being with her Lord, under whose banner she had fought so long, but in his gracious providence He raised her up again. The partner of her life was taken from her last January. Now, while she is ready to obey the Master's summons whenever it comes, she is content to remain, glad if she can help "to lift one grain from the mountain of the world's misery, and cast it into the sea of oblivion." Her present visit and her warm-hearted speech will be a fragrant memory for all her fellow workers; and an inspiration to her younger sisters, so many of whom she rejoices to see coming forward that they may carry on the movement for Temperance reform to which she has devoted her life.

WORK AT ASCOT RACES.

For the most part the literature distributed was well received, and in not a few cases by the aristocratic members of the great throng. We had staunch allies in our Salvation Army friends, under Major Cooke, from Oxford, and a host in "Bob Johnson" with his banjo and songs. This "ex-minstrel" was brought to Christ in the mission tent, under Mr. Nix's auspices, at Epsom, in 1893. With him, on Monday evening, I had the privilege of standing to testify to a crowd of companions of his former days, of the wonderful grace of God. Many a hard heart have I seen touched, and tears of genuine feeling flow during the past week through his testimony. We had five meetings on Sunday (16th) in various places, notwithstanding being ordered off the Heath in the afternoon. The opposition upon the race days was not very rough. There were some professed conversions to Christ, and many were the arrows of conviction flying home.

I am glad to say that the prosecution of a gang of roadside gamblers, to which reference was made in your paper last year, has proved successful. Nearly all the expenses for this year have been met. As visitor to the Sunday-schools of East Berks, I can testify to the great harm that is done to the moral welfare of our lovely neighbourhood by this annual carnival.

A. E. Sidford.

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The Mildmay Conference.

JUNE 25-27.

The thirty-ninth convention of Christians, gathered from under many skies, met at Mildmay Park on Tuesday morning, in the balmiest and sunniest of summer weather, and amid all the customary tokens of interest. At eleven o'clock the chairman, Lord Polwarth, invited the company to sing, as in years past, Mr. Pennefather's hymn—

Jesus, stand among us,
In thy risen power,
Let this time of worship
Be a hallowed hour.

Instead of being led to the Mercy-seat through the voice of the Vicar of Islington, as the custom has been, the chairman himself offered brief prayer, beseeching and claiming God's realised presence throughout the days of conference. Then he read from Isaiah xxv., and opened the speaking by a reference to the shadow of sanctified affliction under which the last Convention was opened, in the then recent death of Sir S. A. Blackwood. But the Lord desires to bring his children out of the valley of mourning up to the mount of joy. Who has a better right to be joyful than the believing children of God? The subject of conference is one to make our hearts glad; let us look away from ourselves and those around us, to Christ in all his fulness and beauty. We have to behold Him in the threefold aspect which has been furnished to us in the programme, as the burden of prophecy, the completion of sacrifice and priesthood, and the approaching manifestation of God's perfect King. Lord Polwarth briefly touched on these three great themes of meditation and contemplation. We need opened minds and hearts to grasp and to receive the truths set forth, so as to help us in our daily life. By beholding our Lord may we be changed into his image, and kept looking for his glorious appearing. The chairman announced that Rev. W. H. Barlow, the vicar of Islington, had been prevented by an accident from being present. In his absence Rev. D. B. Hankin led again in prayer. He entreated that the sun shining so brightly in the heavens above might prove to be a type of the Sun of Righteousness, who shall arise on his Church with healing in his beams.

The opening theme of the Conference, as already hinted, was "Our Lord Jesus Christ, the Burden and Fulfilment of the Prophetic Word." The first address was by

MR. J. G. MACVICKER.

The subject, he said, suggests two points for consideration: (1) what is the prophetic word, and (2) Christ as the fulfilment of it. A prophet is one who acts as the mouth-piece of God, whether his utterance relates to the past the present, or the future. He does not speak at his own will, or utter his own sentiments, but utters the words that God gives him. Many Scriptures, both in the Old and New Testaments, tell us that it was God who spake by the prophets, since the world began. In the early churches there were prophets as distinct from pastors, evangelists, teachers, etc. All spake by the Holy Ghost, but the prophet only revealed fresh truth from God. The whole of the Bible is prophecy, and every truth must be tested by it, for we have no prophets now. The speaker quoted in this connection 2 Tim. iii., "All Scripture is given by inspiration of God." He said he very much questioned the alteration of this passage made by the revisers. He would contend that every portion of the Scripture is God-breathed, and therefore profitable. Another passage noted was 2 Peter i. 19, "We have a more sure word of prophecy. . . . knowing this first [as an axiom or first principle] that no prophecy of the Scripture is of any private interpretation." The word "private" is "one's own," so the passage means that no unfolding of prophecy is from men, but that holy men spake from God, being lifted up and carried on of God. The Bible, as it has been lately said, not only contains God's revelation but is a revelation with the limitations of a book. But these limitations do not imply the risk of errors or mistakes. No doubt there were many prophecies that are not here recorded, but what God deemed to be of permanent value He has here preserved to us.

Coming to the second point—Christ as the fulfilment of all prophecy—Mr. MacVicker referred to prophetic words uttered by Enoch and Noah referring to the Coming Christ. "The spirits in prison" of whom Noah speaks, he regarded to mean those souls who were confined in the ark in Noah's own time. The burden of Noah's prophetic testimony was Christ. So with the utterances of Abraham, that grand figure, solitary, portionless, and a wanderer. He rejoiced to see Christ's day, and he saw it. Moses' writings are steeped in Christ; they were all eloquent of that one theme. We may note here how prophetic even are the historic portions of the Bible. Time would fail to trace all the prophetic hints in Job, the Psalms, the Proverbs, and the prophetic writers, who spoke of Christ and the glory that should follow. The Babe of Bethlehem was the Christ of the Old Testament. Thank God a thousand times for the Gospels that have made us so familiar with the Christ. In the Acts, too, we see the Christ at God's right hand, sending down his Spirit, forming a spiritual society of Jews and Gentiles alike, every member of the body having Christ Himself living in him by the Spirit, strangers and pilgrims in the world, and waiting to be caught up to be with Him for ever. As to the Revelation, it also is steeped in Christ—the Coming One, to prepare the earth for his kingdom, and to establish that kingdom among men. The testimony of Jesus from Genesis to Revelation, of a truth, is the spirit of prophecy.

Why is all this? First, God loves his Son and is constantly setting Him forth—He cannot help Himself. Again it is that we may have a fitting object for our love and for our hope; for Christ is coming again to receive us to Himself, the heaven of the heavens. Lastly, we have this revelation of Christ that we may have an object for our imitation. God's law for us now is not merely the ten commandments; it is Christ. Beholding Him we are to be changed into his image from glory to glory, as by the Spirit of the Lord.

A song of praise followed this clear and helpful exposition. Some notices were given by Capt. Morton, who announced that, in order to commemorate the jubilee of Christ Church, Barnet, the scene of Mr. Pennefather's ministry, another conference would be held there October 8-10. Requests for prayer were read, special reference being made to the suffering Stundists and Armenians. These and other burdens were laid before the throne of grace by Rev. C. A. Fox.

CANON M'CORMICK

was the second speaker, following up the same theme. He read a paper on "Fulfilled Prophecy." After some preliminary thoughts (in which the dictum of Professor Max Müller was quoted, that all the ancient sacred books except the Bible teach salvation by works), the Canon said that the subject of fulfilled prophecy is of great importance because any proof of it is proof of the truth of the Bible. He thought that no one definition of the word "prophecy" was exhaustive. Bible prophecies are more than "forecasts," so far as nations are concerned at any rate. They are detailed and historic in their scope, so that it is a thousand times more difficult not to believe in fulfilled prophecy than to believe in it. Isaiah liii. was cited as an example of this; to all who do not accept its reference to Jesus Christ, it is a perfect puzzle. As selected illustrations of fulfilled prophecy, the speaker referred to the predictions respecting Cyrus, the heathen king, and their wonderful fulfilment in history; to the city of Babylon, the capture and ruin of which were foretold and have been fulfilled to the letter; to the elect Jewish nation, whose condition to-day was long ago described with photographic fidelity; and to the predicted messenger and unique person, Jesus Christ, to whom all Scripture points, and in whom all Scriptural types are fulfilled. Some interpretations of Messianic prophecy may not be convincing, for no man is infallible. But we have Christ's own authority that Moses, the Psalms, and the prophets all pointed to Him, and that all Scripture testifies of Him.

The meeting was closed by another hymn and by prayer. Our report will be continued next week.

THE AWFUL QUESTION OF SIN.

One of the most serious signs of spiritual decadence is the absence of a true, real, and moving sense of the terribleness of sin in the preaching and literature of our day.

In attending various ministries, both in town and country, it is a rare experience to come away with a crushing, heart-humbling sense of sinfulness. Then we have books, intellectual, popular, orthodox, and helpful, but I have yet to find the book, written during the present generation, that has sent me to my knees with the tearful prayer, "God be merciful to me a sinner." May not this, in a large measure, account for the pleasure-loving and law-despising spirit which is so largely on the increase in our midst?

Controversies are held occasionally in our newspapers upon questions of vital importance to life and conduct, and the result shows in a most impressive and painful manner how weak the sense of sin is in the minds of the writers, some of them intelligent and Christian men and women. Discussions are daily held in our workshops and homes, with practically the same result, and the impression left upon the minds of the rising generation is that there is no such a thing as sin. Some actions are proper, some are improper. Some are wise, others are not so wise. Some are orthodox, some are heterodox. Some are fashionable, and others unfashionable.

When it is remembered that in these discussions, excited by the developments of lawlessness in the world around, the advocates of sobriety, and obedience, and righteousness are very generally argued down, scoffed at, and daringly defied by those who are bent on doing evil, the subject assumes an aspect of serious importance. In the course of time the home, the workshop, and the community become dominated by the sentiments of the progressive many; and those who fear God are, for the want of well-grounded and definite conceptions of sin, obliged to sink reluctantly, but helplessly, to the common level.

We are rapidly becoming a Godless nation, and it will not be long before the very *last* lines of demarcation between good and evil, right and wrong, will be wiped out from our midst. Is this condition of things to continue? Shall our pulpits continue to be silent, and our literature speechless upon subjects such as these? Not only the *gross* sins, which *reveal themselves*, but the subtle and insinuating forms which are petted and idolised in all classes of society—sins which defile and corrupt the rulers and the ruled, the preachers and the hearers, the teachers and the learners alike, and which, like a blight, are destroying the *life*, and *strength*, and glory of our land.

This awful question of sin must be dealt with sooner or later. If the world is indeed better—if sin has become a thing of the past, if God is well pleased with us, and if we are all *en route* for heaven, let us know it, let us be assured of it. But if, on the other hand, we are living in a fool's paradise, and walking under the spell of a devil-woven delusion, and going gaily to our destruction, let us know it.

A deep and humbling sense of sin is the foundation of all holiness, and the discovery and putting away of sin is a Divinely appointed necessity in every department of life. The stability of the throne demands it. The safety of our churches demands it. The purity and preservation of our homes demand it. May all the pastors, and members, and families of our churches everywhere, be endued with the power of seeing and feeling the exceeding sinfulness of sin.

A. W. S.

REV. DAVID BARON'S TOUR.*

In Budapest there are agents of several missions, who are more especially seeking the salvation of the Jews, who number about 120,000 out of a total population of about 550,000. Besides the Mission to the Jews of the Free Church of Scotland, under the charge of Rev. Andrew Moody, there are now labouring in the same sphere Pastor Gjessing, of Norway, and Pastor Gordon, who represents the friends of Israel in Sweden.

At present perhaps the most hopeful work of the Scotch mission is the schools. Of the 400 children who are daily instructed in the Word of God, about one-half are Jewish. The magnificent schools and mission-house in the Mondgasse have received an addition of another (a fourth) storey, at the cost of over £2000, since my visit here last summer. The addition has made it possible for Miss Moody to open a small boarding "Home" for Jewish girls. At present there are nine inmates, who are being trained and educated for Christ.

My chief object in visiting Budapest this time was to be again, for awhile, with

RABBI LICHTENSTEIN,

and to strengthen his heart and hands in the Lord. The rabbi celebrated his seventieth birthday in February last, and is continuing in a measure of physical vigour, and in spirit is ever growing in likeness to our Saviour Jesus Christ. Although he has undoubtedly grown much these last two or three years in clearness of knowledge of Christian doctrines, he still clings to the idea that only from within the midst of the synagogue itself can he best accomplish his mission to his people; and there can be no doubt that by his writings and personal intercourse the minds of many of the more educated Jews are being powerfully influenced for Christ. That he is in the true succession of Israel's true prophets and apostles is proved by the opposition and bitter hatred which he encounters from some. Not long ago, one evening, while walking with his wife through one of the busiest thoroughfares of the city, he suddenly received from behind a blow on the head which stunned him. A day or two later, a fanatical Jew, who no doubt was guilty of this cowardly act, boasted to Pastor Gordon that Rabbi Lichtenstein had better take care, for next time he would knock his head off!

The six days in Budapest I was very busy. We arrived on the Saturday. On Sunday morning, by Mr. Moody's request, I conducted the English service in the Scotch Church. In the afternoon we had the pleasure of gathering at the Hebrew Bible-reading presided over by Mr. Moody, at which Rabbi Lichtenstein, Pastor Gordon, and other workers were present; and in the evening Mr. Marienburger addressed the members of the newly-formed Y.M.C.A. in the house of Pastor Mai. On Tuesday we both addressed a large gathering of Jews and Gentiles in the Mission House, Mondgasse, while the rest of the time was filled up with visiting, in personal dealing with Jews and inquirers, and in conference with fellow-workers.

On May 23 we left Budapest for Neusatz-by-Belgrade. On the way we paid a brief visit to

PASTOR VENETIANER,

at Ulok. This dear friend, whose father and brother are rabbis in office, is one of the most powerful and faithful preachers of the Gospel in this country. He was first instructed and led to Christ by my dear fellow-worker, Rev. C. A. Schönberger. On the way to Neusatz we had a very painful experience. As fellow-travellers in the same carriage with us, we had four wealthy Jews and a rationalistic Lutheran pastor, who turned out even a greater enemy to the truth than the Jews. He denied all the essential Christian doctrines, and told the Jews, twice over, that everyone can be saved in his own way, so long as he is upright, and that Christ is not the Son of God. God have mercy on Hungary! There are about three and a-half millions of "Protestants" in the land, who are a great political force, and might be also a great moral and spiritual power, were it not for the terrible canker of rationalism and infidelity.

At Neusatz we had a very blessed time. Almost from the moment we arrived, Jews began to come to us to listen and to converse. The first morning while we were at breakfast, fifteen Jews collected around us, asking us to tell them our grounds for believing in Christ as the Messiah of Israel and Son of God, and begging for New Testaments, for which some offered to pay. All that day and the following, and till the moment we left the town, it was our privilege to teach, preach, and reason about Christ, with large and small parties of educated Jews, so that we had

SCARCELY TIME TO EAT.

A few Roman Catholics, hearing from Jews that we were distributing New Testaments, also came begging for copies, and we had no heart to refuse them. Indeed, the Lord has been graciously pleased to make us a blessing, directly and indirectly, to not a few Gentiles during this tour.

From Neusatz we went by Danube steamer as far as Orsova, whence we visited Hercules Bad and Temesvar, which is one of the largest cities in Hungary. Some of the missionary experiences by the way, and in these towns, will be memorable, for the Lord seemed really to open the hearts of some to receive his Word. Perhaps the most encouraging time we have had has been in Arad, where we arrived on the morning of May 30. As soon as it was known that we were in the town, Jews began to flock to us, and all that day, till late in the evening, and on the following day, from morning till night, it was our joy, Bible in hand, to preach the Gospel of our Saviour Jesus Christ, to men of all classes, amongst them being doctors, advocates, bankers, merchants, and town officials. A large proportion of those who came to our rooms were students; and, mingled with the Jews, especially the first day, were a few Roman Catholics. We were unable to give New Testaments to all who earnestly asked for them; but in this town alone it was our privilege to put into Jews' hands about eighty copies in different languages, besides a large number of Rabbi Lichtenstein's last two pamphlets.

Our experience is that the Jews in Hungary are ripe—more so than those in any other land—for the preaching of the Gospel. The Lord pour upon us the spirit of compassion, and open our eyes to look on the fields, for they are white already to harvest. May the Lord of the harvest send forth into his harvest labourers of the right sort for this peculiar work!

DAVID BARON.

* Mr. Baron has now returned to England. His address is 23, Grove-road, Highgate-road, N.W.

MISSION TO FRENCH IN LONDON.

The thirty-third anniversary meeting of this Mission, which is in connection with the French Reformed Evangelical Church in Bayswater, under the pastorate of Rev. J. M. H. Du Pontet-de la Harpe, B.D., was recently held in the beautiful grounds of Grove House, Regent's Park. Mdme. Du Pontet-de la Harpe and her daughters presided over the tea, which was served under a marquee.

The mission work is extensive and comprehensive, and has proved a boon not only to foreigners themselves, but also to English families and schools in search of well qualified teachers and reliable servants. The primary object is to bring within the sound of the Gospel as many as possible of the thousands of French-speaking foreigners who land every year on these shores.

The chair was taken by Hon. Henry Noel. The report for the past year was received with approval. The services in the church in Bayswater are well attended, 215 boys and girls attended the schools near Fitzroy-square; 285 governesses availed themselves of the Bienvenue Home in Colville houses, while 446 asked the assistance of the agency connected with it; 430 servant girls and eighteen men servants registered their names at the Société Protestante de Placement in Monmouth-road, Westbourne-grove. The Mission has several minor, but not less useful, agencies at work, among others a Bible-woman, who visits in hospitals, and from house to house. There is a deficit of £114 1s., to which must be added liabilities to the amount of £520 13s. 2d, making a total of £634 14s. 2d. wanted on March 31, 1895, to balance the accounts. As a result of diminished receipts through deaths and other causes, the committee have been compelled to close the Medical Mission, one of the most important agencies of the Mission.

The chairman, Archdeacon Sinclair, Rev. Dr. L. B. White, Rev. W. Roberts, and Dr. Newman Hall spoke in highly appreciative terms of the importance of the work and of the manner in which it is conducted.

MR. SPURGEON'S ORPHANAGE.

Founder's day is always observed at the Stockwell Orphanage with much enthusiasm, affording, as it does, the opportunity for a pleasant outdoor *fête* and the gathering of many friends from far and near. This event took place on Wednesday week. In the Memorial Hall, opened last year, an interesting exhibition was made of Reformation pictures, while at one end several tables were filled with the needle and wool work of the girls. The special point of interest in this hall was, however, the celebrated Tinworth statue of Mr. C. H. Spurgeon, the honoured founder of the Orphanage. This, as a matter of fact, attracted the attention of many friends.

The day being fine, pleasing evolutions of the children, with the singing of various pieces, took place in the open-air on the green in the centre of the village. The Brixton Police Band also played well, while we were delighted to find that Dr. Barnardo had shown his Christian fellowship by sending his Boys' Band to take part.

The chief meeting of the day was held on the lawn, Mr. Martin J. Sutton presiding, supported by many well-known and influential people. The Chairman, in the course of a stirring address, said that he was there as a Protestant Churchman, to do honour to the memory of one whom he regarded as "God's foremost messenger of his day." The facts that Mrs. Hillyard, the lady whose gift of £20,000 first led Mr. Spurgeon to found this orphanage, was a clergyman's wife, and that the majority of the inmates have been the children of Church of England people, were adduced by Mr. Sutton as reasons why he should take a deep interest in this institution. Further, and in addition, there is "no voting," and the supreme aim is to bring the children up in the nurture and admonition of the Lord. On these considerations he based a strong and earnest plea for liberal aid.

Dr. J. A. Spurgeon submitted a statement, from which it appeared that during the year ending March 31, seventy-seven new cases were admitted, making a total of 1819 orphan children received since the commencement. The entire catholicity of the institution is shown by the fact that this total includes orphans whose parents belonged to all denominations, or to no denomination at all, no less than 706 belonging to the Established Church. London and Greater London supplied 1104 of the number, Bermondsey, Camberwell, Brixton, Lambeth, and Peckham taking the lead as regards numbers. More than half of the children in the institution are members of the Band of Hope with the sanction of their friends, and a band of forty-five Sunday-school teachers attend to instruct the children in classes on Sunday. The new report says that "many of the old boys are now occupying good positions in large houses of business, and not a few are engaged in works of usefulness; a large number are members of Christian churches, and several are ministers of the Word. One of our old boys holds a Professorship in the University of Cambridge. By a good education, and a thorough domestic training in the Homes, we hope to fit our girls for earning their own livelihood in houses of business, in the Civil Service, or as domestics in Christian families." The income for the year, exclusive of £1441 from the Spurgeon Memorial Fund, was £11,129; and the expenditure was £13,006, showing an excess of expenditure over income of £1547. This deficiency causes some anxiety to the trustees, who do not wish either to break in upon their funded capital, or to diminish the number of children received.

Interesting and sympathetic addresses followed by Revs. F. A. C. Lillingston, G. F. Pentecost, D.D., A. Connell, and Alfred Wells.

A similar meeting, presided over by Sir John Barran, M.P., was held in the Memorial Hall, with addresses by Revs. J. W. Ewing, Walter Horne, and W. J. Woods, Alderman F. F. Belsey, and others.

PROTESTANT REFORMATION SOCIETY.—The committee-room, 20, Berners-street, was again well filled on Thursday, when the last prayer-meeting of the season was held. Rev. W. R. Mowll, who presided, announced several special requests for prayer in connection with the work of the Society, and called attention to the necessity which exists for greater effort to reach the children of this country, it being most important that the young should be taught Scripture truth in relation to Romish error. After a time of prayer, Mr. Mowll closed with a short address on the Epistle to the Ephesians.

THE GLOUCESTER CONVENTION.

Our thirteenth Convention for the deepening of the spiritual life is past, leaving most precious memories behind. How shall we attempt to give a description of this solemn gathering? The attendance was larger than ever, necessitating the use of two halls in the evening. General Hatt Noble presided, and his cheery, earnest remarks gave an excellent tone to the meetings. There were present as speakers, Revs. Dr. J. Elder Cumming, J. B. Figgis, J. Gelson Gregson, Evan H. Hopkins, F. B. Meyer, S. A. Selwyn, Nevile Sherbrooke, F. S. Webster, A. G. Whaley, John Wilkinson, N. P. Buncombe, Messrs. T. A. Bailey, George Clarke, H. Webber, and Mrs. Nikambé. These brethren spoke with great freedom, clearness, and power, and with the manifest unction of the Holy Spirit.

To understand a Convention, you must not only be there, but be in it—in its spirit, as well as in its teaching. There are many ways in which it is possible to miss the point. You may be occupied with the externals, and the accessories, and never get to the kernel. Or, you may be in the attitude of a critic, a judge, and so be left outside in the cold. Or, again, you may be merely a spectator, enjoying a spiritual entertainment with no sense of special responsibility, and receiving no real definite help. It is to be feared that even earnest Christians do not always obtain a blessing which they might, because they are so busy pushing the special mission, or cause, or hobby, which lies nearest to their heart. Should we not best secure the interests of our work by quietly keeping, without distraction, to the one central thought of the Convention? Thank God these conventions are very fruitful in practical results, and we must pray that this fruitfulness may increase and abound.

The spirit of brotherliness, and simple, unaffected love, is a marked feature of the Gloucester Convention. You feel that there is a sweet reality in the fellowship of saints. Episcopalians, Presbyterians, Wesleyans, Baptists, etc., etc., are one happy family, and this oneness of heart was never more manifest than on the present occasion. We have to thank God for much of this spirit, not only at the time of the Convention, but throughout the year also. May we not all do something in this respect, by seeking to understand other Christians, by speaking a kind word for them, by showing practical sympathy with them, and especially by praying for and with them.

The Convention came very appropriately after a united mission recently conducted in the city by Mr. George Clarke. There were, we believe, a goodly number of "new-born babes" desiring to be fed. It was very interesting to observe how many young people attended the early morning prayer-meetings, which were truly "times of refreshing." There was a chorus of one-sentence prayers at these meetings, which seemed to increase in intensity day by day, and it was good to be there. Another feature worth noticing was the parents' prayer-meeting, which was very largely attended. It was well described by one present as a "melting time." Fathers and mothers poured out their hearts to God, many of them with tears, on behalf of their children. There were many confessions of failure, mingled with earnest intercessions. The needs of children in general, including all ages and almost all circumstances, were brought before our Father in heaven; but much of the time besides was spent in praying for individual cases. I must not omit to add that there were thanksgivings offered, as well as prayers, and in some cases for special answers to requests which had been presented at former conventions.

At the close of our great missionary meeting, many gave in their names as candidates for the mission field. We would ask for prayer on behalf of these, as well as for our Young Men's and Young Women's Associations, which it is proposed to start afresh, as a result of the United Mission. God has visited us; He has spoken to us; He has blessed us. It is with full, overflowing hearts that we give forth our glad hallelujah. J. J. Luce.

HOWARD-STREET GOSPEL MISSION, WANDSWORTH-ROAD, S.W.—The members of the Working Girls' Union and Sewing-class held their quarterly tea and the closing meeting of the season, a few days ago, when the prizes for the best needlework and for regular attendance were distributed. The number of children's garments made was over forty, and very good specimens of knitting were shown.

CONFERENCE ON PROPHECY.

The Clapham Convention was held last week (June 18, 19 and 20). Mr. R. C. Morgan occupied the chair on the first day. Rev. H. Brass showed from several passages of Scripture that, as God has said, the Jews must return to their own land, become a national people, and the missionaries to the whole world. Rev. W. Frith gave a very able paper on the Tabernacle as a type of Christ's work. He dwelt upon the various ordinances as illustrative of the work of our Saviour, and showed by many proofs that, although no type ever fully delineated the anti-type, Moses was a type of Christ. Rev. W. Fuller Gooch followed, speaking of the many Antichrists that should precede the coming of Christ. They are even now in the world, endeavouring to upset the work of true and earnest Christians by following them in all points except the divinity of Christ, which they totally and utterly deny. Rev. H. G. Thwaites dwelt upon the appearances of Christ, past, present, and future; to Jacob when the angel (as was supposed) wrestled with him; to Abram, to the three children in the fire, and at the transfiguration of Jesus. Mrs. Thoumaian gave a most touching account of the awful persecutions that Armenian Christians undergo because they will not deny Christ. Mr. Thoumaian was to have spoken, but illness prevented his being present.

The second day was opened with an address by Gen. Sir R. Phayre on "The Apostle Paul as a preacher of the Kingdom of God and the Gospel of his grace" (Acts xx. 24, 25). Our marching orders being, "Go ye into all the world and preach the Gospel to every creature," it becomes of the first importance to make sure that we understand what that Gospel is. We cannot declare it unless we know it. This Gospel is fully set forth by the Apostle Paul in his farewell address to the Ephesians, as well as in his letter to the Roman Christians and church at Corinth. Having dwelt at some length on the modern attempts to set up "another Gospel, which is not another," making special and regretful reference to the utterances of certain bishops and other men of high ecclesiastical standing, the speaker concluded with an earnest exhortation to preach the Gospel, and that only, as the one remedy for the sins and sorrows of men.

Mr. James Sprunt followed with an address on "The Coming of the Lord: Why, how, and when should we expect Him." Here are three questions which are of importance to all believers. *Why* do we expect Jesus to return? Simply because He Himself said so—see John xiv. 3; Rev. xx. 7, 12, 20—statements which should settle the question once for all in the mind of every believer in Christ. Next, *How* do we expect Him? As Acts i. 11 informs us, we look for Him to come exactly as He went. It is the "same Jesus," and it is in "like manner" as He went, so shall He come personally even as He went, and visibly (that is to believers), even as He parted from them. Lastly, *When* do we expect Him? We know neither the day nor hour; but we are bidden to wait, look. For his own part the speaker believed it might occur at any moment—though other students of God's Word took a different view on this point. Whether it be so or not, all agree in "waiting for the Son from heaven."

In the afternoon a thoughtful and solemn address was given by Rev. A. Wilkes on "The Judgments," bringing out clearly God's "strange work" of judgment as yet to be accomplished in a rebellious world, on Antichrist himself, and all who reject and oppose the Christ of God, and obey not the Gospel; Rev. E. Brewer following with a Bible-reading on the "Marriage of the Lamb," and events connected therewith.

Dr. M'Killiam, speaking in the evening on "The Parousia Cloud—The Shekinah Glory," showed from many Old Testament passages, specially in Genesis and Exodus, that the "cloud" was significant of the presence of the Lord in the Tabernacle. The great cloud associated with the Parousia, for which we are looking, has as one of its accompaniments, the flashing forth of the indignation of God against Antichrist and his host; and this is clearly typified in the flashing forth of wrath from the cloud in Lev. x. 2. As we go onward in Old Testament history we find the cloud, or the Shekinah, departing from the Temple and from Israel because of sin. In Luke ix. 34 we see this cloud once more, when there is a shadowing forth of the coming kingdom. "I believe," said the speaker, "that you and I are waiting for the coming of the Lord Jesus Christ to receive his Church to Himself, at which time we shall be caught up in the clouds; and along with our blessed Lord entering fully into his glory, we shall shine forth in the resplendent likeness of the Lord Himself, and thus shall we become, with Him, the light of multitudes; that is to say, we are going to be with Him in the great Parousia Cloud." In connection with this, Rev. iv.; Heb. xii. 1, 22-25; ix. 11; Zech. xiv. 6; and Isa. lx. 1 were cited and expounded.

Rev. John Urquhart spoke on "The Messianic Hope, as set forth in the Psalms." There is no book more profoundly human than the Book of Psalms—the deepest thoughts and longings of man's heart are brought out—and yet the reader finds there is more than man here. In illustration Mr. Urquhart expounded Psalms lxxxviii. to xcviii., showing the close connection and sequence, the mournful glance at chastisement and rejection, and the intense yearning for, glowing hope of, a glorious Deliverer yet to come.

The last day of the Conference was devoted to addresses by Rev. J. Gossett Tanner on "The Fallen Cherub of Ezekiel," Mr. C. Russell Hurditch on "Four Songs in Heaven," Rev. J. Wilkinson on "The Re-establishment of the Jews in Palestine," and the blessings to attend the neighbouring nations. Rev. G. D. Hooper also gave a Bible reading on Luke xxi. In the evening the Convention closed with a united Communion service, conducted by Rev. W. Fuller Gooch.

COLWYN BAY CONVENTION.

A five-days' Holiness Convention, convened by Mr. and Mrs. F. W. Crossley, of Star Hall, Manchester, was held at Colwyn Bay last week, and never has it been our privilege to attend a series of meetings in which the Divine presence was more manifest. The seven o'clock prayer-meetings were devoted almost entirely to prayer for missionaries and evangelistic enterprise in the foreign field. The half-past ten meetings were divided between prayer, personal testimony, and short Scripture messages. Some of the testimonies were very striking and inspiring, and in the Scripture messages there was often a depth of spiritual teaching which threw new and vivid light on the possibilities of a life lived in the Spirit of God. The chief features of the afternoon and evening meetings were the addresses and the number who definitely surrendered themselves to God at the close of every meeting. The addresses were practical and very searching.

Throughout the Convention great prominence was given to these three subjects:—(1) The need and possibility of being cleansed from inward sin, as well as from outward transgressions. (2) The need and promise of a personal baptism of the Holy Spirit for every child of God. (3) The nature and conditions of prevailing prayer. Some deep teaching was received on this subject, and many felt that this was the distinguishing feature of the Convention.

At the praise meeting (which had to be limited to one hour) about forty testified to the blessing they had received; and we could not but feel that there was a ring of genuineness in most of the testimonies. The foundation of all blessing from God to man was shown to be the Divine love; and the natural and inevitable outcome of the Divine life in man was shown to be love to our fellows. Thos. Lloyd.

Colwyn Bay.

THE HOSPITAL FOR WOMEN, Soho-square, W., founded in 1842, supplies a need keenly felt among the suffering poor. During last year 566 in-patients were admitted, while 5068 out-patients received attention. The income from all sources was £7498, which was a good deal less than the expenditure.

DRURY LANE WORKING GIRLS' HOUSE.—The tenth annual report states that the present house, 31, Stanhope-street, Drury-lane, is more convenient than the old Home; and as it accommodates six or eight more inmates, increased support is required to keep things going. The servants' registry has proved very successful, the sewing club also. The recreation class, which is held on Monday evenings, under the superintendence of Lady and Miss Grantham, is most popular. The Sunday class is very full. The girls who are in service near enough to attend, enjoy spending their "Sunday out" at the Home. On Bank Holidays kind friends invite them to spend their holiday in the country. Miss Penning is the resident matron of the House.

CONVENTS OR PRISONS?

There are many indications that Italy is recoiling from devotion to the Pope. One is found in the following extract from *L'Italie*, a daily newspaper published in Rome, which has been in the habit of speaking with deference of Papal institutions:

"The dark, rigid, ferocious rules which, in the depth of the barbarism of the Middle Ages, the most unbridled religious fanaticism could impose on sickly minds, exist still in the full blaze of our nineteenth century. Our laws for the suppression of religious corporations have been powerless to conquer them. Experience proves, on the contrary, that opposition to the religious or social idea raises to the rank of martyrs the pretended persecuted ones, and nothing is more favourable to the promulgation of an idea than the true or supposed martyrdom of its promoters. Thus, even in our days, individuals perfectly free, not according to the formula of Schopenhauer, but in this sense that they virtually possess the faculty of choice, elect a kind of life, and subject themselves to rules, in comparison with which the life and rules of our penal establishments are decidedly preferable.

"In fact, the severest penalty enforced by our laws is that of solitary confinement. Now, these persons, like the Benedictine nuns of Banco, deliberately condemn themselves to perpetual seclusion. This penalty, in exceptional cases, is still further aggravated by the imposition of the cellular *régime*. The Benedictines live in separate cells. In houses of correction the enforcement of silence is considered an additional punishment; and the Benedictines are subjected to the law of silence. They only exchange a few words at specified hours of the day, to repeat forms of prayer always the same. In penitentiaries a number takes the place of a person's name. The monk exchanges his name for another, and by this simple detail breaks all family ties.

"Convicts have their head shaved, monks the same, and on the day of profession of faith nuns voluntarily lose their hair. What modern society generally considers a mark of infamy is looked upon in monasteries as an admirable proof of abnegation, with this difference, that persons, strangers to the incarcerated, may gain admission to prisons; that there exist visiting committees; that prisoners may appeal, protest, make their voices heard, and that they have an infirmary for times of sickness. In convents, on the contrary, the rules of seclusion are extremely rigorous; no stranger has any right to enter. No appeal is admitted. Often there is no infirmary, and it is only in exceptionally serious cases that a doctor is called in, by the Bishop's permission and the indulgence of 'His Holiness.' Torture and compulsory fasting are abolished, but the sisters have still hair-cloth, flagellations, and voluntary fasts.

"This hectic monstrosity by which sweet and innocent creatures are subjected, even if it were by their own free will, to an existence worse than that of the most infamous criminals, is absolutely repugnant to the moral conscience of our times. In these surroundings, with such a kind of life, with enforced celibacy, disturbing the most natural physical functions, with austere and intolerable rules, with ideas innate and acquired, there supervene deep physiological perturbations, giving rise to the strangest and most unexpected morbid phenomena, which, however, rarely overpass the boundaries of these enclosures.

"The seclusion of the convent; its high walls embrowned by time, furnished with gratings and dark blinds like those of prison windows, guarantee the interior of the cloister from all indiscretion, especially as these monasteries are generally at a distance from other dwellings, and in most inaccessible places. Besides, the tacit agreement which exists among the members of these corporations, and the interest they have to let nothing transpire outside, are elements more than sufficient to induce them to maintain even thick and impenetrable the darkness which reigns around their dungeons. Facts of an abnormal nature are required to turn the eyes of society into these recesses; but when they once do penetrate, nothing can hinder the most profound emotion and reflection."

MR. BROADHURST, M.P., presided over a meeting at the House of Commons of the Tied-House League, which is being formed to promote legislation for making an end of tied houses.

LIVINGSTONE COLLEGE.

Dear Sir,—Now that the second session of the College is drawing to a close, it may be well to give some account of the progress of the work during the past year and of the prospects for the future. In October last nineteen men entered the College, embracing representatives of the London Missionary Society, Church Missionary Society, China Inland Mission, Swedish Foreign Missionary Society, Cape Dutch Reformed Church, Tibetan Mission, and others, including several former students of Harley College, who are destined for various mission-fields. The same programme has been carried out as was arranged for the first year, and again various hospitals have afforded opportunities for practical work to the students. At the same time the work at the Medical Mission, 224, High-street, Shadwell, E., has been greatly developed, and has proved a valuable auxiliary to the College.

Two important changes have taken place just lately which afford a proof of the progress of the work. 1. It was found that the premises, No. 16, Mornington-road, Bow, were altogether too small for the growing numbers. Suitable premises have been obtained, consisting of two houses, Nos. 31 and 33, Hamfrith-road, Stratford, E., and the transference of the College to its new locality took place at the beginning of May. Ample accommodation is now provided for sixteen resident students. Although the College is now rather farther from London, it is nearer to the West Ham Hospital, where so much work has been done in the past, and is more conveniently situated in many other respects.

2. The other important development is this extension of the work of the Medical Mission. The mission is known to many as Dr. Barnardo's East-end Medical Mission. It retains its connection with Dr. Barnardo's work, but is under the direction of the Council of Livingstone College. Until quite recently the Principal undertook the entire charge of the medical work, with the exception of some kind assistance given by Dr. McReddie and Mr. Eccles. But it was evident that the medical mission could not be satisfactorily worked without the presence of a resident medical man, who could visit the patients in their homes and undertake other branches of the work. At the present time such a medical man has been secured, and steps are being taken to make the mission increasingly useful.

This development cannot take place without considerable expense, and friends of medical mission work are asked to contribute towards this object. There is no other general medical mission for the large and poor district in which this is situated, and I feel sure there are many who would help if only they knew the great importance of the work both for the poor of Shadwell and also for the students of Livingstone College. Funds are also needed for furnishing and other expenses connected with the enlargement of the College.

Charles F. Harford-Battersby.

33, *Hamfrith-road, Stratford, E.*

DR. BARNARDO'S HOMES.—Mr. J. B. Wookey and his band of boys are at present on a visit to Ireland, and it is gratifying to observe that wherever they appear deep sympathy is aroused on behalf of Dr. Barnardo's work. A series of meetings in Belfast was brought to a close on Tuesday night, when a monster demonstration was held in the Ulster Hall. The meeting was organised by Mr. D. A. Black, secretary of the Y.M.C.A., and was a splendid success.

THE LONDON MEDICAL MISSION has issued an Occasional Report showing how the work is being steadily continued among the sick and destitute poor. Many delightful incidents are given, such as that of a Swiss waiter with consumption, who seemed utterly indifferent to the Gospel Message. He was admitted to the Consumptive Hospital, and on his return home was again visited by us. His attitude was now quite changed. The face of the dying man beamed with joy, as he told us that he had found Christ as his Saviour, exclaiming, "Doctor, you tried to cure my body, but neither you nor the doctors in the hospital could do that; but, praise the Lord, you have saved my soul. Your words, doctor, came to me in the hospital, and I told the man in the bed next to me how it is a finished work what Jesus did for us; and he is saved too, and my wife also. So we are all bound for glory." Besides the mission work, a plea is made for the convalescent cottage and the holiday home. Address, Dr. Latchford, 33, Short's Gardens, Endell-street, St. Giles, W.C.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

The second anniversary of the opening of the Institute for Seamen was celebrated on Thursday last at the headquarters, 215-17, St. George-street, London Docks. Mr. Robert Miller, of Bayswater, presided.

Rev. G. J. Hill (Secretary) gave an outline of the work, stating that during the year 1,220 meetings, embracing English, German, Scandinavian services, lime-light lectures, concerts, temperance, and other gatherings, had taken place. The Society was hampered by debt, and as 1896 would be the jubilee year, it was proposed to make a special effort to raise £5000 to pay off the liability on the Institute, and place the mission in a sound financial position.

The Chairman commended the work, speaking of the triviality of all that was done for seamen. He maintained that the debt on the building ought to be a small matter considering the claims the sailor had on the community. Mr. J. W. Benn, M.P., speaking from what he had seen of the Mission, gave it his cordial support, and placed at the service of Mr. and Mrs. Hill any influence he might have to aid them in their work. Mr. Robert Wales and Mr. and Mrs. Maynard also gave very helpful addresses; and a letter was read from Admiral Grant, C.B. (who would have been present but for the serious ailment confining him to his room), on the deserving character of the work, which, steering clear of providing frivolous amusement, aims to benefit spiritually the large body of seamen to be found in the docks and on shore in its immediate vicinity.

SANDWICH MEN.

We thank God that his blessing has been with us at the Bessbrook Home; in his name we have gone forward and enlarged our borders. Early in February a second Home was opened with superior accommodation, at a charge of sixpence a night in place of fourpence. Fifteen of the Christian men at the Home at once volunteered to move in and pay the additional cost, and there are now thirty-four men in the house, nearly all of whom are Christians. The total number in the two Homes is raised to eighty-eight.

We are now arranging a "summer camp" at the seaside for July, and it gives us much pleasure to think that our trustworthy and reliable ones will now have an opportunity of going in parties of twelve or fourteen at a time for a week's holiday by the sea. Help towards this object will be very gladly received at 39, Queen's-square, W.C., as also gifts of old clothes and periodicals, which have been much valued in the past. G. Maynard.

IPSWICH YOUNG PEOPLE'S SERVICE MISSION is the outcome of evangelistic meetings, started some twenty-five years ago. It is undenominational, the speakers belonging to all sections of the Church. Many young people have been blessed, and a large number are now members of the Children's Scripture Union. There is also a large Band of Hope. Active, open-air, tract, and other evangelistic work is carried on, also a Daily Prayer Union, and Christian and Disciple Bands—the latter the out-and-out members. A native evangelist in China is supported by the Mission, in connection with the C.I.M. Should any feel led to organise similar work, a plan of the service may be had of the superintendent of the mission, Ipswich.

ROSS BIBLE CARRIAGE MISSION.—This year already, it has been our privilege to hold ninety-five mission services in various parts, and we have had abundant proof of God's goodness in blessing to souls. Last month we made our seventeenth annual visit to the Herefordshire May fairs, and during ten days we visited various villages, travelling upwards of 150 miles, scattering 20,000 Gospel books and tracts, and selling Bibles, Testaments, and other books. In May we commenced our summer tent work at the village of Pencraig; from there we moved on to Glewstone, and in both places great interest was awakened. On June 9 we pitched a second tent in Ross; this is a large tent, accommodating upwards of 400 persons, and night after night it is being well filled with the very class we are seeking to reach. If the Lord provides the means, we hope to visit the following places, whence the cry comes, "Come over and help us":—Monmouth, Mitcheldean, Winchcombe, Whitchurch, Llangrove, Coleford. John Coates.

Northleigh, Cantilupe-road, Ross, Herefordshire.

THOSE TOFFEE BALLS!

I really did not know at the time why I made such a purchase. I was on my way one Saturday evening with a few provisions for a needy family in Harrow Green—a poor district in the far east of London—and passing a sweet-stuff shop in the high-road, I looked in at the window, and soon found myself in lawful possession of a half-pound of toffee balls. They had a mission, however, as well as myself.

My knock at the cottage door was answered by a big girl, of whom I asked if Mrs. So-and-so was in—the mother of some of our scholars. She recognised me, replied that the woman was not in, and called her own mother to speak to me. When the kitchen door was opened, I saw half-a-dozen little heads in the further apartment, and said to the maid, "I see there are some children in the kitchen; pass this bag of sweets round," and handed her the toffee balls.

Meantime, the mother had roused the husband of the person I called to see, and I had some conversation with him at the front door. And when I called for my bag of sweets, the paper bag was returned, minus the toffee balls! There was general laughter when I expressed surprise, and I was determined to turn this little bit of fun to good account. Passing through the bare passage into the kitchen, I playfully referred to the toffee balls, which were still being enjoyed by the youngsters, and it was not long before I was sitting in their midst, and the man with whom I had been conversing had followed me into the kitchen.

"Now, couldn't we have a hymn together?" I asked. "Something you have learnt at the 'Welcome.'" And the children's eyes sparkled with delight at the idea. We sang "Jesus bids us shine," and "I think when I read," much to the joy of all in the room. And by the time we had finished the second hymn, I had turned up the tenth of John in my Bible, and read it to the company, explaining to the little ones the tender care of the Shepherd and the intense love of Jesus towards the sheep and the lambs He came to save. I was listened to most attentively; and have since been welcomed by the same family, who have appreciated these little services in their poverty-stricken home, to which I was introduced by those toffee balls.

This is but one visit out of very many which I have paid to the poor people at Harrow Green, and I must confess that everywhere I go the people receive me most gladly, and enter quite heartily into the little homely kitchen services which have been held in this way. The "Welcome" Mission (of which I have the privilege of being superintendent) has been carried on for the past twelve years in a disused public-house, and has long since outgrown the premises, which are in every sense most unsuitable for aggressive Christian effort. Still, much blessing has attended the labours of the busy workers, who, with all their difficulties, have devoted themselves to the proclamation of the Gospel of Christ to the children and young people who have crowded in from week to week.

A new hall is about to be erected at the rear of the present building, at a cost of £750, and the renovation of the existing premises, which will be utilised as class-rooms, will cost £95, making a total outlay of £845. Towards this amount the sum of £280 has been subscribed or promised, and we confidently rely on the Lord's stewards to aid us in raising the balance of £565. The helpers are, with very few exceptions, working men and women, the people are very poor, and we are compelled to seek the help of those who are interested in the preaching of the Gospel to the poor. The Mission is warmly commended by the local ministers, Revs. Colmer B. Symes, B.A., John Bradford, and J. Martyn Lobb being amongst the vice-presidents.

F. T. Watt.

46, *Leyspring-road, Leytonstone.*

REFORMED EPISCOPAL CHURCH.—The annual synod of this church met in Trinity Church, Eccles, near Manchester, on June 18, 19, and 20, under the presidency of Bishop Eldridge. A public meeting was held, and addresses given on "The Origin and Doctrines of, and Need for, the Reformed Church."

A PLEA FOR GOVERNESSES.—Under this title a report has been issued of the fund for the aid of aged, destitute, and invalid governesses, giving touching details of those helped. Full details may be had of the hon. secretaries, Misses Fuller, Hillsboro, Maidenhead.

A CRIPPLES' HOLIDAY HOME.

Mr. C. L. Boyer, in his work in connection with the Drift Children's Mission and Home Cripples' Band, has been able to bring gladness into the hearts and lives of many of London's poorest and least cared for waifs and strays. During the last year he has taken hundreds of these neglected little ones for a day's outing in Epping Forest, and a good many have enjoyed a few days' stay at the seaside. The need has been greatly felt, however, for a holiday home specially for the cripples, with about 570 of whom Mr. Boyer keeps himself constantly in touch.

Last Thursday saw the opening of such a Home at Margate, close to the sea. A warmly sympathetic party of friends went down from London to be present at the opening ceremony, travelling by the London, Chatham, and Dover Railway Company's quick route. These, with a goodly number of local friends first gathered in the Congregational Church, Union Crescent, where a dedicatory service was held, and some interesting particulars of Mr. Boyer's work were given by several speakers, including Rev. D. M. Cameron, Rev. Mr. James, Alderman Raydon, Mr. J. F. Shorey, and Mrs. Arthur Stannard. The Mayor of Margate (Ald. Wootton) afterwards declared the Home open for the reception of the crippled children, whom the Mission does so much to help and cheer.

A large house in Cecil-square, comfortably furnished and pleasantly situated, had been adapted for the purposes of the Home, and accommodation is provided for about thirty children at a time. Most of the beds have been paid for and named by the subscribers, but there are still some beds to be subscribed for, each one costing £2. The small sum of ten shillings will give one of the little London cripples a fortnight's change of air at their Holiday Home. One of the greatest treats that one can witness is to come across a party of these little ones on the sands at Margate. Do they enjoy themselves? Listen to them singing one of the happy songs Mr. Boyer has taught them, and look at their bright faces, and you will not need to ask them if they appreciate what is done for them through this Mission.

FEMALE EDUCATION IN THE EAST.

On Wednesday last week, by kind permission of Louisa, Lady Ashburton, a meeting was held at Kent House, Knightsbridge, on behalf of the Society for Promoting Female Education in the East, the Archdeacon of London presiding. The attendance, chiefly of ladies, was very good, the Countess Compton, president, being among those present.

Rev. B. Baring Gould, who has recently returned from a visit to the missions in China and Japan, after opening the meeting with prayer, referred to the pleasant fraternal relations which have ever existed between this Society and the Church Missionary Society. He drew an affecting picture of the condition of women in those countries, and bore a strong testimony to the work of the missionary ladies sent out by the Society, of which he had so recently been an eye-witness, urging the importance of multiplying their numbers.

Miss Webb, the secretary, gave some additional particulars of the Society's work in China and Japan, and a brief sketch of that in India, Persia, and the Holy Land. Miss Doubble, from Bethlehem, now at home on furlough, spoke of the boarding school and the day school at that station, and of the labours of the Bible-women employed there. Miss Lambert, from Foochow, also at home on furlough, gave an account of the boarding school, day schools, and visiting work carried on by Miss Bushell and herself, and told of several instances of blessing upon their labours, the fruit of which is now abundantly to be seen. She earnestly appealed for more workers, and invited those who may be unable to give personal service in the mission field to provide for the maintenance of substitutes for themselves.

Archdeacon Sinclair, in a speech of much power and interest, solemnly urged the claims of the Society upon the sympathy and support of all who are interested in the work of mission to the women of the East, specially pleading for the steady support of annual subscriptions. After prayer had been offered by Rev. Marcus Rainsford, the meeting concluded with the Benediction. Afterwards many of the ladies inspected a number of Chinese curiosities exhibited by Miss Lambert.

OUTLINE BIBLE STUDIES.

II.—CANDLES OF SCRIPTURE.

1. The Candle of the Lord: Conscience.—Prov. xx. 27; Ps. xviii. 28. Conscience is the candle of the Lord fixed in every breast, and is the natural light which makes us sensible of right and wrong. But it must be enlightened by the Holy Spirit, and guided by the Word of God, or else it is not a sure guide to salvation and life. When the Holy Spirit enlightens conscience, then there is conviction of sin; sense of danger, and an earnest cry for help (Acts xvi. 30).

2. The Candle of Grace: Love.—Luke xv. 8. This candle of grace lights us to salvation and joy.

It is a search light to seek the lost (Luke xix. 10).

It is a Divine light to find the helpless (Ezek. xxxiv. 16).

It is a warm light to welcome the found one (Luke xv. 22).

3. The Candle of Testimony: Life.—Matt. v. 15. When we are saved we become the candles for the Lord.

A candle lit for the right purpose (v. 14; Phil. ii. 15).

A candle put in the right place (v. 15).

A candle shining for God's glory (v. 16).

4. The Candle Put Out: Death.—Job. xviii. 6. The light of nature and the spark of reason may do for this world, but will never light us to the other world in safety, and death will come and put it all out. This is no light for the soul, and when death comes it is often too late to get Divine light (Matt. xxv. 8; Luke xiii. 25, 26).

5. The Candle Outshone: Glory.—Rev. xxii. 5. There is a bright, glorious future for God's people. No night of darkness. No night of sorrow, and no night of death (Rev. xx. 1-5.) C. Edwards.

Soldiers' Home, Winchester.

DUBLIN VISITING MEDICAL MISSION.

This Mission, which is now three years old, is already doing a far greater work than even the most sanguine supporter ever anticipated. The past winter's work increased to such an extent that our premises proved too small, but our Heavenly Father opened our way, and we have added the adjoining house to the Mission premises, thus obtaining room for a second doctor, with whom we hope to enter upon the coming winter's work. We have seen many blessed conversions, but our hearts go out in deep longings that the Gospel seed might bring forth a great harvest of weary souls who have heard of Jesus and his love during the three years the Mission has been opened.

Since March 1, 4150 attendances have been registered at the dispensaries, and about 380 patients have been visited by the doctor and nurse in their homes. Last July there was some opposition, and the people were warned not to enter the mission, but this year they have been let alone, as nothing would keep them from attending.

We are much in need of funds, having had to spend a large sum to put our new house into repair, besides which we have already lost many subscribers through death. Pray for us. Our wants are many and great, and at times we scarcely feel able to keep pace with the work, which has grown heavy, but for this latter we can only praise our God, and believe that He who has thus opened our way will supply all our need out of his riches.

(Mrs.) E. Edith Figgis, Hon. Sec.

6, *Simmons-court Villas, Donnybrook, Dublin.*

SWEDEN AND MISSIONS.

Mr. J. Holmgren, of Stockholm, desires to state that in our report of his recent address at Aldersgate-street meeting regarding Swedish interests in the China Mission, several misstatements have crept in.

The facts are these. In 1887 the Swedish Mission in China was formed, and it has now in China twenty-one missionaries. This Mission is associated with the C.I.M. In 1890 the Holiness Union began work in China. This Mission, which has about eight or ten missionaries, is also connected with the C.I.M. The same year the Swedish Missionary Union and the Swedish Baptist Mission took up work in China. These Societies have some twenty workers in China, but they are not connected with the C.I.M. In 1891 fifty Swedes were sent out from America, who are supported from small Scandinavian congregations in that land. These brethren are also connected with the C.I.M. Forty-five workers have been sent out from Sweden, who are in connection with the International Alliance of New York, and are supported by that Association.

Letters to the Editor.

A CALL TO MORE PRAYER.

DEAR SIR,—Might I remind your readers of the United Circle of Prayer, suggested for the first day of every month, viz., that privately or in gatherings believers plead with our gracious Father for—

(1) Full and whole-hearted consecration of all who name Christ's name to Him.

(2) Increased manifestation of the Spirit's power in convicting men of sin, and conversion of souls to Christ.

The hours suggested are 7 a.m., noon, and evening. It is suggested also that as the Early Church fasted (Acts xiii. 2-3, 1 Cor. vii. 5) some might do likewise. The circle will begin; may many hearts join in fervent trustful prayer.—Yours in a living Saviour, JOHN O. WEST.

St. Matthew's, Birmingham.

A SHOCKING SPECTACLE.

DEAR SIR,—Your attention has no doubt been drawn to the performances of Rubinstein's opera, "Christ," which have been given in the Opera House here, and have attracted a good deal of notice, the various parts being taken by prominent German actors and actresses. I am glad to say that the *Kirchenblatt*, a paper which expresses the views of the Evangelical Lutheran clergy here, has strongly opposed these performances. The principal events in our Lord's life are all represented: his birth, baptism, temptation, the raising of the widow's son at Nain, the last supper, Gethsemane, and the crucifixion. Our blessed Lord is necessarily the chief personage in all these scenes. The crucifixion is, I believe, not really presented, but is rather implied by a distant view of Calvary.

That the sacred person of our Lord and the scenes of his earthly life should be presented by worldly people, in a place of worldly amusement, must be unspeakably painful to all true believers; and I trust that, should any attempt be made to produce this work in England, a united protest will be raised by all Christian churches.—Yours faithfully, GEO. S. FENTON.

Bremen.

"THE WORSHIP OF ANGELS."

DEAR SIR,—In your "Notes" of 13th inst., where you say "It is greatly to be regretted that the teaching of truth is too often sacrificed to the pleasant sound in musical productions," you touch upon a subject of grave importance and very far-reaching in practice. True, as to one of the instances you quote, we may well believe that neither the singer nor the audience had the least thought, at the time, of "Angel Worship" in connection with the song "Angels ever bright and fair," but it is right that the connection should be pointed out, and when this is done it becomes us to weigh the matter well for future guidance in these things, lest we be found to be unintentionally sinning against God. Eve "being deceived was in the transgression" as well as Adam, who "was not deceived"; therefore sin is sin, whether we are conscious of it or not.

In this particular instance, the song being in the form of a prayer to angels, is just as really angel-worship as a hymn to Mary is Mariolatry, and if so, surely it is wrong to sing or listen to such, even although we may only be allowing ourselves to be charmed with the music.

But, as I say, the question is far-reaching and of grave importance. During all the world's history, the fine arts, as they are called—music, poetry, painting, and sculpture—have been used to a grievous extent for the beatification of "the worship of demons," and even Christians have too often fallen into the snare. Many reformers, like John Knox and our Puritan forefathers, perceived the evil, and fought stoutly against it, for which they have been stigmatised by the world as Goths, Vandals, and iconoclasts. We, it may be, do not stigmatise them, but do we follow their steps? Do we see the truth as they saw it?

'Tis first the true and then the beautiful,
Not first the beautiful and then the true,

as Dr. H. Bonar wrote in his hymn upon "Divine Order." How often are Christians so taken with the sensuous beauty of the music, the song, or the picture, that they overlook or ignore the idolatrous meaning of the subject! How many, for instance, there are who would not have a crucifix in their house, and yet hesitate not to display pictures of the madonna and child, of satyrs, nymphs and fauns, or statues of heathen gods, as Venus and Adonis! True, these are not worshipped, they are merely intended for ornament, but can it be pleasing to the holy God, who *hates* every thought of idolatry, that we, his children, should adorn our homes with symbols, however beautiful they may seem to us, of that which has always been an abomination in his sight?

Again, how often through music and song does false teaching enter into, and even pervade, the atmosphere of Christian homes. It is only a charming song with entrancing music, the parents may think, and deem it impossible that *their* children can be affected by the sentiments. But is it so? May not this very thing be in a great measure the cause of much of the worldliness of thought and spirit which many Christian parents grieve to see in their children?

I should like to suggest two subjects for consideration in connection with this matter. First, is it right to take pleasure in anything that represents or symbolises idolatrous thoughts or customs, even though there may be no idolatrous intents in our minds? Second, is not this the very way by which Satan beguiles unstable souls, by throwing a glamour over a false religion, and making the untrue appear to be the true?

May we who are God's children ponder this matter, and lay it before the Lord, and may we have grace to do that which is right.—Yours truly,

ICONOCLAST.

"INTERPRETATION OF PROPHECY."

WE have received copy of a letter from Dr. McKilliam, editor of *The Morning Star*, to Mr. G. H. Pember, explaining that he was not personally responsible for the title prefixed in that journal to the extracts from Mr. Pember's paper. Also that the title was by no means intended to imply that Futurists arrogate to themselves "Divine wisdom," while charging those who differ from them with "human folly."

NEW TABERNACLE AT WOOLWICH.

MANY know of the remarkable work being carried on among the artisans of Woolwich by Rev. John Wilson. The very success has involved responsibilities, the most pressing of which is the absolute need for a new and much larger place of worship. The present chapel seats 650, and has for years been utterly inadequate, the members alone being numerous enough to fill it twice over, for the latest returns show a membership of 1216. For three and a-half years the Drill Hall has been hired for Sunday afternoons and evenings; the attendance throughout has averaged 1600 at each service. The people have long felt that they must "arise and build." Great difficulty has been experienced in finding a site, but now a very suitable spot having been secured near the Royal Arsenal gates, it is proposed to build a tabernacle to seat 2000, with schools for 1200, at a cost, including site, of about £11,000. Towards that amount they have in cash and promises £2700.

Large and enthusiastic meetings were held on Thursday last, when the memorial stones of the new Tabernacle were laid by Messrs. T. A. Denny, W. C. Edmonds, F. L. Edwards, and Dr. J. A. Spurgeon. The evening meeting in the Drill Hall was full of interest. Mr. R. C. Morgan, who presided, opened with a sympathetic address. The pastor, Rev. John Wilson, said that the new building had been a necessity for many years. He recounted the history of the work at Woolwich, originated by Mr. Murphy, helped by a number of students from Mr. Spurgeon's Pastors' College. They hired a small chapel in Charles-street, and purchased it for £150. Soon the chapel grew too small, and, as the building at Parson's-hill was changing hands, they took it over with a debt of £1000 upon it. With some exertion that was cleared off, and £700 was spent in erecting a gallery; but Parson's-hill also got insufficient for their needs, and they had to take temporary refuge in the Drill Hall, for which they had paid £800 in rent. Their number had reached 1200, and the number of communicants was utterly beyond the resources of Parson's-hill. The other speakers included Revs. R. Odery, D. Moore, T. Greenwood, and W. Hamilton, also Mr. R. T. Smith.

HELP FOR BRAZIL.—Mr. Fanstone, who is now at home seeking to increase interest in the Lord's work in Brazil, has issued another "Occasional paper," giving details of Messrs. McCall and Joyce's work at Pernambuco, Mr. Law at Garanhuns, Misses Melville and Vigor, and Mr. Kingston. Mr. Fanstone may be addressed: Campo Verde, Tipperlinn, Edinburgh.

MR. W. R. LANE AT TROWBRIDGE.

MR. LANE has held in this town a fortnight's mission, June 9 to 23. Several of the ministers connected with various churches accepted an invitation to unite with the Y.M.C.A., and a guarantee fund was raised for the purpose. Mr. Lane commenced his meetings on the Sunday in the Town Hall, and continued in St. James' Hall during the week. His afternoon addresses on "The Christian life" were much appreciated by a large number of Christians. To particularise any of his evening discourses would be invidious—they were all sound and to the point, and delivered with exceptional power. Mr. Lane had words for Christians, for churchgoers, and nominal Christians, while he pressed home the Gospel message to the unbeliever. Undoubtedly many were pricked to the heart.

The second Sunday was a memorable occasion. In response to a house-to-house visitation, by which means nearly 3000 invitations, signed by local ministers, were distributed, a remarkable gathering (probably 1500 persons) assembled at an open-air service, held in the Town Hall Gardens, by special permission, in the afternoon. Mr. Lane based a powerful discourse on the character of Herod, entitled the "One besetting sin." Men, he said, might be willing to part with other—perhaps with every other—sin, but this was not enough, as one besetting, over-mastering sin, whatever it might be, would eventually work out their utter wreck and ruin. In the evening the Town Hall Assembly Room was packed in every part, about 800 being present, while many were unable to obtain admission. The text was Pilate's question, "What shall I do, then, with Jesus?" (Matthew xxvii. 22) .On both occasions the singing was led by a united choir, assisted by the Y.M.C.A. band. The week following showed a marked improvement in the attendance, and many who do not attend places of worship were gathered in. Preceding each evening meeting, there was a short open-air service, generally conducted by Mr. Lane, who won the hearts of all by the energy he displayed.

On Wednesday, 19th, Mr. Lane having an engagement in London, the service was taken by Rev. A. C. D. Ryder (rector of Trowbridge) and Rev. A. J. Pearse (Congregational), neither of whom have been in the town very long. The former gentleman, who gave the address on "Rest," has gained for himself golden opinions for the hearty manner in which he has thrown himself into the work of the mission.

On Thursday afternoon Mr. Lane addressed himself more particularly to women, and in the evening spoke to men on "The Curse of Manhood." The latter was the largest meeting of men known to have met together outside of politics, and the solemn address made many impressions. On Friday, Mr. Lane's last evening, the hall was crowded by about 500 people, and there was a number of local ministers present. The missioner gave the story of his own conversion while in the Guards, the relation of which was made the opportunity of many personal applications and home thrusts. About 200 subsequently remained to the after meeting, and many stood up as an open confession that they had been led to accept Christ as their Saviour during the mission, or were desirous of so doing, amongst the latter being several of the better class. On Sunday there was a good attendance at the final meeting in the Town Hall. Mr. J. P. Haden conducted, and Mr. W. H. Seagram attended, and gave an impressive address on Paul's assertion, "I am not ashamed of the Gospel of Christ," etc. At the after-meeting many who had been pricked to the heart during the fortnight made a definite surrender. The visit of Mr. Lane will long be remembered, but though we may never know here the extent of the blessing received we shall know hereafter.

CHAS. CAREY, Hon. Sec. Y.M.C.A.

A QUIET DAY AT JORDANS.

A QUIET day for meditation upon the Word of God and the strengthening of believers is to be held at Jordans Meeting House on July 11. The special subject suggested for consideration is "The Power and Faithfulness of God" as illustrated in the book of Exodus. Meetings will be held at eleven and three. Luncheon (2s.) will be served in a tent, and light refreshments also provided. Conveyances will leave Rickmansworth Station (Metropolitan Railway) at 9.42 a.m., and return in time to catch the 7.19 p.m. up train in the evening. The place of meeting is about seven miles from Rickmansworth, and may also be reached from Woburn Green Station on the G.W.R. Friends intending to be present should communicate with Mr. Colin Taylor, The Bury Cottage, Rickmansworth, so that proper accommodation may be provided.

THE Y.M.C.A.

Over a hundred members have been enrolled in the new Association at Gloucester, which is meeting with very hearty encouragement and support.

Last Thursday the Dublin Association gave a hearty welcome to their general secretary, Mr. William A. Boyd, on his return from the Springfield and Hartfort Conventions.

Professor Barde, of Geneva, who was a conspicuous figure at the Jubilee celebration, was in Scotland last week, and preached and spoke in London on Sunday.

A member of the Jerusalem Y.M.C.A., at present in England, reports that Association work in that city is progressing well. It is now in two sections—the Anglo-Hebrew and the Arabic.

A good example of enthusiasm is afforded by the fact that two members of the Tunbridge Wells Association cycled to London on Founder's Day, attended the various meetings, and returned home that night.

The annual district conference of the Associations for the Dumfries and Galloway district was held at Langholm on June 20. The reports showed an increase of forty-six in the membership, the number of associates being the same as last year.

The Edinburgh district annual conference was held at Edinburgh, June 22. A paper of much interest was read by Mr. Thom, of Kirkcaldy, on "The Law of the Kingdom of God in Social, Commercial, and Spiritual Life." It gave rise to a profitable discussion.

The late hon. sec. of the Colombo Y.M.C.A., Mr. Richards, has returned to this country, and gives a most encouraging account of the work of the Association, which has recently taken premises of its own, and has throughout the past 12 months made considerable progress.

Rev. Charles A. Sadleir, an old member of the Winnipeg Association is now making a short stay in this country prior to going as a missionary to the Araucanian Indians in South Chili. This is, we understand, a pioneer work, undertaken by Mr. Sadleir at the instance of the South American Missionary Society.

The report of the Islington and Highbury Association is a record of vigorous, earnest, resultful work. The Bible class reports fifty average attendance; the Gospel, open-air and other evangelistic efforts have been well maintained. The missionary interest is kept well to the front, several of the members having lately gone into the mission field.

In connection with the youths' department of the Hackney Y.M.C.A. a capital work is being carried on. Many lads have recently been won for the Lord Jesus Christ. Dr. Harry Guinness has kindly consented to conduct a fortnight's mission under the auspices of the Hackney Y.M.C.A. in September next, on behalf of which prayer is very earnestly requested.

A well-attended and very interesting gathering of the North Metropolitan District Union took place on Saturday, June 15, at Mr. S. G. Sheppard's place near Potter's Bar. The afternoon was devoted to recreation. In the evening, after tea, a conference was held, and the following subjects were considered: 1. "How to Extend the Influence of the Y.M.C.A.—(*a*) By the members themselves; (*b*) by other means." 2. "The Organisation of Departmental Work in the Y.M.C.A." Papers were read by Messrs. Godfrey, of Tottenham, and A. C. Crane, of Finsbury Park, and a very lively and vigorous discussion ensued.

The annual summer meeting of the Newcastle-on-Tyne Association was held last week at Jesmond Dene. The secretary (Mr. Henry Armstrong) gave an account of the many departments, recounting something of their religious work, beginning with a devotional meeting on Sunday mornings; the afternoon Bible-class with an average attendance of 250; the pleasant Sunday afternoon meetings in the Art Gallery, with an attendance averaging fully 500; lodging-house visitation by members, and large meetings held on Sunday nights in the People's Palace, attended by from 1,100 to 1,200 people. The spread of evening educational classes had affected their attendances, and altogether they were afraid they should have a deficit to report this year of £150 or £200. They had not had sufficiently good premises to cope with the work in Newcastle. For three years they had been trying to get over the difficulty of their position, and now they had secured the premises adjoining their own, and hoped to be able to set on foot a scheme for a new building which would cover the site of the old building as well as that of the other premises which friends had purchased.

MIDNIGHT MEETING MOVEMENT.—Sir George Williams again entertained women of the Strand and locality in Exeter Hall last week. He was one of the first to arrive, and the last to leave the meeting, working heartily all the time with the many friends of the Society who were present.

THE Y.W.C.A.

The Scottish Y.W.C.A. Council are arranging to hold a conference at Strathpeffer on July 12, and 13. It is hoped that Hon. Emily Kinnaird, Mrs. Armitstead, Miss Murray Gartshore, Mrs. W. M. Oatts, Miss Brown Douglas, and other workers will be present.

The annual sale of work on behalf of the funds of Princess House, 106 and 108, Brompton-road, has just been held. The sale was opened on Thursday by the Lady Mary Glyn, and on Friday by Miss Morley. A sum of £80 was realised for the good work going on at the institute and home.

The last workers' conference for the present was held on Thursday, 20th, at the Morley Halls, 316, Regent-street. The Hon. Mrs. Waller presided, and the work of the Y.W.C.A. in India was the subject of the addresses. Sister Lucy, from Ceylon, told of four Bible-classes, chiefly for Eurasians. Miss Nisbet spoke of work in out-of-the-way places in India, such as railway junctions, etc. An Indian Princess, the Karwarani Horman Singh, testified to the good done by the Y.W.C.A. in India, and said she was seeking to start branches at Simla and Lucknow. Mrs. Orgain and the Hon. E. Kinnaird spoke of work in Madras and Bombay.

The annual meetings of the Ipswich Branch were held last week in the Council Chamber of the Town Hall. In the afternoon the chair was taken by Mr. J. H. Holmes-White. Miss Ardill, District-Referee for London, spoke of the work of the association at home and abroad. The large evening meeting was presided over by Mr. C. H. Cowell. Miss Ardill spoke on the Association, its "Getting and Giving Side," and afterwards gave an evangelistic address. Canon Garrett is president, and the great success of the branch is largely due to the personal interest and untiring labours of the Hon. Sec., Miss Eva Garrett. An endeavour is being made to raise £2000 for the purchase of "Gainsborough House" as an institute and boarding house, and towards this sum £500 has already been secured.

SCOTTISH NOTES.

In connection with the Fresh Air Fortnight scheme of the Glasgow Evangelistic Association, another home was opened on June 22 at Maybole. It is named "Ashgrove Home for City Children," and has been gifted by two sisters, themselves devoted workers for Christ. Lord and Lady Ailsa, Lord and Lady Overtoun, Mr. Alex Mackeith, and other friends of the children took part in the formal opening.

An address on "Town and Country Work in Summer" was given on the 17th inst. at the Glasgow noon meeting, by Rev. J. Telfer, dealing with methods of work and incentives to activity during the long days and holiday times. The speaker expressed his conviction that country districts were more hopeful for evangelistic effort at present than towns, the stolid indifference of the masses of people in cities not having yet reached country populations. He advocated Christian service by personal conversations and by visits to isolated cottages and hamlets, as well as by open-air meetings and similar methods. In our large cities it had become a grave question for all Christians how to stay the tide of Sunday holiday-making, which was so enormously on the increase.

IRISH NOTES.

Much regret is felt in Waterford and the south of Ireland at the death of Commander Saunders, R.N., who, during his sojourn of nearly six years in Waterford, identified himself with every Christian and philanthropic work.

The Irish Methodist Conference has been in session during the past eight or nine days in Belfast, under the presidency of Rev. Walford Green, of London. The membership returns showed a net increase of 224 members, and all the departments of the Church had been well maintained.

In the south of Ireland much sorrow is felt at the death of Rev. W. F. Maunsell, rector of Kildimo, co. Limerick, who has passed away after a brief illness. Deceased was the oldest minister in the diocese of Limerick, having been ordained in 1843, and he was very popular with all creeds and classes.

ROYAL NORMAL COLLEGE FOR THE BLIND.—At St. Margaret's, Westminster, on Sunday night, there was a special appeal on behalf of the funds of this college, and a choir of mixed voices from amongst the pupils took part in the musical service. Rev. F. Relton, curate of Chelsea, who was the preacher, founded an eloquent discourse upon "Hope," and spoke of the advantages that had accrued to those bereft of sight by the education given by Dr. Campbell.

TEMPERANCE NOTES.

The Presidents of the seven sections of Methodism have signed a strong manifesto in favour of the Local Veto Bill.

The death is announced of Mr. William Bunting, of Colchester, a temperance worker, who had been an abstainer for fifty-six years.

Amongst other tokens that temperance is beginning to engage the serious attention of French reformers, at Nimes a "League against the Progress of Alcohol" has been formed.

The Mayor of Southport (Alderman Dr. Wood) has undertaken to pay the cost of a plébiscite of the town, to obtain the votes of the population for prohibition and for reduction of licences, as proposed in the Local Veto Bill.

An appeal to clergymen, ministers, and church officers for the use of unfermented wine at the Lord's Supper has recently been issued by the Women's Total Abstinence Union. The Union holds its autumn meetings at Sheffield, Sept. 30 to Oct. 2.

A cruise to the northern capitals takes place in August next, when a series of public receptions will be arranged in St. Petersburg and other capitals. Lady Henry Somerset and Miss Willard hope to travel by the steamer, to present the Polyglot petition to the Governments at Christiania, Stockholm, Copenhagen, and St. Petersburg.

The Railway Temperance Union held the other day a fête at Wembley Park, at which Mr. M. MacInnes, M.P., remarked that to all men who were engaged in callings in which the lives and safety of the public were concerned, temperance was indispensable. On the great Atlantic liners not a drop of intoxicating drink was touched by the crew.

The Band of Hope Union reports a membership of 2,538,789, which with other juvenile temperance organisations gives a total of 2,737, 394 youthful teetotalers. The report of the school scheme states that the temperance lectures are still being delivered in day-schools, and the effort is regarded by many as the most promising branch of temperance propaganda.

Mr. John Morley, replying the other day to a deputation of licensed victuallers, said he believed it was a fact that the Duke of Westminster had closed thirty-seven public-houses out of forty-eight on his estates. The Government wished that the people should have the power of limiting or prohibiting public-houses in their midst much as an individual owner of an estate had.

Canada is awake to the evils of intemperance. We learn that the Dominion House of Commons has passed a resolution in favour of "prohibition of the manufacture and sale of alcoholic liquor, except for scientific, medicinal, and sacramental purposes." An amendment was, however, also carried, providing that no attempt be made to give legislative effect to the resolution until the opinion of the Imperial Council has been obtained as to the right of the Dominion to enact such a law.

The Earl of Kimberley, replying to a request that he would receive a deputation from the United Committee for the Prevention of the Demoralisation of the Native Races by the Liquor Traffic, said that while the Government is fully alive to the importance of the subject, it has no reason to believe that other Powers would be prepared to revise the tariff system agreed to at Brussels, before the year 1898, when the term of six years, specified in the Act for the purposes of revision, will expire; but the Committee may be satisfied that advantage will be taken of any earlier opportunity that might occur for calling attention to the subject, with the view of dealing with the evils which the traffic causes to the native populations.

"LUX," the weekly Christian Evidence paper, founded by the late E. J. Celestine Edwards, is now edited by Rev. Z. B. Woffendale, who has long been a valiant champion of the truth as against error, ignorance, and superstition. Last week's issue proposed the question, "Is *Lux* to live or die?" It seems that the undertaking is sadly embarrassed by debt. Copies of the paper, and particulars of present need, may be had by addressing the Editor of *Lux*, 18, Paternoster-row, E.C.

REQUESTS FOR PRAYER.—For Gospel meetings to be conducted by Mr. Henry Thorne, at the Hall-by-the-Sea, every Sunday, from June 30 to July 28.—For blessing on the annual visit of Mr. J. J. Browne (L.C.M.) to the Potteries during the wakes at Burslem from 29th inst., for four days. Many open-air and indoor meetings will be held.—For much blessing to result from a convention for the promotion of Christian unity and holiness, to be held in a tent at Melksham, Wilts, July 10.—For one who is passing under affliction and trouble, that he may be sustained under it, and soon delivered out of it.

EVANGELISTIC NOTES.

Mr. Newton Jones has conducted a mission at Ryecroft Congregational Church, Walsall. The school numbers about 900. The meetings have been well attended, and the inquiry room has been filled by the scholars. Some have decided for Christ. Teachers and others bear testimony to renewed spiritual life. Mr. Jones will hold services for young people on the sands at Lowestoft from July 15 to August 3.

Ballinasloe, Ireland.—Messrs. Carleton and Miskimmin, of the Irish Evangelisation Society, has been conducting a six weeks' mission here in a wooden hall. The interest from the beginning to the close of the meetings grew and deepened nightly. So much so that it was decided to continue the services a week longer than the time originally fixed. At the closing meeting Mr. Carleton spoke with much power, and the Holy Spirit has blessed the Word to the salvation of souls. Many have professed in Christ, and believers have been helped. H. B.

Hackney Wick.—A seven days' Gospel temperance mission has been held at the Jubilee Hall, Hackney Wick, by Mr. James Lowings. Considering the sceptical darkness which surrounds this neighbourhood, the meetings were well attended, and resulted in blessing, the Spirit of God moving among the people. A number professed to have found the Lord to the joy of their souls. Twenty pledges were taken, and many Christians have been renewed in spirit and confirmed in strength. The prayers of God's people are asked for the workers at this hall, situated among so much unbelief.

Mr. Clement Palser has come to Knoxville, Iowa, from Chicago, where God had been most graciously blessing his preaching to the conversion of numbers of souls. He has been holding special services in our church during the past three weeks. In spite of the heat, the church has been crowded, and God is very graciously blessing his ministry. Mr. Palser's Bible-readings are greatly valued and have created a deep interest, which has extended to Christians and ministers of all denominations. We thank God for this visit, which we hope may be extended for some weeks. We shall value the prayers of Christians in England that the interest thus awakened may be deepened and continued. W. A. McKee.

Mr. W. Harry Dawe, of Sermon Lane Mission, has closed a fourteen days' mission in the Tolbooth Hall, Glasgow. From the first blessing has been granted and souls saved. The daily Bible readings have been greatly appreciated. The majority of those who have come out for Christ are men. Amongst these a music-hall singer came to the hall one night, and, to use his own words, was "knocked flat." He entered the enquiry-room, and was led to the Saviour. Two nights after he brought his wife, and she too is now rejoicing in Jesus. On Saturday night he sang for Jesus in the Tolbooth Hall. This is a go-ahead mission, conducted by the brothers Anderson, of the Polytechnic. All the workers are alive to their responsibility, and working together they see good fruit of their labours.

Mr. Henry Thorne has arranged to conduct special services at Margate, Derby, Bristol, Plymouth, Aberdeen, Glasgow, etc., and is now completing his autumn and winter programme. Friends desiring to arrange for missions in connection with churches or societies should apply to Mr. James Pearse, Exeter Hall, London.

BRAZIL.—Pastor Salomon L. Ginsburg writes from Campos, State of Rio:—"The Lord has at last enabled us to buy a nice lot for building. It is situated in the centre of the city, opposite the new market, on a big square. It has cost £200, but it is worth the money. Now we need £1000 to build a neat little chapel. Who will help the cause of Christ in this dark, neglected region? Last month I baptized twenty-eight candidates, and this month four more; altogether this year we have thirty-six additions, and many are preparing to make their profession of faith. Our great obstacle has been the lack of a hall large enough to hold the many who wish to learn of Jesus and his love. Brethren, pray for us and help us."

AMRITSAR, N. INDIA.—Miss S. S. Hewlett, of the St. Catherine's Hospital, Amritsar, writes:—"We feel led to make an earnest appeal for more lady workers. There is here a large and growing institution, with wide open doors all round, with scope for nursing the sick, studying medicine to a modest extent, tending delicate children unfit for ordinary orphanage life, influencing and teaching young native workers in training, leading on, and developing Bible-women, instructing inquirers and converts, and joining in promising and fruitful work among the blind. Ladies can also have here exceptionally good opportunities for studying the vernaculars. Those who can come at their own charges can obtain full particulars from us; while any who could not wholly or even in part do that, should not be deterred from responding if they feel this a call."

PERSONALIA.

Miss Louisa Procter is now in London, and will be happy to tell of the progress of work at Schwifat, Mount Lebanon, Beyrout, Syria, as opportunities afford. Address, 78, Mildmay-park, N.

Mrs. Amanda Smith hopes to sail for America on Saturday next (29th). Her farewell address will be given on Friday evening, at 8 p.m., at the Bayswater Y.M.C.A., 172, Queen's-road, W.

Dr. Parker entered on the twenty-sixth year of his ministry last Sunday. At the morning service he informed his congregation that he had decided to relinquish the fixed yearly sum hitherto paid to him in favour of such absolutely free-will offerings—whether much or little—as the general congregation might feel moved to make.

Dr. W. Gunn.—After a furlough of about fifteen months at home, during which he has been engaged giving information regarding work in the New Hebrides, this missionary returns to the islands, leaving London July 12. He will now have charge of Aneityum, where a new language has to be acquired, and will also continue the work in Futuna.

Miss Riddiford, one of the passengers thrown from the char-a-banc overturned at Beachy Head on Monday, June 10, received severe injury to her knee and shock, but was able to return to London on Friday last. She was for many years a worker at the Strangers' Rest, Ratcliff Highway, but is now matron of one of the reformatory homes, Parsons Green.

Mr. G. Rapkin, known to many of our readers as having assisted Rev. James Neil in his lectures on Palestine life and scenery as confirmatory of Holy Scripture, is organising a Gospel mission in the Foresters' Hall, Margate. The meetings begin on Sunday, July 6, and include an afternoon Bible-class. Friends desiring to communicate with Mr. Rapkin may address, Elliott's Hotel, Hawley-street, Margate.

EVIAN LES BAINS, FRANCE.

The workers in this place have much cause to thank God and take courage. The Gospel Temperance and other meetings have been well attended, and care for the sick, and visiting among the poor has been carried on with much blessing during the past year. At present the need of a small house where the sick can be received and cared for is greatly felt. There is no Protestant hospital, or refuge for the aged, or for young girls to be rescued from a life of sin, and trained for a better, in all Haute Savoie, except the small mission hospital at Thonon les Bains.

Last winter, at one time, there was a sick girl three hours away in a hopeless condition imploring help; in another village, one and a-half hour away, a woman requiring constant care and nursing; and half an-hour away, a woman who was given up by all neighbours, but nursed back to life by five weeks of incessant watching. These could all have been brought under the Gospel influence, and loving care given to the nearest one, if only there had been the possibility of having them all under one roof. Going from village to village involves an immense expenditure of time, strength, and money, and the constant care which these sick ones require simply cannot be given.

In one family visited by the nurse, three little children died, in another family, at the same time, a sick husband and a little scalded child lay in bed together. The women have very little idea of nursing, and often have they said, "It is your care that has saved my child's life." How we do long, if it be God's will, to have a small and modest cottage hospital, where we can receive and care for these sad cases. It is thought that £100 will open and keep it for one year.

Full particulars and reports of the work will gladly be sent, on application to the Misses Wellington, 15, Melrose-place, Clifton, Bristol.

BREMEN.—A correspondent writes:—"During my frequent visits to this place and Bremerhaven, I have been struck with the absence of provision for the spiritual welfare of the many British seamen visiting these ports. For the last three or four years I have been in the habit of visiting the docks, principally in Bremerhaven, on the Lord's Day, distributing tracts and speaking to the men. I recently found that there was a meeting (in German) held on Sunday afternoon, in a room near the docks, for seamen. The hire of room, etc., is borne by some Christian friends, and the missionary, Herr Mousee, is also engaged in colportage work amongst the working classes in the town of Bremerhaven and neighbourhood. He can also speak English, and has visited some of the British ships and steamers. Christian friends who may be visiting these parts during the summer may easily find work for the Master, and their help to those already engaged will be very welcome."

OBITUARY.

MISS EMILY MURRAY.

The death is announced of Miss Emily Murray, of St. Clare, Upper Walmer, sister of Miss Charlotte Murray, the well-known poetess, and herself a writer of verses. While living in the expectation of the Lord's return she was ready and willing to depart. She suffered much from physical infirmity.

LADY SMITH.

The death is announced of Lady Smith, of 30, Berkeley-square, W., at the advanced age of 93. She was the daughter of Mr. F. Pinney, of Somerton Erleigh, Somerset, and in 1828 married Sir John James Smith, Bart. Her loss will be keenly felt by many, and her generous help will be missed by a large circle of Christian workers and mission agencies. We hope shortly to give a portrait and sketch of the lamented lady.

MR. GEORGE SMITH, COALVILLE.

This worker, whose name is so well known in connection with gipsy, canal, and brickfield children, passed away at his residence, Crick, Rugby, on Friday evening last, in his sixty-fifth year, leaving a widow and six children. He was unconscious for twenty-four hours previous to his death, and passed away very peacefully. For the last five or six months he has been a great sufferer, as he has been affected with cancer of the liver. He was seen in the lobby of the House of Commons as recently as five weeks ago attending to his Movable Dwellings Bill for the registration, sanitation, and education of the gipsy and van people. He always thought of others before himself, and sacrificed almost everything he possessed to carry on his work for the brickfield and canal children's and gipsy children's education.

GIPSY W. SMITH, ASHTEAD.

This evangelist was engaged to take a fortnight's mission at the tent, 550, King's-road, Chelsea. The opening service commenced June 9. Being unwell and under the doctor's care, he could not take Sunday meetings, but he came Monday, and took the evening meeting, though weak. He also took it again on Tuesday evening. He was worse on Wednesday, and got gradually worse, and at times suffered great pain. From the first the doctor had every hope he would pull through, but on Tuesday last week there was a sudden change for the worse. He gradually sank, and breathed his last at 11 a.m., death being the result of an internal malady. He was conscious up to the last. A few minutes before he died his wife asked, "Is Jesus peace?" He answered "Home." His last words were, "Jesus, Jesus, Jesus"; then he fell asleep. J. A.

The suddenness of the death occasioned a feeling of awe among those who had attended the mission; and subsequent meetings conducted by Mr. W. Hodson were largely attended. Mr. Smith was converted in 1880, and his one sorrow was that he had only a wrecked physical constitution to devote to the Saviour's service. All who knew him esteemed him for his exemplary life and devoted labours.

FIGUERAS EVANGELICAL MISSION.

The new medical mission building is finished. It is necessary that the full amount of the contract, £500, be paid without delay, so that nothing be owing to our Roman Catholic master-builder and workmen. Our builder, is, of course, a Roman Catholic, and before undertaking the work was obliged to ask permission from his priest, who, on giving it, said, "The Protestants will pay you better, and more promptly than our own people." We are, therefore, the more anxious to keep up our reputation. At present, however, our banker writes us that our funds are exhausted.

The hon. treasurer of the Mission is Dr. Macwhirter Dunbar, Clapham Common, S.W.—Yours sincerely Emily Lopez Rodriguez.

Figueras, Gerona, Spain.

THE FLORENCE PROTESTANT ORPHANAGE FOR GIRLS provides a refuge for the orphans of Protestant Italians, and enables colporteurs and missionaries to secure a good education for their daughters on very moderate terms. Want of adequate support cripples the work to a serious degree, and last year it was needful to reduce the number of the children to thirty-eight, whereas in previous years forty-eight have been received. The recent earthquakes in Florence so injured the building that it is important that the repairs should be effected without delay. The treasurer of the Ladies' Committee in London, Miss Reynett, 3, Cranley-place, Onslow-square, S.W., writes that in case funds do not come in for this special purpose, it may be needful to forego for this year the children's seaside outing. This would be a very regrettable necessity.

The Book World.

DR. A. A. BONAR'S REMINISCENCES.

Reminiscences of Andrew A. Bonar, D.D., edited by his daughter Majory, is a beautiful book. (6s. *Hodder & Stoughton.*) The pages abound in instructive incidents and godly counsels which all may read with profit; the pastoral experiences and manse memories will have special attractions for those who discharge ministerial duties. While the Memoir of McCheyne continues to be a spiritual classic, there must be a keen interest in the personality of its revered author; and this admirable volume and Dr. Bonar's "Diary" afford a good idea of the man and his faith and practice. There are many beautiful letters, some of them highly characteristic, and then a selection of sermons and addresses of peculiar interest and worth. The volume opens with an excellent portrait of Dr. Bonar at the age of eighty.

VIKINGS OF TO-DAY.

In this fascinating volume Dr. W. T. Grenfell, of the Mission to Deep Sea Fishermen, tells the story of a heroic enterprise in the "land of desolation, hard, relentless, unsympathetic, and cruel," carrying the Gospel message and the ministry of healing to "men trying to hold their own among fogs and icebergs, against hostile surroundings, and to earn a living in defiance of dreary odds." The writer gives a general account of the country and people of Labrador — so little known — and summarises the efforts of the Mission to brighten the lives of these brave toilers of the North. The numerous and excellent pictures are from photographs taken in Labrador—an area, by the way, as large as the British Isles, France, and Austria—and stated to be "one of the most uninviting spots on earth." But, as the brave old missionary is reported to have said of a fever-haunted region, "There are men there, and we must go in Christ's name to them." The circumstances under which these men and women live and labour are clearly described, while the working and evil effects of the truck system are explained. How the Mission ships found their way to this people; how brave young doctors and two heroic nursing sisters have ministered to the sick, while telling the sweet story of the Gospel to those to whom it is all so new and strange, are here told simply and in a way which must stir every reader, and win many fresh friends to this Mission. (3s. 6d. *Marshall Bros.*)

A SCOTTISH THEOLOGIAN.

The late Dr. John Cairns was in all senses a massive man—in physical build, in mental stature, and in spiritual attainment. His Life and Letters, recently prepared by Dr. A. R. McEwen, of Glasgow, is a noble and worthy record of a life of rare devotion to duty and unselfish service rendered to Christ and his Church. Among the many and conspicuous gifts of the late Principal Cairns was that of letter writing. This talent he freely exercised throughout his life, to high ends and under a deep sense of responsibility. A large portion of this bulky volume is taken up with extracts from these letters, and very delightful, inspiring reading they afford. They show how a man may perpetuate his influence and serve his generation after he is gone. The biographer has done his work in a manner beyond praise. The lowly origin of the great Scottish pastor and professor, his sturdy incorruptible character, his high culture wedded to singular humility and lowliness of mind, his vigorous defences of the Orthodox faith, and his unselfish, devoted life—all these are told in a way that will give this biography a high and permanent place in the class of literature to which it belongs. It is to be regretted that a man of such capacious mental equipment and such clear vision did not produce any literary work adequate to his powers. All the more, posterity will prize this delightful chronicle of his life-work, which ought to be in the library of every young man who values rectitude of character, nobility of aim, sweetness of disposition, and undeviating fidelity to conscience. May John Cairns have many successors in the land that gave him birth. (15s. *Hodder & Stoughton.*)

Ministering Children.—This well-known tale, dedicated to childhood, by Maria Louisa Charlesworth, is now in its 276th thousand, and cheap editions have been issued. (Paper covers 1s., cloth 1s. 6d. *Seeley & Co.*)

Ben Hur: A tale of the time of our Lord. By L. Wallace. There are serious objections to this kind of writing. The pages, however, evince erudition as well as demonstrate a fertile imagination on the part of the author. (2s. *Partridge.*)

The Wild Flowers Drawing and Painting Book, is the title of a useful series (4d. each), published by *Messrs. Cassell.* Each of the six parts gives drawings of twelve plants, with instructions for painting by F. Edward Hulme, F.L.S., F.S.A.

Friendly Greetings, Vol. XXX. (*Religious Tract Society*). The half-yearly volume of this well-known illustrated monthly will be welcomed in many homes. The Gospel is set forth in incident and narrative, accompanied by bright pictures, which will gain a hearing for the truths it contains. (2s. 6d.)

"Little Folks" Midsummer Volume. This volume (a charming gift-book) has six coloured plates as well as many other pictures. The letterpress is entertaining and instructive; and it is not difficult to account for the growing popularity of the publication. (3s. 6d. and 5s. *Cassell & Co.*)

Charles Eversley's Choice. By the late Emma J. Worboise (1s. 6d. *J. Clarke & Co.*) This story, which is said to be a true one, tells how a noble choice for God and conscience, made in the face of great temptation, was rewarded, and how an opposite choice worked out its due result. An excellent little book for youths.

The Reformation in England is the sixth "Present Day Primer" of the *Religious Tract Society.* (1s.) It is from the pen of Mr. W. H. Beckett, the author of a larger work on the same subject. The book should prove of real service to young students, as a comprehensive introduction to an important subject.

The Furled Banner. By Heather Grey (*E. Stock*). The story of a noble young life, consecrated to missionary service, withheld by too fond parents, and then suddenly cut short. We do not know that God is pleased often thus to deal with those who hold back their dear ones, but, apart from this, there is much to stir the heart in the devotion of one who goes as "substitute."

The Bible Hymnal, compiled by Rev. W. Lancelot Holland, has now been issued with music, edited by Edward J. Sturges, organist of St. James's, Hatcham. The tunes seem to have been selected with care from the best sources. They also include many new compositions, several of which are likely to become general favourites. (3s. 6d. net. *R. W. Hunter, Edinburgh.*)

Founders and Presidents of the Bible Society, by Henry Morris, is a very instructive outline of the rise and progress of a great Christian agency. Clapham worthies have a place among the founders; while the presidents of whom sketches are given, are Lord Teignmouth, Lord Bexley, and the Earl of Shaftesbury. The volume is amply illustrated (1s. 6d. *Religious Tract Society.*)

The Girl's Own Paper Extra Summer Number contains a complete story, entitled "Adelaide's Reward," by A New Writer, and several attractive sketches and useful articles, fully illustrated. The Boy's Own Extra opens with "Stuck in the Mud," by Ascott R. Hope, and has contributions by David Ker, Herbert Russell, and other favourite writers. (6d. each. *Religious Tract Society.*)

Picture Books for the Nursery.—The *Religious Tract Society* has issued a series of very bright books for little folks:—Our Little Dots' Playtime Pictures, Our Little Dots' Pets, Pretty Pictures for our Little Dots, and Pictures and Rhymes for Our Little Dots. Each comprises eighty pages of pictures, coloured and plain, with rhymes and stories in simple words and large type. (In handsome coloured cover, 1s. each.)

Memorials on a Short Life, edited by the Bishop of Stepney (*T. Fisher Unwin*). This brief biographical sketch of the late Mr. W. F. A. Gaussen, is a most interesting memorial of one who showed much literary promise, but was cut off at an early age. Three Russian lectures and a translation of a Russian tale are appended as samples of Mr. Gaussen's work. In his untimely death, England lost a gifted exponent of Sclavonic life and literature.

The Congo for Christ, by John Brown Myers, Association Secretary of the Baptist Missionary Society, tells the story of the Congo Mission with admirable succinctness. The book is not only a narrative of devoted labour for Christ, but a powerful constructive appeal for prayer and work for Africa. While giving special attention to the operations of the B.M.S., Mr. Myers does not overlook other agencies; and his work, at once compendious and up-to-date, supplies a distinct need in missionary literature. (1s. 6d. *Partridge.*)

Pioneer Life and Work in New Guinea. By James Chalmers. (3s. 6d. *Religious Tract Society.*) His earlier volumes of missionary sketches being out of print, Mr. Chalmers describes, in this handsome work, his varied and heroic movements and labours from 1877 to 1894. Since visiting England eight years ago, Mr. Chalmers has explored along the shores of the Gulf of Papua, and has penetrated much further up the great Fly River than any other European, and these journeyings he has pursued entirely unarmed. This volume not only contains the substance of his previous books, but describes his latest and most adventurous travels. Mr. Chalmers is a model pioneer missionary, at once persevering and patient, shrewd and winning, and his book will occupy high rank among records of its kind. The many illustrations include excellent portraits of the author and Dr. W. G. Lawes, of Port Moresby.

The Lord's Prayer for Believers: Thoughts on St. John xvii. By Rev. Marcus Rainsford, B.A., minister of Belgrave Chapel. (5s. *Simpkin, Marshall & Co.*) This volume of expositions has for some time been out of print; the fourth edition, carefully revised and remodelled, will doubtless be welcome to many Christian people. The pages have special value as opening up one of the most precious portions of Holy Scripture; and they have a peculiar interest, owing to the personality of their author. Mr. Rainsford treats the great intercessory prayer of our Lord with remarkable freshness and force, ever bringing forward other Scriptures in its elucidation. From the opening clause, "These words spake Jesus," to the last, "I in them" (surely very significant expressions, alike in place and order) the chapter is expounded, the volume extending to 480 pages. Those who are content to let Holy Writ explain itself, and who give due weight to the teachings of spiritual experience, will read this volume with pleasure and profit.

Songs in the Night is a series of assorted leaflets, suitable for enclosure in letters or general distribution. (4d., the packet of twenty-five. *Partridge.*)

Fruitful in Every Good Work; and An Unanswerable Question. Two useful booklets by Canon Christopher (*W. Hunt & Co.*), well adapted for wide circulation.

"Good" and "Bad" Boys is the title of a tract which the parents of "unpromising" boys might read with advantage. (Copies free, from *Warren, Hall, and Lovitt*, 88, *Camden-road, N.W.*)

The World's Saturday Night; or, Nearing the End of the Age, is the text of a lecture given by W. Percy Hicks at the Clapham Y.M.C.A. (1d. *"Christian Herald" Office.*)

Sir Isaac Pitman & Sons are issuing their usual serial entitled Foreign Languages Made Easy. The June part (3d.) introduces the study of French, German, Spanish, and Italian.

For Thy Name's Sake: Considerations based upon God's revelation of Himself to Moses, is an instructive booklet by John Edwin Brigg, vicar of Hepworth, Huddersfield. (1d. *Partridge.*)

Messrs. Penman & Co. have issued an attractive series of folded cards, each bearing a Gospel message in the very words of Scripture. Each fold is of distinctive tint, and the series is called "Dublin." (1s. per hundred, assorted.)

Messrs. G. Philip & Son have published a very interesting and useful wall-sheet—a map showing the religions of the world, with the stations of the London Missionary Society. Friends of missions will value this publication. (6d.)

Saving Words. By Cheyne Brady. (*Partridge.* 6d. packet.) These Gospel tracts will be found most useful to tract distributors, setting forth, as they do, the Gospel in terse and telling fashion, and pointing faithfully to the saviour of sinners.

Walks in Belgium, edited by Percy Lindley (30, *Fleet-street, E.C.*), is an admirably clear and concise guide book to one of our nearest continental neighbour lands. A chapter on the French Ardennes is added in this year's edition. There are new maps and a number of illustrations.

The Graphic Summer Number this year consists of a river story, entitled "A Tale of the Thames." The story has been written by "the lazy minstrel," Mr. J. Ashby-Sterry, and it is profusely illustrated by Mr. W. Hatherell, R.I. Two coloured plates are given away with the number.

BOOKS RECEIVED.

From *C. H. Kelly.*—Pink Roses, and other stories, by Margaret S. Haycraft (2s.); With a Gladsome Mind, and other stories, by Margaret S. Haycraft (2s.); What They Couldn't, by Pansy (2s. 6d.).

From *Marshall Brothers.*—From Sunrise Land: Letters from Japan, by Amy Watson Carmichael, preface by Rev. C. A. Fox (3s. 6d. and 5s.); The Higher Critics Criticised, by H. L. Hastings and Rufus P. Stebbins, D.D. (5s.).

From *The Religious Tract Society.*—The Resurrection of Our Lord Jesus Christ an Historical Fact. By Rev. John Kennedy, D.D. New edition. (2s. 6d.)—The Jews in Their Present Condition Witnesses to the Bible. By Revs. W. Burnet and A. Lukyn Williams. *Present Day Tract*, No. 77. (4d.)—Mary Jane Graham. By Canon Bell. (1d.)—When to See the Doctor, and What to Say to Him. By Alfred T. Schofield, M.D. (1d.)

THE ATTACK ON CHINESE MISSIONARIES.—Notwithstanding the fact that three distinct telegraph routes exist between Cheng Tu, the capital of Sechuan, where the Christian missions were represented to have been destroyed, and Shanghai, no information can be obtained on the subject. The Viceroys of Kiangsu at Nanking, and of Hoopeh at Woochang, have ordered the Chinese telegraph authorities to absolutely refuse the transit of any messages from and to Cheng Tu.

DR. BARNARDO'S BOYS.—On Monday the Lecture Hall at Aldersgate-street was crowded at the noon hour of prayer by a large party of boys—numbering, it was stated, 204, who are to start this day for Canada. Earnest prayer was made on their behalf, as also for the restoration of Dr. Barnardo himself, now laid aside through ill-health. Rev. W. J. Mayers gave some details as to the progress of the emigration work. When this party starts 7650 boys and girls will have been emigrated, while there are now 5000 in the various Homes. Forty-five of the present party (from the Labour Home) are going to Manitoba to the Farm Colony; forty-five little fellows are to be boarded out; while about a hundred will go out to situations. For all the future of these boys, the speaker asked earnest prayer.

Biographies of Memorable Women.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec. Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. John Langsford, 7 p.m; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Harley House Midsummer Missionary Gatherings.—Friday, June 28, at 3 p.m., Eugene Stock, Esq., Rev. Dr. Muirhead (of Shanghai), and Rev. Andrew Murray. Open-air gathering at 6 in the grounds. At 7 in East London Tabernacle. Pastor D. M. Stearns (of Germantown, Philadelphia), Mr. Geo. C. Needham (of East Northfield), Pastor Archibald G. Brown, Dr. Grattan Guinness, Dr. Harry Guinness. Tickets of the Secretary, Harley House, Bow, E.

Mr. William Forbes desires that all applications for him to conduct services and meetings in buildings or open-air may be sent to 71, Tollington-road, Holloway, London. Pulpits supplied.

Bayswater Y.M.C.A., 172, Queen's-road.—Friday evening June 28, at 8.30, Mrs. Amanda Smith, a special address to both sexes. She expects to sail for America the following day.

Women's Protestant Union.—Central prayer meeting this day (Thursday, 27th), at 3.30 p.m., in the Drawing-room, Exeter Hall.

Friendless and Fallen.—Summer meeting of workers and friends, to be held at the Homes, 5 and 7, Parson's-Green, Fulham, S.W., Saturday, June 29, at 3 o'clock.

The Welcome Home.—By permission of Louisa Lady Ashburton, a drawing-room meeting at Kent House, Knightsbridge, S.W., on behalf of Miss Child's Work among Seamen, on Saturday, June 29, at 3.30. Christian Life-boat Crew monthly muster at Welcome Home, 173, St. George-street, E., Tuesday, July 2, at 7 p.m.

Kingsdown Orphanage.—Coming of age thanksgiving meeting July 1, at 4 p.m., at the Orphanage, Pemberton-road, N. Garden meeting, Sat., July 6, 4 to 7 p.m., at Copley Dene, Cholmeley Park, Highgate, N.

House of Rest, 10, Finchley-road, N.—Friday, July 5, addresses by Rev. F. B. Meyer, Mrs. Major Harding and Mrs. Bramwell Booth on the Salvation Army Rescue Work.

A Day of United Prayer.—Fellow-workers and friends of the Evangelistic Mission are invited to join those having responsibility of its various branches, in waiting upon God in prayer in Kilburn Hall, Kilburn-gate, on Tuesday, July 2, at 11.30, 3.30, and 7.30.

C.M.S. and Medical Missions.—A meeting of the Medical Mission Auxiliary on July 3, in St. James's Hall.

Billingsgate Christian Mission.—Annual meeting in the Mission House, Billingsgate, July 9, 4 p.m., Mr. F. A. Bevan in the chair.

Special Religious Services in Theatres, Halls, etc.—For June 30.—Agricultural Hall, Upper-street, Islington, at 3.30, Rev. C. Double, at 7, Mr. Job Williams; Morley Hall, Mare-street, Hackney, at 7, Mr. T. C. Chadwick; Evangelical Hall, Homerton, at 3, Mr. Chas. Button; Grand Hall of Varieties, Clapham Junction, at 3, Mr. Beaney, at 7, Mr. Flews.

Lord Radstock and others will speak in the Conference Hall, Eccleston-street, Sundays, at 3.45 and 7 p.m. Meetings of Christians, Fridays, at 8.

Great Assembly Hall, Mile End-road, E.—Week nights, at 8; Sundays, at 11 and 6.30, Mr. E. P. Telford.

Clapton Hall, Upper Clapton, N.E.—Mr. H. W. Taylor, Sundays at 6.30, and Thursdays at 7.30.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W. Sun., at 7, Messrs. P. R. Hurditch, F. H. Hutchins; Willesden Hall, Willesden-lane, Sun., at 7, Mr. C. R. Hurditch.

The Conference Hall, Mildmay-park.—Sun., 3.30 and 7 p.m., Rev. D. M. Stearns, of Philadelphia.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (Lunch, 12.30, 1s.); Friday, 8, Bible-reading.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 and 7, Mr. Chas. Inglis; 3 p.m., P.S.A.

St. George's Hall, Langham-place.—During June, Suns., 11 a.m., Dr. M'Killiam; 7 p.m. Mr. A. Milne Kyd.

Talbot Tabernacle, Notting Hill.—Rev. Lancelot Holland, M.A., formerly of All Saints', Hatcham, and lately of St. Thomas's, Edinburgh, Sundays, 11 a.m. and 7 p.m.

Holiday Summer Schools, Cliff College, Derbyshire.—Dr. Grattan Guinness' Missionary Institute, July 1 to 15 and 15 to 29, especially designed for young men. For particulars, send two stamps to secretary, Summer School, Harley House, Bow, London, E.

West London Mission.—St. James's Hall, Sun., 11 a.m., Rev. A. Sherwell; 7 p.m., Rev. Hugh Price-Hughes.

Coming Conferences.

Perth.—Sept. 10–12, Rev. Dr. Bannerman, Perth, Hon. Sec.

Prophetic Truth and Inspiration.—Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

Blankenburg, Thuringia, Germany.—Sept. 2–6.

Deepening of Spiritual Life.—Surbiton Hill, June 24-28; Kingswood (Warwickshire), July 2-4; Keswick, July 22-27; Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Star Hall, Manchester, Oct. 6-13; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

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CASE OF "INCURABLE" CONSUMPTION.

See Appendix to Mr. Congreve's work on "Consumption," page 65.

Mr. Lewthwaite is a well-known merchant at Sale, who has also taken a prominent part in religious work. It was in connection with his Sunday-school that he became acquainted with the young man Hodcroft, who is referred to in the appendix mentioned above.

I called upon Mr. Lewthwaite recently, to make enquiry. "At the time this lad came under Mr. Congreve's treatment" (Mr. Lewthwaite said) "his condition was very bad. He had been ill for a year, showing every symptom of Consumption. He was so thin he was like a shadow, and so weak that he had to be carried to and from his bed. The doctor who attended him said his case was hopeless; no one who knew him thought it possible he could get better. But he did. Under Mr. Congreve's care he gradually recovered, and ultimately got quite well. He is a fine young fellow now, going to his business in Manchester day by day. I see him every week. His parents—and, for the matter of that, everyone—attribute his recovery to Mr. Congreve's treatment."

Like the majority of those who are grateful for lives preserved, Mr. Lewthwaite gave me authority to tell, for the benefit of others, this brief but interesting story.

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The following is an extract from *Leeds Times*, December 1 1894.

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Those who resort to the pernicious products of the mineral kingdom, or even the deleterious sections of the vegetable world, doubtless can decoct something powerful but injurious in its action; such, however, require no laudatory commendation; but Mr. Russell (we herewith append his address: Woburn House, 27, Store-street, Bedford-square, London, W.C., the author of "Corpulency, and the Cure," 256 pages, price 4d. stamps), makes no secret of the simplicity of his treatment, and avers that the decoction can be drunk as a refreshing summer drink, pleasant to the palate, yet having sufficient effect, although perfectly harmless, to remove generally 2 lb. or more in twenty-four hours. We think stout persons would do well to send for his book, which can be obtained through booksellers, or at the address given above.

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Notes and Comments.

THIS year's Mildmay Conference has brought before us the greatness and glory of Christ, linking his earthly with his heavenly ministry, and setting forth his human and Divine offices as they relate to man's redemption and the realisation of God's purposes. Those who attended the Conference were led by earnest brethren to consider the Great Teacher, to glory in the Kinsman-Redeemer, and to celebrate the praise of Him whose right it is to reign. In Christ alone do the offices of Prophet, Priest, and King find perfection and completion; and many helpful thoughts on these glorious functions and their fulfilling Lord will be found in the addresses which we report in our present issue. Some additional notes remain for publication next week; and we are sure that profit will attend a prayerful study of our report.

Those who are calling upon God to revive his work will be struck by the close bearing of Christ's offices upon that work, and the believer's part in it. "Who teacheth like Him" the way of God? By his sacrifice, and by it alone, have we been brought nigh to the Father. Again, to Him is the kingdom and the power and the glory. As we realise these blessed truths, so fundamental in their character, and so far-reaching in their application, we see that hearty delighting in Christ, with perfect submission to Him, is the secret of abiding in God's favour, and the only spirit or frame of mind in which we can hope to have a share in work for God. The Prophet, in whom are hid all the treasures of wisdom and knowledge; the Priest, girt with the robes of holiness and truth; and the King, full of grace and glory: in all things Christ Jesus the Lord hath the pre-eminence. And as we realise this, and live in the power of communion with Him, we shall be in harmony with God the Father, and become channels of Holy Spirit blessing,—rooted and built up, stablished in the faith, abounding in thanksgiving, and furnished completely unto every good work.

John Wycliffe said that he who studies and teaches the Scriptures "hath nede to live a clene life and be full devout in preiers that the Holy Spirit, author of wisdom and cunnynge, dresse him for his work and suffer him not to err." This is true of scholars who write on Biblical questions, as well as of preachers and Sunday-school teachers and missionaries. Prayer is better than grammar for a good understanding of that Book which is such a unique collection of history, biography, prayers, psalms, and letters.

Mrs. Josephine Butler has expressed some helpful thoughts on boldness in prayer :—

Our young children come to us fearlessly with questions on every imaginable subject, embracing often the most profound and difficult. They are not afraid to express their boldest surmises or wishes, believing that the father or mother will inform, correct, and enlighten. And we, earthly parents, being evil, know how to bear with our children's questions. We are not angry with them for their boldness. Our Heavenly Father is not less magnanimous towards us. Why, then, should his children ever hold back the freest expression before Him of difficulties and perplexities entering into the unseen, which may have been a life-long burden, even a secret terror to them, unspoken and unconfessed?

We have repeatedly called attention to the fact that one of the greatest dangers of our times is the handing over of the education of our children to the sacerdotalist. The prize for which the priest is struggling is the school; he is working ceaselessly to get hold of public money, and use it, independent of public control, for denominational ends, ostensibly, of course, to teach Christianity. The coming election is a grand chance for him. He will have no objection to attention being loudly called to any and every subject except education, for that will enable him to go on quietly and unobserved with his work. While others are making a noise and raising the dust he can seize the school. Let our friends be on their guard; the danger is real.

We learn from an authoritative source that Cardinal Vaughan has, in view of the forthcoming election, sent down instructions to the priests in the English constituencies to proclaim from the altar to their flocks the necessity of throwing over Home Rule for the present and supporting only those candidates who will vote for the subsidising of their schools from the rates or taxes. The news indicates one of the chief perils of the present position.

Some party of honest Protestants should be prepared in every constituency to discover the intentions of every candidate on the subject of elementary education.

The Methodist Monthly for July has a paper on "A Romish Seminary in England," which gives an account of Ushaw College, near Durham, an institution now a century old. The writer says that besides many laymen who have been trained in the College, there have been two cardinals, two archbishops, fifteen bishops, and over 800 priests. The present number of students, lay and clerical, is said to be about 600, half of whom are destined for the Church. We also see it announced that great preparations are being made to celebrate the centenary of Maynooth College. The educational institutions of the Romish Church are her most efficient means or spreading her influence, and the growth of them in number and efficiency constitutes one of our greatest dangers.

We once knew a costermonger who was converted late in life through a sermon, the text of which was John iii. 16. He never learned to read, but for him the whole Bible was condensed into that one verse, and he made such effective use of it that he will surely return with rejcicing from the land of the enemy, bringing his sheaves with him.

We also knew a Christian brother who had accepted the idea that much of the New Testament, as well as nearly all the Old, was Jewish. Matthew was essentially Jewish, the other Gospels and the Acts had a Judaic character. Hebrews, James, Peter, and the Revelation, all entirely Jewish. We said to him in those days that all that was left for us who were only Jews inwardly could almost be contained in one of the Bible Society "Portions." Last week we heard of that dear brother's death. He died in darkness. He had given away his Bible to the Jew—its good tidings of great joy, the word of the kingdom, the exceeding great and precious promises—he had nothing left. For, while an unlettered man may find the essence of all Scripture in a single verse, he who knows it all, and by a false exegesis puts the greater part away from him, finds that it is such an organic whole that if he gives away the body the life goes with it.

The Wesleyan Missionary Society, which is hampered with a debt, has decided on raising a sum of £50,000; at least its committee has unanimously agreed to recommend to the Conference that an appeal for that amount shall be made to the Connexion. Help is already coming in. "Promises are made on the distinct understanding that measures shall be adopted to arrest any tendency, through failing income, again to allow accumulation of debt." The present method of managing the funds of the Society is to prepare a budget, with estimates of expenditure; hence, unless the income fails, debt cannot be incurred. These methods may be good as far as they go, and we know they are very popular; but the work of God in foreign lands will not suffer itself to be manipulated altogether in such a way. New fields are opened, new men offer themselves, new needs press, and something must be done. Budgets and estimates are in danger. Whether these new things ought not first to be laid before the churches is a question of the first moment.

Writing on the subject of the Missionary deficit, *The Methodist Recorder* remarks :—

Of course there are wealthy people in Methodism who could lay down the amount at once, each giving £1000, or £2000, or £5000, without distress to themselves or need of appeal to their poorer neighbours. But many of our most prudent and far-seeing financiers —men who can never be suspected of any unwillingness to give—believe that in a case of this kind it is fitting and wholesome that all the people, even the very poor who can only give mites, should share the burden, so far as it is a burden, and participate in the privilege.

Now on this statement, which we presume is correct, we venture to ask whether there would have been any debt had these rich persons been regularly giving to missionary work according to their ability? The mere fact that our societies are driven beyond their budgets and estimates, get into debt, and then are extricated, shows that professing Christians are not systematically giving as God has given to them. The whole difficulty lies there.

The friendly attitude of many Government officials towards missionary work is a feature of the time. The work in New Guinea, where the L.M.S. has no less than 114 native teachers and fifty-seven students, has received marked commendation from Sir Wm. Macgregor, the Governor of the British portion of the island, who says—

Several years' work of the London Missionary Society has greatly changed the habits of the Lese tribe. A brief glance at the work done by the London Missionary Society from Maiva to Carama was con-

sidered to reflect the greatest credit on Rev. James Chalmers. Under the firm discipline practised at Dobu in the schools and services established there very extraordinary progress has been made. Rev. Mr. Abel is encouraging some of the young men in his district to form industrial settlements for the cultivation of cotton and such-like commodities, an attempt that deserves every encouragement the Government can give to it.

It is only twenty years since the missionaries landed among these cannibals, and took possession of their island, in the name of Jesus, by singing on its shore—

> Jesus shall reign where'er the sun
> Doth his successive journeys run.

Rev. J. E. Hanauer, of the London Jews' Society, gives in *The Rock* some account of a twofold operation which is going on in Palestine, one of depletion, and the other of augmentation. He deems it certain that in a short time there will be a Trans-Jordanic Jewish population. Simultaneously, he says, Syria is being gradually depopulated. Mission-schools are the cause; they take the children and train them in such wise that they find no scope for their learning and attainments at home, and therefore seek new spheres for themselves in America. The Protestants go to the United States, and the Roman Catholics to Mexico and South America. The Government is placing difficulties in the way of this emigration, but Governments can do little to check the tides of population from flowing whither they will.

An Englishman's hatred of compulsion is proverbial: hence the force of such an argument as this :—"He did not see why those who did not want beer should have the power of saying that those who did should not have it." Yet the man who wants the beer and gets it, and thereby becomes a drunkard, and throws himself upon the rates, has to be kept by the man who does not want the beer. The latter is compelled to keep drunken paupers, their wives and children, and also drunken lunatics. The compulsion is at present all on the good sober citizen, and it is on him to the extent of forcing his means from him. Is it not time that there was some hindrance placed in the way of those who use the public-house till they are pauperised? Strange that the brewer who used the words we have quoted above, should have gone on to say that he "was one to see temptations to drink diminished." Why? Because it is dangerous? What other answer is there?

FRIENDLESS AND FALLEN.

The annual summer meeting of the voluntary workers in the seven homes and open-all-night Refuge, was held at Parson's Green, Fulham, on Saturday last. About 200 responded to the invitation. There were on exhibition specimens of needlework, laundry work, dressmaking and cooking by the girls of the Training Home, and a selection of pieces was given by them on a temporary platform erected under the old mulberry tree in the garden. The young women of the Rescue Home adjoining also rendered a selection of pieces. There was also an exhibition of musical drill by the trainers which was witnessed with much approval. A number of prizes for scrubbing, cooking, laundry work, needlework, good conduct, etc., were also distributed, for which the inmates had competed among themselves.

Tea was provided under canvas, and in the evening a large open-air gathering was held in the grounds of the Rescue Home, at which the inmates sang several pieces, and earnest Gospel addresses were delivered by several of the friends present. No doubt a good work is being done by the Homes, and those present on Saturday had an opportunity of seeing for themselves something of the practical teaching imparted. Mr. W. J. Taylor, of 200, Euston-road, London, N.W., will send particulars of the work to any address upon application.

*The Synagogue, not the Temple.

The above is the title of a book written by the late Rev. James Gall. The aim of the book is to show that the Synagogue, not the Temple, was the germ and model of the Christian Church; that the offices of elder and scribe in the synagogue suggested those which were afterwards appointed in the Church; and that the social worship of the synagogue was the pattern for the form of worship in the Christian congregation.

The temple, and the Levitical system connected with it, was wholly typical, and therefore temporary. Its antitype is found in the person and work and offices of Christ, and not in the ordinances and services of the visible Church. The New Testament nowhere hints at the perpetuation of the temple system in the Christian Church. It recognises no sacred persons like the Old Testament priests; no sacred places like Jerusalem and the temple; no sacred times such as those of the Old Testament feasts; no sacred objects like the furniture and the utensils of the temple; no sacred actions such as the numerous ceremonies of Levitical worship. Godliness became a matter of the heart, and so affected equally all believers, and every relationship and duty of life.

For some years the Church consisted solely of Jews, the synagogue continued generally to be their place of meeting, and their worship was the social worship of the synagogue, in which not pastors only, but the members took part, and to which the public were admitted. The Lord's Supper was observed in smaller assemblies meeting in private houses, and often referred to in Scripture as "the Church in thy house."

The Church's decline began when the temple system, with its priesthood and ritualism, began to be substituted for the simplicity and spirituality of the synagogue pattern. Judaising teachers began their work even in the apostles' days. The Jewish Christians had a not unnatural affection for their gorgeous temple services, and were too ready to favour any proposal to graft upon the Christian system something of the Old Testament ritual. In this the Romish apostasy began; and it was completed when ministers became priests, and the people mere spectators of a sacred performance. With an official priesthood there began to be sacred buildings, sacred times, sacred ceremonies, and in these supposed sacred things the people's religion consisted. The result was the decline of true godliness in ordinary life, and the establishment of a priestly despotism over the souls and bodies of men, by which spiritual worship and heart holiness were crushed. Lest all our condemnation should be for others and none for ourselves, we quote a few words from our author that suggest the need of self-examination. "There is not a Protestant church or sect which is not daily growing its own popery, and it is only by continual revivals and reformations that it can escape from an unconscious process of corruption and decay. The church that most glories in its own superiority to other churches is the one that ought to be most jealous of itself."

In our author's judgment it was an equal mistake to make the Jewish commonwealth the model for Christian states. This mistake was made when Constantine professed Christianity, and it was accepted by the Reformers when the power of Rome was destroyed. Its consequences were most disastrous. The civil power was used to enforce religious observance, and the acceptance of a particular religious creed. The distinction between the Church and the world was obliterated. The whole nation was regarded as Christian, the parochial system was founded, each parish was entrusted to the care of a specially appointed minister, and behind the minister was the civil power.

Incalculable injury was done to the Church of God by this mistake. The cruel persecutions by Popery before the Reformation, and by Protestantism afterwards, had their root in this. Godliness was supposed to be promoted by it, but all the Legislature could do was to enforce the outward form of godliness, and to enforce this upon unconverted men was practically "to abolish the Church as a holy people, called out and separated from the world."

Other practical questions are raised by the author, such as the loss of the Baptism of the Holy Ghost resulting from the Church's departure from New Testament methods; the distinction between pastor and evangelist; and the fellowship meetings which were a part of the synagogue services, and were included in the services of the early Church, but abandoned when the pastors became priests. In these and other matters the author expresses opinions in which we generally agree, though some of his statements are open to question. Enough has been said to indicate that the book is thoughtful and suggestive, and that its teaching has a very important bearing upon questions agitating the minds of many to-day.

* The Church of the Future: The Synagogue, not the Temple. By Rev. James Gall. (*Gall & Inglis.*)

AMONGST FRENCH POOR.

The plea which was inserted in The Christian of September 27, 1894, for a movable room for Gospel work in the villages near Boulogne, was so liberally responded to that an iron-room, capable of seating fifty-five people, was sent out to Marquise, and opened on the last Sunday in March this year with an overflowing and most attentive audience.

The incidents connected with this little room are deeply interesting. Some years ago a good man in this very place, who had been brought to Christ, began to pray for his wife, who continued a staunch Roman Catholic. He prayed also for his neighbours, and that some real Gospel teaching might be brought to Marquise, which is an utterly Roman Catholic place. He prayed long without receiving any encouragement, his wife assuring him time after time that she would never change her religion. On his death-bed he made one last appeal to her that she would turn to Christ; and he died praying for her. Soon after his death the woman found herself so unpopular as the widow of a Protestant, that her little business dwindled, and she left the place for Boulogne, where she is still residing. Here she came under the influence of the pastor of the Eglise Reformée, and gradually her strong prejudices yielded, and she accepted Christ as her only Saviour. In the light of the new life which now filled her soul, with joy she took up the prayer of her husband that the Gospel might be preached at Marquise.

The answer to these long-continued prayers has come in the faithful labours of M. Mabboux, of the McAll Mission at Boulogne, and in the setting up this iron room in Marquise, where twice a week he gives Gospel addresses, and teaches the children. It does one good to see the earnest faces and quiet attention of these poor people, and to hear their hearty singing of the few hymns they know. And, more than this, several have already given evidence of a change of heart.

Marquise is an interesting old place about twelve miles from Boulogne. Prayer is asked for a continued blessing on the work in the iron room. It does not hold its place without opposition, but already forty names have been enrolled as Protestants, and there are many signs that a deep spiritual work is going on. May God put it into the hearts of Christians to start similar halls in other villages!

A. P. D.

Unity v. Uniformity.

All thoughtful minds have at one time or nother dwelt upon this subject, but I am ot aware that it has ever been worked out s it could certainly be developed. It lucidates and throws Heavenly light not only pon many earthly but also upon many spiri- ual subjects.

God's general principle is unity. Man's ecessity compels him to work with unifor- nity. Landscape gardeners, and experts in arious departments where taste and fashion ule, endeavour to overcome uniformity. They mitate God's hand as far as they can in this espect; but their best endeavours are ailures, if we compare them with nature. Every cloud in the sky varies; every branch nd sprig is different; every landscape scene s unique; every sheep, which to an ignorant ye exactly resembles another, is different rom its fellows in numerous respects. Even flock of crows so vary, that the young crow when he arrives at the field, goes at once direct to the spot where his mother feeds. Ve should require large microscopes before ve could detect the thousands of variations hat adorn nature, and annihilate sameness nd mere uniformity.

TO PRODUCE UNITY WITH VARIETY

s a God-like power. Uniformity is man's veapon, and distinguishes the work of man at ll times. The archæologist, when ransacking ncient mounds and heaps, knows that he has ome upon the work of man, and not the work f God, when articles uniformly moulded and onstructed are turned up. Man's power of mitation—man's power of producing exact esemblances, is a very valuable faculty, but t is a faculty that weakness requires. It is ot a God-like power.

GOD'S RELIGION

s distinguished by the same features as dis- inguish nature, and this argument appeals owerfully to the thoughtful man. Man's eligion is remarkable for its uniformity in all ations. The machinery is uniform in every and; the modes, the plans, the outward order s perfect. Priests are all carefully classified; utward display, dress and ordinances, are trictly uniform, and the words used are used ll over the world. Change of form, change f ordinances, change of words, are all un- nown, and the ignorant, seeing the machinery o be so perfect, assume that it must be a God- ent religion. The ordinances were God- ent as in the Jewish tabernacle days, when very outward type had its anti-type in the haracter of Christ, and when every order vas graven as by a pen of steel in the written Word of God. Their exact obedience only ould fulfil the written Word. But in those lays the adversary hated the types because hey were in the Word made imperative; ow the adversary loves types, because they re removed by the Word.

CHRIST REMOVED THE FIGURES,

r literally in the Greek, the parables, which tood only in meats and drinks, and divers washings, and carnal rites or ceremonies, mposed on them till the time of reformation. The apostles, like our Lord and Saviour, ttended no altars, claimed no earthly priest- hood, performed no Tabernacle services what- ever. They were mighty preachers, but carnal ordinances they enjoined the believers o "touch not, taste not, handle not, seeing hey all perish with the using, after the com- mandments and doctrines of men."

The Jewish sacramentarian was entitled to ask how doctrine, power, and life, could be maintained without an outward and visible formula of symbols. This objection is the natural question that Nicodemus would have asked Paul before he spiritually knew the new birth. How could the Christian walk alone without the types and shadows as crutches to support him? How could absolute uniformity be maintained without outward and visible carnal ordinances?

ABSOLUTE UNIFORMITY

is not known in the New Testament, and is not known in nature, either. Variety is God's rule in nature as well as in the New Testa- ment. It is quite true man cannot produce unity without uniformity, and it is quite true that man's religion must have uniformity, sameness, and machinery. God's religion has unity and yet extraordinary variety. The Holy Ghost is the Guide, and Christ the Shep- herd, but both Powers are unseen, and the unconverted cannot imagine the work going on with unity of doctrine under unseen Powers. They know that the promises re- garding the Holy Ghost are manifold; He is to be "Comforter," "Guide," "Reprover," and He is so practically to the youngest saint, but you never can convince a blind man regarding unseen things.

LET HISTORY SPEAK.

The saints were scattered all over the world after Christ's time. The witnesses* were, according to the researches of Sir Isaac Newton, in every part of the known world within seventy years. They had neither high altars nor ceremonial displays. In Rome, in Corinth, in Thessalonica, and the great centres, they had neither cathedrals nor temples. In Rome they met in hidden corners; their love feasts and remembrances of Christ took place in the vaults where the dead were buried after Paul's time. The people were invited to witness no public ceremonies whatever; only the godly knew the places and times of meeting. Saints in every part of the world spoke to their neigh- bours, during the first and second centuries, but the Word was always by the Holy Spirit made powerful. The heathen temples were forsaken gradually, although no temple ser- vices took their place.

By the "foolishness" of mere preaching a tremendous revolution was prepared over the whole known world; and when the mighty carnal empire of old Rome was sinking under the mere preaching of the doctrines in the Epistles, she

GRASPED HOLD OF THE OUTWARD SHELL

of Christianity, assumed its name, loaded it with outward heathen ordinances, and prac- tised it with heathen cruelties, combining Christ's name with Mahomet's barbarities.

But the question remains unanswered; How did it come to pass, that the whole known world was moved by mere preaching—mere speaking? The preachers were educated in no religious colleges; were not trained by men to hold the Unity of the Faith, and yet they were in faith so united that vast coun- tries were all brought under the Saviour's name, and the doctrines of the Word of God ruled in Europe and Asia alike. Even coun- tries such as Arabia and Egypt, that after- wards corrupted Christianity, and in the fifth century fell into Mahomet's foul hands, at first heard and admitted Christ's power; and in their worst days Mahomet was obliged to honour Christ nominally before he could seat himself on the throne. They had no unifor- mity in Europe and Asia, but they had extra- ordinary Bible unity—one faith, one spirit; and they shook not only whole cities, but whole countries. God leaves details to be worked out liberally by spiritual men.

FALSE RELIGION BRISTLES WITH DETAILS.

Details are merely the bristles of unifor- mity and man's stiff systematic religion. Details are vital matters when the workers have not the Holy Ghost, his holy liberty, his spiritual power. Man's religion sends forth slaves to work details. God's religion sends forth sons to work principles. Man holds the reins of the flesh, bones, and con- duct. God holds the reins of the heart, and simply says, "Work in my vineyard."

Look at the Reformation in Germany. When it took place in France, under Calvin's spirit, 600,000, it is believed, were bold and true for God's Word. Its opponents boasted they destroyed almost that number before they could rescue France out of Bible hands. It was a grand country ere that—the leader in science, yea, and commerce also. Since that it has first groaned under tyranny, and secondly proved to be a turbulent volcano. Look at the Reformation in England, Scotland, Den- mark, Germany, and Switzerland. No uni- formity was possible; no uniformity was attempted; but the unity was complete in doctrine. Every vital point was perfect, and the work was deep and true. In non-vital points there were all the variations you observe when saints differ in age, knowledge, oppor- tunities, and powers. Freedom demands room for variations; the same variations are seen wherever freedom reigns in the world.

God's witnesses display more variety and less uniformity than is found in any religion. No other religion whatever could give such Godlike liberty, and yet exist and manifest such wondrous power. The varieties among Gospel preachers are a proof that the Holy Ghost made them and kept them, as a hive of bees is kept, all true to the hive, all work- ing, yet flying here and there, never following each other. Christ is their only centre; his word their only word.

The question of unity and uniformity also gives the key, I think, to the variations in our Hebrew and Greek manuscripts.

New Zealand. Gordon Forlong.

* The word Protestant is by etymology a most accurate name for God's witnesses, even in Old Testament days, (= "witness for").

BE NOT AFRAID.

When about thee seem to hover
Sorrow and shade,
When the storms are brooding over,
And flow'rets fade,—
Still his thoughts are wreathing round thee,
Who so long with love hath crown'd thee,
Who in mercy sought thee, found thee,
Be not afraid.

He hath helped in days departed,
When darkness came;
Well He knows, oh, patient-hearted!
How weak thy frame.
Thou canst reach Him in thy praying;
Loved of God! his name be saying,
He remains, through time's decaying,
Still, still the same.

Gently will thy Shepherd take thee
On to his fold;
Strength that never can forsake thee
Thy life doth hold.
He will brighten paths before thee,
And be Light around thee, o'er thee,
And the shadow-hours restore thee
In joys untold.

Far away be doubt and fearing!
Stand undismay'd;
Even now thy King is nearing,
Mighty to aid.
Naught of good shalt thou be needing,—
Love Divine is interceding,
Christ Himself for thee is pleading,—
Be not afraid.

M. H.

THE MILDMAY CONFERENCE.

TUESDAY EVENING, JUNE 26.

The great hall was crowded on the first evening of the Conference. After a few moments spent in silent devotion, Rev. G. H. C. Macgregor led in audible prayer. A hymn was then sung:—

Help us, O Lord, to praise!
Come with a touch of fire.

Mr. James E. Mathieson, who presided, read 1 Pet. i. 1-11, and said:—"The great drift of Old Testament prophecy, as we learn from the verse we have just read, is the sufferings of Christ and the glory that should follow. Of course the prophets of old foretold a great many other things, as for instance the casting away of Israel by reason of sin, and the glorious restoration of the future, but the great outstanding topics are these—the sufferings of Christ, and the glory which should follow. In the mind of the God and Father of our Lord Jesus Christ these were the two great themes to occupy the mind and heart of his people; and these were the two great topics which burned in the heart of the apostle Peter, who was, as he reminds us, an eye-witness of the sufferings of Christ, and was one of the three on the Mount with Jesus when they caught a vision of the most excellent glory. It is very interesting to notice that the fiery, impulsive, vehement Peter, who, when the Lord was disclosing the passion He was about to accomplish at Jerusalem, said, "Be it far from Thee, Lord," should have so much to say of the sufferings of Christ. In this Epistle you will find a sevenfold reference to the sufferings of Christ, while you will also find, I think, a sevenfold mention of the sufferings of believers with Christ. Peter seems to have learned the lesson the Master would have him learn. May we all learn that this is not our place or time to reign; that down here we must be willing to take our place with Him in rejection, sore trial, and suffering.

At the close of these opening words, Mr. W. R. Lane led in prayer, and the following address was given:—

Revealing the Father.

By REV. E. A. STUART.

With the tremendous scheme that has been put before us to-day, it would be impossible fully to deal in the few minutes allotted me. We might occupy the whole conference in touching the very margin of thought suggested by such a subject as "Our Lord Jesus Christ, the burden and fulfilment of the prophetic word." I propose, therefore, to limit myself to this one thought—"our Lord Jesus Christ as Prophet, the burden and fulfilment of the prophetic word." You will have Him brought before you to-morrow as Priest, and on the third day as King; to-night, therefore, we will consider Him as Prophet. In the first place let us be very clear what we mean by prophet. Not necessarily a fore-teller, but always a forth-teller. A prophet is one who tells forth what God has told to him, it may either be in regard to the future or the present. The Lord Jesus Christ is the true Prophet, the true forth-teller; and as such He is the burden of the prophetic Word: that is to say, all through the ages man has been looking forward to the coming of one as a forth-teller of what is in the heart of God. Even before we open the Bible we find this longing on the part of man. You remember that Socrates, who pierced as far as an uninspired man could pierce, spoke of one who should come to teach men, and exhorted his disciples to cling to that hope like a man on a raft, till someone should come to teach them more. In another passage he says that it is necessary that a man should arise to teach us how to behave towards God and man. One of his disciples inquired: "When shall that time come; who shall that man be? I will gladly welcome him." It was the cry of mankind for one who could tell forth the things of God.

Now, turning to the Bible, the same deep longing is the constant burden of the Old Testament. You remember how Moses in Deut. xviii. 15 said: "The Lord thy God will raise up unto thee a Prophet from the midst of thee like unto me; unto Him ye shall hearken." And so all through the Old Testament, man looked for

THE COMING OF THIS FORTH-TELLER.

It is the one constant cry of the people of Israel. It is started again by Micah, "The Lord shall be a light unto me" (vii. 8). Isaiah takes up the same word, "O house of Jacob, come ye, let us walk in the light of the Lord" (ii. 5). He looks forward to a time when God shall teach them his ways, and his word shall go forth from Zion (ii. 3). He realises that God had spoken by prophets to Israel, that the revelation should go forth from Israel to the nations at large; and he longs for the time when from Zion should go forth the word, and all nations should learn the glory of God. But Isaiah found that Israel proved false to their trust. The nation was entrusted with a revelation of God, but did not proclaim that revelation; and therefore a true forth-teller was needed, and there arose before him the figure of the perfect servant of the Lord. When Isaiah found that Israel had disappointed God (to use human language), he saw this word entrusted to a certain remnant, and still further he saw that the one who should suffer martyrdom on account of the truth, and make atonement for the sin of the people, was also to be the great Prophet. Then he saw that the remnant was focussed in one man, on whom, as in chh. xi., lxi. the Spirit of the Lord should come that He might go forth as the Prophet of God.

And passing from Isaiah you find the same burden right down to the end of the prophetic Scriptures. The very last of the prophets, Malachi, speaks of the time when "the Lord, whom ye seek, shall suddenly come to his temple, and the Messenger of the covenant, whom ye delight in; behold He cometh, saith the Lord of Hosts." So in Hag. ii. 7, "The desire of all nations shall come." Whether, therefore, you look outside or amongst God's people you find there is this constant burden, "Oh, for a prophet to come and declare to us the whole counsel of God!"

And when the Lord Jesus Christ came, this longing was so intense that on the great forerunner appearing the priests and Pharisees at once asked, "Art thou he that should come? Art thou that prophet?" He told them he was not. Then when the Lord Jesus Christ came, men began to muse and inquire whether this were the prophet. You find in that strange midnight scene, in John iii., when Nicodemus came to Christ, that his first words were, "Rabbi, we know that Thou art a teacher come from God, for no man can do these miracles that Thou doest, except God be with him." That is to say, he felt Jesus must be the expected prophet. So in the next chapter we find a woman, at the very antipodes, morally and intellectually, from Nicodemus, cherishing the same hope, "Sir, I perceive that Thou art a prophet," and even the people began to realise that "a great prophet is risen up among us, and that God hath visited his people" (Luke vii. 16). So again in John vi. 14, "This is of a truth that prophet that should come into the world." This was the verdict of the general multitude. But there were also spiritually-minded men, who saw that the predictions of Isaiah, Ezekiel, Joel, and other prophets awaited fulfilment; and as Jesus Christ looked on these men, He understood their yearning, and He seems to call them when He cried, "If any man thirst, let him come to Me, and drink." This spake He of the Spirit." So again in vii. 40, some say, "Of a truth this is the prophet." Thus the one they were longing for is He who, as prophet, is the burden of the prophetic word.

Now I need not stay to prove He is the Prophet, we all believe that; but let us consider whether He who is the burden of the prophetic word is also its fulfilment. He is, but why? First, because of his *dignity*: second, because of his *humility*.

1. Because of his dignity. In Heb. i. 1, we are told that God, who spake in time past by prophets, "hath in these last days spoken unto us by his Son." Therefore his revelation is

PERFECT REVELATION.

The revelation through the prophets was imperfect, fragmentary, here a little and there a little; but when God speaks through his Son it is a wholly perfect revelation. The Lord Jesus Christ in John iii. speaks to Nicodemus about earthly things which he, as a master in Israel, ought to have understood. He should have known that man, to enter the Kingdom of Heaven, must be born again, and that if anything spiritual is to be received it must be from above. But, while he might be expected to have understood these, there are other things which he could not guess—such as that God should give his own Son; that He should come to be lifted up as the serpent in the wilderness; and that, being lifted up, He should become a blessing to everyone that believeth, that life might be given freely to whosoever will—these are heavenly things requiring an interpreter from God. "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man." Jesus came to reveal these things. Human teachers have tried to reach heaven, and some may have reached a little height and gained some faint adumbration of the truth; but none could reveal God save He who came down from Him. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him." It is because He has come from the bosom of the Father, that He is the true Prophet come into the world. Any human teacher I have the right and even the duty to criticise—searching if these things be so—but when the Son of God who has come down from heaven speaks of what He knows, criticism has no place, man is dumb, we have but to hear his voice. When He speaks I dare not criticise. "Speak, Lord, for thy servant heareth." God says "This is absolutely true," and thus we find rest. His dignity attests Him as the fulfilment of the prophetic word.

2. But the second reason that He as the true Prophet is the fulfiller of the Word, is because of his humility. All through, the Gospel of John dwells on that humility. As in ch. xiv. 8-11, Philip says, "Lord, shew us the Father," and Jesus replies that having been so long with Him they ought to have known that "he that hath seen Me hath seen the Father."..."The words which I speak unto you I speak not of myself: but the Father that dwelleth in Me, He doeth the works." So again and again He declares that the words He speaks are not his, but the Father's; and that the works He does are not of Himself but of the Father. Thus He emptied Himself; and therefore the revelation He gave of the Father was perfect. For example, I was plagued at one time by a reporter who could write fairly good sermons. He would take notes and produce and print something—very good, but not mine. Then came another who simply took down my words and faithfully rendered them. These were published. They might not be so good as the others, but they were mine. This is a feeble illustration of the way in which the Lord Jesus Christ sets forth the Father. Before He came the channels were not perfect, clean, and clear. Moses, for example, was a very faithful witness; but he was not perfect. You remember on one occasion, in the matter of the rock at Meribah,

HE WAS NOT AMEN TO GOD.

He was told to speak to the rock, and instead he smote it. But the Lord Jesus Christ is the Amen of the Father. Why? Because what He has received, He makes known.

Now the last point is this: What revelation of God has He given to the world? It might be summed up in one word, "Father." He teaches us when we pray to say "Father"; when we come back to say "Father"; when we are in trouble to say "Father": all through it is Father. The world has been very slow to receive the truth, that Jesus came to reveal the Father. I have often said that the history of the world and of individuals is very similar. If you go back in the history of the world you see Abraham and Sarah in their tent, and God is very near to them, like a guardian angel over them. But as the world, growing older, learns fresh revelations of the holiness, majesty, and justice of God, even God's people seem to move further off, and man and God seem to get further and and further apart. God speaks through dreams, through visions, through prophets, and then for centuries there is silence. At last the Lord Jesus Christ comes, and without doing away with any intervening revelation of the majesty, holiness, and justice of God, He yet brings man back to God, by revealing Him as Father; so man learns more of God, while he is drawn nearer to Him. And even so with individuals. Take a little child, how very near God seems to him; so near that he would not be surprised were the curtain to fall aside and the face of God to be seen by him. But as that child

oes forth to school he learns more of God, and nore of sin and guilt, and the distance seems to ncrease. At length the child learns from the Lord esus Christ to call God Father, and then God be-omes nearer than ever, although he has learned nore of his holiness and justice than before. Thus the Lord Jesus Christ reveals the Father and eaches us to approach Him as "our Father."

Now, observe what is the influence of this revela-ion. Many have never yet learned it. They have een to the cross of Christ; they rest in his sacri-ce and rejoice in the Holy Ghost. But if you ask f they realise God as their Father, you find it is ittle more to them than an abstract truth. Yet esus Christ is very jealous for it. You see this in ohn xvi. 26, 27. He is telling them He is going way, and He seems about to say, "I pray the 'ather for you," when He appears to draw Himself p: "I say not unto you that I will pray the Father or you, for the Father Himself loveth you." He eaches that He came not to make God love us, ecause God does love us, and He came to reveal hat truth. The Lord Jesus Christ is very jealous f the Father's honour and love.

Now, see how this will influence us in three epartments of life. First in duty. If you and I ould use as our motto these words from the lips f Jesus Christ, how easy duties would become; Wist ye not that I must be about my Father's usiness?" My Father's business—is that what ou and I are doing? All these little things we ry to roll off on other people as not worth our hile, they are our Father's business for us. Then e must be about them, constrained by the law of ove.

Second, see how Jesus deals with sorrow. "The up which my Father hath given Me to drink, hould I not drink it?" It makes all the difference f it comes from the Father. Here is a sick child. The nurses and the doctor have tried but cannot et it to take its medicine, but see, mother comes n and the child takes it from her hand. What nother gives it must be right. So we have to earn to take these sorrows—whatever they may e—from the Father's hand, and all will be well. Many try to say, "Not my will, but thine"; but it is ard, because they have never learned to say, Father," "my Father." Let them learn that ruth from Jesus Christ, and bitter will become weet.

Then, lastly, with regard to difficulties, can you rust your Father? That is the solution of all. Men come to me and say, "How can you explain his or that?" I cannot explain it; but I know ny Father, and I can trust Him. He is at the helm. dare not speak to the man at the wheel; but so ong as He holds the rudder He will steer right.

Thus the Lord Jesus Christ has come as the Prophet, for whom the world has longed, and who is he burden of the whole word of prophecy. We ave seen that He did come as the true Prophet; hat He has given a true and perfect revelation; hat He is the faithful and true witness; that He has evealed the Father; that He has taught us when e pray to say "Father," when we come back to ay "Father," when we are in darkness to say Father." We are not orphans in this world; we ave a Father, and He loves us. Oh, children of God, grasp hold of the Fatherhood of God, and rust Him in all hours of darkness, difficulty, and espair.

Mr. J. E. Mathieson said: One chief thing neglected o-day is the habit of holy meditation, and espe-ially is the lack felt among those who minister in the Word. If those whom we call the laity were to see hat ministers were allowed more leisure, the Church ould be vitalised by the quickening breath of God's Holy Spirit. It seems to have been reserved for a rother from another hemisphere to recall this lost rt, the constant habit of holy meditation. He will ow lead us in prayer and address us.

A Forgotten Truth.

By REV. ANDREW MURRAY.

Let us read part of the three first verses of the rst chapter of the Epistle to the Hebrews. "God ..hath in these last days spoken unto us by his on ... when He had by Himself purged our sins, at down on the right hand of the Majesty on high." You see that in these three verses we have the three ffices of Christ. "God hath spoken by his Son"—hat is the prophetic office: "when He had by Him-elf purged our sins"—that is the priestly office; sat down on the right hand of the Majesty on igh"—that is the kingly office. All three; and these three inseparably united, and just in the order in which they are given here. I want this evening, God helping me, to try and gather up what has been said in order to help you and myself to understand better what it is that we have in Jesus Christ as the Prophet.

To this end let us think first of the close connection between these three offices. It is not an accidental thing that there are three offices, and not two or not four. These three meet my every need. Man, as philosophical books show you, has three great faculties: there is the power of knowing, there is the power of seeing, and there is the power of willing. I know; that concerns things outside of me. I have a sense which takes cognizance of them. I know whether it is dark or light. Next, I see; and light or darkness becomes pleasant or unpleasant to me. I see; I am conscious of good or evil. Then I can will. When anything affects me pleasantly, I can long for it, or if not, I may refuse it. These three faculties in the human soul are met by the three-fold work of Christ. My understanding may be all wrong, my power of knowledge may be darkened, my feeling of consciousness brings me to see guilt and condemnation; and then my will may be depraved. Now Christ deals with these. He brings as prophet the light of God into my heart, that is the first thing; and then, when the light comes in and shows me sin, and I see my guilt, He shows me the way of pardon, He shows me the way to God. As a priest He brings me to God; as a prophet He shows me my need—his priestly work is to meet that need. Prophet first and then Priest. Then comes the kingly office. When as Priest He has redeemed, purged, sanctified me, He must rule me, so that we as saints may serve Him. These are the three offices of Christ. Do not look on them as something accidental, but understand how inseparably united they are.

Next try to take hold of the truth that the prophetic office must come first. There is a great tendency to exalt unduly the priestly office above the prophetic, and the kingly office above the prophetic, and thus truth suffers immense damage. Think for a moment. I read in theological works that the priesthood of Christ is of super-eminent importance. I do not believe that. I worship and adore Jesus as my Great High Priest and Redeemer—we cannot think too much of that office—but I do not like the word super-eminent—all three are equal, all are inseparable parts of one unity, of God's great plan. Moses said, "A Prophet shall the Lord your God raise up unto you, like unto me." First Prophet, then Priest, then later, King. So our Jesus, when on earth, acted three years as a prophet, teaching and speaking before He came to Calvary as priest, and by-and-by with the ascension began his kingship. The prophet must prepare the way. So you see how the Church suffers harm by neglecting the prophetic office of Christ, for the prophetic is the key, the entrance upon the priestly, as the priestly is to the kingly. Think, friends, what is the reason why so many who have strong faith in the priesthood of Christ, and thank God for that faith; but why have they so often to complain that they do not realise its power? I believe in the great living High Priest gone into the holiest of all to open it for me; but why has it no power? Why does it not influence heart and life more? Because you

TAKE THAT TRUTH ON TRUST,

from the teaching of men, from a godly mother or a faithful minister, rather than from Jesus Himself. You do not allow the Heavenly Prophet in his own way to lead you into the mysteries of Divine truth. All down the ages God shows it is needful there must be prophet as well as priest and king; and there is no more practical truth than this. I must have Jesus as prophet, for of Him God said, "Hear Him." Hence every day and every hour my soul rejoices in that great Prophet who will reveal Himself as Jesus, my High Priest, and lead me to his kingship, revealing his mighty power to make me do his will, and live to God's glory. Let us beware of counting this a little thing, and limiting it, as some do, to the future. A prophet is a mouthpiece of God. He does not merely foretell; and the larger work is that of our Lord Jesus as prophet in the fullest sense.

One thing more in illustration of the truth that this prophetic office has been neglected. What do we see? We look back on that blessed Reformation—for which we thank God—when the great truth was restored to Christendom that man needs no human intervention between himself and God, that every anxious soul can go straight to God because the Great High Priest, the Mediator, lives for ever. But while that truth has been recalled we do not equally see that we need no intervention of a human prophet. We can have direct teaching by the Holy Ghost, just as we may have direct forgiveness through the blood. Has this truth been maintained as that of the priesthood has been? I trow not. We have not honoured Jesus as prophet as we should have done.

Now we see in the history of Israel the result of this mistake. One great difference between the prophetic office and the priestly and kingly office was that the priestly and kingly were hereditary and institutional, but the prophetic was not. All the children of Aaron were priests—they belonged to the priestly race, however unworthy. Just so with the kingly office. David's sons were the royal house—that was a fixed thing. But the prophets were not a fixed thing. Prophets were raised by God as He had need of them; and He raised whom He would. So when priest and king failed,

THE PROPHET CAME TO RESTORE AND REVIVE.

There was about the prophetic office more liberty than in the priestly or kingly office. Now I believe that our great need at this moment is a clear apprehension of the prophetic office of Christ. As Priest He has finished his atoning work; as King He sits on the throne, but as Prophet we need Him now. Think of the perishing millions of men in ignorance, waiting a heavenly teacher. Think of the blindness and darkness all around. Think of the mistakes of the Church. Think how every time I read one word of that precious Word I must wait on God to ask the Lord, the Divine Prophet, to speak in my ear.

Let us go further and see how Christ exercises this prophetic office. You know how in that last night Christ spoke those beautiful chapters, John xiv. to xvii., and gave the promise of the Spirit. But have you noticed the chief thing He says about the Holy Spirit; what is his work? We think of holiness, sanctification, and power for service; but the Lord Jesus speaks of something else. "He will guide you into all truth." Just as if He had said, He will reveal to you the deep meaning of my crucifixion, my finished work of redemption. I have told you these things, but you do not understand; He will show you their meaning. He will show you what a life of holiness, a life of power is. He will both teach you and enable you for it.

Then Jesus declares that in heaven He will watch over the Church and individual souls, and give all the Divine teaching needed. Alas! is there not too much of our own teaching instead of this Divine teaching? True, true; because we forget the One who teaches. Let me quote from Paul's letter to the Corinthians, 1 Cor. i. and ii. When Christ sent Paul to preach He gave him, we are told, a warning to preach, "not with wisdom of words, lest the cross of Christ should be made of none effect." He does not say, "Take care you preach the cross," that is taken for granted, there is no doubt about it; but He says, When you do preach, see that you do not do it with enticing words of man's wisdom. So in the second chapter we have the word "not" eight or ten times in this connection. "I came not in excellency of speech," "not with enticing words," that "your faith should not stand in the wisdom of men," for Christ is the wisdom of God. So in the first chapter we see that God has made Christ Jesus unto us wisdom (as prophet), righteousness (as priest), and sanctification (as king). I ask you, has not Christ as righteousness, sanctification, and redemption, seemed far more precious to you than as wisdom? Ought that so to be? Let us be sure that were we to give up trying to preach with beautiful words of human wisdom, and seek to let the Holy Ghost speak through us, there would be new power in the preaching of the cross.

Thus the Lord Jesus Christ carries on his work by the Holy Ghost, and what is his work? See the old prophets, what was their work? Mainly threefold. God raised up Isaiah, Jeremiah, Ezekiel, and the other prophets to testify against the sin of Israel, to "cry aloud and spare not." That is one great burden of their prophecies. But next they had to reveal spiritual truth and the law of God. A prophet had to reveal the true spiritual meaning of the sacrifices, the temple service, of religion itself, and of prayer. And lastly, he had to utter God's promises to give glimpses of the future, some in the near future, some remote, dim, and distant;

some concerning coming revival, others concerning the kingdom of Christ, and things yet to come in the far-off ages.

Now friends, has the Church of Christ itself no need of this prophetic work? You know how greatly it does need it: and how He does it;

BY BEING THE MOUTHPIECE OF GOD.

Moses was the mouthpiece of God, so Christ as the Revealer of the God and Father, of life and power, becomes, as it were, his mouthpiece. And what do we need now? Testimony against sin and departure from God. We need some strong fearless voice raised against the coldness, formality, and indifference of many. I heard an old missionary say once, "Would to God He would raise up his ancient prophets in these days!" Is there no cause? Is there nothing that needs rebuke and reproof? Would that every believer and every minister learned to wait for their message from God, ready to be his mouthpiece, dependent only upon Him to give the needed power and faithfulness to testify against sin.

Once again, we need to have the spirituality of religion revealed to us, and this Jesus is ready to do. I said before that when priesthood and kingship had become lax and fallen into decay, the prophet came to call them back and usher in revival. I have said also that these blessed truths of priesthood and kingship do not exercise their due sanctifying power because we do not honour Him as prophet. Oh, brethren, let our hearts be glad to-night that Jesus is able and willing to restore our spiritual perception of truth in all its beauty if we honour Him as prophet. He is able to let the truth of God burn afresh in our hearts, to revive for us its spiritual force, to make its heavenly glory a reality in our life. It is his office as prophet to convince of sin and re-inspire spiritual truth.

And lastly, here there is the promise of the future. He reminds us of these promises and inspires hope. We look on this great London and see millions who never enter a place of worship, who live without God altogether. Some mourn and say, "We can do nothing;" while others are longing and crying, "Wilt Thou not revive us again that we may rejoice in Thee?" If you want joy in Him He can restore hope and buoyancy of spirit, and teach you to trust these difficult things to Him as the God of our salvation.

Once again; Christ is a prophet—what is He to be to us? I have two thoughts here: first in regard to personal teaching. Let us rejoice in his kingly glory; let us rejoice that He is our priest, and that we need no human priest between us and God; but rejoicing in these, let us also glory in this blessed truth that every believer can have direct contact with the great teacher Jesus. Just as we need no other Saviour or Mediator, so we need no other teacher. Let us believe this and pray God that He would teach us, and also that He would bring all ministers of his Gospel to a right sense of their glorious position and privilege. As Christ is the mouthpiece of God, so it is theirs to be the mouthpiece of Christ. Allusion was made in the preceding address to the humility of Christ—"I can do nothing of mine own self." "The words I speak, I speak not of myself." His work as prophet was to wait on God; and friends, our work as ministers, servants of Christ, or men and women teaching in the Sunday-school or elsewhere, is to honour Jesus as prophet; to be his mouthpiece as He was the mouthpiece of God; to live and speak by Him, as He did by God. We must give ourselves to prayer and continuous waiting in quiet self-abnegation, crying to Him as little children that He might use us as never before. God bless ministers and all workers with the gift of the Holy Ghost! Remember all three offices are made real to us by the coming forth of the Holy Ghost. These three are one, for Jesus is in all. The teaching of Christ Himself, the giving of this precious book, and ministry through us, are all by the Holy Ghost. It is peculiarly, however, by virtue of the prophetic office that the Holy Ghost is given in great abundance. Let us wait on Christ and trust Him, and He will give it.

And now my second thought in closing is this: It will profit us very little to have heard about Christ, as the burden and fulfilment of this blessed word if we do not realise that we need the living Christ, that we want Him day by day as our personal teacher and guide. Do you remember how, at the installation of Jesus as prophet at the river Jordan, the Father said, "This is my beloved Son, hear ye Him." You know how Saul's servants were able to say, when he was seeking the lost asses, There is one who can tell us. So we know we have One who is able to tell us everything, to deal with every difficulty, every prayer, and every need. Will you let the blessed Jesus be your teacher, your guide? Wait on Him and you shall never be ashamed. Above all, if you are longing to enter into the mysteries of God, into the holiest of all, within the veil to dwell with God; if you would have Him lead you into the full experience of redeemed saints, to realise the meaning of the song, "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, to Him be glory and dominion for ever and ever." If you would have these blessings, let Jesus as prophet deal with you even now. Claim Him affectionately, believingly; rejoice in Him and trust in Him as your prophet and guide.

WEDNESDAY MORNING.

Sacrifice and Priesthood.

Lord Polwarth, after reading from Hebrews v. and vii., remarked upon the opening verse of chapter viii.: "We have such a high priest." Take heed to the words, "We have." How rich then we are! Our subject, "Our Lord Jesus Christ the Completion of Sacrifice and Priesthood," seems to divide itself into two parts—first of all, the finished work of sacrifice, and secondly, the priestly office; and from the study of these we should derive true joy, and also learn more of Him in whom alone we can have rest and peace.

REV. G. H. C. MACGREGOR.

In Rev. i. 5 we read: "Unto Him that loveth us, and loosed us from our sins in his own blood." Those words will form a fitting starting point for the consideration of the blessed subject before us. What a wonderful Saviour is the Lord Jesus Christ! Each new glimpse that we get of his glory seems to be brighter and better than anything we have ever seen before. When, moreover, He comes to do any new work of grace in our hearts it seems the very best that He can do for us.

When we hear of the Lord Jesus Christ as the Prophet we are tempted to exclaim, "Surely this is his most wonderful office; there can be nothing in Christ that goes higher than this, or is more glorious than his work in revealing God the Father." Again, when we speak of Him as the Priest, we cry, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." And then, as we see Him as our King, we fall down in adoration at his feet, and "crown Him Lord of all." So, we need to be reminded that we must not set up one office against another, for the whole Jesus is fully in each of them. Let us give ourselves up for a time to the adoration of the Lord Jesus as Priest, and be content, for the present, to think of this as his most wonderful work; and God grant that a fresh glory of it may break in upon our souls!

All the offices of the Lord Jesus have a redemptive aspect. He comes as a prophet to reveal God to a race whose heart has been blinded by sin. As a priest He comes to redeem men who are deserving of eternal condemnation. As a king He comes to subdue men to his own holy will. While all the offices have a redemptive aspect, this is especially so of the priestly office. For it is conceivable—I do not, of course, say that it would have been so—that even although man had not sinned, Jesus Christ might have become incarnate, and have been the prophet of God to mankind, and He might also have been king and Lord of men; but if man had not fallen there would have been no place for the atoning work. It is because man has fallen, and because sin constitutes such

AN AWFUL FACTOR IN HUMAN EXPERIENCE

that the Cross has for the saved sinner such a peculiar glory, and at the foot of the cross the Christian heart sings its sweetest song.

We have already seen that the Lord Jesus is the perfect prophet. Why so? Because He perfectly does the prophet's work. He is the burden and fulfilment of all the prophetic word because He does perfectly what all the other prophets tried to do, but did so imperfectly. He reveals God. All through the ages God was yearning to make Himself known to man, and man was yearning to know God; but not until Christ came did the Father find full expression, and man find all that he needed to know of God. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

Why is Jesus Christ the perfect priest? Because He does perfectly the priest's work; because He accomplishes what man had toiled in vain to accomplish. He comes, and He brings the sinful race back into fellowship with God, and He maintains in fellowship with God those whom He had redeemed. He is the perfect priest. Why? Because "He loveth us, and loosed us from our sins in his blood."

Vision is a more powerful sense than hearing, and if we could only see Jesus to-day—if we could "behold the Lamb of God," no argument would be needed to convince us that He is the perfection of priesthood. I want to speak first of the load, and then of the loosening of the load. When the Lord Jesus came to save man, He found man lying crushed under an awful load, and that load was our sin. Ah! How easy it is to say "our sin," but how tremendously difficult it is to form anything like an adequate conception of what the words mean. We shall never rightly understand the work of Christ until we understand our sin; and we shall never understand that until the Lord Jesus as prophet reveals the meaning of sin to our souls. Let us try to get hold of the meaning.

When Jesus Christ came to reconcile man to God He had to deal with the whole of human sin. Think of the sins of a single man. Look into your own heart, and honest self-examination will reveal a state of matters that will fill you with utter amazement. Most of us are mere children in knowledge of

THE SINFULNESS OF OUR OWN HEARTS.

If we knew ourselves better, we should loathe ourselves because of our sins. When a man sees his own heart, he cries with the Psalmist: "Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head: therefore my heart faileth me."

If I were to enumerate the sins of a single life, before I had got half-way through you would be sick of the horrid catalogue. Look at the multitude of our sins! Think of our breaches, our transgressions, of the law of truth—of our lying, our exaggeration, our slander, our calumny, our evil-speaking, our hypocrisy, cunning, fraud, and deceit. Think of our transgressions of the law of justice—our disregard of the rights of others, unfairness, rudeness, incivility, want of courtesy, want of gratitude. Think of our transgressions of the law of love—our malice, our regarding others as below us, and the petty annoyances to which we have subjected those with whom we have come into contact. Think of our transgressions of the law of self-control—our sins of temper and appetite. a need not extend the list. I was reading recently I catalogue of 252 sins, under one of these general heads. I pass by our laziness, our indolence, our sensuality, when we have allowed the body of sin and death to get the upper hand of our spirit. There is not a sin that we could mention but there is a possibility of it in our hearts. As we are judged by the searching law of God, as interpreted in the Sermon on the Mount, we can only cry: "If Thou shouldest mark iniquity, who should stand?"

As the awfulness of sin dawns upon our souls, we cry, "God, be merciful to me a sinner!" The priest who could deal with the sin of mankind must be the very perfection of a priest. Our sins were not only numerous but heinous—not only against light but against love. We did what was evil and gloried in it. Multiply the sins of one life by the sins of the millions of the redeemed. Look at the sin of Adam, the sins of Abraham, David, and of God's people through all the ages, and think what a load it must have been. Is it not amazing that the Son of God should have faced the putting away of a black cloud like that of our sin?

We pass on to consider the loosing of the load. When the Lord Jesus Christ came forth as the gift of the Father's love to the world, He not only found man under the load of sin, but

UTTERLY UNABLE TO REMOVE THE LOAD

from his own shoulders, and with the conviction of impotence growing deeper and deeper in the mind of the race. Read history, and you will find that men have all along had a conviction that they are lost, a consciousness of sin, and of being in a wrong relation to God; and these feelings have been at the bottom of all the disquiet and unrest that have troubled the human race. Aware of the need of deliverance, the race has made efforts to deliver itself, but discovered its inability to put away sin.

It has been realised that sorrow cannot cancel sin, and that repentance is very different from pardon. The murderer commits his sin, and is sorry; but he is a murderer still. The impure man sins, and is sorry; but he is an impure man still. Judas was sorry for his sin, and yet Scripture tells us that he "went to his own place."

Then, again, sacrifice will not put away sin. It is pathetic to see the altars smoking with countless victims, and men offering the seed of their body for the sin of their soul, and to see written over it all the word "Failure." The Mosaic sacrifices were appointed by God, and offered year by year; and when this had gone on for centuries, the inspired writer had to tell us, "It was impossible that the blood of bulls and of goats should put away sin." Nothing in front but blackness and darkness; then, as the proverb says, "When need is higher, help is nigher." When it had been burnt into the heart of the race that man could not save himself, then the Lord Jesus Christ was "manifested to put away sin!" He established his claim to be a sacrificing priest by putting away the load that was crushing us down. The Bible tells us how He did it.

HE LOOSED US FROM THE BURDEN

of our sins by taking the burden upon Himself. God forbid that the familiarity of the story should make us lose sight of the wonder of it. "All we like sheep have gone astray"; "The Lord laid on Him the iniquity of us all." "He bore our sins in his own body on the tree." "He was wounded for our transgressions, and bruised for our inquities; the chastisement of our peace was upon Him, and with his stripes we are healed." It cost Him his blood. Think of what that load must have been which even the Son of God could not carry; for when it was laid on Him it killed Him. In Gethsemane he said, "Father, if it be possible, let this cup—this awful load—pass from Me." He was "sorrowful even unto death; his sweat was as it were great drops of blood falling upon the ground." Ah! He loosed us from our sins in his own blood; and when, on Calvary, the load was laid upon Him, there burst out of the darkness that cry, "My God, my God, why hast Thou forsaken Me?" Then "He bowed his head and gave up the ghost!"

O Christ, what burdens bowed thy head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead,
Didst bear all ill for me.
A Victim led, thy blood was shed;
Thy bruising healeth me.

The Lord was unloosed that we might be loosed.

Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with his blood:
Hallelujah! what a Saviour!

And because He has done this, and "put away sin by the sacrifice of Himself," He has the right to be proclaimed the completion of sacrifice and priesthood.

Then, remember, He helps us. I like to recall Bunyan's words: "I saw in my dream that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. Up this way, therefore, did burdened Christian run, but not without difficulty, because of the load on his back. He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulchre. Just as Christian came up to the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in. Then Christian gave three leaps for joy, and went on singing—

'Thus far I did come laden with my sin,
Nor could aught ease the grief that I was in
Till I came hither. What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest cross! blest sepulchre! blest rather be
The Man that there was put to shame for me!'"

"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The prayers of the assembly were presented by Rev. Evan H. Hopkins, some of the special petitions (read by Col. Morton) being: For the Christians of Madagascar, that in their present trials their faith in God may grow, and if it be God's will the war may come to a speedy end, and religious liberty be maintained; for England, that she may be brought to forsake her national sins, and especially desist from complicity in the opium traffic; that disregard for the Lord's Day may cease, and that the tendency among our people to be "lovers of pleasure rather than lovers of God" may be checked; that false charity, which sees no difference between God's Gospel and such error as Romanism, may be realised as sin against God; that, if it be God's will, rain may be given for the strengthening of the crops and the refreshment of the land.

An address on the same subject followed from Rev. Andrew Murray, which we defer to a succeeding issue.

WEDNESDAY EVENING.

A full audience greeted the platform friends on this second evening of the Conference. After a season of silent prayer, the company sang heartily the hymn of praise and supplication:—

O Lord, with one accord,
We gather round thy throne,
To hear thy holy Word,
To worship Thee alone.
Now send from heaven the Holy Ghost;
Be this another Pentecost.

Psalm cx. was read by the chairman, Lord Polwarth. The Hon. and Rev. R. Moreton led in prayer for a rich and present blessing. The addresses were in continuation of the morning's subject, "Our Lord Jesus Christ, the completion of sacrifice and priesthood." The first speaker was

REV. EVAN H. HOPKINS.

who chose for his text Heb. vii. 25, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." This passage, he said, is often wrongly applied. It belongs primarily not to the unconverted but to the children of God. It is the practical conclusion of all the glorious truths we have heard at previous Conference meetings. Who are here referred to? They are described as "those that come unto God by Jesus Christ." To come to God in this epistle means to worship God, which is the highest service of all—higher than prayer, and higher than work. In order to worship we must first of all have access. There can be no access without pardon. The altar's place of atonement stood outside the holy place; the place of worship was within the veil. We are exhorted here to draw nigh, not to the place of atonement, but to the place of worship—from the altar to the throne. When we come to the cross with our need and guilt, and having got pardon and access, we draw near to the place of worship. In order to pardon there must be sacrifice—that sacrifice we find in the person of Christ Himself.

The writer here is not thinking of an isolated act, but of a habit; and so it is in the present tense, not the past or the perfect. So the text is for us now and always. We have been considering wonderful truths; now we need to have power to apply them in daily life. Christ is able to save us, thank God. But salvation is a big word. It is past and complete in the work of Christ on the cross. It is also future and perfect, "kept through faith unto salvation ready to be revealed in the last time." But it is also present. He is able to be saving us from day to day. Here is the Gospel for the saint. We need to be saved from selfishness, pride, temper, evil thoughts, evil speakings, anxieties, worries—how many things we Christians need to be saved from! And He is able. We are not able. Let our weakness hang on his omnipotence "to the uttermost"—that is, to the very end. His priesthood abides ever; there is no death in his sublime ministry. Therefore He is able to save us evermore, to the very end.

He has this power to save, "because He ever liveth." His death has put us right with God, but in his life everything is communicated to us. Reconciled by his death: saved in his life and in union with his life. This includes every daily need, strength, cleansing, satisfying, transforming. Do we dread some besetting sin? He will save by keeping. He is able to succour in trial and temptation. So the living Christ day by day, moment by moment, gives that living power which He has purchased by his death. As we take a fresh view of our great High Priest, and look forward to the difficulties of the future, let us believe that He is able to save us, because we are in the habit of continually coming to God by Him.

After another song and prayer,

REV. H. LINDSAY YOUNG

took up the evening's theme, referring in detail to some Scriptural statements, touching Christ's sacrifice and priesthood. Heb. ix. 26, puts the subject in a nutshell: "Now once in the end of the world hath He [Jesus Christ] appeared to put away sin by the sacrifice of Himself." Christ's dying words were, "It is finished." He came for a definite work. It was not in his life of devotion, but in his death, that we have an atonement for sin. God's holiness demanded that we as a sinful people should have a sacrifice in order to acceptance with Him. God's love never shines more brightly than when preached on the dark background of his wrath against sin, and in his provision of a sacrifice to atone for that sin. Christ is the essence and kernel of all the typical teaching of the old dispensation. Prophecy, type, and promise were like so many converging lines, pointing to Calvary. Further, the rending of the veil of the temple after the crucifixion was a picture of the removing of all hindrance to access to God. The age of sacrifice and ritual was now at an end. If we use altars now we are quite out of date, and eighteen hundred years behind the times. The proper place for them is in the graveyard. Christ's resurrection proved the completion of his sacrificial work. After his resurrection he proclaimed "Peace," which was the fruit coming from the blossom of his atonement. His blood was the golden key that opened the kingdom of heaven to all believers. In Hebrews ix. 25, 26, we see the connection between offering and sacrifice. The sacrifice could only be synonymous with the offering. This strikes completely at the root of the sacerdotal idea that Christ is now continually offering his sacrifice in heaven. If so, He would be undergoing ceaseless suffering—a monstrous theory. The speaker also dwelt on the perpetuity of the priesthood of Christ—it is "not transferable." We read that Christ hath "sat down at the right hand of God," having completed his rest—the posture of rest after work done. He is not sitting at an altar, but on a throne. And He pleads from a throne; not in the way of beseeching the Father for something for us. The word denotes the request of an equal. It is not "I beg," but "I will," as it was in his prayer for his disciples in John xvii. Repentance unto remission of sin is the message to the unsaved; for the believer it is that Christ hath prepared a place for us, and by-and-by He will come and take us there to be with Himself.

THURSDAY MORNING.

The last day of Conference opened with the singing of Hymn 9:—

O God of glorious majesty,
Messiah, King of grace.

Colonel Morton said: I have been asked to mention, as treasurer, the state of affairs with regard to finance. The work at Mildmay is large, widespread, and multifarious, covering an immense field, and reaching large numbers of people. There are two Hospitals, with two convalescent homes, and a whole circle of missions—some twenty in London alone—radiating from this centre, besides those at Malta and in Palestine. Moreover, there is the Deaconess House, the Orphanage, the Probationers' House, and various other institutions all needing support. Last year mention was made of this subject, with special reference to the Training Home, the Willows, in which hundreds have been trained for service in home and foreign missions. We wanted to secure a piece of land to complete our compound and provide needed space. We asked, I think, £1800; we received about £1450, leaving £350 still wanted. We render praise and thanksgiving to God with reference to the Willows. Now, as to the general funds. Last year the deficiency, in round figures, was about £4444; at the close of the Conference this was brought down to about £3333, and now it is about £2222. We should be glad if beloved friends will think of us as going on—not at Conference times only—but all the year round.

Lord Polwarth, who presided, said: I think we realise that, as we separate to different parts, after having enjoyed this sacred time here, Mildmay itself should never be forgotten. We should carry away with us sympathy for the great work going on here. Let us try to familiarise ourselves with the operations. This hall is a great centre of missionary work, and especially, I think I may say, of woman's work. Here many are trained for service, and many of these handmaidens are now scattered over the earth. It has been well said, "We are God's hand to use as He will"; and so Mildmay is God's hand stretched out to the poor and suffering, as witness the hospitals, in this great and tried city. I trust many will visit the Bethnal Green Hospital and see what is being done. There are also the Training Home, the Orphanage, and other operations going on. God's hand is on this work; and as we scatter to the ends of the

(*Continued on page* 19.)

NOTES ON DAILY READINGS.

SUNDAY, JULY 7.—REV. VII.

The Sealing of the 144,000 (1-8).—This scene closely resembles that in Ezekiel, where the seal of the living God is impressed on the foreheads of those who sigh and cry for the abominations of the land (Ezekiel ix.). How careful God is of his own; not a wind can be loosed from its leash until his own are safe. So Noah was delivered from the deluge, and Lot from Sodom. God knows his own, He seals them and gives them his Holy Spirit in their hearts (2 Cor i. 21, 22). To be sealed of God is to bear the imprint of the character of Jesus so obviously that those who meet us can be sure that we are his. (4) The definiteness of this number indicates the perfectness and greatness of this the first fruit sheaf of souls. If the first sheaf be so full and heavy, what will not the harvest be (ch. xiv. 4).

The Ingathering of the Gentiles (9-17).—Beyond human count in number; representing every country under heaven; spotless in their character; victorious in their conflict against evil; ascribing all the glory to the Lamb—see one result at least of the travail of his soul. If these had accumulated in heaven at the beginning of this era, what have not the Gospel triumphs of nineteen centuries effected? (11) The sight of the saved shall stimulate new songs in angel-breasts. (13) A question to elicit the confession of ignorance and humility to be presently illuminated. God loves to bring us to an end of ourselves that we may be driven to Him for light. (14) Tribulation will be behind for ever. But they are not there because of *their* sufferings, but through *his*. (15) The perpetual service of the heavenly temple, the fellowship of God, the satisfaction of every unfulfilled yearning, the screening from trial and temptation, the following of the Shepherd-Lamb ever deeper into the heart of heaven, to further draughts of the fountains of life—all these elements compose such a picture, that we do not wonder that Burns said he could never read this paragraph without feeling that tears were near.

MONDAY, JULY 8.—REV. VIII.

The Four Trumpets.—Silence! (1, 2).—As the hush which precedes the thunderstorm, so this hush the terrors of the events that followed. What a conception is here. A little before, heaven was resonant with praise; now all is still.

Prayer (3-5).—The prayers of saints need mingling with the fragrance of the Saviour's merit, only so may they ascend to the hallowed presence of the Eternal. Is not this angel but the Lord Jesus under the guise in which he appeared to the tent of Abraham. But see how prayer may bring vengeance on those who have persecuted the saints, and corrupted the earth with their violence and sin. It may be that your prayers are wanting in eloquence and force, but in Christ they are sweet to God; and they will bring judgment on the world as Elijah's did on Israel, through which the purposes of redemption will be accelerated.

Hail, Fire, Wormwood (6-12).—We have no desire to enter on the possible explanation of these symbols, but let us remember that the whole creation groaneth and travaileth in pain because of human sin. The course of nature is out of joint, and yearns for the manifestation of the sons of God when it shall be delivered.

The Announcement of Coming Woes (13).—As in the case of Egypt, so here, due notice is given of the approaching storm, that all who will may find shelter in the Rock of Ages. Let us not delay seeking that refuge, lest we be overwhelmed, as Lot's wife on the plains of Sodom.

TUESDAY, JULY 9.—REV. IX.

The Fifth and Sixth Trumpets.—The Locusts (1-11).—Whether these words refer to the incursion of Northern Barbarians, or of Mahomet and his followers; whether this plague has been realised, or yet awaits fulfilment; whether after all the assault of the passions on the soul is not the main subject under consideration—the present writer cannot decide. Only mark that those that have the seal of God are alone safe (4.) The destroying angel passes over the houses marked by blood. (11) Behind all the evils that devastate the world there is the evil working of the wicked spirits that rule its darkness. We fight not against flesh and blood, but against these; and only as we use spiritual weapons, and are filled by the Holy Spirit, can we prevail. Only the spiritual can cope with the spiritual.

The Loosing of the Angels (12-21).—The River Euphrates possibly stands for nations and hordes of men that have emanated, or shall emanate, from that vicinity. It is also closely associated with Babylon. (20) Idolatry is in its ultimate essence demon-worship. Men worship demons under the effigies of wood and stone, and the works of idolaters prove their origin. Murders, sorceries, fornication, and theft are the crop which comes of such evil seed. How great need there is to dispossess the hearts of men of such hideous prepossessions, that Jesus may be enthroned in all his beauty and majesty.

WEDNESDAY, JULY 10.—REV. X.

The Angel with the Book (1-11).—If one of God's angels is so strong and glorious, what must the Lord of the angels be! From the splendour of the retinue, we can estimate the wealth of the Prince. This little book may be the record of all that was to ensue, for when the seer had eaten it, he was commissioned to further tell its burden (13). (4) There are things spoken to the saints, which, as Paul says, no tongue can utter. But though frequently God speaks in thunder, his voice is oftenest small and still. (6) What a magnificent conception of God, the Ever-living, the Creator, the Unfolder of good-tidings! (9) Much that is sweet and delightful in its first inception is bitter in its actual experience. When first we catch a glimpse of the life of consecration and victory, how accessible and easy it seems, till we learn that we can only enter and maintain it by self-denial and death. When a new ministry is entrusted to us, as to the prophet, we count that we shall so easily be able to meet all its demands, we do not realise how much assiduous toil and bitter experience are involved. Thus our Lord was always careful to describe how much his disciples might have to renounce and suffer. But there is blessedness in what seems bitterest, through the dark we reach the true light.

THURSDAY, JULY 11.—REV. XI.

The Two Witnesses (1-13).—It is not easy to say whom these witnesses represent. For us, it is sufficient to know that God never leaves Himself without witness. All through these centuries of the prevalence of the world-powers there has been a succession of holy souls, sometimes, like the Waldenses of the Alps, almost extinguished, which has maintained and transmitted the Gospel testimony. The forty-two months of thirty days each is equivalent to the 1260 days, so that the desecration of the sanctuary and the witness-bearing run side by side. (4) Referring to Zechariah's vision; those who witness for God must be fed and nourished by oil from God. (5) God's care of his own. (6) Like Elijah they have power with God through their prayers and faith. (7) Often the powers of evil have seemed to triumph, but the ultimate victory has been with the saints, whom they had murdered. (11) For truth there is resurrection as well as for the saints. Oh that our testimony were strong enough to torment people!

The Kingdom Come (14-19).—The kingdom is now in mystery; then it will be in manifestation. Christ and his saints shall rule the earth from the heavenly places. What a burst of joy will roll through the universe when the Divine power shall be acknowledged in this corner of his universe, so long the scene of usurpation and rebellion. (19) What comfort, amid the convulsions and terrors of those last days, to see the symbol of God's covenant of grace, which shall reassure the timid but trustful soul. That covenant is our everlasting security.

FRIDAY, JULY 12.—REV. XII.

The Woman and her Child (1-8).—The spirit of evil waits to destroy every birth of good in our world. As soon as the virgin mother was delivered of her first-born, Herod did his worst to destroy Him, and this is characteristic of all the ages. But God is ever nearest when the devil comes to devour. He has his prepared places, where He hides those that trust in Him, the secret of his pavilion, where He keeps them from the pride of man.

War in Heaven (9-12).—Not here only, but throughout the universe, evil has brought conflict. But from those heavenly places evil is being gradually driven, till the last stand shall be made upon our world. (10) What though Satan accuse, the blood of Jesus and his most gracious intercession prevail over all that he can say or do. (11) Oh, precious blood, what could we say if it had not been shed? But now we have only to point to it to find a conclusive reply to the worst allegations of our foes. (12) Whenever Satan rages most it is because he feels he must make as much as he can of a limited rope.

War on Earth (13-17).—Perhaps the woman represents the Church. Here is the enmity between her seed and the serpent's. The bruising which the Divine Voice predicted in Eden must go forward to the bitter end; and in so far as we keep the commandments of God and the testimony of Jesus we shall be involved in it. Let us hold to this testimony, speaking by life and lip, bearing witness to the unseen Lord, as the moon to the sun that has set behind the western wave.

SATURDAY, JULY 13.—REV. XIII.

The Beast out of the Sea (1-10).—The horns symbolise power, the heads intelligence, the beast (as in Daniel) an earthly kingdom. The dragon must stand for Satan. How clear it is that Satan has wrought some of his greatest achievements through earthly potentates and systems, and has thus dominated the minds of men. It is through the world-powers also that the spleen and hate of hell have been piled on the saints of God. What a comfort to know that the duration of such power is limited to forty-two symbolic months. (7) That which is popular with the great world of men must be antagonistic to the saints. They are no longer of the world, but have been chosen out of the world; thus they are hated, and liable to the keenest opposition of those who are dominated by the prince of this world. Wherever unregenerate men congregate there is the kingdom of the beast, and there will be hatred and persecution for the saints. (8) Oh, how needful to be sure that our names are written in the Lamb's Book of Life. This will compensate us amid the most virulent opposition.

The Beast out of the Earth (11-18).—The forms of evil societies have been manifold. Pagan and papal have arisen in turn. Many are Satan's devices to turn the minds of men from God. The brand of the Beast mimics the seal of God. It is somehow connected with trade and commerce, and only those who have it may trade. What can it be? May it not be the habit of lying and cheating, of gambling and speculation, of self-interest, which is only too rife amongst us. It is hard for the godly man to hold his own. This is the form in which God's saints have now to suffer. May we have grace to be loyal to Christ in spite of all, and not to count our lives dear for his sake. F. B. M.

MRS. BAEYERTZ AT FALKIRK

THIS lady has finished a fortnight's mission here, June 12 to 26. From the first meeting to the close not a night passed without blessing and souls being led to decision. One evening was devoted to men and boys, and another to women and girls. The meeting for women and girls was largely attended and very fruitful.

The principal meetings during the week were held in the Free Church. On Sunday evening the meetings had to be held in the Parish Church (the largest in the town), which was crowded in every part, nearly 2000 being present. Bible readings were held every afternoon in the Christian Institute; these were largely attended, and have proved very helpful to Christians. The closing meeting of the mission was held in the Parish Church. This took the form of a conversation meeting. A deep solemnity pervaded the proceedings from the beginning to the close; hundreds remained to a closing prayer meeting when five ministers each in turn led the devotions.

The visit of Mrs. Baeyertz will long be remembered, and her mission as one of the most successful ever held in Falkirk. Her style is free and unconventional, and whether expounding the Scriptures, pressing home the truths of the Gospel, or recounting some personal reminiscence or illustrative incident, she rivets the attention of her hearers. She has a fine, clear utterance, a well-modulated voice, a rare command of language, and makes her points with great clearness of force. Her position as a converted Jewess gives her an immense advantage in dealing with Bible themes into which so much of the Jewish element enters.

Mrs. Baeyertz's next mission will be held this month in Campbeltown. H. M.

INTERNATIONAL S. S. LESSONS.

JULY 14.

THE GOLDEN CALF.—Exod. xxxii. 1-8; 30-35.

GOLDEN TEXT.—1 John v. 21.

THE melancholy event this chapter relates took place only six or seven weeks after the giving of the Law, and in sight of the very Mount on which that law was given. How speedily the people have violated their promise (xix. 8), and broken some of the most important commands so solemnly given! Tell the story—of the demand of the people (1); of Aaron's weakness in yielding to their demand, and becoming practically their leader in idolatry (2-6); of God's anger, and his practical rejection of the people (7-10); of Moses' judgment of the people, after his descent from the Mount (15-29); and of his intercession, by which he stood in the breach and turned away God's anger (11-14; 30, 35). Compare with the narrative here the account given in Deut. ix. 11-21; and Psa. cvi. 19-23.

The lessons will appear as we think of the people, of Aaron, and of Moses.

I. We may try to excuse the sin of the people by remembering their long residence in Egypt, and their familiarity with idols there, and the fact that Moses had been for several weeks absent from them. These facts may explain, but do not excuse, their sin. The miracles performed in Egypt, their deliberately-formed covenant with God, the experience of God's power which they had lately enjoyed; the pillar of cloud and fire, the daily supply of manna, the glory surrounding the Mount, all these left them without excuse. They were guilty of casting off God, and substituting in his place an image which another had made. Gods that need to be *made* (1) are not fit objects of worship. Are there no idolaters except those who bow down to such images? Our goldentext warns us that we may all sin in this matter. Anything that is put in God's place as an object of worship or of confidence, becomes our idol. The calves we make are pride, fashion, pleasure, gain, position.

It is important to contrast their view of their sin with that taken by God. Their words, and the words of Aaron (4, 5), seem to suggest that the calf was not to displace God, but was an outward and visible symbol by means of which they worshipped the true and invisible God. It is by such methods that Ritualists and Romanists seek to justify the idolatry of their worship. God's view is different, "They have made a calf and have worshipped it." (8-10.)

II. *Aaron* appears in this story to great disadvantage. First, in responding to the demand of the people (1-5). No excuse can be offered for him. He ought not to have been surprised into the committal of such a sin, nor to have been terrified by the violence of the people. The same hands that had wielded the rod of God fashioned the calf, and built the altar for it. Next, in attempting to excuse his sin (21-24). He seeks to shrink the blame, and put it all upon the people; and he tells the story as though the calf had mysteriously made itself! Every attempt to excuse sin will have a similar result.

III. *Moses* appears in splendid contrast to Aaron. See him *rejecting a grand opportunity* (10). He has the offer of a position as great as that of Abraham. The spirit of carnal ambition, that desires to rise whoever may fall, would have said: "Let the people perish as they deserve, and let me take a splendid offer when I have the chance." Moses is too great a man to reason so. See him *practically sacrificing himself*. Nowhere is he a more beautiful type of Jesus than in this narrative. He so identifies himself with the people that he is willing to have no blessing—not even life itself—apart from them (32; compare Rom. ix. 3). See him as *an intercessor*, finding in the words "Let me alone" (10) an implied promise that God put Himself into his servant's hands, and was willing to yield to his servant's entreaties. And how skilfully he pleads! Not a single argument can he draw from the people; he can only plead the fact that they are God's covenant people (11), that the glory of God was involved in their deliverance (12), and that his oath to Abraham bound Him to do it (13).

Yet his conduct when he came down from the Mount showed that he had no sympathy with the people's sin. The shattering of the two tables was a fit emblem of the people's guilt (19). How could he take an unbroken law into the midst of such a people? His treatment of the idol was most wise (20). He revealed the utter impotence of their god, and made it to be the instrument of their punishment. He called for an act of judgment on those who were the worst offenders (25-29). Desperate evils can only be corrected by desperate remedies In the present conflict with evil, on which side are we?

For the Young.

OUR CHRISTIAN ENDEAVOURERS.

By Rev. F. B. Meyer.

ONE wet, chilly April evening, our Christian Endeavourers found their way to a narrow back street in the Borough to help one of their number to form a society in a Ragged School. A tea had preceded the meeting attended by about twenty children, the majority hatless. The first hour was spent in an ordinary C.E. meeting, conducted by a friend from a neighbouring society, who was there with several of his members. At 7.30 these were obliged to leave, and the Christ Church Endeavourers were asked to conduct the meeting for another half hour. They were twelve in number, and about fourteen children stayed. After singing, four of our members told in simple, earnest words what the Lord Jesus had done for them, and invited the children to come to Him to learn what a Saviour He could be. Short prayers followed, and those who wished to settle the matter at once were asked to remain behind. Eight girls stayed, with whom our members were soon engaged in separate conversations in different parts of the room; in some cases they were praying with their little charges, in others, pleading they should give themselves to Christ.

As two of the children rose from their knees after talking and praying with a young Endeavourer, a lady who was present crossed the room to speak to them. She immediately observed a great difference in the children, of whom one was radiantly glad, whilst the other was sobbing bitterly.

"What is the matter, dear?" she asked.

"I am so naughty," was the child's reply, amidst her sobs.

"Then you are just the one the Lord Jesus came to save!"

And a little talk followed to explain the text, "All we like sheep have gone astray."

"You know that you have been like a silly little sheep, going astray from the Shepherd."

"Yes, I am *so* naughty."

"But the text says, 'The Lord laid on Jesus that sin of yours.' Now, is it on you or on Jesus?"

"On *me*," came amid fresh sobs.

Thinking she had not fully understood the meaning, the text was again explained quietly and gently, followed by the same query, only to be answered by a heart-breaking cry, "On me!"

Ah! the Holy Spirit was Himself wonderfully teaching that little earnest soul, giving deep lessons such as no talking could convey. But they thought she did not understand!

At that moment the lady had to move away to speak to another child. When she returned at the end of a few minutes, the tears were gone, whilst the face of the young Endeavourer was beaming with the new-found joy of leading a soul to the Saviour.

The story was soon told. Pointing to two slices of bread-and-butter lying on the table, the young helper said, "She took those out of her pocket; she stole them from the tea-table as she passed. This was why she was crying—she knew that her sin could not be on Jesus whilst she had these in her pocket. But now she has confessed and given them up, and has given herself right away to Him."

Poor little untaught, ragged child! It was probably hunger that prompted her to take the food—the thought of to-morrow's want! And yet she knew that unconfessed sin must be a barrier between her and the forgiveness she longed for.

A wonderful ideal of the Christian life demanded from one who had been bought by the precious blood of Christ seemed instantly imprinted on the little mind, for as she left the room she said softly, "Teacher, will you put up a prayer for me sometimes?"

"Yes, dear, willingly! What do you especially want prayer for?"

"When mother asks me to help her, I *grumbles!*"

"Who teacheth like Him?" Too few of us Christians, daily engaged in Christian work, count our *grumbles* as a fall in our Christian walk! May we not learn a lesson here?

And now bright, happy faces were seen all about the room, as one by one these little lambs were found by the Good Shepherd, and one little voice was heard saying, "Teacher, thank you *so* much for leading me to Jesus Christ to-night." After the singing of "Praise God," and the offering of two short prayers, they went out in the darkness, but with the Light of Life in their hearts. And as the young Endeavourers stood in a group, voice after voice was lifted in thanksgiving that they had been called to be fellow-workers with God, uniting with their praise supplications for those who had just left.

But the work of the evening was not yet over. A rap was heard at the door, and two small boys were brought in by a little girl with the words, "My brothers want to be Christians."

One of the teachers in the Ragged School spoke with them for some few minutes, and at the conclusion the two professed to have given their hearts to Christ. Quite kindly and gently the teacher said, "Well, boys, I think it was a very good impulse that brought you in at that door, but I don't feel you quite understand what you are saying."

"Yes we do, sir," was the eager answer.

"Then you can kneel down right away, and thank Jesus for dying for you."

"Don't know what to say."

"The words will come when you kneel." And after a moment's hesitation the two boys, in quite different little prayers, were thanking the Lord Jesus.

There were ten little ones that night who seemed to come into the kingdom, and "Thank God!" was the one expression on the lips of each Endeavourer. A strange sense of their own weakness and insufficiency suddenly came over them, given expression to by one boy on the homeward way. "We *do* want less of *self*, and all of Christ." God grant this may be only the first fruits of a great harvest that God will gather for Himself through the devoted lives and earnest words of the members of our Christian Endeavour Society.—*Christian Treasury.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Blackheath, July* 5; *Stroud Green*, July 7; *Upper Norwood Congregational School*, July 8; *Broxbourne*, July 9; Mr. H. Hankinson, *Bishop's Waltham*, July 4; *Sparsholt*, July 5; Mr. H. Falkner, *Finchley*, July 7; Mr. J. S. Tyler, *Herne Bay*, July 7-25; Mr. T. Lewes Sayer, *Lordship-lane*, July 13; Mr. S. J. Hewlett, *Ridgmont, Beds.*, to July 7.

Special Prayer Meeting for Seaside Services, with address by Rev. G. H. C. Macgregor, at *Thirlmere, Homefield-road, Bromley, Kent*, Thursday, July 4, 7.30.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending July 13, 1895.—Sun., July 7, Genesis xxvii. 30-40; Mon., 8, xxvii. 41-46, xxviii. 1-5; Tues., 9, xxviii. 10-22; Wed., 10, xxix. 1-20; Thurs., 11, xxxi. 14-29; Fri., 12, xxxi. 36-50; Sat., 13, xxxii. 1-16.

AFTER.

AFTER the storms of earth below
There is a calm eternal;
From every grief and sin and woe
A rest, a rest supernal.

After the bitter rain of tears,
The sadness and the sorrow,
There is a dawn of brighter years,
A glad, a glad to-morrow.

After the disappointments here
That earth has always given,
There is a blessed hope and cheer,
At last, at last in heaven.

After the journey dark and lone
Along death's awful river,
There is the brightness of the throne
For ever and for ever.

JOHN WILFRID MCCLURE.

DR. PENTECOST'S SERMONS.—Four recent discourses by the Presbyterian pastor at Marylebon, have been issued by *Mr. G. Taylor*, 40, *Southwick-street, W.* Two of them, preached on Sunday-June 23, are issued in one number. The four discourses can be had for sixpence, or separate numbers, 2d. each. They deal with important living topics; close argument, clear exposition, and warm appeal are admirably intermingled.

DR. BARNARDO'S HOMES.—Rev. W. J. Mayers conducted anniversary services of the Sunday-school connected with the Prewitt-street Mission, Bristol, on Sunday, June 23. At the close of the morning service about 300 children's garments, prepared chiefly by young people of the Sunday-school, were handed to Mr. Mayers for use in the work of the Homes. Mr. Mayers will this week be holding meetings in aid of the Homes in Suffolk and Norfolk, and will be accompanied by a party of Dr. Barnardo's musical boys.

The Revival of 1859.

SOME OF ITS FRUITS.

I am glad to see from The Christian of June 13 and 20, that correspondents continue to tell of the Lord's doings during the Revival of 1859. I believe God is glorified by thus acknowledging the work of the Holy Spirit, and I hope others who are old enough to remember that solemn visitation, will relate to your readers what they saw and heard.

The early numbers of The Revival give many particulars, but I well remember that the local secular newspapers of that day gave full graphic and special details, whole pages being filled week after week with accounts of meetings in churches, halls, and in the open air, lasting all night, night after night, in open fields, during the summer of 1859, at Coleraine and other parts of Ireland. It may seem strange to some that these outward manifestations have largely ceased, but I believe that blessed fruits of that outpouring of the Holy Spirit in Ireland, Scotland, and America have been seen ever since. To-day we can trace them more than ever in the unprecedented energy and self-denial shown by lay Evangelists, both men and women, of the highest and the lowest, the educated and the uneducated classes, going forth preaching the Gospel in the open air, and in tents, barns, iron rooms, and great assembly halls.

Not only in those countries where in 1859 the outward manifestations appeared, was that work effectual, but I believe that at that same time, and subsequently, "the same Spirit" was working quietly in England and elsewhere, in the conversion of a large number of persons, who, not seeing the necessity of postponing active Gospel work for the sake of a university education (which indeed some of them already possessed), and not feeling it expedient to become clergymen of the Church of England, or ministers of either of the existing Nonconformist churches, became evangelists, and went forth everywhere preaching the Gospel of Christ.

Some of these converts joined existing missionary societies and went forth to the heathen, but most of them to the towns and villages in England. By these has the great Evangelistic work been carried on from that day till this in the halls and tents already alluded to. Most of them are still with us, but Arthur Blackwood, Brownlow North, Lord Shaftesbury, Mrs. Daniell and her devoted daughter, William Taylor, Robert Baxter, John McGregor, Gawin Kirkham, F. R. Havergal, and others, have been called hence and rest from their labours. Their hands were greatly strengthened by the formation of the Evangelisation Society, whose offices are at Surrey-street, W.C., where, under the management of an honorary secretary and committee, engagements to preach the Gospel as lay Evangelists are arranged throughout the year in hundreds of separate localities. No attempt is made by the organisation to establish new churches or sects, or to administer sacraments; but the converts are earnestly exhorted to join some existing church and avail themselves of these means of grace.

During this same period there have also been established or greatly increased the blessed works in connection with the Mildmay Institutions, the Soldiers' and Sailors' Institutes at Aldershot, Portsmouth, Devonport, and Winchester (these latter being conducted by energetic and devoted Christian ladies, the wondrous missions of Messrs. Moody and Sankey, the continually increasing number of Y.M.C.A. Associations throughout the world, with their central Association and National Council in London, the jubilee of which was celebrated last year.

The Christian philanthropy shown in the increased efforts on behalf of orphans at Bristol, London, and many other places, are also gratifying features of these latter days, by which many thousands of waifs and strays are brought up under Gospel teaching, and are subsequently established as useful members of society, both at home and in our colonies. These works were comparatively unknown forty years ago, and most of them have sprung up independently of any ecclesiastical organisations, though in no case antagonistic to them.

Those who witnessed the awful manifestations of the Spirit of God 35 and 36 years ago will scarcely presume to pray for a repetition almost of the same outward visitations, but we must all rejoice and praise God for the "fruits of the Spirit" we are now witnessing in the works I have alluded to, and prayer should continually be made in churches, chapels, halls, and in families, for a mighty outpouring of God's Holy Spirit on all these institutions and on those carrying them on.

Thus far I have alluded chiefly to the preaching of the Gospel at home, but the remarkable increase of the foreign missionary spirit in England of late years, as manifested in the "New Departures" of the Church Missionary Society, the London Missionary and kindred Societies is most gratifying; as is also the almost unique work of the "China Inland Mission" and some others, in which the founders and the agents, both men and women, have gone forth to evangelise China and the world without the promise of pecuniary support from committees at home as guaranteed by the older missionary societies. This marvellous increase of foreign missionary work, including medical missions, is also within the last thirty or thirty-five years, and those of us who remember the time of the Revival of 1859-60, when very few of these organisations existed, are constrained to say, "This is the Lord's doing, and it is marvellous in our eyes." The Lord increase our faith, and enable us to believe that we have the things we ask; may He fill us with his Holy Spirit, and enable us to "*stretch forth the withered hand.*"

Martin Hope Sutton,

NOTES FROM SIAM.

By J. E. BUDGETT MEAKIN.

This field is occupied almost exclusively by the American Presbyterians, though the American Baptists also hold property here, and have in former years done solid work among the Chinese immigrants. There are a few Independent brethren here as well, but the bulk of the people has not yet been reached. The progress made by Siam in the steps of Europe has, however, been the outcome of the advice of the early missionaries, one of whom became the late king's tutor. Owing to the international jealousies of the European Powers, it is well that the work should remain in American hands, but it is lamentable that it should not be prosecuted with much greater vigour. There is ample room for a hundred more.

It so happened that my first step in Siam was on to the grounds of one of the Mission schools—that at Bangkok for boys. Here, next afternoon, I had the pleasure of meeting the members of a newly-formed Y.M.C.A., transformed out of a C.E. Soc., as it consisted entirely of young men. For a newcomer it was an interesting as well as an encouraging sight, that gathering of brown-skinned brush-haired youths, with bare legs and pink, green, black, or dark print pantaloons, made by folding a cloth without a stitch, surmounted by white jackets, buttoned to the throat, some of their mouths and teeth disfigured by betel chewing, the leader in a striped cotton blouse and pigtail which marked him as Chinese.

Though all could read and understand some English, being chiefly pupils of the Mission School hardly one could speak it, for the disadvantages of facilitating intercourse with Europeans are so great that no more English is taught than is needed to enable them to use English text-books. I believe it would be well if such a policy were universally adopted by mission schools, exceptions being made where needed. It is the experience everywhere that the brightest pupils in English drift into the employment of ungodly men, where years of faithful labour are all undone. The chief aim of mission schools is to afford a reasonable education for the native Christians and their children, and to turn out native evangelists. Too many who get hold of European ideals lose their hold upon their fellow-countrymen.

Another Sunday found me at the girls' school, confronted by rows on rows of damsels, dressed just like their brothers. But they laughed, those little ones, and sang familiar tunes to strangely-sounding words. At a recent prize-giving down at the boys' school, an old boy who had a speech to make was exceedingly practical:—"All I have to say to you fellows who are leaving school is to go right up to Wang Lang (the girls' school), and choose out wives for yourselves, as I have done. I never knew how much good that school was doing till I got one of the pupils to make a home for me. I tell you that not in all Siam will you find such girls as at Wang Lang school."

Part of my time in Bangkok I was the guest of such a couple, both of them former mission pupils, and the sort of quiet Christians it did one good to meet. My host is now a teacher in the Government school. I likewise enjoyed the hospitality of the daughter of the first convert made in Siam after many weary years—a charming old lady—and found most helpful fellowship with her son, Rev. Boon Boon Itt, a man of God before whom lies the widest sphere of usefulness. Adopted by Rev. Dr. House, and educated in America, Mr. Boon Itt was there converted, and after a most creditable college course was ordained, and supplied several churches, who would fain have had him stay with them; but the voice of God was calling him back to Siam, to which he has returned after sixteen years away, a well-read, deeply-thinking and capable man, content to conform as far as possible to the customs of his people, and full of zeal for their souls. Other native Christians I met, one of whom is a captain of police, and has a meeting at his house each Sunday afternoon.

Siam is one of those fortunate countries in which there is no greater interference with Christian work than comes from the sun; but the old workers live and labour. It is, however, often difficult to secure sites outside treaty limits, on account of the trouble caused by the Roman Catholic settlements where they get a foothold. One day I called with Dr. Dunlap on H.R.H. Prince Damrong, the king's half-brother, and the Minister of the Interior, formerly Ambassador to England and America. Of his own accord the Prince broached the subject of a site required for a new station in a distant province, inquiring as to the progress of the work, and promising himself to see the best available site allotted on the occasion of an approaching visit. Then, turning to me, he added, "You will find, Mr. Meakin, that in this country we maintain complete religious liberty. Dr. Dunlap will tell you so, and he is one of the most experienced and best-known missionaries here, whom we all appreciate. But I think that a great many missionaries make the great mistake of abusing the religion already existing. If instead of this they would bring their philanthropic and medical work more to the front, and show what the love of Christ has led them to do for the poor and the suffering, they could not fail to gain the people's real esteem, and then would be the time for them to listen to the words of Jesus." Formerly Prince Damrong had been Minister of Education, and as such had rendered signal service to his country, and in his present capacity he requested Dr. Dunlap to report to him any local abuses observed on his tours, though this had to be refused for fear of prejudicing the work in hand.

Though the Siamese are nominally Buddhists, they are sunk in superstitions and vestiges of Brahminism, too, and their moral condition is very low. The best outlook is among the many thousands of Chinese and the Siamo-Chinese.

COLONEL VON KNOBELSDORFF.

We introduce to our readers this week a devoted worker in the cause of Gospel temperance in Germany.

Colonel Carl von Knobelsdorff was born in Berlin, January 31, 1839. He lost his father, a general in the Prussian Army, when still a child, and was educated in a military school. In 1857 he entered the Guards in Potsdam, and took part in the campaign of 1866 against Austria. In 1870 he was again under arms in the Franco-German War, and fought in the battles of Weissenburg, Wörth, and Sedan, and was present at the seige of Paris. After the battle of Sedan he was the first officer of his battalion who received a decoration; he saw the King of Prussia proclaimed Emperor of Germany at Versailles, and entered Paris with the victorious troops. After the treaty of peace in 1871 he returned with his regiment to its new garrison at Mayence.

A new era in his life began soon after this, during a visit that he paid to Heinrichsbad (Canton Appenzell), a summer health-resort for Christians of all nationalities. For the first time he was taught the meaning of "conversion," and on returning to his garrison he gave himself up to Christ.

This entailed the giving up of many habits of his past life, such as being the leader of amusements at the officers' mess. At the same time the Holy Spirit convinced him that he partook of alcoholic drinks to a greater extent than a Christian ought to do, and following Matt. xviii. 8-9 ("if thy right hand offend thee, cut it off") he gave up beer and wine, trusting to the Lord's sustaining power. After fourteen months of abstinence, during which time he felt better in health than ever before, he rose to the rank of major, and was as such removed to another regiment in Königsberg, in the extreme north-east of Prussia. On leaving Mayence an acquaintance advised him not to abstain from spirits altogether, as by so doing he gave himself the appearance of being an ascetic. His wife also, fearing the effects of the northern climate upon his health, recommended him to take a little wine, whilst he himself fancied he had lost all taste for such things.

On the day of his arrival in his new home his eye fell on the words, Psalm xxiii. 2, "He maketh me to lie down in green pastures; He leadeth me beside the still waters." He very soon experienced that a Christian's only safeguard consists in making sure his standing on Biblical ground. In order to avoid the questioning of his brother officers, Colonel von Knobelsdorff no longer refused a glass of wine when opportunity offered, and very soon he found himself more given to drink than he had been in the past, when the Spirit of God had moved him to cast out his right eye.

A time of hard conflict followed, but without any signal victory over sin. His wife imagined the seclusion of the garrison of Memel, to which they had been removed, to be the cause of her husband's depression of mind, and advised him to ask for a change of place. Even before doing so, he was ordered to Brieg, in Silesia. The change of place, however, brought no change of condition, and beer and wine remained the demons of his existence. At last, in the night of July 10, 1887, the power of everlasting life, into which he had entered at his conversion, conquered the powers of darkness. The Colonel resolved to leave the army, and to consecrate himself entirely to the service of the Lord. God accepted his surrender, and the very desire for drink was eradicated once and for ever.



Colonel von Knobelsdorff at that period stood high in the opinion of his commanding general, and was on the eve of advancement. No one would believe that he seriously intended leaving the army, and his commanding officer insisted on his taking a three months' furlough in order to reconsider the matter. During this time the Colonel took part in the second Conference for the Deepening of Spiritual Life at the Alliance House, Blankenburg, and there he bore witness for the Lord, and told of what He had done for his soul.

In November of the same year he left the army, and went for a time to the mission-house at St. Chrischona, near Basle. On this lonely mountain top he devoted himself to the study of his Bible, and here, on Swiss ground, he became acquainted with the "Blue Cross" movement, headed by Pastor Rochat, of Geneva, who had started it in 1877 in consequence of blessing received during a visit to England.

In 1888 Colonel von Knobelsdorff began work at Berlin, and he now has gathered about 400 persons, of whom one-third were formerly inebriates. His supreme aim is to bring souls to Christ. Abstinence he considers merely as an outward means, though an absolutely necessary one. He conducts four Gospel meetings weekly, at the close of which he relates his personal experiences in temperance work. Daily from 8 till 10 a.m. he receives drinkers and their relatives in his own house, and no one is dismissed without prayer.

Germany is a hard soil for the temperance movement; still, open opposition against the Blue Cross movement has, by the help of God, been overcome among earnest Christians during the last few years. Colonel von Knobelsdorff has been elected the head of a central committee, which has branches in all parts of Germany. He has likewise been elected on the international committee. At the present time 11,364 persons (8,981 Swiss, 2,383 Germans) are adherents of this cause on the continent of Europe.

Besides his work in Berlin, Colonel von Knobelsdorff is constantly invited from all parts of Germany to speak on the subjects which are nearest to his heart. He is a warm and pointed speaker, and well understands how to make his audience share his own enthusiasm. He has never swerved from his purpose of entire surrender, and his years of service under the banner of the Cross he declares to have been the happiest of his life.

This work may yet, by God's grace, be largely extended. The Colonel is surrounded by a large number of former drunkards of both sexes, who have learned to sing the new song. On Sunday afternoons in summer they conduct open-air meetings. During the winter small gatherings take place in private houses. Frau von Knobelsdorff often gathers on Sunday evenings from sixty to eighty redeemed drunkards in her house. She also holds a meeting once a week for female drunkards or wives of drunkards, who by these means make each other's acquaintance, and are able to help one another. The Colonel enjoys the help of a committee of seven, of whom two only are not converted drunkards. When absent from Berlin his place is supplied by friendly pastors.

In consequence of an invitation by the American-German Y.M.C.A. committee, Colonel von Knobelsdorff started, Oct. 9, 1894, for America, on a three months' evangelistic tour, in order to quicken and strengthen the German Y.M.C.A. in that country. He visited Brooklyn, St. Louis, Quincy, New York, Buffalo, Philadelphia, and in fifty-one days conducted eighty-three meetings in the German language, of which twenty-two were held in churches of various denominations. He was very well received, and was everywhere requested to give an account of his own special work. He gathered the impression

that the "Blue Cross" (temperance) movement will find many open doors among the Germans in America.

Since Colonel von Knobelsdorff's return to Germany, December 22, 1894, he has had his hands full of work, having, besides his regular work in Berlin, many calls to different parts of Germany, in order to conduct Gospel Temperance meetings. He is much encouraged by the progress made in this cause during the past year, particularly in East Prussia. Doors are more and more opening in Germany, we are thankful to say, for evangelistic work of all kinds, and much prayer is being made among the Lord's people that times of revival may be given us. A. V. W.

BLACKDOWN HILLS MISSION.

A considerable time has elapsed since we sent a short word to the readers of The Christian; not because there is nothing to communicate, but on account of so little time being available for writing. The work of the Lord in its numerous branches in various places fills both heart and hand. Friends will be glad to know that the work on these hills has continued, as it commenced more than thirty years ago, in simplicity and reality, and that it steadily maintains its blessed testimony to the power of God in the Gospel to save, sanctify, and keep.

The day and Sunday schools continue to be seed-beds of Divine truth and life. The souls won and trained for Jesus from these "nurseries" have gone forth to spread the knowledge of his grace into many parts of the land and of the world. Many of them are serving the Lord Jesus in the Gospel as evangelists, missionaries, preachers, and teachers. The ministry of the Word, pastoral oversight, Gospel meetings in mission rooms or tents, house-to-house visitation, day and Sunday school teaching, tract distribution, care for the poor and sick, etc., are the principal features of the work entrusted to us, and we are going on in the old tracks. The Lord has given us to see precious results from the preaching of the Word in its simplicity, both in the conversion of many and the uplifting of believers. Sometimes seed sown in young hearts in the schools has sprung up after years of burial. It was a joy to me a little time ago to meet in a Gospel service with one who had fifteen years ago been a scholar in my own school; greater still the joy to find the seed then sown had been living, though latent. At that meeting it was my privilege to lead that soul to Jesus.

I called at a cottage when it was "washing day." The poor woman apologised for the house being in a muddle, but setting her at ease by saying I was a family man and knew something of family upsets; I added: "I always think of one verse of Scripture when I see a woman at the wash-tub. Would you like to hear it?" "Yes, I should," she replied. "Though thou wash thee with nitre (soda), and take thee much soap, yet is thine iniquity marked before Me, saith the Lord" (Jer. ii. 22). She had never heard of that verse, and was deeply interested. The question of sin in God's sight was gone into from the Word. She wept as her sin came up before her, and said: "I have often longed to know my sins forgiven, but I never seem to know how it can be done." In a few words from the Scriptures the way was made plain. We got on our knees, and while I was in prayer I heard sobs from another who had been listening. Ere we left both were able to rejoice in pardon and peace through the blood of Jesus.

I might add many such cases. Will the reader help us in his prayers that we may spread God's Gospel and live it? Our country districts need this more than anything else. Sacerdotalism and indifference are spreading with rapid strides. Help us to stem the tide in the power of the Holy Ghost by your prayer and sympathy.

W. J. H. Brealey.

Clayhidon, Blackdown Hills, Somerset.

MR. E. TENNYSON SMITH, temperance evangelist, is anxious to get reliable information respecting the connection of the churches with the liquor traffic; especially as to any cases where those holding office in any Christian Church are engaged in the traffic. He may be addressed Rose Hill Cottage, Deganny, near Llandudno, N. Wales.

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MISSIONARIES IN MADAGASCAR.

A letter has reached us from Rev. J. Peill, one of the L.M.S. missionaries in the interior of Madagascar, dated May 14. We give the following extracts:—

Things move slowly with us in Madagascar, and now we hear scarcely anything of the outside world, as all papers are stopped by the French on the coast. At first they allowed The Christian through, and other religious papers, but since Jan. 30 none have come, and even *The L.M.S. Chronicle* has not come for several months. However, they do send our letters, and for this we are grateful. Now the Malagasy authorities insist on all letters being forwarded to them open, so that they may read them, and so our liberty at this end is also restricted. Even though I knew how things were going on the coast I could not tell you, and in this great silent land, with no posts, no telegraphs, no newspapers, and no means of obtaining accurate information at all, we know and can know nothing.

The English Consul at Tamatave and the Vice-Consul at Antananarivo have strongly urged that all English ladies and children should leave the country. A good many, whose furloughs were due or nearly so, have left. Others may go sooner or later, either to Mauritius or South Africa, till the storm blows over. We are, of course, very loth to leave unless in case of absolute necessity, and at present all work goes forward much as usual, and all seems as peaceful as if war were not. We know that at any time all this may be changed. We men do not mean to abandon our posts in any case, so long as we can do any work here or be of service to the native Christians; but how far we are justified in keeping the ladies here in spite of consular warnings, and the judgment of experienced men like Mr. Bennett Burleigh, of *The Daily Telegraph*, and Mr. Knight, of *The Times*, who are here now, and both strongly urge the departure of all ladies, it is hard to know. About A—— we are seeking guidance and awaiting events, hoping against hope that peace may be made without serious fighting. We are in God's hands, and while taking all due precautions, trust in Him to guide us aright as each occasion happens.

As to how things are really going on, I daresay you know much more than we, as you will see from the daily papers, latest telegrams, etc., while we see and hear nothing we can at all depend on as true. We sometimes tremble for the ark of the Lord here as we think of what may be; yet why should we? The Lord knoweth them that are his, and his kingdom here, as everywhere, is surely his care, and so we repose upon Him in confidence again.

Much prayer to the Lord is being made at this time by the Christians here. Regular prayer meetings are being held all through this part of the country. The spirit of the prayers I hear is very beautiful. No cursing of the enemy or praying for evil to befal them, but earnest cries for help and guidance, and prayer that the hearts of the French may be changed, and that God would thus cause bloodshed to be avoided, and the Malagasy left in possession of their own land.

The Congregational Union meetings in April were given up to prayer. As chairman, I led with an address and prayer, and the meeting was almost entirely taken up with earnest petition and entreaty bearing directly on the present state of affairs. God in his own way will doubtless answer these prayers, and the prayers of his people here and with you which are rising to Him day by day.

Last Thursday the new Analakely Church in Antananarivo was opened. Her Majesty the Queen was present, and the Prime Minister and Court. I had been asked to preach the sermon on the occasion, which I did from Rom. xiii. 8-10. I had a very attentive and appreciative audience, although great numbers of them had to stand during the whole service, crowded together most uncomfortably. Three women got into the pulpit, two on one side of my feet and one on the other, so that I could not move my feet at all, but had to stand quite still, as far as my lower extremities were concerned, the whole time I was preaching. When all was over, the Queen graciously waited and shook hands with all the missionaries present, as did also His Excellency the Prime Minister. Her Majesty is a most interested and appreciative listener, and entered heartily into the whole service, turning up and joining in all the hymns that were sung from the hymn-book, and also the various passages read from the Scriptures. She made a short speech in reply to one to her on behalf of the church, which was very modestly and becomingly given. Keep on praying for us and for the Lord's work in our hands here, that we may be kept faithful, whatever comes, and guided aright in all things.

SAILORS' WELCOME HOME.

A large gathering of friends took place at Lady Ashburton's town house on Saturday last on behalf of Miss Child's work among seamen of various nationalities in Ratcliff Highway and elsewhere.

Lord Radstock presided. After prayer Miss Child gave a graphic account of the work now so well known, and concluded by asking prayer that the way may be opened, if the Lord will, for an additional house further down the river.

Mr. Pitt (from the Board of Trade) gave some startling statistics regarding the loss of sailors at sea. The loss per cent. from accidents is one factory hand, three railway men, four miners, and twenty-four seamen, so that the loss of seamen is six times as large as the miners, and eight times that of the railway men. Mr. Faithfull, from Marseilles, and Miss Harris, from the Haven, Bow, highly commended the work, and spoke most feelingly of it. Lady Ashburton recalled with great pleasure her visits to the Home, and bore additional testimony to the good the work is doing. Some of the sailors who were present followed with brief experiences.

Lord Radstock gave a thrilling account of a meeting in the fo'c'sle at the Welcome Home, where several men had been brought in in a half drunken state and kept sufficiently quiet to be retained till they were sobered down; before the meeting closed, they had become seekers for salvation.

PASTOR A. G. BROWN.

Dear Sir,—Kindly allow me to let my helpers know that I leave England on Thursday, July 11, to fetch my widowed daughter and her little one from China. I am anxious that the mission work I have carried on for so many years should not suffer. The Girls' Home, the Seaside Home, and all the daily work of the missionaries depend entirely upon the voluntary gifts of friends in all parts of the country. It would be a great relief if during this week I were to receive sufficient to carry on the work during my absence. I trust also that while I am away in "the far East" my work will not be forgotten.—Yours faithfully,

Archibald G. Brown.

22, *Bow-road, E., July* 1.

THE ABEOKUTA MISSIONS are, according to Rev. S. Doherty, the outcome of the native church there, and are independent, the funds being raised by the natives, and the committee managing those funds being Christian communicants of the native church. There are at present seven stations: Ofada, Afojuba, Asheshe, and Oba being on the east of the river Ogun, and Shuren, Agbawon, and Iro being on the west. These various stations were started, with one exception, by persecuted Christians from Abeokuta.

The Mildmay Conference.

(*Continued from page* 13.)

earth, let us remember this spot hallowed by the memory of saintly Wm. Pennefather and his widow, who for so many years laboured here. We miss also the beloved Sir S. A. Blackwood. But though these are gone God has shown that this is not William Pennefather's work merely, but his own work, and He will carry it on and on. Let us be fellow-helpers with Him in sympathy and prayer.

Mr. John G. McVicker engaged in prayer. The Chairman read Psalm xlv., and having briefly commented thereupon, called on the first speaker of the morning, the subject being

The Coming King.

BY REV. JOHN RIDDELL.

"Our Lord Jesus Christ, the approaching manifestation of God's perfect King": such is our theme. Among the texts given in the programme the first one is from the Second Psalm. What a marvellous Psalm that is! Paul quotes it in Acts xiii. 33 as a prophecy of Jesus, "As it is also written in the Second Psalm, Thou art my Son; this day have I begotten Thee." The Psalmist takes us to the day of the resurrection of the Lord Jesus Christ, and as the First-begotten is raised from the dead, He sees the nations and rulers of the earth raging, unquiet like the stormy sea. But what about God's chosen people? Their religion has become one out of which all reality and power have passed, and they reject their King. Thus the whole world, Jew and Gentile alike, are united in rebellion against the Lord and his Christ. "We will not have this Man to reign over us"; "Let us break their bands asunder, and cast away their cords from us." This has been the state of things from the morning of the resurrection to that glorious day when our King shall come again.

But mark how from the turmoil of the earth our eye is carried upward to Him who sits above it all, who is calmly observant, who smiles at the impotency of the rage and malice of man. He speaks. Listen. "Yet have I set my King upon my holy hill of Zion." He speaks as if all this hatred and opposition are naught. He has spoken, and it shall be. But He is not to be seated on that hill immediately. He is to sit on the throne in the heavens, there patiently expecting till his enemies be made his footstool. And to his followers He says, "To him that overcometh will I grant to sit with Me on my throne." He is now there, but soon He will come, and

THE CENTRE OF POWER

shall not be New York, or London, or Rome, or Constantinople, but the holy hill of Zion. Then, as in the word to Mary, "He shall sit on the throne of his father David." Turning back to Psalm ii. we have the recital of the decree, and the promise that all nations should be his inheritance. And then follows the counsel, "Be wise, O ye kings, be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish in the way." Thus the subject of the whole Psalm is God's perfect anointed King, the only being in the universe who ever fulfilled God's idea of royalty and rule.

We are gathered round Him now. Let us look at Him, first of all, as the coming Royal Son of Man, God's appointed deliverer for the earth and all that it contains. The Son of Man is coming in glory to deliver his people and cast down all that opposes, and to say to those that love Him, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." Look on the earth. Man was made in the likeness of God, with dominion over the creatures. That is God's figure for the universe. The Son comes to rule, and fill the earth with gladness and blessing, and so man shall rule the earth according to God's purpose. And now, coming to the Eighth Psalm, you have this royal dominion set forth so wonderfully that the Psalmist exclaims: "What is man . . . that Thou hast made him to have dominion over the works of thy hands?" The Epistle to the Hebrews shows us that this dominion is not on earth only: "Thou hast put all things in subjection to Him." Thus the Son of Man is over all the works of God, in heaven as well as in earth. I have wondered if it was against this sovereign appointment that Satan and his angels rebelled. If so, that might account for their malice against Christ and against men. However that may be, man fell, became the slave of his seducer, and there came the curse, and creation itself was made subject to vanity. There has been rising ever since the moan of woe, the wail by reason of oppression. There is a deep tone of sorrow everywhere—in the moan of the sea, the sigh of the breeze, the murmur of the trees, the wail of the tempest. Is all this mere poetry? Or has some ear been opened to catch the note of nature? Is it not creation groaning and travailing in pain, waiting for manifestation of the sons of God? So earth longs for her Lord.

Now that is the first man, a slave to sin; but look to Jesus. The Second Man was no slave: "The prince of this world cometh and hath nothing in Me." The usurper comes and says, "All these will I give Thee if Thou wilt fall down and worship Me"; but see how Jesus conquered. Look at Him as He came; born a feeble babe, wrapped in swaddling clothes, tended by a mother's care; yet "the brightness of the Father's glory, the express image of his person, by whom also He made the worlds." All through you see this contrast, this picture of

FRAILTY AND OF DOMINION,

for He held the dominion of heaven even while most dependent. He had dominion over the water—as it has been said, "The water looked upon her Lord and blushed into wine"; over the sea, that heard his voice and was hushed in calm; over the vegetable world, when the loaves multiplied at his will; over the animal world, as when for forty days the wild beasts never touched Him; and as, when He rode on a colt on which never man sat, the untrained ass walked gently amid the shouting crowd, for He who rode was Lord of all. So again, He had dominion over the usurper himself when He cast out demons; dominion over the consequences of sin, when He healed diseases, opened blind eyes, unstopped deaf ears, gave power to palsied limbs; dominion over death itself, when He raised at a word the dead. Thus the Second Man had the dominion which sin had robbed us of. Has the time of deliverance come? Are the groanings of men and creation to be silenced? Yes, but not yet. Look at Calvary. The King grapples with the usurper; and it seems as if, instead of the King driving out the usurper, that the usurper drives out the rightful King. See round his brow the crown of thorns—the instrument and token of the curse on creation. See Him as He hangs there enduring for us. Hear Him cry, "It is finished." Satan's power is broken, the curse is exhausted and brought to an end by that very death by which the enemy thought to destroy the Prince of Life. And now He is with the Father, and has all power in heaven and earth. And that power He is about to manifest. His day is coming. We are on the tip-toe of expectation for the approach of the Son of Man. What a glorious deliverance He shall bring to the earth; not in a few isolated instances only, but generally. "The Lord Himself shall descend from heaven with a shout, ... and the dead in Christ shall rise first." The grave shall be abolished, as far as concerns his own. Then shall be blessed restorations. Think of ten thousand times ten thousand such re-unions as that which took place at the gate of Nain? Then shall we be transformed, body, soul, and spirit, into the likeness of the Son of God. Then shall we experience in a fuller sense, that personal walk with God which Adam and Eve knew before sin entered. But not only shall the grave be overcome, but death and hell shall be vanquished, as we are told in Rev. xx. When they set a seal on the grave, they thought they had done with the Lord of life and glory; but they had not; He is coming, and the usurper shall be overthrown and cast into the lake of fire.

And what a difference then for the earth. It is blighted to-day by the prince of the power of the air; how different shall it be when, in his place, shall reign the Son of Man; when the Bride, the Church, tells of his power and grace, when death and the curse shall be swept away. This glorious deliverance comes from the Deliverer's hand. What is it? There was a place in Noah's Ark for all orders of creation; and in Ezekiel's vision of the future temple we see the cherubim with the face of a lion, the face of an ox, and the face of an eagle, as well as the human face. What a type of the blessed deliverance for the whole earth and all that it contains, when creation shall be delivered at the manifestation of the sons of God at the coming of the King.

Then look at Him as the Royal Prince, as Son of David, as well as Deliverer, King of men and of the nation. As Son of Man He delivers the earth, but what about man? Let us never lose sight of the three classes shown in the Word—Jew, Gentile, and the Church of God. The coming King has relation to each of these. Look at the first Gospel announcement made, not to man directly but to the usurper—"He shall bruise thy head." Then comes the promise to Abraham, that lonely wanderer of ninety years of age: "In thy seed shall all nations of the earth be blessed." Then comes the promise to Judah that "the sceptre shall not depart from Judah until Shiloh come, and to Him shall the gathering of the nations be." So all through the prophets, rising clearer and clearer, till you come to the announcement to Mary, "He shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of his father David." The first half of the verse is literal, how can we change the second half and make it figurative? You notice his kingdom is to be world-wide. In all ages God has given a special place to his people; and when we rejoice in salvation let us remember that it is redemption purchased by one who was a Jew; and every word shall be made good to the children of Israel. In the Gospel according to Matthew you have the record of the great promise. The Gospel opens—not with the genealogy of the Son of Man, which you have in Luke—but with the line of succession as King, and rightful heir of David's throne. In Matthew we do not have the story of his birth, associated with the details of infantile weakness, as in Luke: it is rather the story of one "born King of the Jews." So He is proclaimed and anointed by the Spirit of the Lord, "This is my beloved Son, in whom I am well pleased." Next comes the conflict with the enemy. Then, going up the mountain, He declares the manner of his kingdom. The Sermon on the Mount is

A ROYAL MESSAGE FROM THE KING.

Even the people perceived that "He spake with authority and not as the scribes"—it is the authority of the voice which spake from Sinai long ages before. Then in the next section of that Gospel, He manifests his power in various directions. Even his enemies had to admit his power, although they wilfully misrepresented its source, ascribing it to Beelzebub. He came as King, but that leads Him to the cross. There He hung in our place on the tree of shame. He hung there, not for want of royal power, but in the perfection of royal grace. His kingdom is a kingdom of redemption, and He makes Himself an offering and sacrifice for the sins of his people.

Then as regarding his Church, when the last member has been gathered in, the heavens shall open, and He shall receive us to Himself. To his Church He comes as Bridegroom, to lift her to share his place, his glory, and throne. To the nations He comes as Deliverer; to his people as King, Son of David; to the Church as Bridegroom. Then shall we see Him on his throne, set on God's holy hill of Zion, Christ incarnate, Son of God, reigning over the whole universe. This is coming, God's Word is plain about it. "He became obedient unto death, even the death of the cross; wherefore God also hath highly exalted Him and given Him the name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Then shall every tongue confess that He is Lord and King for ever more.

Mr. Henry Edwards engaged in prayer, and a hymn having been sung, several requests for prayer were read by Col. Morton, and laid before God by Rev. J. B. Figgis. The following address was then given.

Prophet, Priest, and King.

BY REV. D. M. STEARNS,
of Germantown, Philadelphia.

It is a good thing to give thanks unto the Lord, and I must heartily render thanks to Him for allowing me to be present at this Conference, through the reports of which, as given in THE CHRISTIAN, I have received in the past much blessing. I am thankful, although not permitted to reach you on the preceding days, to be here on the last day, the great day of the feast. I am thankful also for the topic, "Our Lord Jesus Christ as Prophet, Priest, and King." A little less than a year ago I was on the platform at the farewell meeting of the great missionary of the South Seas—the venerable Dr. Paton. What connection has that with our subject? Just this, that unless our study of the Lord Jesus Christ shall give us more of the missionary spirit, our coming to-

gether will not have been profitable as it ought to have been. It comes to me more and more that all our Bible study, all our privileges on the Lord's Day, all our Conference blessings, ought so to quicken in us that spirit that when we hear the call, "Who will go for us?" we may be ready to respond: "Here am I, send me." What is there worth living for save making Jesus known to them that know Him not? I cannot tell what you have had in the last two days; but at sea we were praying for you; and in lifting up my heart to God for the word He would have me speak, the word He would speak through me to you, I was led to feel He would have me tell you what Jesus is to me personally as Prophet, Priest, and King.

What, then, is Jesus to me as Prophet? I think at once of Aaron, who was Moses' prophet or spokesman. I remember that Abraham was a prophet, though he predicted nothing that I know of. And Moses was a prophet, "there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face." And so in Deut. xviii. he tells the people that God would raise them up a prophet like unto him, and that was the Lord Jesus Christ. Now the Lord Jesus Christ is

GOD'S SPOKESMAN TO US,

the manifestation of God to us. I am amazed to hear Him say, in John xii. 49, "I have not spoken of Myself; but the Father who sent Me, He gave Me a commandment, what I should say, and what I should speak." Some of us are very anxious to say something original, to pray in an original way; but Jesus was never original, He used only the words the Father told Him to use. The Father told Him what to say and He said it, and what to do and He did it. So in John xiv. 10, "The words that I speak, I speak not of myself; but the Father that dwelleth in Me, He doeth the works." Now that makes it very easy for us. It is not easy to sit down and write beautiful and great words full of original thought; but it is a great privilege to be a spokesman for the Lord, to read as it were from a book open in heaven, to come to that book and tell out what God says. In this sense we are the Lord's prophets, as in this sense Jesus was a prophet, unknown to the world, and largely unknown to the Church. He was the Light of the world, and we are to be lights. He was the Light of life, and are not we to be lights reflecting the life of God? It is easy to stand and bear testimony, if that be all, and then pass on. But to live out our testimony, that is a different thing. What says James? "If a man seem to be religious, and bridleth not his tongue, ... this man's religion is vain." What an amount of vain religion there is about! How many there are who can bear beautiful testimony, but when they get home cannot bridle their tongue! What is to be done? We must simply learn to say "Lord, I cannot, do Thou it for me." Thus I suggest that each one of us in a certain sense is a prophet of the Lord. What a mighty thing for such as we to be

THE MESSENGERS OF THE LORD.

This is what Haggai was. Haggai has done me a great deal of good, and I have long wanted to see him and take him by the hand and thank him. I will one day, just as I have to-day met another servant of the Lord. I have long wanted to see Rev. Andrew Murray and thank him for his books. Very well, I came on this platform, and saw my name on a chair, and sat down on it. Then looking round I saw Mr. Murray's name on the chair next mine. What a delightful surprise to find myself next one who had been so helpful to me, and when he came in what a meeting it was. So it will be up yonder, by-and-by, when I meet Haggai. I want to tell him, "I am glad you ever wrote that book; it has been the greatest help to me." Some members of my Bible-classes have memorized it, they love it so. Now what was Haggai? One who spake as "the Lord's messenger in the Lord's message." That is his own description of himself.

JESUS AS OUR PRIEST.

Now about Jesus as our Priest. What a Priest we have in Him! By his own sacrifice, offered once for all, we accepting Him become redeemed with an eternal redemption. What a glorious redemption! Every word of Scripture is for our profit; but I have found special help from Eph. i. 6 and 7. "To the praise of the glory of his grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." What a section! beginning and ending with grace and all in Him; well may I praise Him who did that for me. Our Lord was crucified at Golgotha, "the place of a skull." Is there any meaning in that? I have prayed and pondered over it. What is the meaning of it? Take a skull; look at it: what an empty thing. No brains, no eyes, nothing in it. May it not possibly be that our Lord was crucified at the place of a skull to remind us that apart from the cross of Christ there is nothing? Where the cross of Christ is not, is mere emptiness.

Now He saves us by his sacrifice and having done so He lives for us; and because He lives we live also. What is our life? Simply Christ. How does He become our Priest? "Wherefore in al things it behoved Him to be made like unto his brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. ii. 17). He took on Him our nature, and became one of us, in order to be our priest. Then in ch. iv. 15, "We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, without sin." One who was tried and tempted as we are, He is the one we need.

I have said that we can all be prophets. So we can also be priests to God. When He is manifested on the throne, we shall be kings and priests with Him; but He is training us here and fitting us for it. In my class, a few weeks ago, two ladies stayed behind, seeking an interview. One seemed in great sorrow. The other said, "Can you give my friend any comfort? She is in great trouble,

HAVING LOST A LITTLE CHILD.

I cannot, as I have never been there." Well, I had been there, and I did my best. By-and-by she said, "I thank you, sir, you have done me good." I felt it was worth while suffering, as I had done, the loss of a little one, to learn how to comfort that soul. Now our Jesus, whatever our trouble may be, has been there. He was tried and tempted as we are, and He knows how to comfort when the way is dark and lonely.

JESUS AS KING.

Then comes Jesus as King. It has been very refreshing to hear our brother stand here and tell you things I have tried to tell out on the other side, but many of our people don't like them, and won't hear them. Many doors are shut against me simply because I tell them things concerning the King and the kingdom. Not long ago two churches were closed against me because of teaching with regard to the coming of the King; but the hotel-keeper across the way opened his parlour, saying, "Come right here, and hold your Bible-class." Well, about the King, I can only come back with the same glorious truths you have sent me from this side. Perhaps a word of experience may be helpful. I sat with a clergyman reading the Word on these points, and I said, "Let us see how far we can agree." I took him to Luke ii. 32: "He shall be called the Son of the Highest." "What do you make of that?" I asked. "That is all right. I take it as it reads, for He was." "And the Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob for ever: and of his kingdom there shall be no end." "What about that?" "Oh, that is spiritual." "Well," I said, "that is very strange. You begin the verse, taking it literally, and before you come to the end you change and take it spiritually; and this without the slightest indication of any change in form of speech." That is very sad. He will have his eyes opened some day. He will be

A PRE-MILLENNIALIST IN THE MORNING,

I believe. Blessed be his name, Jesus is coming, and He shall reign. At our missionary meetings we look at the great map of the world and feel thankful that the whole earth shall yet be filled with the knowledge of the Lord as the waters cover the sea; but we know it is when his feet stand on Mount Zion, when He shall take his great power and reign, King of kings and Lord of lords. There are various ways of holding this doctrine. I looked at it for years in this way: He is coming as glorious King of the Church, as Israel's Messiah; and I, if I live till then, will have a new body. I will cheat the undertaker and take my body with me to be changed and glorified. Now that was a selfish view of the truth. I thought of my family, and how there would be no division. It is quite true, of course. People tell us that death and the Lord's coming are practically the same. Are they? Last year I was over here with my wife and two sons this summer I am here alone, and they are over yonder. That is all the same, is it? My wife don't think so, nor do I. So at the coming of Christ we shall be all together; but death separates—are these both the same? But while this is true and precious, it is selfish, if we only take this view. If we believe He is coming, what are we doing to hasten the coming of the King? It is not enough to say, "Come, Lord Jesus." We know He is waiting for the completion of his Bride, the Church; for the calling out of his members from Africa, China, India, and the isles of the sea. Are we doing our part?

Well now to another practical part of it. "They

DWELT WITH THE KING FOR HIS WORK"

(1 Chr. iv. 23). These were potters, humble people dwelling among plantations and hedges; but humble as they were, they "dwelt with the King for his work." That makes it all so easy. At a recent meeting of our council I got this verse, "Thy servants are ready to do whatsoever my lord, the king, shall choose." I have seen Him as King of nations, and King of the Church, but as an individual I like to think of Him as my personal King as well as my Priest and Prophet; and I want to be ready to do his bidding. That beautiful verse is 2 Sam. xv. 15; and now in 1 Chron. xxviii. 21, another beautiful word, which I got, and must pass on; for what we keep, we lose; and what we give out, we gain. The people spoken of in this verse are ready for "all manner of service . . . wholly at thy commandment." A lady who sends us five dollars a month for missions told me how she gets it, for she is not wealthy. One day her husband, who is getting stiff, said as he bent to pull on his boots, "I'd give a quarter (that is about a shilling) to have someone put on my boots for me." His wife saw her opportunity and replied, "I will do it." So she earns her seven dollars a month towards the support of a missionary. She was ready for any manner of service, and it came. Now, I have something to do for that good mission, the China Inland Mission, and lately I had that devoted man John M'Carthy round our classes. One morning when I opened my eyes, there he was up before me, and sitting reading his Bible. "What have you there?" I asked. "Oh, it is fine; 'whatsoever the King did pleased all the people' (2 Sam. iii. 36). I wonder if everything our King Jesus does pleases us always." It pleases God, and it must please us. Oh, yes, what He does pleases us: if it be the King it is all right; but often we think it is the devil, or our neighbours perhaps. But do you forget that not even the devil can touch us, as we learn from the Book of Job, without the permission of the King. When we dwell with the King for his work, we will be found willing for any service, and all He does will please us. How delightful restful service this will be, in full confidence in our King. Let us say, O, Lord Jesus, I am glad, Thou great Prophet, Priest, and King, Thou hast taught me in some little way to be a prophet for Thee, that Thou art training me to be a priest unto God, and that yet I shall reign king with Thee.

Now in 1 Kings xiii. there is a remarkable and significant

STORY OF A MAN OF GOD

—a phrase used fourteen times in this sad story. This man of God was sent to Jeroboam with a message about a certain Josiah, who would arise and burn down the idolatrous altar. This man of God was under certain charges as to turning aside or going to any house. But an old prophet heard of it, met him, tempted him, declaring he had the command of the Lord, and you know the sad result. I'd like to meet that old prophet, and find what he had to say for himself. Have you pondered the meaning of that story, or the application of it? Oh, young men and women, let us remember that story and its end. The lion that killed him is about yet. That lion could not destroy his soul, for I believe he was a true man of God. But the roaring lion is going about—although he does not always roar. He cannot destroy your soul, but he can destroy your usefulness. Beware: give no heed to any prophet, however old, however titled, if he goes against the Word of God. Turn not aside from that Word. God does not contradict Himself, or lie; and no man should be obeyed when God has spoken.

And now one word more. In Zech. iv. we read of self-supplying candlesticks, and on either side a tree feeding the candlestick—a self-supplying lamp stands with two olive trees as feeders. Now the Lord Jesus Christ is the anointed One, that is as Priest and King, for I know of but one prophet

(Elisha) who was anointed. He is the Light of the world: and we are separated to be bright and shining lights for Him. We can only be this by keeping our eye on the anointed Priest and King, drawing our supplies from Him. We cannot be bright lights if we only know salvation. He must be to us anointed Priest and King. Let us rejoice in Him, the Altogether Lovely One, as our Prophet, Priest, and King.

THURSDAY EVENING.

Lord POLWARTH presided, and after praise and prayer, Mr. W. R. LANE delivered an address, pointing solemn issues arising from the subjects that had been brought before the Conference. He spoke directly to those who were "not far from the kingdom"; they had attended the meetings, but had not given themselves to Christ. The Conference had presented three great encouragements to those who would commit their hearts to the Lord. He had been brought forward as Prophet, Priest, and King,—as Revealer, Redeemer, and Ruler. In his prophetic work He made salvation plain; in his priestly work He made salvation gloriously possible; and in his kingly work He made salvation powerful and real. As prophet He has spoken salvation to us; as priest He secures it for us; with kingly grace He brings it into our hearts.

Pressing the matter home, Mr. Lane remarked that the word of Christ as a prophet "finds us out," and that is of the greatest importance. It is so easy for us to be mistaken, and to take too much for granted. It is easy to substitute morality for spirituality, to be satisfied with the external and to miss the inward and the vital, to get a body of religion without any soul in it. When the Word of God, from the prophetic lips of Christ, in the power of the Holy Ghost, reaches us, we are discovered to ourselves, and God is revealed to us. Mr. Lane besought his hearers to let God's Word search them as to whether they were self-deceived, whether they really had an interest in Christ. Some men are a good deal better than their reputations, some a great deal worse. A man may carry heaven in his face and hell in his heart. When God shows us we are wrong, it is in order that He may put us right. Then comes in the work of the great High Priest. Look at Him—the Lamb of God that taketh away the sin of the world. The conquering King will give you the victory over bad habits, and bring you into submission to God.

PREBENDARY WEBB-PEPLOE.

Prebendary H. W. Webb-Peploe spoke of our Lord Jesús Christ as the approaching manifestation of God's perfect King. The entire subject of conference suggested deep thoughts to him. God had been pleased to reveal Himself as Father, Son, and Holy Ghost— Trinity in Unity, and Unity in Trinity. Man himself is a reflection of the Deity, being spirit, soul, and body. Moreover, as Christians, we have another trinity in unity in ourselves—the heavenly, being united to God by the Holy Ghost; the earthly, being still flesh and blood, and having by nature a craving after things of earth; the devilish, for the evil one continually tempts and influences us.

When called upon to contemplate Christ Jesus the Lord, it is everything to us to know that to meet our needs, realise our hopes, and fulfil our possibilities, God has given us a three-fold Saviour—Christ Jesus the Lord: *Christ*, the perfect and wondrous prophet; *Jesus*, the perfect and magnificent priest; *the Lord*, the perfect and glorious king. Others will apply the terms differently, emphasising that name of Christ which suits their own particular needs, and that is not surprising, so marvellous is God's provision in his Son.

In Rev. xix. the One riding on the white horse (v. 11) is called Faithful and True; we further read (v. 13) his name is called The Word of God; again (v. 16), on his garment and on his thigh was a name written, King of Kings and Lord of Lords. So, as Christ comes forth from heaven as the conqueror to take to Himself his great power and reign He has three titles; but not until his blood has been shed—"his garment dipped in blood"—could He be King of Kings and Lord of Lords. When He comes from heaven, it is to judge the earth, and to establish righteousness. We have not to deal merely with a tender Saviour who is craving for the love of men, but with one who is a Lion as well as a Lamb. Is there not need for the King? Does not the whole creation groan? the kingdoms of the world must be taken from those who hold them, so to speak, under travesty titles, and must be given into the hands of our Lord and his Christ.

The cry of fifteen hundred millions of people today is, "Give us a deliverer who shall reign over us in righteousness, and abolish iniquity from the face of the earth." Look at the dark places of the earth, full of the habitations of cruelty; and look at the provisions for war throughout the countries called Christendom, 375 millions sterling per annum being spent—that is £1,000,000 per diem, and £10,000,000 besides—all for the purposes of war. Look at the cruelties practised under the name of civilisation, not only in Africa, but in Russia, Turkey, Madagascar, and in some parts of countries under our own protection. Is the yearning cry of the earth always to go unsatisfied? Only Christ can supply the need, and in due time He will fulfil all the prophetic word. "He cometh, and all his saints with Him." He will smite his enemies, and realise the highest hopes of mankind.

Mr. Webb-Peploe elaborated his points in vigorous style, and many were led to echo his prayer, "Come, Lord Jesus." At an after-meeting he delivered an address on "What manner of persons ought ye to be in all holy conversation and godliness, seeing that ye look for these things?"

[Next week we shall furnish notes of the afternoon gatherings.]

"FRIEDENHEIM."

MISS DAVIDSON'S friends rallied round her on Saturday afternoon, when a meeting on behalf of the Home of Peace for the Dying was held in the lecture hall of the adjoining institution, the School for the Blind. Amongst those present were the Duchess of Bedford and the Dean of Norwich. As our readers well know, the object of this beautiful home is to minister to those for whose restoration to health human aid can do no more, to alleviate the last sufferings of hopeless disease, and to raise the hearts of the sufferers to the immortal hopes which the Lord Jesus Christ by his Gospel reveals beyond death. No case of infectious disease is admitted. From last year's report it appears the year opened with twenty-three beds occupied and a complete staff of nurses, superintended by Sister Jessie. The number of patients admitted was 105, making 128 in all. Of these seventy-six died within the year, and twenty-one were discharged. The general wards are free, but where patients or their friends can afford it, contributions of 2s. 6d. to 10s. per week are received. The Helena ward is for a superior class, the charge being from one to two guineas per week. It has proved that there are many who, while not in poverty, have yet no restful home in which to die, no place in which they can receive tender attention in their last days on earth.

Dr. A. T. SCHOFIELD, who presided, announced that he had received letters of regret at absence and sympathy from Lord Polwarth, the Duke of Bedford (who sent a cheque for £200), and others; and said the importance of the work became more and more evident. Though consumption was the complaint in the minds of those who organised the Friedenheim, every kind of disease was represented. One ward is now thrown open for cancer. A gentleman told him that if they would build a home for cancer patients he would give £5000. Up to the present time 265 had been admitted, 177 had passed away, fifty-one had left, and thirty-seven were still in the Home. The number of beds is forty-two. When Friedenheim was started they asked for £10,000 and got £8000, so that £2000 was still wanted to carry on the work. A trust deed had been executed by which the lease of the property had been handed over to eight trustees, and the Friedenheim was now enrolled as one of the charities of the metropolis. Mr. J. H. Tritton (treasurer) said the balance was on the wrong side. Mr. T. A. Denny moved a resolution pledging the meeting to support the Home. This was seconded by Mr. Hugh M. Matheson, supported by Colonel Morton and Mr. Carlton Baynes. After the meeting, many of the friends inspected the Home, its peaceful wards, and patient inmates.

THE BIBLEWOMEN'S MISSION.—The nurses associated with this Mission have adopted a badge—a Maltese cross with "L.N.R." in bold letters and the motto "Laborare est Orare." There being now many nurses and nursing associations, the committee felt that some such distinguishing mark had become necessary. The Mission has now ninety-six sisters and nurses labouring among the sick poor.

EAST LONDON INSTITUTE.

THE Friday of Mildmay Conference week has for some years been recognised as a Midsummer rallying day by friends of the East London Institute for Home and Foreign Missions. This year's gathering was on an encouraging scale, the afternoon meeting being held in Harley Chapel, and that in the evening in the East London Tabernacle. The occasion marked the completion of the twenty-third year since the establishment of the Institute, and a party of brethren and sisters, leaving for China, India, Central Africa, and other parts of the mission field, were commended to God in prayer.

Dr. HARRY GUINNESS rendered a cheering account of the progress of the work. The theoretical and practical are combined; while being trained for preaching and teaching, the young men and women are exercised in actual work. The agencies in which they assist in East London include works of mercy as well as means of grace. Altogether during last year 100,000 people were reached in thirty-two different centres. The students have averaged 120, and of them forty-four are at the present leaving for various spheres. The Congo Balolo Mission costs between £9000 and £10,000 per annum to carry on, the Institute about £12,000 a year, and the evangelistic work in East London from £1300 to £1400. In conclusion, Dr. Guinness mentioned the loss the work has sustained by the death of Mr. Rattray, who for fifteen years was theological tutor at Cliff College, Derbyshire, where the second and third year men are trained, and the sad illness (cancer) which has befallen Mr. Morris, who has been tutor at Harley House during the past fourteen years.

Those who from time to time had met Mr. Morris at the missionary farewells and other gatherings, heard of his illness with much sorrow. His son attended with a letter dictated to be read instead of a report. Mr. Morris wrote:—"The men have worked well and successfully. There has been much prayer, and I believe deep and true spiritual life in the College. The evangelistic work has been wider spread than in years past, and we have heard of more conversions than in almost any preceding session. My farewell word to the brethren is: 'Preach Christ crucified, and live and die to save souls.'"

Mr. EUGENE STOCK, who presided, spoke some hearty words on the Institute and its operations. Dr. MUIRHEAD followed with an address on the opening up of China and the progress of missions in that great country. Speaking of the Chinese churches, he said that the care exercised in the reception of members is as great as at home. It is not only the foreign missionary who is enabled to lead the devotions of the Christians, and explain the Word of God, but the converts themselves in many instances have risen to the needs of the churches, and there are native preachers, teachers, and pastors eminently qualified for the work. The sermons are not one whit behind what we are accustomed to listen to in England. There was every evidence that many have passed from death unto life; and after nearly fifty years' work in China, he was happy in the prospect of returning to the country which he had made his home. Addressing the outgoing workers, the venerable missionary said: "I congratulate you, and would cheer you with all my heart. You will enjoy advantages which were unknown to those who went abroad fifty years ago; you will not labour in vain." Dr. Muirhead dwelt in a few words upon the obligation of Christians at home in regard to "the messengers of the churches."

REV. ANDREW MURRAY based some helpful remarks on Acts xiii. 2-4. We may well pray for men and money, but still more should we pray for power to work. The Holy Ghost is the great need of the Church; the missionary abroad can d nothing without Him, the minister at home is helpless without Him. Mr. Murray led the meeting in prayer for the Spirit in order to individual life and collective power.

The evening meeting was largely attended. The speakers included Pastor Archibald G. Brown, Pastor D. M. Stearns (of Germantown, Phil., U.S.A.), and Dr. H. Grattan Guinness.

SOCIALISM that comes from above made the believer say after Pentecost, "Naught that I have is my own." Socialism that comes from beneath causes a man to say to his neighbour, "Naught that thou hast is thine own." A vast difference!—*Mr. James Wright, Bristol.*

A WEEK-END AT NORTHFIELD.

About 100 miles west of Boston is the little station of Miller's Falls, where we change from the Fitchburg line, and a few minutes later Northfield is reached. The drive from the railway station up through the pretty village to "The Northfield" is full of interest. The houses stand well back from the road, without fences of any kind to define their grounds in front, while spacious boulevards on either side of the road give a grateful shade and delightful appearance to the tastefully-built homes of the residents. To the right is the home of Major Whittle; on the left the house formerly occupied by Dr. Pentecost, and that of Mr. Sankey, with its well-trimmed lawn.

The hotel is a spacious building, well placed upon an eminence which commands a good view of the beautiful valley in which Northfield is situated. Quite a number of visitors have come by the same train, and we are heartily received by Mr. Moody himself, who looks strong and active, though his beard is more nearly white than it was when we saw him last at Keswick in 1893.

The view from the piazza at the rear of the house is even finer than the outlook we have had from the front—a spacious hayfield beyond the lawn, in which a number of hands are at work, then a gently rising slope well dotted over with trees, ending in the thickly-wooded hills which rise somewhat abruptly to form the horizon. Few hotels are more beautifully situated, and within we find excellent arrangements for the comfort and well-being of the guests. The hotel was opened on June 12 for the season. This is its eighth year, and we find it to be a valuable adjunct to the other institutions for which Mr. Moody and his trustees are responsible.

In a room adjoining the dining-room Mr. Moody sits down at 1.30 to dine with a company of "the Sons of Hermon," former students of the well-known school, whose interest is maintained and deepened by similar gatherings from time to time. At four o'clock a meeting of the

NORTHFIELD SEMINARY STUDENTS' AID SOCIETY

is begun. Mrs. Moody is treasurer, and reports diminished receipts, possibly due to depression of business, but it is suggested that Mr. Moody—who is in the room—may be somewhat to blame, as he has been begging for other objects. When the ladies have discussed he finances and are arranging the number of applicants to be aided in the coming year, Mr. Moody interjects, "Give a little room for faith somewhere," and the ladies are encouraged to wider effort, under the presidency of their graceful and generous president, Mrs. Billings. The report of the Society states its object, "To help poor girls who wish for an education and who desire to do what they can for themselves. The funds of the Society are obtained by donations and membership fees. Money thus obtained is loaned to the students without interest, the loan to be repaid if they are able to do so. 185 students have been assisted by its funds. Forty-six have been graduated from the Seminary, and many of these are the graduates of whom the Seminary has most reason to be proud." The directors are compelled to refuse more than half the applicants for aid.

Most interesting correspondence was read by Miss Hall, the Principal of the Seminary, showing the wide-reaching and helpful influence of the work. Teachers, missionaries, and women in other useful departments of duty have acknowledged the benefits they have received from the Society. Subscribers of two dollars annually become members; of thirty dollars life members; while 100 dollars entitle to honorary membership. Doubtless many ladies who have received spiritual blessing through Mr. Moody and other friends will find this a good opportunity of taking a practical interest in this excellent organisation by sending a donation or annual subscription to Mrs. D. L. Moody, East Northfield, Mass., U.S.A.

A bright morning ushers in the day upon which Mr. Moody is to preach the baccalaureate sermon to the students, before the schools break up for the season. At the regular morning service in the Congregational Church Mr. Moody is on the platform. The building, with sittings for 1100, is crowded, and chairs occupy some of the passages. It is a remarkable audience, and one has the opportunity of seeing the power for good exerted in this district, and the promise of better things for the world at large, through the lives of 700 to 800 students.

Mr. Moody begins by saying he has not a text, but he has chosen a subject suggested by a sermon he had heard upon Isaiah's call for service. He then dwelt upon God's calls to Moses, to Jeremiah, to Jonah, and to Ananias of Damascus, contrasting the different duties to which He called them, and the excuses all made; then pointed out what they would have missed had they absolutely refused obedience, enforcing the need of instant surrender to the Spirit's call to whatever sphere his hearers might be sent. Faithfulness was enforced in the daily routine of work for God, and the position of the worker, as a *messenger* for God, was strongly emphasised.

The musical part of the service was warmly appreciated. The praise, led by well-trained student voices of both sexes, under the able conduct of Prof. Phillips, was hearty and well rendered.

In the afternoon a meeting was held at the "Round Top," near to the new auditorium. From 900 to 1000 were present. Mr. Moody presided. Addresses were delivered by former Hermonites and others. Questions were asked and answered. Mr. Moody closed with a suitable exhortation to all, and declared that if Hermon was to have any glory it must be through the preaching of the cross. After the benediction, at the request of the speaker, a band of the young ladies went off to sing some hymns to his mother, and a happy throng dispersed in different directions along the beautiful Connecticut valley.

At the evening service in the chapel, Mr. McWilliam presided, and Mr. Silliman delivered a stirring address from the text, "To every man his worth." Both gentlemen are members of Mr. Moody's Board of Trustees, which is composed of well-known business gentlemen from New York, Boston, and the immediate neighbourhood.

MOUNT HERMON SCHOOL.

Next morning we drove over from "The Northfield" with the trustees to the now famous school at Mount Hermon, nearly four miles away. No site could have been better chosen for the preparation of young men for Christian work. Situated on a gently-rising hill on the side of a fertile valley, the students have an opportunity of devoting part of their time to out-of-door work in the midst of beautiful scenery. This does not preclude time for athletic exercises, and yet a large saving in the maintenance expenses of the institution is effected by methods which increase the happiness and develop the physique of the students. From many colleges and universities to which Hermonites have gone strong testimony has been borne as to the physical and intellectual advantages enjoyed in this excellent avenue to the higher reaches of education. The moral and religious tone of Hermon is probably unsurpassed by any institution in the world.

The love of the students for the founder of the school is a feature of their daily life. His earnest spirit pervades every department. A gentleman who came to transact business with the trustees, and who has been acquainted with the schools for many years, said, "Anyone who has any connection with the place does just the best he can." An old Hermonite was asked, "Is there a large proportion of the scholars decided Christians?" The reply was, "Some come to the place unconverted, but I think it would be impossible for them to remain twelve months at Hermon without decision."

The buildings are now insufficient for the requirements. It will be a pity if the progress of the work be hindered from lack of funds. It would seem, from a passing visit, as if the want of means were the only limit to Mr. Moody's usefulness. In many lands during the past twenty years we have listened to expressions of gratitude from God's children for the help they have received through his unstinted service. From this incessant toil he is under medical orders to restrict himself somewhat. Will God's stewards who have wealth in any measure committed to them take this opportunity of investing it where the spiritual dividends are so large, and in a manner which will bring joy to the heart of a man who has been so owned by his Master in faithful labour? Time is hastening onward, and while we have the faith and wisdom of his mellowed experience with us, may his hands not be tied in their efforts to leave the Church a greater legacy than any of the mighty things he has, through the grace of God, been already able to provide.

On our way back from Hermon by a different route we drove through the long street of Northfield, extending more than a mile. There is no public-house in the village, and the inhabitants are responsible for their own behaviour without the help of a policeman.

Near to the hotel we saw the pretty cottage of Mr. G. C. Needham, whom, with Mrs. Needham and their son Albert, we met a few days later on the s.s. *Paris* on their way to England. Rev. D. M. Stearns and Mr. Needham are proceeding to Mildmay, and afterwards to Keswick. They held services and gave Bible-readings, which were much appreciated by many of the passengers. They will doubtless have a hearty welcome from old friends in this country. W. McA.

S.s. Paris, June 26.

MONEY.

"The silver is mine, and the gold is mine, saith the Lord of Hosts" (Haggai ii. 8). These words ought to be stamped upon the memory of every child of God. Our money is the Lord's, and we are only stewards. If our consecration is to be real and thorough, we must hand over to God the keeping of purse and pocket, as well as person.

If it is our lot to be poor, let us not worry and be anxious about money. Some of the wisest, the happiest, the greatest and purest of men have been very poor, as far as this world's goods were concerned. On the other hand, many of the world's millionaires and merchant princes have been spiritual paupers.

It is not money, but the love of money which is the root of all evil (1 Tim. vi. 10). Though we cannot live without money, yet we are not to live for it. "If riches increase, set not your heart upon them" (Psalm lxii. 10). And those who have money are not to be proud of it. "Charge them that are rich in this world," says Paul to Timothy, "that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. vi. 17-19).

In the Sermon on the Mount we are warned against ostentatious charity, "Take heed that ye do not your alms before men to be seen of them" (Matt. vi. 1). I have read that Augustine likens those who boast of their good deeds to the foolish hen, who has no sooner laid her egg than by her cackling she calls someone to take it away. "They have their reward." An old writer says, "If one has served thee, tell the deed to many; hast thou served many, tell it not to any."

After all, the givers, and not the receivers, are the most blessed. To the liberal soul giving is a luxury, and the consecration of the first-fruits fills the barns (Prov. iii. 9, 10). People who have the open and royal heart get good interest on all they invest for God and souls. We gain by giving. "It was never yet loving that emptied the heart, nor giving that emptied the purse." Like the little boy, we shall act wisely if we put our five barley loaves and two small fishes into the hands of Jesus. For as Solomon says, "There is that scattereth and yet increaseth; and there is that holdeth more than is meet, but it tendeth to poverty" (Prov. xi. 24).

Dr. Pierson says we want individual, systematic, proportionate, and self-denying giving in the Church of God. Just as we are called to set apart a certain portion of our time to God, so we are to set apart a certain portion of our money. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1. Cor. xvi, 2). "God's principle is not that the rich should give, not that the poor should give, but that rich and poor should alike give; and every man, woman, and child have part in this consecration of substance." But it must ever be a willing offering, "for God loveth a cheerful giver" (2 Cor. ix. 7), and

God abhors the sacrifice,
Where not the heart is found.

Gosport. W. Monro Collings.

"LIBERATOR" RELIEF FUND.—In many churches and chapels next Sunday, July 7, an appeal will be made on behalf of the "Liberator" sufferers. If any reader should not be afforded an opportunity of subscribing towards the relief of these sufferers, it is earnestly hoped that they will send a donation to Rev. J. Stockwell Watts, Hon. Secretary of the Fund, 16, Farringdon-street, E.C.

THE OLD MUSICIAN.

My friend was taking one of his long tramps into the country which stretches away in green fields and meadows, north of London. Presently, as he neared a group of cottages, he heard a very familiar air given forth in sounds of the strangest description.

"It was neither fish, flesh, nor fowl, if one may speak so," said my friend. He looked about, but could see nobody. "O Rest in the Lord" is one of those songs of supplication which, as he says, "always fetch him." But on what instrument it was being played was a mystery to him.

All at once he caught sight of an old man seated on the doorstep of one of the cottages—he was the musician, and he was absorbed. My friend is of an inquiring turn of mind; he wanted to see upon what the old man was playing, so he went a little nearer, and was seen. "Good day, sir!" cried the old musician. "Ha, ha! You're laughing at my poor work, and I don't wonder; but it pleases her," jerking his thumb over his shoulder towards the interior.

"Indeed, I am not laughing," was the reply, "I was wondering what your instrument could be. I see now. I have never heard 'O Rest in the Lord' on an ivy-leaf before—that is all my excuse."

"Ah," said the old man, "you see, 'tis this way, sir. My missis and I was mighty fond o' music; we'd use to sing that song in our village class together at home, and when we was first wed I played it to her on the flute. Flute's gone, and we be old now; there's but little voice left me, and that's cracked, but I must humour her, sir. You see, she's going to leave me, and this quiets us both."

"I'm sure it means everything to you," said my friend. "Yes, sir, you've hit it—we be both resting in Him; we've got to part, but not for long, and this 'minds us of old days. Could ye recognise the tune, sir, for all 'tis but on an ivy-leaf?" "Certainly!" was the answer, "you play it uncommonly well."

"Well, that's a good hearing. We think like this: She can't sing, and I can't sing; she be bedridden, and I be awkward, but we must praise Him, somehow, together: so we remembered as how I used to play the cornet on an ivy-leaf, when I was a boy, and Sarah says, 'He don't mind what it is you play on, Andrew, so long as your heart be right with Him, and you give Him the glory,' she says."

"And she is quite right," said my friend, as he raised his cap. "When I am ungrateful, I shall come and get a lift from you and Sarah." Which he often does, to his own benefit.

M. B. GERDS.

RAILWAY CONVALESCENT HOME.

DURING the last three years a blessed work has been going on among our railway men in the Convalescent Home at Hastings. Since March, 1892, nearly 400 railway men have been admitted as patients. Of these over 100 professed to be converted during their stay at the home, and many are now witnessing brightly for Christ on the line. Christian men also received much spiritual help during their time of rest and change.

As the home only accommodates twelve patients, it has been found quite impossible to take in all the applicants for admission, so that a larger home is necessary. Miss Dolby, the hon. lady superintendent, who devotes her life to the work, has very kindly purchased a splendid site at St. Leonards-on-Sea, and presented it to the committee, who have decided to erect a new home to accommodate 40 patients. For this a sum of £5000 will be required. The need for the home will be realized when it is stated that about 3000 of our railway men in the United Kingdom, or about one in every 130 employed, are injured every year by accident on the line, in addition to the large number always on the sick list through exposure to all sorts of weather, night and day. It is hoped that these facts will lead friends who travel by rail to help this effort for the physical and spiritual welfare of our railway men, who so admirably and faithfully discharge their difficult and dangerous duties. The Secretary of the Railway Mission is Mr. R. Nixon, 1, Adam-street, Strand, W.C.

TEMPERANCE IN AUSTRALIA.

THE Victorian Alliance for the Suppression of the Liquor Traffic was formed in 1881, the constitution, objects, and methods being the same as the United Kingdom Alliance. Its aim is to educate the public sentiment, so as to give a complete and decisive affirmative answer at the next Parliamentary election to the question, "Shall the manufacture and sale of intoxicating liquor be prohibited within this electoral district?" Each electoral district would determine the issue for itself. A Bill has been drafted, entitled "The People's Liquor Traffic Veto Bill," which provides for the enrolment of all women over twenty-one years of age as voters in matters pertaining to the drink traffic. It repeals compensation, and extends the veto power to the issue of new public-house and grocers' licences.

Under the present imperfect laws relating to the drink traffic, the Victorian Alliance has been instrumental in preventing the issue of over 300 new licences, and more than 1800 public meetings have been held under its auspices during the past four years. It has also, since its formation, circulated over five millions of tracts, leaflets, and pamphlets on the question of temperance, and the evils of drink. The *Alliance Record* is also issued monthly, edited by the able and earnest secretary, Mr. John Vale, and has a circulation of about 8000 copies. This periodical was printed bi-monthly till the lack of funds compelled the curtailment, and will be again when possible.

The executive of the Alliance, and many of its members, also work with the Anti-opium League; and so far as Sunday trading is concerned, with the Lord's Day Observance Society. I am sorry to say over 700 Europeans are opium smokers in Melbourne, and a Bill was passed by theLegislative Assembly for the prohibition of the sale and use of opium, except for medicinal purposes. It has yet, however, to pass the new Parliament, including both Houses, before it can become the law of the Colony.

I respectfully ask the influence of temperance friends in Great Britain and Ireland to aid us in the fight, and secure for us, who are of the same "kith and kin" in Victoria, the full liberty of deciding whether we are to have legislation by the will of the people calculated to remove temptation, and ultimately to quench the evils of intemperance, or to have a continuance of our licensing system, which demoralises the community and kills the public conscience by weakening the moral fibre of the Colony. Who will stretch hands across the sea to help to fight the battle of the weak and right, against the strong and wrong?

Every local effort has been tried to wipe out a debt of £500, but it still exists and increases. I need not dwell on the terrible financial disasters the Colony has passed through during the past few years. We have all suffered, and many families who were in affluence are now in poverty. Some who gave with unstinted hand when they had it, are now recipients of favours from friends, but I believe there are those in Great Britain who will show practical sympathy with their co-workers abroad if the opportunity is afforded them. An honoured citizen of Glasgow has responded with a donation of £25, and although I cannot look for such large sums from many, perhaps there are those who will give smaller ones, and gladden the hearts of our committee, who have worked so nobly and earnestly without fee or reward in the years that are past, and still throw all their best endeavours to have the laws of the Colony founded on righteous and just principles. It will give me pleasure to supply any information by letter, and as the honorary treasurer of the Alliance, I know well the urgency of this appeal.

My London address, up to July 22, will be, care of Messrs. S. W. Partridge and Co., Publishers, 9, Paternoster-row, E.C.—I remain, yours truly,

M. L. HUTCHINSON.

MR. McKAY, writing from Ogbomoso (Niger) on May 5, gives us news of Mr. Holt, who is connected with the Central Soudan Mission. Mr. Holt wrote from Bida on March 7, saying that he hoped to leave Bida on the following day for Kano, intending to travel up country with a caravan of donkeys. He was quite well at the time of writing. Mr. McKay further writes:—"I am very busy. The catechist has gone to Lagos for three months, so that I am in charge of this station. I am quite well, and thoroughly happy in the work and surroundings. Pray for us."

THE SALVATION ARMY IN ITALY.

THE report of last year's work of the Salvation Army in Italy bears the title, "From the Alps to the Apennines;" and in its pages Major Greville Thonger, commanding officer, gives an interesting record of labours and successes. The staff, including cadets in training, numbers twenty-eight, of whom fifteen are Italians, nine are of French and Swiss origin, and the remaining four are English. Much satisfaction is felt at the fact that the Italian element is on the increase. The officers live among the people, and content themselves with the ordinary fare of the classes among whom they work.

Describing work in the Waldensian Valleys, the report says:—"Some of the most disreputable characters have been thoroughly converted, and the three corps of Torre Pellice, Fassiot, and San Giovanni have been established. The hopes formed that the valleys might supply a nucleus of Italian officers have been realised, as eight of those now working in our ranks are Waldensians, and two are Roman Catholics saved in the valleys.

"In the summer of 1893 it was felt that the time had come to attack the 'hundred cities of Italy.' Turin, one of the largest northern towns, was chosen as our point of advance. The very first to come out to the penitent form at a meeting a week after the opening was a woman of very small stature, a well-known character in the town, owing to her degraded and drunken habits. It was the first person that the Turinese had ever seen come out to the penitent form, and the audience rose *en masse*, bending forward to watch the novel spectacle, whilst some brought opera glasses into play.

"Various comments were soon flying about the hall. 'They have paid her 100 francs to go out there!'; 'She's mad!' and similar expressions, were to be heard on all sides. The woman gave up the drink that night, and has ever since gone steadily forward as a good soldier of the Cross. Her husband said to her directly after her conversion, 'Instead of calling you Margheritina [little Margaret] I shall now call you Soldatina [little Soldier],' and this latter name has stuck to her ever since, and is well merited by our comrade, who is never wanting at her post. Since her conversion she has learned to read and write, and has begun visiting a large hospital, and speaking to the patients about their souls.

"It was decided that Florence should be the scene of our next operations. We were most fortunate in securing a portion of an old palace, formerly the residence of the powerful Medici family, on reasonable terms. The premises consist of a large and a small hall, and are in every way adapted to our work. We have in training here five Italian cadets, who give every promise of becoming valuable officers to win their fellow-countrymen to the feet of Jesus. Among these cadets is a journalist from Rome, who, although brought up a Roman Catholic, was converted to the truths of the Gospel through the instrumentality of the Baptist Mission of his native city. Feeling a strong call to become a Salvationist, he was sent on to us with strong recommendations by his pastor. Another of our cadets, a Waldensian by birth, had been a banker's clerk at Bordighera. But perhaps the most striking case of conversion amongst the cadets is that of a young man, who, like so many of the Waldensians, was in the habit of passing the winter as a waiter in some of the hotels on the Riviera."

NORTH AFRICA MISSIONARIES.—The following missionary probationers, most of whom have been spending twelve months in Barking for the study of Arabic, hope to proceed to the North Africa Mission field early in the autumn:—Mr. J. Johnson, Mr. C. T. Hooper, Mr. D. J. Cooper, Misses J. Dowling, E. Mills, G. L. Addinsell, and M. A. Prior. The mission will therefore be needing a considerable sum to provide the necessary outfits and passages for these fellow-labourers.

Y.W.C.A. IN IRELAND.—A conference of secretaries and workers of West Meath and King's County was held on June 20 and 21 at Beechmount, Clara, the home of Mrs. J. C. Goodbody. Mrs. S. H. Smith, president, gave addresses on Judges vi. and vii. in the morning, and the benefits of the Association, to a crowded audience in the evening. Miss Wallace spoke on "Light and Life," "The Story of Hezekiah," and "Worthiness." Miss L. C. Goodbody gave an account of her tour in India. In the afternoon the subject, "A Missionary to India," was discussed, and the secretaries and workers present stated what sum each could guarantee towards her support.

C. MAUD BATTERSBY.

Letters to the Editor.

"THE SPIRITS IN PRISON."

Dear Sir,—No one expects everything spoken in an address to be given exactly in a condensed report. But what I said on Tuesday morning in Mildmay, on 1 Pet. iii. 19-24 has been so entirely misapprehended by your reporter that I will be thankful if you will allow me to give as nearly as I remember the exact words that I used. I would be sorry that even the small number of your readers who know me should take those given in the report as mine :—

"You remember the passage in 1 Peter, where it is said that Christ by the Spirit went and preached to the spirits in prison (a passage, by the way, similar to Eph. ii. 17 : Christ 'came and preached peace').

"How did Christ preach? By his Spirit in Noah (cf. ch. i. 11).

"When did He preach? 'When the long-suffering of God waited in the days of Noah while the Ark was a preparing.'

"To whom did He preach? 'To the spirits in prison. Who were they? The men on the earth in Noah's time. They are called souls, v. 20. 'Eight souls were saved through water.' Here they are called spirits because it was to the spirit of man that the testimony of the Spirit of Christ in Noah addressed itself. How were they 'in prison'? Because they were shut in by the coming flood as by the impassable walls of a prison-house.

"What was it that Christ by his Spirit in Noah preached to them? That the only way of escape from their prison-house was in the Ark, through the waters, out into a world off which the curse had rolled.

"I know few scenes in the Old Testament so strikingly setting forth our salvation in Christ as this. Peter tells us that our passing through the waters of baptism is 'a like figure.' Both preach salvation by death, burial and resurrection."—Yours faithfully, John G. McVicker.

THE HOLY SPIRIT.

Dear Sir,—With a sincere desire to know more fully the truth, and to see the vitally-important doctrines relating to the Holy Spirit brought out into the clearest light, I would suggest a few inquiries on points which are in many minds involved in ambiguity, if not in obscurity.

1. Is the term "Baptism of the Holy Spirit," so constantly used by many teachers who expound "Scriptural holiness," an appropriate expression wherewith to describe any present-day spiritual experience? It is not once used in the Word of God in any connection that may not be reasonably held to apply to the outpouring of the Holy Spirit at the beginning of the dispensation. Is it not therefore an undesirable thing for Christians to continue to use a term which is taken at the present day to cover widely different spiritual and emotional phenomena?

2. Is there any definite teaching in Scripture which leads to the conclusion that by "waiting on God"—the blessedness of which attitude is acknowledged by all—any enduement can be received which is not possessed by every child of God when he receives the Lord Jesus Christ as his Saviour? If there is, may it be definitely pointed out in your columns? and will the friends who so read the Scriptures differentiate between the *new* gifts to be obtained by "waiting" and the *developed* graces and gifts resulting from the indwelling of the Holy Spirit?

3. Is there any Scripture to justify the expression "a fresh anointing" or "a fresh filling," for daily living or special service? Does not this thought lead the heart away from the assurance that the Holy Spirit is always dwelling in the believer in almighty power, and that He is *always* all-sufficient for every occasion and emergency?

4. Is there any Scriptural authority for the expression "a baptism of love," a "baptism of joy," "a baptism of power"? If there is not, will it not be wise for Christians to cease to use a term which misleads their fellows into thinking that they are to enter into the blessedness of these Christian graces by a sudden, magical transformation, instead of by a steady perseverance in the cultivation of the Christian spirit.

The result of a long course of listening, of study, and of experience has led me to the conclusion that—

1. God gives his Holy Spirit to sinners when they confess the Lord Jesus Christ as Saviour. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). "Now, if anyone have not the Spirit of Christ, he is none of his" (Rom. viii. 9).

2. That God, the Holy Spirit, dwells in every believer, as He did in the Corinthians, recently converted from idolatry and degradation (1 Cor. iii. 16), and in the "foolish Galatians" (Gal. iii. 2). Many saints, alas! do not know of his indwelling, and few, if any, know the fulness of his mighty power.

3. That what we are exhorted to do is to "hear what the Spirit saith unto the churches" (Rev. iii. 22), to use his grace and power in separating ourselves from sin (2 Cor. vii. 1), and in yielding ourselves wholly to God's service (Rom. vi. 13), to be "filled with the Spirit" (Eph. iii. 18). He is already indwelling; his desire is *to fill* the whole being of the redeemed child of God.

In common with many others I am devoutly anxious to know if there is any *fundamental* truth in relation to the sanctifying power of the Holy Spirit, in addition to those enumerated here. The confusing effect and the weakness of much of the testimony on this subject arises from the fact that teachers substitute personal experience and deductive reasoning (the premises of which are too often taken for granted) for the only testimony that can give the hearts of inquirers rest and satisfaction, namely, that of the Word of God.—Yours very truly, Robert Burn.

186, *Aldersgate-street, E.C., July* 1.

BIBLE INSTITUTE, GLASGOW.

A most interesting meeting was held last week within the Christian Institute, the occasion being the closing of the session of the Bible Training Institute. The hall was crowded. Lord Overtoun, who presided, said it was at an annual meeting of their United Evangelistic Association that Mr. Moody suggested the launching of their Bible Training Institute. It was a good work, and they looked back with thankfulness to God. They had difficulties, but difficulties were not always the worst part of their experience. The aim of the Institute was to undertake work for God at home and abroad. It took two years to qualify the students for the work. He was glad to state that the new site for the Institute had been prepared, and they were not far off from starting to build. The new establishment would contain ninety male students and forty female. They were going to make a departure in the latter direction. Next session Mr. Anderson, the teacher, would have his hands full, for ten of the old students meant to return, while thirteen new students had accepted.

A synopsis of the work done last session showed that the resident students numbered twenty-six, outside students fourteen, and evening-class students 280. The lecturers who had assisted in the classes were Dr. Elder Cumming, Revs. Messrs. Ross, Adamson, M'Intyre, and Riddell, Messrs. W. A. Campbell (Glasgow) and J. J. Kippen (Pitcairn-green). The work had been considerably in excess of previous sessions, as there was a growing demand for the services of the students.

Mr. Anderson said the number of addresses delivered was 4490. The persons conversed with were 1825, and those professing conversion numbered 1070. The students at the outset of their work believed that the Word of God had a great and effective power in developing the whole man in mind as well as in heart, intellectually as well as spiritually.

Dr. Elder Cumming, who next spoke, said that in three years they would find they had made too little provision for the young women who were anxious to take up the work of spreading the Gospel. He gave the students three farewell texts—viz., Acts ix. 6; Numbers xxii. 35; and Numbers xxii. 18. Lord Overtoun then presented diplomas to the students who had completed their course, and the students who were leaving delivered short and pithy addresses.

HELP FOR BRAZIL.—Copies of the little paper, noticed in our last, may be had from the secretary, Campo Vede, Edinburgh. Prayer is entreated that the dark places of Brazil may soon be penetrated by Gospel light. The workers there are but a feeble band, but the eternal God is their refuge, and He delights to do great things in answer to believing prayer.

CONVENTION AT MUSSOORIE.

A convention for the deepening of the spiritual life of holiness was held in Mussoorie, on the slopes of the majestic Himalaya Mountains on June 4 to 6.

The well-known missionary, Dr. Phillips, secretary to the Sunday School Union in India, presided in a very efficient manner. A number of missionaries of various sections of the Church of Christ delivered addresses. The attendance was excellent and the attention good.

The general subject was "The Gift of the Holy Ghost." This was divided into the following course :—

1. The Promise of the Father.
2. The Necessity of the Baptism of the Spirit.
3. The Conditions of Bestowment.
4. Fruit in Christian Living.
5. Fruit in Christian Service.
6. The Abiding Presence of the Spirit.

These topics were introduced in addresses of twenty minutes each. Then a variety of five minute speeches followed. In the short speeches sisters as well as brothers spoke ; there was present a sweet sense of Christian unity and brotherly love, yea, more, a sanctified consciousness of the presence of the Lord and Master, and it is not too much to say that these meetings provide a season of refreshment from the presence of the Holy Spirit. It was to many a time of deep heart-searching, to others a time of renewed joy and consecration, and we hope to some a time of conviction of sin, and of decision to serve the Lord.

It is evident that two vital questions are now coming more and more to the front among all sections of believers, that is the absolute need of the fulness of the Spirit and the advent of the Lord Jesus to gather in his elect. The cry is gone forth, "Behold the Bridegroom is coming!" No doubt there is a stir and a good deal of trimming of lamps. May the oil not fail when most needed!

Thomas Evans.

[As we go to press we learn that a telegram reached England on Tuesday reporting the death of Dr. Phillips, who presided at the above conference.]

SAILORS' ORPHANS IN SCOTLAND.

Sir,—All the friends of our seamen will rejoice to know that Mr. C. W. Cayzer, M.P., has instructed his law agents to make over to the trustees of this Society his beautiful residence and grounds at Cove, to be used for all time coming as a home for the sons of deceased seafaring men. Not only has he made this most handsome and generous gift, but he has arranged at his own expense to furnish it complete for the accommodation of fifty boys, and to hand it over for occupation as soon as this can be done. This gift has come most opportunely. We have for some time felt the need of another home, and have been asking God to send us such. We look upon this as a direct answer to prayer. In every step in the work our needs have been met as they arose, and we go forward into this extension looking to the Lord for all that is required in the future.—I am, etc., Richard H. Hunter.

2, *Park-circus, Glasgow.*

LOST ON THE MOUNTAINS.

The following extract of a letter from Miss Annie R. Taylor, of the Tibetan Pioneer Mission, dated June 1st, Gnatong, Sikkim :—We are passing under a great trial here. Last Sunday morning I went out with some of the men intending to have a meeting on the mountain top, but the mist came on and we only sang and prayed, and then we lost the way; one of the men, Private Richardson, left us, going another way, and has not been seen since. Search has been made for him in all directions. I followed one of the rivers with my Tibetan coolie, spending a night under a rock, and making our way through the jungle, thinking he might have gone that way, but there was no trace of him. This has cast a cloud over the station, he was one of those who accepted Jesus as his Saviour soon after Christmas.

The Lord is blessing and teaching us, but there are many trials. Pray that we may be kept near to Jesus. I expect to go to Yatong next week, and get the hut made to look like a shop, and then I may have to go to Kalimpong and get some of the boxes with things required for the shop sent on.

IRISH NOTES.

It has been decided that the Methodist district meetings, which used to be held formerly in the third week in August, shall in future be held in the first week in September, and that in connection with each of them a convention shall be held for the deepening of the spiritual life.

Much regret is felt in Dublin and the neighbourhood at the death of Canon Monahan. The deceased interested himself greatly in the welfare of the poor, while many of the Dublin charities seemed to depend altogether upon his exertions. He also took a deep interest in the work of the Christian Union Buildings.

During the past week several provincial towns, including Antrim, Larne, Ballymena, Ballymoney, and Portrush have been visited by Mr. J. B. Wookey and a company of boys from Dr. Barnardo's Homes. In each place the band have been cordially received, and large audiences have listened to the stories told with pathos and power by Mr. Wookey. The performances of the boys have delighted all who have witnessed them.

SHIPWRECKED MARINERS.

The fifty-sixth annual meeting of the Shipwrecked Fishermen and Mariners' Royal Benevolent Society, which has removed its London central office to 26, Suffolk-street, Pall Mall East, was held on Wednesday, June 26, at the Hôtel Métropole, Whitehall, the Earl Cadogan presiding.

The annual report stated that, during the fifty-six years since its foundation in 1839, the Society had directly relieved 467,460 distressed sufferers; the number aided within the past twelve months being 9110, embracing 4581 mariners and fishermen, with 4529 widows and orphans or other bereaved dependents, while the ocean-going, fishing, or smaller craft concerned comprised 880 vessels. In relief of the widespread distress involved by maritime disasters and consequent deaths, the Society's aid was administered, through its central office and some 1000 local agencies. Besides this immediate relief, substantial grants had been made during the past year and winter to twenty-seven special funds at different ports and stations. The income of the Society for 1894 was £20,863 and the expenditure £21,824, nearly 40,000 mariner and fishermen members contributing to the provident fund over £6000. The report concluded by quoting the committee's lately-issued public appeal for more adequate funds in furtherance of the Society's benevolent and business-like operations.

DR. PARKER ON MORAL QUESTIONS.

At last Thursday morning's service at the City Temple, Dr. Parker said:—I trust that during the general election the Christian pulpit will not be a party agent either on one side or the other. In the pulpit the Christian minister should concern himself only with religious and moral questions. He should never touch the labour problem, but should never leave the labourer. When the labourer is right, labour will not be far wrong. I regard horse-racing as a moral question. It is one of the chief occasions of gambling. It is worse than useless to talk of gambling as a separable accident. Theoretically it may be separable, but what is it in practice? What is the moral history of horse-racing? Was any man ever made better by it? How many thousands of young men has it seduced from the path of rectitude? I cannot but feel that it would be a national disaster if the chief statesman of any country should be the leading patron of the turf. We may personally esteem and honour him, and politically we may believe in him, but looking at the broadest aspect of his position his example cannot but be harmful in its effect upon many classes of society. Whilst it is not for me to judge the motives of any man, I cannot but hope that Christian England will never have again a horse-racing Prime Minister, and I cannot but further hope that any horse-racing statesman who may be called to high office will so far defer to the Christian conscience of the country as to sacrifice tastes and practices which may have a disastrous effect upon the moral health of the nation.

KESWICK CONVENTION.—Dear Sir,—Through the kindness of some of the Lord's children I have been permitted to assist ten Christian workers to get to this year's Convention. Some of these are returned missionaries, one is preparing for the mission field, and others are home workers. I have still six applicants, four ladies and two gentlemen, for whom as yet I have not been able to make any provision.—Sincerely yours, Wellesley C. Bailey, 17, Greenhill-place, Edinburgh.

THE Y.M.C.A.

The Worksop auxiliary, in which Mr. J. C. Wing, of Scofton House, is manifesting much interest, is holding a successful meeting every week, which is attended by about thirty young fellows.

The Buenos Ayres Association reports a slight increase in membership, and a good year's work. Two Bible classes are held weekly and hospital visitation and other forms of evangelistic work are engaged in, while the physical requirements of the members are also well looked after. The president, Mr. Barnett, is now in England. Mr. Stevenson succeeds Mr. Holder in the hon. secretaryship.

The annual conference of the Y.M.C.A.'s in the Dumfries and Galloway district was held under the presidency of Colonel W. E. Malcolm, of Burnfoot. Mr. John C. Moor, one of the travelling secretaries of the English National Council, attended as a deputation; and among others who took part were Mr. Arthur Giles, one of the early pioneers of the Y.M.C.A. in Edinburgh, and Mr. R. Henderson Smith, travelling secretary of the Scottish executive.

The formal opening of the recreation ground of the Sheffield Association, which has been secured on a seven years' lease, has just taken place. On the morning of Sunday week the midsummer breakfast was held, when the mayor, a leading Christian citizen, spoke warmly of the excellent work of the association. Addresses were delivered by Rev. R. H. Hammond, Vicar of St. Mary's, and Rev. G. Watt Smith, pastor of one of the Congregational churches.

The annual midsummer morning service for young men and young women, under the auspices of the Liverpool S.S. Union and the Y.M.C.A. took place on the 23rd ult., and was conducted by Rev. J. McKinney, of St. Silas Church, Pembroke-place. A great gathering of student workers from various parts of the world will take place at the Liverpool Y.M.C.A. early in January next. Mr. Thomas Jameson, general secretary of the Association, will act as hon. sec. of the Convention.

The principal Bible-class of the Belfast Association, conducted by the general secretary, is attracting a good deal of attention; hundreds of young men are present each Sunday morning at 10 o'clock, and splendid results are reported. The Gospel services, both indoor and in the open air, are growing in numbers from week to week. The annual excursion of the Association takes place on July 12; 1500 members and friends will accompany the party to the Isle of Man. A fine steamer has been chartered for the occasion by the committee.

A special summer conference, in connection with the North Midland District Union of Y.M.C.A.'s, took place by kind invitation of Mr. R. Morris, J.P., in the grounds of Beechfield, Doncaster, on Thursday. There was a large and representative attendance of delegates from the local Association, Sheffield, Hillsbro', Cleckheaton, Derby, Heckmondwike, Huddersfield, Leeds, Lincoln, Wakefield, Bradford, and other centres. The opening service at 10 a.m. was conducted by Canon Tebbutt, vicar of Doncaster, and was followed by an address on "The Young Man and his Bible" by Mr. T. Cheney Garfit, of Kenwick Hall, Louth. Interesting papers were presented upon the questions, "How to Make Association Rooms Attractive," by Mr. A. K. Yapp, Derby; "How the Physical and Educational Departments, etc., May be Utilised to Help the Spiritual Work of the Association," by Mr. H. Whitwell, Birmingham; "The Individual Element in Association Work," by Mr. W. Jervis, Sheffield; "Unoccupied Fields in Association Work," by Messrs. G. H. Sale, Derby; Rankin, Lincoln; Clarke, Scarboro'; and Yapp. The morning session was presided over by Mr. Hugh Wyatt, Lincoln; the afternoon session by Mr. Alfred Haley, Wakefield; and the evening meeting by Dr. A. Christy Wilson, president of the Doncaster Association.

RIO WESSON HARBOUR MISSION.—A new superintendent for this excellent work has been nominated. Mr. Schmidt, of Cliff College, has been chosen, having been a sailor and speaking fluently three languages. On account of the financial difficulties in which the Mission has lately found itself, it will be necessary to send Mr. Schmidt out to Rio with some help towards his salary. The Missionary Bureau, 186, Aldersgate-street, will receive subscriptions and donations towards this object.

BETHESDA MISSION, LONDON FIELDS, now in the seventh year, held its quarterly meeting on June 26. The report showed much good work accomplished. Some hearers have testified to having accepted Christ on the spot at the open-air meetings. Cheering addresses were given by the different speakers, and the meeting was altogether one of an encouraging character. The financial statement still showed a deficit of £48 11s. 6d. The leader of the Mission is Mr. Stephen J. Alexander, Bethesda, 45, Gayhurst-road, Dalston, N.E.

PERSONALIA.

Rev. Dr. Bruce, late of Persia, has been appointed Professor of Persian in University College, London.

Canon Fleming announces in the current number of *The Religious Review of Reviews* that "from personal reasons, in a busy life, which would not interest the general public," he is resigning the editorship of that periodical.

Rev. Charles Spurgeon arrived at Plymouth by the steamship *Dunottar Castle* on Friday. He is in very much better health as the result of his tour in South Africa. The church at Greenwich has sent him a warm invitation to return to the pastorate.

Miss E. S. Fox, daughter of Rev. H. E. Fox, vicar of St. Nicholas', Durham, having been accepted by the C.M.S. for missionary work, goes out with Miss Tristram (daughter of Canon Tristram), who is returning to her mission work in Japan in the beginning of the autumn.

Mr. George C. Needham, who has come over for a few weeks' work at the prophetic conference, Keswick, gave an expository address on Monday at the Central Noon Prayer Meeting, Aldersgate-street, on "The Manifold Ministry of the Holy Spirit." Mrs. Needham added a few words on the Holy Spirit as the earnest of our inheritance.

Rev. J. S. Morris, head master of Harley College, Bow, has been laid aside with what threatens to prove a fatal illness, a severe form of internal cancer having recently declared itself. Mr. Morris has performed a very useful ministry in connection with Harley College during the past fourteen years, and mission workers all over the world are blessing God for his teaching and influence.

Mrs. Amanda Smith asks us to inform her many friends among our readers that she sailed for America from Southampton on Saturday last. She is much stronger and better in health than she has been for a long time, but is in need of a season of rest. As many invitations to work in this country have reached her which she has hitherto not been able to respond to, she purposes, if God will, to return to England and meet these engagements. Her address for the next three months will be—c.o. Meyer Brothers, 108, Washington-street, Chicago.

EVANGELISTIC NOTES.

Havant.—The various churches have heartily worked together in a fortnight's tent services, held by Mr. W. Day and being continued. Mr. Thos. Hogben, of Portsmouth, gave last week a Bible-reading to Christians in the Assembly-hall, and Captain Birley, of Gosport, gives a second reading. Prayer is requested. The drink traffic is the greatest hindrance here.

Mr. F. H. Dawe, of Sermon-lane Mission, has recently had some very encouraging tent meetings at Quarry Bank, South Staffordshire. Night after night good numbers gathered to hear the Word of Life, while on some occasions the large tent was crowded. Mr. Lazenby is continuing them for a time, when Mr. Vivian hopes to take up the work again, visiting as many places around as time will allow.

A PASTOR'S DYING MESSAGE.—In reply to correspondents who have written us in reference to this matter (see The Christian, June 20, p. 14), we may say that the aim and work of the Personal Appeal Society may be summed up in the three rules:—(1) That we will ask the Lord for opportunities to speak or write personally to the unsaved. (2) That we will look out for such opportunities. (3) That we will meet once a month for prayer and consultation. This might well form a "section" in connection with the Y.P.S.C.E. or the Y.M. or Y.W.C.A. A secretary would, of course, be wanted to enrol members, and transact any necessary business; but the success of the movement will depend on the personal faithfulness of those who take upon themselves the obligation of the rules.

MORTALITY ON THE NIGER.—The mail steamer *Niger*, from West Africa, brings bad reports as to the health of the Europeans on the coast. At Old Calabar Miss Miller, one of the missionary nurses, had died. She went out only three months ago, under the joint auspices of the Niger Coast Protectorate and a missionary society at Lagos. The death was also announced of Miss Mary Ann Goodall, principal for five years of the Church Missionary Society's Female Institution. Miss Goodall had been back at Lagos only about a month. Dr. Conran, Government surgeon, died at Cape Coast Castle on June 8, and at Sierra Leone the death occurred of two fathers and one sister of the Roman Catholic Mission, while nearly the whole staff of the mission had been down with fever.

OBITUARY.

M. THEOPHILE ROLLER.

By the death of M. Jean Louis Théophile Roller, the Protestant community of Normandy has been thrown into mourning. Born at Aubusson in 1830, he was educated at Paris and Montauban. He exercised a useful ministry during many years in Italy, first at Naples, then in Rome. He was the author of a valuable work on the Catacombs, and also of a book of Oriental travel.

REV. WILLIAM PEARCE.

At Brockley, on June 27, this servant of God passed away at the ripe age of 79 years. Although for the past few years resident with his son in the suburbs of London, Mr. Pearce was essentially a village preacher and pastor, and many of the villages of Hampshire heard his testimony. Born in Clanfield, Hants, he was converted to God as a young man by hearing some Methodists preach in the open-air. Those were days of darkness in the rural districts and of dense ignorance amongst the population, but the Gospel in Clanfield did wonders, and the fruit abides to this day. Saved himself, he longed that others should know the way of life, so he opened his cottage for services. He built a room adjoining it, from which a chapel arose and then another. Here souls were saved, and a living church formed, of which Mr. Pearce became the pastor, at the same time reaching out from this centre to the villages for many miles around.

Perhaps the most remarkable part of this good man's work was his care for the children. Fifty years ago the villages were so destitute that even if a school existed, it was probably under the care of one who could scarcely read herself, and certainly could not write. Mr. Pearce longed to teach the children, so he gathered them to his house, and, while teaching them the three R.'s was the happy means in God's hands of teaching many of them the fundamental truths of salvation. The writer knew some of these young men and women, who are now preachers of the Gospel, or have lived to adorn the doctrine of God our Saviour.

Waterloo, near Portsmouth, was the place of his latest ministry, from which he only retired when age and increasing infirmity compelled him to do so. Here during some years he did a good work. He found a chapel almost empty, and in a short time had around him a body of earnest Christian workers, the greater part of whom were his own spiritual children. In that village he laboured in the Gospel, and won the love and esteem of all. The vicar was a friend of his, and expressed regret when he left. During these more than fifty years, Mr. Pearce never had a salary or fixed stipend of any sort. He early learned to trust in God for all his temporal as well as spiritual needs. For years he was able to maintain a teacher for his school, as well as set apart a portion of all that the Lord sent him, for the poor.

Of his sudden departure it need only be said that he died as he lived, in loving fellowship with all saints, and "strong in the Lord, and in the power of his might."

MRS. RICKETTS AND THE CONGO.

Dear Sir,—Mrs. Ricketts, "the dear little black woman," is going back to the Congo. Many of your readers will remember my appeal for her some years ago, and the response in money and in outfit for her school was very liberal. Since then she and her husband, after much useful work on the Congo, have been home to Jamaica to see their little boys and other friends.

To-day I get the news that they are again safe in England on their way to Africa, and have promised to collect for their expenses. Will Mrs. Ricketts's former friends kindly help us again? I want £50 at least, and I believe I shall get it. In the meantime, they are at Harley House, Bow, E., and will be glad to help at missionary gatherings, if invitations are sent direct to them. Money or parcels can come to me, or to care of Dr. Harry Guinness.—Yours,

Rebekah S. Hind Smith.

Haywards Heath, June 30.

COTTAGE HOME, KINGSTOWN.—This Home was never in a more efficient state, and never so taxed in its resources, both as to the number of little ones pressing on its space, and as to the income. Every little bed is full. There are over fifty-five mouths to feed daily, as well as bodies to clothe and wash, and minds to teach and train. Last week, Rev. L. Darling, successor to Rev. W. E. Burroughs, held a service in the Home. Thanks to the generosity of an ever kind friend, Mrs. Cairnes, the home has now been completed by the addition of a wing, thus increased support for the increased number of inmates is required. The hon. secretary is Miss Barrett, The Cottage Home, Kingstown, Dublin.

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The Book World.

Ezra and Nehemiah, edited by Rev. J. H. Whitehead, M.A., has been added to "Nisbet's Scripture Hand-book series. The notes and explanations will be welcome to Sunday-school teachers and others. (1s. *Nisbet*).

Songs for Little Singers, composed by Henry King Lewis. (*Simpkin, Marshall & Co.*) This is a third edition of a high-class collection of songs for quite young people. Their educative influence will be marked in the case of children with some musical skill and aptitude.

Messrs. Partridge & Co. have made three recent additions to their cheap "Pansy" series of "illustrated stories":—"Those Boys," "Echoing and Re-echoing," and "From Different Standpoints." The tales are both pleasing and profitable, while the illustrations are of excellent quality. (4d. each.)

The Temperance Worker is a capital serial for Band of Hope leaders. The readings and recitations are well selected; and the sketches all bear on temperance life and labour. Volume xxxvii. (covers 1s. 6d., cloth 2s. 6d.) continues the life of John Cassell. (*G. H. Graham, "Temperance Worker" Office, Maidstone.*)

Joseph Hardy Neesima, LL.D., president of Doshisha University, Kyoto. By Rev. J. D. Davis, D.D. (2s. 6d. *H. R. Allenson.*) This outline of a wonderful life is in its second edition. The pages should have many readers. Well written and illustrated, the story is interesting and instructive in a high degree.

Humility, the Beauty of Holiness. By Rev. Andrew Murray. (*Nisbet & Co.*) A most welcome addition to Mr. Murray's shilling series of helps to the sanctified life. The subject is one of great moment to the honest, earnest believer, and it is treated with much simplicity and spiritual insight. We gladly speed it on its mission.

The Phonographer 2d. (*Sir Isaac Pitman & Sons.*) This monthly serial, beautifully printed in the phonographic character, is a new series of *The Scottish Phonographer*, and is produced by the "Phono Company," Elgin, N.B. The transfer work is of a high order, and we are not surprised to learn that the magazine has a rapidly increasing circulation at home and abroad.

The Evangelist's Hymnal, compiled by Dr. Wolston, of Edinburgh (various prices, *Nisbet & Co.*), is a new candidate for the favour of the singing Christian public. It contains many well-known favourites, and other Gospel songs not so familiar. A list of nineteen separate musical collections is given as containing suitable melodies for the hymns reproduced in the book.

God's England or the Devil's. By George Brooks. (1d. *Woodford Fawcett & Co.*, 112, Fleet-street.) This is a reply to Mr. Blatchford's "Merrie England," which has had such a vogue of late. A very able, earnest, and conclusive reply it is, and we trust it will be widely read by the industrial classes, as an antidote to the crude and misleading utterances of the anti-Christian "Socialist" agitator.

Into a neat, well-printed little book, which he has entitled Another Glimpse of England, Home, and Beauty, Rev. H. B. Macartney, of Melbourne, has gathered the correspondence he sent from this country during his recent visit to our shores. His industry and activity were truly wonderful, and his sketchy accounts of work and workers in England make lively and instructive reading. (2s. *Partridge & Co.*)

Gathered Spoil.—Notes for Bible-readers. By Annie W. Marston. (*Marshall Brothers.*) Useful for teachers and those who desire to study Scripture typically. This work cannot count as literature; but is of value as an inventory and as a means of stimulating interest in the Word of God, as well as of diffusing evangelical light by sampling the results that accrue from the diligent use of the fan of research.

The Following of Christ: Being Short Exercises from Modern Writers, selected, arranged, and introduced by Rev. Charles L. Marson. These gatherings vary in value almost as much as in the character of their sources. The writings of believers and unbelievers, of various types and shades, have been laid under contribution in the compilation of this little book, to which a preface is supplied by Canon Scott Holland. (*Elliot Stock.*)

Religious Doubt: Its Nature, Treatment, Causes, Difficulties, Consequences, and Dissolution. By Rev. J. W. Diggle, M.A., hon. canon of Liverpool. (7s. 6d. *Longmans, Green & Co.*) This is a subject which will be variously viewed by different minds; and few would be likely to agree with all the positions taken up in this substantial volume. Yet the treatment is eminently thoughtful, and those who do battle for truth and certainty as against error and doubt, will find the pages suggestive and helpful.

The Resurrection of Jesus Christ. By John Kennedy, D.D. (2s. 6d. *Religious Tract Society.*) We gladly welcome a new edition, revised to meet the latest speculations, of this valuable handbook of the historical evidences for the resurrection. The author deals with many conflicting and mutually destructive objections, and sums up that few facts in history are so fully attested and clearly established as that Jesus Christ did rise from the dead. It is a book which should be in the hands of all workers and teachers.

The Report of the Y.M.C.A. Jubilee of last year makes a singularly attractive volume, and is a worthy permanent memorial of a wonderful series of meetings. The large array of finely executed portraits scattered through the pages constitutes a picture gallery in itself, well worth the five shillings charged for the book. The reproduction of the Windsor photograph is a triumph of the printing art. The addresses are ably reported and edited; they embody an amount of instructive information and valuable teaching seldom found in such productions. Altogether it is a credit to the Exeter Hall Council, by whom it is issued.

Sunday Mornings at Norwood. Prayers and sermons. By Rev. S. A. Tipple. Second edition, enlarged. (6s. *H. R. Allenson.*) The one thing for which we have looked in vain in these sermons is the propitiation of Christ. The teaching in these sermons amounts to this, that we have salvation by Jesus on the lines of personal endeavour, being indebted to Him for the wealth of his pity, and the inspiration of his example. In other words, He saves by the contagion of his presence, and the new hope born of his victory. All this is, no doubt, a lifting up of Christ of a kind, but it is not the lifting up of Him which writes the sentence of death on fallen flesh, and makes the cross of Christ, as a propitiation, the sole and absolute ground of the sinner's acceptance. The preacher's gift is pronounced; it is the preacher's vision that is wanting.

The Higher Critics Criticised. By H. L. Hastings and Rufus P. Stebbins, D.D. (5s. *Marshall Brothers.*) The questions raised by modern critics are questions for well-balanced judgment as well as expert preference. Experts are generally wedded to theories; spiritual "common sense" commands a wider vision, and takes account of the Divine warp as well as the human woof of history. This volume may be overlooked by experts, but to the careful Bible student its pages will prove at once reassuring and instructive. Dr. Stebbins's part is a carefully-conducted Study of the Pentateuch, an inquiry into the age of the earlier books of the Bible, with an examination of Kuenen's "Religion of Israel." Mr. Hastings contributes racy and useful chapters on the Higher Criticism, and a substantial appendix on "The Wonderful Law." This last is a treatise of particular interest and sterling value.

Thomas Boston of Ettrick: His Life and Times. By Rev. Andrew Thomson, D.D. (*T. Nelson & Sons.* 2s. 6d.) Thomas Boston's writings are regarded in Scotland as among its Evangelical classics. Born in Duns, he had hard a struggle to reach the ministry. His first charge was at Simprin, near his native town, and latterly at Ettrick, among crofters and shepherds in the uplands of Selkirkshire. The work by which his name is perpetuated, more so than "The Crook in the Lot," or other theological books, is "The Fourfold State," which appeared in 1720, and proved to be an epoch-making book. Sent out from the seclusion of a rural parish, far up among the hills, it had a marvellous effect upon the religious thought and life of the century. Even in this age, which recoils from dogmatic and systematic theological literature, the writings of Boston are not only nutritiously wholesome, but spiritually appetising. Dr. Andrew Thomson, of Edinburgh, who has for nearly sixty years been identified with all the religious movements of the time, has given in this biography a very fine bit of literary work, with Boston in the foreground and "his times" in perspective. Apart from its literary excellence, we hail this biography as a distinct and valuable contribution to Evangelical literature, every page being imbued with the aroma of the author's sympathy, with the Gospel of Jesus Christ as the power of God unto salvation to everyone that believeth.

Miss Charlotte Murray has issued, under the title The Home-call of a Dear Sister (*H. Randle, Hastings*), a brief memorial and a poem by her sister, Miss Emily Murray, whose falling asleep we noticed in our last issue.

Now that much is being said and written about spiritualism, many will be glad to know that the booklet, Familiar Spirits: Their Workings and Teachings, by W. Ramsay and H. L. Hastings, is published in this country by Marshall Brothers. (3d.)

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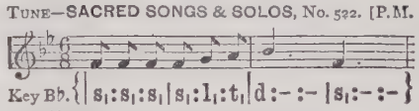
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CONTENTS OF THE NEW SHEETS.

No. 35.

When He cometh.
One there is who loves thee.
We are but little children weak.
I will sing of my Redeemer.
I hear thy welcome voice.
Oh! what will you do with Jesus?
A blessing for you.
There shall be showers of blessing.

No. 36.

Saviour, like a Shepherd lead us.
Only a step to Jesus.
Come, ye sinners, poor and needy.
Jesus, my Lord, to Thee I cry.
Jesus loves me! This I know.
While the silv'ry moonbeams fall.
"Whosoever heareth!"
Hark, sinner, while God.
Sun of my soul.

No. 37.

There is life for a look.
How solemn are the words.
Here from the world we turn.
Come, ev'ry soul by sin opprest.
God loved the world of sinners lost.
Oh, what a Saviour.
Jesus bids us shine.
Oh, do not let the word depart.
I think when I read that sweet story of old.

No. 38.

Rock of Ages, cleft for me.
Weary wand'rer, stop and listen!
Are you coming home, ye wand'rers?
Jesus bids us shine.
Behold Me standing at the door.
Have you any room for Jesus?
Oh, turn ye, oh, turn ye.
I love to hear the story.
A Ruler once came to Jesus by night.

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CONTENTS.

Throw out the Life-line across the dark wave.
Eternal Father! strong to save.
Star of Peace!—to wanderers weary:
"Master, the tempest is raging!"
We are out on the ocean sailing.
Light in the darkness, sailor, day is at hand!
Fierce and wild the storm is raging
Brightly beams our Father's mercy from His lighthouse evermore.
Tossed upon life's raging billow.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec. Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

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THE COUNTRY TOWNS MISSION supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

THORNE EVANGELISTIC MISSIONS.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

THE KING'S OWN MISSION, ST. JAMES'S HALL, ROYAL-ROAD, KENNINGTON, S.E.—Sun., Mr. John Langsford, 7 p.m; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

HOUSE OF REST, 10, FINCHLEY-ROAD, N.W.—Friday, July 5' addresses by Rev. F. B. Meyer, Mrs. Major Harding and Mrs. Bramwell Booth on the Salvation Army Rescue Work.

BILLINGSGATE CHRISTIAN MISSION.—Annual meeting in the Mission House, Billingsgate, July 9, 4 p.m., Mr. F. A. Bevan in the chair.

LORD RADSTOCK and others will speak in the Conference Hall, Eccleston-street, Sundays, at 3.45 and 7 p.m. Meetings of Christians, Fridays, at 8.

GREAT ASSEMBLY HALL, MILE END-ROAD, E.—Week nights, at 8; Sundays, at 11 and 6.30, Mr. Charles Inglis,

CLAPTON HALL, UPPER CLAPTON, N.E.—Mr. H. W. Taylor, Sundays at 6.30, and Thursdays at 7.30.

THE CONFERENCE HALL, MILDMAY-PARK.—Sun., 3.30 and 7 p.m., Mr. P. S. Badenoch.

CHRIST CHURCH, WESTMINSTER BRIDGE-ROAD.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

ST. GEORGE'S HALL, Langham-place.—Sundays, 11 a.m., Dr. M'Killiam; 7 p.m. Mr. Trevor Francis.

TALBOT TABERNACLE, NOTTING HILL.—Mr. S. A. McCracken, Sunday, 11 a.m. and 7 p.m.

HOLIDAY SUMMER SCHOOLS, CLIFF COLLEGE, DERBYSHIRE. —Dr. Grattan Guinness' Missionary Institute, July 1 to 15 and 15 to 29, especially designed for young men. For particulars, send two stamps to secretary, Summer School, Harley House, Bow, London, E.

WEST LONDON MISSION.—St. James's Hall, Sun., 11 a.m., Mark Guy Pearse; 7 p.m., Rev. Hugh Price-Hughes.

SPECIAL RELIGIOUS SERVICES IN THEATRES, HALLS, ETC.—For July 7.—Grand Hall of Varieties, Clapham Junction, at 3, Mr. Bailey, at 7, Mr. Coates; Morley Hall, Mare-street, Hackney, at 7, Mr. Job Williams; Evangelical Hall, High-street, Homerton, at 3 and 7. Mr. Chas. Button; Agricultural Hall, Upper-street, Islington, at 3.30, Rev. Thomas Jones, at 7, Mr. Brett

POLICE INSTITUTE, 1A, ADELPHI-TERRACE, ADAM-STREET, STRAND, W.C.—Quiet day for Christian Workers, Wednesday, July 10, 3.30 and 6.

COMING CONFERENCES.

PROPHETIC TRUTH AND INSPIRATION.—Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

DEEPENING OF SPIRITUAL LIFE.—Keswick, July 22-27; Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Star Hall, Manchester, Oct. 6-13; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

BLANKENBURG, THURINGIA, GERMANY,—Sept. 2—6.

PERTH.—Sept. 10—12, Rev. Dr. Bannerman, Perth, Hon. Sec.

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Notes and Comments.

Many relatives and friends of the Madagascar missionaries have been inquiring what has been done to facilitate the departure of the wives and children of missionaries, who have been earnestly exhorted to leave by persons on the island and by acquaintances at home. We understand that the Government would willingly send out a man-of-war, but such a proceeding would involve much difficulty and trouble on the part of the mission families, who would have to be collected at the coast and then to wait for the ship. As to the L.M.S., we believe it has intimated to its workers that they are free to come home or to send their families; in fact, some are sending their wives and children by the steamers of Donald Currie and Co. In other cases, the missionaries' families will retire from the capital during the present distress.

Rev. G. Hadfield writes to *The Chronicle* of the L.M.S. saying that there has come to Lifu, New Caledonia, a great and unexpected wave of blessing, as a result of revival services held throughout the island by four native pastors. Hundreds of natives have decided for Christ, and the whole island has been roused to renewed faith and zeal. While our brethren are inexpressibly thankful to God for so rich a blessing, they yet feel rebuked for having been so unprepared. Mr. Hadfield writes:—

According to the old people, no such season of blessing has ever before been granted to the island. One of the revivalists (the pastor of this village) describes it as a true "Penetekosa." While he was working a district about fifty miles away, a somewhat severe hurricane came on, but it was not allowed to interfere with the meetings, the people earnestly protesting that it was no hurricane, but simply the rushing of a mighty wind to accompany the descent of the Holy Ghost. In some of the villages there are no young men left to join in night dancing, and in some even there is scarcely one left who is not either a church member or a candidate for admission.

It will be a remarkable event should there come from afar, in this Centenary year, a wave of blessing to our home churches. The L.M.S. missionaries began their labours in the islands of the South Seas, and there God is working marvellously after a hundred years of sowing and reaping.

An esteemed correspondent calls our attention to Rome's influence in the sphere of education in Scotland. He says:—

Forty years ago £36,000 were voted annually to Roman Catholic schools in Great Britain; now twice that sum is handed over to these schools in Scotland alone. Rome is represented on a number of the more important School Boards, while the priest has his own school under his exclusive management.

Is it known that there is on the statute book a provision by which a handful of Romanists in any parish may have a separate school, and insist on a grant in aid? Already there are 17 Free Church, 46 Church of Scotland, 74 Episcopal, and 177 Roman Catholic schools, with grants in proportion. What may not another score of years effect in Scotland!

This comes of allowing aid to Denominational as well as Board Schools. Another significant statement by the correspondent, from whose letter we have quoted is :—

Negotiations have been proceeding between a committee representing a certain university and the authorities of a Roman educational institution in the north. A noble lord is ready to rebuild this institution on a site within the ancient University city. Suppose this committee should give in a favourable report, and effect be given to their recommendations, we may some day see the priests of a Roman college elevated, to their own great surprise, to the position of professors in a national University, and, as ecclesiastics, demanding precedence over most of the other professors.

Maynooth Roman Catholic College is now a century old, and has 600 students. In its early days it had a parliamentary grant of £8000 a year, but about fifty years ago Sir Robert Peel raised the amount to £26,000. In 1869, when the Irish Church was disestablished, the capitalised value of the vested interests at Maynooth reached the sum of £346,000. From this and other Roman Colleges in our country priests are sent forth to minister to English-speaking Roman Catholics all over the world. *The Guardian* has not a very high opinion of the quality of the training at Maynooth. It observes :—

It is a singular fact that, despite the generous support that has been given to Maynooth both by the State and by the Roman Bishops, not a single man of real eminence as a scholar or a theologian has been reared within its walls during the hundred years of its existence. The names of the present professorial staff are not names of distinction; indeed, we do not recognise even one name as known to the literary world.

Evangelical Christendom gives some interesting facts with regard to Roman Catholicism in France. Thus the people of that faith have provided schools for the education of children free from Government control, in ten years spending more than thirty millions of francs. In Paris there are more than 200 such schools, with 76,000 scholars. In the whole of France there are 1200 monasteries and nunneries, containing 30,000 men and 130,000 women. As home missionaries there are in France 8500 priests, 33,600 nuns, and 3600 friars. And yet France is honey-combed with infidelity and stained with immorality of the worst kind.

The High Church party and the Romanists are determined to use the approaching election for denominational ends; nothing short of an enormous endowment of so-called religion, but what we call superstition, is being aimed at. Romanists are bent on having their schools supported out of the rates, while they retain the management. Another scheme, which would give enormous power to the High Church priest, would saddle the taxpayers with a burden of at least two millions of money. The struggle is for the child and the school. If they are lost, how long will England remain a Protestant country? Much as we deprecate the personal hatred which often found expression in the cry, "No Popery," we believe that that cry was never more appropriate than now.

Rev. Alfred Rowland has been saying some things on the temptations of ministers which we have heard many times before, but which are none the less important on that account. His words to students on indolence should be deeply taken to heart :—

In looking at the ethical and spiritual dangers which surrounded ministers, he remarked that indolence was a sin which required special watchfulness on the part of a minister. He ventured to say that for one man who failed in ministerial work for lack of ability, half a dozen failed from sheer laziness. Unlike men of other professions who are in business, a minister could work at any time he chose, and it was proverbial that what could be done at any time was apt to be done at no time. They would find it necessary for their own salvation in this matter to lay down rules for themselves at the beginning of their pastorate, dividing their time so as to have certain periods for reading, for pastoral visits, for direct pulpit preparation, and, not least, for personal devotion.

If ministers and missionaries have exceptional temptations to indolence, they also have corresponding opportunities for living the most laborious of lives. We are glad to know that a large number enter into their privilege of service joyfully.

While we cannot agree with Canon Barnett in his views on the Sabbath and on the way in which he would have it observed, we note with entire approval what he says on the division between the classes :—

The gulf between the educated and the uneducated is one of the most dangerous which has ever divided society. On one side of the gulf the educated classes grow in selfishness. On the other side of the gulf the workmen tend to become brutal, they feel a pleasure in destroying beauty, which seems to be the plaything of vice, and in offending prejudices which seem to be the cloak of selfishness.

All this points to the necessity for bringing men together in the unity of the Spirit, and binding them with the bond of love. There is no power so mighty as the Gospel to dissolve class hatred, and to blend men together in common hope and effort.

The conditions which are helpful to a higher life, or which lead to a lower life, are always worth careful attention, although we firmly maintain that the new man is born of the Spirit, and is created in Christ Jesus. For example, it is worth noting that Mr. Charles Booth, in his "Life and Labour of the People of London," says it is the badly-paid, non-organised, intermittent workers who drink most. Drinking increases with irregularity of work. Idleness, hopelessness, and the influence of one man on another are the powers which degrade the poor out-of-work.

God's works in the realms of space declare his glory. The firmament sheweth his handiwork; the earth is full of his riches (Ps. xix. 1, civ. 24). "Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language; their voice cannot be heard." (Ps. xix. 2, 3, R.V.) All do not hear the noiseless speech, but the more we explore the heavens and penetrate the earth, the more we learn of the greatness and goodness of God. Impressed with this conviction, a rich man (M. J. Freitl) has just bequeathed to the Academy of Sciences of Vienna the sum of 800,000 florins, the revenues from which are to be devoted to the furtherance of the study of the terrestrial globe and the celestial bodies. In his will the testator expresses a hope that his foundation will "glorify God in advancing the knowledge of his marvellous creation in all its parts."

Partial Views of God.

Complaint is frequently made of "the feebleness of the modern pulpit." May not the explanation be found in the partial views of God which prevail? Within these limits it is only possible to treat such a large subject in a disjointed manner, but I commend the following remarks to the prayerful consideration of the reader:—

1. Modern theology exhibits a defective portrait of God. God revealed Himself through Moses as the Supreme Ruler, the Almighty, the Self-Existent, the Holy One, the Righteous One, the True One, and the Jealous One. These attributes belong to the strong and sovereign side of God's nature. God revealed Himself by his Son Jesus Christ as the Father, the Redeemer, the Loving One. These attributes belong to the tender and parental side of God's nature.

The main features of the first revelation are the sovereignty of God, and the holiness and righteousness of God. The strictness and the sovereignty of God are especially set forth by the term, *jealous*, which signifies that God is a strong Ruler, who will permit no rival in authority, but will firmly maintain his sovereign rights, being resolved to govern and determined to be obeyed. The main features of the second revelation are the fatherly love of God. The two revelations are the complement of each other; and they make it comparatively easy for us to apprehend the dual nature of God.

2. Modern theology, by the presentation of the tender and merciful aspect of God's character as the whole of his character, nurtures a religious sentiment devoid of moral principle. The summary of religion under the First Testament was the fear of God, and under the Second Testament it was the love of God, but both are incomplete, and we must join them if we would have a complete definition. God *is* love.

Christ honoured the Law and declared it should not pass away, and said He had come not to destroy the Law but to fulfil. Both the Law and the Gospel were given by God, and we discredit or dishonour either at our moral peril. God is light and love. We shall sing the song of Moses and of the Lamb. The Christian graces should be wedded to the legal virtues. The doctrine that God can change in his character cannot do otherwise than reduce moral truth to chaos; yet modern theologians teach inferentially that *God has changed in his nature* since he revealed Himself through Moses, and that we should not regard Him as the strict, holy, and righteous Being He has declared Himself to be.

3. Modern theology supplies a partial and misleading explanation of the doctrine of the Cross of Christ. In the cross of Christ God seeks to restore a fallen race to his allegiance. The Cross speaks of Mount Sinai and of Mount Zion, of law and of love. Whilst it manifests a love on the part of the Father as great as that shown by the Christ, by the surrender of his Son to death for us, the cross displays equally the holiness of God's nature, which caused Him to withdraw and separate Himself from his Son during the three hours that He hung on the cross as the representative and the substitute of guilty men. The cross, therefore, proclaims inferentially the awful truth that God will withdraw altogether from the impenitent and disobedient, and will cast them off for ever.

4. Modern theology, by teaching universal love, emasculates virtue, and impairs moral distinctions. This teaching is deficient in moral quality, tone, and stamina. The law of the universe is the expression of the righteous will and holy nature of God, and there can be no strong love of right without a corresponding hatred of wrong, and no strong love of good without a corresponding hatred of evil. The holiness of God is described in his Word as separation from and opposition to moral evil, and we should be careful to distinguish between the love of pity, which is limited and temporary, and the love of complacency, which is eternal.

5. The modern pulpit addresses itself too exclusively to the affections. The fear of God is not a servile feeling, as simple fear. It is a composite sentiment made up of fear, respect, esteem, loyalty, and devotion, and it would be set forth more accurately by the term "reverence" than "fear." The fear of God, or reverence, restrains from evil and impels towards goodness. God in his Holy Word recognises the moral forces of fear, gratitude, affection, esteem, reverence, loyalty, duty, and others, and appeals to them all. The emotion of love is readily stirred, but it is partial and changeful, and is susceptible to evil influences as well as good; and in fallen human nature the love of evil is as strong as the love of good. The motor of duty is as unselfish as the motor of love, and is more reliable.

The great religious revival of the eighteenth century affords an illustration of this truth. The sermons and addresses of Wesley which produced this religious awakening and moral revolution, were calm statements of the holiness of God's nature, the righteousness and strictness of God's government, and the certainty that God will severely punish every transgressor of his holy law who does not repent and forsake his sins.

When the pulpit testifies to the whole truth, and asserts and proclaims the Sovereignty as well as the Fatherhood of God; the holiness, strictness, jealousy, and righteousness, as well as the mercy and compassion of God; the severity as well as the love exhibited in the Cross of Christ; the limits in God's holy nature to the love of the sinner; the indispensable condition of godly character and virtuous conduct; and urges the claims of God to man's submission and obedience by forceful appeals to the conscience, then shall the pulpit be clothed again with power, and sinners shall be converted to God in multitudes.

A. W. S.

St. Leonards.

CHESHAM, BUCKS.—A new Gospel Hall was recently opened here to accommodate over 600 people. The opening services were much blessed. We have to thank God for blessing and conversions at almost every meeting. The new hall and ground cost £1100, towards which we have raised £459 16s. 1d. We are all working people, for the most part engaged in brush and boot factories. Freewill offerings would be gratefully received.

Wm. Young and George Marshall.

Gospel Hall, Chesham, Bucks.

CONVALESCENT HOME, STANMORE.—Sir,—For the first time since the opening of this Home, eleven years ago, I am unable to pay the tradesmen's monthly accounts without borrowing from the bankers. This step has never been resorted to unless for exceptional expenditure of building additions or improvements, etc. I have never received so little in donations during the same period as during the past half-year. I attribute this partly to an accident which laid me aside from active work during the greater part of last summer, and to an attack of influenza followed by pneumonia in the winter. I trust that these times of anxious responsibility are sent in love to test and strengthen faith, and that the Master who called me to this branch of work for Him will supply the needful means of support. In a work such as mine, it is impossible to know what money is required beforehand, nor is it easy to stint supplies to hungry convalescents because the exchequer is empty.—Yours very faithfully,

Stanmore, Middlesex. (Miss) Mary Wardell.

CARNAL CHRISTIANS.

REV. A. MURRAY ADDRESSES MINISTERS.

A deeply interesting meeting was held on Friday evening in the Lecture Hall of Marylebone Presbyterian Church. At the suggestion of a gentleman, who is generally recognised as a leader in evangelistic activity, invitations had been sent out to ministers, preachers, and Christian workers to meet Rev. Andrew Murray on this occasion. The invitation was heartily responded to, and representative men gathered from many centres of Christian effort, and belonging to various Evangelical denominations. A social hour was spent over the tea table, after which Dr. Pentecost opened the proceedings, and read of 1 Cor. ii.

Rev. Andrew Murray said that he felt it to be a great privilege to be allowed to speak to so many ministers and workers actively engaged in the Lord's service. His own thoughts had been led to the opening verses of 1 Cor. iii., as giving a picture of the state of the Corinthian Church, and as applicable, doubtless, in England to-day, and to many in the congregations over which the brethren present had oversight. Paul sees amongst the Corinthians believers of two classes—spiritual and carnal. One of the leading features of this carnal state is that of permanent infancy, retarded growth, and this as the result of disease. Natural infancy is beautiful; but when a child of twelve or twenty years old is still a babe as regards food and intelligence, then we regard it as suffering from disease. So in this case; spiritually, these believers are just what they were at conversion, they have not grown, and need milk as babes, instead of the strong meat of the Word. Evidence of this childishness is found by the Apostle in their envies, strifes, and divisions. Are there no such tokens around us to-day? Alas, we have to confess it is so with many in our congregations, for, as we find from the epistle, this carnal condition is quite compatible with religious zeal and a considerable amount of activity.

Now the Apostle sets himself to deal with this state of things; even as every true minister of Christ must seek to do. How does he deal with it? He seeks first of all to convict them of their carnal state. Then he seeks to lead them to willing surrender, to readiness to give up all, that the power of Christ may rest on them and his new life flood their souls. When worldliness and merely carnal desires and longings are abandoned, and the soul seeks its satisfaction only in Christ, then we are in a position to receive Him. And this is the next step, we must understand what spiritual life is, the incoming of the Holy Ghost to abide in the soul, making us the temples of the Holy Ghost.

Now ministers who really seek to do God's work must be exercised as to the state of their congregation. They cannot help seeing an inner circle of godly men and women, who are spiritual, or are aiming at it. Then there is a second circle, yet larger, of converted men and women, who are still carnal. There is much struggle, but little victory. There is a third circle of worldly Christians, and a still larger circle of unconverted. It is well to bear these facts in view, and to seek so to minister the Word as to lead people to see where they are, and to set them longing for fuller and deeper life. But let us remember we cannot preach what we do not believe and experience; hence the importance of facing the definite question, Have we, who serve in heavenly things, been ourselves delivered from the carnal? Do we for ourselves know what it is to be filled with the Spirit? Is that Holy Spirit giving reality and power to our service?

NORTHERN LABRADOR.—Not content with aiding the fishing folk of Battle Harbour and Indian Harbour, Dr. Willway, of the M.D.S.F. (who has spent the winter in Labrador), travelled to the far north, calling at the following places, visiting most of the people and prescribing for those in need:—Fox Harbour, William's Harbour, Frances Harbour, Frances Harbour Bight, Lake's Bay, Venison Tickle, Caplin Bay, Long Pond, Seal Island, Black Bear Bay, Porcupine Bay, Reed's Pond, Rocky Bay, Sandy Hill, Table Bay, Goose Cove, Cartwright, Sandwich Bay, Paradise, Separation Point, and Dovebrook. "I had some very bad travelling getting along here; some days I could only cover six miles, and had to have men to beat a path through the woods with snow-shoes. The glass registered 15° F., and we had to stem a strong wind with a slight drift on the day, and I can tell you it was 'something cold,' and my cheeks and nose quickly succumbed to the frost. It was the wind that made it so bitterly cold."

DR. BARNARDO'S JUBILEE.

FOR nearly thirty years the well-known work of Waif rescue associated with Dr. Barnardo has been making its mark in social history, and it comes perchance to many people with a shock of surprise to learn that Dr. Barnardo is only just celebrating his fiftieth birthday. Yet so it is. Like many energetic workers he began early: he was a medical student, barely out of his teens, when he captured his first waif, and set open that little door in Stepney-causeway which has never since been closed, night or day, to the knock of the destitute.

It was fitting, therefore, that "Founders' Day" on Thursday, July 4, marking the jubilee birthday of a crowded life, should have drawn to the vast Waif Training College, which now nearly monopolises Stepney Causeway, a crowd of friends and well-wishers. The Homes were *en fête* for the occasion; there was a delightful programme of work and play by some hundreds out of the thousands of boys and girls now composing Dr. Barnardo's family. But, alas! a great disappointment awaited the visitors. The hero of the occasion and of the day was absent; and, still more depressing, he was detained under medical orders. For some time past Dr. Barnardo's health has given grounds for anxiety, and during the whole of June it has been impossible for him to give his wonted attention to the management of his great work; but it was confidently anticipated that on the red letter day of July 4 he would have been able to greet his visitors and receive their congratulations. But it was not to be. A message was read from Dr. Barnardo, however, in the course of the proceedings, from which we quote the following extract. It will be pleasant tidings to all our readers to note the hopeful terms in which it is couched:—

"I desire, for the information of all who are interested, to add that although the suddenness and alarming character of the attacks from which I have suffered during the last two months compelled me to relinquish my share in my beloved work for a season, I am assured by each and all of the three medical men under whose care I have been and still am, that I may confidently expect, by the blessing of God, to be able to resume my usual duties after a while, and that if certain changes are effected in the hours of daily labour and in other matters relating to the management of my health, I may hope for some years to come, if it be God's will, to continúe to occupy the position it has been my privilege and joy to hold for so long."

Somewhere about a thousand friends invaded the Stepney headquarters of the work in the course of the afternoon. Though their disappointment was keen at the absence of the man whom they delighted to honour, there was a long programme drawn up for their delectation, and a thoroughly interesting afternoon was spent. The daily life of the Homes was laid bare for the occasion. After an inspection of the dormitories, kitchen, dining-room, and lavatories, in which cleanliness, comfort, and convenience were clearly carried to the pitch of a fine art, the visitors slowly filtered through that long succession of workshops which form such a prominent feature in the Stepney Homes. The boys were as busy as bees at a dozen separate trades—tinsmiths, carpenters, printers, tailors, bakers, etc., and the visitors followed with curious and kindly eyes the young fellows who were learning more than they knew of at bench and table. Advancement is the watchword of the Homes, and enlargements of these workshops are in active progress, the old premises having for the third or fourth time become too strait for the ever-increasing stream of lads under training. The schoolrooms were also open; and so was over the way—Her Majesty's Hospital—where the young patients in their beautiful palace of pain looked as if hospital life was the most enviable form of existence. Then in the large swimming bath the boys greatly delighted the visitors by two exhibitions of their powers.

A pleasant little *al fresco* meeting was arranged in the playground, under the chairmanship of Mr. Samuel Gurney Sheppard. The visitors grouped themselves on chairs round the yard and under the railway arch, while in the central space successive groups of Home boys and girls showed an attractive series of games and drills which elicited loud applause. The speaking was commendably brief, for friends had assembled to *see* and to *congratulate*. The letter from Dr. Barnardo read by the chairman was heartily received, and in reply a telegram of congratulation and condolence was dispatched to the doctor from the meeting. A few words followed from Rev. F. B. Meyer and Rev. A. Downes-Shaw, both of whom carried their audience with them in the sympathy they expressed for Dr. Barnardo, and in their cordial wishes for his speedy recovery.

Mrs. S. G. Sheppard had then the pleasant task of presenting prizes to some 350 former inmates of the homes, lads and lasses who for periods of from one year up to nine years had retained their situations with credit. It will be remembered how striking in previous years was this function at the annual meeting of the homes in the Albert Hall; and, indeed, hardly anything could with equal force bring home the value of the work than such a long procession of stalwart youths and bright-eyed girls testifying by their manner, bearing, and record alike to the social salvation which the Homes had brought them. All classes of the working community were represented — soldiers, sailors, policemen, clerks, and respectable mechanics. All the girls wore snowy cuffs, caps, and collars.

Item No. 7 on the programme was described as "A Striking Episode, introduced by a few words from Rev. Walter J. Mayers." It turned out that Mr. Mayers had a difficult task set him. A jubilee gift by the united staff of the institutions had been prepared for Dr. Barnardo in the shape of a valuable and exceedingly handsome "grandfather's clock," beautifully inlaid, and with a triple set of chimes (made by Messrs. Bendon and Co.). The clock, which was on view in the schoolroom during the afternoon, was the centre of much interest and admiration. Mr. Mayers, under the circumstances, had to make his presentation speech under difficulties. He found an appropriate allegory, however, in the gift, and in Dr. Barnardo's absence the clock was consigned to the safe keeping of the secretary. Doubtless Dr. Barnardo will value such a token of esteem and affection from his numerous colleagues.

Altogether the day was as pronounced a success as it well could be in the absence of the Founder and Director. "An Institution," said Emerson, "is simply the shadow cast by a great man." Dr. Barnardo's fifty years have cast a splendid shadow, and we are sure that every one who has Christ's work at heart, especially as displayed among outcast and destitute little ones, will join in cordial congratulations and in prayerful good wishes that such a well-spent life may be prolonged for many a year to come, and that even greater success may attend the noble work of "Dr. Barnardo's Homes."

We understand that the funds of the Institutions are just now at their lowest summer level, and it may be well to remind our readers that Dr. Barnardo, through his colleagues, sits daily at the receipt of custom at 18 to 26, Stepney-causeway, London, E.

THE work associated with the name of Dr. Barnardo has long been recognised by all who are interested in social and philanthropic agencies. For twenty-nine years "Dr. Barnardo's Homes" have kept open doors for waif, orphan, and destitute children, without distinction of age, sex, creed, birthplace, or physical condition. The results attained have contributed to the diminution of crime, to a larger recognition of the claims of childhood, and to that broader spirit of sympathy in dealing with the young which happily now prevails.

Over 26,000 children have been rescued by the Homes from undoubted misery and degradation, and trained for useful and honourable lives, while 7500 selected emigrants, whose subsequent careers have been highly successful, have been sent out to the Colonies. Nearly 5000 boys and girls are now under training in the institutions. This year Dr. Barnardo reaches his jubilee birthday, and it is felt that the occasion should not be allowed to pass without some recognition of the services which Dr. Barnardo has rendered to the cause of humanity, and more especially to waif and destitute children. With this object in view, a movement has been set on foot to promote a Jubilee Testimonial to Dr. Barnardo.

Cheques may be made payable to "The Barnardo Testimonial Fund" and forwarded to the bankers, Messrs. Barclay, Bevan and Co., 1, Pall Mall East, S.W., with whom an account has been opened by the committee, whose names are as follows:—

LORD BRASSEY,	COL. HOWARD VINCENT, M.P.,
LORD KINNAIRD,	MR. S. GURNEY SHEPPARD,
LORD POLWARTH,	MR. HOWARD WILLIAMS.

THE ARCHDEACON OF LONDON,

INTERNATIONAL MISSIONARY UNION.

THIS Union has recently been holding its twelfth annual meeting at Dr. Henry Foster's sanitarium, Clifton Springs, New York. The Union is simply an annual gathering of such foreign missionaries as happen to be in the States and Canada in the month of June, and as can be reached by circular and have the convenience to come. Clifton Springs is 354 miles from New York City, on the New York Central, and also on the Lehigh Valley railroads, and is just across Lake Ontario from Canada, or about 100 miles from Niagara Falls. The Union, while it has no connection with any ecclesiastical or other authority, is in friendly relations with the foreign missionary boards of all the Evangelical denominations. This year friends assembled from points as distant from each other as Manitoba and Virginia, Texas, Vermont, Java, etc.

The programme of the meeting is made flexible, to accommodate late arrivals and early departures, that every missionary, man and woman, present may so far as possible be heard by all. The first evening everyone is asked to rise and mention his or her name, field, denomination, etc.; there is a social afternoon on the lawn adjoining the tabernacle where the sessions are held. There are three sessions daily through the week, so arranged as to give four evenings and three afternoons to addresses on mission fields, with kindred discussions; mornings to technical missionary topics; one session on women's work, one session on the home churches as related to foreign missions, when practicable one session on medical missions; a devotional hour or more every day, and a sermon on Sunday morning. The Union has never been embarrassed by "isms" of any kind. Baptists, Episcopalians, Independent missionaries, China Inland brethren, missionaries of authoritative boards, Calvinists, Arminians, Friends, have all met in unrestrained freedom and with absolute harmony from all parts and divisions of the missionary world.

This year there were 133 missionaries present, who have been labouring in China, India, Japan, Turkish Empire, Persia, Bulgaria, Siam, Assam, Micronesia, Congo, Gaboon, Ceylon, Burma, Laos, Liberia, Greece, Italy, Hawaii, Malaysia, Arabia, Zululand, Mexico, Brazil, etc.

A profound spiritual atmosphere pervaded the week. The first morning was given to prayer and devotional speech, very many participating. Dr. William E. Witter's sermon on Sunday morning on the Holy Spirit was wonderfully accompanied with the Divine witness. The present financial stress which is generally felt by all the missionary boards was the subject of constant fervent prayer and many speeches, pushing aside more special consideration of this or that field.

The Union and the onlookers particularly enjoyed the remarks of Dr. Ashmore, veteran Chinese missionary; Dr. Jessup, the statesman-missionary in Syria; Dr. C. C. Penick, of the Episcopalian work in Liberia, and now among the negroes of the United States; and Mrs. Hepburn, of China, who made every day redolent of the sweetest motherly memories of a long life among the Chinese and the Japanese. Strong resolutions were adopted denouncing the evils of opium in China and rum in Africa; urging upon Christians in England to promote relief to Christians in Turkey; expressing sympathy with delayed volunteers, young men and women, for the foreign fields; etc., etc.

The secretary of the Union is Rev. W. H. Belden, Clifton Springs, N.Y.

THE HAVEN in the Borough, Southwark.—The Deaconess-in-charge writes:—"We are very anxious to send some of the delicate and invalid girls who are too weak for service into fresh country or seaside air. If a suitable cottage was offered to us we should be thankful to send some girls to recruit. Remember these helpless, friendless girls? Address, Deaconess-in-charge, 60, Trinity-square, Borough, S.E."

AN ENGLISH CHAUTAUQUA.—A two weeks' combination of rest, holiday, recreation, and study for Sunday-school teachers has been arranged at Pwllheli North Wales, for August 10 to 24. The design is to form an English Sunday-school "Chautauqua," and the project seems to have all the elements of success. Friends may attend either for a week or the full period of two weeks. All particulars as to terms, etc., can be had from the secretary of the Association for the Promotion of Home and Foreign Travel, 41, Gracechurch street, E.C.

THE MILDMAY CONFERENCE.

(Continued from last week.)

The Completion of Priesthood.

By Rev. ANDREW MURRAY.

In Hebrews viii. 1 (R.V.), we read: "Now in the things which we are saying the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." Again, in verse 6: "Now hath He obtained a ministry the more excellent, by how much also He is the Mediator of a better covenant, which hath been enacted on better promises." Mr. Macgregor has spoken more especially of the completion of sacrifice; I want to speak in particular of the completion of priesthood. What is the object of priesthood? The object is the restoration of fellowship with God. The priest is to take the sinner into God's presence. What is religion? We have just as much of religion as we have of God. An increase of religion, a revival of religion, means nothing but this—to get more of God into our hearts and lives, more of God's will, more of God's presence, more of God's life and person. Priesthood means bringing into perfect fellowship with God.

See this in the story of Israel. In Exodus xxv. we read God's command to Moses regarding the Tabernacle and priesthood. After speaking of the freewill offerings, the Lord said: "Let them make Me a sanctuary, that I may dwell among them." God wanted to live near, to live with, to live among his people, and He wanted his people to live with and near Him. In chapter xxix. 44 we read, "I will sanctify both Aaron and his sons to minister to Me in the priest's office. And I will dwell among the children of Israel and will be their God." And then in the New Testament, the great object of priesthood is that we may dwell with God every hour of our lives, and that God may dwell with us and in us.

It is well that we should ever go back to Calvary, to the atonement on the cross, to the precious blood, for there and then was laid

THE EVERLASTING FOUNDATION

of our hope. But when a man has laid a foundation he does not ever abide there, but up and up he builds until the superstructure is complete. Calvary and the cross are our foundation, but what is the house, the superstructure, which God builds upon it, but the life into which He leads us through the Cross and Calvary? Let me speak to you, first of all, about Jesus the High Priest Himself, then of his work as High Priest in heaven, and thirdly, of the work He accomplishes for his people.

To begin, what is it that constitutes Jesus such a perfect High Priest? The Epistle to the Hebrews tells us that it consists in this—that He is God and man. As God He is the omnipotent Creator, not only holy and righteous, and able to conquer sin, but having access to our innermost being, so that He can cleanse us and bring our hearts into fellowship with God. And then, He is not only God but man. You read in Hebrews v. two great thoughts on this. First, He Himself was perfected in obedience by his sufferings and struggles—He "learned obedience," and so, as our High Priest, He can keep us obedient. When, as High Priest, He gives us his Holy Spirit, the spirit that He gives us is the spirit of Him that has learned obedience. The very essence of Christ's work on Calvary is obedience to God. He did not his own will, but the will of his Father. And when Christ brings me unto God, it is this spirit that He seeks to put into me.

The other thought is: In his humanity we see the deep tenderness in which He sank down into perfect conformity to us in our tears and prayers; so that there is no circumstances in which I may be, no condition in which I suffer, but He as High Priest will come unto me and make Himself one with me, and lift me up to God. Christ is God; mystery of mysteries, Christ is also man! One of the most glorious subjects dealt with in the Epistle to the Hebrews is this, that Christ, as man, having finished the sacrifice for us, has now a heavenly priesthood, which He carries on in Divine and everlasting power. Christ's heavenly priesthood is what we would now consider. This is "the chief point" of what is written in this Epistle.

What is the work of the Great High Priest? He brings us nigh unto God. There is a double work of which this eighth chapter of Hebrews speaks. Christ bears there two names: one is the Minister of the Sanctuary; the other the Mediator of the Covenant. These two names are linked together, and these two offices just meet our need. What do I understand by

MINISTER OF THE SANCTUARY?

In every temple there was an unseen god to whom the temple was devoted. The priest of the temple was to receive the petitions of worshippers and get the answer back from the god. So it was with Aaron: "Thou shalt stand in my presence to minister, and shalt come out and bless in my name." There is a Godward and a manward relation. Jesus stands as a minister in his Godward work, and as a mediator in his manward work.

As Minister of the Sanctuary, Christ has done these things: He opened and entered the sanctuary by his blood. When He ascended to heaven, with his own blood, He opened the Holiest of all; and with the blood the heavenly things were all cleansed. Then He gave us complete and perfect access to God's presence. As Minister of God's Sanctuary, He bears us up before the Father. His presence before God is one unceasing intercession. Without intermission there rises from Him to the Father a cry for more of the Spirit and life and blessing and love of God to be manifested to the Church of God on earth; and there flows back from the Father, who delights in the Son, a stream of blessing as the fruit of that intercession. It is flowing even now. Just as the sun in the heavens does not exist one moment without shining, and shedding abroad its light and warmth, so there continually pours forth through the Son the light and love and power of the Spirit of God. And if we believed and realised it, what lives we should live, and what songs we should raise to Him who loveth us, and loosed us from our sins in his blood!

The priest does more than this. We are to live in the Holiest of all, "Having boldness to enter into the holiest, let us draw nigh." But our hearts are so foolish and feeble, and ready to faint; and so many think that they cannot enter into the holy place, and even then they never could abide there. Then comes the blessed thought—Christ is the Minister of the Sanctuary. He is empowered to bring us in, to conduct us ever deeper into the tabernacle, to instruct us, and watch over us every hour. "Having boldness to enter into the holiest of all, having a great Priest over the house of God,

LET US DRAW NIGH."

Once more, it is He who is to communicate to us all the blessings we are to receive, as we tarry in the Holiest of all. There I am to learn what worship is—what it is to sink down into even deeper humility before God. There I am to be clothed upon with the likeness, and the spirit, and the body of Jesus. There I am to receive, fresh every day, the outflowing and the inflowing of the Holy Spirit from my beloved High Priest. See, you have a living High Priest, who waits every moment to do his perfect work in you; all that you long for, you can count upon it, Jesus is doing for you. The work of Christ is expressed in the verse: "He died, the just for the unjust, to bring us to God"; as we read in the Epistle to the Hebrews, He "brought in a better hope, whereby we draw nigh unto God." Nearness to God is the great object of the priesthood of Jesus, and you know as much or as little of that priesthood as you have little or much of nearness to God.

Nearer, my God, to Thee,
Nearer to Thee.

The High Priest, the God-man, Jesus, is to bring and keep me near to my God. I can count upon it. Let every heart say "Amen!" I will trust Jesus to keep me near to God. Whatever desire you have, whatever need, depend upon it, Christ will and can fulfil them all. That is the meaning of the statement that He is "a minister of the sanctuary" of that heavenly place into which we are to go, and where we are to live.

Now comes a great difficulty. Alas! my sinful heart, how can I hope to live there all the day through! Here is my evil nature, and my evil heart, and for hours and hours I am compelled to concentrate my attention upon worldly business. Listen while I tell you of the other name of Jesus. He is the Mediator of the New Covenant. He is not only the Surety of the covenant. He was my Surety when He paid my debt. He is my Surety that the covenant will be fulfilled in me. And He is that because He is the Mediator of the New Covenant. You all know the terms of the covenant in Heb. viii., taken from Jeremiah's prophecy. First, free grace blessings are promised: "Their sins and their iniquities will I remember no more." Secondly, "I will put my laws into their mind, and write them in their hearts." Thirdly, "They shall not teach every man his neighbour, and every man his brother, saying 'Know the Lord,' for all shall know Me from the least to the greatest."

It is the work of our High Priest to see that the covenant is fulfilled to us. He is to mediate, to pass down, to make real in us these blessings. Christ is able to give me much more than just the thought that I have been pardoned and can also be pardoned when I fall. He is able to make the power of his blood such a reality, that the light of God can shine uninterruptedly into our poor hearts. In Heb. ix. we read that Christ entered the tabernacle with his own blood, and then there follows the question, "How much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works, to serve the living God!" There is not a word in God's book that is to me a deeper mystery, and that fills me with more admiration than that—

THE BLOOD OF CHRIST.

Let us believe in its power; I do not know a thousandth part of its power in bringing us near to God.

The second blessing is: "I will write my law in their heart." Praise be to God! But what does it mean to have the knowledge, and will, and power of God's law inscribed in your heart and mind? When I have an acorn, how do I know it can stand as an oak for a hundred years? Because the law of the oak is in the acorn. Even so, Christ, the Mediator of the Covenant, puts his law in us. He is one on whom I can depend to make the covenant true to me. He has engaged to see to it, and the Spirit and the law of God shall dwell in me, and work out all his blessed purposes. Christ does this blessed work as Mediator of the Covenant.

Thirdly, Christ's mediation brings about unbroken fellowship with God. "All shall know, from the least to the greatest." That is, there is direct and immediate personal communication between God and the soul.

Think why these offices should be combined in our great High Priest. Every creature is constituted according to the kingdom to which it belongs. I must have a nature in harmony with the presence of God, or I cannot dwell with Him. Many have read the promise, and said, "This fellowship with God is not for me; my heart is not fit for it." Jesus taught us to pray, "as in heaven, so in earth." As Minister of the Sanctuary He keeps heaven open for you every moment; as Mediator of the Covenant He fits you for heaven. Let his Spirit breathe the law of life within you, and make the covenant a reality in your lives.

I am afraid we think too exclusively of Jesus as an outward Saviour. We think of Aaron, and then multiply his work. My Lord Jesus is in the inconceivable glory, but by his Divine grace He is the Mediator of the Covenant. I could not go into his presence, but by the Holy Ghost He does his precious work and fits me, poor sinful child of the dust, to walk with God, and enjoy fellowship with Him—to dwell near to God and in the love of God. These words are too high and wonderful for us to understand in their fulness, but we use them all the same.

What is this all to end in, what is the object of all this? Is it that we may be very happy and holy? No. These are but

MEANS TO AN END.

It is that we may realise fellowship with God. Remember that when God made Aaron priest, his life carried the blessing, for he and his sons were all in the priesthood. Do you think that the life of Christ carries less high priesthood than that of Aaron? No. Therefore, we are told, how deep is the meaning of the priesthood of Melchizedek, who never dies, but lives in the power of an interminable life. In Heb. v. we read that Jesus did not exalt

Himself to be high priest, but He that said unto Him, "Thou art my Son; to-day have I begotten Thee." Hence the priesthood of Christ rests in his Sonship. That is the very root of the glory of priesthood. That means that when we are made partakers of Christ, we do not merely get a pardon outside, but a renewal of the Holy Ghost within us. He gives us his own life.

If we understand that we have the life of the Holy Spirit in us, that brings a very solemn thought: Why have you come to Mildmay, to listen to what is said about the priesthood of Jesus? Is it to know better how you can enter into the holiest and dwell there in the full light of God's love? Then you have never understood what priesthood means. It means self-sacrifice, even unto death, for God. That was the spirit of Jesus, and that is the spirit that Jesus wishes to breathe into every heart that wants to give itself up. "He, through the Eternal Spirit, offered Himself without spot to God"; and when I receive of that Eternal Spirit, the priesthood of Jesus becomes a reality to me. And what is the work? To go into the holiest as an intercessor. Ah! the need there is for Christians getting more definite training from Christ in the work of intercession! You who have command of your own time, have you ever thought that Jesus, in heaven spends his time in unceasing intercession? He ever liveth to intercede. And if this day afresh you claim the priesthood, then claim also this spirit of intercession, and pray for the perishing world around, for Christ's feeble, sickly Church, for God's servants in Christendom and heathendom. Learn that you are united with the High Priest, who has given you a priestly heart in order that intercession may unceasingly flow therefrom. "And He shall come out and bless the people." So Christ intercedes above and sends the blessing down. There is a place for us with Him and beside Him.

Bible Reading.

By Rev. F. B. MEYER.

In pursuance of the general subject for Tuesday, namely, "Our Lord Jesus Christ, the burden and fulfilment of the Prophetic Word," Mr. Meyer addressed an afternoon gathering in the Great Hall. Referring to Rev. v., wherein the Lamb prevails to open the sealed book, the speaker offered the passage as an illustration of the way in which our blessed Lord breaks the seals of the Old Testament to his disciples by the Holy Ghost. Every book and chapter of the Bible converges upon Jesus Christ. In the Old Testament, He is latent; in the New—separated from the Old by a lapse of 400 years—He is patent. In the Old Testament, the reference to Christ is implicit; in the New, it is explicit. In the Old Testament, we have foresight; in the New, insight as regards Christ. The one Testament is prophetic, the other historic. There are no less than three hundred and thirty-three predictions and references of the Old Testament alluded to in the New. Study of the Old Testament will be futile indeed unless we find our Lord in every veiled type, symbol, history, and character, as well as in the direct words of prediction.

Of 22 verses in Peter's sermon (Acts ii.), eleven are Scriptural quotations, a proportion which would probably meet with objection on the part of present-day hearers. Still, it is worthy of notice that a discourse used by the Holy Ghost in the conversion of thousands, was largely a mosaic of Scripture, and to the absence of this characteristic in modern sermons their uselessness is probably largely due. Mr. Meyer proceeded to trace similar abundant use of Old Testament quotation and reference, in Acts iii. 18, 21, 22, 24, 25; iv. 11, 25; vii.; x.; in some eight verses of Paul's first recorded sermon in Acts xiii.; also in xvii. 3, xviii. 28, xxvi. 27, and xxviii. 23.

The lesson of these things is, first, that in our own reading of the Old Testament we search for Christ; next, that in dealing with young folk troubled by modern doubt we show them that the Bible is its own best witness by wonderful correspondence between the prophecy of the Old and the portraiture of the New Testament in the numerous instances which must be multiplied into one another ere we can have an adequate conception of the immense wealth, volume, and might of Old Testament reference.

The field of such quotation was so vast that Mr. Meyer found himself compelled to limit the present view to a handful of Old Testament paradoxes. In explaining the nature of a paradox, he instanced the apparent contradiction that, on the one hand, men are saved solely by the grace of God, but that, on the other side, it is necessary for every soul to act for itself in fleeing to Christ as a refuge for condemnation—two statements which will probably be fully harmonised only by some deeper truth which is at present veiled from mortal sight. In the same way there were a number of apparently contradictory Old Testament statements which awaited the advent of Jesus Christ, in the fulness of time, to harmonise them.

Prediction, type, history, each has its paradoxes. In regard to the first we may contrast Psalms xxii. and xlv. Could a Jew do aught else than wonder how the two Psalms were true of the same Messiah? Then take the cluster of apparent contradictions in Isa. liii. Therein the Messiah is cut off, yet prolongs his days; He is as a root out of a dry ground, yet He sees his seed; He makes his grave with the wicked, yet divides a portion with the great; He is numbered with the transgressors, yet makes intercession for them; He pours out his soul unto death, yet the pleasure of the Lord prospers in his hand. Small wonder that the Jews have invented *two* Messiahs in order to satisfy that wonderful chapter.

In regard to paradox of type, Christ is represented in the pigeon killed over running water, and in the one which winged its way as a picture of resurrection; in the slain goat and in the one sent into the wilderness; in the victim and in the sacrificing priest. This is but a passing touch on a vast subject.

As to paradox in history, Christ is seen in Elijah's sweeping ascension, and in Elisha's milder ministry; in David the great conqueror, and in Solomon the man of peace; in Moses the lawgiver, Aaron the priest, and Joshua the forerunner; in Adam and in Abel; in Noah and in the ark; in the man who led the people into the promised land, and in that land itself.

Beneath all these paradoxes, of which the Old Testament is so full, we must implicitly find our Blessed Lord as the only nexus between what seems contradictory. Is not this true of all the perplexities and anxieties of our life? Underneath all is the one loving purpose of God concerning us, in Jesus Christ our Savour.

As Jesus underlaid the Old Testament it was necessary for those who lived immediately after his death by faith to extract from those writings the grace and truth which centred in Him; just as it is incumbent upon us who know that He underlies the New Testament, by faith to derive all the spiritual blessing which awaits us therein. The Corinthian Christians were regarded by Paul as his commendatory letters, because upon their hearts the Spirit had engraved the character of Jesus. In 2 Cor. iii. he compares the Jew upon whose heart the veil had fallen from Moses's face, with those whom he addressed, and of whom he was jealous lest the same veil might hide from them the glory of the Lord. The Old Testament did not profit the Jew because it was as a veiled mirror; but "we all, with unveiled face reflecting the glory of the Lord, are transformed into the same image."

Perhaps Jesus Christ has not profited some of us. Is there any veil upon our faces? Has there ever been in your lives a rending of the veil between the spirit and the soul, so that your individuality has been overshadowed and penetrated by the light and glow of the Holy Ghost? Has there ever been a moment in your existence when there has been the rending in twain of some prejudice, uncharity, or inconsistency, in heart or life? Pray that whatever comes between you and the perfect vision of Christ may be rent so that you see eye to eye with God.

There must be also the constant reception of the Holy Ghost who wrote the word, and who alone can reveal Jesus to the soul. Have you ever definitely received the Holy Ghost into your life as a spirit of revelation?

Lastly, in order to appreciate Christ in the Old or in the New Testament, there must be reflection. People go away from conventions and conferences with full notebooks; but it does not follow that, having secured the words of the speaker, they have the truth to which he gives utterance. We have only as much truth as we are obeying and living. Blessed are those who *do*. If you really wish to find Jesus in the Bible, you must live Him in daily life. When you see some sweet trait of Christ's character in the Word, ask that, by the grace of the Spirit, you may reflect it among men. Transfiguration comes not only to the man who, with rapt vision, beholds the glory of God in Christ Jesus; but to him who, day by day, tries to translate the character of Jesus into his daily life, to repeat Jesus in thought, word, and deed. Be a Bible yourself, and you will understand the Bible. Thus shall we find the whole Book, to be like the cloth of gold, the garment of our King.

AFTERNOON GATHERINGS.

CONTINENTAL EVANGELISATION.

The Foreign Evangelisation Society held a meeting on Tuesday afternoon in the South Tent, Mr. Donald Matheson presiding.

Pastor Julius Rohrbach spoke of Germany as Protestant, but largely cold and formal, although here and there true servants of God are bearing faithful witness. His own work in Berlin, commencing at Moabit, had spread out to Charlottenburg and Potsdam, the imperial suburb. God has been pleased to bless the Mission in a very marked degree, both the indoor meetings in the halls, and the testimony borne in some beautiful woods whither large numbers of holiday makers resort. The whole account showed that in Germany, as in our land, God is ready to own and bless the faithful setting forth of his Gospel.

Mr. C. Faithfull came next, referring to the call which he felt to be of God to leave Marseilles for Madrid. This, however, left the Seamen's Rest at Marseilles without a leader, and he was earnestly waiting on God that He would be pleased to raise up and send forth a suitable and right-minded worker.

Miss Grant Brown followed with a modest but moving account of pioneer service in Corsica (where, it appeared, she is known as *La Papiette*, "the little Pope"). Great as the difficulties have been, souls have been saved; and our sister showed copies of *La Corse Libre*, the first Protestant paper in the island, now being issued by the converted Corsicans. These are greatly hated and much persecuted; surely many will pray for them, and for poor dark Corsica.

Lord Radstock spoke of the distinct backward feeling toward God to be observed in France and other continental lands; not exactly faith, but a willingness to hear of God. He quoted Pasteur Monod as bearing strong testimony to this fact. He also urged the importance of effort for the thousands of Spaniards working in Pau and other French towns near the frontier. These, while away from the influence of their own priests, are open to listen. Some ladies have already done useful work among them, but more are needed. All over the Continent, but especially perhaps in France, there are openings for quiet, faithful workers to go and settle down and labour in the towns and village. Such might meet with some opposition; but they would certainly find many ready to hear the Gospel.

Mr. Webber, of Cannes, spoke of the work of the McAll Mission, and told of Anarchists and others won to the Saviour by its means. Rev. J. D. Kilburn added a few words on personal testimony while travelling abroad; much more might be done in this way were the Lord's people fully awake to their opportunities. Rev. Horace Noel closed with a brief account of the Foreign Evangelisation Society, of which he is secretary, and of its work in aiding and cheering scattered labourers for Christ on the Continent.

MEDICAL MISSIONS.

The following hour, in the same tent, was devoted to Medical Missions at home and abroad. Dr. J. L. Maxwell presided, and opened with a few words on the scriptural basis of Medical Missions, and our Lord's example and precept in healing the sick and preaching the Gospel.

Dr. Harford Battersby urged that medical missionaries should be fully qualified, seeing they are cast on their own resources in foreign lands. At the same time he himself is now responsible for the Livingstone College, whose aim is to give ordinary missionaries some knowledge of medicine, sufficient, at least, to enable them to take care of their own health. This college was described in our last issue, and is well-known to our readers.

Dr. Gauld then spoke of Mildmay Medical Missions, and of the Bethnal Green Hospital in particular. For this work in a very poor district he claimed special prayer and sympathy. After dwelling on some spiritual results, he confessed

that he had been much struck lately by the marked way in which the quiet ministry and testimony of the nurses had been used of God to win souls. The convalescent home at Highgate (supported by Lord and Lady Tankerville) has also been the means of the conversion of not a few.

Dr. Paterson, of Hebron, gave some account of work and witness in that ancient but remarkably bigoted Moslem town. Were it not for faith in God the workers might retire in despair, but it is marvellous to note how the medical ministry has been used to gain a hearing and open doors in unexpected ways.

Dr. Mather, of Tanganyika, told of medical work in Central Africa, and showed how Dr. Laws and others had won their way by means of the healing art. He held that God has great things in store for the poor benighted tribes of Central Africa.

Dr. Piper, who is shortly going to Aleppo, concluded the proceedings with a brief narration of what he has seen of the Lord's work in Walworth, where, among poor and indifferent, the medical missionary has been able to do a fruitful work.

The combined testimony of these various medical missionaries afforded gratifying evidence that God is greatly using this double ministry in spreading a knowledge of the Gospel.

MISSIONARY MEETING.

This is always a deeply interesting occasion. In recent years there have been heard at it the voices of well-known workers among the heathen who are now at rest from their labours. This year the numbers attending the meeting were scarcely up to the normal mark, owing, no doubt, to the fact that at the same hour Rev. Andrew Murray was giving a Bible reading in the large hall.

The meeting, which was held on Wednesday afternoon in Room No. 4, was presided over by Mr. J. E. Mathieson. He referred to the growing disproportion of heathen populations as compared with professing Christians. In 1810 the excess of heathen was 276 millions; in 1890 it was 500 millions. During the last century, three millions of people have been converted to Christ. What is the moral that we derive from this awfully black condition of things? Surely it is a greater urgency, and a greater haste in the work of missions. We are to "go out quickly" and gather in the lost, that the number of Christ's Church may be completed and his return hastened. Then shall all the nations be blessed.

PERSIA.

The first missionary to speak was Rev. C. H. Stileman, who represented work in Persia. He came, he said, from an interesting land, the land of Daniel, of Cyrus, of Esther, of Mordecai. They have not always been such dark lands as they are to-day. In the third century there was a strong flourishing Christian Church in Persia. At the Pentecost we read of the presence of Parthians, Medes, Elamites, and the dwellers in Mesopotamia—representing the four divisions of modern Persia. These men, we may be sure, went back to spread in their own lands the knowledge of the glorious Gospel. Persecutions arose early in the history of the Persian Church, and it is stated that more than 16,000, including many of the pastors, suffered death during these persecutions. Then came the Mohammedan conquest which barred the door against the entrance of the Word of God. It was not till 1811 that any one went to give the Persians the Scriptures; Henry Martyn lived there for a year, and translated the whole of the New Testament into the Persian language. It is a dark blot on the Church of Christ that no one has yet gone to the place where he lived and worked as a resident missionary for Jesus Christ, yet the door is open now as never before during the last twelve centuries. Others have followed Martyn in the work of Bible translation. Only last month the whole of the Persian Bible in its revised form passed through the press. Remember that Persia is three times the size of France. God has wonderfully opened the doors of that land to the Gospel, and when He opens no man can shut—neither Mohammedan Governments nor any other Power. Some half a century ago a new prophet arose in Persia, claiming to be the only true representative of God. Many Mohammedans were dissatisfied with their own religion, and they gathered round this prophet, who has to-day 800,000 followers, notwithstanding Government persecutions and imprisonment. The chief difference between the orthodox Mohammedans and the new sect is, that while the former say the Bible is not reliable, the latter admit the New Testament to be the Word of God. Most of them believe that Jesus Christ has come again in the person of their prophet. There is much in the new teaching that is sad, but it has opened the door to the Gospel as nothing else has done. The whole nation is dissatisfied with Mohammedanism, and many have accepted the truth as it is in Jesus. Bible circulation is almost doubling every year. The country is open to the itinerant missionary, and the great need is for men to take up the work. As yet, in connection with the C.M.S. there is only one such itinerating mission in the whole of that vast empire. Thank God for the work of the American Presbyterians. They are working mostly on Turkish frontier, and the whole of Central and Southern Persia is virtually in darkness. Then beyond the boundaries of Persia we have to look away 500 miles one way, 900 miles another way, and 1000 miles in a third direction before we come to a single Christian missionary. Let the Church of Christ awake to these solemn facts.

CHINA.

This great mission field found an earnest advocate in Mr. Orr-Ewing, who recently returned from work in the province of Kiang-si. He asked special prayer for those missionaries in different parts of China who are in peril. One hardly knows the real truth about the recent troubles in the Empire, as it is believed the Chinese officials are withholding information. God has protected his workers there in the past in a wonderful way. There are now in connection with the China Inland Mission some 600 missionaries, and not a single life has been lost out of all these. Referring to the work in Kiang-si, Mr. Orr-Ewing said that the authorities often seek to hinder the work by persecuting the native Christians. Notwithstanding all hindrances, the work has never been so prosperous as now. The native Christians are becoming more desirous that their fellow-countrymen should have the Gospel. They are very real in their devotion to Christ and are ready to suffer for his sake. Many are coming forward for baptism and thus openly confess Christ before their friends. The needs of the work are tremendous; would that God would lay on all hearts the claims of vast China and its perishing millions. Those who sacrifice home comforts and possessions for the Gospel's sake will assuredly receive a hundredfold blessing in this life and in the world to come life eternal.

Miss Gollock, who has lately had a tour of visitation among missions in India, gave a very solemnising and stirring address, directing attention to Acts xvi. 9, the cry of the unreached; Luke v. 7, the cry for help that comes from the unaided; and Isa. vi. 8, the call of God Himself. This three-fold call to the white harvest fields of the world was emphasised by Miss Gollock's own observations of the pressing needs of the work in India. Her words were an impressive conclusion to a very stimulating occasion.

THE Y.W.C.A.

A meeting in the interests of this Association was held on Wednesday afternoon in the tent, Mrs. J. H. Tritton presiding. Hon. Mrs. Waller enlarged on the needs of the foreign work, especially in India, where there are so many young English women and Eurasians for whose spiritual welfare little is done through the usual missionary channels.

A number of brief but interesting addresses followed from workers abroad. A lady told of the needs of Gibraltar, and of work among Spanish girls. She appealed for consecrated workers to live among and influence for good the English girls resident on the Rock. Mrs. Unite feelingly pleaded the claims of Spain; Miss Gollock had some telling things to say about the condition of Eurasian girls in India; Rev. C. Faithfull represented Madrid, where he is soon to settle for Gospel work. Miss Cox, of Milan, was very earnest and emphatic about the necessities of the work in Italy; Sister Lucy outstripped all previous speakers in her pathetic urgency as to the claims of Ceylon, where she labours; and a young lady from Cashmere referred to the openings and opportunities in that part of our great Indian Empire.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

A meeting in the interests of the work of this Society was held on Thursday in the tent. Colonel R. Wilmot Brooke occupied the chair. Regret was expressed at the unavoidable absence of Captain James Kearney White, secretary of the Society.

After some cordial words of testimony from the chairman an address was given by Rev. Dr. Spence, of St. Mary's, Belfast. Dr. Spence stated the needs of the Society, and the undoubted good work, under God's blessing, it was enabled to do. Though delighted to attend the Conference, nothing would have taken him from pressing duties in his own parish except the desire to speak in praise of the splendid work of the Society, and to express his personal gratitude for all that it had done both in his present and late parishes. The father of their chairman and some other gentlemen were the means, under God's blessing, of forming the Scripture Readers' Society for Ireland. These earnest men had been struck with the density of the moral and spiritual ignorance and superstition of the people in the South and West of Ireland. The outcome was the formation of their Society. Humble Christian men, well versed in the Scriptures, visited the people from house to house, reading the Bible. The Readers were invariably placed under carefully-selected, Christian superintendents. Itinerant Readers also were sent at certain periods throughout Ireland, the work being carried on in a spirit of love, and not of controversy. The work was extended to all denominations throughout Ireland, and not exclusively directed to the Roman Catholic population, or to the needs of any other particular denomination. The work was, to all intents and purposes, a spiritual one. The men were chosen because they were believed to be men of God, and day by day they looked for a spiritual harvest. They were attached to no sect, but in the Master's name they went forth to read and distribute freely the everlasting Truth to Roman Catholic, Protestant, infidel, indeed anyone with whom they were brought in contact. The speaker went on with much earnestness to speak of the darkness of the people, and gave several incidents testifying to the blessed influence of the organisation. There was a large class in Ireland ready and receptive for the work of the evangelist—no country more so. He pleaded with those present for their prayers, sympathy, and material offerings on behalf of the society.

Mr. R. C. Morgan said that when staying with Captain Kearney White he had heard the Scripture-readers tell their interesting story at his house in Dublin, as well as in the island of Achill and elsewhere. They were real ministers of Jesus Christ. He would not term them laymen, for he believed they were ordained men ordained by the Holy Ghost for the labours they were doing. He very cordially recommended the Society to the prayerful and loving attention of all.

Col. Morton alluded in high terms to the character of the Irish people, and said the English people owed a debt of gratitude to the Irish. Those who loved the Lord Jesus Christ ought to be the first to repay by love the cruelty inflicted on the Irish by former generations of English people. General Hatt-Noble heartily endorsed all that the previous speakers had said in regard to the splendid work of the Society.

SOUTH AMERICA.

On the last day of the Conference, a meeting was held in the tent on behalf of South America Mission fields. The chair was taken by Mr. Wm. Barnett, for many years a resident in South America, and who has recently returned from Rosario, Argentine Republic. In a few opening remarks the chairman made mention of a school and mission work under his care, which is carried on among poor people at some distance from the city of Rosario. He also read paragraghs from a letter received from Mr. Torre, Buenos Ayres, telling of the founding and progress of an orphanage work at Quilmes, the first of its kind in the country. He earnestly urged upon all the need of sympathy and prayer for hitherto almost-forgotten South America.

Mr. Wm. C. Morris, of the Boca Mission Hall and schools, said that, although South America is nominally Christian, the pretended Christianity of these lands is the cruelest travesty which Romanism has ever practised. The social corruption, immorality, and infidelity which everywhere prevail are the inevitable results of the awful system which strangles the conscience and crushes the vitality of the soul. Many of the educated and thoughtful are turning in deep disgust from this Church, declaring that if this be Christianity they will have none of it. The present is the most opportune time for urging forward all evangelistic work. Romanism still prevents the entrance of

the colporteur and the missionary to the Republic of Ecuador; this country is, therefore, about the only country quite closed to the Gospel. Interesting details of the Boca Mission work were given by the speaker.

The meeting was closed with prayer by Rev. Edward Matthews, of the British and Foreign Sailors' Society.

UNDER THE MULBERRY TREE.

This first meeting, under the historic tree, on Tuesday afternoon, was for University students, and was presided over by Mr. EUGENE STOCK. Hon. and Rev. TALBOT RICE gave a bright, cheery, interesting, and fresh address from Hebrews xiii. 20, 21. It was noticeable that there were more ladies present than students. Rev E. J. KENNEDY followed, speaking from the words, "We love Him because He first loved us" (1 John iv. 19). By anecdote, incident, and illustration the truth was enforced.

CAMPS FOR SCHOOL BOYS.

Major SETON CHURCHILL and others interested a goodly company with some account of what university undergraduates are doing for God by bringing Christian influence to bear upon the boys of our great public schools, while encamped by the sea and elsewhere for holidays, the novelty of which constitutes a great charm for the lads. The importance of such intercourse is great in its bearing upon the future of those who are being educated to fill influential positions. The idea originated at Cambridge, three years ago, and the growing popularity of the movement with those for whose benefit it is designed, has increased the camps from one to four, with an accommodation for 308 youngsters last year, of whom it is said that 75 per cent. were converted to Christ. Many letters have been received from parents and others, and from some of the boys themselves, testifying to spiritual blessing, which, in some instances, has extended to persons who have no immediate connection with life in the camps. Communication is kept up with boys who, attracted to the camps by the delights of boating, bathing, fishing, sailing, cricket, etc., have also there learned to love the Saviour. The work is self-supporting.

Major LIEBENROOD said he had been forcibly impressed with the hopefulness of such work when compared with testifyings for Christ among the aged in workhouses. While the camps were much on Church of England lines, there was nothing "churchy" about them. Experience showed that the boys were able to stand for Christ on their return from camp to school. He hoped for a great increase of such blessed work, and invited all who wish for further details to communicate with Major Seton Churchill, White Hall, Lichfield.

Colonel MORTON, who, like the previous speaker, had been in charge of one camp, added some interesting reminiscences, and quoted from the letter of a parent, who wrote:—"What a wonderful influence you seem to have had upon my boy. I see I have been living a false life, but now I choose the true one." In his own camp, out of 44 boys, 38 stood up in a meeting to confess Christ.

Mr. TALBOT RICE mentioned that the camps are worked in connection with the Inter-Collegiate Unions of Oxford and Cambridge, which are undenominational; also that a properly-qualified doctor is attached to each camp.

Immediately following came some words from Mr. GRAYDEN EDMUNDS concerning the

STUDENT VOLUNTEER MISSIONARY UNION,

from which it appeared the organisation took its rise in a tour undertaken by "the Cambridge seven" in 1884-5, previous to their departure for China. The effects of the visit of Stanley Smith and his brethren to Edinburgh spread to the Universities, and even to America, and took organic form at Mr. Moody's school in 1886. Then began a forward movement for God among the universities and colleges of America, having a reflex action upon England's colleges. The movement had grown consistently since, in 1892, the representatives of eight colleges came together in Edinburgh to consolidate this missionary revival. There are now nearly 1000 men on the roll, who purpose camping together at Keswick. A travelling secretary goes from college to college to foster the missionary spirit; while a magazine devoted to the movement, affords information and guidance. It is proposed to hold a Missionary Conference in Liverpool in April, 1896, for which much prayer is desired.

Mr. TALBOT RICE gave expression to the conviction that there was ample scope for an extension of the movement among the 40,000 students of our country, and he thought it was calculated to have a tremendous reflex influence upon home missions.

"Work among the young" was the subject on the programme for Wednesday. Among the speakers were Mr. Kirk, of the Ragged School Union, Mr. Orsman, Dr. James Spurgeon, and Mr. N. Jones, of the Sunday School Union. This meeting was greatly helped by the sweet singing of a choir of boys from Stockwell Orphanage, under Rev. Vernon Charlesworth. The last speaker was Rev. W. J. MAYERS, who spoke on behalf of Dr. Barnardo, whose absence through ill-health was lamented by all.

A goodly company assembled under the tree for the closing afternoon, when evangelistic addresses were to be given. The speakers were Mr. W. R. Lane, Mr. Charles Inglis, Ned Wright, Mr. J. E. Taylor, Mr. Chas. Cook, and Rev. G. H. C. Macgregor.

TEN YEARS' WORK IN MALAYSIA.

THE Malaysia Mission of the Methodist Episcopal Church has been in existence only ten years, but it has already been granted remarkable success, and its growth has been very rapid. When Bishop Thoburn brought Rev. W. F. Oldham to Singapore from the Bengal Conference in February, 1885, he brought no salary with him. Self-support and trust in God were the watchwords of the Mission from the first, and this perhaps is the secret of its success. After holding a series of meetings in the Town Hall, and organising a church of about ten members from those who were thus gathered in, the Bishop sailed again for India, and left Singapore's first Methodist preacher without any visible means of subsistence. But Dr. Oldham was not the man to let the grass grow under his feet. His whole training having been for educational work, he at once began to support himself by teaching, and he shortly opened a school, which has had a wonderful development, and is said to be now the

LARGEST MISSION SCHOOL IN THE FAR EAST,

the average daily attendance being over 500.

For the first few years the whole life of the Mission centred around this school. The scholars were mainly from the well-to-do class of "Straits-born" Chinese, and it was through the liberality of the parents and other patrons of the school that the first school-house was built, in which the missionaries and boarding-school boys and one or two teachers all lived under one roof. At the beginning of 1888, three years after the arrival of Dr. Oldham, the school was paying the salaries of two additional married missionaries, who had just arrived on the field. These new workers taught in the school all day, and studied the native languages as best they could in their spare time. The spiritual work among the English-speaking population of Singapore had in the meanwhile been granted such success that there was a fully-organised church, prepared to support its own pastor, and a minister was sent out from America in the following year for this congregation, which to the present time continues to support a pastor.

During the first four years little or no direct evangelistic work was done among the natives, and it was not until 1890 that statistics were published for the first time. There were then only ten natives connected with the Mission, all of whom were Tamils—natives of South India. In that year, however, fruit began to appear from the work of our medical missionary, Dr. West, among the labouring class of Chinese, which he had been carrying on for the past twelve months; and in the following year thirty-one adult Chinamen were recorded as members of our church. This work among the Chinese coolies at Singapore has been wonderfully blessed, and the increase in membership has been rapid, being recorded as follows in successive years: 31, 46, 63, 147, and this year 182. And this in spite of the fact that our members are leaving us in great numbers every year to return to China, no less than sixty-three having left us in that way during the past year. The total membership of the Malaysia Mission is now 413, of which number about 100 are Europeans and Eurasians, about eighty are Tamils, thirty-one are Malays and Malay-speaking Chinese, and nearly all of the remaining 200 are of the labouring class of Chinamen.

Five years ago the mission consisted of little else than the Anglo Chinese School at Singapore and the English-speaking congregation, with a membership of about eighty persons. At that time one lady missionary and four male missionaries, two of whom were married, were working at Singapore, but only one of these could then preach in a native language; only one native preacher was employed, and the native church numbered ten; no attempt had been made to extend the work beyond the town of Singapore; there were four day schools at which 510 scholars were enrolled, but there was only one Sunday-school with an enrolment of about 100 scholars.

Note carefully the change that has taken place in the brief period of five years. The staff of the Mission now consists of three lady missionaries, (deaconesses), ten wives of missionaries, and fifteen male missionaries who are members of Conference; and out of these twenty-eight workers at least sixteen are already sufficiently acquainted with one or more of the native languages to preach and do other direct evangelistic work among the natives. There are now five native preachers regularly employed, and two or three natives are studying for the ministry. Two new mission stations have been opened during the five years, namely. Penang, where three married missionaries are now at work, and Ipoh, in the native state of Perak, where one married missionary is stationed; two other stations in the vicinity of Penang will be opened during the year if possible. No less than sixteen day schools are now reported, and the number of scholars has increased from 510 to 1668. The number of Sunday schools has increased with even greater rapidity, fifteen new schools having been added to the one existing five years ago, and the number of Sunday-school scholars has increased from 100 to 556.

But even this record does not represent all the progress that has been made: land and houses have been purchased, additional buildings have been rented, and new institutions have sprung into existence, and developed with startling rapidity. The Mission press, established four years ago, now employs about twenty hands, and turns out some

TWO MILLION PRINTED PAGES ANNUALLY.

It is entirely self-supporting, and there is now in connection with the press, a book room for the sale of religious and school books. The Deaconess Home, which came into existence about the same time as the press, is a wonderful centre of Christian influence; twenty-nine native girls have been boarded at the Home during the year, but those who know anything of Deaconess' work will understand that this represents but a very small proportion of the good work which is being done by the ladies who make the Home their headquarters.

The boys' orphanage is a similar institution for the young people of the opposite sex. It was commenced two years ago, and twenty-three boys are now accommodated, their parents or guardians paying about half the current expenses of the Orphanage. The Soldiers' Home has also been in existence for two years. It is doing a most successful work, and, being supported by local contributions, is in no way chargeable to the Mission funds. Among the new schools which have sprung up, special mention should be made of the Anglo-Chinese School at Penang, which was begun in a very humble way just four years ago. It is now one of the chief schools of Penang, and the attendance is over 300. Lastly, we must not forget to mention that the Mission publishes a monthly organ, *The Malaysia Message*, which is the only religious journal in the English language devoted to the interests of Malaysia.

If our work is to continue to spread during the next few years, as we trust it will, all over the Malay Peninsula and neighbouring islands, we must look for special contributions towards those special developments of the work which the rapidity of our growth makes it impossible for our missionary society to meet. And in the evangelisation of these British colonies, deserted in the middle of the century by the L.M.S., and so long neglected by the missionary societies of this country, to whom could we more naturally look for assistance than to the Christian people of England? Already we have had some tokens that the Lord has moved a few of his people to interest themselves in Malaysia, and we pray that many more of those who cannot come over and help us will at least give us their practical sympathy and financial support.

W. G. SHELLABEAR,
Missionary of the Methodist Episcopal Church.
Ashley House, Gosport.

NOTES ON DAILY READINGS.

SUNDAY, JULY 14.—REV. XIV.

The Lamb and His Followers (1-5).—Oh, glorious spectacle! The Lamb and his saints with Him. On their foreheads the imprint of his character, on their lips the song of heaven, learnt from heaven itself. Bought to be Christ's; the bodyguard of the Saviour; the first-fruit sheaf of the harvest of the redeemed. Purity is even better than innocence, and there is no reason why, according to our measure, we should not resemble them in their characteristics. By the power of the Holy Ghost, let us all resolve to live that life!

The Three Angels and their Message (6-13).—First, an eternal Gospel (R.V.). The message of God's love in Christ will never grow old; it is for all the world; and it brings men to the true worship of the Creator. Second, the fall of Babylon. Third, the punishment of the followers of the Beast. These symbols stand for realities which may well excite the dread of those who are not identified with Christ's Gospel lest they should come into this place of torment. Notice the definition of God's saints (12), and their reward (13), especially as affirmed by the Holy Ghost, by that emphatic "Yea." The Spirit of God always affirms the voice from heaven.

Harvest and Vintage (14-20).—Surely the first picture refers to the ingathering of the saints like sheafs of precious corn borne to the barn, whilst the second foreshadows the awful lot of the ungodly. It is interesting to remark the ministry of angels fulfilling the punitive and beneficent purposes of God; they obey, hearkening unto his voice, and their ministries enable us to understand the universal prevalence of God's helpfulness for his saints.

MONDAY, JULY 15.—REV. XV.

The Glassy Sea (1-4).—Before considering the judgments of the following chapter our attention is directed to the victors, in imagery borrowed from the triumph of the Red Sea. The placidity of that ocean, saturated with the light of the morning sun, must have suggested the idea of a glassy sea mingled with fire. How true our Lord's words, "After that there is no more that he can do." Satan may pursue us with persecution to the very borderland, but he cannot follow beyond. As the morning of eternity breaks, the saints will see the forms of their foes stretched upon the shore. All dispensations will meet there in one common joy. The wonder of God's works and the rightness of his ways will then become apparent. He will be esteemed as He deserves, and the mists that obscure his character and ways will be dissipated. How certainly those who are now perplexed at the ways of God will be compelled to admit them to be right and true! It will be a great day when God explains to the individual and the mass the reasons which have actuated Him in many a strange providence. Judge nothing before the time.

The Seven Last Plagues (5-8).—We see here how absolutely necessary for the right ordering and stability of the universe it is that evil should be judged. We speak about the love of God, forgetting how stern and strong love may be. Let us beware lest we be froward, and experience the froward side of God's love. Let us kiss the Son, ere He be angry, and his wrath is kindled against us. Fly from God, to God.

TUESDAY, JULY 16.—REV. XVI.

The Seven Vials (1-21).—We gladly note the adoring admissions of the angels and saints that what is done is consistent with the righteousness and truth of God. It is only when from the land of light and glory we shall understand what sin is, what it has involved, that we shall be able to join in that music. In the meanwhile, by our faith, we may dare to say, "Yea, O Lord God!" (13) These evil spirits may already be at work in literature and society, leading up to the outbreak of wickedness with which this age shall close. It becomes us to watch and pray, to walk with unspotted robes, to abide in Christ, that we may not be taken unawares at his appearance. (17) The judgment of Babylon, whether it stand for the Papacy, or for any other combination of man against the truth of God, is sure. Evil, since the days of Babel, has formed itself into confederacies, Babel, Babylon, Babylon the Great. But as the two former have perished, so shall the latter. The injustice and cruelty of the tyrant and the priest shall yet be requited, and the vast erections of human pride shall crumble before the overflowing waters of Divine destruction. It is necessary to come out of Babylon to become a citizen of the New Jerusalem! Only so can we be saved from the overthrow of the wicked. Day by day the clarion summons rings out, "Come out and be separate, and I will receive you."

WEDNESDAY, JULY 17.—REV. XVII.

The Judgment of Babylon (1-18).—All Protestant commentators hold this to be papal Rome. The courtesan is contrasted with the bride, Babylon with Jerusalem, the Beast with Christ. The mingling of the spiritual with temporal power, the seven heads of cunning, the ten horns of strength, the gorgeous decking, the impurity, the intoxication with the blood of martyrs, all tally significantly with what we know of Roman Catholicism. (8) If our name is in that book, there will be no fascination in the meretricious attractions of Babylon. Mark the age of that book, older than the foundations of the universe. God knew his children before He built a home for them, they alone have life through the death of the Lamb, who keeps that record. (14) If you are one with Christ you share his victories. Mark the threefold appellation, and let us seek to deserve it—called, chosen, faithful. (17) It is thought by many that these kings refer to the nations of Europe who are slowly being evolved amid the political combinations of the present day. This gives an interest to our daily newspaper. We open it, morning by morning, to see how events are leading up to the final manifestation of Messiah's kingdom; though, thank God, our entrance into blessedness does not depend on the completion of any political organisation. In a moment, in the twinkling of an eye, the Lord will summon his saints to the bridal feast, and they will be caught up to meet Him in the air, and be for ever with Him.

THURSDAY, JULY 18.—REV. XVIII.

The Desolation of Babylon (1-24).—God's great angels still go about the world doing his behest, whether to destroy Babylon, or to minister to those who shall be heirs of the Kingdom. (3) Whatever Babylon stands for, the spirit of worldliness, or the great Roman Catholic system, we must come forth from it. But whilst we carefully guard against outward complicity with the evils around us, let us watch and pray that our hearts may never become the habitation of demons, and the hold of unclean spirits and foul birds. (8) The city seems to indicate a great mart of commerce, doing business with all the world, bringing great revenues to merchants, who purvey goods for her consumption from all countries. In a spiritual sense this may be true of the close association between the powers of the world and the influence of the false priests with whom they have been in alliance. More of the nations of Europe than are generally supposed owe their stability to a compact with Rome. (20-24) Let the saints of God possess their souls in patience, their vindication is sure. Their blood cries to God from the earth. He bears long, but He will avenge them. Would that we all would learn the secret of committing our cause to God, not avenging ourselves, not fretting, not answering back, but patiently waiting till the Lord shall arise on our behalf. Let us, in the meanwhile, wear the white robes of stainless purity and innocence.

FRIDAY, JULY 19.—REV. XIX.

The Hallelujahs (1-10)—Yes, we shall hear them, in billows of music, as they roll from the gathered saints to the furthest shores of the universe. Not inspired by vindictiveness or desire of revenge, but with the thought that God has vindicated his saints, and has shown the ultimate supremacy of right over wrong, of good over evil. This is one of the dearest of our anticipations, that we shall see Truth, Righteousness, Purity, supreme. The Almighty shall reign, and beside his throne the saints will gather, elate with joy, flushed with victory. (7) The fall of Babylon will be contemporaneous with the marriage of the Lamb. Before He descends with his saints to the millennial reign, the union of supreme love will have been consummated, and the marriage supper will have been filled with guests. Blessed are they that shall be bidden to it, but thrice blessed they who shall have been included in the Bride. (10) The strong angels are our fellow-servants; let us make more of their loving comradeship. And let us hold and maintain more constantly the testimony of Jesus.

The Last Great Conflict (11-21).—The heaven is always opening to let forth the armies of light. On viewless steeds they ride to the conflict against sin. To them we must attribute all the great victories of right over wrong. The balance of power is not with political parties, but with Christ and his legions. There is, however, one final issuing forth of the celestial hosts, a last charge, led by the Word of God. Then shall be fulfilled the majestic anticipations of Psalm ii. 17. This battle field strewn with slain, is significant of the final overthrow of superstition, error, and idolatry. Many systems of falsehood, such as Roman Catholicism, Mohammedanism, Buddhism, are but incarnations of the evil one, and shall be swept away for ever, like mists before sunrise, like an annihilated army before the onset of victorious hosts.

SATURDAY, JULY 20.—REV. XX.

The Binding of Satan (1-3).—This does not mean the conversion of the world, but that a restraint will be put on the manifestation of the forces of evil. While Satan is shut up in the bottomless pit, he will have opportunity for reflection, but he does not repent.

The Reign of the Saints (4-6).—When Jesus comes in the air, his saints will rise and meet Him, and when He returns to introduce the golden age, they will accompany Him. In fellowship with Christ, they will exercise a holy spiritual influence on men, in the same way as the rulers of the darkness of this world exert a malign one. Oh, blessed day, hasten, fly on the wings of to-morrow morn, break on this world with its weary conflict, and bring in heaven's supremacy.

The Close of the Thousand Years (7-10).—During that blessed period we must not think that everyone will be regenerate, but that the prevalent influences will make for righteousness. Hence, it will be possible for Satan to reassert his influence, assisted by the evil tendencies of the human heart. But God will defend his own, as in the old days, when Sennacherib and his legions encamped against Jerusalem.

The Great White Throne (11-15).—Great because of the causes that shall be laid before it and determined by its decisions; white, because of its awful purity; a throne, because thence the great King will address the assembled universe. The books of remembrance, conscience, Scripture, life, will be opened and read, and the dead will be judged from their contents; but those who are written in the Lamb's book of life shall not come into judgment, but are passed from death unto life.

KINGSDOWN ORPHANAGE.—On Saturday Kingsdown Orphanage attained its majority, the inmates of its three homes—two at Holloway, one at Broadstairs—and many friends celebrating the event by meeting together at a garden party, kindly given by Mr. and Mrs. Rackstraw, in the grounds of their Highgate residence, Copley Dene.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—On Thursday evening the Christian Harbour Lights, with other seamen from the docks, wharves, and boarding-houses of the East-end, mustered at the Society's headquarters to hear an address by Mrs. W. H. Maynard, of Wimbledon. Other friends spoke. The sailors were much impressed by these speeches, and particularly by Mrs. Hill's remarks upon the subtle advancement of Popery. At the conclusion of a helpful meeting a number of pledges were taken.

THE EVERSFIELD HOSPITAL AND HOME for consumption and diseases of the chest and throat, West Hill-road, St. Leonards-on-Sea, can accommodate fifty-five patients, forty-seven in the general, and eight in the private wards. During last year 230 were admitted, of whom 128 were discharged well, and fifty-six greatly benefited, while ten derived some benefit, and twenty-five were still in the hospital at the end of the year. The report says:—"Patients are received from all parts, irrespective of creed or nationality. The current expenses are met by the payment of the patients, and from subscriptions and donations. Besides the fear of God being upheld in the hospital, there are daily prayers, and every patient well enough to leave the wards is expected to attend the preaching of the Gospel, which has, through the Lord's mercy, been proclaimed in the dining hall every Lord's Day evening. The Lord has owned the services of his people in this work, and many a one has come down for bodily help, and has been turned from darkness to light, and from the power of Satan unto God; and some have passed away to be for ever with the Lord." The income for the year was £1403, of which £1231 was from payments made by patients. The accounts show a deficiency of £94. Particulars as to terms of admission may be had from the secretary at the hospital.

INTERNATIONAL S. S. LESSONS.

JULY 21.

NADAB AND ABIHU.—Lev. x. 1-11.

GOLDEN TEXT.—Verse 9.

THIS incident took place while the people were still encamped before Mount Sinai, and about nine months after the making of the golden calf. In the interval the Tabernacle has been set up, and the priests—the family of Aaron—have been consecrated to their service. The conclusion of the ceremonies connected with their consecration was marked by the descent of fire "from before the Lord" (ix. 24). In this way God testified his acceptance of their offerings, and confirmed their appointment to the priesthood. Then followed the story of failure and sin.

I. A SOLEMN JUDGMENT (1-3).—To realise the scene we need to pass into the Court of the Tabernacle, beyond the brazen altar and the laver, through the first vail into the Holy Place with its Golden Candlestick, its Table of Shewbread, and its Golden Altar of Incense. This altar stood immediately before the second vail, behind which God dwelt in Shekinah glory upon the Mercy Seat. At this altar, in the midst of symbols full of deepest significance, this act of judgment took place.

It fell upon *Nadab* and *Abihu* (1), the two eldest sons of Aaron, who had but lately been consecrated to their office, and upon whom the anointing oil had been poured. Their sacred and exalted position did not excuse their sin, but greatly aggravated it. To tolerate any act of disobedience in them would be an encouragement to disobedience in others.

Their *sin* appears to have been mainly in neglecting one direction in connection with their sacred service. There was nothing wrong about the time and the place of their service, nor about the censers, nor the incense they used, nor about the dress in which they ministered; but instead of taking the fire which God had kindled on the brazen altar, they took common fire, and burned the sacred incense with that. It seems a small matter, yet immediately they attempted to offer it, a flash from the fire that burned within the vail shot forth and devoured them, while leaving their garments unconsumed (5). There is a purpose behind God's minutest direction, and this act of disobedience meant more to Him than we may understand. Since the brazen altar represented atonement, did not the neglect of the fire from that altar imply an attempt to offer worship which had not the atonement for its basis? The sin is repeated by all who seek to worship, while rejecting the work done at the Cross.

Aaron, though sorely stricken with grief, meekly acquiesced in the judgment. "He held his peace" (3). No murmur fell from his lips. He was dumb because the Lord had done it (Psa. xxxix. 9). His silent submission under such a terrible stroke of judgment raises him in our esteem. He never seemed so great a man as here.

II. A FUNERAL (4-7).—Again picture the scene—the entrance of the two relatives into the Holy Place, the removal of the two bodies amid the silent grief of Moses and Aaron, the burial without the camp (5), and the lamentation of the people (6). All must have served to impress the priests and the people with the importance of rendering full obedience to God. To Aaron and his sons the usual expressions of mourning were forbidden (6-7). Their position and service were necessary for the whole assembly. Private grief must not interrupt duties so important, nor be an excuse for further neglect of any of God's commands.

III. A WARNING (9-11).—There is evidently some connection between the sin of Nadab and Abihu and the use of strong drink. One of the Jewish paraphrases reads into verse 9 the words, "as thy sons did who died by the burning fire." And this warning is repeated in Ezek. xliv. 21. An ancient tradition says "that Nadab and Abihu had partaken too freely of the drink offering, and performed their service in a state of intoxication, when they could not distinguish between what was legal and what was illegal."

The prohibition must not be confined to the priests of that dispensation. A clear judgment to distinguish between "the holy and the unholy" (10) and to qualify for teaching others the word of the Lord (11) is needful still. And it is implied that the use of strong drink destroys or perverts the judgment. The New Testament repeats the exhortation in other words (Eph. v. 18).

THE ANNUAL SUMMER SALE for the benefit of the Society for the Assistance of Ladies in Reduced Circumstances will be held on Wednesday and Thursday, July 24 and 25, at the Assembly Rooms, Great Malvern. The secretary, Miss E. Smallwood, The Lees, Great Malvern, writes:—"The Society is much in need of help. There are so many sad cases of long standing that must not be given up. Help will be gladly received."

For the Young.

MISTAKES, AND HOW TO CORRECT THEM.*

Confess your faults one to another.—James v. 16.

EVERYONE makes mistakes, and no one is without faults.

It is far better when we have made a mistake to confess it, than to try to make people believe we have not been in error. When we find we have taken the wrong road and are going out of our way we turn back and get into the right one; and so when we are at fault let us confess it and seek to do what is right and good.

It is a little uncomfortable at times to have to tell ourselves and those about us we have been in the wrong, but it is much the easiest and pleasantest way in the end.

Let me tell you three stories about Queen Victoria when she was a little girl, to show how a princess was not ashamed to confess her faults.

She was once paying a visit to a nobleman, and in walking round the grounds ran on in advance of the royal party.

One of the gardeners told the little princess that the path she was walking on was very "slape."

"Slape, slape!" said she, quickly, "And pray what is 'slape'?"

The man explained that "slape" meant slippery.

But not heeding the warning the little girl went along the path and fell down.

Seeing what had happened the nobleman said to her:—

"Now your royal highness has an explanation of the term 'slape.'"

"Yes, my lord," she replied, "I think I have. I shall never forget the word 'slape.'"

On another occasion Princess Victoria had been advised not to play with a dog which had a bad temper.

But she *did* play with it all the same, and the animal made a snap at her hand.

The person who had warned her was in a great fright, and ran up asking if she had been bitten, but the princess replied—

"Oh, thank you! thank you! You're right, and I am wrong; but he didn't bite me, he only warned me. I shall be careful in future."

Once the princess rebelled against her music-lesson; she found practising scales so irksome!

But she was told that it was necessary if she would become mistress of the piano.

"What would you think of me if I became mistress at once?" she asked.

"That would be impossible," was the reply; "for there is no royal road to music."

"Oh, there is no royal road to music, eh?" said the little girl. "No royal road, and I am not mistress of my pianoforte? But I will be, I assure you; and the royal road is this"—saying which she shut up the piano, locked it and took the key.

But—I have put this "but" in big type because it is so important—having had her bit of fun she immediately unlocked the piano and went on with her lesson.

There's no royal road to avoiding faults; the only way is to confess them to one another, and to tell them to God, who will forgive all, for Christ's sake, if we are really sorry.

UNCONSCIOUS INFLUENCE.

Then went in also that other disciple.—St. John xx. 8.

PETER and John had run to the tomb where the body of the Lord Jesus had been placed.

John, being the younger man, had outrun Peter, and stooping down, had looked into the sepulchre, and seen to his surprise only the garments which Jesus had worn; yet he went not in.

But when Peter came up and entered the tomb, John followed his example, and he saw and believed.

Let me tell you of one or two instances of those who powerfully influenced others without knowing it.

Once upon a time, nearly two hundred years ago, there lived in America a little boy named David Brainerd. He was rather a peculiar child, as he liked to leave his companions and sit all alone by himself in the woods, thinking about the love of God, and how he could best prepare for the time when the Lord would call him home. It was here he got his first bright thoughts of the risen Christ; and so beautiful were they that he felt he must give up his whole life to serve Jesus.

He was not a strong, hearty youth by any means; and when he was twenty-one years his health entirely gave way, and it was thought he was going to die. But he recovered, and devoted his life to teaching the Indians.

He loved these poor people so much that he left home, friends, comforts, and went to live amongst them.

It was a hard life. He had to walk ten or fifteen miles for his bread, and often it would get mouldy; and then for days together he would be almost starved. The Indians listened to him, but did not pay much attention at first; still he went on teaching, and after a time they came wanting to know about Christ, and asking what they should do to be saved.

But from sleeping in woods, and enduring many hardships, Brainerd's health was ruined, and before he was thirty years old he was called to the home above. Though he had died young, he had done a good work for the Indians, and his influence reached all the way to England and India.

This is how it happened.

Many years after his death there was at Cambridge University a young man named Henry Martyn. He was very clever, and took many honours. He thought at first he would like to be a great lawyer; but when he read of Brainerd's love for the American Indians he resolved that he would give up his ideas of making a name and fortune, and spend his life in telling the story of the love of Jesus.

So, leaving all he loved, he started for India, and was soon busy preaching to the Hindoos.

Sometimes he taught the children, sometimes men and women. He had what we may call an infant school at Cawnpore; the little urchins came to it, well greased with cocoanut oil, or mustard oil, and squatted on the dusty floor at his feet. The only clothes they wore were a skull cap and a bit of cloth round their bodies; no coat, no trousers, no shoes! Yet he taught them as tenderly as he would have instructed the dearest little English boys and girls.

On Sunday evenings, in the same town, he preached to the grown-up natives. Martyn was very weak in health, and it was terribly tiring work to give addresses in the intense heat; but he persevered, though by the time he got home after the service he often fell exhausted on the couch.

And with all this hard work, Martyn only knew of one poor woman who was converted! But amongst his hearers was a young native of good family (Sheik Salah), who was so attracted by Martyn's preaching that he became a Christian, and by his own efforts brought thirty-nine Hindoos into the Christian Church.

Martyn had become a missionary by Brainerd's example; Sheik Salah had become a convert and fellow-labourer from hearing Martyn preach.

And even the smallest children may, without knowing it, be drawing others to Jesus, if they are real "followers" of Christ.

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* Extracted from GOOD MORNING! GOOD NIGHT! Morning and Evening Readings for Children. By the author of "Beneath the Banner." (1s. and 2s. *Cassell & Co.*) A capital volume, fully illustrated, and remarkable for the number of true stories woven into the readings. The selections which we give are a fair sample of the bulk.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. T. Lewes Sayer, *Lordship-lane*, July 13; Mr. J. H. P. Cutting, with Caravan, *Ashill*, to July 15; *Swaffham*, July 16-23; Mr. H. Hutchinson, *Beechwood, Highgate*, July 12; *Keswick* (tent), July 21-28.

SEASIDE SERVICES.—The following are the arrangements which, up to the present date, have been made for the Children's Seaside Services during the present summer. All are for August unless otherwise stated:—*Ayr*, Mr. Josiah Spiers (July); *Bournemouth*, Mr. J. Reginald Naylor; *Boscombe*, Mr. G. Askwith; *Bridlington*, Mr. H. Hutchinson (August 6 to Sept. 6); *Blackpool*, Rev. T. Longstaff, M.A.; *Carnoustie, N.B.*, Mr. B. L. Livingstone-Learmouth; *Colwyn Bay*, Mr. W. H. Wilson; *Eastbourne*, Mr. A. G. Dodderidge (from August 6); *East Preston*, Mr. Middleton; *Exmouth*, Mr. Phillips Welch; *Herne Bay*, Mr. J. S. Tyler (in July); *Hunstanton*, Mr. Edwin Arrowsmith; *Ilfracombe*, Mr. W. R. Moore, B.A.; *Kemp Town* (*Brighton*), Rev. Maltby C. Brownlow, and Mr. R. H. Keable (August 5 to 26); *Littlehampton*, Mr. J. S. Tyler and Mr. G. A. King; *Llandudno*, Mr. Frank Anderson and others (from August 6); *Llanfairfechan*, Mr. J. Russell Hill (from August 3); *Minehead*, Mr. A. C. Jewell; *Paignton*, Mr. L. M. Miller; *Pensarn*, Mr. E. Collier; *Penzance*, Mr. H. B. Claxton (August 20 to 31); *Portrush and Portstewart*, Mr. A. G. Dodderidge (July); *Rhyl*, Mr. George Goodman; *St. Leonard's*, Rev. W. W. Martin; *Saltburn*, Dr. Frederick Churchill; *Scarborough*, Mr. Bernard Herklots; *Southend*, Mr. J. Waters Coldicott; *Southsea*, Mr. S. M. Warner; *Southwold*, Mr. Livesey Carrott; *Towyn*, Mr. E. Hughes and Mr. H. T. Sayer; *Westward Ho*, Rev. G. C. Williamson; *West Brighton*, Rev. Norman Bennet; *Whitby*, Mr. E. T. M. Dennes; *Weston-super-Mare*, Messrs. W. Stuart-Fox and N. Thwaites; *Worthing*, Rev. C. E. Haynes.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending July 20, 1895.—Sun., July 14, Genesis xxxii. 17-32; Mon., 15, xxxiii. 1-16; Tues., 16, xxxv. 1-15; Wed., 17, xxxvii. 1-18; Thurs., 18, xxxvii. 19-26; Fri., 19, xxxix. 1-9, 19-23; Sat., 20, xl. 1-11.

Outside the House and In.

Psa. lix. 9-17.

By Rev. F. B. MEYER.

In the Hebrew the difference between the words "wait" and "sing," as appearing in this passage, is very slight. They are spelt, indeed, alike, with the exception of a single letter. The parallelism, therefore, between these two verses is very marked.

9. Upon Thee, O my strength, I will wait,
For God is my high tower.
17. Unto Thee, O my strength, I will sing,
For God is my high tower.

The inscription indicates the occasion on which this Psalm, one of the oldest, was written. "A Psalm of David: when Saul sent, and they watched the house to kill him." The allusions of the Psalm substantiate this title, especially that of the sixth and fourteenth verses, in which the Psalmist compares the troop of soldiers, bitten with their master's spleen, who encamped around his house, belching out their curses and threats to the vicious curs of an Eastern city, that prowl the streets by day and night, clearing them of their offal and refuse, and filling the night with their uproar. "They return at evening, they make a noise like a dog, and go round about the city; behold, they belch out with their mouth." But meanwhile David is in his house, waiting upon God, and singing aloud of his mercy in the morning.

I.—The events which led up to this assault on David's house.

As the victorious army returned home from the valley of Elah, the whole land went forth in greeting. The reapers stayed their labours in the field, and the vineyards were depleted of the women that plucked the grapes, and the men that trod them in the presses. From village to town the contagious enthusiasm spread, and the women came forth out of all the cities of Israel, with song and dance, with timbrels and sabrets, to meet King Saul. To the song of victory there came this refrain, which was strikingly discordant to the soul of the king.

Saul hath slain his thousands,
And David his ten thousands.

In that hour the first jealous thought awoke in Saul's heart; the pitted speck became visible in the goodly fruit of his character, which was destined to rot and ruin all. Happy had he been if he had trodden the hell-spark beneath his feet, or extinguished it in seas of prayer. But he nursed it, till, to change the simile, the trickling stream undermined the sea-wall, and became a raging turbid flood. "Saul was very wroth, and this saying displeased him, and he eyed David from that day and forward."

But Saul was more than jealous. He deliberately set himself to thwart God's purpose. Samuel had distinctly told him that the Lord had rent the kingdom of Israel from him, and had given it to a neighbour of his, that was better than himself. And, without doubt, as he saw the stripling return with Goliath's head in his hand, and as he heard the song of the Israelite women, the dread certainty suggested itself to him that this was the divinely designated king. "What though he be," said Saul to himself, as Herod in after days, "I am king, and will see to it that this prediction at least shall not come true. A dead man cannot reign; and there are many ways by which a man's life can be taken, short of direct murder. But this is what it must come to." He supposed that if only he could take David's life, God's purpose would miscarry, and Samuel's predictions be falsified. He is not the last man that has descended into the arena to match himself with God and been crushed in the attempt. No student of history is likely to forget the cry of Julian the Apostate, which mirrors the experience of thousands more, "Thou hast conquered, O Galilean."

His murderous passion sought to fulfil itself in many ways. On the following day, as David sought to soothe him with his harp, he twice hurled his javelin at the minstrel, in the hope that if it pinned him to the wall the act might be imputed to insanity; but on each occasion the weapon sped harmlessly past to quiver in the wall behind, instead of that young heart.

Next, Saul gave him an important military commission, and made him his captain over a thousand, in the vain hope that this sudden elevation into the slippery place of worldly prominence and power might turn his head dizzy, and lead him to some traitorous deed, for which death would be the obvious penalty. But David behaved himself wisely in all his ways, avoiding every pitfall, eluding every snare, so that the king, who watched closely for his falling, became more than ever convinced that he was God's ward, and stood in awe of him.

Then he offered the young soldier the hand of his eldest daughter in marriage, and treacherously withdrew the offer as the time of the nuptials approached, the intention being to arouse his ardent spirit to retaliate, and so to become liable to the charge of treason; but all his efforts failed to arouse even a transient impulse for revenge.

Again, by the lure of his second daughter Michal as prize to be won by the evidence of two hundred Philistines having been slain, he sought to involve his rival in frays out of which only a miracle could bring him unhurt. But David returned with his trophies unscathed, and the love of the people grew.

Thwarted thus far, the God-forsaken monarch, driven by the awful fury of his jealousy, spake to Jonathan and to all his servants that they should rid him of David's tormenting presence, but of course this plot failed, for Jonathan delighted much in David, whilst all Israel and Judah loved him, for he went out and came in before them. Jonathan indeed stood in the breach to turn away his father's anger, and elicited from him the promise that his friend should not be put to death. But his pleadings and reasonings had only a temporary effect, for shortly after, as the young minstrel endeavoured to charm away the spirit of melancholy, the javelin again quivered past him from the royal hand and would have transfixed him to the wall, but for his lithe agility. It was the evening, and David fled to his young wife and home. "And Saul, intent on murder, sent messengers unto David's house, to watch him, and to slay him in the morning." These were the men whom he characterised so vividly, as we have seen.

Michal's quick wit saved her husband's life. She let him down through the window, and he went and escaped, whilst an image, covered with a quilt and placed in the bed, led Saul's emissaries to suppose that he was sick. There was no real occasion, however for her to resort to either teraphim and deceit, to secure his safety from her father's murderous rage, for when, shortly after, the king proposed to snatch his prey from the midst of the sacred college, and from the very presence of Samuel, three sets of messengers were rendered powerless by the sacred afflatus, and an arrest was put on Saul himself, who was prostrated before the mighty impression of God's Spirit, and lay helpless on the earth (1 Sam. xix. 24).

That must have been a marvellous experience for David. To the eye of sense there was absolutely nothing to prevent the king's messengers, or the king himself, from taking him. But by faith he knew that he was being kept within the curtains of an impalpable pavilion and hidden beneath an invisible wing. As the air, itself invisible, fills the diving bell and saves the inmates from the inrushing water; as a stream of electricity poured over a heap of jewels protects them from the hand of the plunderer, as the raying forth of Christ's majesty flung his captors to the ground, so did the Presence of God environ and protect both Samuel and David. And thus our God will still do for each of his persecuted ones. "In the secret of his tabernacle shall He hide them, and set them up upon a rock."

II.—David's composure amid the assaults of his foes.

This hunted man is a lesson for men and angels. Saul is his inveterate foe; traps and snares are laid for him on all sides. Sometimes the sun shines on his golden locks, but more often the skies are thick with cloud and storm. Now the women of Israel welcome him, and again he is torn from his wife, and driven forth from his home to go whither he may. Yet all the while his heart is tranquil and reposeful—yea, it actually breaks forth into praise, as the closing verses of this psalm prove. What was the secret of his serenity?

It lay, first, in his conviction of what God was. God was *his strength*—that was God within him; God was *his high tower*—that was God without and around him. He was God-possessed and God-encompassed. God dwelt in him and he in God; there was no demand for which he was not sufficient, no peril which he could not keep at bay.

What a blessed conception is here! You are all too weak for some great task which has been entrusted to your care. In your judgment it would task the energies of the best and wisest you know; but, lo! it has been placed in your hands. "Oh, Lord," you cry, "wherewith shall I save Israel? Behold my family is the poorest in Manasseh, and I am the least in my father's house." Then the Spirit of God reveals God as strength, that He may be so received into the heart as to become the principle of a new and heaven-born energy, which shall rise superior to every difficulty, and breast the mightiest waves that would beat the swimmer back. Listen to the laughter of the Apostle's soul, as he surveys herculean tasks on the one hand, and enormous opposing obstacles on the other, and says with unhesitating assurance, "I can do all things through Christ that strengtheneth me." Oh, weakest of the weak, remember Jesus Christ, and take Him to be the strength of thy life; be strong, yea be strong, in the grace that is in Christ Jesus.

Or turn to the other conception. See those fugitive soldiers, hotly pursued by their enemies as clouds before the Biscay gale; on yonder cliff is perched a fortress, whose mighty walls and towers, if only they can be reached, will ensure protection. Breathlessly they scale the ascent, rush across the drawbridge, let down the portcullis, and fling themselves on the sward, and know that they are safe. All that God is to the soul which has learnt to put Him between itself and everything. We have not even to flee to God, for that implies that we have been allured out of Him; but we are to abide in Him, to stand fast in the liberty wherewith He has made us free, to reckon that, whatever Satan may say and however he may rage, that we are absolutely secure, so long as we abide in God.

When we realise these things, and add the further conception with which the Psalm closes, that God is the fount of mercy; when we dare to believe that there is mercy in Saul's hate, mercy in the difficulties of our lot, mercy in the clouds that veil our sky and the flints that line our path, mercy in the sharpest, bitterest experiences, then we can sing, we can say with David, "I will sing of thy strength; yea, I will sing aloud of thy mercy in the morning, for Thou hast been my high tower, and a refuge in the day of my distress."

It lay, next, in his attitude towards God. "O, my strength, I will *wait* on Thee." The word so translated, is used in the Hebrew of the shepherd watching his flock, of the watchman on the tower, of the sentry passing to and fro upon his beat. Is this our habitual attitude? Too many direct their prayer, but do not lock up the ladder for the descending angels, laden with the heavenly answer. Many a ship passes in the night, touching at our wharf with the precious freight which we have been praying for, but we are not there to receive it. Many a relieving force comes up the pass with glittering spears and flashing helmets, but our gates are closed. Many a dove comes to our window from the weltering waste of waters, but we are too immersed in other things to notice its light tap. We pray, but we do not wait; we ask, but we do not expect to receive; we knock, but we are gone before the door is opened.

This lesson is for us to learn. To reckon on God, to tarry for the vision, to wait till Samuel comes, to believe that He who taught us to trust cannot deceive our trust, to be sure that none of them that wait on Him can be ashamed, to appropriate by faith, and to know that we have the petitions we desired; nay, to do more, to take them and count them ours, though we have no responsive emotion, no sense of possession—this is waiting upon God, this will keep us calm and still, though dreaded evils frown around our homestead, this will change our waiting into song.

COASTING MISSION.—The mission steamer *Good News* has visited the port of Emsworth. Services were held on board for eight days with marked success. Nightly the cabin has been crowded with earnest seekers, and on Sundays we have not been able to find accommodation for all who wished to go below. I am accompanied by Miss Fuller Gooch. Will your readers pray for blessing on our tour round the east coast.—S. A. Cook.

THE LATE

Sidney Roberts Webb, M.D.

This young missionary was born in London on February 19, 1867. He was educated at Mill Hill School and the University of Edinburgh, where he took his medical degree. He married, in 1892, Miss Phœbe Goadby, a lady like-minded with himself, and in the following January they sailed together for the Congo, bound for Wathen, one of the stations of the Baptist Missionary Society on that river. They were on the way home last April for their first furlough, when both fell ill of fever, and Dr. Webb died on board the steamer *Boma* off Ambrizette, on the African coast. It was a short life, but not an incomplete one. Throughout, a Divine purpose can be traced, and a steady progress; and all was a training for nobler service in the world to come.

Sidney Webb grew up under the roof of his father, Mr. Conrade E. Webb, at Hampstead; and the influences which surrounded him were all favourable to religious decision. When he was a boy of eight years old, the desire to be a missionary was already formed. At fourteen he was baptized, and became a member of the church at Heath-street Chapel; almost immediately afterwards he wrote to his father a little note, still preserved, making known his purpose. From that time the winning of souls became his aim in life. He began with English boys; and it was with African boys that in after life he was to be chiefly concerned.

The first field of service opened to the young disciple was in connection with the excellent Bible-class for young people conducted by Mr. Gibbard Hughes. Sidney Webb was a typical English boy, fond of games and gymnastics, and thoroughly manly and modest. Every one in the class came to love him; and he used all his influence for his Master. Not a few owe their souls to his frank appeals and patient correspondence and earnest prayers. "A walk and a talk" on the Heath, or on the way home from the cricket field, were the usual means which he adopted; and then followed letter after letter till the end was gained. "What struck me about Sidney," writes Mr. Hughes, "was first his constancy, then his childlike humility, and his consuming love for the souls of the boys. He was also eminently a boy of prayer."

The life of the University supplied him with new and interesting openings for service. He became an active member of the Students' Christian Association, and he took frequent part in the Gospel Services conducted by students in the Infirmary. A characteristic passage in one of his Sunday letters tells of a rather serious football scrimmage on the Saturday:—"I charged one man head to head, and I have a bump on mine that would puzzle any phrenologist;" and then, "Was at ward service this morning." Shakes and aches were not allowed to hinder that! "Some men misunderstood him," writes his fellow-student, Dr. George Newman; "there was nothing showy or startling about him; but he followed the dictates of his conscience with an almost terrible determination, and the men who once knew him loved him with all their hearts."

During the intervals of his course of study, Sidney Webb took a very energetic share in the seaside services for children, especially at Penmaenmawr. There he carried out the same method of earnest and repeated personal conversation and correspondence which he had tried in his earlier endeavours, and with conspicuous success. Games and excursions blended with the happy services on the beach or in the schoolroom; and all were made to combine "towards the great end," as he puts it, the salvation of the soul.

One more sphere of preparation for his future work was found in the Mildmay Mission Hospital at Bethnal Green. Here, after taking his degree, Dr. Webb remained for some months as resident medical officer. He was untiring in his duties. "I sometimes wondered," says Dr. Gauld, "that, brought up as he had been with every comfort, he should so cheerfully submit to the hardships of life at the East End, among the poorest of the poor. It was grace in his heart, and the constraining love of Christ that enabled him to do it." The writer has accompanied Dr. Webb in his rounds among the people of that dreary district, and has a vivid remembrance of the smiles with which he was welcomed, and the cheerful and courteous attention which he paid to the needs of the poorest and most degraded.



(From Photograph by Mr. Alex. Ayton, 43, N. Bruntsfield Place, Edinburgh.)

It will be seen that when Dr. Webb reached his missionary post on the Congo, he came to it well prepared. His young wife brought, on her part, as a "Mildmay Sister," equal qualifications for service. Two years only were still in store for them together; but they were years of fruitful and unsparing labour.

Medical work occupied the forenoon of every day, and often the afternoon as well; and there would be sometimes as many as 120 patients in one day. Dr. Webb gave simple lessons in physiology to the older boys, and was translating a small handbook on the same subject for the benefit of the native evangelists. The school, and the boys who formed it, were of the greatest interest to him; and it was there that he found a most congenial missionary sphere.

The ordinary lessons took him only a couple of hours each afternoon; but he was not merely a teacher of boys. He was like an elder brother among them. "We are inundated with boys," he writes. He encouraged their presence at all hours. He interested himself in their games, and tried to answer their incessant questions. It was not long before he was able to talk to them in their own language, and the talk always led up to Jesus Christ. The first public address which he gave without assistance was on the last Sunday of 1893. That address touched the hearts of many of the boys, and one in particular, baptized the following year, traced his decision to its impressive appeals. "We are having good times," he writes home in 1894, "and better are coming. There is a spirit of inquiry abroad. I like them as much as I like English boys, and that is more than I expected. My twist in the direction of boys holds good for black as well as white." He was indeed passionately desirous to see them follow Christ. The desire was gratified to some extent even before he died. Beside the blessing already referred to, Dr. Webb had the joy, shortly before his departure, of himself baptizing Ntinani and Mabika, two of the older boys, and of knowing that they, with others, were already engaged in carrying the Gospel to their heathen countrymen.

Dr. and Mrs. Webb left Wathen at the end of last March, on their homeward journey, in good health and spirits. The fatigue and exposure of the long march down the river brought an attack of fever on them both, and when they reached Underhill both were in a condition that caused intense anxiety. An English steamer was just about to sail for home, with an English doctor and missionary friends on board, and it was thought wisest that they should at once proceed in her. Mrs. Webb gradually began to rally; but her husband grew worse, and, notwithstanding every effort, sank to rest in the early morning of Good Friday, and was buried the same day, according to his desire, in the bosom of the "grand old sea."

Dr. Webb had been tenderly cared for at Underhill by Mr. and Mrs. Forfeitt, and Mr. Pinnock, the missionaries on the station; and on board the steamer, Mr. Woodcock, of the International Missionary Alliance, was with him till he died. Mrs. Webb was herself too ill to be always in his cabin: but she was there as often as she could. The last day they were much together. "He then told me what little chance he had of living," she writes in the letter which brought the sad details. "He wanted much to recover, and to go home once more, but he wished God's will to be done. He sent messages to his father and mother, and others whom he loved. He said that he had always been afraid of death, but now he had no fear. Toward evening I sang to him, 'Abide with me.' At the end of the first verse, he said, 'He is abiding with me.' When I came to the words, 'I triumph still,' he joined in, and went on through the first two lines of the last verse. After a while, I sang, 'Jesus, lover of my soul'; he lay quiet, and said, 'Amen,' again and again. Then he quoted Psalm xxiii., about the valley of the shadow of death. He kept saying, 'My Father, my Father!'"

Sidney Webb died as he lived, a true Christian man, in the spirit of simple faith and submission. Africa had been his chosen field; and among his boys at Wathen he had hoped to live and labour for years to come; but he had no will except as God willed. "I used to have a low idea of any other work," he says in one of his earlier letters, "and I always said, 'Africa,' Now, thank God, I say, 'anywhere, in this country or abroad.'" So, when the call came, "Friend, go up higher," he was ready, and, without a murmur, went. Those who are left behind are comforted by the thought that he is with the Lord whom he loved to serve.

THE WOOLWICH POLYTECHNIC have again arranged summer tours to Switzerland at remarkably low figures. A fifteen-days' tour begins July 26, and another, lasting sixteen days, commences on August 16. Full particulars can be had from the secretary, Polytechnic, William-street, Woolwich.

The Evangelist.

SIN.

By ROBERT P. WILDER.*

Our age is one of transition. Opinions vary daily, and men delight in investigation and in discoveries. Science unfolds new truths, and abounds in new theories. Religion also is the object of research, and the ground of controversy; but both science and religion have basic truths which research cannot alter, nor discovery change. The foundation truth in religion is sin. It is found wherever man exists. Sin is the common ground of all religions, the object of attack in all faiths, and the disease which all creeds profess to cure. Let us seek to understand the malady. In this search I ask all to join me; for all recognise the existence of sin.

1. Though sin is as universal as man, the sense of sin varies. Cannibals do not think it criminal to kill and eat a captive taken in war. Civilised man regards this act as revolting, horrible, and deeply sinful. Why the difference in standard? If my room be curtained so that the light cannot enter, I am unable to detect uncleanness within it. But if the curtains be slightly drawn aside I can detect dust on tables, chairs, and larger objects; but it is impossible to ascertain whether the corners are clean. When the doors and windows are thrown wide open so that the light streams in, flooding the room, then I can see clearly cobwebs in remote corners, and dust in distant crevices. So it is with man. The cannibal has so shut out God's light from his heart, that he neither sees nor feels sin as we do. We have sufficient light to reveal to us grosser sins, such as cannibalism, adultery, murder, and theft. But before we fully realise the uncleanness of our lives we must throw open the windows and doors of our souls to God's searching light. If this be done each one of us will cry out with the prophet Isaiah: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

Before God's searching glance the righteousness of the best men is "as a polluted garment." The sinlessness of our hearts does not depend upon our feelings any more than the cleanliness of a room depends upon the feeling of its owner. If the room be dark the owner may say "it is clean," because he neither sees nor feels the filth, but he is not a competent witness until light illuminates the darkness. One says, "I am not a sinner, because I feel and see no sin in me." Let in the light, and then you will see enough to prostrate you, for if the light of God's Spirit enter, conviction of sin will follow. Light will enter the darkest heart if its doors and windows are not wilfully shut and barred.

2. You have heard it said that it is safe to sin if one is not found out, and sin is undetected. Had Charles S. Parnell died without being detected in his crime of adultery, would he have been any less a sinner? Men would have praised him and have spoken of his pure personal and political life; but he would have been a sinner all the same, whether detected or not. There may be men who are living in sin, and yet are clever enough to cover that sin. Such men are double-dyed sinners; being guilty of the carefully concealed sin and being guilty also of hypocrisy—that is pretending to be pure when the life is impure. "Woe unto you. . . hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity." Let us not regard ourselves good because our neighbours call us blameless. Character is more important than reputation.

3. Again, sin is not to be restricted to the realm of actions. To be sure, actions are the manifestations of sin to the world; but its seat is in the heart. Human law judges a man to be a murderer when the blow is struck and another's life blood ebbs away. God says "Whosever hateth his brother is a murderer," 1 John iii. 15. God also says, "Every one that looketh on a woman to lust after her committed adultery with her already in his heart." Matt. v. 28. Men cannot judge thoughts, because they cannot see thoughts. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." God sees thoughts as well as actions. Men judge by actions. God judges by thoughts, which are the sources of actions. Men judge by effects. God, and God alone, judges causes which produce effects. Men judge the streams. God judges the fountains from which the streams flow. Hence He says, "Blessed are the pure *in heart*." "Keep *thy heart* with all diligence; for out of it are the issues of life."

In crossing the Atlantic Ocean one sometimes sees cone-shaped icebergs which tower above the horizon like temple spires. Every foot of ice in this mass above the water's surface represents many feet *out of sight* below the water line. So the sins we see in human actions are as the discerned peaks of the hidden icebergs—each represents many sins of thought, which lie hidden in the heart.

In Calcutta I have had several hundred interviews with Bengalee gentlemen, and have asked several if they are willing to have their thoughts for a year published in book form for the perusal of their friends. Not one consented. If our thoughts cannot stand the test of our fallible fellow-men, how can they stand before the infallible God who "searcheth all hearts, and understandeth all the imaginations of the thoughts?"

4. Sin is not merely a matter of wrong actions or wrong thoughts to our fellow-men. A Robinson Crusoe may have no companions whom he can injure by thought or deed; but yet he can sin, for he can injure himself by impurity. Some men flee to the jungle in the hope that they may escape from sin by escaping from Society. In solitude the ascetic learns that his worst foes are within his heart, and that he cannot run away from himself.

5. Sin is in its essential character pre-eminently religious. If sin violates the laws of a state, or society, it is *crime*. This is a legal term. If we mean that which wrongs our nature, then sin is *vice*. This is an ethical term. In still another aspect sin interferes with our happiness and is therefore *evil*. This is a philosophical term. But sin has to do with our Maker; and hence its primary signification is *religious*. He who created me has a greater claim upon me than society, or even than I have myself. If a slave injures himself he wrongs the master whose property he is. If a sentient creature injures himself or his fellow-creatures, he wrongs the Creator. The Psalmist David struck at the root-principle of sin when he exclaimed, "Against Thee, Thee only, have I sinned, and done that which is evil in thy sight" (Psalm li. 4). Joseph also understood the essential quality of sin, as is seen in his answer to Potiphar's wife. "How then can I do this great wickedness, and sin against God?"

As is sin, so must be salvation. If sin were something superficial, like a wart, we might risk being careless about it; but since it is a malignant cancer, how dare we ignore its poisonous presence? Let us rather employ drastic measures for its removal. The cure must be adequate to the disease.

* From a letter to the *Young Men of India*. In another letter Mr. Wilder sets forth Christ, the Great Physician, as the only means of healing.

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THE THEATRICAL MISSION.—Owing to the hasty closing of the great "Olympia" show at Kensington, the girls who have taken part in the spectacle (over 2000 in number) are thrown out of work. Of these very many have been thankful to make use of the comfortable home provided for them by the Theatrical Mission and Institute at Olympia House, 33, Maclise-road, Kensington. These poor girls are now without any means of support. We would gladly help them to bridge over the long interval which may elapse before they are again in employment; but unfortunately we have no means of doing so. We should be exceedingly sorry to have to close the house, but if help be not forthcoming it looks as if that would be our only course. This is a moment of special need.

Alfred B. Harding, Director.

Macready House, Covent Garden, W.C.

THE LATE LADY SMITH.

Lady Smith, who recently died at 30, Berkeley-square, W., was the daughter of Mr. J. F. Pinney, of Somerton Erleigh, Somersetshire, and married, in 1828, Sir J. J. Smith, third baronet, of Sydling, and Down House, Dorsetshire. Her intellectual powers were of a fine order, and her memory wonderful. One of her nieces will never forget how she entertained her for more than an hour, when she was much past 80, with an account of "London in the olden days," long before Belgravia was in existence—depicting vividly everything as she had seen it herself, the account of the Thanksgiving Day for the temporary recovery of George III. being a striking incident in the recital.

Truly her charity and loving-kindness began at home, as it always should, but from thence extended to the uttermost parts of the earth. There was scarcely an evangelical work brought under her notice that she did not assist with money and sympathy. For years her drawing-room was at the disposal of many a needy and deserving society, among which was the British Syrian Mission, whose birthplace was in her house. She was an intimate friend of the late Mrs. Bowen Thompson, and together they sowed the little seed which has now become a great tree, spreading its branches throughout the whole of Syria, the most powerful and regenerating influence amongst the women of that land.

Mr. Meredith's Prison Mission and the Princess Mary Village Homes had also her tenderest sympathy and support. Among other societies she greatly cared for was the Missions to Seamen, with which she was associated from the very beginning. She was an active worker for the C.M.S. and the C.P.A.S. The Ashley Mission at Bethnal Green, which was carried on for twenty years by one of her personal friends, also owed a great deal to her loving sympathy, and she took great pleasure in visiting the members and being present at their annual gatherings. She took personal interest in Miss Emily Weston's work, carried on for about thirty years among the men of the 2nd Somerset Militia (for many years under the command of her brother, Colonel Pinney), during their training and camping out, both at Bath and Taunton, constantly visiting and encouraging the workers.

Miss Weston's work for the Royal Navy, Miss Daniell's work among soldiers at Aldershot and elsewhere, the work carried on at Mildmay, the London City Mission, the Homes for Little Boys at Farningham, Missions to the Jews, Zenana Missions, Temperance Work, Missions to Deep Sea Fishermen, Y.W.C.A., work amongst lepers, and many hospitals were much helped by her. Lady Smith was also greatly interested in the Pure Literature Society, she herself being most earnest in the distribution of good books to all with whom she came in contact. In regard to her more direct personal work, she never failed to give a copy of "Daily Light on the Daily Path" to every bride of her acquaintance, praying that it might be a help to her in her new life.

She took the greatest interest in both the day and Sunday-schools in her early home at Somerton, afterwards during her married life at Sydling and the Down House, and again for the last thirty-two years at Somerton, teaching in the Sunday-school till she was about eighty years of age, often conducting a teachers' meeting, also a mothers' meeting, till within a very few years of her death. She was ever ready to give her loving sympathy to all, whether rich or poor, in times of joy and sorrow. Her strong affectionate nature made her ever ready to listen to any deserving case of distress, while she would counsel the sufferer to look upwards to Him who is able to help in every time of need. She was exceedingly kind to governesses, feeling the great responsibilities which rested upon them. Many poor ladies and orphans will miss her help. For about forty years she was a regular attendant at both Sunday and week-day services at Portman Chapel, Baker-street, and at the meetings connected with the church.

THE JEWS.—An association has been formed in Liverpool, under the title of "The Lord's Remembrancers," for the purpose of prayer on behalf of God's ancient people, the Jews, and the study of prophecy relating to them. Meetings are held monthly in the small lecture-hall of the Y.M.C.A. in Mount Pleasant, Liverpool.

STORY OF TWO CEYLON BOYS.

By MARGARET W. LEITCH, JAFFNA.

EARLY one dewy morning in Ceylon, when the astern horizon was beginning to glow with the ays of the rising sun, and the little song birds in he tamarind and mango trees near the Mission ouse were filling the air with sweet songs, my ister and I were taking our morning tea, prepara- ory to a brisk walk and a breath of the fresh balmy ir before the great heat of the tropical day should e upon us.

While thus seated by a little tea-table on the back erandah of the Mission House, enjoying the hot risp delicious rice cakes, and planning together bout the village schools we were going to examine hat day, and the moonlight evangelistic meeting re were to attend that evening, we chanced o glance up and saw two young native boys stand- ng near us, and regarding us with shy, startled, et eager looks. They appeared to be about hirteen and fourteen years of age respectively. hey were dressed as boys in the country usually re, with four yards of white cotton cloth wound round the lower part of the person and reaching rom the waist to the ankles, and as many more ards of the same material draped across the houlders and chest, the whole forming a simple, ool, and sufficient covering. Like other boys of heir age, they wore no head-dress or foot cover- ng. According to the custom of the country heir heads were shaven, all excepting a small ound portion on the crown, where the hair was llowed to grow long, and was done up in a tight not without the aid of hairpins. Their complexion as that of a good strong cup of coffee with plenty f rich cream stirred in. They looked

LIKE TWO STARTLED FAWNS,

heir large, soft, dark eyes seeming to regard us ith timidity and yet with trust.

We called them to us, and learned their story. hey had been pupils for some years in the mission chool in their village, Usan, seven miles distant rom the mission station. They had not only com- itted to memory the prescribed Bible verses, olden texts, and hymns, and learned to tell in their wn language the stories of the four Gospels, but the eacher and his warm-hearted wife (who is a Bible- oman) had often spoken and prayed with them, rging them to give their hearts to Christ and be- ome his followers. "The prayers of the teacher's ife, which were offered with tears, melted our earts," they said to us, "and now we have given urselves to Christ, and are trying to follow Him ccording to the truths taught in the Scriptures."

They told us that their elder brother and they ad ceased to worship idols, or to perform any of he Hindoo ceremonies, and that they had for some ime been regularly praying and reading the Bible aily, and keeping the Sabbath holy, and attending he Sabbath-school and the preaching services. hey were also accustomed now and then, when heir garden and fields had all been watered, and he work of the day was done, to go to the house of he teacher, and, together with some other young eople who had also become interested in Chris- ianity, to spend a little time in Bible study and rayer and the singing of Christian hymns.

One day there was a festival held in connection ith one of the Hindoo temples, a temple to the god Kantha-swamy, near their house. All the people of he village were going to attend in order to make fferings, enjoy the excitement, and listen to the nusic; and the other village boys asked these three oys to go along with them, but, to the surprise of ll, these boys absolutely refused to go.

As the annual festival at the village temple is the reat excitement of the year for the people of that illage, it can be easily understood that, when the ther village boys asked those three boys to go long with them and they utterly refused, those ho had asked them were very much astonished, nd asked their reasons for such singular behaviour. he three boys replied that they had come to elieve that there was one true God, and that idols ere only pieces of brass, wood, or stone.

This conversation was reported by the village hildren to their parents, and they in turn reported t to the manager of the temple, who, when he eard it, was very angry indeed, for he saw that if eople began to believe that idols had no power they ould soon cease to worship them, and then he and is priests would lose all the money and the offer- ings which now the poor people were giving so freely, and on which he and others were living in great comfort.

So the manager of the temple went in a great rage to the father and mother of these boys, and said that unless they discontinued going to the Christian meetings, and unless they came to the temple and worshipped the idol, he would not allow the family any longer to draw water for watering their garden as they had been accustomed to do from the temple well.

In this part of Ceylon there are no springs or running brooks, for the whole peninsula is a wide plain, covered with rice fields, gardens, and groves of fruit and shade trees. It rains off and on for three months, during which time the rainfall is about 40 inches. During the remaining nine months there is little or no rain, and all the water must be obtained from deep wells, often 40ft., 60ft., or even 70ft. in depth. As it costs a considerable sum of money to dig one of these wells, it is customary for rich native men to dig wells, and then rent out the privilege of using them to the people round about, who cultivate gardens, and who draw water daily for watering their plants.

One of the great strongholds of the Hindoo religion, as you know, is *caste*. The low caste people cannot enter into the house of a man of higher caste, or touch his property, as his furniture, food, cooking utensils, etc., without causing these things to be defiled. Especially the lower caste people cannot draw water from the wells used by the higher castes.

As these three boys had publicly spoken of the folly of idol worship, and of their faith in Christ, the manager of the temple threatened to call a meeting of the high caste people, and to out-caste the whole family unless the boys should publicly retract their statement.

If the family, which was one of the Verlalah caste (cultivator caste), should be out-casted they would not be able afterward to enter the houses of their neighbours, or have any social intercourse with them or with their relatives, or secure any help from them in times of sickness or misfortune, neither would they be allowed to draw water from any of the village wells. The result would be not only that they would be

DISGRACED IN THE EYES OF ALL

except the handful of native Christians, but they would suffer very serious inconvenience and loss.

The relatives came and tried to persuade or compel them, but all in vain; the boys stood firm. The persecution which they suffered, and the abuses which were heaped upon them cut them to the heart. One evening the eldest boy went to a neighbouring village on some business, and the two others went to the house of the teacher and his wife to tell them of their troubles, and to have a little prayer together. The father went after them and brought them home, abusing them for forsaking the religion of their forefathers. The following day, being the Sabbath, the boys were told by their father to go to work in the fields, and when they expressed their unwillingness to work on the Sabbath, and their desire to go as usual to the Sabbath-school and the preaching service, saying that they would gladly work early and late on the other days of the week to make up for lost time, the parents indignantly refused, and took away and locked up a part of their clothing, so that it would be impossible for them to attend the Christian services.

When the catechist and the teacher missed the boys from the service they went to their house to inquire for them. The father, seeing these men approaching the house, thrust the boys into one of the rooms and locked the door upon them, and then sent the Christians away with angry words, accusing them of seeking to ruin the boys and the whole family, and asking them never again to come to the house. That night the grief and anxiety of the two young boys was so great that they knelt together and began praying aloud with tears for the conversion of their father and mother. The parents were alarmed at this, for the belief is very general among the Hindoos that when the Christians pray their prayers will be answered, and for this reason it happens that when our catechists and Bible-women are visiting the homes of the village people, they find the people, as a rule, quite willing to listen to the reading of the Bible and the singing of Christian hymns, but when they speak of offering prayer the people object, as they fear that the Christian's God will certainly hear, and as a result their mind will be influenced, and they will be obliged to become Christians.

So when the boys were praying aloud, the father burst in upon them, and, seizing them, dragged them out, and having beaten them, hurled them from him off from the verandah out into darkness, saying that he would have no praying Christians in his house, and if they had become Christians they need no longer consider themselves as his sons.

He expected that they would be subdued by this treatment, and that they would soon return, begging his pardon and promising to obey his wishes, for obedience to parents is a beautiful and almost universal characteristic among Hindoo youths, and the parents had not as yet come to understand that their sons were disobeying them —although it caused them the keenest sorrow to do so—because they believed that they must first of all obey God.

But the boys believed that their father spoke in earnest, and that he really disowned them, so in the darkness they made their way through the narrow lanes toward the house of the catechist, fearing all the while least they should tread upon some serpent or other venomous beast. Centipedes, scorpions, tarantulas, and many kinds of poisonous snakes are to be found in this country, and when the people go about in the night time they are very careful to carry a torch with them, in order to avoid treading upon these with their bare feet. The boys had no torch, but they prayed to God to take care of them, and they reached the house of the catechist in safety.

The catechist took them in, and the next morning brought them walking to our house. The people are early risers and good walkers, and they quickly accomplished the seven miles' walk and arrived just as we were taking our morning tea.

(To be concluded.)

REAPING AFTER PATIENT SOWING.

WE are once more among our children on this side of the Atlantic. Our hearts overflow with joy at the wonderful transformations, as we recall the sad surroundings from which it has been our privilege to rescue the little ones. We are living an almost out-of-door life here, a vast contrast to the shut-in life in murky East London these past nine months. Day by day we are coming in contact with our boys and girls growing up in this free, happy country, away from the demoralising influences of drink in the old land.

The last visitor was a lad about fifteen years. At the age of eleven he was rescued by a friend from a drunken mother. After a few months of happy home-life with us, this mother insisted on his returning to her, and for two years he was again subject to all the baneful influences of a mother who was unworthy of the name. But the lessons learned with us he never forgot, and the dear boy yearned all the while to come back to us. Prayer was heard on his behalf. At length the mother's consent was won, and he was allowed to return and go out with one of four parties to Canada. In this land he has been well cared for, has given his heart to the Lord, and his visit has greatly encouraged us.

Many who are unable to pay a visit, send letters full of thanksgiving for the care that was bestowed on them in their childhood, when we took them from the sorrows of bereavement and perilous surroundings. One such writes that she has just completed her medical course, and is fully qualified to practise as a doctor. A young man also writes most gratefully. He is a Baptist minister over a little flock. Another cause for praise is the missionary interest which is increasing among our Christian young men and women. A number have banded themselves together to support their representative in Zululand; others hope soon to be in active service in the foreign field.

Our hearts are made glad by the tidings that precious souls are being gathered in from among the surging masses around the old Home in Bethnal Green. Would that it were thousands arrested by the power of God, before the day of grace is past. With grateful thanks to all the kind friends who have contributed to the work through THE CHRISTIAN, we beg a continuance in prayer.

ANNIE MACPHERSON.

Stratford, Canada.

BRIDGE OF ALLAN CONVENTION.

[From a Correspondent.]

The Convention proved to be a larger blessing even than I ventured to anticipate in our former article. In regard to numbers, if we except Thursday, it was probably not more numerously attended than in former years, but in respect to tone and teaching and results we believe it was far in advance of anything heretofore experienced on Scottish ground.

The object of the gathering was well stated by Dr. Elder Cumming at the opening meeting—namely, "That they might grow in holiness and Christlikeness," and to this end everything that tended to hinder the blessing must be laid aside without reserve. Professor Laidlaw, who followed, referring to the Epistle of James, said it was written to halfhearted believers who tried to follow Jesus and still to maintain their position in the world. On the following day the believers' position as belonging to God was admirably set forth from 1 Cor. vi. 19. The claims of God were very fully and conclusively stated. His love planned our redemption and He redeemed us, so that by his Holy Spirit He might possess us. He exhorted his hearers to yield themselves to God that they might experience the calm and comfort of those who have given themselves up, body, soul, and spirit to Him to whom they belong. He was followed by Rev. Charles Inwood and Rev. G. H. C. Macgregor, both of whom, in characteristic fashion, dealt with the conscience and handled the truth in a very effective way. Mr. Inwood's second address from Philippians i. 21, "For me to live is Christ," was very telling, and not less so his testimony as to how God had blessed him wonderfully since he entered the life of faith. This had been to him the cause of not the very least regret, but a great joy.

There were hundreds present who had not personally seen Rev. Andrew Murray. It was therefore with considerable emotion and great expectation that the multitude heard his name announced as the next speaker. They were certainly not disappointed as they heard of "the motive, and method, and the devotion of the higher life," and "to be led by God through the Christian life till the Lord calls us to meet Him and be with Him for evermore." Mr. Macgregor's address on "Separation" and Mr. Murray's addresses to the ministers and the women, as well as at the general meeting on Wednesday evening, were productive of profound impression, and many had thought that that evening the climax had been already reached—the feeling having been about as intense as is usually the case on the Friday evening. To the advanced state of feeling several things contributed, and amongst others, very specially the clearness and definiteness of the teaching and its immediate results produced by the addresses of Rev. C. G. Moore and others.

Thursday, however, revealed that the climax had not been reached. There was an expectancy and desire that had not yet been fully satisfied. Accordingly the addresses of Rev. F. C. Spurr on the "Magnificence of God," and of Rev. Andrew Murray on "Be filled with the Spirit" were more than cordially welcomed. Any ordinary speaker in ordinary circumstances might seem to be a failure after the experience of the previous evening. Mr. Spurr was so wonderfully helped that, as he united link after link to the chain of Divine unfolding, and came to the last in the personal possession of the Holy Ghost, his entire audience seemed to feel that "they were poor, and blind, and miserable, and naked" in the presence of untold wealth and unsearchable riches. His reference to his own life, and specially the period of sixteen years between his conversion and his being filled with the Spirit, was very telling, and helped many a one to realise that it was possible for the humblest Christian to rise to heights hitherto unperceived. Mr. Murray's address, following immediately upon that of Mr. Spurr, was of the simplest and most practical kind. He led his hearers step by step from the moment that he confesses not to have got the blessing until the moment that he accepts and claims and holds it fast. This he did with such minuteness and care that everyone felt as if he were describing their own case.

When the consecration meeting met in the evening, and was addressed by Mr. Macgregor and Dr. Elder Cumming, each of the speakers felt that the work had been already largely accomplished, and that they had only to take the people by the hand and just lead them into the liberty of the children of God. Dr. Elder Cumming handled the meeting admirably, and specially when he came to the conditions of obtaining the blessing. "Barnabas was called upon to part with his estate; John the Baptist to meet persecution, and within six months' ministry to be beheaded." "The three children had a fiery furnace." "Some there were who were not seeking the blessing in a right way. They did not wait God's time and God's giving. The things which he had stated already brought with them the awful reality of meeting with God. But it is when God leads men through the fire that He Himself is with them, and when we are willing to be entirely at his disposal, He gives Himself fully to us."

During the evening the silence and calm were almost oppressive, and the intensity of feeling was very great. It was not a surprise to many when larger numbers than had ever been seen before in Scotland stood up in token of their heart's desire to be there and then filled with the Holy Ghost. It has verily proved a remarkable season, and one of great refreshing from the presence of God, and the closing missionary meeting and thanksgiving services only served to confirm previous impressions to move all present to praise the Lord for the showers of blessing given to the Convention of 1895.

There were people present from all parts of Scotland—Christian workers, office-bearers in the churches, and the ministry being very largely represented. They have now returned to their homes and their work, carrying with them a personal possession and an impulse in the strength of which they shall labour for the Lord for many days to come. "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be given unto you." One of the results of the Convention has undoubtedly been a great strengthening to an already prevalent desire for a national awakening in Scotland.

THE SATISFIED SOUL.

"Shall never thirst again" (John iv. 14).

Who proposes such a blessing?
Who can offer such a prize?
Where, oh, where the stream perennial,
Which such perfect bliss supplies?
Bliss insuring full exemption,
From the curse of Satan's reign,
Telling me in loving accents—
"I shall never thirst again."

These are words, sweet words, once spoken
By the Christ at Sychar's well,
There upon the ears, attentive,
Of an outcast soul they fell;
One who had been daily drawing
From the earth-spring well with pain,
Now was told of what—if drinking—
She should never thirst again.

'Twas Himself—the "Living Fountain,"
"Life Eternal," "Good Supreme,"
All poor nature's thirst is over
When the soul but drinks of Him;
To be satisfied without Him
Is a groundless hope and vain,
Only they who know his fulness
Never, never, thirst again.

Know his fulness—their demerit,
Know his goodness—their dismay,
Know the precious blood which cleanseth,
Purging all sin's guilt away;
These, in Him alone reposing,
From Him life and joy obtain,
Present grace, and future glory,
These shall never thirst again.

Albert Midlane.

MONTORFANO, ITALY.—A correspondent writes:—"I had the happiness recently of visiting Montorfano, the place where the first Italian church has attempted to sever its connection with the Papal power. I found the people despoiled of their meeting place by the strong arm of the law, and reduced to the necessity of worshipping in the open air. This, however, pleasant in the summer time, must in the winter prove a serious difficulty. I found the people simple, earnest, and devoted in their attachment to New Testament principles. May I suggest to Christian tourists that they should give Montorfano a passing visit? They will be delighted with the place, which is one of the loveliest spots in Northern Italy, directly situated on the shores of the charming Lake Maggiore. The church will be encouraged by such proofs of interest and sympathy. It is extremely desirable to have the little church built before the winter sets in."

DR. JOHN G. PATON.

In a letter published in the current issue of "Quarterly Jottings" of the mission fund bearing his name, Dr. J. G. Paton wrote from Melbourne:—

The Lord used me to give the first mission ship *Dayspring* to our Mission, and after she was wrecked to give the second sailing *Dayspring* to our Mission; and now, after eleven years' praying and pleading, you can think of my gratitude and joy in being the instrument in raising, through his stewards, what has enabled us to order the building of our third *Dayspring* with auxiliary steam power—to cost about £7000 in building, etc., and from £2500 to £3000 yearly to keep her.

Having visited and addressed nearly all the congregations of the Tasmanian Church since my return, and also gone through much hard work in Victoria, and seen our church giving the order for the new mission ship, in March, with a heart full of praise to God, I return to the islands with the two new missionaries, and expect other three to follow within a year. I intend to visit the whole group, and then spend my remaining time on Aniwa, advancing the educational and spiritual life of my dear people there. Having seen the present condition and wants of the group, on my return I hope, if the Lord provides the men, soon to see all enjoying Christian teaching. As my dear wife is far from being strong in health, she will not be able to accompany me this time.

THE GOSPEL IN THE OPEN AIR.

The report of the Open-air Mission states that last year was one of much trial as regards funds. The work is conducted with great economy, and vast results are attained even with the present diminutive income. But the great task of evangelising the people at country fairs and races, and of carrying on the ordinary operations of the Mission, cannot be overtaken on such slender resources. There are now 1114 members, who last year held 2088 outdoor services, and attended and evangelised at 743 races, fairs, etc.

An examination of the reports of the agents at these special gatherings contained in some 500 documents leads to these conclusions—that multitudes of people are still lamentably ignorant of the Gospel; that the churches, unaided, are less and less able to cope with the tremendous task of evangelising England's masses; that the people can be reached and are often won for Christ under the unlikeliest conditions from a merely human standpoint; and that the Gospel alone, unsupplemented, is supremely able, in the mighty power of God, to subdue and change the hardest heart and the most degraded life. That no less than 743 such great gatherings as those named above have, during the year, received visitation by the agents is cause for profound gratitude. But this is little compared to the vast need which exists for the visitation of every important race and fair in England—a task comparatively easy of accomplishment if the income of the mission were doubled. A large number of incidents and extracts are given showing how God has again and again blessed his Word to the worst and most hopeless of characters.

As to village work one agent writes:—During the year I have sold 150 Bibles, and am thankful to God for having visited so many villages—about fifty in Kent and Sussex, and many in Wiltshire, Gloucestershire, Nottinghamshire and Derbyshire. No one will question the need and importance of visiting the villages. The need increases every year. It is true the people sin against themselves by neglecting their Bibles and their souls. It is also sadly true that the people are sinned against by those who profess to be guides in spiritual matters. The masses of the people do not want and do not care for the burning of incense, the setting up of confessional boxes, the teaching of baptismal regeneration and priestly power, and choral services—which things are fearfully on the increase, but which can never lead the soul to Christ. Hence I am the more thankful to God that his Word can be, and is, preached in the open-air. Preach Christ, and the people will gather round you and listen; and thankful indeed they are. Hundreds during the year have thanked me for the Word spoken and the Word printed.

Accounts follow of the more ordinary but most blessed outdoor work in London, in parks and at street-corners, some notice is taken of such work in other lands; and the whole concludes with a strong plea for increased support. The secretary is Mr. F. Cockrem, 11, Adam-street, W.C.

EXCITING SCENES AT BUDAPEST.

Recalling with pleasure the recent visit to Budapest of Rev. D. Baron and other friends of missions to Israel, Rev. Andrew Moody sends us a brief description of a meeting in the Hall on the Elizabethring, at which addresses were delivered by Messrs. Goldstein and Davidson, of the Mildmay Mission to the Jews. He writes:—

The brethren intimated the subject, "Salvation is of the Jews," by means of circulars, and the announcement proved attractive in an unusual degree. The hall was crowded, so that there was even little standing room left. Mr. Goldstein spoke in a simple, interesting, and winning way, and although from the first we heard murmurs from some quarters, he was allowed to proceed without serious interruption for about twenty minutes. Waxing warm with his subject, he told them how he had himself been subdued by Christ's love; and when he spoke sorrowfully of Israel—wandering, despised—the audience became restless beyond control. "They gave him audience to this word" *despised*; but "when they heard that, they lifted up their voices," and began to shout, "We are not despised, we are free men, we are in Hungary free." 'Some cried one thing, and some cried another," and the scene became one of intense excitement, and almost indescribable confusion.

I spoke once and again calmly from the chair, asking the disturbers to leave, but the noise they made was overpowering. A gentleman near the platform rose, and, standing in the passage, endeavoured to make himself heard on the side of order, but the voices of those opposing prevailed. Mr. Davidson mounted a chair in the middle of the hall and tried to speak, but this proved only the signal for a new outburst; they mocked him as a baptized Jew, and some of them, I understand, spat upon him. My Hungarian assistant, Mr. B. Szász, hearing some of them calling out for Hungarian, thought a few words in that tongue might have some effect, and he began to speak, but could not proceed far. At length the police had to be called in. No one was given in charge, but the ringleaders had to give way and leave the hall. When order had been restored, I put the question from the chair whether any occasion had been given for the uproar, and the answer came from various parts of the hall, 'No! No!" We then joined in singing a hymn, and I "dismissed the assembly." The general feeling among us was as if we had witnessed a scene from the Acts of the Apostles (xix.). Next morning the newspapers contained exaggerated accounts of what had taken place, most of them reporting that it had come to a conflict with sticks and umbrellas. One newspaper reported that a doctor in the house had rendered the first assistance to the wounded!

The Jews were much excited, and on the Lord's Day appeared in considerable force in the Mondgasse at our Hebrew meeting. By this time the visiting brethren had left us for other cities. Among those who appeared were, to our amazement, some of the ringleaders of Friday's disturbance. I asked them to be seated, and proceeded to the subject for the day, Psalm cxxxiii., in Hebrew: "Behold, how good and how pleasant it is for brethren to dwell together in unity." They were disarmed, partly by the striking subject itself, and partly by the first words of explanation and exposition. I told them that, as they knew well, we were not anti-Semites, but the reverse. I said that Israel was the first-born son, and ought to have taken his place in the front among the nations, that he had lost his place by rejecting Christ, his King, but that he was called to claim his privilege again, and now. This took them apparently rather by surprise, so that the leaders had difficulty in striking the note of opposition. One man, however, rose to make the formal proposal that as they had the Hebrew text before them they should put on their hats. He expected, I think, that I would oppose this, but I said that, while at the Tuesday and Friday lectures I could not allow this, I had no objection at the Hebrew hour that any Jew should put on his hat who chose to do so. A few of those present then put on their hats. After the lapse of about a quarter of an hour the same man rose to propose that those of his brethren who had not put on their hats should be obliged to do so. Now I said "No! Everyone must be allowed in this matter to act according to his own wish." The matter dropped, and we had some very interesting conversation and discussion. When we were drawing to a close I was moved to say, turning to the ringleader of Friday, "Jesus was truly the best Friend the Jews ever had." This brought them to their feet, and there was a movement towards the door. Our meeting was a very remarkable one, and our earnest prayer is that those who are still "breaking the bonds asunder," and "casting from them the cords" of Immanuel's love, may be speedily brought to sit at his feet.

BARBICAN MISSION TO THE JEWS.

In his report of last year's work Herr C. T. Lipshytz gives some remarkable narratives of Jews confessing the name of Christ. One of them, a native of Silesia, in Prussia, since his baptism has been apprenticed to a trade which he is learning with praiseworthy diligence. In a letter to the missionary, announcing his belief in Christ, he wrote: "When I first attended your meeting it was with the express desire of showing how wrong and misleading are your objects and methods of work. But how wonderful are the ways of God, as I now see them so clearly! The very means which I intended to use as a weapon against Christian teaching and preaching became, by God's grace, instrumental in my enlightment as to the way of salvation. Though I have for some time hesitated, I must now tell you that my heart has been renewed through faith in Jesus my Lord. I pray that I may be Divinely helped, so that I may be faithful to the end."

Another convert, the son of a landed proprietor in Austria, had singular experiences. While still young he lapsed into reckless courses, and ceased to believe in God or revelation, salvation or judgment. His case was not simply a revolt against the galling yoke of Rabbinism, but an instance of rebellion against his Maker and contempt for his fellow-man. Being, like thousands of Jews, of a roving disposition, he travelled in Germany, and then made his way to England. Mr. Lipshytz writes: "He came in our way, and we introduced the Gospel to his notice. He laughed, and had no better name than 'rubbish' for the glad tidings of salvation. Parting from him, we said: 'Be sure of one thing—God is not mocked.' Shortly afterwards the young man took ill, and was conveyed to a large hospital. His case was serious; in fact, the doctors pronounced it hopeless.

"With death staring him in the face, the once wild youth became serious; as he reviewed his past life, he was in despair. Over and above these feelings, he was haunted with our warning words, 'God is not mocked,' and he began to pray. He was dismayed as he asked the question, 'How can I meet God?' and he implored the Almighty to give him time in which to prepare for eternal judgment. The chaplain of the hospital spoke kindly to him, and prayed with him. After three or four days of feverish delirium, to the surprise of all, the crisis was passed, and the young man recovered.

"He looked upon this as of God's peculiar mercy, and in order to his repentance. He visited us as an inquirer, and was instructed in the way of salvation. He accepted Jesus as his Saviour, and confessed Him in baptism. In due course he wrote to his friends, telling them of the grace of God. By way of response, he was covered with curses, and cast adrift in the world. He received grace to stand fast in his profession; was taken in hand by the Mission, and apprenticed to a business, in which he is conducting himself with satisfaction."

Mr. Lipshytz and his helpers report much encouragement in their work—evangelistic, educational, benevolent. The Bible class, held every evening, is an agency of special value, affording opportunities for questions to be asked and difficulties discussed. The Converts' Home department exists for the shelter and training of inquirers and confessors of Christ who have been cast off by their friends, and during the year thirty-one enjoyed its hospitality until enabled to get their living in an honourable way. House to house visitation leads to much conversation on the Gospel, and some very interesting specimens of the subjects discussed are given in the report, copies of which may be had from the director of the Mission, 33, Finsbury-square, E.C.

THEATRICAL TEA MEETING.—As Olympia was closed on Saturday, Mr. William Forbes held his last tea meeting for the employés on Friday in the Iron Room, Edith-road, Kensington. After tea solos and hymns were sung, and addresses were given by Rev. G. E. Thorn and Mr. Forbes.

AN EX-MONK ON POPERY.

Father Martin, for fourteen years a Roman Catholic priest, and a member of the Order of Trappists, has renounced Popery and professed Evangelical Christianity. He has lived in Ireland and Rome, Australia and South Africa, in the last-named region engaging in mission work among the Zulus. Last month, at a meeting in the Chapel of Christ's Mission, New York, presided over by Father James O'Connor, the convert briefly related his experiences. In the course of his statement, as given in the July issue of *The Converted Catholic* (142, West Twenty-first Street, New York), he said:—

"It is a remarkable fact, and one which Protestants can scarcely understand, that no matter how much a priest may hate and loathe the errors and corruptions of Popery, no matter how spiritually-minded he may be, no matter how much he may desire to enjoy the light and liberty of the Gospel—yet, owing to the witchery of superstition, he cannot without the greatest effort tear himself away from the magic influence of Rome. It is a hard thing to face the opposition, abuse, and persecution of that ubiquitous system that dogs his steps and haunts him wherever he goes.

"Rome's evil eye is constantly upon him. Her curses and excommunications are hurled at his head, and even in death his grave is desecrated and his ashes scattered to the four winds of heaven. I know Catholics make out that Popery is the salt of the earth, and the panacea for all the ills of humanity. Every one has a right to his own opinion; but my candid idea of Romanism is that it is the great extinguisher of talent and genius, the foe of civil and religious liberty, and the oppressor of the human race."

Father Martin, after describing the Trappist rules—poor living, with little or no regard for cleanliness, hard work in wearisome routine with enforced silence, said:—"It is a painful and gloomy thing to see pale-faced monks and nuns move about in silence, more like ghosts than living persons. Yet by a strange fascination, they think it is the will of God for them to live and die in that way. I know it for a fact, that many of them believe, and their confessors are continually harping it into their ears, that if they were to run away they would hardly be out of the monastery when the devil would carry them off, body and soul, to hell!

"Monasticism is calculated to weaken the intellect and degrade man. If you only roll your eyes in a monastery, it is a sin. You must have permission to come in and go out, to rise up and sit down, otherwise you are sinning against obedience. When will our Roman Catholic brethren see that works cannot save, but that the just shall live by faith; when will they ascend into the higher atmosphere of faith which alone can satisfy the soul and make them truly Christians?"

TIBETAN PIONEER MISSION.

Miss Taylor has sent home proofs of an Occasional Paper she is about to issue, giving an account of Sikkim, and of the death of Mr. Anders Jensen. Her work at present lies chiefly amongst the numerous parties of Tibetans that nearly every evening encamp here on the mountain sides. Gnatong is situated on the high trade-road to and from Tibet, for wool and other produce. Every evening there are from four to fourteen fresh encampments, with an average of six Tibetans to each camp. "I go out and bid them welcome, and they invite me to sit with them around the fires, which I do; and then after giving each of them one of Mrs. Grimké's text-cards, I tell them the old old story of Jesus and his love for poor lost sinners.

"They generally listen most attentively, and as they come from all parts of Tibet with the wool, the message is carried on far and wide into Tibet. I have given nearly three thousand of Mrs. Grimke's texts, and they are much appreciated. I have also been able to give away over five hundred copies of the Gospels in Tibetan, which I hear are being read by the lamas in various monasteries, even at Lhassa. There is now a great demand for them, and I frequently get requests brought by the merchants from chiefs over the border to send them one of the Gospels in Tibetan. Thus making friends with the Tibetans, and distributing God's Word."

Having at length received permission to reside in Tibet, Miss Taylor has moved forward. Her address is now Yatong, Tibet, *viâ* Darjeeling, India.

Letters to the Editor.

CONFLICT OF INTERPRETATION.—I.

By Rev. Nathaniel West, Syracuse, N.Y.

Your issue of June 13, 1895, just here, with the earnest words from different contributors in reference to the conflict of prophetic interpretation, has induced me, after some reluctance, to venture the communication herewith sent.

If there is an obligation of any kind laid upon the conscience and heart of the Church by the Lord Jesus and his Apostles, it is, in the unity of the Spirit, to strive after the unity of the Faith. The outcropping indications of a strong desire for this, on the part of many who love the doctrine of the Lord's coming, and believe no millennial glory possible till the King Himself appears, are matter of devout gratitude to God. A patient student of the prophetic Scriptures for fifty years, and conversant with all the systems of interpretation which have been employed to expound the Old and New Testament apocalypses, including the great Olivet Discourse, and having watched closely the development of study and publications in Europe during the last thirty years, and familiar with the pages of the later magazines and religious papers, and the honoured names that appear so often in *The Christian* and *The Morning Star*, I do not feel among strangers, although undoubtedly a stranger to most. I therefore speak freely, and I hope kindly, although plainly, and yet, as I trust, respectfully and in a Christian spirit—by which I mean such a spirit as Paul, and John, Peter, Jude, James, and the faultless Lord Himself, showed when correcting error and defending truth.

The obstacles that *impede* the union and harmony of prophetic students are many. I do not now allude to imperfect education, incompetency on the part of some, a thoughtless and unreflecting enthusiasm on the part of others, or a clear misunderstanding of the organic unity, relation, structure, and interdependence, of Old and New Testament prophecy, and of the fixed laws that govern its exposition. I refer to but two immense impediments, manifest transparently in the United States, and, may I be allowed to add, manifest here only because imitated from "across the seas"—most following "current views on the other side" during the last thirty years, doing little else than repeating here what there has been taught, and either citing names in support of the views advanced, or citing none. I do not speak this in any spirit of disparagement, but simply as fact.

THESE TWO IMPEDIMENTS ARE:—

1. So-called "conferences" of brethren to "study" and "examine" God's Word "for the honour of Christ," and as a testimony against "error," with "fraternal interchange of views" and "mutual love," the conferences controlled by a "management," committed by mutual understanding to the propagation of peculiar views on prophecy, and denying to ministers of the Gospel and others every way evangelical, the same right of free utterance, or liberty of speech, claimed and exercised by the management itself (and those like-minded) for the propagation of its own views. In like manner the publication of "monthlies" committed to the same end, and for a quarter of a century allowing no expression or discussion contrary to the view they defend.

I know of nothing more injudicious, or opposed to the first principles of natural justice and the precepts of Christ, or more destructive of brotherly fellowship and love, of equity and honesty, or more promotive of error, self-confidence, and narrowness, exclusiveness, and spiritual pride, or more calculated to repel the mass of intelligent ministers and Christian people who take knowledge of it, or more fruitful of disregard for the study of prophetic truth. It has turned away thousands of God's true people from the consideration of the doctrine of the Lord's Coming. If Christian ministers and teachers of the Word cannot meet together and discuss their differences with the same "freedom" and "goodwill" which unconverted legal gentlemen practise, or non-Christian scientists so happily illustrate in their conferences and papers read before the public and given to the world; if a sectarian sensitiveness must rule, and the presence of the Holy Spirit be measured and determined by the success of "my position," the quicker all such communion is suspended the better. There are godly men, devout men, learned men, just men, and true men enough, who love the truth more than a self-regarding spirit, or the foremost personality, and there are hundreds and thousands of God's dear children who sincerely desire to know the truth, who are as competent to judge of the merits of a system as any in the world, and long to see God's ministers come to unity as they should, on the great outlines of prophetic truth, and not remain divided and unlovingly antagonistic, to the reproach of religion.

Truth cannot exist without discussion. Nor does she fear discussion. You know the sublime words of your own Milton, and the splendid illustration your own Cudworth have given of her mangled form, and yet of her divine and triumphant power, when given an "open field," and you know the majestic words of your own Lord Bacon, the instaurator of modern inductive science, concerning the sweeping of our "idols" out from the "den," the "tribe," the "market," and the "theatre" of the mind, in order to clear the way for the entrance of the truth. And with what profound humility, and absence of all dogmatism and offensive personality he closes his great "Advancement of Learning" no true student has forgotten. Even as your Newton deemed himself a child gathering pebbles on the shore, while the great ocean of truth lay unexplored before him, and this after his fame was universal, so did your Bacon feel only like a musician tuning his instrument that those who follow after might the better play on its strings. Oh that God, whose ocean of Divine truth is bigger than all critics and commentators, would pour upon us a Christian humility and modesty such as adorned the life and beautifies the memory of the great Englishmen I have named.

2. The second immense impediment to the union and harmony of students of prophecy is the refusal to recognise the merits of each of the three competing systems of interpretation, as well as the inability, in most cases, to detect and avoid their errors. I think it is Dr. Anderson who says, "Narrowness is the bane of all interpretation." That speaks well as evidence that the writer of it has a larger conception of the truth than any one exclusive system will allow, and might be ready to admit that, if the Historical, or Preteristic views need correction in some points deemed fundamental to each, yet not really so, the Futuristic view is amenable to no merely superficial revision, but needs a radical restatement.

The Apocalypse of John, like all other Old and New Testament apocalypses, is from One who expressly calls Himself a *Preterist*, a *Presentist*, and *Futurist*—One who "WAS," and "IS," and "IS TO COME," and who covers, in his communications, the Ends of two distinct Ages, and all the way between. The personal antagonist of Christ—the Antichrist—is also a *Preterist*, a *Presentist*, a *Futurist*, of whom it is said that he "WAS," "IS NOT," and "SHALL COME UP OUT OF THE ABYSS," and "BE PRESENT" in his proper personality—the ape, the mimic, the counterplay of the Son of God in his incarnation, life, death, resurrection, second advent, miracles, throne, kingdom, and worshippers. The Book that reveals these things, and assures us that the beginning of the anti-Christian development contemporated with the beginning of the Christian development, the conflict of the Seed of the woman and the serpent running *pari passu* with the onrunning age, cannot, in the nature of the case, be *limited* exclusively to any one of the three great systems just named. That would be to annihilate the prophecy and its author alike.

The Word of God is not only of exact and precise meaning, but it is of mighty comprehension and plasticity. Yet we must ever remember the words of the scholarly and sainted Delitzsch: "*Application* is not *interpretation—Anwendung* ist nicht *Auslegung*." No man in his senses will deny that Nero was the first Imperial Roman Antichrist, though not the last. It is folly to reject this truth because it is "Preteristic." And, were this the place and time, it could be *demonstrated* triumphantly that this admission, and the inevitable reflection of that fact in the Apocalypse, in no way commits the Book to dependence on the "Nero-*fable*," which the Book itself demolished to make room for a true faith concerning Nero, past, present, or to come, nor in any way proves that it was written before the destruction of Jerusalem. The whole Early Church for 500 years, without exception, held that Nero was the Antichrist; and if ever a "man," "beast," "devil," "god" could be one, *he* was the one! There was no other view to take, for Popery had not yet heaved into history.

But it is just as true that the Pope of Rome is "Antichrist," although in different relations, as it is that Nero was "Antichrist." It is not true that the Scripture knows only of *one* "Antichrist," and he a future one. Every Church Father rises up to protest against this, and were Paul alive he would leap to the platform to oppose it. A "Vicar of Jesus Christ," whose title carries in it Antichrist's monogram, "VICARIUS FILII DEI," as truly as does "NERO CÆSAR," and whose system not only assigns to him the name of "Father," but assails the three mediatorial offices of Christ—his prophetic, by denying the sole infallibility of the Scriptures; his priestly, by creating new mediators, a new sacrifice, and new intercessors; and his kingly, by claiming authority over kings, angels, and even God Himself, is Anti-Christian to the core, and the personal, visible head of it is as truly a *denier* of the Father and the Son, while confessing both, as is the last Antichrist who more openly will deny, without any hypocritical mask of Christian profession. It is utterly wrong to contest this, and in our exclusiveness to impeach the judgment of the Reformers, some of whom surpassed in grandeur of intellect, knowledge of the Scriptures, and devotion to Christ, the greatest of the Church Fathers.

The year-day theory is not essential to Presentism. The Reformation of the sixteenth century does not need to stand upon it. The idea that the structure of the Apocalypse is one of unbroken chronological continuity is an error. But neither of these, nor the disposition to *limit* the symbols of the Book to certain specified events of history, are to be compared for a moment with the excesses of an extreme Futurism which runs almost the entire volume of prophetic truth into the ground.

In like manner, there is a *future Antichrist*, who plainly cannot be the Pope, but is the destroyer not only of the whole papal system, but of Rome herself. Nothing is more certainly revealed in God's Word. It is said of him that he had a personal existence here on earth as a persecutor of God's saints; he "*was*." It is further said of him that he "*is not*" now upon the earth, but in Hades, the region of the dead. It is still further said of him that he will, like Jesus Christ whom he imitates and opposes, have a *Parousia*, or second advent; he "*shall come up out of the abyss*" and "*be present*." It is said, finally, he "*shall go into perdition*." Here is his whole career, his entire personal history.

Who he is, is the question. He cannot be Antiochus, for Antiochus was only his type, and but partially so, and belonged to the Greek, not Roman empire. He is one whose history covers the whole time from Nero to the second coming of Christ, (1) as existent, (2) as non-existent, (3) as re-existent. We cannot explain this spiritually, or merely collectively of the "empire." It is of a *person* this is predicated.

Futurism has its truth, just like Presentism and Preterism. But it needs to be guarded more than either of the other systems, for while the ablest and grandest Preteristic scholars of modern times hold to their view, many of them never have denied the possibility of a truth in either of the other views, yea some strongly assert it. Futurism, on the other hand, overleaps the whole past, save in the seven Epistles to the seven Churches of Asia, and throws all from Revelation, chapter iv. inclusive, into the future absolutely, as if the Apocalypse were a book which, in the seven Epistles covers the whole time from John to the Advent for the Church; but in the Seals, Trumpets, and Vials, only the time following the Advent, or else that the entire book—Epistles, Seals, Trumpets, and Vials—belongs only to the remote End-Time.

Thus, these three great systems have each their merits and demerits. The refusal to recognise to the full the truth involved in each of them, and to exclude the error and one-sidedness of each, is the second immense impediment in way of union and harmony among the students of prophecy. It is here just as it is in all human systems attempting to explain God's work or God's way. The great Leibnitz saw it, and said of all philosophical systems, "They are *true* in what they affirm, *false* in what they deny." It is the same with theological and prophetic systems.

Y.M.C.A. CONVENTION AT SPRINGFIELD.

DEAR SIR,—The correspondent who sent you the excellent account of our recent International Convention could hardly have been present when I spoke, or he would not have written that "Dr. Cuyler made the opening address, and presented the congratulations of the Jubilee Conference of last year." It would have been impossible to offer the congratulations of a body that ceased to exist a year ago. The committee of arrangements assigned to me the topic, "The Message of the Jubilee Conference," and urged me to "strike a key-note" for the Convention. That I aimed to do by pressing upon the Convention that the great duties laid upon the Y.M.C. Associations are (1) to maintain Christian unity in the One Lord and Master; (2) to stand by our One Book against all the scissors of the critics; (3) to depend for power on the One Holy Spirit; and (4) to labour chiefly for the salvation of souls, and building up young men in the Christian life. All social, athletic, and literary benefits were subordinate to this great purpose which was in my beloved brother Sir George Williams's heart when God inspired him to form the noble organisation fifty years ago. To this central idea of my address the Convention cordially responded.

Please make this brief correction, for I do not wish my British brethren in the Y.M.C.A. to suppose that I would travel two hundred miles for the purpose of "offering the congratulations" of a conference no longer in existence.—Yours most heartily,

THEODORE L. CUYLER.

Brooklyn, U.S.A., June 24.

"THE WORSHIP OF ANGELS."

DEAR SIR,—Does not the letter of "Iconoclast," in your issue of June 27, get somewhat beyond the warranting even of that letters uncompromising signature? The "sensuous beauty of sacred tenderness in its sweetest of human moods," may be open to grave objection, in church reredos or window, for the mere possibility involved of its awaking unsanctioned devotional emotions, but it is not easy to perceive an "idolatrous meaning" or feel apprehensive of falling into Mariolatry, in contemplating the mother-gladness of a Madonna and child upon the walls of a house. "Iconoclast's" association of such with satyrs, nymphs, and fauns, seems scarcely reverent. Assuredly the good taste of the category is non-evident.

We may, I think, charitably believe that Raffaelle or Guido painted with solemnised and reverential hand, the subjects so strangely companioned by your correspondent, and described by him as "Symbols, however beautiful they may seem to us, of that which has always been an abomination" in the sight of God! Pictures and engravings of varied scenes in our Lord's life—his miracles, his transfiguration, the Last Supper, even of that most solemn, awesome closing scene on Calvary, have not been deemed unbefitting as Bible illustrations, and in Christian homes. Why is the Saviour, who was a babe, as He was a "Man of sorrows," for us, to be so regarded in his mother-clasped human feebleness? Why should a thought of divided worship attach more to "the Holy Child Jesus" in that mother's arms than when she sat by his side at the Cana-feast, or stood beneath his cross? What Satan-given "glamour" rests on either? Stout John Knox, methinks, had scarcely torn such from the manse's walls, nor saintly Bonar turned his face away.

Of the "insidious danger" through music and song, "Iconoclast" writes wisely, but in all the recent correspondence in your columns on this question, has not the simple point been lost sight of, that in the familiar beautiful Handel song, the idea, so far as I recollect, is not directed towards "Angels ever bright and fair," as objects even of reverential approach, but holds simply a longing appeal to the 'ministering spirits," suggested, it may be, by their carrying of Lazarus into Abraham's bosom—to bear the Christ-saved soul to this bliss. I may be wrong, but is it not possible that "Iconoclast's" indiscriminating hammer may knock down more than it strikes at?

With the preceding letter from Mr. Fenton, we all must be in sympathy; it rings out a healthful, truly valuable note of warning; here indeed, 'abomination" is not too strong a word. And both protest and prayer may well be raised that so hateful a performance as Rubinstein's "Opera" may not be presented on an English stage, though no doubt the attempt will be made to produce the blasphemous work.—Yours faithfully,

Braunton. S. G. PROUT.

"THE WORK OF THE EVANGELIST."

DEAR SIR,—I have been waiting for an abler pen than mine to take up this great subject, but beyond an occasional comment from yourself no one seems to touch it.

Do the churches of Christ fully grasp the true meaning of "*an evangelist*," when they refuse to give help and welcome to this servant, male or female, who comes to them in the power of the Spirit, seeking to lead home God's straying sheep, because he declines to preach up the special church to which they belong?

As I understand the word, he is simply an *ambassador*, a bringer of good tidings of God's power and willingness to save sinners.

Though, privately and personally, he may prefer one section of the Church of Christ, he never forces it on his hearers' attention, nor, if possible, lets it appear.

Missions in furtherance of special churches *may* be held, but that is not the business of the evangelist. His message of love and mercy being delivered, he passes on, *and leaves* the *churches benefited by his visit, to gather up and shepherd the souls brought into Christ's flock.* No one church is hindered by his visit, but *all* ought to be blessed.

After many years of experience in City Mission and other work of the like kind in London, and in close watching of the effects of children's services, my settled opinion is, that the converts join eventually *some one* of the churches to which the special mission at which they heard the truth was attached for the time being.

Let us therefore welcome the evangelist and give him or her liberty in the name of his Master.—Yours in his service, A. E. PITT.

June 22.

THE HOLY SPIRIT.

DEAR SIR,—Mr. Robert Burn's timely letter in your issue of this week deserves more attention than it is likely to receive. I am glad that he deprecates the use, now so frequent, of unscriptural terms in speaking of the Holy Spirit. The last paragraph in Mr. Burn's letter induces me to write and ask whether we are justified in expecting the Holy Spirit to work *apart from the Word?* Is it not *by means of the truth* that He operates on the hearts and minds of men both for salvation and sanctification? (see John xvi. 13-15; xv. 3).—Yours faithfully, GEORGE T. HUNT.

5, St. Ann's-terrace, St. John's Wood, N.W.

DEAR SIR,—I am much in sympathy with Mr. Burn's comments upon the present-day ambiguous expressions, expressions which convey ideas apparently born of misguided zeal, and contrary to the true teaching and guidance of the revealed Word, employed by many of our Christian brethren around us. To those quoted by Mr. Burn I may add another, viz., the frequent prayer for a "double portion of the Holy Spirit," a prayer that cannot be answered and ought not to be offered, as it is impossible for God to give a double portion of Himself.

I will not venture to answer Mr. Burn's questions, but I should like to say that it would be well for all believers to remember that there is no need for them to pray for the Holy Spirit to be sent down, as He is verily amongst us now, and has been since the place was shaken where the Early Church assembled on that memorable day; but it is right for us to "wait upon God" for a fuller manifestation of the Holy Spirit's presence and power, both in our own hearts and lives as individuals, as well as among our churches and Christian communities in general.

I fear that, with the best possible motives, many brethren are holding up before believers prospects of "a second blessing," which have no warrant from God in his Word, and which tend to puff up, and lead to the engenderment of spiritual pride rather than to the weakness of heart and to the trembling at his word, to the possessors of which He has declared that He will look.

Perhaps I may be allowed to quote upon this subject a few words of the great George Whitefield in his sermon on "Walking with God." He says:—"Walking with God implies a settled, abiding communion and fellowship with God, or what in Scripture is called 'The Holy Ghost dwelling in us.' This is what our Lord promised when He told his disciples that 'the Holy Spirit should be in and with them'; not to be like a wayfaring man, to stay only for a night, but to reside and make his abode in their hearts. This I am apt to believe is what the Apostle John would have us understand when he talks of a person abiding in Him, in Christ, 'and walking as He Himself also walked.' And this is what is particularly meant in the words of our text, "And Enoch walked with God," that is, he kept up and maintained a holy, settled, habitual, though undoubtedly not altogether uninterrupted communion and fellowship with God, and in and through Jesus Christ. So that to sum up what has been said on this part of the first general head, *Walking with God* consists, especially in the fixed habitual bent of the will for God, in an habitual dependence upon his power and promise, in an habitual voluntary dedication of our all to this glory, in an habitual eyeing of his precepts in all we do, and in an habitual complacence in his pleasure in all we suffer."

We can have no shadow of doubt of the mighty pentecostal blessing that God gave to this devoted man two hundred years ago, and I am convinced that if we are to look for a similar manifestation of the Holy Spirit's work among us to-day—and God grant we may—we must look for it on these lines, and in conformity with the Word of God.—Yours truly, C. FORD.

Brixton, July 7.

DRINK AND TAXATION.

SIR,—You call attention in your issue of to-day to the fact that all good sober citizens are compelled, to the extent of having the means to do so forced from them, to "keep drunken paupers, their wives and children." Is this thing right, or is it the endowment of vice under the penal coercion of well-doing? The question may surely well be asked, and it demands an answer. Unquestionably the fact is, in degree, as you have stated. Should no effort be made to alter this condition? Is every and any attempt to do so hopeless? Convinced that the weakness is in measure owing to the incompleteness and merely partial apprehension of the character and extent of the injustice and the evil, I ask you to allow it to be more fully stated. I believe the temperance power and interest would be largely and probably triumphantly served and advanced by a full and complete exhibition and exposure of the root and foundation of this unquestionable and wholly indefensible evil. For the drunkard is not entitled as such to support at the national expense. He is not entitled as a drunkard to throw the burden of the support of his wife and children on the rates. He is so as a pauper. The boon is attached to the consequences of the habits which by all analogy are thus encouraged. As a drunkard merely, he is subject to penalties and punishment which accelerate the consequences. Idleness is probably the most potent factor in spreading drunkenness, as unquestionably it is also the outcome of all drunkenness. But it is in the form of pauperism, the result of idleness, that drunkenness finds its national endowment.

It is to provide this most unreasonable and unjustifiable endowment that every industry, without exception, and all the industrious alike, are now penally mulcted in a fine penally enforced and collected with an ease and completeness existing in no other case. If temperance endeavour were directed with all the energy of its activity to end this surely criminal absurdity, a fatal blow would be delivered to nearly all drunkenness. The shame of its national support at all events would wholly cease. Surely the monstrous folly, to say no worse, of FORCING the industrious to labour for the taxed support of the idleness of vice, may hope for and have an end. The legislative aim should be that no able-bodied vagrant shall receive food or relief until he has in profitable labour set before him earned its value. Meanwhile labour bureaux and labour colonies offer the very best form of remedial measure for the drunkard as well as for the idler, if the one be not always also the other.

I cannot ask for space in your columns for the discussion of methods and details, but I do plead, not merely in the true interests of the poor drunkard and the downward vagrant, and for the sake of the cause of all sobriety, but also in that of those who, in ever-increasing numbers, are in danger because of these things of being themselves

engulfed in the perils of poverty and pauperism by no fault of their own, that you will allow attention to be drawn through the channel of your columns, so influential among the benevolent, to this important subject. Will it not be a sorrow to all such, and little if at all short of a national reproach, if another winter steal upon us, and find the country no better prepared to meet its helpless workless multitude than did the past?—Your obedient servant,

M. H. Synge.

24, *Landport-terrace, Southsea, July* 4.

THE BROUSSA ORPHANAGE.

Cholera, earthquake, and famine have immensely increased the number of orphans in Asia Minor. The Broussa Orphanage had a very hard time last year. During the cholera the Kindergarten and the school were closed, and the school confined to the orphans. The report says:—

"Although the epidemic has not entered our house, still we had to stand three times at open graves—two crippled girls, one with a burned hand and another with broken hip, caused by the fall of a wall, which killed her mother. The third was the youngest son of the principal, a pretty flower, which the Divine Gardener picked up to adorn with it the crown of the Lord. The most impressive sermon comes from the pulpit of an open grave, and these three graves were not fruitless for the inmates of the Home. Some undecided ones have begun to plead for remission of sins and salvation of soul.

"We keep all the inmates busy at work. We sent out many during the year, and took in others in their places. Those who left us in former years are nearly all married; some are serving in Christian families, and others are teaching in Protestant or Armenian schools. We are often asked to send teachers into village schools, and some of our former orphans have succeeded very well in such spheres. We therefore give them such a training and education that they may be able to lead a common village school, should the hand of Providence direct their steps to such a situation.

"Our large family has been mercifully provided for. More has been contributed by native friends than during any one year since the Orphanage came into existence twenty years ago. With the additional help from England, Germany, Switzerland, and America, all our needs were supplied. We most urgently need a small hospital with ten beds; £200 is enough to supply the want."

The Principal of the Orphanage, M. Baghdasarian, writes to us:—"We have fifty orphans in the Home at present, from nearly all parts of Asia Minor, chiefly Armenians. There are some day scholars, and a kindergarten with a special teacher. Two of our three teachers came to us as orphans; with the aid of these we train the little ones in the fear of the Lord. Many children are waiting for admission to the Home, the only Protestant orphanage in this part of Asia Minor; but the funds do not allow of expansion."

COLLINGWOOD-STREET MISSION.

The Working Men's Mission, started eighteen years ago in the New Cut, has grown and prospered. The new report states that "There is now gathered together a large number of men and women who have been greatly benefited by the efforts of the Mission, and now these in their turn seek to be a blessing to others. Our workers recognise the fact that they have been saved to serve." Gospel meetings are held on Sundays and Thursdays. The open air is still resorted to all the year round, meetings being held in the New Cut on Sunday mornings and evenings, and also on Thursday evenings. The indoor Gospel services are comparatively well attended, being made bright with singing and earnest with entreaties to come to Christ and "abhor that which is evil, cleave to that which is good." Many have professed to find the Saviour during the past twelve months. The details of the various branches are full of interest. There is evidently an open door set before these earnest workers.

The Sunday-school has 494 on the books, and about an average of 350 wend their way to the Mission Hall, where there are twenty-six teachers to meet them. The Lord has given many tokens for good in connection with this work, many being now workers in the Mission, and some of the present teachers were once scholars. In connection there are senior Bible-classes for lads and girls. The superintendents are the Brothers T. and J. Young, 33, Nelson-square, Blackfriars-road, S.E.

THE RESCUE SOCIETY.

The Rescue Society exists for the purpose of giving hope to the despairing, and delivering the fallen from the slavery of vice and degradation and shame. Above all, with the help of the Holy Spirit, its workers aim at inducing true repentance of sin and faith in the Lord Jesus Christ on the part of the girls and young women who are gathered in the Society's Homes. The forty-second annual report shows that encouraging success has attended these efforts, at once Christian and humane. The work is not all transient; the lost are found, and the ruined have, through Divine grace, been made new creatures in Christ Jesus.

The report says: "The principle on which the Society was formed in 1853 is still maintained, viz., that it is only by true conversion to God that the girls can be truly and really rescued; and the hundreds of young women in various parts of England and in the colonies, who, after a period of many months in the Society's Homes, are now living honourably, many as members of Christian churches, prove conclusively how abundantly God has honoured these efforts.

"The year 1894 was not marked in any special manner by any change or remarkable occurrence. At each Home the work was pursued with energy and self-denying devotion. Four hundred and seventy-four girls and young women have been fed, clothed for the most part, trained for service, and taught the way of eternal life, and of this number 327 have again gone forth to fight the battle of life, and, it is hoped, to contend more earnestly against sin, especially that form the effects of which this Society is formed to combat or save from.

"The number of preventive cases during the past year has been 243, or thirteen in excess of the fallen. As an adjunct to the preventive work of the Society, the Servants' Homes have ever been regarded since 1857. No less than 815 young women and girls—who have either no home or unsuitable ones in London—have in the short space of twelve months found safe, happy Christian homes at the dangerous time of being "out of place," have been helped to obtain suitable situations, and have been encouraged by rewards to remain therein. It is not easy to over-estimate the value of such places for girls to lodge in. The sad fact that about 90 per cent. of those who become inmates of homes for the fallen are from the servant class, shows conclusively how great the needs-be that they should have some safe place to go to when seeking a fresh situation.

"The total work of the Society, the support of the various homes, with all the staff of workers and the management of the Society generally, with help rendered to the Servants' Home, cost but £5143 14s. 2d., or deducting the earnings of those aided, with payments by relatives, donation towards particular cases, etc., the sum of £3140 12s. 7d."

The secretary of the Society is Mr. C. Stuart Thorpe, 79, Finsbury-pavement, E.C.

A MISSIONARY GARDEN PARTY.

On Saturday afternoon a garden party, arranged by the Young Men's Baptist Missionary Association, was held in the grounds of the Stockwell Orphanage. After an entertainment by the children, the Chairman introduced Rev. J. H. and Mrs. Williamson, and Rev. and Mrs. Herbert Anderson, from Calcutta; Mrs. Allen, from Ceylon; Rev. J. J. Fuller and his wife, from the Cameroons; Rev. W. and Mrs. Hill, Revs. A. Long, W. and Mrs. Miller, and J. G. Pike, of Orissa; Mrs. Turner, of Shansi; Mrs. Watson, M.D., Rev. W. A. Wills, of Shantung, China; Mrs. Williamson, of Barisal; and Misses Way and Williamson, of Calcutta. In the evening a meeting was held in the Memorial Hall, presided over by Rev. F. B. Meyer. The secretary (Mr. J. Everitt) read letters from missionaries and others unable to attend. The Chairman said it was hoped the result of the meeting would be to create a missionary spirit among young Christians and lead many to dedicate themselves to the service of their Master. Mrs. Watson spoke of the school work, which was felt to be the one great important thing in China. Rev. Herbert Anderson referred to native literature in Bengal, which proved the influence the Gospel had upon the people. Miss Annie Ryall sang "He wipes the tear from every eye." Miss Way, of the Zenana Mission in Calcutta, made a strong appeal for sister missionaries among the native women. Rev. G. B. Farthing, of Shanzi, showed how God was working miracles among the Chinese in helping the Christians to overcome the awful power of opium. Rev. J. G. Pike described a missionary's day's work in Orissa.

FRUITFUL COLPORTAGE.

The twenty-eighth report of the Metropolitan Tabernacle Colportage Association tells of much excellent work. The colporteurs employed number 73, which is 18 less than in the preceding year. The value of the sales amounted to £8125, representing over 815,000 publications. Copies of the Holy Scriptures form an encouraging proportion of the aggregate. The colporteurs have been much blessed in their visiting among the people, and have conducted 8490 Gospel services. This useful agency is not supported as it should be, so the year closed with a deficit of £464.

From Swadlincote one colporteur writes that when going round a pottery works he was informed that Horner's Penny Stories and wholesome periodicals had "completely knocked a lot of bad books out of time." Mr. Bignell, of Orpington, shows how some of the books travel. He says:—"Twelve months ago a woman asked me if I had a book I could recommend that would do for her son, a soldier in India. I told her that 'John Haggerly,' price 6d., by Jackson Wray, would, I think, just suit. On meeting her, a few days ago, she said she had just received a letter, in which her son said he liked the book very much, and had lent it to over fifty of his companions, who had read it also. Six months ago I sold a book, called 'Mike Healy,' to a housekeeper; after reading it she sent it to a man she knew working on the railway; he read it in his dinner-time, then lent it to his fellow-workmen, till over five hundred of the men had read the same story. I trust it will bring forth a large harvest. A few months ago I met with a footman, who lives outside my district, and I sold him a copy of C. H. Spurgeon's sermons on the text 'Christ Crucified.' On meeting him this week he told me that he had read the sermons to the servants in the servants' hall; the housekeeper, overhearing the sermons read, asked him to read them to her, which he did. Some time ago, in calling at a cottage, the woman said, 'Come in; I have some good news to tell you.' I said, 'What is it?' She said, 'I have this morning found the Saviour.' For some time past she had been dissatisfied with herself, through reading Horner's Stories. This led her to go to chapel. Here she was led to see herself a lost sinner, and she could find no rest until she had sought and found the Saviour."

Communications regarding the work should be addressed to the Secretary, Colportage Association, Pastors' College, Temple-street, St. George's-road, Southwark, S.E.

THE ARABIAN MISSION, ADEN.

The late Ion Keith Falconer did more than found a mission. He gave it the impulse of his own conspicuous whole-hearted devotion. The Mission at Sheikh Othman, Aden, has had its trials. It deals with a notably difficult field, and, apart from the early death of its founder, it has had the discouragement of a good deal of sickness and change in its staff. But, thank God, it goes on, and on improved lines. The Free Church of Scotland has withdrawn the ministerial brother, and is supplying his place with a second medical missionary. It is the conviction of experience that there is no room at present for any other kind of work among the Arabs of that region than *medical mission work*. Dr. Young writes on June 5: "My work in Sheikh Othman goes on increasing. Since the New Year I have had over 4500 attendances at the dispensary. Many of the patients come long distances, several from Sanaa, and many from other parts of Yemen. In the month of May, the number of patients was 1004, and as I hope Dr. Miller will join me towards the end of the year, the number of those who hear the Gospel will be further increased, as one or other of us will always be touring during six months of the year, and there remaineth yet much land to be possessed."

INTERNATIONAL PENITENTIARY CONGRESS.—The fifth and most important of International Penitentiary Congresses, which have been held at intervals of five years during the past quarter of a century in various capitals of Europe, was held last week at Paris. Since the first conference in London in 1872, the ground covered by the Congress in its deliberations has been gradually extended, and to the three sections into which it was formerly divided, dealing with penal legislation, penitentiary questions, and preventive measures respectively, a fourth has this year been added, whose province it is to consider the best methods of treatment for children and minors.

OUTLINE BIBLE STUDIES.

III.—BIRDS OF SCRIPTURE.

EVERYTHING in God's creation has its place assigned it by the Lord Himself. Everything has its own sphere of action and service, and everything has its existence for the glory of the Creator, and the instruction, comfort, and blessing of man, the fish in the sea, the beasts in the field, and the birds in the air, all speak of God to man. Let us hear what the birds say to us, of God's wisdom, goodness, and love.

1. THE RAVEN speaks to us of God's *Providence*.

The supply of Providence (Job xxxviii. 41, Ps. cxlvii. 9.) The mystery of Providence (1 Kings xvii. 1-6.) The God of Providence (Luke xii. 24.)

2. THE SPARROW speaks to us of *Trust*.

There are two lessons from the sparrow.

The value of life (Matt. x. 22), and the use of little things (Luke xii. 6-7.) All who trust God He supplies.

3. THE DOVE speaks to us of *Peace*.

This, I think, may be called the favourite bird in Scripture, and is a guide to anything that is gentle and good.

The emblems of peace (Gen. viii. 8-12). The means of mercy (Lev. i. 14).

The illustrations of safety (Song of S. ii. 14). The symbol of the Holy Spirit (John i. 32).

The lesson for the Christian (Matt. x. 16). We need wisdom and simplicity.

4. THE EAGLE speaks to us of *Strength*.

This remarkable bird is often mentioned in Scripture, and is used by the Lord to illustrate spiritual things.

The eagle is strong on the wing (Is. xl. 31). *Faith*.

The eagle is strong in the eye (Ezek. i. 10). *Intelligence*.

The eagle is strong in its grip (Prov xxx. 19). *Power*.

The eagle is strong in affection (Deut. xxxii. 11). *Love*.

THE BIRD A TEACHER.

"One warm Sabbath morning the doors of a church were open. During the progress of the service a bird entered, and flew up to the vaulted roof, and tried with every effort it could to make its escape. There sat in one of the pews a woman who had been under deep conviction of sin for many months. She watched the bird, and thought how silly it was not to go to the open door of the church and enjoy its liberty at once. When its wings were weary it lowered itself into the body of the church, saw the door open, and flew out in a moment, and was soon singing outside. After the bird had gone this poor woman thought, 'that is just what I have been doing. I have been trying and trying, and the door of mercy is open all the time,' and at once she looked away to Jesus and was saved."—(*Information and Illustration*).

Soldiers' Home, Winchester. C. EDWARDS.

THE M.D.S.F. IN THE NORTH SEA.—Here is the record of the skipper of the *Clulow* for one voyage (eight weeks) with the Great Northern fleet:—"What a great many serious accidents we have had in the fleet this last voyage! Besides sickness, I see we have had 343 out-patients and 15 in-patients. One now lies in Yarmouth Hospital, burnt on the vessel on fire, and two lie in the London Hospital; while one, after a week at Yarmouth, was enabled to return to his home at Hull, his fare being paid by the Mission. Truly the mission ship has been a blessing in this fleet to many poor suffering men and lads."

THE BIBLE IN GERMAN SCHOOLS.—The Berlin correspondent of *Evangelical Christendom* writes:—"The conference of pastors, which meets here every year in the week after Trinity Sunday, this time also occupied itself with the question of a Biblical reading-book to supplant the Bible in the schools. The fact that there are expressions in the Bible which many parents do not like to have read by their children, has always, from time to time, raised the question of printing a kind of 'family Bible,' where these expressions are left out. On the whole, German Christians have opposed such a mutilation of the Bible, and a 'family Bible,' which was once published in Switzerland, met with no sympathy here; but in Bremen a 'school Bible' has been published, and introduced into all schools by authority of the Senate. The speaker at the conference who read the introductory paper, a schoolmaster and layman, decidedly opposed the 'school Bible,' which would only tend to deprive our people of the full Bible. In fact, the respect we owe to the Word of God ought to prevent any such change or abridgment of the inspired text. Another question is, whether Bible stories are to be written for children, and whether portions of Scripture are to be inserted in reading-books. This is quite harmless, and may prove useful."

THE Y.M.C.A.

THE Cheltenham Y.M.C.A. is about to move into new and enlarged premises in which accommodation will be provided for boarders.

The Clapham Junction Association commenced work in its new premises, the old Vestry Hall, Battersea Rise, on Sunday afternoon, 7th inst.

The Central Association (London) is arranging for a fortnight's mission to men at Exeter Hall in September next, to be held by Rev. Frank Webster, of Birmingham.

The committee of the new Association at Gloucester have secured excellent premises for the work, which they contemplate opening in about a fortnight's time.

The Buenos Ayres Y.M.C.A., 587, Avenida de Mayo, is greatly in need of Spanish and Italian tracts for prayerful distribution at the Spanish Gospel meetings.

The new premises secured for the Wednesbury Association through the kindness of Mr. W. H. Lloyd are now ready for occupation, and will shortly be entered upon.

Gratifying response has been made at Totterdown, Bristol, to the appeal of the local Y.M.C.A. for funds for a new building. Much spiritual blessing has recently attended the work.

The increased attendance at the Tuesday evening Bible-class of Clapham Y.M.C.A. is a source of much thankfulness, these meetings being marked by the conversion and building-up of young Christians.

Mr. R. F. Crosland, of Cleckheaton, has consented to aid the Associations throughout the North Midland District during the approaching autumn and winter by conducting evangelistic missions for young men.

Mr. Geo. Henry, of Hastings, has been appointed a vice-president of the National Council. The names have also been added of Mr. Alfred Haley, of Wakefield, and Mr. J. Compton Rickett, of London.

Flashes, the organ of the Sunderland Association, reports that success has attended the open-air meetings since their commencement on Whit Sunday, and eight young men have received definite blessing.

In connection with the Derby Association, a very successful "camp" has been stationed, for the past three weeks, at the pretty village of Duffield. Much interest was manifested by the villagers and others in the camp services on the Sunday afternoons.

At the opening of the Hillsbro' (Sheffield) Association, five ministers took part in the proceedings, two of whom testified that the Association had been the means both of their conversion and of their introduction to and early training in Christian work.

Messrs. J. R. Mott and R. E. Speer, who have been so greatly used among students, intend visiting India next winter. The special work of Mr. Mott will be in connection with the colleges of the East. He is expected to reach Ceylon early in December. He will give about three months to Ceylon and India.

The annual report of the Calcutta Association, just published, shows a membership during the year of 300. Six young men have confessed Christ since the work began, as the direct result of the meetings, and upon several others the Association was one of the main influences leading to their decision. On the whole the year has been very encouraging.

A united conference of the Plymouth, Devonport, and Laua Associations was held on July 3, in the garden of Mr. Henry Hurrell, of Plymouth. A most helpful time was spent. Mr. Albert E. Bull opened a conversation on "members' responsibilities," which was very heartily entered into by the friends present. Mr. Roberts followed with a brief account of his American tour.

Quiz, a weekly Adelaide paper, gives a sketch of the Sunday-night meeting held in the Theatre Royal by the Y.M.C.A. The writer, evidently not a frequenter of Gospel services of this kind, writes fairly. There was an attendance of between 600 and 700, composed of "all sorts and conditions of men, women, and children. Some had the appearance of regular church-goers; others looked as if they were not accustomed to worship in any shape or form, but these latter were largely in the minority."

The Y.M.C.A. at Stockholm was formed in 1884, and at the end of that year the total number of members amounted to but 40. Through many difficulties and obstacles, particularly from the High Church party, the Association has now worked its way to a point of development, when larger and more suitable premises have become indispensable. Half-a-dozen small and ill-ventilated rooms are all that the Association at present can offer to its 1200 members and the numerous friends from foreign countries, who in summer-time visit the beautiful capital of Sweden, and it has therefore been decided to collect means for a new building. At a drawing-room meeting kindly convened by Louisa Lady Ashburton at Kent House last summer, for the purpose of forwarding this good work, it was attempted to raise £1000 for a "British Floor" in the proposed building, and up till now about £600 has been collected towards that sum. The secretary to the fund is Mr. Alexander Welin, 9, London-street, E.C.

The monthly meetings of the National Council were held at Exeter Hall on Friday, under the presidency of Sir George Williams. The Council had the great pleasure of welcoming the Hon. Jno. Wanamaker, who is a warm friend of Association work in America and in all the countries of the world. In the course of a brief address, Mr. Wanamaker said:—"We have come to realise in America that the way to take care of the country is to take care of the young men; and there has come into the work a good deal of solemnity, a good deal more of organisation, a good deal more that is practical; a good deal less of debt—which at one time hampered the Association very much. They are building a good many good buildings, and they have the confidence of people to a degree that they never had before." Referring to the recent Jubilee celebration, in which he sustained so prominent a part, and to the world-wide character of the work, Mr. Wanamaker said:—"The next ten years will show the growth of the past fifty years. That seems a large thing to say, but I believe it."

EDITH-ROAD MISSION, STRATFORD.

OVER a dozen years ago a few devoted men and women opened a mission centre in Chandos-road, Stratford, hoping thereby to reach some of the many residents who were neglecting public worship and to influence the large numbers of children in the district. Though working in a ramshackle building, under very unpleasant conditions, preachers and teachers were encouraged by fruit of their labours. Friends who knew the need of the district commended the effort, and the late Mr. Spurgeon frequently allocated students from the Pastors' College to supply the pulpit. In due course the mission was affiliated with Cann Hall Baptist Church, Leytonstone, a connection which has been in the highest sense helpful. Although the church, with its working-class membership and building debt, was not free to extend much financial aid, it cordially fostered the mission, and comforted the workers by the comfort wherewith it was itself comforted of God.

At length the work outgrew the room which, by accommodation of speech, was called a "hall," and it was determined to build a more suitable place. A site was secured not far from the old quarters, and on Thursday last a capital iron hall, to seat 250 people, was opened in the Edith-road. The inaugural meeting was presided over by Mr. F. L. Edwards, of Loughton, and addresses were delivered by Pastor G. T. Ennals and other friends. The work is self-supporting, but over £350 is still owing on the new building. Confident in their spiritual aims and Scriptural methods, the workers have made an admirable beginning, and their undertaking is earnestly commended to the sympathy of those who are interested in the evangelisation of East London. The treasurer of the building fund is Mr. C. H. Lake, Aldersbrook, Wanstead, E.

A NEW MISSION VESSEL.—Mr. Stephen Burrows writes that the Mission is adding the *St. Paul*, with a steam launch, to the present Mission fleet. The *Hope* and the *St. Paul* cruise from Malta to Civita Vecchia, and do mission service in the Bay of Naples and elsewhere. The work is growing and God is giving blessing. Address, the Sailors' Rest, 7, 2°, Vico del Piliero, Naples.

TURIN.—In the *Gazzetta del Popolo* the statement has been made that the inhabitants of Marentino have made certain complaints to the civil and ecclesiastical authorities, but without success. They have therefore resolved to wipe their hands of the Roman Church, and place themselves under the ægis of the Waldensian body. On May 24, Signor G. Ribetti held a conference on the "Gospel of Christ." More than 400 persons gathered around him in the open piazza, who listened with the greatest attention, and applauded him to the echo. Probably his address led the people to the decision above alluded to.—*Evangelical Christendom*.

SAILORS' WELCOME HOME.—The July muster of the Christian Lifeboat Crew took place last week at the Welcome Home, Ratcliff-highway, under very auspicious circumstances. The Fo'c'sle was crowded with representatives from Russia, Sweden, Norway, Denmark, Germany, Holland, America, Africa, as well as from our own country. Miss Child gave out the text for the month, Psa. x. Mr. Jay and Colonel MacGregor followed with instructive addresses. Sailors gave their practical experience as to God's dealings with them. A brother from the Canary Islands and a Dutch undergraduate also took part.

Among the Churches.

CHURCH OF ENGLAND

The report of St. John's, Upper Holloway, shows good and satisfactory work.

Rev. George Robert Bell has been given the vicarage of St. Peter's, Battersea.

Rev. T. T. Griffith, rector of Seale, Surrey, has announced his intention of resigning in August.

The ancient parish church at Callington, near Plymouth, was partially destroyed by fire last week.

The Church Missionary Society is anxious to build a new mission hospital and dispensary in Old Cairo.

General sympathy is felt with Rev. C. J. Ridgeway, vicar of Christ Church, Lancaster-gate, who has lost his wife under distressing circumstances through misadventure in taking an anæsthetic.

The Bishop of Liverpool has already fixed upon the last Sunday in January, 1896, as the date for the observance of the Diocesan Temperance Sunday. It is expected that the Bishop of Carlisle will take part in these proceedings.

Rev. A. Lukyn Williams, of the London Jews Society, has accepted the charge of Guilden Morden, Cambridgeshire. The strain of work at Palestine-place during the last four years has told upon his health, and the comparative rest of a small country living will be very welcome.

Dr. Rayson has consented to read a paper at the approaching Liverpool Diocesan Conference on Foreign Missions, and it is anticipated that the bishop's past experiences in missionary enterprise will greatly augment the interest in this important discussion.

Rev. J. M. Laycock having resigned, through ill-health, the living of St. Peter's, Colchester, has issued an address to his sorrowing parishioners and friends. There is in it a faithful declaration of Evangelical principles, and it breathes a spirit of toleration and brotherliness, especially towards the Nonconforming churches.

The Girls' Friendly Society, which has held its annual conference, has for its President the wife of the Archbishop of Canterbury, and amongst its numerous associates and members all ranks and ages are represented. Starting from the idea of providing a friend for each working-girl member when absent from home in a lady of suitable age and experience, it has steadily aimed at raising the standard of morals among all who belong to it, and of increasing their stock of innocent pleasures. Its associates belong to the Church of England, but it admits members of all religious denominations and of all callings and occupations, a virtuous character being the only condition of admission to its ranks.

CONGREGATIONAL.

A new chapel has been opened at Lavendon, near Northampton.

Rev. J. T. Camm has closed his pastorate at Golborne, near Wigan.

Lion-walk schools, Colchester, report nearly 1000 children and sixty-five teachers.

Rev. Harcourt J. Just has been recognised as pastor of Oak-street Chapel, Accrington.

Dr. Amory Bradford will preach at Carr's-lane Chapel, Birmingham, on July 21 and 28 and August 11 and 13.

Fulham Church reports eighty-nine members added during the first year's pastorate of Rev. H. J. Shirley.

Principal Fairbairn has sailed for New York *en route* for the Summer School of Theology at Cleveland, Ohio, and Chautauqua.

Miss F. A. Williams, of Didsbury, has been accepted by the directors of the London Missionary Society, and appointed to the Bellary Mission, South India.

At the close of service on Sunday night in St. James's, Newcastle, the young pastor, Rev. J. H. Jowett, intimated his acceptance of the call to Carr's-lane Church, Birmingham, as successor to the late Dr. Dale.

Rev. Gilbert Ellis Ireland, of the Christian Church, Montana, U.S.A., formerly of the Pastors' College, is on a visit to England, and will occupy the pulpit in the Whitefield Tabernacle, Finsbury, every Sunday in July.

Rev. R. Balgarnie has been preaching at the Bar Church, Scarborough, where he commenced his ministry in 1851. The open-air services on the foreshore, which were commenced in 1885, have been resumed for the season.

A special mission for young people is being conducted at Abbey-road Baptist Chapel, St. John's Wood, by Rev. John Mitchell. The attendance has been fairly large, and the good proportion of young men at the services has been an encouraging feature.

Rev. R. M. Davies has concluded his pastorate at Hope Chapel, Oldham, where he has been minister for fifty-two years. The church at his settlement numbered thirteen persons. "Mr. Davies," writes a correspondent, "with unwavering constancy, has laboured to the verge of four-score."

On Saturday no less than fifteen benevolent and missionary societies received an equal share of £12,008 railway stock under the will of the late Mr. Richard Ash, of Bristol. Among the societies benefited are the London Missionary Society, Church Aid and Home Missionary Society, Irish Evangelical Society, Colonial Missionary Society, together with the Colleges at Hampstead, Oxford, and Plymouth.

The annual floral festival at Christ Church, Westminster Bridge-road, was held on July 4. The decorations were very tasteful and beautiful, and the attendance one of the largest on record, the floor of the spacious church being filled. The reports were full of thanksgiving and joy for the wonderful manifestations of God's goodness during the past year. Addresses were given by Dr. Newman Hall, Dr. J. S. Spurgeon, Rev. G. E. Asker, and Mr. J. W. Benn, M.P. During Dr. Newman Hall's speech, an allusion to the present pastor, Rev. F. B. Meyer, led to a long-continued outburst of applause, which culminated in the whole congregation standing up and singing the Doxology. The congregation is evidently closely attached to their minister.

Calls.—Rev. W. H. Bradford, of Needham Market, to Trinity Chapel, Brixton (accepted); Rev. H. Webb, of Allerton, to Queen-street, Leeds; Rev. H. M. Sime, of Edinburgh, to Holloway, London; Rev. C. Sales, of Limehouse, to East Parade, Leeds.

Resignations.—Rev. J. F. Lepine, of Trinity Chapel, Croydon; Rev. S. E. Dodge, of Bassingbourn; Rev. T. S. Ross, of Charlotte-street, Carlisle; Rev. Robert Russell, of Shotts, N.B.

BAPTIST.

New chapels are being built at Bacup and Long Eaton.

Rev. C. T. Johnson has been elected president of the Cornwall Union.

Rev. E. G. Laurence has resumed his duties at Rosebery-park Chapel, Pokesdown.

The resignation of Rev. W. E. Blomfield, pastor of Turret Green, Ipswich, has caused widespread regret.

Dr. Maclaren has undertaken to deliver a course of theological lectures to the students of New College, Manchester.

Mr. H. Youlden has commenced his ministry at Unthanks-road Chapel, Norwich, which was severely damaged by the late gale.

Rev. T. R. Matthews has been welcomed home at Mundesley on his return from a voyage to Australia and Tasmania for the benefit of his health.

As a result of a mission conducted for the past three years at Early Rise by the young men's Bible-class at Wycliffe, Reading, a new mission chapel is being erected.

Successful Sunday-school anniversary services have been held in connection with the Willesden-green Baptist Church. An early "midsummer Sunday morning service" was conducted by the pastor, Rev. William J. Sears.

Rev. W. R. Bowman, of Southport, assistant district secretary of the B. and F. Bible Society for Lancashire and Cheshire, is about to return to London, having been appointed Assistant-secretary of the Society for the North Metropolitan District.

The committee of the Baptist Missionary Society has accepted offers of service from Mr. John Bell, of Regent's Park College, and Mr. F. W. Jarry, of the Pastors' College, the former for work on the Congo, and the latter as a missionary to India. Revs. G. B. Farthing from China, S. J. Jones from Dinapore, H. E. Barrell from Bombay, and Mrs. Timothy Richard from Shanghai have been welcomed.

Five missionaries will be leaving in the autumn to reinforce the staff in India. Three of these are going out for the first time—Misses Edith Mannington, Calcutta; Edith Clare, Bankipore; and Phillips, Agra. Misses Way and Annie Williamson will resume work in Calcutta. The committee have accepted "Sister Ruth," Miss Edith Greig, for work in China. She will probably leave England early next year, with Mrs. Dr. Watson, travelling with her to Tsing-choo-fu.

Calls.—Rev. W. E. Blomfield, of Ipswich, to Queen's-road, Coventry (accepted); Rev. P. Lewis, of Chipping Camden, Rev. Ernest Hughes, to Fraserburgh, N.B.

Resignations.—Rev. J. Bailey, of Glossop-road, Sheffield; Rev. C. A. Ingram, of Leafield.

METHODIST.

New chapels are being built at Aspatria and Amington.

Rev. Thomas Cook, on leaving Melbourne, goes to Queensland, and will then proceed to Ceylon.

Rev. William Arthur, who is now in England, hopes to attend Conference. His health has considerably improved.

Clifford-street Chapel, Hereford, having become inadequate for the needs of the church, a site has been purchased on which it has been decided to build.

A two days' convention at Brampton for the deepening of the spiritual life was addressed by Revs. W. Keating, J. E. Page, G. Jackson, F. Inwood, and E. J. B. Kirtlan.

Rev. Jabez Bell, at present stationed at Dartford, continues on furlough, and after serving the churches as missionary deputation will return to Banni, Fernando Po.

A convention to promote Scriptural holiness has been held in Southport, sermons being preached by Rev. Dr. Jenkins, who has conducted the opening services of these conventions for several years. Two or three meetings were held each day last week in a large tent.

The annual assembly of the United Methodist Free Churches is holding its meetings this week in Calvert-street Chapel, Norwich. The retiring president is Alderman James Duckworth. It is generally believed that Rev. W. R. Sunman, of Burton-on-Trent, will be his successor. The increase of members to be reported this year exceeds any that has been realised since 1883.

Letters dated March 12, April 1, and April 9, have been received from Rev. H. Buckenham, of the Zambesi Mission, Central Africa. Mr. and Mrs. Buckenham had been recalled on the ground of ill-health, but they now report their health so much improved, and the openings for missionary labour so numerous and promising, that they ask to remain. Mr. and Mrs. Pickering, sent out to succeed them, will become their colleagues in a work which, after weary waiting, gives promise of splendid success.

The committee of the Wesleyan Missionary Society has reached a very important decision in resolving to ask the Conference to sanction an immediate attempt to raise £50,000 for foreign missions. The present accumulated debt is £30,478 15s. 10d. Toward this amount £4,760 have already been raised. Further considerable sums have recently been promised on three conditions—first, that a sum at least sufficient to wipe out the debt be raised; second, that debt be not allowed to accumulate in the future; and, third, that the balance contributed beyond the amount of the debt shall be applied to the consolidation and extension of the work abroad.

PRESBYTERIAN.

A fine new church has been opened at Fisher-street, Carlisle.

The opening of the new churches at Bromley and Finchley proved very successful.

The foundation stone of the new mission hall at Willesden Green is to be laid on Saturday, July 13.

The London Presbytery, South, has sanctioned a grant for mission work among hop-pickers in the Edenbridge district.

The 223rd anniversary of the church at Great Salkfield, built originally under the "Five Mile Act," was celebrated last week.

The Christian Evidence Society has held an interesting meeting at the Caledonian Christian Club, in order to interest Presbyterians in the work. Mr. Samuel Smith, M.P., presided, and spoke vigorously.

Dr. Pentecost sailed for America on Wednesday in the *Spree*, for a two months' holiday in the United States. He leaves his church in a most satisfactory condition in all branches of its work, and these are constantly increasing.

Rev. George C. Lorimer, D.D., pastor of Tremont Temple, Boston, Mass., U.S.A., will occupy the pulpit at Marylebone Presbyterian Church, next Sunday, and on all the rest of the Sundays of July and August. Crowded audiences attended his ministrations during the two Sundays he ministered in the same church last August.

Calls.—Rev. W. P. Jones, of Bettws, to Seion and Horeb, Flintshire; Rev. H. E. Michie, to Stonehaven (accepted); Rev. R. T. Jack, of Stonehaven, to Penicuik; Rev. J. H. Miller, to Elie; Rev. E. S. Gunson, of Paisley, to Clydebank, Glasgow.

THE SALVATION ARMY.

There are now 11,585 S.A. officers preaching the Gospel of Jesus Christ throughout the world.

6000 persons were present at General Booth's meeting in the King's Gardens, Copenhagen, on Sunday.

The Yarmouth Beach Concert Ring, enclosed and fitted with stage seats, has been placed at the disposal of the Army for Sunday afternoon meetings.

Mrs. Ballington Booth has been granted a licence to perform the ceremony of marriage, being the first woman officer in the Army to receive this power.

Dr. Parker has lent the City Temple for the final farewell meeting of the party of officers bound for Japan, which is to be conducted by General Booth on the 15th inst.

The extension of Social operations in the Metropolis has necessitated the leasing of a third wharf situated at Millwall Docks; 1500 tons of wood for chopping has just been received there.

The Social scheme is operating in seventeen different countries and colonies, and now includes seventy-one food depôts, twenty-one workshops and factories, eighty-one slum-posts, fifty-seven rescue homes, two hospitals, twenty-nine labour bureaux and registry-offices, eleven prison-gate homes, six farm colonies, and three crèches.

FALLEN ASLEEP.

At Timperley, Cheshire, on 2nd inst., Mr. Roderick Forbes, for a quarter of a century a devoted Sunday-school worker at Northowram, Halifax.—At Chale, Isle of Wight, Miss Jane Russell, a member and worker with the Methodists for sixty years.—At Cwmtwrch, Swansea Valley, on 29th ult., Rev. Thomas Evans, a Wesleyan minister.—At Bourne, Lincoln, on 1st inst., Mrs. Parker, wife of the Rev. T. H. Parker.—Near Whatsandwell, Chesterfield, on the railway (by an accident), on 29th ult., Rev. G. R. D. Austin, aged 47, a valued Primitive Methodist minister and superintendent.—At the Lawn, Battersea, on 30th ult., aged 76, Mr. Robert Miller, a faithful servant of Christ, and a liberal giver.—At Burslem, Mrs. Medicraft, wife of the well-known Rev. J. Medicraft, and herself an esteemed worker.—At New Quay, on 1st inst., Rev. John Jones, aged 82, an honoured Welsh minister.—At Fenny Stratford, Mr. James Bailey, a leading Baptist official.—At the Heath, Uttoxeter, Mr. F. Gregory, for thirty years a preacher of the Gospel.—At Bury, Councillor T. Thornley, aged 45, an active Sunday-school and Bible-class leader.—At Neath, Mr. H. Revel, a devoted preacher, Sunday-school, and foreign mission worker.—At Heckmondwike, Mr. John Oxley, an earnest worker, and one of the pioneers of temperance in the district.—At Warthill, near York, on 3rd inst., Rev. S. B. Craig, for fifteen years vicar of the parish.—At Potmore, co. Antrim, Wm. Sutton, a devout Christian worker, aged fifty-nine years.—At Kingstown, Rev. John Lynch, incumbent of Monkstown, co. Dublin, aged seventy-five years.

Notices.

Communications Received with Thanks.—E.S. W.J.H. E.J. S.G.P. B.W.M. E.M. J.M. J.B. C.E. J.K. N.W. B.S.M. W.K. M.J.J. R.C. G.B. W.J.H.B. M.M. H.J.E. W.H.P. J.D.R. W.H.B. T.H. W.A. G.S. M.H.S. M.C. M.G. C.R.H. R.H. W.C. M.H.S. A.M. F.C.S. G.E.P. J.J. W.C.T. W.M.C. H.B. O.M. W.D. B.W. D.J.T. F.G.D. F.A.S. J.F.T.H. G.T.H. C.M.B. R.P.W. F.G.T. N.H. B.B. M.R. J.W.C. J.A.H. D.M.D. C.F. R.P. J.G.K. P.G. W.W. C.S.T. S.M.S. E.H. B.S. A.A. G.M.M. A.H.M. A.C.M. J.C. J.B. M.B. C.H.A. J.W.A. S.D.W. J.O.W.

Applicants for Tracts.—J. Smith, Colporteur, 58, Kingsbury, Aylesbury; William Robinson, 2, Clarence-court, Muslin-street, Hope-street, Salford; Miss Beswick, 10, Northgrove, Urmston, near Manchester; Miss Wilkinson, 191, Princess-street, Manchester; L. Pridmore, 17, Ann's-street, Union-square, Islington, N.; Mr. M. Shuttleworth, High-street, Crawley, Sussex; T. Patterson, 4, St. George-place, Blackill, co. Durham; Chas. R. Weller, 14, Ausdell-road, Peckham, S.E.; H. A. Rowland, 80, Cadogan-terrace, Victoria Park; E. J. Snow, 14, Packington-street, Islington; C. Wilson, 33, St. Paul's-crescent, Camden-square, N.W.; J. W. Julier, 10, Pickard-street, City-road, E.C.; Warwick Bishop, Port Isaac, Wadebridge; Wm. Rowe, Medros, Cornwall; Robert V. Orr, 81, Rotten-row, Glasgow; Wm. Rosvear, St. Teeth, Cornwall; George E. Pearce, Free Lending Library, Camelford; J. Jackson, 23, North King-street, North Shields; Henry Haswell, 39, Great Russell-street, Bloomsbury; A. Granger, Ashleigh, Cliftonville, Margate; W. Burgess (for seaside), Benhill-street, Sutton, Surrey; Private J. Fawcett, G Company, 2nd Durham Light Infantry, Mhow, India; A. W. Gould, Denmead, near Cosham, Hants, parcels per Cosham; Sidney T. Cooke, 19, Coptic-street, Chambers, Bloomsbury, W.C.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

THE EVANGELISTIC MISSION.

The new Pier Pavilion, St. Leonards, has been taken for Sunday evenings during the remainder of the summer for special services in connection with the Evangelistic Mission. Mr. J. J. Sims, of Canada, is the preacher for the next two weeks, and he will also conduct open-air services on the Carlisle Parade, Hastings, each week night. Christian workers resident in or visiting this watering-place are invited to assist in these services.

Mr. J. J. Sims has paid another visit to Boston, holding meetings in various halls. Arrangements have now been made to erect the large marquee of the Evangelistic Mission in the centre of the town for a six weeks' mission, commencing Lord's Day, July 21.

Earnest prayer is asked on behalf of all these special efforts.

Eastbourne.—Bible readings on the deepening of spiritual life will be given, during July and August, in a tent on the upper lawn at Rev. Dr. Brewster's, Villa Flora, Upperton-road, Eastbourne, every Friday, at 3.30 p.m. All are invited. The speakers will be Revs. C. G. Moore, J. B. Figgis, W. Houghton, Captain Baring, etc.

Colour Photography.—From the Photochrom Company, Ld., 61, Ludgate hill, we have received some beautiful samples of their views of Palestine, coloured by the Zurich process. How the results are brought about we cannot say, but the photographs in their finished state are marvellously beautiful, and, so far as we can judge, faithful to nature.

A BRAZILIAN RAGGED SCHOOL.—Rev. E. Vanorden writes from Sao Paulo, May 4:—"We have the largest ragged Sunday-school in Brazil, in the poorest and most disorderly suburb in Sao Paulo. We can no longer accommodate the many children who come to our small room, which can hardly contain fifty, when as many as 125 have been there. We need £500 to purchase the building and enlarge it. Will some friends advance this amount on a mortgage on the building for five years? Property is rising steadily here, and within five years it would be worth at least double. Mr. M. H. Hodder, 27, Paternoster-row, will receive communications."

The Attention of OPEN-AIR WORKERS, TRACT DISTRIBUTORS, EVANGELISTS, COLPORTEURS, SABBATH SCHOOL TEACHERS, and all other CHRISTIAN WORKERS is called to the following announcements:—

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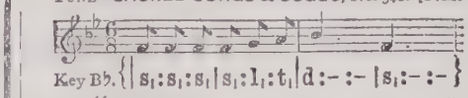
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"THERE shall be showers of blessing:"
This is the promise of love!
There shall be seasons refreshing
Sent from the Saviour above.

CONTENTS OF THE NEW SHEETS.

No. 35.

When He cometh.
One there is who loves thee.
We are but little children weak.
I will sing of my Redeemer.
I hear thy welcome voice.
Oh! what will you do with Jesus?
A blessing for you.
There shall be showers of blessing.

No. 36.

Saviour, like a Shepherd lead us.
Only a step to Jesus.
Come, ye sinners, poor and needy.
Jesus, my Lord, to Thee I cry.
Jesus loves me! This I know.
While the silv'ry moonbeams fall.
"Whosoever heareth!"
Hark, sinner, while God.
Sun of my soul.

No. 37.

There is life for a look.
How solemn are the words.
Here from the world we turn.
Come, ev'ry soul by sin opprest.
God loved the world of sinners lost.
Oh, what a Saviour.
Jesus bids us shine.
Oh, do not let the word depart.
I think when I read that sweet story of old.

No. 38.

Rock of Ages, cleft for me.
Weary wand'rer, stop and listen!
Are you coming home, ye wand'rers?
Jesus bids us shine.
Behold Me standing at the door.
Have you any room for Jesus?
Oh, turn ye, oh, turn ye.
I love to hear the story.
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CONTENTS.

Throw out the Life-line across the dark wave.
Eternal Father! strong to save.
Star of Peace! - to wanderers weary.
"Master, the tempest is raging!"
We are out on the ocean sailing.
Light in the darkness, sailor, day is at hand!
Fierce and wild the storm is raging.
Brightly beams our Father's mercy from His lighthouse evermore.
Tossed upon life's raging billow.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec. Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. John Langsford, 7 p.m; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

The Missionary Bureau.—Valedictory meeting, Friday, July 12, at 186, Aldersgate-street, 7.30 p.m. Mr. A. W. H. Boram from Java, Mr. C. T. Collyer from China, Mr. and Mrs. Herbert Halliwell (sailing the day following for Nyassaland) and others will speak.

S. S. Anne and Agnes, Gresham-street, E.C.—A special course of lectures on Wednesdays in July, at 1.15 p.m.:—July 10, "Authenticity of St. John's Gospel," Rev. C. Lloyd Engström; July 17, "Unique Character of Christ," Rev. Canon Benham; July 24, "The Harmony of the Fourth Gospel with the other Three," Rev. Harold Smith; July 31, "The Battle of Documents and Doctrines," Rev. F. Relton.

Edinburgh Castle, Limehouse, E., 11 a.m. and 7 p.m., Mr. De Burgh Rochfort; 3 p.m., Pleasant Sunday Afternoon.

Islington and Highbury Y.M.C.A., 198, Upper-street, N.—Young men's missionary meeting, Thursday, July 18, at 8.30 p.m.; address by Mr. P. A. Bennett, on "Narratives from the Niger." Sunday, July 14, 8 a.m., young men's missionary breakfast. Address by Mr. H. W. Fry.

Home of Industry, 29, Bethnal Green-road.—Monthly meeting for Christian workers, Wed., July 17; tea at 6 o'clock, meeting at 7.

Special Religious Services in Theatres, Halls, etc.—For July 14.—Grand Hall of Varieties, Clapham Junction, at 3, Mr. Bailey, at 7, Mr. Coates; Morley Hall, Mare-street, Hackney, at 7, Mr. Job Williams; Agricultural Hall, Upper-street, Islington, at 3, Mr. Wm. Cailey, Mr. C. Button; Evangelical Hall, High-street, Homerton, at 3, Mr. Chas. Button; at 7. Mr. George Allen.

The Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sunday, at 7, Mr. Geo. Hucklesby. Malden Hall, Queen's Crescent, Haverstock Hill, N.W., Sunday, at 7, Mr. C. Russell Hurditch.

Lord Radstock and others will speak in the Conference Hall, Eccleston-street, Sundays, at 3.45 and 7 p.m. Meetings of Christians, Fridays, at 8.

Great Assembly Hall, Mile End-road, E.—Week nights, at 8; Sundays, at 11 and 6.30, Mr. Charles Inglis,

Clapton Hall, Upper Clapton, N.E.—Mr. J. G. McVicker, Sundays at 6.30, and Thursdays at 7.30.

The Conference Hall, Mildmay-park.—Sun., 3.30 and 7 p.m., Mr. P. S. Badenoch.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

St. George's Hall, Langham-place.—Sundays, 11 a.m., Dr. M'Killiam; 7 p.m. Mr. Trevor Francis.

Talbot Tabernacle, Notting Hill.—Mr. S. A. McCracken, Sunday, 11 a.m. and 7 p.m.

West London Mission.—St. James's Hall, Sun., 11 a.m., Mark Guy Pearse; 7 p.m., Rev. Hugh Price-Hughes.

Coming Conferences.

Prophetic Truth and Inspiration.—Keswick, July 15-19; Dunoon, July 30 to Aug. 1.

Blankenburg, Thuringia, Germany,—Sept. 2—6.

Perth.—Sept. 10—12, Rev. Dr. Bannerman, Perth, Hon. Sec.

Deepening of Spiritual Life.—Keswick, July 22-27; Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Star Hall, Manchester, Oct. 6-13; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

THE LATE GIPSY W. SMITH.

Dear Sir,—No doubt there are many who knew and loved this honoured servant of God who will be glad to know that a fund has been opened to assist his widow in her effort to maintain herself and boy. When they were converted in 1880 they were absolutely penniless, and all who know what an evangelist's life is in these days are aware how difficult it is to save anything. I shall be happy to receive contributions to the fund.—Yours faithfully, W. Hodson.

North Tadworth, Epsom.

SWITZERLAND.—The Berne correspondent of *Evangelical Christendom* writes:—"Generally speakings, things do not go very well in our country. We shall have a federal bank, for the friends of the Freemason party; we shall have Government railways; of course, Freemasons will have the best share in the higher employments; and, last, the Federal Government wishes to govern all the public schools, in order to prevent Christian knowledge being propagated in the country. What we have to do is to fight for religious liberty first, and then we will also keep our political liberty."

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NINETY-THIRD INTERVIEW,

With Mr. J. W. PICKLES, 22, Turf-lane, Heys'de, near Oldham, relative to the cases of his Son and of his Wife's Father.

CHRONIC BRONCHITIS AND BRONCHIAL ASTHMA.

This has not been published before.

Mr. Pickles, whose address is given above, is engaged as a master at one of the large day-schools in Oldham. Kindly he gave me a portion of his brief mid-day interval to tell me of the wonders wrought by Mr. Congreve's treatment of chest disease.

"About seven years ago," Mr. Pickles said, "I was led to apply to Mr. Congreve on behalf of my little boy. He was suffering very much from bronchitis, with great wheezing. He had been ill for a year, under four different doctors, who did him no good. His case seemed hopeless. Mr. Congreve sent us one of his largest sized bottles of medicine, and before the boy had taken it all he was quite cured. From that time—seven years ago—he has had no return of the complaint."

"I believe, Mr. Pickles, another relative of yours has also taken the Elixir?"

"Yes—my wife's father, who suffers from broncho-asthma. He finds it gives him wonderful relief, and he resorts to it whenever he has an attack. Besides, I have known of many other cases where I have recommended the treatment, and great benefit has resulted; indeed, I only know of one case where recovery did not follow, and that was a man who was in the very last stage of Consumption when he commenced, With that one exception, the treatment has been successful in every case that I have known."

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The Christian.

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Notes and Comments.

HAVING again completed the consecutive study of the Bible in our "Notes on Daily Readings," we commence in this issue a series of short meditations entitled, "Our Daily Homily," based on selected passages from the chapters read by the members of the Bible and Prayer Union. We trust these may be found helpful in practical every-day Christian walk and work.

Holidays have begun. They do not always bring advantage either to body or to soul. The body sometimes gets too much to do, and the traveller returns home tired, footsore, perhaps with incipient disease; the soul gets too little to do, and the traveller returns feebler in faith, colder in love and zeal, less eager for Christian work. A little management and self-control is required to make the most of a holiday. The soul should be the chief partner in the benefit. Great things may be suggested in quiet hours. Dr. Dale has related that when he was travelling in the East it was his habit to push his camel forward, to get away from his party for an hour or two nearly every day. "And in these lonely hours," he says, "I saw more of the mystery and glory of the death of Christ than I had ever seen before. When I came home I wrote the greater part of my Lectures on the Atonement." So, too, he employed his leisure hours when he sailed to Australia. We ought to come back from holidays richer and holier.

Carr's Lane Church, Birmingham, has soon found a successor to Dr. Dale in Rev. J. H. Jowett, of Newcastle-on-Tyne, a young man of twenty-nine, but one of rich gifts, and we believe, also of graces. His letter of acceptance of the call to Newcastle seven years ago struck us as ripe for a young man, and his letter to Carr's Lane closes with a prayer in which thousands will join—"May the good Lord, who has been the inspiring presence in all your past fellowships, minister to us now, and by the rich baptism of the Holy Ghost prepare us for the common labours that wait us in the days to come." We see that some of the members of the church in Newcastle are expressing themselves strongly against large churches drawing away pastors from smaller ones.

Within two weeks in last month, as many as fourteen bodies of murdered infants were found in London. The killing of infants has been reduced to a system. Some of the most experienced of the coroners have no doubt whatever that only a very small proportion of the number of infants sent to certain receiving houses are allowed to live. This sore place should be probed and cut out of the body politic.

At the annual meeting of the Massachusetts Moral Education Association there was a good deal of wise and helpful speaking on subjects which are usually left only to the bad treatment of wicked men and women. No doubt it means, as Rev. Frederick B. Allen said, much sacrifice to tackle this question in the face of organised impurity. And how organised it is appears from one fact alone—that there is in New York a publishing firm which pays a man ten thousand dollars a year to read their books, and see that they come "just within" the boundary line of the statutes concerning bad books. What an awful life that "reader" must have! What a sink of iniquity his mind must be!

Mr. Allen complained at this meeting of the way in which new standards of right and wrong, standards which are revolutionary, are being imported into the United States by the aristocratic circles of Europe. No doubt he is right, but surely allowance also should be made for the poorer people who come from European countries steeped in the false notions of a double standard of right and wrong in which they have been trained. In these days of free and constant intercourse between nations, their moral condition is of far more importance than their physical health; cholera and yellow fever are not half so dangerous as bad morals; and false systems of trade and commerce are not half so hurtful as false standards of good and evil. The nations are learning in a thousand ways the truth of the old saying, that they are one family.

The training of young persons in the principles and practice of purity is gradually assuming its rightful place; thoughtful men and women keep making valuable contributions to the subject. Thus Rev. Wilbur F. Crafts deals with it in "Practical Christian Sociology," a book now passing through the press in America. Some of his remarks on the habits and management of girls are very apposite. Referring to the greater liberty of American girls, which freedom, however, belongs quite as much to the lower middle-class and working-class English girl, he says that "liberty and ignorance are dangerous companions." He is right in contending that "girls are too much taught to yield to the wish of others. They need also to be trained in the faculty of resistance. Instead of breaking their wills let us strengthen them." Of course he speaks of the average home, and not of those exceptional homes where the treatment and training of girls is deemed to be as important as that of boys.

Times of revival never fail to bring prominently into view the value of the essential things of religion, and at the same time, to set non-essentials in their subordinate places. The Lollards of old had some beautiful and lofty conceptions of the things of God, and in their manifesto, known as the "Ploughman's Prayer," express themselves thus:—

> Lorde, our hope is that Thou goe not out of a poor man's soul that travaileth for his livelode with his hands. For Lorde, our beliefe is, that thine house is man's soule, that thou madest after thine own likeness. But Lorde God, man maketh now great stonen houses full of glasen windows, and clepeth [calleth] thilke thine houses and churches.

A lofty and spiritual conception of God, is the true corrective of the foolish extravagance on church buildings.

What is the meaning of the dearth of money yet abundance of labourers for Christian work? We have called attention to the way in which our own missionary societies are hampered, and now we hear that the same thing exists in the United States—men, but not the money to send them forth. The saddest instance, perhaps, is that of the sixty evangelists employed by Mr. Champness in the "Joyful News" Mission, all of whom have been dismissed; others remain, but think of sixty recalled. Mr. Champness says:—

> We have not taken this step in a panic; it has been forced upon us by the slow process of weeks of declining income. When we issued the circular letter of dismissal to our agents we had not enough money in hand to see them all to their homes.

The French Chamber has unanimously decided in favour of a perpetual agreement with the United States for the settlement of all disputes by law, instead of by force. That is one more pledge of peace, although there has always been a friendly feeling between France and the States. It stands also as another example of the more excellent way. And it is greatly needed, for the military oppression of Europe is terrible, as is evidenced by the flight of people to other lands. A daily paper reports:—

> During the late spring and early summer months of the present year the exodus of Italians from Italy has assumed prodigious and extraordinary dimensions. In the last week of June more than 5,600 emigrants took ship at Genoa, and over 4,000 during the same week bade farewell to their native land at the southern ports of the peninsula. The majority of the Italian emigrants were bound for Brazil. If any of these exiles from their fatherland caught sight of the proud Italian ironclads which were steaming for England, they must have some bitter sense of the relation of cause and effect. It is the enormous taxation of the Italian people, in order to find the money for military and naval prestige, which never bring solid profit to the poor and the worker, which is really driving them in shoals to seek a new home.

The latest fashion of unbelief in Germany is set by Nietzsche, whose views are certainly as defiant of all moral bonds as anything can be. If his life agrees with his views he must be an undesirable neighbour. He makes no distinction between good and evil, in this resembling former unbelievers. He holds that the question of the good is only a matter of power and advantage. He holds that first the Jews and then the Christians established the rule that only the miserable are good, the poor and the afflicted are the pious; the powerful and well-to-do are the wicked. He is an admirer of Cæsar Borgia, a man who murdered his brother, brother-in-law, and others, a perjurer, and a criminal of the worst kind. Napoleon is another of his heroes. One of his utterances is this: "Only the sound in body and mind, the proud and strong, the genuine aristocrats, can produce a higher type of men. Such an aristocracy will accept complacently the sacrifice of countless men, who, for their sakes, must be degraded into imperfect men, slaves, instruments." One wonders how such a teacher came to be born in these times, and what is his genealogy.

Missionary Methods.

It is well-known that the Baptist Missionary Society refuses to spend a considerable portion of the Centenary Fund, because the income of the Society does not appear to warrant any extended operations. This policy has called forth considerable criticism. Even Dr. Landels, an honorary member of the committee, has expressed his doubts upon the policy. The following are his words :—

With the utmost diffidence I venture to ask, Does not the present state of our finances suggest the inquiry, are we making the best use of what we have, when, instead of employing it in promoting present efficiency, we keep it in hand for future contingencies, to wit, such an increase in the annual income as will justify us in sending out 100 additional missionaries, and that when we require an increase of some thousands a year to maintain those we have? Is not the holding back the greatest hindrance to the increase we desire? Does it not expose us to the Divine rebuke, "Where is your faith? Why not use what you have, and trust to Me for more?" And does it not exert a depressing influence on the liberality of the churches? May it not lead—has it not already led—friends of the Mission to say, "we decline to give more while you have so much in hand"?

We venture to call attention to these wise and weighty words. The prudence that dictates the present policy is not the result of faith, but of unbelief. It rather resembles the conduct of the ten spies, who saw the difficulties, but did not see God, than that of the two spies, who, because they took God into their reckoning, were full of confidence, while the rest were full of fear. To stop the outflow is a sure way to stop the inflow. What Trench says concerning Love is not less true of all the work to which Love prompts. He recommends the digging of channels for the fount of Love, and adds;—

> But if at any time thou fail
> Such channels to provide,
> Know that for thee the fount of Love
> Will soon be parched and dried.
>
> For only while we share we keep
> That blest thing from above;
> Ceasing to *give*, we cease to *have*,
> Such is the law of Love.

We earnestly hope that wiser counsels may prevail.

In a letter from Rev. H. Ross Phillips, who recently returned to his work at San Salvador, on the Congo, he recalls the parting words addressed to him at the Baptist Mission House, immediately before his departure from this country. "Give my love to the brethren," said Mr. Baynes, than whom the missionaries have no warmer or truer friend, "and tell them that the expenses must be watched very carefully, and rigid economy practised." No doubt there is need, in the present finances of the Society, for such a message; but its effect upon an earnest man going out to work in such a field must have been depressing in the extreme. Must it not seem to missionaries sometimes that we are only playing at missionary work? If rigid economy is to be practised, is it not a mistake to urge it upon brethren whose lives are in constant peril, who are face to face not with a Christianised people, but with multitudes sunk in barbarism and sin, whose hearts are constantly rent by fervent appeals for help to which they are unable to respond? If the rigid economy were practised at home; if we were content to forego some of the luxuries of our public places of worship, and of our home life; if our missionary interest, instead of being a spasmodic and annual thing, were kept alive by daily prayer and daily gifts, missionaries would go back to their work with no such discouraging message as that which must still burden the heart of our brother, H. Ross Phillips.

The Church of Christ has not yet learned how to "hold the ropes." The working of the heathen mine belongs to the whole Church, and not to the missionaries alone. The difficulty, the peril, the toil are theirs; the responsibility of caring for them, of sending them needed reinforcements, of not letting them lose heart, is ours. To evangelise the heathen is work we *must* do; to have a fine building, a good organ, an accomplished choir, a popular and eloquent ministry, is work we *may* do, but it is not a part of our commission. Some of the achievements of English Christianity, which are lauded in the daily papers as splendid triumphs, may possibly appear more like splendid sins when looked at in the light of our duty to the heathen. The tide of missionary zeal is rising, but there is yet very much to be desired.

A Protestant Crisis.

In the present crisis the Protestantism of the country is imperilled, and it is to be feared that the great bulk of the people are not sufficiently alive to the danger which threatens them. At the last election Mr. Gladstone received only a small majority, because Home Rule was believed to mean Rome Rule. The Protestants who raised that cry need to be awake to-day. The utterances of Lord Salisbury indicate that he is not opposed to State aid being given for the support of sectarian teaching in day-schools. High Churchmen and Romanists are likely to be agreed in making such a demand. And it is rumoured that Romanism is to be established and endowed in Ireland; and that such measures as these are the price by which the Irish vote is to be purchased. Strength is added to these rumours by the fact that Cardinal Vaughan is said to have decided that in the elections the Irish and Roman Catholic vote shall be given to the Unionists. If these things are true, the duty of Protestants is clear. No party that will help to put such power into the hands of Rome deserves the support of any Evangelical Christian, to whatever political school he may claim to have belonged. We do not take any party side in this contest, but we must warn our readers against such dangers.

The advance of Romanism is one of the most alarming facts of the age. Our Nonconformist brethren, who are content to count the numbers of perverts to Rome, and of attendants at Romish services, have sometimes denied that there is any advance. But Rome does not estimate her growth by counting heads. Her power and influence in the counsels of the nation, the number of her representatives in the two Houses of Parliament, the position of her members in the Cabinet and other official positions—these things indicate the kind of progress she is content to make; and above all, to secure the children, for the future lies with them. The Nonconformist asks for himself "a fair field and no favour," and refuses to depend upon the support of the State; and he is willing to give the same liberty to the Romanist. The Romanist is willing to accept it, and to use it, but is *not content with that alone.* Rome's triumphs are won by intrigue, by stratagem, and she can use such weapons when she is admitted to important and responsible positions. Is it not beginning to be manifest that no legislation can pass through the House of Commons which Romanists do not like? The conventual clauses in the Factory and Workshops Act, the withdrawal of the proposal to erect a statue to Cromwell, are recent events which show the power that Rome is able to exert.

EXPOSITORY NOTES.

1 Peter iii. 17-19.—It is a safe and necessary canon of interpretation that any passage under consideration must be interpreted with regard to its context. 1 Peter iii. 18, etc., is not an independent assertion. It is an illustration used to enforce a previous exhortation. The Apostle is writing to the persecuted saints of the Dispersion. The Lord Jesus had said, "Fear not them which kill the body, and after that have no more that they can do." Peter says that, "It is better to suffer for well-doing than for evil-doing." This he illustrates and enforces by the example of our Lord Himself. "For Christ also once suffered for sins, the just for the unjust, that He might bring us to God; being put to death in the flesh, but quickened in the spirit; in which, also, He went and preached to the spirits in prison."

This encouraging argument is consistent with and relevant to, the previous exhortation, and is full of comfort to the suffering people of God, because it shows them that their Lord and Saviour has gone before in the very path they are treading.

I submit that it is essential to the argument of the Apostle (1) that the preacher was Christ, in his spirit, and that (2) the time of the preaching was the period when, having been put to death as to the flesh, He was quickened as to the spirit—that is, between his death and his resurrection.

If the statement had ended here there would have been no difficulty. The sufferers are reminded that when they are slain as to the flesh the spirit is liberated, and that then a sphere of spiritual service is opened to them. This is illustrated and enforced by the example of Christ.

Whatever difficulty there is in the passage comes after this, and the questions, Who were the spirits addressed? and, What was the character of the preaching? must not be permitted to obscure the previous statement, which relevantly and consistently illustrates and enforces the argument and exhortation.

If this be admitted, every interpretation is ruled out which does not recognise that the preacher was Christ in his own spirit, when separated from his body; and that the time of the preaching was the period between his crucifixion and his resurrection.

R. C. M.

HANNAH'S SONG OF PRAISE.

1. Samuel 2.

A RHYTHMICAL VERSION.

My heart doth in the Lord rejoice;
My horn through Him exalted is.
In praise to Him I lift my voice,
Who saves me from mine enemies.

There's none so holy as the Lord,
For other God than He there's none.
None can such help as He afford;
He is my Rock, and He alone.

With humble heart and simple word
Let sinners sound their Maker's praise;
For great in wisdom is the Lord;
Who all our words and actions weighs.

His sovereign strength and grace He shows
In dealing with the sons of men;
Breaking the mighty archer's bows,
The fallen raising up again.

The wealthy once are now forlorn,
The starvelings now have plenteous fare;
The barren wife a child hath borne,
The rival one hath ceased to bear.

The Lord doth kill and make alive,
Brings to—or snatches from—death's door;
Impoverisheth, or makes to thrive,
Lessens or magnifies our store.

The poor He lifts from misery's pit,
The beggar from his hut He brings;
That they with princes great may sit,
Inheriting the thrones of kings.

He who this mighty globe sustains,
And governs all who live thereon,
His saints from evil ways restrains,
And pours his wrath their foes upon.

By strength shall none o'er God prevail,
Destruction on his foes He'll bring,
Who dares his sovereignty assail,
Who, over all, is Judge and King?

Leytonstone. G. Small.

Christians kept from Falling.

BY REV. THEODORE L. CUYLER.

"HOLY Father, *keep* through thine own name those whom Thou hast given Me," was the last recorded prayer of our Lord before He went forth to the struggle in Gethsemane. And then He adds, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest *keep them from the evil.*" This sinful world needs the salt, but the salt will lose its savour if God withdraws his preserving grace. Christians are not put into a conservatory; they must engage in worldly business, and be exposed to trials and temptations like everybody else; but the business must be conducted on Christian principle, and amid temptations the true Christian may be kept from falling. Is this prayer of the Master for his followers ever answered?

Yes; the veteran Paul tells his Thessalonian brethren that the "Lord is faithful, who shall establish you and keep you from evil." Peter—who had once been tripped up by his own presumption into a terrible fall—exclaims long afterwards, "We are kept, by the power of God, through faith, unto salvation." Wherefore he exhorts all his brethren to commit the keeping of their souls to Christ in well doing; that is, trust in Christ is to be accompanied by Christian practice.

How does Jesus Christ keep his followers from falling? Does he exert a perpetual miracle, overriding all the usual laws of the mind? Is it a Divine compulsion that is wrought upon us, putting our souls under lock and key? Not at all. We are as much free agents in serving Christ as we were in accepting Christ at the time of our conversion. Then the regenerating Spirit moved us to turn from sin to the Saviour, but we had to do the turning. Divine grace never nullifies free agency. No man can be called honest unless he conducts his business from a controlling *principle* of integrity. Why did the youthful Israelite in Potiphar's house resist a sinful solicitation? Simply because Joseph's heart was chaste, and the fear of a holy God dwelt there; that kept him from falling. Walking uprightly he walked surely. Why did Paul stand with unblanched cheek before Nero's tribunal? He tells us that the "Lord stood with him and *strengthened* him." There was a consciousness of inward grace. Christ had told him that "*My* grace is sufficient for thee." Here then is the solution of the problem. Jesus Christ imparts the grace, and that grace sustains the true Christian under the stress of temptation; it is a *supernatural* process.

Observe, however, that if Christ keeps us from falling, that grace comes "through *faith*" on our part. Unbelief, presumption, self-confidence forfeit that Divine protection. How can we expect to be kept from falling when we throw ourselves off a precipice? How can a church-member expect Christ to keep him from drunkenness when he tampers with the wine-glass? Or keep him from the spirit of the gambler when his business is as much a "game of chance" every day as if he handled a dice-box? How can a Christian woman keep her heart pure when she witnesses lascivious plays, or devours the average works of fiction, whose plot is usually connected with sexual immorality? So on through the whole category of temptations. The Christian who desires and expects to be kept from falling must pray for Christ's preserving grace, and must live in obedience to Christ's authority. *Disobedience to Christ* is what works the mischief; that is, after all, the destructive and damning sin. We must be watchful if we expect our Master to watch over us. Miss Fletcher, of Glasgow, tells us that in Gibraltar she found a man with match in hand standing at the entrance of the tunnel that leads to the neutral ground. If an insurrection should break out, he could, in an instant, light the train and blow the tunnel up; and to ensure alertness, this sentinel is relieved every two hours. Oh, if we were only as watchful in spiritual things!

That is a glorious assurance, that Jesus Christ is not only able to keep us from falling, but also to "present us *faultless* before the presence of his glory with exceeding joy." That Greek word signifies both without blemish and without blame. What a transcendent, soul-thrilling prospect! And if we shall be asked whence the victory came,

> We'll with united breath
> Ascribe our conquest to the Lamb,
> Our triumph to his death.

Paul's song shall be unto Him who made a chief of saints out of "the chief of sinners." Luther shall shout, None but Christ! And Wesley shall re-echo, None but Christ! What a magnificent oratorio that will be when the mighty host of the redeemed shall join in the one universal acclaim, "Unto Him who kept us from falling, and presents us before his glory with exceeding joy, to the only wise God our SAVIOUR, be glory and majesty, dominion and power, for ever and ever!"

London Parks.

THE police authorities have for some time had under their consideration the altering of the regulations concerning Hyde Park, and it is now officially intimated from Whitehall that new rules will soon come into force.

At present, and for some years past, there seems to have been unlimited licence for anybody to do anything, until this Forum of the people has degenerated into a place where scores of persons are getting a living by singing songs, giving dramatic sketches, and other similar devices, even on the Lord's day. An anarchist at one corner howling anathemas at everybody, and collecting pence from the crowd; a man performing on stilts near the Serpentine, and one or two returned convicts, after short speeches, going round with the hat, are among the latest importations. On a recent Sunday there were several sets of men and women in different costumes giving music-hall sketches. It seems incongruous that all this should be permitted in the open air on the Lord's day, while such performances are prohibited in theatres and music halls.

It appears that a relation of the Duke of Cambridge, having seen the Park at its worst, appealed to the Ranger, who in turn consulted with the late First Commissioner of Works. After consultation new rules were drawn up, which will shortly be enforced. Free speech will not be interfered with, but it is understood that no money will be allowed to be taken or collected. This action was taken by the late Government, and it is presumed that it will be strongly supported by the present administration.

The police, we believe, welcome the advent of the new regulations with delight, for the din and noise of rival caterers for the ear and pence of the people have often ended in disturbance, and have caused the police much trouble.

Meanwhile, we are glad to know, the uplifting of the Saviour and the warning of the sinner go on without cessation, sometimes amidst much personal abuse and reviling, and at other times in perfect quietness.

QUIET DAYS.

JORDANS.

"SEEKEST thou great things for thyself? Seek them not." "Mind not high things, but be content with mean things." The principle which underlies these exhortations is capable of varied and wide application. Just now it comes to me like this. Many are anxious to go to Keswick, and the way does not open. Perhaps they cannot spare the time or the money; or there may be insuperable obstacles of other kinds. But when we cannot get a week two or three hundred miles away, and hear speakers of world-wide fame, it may be possible to spend an hour with a saint on the Borderland, whose face already shines with the light of the Holy City. Or we may, with a few fellow-believers, sanctify an evening by the Word of God and prayer. We may sometimes even secure "a quiet day" in meditation and fellowship in one of the many beautiful valleys or hillside dells of our lovely land, of which most of us know so little.

Last Thursday a hundred or more, representing many of the sects into which for our sins God has suffered us to be divided, were harmoniously gathered together at "Jordans," a place rich in historic interest. We sat in an ancient meeting-house of "Friends," kindly lent for the occasion.

It came from God into the mind of a City merchant living at Rickmansworth to convene a friendly meeting of brethren and sisters for meditation and prayer, social intercourse, and mutual edification. He and his Bible-class were studying the story of redemption in Moses' second book; so with an eye to the Lord's business in his hands, he suggested for consideration "The Power and Faithfulness of God, as illustrated in the Book of Exodus," himself opening the subject.

We met from eleven to one and from three to five, and many helpful words were spoken in brief addresses, some by previous arrangement, some uttered spontaneously. None of them over-taxed the attention; all were like bread broken by the Master's hand.

After lunch a pastor, who has drunk deeply into the spirit of the place, told us some of the story of the Lollards and of the early Friends, three hundred of whom lie in the ground where we were gathered beneath the blue, without even a headstone except those which marked the resting-place of William Penn and his family, and that of the Penningtons, another noble Quaker name. We were home again in good time, quieted, refreshed, and edified, not fatigued or over-weary, and conscious that we had sat at the Lord's table and He himself had fed us.

Easily, and with not much expense, similar meetings, smaller or larger, might be convened in many places, to which the poor of the flock could gain access, and participate in all that is essential in the Mildmay Conference or Keswick Convention.

Another great advantage would be gained in the benefit conferred upon the dwellers in lonely villages and hamlets, who live their uneventful and monotonous lives without ever hearing the full free Gospel of the glory of the blessed God—Jesus and the Resurrection; the gift of the Holy Ghost immediately accompanying remission of sins to those who with the heart believe unto righteousness, and with the mouth make confession unto salvation.

R. C. M.

MELKSHAM.

A convention for the promotion of holiness and Christian unity was held at Melksham on Wednesday, July 10, in a tent in the orchard at Giffords, the residence of Mr. G. Stratton. A large number of people came in from all the neighbouring towns and villages. The meetings were most encouraging and the conveners ask the prayers of Christian friends that the work of the Holy Spirit may go on until all who were present shall be filled unto all the fulness of God.

K. S.

DUBLIN CITY MISSION reports eleven agents now at work in the lanes and alleys of the city, carrying the message of a full and free salvation from room to room amongst the neglected, the poor, the debased, and the degraded. The recent report gives many instances of conversion both among nominal Protestants and Roman Catholics. The report may be had of Mr. J. Jutton, 9, Anglesea-street, Dublin.

The Message of the Arrows.

1 Sam. xx. 21—37.

By REV. F. B. MEYER.

Jonathan had considerable influence with his father. Saul did nothing, either great or small, which he did not "uncover to his ear." For his love's sake, as well as for his father's, he was extremely eager to effect a reconciliation between him to whom he owed the allegiance of son and subject, and this fair shepherd-minstrel-warrior, who had so recently cast a sunny gleam upon his life. In all probability Jonathan was much David's senior, but in his pure and noble breast the fountain of love rose unquenched by years. On more than one occasion he had communed with his father of his friend, so far impressing Saul as to make him swear that David should not be put to death; thus when David returned in hot haste from Naioth, leaving Saul under the spell of prophecy, and asked him what he had done to arouse such inveterate hate, asserting that there was but a step between him and death, Jonathan did not hesitate to assure him of his willingness to do whatever his soul desired.

It was the eve of the feast of the new moon, when Saul invited the chief men of his kingdom to a banquet, and the friends agreed that this was an opportune moment for testing the real sentiments of Saul. David suggested that he should absent himself from the royal banquet; visiting his father's home at Bethlehem instead. It would be quite easy for him to do this, and yet be back by the third day. In the meantime Jonathan was to watch narrowly his father's behaviour, and mark his tone, noting whether it was rough or kind.

The general outline of this scheme was arranged within the palace, but there were confidences to be exchanged so intimate; words to be said so tender; a covenant to be entered into so pathetic; a means of communication to be arranged so secret; that, it seemed wiser to continue the conversation in some secluded spot, where only the living things of the woods that can tell no tales could behold the flowing tears, and hear the out break of those manly sobs that could not be choked down. There was indeed one other witness, for Jonathan was a deeply religious man. It was his habit to live in the presence of the God of Israel, and to Him he made his appeal as he bared his heart to his friend, entreating him to deal truly with him, and pleading that in that certain future, when God had cut off David's enemies from the earth, he would not forget the claims of friendship, and cut off his kindness from his house.

Surely the fateful field of Gilboa was already casting a premonitory shadow over Jonathan's heart, and he felt the time would come when David would exercise supreme power, and might be tempted to stamp out the possibility of rivalry on the part of Jonathan's heirs by exterminating the royal house. In his anxiety he made him swear again, and afterwards proposed the ingenious and significant plan in which his art and directions to the little lad would express by a swift telegraphy the secret which would either lift David to peace and safety, or thrust him into the depths of despair.

It is impossible to read the story without thinking of the boys that carry the buff-coloured envelopes, so little conscious of what the messages may mean to those in whose hands they place them, here filling them with ecstasy and there with bitter anguish. The arrows are flying still, the little lads are fulfilling their unconscious ministries with respect to them, often they fall short of the mark, then again they fly beyond it. How often they are beyond! Oh, strong arm, why shoot them with so much energy? Oh, wind, why carry them so lightly? Hearts are breaking as the bow string twangs. Lives take their colour of light or shadow ever after, just because of a few yards less or more!

I.—THE ARROWS TAUGHT THAT A STRONG AND NOBLE FRIEND WAS STANDING IN THE BREACH.

Jonathan was a jewel of the first water; unequalled in his use of arms, daring to recklessness on the field of battle, swifter than the eagle, stronger than the lion, yet tender as a woman; true to his friend; so capable of inspiring attachment that his armour-bearer would face an army at his side, so tenacious of his principles that he clung to his father's fallen fortunes, even though he had suffered from that father all that jealously could suggest of bitter insult and murderous hate.

It was no child's play that he undertook in the sacred name of friendship, and probably he was quite prepared for the outburst that followed his manly protest for his absent friend. On the first feast day Saul noticed David's absence, but said nothing; on the second, however, when his seat was still vacant, he turned sharply on his son Jonathan and asked the reason, "Why cometh not the son of Jesse to meat, neither yesterday nor to-day?" Jonathan instantly made the preconcerted answer about David's desire to see his family, and made out that *he* had himself given permission for his absence. This identification of himself with David brought on Jonathan an outburst of ungovernable rage. Saul's fury knew no bounds; with stinging allusion to Jonathan's mother, his own wife, as the source of his son's perversity, with taunts that were intended to instil into Jonathan's heart the poison which was working in his own, with demands that David should be instantly fetched and put to death, the monarch clearly showed his inveterate hatred and determination that the son of Jesse should no longer tarry above ground. Jonathan made one vain attempt to reason with the furious monarch; he might as well have tried to arrest the swelling of Jordan in the time of flood. In a paroxysm of ungovernable passion the king cast his spear at him to smite him. Then Jonathan knew that they must prepare for the worst, and left the table in fierce anger, being grieved for his friend, because his father had done him shame.

Never be ashamed to own a friend. Do not count him your friend whose name you are ashamed to mention, and with whose lot you blush to be identified; but when you have entered into an alliance with another soul, whom you love as Jonathan loved David, dare to stand up for him at all cost to your comfort, and relations with those who do not know your friend as you know him. To be obscure, and poor, and out of court-favour? that is the greater reason why you should take his part. It is a noble thing when a man or woman in some gay and frivolous circle, where fashion and pride rule, dares to take the part of some unpopular righteous cause, of some maligned but holy servant of God, of some unpolished but sterling associate. This stamps the confessor with the guinea-die of native worth. It is easier to storm a fort than to withstand the covert sneer, the contemptuous look.

But there is something still nobler, when one dares in any company to avow his loyalty to the Lord Jesus. Like David, he is now in obscurity and disrepute, his name is not popular, his gospel is misrepresented, his followers are subjected to rebuke and scorn: these are days when to stand up for anything more than mere conventional religion must cost something; but for this very reason, let us never flinch, but as we trust that He will confess our name before his Father and the angels, let us not be ashamed of his. Jonathan's arrows showed that he did not hesitate to stand alone for David, let our words assure Him who is just now hidden that we will bear scorn, obloquy, and death, for his dear name.

Never be ashamed to speak up for the cause of Truth. How often the spirit of expediency whispers in our ear, "Let it pass, wait till the dinner is done, do not make a gazing-stock of yourself, take an opportunity of private remonstrance, sit still, be pleasant, we will see what can be done presently. Jonathan took the nobler course." The dainties were on his plate, but he would not touch them: the cup was in his hand, but he would not place it to his lips: his father was before him, with his claims on his reverence and respect, the king, with the power of life and death in his mouth, but he dared not hold his peace. Had it been simply a question of his own position or respect; of mere politeness, civility, courtesy due to age, he would have been the first to put his hand upon his mouth, and be silent. But it was a question of Truth, Righteousness, Justice, and if he were to be still, the very stones in the wall would cry out against him, and he would forfeit the respect of his own conscience.

But it may be asked, Is it not unseemly to obtrude opinions amongst those who are older and more learned than ourselves? Yes, but there is all the difference in the world between opinions spun like cobwebs from the brain, or caught up at second-hand, and those great basic principles of Truth, Morality, and Right, which are witnessed to by conscience. And when you stand up for these, you do not seek to exalt your own goodness, or win an advantage, but simply to lift the standard from being trampled in the mud. Let the arrows witness to the simplicity and fervour of your allegiance to whatever is lovely and of good report.

II.—THE ARROWS SPOKE OF IMMINENT DANGER.

"Jonathan knew that it was determined of his father to put David to death." As the lad ran Jonathan shot an arrow beyond him: "And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times, and they kissed one another and wept one with another, until David exceeded." There was no need for Jonathan to enter into explanations, David knew that "the Lord had sent him away" (22).

"The arrows are beyond thee." You have hoped against hope, you have tried to keep your position, you have done your duty, pleaded your cause, sought the intercession of your friends, prayed, wept, agonised, but it is all in vain, the arrow's flight proves that you must go whither you may. Behind you is the sunny morning, before you a lowering sky; behind you the blessed enjoyment of friendship, wife, home, royal favour and popular adulation, before you an outcast's life. The heart clings to the familiar and beloved. But the message of those arrows cannot be resisted. There is no alternative than to tear yourself away, take your life in your hand, and go forth, though you know not whither. But take these thoughts for your comfort.

(1) *There are things we never leave behind.*—David had an inalienable possession in the love of his friend, in the devotion of the people, in the memory of God's goodness, in his experience of his delivering care, in the sense of the Divine presence which was ever beside Him, in the Psalms which he had already made for himself, as well as for the world. There are threads woven into the fabric of our life which can never be extracted or obliterated.

(2) *There is a Divine purpose determining our course.*—To the lad there was but royal caprice in the flight of the arrow. "What are you doing, my little fellow?" "I am picking up the prince's arrows; we generally go for game, but he is playing at it to-day." That was all he knew; how little did he divine the purpose of his master, and still less realise that each flitting arrow was, so to speak, taken from God's quiver and directed by his hand. There is no chance in a good man's life. Let us recognise the providence of the trifle. Let us believe that behind the arrow's flight there is the loving purpose of our Heavenly Father. *He* is sending us away.

(3) *The going forth is necessary to secure greater happiness than we leave.*—Had David lingered in the palace his life would have been forfeited, and he would have missed all the glory and bliss with which his cup ran over in after years. This was the way to the throne. Only thus could the sentence whispered in his ear by Samuel years before be realised. This mountain pass, with its jagged flints, was the path to the happy valley. The nest was stirred up that he might acquire powers of flight; the precious wine of his life was emptied from vessel to vessel to lose its strong flavour of must; the trellis-work was taken down that the plant might stand alone.

Follow the arrow's flight then, beyond the warm circle in which you have so long been sheltered, beyond the south-land to the icy north, beyond the known to the unknown. Like another Abraham go into the land which God will show thee; like another Columbus, turn thy prow in the wake of the setting sun. Let David's assurance be yours, "Thou wilt not leave my soul in Hades, neither wilt thou suffer thine Holy One to see corruption, Thou wilt show me the path of life."

III.—THE ARROWS TAUGHT THAT HUMAN LOVE MUST SUFFER SEPARATION.

This was the last meeting of these two noble hearts for a long time. Indeed, the friends only met once more, shortly before Jonathan's death. They had realised that this must be so. The soul of Jonathan, especially, seems to have been overcast with the impression that their happy intercourse would never again be renewed, therefore he pledged David with that pathetic vow, to be faithful to his seed, and to remember their love when all his enemies had been cut off. "Go in peace," Jonathan said, finally, as though he could no longer bear the awful anguish of that parting. For as much as we have sworn both of us in the name of the Lord, saying, The Lord shall be between me and thee, and between my seed and thy seed, for ever." Then David arose and departed to become a fugitive and an outlaw, liable at any moment to capture and

violent death, whilst Jonathan returned thoughtfully and sadly to the palace, where he must spend the rest of his life in contact with one, who had no sympathy for his noblest sentiments, who had outraged his tenderest sensibilities.

These are the hours that leave scars on hearts, and whiten the hair. The world in its rush is so unconscious of all the tragedies which are taking place around. Young hearts suffer till they can suffer no more, aged ones cannot forget, and years after some scene like this, eyes will film with tears as it is recalled. But God is between us and our Davids, not as a sea of separation, but as an ocean of connection, union, fellowship. What the mighty deep is to the world, linking all lands, so that the antipodes are in close connection, all that God is between our souls and those whom we love, whether in heaven or on earth. Coming to Him we have come to an innumerable company of the angels and to spirits of the just made perfect, and on the broad bosom of his love, the ships of our thought and desire pass and repass, bearing the precious freight of love to them, and bringing return cargoes of love to us.

STORY OF TWO CEYLON BOYS.

By Miss MARGARET LEITCH.

(*Concluded from last week.*)

A little time before their arrival we had seen a rather wild-looking man walking up and down on the front verandah of our house, appearing to be angry and excited, and looking in at all the open doors and windows, as if in search for some one. We went out and spoke to him. He seemed to be very angry with two of his children and with us also, but, as up till this time we had neither seen nor heard of his boys, and as we believed ourselves to be at peace with all the world, we took the man for a maniac, and left him, after having spoken a few soothing words. But, when a few moments later the boys came to us on the back verandah and told us their story, and when the catechist joined the group, and confirmed what the boys had said, giving us a more detailed account, and begging that we would shield the boys from further persecution, and fit them for lives of usefulness by sending them as pupils to the Tillipally Normal Training and Industrial School, it occurred to us that it must be the father of those very boys who was at that moment on our front verandah.

We went to the father and told him that his sons had come, and that we wished to be their friend and his. He jumped up excitedly, and demanded to be allowed to take them home at once. We quieted him, and told him that his sons wished to live as Christians, not because they wished to disobey him, but because they really believed that Christ was the true Saviour, and thought it their duty to follow Him. We told him that we believed that his sons were acting conscientiously, and we hoped that he would allow them to be true to their convictions.

We said to him that we loved this same Saviour whom his sons had begun to love; that through many years we had found Him a real Saviour and Friend, and we hoped that he and his wife would soon come to know and believe in Him, so that the whole family might be united and happy in his love and service.

We also said to him that we would gladly send his sons as pupils, if he would consent, to the Tillipally Normal Training and Industrial School, where they would receive an education which would fit them to become teachers in village schools, or useful workers among their own people in years to come. At first he opposed the idea vehemently, but when he came to understand the proposal more clearly, and to see that we had the good of the boys really at heart, he remained silent for a time, lost in thought.

Early in the conversation the two boys had silently drawn near, and, standing in the background, had been listening anxiously to all that passed between their father and ourselves. Now and then a look of fear would cross their faces, as though they dreaded that their father might again offer them some personal violence, but almost immediately the brave, determined look would return, which seemed to say that they had taken their stand, and, God helping them, they would never draw back. The look was remarkable in boys so young, and especially in Tamil boys, who are usually most yielding, and we felt that here were lads possessed of unusual strength of character.

As they had drawn near to my sister, as if seeking protection, she gently put an arm around each, as if to assure them that they would not be forsaken.

The father arose and came near the group. The boys trembled at his approach, and drew back a step or two, but the father took the right hand of each of his sons, and leading them to my sister, put their hands in hers, and said very earnestly, "I give these boys to you; they are henceforth your sons, and you are henceforth their mother; do with them as you will." We were all deeply touched by this unexpected action.

Instantly my sister, reaching out, grasped the hand of the father, placed the hands of the sons within it, and then, holding all in her own clasp, said, "They are *your sons*, but they are *my brothers*, and I will be a sister to them and to you for Christ's sake." The boys wept aloud; tears were rolling down the father's cheeks, and we also felt our eyes grow dim with emotion. Standing thus, the hands of all four clasped together, my sister offered a brief prayer, asking God to bless the father and mother, and lead them to the light of his love, and praying that a special blessing might rest on these young disciples, and that they might be enabled to be faithful throughout their whole lives to the Master whom they had chosen. The catechist also offered prayer.

After a little more conversation the father returned to his home, apparently comforted and contented, and the boys turned to us with grateful faces, and from that hour we have felt toward them as toward little brothers.

The same evening, after providing them with clothing and other necessaries, we sent them to Tillipally with a note to the missionary in charge of the school, where they were at once admitted, and have made good progress in their studies. Aided by kind friends in the homeland, we have met their support, but in vacation time they go home to their own home, where they are kindly received.

The father and eldest brother come to see us now and again to learn news of the boys. After these two boys had been pupils in the school for about six months, and had by their daily life given satisfactory evidence that they were seeking to follow Christ, the missionary, the native pastor, and the church committee having examined them, it was decided that they might be received into the Christian Church on profession of their faith in Christ. The boys expressed the wish to make this profession, together with their eldest brother, in the preaching bungalow in their own village.

So, on a memorable Sabbath morning, in that humble village preaching place, surrounded by cocoanut and palmyrah palms, the branches of which waved and rustled in the breeze, in the presence of a little company of native Christians, the three boys stood up and together professed their faith in Him, whom having not seen they loved. The shining eyes of the dear Bible-woman (who under God had been the means of leading them into the light) told that she was tasting of the sweetest and most lasting joy on earth, that she had begun to enter into the joy of her Lord, who "goeth after that which is lost until he find it. And when he hath found it he layeth it on his shoulders rejoicing. And when he cometh home he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost."

Now the little daughter, the only other child of the family, attends regularly the Mission village school, and the teacher and his wife go frequently and hold meetings in the home of the parents. They have not yet decided to forsake all and follow Christ, but the three dear boys and we and others are praying that they may be given the grace and courage to do so.

The names of these three boys are Alexander (Mututamby) MacColl, Hugh (Venasatamby) MacColl, and John (Erliatamby) MacColl; the English names being family names very dear to a loving friend in U.S.A., who, although she is eighty years of age, is working most earnestly to promote the coming of Christ's kingdom in Ceylon, and during the past two years has earned by her own labours (art painting) the sum of £100 (500dols.), which she has sent to Ceylon as a memorial to her late dear son, Hugh A. MacColl, and in aid of the work of the Tillipally Normal Training and Industrial School.

In this institution the pupils are not only prepared for the Government teacher's certificate examination, and fitted to become teachers in village schools, but they are carefully taught one or other of the following industries:—Carpentry, masonry, type-setting, book-binding, photography, etc. This industrial training is found to have a most beneficial effect upon the character of the pupils, teaching humility, obedience, and painstaking activity, but it also makes them more useful members of the community in years to come. This school has been a Christian home and a city of refuge to many in years past, and from among the former pupils four are now ordained native pastors, several are catechists, many are teachers in mission village schools, and others are employed in Government service, or as conductors on tea and coffee estates, or are farmers and mechanics in their own villages.

Kind friends in the homeland will, I think, continue to support these two boys during their course of study, but since their entering the school several other very promising young boys from Hindoo homes in our district have come to us begging to be sent to the same school, as the report of the school which these two spies have brought back has been of such an encouraging nature.

If anyone who reads this story is on the outlook for an investment which will yield speedy and large returns, I would like to recommend one. If, in the name and for the sake of Christ, you should undertake to meet the cost of educating one young Christian student in this school*, or, better still, if you are able and would like to provide for the education of one student after another in perpetuity by founding a permanent scholarship†, which could be paid in instalments, or named as a legacy in your will, the harvest from such a seed-sowing might far exceed your expectations, and the Master might one day say to you, "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

* £2 a year. † £50 a year.

CALL THE WEARY HOME.

Call the weary Home,
Home to the rest above,
Home to a gracious Saviour,
Home to his heart of love.
Call the weary Home.

Call the weary Home,
Jesus the ransom died,
Hark, 'tis the Spirit's whisper,
"Come to his bleeding side."
Call the weary Home.

Call the weary Home,
Proclaim the captive free,
The precious blood of Jesus
Shall give them liberty.
Call the weary Home.

Call the weary Home,
The night of time sets in,
The world is full of sorrow,
And hearts are full of sin.
Call the weary Home.

Call the weary Home,
Toss'd on life's surging sea,
Hurried by tide and tempest,
Into eternity.
Call the weary Home.

Call the weary Home,
Now they may be forgiven;
Robed in unsullied glory,
Fit for the light of heaven.
Call the weary Home.

S. Trevor Francis.

OVERWORKED HORSES AT KESWICK.—Sir,—Hundreds of your readers are looking forward to the rest and cheer of body and soul they anticipate at Keswick, but their necessary conveyance and pleasure drives during their visit must involve untold labour on the horses. The R.S.P.C.A. Inspector said 'more cruelty is practised during the Convention week than throughout the season, in the Lake district." His utmost vigilance only prevents the worst abuses and employment of horses totally unfit for work. Visitors can aid effectually by observing the following suggestions. (1) Never enter an overloaded vehicle. (2) Never hire lame or overtired horses. (3) Do your best to reduce weight and pace for horses going uphill.—Yours truly, P. H. Johnston.

The Beeches, Carlisle.

NOTES ON DAILY READINGS.

SUNDAY, JULY 21.—REV. XXI.

The Negatives of Heaven (1-8).—What heaven is, no tongue can tell; hence the Apostle enumerates most of those conditions of pain and sorrow which fill earth with anguish, and says of them—this shall not be there, nor that. No more sea, because to the Jew it was the symbol of turbulent, restless, rebellious power, also of isolation. The prisoner in the Isle of Patmos had every reason for gladness that there should be no more sea. Sin having been destroyed, its fruit of tears and pain and death will be for ever ended. No funeral cortège, no mourner's wail, no sigh of pain, no cry of child shall break the peace and blessedness of the holy city, but God will spread his tent over our earth, taking it for ever within its folds. (5) He is making new hearts in preparation for that new universe. Under the dissolving semblance of the present creation, He is building up the fabric of the new, and ere long the veil will drop, revealing the final result of the Divine workmanship. Note these marvellous tenses—I make. . . . I am. . . . I will give. . . . I will be. . .

The Bride (9-27).—The bride! Here is the pure love of the saints for Christ, and his for them. These rare jewels tell us of the result of fire, for every precious stone is the outcome of a baptism of flames, and the choice of them to illustrate the glories of heaven indicates the fiery trial through which the saints have come. (12-14) Each dispensation blends there, the twelve tribes, and twelve apostles. Marvellous that the names of these obscure fishermen should reappear in such setting. (22) No temple, because all is worship; no sun, because redeeming love is the sufficient light; no night, because no need for rest; no closed gate, because no fear of foe; no sin, because the angel sentries will for ever exclude the abomination and the lie. Oh, radiant vision of God's ideal, which, fair though it be, shall fall short of the reality!

MONDAY, JULY 22.—REV. XXII.

The River (1-5).—The river speaks of the Spirit of life flowing from the throne, as though the saints are to drink for ever deep draughts of the life of God. No death can come there. The same lesson is taught by the presence of the Tree of Life, transplanted from Paradise, and reappearing here with its fruit and leaves, all eloquent of Him, whose words are spirit and life, and whose death has brought eternal life to his saints. (3) His slaves shall do Him priestly service. There shall be also perfect vision and resemblance to Himself. (5) Our birds are said to migrate to the Arctic circle for summer that there may be no break of night in their tendance of their young: and there will be no break for us in the enjoyment of Divine fellowship.

Closing Exhortations (6-15).—A special blessing to those who keep the words of this book, and possibly of the whole range of revelation. (9) The humility of heaven, wherein the holy spirits refuse worship, desiring only that God should be magnified, honouréd, and loved, and hence the whole trend of revelation is to promote the worship of the Eternal. (11) The fixedness of spiritual character, which makes destiny. We are reminded of the cataclysms of the ancient world, which fixed living creatures in the positions in which they were overtaken. (13) He who begins the Bible as the Alpha word, closes it as the Omega of blessing. (14) This beatitude, in R.V., sweetly magnifies the blood of Christ as the sole ground of entrance within the city.

The Last Invitation (16-21).—Already we have seen the combination of prophets and angels (6). Here again we are taught that truth is transmitted from the Lord to the angel, and by his angel to the receptive spirit. Note the union of the opposite titles in Christ—David's Lord, and David's Son; the Morning Star, and the Sun of the day; the Coming One, for whom creation waits, and the water of Life, of which whosoever will may drink. To the appeal of Spirit, church, and world, He says, I come. With all our heart we respond, Amen: come, Lord Jesus.

LIVERPOOL EVANGELISATION SOCIETY reports steady advance during the past year. For the special missions conducted by the society, reliable testimony has been forthcoming of abiding fruit. Details are given of such missions at New Brighton, Birkenhead, Byrom Hall, Wallasey, Seacombe, Walton and other parts of Liverpool and the surrounding villages. There is great need for larger help. The secretary is Mr. T. Lydiatt, 3, Hackin's Hey, Liverpool.

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OUR DAILY HOMILY.*

TUESDAY, JULY 23.

"The Evening and the Morning were the First Day."—Gen. i. 5.

How different is God's method from man's. The creature works from day to night, his best is first, but darkness overshadows his fairest hopes and best-concerted schemes. The Creator's days begin with the preceding eve. He reckons the evenings and nights into the days, because out of them the day is born, they usher in the light, and recreate body and brain for the busy hours that follow.

First the night, and afterwards the day, is God's invariable order.

Art thou disappointed in Christian work? Remember that God wrought on through long dark ages, ere his schemes were evolved in order and beauty. Man's schemes begin with blare of trumpet and roll of drum, but are soon plunged in darkness. The heavenly seed is sown in autumn shadows, the foundation-stone of redemption was laid amid the gloom of Calvary, the work that lasts always begins amid disappointment, difficulty, and heart break, but inevitably passes into the day.

Art thou passing through the bitterness of soul-trouble? For weeks there has been no ray of comfort, no sign of deliverance. All the waves and billows are rolling over thee. Yet every dark hour is hastening towards the dawn. Thou shalt see thy Beloved walking towards thee in the morning light. He will command his loving-kindness in the day-time. Thou shalt yet praise Him for the health of his countenance. Hope to the end for the grace to be brought unto thee.

Art thou in despair for the world? The times are dark, and threaten to get darker. But if the first creation began in the dark, can it be wondered at that the second must begin there too? But as the one emerged in daylight, so shall the other. The morning cometh; see the star of day standing sentry. Time is bearing us to a day that shall never go down to night; but shall mount ever towards its meridian. "There shall be no night there."

WEDNESDAY, JULY 24.

"The Lord God put him into the Garden."—Gen. ii. 15.

Thus God started man in an ideal home. Memories of Eden, exquisite as dreams, weave the background of human life. Fellowship with the Creator, who walked its glades; its river, trees, and fruits; its blessed companionship; its light and ennobling toils—how fair the picture!

The Garden of Eden.—That was God's ideal. When men point thee to the scars on the world's face, left by the trail of the Arab slaver, the march of the army, the decay or glory of human civilisation, and ask how such things are consistent with God's love, point to that garden and say, "That is what the love of God meant for man; Satan and sin have wrought this."

The Garden of Gethsemane.—When man forfeited Paradise, the Saviour was revealed to regain it. He trod the winepress alone in the shadowed garden of the olive trees, that through its glades He might pass to his cross, and so make the wastes of sin bloom again as Eden. Is it wonderful that another Paradise is possible when He sowed its seeds and watered the soil with his blood?

Turning Wastes into Gardens.—In Eden man wrought as God's fellow-worker, and we are called each day to do something towards reconstructing the Lost Paradise. Find thy part in delving, sowing, watering, or tending the tender shoots! Seek that thine heart should be an Eden, kept sacred for thy King, and endeavour thy best to plant gardens where hitherto sand-wastes and thorn-thickets have prevailed.

THURSDAY, JULY 25.

"Where art thou?"—Gen. iii. 9.

The cool of the day, when the breeze steals over the fevered landscape, is an appropriate time for man to hold fellowship with God. We need to have his hand laid on our throbbing temples, stilling, tranquillising, shedding his serenity throughout our being. What the breath of evening is in summer, fellowship with God will be for thee, my soul; see that thou art not so absorbed with thy sins, thy love, or thy business, as to miss the tryst, when the sun is westering.

God Misses his Child.—That hour of fellowship was much to Adam, and it was more to God. Love, God's love, craves for fellowship. As the musician for his lute, as the hart for the brook, as the mother for the twining arms and babbling talk of her child, so does God long for the free outpourings of his children's hearts in prayer: misses them when withheld: is jealous when they are fitful and intermittent.

God Seeks his Child.—He did not wait till Adam found his way back to his side. This might have taken long. But He hastened in search of him. So through the glades He comes to seek thee, oh truant one. Where art thou, that for these many days thou hast withheld thyself from the hour of prayer? Wilt thou not say with the Psalmist, "When Thou saidst, Seek ye my face, my heart said unto Thee, Thy face, Lord, will I seek"? Take with thee words and return.

God Mourns over his Child. These words, in one version, are rendered, Alas for thee: as though the heart of God were wrung with sorrow for our loss, as well as his. But He does not content Himself with regret. By the pang of travail, by the prick of thorns, by the necessity of labour, by sacrifice and gifts of covering for our nakedness, He brings us back to Himself.

FRIDAY, JULY 26.

"Where is Abel, thy Brother?"—Gen. iv.

The first question God puts to the soul is, "Adam, where art thou?" The next, "Where is Abel, thy brother?" We are our brothers' keepers. Each within our reach, all who need our help, all related to us by the ties of the family, have a claim on us. We must not take an advantage over them; their weakness and need are strong claims on our resources of every kind; we are bound to keep them so far as we can; we may at any moment be called to give an account of their whereabouts. To dispute this is to betray the spirit of Cain, who was a murderer.

God Keeps an Inventory of his Saints.—In his book their names are written. Their names, abode, and circumstances, their fathers, mothers, and brothers; their occupation, whether they keep the sheep or till the land; are all known to Him, because fixed by his providence. Whatever touches them is, therefore, constantly known to Him. It is as though they were part of his very being, and a stab of pain to them thrills his heart.

God Calls us to help Him in keeping one Another.—We are to watch for each other's souls; to consider one another to provoke to good works; to bear one another's burdens; to exhort each other, to convert the wanderer from the path of the destroyer, and to wash stains from his feet. The cure of souls is the work of all the saints.

SATURDAY, JULY 27.

"Enoch walked with God."—Gen. v. 24.

What an epitaph on this ancient saint. It is as clear-cut to-day as when first recorded here. We know nothing of Enoch but this brief record, but it tells us everything. It was not an act, or a number of acts, but a high tone of life constantly maintained. Better to walk with God every day in calm unbroken fellowship, than to have occasional rapturous experiences, succeeded by long relapses and backslidings. The Hebrew word might be rendered, "Enoch walked, and continued to walk."

Be sure to go God's Way.—He will not walk with thee in thy way, but thou mayest walk with Him in his. To this he calls thee. Each moment, and especially when two or three roads diverge, look up to Him, and say which way art Thou taking, that I may accompany Thee. It will not be so hard to forsake inviting paths, and engaging companions, if only the eye is kept fixed on his face, and the track of his footsteps determines the road beyond hesitation or dispute.

Be sure to keep God's Pace.—Do not run impetuously before Him; learn to wait his time: the minute-hand as well as the hour-hand must point to the exact moment for action. Do not loiter behind in indolence or sloth. Be loyal and true to his ideals, and quick to obey his least commands.

Be sure to wear God's Livery.—He is in the light; the light is his chosen symbol; it ill becomes thee to wear the unfruitful works of darkness. Put them off and put on the armour of light. Walk with Him daily in stainless robes, washed in the blood of the Lamb. Then thy fellowship shall be with the Father, the Son, and the Holy Spirit, and with all holy souls everywhere.

* The texts of these homilies are selected from the chapters daily read by the members of Rev. Thomas Richardson's "Bible and Prayer Union."

INTERNATIONAL S. S. LESSONS.

JULY 28.

JOURNEYING TO CANAAN.—Numbers x. 29-36.

GOLDEN TEXT.—Verse 29.

By comparing Exod. xix. 1 with Numb. x. 11 it will be seen that the Israelites remained at Sinai nearly a year. During that period great changes had been effected. From being a crowd of fugitive slaves, with no discipline and hardly any knowledge of God, they had become an organised people, with laws to govern them, a religion and a house of God, with a Divinely-instituted ritual of worship; besides which officers had been appointed over thousands, hundreds, fifties, and tens (Exod. xviii. 25, 26). Their long delay was not waste time.

This lesson finds them beginning their journey from Sinai, led by the cloud, and proceeding to Kadesh Barnea (11-13). The journey occupied eleven days (Deut. i. 2).

I. THE INVITATION (29-32). (1) *To whom it was given.*—To a near relative of Moses. Hobab was the son of Raguel or Reuel, who is elsewhere identified with Jethro (Ex. ii. 18; iii. 1). Raguel was the father-in-law of Moses, and returned to his own land some time before (Ex. xviii. 27). Hobab, as a near relative, was very properly invited by Moses. The best kind of mission work is that in which friends seek to win those who are near and dear to them. How can we be deeply concerned over the lost condition of the heathen if we are not concerned over our unsaved friends? Hobab had already shown some interest in the welfare of Israel. He was not opposed to them, or he would not have left his own home; nor have remained behind when his father returned. Moses made an attempt to complete a work which had already begun. Where favourable impressions appear there special efforts should be made. Can you not find someone whom you can invite on pilgrimage?

(2) *The invitation itself.* It was to a pilgrimage, which properly describes our present life. In an important sense all are pilgrims, and are journeying somewhere. If not to the land of which God has spoken, then whither? The man is not wise who never asks that question. The pilgrimage of the Christian is well illustrated by the Israelites' journey from Egypt to Canaan. It begins with deliverance from judgment and bondage; its course is through this world-wilderness, which yields nothing for the supply of the soul's deepest needs, and which exposes to various forms of trial; it gives experience of the power and wisdom and riches of God's grace meeting all our need; and it terminates in the land of rest. Recall Bunyan's allegory as a further illustration of pilgrimage.

(3) *The inducements offered.* These were threefold: the blessing Hobab would receive (29); the help he would be able to render (31); the fellowship or participation with God's people which he would enjoy (32). The second of these may surprise us. Was not the pillar of fire and of cloud their guide? The pillar would show them where they should rest. Hobab, by his extensive experience of the wilderness would help them to make the best use of their advantages, and to guard most successfully against their perils. "Those who are guided by miracle must not slight the ordinary means of direction."—*Matthew Henry.* This threefold reason may be urged in giving the Gospel invitation. God's aim is to bring us into true relationship with Himself, to make use of us in his service, and to make us joint inheritors with all saints.

(4) *The result of the invitation.* At first Hobab was inclined to refuse it (30). The ties of nature were too strong. There are still many who find it impossible to come out from friends, and home, and kindred, to follow Jesus (Mark x. 28-30). It would appear that the second appeal of Moses was more successful. "From Judges i. 16; iv. 11; 1 Sam. xv. 6, it is evident that his posterity under the name of Kenites had a place among the tribes of Israel."—*Bush.*

II. THE JOURNEYING (33-36).—The desert was trackless, and perils abounded. Yet there was no doubt about the safe direction of the people if they duly followed their guide. In this instance, as in the crossing of Jordan (Josh. iii. 3-6), God guided them by the Ark. Usually it was the pillar which led them. The antitype of the Ark is the Lord Jesus, and of the pillar the Spirit of God through the Word. Our only need is to follow our Guide. Distrust your own wisdom, and confide fully in the wisdom that speaks in the Word.

Moses's prayer (35, 36) expresses the people's recognition of God, and dependence upon Him. They were marching through an enemy's country, and to a land yet possessed by enemies. Victory over them depended only upon God. If He arise his enemies would be scattered. Trust Him to do the same with our sins (Isa. lix. 19). A happy termination to the pilgrimage, with ample supplies and unfailing protection by the way, is guaranteed to all who follow their Guide.

For the Young.

THE ANGEL IN THE HOUSE.

I AM going to tell you of a girl who, from being one of the most careless girls it was possible to meet, became a gentle follower of Christ, and, as her mother often said, "An angel in the house." A friend and I were staying at a little village by the sea, and in the house next to that in which we were lodged lived a mother and her daughter, of whom we heard the following:—

The mother, a widow, was very delicate, but she worked for her child from morning till night. Before she left for school in the morning, Bessie would go to her mother and say: "I don't like the way you've done my hair—you must do it again." Then she would pull off the ribbon and tangle her hair, and worry her mother until it was done to her liking.

She would play on her way from school, and reach home at the last minute, late for dinner. Then she would call out: "Oh, mother, I must have my dinner this minute, or I shall be late for afternoon school. What is there for dinner?" And if it was not what she fancied, she would put herself into a terrible temper, and go to school dinnerless.

I cannot repeat the many ways in which she proved herself to be a trouble rather than a blessing to her invalid mother, whose failing health made her unable to cope with the ill-tempers of her self-willed child. At last, just after Bessie's fifteenth birthday, and when her chief thoughts were of going out, reading, and dressing, the doctor called her aside and spoke seriously to her. "For years," said he, "your mother has waited on you, and in this way she has increased her illness. Now she will never walk again, and it is your turn—you must wait on her. There is One whom your mother knows and loves, who will take all you do for her as done for Him; it is the highest service—are you prepared to enter it?"

Bessie was ashamed. In a moment her heart was touched. "Oh! I see how wilful and selfish I have been!" she cried. "Oh! Dr. Blair, is it true what you say of my mother?" "Every word of it," was the reply. "Just ponder on it."

Bessie crept upstairs weeping, with a feeling in her heart that the world had somehow suddenly come to an end.

She listened outside her mother's door, and she heard her praying. "Dear Father, who lovest my child more and better than I can ever love her, soften her young heart, and help her to bear this burden. Oh, Jesus, open thine arms very wide that I may more closely lean upon Thee, for I need Thee in my helplessness more than ever."

Bessie heard, and, rushing into the room, she fell at her mother's bedside, and in a fit of remorse exclaimed: "Oh, mother, my heart is broken! Forgive me all the past, and, by God's help, I will devote myself to you every hour."

Mother and daughter became united in the sweetest bonds, for Jesus was their Saviour and Comforter, and it was beautiful and touching to see them together in the days of the mother's dependence on her daughter—the elder leaning on the younger.

"What first touched you most?" we asked Bessie.

"Mother's gentle trust in God and the way she prayed for me," was the reply. "I had often heard her pray before, but the doctor's words, 'She will never walk again,' seemed to break my heart, and I felt as if God had put her into my idle arms to fill them."

We used to watch Bessie wheel her mother into the sunshine, and the mother's happy smile would follow her as she went in and out, and waited upon and cheered the invalid every hour of the day.

A letter came one day from an uncle in America, asking Bessie to go out to him and his wife, and they would make her heir to all they had, for they were childless. Bessie wrote: "I have a most blessed charge in a sick mother, whom I would not leave for all the wealth in the world. For fifteen years she spent herself for me, and God had to lay her aside before I could be brought to see the evil of my heart and ways, and the selfishness and uselessness of my robust health."

This so stirred up the uncle and aunt that they came to England to see the widow and Bessie, and the perfect unity and sweet Christian life of mother and daughter won them both for Christ.

Bessie's is a bright example. Many careless daughters have seen Christ in her so really that they have been caught by the beautiful likeness, and in the desire to be like Him have been "transformed by the renewing of their minds." I wish you could know Bessie. But perhaps you know Bessie's Saviour? Ah! if you do I need say no more, as your happy mothers would tell me, for "Who teacheth like Him?" M. B. GERDS.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. J. H. P. Cutting, with Caravan, *Swaffham*, to July 23; Mr. H. Hutchinson, *Keswick* (tent), July 21 and 28; Mr. H. Falkner, *North Tapworth, Epsom*, July 21.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending July 27, 1895.—Sun., July 21, Genesis xl. 12-23; Mon., 22, xli. 1-16; Tues., 23, xli. 17-36; Wed., 24, xli. 37-57; Thurs., 25, xlii. 1-17; Fri., 26, xlii. 18-28; Sat., 27, xlii. 29-38.

The Evangelist.

I KNOW WHOM I HAVE BELIEVED.

You ask me *how* I gave my heart to Christ?
I do not know.
There came a yearning for Him in my soul
So long ago;
I found earth's flowerets would fade and die,
I wept for something that could satisfy;
And then—and then somehow I seemed to dare
To lift my broken heart to Him in prayer.
I do not know—
I cannot tell you—how,
I only know
He is my Saviour now.

You ask me *when* I gave my heart to Christ?
I cannot tell.
The day, or just the hour, I do not now
Remember well,
It must have been when I was all alone
The light of his forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 'twas then I let Him in.
I do not know—
I cannot tell you—when,
I only know
He is so dear since then.

You ask me *where* I gave my heart to Christ?
I cannot say.
That sacred place has faded from my sight
As yesterday.
Perhaps He thought it better I should not
Remember where. How I should love that spot
I think I could not tear myself away,
For I should want forever there to stay.
I do not know—
I cannot tell you—where,
I only know
He came and blessed me there.

You ask me *why* I gave my heart to Christ?
I can reply.
It is a wondrous story; listen, while
I tell you why.
My heart was drawn, at length, to see his face.
I was alone, I had no resting-place,
I heard of how He loved me with a love
Of depth so great—of height so far above
All human ken,
I longed such love to share,
And sought it then
Upon my knees in prayer.

You ask me why I thought this loving Christ
Would heed my prayer?
I knew He died upon the cross for me.
I nailed Him there!
I heard his dying cry, "Father, forgive!"
I saw Him drink death's cup that I might live.
My head was bowed upon my breast in shame;
He called me, and in penitence I came.
He heard my prayer!
I cannot tell you how,
Nor when, nor where;
Why, I have told you now.

Selected.

MARITZBURG, NATAL.—Mrs. R. Watson writes:—"For the past fifteen months, God has given me work to do here. We have very much reason for praise. We have been privileged to see many lives transformed by the power of our blessed Saviour. The work is unconnected with any mission, God has wonderfully supplied all our need. Any straight Gospel booklets for distribution will be welcome." Address, 57, Loop-street, Maritzburg, Natal.

THE FOOD OF THE SOUL.

Communion Address at Mildmay Conference.

By Rev. ANDREW MURRAY.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."—1 Cor. x. 16, 17.

Life and food are dependent upon each other. The nature of the life decides the character of the food. The lion eats flesh, and the ox eats grass; and man has his food for his body. On the other hand, the character of the food will decide the growth and the strength and the increase of the life. You all know that there are in food very different elements of nourishment. A medical man will give to one what can strengthen the bones if they be weak; and yet another sort of food for someone who needs muscle. The food will decide the character and the strength of the life.

What is the food we need for our immortal spirits? The body and blood of the Son of God! Oh! mystery of mysteries, that Jesus said, "I came from heaven to give my flesh to be the life of the world." Surely it is of consequence that we understand aright what this means. I must not only look upon Christ as the bread of my life, but specially upon the broken body and the shed blood—upon the dying Christ. The death of Christ must be my chief nourishment—look at that. You know that the death of Christ is his chief characteristic. He came from heaven with the commandment from the Father, that He should lay down his life. He lived his whole life in the spirit of preparation, preparing Himself for death as the consummation of his work. He died. Without that He never could have risen again or ascended the throne. In heaven, He still reminds us, "I am He that liveth and was dead; and I am alive for evermore." Through eternity, He is on the throne, as the Lamb that was slain; and they never cease singing of the preciousness of that blood. "Thou hast redeemed us unto God by thy blood."

The chief glory of Christ is his death; and if I am to feed upon Christ, I must feed upon his death. What does that mean? Take, for instance, the plant. Fruit, trees, flowers have a certain food prepared and put into the soil for them. Taking the simple illustration of bone, therein you have a substance of nutriment for the plant, which inserts its rootlets into the bone and draws therefrom a certain essential of plant life. It does not take up any grains of the powder, but it extracts that something which is the very essence of the bone, works it up into the sap, until it creates the leaves, flowers, and fruit in their beauty. Just so is it with our bodies. The medical man prescribes to me what I am to take in order to meet a weakness in my constitution. I take it—some preparation with different elements in it. It disappears; the elements of life enter my blood and strengthen my frame.

I want to know how I can feed on the death of Christ. What does that mean? Feeding upon a thing means taking its inmost essence into your being. When I feed on flesh, bread, or anything else, I take its life power into my constitution. What does it mean—feeding upon the body and blood of Jesus? Let me offer you a few thoughts in a simple and brief way. I must find out what that death of Christ means, then by faith accept and appropriate it, leaving it to Jesus to work it within me in its Divine power.

What does the death of Christ mean in relation to sin? That Christ counted sin an accursed thing. That He was willing to get our human life, in which He was a partaker, out from under the curse of sin. When I feed upon the death of Christ, it means that *I* count sin an accursed thing, that I acknowledge sin has power over the whole of my life; that I consent to say, "I want to die away from sin." There is no getting separated from sin but by death; and I want the power of Christ's death to work in me, that I may be made free from sin. That is what the Apostle teaches us in Rom. vi. We have two sacraments; but have you ever noticed how both have to do with nothing but death? (Rom. vi.). How can I live so that I do not continue in sin? Just know that you are baptized into the death of Christ. And, so here, you feed upon the death of Christ. That means, I accept the terrible curse on all sin; I accept the truth that all my life is under the power of sin, and that there is no way to get rid of sin but by dying to it, absolute death in Christ.

What did Christ's death mean in relation to the world? Christ and the world met each other. In the temptation in the wilderness, the Prince of this world tried to effect a compromise or reconciliation. But Christ was not of this world, and would not have a worldly kingdom. The controversy was settled on Calvary. There Christ allowed the world to crucify Him, to prove that we and the world are irreconcilable enemies. The world cannot bear me, and I cannot bear the world. If I feed upon the death of Christ, the broken body and the shed blood, it means that I say, "I want to take, as an element of my spiritual life, separation from the world, antagonism to the world; to be crucified to the world, and to have the world crucified to me." That was what made Paul glory in the Cross. It was not only atonement and pardon, glorious as these gifts are; but it was fellowship.

Let us long for this. The world we live in is the world that rejected Christ, and will have nothing to do with the real Christ. Let us follow Christ and go out of the camp. As we feed upon the body and blood of Jesus, let this be our prayer—"Oh! my Father, may the spirit which was in Christ when He died on the Cross—separation from the world—may the Spirit of Christ dwell in me. Friends, I said before, that I take out of the food the life-elements into my constitution; and that not only physically, but spiritually. I want the death of Christ to be the ruling power of my whole being.

Look at the death of Christ once again, in its relation Godward, and what was it? It was the giving up of his own will for ever, to the will of God; it was an unparalleled humility which made Him say, "I am nothing and God is all." It was that which made Him willing to die. It was the declaration, "My will, as compared with the will of God, should never be of any value. I give up my will, myself, to be nothing; and God must be all." That was the spirit of Christ's death. When I say, "Oh, Jesus, feed me with thy broken body and with thy shed blood," it means nothing less than to say: "Let the dispositions and the inclinations and the tempers which urged Thee to Calvary dwell in me, my Lord. I want to feed upon thy death; let that become the nutriment of my life."

Are you proud? Have you, perhaps, never yet learned what it is to cry to God for humility above every other grace? Are you still self-willed, battling with God's will? Are you still seeking exaltation in any shape? I pray you, come to-day and feed upon the broken body and shed blood of the Lamb of God, who, in meekness and lowliness of heart, humbled Himself, and became obedient unto the death. Humility, obedience to God, surrender to God's will, this is the secret of Gethsemane and of Calvary. Oh! Jesus, feed us to-day with this heavenly bread.

What is the death in its relation to men? It is a death for men. Yes, you cannot partake of the death of Christ without remembering that it is dying love to lost sinners. What moved Him to come—He did not need it for Himself—to bear the curse, to be crucified to the world, and to give up his will to the Father? The inspiration of it all was, love to sinners. If I am going to feed to-day upon a crucified Christ, I must be prepared, I must be hungry, I must be longing, to have this heavenly food enter my being; and I must be willing to give up myself, like Jesus, to live and to die for my fellow-men. I am not come here to eat food simply for my enjoyment. Verily, no. Food from heaven is intended to strengthen me for heaven's work; food from Calvary is to strengthen me for Calvary's work. I feed upon the crucified Christ that I may be fitted to carry the crucified Christ into my life.

You all know how Paul reminds us that we are to show forth the Lord's death till He come. How? By thinking of it, speaking of it, trusting in it, eating and drinking in commemoration of it. But that is not all. I am to show forth the death of the Lord, in my life. You know those words of Paul so well, with reference to carrying about the dying of the Lord Jesus in his body, that the life of Jesus might be made manifest. How can you make the life of Christ manifest? By having his death working in you. Paul had been more than twenty years an apostle. He was an aged man. And yet he cried, "I count all things but dung and dross, that I may know Him in the fellowship of his sufferings, being made conformable unto his death." Did we speak yesterday about the new and living way. Is it not that I, like Jesus, am to die? Brothers and sisters, eat to-day this bread and drink this wine, that the power of the death of Christ may get possession of you; and, as often as we eat and drink, God grant it may increasingly become the power of Christ's death in our souls.

You may say, "Ought not the communion to be a feast of joy and gladness? You would seem to make it one of darkness and depression." Ah! no brother, it is not so. Do you want resurrection joy? Where is it to be had? At the grave of Jesus. Sink into that grave, become nothing: the joy of God shall fill you, and resurrection life shall be yours. It is not depression, it is joy and gladness. There is a way opened for us, out of self and its power into the life of Jesus.

Be not anxious as to how you should realise in your life all the elements of this death of Christ. When you eat a meal, your body being in a healthy state, you spend half an hour at breakfast or luncheon, and it is done with as far as you are concerned. God has ordered everything so that assimilation goes on quietly without any effort on your part, without your noticing it. You rise from the breakfast table, go to your work, spend hours in your business, and never give a thought to what is going on in your blood. The assimilation of food is, to us, a work of infinite rest.

Believer, when you go to-day, or at any other time, to feed on the broken body and shed blood, trust Jesus to make it real in you by the Holy Spirit. Just open up your old beginning and say, "Lord, one favour I crave, the chief of thy blessings. Oh! for the power of thy death, in my heart." I hear that there are many Christians beginning to think that the Church of Christ knows too little of real crucifixion in the fellowship of Christ's sufferers, in his rejection and separation from everything worldly. Oh! believer, trust Christ to teach you. Yield yourself to Him, feed upon his death, and He will be your life in a divine power.

And then, as each one seeks fellowship with the crucified Christ, we shall all have fellowship one with another. Praise God! we shall have fellowship in one bread, and prove that we are one body. It is likeness to Christ which will draw us nearer to each other and to God. Ere I offer you these blessed emblems, let us lift up our hearts to God in thanksgiving and in prayer.

After communion, Mr. Murray added a few words as follows:—I said at the commencement of our service, as is the food so is the life. Let it be so now. We have been fed with heavenly bread, let our lives be very heavenly. God help us to that end. Brothers and sisters, let us live heavenly lives; and, if we are to do that, let us, in the death of Jesus, die to the spirit of the world. He will do it in us. We have not eaten of this bread each alone, but altogether—one bread. Let our hearts overflow in love to each other. Let us pray, to-day and unceasingly, that prayer to God would bind all his children throughout the world, in the bond of the love of Christ and of his Holy Spirit; and let us so pass through this world, showing forth the death of the Lord until He come. He is coming in his glory; but, until He come, show forth his first coming, his death to the world, his victory over sin. God help us to do so, Amen.

HYDE PARK HALL MISSION.

At a recent week-night meeting in Hyde Park Hall, at the close of the Park service, a dozen persons publicly sought the Saviour. On Sunday evening week many were in tears as they stood in the park, and were inquiring of the workers "What must I do to be saved?" Will the reader remember us in fellowship and prayer. The work is arduous and continuous, and the physical and mental strain is great. We have for twenty-four years been sustaining this work in Hyde Park, preaching there four and five nights a week; but for the continual blessing seen in the conversion of sinners and the restoration of backsliders we had often failed, and grown weary with the heat and burden of the day. During the whole of the summer, when our chief work lies in the open air, where we cannot take collections, we are dependent on the Lord's people who know of our work to help us. Personally I am suffering in my head and throat from continued work, and shall be grateful to be remembered in prayer. Chas. Cook.

6, *Frithville-gardens, London, W.*

The late Rev. John Hart.

The subject of this sketch was born at Gargunnock, near Stirling, on July 22, 1817, and died at Guildford, in Surrey, on March 2, 1895. His ministry, one of unique character and abounding usefulness, lasted from 1843 till 1888, a period of forty-five years. As a child he knew the Holy Scriptures from home and Sunday-school teaching—specially the latter—in a school taught by the late Peter Drummond, of Stirling. When about twenty-five years of age he, through faith in Jesus Christ, attained to the personal consciousness of acceptance with God. He felt that he ought to abandon a secular vocation. Having a desire to communicate to others what he had experienced himself, he endeavoured to do so among his companions, in conversations, in controversies, in a Sunday-school, which he and a companion extemporised. The result of this was a formal invitation from the church of Jedburgh, of which he was then a member, to preach the Gospel. Thus Mr. Hart did not assume the great work of his life in self-will or self-sufficiency, but was as truly set apart to it as were Paul and Barnabas.

Mr. James Douglas, of Cavers, a direct descendant of the Douglas who fell at the Battle of Otterburn and lies buried under the high-altar at Melrose, was an ardent upholder of evangelistic work, and gave a great impetus to it. He was a man of considerable reading and culture, and wrote some books on the Christian evidences which had great popularity in their day. At first he used to select promising young men, and send them to be educated for the ministry at his own expense. This plan not satisfying him, he next employed one or more evangelists to hold meetings in houses, and visit the people personally; from two evangelists he went to four. Mr. Hart was asked by him to be one of the number, and he therefore gave up business, and became a home missionary. The four evangelists were, we believe, Messrs. Hart, Robertson, Telfer, and Dunn. Mr. Telfer, who became an Independent minister, died a few years ago at Clapham, having served his Lord faithfully to the last. Mr. Robertson also became an Independent minister, and died at Hampstead a short time after Mr. Telfer's death.

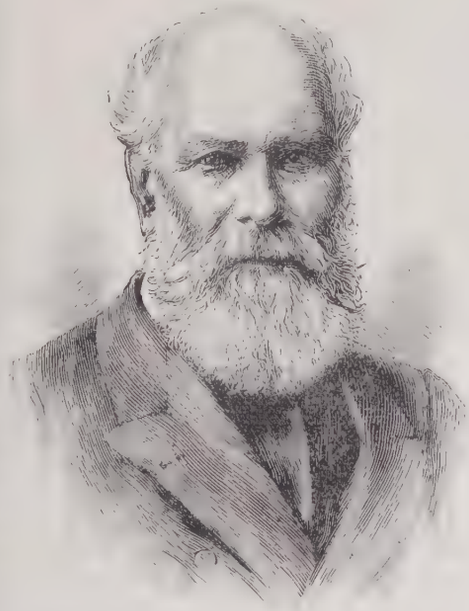
Mr. Douglas sent his evangelists forth on a sort of roving commission, as Mr. Hart said, to evangelise in the south of Scotland, and in Northumberland. The whole countryside was roused to a state of religious interest, chapels were crowded, and hundreds professed to be converted to God. We have a friend who says that in his native place on the Tyne whole families were saved, and so intense was the excitement that farmers and their helpers would leave the harvest in the field to go and take part in the services, and at night, as they returned home, the valley was vocal with their hymns of praise. These were great days, and are still remembered. As recently as 1883 one of the converts said:

> After nearly forty years have passed away, no better proof of the value of the work can be given than that a good number of the converts are still on the Primitive Methodist plan as preachers, and have preached the Gospel in all these years, often travelling long distances. The soundness of these conversions may be attributed to the plan of salvation being well explained. It has always been said that the Scotch missionaries had produced the greatest revival that has ever been seen in the North of England.

This was a new invasion of England by the Scotch, led as of old by the Douglas, in whose house rests the pennon which was taken from Lord Percy at the battle of Otterburn. The Gospel of peace has done great things for our once stormy and bloody borderland. Rich in story, song, and legend, the Border has its most beautiful record in the work of God achieved amongst its energetic people.

Mr. Hart saw beyond a shadow of a doubt that God had called him to the ministry of his Son Jesus. This led him to attend the classes of the Evangelical Union, Theological Academy, Glasgow, and also lectures in Glasgow University. Here he had useful intercourse with the late Dr. Morison, and in due time was ordained as pastor of a Congregational Church in Hamilton, in succession to Rev. John Kirk. From Hamilton he passed to Salem Chapel, Great Bridge, Staffordshire, and from thence to Houghton, in Huntingdonshire, where he laboured for eight and a-half years with great usefulness.

It was here that he began a kind of work which he called "Congregational Episcopacy," which has given its distinctive mark to his ministry. Mr. Hart was always an evangelist in the sense of seeking the conversion of sinners; nothing would have contented him, had



(From Photograph by Mr. Shawcross, Guildford.)

he been living in a benighted neighbourhood, unless this was going forward. But he was too clear-headed not to see that the work of the ministry is also for the upbuilding of believers, for the purpose of persuading and guiding them to undertake aggressive action. Instead of being a single-handed evangelist, he aimed at making himself the leader of an evangelising church, and multiplying himself and his labours many times over. And by God's blessing he had a distinguished success.

The nucleus of a fruitful district work was present at Houghton when he went to it, having been made by Mr. Harcourt, his predecessor, and by the wisdom, zeal, and generosity of several laymen, chief of whom were Mr. Potts Brown, Mr. Joseph Goodman, Mr. Thomas Paul, and Mr. Coote. Houghton had three other places linked with it, at each of which was a new chapel. Three more were added in Mr. Hart's time. In seventeen years this church became a united district church of seven branches. In that time the membership gathered was 697, nearly the whole of them being from the world. In this church Baptists and Pædo-Baptists dwelt together in peace; strength was gained by the union of several small churches, none of which was able to stand alone; ministers were made by the practical training they got, ten of the brethren giving themselves wholly to the work of preaching and teaching. Mr. Hart said of it:—

> There is among you as much diversity of detail as would be sufficient to found, I shall not say seven separate churches, but seven separate denominations, and at the same time as much essential agreement as renders your fellowship in one church as natura as it is profitable and Christian. 1

Mr. Hart settled at Guildford, Surrey, in 1861, over a church of thirty members, a congregation averaging 150, and a Sunday-school of 150 children in attendance. He worked on the old lines, and with so much success, that at the end of twenty-seven years the membership was 500, the average attendance at Guildford and the village churches 1700, and the average attendance at the various Sunday-schools nearly 2000. No less a sum than £17,450 was spent on new buildings, and on the reconstruction of old ones. He had no less than twelve village stations associated with Guildford church, preaching having in some cases been begun in a barn or in an old carpenter's shop, or in the assembly room of an inn. For this work there were one pastor, one assistant minister, two evangelists, seven deacons, four committees, and twenty-five lay preachers.

In March, 1888, Mr. Hart resigned his charge, and his place was filled by Rev. W. Houghton. At intervals, as he had strength, he preached occasionally, and with his old unction and power. His sayings were often quaint and pungent. In his last sermon, preached at Ryde's Hill, he exclaimed: "Heaven won't be heaven to me if there are not plenty of Guildford people and Ryde's Hill people there." About the sick people who had been unable to come to the service, he said: "Never mind; God is a good visitor, and will not forget them." His explanation of all his usefulness was given in the text chosen for his farewell sermon: "Our sufficiency is of God." Almost his last words were, "All's well! all's well!"

He was the finest example we know of a minister trained mostly in the school of experience, and owing almost nothing to the guiding hand of man. Nevertheless, he was too wise to neglect the help that books and men can give. J. P. G.

BILLINGSGATE CHRISTIAN MISSION.

The seventeenth annual meeting of the Billingsgate Christian Mission was held on Tuesday, last week, in the Mission Hall, facing the Billingsgate Market. Mr. F. A. Bevan presided, and several prominent fish salesmen were among the audience.

Mr. A. Walters, hon. secretary of the work, rendered an encouraging report. He described the noon-day services, coffee-stall, and magic lantern efforts, the free dinners, and Band of Hope agencies; and one could not but admire the energy of the management, and the devotion of the missionary, Mr. J. Warlow.

Mr. W. H. Williamson, the treasurer, made a financial statement. During the past thirteen months, he said, £250 had been paid off the debt on the building, and that debt now stood at £4,000. On the general account the receipts reached £989 10s. 7d., but the expenditure was in excess of that amount by £51 15s. Mr. Williamson added that the Mission now had a committee of fifteen or sixteen well-known salesmen.

Sir Henry Peek, speaking as one who had been connected with the neighbourhood for over fifty years, expressed his pleasure at the sound, unsensational work the Mission was doing. Thanks to its efforts, and to the efforts of similar agencies, it is no longer true that the name of Billingsgate is synonymous for all that is degraded.

The Chairman, in a hearty address, maintained that in spite of the heavy debt they must take courage, and look forward to the future with hopefulness and faith. It was evident they were getting hold of the market men. Other friends followed with short speeches.

The Neglected Continent.

SKETCHES OF MISSIONARY TRAVEL.

By MRS. HARRIET L. MILNE.

We had planned to make this journey earlier in the year, but were hindered partly by my husband's health, and also by the revolution in Peru. The first object of Mr. Milne's visit was to get through the Customs House at Callao a number of cases of Scriptures which have been illegally detained for over eighteen months. Señor Penzotti left a year ago for his new field of Central America, taking with him fair promises of their speedy despatch; but there they have remained till now. My husband also hopes to get the colporteurs at work again both in Peru and in Bolivia, and probably to do some work in Chili. I hope to let you know from time to time something of the work. We feel that Bolivia and Ecuador are laid on our hearts. For these lands no one has yet cared sufficiently to go and live there. In the former country many Bibles have been circulated, and some in Ecuador, though the latter still declares itself shut against them.

We left our home in Buenos Ayres* on Wednesday, April 3. Two nights and a day brought us over the first stage of the journey to

MENDOZA,

at the foot of the Andes. The line runs directly west, over a level plain, for some six hundred miles. There is not a cutting in it all I believe more than a few feet deep. To travellers the chief point of interest in Mendoza is the ruin caused by the terrible earthquake of 1861. It happened on Thursday of Holy Week, when the churches were full of worshippers. The utter desolation is depressing, especially the sight of heaps of human bones carelessly left lying everywhere, or thrown into corners. Close by the ruins of one of the churches stands a magnificent pine tree. It had been jerked quite to one side in the tremendous upheaval, but thanks to its roots it still lives and thrives. Three of us could scarcely encircle its great trunk. The new city is built close by. It ought to be pretty, with the mountains for a background and the streets lined with beautiful shady trees and running water. Still, it impressed me as a dusty, dirty place, and in the march of civilisation many years behind the eastern side of the Argentine.

The Methodist Episcopal Church has a mission here, with a resident native pastor, Sunday-school, prayer-meeting, etc. This church is like a number of others, the outcome of an interest awakened by the visit of one of our colporteurs in 1886. A number of persons were converted through Cingiali's simple testimony. A fellow-countryman, Señor Borzani, became so deeply interested in the movement, that he sold out his business in Buenos Ayres and joined in the good work. Shortly afterwards the church was formally organised.

We met Borzani there; Cingiali has long since gone to his reward. They were like the fishermen of Galilee, unlettered men, and neither of them could speak Spanish with any degree of fluency. There are a number of English-speaking people in Mendoza, but there is no English service except when any minister of the Gospel is passing through. On this occasion short notice brought together a small audience.

We left Mendoza at dawn, and 2 p.m. found us at the present terminus of the railway. The way follows the course of the Mendoza river through the vineyards; away among the mountains, which grow grander and grander; crossing and recrossing the river many times; through tunnels or along the face of a precipice, with great heights above and depths beneath us. Frequently we stood outside the carriage door for a better view perhaps of a distant snow-capped peak, or the changing colours on the mountain side, or the huts of the charcoal burners, or the change and gradual decrease of vegetation. Frequently there was a strong breeze, and in the early morning the cold was intense, but I enjoyed it to the full. There are only a very few stations in all of the eighty-seven miles. At each of them Mr. Milne distributed tracts and Gospels. At one station he was gladly recognised by a man, who said: "Ah! you're the man who gave a Bible to my wife when passing through here in 1891. She has read it much," he added, "and likes it, too." A simple incident, and yet how encouraging.

* Rev. A. M. Milne, husband of the writer, is superintendent, for the Argentine, of the American Bible Society.

CROSSING THE ANDES.

The next stage of the journey could be made by coach or mule. The coach is an uncovered two-wheeled sort of spring-cart. We chose the mule. Las Vacas is merely the railway terminus, with a sort of restaurant for the convenience of passengers, and a large enclosure for mules. I was very anxious to be brave, and perhaps that is all I ought to say about my bravery; for when we went into the yard and heard the shouting, and saw the preparations, my courage almost failed. There was no choice now, however. I was soon mounted, and shown how to guide, and we started at a quick pace.

We soon found ourselves in the bottom of a wide, deep gorge. The strata of the great mountains on either side often corresponded exactly. We were a large company and we among the last. The sun was in our faces, and the breeze quite strong, and we had more than our own share of dust. As the afternoon advanced we made more of an ascent. The sun went down when we were an hour or more from our destination, and the moon rose full and bright and beautiful. I can never forget the grandeur of that moonlight ride—the great mountains, the solemn stillness, the sharp shadows along the path, and snow lying in the corners. We were now at a considerable elevation—over 9,000ft.—and my breath came and went like a bellows. I never felt so tired in all my life.

At last, at eight o'clock, we got to the next post-house, after being six hours in the saddle. A great dark-looking kindly fellow came to help the *senorita* dismount. Had he not supported me I should have fallen flat on the ground. Mr. Milne was as bad as I. The sight of food made us sick, so we went straight to bed. This was a most miserable place, and we were the most miserable individuals. The water was hard; the beds were hard. We could not get at our own baggage, and there was neither comb, brush, sponge, nor anything else; but we laid ourselves down and slept soundly. At four o'clock they came shouting that the mules were ready.

The next stage of the journey could only be made by mules. We had hot coffee and bread, and by five o'clock were in the saddles again. The moon still shone beautifully clear, and we were astonished to find ourselves so well recruited and in such good spirits. We were now bound for the *cumbre*, and the prospect was exhilarating. On and on we went in long zigzags up the face of the bare brown mountain. We had left all trace of vegetation far behind. We watched the dawning of the day, and saw the sun shine on the peaks around and ahead of us. About eight o'clock perhaps we reached the *cumbre*. I had always thought that should it ever be my good fortune to cross the Andes I would be so enthusiastic over it all. There is nothing to be seen but bare brown mountains all round.

Here we dismounted, and began the descent by a steeper, shorter way than the made road. We scrambled down as best we could, I sometimes using hands as well as feet. Where the snow lay it was very slippery, but there was no danger at all. By-and-by we reached the made road, where our mules were waiting for us, and then commenced the long zigzag descent. By this time I had gained some confidence in the saddle, and would venture on a steeper, shorter way. We rode steadily for some hours, and came to what looked like a long stretch of level road. They said we were not far from the next station, and we dismounted for a change, strapped our wraps on to the mules, and let them trot off before us. The road was rough and dusty; the station must have been a number of miles distant, and the latter part of it very steep indeed.

We were somewhat discouraged to find that after all this was not the station, but merely a place for fumigation, as there was still some cholera in the Argentine. There was hardly a seat to be found, and, of course, nothing to eat or drink. We lingered around about an hour, watching the fumigation. They did not fumigate our things, after all, so we remounted and jogged on, still descending, for about two hours more. Early in the evening we reached the desired station, glad to get a good meal and to be able to rest. Juncal is a good station, where one can have plain food and clean, comfortable beds. We were so tired that with several other passengers we decided to rest there until Thursday.

The next stage of the journey took us from Juncal to Salto del Soldado ("The Soldier's Leap"), the first station of the Chilian Railway. Again we preferred the mules, though all the others went by coach. We could take our own time and be out of the crowd. All the way lay alongside the river, here called the Juncal, but it changes its name several times. We rode long before we came to any human habitation. At last we came to a very small hut, with the smallest patch of maize growing near it; by-and-by another with a larger patch, and gradually they became more frequent. At one of these I actually saw an Indian woman trying to work a small sewing-machine. I wondered if the Gospel had ever reached her, or if the sewing-machine had got there first. I ought to say that on this occasion also Mr. Milne distributed a number of tracts and Gospels. We were constantly meeting passengers on their way to Argentine.

I began to wonder if the descent would ever come to an end. Some parts of the valley were strewn with great boulders that had fallen from the heights above. Often my husband would call my attention to a dizzy height, or a roaring condor, or a foaming waterfall, and our path was frequently crossed by a clear deep rapid stream. Six hours or so of riding brought us to the Salto in time to have a meal and a rest before taking the 4 o'clock train, which took us at 11 o'clock at night to Santiago.

(*To be continued.*)

MANCHESTER WESLEYAN MISSION.

The seventh report of the Manchester and Salford Wesleyan Methodist Mission gives a very readable account of the work as still directed with much success by Rev. S. F. Collier. The work is carried on in various centres, many devoted men and women giving time and energy thereto. The aggregate church membership is 1804, besides members on trial and junior members. The congregations on Sunday evenings make a total of 10,000, while there are 2500 children in the Sunday-schools, 1200 men and women in Bible-classes, and over 2000 people in attendance at the weekly temperance meetings.

The report not only describes the gatherings, but gives an account of the work of visitation carried on by mission sisters. The social work keeps a large staff well occupied. Some remarkable incidents are given in this section. We reproduce one of them. An old soldier went into business and prospered fairly, but in an evil moment he fell a victim to that gambling mania the wreckage of which is strewn everywhere in these north-country towns. He was not a drunkard, but drink is always the associate of gambling, and drink muddles both brain and conscience. He wrote a letter of recommendation for one of his comrades who, as he might have supposed, turned out a scoundrel. The result for the muddle-headed letter-writer was a sentence of five years' penal servitude for conspiracy to defraud. When he came down from Dartmoor on a ticket-of-leave, there was upon him the felon's brand. He wandered in hopeless loneliness and misery, until, at the far end of personal resource and human sympathy, he fell into the merciful hands of the Mission. A letter slipped under Mr. Sackett's door one night was his introduction. He proved to be so steady and reliable and intelligent that at last an excellent situation was found for him, and arrangements were made with the police authorities pending the expiration of his ticket-of-leave. He has been promoted by his master, and is beloved in the church of which he is a consistent member.

The social work is entirely unsectarian; persons are helped, after investigation, regardless of creed. At the same time everything is done to lead them to the Lord Jesus Christ. Communications regarding the work should be addressed to the hon. sec., Rev. H. J. Pope, Central Buildings, Oldham-street, Manchester.

THE BACKWATER OF LIFE.

By Rev. E. GRIFFITH JONES, B.A.

In a recent number of *The Cornhill Magazine* there is a touching and suggestive article by Mr. James Payn, on what he calls the "Backwater of Life." It chronicles the feelings of one who realises that the best of life is behind him; that he is no longer wanted in the great world, which shows that it can go on very well without him—perhaps better without him than with him; and that soon the end must come.

"It is a strange feeling," he says, "to one who has been immersed in affairs, and, as it were, in the mid-stream of what we call Life, to find oneself in its backwater, crippled and helpless, but still able to see through the osiers on the island between us what is passing along the river—the passenger vessels and the pleasure-boats—and to hear faintly, the voices and the laughter, and the strong language mellowed by distance, from the slow-moving barges. The backwater has its good points; the stream is clear, the autumn woods that overhang the hither bank are fair to look upon, and the plunging of the weir, where all things end, has a welcome sound when the moon shines out and floods the scene with silver. Sometimes on darker nights its roar is menacing, but after a while the sinister sound is lost, and it changes to a deep solemnity; then we wonder as we listen, not without fear, as to what may be upon the other side of it. No one who has once been carried over it can come back again. There is the main stream, the backwater, and the weir—and there ends the River of Life."

In a word, this represents the position of a man who has gone through all that this life holds in store for him, and who pauses to consider where he is. The scales are fallen from his eyes; life has lost its illusions; it is practically over. And now the question comes up stern and insistent—"What is left to me? What is the outlook?"

We must all come to these backwaters if we live long enough. We who struggle in the mid-stream now will have some time to draw our skiff out of the current as it flows swiftly by, while others eagerly throng into our place. What is the outlook for us then?

So far as the article in question goes there is no outlook. It is written from the point of view of an agnostic, not of a believer. To such a one the outlook is just—a blank. "No one has come from beyond the weir to say what lies beyond. There is nothing left but to close one's eyes, and wait, while the thunder of the weir draws nearer and nearer." But we have another Teacher and Guide to turn to. There is One who knows, who has been across the weir Himself, *who has come back* with a message, and who has told his people what to expect. Let us see what He has to say to those who are in the backwater.

Three sad cries sound constantly from that retired spot, and to each of them the Saviour has a word in reply.

1. One of these cries in this, "*I am no longer young.*"

This is the first moment of pause on the mid-stream of life. The sense of a vanished youth, with all that this implies, comes to all at last. And it is a great loss. "The freshness of youth"—there is nothing to compare with it, and its loss is the first of those "fallings from us, vanishings," of which Wordsworth speaks in his immortal Ode on Immortality. The flower of life, flushed and dainty, has shed its petals, and though the fruit may be ripening, summer and autumn are not like spring.

There was a time when meadow, grove, and stream,
The earth, and every common sight,
To me did seem
Apparelled in celestial light,
The glory and the freshness of a dream.
It is not now, as it hath been of yore;—
Turn wheresoe'er I may,
By night or day,
The things which I have seen I now can see no more.
* * * *
The Rainbow comes and goes,
And lovely is the Rose,
The Moon doth with delight
Look round her when the heavens are bare,
Waters on a starry night
Are beautiful and fair;
The sunshine is a glorious birth;
But yet I know, where'er I go,
That there hath passed away a glory from the earth.

What is it that has passed? It is youth that has passed. The fairies have vanished; the dawn has faded into the common day; the shadows of evening, the stillness of the backwater, are already in sight.

Is there anyone who can give us back our youth, or what was precious in it? Jesus can do so. He holds immortal youth in his keeping. "Jesus said unto her, I am the Resurrection and the Life; he that believeth in Me, though he die, yet shall he live again; and he that liveth and believeth in Me shall never die." The bodily life must run its course. But what of that? "For this cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." If this does not spell *youth*, I know not what it means, and Jesus Christ holds this gift in store for all his people.

2. "*I am no longer fit for my work.*"

Work—this is the joy of middle life, as the capacity for enjoyment and acquirement are the joys of youth. We have youth to prepare, middle-life to use and to conquer. And while our power of work is undiminished, we do not miss our youth much; its loss is a pleasant regret rather than a hopeless pain. Life is always worth living to the man who honestly loves his work, and does it as well as he knows how.

Well, the time comes when we cannot hide from ourselves — and others find it out before us — that our power of work is not what it was. Our memory fails us. We grow tired sooner, and we cannot regain our power of work so easily. Our ideas are not so fresh; we repeat ourselves without knowing it. We cannot bear the small annoyances of life with the old serenity. And at last comes the conviction, sometimes borne in on the edge of a curt dismissal, or the knowledge that others younger and more capable than ourselves are elbowing us out of our place, that our day's work is almost done.

What is the outlook for us here? None at all, save the "night when no man can work." But out of its pitchy folds comes a voice to those who have served Him well through the hours of labour —"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!" Ay, there is something still left for us when our day's work here is done. Heaven is no idle holiday, it means a renewed soul ready for wider fields of service. "Other heights in other lives!"

3. "*I am left alone in a world of strangers.*"

This is the saddest cry of all. Life is full of partings; death has no pity for love. Friend after friend departs; our lives are stripped of their friendships just when we have lost the power of making new friends. A growing sense of loneliness falls on all as life passes on; we live among the shadows of the past; our ears are filled with the voices of children of long ago, and our dimming eyes look beyond the faces that really surround us, into the shadowy countenances of the companions and friends of the dead years. This is indeed the backwater of life.

What cheer? Are our friends lost for ever? Who can tell? What has anyone to tell us apart from the great Teacher, who is also the great Conqueror?

"Thou madest Death, and lo! thy foot,
Is on the skull that thou has made."

Apart from Him, we know *nothing;* we can at best but dimly hope and surmise. But He has set his seal on all the natural yearnings and hopes of his people in those gracious words—"If it were not so, I would have told you." More than that, He has gone to prepare a place for us. He has gone to clothe Heaven with human associations; to make the Unknown home-like and familiar, with the assurance that He and the dear ones gone before are there waiting for us. And so we know that death's door is the separator only because we go through it one by one; some day it will open to the last of us, and then it will be no longer to separate, but to re-unite all who love God and do His will.

The sum of it all is—"Be thou faithful unto death, and I will give thee the crown of life." It is worth while being true to Jesus Christ. Let us not think of our reward in a mercenary spirit. But we are encouraged to think of that other life, the higher and better, with sincere and unqualified delight. Especially should those in the backwater here think of the bright shore beyond the weir. Let its happy voices cheer them, and its light visit their hearts with its still and blessed comfort. So will they be able truly to sing once more with the Concord poet:—

Springtime makes spring in the mind
When sixty years are told.
Love wakes anew the throbbing heart,
And we are never old.
Over the winter glaciers
I see the summer glow,
And through the wild-piled snowdrift
The warm rosebuds glow!

GREAT ASSEMBLY HALL, MILE END.

A most successful mission was held by Mr. Telford in Mr. Charrington's Great Assembly Hall during June. The hall has been well filled on the week nights, and despite the hot weather the Sunday nights have been nearly up to the average. Mr. Telford is a great favourite, but this visit he was without the aid of his good wife, who, we regret to say, has not entirely recovered from a recent attack of influenza. Mr. Telford is a very direct and pointed preacher, and his discourses are greatly blessed both to the sinner and the believer. He varies the style of conducting his meetings, and at the close of his address it is no uncommon thing to find many responding to his appeal to declare themselves by standing up before the thousands assembled and deciding with an audible "I will" that they will henceforth serve the Lord Christ. This has been found a very helpful method to those who have been pricked to the heart during the address, and such a declaration cannot but have a beneficial effect upon those who have the courage of their conviction to respond to the voice of the Spirit.

Some exceedingly interesting cases of conversion and the restoration of backsliders have taken place. A large congregation gathered on Mr. Telford's last night, and at the close quite a procession filed by Mr. Telford as he stood at the foot of the stairs leading to the platform and shook them by the hand and said good-bye. The prayer of the people follow him, and many who are realising the new-born joy of faith in Christ will add to the number.

THE ARMENIAN TROUBLES.

A meeting to express sympathy with the oppressed Armenians was held last week at Surrey Chapel, Mr. R. C. Morgan presiding. A large number of ministers of all denominations attended, and many spoke earnest words of protest against the misrule and oppression of the Turk in these eastern lands. A deputation from the Anglo-Armenian Association introduced several refugees from the scene of the recent massacres, whose presence and speech excited much sympathetic interest.

Resolutions were heartily passed, expressing indignation at the Porte's continued violation of treaty obligations and of the principles of humanity; calling on Her Majesty's Government to take effective action in securing to the Armenians their rights and necessary reforms, and to procure the immediate release of those still unjustly imprisoned.

TRAINING SHIP SHAFTESBURY.

Last week an exceedingly pleasant function was performed on board the training ship *Shaftesbury*, when Lord George Hamilton inspected the boys and presented the prizes won by them during the year, in the presence of a large company, most of whom had journeyed down to Grays from the metropolis. The chair was occupied by Rev. Andrew A. W. Drew, chairman of the Industrial Schools Committee of the London School Board.

Lord George Hamilton, in a short address to the boys, mentioned the great interest and delight which he took in London School Board work, and said how much he would regret being compelled to abandon it to attend to Parliamentary duties. He also said that he and the managers of the ship were endeavouring to make arrangements whereby in the future a largely increased number of Shaftesbury lads would be admitted into the Royal Navy. He pointed out that the aim of the managers of the ship was to give the boys who came into it a fair start when the time came for them to commence the battle of life, and added that he thought no better training could be given them than that which fitted them for the sea.

DR. F. R. LEES.—One of the last acts of Lord Rosebery as First Lord of the Treasury was the recommendation of a grant of £100 from the Royal Bounty Fund to Dr. Frederick Richard Lees, in recognition of the doctor's services as a temperance teacher and social and political reformer.

Letters to the Editor.

CONFLICT OF INTERPRETATION.—II.

By Rev. Nathaniel West, Syracuse, N.Y.

Having spoken of the two great impediments to harmony among prophetic students, I would add a few words in reference to what, on this side of the water, is the most powerful popular obstacle in the way of progress in the study of prophecy and of respect for the views of the teachers of the Second Coming of Christ. I mean the "Any-moment" Theory, or view of the "Rapture of the Church"—in other words, the doctrine that our Lord Jesus Christ taught his Apostles, and they the Church, that his Second Coming, his Advent for the Church, would be a secret, unseen, unheard, unnoticed advent, resurrection from the dead, change of the holy living, rapture of both, and meeting of the Lord in the air, and especially taught them that this might occur "any moment" after his departure from them. In short, that the injunction to "watch" every moment implies logically the possibility of the advent any moment, and that psychologically, it is impossible to watch long and look *every* moment for an event which it is *known* could not occur until some other event had occurred first.

It seems very plain to many of us that the Lord taught his disciples that He would "delay," "tarry," go to a "far country," be gone "a long time," and only "after a long time" return and reckon with his servants. And no art of interpretation can ever make us believe this "return" means a secret, unseen, silent advent, resurrection, and rapture, seven years before "that Blessed Hope," even the open, public, ubiquitous epiphany of Christ which we are directed to "look for," and not for a secret, unseen "Parousia" of which we read nothing in the Scriptures. We hold strongly that this "epiphany" is that very "apocalypse" of Jesus Christ when He will be revealed from heaven in flaming fire, to tribulate the tribulators of his saints, and prior to which He declares the Church shall have no "rest" (2 Thess. ii. 8; 1 Pet. i. 13). And we see in Peter's justification of the Lord's "delay," because of God's long-suffering and desire for the salvation of men, the ample refutation of a theory which tells the Church that her commission might be closed any moment, and God's longest day of grace to a lost world be only the tick of a clock. We hold, moreover, that Paul corrected the "any moment" error of the Thessalonians, which held that the "Day of the Lord" was then present, and, therefore, the Lord might come any moment, since the Lord comes only "in that day."

We say it stands out clearly in the Olivet discourse of the Saviour concerning the "End" and the "Parousia," that He could not have taught his disciples that He might come "any moment" for them, since He bade them beware of that very error, saying, "Take heed that no man deceive you," and proceeded at once to tell the events that "must needs come to pass" before his return, not for the Jews, but for *them*—events that "must come first," and then gives the signs that fore-announce the Parousia itself. We see the rapture in the words "one is *taken*, the other left," and which follow the "gathering of his elect" to Himself by the angels (Matt. xxiv. 30, 31), and believe that this "gathering," a universal one, of the elect, means the resurrection of the holy dead, under the last trumpet, and is "our gathering together at Him," where He is, in the clouds, and in the air (Matt. xxiv. 30, 31). We see in the "meeting" of the Lord in the air of which Paul speaks (1 Thess. iv. 17), the "meeting of the Bridegroom" in Matt. xxv. 1. In short, we see that Paul was not the receiver of a new and special revelation in 1 Thess. iv. 14-18, unknown before, but was simply a reproducer and interpreter of our Lord's own words in Matthew xxiv. 29-41, xxv. 1, in fact of his whole discourse, if we include 2 Thess. ii. 1-12. And this resurrection of the holy dead, we find under the seventh trumpet, and after the sixth vial, in Rev. xi. 15-18, xvi. 15.

We have the heaven-born right, in any honest "Conference" of Christian men and ministers, to express these views, and not be shut out by any "management" from the liberty conscientiously and Christianly to state them. Not a few have read some history also, and they only affirm what is correct when they say this "any moment" teaching was unknown to the early Church,—that it is not a return to the Futurism of the Primitive Church," but is a departure from it.

Finally, certain things are clear to us on the very surface of the whole question.

1. The Lord could not come for his Bride, the Church, until she was born. This birth, the brethren who hold the "any moment" view, themselves say was on the day of Pentecost, and the bride consists of all Spirit-born souls *between* Pentecost and the Second Advent.

2. The Lord could not come back for his Bride, until He had called Saul of Tarsus to go to the Gentiles, and take her out from the Gentiles, according to his eternal purpose.

3. The Lord could not come for his Bride till Peter should be an "old" man, and martyred in his name. Our Lord distinctly foretold that before his Advent, Peter must become "old," and glorify Him by a martyr's death (John xxi. 18, 19). Peter knew he must die before the Lord would come.

4. Lastly, here, the Lord could not come for his Bride before the siege of Jerusalem, under Titus, A.D. 70. He predicted Jerusalem's destruction by the Roman arms. Expressly He warned his disciples, his Church, to "flee to the mountains," when they should "see Jerusalem compassed with armies," which warning they obeyed, escaping to Pella.

And yet our Lord enjoined his people to "watch," which most zealously they did! It is manifest from these facts that the "*inference*" drawn from his injunction to "watch," viz., that an every moment watching necessitates the possibility of an "any moment" coming, is as logically out of joint as it is exegetically unjustified, and is, moreover, psychologically contradicted by every day's experience, in the common affairs of life—the hope still ever near to the heart.

Days of trial are before us, and it will not do to play, even unconsciously, into the hands of the "Higher Critics," and help them to convict the Blessed Son of God as "a self-contradictory and unreliable teacher," an "indulger in Oriental phantasmagoria," an "innocent enthusiast who often changed his mind!" The world's New Messiah, the last Antichrist, is soon to "come up out of the abyss," and teach men "*the* lie," that Jesus Christ is "a fraud," the Bible no more inspired than the Vedas, and Christianity a delusion. Meanwhile, the Papal Antichrist is to wax stronger, and Rome once more rise to civil power. Israel must come into the field as never before, and Christ's "Two Witnesses" be sent to prepare the Jews to say "Hosanna." We shall soon learn how true it is that "exclusiveness," or "narrowness," is the bane of all interpretation, and how the great expansive symbols of the Apocalypse cover the whole time from the first to the second Advent, that the Beast is Rome Pagan, Rome Papal, and Rome Infidel—that the Scarlet Woman is Rome Pagan, Rome Papal, Rome Infidel at last—though the Beast is not the Woman. Both are Rome, and all her harlot daughters belong to her wherever found.

We shall learn that the early Christians were not mistaken in saying Nero was the Pagan Antichrist, and that the Reformers were not mistaken in saying the Pope is the Papal Antichrist; nor shall they who live, and, like the faithful Bride in all past time, glorify Christ by their witness to death, if needs be, be mistaken, when, in the revived personal Beast, who "*was*," and "*is not*" now, but "*shall come up out of the abyss*" they see the last Infidel Anti-Christ, who, with the discrowned kings of the earth, will make short work of the Pope and Rome together, and, after a mad effort to enthrone himself at Jerusalem, "*go into perdition.*"

I have written plainly, but, I trust, kindly, and I am sure most prayerfully. The Second Coming of our Blessed Lord has been preached by none more earnestly than by the writer of this paper for near half-a-century. The modern view I am unable to accept—*i.e.*, the "any moment" theory. It is one whose whole history I have carefully studied. It *has* a history, as Englishmen and others well know. Into that I cannot enter. Enough if they who love the Prophetic Word and the hope of the Lord's appearing, and who, notwithstanding the idea that "signs" are not for us, but only for the Jews, are yet very inconsistently loading the journals of the day with the "signs of the times," will lovingly consent to hear their cause reviewed by others who as lovingly differ from them, and *vice versâ*, to the honour of Christ, who loves us all, to the glory of God, and to the joy of all believers. Let us ever cherish that golden word of Augustine, "It matters not (*non valet*) what *I* say, what *you* say, what *he* says, but *what saith the Lord.*"

PRAYER TO CHRIST AS GOD.

Dear Sir,—Our Lord's directions with regard to prayer will be found in John xiv. 13, 14; xv. 16; xvi. 23-27. In the first passage we are told that the Lord Jesus will grant what is asked in his name—thus clearly showing the Divine power of the Son; in the second that the Father will give what is asked in the name of Christ. The prayers recorded in the Acts will be found in chapters iv. 24-30; xii. 5; xvi. 25; xx. 32-36. In all these, prayer is addressed to God the Father. There are three instances in which a doubt may arise as to this; *i.e.*, Acts i. 24; ix. 13-15; xxii. 16. And in vii. 59 the Lord Jesus is certainly addressed; but it was *when Stephen saw Him.* From the Epistles I select the following passages relating to prayer:—Rom. i. 8; Eph. i. 16, 17; ii. 18; iii. 14-21; Phil. i. 3, 4; Col. i. 3; 1 Thess. i. 2; 2 Tim. i. 3; James i. 5; 1 John iii. 21-23; v. 13-15. In all these (except the last) prayer is addressed to the Father; in the last it seems doubtful whether God the Father or the Son is meant. I have noticed of late years, in attending Bible-readings and one or two conventions, that addressing prayer to the Lord Jesus, rather than to the Father through Him (Eph. ii. 18) is much more general than it was formerly.—Faithfully yours,

July 1. E. T. A.

ROMANISM IN SCOTLAND.

Sir,—Your correspondent referred to in The Christian of July 11 is inaccurate in his statements. Twenty-two years ago, at the passing of the Scottish Education Act, the Church of Scotland had 1,311 schools, but now only 46; the Free Church had 523, but now only 17. These churches took up the education of the country where there was no national provision, but now the National schools have superseded this necessity, and these number 2,679 excellent ones. As these churches are retiring, the Scottish Episcopalian, and Roman Catholics, for sectarian purposes, are pressing in. The former, twenty-two years ago, had 46 schools, but now 74; and the Roman Catholics had 22, but now 177. The Episcopal schools received then £4,440 from Government in grants, but last year £17,000; and the Roman Catholics received £4,430, but now £71,000.

But this is not the most serious matter. By their own showing, in the Episcopal schools there are 13,000 children, and in the Romish ones 53,000, a great proportion of them—in some cases as many as one-half—children of careless Protestants. The money of Protestants and the children of Protestants are thus given to these zealous propagandists. The issues are sure to be startling, unless this land be roused to see the danger, and with one great effort end it by withholding all public aid to denominational schools.

The figures in this statement are taken from the Government Blue Books—last Education Report.—

Yours, &c., William Paterson.

Scottish Reformation Society, Edinburgh.

OUR INDIAN VISITORS.

Sir,—Allow me the privilege of pointing out to such Christian workers as can speak Hindoostanee well, the favourable opportunity available at the Indian Exhibition, Earl's Court, of doing a little missionary work. I recently went to that interesting exhibition, when I had a most interesting and earnest religious conversation with two very intelligent Indian Mussulmans in the Indian village. I began by asking one of them how he liked England. He replied that he was very sad, having lost three sons and one daughter by death. Whereupon I discoursed with him about the comforting character of the Christian religion, and explained God's plan of salvation to him.

The other man at the other end of the shop then asked me to come and sit with him, and have a talk. I did so. They were both so very earnest, and so appreciated my visit and conversation, that I determined to procure the Gospel in their own language and have another talk with them. I got the Gospels at the British and Foreign Bible Society. Next day I sallied forth and enjoyed a good talk with the two Mohammedans in their shop, and read part of Matthew v. and John iii. On leaving I gave each of them two Gospels, which I hope may have been blessed to them. We can only sow in hope, praying for blessing and leaving the result with God, who alone can give the increase —Yours truly, S. Dewé White (Colonel).

37, *Upperton-gardens, Eastbourne, July* 7, 1895.

BIBLE CLASSES AT KESWICK.

Bible classes are a novelty at Keswick in connection with Convention work. It was thought that many visitors would take advantage of this mode of scriptural instruction; but up to date the people have not arrived in very large numbers. Meantime, the new hall, secured by the convener of these conferences, has been utilised for two weeks, and the plan which he adopted for Bible instruction has been carried out. This movement is yet in its experimental stage, and will possibly be repeated.

Rev. D. M. Stearns, of Philadelphia—who has had large experience in such work, having for some years conducted Bible-classes, and is now having sixteen such meetings weekly—gave talks each evening of the past fortnight on the first three chapters of Genesis. Those in attendance gave close attention to the exercises, sometimes reciting texts previously memorised, and at other times answering questions occasionally asked. Mr. Stearns dealt with elementary truths, making the teaching exceedingly simple, so that every one could grasp the meaning.

Rev. G. C. Needham, of Northfield, Mass., gave a series of addresses on "The Manifold Ministry of the Holy Spirit," and on "Consecration." Both speakers were present each evening, and varied the exercises. The tendency of the teaching of these American brethren was strongly toward the deepening and quickening of spiritual life. The promoters of these meetings and local friends at Keswick thought the attendances very good, and are hopeful that these classes will be held yearly. The attendance last evening was 120. The classes on Sundays were much larger.

It was easily understood by those in attendance—among whom were several clergymen from different parts of the country—that the aim of this Bible teaching was in sympathy and in harmony with the coming Keswick Convention. Much prayer was also offered on its behalf.

Messrs. Needham and Stearns will participate in the Prophetic Conference in session this week, after which Mr. Stearns will soon return to his parish and class work in America, while Mr. Needham purposes remaining several weeks for meetings both in Ireland and England.

The visitors who attended the above classes gave fullest expression of their hearty approval of this line of work, and many confessed having received special blessing. Gospel meetings for the unsaved were also held on the Sunday nights, when Mr. Needham addressed large audiences.

Mrs. Needham also gave addresses, and a lecture on "Women's Ministry," in which she took the position that headship is vested in the man, but that Paul by no means restricts woman's ministry, but regulates it. Her plea was for the more free exercise of woman's gift, while the tone of the lecture was conservative. A Correspondent.

SALVATION ARMY RESCUE WORK.

Mrs. Bramwell Booth writes in the current issue of *All the World*:—

"Our Maternity Hospital is one of the most gratifying departments of our work. At Ivy House, 271, Mare-street, Hackney, we receive sick and suffering souls, who have been cast aside in the terrible struggle in the arena of life, and in a very special hour of need lie helpless by the wayside, having been despoiled of all that is most valuable to them and deserted by friends and enemies alike. The little waifs of humanity whom we welcome into the world at Ivy House are pictures of impotence and friendliness, and, stretching out their tiny hands, move my mother's heart with strange and deep emotions. Dark as their lives seem to be, how much darker would they have been but for the helping hand of the blessed Salvation Army, held out to them through Ivy House.

"It is an expensive item of our work. Its inmates cannot labour with their own hands, and thus help towards their own support; but if there be any mercy in Christianity, and any Christ-likeness possible in human labour, surely it must be of Divine mercy, as of Christ Himself, to put our arms round these despairing and doubly-destroyed souls, and gather them to the foot of the Cross. The cheerful bedrooms, with their forty-eight beds for nurses and patients, would well repay a visit from any friends interested in our work."

PASTOR ARCHIBALD G. BROWN.

Only two weeks since a letter from Mr. Brown appeared in your columns stating that he was sailing for China on July 11 to bring back his widowed daughter and her little one. The morning of the 10th came, and not a single indication but that his path was all clear and plain, but about mid-day the following telegram arrived from Shanghai:—"Woodward cannot come until spring. Postpone your departure. Lucy must return immediately."

Only one course lay open. The sole object for which he was going was defeated, as Mrs. Woodward could not return before spring, and the additional sad news thus sprung upon him of the enforced return of his third daughter only added greater perplexity, as there was no word of any illness from letters recently received.

Those who know him will understand with what honest but disappointed purpose of heart he relinquished the plan which up to the receipt of this telegram had been apparently so clearly God's will. All tickets taken and berths secured were transferred to his eldest daughter, who has been a trained nurse and sister in the London Hospital for six years, and at eighteen hours' notice Miss Annie Brown sailed from Liverpool on the afternoon of July 11, to nurse, and at the right time bring home her sister, while Mr. Brown waits to receive his other daughter. This plain statement of facts will show what a tension is on Mr. Brown at the present time, and will stir up hearts to pray for him, that he may be strengthened in body, rested in heart, and that the Lord in his own good time will make clear the why and wherefore of this testing of his faith, and these strangely sad and perplexing experiences in his life. It will be some weeks before he can resume work at the East London Tabernacle. H.

A NEW EFFORT IN SWEDEN.

Having been away from our native country over twenty years, my wife having suffered from the tropical climate, we resigned our connection with the Kanaka Mission in Queensland for a more healthy sphere of labour, and arrived in Gothenburg on the last of April. We tried to start some meetings, but the State Church is against all simple Gospel work, and it is very hard to get a place for meetings. During summer we can speak in the open air. But not so in winter. Many of the people are willing to hear, and we have already seen fruit of our efforts.

We have had meetings every evening during week-days and three on the Lord's Day, wherever the people would receive us, sometimes in a barn, under the shade of trees, in houses or chapels. In the beautiful summer we can be anywhere, but it is so short here.

The Gospel preached here is mostly a justification by works; to teach that one can be saved instantly is looked upon as a very dangerous doctrine. The Lord does bless the simple story of Christ and Him crucified.

Two weeks ago we were in Stockholm, when Prince Carl laid the foundation-stone of a large building for young men. We hope to do much for young men as soon as the Lord's people enable us to get a hall.

Mr. James E. Mathieson, 47, Phillimore-gardens, Kensington, W., is well acquainted with us, and has kindly allowed his name to be used as a reference.

C. F. Johnson.

Post Office, Victoria-street, Gothenburg, Sweden.

THE LATE PHILIP PHILLIPS.

Writing on July 5, Mr. I. D. Sankey says:—I went to Fredonia, N.Y., and sang at the funeral of "The Singing Pilgrim." The church was crowded, and it was a very impressive service. Between the address by the M.E. minister and the Episcopal minister, I sang "The Home of the Soul," by request of the family. At the close, after I had told the people that it was Philip Phillips that first inspired me to try and sing the songs of Zion, I sang the song that is becoming very popular in this country, beginning, "Sleep on, beloved, sleep, and take thy rest." Then we followed him to his final resting-place in the beautiful cemetery in Fredonia, his former home.

FROM REV. OSCAR MICHELSEN.

Rev. Oscar Michelsen records cheering progress in his work in the New Hebrides. Together with his devoted wife, he has made preaching tours on Tongoa and Epi, suffering somewhat during the spring rains, but privileged to know that his travels and labours have not been in vain in the Lord. We have already informed our readers of the lively interest taken in the work by the missionary's brother, Mr. C. F. Michelsen, of Fredrikstad, Norway, whose lantern lectures on behalf of the mission have been warmly appreciated by many in Scandinavia. One result of this effort, and the generosity of individual friends, is the construction of a boat, named the *Viking*, which arrived at Tongoa in December last. This craft, made of Norwegian oak, cost about £66; and it has already begun its useful service of taking the workers from island to island in the group. As showing how varied and distracting missionary life may be, we note that during the first night of a visit to Sakau, on the island of Epi, in December last, sleep was kept off (1) by the crying of the black orphan baby which Mrs. Michelsen has adopted, (2) by the hunt for a land crab which had found its way into the manse bedroom, (3) by a violent earthquake, and (4) by the howling of a dog which had been ejected from the pantry!

In his stirring letter, Mr. Michelsen tells of preaching, teaching, and healing the sick, translating the Scriptures, stitching Gospel booklets, and building mission-houses. The prevalence of influenza has made food very dear in some parts, as the people have been too weak to attend to planting; but the New Year picnic at Kamalipokasi, near Sakau, was a very great success. Taking up a hint that was thrown out, the natives resolved to raise money wherewith to provide the manse with a kitchen and store-room. They afterwards made copra, which realised £20, the amount required for the improvement. During this visit to Epi, Mr. Michelsen was enabled to introduce his wife to both the parties described in the section "Cannibals rescued from Cannibals," of his book *Cannibals won for Christ*.

School work is developing on the island of Tongoa, and the missionary is laying plans to meet the needs of the rising generation, including the making of new roads, and the use of horses and waggons with which to collect the children and take them home. At the same time, increased school accommodation will be required. Mrs. Michelsen has at present a native pupil teacher, but as the school extends she will need a European helper. One of the most useful fixtures of the week's work is the Bible-class, held every Friday, of which Mr. Michelsen says: "In good weather it is attended by from 180 to 200; in the least favourable weather I have never had less than 130. The people come from all parts of the island, and I believe most of those who attend come for a blessing. Pray for all our work, but especially for blessing upon the Bible-class meetings."

The annual social gathering on Tongoa was held this year at Mangarisu, the last village to renounce heathenism. An event of equal interest is the marriage recently of Lei-Tonga to Varatia-Pati. The former was one of the wives of Tinabua, of Lumbukuti, when he became a Christian. Leaving his house she resided on the mission station, and gained the high esteem of the missionary. In the fear of God she consented to become the wife of the chief of Sasake on Emae. The wedding was a joyous occurrence, and good is expected as a result of the union. The comparative scarcity of food has caused anxiety in the island. Mr. Michelsen writes:—"During the hot season we have been very short of food for our large family—upwards of thirty—and we have had to import flour and rice in large quantities. When the steamer has been a month or two behind the usual time, we have suffered a good deal of inconvenience. It has been an exception that we have had food in the store for two days. Many a day have we been so close run that we have not known in the morning what to provide for dinner. But our constant prayers have been as constantly answered, though the food may have come in as late as an hour before meal time. Most of the people on the station are from other islands, and are here to receive instruction with a view to baptism. Those who seem fit will be afterwards sent out as teachers. To support such a company is no slight responsibility. We feel exceedingly grateful to the only supporters we have of this branch of our work, the St. Andrews (N.Z.) Young Christian Band, who send us upwards of £20 a year."

OBITUARY.

MR. CHARLES SHEPHEARD, EALING.

This well known leader in London Nonconformity passed away on Tuesday 9th inst. at his residence at Ealing, in his eightieth year. For many years he was secretary of the Dissenting Deputies—a position now filled by his son, Mr. A. J. Shepheard, ex-chairman of the Board of Directors of the L.M.S. During Dr. Stoughton's pastorate Mr. Shepheard was for many years a deacon of Kensington Chapel. On his removal to Ealing, he was compelled by advancing years to withdraw from active denominational life, but threw himself with great energy into the religious and philanthropic work of the district. He was held in high esteem by all classes, and people of all shades of thought.

REV. J. M. DENNISTON.

The death is announced of Rev. J. M. Denniston, M.A., of Kingston, Jamaica. A scholar of wide erudition, and an earnest Christian worker, Mr. Denniston was highly esteemed in the country of his adoption. For fifty-six years he testified for Christ by voice and pen. A Jamaica newspaper says:—"We can testify from personal knowledge to the deep interest which the deceased and his devoted wife took in the waifs and strays of Kingston, and the cheerfulness with which they met the large demands on their private income towards this object. Mr. Denniston was a true friend of the negro; he was also a fearless and uncompromising foe of Romanism, and the eloquent champion of Protestantism. His interest in the sons of Abraham won the respectful appreciation of many an Israelite."

MRS. GEORGE W. SAWDAY, LATE OF MYSORE.

We regret to have to announce the death of Mrs. Sawday, which took place somewhat suddenly at Tulse Hill on Thursday week. For years she did good work in India. She had been suffering for nearly a fortnight previously from hepatic troubles, caused by her long work in India; but it was only a few days before her death that unmistakable signs of an abscess appeared, and the end came unexpectedly.

A missionary friend writes:—Once more our Eastern mission field has been called to mourn the loss of a beloved and faithful worker, for, though Mrs. Sawday had just returned to England, we cannot think of her as separated from the Mysore district, which she had unremittingly served for nearly seventeen years, and where she undoubtedly laid the foundation of her fatal illness. We well remember her arrival on the field, so full was she of vigour, so free from sentimentality, so anxious for work; and now that work is done. Most of her seventeen years of service were spent at Tumkur, and it was there that the mission workers of the district, European and native, were gathered for their annual convention on the very day when she passed away from us.

REV. JOHN SCOTT, OF CEYLON.

On Saturday week this veteran Ceylon missionary entered into rest. At the interment at East Finchley, Dr. Jenkins said:—John Scott belonged to a distinguished race of missionaries. He arrived at Colombo, in South Ceylon, in the year 1855. His relation with the Singalese churches was a very happy union. The converts found in him a true pastor, the students a sympathetic teacher, the native preachers a brother and a friend. One of the most impressive sights I ever witnessed was a gathering of Mr. Scott's workers, male and female. His European colleagues honoured his administration with confidence and zeal. Of the many trials peculiar to a missionary's calling perhaps the greatest is the influence upon his own spirit of a prevailing anti-Christian life. To live in the midst of elements like these, to breathe the very atmosphere of Atheism, not during a visit, but during a residence of many years, is a trial of which they can have no conception who have had no experience. John Scott bore the brunt of it for thirty-three years; it was not the endurance of apathy or insensibility; it was the triumph of faith. His faith was preserved in its simplicity during all that strain because he walked closely with God. His advocacy of the Gospel was twofold, both equally eloquent and convincing: the impression of his example and the testimony of his lips. He kept the faith, and the faith kept him. He was a man of independent spirit. He held his opinions with an almost obstinate firmness, but this was because he formed them with deliberation and firmness. It is the great distinction of men like John Scott that they live on in the work they have left behind.

YORK.—The members of the York Y.W.C.A. were invited by the vice-president, Miss Kitching, to a garden party, on July 10, in the beautiful grounds of Heworth Cottage. About sixty members were present. A missionary address was given by Miss Sampson, of the C.M.S

CHRISTIAN ENDEAVOUR.

The great International C.E. Convention was held last week in Boston, Mass.

At the annual meeting of the Liverpool Union of Christian Endeavour Societies just held, Rev. J. J. Muir, of Waterloo, was elected the president for the year.

The Endeavourers of Kingsbridge, Devon, are helping the poor, the sick, and aged in the great city by sending hampers of flowers—made up in bunches with attached texts—to the workers in connection with Silvertown Baptist Chapel, E.

Dealing admirably with the charge of "pietism" brought by certain writers against the C. E. Movement, a correspondent of the *Leeds Mercury* says:—"That this movement materially affects the churches is patent from the fact that nearly 7,000 'Christian Endeavourers' joined the Free Churches during the past year. If the piety of these new members be of that 'sickly, sentimental, and priggish' character which is denounced, then the future life of the churches will not be of that strong, robust nature that ought to characterise the descendants of the Puritans. The movement cannot be turned back, the tide is far too strong; but it can be purified by the dissemination of healthy religious thought. At the recent convention held at Birmingham there were no signs of this 'pietism,' for the social, civil, and national duties of Christians were insisted upon with considerable earnestness and eloquence. Truly remarkable is the growth of this modern institution. Nearly 1,500 societies were formed during last year, and the present number of Endeavourers in the United Kingdom exceeds 121,000."

EVANGELISTIC NOTES.

Mr. Matthew Burnett's sixteen days' Gospel Temperance Mission was brought to a close at Taunton on Monday evening last by a valedictory tea meeting, followed by a large meeting in the Gloucester Hall.

Largs, N.B.—Mr. G. Bennett, of York, writes:—We have commenced meetings on the beach here, and God has graciously permitted us already to see fruit, though the weather has been stormy. We hope to return to our old sphere of labour—Aberystwith, in Wales—for most of August at least.

Mr. J. Eyres has concluded engagements in Liverpool and neighbourhood, covering a period of over six months. He is taking services for some weeks to come on the borders of Scotland and other places. Later on his labours will take him to Ireland, the South of England, and other parts. He asks earnest prayers for the Divine blessing on his coming missions and services.

PERSONALIA.

Rev. James Smith, of the Free Church, Dufftown, N.B., has resigned his pastoral charge in order to devote himself to evangelistic work.

Professor M'Caig, of the Pastors' College, has, many friends will be pleased to learn, successfully passed the LL.D. examination at the Royal University of Ireland.

Mr. and Mrs. Halliwell, who are on their way to Nyassa, South-East Africa, to engage in industrial mission work, were "farewelled" at a large gathering of friends in Christ Church last Thursday evening.

Prebendary Webb Peploe, vicar of St. Paul's, Onslow-square, is leaving England for America on Saturday, July 27, after the Keswick Convention, and will not be able to attend to correspondence until after his expected return to England at the end of October.

Mr. and Mrs. Brading, of the North Africa Mission, have left Algiers, and are for the present carrying on the work at Deauville formerly connected with Mr. Henry Cook's Gosport Mission. Communications should be addressed, Repos des Marins, Deauville, Calvados, France.

A HOLIDAY RAMBLE to Oxford on Aug. 5 (Bank Holiday) has been arranged by the Finsbury Park and Camden Town Y.M.C.A. Rambling Clubs. Other friends of the Association will be welcome to join. Particulars can be had from Mr. R. H. Henson, 3, Burgoyne road, Harringay, N.

REQUEST FOR PRAYER.—For services next Sunday (21st) at English Combe by Mr. Opie Rodway; also services at Tiverton on the following Sunday by the same evangelist.—For services to be conducted by Mr. R. McMaster next month in the neighbourhood of Carryduff, co. Down. PRAISE.—For blessing on the recent Gospel temperance mission at Hurstpierpoint.

IRISH NOTES.

The Primitive Church Methodist Society's Annual Conference has been held in Irvinestown. The society, which is fairly prosperous, has six stations and seven agents in Ireland.

Rev. Dr. John Hall, of New York, is at present paying his annual visit to his native land. He preached last Sunday to a large congregation in the First Presbyterian Church, Rathfriland.

On Sunday evening week the annual service in commemoration of the Great Revival of 1859 was held in Drumbanagher Presbyterian Church, co. Armagh, when a most interesting address on the subject was delivered to a large congregation by Mr. Thos. Irwin, of Newry.

Much regret is felt in the north of Ireland at the death of Rev. Silas Wilson, minister of the Second Presbyterian Church, Armagh, who after a long and painful illness has passed away, aged 59 years. Deceased was a devoted, faithful pastor, and a good preacher, and was much esteemed by all who knew him.

MISS RYE'S WORK.

The council of Miss Rye's Emigration Home for destitute girls again issue the annual report. During last year 113 girls were admitted into the Home at Peckham; 98 were sent to Canada after careful training; and 14 were placed in other Homes, or returned to friends, not being suitable for Canada.

Since the work began in 1868 more than 4,000 girls have been transplanted to the new country, and with very few exceptions they are all doing well. The girls come from all parts; most of our counties are represented, but the greatest numbers are of course from London. Any really destitute child is received free if she is healthy, fairly intelligent, and a Protestant. The first party for this year sailed in March, and the next will start in August.

Applications are as numerous as ever, and there are plenty of good homes waiting in Canada. The council ask liberal help to enable them to send out a large party this autumn of poor helpless girls, who will, if they remain here, in all probability swell our criminal classes, and become dangerous and expensive members of the community. Whereas, if they can be sent to Canada they will become useful members of society now, and the council trust citizens of that better country, whose builder and maker is God.

A number of letters from the children are given, showing how well they are doing on the other side. The report may be had of Miss Lizzie Still, Avenue House, High-street, Peckham, S.E.

MR. HENRY THORNE'S MISSIONS.

The report of these evangelistic missions states that scarcely a service held has been without evidence of result in blessing to souls.

During the past year he has conducted services in fourteen different counties in England, as well as in the Isle of Man and in Scotland. The following places were visited:—Bournemouth, Bow, Bradford, Brighouse, Clapton, Derby, Galashiels, Halifax, Hastings, High Barnet, Ilford, Limehouse, Lincoln, London, Margate, Northampton, Nottingham, Old Ford, Pembury, Port Erin (Isle of Man), Ryde (Isle of Wight), Skegness, Stepney, Tenbury, and Tunbridge Wells. This evangelistic work is carried on under the direction of a committee connected with various Evangelical churches. It is sustained by voluntary contributions. The secretary is Mr. James Pearce, Thorne Evangelistic Mission, Room No. 20, Exeter Hall, W.C.

MISSIONARY PRAYER UNION.

On Sunday, July 14, the quarterly meetings in connection with the Missionary Prayer Union, were held in the West Cliff Tabernacle, Bournemouth. The preacher for the day was Rev. Herbert Anderson, of Calcutta, whose addresses were most instructive and interesting.

At the afternoon meeting, Mr. Feller, the secretary of the Union, gave the report, which showed that through removal from the town and other causes, about ten names will be removed from the members of the Union; but that the amount received for the past quarter for the support of Mr. Hale, over £26, and for Zenana work another £1 13s. 7d.

The letter from Mr. Hale, the missionary of the Prayer Union in Agra, told of good work, especially in the Bustis, among the low-caste people. In spite of the intense heat, which has been 123 degrees in the shade, the health of Mr. Hale has been maintained, and he speaks of a very deep consciousness of the presence of God with him in his work. The daily praying and daily giving is proving an unspeakable blessing to the members of the Prayer Union.

THE SCRIPTURES FOR THE JEWS.

UNTIL quite recently there was a lack of versions of the Scriptures, in a cheap and handy form, in the complex Jewish speech called "Yiddish." It can no longer be said, however, that those Jews who are unfamiliar with Hebrew have no Bible, nor that those who read only Judeo-German books and newspapers have no New Testament in the same form.

An effort to meet the need has been made under the auspices of the Trinitarian Bible Society, whose secretary, Rev. Dr. Bullinger, writes: "The New Testament is now completed, and during its progress through the press 684,000 copies of the separate portions have been printed and distributed, chiefly by the Mildmay Mission to the Jews, having been purchased by that mission for free distribution. This version of the Scriptures has been made by Rev. James Adler, one of the missionaries of the Mildmay Mission. Three years ago the Old Testament was commenced. The whole of the 'copy' is ready for press. The work is in type to the end of the Book of Kings, and the Pentateuch is already in circulation."

We have examined specimens of these books. They are beautifully printed, and provided with marginal readings, which will prove of great service in clearing the path of the Jewish reader. Workers among Israel may obtain further particulars from the offices of the Trinitarian Bible Society, 25, New Oxford-street, W.C.

THE "JOYFUL NEWS" EVANGELISTS.

WE have repeatedly ere now referred to the anxiety felt by Rev. Thomas Champness as to funds, which have run very short. It is now announced that Mr. and Mrs. Champness have been compelled to dismiss sixty—the great majority—of their home evangelists. For some months the contributions to the *Joyful News* Mission have been falling short of the expenditure. They still hope to maintain their foreign agents in India, Ceylon, China, South Africa, West Africa, and also the minority of evangelists at home, who are largely supported by the circuits in which they toil. But the long anticipated catastrophe has come at last, although "the people called Methodists" never lived in such comfort and luxury. Mr. and Mrs. Champness take this blow in the most submissive and bravest spirit, and they have undoubtedly done their duty in refusing to go into debt. We observe that this state of things becoming known at the Southport Conference, called forth a display of liberal giving, but of course such work requires steady support, and not merely sudden bursts of liberality.

THE FEMALE ORPHAN HOME.

THE new report states that during the past year, on the average, sixty-five of a helpless class have been sheltered in the Home at Tangley Park, Hampton, Middlesex.

The care of the souls of the children has ever been kept in view; and many of the young inmates give evidence in their lives that they have trusted the Saviour.

Next to the care of the children, the renovation of the building has engaged the committee's attention. They find that to keep the place up, and in a suitable condition for the work, something must be done every year. In the present year (1895) the outside woodwork requires painting, etc., while last year the interior was thoroughly renovated. The number of children has been about the average, though not so many were admitted as in previous years. The committee would have been glad to admit others, but they felt that at a time of general financial depression they could not go further. They now make a strong plea for larger funds. The secretary is Mr. J. D. Cooper, 79, Finsbury-pavement, E.C.

"MEDICINE FOR DEATH."—Mr. Lennox, writing from Mazagan, Morocco, says that the attendance at the mission station is steadily increasing. The number of women attending especially has increased since Miss Rue arrived to take up this department. While one woman was asking about medicine for a friend, and was receiving the assurance that if the friend came she would get all she needed, another woman broke in by asking if we had "medicine for death." On being answered in the affirmative, she was anxious to know about it. "We fear death," we said to her, "because of what lies beyond." "The day of reckoning, do you mean?" "Yes. But by settling the question of our sins in this life we escape that." "Oh, no. There must be a day of reckoning or judgment." This opened the way for us to explain how the work of Jesus on the cross delivered us from judgment, and it was encouraging to note with what interest she listened.

Among the Churches.

CHURCH OF ENGLAND.

THE Church Lads' Brigade reports 500 companies.

A Duke of Clarence Memorial Church has been opened at East Llandudno.

The new English church at Grindelwald will be opened on the 25th inst. by the Dean of Norwich.

Rev. Ernest Pearce will be inducted on Friday to the charge of Christ Church, Newgate-street.

Mr. Gretton, a Burton brewer, is presenting a church to Stretton at a cost of £20,000. The foundation-stone was laid by his daughter.

The Bishop of Ripon has promised a short introduction to the "Memories" of the Life and Work of the late Archdeacon Blakeney, now being prepared by Rev. W. Odom.

The Church of All Saints, Norfolk-square, Paddington, which was burnt down in June of last year, has been rebuilt, and will be consecrated by the Bishop of London on November 1.

Canon Hobson has made arrangements for holding a nine days' mission in commemoration of the 26th anniversary of St. Nathaniel's, Liverpool. The Bishop has also promised to preach in the church on the 19th inst.

The programme of the Church Congress, to be held in Norwich, October 8 to 11, has been issued, and the *Record* believes it can trace therein the experienced hand of the Dean of Norwich in the new and able speakers chosen, and the live and present-day subjects handled.

The tenth half-yearly conference of the C.M.S. Missionary Bands was held at Shooter's Hill on Saturday week. The subjects discussed were "How to stir up interest in Missionary Work among Young Men," and "What Course ought rejected Missionary Candidates to take, and what are the best Methods of assisting intending Candidates to prepare themselves before offering to the C.M.S.?"

An effort will be made at the Norwich Church Congress to bring various phases of Evangelical Church work more prominently forward than has hitherto been the case. The C.P.A.S., the N.P.C.U., and the South American Missionary Society will all be represented in the Art Exhibition; the C.P.A.S. is arranging to hold a public meeting similar to that which proved so successful at Birmingham, and other gatherings are contemplated.

CONGREGATIONAL.

Dr. Brown's Church, Bunyan Meeting, Bedford, reports 460 members.

Rev. A. J. Palmer has completed a quarter of a century's pastorate at Folkestone.

Rev. Spadding Hall, late of Sydenham, has commenced his ministry at Creaton Church, Northants.

Rev. Philip Barnes has closed his pastorate at Plashet Park, Upton Park. During his six years' ministry the membership has doubled, and is now 165.

Mr. J. Gamble, formerly superintendent of the Evangelistic Association, Liverpool, has been recognised as pastor of Townsend-lane Mission in that city.

Mr. Joseph Beek, who has for three years acted as evangelist in connection with Faversham Church, has accepted the pastorate at Little Waltham, Essex.

Intelligence has been received of the death from heat apoplexy, of Rev. Joseph John, of Madras, who has been for twenty-nine years an active worker in connection with the London Missionary Society.

At Market-square Church, Merthyr Tydfil, Rev. J. G. James has received fourteen new members as the first result of the mission services held at Caedrew, a poor part of the town, in connection with which a Sister is engaged.

Rev. J. W. Houchin has resigned the pastorate at Ingatestone, where he has ministered for twenty-two years. During that time a very flourishing mission has been carried on at Mountnessing. "Amidst a Catholicising influence," writes a correspondent, "and an aggressive ritualism, Mr. Houchin has laboured faithfully and usefully."

Calls.—Rev. J. Hancock, of East Cowes, to Soham; Rev. F. Aylard, of Paignton, to Nether Stowey; Rev. J. Hadfield, of Chigwell-row, to Great Ayton; Mr. E. C. Rattray, of Forfar, to Adsett; Mr. A. Gilbey, to Zion, Ripponden; Rev. David Adams, of Bethesda, to Grove-street, Liverpool (accepted); Rev. David Caird, of Dundee, to Morningside, Edinburgh.

Resignations.—Rev. C. H. Cook, of Nestfield, Horbury; Rev. F. Smith, of South Molton; Rev. N. de G. Davies, of assistant-pastorate, Albion, Ashton-under-Lyne.

BAPTIST.

A new chapel has been opened at Trull, Taunton.

A new church has been formed at Torquay. Services are held in a building in Union-street.

Rev. T. M. Richards has declined the invitation to Ynysybwl, and decided to remain at Nelson.

Rev. Dr. Lewis, who has resigned the pastorate of Rehoboth, Cilfynydd, intends retiring from active work.

United monthly prayer meetings have been held by the churches at Felthorpe, Cossers, Drayton, and Ringland (Norwich), with good results.

The recent meetings of the Norfolk Association, held at Yarmouth, were marked by much interest. Alderman G. White, Rev. J. G. Greenhough, and other well-known men were among the speakers.

The new chapel and schools at Far Cotton, Northampton, were opened last week. Rev. J. G. Greenhough, President of the Union, preached in the afternoon, and Rev. J. T. Brown presided over an evening meeting.

The Baptist Chapel, Inkberrow, held its Sunday-school anniversary services on Sunday last, when two services were preached by the Mayor of Stratford-on-Avon (Mr. J. Smallwood, J.P.), who also conducted a children's service.

Rev. T. Greenwood has closed a seventeen and a-half years' pastorate at Catford-hill. During that period he has baptized 400 persons, and the present church has been erected. There are now 310 members; of the thirty-two original members only twelve remain.

Calls.—Rev. J. H. Grant, of Goldhill, to Coalville; Rev. A. E. Johnston, of Ditton Marsh, to Ibstock; Rev. Meredith Jones, to Pengam, Mon.

Resignation.—Rev. John Hanson, of North Bradley.

METHODIST.

This week the Wesleyan Conference commences its sessions at Plymouth.

Rev. W. R. Sunman has been elected president of the United Methodist Conference.

New chapels have been opened at Mexborough, Ballynure, and Brothers House (Crowland).

The Methodist New Connexion chapels in Leeds have resolved to unite in special missions in the autumn.

New chapels are building at Mevagissey, Bolsover, Rattry, Bentley, Hoff, near Appleby, and Rowrah, near Cleator Moor.

A successful tent mission, lasting over three weeks, has been held at Collingbourne, Wilts. The missioner was Mr. H. C. Wallace.

The freehold of the Billy Bray Memorial Church at Carharrack has been purchased for £100, the whole of which has been raised.

On the return of Rev. F. Brown to China he was appointed for the society year to the Wesley Circuit and principal of the Intermediate School, Tientsin.

At Beaufort, Brynmawr Circuit, on Sunday, three churches (Wesleyan, Primitive, and Congregational) united in holding a camp meeting on the mountain near the village.

The Wesleyan Army and Navy Committee has voted towards the erection of Soldiers' Homes, to be at the service of men of all denominations in the Army, at Dum Dum, £250; Umballa, £200; Poonah, £150; Colombo, £125. The estimated cost of the Army and Navy work for the next year is £1,320. A scheme for the concentration of Shorncliffe and Canterbury garrison work, including Shorncliffe camp, Hythe School of Musketry, Canterbury garrison, and Lydd camp, has passed the committee, and will be forwarded for the approval of the Conference.

PRESBYTERIAN.

It is expected that Rev. W. Keir, of Spennymoor, will be called to Leytonstone.

Mr. Wales reports that the Sustentation Fund for the half-year is on the increase.

Special services have been held at the McGill Memorial Mission, Springbourne, Bournemouth.

Rev. J. Pryce Davies, of Chester, who underwent a painful operation a few weeks ago, is now recovering rapidly.

Miss Graham, a member at Regent-square, has been welcomed on her return from seven years' work in China.

Two Liverpool congregations, Mount Pleasant and Canning-street, have adopted the American plan of uniting for the vacation season.

The Synodical Committees are being held in London this week. The meetings are the first since the rising of the Synod, and they mark the first half of the financial year. Arrangements are being made for issuing a pastoral letter on gambling. A proposal has been made to turn the October gatherings of committees into autumnal meetings of a public character, and to be held in different centres. The change in Formosa has occupied the attention of the Foreign Mission Committee. Steps are being taken to prescribe portions of Scripture for Bible study in families.

Calls.—Rev. H. Reid, of Dundee, to Thurso; Rev. H. Ferguson, of Midmar, to Broxburn; Rev. A. Gilchrist, to Downpatrick; Rev. J. G. Christie, to Helensburgh (accepted); Rev. Pierce Owen, to Rehoboth, Llanberis.

Resignation.—Rev. J. O. Jones, of Capel Cock, Llanberis.

THE SALVATION ARMY.

Four slum posts are now established in Helsingfors, the capital of Finland.

An ex-Chinese Idol Temple is used for meetings by the Salvationists in Hilo, Hawaii.

Last week 53,052 meals were supplied to the poor in the Social Institutions of this country.

A libel action has been entered against the *War Cry* by the proprietors of the Winter Gardens, at Chatham.

The recently commenced work in British Guiana, is producing good results among the poorest of the population.

The Alexandra Palace has been taken for Bank Holiday, August 5, when General Booth will conduct a great demonstration to celebrate the thirtieth anniversary of the Army.

The pioneer party of officers for Japan, whose valedictory service was conducted by General Booth in the City Temple on Monday last, sail this week. They ask for brass instruments, a camera, and a magic lantern to assist them in their new work.

FALLEN ASLEEP.

At Longleat, Ealing, on 7th inst., Col. G. G. CHANNER, aged eighty-four, a helper of many good works.—At Llangollen, Rev. ISAAC JONES, after half a century's faithful service in the cause of Christ.—At Padstow, Rev. S. ALLPORT, aged seventy-seven, an active and useful temperance worker, well known in Cornwall.—At Kingstown, Ireland, Rev. JOHN LYNCH, aged seventy-five, for thirty-five years the beloved clergyman of St. John's, Monkstown.—At Hebden Bridge, Mr. JOHN KITCHEN, active and earnest for many years in the Lord's work.—At Leeds, Mr. JAMES BROOKE, a leading Primitive Methodist.—At Peases West, near Crook, Mr. J. H. BURNIP, a useful evangelist and colporteur.—At Bromyard, Mr. J. W. WILLIAMS, aged seventy-five, a valued worker.—At Ruabon, on 8th inst., Rev. JOHN ROBERTS, a well-known Welsh Baptist minister.—At Derryloran Rectory, Cookstown, Rev. H. B. CARTER, D.D., for fifteen years rector of Derryloran, and a man of earnest Evangelical views.—At Rathcoole, Rev. G. T. H. BARTON D.D., rector of Rathcoole.—At Aghold, Very Rev FREDERICK OWEN, Dean of Leighlin, in his ninety-fifth year.

Notices.

S. WILKINSON, 1, Grosvenor-gardens, Tunbridge Wells, would be glad to ascertain from some reader where to obtain a little book entitled "The Dying Priest and the Cleansing Blood."

COMMUNICATIONS RECEIVED WITH THANKS.—A.M. W.R. M.L.S. J.E.L. J.B. G.S. J.H.H. E.F.A. A.R.C. E.L. J.C.G. J.A.L. B.S.M. T.C. I.M.K. J.R.T. E.G.G. W.H.H. K.H.G. W.R.F. C.T.A. W.P. R.W. E.H.K. P.H.J. J.B. A.J.N. M.J.S. S.C.J.I. F.E.P. H.L. J.T.J. C.A.H. S.W. E.A.P. G.B. S.T.E. L.C. G.E.N. C.R. C.P.C. K.D. F.C. H.R.C. C.F. W.P. K.S. W.B. E.S.S. J.R.B. H.C. L.C.M. J.P. J.C.S. G.E.H. R.T.H. W.C. J.J.P. G.C.N. D.S. E.H.

APPLICANTS FOR TRACTS.—William Pidd, 11, Brankingham-terrace, Stockton-on-Tees; E. Brookes, Brook House, Prestonville-road, Brighton (for soldiers); Miss A. Head, Beaches, Jarvis Brook, near Tunbridge Wells; H. J. Fletcher, 44, Stanley-street, Chester-road, Manchester; Afred Hartley, Jacob-street, Camp-road, Leeds; E. Snow, 14, Packington-street, Islington; Capt. Peters, Church Army, Broadford, Shalford, Surrey; G. W. Gabriel, 66, Mildmay-street, Mildmay Park, N.; E. T. Wray, Village Missions Dagenham, Essex.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

Lavender Bag Mission.—Will friends kindly help again this year with lavender? It is wanted to fill little muslin bags to send sick soldiers and others in hospitals. A text card is tied on each bag, and God has often used these little messengers in his service. The Army Scripture Readers, missionaries, and others to whom bags were sent last year, tell how they were the means of cheer and blessing to many sick and suffering ones. Boxes of lavender, text cards, or muslin bags, addressed to Miss E. A. Puckle, The Hollonds, Langton, Tunbridge Wells, will be gratefully received.

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TEMPERANCE NOTES.

The Liverpool coroner in one day held inquests on four persons whose deaths were due to drink.

Premises are being erected in Keighley to accommodate all the temperance agencies of the town.

A canvass of householders of Manea, Cambs., as to Sunday closing, resulted as follows; 180 for, 10 against, and 27 neutral.

Mr. Passmore Edwards has erected a drinking fountain in Hammersmith as a memorial of his brother, the late Mr. R. P. Edwards.

The second annual temperance demonstration, promoted by the Gainsborough Temperance Union, was held in Thonock Park on Wednesday.

The United Kingdom Alliance and other manifestoes call upon the friends of temperance to support Parliamentary candidates who pledge themselves to vote for the Local Veto.

In connection with the Cavendish Baptist Church, a very interesting Band of Hope service is held on the sands every Tuesday evening, when a large number of adults and children are always present.

Temperance advocates at Manchester have presented Dr. Lees with a copy of "Encyclopædia Britannica," and a cheque for £50 in recognition of his sixty years' service in the cause of temperance.

The Public-house Reform Association says it seems to be generally agreed that the basis of reform must be local option—localities being empowered to choose between prohibition, reduction, and municipal control.

An active part in the general election is being taken by the branches of the B.W.T.A. Lady Henry Somerset speaks twice next week in the Cockermouth division in support of the candidature of Sir Wilfrid Lawson.

Mr. J. H. Raper for twenty years has been offering a sovereign to any person who could tell him of a magistrate who voted for a new licence next door to his own residence. Within the last month there have been four applicants. Only one case, in South Wales, fulfilled the conditions named, and the sovereign has been handed over to the person who made the discovery.

The first annual meeting of the United Temperance Federation for Tunbridge Wells and district was held in the Y.M.C.A. Rooms last week, Rev. Dr. Townsend, the retiring president, being in the chair. The report set out the work done during the year, emphasised the undenominational character of the Federation, and called for the support of everyone interested in temperance work.

An American authority gives a recipe for what he terms the best drink on a hot day. It consists of "rather weak tea," which should be freshly drawn each time, and drunk as soon as it is cool. If taken lukewarm it will not raise the temperature. There should not be more than a teaspoonful of leaves in a cup of water, and not more than a small lump of sugar to each cup, if any at all.

The Bishop of London, as chairman of the C.E.T.S., points out that the society is not attached to any particular political party, and he urges that all workers should now press for legislation in regard to Sunday closing, the restriction and registration of clubs, the prohibition of serving children with liquor, the abolition of grocers' licences, the speedy diminution on some equitable plan of the number of public-houses, and the control by ratepayers over the granting of licences.

The actuary of the United Kingdom Provident Institution reports that the expected claims in the temperance section were 346 for £88,625; the actual claims were 234 for £50,068. The expected claims in the moderate drinking section were 396 for £96,710; the actual claims were 351 for £94,275. He certainly is right in holding that the constant, uniform way in which this problem works itself out year by year, could not be by accident, or even luck, but must point to some governing principle behind it, viz., that temperance tends to longevity.

An impromptu farewell to the American White Ribboners, who left England on the *New York*, took place at the headquarters of the National British Women's Temperance Association, when tea was dispensed to about fifty friends. An interesting feature was the presence of Lady Henry Somerset and Miss Willard, who were in London, and surprised the company with their presence. Miss Willard presided at an informal meeting after tea, and led what she aptly termed a "twittering meeting of birds before they took their flight." Impromptu speeches were given by all present. Mother Stewart took an eloquent farewell of her friends, and Madame Antoinette Sterling, who was unexpectedly present, sang. The meeting was greatly appreciated by all, and was brought to a close by a short address from Lady Henry Somerset, after which all present sang the parting hymn, "God be with you till we meet again."

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JULY 15, 1895.

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*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

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Work at Evian-les-Baines—W. W. S.	0	10	0
Figueras Mission—W. W. S.	0	10	0
Florence Protestant Orphanage for Girls—W. W. S.	0	10	0
North Africa Mission—W. W. S.	0	10	0
South Africa General Mission—W. W. S.	0	10	0
Pastor Chiniguy's Work—W. W. S.	1	0	0
Persecuted Stundists—W. W. S., 10s.; C. S., 5s.; Mrs. G. C. F., £1; E. B. S., 10s.; Missionary and Friends, £3 15s.	6	0	0
Armenian Relief Fund—W. W. S., 5s.; Missionary and Friends, £2 10s.	2	15	0
Rev. O. Michelsen's Work, New Hebrides—W. W. S.	0	10	0
Mr. Arnot's Work, Africa—W. W. S.	0	10	0
Work among Priests in France—W. W. S.	0	10	0
Relief Malagasy Slave Girl—W. W. S.	0	10	0
Mr. and Mrs. Wall's Work, Rome—W. W. S.	0	10	0
Mr. Harris's Work, Orizaba, Mexico—W. W. S.	0	10	0
Missionary College, Madrid—W. W. S.	0	10	0
Help for Brazil—W. W. S.	0	5	0
Deacon Abraham's Work—W. W. S.	0	5	0
Mr. Rabinowitz's Work among Jews—W. W. S.	0	5	0
China Inland Mission—E. L., 10s.; E. E., £15.	15	10	0
M'All Mission—C. S.	0	5	0
Mission to Lepers of India and the East—C. S.	0	5	0
Scriptures for Uganda—C. S., 5s.; Miss R. T. B., 9s. 3d.	0	14	3
Society Relief Persecuted Jews—C. S., 5s.; (*Jerusalem*) E. T. L., £5	5	5	0
English Presbyterian Mission (*Jews*)—C. S., 10s.; (*China*) C. S., £2	2	10	0
Mr. Warszawiak's Work among Jews—Mrs. G. C. F.	1	0	0
J. G. Paton Mission Fund—Collected Mrs. R. A.	3	0	0
Mr. Varley's Work, San Francisco—A Friend	1	1	0
Church Missionary Society—R. J.	0	10	0
Tibetan Pioneer Mission (*Miss Taylor*)—C. R.	2	0	0
Spezia Mission (*Orphan Home*) — Missionary and Friends	2	10	0
Zambesi Industrial Mission (*Famine*)—Missionary and Friends	2	10	0
Barbican Mission to Jews—O.	1	0	0
Rev. Archibald Brown's Work—Brixton	2	0	0
Scripture Readers' Society, Ireland—Grateful.	2	10	0
Jewish Work, London City Mission (*Children's Holiday*)—Ryde, 10s.; H. H., 10s.; Missionary and Friends, £1 5s.; (*Foreigners*) Grateful, £2 10s.	4	15	0
Bristol Orphan Houses—S. A. H., 5s.; W. W. S., 5s.	0	10	0
Mrs. Kinghorne's Crèche (*Building Fund*)—E. G.	0	10	0
Mr. Toye's Orphanage—W. W. S.	0	10	0
Dublin Visiting Medical Mission—W. W. S.	0	5	0
Open Air Mission, Ireland—W. W. S.	0	5	0
English and French Coasting Mission—W. W. S.	0	5	0
Friendless and Fallen—E. L., 10s.; C. S., 5s.	0	15	0
St. Giles' Christian Mission—E. E., £15; Mrs. G. C. F., £1 (*Holiday Fund*), E. B. S., £1	17	0	0
London City Mission — E. E., £15; O. E. B., £2; *Disabled Missionaries, etc.*—E. E., £10; B. H. B., £2	29	0	0
Dr. Barnardo's Homes—E. C. D., £2 0s. 11d.; Mrs. G. C F., £1; Missionary and Friends, £5	8	0	11
Poor Sick Children's Country Holiday—E. C. D., £2 1s.; E. T., 10s.; C. S., 5s.	2	16	0
Tower Hamlets Mission (*Children's Holiday*) — E. C. D.	2	0	11
Liberator Relief Fund—Mead, £30; E. G., £1; O. E. B., £1; Marah W., 5s.; Missionary and Friends, £5; L. S., 2s. 6d.	37	7	6
Day in the Country Fund—Mead, 10s.; C. S., 5s.; T. P., £1	1	15	0
Rev. S. Herring's Work (*Children's Holiday*)—Ryde.	0	10	0
Mrs. Ginever's Homes—M.	0	5	0
Scripture Gift Mission—E. T.	0	10	0
Mildmay Institutions—O. E. B.	2	0	0
Ragged School Union (*Holiday Homes*)—Missionary and Friends, £2 10s. (*Day in Country*)—Mrs. G. C. F., £1	3	10	0
Friedenheim Home for Dying (*Cancer Ward*)—Mrs. G. C. F.	1	0	0
National Society Prevention Cruelty to Children—Mrs. G. C. F.	1	0	0
Irish Evangelisation Society—Mrs. G. C. F.	0	10	0
Rev. J. W. Atkinson's Children's Holiday Fund—E. F. H.	1	0	0
Miss Mason's Homes of Rest—A. I. C.	5	0	0
Church Pastoral Aid Society—A. I. C.	2	0	0
Mr. Fegan's Homes—A. I. C., £2; L. M. H., 10s.; Missionary and Friends, £2 10s.	5	0	0
Children's Country Holiday Fund—A. I. C., £1; Edith B., 2s. 6d.	1	2	6
Mildmay Mission to Jews—L. S., 2s. 6d.; E. B. S., 10s.	0	12	6
Miss Macpherson's Home of Industry—B. H. B., £1; (*Emigration*) H. R., £1.	2	0	0
Kilburn Protestant Schools—Missionary and Friends	1	5	0
Protestant Reformation Society—Missionary and Friends	1	5	0
Total	£193	5	7

[ADVERTISEMENTS.]

London Missionary Society.—W. E. C., 10s.

Mr. Fegan's Homes.—Beta, 5s., for camping out.

Hebrew Conference Hall, Old Montague-street, Whitechapel.—A parcel of new clothing for girls from Worcester Shrub Hill.

Open Air Mission.—Mr. F. Cockrem, secretary, desires to say that it was not the "1114 honorary members who last year held 2088 outdoor services, and attended and evangelised at 743 races, fairs, etc." (as stated in our last week's notice), but the stated agents and preachers—that is, men wholly or in part sustained by this Mission, and sent forth under its direction.

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Half-a-crown will give one poor person a day at the seaside, and one guinea will keep an invalid for ten days to enjoy green fields and sea breezes.

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(*Continued from page 3.*)

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WILL ANY CHRISTIAN FRIENDS residing in country, within 30 miles of London, open their home (free) to poor, respectable children, needing short holiday.—Miss A. F. PERRAM, 38, Westbank, Stamford Hill. c6170

TRACTS AND RELIGIOUS PERIODICALS are urgently needed, and will be thankfully received by the secretaries, Tract Distributing Society, West London Tabernacle, St. James's-square, Notting Hill, London, W. c6222

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The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. John Langsford, 7 p.m., 3.15 p.m., P.S.A., Mr. O. L. Heatley.

S. S. Anne and Agnes, Gresham-street, E.C.—A special course of lectures on Wednesdays in July, at 1.15 p.m.:—July 24, "The Harmony of the Fourth Gospel with the other Three," Rev. Harold Smith; July 31, "The Battle of Documents and Doctrines," Rev. F. Relton.

Edinburgh Castle, Limehouse, E., 11 a.m. and 7 p.m., Mr. De Burgh Rochfort; 3 p.m., Pleasant Sunday Afternoon.

Islington and Highbury Y.M.C.A., 198, Upper-street, N.—Young men's missionary meeting, Thursday, July 18, at 8.30 p.m.; address by Mr. P. A. Bennett, on "Narratives from the Niger."

Lord Radstock and others will speak in the Conference Hall, Eccleston-street, Sundays, at 3.45 and 7 p.m. Meetings of Christians, Fridays, at 8.

Great Assembly Hall, Mile End-road, E.—Week nights, at 8; Sundays, at 11 and 6.30, Mr. Charles Inglis,

Clapton Hall, Upper Clapton, N.E.—Mr. J. G. McVicker, Sundays at 6.30, and Thursdays at 7.30.

Christ Church, Westminster Bridge-road.—Minister, F. B. Meyer, B.A.; Sunday, 11 and 6.30; Thursday, 11.30. (lunch, 12.30, 1s.); Friday, 8, Bible-reading.

St. George's Hall, Langham-place.—Sundays, 11 a.m., Dr. M'Killiam; 7 p.m. Mr. Trevor Francis.

Kilburn Hall, Kilburn Gate, N.W.—Sunday, at 7, Mr. Geo. Hucklesby.

Malden Hall, Queen's-crescent, Haverstock-hill, N.W.—Sunday, at 7, Mr. C. Russell Hurditch.

House of Rest, Burlington-place, Eastbourne.—Daily prayer-meeting at noon. Visitors invited.

Coming Conferences.

Prophetic Truth and Inspiration.—Dunoon, July 30 to Aug. 1.

Blankenburg, Thuringia, Germany.—Sept. 2-6.

Perth.—Sept. 10—12, Rev. Dr. Bannerman, Perth, Hon. Sec.

West Norwood (Lansdowne Hall).—Oct. 15, 16, and 17 (Second Advent).

Deepening of Spiritual Life.—Keswick, July 22-27; Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Star Hall, Manchester, Oct. 6-13; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

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ITALIAN NAVVIES.—Those who have at heart the evangelisation of the Italian navvies, employed in great numbers in many countries of the world, would be glad to know the names and addresses of any who would be willing to work among them this summer. There will be a considerable number of them employed in the neighbourhood of Cannes and Nice, and larger works are contemplated later on. The mission has a claim on all who travel, using as they do the roads and tunnels, in the construction of which these men are daily risking their lives. Communications to be addressed to Miss G. M. Maynard, Hawkhurst, Kent.

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No. 1830.] # The Christian. [JULY 25, 1895.

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The number of children deriving benefit by residence in these Homes is two hundred and thirty, and is steadily increasing. By a recent Act of Parliament one third of the cost of maintenance must be raised by voluntary contributions, but, to do this, the present income from that source will require to be more than doubled. The immediate object of this appeal is to call your attention to the latest developments, and increased usefulness of these Homes for these afflicted children by the establishment of workshops for the boys, and a laundry and new kitchen for the girls, in which they are efficiently taught various and useful occupations. A lasting benefit is thus conferred upon a class heavily handicapped in the race of life, by giving them a means of becoming self-supporting in after life. Contributions for this purpose are earnestly solicited by the Secretary, Miss HELEN BALL, Stainer House, Paddington-green, W.

FRESH AIR FOR POOR CHILDREN.—For 10s. subscribed, a pale-faced child can enjoy a country holiday for a fortnight. Help very greatly needed this season for 500, in this, the third Poorest District in London.—A. STILEMAN HERRING (for Local Committee), Vicar, St. Paul's, Clerkenwell, 45, Colebrooke-row, N.—Bankers: London and County. c5181

DAY IN THE COUNTRY for adults and children. Also fortnight for the weak and suffering out of St. Luke's and Clerkenwell. Pastor Phillp Gast (of Spencer-place Chapel, Goswell-road), 12, Noel-street, Islington. For over a quarter of a century help has been sent. c5233

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To Commemorate the Jubilee of Christ Church, Barnet.
A Conference for the Deepening of Spiritual Life will be held October 8th, 9th, and 10th. Full particulars will be announced later on. Subject: "The Love of Christ in Salvation, Sanctification, and Service."
Please keep the date free.

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FRANCHE, GREAT MALVERN.—Principal, Miss GRIGG. High-class home school for girls. Special arrangements for Indian and Colonial pupils. c5236

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HIGH-CLASS SCHOOL FOR GIRLS.
Thorough education. Success in public examinations. Care of delicate girls. House near sea among pines. Terms moderate. References to Evangelical Clergymen, and to Ministers.—Apply, Miss COCKS, Principal. c5301

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REV. D. B. HANKIN, Mildmay, kindly recommends good home school, two hours from London. Spacious detached house. Thorough education. Fees from £25.—Miss LARTER, Nene House School, Thrapstone, Northamptonshire. c5180

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HOME SCHOOL FOR GIRLS, Rugby House, Leamington. Principal, Miss Arnold, assisted by certificated masters and mistresses. Highest educational advantages. Preparation for exams. Special care of delicate girls. Vacancy for governess-student. Premium. Referees: Rev. J. Stockwell Watts and others. c6151

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HOME SCHOOL FOR GIRLS.—The Misses BALCH and EDMEADES, Clevedon Lodge, Reading. Pupils prepared for Oxford and Cambridge Locals (higher, senior, junior), and Trinity College Exams. Vacancy for student-teacher (premium c6265

THE MORAVIAN SCHOOLS, Fulneck, near Leeds.—A thorough, advanced, and Christian education. Boys' School, Rev. W. T. TITTERINGTON. Ladies' School, Rev. M. B. O'CONNOR. c5341

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A LADY, WHOSE DAUGHTER is at a high-class French and German school near Berlin, will give detailed information to parents desiring to know good school abroad. Thorough teaching. Individual care.—MRS. PERCY, 47, Hilldrop-crescent, Camden-road, N. c6318

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Thorough education, with decided Christian training. The premises include workshop, chemical laboratory, covered and open playgrounds, tennis courts and cricket field. Delicate boys receive special care. Fees moderate and inclusive.—For prospectus, apply PRINCIPAL. c3602

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MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class school for sons of gentlemen, in the best part of Folkestone. A thoroughly good education with real Christian influence, home comforts, and close individual attention to each boy. Highest references.—Mr. J. W. C. FEGAN, Boys' Home, 95, Southwark-st., S.E. c1574

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High-class School for sons of Christian gentlemen. Inclusive Fees, £45 per annum; under eleven, £40.

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COMBE DOWN SCHOOL, BATH, for the sons of gentlemen. This school will (D.V.) be removed after the summer term to more convenient and commodious premises, newly built, in Weston-super-Mare. Address, till end of August, Combe Down, Bath; after August, to Clarence College, Weston-super-Mare.—W. FRANKLIN, Head-master. c6319

PRIVATE HOME SCHOOL for sons of gentlemen (10—16). Individual teaching and care. Most healthy locality. Great success with backward or delicate boys. Prep. for public schools and all exams. Very highly recommended.—Rev. W. DUKE-BAKER, M.A., M.C.P., West Leigh, Botley, Hants. c6397

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ALRESFORD HOUSE SCHOOL, MARGATE.—High-class school for the sons of gentlemen. Boys are prepared for the various competitive examinations. Special care of Indian children. Christian home.—Apply, The PRINCIPALS. c5371

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OPENING FOR LADIES' SCHOOL.—Excellent opportunity occurs for lady wishing to open superior school for girls. Lady Principal of high-class boys' school, in growing suburb, having by request formed separate class for sisters of pupils, would introduce qualified Christian lady, and give accommodation first term. Moderate premium. Highest references given and required.—c6398, Haddon's Advertising Agency, Salisbury-square, E.C. c6398

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FARMER'S DAUGHTER SEEKS SITUATION as governess to one child or companion to a lady. Would not object to travel. Domesticated. Good references.—Miss BALDWYN, Ashton-under-Hill, Tewkesbury, Glos. c6340

FRENCH GOVERNESS, PROTESTANT, brevet supérieur, desires engagement for September. Prefers school, South of England. Good references. £40 to £45.—Mdlle. LEJAY, Chatillon-y-Loire, Loiret, France. c6307

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CHRISTIAN TUTOR required in September, equal to preparing pupils for Matriculation, London University, and good at games, in small, select school for sons of gentlemen.—PRINCIPAL, High Park Hall, Ryde. c6366

PROTESTANT GOVERNESSES' HOME.—Gentlewomen received. Those needing seaside rest unable to pay admitted free week or fortnight when sufficient funds. References. Terms from 10s. weekly.—SUPERINTENDENT, 22, Chatham-place, Brighton. c6374

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AN EVANGELIST, HAVING no means to take a holiday, would be glad to take services during September for his expenses. References if required.—J. T. STEVENSON, 19, Bristol-gardens, Maida Vale, London, W. c6323

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A RETURNED MISSIONARY seeks engagement as missionary, caretaker, or any position of trust. Married. Excellent references.—Apply, M., 73, Castlegate, Berwick-on-Tweed. c6410

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BUTLER-VALET, age 26. Single. Experienced. Good character.—T., The Grove, near Stroud, Glos. c6390

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GROOM AND GARDENER and handy man. Willing to make himself generally useful. Understands kitchen garden, plain flower and lawns, horses. Well recommended. Abstainer. Can drive. —Address, BOTTING, Mission Hall, Aldershot. c6369

MATRON IN ORPHANAGE or Institution, disengaged August 16.—R.C., care of Miss Tempel, Albion-hill Home, Finsbury-road, Brighton. c6315

A LADY CAN THOROUGHLY RECOMMEND conscientious, experienced matron, month or six weeks' holiday engagement. Good needlewoman. Excellent testimonials. Travelling expenses. No salary.—Reply, Mrs. WENHAM, Lickey Hills, Bromsgrove. c6304

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YOUNG LADY (domesticated) desires employment in small boarding-house, home of rest or school. Light duties. Salary (small) not so much an object. South of England preferred.—B., care of Y.W.C.A., Tunbridge Wells. c6419

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MISS POLLOCK WISHES TO RECOMMEND a lady-help (daughter of professional man). Aged 23. Domesticated. Good needlewoman, Musical. Home desired with Christain abstainers, where servant is kept.—Wood Lawn, Hanworth, Middlesex. c6375

LADY RECOMMENDS RESPECTABLE middle-aged woman, to attend invalid, or assist in light house work. Small wages for comfortable home.—Write, Mrs. PHILLIPS, 5, Rosebery-road, Clapham Park. c6421

USEFUL COMPANION to a lady (21); good needlewoman, musical, Christian, and teetotaler; not object to travelling.—W. L., c.o. Mr. Arthur, 5, Bellenden-road, Peckham. c6420

HELP OR COMPANION.—The Rev. T. Broughton Knight, Wrington, Somerset, recommends a Christian friend, age 23. Domesticated, good needlewoman, fairly educated. N.B. 3

DAME VEUVE, 50 ans, sachant coudre, élever des enfants, désirerait place dans une famille chrétienne.—S'addresser à M. CARON, Pasteur, Saverdun, Ariège, France. c6385

SITUATION AS NURSE wanted to one or two children by the end of August. Would not object to travel. Age 21.—Address, H., care of Y.W.C.A., Redhill. c6297

AS UNDER-NURSE in small family (15). First place. Christian and abstainer. Also under-housemaid (16). Under superior upper servants. Country girls. Full particulars requested.—Miss GREENE, 25, Kensington Palace-gardens, W. c6351

AS UNDER-NURSE, housemaid. Age 15. Not been out before. Wages not so much as comfortable home. Can be recommended, and accustomed to children.—E. A., 5, Victoria-grove, Kensington, W. c6370

A CLERGYMAN RECOMMENDS a girl as under nurse-maid, aged 15, tall and well-looking. Educated, fond of children.—Address, ELSIE LAILEY, Stamford Dingley, Reading. c6400

A SITUATION wanted as sewing-maid or wardrobe-keeper in school or family. Barnet or neighbourhood preferred. Twelve years' reference. —Address, L. B., 43, Alston-road, Barnet, N. c6423

SITUATION WANTED in the country as sewing-maid, for respectable young woman, age 21. —Apply, C. F., 19, New North-road, London, N. N. B.

GOOD COOK, where kitchenmaid is kept. Age 28. Abstainer. No dairy or baking. Wages £28 to £30. Disengaged August 12.—B. Cox, Brook House, Southgate, N. c6380

SITUATIONS WANTED for four good plain cooks. Ages, 38, 36, 30, 25. Highly recommended by their late mistresses. Personal characters if required.—Registry Office, 20, New Jersey-road, Gloucester. c6308

TWO FRIENDS SEEK SITUATIONS together as two general servants. Comfortable home more valued than high wages. Good references.—G., 11, St. Mark's-road, Notting Hill. c6412

A LADY WISHES to find country situation as general servant for a girl of 21. Suited for rough work with personal supervision.—Mrs. HERBERT WRIGHT, Solihull, Warwickshire. c6357

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TO CANDIDATES for holy orders wishing to graduate.—St. Matthew's, Cambridge, University Lay-Workers' Ordination Fund (Patron, the Lord Bishop of Ely).—A studentship worth £60 a year is now vacant. Applicants must be single, musical, and well grounded in classics and mathematics.—Write, stating full particulars, to the Rev. F. E. ROGERS, Abbey Walk, Cambridge. c6171

MISSION SUPERINTENDENT wanted. Experienced organiser and evangelist. Duties to commence end September. State salary and references.—Apply, LANCELOT MIDDLETON, Imperial Mission Hall, Hanley, Staffs. N. B.

A BUTLER wanted, page kept. A thoroughly experienced, trustworthy man, about 30, with good references.—E. M. B., Park Hill, Upper Tooting, S.W. c6341

MAN COOK.—Wanted immediately for superior boarding establishment, good man cook. Wife to act as housemaid.—Reply, giving full particulars and wages required, 6, Marine Mansions, Bexhill-on-Sea. c6296

ROOMS OFFERED in a Mission-house to an elderly couple, and £10 a year for cleaning, etc. A retired soldier or sailor preferred.—H. M. THOMPSON, care of Mrs. Finlinson, 47, Eskin-street, Keswick. c6309

EXPERIENCED VOLUNTARY WORKER needed in small children's home, near sea. To take special charge of five children, two years old, under head matron.—C. D., 297, Sea-side, Eastbourne. c6387

WANTED, BY AUGUST 15, for a resoue home, a competent needle-room matron, who can cut out customers' work, also outfits for the inmates, and teach them to work. She would be required to teach reading, writing, and elementary arithmetic for two hours' daily. An abstainer and Churchwoman preferred. Salary £20.—X. Y., 73, Southover-street, Finsbury-road, Brighton. c6398

OAK HILL RESCUE HOME.—Wanted, matrons for book-keeping and sewing-room. Christian workers, healthy, musical. Willing to assist as needed.—Apply, with references, to LADY SUPERINTENDENT, Oak Hill Home, Cheetham Hill, Manchester. c6306

A YOUNG LADY wanted who would be willing to serve in a mixed country business, who has good knowledge of drapery. Comfortable home. Live in.—Apply, MOULTON, Tittleshall, Swaffham. c6323

WANTED IMMEDIATELY, a Christian gentlewoman, middle-aged and experienced, to assist another in the management of a superior boarding establishment. References exchanged. — MATER, 6, Marine Mansions, Bexhill-on-Sea. c6295

USEFUL LADY HELP wanted. About 30. Light cooking, sewing, and housework. Small family near Belfast. Two servants. Salary. State religion, experience.—c6175, Haddon's Advertising Agency, Salisbury-square, E.C. c6175

MOTHER'S HELP, EXPERIENCED, and kindly with young children, and willing to be generally useful. 35 to 40. Servants kept. Comfortable home. Ulster.—Apply, Mrs. E. Manse, Coagh, Belfast (stating salary). c6316

EXPERIENCED NURSE wanted to take charge of one child, aged 7 months. Must have good references and be a good needlewoman.—Apply, Mrs. ABBOTT, Syston House, Boscombe, Bournemouth. c6397

WANTED, IN A SMALL CHRISTIAN FAMILY, a plain cook. Washing put out.—Apply to C. E., 6, South-parade, Doncaster. c6345

PARLOURMAID wanted in a small private family. Age about 30. Wages £16 to £18. A Dissenter.—Apply by letter, M. C., 4, The Grove, Highgate-road, N.W. c6384

WANTED AT ONCE, earnest Christian, age between 22 and 25, as servant. Regular house duties, but must be willing for any work. Amiable, quiet, early riser. Good wages.—Apply, by letter only, c6264, Haddon's Advertising Office, Salisbury-square, E.C. c6264

GOOD GENERAL SERVANT wanted, about second week in August. Age 20 to 25. Quiet Christian family of two. Very comfortable home. Washing put out. Plain cooking required. Good wages to suitable person.—Apply, Mrs. JENKS, 18, Richmond-road, Ilford. c6399

A GOOD GENERAL SERVANT wanted in small family. Christian and abstainer.—Mrs. COLWELL, 114, Bethune-road, Amhurst Park, Stamford Hill, N. c6408

LADIES WANTING SERVANTS and servants seeking situations, should apply to Miss MAULDEN (late missionary), 97, Harrow-road, Paddington Green, whose office is well known and kindly recommended by the Rev. G. F. Pentecost, D.D. Stamps for reply. c6321

7s. 6d. A WEEK SALARY and upward offered to both sexes (for spare moments) everywhere. The work may be done evenings.—Apply, enclosing addressed envelope, to M. TRUSCOTT AND Co, 5, Sherwood-terrace, Chelston (105), Torquay. c5234

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SPECIAL ANNOUNCEMENT.

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Notes and Comments.

We have received several letters on the recent election and questions presumably affected thereby. Friends who have addressed us on this subject will, on reflection, realise that we cannot discuss the issues involved, some of them keenly controverted among Christian citizens. Principles rather than policy must occupy our space, and we are glad to call attention to the reflections on p. 6, from the pens of Lord Radstock and Rev. Wm. Crosbie.

Dr. D. S. Gregory is contributing to the *Homiletic Review* some very thoughtful articles on Preaching. In the July issue he deals with "The Message," and after showing that it is essentially one of salvation, he says :—

Sin and death, salvation and life, constitute the marrow of Bible Divinity; and outside of and apart from these, the Scriptures have no message that has any great and paramount interest for a human soul.

This is not new, but it is so true as to be worth constant repetition. Dr. Gregory easily demonstrates that education as divorced from Christianity has no regenerating power; it can only develop what is in man.

As man is in a condition of moral disorder, even education of the most liberal and comprehensive character must fail to purify and transform the man, and may at the highest make no more than a Lord Bacon, or a Byron, or a Burr, or a Mill. If men are good, education will make them the more powerful for good; if they are bad, it will only make them stronger for evil. Education transformed, elevated, and controlled by the spirit of Christ, is the only kind that can essentially and permanently elevate society.

Not by educational polish or power, but by the renewing energy of the Spirit of God, are men brought from nature's darkness into Gospel light.

There is undoubted good in the modern method of dissecting our social condition and exposing all its sores. We know where the trouble is and what it is, if we cannot always tell how to remove it. A sound diagnosis is the first step, if a doctor is to be successful with his patient. We know now that Glamorgan and Monmouth, though the most progressive parts of Wales, form the most criminal portion of the kingdom. This indubitable fact has stirred the minds of at least some of the righteous, and now the causes are being sought out. One of them is said to be the unwillingness of the chief citizens to carry the burden of public responsibility. *The South Wales Daily News* avers that the School Board of Cardiff, "well aware of the hundreds of children running the streets unchecked, does not meet the demand for school places, will not establish a day industrial school, but leaves the street wanderers to develop, as they naturally must do, into a perennial crop of young criminals."

Lord Lorne would like to see history so taught as to show boys a means by which our race may be kept together by united finance arrangements. He thinks they might be made to see that by arbitration, conciliation, and conferences, means may be found to write a new history of English-speaking people's advance "along roads which shall be illuminated by hope in the future, instead of darkened by the forgettable enmities of the past." We never hear the remark made, but surely the work of missions must have done much to create among the young a sense of the unity of mankind, and the blessings of peace and good-will.

Lord Shaftesbury was sure, after an experience of sixty-years' work for the uplifting of the people, that he spoke the truth when he said that, until the "domiciliary conditions of the people are Christianised (I can use no less forcible term), all hope of moral or social improvement is utterly in vain." Since then the housing of the poor has been much talked of, and something has been done, but the tens of thousands who live in one-room tenements warn us that our task is hardly begun.

How long it takes a community to master the principles and understand the application of a new law! Agitation has to be continued for years before you can safely inscribe it on the statute book. It has been the misfortune of the Local Option Bill to be condemned before it was expounded and understood. The wildest misrepresentations have been made of it, and it has been rejected in an ignorant panic created by "the trade." But though this bill may be dead, it will have a resurrection in some form or other. The drink traffic and its fruits are unendurable and will certainly be curtailed. Educate, educate, educate, must now be the watchword of temperance reformers.

We remember hearing Sir Arthur Cotton say that there was no reason why English people should not live in India for a great number of years, if they would avoid alcoholic drinks, and live in accordance with the climate. He himself had been there thirty-five years. Lady Muir now adds her testimony to the possibility of a long and active life there if proper care is observed. She does not mean to say that the climate is always an agreeable temperate, but she evidently was happy and useful in it. It appears that men more commonly make themselves unfit for the climate than find the climate unfit for them.

So much is said in praise of Mohammedanism and of the superior lot and condition of its votaries, that it is strange to read Mr. Davey's opinion in *The Fortnightly Review*, that the vast mass of thirty millions of Turkish women are little better than animals. Of this divorce is one main cause, a warning in these days, when the loosest and wildest talk is indulged in with regard to that subject. Most of the beggar women of Constantinople have been passed on from one husband to another until they become helplessly and hopelessly poor, and "usually end their days in abject misery and blindness in some deserted cemetery." Christianity has never yet had a rival in its services to women, and it will not be eclipsed by the new philosophy, which, in promising her larger liberty, would bind her again with chains which Christianity has broken. The safest place for a woman is among those who follow Jesus.

The Review of Reviews loves to play the part of the candid friend. We are sure its editor would be as glad as anyone to see the opium traffic confined within the limits specified in the minority report, but who would guess that, when he says that after Sir Henry Fowler's speech in the House of Commons, in which his facts and arguments were set forth with a great air of authority, and with a consciousness of supreme rectitude which carried the whole house away with it, "the agitation for the prohibition of the production of opium in India evaporated into thin air"? Now, thin air has a way of gathering again for storms, and tearing away all opposition to its progress; and so will this thin air of truth. The forces of righteousness will concentrate in a storm of moral indignation before which no Secretary of State or Parliament will be able to stand. Delay will not make this force less but greater.

Prior Vaughan, brother of Cardinal Vaughan, has been expressing in Australia his opinion on the effect of Lord Halifax's proposals for reunion. He thinks "it has given the Anglican tree a big shake, and its ripe fruit has dropped into Peter's basket." Although he seems doubtful as to whether England will return to the Roman Catholic fold, he yet has great satisfaction in recalling the fact that there is hardly a family of distinction that has not now some one within it. He believes that the Protestant Establishment is breaking up, and a sign of it is that "her bishops and clergymen are all at sixes and sevens, even on fundamental articles." These opinions are interesting, but the prior is only a prior, not a prophet.

An esteemed lady correspondent writes :—

I have come across a paper—bought by one of my sons—which makes me feel that, as a Christian mother, I ought to do all I can to have such disgusting things exposed and stopped. I do not wonder at the young men drifting downhill so fast.

We have already called attention to the prostitution of the Press to the demoralisation of the young people of this generation. It is the duty of every parent to acquaint himself with the reading of his children. We have seen a Christian lady buy for the children travelling with her periodicals which would have disgusted her had she taken the trouble to examine them herself. Mr. Harry Quilter deserves the thanks of the country for dealing with this question in his outspoken and drastic article on "The Gospel of Intensity" in the June issue of *The Contemporary Review*, and the editor for inserting it in the foremost place.

An American girl has declared in the *Arena* that she knows that the majority of the leading studios for men in Paris are hotbeds of immorality; she is, therefore, of opinion that the future of the country ought not to be imperilled by young Americans coming into too close contact with that quality of Parisian life. This is to befriend art, and to speak in its best interests. The highest attainments will never be granted when morality is sacrificed. The pure heart which sees God also sees light in His light, and in that light all fair things stand revealed.

Political Shakings.

By Rev. W. CROSBIE, M.A., LL.B.

The following words have no sectional political significance. The writer is in no sense a political partisan. But, looking out upon "*the times that are passing over him*," and carefully noting them, and their "*signs*," he sees a meaning more than appears on the surface.

There is analogy between these times and those in which Ezekiel lived and prophesied, and in which, as the mouthpiece of God, he uttered the proclamation: "*I will overturn, overturn, overturn it; this also shall be no more, until He come whose right it is; and I will give it Him*" (Ezekiel xxi. 27).

Ezekiel was in exile in the land of Chaldea by the river Chebar. Years previously the ten tribes had been carried away captive into a sort of oblivion; and there had been deportations also of Judah and Benjamin by the King of Babylon.

Zedekiah was reigning at Jerusalem; but he was the last of the kings, the last of the royal line of David. From Zedekiah's time until the present there has been no king of David's lineage reigning at Jerusalem.

Ezekiel foresaw and forctold the downfall of Zedekiah, and the end of the Davidic dynasty. And other changes he foresaw in the vista of the future years; changes not only in the narrow sphere of the history of the chosen people, but in the wider sphere of the world's history; the rise and fall of empires; the Babylonish Empire succeeded by the Medo-Persian, the Medo-Persian by the Grecian, and the Grecian by the Roman. It was a wonderful vision that passed before the ecstatic gaze of the prophet; changes, wars, revolutions—great world-powers coming upon the scene, and fulfilling some mission of Providence, and then passing away. The foreground of the mystic picture was dark, terrible, red with blood, and horrible with slaughter; but beyond, and as coming from afar, there was a glory, and the rays fell athwart the gloom, transfusing and transfiguring it, and shining into the soul of the lonely prophet; and meanings began to write themselves out as by invisible fingers; and a voice spoke, and Ezekiel caught and recorded the great interpreting words: "*I will overturn, overturn, overturn it; this also shall be no more, until He come whose right it is; and I will give it Him.*"

The "*overturnings*" heralded and prepared for the Advent of Jesus, the true King of men, and for the establishment of his Kingdom, a Kingdom which shall never be "*overturned*," whose growth through the ages has ever been signalised by overturnings, and whose final triumphs, when the King Himself shall come again, will be preceded and prepared for by many and strange overturnings.

We seem to be on the eve of some of these overturnings. Changes, indeed, are always occurring in some form or other, silently, or with noise and shakings, causing men's hearts to fear. But there is a feeling abroad that we are approaching changes and dangers of an exceptional kind. The former things are waxing old and ready to pass away. For peoples, for churches, for systems, for principles, a time of searching and sifting is at hand. Things sacred, no less than things secular, must submit to the ordeal, and justify themselves, or be cast aside. Over the future into which we are looking, and which we are entering, the solemn, yet inspiring, prophetic declaration is sounding, as if more loudly than before: "*I will overturn, overturn, overturn it; this also shall be no more, until He come whose right it is; and I will give it Him.*"

The true philosophy of history is in the words. They reveal the meaning and the issue of the mighty travail of the ages. Glorious issue! Out of confusion and chaos and manifold change will come order and stability at last. "*Say ye to the daughter of Sion, Behold thy King cometh unto thee*"; and, "*He shall put down all rule, and all authority and power.*" "*And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.*"

"*Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night.*" Yes: the morning cometh and also the night! The morning cometh, to all that is right and true, and holy; and the night—everlasting night—cometh to all that is wrong and false and unholy. His enemies shall become his footstool. "*The lawless one...the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming*" (2 Thess. ii. 8).

Nottingham.

"The Weapons of our Warfare."

"When thou wast little in thine own eyes I exalted thee; but —" was said to one who had been exalted by God to reign. But he had become proud and self-reliant, and lost his kingdom. He had forgotten the sad result of Abraham going "down to Egypt." And so, a young man who had learned to slay lions, bears, and a giant, "in the name of the Lord," replaced him in his kingship.

All through the ages the warning came to the people of God, "Vain is the help of man. Wait thou only on God." But the people of God heeded not, and had to go captive to Babylon. Jeremiah's message, "Cursed is the man that maketh flesh his arm," was unheeded, till those who were called to be "a kingdom of priests" unto God, became only a remnant subject to the Roman Empire. Then came the Deliverer, as a babe laid in the manger of the village inn—despised and rejected of men, who "took on Him the form of a servant, and became obedient to death, even the death of the cross." But God exalted Him, and gave Him "the name which is above every name"; and his Church, which He left as his representative here on earth, could say with the Apostle, "the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds." So that in three centuries of lowliness and suffering it had overcome the Pagan hate of the Roman Empire, and had an Emperor among its disciples.

Then, alas! came the decay. Again the Church went "down to Egypt" to get the help of Imperial favour—sought human influence instead of Divine power. The rival factions in the Church sought not deliverance from God, but struggled and even intrigued to get Imperial patronage; and the Bride of Christ was soon transformed into a worldly Christendom, rich in worldly influence, but shorn of spiritual power.

At intervals God has afresh shown his grace, and used "the weak things of the world, and the things which are despised, that no flesh should glory in his presence," and little persecuted companies in Reformation times, and in the Revival in the last century—and in some measure in this—have been evidences that He is "still the same." But those who have been on the watch-tower have seen with alarm the increasing tendency again to go "down to Egypt." And whereas in the fourth century the Church made unholy alliance with the Empire, so in this age the Churches have sought the patronage of "the people," in order to help (?) the cause of God.

About four years ago I was at a so-called Gospel Temperance meeting, where one of the orators, after enumerating various worldly helps, wound up with saying, "And, best of all, we have got the House of Commons." God's name was never mentioned in that speech. The orator's mouth was soon closed by an open backsliding, and he has passed away. Another speaker at that meeting recently said, at a great temperance demonstration, "This Bill (Local Veto) has in itself the prophecy of success, for it is essentially a democratic measure." I could only pray that God would destroy the false props which were being relied on, and leading people by tens of thousands away from God.

Another servant of God, a member of the late Parliament, seeing with dismay the growth of Romanism, told me he was going to work for Disestablishment, *i.e.*, ask ungodly people to help God's people to check spiritual evil by carnal weapons, forgetting that "the weapons of our warfare are not carnal."

The General Election, which will be looked on as an answer to prayer by Christians in Ireland, will be looked on by many in this country as a check to the temperance cause. I think, on reflection, it will be seen as a most blessed message to God's own dear people to come back to "their Resting-Place." There has been the cursed thing "the flesh" grasped at by God's people; but, as of old, we may look that "the Valley of Achor" should be a "door of hope"; and the shattering of any hopes from "the people" will be the occasion when "the God of peace, who brought again from the dead the Lord Jesus, the Great Shepherd of the sheep," shall "make us perfect in every good work, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory and honour now and for ever."—Yours, for Christ's sake,

Radstock.

TRUST.

I leave my burdens and my cares
In God's almighty hand;
I leave the answers to my pray'rs
To wait his own command;
I trust Him on thro' sun and shade,
I trust, and I am not afraid.

Tho' oft my sins as mountains rise,
And far from Him I stray;
His mercy reaches to the skies—
His love can ne'er decay;
I trust Him on thro' sun and shade,
I trust, and I am not afraid.

Tho' clouds obscure my path below,
And ev'ry friend be gone,
My Saviour's constant love I know,
He is th' unchanging One;
I trust Him on thro' sun and shade,
I trust, and I am not afraid.

When Satan flings his fiery spear,
Or aims the subtle dart,
To fill my soul with paltry fear,
Or wound my wav'ring heart;
I trust *Him* on through sun and shade,
I trust and I am not afraid.

I trust, and trusting, sweet my rest!
For now I grieve no more;
His peace is mine—his comfort blest,
And all my strife is o'er.
Then come the sun or come the shade,
I trust, and I am not afraid.

John Wilfrid McClure.

"LET US DRAW NEAR."

BIBLE-READING AT MILDMAY CONFERENCE.

By Rev. ANDREW MURRAY.

Reading Hebrews x. 19 to the first few words of verse 22, the speaker showed that this invitation to draw near to God applies exclusively to believers in Christ. It implies that some do not live so near to God as they might. A child may be a dear child, and yet far away from the father. It implies far more than drawing near in prayer, it covers the whole life, and is an abiding nearness. It is the gift of our High Priest. Having been brought nigh by the blood of Christ, let us live continually in nearness to God. God wishes me to live every day and all the day in his holy presence.

Even a converted man may think of God's presence as a thing for times and seasons; but according to the teaching of the epistles, the man who goes on unto perfection accepts the abiding presence of his God always. Do not say that business or duty make this impossible. It is something of which God Himself will take care. The sun shines without any anxious effort on your part or mine; and God alone can secure you continuous spiritual light. Feebleness against sin, weakness in work, difficulties of life, all depart in his presence. Jesus is the doorkeeper, the minister of the sanctuary, who will bring you in and teach you how to live always well-pleasing unto God.

Let us examine the arguments which, for our encouragement, precede this gracious command. We have "boldness to enter into the holiest." We know what "the holiest" was in the Tabernacle of old. In the front compartment the priests walked in and out continually in the service of God. The second or hinder compartment was separated from the other by a thick veil. There God dwelt, and no man might enter or look in on pain of death. Once a year, for a few minutes, the high priest might enter. After many years, that dividing veil, then used in the Temple, was rent in twain; for Christ's death gave access into God's presence. We are called to enter in through the veil, not at our death, but now, by communion with our living High Priest. God longs for us, his children, to dwell in his love, in perfect fellowship with Himself. If there are any whose hearts tell them that they have not found this most intimate union, this daily experience of the presence of God from morning to night, to them is the message, "Let us draw near."

There is a thought running through many a heart that, with a sinful nature, it is impossible to dwell continuously in the holiest; but we have boldness to enter "by the blood of Jesus." Though we may fail to appreciate the efficacy of that blood, God honours it in his presence. It is beyond the power of angels to tell the work which that blood is doing on our behalf. The unclean man who was sprinkled with the blood of a heifer honoured that blood by returning boldly to the company of his fellows and to the presence of his God. If he honoured the blood of an animal in that way, what honour should we not give to the blood of the Son of God! Sprinkled with that blood, no sense of sinfulness should spoil our confidence toward God. I honour that blood in believing that it can bring me nigh and keep me nigh unto God. Shall we not say in the midst of all our difficulties, I cannot understand or explain all, but I can trust the infinite power of the blood of the Lamb? That blood can bring us not only into the presence of God once and again, but it is the blood of a sacrifice shed once for all and for ever; and in its everlasting power, it can keep you ever abiding in God's presence.

What is "the new and living way"? It is the way of the cross, the way of death, wherein God condemned sin in the flesh. The flesh was the veil that separated Christ from God. He had dwelt with God, but He came outside the veil; and the flesh rendered his life one of temptation, trial, prayer, and faith. He gave his flesh to be rent and broken on Calvary, thus opening up a new way. In the beginning of Hebrews x., we see the old way by sacrifices, but Christ came, and in doing the will of God, opened a new and living way. There are many who think much of the blood and the title it gives them to enter the holiest; but they do not understand that, if Christ is the way, they must live as He lived. Nearness to God is not a thing of locality, but of spiritual disposition. It is as I give up my will and my life in self-sacrifice, after the manner of Christ, that I draw near unto God. It is to be feared that there is a great deal of comfortable Christianity which seeks to be comforted, soothed, and made happy, but which is not the Christianity of Christ. It means that you give your life a sacrifice to God every hour of the day. "Let a man deny himself, take up his cross, and follow Me." Ah! there are Christians who shun the path of self-denial. I dare not say how a man should sacrifice himself; but I venture to say that every true believer will often exclaim, "Oh! God, what wouldst Thou have me sacrifice more and more for Thee?" The way of death is unto life, the way of obedience is unto glory, and the way of humiliation is unto the highest exaltation. Is this a hard saying? Here is a precious message for human weakness: the new way is a living one. When a poor helpless sinner who cannot move a foot casts himself upon the promises of God to become conformable to Jesus, gives up his heart and will to walk in the self-sacrifice of Jesus, then the Spirit takes him up and helps him forward. Jesus did not walk in that way, and leave me behind, to seek, in my own strength, to walk like Him; but He sends the Holy Spirit, by whom He walked in that new way, and the Spirit will strengthen me for it. If we surrender ourselves to Him, the Spirit of God will be our strength and joy.

Lastly, we have a High Priest over the House of God; that is, the living presence of a living Redeemer. Ah! many have Jesus as Saviour and Friend; but, oh, so little enjoyment therein. We have a living High Priest in Jesus. How can I have Jesus? In no other way than in the heart. I cannot have Him in hand, in mind, or in thought. Thought has no capacity for receiving a spiritual reality. Would I could reach the ear of every believer, to tell them that it is with the heart that we receive Him. I have the almighty great High Priest over the house of God, the loving, sympathizing Jesus; not in part, but the whole, undivided, almighty Being. He wills to bring us into the light of the presence of God. Though it cost Him the agony of Gethsemane and the death on Calvary, He went to the very uttermost that He might open up the way for me. He is mine to take me into the presence of the Father, and to keep me there.

What is to be the fruit of our meditation on the priesthood of Jesus Christ? Should it not be that, from to-day we live nearer to God, being more full of the joy of his presence? Should we not honour the blood of Christ as never before, which brings us into the inner sanctuary? Should we not from to-day give ourselves up to the new and living way of self-sacrifice in the power of the Holy Ghost? The High Priest does his work by dwelling in the heart. Let us open our hearts wide to Him. We have gazed upon his work from Calvary to the throne in glory, from the throne into our hearts, from our hearts to the presence of God into which He brings us. Let every heart now say, "Jesus, Minister of the Sanctuary, High Priest and King, I have Thee and Thou hast me, and we part not for evermore. I am linked to Thee by the power of thy blood and righteousness." And, having Jesus, let us draw near.

PROPHETICAL STUDENTS OF THE HISTORICAL SCHOOL.

It has for some time been felt by prophetical historicists, that views held by some of the most eminent students of prophecy, both before and since the Reformation, are not so much in evidence at the present time as their vast interest to the Church of God demands. It was determined therefore that a meeting of friends holding these views should be held; and Dr. Grattan Guinness having kindly thrown open Harley House, Bow, for the occasion, a number of ministers and laymen assembled there on Thursday last. Letters expressing their sympathy were read from many who were unable to be present; and as a result of the gathering, an association was formed with an executive committee, for the purpose of making arrangements for conferences and meetings in various centres in the coming autumn and winter season; also for publications having for their aim the enlightenment of the Christian public in prophetical subjects in connection with the second coming of the Lord Jesus Christ.

Alfred Porcelly Lt.-Col. R.E.

The Evangelist.

FROM IRON BARS TO GOLDEN GATES.

"I have been twenty-two years at sea," said a strong-looking navy man, "and in that time I have seen many ups and downs; but the worst downs have always been through drink. I had a good home, but I left it. Hearing of the Egyptian campaign, I volunteered, thinking I would then be killed, and so end my life. The drink crave was so strong, I would do anything to get it."

This brought him to Winchester jail. He had put on another man's clothes, in which to go out. The fraud was detected, he was arrested, and sent to prison. "In a few weeks I should have had a pension of two shillings a day for life," he continued, "but it is lost."

Within the iron bars, he began to read his long-neglected Bible. One day, while using a needle, he pricked his finger, and the sight of his own blood led him to think—was he ready to die? He read more, and the impression was deepened by the Holy Spirit. As the time drew near for his release, the ladies at the Soldiers' Home heard of him through the kindness of the Honourable Miss E. Waldegrave, and arranged to have him met and brought to the hall. To his astonishment there was a good breakfast ready for him.

Miss Perks was delighted at his surprise. He had a few shillings, and after they were spent he did not know what he should do. "We have quite upset your plans," they said cheerfully, "hav'n't we?"

It was arranged that he should lodge with one of the workers, who had himself been down through drink, but had been brought up by the grace of God and the instrumentality of the "Home."

"I shall test him," said this friend, "and find out if he is worth helping." "What shall you do?" asked the ladies.

"There is a lot of wood in our yard that wants chopping. I shall lay the hatchet handy, say nothing, and see how he acts. If he sets to work he's worth our trouble; if he does not I don't think much of him."

To the delight of all, the wood was chopped before the others were up, and in true sailor fashion, the place was also cleaned and the fire lighted.

Just before this the sailors from Miss Child's "Welcome Home," Ratcliff Highway, London, had been holding meetings at the "Soldiers' Home," Winchester, and when the question arose as to what could be done for this rescued one, the answer was, "Ask Miss Child to find him a berth with a Christian captain." This was done, and thus the man was helped by these united efforts. Strange to say, the name of the ship in which he sailed was *The Golden Gate*, typical of the gates of hope opening before him once more, and of the brighter heavenly gates beyond.

Just before he left, in giving a public testimony for Christ, he touchingly alluded to his mother. "For three years she lay in bed with cancer. The last time I was with her was Christmas. I carried her upstairs, and she did not come down again till carried down in her coffin. She died while I was in Egypt; but when I came home, they told me just before her death she straightened herself and called my name three times. I thought, if I could only have seen her; but God has forgiven me, and so has she."

His first letter to Miss Perks from Freemantle, Western Australia, tells of a broken leg, but whole heart. He writes:—"God has spared me to reach my journey's end in safety; Jesus was with us all the way. I thank God that I still believe in Jesus as our Saviour that made the lame to walk and the blind to see. With a Christian captain, Jesus for our pilot, and the good old Bible for the chart, we are all right."

The Mohammedan graves are numerous around the "Golden Gate" of Jerusalem, for at his return they think the prophet is to enter by that gate and those buried there are to be first raised. Happy are they, who have buried their old self, like our friend at the true Golden Gate of John iii. 16. God is no respecter of persons; what He did for this sailor He can do, my friend, for you.

William Luff.

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Almost Gone.

1 Sam. xxi. Psalm lvi.

By REV. F. B. MEYER.

It is not easy to walk with God. The air that beats around the Himalaya heights of Divine fellowship is rare, and hard to breathe: human feet tire after a little; and faith, hard put to it, is inclined to give up the effort of keeping step with the Divine pace. So David found it, and there came in his experience a terrible lapse, the steps and consequences of which, together with his recovery, must engage us for a space.

I.—THE STEPS OF DAVID'S DECLENSION.

The *first* sign of what was impending was his remark to Jonathan, that there was but a step between himself and death (1 Sam. xx. 3). Evidently his faith was beginning to falter, for nothing could have been more definite than the Divine assurances that he was to be king. He looked at God through the mist of circumstances, which certainly to the eye of sense was sufficiently threatening, instead of looking at circumstances through the golden haze of God's very-present help. The winds and waves were more daunting than the promise of God was inspiring. The javelin of Saul intercepted the remembrance of the hour, now rapidly receding into the distance, when he had received the anointing oil at the hand of Samuel. The Apostle John says, that it is not enough to receive the anointing once, it must *abide* on us: and this was characteristic of our Lord, that the baptism saw the Spirit descending, and *abiding upon* Him. But perchance David relied too absolutely on what he had received, and neglected the daily renewal of the heavenly unction (John i. 33, 34; 1 John iii. 24).

Next, he adopted a subterfuge, which was not worthy of him, nor of his great and mighty Friend. This was a further descent from the high place of heavenly fellowship and testimony. God is light, and light is truth, and those who walk with Him must put off the works of darkness, and put on the armour of light, walking as children of the day.

Late in the afternoon of the day preceding the weekly Sabbath, the king's son-in-law arrived, with a mere handful of followers at the little town of Nob, situated among the hills about five miles to the south of Gibeah. It was a peaceful secluded spot, apart from the highways of commerce and war, as became the character and calling of its inhabitants, who were engaged in the service of the sanctuary. Four score and six persons that wore the linen ephod dwelt there with their wives, their children and sucklings, their oxen, asses, and sheep. Into the tranquil course of existence in that holy and retired spot hardly a ripple came from the storms that swept the outer world. There was at least no provision made to repel invading footsteps, for no weapon was found there but the sword of Goliath, deposited years before as a trophy by the youthful champion. Probably the great annual convocations had fallen into disuse, and the path to the simple sanctuary was only trodden by occasional visitors who came to pay their vows, or be cleansed from ceremonial pollution, as Doeg. There was, evidently, no attempt made to prepare for large numbers; the hard fare of the priests only just sufficed for them, and the presence of two or three additional strangers completely overbalanced the slender supply; there were not five loaves of common bread to spare.

It was necessary to answer the questions, and allay the suspicions of the priest; and David did this by pleading the urgency of the mission on which his royal master had sent him. He led Ahimelech to suppose that his young attendants and himself had been at least three days on this expedition, that the king had specially insisted on privacy and secrecy, and that a large escort awaited him at a distance. But a chill struck to his heart whilst making these excuses to the simple-minded priest, and enlisting his willing co-operation in the matter of provisions and arms, as he saw the dark visage of Doeg, the Edomite, "the chiefest of the herdsmen that belonged to Saul." He knew that the whole story would be mercilessly retailed to the vindictive and vengeful monarch. Uneasiness for his unsuspecting host, fear for himself, filled his heart, and as soon as the Sabbath was over, he left the spot, and with all haste struck across the hills in a south-westerly direction until he cut the deep depression of the valley of Elah, where he had achieved the great victory of his life. Its aspect was strangely altered, its only tenants then being the wild things of earth and sky. Ten miles beyond, lay the proud Philistine city of Gath, which at that time had sent its champion forth in all the pride of his stature and strength. Behind, David had left an implacable foe. What worse fate could await him at Gath, than that which threatened him each hour he lingered within the limits of Judah! He therefore resolved to make the plunge, probably hoping that the shepherd lad of years ago would not be recognised in the mature warrior, or that the Philistines would be glad to have his aid in their wars against his countrymen.

Not a little to his dismay, and perhaps on account of Goliath's sword hanging at his belt, he was instantly recognised, and the servants of Achish recalled the refrain, which had already awoke the jealousy of Saul. He was instantly regarded with hatred, as having slain his ten thousands. His hands had been embrued in Philistine blood, his fortunes reared from the dust, at the expense of bereaved hearts and homes throughout the Philistine territory. Here, however, was an easy opportunity of avenging all. By some means David became aware of the evil impression at court, and saw the immense peril in which he stood of imprisonment or execution. He saved himself by descending to the unworthy subterfuge of counterfeiting the behaviour of a madman, drumming on the leaves of the city gate, and allowing his spittle to fall down upon his beard. His device succeeded, and Achish dismissed him with the humorous remark to his servants that he had already madmen enough around him, and had no need of another. This certainly was one of the least dignified episodes in David's varied life, very unworthy of God's anointed, and the shame was that there would have been no need for it, if he had not departed through unbelief from the living God.

II.—THE PSALM OF THE SILENT DOVE.

At first sight we are startled with the apparently irreconcilable discrepancy between the scenes we have just described and the 56th Psalm, the inscription of which associates it with them. But there is no reason to doubt the accuracy of that ancient note, which is probably due to David's hand, and is at least as old as the first arrangement of the Psalter, in the days of Solomon.

Closer inspection will reveal many resemblances between the singer's circumstances and his touching words; and we are reminded that beneath much which is unworthy and contemptible there may burn a true devotion, an eager yearning after God, a soul of good amid things evil. The cursory spectator would not have supposed that this dissembling madman was meditating thoughts which were to express for all generations the most implicit faith, the serenest trust. But so it was.

The major part of this exquisite psalm consists of two stanzas, which culminate in the same refrain; the remainder is full of hope and praise, and expression of the joy with which the Psalmist anticipates walking before God in the light of life.

First Stanza (1-4).—He turns to God from man; to the Divine mercy from the serried ranks of his foes, who threaten to engulf and swallow him up, surging around him; he counts himself as a lonely dove far from its native woods; his heart trembles and misgives, amid the many that fight proudly against him; yet he contrasts fear with faith, arguing with himself as to the baselessness of his dread, and contrasting man's fleshy might with God's supreme power. Thus he climbs up out of the weltering waves, his feet on a rock, a new song in his mouth, the burden of which is, "I will not be afraid." Oh happy soul, who hast learnt to take thy stand on God as thy Rock and Fortress!

Second Stanza.—Again, he is in the depths. The returning wave has sucked him back. His boast changed to a moan, his challenge to complaint. Never a moment of intermission from the wresting of his words; not a glint of respite from the hostility of their thoughts; not a step which is not watched by the scrutiny of those who lie in wait for his soul. He wanders fitfully from shelter to shelter, his tears fall thick and fast, his enemies are numerous as the hairs of his head. Ah soul! is this thy voice which but a moment ago was resonant with praise? Alas! for thee! Yet as we condole, we hear the voice of faith again ringing out the positive assurance, "I know that God is for me," and again the old refrain comes back:

> In God will I praise his word,
> In the Lord will I praise his word;
> In God have I put my trust,
> I will not be afraid,
> What can man do unto me?

Third Stanza.—There is no further relapse. His heart is fixed trusting the Lord; the vows of God are upon his head. He looks back upon the dark abyss into which his soul had well nigh gone, and knows that he is delivered from it for ever. As the morning breaks he sees the mark of his footprints to the edge of the precipice, and recognises the Divine power and grace which has delivered his feet from falling. And now, as once again he regains the sunny uplands, which he had so shamefully renounced in his flight from Gibal to Nob, from Nob to Gath, from Gath to feigned insanity, he is sure that henceforth he will walk before God in the light of life. Truth, purity, joy, shall be the vesture of his soul.

In the extreme anguish of those hours at Gath, when he thought that the torch of his life would go out in the dark waters of Philistine hatred, the backslider had returned to God, had caught the rope by which to spring from the abyss into the light, and once again sat, as a child at home, anointed with oil, with a table spread before him in the presence of his enemies.

III.—THE CONSEQUENCES TO AHIMELECH.

A child of God may be forgiven and restored, yet the consequences of his sin may involve sufferings to many innocent lives. So it was in this instance. It happened shortly after, when Saul was sitting under the tamarisk tree in Ramah with his spear in his hand, and his servants around him, and after he had been endeavouring to excite sympathy by enumerating the supposed wrongs he had suffered at the hand of David, Doeg took the opportunity of ingratiating himself in the royal favour, by narrating what he had seen at Nob. He carefully withheld the unsuspecting innocence and ignorance of the priest, and so told the tale as to make it appear that he and his house were accomplices with David's action, and perhaps hoping for David to gain supreme power. It was in vain that Ahimelech protested his innocence, enumerated David's services, referred to the many occasions on which David had sought his help, persisted in the avowal of his unconsciousness of the quarrel between Saul and his son-in-law—before night fell the white vesture of the priests was soaked with their blood, and every living thing in the little mountain town was smitten with the edge of the sword. By one ruthless act, the entire priestly community was exterminated.

There was but one survivor, for Abiathar escaped, carrying the ephod in his hands, and one day, to his horror, David beheld the dishevelled, blood-besmeared form of the priest, as he sped breathless and panic-stricken up the valley of Elah, to find shelter with the outlaw band in the Cave of Adullam. We shall hear of him again.

Meanwhile, let children of God beware! Sin is bitter to the conscience of the sinner, and in its consequences upon others. Let us walk circumspectly, watchfully, prayerfully, exercising our consciences repeatedly to see if there be any swerving from the path of strict integrity, lest seeds be scattered beyond recovery, to bear bitter harvests in the lives of those who, through their mysterious union with ourselves, are inextricably involved in the consequences of our deeds.

LIVINGSTONIA.

In a letter to Mr. J. C. Smith, of Newport-on-Tay, who conducts the Soul-Winning and Prayer Union, Dr. Kerr Cross, of the Livingstonia Mission in British Central Africa, writes:—

The teacher evangelist I have set apart for you is named Robert Simeon. He belongs to Karonga, and is a pure Wankonde, the people I work among, and whose language I speak. He conducts a school every morning of over seventy young people, and spends his afternoons with me translating the Gospels into the language of his own tribe. We have almost completed the four Gospels, and have done a little to the book of Genesis. Simeon is mentally very superior, and loves and follows Jesus. He is one of the first fruits of this large and wealthy tribe.

I am overjoyed in being able to tell you that God is blessing our work. I have four lads under special training for baptism, and I know of many others who have not yet had the courage to ask for this outward mark of a follower of Jesus. Our Sabbath meetings within the last year have been very encouraging; in fact, the meetings are too big. You have to know Africa to understand how natives can crowd at a meeting. Only the Sabbath before last during my address I trod twice on fingers or toes of little ones who were packed away under the table at which I spoke.

Prophetic Conference, Keswick.

From Tuesday to Friday last week, inclusive, the new pavilion at Keswick was the scene of a gathering mainly for study of the prophetic Scripture. It was one of the series held in different parts of the country during the last eighteen months, convened by Mr. H. D. Brandreth, of Hoylake. The three main "planks" in the platform held by the promoters, as our readers will recollect, are, the plenary inspiration of the Bible, the place of Israel in God's redemptive plan, and the futurist interpretation of the chief prophetic writings. Mr. James Mathieson acted as chairman throughout the Conference, and at each session gave an exposition of some selected passage. The following brethren gave addresses on one or other or all of the three topics: — Dr. Robert Anderson, Dr. Bullinger, Rev. J. Wilkinson, Rev. Jas. Smith (Dufftown), Pastor F. E. Marsh, and Dr. Neatby. The two brethren from America, Pastors D. M. Stearns and George C. Needham, who had been holding Bible-classes the two preceding weeks, also spoke at the Conference, though they do not identify themselves with any special school of prophetic interpretation. The Bible readings given by these two visitors were greatly appreciated for their helpful suggestion, and for the fresh light thrown on many important points of prophetic teaching. By common consent there was in all addresses a commendable absence of controversial matter; the great desire seemed to be to exalt God's revelation, and to emphasise the fact of Christ's promised return as a powerful incentive to holy living and earnest missionary effort at home and abroad.

It is neither possible nor necessary to give in these columns a detailed report of the utterances at the Conference. But some notes of the closing meeting on Friday evening will serve as a sample. Three addresses were given, and all aimed at uplifting Him who is the great Theme and Centre of prophecy, rather than at any elaboration of events that must precede or accompany his Second Advent. This did not appear to be so much a matter of mutual arrangement with the speakers as an instinctive feeling that the Lord Jesus Christ, in his glorious Person and character, should be the last subject for spiritual reflection.

The first to address the meeting was Rev. James Smith, who found in the story of King David's exile and the faithfulness of his followers, a fitting picture of the allegiance that Christians owe to David's greater Son in this period of his rejection by the world. Jesus Christ Himself is the great unifier of his visible Church; and the more the sections of that Church are occupied in heart and purpose with Him the more will they be one in work and in fellowship. Then Dr. Robert Anderson followed up the same thought in a still more condensed form by a strong address on the words, "That in all things He might have the pre-eminence." The expression, "The Lord Jesus Christ," said the speaker, may be a somewhat long one to use whenever we refer to our Saviour and Lord, but there is a tremendous loss if we leave out the first words. No unconverted man was ever yet heard to use the full phrase; the idea of the Lordship of Christ is outside his comprehension or desire. How different it is or ought to be with the humble, adoring believer! Dr. Anderson expressed the conviction that a more or less veiled Unitarianism is eating out the heart of our Christian work, and even our conferences and our revival endeavours. Let us exalt Him as Lord in our hearts, not merely on Sundays or at meetings, but in business and in the home. Do not let our Christianity be separated from our life. Let us remember, too, that the Lordship of Christ is the secret of all success in spiritual attainment. It is not a struggle to become something that we are not, or attain to something that we are not; it is simply by faith to enter into what God has given to us and has made us in Christ. Our attitude should be, not "Look at us," but 'To Him be the glory for ever and ever." A delightful, simple little talk by Dr. Neatby on Paul's words, "Christ Jesus, my Lord," brought the Conference proper to a close.

Two missionary meetings were held on Saturday. That in the morning was addressed by Pastor Lecoat, of Brittany, Rev. James Wall, of Rome, and Mr. and Mrs. Fenn, of Madrid, all of whom spoke very impressively on the spiritual needs of the Continent. At the afternoon gathering there were heard the voices of several workers from more distant and heathen fields.

The Neglected Continent.

SKETCHES OF MISSIONARY TRAVEL.

By MRS. HARRIET L. MILNE.

(*Continued from last issue.*)

Next day we saw something of Santiago. It was Good Friday, and as is the custom in Roman Catholic countries all wore mourning and all went to church. The ladies here wear the *manta*, which seems peculiar to all of this coast. It is a black shawl or wide scarf, worn over the head, drawn rather tight round the neck, the long end thrown over the left shoulder and secured with a pin. The wealthy class have them of very fine material, embroidered with silk, and trimmed with lace. They cover them all over except a few inches of the skirt of the dress. In the morning we went to the Cathedral, which was crowded. The ladies were mostly kneeling or squatting in the naves, and among the standing audience we noticed a larger proportion of gentlemen than are usually seen in the churches of Argentina. The pulpit was occupied by a very young-looking priest. He read from a book and repeated quite a dozen times, "Most holy Mary, queen of grace, pray for us," and then "Jesus mine, I give to Thee my heart," the people responding every time.

There is a mission church (English) in Santiago where they have Anglican and Presbyterian services alternately. In the same church they have Spanish service in the evening as well as at two other places. We also attended the Spanish prayer meeting, which was followed by a very interesting Christian Endeavour service, also in Spanish.

The Santiago College, where we were kindly entertained by Mr. and Mrs. La Fetra, is a first-class educational establishment, and a power for good and for the Gospel. The building, which last year accommodated 256 pupils, and embraces printing and bookbinding operations, is the property of the M.E. Mission, and supports Evangelical work in different points in Chili.

Three and a-half hours' railway ride brought us to Valparaiso. I was sorry the railway journey, both to and from Santiago, had to be made after dark. In Valparaiso Spanish work is carried on under the auspices of the American Presbyterian Church, and at the South American Conference held at Buenos Ayres in March last, it was decided to reopen work there. There is also the Valparaiso Bible Society—supported by both the great Bible societies of England and America, with its staff of Bible colporteurs working throughout Chile.

COASTING TO CALLAO.

On Wednesday, April 17, we took steamer for Callao. The voyage took ten days, stopping at some port every day, and some days at two. We were accompanied by Señor Vidaure, who at last conference was transferred to Iquique. At Antofagasta we were visited by Señor Bentelspachar, who has charge of Spanish work there. He spoke encouragingly of his work, and said the membership was increasing. At Tocapilla, Señor Vidaure went on shore and preached in the house of Mr. Fraser, a Christian merchant from Glasgow.

On the 22nd we reached Iquique, where we went on shore. Here, as well as at several ports both above and below, there is not a speck of vegetation to be seen, on account of the drought and the saltness of the soil. All the water is brought from a great distance in the interior. Iquique is the chief nitrate port, and has a population of twenty to thirty thousand. There is a fine college there belonging to the same mission as that at Santiago. It is under the able direction of Mr. Wynans, with a staff of American missionaries, and, like that, also supports Evangelical work at different places. Mr. Milne remained a week there, and among other friends met Mr. Ridings, superintendent engineer of the Nitrate Railway, who showed him very great kindness. He visited the nitrate works, and held two services in Spanish, and was surprised and delighted to find such deep interest in spiritual things among the natives.

The next two places we stopped at north of Iquique were solely nitrate ports. The bare brown hills rise very steep from the water's edge to a height of about 3000 feet. The nitrate is brought down over a double railway line. The line is divided into three sections, each of which is worked by a separate stationary engine, so that sometimes we could see three pairs of wagons plying up and down at the same time. At the next port, Piragua, there is a small town. The hills are not so steep, and a regular railway brings the nitrate over long zigzags to the port.

Arica, the next little town, is interspersed with trees, and looks somewhat picturesque. It has been destroyed both by earthquake and tidal wave, and is less prosperous than formerly. The valley does not look very fertile, but they brought on board some fine figs and bananas, and it is said to produce excellent oranges. There is a beautiful bay, but there were no vessels there.

The next port is Mollendo. It is a small place. There is hardly any vegetation, and the background is the same bare brown mountain range we have seen all along the coast. It has its importance from being the seaport of Arequipa, and has a railway as far into the interior as Puno, on Lake Titicaca, and in prospect to Cusco, the ancient capital of the Incas.

On Saturday, April 27, we touched at Pisco, by far the prettiest place we have seen, green down to the water's edge; mountains in the distance faintly seen through the haze. The valley is said to be one of the finest in Peru. The grapes are large and luscious. They also brought on board chirimoyas and granadillas—the fruit of the passion vine—and other tropical fruits all new to me. We took on board currants, raisins, and figs, also wine and brandy, and left wheat and potatoes. On the 28th I reached Callao, and Mr. Milne a week later, and were warmly welcomed by the family of Dr. Wood, our tried friend and fellow-labourer of the Argentine, who has been here since 1891.

RELEASING THE BIBLES.

On Monday, May 6, Dr. Wood and Mr. Milne went to Lima to initiate proceedings for the liberation of the books which had been detained in the Custom House here for over eighteen months. I cannot give you all the particulars of the transaction. Mr. Milne is making an effort to get the documents into his hand for copying, which he may afterwards publish. Suffice to say that after two weeks' daily visits to Lima (and often they went twice a day) during which time they had over forty interviews with officials and others, they succeeded in getting an order to the Administrator of the Custom House to deliver up the books, which are now in the Bible depôt waiting distribution.

We would that Christians everywhere should unite with us in praise and thanksgiving, and in the prayer that our Master has put into our mouth and heart, "Send forth labourers." Our only revenge would be in the prayer that every copy of these books might be a blessing to the readers.

During this transaction some things came to light which may be of interest. There is a society called the "Catholic Union of the Ladies of Lima," organised by Monsieur Macchi, the Pope's Legate. The annual report of this association was read before the general assembly May 15, 1894, by the Bishop of Lorea, and published in the *Revista Catolica*, the Roman Catholic organ of Lima. A paragraph under the heading of "Works of piety and propagation" reads as follows:—"The Catholic Union has also occupied itself with another class of works which set forth the fecundity of its zeal and ardent piety. On learning that there was about to be despatched from the Custom House an endless number of Protestant Bibles free of import duties" [no books pay import duties save very handsomely bound mass books] "it took steps, made great efforts, and even resorted to personal influence to prevent it." How far they succeeded may be gathered from the fact that when Mr. Milne was in the custom house he overheard a clerk refer to the books as "these books which had been detained at the instance of the archbishop." The report goes on to say, "Also it contributed fifteen shillings for the printing of pamphlets in defence of the priest of Bambamarca." This priest was brought to Callao about six months ago, and was condemned to twelve years' imprisonment for having burnt a woman for witchcraft.

I send you with this a little paper, *The Land of the Incas*, published by the Harley House young men. We see them often. Miss Wise, who came out to marry Mr. Stark, spent her necessary waiting time here under Dr. Wood's hospitable roof, so we have learned to know and love and welcome her to her new and needy field of labour. We had the pleasure of being present at the wedding. They have gone among the mountains for a short honeymoon, and on their return Messrs. Jarrett and Peters will start for Cusco. In another letter I will try to tell you something of the work here.

Callao, Peru. June 11.

OUR DAILY HOMILY.

SUNDAY, JULY 28.

"Noah was just...perfect...walked with God." Gen. vi. 9.

The eyes of God went to and fro over the ancient world, where sin reigned unchecked, to discover one grateful spectacle. Thus the eyes of the voyager, weary with the monotonous waste of waters, seek for some solid object on which to rest, be it ship, or raft, or islet. But they were doomed to disappointment, till they lighted on Noah. He found grace in the eyes of the Lord, because him only had God seen to be righteous in all his generation. Like Antipas, where Satan's seat was, he held fast the Divine name, and was God's faithful witness. Be thou loyal to God, my soul, though thou stand alone.

There are three characteristics in the man who finds grace in the eyes of the Lord.

In Himself, He is Just.—Not faultless, as judged by the white light of eternity, but blameless, so far as his own consciousness is concerned. He wears ever the white flower of a blameless life. His strength is as the strength of ten, because his heart is pure. He exercises himself to have always a conscience void of offence towards God and man. This condition is only possible to faith, that opens the door of the heart to receive the life of God. The just lives by faith. Wouldst thou be just, welcome that Just One. Let Him live within thee.

Towards Man, He is Upright.—He does not keep his eyes bowing down to the ground in shame, or furtively looking around to gain a secret advantage; he looks the whole world in the face. His eyes reflect the integrity and purity of his soul, they beam with sincerity, unselfishness, and love.

With Respect to God, He Abides in Perpetual Fellowship.—This were worth our getting, though we parted with all our jewels to win it. To be tuned into one deep harmony with the Divine nature, to answer to Him with one full responsive chord, to be always found where God is, and never where He is not—that were life indeed.

MONDAY, JULY 29.

"As God had commanded."—Gen. vii. 9.

This is the secret of a Holy and Blessed Life. Most of our sorrows and disappointments have come on us because we have chosen our own path, and done according to our own will. Of Noah it is repeatedly said, that he did as he was told (vi. 22; vii. 5, 9, 16).

In Obeying, we must sometimes Walk in the Dark.—When Noah began to walk with God, he knew not that it would lead him into collision with his generation, with the suggestions of commonsense and experience, and with much that he held dear as life. But walking on each day, he grew strong to trust in the bare word of his Almighty Guide; and grasped it as men in the catacombs will keep their hand on a tiny string or cord, until the first streak of daylight appear. Obey simply, absolutely; obey the voice that speaks in thy heart; the way is dark, but it is the way.

In Obeying, we must Learn to Wait.—For 120 years the long-suffering of God waited, and during that weary period this true heart failed not. Then for seven days the patriarch waited within the closed doors. It is not easy to bear the long strain of endurance. To rush into the battle, to do something desperate, to strike for liberty—this is the choice of the flesh; but to live in hourly fear, to toil on without result, to see the years stealing away the bank or shoal on which our heart had erected its structures of hope, this is the hardest lesson of all, unless our hope is anchored beyond life's ebb and swell.

In Obeying God, Others Obey us.—How came it that these creeping things and flying fowls, these living creatures, clean and unclean, entered the Ark, so tamely and submissively? Surely a divine constraint was upon them. When we are under authority, we can say "Go," "Come," "Do this." All things serve the man who serves the Divine Master, Christ.

TUESDAY, JULY 30.

"God remembered Noah."—Gen. viii. 1.

He cannot forget thee, though all hearts that loved thee are cold in death, and though floods of trouble surge and break around. He comes nearest when there is none else to intercept his love. The floods but bear us nearer to his heart, above the tops of the highest hills.

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He could not Forget, because His Honour was Pledged.—There was a tacit understanding between Noah and Himself that if his servant obeyed his mandate He would be responsible for the consequence that obedience might involve. There is no need to make bargains with God, as Jacob did. It is better far simply to obey, sure that whatever the highest honour may demand God will be equal to it. He will have prepared more than we expected.

He Could not Forget, because He Rode the Waters with his Child.—He said, "*Come* thou into the Ark," evidently He was inside; and when it is said that God shut him in, it was from inside that the door was locked. Whatever happened to Noah was an experience for his Almighty Friend. They had walked together on the earth, they now shared together the seclusion of the Ark. God is identified in the experiences of his saints. Their pangs, and tears, and waiting-hours are his. He can no more forget, than a mother her sucking child whose hand is on her breast.

He could not Forget, because Noah was a Type of His Beloved Son.—Across the dark sea of death, the cross of Jesus has brought Him and his own: so that we now belong, not to the old world which is under the curse, but to the world of Resurrection-Life. The dark woes of Calvary were imaged there, how could God forget?

Reckon on God's faithfulness: He will not leave thy soul in Hades.

WEDNESDAY, JULY 31.

"My Bow in the Cloud."—Gen. ix. 13.

A covenant is a promise or undertaking, resting on certain conditions, with a sign or token attached to it. The rainbow on the raincloud, the Lord's Supper, the wedding-ring, are signs and seals of the respective covenants to which they belong. Whenever we see them we should bethink ourselves of the covenant. Never see a rainbow without recalling the covenant into which God has entered with thee; for as He has sworn that the waters of Noah should no more go over the earth, so his kindness shall not depart from thee, nor the covenant of his peace be removed.

Three things are needed to make a rainbow.

1. A Cloud.—When man's sin overshadowed Paradise, the bow of promise shone; and when the thunder-clouds gathered about the Saviour's path, the Divine voice assured Him that as He had glorified the Divine Name by his life, He should much more by his death. When the black clouds of conviction, bereavement, soul-anguish beset thee, look out for the bow; it is always there, though sufferers do not always perceive it.

2. Rain.—There are no rainbows unless there be falling drops to catch and unravel the sunbeams. It may be that all evil is worse in its anticipation than in its endurance; but this is certain, that the big drops of sorrow have to patter on our souls before we can realise all that God is prepared to be to us.

3. Sunshine.—It is only when God comes into our grief that we can see the treasures of Love and Grace which are stored for us in Him. We never know what God can be till we suffer, for as the rain unravels light, so does trouble reveal God. And we never know how great a blessing sorrow may be till we carry it into the light of the King's face. It is the dark canvas on which the Artist produces his most marvellous effects.

THURSDAY, AUGUST 1.

"The Isles of the Gentiles."—Gen. x. 5.

Few realise the treasures that lie in this heap of names. This chapter is the key to ancient history and contains many of the names that lie on our modern maps. What teeming myriads are here! We learn three things.

The Oneness of the Human Race.—"God hath made of one blood all nations of men to dwell on the face of the earth." The slave that crouches in the African wood, the meanest outcast that creeps along in the dark, the veriest ruffian red-handed in crime, are bone of our bone, no less than the kings and saints, the prophets and martyrs.

The Wealth of our Saviour's Nature.—He loved all, He gave Himself for all, He became the Propitiation for the sins of all, through Him all will rise, and He is able to satisfy all from his royal heart. There is not one child of man who may not find his consummation and bliss in Jesus, the One Man. All men are but broken lights of Him; and of all men that have ever lived He is the one flawless, sinless, perfect man, the apex of the pyramid of humanity, the Head and Prince.

The Warrant for Foreign Missions.—If the races of mankind have sprung from a common stock, the experience of one is the key to all. Each may learn from his own heart to estimate the hopes and fears, the yearnings and temptations, the weariness and sin-consciousness of the rest. The Gospel which has brought thee blessing will do as much for each of those who bear, however obliterated, the print-mark of our race. "Go into all the world, and preach the Gospel to every creature."

FRIDAY, AUGUST 2.

"Let us go Down."—Gen. xi. 7.

God comes down into human life. Though the world is corrupt and full of violence, though his arch-enemy has taught man to dread and hate Him, though attempts are on foot to resist Him in open rebellion, by making a unity apart from Him, and in exclusion of his corner-stone, yet He comes down.

He comes down to See.—He will not pronounce judgment till He has satisfied Himself by personal inspection how things stand. He comes down to our bedrooms and overhears the words we speak, the deeds we do there; to our home-life and is a silent listener and observer of all its incidents; to our shops, warehouses, and bank-parlours, auditing our accounts, casting up the columns, examining our samples, our weights and measures, our advertisements and circulars. From Him no secrets are hid. All things are naked and opened to the eyes of Him with whom we have to do. There is a sense in which we are always standing before the judgment-seat of Christ and hearing his award of approval or blame.

He comes down to Punish.—The Master of the Vineyard, with his own hand, cuts down the unfruitful trees. It is a fearful thing to fall into the hands of the living God. "Let me alone, that I may destroy." Never forget the punitive side of God's character. How easily He asserts his power. He can disorganise the memory, breathe on the brain, touch one small nerve or muscle, and the best concerted schemes fail. Why shouldst thou fear every day the fury of the oppressor, when God is at thy side.

He comes down to Save.—If there be one Lot, He will bring him forth. What was the Incarnation, the descent to Calvary and the grave, but the coming down of the "us" of the blessed Trinity. He that ascended is the same that also first descended. He has come where we lie weltering in blood, that He may heal our wounds, take us in his arms, and bear us with Him far beyond all principality and power. He has left the bridge of his work, by which we may pass from the confusion of Babel to the love of Pentecost, and the one speech of heaven.

SATURDAY, AUGUST 3.

"Get thee Out."—Gen. xii. 1.

Never did a corn of wheat more utterly fall into the ground to die. It seemed as though he were urgently needed in his country and among his kindred; but man's thoughts and ways are not God's. The blessing of Abraham's life could only come in the land of promise, and after he had died to the whole life of nature. To everyone who is to be richly blessed and made a blessing there is the inevitable command, "Get thee out. Be willing to die."

Get thee out of the Land of Idols.—Beyond the flood of the Euphrates, Terah and the rest served other gods. Had Abram remained there, he might have touched the unclean thing; hence God's desire to get him beyond the reach of infection, that he and his race might remain monotheistic. Hast thou had communion with darkness, with Belial, with idols? Get thee out and be separate; touch not the unclean thing. Be clean, thou who art to bear the vessels of the Lord. Reckon thyself to have died.

Get thee out in Loneliness.—"I called him alone, and increased him." If thou art unwilling to abide alone, thou must fall alone into the ground and die. God must reduce us to a minimum before He can work through us to the maximum. But there is no loneliness to the soul who is one with God. Alone against the world, it is still in a majority.

Get thee out in Faith.—"He went out, not knowing whither." It was what man calls a venture, but as he stepped out on what seemed a void, he found it rock beneath his feet. Day by day a track appeared across the desert, and all his needs were met till he reached the place of blessing. Death was the gate of life. Having died to Haran, he began to bring forth much fruit in every soil of the world.

INTERNATIONAL S. S. LESSONS.

AUGUST 4.

THE REPORT OF THE SPIES.—Num. xiii. 17-20, 23-33.

GOLDEN TEXT.—Numbers xiv. 9.

Two melancholy chapters connect this with the former lesson, one telling of God's judgment upon the people for their lust after flesh (xi.), and the other of the sedition of Miriam and Aaron, and the subsequent leprosy of Miriam (xii).

The exploring expedition went forth from Kadesh Barnea in the wilderness of Paran (Deut. i. 19), which lay at the southern border of Palestine, and has been identified by Dr. Trumbull with the modern Ain Qadees. He describes it as "a hill-encircled plain, several miles wide, with shrubs, and flowers, and grass, and water, with abundant room for the encampment of Israel." It was separated from the promised land by a natural defence of hills, which the spies must cross in order to enter the southernmost part of Canaan.

The proposal to search the land originated with the people. Moses had said, "Go up and possess it" (Deut. i. 19-22). Their faith was not equal to this. Moses accepted their proposal as the next best thing to going forward in trust and obedience. It seemed a prudent course, yet it was the outcome of distrust. True faith follows God, and leaves all dangers and difficulties with Him.

They set out at "the time of the first-ripe grapes" (20), which was about August. As they were away forty days, it is probable that the cluster taken from Eshcol (23) was one of the second period, gathered in September. The rich valley of Eshcol, to the north of Hebron, is said to produce "the largest and best grapes in all Palestine, besides pomegranates, figs, apricots, quinces, and other fruits in abundance." One cluster of grapes has been known to weigh ten or twelve pounds. The arrangement for carrying this cluster (23) was not on account of its weight, but in order to preserve it from being bruised.

In the report they gave there were facts in which they all agreed. As to the richness and fertility of the land (26, 27) there could be no question. The fruit of it bore witness to that. But they were also agreed as to the strength and warlike character of the people, the high-walled cities, which seemed to defy their puny efforts to take them, and the children of Anak (28, 32, 33), whom they regarded as giants. "On the walls of Karnak are pictured representations of the attempts of the Egyptians to capture some of the walled cities of Canaan, which show that their conquest was no easy matter to the strongest empire in the then known world." The difficulties were very real, as are those which oppose our entrance into the rest and victory of faith, which is the antitype of Canaan. It is unwise to think only of the blessing of godliness without taking into account its difficulties. Jesus would have us count the cost (Luke xiv. 28-33).

The difference between the two spies (Caleb and Joshua), and the remaining ten, was that the two remembered God in their calculations, and the ten did not. The difficulties were as real to the two as to the ten, but the two placed the difficulties by the side of God, and said, "We be well able to overcome" (30, xiv. 6-9), the ten measured the difficulties against their own strength, and said, "We be not able" (31). There are the same two ways of looking at the Christian life. By all means recognise your own weakness, and say that of yourself you are helpless, but remember God. Are the giants and the high-walled cities too great for Him? How many are longing to eat the fruit of the goodly land, but are hindered through their distrust of God! (See Heb. iii. 19).

The whole multitude followed the ten, and not the two (xiv. 1-4; 10). They agreed with the majority, and were wrong. God's witnesses never have a majority in this world. The natural heart departs from the living God (Heb. iii. 12); and ten discouraged men can discourage a whole congregation, and keep them out of Canaan. Expect to be in a minority. God is not, as Napoleon said, with the strongest battalions. He is with a few who dare to take his side.

A practical lesson suggested by the incident is this:—All who are called Christians are spies, whose report is being taken by the world. What kind of witness do we bear? If you taste the grapes of a particular vine and find them sour you do not return for more. There are ways of misrepresenting Christianity before men. A perpetual complaining about the difficulties of the way; a constant exhibition of failure; what is this but bearing an evil report? How many have been hindered and discouraged by the want of joy and victory in us!

THE WESLEYAN TEMPERANCE REPORT from the Conference shows that there are 1326 adult temperance societies, with 75,410 members, and 3343 Bands of Hope, with a total membership of 434,725.

For the Young.

IN REGENT'S PARK.

THIS morning I went into Regent's Park to see the children and the flowers. You cannot imagine, if you have never done this, what new thoughts it gives you. Children and flowers! two of God's brightest, most beautiful gifts to earth. And yet ——, but I am not going to moralise about anything to-day. I am going to tell you what I saw in a bed of carnations. I saw the name of a girl—a brave servant girl—named Alice Ayres, who, about eight years ago, saved three of her master's children from death by fire, and lost her own life while doing so.

Alice Ayres lies under a very handsome monument in Isleworth churchyard. Poems were written and pictures were done in her honour and praise at the time; but presently the brave deed, the heroic self-sacrifice of this noble servant-girl were forgotten by the general public, and only the few whose hearts had been stirred and strengthened by Alice's deed of love remembered her. For these she will ever live, for love and courage can never die.

But the most fitting, because the most beautiful, memorial to Alice Ayres seems to me to be the flower, or variety of flower, to which they have given her name.

"Mother, what a funny name to give a carnation!" a young girl said as she read aloud, "Alice Ayres."

"Oh, her father makes tennis rackets!" was the reply. "I daresay his gardener cultivated that variety of pink."

This set me thinking. Evidently this woman had not been attracted by the name when Alice performed her brave act of self-sacrifice, though it was in all the papers and on every tongue at the time.

There are persons, old and young, who know as little of the Lord Jesus Christ and his sacrifice as this woman knows of Alice Ayres. Must we see their ignorance and let them pass on, as I had to do in the case of that mother and the name of Alice Ayres in Regent's Park? No; if we cannot turn to them and point them to Jesus with words, we can so live that they will take knowledge of us that we have been with One who is a stranger to them, and they will begin to inquire:—

"What is the reason So-and-So is so unselfish and self-denying? She seems to have time and love to spare for everyone, and we never hear her speak an uncharitable word!" And the answer will be:—

"These beautiful ways she has learned of Jesus. She has found it easy to forget herself only since she depended on Him." "Are Christians alone kind and heroic, then?" you may ask.

Certainly not; there have been and are brave men and women who have never even heard of Christ; but think, if their sacrifice, their love, their devotion had been laid at his feet, what an undying influence for Him in the lives of others would have been theirs! For, remember, no one lives or dies to him or herself alone. Christ said that our love for one another would prove to all the world our discipleship. "Love is the fulfilling" of all Christ's teaching. You have such glorious opportunities of showing it in this everyday world, for there is no circle so small that it does not contain a human life needing, sorely needing, love at some point. Look round you, and see if there is not one such: begin now, while you are young, for love, like the flowers, may be cultivated in a thousand ways, and youth is the time in which to begin.

A young London physician, Dr. Samuel Rabbeth, some years ago had charge of a dear little girl of four years old at the Royal Free Hospital. She was suffering terribly, and the brave young doctor longed to do something to ease her. She would die of diphtheria unless he could help her. So he opened her windpipe. But here he found such an accumulation of diphtheritic matter that it could only be removed by sucking it through a tube! He offered to do this.

"You know the risk, I suppose," one said to him.

"None better; but I must save the child," was his reply.

He did save the child, but he gave his life for hers.

Alice Ayres and Samuel Rabbeth, brave, noble, good and true—how we love them! Jesus Christ, the Saviour of the world, *your* Saviour and mine—do we love Him, and as we ought? That was my thought in Regent's Park. G.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. J. H. P. Cutting, with Caravan, *Magdalen, near Kings Lynn*, to July 29; Mr. H. Hutchinson, *Keswick* (tent), to July 23

SEASIDE SERVICES.

The following are the arrangements which, up to the present date, have been made for the Children's Seaside Services during the present summer:—*Ayr*, Mr. Josiah Spiers (July); *Aldeburgh*, Mr. J. H. P. Cutting and Mr. Mont Goodman; *Boscombe*, Mr. C. Askwith; *Bridlington*, Mr. H. Hutchinson; *Blackpool*, Rev. T. Longstaff, M.A.; *Brighton, West*, Rev. Norman Bennett, B.A.; *Carnoustie, N.B.*, Mr. B. L. Livingstone-Learmonth; *Colwyn Bay*, Mr. W. H. Wilson; *Eastbourne*, Mr. A. G. Dodderidge; *East Preston*, Mr. Middleton; *Exmouth*, Mr. Phillips Welch; *Felixstowe*, Mr. J. Spiers; *Herne Bay*, Mr. J. S. Tyler (July); *Hunstanton*, Mr. E. Arrowsmith; *Ilfracombe*, Mr. W. R. Moore; *Kemp Town (Brighton)*, Rev. M. C. Brownlow and Mr. R. H. Keable; *Littlehampton*, Mr. J. S. Tyler and Mr. G. A. King; *Llandudno*, Mr. Frank Anderson; *Llanfairfechan*, Mr. J. Russell Hill; *Paignton*, Mr. L. M. Miller; *Pensarn*, Messrs. E. and C. H. Collier; *Portrush and Portstewart*, Mr. A. G. Dodderidge (July); *Rhyl*, Mr. Geo. Goodman and Mr. S. J. Hewlett; *St. Leonard's*, Rev. W. W. Martin; *Saltburn*, Dr. F. Churchill; *Scarborough*, Messrs. Bernard Herklots, T. G. Barber, W. A. Dark, and T. B. Bishop; *Southend*, Mr. J. W. Coldecott; *Southsea*, Mr. S. M. Warner; *Southwold*, Mr. Livesey Carrott; *Seaview, I. of W.*, Rev. W. S. Standen and Rev. S. R. Moore; *Towyn*, Mr. E. Hughes and Mr. H. T. Sayer; *Westward Ho*, Rev. G. C. Williamson; *Whitby*, Mr. E. T. M. Dennes; *Weston-super-Mare*, Messrs. W. Stuart Fox and N. Thwaites; *Worthing*, Rev. C. E. Haynes, M.A.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending August 3, 1895.—Sun., July 28, Genesis xliii. 1-17; Mon., 29, xliii. 18-34; Tues., 30, xliv. 1-17; Wed., 31, xliv. 18-34; Thurs., Aug. 1, xlv. 1-15; Fri., 2, xlv. 16-28; Sat., 3, xlvi. 1-7, 26-34.

PROGRESS IN KOREA.

ABOUT twenty years ago Dr. Ross, of the United Presbyterian Mission, travelling by way of Manchuria, reached what is known as the "Gate" of Korea, but every obstacle was put in the way of his further progress, and he was not allowed to cross the River Yalu and enter the forbidden land. He found there were officers stationed at stated distances all along the river to prevent any person crossing the frontier by day or night. He could not even hire a boat to sail on the river in order to get a better view of the shores of the unknown land. On one of his journeys to the frontier, Dr. Ross presented a copy of the Scriptures in Chinese to a friendly Korean, who took it into his country and freely lent it to friends.

As a result of this, two Koreans found their way to one of the mission houses in Manchuria, at the season when, according to custom, the "Gate" or official barrier was declared open, and intercourse between Korea and China was allowed to natives. They came to learn more of "the doctrine," and from this time interest in Christianity began to spread. In 1880 eleven Koreans were under instruction in Manchuria, but before this date Dr. Ross had managed to acquire a knowledge of the Korean language, in spite of what would have appeared to most people overwhelming difficulties, as at first the Koreans with whom he came in contact at the frontier denied having any language or literature of their own, and no scholar could be induced to teach him, so afraid were they of the consequences. Nothing daunted, Dr. Ross persevered, and after a time, with the help of friendly natives, succeeded in translating the New Testament into the Korean language. Of late years the United Presbyterian missionaries have concentrated their energies in the very hopeful field of Manchuria; but the opening up of Korea has been taken advantage of by others.

The American Presbyterians began work in 1884, and were followed by the American Methodists in 1885. Other missionary societies have also sent representatives, and though their work has not been unattended with difficulties, the mass of the people being suspicious and unfriendly, prejudices and opposition are gradually giving way. Medical mission work has been found to be an efficient means of opening many closed doors, for, showing as it does in a practical way Christianity's great principle of love, it is powerful as a disarmer of suspicion and a remover of opposition. In Korea, as in China, it is not infrequently said, "It must be a good doctrine which does so much for the sick and suffering." Education and the printing press are also important agencies in the elevation of the people, and work among the women has been begun by lady missionaries. The Christian treatment of women is begetting a confidence which is beginning to break down something of the rigid laws of seclusion, and a brighter day has thus begun to dawn for Korea's daughters.—*Scotsman.*

VILLAGE VISITATION IN JAPAN.*

By MISS A. WILSON-CARMICHAEL.

The delightful volume from which this extract is taken, consisting of letters to home friends by the adopted relative of Mr. Robert Wilson, chairman of the Keswick Convention, will be welcomed and enjoyed by a wide circle of readers. The extract will indicate the richly spiritual tone and literary fascination of the book, as well as the practical missionary interest that marks its pages. To our thinking it is one of the most attractive and helpful contributions to missionary literature published in this generation. The numerous illustrative sketches that grace the volume show possession of much artistic skill which the writer places at the service of her Master. The publishers have given the work an excellent outward setting, and it makes altogether an admirable presentation volume. Rev. C. A. Fox's preface is a poem in prose.

[EXTRACT.]

Matsuye, Feb. 8, 1895.—You may like to hear something of what we are doing now. As soon as the deep snow had gone, and we were able to get about, Mr. Buxton sent one of his helpers with me, and we went to a village up the lake, where we had once given rice in the flood time.

The chief of the village was most kind, and told us so great was the distress just then that the Mikado had sent 2000 yen (£250) to the province of Izumo, which, however, when divided among the hundreds of needy villages, would only allow a few shillings to each. He sent an old man with us to guide us through the waste of rice and cotton fields to a little hamlet near the water's edge, which had been all but swept away. While this was being arranged indoors I had a swarm of children round me outside clamouring for looks and books. I tried to tell them something even in the few minutes, but they had never heard at all, and with puzzled faces asked each other, "What God is she talking about?" A God who is living and loving is a bewilderment to those whose sole conception of such a being is connected with death and dread. Poor little things! One could only teach them a simple text and chorus in colloquial, and leave them so. We should like to send someone to this village, but there is no one to spare, and all round us are hundreds darker still. Disentangling ourselves from our noisy bodyguard, we followed our guide to the hamlet in ruins. A few of its scenes may picture all.

An old couple homeless, poor, living in a shed made of rough boards plastered with mud, their all lost, themselves too old and too weary to work, waiting quietly there, in the dreary cold, for the drearier end, which could not be far away. It is on the old and the frail the flood has told most heavily.

The other day one of our workers visited a little court, where she had gone with rice six weeks before. Missing face after face among the aged poor, she asked if they were ill. Oh, no, it was only that they got wet, and cold, and hungry, and at last they "deigned to cease to become."

And now we saw a woman very sick and very weary. No mats, no quilts, only a few tattered rags all through this bitter winter. There she lay, on the hard bare boards, comfortless. How should we like our mothers to lie so? She, too, is somebody's mother, dear, perhaps, as ours. The people did not like us to see her. "We cannot remove her body," they said, feeling with all the sensitiveness of their race how it must look to us. But thanks to your help she need lie so no longer. To-night quilts would be sent to her, and we told her they would be presents from the true God, who loved her. "Who was He?" She had never heard, never once. We thought she believed a little, for she asked how she could thank Him, and was so surprised and pleased to hear that she need not try to clap (for "much strength have I not"), because He was so close to her that He could hear the little whisper of her heart. We left her repeating over and over again the strange new words, "Loves me, loves me."

Another, a family this time, living in a hole we should not care to ask a dog to sleep in. Across the path lay their old home, the soft thatch in mossy patches, strewn about the little garden; not a vestige of the upright about the place.

Sadder still, up among the bamboos on the hill, a hut of wood and straw, a lonely man within, home gone, means of making a livelihood gone, wife and children gone, hope a dream of the past, only despair ahead. He bore up bravely, till a question about his family touched too sore a spot. "I cannot keep them any more," he said. "My little ones I cannot have," and he broke down and simply cried.

Once more, and again an old man and his wife. They had "removed their residence," explained my helper, rubbing his spectacles vigorously. He is not an emotional youth, but I think he found it as hard as I did to keep the tears back; it was all so very desolate. Heaps of rubbish, broken shrubs, bits of their treasured matting carried off by the swift rise of the water, drifted back to them now soaked and useless; fragments of furniture and pottery, scraps of prayer-papers too, and drowned and deserted idols. There they were, the two old souls who had held their own against wind and tide for many a year, stranded at last, a helpless wreck upon rocky shores. Uncomplaining, too, bearing their woes with that dumb patience we only see among our Christian poor at home.

"How was it the flood came?" we asked them.

Listen to the answer, think till you feel it; feel, till deep into your soul the iron has entered:—

"Often, often we gave our gods rice and cakes; often, often we prayed, but somehow we offended them. They were angry, and sent the flood; but we do not know what we did wrong, only they were angry." Like little children in the dark, with poor weak arms upraised to ward off cruel blows, coming they knew not whence or why; so it seemed to me.

To all those whom we saw that day the good tidings were new, or almost so. One man had been given some tracts by Mr. Buxton as he passed along the road; more than the little they told he did not know.

In some of the houses specially large offerings lay before the gods on the shelf or in the shrine, in mute appeal for pity and help, but in others there was no sign of any worship. "*They are no use*," said one old man; "*they did not hear; I pray to nothing now.*" Which is the deeper fall, to pray to the Buddha or to nothing at all? Almost as many here do the one as the other; some because they have found out, like this old man, that "they are no use"; some because they have heard enough of the true to loosen their faith in the false; and of Japan, as of India, it is seriously true, "If Western thought and science merely act as dissolving acids, and destroy all faith in religion, a terrible chaos may be predicted"—which may our God avert.

And now a little bit for the children. One day we were away in a village some distance from Matsuye. We had walked about a good deal, and were rather tired. Nobody seemed to want to hear our message; everybody had an excuse, and we were beginning to feel disheartened. Was it any use at all? Just then some little children saw us, and cried out, "Look, look, Jesus is coming! Jesus is coming!" We knew it was only in mockery, but all our tiredness flew away at once, to think that when *we* came they should say *He* was coming! for it was true. Along the narrow path among the rice-fields I seemed to see Him walk before us. Before we came to the slippery bamboo bridges He had crossed them. Sometimes we turned a corner—He had turned it first, so He met what was on the other side before we did—and so it was all along the way, only really and truly, and not make-believe at all, for He says that "when He putteth forth his own sheep, He goeth before them."

And this is what I said to Him then. Won't you say it too? "Lord Jesus, please help me to follow so closely to Thee, that wherever I go, even the little children may feel *Jesus is coming, Jesus is coming!*"

PORTUGUESE EVANGELICAL CHURCH SCHOOLS.—The new building for the schools belonging to our chapel of the "Egreja Lusitano Evangelica" at Oporto will soon be completed, and we hope to open it in September next. The light airy rooms will be a great improvement upon the crowded quarters at present occupied by the children. The total cost, including hire of a temporary schoolhouse, will be 1,100,000 to 1,200,000 reis. Of this 660,000 reis are already paid according to contract. For the remaining £80 to £100, subscriptions may be sent by postal (not post office) order or cheque, payable in London or other British town, or stamps to the address below. Hitherto the Lord has provided.

Fred. W. Flower.

118, *Rua do Bardo de S. Cosme, Oporto.*

THE REVIVAL OF 1859.

ITS EFFECT IN WALES.

The accounts in The Christian of the Revival of 1859 have been very interesting. I have thought that your readers would also be interested with a brief account of the revival in Wales at that time. The reports in the Welsh papers of the revival in America no doubt prepared the way in Wales. Mr. Humphrey Jones, a young local preacher with the Wesleyans, who had become a prominent character with the Welsh in the revival in America, came over to his native place near Aberystwith. Soon after he came over he heard David Morgan, Ysbyty, a minister with the Calvinistic Methodists, preach, who, he discerned, was not converted. After the service he sought opportunity to get alone with the preacher, and dealt with him about his soul's condition. The conversation had the desired effect upon D. Morgan, and his trouble of soul became such that for three days he could neither eat, sleep, nor rest. The light of the Gospel ultimately broke in upon his soul, and at once he began, with Humphrey Jones, to go among the chapels endeavouring to arouse the people from their spiritual slumber.

The change in David Morgan was noised abroad, and the power that followed the two men spread. God used Humphrey Jones to light the fire, but he was not well balanced and was soon set aside; God took up David Morgan, Ysbyty, who seemed as if he had come from the presence of God. He was considered an inferior preacher, but the man was in earnest and his words went home to the hearts of the people, who crowded after him. His method of conducting meetings was new. He would preach from Isaiah lii. 1-3 and similar passages, endeavouring to awaken Christians and professors. After that he would come down from the pulpit and hold a second meeting, and it was then the people appeared to be most affected. At the close of these second meetings great numbers would stay behind to be spoken with.

Very soon, Thomas Edwards, of Penllwyn, was influenced by the same spirit, and yoked himself with David Morgan. He became a great help in the Revival. Both men went on horseback throughout Wales, and wonderful effects followed. Many thousands were added to the churches, and no doubt a great number unto the Lord. The chapels were crowded everywhere. Prayer meetings, midday meetings, and all-day prayer meetings were arranged all through the country, and in some parts all-day meetings were held in the fields,

The Calvinistic Methodists that year held their Association meetings at Llangeitho, a place noted in the history of Welsh Calvinistic Methodism. The meetings were held in a field, and Owen Thomas one of their leading ministers, was one of the preachers. Before long he had to give up speaking, for the great mass of people were so affected that some cried out for mercy, others were praying, and a great number were praising the Lord aloud. The ministers on the platform could do nothing but look on with amazement. I was in the midst of it, and marvelled at the wonderful work of God; yet I continued unconverted till years afterwards.

These men were in touch with the heart of God, and also with the people's need. More of this is wanted in our day. God's word to us now is, "Prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

62, *High-street, Llanelly.* David Jones.

LIVINGSTONE COLLEGE.—Dr. Harford Battersby writes from 33, Hamfrith-road, Stratford, E.:—"We are anxious to get names of students for our next session as soon as possible, as we commence in October." The College exists for the instruction of foreign missionaries in the elements of practical medicine and surgery.

BRITISH AND FOREIGN SAILORS' SOCIETY.—The Temporary Rest and Reading-room, opened on the 17th of June, by Miss Plimsoll, has already proved of great blessing and help to the men visiting the Surrey Commercial Docks. Bright, interesting services have been held, and the power of the spirit has been manifest. The missionary and his wife are in constant touch with the men visiting the Rest. Help of all kinds is needed. The address of the Rest is 57, Derrick-street, Rotherhithe, S.E.

* From Sunrise Land: Letters from Japan. By Miss Amy Wilson-Carmichael. (3s. 6d. & 5s., *Marshall Bros.*)

The late Mr. H. B. Harrison, J.P.

There are, in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime,
Who carry music in their heart,
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

Of no one are these well-known words more true than of the man for whose loss Manchester is sad to-day.

Henry Bower Harrison was born in Chester, but for over forty years he lived and worked in Manchester. Descended from Christian parents, he came to the Lord in early youth, and spent his whole life in God's service, thereby escaping the years of doubt, scepticism, or sin, which many have to look back upon. The post he occupied in the Manchester and Salford Bank made him well known in business life, and his public labours were many and varied. He was a valuable member, for many years, of the Salford School Board, and also of the Town Council, and was a justice of the peace.

Gravel-lane Chapel, of which he was a member from his first coming to the city as a young man, had a large share of his energy. One of the virtues of Methodism is the scope it gives to workers of all kinds of talent, and it would be difficult to find a post in the church which Mr. Harrison has not filled. Gravel-lane Chapel is in the midst of a dense poor population between Manchester and Salford, a fit sphere for missionary work in the fullest sense. It has been greatly blessed in its pastors, never more so than in the present one, Rev. D. T. Young. Of the many branches of work carried on here, workmen's and women's clubs, ragged school, etc., besides the ordinary chapel work, Mr. Harrison and his family have been the centre, for he had the art, not only of working himself, but of setting others to work.

The Working-men's Club was one of these efforts which had much blessing. It was considered a great innovation at first to use the class-room under the chapel for such a purpose, but Mr. Harrison gently persisted, and the club has been the means of making many a drinking, careless fellow into an earnest worker for Christ. Mr. Harrison was a preacher, in and out of doors, a class leader, and Sunday-school superintendent, and his bright welcoming face, always there, beamed encouragement on the comers to every service. Truly, like Moses, his face shone, and for the same reason. His presence was a benediction, and to meet him in the street was a means of grace, so did the love of Christ beam through his countenance.

He was a remarkable example of the union of two sets of Christian grace, not always found together, those of busy service and pure personal holiness, "Mary's heart and busy Martha's hands." His life realised the aspiration of the old Methodist hymn:—

Vessels, instruments of grace,
Pass we thus our happy days,
Twixt the mount and multitude,
Doing or receiving good.

When Mr. Harrison gave up business life to devote himself more fully to church and public work, it was hoped that many years of usefulness still lay before him.

His good old father, Mr. Matthew Harrison, of Chester, died not two years ago, aged over ninety, and the son was this year but sixty-four, and seemed hale and strong.

God's ways are not our ways, and somewhere in his many mansions He had greater need of our dear brother than even in the slums of Salford. With strange suddenness the call came, and after a few hours' illness, Henry Harrison went to heaven on Friday, May 17. His funeral was such a scene as Manchester has not witnessed since the venerable prison philanthropist, Thomas Wright, was laid to rest. The chapel and graveyard at Cheetham Hill were densely crowded, and hundreds were unable to enter. A very motley crowd it was. There was a long procession of men and women in rusty black, from Gravel-lane, walking several miles to his house at Prestwick, and then to the grave. There were Members of Parliament, and representatives of many public and philanthropic bodies, more than one Roman Catholic priest among them. There were little barefooted lads, begging to come into the chapel, because "we go to Mister Harrison's Ragged School."

No one loved him better than these last; there were many sad hearts under very ragged little waistcoats down in Salford. Men as far asunder as the poles in all other opinions, agreed that this was a good man, from whose lips they had never heard an unkind word. Not that he ever hid his colours, as a soldier of Christ, for popularity's sake; he spoke the truth, but he spoke it "in love."



(From Photograph by Messrs. Wilkinson Bros., Manchester.)

Of his wife and children, and the loss he is to them, this is not the place to speak. At Gravel-lane the great congregation feels that every member has lost one like a father or an elder brother, and the place is darker for want of his bright smile, and poorer for the loss of his brotherly hand. He used to say that his father gave him for a life-motto the same words he at the outset of life had received from his father, and Mr. Harrison in turn passed the message on to his own children and the young men he sought to influence. This life-motto was Proverbs iii. 5, 6: "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

It is not, perhaps, the least useful part of our departed brother's work that several—we may say many—young men, some now in distant parts of the world, are seeking to shape their lives after the tenour of these words, received from him.

SOME LEADING MEDICAL MEN in France have formed a temperance society for the purpose of studying the means of extirpating alcoholism, and will set an example by abstaining themselves from all intoxicants.

ILLUSTRATED GOSPELS.

The illustrated Gospels published by the Scripture Gift Mission are being welcomed with much heartiness by Christian workers in French, Italian, and Spanish-speaking countries. For Scriptures in the last-named language there is a wide field in Central and South America; and missionaries write that the people gladly receive the books, and in some cases have been known to refuse to give them up afterwards to the Romish priests.

There is just now an urgent call for an edition in Portuguese. Letters from Rio de Janeiro, Pernambuco, and other parts of Brazil show that the door for circulation is wide open. Rev. Solomon L. Ginsburg, of Campos, Rio, having seen the Spanish Gospels, wrote to Mr. Walters, the secretary of the Mission: "If you could make a Portuguese edition, you would do a great and lasting work. I am labouring in the midst of two millions and a-half of souls, most of whom have never heard of Jesus, and few of whom know anything of his blessed message of love. Give me a million Gospels in Portuguese, and I can distribute them every one." Mr. Walters does not at present see his way to respond to this appeal. He writes to us: "An edition of fifty thousand copies could be produced for £200. I feel that it should proceed, but so far no one has come forward with the funds."

As is pretty well known, the illustrations designed for these Gospel portions make no attempt at reproducing the incidents of sacred story, but simply aim at depicting with artistic beauty and precision the topographical and natural features of the Orient, as well as the manners and customs of the people. The English editions have been circulated very largely, and they should be of great service to workers in country districts, where bright books are more likely to be read through than is the case in the busier round of city life. Colporteurs and others should include these Gospels in their parcels. Particulars of the work may be had from Mr. W. Walters, 84, St. Paul's-churchyard, E.C.

FRIENDLESS AND FALLEN.

We have received a copy of the thirty-eighth annual report of the Homes and Open-all-Night Refuge for these unhappy classes. Good work has been done in each department. During 1894, nearly 1,300 young women and girls were assisted in various ways. Many were placed in the seven homes of the society, and after a time started again in life in various ways; others being temporarily assisted while seeking work or until they could be restored to their friends. The national character of the work is seen in the fact that inmates belonged by birth to 281 towns, villages, &c., of the United Kingdom, while eleven were born abroad, and four at sea. The religious teaching in the homes has been well sustained, and a band of 263 voluntary workers (eighty-nine of whom are ladies) conducted no less than 2,218 services, Bible, temperance, and other classes, during 1894.

The society is in touch with workers all over the metropolis, and in many provincial towns and cities. Large numbers of young women and girls are sent every year by the clergy, magistrates, prison chaplains, police, and missionaries, in addition to many evangelistic agencies at work amongst the lapsed masses of our huge population. The society very heartily co-operates with all Christian workers engaged in seeking to save the lost.

In addition to the accounts from the various homes and the open-all-night refuge, the report contains a variety of short articles dealing with the numerous phases of the work, which are well worth careful consideration.

We are glad to note that the income for the past year was enough to meet expenses; but attention is drawn to the fact that some important and very necessary repairs and alterations have had to be postponed for want of means. Indeed the extension of the work is retarded for want of more liberal support. An effort is also being made to discharge the remaining liabilities in connection with the purchase and adaptation of the houses used as homes, which appear to have cost rather more than was received for the purpose, the bankers having met the deficiency with loans from time to time. Mr. W. J. Taylor, of 200, Euston-road, N.W., will send a copy of the report, post free, to any address on application.

THE KESWICK CONVENTION.

JULY 22—27, 1895.

[FROM OUR SPECIAL CORRESPONDENT.]

The time for this holy convocation has come round once more. What shall emerge in the coming days no one may specifically say, but the eye of faith sees that this lovely dale of Keswick, before the week is out, will have become to many souls a valley of blessing rich and abiding. The message of God has reached multitudes all over these British Isles. "Come ye apart awhile," and it will not be the fault of the Great Giver if any return to their homes disappointed or empty-handed. In the hurry and scurry of our modern life, such seasons are specially needful. To-day it is surely truer than ever that "the world is too much with us," and with the noise of the loud and conflicting voices that fill the social, the political, and even the religious spheres, the danger is great that with most of us the still small voice of God may be unheard or unheeded. In this calm and sequestered spot, surrounded by the everlasting and silent hills, that ever point their heads heavenward, the bonds of communion with the Eternal may be strengthened, and his peace may possess the soul that has become restless through "the strife of tongues" and from contact with the superficial elements that too often dominate our daily life. This is, in truth, a world of strange contrasts, but it would be hard to find a contrast more striking than that between Fleet-street, with its mob of shouting, excited, passionate politicians, and the margin of Lake Derwentwater, on a quiet summer Sabbath morning. The lovely face of nature's panorama in this valley, if gazed upon with eyes sanctified by thankfulness to God for the gift and the vision to appreciate its charms, must ever have a chastening and purifying effect. The consecrated Christian of all men has the right to enjoy those outer garments of creation that speak so eloquently of God's power, and wish to make all things of the soul beautiful as well as new. In the language of a favourite hymn at Keswick :—

Heaven above is softer blue.
Earth around is sweeter green,
Something lives in every hue,
Christless eyes have never seen;
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine,
Since I know, as now I know,
I am his, and He is mine.

It is the Divine prerogative to command and to bestow the blessing, but man has to do his part in providing the channels through which that blessing shall flow. Everything seems to be done this year concerning the Convention that man can do in the way of preparation. The second tent which was in use at the last Convention has this year given place to a spacious pavilion, very pleasantly situated by the side of the stream that skirts the little town. Further removed from the great tent, which stands on its old site, this new hall will serve for many important meetings; it has been freely granted for Convention purposes by the conveners of the prophetic conference held last week. The double provision for assembly of course involves an enlarged contingent of speakers. The Convention on this occasion, according to the published announcements, will have the benefit of hearing almost all the brethren whose names have become specially associated with it during recent years. The list of expected speakers numbers over thirty, and it would be invidious to cite here any names without mentioning all. They will duly find their places in the detailed report given in this and succeeding issues. If one might make a single exception, it would be in the case of our South-African visitor, Rev. Andrew Murray, whose experimental speech has already been a channel of rich spiritual stimulus and enlightenment. His addresses will naturally be looked forward to with much expectation. The platform resources are at once abundant and varied, and these instructed, experienced students of the ways of God with man, we doubt not, will bring forth much treasure, new as well as old, from the inexhaustible treasury of the Word. Moreover, God will Himself speak to the waiting soul in accents of love and power without the intervention of any human voice.

There seem to be doubts in the minds of some Keswick residents whether the attenders will this time be as numerous as in former years. It is stated that the demand for lodging accommodation is somewhat less pressing than it has been. But many new houses are rising year by year, and not a few visitors will come in after the meetings actually begin to fill up vacant rooms. Judging by the ordinary signs available to the observer, there will be no sensible falling off in the muster roll of temporary sojourners in this delightful spot. The long summer drought seems to have ended, here at any rate, and Saturday was a day of copious rain. To-day, as I write, the elements seem rather more settled; probably there will be a fair mixture of sunshine and shower—a visible picture and parable of the most favouring conditions in all life, physical or spiritual. Convention goers here are not fair-weather Christians; whether it be rain or cloudless sky they have learned to say, "This also cometh from the Lord, who is excellent in working."

It hardly seemed possible to add any new items to the full daily programme of former years, but we notice that this time there are to be girls' meetings in the Victoria Hall, and on several afternoons a "missionaries' inquiry meeting" in the new hall. The special gatherings for young women and ladies are being held as before and under the same competent leadership.

THE OPENING PRAYER MEETING

on Saturday evening drew together an immense throng that well-nigh filled the tent. The attendance certainly did not indicate any falling off of interest, or any likely decrease in the number of Convention goers this year. One could not but be struck with the large proportion of young men and young women among those assembled, a most welcome omen that the fresh and buoyant life of our generation is not wholly corroded with the lust of worldliness or pleasure-seeking. The blessed possibilities lying in front of such a company as had gathered beneath the familiar canvas were something to make the Christian heart rejoice and beat high with hope as to the future spiritual life of our churches.

At the appointed time the substantial figure of Mr. ROBERT WILSON (now happily recovered from his recent illness) appeared in the president's chair, while there were seated around him such well-remembered brethren as Rev. George Grubb, Rev. J. J. Luce, Rev. Edgar Thwaites, Dr. White, and others. A brief season of silent devotion prepared the hearts of all to join in the opening prayer-song :—

O, Thou exalted Son of God,
High seated on thy Father's throne!
The gifts, the purchase of thy blood
To us, thy waiting saints, make known.
Come, Holy Ghost, all sacred fire!
Come fill thy earthly temples now;
Emptied of every base desire,
Reign Thou within, and only Thou.

Then the strenuous voice of Mr. GRUBB resounded through the tent in adoration, confession, ascription, and petition, mingled with much thanksgiving. Another hymn of earnest desire was sung in tones of trustful faith :—

Hold Thou my hand, so weak I am and helpless,
I dare not take one step without thy aid.
Hold Thou my hand, for then, O loving Saviour,
No dread of ill shall make my soul afraid.

Dr. WHITE, of Winchester, led the meeting in further prayer, and the chairman read the record of the feeding of the multitude by our Lord, as given in Mark viii. His few words of comment were fraught with wise counsel and direction. It will not be the greatness of the multitude, he said, or the wisdom of the speakers, but the presence of the Master that will bring a blessing to the Convention. Let us cease from man, whose breath is in his nostrils, and look up to the living God. It was when the people sat down at the Lord's command that their needs were satisfied in fulness; so will it be with our waiting souls. The real higher Christian life is the lowly life, lived down at the feet of the Master.

The Rev. E. N. THWAITES besought God Himself to do the work of humbling; when man tries to humble his spirit before God too often pride steps into the process. He also prayed that all might be kept from the spirit of criticism. When his varied petitions for friends, present and absent, had ceased, the gathering joined as with one heart and voice in the immortal prayer which our Lord taught his disciples. Never, perhaps, have we heard in such vocal volume what seemed to be the real devout uprising of many hundreds of human spirits to the throne of the eternal; the united prayer must have gone up as a sweet smelling savour to the Father of the spirits of all flesh.

IT IS THE LORD.

This may be cited as the topic of the opening message delivered to the convention by Rev. J. J. LUCE. It was surely a God-given and God-inspiring message, so well suited it seemed to the occasion, and so full of rich morsels for after digestion and assimilation. The passage was John xxi. and the words were those of the surprised disciples when the risen Lord had appeared to them after a time of unsuccessful toil in fishing. There are two things, remarked Mr. Luce, that are greatly to be desired for this convention: (1) That the living, glorified Christ should deign to manifest Himself to us, and (2) that we should not miss the sight of the manifested Christ. It is not for us to dictate to the Lord as to how He shall show Himself. We are here with a great variety of mind and thought and circumstance and sphere and education, and He must mould each of us as He will; let us be plastic in his hand.

It will be helpful to observe the ways in which He deigned to manifest Himself to the disciples, as told in this chapter. First, there was *an enquiry as to their state*—"Have ye any meat?" They had been toiling through the hours of the night; what had they to show for it? Truly a searching question, and one that had the desired effect. It brought them face to face with fact. God give us all grace to look facts in the face. It is perfectly possible for us to be here and to be blinking the facts; to be occupied with a visionary, sentimental, a very unreal, unsatisfactory, and purely emotional experience. We have all much cause to humble ourselves because of past failure. Again, the Lord manifested Himself *by testing faith and obedience* with a plain word of command and a promise, "Cast the net on the right side of the ship, and ye shall find." The thing which He commanded probably ran counter to their common sense, but, thank God, they did not stop, or argue, or hesitate. They were sure that it was the Lord who spoke and it was theirs only to obey. Most likely the Lord will in this convention test our faith and obedience. He may ask us to give up cherished opinions, or to do something contrary to our ideas, perhaps even to our religious convictions. But if it is the voice of the Lord that comes to us, it must be obeyed.

Then He *provided for the disciples' needs, and invited them to partake* with Himself. How sweet to come to this convention, and know that even before we came the Lord has been preparing the needed blessing. It will not be by chance or accident that any blessing will come to us, but through the Divine arrangement and preparation. Now He invites us to partake of that which He has provided. How solemn is the thought that we may miss the blessing because of lack of strength to receive it. We may have been praying that God would do greater things at Keswick this year than ever before; let us be ready to receive what He is prepared and ready to give.

Once more, the Lord *tested the love* of his disciple. He said to Peter, "Lovest thou Me?" What we need, as Christians, above all things, is a spirit of love.

We may know a great deal, but of what account is knowledge without love? We may be earnest, wonderfully active, and very ingenious in schemes of work, but what are all these if we have not love? May every root of bitterness be taken out of our hearts, with all anger, clamour, evil speaking, and all that is unloving. Last of all, He manifested Himself by *a call to service*. That is how we may expect the Master to manifest Himself in our midst here. After He has searched us, and purified us, and filled us with faith, hope, joy, and love, He will want to do something with them all. Even from the very outset let us bear in mind the starving multitudes in the world around us—Jews, heathen, Mohammedans, the neglected and degraded masses of our own country. Then, not only we, but the world shall say, "It is the Lord!"

SUNDAY'S MEETINGS.

The early prayer meeting on Sunday morning in the tent was well attended. Dr. J. H. White was president, and helpful words on "Waiting upon God" were spoken by Mr. Luce. The prayers were free and unconstrained, and many brethren and sisters throughout the tent took part.

At the forenoon overflow meeting in the tent the preacher was Rev. Andrew Murray, who spoke in words that will long be treasured and remembered, on

CHRIST'S UNCHANGING LOVE,

from John xiii. 1. "Having loved his own which were in the world, He loved them to the end." The orderly division of thought in the discourse enabled it to be well lodged in the memory. First of all we were called to consider this changeless love of Jesus *in its outward manifestation*. The washing of the disciples' feet teaches us of the desire and purposes in Christ's heart to cleanse his people from sin. Water will do for outward washing, but nothing less than the precious blood of Christ avails to cleanse the soul. Love is judged by what it does, more than what it says, and if we want to learn how true is the love of Christ, we need only look to Calvary, where He shed his blood for us. How intensely He must have loved us. Think, too, of his condescension and patience in applying the shed blood. He took the dust-stained feet of the perverse, self-willed Peter, and of the other disciples, into his holy hands that He might cleanse them. No sinner or saint is too low for Him to reach. Many come to Keswick with hearts longing for freedom from sin, and with perplexities about questions that cannot always be answered or even understood by man. But we can always come with our own sins and our perplexities to the loving, condescending Christ, whose love endures to the end, notwithstanding all past sin and failure.

Another thought is that of the *divine reality* of this unchanging love. We too often fail to grasp this divine reality—to realise that the love of Jesus is the mightiest power in the universe. The only thing on earth that can at all illustrate it is the light of the sun, which floods the whole world with its beams, and seeks to enter in at every door. It never ceases and never wearies in its shining. We may close doors and shutters against it, but it continues gently to knock for entrance. Remove these hindrances, and it does its work. Every green blade that we see, every flower that blooms, and every fruit that ripens is the work of the unwearied sun. Just as real and as constant is the love of the Lord Jesus in seeking to find entrance into the hearts of men. God *is* love, and He is everywhere. If we yield ourselves to Him He will fill every heart to overflowing with that heavenly love. Christ might have turned away from Peter in his perversity, but He loved Him through it all.

Think again of this love *in its mighty power*. Time and words would fail me to tell of what the love has done during the past eighteen centuries. What would the world have been without it? Think of the hundreds of thousands whom it has redeemed from the depths of corruption and heathenism, whose lives it has sanctified and beautified, and made fit for everlasting glory. But I want to speak specially of what it can do for you and me. It can *reveal itself*. We are ignorant and dull, but the love of Christ is omnipotent. It can enter the dullest mind, and open the coldest heart, and make itself known. Love always longs for fellowship, and if any have come to this convention earnestly desiring fellowship with Jesus, he will manifest Himself to that soul. Let us trust Him. Further, that love *will take possession of our hearts*. People say it is hard to love; that is because we have not allowed God's love to do its work in us.

It is easy for the lamb to be gentle, and for the mother to love her child, because it is their very nature. We never can love as God wants us to, till it becomes our nature to love. Thank God his love is able to possess us; let it enter into our hearts, and dwell there; then we shall be able to love even the unlovely and the unlovable. What is more wonderful, it gives us the power to communicate itself to others. I thank God for what I have seen of this love in the hearts and lives of so many missionaries who have given themselves to work among the heathen. Would to God that we all knew to the full what it is to be so possessed by this love, that it must flow out to others. The heart of man was made for love. Many workers are crying out for more power, and mourning over failure and want of success. The omnipotent love that bound Jesus to Calvary's Cross is at our disposal.

Briefly, once more, let us think of this love *in its full manifestation*. How wonderful is this story of Peter's perversity. I do not know a man in Scripture who is a greater puzzle than Peter. "Thou shalt never wash my feet," he says to Christ. When the Saviour tells him that then he can have no part with Him, Peter at once, in his self-will, rushes to the opposite extreme. "Not only my feet, but my head and my hands." Then at the supper table how self-confident he was. *He* would never forsake or deny his Master. At the same supper table he was quarrelling with his fellow disciples as to who should be first. What a change Pentecost wrought in him. When Christ ascended to heaven He came back in the person of the Holy Spirit, not simply to be with his disciple or near him, but be *in* him. Christ does not merely come into the heart as a locality, so that I am I and He is He. There is a real living union between us. The disposition, temper, inclination—

THE VERY SPIRIT OF JESUS CAME

into Peter, so that in the power of the Holy Ghost his voice reached thousands, as the voice of Christ speaking through him. And so it may be with us if we allow Christ's love to take possession of us and fill us. It will work out through us beyond all we can desire or imagine.

How can I know and experience and possess this wonderful love? The answer is in one word: *Yield yourselves* to let God do this work in you—that he may cleanse you and fill you. He knows what each one needs. Let us from the very beginning of these meetings put ourselves into the hands of the loving Jesus. Do not even wait for the teaching you will receive. It may be very precious, and God may use it; but if you wait for that instead of waiting on God, you may lose the blessing. Yield to Him and let Him do it in his own way. The mistake of Peter was that he wanted to dictate to Christ as to how He should impart the blessing. Listen to the Master's word: "What I do thou knowest not now." Trust Jesus to do his own blessed work. Last of all, yield yourselves to his love *and rest in it*, as a feeble child rests in the love of its mother. Beware of seeking your happiness and blessing too much in the fellowship of men. God help us to rest and rejoice in his unchanging love!

At the morning diet of service in St. John's Church, the preacher was Rev. F. S. Webster, while Mr. W. R. Lane preached in the Congregational Church, and Dr. White in the Methodist Church.

A very largely attended evangelistic meeting in the tent in the afternoon was addressed by Mr. W. R. Lane. His subject was the fatal power of sin to enchain the heart and life, as illustrated in the life of Herod. His appeals were most solemn and weighty, and the deep attention of the hearers showed how the Holy Ghost was applying the message. An interesting service for children followed soon after. A goodly company of little ones came together; they were lovingly spoken to by Mr. Hutchinson, of the C.S.S.M., and by Mr. Millard.

At the hour of evening service, another overflow meeting was held in the tent, where a great congregation were present. The preacher was Mr. Grubb, who took for his theme Ephesians iii. 8.

THE UNSEARCHABLE RICHES OF CHRIST.

His treatment of it was characteristic and thoroughgoing, as the following notes of the discourse will show. This was his first utterance, except in prayer, at these preparatory meetings. I have a very wide subject (he said); it is easy to begin, but where to leave off I scarcely know. The riches of Christ are unsearchable by the natural man, incomprehensible to the carnal mind; but not unsearchable by the Spirit of God in the heart. "The Spirit searcheth all things, yea the deep things of God." We have come to Keswick to find out how rich the Lord Jesus is, and to remember that all his riches are stored up in Him for no other purpose than that they should be given to us by the Spirit. If you get a real blessing here every one of you will be able to describe it in these terms:—"The Lord Jesus has become an ever-shining object in my heart." Let me make the impossible supposition that I am speaking to a young man of remarkably weak intellect whose father has died. He happened to be the richest person in this universe, and he has left by his will to this son an enormous fortune of £123,456,789. Remember carefully this amount. The young man goes to the family lawyer when the will has been proved and says: "I understand my father has left me £9. I would like £9, for I have a debt to pay at the Keswick Hotel." He gets the money and goes away hugely delighted. I can speak from experience that that sum does not last very long in Keswick, especially seeing the rates the houses are now. But a friend comes to this young man of weak intellect and says, "Your father left you more than £9; he left you £89." So he claims that amount and gets it. But another wise Keswick friend says, "Young man, take my advice. Read over very carefully the terms of your father's will, and find out exactly from his own signed, sealed, and delivered will how much he left you. Do not be going about begging like this; just claim all he gave." That, I say, is

AN ALMOST IDIOTIC SUPPOSITION.

But oh, what a change there would be in us if we were to go in for claiming all that we have in Christ Jesus. Gradually it dawns upon the weak intellect of the young man that his father left him an enormous sum—millions upon millions that by no possibility can he ever spend. He is very slow to believe the exact terms of the will. And I believe if our most adorable Lord and Saviour were standing here instead of me, he would say, "O fools, and slow of heart to believe all that the prophets have spoken." We are so foolish—so transcendently weak in our intellects as to all that the prophets have spoken concerning Christ. If we really believed that our Father "held the wealth of the world in his hands," we would have more than we should know what to do with.

All the riches of Christ are at our disposal, because of the value, in God's sight, of the precious blood. There is a verse I would like to refer to—1 Peter i. 18: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation" (which means in modern English, "your empty manner of life") received by tradition from your fathers, but with the precious blood of Christ." Here the Apostle tells us in part what the blood has purchased or redeemed us from. First of all it is redemption from an empty manner of life. If I were asked to describe in one word the characteristic of the churches and denominations around us I would say that for the most part they are characterised

BY EMPTINESS OF LIFE.

Do not our hearts respond to the condemnation of the Holy Ghost? Oh, the empty manner of life—Church members wasting their time on heaps of little things that bring no results to the Lord Jesus. Think of how many spend their time on the various amusements that the poor world can give, knowing nothing of the recreation and joy to be had in the Lord Jesus. Alas! they know nothing of the experience with the hymn we sang:—

> I've found the pearl of greatest price,
> My heart doth sing for joy;
> And sing I must, for Christ is mine;
> O what a Christ have I.

Let us all pray to be delivered from this emptiness of life, and be filled with all the fulness of God. That fulness is the love of Jesus shed abroad in our hearts by the Holy Ghost.

The Apostle here gives the reason for the empty manner of life. It was "received by tradition from your fathers." That is the reason why our Protestant Churches are so powerless, because we have received the truths merely by tradition. Tradition in itself, whether Popish, or Ritualistic, or Evangelical, is powerless. Too many of us believe in God only because our fathers and mothers did so. They were godly people, and from childhood we have known the Scriptures, but we have received that knowledge only as a tradition. We sing

traditional hymns about Christ's glory, and pray traditional conventional prayers. There is a danger lest even Keswick Conventions become traditional, and of our losing the power of the great and glorious truths that are spoken here about our Lord, our hearts all the while remaining empty, and the same empty manner of life in our homes. May God deliver every soul here from the power of Evangelical tradition, precious as it is, that truth may come to us in the demonstration of the Spirit and with the power of God.

Further than that, the precious blood of Jesus can destroy the enmity that is in our hearts against God. That is a grand deliverance. We read in Eph. ii. 13: "Now in Christ Jesus ye who at one time were far off are made nigh by the blood of Jesus. For He is our peace, who hath made both one (that is Jew and Gentile) and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of the twain one new man, so making peace, and that He might reconcile both unto God in one body by the Cross, having slain the enmity thereby." There is a continual fight going on in the natural heart against the motions of the Spirit of God. But when the Lord Jesus gave up his spirit unto the Father's hand on the cross, He slew all the commandments and ordinances that stir up the enmity of the heart, and cause the carnal mind to be ever rebelling against God. Praise be to the mighty Jesus, He hath slain the enmity by his cross, and He offers perfect deliverance not only outside but inside you—perfect freedom from the bondage of carnality, from all the lusts that degrade and debase humanity. "What the law could not do in that it was weak through the flesh, God has done by sending his own Son in the likeness of sinful flesh, and by the sacrifice of sin has condemned sin in the flesh"—that is, condemned it to death. And God asks us to come into harmony with his design towards our sinful flesh. Only in the Cross, and through the Cross, and from the Cross, revealed to my soul in the power of the Spirit, can I get

DELIVERANCE FROM EMPTINESS OF LIFE

or from traditionalism, or from secret enmity to my God.

But Jesus has more to give than that. Redemption includes more than deliverance from an empty life. In Titus ii. 14 we are told that Christ gave Himself for us that He might redeem us (Christians) from all iniquity (all lawless action) and purify unto Himself a people for his own possession (R.V.). We are not to be silent about this glorious redemption. Christ came to redeem us from all iniquity, and I fully believe in my heart that the Holy Ghost meant "all" when He said it. We are not here to give definitions of the Holy Ghost's workings, but to receive his power. So let us start the Convention by believing that there is no iniquity which we cannot be practically redeemed from. Then there is purification unto Himself. A great many people are wrong on the subject of cleansing, because they are purified rather unto themselves than unto the Lord. They get into what they think a sufficient state of cleansing, and they get satisfied with their heart purity. It is an awfully dangerous thing to be satisfied with our state of heart; it is the danger of being purified only up to our own ideas. The Lord wants to purify us unto Himself, so that spirit, soul, and body should be sanctified wholly by the Lord Jesus; that is the negative part of holiness. The positive part is that we are to be a people for his own possession. Then there will come zeal for good works.

Perhaps I could not do better now than say a little about Rev. xii. 11.: "They overcame (the dragon) by the blood of the Lamb, and by the word of their testimony. And they loved not their lives unto the death. Therefore rejoice ye heavens and ye that dwell therein." So the heavens above rejoice when they see overcoming Christians; and the angels go into a corner to cry when they see Christians being overcome by the devil and the flesh. There are only two things the devil hates, the blood and the Word. He is not one atom afraid of all the experiences that ever you have got at Keswick or elsewhere. What he fears is the application moment by moment of the blood, and the outputting of your testimony to the world. Though the blood may be ever present in its application, if you do not confess to others the blessing you have got, there will be condemnation in your conscience, so that you cannot serve God acceptably. If you have a clean conscience you will not need to use a force-pump to shoot your words at the person to whom you are speaking; it will be the most natural thing for you to speak about the Lord Jesus, and tell all that He has done for your soul.

Then if we would overcome, we are not to love our lives unto the death. We must lay our lives at the feet of Jesus, even as He laid down his life at his Father's feet. "Therefore doth my Father love Me, because I lay down my life that I may take it again." Oh, that this Convention may result in the laying down of our lives even unto the death at the feet of Jesus. The world is dying. It is corrupt, and the Church is fast getting corrupt, because the world is coming into it. There can be no remedy but that we who are the salt of the earth should be salted again. But that cannot be, unless we lay down our lives on the cross of Jesus, and are utterly crucified with Him, not sentimentally. I do not believe that the Roman Catholics of Ireland will ever be converted to God till some souls are willing to lay down their lives unto the death. I do not believe that China, or India, or Japan, or Africa, and especially the Mohammedan lands, will be blessed, until souls are laying down their lives unto the death. God baptizes us for death. Let us remember that Jesus Christ humbled Himself, and became obedient unto death, even the death of the cross; wherefore God hath highly exalted Him. So you see, all the riches of Jesus centre around the cross. Let us gather around the cross, and know the value of the precious blood; then all that He has is ours. "Son, thou art ever with me, and all that I have is thine."

At eight o'clock, another Gospel meeting was held in the tent, when Rev. F. S. Webster preached powerfully from the story of Naaman and the leper.

PRAYER FOR IRELAND.

The needs and claims of the distressful country across the Channel are always remembered and considered at the early prayer meeting on Monday morning of Convention week. In recent years this meeting has been utilised not only for earnest petition to God to bless Ireland, but for reporting on Christian work done there by varied agencies; special prominence has been given to the important work of itinerating in rural fairs and markets, and intensely interesting these accounts have been. This year "the powers that be" deemed it best to restrict the proceedings to prayer.

There was a very large attendance; friends of Ireland and visitors from its green shores always muster strongly at Keswick. Mr. Wilson presided, and explained the altered course of the meeting, requesting that no one should mention by name any particular work in which they might be interested, but to lay the wants and difficulties of the people and the workers generally before God, who sees and knows all. This request was almost universally observed, so that the minds and aspirations of the worshipping assembly were directed away from machinery and organisation to the people themselves and the condition of ignorance and superstition in which many of them are still sunk. Protestants, as well as Roman Catholics, were borne up in prayer, especially those who, while bearing the name of Protestant, yet fail to adorn the doctrine of Jesus Christ in life or testimony, and are thus a stumbling-block in the spread of true religion. Neither were the large body of Irish priests forgotten. It transpired that many of these men are groaning under the servitude of a system that keeps them in a terrible bondage of spirit, and in whose tenets they have ceased to believe. All classes of the Irish people were prayed for in turn, and those of that race who are in other lands were not overlooked in the stream of petition that rose to God for about an hour from the platform and the body of the tent. Many thanksgivings also went up to the throne of grace for the great things that have been seen within the past year in the extension of freedom to preach the Gospel in the open air, and for the distinct blessing that has followed the efforts put forth.

Monday brought an improvement in the weather, and, as usual, many of the visitors embraced this last opportunity before the convention proper of seeing something of the grand natural scenery with which the district abounds.

MONDAY EVENING MEETING.

The great tent was well filled for the opening meeting, but as an overflow was held in the New Hall there was no overcrowding. After a season of silent prayer, an opening hymn of praise was sung. Then Rev. Andrew Murray led in thanksgiving for past blessings through these Conventions, and earnest petition for still greater tokens of Divine power. Another devotional hymn was sung, and the chairman, Mr. Robert Wilson, read a telegram from Bishop Stuart, despatched from Ispahan that afternoon,

"PRAY FOR PERSIA."

The request was complied with in prayer by Rev. Charles A. Fox, who was followed by Rev. Evan H. Hopkins. Part of John xvii. was read by the Chairman. The only address of the evening was given by Prebendary H. W. Webb-Peploe, who began by reminding the assembly that the Keswick Convention had now come of age. He proceeded to survey the course of the past twenty years, basing his review on Joshua xxiii. 14. When one comes of age there seems to attach to his position fresh responsibilities; he is called on to realise in a peculiar way the purposes of life and opportunities before him as a full-grown man; he is called to consider the mercies that have crowned his pathway, and to realise how his childhood has been blessed, as well as his own stubbornness, folly, and weakness. Looking ahead also he desires a better, nobler, more powerful life.

Regarding the Keswick Convention from this standpoint, the speaker said that while we must realise the wonderful goodness of God in the past twenty years, there is another side to the picture—the folly, blindness, unbelief, carelessness, and want of humility on the part of God's people. Joshua's survey contained in the text was made when an old man, at the close of his leadership. There are some Keswick leaders who have been associated with it from the beginning, and who feel deeply that their time of service may be nearing its close. They would say with Joshua that not one good thing of all that God has promised hath failed, but they would also admit much shortcoming and failure through limiting the power of the Holy One and through not claiming the fulness of God's power. The whole land of Israel was given in promise to Abraham, and the promise was renewed to Joshua. Yet how small a portion of it Abraham's seed ever really possessed, because they could only have what their feet actually trod upon. So those who have enjoyed Keswick privileges these many years would say that there is yet much spiritual land to be possessed. God gives everything to us in Christ, but none can say that he has been absolutely satisfied and filled up to the brim of the possibilities of reception. God not only promised the whole land to Israel, but

COMPLETE VICTORY

over all enemies. Yet how many and how sad were their defeats because of some accursed thing they cherished. So also they fell short of the perfect rest that was promised to them in the land.

These things are true of us now in our spiritual life and warfare. While we praise God for his entire faithfulness, let us be humbled because of our past failures in possession of power and peace, and let us be ready to receive all that God is willing to give through Jesus Christ our Lord.

The large overflow meeting in the New Hall was presided over by General Hatt-Noble, who simply and earnestly expounded part of Matt. xi., and showed that the childlike spirit is needed to receive without doubt or questioning the full blessing God would bestow. Dr. Elder Cumming gave the address from Ex. xxxii. 7-9, describing the tabernacle of the congregation which Moses erected afar off from the camp of Israel. He commented on the fact that in these days the best spiritual gifts seem to be bestowed in conventions rather than in ordinary church gatherings. Is it not because there has been departure from God, so that his people have to remove to specially-provided places to meet with Him? Some objections and difficulties in the way of receiving consecration truth were stated and met, and new comers to Keswick were earnestly invited to an unreserved trust in God for blessing. Prayer was offered by Rev. John Sloan, Rev. G. C. Grubb, and Rev. J. J. Luce.

These opening meetings were full of promise for the coming days. The early prayer meeting of Tuesday morning was largely attended, many special requests were presented, and Rev. J. Gelson Gregson gave a brief address on the need of being clothed with humility.

Letters to the Editor.

1 PETER III. 19.

SIR,—The interpretation of 1 Peter, iii. 19, which Mr. McVicker gave in his letter which appeared in your paper, July 1, can scarcely, I think, be the true one. The word "spirits" never means men alive on the earth. Men in the flesh are never called spirits, though they are sometimes called souls. Then the Apostle Peter in this passage does not tell us that Noah, or the Holy Spirit in Noah, preached at all. The preacher was Christ Himself, and the time was between his death and resurrection; and St. Peter affirms that He went and preached unto the spirits in prison. The time of preaching appears to be defined (1) by the death of Jesus, and (2) by the words "in prison."

Mr. McVicker is induced to insert the word "now," and to make it emphatic. But is it credible that the Apostle could omit the emphatic word in a sentence? This statement is not parallel to Ephes. ii. 17, which your correspondent quotes in support of his view. It is not asserted there that Christ went to the Gentiles. In this verse, since the spirits were in prison, if Jesus would address them, He must traverse the distance between Him and them, and only at his decease was He free to visit them. Then the Greek words should be translated, "In which (spirit) He went and preached even to the spirits in prison." The word "even" occurs again in a rather similar statement in 1 Peter iv. 6, "The Gospel was preached even to the dead." *Kai*, "even," intensifies the word it immediately precedes in many passages I could quote. Again, the Holy Spirit is not meant by the word "spirit," for the article is not used, and the distinction made between flesh and spirit proves that it refers to the flesh and the spirit of the same person, Jesus Christ. As to who the spirits were, reference may be made to the following passages, Gen. vi. 4; Psalms lxxxviii., cvii.; Jude 6, 7. I have quoted from a pamphlet written by R. Govett on this subject.

That the Lord Jesus Christ descended to the place of the dead, we know from Rom. x. 7; Eph. iv. 9, as well as from the verse we have been considering. CHARLES H. ANNESLEY.

3, *Belgrave-terrace, Torquay.*

THE HOLY SPIRIT.

DEAR SIR,—It does not seem right to withhold one's own experience, when it may help another. It does not matter what the title is—"Baptism of the Holy Spirit," etc. The question is, Is there a special enduement, or baptism, or filling, to be received by "waiting"?

I saw a Christian, who had what I had not. I asked her what it was. She said that a friend had once said to her, "Have you ever waited on God for the enduement of power for service?" She waited on God for a week, and then received such a conscious inflow of glory and power as had changed all her Christian life from that time. She proceeded to tell me of one and another who had also waited, and received, and how they had been led out into wider service for the Master.

I determined that I would wait too. I led a very busy life, and was not strong; and therefore I knew that I must go about my ordinary duties, and must have my full night's rest. So that waiting meant praying for the baptism of the Holy Spirit,—a constantly telling God, as I went about my work, that I meant to go on praying till I received. That day week, I woke up praying as before, "Dear Lord, I mean to go on praying till I receive," when it was like a voice within me, "I am here." I tried again to pray, with the same result; it was as if one's chest were too narrow to contain the joy. Still I did not know whether this was what I was praying for, when a friend came into the room. With one look at me, she said, "Why, you have received!"

That is over two years ago, and I had been a Christian for twenty-five years before that, with my will given up to God. But life has been so different since. You ask what the new gifts are that are to be obtained by waiting. I have found in so many that the great gift is the loosening of the tongue and the taking away of nervousness and self-consciousness. As the need arises for speaking or praying, the word is given. There is a much clearer guidance of the Holy Spirit, and one is led so differently about speaking to people. Before, the Holy Spirit's work was more a developing of one's own individual life; this was the power for service.

I could give instances of very wonderful changes in the lives of Christians, and of the work they have since been led to do. To all whom I know who have definitely received I think it has been like the pouring in of *steam*, which has made "his service perfect freedom." Then the fresh anointing. This great first baptism is something once for all, the day and date of which one will remember for life; but does one not need fresh anointings for special work, just as the Apostles were filled again and again after Pentecost?

Terms do not matter. The Holy Ghost is the Spirit of love, and of power, and of joy. I put it to the test, and I know what the result was in my case and in many others. It is a sudden transformation. It is like having wings to one's life. Of course, I believe that in the Acts of the Apostles, and in the Epistles, there is abundant Scriptural authority for this. There is a difference between the Holy Ghost *in* us for holiness of life and *on* us for service. And what is more, I have never known anyone who has *believingly* waited on God for this baptism, and who has during the waiting time put away whatever God has revealed as the hindrance, but has received. But I have known some who have had it laid on them to put away something definite, and they have given up waiting rather than do it.

I can say for myself, that though I was a real Bible student before, reading the Bible in several languages, and making a very special study of it, this has made it a new Book. Surely in Acts xix. the Holy Spirit must have been *in* those Ephesians to have drawn them to Christ, but even after they believed, and had been baptized, there was something more for them; they had had the baptism of repentance, but not the baptism of the Holy Ghost. Why is not the term *baptism* to be applied to both? Not that the term matters.—Yours, etc., J.

PREACHING AND HEALING.

DEAR SIR,—I am moved by Mr. Storrow's papers in THE CHRISTIAN, on methods of missionary work, with which I greatly agree, to write to you on the same subject. As long as Satan objects to the simple and direct preaching of the Gospel, I believe what your correspondent says needs to be said, and will need to be said over and over again. The reference even to medical work, which has been called in question, may yet be in place: "Go ye into all the world, heal the sick, and preach the Gospel to every creature"—these are not the "marching orders" as our Master spoke them. But since our Lord healed the sick, and in some cases gave his disciples commandment and power to do so too, the words "heal the sick" are often included as an integral part of his marching orders to his servants in the present day.

I am not at all sure that we have quite the right to place them there. In the case of Jesus and his disciples, the power of the Lord was present to heal, and the people, there and then, gave glory to God. Whether administering medicine nowadays, though it has its place, no doubt, even in the mission field, is quite the same thing, let those who live amongst the heathen testify.

Further, whilst medical work is beneficent and good, it is possible to err if too much is said about its being necessary to prepare the way for the preaching of the Gospel. It is not so in China. The missionary who moves in and out amongst the people will always find those who are ready to listen to him, and to listen in the most friendly way. It is a mistake to suppose the people are against us, and have to be won over by our medicine.

Medicine does undoubtedly often promote a kindly feeling, and is certainly much appreciated. At the same time, great care is not unfrequently necessary, especially in new or unfriendly districts, lest medicine, by giving rise to absurd but malignant stories, and so exciting the opposition of native doctors who fear for their livelihood, should hinder rather than open the way for the spread of the Gospel. And also there is the fear lest, when medicine is introduced, it should take the place in the thoughts of the people which one covets for the Gospel of Christ. Whilst much good is often done, and suffering is alleviated, it should also be borne in mind (with regard to other things which are sometimes spoken of as "a means to an end," even more than with medicine) that there is the danger lest the means should itself become the end; and that the real end, which was quite accessible before, now becomes blocked by the means which were supposed to lead to it.

Not that we are not to heal the sick; far from it. We should, as Christians, help our fellow-men whenever we can. But I have an uncomfortable feeling that things are not thoroughly straight if, however innocently, or with however good an intention, we begin to alter or to add to any word of God, and especially to the parting instructions spoken by our Lord's own lips. The plain command is, preach the Gospel, teach men the Word of God, baptizing them. And if we put something else which is not there, on the same level, and allow it the least little bit to interfere with what is there, it does seem to me we are getting off the lines. I cannot but feel that a warning voice such as Mr. Storrow's should always be received by us missionaries with humility and thanksgiving; and also with searchings of heart and life, for it is just here—in the matter of preaching the Gospel to the heathen, and pleading with God in the closet (which is surely a vital part of the preaching)—that many amongst us have sorrowfully to own that there has been failure.

The temptations in a missionary's life to do all sorts of good things—anything, almost everything except praying, except preaching the Gospel, none but the missionaries themselves have any idea of!

Satan, with manifold devices and with awful success, works hard to keep back God's servants from going to preach the Gospel to every creature. The few who do go one might suppose he would allow to pass. But it is far otherwise. Upon them he bestows peculiar attention, and in nothing does he show greater persistency or wealth of resource than in his unswerving efforts to secure that God's ambassadors, who have come, ten thousand miles maybe, on purpose to preach the Gospel, shall do anything else except that.

It would seem as if he does not mind very much what other things fill up the missionaries' time, so long as he can get us to neglect prayer and to neglect preaching the Gospel.

I speak from experience. It is almost incredible how other things do creep in. And when, at the end of the day, or week, or month, one comes to count up honestly how much time has been spent, *really*, in personal dealing with God and with the heathen around, too often it is woefully little.

The good, it has been said, is sometimes the enemy to the best. This, I am persuaded, is constantly true in the mission field. Throughout a busy day we may have been doing good, yet perhaps not the best. We find time, maybe, for study or recreation, or reading, or photography, or writing, or business, or building, or schools, or conferences; and these things are good, all good. But in so far as they take time (beyond what is necessary), which might be devoted to the prayerful proclamation of the Gospel, I am sure they are the enemy to the best.

Nothing can make up for *not* praying, and for *not* directly preaching the Gospel to the heathen. That is what we are told to do; and yet somehow that is just what so often gets left undone.

Medical missionaries, then, amongst others—and still more perhaps the large number of missionaries who, without being doctors, do a great deal of doctoring—do need to be on their guard.

Let me repeat, I do not for one moment say we ought not to heal the sick. But let us remember, we may have tired ourselves out in preparing and administering medicines (not always very successfully), and after all we may have spent practically no time at all in heart-to-heart dealing with souls over the Gospel. People have gathered round us. But they have gone away, perhaps talking about the "foreign medicine," and speculating (though but the smallest charge is made) how big a fortune the "foreign doctor" is making out of the business, when they *might* have been talking about his Master. In a word, they may be going away full of *us* when they *might* have been full of *Him!* "The labourers are few." Yes, *so few*, that much that might well be done, and that ought to be done, must of necessity be let alone. So few, that to spend our thought, and time, and money on that which, under other circumstances, would be wholly good, may now be positive sin. So few—so very few—that it behoves everyone of us to give the matter our very closest thought, and to find out definitely from our Master Himself just in what way his time, every day of it, his money, every piece of it, his talents, every one of them, may be—not WELL expended, but—BEST expended IN THE DIRECT FULFILMENT OF HIS GREAT COMMAND, which to this day constitutes indeed our marching orders.

J. HEYWOOD HORSBURGH.

Mien Cheo, Inland China.

THE Y.M.C.A.

An interesting and helpful meeting of secretaries of Metropolitan and suburban Associations took place at Exeter Hall on the 15th inst., Mr. W. Hind Smith presiding. The meeting was chiefly for prayer, and was convened in view of the approaching vacation and for the arranging of autumn programmes by the various officers who attended. It was greatly appreciated, and will probably hereafter be repeated at regular intervals.

A garden party and conference convened by the Clapham Association was held in the grounds of Park Holme, Tooting, kindly lent by Miss Bell, on Saturday. Mr. W. Hind Smith presided over an open-air gathering in the afternoon, when the subject considered was "How to Maintain the Missionary Membership." Dr. Eugene Cronin was chairman of a drawing-room meeting held in the evening, when discussion took place upon the questions, "How to Retain our Members," and "How to Stimulate Personal Service."

A special summer conference of the North West Metropolitan District was held on Thursday afternoon, when Mr. and Mrs. James L. Chapman, entertained at their residence, Aspen Lodge, Harrow, over sixty friends of the Association work in the district. The subject before the conference was "Young Men's Work in the Foreign Field;" and after a few words from Sir George Williams, who presided, Mr. F. J. Clark, hon. secretary of the Bombay Association, gave an address on the needs of India, especially emphasising the importance of sending out well-qualified workers to labour in the schools and colleges among educated natives. A proposal was adopted by the district to endeavour to raise a sum sufficient to maintain such a worker, and before the gathering dispersed sums amounting to upwards of £60 were promised in aid of this project. Mr. J. A. Stooke, of the China Inland Mission, spoke on the claims of China, referring particularly to the opening for a worker among the Europeans in Shanghai and one or two neighbouring ports.

THE Y.W.C.A.

Appeals are frequently received from the secretaries of poorer branches of the Y.W.C.A. in distant lands for help in supplying the literature of the Association, for which many of the members are unable to pay, and which they would be thankful to possess. Such a request was lately received from Canton (China), but the committee has been able to make only a small grant, as their funds are low. This work is increasing and help to maintain and extend it is urgently needed. The Hon. Treasurer of the Committee for "other continents" World's Y.W.C.A. is Miss Lucy M. Woods, 17, Old Cavendish-street, W.

NOONDAY PRAYER.—An esteemed correspondent writes: "We are longing for a general revival of true religion. Let those of us in and around London not overlook the daily prayer meeting, beginning at noon, held in the hall of the Y.M.C.A., 186, Aldersgate-street. Let as many as possible come together, and acknowledge their dependence on the Lord and lay their desires before Him. As Saturday is a short business day in the City, and but few attend the meetings, some friends from the suburbs might join, in order to pray especially for a rich blessing on the Lord's work of the following day throughout the world."

CHRISTMAS CARDS FOR FOREIGN LANDS.—The International Christian Police Association are bringing out two beautiful cards with original Swiss views. One a motto card for 1896, the other a card for Christmas and New Year, with the text "What think ye of Christ?" as a centre, and the verses Matt. iii. 17 and Heb. vii. 25. The latter card will be printed in French, German, Swedish, Urdu, Hindi, Tamil, and Japanese, as well as in English. Christian workers are invited to assist in circulating the cards. Particulars as to price may be had from Miss C. Gurney, or Mrs. D. H. Small, 1a, Adelphi-terrace, W.C., who are also hoping to receive contributions in aid of the undertaking.

SPAIN.—Mr. Walter W. Mowle has begun work in connection with the Seamen's Hall, Apartado 192, Bilbao. He writes to us: "In visiting the ships I have a great call for good literature for distribution, and should be very thankful for any parcels of such, suitable for making up into bundles to leave in the fo'c'sles of out-going steamers. The men are always grateful for them, and I have distributed nearly 200 in the few weeks I have been here already. Parcels could be sent to Mr. D. Moffat (for Bilbao Seamen's Hall), 36, Falcon-street, Newcastle, who will gladly forward them to us. Although this is the quietest time of the year, yet on Sunday afternoon more than a dozen steamers came in at one tide, which will give an idea of the opportunities we have here."

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CHRISTIAN ENDEAVOUR.

A junior society of sixty members has been formed in the Clark Training-school, Shaingay, Sierra Leone, West Africa.

Eight new societies have been organised in Laos, Indo-China, within four months, making nine in all, with a membership of 245.

There are forty-seven Sociétés d'Activité Chrétienne in France. In this number the many associations that are Christian Endeavour societies in everything but the pledge are not included.

A Christian Endeavour Society was recently organised in the Presbyterian Summer School for Mexican Evangelists at Las Vegas, New Mexico, with an active membership of twenty-three, speaking the Spanish tongue.

The official report of the Convention of the Scottish Union, held in April last, is embellished with a frontispiece of Lord Overtoun and other portraits. (6d. *McCallum & Co.*, 200, *Buchanan-street, Glasgow*). It gives a good idea of the inspiriting proceedings of the first annual Scottish National Convention.

An English society exists among the railway workers at Madura, India, and, besides maintaining its own prosperity, it supports a Sunday-school, which is officered by the members of the Christian Endeavour Society. Eleven Christian Endeavour societies have also been organised among the village congregations in the Tirumangalan station, Madura, with a total membership of 173. All of the boarding-schools in the district report societies for boys and girls separately, and a number of the associate members have been received into the church during the past year.

IRISH NOTES.

The County Armagh Protestant Orphan Society has been reorganised, and is doing an excellent work.

Much regret is felt in the North of Ireland at the death of Rev. John B. Armstrong, Methodist New Connexion minister of Priesthill, near Lisburn, who died suddenly on Monday last week, after preaching on the previous day.

The regular income of the Methodist Orphan Society has been higher during the past year than it has ever been, the receipts being £90 in advance of the previous year. Thirty-five children have just been added to its list.

For the last four or five Saturdays members of the Open-air Mission have been trying to hold meetings in Howth, co. Dublin, but the fishermen have utilised the foghorns of their boats to make such a noise that scarcely a word said by the preachers has been heard, and fifty extra police have had to be drafted into the place to keep the peace.

In the death of Mr. Alex. Hutchinson, of Duncairn Gardens, Belfast, who has just passed away, aged eighty-three years, Sunday-school work in Ireland has lost a faithful and devoted friend. He visited many schools from time to time, and there is scarcely a corner of Ulster in which his name and presence were not known. He also used his pen for the purpose of influencing the little ones.

The work of the Irish Church Missions (says *The Record*) is prospering in all parts of the sister isle, but especially in Dublin. At the evening service on Sunday week, in the Dublin mission church of the Society, no less than twenty-one converts from Romanism were publicly received into the Church of Ireland. The service was naturally an impressive one, and the church was crowded. The sermon was preached by Rev. George C. Grubb. This is the fifth public reception of converts during the last two years in connection with the Dublin Mission.

MISSIONARY BUREAU.—A series of farewell meetings have been held in connection with the departure of Mr. and Mrs. Herbert Halliwell (Nyassaland) and Miss Christian Littlejohn (Rajputana), at Sevenoaks, Lambeth, Christ Church, Westminster, Brighton (Rev. J. B. Figgis' church), and Colebrooke-row Presbyterian Church, Islington. Mr. Oscar D. Schmidt has been selected for the Rio Harbour Mission. The South London Missionary Training Institution reopens on September 9. Several fresh students have been accepted.

HOME FOR SICK SHOP GIRLS.—Those friends who have taken so kind an interest in the Forest Home, near Epping, will be pleased to learn that in the few years since it was started nearly 3000 women and girls have enjoyed its refreshment and comfort. But so many needy workers have been taken in that a small debt has been incurred; and the Misses Reynolds have therefore been compelled to resolve for the present to take only those who can pay something. A little fancy sale for the Home is to be held in October. Communications should be addressed to Miss H. Reynolds, Epping New-road, Buckhurst Hill, Essex.

PERSONALIA.

Miss E. Lawrence, of Barcelona, is now in England, and may be communicated with, care of Mr. W. Greene, 3, Endsleigh Gardens, N.W.

Mrs. R. W. Barbour, of Bonskeid, has erected an institute at Pitlochry, N.B., as a memorial of her late husband, Rev. R. W. Barbour. It was opened on Tuesday, last week, and handed over to the inhabitants of Pitlochry.

Rev. John McNeill, who is officiating during July and August in the Argyle-square Free Church, Oban, is attracting the people to such an extent that the capacious building is found to be altogether inadequate for the accommodation of the crowds that flock to hear him.

Dr. and Mrs. Vartan have arrived home on furlough from Nazareth. Dr. Vartan, as an agent of the Edinburgh Medical Missionary Society, has faithfully served the cause of the Gospel and the Mission there for thirty-four years, and fifteen years have passed since his last furlough.

Bishop Ryle has left Liverpool for Lowestoft, and will be away two months. He has been in excellent health all the winter, and has been able to preach every Sunday, besides presiding at committees, public meetings, holding confirmations, etc. When it is remembered that he is in his eightieth year his vigour of body and mind is remarkable.

Rev. W. Hardy Harwood, the late Dr. Allon's successor in the pastorate of Union Chapel, Islington, has been appointed to fill the vacancy on the staff of lecturers in connection with the Ancient Merchants' Lecture caused through the retirement of Rev. John Kennedy, D.D. The other lecturers are Revs. Dr. Guinness Rogers, Dr. Newman Hall, Dr. Cave, J. Morgan Gibbon, and Alfred Rowland.

Rev. C. B. Sawday has intimated his intention to resign the pastorate of the South Parade Baptist Church, Leeds. Mr. Sawday accepted the call to Leeds several years ago, in the hope that a forward work might be done there similar to that in which he had been engaged at Vernon-square Chapel, London, and as successor to Rev. F. B. Meyer at Melbourne Hall, Leicester; but the opportunity for such a work does not seem to be favourable at present, and Mr. Sawday is leaving Leeds very shortly. He purposes taking a much-needed rest at his cottage at Robin Hood's Bay, near Scarborough, before seeking another sphere of labour.

Rev. Frederick E. Wigram.—The retirement through ill-health of Rev. F. E. Wigram from the position of Hon. Clerical Secretary of the Church Missionary Society, was officially announced at a special meeting of the general committee last week. This is an event, says *The Record*, which has been foreshadowed for some months past, but everyone hoped that it might in some way be averted. Mr. Wigram, acting on the advice of his physicians, took a prolonged rest, and although the treatment recommended has not been without its beneficial effect, he has reluctantly come to the conclusion that his health is not sufficiently robust to allow him to return to Salisbury-square. The strain of work in the hon. secretary's department has been of late years very trying, and with the ever-continuing expansion of the Society's operations, both at home and abroad, the tendency is for it to become still more burdensome. There are few persons outside the Mission House who have any idea of the incessant toil day by day and week by week all through the year which Mr. Wigram cheerfully undertook. It has told greatly upon his constitution, and has ended in his enforced resignation. Mr. Wigram will carry with him into his retirement the affection, the gratitude, and the best wishes of all who are interested in missionary work.

EVANGELISTIC NOTES.

Mr. Thomas Payne, of Manchester, has paid another visit to America. He spoke at a Convention on the Offices and Work of the Holy Spirit, at Richmond, Va., and conducted a ten days' mission at the Fulton Baptist Church, Richmond.

Lydd, Kent.—We have had the pleasure of a three days' visit from Messrs. J. M. McAuliffe and R. Everett. Bible-readings were given in the Y.M.C.A. rooms, and meetings held each evening in the open-air, when a good number listened to the old old story told so faithfully by these servants of God, and we trust the message has been blessed to many hearts.—F. E. W.

THE TEMPERANCE INSTRUCTION given in the Board and other schools by the Cheshire Band of Hope Union is proving most acceptable. During the past six months the lecturers have been permitted to address 35,461 children of the senior classes, and 1219 teachers belonging to 303 schools. Over 12,000 children submitted written reports of the lectures, and 4024 were successful in obtaining certificates.

OBITUARY.

REV. C. E. WATNEY, WEST AFRICA.

THE committee of the Church Missionary Society have received the news of the death at Lokoja on the Niger River, West Africa, of Rev. C. E. Watney, from fever. Mr. Watney, who was twenty-seven years of age, was the second son of the late Rev. James Watney, vicar of Canwick. He was the only one of Bishop Hill's party whose health permitted of his reaching his destination in January, 1894, and he has now joined his leader and comrades in a region where sickness is no more.

REV. ALEXANDER TOMORY.

News by telegram reached the Free Church Offices in Edinburgh last week of the death of Rev. Alexander Tomory, Free Church Jewish missionary at Constantinople. Mr. Tomory was one of the earliest converts won by the Free Church from the Jewish faith to the Christian religion. Mr. Tomory's name has been inseparably connected with Jewish mission work almost during the last half century. The specialty of his influence was due to a considerable extent to his extraordinary knowledge of modern languages, through which he was able to come in contact with, and influence for good, Jews in poor circumstances belonging to a great number of nationalities. Mr. Tomory was seventy-seven years of age, and his wife predeceased him two years ago. He leaves four sons, one of whom is missionary professor in Duff College, Calcutta.

MR. T. W. CARR.

The death is announced of Mr. Thomas William Carr, one of the famous firm of biscuit manufacturers at Carlisle. He had for some time suffered from heart disease, and passed away very suddenly on Tuesday last week. He was the fourth and youngest son of the late Mr. J. D. Carr, of Coledale Hall, was born in 1840, and received his early schooling in Kendal, after which he finished his education at the Edinburgh University. For a short time he turned his attention to agriculture, but at length became a partner in the firm of Carr and Co., biscuit manufacturers and millers. Of a gentle, loving spirit, he was yet a fearless and eloquent advocate of what he believed to be right. Some years ago he converted his large hayloft at Newtown House into a mission room in which he carried on evangelistic meetings, also temperance work, and a large Sunday-school. He is survived by Mrs. Carr and a numerous family.

DR. JAMES L. PHILLIPS, INDIA.

Dr. J. L. Phillips, very widely known in connection with Sunday-school work in India, passed away to his rest while staying in Mussoorie, on June 25, aged fifty-five years. Dr. Phillips was the son of a devoted American Baptist missionary in Orissa, who passed away some twelve years ago. Our friend was born in India, but went home to America for his education. He came over to this country in 1865, so that his work in this land extended over thirty years. He was a medical missionary, and a man universally beloved — a happy soul full of geniality and of the love of Christ. He soon won his way into the hearts of all those with whom he had to do.

For the last five years he had been secretary to the Indian Sabbath School Union. He travelled and established a cordon of Sabbath-schools throughout India and Ceylon. Just before he came up here he had been to Java, and he had hoped to return from here to Burma, on his loved work for the children. He was emphatically "The Children's Friend." Though full of malarial fever, when he came up to these hills to rest, he held a number of children's services in churches, schools, and in the open-air, which, I fear, proved too much for his strength, and brought on a speedy collapse. His end was peace, and his widow is wonderfully supported under the great trial. She can rejoice in his happiness in the midst of her own great loss. THOMAS EVANS.

Mussoorie, India.

DEAUVILLE.—In stating last week that Mr. and Mrs. Brading, lately of Algiers, have taken charge of the Sailors' Rest at Deauville, Calvados, we described the work as "formerly connected with Mr. Henry Cook's Gosport Mission." There has been misapprehension here. The Deauville work is still a branch of the Gosport Seamen's Mission.

SEASIDE PRAYER MEETINGS.—A correspondent writes very appreciatively of the daily prayer meeting which is held from 12.15 to 1 o'clock at Cecil-square, Margate, in which those connected with all the denominations take part. Now that so many hundreds are flocking to the seaside our correspondent suggests the desirability of such meetings being held at other holiday resorts during the summer months on the same undenominational lines, for the purpose of real prayer and spiritual blessing. He hopes there are many who may take up the suggestion and open their rooms for this purpose.

Among the Churches.

CHURCH OF ENGLAND.

DR. BILLING, late Bishop of Bedford, has received an address of sympathy from the clergy in east and north London on his retirement owing to ill-health.

The committee of the Church Missionary Society have accepted Rev. N. Hamlyn, Mr. L. B. Butcher, Miss D. Mayor, Miss E. Little, Miss C. Elwin, Miss H. E. Finnoy, and Miss E. Watney as missionaries of the Society.

Mr. C. H. Bousfield, who has long been a generous friend to the Colonial and Continental Church Society, has just given another donation of £1500, in "the hope that others may be encouraged to come forward to strengthen the Society's position and increase its usefulness."

Dr. Farrar has been instituted to the Deanery of Canterbury. He preached his farewell sermon at St. Margaret's, Westminster, on Sunday morning, when, notwithstanding the heavy rain, every seat in the church was filled. Dr. Farrar had been rector of St. Margaret's for nineteen years.

The Bishop of London, presiding at the third anniversary of the City Samaritan Labour Home and Employment Agency, which is a branch of the Church Army, said that Christians were not absolved from helping a man whose misfortunes were of his own seeking, provided he was prepared to strive to do better in the future.

A new Missionary Bishopric is being formed in Western China. Bishop Moule, of Mid-China, having requested the Archbishop of Canterbury to consent to the formation of a new diocese, and arrangements on the subject having been made with the China Inland Mission, the C.M.S. Committee have resolved to approve the scheme, to guarantee the salary of the new Bishop (for which a new special fund is to be started), and to submit to the Archbishop the name of a clergyman for his approval as the first occupant of the see. It is understood that the nominee is at present on the roll of the China missionaries.

CONGREGATIONAL.

A large new chapel has been completed at Bodffordd, Anglesey.

Rev. S. Jackson, of Stokenchurch, Oxfordshire, has been recognised as pastor at Bishop's Castle.

Rev. Ernest G. Chevis, Hurstbourne Tarrant, Hants, is about to resume work in Wisconsin, U.S.

Rev. J. T. Collier, of Salisbury, has reopened the chapel at East Knoyle, which has been closed for some time.

A new chapel has been opened at Goshen, Blaenclydach, Rhondda Valley, and Rev. John John has been inducted minister.

The fifth annual report of the Young Workers' Society of the City Temple shows that sixty-two active and twenty-eight honorary members are engaged in making garments, scrap-books, etc., for the poor, and in supplying flowers, dressed dolls, and toys to the hospitals.

The following preachers will officiate at Christ Church, Westminster Bridge-road, S.E., during the next few weeks:—July 28, Rev. A. Page Sharpe (of Boston, Mass.); August 4, Dr. Newman Hall; August 11, Rev. G. A. Gordon, D.D. (of Old South Church, Boston, Mass.); August 18, Rev. Rhondda Williams (of Bradford); August 25, Rev. Rowland Evans (of Bradford); Sept. 1, Rev. F. B. Meyer.

The directors of the London Missionary Society are arranging for a Children's Day at the Crystal Palace on Saturday, July 27. The special attractions are a singing competition for Sunday-school choirs; brief lantern lectures on Madagascar, China, India, and Polynesia; an open-air meeting at which the model of the steamship *John Williams* will be launched; and a united service of praise conducted by Messrs. Luther Hinton and Horace Holmes. All who wish to be present should apply early for tickets at the Mission House, Blomfield-street, E.C.

A remarkably interesting scene has taken place at Union-street, Brighton, when Messrs. R. J. Campbell and G. Hignett were ordained as pastor and assistant pastor. On the platform were several Oxford Churchmen who came voluntarily to testify to the influence of Mr. Campbell as a leader in undergraduate life, and to the high personal character of Mr. Hignett. A very kindly letter was received from Dean Paget, of Christ Church, and the friendly attitude displayed therein evoked warmly appreciative comment. Rev. William Gooby, the late temporary pastor of the church, told the story of the call to Mr. Campbell and Mr. Hignett, the latter having consecrated himself to the service of the church without any other reward than the joy of doing good.

Calls.—Mr. R. W. Rees, to the Tabernacle, Barry Dock; Rev. J. Collyer, of Cuckfield, to Wickham Market; Mr. W. Rew, to Market Weighton; Rev. W. A. Elliott, late of Matabeleland, to Frizinghall.

Resignations.—Rev. W. Darwent, of St. Mary's, Devizes; Rev. S. E. Dodge, of Bassingbourne.

BAPTIST.

A new mission hall was opened last week at Farnham, Essex.

Foundation-stones of new Sunday-schools have been laid at Metherhill, Calstock.

A new church is being erected at Huish, near Yeovil, in connection with South-street.

Rev. J. Humby, formerly of Ford, Bucks, has commenced his ministry at Shefford, Beds.

Memorial-stones of a new chapel in Lichfield-road, Stafford, have been laid by the Mayor.

Rev. J. G. Hopkins has resumed his work as pastor at Caerphilly after an illness of two years.

Pastor Charles Spurgeon has accepted the invitation to resume his former charge at Greenwich.

Whyte's Causeway Church, Kirkcaldy, N.B., has held its annual meeting, reporting 287 members, and various operations in full activity.

An extension scheme has been set on foot by Nelson Church. A plot of land has been purchased, and it has been decided to enlarge the church and erect new Sunday-schools, seating 1000 children.

Many will sympathise with Rev. William Williams, of Upton Chapel, Lambeth-road, whose little son (12½) fell from a hammock and sustained such injuries that the doctors fear he will never be well again.

A number of ministers, delegates and friends, belonging to the London Baptist Association, assembled to discuss denominational work in town and country and in the foreign mission field. Tea was served in the garden of Mr. and Mrs. E. Gibbons, and Rev. D. Russell, of Lower Edmonton, presided at a meeting held subsequently in the Tabernacle. Rev. G. Hay Morgan, of Woodberry Down, dealt with the work of Baptists in cities, and supported a bold Evangelical policy. Mr. Thomas, pastor of Grove-road, Victoria-park, spoke on country work, saying it was in the villages that the battle of religious freedom was still being fought. Rev. H. Anderson, of Calcutta, took foreign missions for his subject.

On Wednesday last week the memorial stone of a new mission hall in connection with Highgate-road Chapel was laid. For many years a small mission station has been occupied at Fortess Grove, but the need of a larger and more commodious building has been long felt. At the meeting held at the chapel on the same evening, presided over by the pastor, James Stephens, it was stated that the contract for the erection of the building was £870, towards which £590 had been given or promised previously. The sums laid on the memorial stone, with subsequent gifts and promises, amounted to £177, leaving about £110 to be provided to complete the building, class-rooms, etc., but exclusive of the cost of furnishing.

Calls.—Rev. James Briggs, of Longton, to Praed-street, Paddington (accepted); Mr. W. T. Lee, of Plymouth, to Longross-street, Cardiff; Rev. E. D. Lewis, of Llancarfan to Treorky; Mr. Thos. S. Fidge, of the Pastors' College, to Fleet, Hampshire (accepted); Rev. P. T. Thomson, Lochee, to Blenheim Church, Leeds.

Resignations.—Rev. T. D. Landels, of Jesmond, Newcastle-on-Tyne; Rev. C. Chambers, of Chase Side, Old Southgate, N.

METHODIST.

A new chapel and Sunday-schools have been erected at Redhill.

The Wesleyan Conference opened on Tuesday at Plymouth. Rev. Dr. Waller was elected president.

The whole of the debt on the new church erected at Lyminge, near Hythe, last year has been liquidated.

The Metropolitan Chapel Building Fund Committee has voted further aid to Sidcup and Ilford new chapels.

The Primitive Committee have passed plans for the erection of a new chapel and school at St. Ives (Hunts).

A new chapel has been opened at Lundrake, Cornwall, to accommodate 150. Rev. T. T. Lambert, of Ebenezer, Plymouth, preached.

Memorial stones of new chapels have been laid at Bradbury, Sedgefield; Alvingham, Lincs; Wood-lane, Hanley; and Beckingham, Gainsborough.

Several Wesleyan ministers in the East Anglia District are now on a fortnight's cycling evangelistic tour through the villages of Norfolk and Suffolk.

Rev. J. Thorne, son of the late Rev. James Thorne, one of the founders of the Bible Christian Connexion, has arrived in England per ss. *Kaikoura* from South Australia, in company with his sister, Miss Thorne, and is staying at Shebbear. He will take part in the Thorne centenary celebrations at Barnstaple.

The steamboat mission on the Murray, in Australia, is an interesting and successful innovation. The missioner, Rev. W. C. Butler, who has named his steam launch *The Glad Tidings*, devotes his energies to the settlers up the river courses, administers medicines, circulates literature, and holds services among those who would otherwise be untouched by any Christian agency.

The South African Wesleyan Conference, recently held in Grahamstown, reported 41,755 members, an increase of 2441. Day-schools number 413, with 26,091 scholars, and Sunday-schools are 428, with 28,500 scholars. The Conference has ten industrial and training institutions under its control. The candidates for the ministry were four Europeans and two natives. The president, Rev. E. Nuttall, is also missionary secretary.

PRESBYTERIAN.

A new chapel is being built at Newton-on-Hill, near Shrewsbury.

The Presbyterian committee are about to issue a "Pastoral Letter on Gambling."

Rev. P. McF. Macleod, who is taking charge of the Tooting congregation, has applied to be readmitted into the English Presbyterian Church. Before settling in Canada he ministered successively in Birkenhead and Liverpool.

There is some probability that the Presbyterians will bring themselves into line with the other denominations by holding autumnal meetings for the considerations of subjects calculated to stimulate the religious life of the churches and influence public sentiment.

The Synodical Foreign Missions committee feels hopeful that the change in Formosa will be favourable to mission work in general. Four new missionaries for China—two medical and two ordained—have been accepted, Drs. Landsborough and Dalziel, and Revs. Andrew Bonar Nelson (Free Church licentiate) and C. N. Moody (an ordained missionary in Glasgow).

About 100 American Presbyterians have come to Europe to see the mother churches of their faith. After visiting Ireland and Scotland they are now in London, and will go in a few weeks to France, Holland, and Switzerland. On Thursday evening they were received in the King's Hall of the Holborn Restaurant by the Presbyterian Social Union of London. Words of hearty welcome were addressed to the visitors by Revs. R. Leitch, Dr. Monro Gibson, and Rev. John Watson, of Liverpool.

Calls.—Rev. Q. D. Whyte, of Skelmorlie, to Inch; Rev. R. Jones, of Rhos, to Newsham Park; Mr. E. Evans, of Llangollen, to Pentredwr and Llandyna; Rev. Alexander Black, to Creetown.

SOCIETY OF FRIENDS.

The first monthly meeting has just been held in the new Henley-on-Thames meeting-house, three brakes full going over from Reading on the happy occasion. The cause spreads in Oxfordshire and Berks.

President J. J. Mills, and Professor C. W. Hodgin, able and devoted college teachers, have arrived in England for a two months' vacation tour in Europe. Friends will give them a hearty welcome in the home land.

A fresh and hopeful impulse has been given to Friends' Tract Association by the position Frederick Sessions has kindly taken in it. Colporteurs are soon to be employed in this important phase of mission work, beginning at Birmingham.

Two missionaries—Helen Gilpin and Henrietta Dean—have just arrived home on furlough from Madagascar. "Everything was quiet in Antananarivo when they left," they say. What the French and the Jesuits will do remains to be seen. In China, the latest news tells of the illness, from fever, of Isaac Mason, and the devotion of his fellow-missionaries of Chung-King, in nursing him through it.

THE SALVATION ARMY.

The first convert in Madrid is a journalist.

Since the Army commenced operations in Demerara, 140 persons have been enrolled as soldiers.

A lady has donated a thousand acres of land near Sydney, New South Wales, for an additional social farm.

General Booth is contemplating the advissability of commencing the work of the Salvation Army in Armenia and China.

No less than five new settlements are to be immediately opened in South Africa, including one in Zululand, on the Amatikulu river.

The president of the Italian Alpine Club has requested Major Thonger to commence work in the mountainous districts owing to the drinking habits of the people there.

"*For Fallen Asleep*," *see page* 20.

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JULY 22, 1895.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

	£	s.	d.
China Inland Mission—A. L., £1; J. W., £5; E. R. N., 15s.; C., £10	16	15	0
Miss De Broen's Work, Paris—C. N., Bristol, £3; Rev. E. M., 5s.; R. T., £10	13	5	0
Miss Ben-Oliel's Class, Jewesses, Jerusalem — Monthly Pence, Twickenham Y.W.C.A.	0	17	6
Society Relief Persecuted Jews—An Old I.N. Officer, £1; Dora, 5s.	1	5	0
London Missionary Society—J. H.	1	0	0
British and Foreign Bible Society—J. W.	20	0	0
Tibetan Pioneer Mission (Miss Taylor)—Y. R.	0	10	0
Tibetan Mission (Mr. Polhill Turner)—Y. R.	0	10	0
Belgian Missionary Church—Rev. E. M.	0	5	0
Work among Priests in France—Rev. E. M.	0	5	0
Bilbao Sailors' Rest—Rev. E. M.	0	5	0
Sailors' Rest, Port Said—Rev. E. M.	0	5	0
Gibraltar Soldiers' Home—Rev. E. M.	0	5	0
Pastor Chiniquy Fund—Miss C., £1 (*Work*) Mr. and Mrs. T., £2 2s.	3	2	0
Rev. O. Michelsen's Work (Kurumape), Lady M., £1; Miss E. and Bible Class, £4 13s. 4d.; (*Italoma*) Miss M., £1; Miss A. E., £1; (*New Hebrides*) Mr. and Mrs. T., £2 2s.	9	15	4
North Africa Mission—C.	10	0	0
Persecuted Stundists—Bristol, 2s. 6d.; Mr. and Mrs. T., £2 2s.	2	4	6
Figueras Mission (Pastor Rodriguez)—Bristol, 2s.; R. T., £5	5	2	0
Mrs. Lewis' Work, Paris—R. T.	5	0	0
Paris City Mission—R. T.	10	0	0
McAll Mission, France—M. K. D. G.	1	2	6
Asylums at La Force—M. K. D. G.	0	17	6
Dr. Stephenson's Children's Home—H. M. A. S.	1	0	0
Miss Sharman's Orphan Homes—H. M. A. S.	1	0	0
Scripture Readers' Society, Ireland—H. M. A. S.	1	0	0
London Aged Christian Society—H. M. A. S.	1	0	0
Christian Colportage Association—S.	10	0	0
Widow of late Gipsy W. Smith—Miss M. A. G., 10s. 6d.; Lettie, 5s.	0	15	6
Dr. Barnardo's Homes—A. B. R. C., 5s.; J. H., £1; Lettie, 2s. 6d.; J. W., £5; M. R., Tithes, 4s.; C., £5; M. A. P., 4s.; They brought in the offerings, etc., 10s.	12	5	6
Day in Country Fund—A. B. R. C., 5s.; M. C., 10s.; A. F., 2s. 6d.; Bristol, 2s.; R. T., £3; E. C., 5s.	4	4	6
Poor Sick Children's Country Holiday—A. B. R. C.	0	5	0
Ragged School Union—R. T., £10; *Day in Country*—A. B. R. C., 5s.	10	5	0
Mildmay Mission to Jews—Y., £1; J. W., £5; Mr. and Mrs. T., £2 2s.	8	2	0
Mr. Fegan's Homes—Y., £1; R. C. S., £3; Lettie, 2s. 6d.; *Camping Out*—R. C. S., £2.	6	2	6
Children's Country Holiday Fund—K. S. R.	1	0	0
Friedenheim Home for Dying—Miss P., 4s.; D., £2	2	4	0
Convalescent Home, Stanmore—Miss P.	0	4	0
Christian Community Country Holidays—Mrs. B.	0	6	0
Tramps' Mission—W. R. G.	1	1	0
National Refuges Homeless Children—W. R. G.	2	2	0
Church Pastoral Aid Society—W. R. G.	1	1	0
London Society Promoting Christianity among Jews—W. R. G.	1	1	0
Theatrical Mission—R. C. S., £3; Prov. xi. 24, £10; Mr. and Mrs. T., £2 2s.	15	2	0
Mrs. Meredith's Institutions—J. H., 10s.; (*Prison*) M. K. D. G., £1	1	10	0
Miss Macpherson's Home of Industry—Lettie, 5s.; Mr. and Mrs. T., £2 2s.	2	7	0
Jewish Work, London City Mission (Children's Holiday)—Gurtha, 10s.; X., 2s.	0	12	0
Convalescent Hospital, Seaford—M. S.	1	1	0
Central Noon Prayer Meeting—M. S.	5	0	0
Mr. Eppstein's Work Among Jews—D.	1	0	0
Costers' Mission (Mr. Orsman)—D.	1	0	0
Homes Aged Blind, Crouch Hill—D.	1	0	0
St. Giles' Christian Mission—C., £5; They brought in the offerings, etc., 5s.; (*Holiday Homes*) S. L. R., £1 1s.; (*Convalescent Home*) D., £1	7	6	0
East London Training Institute—C., £5; (*Berger Hall*) D., £1	6	0	0
Shipwrecked Mariners' Society—D.	1	0	0
Keswick Convention—D.	1	0	0
Tower Hamlets Mission—D., £2; J. W., £5	7	0	0
Mr. Boyer's Cripple Children (Holiday Fund)—Lancaster.	0	5	0
Miss Weston's Work, Devonport—Rev. E. M.	0	5	0
Miss Robinson's Work (Sailors, Portsmouth)—Rev. E. M.	0	5	0
Liberator Relief Fund—E. W., 5s.; E. L. S., 2s. 6d.	0	7	6
Met. Tab. Colportage Assoc.—Prov. xi. 24	5	0	0
Children's Special Service Mission—Prov. xi. 24	5	0	0
Mildmay Institutions (Hospital)—P. C. E.	0	10	0
Mrs. Ginever's Homes—E. R. N.	0	7	6
Mr. Quarrier's Orphan Homes—E. R. N.	0	7	6
Salvation Army—C.	15	0	0
Operative Jewish Converts' Institute—D.	1	0	0
Bristol Orphan Houses—C., £10 10s.; M. K. D. G., 10s.	11	0	0
Working Men's Mission, New Cut—C.	5	5	0
Railway Mission—S. A. T.	0	10	0
Mr. Wintle's Relief Work—Bristol	0	3	6
Southend Convalescent Home (Mrs. Leonard)—Bristol	0	2	6
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Friendless and Fallen—R. T., £10; They brought in the offerings, etc., 5s.	10	5	0
Seamen's Christian Friend Society—R. T.	10	0	0
Mission Deep Sea Fishermen—R. T., £10; (*Labrador*) R. T., £5	15	0	0
Aldershot Soldiers' Home—R. T.	10	0	0
Open Air Mission—R. T.	5	0	0
London City Mission—R. T.	10	0	0

	£	s.	d.
Mr. Forbes' Work among Theatricals—R. T.	2	0	0
Barbican Mission to Jews—R. T.	5	0	0
Billingsgate Christian Mission—R. T.	2	0	0
Strangers' Rest, St. George's-street—R. T.	5	0	0
Welcome Mission, Leytonstone—I. D. S.	5	0	0
Mr. Chas. Cook's Work—M. S.	10	0	0
Total	£353	11	10

Appeals.

The Cheltenham police-court missioner asks for illustrated pictorial wall texts, lantern slides, and left-off clothing for the rescue work in visiting the police-court and the homes of discharged prisoners and others, and for common lodging-houses and mission-room work. — W. Mortlock, 2, Denmark-terrace, Gloucester-road, Cheltenham.

Howard-street Gospel Mission, Sunday and Ragged School, Wandsworth-road, S.W.—Our mission premises at the present time are very much out of repair. It would afford an opportunity just now to give work to a number who are out of employment, in renovating, etc., the mission. £15 would be required, and we should be most thankful for the smallest help towards this amount.—Nathl. A. Soames, Secretary, 16A, Tasman-road, Stockwell, S.W.

Notices.

Communications Received with Thanks.—T.P. G.W E.C. W.H. H.W. M.C. S.W. T.H.A. W.H.B. J.A.L G.W. G.V. F.W.F. S.T.F. A.T.D. B.P. W.M. J.G A.S.S. H.N. W.C. W.R. R.H.McN. C.F.A. E.H.K M.B. F.C.O.A. W.R.J. J.E.W. M.A.B. G.P. M.J.L A.P. T.H. J.H. N.A.S. J.W. G.J.H. F.H.H. F.S L.J.D. G.S. T.D. A.N. R.N. W.C. R.J. J.W.McC S.B. F.E.W. J.T.F. J.F.W. L.M.W. T.M. W.T.C L.M. T.E. L.S. R.Y. C.B.S. J.R.C. R. J.S.I. C.B.W Mrs. R. W.H.M. W.F.W.R. W.K.

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☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Fallen Asleep.

At Cradock, South Africa, Mrs. Taylor, wife of Rev. Robert B. Taylor, of the London Missionary Society, aged eighty-three. In early life Mrs. Taylor was connected with Marlborough Chapel, Old Kent-road, then under the pastoral care of Mr. Henry Richard. In 1841 Mr. and Mrs. Taylor sailed to South Africa and engaged in missionary work. Mr. Taylor died nineteen years ago, but Mrs. Taylor remained in Cradock to carry on the work.—At Swaffham, Mr. Thomas Lindley, the devoted Sunday-school superintendent and leader in every Christian work in the town.—At Beddgelert, on 15th, very suddenly, Rev. William Ellis, aged sixty-eight, an esteemed and honoured Welsh Calvinist.—At Cheadle, Mr. B. Moreton, aged seventy-eight, a faithful follower of Christ and helper of his church.—At Sunderland, Mr. James Westoll, a well-known elder, who spent £10,000 on the erection of the John Black Memorial Church.—At Teignmouth, Rev. C. Kenyon, an able and leading Primitive Methodist minister.—At Doncaster, on 15th inst., Mr. Dennis Roberts, aged eighty-four, greatly loved as a true follower of Jesus.—At Brompton, Mr. C. Brown, for twenty-six years a valued preacher of the Gospel.—At Silverdale, Mr. William Taylor, for forty years a servant of Christ.—At Gedney, aged eighty-three, Rev. George Rodgers, for thirty-four years rector of the parish.—At Rathcoole, Rev. G. T. H. Barton, D.D.—At Tralee, Mrs. Thos. Hodgens, an earnest Christian worker.—Rev. Hugh Aird, D.D., for forty years minister of City-road U.P. Church, Brechin, N.B.—On Thursday last, at her London residence, Bolton Gardens, after a week's illness, Mrs. Fraser, widow of the late Bishop Fraser, of Manchester.—Rev. W. M. Thompson, minister-emeritus of New-road Church, Woolwich, "father of the English Presbyterian Church," in the eighty-sixth year of his age, and the fifty-seventh of his ministry.

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BRITISH SEAMEN IN CHINESE PORTS.—The last mail from China brings a cheery letter from the Reader of the Missions to Seamen at Shanghai and Wosung, respecting the work amongst seamen frequenting those ports. He writes: "We celebrated the Queen's birthday by a picnic. About 160 seamen of both the Royal Navy and the mercantile service enjoyed a happy day in the country, concluding with a religious service, when the sailors were addressed by Bishop Graves, of the American Episcopal Church. The *Sunbeam*, the new Mission steamer, is busy six days in the week, and one wonders how the work afloat in a swinging tideway was got through without such help. God is giving continual encouragement from fleet to fleet all along the line."

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The Committee *URGENTLY APPEAL FOR FUNDS*, required at once, in order to prevent the necessity for discharging several of the Society's Missionaries, who are carrying on an excellent work throughout the country. The work of this Society (now in its 68th year) was never more needed than at the present time.

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TO LET, APARTMENTS, ETC.

(*Continued from page 3.*)

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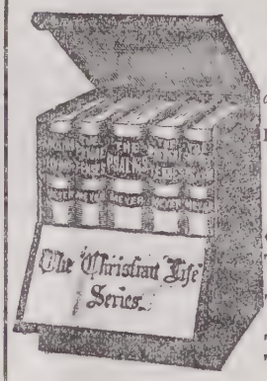
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Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. John Langsford, 7 p.m., 3.15 p.m., P.S.A., Mr. O. L. Heatley.

S. S. Anne and Agnes, Gresham-street, E.C.—A special course of lectures on Wednesdays in July, at 1.15 p.m.:—July 31, "The Battle of Documents and Doctrines," Rev. F. Relton.

Lord Radstock and others will speak in the Conference Hall, Eccleston-street, Sundays, at 3.45 and 7 p.m. Meetings of Christians, Fridays, at 8.

Clapton Hall, Upper Clapton, N.E.—Mr. J. G. McVicker, Sundays at 6.30, and Thursdays at 7.30.

Christ Church, Westminster Bridge-road.—Sunday, July 28, 11 and 6.30, Rev. A. Page Sharpe, of Boston, Mass.

St. George's Hall, Langham-place.—Sundays, 11 a.m., Dr. M'Killiam; 7 p.m. Mr. S. Trevor Francis.

House of Rest, Burlington-place, Eastbourne.—Daily prayer-meeting at noon. Visitors invited.

Conference Hall, Mildmay-park.—Sun., July 28, 3.30 and 7 p.m., Mr. P. S. Badenoch.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m. and 7 p.m., Mr. S. A. McCracken.

Edinburgh Castle, Limehouse, E.—Sun., July 28, 11 a.m. and 7 p.m., Mr. De Burgh Rochfort; 3 p.m., Pleasant Sunday Afternoon.

Great Assembly Hall, Mile End-road, E.—Week nights, at 8; Sundays, at 11 and 6.30, Mr. Charles Inglis.

The Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sunday, at 7, Mr. Geo. Hucklesby. Malden Hall, Queen's Crescent, Haverstock Hill, N.W., Sunday, at 7, Mr. C. Russell Hurditch.

Clarendon Chapel, Camberwell New-road, S.E.—Wednesday, July 31, at 8 p.m., Rev. Dr. G. C. Lorimer (Boston, U.S.A.) will preach.

Special Religious Services in Theatres, Halls, etc.—For July 28.—Agricultural Hall, Upper-street, Islington, at 3.30, Mr. Wm. Carley; at 7, Mr. Charles Button; Evangelical Hall, High-street, Homerton, at 3, Mr. Charles Button; at 7, Mr. Green; Grand Hall of Varieties, Clapham Junction, at 3, Mr. Bailey, at 7, Mr. Wm. Coates; Morley Hall, Mare-street, Hackney, N.E., at 7, Mr. Job Williams.

The meetings at Mrs. Boardman's, 3, Highbury-place, N., will be discontinued during the month of August.

Coming Conferences.

Prophetic Truth and Inspiration.—Duncon, July 30 to Aug. 1.

Blankenburg, Thuringia, Germany.—Sept. 2-6.

Perth.—Sept. 10—12, Rev. Dr. Bannerman, Perth, Hon. Sec.

West Norwood (Lansdowne Hall).—Oct. 15, 16, and 17 (Second Advent).

Deepening of Spiritual Life.—Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Star Hall, Manchester, Oct. 6-13; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

DURING THE HEARING of a recent law case, a witness described as a heavy drinker a man who drank twenty-two pints of beer and a glass of whisky in one day. A light drinker, according to this same authority, would be a man who consumed three pints of beer and two glasses of whisky, while a moderate drinker was a man who drank "something between the two."

MR. E. TENNYSON SMITH writes to thank those of our readers who have responded to his appeal for information as to instances of deacons, elders, etc., in churches being engaged in the liquor traffic. "The letters already received," he says, "confirm the opinion which I have expressed as to the unsatisfactory attitude of the Church towards the liquor traffic. May I urge others who can aid me and the cause by supplying such information kindly to communicate with me?" Mr. Smith's address is, Rose Hill Cottage, Deganwy, near Llandudno.

ROMISH TEACHING CONCERNING THE VIRGIN MARY.—Mr. J. E. Southall, printer, 149, Dock-street, Newport, Mon., sends us copies of an admirable tract entitled "The True Catholic Doctrine of the Virgin Mary and of Christ," and he writes: "I shall be glad to send sample copies *free* to any who may inquire for them, and send the postage. I am looking to issue a French edition shortly, besides printing off more English copies, as the demand may be indicated. Should any reader of The Christian residing in a Spanish-speaking country, volunteer to give me a Spanish translation, I would also get out a Spanish edition of the tract."

CONSUMPTION, AND ALL CHEST DISEASES.

INTERVIEWS WITH OLD PATIENTS, AND NEW CASES.

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NINETY-FOURTH INTERVIEW,

With Mr. JAMES KERSHAW, New Mill, Yorkshire.

REMARKABLE CASE OF CONSUMPTION ARRESTED.

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When I called upon Mr. Kershaw recently, I found a man in perfect health, and who has been so for years; and he ascribes the credit of this to Mr. Congreve's treatment for Consumption.

Briefly I give the history of the case, as told me by Mr. Kershaw:—

"I applied to Mr. Congreve," he said, "in 1884. For some time previously I had been ill, and had had the advice of two medical men. When they told me my illness would end in Consumption, I wrote to Mr. Congreve, for I had known a cure he had wrought. I had had a series of severe colds, which had been unchecked, and at the time I speak of I was suffering from a violent cough, much pain in chest, back, and sides, spitting of blood caused by the rupture of a small vessel, and loss of flesh and strength. I had to give up business for twelve months."

"To put it in a word, Mr. Kershaw, everything pointed to Consumption?"

"Undoubtedly. Under Mr. Congreve's care, however, I soon began to improve, and, ultimately, was quite cured."

"And what do you say about yourself now?"

"That I am better than I have ever been. I sometimes walk twenty miles a day over these hills without fatigue. You may depend upon it that I recommend the treatment wherever I have the opportunity."

"I believe you are acquainted with some other cases similar to your own?"

"My sister took the medicine with great benefit; she was going just in the same way that I had done. In addition to that, I have seen some wonderful cures of bronchitis with the medicine."

"I suppose, Mr. Kershaw, that you will not object to my publishing what you have told me?"

"I have not the slightest objection; and you may say that, if it had not been for Mr. Congreve's treatment, I should not be alive to-day."

MR. G. T. CONGREVE'S work on CONSUMPTION, &c., in which are detailed THE CAUSES, SYMPTOMS, PROGRESS, AND SUCCESSFUL TREATMENT OF THIS SCOURGE OF ENGLAND.—WITH NEARLY FOUR HUNDRED CASES OF CURE. ALSO ON COUGH, ASTHMA, BRONCHITIS, &c., &c. *The Book will be sent, post free, for ONE SHILLING by the Author, Coombe Lodge, Peckham, London, S.E.*

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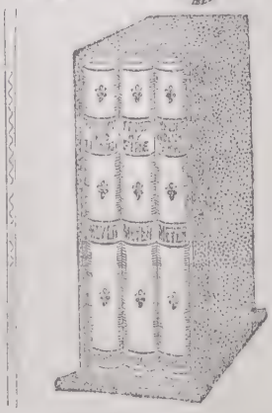
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Notes and Comments.

"LONDONERS at Home" cut a sorry figure, morally and socially, as they are represented by a writer in the current *Quarterly Review*. Into many of his conclusions we need not, into others we do not, follow him; but we think he is not far wrong in describing our traders as "engaged in a pretty constant scheme to palm upon the public spurious and inferior works on the pretence that they are genuine and excellent; [and] the great mass of our people continually striving to obtain base imitations of superior goods at an inferior price."

Our only criticism is that human nature, apart from grace, is much the same everywhere, for these evils are as rife in the provinces as in London. We lack much of the sterling uprightness of our forefathers, who, more than the present generation, severely conscientious in dealings with their fellow-men, were "diligent in business, fervent in spirit, serving the Lord."

The committee appointed by the Methodist Conference to keep an eye on questions affecting public morals has evidently done a good year's work. It has aided in obtaining an amendment of the Indian Cantonments Acts, and insists that there must be further legislation making it penal for anyone to practise the methods of the State regulation of vice system. The committee has under its observation the shocking traffic in both European and native girls which is carried on in Calcutta and elsewhere in India. It very rightly says that "it is unspeakably deplorable that so shameful a traffic should be tolerated for a single moment under a Christian Government, especially remembering that girls of tender years are often its victims." We entirely agree with the committee that the strongest representations should be made to the Government to urge them to take measures for the immediate suppression of this nefarious traffic.

In view of the fact that Dr. Waller, the new President of the Methodist Conference, is a village-trained man, *The Methodist Recorder* has a timely and excellent article on "Village Methodism," pointing out how far-reaching and helpful its influence has been. Judged by ordinary standards, it may not have been remunerative. Some would say the labour it involved and the cost in money—though that was small—would have been better transferred to larger fields and denser populations.

The religious economist, had he existed in those days, might have looked with a good-natured contempt upon the little church in the hamlet, with its cottage congregation and its small class-meeting led by a woman, to serve which hard-working men had to tramp great distances every Sunday, and for the shepherding of which the minister, with a crowd of churches claiming his pastoral care, had, ever and anon, to devote a precious half-day of labour.

The work in the kingdom of God never can be measured by ordinary standards. We may naturally turn to Jerusalem or to Samaria, because the crowds are there, but the Spirit of the Lord may send us to "Gaza, which is desert," to the one man who is ready for the truth. Village churches have been nurseries for town work, and in small South Sea Islands hundreds of evangelists have been trained for wider fields.

Many a time we hear the remark, how sad it is to see hundreds of men—and women now—pushing away into the country on cycles on Sunday mornings. No one grudges them the fresh air and pleasant sights and sounds of the country; it is the fear that most of them are simply bent on pleasure and self-indulgence which causes sadness. The cycle, however, has come to stay. What use can be made of it in the service of Christ? Some enthusiastic cyclists of East Anglia, Methodist ministers, have shown us one use. They formed themselves into a preaching club, and went in a body from village to village, catching the children who were out for play on the village green, and aiming at the elders even at the most unlikely hours. At 11.30 a.m. a congregation could be obtained. By the aid of local friends, who were expecting their coming, capital meetings were, in some places, ready to hear the word. We shall hear more, we trust, of this way of carrying the Gospel to hamlets and villages and small towns.

One of the good works of our day, created to meet the new needs of new times, is the taking of city boys into camps at the sea-side, or in the country. Manchester has such an outlet for its boys at Southport. It seems hard to believe that eight days at the sea-side could work such a change for good as seems to take place in many of the lads, but the testimony is positive that at any rate a large number of those who come "pale, troublesome, and even naughty," before the week is out fall into line, and when the eighth day comes, and they have to say farewell, they can hardly be recognised for the same lads. The influence of a Christian leader, whose heart is moved for the conversion of the lads under his care, cannot be without a powerful effect upon them. Ragged-school teachers testify that they notice a difference in them all through the winter. No boy is exactly the same after he has been on this holiday. We fancy that the secret of the success is that the workers love boys. But it is amazing to learn that for six shillings a poor city waif can get all this advantage.

One of our contemporaries speaks of knowing a country clergyman who posted 17,000 appeals for the restoration of a small village church of no great beauty or historic interest, which the Church people within a radius of twenty miles might have restored ten times over without denying themselves a single luxury. It gives the gross and the net receipts of three bazaars: 1, £390 and £190; 2, £1850 and £487; 3, £600 and *nil*. Surely this is a roundabout way of doing the work of God. "Worldly means ought not to be employed for spiritual ends." If pastors would only educate their people to proportionate giving, "as the Lord hath prospered" them, the result would be, in the long run, more money and more of other blessings which money cannot buy.

On the occasion of the opening of a new Roman Catholic church at Branksome, near Bournemouth, Father Morford said that in the erection of the building he had received help, not only from Roman Catholics, but "from Protestants also." The fact is a very remarkable one. Since the Reformation a change has evidently taken place either in Romanism or in Protestantism. That it is not in the former, is clear from what we know of other countries where she still possesses power. In Protestantism there has been a growth of what men call charity, but Scripture would call it by a very different name. Between the religion of the New Testament and that of Rome there is as much difference as between light and darkness—Christ and Antichrist. Fellowship between the two is impossible. Protestants who are helping to secure Rome a position of power in this country are strangely forgetful of the facts of history. She will accept all that is given, but she will use every advantage for the purpose of crushing and oppressing all who oppose her.

Age does not prove the truth of a religion, but it certainly is a revealer of what is in it; it gives opportunity for the fruits to appear. Tested in this way, Islam is an utter failure. It has had every opportunity of benefiting the lands that have long been under its sway, but it has cursed instead of blessing them. A writer in *The Quarterly Review* asks what has been the result of its rule, and answers his own question :—

> Barbarism, oppression, lawlessness, corruption, cruelty, ignorance, decadence, have settled like an inexorable blight on all the lands of Islam. There is no exception; not a single bright spot anywhere; no green oasis in all that wilderness of savage desolation. And those lands were once fertile, populous, and flourishing; homes of the arts of science, and of literature.

How surely material prosperity or misery follows upon the religious life of nations is shown by the fact that whereas the annual revenue of the Ottoman Empire immediately after it succeeded the Byzantine is estimated at £130,000,000, now it is only £18,000,000. Death is eating the system away.

The contrast between the wanton extravagance of the rich and the painful struggle of the poor was seldom more remarkably presented than in two paragraphs which appeared in last Saturday's *Daily News*. The first told of a farewell dinner, given by a young American millionaire to his friends in Paris. Each of the twenty-two guests was supplied with a private coupé and pair. Flowers out of season decorated the dining-room, and luminous fountains, playing upon large blocks of ice, kept the air cool. Instead of making one dish do duty for the whole party, "each guest had before him a whole leg of mutton, a whole salmon, a truffled fowl, a basket of peaches, and a double magnum of champagne, besides bottles of fine wines. At dessert a bag was passed round, from which each guest drew a keepsake, con-

sisting of emerald links, pearl studs, cigarette cases in gold, inlaid with jewels, etc."

The next paragraph presents an awful contrast to this. The story, which can be equalled in London any day, comes from Vienna, and tells of a young woman of twenty-one, delicate herself, and married to a consumptive husband, for whom she sought to provide by sewing cravats. She was brought before the judge charged with the crime of selling a few cravats, the property of her employer, to whom the articles were not worth more than a shilling. By sewing from early morning till late at night, neglecting entirely her sick husband and her home, she could earn *fifteen* pence a day. It transpired that she and her sick husband had been turned out of their house because she could not pay the rent; and that she sold the cravats to induce another landlady to take her in. Such is the heart-moving story that immediately follows that of reckless wastefulness exhibited by the American millionaire. Often those who possess most money know least how to use it well. The law regards the woman as a criminal, and pronounces no condemnation upon the millionaire. God's judgment might reverse the positions of the two.

Will preachers and teachers never cease to reiterate that "judgment is God's strange work"? How can judgment be the strange work of "the Judge of all the earth"? "Righteousness and judgment are the foundation of his throne." The one strange work, the one strange act of God, was when his sword of judgment awaked against his Shepherd, against the Man his Fellow; when He gave his only begotten Son to be a curse for us; when He rose up against the darling of his soul as He rose up against the Philistines on Mount Perazim; when He was wroth with Jesus as he had been wroth with the Hittites in the Valley of Gibeon; and the sufferings caused by the hailstones of judgment cast from heaven were more than those from the wicked hands of the men by whom, by the determinate counsel and foreknowledge of God, He was crucified and slain.

In his volume on "The Johannine Theology," Dr. Stevens devotes a chapter to the subject of the union of the Son with the Father, which is an excellent example of painstaking examination of passages bearing on the subject, of comparison of passage with passage, and then of a conclusion drawn. His unwillingness to press any point unduly is an admirable feature of his writing. Dr. Stevens shows clearly and forcibly that the term Son of God is used to denote a unique relation of fellowship and unity on the part of Jesus with God. It is more than a designation of his Messiahship. It denotes a permanent relation. "Others *become* sons of God; He *is* the Son of God, and as such was sent into the world." A good use is made of the feature of John's writings, that the pre-existence of our Lord and his essential relation to the Father are incidentally presented. "They are the presuppositions of his descriptions and arguments, rather than their immediate subject." But this only gives them more force.

Y.M.C.A. VISIT TO OXFORD.—There are still a few vacancies in this party for Monday, August 5 (Bank Holiday). The tickets are 8s. 10d. each, including return railway fare, dinner, tea, and all fees for viewing the colleges and other places of interest in the University city. Ladies and gentlemen wishing to join the trip should apply at once to Mr. R. H. Henson, Y.M.C.A., 66, Stroud Green-road, N.

"Reverence and Godly Fear."

"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are round about Him."

When the Holy Ghost guided the psalmist's hand to pen these words, had He in his mind a time *when*, or a place *where*, they should ever become meaningless? Or did He intend that their application should be withheld from some who should be privileged to present their homage to the Jehovah, and given only to others? I ask these questions, inasmuch as some appear to believe this Scripture was written only for the believers of a past dispensation, ere yet a way into the holiest had been actually made by the blood of Jesus, and the spirit of adoption had enabled the worshipper to approach his God, with "Abba Father" on his lips. These people not only go themselves, but teach others to place themselves, in the Divine Presence, with the same familiarity of manner and word as one would use in addressing an earthly father.

I must recall the word "same," for, of the two, the earthly father, as a rule, receives more respect and reverence than the Heavenly; and He in whose sight the heavens are not pure—He who chargeth his angels with folly—is daily *instructed*, *advised*, and *commanded*, by poor earthworms, in a style and in language that would never be adopted were man speaking only to man.

Time was when one with whom the Lord spake, face to face, as to a friend, was commanded to remove his shoes from his feet, because these were standing where God was near. The same order was issued to him who was honoured to lead Emmanuel's people into Emmanuel's Land. A man "greatly beloved" was Daniel—so much so, that a special message was sent to him from heaven, with Gabriel, who stood in the Divine presence, as God's special messenger; but when the angel reached him he was praying the prayers that had moved God to this gracious act of condescension, with his body prostrate on the ground, and his mouth literally in the dust. I might speak of Job, of David, of Ezra, and of almost every patriarch and prophet who plays any important part in the early history of the Church; but if we find them in converse with God, we further find them, without exception, addressing Him in a spirit of the greatest reverence and humility.

Granted that these all lived in a bygone dispensation, was not Old Testament history written for the instruction of New Testament believers? With subtlety of distinction between one doctrine and another, and with learned disquisitions on "dispensational truth," our modern teachers have almost made some of us forget that God has been the same God through all dispensations, even as He shall be the same God throughout all ages.

New Testament saints, with their fuller liberty and clearer light, show just as much reverence when speaking of or with God, as their fathers did. Which of the Apostles or inspired penmen ever uses the sacred name lightly? Who can supply a single instance where one of them speaks or writes as if forgetful of an infinite and abiding distance between God, as God, and himself, as one of his creatures?

Ascending from earth to heaven, and leaving the dispensations of the past for those of the future, do we find irreverence there, or shall we find it ever? Six wings has each seraph that Isaiah sees in his vision, but with two of these he covers his face, and, with other two, his feet, as, together with his fellows, he hymns the praises of his holy, holy, holy God.

Whoever are the twenty-four elders that fill the twenty-four thrones which stand around the throne of God, and wear crowns of gold beneath his eye, they must be the most honoured of all living creatures, to occupy a position so exalted; but when they present their homage to Him they fall down before Him, and cast their crowns before the throne.

And as with the seraphim, and the twenty-four elders, so with all the angels. Says John, they "fell before the throne on their faces, and worshipped God."

I know it has been urged that believers have been regenerated to greater dignity than angels; and much has been made of the supposition that, in Rev. v., they are found nearer to God than the angels. The promise, too, that we shall be made like the Lord Jesus at his appearing has been wrested to prove this theory. But is there anything in it? Cannot God as easily regenerate an unfallen, as a fallen being? Apart from this, however, be it fancy or faith, the action of the elders and the angels shall certainly become the action of the redeemed: "The four living creatures and the four and twenty elders *fell down before the Lamb*. . . . saying . . . Thou hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation."

Surely, if *all Scripture* has been given for our instruction, these truths ought to have their due influence on our manner of worship. It is a mark of reprobation to speak evil of "dignities," and the Holy Ghost informs us that Michael, the Archangel, when contending with the devil, "durst not bring against him a railing accusation, but said, 'The Lord rebuke thee.'" If, then (not *an* archangel, but) the Archangel, shows such regard for Satan, what ought to be the regard shown by mortals to their God? When some of the Corinthian converts became weak and sickly, and others suffered in other ways, how little was it thought, till revealed by God, that the secret of their troubles was the sin of presumption! May not the same sin be the cause of some of the Church's troubles at the present day? Has it been without a purpose that the Holy Spirit has told us how Nadab and Abihu, though chosen with the seventy to eat and drink in the presence of the God of Israel, were afterwards smitten with death for offering strange fire? That Uzzah met a like fate for touching what only Aaron's sons were to handle? That Uzziah was smitten with leprosy for entering the holy place which only priestly feet were to tread?

The inheritance of the Lord is weary. It cries for a gracious and refreshing rain; but are there not causes for the spiritual drought that has overtaken us? We long for one more, one vast and mighty, revival, ere the Master shall come, as He soon will come, to make all things new; but is it in God, or in ourselves, we are so straitened? Let us search the Church for leaven, with the candle of the Word, and what this shall reveal as impure, let us relentlessly cast from among us.

Is the Sabbath profaned? is the Word assailed? is the divinity of our blessed Lord questioned? We have to be silent, lest we should seem uncharitable to those who we know are not only in the path of error themselves, but are leading others therein. Do we find others who not only forget that "holy and reverent" is God's name, but teach their fellows to despise it? We are to let the action of such go unchallenged, because "*this is their way*." The Lord have mercy upon us all. We need mercy.

John Ed. Linnell.

Pavenham Vicarage, Bedford.

The Riots in China.

LETTER FROM MR. HUDSON TAYLOR.*

Dear Friends,—The hearts of many of you, I feel sure, have been deeply exercised by the telegraphic tidings you will have received of rioting in the Si-ch'uen province.

We ourselves, as yet, have only telegraphic tidings and an account of the first day's rioting in Ch'en-tu from Ch'ong-k'ing correspondents. The rioting at Ch'en-tu lasted three days. The first day the premises destroyed and looted were Dr. Hart's house and chapel, and Dr. Hare's hospital adjoining. These missionaries belong to the Canadian Methodist Mission. Mr. Hartwell, of the same Mission, living a quarter of an hour's walk away, was unmolested on the first day, as were the C.I.M. and the American Methodist missionaries; but the following two days the remainder of the premises of the Protestant missionaries and all the Roman Catholic premises were destroyed; and later still, as we suppose, the mission premises in Kia-ting, Ya-chau, Sui-fu, and Lu-chau were either destroyed or abandoned. There has not been time to learn particulars. We are told that scores of missionary refugees are on their way down the river, and we cannot but fear that some of them may be very ill-provided for on their journey. Mothers may have had to escape without suitable clothing and food for their infants. All this is very trying; and to many at home we fear the suspense, before full particulars can be had, will add not a little to the trial. We are very thankful to learn that there has been no loss of life.

In the midst of it all the voice of Jesus comes to us and to you, saying, "Let not your heart be troubled, believe in God, believe also in Me." Are any of us parents concerned for our beloved children? God is a Father more tender and true than we are, and He is present with them, to help and to succour them. In some cases there may be husbands and wives on furlough separated from their dear ones. Let us remember that He whose grace has made our persecuted brothers and sisters members of his Bride, is Himself the Bridegroom, as well as the Head of the Church, and is present with them now, Head over all things to them. His love is more tender than ours. His power is unlimited. Shall we not trust and not be afraid?

The middle verse of the Bible, Psalm cxviii. 18 tells us, "It is better to trust in the Lord than to put confidence in man." Many other verses of that same psalm seem specially prepared for this time of trial: verses 5, 6, 7, 9, 13, and 14, but I must not go on, or I shall mention most of the verses of the psalm. My own heart has been feasting upon this psalm, and it gives a comfort in this time of suspense that nothing but the Word of God can give.

These riots are no accident, they are part of God's great plan for blessing China. We do not know how He may use them, but we know that He will use them.

Our beloved ones in their trial, resting in the Lord, glorify Him; taking joyfully the spoiling of their goods, they will bear a testimony to the heathen worth much more than the goods have cost. Though we are not rich, our Father is, and can well afford to make up even in temporal things, if He so wills, all that they have lost for Him; but if not, if more souls are saved, and God is glorified, our highest desire is met.

"Why do the heathen rage, and the people imagine a vain thing?" Is it that Satan sees his time is short, that the Master is soon coming, and his opportunity of harassing God's children will soon be passed?

We are quite sure that God will overrule these trials for the yet more wide opening of the door for China's evangelisation. Let us therefore rejoice in the Lord, and give ourselves much to prayer, especially for our beloved native brothers and sisters, who, if persecuted, have nowhere to flee to, and often bear the heaviest part of the trial.

May God grant that no one's heart may fail for fear, but that we may all rejoice and count it a joy that our beloved ones are being permitted to bear this trial for the Master's sake.—Yours faithfully in Christ,

J. Hudson Taylor.

C.I.M. Shang-hai, June 15.

* This letter, which was received too late for insertion in the August *China's Millions*, has been handed to us for publication.

The Keswick Convention.

The caretaker of the great tent said, the other day, that he could always tell the character of a meeting which had just taken place; because, when the preaching had been more than usually searching and impressive, there were more veils, hymn-books, and Bibles left than ordinarily. If this be so, he must have been kept fairly busy during the past week, and the floor must have been pretty thickly littered as meeting after meeting broke up; or if it were not littered by articles which human hands can gather up and bear away, it was surely, in the eyes of the angels strewn with many weights of sins which had been renounced for ever by souls emerging from their grave-clothes into a new life.

The unanimous verdict, from the chairman downwards, is that this Conference has been deeper in its teaching, more spiritually helpful and instructive than any previous one. It was, perhaps, fitting that it should be so, since this is the year of its majority; it having been founded by the lamented Canon Battersby just twenty-one years ago. To what may not this young sapling grow in the immediate future! If the blessing, which has made this spot holy ground, and has gone out from it into all lands, only continues to increase in the same ratio as heretofore, this conference is destined to become one of the mightiest factors in the religious life of the age.

The main feature of the conference has, of course, been the presence of the beloved Andrew Murray, who has corroborated the previous teaching with which the name Keswick is specially associated, and has brought into prominence aspects of truth, peculiarly his own. One said of him lately, "he seems to be looking over a wall, against which I have been standing all my life." There is a great deal of truth in this way of putting it; he is pre-eminently a seer, and one of his favourite injunctions is, not to be satisfied with accepting an intellectual statement of truth, but to ask God to give the reality, of which the statement is but the counter.

The teaching throughout has been very searching, and has indicated the evil, not only of yielding to the sway of the senses, but of living in the soul life. Consciences have been cut to the quick. The two-edged sword has pierced to the dividing asunder of soul and spirit, as of the joints and marrow. In the searching fire of God's testing judgment so much wood, hay, and stubble have been consumed from the structures of character and service, that practically very little has been left to show as the result of years. Many have drunk of the waters of Marah to the dregs. The allegations that so much of God's work has been wrought from selfish motives, and that the flesh, though clothed in a religious garb, has been the origin of so many of our activities, have been as irresistible as they have been searching.

At the same time, there is a danger of the soul becoming too analytical, too introspective into the processes of its spiritual consciousness. It is highly dangerous to be often reverting on oneself, and becoming absorbed in securing one's own death. The self-life will be indulged in its subtlest form directly we become occupied in clubbing to death each of its manifestations, to say nothing of the anxiety and alertness incessantly involved in the process. It is a question whether there is not a tendency in some quarters for sincere souls to endeavour to put themselves to death, whereas it must always be borne in mind that we died once for all in the Person of Christ; that the soul accepts death definitely when it fully apprehends its standing in Him; and that, with death for ever behind, we are standing on resurrection ground, to be occupied, not with our death, but with Him who liveth, and was dead, and is alive for evermore.

Any misconceptions of this kind, however, are limited to the few, and are in no wise attributable to want of clearness on the presentation of the truth, but to that strange tendency of the human mind to misconceive and misapply the holiest, healthiest words. It may not be amiss to have entered this caution, because the effect of the recent Convention will be to make this teaching of death as the portal to life a commonplace in Christian gatherings everywhere; and it will be wisdom never to lay stress on this undoubted truth, without at the same time exhorting the hearers to occupy themselves primarily not with death, but with life; not with the grave, but with the risen Lord, who lives for us on the throne and within the heart. The best way of ridding the plains of malaria is by planting the eucalyptus tree. Walk in the Spirit, and you shall not fulfil the lusts of the flesh. The law of the Spirit of life in Christ Jesus delivers from the law of sin and death.

The best test of the whole movement is in the missionary meeting, held at the close of the week, and which this year attracted a larger crowd than ever. Hundreds of pounds are collected at this meeting to support missionaries specially sent out by Keswick, and for distribution among other societies; whilst scores of young souls yearly stand up as volunteers for missionary service, whenever the Lord shall open the way.

The appeals for fresh workers were more than usually urgent from every part of the world. Nothing can exaggerate the needs of the harvest field, or condone the sinful neglect and sloth of the Church. The fields are white, the people perish for lack of knowledge. As one speaker pithily put it, we have no right to concentrate all our care on the drawing-room; mistress and maids doing nothing else than attend to it, whilst the remainder of the house is left to neglect and dirt. Still many are as certainly kept at home by the staff as others are despatched to the war, and it is comforting for *them* to remember that all souls are equally precious to the Lord who gave Himself to be a propitiation for the sins of the world, and that our main endeavour should be to find our place on his plan, whether in England or in the heart of heathendom.

Altogether it is impossible to estimate all the blessed results of this Convention, which has now slowly dissolved, and the ever-spreading wave of whose influence is already beginning to circle out in speech, and letter, and printed report to the ends of the earth.

KESWICK ADDRESSES.

IMPRESSIONS BY A MINISTER.

There can be little doubt that the presence of Rev. Andrew Murray had something to do with the very large numbers that have gathered for the Convention this year. There are few men whose devotional books have been more widely circulated, or more largely blessed, and it is not surprising that many who have learned more perfectly the life of abiding in Christ, and living like Christ, should desire to hear the voice of one from whose written words these lessons have been learned.

Nor have they been disappointed. Mr. Murray's addresses have been a very important feature of the Convention. He speaks as one who is himself filled and fired by his message, and who is utterly forgetful of himself in his eagerness to communicate it to others. There is an intensity about his style that compels attention, and his evident sincerity and solemnity seem to reproduce themselves in his hearers. Long after the mere words he has uttered have passed from the memory, the impression of his addresses will remain.

And this is no unimportant result, for every address has made clear two things. First, that there are two ways of living the Christian life; and next, that it is possible to pass out of the one way into the other without a long period of struggle. Of these two sorts of Christian life the one is unsatisfactory to the man who lives it, and comparatively useless in its effect upon others. One address described it as a partial obedience, like that of Saul when commanded to destroy the Amalekites (1 Sam. xv.); in another, it was represented as the carnal condition in which it is impossible to receive spiritual truth (1 Cor. iii. 1-4); while, in a third, it was compared to the life of Job before God had revealed Himself to him (Job xlii. 5, 6).

With intense earnestness it has been insisted upon, again and again, that to a man who lives this kind of Christian life, this Convention can be no lasting blessing. Ideas may be received, impressions may be created, emotions may be stirred, but unless there has been a passing out of the carnal into the spiritual condition, the whole blessing will be lost in a few weeks. The carnal Christian cannot bear spiritual fruit.

And the passing from this condition into the better is only possible through *contact with God*. This is the result to which Mr. Murray's addresses have always led, and which will give the most solid and abiding character to the blessing received at this Convention. Religion that consists in the mere "hearing of the ear" is as unsatisfactory to us as it was to Job. The change came when God revealed himself, and Job had to say, "Mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes." No amount of hearing Convention addresses, nor reading Convention books, nor questioning Convention speakers can be of any lasting good apart from this.

More than once Sinai has been referred to as the occasion when God dealt with his people concerning sin and holiness, but they were not ready to meet Him. "Speak thou with us," they said, "but let not God speak with us, lest we die." This Convention has been a similar experience to many; and one brother expressed the desire of others when referring to the frequent call to die with Christ, he prayed, "Let God speak with us that we *may* die." Self-loathing, the surrender of self to death, has been seen as the only way to life. And the close of many a meeting of this Convention has found that great company bowed down in brokenness of spirit before God, desiring above all things that, with the faithfulness of true love, He would deal with them, and make known in their experience what it is to die with Christ, and to live with Him in newness of life.

After-meeting methods have never been less prominent at any Convention than they were last week. The impressions were too deep, the self-humbling too thorough for such methods. God was needed; and without Him the work could not be done. To be alone, face to face with Him, this was the supreme necessity. Of all the other impressions Keswick has made, this seems to be most important, and to be prophetic of abiding blessing.

Christ and His People.

By REV. HUBERT BROOKE.

Having read Psalm cx., the speaker first of all uttered a strong protest against the modern criticism which says that David did not write this psalm, that Christ did not know that when He set his seal to it, and that God did not inspire it. There is no middle place between this view and the position that Christ spoke the truth. If we do not believe that He did, then we had better cast this psalm away as a sham and a pretence.

Coming to the substance of the psalm (which is quoted in Acts ii., Hebrews i. 5, 6, 7, and 1 Cor. xv. 25), Mr. Brooke proceeded to observe that we have in it a threefold revelation of Christ. In verse 1 we have the express word of God; verses 2 and 3 give the response of the psalmist; verse 4 is again a Divine word, and the last three verses are the psalmist's response. Inspired of God, he answers back the inspired word. Verse 1 shows Christ as a risen and exalted Saviour. At the ascension He went to the right hand of God, where He is now waiting; and He will not wait in vain; He is going to rule until every enemy is put under his feet. Let us not be afraid of our enemies, for they are Christ's enemies. A time is coming when God will laugh at his enemies; and those who reign with Him, and who have wept with Him down here, will join in that holy but awful laughter then. In verse 4 we see Christ in his present position; He is now High Priest, living and working for his people. The closing verses point to Him in his future glory, when He comes to judge, and to rule with absolute power.

This threefold revelation of Christ—past, present, and future—has a corresponding call to his people. Everything about Christ in the Word, has something to do with Christians. He is exalted as King; we must take up the position of loyal subjection and absolute obedience. He is revealed here as Priest; then we must use Him. He gives us certainty and boldness of access, and sprinkling of the conscience, and endurance, and satisfaction of heart—not in ourselves, but in Him. He is coming as Judge; then we must be ready to meet Him. At his judgment-seat it will not be a question for us believers whether *we* are saved or lost, but whether *our lives* have been saved or lost—whether they are to be crowned and rewarded lives, or whether they are to be reckoned as wasted lives. We may have

SAVED SOULS AND YET WASTED LIVES,

because they have not been given to the King, kept by the Priest, and made ready for the Judge.

Let us look at what He wants us to be. We have here a Christian's photograph. It is not intended to be a complimentary likeness, but just perfectly lifelike. Verse 3: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth." "Thy people." It is well to remember that all we have to say in this Convention has to do with "Thy people." Everything about holiness, cleansing, Christ-likeness, the filling of the Holy Spirit, and the reflecting of Christ to the world, has to do with believers. Make no mistake about that. You cannot be consecrated before you are converted; it is not possible. You cannot learn more of Christ if you have not come to Christ. Owned first, and then used. Do not seek to go a single step until that is settled.

"In the day of thy power." That does not mean the day when Christ is strong; there is no day when He has not power. It is the day when He is mustering his forces to fight the foe. So Christ's people are to became his army. He is enrolling soldiers, and of course He enrols them from his own people. David would not enrol rebels as his soldiers; there would be treason in the camp at once. We may dress up to look like one of Christ's soldiers, and we may thus deceive our fellow-soldiers, but we cannot deceive Him. He wants soldiers badly; He does not want one of his people to be left out of the ranks. We have not got to be a certain stature, height, girth, and so on. All that is required is that we should be of Christ's people. If we come up, or rather down to the standard—saved by the Cross and nothing else—He bids us be enrolled for his service.

Here then is their mark at the outset—"they shall be willing." It is the same word as that used for "freewill offerings." There are no conscripts in Christ's army. They are all volunteers, and not pressed men. It is said that a volunteer is worth three pressed men. So, if there were here three thousand volunteers, that would be as good as nine thousand pressed men for the Lord's service. I daresay they would be as good as ninety thousand. There was a time when the Lord said that one man should chase a thousand; on that reckoning we should here be

AS GOOD AS THREE MILLIONS.

If we want to discover more about what a free-will offering is, let us turn to Judges v. In the song of Deborah and Barak we have a description of the kind of people through whom God won the battle; and they are the kind of people through whom God always wins the battle. "Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves" (ver. 2). And again, "My heart is toward the governors of Israel who offered themselves willingly" (ver. 9). So the great ones came down to the level of the little ones, and the little ones rose to the height of the big ones, but they were all one in loyal service. And by and bye in Christ's army all are to be officers and governors under the King.

But that same chapter tells us how the hosts of Israel were divided, as I cannot help thinking they are divided to-day. "Out of Ephraim was there a root of them against Amalek; after thee Benjamin among thy people; out of Machir (or Manasseh) came down governors; and out of Zebulun they that handle the pen of the writer." You would not think there was much in that for the battle, but when consecrated to God it was all right. The princes of Issachar were there; and we read in verse 18 that Zebulun and Naphtali were a people that jeoparded their lives in the high places of the field. Practically half of Israel were consecrated to God. Would that half the professed Church of Christ were consecrated to Him to-day!

But we have a photograph of the half-hearted as well as the whole-hearted. "For the divisions of Reuben there were great thoughts of heart." Reuben was a kind of man who was always pondering whether he should be consecrated or not, and never coming to a conclusion. As long as he did not, of course he was giving the balance to the wrong side. That is why some who are called Christians are useless for God's battle to-day; they are of a divided heart. They have

TWO HEARTS IN ONE BODY,

one heart that is quite sure at bottom that the service of Christ is a real thing, and another heart that is set on present occupations and gains; so they are almost useless for either side. Make up your mind one way or the other. Do not discourage young believers by pretending to be whole-hearted and living in a half-hearted way. "Gilead (or Gad) abode beyond Jordan." They lived out of the way, and were too far off. They had a very dead parish, or something of that kind; or their minister was a slow man; or their friends wanted too much of their time. They were too far from conventions, so they abode beyond Jordan. Surely we are not too far off from God to be consecrated to Him, and if we are near to Him what does it matter how far we are from anything else?

There was another set of them—"Why did Dan remain in ships?" He was too busy. He was a merchant, and I suppose he was so much occupied with his daily duties that he could not come and be consecrated to God. I once talked to a merchant captain about being a whole-hearted Christian. "It is all very well for you," he said, "but we

cannot" "Why not?" I tell you as he said it to me. "Well, every port we go into we have lies told us, and we have to tell lies." Their business required them to vary a little from the truth. Of course, there was no pretence of Christianity about it. There are some people so busy over their daily affairs that they say this Keswick doctrine is ideal. There is many a busy life represented here. They are occupied from morning till evening, but they have come here for a quiet week with God. Dear friends, take God back with you and you will have a quiet year with Him in the midst of your business. Then we read that "Asher continued on the sea-shore, and abode in his breaches"—in his comfortable creeks, out of the way of harm; and these enemies did not touch him. So there are some Christians who say, "My life is a very comfortable one; why should I trouble as to all this talk about consecration; it might lead me into all sorts of awkward positions? I may have to leave home and go and do something for God." I daresay you will. We ought to understand that this world is not intended to be our rest at all.

Oh that there may be among us none of those mentioned in verse 23, "Curse ye, Meroz; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty." Have you ever thought of this: that the Lord wants his people's help? Though David was worth 10,000, his battles were not going to be fought without his followers; and the Lord's battles are not going to be fought without his people either. If you do not know what this curse pronounced on Meroz means go and ask God; He will tell you all about it.

We come back to our Psalm. Ver. 3, "In the beauty of holiness." This is the Christian's uniform. A curious kind of garment, is it not? In Exodus xxviii. we have the beauties of holiness put before us. Aaron and his sons were having their garments made for them. "Thou shalt make holy garments for Aaron thy brother, for glory and for beauty." The moment a soul yields itself to God, a willing offering to Him, He takes it into the armoury and clothes it with the uniform He means it to wear. It is called "the beauty of holiness": a strange compound of priestly garments for a soldier's body. There are no carnal weapons, no swords to cut off a man's head if he won't believe in Christ, as they used to do in the dark ages. What are the garments? The breastplate of righteousness, the ephod of holy service, the inner robe of praise, the outer robe of charity, the mitre of intercession, and the girdle of humility.

TREMENDOUS DEMANDS!

Who, then, can serve the Lord if this is the armour we have to wear? It is nice to remember that no man goes a warfare at his own charges. You never heard of the Queen giving orders that her soldiers must find their own weapons. There has lately been a noise in Parliament about the deficiency of weapons, but no one ever thought of blaming the soldiers. It was the Government that was blamed, but we shall never be able to blame our Lord, who has the government upon his shoulders, because there are not enough weapons in the armoury for his people to wear. We can trust Him to clothe us with all that is needed for the warfare. The change will be so great that no one will ever dream of giving us the glory. They will see that it is the finger of God.

They come "from the womb of the morning." They are heaven-born souls. And God does not let his children go about unclothed. He will give them enough to keep them warm; He won't let them be starved. A starved-looking Christian is a reproach to his Father. He may sometimes be starved in body, but never in soul. The Master Himself was hungry sometimes, and so perhaps we may be, but never in our hearts.

"Thou hast the dew of thy youth." We are just wanted to be dewdrops—that is all. It does not seem hard to the dew to be a dewdrop. Look at Micah v. 7. "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." They are to be messengers from God to be sent down as the dew and as the rain showers—falling on the evil and the good, the just and the unjust. We are not going to say, "I will serve the nice people and leave the nasty ones alone." The dew from the Lord falls on the withered and parched places as well as on those that are green. It does not tarry for men. Oh, no, they would never want you; perhaps they would like to be rid of you. You go on blessing them in spite of them. The dew is sent from God; it does not make itself. Nor does the Christian make himself; he does not please himself any more than the dew; but pleases the One who sent him. And at last it dies in giving blessing to others. That is what the Lord calls his people's service—to be like the dew.

There is more about dew in 2 Samuel xvii. 12, "We will light upon him as the dew falleth on the ground." Here is a wonderful picture of a countless multitude. If all God's people were consecrated, and held their lives as his, they would be a countless multitude. The dew falls all the world over, and I suppose Christians ought to be scattered all the world over, not concentrated in one favourite little spot of their own. That might drench it to death; there might be a flood, and people would have to pray against the rain. In most places they are praying for rain. Are you willing to be sent where God wants you to go, or are you determined to exercise your will and stay where others are. Oh for a wind, or a tornado, or a cyclone, or something to make God's dew go where He wants it.

Then look at this wonderful closing thought, "Thy youth." Here is the secret of perpetual youth. Sometimes the Christian says, "I am growing old." He might say, "I am always young," if he would. Those who are heaven-born, consecrated, clothed, and filled, have the secret of perpetual youth. "They shall still bring forth fruit in old age; they shall be fat and flourishing" (Ps. xcii. 14). Their fruit is better and riper even than when they were young. This is how God describes his people. How does the description fit us? We do not come here to look at a photographic album and go away. Rather we came here to be photograph plates, to have the lineaments of God marked upon us in the light of that holy sun of righteousness. Are we ready for that? It is as definite as the enrolment of the soldier. It is a matter of deliberate action—a freewill offering given to God, and then to be treated as his for ever. Let us enjoy the freedom from anxiety and care of the dew. Let us be willing to be sent where God wants us, and do his work in the place He puts us in. It is a high calling. Let us say as the willing helpers said to David, "Thine are we, David, and on thy side; peace be with thee and with thine helpers."

The Joyous Life.

By Rev. GEORGE C. GRUBB.

"He that is of a merry heart hath a continual feast." If you ask me what we come to Keswick for, I would say that it is to find out the secret of a merry heart, which will give you a continual feast. Of course I know people think that logically we must get very low in these first two days—we must be knocked down by every address, and feel how bad we are, and how desperately and awfully we have sinned. That is the truth; and nothing that can be said of our failures and sins can exceed what they have been. But do not think that after you have had a sort of mock funeral you are any better. If you will only allow God the Holy Ghost to kill you He will do it, but it is by his goodness, and not by making your face ever so long. That is not the way to get sanctification.

When the Lord delivered his people out of Egypt He said to them, "Ye shall keep three feasts unto the Lord your God: the feast of the passover, the feast of weeks, and the feast of tabernacles." If I were to ask each of you if you have kept the feast of the passover to the Lord, probably there is scarcely one here would answer, "No, I have not." There was a time in your life when you saw that the blood of Jesus was sprinkled on the door-posts and on the lintels, and you were saved from the death-dealing blow of the angel of death. You can say, "My soul hath been redeemed from death eternal, and now I live in the power of an endless life. The Lamb of God is mine. The Cross now covers my sins. Yes, I can say as plainly as possible that I have kept the feast of the passover unto the Lord."

Then the word of the Lord comes (Deut. xvi. 10): "Thou shalt keep the feast of weeks unto the Lord thy God, with a tribute of a freewill offering of thine hand, which thou shalt give according as the Lord thy God hath blessed thee. And thou shalt rejoice before the Lord thy God, thou and thy son and thy daughter, and thy manservant and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow that are among you." The feast of weeks is Pentecost, fifty days after the Passover; then the Holy Ghost descended in power upon the Church. If I were to ask every one of you individually if you have kept the feast of weeks unto the Lord your God, would you be able to give me such a plain and definite answer as you gave about the feast of the Passover? Never put the oil before the blood. Our object in coming to Keswick is to force the attention of Christians to the adding of the Pentecostal oil to the blood that is there already. Life begins at the Passover; service begins at Pentecost. Peace begins at the Passover; power begins at Pentecost.

That is the negative side of the blessing you get here—deliverance from all sin by the power of the Holy Ghost, not by any power in you, but by simple reliance on the infallible and sufficient promise of God the Holy Ghost. God is able to make all grace abound to you, that ye, having all sufficiency in all things, may abound into every good work. It is all grace running into you, and all grace flowing out from you to bless others.

How may I have a continual feast? "Thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering." The word here translated "tribute" only occurs once in the Hebrew Bible, and it is derived from a root that means to be full. You may translate it thus: "With a fulness of a freewill offering." This is a fundamental question, Am I willing to be wholehearted with my God? to present my body a living sacrifice, holy, acceptable, which is my most reasonable service, and not to be conformed to the world in which I live? Then I shall prove experimentally what is that good and acceptable and perfect will of God. So I ask you, redeemed by the blood of Jesus, who bowed his head unto death for you on the cross, are you willing to present the fulness of a freewill offering to Him? Are you willing to say, "Lord, I am tired of myself, tired of my body, of my spirit, of my soul; I want spirit, soul, and body to be wholly sanctified unto Thee and Thee alone. O God of peace, thyself sanctify me wholly"? "Faithful is He that calleth you, who also will do it."

Have you gone as far as that? Of course the consequence of that is, "Thou shalt rejoice before the Lord thy God" (ver. 11). It is remarkable that joy is not mentioned in connection with the feast of the Passover, in the first nine verses of the chapter. Joy is mentioned in connection with the feast of tabernacles, which describes the Second Advent of Christ; it is translated in our version "Thou shalt surely rejoice," but the Hebrew is "Thou shalt *only* rejoice." There will be rejoicing only when Jesus comes, because sorrow will be done away. Sorrow and joy are strangely intermingled now, but when Jesus comes our sorrow will be turned into joy. So God wants to have a company of rejoicing Christians. You never can rejoice with joy unspeakable and full of glory unless you believe your God. "In whom, though now ye see Him not, believing ye rejoice, with joy unspeakable and full of glory. Joy is the one thing that the church and the world wait to see. I do not believe Christians are ever fully blessed till they come to shouting point; I am quite sure of it. You cannot go against the current of the world's sadness without a full stream of Holy Ghost joy in your soul. How we need it! The Keswick Convention needs it, and all our conventions need it, that we may go forth in the power of the joy of the Lord, which is our strength. It is easy to testify to others when the heart is bubbling over with peace and joy, and with the presence of Jesus in us. So now let the Lord teach us the secret of this feast of joy. If we have the joy it will spread to our sons and daughters, and manservants and maidservants, to the Levite, the stranger, the fatherless, and the widow that is within our gates. We shall be joy distributors wherever we go. This is the blessing that God has for us. Do not be afraid of it, dear soul. There is no need at all to be afraid.

But notice this. "Thou shalt remember that thou wast a bondman in Egypt." You will have always a chastened remembrance of what you were; that is the third part of the blessing. This joy does not puff you up at all. Some people think that if you get blessed like, you will become as proud as a peacock, and always talking

about yourself. Oh, no you won't. It is a very difficult thing for a man to hold up his head if his neck has been broken. This blessing breaks the neck of pride in you; so that you will be clothed with humility. That is one of the first evidences of being wholly sanctified. You think everybody else better than yourself. I assure you it is so. You will remember the pit out of which you have been taken, and the hole out of which you have been dug. You will remember it with shame and sorrow, and at the same time with the peace of God flowing in your soul.

"And thou shalt observe and do these statutes." It is remarkable how the keeping of God's commandments is mentioned in connection with the feast of weeks. You have no power of yourselves to keep God's commandments. At the feast of the Passover you have found that out. Our mere conversion never gives power to keep God's commandments. It is keeping the feast of weeks that gives power to keep the law of God. What the law could not do, through the weakness of the flesh, Jesus does in me. He is the Lamb of God. He is the love of God within me; and it is very easy for love to keep the law. That law is fulfilled in us who walk not after the flesh, but after the Spirit. Now come to-night and feast upon the goodness and grace of our Lord Jesus. Let Him manifest Himself to you as He does not to the world. May the Spirit take of the things of Christ and show them unto us. May He glorify Jesus in us to-night, that we may see no man, and no blessing, save Jesus only. Then let us go out with a merry heart and keep a continual feast unto the Lord our God.

AN UNOCCUPIED FIELD.

I have no doubt that there are not a few who have been awakened out of a life of inoccupation with the Master's work and service, who are now saying, "Lord, here am I, send me into any field Thou may'st choose for me." It may be well, having been deeply impressed with the need of one portion of the field, that I should speak of it to some who may now be inquiring for a sphere of missionary activity.

I think no more promising sphere of labour could be found than that amongst the Spaniards in Algeria. Thousands upon thousands have left Spain, and with that the domination of the priests, to find employment and better pay in this more genial country, and here they are more numerous than the French, forming large villages and a preponderance in the towns.

They are an interesting people, sober and industrious, and by their seriousness and reverence for the Word of God are worthy of our love. In Algeria they are in circumstances very favourable for the Gospel, and welcome the overtures made to them.

The City of Oran is an attractive one, and perhaps with a climate better even than Algiers. In the midst of many romantic surroundings, with moderate lodgings and cheap living, a couple of ladies, or a man and his wife could live here on slender resources, and have a wide sphere of quiet Christian service, and if they desired could have easy access by steamer to Spain and Morocco.

Besides work among the Spaniards, there are numerous French villages entirely destitute, within reaching distance. The friend in the North of England who so kindly helped last year to place one or two colporteur evangelists for work in Algeria, had his beneficent gift of £50 utilised by two evangelist colporteurs for the French. Other sums to the amount of £28 have been applied for special work amongst Spanish colonists by a Spanish evangelist of Algiers, and a Spanish Christian brother of the Province of Oran, who has for many years laboured and suffered for the cause of Christ, is willing to go anywhere to labour amongst his own people, if his support in permanent labour were provided.

The language is easily learned, and mixing with the people the accent and tone could be acquired; and during the hot season, in studying the grammar and in reading a Spanish-English New Testament, a preparation could be made at home for future service. I pray God, the Lord of the Harvest, that He would send forth labourers into his harvest.

George Pearse.

[Communications for Mr. Pearse may be addressed to our care.—Ed.]

[748]

The Cave of Adullam.

1 Sam. xxii. Psa. xxxiv.

By Rev. F. B. MEYER, B.A.

Leaving Gath, with a very thankful heart for God's delivering mercy, David hastily recrossed the frontier, and found himself again in the kingdom of Saul. His life, however, was in great jeopardy, and he did not dare to expose himself to the royal jealousy. To return to court was impossible, and he did not dare to incur the risk of involving his relatives in his troubles of seeking shelter at Bethlehem. There was apparently no alternative than to adopt the life of a fugitive and wanderer amid the hills of Judah, with which his shepherd life had made him so familiar.

Two miles up the valley of Elah from Gath, there is a labyrinth of hills and valleys, deeply honeycombed with caves; one of these, near the ancient Canaanitish city of Adullam, and called after it, afforded him for a considerable period the shelter of which he was in search. It is described as a dark vault, the entrance of which is a low window in the perpendicular face of the cliff, and its position made it possible for him to cross from one country to another, as occasion required. Thither fled his whole family, dreading, no doubt, the violence of Saul's hatred, and thither also came everyone that was in distress, and everyone that was in debt, and everyone that was discontented, and he became captain over them.

We need not now enlarge on David's filial love, which traversed the entire distance from Adullam to Moab to secure an asylum for his father and mother, who were probably too aged to stand the hardships and dangers of his fugitive life. Suffice it to say that his petition was readily granted by the King of Moab, perhaps on account of some pride in the Moabite blood that flowed in the veins of the young Hebrew warrior. But that double journey, first to secure the shelter, and then to escort the aged couple thither, evince a pleasing trait in David's character. There was no lack of obedience to the first commandment with promise. It is, however, with the cave and the more motley group of his adherents that we have now to do.

I.—THE CAVE AND ITS LESSONS.

There can be no doubt that the Holy Ghost, in the minute narration of these experiences in David's life, desires us to trace an analogy between his history and that of the Lord Jesus, in his present rejection and banishment from the throne of the world. The parallel is as minute as it is instructive.

A rejected king was on the throne.—Though anointed by Samuel, Saul by disobedience had forfeited his right to reign, and had, so to speak, nullified the effect of the sacred unction, as we may also. The sentence of deposition had been pronounced, and was awaiting execution at the appropriate moment. Similarly the dark fallen spirit, Satan, was once an anointed cherub, set on the holy mountain of God, and perfect in his ways from the day that he was created, till unrighteousness was found in him. Not improbably he derives the title which our Lord gave him of "Prince of this world" from his original appointment as God's vicegerent and representative, but in his fall he forfeited his glorious position, and man was created as his substitute to take his place. "What is man?...Thou madest him to have dominion over the works of thy hands." That power is not yet exercised by man; "we see not yet all things put under Him," but it will be in the person of the Son of Man, who is already "crowned with glory and honour."

In the meanwhile Satan still holds the throne of the world. He has many a time cast his javelin at the king after God's own heart. In the Temptation and in Gethsemane he would fain have pinned Him to the wall. All through the present age he has been doing his worst to exterminate the incipient hidden kingdom of Jesus, though he knows that God has destined it to take the place of his own. But all his attempts must fail. As Saul fell on the field of Gilboa, so the Prince of Darkness shall be finally cast into the bottomless pit.

David's kingdom was hidden.—It was a true kingdom, though in mystery, veiled in the darkness of Adullam's Cave, and concealed in the labyrinth of valleys and hills. He had fallen into the ground to die, that he might not abide alone, but bring forth much fruit. It is a mysterious process through which the little seed-corn passes in the winter, when it surrenders itself to the destructive forces that lie in wait in the red mould, and seize on its tender fabric. "Exposed to wintry winds, trodden under the feet of those who drive the rake and harrow over it; buried out of sight and left alone, as if cast out by God and man to endure the slow process of a daily dissolution, then melted by rains and heats until its form is marred, and it seems useless to either God or man." Such was the experience of David; and of that Divine King, who fell into the mystery of forsakenness on the Cross, and the mystery of rejection in the grave: and whose person and kingdom are now altogether hidden from the world of men.

The day is not far distant when the Lord, who is hidden until the time of the restitution of all things, shall be manifested with his saints, and take to Himself his great power and reign. The power which He won from the ocean-caves shall be worn on his brow; the treasure for which He bought the field of the world shall be spread forth for the admiration of the universe; the army which he has constituted from such unpromising materials shall follow Him on white horses in radiant array. In the meanwhile his kingdom is "in mystery."

David and his followers were in separation.—Driven without the camp of Israel, they had no alternative. With the feasts and pageants, the counsels and decisions, the home-politics and foreign wars of Saul, they had no immediate connection, though the Cave of Adullam could not but exert an important indirect influence on the whole realm. The lot of an exile, the path of the wanderer and stranger were meted out to David and those who were willing to share his lot. His way to the throne lay through multiplied difficulties and sorrows; and although he must have prized the freer air, the sense of liberty, the deliverance from the heartless and godless etiquette of the palace, there must have been a perpetual sadness and loneliness in his soul.

The true king of men is still outside human politics and society. We cannot have Him and them. Those who desire to be his subjects and to share the rewards and glories of those coming days, when He shall have dominion from sea to sea, and from the river to the ends of the earth, must go out to Him without the camp, willing to forsake all that they have, and be counted the off-scouring of all things.

David was content to await God's time. Whatever provocation Saul gave, he never retaliated. However easy the opportunity of gaining an advantage over his vindictive pursuer, he never availed himself of it. He was prepared to wait God's time, and to receive supreme power in God's way. He quieted himself as a weaned child. His perpetual refrain is recorded in his own words: "My soul, wait thou only upon God, for my expectation is from Him." It was as though he sat down in patience and submission till God made his foes the footstool of his feet, and set him as his king on his holy hill of Zion. It is thus, through these passing centuries, that our Saviour is waiting. Now is the time of the kingdom of *patience* of Jesus Christ; here is the patience of the saints; whilst the eager expectation and yearning of the whole creation is waiting for the manifestation of the sons of God. Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For by hope were we saved; but hope that is seen is not hope; for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it."

II.—THE CAVE AND ITS INMATES.

The tidings of David's return to Judah, and of his retreat in the shelter of the cave, spread swiftly and mysteriously throughout the whole land, and those who were sorely pressed by misery, poverty, and bitterness of soul began to flock around him. The young leader soon found himself at the head of 400 men, a very motley crew! For the few who were loyal to him, there were preponderating multitudes who were full of their own grievances, and eager only for their redress. The sacred historian says that their faces were like the faces of lions, and that they were as swift as roes upon the mountains; but their tempers were probably turbulent and fierce, requiring all the grace and tact and statesmanship of which the young ruler was capable, to reduce them to discipline and order. It was surely no small feat so to organise such materials, that they became the nucleus of the greatest army of their time, and carried the standard of Israel to the fullest limits it ever reached.

We must not think of David at this time of his career, as a bandit or freebooter chief, but rather as improvising a frontier guard to defend the land against the Amalekites and Philistines, who were perpetually raiding it at the time of harvest, sweeping away the results of the farmers' toils. Thus he became the benefactor and defender of his people, though exiled from them. In the common talk of the time his men and he were described as a wall to the great sheep masters and agriculturists of Southern Judah, "both by night and day" (1 Sam. xxv. 16).

It is impossible not to turn from David to Him, who, though cast out from the scheme of this world and its prince, is ever gathering around his standard the poor and outcast, the leper and sinner, the blind and bruised and broken-hearted, those who are in distress, in debt, and discontented, and making them into soldiers, that shall win the world for Himself.

Did these wild, rough soldiers find a new centre for their life in David? We have found a new object in the Lord Jesus, for whom to live is life indeed, and for whom to die is gain.

Did this new centre draw them away from attachment and association with the decadent kingdom of Saul? Our oneness with the living Saviour has made us unworldly by making us *other* worldly. We have cast in our lot with Him, and become citizens of the new Jerusalem, and are glad to confess ourselves strangers and pilgrims.

Did they put off the manners and customs of their old life, and allow the shuttle of love and devotion to weave the fabric of a new character? We have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of Him that created him.

Did they love David for removing their discontent, alleviating their distress, and relieving them from the disorder and anxiety of their existence? Much more should we love Him, who has done more for us than even David did for his poor followers. He has paid our debt with his own sorrows, relieved us from our creditors by meeting them Himself, clothed us in his perfect beauty, allayed our sorrows, calmed and stilled our souls.

Did the attachment between David and his followers grow with the years cementing them in a fellowship which was the result of sharing common dangers, the bivouac fire by night, the toilsome march by day, the brush with the foe? What an incentive to us to seek a fellowship with our blessed Lord, that shall grow closer for every day of trial we share with Him.

III.—THE CAVE AND ITS SONG.

Many allusions connect the thirty-fourth Psalm with the Cave of Adullam. It was there that the little host needed the encamping angel; there that the young lions roared, as they ranged the wilds in search of food; there also that God's care was perpetually laid under requisition to keep the bones of the fugitives lest they should be broken by falling down the crags (vv. 7, 10, 20).

We can imagine the leader one evening when the anxieties and fatigues of the day were over, gathering his troop around him with the words, "Come, ye children, hearken unto me, and I will teach you the fear of the Lord." Then, in thick succession, the three exhortations, "O magnify the Lord with me. . . O taste and see that the Lord is good. . . O fear the Lord, ye his saints." Then perhaps from all their voices came the full chorus, "The Lord redeemeth the soul of his servants, and none of them that trust in Him shall be desolate."

The soul which is living a separated life, with sin judged, forsaken, and forgiven behind it, may count on these four:—

Deliverance: even in the midst of difficulties and perplexities which have been caused by its own misdeeds (4, 7, 17, 19).

Enlightenment: for what the dawn is to the weary watcher, that God will be to the soul that has long groped in the dark, if only the face is turned towards his (5).

Perfect Provision, so that it shall lack nothing which it really needs (10).

The Sense of God's Nighness, nearer than the nearest, more real than the presence or absence of any (18).

If, in that cave, with so many things to distract him, compelled to spend every hour in the presence of his men, David was able to realise the presence of God, how much more possible it must be for us. And when once that is realised, all the conditions of the best life are fulfilled.

What makes the difference between the dull and grey of winter and the beauty of the spring? Is it not that the sun is nigh, and nature knows it, and assimilates his glorious colour?

So backslider! broken heart! contrite spirit! do not look back on past failure and shortcoming, nor stand in dread of recurring sin, but look up and away to the face of Jesus. Do not, I pray you, live on the dying, but on the living side. Dwell in the secret place of the Most High. Abide in the house of the Lord all the days of your life. Enter with boldness the Holiest to remain. Ask the Holy Spirit to enable you to realise the constant presence of God. Say to yourself many a time each day, even when you do not feel it, "Thou art nigh; Thou art here." Make your home in the sense of God's nearness. O taste and see the sweetness of such a life.

It was thus that Jesus thought of his Father, and it is thus that you will realise the happiest, strongest experiences possible to the saints. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

IRISH RAILWAY TALKS.—I.

By GEORGE WILLIAMS, Dublin.

The 2.40 p.m. American Mail was just starting from Queenstown, and I was congratulating myself on being alone, when the door of my compartment was pulled open and four passengers bundled in, just landed from the *Etruria*. "Doomed to a big smoke," said I to myself; and I was right, for one of them said, "Any objection to smoking?" "Smoke away," said I, and in a moment or two the fog was something to see. I noticed, however, that the passenger next to me did not smoke. He was a fine-looking man, over six feet in height, with a well-shaped head, large eyes, and a strong, square-cut face. Looking at me, he said, "Well, sir, two years ago I stopped smoking, and I am glad I did. I am ever since a healthier man." Delighted at finding such an ally, I replied. "Yes, sir; and if men would pitch whisky as well as tobacco overboard, they would be still healthier." This I said because I observed my *vis-à-vis* taking a "nip" of "Irish."

"Perhaps you're right," he said to me across the carriage—"perhaps you're right, but my doctor told me to drink a little 'Irish.'" "I quite believe it," I replied, "and, no doubt, your doctor, like some of ours, when a student, learned to drink it himself, and deceived by it, and his judgment injured by its use, he now recommends it to others." "That may be," he said, "anyhow your plan seems a good one—we have no such healthy faces in America as yours."

The big man then commenced chatting to me. I learned he was a member of the Canadian Parliament, and that this was his first trip across the Atlantic. He said, "When I saw your beautiful hills this morning, so green and lovely, I had to weep, and I said to myself, 'Why can't some great man arise like our Sir John Macdonald, and heal the wounds of this sorrowful land?'" I told him that man must be a Solomon.

By-and-by we spoke of Dublin, toward which city the train was running, and he inquired, "Were you born in Dublin?" "Yes," said I, "twice." He swung round on the seat, looked at me with a kindling eye, and burst out with "Ha, I understand that. I am two years old. Yes, sir, two years ago God was pleased to show me two facts—one, that I was a lost man, certain to perish for ever because I was a sinner; and the other, that in the atoning death of the Lord Jesus there was a full salvation for me. I saw in the Word of God that God pledged Himself to certainly save from wrath any sinner who believed upon that Saviour. I trusted Him, I found Him, and I know I am a saved man, and that I shall never perish."

"My dear sir," he added, speaking with great animation, "I can't voice out all the joy and peace of the past two years. But it is not necessary; you are enjoying them yourself. Why, when ill last evening—on the *Etruria*—there was such glory in my soul that I said 'This is not illness at all.' But how different all was three years ago when I was ill in Toronto. Ha, that was illness! I dared not die, and the misery of my mind increased the suffering of my body."

It was a splendid thing to hear this great man say so definitely, "I am two years old!"

We reached Dublin, and his companions wondered as they watched us clasping hands and promising to look out one for the other in that land in which there shall be no night.

THE KEITH-FALCONER MISSION.

By REV. C. B. WARD.

My steamer being anchored at Aden for three days to discharge oil and domestics, I resolved to see the mission established by the late Hon. Ion Keith-Falconer. Yesterday I secured a conveyance, and while the cool breezes of the morning made the ride comfortable, I went out to Sheikh Othman, ten miles from Steamer Point, where the mission is located.

Dr. Young, the devoted Scotch Christian in charge of the work, had just gone to the hospital to begin his day's work. I followed him, and at the hospital I found about twenty persons of various ages, listening as he read and expounded the Arabic New Testament. I did not disturb the service, but sat down outside the door to watch and pray. This service over, the doctor entered the dispensary, and one by one new cases were admitted by an assistant and treated. Many others who were daily visitors, were being treated by another assistant in the verandah. Most of this class had sores and ulcers to be re-dressed or otherwise attended to. I noted the cosmopolitan character of the patients. Arabs, Bedouins, Somalis, Jews, Abyssinians, and others I could not make out. I noted the complaints—bowel trouble, ulcers, ophthalmia, cataract, dropsy, rheumatism, ear disease, consumption, fever, etc. Thus about thirty were treated, and before treatment all had heard the Gospel. Dr. Young said that usually he was thus employed in the hospital from 7.30 to 11 a.m. daily.

We then repaired to the Mission bungalow, where, after breakfast, we spent a couple of happy hours talking of the history and work of the Mission. Sheikh Othman, where Mr. Falconer planted the Mission, is in British limits, and so no great difficulties stand in the way of the work. But a little way out the borders of the Sultan of Lehaz are reached. The Sultan is subsidised by the British, and so the missionaries can tour anywhere in his domain with safety. Yet the Sultan himself is no friend to the missionary work, and this is the occasion of some difficulty. Missionary work has been done by Dr. Young and his late colleague for thirty miles out of Aden with no little encouragement. Beyond this, Turkish limits are reached, and no work is practicable, if possible, anywhere in Turkish Arabia.

By far the most important work of the Mission is the work in the hospital. Dr. Young gave me many cheering instances of persons coming from distant places inland for treatment. In one instance a person came thirty days' journey. In this way much good is done to suffering bodies; and medicine and bottles are wrapped in portions of Scripture, to be assuredly read away beyond where the missionaries can go.

Orphan work was at one time carried on; a number of African slave children had been rescued and handed over to this Mission. Ill-health made it necessary to send the children away to Livingstonia. But if I can see aright, a very pressing need is an orphanage for the rescue of children of Arabian soil, with industrial complements, to the Mission as it now is. In this way the workers which the Mission so much need, will be trained out of the sons and and daughters of the soil. Dr. Young is already moving in this matter.

Dr. Young's work is lovely, patient, and far-reaching in its influence in Arabia, though it may be years before much will be seen in the way of results. If I mistake not, the only key to unlock this old Bible-land, so closely guarded by the Turk, is medical work conducted by devoted Christians. I was much encouraged by what I saw at Sheikh Othman. No mission work is yet attempted in Aden, with its 25,000 people. Work near an English cantonment is hard indeed.

The Free Church of Scotland has undertaken a noble work in the Arabian Mission. I understand that the family of the Hon. Keith-Falconer pays the salary of two missionaries for the work wholly. This is a noble work for the family of the man who gave his life for the work he established here. It may be that he was glad as well in dying here as in his life. Dr. Young expects another colleague in an old college class mate, Dr. Miller, in a little time.

These weary patient toilers might be often encouraged by a visit on the part of missionaries to the farther east as they go and come. It is but a two hours' carriage drive, costing five shillings.

Aden, July 10.

OUR DAILY HOMILY.

SUNDAY, AUGUST 4.

"The Lord said unto Abram, after that Lot was Separated from Him."—Gen. xiii. 14.

Abram's life was one of an ever-perfecting separation. But out of these experiences sprang his rarest joys. "As the sacrifice began, the song of the Lord began." *The separate and obedient soul may reckon on:*—

Fresh Revelation.—Whenever Abram dared to step out in obedience, the Lord spake freshly to him. But in Egypt, we find no trace of the Divine voice. If God spake there, it would be in warning and rebuke. Has the voice of God long been silent to thee—no fresh command, no deeper insight into truth? See to it that thou art not in Egypt. Separate thyself, not only from Haran but from Lot; not only from what is clearly wrong, but from all that is questionable, and the Lord will speak to thee things it is not possible for man to utter.

Further Vision.—Lot lifted up his eyes to espy what would make for his advantage and well-being, and beheld only the plain of Sodom, which indeed was well-watered, but the seat of exceeding sin. But when Abram lifted up his eyes, not to search out aught for himself, but to see what God had prepared, he looked northward, and southward, and eastward, and westward—words which remind us of the length, and breadth, and depth, and height of the love of Christ. The single eye is full of light; the far climber gets the widest horizon; if thou wilt do his will, thou shalt know.

Hundredfold Compensation.—Whatever Abram renounced, when he left his home, or gave Lot the right to choose, he received back in the usual measure of God, with an overflowing overplus. God gave him the entire land, including Lot's portion. We can never give up for God, without receiving in this life more than we gave. Notice the prodigality of God's provision: all the land...for ever...as the dust...the length and the breadth.

MONDAY, AUGUST 5.

"God Most High, Maker of Heaven and Earth."—Gen. xiv. 19.

It was to Melchizedek, the lonely king-priest living outside the busy rush of the world, that this new name of God was given. There are some to whom God gives these direct revelations of Himself, that they may communicate them to others. These are our seers. This title for God, which Abram immediately appropriated, was the source:—

Of Humility.—To think of God as the Maker and Possessor of heaven and earth induces the profoundest humility of heaven. "They cast their crowns before the throne, saying, Thou didst create all things." How great God is; his greatness is unsearchable; all beings owe their existence to the forthputting of his might; all space and all time are filled by Him. Take time to think of this, and never forget that He is Love; then with the familiarity of the child, thou wilt combine the lowly reverence of the creature, and cry, "Who and what am I in thy presence, O God Eternal, All Holy, Almighty?"

Of Stedfastness in the Hour of Temptation.—When the king of Sodom desired Abram to share in the spoils of the kings, setting before him a most subtle temptation, and one which might have dragged him from the life and walk of faith, Abram fell back on the revelation of God just vouchsafed to him, and said in effect: "What need is there that I should do this thing, or receive of thy gold? All God is mine; in God all things are mine also. What I need, He will assuredly give. What He withholds I will receive from no other source." There is no need for us to get wealth wrongly; God can give us all we need.

Of Security.—God owns all; all the earth is his empire; wherever we travel we are within his dominion, breathe his air, are ministered to by his angels. We ascend to heaven, but He is there; we descend to Hades, but He is there also. We have a right to the best in all good things, since they are our Father's, and we are heirs of God, joint heirs with Christ.

TUESDAY, AUGUST 6.

"Behold, a Smoking Furnace and a Flaming Torch."—Gen. xv. 17.

Fire is the chosen emblem of God, and as these fire-emblems passed slowly between the divided carcases it was as though God accommodated Himself to the methods of human oath-taking, and solemnly bound Himself. But in all his dealings with us, He is prepared to be both a furnace and a torch.

God as a Furnace.—Take up a piece of iron ore, and see how the metal is scattered amid commoner substances, called the matrix. How can it be disintegrated? The chisel cannot do it, but fire will. Plunge it now into fire, let it fall in the heart of the glowing furnace, and presently the stream of liquid metal will issue forth, pure and beautiful. It is thus that God deals with human hearts; the blood makes propitiation, but the fire cleanses. The love of God, the purity of God, the spirituality of God brought home to us by the Holy Ghost, search and try us to the innermost fibre of our being, and burn out of us the evils which had long held empire.

Refining fire, go through my heart,
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole.

God as a Flaming Torch.—The torch guides the footsteps through the dark; and God's Spirit waits to shed light on many dark and hidden things, and to *guide* us into all the truth. It is one thing to comprehend by the intellect, it is altogether another to apprehend by the heart. There is no such teacher as God, and the mistake of our modern religious life is to receive so much from man, instead of waiting in rapt silence until God Himself communicates his truth to us. The conditions are purity of desire, cleanness of heart, and willingness to obey.

WEDNESDAY, AUGUST 7.

"And the Angel said, Return unto Thy Mistress, and Submit Thyself under Her Hands."—Gen. xvi. 9.

Poor Hagar! No wonder that she fled. Her proud Arab independence and the sense of coming motherhood made her rebel against Sarah's hard dealings. We have often meditated flight, if we have not actually fled from intolerable conditions. Of course, when God opens the door out of a dungeon we need not hesitate; as Peter did, to rise and follow. But this is very different to flight from the post of duty.

Our Cross.—Everyone has a Sarah. For Hannah, Penninah; for David, Joab; for Jesus, Judas; for Paul, Alexander the coppersmith. Life assumes hard and forbidding aspects. Sometimes the cross is not a person, but a trial, the pressure of a slow and lingering disease, the demand for grinding and persistent toil, the weight of over-mastering anxiety for those dearer than life, who have no knowledge of God.

Our Demeanour.—Return and submit. We are apt to suppose that we might get rest and peace elsewhere. It is not so, however. Nowhere else shall we find the path less rugged, or the pillow less hard. To evade the yoke will not give us heart's-ease. The Master's one advice is that we shall take his yoke, and bear it even as He did. The one burden of the New Testament is that we should remain where God has put us, till He shows us another place, bear what He ordains and permits, even though it comes through the means of others.

Our Faith.—We cannot patiently submit to Sarah, unless we believe that what God permits is as much his will as what He appoints. Behind her hard dealings we must behold his permissive providence. In the hand of Judas, we must see the cup our Father has mixed. Through all the discipline of life, we must believe that God has a purpose of unfailing love and wisdom. Then our submission is not stoicism, but loving acquiescence in our Father's will.

THURSDAY, AUGUST 8.

"Walk before Me and be Thou Perfect."—Gen. xvii. 1.

God precedes his commands with such revelations of Himself, that obedience is rendered easily possible. Before calling Abram to perfection, He described himself as El Shaddai, the Almighty. What may we not do if we learn to avail ourselves of the all-might of God? Oh to know the exceeding greatness of his power toward us who believe! What is impossible, or hard? Our lack is that we do not know our God, and therefore fail to perform exploits. Didst thou use thy resources in Christ Jesus, thou couldst easily walk before God and be perfect. Perfection is wholeness, therefore health.

There Must Be Wholeness in Our Surrender. No part of our nature barred or curtained off from God. Every chamber must be freely placed at his disposal; every relationship in life placed under his direction; every power devoted to his service. The clear shining of the candle of his indwelling must leave no part of us dark.

There Must Be Wholeness in Our Intention.—The one aim of our Lord was to bring glory to his Father; and we should never be satisfied till we are so absolutely eager for the glory of Christ that we would seek it though at the cost of infamy to ourselves; and be as glad for another to bring it to Him, as we should be in bringing it ourselves. This would be possible, if we really sought it.

There Must Be Wholeness in Our Obedience.—It was clearly so with Abram. As soon as God left talking with his servant, he took Isaac and performed the rite, which had just been enjoined. This is the secret of blessedness.

FRIDAY, AUGUST 9.

"And Abraham Drew Near."—Gen. xviii. 23.

The patriarch's attitudes are well worthy of note: he sat (1), bowed (2), ran (7), stood by (8), went with them (16), stood before the Lord (22). He stood like one stunned, both because of the sudden revelation of the approaching fate of Sodom, and because the full nature of his visitors had suddenly flashed upon him.

He Drew Near with Awful Reverence.—"I have taken upon me to speak unto the Lord, which am but dust and ashes." The place whereon he stood was holy ground, and if he trod or crossed it, in the intensity of his desire, he never forgot that the most intimate fellowship of man with God must be mingled with the reverence of godly fear, which remembers that He is a consuming fire.

He Drew Near in Faith.—He had enjoyed a blessed provision of the day of Christ. There had been revealed to Him that one perfect and sufficient Sacrifice, in virtue of which sinners are welcome to draw near to God. We can have boldness to enter the holiest, and draw near with a true heart in full assurance of faith, only by the new and living way which Jesus has opened for us.

He Drew Near as Intercessor.—We never get so near God as when we plead for others. At such times we enter the holiest and innermost chamber, and talk to Him with an urgency which we dare not use for ourselves. As the Syrophenician pleaded for her daughter, she came to the very feet of Jesus. Wouldst thou know the inner chamber? Go thither on errands for others.

He Drew Near in Intensity.—When Haman pleaded for his life, he fell on the Queen's couch in the anguish of his soul. Sometimes God appears to hesitate; it is only to draw us on, ever further and deeper, till we awake to find ourselves further in than ever before.

SATURDAY, AUGUST 10.

"Abraham got up Early to the Place where He Stood Before the Lord, and Looked...."—Gen. xix. 27.

Not much sleep that night for this loyal heart! With the spring of day he was where, probably, Lot, years before, had looked on the face of the country, and beheld it as a garden of the Lord; but how great the contrast! The smoke of the land went up as the smoke of a furnace!

Have a Place where You Stand Before God.—It may not always be to speak to Him, but to be spoken to, to be judged, to have the motives and intentions of the heart winnowed and sifted. Well is it to stand each day before the judgment-seat of Christ, and to receive his verdict on our innermost life. Oh, that the grass of that trysting-place might be well worn!

Follow Up Your Prayers.—Abraham was not content with shooting arrows into the air; he followed them to see how they sped, and where they fell. We do not need to reiterate our petitions with unbelieving monotony, as though they were not safe in God's keeping; but we should remind Him by our upward look that our expectation is from Him.

View the Fate of the Ungodly from God's Standpoint.—We are apt to consider it from that of our own pity, or commiseration, or tolerance of shortcoming. We judge lightly, because we dread too searching a judgment on ourselves. But we need sometimes to see sin as God sees it. Stand on Calvary and learn what sin is, and how much it has cost the Saviour. There, too, you will learn that God goes further than his servants' prayers. He could not save the cities, but He delivered the one righteous man.

INTERNATIONAL S. S. LESSONS.

SUNDAY, AUGUST 11.

The Brazen Serpent.—Numbers xxi. 4-9.

Golden Text.—John iii. 14.

Something like thirty-eight years have elapsed since the incident of our former lesson. The important events which have occurred during that period, are the rebellion of Korah (xvi.), the death of Miriam, the smiting of the rock at Meribah, and the death of Aaron (xx.). The scene of this story is "the valley of Arabah, which extends from the Dead Sea to the head of the Gulf of Akabah, or eastern branch of the Red Sea." Mount Hor (4) is 4800 feet above the Mediterranean. The people had to "compass the land of Edom" (4), because the Edomites had refused them permission to pass through their country (xx. 14-21).

The sin of the people began with their being discouraged (4). They lost heart, and faith, and hope. There was no more excuse for their discouragement than there is for ours. Granted that the way was difficult, and perils were great, yet God had proved Himself sufficient for every need hitherto. Why should they doubt now? Their discouragement led them to fret against God (5), a sin which the Apostle describes as tempting God (1 Cor. x. 9). Their great deliverance from Egypt became an occasion for murmuring instead of thanksgiving, and the angels' food, on which God fed them daily, was despised. The fault is not in their surroundings, but in them. Unbelief, ingratitude, rebellion—all these were combined in their sin.

Their *punishment* (6) was from God. All creatures obey Him. Serpents go whither He sends them, and do what He commands. The presence of serpents in the wilderness was not remarkable (Deut. viii. 15). It was God's miraculous care of his people that had kept them from being injured before. They were called "fiery serpents," because their poison wrought in the system like burning fire, and perhaps because of their fiery colour. Lange says, "The true fiery serpents were their murmuring disposition and complaints against Jehovah." Wm. M. Taylor tells of a friend of his who received some serpents' eggs from a missionary in Africa. The eggs were put into a drawer, and when he attempted to show them to a friend he found that the heat of the drawer had hatched the eggs into a heap of crawling serpents. "So despondency is a serpent's egg, which, if we are not careful, will hatch in our hearts into a serpent itself, and poison us with its venomous bite."

The Remedy followed the people's repentance and the prayer of Moses (7). Their punishment had made them know and acknowledge their sin; so that they were glad to have the prayers of him they had wronged. God chose his own method, calculated to magnify his power and grace. Between looking at the serpent and being healed there was no natural connection. The healing virtue was in God.

The use Jesus makes of this story (Golden Text) suggests its important teaching. There is some parallel between the people and ourselves. (1) *Sin is the bite of the old serpent* (Rev. xii. 3). Its effect is painful and deadly. There is no remedy if God does not provide one. (2) *The brazen serpent was a type of Christ.* In both cases the remedy seemed unlikely. Christ was a stumblingblock to the Jews and foolishness to others. "The foolishness of God is wiser than men." There was likeness, yet difference between that which wounded and that which healed. So Christ was made "like unto sinful flesh" (Rom. viii. 3). The lifting up is explained by Jesus Himself (John xii. 33). Life to us meant death to Him. (3) *The remedy was obtained by faith.* It is no uncommon thing to find faith described as a look (see Isa. xlv. 22; Heb. xii. 2; Psa. xxxiv. 5). Yet to look *at* Jesus is not the same thing as to look *to* Him. Such a look implies a confession of need and helplessness, an expression of confidence in God's promise, and an expectation of his salvation. The work of healing was God's, but it required the exercise of faith on the part of the people. Christ uplifted does not save except as He is trusted.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending August 10, 1895.—Sun., 4, Genesis xlvii. 1-14; Mon., 5, xlvii. 15-31; Tues., 6, xlviii. 1-11; Wed., 7, xlviii. 12-22; Thurs., 8, l. 1-13; Fri., 9, l. 14-26; Sat., 10, Mark i. 1-13.

"STORY OF TWO CEYLON BOYS."—In Miss Margaret Leitch's recent contribution, bearing this title, particulars were given of the small amount for which Christian youths can be educated in the Tillipally Normal School. An error crept into the statement, so we repeat the facts:—One student can be educated for £2 a year, while the sum of £50 sterling will found a scholarship for the education of one student after another in perpetuity. Contributions in aid will be received by Messrs. Morgan and Scott.

For the Young.

A SUM IN ARITHMETIC.

A Tibetan lad once told the English missionary who was teaching him, that if she were to give him any sum in arithmetic he would do it, no matter how difficult. He was a very clever young fellow, and boasted much of his learning; so much so that the villagers gave him the name of "Big I." "Very well," said the lady; "so you undertake to do any sum I like to set you, even if I cannot master it myself?" "Yes," was the answer. "This is my sum, then, and you may bring me the answer to it next week: Count all the steps you take from to-day for a week. Now, you must be honest about it, and tell me the truth." "Certainly I will," he answered, and left thinking what an easy task lay before him.

But what do you think he did? Why he forgot to count the very first steps he took on his way home, and so he lost the number. How soon he failed, and what a difficult sum it proved to be!

I wonder if any of the little children who read this ever remember that every step they take is noticed by God, and that He keeps an account of them all. Now, suppose, dear little readers, you were to try for one day to count the many steps you take backwards and forwards to school, in the playground, and the home, don't you think it would be a very hard sum in arithmetic? I expect, although some of you are so clever at school, you would soon lose count, and give it up. Don't you think so now? And yet God keeps an account of each one, and if He notices so carefully, I think we ought to be very careful where we go and what we do.

"Why?" I hear some of you saying. Perhaps this little story will tell you better than I can explain. A little girl was telling me one day that her mother had been very cross with her because she did not want to learn dancing, and her mother had told her she would have to. "But you know I never can," she said. "Why not," I asked, anxious to hear the child's reason. "Well, you see my feet belong to Jesus," was the reply. What a simple answer, and yet how beautiful! How many questions as to whether dancing and theatre-going is right might be settled if only the questioners had but learned this precious truth! How many of my young readers can say the same thing? Saved or unsaved, you are his property, because He has purchased each one of you with his own blood. But how much better it is to own ourselves as belonging to Him willingly, just ready to do anything, or go anywhere that He wishes.

Perhaps some of you are thinking it is quite beyond you to walk, so that you shall please Jesus day by day. So it is. What we have to do is to give ourselves up to Him, and then He will direct our steps, so that there will be no fear of us going where we ought not. Do you remember that lovely little verse in Psalm cxix., "Hold Thou me up, and I shall be safe." Yes, that is the only safe way, and the best way too. But perhaps you say, How is He going to hold me up? Never mind how He does it. Just tell Jesus you want Him to hold your hand and guide you, and then trust Him to do it.

I am sure you all know the little verse—

"Jesus bids us shine with a clear pure light,
Like a little candle shining in the night."

Well, then, don't you see you are the little candles Jesus wants. If a wax candle is left burning, every moment it burns it gets less, until at last it flickers very brightly and then goes out. What a difference if Jesus lights a candle! It burns brighter and brighter day by day; He never lets it go out. If an ordinary candle is taken into a draught, what does it do? "Go out," I hear some of you say. Yes, that is quite right; but does Jesus ever let his little candles *go out?* No; but their light can be dimmed, so that they are only just alight, that's all.

I'm sure you want to be bright lights for Jesus, don't you? Then the best way to burn clearly is to give yourself up to Him. He will never lead you anywhere where your light is likely to be dimmed. Perhaps some of you who will read this have not given your hearts to Jesus. If not, that is what He wants. He died to win your hearts. Why do you not give Him what He died for?

I want you to read over carefully these little verses, and, if you like, learn them; but as you learn them remember they are quite true for each one of you:—

Jesus loves you, dearest children,
And He died as much for you
As for any grown-up people,
Though He loves them dearly, too.

Jesus watches o'er you, children,
With a shepherd's tender care;
While He calls the sheep to follow,
You upon his arms He'll bear.

Jesus calls his little children,
Telling them there's work to do
That He can't give grown-up people,
But that He can trust to you.

Soon He's coming for the children
Who have loved Him, and are his,
And around Him they shall gather,
For of such the Kingdom is.

West Norwood. MAUDE A. BUSSELL.

CHILDREN'S SPECIAL SERVICE MISSION. SEASIDE SERVICES.

The following are the arrangements which, up to the present date, have been made for the Children's Seaside Services during the present summer:—*Aldeburgh*, Mr. J. H. P. Cutting and Mr. M. Goodman; *Boscombe*, Mr. G. Askwith; *Bridlington*, Mr. H. Hutchinson; *Blackpool*, Rev. T. Longstaff, M.A.; *Brighton, West*, Rev. Norman Bennet, B.A.; *Carnoustie, N.B.*, Mr. B. L. Livingstone-Learmonth; *Colwyn Bay*, Mr. W. H. Wilson; *Deal*, Mr. H. Falkner; *Eastbourne*, Mr. A. G. Dodderidge; *East Preston*, Mr. Middleton; *Exmouth*, Mr. Phillips Welch; *Felixstowe*, Mr. J. Spiers; *Freshwater*, Mr. A. B. Dixey; *Herne Bay*, Mr. C. H. Collier; *Hoylake and West Kirby*, Mr. F. O. Lasbrey; *Hunstanton*, Mr. E. Arrowsmith; *Ilfracombe*, Mr. W. R. Moore; *Kemp Town (Brighton)*, Rev. M. C. Brownlow and Mr. R. H. Keable; *Littlehampton*, Mr. J. S. Tyler and Mr. G. A. King; *Llandudno*, Mr. Frank Anderson; *Llanfairfechan*, Mr. J. Russell Hill; *Paignton*, Mr. L. M. Miller; *Penmaenmawr*, Mr. J. H. Greene; *Penzance*, Mr. H. B. Clayton; *Pensarn*, Messrs. E. Collier and F. W. Betteney; *Rhyl*, Mr. Geo. Goodman and Mr. S. J. Hewlett; *St. Leonard's*, Rev. W. W. Martin; *Saltburn*, Dr. F. Churchill; *Sandown*, Mr. J. R. Naylor; *Scarborough*, Messrs. Bernard Herklots, T. G. Barber, W. A. Dark, and T. B. Bishop; *Southend*, Mr. J. W. Caldicott; *Southsea and Sea View*, Mr. S. M. Warner; *Southwold*, Mr. Livesey Carrott; *Sea View, I. of W.*, Rev. W. S. Standen and Rev. S. R. Morse (September 1-14); *Towyn*, Mr. E. Hughes and Mr. H. T. Sayer; *Westward Ho*, Rev. G. C. Williamson; *Whitby*, Mr. E. T. M. Dennes; *Weston-super-Mare*, Messrs. W. Stuart Fox and N. Thwaites; *Worthing*, Rev. C. E. Haynes, M.A.

ROME AND OUR CHILDREN.

Dear Sir,—I note with satisfaction the word of warning you raise as to Rome's desire to educate our children. Perhaps the subjoined fable may be to the point:—

THE HAWK AND THE ROOKS.

A huge hawk, finding but little to do, caused great excitement one evening by alighting in the midst of a rookery. As the rooks fled with great clamour he cried:

"Come, come, my friends, do not treat me so. I am here as your friend, and have a profitable proposal to make that will suit us both."

The rooks gathered around him at a respectful distance, and the chief of the colony said:

"Let us hear your proposal that we may judge of it."

"It is this," said the hawk: "No one disputes my skill and learning. If there be an authority on wing culture and flying it is myself. This I may say without boasting or vanity. You rooks are a pre-eminently respectable community, and are justly held in great regard, but there can be no doubt as to the general awkwardness of your flight. My proposal is that you should engage me as the instructor of your youth, and I will guarantee that in less than two generations you will scarce be known."

Great was the applause that greeted this address on the part of the younger rooks. But the old chief spoke once more.

"Silence," he cried, "you, Sir Hawk, do undoubtedly excel in flying and we may learn somewhat from you, but considering the history of your family and its deeds, your prophecy is ominous and too truthful by far. There can be little doubt that if we engage you as the instructor of our youth, we shall scarce be known in two generations."

The rooks caught his meaning, and set up such a shrill cry of menacing opposition to the hawk that he flew off in alarm with his dangerous proposal.

Let parents beware whom they engage as instructors of their children.—Yours faithfully,

T. Llewellyn Edwards.

4, *Richmond-road, Stockton-on-Tees.*

Dr. Elder Cumming's Testimony

AT KESWICK.

You can get a text for anything in the Bible if you know where to look for it, and so I have found even one to suit my present position to-day, "Come, hear, all ye that fear God, and I will declare what He hath done for my soul" (Ps. lxvi 16). I think you could not have put me in a more difficult position, nor one that more naturally led one to think hardly of the friends who did it. A man from my country, with the character of a Scotchman, knows perhaps better almost than those of any other nation what it is to have to speak before a crowd of three thousand people, and at the top of one's voice, about the most sacred things of one's life.

It was in 1882, thirteen years ago, that I unexpectedly found an idle fortnight. Wondering what I was to do with it, there met my eye an advertisement of the Keswick Convention, which recalled a conversation with a lady, whose name I have never been able to remember, whom I seemed to know but slightly, but who, some months before, had said in a casual way, "I think the best and most solemn of all these conferences is the one that is held at Keswick." Strangely as I thought at the time, the remembrance of this conversation came upon me as I read the notice of the Convention about to be held. I said to myself, Why should I not go and spend a week there? I wrote off that day a line addressed to him who takes such unparalleled trouble in connection with the Convention, whose name is never heard from this platform, but to whom we owe a great debt of gratitude.* I received from him in due time a notice that a small bedroom was at my disposal.

I came up entirely alone. As far as I knew there was not a soul in all the Convention that I was likely to be acquainted with. I cannot tell you what pain and misery I experienced during the first three days — first, something like indignation; secondly, something very like perplexity, for all my theological chart seemed to have certain things laid clearly down, and I did not see how other things could be put in without disarranging the former. I cannot tell how the arrow of God's Word was going home. I passed a very miserable time during the first days of that week. Then the way the Lord dealt with me was this. He told me, while on my knees in my solitude, of this, and this, and this. In perfect simplicity and innocence I said, "Lord, these are not sins." The answer that came by his Spirit was, "Whatever they are, are they worthy of a son of God?" And at once I had to say, "No!" "Are you willing to put them away?" "Yes, Lord," I should have to go home to settle some of them. I took pencil and paper, and marked everything down and said, "Now, Lord, I promise that by thy grace I will." It was done all alone in the solitude of my room, and I never thought it should be told to 3,000 people in a public way like this.

Something I had to do was very humiliating, and I remember that when I got home I rushed off to do it without delay, in case there might be hesitation afterwards. No sooner was this done than the devil whispered in my ear, "How good you are!" and I turned upon him. Next day I had to go to a meeting of Evangelical Christians in which the name of Keswick was not a pleasant name to be spoken. I spoke the name, and testified that I had been to one of the most solemn scenes I had ever witnessed in my life. The next day there were to be meetings at Polmont, not far away, and I said I should advise all who were seeking light to go there and hear. I remember that two poor widow women came to me afterwards seeking means by which they might go; and they did go in order to hear and to get blessing for themselves. I wish I had given my testimony in the tent here instead of waiting to do so in Glasgow. However, it was done there on the Monday following.

When I went to work on the afternoon of that day I had a great many stairs to go up. As I went the thought came to me, "How happy I feel to-day," without having any real understanding as to what was the meaning of it. I went on for perhaps half an hour, and again I said to myself, "I have not been like this for many a day." It flashed upon me in a moment, almost for the first time in my life, "This is the joy of the Lord." I had been a Christian for twenty-nine years; on July 29, 1852, I was, praise be to the Lord, brought to his feet; before I became a minister, of course. That was the way of my consecration.

The speaker then described successive experiences and occasions when, as years passed on, the presence and comfort of the Lord were revealed to him in increasing and deepening measure. We do not report these remarks in full, because we feel that while a recital of spiritual experience may be fitly made to a gathering of persons assembled for a specific purpose, and surrounded by the power and influence of such meetings as these, the same impression could not be made upon others who, at a distance, peruse them in cold black and white. There are some things too sacred to be reproduced in print. Indeed, it was only with very great diffidence that Dr. Cumming was able to speak of them at all. Continuing, he said:—

From time to time it dawned upon me that I must ask to be filled for every special service. I did ask, and did accept. On those early occasions I used to find as I went to do my work as though I were walking upon air—as if I were seized and possessed by a power that almost lifted me from the ground. Many a time, sometimes on this platform, often in the pulpit and in other places, I have sat down saying to myself, "That was not



REV. J. ELDER CUMMING, D.D.

(From Photograph by Mr. G. P. Abrahams, Keswick).

I, I have no consciousness of having done that myself." I want to say that to this day the experience continues. My habit has long been never to attempt to perform any public duty without first—oh, forgive me for telling you—without first of all accepting the fulness of the Spirit, and thanking God after the service was over, for the fulness had been mine. It is, no doubt, sometimes omitted, but I always feel rebuked and filled with shame when it is forgotten. I feel that one needs almost nothing more, and certainly there is nothing that one welcomes so much at the beginning of such duties as to be filled with the Spirit of God.

I want to tell one other story. In 1890 it was my lot to spend the greater part of the summer, at least many months, in writing a book on "The Eternal Spirit." It took a large part of my time, and during almost the whole of its duration, I had distinct, unmistakable personal communion with the Holy Spirit of God. It was something quite different in character from being filled with the Spirit for special duty; it was a personal communion with Him as though He were speaking to me; sometimes as though I were speaking to Him. During the whole time I was so engaged I knew and I rejoiced in this. Oh! how sacred, how silent, how sweet, how hallowed, how indescribable that solitary communion was! It has not entirely gone; it comes ever now and again, though it has never been to the same extent as it was when I was so long engaged in writing definitely and personally concerning Him.

*Mr. John Postlethwaite, who arranges the letting of apartments.

STUDENTS' CONFERENCE, KESWICK.

This conference, now being held at Keswick for the third time, had an excellent commencement on Monday evening, when a public meeting was held in the Drill Hall; more than forty universities, colleges, and schools in different parts of the world are represented by students of both sexes. After Mr. Anderson, travelling secretary, had submitted some practical hints on how to utilize the conference to the greatest advantage, an address on the evangelisation of the world was given by Mr. Eugene Stock. He regarded this student movement as an important factor in that evangelisation. Our business in this elective dispensation is not to bring the whole world to Christ, but to bring Christ to the whole world. His command, recorded in the New Testament five times, is a sufficient warrant for the work. We are to be the instruments, and the message is one of personal testimony as to the saving power of Christ. There will be diversities of gifts of administration, and of operation, but the same God worketh in all.

Rev. F. B. Meyer, from 2 Timothy ii., gave a seven-fold portrait of an earnest student in his individual life, and his influence on his fellow-students. He is compared to a soldier (verse 3) implicitly obeying the orders of his Divine Captain: there is no room for jealousies in an army loyal to its commander; he is a gymnast (verse 5); if we want power over others we must control our own nature; as a husbandman (verse 6) we need the co-operation of God to secure the results of sowing; as a proved workman (verse 15) we steer a straight course, avoiding side issues and unprofitable questions; as a clean vessel (verse 21) we are to be fit for God's use, and lying ready to his hand; as slaves (verse 24) we must manifest the meek and gentle Spirit of our Master; patience, courage, and humility will accomplish more than a hundredweight of theology; as huntsmen (verse 26) we must show holy ingenuity in winning souls. Do not use the same methods with all; study to adapt your plan of action to circumstances; seek to reach and win one soul at a time. A college term would not be ill spent in compassing the salvation of even a single soul. Work for Jesus rather than for results.

The Conference meetings extend over the whole of this week. An endeavour will be made to get the co-operation of some of the students in work among the educated young men in India in connection with the Young Men's Christian Association.

A BENEDICTION.

Numbers vi. 24-2.

The Lord bless thee, and keep thee,
  And cause his face to shine
Upon thee in thy pilgrimage,
  With blessings all divine.
The Lord be gracious to thee;
  His countenance of light
Be lifted up upon thee,
  Dispelling darksome night.

And peace, beyond expression,
  Unmeasured, full, and free,
Broad as the love of God in Christ,
  Deep as unfathomed sea,
Be given thee to strengthen,
  In life's unequal race;
And may his name immortal
  Be written on thy face.

F. Staniland.

THE BIBLE IN INDIA.—One of the most interesting signs of the times is the fact that a committee of Christian and non-Christian Bengalis have begun a new translation of the Bible into Bengali, because they consider the present translation is unsatisfactory on the ground of idiom and taste. The Gospel according to St. Matthew has been published, and critics speak highly of the version. When non-Christians are anxious to have the Bible in the vernacular, we cannot but rejoice that there is this strong desire to become acquainted with the Book of books.—*The Harvest Field.*

THE KESWICK CONVENTION.

[From our Special Correspondent.]

The Meetings Day by Day.

The Convention is over, and most of those who attended it are now scattered or scattering to all points of the compass. It would be safe to say that the blessing vouchsafed has exceeded the most ardent hopes and expectations. In other years there have probably been greater outward exhibitions of feeling and emotion. The current of thought this year seems to have been unusually deep, and of necessity more silent. On a preceding page a visitor, in recording his impressions, has alluded to the tone which Rev. Andrew Murray's utterances have give to the Convention as a whole; his view expresses the universal opinion, and the outstanding note of the week was perhaps embodied in Mr. Murray's statement when addressing his fellow-ministers, that for them all the real Keswick blessing is to have a vision of God and to abhor one's-self in dust and ashes. While that is true, it must be stated that all the other addresses were eminently worthy of the Convention, and were at once most practical and spiritual. This was especially so in the case of the Bible readings by Rev. Hubert Brooke, whose terribly searching words on the conditions of true discipleship can never be forgotten by those who heard them. The non-appearance of Rev. Charles Inwood and of Rev. H. C. G. Moule were the disappointments of the week; in the latter case, the sorrow was made all the more keen that Mr. Moule's absence was caused by the increased illness of his wife. With these exceptions, every speaker in the lengthy announced list was in his or her place.

As intimated last week, the programme was larger than ever. The exigencies of space do not permit us to report in these pages all the addresses given; neither is it needful. In this and some following issues we shall give a few of the most representative of the utterances, leaving those who desire a more complete chronicle of the speaking to get it in the booklet which Messrs. Marshall Bros. will publish in a month's time or thereabouts. Some brief notes of the meetings in diary shape will enable the reader to form a fair conception of the rich provision made for the thousands of visitors, whose spiritual appetites seemed unappeasable, as almost every meeting was crowded. The opening meeting on Monday evening having been chronicled in our last issue, we begin with

TUESDAY, JULY 23.

The seven o'clock prayer meeting on this and each succeeding morning was very largely attended. Nothing strikes those visiting the Convention for the first time more than to see the streets of the little town thronged with people flocking from all directions to a prayer meeting at this abnormally early hour. The requests for prayer were so numerous and so diversified that they had to be divided into four sections, and grouped together, each section being presented by a different brother. Short and helpful exhortations were given on the successive mornings by Messrs. Gregson, J. H. Battersby, Butlin, and C. G. Moore. The missionary prayer meetings were held in the new Pavilion each morning from 9.10 to 9.40, and were, as always, fraught with deep and wide interest. All these meetings were in the capable and experienced hands of Mr. Eugene Stock. Mention must also be made of the speakers' prayer meeting, held every morning from 9.45 to 10.10 under the guidance of Rev. J. J. Luce.

Tuesday's first mass meeting was the Bible reading in the tent, when Rev. Hubert Brooke was in the place he has filled so well these many years. His exposition of Psalm cx. on this first morning is reported on a previous page. At the same hour Dr. Elder Cumming gave a very profitable Bible reading in the new hall. At noon in the tent Rev. J. B. Figgis spoke with tenderness and power on the doctrine of sanctification as shadowed forth in the command given to the Levites in 2 Chron. xxix. 5. Following him Rev. E. H. Hopkins gave a clear and helpful address from Gal. ii. 20, on Christianity as a life and a power, and the means by which the life can be victoriously lived. Simultaneously there was a meeting for ministers in the hall, when searching and brotherly words were spoken by Preb. Webb-Peploe, Messrs. Murray, Meyer, and others.

In the tent in the afternoon a goodly company of first attenders and others was addressed in simple terms by Messrs. Hopkins, Macgregor, Webster, Selwyn, and Sloan. If a critical remark were admissible, we should say that fewer speakers would have accomplished more. Some first attenders, at least, found the multiplicity of voices and expositions to be confusing.

A great assembly in the tent at 6.30 was addressed by Rev. C. A. Fox, who dwelt impressively on consecration as the result of a vision of Christ enthroned, the vision of self-righteousness self-slain, and the vision of the torch of the Pentecostal fire. Rev. Andrew Murray came after with a weighty and deeply spiritual exposition of the life of Saul and his failure to understand God's dealings with him. In the hall, at the same time, were given the two short addresses by Messrs. Meyer and Grubb, that are reported in this issue. From nine to ten a prayer-meeting was held in the hall.

WEDNESDAY.

Passing by the early meetings already noted, we come to the Bible-reading in the tent, which was given by Rev. G. H. C. Macgregor, whose subject, treated with much freshness and power, was prevailing prayer and the hindrances to its exercise. Those who attended the hall were rewarded by Rev. Hubert Brooke's masterly exposition of the conditions of discipleship, the two points taken up being supreme heart-love and cross-bearing; the second half of the reading was deferred to Friday. The tent at noon was densely crowded to hear addresses from Mr. Meyer and Mr. Webb-Peploe. The former unfolded "the things that are freely given to us of God," and the latter spoke with great and solemnising power on Sin and the Christian's death to it in the reckoning of God, and therefore in our reckoning.

The afternoon of Wednesday was given up to the Keswick Mission meeting, which is reported in detail in succeeding columns. In the evening in the tent Dr. Elder Cumming gave a very fresh and also searching interpretation of the miracle of the widow's pot of oil, out of which so many other pots were filled. The second speaker was Mr. Hopkins, who told of the conquering life through Jesus Christ. The after-meeting was a remarkably fruitful one, judging by the outward appearance. The speakers in the hall were Messrs. Luce and Murray. The prayer meeting followed from nine to ten.

THURSDAY.

The Bible-reading this morning in the tent was by Rev. Hubert Brooke, whose subject was Christ's parting message to his disciples as variously recorded by the four evangelists; it was a strikingly comprehensive and practical utterance. In the hall, at the same hour, Dr. White spoke on Obedience, his text being Jer. xxxviii. 19, 20. At noon, in the tent, Mr. Luce spoke on Christ as Apostle and High Priest; while Dr. Cumming drew many rich lessons from the chequered life of the Apostle Peter. The hall was at the same time crowded with ministers and other workers to hear Messrs. Webb-Peploe, Webster, and Murray. All three exhortations were weighty home-thrusts. Rev. C. A. Fox presided, and spoke briefly.

In the afternoon first attenders were again addressed in the tent, the speakers being Messrs. Meyer, Battersby, White, and Middleton. Thursday was a day of steady rain, but that did not prevent a tremendous pressure in the tent at the evening hour, when Mr. Meyer had a very solemn message to deliver on Striving with God our Maker. Mr. Murray had the second half of the meeting, when he gave an address of indescribably searching power on the cup of which Christ drank, and the baptism wherewith He was baptized. No set after-meeting was held, but the impression produced was most profound. At the same evening hour, in the hall, Mr. Webb-Peploe spoke powerfully on what God is, gives, and undertakes to be to the sons of men. Mr. Hopkins was the second speaker, and his theme was the relation of the will to faith. An after-meeting was held, when great numbers resj on led to an invitation to a definite act of consecration.

FRIDAY.

This was the last great day of the spiritual feast. The Bible reading in the tent was by Mr. Webb-Peploe, his subject being the somewhat thorny one of Spiritual Baptism. At the hall Mr. Hubert Brooke completed his consideration of the conditions of discipleship, the point emphasised being the giving up of one's earthly possessions to be used wholly at the behest of the Master. The mid-day assembly in the tent was first addressed by Mr. Macgregor on the crucified life. Mr. Selwyn spoke on the cognate topic of being dead with Christ and alive with Him; the treatment, however, was essentially different. A young men's meeting in the hall was addressed by Messrs. Fox, Grubb, Luce, and Webster. The testimony meeting in the tent in the afternoon will ever be memorable by the personal statements of spiritual experience from Dr. Cumming, Rev. S. A. Selwyn, and Rev. A. Murray. We give give some details of the first in our present issue, and hope to notice the others in succeeding weeks. We believe they will be found to be eminently helpful to the reader.

The last evening saw a densely-packed gathering in the tent, when Mr. Grubb spoke on praising God "at all times" and some related privileges. The closing utterance by Mr. Murray was a most remarkable and far-reaching one on Christ giving up the kingdom to the Father "that God may be all in all." It was a truly memorable meeting, and an appropriate conclusion to a blessed week. In the hall at the same time the speakers were Mr. Meyer and Mr. Macgregor, when much of the Spirit's presence and power were also experienced.

Saturday's meetings for praise and for the furthering of missionary interest are reported in following columns. The Convention of 1895 will stand well out among the twenty-one conventions that have been held in the King's Dale at Keswick.

The Keswick Mission.

On Wednesday afternoon the tent was filled as usual with an interested audience, before whom the yearly statement of the transactions of the Keswick Mission was laid. Mr. Robert Wilson was in his accustomed place in the chair. The proceedings were opened with the singing of the hymn—

Ho, reapers in the whitened harvest,
Oft feeble, faint, and few,
Come wait upon the blessed Master,
Our strength He will renew.

Prebendary Webb Peploe led in prayer, which was mingled with confession of past failures in work, and thanksgiving to God for the way in which He had deigned to bless the efforts put forth. Those bearing the heat and burden of the day in distant lands were remembered and interceded for—that some refreshment from the Convention might reach them and cheer them in their isolation. The Chairman having quoted John x. 11 and 16, proceeded to read the report of the committee. Touching finance he said that the receipts for the year had been £1203 4s. 3d. The expenditure incurred for Keswick Mission visits, direct mission work among the heathen, and other outgoings was £1574 11s. 5d. This leaves a deficit on the year of over £370. An additional sum of £333 has been given to various missionary societies through Keswick. Visitations on behalf of the Mission have been made during the year by Rev. J. G. Gregson in South Africa, Ceylon, India, and Malta and Gibraltar. In the early part of the year Mr. Grubb and Capt. Oldham spent two months in Egypt and some weeks at Smyrna. Much blessing was granted. Keswick Mission meetings were held at Paris and elsewhere. Requests for visits from Keswick missioners have been received, but the responses must depend on the free-will gifts of those attending the Convention. The names of the missionaries now on the staff of the Keswick Mission were mentioned by the chairman—Miss Amy Wilson Carmichael, of Matsuye, Japan, is now at home recruiting, but hopes to go abroad again in autumn; Miss Florence Fugel is stationed in Japan, to the south of Matsuye; Miss Ruth Brooke is now at Honan, China; Miss Townsend, medical missionary in Smyrna, experi-

ences increased blessing on her work; Mr. and Mrs. Cyril Green are on the border of Pondoland, and are hoping by-and-by to organise a permanent station; Miss Barthorpe has gone to India, and is studying the language and working with a Bible woman; Miss Ethel Jacob goes out to join Miss Barthorpe; and Miss Eva Carmichael has been accepted by the South African General Mission for work in connection with Keswick. Miss Barry is being much blessed in her work in Dublin. All these workers are in affiliation with well-known societies.

At the last Convention, Mr. Wilson continued, a lady handed him £200 for the outfit, passage, and a year's maintenance of a Keswick missionary, and she promised £100 for the support of this missionary during her own life. This was a very practical way of showing sympathy with the needs of the heathen, and unites the giver with the distant labourer. The committee have offers of very eligible candidates, and only lack funds suitably to entertain the applications. The committee trust a liberal response will be made to their appeal.

Mr. Wilson then introduced in turn three of the ladies connected with the Mission who were on the platform. The first was Miss Wilson Carmichael, the gifted author of "From Sunrise Land." She asked the friends to pray that missionaries abroad might continually be kept in touch with God, and be baptized with the power of the Holy Ghost. Miss Ethel Jacob said her desire was that while learning the language she might be enabled so to live as to commend Christ to those around her. Miss Eva Carmichael requested prayer that the same grace might be bestowed on her. This deeply interesting episode in the meeting was ended by the offering up of most earnest and sympathetic petition on behalf of these three sisters by Rev. C. A. Fox.

REV. J. G. GREGSON

reported on God's leading as to his recent visit to South Africa and India. The uppermost thought in his heart was that of thanksgiving for the privilege of re-visiting a land where he had spent nearly a quarter of a century when he did not know the fulness of the blessing of Christ. Bible readings were held daily on board ship. The first place visited was Wellington, during the holding of the conference there. He had enjoyed much fellowship with the Dutch ministers at the Cape. At Greytown, Natal, which he was unexpectedly able to revisit, there were many manifestations of God's power and blessing. From Africa he sailed to Ceylon in a cargo boat, from which, he was sorry to say, 1,200 cases of whisky were landed at a little place, the future port of Mashonaland. Altogether, there were on the boat 7000 cases of that spirit. In Ceylon he was very warmly received by the brethren, and at Kandy one good clergyman gave him the church to preach in. Madras was next visited, where he was able to prolong his stay, with blessing to souls. Going to Calcutta, conferences were arranged there and at other places. The need of India is not new methods, or more machinery, but the mighty power of God on the workers. There are native Christians enough in India to carry the Gospel through the country if they were all endued with the power of the Spirit. The visits to Malta and Gibraltar were times of refreshing from the presence of God.

REV. GEO. C. GRUBB

rehearsed something of his recent experiences in Egypt and Smyrna. I went to Alexandria (he said) at the invitation of Rev. T. R. Lawrence, of the Soldiers' Institute there; Col. Oldham accompanied me. We were received in the name of the Lord, and He at once began to work. The way was opened for us to speak in Ramleh Church, and I was delighted to hear the tramp of seventy soldiers in the church. It turned out that several of them were converted at the Cape when Mr. Millard and I were there in 1890; so we had a great shaking of hands and smiling at one another. The Lord opened the way to preach every Sunday in St. Mark's Church, Alexandria, and some 200 to 300 young men came on every occasion. We thought it better to open fire at once by meetings of Christians, so we began a continuous convention. God was with us; tears flowed, and souls bowed low at the feet of Jesus. Let me say that I believe Alexandria is the strategic key to the spiritual position in the Mediterranean. In Alexandria you find thousands of Jews, among whom work is carried on by the Presbyterians. There are 10,000 Maltese there. It has been most difficult to work in Malta amongst the Roman Catholics there. You are not allowed to give any Scriptures or tracts away to them. If a work begins among the Maltese in Alexandria, it will spread to Malta itself. Then there are tens of thousands of Greeks, Mohammedans, and many French, Germans, Russians, and natives of Abyssinia. Concentrate your prayers on Alexandria; a mighty work will break out, and God's kingdom will spread throughout the circle of the Mediterranean and its represented nations. I cannot go into detail, but God was with us of a truth.

At the invitation of Rev. Alexander McLaughlin I went to Smyrna. There was only one berth in the steamer, and so Col. Oldham was left behind. At Smyrna God began to work at once, and his presence and peace were in our souls. I wish to bear witness to the four happy weeks spent in the home of Mr. McLaughlin. He has a remarkable school connected with the American Presbyterian Board. There are in it 150 boys and young men of various nationalities, and his first idea is to lead them to the Cross of Christ. The Lord began to work in that school, and tears of Divine love and joy were on the faces of these boys. They have a daily prayer meeting to pour out their souls to God. I might perhaps mention that Mr. McLaughlin is now at Keswick, and is looking for some young man who will go with him to Smyrna to teach these boys, and who knows how to lead them to the Saviour.

There is a most blessed work going through the saints at Smyrna. There is the work of the Smyrna Rest. A sailor said to me, "Whenever the fleet is ordered to Smyrna, we know we must get converted." And really that is the case, for weekly, I had almost said daily, souls seek the pardon of their sins. There is also a work amongst the Jews; I would ask you to pray for Jews scattered abroad in these various places.

Mr. Grubb read portions of a letter received from the wife of a Greek minister in Smyrna, giving some interesting definite cases of blessing through the meetings held there. He remarked in closing that he had the privilege of coming home in a cargo-boat with 9000 hens. Notwithstanding the odour of the farmyard constantly round him, he had a most blessed time on board. He was the only passenger, and so he had a Quakers' meeting all day long, and God spoke peace to his soul.

The last to speak was Rev. Andrew Murray, who thanked the committee of the Keswick Mission for having sent out Mr. Gregson to South Africa. Christians at home could hardly realise the importance of sending out visiting brethren to missionaries abroad. In going from station to station they might leave unspeakable blessing behind them. Such visits, too, by consecrated women in India, would do immense good, not only among the lady workers, but among the native women converts who might be gathered together and encouraged in the Christian life. Referring to the statement often made that no missionary should go out to heathen lands who is not filled with the Spirit of God, Mr. Murray said that the fulness of the Holy Ghost was equally important and necessary at home. If Christians here are not filled with God's Spirit, they can never send out the right people to the mission field.

The Praise Meeting.

on Saturday morning was a memorable time. The elements were most unpropitious, as the rain fell in a steady, pitiless pour. Nevertheless, the tent was almost full by seven o'clock, when the proceedings began. Mr. Wilson was in the chair, and was surrounded by a large muster of his brethren who had been taking part in the Convention. The opening hymn was:

Praise Him, praise Him, Jesus our blessed Redeemer;
Sing, O earth, his wonderful love proclaim.

Then Rev. J. G. Gregson led in prayer and praise. Another laudamus was sung crowning Jesus King of Kings and Lord of Lords, and Ps. cxxxviii., a psalm of praise, was read by the chairman. If God has begun a good work in our soul, said Mr. Wilson, He will carry it on to the end. He will perfect that which concerneth us; let that be our encouragement and our motto as we go to our homes. Some requests for praise that had been sent in were read by Mr. Richardson. One friend offered praise for having had all their arrangements upset and being sent to Keswick at two hours' notice. A request came from Gladstone, Queensland, for blessing received at the Convention four years ago, which had enabled the writer to rejoice in God's keeping power in the loneliness of the bush. Several praised the Lord for deliverance from the habit of tobacco smoking, which was found to be a hindrance. The chairman read portions of a letter received from Rev. H. C. G. Moule, of Cambridge, who had intended being at the Convention. The continued and increased illness of his wife detained him at home, and in his letter he testified how the name of the Lord had been a strong tower in the time of deep trial.

Notes of praise then came from those on the platform in succession, each speaker giving some text or texts which had come to them with special power, or which formed a strengthening parting message. It came to Rev. Andrew Murray in due course to give his parting text. When he had sat down, Mr. Meyer, by request of the chairman, commended him to God's protecting and sustaining care as he started that same morning for America. The speakers at the ladies' meetings followed as usual. At this point Mr. Murray, had to leave the meeting, and the immense throng stood on their feet and sang a verse of "God be with you till we meet again." Then there came from the different sections of the tent a prolonged stream of passages from the Scripture, all of them carrying some message to the individual Christian or to the churches.

Only a portion of those ready to offer their contributions to the common feast could be heard, through the rapid flight of time, and sometimes several friends were on their feet at the same moment. Occasional snatches of song, led by Mr. Luce, varied this deeply interesting presentation of truth from the great storehouse of the Word. Opportunity was specially given to young ladies who had been attending the ladies' meetings to give their quota, and it was very freely taken advantage of. After another hymn Dr. Elder Cumming led all to the mercy-seat in prayer, and renewed thanksgiving. Several verses were sung of

All hail the power of Jesu's name;

the Doxology followed, and the Convention proper was closed with the Benediction from Rev. C. A. Fox.

The Missionary Meeting.

This gathering on Saturday forenoon is always one of unique interest, and forms a most practical pendant to the days of teaching that have gone before. The tent was crowded to its fullest capacity, though a good many of the friends had already departed for their homes. The platform was almost entirely reserved for the missionaries selected to address the meeting. Mr. Robert Wilson presided, and was helped in the conduct of the proceedings by Mr. Eugene Stock, whose extended knowledge of the mission field peculiarly fits him for this function.

Stand up, stand up for Jesus,
Ye soldiers of the Cross,

was the opening hymn, and Rev. J. G. Gregson led in prayer. After a word of warm greeting and cheer from Mr. Wilson, the reins of the meeting were taken by Mr. Stock. He said it was just seven years since the gift of a £10 note, given at the Convention, was the beginning of the Keswick Mission and of the missionary movement in connection with Keswick. He said that on this occasion opportunity would be given to friends to contribute to missions, as the Lord might incline their hearts. Mr. Stock read Mark viii. 1-6, the account of the feeding of the hungry multitude. It was not to the angels, he said, that the Lord entrusted the work of passing round the bread, but to the disciples, who did as they were commanded.

The company sang:—

Now the Lord our souls has fed,
With Himself, the Living Bread;
Fed us, sitting at his feet,
With the finest of the wheat.

And while we are feasting here,
Starving millions far and near
Call us with the bitter cry,
"Come and help us, or we die."

A veteran missionary of the L.M.S., Dr. Muirhead, was the first to represent distant heathen lands. As one who had spent nearly fifty years in China, and was looking forward to return thither, he desired to emphasise the primal importance of mission work. As to recent progress, there have been vast openings in China, Japan, Manchuria, Corea, Mongolia, and other lands that were till lately hermetically sealed to the Gospel message. The world is now at our feet, and we are called to enter into these open doors. There has also been a great multiplication of the workers in recent years, and that is cause for much thanksgiving. The

labours of God's servants have not been in vain; 60,000 Church members are the fruit of the work in China, and these are increasing at the rate of 5,000 a year. This is only a beginning of what we shall see if we have more personal consecration on the part of the Church.

Rev. A. R. Blacket, of Australia, who has been called, in middle life, to leave his charge and go to the mission field, told something of God's dealings with him in the growth of missionary interest in his life. The true attitude of the Lord's servant, he thought, was not to be merely willing to go as the Lord might direct, but to entreat that they may be sent. The answer to his prayers came in a call to service in Persia, and he asked prayer that he might be enabled, even at his advanced age, to adapt himself to the work there. We all need to know that we are not of such importance at home as we imagine. If every soul in the tent were to go abroad this year, Keswick and everything else would go on just as before.

At the call of Mr. Stock all actual or returned missionaries in the assembly stood up—probably some fifty or sixty in number. Those who have been accepted, but have not yet gone abroad, stood next—in smaller but yet in considerable number, chiefly young ladies. Earnest prayer for these friends were offered by Rev. F. B. Meyer, that there might be a full consecration of all to the work of the Lord, and that all needed grace and strength might be given. Miss Sarah G. Stock's pathetic hymn concerning missionaries was sung, commencing:—

The tender light of home behind,
Dark heathen gloom before;
The servants of the Lord go forth
To many a foreign shore.

But the true light that cannot pale,
Streams on them from above;
A light divine that shall not fail,
The smile of Him they love.

TWELVE REPRESENTATIVE ADDRESSES.

INDIA.

Rev. E. Lewis, from South India, of the L.M.S., delivered a message of cheer and hope for past blessings and for bright prospects as to work in that great land. The doors are fully open, and though many of the natives seem satisfied with their own religion, there is below all a deep unrest and a readiness to hear the Gospel. It used to be deemed a wonderful miracle if a bigoted Brahmin were converted; such miracles have been seen and many who were once known as heathen are now fellow-workers with Christ among their fellows.

Mr. Frank Clark, secretary of the Madras Y.M.C.A., spoke of mission work among European and educated non-Christian natives. A great obstacle to the work is the ungodly lives of Europeans resident in India, who are all called Christians, whether converted or not. There are about seventy-five Y.M.C.A.'s in India, mostly for the natives. Work is also carried on among soldiers and sailors, and the sick in hospitals, and young men coming out from Europe, who are in great danger of falling into evil lives, are specially looked after. The speaker asked for twenty-four university students who would dedicate themselves to work among educated young men in the great cities of India.

Two ladies next spoke briefly. Miss Sophie Mulvany, who has worked in Calcutta in connection with the C.M.S., spoke briefly of efforts there among Mohammedans, and entreated prayer for greater results. A medical mission was greatly needed in the corner of Calcutta where these friends labour. More village missions are also a great desideratum. Grateful mention was made of the winter missions of 1888 and of last year. Miss Fallon, of the Bible and Medical Mission, wanted to tell of three big needs in India. One is for missionaries for direct work among the heathen; another need is for missionaries who would help the native Christians, many of whom can be reached with the English tongue alone; the third big need is for work among "society" people, Christians as well as those who are still careless.

Ceylon was represented by Sister Lucy (a sister of Mrs. Andrew Murray), who is not associated with any society but a helper of all. She said naively she was not a proper sort of missionary at all, but merely a drawer of water and a hewer of wood among missionary brethren and sisters. She was most pathetic as to the needs of the tiny island of Ceylon. They wanted old ladies, and those troubled with chronic bronchitis. The winter in Ceylon is just lovely and warm. The Tamil language is hard to learn by an old person, *but it can be done.* Just come out next October for a winter, and you can come back if you want to, but probably you won't want to come back at all. Sister Lucy fairly woke the meeting up, and its feelings had to be relieved by some verses of the song—

I feel like singing all the time
My tears are wiped away.

CHINA.

At the desire of Mr. Stock earnest prayer was made by Rev. Henry Sharpe, of Hampstead, for the China missionaries in peril at the present time, through the recent riots. Heartrending news had just come from the far interior. No life had been lost so far as is yet known, but everything short of that. There are no tidings from Mr. Horsburgh's party, and some of the American and Canadian missionaries have suffered terribly. Mr. Stock added that Rev. W. W. Cassels, one of the "Cambridge Seven," has been appointed bishop of Western China; this, however, will not in any way change his relations with the China Inland Mission. He will have the oversight of the C.M.S. work throughout Western China, as well as that of the C.I.M., Church of England work in Sze-Chuan. This plan has been mutually arranged between the two societies, and it has received the sanction of the Archbishop of Canterbury. Mr. Cassels will be consecrated as bishop towards the end of September, before returning to China.

Mr. Cassels himself briefly spoke, making reference to the region in which the riots have been prevalent, the province of Sze-Chuan. He had many encouraging things to say about the native Christians. They are liberal, prayerful, and gladly suffer persecution for the Master's sake. The needs of the province are great, and the Master's call is urgent. Who will arise and go? Another of the Cambridge seven, Mr. Montagu Beauchamp, said the question that God is asking us is, "Where art thou?" It was the thought of his relationship to God in Christ that sent him to China some ten years ago. May this great Convention result in conventions with God alone as to the responsibility and privilege that spring out of that relationship. Having worked as an evangelist in the province of Sze-Chuan, he thought these riots must have been instigated by high officials, for the people are not hostile; they are loveable and friendly, and will receive the missionaries gladly, especially where there is no misunderstanding through the opening of new stations.

Miss Graham, of the English Presbyterian Mission at Chinchew, brought a pressing message from the native Christians there, asking for many more labourers to carry the Gospel to them. The English Presbyterian Mission are now seeking three lady doctors and four other lady workers. The hopeless and pitiful condition of the women in China, even in higher circles of life, is a pathetic call for those who will carry the blessed news of salvation to them. The opportunities for work are wonderful, and the workers there believe that there is a time of great blessing in store for the vast land. Who will go and share in it?

JAPAN.

Dr. Whitney, an American missionary there, especially in Bible work, said the lines had fallen to him in pleasant places at Keswick. He spoke with deep emotion of God's leading his past life as a worker in Japan, and he thanked God now for a deeper consecration than before. He referred to recent events in Japan, and the present crisis is a solemn one. God send out many more workers to that land.

AFRICA.

Rev. Douglas Hooper, of Eastern Equatorial Africa, said that God is able to raise up workers for Himself from among the dark and down-trodden sons of Africa. Some deeply touching samples of devoted native Christians among those for whom he labours. More European helpers are sorely needed, but above all we need faith in God that he would work through the natives there.

PERSIA.

Rev. C. H. Stileman, of the C.M.S. in Persia, recalled the wonderful testimony given in that land by Mr. Henry Martyn. Since he was taken home, eighty years ago, not a resident missionary has gone to Sheraz, the town where he lived. That is not as it ought to be. We are verily debtors to those in Persia, both Jews and Gentiles. Mr. Stileman repeated some of the impressive facts he gave at the missionary meeting at Mildmay.

THE JEWS.

Dr. Dixon, of the Mildmay Mission to the Jews, There are many parts of the world where no one is caring for the souls of the Jews there. The claims they have on us Gentiles are so patent that we can scarcely overlook them. They are the nation which has given us the Scriptures and the Saviour.

Mr. Stock suggested that a loving message of greeting and of prayer for a rich blessing on their labour should be despatched from the convention through Mr. Robert Wilson to the missionaries of the Keswick Mission in Japan, India, China, the Cape, and Palestine. This proposal was heartily endorsed. Mr. Stock went on to remark that only a fragment of the great foreign field had been represented at the meeting. Not a word had been heard from North Africa, South Africa, West Africa from the Niger, the Congo, or Uganda (though most interesting news of progress had come that very morning from Uganda), from Madagascar, Egypt, Palestine, Syria, Turkey in Asia, Arabia, Tibet, the Malayan Archipelago, Mongolia, Manchuria, Corea, from the South Seas, New Guinea, or Fiji, from North Central, or South America, or Mexico.

SOME STRAIGHT WORDS.

Three short appeals from younger brethren concluded the speaking of the meeting. Dr. Lankester, medical missionary in India, addressed himself to young men. All are called to do something, and He will give directions as to where the sphere of service shall be. If there has not been a definite call to work at home, be ready to hear a call for the foreign field when God may choose to sound it in your ears. Get into touch of the will of the Saviour, and let Him deal with you as He will.

The word to young women came from Mrs. Millard. Those for whom she pleaded, she said, were our blood relations. "God hath made of one blood all the nations that dwell on the earth." Let all our young women hear the cry of their sisters who have never heard the name of Jesus. These women can only be reached by women, and God's heart yearns over them. Be like a Chinaman who said last year, "I can't go to another meeting till I have done what God has commanded me." If God sends us forth He will give us power over all the power of the enemy in whatever form it comes. Take three letters, p i o—"Pass it on."

Would you double every blessing?
Pass it on.

Last of all came Miss Wilson Carmichael, of the Keswick mission in Japan, who held up a red scroll, "Nothing too precious for Jesus" as a motto for all. Let these words come home to the fathers and mothers. Are they cherishing something—a son or daughter—too precious for Jesus? He may be calling sons and daughters; are they holding back anything from Him. He counted nothing too precious for us. If He calls any to leave all and follow Him, may it be in the power of his resurrection and in the fellowship of his sufferings that we may be made conformable to his death. Whatever He calls us to do, let us do it in his might and for his glory.

Then was sung by the congregation kneeling the hymn commencing—

Not my own, but saved by Jesus,
Who redeemed me by his blood.

Rev. G. C. Grubb filled up the closing moments of the meeting by reading from the fly-leaf of his Bible a covenant which he had signed in 1879, and some verses of Mrs. Frances Bevan. A last hymn was sung. Then Mr. Grubb called on all to stand up who were determined to seek a clear answer from the Lord in regard to engaging in foreign work. A great host of men and women, young and old, in all parts of the tent, started to their feet, and stood while Mr. Grubb offered prayer. Then he pronounced the Benediction, and the last Convention meeting was ended.

Camping-Out at Keswick.

[By One who has Tried It.]

At the Convention, owing to the overcrowded state of the town, many are obliged to seek sleeping accommodation beyond its precincts. Not a few resort to tent life, and find in it all the charm of novelty and variety, and also a cheaper and more healthful mode of living than in some of the lodgings which are to be had in Keswick. To them the Convention is a veritable feast of tabernacles.

The various encampments to be seen in the neighbourhood of Keswick at this time excite a good deal of curiosity and attract a great many visitors. The

largest of these is that in Leonard's Field, close to the Convention Tent. It consists of eight marquee tents, five bell tents, a large dining tent, besides tents for storage, cooking, and lavatory purposes. This encampment is occupied chiefly by students from various colleges in England and Scotland, Wales and Ireland. The cost of living in this encampment, including bed and board, is about 3s. 9d. per day. In the same field, occupied by the students' camp, a party from the Durham Y.M.C.A. have erected an encampment of a few tents, and are evidently enjoying what seems to them a new experience.

Another encampment has been set up in a field off the Ambleside-road, about a mile from the town. It consists of five tents and a large van, bearing in large characters the inscription Derby Y.M.C.A.

What seems in many respects the model encampment is that which is erected in a sheltered, secluded spot on Springs Farm. This encampment was originated by a gentleman who is most desirous of extending the privileges and advantages of the Convention to a few Christian workers who may not be in a position to afford the expense of living in lodgings in Keswick. And so, for four years in succession he has, with the aid of some friends, set up an encampment in a suitable place in the neighbourhood of the town, and arranged to receive a few paying guests. The writer's acquaintance with this encampment was begun last year, when he was privileged to be one of the inmates, and when he received such favourable impressions of camp life as lead him to recommend it strongly as one of the best modes of life for young men attending the Keswick Convention.

That year the camp was pitched in a very picturesque spot on the west bank of the Brockle Deck. It consisted of five tents, one of which served as kitchen, and also as dining-hall when the weather was wet. The others, accommodating twenty to twenty-five persons, formed our sleeping apartments. A number of rooms were engaged at a farmhouse near, and there the ladies of our party, twelve in number, found sleeping accommodation, returning to the encampment for their meals.

Our party, numbering between thirty and forty, came for the most part from the districts of Penrith and Blackburn. It was drawn from various ranks in life. It included a Church of England clergyman and a Scotch Presbyterian minister, who were most agreeable bedfellows, and ere long fast friends. The most important though most unassuming member of the party was a stockbroker. We had also amongst us a lawyer, a chemist, a tailor, a gardener, some mill-workers, and several representatives of the Church Army. But all were one in Christ.

Meals were taken, weather permitting, in the open air. Our table was erected under a wide-spreading oak, which afforded a delicious shade from the scorching rays of the sun, while it allowed the balmy breezes to blow about us. After breakfast a short prayer meeting was always held. Our leader began it by asking two or three to give us texts of Scripture. This being done, several short, earnest prayers followed, which were concluded by all present joining in the Lord's Prayer.

Perhaps the most delightful hour of all the day was that which we spent around the camp fire in the evening. There under the softening, sanctifying influences of the meetings we had attended during the day, we began to unbend and to speak unreservedly one to another of the things which were uppermost in our hearts. It was most interesting, as well as most edifying, to hear one and another speak of his religious experience, and of the Lord's dealings with him. One, for example, told us how he had been brought under deep conviction of sin as he sat in a public-house, and as he learned there of the sudden death of one who had often been his boon companion in his carousals. Then the question was pressed upon his conscience, evidently by the Holy Spirit of God, "What if it had been I?" And from that moment he got no rest until he found rest and peace in believing in Jesus. The singing of favourite hymns was often continued far into the night, the murmur of the brook as it flowed past our encampment forming a pleasing accompaniment. The heavy rains that fell on two or three nights while we were under canvas did not in any way interfere with our comfort or even our enjoyment in the least degree. On several occasions we entertained a large company of visitors, who always seemed much interested in the arrangements of our camp, and who on one occasion, at least, ministered unto us of their spiritual things. All of us carried away with us most gratifying impressions of the days we spent together in camp at Keswick, impressions which shall not soon fade from our memories. This was largely due to the thoughtful, self-denying efforts of the gentleman who devised the idea of camping-out at Keswick as a means of doing good to others.

It may be stated that the expenses of the encampment were borne equally by the members of the party, and that they did not amount to more than the very modest sum of 2s. 6d. per day per member. We trust that the success of this experiment may induce others to imitate this highly commendable method of doing good.

THE WESLEYAN CONFERENCE.

By A MINISTER.

For the first time in the history of Methodism, the Wesleyan Conference is holding its annual sessions in Plymouth. The busy western port has historical and religious associations of the deepest interest to every true Protestant. In the days of Queen Bess, the "wooden walls" of old England were manned by no braver souls than the hardy seamen of the west, and it was from Plymouth Sound that Sir Francis Drake and his fellow captains sailed forth at the head of the little fleet that harried the huge "Armada," bearing the Papist instruments for the "conversion" of England, and began the work of destruction that was completed by the winds of heaven. Strange to say, while the Wesleyan Conference has been sitting in Plymouth, a Spanish squadron has anchored in the Harbour, and the officers have been welcomed with profuse hospitality by the mayor and townsmen. Thus the times have changed. There is a rude stone in the pavement of one of the fish-quays of Plymouth that bears an honoured word as its simple description—"Mayflower." It was hence that the men of the Mayflower finally set sail in search of religious freedom. As Dr. Waller, the newly-elected president of the Conference, said in his inaugural address, "By God's blessing, the Pilgrim Fathers made the wilderness to become a fruitful field, and the fruitful field to be counted for a forest."

Among the forces of Evangelical Christianity in Plymouth to-day, Methodism is by no means an uninfluential one. Among the minor Methodist bodies, the Bible Christians are, perhaps, the most aggressive. It is estimated that the "old body" itself provides accommodation for ten per cent. of the population. There are four Wesleyan circuits in the "Three Towns," with ten ministers in active work and an army chaplain. The chapel in which the Conference is being held—King-street—is the head of the circuit of that name. It is a spacious building, situated in the midst of the toiling masses, and is the centre of earnest aggressive work.

THE NEW PRESIDENT.

The election of Rev. D. J. Waller, D.D., to succeed Rev. Walford Green as president of the Conference, was generally anticipated. For fourteen years Dr. Waller has been at the head of Wesleyan educational affairs, and since 1886 has filled with great ability the high office of secretary of the Conference. Dr. Waller is a product of village Methodism. Born in Cleveland in 1835, he was trained in a home that was a preaching house as well. For thirty years the Gospel was preached in that cottage, and a society class met there of which the leader was eventually parish clerk as well. It was amidst the simplest forms of religious worship that the future president was brought to religious decision, and to use Dr. Waller's own words, "the mother who opened her door for the preaching of the Gospel was more than rewarded in the spiritual blessings which came to some of her children." The new Wesleyan president must therefore be added to the long list of honoured servants of God and of the Church whose usefulness must be traced, under God, to a mother's influence and example.

THE PRESIDENTIAL ADDRESS.

King-street Chapel was filled with ministers and people when the retiring president, Rev. Walford Green handed to his successor the insignia of office, which include the pocket Bible used by John Wesley himself in his field preaching. Dr. Waller, in his opening address, emphasised some timely truths. Nothing was of so much moment to them, as a church, as that this Conference should be made a time of renewed consecration to the service of God. He paid a tribute to other churches that were at work in the broad harvest field, sharing with them the Master's benediction. They would be unworthy of their traditions if they could not look upon the prosperity of other churches with a gladness unmarred by envy. He believed that Methodism had its own providential mission, and how they might accomplish their Divine Master's purpose must be their first and constant aim. They had inherited a glorious heritage of privilege and responsibility. It was almost impossible to exaggerate the grand work done by the early Methodists. The result of the great Evangelical Revival of the eighteenth century was not to be measured by the millions that subscribed themselves Methodists. The indirect results seen in the life and zeal of other churches, and in the free and full salvation proclaimed to-day in all the Evangelical churches, must never be forgotten. But no church could live upon memories of the past. Prestige would not avail in the absence of essential Christianity. With words of solemn warning the President proceeded: "We must not take it for granted that because God was with our fathers, He will be with us, unless we fulfil the conditions of the promises, and have the moral and spiritual fitness for his work." It is sadly true, as Dr. Waller urged, that a church might retain its ancient shibboleths, the expressions of devotion and consecration, when the mighty Spirit which made it great and powerful had left it. Mere numbers were no guarantee of success. Enlargement was weakness if it was gained by becoming secularised. Half-converted people reduced the spiritual life of any community. If a church lost life and power, it might hold together for a time by its ecclesiastical fastenings, but it would be like a floating derelict in the ocean pathway.

Turning to the present outlook, Dr. Waller declared there were many indications of spiritual life and activity in the Methodist Church. The "Forward Movement," which had a flavour of antiquity about it, had taught them not to despair of any stratum of society. A hopeful sign was the elasticity and power of adaptation of their system to the conditions of modern life. This was an age of boundless opportunity. Their organisation was never so complete, their forces never more carefully trained, but the supreme need was the power of the Holy Ghost. They should be in sympathy with the age in which they lived, but true to Evangelical doctrines. The activity and success of the Sacerdotalists in the Anglican Church were reasons why more than ever they should consecrate themselves to the spread of Evangelical religion. In concluding an earnest appeal to his brethren, the president dwelt upon the need of earnest, believing supplication, and once more emphasised the supreme need of Divine co-operation.

Amongst other business during the first week, the Conference has granted permission to fourteen aged or sick ministers to retire from the active work permanently, amongst them being Dr. Bowden, who for more than forty years has rendered distinguished services to his church. He was for years chairman of the Bristol and Bath districts, and held the influential position of governor of Kingswood School. Six other ministers rest for one year. Forty-seven candidates for the ministry were accepted, and thirty-one young ministers, who have been trained and have served four years in circuit work, were recommended for ordination. The charge to the young men will be given by the ex-president, in the Ebenezer Chapel, on Monday morning, August 5.

The book-steward, Rev. C. H. Kelly, reported that the profits of the book-room, which, inaugurated by Wesley, is still managed by the preachers, amounted to £1500. This was voted to several Connexional funds, the major part going to the help of aged ministers and ministers' widows. Considerable discussion arose in regard to certain requests made by circuits for the appointment of ministers for a larger period than the triennial term. The general question will be considered during the representative session, which opened on Monday, July 29. On Sunday many pulpits in Plymouth and neighbourhood were occupied by Conference representatives, the president and ex-president preaching the official sermons in the King-street Chapel.

UNITED CHRISTIAN ENDEAVOUR CONVENTION.

The vast Convention, in connection with above movement, which has been holding its busy sessions in the City of Boston, U.S.A., came to an auspicious close on July 15. For almost a week meetings for prayer and conference have been held in different buildings, addressed by many of the best known workers on the American Continent, and also by some brethren who had travelled from the Mother Country to see and hear more of this wonderful movement among the young people of the Christian churches of America. It was, indeed, a wonderful event. The city was filled with young people from all parts of the Continent, with representatives from almost every land under the sun.

The inaugural proceedings began on Wednesday evening, July 10, by the holding of twenty simultaneous meetings in different churches and halls in the city. These were all thronged by eager and youthful audiences, and thousands were turned away. The following morning the Mayor, Governor of the State, and Lieutenant-Governor gave addresses of welcome in the three huge meeting places of the Convention, consisting of a large hall and two immense tents placed on the commons of the city, breathing a Christian tone, and speaking in fullest sympathy with the great movement which had called so many thousands of young people to the beautiful and historic State. Thanks were returned to these high dignitaries for their kindly words, and the Convention was fully under weigh.

The daily programme left little time for sight-seeing, and was very much as follows:—Morning, at 6.30, meeting for prayer and the deepening of the spiritual life; these gatherings were well attended, and some of the supplications we heard were spiritual and pointed, and offered up evidently by those who understood something of those words "praying in the Holy Ghost." Many young lives must have experienced blessed uplift from what is called "the sunrise prayer meeting." At 9.30 one of the main sessions of the day convened in the three auditoriums already named. These places of assembly consisted of an immense pile, called the Mechanics' Buildings, containing a hall capable of seating 8000 persons; it also had under its roof other large apartments, which for the nonce served as the Christian Endeavour headquarters. Here delegates registered. Here were post and telegraph offices, offices for inquiry, and numerous stalls for the sale of religious literature. A large business was transacted, and the circulation of Christian literature, as well as the sale of many Bibles, cannot but be regarded as a hopeful feature of the Convention.

This department must have received a considerable push forward owing to the fact that Mr. Moody, in one of the two addresses he gave at the Convention, spoke directly upon the subject of Bible study, urging his young hearers to make the old Book their daily delight. He also again paid a tribute to the work of Cruden in compiling his concordance, and rejoiced in its cheapness, recommending all not already possessors of the book to lose no time in securing it. The evening Mr. Moody spoke there was a crowd of close on 5000 outside the Mechanics' Buildings unable to get in. At the request of Rev. Dr. Clark, the founder of the Endeavour movement, Rev. John Pollock (Glasgow), and Rev. Henry Montgomery (Belfast), addressed Gospel messages to those thus disappointed.

Afternoon meetings were also held, at which the crowds were as eager and attentive as during the other parts of the day. The topics generally selected were such as to bring out the practical side of the Christian life and to emphasise the fact that salvation means service, and that service means power to serve, and that power to serve is ours in the salvation provided by Jesus Christ.

Rev. Knight Chaplin (London), Rev. Jas. Mursell (Derby), Rev. J. A. Lamont (Belfast), along with those already named, represented the old country. It would be impossible to give a list of the names of the speakers, but they represent all that is good and true in the religious life of America. The city has been literally captured by the Endeavourers; they sing hymns in the street cars, and hold Gospel meetings anywhere and everywhere; they have been holding prayer meetings in the hotels, and in the factories and workshops, and wherever people congregate, and have been pushing the good news of salvation amongst the people. The streets are bright and gay with bunting and other C.E. insignia, in recognition of the visit of the 62,000 Endeavourers, and some of the shops have spent large sums of money in electric light and other decorations. The newspapers have devoted unstinted service to the Convention, one morning paper alone setting apart as many as eighteen of its staff for stenographic, copying, and sketching purposes. Artists were present who made sketches of the speakers as they spoke, reproducing them morning by morning. Speakers were interviewed and the results duly chronicled, while solemn Gospel messages and very plain talk about Sabbath desecration, the liquor traffic iniquity, and other momentous matters were faithfully chronicled.

Boston has been looking her best; the weather has been mild and clear, the citizens have been most kind and courteous to her visitors, and places of public interest have all been gladly opened for the sightseers. ilgrimages were made to the Wa hington Elm, the old South church where it is said English soldiers stabled their horses, and other places of national interest associated with the stirring events which led to the independence of America. In each place was an American and a British subject; friendly words were exchanged, and the old historic headquarters inspected by the Endeavourers. It was cordially affirmed that Great Britain and Ireland have fullest sympathy with America in her desire to advance the highest interests of her people. They regarded her battle for a free school and for the breaking of the power of the liquor saloon with the deepest interest, and their insistance upon having good and true men to represent them in their civic, State, and national assemblies was matter for sincere congratulation.

The Convention closed by holding three simultaneous solemn consecration services, at which texts of Scripture were repeated or a verse of a hymn sung by the delegates from each State in the Union. All thus took part, and in the closing moments, with right hand uplifted to God, the vast assemblies committed themselves afresh to his care, and in words of earnest prayer sought again his best blessing on the work of the coming year.

It may be added that Mr. Geo. C. Stebbins, so well known in the old land, conducted the musical part of the programme each day in one of the buildings. It was a great joy to meet Mr. Moody, Mr. Stebbins, and other well-known workers again. We believe that there lies a great future before the Endeavour Society. It seeks to organise for earnest Christian work the young people connected with the various Christian churches, and thus brings to bear upon the outlying masses a power hitherto but little used as an evangelising agency. The leaders of the movement are prayerfully anxious to keep the movement on truly spiritual lines, and in this may they be signally successful.

AMONG JEWS IN PARIS.

Our work among the Jews in Paris has not only been sustained, but I am very thankful to say is prospering in the Lord; and from time to time we are permitted to see fruits of our labour. All our meetings are well attended, and it is quite the rule for Jews to stay to speak to me privately, some to ask questions, others for explanations, and yet others to inform me that they believe Jesus to be the Messiah, and desire further Christian instruction.

The Bible classes for Jews and Jewesses have been well kept up during the hot weather. Great interest is evinced in reading and studying the Word of God. The Sabbath-school for Jewish children is also flourishing, although not long ago it was put to a very severe test by the Jewish authorities, who, hearing that the children are taught the New Testament Scripture and Christian hymns, did all they could to prevent them coming to us. Harsh threats and severe measures had for a time a very ill effect upon our Sabbath-school, but our good Bible-woman, who is much beloved by the children, showed their parents that "we ought to obey God rather than men."

Another Jewish couple has lately desired to have their children brought up as Christians, and have requested me to recommend them to the society's schools in London. May the Lord add many more to their number.

L. C. Mamlock,
Missionary of the London Jews' Society.

119, *Rue de Rome, Paris.*

PRISON CONGRESS AT PARIS.

Describing the recent Prison Congress at Paris, Mr. William Tallack, secretary of the Howard Association, writes:—

"The discussions revealed a general progress throughout the world during the past few years in the treatment and prevention of crime. Remarkable testimonies to this effect were adduced from Japan, America, Germany, Sweden, France, Great Britain, and even Russia. In the last-named country, notwithstanding the continued persecution of the Stundists, some greatly improved prisons have lately been constructed. And, what is of more importance, it has been decided to reduce in great measure the number of persons to be exiled in future from Russia to Siberia. Offenders, with certain exceptions, are henceforth to be retained in their native districts, and not subjected to cruel and usually life-long separations from their families and friends, as hitherto.

"The French at present regard the Russians with more favour than they accord to any other nation; and it was striking at the Congress to observe the special attention and deference paid by the Paris authorities to their Russian visitors, whose delegation on this occasion was unusually large, and was headed by M. Galkine Wraskoy, the Chief of the Russian Prison Administration. In connection with him an interesting circumstance may be here mentioned. A large party of the delegates had been invited by the French Government to visit a newly-erected reformatory school at Montesson for 400 boys. When the extensive ranges of buildings had been traversed, M. Wraskoy said to the gentleman in charge of the party, 'And where is your church or chapel?' The reply was made, 'We do not need one.' 'Not need a chapel!' exclaimed M. Wraskoy, with astonishment. 'Then where do you propose to give religious instruction to these youths?' The answer was that the French authorities did not attach importance to religious instruction as an element for the training of the young. M. Wraskoy again exclaimed, and this time with much warmth, 'How can you call this place a reformatory if you reject religious instruction, which is so essentially and fundamentally important for the help of the young, as of old, persons? It is necessary both in the chapel and at all other places and times.'

"There are many good and bright features in the French people and their Government. The visitors to the Prison Congress were impressed with admiration at the politeness, hospitality, eloquence, ability, and energy of their Gallic friends, and at the evidences, all around them, of marvellous skill in art, in architecture, in science, and in industry. But a painful blank was also felt, occasioned by the prevalent and official disrespect to Christianity. Thus, during the many speeches made by Frenchmen at the Congress, and also in the documents furnished by the Government for the information of the delegates, there seemed to be a systematic ignoring and 'tabooing' of the name of God, or Christ, or of eternity. One of the establishments visited by the delegates was the large workhouse, at Nanterre, for 3600 poor men and women. There was once, at this place, a large and commodious chapel, but it has now been converted into a factory! So that if any of the aged inmates of the place desire to go to some service where they may obtain the consolations of the Gospel, they must seek it in the surrounding country, at a considerable distance, and whatever the weather may be."

JEWISH CHILDREN AT EPPING FOREST.—Of all the happy bands of East London children who have this season visited Epping Forest, the 300 boys and girls who went down on Wednesday last week from Old Montague-street, Whitechapel, were perhaps the merriest. Pent up in the narrow street which is partly their home and partly their playground, they have very few opportunities of enjoyment. One of those opportunities is to gather in the Hebrew Conference Hall at the Band of Hope and Bible-classes conducted by their old missionary friend, Mr. H. Ehrlich. For several weeks before the outing Mr. Ehrlich was besieged for tickets, and when he had distributed the 300 which his funds allowed, there were unfortunately as many more poor children longing to get a breath of fresh air and a sight of the country. The fortunate party had a happy day in the Forest. In the afternoon tea was served, the youngsters being waited upon by Mr. and Mrs. Ehrlich, the Misses Tann, Mr. Millership, Mr. Lewis, Mr. Early, Mrs. and Miss Rawlings, and other friends.

WORK YET TO BE DONE.

Dr. J. F. Smith, of Honan, China, a missionary of the Presbyterian Church of Canada, in a sermon before Queen's University, Kingston, Ontario, glanced at some of the heathen countries of the world to see what remains to be done before it can be said that "the whole earth is filled" with the glory of God. He said:—

If the members of even a dozen of our congregations were thoroughly in earnest, they could, in a few years, carry the Gospel to every Indian of the few thousands in our own North-West. Mexico has 12,000,000 souls, and, notwithstanding the noble efforts of the last twenty years, we find only a few thousand Christians. Central America has a population of millions, and scarcely a good beginning has been made to evangelise its people. South America has 35,000,000 of people still unreached. Their moral and spiritual condition is dreadful, and our duty to them at the present time is great.

There have been great missionary achievements on the islands of the sea, and it would be well if Christians in North America had some of the enthusiasm which characterised the first converts to Christianity from among the cannibals of the Fiji Islands.

LOOK AT JAPAN,

that land of mighty change and mighty progress, which, during thirty years, has been stirred from centre to circumference by the influence of Christian civilisation, and has had every part of its national life transformed so that the nation is now permitted to take its stand on an equal footing with the civilised nations of the world. Christianity is still, however, far from being a dominant power in the land. There are only 40,000 nominal Christians in a population of 41,000,000. As far as the human eye can see, the present is the Church's glorious opportunity in Japan.

Corea, the down-trodden peninsula, has been for years the battlefield for China and Japan, and, besides this, its lower orders have had all ambition to better their condition crushed out of them by the oppression of their own officials. To-day it has only a few score of Christians in 12,000,000 of a population, and is surely a worthy object for the sympathy and prayers of the Christian world.

It is with somewhat of a feeling of sadness that I turn to speak a word for China, that vast conservative empire, which for so many centuries effectually barred its gates to the entrance of the Gospel of Jesus Christ. Notwithstanding its boasted ancient civilisation, the fundamental substantiality and worth of its people, the lofty moral quality of its ethical code or cult, and its many and varied natural resources, China is to-day the laughing-stock of all civilised nations, because of its apathy, due to the rottenness of its whole social fabric.

Turn which way you will the same thing confronts one—paralysed energy, obstinate ignorance, intense pride, and indomitable contempt for anything and everything foreign. Honesty, patriotism, national pride, and anything like a bond of brotherhood are, in the true sense of the terms, all unknown, and, what is worse, seemingly undesired, in the Celestial Empire.

Time will not permit me to tell of the efforts of the few noble, heroic men who, with undaunted courage, in the early years of the present century, endeavoured to open

THE BARRED GATES OF CHINA

in order that the millions within might hear the glad message of love and freedom. When we take into consideration the stupendous difficulties that have all along been encountered by the heralds of the cross, the fewness of their numbers and the whole character of the people with whom they have had to do, we have great cause to thank God for what has been accomplished. Yet there are only 50,000 Christians and less than 1500 missionaries in a population of between 300,000,000 and 400,000,000. What the final outcome of the war will be it is difficult to say, but we trust that it will help to arouse her from her apathetic condition and make her more accessible to Christian progress.

We hurry through the land of the Lamas, Tibet, with its six or eight millions of people, with its myriads of Buddhist monks and its tens of thousands of monasteries, with its prayer wheels and banners fanned by the breezes of heaven, so that while the earnest soul eats, sleeps, or toils, his devotions are going on by machinery. Tibet is, perhaps, the most marked of the places that at the present time oppose the entrance of the Gospel.

In India we have a people at once very religious and grossly immoral, and dominated entirely by that hideous, many-headed monster, caste. Out of 228,000,000 people, less than 1,000,000 are counted as members and adherents of the different Protestant denominations.

But nowhere under the sun is there such darkness as in Africa, where thousands of poor captives still groan under the horrors of the slave trade. All honour to the faithful few who have already gone forth, and to those who are now fighting against such terrible odds. While here and there we behold

A RIFT IN THE BLACK CLOUD,

one by one the brave ones at the front are falling; and while those left are overwhelmed as they contemplate the task before them, they call loudly to the Church at home to send men speedily to help them.

The enterprise which I have outlined is one to which nothing else can be compared, and in contrast with which all else becomes but insignificance and vanity. It is the one supreme duty which our Lord has entrusted to his followers everywhere. We are apt to be discouraged when we think of how little has been accomplished; but when the Church as a whole, will work, and give, and pray, according to her ability, her service will be fully accepted before God, and soon that glorious day will dawn when the kingdoms and nations of this earth shall have become the kingdoms of our Lord and his Christ; and then, indeed, shall the whole earth be filled with His glory.

SALVATION ARMY FOREIGN WORK.

In a letter "To our Friends," announcing his proposed six months tour through South Africa, Australia, New Zealand, and India, General Booth says:—

"I am full of wonder and gratitude to know that, all well, I shall leave Great Britain with my mind at rest, so far as is possible in such a whirl of varying operations, with respect to the condition and prospects of the war throughout the world. In one respect, however, I have an anxiety which I should be very grateful if the friends of the Army would generously remove. Our missionary exchequer is very low indeed. In addition to the maintenance of our extending work in India, and among the native tribes of Africa, and among the Continental nations, we have, as is pretty well known, been making several new departures lately.

"Of these, first there was Java, which is giving good promise; then there came Gibraltar and Iceland, which, while not very extensive ventures, nevertheless cost money; Demerara, British Guiana, followed, where already a remarkable harvest is being reaped, but which has made an addition to the account. Then came Spain, where our successes have outdistanced our expectations, but which, at the same time, has involved us in a considerable expenditure. And now, here is Japan, so long anticipated, for which our expedition sails on July 21, and which cannot, by any possibility, be set on its feet for less than from £750 to £1000.

"Anyway, we are at the moment altogether some £1500 behind, which, added to £500 deficiency on the rescue work account, makes a total of £2000; and before I sail (on August 10) I want to have the satisfaction of seeing this encumbrance removed from the hearts of those I leave behind."

THE EMPEROR OF CHINA AND THE BIBLE.—Professor Headland, of the Pekin University, reports a happy fact in connection with the Emperor's recent purchase of the New Testament. He reads it daily. The print in the purchased Testament was not very large, and a scribe copies a portion each day in large characters, and this the Emperor studies. "He is now reading St. Luke's Gospel. This information comes directly from the Palace. One of our Christians, who is a horticulturist, furnishes flowers to the eunuchs for the decoration of the Palace. He is often invited to dine with them. The pastor of the church to which he belongs has been repeatedly invited with him, but has always refused, until two days ago. He accepted an invitation, and at the dinner was told about the Emperor's studies. When asked to drink at dinner the pastor refused, on which his host remarked, 'Oh, yes; I have heard that you Christians do not drink wine,' and the wine was put aside, and none drunk at that dinner. The eunuch who tells the story stands in the room while the Emperor reads, and has obtained not a little information about the Scriptures himself."

TIBETAN PIONEER MISSION.

In a letter dated June 22, from Gnatong, Sikkim, *viâ* Darjeeling, Miss Annie R. Taylor writes: "I shall be glad of fellow-workers. The main object of the Mission being to afford every Tibetan the opportunity of hearing the Gospel, it is to be understood that the work of the Mission will be pioneering until such time as this is accomplished. I expect it will be some time before we are able to build at the different stations. I am glad to say that the chief at Yatong is giving me a piece of ground for a garden. This will make the place a little more homelike. The chief at Yatong has sent asking for a Gospel, and I have given him the four all bound together. I have engaged another Tibetan and his wife as servants, this with the chief's permission.

"I thank the Lord for having thus far provided for all my needs. At a recent Thursday evening meeting another of the soldiers decided for Christ. Pray that the Gospel may have free course and be glorified among the Tibetans and the Christians living among them.

"I have received a letter from Mr. White, the Sikkim political agent, saying:—'Government have wired to me that they think it undesirable you should proceed to Yatong on account of the disturbed state of the frontier.' So I shall not be able to go on for a little time; but I have got possession of the shop."

A PRESBYTERIAN CONGO MISSION.

Dear Sir,—As we have many friends in London who read The Christian, would you kindly print in it the joyful news that during the past two months thirty-five natives have united with the church on confession of faith in God? They are the first converts at this place and from this tribe. Our mission is four years old. It was founded by our pioneer missionary, Rev. S. N. Lapsley, who, in company with his colleague, Rev. W. H. Sheppard, left America in February, 1890. After a visit to the King of the Belgians, and after some other necessary time spent in Europe, he reached the mouth of the Congo May 10, and started in search of a suitable field. Three journeys were made into the interior, but he saw no reason to do other than follow the advice of King Leopold, viz., to establish a station in the Kassai district.

On April 18, 1891, Mr. Lapsley and Mr. Sheppard reached here, and the first Christian work was done among this benighted people. Mr. Lapsley did not live to see any results other than the well founding of the mission, for in one year after his arrival here he was called to be with Him whom he had served so well and so faithfully. The mission has had many hard blows since then, the loss of Mrs. Adamson being particularly hard; she died in her second year of work. Our geographical position so far from the coast has made this a costly mission; but who thinks of cost to-day in the light of thirty-five souls saved?

We are a small mission, there being only five on the field—Rev. W. H. Sheppard and wife, Miss L. Thomas (all coloured), and the writer and his wife. One other member (Mr. Hawkins) is stationed at Lukunga (Lower Congo) in charge of transport; he is a coloured man. Mr. Adamson is at home on furlough.—Yours faithfully,

(Rev.) D. W. Snyder.

American Presbyterian Congo Mission,
Luebo, W.C. Africa, April 19.

THEATRICAL EXCURSION.—In connection with the work of Mr. William Forbes among theatrical employés, a large party of women and girls spent a pleasant day on Thursday last at New Barnet and Hadley Wood. Tea was provided in the Congregational Lecture Hall, and Gospel addresses were given by the Rev. J. A. Davies and Mr. Forbes. There will be a second party next week.

MUNDESLEY-ON-SEA.—Pastor T. R. Matthews, who is in charge of the Mission Church here, had recently to take a trip to Australia on account of serious chest weakness and is now quite unfit to seize the opportunities for outdoor and other evangelistic work at this season. He has thought that if it were known there are openings here for evangelistic work some friends might be led to go there during August and September, Mr. Matthews would gladly seek to arrange accommodation for them and furnish any necessary particulars if they would communicate with him: Pastor T. R. Matthews, Mundesley-on-Sea, North Walsham, Norfolk.

Letters to the Editor.

MISSIONS AND MONEY.

Sir,—Why is it that the crying demand for money to carry on Christian work of all kinds is so inadequately responded to? Why is it that while God has put it into the hearts of many to offer themselves for work either at home or abroad, they cannot be employed for want of money? A few weeks ago a writer in your paper said:—"The harvests are ripe, and gold-loving England holds the money that would buy the sickles and pay the labourers; the labourers die in the harvest fields, stinted in their labourer's fare. The Christians loll in their carriages, and only give to Christ what they do not need for their unnecessary luxuries. When will Christians awake to the fact that they have the gold from the Lord—and that He expects the tithes? In the editorial comment you added, "Some new departure will almost certainly come out of this state of things," and "it is evident a move will have to be made."

Is not the cause of all this deficiency the fact that in our dealings with God, we forget that He is our Master and we his servants? In the Old Testament, God, as Master and Proprietor of all things, promised to give to Abraham and his descendants the land of Canaan for a perpetual inheritance, but He retained for Himself all the tithe of the increase, both of the land and of the flocks and herds. He says "All the tithe is the Lord's" (Lev. xxvii. 30 to end). This tithe God claimed as *His own*, and so in Numb. xviii. 20, 21, 24, we are distinctly told on whom and for what purpose He bestowed it—"I have given the children of Levi all the tenth in Israel." Observe, He does not order the Israelites to give it to the Levites—but keeps it in his own hands, saying to the Levites at verse 26, "When ye take of the children of Israel the tithes which I have given you from them for your inheritance." God thus keeps the tithe in his own hands, as an asset due only to Himself, and which He Himself bestows on the Levites.

God thus placed the support of his Church on a far higher platform than if He had merely ordered the Israelites to pay the tithes to the Levites for the service of the sanctuary. He made it a personal transaction between each Israelite and Himself, and thus raised it above any interference on the part of king, or state, or any government, and therefore capable of adoption under all circumstances and conditions of life. In the course of the centuries the people of Israel forgot these conditions, and, supposing that the lands and flocks were their own, merely *gave* to God, either nothing at all, or only such gifts as they thought they could spare. But God had not forgotten, and as proof that the arrangement was a permanent one, we find Malachi, the last of the prophets, on reviewing the conduct of the people during the previous centuries, denouncing in the most solemn terms their withholding of the tithes as robbing God, and thereby incurring His most righteous indignation and displeasure.

The very same principles hold good under the New Dispensation. In Matt. xxv. 14 and *seq.* Christ compares Himself to a Master going to a far country, calling his own servants, and delivering to them his goods, and to each, talents according to their various abilities, and after a time returning to *reckon* with them. Christ here declares Himself to be our Master, and that all our means come from Him. He does not Himself ordain that we should lay aside a definite portion of our means for Him, but Paul does so in 1 Cor. xvi. 1 and 2, when he writes that *every one* should lay aside in store a definite portion, as God had prospered him. The Old and New Testaments are therefore identical in principle.

But the world *now*, just as under the old dispensation, ignores Christ's position as Master, and therefore entitled to a proportion of the income of each of his followers; the almost universal idea being that the income we make is *our own*, and at our own disposal, out of which, according to our liberality and generosity, we *give* to God for His cause what we can *conveniently afford*. What would be the verdict pronounced on steward or servant here who treated his master so? What the verdict on his conduct? Certainly not "Well done, good and faithful servant," but rather dismissal and punishment.

If these remarks are according to Scripture, the practical outcome is that God has a work to be done here on earth by us, his servants; that He supplies us with all our means; that out of these He claims as His own a definite portion, which we have no right to retain for our own use; and that the rest are our wages, out of which we may bestow such free-will offerings as we are willing or able. Were God's professing people to recognise and act up to these principles, the answer would be supplied to the complaint of want of money for God's work of every kind—evangelistic or philanthropic.

In "Reminiscences of Dr. Andrew Bonar," just published, there is a sentence of his at p. 53, very much in the line of the above, "God does not say, Pay what you *can*, but pay what you *owe*."

Might it not be well for Christians to put God to the proof, for *then*, and *not till then*, can we claim or expect that He will open us the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it.—Yours faithfully,

52, *Castle-street, Edinburgh.* John Moir.

THE HOLY SPIRIT.

Sir,—I should think it must be clear to all who have examined the teaching of the apostles and the experience of thousands of Christians both in primitive and modern days, that God has provided for us in Christ during this present life upon earth a sufficiency of grace and power for our complete sanctification, as well as for the fulfilment of our service for his glory. Such passages as the following show this:—God "has given unto us all things that pertain unto life and godliness" (2 Peter i. 3, 4); "that ye may be partakers of the Divine nature"; "that you might be filled unto all the fulness of God" (Eph. iii. 19); "our sufficiency is of God" (2 Cor. iii. 5); "I am sufficient for all things in Christ who strengthens me" (Phil. iv. 13).

I suppose that most true Christians would agree to this. We have known all this for years, but have not been much the richer for our knowledge. Nevertheless, I consider such a testimony as is given by your correspondent, who signs himself "J.," on the baptism of the Holy Ghost and of power, is most valuable, because, as God is no respecter of persons, what one Christian has obtained by faith and prayer, another may also obtain, and such a testimony encourages others to expect similar blessing. But I think it is important to keep to Scriptural terms in writing or speaking upon this subject. I confess that I do not understand what is meant "by the application of the blood moment by moment," though it is a phrase often used by preachers. I find nothing like it in Scripture, and Heb. x. 14 appears to be quite contrary to this idea.

Moreover, practical sanctification is by the power of the Holy Spirit, and the heart is never said to be cleansed by blood, but by the Word of God applied by the Holy Spirit. Then, a believer is not exhorted to "yield," or consecrate himself, until he is reckoned by God as a person who has died and is risen, and seated (representively) in the heavenly places. Because He is "alive from the dead," he can yield himself unto God and seek the things above. Many appear to teach that we must consecrate ourselves in order that we may be "dead to sin"; but Scripture declares that all Christians *have died*, and therefore they are told to mortify their members by the Spirit, who dwells in them.

I have just read a most admirable treatise on the higher Christian life by N. J. Hofmeyr, Professor in a theological college in Cape Colony, which I would strongly advise your readers to study if they wish to have clear, Scriptural views on this important subject. The small volume is entitled, "The Blessed Life, and How to Find it." (*Nisbet & Co.*)

—Yours faithfully, Charles H. Annesley.

Torquay.

Dear Sir,—The experience of your correspondent "J." may be all very good. But the doctrine in it is not so. It is implied in his letter that those who have not had a like experience to himself have not received the baptism of the Holy Ghost. Such teaching would be small comfort for young believers, and little use in edifying saints. Nay, more; it would be a denial of the work of the Lord Jesus Christ.

This is not clearly understood. Christ's was a twofold work. John the Baptist foretold of Him that He should be:—1. The Lamb of God bearing away the sins of the world. 2. That He should be the One who would baptise in the Holy Spirit. Now, these are the very two things fulfilled in his mission, viz., by his death and resurrection. On the Cross, where He declared "It is finished"; on his Ascension, when He told them they should have "the baptism of the Holy Spirit."

The latter was as much part of Christ's mission as was the former. To deny one would be to deny the other; to receive one would be to receive the other also. Indeed, as that good teacher, Adolph Saphir, said:—"What right have you to say that you 'are saved' if you cannot also say you 'have the Spirit?'"

The work of the Holy Spirit, which is most clearly taught in Romans viii. (mentioned seventeen times), follows on the first verse of "no condemnation" to them that are "in Christ Jesus." Consequently the Spirit's ministration, in which we live in Christ, is under no condemnation. Through the Spirit (1) we have *regeneration*. Titus iii. 5, "In mercy God saves." (2) *Quickening*. John vi. 36, "It is the Spirit that quickeneth." (3) *Inhabitation*. Gal. v. 25, "If we live by the Spirit" (1 Cor. iii. 16). (4) *Sanctification*: "Your body is a sanctuary of the Holy Spirit" (2 Cor. vi. 17; 1 Peter i. 1, 2). [This sanctification is, directly believers are regenerate they are holy and without blemish before God.] (5) *Revelation*. 1 Cor. ii. 9, "Things which entered not" (Ephes. i. 17, iii. 5). (6) *Demonstration*. 1 Cor. ii. 4. This leads us to the power (1 Thess. i. 5; Eph. iii. 14-17; Rom. xv. 13).—I am, Yours truly, G. S. Windham.

Bembridge.

PRAYER FOR REVIVAL.

Lord Revive Us!

Dear Sir,—I have just received a note from a Christian minister in London, who is one of the chief workers in a large Christian institution that is seeking to help our London churches to make the Gospel known in their various districts, and he writes:—"A lot of the teaching and preaching we have in these days is of no use in saving souls."

This is from one who should know what is being done in the churches of the great metropolis, and he concludes that the churches, in general, are not obedient to Christ's great commandment, namely: to make known the love of God in the salvation of sinful children of Adam (see Mark xvi. 15, 16, and Luke xxiv. 46, 47).

The early disciples went everywhere preaching the Gospel; and Paul wrote that this was always "first of all" and continually his chief theme (1 Cor. xv. 1-4). Let us all confess our sins, and the sins of each other, and walk humbly with God (Micah vi. 8), and pray in a devout spirit, as one of old, "O Lord, revive thy work" (Hab. iii. 2; Ps. lxxx. 6), and believe for the revival, as the Word of God encourages us to do (Ps. cxxxviii. 7, and Hos. xiv. 7) to the glory of God.—Yours truly, K.

THE REVIVAL IN 1859.

Dear Sir,—Having read the testimony of many of what God wrought in them during the Revival of 1859-60, I seem to hear a voice saying to me, "Rehearse the righteous acts of the Lord." Brought up in a godly home from infancy, I had an intense longing to know more of the love of Jesus; and as I was living in co. Antrim, and hearing all the wonders God, by his Spirit, was working in the souls of men, I was intensely anxious to share in the blessing.

After attending all the meetings within reach, and offering much earnest prayer, the answer was vouchsafed at a quiet prayer-meeting, where there was no excitement. The Holy Spirit came upon me with such power that I was compelled to fall upon my knees and weep. It was some time before my lips were opened (and then only after short prayers being offered by one of the new converts), then the spirit of prayer was poured out, and such a sense was vouchsafed of the nearness of Jesus as a personal Saviour, that I was enabled to praise God. This manifestation was accompanied by much bodily weakness.

Thank God that sense of a personal Saviour has never left me, and through trials and losses of all kinds He has upheld and comforted me. What wonders I witnessed and heard at that time! Boys and girls who could scarcely read used (when under the Holy Spirit's power) such language and *fluency* in prayer, that all were convinced it was not of man, but God.

God grant such another flood of blessing, that all may be quickened and revived, and that Jesus may reign in every heart. A. S. Smythe.

Tully House, Cavan, Ireland.

AMNESTY FOR ARMENIANS.—An imperial Iradé has been issued in Constantinople, granting an amnesty to Armenian political prisoners. A large number of prisoners have already been released, including those arrested at Van.

THE DIVES OF NEW YORK.

Some time ago, accompanied by a friend, I visited two of the worst dives I think that can be found in the Mulberry Bend, New York. In both places the cheapest kind of liquor could be purchased for a mere song. The ceilings were low and extremely dirty, and the wretched-looking, bleared-eyed men and women who hung about the place were just about as filthy as human beings could be. In the centre of the room was a bar that formed a complete circle, and from which a whole glass of something called whisky, with a cup of coffee and sandwich thrown in, could be purchased for five cents. The people who patronise this dive are a class known in the parlance of the Bowery as "pan-handlers." This name is given them on account of their habit of begging money on the streets from passers-by.

In the short time I was there, I heard men concocting all kinds of plans to raise what they term the "dust," or, properly speaking, money, by some skin game or fraud. One man was doing up another's hand with a lot of dirty bandages. The hand was perfectly well, but this was done to give the impression that the man could not work, and in that way gain public sympathy. Another fellow had a piece of common soap which he was cutting into small slices and putting into tinfoil to sell as a patent stain eradicator for clothing. It is said that one man who frequented this place pretended to be blind and wore a placard about his neck stating that he could not see. A gentleman one day handed him a ten cent piece which dropped from his hand. Forgetting that he was

PLAYING BLIND,

he ran and picked it up. The gentleman who had witnessed all this said, "I thought you could not see?" "O!" replied the man, "they have put the wrong sign on me. I'm deaf and dumb, sir." I do not doubt the truth of this story, for I know of a man in this city who stood one Sunday morning in front of an up-town church, and feigned blindness until he secured enough money in his hat to keep him drunk for two or three days. That same person is to-day one of God's most faithful workers, and has been the means of leading hundreds of souls into the kingdom.

"But," say our readers, "these men must belong to a very low class of society." Will it surprise you when I say that I have talked with some in that dive who once held high positions in this and other cities, one man in particular having been a city judge? When asked how they got so low, it is always the same old story. The first drink, then the love of liquor, growing stronger and stronger day by day, until they find themselves in their present condition.

The other place visited was a still worse one. It was situated in a deep cellar in the rear of one of the tenements in Mulberry-street, and was kept by one of the most repulsive-looking Italians I think I have ever met. He greeted us with a grunt, and the dangerous-looking stiletto which hung by his side made me wish I had never entered the place. Here doctored beer was sold for two cents a schooner. The beer is fresh from the barrels put on the side-walk by saloon-keepers to simmer in the sun until collected by the brewer's cart, and is touched up with drugs to put a froth on it. In this

AWFUL DEN OF VICE

filled with men and women utterly degraded, I saw sights that made me shudder, and which are unfit for publication. Here each purchaser was allowed to sit on a chair or table all night, if they desired so to do.

No better opportunity can be had to see the utter depravity of mankind and the truth of the Scripture more faithfully portrayed when it says, "The way of transgressors is hard," than by visiting these dives in the Bend at midnight. There is an old saying, "Any port in a storm," and thus there are hundreds of poor, homeless wanderers that avail themselves of the opportunity here offered to obtain shelter, no matter how dirty or disagreeable the surroundings. The seven cent lodging-houses are ofttimes crowded to their utmost capacity. This class of houses has probably caused more destitution, beggary and crime than any other agency. A strip of canvas strung between rough timbers, without covering of any kind, constitutes the couch of the lodger who prefers the comfort of a red-hot stove near his bed to the noise and bustle of a stale-beer dive. I know of a young man, a brilliant lawyer, who became a tramp through his love for drink. He told me he lay down one night in one of these houses, and placed all the clothing he had, which he said was worth about five cents for old rags, at the head of his cot, and awoke in the morning to find that everything he possessed had been stolen. He was obliged to go to the station-house with an old army blanket thrown over him, where they supplied him with something to wear.

Amidst all this terrible sin missionaries have gone forth in the name of their Lord and Master, and are striving to save these lost ones. Those who have read of the wonderful rescue of Delia Loughlin, better known as the "Pink Rose," from her life of shame, by Mrs. E. M. Whittemore, of the Door of Hope Mission, cannot but feel that our labour is not by any means in vain. Before Delia's death, God used her in the salvation of many precious souls. Many times have I seen her in past days, in the Bend,

BRUISED, BLEEDING, AND INTOXICATED.

But that same dirty, wretched woman's death is described by a lady who stood by her side in the dying hour. She says: "Her face shone with the peace that reigned in her heart, and seemed to have taken on already the heavenly expression of love and joy. As we knelt by her bedside, and lifted our hearts to Jesus, a feeble 'Amen' would now and then be breathed out, and, as we took her hand to say 'Good bye,' we felt her triumph was near at hand." Many of the sin-hardened characters who attended her funeral from the slums, have, through her testimony, been brought to Christ and are now living honest, upright lives. We are glad to know that nothing is impossible with God, as well as to know that we "can do all things through Christ which strengtheneth us."—*The Mission Worker.*

COME TO JESUS.

Come to Jesus, weary soul—
Come to Him for rest;
All thy burden on Him roll—
All thy sins confessed.
He a Saviour is indeed!
Come to Him with all thy need.

Turn, thou serpent-bitten soul—
Look to Him and live;
He has power to make thee whole,
He can healing give.
He was wounded sore for thee,
Lifted high on Calvary.

Look to Jesus, anxious soul—
Running life's long race;
Thou shalt surely reach the goal
By his strength and grace;
Patient run from day to day,
Look to Jesus all the way.

Trust in Jesus, striving soul,
Fighting hard with sin;
He thy passions can control,
Whisper peace within;
Trust in Him for strength to fight,
Thou shalt conquer through his might.

Ask of Jesus, starving soul,
Bread, that thou mayst live;
Not with grudging will He dole,
He doth freely give;
Only raise to Him thy cry,
Every need He will supply.

With a Friend so true and tried—
Where are now thy fears?
He will strengthen and provide;
Wipe away thy tears!
And to Him a song of praise,
All along thy journey raise.

L. Shorey.

NEWSPAPERS IN JAPAN.—It is said that there are 600 papers and periodicals at the present time in the Empire of Japan. Twenty-three years ago not one of them was in existence. So far no paper has been issued on the Lord's Day.

DEAF AND DUMB CONGRESS.—A congress will be held in Dublin of the British Deaf and Dumb Association on August 6 to 12, next, and we are most anxious to make Dublin worthy of its name in entertaining the delegates and visitors. About £50 is required for the congress expenses, and we shall feel deeply indebted to any Irish frends of the deaf who will kindly send donations to me.

Maurice F. G. Hewson.

Dublin Deaf and Dumb Association,
Lower Abbey-street, Dublin.

RABBI LICHTENSTEIN.

The London Council in aid of Rabbi Lichtenstein's work, in a second annual statement, say:—

"During the past year about 10,000 copies of the Rabbi's last two pamphlets, 'An Appeal to the Jewish People,' and 'Ein Geheimniss aus dem Talmud,' have been circulated. The free-will offerings received by the Council go directly to the personal support of Rabbi Lichtenstein and the publication of his writings; and £250 a year is needed."

In addition to some details of the Rabbi's life, the statement gives extracts from recent letters. On his seventieth birthday, April 19th last, referring to the sorrows through which he had passed, he wrote:—"I have smiled through my tears. My heart rejoices in the Lord; my mouth is enlarged over mine enemies, because I have rejoiced in thy salvation, and I still hope in the evening of my days to see with my eyes the Kingdom of God, as foretold in the Psalms and the prophets, and to hear with my ears an Hosannah raised by all Israel. Hosannah to the Son of David! Blessed be He that cometh in the name of the Lord! Hosannah in the Highest! In any case, as long as God gives me life, my watch-cry shall resound like a trumpet, and my latest song, liké the dying swan, shall be 'Arise, shake thyself from the dust, put on thy glorious apparel, O my people; Through the Son of Jesse, the Bethlehemite, redemption draws nigh, my soul.'"

A Jew has said:—"The pamphlet, 'A Secret from the Talmud,' by Rabbi Lichtenstein, has changed my opinion of its author. I formerly thought him a man who was not truly influenced either by Jewish or Christian doctrine, but who feigned Christian testimony for the sake of advantage. In this paper, however, he speaks with such warmth and zeal of the person and Gospel of Christ, that I was impressed that it came from the very depths of his heart."

Copies of the statement may be had from Rev. David Baron, 23, Grove-road, Highgate-road, N.W.

IN FRENCH PROVINCES.

M. P. Guiraud, evangelist, writes from Vic de Bigorre, Hautes Pyrénées:—"A young woman of nineteen, living at St. Martin de Caralp, has been converted through reading some tracts sent me by English friends. Interested people at St. Martin, struggling to the light, are asking for books of sermons and meditations; and any such volumes will be gladly received by M. Comminges, ancien instituteur, à la Plaine, St. Martin de Caralp, par Foix, Ariège, France. At present, since I left Ariège, there is no worker at St. Martin. I have been placed at Vic de Bigorre by the Béarn agency of the Société Central d'Evangelisation de Paris. My work is encouraging. In all the villages there are groups of men and women who gladly hear Gospel truth expounded. Recently an intelligent Roman Catholic from Camalès has come over to us; and, in spite of pressing daily duties, he convened a meeting of sixty men to whom I have set forth the Gospel. After harvest-tide we shall hold other such meetings."

ST. MILDRED'S CONVALESCENT HOME, BEXHILL.

Amongst the philanthropic institutions doing immense good, St. Mildred's Convalescent Home for penitent fallen women recovering from illness, situate in St. John's-road, Bexhill-on-Sea, deserves special mention. The home was founded by Rev. Charles Chapman, and endowed by him to an amount exceeding £20,000, exclusive of the prime cost of the freehold and the necessary adaptation, furnishing, and fitting. The home stands a little from the road, and has a spacious recreation ground in the rear, secluded by large trees, the whole forming a spot of natural beauty, which is being developed into a charming and restful retreat.

Patients have been received from the London Female Guardian Society and other penitentiaries, also from the Magdalen Wards of Guy's, St. Bartholomew's, the Royal Free, and St. Thomas' Hospitals. Applicants are admitted on Fridays, as vacancies occur, and stay for four weeks. This period may be extended on the recommendation of the medical officer.

PALESTINE EXPLORATION FUND.

The annual meeting of the General Committee of the Palestine Exploration Fund was held at 24, Hanover-square, a few days ago, Mr. James Glaisher, F.R.S., in the chair. The report of the year's work includes an account of the excavations at Jerusalem, which have resulted in the discovery of an ancient wall running south of the present city wall down towards the eastern valley, where, at a point south of the Pool of Siloam, it turns towards the north. In this wall several towers and two gateways of great interest were found. It is yet too early to say with any degree of certainty what is the age of this wall, and it is hoped that the excavations now being carried on will throw more light upon it. Herr Baurath von Schick also reports the discovery of a stair and postern in the old north wall of Jerusalem, between Damascus Gate and the north-western corner of the city. Another discovery of importance is that of a Latin inscription of the period of Trajan built into the wall of Neby Daûd.

In the spring of the year Dr. Bliss, who is in charge of the work of the Fund, made a journey to the country of Moab, visiting Madeba, Kerak, and other places of historical interest, in the course of which he discovered remains of an ancient Roman fort and a Roman town, which do not appear to have been previously observed. Thus the year has been remarkably fruitful in discoveries and observations of importance, affording proof, if any were needed, of the continued usefulness of the Fund, and the desirability of prosecuting its further labours with energy and zeal. Full reports of the discoveries are given in the journal of the Society.

BATH CITY MISSION.

A remarkable case of conversion through the instrumentality of a Gospel book, given away at the Bath races, has lately been brought to the knowledge of the committee of the Bath City Mission. Each year the four missionaries are employed in giving away attractive Gospel booklets on the roads approaching the racecourse. This year a booklet published by the Drummond Tract Depôt, and called "Comfort in a Dream," was given to a man who had a most lucrative business in giving information regarding horses likely to win different races. To use the man's own words—the reading of the book "interfered greatly with his peace of mind."

In the providence of God a somewhat similar booklet was given to him the following week at Epsom. He became convicted of sin, and wrote to the missionary who gave him the little book at Bath (all the books are stamped Bath City Mission before distribution). A correspondence commenced, an interview took place, with the result that the recipient of the book gave up his lucrative business, and gave his heart to the Lord. And, as far as we can judge, is truly converted. The booklet was one of a free grant sent us by Drummond's Tract Depôt.

R. T. Hare, Lieut.-Colonel, Treasurer.

DR. BAEDEKER IN POLAND.

Hitherto the Lord has helped and given wide-open doors. The prisons in Poland are filled with men who bear punishment for small crime. They are an intelligent class of people, and nearly all are able to read. But the Romish priests domineer over them, and hold them bound by a mere form of religion, a caricature of Christianity. May the Lord bless his own truth among them.

At Lodz and Tirardoff are many thousands of Germans. The Baptists draw large congregations of them, and many are brought into life and liberty by the Gospel. I had a full day at Lodz last Sunday, simply from morning to night speaking the glorious Gospel. The Sunday-school celebrated its twenty-fifth anniversary. It was commenced in great weakness with four scholars; now there are more than 600 on the books. It is marvellous in our eyes!

The prison doors are open to me, and many prisoners are brought under the sound of the Gospel. Praise the Lord! The officials are always eager listeners. I hope to leave this in a few days for Ekaterinburg, Govt. Perm. Letters will reach me there, c.o. Mr. W. Davidson, British and Foreign Bible Depot. Pray for me.—Yours sincerely,

Moscow, July 20. F. W. Baedeker.

ZANZIBAR STRANGERS' REST.

Dear Sir,—Below I give some extracts from Miss Hurditch's letters, which give some idea of the work in which she is engaged:—

"We have had some good times lately and happy meetings. Tremendous issues for time and eternity gather round these fellows. I went and visited the *Mount Hebron* yesterday—a rough lot of men. The captain gave me permission to chat with them below. I sang 'Tis glory because I'm saved,' with the Salvation Army chorus. Some of the crew have been ashore, but most of them told me they had 'drunk their money' in Bombay, so could not afford to come ashore. Oh, the ruin wrought by Satan stamped on the faces of some of these men!

"Dr. Baxter, of the C.M. Society, is staying at Zanzibar for a few days, and took the service for the sailors last Sunday. We are hoping to have a visit from the five ladies who land here to-morrow on their way to Uganda.

"We have had a good many foreign vessels in lately. I visited a French one. The crew were all Roman Catholics, but I spoke a little word for our Master. My French is now as well understood as my English. It is slower work with the Swahili, but I am taking pains with the grammar, and can make myself understood in all household matters.

"The time I feel the need of other workers is on Sundays; it is rather close work to put three and four addresses in one day. Last Sunday, on board a man-of-war I obtained the captain's permission to sing some hymns, after which I gave a word to all, the captain and officers standing round."

It is evident from the above that more workers are needed. I shall be glad to correspond with any who may be led to offer themselves for this foreign service. J. Theo. Isaac, Hon. Sec.

163, *St. George's-street, E.*

LONDON MISSIONARY SOCIETY.

Saturday was a gala day for some 4000 children, who were invited to the Crystal Palace to celebrate the centenary of the London Missionary Society. One hundred years ago, when the Society was founded, no one imagined that the young had any special interest in it. But the Society had not lived long before it found that some of its truest friends were among the children, and that they were the most ardent and successful collectors of funds. Through Sunday-schools and the children of Christian families generous contributions have been raised for many years towards the ordinary funds of the Society, which now amount to about £10,000 per annum. But it is in raising money for special objects that the children are most useful, and since 1844 young people interested in the London Missionary Society have raised no less than £162,500 for the purchase and maintenance of mission vessels. This total includes a sum of £21,695 raised by them during the last two years for the purchase and upkeep of the new missionary steamer, *John Williams*, which is to be used among the South Sea Islands.

It will thus be seen that the children have well deserved to be specially considered in the arrangements for celebrating the society's centenary. The morning was devoted to a competition between the choirs of Sunday-schools in connection with the different Congregational Churches. Short addresses were given in the theatre on missionary work, illustrated by dissolving views. A model of the new steamer *John Williams* was exhibited in the basin of the central fountain. In the afternoon a service of praise was held on the great Handel orchestra, with a choir of about 1500 voices. The hymns were all chosen from the Centenary Missionary Hymnal, and were sung with great fervour. The beautiful hymn "A Message to the Nations" was particularly well given, and there was a fine note of triumph in the way in which "The whole wide world for Jesus" was rendered.

REQUESTS FOR PRAYER.—For blessing on a ten days' mission by Weaver Brothers, at the Old Theatre Royal, Barnwell Mission, Cambridge.—For blessing at the Tent Mission, in Princeville (Bradford), commencing August 3, conducted by Mr. J. Neech.

THE JESUITS: A BOOK FOR THE TIMES.—Miss Cusack has ready for the press a work on the history and teachings of the Jesuits. She writes: "Unless I can get subscribers to cover the expense I cannot publish." The outline of the contents, given in a prospectus, suggests a work of remarkable interest, and the disclosure of facts which ought to be widely known. The price of the book will be 5s. 6d. to subscribers only. Address, 107, St. Mary's-street, Weymouth.

OUTLINE BIBLE STUDIES.

IV.—SCIENCE AND SOVEREIGN GRACE.

There are seven wonderful instruments which play an important part in the scientific and business world of to-day, and which, if examined in the light of the Bible, illustrate many precious spiritual truths.

1. The Mirror an Image of Bible Truth.

The mirror reflects the true character of things. So the Bible is the great reflector of both God and man, sin and holiness, heaven and earth. In that sense it shows us the true character of things. The Bible reflects the true character of man—his heart (Jer. xvii. 9, Matt. xv. 19), his life (Eph. ii. 2, 3), and his hope (Eph. ii. 12).

It reflects the great love of God—his general love (John iii. 16), his special love (Eph. v. 25), his personal love (Gal. ii. 20). These are the three circles of God's love reflected by this Divine mirror. It also reflects the grace and glory of Christ—his spotless character, his perfect work, his personal glory, and his saving power.

2. The Telescope an Illustration of Saving Faith.

By the aid of the telescope we are enabled to bring distant things near, and a look through this glass illustrates the look of faith through the Word of God (Heb. ix. 26).

We can look back to the Cross, and see what Christ has done for us (John i. 29).

We can look up to the Throne, and see what Christ is doing for us (Heb. ix. 24).

We can look on to the glory, and see what Christ is going to do with us (Titus ii. 13); with the full assurance of faith, of understanding, and of hope.

3. The Microscope a Picture of the Spirit's Light.

This is an instrument which magnifies small things, and enables us to see them in detail. This is what the Holy Spirit does in a spiritual sense. He reveals to us the lights and shades of truth. He explains to us all the secrets and interests in the many books of information which lie open before us.

The Book of Pictures, *Creation*. The Book of Mercies, *Providence*. The Book of Stories, the *Bible*. The Book of Accounts, *Judgment*, and the *Book of Life*—the Lamb's book. It requires special light to see the great facts of revealed truth (1 Cor. ii. 13, 14; 1 John ii. 20).

He will show us the secrets of life, the state of the world, the mysteries of the Church, and the wonders of the future.

4. The Kaleidoscope a Display of Salvation Wonders. By this instrument we are enabled to see the same objects in many different combinations of form and colour. So there is a multiplied light of the Word which shows to us our salvation in its many different features.

Salvation from the curse of sin by the atonement of Christ (Gal. iii. 13).

Salvation from the power of sin by his Spirit and grace (Phil. ii. 12).

Salvation from the presence of sin in the Glory (Ps. xvii. 15, Col. iii. 4).

We are saved, we are being saved, and we are waiting for salvation.

5. The Thermometer an Indicator of Christian Experience. The thermometer gives us the rise and fall of the atmosphere, So there are certain things that act as tests and gauges of our spiritual atmosphere. Cold and heat—earnestness or apathy.

The thermometers in the church are the prayer-meeting, the pulpit, and the collection.

The thermometer for life and service is love—all depends upon this (2 Cor. v. 14).

The thermometer for the home is patience (Gal. vi. 2; Rom. xv. 5).

These are the great regulators of the Christian life.

6. The Telephone a Type of Soul Communion.—This instrument is the means of communication both by near and distant friends. So is the Bible and prayer in a spiritual sense. The Bible is God's telephone wire to us (Heb. i. 2; 2 Peter i. 12; Heb. xii. 25). Prayer is our telephone wire to God (Nehemiah ii. 4; Phil. iv. 6.)

7. The Phonograph an Emblem of Life's Recorder.—The phonograph is a *receiver*, a *retainer*, and a *repeater*, and in a real sense our words and actions and lives are being phonographed every day. Everything is being written and recorded, nothing is missed (Mal. iii. 16). Everything is retained in God's book of remembrance (Rev. xx. 12). Everything will be brought to the light and repeated soon (Eccl. xii. 14). All will witness for us or against us in the great reckoning day. C. Edwards

Soldiers' Home, Winchester.

IRISH NOTES.

There are now 1050 families connected with St. Enoch's Presbyterian Church, Belfast, and in order to lighten the work for its present pastor, Rev. C. Davey, an assistant to him has been appointed.

At the expense of Mr. R. B. Davis, of Drogheda, the obelisk erected at Portrush to the memory of Dr. Adam Clarke, the famous Biblical commentator, has been repaired, and the inscription on it made legible.

On a recent Sunday evening, a special service in commemoration of the Great Revival of 1859, was held in Drumbanagher Presbyterian Church. Mr. T. Irwin, of Newry, gave an address, full of interesting details.

The Sabbath services at the famous watering-place of Kilkee, co. Clare, have been so largely attended during the present season that the building of a new and larger Methodist church than that now in use is proposed.

A social tea meeting was recently held in the Soldiers' Home, Curragh Camp, co. Kildare, to welcome Rev. W. L. Coade, the newly-appointed Methodist chaplain at the Camp. Much good work is going on amongst the soldiers here.

According to the minutes of the Conference just published there are in connection with Irish Methodism 230 ministers, 519 local preachers, 1385 class leaders, and 27,145 church members. During the year there was a net increase of 239 church members, and 345 members emigrated.

The first Irish Presbytery was held at Carrickfergus in 1642. This has now grown into the General Assembly, with five synods, thirty-seven presbyteries, 560 congregations, 645 ministers, sixty-nine licentiates, 168 theological students, and nearly half a million of members and adherents.

Sincere regret is felt by many in the North of Ireland at the death of Mrs. Gillespie, wife of Rev. Robert Gillespie, Presbyterian missionary at Ahmedabad, India, who was suddenly cut down on July 2 by fever. Deceased was the daughter of Rev. Mr. Watters, of Newtownard, and went out to India in 1868 as the wife of Rev. Robert Gillespie. She leaves eight children, her eldest son, a student in the Assembly's College, Belfast, being amongst the five students of that institution that recently volunteered for mission work in the East.

SCOTTISH NOTES.

Two young ladies, Dr. Kate R. Paton and Nurse Minnie Horner, are about to leave Glasgow for Mission work in Manchuria. The unsettled state of that province prevented their departure last year.

Rev. John McNeill, who has been preaching in Argyle-square Free Church, Oban, during July, is remaining in Oban for another month. During August his services will be held in the U.P. Church.

Mrs. Baeyertz has conducted a Mission at Campbeltown, which, in spite of the counter-interest of political elections and annual regattas, has been attracting large audiences. There has been much blessing.

The Foreign Mission Committee of the Church of Scotland have appointed Mr. David Rankine, M.A., M.B., C.M., of Edinburgh University, medical missionary at Ichang, a post which has been vacant since the death of Dr. Pirie two years ago.

Rev. H. E. Michie has been inducted to the pastorate of the Free Church, Stonehaven. Rev. R. T. Jack, late assistant to Rev. Alexander Rankin, Strathaven, has been appointed minister of Penicuik Free Church in succession to Rev. S. R. Crockett.

The Free Presbyterian Church of Scotland (the body of Secessionists from the Free Church led by Rev. Mr. McFarlane, of Raasay) reports having seven ministers, eighteen students, forty missionaries, and Mr. McFarlane believes they have about 20,000 Highland people.

In connection with the Free Church Women's Missionary Society, a public service was held last week in the Free Assembly Hall, Edinburgh, for the setting apart of three lady missionaries for the Indian field—Miss Park and Miss Symington—who are to supply vacancies on the staff at Calcutta, and Miss Ross, who is to assist in the work at Bombay.

Rev. William Hastie, D.D., assistant to the Professor of Divinity in the University of Edinburgh, has been appointed to the chair of Professor of Divinity in Glasgow University, vacant by the retirement of Dr. Dickson. Dr. Hastie was from 1873 onwards for five years principal of the Church of Scotland's Institution and College at Calcutta.

The Church of Scotland's Committee on Christian Life and Work have obtained the consent of one of the most experienced mission preachers in the Church of Scotland to give up the months of September, October, and November, to the conducting of missions, conditionally upon his Presbytery granting him leave of absence for that period. A number of applications for the services of the mission preacher have already been received.

The same committee have authorised the holding of another conference this year at Craiglockhart Hydropathic, near Edinburgh. The date fixed is from October 7 to 9. The purpose of the conference is that ministers, probationers, and elders of the Church of Scotland may meet together for the deepening and strengthening of the spiritual life.

"A NEW EFFORT IN SWEDEN."

Referring to a letter from Mr. C. F. Johnson in our issue of July 18, bearing the above title, Mr. C. J. Ekman writes:—

There are many warm-hearted Evangelical clergymen in the Swedish State Church, who take an active part in such good work as the Y.M.C.A., and many of whom visited England last year, in connection with the Y.M.C.A. jubilee. Also a great Nonconformist movement has been going on in Sweden during the last fifteen or twenty years, and the pure and simple Gospel of our Lord Jesus Christ and Him crucified is being faithfullypreached in the power of the Holy Ghost in all parts of the country. Several conferences of Christians have just been held, and many thousands have come together (in one place 8000). The unanimous impression has been that the Spirit of Christ is working mightily, both in sanctifying the children of God, and in the salvation of souls.

If Mr. Johnson has not met with the reception he expected, it is because he is totally unknown, and the experience of the past has taught the Swedish Christians to be very careful as to admitting strangers from other countries to preach in their chapels. No doubt Mr. Johnson will not need to preach in the open-air after his life and preaching have been tested. I wish him heartily every blessing in his efforts to help on the blessed work of Christ in Sweden.

TO AID CLERICAL CANDIDATES.

Many men who are anxious to enter the ministry of the Church of England are prevented by poverty from graduating at Oxford or Cambridge, and several would be all the better for some previous practical training.

There is a fund at Cambridge (supported by Principal Moule) which materially helps a limited number of carefully selected candidates, besides providing for them useful training and varied experience in parochial work.

I should be grateful to any who would make these studentships known to really earnest single men who have had previous experience in Church work, and are well grounded in classics and mathematics.

I should also be very thankful for such assistance as would enable us to continue and further extend the benefits of the fund.

(Rev.) F. E. Rogers.

Abbey Walk, Cambridge.

THE GOSPEL IN S.W. SPAIN.—At Rio Tinto, on the evening of July 18, fifty-six neatly-bound Bibles (the gift of Rev. Dr. Mathews) were distributed as prizes to the children and young people of the village schools under Dr. MacCarthy's charge for repeating the whole of the Shorter Catechism without mistakes. Mr. Izett presided over the meeting, at which it is computed from five to six hundred were present. A suitable and earnest address having been given by Don Julian Timoner (a past student of the Theological College, Puerto Santa Maria, and now in this work), the prizes were handed the winners amid great enthusiasm. It is a matter for great thankfulness that so many have committed to memory this sound compendium of Christian doctrine; also that the Word of God has found its way into so many homes under such circumstances.

ST. LEONARDS-ON-SEA.—The large and beautiful new pier Pavilion has been taken by the Evangelistic Mission for special Sunday services during the summer months. Mr. J. J. Sims conducted the opening services, and from the outset the presence of the Lord was manifested in soul-saving power. The meetings have increased in number and interest each week, and on Sunday, July 21, when Mr. Sims gave his closing address, the large building, seating about 800 people, was completely filled, and many confessed Christ as their newly-found Saviour. The workers are greatly encouraged by these signs of God's blessing, and are waiting for still "greater things than these." On Sunday last, notwithstanding the boisterous weather, the area of the hall was again filled, and much interest was manifested in the service. Christian workers visiting St. Leonards are cordially invited to assist this effort by personal co-operation and prayer.

THE Y.M.C.A.

A noonday prayer-meeting has just been recommenced at the Hastings and St. Leonards Y.M.C.A.

The new Gloucester Association has begun its work in premises known as "Greyfriars House." The first nine meetings have been attended by an average of seventy, and there appears to be every prospect of a good work being done.

The Aldershot Association has just entered new premises. The inaugural meeting took place on Thursday last, when Colonel Owen Hay presided, and Mr. W. Hind Smith attended as a deputation from the National Council.

The annual meeting of the West Bromwich Association was held last week. The report showed advance in various directions, and tokens of encouragement. The membership is now 249; there is, however, a deficit in the funds.

Nearly four hundred students from many western States—even from as far west as California—are gathered on the shores of Lake Geneva, at the camp of the Western Secretarial Institute, in conference on subjects connected with the work of college Young Men's Christian Associations.

The Y.M.C.A. National Council are in consultation with the Inter-University Christian Union as to the sending out of a young University man to work among the educated natives of the Bombay Presidency. Mr. R. D. Pringle, the officer stationed by the Council at Bombay, writes home saying the need is unspeakably great.

On Sunday afternoon a special service was conducted at Coedcynhelier, Bettws-y-Coed, by Mr. G. H. Lord and the members of the Hackney Y.M.C.A. holiday party. A similar service will be held next Sunday afternoon at Llanberis. It is also proposed to have a three days' camp at Leigh, Essex, over the Bank Holiday, special services being held on Sunday. There are still a few vacancies in the Hackney Y.M.C.A. Holiday Parties, which leave for the Broads on August 10, and North Wales on August 17.

THE VICTORIA INSTITUTE.

At the annual meeting of this Society, held a few days ago, the honorary secretary, Captain F. Petrie, in the report referred to the value of the work recently done. Several important subjects had been considered, including what the talented Professor Huxley had termed the "intrinsic weaknesses" of the natural selection hypothesis; the so-called "missing links"; the physical characteristics of the extinct peoples of the Canary Islands; the philosophy of Comte, and of the Theosophists; also, the light thrown on the route of the Exodus by recent surveys.

The annual address was delivered by the president, Sir G. G. Stokes, Bart, F.R.S., who took for his subject, "The Perception of Light" and the laws affecting it. He described the functions of the eye and the results of recent discoveries as regards the influence of light and colour as forcibly illustrating "design." The Lord Chancellor moved, and Professor Sayce seconded, a vote of thanks. Sir Henry Barkly, G.C.M.G., and several other members pointed out the increasing value of the results of the Society's "transactions"; they included the opinions of very many minds on the subjects taken up, and so acquired a value beyond that which any individual author could give to the subjects, more especially as the progress and guidance of the Institute was in the hands of carefully-chosen leaders.

LIFE IN THE WEST LONDON SLUMS is the title of Miss Meredith Brown's latest report. The work of the Shaftesbury Institute in Lisson-grove, N.W., is graphically described, with many accompanying illustrations. In some closing words Miss Brown says, "Our balance-sheets, as last year, show a deficit. We are in great distress for lack of funds. Surely those who give their whole time and thoughts to the work should not have the heavy strain which financial difficulties entail."

THE SUNBEAM MISSION exists for the special purpose of drawing out the sympathies of upper and middle class children towards the very poor, or suffering, paralyzed and crippled children in our large towns. Members are asked to send by post a magazine monthly to one such poor child, and it is further suggested that, with the consent of their parents, they might occasionally write friendly letters and send toys, flowers, garments, etc. Between 8000 and 9000 poor children are now receiving magazines by post every month, and in many cases other gifts are sent, while several members have undertaken the cost of sending their little protégés to convalescent and country homes. There are forty branches, and members in all the continents. All information regarding the work may be had from the hon. sec., Mrs. Battiscombe, Eastwood, Weston-super-Mare.

OBITUARY.

MR. DANIEL HAMILTON, GOUROCK.

An earnest worker for God, Mr. Daniel Hamilton passed away suddenly from apoplexy at Gourock, on the Clyde, on July 20. He was the leader of open-air work in the town, was superintendent of the Sunday school in connection with the Free Church, and had recently originated a Christian Endeavour Society. For seven years he carried on mission work in Glasgow under Rev. Dr. Andrew Bonar, and went to reside in Gourock on account of his health. The Lord blessed his labours to the conversion of many souls, and his sudden call home has made a deep impression, especially on the young people.

THE BISHOP OF WINCHESTER.

The death is announced of the Right Rev. Dr. Thorold, Bishop of Winchester. He had long been suffering from asthma. The Bishop was the son of a clergyman. The *Record* says of him:—"He was only seventy years of age, yet his name has been familiar in public life for nearly forty years. The work by which he will be best remembered was that which he accomplished in South London during his thirteen years' tenure of the see of Rochester. When he went there in 1877 he found himself confronted with the gigantic task of bringing order out of chaos, and those who know South London as it is now know how well he succeeded. The 'Ten Churches' stand as monuments of the patient energy and painstaking skill with which he applied himself to remedy the spiritual destitution of the district, while over the whole diocese there still remains evidence of the affectionate care and diligence with which he exercised his office. At Winchester his work has been retarded by indifferent health, but the restoration and furnishing of Farnham Castle, as his gift to the see, will cause his name to be remembered with grateful appreciation for many generations yet to come. The Bishop's death is not alone a loss to one place or one diocese; the Church at large is the poorer by it."

Although a great worker, Bishop Thorold read and wrote much. His literary work was his holiday task, and he set himself to send out only what he felt to be his best work. Amongst his better-known works are "The Presence of Christ," "The Gospel of Christ," "The Yoke of Christ," "The Tenderness of Christ," "Questions of Faith and Duty," "The Claim of Christ on the Young," and "The Gospel of Work." The Bishop leaves behind him two daughters, and one son, who, to his father's great grief, joined the Roman Church twelve years ago.

REV. PROFESSOR WATTS, D.D., LL.D., BELFAST.

Deep and widespread regret is felt throughout Ireland at the death of Dr. Watts, Professor of Divinity in the Assembly's College, Belfast, who passed away on Friday last, aged seventy-four years. A native of Castlewellan, co. Down, he was educated at Princeton Seminary, New Jersey, under Professor Chas. Hodge. In 1853 he was ordained to the pastoral charge of a congregation which he himself had gathered in Franklin Hall, Philadelphia. Ten years later he accepted a call to the pastorate of Gloucester-street Presbyterian Church, Dublin, where he spent three years, and from which he was called in 1866 to fill the chair of Systematic Theology in Belfast, a position which he continued to occupy till the time of his death.

As a scholar, an author, and a theologian, Dr. Watts has left his mark upon his time, and he was justly regarded as an able exponent of Evangelical Christianity. His pen, which was a busy one, was ever ready to be employed in the defence of truth, and few they were who cared to cross swords with him in religious controversy. He also enjoyed the confidence and esteem of his students, who felt they had in him a strong man, a safe guide, and an enlightened teacher. His best known books were, "An Outline of the Calvinistic System," "An Examination of Herbert Spencer's Biological Hypotheses," "The Reign of Causality," "The Newer Criticism and the Analogy of Faith," and "The New Apologetic or the Down Grade in Criticism."

Dr. Watts often preached on controversial subjects, and on such occasions attracted large congregations. In 1870 he defended Christianity against the attacks made on it at the British Association in Belfast by Professors Tyndall and Huxley, and altogether he was a tower of strength to the followers of Jesus Christ not only in the North of Ireland, but wherever the English language is spoken. In 1870 he was sent as a special delegate to the General Assembly of the Presbyterian Church in America, and also to that in Canada. In 1879 he was chosen Moderator of the General Assembly. He was also a representative to each of the Pan Presbyterian Councils that have been held. Above all, he was a humble, earnest, Christian man.

EVANGELISTIC NOTES.

Ryde Railway Mission.—A fortnight's tent meetings in connection with the above were closed on Sunday last, and truly the attendance proved the power of the old Gospel.

Mr. and Mrs. S. J. Alexander have conducted a most successful tent mission at Banstead, Surrey. The power of God has been manifest at every meeting, and many sinners it is believed have been saved, and believers blest. W. HODSON.

Ireland.—Very successful tent services have been held at Gilford, county Down, by Messrs. Ball and Good, Methodist evangelists, and similar services have been held at Adare, county Limerick, by Messrs. Carleton and Meskimmon, of the Irish Evangelisation Society.

Mr. F. H. Hutchins, of the Evangelistic Mission, has been conducting the services at the Home of Industry, Bethnal Green-road, during July with great power and manifest blessing. The gift of song which this evangelist possesses has added greatly to the interest of the services.

Bible Carriage Work.—For the past month crowds of people have assembled nightly on the Freeman-street Market, Grimsby, and eagerly listened to the Gospel addresses given by Northcote Willy, of Leeds. The services were more especially for children, and great interest has been manifested in the distribution of Bibles and other Gospel books among them. Hundreds must have found their way into the homes of Grimsby. E. N.

Mr. Henry Thorne has been conducting special services in the Hall-by-the-Sea, at Margate, during the past month. He has also given addresses in connection with Holy Trinity Church, Emanuel Church, the Young Women's Christian Association, and the children's special services on the sands. There has been much blessing, and many remarkable cases of conversion are reported. Mr. Thorne's new address is 9, Louisville-road, Balham, S.W., and it is requested that applications for mission services during the autumn and winter may be so directed.

PERSONALIA.

Rev. Hubert Brooke, acting under medical advice, has resigned the incumbency of St. Mary's Episcopal Chapel, Reading, and will be leaving about the end of September.

Rev. W. H. Griffith Thomas, our esteemed Oxford correspondent, has, we are glad to notice, come out with First Class Honours in the School of Theology.

Rev. Robert Stewart has been appointed agent of the British and Foreign Bible Society for Spain and Portugal. Mr. Stewart for the last eighteen months has been missionary assistant in St. George's Free Church, Dumfries.

Rev. George Patterson has been appointed Home Secretary of the Christian Literature Society for India. Mr. Patterson has spent sixteen years in educational work in India in connection with the Wesleyan Missionary Society.

Mr. J. Albinson has recovered from his recent indisposition, and is arranging his winter's work. He will be accompanied in all his evangelistic efforts by a young converted Jew. Letters for him should be addressed to his home, 38, High-street, Macclesfield, Cheshire.

Rev. D. C. Boyd, of Portsoy, N.B., and for fourteen years a Presbyterian minister in Bombay, has been appointed general secretary and treasurer of the Anglo-Indian Evangelisation Society, in succession to Rev. John Fordyce, who has resigned, and is now one of the directors of the Society. Mr. Boyd's address is 11, Albion-street, Glasgow.

Rev. Robert Balgarnie completed on Sunday last a five weeks' visit to his former congregations in Scarborough, whom he served for thirty-six years. On Thursday an interesting social gathering was held in the South Cliff Lecture Room, which was attended by old friends of all denominations. A hearty welcome was given to him and his family on revisiting the scene of their former labours, and many good wishes were expressed for their future welfare.

The Late Dr. F. C. Roberts.—Mrs. Bryson, of the London Missionary Society, has completed her MS. of the Life of Dr. Fred Roberts, of Tientsin, whose death was so unexpected. The book will be published by Mr. H. R. Allenson. A hospital is to be erected in Yen-San, China, in memory of the late doctor, who was a son of Alderman Roberts, of Manchester. The cost has been provided by relatives of the deceased. Dr. Roberts, it will be remembered, succeeded the late Dr. Kenneth Mackenzie as medical missionary at Tientsin.

TEMPERANCE NOTES.

The four vans of the C.E.T.S. are employed in conducting a campaign in agricultural districts. The missionaries distribute among farmers recipes for the manufacture of non-intoxicating drinks for use in the harvest field.

The Christchurch Board of Guardians, who recently declined to allow a Band of Hope address being given to their workhouse children, have made some amends by appointing two life-long abstainers to important offices under their control.

The chaplain of Holloway Gaol, Rev. G. P. Merrick, has told an interviewer that drink is the most prolific cause of crime. At Millbank Prison there are three and a-half miles of cells, and two and a-half miles are filled with persons who have committed offences while under the influence of drink. "I should say," he adds, "that Holloway Prison is even worse, for out of fifty cases under my charge at the present time, only six are for felony—the others are of the drunken series."

The late House of Commons issued a return showing that the arrests for drunkenness in twelve months in Lancashire towns were in proportion to the population:—Manchester, 1254 per 100,000; Liverpool, 1532; Bootle, 2515; Salford, 1132; St. Helens, 1118; Bury, 993; Oldham, 624; Blackburn, 582; Rochdale, 465; Wigan, 436; and Bolton, 394. A singular feature is that Bootle, with the highest rate of drunkenness, has proportionately the lowest number of licensed houses of any big centre in the North of England, while Manchester, with only one exception—viz., Nottingham—has comparatively the highest.

The National Temperance Congress is to be held this year, at Chester, from September 29 to October 4 next, under the presidency of Sir B. W. Richardson. The topics for consideration at the sectional sittings of the Congress embrace the principal aspects of the question which at present engage the attention of temperance reformers generally. Many of the subjects discussed at the last Congress at Birmingham (six years ago) have since stood the test of experience, to the great advantage of temperance progress. The evening meetings, which will include one or more for Welsh residents and visitors, will be devoted to the advocacy of increased personal effort in behalf of the great pledge-signing crusade to be continued through the ensuing winter. Meetings will be held with the same object in numerous surrounding towns and villages to be addressed by friends attending the Congress.

Four years ago, Messrs. Carlisle and Co., shipowners, sent a circular letter to their captains, stating that they were convinced that the majority of serious accidents on their steamers were due to intemperance, and, in view of the danger to life and property involved, they stipulated that their captains should forthwith become total abstainers. Substantial bonuses were offered to captains who kept their ships free from accident, and it was agreed that a breach of the pledge should entail forfeiture of bonus. One of the captains, John Harrison, who took the needful pledge, was afterwards discharged for drinking whisky. His bonus and deposit being withheld, he entered an action in the Queen's Bench Division, pleading that he had acted under medical advice. As he admitted that he received the medical advice before assuming the obligation of the pledge, his case broke down, and judgment was given for the shipping company.

HOMES AND HOSPITALS.—Miss Meinertzhagen's directory of "Homes and Hospitals for the Benefit of Gentlewomen" is now in its fourth edition. The present issue contains important corrections and additions, every Society and Home in the list having been written to in order that the latest details might be given. It is an admirable compilation, likely to prove of real service to many. (1s. *Miss Meinertzhagen, Wimbledon, Surrey.*)

AN OPENING IN AFRICA.—Sir,—Can any of your readers help us to find a Christian young man, interested in missions, who has a thoroughly practical training in all departments of boot and shoe making, and who is willing to go to a mission in a healthy part of Africa? His work would be to teach the natives this useful industry, whereby they may support themselves by honest labour, and he would have ample opportunity for direct spiritual work, both among heathen and native Christians, in the evenings and on Sundays. We also want a similar man who is a thoroughly practical tailor. Only those who are real missionaries at heart could properly fill these positions. To suitable men a moderate salary and passage money would be paid. If any of your readers know of such, and will forward me their names and addresses, I shall be greatly obliged.—Yours very truly,

D. A. HUNTER.

Post Office, Aboyne, Deeside, N.B.

Among the Churches.

CHURCH OF ENGLAND.

Dr. Farrar was installed as Dean of Canterbury on Saturday. He preached his first sermon in Canterbury Cathedral on Sunday evening to an enormous congregation.

Rev. J. E. Jump, the new vicar of St. George's, Sheffield, opened his ministry in that populous parish on Sunday week. In the course of his evening address he appealed to the workers in connection with the church to make Christ the most prominent feature of their teaching.

Rev. H. E. Fox, of Durham, is spoken of as a likely successor to Rev. F. E. Wigram as honorary secretary of the Church Missionary Society. He comes of an old Evangelical family, is a man of commanding parts, and has rendered great service to the Society.

The Archbishop of Canterbury has approved the nomination by the C.M.S. committee of Rev. W. W. Cassels for the new missionary bishopric in Western China. The Bishop-designate was one of the "Cambridge Seven" who went out under the auspices of the China Inland Mission early in 1885.

Rev. W. Hay Aitken has arranged to preach in the parish church, Felixstowe, each Sunday during August. Mr. Aitken intends shortly to visit Canada, where he will conduct a series of mission services as follows:—Montreal, October 28 to November 11; Ottawa, November 16 to December 2; Halifax, December 8 to December 23; St. John, December 28 to January 7; Woodstock, January 11 to 24; Hamilton or London, January 26 to February 7.

CONGREGATIONAL.

The L.M.S. Centenary Fund has reached the sum of £68,967. Something like £33,000 is yet needed before the desired £100,000 is ensured.

The last services conducted by Rev. Mathias Lansdown at East Cliff, Bournemouth, were crowded. At a good bye-meeting, Rev. J. Ossian Davies and others bore testimony to the extent and value of Mr. Lansdown's work.

Rev. D. Burford Hooke, secretary to the Colonial Missionary Society, who is on a visit to the churches in South Africa, has arrived safely in that country, and has commenced his deputation work. He hopes to return to England by the *Dunottar Castle* early in October.

The position of Congregationalism in Jamaica is exercising the minds of the Committee of the Congregational Union. Rev. W. J. Woods has been appointed to visit Jamaica on behalf of the Union, and Rev. Dr. Barrett (whose father laboured as a missionary there) will represent the Colonial Missionary Society. Their report will be awaited with considerable interest.

Calls.—Rev. J. Magee, of Milwion, to Dunkenfield Hall; Mr. J. Ferguson, B.A., B.D., Lancashire College, to Greenheys Church, Manchester (accepted); Rev. J. Lawson, of Kirkburton, to Ovenden; Rev. W. A. Blake, of Upper Clapton, London, to his former pastorate at Wycliffe Chapel, Stockport; Rev. Adam Drummond, to Port-Errol, Macduff (accepted); Rev. J. T. Draper, Reading, to Birdbush, Wiltshire (accepted); Rev. L. P. Sayles, Glasgow, to Dronfield, Sheffield (accepted); Mr. Fred W. Thomas, New College, London, to Ashford, Middlesex; Rev. H. Freeman, Rendham, to Cowper Memorial Church, East Dereham (accepted); Rev. John Cottingham, Gloucester, to Forest Hall (accepted); Rev. Theodore Woodman, formerly of Cheriton, to Lyme Regis (accepted).

BAPTIST.

New school and class-rooms have been opened in connection with the Broadway Church, Chesham, Bucks.

Rev. T. Greenwood, late of Catford, has commenced his ministry at Balham. At the opening services the congregations were larger than for many years.

The recognition services of Rev. D. W. Jenkins, as pastor to the Salendine Nook Baptist Chapel, Huddersfield, were held last week. The late pastor, Rev. John Thomas, resigned in October, 1892.

At Golborne, Lancashire, the foundation stones of the first Baptist Chapel in the village were laid on Saturday last. Services have been held for over twelve months in the Liberal Assembly Rooms.

Calls.—Rev. T. Breewood, to Brayford group of churches (accepted); Mr. J. Ll. Bowen, Cardiff Baptist College, to Zion Church, Brynmawr; Rev. G. Neighbour, Longhope, Gloucestershire, to Ruardean Hill (accepted); Rev. G. T. Evans, Blackwood, to Neath (accepted).

METHODIST.

A new chapel at Pendoggett, St. Kew, has been opened.

A new Wesleyan Reform Union chapel has been opened at Mexborough.

Memorial stones have been laid of new chapels at Woodland, near Harnley; Antley, near Accrington; Metheringham, Lincoln First.

Last week 282 ministers of the 827 Primitive Methodist ministers engaged in active work in Great Britain commenced their labours in the new circuits, to which they were appointed by the recent conference.

Rev. W. J. Adams, vicar of St. Augustine's Church, Liverpool, after a special Sunday afternoon service in his church recently, caused a collection to be made for the scholars' excursion fund of the Still-street Wesleyan Mission.

A biography of Rev. Richard Chew is to be edited by Rev. D. Boaden, and a sum of £700 raised, a portion to be set apart for the widow and family, and the remainder for a "Richard Chew" scholarship at the Theological Institute.

A new mission hall, called Victoria Hall, is being erected in the Woolwich-road, Greenwich. It will seat 600. In addition, Sunday-schools, seating over 500, and a workers' room for mothers' meetings, &c., have been provided.

The visit of Rev. R. W. Burnett, as an official deputation to the Primitive Methodist Missions in West Africa, has been postponed owing to the compulsory return of Rev. J. M. Brown, of the Acqua River Mission, on account of ill-health. Rev. T. Stones and his wife have sailed from Liverpool to take charge of the Acqua River Mission.

PRESBYTERIAN.

Rev. P. M. McLeod, late of Canada, who is seeking readmission to the English Presbyterian Church, has taken charge of the Tooting congregation, vacant through the death of Rev. Dr. Wm. Anderson. Mr. McLeod was formerly a minister in Liverpool.

Hui Kin, a Chinaman, was ordained a minister on a recent Sabbath evening, the service taking place in University-place Presbyterian Church, New York. Hui Kin, who is thirty-five years old, has for eighteen months conducted a Chinese Mission at No. 14, University-place. He is the first Chinaman ordained to the Christian ministry in New York.

The foundation-stone of a new mission hall in Willesden Green has been laid by Mr. H. M. Matheson. A feature of the ceremony was the laying of bricks by the young people and others. Over 140 bricks, each implying the payment of sixpence, were laid. The object of this arrangement has been to give the children the sense of having a permanent share in the building.

The love entertained by the congregation of Fairfield Church, Liverpool, for the memory of their late minister, Rev. Dr. Lundie, has been in some measure expressed by the erection of a marble tablet in Beech-street Church. The tablet is inscribed: "In loving memory of Rev. R. H. Lundie, M.A., D.D., first minister of this congregation, who, during his pastorate of twenty-nine years, faithfully laboured in word and doctrine; affectionately holding forth 'Jesus Christ and Him crucified' to the faith of all, and by the persuasive power of a devoted Christian example attracting many to the Saviour."

Calls.—Rev. Henry Ferguson, U.P. minister, Midmar, Aberdeenshire, to Broxburn (accepted); Rev. Andrew M. Smith, Sunderland, to Darlington-place United Presbyterian Church, Ayr (accepted).

"For Fallen Asleep," see page 30.

DONATIONS

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Widow of Gipsy W. Smith—Ryde, £1; Mrs. O'C., 5s.	1	5	0
Friedenheim Home for Dying—A. T.	0	2	6
Scripture Readers' Society for Ireland—M. W., £50 0s. 3d.; C. F., £1	51	0	3
Mr. Fegan's Homes—G. V. W., 10s.; W. E. M., 5s.; S. E. S., 3s.; Mrs. E. P. C., £5; S. M. P., 10s.	6	8	0
Assoc. Free Distribution Scriptures—Miss W.	0	10	0
Christian Community (Children's Holiday)—S. H., £1; G. R. B., 6s.; S., 12s.; (*Day in Country*) S., 2s.	2	0	0
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Dock Labourers' Mission—Keighley, 2s. 6d.; (*Day in Country*) S., 5s.	0	7	6
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Children's Country Holiday Fund—Fidus, 10s.; S. C. H., 1s.; G. A. M., 1s.; S. M. P., 10s.; P. H. J. 5s.	1	7	0
Evangelization Society—A. Z.	1	0	0
Mr. Boyer's Cripple Children (Holiday Fund)—H. N. D.	1	0	0
Rev. J. W. Atkinson's Work (Country Holidays)—K.	0	2	0
Working Men's Mission, New Cut—M. S.	2	2	0
Union Hall Mission—M. S.	2	0	0
Thanksgiving Meetings, May 1, 1895—Mrs. R. O. M.	0	10	0
Mrs. Hilton's Creche—L. T. S.	1	0	0
Bridge of Hope (Miss Steer)—M. M.	0	2	6
Bristol Orphan Houses—C. F.	1	0	0
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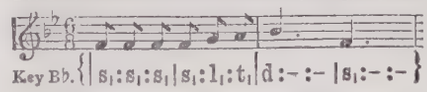
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CONTENTS OF THE NEW SHEETS.

No. 35.

When He cometh.
One there is who loves thee.
We are but little children weak.
I will sing of my Redeemer.
I hear thy welcome voice.
Oh! what will you do with Jesus?
A blessing for you.
There shall be showers of blessing.

No. 36.

Saviour, like a Shepherd lead us.
Only a step to Jesus.
Come, ye sinners, poor and needy.
Jesus, my Lord, to Thee I cry.
Jesus loves me! This I know.
While the silv'ry moonbeams fall.
"Whosoever heareth!"
Hark, sinner, while God.
Sun of my soul.

No. 37.

There is life for a look.
How solemn are the words.
Here from the world we turn.
Come, ev'ry soul by sin opprest.
God loved the world of sinners lost.
Oh, what a Saviour.
Jesus bids us shine.
Oh, do not let the word depart.
I think when I read that sweet story of old.

No. 38.

Rock of Ages, cleft for me.
Weary wand'rer, stop and listen!
Are you coming home, ye wand'rers?
Jesus bids us shine.
Behold Me standing at the door.
Have you any room for Jesus?
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CONTENTS.

Throw out the Life-line across the dark wave.
Eternal Father! strong to save.
Star of Peace!—to wanderers weary:
"Master, the tempest is raging!"
We are out on the ocean sailing.
Light in the darkness, sailor, day is at hand!
Fierce and wild the storm is raging.
Brightly beams our Father's mercy from His lighthouse evermore.
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Exeter Hall.—Mr. Henry Thorne, every Sunday in August, at 3.45 and 7 p.m.

Edinburgh Castle, Limehouse, E.—Sun., August 4, 11 a.m. and 7 p.m., Mr. Henry Collins; 3 p.m., Pleasant Sunday Afternoon.

St. George's Hall, Langham-place, W.—Sundays, August 4 and 11, at 11 a.m. and 7 p.m., Mr. T. B. Miller.

Strangers' Rest, 163, St. George's-street, Ratcliff Highway, E.—Special meetings on Bank Holiday at 4 and 7 p.m.; sailors' tea at 5.30.

Special Religious Services in Theatres, Halls, etc.—Sunday, August 4.—Agricultural Hall, Upper-street, Islington, at 3.30, Mr. Haynes; at 7, Mr. Wm. Coates; Grand Hall of Varieties, Clapham Junction, at 3.30, Mr. Cromwell; at 7, Mr. Flews; Evangelical Hall, High-street, Homerton, at 3, and 7, Mr. Charles Button.

Coming Conferences.

Blankenburg, Thuringia, Germany.—Sept. 2-6.

Perth.—Sept. 10—12, Rev. Dr. Bannerman, Perth, Hon. Sec.

West Norwood (Lansdowne Hall).—Oct. 15, 16, and 17 (Second Advent).

Deepening of Spiritual Life.—Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Star Hall, Manchester, Oct. 6-13; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

Pakefield Conference.—August 13, 14, and 15.

Notices.

Communications Received with Thanks.—G.B. E.B.T. E.T. M.F.P. J.M. E F.B.C. M.L.W. Dr. S. W.E.P. E.S. E.H.K. A.E.B. W.E.B. Miss R. M.A.V. W.J.McC. F.W.F. H.J.M. G.T.H. L.J.D. J.G.G. J.F.W. A.R.C. J.E.L. J.G. J.A.L. W.J. M.F.P. J.M. J.A. C.H.A. C.F.G.C. A.L.M. B.A.C. F.P. C.B.H. R.R. R.J. M.S. E.N. E.R.B. J.H.C. R.A. A.W. W.W. A.McA. B.D. J.L.F. R.D.S. A.B. W.D. M.B.G. J.R.B. E.L. L.A.T. M.L.C. Capt.S. C.H.A. E.G. E.G.H. J.E.H.

Applicants for Tracts.—W. A. Tanner, 7, Morelandstreet, Goswell-road, London, E.C. (for children); E. J. Snow, 14, Packington-street, Islington, N.; Mr. James Prescott, Rydal Mount, Ashton-on-Mersey, Sale, near Manchester; Mr. Hedley Hodgson, Ashley Cottages, Turner-lane, Ashton-under-Lyne; W. S. Williams, Baker-street, Abergavenny; Miss May Stephenson, 50, Gt. Russell-street, Birmingham; A. J. Doughty, 17, Blaen Cwm Terrace, Treherbert, Glam.; H. Lamb, 36, Sacheverel-street, Derby; Herbert E. Elkin, 98, Shakespeare-street, Southport, Lancs; Miss M. L. Watts, 46, Kidderminster-road, Croydon; W. H. Musket, 26, Raymond-street, Liverpool; Rev. W. Carlile, Church Army, 130, Edgware-road, London, W.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

A "CHAUTAUQUA" IN WALES.—A Sunday-school teachers' Chautauqua, arranged in connection with the Sunday School Union, will be held on the Cardigan Bay coast, at Pwllheli, during the month of August. Those who are acquainted with the enormous dimensions of the American institution, Chautauqua, which sprang from small beginnings, will appreciate the possibilities of such a scheme in England. This year it is proposed to put within the reach of all Sunday-school workers a cheap and useful holiday, and already it promises to be a great success. Many interesting discussions have been arranged, dealing with Sunday-school questions of the day, in which a number of well-known ministers will take part, and daily excursions to the various interesting places in the neighbourhood—Aberglaslyn, Barmouth, Carnarvon, Harlech, Cader Idris, Dolgelly, etc., are included in the programme. A post-card sent to the Association for the Promotion of Home and Foreign Travel, at 41, Gracechurch-street, E.C., will elicit full details as to arrangements.

[7681

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The Christian.

No. 1332.] [AUGUST 8, 1895.

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YOUNG GENTLEMAN wanted, of good address and musical ability, to train to assist a gentleman as manager, etc. Must not object to travel. Refined home.—REX, 83, Alexander-street, W. c6600

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WANTED IN OAK HILL Rescue Home, kitchen matron, true Christian. Strong, active, having practical experience of cooking and housekeeping.—Apply with testimonials, photograph, LADY SUPERINTENDENT, Oak Hill Home, Cheetham Hill, Manchester. c6625

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Private Boarding Establishment (warmed by coils in winter) overlooking Boscombe Chine Public Gardens. Magnificent land and sea views. Excellent Cuisine. **Private Apartments.** Boro' Sanitary Certificate.
MR. & MRS. J. D. HAZARD.

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BOURNEMOUTH, Boscombe Grange. —Superior boarding establishment. Public rooms, modern. Visitors' comfort studied. Electric light. Terms from 25s. weekly; a reduction for a term, or more than one.—Proprietor, HENRY EBBEN. c5186

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The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes and Comments.

Thousands of Christian hearts throughout the country will be deeply saddened by the news of the murder, by Chinese hands, of a number of missionaries belonging to the C.M.S. and the C.E. Zenana Mission, in the southern province of Fu-chien, China. This, coupled with the anti-missionary riots in the northern province of Sze-chuen, noted last week, shows a very disturbed condition of things in the Chinese Empire. Much earnest prayer is called for, that God would stay the hands of the opposers, and that these untoward events may turn out to the furtherance of the Gospel.

An experienced and wise worker in a poor district of London, informs us that there is a sad spirit of restlessness and discontent among workers at some mission halls there. He has had as many as ten or twelve offers of help from men who have come away dissatisfied from other places, but has declined them all. Such helpers would be hinderers. We trust that this district, in which, nevertheless, a great deal of good is being done, is exceptional, and that soon the desire of all will be simply to work for Jesus.

We are thankful for the firmness displayed by Mr. Sheil, the Westminster magistrate, in refusing a licence for the trapeze performances of two little girls at the Westminster Aquarium. "I will not countenance children being engaged in these dangerous perforformances," he said stoutly; "nothing would induce me to give a licence for children of such an age." Quite right too. The fact that the girls, aged twelve and fourteen, had been engaged in such a manner for six years, only reflects the more discredit upon the father whose solicitor applied for the licence.

The brewers, not the publicans, may be rejoicing in a great victory, but the drink question is not settled, and will give us no peace. After columns of correspondence in the daily papers on the "folly" of the local optionists, men of other views are coming forward, Mr. Thomas Hughes leading the way. Speaking as a member of the Public House Reform Association, he is anxious that representatives of that organisation, and of "other temperance organisations," should meet and draw their forces together, and go to Parliament with a moderate, definite, and reasonably comprehensive policy. He is sanguine enough to believe that fair terms might be made with the Licensed Victuallers' Association, and even the best of their number be captured. Their leaders, he thinks, are tired of the long struggle, and would see that now is their chance for good terms. The force which drives him into the controversy is the fact that as a County Court judge he makes every month at least 100 committals of debtors to prison for terms ranging from one to six weeks, in cases which he can clearly trace to the "baleful influence of the present law as to licences for the sale of beer and spirits." We only note Mr. Hughes' plan, and await developments.

Mr. McDougall, of Manchester, who for several years has devoted his means to aiding the worthy poor, states that the deserving cases of aged pauperism in that city number only between ninety and a hundred. After making every allowance, he is confident that in Manchester most of the aged pauperism is due to the bad character and improvident habits of the paupers themselves. Which brings up the questions—would it be right to establish a national system of pensions that should in any degree countenance such habits? And is it right to fine and tax, under the existing poor law, those temperate citizens who do not come upon the rates, for those intemperate citizens who do? At present we punish the good for the sake of the bad.

The Aged Poor Commission has put the country in possession of some useful facts: 1. The problem of the aged poor appears to be settling itself in ways most in harmony with the nature of the English people, that is to say we are gradually working out a solution. 2. Some of the leading witnesses thought that most of old age pauperism is due to want of backbone, and not to uncontrollable circumstances; and this again was connected with intemperance. The preponderating evidence points to drink as the cause of old-age poverty. 3. Teetotallers are never found in this class. If they cannot maintain themselves, they have someone able and willing to maintain them. Both they and their surroundings are better.

Rev. Charles Garrett called the attention of the Wesleyan Conference to a vital and too much forgotten truth when, in his sermon on the Plea for Prosperity, he declared that a church of few members, if they be living to God, one in feeling and in action, will do more for Christ and for the salvation of the world than ten times their number who are alienated in affection, and who work independently of each other. He pleaded with passionate earnestness that the brethren should cultivate and cherish the spirit of love, if the work of God is to revive, and if the little one is to become a thousand. This union of hearts is everywhere essential. We sometimes wonder, in view of the things we have heard one brother say of another, how far the work of God is hindered by secret roots of bitterness, by smouldering fires of resentment, by unforgiven offences, by petty grudges, and by sullen coldness. From all these fruits of the flesh, may God purify and keep pure every reader of these lines.

The attitude of the Wesleyan Methodists on the subject of elementary education is plain and satisfactory. They demand the establishment of Board schools everywhere, acting in districts of sufficient area, and the placing of a Christian unsectarian school within reasonable distance of every family. The second and third points are :—

That there should be no increased grant of public funds either from the local rates or from the imperial taxes to denominational schools unless that increased grant is accompanied by adequate and representative public management.

That no national system of education which shall exclude from the day schools the Bible and religious instruction therefrom by teachers suited to the capacities of the children will meet the necessity of the country.

We are thankful for this deliverance; for, however important may be foreign policy, and the government of Ireland, and the temperance question, and a great many other things, they are none of them so important as whether our English children are to be trained in Romanism or Protestantism.

It is satisfactory to learn that, although lynching has by no means disappeared from American life, there is an improvement in public feeling and practice. In some of the Southern States the crime seems to have nearly died out. In Virginia, only two cases have occurred in more than a year. In Boston and elsewhere, a fund is being raised for the legal defence of negroes charged with the offence which leads to lynching. "It is not improbable"—says an American gentleman who has just visited the country—"that some great protest will presently arise in the South, where the millions of respectable people are disgraced by the few thousands of ruffians who hunt and murder negroes, and who are countenanced by a few political demagogues in the mob-ridden localities."

The advice of Mr. Chavasse in his address on preaching—that preachers should practise the expository method—has much to recommend it; indeed everything, provided it does not altogether rule out the taking of a text which has been manifestly impressed upon the mind by the Holy Spirit. But preaching from a text may be eminently expository; for it should be an unfolding of the text in all its relations; it should use the text as a point on which rays of light converge from all sides. Mr. Chavasse was happy in saying that "God-consciousness" must take the place in the preacher of self-consciousness. And so it should in every Christian; then we should far less frequently hear the excuse for not doing work: "I cannot; I should be so nervous, I could do nothing." Courage is self-forgetfulness, through the consciousness of God.

The spread of nominal Christianity is at any rate a great fact in the history of mankind. Gibbon computed the Christians in the time of Constantine to be one out of every hundred-and-fifty persons in the world. Carey reckoned that one person in every five was professedly a Christian. Now it is estimated that one in every three is a Christian. And the ratio of progress increases. In Uganda there are congregations of 20,000 persons on a Sunday; and the native church sends out bands of native teachers into the country round about, numbering a hundred each; adults, carefully examined, are baptized at the rate of twenty-five a week. Still, while rejoicing at all this, we cannot but remember that much of our success is the formal and nominal Christianity which follows evermore in the wake of the real.

CORRECTION.—In Mr. Hudson Taylor's letter last week it was stated that "the middle verse of the Bible is Ps. cxviii. 18." It ought to be v. 8.

World-wide Evangelisation.

We talk of the dark ages. Is not the dark age of Christianity this present time? In the first century each true Christian was expected to be a light, shining wherever he went, reflecting Christ's light, whether as a slave, a soldier, or a master.

I am quite aware of much zeal amongst many of the men and women of the Roman Catholic body, and we must all look with admiration on the activity of the Salvation Army, and the hundreds of lay brothers and sisters at work in the Protestant Church. But alas! what a wide gulf between every convert in and from Jerusalem, radiating, in the face of bitter persecution, the Gospel in the first century, and the action of Protestant communicants in England and America now. God forbid that this great gulf should continue. Is it not time that the very stones of our cities should cry out against us?

Surely the Holy Spirit beckons us at least to equal Jerusalem in evangelising, in fact to excel our worthy brothers and sisters of the first and second centuries.

I have appealed so often in your columns for world-wide evangelisation that it is a joy to me to-day to quote the words of another, from an article in the June issue of the *Missionary Review*. It is from the pen of T. D. Witherspoon, D.D., LL.D., Louisville, Ky., and he says:—

The little company of disciples in the upper chamber of our Lord's ascension had no doubt as to the terms of his great commission. . . . Every member was understood to be, by the terms of his enrolment, an evangelist. Every place where two or three could be gathered together in Christ's name was to constitute a sanctuary of worship. No rest was to be expected, no halt contemplated, until the Gospel had been preached to every creature, and all nations discipled into the observance of Christ's commands.

With incredible swiftness by land and by sea, the messengers sped; over obstacles seemingly insuperable, through hardships apparently insufferable, they pressed on, so that before the century had closed the Gospel had been preached, and the Church established in every province of the Roman Empire. Had the work gone forward with the same celerity for a century or two more, the Gospel would have been preached to every creature.

But just here emerges a question that calls for profoundest thought. Why did the work not go forward with the same enthusiasm and success? What causes intervened to lay an ARREST upon this first great missionary movement? Why does the beginning of the NINETEENTH century find so little more of the world evangelised than in the middle of the SECOND? This question is one of the highest practical importance, because of its relations to the spirit and work of nineteenth century evangelism.

Church historians are fond of telling us that the Christians began to dispute among themselves over differences of doctrine and of polity, and that amidst the wrangles of the various theological schools and parties the heathen were forgotten, the Spirit was grieved, and so the great work came ignominiously to a close...Was not the INACTION the OCCASION of the divisions and strifes rather than the RESULT? Do we not find in our day that when the hands and hearts of the people are full of aggressive work for the Master there is little either of time or disposition for church quarrels.

Shall the evangelisation of the world be effected in our day? These are questions that demand immediate consideration. . . . Never before did the command come more imperatively, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

So shone and so laboured the Christians of the first century, and the hand of the Lord was with them. The word of the Lord was glorified, and multitudes of many tongues became Christians, not in name merely, but in deed and in truth, working gloriously by the mighty power of the Holy Ghost. But without the Spirit, what is the fruit of Protestantism in London, in Rome, in Paris, or in Spain? Protestants may say, "Yes, Rome and Paris and Spain need reforming." True, but those who know London, if only in part, will be ready to acknowledge how sadly London needs reforming, if the Gospel is to run in its purity, and its self-denial, as it did in its poverty of the first century.

REGINALD RADCLIFFE.

A Lesson from the Election.

BY REV. W. CROSBIE, NOTTINGHAM.

THERE are conflicts in regard to which duty is not clear; they are so mixed and confused, combatants not fighting nobly, nor for great principles and causes. But there is a conflict in regard to which duty is perfectly clear: the great spiritual conflict of which this world has been the theatre from the beginning, and which divides the moral and intelligent universe, the conflict between good and evil, truth and error, Christ and the wicked one.

But how is duty in regard to that conflict being performed? Are there not multitudes of professing Christians acting the part of the inhabitants of Meroz, not coming "to the help of the Lord, to the help of the Lord against the mighty?" neutral, or rather trying to be so? And the conflict so grand, and for them! And the issues so momentous! All the issues of the coming and death of Jesus! Salvation, individual and social, involved, and heaven and hell, God and eternity!

Oh, for the earnestness and enthusiasm and effort displayed so recently in the political arena! Has not every nerve been strained? Have not time and strength and money and many other things been lavishly spent and sacrificed for political objects and political partisanships? The whole nation has been stirred to its depths; the country from end to end has been filled with ferment and excitement and strenuous endeavour. Would that the churches were like that for the rescue of the perishing, for the battle against moral and spiritual evil, for the destruction of the devil's tyranny in the souls and lives of men, and for the upbuilding and extension of Christ's kingdom in the earth! Only let the churches be like that, and, in a little while, in all the lands and climes the Gospel message would be fully proclaimed.

But the attitude of the churches, at least of the vast majority in the churches, towards the battle Jesus leads, and in which the angels mingle, is too much the attitude of Meroz. Alas, that it should be so! What condemnation for professing Christians in the spirit that has been abroad in the nation, in all the canvassing and electioneering, and in the eagerness with which newspapers have been scanned every morning. We see what can be done when men are interested. We see what might be done for another and an infinitely greater cause.

O God, have mercy upon us! We are all guilty, both ministers and people. Work in us a genuine penitence, and blot out our sins, and fill us with the Holy Ghost; and let not the malediction incurred by Meroz fall upon us; but quickened, and humbled, and purged, and mightily energised by Thee, may we go forth, in these last days, to evangelise the nations, and finish the testimony, and hasten the advent of the King!

PRESBYTERIAN MISSIONARIES.—Amongst the returning missionaries we note that Dr. and Mrs. Lyall are returning to Swatow by way of America; Mr. Thompson is going back to Amoy; Mr. McIver to the Hak-ka country; Dr. and Mrs. Anderson to Formosa.

MASSACRE OF CHRISTIANS IN CHINA.

A TELEGRAM from Foochow of August 3, published by the *Shanghai Local Express*, reports that a massacre of Christians has occurred at Kucheng, and that five foreign ladies were among those murdered. A telegram a day later gives the following details:—

"The massacre of lady missionaries at Kucheng was known to the Chinese officials almost immediately, but all information regarding the outrage was suppressed by them for three days. It is reported that four other ladies have been wounded by the mob. Mr. J. C. Hixson, the United States Consul at Foochow, in the province of Fuchien, accompanied by a number of volunteers, has left that place in a steam launch for the scene of the outrages. There is a sanatorium at Whashang, and it is hoped that some of the missing ladies and children may have gone there in consequence of the heat, which is now overpowering, and concealed themselves."

The names of those known to be killed are as follow: Rev. R. W. Stewart, Mrs. Stewart, and a son; Miss Hessie Newcombe, of Dublin; Miss Elsie Marshall, of Blackheath; Miss Stewart, of Watford; Miss Annie Gordon, of Tasmania; Miss H. E. Saunders and Miss E. M. Saunders, of Melkourne; and "Lena," governess in Mr. Stewart's family. The saved include Miss Hartwell, of the Mission Press Branch of the American Missions; Miss Codrington, of the Zenana Mission, and the Rev. H. S. Phillips, of the Church Missionary Society; Miss Codrington and two of the Stewart children are wounded.

A still later message says: "Mr. Hixson has returned to Foochow with the wounded. The experiences of the survivors were terrible. Death was the least part of the sufferings of the butchered women. The scenes enacted defy comparison, and even the atrocities of the Black Hole of Calcutta cannot equal them.

"Miss Hartford and Dr. Gregory, of the American Missions, succeeded in making their escape. The former is fearfully injured, and bears evidence of the terrible treatment and cruelty she received at the hands of the mob. A steam launch has been dispatched from Foochow for the dead and wounded.

"The impression prevails that the officials at Pekin, seeing that the riots in Szechuen province did not drive the foreigners away from the interior of China, gave a hint to kill a few of them. The Pekin authorities were able during the war with Japan to enforce the utmost respect for foreigners in the provinces, and it is felt that the mandarins are to blame for what has occurred."

THE ANTI-MISSIONARY RIOTS.

Mr. Slowan, secretary of the National Bible Society of Scotland, has received letters from agents of the society at Hankow and Chung King giving some information regarding the recent rioting in Sze-chuen. Under date June 17 Mr. Archibald, of Hankow, says:—"The anti-missionary rising in Sze-chuen is on a scale beyond anything of which we have had experience as yet. All mission stations have been destroyed, and the missionaries driven away or kept prisoners in the yamens at the cities of Chentu, Kiungchow, Yachow, Singchen, Kiating, Suifu, Pingshan, and Loochow, all in what is called Western Szechuen. The first outbreak took place at Chentu on May 28, which happened to be the Dragon Festival—the same festival which saw the murder of the two Swedish missionaries at Sungpu two years ago—and the cause is variously given. For some reason of their own the authorities have resolved to evict foreigners from the western provinces, and are engaged in doing it in their usual indirect and crooked fashion. The property loss to the missions will be immense; but that is a small matter compared with the personal sufferings inflicted on close on two hundred missionaries, including women and children. Just now the heat is intense, and how they are to travel in it, destitute of suitable food, clothing, shelter, or money, is more than we can imagine."

THE LATE GIPSY W. SMITH.—Many may be glad to know that the story of the life and conversion of this devoted man, "Darkey Smith," who was lately called home, may be had (price 2d.) from The Tower Hamlets Mission, Mile End-road, London, E.

The White Stone.

1 Sam. xxiii. 6; Psa. xxvii.

By Rev. F. B. MEYER, B.A.

It is not perfectly clear where David was when he was joined by Abiathar. If we consider the time, we are disposed to fix the massacre of the priests shortly after his flight to Gath; and, in that case, Abiathar must have come to him whilst David was in his first prolonged hiding-place in the cave of Adullam. It is on this supposition that we have already sketched the fugitive coming thither, breathless and dishevelled.

If, however, we judge by the position given to the incident on the page of Scripture, we should be disposed to locate it in the forest of Hareth, a tract of country a little to the South of Adullam, and not far from Hebron. The prophet Gad, who had recently joined the young refugee, and was destined to share the fortunes of his long career, living to chronicle his entire history, seems to have advised this exchange. The open country, in the case of pursuit, would be safer than a cave, which might be closed at the entrance and become a death-trap (1 Sam. xxii. 5; 1 Chron. xxi. 9; xxix. 29).

There is no need to delay further in the attempt to fix what is of no material importance. Our present purpose is rather to bring into prominence David's lifelong habit of waiting upon God for direction and guidance. It is instructive and stimulating to notice that the successive steps of his chequered career were taken after very definite waiting upon God. It was as though the advice he gives to us all, in the Psalm which dates from this period, was the outcome of his own deepest experience and practice:—

> Wait on the Lord:
> Be strong, and let thine heart take courage;
> Yea, wait thou on the Lord.

The expression of the Psalmist's soul in the 27th Psalm; his practice, as delineated by the historian; and the lessons which we may well incorporate into our daily walk—such is the trend of our thought.

I.—THE PSALMIST'S ATTITUDE AND DESIRE.

There are several items of internal evidence which connect the 27th Psalm with this period of David's life. His fortunes were as dark as the interior of Adullam's cave, therefore he spoke of God as his light; he was in daily peril, therefore it was his comfort that God would be his salvation. Jehovah was more really his stronghold than even that fortress of rock (R.V. margin). Evil-doers might come on him to eat up his flesh, but they would stumble and fall, as Goliath had done in that very ravine; hosts might encamp against him, but his heart would not fear; war might rise against him, but in this would he be confident. He would be hid in the covert of God's tent from all pursuit, or be set upon a rock at an elevation inaccessible to his foes. True, he had no longer the asylum of the old home in Bethlehem; in that sense his father and mother had forsaken him (10). But God would gather him, and be father and mother both.

The further references to his extreme need and anguish, to the necessity of being led in a plain path, to the false witnesses who had arisen against him, and who breathed out cruelty—an allusion that may be very well accounted for by Abiathar's account of Doeg's treachery—combine to associate this lovely and pathetic psalm with David's residence in the cave. It is just such a cry as must frequently have broken from his heart in those sad and dark days. Often must the splintered rocks around have heard his strong cryings and tears; and witnessed the awful swoon of his soul, nigh unto death, as he looked down on the abyss from which he was hardly delivered. He could not forget that, by his recent lapse at Gath, he had given cause to God to hide his face from him, to leave him, and put him away in anger; but he pleads that, through all those bitter passages of his life, he "believed to see the goodness of the Lord in the land of the living"; and he comforts himself by the reflection that He who had sustained his soul with the blessed hope, could not fail to realise the vision with which He had allured the wanderer back to Himself.

The main objection that obtains against the supposition that the Psalm dates from this period of David's life arises from his mention of the Lord's house, tabernacle, and temple. Still, this is not conclusive. We met with the germ of the same thought in the 23rd Psalm, where the shepherd-minstrel desired to dwell in the house of the Lord for ever. It is not likely that, in his young life, he could have desired seclusion for the rest of his days in the narrow limits of Levitical service. This had been a morbid craving, entirely out of keeping with his heroic soul. Surely, then, the desire for an abiding place in the house of the Lord, which was the wish of his shepherd days, of his cave experiences, and of his exile, when fleeing from Absalom, can only be interpreted as referring to an intimacy of Divine fellowship, a constant flow of blessed communication, which should supply guidance and direction in all the dark and tortuous pathways of his history.

What fresh and vivid meaning invests his words when read under this light. He desired to abide in communion with God, and to have face to face converse with Him, as the priests within the precincts of the shrine at Nob. He wished to be able at any moment to inquire of the holy oracle. It was his choice to live so near God, that whenever the Divine summons was heard, though in whispers too faint for ordinary ears—

> Seek ye My face:

he might be near enough to hear it, and reply—

> Thy face, Lord, will I seek.

II.—HIS HABITUAL PRACTICE.

When the trembling priest had told his story, David addressed to him words which have a sweet application when placed in the lips of Christ. It is thus that our outcast King, driven beyond the camp, receives each fugitive soul that has recourse to Him; "Abide thou with Me," He says; "fear not, for he that seeketh my life seeketh thy life: with Me thou shalt be in safeguard."

Once, when the Athenian magnates were gathered in solemn assembly beneath the blue heavens, a dove, pursued by a hawk, rushed for shelter into the ample folds of the dress of one of them; but he heartlessly arose and shook the bird out to its death. There is no danger of such a fate befalling a soul that flees to Christ. He will never cast out the fugitive that flutters panting to his heart. Hast thou fled to Him? Thou hast no plea but thy need, no hope but his mercy! Yet it is enough. Hark! He speaks: "Abide in Me; thy life and mine are henceforth indissolubly one; he that would injure thee must snatch thee from my hand, and from my Father's; neither life nor death shall be able to separate thee from his love which is in Me toward thee; here thou shalt be in safeguard." Not in a Church, however ancient and venerable; not in a creed, however true; not in a ritual, however grand; not in deeds, however unselfish, nor in prayers, however intense; but in the Lamb of God, there is safeguard for evermore.

The special reason that made David glad to welcome Abiathar was that he brought with him, rescued from the sack of the little town, the sacred ephod, within which were the sacred Urim and Thummim. The words signify "Light and Perfection," but it is not certain what they refer to. The most probable explanation, however, is the following:—

The High Priest's inner garment was a white linen tunic; over this he wore a blue robe, and above this the ephod, made of white twined linen, inwrought with blue, and purple, and scarlet, and gold. To this was affixed the breastplate, in which were twelve precious stones, corresponding to the twelve tribes of Israel. In this breastplate, perhaps part of it, or attached to it, were probably either one or two very beautiful and resplendent diamonds, through which God manifested his will. If to any question reverently put to Him by the Priest, the answer was No, the light in these precious stones dimmed; if on the contrary, it was Yes, they flashed with splendour.

It was obviously a great gain to David to have at hand this priceless method of communication between Jehovah and himself. Already Gad was with him, as the representative of the prophetic office; now Abiathar and the ephod represented the most precious prerogative of the priesthood. By one or other of these, and probably in these earlier days, especially by the latter, he was able at any moment to know the will of God.

Do tidings come that the Philistines are plundering Keilah; he dares not pursue till he has asked the Lord. Do the cowardly townspeople propose to betray their deliverer; he dares not leave the little city till he has received Divine directions to go. In one of the most awful experiences of his life, when his men spoke of stoning him, instead of taking up his cause, he said to Abiathar, the priest, "I pray thee, bring hither the ephod." Then Abiathar brought the ephod to him, and David inquired of the Lord. Long after he had become the acknowledged king of the land, in his conflicts with the Philistines he was careful to inquire of the Lord as to the very method of attack (1 Sam. xxx. 7; 2 Sam. v. 17-25).

Evidently this was the holy practice of his life: to wait on God, quelling the fever of his soul, and compelling the crowd of impetuous thoughts to be in abeyance until time had been given for the clear disclosure of the Divine purpose and plan. Like a child that dares not take one step alone, like a traveller in a strange country, who is utterly dependent on his guide, so David lifted up his soul for the supreme direction, which He only can give, to whom the future is as clearly defined as the past, and from whom no secrets can be hid.

III.—THE LESSON FOR OURSELVES.

When Israel came up out of Egypt, they were led across the desert by the pillar of cloud and fire. After they were settled in their own land, the Urim and Thummim took its place. After a while, this method of ascertaining God's will fell into disuse, and the prophets spake as they were moved by the Holy Ghost. These, even in the early Church, played a very important part in the ordering of God's people in his way.

But the voices of the prophets were silenced as the apostolic age came to a close. What is our oracle of appeal? Are pious souls without the means of inquiring of the Lord, and receiving his clear direction on the difficult questions perpetually demanding solution. Not so, for in one of the last messages given by the ascended Lord to his Church, through the Apostle John, it was foretold that he who overcame should receive a *white stone*, and the word *white* means resplendent, or lustrous. It may, therefore, denote a diamond, and probably refers to those ancient stones in the High Priest's breastplate, that dimmed or flashed with the Divine oracles. On them the Holy Name, Jehovah, was inscribed in mystic characters; and similarly it is said that on the white stone, which each believer should receive, who had overcome in the spiritual conflict against sin and the world, a new name should be written, unknown save to him that received it. (Rev. ii. 17.)

In other words, each child of God has his own Urim and Thummim stone, which is a conscience void of offence, a heart cleansed in the blood of Christ, a spiritual nature which is pervaded and filled by the Holy Spirit of God.

When we are in doubt or difficulty, when many voices urge this course or the other, when prudence utters one advice and faith another, then let us be still, hushing each intruder, calming ourselves in the sacred hush of God's presence; let us study his Word in the attitude of devout attention; let us lift up our nature into the pure light of his face, eager only to know what God the Lord shall determine—and ere long a very distinct impression will be made, the unmistakeable forth-telling of his secret counsel. It is not wise, in the earlier stages of Christian life, to depend on this alone, but to wait for the corroboration of circumstances. But those who have had many dealings with God know well the value of secret fellowship with Him, to ascertain his will. The journals of George Fox are full of references to this secret of the Lord, which is with them that fear Him, to whom He shows his covenant.

Are you in difficulty about your way? Go to God with your question, get you direction from the light of his smile or the cloud of his refusal. If only you will get alone, where the lights and shadows of earth cannot interfere, where the disturbance of self-will does not intrude, where human opinions fail to reach—and if you will dare to wait there silent and expectant, though all around you insist on immediate decision or action—the will of God will be made clear; and you will have a new name in addition, a new conception of God, a deeper insight into his nature and heart of love, which shall be for yourself alone—a rapturous experience, which shall be your precious perquisite for ever, the rich guerdon of those long waiting hours.

ARMENIAN REFORMS.—A telegram in *The Daily Chronicle* says: "The Turks sent in their reply to the Powers on the Armenian Reforms late on Thursday evening. It is considered most unsatisfactory as it is confined to criticism of the proposals. I hear from good sources that the officials in Armenia seem to consider the incident closed, and are making the Armenians pay dearly for the attention which their state has received."

Students at Northfield.

The conference of Christian students at Northfield, held last month, was a rousing time, according to the accounts in our American contemporaries. Writing in *The Evangelist*, Dr. Cuyler says:—

"This is the largest conference of college students that has yet assembled here; and is the tenth annual gathering of this kind. Yale is here in full force; and her fifty-five delegates have taken possession of 'Weston Hall,' with their blue flag floating from the roof. Princeton, which ranks next in numbers, is quartered in the 'East Hall' with 'Brown University' and several other smaller groups. Dartmouth, Union, and Amherst are in 'Stone Hall.' 'Marquand Hall' is occupied by the representatives of several institutions. The largest deputation in proportion to the size of the college is from the orthodox *Quaker* College at Haverford—and a noble band are these seventeen godly youths who put the name of Christ above the name of William Penn and Bevan Braithwaite. Oxford University in England sends Mr. Anderson; Edinburgh Mr. Williamson; Wales is represented by Mr. Burgess, and there were delegates from Japan, Calcutta, and the Indian School at Carlisle.

"On Friday and Saturday evenings Rev. J. Wilbur Chapman gave us two admirable discourses in the new and spacious Auditorium. This noble structure was opened last year at a cost of 54,000 dollars; it holds easily about two thousand people, and the acoustics are admirable. Back of the speaker's platform is a rising tier of seats on which Mr. Towner leads his big choir of a hundred students. The singing is up to the Northfield pitch in volume and enthusiasm.

"At nine o'clock each morning the students gather for a Bible class, conducted by Mr. James McConaughy; at two o'clock a 'missionary training school' is conducted by Mr. Beach in the 'Stone Hall." At eleven o'clock the general meeting opens in the large Auditorium. Field-Marshal Moody mounts the platform at the minute, lifts his right arm and the service opens. He directs everything, and all moves like clock-work. An amusing illustration of the autocratic style in which Brother Moody conducts all the machinery of these Northfield conferences occurred yesterday morning. I had been notified to be ready to speak at 'Round-Top,' near sunset, on the claims of the Gospel-ministry upon college students. The morning preaching service was held in the large village church. As it was half a mile away, I sat in my room cogitating my evening address. Presently Brother Mott burst into my room exclaiming: 'The service has been going on for half an hour; Major Whittle is speaking, and Mr. Moody has sent me to bring you down to preach.' I had but to obey the beloved centurion, who 'saith to one man go, and he goeth; and to another, come, and he cometh'; and as soon as the carriage could get me to the church I 'opened fire.' A master in management is Brother Moody; I doubt if there has been another such an executive organiser since the days of John Wesley. Nearly this whole beautiful town is really his creation; and his word is law in all these realms. What a happy thing it is that he was born and reared in this enchanting region! Northfield seems made for Moody, as much as Moody for Northfield.

"On Saturday afternoon, while the college boys were out playing ball and tennis and other athletic games, I made a delightful call on 'Grandma Moody.' I found the venerable matron seated placidly in her armchair in the pleasant old white farmhouse in which I had first visited her twenty years ago. She has now passed her *ninetieth* birthday (in February), and her mind is as alert as ever. We had a sweet talk and prayer together; and she looked to me like one of God's 'trees planted in the courts of the Lord,' and the golden glow of the 'Indian summer' glorifying every unwithering leaf. She is likely to live into the twentieth century."

The Philadelphia *Examiner* says, with respect to the meetings:—

"Apart from their spiritual influence, the Northfield meetings are a revelation with regard to the attitude of young men towards religion. It was stated that the influence of Christianity upon young men in college has greatly increased within a few years. Eighteen years ago there were thirty Christian Y.M.C.A. organisations in colleges; now there are 513; sixty-eight have been added during the past year, among them those of Columbia College and the University of Michigan. Another has been started in the Leland Stanford, jr., University, in California. There is a steady increase in the number of college men led to Christ through the instrumentality of the associations. In 1890-1, 1,800 were thus won. During the past year the number was 3,400, and the associations are leading the young men into aggressive work for Christ in the slums of the city and in the country towns. Some students from an Indiana college went out last year into a little country town and held meetings. After a week's labour without visible result, they spent a day in prayer, and thereafter 1000 people were converted. This work is spreading through Germany, France, and Japan. That the interest of the young men is not merely formal or sentimental was illustrated by the fact that 2300dols. were raised among the students for prosecuting this Christian work among the colleges for a year to come.

"Incidentally, the meetings illustrate true Christian unity. Here come Dr. Cuyler, full of love and Gospel; Dr. Chapman, on fire with Evangelical earnestness; President Patton, calm, cool, logical, philosophical; Mr. Speer, overflowing with missionary zeal; Dr. Pierson and Mr. Moody, whom we do not need to characterise. It would hardly be possible to name an equal number of persons having more marked points of difference and dissent, mentally and theologically. Neither of them surrenders anything nor compromises anything. And yet they labour together for the salvation of man with as perfect unity as if they were all of a single school in a single denomination."

At one of the closing meetings Mr. Moody spoke of the plan he had to send reading matter to the jails of the country. He had arranged to have the whole New Testament, or 125 pages of other religious matter, put in a cell for seven cents. A collection was taken. Then Mr. Moody spoke of preparation for work—self-consecration, concentration, enthusiasm, perseverance, love of the work, human sympathy. It did our hearts good to hear him, when speaking of love, say, "The Church is full of those who cry duty, duty, duty, until I am sick of the word, and would like to abolish the whole thing. I have an old mother over there; she was ninety years old last spring. I was in Texas at the time, but I managed to send her a present. Suppose I had written her, 'You took care of me when I was little; I feel it my duty to do something for you, and I send a present because it is my duty.' Why, the gift would have chilled her through, and I am sure she would have sent it back."

We quote the following from a correspondent of the *Christian Intelligencer*:—

"Perhaps the favourite at the platform meetings, if there was a favourite, was President Patton, of Princeton. He seemed to take all by storm, Mr. Moody himself being a chief admirer. His keen, incisive arguments for the supernatural in religion, in behalf of the Bible, and upon the general topic of doubt, will not soon be forgotten. They were simply unanswerable, and greatly confirmed the faith of all who listened. And Mr. Moody—well, he grows in breadth and tenderness and power as the years roll on. Six times he preached, and upon such topics as 'Daniel,' 'The Overcoming Life,' 'Confessing Christ,' and 'Sowing and Reaping.'

"One of the most interesting of the platform meetings was that given up to a consideration of the student work throughout the world. This movement is one of the important ones of modern times. When student life is touched, the centres of the life of this nation and of others are likewise touched. And quietly but steadily this work is going forward. The colleges of the land are being reached for God. Bible study, personal work, and the world's evangelisation—these things are being laid before our students as never before and in an organised way. The students of other lands are falling into line. And even those of India, China, and Japan are coming into this association.

"A striking feature of the Northfield Conference was the Round Top Meetings. Every evening at 7 o'clock students and visitors quietly gather here, and seated upon the grass under the pine trees, talk and pray and sing. This spot is the most blessed one in Northfield. The most solemn memories cluster about it, for many life decisions have here been made. It is the aim of those who have the charge of these meetings to present upon each evening some specific form of life-work. Earnest, burning words have here been spoken. With the sun setting behind the hills, the river quietly flowing through the valley below, and all nature hushed as for repose, it is easy to imagine the impressive nature of these meetings. Student Y.M.C.A. work was presented by Mr. Wishard, City Mission work by Mr. S. H. Hadley, Student Volunteer work by Mr. Eddy and Mr. Lyon, Foreign Missionary work by Mr. McConaughy of India, and by Mr. Speer. Dr. Pierson also was among the speakers. And upon every evening of the Conference but one, the weather was suitable for these outdoor meetings.

"One cannot attend such a gathering without receiving some definite impressions. The following are some of those received by the writer of this letter:—Exceeding great emphasis is put upon the Bible at these Northfield Conferences. It is made the centre of thought, the chief object of study. Everyone goes away with a new confidence in and a stronger love for the grand old Book. These conferences mark crises in many lives. Lukewarm Christians are all shaken up and started upon a life of spirituality and consecration; earnest believers are lifted up and inspired anew; and young disciples hear the voice of God calling them to this field of work or to that. Northfield is a safe, sound place as far as Scriptural teaching is concerned. There is no unhealthy excitement to be noticed. There is rather a continuous quiet about every service, in which the still small voice can be clearly heard. The influence from such a conference is very widespread; 500 picked men from 100 institutions, representing some 30,000 of our educated youth, will carry the fire with them upon their return to their colleges. Then some here decided to go as foreign missionaries, others into other forms of Christian effort. Japan and India were represented. Eternity alone can reveal the influence of such a Conference. And lastly, Northfield is the place above all places for the Christian worker, and especially for the Christian minister. All the year round the people look to the minister for spiritual instruction, uplift, and inspiration. Where is the minister to go for these things? Of course to God. And yet God conveys his blessings through chosen vessels, through anointed men and women. Once a year the writer feels the need of such a place as Northfield, and he never fails to receive that for which he goes. All the year through the spiritual inspiration and suggestion there received go with him in his work."

A SONG OF PILGRIMAGE.

Softly through earth's gloaming,
Comes the Master's call;
Tender are its whispers,
"Yield to me thine all."

Heaven is round about us,
Thin the veil between,
When we yield our spirits
To the Love unseen;

As his pierc'd hand leads us
Where Himself has trod,
Where his bleeding footprints
Mark the steps of God.

Sweet is his upholding
When the cross we bear;
To his heart He folds us
Keep us ever there.

Stern was Egypt's bondage,
Sinai deserts bare;
But from Pisgah's mountain
Shine glad visions fair.

Sodom lies behind us,
Zion beams before,
Deep yet tranquil waters
Bathe the flowery shore.

Sparkling are the streamlets,
Glad the pastures green,
Peaceful are the borders
Of the land of sheen.

But no eye hath witnessed,
And no lip can tell,
Of the joys ne'er fading,
Calm ineffable;

When we shall behold Him,
Who our heaven hath won;
See Him in his glory,
Hear his sweet "Well done."

Harriet Julia Evans.

Y.M.C.A. CAMP AT NORTHFIELD.

Mr. Moody has added one more to the already long list of his Northfield institutions. We take the following from an account in the New York *Tribune* of July 19 :—

"On a recent evening, at the call of D. L. Moody, a company of nearly a hundred ladies and gentlemen assembled upon the side of the mountain. Mr. Moody stated that the object was to open the summer encampment, which he called "the ninth child of the Northfield movement." He enumerated his children in the following order: (1) Northfield Seminary; (2) Mount Hermon School; (3) General Conference for Christian Workers; (4) World's Student Conference; (5) the Bible Institute, Chicago; (6) the Northfield Training School; (7) Young Women's College Conference; (8) Colportage Association; (9) the Northfield Y.M.C.A. encampment. Mr. Moody spoke earnestly of the advantages offered to the young men coming from the various Young Men's Christian Associations, who spend their vacation at this camp. Here they would find ample opportunity for recreation, and every day would have the unusual opportunity, between four and five o'clock, of listening to a lecture upon some portion of the Bible from Professors W. W. White and Torrey, of Chicago, Preb. Webb-Peploe, of London, Rev. Andrew Murray, of South Africa, and other men, contact with whom in this way would be a lifelong benefit to young men. The cost to each member of the encampment would be very slight.

"Professor James McConaughy, who has charge of the preliminary arrangements of the camp, spoke of the encouraging responses received from the circulars announcing this encampment. The Brooklyn and New York Associations, together with those from several other cities, were sending young men, and the fact was appreciated that here was an opportunity for young men to receive benefit in body, soul, and spirit during the period of that vacation.

"Richard C. Morse, general secretary of the international committee, alluded to the fact that the Associations in Great Britain had done more than the American Young Men's Association in providing for young men at seaside resorts for the period of their vacation. The British secretaries who visited the Young Men's Associations at seaside homes realised, as do all other association workers, that a good place should be provided for young men to spend their summer vacation. Several offers have been made in this direction in various parts of the country, but none with so much promise of further extension as Camp Northfield, for it was a peculiarity of Mr. Moody's children, whom he had already named, that they grew from year to year, and whatever might be the size of the encampment of 1895, that of 1896 and the following years were sure to increase steadily. He felt that the opportunity for Bible instruction, which would be enjoyed by the young men here, was an admirable feature of the encampment, and would be felt as a benefit throughout Associations in this part of the country.

"Professor W. W. White expressed his deep interest in the movement started here, and the confident hope that it would result in wide benefit, because it was under the joint leadership of Mr. Moody and the Y.M.C.A. All of the speakers alluded with great hopefulness to the promise of this apparently small beginning, and expressed a belief that those at this meeting would live to congratulate themselves on having witnessed the beginning of what was to confer lasting benefit on multitudes of young men."

SWATOW HOSPITAL.—Dr. Cousland writes that services and classes are proceeding in one ward or another through the whole day, and in these the lady missionaries take a large part. The younger patients are taught to read the Romanised Colloquial, in which there is now printed a good deal of Christian literature. "As compared with my former term of superintendence, ten years ago," says Dr. Cousland, "there is much more teaching carried on now. We have much reason to thank God for two so earnest and capable evangelists as the senior assistants. The Christian influence these two men have exerted on their fellow-countrymen in this region during the past twenty years must be deep and widespread. During the year about one hundred men and women applied for baptism. Some of these, we fear, will yield to the force of village opinion when they go home, but some, we have good reason to hope, are both sincere and by faith will stand out against all persecution."

THE WESLEYAN CONFERENCE.

BY A MINISTER.

At the opening of the representative session, which is held during the second week of the Conference, and is composed of ministers and laymen in equal numbers, 480 in all, the president, Dr. Waller, happily referred to the fact that Methodism is a non-political Church. The laymen before him had been busily employed in different camps during the last few weeks, but they sat peacefully side by side, not as Conservatives or Liberals, but as Methodists. It would be a serious thing indeed if persons of all political parties could not find a spiritual home in Methodism. Dr. Waller paid a fitting tribute to the memory of three of the most widely-honoured and useful of Methodist laymen, members of the Conference, who had died during the year. Mr. John Dyson, of Sheffield, was a veteran preacher; Mr. Edward Hutchinson, of Liverpool, a true Christian philanthropist; and Mr. H. B. Harrison, of Manchester, a conspicuous example of one who combined public and social work with spiritual power and earnest aggression. The president suggested as a motto for the year, "The youth of Methodism for Christ."

THE ITINERANT SYSTEM.

Much routine business has been transacted during the week, and many reports of funds and committees have been presented, which, however necessary as details in the great organisation of Methodism, are not of general interest. Several important discussions have taken place, foremost amongst them being that on the proposals in the direction of extending the triennial term of the itinerancy. One of the distinguishing features of Wesleyan Methodism, which it owes to Wesley himself, is that no minister is allowed to be appointed for more than three years in succession to preach in the chapels of any circuit. This principle has been departed from in the cases of the great missions in London and the large towns, and with good results. In some few cases exceptions have also been made in the ordinary circuit work; and the chief point under discussion was how to best deal with such special cases, which are increasing in number, while at the same time the general application of the three years' limit should not be endangered. Some members of the Conference were opposed to any departure from the old rule, but by a large majority Mr. Price Hughes's resolution in favour of some extension of the term in certain cases was agreed to. At the same time the Conference declared its hearty adhesion to the principle of itinerancy, while recognising the necessity of extended appointments in missions, and in some special cases in circuits. A committee was appointed to find a satisfactory method of appointment. It appears doubtful whether an application to Parliament for the repeal of the eleventh clause of the Poll Deed, by which the three years' limit is fixed, will be necessary or not.

ADMISSION OF WOMEN.

Another matter that has aroused wide-spread interest is the proposed admission of women as members of the representative session of the Conference. Last year the Third London District Synod elected Miss Dawson, of the Redhill circuit, as a representative; and her presence in the Birmingham Conference opened the general question, never before considered, as to whether women were eligible as representatives to Conference. A committee was appointed to consider the question, and to report this year. By a small majority, a carefully-worded resolution in favour of the admission to Conference of women, duly elected as representatives, was agreed to by the committee; and Mr. Price Hughes proposed in Conference that this finding of the committee be approved, and that thus the door should be opened to women. He urged that women had rendered invaluable service in every branch of Methodism. It even appeared that Wesley himself authorised women to preach. They admitted women to every other Court in Methodism, and why not to the Supreme Court, the Conference itself.

The venerable Dr. Jenkins declared that the proposals submitted amounted to a revolution in their constitution. So far as he knew there was no legislative assembly in the world in which women shared the counsel and responsibility with men. Other speakers followed, and in the end the Conference was prevented from expressing an opinion on the merits of the case by the carrying of the previous question. Thus a distinct decision is postponed.

MISSIONARY ENTHUSIASM.

The proposal of the Missionary Committee to raise a special fund of £50,000 to pay off the debt of £30,000 on the Missionary Society and to extend the work amongst the heathen, was heartily approved by the Conference. One session was given up to a sort of "financial love feast." One member of the Conference after another rose giving evidence of approval of the effort by a promise to give. By the end of the session nearly £20,000 had already been promised. This amount included several donations of £1000; Mr. Morgan Harvey, the treasurer of the society, adding a second thousand on behalf of his wife and family. Some of the smaller gifts were announced with touching details. Here was a missionary who had been presented by a few friends with £20 before coming to England for his personal use. He laid them on the altar. Another brother subscribed out of his furlough allowance. A layman declared he would give up an intended trip to Rome, and the £50 he would have spent should go to the Lord's work. It was unanimously agreed that the first Friday in October should be again set apart as a day for special intercession for foreign missions throughout the Connexion.

THE WORK OF GOD.

The conversation on the work of God was largely shared in by the laymen. Dr. Cocker, of Bingley, earnestly pleaded for more attention to the young men of their cultured families. Rev. Sampson Weaver touched a true chord when he reminded the Conference that without the clear light of personal devotion, their best sermons and efforts would be useless. Dr. Jenkins pleaded with the laymen to use their influence to counteract the spread of worldliness, which he was afraid was likely to become the dry-rot of the churches. The theatre was about them, clothed with new attractions, and supported by new sanctions. Insidious recreations presented themselves in the ballroom and the card-table. As for Methodism, its purity, its singularity, and its principles were incompatible with the worldliness which was making advances amongst them. The ex-president, Rev. Walford Green, gave a cheering account of his intercourse with the churches throughout the Connexion during his year of office. He had been delighted with the earnest spirit that prevailed. They had received during the year 46,046 new members. The total membership of the Wesleyan Church last March was 437,722, an increase of 4372. This is all the more cheering, following as it does an increase last year of over 5000. As Mr. Green pointed out, there was devout cause for thankfulness to God. They had abundant indication that God had given them his converting power.

Many other matters of importance have been discussed during the representative session, which closed on Friday evening, including the formation of a Wesley Guild for the young people of Methodism, the increasing of the efficiency of local preachers, national education, temperance, social purity, and the opium-curse in China.

On Monday morning the ordination service was held in the Ebenezer Chapel, Plymouth. Rev. Walford Green delivered an earnest charge to thirty-one young ministers, who were set apart for their great work by the laying on of hands. The pastoral session of Conference was resumed on Monday evening.

SAILORS' INSTITUTE, VENICE.—While travelling in Italy this spring a correspondent visited the Sailors' Institute at Venice, and was delighted with its situation and all its interior arrangements. The British and Foreign Sailors' Society were fortunate, five years ago, in securing the services of a missionary and his wife whole-heartedly devoted to the work of ministering to the bodies and souls of the many seamen who visit this port and this Sailors' Institute.

MR. LANCELOT MIDDLETON feels compelled, after five and a-half years' superintendence of the Imperial Mission, Hanley, to resign this responsible post. He believes that the preparatory work of these years has paved the way for a great Forward Movement. In order that the way may be perfectly clear for his successor, Mr. Middleton has issued a farewell appeal for £500 to clear everything. The treasurer is Mr. Ambrose Wood, Regent House, Hanley, Staffa

OUR DAILY HOMILY.

SUNDAY, AUGUST 11.

"I also Withheld thee from Sinning against Me."—Gen. xx. 6.

As we review our lives, we can see many occasions on which our feet had well-nigh gone, our steps were on the very brink of the precipice. Another inch and we should have brought shame on Christ and lasting remorse to ourselves. To what can we attribute our escape but to the grace of God, which withheld us, even though we failed to recognise it? It is blessed to believe in God's withholding grace.

He does not Withhold us from Temptation.—He could not do so without serious and permanent loss. The waves of ink will surge up against the white marble palace of the soul. To us, as to our Lord fresh from under the opened heavens, the tempter will come. What the fire is in fixing the colour on the porcelain vase, that temptation is in rendering permanent the lessons and impressions made by God's providence and grace. The holier thou art, the likelier thou wilt be to be beset by the dark powers.

He does not Withhold us from Occasions in which it would be easy to Transgress.—Abimelech was not hindered from taking Sarah into his palace. The door of occasion and opportunity stood open before him, but he was withheld from the fatal act. We must never infer that occasion confers licence. The fact of an opportunity being present does not warrant indulgence in wrong-doing. We are not withheld from occasions to sin, but we are kept by the mighty power of God. It is thus that God tries us, and knows us, and sees what is in our heart.

If God withheld Abimelech, who did not Seek his special Help, how much More those that Seek Him!—You are not insensible of the perils of your life, but wait earnestly and persistently on God. Are you more eager to be kept than He to keep? Did He not implant that desire? Will He not do exceeding abundantly above what we ask or think? Is not the good Shepherd strong enough to keep one poor trembling sheep? If when we were enemies we were reconciled to God by the death of his Son, shall we not, much more, be saved by his life? Begone unbelief! My Lord can keep me, and He will!

MONDAY, AUGUST 12.

"And God Opened Her Eyes, and She Saw."—Gen. xxi. 19.

Poor Hagar! her joy was of short duration. Sarah, who had resorted to her in her hour of need, turned against her, and drove the poor girl from her tent. There was no help for it, and she, who a little before had thought she was giving Abraham his heir, found herself and her boy homeless wayfarers on the desert sands. Their one need was for water; they little deemed it was so near. The need was not to create a fountain, but to see that which was already there.

We Need the Opened Eye to see the Finished Work of Christ.—The work of propitiation for sin is complete. We are not required to add to it one tear, or prayer, or vow. Jesus bore our sins in his own body on the tree. Hard by each sinner stands the Cross, with these words as superscription, It is finished. To go to heaven to bring Christ down, or to the deep to bring Him up, is alike superfluous. All we need is the opened eye to see what Jesus has done, and recognise that it is all that was demanded to meet the claims of God's holy law.

We Need the Opened Eye to see the Things Freely Given to us of God.—God hath given us in Jesus all things that pertain to life and godliness. There is no possible gift or grace, in which we are deficient, that is not stored in Him, in whom the fulness of God abides. But we are blind; the eyes of our heart have not been opened to see the hope of our calling, the riches of our inheritance, the greatness of God's power. Did we know these things, surely not a moment would elapse without our availing ourselves of God's rich provision. Hagar, as soon as she saw, went and filled her bottle. Oh, for that full life!

We Need the Opened Eye to see the Alleviations which God Provides against Excessive Sorrow.—Hagar's anguish, as Mary's at the sepulchre in after years, blinded her to available comfort. So grief puts a bandage over our eyes. Life is sad, and lonely, and dark, but God is near; and if you ask, He will show springs of consolation, of which you may drink. There is no desert without its spring, no dying child without the angel of the Lord.

TUESDAY, AUGUST 13.

"Jehovah-Jireh; In the Mount of the Lord it Shall Be Provided."—Gen. xxii. 14.

Abraham knew it would be. Probably he never told Sarah what God had asked of him till he and the lad were safely back in the tent. What need to trouble her? Her weak faith could not have stood the ordeal. It was with an unfaltering tone that the Patriarch told his young men that they two would presently return. Even though he should actually take Isaac's life, he was sure that he would receive him again from the altar in life. But it was only at the very last moment that God indicated the ram as the sufficient substitute. So God's deliverances always come; they are provided in the mount of trial and sacrifice.

When the Foe seems Secure of Victory.—So it was with Israel. Pharaoh, with his hosts, counted on an easy victory, the precipices around, the sea in front. To the eye of sense it seemed impossible to escape: all hope died. It was just *then* that the Almighty cleft a path through the mighty deep.

In the Fourth Hour of the Night.—Strength was well nigh exhausted in long battling with the waves. For hours the disciples with difficulty had kept themselves afloat. It seemed as if they must give in through physical collapse. It was *then* that the form of Jesus drew nigh unto the ship.

On the Night before Execution.—Thus Peter laying sleeping whilst the Church was gathered in prayer. To-morrow he would be a corpse. But the angel comes *then* to open the prison doors.

So you may have come to an end of *your* own strength, and wisdom, and energy. The altar, wood and fire are ready, the knife upraised, your Isaac on the point to die: but even now God will provide. Trust Him to indicate the way of escape.

WEDNESDAY, AUGUST 14.

"I am a Stranger and a Sojourner."—Gen. xxiii. 4.

The minute details of this purchase are recorded to emphasize the fact that, though the whole land was Abraham's by the Divine gift, he would not enter on its possession till God's time was come. We may be sure of certain blessings—ours in God's safe keeping—though they are withheld till the moment that his wisdom sees best.

It was a touching confession. The aged patriarch had for long years owned no settled dwelling-place. The hunger for a home and land had died down, and he was satisfied, since it was God's will, to be without land enough for a grave.

Faith Cannot be Satisfied with the Things of this World.—The sons of Heth had goods and lands, but Abraham did not envy them; he had caught a glimpse of the city which hath foundations and this so satisfied and attracted him that he had no desire for the fullest extent of hill and vale that Palestine could yield.

Faith detaches us from the present. We are content to dwell in tents, because here we have no abiding place. The shows and vanities of the world, in comparison with the vision of eternal realities, are as the glare of the streets compared with the steady glory of the constellations of the night.

Faith Prompts to Confession.—It bewrayeth itself. We should be careful and orderly in our business arrangements; but, in our dealings with our fellows, in our justice, fairness, honour, the lightness of our hold on the present world, we should make it manifest that we are seeking a country not our own.

Faith Cannot be Ashamed.—The God who prompted it must satisfy it, else He would have reason to be ashamed of having failed the souls that trusted Him.

THURSDAY, AUGUST 15.

"My Master."—Gen. xxiv. 12.

This worthy man, Eliezer, the steward of Abraham's house, was almost garrulous about his master. Count up the number of times in which he contrives to bring in the two words, "my master." We may learn from him how to speak of our Master, whenever we get the opportunity. Rabboni, which, being interpreted, is, My Master.

We too Can Speak of the Lord God as our Master.—The servant did not know Jehovah directly; it was enough that he had seen and heard Abraham pray to Him. This encouraged him to draw near for himself. So we are emboldened to draw near, because God is the God and Father of Jesus. We love Him that was begotten, and we are attracted to Him of whom Jesus said, "I ascend to my Father, and your Father, to my God, and your God."

We, too, can Plead for Our Master's Sake.—When asking for good speed to be sent to himself, he alleged as his plea that it would be showing kindness to his master Abraham. So when we ask great things from God, we can plead in the name of Jesus, and urge that in answering our petition God will be showing kindness to his well-beloved.

We, too, should Bless in Our Master's Name.—When the answer was given this reverent soul gave thanks, as though the favour had been shown to his master. Indeed, all through his intercourse with Bethuel and Laban he seems to have lost his identity in Abraham. He could talk of nothing else but that one theme; was only eager to carry his point for his master's sake; and when the errand was done, longed only to get back to his master's side. It is a beautiful lesson for those who call Jesus Master and Lord.

FRIDAY, AUGUST 16.

"And He Sold His Birthright."—Gen. xxv. 33.

Everyone is born with a birthright, which the devil tries hard to make him barter away for a mess of pottage. In that birthright are included:—

Innocence and Purity.—The child of the vilest ancestry enters this world unsullied by the filthy touch of unclean habit. But how eager Satan is to induce us to part with this for his unsatisfying pleasure.

The Love of Our Kind.—Few are the children, of all the myriads of our race, that are not loved by some fond heart. In some cases the infant life is cradled in love. But Satan is glad when he can get the soul to break away from all earthly affection, which might possibly soften and refine it, and to renounce mother, sister, wife, child, for the drunkard's cup, the wanton's kiss.

The Redemption of Jesus Christ.—Everyone is born into a redeemed world; the propitiation of the blessed Lord, the blood that flowed on Calvary, the cancelment of the effects of Adam's sin, are for all. As all have been affected by Adam's sin, so all are included in God's love in Jesus. But again Satan is eager to induce men to abjure and cast away all these benefits.

The Grace of the Spirit.—Everyone may build up a strong and beautiful character by yielding to the Holy Ghost's gracious promptings. That grace knocks, like sunshine, at the windows of every soul, but how often it is sold for a mess of pottage. The choice between these two is constantly being presented to us. God help us always to choose the divine, the spiritual, the eternal.

SATURDAY, AUGUST 17.

"Because that Abraham Obeyed my Voice and Kept My Charge."—Gen. xxvi. 5.

It is awful to realise how our sins may repeat themselves in our children. Here is Isaac following in the precise steps of Abraham, who had acted thus towards Sarah when entering Egypt. In each case there was a sad lapse of faith; but it was even worse for Isaac, with Abraham's example to warn him. But a man can pass blessings on to his children, as well as the sad entail of evil habits. The godly man leaves the blessing of the divine covenant. God had entered into covenant with Abraham, and was prepared to fulfil its provisions to his son. "I will be a God to thee, and to thy seed after thee." So a godly ancestor may be able to secure for all his seed a share in the divine grace and favour. The spirit that is put on him does not depart from his seed, or his seed's seed for ever.

The Blessing of his Prayer.—It is impossible to over-estimate the effect of a good man's prayers; they are as streams, or trees, which go on flowing and bearing fruit long after they were originated. The legacy of a good man's prayers is of priceless worth. He may have long since passed to his rest, but, as in the case of Abraham, God remembers them, and answers them in blessing to the next generation. How often, in this chapter, we read that God blessed Isaac.

The Blessing of a Noble Name.—We may all leave that, if we can transmit nothing else. To have had a father that knew God, walked with God, pleased God; who was on intimate terms with Him, and could speak to Him, as a man with his friend; illumined the ordinary nature and existence of Isaac with unearthly beauty. Let us live so that our children may be ennobled because they bear our name.

INTERNATIONAL S. S. LESSONS.

AUGUST 18.

The New Home in Canaan.—Deut. vi. 3—15.

Golden Text.—Deut. viii. 10.

The words of this lesson were addressed to the Israelites in the broad space on the east of Jordan, nearly opposite to Jericho, with the promised land in full view. The aim of Moses was to remind the people that change of place would not necessarily secure their happiness; *what* they were was of more importance than *where* they dwelt. The aim of all God's dealings with his people is to lead them to obey and serve Him. Salvation would not be worthy its name if it left us still under the dominion of self and sin.

Their entrance into Canaan is regarded as absolutely certain (3). There are difficulties in the way—the Jordan to be crossed, high-walled cities to be laid low, powerful enemies to be overcome, but the promise of God makes their possession sure. Gen. xv. 5, and Exod. iii. 8, 17, are some of the promises referred to. Faith should treat all God's promises in the same way. Yet, observe that the same verse that speaks of promises speaks also of commands. It is as much a part of faith to obey the latter as to trust the former. "Trust and obey" are the two words that express our true attitude towards the Word of God. Note, also, what obedience requires. The command "hear" reproves those who utterly neglect the Word. "Observe" reproves the listless inattentive hearer. "Do" reproves every hearer who stops short of actual obedience (Jas. i. 23, 24).

The foundation of all true religion is the knowledge of Jehovah as the one God (4). The surrounding nations had numerous deities, but not one worthy of being called God. Israel's knowledge of Jehovah was imperfect, but they had reason to know Him as the Covenant-keeping God, and as the Destroyer of the gods of Egypt. In Jesus we have a fuller revelation. To call Him "our God"—to know Him, and possess Him as such, is to have eternal life (John. xvii. 3).

Acceptable worship of this true God must be the outcome of love (5). This is described by Jesus as the first and great commandment (Matt. xxii. 38), and includes in itself all the rest (Rom. xiii. 10). His demand is for sincere, fervent, supreme, intelligent love. The claim rests upon what He is, what He has done, and the relationship into which He has introduced us. Not to love such a God is ingratitude and wickedness of the basest kind.

Means for maintaining true religion are given (6-9). These are (1) *Meditation*, "in thy heart" (6).—Learn them by heart, and ponder them there, as Mary pondered the words of the Shepherd (Luke ii. 19). Why should so much time be given to the learning of other things, and so little to the learning of Scripture? (2) *Instruction* (7).—All Sunday-school effort is a kind of obedience to this word. Yet the command applies mainly to the parents themselves (comp. Gen. xviii. 19; Psa. lxxviii. 5-7). (3) *Conversation* (7).—This will not be difficult if the heart is full of the word (Matt xii. 34). There is no part of our life with which the Word does not deal. The commonest events of life may be sanctified by the Word of God and prayer. This will make a holy atmosphere, in which home piety may grow. (4) *Practical obedience* (8. 9).—The extremely literal interpretation of this passage led the Jews to the use of phylacteries ("small cubical leather cases containing four passages of Scripture, and bound on the arm and between the eyes by leather thongs"), and the Mezuzah "the name given to the square piece of parchment (inscribed with Deut. vi. 4-9, and xi. 13-21), which is rolled up in a small cylinder of wood or metal and affixed to the right hand-post of every door in a Jewish house." The real meaning of the passage is that all the hand executes or the mind conceives and plans, and all the regulations of the house, should be under the direction of the Word of God.

Obedience is enforced by warnings against neglect of God (10—15). Their first danger was that of *forgetfulness* (12). The sin is much greater than appears to us (comp. Psa. ix. 17, l. 22). Their prosperity would expose them to it (10—11). God's gifts have often taken the place of God Himself. See Agur's prayer (Prov. xxx. 9). It is difficult to carry a full cup with a steady hand. Forgetfulness of God would make *idolatry* easy (13—15). A god that can be seen is a temptation to those who are not whole-hearted in their worship of the true God. These sins lead to certain consequences (15). As obedience engages all God's power in our favour, so disobedience and idolatry cause Him to turn against us. The present position of the Jews is a solemn comment upon this verse.

For the Young.

LEPER CHILDREN.

I wonder how many of the boys and girls who will read this understand what it means to be a leper? Perhaps not one, as leprosy is happily almost unknown in England now. But I hope you will be interested in hearing about some of the poor children who do suffer from this terrible disease. To know about them should make you more thankful for your own good health and your happy homes, and will, perhaps, lead you to try to help the boys and girls whose lives are made so sad and hopeless by the great trouble that has overtaken them.

You will know that leprosy is a very ancient disease, as you will have read about it in your Bibles. It was so common in the days of Moses that two very long chapters in Leviticus are entirely taken up with a description of it, and with directions for the treatment of those afflicted with it. Our Lord found numbers of lepers in Palestine when He lived there, and you will recollect that one day, when He was going into a village (not a city or a town, but only a village), as many as ten met Him. When they cried to Him to have mercy on them, "they stood afar off," because they were not allowed to come near other people, and no doubt were compelled to live *outside* the village. For God had directed, through Moses, that the leper should dwell alone, with rent clothes, a bare head, and a covered upper lip, and should cry, "Unclean, unclean."

The leper, with his melancholy cry and his clappers to warn others of his approach, was often heard in our own fair land three or four hundred years ago, and only last month I was shown a "leper chapel" and a "leper squint" attached to an old church in Hampshire. The chapel is a small building shut off from the great church, and the "squint" is a small opening in the wall, through which the lepers could hear something of the service.

Among the many blessings for which we should be grateful to God is the fact that leprosy has been stamped out in Great Britain. But the Queen we love has many lepers still among her subjects, and they call for our pity and our help. Twenty-one years ago God put it into the heart of a missionary, Mr. Wellesley C. Bailey, who had seen many poor lepers, to found the Mission to Lepers in India and the East, and to-day that mission has seventeen asylums or hospitals for them, as well as eight homes for their children, besides helping them in many other places. The children's homes are for little ones whose parents are lepers, but in the asylums with the grown-up lepers are several boys and girls who have this dreadful disease, and there are many more who cannot be taken in for want of room or want of funds. I will tell you about a few of them.

Lucy, Sarda, and Phulmani are the names of three dear leper girls, who have found a home in the asylum at Asansol, Bengal, where they are fed and clothed and can hear the "Old, old story of Jesus and his Love." One who visited them recently, says their ages are from nine to twelve, and that they are very interesting girls. "But (this friend adds) they are a very small number of those who are yet outside, and need to be brought to the Saviour."

Giri Bala, in the asylum at Raniganj, is a Christian girl, and so can look to Jesus for the comfort she so sorely needs. The leprosy broke out about a year ago, when she was thirteen years of age. Many bright happy boys and girls will read this account of these sad afflicted children who have no hope of ever getting well again. Although leprosy has been known and studied so long, no cure has been discovered, and so these poor children have no prospect but to grow worse and worse, until a merciful death ends their sufferings.

W. M. is a poor European leper boy, perhaps an English boy, of twelve or thirteen years of age, who lives in an asylum with about one hundred other lepers in Calcutta. His is a terribly sad case. Although in fairly good general health, he is without hope, and has none of the ordinary occupations and recreations of other boys. A friend who visited him says, that "forsaken of father and mother, he seemed to be sinking, not only under the deadening influence of the disease, but also the numbing influence of being unoccupied."

In contrast with this, it is interesting to read of two leper boys in the hospital at Pakhoi, China, who "dress the terrible sores of their fellow-sufferers and have proved most efficient."

Dimati, of the Almora Leper Asylum, must not be overlooked. What a beautiful little history the Rev. Mr. Oakley, who has been in charge of the institution, gives of her. "She has been a leper about seven years—one half of her poor little life. She was baptized two years ago. Her feet and hands are disfigured somewhat, but her face is still untouched by the disease, and she is a cheerful-looking, amiable child. Those who live near her says she prays daily, and is very sincere and devout."

Just think of her, boys and girls, who with your homes and your health often grumble at your tiny troubles, and are discontented because *everything* is not as you wish. Both feet and hands disfigured with leprosy, but still cheerful, amiable, devout, and praying daily!

Gongali must have a few lines (even if the editor does say he hasn't room). She is a dear little lassie of nine—who is a leper. She was brought home from a crowded mela, or fair, by Miss Mary Reed to her Asylum at Chandag. She had been cast out to beg her food, and was both homeless and friendless. Miss Reed met her mother at the fair, but she seemed to have no love left for her poor little leper girl, and did not appear to care what became of her. Miss Reed says, "Since Gongali's arrival she has undergone such a process of scrubbing, combing, and dressing, that she seems a different creature, and is looking clean and bright; she is so pleased with her new friends and home."

I hope some of you are wondering by this time what you can do to help the hundreds of leper boys and girls still to be found in our British Empire. I will mention one or two ways in which you can assist them. You could tell your father or your mother about their needs, and perhaps they would send a small subscription. Or you might deny yourself something, as a dear little girl I know did. She was saving up to buy a doll's mail-cart at Christmas, but when she heard about the poor lepers she sent all she had in her money-box for them. Or if you think you can get some of your friends to give a penny a week to the lepers for Jesus' sake, please write to me for a collecting card of the Missionary Pence Association, and you can gather in quite a lot of pennies for the leper boys and girls. In this matter the old saying is true, "Where there's a will there's a way."

John Jackson,
Hon. Sec. London and District.
186, *Aldersgate-street, London, E.C.*

CHILDREN'S SPECIAL SERVICE MISSION.

May we ask the earnest prayers of your readers for very much blessing to rest upon the seaside services for children and young people which are now in operation at many of our watering-places? The Secretaries.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending August 17, 1895.—Sun., 11, Mark i. 14-28; Mon., 12, i. 29-45; Tues., 13, ii. 1-12; Wed., 14, ii. 13-28; Thurs., 15, iii. 1-19; Fri., 16, iii. 20-35; Sat., 17, iv. 12.

THE TRAMCAR AND OMNIBUS SCRIPTURE TEXT MISSION has now 269 texts, placed and maintained in cars, extending from Finsbury Park to Moorgate-street, Hackney to Aldersgate-street, Poplar, Stamford-hill, Stratford; and on South side, Brixton to Westminster and Blackfriars, Greenwich, Clapham, Vauxhall, and Southwark cars. Ten shillings secures one text being maintained for twelve months, and same may be chosen by subscribers and placed on any particular route. There is, unhappily, an adverse balance of £20 due to advertising agent. Communications to be addressed, Mrs. E. S. Wood, care of Mr. L. Newbery, hon. treasurer, 1, King Edward-street, E.C.

REV. S. A. SELWYN'S TESTIMONY

AT KESWICK CONVENTION.

There is an important verse to be found in Eph. iii. 20, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." As I look back upon the spiritual history of my life, that verse seems to come to me and meet me at every corner. I have found that whereas God is able to do for us far above all that we ask or think, there has always been a kicking against it, for which may God forgive me. Whenever He puts before us a blessing, the first thing we do very often is to push it away; not because we do not need a blessing, but because we are so constantly thinking it is not the blessing for us—it is too good.

"Thank God for a praying mother," is what I have had to say very often. Though I was rebellious, she brought me up in earnest prayer, and I have never seemed to fall out of the circle of her prayers. I cannot say all I mean, as you may well imagine. It was in answer to her prayers, I am perfectly sure, that God saved me, and keeps me. I should like to say, because there are a good many brethren in the ministry here, that for five and a-half years of my ministry I worked with the serious impediment that I had no assurance. I did not believe in it, and preached against it. I have tried to make up for lost time since. Happily my dear old vicar invites me still, year by year, to go to the little town in Norfolk where I began my work; and then I try to make up for lost time. But you do not know what sorrow fills my heart when one goes back to the old scenes and remembers what might have been. There are loved friends there who have done me many a kindness, but some of them are yet without assurance. Five and a-half years is no little span in a man's ministry. God grant that if any here, especially fellow ministers, have been kicking against such a privilege, they may get down before God with their Bible. Oh that some loving hand in those early days had been put on my shoulder, as was laid on me exactly ten years ago by our brother Dr. Elder Cumming, when he said to me, as I trembled from head to foot, "Thank God for the young fellows."

Meanwhile God sent me to a church in Norwich, where I had my first "living." There He taught me, chiefly through my own pew-opener. As I have looked back to those days, now more than ten years ago, the thought has often come to my mind of what I read once in The Christian, how a certain missionary among the Chinese was called "Mr. Glory-Face"; I understand he has been here at this very Convention. I have called my Norwich pew-opener Mr. Glory-Face, because his face was so happy. I do not suppose he knew what effect he had upon his rector, or how I said, when I watched his life, "That man has got something which I have not got."

After a while God led me to do some little extra mission work in my church, though I had not got assurance in my own soul. I gave out that there would be a service for women only. I prayed all that afternoon that God would give us a mighty blessing on that day. The church was packed and God was there. Well do I remember my text: "There cometh a woman to draw water." Then came the after meeting, for though I had never been to an after-meeting and did not know how to conduct it, I gave it out that there would be one. A good many went away, and I was sorely puzzled what to do with the rest. All I did was to have a little more prayer and partially to go through my subject over again; then they went home. But I had letter after letter from them for weeks telling me that was the day of their conversion. Every letter I got, though it made me somewhat elated (one naturally likes success—that is the carnal part of it), yet kept saying to me, "But you have not got assurance yourself." And I had not got it; though I am sure I was a Christian.

So matters went on. A few months after, I came across some books which helped me greatly. At length I spoke to a fellow-worker, who said, "Now look here. The Lord said, 'My sheep shall never perish.'" I replied, "Yes, it says so in the Bible." "Well, don't you believe it? Supposing we were looking over the brink of hell. On one side we saw the Lord Jesus, and away down in the depths we saw the devil. Supposing the devil had got along with him one of the Lord's sheep, and supposing he were able to say to Christ, 'Who is the stronger, you or me?' Don't you think Christ would say He was the stronger? But suppose the devil was to say to Christ, 'You said your sheep would never perish, but I have got one of them.'" The good man looked at me and said, "Do you think, sir, that that could happen?" "No, God forbid, God forbid." That brought me up to the text "My sheep shall never perish, neither shall any pluck them out of my hand." I felt it was just like a wall that I could lean against, and I am leaning there now. I began to feel happy, and grew happier and happier.

Time went on, and the Lord began to put his finger on something in my ministerial life which He taught me had to be altered. It was to give up written sermons. I said: "Oh, Lord, I cannot do that." I am not referring to this because I think other people should not write their sermons; that has nothing to do with me at all. But this is what the Lord said to me. My answer was: "No, Lord, my reputation has been based on my written sermons. I cannot give them up; I should be like a child all over again." The Lord kept his finger there, and I could get no more peace; it all went. It was awful misery, and I could stand it no longer. There were two valued friends who gave me great help about that time. One was Rev. F. S. Webster, and the other was a Church Army officer, Capt. Cox. They came nearly about the same time, and both counselled me to obey the Lord implicitly; if He put his hand on anything in my life it must be altered, or there would be no peace. Then we had a consecration meeting. I told the people that I was going to consecrate myself, and I asked them to do the same. So I knelt down at the table in my own mission hall and gave myself entirely to the Lord Jesus. I told some of my people that next Sunday I was going to rely on the Lord to help me in the sermon. They lifted me up before God, and He gave his blessing. It was a deep, lasting, peace that God gave me. That was in 1882 or 1883.

Then four years ago I fell ill. The illness did not help me much, I grieve to say. It was rheumatic fever; it affects one's heart, and one gets depressed. I got out of touch with the Master, and everything seemed to go wrong with me. I came up to Keswick, not as a speaker, but as a visitor. I remember so well the longing and hungering I had for something much better than I had got then. The Lord kept telling me what the hindrance was, but somehow I always evaded it. Why does not one learn to obey the very first touch of his hand? I did not obey. I remember well Mr. Webster asking me if I would not go to a half night of prayer. I said, No; that would not suit me at all. I walked away, and the thought came, "Why should I not go?" Yet I did not go. But I went and had a convention by myself with the Lord in my own room. He put his hand again upon the thing in my life that had to be altered—and that was to have the first time in the morning spent at any cost with my Bible and with Him. I told the Lord I would do what He bade me. Next morning I felt happier, and all that day I got more and more full of God's joy. I was greatly helped at that time by an address by our friend Mr. Grubb; it stirred me to the depths, and was the means of light breaking in more fully into my heart. I remember hearing some one say, "How crushing this is!" In my own room I went down before God, and there felt the crushing power of the Holy Spirit. Then the thought came that I should have to tell my people at home in the pulpit the next Sunday. I had another little tussle over that. I said to myself, "What ever will these people say? They have been thinking great things of me, and I have got a reputation there." But the Lord said I would have to give all that up. You should have seen some of them when I told from the pulpit what a blessing I had got. There were surprise and wonderment, and a little bit of doubt.

I have had since then several minor blessings to those I have spoken about. I shall never through all my life forget last Wednesday, both morning and evening, when Mr. Hubert Brooke spoke about bearing the reproach of Christ (how little I have borne it!), and when Mr. Murray was speaking of how when we are humbled and made into broken reeds, God can make sweeter music out of us, perhaps, than when we were whole.



REV. S. A. SELWYN.

(From Photograph by Messrs. Elliott & Fry, Baker-street, W.)

SUNDAY RECREATION.

In a recent article *The Christian Intelligencer* says:—

The Sunday bicycle run cannot be justified. Those engaged in them cannot say that it is the only day in the week on which they can obtain sufficient exercise in the open air. The fact that they are able to make the Sunday run is unanswerable evidence that they have been in training, have been wheeling frequently during the preceding six days. Without this frequent exercise they would be unable to make the Sunday run. It is an inexcusable and injurious violation of the law of God in relation to the Sabbath; a law that is "holy, just, and good."

The fact is greatly to be deplored that throughout the United States the wheelmen are putting forth a mighty influence against the observance of the Lord's Day as a day of rest and worship. Their action is tending with power toward the overthrow of the Sunday, toward reducing it to an equality with the other days of the week. No injuries inflicted on a community are greater than those of a moral or religious character. Yet men are not roused to a sense of the supreme importance of moral and religious influences until a large harvest of evil fruit has been produced. Christianity is largely dependent upon a proper observance of the Sabbath. The moral character of a community is more dependent on Christianity than on any other system or organisation. The bicyclists are doing much to destroy the Sabbath, and at the same time are injuring their own bodies and souls. The "bicycle face," indicating extreme weariness and exhaustion, due to the severe strain of violent exercise on seven days of the week, will be followed, as surely as the Decalogue is the law of God, with moral weariness and exhaustion in the wheelmen and in those influenced by them.

What will become of the Sabbath? The trials of speed of the *Defender* have been made on Sundays. They have been made by men of wealth and leisure, who could as well make these tests on another day, and they exhibit the spirit now animating a large portion of society. What with Sunday newspapers, Sunday bicycle runs, Sunday excursions, Sunday yacht races, and Sunday travelling, the outlook in this country for a proper and Scriptural observance of the Lord's Day is not hopeful. The destruction of the Sabbath advances rapidly.

No people can afford to be left alone by God. No nation can prosper without the favour of God. Sabbath desecration draws the judgment of God upon individuals and communities, and is succeeded by punishment.

KESWICK ADDRESSES.

God's Redemptive Scheme.

BIBLE READING

By REV. HUBERT BROOKE.

Two sayings from two saints of God have been on my mind this morning, one from a saint in glory, and another from a saint on earth. The saint on earth, our dear friend Theodore Monod, once said, "After all, obedience is the best commentary." You may often go to commentaries and look at them, and they will sometimes begin by saying, "This passage is perfectly clear." Then they make it as muddled as they can. But it is often true that when these explanations do not make it clear, obedience does. "If any man will to do his will he shall know of the doctrine." And if there is something you do not understand, mind you do what you do understand; then the next thing will become clear.

What we want to come to is obedience. We are trying to make plain to ourselves what God wants his people to do, and what they can do. If they are willing to obey, they can do what may seem impossible things, because God will work in them to will and to do. I trust the practical, matter-of-fact, every-day outcome of our Convention will be that we shall go away to do what God tells us, without any arguings, or hesitations, or doubts, about it.

The other matter to which I would refer is something once said by dear Dr. Andrew Bonar. He pictured to himself, as he often did, the disciples of the Lord Jesus to whom after his resurrection He sent the message, "Go, tell my brethren that I go before them into Galilee." He sent this message to them two or three times, as much as to say, "There is something special I am not going to tell you till I get to Galilee." Dr. Bonar pictured these disciples walking together to Galilee, and one would say, "What can He give us when we get up to Galilee more than He has given to us already? Why He said, 'Peace I leave with you; my peace I give unto you.' Just think of that; 'my peace'—the peace the Lord Jesus had in his own heart, He gives to his disciples." "Yes," said another, "and more than that He said 'That my joy might be fulfilled in you.' Can we want anything more than that?" Then John chimed in and said, "Yes, and He said, 'Continue ye in my love.' That is even better." Then perhaps James would say, "Yes, and He said, 'The glory Thou hast given Me, I have given them.'" So as the disciples walked on to Galilee, they counted up those things—"my peace," "my joy," "my love," and "my glory," and they said:—"Surely these things must pretty nearly fill our hearts up to the brim; when we get to Galilee, what more can He give us?" When they got there, He said to them "GO." He did not give them anything more to take; He gave them something to do. And after all to be able to go was better than to be able to take; for it is more blessed to give than to receive. Whilst He was giving to them, they had blessing; but when He was sending them

THEY HAD A LARGER BLESSING.

The Lord Jesus Christ has not altered his command; and I want you to look at the way He tells us to go, in the closing parts of the four Gospels. How wonderful are these gospels—such depth and diversity, while there is such perfect agreement. You can always find something fresh in them. Look, for instance, at the closing messages and see how they tell us what we find in Christ. We will take the last first. In John xx. 31, we read, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name." After all, life is the first thing. Go back to the close of Luke. "That repentance and remission of sins should be preached in his name." Here we have pardon; it comes with life, but it is not always recognised at the same time. When our eyes are opened to see it, that is a further blessing. In Mark you find something more, "He that believeth and is baptized shall be saved." That is salvation. Matthew is the fullest of all. "Teaching them to observe all things whatsoever I have commanded you." Teaching them; giving knowledge to those who had not got it before. These four closing portions of the Gospels tell us of a fourfold need in the human soul, and the fourfold supply with which the Lord meets it. If we need life we must be dead to the things of God; if we need pardon we must be sinners; if we need salvation we must be lost; and if we need knowledge then we must be ignorant. And that is just what we are by nature—dead, sinful, lost, and ignorant. We come to Christ and in Him we have life, forgiveness, salvation, and enlightenment.

But besides that, these same passages tell us that everything we receive for ourselves we are intended to carry to others. They lay before us with wonderful fulness the scheme by which the Lord meant his work to be done in the world. He takes his people into his counsels and unfolds his purposes of mercy; more than that, He tells us that He cannot carry them out without our help. That is a solemn thing, but it is a reality. Whatever my head purposes to have done, if my members do not help me I cannot do it. I am dependent on my members for carrying out the will of my head in my body. So with the Lord Jesus Christ. The strange thing is that my members never think of refusing to obey my head; but what about the Lord's members? It ought to be as simple and plain as it was in the case of the Roman centurion who said to one "Go," and he went; to another "Come," and he came; to another "Do this," and it was done. What an extraordinary thing that the Head, the Lord Jesus Christ, should say to one member "Go," and he does not go; to another "Come," and he does not come; and to both "Do this;" but how many do? I want you to see that for each of us who are his members that it is a simple question—"Am I going to do it or not?" As we look at the closing portions of the Gospels we see each setting the matter in a different light.

A HOMELY ILLUSTRATION.

Sometimes at the railway stations you may see illustrated advertisements of seaside places. You will see a picture in detail of a seaside place that does not exist. There is a beautiful esplanade and a sea wall; there are terraces with fine houses, and smaller back streets where the lodgings are cheaper. There is a church, and, it may be, a chapel. They are all on paper, but they do not exist as yet. They are going to be there by-and-by, if the landowner succeeds in getting the thing done. The next thing is, he gets his builder, his architect, his clerk of the works, carpenters, stonemasons, bricklayers, and so on; he tells them what their work is, and they set themselves to do it. For a long time it does not look a bit like the picture at the railway station. But each man has got his own work to do, and if he does it, by degrees things get more and more like the picture. And at last, if the owner is a man of ability and resource, and can carry out his plans, you go down to the seaside, and you see that instead of fancy it is a fact.

Now if I may use such a homely illustration, the Lord Jesus Christ has done for us something very like that. At the close of the gospel by Matthew He gives the full picture of what He means it to be. The description of his wonderful work throughout the whole world is all there. At the close of Mark He takes his workmen and tells us we must set to work and carry out this glorious scheme. In Luke He gives, as it were, each one his little portion. And at the close of John He tells us of the power by which He means to carry it out—with you if you will, and without you if you won't.

Let us look now at the wonderful scheme of the Lord. You have got your place and share in carrying it out. It may be a very small share, but it has got to be done. The little boy who carries the water with which to make the mortar in a building may not be very skilful, but he has his work to do, and the building cannot be put up without the water. If anyone fails, so far the work is a failure. Let us ask our Lord in real earnest not only to show us the glorious work He means to do, but the part of it which He wants you and me, one by one, to have in this blessed scheme.

In the closing verses of Matthew we read that "the eleven disciples went away into Galilee into a mountain where Jesus had appointed them." I am sure many hearts are certain that Jesus has appointed to meet them here. "And when they saw Him they worshipped Him." We have all come to Keswick with hearts set upon doing that. "But some doubted." Perhaps there are some souls here who are inclined to doubt whether they can believe some of the wonderful things He has to say to them. Let us listen to what He does say. It is so simple; there is no possibility of misunderstanding it. "All power is given unto Me in heaven and in earth—go." He once said, "All things are delivered unto Me of my Father—come." Have you ever noticed that before the Lord could say that the power was his with which He could pardon our sins and relieve us of our burdens, He must be able to say, "All things are delivered unto Me of my Father—come"? After they have come to Him and learned of Him and been with Him, He can say, "All power in heaven and on earth is given unto Me—go." The same people to whom He said, "Come," are those to whom He says "Go." The same omnipotence is with Him and for them. This is

THE CHRISTIAN'S IDEAL COAT OF ARMS.

On one side God's omnipotence, and on the other side God's omnipresence, with the Christian between, going where God sends him. Do you think there is any need to go about in fear, anxiety, and uncertainty if you are supported between the omnipotence and the omnipresence of the Lord Jesus Christ?

More than that, He says, "Go ye *therefore*." It is not only a command but a consequence. Because He is risen and on the throne, He gives that power, the fulness of the Spirit, to those who go. The command is the consequence of his resurrection glory; and as we obey the command then we have his companionship. Then He tells us what is to be done when we go. He gives the full scheme, "Go ye, teaching (or making disciples of) all nations." I speak with hesitation in the presence of many brethren and sisters from the foreign mission field, but I am sometimes a little afraid that where the Lord said, "Make disciples," our hearts and our efforts may be set on making converts. They are not the same thing. The soul that hears of Christ, believes, and is baptized, is a convert from heathenism; but it does not follow that he is a disciple yet. The Lord says, "Go and make disciples." Do not be content with getting the soul to say, "I believe in Christ, and I am saved." That is all right; but when they have come to Christ we must get them to follow Christ, and to learn in his school, so that those who are not scholars will sometimes want to come into the school also.

"Baptizing them in the name of the Father, the Son, and the Holy Ghost." The outward seal of confession to their faith in Christ; then "teaching them to observe all things whatsoever I have commanded you." We are sometimes inclined to stop at "teaching them"; but there is no full stop till the end of the sentence, and we must not stop where He does not stop. Oh, what a wide subject! "I have seen an end of all perfection; thy commandment is exceeding broad." "All things whatsoever I have commanded you." Not only those few things we have been content to learn, but all things; that is what we are called and commanded to do.

And remember the Lord means to carry out his scheme. There is your part and mine, in the doing of it. Let us not be content with the first step. Do not dig the foundations and then stop; that is an unfinished, untidy kind of work. God wants the whole structure—Christian life, Christian service, Christian worship—all of it. "Oh, but these heathen are so ignorant; they have not got the cultivation that we have; it will take several generations before they can get up to this standard." I do not see that the Lord says anything about generations. It is not "teaching their children all things," but "teaching them." The Apostles went to all sorts of people of different nations, but they had the one message, "Repent, and be baptized, and do the things the Lord commands you." The Lord had commanded, and they were willing to obey, and they did it. There is not a word in the Bible about different capacities, different constitutions, or different temperaments, and all that sort of thing. The Lord has one message for all, whatever be their constitution. Do you suppose his Spirit cannot work with a coarse piece of earth as well as with a fine piece of earth? Is He to be limited by the material He works on? Away with these limitations of God. If He calls us to work among drunkards or outcasts, or amongst the so-called high ones of earth—the most degraded or the most refined and cultivated—the command is, "teaching them to observe all things whatsoever I have commanded you." And lest we should have any doubt left, He adds, "Lo I am with you even to the end of the world." That is the wonderful scheme; now let us set to work at it.

(To be concluded.)

On Hearing and Seeing God.

AN ADDRESS TO MINISTERS

By Rev. ANDREW MURRAY.

In Job xlii. 5, 6 we read: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes." You all know how the life of Job was divided into two parts. These verses are the passage from the first to the second half of his life. The whole forty chapters of the book are the tree of which these two verses are the fruit. God's dealings with Job had no object but to bring him to the utterance of these two words. You know what a wonderful difference there was when he had passed through that gate into the blessed life. In the closing chapter we read how God said to Job's friends: "Go, and Job will pray for you." He prayed, and God accepted him for them, so that he became an intercessor, having power with God. You know how God turned his captivity and began to bless him, and blessed him much more than before. A life of spiritual power as an intercessor, and a life in the full blessing of God, is the life to which Job was brought. One would be glad to find out exactly wherein consists the difference between the first and the second half of his life. I think we have it in the fifth verse. He had heard of God hitherto by the hearing of the ear, but now something new came, "Mine eye seeth Thee."

I have said before, and I repeat, that there are two styles of religious life. The one is the life of hearing, and the other that of seeing. It is far easier to hear. I have never been to China, but I can read a book or twenty books about it. I can listen to lectures about the country. But if I could go and see China, what a difference! Though I might read all the books written upon China, one day in the land would give me a clearer impression than all the books. It is easier to hear, but it is unspeakably better to see. You remember what Israel said, "Do not let God speak to us; it is too terrible. Let Moses listen to God and bring his very words to us and we will promise to do them." They wanted to hear and not to see God. How different it was with Moses. He had met God and had heard Him, and God had promised to give his presence. But Moses said, "Show me thy glory." It was not enough to hear the voice of God; Moses wanted direct contact and fellowship with God. And God revealed to him all his long-suffering and his grace. If there is one burden that God has put on my heart in speaking to his children, and especially in speaking to ministers of the Gospel, it is the desire that I could help them by the grace of God to understand clearly and accept fully that which is so often emphasised at Keswick—that there are often

TWO STAGES IN THE CHRISTIAN LIFE.

When a minister fairly gets hold of that and begins to ask, "What is the matter with my people?" and sees clearly that the best sermons won't help them; that to feed them won't help them, but they want to be convicted of their wrong state, he will get a wonderful lift. When he finds out that *he* is on the wrong side, and must get changed, it will stir his soul to the very depths. And I would like to make clear to you that there were two stages in the life of Job.

What is this life of hearing in the Christian life? It is, that I try chiefly with my mind to get hold of God's blessed truth. It is perfectly right that I should use my mind. I think, I listen, I read, I meditate, and thus try to get hold of the truth. I get hold of it, and it affects my heart and my feeling. But yet, somehow, there is a worm at the root; it does not last. Why? Because it is this religion of hearing. A man may be a true believer and an earnest Christian; he may pray and study, and yet somehow the impressions get lost, the resolutions get broken, and the greatest blessings pass away. That is because there has not been the personal vision, and the personal contact with God. If you want your religion to last, and your life to be always on the right level, God must be your Rock; the unchanging God must be your unchanging life.

As I pondered on what is needed for such a meeting as this, I thought that what a minister needs to be is

A MAN OF GOD.

A prophet in the Old Testament is called a man of God—that is, a man of whom the one mark is, that he comes from God; he is full of God; he serves God, and God is with him. If we get that, all else comes in its right place. The man of God has the all-mighty One working in him. But a man cannot be a man of God unless he can say with Elijah, "The Lord God of Israel before whom I stand." God must take a place in our lives that He has never yet had. Thank God, He has undertaken to reveal Himself to us and show us what He is able to do.

We must see God. Do not ask me how. You know that Jesus said, "He that hath seen Me hath seen the Father, and henceforth ye have seen Him and do know Him." What does that mean? The word "henceforth" means the coming of the Holy Ghost. Philip, though he was with Christ, had not seen the Father. But when the Holy Ghost came the word of Jesus came true, "Henceforth ye have seen Him and do know Him." It is not until we get to this point that the vision of God fills our eyes and hearts. The unsearchable mystery of the Great Being in heaven attracts us, and the cry of the heart is: "God, take to-day the place in my life which, as God, Thou art able to take." That is not an impossible prayer. He is able to take such a place that my soul shall walk before Him in deep humility, and in trembling, and in quiet restfulness of peace and joy, that knows that God has me in the hollow of his hand. He is fulfilling his promise, and as the axe in the hand of the woodman so I can be used by my God.

Reference has been made to the ministry of the Word. What can we do to make that word more precious to our people? Let it become to your souls not merely a book. There is danger in talking too much about a book, even though it be inspired by the Spirit of God. Let the word become to you the Word of God, the living God who has overwhelmed you, who has possessed you, who lives around you, about you, and in you. Speak the word, whether in the pulpit or in private life, as from your God. It may be, aye it will be, with imperfection; it must be with fear and trembling; it may be with stammering lips; sometimes it may be with shame; but speak it as the word of the Everlasting God. It is all right to study the Word. I would say study the Word twice as much as you do now. But study God; wait upon God; ask God, by the Holy Spirit, to reveal Himself, not in a fashion that you could necessarily give an account of, but to reveal Himself as the sun reveals himself to us every day. The sun pours his light upon us, even through the clouds. So God can shine in your soul, revealing Himself to your deepest consciousness as your Rock, your Strength, your Hiding-place, and your Portion.

We need—I say it again—to get out of this religion of hearing. That was Job's trouble. He knew God and served God, and God praised him as upright. But with the knowledge that came by the hearing of the ear there was still much self-righteousness and self-effort; and

THAT IS THE ROOT

of the curse in your life—self-effort, self-strength, self-righteousness. You may preach in the pulpit the loudest of any man in England against self-righteousness; it will be in you, as it was in Job, until you are brought down to the dust and see God, and abhor yourself in dust and ashes. Some people have said: What is all this talk about death, death, death, and crucifixion? It was death in the case of Job. "I am undone; there is nothing left of me; I have seen God." That is what we need. You may go away from Keswick with your note-books full of beautiful thoughts and your hearts full of beautiful impressions and delightful enjoyment. But if it is a religion that only comes by the hearing of the ear, it will pass away within two months. It has been said, and it is a terrible truth, that the feebleness of our Christianity is this—that men feed themselves on notions, on conceptions, on thoughts, on what they call "truths"; but the real truth, that is, the power of the living God to reach the heart, men seem to know but little and feebly. "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee; wherefore I abhor myself in dust and ashes"—may that be your and my Keswick blessing.

How shall we get it? Very simply. First of all let us ask and answer to ourselves: Has God taken the place in my heart and life that He ought to have, and that He wishes to have? The answer must be, "O God, Thou hast not." When I think that the everlasting God was waiting to enter and I kept Him outside, then I abhor myself in dust and ashes. Let us set our heart on God; He must be all. Then, remember that it is nothing but a new course of study to find out God that will help us. If you will forgive a personal reference, I might mention that I have lately got a Bible in which I began to mark every place I found the name of God or Lord, or the pronoun He or I. I am amazed at what I have found. In the book of Psalms, for instance, you find that it is full of God, sometimes in every verse. If you go through the whole Book in this way you will get the strong conviction that God ought to be everything in the Bible. Let us resolve that there must be more of God in our hearts and lives. Let us wait upon Him, for it is He alone who can reveal Himself. Let us do it patiently, continually, and carefully, and He will enter our life as never before. But it does not need any waiting to take the step out of the religion of hearing into that of seeing. You can take it at once. Do not leave Keswick till you have left the platform of the self-life and die with Job, and die with Jesus; to be raised with Job and raised with Jesus. God will raise you up to a new life of power and blessing.

Faith and Freedom.

By Rev. F. B. MEYER.

I trust the Holy Spirit may open to us now the first three or four verses of Romans viii. The words are very familiar. Notice that it is a piece of biography. The apostle does not deal simply with doctrine in the abstract, but with his own deep and blessed experience. Pointing back to what was a definite past moment, and which is brought out in the Revised Version by the word "made" (in the old version it is "has made") the apostle says, "At that moment I was made free." What was done for the apostle may be done for every one here. In all aftertime you may refer to this meeting and say, "That night God made me free."

The apostle meant first that he was freed from perpetual self-condemnation. That word has generally been taken as applying to justification. I think he concludes his statement of justification in chap. v., and now from chap. vi. onward, he is dealing with sanctification; and therefore the condemnation that is not ours is the condemnation of an accusing conscience, arising from a perpetual sense of failure, of which chap. vii. is full. There are many here who, though in their standing before God in Christ, so far as justification is concerned, are for ever free from the condemnation of God's law, are not free from the condemnation of their own sense of failure. You have an ideal but you do not realise it. With your mind you serve the law of God, but with your flesh the law of sin. You are perpetually condemning yourself, and it is from that that you may be set free to-night. God is waiting to set you free from the depressing sense of not realising his ideal. Yonder an eagle is chained to its perch and unable to soar; if that chain is broken the lordly bird will be free, not to walk on the ground, not to live on the sea, but free to obey the law of its own grand and glorious nature. When we are set free it is not to do as we like, but to be able to obey the holy law of God who had appealed to us, but we were so fettered by our own evil habits that we could not obey the law or fly in the pure air of truth. Therefore, always remember that when God makes you free it is not to do as you like, but as He likes and has taught you to desire.

Please note that this freedom is for all who are in Christ Jesus. It is not necessary for you to pass through any very striking or vast experience; all you need is to wake up to see what it is. You are in Him. Directly we believe in Jesus Christ we are in Him. If you have within you yearnings, desires, and promptings which are quite fresh to you, you most certainly are in Christ by faith. You have been in Christ, perhaps, for ten, fifteen, or twenty years, but you have never realised that to be in Christ is to be within reach of perfect freedom. We do not come here by any excitement to work you up into a state of emotion which will carry you over the bar into a deeper, richer life. We simply desire, by opening up the Word of God, without any emotion, to show you what is within your reach in Jesus Christ your Saviour. You are living on soil which is rich in diamonds, only you have not realised up till now that they were there. You are like the slaves in the Southern States of America. Directly Lincoln signed the edict of emancipation every man was free; but a good many of them went on serving their old masters because they were ignorant of their freedom. God has signed the edict of your

emancipation; realise your freedom and tell Satan it is no use his cracking the whip over you.

Let us clearly understand how we are free. The work of the Saviour and the work of the Spirit are one. First in Jesus we apprehend God's sentence on the flesh, and then in Jesus we receive the spirit of life. That is the twofold aspect of the work of Christ as it concerns sanctification. The first aspect of His death is towards justification—justification, because Jesus Christ on the Cross was an offering for sin. We never get away from that except as the builder gets away from the foundation; he is most heavily on it when he is farthest from it. But as to sanctification, in the cross of Jesus Christ we see the likeness of sinful flesh. I would not have dared to say it—that my blessed, stainless, holy Lord was there in the likeness of sinful flesh. Here is a mystery which I confess I cannot define or fathom; I can only state it. When we first feel the weight of sin we look up into the face of Jesus, and see Him dying there as our propitiation. Very often years pass (though they need not), and then the soul comes back to the cross, there it sees not only a sacrifice for sin, but it sees its flesh, its self-life, in effigy (if I may dare use the word) transfixed to the cross. What? Did my God, in the person of his Son, and because He wore a garment of flesh, nail that flesh to the Cross? Is it possible that the divinity of Christ could not save the flesh from such condemnation? Then what an awful thing the flesh must be in me. If it was condemned in its likeness in Christ, what must it not be in me, where it dwells not in likeness only, but in reality and power? When we come to the cross the second time we see that our God has put the flesh-life, the self-life, on the cross, and we hear the words: "Cursed is everything that hangeth on a tree." You say, If God condemned the flesh in his sinless Son, I cannot count it to be a principle of sanctification for myself. You begin to reckon that true in your life which is true in the reckoning of God in Jesus Christ. It is a great fact in a man's life when he sees that. And the self-life is not to be thus treated simply in its vulgar manifestations—that of the felon, the thief, or the outcast woman; but the good self is to be thus regarded even more than the bad self. I think a good many of us who have got free from the self-life dressed in sweep's clothes, cease to recognise it when it is clad in angel garb. A white devil is more to be feared than a black one; and the self-life which is always seeking to sanctify itself is as much to be dreaded as the old black dastardly self from which we hoped to be delivered when we were converted. God help us to die day by day to the self-life in every form.

Then comes the other side—the Spirit of life in Christ Jesus makes me free. I am not able to define whether this "Spirit of life" is the spirit of life in the living Saviour, or whether it is the living Spirit living the life of Jesus in me. It does not much matter which, but I want you to see how the Holy Spirit works by law. If you want to be delivered from the working of adverse law, it is only by the introduction of favouring law. It is law cancelling law. All mechanics are the setting of law against law. Miracle is the introduction of higher law to the lower law. What is the bird's flight but the introduction of the law of expansiveness of air when struck, which makes the bird free from the downward pull of the law of gravitation. Thus the law of the spirit of life makes us free from the law of sin and death, if we yield to the action of the Holy Ghost. In every man's body there is waste always at work. Every time I move the hand there is waste. That would clog the veins and arteries and induce death, but as I breathe in the air into my lungs the blood gets saturated in oxygen, and the little barges of the corpuscles which go up to the wharf of the lungs to be charged with oxygen, go down the stream of the blood and bear the oxygen to the waste tissues. As the oxygen touches them it burns them up, and the law of the spirit of life which I inhale makes me free from the collection of debris which would induce death. Moment by moment, as we walk in the Spirit, live in the Spirit, breathe in the Spirit, the work of the Holy Ghost sets us free from the constant waste and corruption of the law of sin and death. All that we have to do is to keep in with the Holy Ghost.

I close here, but I want you to notice the contrast between the aorist and the present tense, "God *made* me free" (ver. 2). Possibly that was in God's purpose when Jesus died and the Spirit came; or it may be at a definite moment when the soul apprehended God's purpose and was set free. But notice the present tense, "Who *walk* not after the flesh, but after the Spirit." If you desire to know how to walk after the Spirit you are told in the next verse you must "mind the things of the Spirit." What the things of the Spirit are you are told in verse 6. Everything that deteriorates your life, avoid; everything that disturbs or breaks your peace, avoid. These are the blessed signs of being in the Spirit. So walk in the light, in the love, in the peace of God. Keep your soul ever open to these blessed influences. Do not worry about the dying side; be taken up with the living side; live on the life side, and you will be drawn away from the corrupt and evil side. You will know more and more what it is to walk in the Spirit, and as you yield to the Spirit you will know that you are free. Do not try to feel it, but go by the reckoning of faith, and you will find indeed that by the indwelling of the Spirit you *are* free from the law of sin and death.

Conference Echoes.

MINISTERS' MEETINGS.

Prebendary Webb-Peploe struck an important keynote at the first ministers' meeting on Tuesday morning of Conference week. There was, he said, something better for us than the moaning life of failure and sin. The howling wilderness was not intended to be our constant experience. It was to be passed *through*. But in every wilderness there was a Sinai, an occasion for definite dealing with God. In conversion God gives and man takes; in consecration man gives and God takes. When the act of consecration is made there is an absolute transfer of possession of ourselves to God. It would be sacrilege for the Israelite to attempt to withdraw from the fire that which he had given and God had accepted. We may never take back what we have given to God.

Rev. Andrew Murray followed with a very practical and searching word. From 1 Cor. ii. 5, he reminded us that there was a faith which stood only in the wisdom of men. The root reason for failure after a Convention was that people had listened to teachers and to teaching, but had no direct dealing with God. We must have to do with Him who condemns sin, and who reveals what it is to be in union with Christ. The work of the minister was not to stand between men and God, and to receive something from God to pass on to men, but to lead the people to direct contact with Him.

Rev. F. B. Meyer reminded us of John iii. 30, that as Christ increases in us self decreases. Subtle forms of the working of self were laid bare—the minister's professionalism, pulpit reputation, fussy busy activities. To these, and every form of self, are to reckon ourselvesas dead. In the purpose of we God our sanctification is completed. We were represented in Christ's presentation of Himself to God. The very heart and essence of his death was the sacrifice of his will—"I come to do thy will." To recognise our identity with Him in this sacrifice is to be prepared for his will, even when it leads down to the dust of death.

Five words in Luke iv. 14, suggested Dr. Elder Cumming's closing message. The words are, "in the power of the Spirit." The power of God in which our faith is to stand is the power of the Spirit. Power in the ministry is impossible apart from power in the life. It was in connection with taking a journey, going to another place, that Jesus was said to be "in the power of the Spirit." The Spirit took Him. "I cannot take Christ to a meeting; Christ must take me."

At the second meeting for ministers on Thursday Rev. C. A. Fox presided, and practical addresses were given by Preb. Webb-Peploe, and Rev. F. S. Webster. The closing exhortation by Rev. Andrew Murray will be found on the preceding page.

THE EVANGELISTIC WORK.

For years past much Gospel work, chiefly in the open air, has been done in Keswick during Convention time by many of the evangelists who have attended the gatherings. This year the daily evangelistic meetings were made an integral part of the programme; and they were put under the very competent charge of Mr. W. R. Lane. Each evening, in the market square, when the weather permitted, meetings were held, and many experienced speakers proclaimed the Gospel message to the crowds that assembled.

On the Saturday evening of Conference week a Gospel meeting was held in the tent, and was a season of deep spiritual interest.

A meeting of workers followed, to arrange for visiting the courts and alleys of the town on Sunday morning. At half-past ten about 250 willing workers and singers, divided into four bands, assembled in the market and spent two hours in visiting the poorer districts of the town. About 2000 assembled in the tent at 3 p.m. on Sunday, when Mr. Lane spoke with much power to a great assembly. At the evening meeting, at eight o'clock, the large tent was filled in every part. Mr. Lane told the story of his conversion with thrilling interest and profound impression. A large number of young men and a goodly number of the townsfolk came forward to be prayed for, and were dealt with personally, many testifying to the power of God to save. The workers were kept busy till eleven o'clock.

On Wednesday evening of last week a meeting was held for the townspeople, lodging-house keepers, and their servants, in the New Hall. Christian friends attending the Convention supplied those who waited upon them with free tickets for tea. About 500 sat down to an excellent tea, and were waited upon by about fifty willing workers. At eight o'clock an evangelistic meeting was held by Mr. Lane. Mrs. Raphael, who sang solos at the meetings in the Tent on the previous Saturday and Sunday, sang "The Ninety and Nine," every word going home to a specially-attentive audience. Mr. Lane spoke for forty-five minutes with great earnestness, and an after-meeting was held, at which many were personally dealt with by the workers.

CHRISTIAN ENDEAVOUR.

The Christian Endeavourers availed themselves of the opportunity afforded from the large gatherings at Keswick to summon a "rally" in the Congregational church on the Friday afternoon. There was a large gathering, including representatives from about forty societies—Madagascar, India, California, Illinois, Scotland, Ireland, Wales, and all parts of England. The meeting took the form of consecration, and most interesting responses were given. All were especially touched when the brother from Antananarivo pleaded for prayer and sympathy on behalf of the tried and persecuted C.E.'s in Madagascar.

The meeting was presided over by Rev. T. W. Herd, pastor. Rev. F. B. Meyer had prepared an address, but as time did not permit of its delivery he said a few earnest words to show how God wants us, our whole selves, more than our mere work. He then proposed a lake meeting for the following afternoon, in order that he might carry out his intention. On Saturday afternoon about twenty-five well-laden boats left the landing-steps for a bay on the opposite side of the lake, where the Endeavourers ranged themselves on the slope of the wooded shore, and listened to never-to-be-forgotten words. Mr. Meyer founded his remarks on 2 Cor. i. 21 and 22, and spoke of "the stablished heart, the special anointing required for each special work, and the safety, secrecy, and solidity ensured by the sealing of the Spirit."

A "FRIEND'S" VIEW.

Keswick Convention is not an easy thing to report—no report can give an adequate idea of it; it is a thing to be experienced. We have heard much criticism of it, even from Christian people, but the power of God, which is undoubtedly manifested there, must disarm criticism; you have only to look at hundreds of faces there to know without any word being spoken that it is the peace of God which alone lights up the face like that. We sat one day in the choir seats, raised slightly above the rest, and looked over that great sea of earnest faces, and felt again the presence of God. All sorts and conditions of people are there, rich and poor, burly farmers, labouring men and women, strong young soldiers, contingents from the Y.M.C.A. and Y.W.C.A., and the Y.P.S.C.E., as well as from our Universities; and Christian workers of all kinds, home and foreign, representatives of all sorts of denominations, including quite a sprinkling of Friends, all met here with one object, and all one in Christ Jesus.—*The Friend.*

A WORD OF PROTEST.

In an excellent sketchy review of the convention meetings in *The Record* of last week, Mr. Eugene Stock has the following timely remarks:—

"I must mention with regret the new tendency of certain societies and missions to hold separate meetings for themselves, in two or three cases with collections. This is entirely contrary to the spirit of the Convention, and in the teeth of the express request of the conveners. If it goes on, it will transform

Keswick into a happy hunting-ground for secretaries who want money. Anything more destructive of the broad basis and self-forgetting spirit and spiritual tone that have hitherto marked the Convention cannot be imagined. Voluntary offerings made by individuals at the great missionary meeting, for any good cause under the sun, at their own discretion, and without a word of appeal for this or that object, are totally different. But even if there be no collections, the competition of rival meetings got up in the interest of particular objects, and advertised by printed bills thrust into your hands as you leave the tent, is most distracting and incongruous. Some people now come to Keswick, not to come under or to help its spiritual influence, but to push their own particular causes. This is one of the perils attending the growing popularity of the Convention, and not the only one. The leaders are quite alive to the fact that to be popular is to be in danger, and warnings about it occurred in several of the addresses. Nevertheless, this year's Convention has been a time of more real blessing than could rightly be enlarged upon in the columns of a newspaper, and many will thank God for having brought them to the Keswick of 1895."

Students at Keswick.

[By a Special Correspondent.]

The deep and prayerful interest manifested at the opening of the Conference, on Monday week, has grown with the deliberations, and the week now closing has proved a time of earnest heart-searching to all present. As a result, those already devoted to foreign missions have been strengthened in their determination to bring Christ to the heathen, while many others have come forward and volunteered to devote their lives to the same work. The Spirit of God has been working mightily with all those devoted to home as well as to foreign work.

About 200 students attended the Conference. The lady students numbered about seventy. This is almost double the number present last year, a fact which speaks volumes for the progress of the Students' Volunteer Union among the ladies' colleges in Great Britain. The ladies found lodgings chiefly at The Towers, Portinscale; while the men, numbering about 130, found accommodation at the Students' Encampment. Camp life has its disadvantages, especially in wet weather. Those living under canvas during Convention week found that "it sometimes rains at Keswick." But even during the two days' downpour of that time, tent life at the Students' Camp was fairly comfortable, and all through the fine weather of the Conference week it was decidedly enjoyable. In addition to this, living in camp is cheaper than living outside, a fact of some importance to many present. Delegates from Germany, France, America, and Scandinavia attended the meetings. All the principal English and Scotch universities and colleges were represented, and Dublin and Belfast supplied contingents.

There were five meetings daily. To two of these the public were invited, and many availed themselves of the opportunity. The programme included discussions on the best methods of increasing and consolidating the Students' Volunteer Christian Union; "The Freshmen's Campaign," or how freshmen can best be reached, and their hearts and sympathies won for Christ, on their entrance to university life; Bible-readings; reports of work done in the past, and platform addresses. The Bible-readings were conducted by Miss Wilson Carmichael, Rev. F. B. Meyer, Professor Gladstone, Mr. Mott (delegate from the American Inter-University Christian Union), and others.

INTEREST CHIEFLY CENTRED

around the proposals for the extension and consolidation of the work at home, and the "Freshmen's Campaign." The field is a wide one. There are at least 122 universities and colleges in Great Britain and Ireland. In these there are about 40,000 students, "the flower of Britain's sons. They are to be our lawyers, our physicians, our scientists, our members of Parliament, and the future leaders of our nation's religious, social, and political life." Our universities and colleges are the centres from which influences for the future, for good or evil, will radiate. The aim of the Students' Union is to capture these for Christ, and make them the strongholds of his Church. None are better qualified for the work than those who are in touch with students and know something of the advantages as well as perils of college life.

That Union has hitherto been called the Inter-university Christian Union. But as not one-fifth of the college life of England is included in the universities, a broader basis had to be found, and the name has been changed to the "British College Christian Union." The object of the Union is to unite in one Christian organisation all British Colleges, the aims and objects of which are in full harmony with the belief in Jesus Christ as God the Son, and the only Saviour of the world. Theological colleges are sought to be included in this, also.

A MOST IMPORTANT STEP

in the promotion of the association is the winning of the freshmen for Christ on their first appearance at the universities. They are the men of the future. But recently separated from home and kindred, they are especially subject to temptation and loneliness, and very susceptible of kindness. Mr. Williamson, of Edinburgh University, gave a number of valuable suggestions for helping them. Plans must be laid beforehand. The masters of the schools from which they come must be corresponded with, then the students themselves, and kindly offers of help made on their coming to the University. They should be laid hold of upon their arrival; surrounded by healthy and helpful influences; enlisted in work if possible, and above all got to decide definitely for Christ. In this way many will be put in the right way who would otherwise drift. The object aimed at is threefold—(*a*) to bring the freshmen into contact with the Association, (*b*) to bring them to know Christ, and (*c*) to aim at the completion of Christ's kingdom.

It is from the College Christian Association that the members of the Students' Volunteer Missionary Union are drawn. Every member of the latter must be a volunteer for foreign missionary work. The membership of the S.V.M.U. has grown from 700 to 955 in the past year; 151 volunteers have gone out to the mission field, twenty-one have hitherto been detained by various causes, such as home work, home responsibilities, etc., and six have died. The Union publishes a quarterly, entitled *The Student Volunteer*. Three numbers of a new series have been issued this year. Four pamphlets on the missionary department of the students' work have also been issued since the beginning of the movement. The Union also seeks to arouse and deepen the spiritual life of the students who give themselves to home missions. They go forward in faith, and regardless of financial crises in some of our missionary societies; they labour on to increase their membership, trusting the Lord of the harvest to send out and supply the needs of his reapers as He requires them.

A call to daily thanksgiving and prayer has been issued by the executive of the Students' Volunteer Missionary Union for an International Missionary Conference of Students, to be held at Liverpool from January 1 to 5, 1896. The Conference will have for object:

(1) To emphasise the purpose, progress, and possibilities of the volunteer movement.

(2) To stimulate missionary enthusiasm among students generally.

(3) To rouse the Church to greater missionary effort.

A CRITICAL PERIOD

in the history of the Union has now arrived. Volunteers are offering freely, distinguished students of our universities and colleges are coming forward, and declaring their willingness to carry the Gospel to the heathen; it remains for the different churches to do their part and send them forth. Foreign universities are expected to be strongly represented, and a wider extension of the movement in European universities is anticipated as a result.

There are some seventy theological colleges, exclusive of Roman Catholic ones, in Great Britain, and it may be asked what part their students are taking in this great movement. An effort has been made during the last eighteen months to unite them in prayer and hearty Christian co-operation, and this has now become a definite and organic part of the Union's work. A special committee of four has been appointed to represent respectively the Divinity Schools of England, Wales, Scotland, and Ireland, with one of their numbers as advising secretary, to act along with the general executive of the Union. The work is of God; that is manifest, and new ideals are taking possession of Divinity men as they contemplate the splendid possibilities that lie wrapped up in its future.

A striking proof of answer to prayer was afforded at one of the afternoon meetings. About 300 people were present, and of these quite 200 were students. The secretary, Mr. Donald Frazer, announced that the extraordinary expenditure for the year, in consequence of the projected Liverpool Conference, referred to already, would probably amount to £500. He made an earnest appeal to those present to aid as best they could in the raising of this sum. One friend present gave a donation of 100 guineas, another £100, a third £50, while the total sum paid down, or promised before next December, amounted to £552 4s.

An interesting feature of Friday's proceedings was the address delivered by Sir George Williams. The audience accorded him a very warm welcome. His address took the form of an appeal for closer union between the Students' Union and the Young Men's Christian Association. Amalgamation for the present, at least, was impossible, but Sir George and other speakers who followed pleaded for active co-operation in work for the Master, between the Societies.

Very helpful addresses were delivered by Mr. Mott (American delegate) on prayer. His words were with power, and the heart-searchings they induced will long be remembered by those present. Mr. Wishard, another American delegate, gave an interesting account of his work in the colleges of Japan, China, India, and elsewhere, and disclosed a prospect of work among the students of these colleges that was a revelation to all present. There are glorious opportunities of working for the Master among these young men, who are fast rejecting heathenism, but have not yet learned much, if anything, of Christianity. Rev. H. E. Fox, of Durham, who is a power for Christ in that centre of learning, gave a helpful and practical Bible reading on Saturday on "Christ as the Great Missionary," and appealed to all present to be missionaries for the Master, either in the home or foreign field. A united communion in St. John's Church on Sunday morning, and a consecration meeting in the evening, concluded a conference that will be long remembered by those who were present.

GREAT ASSEMBLY HALL.

During July, although the weather was most unsettled, Mr. Charles Inglis had some extremely good audiences. The Sundays were mostly wet, and consequently the attendances were not up to the average. The only meeting that has kept up its numbers has been the prayer meeting on Saturday night, when not less than 900 have met to praise God for his goodness and seek help for the Sunday work.

The week night services were held in the vestibule, which was crowded nightly. Abutting as it does on the main entrance, scores of strangers were attracted, and stood and listened to the faithful proclamation of the Gospel from our brother's lips. After-meetings were held in the hall, and many good results followed the preaching. Many who brought friends for whom they have long prayed are praising God for answering prayer in their salvation. Miss Ethel Inglis, who has a sweet voice, sang on Sunday evenings. For Mr. Inglis's twenty-third year's visit God be praised; may he be spared, as someone said, "for twenty-three years more." K.

CONSUMPTIVES AT BROMPTON.—Since May 31, 248 patients have been received at the Hospital for Consumption, Brompton, of whom no less than "204 had been discharged, many greatly benefited," so says the quarterly report just issued. This is a most useful charity, deserving of wide support.

DR. NEVE reports much work and many encouragements, in the Kashmir Mission Hospital, adding: "From time to time we hear of things which show that the work is not fruitless. One young fellow died in hospital, who said that the late Dr. Forman, of Lahore, had led him to believe Christ, and that he now wanted to confess Him. Similarly we hear from the Punjab of one here and another there being baptised, who first heard the good tidings from us. In the Punjab there is still a rising tide of enquiry, and the news comes that in Jummoo, the southern capital of Kashmir, some have become Christians. And so we look for the time when the same influences at work shall overflow the passes and fill even spiritually barren Kashmir with the spirit of enquiry and decision."

A MEDICAL MISSION BREAKFAST.

The British Medical Association held, last week, a successful series of meetings in London, and it seemed but right that medical missions should make themselves heard. To this end the Edinburgh and the London Medical Missionary Associations combined with the C.M.S. Medical Missions Committee in issuing invitations to the members of the profession to a Medical Mission Breakfast. This was held on Thursday morning, in Exeter Hall, and was well attended—evidently to a large extent by those genuinely interested in the work. Sir William Broadbent, Bart., M.D., presided.

Dr. A. C. Lankester (C.M.S., Amritsar) gave an account of Medical Mission work among the Sikhs of North India. Addressing himself wisely and well to his professional audience, he entered more fully into technical details than he would in a general missionary meeting, but in such company it was evidently the best thing to do, for his various illustrations of the utter neglect of sanitary and other precautions, and lack of skilled assistance, told with great effect. While fully recognising the work of the Government hospitals, he showed the special need for mission dispensaries and hospitals and manfully nailed his colours to the mast in declaring his first aim to be the breaking down of prejudice, and the setting forth of the Gospel.

The medical mission in Amritsar, the central city of the Sikhs, was started by Dr. Clark thirteen years ago. We have working under us (said the speaker) about twenty-five native assistants; all but two are, we believe, earnest Christians, and most of them, if we except those who are students sent to us by other missioniaries for training, have not only been with us for many years, but have been brought to Christ through the agency of the medical mission itself. At Amritsar all our workers are Christians, and our house-surgeon is the son of the well-known Dr. Imad-ud-din. We meet every morning for a time of Bible study, and pray for God's blessing on our work. After that time of quiet we pass to the verandah, where the patients have been gathering in readiness for the evangelistic service, a simple Gospel address being given either by myself or one of our workers, for we try as far as possible to train all our workers to be evangelists. After the service is over the patients pass, one after another, through the consulting-room. Proceeding, he told of hundreds relieved of suffering, scores of blind restored to sight, and many who were hopelessly ill restored to life again; of 40,000 and more new cases treated at the hospital and dispensaries during the past year, a total attendance of over 80,000. Closing a telling address, he called with much point and urgency for fresh volunteers for medical mission service.

Dr. Torrance, of Tiberias, who revealed a fund of humour which captivated his hearers, told how, when a student at the age of twenty, he was led to devote his life to medical missions, and to turn his thoughts to Palestine. Visiting the Holy Land in company with Dr. Vartan, of Nazareth, he was sadly impressed by the appalling lack of medical treatment. The people had simply to suffer and die. India has its Government hospitals; Palestine has nothing. This the speaker illustrated in forceful terms, showing the dire results in pain, helplessness, and death. Having told of beginnings at Tiberias, and of initial difficulties with the Turkish officials, he described his hospital as, to his mind "as good as St. Bartholomew's," and gave some instances of successful treatment and of spiritual results.

A few words followed in conclusion by Dr. Sargood Fry, on the work of the Edinburgh Medical Missionary Association in training students for mission service at home and abroad.

"HELP FOR BRAZIL."—The leaders of this mission have resolved on special endeavours to reach the Indians of the Amazon and its tributaries. The few attempts of other workers have ended in collapse and abandonment; and, as far as is known, no one is at present carrying the Gospel to these people. They are undoubtedly amongst the "all men" for whom Christ died, and they do not know it. At the thought of "the wild red man, in his native solitudes, who, though not lacking in native intelligence, is so low in point of knowledge, that he is nothing more nor less than a giant baby," a longing desire must arise for these lost ones to be gathered into the fold of the Good Shepherd. Details may be had from the secretary, Mrs. Kalley, Campo Verde, Tipperlinn-road, Edinburgh.

CONVENTION AT DUNOON.

Dunoon on the Clyde is one of the most popular resorts of the inhabitants of Glasgow and its vicinity, during the summer time. A convention was held in the Borough Hall on the Wednesday and Thursday of last week, on the important truth of the return of the Lord Jesus. Many of the visitors to Dunoon availed themselves of the opportunity to attend the meetings. Such conventions must be to profit, when they are free from the wild speculations of dateism, and when the Scriptures in their searchingness and simplicity are appealed to alone. Mr. Gould, of Birkenhead, presided throughout.

Dr. Neatby and Mrs. Needham gave the opening addresses. The former gave an address on 1 Thess. i. 9, 10, as indicating the proper attitude of the Church, namely, waiting for Christ; and the latter dwelt upon the history of the Shekinah glory. In the evening Pastor Marsh spoke upon the five-fold reference to the title "Lord," as found in 1 Thess. iv. 15-17, and gave an alliteration in connection with the same, viz., revelation, reality, relationship, rejoicing, and rest. Mr. Alexander Stewart dwelt upon the two-fold manifestation of Christ as found in John xiv.—his spiritual manifestation to the obedient believer, and his future manifestation when He fulfils his promise and takes his people to himself. On Thursday afternoon Rev. G. C. Needham gave an interesting address on the coming of the Lord, in relation to Israel's future. In the evening Dr. Neatby reminded us of our twofold adoption. Adoption, we possess in Christ now, as to our souls, but we are waiting for adoption, as it relates to our bodies (Rom. viii. 23). Mr. Needham called attention to the threefold aspect of salvation; and Pastor F. E. Marsh dwelt upon the practicality of the blessed hope by noting the seven "therefores" of Rom. xiii. 12; 1 Cor. xv. 58; Col. iii. 5; 1 Thess. iv. 18; Phil. iv. 1; 2 Tim. iv. 1; and 2 Peter iii. 14.

It was felt by all that the Convention was a profitable one, and that it must result to the glory of God in stimulating the lives of God's people in greater devotion to Him. M.

REV. ANDREW MURRAY.

An earnest desire having been expressed that Christian workers in the east and other parts of London should have the opportunity of meeting with this valued servant of God, it has been arranged that Wednesday and Thursday, Oct. 9 and 10, shall be set apart for a series of meetings for humiliation, waiting upon God, and exhortation, to take place at the Great Assembly Hall, Mile-end-road, kindly lent by Mr. F. N. Charrington.

Further notice will be given when arrangements are completed. Meantime it is earnestly requested that these dates may be reserved. Mr. Murray is very desirous that those who attend should, as far as practicable, arrange to be present during the whole time, in order that nothing may hinder the quiet, continued waiting of the soul upon God.

Any communications may be addressed to Mr. Albert A. Head, Corrie Lodge, Wimbledon.

MOVEMENT IN TIBET.

The latest news from Tibet is that the Dalai Lama, who counts some nineteen years of age, has taken into his own hands the temporal as well as the spiritual power, and is proclaimed ruler. This action is supposed to be taken by every Dalai Lama upon reaching 18 years, but for a century none have ever attained that age, their transmigration having been brought about during their minority by an untimely assisted death (poison).

The post of the Devashung, the Lama who wields temporal power during the minority of the Dalai Lama, is now done away with, and the Dalai Lama has informed the Chinese resident (the Amban) at Lhasa that he owes no allegiance to the Amban's master—the Emperor of China.

LAMBETH WALK MISSION.—Mr. Goodman's new report shows that God is blessing the Mission. The Gospel services have been well attended, and many tokens have been given of the power of God in converting sinners. The outdoor services, as well as the Gospel temperance meetings, are well sustained. The details of the Benevolent work show the great need for such an agency of kindly help in time of distress. The treasurer is Dr. Oswald, 245, Kennington-road, S.E.

WORK AT GIBRALTAR.

It is with deep gratitude to God that we record the continuance of his blessing upon our work in Gibraltar. Letters received from soldiers who have passed on to India, China, Ceylon, Egypt, Malta, the Cape, Mauritius, and other places, tell that they are enduring hardness as good soldiers of Jesus Christ, and seeking to please Him who has chosen them to be his soldiers. The places have been filled up by others who have come.

Captain Armstrong writes that the meetings are increasing in numbers, and almost every night there are decisions for Christ. He also tells of good times in the bay among the merchant sailors. Our Temperance Coffee Room, if not a financial, is a spiritual success. Many who come in for the bread that perishes find Him who gave his flesh for the life of the world.

In February God graciously visited our work in Algeciras. One week eleven persons who had been attending the meetings professed to find peace through believing. During my visit a few weeks ago I found the Lord had added not a few to our primitive church. With one of the sisters I visited the homes of the members, and was deeply touched by the testimonies they gave, and by their devotion to the Lord Jesus. One dear woman said: "It is only three and a-half years since I knew the Lord; but how could I know Him sooner? There was no one to tell us the way of salvation until the mission was opened."

Another said, "Three years ago I heard Mr. Watson tell of the joy and peace the believer had, and asked him on what conditions the peace could be mine. He said, on condition that I forsook my sin and received the Lord Jesus as my Saviour. I did this, and have had peace ever since." Her sister, daughter, and husband, have been brought to Christ since then.

Another old woman said, "It is four months since I was cleansed by the blood, and since then I have been so happy. I tell the Lord Jesus everything, and ask Him to help me; and I wish you were there to see how He helps me." A brother who was converted last year is very happy because his wife, who was a great bigot, has been saved. She says her home is a very peaceful one since she gave herself to the Lord. This woman and two others were baptized three weeks ago.

Since then Miss Sutch writes: "Dona Maria, Lolo, and Frasqueta, were baptized last Sunday. The service was quiet and simple, the women so peaceful and happy. About eighteen of us gathered at the seaside. I had a talk with Lolo on the way home; she wants to follow the Lord closely. Some of the children in our day-school (there is an attendance of about sixty) have given proof of their conversion; their influence for good on the children is very marked, and when the meetings are thrown open for prayer and testimony, one is deeply touched by hearing their simple prayers and testimonies."

Like the people of Thessalonica these believers have turned to God from sin to serve the living and true God, and to wait for his Son from heaven. The stormy weather has told heavily on our houses on both sides of the Bay, which have been repaired and repainted. We need about £300 for present necessities, and there is still owing about £300 on our homes.—Yours in glad service,

Alice Todd Osborne.

Rysland, Newton Mearns, N.B.

REQUESTS FOR PRAYER.—For parish work at Clacton-on-Sea.—For a tent mission in the north-western district of London.

"THE C.M.S. INTELLIGENCER" for August contains, among other good matter, an important article on Dr. Miller's recent lecture in Madras, challenging seriously his presentation of the Hindu and Christian ideals, and "his defective presentment of the glorious and unique personality of the Lord Jesus Christ." In a letter in the *Madras Christian College Magazine* the Principal explains various points in the lecture which have caused uneasiness in missionary circles.

SANDWICH MEN.—A party of these humble but useful members of the community connected with the Bessbrook Home in Queen-square, W.C., have recently spent a delightful holiday under canvas at Dymchurch, near Folkestone. A shadow fell on the little circle through the death, by a kick from a horse, of the manager's second girl, aged eight. The men carried her body to its last resting-place, and the sad event had a rectifying effect on these men, who have in most cases led a very rough and reckless life.

OBITUARY.

DEATHS ON THE MISSION FIELD.

The Christian Alliance records with deep regret the sorrowful tidings that three of its best missionaries, viz., Messrs. Luscomb and Leger, and Miss Drew have fallen, from African fever, in the Soudan. Mr. Leger has been several years on the field, Mr. Luscomb and Miss Drew had only gone out with the last party. They were all missionaries of the very highest type, and their loss is beyond the power of language to express.

MR. JOSEPH HUNTLEY, READING.

Many Christian workers will hear with much regret of the death on Wednesday, July 24, at the ripe age of eighty-seven, of Mr. Joseph Huntley, one of the original partners in the firm of Messrs. Huntley and Palmer, Reading. This warm and generous friend and supporter of evangelistic and temperance work was a life-long member of the Society of Friends, of which he was an honoured minister. He was closely associated with the late Mr. W. Isaac Palmer in many good works.

MRS. GREEN, FINCHLEY.

Many will hear with regret that the beloved wife of Dr. Green, of Bouverie-street and Finchley, passed away on the 30th ult., leaving her husband with seven little ones to mourn her loss. Mrs. Green was a daughter of the late Mr. Lynn, of Fleet-street, and two of her brothers gave themselves to Mission service, one dying in South Central Africa, and the other being still labouring in India. Mrs. Green herself was known and loved by many for her quiet faithful testimony and consistent walk with God. The interment, which took place on Saturday, at Abney Park, was preceded by a service in Clapton Hall.

PROFESSOR BABINGTON.

Cambridge has lost one of its most revered and distinguished professors. On Monday, July 22, after nearly four years of suffering and weakness, borne with a patience, peace and praise which never failed, the gentle, saintly spirit of Charles Cardale Babington passed into the presence of the Saviour whom he had loved and served with unfaltering faithfulness and devotion for so many years. As a portrait and biographical sketch will appear in an early number, we refrain at present from further particulars of a loss which not only removes one of the very greatest of living botanists but one of the most loyal and humble servants of the Lord Jesus Christ.

REV. CORRIE JACKSON.

The chaplain of the Foundling Hospital died early on Sunday morning at a south coast watering-place, after an illness so short that the mournful news telegraphed to town and briefly alluded to by the morning preacher in the chapel of the institution (Rev. A. R. Buckland) must have come as a painful surprise to many in the large congregation. Mr. Jackson had been in indifferent health of late, but still capable enough for work to have been at his post last Sunday week. His death means a real loss for the Foundling Hospital, where his quietly sympathetic ministrations had been most valuable. He was between forty and fifty years of age, and will be remembered by the Cambridge athletes of his time as a long-distance runner. He leaves a young family—now orphaned, as Mrs. Jackson predeceased her husband some few years ago.

REV. DR. JEFFREY, GLASGOW.

We regret to record the death, at his residence, Wester Craigs, Dennistoun, of Rev. Dr. Robert Jeffrey. The death of the elder brother eight years ago fell with crushing effect upon the family. It laid the foundation of that illness to which the elder sister has just succumbed; and Dr. Robert was never his old self again. For the last two years he had been very feeble; and the communion in his church, somewhat over a year ago, was the last occasion on which he was able to worship with his people. Gradually he grew weaker, but the end was hastened by the death of his elder sister. This was a blow that seemed to stun him; his whole system received a shock from which it never rallied; and the third day after her death saw his own. Very touching were the circumstances of it. When the mourners were assembling for the funeral he was all unconscious and his strength fast failing, and when the devotional services in the sister's adjoining house had been concluded, and the funeral cortege was just about to start, he passed away.

Dr. Jeffrey was born in Leitholm, Berwickshire; received his literary and philosophic training in the University of Edinburgh; and passed his theological course in the Hall of the Secession Church. The twelve years of his ministry in Denny were bright and happy years. By and bye there came to him invitations to fill other and larger spheres of labour. When the few who formed the nucleus of what is now Caledonia-road were congregated, their eyes were turned to Denny for a pastor. They called Dr. Jeffrey; their call was accepted; and he was duly inducted on April 29, 1856. His ministry was assured from the beginning. The congregation grew steadily. Dr. Jeffrey was abundant in labours. Among these were courses of Sabbath evening lectures, which were largely attended. In a short time he built up an influential congregation. His people devised liberal things, and numerous missionary and benevolent agencies were organised and energetically wrought. In every respect he was a remarkable man. As a preacher he took a high place. His theology was the old Scottish theology, the theology of Boston and the Erskines. His sermons were framed on the old lines whose value has been so long attested by many a devout hearer. They were not dry and metaphysical disquisitions, nor mere doctrinal discussions; they set forth the great central doctrines of our faith in their fulness, in their proper connection, and always with a practical aim. The Cross of Christ vitalised all his teaching; and the doctrines of the Cross were presented with great power, and pressed home with great earnestness. As an experimental preacher he had few equals; nor had he many who could come near him in the devotional part of the sanctuary services and in his addresses at the communion table. Dr. Jeffrey had reached the ripe age of seventy-seven.—*Daily Mail.*

EVANGELISTIC NOTES.

Mr. C. H. Yatman, who has been much blessed in America, is now on an evangelistic tour. He hopes to be in Honolulu in September and in Australia later on.

Mr. J. Greenwood, of the Evangelisation Society, has completed two missions at Moreton and Tye Green, Essex, with most blessed results. The Lord has graciously used his servant, and blessed his own word. People came many miles to attend the tent services.

Mr. W. R. Bradlaugh, of the Evangelisation Society, is now conducting a mission in a large tent at Netherton, near Dudley, in the Black Country. Even on a week night the tent has been crowded. Meetings have been held for men only. Mr. Bradlaugh commences a mission at Knighton, in Radnorshire, on August 9.

English and French Coasting Mission.—The Mission steamer *Good News* has visited Newhaven. Very encouraging services have been held on board each evening, a notable feature being that they were almost entirely composed of men. We have had much blessing; many have to praise God for being brought out of darkness into light. One told us that the blessing the visit of the ship had been would never fully be known. S. A. C. and A. M. G.

A Gospel Chariot has been dedicated at the large Gospel tent, Fulton-street, Brooklyn. This chariot is in charge of Evangelist George W. Schiverea and his daughter. A meeting for the masses was held at the Manhattan crossing in the afternoon, and in the evening the chariot was at the Hanson-place Baptist Church, where an open-air meeting was held. This new agency in the evangelistic work of Brooklyn is likely to prove just what was needed to effectively reach the people.

Mr. John Wooldridge is doing good work with his tent at Leytonstone. For twenty summers his special Tent Mission in various localities has proved a great power for good. Hundreds have professed to find peace, and homes that were once the scenes of misery are now bright and happy. Mr. Wooldridge is all aglow with the love of God, and an earnest zeal for the salvation of sinners. He is just now needing funds sorely, which may be sent to him at 19, Grove-road, Bow, E. J. Rolfe Fisher.

Ross Bible Carriage and Tent Mission.—Mr. John Coates, of Ross, has recently held tent missions at Pencraig (Mon.), Glewstone (Mon.), Whitchurch, and Llangrove. He travels from village to village with his Bible carriage, and pitches his tent for a few days wherever he sees there are openings for good work. Thus, during the month of July he travelled more than 320 miles, and had most encouraging services at all the places visited, many of the villagers testifying to the spiritual profit which they had received as a result of the evangelist's visits. Mr. Coates is now at Mitcheldean, Gloucestershire.

A Village Mission.—Messrs. Robt. Ley Wood and Colin Taylor again pitched their tent in the little village of Ratcliffe-Culey, near Atherstone, and conducted an eight days' mission ending Sunday, August 4. Distinct signs of blessing have been seen. The simple village folk, in addition to many from the surrounding parishes, listened to the Gospel with evident appreciation. The preachers made the tent their home for the week, cooking their own food, and spreading their beds upon the platform at night. Many others could spend a pleasant holiday in the same way, and thus our neglected villages might be worked, and good seed sown. Mr. Colin Taylor, whose home is at Rickmansworth, will be pleased to give any information as to expense.

PERSONALIA.

Mr. D. C. Joseph has resumed his work among the Jews in Jerusalem. Letters for him may be addressed, Evangelical Mission to Israel, Jerusalem.

Rev. J. S. Morris, of Harley College, had another operation performed last week. At present he is in a very low condition, and still needs the prayers of God's people.

Mrs. Evered Poole.—We regret to state that for four or five weeks this well-known worker has been unable to take any meetings, through a complete breakdown in health. For the present she is unable to answer letters or accept engagements.

Rev. Daniel Edward, Free Church of Scotland missionary to the Jews, at Breslau, who having begun his work at Jassy in 1841, has now completed fifty-four years of service, has felt constrained, on account of the failure of his own health and that of his two daughters, who have been his devoted helpers in the mission, to send in his resignation. Mr. Edward will probably return to Scotland in October.

Major Mathison, of the 19th Regiment of Foot, has offered himself to the C.M.S. as an honorary missionary for work in Ceylon. Major Mathison is well known in Christian work at Richmond, having twice served there with the depôt of his regiment, He has been with the regiment for eighteen years, having joined in 1877. He served in the Egyptian War, for which he received the Medal and the Khedive's Star. He was present in the march on and capture of Tel-el-Kebir.

TEMPERANCE NOTES.

The French Government propose to encourage temperance by taxing heavily all intoxicating drinks and not taxing what are called hygienic drinks.

Mr. Justice Cave, charging the grand jury at Liverpool, said that there were four charges of murder, and these and a number of cases of violence were traceable to drink.

Mr. Justice Chitty has decided that Lady Henry Somerset is not entitled, in granting leases as tenant for life of certain settled estates, to "act on any personal opinion of her own as to the sale of intoxicating liquors being detrimental to the interests of the public."

The Russian Government, having determined to assume control of the liquor traffic of the country and to diminish drunkenness without effecting the amount of revenue annually obtainable from that source, is establishing a Government monopoly, to extend eventually over the whole empire, and intended to diminish drunkenness.

The autumnal meetings of the National British Women's Temperance Association will be held this year in Plymouth, under the presidency of Lady Henry Somerset. Miss Agnes Weston, who is the president of the Plymouth branch, will superintend the local arrangements. There will be a conference, school of methods, devotional day (Sunday), under the direction of Miss Gorham, a reception, etc., and a public meeting to be addressed by Lady Henry Somerset.

Dr. A. Mansfield Holmes contributes to the organ for the Society for the Study of Inebriety, a paper on "The Hereditary Effects of Habitual *versus* Periodical Inebriety." He maintains that the effects of alcohol with reference to insanity are twofold:—1. It produces "acquired insanity" by acting as the exciting cause. 2. It produces "hereditary insanity" by bringing about organic changes in the ancestor which are transmitted to children in the form of predispositions.

THE ARCHBISHOP OF YORK has sent the following letter of invitation to the Nonconformist ministers resident in his diocese:—"Dear Sir,—It has always been to me a subject of regret that the clergy of the Church of England should have so few opportunities of social intercourse with the ministers of other religious communities, however much they may be divided on questions of Church order, or even of Christian doctrine. As a humble effort towards the removal of this defect I am venturing to ask the various ministers resident within the Diocese of York to spend some part of the day with me on Thursday, August 8. At 12 o'clock a steamer will bring the party to Bishopthorpe by the river from Ousebridge; and shortly after their arrival a brief devotional meeting will be held, in which I trust that some of my guests will kindly take part. I shall then hope to have the pleasure of your company at luncheon and for the remainder of the afternoon. Through the kindness of the Dean of York I have arranged that there should be a special service at the Minster at 5 p.m., at which your presence will be welcome if you should find it convenient to attend. May I hope that you will favour me by accepting the enclosed invitation, and believe me to be, faithfully yours in our blessed Lord,

"Wilhelm Ebor."

THE BOOK WORLD.

MR. MEYER'S LATEST BOOK.

OUR readers do not need to be told that Rev. F. B. Meyer is not an expositor of the dry-as-dust order. His unfoldings of Scripture are clothed in literary forms that are full of glow and warmth and rounded beauty. The book before us* is an admirable example of his peculiar skill and strength in expounding the sacred oracles. The writings of the evangelical prophet are rich pasture fields for the Gospel harvestman. The special chapters dealt with in this volume are particularly fruitful in suggestion and in theme for the Christian ambassador, and Mr. Meyer fairly revels in their wealth of spiritual and practical teaching. His great forte is that of imparting freshness to well worn and familiar truths. Many of these grand passages fall almost meaningless on the general reader's ear through a parrot-like repetition, or the lack of sufficient meditation, and assimilation of their underlying import. Under the guidance of the author we see how these episodes in the chequered life of the chosen people may yield lessons of God's wonderful dealings with the race, and his abundant provision for the spiritual necessities of redeemed humanity.

* CHRIST IN ISAIAH; Exposition of chaps. xl. to lv. (2s. 6d. and 3s. 6d. *Morgan & Scott.*)

BOOKS RECEIVED.

From *Oliphant, Anderson & Ferrier.*—THE HOUSE OF CARGILL, by M. M. Black. 1s.

From *The Roxburghe Press.*—WOMAN REGAINED; a Story of Artistic Life, by Mr. George Barlow. 6s.

From *Marshall Brothers.*—GOSPEL GLIMPSES; or Short Studies in the Life of Jesus, by Rev. G. H. C. Macgregor. 1s.

HOME TEACHING FOR THE BLIND.

THE annual general meeting of the Home Teaching Society for the Blind was recently held at 47, Victoria-street, the President, Viscount Middleton, being in the chair. His lordship explained that the real business of the meeting was to consider a proposal for introducing a different kind of type for teaching the blind to read than that of Dr. Moon, which had been used by the Society solely since its inauguration. Several friends had suggested that "Braille's" type should be adopted for the use of their teachers. After much consideration the committee had come to the conclusion that, although Moon's type was still by far the best for teaching poor people, "Braille's" possessed many advantages, and it had been decided to introduce the new type in certain cases where it was thought to be more suitable. Mr. G. Martin Tait announced that Miss Moon, representing her late father, had consented to the proposed action of the committee. A resolution embodying the proposal was carried, and the rules amended accordingly.

AFFLICTED ORPHANS.—On Wednesday, last week, a gathering of friends was held at Cuthbert House, Granville-road, Broadstairs. Mr. James Newling presided. The secretary said that the Home was full, forty children being in it at the present time. It was pointed out that the work is unsectarian, and carried out very economically. Rev. W. H. Dyson, of Ramsgate, and Mr. R. Grimwood, Margate, delivered addresses. Rev. J. R. Wood, London, pleaded for funds, as they now had nothing in hand. Reference was also made to the newly-formed "Forget-me-not" League, which it is hoped many children will join, and so band themselves together to help these helpless orphans. Particulars can be had of Mr. R. T. Smith, Kingsdown Orphanage, Pemberton-road, Upper Holloway, N.

CLAPTON MISSION.—The eleventh anniversary of the opening of the Clapton Mission was held on Sunday and Monday week. On Sunday Mr. George Nokes preached to large congregations, and presided at the public meeting on the Monday in Clapton Park Tabernacle, when the building was crowded and large numbers were unable to gain admission. The report given by Rev. T. Jackson was a most encouraging one. It stated that when the mission was opened eleven years ago in the old theatre in the Glenarm-road, the Primitive Methodist Connexion had neither members, congregation, nor property in the neighbourhood. The mission has now five chapels and mission-rooms, 412 church members, four Sunday-schools, 61 teachers, 725 scholars, four Bands of Hope, 537 members, three mothers' meetings with 300 members. In the distribution of relief to the suffering, no question of sect or party was ascertained, and the future of the mission's operations would be carried on along these lines. The programme for the twelfth year was one of aggression and extended usefulness. Addresses were given by the Chairman, Dr. White, Mr. J. Fletcher Moulton, Q.C., Rev. T. Mitchell and other ministers.

Among the Churches.

CHURCH OF ENGLAND.

REV. PROFESSOR PEARCE, of Durham University, has been appointed vicar of Bedlington.

Rev. Percival Smith, of Portman Chapel, has accepted the charge of St. Margaret's, Ipswich.

Rev. William Archibald Pippett has been instituted to the Rectory of Clifford Chambers, near Stratford-on-Avon.

Rev. Charles Courtenay, well-known at St. Paul's, Onslow-square, and lately of Liverpool, has been appointed to St. Peter's, Tunbridge Wells.

Yesterday (Wednesday) Prebendary Reynolds resumed his weekly Higher Science lectures at SS. Anne and Agnes Church, Gresham-street, E.C.

Rev. T. S. England and Miss Mary Bazett have come home from Eastern Equatorial Africa, the former on furlough, the latter on medical certificate.

Telegrams have been received announcing the arrival of the C.M.S. Uganda party at Mombasa, on July 9, and their starting from the coast on the up-country journey on the 16th.

Rev. Wm. Sykes, who has recently been appointed to the parish of Wardsley Bridge and Hillsborough, Sheffield, is an earnest worker, able preacher, and an Evangelical of a decided type.

An effort is being made to amalgamate the Church of England Young Men's Society and the Young Men's Friendly Society, so as to make the organisation representative of the whole Church.

Miss Gollock, who has been attached for five years to the editorial department of the C.M.S., has been appointed to the new office of lady secretary for the women's department. Miss Batty, daughter of the rector of Finchley, succeeds to the office vacated by Miss Gollock.

A correspondent sends a description of high ritualistic services at the church of St. Anne, Buxton, where the ceremonial on some occasions nearly approaches to that of the Roman Catholics. The writer adds that pure and bright Evangelical services are held at Trinity Church in the same town.

Much satisfaction has been expressed in Evangelical circles in Gloucester at the appointment made by the Bishop to St. James's. The vast organisation will fall into able hands in the person of Rev. F. Billett, who has done excellent work at Christ Church, Barton-hill, Bristol. The traditions of St. James's have been Evangelical; they are certain to be maintained by the new incumbent.

CONGREGATIONAL.

Rev. Alfred Kluht, of Billericay Church, is lying seriously ill from an affection of the lungs.

Rev. Dr. John Hall has been preaching with much acceptance for two Sundays at Buxton.

Rev. A. J. King, late of Combe Down Union Church, has commenced his ministry at Poulton-le-Fylde.

Rev. Dr. Bevan, of Melbourne, has been giving a series of special addresses in Sydney, with much interest.

Rev. N. A. Spurdens, of Luton, has been baptized by immersion by Rev. V. J. Charlesworth at the Metropolitan Tabernacle.

Mr. James H. Brown, who hopes to leave next year for foreign mission work, has been appointed assistant-pastor at Union Chapel, Islington.

During August the pulpit of South Cliff Church, Scarborough, will be occupied by Revs. J. Guinness Rogers, D.D., Alfred Rowland, and Principal Vaughan Pryce.

Rev. Colmer B. Symes, of Leytonstone, owing to ill-health, has found himself unable to fulfil his ministerial duties without additional help, and an assistant pastor is to be appointed.

Mr. George Clarke has concluded a most successful mission of fifteen days at Lyndhurst-road Church, Hampstead, in which the ministers of the other Free Churches of the neighbourhood have co-operated.

Rev. George H. Giddins, secretary of the Evangelical Continental Society, has returned from attending the Synod of the Christian Missionary Church at Brussels, and visiting the Evangelical Churches of Belgium.

At the services at Lewisham High-road Congregational Church on Sunday the announcement was made of the resignation of Rev. J. Morley Wright, after a ministry of thirteen years. The rev. gentleman has accepted the call of the church at Paddington Chapel, W., and will probably enter upon his ministry there in October.

Calls.—Mr. T. Warren (lately Primitive Methodist), to Brickfields, Stratford; Rev. J. W. Davies, to Bethesda.

Resignations.—Rev. E. S. Bayliffe, of Queen's-road, Forest Hill; Rev. A. T. Hallam, of Little Heath, Coventry.

BAPTIST.

Rev. James and Mrs. Wall, of Rome, are at present home on short furlough.

Revs. G. W. Bevan and W. Davies, who went to India in 1889, have been compelled, in consequence of ill health, to seek a change at home.

Mr. G. Howells, of Regent's Park and Mansfield Colleges, has been accepted by the B.M.S. for educational work at Cuttack Training Institution.

The arrangements, now completed, for the autumnal meetings of the Baptist Union (October 7-14), at Portsmouth, promise sessions of great interest.

News has been received of the safe arrival at the Congo of Mr. and Mrs. A. E. Scrivener and of Mr. J. R. M. Stephens, who found the missionaries at Underhill in fairly good health.

The offer of service from Miss De Hailes, who for nearly six years has been working in the Congo Balolo Mission, has been accepted by the Baptist Missionary Society. She will be located at the station now in charge of Mr. and Mrs. Grenfell.

Mr. A. H. Baynes, during his recent visit to Brussels, presented the King of the Belgians with a copy of Mr. Bentley's Appendix to the Congo Grammar and Vocabulary. His Majesty expressed in very appreciative terms his deep sense of the services which Mr. Bentley and other missionaries are rendering. At the same interview the King also recognised the services of Mr. Grenfell in connection with his frontier delimitation labours by the presentation of the patent of his appointment as a Chevalier of the Order of the Golden Lion, together with the insignia set in brilliants.

Calls.—Mr. J. E. Ennals, of Regent's Park College, to King William's Town, South Africa (accepted); Rev. P. Lewis, to Campden Chapel.

Resignations.—Rev. J. Davis, of Cullingworth; Rev. W. P. Davies, of Blakeney.

METHODIST.

A new chapel has been opened at Shalford, Guildford.

The annual convention of the Evangelistic Union will be held in Parliament-street Chapel, Nottingham, Sept. 18-20.

New chapels are building at Bradbury, Hunstanton, Aby (Alford), Wittersham, Stressall, Parkhead (Glasgow), and Shaftesbury.

Dr. Shrubshall, who, after some experience in the foreign field, came home to study at King's College, has now applied for acceptance as a missionary.

The annual address issued by the Primitive Methodists insists on the value of college training, and dwells with much thankfulness on the progress in foreign missions.

The visit of Rev. Thomas Cook has absorbed the attention of the religious world in Brisbane, says *The Australian Christian World*. Crowded services, solemn impressions, and scores rising to go into the inquiry-room have been seen during his ten days' mission.

The *New Connexion Magazine* gives an engraving of the late Edward Watson, of Newcastle, who died so suddenly on the first Saturday evening of Conference. Mr. Watson, who was seventy-two when he died, was connected with the denomination from five years of age, when he first became a Sunday-school scholar.

PRESBYTERIAN.

A new church is being put up in Peel-road, Bootle.

At Whitby-by-the-Sea a new mission hall is being erected.

The Brondesbury congregation is building a mission hall at Willesden Green.

The Reformed Presbyterian Synod of America has declared its theological seminary "open for godly women who desire to fit themselves for missionary or evangelistic work."

A Presbyterian minister in Dunedin, after preaching recently on gambling, called upon his congregation to stand up as a solemn pledge that they would never attend a race-meeting, and with one or two exceptions the whole congregation rose to their feet.

It is announced that the committee has made all the necessary arrangements for launching the Church Building Fund, as recommended by Synod. The aim is to raise £50,000, payable in five yearly instalments. A committee is to be arranged in each Presbytery, charged with the duty of bringing the matter before that court, and each of the congregations within its bounds. A series of public meetings will be organised in important centres all over the church in the autumn or early winter.

Calls.—Rev. D. Morgan, of New Tredegar, to St. Dogmel's and Glanrhyd, Pembroke; Rev. Moses Thomas, to Tarbach; Rev. M. Davies, of Merthyr, to Melinicythan; Rev. Lewis Richards, of Trevecca, to Gowerton.

SOCIETY OF FRIENDS.

Canada yearly meeting has been held amid thanksgiving, though the statistical record showed a slight numerical decrease. During American yearly meetings it is common for ministers to help other religious bodies on the Sabbath.

At the recent great Christian Endeavour Convention in Boston Friends were well represented, and "on the first day were rich in blessing, the Word of the Lord proclaimed in power" in these meetings. American Friends seem ahead in this great and beneficent movement.

Considerable activity obtains at home in the visitation of quarterly, monthly, and particular meetings by ministers in the "outings" and other gatherings of adult schools, children's schools, and missions, and in efforts more quietly made to stem evil and extend truth and righteousness, and not a few Friends are looking forward to the Manchester Conference in November as a time of hope and enlargement.

The third yearly meeting of Oregon has just been held at Newberg. Like other Western yearly meetings, the cause of missions holds a premier place, while those of peace and temperance, as well as education, are ardently promoted. "A petition to editors regarding the publication of immoral or impure news was presented, and directed to be signed by the clerks," to be sent to those thus controlling the Press. Notes of praise were numerous throughout the various gatherings.

THE SALVATION ARMY.

S.A. work is to be commenced this month in Malta.

Commissioner Railton has taken a large hall for his meetings in Madrid.

Almost 30,000 children attend S.A. meetings on Sunday afternoons in this country.

Commissioner Railton is engaged upon a sixpenny edition of the "Life of General Booth."

Stockholm has over 400 deaf mutes, the large majority of whom are regular attendants at the Army Deaf-Mute Corps in that City.

Staff Captain Gnanpoo commenced operations in Punjab about four months ago. She has now twenty-eight corps, fifty-six officers, and forty cadets in training.

Representatives of the Army have gone to Winnipeg Manitoba, to explore the North-west Provinces, in the hope of finding a suitable place for the over-sea colony.

The new shelter for boys was opened last week by General Booth, who subsequently gave a farewell address to his subscribers in the ancient Moravian Chapel, Fetter-lane, kindly lent for the occasion.

The Army has lately commenced operations in twenty-six villages in Cape Comorin, India, in fifteen of which the entire populations have placed themselves under Christian teaching through trained officers.

At the gathering of the Salvation Army at the Alexandra Palace on Monday, General Booth's followers mustered in their thousands, when he bade an official farewell to the Army prior to his tour round the world.

FALLEN ASLEEP.

At the Manse, Rathen, N.B., on the 27th ult., Rev. Dr. COCK, aged 77, for many years minister of the parish.—At Colne, on the 28th ult., Mr. HENRY GREENWOOD, aged 76, an earnest Christian and temperance worker.—At sea, on a voyage from Southampton to New York, Rev. ARTHUR BROOKS, D.D., aged 50, a valued and useful minister in New York, and brother of the late Bishop Brooks.—At Spalding, on the 28th ult., Mr. GEORGE PLOWMAN, aged 67, an active Methodist.—At Holloway, Wirksworth, Mr. ISAAC GLADWIN, a valued Christian worker.—At Cheadle, North Staffs, Mr. T. H. RABONE, an earnest local preacher.—At Murton Colliery, Mr. HENRY GRAY, known in the North of England as a preacher of the Gospel.—At Loftus, Yorks, Mrs. BOLTON, a quiet, earnest worker.—At Wolverhampton, Mr. T. BANTOCK, an active Sunday-school superintendent.—At Mochdore, Wales, Rev. R. JONES, aged 70, a useful Baptist minister.—At Merthyr Tydfil, Mr. ELIAS MAURICE, a worker and preacher.—At Camberwell, Mr. G. L. TURNEY, J.P., an active temperance leader.—At the Danville Sanatorium, U.S.A., on 4th inst., Mrs. TALMAGE, wife of Dr. Talmage, the well-known Brooklyn preacher.

Appeals.

THE NAVVY MISSION SOCIETY writes urging the long distances its missionaries have to travel to reach the men, and asking any who may have bicycles of older pattern laid aside to offer these to the Society. Address the secretary of the Navvy Mission, Church House, Westminster, S.W.

THE Y.M.C.A.

The young Association at Winchester is progressing favourably and the meetings keep up well.

The *Young Men* of Sydney says that Y.M.C.A. work in New South Wales generally shows signs of reviving activity.

The Buenos Ayres Association is now holding Sunday-evening Gospel services in Spanish in order to reach the young men of the city.

The report of the North-West Metropolitan District Centre (Stafford Rooms) shows a large variety of earnest work and an increase in the membership.

An interesting little report of Y.M.C.A. work reaches us from Rangoon, Burmah. It is a story of beginnings, but these of the most hopeful type. The members number forty.

The memorial stone for the new buildings for the Kirkintilloch Association was laid a few weeks ago. The building is to cost £1000, and it is expected to be ready before November.

The Scottish National Council are shortly to lose the services of Mr. W. Henderson, assistant travelling secretary, who has been unanimously appointed to the secretaryship of the Aberdeen Association.

The Anglo-American Association, 160, Rue Montmartre, is having a continental influx of visitors this season, chiefly young men, who are being directed to good lodgings, made to feel at home in the Association, and generally helped by the secretary, Mr. Herbert E. Kinsley. The situation register is in much requisition.

The Hamilton Association is at present trying to raise £1500 for its new buildings, and it is interesting to learn that the first donation to the scheme was given by a poor but respectable Christian woman on her death-bed. The sum was only 6s., but, like the widow's mite, it "was all that she had." The receipt was written out, but before it could be handed to her she had passed to her reward.

The Dublin Y.M.C.A. is flourishing in all departments. Bible classes and evangelistic services keep up well in attendance, and at almost every meeting signs of blessing are seen. On Sunday evening Mr. J. B. Wookey, of London, delivered a social purity address to a large mass meeting of men, and many professed to put their trust in Christ. A vigorous open-air work is also carried on by the Association and opposition to the preaching of the Gospel is dying out.

Negotiations have been going on for some considerable time for the erection of a larger and more commodious building for the extension of the work of the Newcastle Young Men's Christian Association. The officials are now in a position to proceed with their new building almost immediately. They have purchased the whole block of property which stands between their present building and the old Academy of Arts, and the new premises will cover the whole of the former site and the additional space acquired. The site is one of the most commanding in the city, and the committee are determined to put up a building that will in every way meet the needs of young men, and which will also be a worthy addition and adornment to the central and prominent position it occupies. A sum of £10,000 will have to be raised to enable them to carry out the scheme, and, judging from the generous promises already made, the executive of the Association feel assured that this amount will be forthcoming.

The quarterly paper of the Scottish National Union of Young Men's Christian Associations says:—"There is probably no organisation in Scotland within whose borders and by whose members more varied work is carried on than the Associations and Unions embraced in our National Union. Our organisation aims at caring for the intellectual, social, and physical, but, above all, the spiritual parts of a man's nature, and in addition, by home and foreign mission agencies, it recognises the duty of our members to seek the highest well-being of others. In connection with our Associations and Unions such agencies as the following are found for the attaining of the objects mentioned—viz., evangelistic prayer and fellowship meetings, Bible classes, open-air meetings, tract distribution, kitchen meetings, Mizpah bands, choirs, Christian Endeavour meetings, temperance meetings, penny savings banks, lodging house meetings, educational classes of various kinds, rambling clubs, cycling clubs, golf clubs, gymnasia, foreign mission bands, Sabbath schools, etc. Every strong and well-organised association is thus not only helpful to its own members, but is a centre of usefulness, and of influences beneficial to the community in which it is placed. Because of these facts the National Council earnestly strives to spread a network of such Associations over the land."

DR. BARNARDO reports that the result, so far, of the recent street collection on behalf of his Homes is £1600, chiefly, though not exclusively, in coppers, showing that the working classes understand the value of these institutions.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO TUESDAY, AUGUST 6, 1895.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

	£	s.	d.
China Inland Mission—P., 5s.; M., £1; Y.M. and Y.W.C.A., Bessbrook, £1; L.B.R., 5s.; M.P.A.*, £3 14s. 7d.	6	4	7
Spanish and Portuguese Church Aid Society—H. B.	2	2	0
Persecuted Stundists—Lady A. C., 10s.; C. S. G., £1; G. H. R., £1	2	10	0
J. G. Paton Mission Fund—Miss B.	0	15	0
McAll Mission, Paris—Spes, £1; Gratitude, £3 3s.	4	3	0
British and Foreign Bible Society—B. O. H.	2	0	0
North Africa Mission—A. A. H.	0	5	0
Miss Leitch's Work (Education Native Boys)—F. P., £2; A. E. W., £2; Mrs. C. J., £2	6	0	0
Mr. W. G. Smart's Work, Madeira—E. G.	0	10	0
Society Relief Persecuted Jews—Mrs. J. L.	0	5	0
Work at Evian-les-Bains—L. P.	0	10	0
Poor Jews, Jerusalem—A. McO.	0	5	0
Mission to Lepers of India and the East—Praise	25	0	0
Rio Wesson Harbour Mission—Praise	25	0	0
Church Missionary Society—M.P.A.*	1	17	3
Gospels for Tibet (Miss Taylor)—Miss B.	0	5	0
Baptist Missionary Society—M.P.A.*, £2 7s. 7d.; (*Zenana Missions*) M.P.A.,* 15s. 9d.	3	3	4
Church of England Zenana Missionary Society—M.P.A.*	1	17	10
Mission to Khonds—M.P.A.*	1	17	11
Salvation Army Work, Japan—M.P.A.*	1	11	0
Mildmay Deaconesses' Home, Kingstown, Jamaica—M.P.A.*	0	10	0
Paris City Mission—Gratitude	3	3	0
English Presbyterian China Missions—M. P. A.*	1	10	11
"Joyful News" Evangelists, China—M. P. A.*	0	11	4
Central Morocco Mission (Dr. Kerr)—M. P. A.*	2	8	5
Zambesi Industrial Mission—M. P. A.*	1	5	0
Boca Mission, Buenos Ayres—M. P. A.*	1	6	2
Student Volunteer Missionary Union—M. P. A.*	0	12	0
Mrs. Baxter's Missionary Training Home—M. P. A.*	1	13	7
East London Training Institute—M. P. A.*	3	3	0
Homes for Aged Blind, Crouch Hill—L. B. R.	0	5	0
Aged Pilgrims' Friend Society—L. B. R.	0	5	0
Christian Police Association—L. B. R.	0	5	0
Poor Sick Children's Holiday Fund—M. J. F., 10s.; J. A. M., £1; R. H. L., £1	2	10	0
Ragged School Union (Cripples' Holiday)—H. S.	0	10	2
Mr. Boyer's Cripples (Holiday Fund)—H. S., 10s. 2d.; A Constant Reader, £1	1	10	2
Gratuitous Circulation of THE CHRISTIAN—A. J. V.	0	7	6
Friendless and Fallen—Gardener	0	2	6
Jewish Work L.C. Mission (Children's Day in Country—J. R. W., 5s.; R. B. J., 10s.	0	15	0
St. Giles's Christian Mission—H. B., £3; Spes, £1; Y. Z., 10s.; (*Country Holiday*)—P. F. D., £5; D. D., £2; H. G. R., 4s.	11	14	0
Christian Community (Country Holiday)—P. F. D.	5	0	0
Mr. Fegan's Homes—P. F. D., £5; J. A. M., £1; R. J., 5s.*	6	5	0
Dr. Barnardo's Homes—P. F. D., £5; H. B., £3 3s.; W. N., 10s.; J. A. M., £1; M. H. G., 5s.; R. J., 10s.; E. D., 10s.; Y. Z., 7s. 6d.; H. N., 2s.; Praise, 10s.; (*Emigration*)—D. D., £10	21	17	6
London Medical Mission, Endell-street—H. B.	1	0	0
Aldershot Mission Hall—H. B.	2	2	0
Miss Weston's Work—H. B.	2	2	0
Scripture Readers' Society, Ireland—H. B., £2 2s.; W. N., £1; M. H. G., 5s.	3	7	0
"The Christian" Tract Fund—H. B.	0	10	0
Village Missions (Mr. Heley)—H. B.	1	0	0
Miss Robinson's Work—H. B.	2	2	0
Mr. Cook's Work, Hyde Park Hall—H. B.	1	0	0
Tram Car Text Mission—H. B.	0	5	0
Day in Country Fund—H. B., £1; R. B. J., £6 10s.; L. B., 2s. 6d.; J. A. M., £1; G. H. R., £1; J. S., 6s.; E. G., 5s.	10	3	6
Rev. S. Herring's Work (Children's Holidays)—S. L. R.	0	10	0
Open-Air Mission—H. B.	2	2	0
Rev. T. Connellan's Work, Ireland—H. B.	1	0	0
Lord's Day Observance Society—H. B.	0	10	0
Winchester Soldier's Home—H. B.	1	0	0
Dock Labourers' Mission—H. B.	1	0	0
Liberator Relief Fund—J. T., £1; Prov. iii. 27, £1.	2	0	0
Bibles for Jews (Mr. Bergmann)—L. B. R.	0	10	0
Mildmay Mission to Jews—W. N.	1	0	0
Watercress and Flower Girls' Mission—G. H. R.	1	0	0
Miss Macpherson's Home of Industry—W. N., 10s.; J. A. M., £1	1	10	0
Industrial Home for Boys (Copenhagen-st.,N.)-R. B. J.	2	0	0
Mrs. Meredith's Institutions—R. B. J.	2	0	0
London Samaritan Society—R. B. J., £2; (*Day in Country*) R. B. J., 10s.	2	10	0
Mr. E. Wright's Work—R. B. J.	2	0	0
Working Men's Mission, New Cut—R. B. J.	1	0	0
N. E. London Gospel Mission—R. B. J.	2	0	0
Mr. Wintle's Work, Pontymoile—R. B. J.	2	0	0
English and French Coa ting Mission—R. B. J.	2	0	0
Union Hall Mission—R. B. J.	2	0	0
Tower Hamlets Mission—J. A. M., £1; (*Day in Country*)—R. B. J., 10s.; A Constant Reader £1	2	10	0
Children's Country Holiday Fund—S. S., 5s.; K. S. R., 10s.; D. D., £3; A Lover of Children, 5s.	4	0	0
Mildmay Institutions—E. W., £1; Y. Z., 7s. 6d.	1	7	6
Railway Mission—G. H. R.	1	0	0
Total	£215	13	2

* Missionary Pence Association.

[ADVERTISEMENTS.]

Bridge of Hope Mission.—E. W. (Norwich), 5s.

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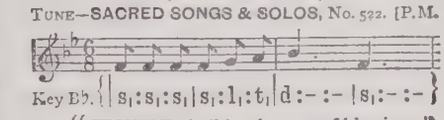
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Jesus loves me! This I know.
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Sun of my soul.

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There is life for a look.
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Clapton Hall, Upper Clapton, N.E.—Mr. A. Milne Kyd, Sundays at 6.30, and Thursdays at 7.30, during August.

Conference Hall, Mildmay-park.—Sun., August 11, 3.30, Mr. P. S. Badenoch; 7, Mr. Joseph Samme.

Evangelistic Mission, Kilburn Hall, Kilburn-gate, N.W.—Sunday, at 7, Mr. Charles Green.—Malden Hall, Haverstock-hill, N.W., Sunday, at 7, Mr. George Hucklesby.

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Evangelical Alliance.—Annual British Conference, Belfast, Sept. 24-26.

West Norwood (Lansdowne Hall).—Oct. 15, 16, and 17 (Second Advent).

Deepening of Spiritual Life.—Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Star Hall, Manchester, Oct. 6-13; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

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[78S]

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Like all who are really grateful for benefits received, Mr. Fiddian willingly consented to my making public what he had told me.

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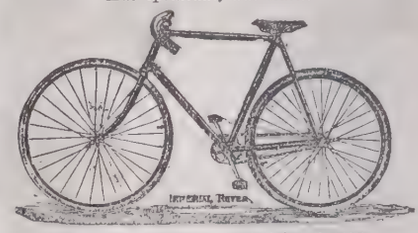
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Friends are invited to visit the Institution any day but Saturday.

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Modern system of teaching. Visiting masters in daily attendance. Resident certificated governesses. Careful personal supervision, home comforts, and Christian training. Preparation for any examination if desired. Good garden and tennis.

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High-class School for sons of Christian gentlemen. Inclusive Fees, £45 per annum; under eleven, £40.

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Christian training. First-class masters. Thorough teaching. Moderate fees. Preparation for professional and business life, and for examinations (over 100 certificates gained). Recommended by Rev. Evan Hopkins, Kensington, and many Christian parents. Entire charge of pupils from abroad.
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SECRETARY OR ASSISTANT SECRETARY.—Young, energetic man (26) seeks position as above. Whole or part time. At present editor of small review. Earnest Christian.—SECRETARY, 26, Hasker-street, Chelsea. c6740

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A CHRISTIAN GENTLEMAN, 33, is willing to go abroad as companion to a young missionary, paying own expenses. Must be non-smoker and abstainer.—c6643, Haddon's Advertising Agency, Salisbury-square, E.C. c6643

MANAGER OF GROCERY and provisions seeks employment where there is scope for Christian labour. Disengaged end of September. Highest references. Wesleyan, abstainer. Age 33. Height 5ft. 10in. Photo.—SCALDWELL, Swanage. c6649

USEFUL MAN, middle-aged, neat, active, as attendant to single or invalid gentleman. Cook and housekeeper. Caretaker of mission hall of offices. Moderate wages.—Mrs. REUSS, Ditton Hill, Surrey. c28

AS GROOM-GARDENER in clergyman's or gentleman's place. Situation wanted in September. Understands cows, etc. Married, three children.—H. BAILEY, Westwood, Blythburgh, Halesworth. c6742

A LADY SEEKS SITUATION for her coachman's son, aged 16, with total abstainers, as under-groom. Has been under his father four years. —Apply, G. SMITH, care Mrs. Sims, Ipswich. c6741

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WANTED, BY TRAINED DEACONESS (now or later), charge of shelter, small home, or orphanage, or as assistant in Y.W.C.A. or large home. Domesticated. Salary required.—Lindholme, Ambleside. c6698

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CHRISTIAN WOMAN, abstainer, desires management of small temperance coffee tavern, or matron in home, or any place of trust. No children.—A. RINNER, Little Witley, near Worcester. c6672

HOUSEKEEPER.—A clergyman (widower) wishes to highly recommend his lady housekeeper (age 37), especially to widower who has children. She is educated, kind, refined, energetic, and good manager. Church or Nonconformist.—Thurton Vicarage, Norwich. c6668

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AUNT AND NIECE (gentlewomen), disengaged, to undertake work of small house or flat, where only one or two in quiet family. Salaries £20 each. Highest references.—c6677, Haddon's Advertising Agency, Salisbury-square, E.C. c6677

HIGHLY RECOMMENDED, a widow as housekeeper, companion to elderly couple or gentleman, where servant is kept. Thoroughly domesticated, good cook, accustomed to household management. Abstainer. Moderate salary. Comfortable home.—Apply, S. GUYS, Registry Office, Saffron Walden. c6719

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The Christian.

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Notes and Comments.

Our readers will be interested in Rev. H. Montgomery's excellent account of "Northfield Revisited," on p. 13. We know of no better investment for Christian stewards than this apostolic work, and we trust that the Northfield and Mount Hermon management may be much encouraged by liberal gifts from the old land. Students from the British Isles, of whom there are quite a number, receive as warm a welcome as those from America.

We have long been persuaded that the standard for public men, which has of late years been gradually raised, should make it impossible for a nobleman connected with the Turf to lead either of the great political parties. *The British Weekly*, while saying a great many kind things of Lord Rosebery, has spoken the opinions of a large body of people when it says that his position would be immensely strengthened if he abandoned his connection with the Turf. Nay, further, that he cannot permanently lead his party unless he decisively "breaks off from an amusement which is so fruitful a source of misery and demoralisation." All public men, of whatever party, should be above reproach. To this end much remains to be done.

The case of Armenia, which seemed to be very black a few weeks ago, has suddenly brightened up again. Not a party question in itself, but a question of humanity, it promises to unite all parties for the relief of the oppressed. The tone of public sentiment has become vastly firmer, the last evasion of its duty by Turkey having greatly contributed to this end. Misguided by the spirit of falsehood and of insolent oppression, Turkey cannot understand that the one thing which the West demands for the Christian populations is liberty and safety, and that with nothing short of this will it be satisfied. This must be guaranteed, not with a Turkish pledge, but in a way to assure the Armenians and their friends. Turkey may as well yield now as later, for yield she must, and the Government must see to it.

A correspondent writes to *The Rock* to express the surprise with which he read a short time ago that the representatives of the drink traffic had made an appeal to the clergy to support them in resisting "what they call spoliation." How have the drink sellers ever aided the work of the clergy? Where have they, in any parish, closed the taverns in consideration of a special service either on a week-night or a Sunday? Other tradespeople have been known to close at an earlier hour every evening during a mission week, in order to allow their employés and others to attend the services, but the publican seldom or never. This correspondent remarks, with great force, that when the trade closes on Sunday evenings during divine service, and disallows and stops gambling and other bad practices at public-houses, it may with a better grace seek the support of the clergy. Only evil can profit by such a union.

The Women's Liberal League of Auckland (N.Z.) has passed a resolution in favour of the rigid enforcement of the C.D. Acts as a safeguard to wives. It is quite certain that to allow immorality even under supposed sanitary conditions will not prevent, but foster it; and if the moral, which is the root of the physical, evil be made easy, the latter will also grow and thrive. The Liberal women of Auckland are playing with a weapon which always wounds and destroys their sex. Our New Zealand friends would learn much from the pamphlets of Messrs. Dyer Bros., 31, Paternoster-square, London, E.C.

Henri Fourneau remarks very pertinently in the Paris *Signal* that however strange it may seem to hear about priests as reformers in our time, yet "converted priests reformed the Church and the people in the sixteenth century." True, and in our day they have done much for Italy. It would indeed be matter for rejoicing if converted French priests, of whom there seem to be a good number, were to be the messengers of Christ to their own people. Why not? A converted priest would be likely to have far more power than anyone else; he knows better what he is contending against; he knows also the worth of what he has found in the Gospel, and he is the best equipped by experience and training.

Captain Gambier points out in an article on "The Papacy, its Position and Aims," that it seems indisputable that a great blessing has befallen the Church of Rome through the loss of its temporalities. The Pope, a man of great intellectual power, has been left free to attend to what may properly be called the legitimate business of his position. Nevertheless, the resumption of temporal power is a fixed idea with him; it is the pivot on which everything turns; the Pope never wavers in the belief that somehow it will come back. How it may come about is a question which Captain Gambier attempts to answer in this way: "By abstention on the part of the faithful in Italy from all political matters, power is gradually slipping into the hands which must ruin the country." The present Government upset, the restoration of the temporal power would become a European necessity, for the simple reason that, "failing an Italian King, no other person, except the Pope, would be allowed by the other Powers to seat himself there." Perhaps so; perhaps not. We have often seen as well founded forecasts as this utterly at fault. But we know what the Pope aims at.

An article (somewhat startling for so Conservative an organ) appears in *The Church Times* on certain church reforms, which it deems both needed and practicable. While not wishing to weaken a clergyman's hold upon his benefice, it calls for some scheme, having only prospective force, which should require from him a "*quid pro quo* somewhat more in proportion than at present." The proposal is intended to reach

> The minority—larger, we fear, than would be admitted by optimist officials—who are not proof against the temptations to ease and indolence involved in an established position.

A minister whom the love of Christ does not constrain, nor a sense of obligation bind to his work has mistaken his calling altogether. Our contemporary would give the flock some voice in the appointment of their own shepherd, and it would also have parish church business managed by *bonâ fide* members of the church. This is all good in its way, if it be ever borne in mind that life is more than machinery.

Rev. J. C. Welldon, of Harrow, supports the theory that British sports are mainly the foundation of British power. He ascribes to us as a nation five imperial qualities—physical strength, promptitude, self-reliance, character, and religion. An Englishman's readiness to seize opportunities he believes to be our national distinction, and that it is fostered by school life with its games. Mr. Welldon believes that, notwithstanding the faults of the Englishman, he has been deep down in his heart God-fearing. If so, he often fails to show it.

Among the shrewd sayings of the late Bishop Thorold there are few wiser and wittier than the one which he spoke at a banquet of the citizens of Winchester in honour of his appointment to the See :—

> And if I make mistakes I hope you will remember that it is human to make mistakes, and that you will be quite sure I have made a mistake before you blame me for it!

Many a wounded heart would have been spared much pain if its accuser had first been sure that there was something to blame before blaming. Appearances often mislead; "judge not according to appearances, but judge righteous judgment." Personal misunderstandings and church quarrels would be much less frequent if this one precept of the Master were observed.

The Thinker notices a dissertation on faith by Carl Bötticher, of Berlin, which contains some suggestive points. Leaving out the element of conviction, he gives the elements of faith as unconditional confidence, complete surrender of heart and will, and victorious energy. The last-named is specially seen in the examples of faith given in Hebrews, the opening verse of the famous chapter being given thus: "Now faith is the power by means of which we lay down as certain what is still an object of hope, and *regard as proved facts, which are still unseen.*"

In a paper on "Early Ideas of the Divinity of Christ," Professor Adeney calls attention to the fact that the silence of most of the New Testament writers on the manner of our Lord's birth is a singular confirmation of the record given by Matthew and Luke. "They never," he says, "let slip a single phrase that can be construed into an implicit denial of the great miracle. How easily they might have done so! Yes, if they had not known it, and penned everything with it in view. They said nothing contradictory of it, because they wrote as men who knew the

fact, and who kept it in its right place, with other things in their right places. One other sentence in this brief paper is much too good to be passed over :—

It seems to be forgotten at times that, if the New Testament writers were not advanced critics, at all events they were not quite blind to the most palpable meaning of their words.

We do not like such a phrase as "the eloquence of Jesus Christ," however reverently it may be used. It savours of effort and style and manner—things which we do not associate with Him. Yet a French writer under this title has said some very true things, *e.g.*:—

Jesus does not labour to attain the truth, but by a flash of intuition seizes it, and in a word gives it expression. He does not reason as a philosopher, but speaks as a Master.

We never follow the story of the Gospels without being struck with the way in which every passing circumstance is there and then dealt with, every incident turned to account, every question answered. The parable comes at the moment, apposite, full, perfect. There is never a trace of growth in it; it might have been lying in our Lord's mind finished and ready to be spoken. What no man has ever succeeded in doing with the profoundest study, He did perfectly amid the rush and hurry of life. "Never man spake like this man."

The Kumi-ai churches of Japan are those which have grown out of the labours of the missionaries sent by the American Board of Missions, and are the most numerous in that Empire; in influence and culture also they are in advance of other churches. Now they are asking to be free, and to be allowed themselves to evangelise their own people. The American Board is sending out a deputation to confer with them as to the wisest step to take. We shall look with great interest for the result. If there be any country from which foreign missionaries might withdraw with safety, it seems to be Japan, which is so assimilative of ideas and methods, and yet so self-reliant and self-restrained. Beneath all this there may, however, be needs and weaknesses of which outsiders have little or no knowledge, and which would counsel delay.

"Be Filled with the Spirit."

Much valuable truth has been advanced of late years upon the above passage of Scripture. The subject, however, is far from being exhausted.

If we regard the outpouring of the Spirit at Pentecost as the witness from heaven to the exaltation of the crucified, risen, and ascended Christ to the right hand of the Majesty on High, all power having been given to Him in heaven and earth, we can accept the display and glory of Pentecost as being unique, and worthy of the inauguration of the dispensation of the Spirit as the Comforter, Guide, and Teacher of God's people during the absence of their Lord.

The promise of the Spirit had long been prophesied of (see Isa. xliv. 3, Ezek. xxxvi. 27, and Joel ii. 28). But the plenitude of the promise was only witnessed at Pentecost. Dispensations overlap each other! Our Lord said to the woman at Jacob's well, "The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship Him," *i.e.*, if you have faith for it, you may *now* ("now is"), before the "coming hour" arrives, worship God as a Father.

So likewise in respect to the set time of Pentecost, the Lord had declared, "If any man thirst let him come unto Me and drink." This said He "of the Spirit." And "He breathed on them (his disciples), and saith unto them, receive ye the Holy Ghost." Both instances occurred before Pentecost.

And after Pentecost there is abundant evidence of the supply of the Spirit being vouchsafed to those who thirst for it (Rev. xxi. 6). "I will give unto Him that is athirst of the fountain of the water of life freely" (Rev. xxii. 17). "Let him that is athirst come, and whosoever will, let him take the water of life freely."

It will be admitted that spiritual life is of the operation of the Spirit, for "if any man have not the Spirit of Christ, he is none of his."

As natural life exists in various degrees, so likewise spiritual life may exist in feebleness or in vigour. The will of the Lord is clear: "I am come that they might have life, and that they might have it more abundantly," or in abundance.

As sentient and responsible beings, the measure of the life as well as of the energisings of the Spirit will largely depend upon the measure of our felt need and faith: "According to your faith be it unto you."

In Isa. xliv. 3. "I will pour water upon him that is thirsty," but where the need can be compared to the dry and parched ground "floods" shall be accorded. And "I will pour my Spirit upon thy seed." We see the same truth in the words of our Lord already referred to, "If any man thirst let him come unto Me and drink," *i.e.*, his thirst shall be quenched! But if a man believes in Jesus and accepts Him as Lord and Saviour, then "out of his belly shall flow rivers of living water, this spake He of the Spirit." See also John iv. 14.

May we, therefore, not limit the Lord in respect to this promise, but entreat Him to enlarge our desires and appreciation of it from day to day. He will not disappoint our expectations, for "He satisfieth the longing soul and filleth the *hungry* soul with goodness" (Ps. x. 7-9). The figure employed by our Lord, "rivers of living water," plainly shows, however, that it is not being made recipients of the outpouring of the Spirit, once for all, that should satisfy us, but rather the constant supply of the energy of the Spirit inflowing, infilling, and outflowing us, whilst the emotions and "signs following" should be considered as subsidiary. I notice this for the sake of any who may be unduly expecting the continuance of the emotion they felt at the time when they were filled with the Spirit (as they believed), and are, perhaps, disappointed at the susidence of it.

In proofs of our sincerity and appreciation of the blessing, may we not only present our tithes to the Lord, but lay ourselves, body, soul, and spirit, and all we possess, upon the altar of consecration! when the windows of heaven will assuredly be opened and blessing more than we can receive be vouchsafed us.

Lastly, let us not be unmindful of the devices of Satan and the insidious temptations of the carnal nature. "Ye ask (right things) and receive not, because ye ask amiss, *i.e.*, that ye may consume it upon your lusts." We need to watch and pray that in all things God may be glorified.

W. T. Berger.

The Chinese Massacres.

The terrible massacre of missionaries in China, happening at a time when no question of absorbing interest was before the country, has attracted an unusual amount of attention. It is well that it has done so. It has recalled us somewhat to higher ends than making money or enjoying pleasure. It has stirred generous and kindly thought, if not always devout feeling. It will ultimately rouse in the churches everything that is loyal to Christ, and reinforce Christian missions with new faith and enthusiasm. Every detail of the tragedy which comes to hand, every fact of the lives of those who have suffered, go to show how wisely and lovingly they served the Chinese, and how foul has been the treachery and cruelty of the officials; on them, rather than on the mob, rests the responsibility of the crime.

There can be no doubt that the outrage is in some degree a result of the recent war. Dr. Griffith John, of Hankow, than whom no man knows China better, is of opinion that these recurring outbursts are directed against foreigners as such, and not against missionaries as such. Missionaries fall, because there are comparatively so many of them, and because they can be so easily got at; they have gone as far as ever they could into the country, and remain there, whereas a traveller or trader passes on. The war with Japan has had the effect of throwing the country still more open to the foreigner, and has thus rekindled the old hatred. The curious thing is that even after peace was signed the people were being deluded with the idea that China was winning; all the more galling the defeat when they learned of it.

The newspapers have given great prominence to the Chinese news, and have in some instances displayed astounding ignorance. Dr. Griffith John, of Hankow, was styled Dr. John Hankow by one of them, and they have told us that China is the most difficult mission field in the world, "a corner" (!) yielding practically no crop; that the Chinese have "native religion which answers fully to their spiritual aspirations"; that while in other parts of the world the missionary is a civilising power, he is not so in China, which was civilised when we were savages; that we should get a thousandfold more for our work at home; and that at least missionaries would do well to remain on the Chinese seaboard under shelter of our British guns, and not go inland. It would require a small treatise to correct such mistakes; enough to say that China is not a sterile land, and that her converts are both numerous enough and good enough to make it worth our while to strain every nerve to evangelise her.

One great anxiety is lest our friends in China should sometimes needlessly wound native prejudices, or forget native ways of thinking and living. We have the strongest assurance that the recent martyrs were exemplary in these respects, but some do forget, and thereby create prejudices and arouse evil thoughts. "Let not your good be evil spoken of."

It is to be hoped that Christian zeal will not appeal to force of arms for protection. We should regard it as the greatest calamity, worse than any number of martyrdoms, if the messenger of love and peace became identified with the cannon of British gunboats. The spirit in which the victims themselves would have regarded their murderers, we feel certain, would be that of their Lord and Master: "Father, forgive them, for they know not what they do."

The Press in India.

Dear Editor,—We wish to bring the following matter before your readers for their kind consideration.

An Indian paper has just come to hand in which the editor says:—"Agnosticism is undermining the foundations of morality and religion among the educated classes, and missionary effort seems impotent to control it. We must acknowledge that little or nothing is being done for enlightening the educated classes—those thousands who have left college and have entered on the sea of life. In the schools and colleges we have access, no doubt, to the natives of the higher classes, but it is only to such of them who are young and ignorant; those of a more advanced age are not within the pale of Christian influence. If India is to be evangelised, we must not neglect the educated classes."

As you are doubtless aware, there are many newspapers springing up in India which are attempting to furnish mental and spiritual food for the five millions of natives in India who know English, and for the ten times larger number who read in one or other of the native languages.

Many of these newspapers are having a wide circulation, for the people of India, roused at last from the sleep of centuries, are working up to a new thought and to a new life, and are eagerly reading whatever is put before them.

We believe that many of these are really hungering and thirsting after truth, but not knowing what is truth their minds remain in a state of doubt and unrest.

It must be evident to anyone who is conversant with what is going on in India that of the four great powers—the press, the pulpit, the platform, and the parlour—the former is destined to play a foremost part in the regeneration of India. Surely whoever will help the editors of India to see what is true and right, and to think good and noble thoughts, will do much for the people of India. What, then, do we suggest or wish?

Undoubtedly many readers of The Christian, after they have read their weekly numbers, in order that they may be of use to others, forward them to such of their friends as may not have the means to take the paper, or perhaps to the inmates of orphanages, poorhouses, infirmaries, and such institutions; but probably many make no further use of their papers after they have read them. Christ said, "Gather up the fragments that remain, that nothing be lost." Are there not many who, if their attention were called to the matter, would be willing to forward their papers regularly to these Indian editors? The postage would be but a trivial matter.

As its articles are addressed to an audience which is scattered over the world's surface; as many of the themes discussed are of general interest; as they are discussed in a broad and sympathetic manner; as the aim of the writers is to promote the cause of truth and righteousness; as it is evident that the writers of these articles are men and women who take Christ as King; and as the paper is altogether bright and attractive, we feel sure that many of the wide-awake Indian editors, the majority of whom know English, would be glad to receive The Christian, and would not only be influenced by its high moral tone and earnest Christian spirit, but would frequently cull from its columns for the benefit of their readers.

A good many of these editors have inserted articles in their papers at our request, and it has been a surprise to us to see how ready they were to copy into their sheets interesting and valuable articles from English and American papers.

Perhaps there are some who would send to the Editor of The Christian the subscription for one or more copies, to be sent to these editors regularly.

Hoping that you will favourably consider the subject, we remain sincerely yours,

Mary and Margaret W. Leitch.

Chavagacherry, Jaffna, Ceylon.

[We shall be pleased to do whatever we can to carry out the proposal of our kind correspondents, and to communicate with any friends willing to take up the matter.—Ed.]

Missionary Service.

By Mr. GEORGE MULLER.

At a meeting gathered at Alma-road Chapel, Bristol, to bid farewell to Miss Reynolds, prior to her departure as a missionary to China, Mr. Muller gave an earnest address on "Service," amplifying the following points:—

(1) We must be ourselves believers, or we may do great injury to others who are unbelievers, instead of doing them good. (2) We must know for ourselves that we are regenerate. Lack of this will soon lead to half-hearted service. We shall be looking back to this present evil world. (3) We must seek habitually after happiness in the Lord. We are to rejoice in our God. By this our work will be greatly affected; for it is not so much the amount of our work, as the spirit in which it is done.

In order to be thus happy believers (4) we must be lovers of Holy Scripture. After my conversion in 1825 I used to read the Bible, but it was not till about four years later that I was a lover of God's Holy Word. I believe this is one chief reason that I have been kept in happy useful service, because I have been a lover of Holy Scripture; and I love it more now than ever I did. It has been my habit to read the Scriptures through four times in a year; and it is important to read it in a prayerful spirit, to meditate upon what we read, and to apply it to our own hearts. Do *I* understand this? Do *I* obey this? What has this word for *me?*

Then (5) we must practise what we find in the Scripture, and the result will be a happy man, a happy woman. I have been for sixty-nine years a happy man; and I desire for my beloved brethren and sisters that they may be happy, happy, happy, ten times more happy than ever I have been in my life; for it is impossible to tell what God may give to us in this way if we are thus lovers of Holy Scripture. (6) We must take joyfully and gratefully the place that God gives us. (7) All our service must be preceded and followed by prayer. (8) Look for answers to your prayers. These are general principles which apply to all kinds of service.

A REMARKABLE REMINISCENCE.

In reference especially to our young sister, who is leaving us for service in China, and also for the benefit of any others who may be going afterwards to labour in foreign lands, I should like to add a word concerning the language. Our sister cannot speak in Chinese, and the language takes time to learn. When I came to England, sixty-six years and four months ago, I knew very little English indeed, and as I began to speak a few words, I used to go out and talk to the children; and though they used to laugh at my mistakes, I took notice, and was diligent to use the few words that I knew, and so I got on to learn others and to improve myself in the language. Use the words that you know, and you will soon make progress. But better far than this is what follows:—It is now sixty-three years and four months since a young woman, gaily dressed, and with her face painted, was going out for a holiday on the Lord's day; but first she thought she would go into Gideon Chapel and hear the foreign preacher, to make fun of his language. She only meant to remain two or three minutes, but she found she could not go out. Her attention was fixed. The Word reached her heart. She was rooted to her seat, and was converted to God that morning.

She went away from the service to wash the paint from her face and to long for the evening meeting. In the evening she brought her sister, and at that service the sister was also converted. Then she brought with her a married sister, and she was converted. Then the married sister's husband, who was a great drunkard, was brought. He would stand outside a public-house and take off his jacket and exchange it for gin, and then he would take off his waistcoat and exchange that for gin. He was converted, and became a preacher in the villages for thirty years, and he had no more trouble with the drink. Afterwards this young woman brought a younger brother, and he was converted. This younger brother had an intended wife, and she was brought and was also converted. Twelve months after I was invited to tea with that family, and there were present nine persons who had thus been brought to the Lord through that young woman who came in to make fun of the foreign preacher and his language. I have told you this not in the way of boasting, but to encourage those who have a desire to serve in foreign places. May God greatly bless you all and help us all to please Him in our service whether at home or abroad!

MRS. BAEYERTZ IN CAMPBELTOWN.

This town, so noted for its distilleries and whisky, has had the privilege of a fortnight's visit from this evangelist. The campaign opened on Sabbath, July 14, with services in the Highland Established Church, the largest sanctuary in the town, and capable of comfortably seating 1800 people. During the week the afternoon Bible-readings were held in the large hall of the Christian Institute. These readings riveted the attention of the earnest portion of the community, as well as of the surrounding country districts, and were greatly appreciated. Perhaps the outstanding features of them were Mrs. Baeyertz's marvellous grip of God's Word, her unswerving and fearless faithfulness in addressing the Christian conscience, and her urgency in summoning God's heritage to a holier life.

Her evening evangelistic work was conducted partly in Lorne-street Free Church and partly in the Highland Established Church, and many souls were deeply impressed. Evening after evening quite a number passed into the inquiry-room, and on the last Sabbath night of the mission both the Church Hall and Shore-street Mission Hall had to be utilised in dealing with the anxious. All the Presbyterian churches shared in the blessing. It was felt by many that there were at least three of the addresses that were specially powerful and memorable—that on "The Unpardonable Sin," that on "The Passover," and that on "The Lord's Second Coming." To many this latter was something akin to a revelation. She gave a masterly *résumé* of Jewish history, showing the part played and yet to be played by the despised Hebrew nation in the history of redemption.

Looking back over this mission that has revived so many of God's people and led so many to decision, there were several circumstances that impressed us: (1) the evangelist's thrilling personal and spiritual history; (2) her tender love for the Redeemer, whom she ever exalts; (3) her strong faith in and dependence upon the Holy Ghost; (4) her profound reverence for and insight into the Bible as the Word of God; (5) her remarkable gift of choice, ready, and logical speech; (6) her wise and spiritual treatment of anxious souls in the inquiry-room.

F.C. Manse, Campbeltown. Alexander Bain.

Songs Born of Sorrow.

By Rev. F. B. Meyer, B.A.

The Church owes many of her sweetest hymns to the profound anguish which wrung the hearts of her noblest children. The rough feet of trial and pain have stamped, as in the oil-press, hearts whose life-blood is preserved in matchless lyrics. There is no such raw material for songs that live from heart to heart as that furnished by sorrow.

It has been said by a modern writer that, to his thought, the mysterious beauty of music is more wonderful than the prodigality of form and colour which overspreads the whole of nature; and he goes on to show that man only develops and liberates the music which is latent in almost all substances, waiting for his coming to give it expression. "Man only develops what was within them, just as the coal which is extracted from the bowels of the earth, when set on fire, merely liberates the heat and light, which in the forest it received from the sun." Is not this speechless music, locked within nature, pleading to be let out in song or sound through the agency of man, part of the earnest expectation of the creature, which waits for the manifestation of the sons of God?

It is remarkable how many of David's psalms date from those dark and sad days, when he was hunted as a partridge upon the mountains. His path may be tracked through the Psalter, as well as in the sacred narrative of his wanderings. Keilah, Ziph, Maon, Engedi, yielded themes for strains which will live for ever. To this gifted singer the power was entrusted of eliciting the music that lay concealed in the least congenial haunts. Is it not strange that these wild desolations are now immortal, and that each has contributed chords to the complete music of the soul? We will for a little trace the parallel lines of David's history and song.

I.—A CLUSTER OF PSALMS.

Keilah.—While sheltering in the forest of Hareth, tidings came of a foray of the Philistines on one of the hapless border-towns. "Behold, the Philistines are fighting against Keilah, and they rob the threshing-floors." The year's harvest was at that time spread out for threshing; it was an opportune moment therefore for the plunderer. The labours of the year were being carried off and the cattle "lifted" by Israel's bitter and relentless foes. Wrapped in these tidings there was probably a covert appeal for help from one who had often proved himself a wall of defence on the southern frontier. Saul was too far away, and perhaps too intent on his fancied personal wrongs, to be available for the rapid action that was required. David was alert, energetic, near at hand. The appeal to him was not in vain; especially as it was ratified by the Divine voice. He arose and went down from the hill-country of Judah into the plains, met the marauders on their return journey, heavily laden with booty and impeded with cattle, smote them with great slaughter, and brought back all the spoil to the rejoicing townsfolk, who, in return for his services, gladly lodged and entertained him and his men.

It was a brief spell of sunshine in a dark and cloudy day, and must have been very welcome to the weary little band. To be again in a town that had "gates and bars" was as welcome an exchange to life in the dens and caves of the earth as the comforts of civilisation are after the privations of the Tartar steppes. And this gleam of comfort probably elicited from the minstrel-chieftain Psalm xxxi., "Blessed be the Lord, for He hath showed me his marvellous loving-kindness in a strong city."

Ziph.—His stay in Keilah was brought to a summary close by the tidings, given perhaps through Jonathan, that Saul was preparing an expedition to take him, like a trapped bird, even though he destroyed in the attempt the city that sheltered his rival. These tidings were confirmed through the ephod, by which David appealed to the God of Israel; and the further information was communicated that the cowardly and ungrateful townsfolk, when forced to choose between the king and himself, would not scruple to save themselves by surrendering their deliverer. Then David and his men, in number about 600, arose and departed out of Keilah, and went whithersoever they could go. Perhaps they broke up into small parties, whilst the leader, with the more intrepid and devoted of his followers, made his way to the neighbourhood of Ziph, about three miles south of Hebron.

This was about the lowest ebb in David's fortunes. The king was searching for him every day with a malignity which made it evident that he had come out to seek his life. Beneath the expressions and formulas of devout religion which he carefully maintained (xxii. 7, 21), Saul secretly cherished the resolve of thwarting the Divine purpose. He knew, so Jonathan told his friend in a hurried interview the two noble youths arranged in the wood of Ziph, that David would be king over Israel. But this did not abate his determination to take his life if he could. What a desperate condition his soul had reached, as the result of turning itself to its own wild and evil way! And manifestly David had every reason to fear the outbursts of the hatred which, in proud defiance, had even set itself against the will of God.

In addition to this relentless hate there was the meditated treachery of the Ziphites, who sought to curry favour with the king by betraying David's lurking-place. Tidings of their intended falseness came to David, and he moved further south to the wilderness of Maon, where a conical hill gives a far extended view of the surrounding country. Thither the men of Ziph conducted the king with such deadly accuracy, that, before they could escape, the little beleaguered band found the hill on which they gathered surrounded by the royal troops, and their escape rendered impossible. Well for them that a breathless messenger at this juncture burst in on Saul with the words, "Haste thee, and come, for the Philistines have made a raid on the land."

Then David drew a long sigh of relief, and sang Psalm liv.: "Save me, O God, by thy name, and judge me by thy might."

Engedi.—From Maon, when the heat of the pursuit was over, David removed his quarters eastward to the strongholds of the wild goat on the shores of the Dead Sea. On the western shore, midway between north and south, there is a little piece of level ground, covered with the rich luxuriance of tropical vegetation. It is jealously fenced in by giant cliffs, jutting out into the dark waters of the lake, but its beauty is maintained by a tepid stream which, issuing from the limestone rock, 400 feet above the glen, "rushes down the steep descent, fretted by many a rugged crag, and raining its spray over verdant borders of acacias, mimosa, and lotus." It is said that grey weather-beaten stones mark the site of an ancient city, and traces of palms have been discovered encrusted in the limestone. But the tangle of a tropical jungle now reigns supreme. This was David's next resort—En-gedi, the haunt of the wild goat—where deep caverns in the steep cliffs, and the abundance of water-supply, furnished two of the most important items in his sparse and frugal programme. Here, again, the Psalmist sets his experiences to music in two priceless songs. Psalm lvii., "Be merciful unto me, O God, for my soul taketh refuge in Thee," and Psalm cxlii., "I cry with my voice unto the Lord, with my voice unto the Lord, do I make supplication."

Wilderness Experiences also gave rise to other psalms, all of them marked by a recurrence of the same metaphors borrowed from the wilderness and rocky scenery, of the same protestations of innocence, of the same appeals for the overshadowing wing of the Most High, of the same delicately-worded references to Saul. Amongst these are Psalms xi., xiii., xvii., xxii., xxv., lxiv.

II.—SOME CHARACTERISTICS OF THESE PSALMS.

We cannot deal with them in detail, but one or two features arrest the most superficial glance.

Their Imagery.—Men are as lions. "My soul is among lions, I lie among them that are set on fire." His soul takes refuge in God, hiding in the shadow of his wings, as he had often seen the eaglets do beneath the broad pinion of the parent-bird. God is his Rock, he hides in Him, as his fugitive band in the strong deep sides of the cave. His Divine helper will not let his enemies triumph over him; it shall happen to them, as so often happened to hunters in those very wilds, when they fell down the crumbling sides of pits dug to trap the creatures of the forest. At night, he shelters in God; with his psaltery he awakes the dawn. All these psalms are bathed in image and metaphors like these.

Their Delicate References to Saul.—He does not spare his epithets for those who goad the king to murderous hate. The men that watched for his stumbling, that cried "report it! report it!" that misrepresented and maligned him, are dealt with in no hesitating or mincing tones. But of Saul he says nothing, unless there is a veiled allusion to him in the plural, with which he describes the violent men that sought after his life. There is a plaintive allusion to happy days, past for ever, when he manifested his profund sympathy for the king's terrible malady, wearing sackcloth on his flesh, and humbling his soul with fasting (xxxv. 13); but there are no words of reproach, no upbraidings, no repayment of hate with hate. In this there is an anticipation of the teaching and temper of Jesus.

There is Conscious Rectitude.—His conscience was void of offence towards God and man. If challenged as to his absolute sinlessness, he would have been the first to deprecate anything of the sort; instantly he would have acknowledged that in his rough soldier-life, he was constantly in need of the propitiating sacrifices, which should plead for him with God. But, in respect to Saul, or to any treachery against him or his house, or to any crime deserving such treatment as that with which he was threatened, he protested his absolute innocence, and turned confidently to God, with clean hands and a pure heart, as one who had not lifted up his soul unto vanity, or sworn deceitfully (Psa. vii. 3, 4, 5; xxiv.).

There is a Great Evidence of Suffering.—Pain is attributable to four distinct sources.

To the direct agency of Satan, under God's permission.

To the results of our own wrong-doing.

To the Providence of God for high moral ends.

To the malignity and malevolence of our fellows.

Of all these, there is none so hard to bear, that stings so sharply, and strikes its poison fangs so deeply, as the last. This is what David suffered from most of all. To his highly sensitive spirit it was the acutest form of torture, that though he was absolutely innocent, though he was willing to give himself to prayer and ministry on their behalf, yet his calumniators pursued him with such unrelenting malice—"Their teeth are spears and arrows, and their tongue a sharp sword."

But his Appeal Was to God.—

"Save me by thy name.
Judge me by thy might."

"Behold God is my helper."

"I will cry unto God most High;
Unto God that performeth all things for me.
He shall send from heaven, and save me.
God shall send forth his mercy and truth."

"Refuge hath failed me, no man careth for my soul.
I cried unto Thee, O Lord.
I said, Thou art my refuge."

What depths of pathos lie in these stanzas of petition! He does not seek to retaliate or avenge his wrong; but commits himself to Him who judgeth righteously, assured that the Righteous One will shelter him during the time of trial, and ultimately bring out his righteousness as the light, and his judgment as the noonday.

If any should read these lines who is unjustly maligned and persecuted, let them rest in the Lord and wait patiently for Him. Some little time may elapse before the hour of deliverance may strike, during which they must wear white robes of stainless innocence and purity (Rev. vi. 11), but presently God will arise, and lift the poor out of the dust of the needy from the dunghill, to make them sit with princes and inherit the throne of glory. For the needy shall not always be forgotten, nor the expectation of the poor perish for ever.

THE NEW HEBRIDES.—In *The Presbyterian* there is appearing a series of lengthy letters by Rev. Oscar Michelsen, author of Cannibals Won for Christ, giving an account of his work on Tongoa.

MONKWEARMOUTH.—The foundation-stones were laid last week of a new mission church at Monkwearmouth, Sunderland, in connection with the Rescue and Evangelisation Mission, Sheffield, of which Mr. W. Corbridge is the superintendent. The Mission was commenced in a populous part of Monkwearmouth about eight months ago, and has been very successful. Since the effort was formed 142 souls have professed conversion, and £160 have been given by the members and friends to help on the work; 170 open-air and 250 indoor meetings have been held. The pastor has paid 2100 visits to the people. Open-air meetings are held three times in the week, and three times on Sunday. Help towards the building fund is much needed. The pastor is Mr. R. R. Greenwood, 13, Dundas-street, Monkwearmouth, Sunderland.

The Neglected Continent.

By Mrs. HARRIET L. MILNE.

PIONEERING IN PERU.

In my last letter I spoke of the farewell meeting at Callao for the young men from the East London Institute going to Cusco. On June 19 we went on board to say good-bye. Dr. Wood, who knows well the annoyances, imprisonments, etc., to which our Bible colporteurs have been subjected in that region, was able to obtain for them with great difficulty, and only at the last moment, some protection in the shape of a document, signed by the Minister of the Government of Peru, saying that they were British subjects, and claiming safe transit for them and their baggage. The paper only reached the house after we had all gone. Though it was already sunset, Mrs. Wood took a boat and managed to put it into Mr. Peters' hand before the steamer sailed, returning alone and in the dark.

Just as Miss Wood and I stepped on shore we were attracted by the sound of singing, and soon recognised the music as that of one of our own Gospel hymns. Presently we came upon a group of children, standing round a table with a lamp and singing lustily. They saluted us as we passed, and as the grateful music followed us, we felt thankful for the "beginnings" we had seen that day.

Last week, the prayer-meeting was again an occasion of farewell—that of the pastor, Señor Trigoyen, and Señor Carbajal, one of the church members, who are about to start as colporteurs for the American Bible Society, working in the south of the Republic, and going toward Cusco. Since colportage was stopped here, on account of the detention of the books, Dr. Wood has given some of the men employment in various kinds of Christian work, and has meanwhile encouraged them to persevere with, and has superintended, their studies. Señor Trigoyen is one of them, and so for a year and a-half he has been a pastor of the Spanish congregation. He is an Ecuadorian by birth, but took up arms for Peru during the Chilian war, and on one occasion was the only one left alive of thirteen men in charge of a cannon. His former experience makes him valuable as a colporteur, in which work he has been "in journeyings oft, in perils of waters, in perils in the city, in weakness and painfulness," as well as in "cold and nakedness." The other man is a humble artisan untried as to colportage work, whom Trigoyen has chosen and requested as his companion on this journey. Both men addressed the meeting shortly, Trigoyen asking humbly that they would pray rather for the triumph of the great cause than for the preservation of his poor life.

Dr. Wood reminded us that the old Bishop of Arequipa (at whose instance, in 1889, Señor Penzotti and two of his men were illegally thrown into prison there, detained for nineteen days, and had their books confiscated, and who has always taken the attitude and shown the nature of a tiger toward the Bible and all Evangelical work) still holds his place and power; though the Government officials who figured in that affair, obeying the Bishop's mandate against all law, have since died. Mr. Milne sought to encourage their hearts from the text, from which also Dr. Wood preached on Sunday night: "All power is given unto Me; go ye therefore." Others in the audience spoke shortly or led in prayer, women as well as men. Many of the women here have the gift of ready and well-ordered speech.

The following Sunday, during the closing exercises in the Sunday-school, Mrs. Wood asked if some of the boys would lead in prayer for their pastor, as this would probably be his last Sunday with them. After a moment's hesitation a coloured boy stood up; turning round half shyly he said, "Let us pray," and offered a short, well-worded prayer. The laddie's eyes were full of tears, and it was some little time before he ventured to lift his head. Then there was another, and another, and had the time been extended there would have been more. "Did you tell the boys beforehand?" I asked as we left the school. "No, indeed; I merely asked Señor Illercas in school if any of his boys would lead in prayer, and he said, 'Certainly.'"

Señor Illescas is another of Penzotti's old staff of colporteurs, who has also been through various perils and in prison for the work's sake, and who now teaches a day-school. Visiting in his school one day, after hearing some lessons recited, he told us of a sort of mutual improvement association which the boys had formed among themselves. They have the regular staff of officers, committee for visiting the sick, a small savings bank, etc. The *senor secretario* read the constitution to us. We were introduced to the other officers, and shared the boys' pride on the occasion. It has sometimes been said that school teaching is not mission work. Perhaps it is not; perhaps it is; but it is delightful to see both the doctrine and practice of the Gospel taught so prominently as it is here.

Our hearts are made glad these days by tokens of interest in South America from various quarters. Dr. Wood has recently received a letter from an inter-denominational missionary association formed in Toronto, with a view to sending the Gospel to the republics of this long neglected continent, making inquiries as to needs and opportunities. We hear also that more are coming from England. Our last letter from Buenos Ayres tells us of a missionary journey undertaken by Mr. and Mrs. Payne from Cordova, Argentina, to Bolivia. They have a good supply of books, and Mr. Payne will oversee two of our colporteurs who accompany them. They will proceed slowly, and work as God may guide.

Mr. Milne is looking prayerfully towards Ecuador, hoping that the revolution there may result in a more liberal constitution, which will allow the entrance of the Scriptures. He also hopes soon to send two men to the north of this republic of Peru. "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." O that God's spirit might work in the hearts of many more of our sons and our daughters, the best and the brightest of them, and send them into this great harvest field.

ROMISH SUPERSTITIONS.

Turning the corner on the way to Sunday-school last Sunday morning we came upon something being erected in the street. By the time school was over it was finished. It seemed to be three boxes, one on the top of another, the largest at the bottom, and each separately draped with muslin embroidery. On the top there was a small arch adorned with flowers, inside of which there was probably a picture or small image of the Virgin or other saint. On either side of this stood a small image, one like a large lady doll, the other dressed like a priest.

We learned that there was to be a grand procession in honour of the feast of Corpus Christi, and that there were other shrines on the streets where the procession was expected to pass.

On arriving at the house we found a body of soldiers drawn up in front of the church, with a brass band alongside. We watched the proceedings from the balcony, as the church is in the same square and on the opposite side. Gradually different societies of ladies arrayed themselves in the procession, each society bearing a banner, and all wearing their particular insignia of a blue, a white, or a red ribbon round the neck over the universal *manta*.

At last everything was ready, and amid the ringing of bells, the beating of drums, and the music of the band the procession moved on.

It moved away from us, but we were able to watch it more closely when after having gone the round of a number of squares it passed right in front of us.

A woman who lives in a very humble-looking house on the opposite pavement, and who is celebrated in the neighbourhood for her devotion to the Church, now threw open her door, revealing a small shrine very gaily adorned. She busied herself with the broom, or with a burning censer, laid some long strips of carpet out on the street which she covered with flowers; placed little children on either side of the flowery path with bouquets or baskets or trays full of flowers. The procession moved on slowly to the music of the band. First came some small boys with white or bright-coloured cotton skirts and white tunics. One rang a small bell, another carried a banner. Then came the canopy—a large heavy-looking cloth, which had once been crimson. It is supported on six long poles carried by as many men. Under this walked a big fat priest, reverently carrying in his clasped hands a small bronze ornament, like a sun with projecting rays, inside of which is the host. His shaven head is uncovered, and he wears a rich white satin tunic heavily embroidered and fringed with gold. Immediately in front of him walks another priest with like rich tunic and shaven head, waving a large smoking censer. Then followed the soldiers, the band, the various ladies' societies, and a mixed multitude. There must have been several hundreds of people. They turned toward the shrine, and when the priest was right at the door the whole company fell on their knees. For a few moments we heard the priest's sonorous voice alone; then they all joined in singing. The church bells rang; the blue smoke from several censers rose, filling the air with the peculiar odour. This continued about ten minutes, when they all rose, and slowly marched into the church.

Scarce a day passes when the peculiar ring of the small bell is not heard calling on the people to accompany the host to some poor dying soul. On these occasions the priest walks under the canopy, accompanied by from five to fifty lighted torches, according to the purse of the interested party.

Callao, Peru, July 8.

IN THE MORNING.

The dewdrops glisten on the lawn,
No bird has waked to trill;
And in the solemn hush of dawn,
The earth lies calm and still.
E'en as an infant in its mother's keeping,
In God's own care his tirèd world is sleeping.

The breezes wake with murmuring sigh,
As speeds the shade of night;
The stars pale softly in the sky,
Before the gath'ring light.
And to the world another day is given,
To lead our pilgrim footsteps nearer heaven.

. . . .

It may be when the dawning light
Shall break upon our home,
Amid the parting shades of night
The Lord Himself shall come.
Then faithful souls awake! your watch be keeping,
Lest, coming suddenly, He find you sleeping.

Marian Isabel Hurrell.

THE EVANGELICAL ALLIANCE.

The annual British Conference, to be held in Belfast on September 24-26, promises to be an occasion of much interest and profit. Besides the usual matters relating to the fundamental principles of the Alliance, the programme embraces the consideration of such practical themes as "The Ministry of Reconciliation," "The World's Claim on Evangelical Christians," "The glory of the Old Testament," "The special danger to the Church from worldly amusements," etc. Among the expected speakers are Principal Douglas and Dr. Marshall Lang, Glasgow; Dr. Seaver, Dean of Connor; Canon Bell, of Cheltenham; Revs. H. E. Fox, W. Crosbie, G. D. Hooper, E. A. Stuart, and G. H. MacGregor.

The North Western and Midland Railway Companies have made ample arrangements for travellers to Ireland. Full details, with programmes, can be had from the secretary of the Alliance, Mr. A. J. Arnold, Alliance House, Adam-street, Strand, London, W.C.

AINTAB ORPHANAGE.

Pastor Hovannessian, the director of this useful work, has been for some time in this country, for the purpose of interesting friends in its operations. He states that he is prepared to receive and train orphans from the district of Sassoun (the scene of the recent Armenian massacres) if the funds of the institution are sufficiently replenished. The annual cost of maintaining an orphan at Aintab is only £6. They are kept for eight years and taught some useful occupation. The treasurer of the orphanage is Sir George Bruce, 3, Victoria-street, London, S.W. Mr. Hovannessian hopes to return to Syria in a few weeks.

LONDON MISSIONARY SOCIETY.—With a view of deepening the impressions produced through the centenary celebrations of the London Missionary Society, arrangements have been made by the Congregational Union for a course of monthly missionary lectures. These will be delivered during the forthcoming winter in the Memorial Hall, and subsequently at the discretion of the lecturers in other places. The following is the list of lectures and lecturers:—"Our Great Missionary Pioneers," Rev. Dr. Guinness Rogers; "Our Medical Missionaries," Rev. J. Ossian Davies; "Our Missionary Students," Rev. J. Morgan Gibbon; "Our Missionary Philanthropists," Rev. W. Hardy Harwood; "Our Women Workers in the Mission Field," Mrs. Elkanah Armitage; "Some Lessons from a Century of Mission Effort," Rev. R. Lovett. The lectures will be given on the Tuesday following the third Sunday in the months of October to March inclusive.

THE WESLEYAN CONFERENCE.

By A MINISTER.

The first Plymouth Conference, which closed on Thursday last, has aroused public interest in the busy Western port to a marked degree. The public gatherings and services, attended by crowds of people, have been times of spiritual blessing, and it is to be hoped that Evangelical Christianity has received a stimulus which will lead to increased effort and wider success in the preaching of the Gospel. It cannot be said that amid all the discussions relating to the complex organisation of the Methodist Church, it has been forgotten that the supreme need is above all else the power of the Holy Ghost. The President has strenuously insisted upon this as essential to success. His official sermon, a sturdy deliverance, closed with an earnest prayer for the outpouring of the Spirit upon the universal Church.

A STIRRING CHARGE.

There was an old-fashioned Methodist ring about the thrilling words addressed by the Ex-President, Rev. Walford Green, in his charge to the young ministers at the ordination service, briefly referred to in these columns last week. The very appropriate text was 1 Tim. iv. 16: "Take heed unto thyself and unto the doctrine." In regard to the first, the supreme thing was the maintenance of the life of God in the soul. In tones of earnest warning he bade his youthful brethren remember the danger that their familiarity with sacred things, and the very multiplicity of religious engagements, might lead to formality. The outward life of a minister might be blameless, his mind stored with Biblical knowledge, his powers of reasoning as great as ever, but if the inner life decayed, his power was gone. He quoted with effect his old tutor, Dr. Hannah, to the effect that "a worm, if God be in it, can shake the world," and made use of a beautiful poem by Bishop Walsham How, of which the last verse is:—

> Ah, Pastor, is thy heart full sore
> At all this sin and strife?
> Feed with the Word, but oh! far more
> Feed with a holy life.

Under the head of the doctrine, Dr. Maclaren's weighty words were quoted on the importance of *preaching* the Gospel. "For three centuries there has not been so much need as now to fight against the notion of a priesthood in the Church, and to urge this as the true definition of the minister's office: 'we preach,' not 'we sacrifice'; 'we preach,' not 'we work miracles' at any altar, or impart grace by any rites, but by manifestation of the truth discharge our office, and spread the blessings of Christ." As the Ex-President proceeded to insist that they should preach in "short, simple, Saxon words," with true earnestness of spirit and tender fidelity to doctrine, the thirty young men before him must have had a heart-searching time, and have registered vows of faithfulness and consecration.

The readers of The Christian will be glad to know that the insidious advance and true character of Roman Catholic claims have been exposed more than once during the Conference. Rev. C. H. Kelly, speaking on the youth of Methodism, in warm language denounced the folly of Methodist parents who sent their children to schools on the Continent, where Romish doctrines were taught by priest or nun.

A VOICE FROM ITALY.

In the open session for Missions, Rev. W. S. Jones, of the South Italian Mission, gave some startling illustrations of the abuses perpetuated by the Roman Catholic Church in Italy. Speaking of the picture-teaching of the Church of Rome, which some English minister had lately been praising, he said there were all kinds of pictures, but at the present time there was not one of the Lord Jesus Christ. A celebrated painter of Naples was asked to paint an altar-piece. He chose for his subject, "Christ before Pilate." Mr. Jones went to see the picture, but instead of "Christ before Pilate" he found a representation of Purgatory, and the explanation given by one of the priests was, "Oh, such a picture (as the former) won't do for a church like this." The magnificent painting stood in the vestry, with its face to the wall. The Lord and Saviour in the Roman Catholicism with which they had to do was hidden, denied, and discrowned, and Mary was uplifted to be Queen of heaven, of earth, and of hell. Mr. Jones declared that the spirit of enquiry was rising in Italy. Even the secular press had published the whole Word of God, illustrated by Gustave Doré. He also spoke of the friendly relations of the evangelical churches in Italy, and of success attending their work.

FOES AT HOME.

I referred last week to Dr. Jenkins's words in the representative Session on the spread of a worldly spirit. In the conversation on the work of God in the Pastoral session, Professor Shaw Banks, of Headingly College, dealt with other dangers threatening spiritual success. He said he was profoundly thankful for the severe check which he considered the spread of sacerdotalism had received in this country. He believed that the Tractarian wave had spent itself. By the way, Dr. Rigg afterwards said he could not share this sanguine view. Professor Banks went on to urge that scepticism was the chief danger in these days. He was sure they underrated the extent to which the poison of scepticism had spread among all classes of society. They saw the effects in literature, and in dreadful notions about social morality that were ventilated by some vile writers, whose works were extensively read by young people. What could they, as Methodist preachers, do to meet this danger? He thought it could be met by the earnest and positive presentation of the great doctrines of Christianity. Professor Banks also alluded to the remarkable success of Rev. Samuel Chadwick, at Leeds, in building up a spiritual Church from the outside world and from the lower classes of society. Mr. Chadwick's own explanation was that every Sunday he was working upon new material, not old accustomed worshippers, but material just as new as any touched by John Wesley. If they could get at this new material they would see a repetition of the spiritual miracles of early Methodism. Dr. Rigg followed the Headingly professor, and said he was going to write a book dealing with Sacerdotalism. He paid a warm tribute to the pastoral diligence of the clergy.

THE ROLL OF THE DEAD.

A quiet and solemn time was that in which business was put aside, and the brethren recalled the names and services of those ministers who had died during the year. In Great Britain, twenty three had passed away; in Ireland, six; and in our foreign missions, six. In each case a brief record was presented to the Conference, and as each name was called, one and another rose to bear testimony to the character and work of the deceased. Frederick Greeves, D.D., was one of the best known names. He began his ministry in France, and travelled in some of the foremost English circuits, becoming President of the Conference in 1884, and in 1885 Principal of Southlands Training College. The watchword which he suggested for the year of his presidency ("Salvation in every house") was the epitome of his own ministry. Rev. F. W. Macdonald, in graceful terms, voiced the feelings of Conference at the loss of one of its most distinguished leaders. He said that Dr. Greeves's mind, from his earliest years, reached naturally towards what was beautiful in nature, in literature, in life, and in morals. His character possessed Christian strength, and that indescribable element which might be called refined moral and religious taste. He was free from angularities, from eccentricities, from disproportions. Henry S. B. Yates died at the early age of forty-one, after a short but fruitful ministry. In him was a combination of evangelistic fervour and fine literary gifts, which found a fitting sphere for the last few years in the editorship of *The Sunday School Chronicle*. Special testimony was borne to the remarkable mission work done by Mr. Yates among the dockers of Hull. Thousands were made acquainted with the life and work of our Saviour through his open-air magic-lantern services at the dock side. George Abbott began to preach in his sixteenth year, and for forty-five years without interruption served Methodism, often in wide and laborious country circuits. William Gibson's life was largely spent in Evangelical labours in France. Mr. Macdonald said he was one of the saintliest men he had known. With all his amiability, he had a fixity of purpose that carried him through difficulties that would have daunted most men. To many poor French people Mr. Gibson's life was a revelation of Christian goodness and love. Oliver M'Cutcheon, D.D., was one of the leaders of Methodism in Ireland, and president of the Belfast Methodist College. His last public appearance was at a mass meeting in the Ulster Hall, where he spoke with all his wonted energy in protest against the sale of intoxicants at the Art and Industrial Exhibition.

It is still true that Methodists die well. Said William Scarborough as the end drew near: "It's growing very dark." But by-and-by the words came, "If this be death, it's all right." William S. Snow exclaimed, "Glory shall burst on my vision. I shall see his face, and prove the reality." Thomas B. Butcher's testimony was, "I am waiting on the banks of the river till the King's messenger shall come and take me over." After a night of great pain, John G. Devis exclaimed, "Bless the Lord! Jesus Christ is a splendid Rock to build upon." Said Joseph Chapman, "I have not a peg upon which I can hang a doubt." He will not shut the door in my face. I am an invited guest." The dying testimony of John Chambers was, "All is well. No doubts! No fears! Safe! safe!" Daniel W. Thorpe was a native minister in West Africa. "Do you wish to die?" asked one of his attendants. "To die is gain," was his reply. The last message of Elias J. Gloria, a native minister of Southern India, to his brethren was, "Tell them I am safe in the arms of Jesus." Thus do the servants of the Master triumph over death. "God buries his workmen, but carries on his work."

THE CLASS MEETING.

A conversation that arose in regard to the request of the South African Conference to modify the conditions of membership in the Church, showed that the Conference is not prepared to imperil or impair the efficiency of the class-meeting as a means of Christian fellowship. Dr. Rigg expressed the opinion that the class-meeting had grown in popularity of late years. Speaking of this institution in the colonial and missionary churches, Dr. Jenkins said that the class-meeting had been the source of great power amongst native races like the Fijians, and in the Tonga Missions, where they had been so successful. They would destroy their native work if they destroyed the class-meeting. It was during this conversation that the venerable William Arthur broke silence during Conference. In earnest words, which were all the more impressive because the voice that uttered them is now so seldom heard, he urged his brethren to bear their witness for Christian fellowship and the continual self-building up of the Church.

THE STATIONING OF MINISTERS.

During the closing days of Conference much time was spent in the stationing of ministers. The chief part of the work is done by a special committee of representatives, but the final appointment of ministers to circuits rests with the Conference itself. The claims of the work of God and the suitability of the men are both elements which receive earnest consideration. Some difficulty arose from the vacancies caused by the appointment of Rev. James Chapman, of Harrogate, to the Principalship of Southlands Training College, and by the sudden breakdown in health of Rev. J. R. Hargreaves, of London (Mostyn-road). Eventually Rev. Owen Davies was appointed to Harrogate, and Rev. W. J. Cooke to Mostyn-road. On the first Sunday in September the ministers, who are changing to the number of six or seven hundred, will begin their work in their new circuits. We may well pray that not only upon Methodism, but upon all the churches, God's Spirit may be poured out abundantly, and that the workers may have the joy of harvest.

THE UNIVERSITIES' CAMP now being held for public school boys at Bamburgh is a marked success. Last year, at Cresswell, only about thirty boys were present; this year forty-seven have joined. The weather could hardly have been worse than it was on Sunday last, yet no casualty took place, nor did a single boy take cold. The village being full of visitors the Camp is an object of unusual interest. Lieut.-Colonel Phayre is in command. The Earl of Tankerville has invited the Camp to visit Chillingham Castle and see the wild cattle.—*Record.*

A GOSPEL MESSENGER IN FRENCH.—For twelve years *La Bonne Nouvelle*, a little paper started by Mrs. Gibson, of the Wesleyan Mission in Paris, has carried the message of a Saviour's love into the homes of rich and poor with much blessing. Mrs. Gibson, who has retired since her husband's death from her former active share in the work, learns with regret that it is proposed to discontinue the periodical. She has, therefore, decided to make a determined effort to maintain it with the help of any friends who will come to the rescue. It would be a sad pity for such a useful little organ to become defunct. The subscription is 1s. 3d. per annum—a small enough sum surely. Mrs. Gibson's present address is Westbrook Hay, Boxmoor, Herts.

Northfield Revisited.

It was in the beginning of the hot August of 1881 that we first set foot in this now famous New England village. We thought it then one of the most beautiful spots our eyes had ever seen. It was early morning, and the calm and peace of the place were in striking contrast with the rushing, throbbing life of the windy city, whence a party of us had come to attend the summer conference convened by Mr. Moody. While the river still runs over its accustomed bed, and its banks are as lovely as ever, and the valley smiles in the summer sun, there are striking changes upon the village, both moral and material. Splendid buildings adorn the hills, and are the wonder and admiration of passing travellers. Morally, too, there have been striking changes, as we shall presently see.

Referring to the party which travelled from Chicago in 1881, about twenty-five in number, and which touched Northfield soil so early in the morning, many remain until the present, but some are fallen asleep. Colonel Clarke, of Chicago, was amongst them, and he is now gathered home. God still blesses the work He led the Colonel to begin in the slums of the great city by Lake Michigan; where Satan's seat is the Saviour has won blessed victories. Mrs. Clarke still lives to help in the aggressive mission associated with Pacific Gardens.

Dr. Andrew Bonar, too, was amongst the travellers of fourteen years ago. A very touching incident occurred *en route*, in which Dr. Bonar took a leading part. Our way lay over the Ashtabula Bridge, at which place Mr. and Mrs. P. P. Bliss lost their lives a few years previously in a terrible railway accident. Major Whittle, who also was in the party, pointed out the place where the disaster happened. Gathered on the platform of the car the fatal spot was passed in solemn silence and with uncovered heads. Then Dr. Bonar led in a solemn and touching prayer, thanking God for the lives of his servants, praying for the bereaved, and asking that all might be consecrated afresh to the service of the King. Dr. Bonar's voice was often heard that year at Northfield, and whether expounding the 53rd of Isaiah or discoursing on Joseph of Arimathea, he was equally helpful and spiritual.

But to Northfield! What wonderful developments have these years brought about! In 1881 the hills were, with one or two exceptions, just as nature left and arranged them, and now a magnificent series of noble buildings adorn the slopes of this part of the beautiful Connecticut Valley. There cannot be much less than £150,000 expended on the material structures associated with the educational and evangelistic agencies established by Mr. Moody. Well may the Christian visitor exclaim, "What hath God wrought!"

The aim of the schools is to reach young men and young women to whom the early opportunities of study have been denied. For this class surely a place is needed where lost opportunities may be regained, or where those who never had a chance may have it brought to their hand. Mount Hermon, with its commanding views and lovely surroundings, was designed to meet this need, so far as young men are concerned. Already 1800 students have benefited by the advantages of the school, and many more apply than can possibly be admitted. An annual fee of 100 dollars, including board and tuition, is charged, but this is less than half the cost of each student to the school. There is a happy blending of the mental and physical as well as the spiritual at Mount Hermon. The authorities have a system of manual labour by which each student is required to work two hours daily on the school farm, or discharge some assigned work, either at a trade or in some capacity about the school buildings. The Mount Hermon property embraces 800 acres. Some 140 cows are kept, and twenty-five horses are employed in the general farm work. It was most pleasing to see that Mr. William R. Moody, Mr. Moody's elder son, takes an important part in directing the work of Mount Hermon. We have seen no finer field for Christian service, and we are persuaded that a most blessed future, under God, lies before the professors, teachers, and directors of this inspiring headquarters of educational and evangelistic zeal.

THE BIBLE HONOURED.

The heart of the Christian visitor to Northfield must be made glad at the first place given to the Word of God. Thus it continues all through the varied training imparted to the students. In these days, when many decry the Bible, hundreds of young people are convened in Mount Hermon and Northfield to study it reverently and prayerfully, and are led to understand its meaning by men well qualified for the position by education and grace. We thank God for the honour which Mr. Moody and those associated with him puts upon the Word of God.

A NEW DEPARTURE.

In America many students have to earn as much during the summer vacation as will support them during the winter. Just lately there has been published very cheap editions of Mr. Moody's books, such as "The Way to God," "Heaven," etc., etc., also books containing Gospel extracts from Mr. Spurgeon's, Mr. McNeill's, and other preachers' sermons. There is considerable variety in the issue, and each volume contains 128 pages of earnest Gospel matter. The students are able to sell the books at fifteen cents each. This brings a most helpful class of literature within the reach of the humblest and, as there are about 100 students acting as colporteurs this summer, one cannot calculate the amount of good it is possible to do. Mr. Fitt is vigorously pushing this department, and it certainly promises to be most fruitful.

MR. MOODY AS TEMPERANCE REFORMER.

Many know that Mr. Moody unscathingly denounces the drink traffic. A position of undying hostility to the liquor trade he has consistently maintained all through his career. He carries his principles into action at home, for in his native village they have something very much akin to our "local option" proposals. Some years ago, when drink was sold in Northfield, it was thought the time had come to settle the question whether it should be so any longer. The vote of the inhabitants was to decide it, and as Mr. Moody happened to be at home, he started out to canvass the community as to discontinuing the sale of drink. The battle was stiff, but the victory lay with Mr. Moody and his friends, for they had six of a majority in favour of stopping the sale of all alcoholic liquor in the township. Since that time the saloon interest has tried several times to get this verdict reversed, but it has never succeeded, and now other villages and towns in the Connecticut valley have followed this good example. Thus, morally as well as materially, great changes have been wrought in Northfield.

STUDENT VOLUNTEERS' MOVEMENT.

English readers ought never to forget that at Northfield, in the summer of 1886, the student volunteer movement was born, we are persuaded, from above. The blessings of this movement in bringing before the educated youth of Christian lands the claims of the Saviour and of the heathen in the matter of the world's evangelisation, can never be estimated. This marvellous movement is one of the most encouraging signs of the times. The dawn of the century saw the missionary spirit begin to live; the close sees it press forward to girdle the globe with blessing in the proclamation of the Gospel. We thank God for the hundreds who have already gone to the mission fields of the world through the influence of the student volunteers.

Mr. Robt. Speer said lately that the world was made up of pushers and pushed people. May the churches of the home-land push this great business to the front, for in so doing will come her largest and truest blessings.

SUMMER CONFERENCES.

Northfield has become world-wide in its influences in connection with its summer schools and conferences. Many have received such spiritual uplift there as to make it almost holy ground. Humbling and heart-searching addresses bearing upon the spiritual life have sent many away to the hills and glens to confess failure and sin, and to lead to wholehearted surrender to the Lord. Many a soul winner has received spiritual stimulus in the gatherings there which has told for good to the ends of the earth. As this article appears, a most helpful conference will be in progress, having amongst the speakers Revs. Preb. Webb-Peploe, of London, and Rev. Andrew Murray, of South Africa.

One gentle presence will be sorely missed and the voice of one true and tried teacher a-wanting this year—we refer to the saintly and scholarly Dr. A. G. Gordon, of Boston, whose call home leaves such a blank in the Church of God the wide world over. Being dead he yet speaks through his writings. We know of no books more helpful than Dr. Gordon's. They will long remain spiritual classics to thousands of devout souls.

HENRY MONTGOMERY.

Belfast.

A STORY OF GOD'S LEADING.

A letter had come telling me of the illness of a relative and asking me to go to Sydenham as soon as I could. At first I was tempted to rush off with a hasty petition sent up to my Heavenly Father, and no reading. A sadness came with the thought, however, and I sat down with the blessed Guide Book. The Word of Life! Why did I linger so long over that scripture: "Shall God in very deed dwell with man upon the earth?" And why did I turn to all those other verses proving that God the Spirit did and does dwell with man? I could not tell, but it seemed as if I must. So absorbed was I that when I looked at the clock I was startled to find it so late, lest I should not catch my train. I went at once to the station, but found that my train had left, and as there would not be another for some time, I must walk. I was feeling weak, and the distance was long. Suddenly, a beautiful carriage stopped, and the coachman said to me, "Are you going far?" I said I had missed my train, and would have to walk to Sydenham Hill. "Will you go in this carriage? I can leave you there as I pass it on my way to the Crystal Palace." Without waiting for an answer, the door was opened, and I found myself sitting in that lovely restful carriage, feeling quite royal. "How wonderful," I said, as I took out Miss Havergal's "Loyal Responses," which had been sent me, and read "The Secret of a Happy Day":

Just to let thy Father do,
What He will.
Just to know that He is true,
And be still.

My heart was in tune, and such glad praise notes went up to Him as I sat there. The carriage stopped, and the coachman asked if I would ride to the top of the hill, as it would be easier walking from there. I thanked him, and felt even more glad.

On looking out I saw a gentleman supporting a lady who was evidently ill. He asked the coachman if he could tell him where he might get a vehicle, as his sister was too weak to walk, and they had gone to the wrong station. They wanted the Palace station. "Will you mind getting into this carriage?" he asked. "Thank you so much," said the gentleman, "but will not the lady object?" "No," he replied, "she will get out at the Palace too." Very carefully he assisted the lady in, and when they were seated, the gentleman said, "How very wonderful!" "Yes," I replied, "I have been saying that so many times since I got in here; but then I know it is the one whose name is 'Wonderful' that put me in."

The lady had quite rallied now. So I told them all about it. They felt it was very marked care in my case and their own too. Then followed a most interesting conversation, and I found out why I had searched up those particular scriptures in the morning. They were just the very ones for their present need—that these friends might know that God can, and does, dwell in very deed with man upon the earth. Oh the joy and power of that little while, telling of Him, and hearing them tell of their desire to have the assurance of Christ in them the hope of glory.

They were over from Australia to see a special physician. We were each so thankful for the profitable, happy time, until we stopped at the Palace. Then I asked the coachman how it was that he invited me to ride when so many others were passing too. He did not know, but felt that he must. I asked him if he were on the Lord's side, and I hoped from his answer that he did know Him, whom to know is life eternal. My fellow-occupants and I parted, believing that we should soon meet again in the Palace of the King. I found the invalid was not worse, but was able to smile at the "better carriage than that of the train."

J. E. W.

CHRISTIAN EVIDENCE SOCIETY'S EXAMINATION. — The books selected by the Christian Evidence Society for their examination next spring are Dr. Gibson's "Rock *versus* Sand," Stewart's "Handbook of Christian Evidences," Butler's "Analogy," March Phillipps' "Divine Revelation," Flint's "Theism," Arthur's "Difference between Physical and Moral Law," Robertson's "Introduction to the Old Testament," and McClymont's "New Testament and its Writers." There is no restriction to sex, age, or religious denomination. Copies of the regulations may be obtained of the secretary, 13, Buckingham-street, Strand, W.C

OUR DAILY HOMILY.

SUNDAY, AUGUST 18.

"Esau Cried with an Exceeding Great and Bitter Cry."—Gen. xxvii. 34.

On this incident the writer to the Hebrews founds the impressive lesson, that the choices of the past may cast a bitter and irrevocable shadow on all our future. When he afterward desired to inherit blessing he was rejected (for he found no place of repentance), though he sought it diligently with tears. (Heb. xii. 16-17.)

Beware of the Cravings of Appetite.—In an evil moment Esau yielded to these, and sold his birthright to secure their gratification; he found afterwards that the choice made in that hour was irrevocable. How needful that we watch and pray that we fall not into temptation!

Let us remember these four positions as a preservative against the sudden intrusion of passionate appetite.

We were Once Dead in Sins.—Surely we do not want to go back again to the charnel-house with its corruption.

We Died for Sins in the Person of Christ Our Representative.—We have met the demands of God's holy law, but surely that must be an awful thing, which cost the Saviour so dearly.

We Died to Sin with the Lord Jesus.—We have passed with Him on to Resurrection ground, so that we belong to the new heavens and new earth wherein dwelleth righteousness.

We are Called On to Reckon Ourselves Dead to Sin.—The nearer we live to God, the more sensitive we shall be to the most distant suggestion of evil, closing doors and windows to it, reckoning ourselves "not at home" to it, and yielding our members as instruments unto God.

MONDAY, AUGUST 19.

"Behold a Ladder Set Up on the Earth, and the Top of it Reached to Heaven."—Gen. xxviii. 12.

All men feel that earth and heaven touch at the horizons of the distant past and future; but we ought to feel that the present moment of time and this bit of the world's surface are linked with heaven. This is what the ladder meant for Jacob. The moorland waste, where he lay, and Laban's home, whither he journeyed, were as near God as his father's tent. Earth is linked with heaven:—

By God's Daily Providence.—His loving eye is ever upon us, and his angels go to and fro on our world performing ceaseless ministries.

By our Saviour's Mediation.—As He intimated to Nathaniel, his own nature as uniting God with man, and especially his Ascension glory as the man Christ Jesus, is the one great connecting link.

By Daily Fellowship and Holy Thought.—We should practise the sense of God's presence, often stopping ourselves amid our ordinary avocations and interests to say, aloud when possible, God is near, God is here. In all likelihood we are daily living amid the glories of the eternal world, but our eyes are blinded. Oh, that by humility and purity we may become more sensitive, and awake to the things that are unseen and eternal.

By Holy Yearning.—When Jesus ascended He unrolled a path behind Him, along which we shall one day travel to meet Him. Hope treads that glorious Ascension ladder, and as she does so, again we see the heaven opened, and our destiny unfolded at Christ's right hand.

TUESDAY, AUGUST 20.

"But a Few Days for the Love He Had."—Gen. xxix. 20.

That touch is enough! We can fill in all the rest. This old-world love was of the same quality as our own. Oh blessed God! what a priceless inheritance this is! Time itself never tedious, but always too short; labour never hard; distance never long; sacrifice unheard of, the word almost in disuse—where Love is Queen. This is how we would feel to our dear Lord: so that the missionary away from home and friends, as well as the invalid suffering for Jesus, might feel years of loneliness and pain but a few days, for love of the beloved Lord. We may acquire such love thus:—

Meditate Much on the Love of Jesus.—Sit with the Apostle beneath his cross, and say, each time with deeper appreciation, He loved *me*, He gave Himself for *me*. Do not think of your love to Him, but of his. It is well to take the Lord's Supper frequently, as affording opportunities for this.

Be on the Alert to Detect His Love in Daily Providence and Trifles.—It is amazing how much is ever being arranged by his tender thoughtfulness to alleviate and brighten our lot. If you cannot detect it, dare still to believe it.

Ask the Holy Spirit to Breathe His Love into your Heart.—He that is joined to the Lord is one spirit, and when the doors are open between Christ and the soul, the aroma of his love freely enters.

Show His Love to Every One.—Whether you like people or not, do to them as He would do; let his love flow through you to them; what we manifest to others for his sake, we shall come to feel to Him.

WEDNESDAY, AUGUST 21.

"The Lord hath Blessed Me for Thy Sake."—Gen. xxx. 27.

Laban requested the longer stay of Jacob because he felt sure that the Divine blessing had been brought by him into his home. It was a selfish, low motive for desiring the postponement of his departure; and Laban was destined, alas! to be terribly undeceived. He would wake up one day, to find that during his sojourn with him, and under the cloak of religion, Jacob had been ruthlessly plundering his property. It was a shameful betrayal of trust on Jacob's part, and it conveys a searching warning to those who, because of their religious professions, are trusted by their relatives or others:—

With Their Property.—Always do the best possible for your employer or friend, who has entrusted his interests to you, acting towards him as the servant and steward of God. Bear in mind that God has bidden you undertake the office for Himself, and accepts your fidelity as rendered to Him: He will recompense.

With Their Friendship.—Be very careful here. God puts us into one another's lives, that we may be the medium through which his love and tenderness may enter them, but there is such danger of our monopolising for ourselves the place that He would fill. Sometimes we almost unconsciously deteriorate rather than elevate our friends by the intrusion of our own personality.

With Their Christian Instruction and Training.—Ministers of God's Holy Gospel must specially guard against the tendency to make name, fame, money, out of a position which they should occupy only as God's stewards.

THURSDAY, AUGUST 22.

"And God said unto Laban, Take Heed to Thyself that Thou Speak not to Jacob either Good or Bad.—Gen. xxxi. 24.

This visitation of God made a deep impression on Laban. He refers to it afterwards as restraining him from injuring his runaway son-in-law. Jacob, too, was struck by it. It is very wonderful to find the Holy God casting the mantle of his protection around this crafty and deceitful soul. No doubt it was due to his covenant relationship with the family and race, of which Jacob was a most unworthy member (13, 42). But if God thus interposed for Jacob, will He not much more interpose for those who desire to be his obedient children?

God will lay an Arrest on your Persecutors.—Israel was rebuked because the exiles in Babylon thought they would perish before a man that could die, and the son of man who was as grass, and forgot their Maker, the Lord of heaven and earth. All around you the fire may rage, but you shall walk amid it unscathed if only you trust. Remember how God in our own day has kept Dr. Paton.

God will lay an Arrest on Trial.—His finger is always on our pulse, and the moment the pain becomes more than we can bear He will stay it.

God will lay an Arrest on the Power of the Evil One.—We shall not be tempted beyond what we are able to bear. There is always a *thus far, and no further*. The Only Begotten of the Father keeps the sheep whom his Father has entrusted to him. Not one of them can be devoured by the lion of hell. If only we believed this we should be calmer, happier, even though circumstanced as Jacob. No need to altercate with Laban, but to look beyond him to the Father.

FRIDAY, AUGUST 23.

He Touched the Hollow of His Thigh.—xxxii. 25.

Our greatest victories are wrought out through pain, and purchased at the cost of the humbling of the flesh. Jacob learnt that the secret of prevailing with God and man was not in the strength, but in the weakness and suffering, of the flesh. It must ever be so. The victor Lamb bears still the scars of Calvary, and looks as one who had been slain.

Had Laban met Jacob that morning, he would have pointed to that limp as an indication of God's wrath and displeasure; but if he had looked into his face he would have seen all its hardness and cunning gone, or would have been melted by the unwonted tenderness in his voice.

The Shrunken Sinew Counteracts Pride.—So high a spiritual achievement as to prevail with God might have tempted Jacob to arrogance and self-esteem, as the abundance of revelation tempted Paul; but God anticipated the possible temptation by this physical infirmity, which was constantly present to Jacob's consciousness.

The Shrunken Sinew was the Secret of Victory.—Had it not been shrivelled by the angel's touch Jacob would have continued to resist in the pride of his strength, and would never have clung convulsively around the angel's neck, as though about to fall, crying "I will not let thee go." It was only in that act he became Israel, a Prince.

The Shrunken Sinew Makes us Think Little of this World and Much of the Next.—From this moment Jacob takes up more of the pilgrim attitude. He finds that for him, at least, the pace will have to be slower; but it is well, for he relaxes his hold on things to entwine more tenaciously about the unseen. "The days of the years of my pilgrimage."

SATURDAY, AUGUST 24.

I Will Lead on Softly . . . Until I Come Unto My Lord to Seir.—xxxiii. 14.

This was rather unworthy of the man who, the night before, had seen the face of God, and learnt to prevail. It is a solemn lesson to those who have passed through some rapturous experience.

After Blessing, often Trial.—When the fair colours have been laid on, the vessel is plunged into the furnace that they may be burnt in.

The Trial Frequently Presents Itself in the Home or Ordinary Life.—Some are led into the wilderness to be tempted, but more often, it is the contact with our Esaus that furnishes us with the supreme test of the worth of what we have received.

Failure Comes from not Reckoning on God.—Jacob looked at Esau's four hundred armed men, and compared his own following with despair. So Peter looked at the winds and waves. At such times we must fail, if we rely on schemes or plans, instead of saying, God Is.

We Must also Act Faith.—If Jacob had refused to use this subterfuge, and had spoken simply and manfully, he would have found that Esau would have acquiesced and left him. The angels who had dealt with him (xxxii. 2), had done their work effectively, and God had changed his purpose.

BOCA MISSION, BUENOS AYRES.

Dear Sir,—Opportunities were given me at one of the missionary meetings in the tent at Keswick, in the Wesleyan Methodist Church in the same town, and at the Students' Conference missionary meeting on Friar's Crag, of speaking on South American missionary work and of telling the story of the Boca Mission work. As already explained in previous letters, our work requires generous help, both for present activities and for necessary enlargements. The time for me to return to my field of labour draws nigh, and I trust that through the consecrated gifts of friends to this work, I may be enabled to return fully prepared to meet the immediate outlays which the work demands.

I shall be glad of opportunities of speaking on South American missionary work in general and of the Boca Mission work in particular. Friends should address me by letter at 186, Aldersgate-street, London, E.C.—Faithfully yours,

William C. Morris.

MISSION TO DEEP SEA FISHERMEN.—Any of our readers visiting Yarmouth and Lowestoft this month may be glad to know that the fine hospital ship *Albert*, of the Missions to Deep Sea Fishermen, which for the last two summers has been in Labrador, will be visiting both these East coast ports for the triple purpose of being inspected by friends, of having a floating bazaar on board, and of holding evangelistic services for fishermen and others. Mr. G. Andrew Hutchison is in charge of her.

INTERNATIONAL S. S. LESSONS.

AUGUST 25.

Crossing the Jordan.—Joshua iii. 5—17.

Golden Text.—Isa. xliii. 2.

The important event connecting this with the former lesson is the death of Moses, and the appointment of Joshua as his successor. The name Joshua is the Hebrew form of Jesus, and means salvation. He was about eighty-four years old when he became leader of the people of Israel, and lived to be 110 (Judges ii. 8). Twice during the leadership of Moses he came into prominence, once during the war with with Amalek (Exod. xvii.), and again as one of the twelve spies (Numb. xiii.). His exaltation to the position of successor to Moses was the result of his previous fidelity.

The forty years' wandering of the Israelites were now ended. The land of promise lay before them, and they were about to take possession. Spies had already explored the land (Josh. ii.), and had brought back a report that the people of the land were filled with fear. God had evidently prepared the way before his people.

God was about to work a most notable miracle, which He describes as something unusual (4); which He speaks of as "wonders" (5); which must be kept in perpetual remembrance (12, iv. 8, 9); and in order to which special preparation must be made (5). The sanctification required had reference to ceremonial cleansing, but this was a type of the preparation of the heart. The outward was only valuable as it represented the inward. To turn from everything displeasing to God, to trust and obey Him, to offer to Him the heart as his dwelling place—this is the condition upon which He does wonders for his people to-day. Teachers will do well to remember that God uses prepared and sanctified vessels (2 Tim. ii. 21). McCheyne used to say, "It is not great talents but great likeness to Christ that God uses."

The miracle was performed at the most unlikely time. (Compare iv. 19, with iii. 15.) The tenth of Nisan was about the beginning of our April, and their barley harvest was gathered then. The width of the river at this period was increased, according to Dr. Thomson, from 100 to 500 feet. The Canaanites would feel secure while such a barrier lay between them and the Israelites. God took them by surprise, and made a more profound impression by the miracle. God times all his works with infinite wisdom.

The purpose of this miracle was threefold. (1) It *put honour on Joshua* (7). He was comparatively an untried man. Possibly some envied him his position, and coveted it for themselves. A miracle like this would prove him to be the choice of God. The people could safely follow one whom God honoured as He had honoured Moses. (2) *It encouraged the people* (10). There were other difficulties awaiting them. Strong nations, whose iron chariots, whose impregnable fortresses, whose strong confederacies seemed to bid defiance to any power the feeble Israelites possessed. But if this apparently insuperable difficulty is overcome they need not fear the rest. (3) *It terrified their adversaries* (chap. v. 1). "Their heart melted, and there was no spirit in them" when they heard of such a miracle.

God performed the miracle by very unlikely means (3, 4, 6, 17). To all outward appearance the ark was a wooden box overlaid with gold, containing two tables of stone, a pot of manna, and Aaron's rod. How can such a miracle be wrought by this? Yet it was the symbol of the Divine presence, and while the God whom it represented was worshipped and trusted and obeyed by the people, nothing could oppose their progress. Is not God always doing his wonders by unlikely means? An ox-goad, a sling and stone, a despised Cross—these are the instruments he uses. "Foolishness," men say. But "the foolishness of God is wiser than men." God's worst, as man counts it, is better than man's best.

The miracle required human instrumentality. The ark would divide the waters, but the priests must bear the ark to the water's edge, and then must stand by it in the midst of the stream. The Gospel saves, but God uses men for conveying the Gospel to others. The treasure requires the earthen vessel, the light requires the lantern. And the people have their part too. The ark led, but the people must obey (3, 4). If it seemed like following the ark to death they must do it, and find through death the way to life. Just such faith and obedience are required of us. Jesus leads, and we follow Him through the grave into the life of resurrection.

It is useless to seek for natural explanations of such a miracle. "It was the Lord's doing, and is marvellous in our eyes."

For the Young.

THE LIGHTHOUSE.

I wonder if any of you boys and girls have ever been over a lighthouse. A short time ago I paid a visit to one on the south coast, and I should like to tell you a few of the lessons it taught me.

On a high rugged cliff, a long way from any house or cottage, stood the lighthouse. Not a very large one, but of great importance. The coast is dangerous for ships, and there would be many a wreck if it were not for its steady light thrown out night after night across the dark sea.

As I climbed up towards the lighthouse, I noticed how firmly it stood, defying all the winds and storms and the tremendous waves which dashed in fury against the rocks beneath. And here it teaches us its first lesson. What makes the lighthouse so firm and strong? "Why, of course," you say, "it is built on a rock." Quite true, and if we would be like the lighthouse, we too must be built on a rock. And that rock is the Lord Jesus Christ. No storms of life, no temptations, no troubles can shake us if we are firmly built on that foundation.

When I reached the lighthouse and knocked at the door, it was opened by an old coastguard man, who offered to show me over. I followed him along a passage to the basement of the tower, where many things connected with the lighthouse are kept. But I did not stay long there, for he led the way up a steep staircase to the second and most important story. Round this ran a narrow gallery, and in the centre was the great lamp, which it is his duty to keep filled with oil, and to light every evening when the sun goes down.

Now we come to our second lesson. What good do you suppose the lighthouse would do the sailors, however firmly built on the rock, and though fitted up inside with all its machinery and lamps, if there was no one to fill it with oil and light it every night? It would be no good whatever. So, if we are to shine for Jesus in this dark world, and to show lost souls the way to Him, we must be filled with the oil of the Holy Spirit, and then lit by Him. Of ourselves we can give no more light than the lighthouse could if left to itself.

After examining the lamp my attention was drawn to the glass windows through which the light shone. How bright and clear they were—not a speck of dirt or dust to be seen. And how necessary that they should be kept so. Were they to be covered with sand from without and dust from within, how sadly the light from the lamp would be dimmed before its rays were cast over the sea. Another lesson for ourselves. We must be kept pure and clean, and go to the Lord Jesus for daily washing from our sins if we would have Him shine through us to give light to the world.

The last thing the lighthouse taught me was this. Compared to the sun or moon the light was very small. Yet those celestial bodies could never do its work. It had its own special spot in this great world in which to shine, yet if it shone there faithfully, how great a work it might do.

Dear boys and girls, you have each a special little corner in this world in which to shine for Jesus, and each a special work to do for Him. If you neglect to shine where He has placed you, if you neglect to do the work He has given you, no one else will be able to do it; it will go undone, and perhaps some precious soul you might have won for Jesus will be lost for all eternity. What solemn lessons the lighthouse teaches us! May God write them on our hearts.

T. M.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending August 24, 1895.—Sun., 18, Mark iv. 13-29; Mon., 19, iv. 30-41; Tues., 20, v. 1-20; Wed., 21, v. 21-34; Thurs., 22, v. 35-43; Fri., 23, vi 1-13; Sat., 24, vi. 14-29.

THE FIRST SEVEN DAYS.

God first of all created light,
And called it Day, the darkness Night—
The first day.

The waters He divided next,
And heaven between He firmly fix'd—
The second day.

And now the earth appears to view,
The grass, the herb, and fruit-tree too—
The third day.

The signs and seasons, days and years,
He made the sun and moon and stars—
The fourth day.

To fill the sea, fish great and small,
And fowl to fly, God made them all—
The fifth day.

And next all beasts and creeping things
And man He into being brings—
The sixth day.

Thus, having all things made and blest,
God saw 'twas good from work to rest—
The seventh day.

T. McL.

CHILDREN'S SPECIAL SERVICE MISSION.

SEASIDE SERVICES.

Messrs. J. H. P. Cutting and M. Goodman, *Aldeburgh*, Aug. 9-26; Mr. A. J. Barff, B.A., *Bexhill*; Rev. T. Longstaff, *Blackpool*, from Aug. 6; Mr. G. Askwith, *Boscombe*; Mr. H. Hutchinson, *Bridlington*, Aug. 6-Sept. 6; Mr. T. Graham Bailey, *Carnoustie, N.B.*; Mr. W. H. Wilson, *Colwyn Bay*; Mr. H. M. Dale, *Cromer*, from Aug. 7; Mr. H. Falkner, *Deal*; Mr. A. G. Dodderidge, *Eastbourne*, Aug. 4-Sept. 10; Mr. Middleton, *East Preston*; Mr. Phillips Welch, *Exmouth*; Mr. Josiah Spiers, *Felixstowe*, from Aug. 7; Mr. A. B. Dixey, *Freshwater*; Messrs. C. H. Collier and J. S. Withers, *Herne Bay*, from Aug. 1; Mr. F. O. Lasbrey, *Hoylake and West Kirby*, Aug. 6-22; Mr. E. Arrowsmith, *Hunstanton*, Aug. 13-Sept. 15; Mr. W. R. Moore, *Ilfracombe*; Mr. R. H. Keable and Rev. M. C. Brownlow, *Kemp Town (Brighton)*, Aug. 5-26; Mr. J. S. Tyler, *Littlehampton*, from Aug. 4; Mr. Frank Anderson, *Llandudno*, from Aug. 6; Mr. Russell J. Hill, *Llanfairfechan*, Aug. 4-22; Rev. L. Carr, *Overstrand, near Cromer*; Mr. L. M. Miller, *Paignton*; Mr. J. H. Greene, *Penmaenmawr*; Messrs. E. Collier and F. W. Betteney, *Pensarn*; Mr. H. B. Claxton, *Penzance*, Aug. 20-31; Mr. H. Steward, *Port Erin*; Messrs. Geo. Goodman and S. J. Hewlett, *Rhyl*; Dr. F. Churchill, *Saltburn*; Mr. J. R. Naylor, *Sandown*, from Aug. 8; Messrs. B. Herklots, T. G. Barber, W. A. Dark, and T. B. Bishop, *Scarborough*, from Aug. 4; Mr. J. M. Wigner, *Seaford*; Rev. W. S. Standen and Rev. S. R. Morse, M.A., *Sea View, I. of W.*, (Sept. 1-14; Mr. J. W. Caldicott, *Southend*, from Aug. 1; Mr. S. M. Warner, *Southsea and Sea View*; Mr. Livesey Carrott, *Southwold*, from Aug 1; Rev. W. W. Martin, *St. Leonards*, Aug. 10-Sept. 9; Rev. F. S. Lawrence, M.A., *Swanage*; Messrs. E. Hughes and H. T. Sayer, *Towyn*, Aug. 4-Sept. 4; Rev. Norman Bennet, *West Brighton*, from Aug. 25; Messrs. W. Stuart Fox and N. Thwaites, *Weston-super-Mare*, from Aug. 6; Rev. G. C. Williamson, *Westward Ho*, Aug. 5-23; Mr. E. T. M. Dennes, *Whitby*; Rev. C. E. Haynes, *Worthing*, from Aug. 6; Mr. H. Hankinson, *Lanark*, Aug. 16; *Hamilton*, Aug. 17-18; *Helensburgh*, Aug. 19; *Ballachulish*, Aug. 20-21; *Inverness*, Aug. 23-25; *Dingwall*, Aug. 26-27.

AMERICAN WARSHIPS.

A very interesting event in connection with the visit of the U.S. ships *San Francisco* and *Marblehead* to the Thames occurred on Sunday week, when, by invitation of the chaplain and special permission of the captain, Miss Weston visited the flagship. She was present at the morning service, which was thronged by officers and men, notice having been given of her visit, on board the *Marblehead*. The chaplain conducted the first part of the service, giving place to Miss Weston as the speaker. Great attention was given her, many of the men were melted to tears, and the evident blessing and power that followed her words were very marked.

Miss Weston breakfasted with the ward-room officers, and before she left visited the lower deck, the sick bay, and the cells. Her monthly letters and *Ashore and Afloat* are received regularly by every ship in the American Navy, and are greatly valued.

Her Majesty has shown her interest in the work by providing out of her privy purse a room for Jack at Devonport. By her command the simple inscription runs thus: "Given by Queen Victoria, 1895."

MADRAS TAMIL MISSION.—Mr. Gnanamuthu Joseph Israel, of this mission, and an orphan boy, are now in England and have visited many places throughout the country. The Mayor of Sheffield recently gave the Mission a drawing-room meeting in the council chamber, when Mr. Israel explained that the object of his present mission to England is to secure help to enable the Mission to continue to carry on the day schools distinctly on Christian lines, independent of Government grants. He would be glad to address meetings in drawing-rooms, churches, and halls, and may be communicated with at 29, Botanical-road, Sheffield.

THE CHINESE MASSACRE.

Since our last issue further details as to the murder of C.M.S. missionaries at Ku-Cheng have come to hand, and very painful they are. Great and cruel maltreatment preceded the actual murder of the missionaries, and several of them were burnt beyond recognition in the house, which had been set fire to. Universal sympathy for the C.M.S. and for the bereaved relatives has been aroused throughout the country. As an instance it may be noted that a strong resolution of sympathy was passed at one of the sittings of the Wesleyan Conference.

In a letter to *The Times*, Rev. Ll. Lloyd, a brother missionary who accompanied Mr. and Mrs. Stewart on their first going to China, writes :—

"As regards the people who have been guilty of this dark deed and their motive for acting so atrociously, it is a little difficult to speak with any degree of certainty in the absence of further details. It seems, however, almost certain that it was perpetrated by a band of vegetarian Buddhists, who are very numerous in the locality and who have been giving a great deal of trouble to the Chinese authorities lately. Indeed, for the last few months Mrs. Stewart and her family, together with the unmarried ladies, have been living at Fu-chau, it having been deemed wise as a precautionary measure to send them there; but I imagine that, as things seemed quiet again, it was thought safe for them to return. How far the Chinese authorities connived at this dreadful deed, or how far they were able to prevent it had they so willed, it is quite impossible to say positively. One can only hope that these untoward events are in some way hastening those reforms which China so sorely needs and which outward pressure from foreign Governments may compel her to adopt."

As the most prominent of the murdered missionaries, public interest has largely centred in the career of Rev. R. W. Stewart and his wife. The following biographical details, given in *The Record*, by Mr. Van Someren Taylor, will be welcomed :—

"Educated at Marlborough, Mr. Stewart proceeded to Trinity College, Dublin, where he graduated with honours. It was his intention to be called to the Bar, and he read three years in London with that object. The effect of that early training was apparent throughout his whole life. Through some mistake, which he never could explain, he mistook the day of the examination for the Bar. This set him thinking, 'Can God have some other work for me in life?' and the fact was borne down upon him that God had called him to mission work. He applied to the C.M.S., and with nervous anxiety he awaited the reply of the committee, fearing lest he should not be considered fit for mission work—an instance of his deep humility. He went for one year's theological training to the C.M.S. College, Islington, choosing that institution because he believed it would better fit him for the field.

"In 1876, along with Rev. Ll. Lloyd, he proceeded to Foo-Chow, and joined Rev. (now Archdeacon) Wolfe in the city. He was placed in charge of the College and Boys' School. He soon made his mark upon the Mission. He realised that a new building for a college was needed, and before long one was erected, chiefly, if not entirely, through funds raised by himself and his friends at home. But it was not long to be used as such. The Chinese authorities had made up their minds to turn out the European missionaries from the city. Mr. and Mrs. Stewart, with their infant son, returning from a short holiday, suddenly found themselves surrounded by a howling Chinese mob, which, though it did not attack them, surrounded the house, and they witnessed the destruction by fire of the newly-erected college. More than once they expected to be attacked, and doubtless had they gone out they would have been so; what they dreaded was that after the college was burnt down their own house would also be set alight to. All that long weary night Mrs. Stewart, with her infant in her arms, sat or wandered from one room to another, not knowing what was to happen. On the ground of a flaw in our lease, we were compelled to leave the city and settle in the foreign settlement three miles away. Here, after numerous delays, a site was obtained, and a new theological college was erected, the funds having been provided by Mr. Stewart's friends.

"After eight years of service both Mr. and Mrs. Stewart returned home for furlough. Whilst at home they were most energetic, and it was chiefly through the energy they then displayed that the Fuh-Kien Dublin University Mission was started in connection with the C.M.S. It was during this time of furlough that he threw his whole-hearted energies into obtaining lady workers for the mission-field, and it has been chiefly through his exertions that the C.E.Z.S. was induced to send such a large and noble band of workers, some of whom have been so suddenly called to lay down their lives for Christ side by side with him, and greatly through the action of his friends at home money has been raised to send out such ladies. He was appointed their representative or secretary in the mission-field. At home he was engaged as a deputation for the C.M.S. On his return to Foo-Chow in 1885 he was again appointed to the College.

"Unfortunately the residence he lived in was unhealthy, and his constitution became seriously impaired, and as he expressed a wish to engage in evangelistic work, he was at his own request removed to Ku-Cheng in 1888—to have charge of the neighbouring district of Ping-Nang. How earnestly he prayed for more workers to work in those great untouched districts! The change to Ku-Cheng did not, however, prove as beneficial as it was hoped it would. In a few months he was invalided home. For a long time it was doubtful whether his health would permit of his return, but he was not idle. At home, he saw through the Press the 'Romanised' edition of the Foo-Chow Colloquial New Testament.

"In 1891 he was appointed by the C.M.S. to accompany Mr. Eugene Stock to the Colonies. On his return to China, in 1893, having proceeded *viâ*



REV. R. W. STEWART.

(From Photograph by Mr. J. H. Newman, Sydney.)

Canada as a special deputation, he was appointed to Ku-Cheng city. Here he threw himself energetically into the opening of day-schools—a form of mission work that had been most dear to his heart, and for which he pleaded earnestly at home, and had been able to raise a special fund for their support. All through his missionary career he has ever held before the Native Church the idea of self-support. His ideal of a Native Church was one entirely supported by the natives. And now God has called him home to Himself.

"In his wife Mr. Stewart found his heart's desire, ready to aid him in all things, always at his side. At the very beginning she threw herself heartily into mission work (for which her previous life with her mother, Mrs. Smyly, of the Irish Church Mission, at Dublin, had so fitted her). She rapidly acquired the language and spoke it most fluently. She energetically developed, if she did not in reality start, that large and most flourishing part of our task, 'the Bible-women's work.' And by his side she has shared his death. 'Lovely and pleasant' were they 'in their lives, and in death they were not divided.' Those who knew them must have noticed in both that ripening in Christian character and grace that sometimes comes to one before they go to be with God. In both their lives this was well marked. To both the coming of the Lord was a reality, and eagerly looked forward to as to happen soon. Above the yells of that murderous Chinese mob they have heard the cry, 'Behold, the bridegroom cometh, go ye out to meet him'; and from both their hearts, if not their voices, will have gone up the cry, 'Even so, come, Lord Jesus.'"

The telegrams published on Monday last announce the death of the youngest child of Mr. and Mrs. Stewart, in consequence of the injuries received; this brings the number of deaths to eleven.

Miss Smyly, of Dublin, aunt of the orphaned children, sails on Saturday by the *Campania* for Shanghai, *via* the United States, to take charge of the surviving members of the Stewart family.

GOD'S MARTYRS IN CHINA.

August 2, 1895.

Our hearts are well-nigh overwhelmed
With agony and pain,
At thought of kinsmen far away
By brutal murderers slain.

Amidst our desolation sore,
Is there no ray of light?
Ah, yes, the voice of Jesus
Speaks to us through the night.

"Is suffering death so strange and sad?
Remember, 'twas said by Me,
That even as the Master is,
So should the servant be."

Oh ye whose hearts are breaking
Look up to the Son of God.
This blood-stained path to glory
Is the very one He trod.

Look up, till ye catch the music
In that happy, happy land,
As the golden gates fling open wide
To receive the Martyr Band.

A. Tuting.

O brave white souls! Did ye so scan the need,
Nor deem toil wasted? Was your faith so high
In power of love? And seemed it good to die
Far from dear home? Nor wiser they whose creed
Though yours in name decries such venturous deed.
O Christ! But these in lonely witness bright
Have found thy Calvary, and in the light
Of thine Eternity their work we read.
But who those hour-long pangs may dare to name,
Renewed till gentler death the spirit freed,
Nerves tense, the mind in dark confusion bound,
Brute evil rioting, while through swoom and shame,
Prayer struggled Godward, where no man gave heed,
And cruel Mongol faces leered around.

Claybury Frederick Mann.

A WOMAN'S MISSION IN BOMBAY.

After much consideration and correspondence with the leaders of the different missionary societies, it has been decided to found a Missionary Settlement for University Women at Bombay. That city contains a Parsee population of 60,000, as yet almost untouched by missionary effort, and it is believed that among the women of this enlightened race, unhampered by Mohammedan and Hindoo restrictions, excellent missionary work can be done on educational lines. Parsee converts would become a powerful instrument for the evangelisation of the races around them. Then in the districts of Nasik and Malegàm, about one hundred miles from Bombay, there is pressing need for lady doctors among 2,000,000 native women, and a medical mission would find the fullest scope. The reflex action of the work, it is believed, would be most beneficial on the colleges at home. Offers of service have already been received, and if the necessary funds are secured, it is hoped to send out a first band of workers in October, 1896. The hon. sec. is Miss de Sélincourt, "Eversley," Balham, London, S.W. The advisory council consists of Revs. F. B. Meyer, H. C. G. Moule, E. A. Stuart, R. Wardlaw Thompson, Dr. H. Grattan Guinness, Mrs. de Sélincourt, Hon. G. Kinnaird, and Miss G. A. Gollock. Lord Kinnaird is hon. treasurer, and the committee is made up of members of Newnham and Girton Colleges, the London and Edinburgh Medical Schools for Women, Queen Margaret College, Glasgow, and Alexandra College, Dublin.

CHURCHES BROKEN INTO.—On Saturday the Congregational Church and the Baptist Church at East Finchley were broken into. The contribution boxes in the churches were broken open and their contents taken. In class rooms adjoining the Congregational Church sewing classes are held on weekdays, and from these a number of articles of clothing were stolen. On the previous day the Presbyterian Church, Highgate-hill, was visited by thieves, who tried to enter the building by breaking a window.

Rev. A. Murray's Testimony

AT KESWICK CONVENTION.

In Psalm lxxviii. 34 you have these words, "When He slew them, then they sought Him." When I was asked to give my testimony, I said I doubted whether it was desirable, and for this reason: We all know what helpfulness there is in the clear-cut testimony of a man who can say, "There I was; I knelt down and God helped me, and I entered the better life." I cannot give such a testimony; but I know what blessing it has often brought to me to read of such testimonies for the strengthening of my faith. And yet I got this answer from those who wished me to speak: "Perhaps there are many at Keswick to whom a testimony concerning a life of more struggle and difficulty will be helpful." I replied: "If it must be so, let me tell, for the glory of God, how He has led me."

Some of you have heard how I have pressed upon you the two stages in the Christian life, and the step from one to the other. The first ten years of my spiritual life were spent manifestly on the lower stage. I was a minister, I may say, as zealous and as earnest and happy in my work as anyone, as far as love of the work was concerned. Yet, all the time, there was burning in my heart a dissatisfaction and restlessness inexpressible. What was the reason? I had never learned, with all my theology, that obedience was possible. It was with me a settled thing — I am a sinner. My justification was as clear as noonday. I knew the hour in which I had received from God the joy of pardon. I remember in my little room in Blomfontein, how I used to sit and think: "What is the matter? Here am I, knowing that God has justified me in the blood of Christ, but I have no power in service." My thoughts, my words, my actions, my unfaithfulness—everything troubled me. Though all around thought me one of the most earnest of men, my life was one of deep dissatisfaction. I struggled and prayed as best I could.

One day I was talking with a missionary. I do not think he knew much of the power of sanctification himself; he would have admitted it. When we were talking and he saw my earnestness, he said: "Brother, remember that when God puts a desire into your heart, He will fulfil it." That helped me; I thought of it a hundred times. I want to say the same to you, who are plunging about and struggling in the quagmire of helplessness and doubt. The desire that God puts into your heart He will fulfil.

I was greatly helped about this time by reading a book called "Parables from Nature." One of these parables represents that after the creation of the earth, on a certain day

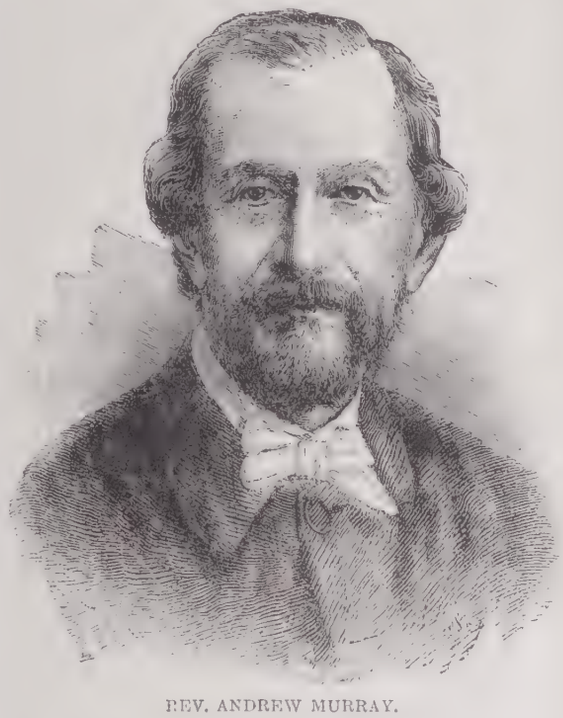
A NUMBER OF CRICKETS MET.

One of them began saying, "Oh, I feel so happy. For a time I was creeping about looking for a place where to stay, but I could not find the place that suited me. At last I got in behind the bark of an old tree, and it seemed as though the place were just fitted for me, I felt so comfortable there." Another said, "I was there for a time but it would not fit me"—that was a grass cricket. "But at last I got on to a high stalk of grass, and as I clung there and swung there, in the wind and in the air, I felt that that was the place made for me." Then a third cricket said: "Well, I have tried the bark of the old tree, and I have tried the grass, but God has made no place for me, and I feel unhappy." Then the old mother cricket said: "My child, do not speak that way. Your Creator never made anyone without preparing a place for him. Wait, and you will find it in due time." Some time after, these same crickets met together again, and got to talking. The old mother said, "Now, my child, what say you?" The cricket replied: "Yes, what you said is true. You know those strange people who have come here. They built a house, and in their house they had a fire; and, you know, when I got into the corner of the hearth near the fire, I felt so warm, and I knew that was the place God made for me." That little parable helped me wonderfully, and I pass it on to you. If any are saying that God has not got a place for them, let them trust God, and wait, and He will help you, and show you what is your place. You know God led Israel forty years in the wilderness; and that was my wilderness time. I was serving Him very heartily, yet it was dark very often, and the great burden on my heart was; "I am sinning against the God that loves me."

So the Lord led me till in his great mercy I had been eleven or twelve years in Blomfontein. Then He brought me to another congregation in Worcester, about the time when God's Holy Spirit was being poured out in America, Scotland, and Ireland. In 1860, when I had been six months in the congregation, God poured out his Spirit there in connection with my preaching; especially as I was moving about in the country; and a very unspeakable blessing came to me. The first Dutch edition of my book "Abide in Christ" was written at that time. I would like you to understand that a minister or a Christian author may often be led to say more than he has experienced. I had not then experienced all that I wrote of; I cannot say that I experience it all perfectly even now. But if we are honest in seeking to trust God in all circumstances, and always to receive the truth, He will make it live in our hearts. But let me warn you convention Christians

NOT TO SEEK TOO MUCH SATISFACTION

in your own thoughts or the thoughts of others. The deepest and most beautiful thoughts cannot feed the soul, unless you go to God and let Him give you reality and faith.



REV. ANDREW MURRAY.

Well, God helped me, and for seven or eight years I went on, always inquiring and seeking, and always getting. What we want is to trust God more. He helped me to trust Him in the dark and in the light. Then came, about 1870, the great Holiness Movement. The letters that appeared in The Revival [now The Christian] touched my heart; and I was in close fellowship with what took place at Oxford and Brighton, and it all helped me. Perhaps if I were to talk of consecration I might tell you of an evening there in my own study in Cape Town. Yet I cannot say that that was my deliverance, for I was still struggling. I would say that what we need is complete obedience. Let us not be like Saul, who, after he was anointed, failed, in the case of Agag, to accept God's judgment against sin to the very uttermost.

Later on, my mind became much exercised about the baptism of the Holy Spirit, and I gave myself to God as perfectly as I could to receive this baptism of the Spirit. Yet there was failure; God forgive it. It was somehow as if I could not get what I wanted. Through all these stumblings God led me, without any very special experience that I can point to; but as I look back I do believe now that He was giving me more and more of his blessed Spirit, had I but known it better.

I can help you more, perhaps, by speaking, not of any marked experience, but by telling very simply what I think God has given me now, in contrast to the first ten years of my Christian life. In the first place, I have learned to place myself before God every day, as a vessel to be filled with the Holy Spirit. He has filled me with the blessed assurance that He, as the everlasting God, has guaranteed his own work in me. If there is one lesson I am learning day by day it is this: that it is God who worketh all and in all. Oh, that I could help any brother or sister to realise this! I will tell you where you fail. You have never yet heartily believed that He is working out your salvation. You believe that if a painter undertakes a picture he must look to every shade of colour and every touch upon the canvas. You believe that if a workman makes a table or a bench he knows how to do his work. But you do not believe that the Everlasting God is working out the image of his Son in you. As any sister here is doing a piece of ornamental or fancy work, following out the pattern in every detail, just think, "Can God not work out in me the purpose of his love?" If that piece of work is to be perfect,

EVERY STITCH MUST BE IN ITS PLACE.

And remember that not one minute of your life should be without God. We do not believe that. We want God to come in at times—say, in the morning; then we are to live two or three hours, and He can come in again. No; God must be every moment the Worker in your soul.

I was once preaching and a lady came to talk with me. She was a very pious woman, and I asked her: "How are you going on?" Her answer was: "Oh, just the way it is always; sometimes light and sometimes dark." "My dear sister, where is that in the Bible?" She said, "We have day and night in nature; and just so it is in our souls." "No, no; in the Bible we read, 'Your sun shall no more go down.'" Let me believe that I am God's child, and that the Father in Christ, through the Holy Ghost, has set his love upon me and I may abide in his presence, not frequently but unceasingly. The veil has been rent; the holiest of all has been opened. By the grace of my God, I have there to take up my abode; and there my God is going to teach me what I never could learn while I dwelt outside. My home is always the abiding love of the Father in heaven. You will ask me, "Are you satisfied? Have you got all you want?" God forbid. With the deepest feeling of my soul I can say I am satisfied with Jesus now; but there is also the consciousness of how much fuller the revelation can be of the exceeding abundance of his grace. Let us never hesitate to say: This is only the beginning. When we are brought into the holiest of all, we are only beginning to take our right position with the Father. May He teach us our own nothingness and transform us into the likeness of his Son, and help to go out and be a blessing to our fellow-men. Let us trust Him and praise Him in the midst of a consciousness of our own utter unworthiness, and in the midst of a consciousness of failure and of remaining tendency to sin. Notwithstanding this, let us believe that our God loves to dwell in us; and let us hope without ceasing in his still more abundant grace.

THE CHRISTIAN ENDEAVOUR CONVENTION for 1895, held in Boston, U.S.A., was probably one of the most remarkable demonstrations which the century has witnessed. The Convention was international and inter-denominational. It was attended by over 50,000 delegates, representing nearly all the Protestant Evangelical denominations from all parts of the world, and all "bent on making the world better." It was a remarkable demonstration of the spirit of unity in purpose and action which is fostered by the movement. No person that circulated among the crowds at the Convention, says the *Golden Rule*, could help noticing the general trend of thought toward the final unity of the Church. Without any effort from the platform to direct it, the common outlook was toward an answering of the Redeemer's prayer for the oneness of his disciples. The secular press as well as the religious commented on the subject, and never before, in all minds, did the things that separate us from one another as Christians seem so trivial and of so little real consequence. Certainly everyone was impressed with the conviction that while there may be obstacles between us as individuals and as Churches, there are no obstacles between us and Christ Himself.

KESWICK ADDRESSES.

Deliverance and Blessing.

By Rev. G. H. C. MACGREGOR.

In a well-known verse in Gal. ii. we have these words, "I am crucified with Christ, nevertheless I live." God through his servants, during these past days, has been telling us much about death, and about the necessity of going down into the grave, if we would enter into that life which is life indeed. But remember that the Bible does not stop by speaking about death. It tells us that we are to reckon ourselves dead unto sin, in order that we may reckon ourselves alive unto God through Jesus Christ our Lord. I wish to speak a little about the life to which this surrender leads us. The life is the direct consequence of the death. Perhaps some soul that up to this moment has shrunk from the death unto sin, may be led to do it as there breaks in upon the soul a vision of the glory of the life to which the Lord would call us.

As a basis of the description of this life, let us turn to Jer. xvii. 5-8. In this passage, it seems to me, we have a wonderful description of the life of which I speak, and you will notice at once that it is a twofold description. It is first of all described as a life of deliverance, and then as a life of blessing; the negative and positive aspects are brought before us. We have two pictures drawn for us, and two experiences described. The first two verses describe the self-life; the last two describe the Christ life. The first describes a life in which God does not get his right place; the last describes a life in which God does get his right place, because the soul has made an absolute surrender. First of all, the self-life is *a starved life*. "He shall be like a heath in the desert;" always hungry, thirsty, dwarfed, stinted, cramped; always looking for a satisfaction that never comes.

HOW MANY STARVED LIVES THERE ARE

amongst us! One who is accustomed to read faces can see it in the eyes of many of you. You come to convention after convention, and there you are, still unsatisfied. Why? Because your expectations are from man, from conventions, from speakers; you have not got past them, and put your trust entirely in the living God.

Then the life that does not give God his right place is *a disappointed life*. "He shall not see when good cometh." The man who is not fully surrendered is a man who is trying to manage his own life, and who is taking counsel of man. He is always missing opportunities; he rules his life by the will of man, and will not remain where God means him to be; so when good comes to the place where he ought to be, he does not see it. He is always too early or too late. As life goes on, he comes to the conviction that he is wasting and mismanaging his life. Some of us know what it is to have a man coming to us with tears and saying, "Would God I had known about these things fifty years ago; how different my life would have been!" Every moment your life is in your own hands is a wasted moment.

It is also *a defeated life*. He who takes his life into his own hand not only fails to achieve what he sets his heart upon, but he achieves nothing. He may do a great deal, but it amounts to nothing. He may be a Christian man, building on the true foundation; but on that foundation, simply because his life is not truly in the hand of God, he is building wood, hay, stubble. He may raise a fabric that may look fair and beautiful in the eyes of men; he may have any amount of reputation as a successful Christian worker, and a popular man; his character may be outwardly beautiful while inwardly dead. He is rearing a fine structure; but it has to be tried by fire, and when the fire tries it, it is levelled to the ground and utterly destroyed. As the man draws near the end of life the conviction seizes him that his life has been lost. He himself may be saved, so as by fire, but his life has been lost; he goes into the presence of God naked and bare. The surrender has to be absolute. It is no use talking about consecration if, at the point where God meets you, you say "No." There are some here who think they are wholly given up to Christ until it comes to some particular thing, and they say "Not that." Jesus demands

AN UNCONDITIONAL SURRENDER.

The life of such a man is *a lonely life*, from which all true fellowship with God is shut out. I know that many of you have fellowship with God. You would not be Christians at all if you had not some; and I daresay that often your souls long for more fellowship, but you do not know what it really is. You have not got beyond a glimmering of what is in store for you. Sin is essentially a separating thing, tearing away the man from God. Wherever sin is tolerated, and opposition to the will of God, there must be loneliness. Fellowship with God is the only thing that can banish it, and the fulness of fellowship is for him whose will is the will of his God.

Then it is very apt to be *a bitter life;* dwelling "in a salt land." There are people who come up here and go away utterly disappointed. They attend another convention, and go away disappointed. If you come in contact with them, you find that the spirit is embittered. They are beginning to be cynical, to make sharp remarks about conventions and such movements. You can see it in their faces that they are being soured. What is wrong? God met them at some convention and said, "Do this, or that," and they did not do it. They let self rise against God, and went out into the salt land. Is not that an awful life? Thank God for anything that delivers from that. If there were no other side to it, how vast are the mercy and love that rescue us from a life like that. But there is another side; great as the deliverance is from things like that, the deliverance is the lesser part of salvation. What I feel is: it is not so much what God saves us from as what he brings us into, that makes the glory of the fulness of the blessing of the Gospel of Jesus Christ.

In this passage we also have set down for us some of the blessings which are the direct consequence of absolute surrender, and of the inflowing of the Spirit of God, which is God's answer to the full surrender of the soul to Him. Here we have the spiritual life. First of all, it is a life free from care, *a life of security* in the literal sense of the word. "He shall be as a tree planted by the rivers of water." The man who gives God the management of his life does not plant himself. He does not say, "I want to live in England, and I won't live in Africa. I won't follow this profession, and I won't follow that." He says, "Lord, what wilt *Thou* have me to do? Father, deal with thy child as Thou dost wish." Then the Lord takes him up and plants him. When a man puts his life into the hands of God he has the conviction that that life is in the place where God would have it to be; and that is all we need care about. If we have this assurance we have also the assurance that

ALL OUR NEED WILL BE SUPPLIED.

So when we are planted by God, the soul has perfect rest. No fear of hunger, for the soul is rich; no fear of thirst, for its roots are bathed in the water of the river of life. No fear of deterioration, for He who planted will prune. No fear of destruction. "I, the Lord, do keep it; I will water it every moment, lest anything hurt it; I will keep it night and day."

Child of God, there is an answer to your question as to what will follow if you give yourself utterly to the Lord. Some are saying, "If I give myself utterly to the Lord, what will happen at home? I will be sure to fall back. I shall not be able to 'keep it up.'" If it is a thing that you have to "keep up," it is not much worth having; but if you get a thing that keeps you up, that is very different. Do not be afraid lest the Father should call his child into fellowship, and then leave him alone. He plants us by the rivers of water and gives us the assurance that He will never leave us, and that every need will be supplied. So there comes over the soul a perfectly indescribable feeling of rest. Until the Lord let me into this blessing I never knew what the words in Philippians meant: "The peace that passeth all understanding." It keeps the heart and mind; the heart and mind do not keep it. Venture all on Him and enter into the life that is free from care. Then there comes such *childlikeness of spirit*. As a little child relies on a care that is not its own so we rely on God and sing the child's Psalm: "The Lord is my Shepherd; I shall not want." Is it not a blessing to get the

WRINKLES TAKEN FROM THE FOREHEAD,

and those marks of care about the eyes removed, as the light of the glory of the Lord shines upon us?

Further, this is *a life of growth*. "He shall be as a tree planted by the rivers of water. Surrender does not do away with the need of growth; it provides the basis on which growth may go on. Do not think that God means to cramp your life. The gate of death through which we pass may be a narrow one, but it leads to a very wide place. There is room enough in the will of God for all his children, and all that He means them to be. Some of you are shrinking from this teaching about death, because you think it so dreadful. Go through the door and see what is waiting you on the other side. Do you think that God is going to make your life a poor, mean, and niggardly thing? Nay; He is going to take you, as a heath in a dry, sapless soil, and plant you in Jesus Christ till you grow to be like the cedar of Lebanon. You will never know what true liberty is till you are a bond-slave of Jesus Christ.

This is *a life of unfailing vigour*. In the life of trust there is no languor; there is deliverance from languor, ennui, weariness, and fatigue. How different is this from the experience of the man who tries to manage his own life. That is a dreadfully hard thing. The great majority of people are very tired. How weary people are—some with too much and some with too little. But when the life is wholly given to God there is deliverance from this. The sun that strikes down with its heat cannot touch the man who is in the hand of God. "The Lord is thy shade. The sun shall not smite upon thee by day, nor the moon by night." You will not see when heat comes; you will be rejoicing in the shade. There will be unfailing vigour because the soul is in contact with the source of all strength.

Here again we have an answer to the question, "Will it last?" It is almost amusing to find these questions coming up year by year. "Will the blessing last?" If it were not so pathetic it would be ludicrous. Get away past "the blessing" to the Blesser. Will God last? What says the prophet? "The everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary." Unfailing strength is the heritage and possession of those that wait on Him.

Once again, it is a life of *perennial freshness*. "His leaf shall be green, and shall not be careful in the year of drought." There is

NEITHER WITHERING NOR WEARINESS

for the soul that perfectly trusts God. Spiritual freshness—how much it is needed, in this weary, dusty world. It is to the spiritual world what flowers, with their fragrance and beauty, are to the natural world. In the Lord's sanctuary strength and beauty dwell, and the man who dwells there not only renews his strength but his beauty. Have you ever thought what the source of freshness is? Of course it is in God, but have you thought how it becomes ours? "The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. xv. 13). There is a joy irrepressible bursting forth in the soul that is wholly the Lord's; and to that the freshness of the soul is due.

Then there is *unceasing fruitfulness*. "Neither shall cease from yielding fruit." This is the highest characteristic of the life of trust. Why is fruitfulness such a high characteristic of the spiritual life? Because it is that in the life which makes it fulfil the purposes of God. "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should bring forth much fruit, and that your fruit should remain." This is what the Lord Jesus Christ expects of every one of his children; and He will not be content till He gets it. Why does He want fruit from us? Because by our bearing fruit God is glorified; and when a man can glorify God that man has reached the goal of his life; he has achieved the end for which he was

made. "Herein is my Father glorified, that ye bear much fruit." This is what has been pressed on my own heart during these past days. What we must aim at is not joy, or peace, or power, but the glory of God. If we are seeking these other things we will lose them in the seeking, unless we are far more taken up with the glory of God than anything that can happen to ourselves. When God sees in our life the fruit of the Spirit—love, joy, peace, meekness, long-suffering, temperance—his heart is at rest. He sees that the purpose for which He sent the Lord Jesus Christ into the world has been fulfilled in us. "He rejoices over us with singing." How wonderful that to you and me, who have brought so much pain and sorrow to our Father, there is given the ineffable blessedness that brings to Him joy. What matters it what we lack, if we can give joy to the heart of Jesus; if we can bring Him such fruit, wrought in our lives by his own blessed Spirit. "He shall see of the travail of his soul and be satisfied." That is the life of fulness of blessing. Enter into it now and be fully blessed.

God's Oil.

By DR. ELDER CUMMING.

THE miracle recorded in 2 Kings iv., is also a parable. This widow of one of the sons of the prophets, is surely a speaking emblem of the Church of Christ, which has been reduced by poverty to the lowest depths of necessity, and turning hither and thither for help in her need, she comes at last where she should have gone at first, to seek help from God. The Church of Christ was meant to be enriched with all the fulness of God; but apparently from age to age she has become poorer and weaker, less able to conquer in the name of Christ, less able to go forward in his name unto the ends of the earth. How many Christians here are complaining of the small results of their daily and weekly work? How many a minister of Christ is sad at heart because of the few and poor results that he sees from the results of his labours. How many a missionary here from all countries of the earth, who with hanging head and rueful look and saddened spirit looks back to the past, and looks abroad to wide, vast, dark heathenism, or to obstinate and rebellious unbelief. Is it not the case of the woman of my text, who is reduced to the greatest poverty, and hardly knows where to look or whither to turn?

What is the message which the Lord gives by his servant, the prophet Elisha? "Tell me, what shall I do for thee?" Ask what thou wouldst of the Lord. What dost thou desire the Lord to do for thee, O Christian, O Church of the living God? A second question comes, when there is no answer given to the first—"What hast thou in the house?" The poor widow begins to reckon up all her possessions, and at last she can think of nothing—money all gone, title deeds long ago disappeared. She has nothing except one little remnant of what had been apparently in far greater quantity, and something that she dare hardly mention. "Thy servant hath not anything in the house, save a pot of oil." As much as to say, "That, of course, is nothing. It will be all gone to-morrow, and I shall be destitute."

You will observe that wherever God is intending to work a miracle He always asks something to work it with. So here, when God is to work a great miracle of grace for this woman and for the Church of Christ, He asks for

SOMETHING TO DO IT WITH

—something to begin upon, however small. And the Church of Christ, bereft of means, of her spiritual possessions, having lost almost all power, and the Christian, feeble and failing, has still something. Every Christian has the Spirit of Christ; for "if any man have not the Spirit of Christ he is none of his." "What hast thou in the house, of all thy possessions?" "Thy servant hath not anything; oh, wait, yes, my lord, there is something, but I had nearly forgotten it. Of all the goods that I used to have, and that my husband left in better days, there is, it is true, one little pot of oil in the house."

Then there comes from God, by the prophet, the strange and trying command to "borrow of thy neighbours, empty vessels, and borrow not a few." He does not say for what purpose; he does not give any promise, but leaves the widow in absolute silence, with this one word from God. It was in a small village, probably Gilgal, that two chapters later is described as too strait for the prophet who is living there; and therefore I presume a small village, much smaller than Keswick. People are more afraid of the laugh turned against them than of anything else. There are men here who would walk up to the cannon's mouth, and who have walked up to it more than once in their lives, who could not stand the laugh of a man, and still less of a woman. So this widow went from door to door, in many a case meeting a refusal, and in others receiving a certain amount of ridicule, but impelled by the thought, "God tells me this is what I have got to do. I cannot understand it; it is to me a fearful mystery, but God tells me, and I have nothing else to direct me." So she went from house to house until she collected all the empty vessels they would trust her with. But notice there was one condition that all must have—they were to be empty. They would be of no use whatever if the most precious thing that her neighbour had was allowed to remain in the vessel. If they had offered her a vessel full of silver she must have said, "No use. I want an empty vessel." She could only take such a vessel and empty out the silver; it was not hers, and would be of no use in paying her debt. She had to go through all that trial. Then came a singular test of faith. This woman (illustrating, as I said, the Church of Christ) was told to go into the room and lock the door. Her two sons are to be with her, and they are to obey her telling. They were in danger of being taken away as bondsmen. She knows, for she has gone to God and got this word from God, that He is going to do something wonderful in that room.

She is told by the prophet to take and pour from the one pot of oil into the empty vessel. In trembling faith, perhaps she said, "Bring me one of the smaller vessels." It was brought. I see the way-worn face, marked with many a sorrow; for I suppose there is nothing that brings such sorrow to man or woman as limited means in the household, leading them into debt and all the trouble that debt brings with it. God keep all Christian men and women from the trouble and curse—and generally the sin—of debt. With a trembling hand and a sorrowful face, she pours softly, slowly, and carefully, wondering how long this little pot of oil will last, and whether it will actually fill a larger vessel. So another vessel was brought and filled, and another, and again another, and another, till there seemed to be no end. And all depending on this act of obedience—the obedience of faith; obedience in the dark, that was

SATISFIED WITH THE WORD OF GOD.

Now we come to the measure of this oil. It had a law. People nowadays tell us that when we come to law, God cannot interpose; cannot personally work; that there is a law in the way. But all laws are only the methods of God's working. And this law, this miracle, had a law of its own. What was it? As long as you can keep pouring out, the oil of God will last. The woman found it so. And the measure of God's working, and of God's blessing, was—with the filling of the last vessel, the stream and river of the oil of God was to cease. How much could she take of the gift of God? How much can the Church take of the oil of God? How much can the Christian take of the fulness of God's Spirit?

I read some years ago the story of an African missionary—still alive, and I believe in this country now. With his small party he had travelled the wilderness day by day until the water in the skins they carried was exhausted. Then the cry came: "What shall we do without water?" One day, two days, were passed under the burning sun without a drop of water to drink. At last, on the morning of the third day, I think, someone of the party climbing, an eminence, uttered a joyful cry and flung his cap into the air; they thought they could distinguish the words "Water! water! a river in front!" They pressed on at their utmost speed till they came to the blessed river flowing in its fulness before them. They cast themselves down and drank and drank just as much as they could, and when they had taken all that they could, how much of the river was left? It was flowing past with its full sweep, as full and broad and deep as when they came to it. It was there, and all for them—*if they could use it.* But they

GOT ONLY AS MUCH AS THEY COULD TAKE.

The river of the oil of God is flowing to-night through Keswick. It is deeper and broader than that lake yonder. How much of it are you taking? How much can you take? How many empty vessels have you? Its law is that you shall have as much as you can take from God. This Convention shall have as much as it can take from God. The cry of the Church of God is: Bring me yet a vessel—another missionary, another mission—for India, for China, for Africa, for the Neglected Continent. Bring me yet an empty vessel. Let it be as large as you can find, and there shall be oil for it—such oil as shall fill the vessel to the brim.

"Mother, there is not a vessel more." And the oil was stayed. Was there any way by which more oil could have been got: by which that widow could have gone on pouring oil every day of her life? I think there was. Suppose she had made a division between her sons, and had said to her elder son, "John, you shall bring me vessel by vessel; as soon as it is filled I shall hand it to Robert, and he will go with it out of that door, and will bestow it upon that poor widow who lives at the end of the village. As soon as he has done so he will come back, and I will fill the vessel again."

THAT WOULD HAVE BEEN THE SECRET

of the flow of oil. As long as she could produce an empty vessel it would be filled, and refilled, and filled again. If we give as we get then there will come a fresh supply. It will be no longer getting and giving; rather it will be giving and getting. The secret of getting from God, after a certain stage, is giving to God—using what God has given. If you ask me how it is that Christians know so little of the fulness of God, I meet you with another question. "Have you used all that you have got for yourself and for your neighbours? Have you spent all that God gave, before you asked Him for more?" If you ask me why this Convention has been poorer in its practical results for God throughout the Church and the world than it might have been, my answer must still be the same. When we asked for another vessel, the answer was: "There is not a vessel more." The supply of candidates, of missionaries, of workers, and of work has stopped. God cannot give what we have no use for. Why is the Church of Christ—I do not mean my Church or your Church, but the Church of the Living God—in this condition? Is it not because she has said: "I have got nothing except one little pot of oil; and then you know that is no use." How has the Spirit of God been undervalued and ignored! How little has been thought of the one pot of oil—all that is left of what in better days some of you were; all that is left of what in better days the Church of Christ was—the Apostolic Church, the Reformation Church, the Church of Revival. When will the Church of the Living God learn that God asks just an empty vessel, a readiness to receive, to believe and trust his Word; an obedience to carry out his command; an ability to be filled and emptied, and then filled once more and presented to the Lord. That is the only secret of success in the mission field, in the congregation, in the home, in the heart. "Bring me yet another vessel," and God will fill that vessel to the brim.

God's Redemptive Scheme.

BIBLE READING

By Rev. HUBERT BROOKE.

(*Concluded from last week.*)

LET us look now at the closing verses of Mark's Gospel. Mark was a servant; he was the man-servant of Paul and Barnabas. He went with them as their minister, and his whole Gospel seems written from this standpoint. When Paul or Barnabas said "Do this," he went and did it. He did not stay to argue about it. If our servants began arguing about every command, we should never have got away to come to Keswick; we should have been arguing with them still. I wonder how many of us who are also servants would have come to Keswick if we had not been arguing with Him. The ideal motto for servants is that given in Titus—"Not answering again." Our Lord said: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." I cannot apologise for the last word; it is there, you know. It is not for a servant to apologise for his Master's language in his Master's message, and to begin toning it down. There are those who tone these words down and explain them away; or they put a query in the margin. I have not got to answer as to the things that will happen to those who have never heard, and therefore could

not believe. What I have got to answer to my Lord for is: Have I heard and believed but have not obeyed?

"Go ye into all the world and herald the good tidings." The herald goes before the sovereign with his trumpet and gives the message. If all the people reject it, that is not the herald's business. What Christ wants us to do is to go out and herald the good tidings. "He that believeth and is baptized shall be saved; he that believeth not shall be damned." It is very sharp, and very clear; plainly dividing between the right and the left. There is no mistake about it; let us make no mistake either. Are there any here not yet on the other side of the dividing line? Get across to-day; there is no time to lose. Then, as soon as you are there, begin to be heralds; let the trumpet give a blast. Never mind if you do not do it very well at the first; the sound will get better with a little practice. We all do it clumsily at the first; and many of us at the last. And sometimes a rough blast of the trumpet will waken those whom a gentler note would have left asleep. If the trumpet gives an uncertain sound, or if it leaves out the last part of the message,

IT IS A SOLEMN THING

for those who hear. I heard a story of one who was appointed to take charge of a Seamen's Bethel somewhere. It would appear the men were told that he did not believe in hell. A little deputation of them went to him and said, "You are come to take charge of our Bethel?" "Yes." "We are told, and may we ask if it is true, that you do not believe in hell?" "Yes, it is true; that is an old fancy." "Well, if there is no hell we do not want you; if there is a hell, we would rather have a man who believes in it." People say:—These are cultivated days, civilised days, days of good manners—and all that kind of thing. If God gives you the Gospel message to tell out, tell the whole of it; do not leave out the rough words and tell only the smooth. Do not say that God is the God of love, and leave out that He is the God of justice.

We come now to the third Gospel, and see what Christ tells us, more in detail, about this wonderful message that we are to carry. In Luke it is given as though every single workman must know so fully what he is to do, that each shall do his own share, and so all will be done. Here we have the architect's pattern and design worked out in detail; telling how this wonderful plan of the Lord Jesus Christ is to be carried out. "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the Psalms concerning me." (Luke xxiv. 44.) Remember that is what the risen Lord said. Some people say that before He died his knowledge was limited, or that He did not always know the things that people know now. Besides the fact that Christ spoke only the words that the Father gave Him, let us not forget that here He was risen from the dead and in his glorified body. He had been raised by the Spirit of God, and thus proved to be the Son of God with power. It was then that He said, "All power is given unto me in heaven and in earth." In this passage He says that Moses, and the prophets, and the Psalms, wrote of Him—not of Simon Maccabees, but of Him.

"Then opened He their understandings, that they might understand the Scriptures." May He do the same for us now and always. "Thus it is written, and thus it behoved." Here is a remarkable fact. Christ said there were

THREE ABSOLUTE AND ESSENTIAL NECESSITIES

about the Gospel. First, it must be that Christ had to suffer; second, it must be that He had to rise from the dead; third, that repentance and remission of sins should be preached in his name." We all know about the first two; we say that is the foundation of our soul's safety. But Christ did not stop there; He did not leave out the third thing that *must be*. He said it must be done; therefore our only duty is to ask the Lord how He is to be obeyed.

"Repentance and remission of sins must be preached." By whom? Not by the Lord in glory, not by his angels, but by people like you and me. Then observe that he says, "amongst all nations." He could not mean that a little handful of ordained ministers of the Gospel can do it. He means that the labourers and workers in every Church should do it; that the worst educated as well as the best educated should do it. Even then there are not half enough of them. Many are too proud of their knowledge even to put a hand to it.

"And ye are witnesses of these things." Witnesses are people who have seen and known. Those who have seen and known that Christ died and rose again are the people to go out and say, "Repent and believe, for the remission of sins." It will take every single living believer to do the work, and if they are not all at it the work will not be done. Even the weak and the feeble must do their part. It will take all the children, the boys and girls, the young men and young women, those in the prime of life, and those whose lives are running down—from the oldest to the youngest, all will be needed to do the work. Every single witness who has heard and believed has something to do. I cannot tell you what. I am not "Clerk of the Works"; I am just one of the workers. But if you want to do it, the Master will make plain to you where your place is.

"And behold I send the promise of my Father upon you." That answers all questions. He does not send his soldiers; He does not employ his builders at their own charges. He supplies the power and all that is needed, so that the work may be done.

Now we come to the closing portion of John's Gospel, where he said, "Peace be unto you; as my Father hath sent Me even so send I you" (xx. 21). We all say, and we all pray, and we all sing, that we want to be like Jesus. Well, thanks be to God, He wants us to be like Him too. It would be interesting to study how many times He says, "As I; so you." Time after time He says so—and this must be

THE VERY CLIMAX OF IT.

You know how He was sent with all the supplies needed for all the purposes of his Father. Over forty times in the Gospels Christ is described as the Sent One. So the description of our life should be "The Lord sent me." Never mind about anything else, so long as you are sure of this—that you are in the place, and doing the work, to which God sent you.

A few closing words as to how Jesus was sent and how we are sent. You are sent with the same knowledge that Jesus Christ was sent with. "I am the good Shepherd and know my sheep, and am known of mine; as the Father knoweth Me, even so know I the Father" (John x. 14, 15). You are sent as one who knows and is known by the Lord. He does not send with this message those who do not know Him and do not know that they know Him. Again, "As the living Father hath sent Me, and I live by the Father, so he that eateth Me even he shall live by Me" (John vi. 57). We have the same Divine sustenance for the life of the soul as the Father gave to the Son. And again, "He whom God hath sent speaketh the words of God" (John iii. 34). The same instruction. You need not be troubled about the message. We are not to speak the words of man's wisdom, but the words which the Holy Ghost teacheth. Therefore our only care is that we receive from Him his words, and that we eat them. Do not be troubled about the fruit or the lack of fruit; be content to speak what the Lord tells you, and leave the rest with Him. Sow the seed, and God will make it grow. "God anointed Jesus of Nazareth with the Holy Ghost, who went about doing good" (Acts x. 38). When Christ was sent it was not at his own charges. So we have an unction from the Holy One, and we know all things—all things, that is, necessary for our service and the mission on which He sends us.

Look again at John xvii. 14, "The world hath hated them because they are not of the world, even as I am not of the world." So that when He sends us He puts us into the exact position He was put into—hated by the world and bringing a blessing to the world. Think of that. To do them good where they do you evil; to speak of them good when they speak of you evil. The Lord Jesus is one who was sent like that, and He sends us to be like Himself. So you know you will have the same reception as He had. He came to his own, and they received Him not. So it will be with you. Some will mock; some will despise; some will reject; but there will always be some to hearken and believe and follow. "As the Father sent Me, even so send I you." More than that, because of the gift of the Holy Ghost, He said, "Greater things than these shall ye do, because I go to my Father."

That is the message. It is clear enough, is it not? It does not seem as if it were possible to read the words without knowing what they mean. If I have repented and believed; if I am a witness of those things, then there must be something for me to do. Things will not be right with us, nor with this Keswick Convention, and we shall not go away from it with the blessing it was meant to bring, unless we go with this thought in our hearts: "Lord, what wilt Thou have me to do?" with this purpose: "What the Lord saith unto me shall be done." What He says can be done; there is no doubt about that. It is the word of a King—of the King of kings. And where the word of the King, is there is power.

Ladies' Meetings.

By a Special Correspondent.

Those who are responsible for the ladies' meetings at the Keswick Convention never face any service for God with so much of the "fear and trembling" which is united with the deepest and the most honourable service. The little group entrusted with this very sacred charge were the same as before; Mrs. Bannister and Miss Nugent being responsible for the meetings in the Lecture Hall, and Mrs. Tottenham and Miss M. Gollock having the care of the meetings for girls held in the Victoria Hall.

God tests his workers as well as trains them, and this little band can witness that no such emptying ever comes as before the Convention. "Lord, who am I?" is the deep sense in each, and the Lord answers by accepting it, and showing that that "I" can indeed only be used when it loses itself in the one "I am." It is the weak things He employs.

The meetings in the Lecture Hall were different from usual. It had been greatly felt that the "Waiting upon God" which seems to be one of the conspicuously urged messages of the Rev. Andrew Murray, should have more opportunity for being acted on. And it came about in these meetings without any planning. Never has there been so little "speaking," so little of set address given.

The first day was opened by prayer from Miss Nugent, after the hymn, "Quiet, Lord, my froward heart," had been sung. Much prayer followed for that deep and close heart-searching which God alone can give.

Mrs. Bannister then opened, reading Ps. cxxxi. First she reminded us that this psalm brought before us our attitude towards God; but there was also the attitude of the Lord Jesus towards us to be recalled. And what was that attitude? It was one of intense yearning over us. We saw it in the Saviour weeping over Jerusalem. Has He now to weep over any soul in the room? Oh, then may that soul *know* it! Weeping over the city that would not turn to Him, over the yielded pride, and the rejection of his Kingship. The Lord Jesus was not alone in this attitude of yearning. Read Ps. lxxxi. 13-16, and see how God longed for the full obedience and surrender of his children, that He might be able to feed them with the finest of the wheat. How many are present to-day, over whom He has to say, "I have many things to say, but ye cannot bear them now." Longing to speak and teach further, deeper, yet prevented by the unyielded will, the resisting heart. And for one more reference for the yearning of God, read Romans viii. 26. "The Spirit also maketh intercession for us with groanings which cannot be uttered." So that the whole heart of the Trinity is going forth to us—Father, Son, and Spirit together, breathing with intense desire after the people of his own possession.

This is the attitude of God towards us. What is ours towards Him? What it ought to be, and what David's was, is given in this Psalm. This indicates the spirit which will bring joy to Jesus. "Lord"—and how much that word means when rightly used to Him! It means, Master, and says, I am thy slave—"my heart is not haughty, nor mine eyes lofty." Only a heart searched through and through can say this; only eyes which have seen the King, the Lord of Hosts, can truly say, "Not lofty."

Then in a running commentary, of which every word seemed to penetrate, Mrs. Bannister described what "a weaned child" meant. You can picture it—sobbing, struggling, resisting; but now in yielded rest in its mother's arms. "I have behaved and quieted myself, even as a child that is weaned of its mother." Dr. Kay's brief words on it were brought up. *Behaved*—the same word as in Isa. xxviii. 25. Speaking of the plowman, doth he not *make plain* the ground? giving the thought of a heart prepared

ow for the seed which is to be fruitful; prepared y the plough, and the long deep furrows of the earching of God. And then *quieted*—a word vhich not only gives the thought of a little child ulled to rest, but of the great heaving sea stilled o peace after the storm. So that in the word we ave both the gentleness and helplessness of a child, nd the strength of the mighty sea.

The prayer which followed showed how deeply t had struck home, and had touched the chord vhich was stretched in many a heart.

The next day the hall was again filled to over-owing. The girls' meeting was being held at the ame time this year, but it made no difference in ither attendance. Mrs. Bannister opened with eading the latter part of Hebrews xii.: "See that e refuse not Him that speaketh" was its great ppeal. A time of prayer followed, and then Miss Jugent gave the passage in Jer. xxxi. 8-12, dwelling pecially on the verse which had been to her the mpowering word for Keswick. "They shall flow ogether to the goodness of the Lord"—"The good-ess of the Lord"—that was the goal! the sure, ertain goal which every word of revelation here vould lead to. "The goodness of the Lord"—not urs. Here that would be so shone upon in the ierce light from the throne of God, that nothing ould be said of self, but "Unclean, unclean." How vas that goal reached? It was by a river, a valley, y the low track; and it might be with weeping. But however it would be, the goal was "his good-ess." And the "weeping" of v. 9 ends in the song" of v. 12, and the "river" there to the height" of v. 12. Three points about his good-ess: it *endures*, Ps. lii. 1; it *satisfies*, v. 14; it *umbles*, xxxiii. 9.

Whatever the way, the goal is sure; it is his goodness" which is in front of us, when He under-akes to lead. The way to it is various, for God eads each soul by a different path. We cannot lay ut a chart of spiritual progress, as we mark a rail-ay line, and say here you will find a tunnel, and ext a long sunny level. There is no use laying own any route of spiritual experience. It will only ead to darkness and discouragement to a soul to nd that they do *not* reach the very spiritual pasture oretold at this juncture.

The words spoken felt to the speaker very poor nd inadequate. But when the atmosphere is harged, a very little spark will loosen the light, and seemed so to this day, for one could hardly measure ne response of prayer, confession, and yielding vhich flowed forth. That God was present, and nat it was a "time of asking"—souls knew and rasped the moment.

The third day was again a time of much prayer. fter the requests had been gone over, Miss Nugent oke on the Threefold Wings which are associated ith the life of each child of God: the wings of the per's bird, the sparrow (Lev. xiv. 1-7), which aught of the life by death, and evermore bearing ne death-mark on its free wings; the wings of a ove (Psa. lxviii. 13), which displayed the wealth of od; and the wings of an eagle (Isa. xl. 31), which ld of such identification with God, that the very rength of his might be ours, instead of our own. winged life meant (1) a life by death, (2) a sepa-ated life, (3) a lifted life, (4) a singing life. Under ne point of the separated life she showed how clear must be from the world, both in tone and atmo-here, if it was to be true to God: bringing forward ne three places where the word "entangle" was sed, in 2 Tim. ii. 4; 2 Pet. ii. 20; and then where explains the other two, in 1 Pet. iii. 3, showing that disentangle implies a complete undoing all the ay up.

The closing day had a special feature. An address y Rev. Andrew Murray on Wednesday night had een so great a help to many, that it appeared be God's marked message, and he was asked hether he would go over it again at the ladies' eeting. He accepted, and this had been announced n Thursday, so as to have only those present who ad not heard it. It was greatly blessed, and made ear to many what has often perplexed, that one ay have spiritual gifts without spiritual graces. is earnest prayer for "The Olives," under the harge of Mrs. Bannister, and the first eight embers going forth from it in October, was full sympathy in that sacred work. It was striking at our four days should open with a message hich brought before us the babe-spirit, which is underlie all the life of the child of God, and end ith showing the wrong side of the "protracted abyhood" which is to be avoided and left behind.

The girls' meetings were very greatly blessed. They were largely attended, for one marked feature hitherto of the Convention was again pronounced in the thronging troops of young girlhood and manhood, eager to yield their strong and fresh lives to Him. Several led in these meetings, including Miss Wilson-Carmichael, and the Spirit of God plainly worked, pleaded, and prevailed.

It was remarkable in these meetings, and it seems in others also of the week, that the decision to yield—to "let go"—to let Him undertake the life—was made in silence and alone with God, without much personal talk. It showed that the message "Wait upon God" was responded to in a special way. May God, by the power of his Spirit, work this principle unto us deeper and deeper, so that "God may be all in all," and we may more fully say, "My soul, wait thou *only* upon God."

CONTRIBUTIONS TO MISSIONS.

DEAR SIR,—It may interest your readers to know that the contributions received by me at the Missionary Meeting at Keswick, July 27, 1895, and up to August 1, amount to the sum of £1,642 6s. 3d., being about £100 more than last year, up to the same date.

This amount includes £100 given by a lady annually for the support of a Keswick missionary now in the field, she having previously given the same sum for last year, with £100 also for outfit and passage money. Perhaps others might be disposed to follow her example.—Very respectfully yours, ROBERT WILSON.

Broughton Grange, Cockermouth.
August 8.

MR. W. C. BAILEY, 17, Greenhill-place, Edinburgh, who has for the past two years collected a fund for helping missionaries and others to attend the Convention, writes:—"I received this year £64 7s. 7d., and had in hand from last year £2, making in all £66 7s. 7d. Of this sum I have spent £55 11s. 5d. in helping fifteen Christian workers to attend the Convention. I have now a balance in hand of £10 16s. 2d. towards the fund for 1896. I received several gifts when it was too late to make arrangements, hence the balance. Of the fifteen who were present ten were gentlemen and five ladies. Three were clergymen of different denominations, five were missionaries, one was a converted Jew; the rest were Christian workers in various spheres. Since the Convention we have received some touching testimonies to blessing received."

KESWICK BREATHINGS,

JULY, 1895.

O JESU, blessed Saviour!
I want to *love* Thee more;
I want to know a fuller joy
Than I have known before.
O may thy love immortal
So fill me from above,
That all my life henceforth may be
A bright response of love!

O Jesu, mighty Saviour!
I want to *trust* Thee more,
I want to follow fearlessly
Where Thou art gone before;
I want to lay life's burden
Of sin and care on Thee,
And know the rest of those whom Thou
Hast set at liberty!

O Jesu, gracious Saviour!
I want to *know* Thee more,
I want to learn thy wondrous worth,
And tell it o'er and o'er.
O draw me from the vain world,
And in Thy presence hide,
That I may live alone to Thee,
And die to all beside!

O Jesu, O my Master!
I want to *serve* Thee more,
I want to do thy holy will
While humbly I adore.
O fill me with thy Spirit,
That I the cross may take,
And bear it daily after Thee,
With joy for thy dear sake!

O Jesu, holy Saviour!
I want to *sin* no more,
I want to reckon dead the self
Which Thou to Calvary bore.
O break the power of evil!
O end the reign of sin!
My heart lies open, Lord, to Thee,
O come and enter in!

G. C.

OPHTHALMIC WORK IN INDIA.

WITH vast regions open, "millions yet have never heard"; and the Lord, we say, is at the door. Urgency is voted by all, but few volunteer to go, and the medical missionary (*i.e.*, certificated) is scarce. It is known that need drives many to seek help from *any* one administering medicines. Not so well known is it that, where the whole course of medical study is impracticable, by giving *one* year only to *one* organ of the body a great influence is attainable.

We have asked Mr. Venables Greene, C.M.S., Kashmir, whose boat sails October 4, to give us a few particulars of his work. Desiring as great an influence for the Master as possible, after seeking guidance, he determined to study the eye and its diseases as thoroughly as he could in the time at his disposal. The knowledge gained enabled him (while not assuming the title of medical missionary) to diagnose and treat the various eye diseases with some confidence, and operate on a large number. His work is itinerant and evangelistic, and he expects, by migrating from the plains in the summer, to be able to spend most of the year at work under canvas.

The Chuvian district (Punjab), to which he is returning, is virtually unevangelised; ninety villages were lately visited—crowds of patients, eager listeners. The work was much helped by an able *native* preacher, by lantern exhibitions, etc.; their Gospels were "*sold* out," not given away, so great was the demand. To give one incident amongst many:—At a town of 20,000, a police sergeant (Sikh) was most attentive to them during a stay of several days; he received no other reward than thanks and a grip of the hand—this to *test* him. On returning after a month, they heard he had been preaching in the city that Jesus was the *true* God!

In Kashmir Mr. Greene had the advantage of Dr. Neve's reputation and assistance. Over 1700 new cases (with old, 2900) were attended within one month at one spot, and about 250 eye-operations done, a number being cataract extractions, to which God added his blessing in spite of difficulties unknown at hospitals. To quote from C.M.S. report just out—"The sick literally besieging us, and not allowing one to take food in private."

Eye diseases being so common in some countries (25 per cent. and upwards), there seems scope for development in itinerating ophthalmic work, and it has the further advantage of comparative inexpensiveness. Mr. Greene's address is Engadine, South Croydon; he will be glad to advise any interested, and thankful for the loan or gift of lantern-slides for the work.

A FAREWELL MEETING has been held at the Prince's-street Congregational Church, Norwich, under the presidency of Dr. G. S. Barrett, in connection with the departure of Mr. C. C. Piper, L.R.C.P. and S. (Edin.) and Mrs. Piper for the mission field. Before entering upon his medical studies Mr. Piper was a member of Prince's-street Church, and had hoped, on the completion of his studies, to be appointed to some field of labour under the auspices of London Missionary Society. That society was obliged to decline Dr. Piper's offer for want of funds. The English Presbyterians accepted him, and have appointed him to Aleppo, Syria, where he is to commence a new work. Dr. and Mrs. Piper expect to sail on August 19.

THE ARCHBISHOP OF YORK entertained a numerous gathering of Nonconformist ministers resident in the diocese of York at Bishopthorpe, the residence of his Grace, on Thursday last. At noon the guests, who numbered about a hundred, and who came from all parts of the widely-scattered diocese, boarded a small steamer at Ouse Bridge, York, and were conveyed down the river to the Palace wharf. The weather was beautifully fine, and all greatly enjoyed the sail. At Bishopthorpe, the ministers were heartily received by the Archbishop, who was accompanied by the Suffragan Bishops of Beverley and Hull. A brief devotional service, in which some of the guests took an active part, was then held in the room where his Grace is accustomed to address students. Short speeches were also made by the Revs. J. L. Pearse (Congregationalist, Sheffield), David Young (Wesleyan, York), G. Hester (Baptist), and E. B. Reynolds (Primitive Methodist, Rotherham), who thanked the Archbishop for his hospitality, and reciprocated the friendly remarks which he had addressed to them. The company afterwards strolled through the grounds, where tea and coffee were served during the afternoon. At four o'clock the guests returned to York by steamer, and at five attended evening service at the Minster, in which the Archbishop took part.

IRISH RAILWAY TALKS.—2.

By GEORGE WILLIAMS.

"Seats please!" shouted the guard. The door of my carriage opened, and in stepped a distinguished-looking man. It was the early train, and the morning sun shone brightly on the pleasant waters of the Irish Sea, by the side of which the line ran. I felt a bit sleepy, but was aroused by the new passenger observing to me that the train was up to time—an unheard-of thing on that railway. He then courteously offered me a French newspaper, he himself settling down to *The Times*. He had replaced his silk hat with a Scotch "bonnet," having a large silver thistle at the side, and this manly head-covering effectively set off his intelligent and pleasing face.

After a few moments he suddenly exclaimed, "Shameful!" and then, looking at me, said, "Would you please read the telegrams in that paper from Madrid to Paris?" I did so. "Now," said he; "listen to this," and he read the telegrams from Madrid to London, which gave exactly the opposite intelligence. "Can you explain that?" "No."

"Well; I can. It's the Jews. They are getting more power every day. They control the wires and send opposite news to London and Paris, so as to affect stocks. They brought about the revolution in Italy, and did a lot of damage there."

"And you think they have Europe by the throat?"

"I do."

"That is very interesting, for their sacred books predict that they will govern all nations."

"Oh, no. They will become Christians."

This gave me the opening I wanted, so I said, "It's a splendid thing to be a Christian."

"Yes, but in London there are about 180 different kinds of Christians; which do you mean?"

"That is an easy matter to settle."

"Is it? I don't think so. How do you settle it?"

"A Christian is a person within whom a new birth has been produced by the Holy Spirit revealing the Lord Jesus as a personal Saviour. All others are only Christians in name."

He seemed somewhat taken aback by this reply, and after a short silence, said: "You can only reach Christ through doctrine, and you can only have his doctrine from an authorised teacher." Upon this I at once said, "May I ask you a question?" "Certainly."

"Have you peace with God through a saving knowledge of the Lord Jesus Christ?"

"Oh, yes," he replied, with a bright smile. "Ten years ago I joined the Holy Catholic Church, in which alone is salvation."

This was an unexpected blow to me, but I immediately said, "May I ask you another question?" "With pleasure." "Are your sins forgiven?" He covered his face with his hands, was silent some moments, and then looking at me, sadly said, "I cannot answer that." "May I ask you another question?" "Yes."

"Have you got eternal life?" Again he covered his face and was silent, and then answered, "No."

"Well, then," I said, "what is the value of the peace you say you have? It is not peace with God, because that peace flows from knowing that your sins are forgiven, and that you have eternal life."

"And do you know that your sins are forgiven, and that you will never perish?" "Yes."

"But how do you know these things?"

"Because God assures me of them in his Holy Word." As I spoke, I drew my Bible from my pocket and added, "Here, in Heb. ix. 26, I learn 'He put away sin by the sacrifice of Himself,' thus making an eternal settlement of the matter; in Rom. iii. 25-26, I learn that God declares and accounts righteous the sinner who simply clings in faith to Christ Jesus; and again, in Rom. ix. 33, I read that 'whosoever believeth in Him shall not be confounded.' In a word, God in this Book points guilty sinners to the Lord Christ as a Saviour, and says that none who believe in Him shall perish. I have, as a sinner, cast myself on Him, and I know that God will keep his word, and that I shall never be confounded."

"Ah, you know the Bible better than I do. Did I know it as well as you do I might be able to show that you are in error."

"Well, why do you not study it?"

"My confessor won't allow me. I might wrest it to my own destruction. He reads it for me and tells me all I need to know."

With a deeply touched heart I looked on the noble face of my fellow-passenger and wondered how so intelligent a man could consent to a bondage worse than slavery.

Just then the train pulled up at my station, and as I rose to leave he said: "I cannot tell you how I have enjoyed this conversation. It is so rare to meet one like you who talks thus. My friends think me mad because I have withdrawn from worldly pleasure, and because I want to love God supremely and to do his will. I should like to have the privilege of your acquaintance. Will you exchange cards?"

On looking at his card I found he was the Earl of ——.

ROMANISM IN FRANCE.

The country which extends from La Rochelle to Bordeaux (formerly known by the name of Saintonge, and now forming the departments of La Charente and La Charente Inférieure) is probably, of all parts of France, that which at the present time is most open to evangelistic missions, and holds out the most hope and encouragement to the missionaries of the Gospel. Around the ancient Reformed churches of Marennes, La Tremblade, Arvert, Royan, Pons, St. Jean d'Angely, Jarnac, Barbezieux, etc., whose history goes back to the times of the Huguenots, many others have been formed in the present century, such as Matha, Rouillac, Fouqueure, Mansle, Cellefromès, Chasseneuil, Le Tâtre, Baignes, St. Maigrin, Soubran, St. Bonnet de Mirambeau, St. Aubin de Blaye, Auglade, etc. (to speak only of the latest), which are all the results of evangelisation, and almost exclusively composed of persons originally Roman Catholics, who have been converted by the preaching of the pure Gospel.

Whatever the cause may be, it is certain that in this region the spirit of the Reformation seems now to breathe again with remarkable force. At the same time, we may observe this peculiar phenomenon. A considerable number of priests, of the more enlightened or more courageous sort, feeling their consciences ill at ease, in consequence of the disagreement between their real belief and the dogmas of human invention they are obliged to teach, are much inclined to come out of this false position by a decisive rupture with Rome. With some it is an accomplished fact. Take, for example, the Abbé Nezereau, lately a parish priest in charge of three parishes in the canton of Tonnay-Boutonne, who, after putting off his *soutane*, and giving publicly the reasons for his decision, and having spent some time in studying the Word of God under the instruction of a worthy English Christian, Mr. Hathaway, is now attached to the McAll Mission at Rochefort. The addresses which he has delivered in his former parish, and its neighbourhood, have shown him to be a decided Christian, rejoicing in his resolution, and ready anywhere to give his faithful testimony to the truth. The populations to whom he preaches the Gospel receive him everywhere with respect and friendly feeling; and I should not be surprised if the impulse and awakening of soul produced by this famed conversion, were to result in laying the foundation of a new Evangelical Church in the canton of Tonnay-Boutonne, where, indeed, there was formerly a Reformed Church, broken up by the revocation of the Edict of Nantes.

There is now another priest, the Abbé Bonhomme, who was only the other day a parish priest at St. Palais, near Pons, who has lately taken up his position under the law of the pure Gospel of our Lord Jesus Christ. Less than a fortnight ago he informed me of a conversation which he had had with the pastor of the Eglise Réformée at Pons, M. Robert, and of his definitive resolution to come out of the Church of Rome. "Next Sunday, July 21," he wrote to me, "I shall preach my last sermon in my church, and shall publicly renounce the errors of Popery, and the same day I shall send the resignation of my office by letter to my Bishop. I feel myself urged to proclaim the pure Gospel. A wonderful diffusion of God's word is approaching in all this country. I hope to carry with me a considerable part of the population of my parish, and of the neighbouring villages. I am even acquainted with several priests who share my views, and whom my example will carry along with me. Pray for their conversion and that I myself may be strengthened. I need human help, but also, and above all, the help of God."

On July 22 he wrote telling me that the passage of the Red Sea was accomplished: "All went off well yesterday. There was an immense crowd and deep sympathy. The movement towards the Gospel becomes evident. I preached three times. In my evening discourse I explained, and accounted for, my change. All hands were stretched out to me. They applaud my determinntion. But whether they do or not, I was touched as deeply as possible. I have put my trust in God; for in a human point of view I am absolutely without resources."

M. Bonhomme begs further that some one may come and help him and give addresses in that district. "It is truly Christ," he says, "who put the same thought into our minds. I must remain at St. Palais and make excursions into all the surrounding region of Jonzac and Saintes." He seems to have the more reason for his expectation seeing that, in this country which he points out, namely in the villages of St. Bonnet de Mirambeau, La Pergerie, and elsewhere, Gospel addresses lately delivered have everywhere drawn together large and sympathetic crowds. An evangelist has been settled at St. Bonnet, and another at Soubran. The latter, M. Costa, himself an ex-priest, and formerly a vicar in the island of Corsica, has succeeded so well that more than thirty families, all come out from the Church of Rome, regularly attend his service.

It would be the lively desire of the "Société d'Evangelisation Nationale," which carries on the work of the former "Comité Parisien de Mission Interieures," and which is not afraid of evangelisation which is enterprising, pioneering, and (in the proper sense of the word) aggressive, to take this work under its patronage, and, in particular, to guarantee a regular salary to M. Bonhomme, who comes to us relying on the help of our heavenly Father. Funds are wanted for our undertaking. Could not our Christian brethren of England for once verify the assertions of M. Thiebaud, who pretends that the Evangelical propaganda is carried on in Saintonge by means of English gold?

Eugène Reveillaud.

24, *Rue Chauchat, Paris.*

REOPENING OF HOXTON HALL.

The alterations and decorations having been completed, the Hall was reopened on Saturday. The extra light afforded to the larger hall will be a great boon to the Sunday-school and other classes held there. Considerable improvements have been made in the lower hall, and the sanitary arrangements are perfected.

At 6 p.m. the workers met for tea. After this an open-air meeting was held in front of St. John's Church, and some earnest addresses were delivered. At 8 the meeting in the large hall was presided over by Mr. William Noble, who spoke of the past, present, and future of the work. Addresses were delivered by Messrs. J. Fyfe Stewart (chairman of the committee), George Blaiklock, G. Young, and J. T. Rae. The Hackney Wick Gospel Temperance Band rendered efficient help at both meetings.

The usual services were held throughout the day on Sunday, and at 7 o'clock the Gospel meeting was addressed by Mr. W. C. Braithwaite, Mr. William Noble, and others. Altogether the work has been resumed with encouraging tokens of blessing. The meetings will be continued every night during the present month, and a special mission held in September.

FOREIGNERS IN LONDON.—The army of foreigners in London is assuming enormous proportions, and in connection with the City Mission sixteen well qualified missionaries are employed. Some 200 foreigners were recently entertained by Mr. and Mrs. Barclay at High Leigh, near Broxbourne. The motley mixture of people, representing a great variety of tongues and religions, were delighted at the way in which they were entertained. Their behaviour was surprisingly good. At a meeting on the lawn the work of the Mission was sketched by Rev. T. S. Hutchinson, and the personal experience of Mr. Salter (missionary to Asiatics), were listened to with acceptance. Besides visiting on the river and at the docks, Mr. Salter has had intercourse with the Somalis at the Crystal Palace and the Indians at Earl's Court. Mr. Geo. R. Cole, the secretary, said that the missionaries to Italians and Spaniards had been down to Plymouth and Portsmouth and circulated the Scriptures amongst the crews of foreign warships recently visiting these ports.

The Evangelist.

THE FAITHFUL SAYING.

By Rev. THEODORE L. CUYLER.

Paul tells us that he was a man of one text at Corinth, and wherever he went he harped upon one string—but it was the string that gives the music of heaven. Here is his favourite text as he gave it to his spiritual son Timothy: "This is a *faithful saying*, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Paul might have said that it was a wise saying, showing that his judgment approved it; or that it was an eloquent saying, or a sublime saying. All these would have been true descriptions of his glorious Gospel-message. He goes beyond them, and cries out in the midst of his narrative, "*faithful* is this saying!" It came from a faithful God who had "sworn by Himself, that we might have strong consolation who have fled for refuge to this hope set before us." It is a faithful saying because it inspires the most perfect confidence in every soul that accepts it, and rests entirely upon the Saviour it proclaims. Never had a sinner who believed it been disappointed; those who have staked their eternal all upon its truth have found it so faithful that unnumbered tongues have declared "we *know* whom we have believed."

What a fragrant sweetness flows from these two simple Saxon words, "faithful saying"! They remind us of those accents of unselfish love that used to fall from that mother whose lips are now silent beneath the turf. They recall the "faithful saying" which some of us have spoken in all sincerity at the marriage altar; but, alas! how often may a turbulent temper have soiled the brightness of that promise, and made it an unfaithful saying! They remind us of our solemn covenant when we joined ourselves to Christ and promised Him to be his followers unto death; yet our lives testify how often we have failed to live up to it. No saying that ever issued from a merely human source, however solemn, can be regarded as a perfectly infallible truth on which to rest our eternal hopes. But there is one saying as faithful as the throne of the infinite Love, and that is the "faithful saying that Christ Jesus came into the world to save sinners."

This is the precious truth that has always lain closest and warmest to the Christian's heart. There is no story in the world, and never will be, like the story of the Cross. No mother ever sang it over the pillow of her child without tenderness, and no child ever listened to it without emotion. No living Christian ever heard the "faithful saying" with indifference; and no dying Christian ever heard it but as a sweet voice from *Home*. This faithful saying will be remembered when all the literature of this world is forgotten. With it the New Testament opens in that invitation to all men to "behold the Lamb of God who taketh away the sin of the world." And the New Testament closes with it when, amid the magnificent visions of heaven, John heard the bursting anthem of joy, "Worthy is the Lamb that was slain, to receive power, and wisdom, and riches, and strength, and honour, and glory and blessing for ever." In this world, and in the next world, and in that solemn hour when we hang between both worlds, no saying in the universe will be of such infinite value to us as that "Christ Jesus died to save sinners."

The power of every pulpit is to be measured by its power to exalt the Cross of Christ. What folly for us to chase every phantom that scepticism can raise! The only way to let the dark out of a human heart is to let in the light. The only cure for unbelief is faith; we must give men something *worth believing*, and the one thing worth a weak, tempted, sinful man's believing is that the Son of God came into the world to save him. If he gets hold of this faithful saying, he can get hold of Christ; and if he gets hold of Christ he is a saved man. If he fails to do this he is lost; and it matters little whether he perishes from scepticism or from love of the world, or from besetting sin of any description. People who gather before our pulpits want no guesswork; they want solid certainty. They want to listen to an infallible Bible from an infallible God, and to find a *rock* to build on for all eternity. Oh, the ecstasy of being able to give these sinning, suffering, tried, and tempted souls the grand old *faithful saying!*

The three great ideas which Paul found in this faithful saying were—a *substitute*, a *sacrifice*, and a *salvation*. Christ came into the world not only as a teacher, and a doer of miracles, and a spotless example to live by. He came to offer Himself as our substitute, and to suffer on our behalf. He became our sacrifice and died to bear our guilt. He offers eternal life and secures it to every man who believes on Him, obeys Him, and follows Him. This is the core of the Gospel. This is the creed of all true Christians, whatever denominational earmark they bear. This "faithful saying" made three thousand converts in one day when Peter first preached it in Jerusalem. It inspired the Reformation by Luther, and underlaid the Mont Blanc of Calvin's adamantine theology, and kindled John Wesley's enthusiasm to preach a full salvation until converted sinners shouted for joy. The one sublime purpose of all foreign missions is to translate this faithful saying into all the languages on the globe, and to tell dying men that Jesus came to save them. Can any man or woman be a genuine Christian and yet do nothing to spread this faithful saying, or to make other people Christians too? As Dr. Roswell D. Hitchcock pithily puts it, "Who, if he could, would like to be plodding heavenward in a path only wide enough for one?"

NOT A HOOF LEFT BEHIND.

"We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go. . . There shall not an hoof be left behind."—Ex. x. 9, 26.

"Go ye that are men and serve Him,
Let your little ones remain."
Scorn the too reluctant mandate,
Treat the message with disdain.
Tell it to the tyrant, tell it,
With a calmly purposed mind—
Loud the chorus, none shall quell it—
"Forward! Not a hoof behind!"

Shall the dearest ties be riven?
Shall we yield the worldling's claim?
Shall the little ones be given
To uphold the foeman's name?
While of freedom we are singing,
Must the chains the children bind?
Nay, the sons and daughters bringing,
Shout it, "Not a hoof behind."

Will the Church divide her service?
Shall the world retain a part?
Will she give her hand to Jesus,
And refuse to Him her heart?
Homage to Jehovah tendered,
Yet to Rimmon still inclined?
Never! Let the whole be rendered,
"Not a hoof be left behind."

Shall we compromise for ever—
God and Mammon still defend?
Though the waves of Jordan sever,
Shall the heart to Egypt tend?
Never! by the love that bought us,
By the sacred bonds that bind!
Never! by the grace that sought us.
"Not a hoof we leave behind."

"Take your sons and take your daughters,
Only let your flocks be stayed."
Nay, if we would cross the waters,
Israel's God must be obeyed.
Nought apart from Him possessing,
Not a truce with Pharaoh signed;
This the open gate of blessing,
"Not a hoof is left behind."

Shall we flee to Him to hide us
From the Law's avenging curse,
Taking all He doth provide us,
Yet deny to Him our purse?
Shall we, without stint or measure,
Pledge Him body, soul, and mind,
Yet withhold earth's fleeting treasure?
Never! "Not a hoof behind."

Thine we are, Jehovah Jesus,
Thine we are by purchase-price.
Thine! from bonds Thou dost release us,
Thine! a willing sacrifice.
Thine for every pure endeavour,
Love-wrought chains about us twined!
Thine, to follow Thee for ever,
Thine, and "not a hoof behind."

Lucy A. Bennett.

ST. GILES' CHRISTIAN MISSION.

Mr. Wheatley opens his annual narrative by describing the varied forms of effort carried on in the numerous branches. "The year has been crowded with busy service," and there are many cheering indications that "the work is telling." Beginning with the Prisoners' Branch, testimonies are given, from those best qualified to judge, of the remarkable results in saving and reforming men who had gone far astray. Details are given of the operations among discharged prisoners and released convicts, while it is shown that among both classes great good is being done. The letters given from employers, and from men now doing well, amply prove this.

Nothing, however, is more remarkable than the issues of the work among the boys or first offenders. This has really grown out of the operations of the Mission, and, it must be confessed, it is a great fact that year by year 500 lads, apparently budding fast into full-blown criminals, are being saved in time, and by means of the four Boys' Homes and kindly Christian training and aid, restored to a life of honesty and well-doing, saving the boys themselves, healing many a mother's rent heart, and doing society an incalculable service. While the whole work of the mission is of value, this branch is peculiarly beneficial. Among many cheering letters there is one from one of the first boys rescued. It is long and enthusiastic, but a part here must suffice. After describing his early days he proceeds: "*If it had not been for the helping hand that you gave me I should not be the man I am to-day.* I hold as good references as any man could wish to hold since I have been out here. I have studied engineering, and now hold a second engineer's certificate. I can never forget the help you gave me, and can never repay it."

Details are also given of the Women's Home and Refuge, the new Children's Home, and the aid rendered to the families of prisoners left in a destitute condition. These varied operations are carried on under the direct daily oversight of Mr. Wheatley, whose self-denying labours ought to be backed by the liberality of many friends.

While we have dealt so far with the Prisoners' Branch, it must not be forgotten that the whole work of the General Mission among the poor and sinful of St. Giles' is in full and fruitful activity. Evangelistic and temperance services at five halls, relief and other helpful measures, Sunday-schools on large scale, house-to-house visitation by four devoted women workers and many voluntary helpers—these are extensively going on in the poor homes of St. Giles. Well may the report conclude:—

"Whether we consider the claims of the children, who but for such efforts, must grow up ignorant of God and of the joys of religion; or the needs of poor, miserable, dying men and women around us, who throng our services, bear our message, and seek our aid in sickness and sorrow; or, lastly, the urgency of that peculiar and unique work which God has laid upon us amongst discharged prisoners, unhappy women, and tempted and endangered boys, who need a friendly and helping hand outstretched to save if they are to escape the thraldom of crime:—considering all these, we ask, dare we leave them to perish? Is not such work worth doing? All who reflect on the question must reply that it is. Then, if it is to continue to be done, *you must help us.* If you cannot give all we need, you can influence your friends to come to our aid." The address of Mr. William Wheatley is 4, Ampton-street, W.C.

"TIPS" TO RAILWAY SERVANTS.—A correspondent makes the following sensible suggestion:—"Though agreeing that 'tips' should not be given except for special service, would it not be a suitable thankoffering to God for a safe journey, and an acknowledgment of our debt to the careful engine-drivers, to place a donation in the box for the 'widows and orphans' before leaving the station."

RATCLIFF WELCOME HOME.—The "fo'c's'le" was crowded with an interesting audience at the last muster of the Christian Lifeboat Crew. Miss Child gave the monthly text—"The Lord alone did lead him." She referred to the great loss the work has sustained through the death of Mrs. Mooney, of New York, who for many years had been endeavouring to win souls for Christ among sailors visiting that port. Many have been the trophies won for the Lord through her instrumentality. Miss Child asked prayer for several overdue ships and the missionaries in China who are labouring under such difficulties. Practical addresses were given by Miss Tuck, Mrs. Morrison, and Mr. W. Luff, and several bright testimonies came from the seafaring men.

AMONG IRISH ROMANISTS.

"Mrs. G— has another baby, and is not well, poor thing; will you go to see her, Miss?" "Of course I will," was the natural answer to my friend Kate, a delicate girl, unable to do much active work herself, but a good daughter, and true patient Christian, always ready to help me by pointing out objects for sympathy or aid.

Mrs. G— lives in a damp hollow, close to the bog; she has few neighbours, and her manners were at first rude and repellant. On the evening I write of she rose with a puny infant in her arms, and scolded the five ragged little ones around her sharply. After awhile her sad story was told. She had married a wild boy of 20, who proved to be a bad husband and father, and a reckless labourer, who could not be trusted to keep his engagements with the farmers who employed him.

"I think he can't be right in his head," said the poor wife, apologetically. "He couldn't get into such awful passions if it wasn't for that and the drink. One night, just after Patsy was born, he ran at me to kill me, an' I had to take the baby and go out into the snow."

"I wonder it did not kill you. Do you ever pray that God will change his heart?"

She laughed harshly. "Pray, indeed! Shure I'm tired prayin', an' crying,' an' cursin'."

"Ah! I hope you did not curse, Mrs. G—."

"Well, I did, thin! I did that same three things, but all to no use; and sometimes my heart feels breaking, I've such a pain here."

She pressed her hand to her breast with a quick, unconscious grace, her sad, sunken eyes on fire.

"Then I have a message just meant for you, Mrs. G—. God's Word says that the Lord Jesus 'came to bind up the broken-hearted, to comfort those that mourn.' Won't you ask Him to take your troubles and carry them for you?"

She looked up doubtfully, not understanding what I meant, but soon caught a glimmering of light, and promised to try the remedy of prayer to a loving Saviour next time the heart-agony became sore. At another visit I found, with surprise, that "He came to preach deliverance to the captives" conveyed a more vivid idea to her mind. "Shure, I am in bondage and slavery all my days, and want to be free."

"Jesus will come and open the cage-door for your body some day, and now your soul can fly to Him when you are in trouble."

She looked out wistfully on the green land.

"Why, even the little birds is happy, singin' out there. God made them to be happy."

"Yes, and you, too. We are his care more than sparrows, and yet He says, 'One sparrow cannot fall to the ground without his knowing it.' Can't you trust Him to know all you have to bear, and to feed and clothe the children, when He promises it so faithfully?"

"Yes, shure, those is good words. Thank you for coming to see me."

God grant that other visits may bring fuller light and peace to this sad soul!

A man whom we may call Bailey saw more deeply into the Saviour's love. "Our clergy will order us to pray to the saints to make intercession for us with the Saviour, but we find that even our Lord's disciples hadn't much compassion on the innocent little children when they bid them 'hold off!' But, thanks be to Jesus He was tender over them, and I'm sure He will have the same compassion for us if we just trust in his mercy; it would never do to be depending on the saints."

Would that poor old N— and his wife could find this secret of confidence! They are both much over eighty, and N— was an honest hard-working labourer all his days, but now the winter of life is upon them, and they meet it very sadly. Old N— tries to earn a few pence by breaking stones for the roads, his hands crippled and knotted, and his limbs aching with rheumatism. I went to their little hovel lately, the happy bearer of a pound of tea. The mud floor was swept up, and all as clean and neat as possible. There is no ceiling to the roof, and the bed had few coverings until a kind friend bestowed a blanket last winter. Mrs. N— was delighted to see me. She had a good grumble over her troubles and then cheered up brightly.

"All the children were in America, and didn't take much heed of them, but one boy sent a pound at Christmas. The old man had been very bad, and she was waiting for him to die, when she'd have to go to the workhouse. Thank God he was better at last, and the neighbours was kind."

"I suppose you can't get to chapel now?"

"No jewel, my legs is too bad with rheumatics; isn't it well that my hands don't pain me except at night? In the daytime I can wash our bits of clothes."

"Indeed we have all reasons to bless the good God. Do you pray to Him, Mrs. N—?"

"Ah, shure I do say my beads, honey, says them often an' often."

"What use are the beads to you, Mrs. N—? It's our hearts God wants, and He does not wish us to count out prayers to Him like money."

"No use at all, Miss; but it's just the way of us."

"Well, He sent me to you to-day, so won't you thank Him now for that?"

"Indade I will, thin. Come again soon, Miss."

She was quite sure that her "old man" would have secured salvation had he died recently "confessed and anointed." But Mrs. W— said, on hearing parts of Romans x. and 1 John i. ix.: "Oh! what happy news that is for us! Shure, when the blessed Saviour invites us unto Himself what occasion have we to be paying the priest to give us absolution? Thanks and praise be to his holy name!"

"It stands to reason that no man has power to forgive a sinner," said her husband, "and I think that any man that will take on to do it has a great sin to answer for himself."

Leinster. C. M. B.

THE STORY OF FRED. DAVIES.

More than thirty years ago, there lived near Stanley Dock, Liverpool, a family of the working class named Davies. In a family of six children there was but one boy; his name was Frederick, and he worked in the docks. While he was still a boy his father died. Fred tried to take the place of husband and parent to his mother and sister, and became a true house band, or husband, to them. He regularly gave all he earned to his widowed mother, unlike most boys, and in this way sustained the family for some years. This was a good beginning, but there was yet other work for him to do.

Many times his mother, sure of his pluck, had said to him, "Fred, I believe you would not mind what you did for others; I believe you'd lay down your life if you could."

"I don't know," Fred would say; "I can't tell what I should do. But I should try to do my duty."

On April 30, 1859, the Liverpool Sailors' Home was in flames, and many of the inmates, with their garments blazing, clung to the upper windows, hoping for some means of escape. When the ladder was hoisted it was found to be too short to reach them, and the poor creatures gave themselves up as lost. Amid their shrieks young Davies sprang from the crowd below, and climbing the ladder, braced a shorter one near its top, rung to rung, while four men and a boy escaped down it and over Fred's body from terrible, certain death! The weight of a man and a boy together was at one time upon him, and he afterwards said that this, and the deafening shouts of the crowd when they saw his bravery, almost compelled him to lose his hold; another moment's pressure and all three must have been dashed to pieces below. Fred Davies was feasted and interviewed, but all he would say was that it was God's mercy had saved them that day. A public subscription of £220 was raised for his benefit, and this he used wisely and well.

He was always ready to help the needy and distressed, and this characteristic of his boyhood was the keynote of all his after life, as the following will show. In 1865 he was visiting as her suitor, and with the full consent of the family, in whose service she was, a young woman named Kate Martin. They were sitting in the kitchen when the boiler suddenly burst, and the two young people were injured, Kate lost one eye, and nearly the other; she was so severely burned and disfigured that she was for some time prostrate. Davies was wounded in the head, and had not his usual presence of mind occurred to him, they would both have been suffocated. Realising this, Fred kicked out the panel of an outer door to admit the fresh air, and so they were saved. Kate was removed to the infirmary at West Derby, and Fred visited her as often as the rules allowed. The authorities observing his constancy, soon allowed him to visit her every day, and his cheering words and Christian counsel greatly helped in her recovery.

"As soon as ever you are strong enough, we will get married," said Davies; "You need a protector now." Surely she did! Sadly disfigured and nearly blind, she was not one whom the world regarded as marriageable. But Fred Davies was faithful and brave, and we shall see how God rewarded his fidelity to poor Kate.

Shortly after their marriage he was taken ill, and the doctor who was called in gave his verdict. "Consumption, latent from youth, has set in, and I can do nothing to stop its progress."

Young Davies daily grew thinner and weaker, until he became a shadow of his former self. "Ah," said a friend, calling to see him, "you who so nobly saved the lives of others, are now about to lay down your own! There is no one to save you." "Yes, there is!" replied Davies, quietly; "there is Jesus!" He referred, of course, to his soul, and not to his body. All the medical skill of Liverpool could do him no good; he was, therefore, gently conveyed to the home of his wife's parents, in Westmoreland, where the air was purer. But nothing availed. The physician who was called to see him three weeks before his death has left the following on record:—

"I can never forget the nobleness and benignity of the young man's countenance. His pale and beautiful brow was one of the most intellectual; I have seen some physicians and ministers of religion with a similar aspect, but seldom one in whom it was excelled. It was touching to hear him, instead of boasting of his feats, in a manner apologising for himself."

And what of his wife? Poor Kate, though almost helpless for herself, became her husband's "ministering angel." At his bedside her blindness became sight; she anticipated his every want and movement—no gloomy foreboding of her condition when he should be gone, marred the beauty of her service or the brightness of her love; she was patience, gentleness, tenderness embodied. As the end drew near, Davies delighted in listening to all he could hear of his Saviour. He had *lived* as God's child—he was dying in the same spirit. He was often engaged in fervent prayer. When at last the final struggle began, he gasped out the words, "Come unto Me, I will give you rest."

A sweet composure settled upon his countenance, and with an earnest, loving, last look at his weeping wife, he passed away.

Still young, he had gone to join—

> A noble army—men and boys,

who followed in Christ's train. He was carried to his last earthly resting place by four young boatmen, his wife's brothers, leaving behind him a memory fragrant of good deeds and Christly love.

> Oh, stay not at the cheering words—
> Let deeds with language dwell;
> That one who pities starving birds
> Should scatter crumbs as well.
> The mercy that is warm and true
> Must lend a helping hand;
> For those who talk, yet fail to do,
> But build upon the sand.

M. B. Gerds.

C.M.S. MEDICAL MISSION.—The report presented by Dr. Herbert Lankester, gives a remarkable summary of work done: twenty-nine fully qualified medical missionaries; 4846 in-patients in the Mission hospitals last year, and 373,355 out-patients—what a mass of suffering relieved, and what openings for the Gospel message! The Auxiliary proposes this year to relieve the Society's general funds entirely of the medical expenses of the Missions, other than the personal allowances of the missionaries and the cost of new buildings; to defray, that is, no less than £4000.

GRINDELWALD.—The reunion section of the Grindelwald Conference, which does not commence this year until September 1, seems likely to be one of very considerable interest. The very important question "Is an Educational Concordat Possible?" is to be discussed by Principal Gent, Mr. Athelstan Riley, Rev. Hugh Price Hughes, Mr. P. W. Bunting, and others. The "Reunion of the Presbyterian Churches" will be debated by the Moderator of the Church of Scotland, Rev. Principal Story; the Moderator of the United Presbyterian Church of Scotland, Rev. Dr. Oliver; and the Moderator of the Presbyterian Church of England, Rev. R. Leitch. The "World's Parliament of Religions" is to be described by its ex-President, Rev. Dr. Barrows; and the Free Church Congress by its ex-President, Rev. Dr. Berry; whilst on the general subject of reunion, those who speak include the Dean of Ripon, and Archdeacon of Manchester.

Letters to the Editor.

"THE WORK OF AN EVANGELIST."

Dear Sir,—In recent numbers of The Christian I have observed the expression used by several brethren, "lay evangelist." I read in the Bible that God gave among other gifts to his Church "evangelists," but there is no mention of any such gift as "lay evangelist." Now, Sir, is it not claimed that Protestantism consists in taking the Bible as the one rule? Where, then, do the brethren referred to get their authority to invent a new spiritual order? It appears to me, indeed, if a man is an evangelist at all, he is called of God to that office, and is no more "lay" than the Apostle Paul.—I am, yours truly, W. G.

TEACHING THE BLIND.

Dear Sir,—I am afraid a misunderstanding may arise from the notice in The Christian of to-day's date, as to the decision of the Home Teaching Society for the Blind, to use the "Braille" type in conjunction with the "Moon" type. I wish to state that my father's type is still to remain the chief system in use, as from 70 to 80 per cent. of the blind of our country are needing it. The great reasons why the Braille books will be kept by the Society are to lend to those who have been taught in schools to read that type, and to help any others who may be desirous of learning it. Not that the "Moon" type is less needed; indeed, the call for it at home and abroad increases greatly, a fact which would have rejoiced my dear father's heart were he still with us.—Yours truly,

Adelaide E. C. Moon.

104, *Queen's-road, Brighton, Aug.* 8.

NATIONAL PRAYER AND PRAISE.

Writing of the recent drought and the rains that have followed, a lady writes:—"How many passages there are in the Old Testament in which the giving or the withholding of rain is mentioned! Is not the Lord often in this new dispensation teaching us by the trials and joys of our present life as in the olden days, and that we should acknowledge Him in all things (Phil. iv. 6, 7; James i. 17)? This country has indeed much to give thanks for in view of the severe trials, whether through war, internal commotions or volcanic disturbances, experienced by so many other nations. Truly, as in the time of our Lord on earth, it is the poor who most appreciate the blessings which others take as a matter of course. Surely, publicly as well as privately, it is well to acknowledge our shortcomings and our dependence on the Lord of Hosts, and also to return thanks for succour in time of need and anxiety."

MISSIONS AND MONEY.

In The Christian of August 1 there is an excellent letter from Mr. John Moir on this important subject, which all should read and ponder well. I fear, however, that many will misunderstand the writer when, after quoting Lev. xxvii. 30, "All the tithe is the Lord's," adding, "God thus keeps the tithe in his own hands," he says below, "the very same principles hold good under the new dispensation;" and again, "the Old and New Testaments are therefore identical in principle."

I fear Mr. Moir may be understood to imply that the application of that principle involves the giving (or paying) tithe or ten per cent. on all incomes by all Christians. This "giving of tithe" has been insisted on by several eminent men of the present day, but it is not generally responded to, nor believed to be practicable, or really Scriptural.

The quoting of 1 Cor. xvi. 1 and 2 is quite to the point as requiring a methodical, systematic, laying aside in store, as God hath prospered a man. But in obeying the duty enforced in 1 Timothy v. and viii. of providing especially for his own house, one man with a large family and a very limited income might find it impossible to spare 10 per cent.; while another with a large income and few or no children, would easily and gladly give *much more than* that proportion. Still, it is all-important that *some definite portion* should be laid aside in store for God's service, from love to Christ and his people; and in accordance with the conscientious conviction of the donor as to what proportion he in his present circumstances ought to give. We can hardly expect men of the world, "millionaires," and others with enormous incomes, to give as they might easily do; but if only God's people would really give as God has prospered them, proportionately and systematically, we should cease to hear that the extension of Christ's kingdom at home and abroad is limited alone by the want of money to meet the necessary expenses. Your own editorial remark at page 7 of this same number of The Christian would then be abundantly confirmed.

My increasing infirmities have restrained me from addressing you on the subject from the time of the first "Thanksgiving" meeting. It is the necessary complement of that movement, and *must* accompany the present revival of missionary zeal at home and abroad. M. H. S.

1 PETER III. 19.

Dear Sir,—With reference to the letters which have lately appeared in your paper on this difficult passage of Scripture, I have just been reading a sermon on the subject by that godly man Bishop Walsham How, of Wakefield, and I venture to send you one or two extracts from it as tending to clear up one or two points of difficulty.

"St. Peter tells us Christ was 'put to death in the flesh but quickened by the spirit.' It would be more exact to translate this, 'dead in body but alive in his spirit.' It was then *in his spirit* that He went and preached to the spirits 'in prison'; 'preached' simply means proclaimed. It does not imply that He preached to the spirits to *repent*. It does not imply that those spirits could *change* either their nature or their state; but prison sounds to us a word of punishment. It is not so in the Greek in which St. Peter wrote. The word there simply means 'safe keeping,' namely, in safe keeping in the unseen world. But what were the tidings? The tidings of accomplishment of the great work of atonement He came to do, and if angels joy over one sinner that repenteth may we not suppose Paradise filled with rapture when the soul of Jesus came among the souls of his redeemed, Himself the herald of his own victory?

"But there is another difficulty, and that no light one. Why are the spirits in prison, which were sometime disobedient, when once the long suffering of God waited in the days of Noah, alone named of those who had died before the Saviour's coming? Perhaps we may see a reason for this: there is no reason to think that *all* who perished in that fearful destruction perished *for ever*. *Many* may have repented at the preaching of Noah and found mercy and pardon. And these may be named as a *type* of a class and as the most striking *instance* in the Old Testament of men cut off suddenly yet for whom there was mercy in store. But our Lord doubtless proclaimed not only to these, but to all those who died in faith and hoped for a salvation to come. . . . But we shall know this mystery soon ...this dream will soon be over and we shall awake to find ourselves amongst the spirits of the dead: Oh! may it be to meet the Lord in Paradise!"

I have found it difficult to condense the Bishop's words very much for fear of missing his meaning, but I hope it may help some to understand, as it has myself, that the Lord Jesus in spirit visited the dead, kept as yet in a "place of waiting" with the news of his work of redemption.—Yours faithfully, A. McAdam.

Blackheath.

GOOD WATER ON THE CONTINENT.

Dear Sir,—Will you allow me, for the information of the large number of temperance people at home, who may be contemplating a visit to the Continent, to insert a few lines in your valuable paper on a matter that may be of interest and help?

For years past we were told, and some even this year are repeating the cry, that if we ever visited the Continent we would be obliged to drink the wines and other strong liquors of those lands, as the water was so very unhealthy.

It has been my great privilege to spend several weeks in Italy, France, and elsewhere during the hot season with a number of people, travelling under the admirable arrangements of Rev. Dr. Lunn. Many of the tourists were White Ribboners of the Women's Christian Temperance Union. We resolved to do without the wines, and to trust to the water. To our delight, we found in every city, in addition to excellent coffee and fairly good tea, abundance of the best and purest of water, and what was specially welcome to the American tourists, plenty of good ice at the hotels in the different cities. In Rome, Florence, Venice, Turin, Milan, Berne, Lucerne, Geneva, Paris, and in every other place visited, there is plenty of good pure refreshing cold water. There is not the shadow of an excuse for people who are temperate at home, either in Great Britain or America, getting into the habit of using wine on the Continent. Many confess they began the habit from being erroneously informed. Some, I am glad to know, when convinced of the excellency and purity of the water, at once gave up the wine, with the result that they not only had better health, but better consciences.

In these crucial days, when so much is at stake, let us have no inconsistency on the part of temperance people by allowing some imaginary fears to cause us to be the laughing-stock of our enemies, in addition to the danger of wounding many in the house of our friends.—Very cordially yours,

Egerton R. Young.

MEDICAL "RESEARCH."

Sir,—At a recent meeting of the British Medical Association, Mr. Jonathan Hutchinson, at the close of his address on surgery, made some well-timed remarks to the effect that surgeons should not seek to display their own skill, or gratify their own predilections, but should always keep in mind that their first and foremost duty is to their patients. Such a caution is much needed in these days, when so many seem to consider scientific research as the one thing needful, and the cure of disease as quite a secondary consideration.

But the public require to be warned of a far more serious danger which is impending over all civilised nations, and which year by year grows more threatening and imminent. I refer to the danger of human vivisection, which is a direct and inevitable consequence of the rapid and sinister growth of the vivisecting spirit, and the rage for experimental research, not only in the medical profession, but also among scientists generally. It has been admitted by many vivisectors that the results of experiments on living animals are so doubtful and inconclusive as to be of little if any value, and hence a desire has arisen in some quarters to perform similar experiments upon living human beings. This, indeed, is no new thing. In very ancient times certain Greek and Alexandrian physicians vivisected human beings, using slaves for this purpose; and during the Middle Ages human vivisections were performed on criminals by various Italian experimenters at Florence and elsewhere.

Some people may think these horrible atrocities belong to the dark ages of the world's history, and could not possibly be repeated in the present day. But human nature is much the same now as it was then. There are still many men who, though kind and humane in the ordinary relations of life, become pitiless and remorseless when dominated by the vivisecting spirit. Their minds are filled with the ardour of research, the hope of discovery, and the expectations of riches, honours, and fame, as the reward of their labours. Such men would vivisect human beings as readily as animals, if they dared, and they are only prevented from doing so now by fear of the law and public opinion.

To show how real and imminent is this danger of human vivisection I may mention that a measure was recently brought forward in the Legislature of the State of Ohio, in America, for the purpose of legalising the vivisection of criminals under sentence of death. That proposal received much support and was very nearly carried. If such a measure became law it would be merely the thin end of the wedge. The number of capitally-sentenced criminals would very soon prove quite inadequate to meet the requirements of the experimenters, and new sources of supply would assuredly be sought and found. In a short time no poor and friendless person would be safe, and, sooner or later, a veritable reign of terror would be established in the community.

Twenty years ago the Royal Commission, in its report on vivisection, declared that this method "is from its very nature liable to great abuse," and it is quite evident that this cannot be prevented except by putting a stop to the practice altogether, as was done in the case of slavery. If the British people have due regard for their own safety they will take this course, and forthwith prohibit vivisection in every shape and form under severe penalties.—Yours faithfully,

J. H. Thornton, C.B., M.B., B.A.,
Dy. Surgeon-General, I.M.S., retired.

49, *St. Charles-square, W., August* 6.

CLIFF SUMMER SCHOOL.

By a Correspondent.

It is an old saying that God is best seen in his works, and certainly if this be so, no more charming place than Cliff could be found, in which to study the Bible and draw nearer to God. There among the hills and dales of Derbyshire, or on the lovely moors one feels that God is indeed present, and that it is an inspiration to get alone with Him.

It may interest readers of The Christian to have a slight sketch of the 1895 "Summer School" at Cliff College. As one who was present I can speak from a very delightful experience. No one who stays at Cliff can by any possibility be dull, or go away unrefreshed. Each morning there were lectures given by various well-known speakers on different Bible subjects.

To begin with, we had Mr. James Anderson, principal of the Bible Institute at Glasgow, who spoke on Christ as King. The chief thought impressed upon us was that in all things Christ should have the pre-eminence (Col. i. 18), not only in religious matters, but in every detail of our lives. He also spoke much on the divinity of our Lord as proved by both the Old and the New Testament.

Rev. D. M. McIntyre (the successor of Dr. Andrew Bonar) gave us an exposition on the Epistle to the Galatians, which was felt by all to come with much force and freshness; helping us to feel that Jesus himself was more real to us than ever before. He showed how all the epistle hinges upon chapter ii. 20, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me," and how all our Christian life must rest on the same basis if we would live near Him.

We had the privilege of Rev. Andrew Murray's sojourn for one day, and heard two addresses from him. One could not help feeling, while listening to him, what an increase of holiness and power, through the Holy Spirit, might be ours, if we could only realise, in a practical way, the stores which God has laid up for us. In the evening he spoke on "Waiting upon God"—the necessity in this busy age of securing a time in each day for perfect quiet alone with God; a time, not for prayer, or for Bible study, though these are all important; yet it is still more important to wait upon Him in silence, and hear his voice, which is lost in the busy rush of everyday life; to get a time with only Him, when he can come Himself to speak to us, and make known his will to us.

During the last week the morning lectures were given by Dr. McKilliam, of Blackheath. The subject dealt with was the Tabernacle and the offerings—how they typified and fore-shadowed Christ's work of redemption. He also drew a most interesting analogy between the Tabernacle offerings and the Christian life. Mr. Arthur's addresses on the Holy Spirit, also given in the last week, were most helpful and instructive.

IN THE AFTERNOONS

it was delightful to explore the beauties of the country round, and the many lovely places to be seen in the neighbourhood. The college is situated most picturesquely on the side of the hill, and the gardens slope down to the river Derwent, which winds through the fields below. Behind, the cliffs rise majestically, and a short, but rather stiff climb brings us on to the moors, which stretch away for miles. The view of the country all round is magnificent, and the bold rocky crags seem to tell of the wonderful power of Him who existed before the mountains were brought forth.

Drives were arranged to the more distant places; among those of interest may be mentioned Eyam, a village famous for the courage of its inhabitants. When the great plague was raging in London the infection was brought to it in a parcel of clothes, and the plague broke out. The brave people were resolved that it should spread no further, and so shut themselves up in the plague-stricken village, none going out and none coming in. The result was that almost the whole population was swept away by the dreadful disease, only some thirty people remaining to tell the sad tale. The heroic pastor, Mr. Mompesson, remained among them to the last, and the Pulpit Rock from which he preached to them is still to be seen on the hill at one side of the Cucklet Dale, while the people gathered to listen on the other side of the dale.

Another place of great interest visited was Haddon Hall. After seeing it one understands better what life in the olden days must have been. The quaint dining hall, with the minstrel's gallery running round it, the dark and badly-ventilated kitchen, the winding staircases, and irregular rooms, and the terrace walk and old yew trees, all help to bring to mind the bygone days. Other places visited were Chatsworth, the Hunting Tower, from the top of which a magnificent view is to be obtained, and Castleton, where the scene of Sir Walter Scott's "Peveril of the Peak" is laid. Miller's Dale and Monsal Dale also are specially worthy of mention, as they afford some of the finest specimens of Derbyshire scenery.

THE MISSIONARY TALKS

in the evenings, in the drawing-room, were listened to with much interest. Prof. Thoumaian's account of the recent atrocities in Armenia was most thrilling. South America was represented by Pastor Fanstone, of Brazil, and Miss Lucy Guinness, who brought the needs of this vast country most vividly before us. Dr. Harry Guinness gave interesting details of the work on the Congo. Mr. Smith spoke of his work in China, and Dr. Robinson of what was being done in India among the soldiers. As the need of one country after another was urged home, one felt that the Lord was speaking to all hearts. We hope that as the result many may be moved to yield themselves more unreservedly to the Lord for his work, and, if it be his will, to bear the news of his salvation to the uttermost ends of the earth.

The days so delightfully portioned out for study and recreation passed away all too quickly. Great gratitude was felt by all to God for having given us this time of spiritual and physical refreshment, and to Dr. and Mrs. Grattan Guinness for having arranged the two sessions of the Summer School, and for all their kindness to those who had been able to take advantage of it. On the evening before parting many spoke out of a full heart of the great things which God had done for them—of spiritual life deepened and missionary interest stirred and increased. May He grant that the blessing received may be communicated to others, and bear fruit on to eternity.

JESUS MY SAVIOUR.

Jesus, my Saviour, to Thee would I flee,
Whither for rest could I go but to Thee?
Driven and tossed like a wreck on the wave,
Jesus, my Saviour, Thou only canst save.

Chorus.

Jesus, my Saviour, to Thee do I flee,
Whither for rest could I go but to Thee?
Praising my Father for all he Has given,
Onward I march to my mansion in heaven.

Friend of the friendless, I come to be blest,
Joy of the joyless in Thee I find rest;
Jesus who died upon Calvary's Cross,
Mine is the blessing, but thine was the loss.

Trusting Thee fully, Lord, lest I should fail,
Counting on Thee for the power to prevail;
Learning of Thee every step of the way,
Singing of Thee as I journey each day.

Longing to drink of thy fathomless grace,
Seeking to serve till beholding thy face;
Hold Thou my hand, 'tis by thine I am led,
Through the rough desert my feet have to tread.

Waiting the heralding star of the morn,
Watching the glow of the glory of dawn,
List'ning to hear thy voice calling above;
Losing myself in thy measureless love.

S. Trevor Francis.

SCOTTISH NOTES.

A new Free Church has been opened at Caldercruise.

Special Gospel services have recently been held at Cullen by Mr. Davidson, of Inchmarlo, and others.

The Inverness U.P. Church, vacant through the resignation of Dr. Robson, has called Rev. G. Stewart, of Edinburgh, to the pastorate.

A special service was held last week in the Christian Institute, Glasgow, in connection with the recent massacre of missionaries in China. Mr. Graham Brown, of the China Inland Mission, narrated the progress of the work since the institution of the mission station thirty years ago. Mr. C. H. Judd, who till recently was a missionary in the interior of China, also spoke, and said he would rather work in the interior of the country than in the treaty ports.

IRISH NOTES.

Rev. Arthur Robinson Barton, D.D., rector of Enniscorthy, has been appointed incumbent of Zion Church, Rathgar, Dublin, in the room of the late Rev. James Hewitt.

An interesting conference on evangelistic work was held on Tuesday week in Riverside Church, Newry, under the auspices of the Southern Presbytery of the Reformed Presbyterian Church.

Ireland has been deeply stirred during the week by the harrowing accounts which have come to hand of the barbarous murders of missionaries in China. Mr. and Mrs. Stewart and Miss Newcombe, belonging to Dublin, were well known in this country.

Much regret is felt in the north of Ireland at the death of Rev. John G. Smythe, senior Presbyterian minister of Ballybay, who has passed away in his 71st year. Deceased was a native of Carnmone, and spent his whole ministerial life of forty-eight years in Ballybay, where the most loving relationship existed between him and his congregation, and where he was the means of doing much good.

There was a scene of great excitement in Sligo on Sunday, when two missioners attempted street preaching. They were pelted with mud and stones, but were eventually conducted to their lodgings by a force of 200 police. The nose of one of the preachers was cut, and the eyes of the other blackened. Many Protestants, in no way identified with the mission, have been assaulted and insulted in the streets.

The Congress of the Deaf and Dumb Association was held in Dublin for three days last week, and was addressed by Mr. H. B. Beale, of Gloucester, who advocated the manual system of teaching deaf mutes as preferable to the oral or lip system. On Friday evening the members of the Congress were entertained at a garden party by the Archbishop of Dublin, and altogether the Congress was a great success.

Rev. William Henry Collison, Archdeacon of Metlakahtla, who has laboured so long and successfully in British Columbia, has been appointed central secretary of the Hibernian Church Missionary Society, in succession to Rev. A. J. Shields. Archdeacon Collison has addressed a number of meetings in Ireland, and created deep interest by his wonderful narrative of the progress of God's work in the far north-west, and of his own remarkable experiences as a missionary of the C.M.S. during the last twenty-two years.

The third annual convention for the deepening of spiritual life was held at Bangor, co. Down, for three days last week, and passed off very successfully. Professor Mackintosh, of Trinity College, Dublin, presided at each session, and the speakers included Revs. Henry Fisher, of Glengeary; T. B. Robertson, of Limerick; Wm. Clarke, of Moira; I. K. Macpherson, of Inchture; John Riddell, of Glasgow, and J. Elder Cuming, D.D., of Glasgow. The convention took place under the auspices of the Bangor Y.M.C.A., and the meetings were held in the local Presbyterian and Methodist churches.

Dr. Dewart, who visited the Irish Methodist Conference as a representative of the Canadian Methodists, has been giving some impressions of his visit. "The Methodists in Belfast," he says, "have a number of commodious churches, the Carlisle Memorial Church being exceptionally fine, with a large hall adjoining. All these churches seem to be well attended, and are centres of important Christian work. Grosvenor Hall, the centre of a most successful forward movement, is the most striking fact in Belfast Methodism. Rev. R. Crawford Johnson is doing a great work here. Not only are there large audiences gathered in from outside regular church circles, but all the branches of reformatory Christian work are carried on with great vigour and success."

SUNDAY DESECRATION IN DUBLIN.—We observe, with much regret, in a trade paper that the Dublin grocers' assistants held their annual sports on a recent Sunday. The Romish Church, which is so strong in that city, is evidently powerless to prevent the secularisation of the day of rest and sacred service.

PERNAMBUCO, BRAZIL.—A correspondent in this Rome-ridden land writes as follows: "We have much encouragement in the work, especially in some of our out-stations, of which we have five. It does one's soul good to see the attention with which the people listen. But we are not free from persecution yet. On Sunday night, in the meeting, a stone came whizzing past me. When fully half-way through the discourse a large bottle came flying at us, but was smashed to pieces on the platform, the pieces falling around my head, and even into the plate with the bread for the Lord's Supper. Another large stone, just missing me, struck a little girl square on the forehead, and she fell fainting into the arms of my wife, who was next her. After a few minutes she regained consciousness, and I proceeded with the baptism and Lord's Supper. At the close of our service the place was packed, in spite of the stoning.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec. Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. John Langsford, 7 p.m., 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Clapton Hall, Upper Clapton, N.E.—Mr. A. Milne Kyd, Sundays at 6.30, and Thursdays at 7.30, during August.

Exeter Hall.—Mr. Henry Thorne, every Sunday in August, at 3.45 and 7 p.m.

West London Mission.—St. James's Hall, W., Sunday, 11 a.m. and 7 p.m., Rev. Egerton R. Young.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 and 7, Mr. Henry Collins; 3 p.m., P.S.A.

Great Assembly Hall, Mile End-road, E.—Every night at 8; Sunday next, 11 and 6.30, Rev. John T. Vine.

Conference Hall, Mildmay-park.—Preachers for Sunday, August 18, 3.30, Mr. Budd; 7, Mr. S. Trevor Francis.

Talbot Tabernacle, Notting Hill, W.—Sunday next, 11 a.m. and 7 p.m., Rev. G. Wearham.

St. George's Hall, Langham-place, W.—Sundays, August 18 and 25, 11 and 7, Lieutenant Mandeville.

Kilburn Hall, Kilburn Gate, N.W.—Sunday, at 7, Mr C. Greeno.

Malden Hall, Queen's-crescent, Haverstock-hill, N.W.—Sunday, at 7, Mr. Geo. Hucklesby.

Home of Industry, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wed., August 21; tea at 6, meeting at 7. A missionary prayer meeting for China and other lands.

Special Religious Services in Theatres, Halls, etc.—Sunday, August 18.—Agricultural Hall, Upper-street, Islington, at 3, Rev. R. Wylie; at 7, Mr. Wm. Coates; Evangelical Hall, High-street, Homerton, N.E., at 3, Rev. Simpson Johnston; 7, Mr. J. T. Marriott; Grand Hall of Varieties, Clapham Junction, at 3, Mr. Cromwell; at 7, Mr. Flews.

Polytechnic, 309, Regent-street.—Mr. Charles Inglis, on Sundays during August, at 3.30 and 7 p.m.

Central Y.M.C.A., 186, Aldersgate-street, E.C.—Friday, August 16, at 7.30 p.m., lecture by Rev. Mark C. Hayford (African Minister), on "Mission Work in West Africa."

Coming Conferences.

Blankenburg, Thuringia, Germany.—Sept. 2-6.

Perth.—Sept. 10—12, Rev. Dr. Bannerman, Perth, Hon. Sec.

Evangelical Alliance.—Annual British Conference, Belfast, Sept. 24-26.

West Norwood (Lansdowne Hall).—Oct. 15, 16, and 17 (Second Advent).

Deepening of Spiritual Life.—Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Star Hall, Manchester, Oct. 6-13; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

Appeals.

Y.W.C.A., Waterford.—An earnest appeal is made to all interested in the welfare of Protestant young women in Ireland, on behalf of the Waterford Branch of the Y.W.C.A. The committee greatly desire to establish a home for girls in this city, but their funds are quite inadequate. There is a membership of about 150, but most of these are unable to pay more than a very small annual subscription.

Fairview, Waterford. (Miss) H. F. White, Hon. Sec.

London-street Mission and Schools, Dockhead, S.E.—Mr. W. Bustin, hon. secretary and manager, 13, Priter-road, Bermondsey, S.E., writes: We have been established thirty-one years, and the work has not only outgrown the accommodation, but our premises have become so dilapidated and generally inconvenient, that we absolutely must clear out shortly. A piece of vacant land has become available in the immediate vicinity. It is a splendid site on the open road, within 100 yards of the Mission, and we are anxious to retain it, and propose to erect an iron mission hall. The cost will be about £400, and we can reckon on £150 of that, leaving £250 still required, and we shall be able to clear out of the present premises, and save the exorbitant rent we are paying.

Notices.

Communications Received with Thanks.—J.E.L. E.A.P. A.M. W.B.C. B.R. L.S. T.A.I. J.P. W.E.B. L.M. C.M.B. T.L.C. E.M.T. E.S. I.W.T. L.A.B. J.C.M. J.H.T. T.E.W. A.F. C.R. J.H.G. T.R.W. A.M. R.C. C.J.P. M.A.L. W.B. R.W. A.P.F. A.T. F.A.H. C.S.S. H.R.C. S.N. A.E.S.F. J.F.M. A.O.D. C.M.B. C.B.S. M.M. W.S. H.L. E.G.B. E.D.B. L.W.P. A.E.W. S.H. E.M.B. A.B. J.R.C. M.D. E.T.B. W.C.B. J.R. J.S. M.D.M. E.C.S. G.G. T.K.C. T.M.W. H.A.B. F.H. A.M.O. M.H.G. C.H.A. H.M. C.F.G.C. S.H.J. J.H.C. E.G. M.H.H. H.J.W. M.J.L.

Applicants for Tracts.—W. Battersby, Bridge Farm, Lydiate, near Liverpool; Mrs. Sarah Hopkins, Chaceley, Worcestershire; Mr. Barrand, 50, Midhope-buildings, Judd-street, Euston-road, N.W.; Rev. J. Wesley Waddell, 9, Gibson-street, Amble, Acklington, Northumberland; W. Barnes, 48, Havelock-street, Islington, N.; A. Woolley, North Devon Mission, Morchard Bishop; Miss Wyatt, Square, Uffculme, Devon; H. Richardson, 55, Stoke Newington-road, N.; A. A. Clarke, 348, Hackney-road, London, N.E.

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[814]

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The Christian.

[AUGUST 22, 1895.

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BIRTH.

COOPER.—The wife of Rev. Wm. E. Cooper, of the Christian Mission, Partabganj (B.N.-W.R.), Bengal, India, of a daughter.

DEATH.

COOPER.—On Wednesday, August 14, at The Manse, Sandon, Herts, Lydia Searle, wife of James Cooper, aged 81. Interred at Histon-road Cemetery, Cambridge. c6865

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WANTED, for Mission Work in Wands worth, an active, motherly woman, one who thoroughly understands clothing club and soup kitchen work, also capable of managing small convalescent home during summer months, and a good visitor.—Apply to Miss RAINSFORD, 17, Carlton-road, Putney, S.W. c

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GENERAL SERVANT wanted, who understands plain cooking. Housemaid kept. Must be trustworthy, clean, and good-tempered. State wages. One lady only.—Address, K. Z., 9, Buckland-crescent, South Hampstead. c6847

GENERAL SERVANT WANTED, end of August, in small quiet family, age about 20. Must be very clean, quick, willing, quiet, and an early riser. Christian highly valued. Dissenter preferred. Another servant kept. No fringe. Full particulars on application. Wages £15. Good character essential. —Mrs. BULLOCK, 48, Bromley-common, Kent. c6777

The Christian.

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Notes and Comments.

THE news from Northern China which we publish to-day will show the perilous times that our missionary brethren and sisters there are at present passing through. Another letter from Mr. Ririe, written a few days later, and giving further details, is deferred till our next issue. The situation in Southern China becomes complicated by the telegraphic intelligence of Tuesday morning, to the effect that the Chinese Government refuse to allow the British and American consuls to take part in the inquiry into the massacre at Ku-Cheng; that the soldiers are plundering the people; and that further incendiary placards have been posted at Canton.

Coming nearer home, to Madagascar, we have the rumour that all English, Americans, and Norwegians, whether missionaries or merchants, have been ordered to leave Imerina, because of suspected sympathy with the French. From Armenia the latest dispatch from Tiflis states that in the country between Sasoun and Mush, the Christian population have been driven from their homes and their houses given to the Kurds. In all these lands the enemy is raging, and the help of man seems totally inadequate. Let us bear up in our daily prayers at the throne of grace, the afflicted and the persecuted, asking that God may be pleased to send relief.

The deeply touching and impressive proceedings at the C.M.S. meeting in Exeter Hall, on Tuesday of last week, afforded a striking example of the real heart unity of the one Church, and how when one member suffers all the others suffer with it. There was not much by way of fresh information to impart to the assembled friends; but the occasion will be invaluable in strengthening the faith of friends of missions everywhere, and in nerving them to still greater endeavours in the evangelisation of all nations.

It is satisfactory to find that the Chinese martyrdoms have not only attracted a good deal of attention, but have called forth much wise defence of missionary work from part of the secular press. If there has been the usual amount of foolish writing by persons who are only superficially informed, there has also been good sensible writing in reply. The *Times* has done well. In a portion of the provincial press the same characteristics are to be found, so that altogether we believe the missionary cause will henceforth be better understood, and have the stronger and more intelligent confidence of the country. This is a great gain; for though our dependence is upon the Christians, we wish to stand well with all men. We do not wish our good to be evil spoken of, if it can be prevented.

Times of straitness and difficulty in the work of societies which have been really established and used by God are only the passages which lead them into ampler means and larger work. We are looking for that result as the end of the present crisis of several missionary societies. Let there be an open mind, and the door of escape will be seen and passed safely through. There may come to the churches a deeper sense of responsibility, and a larger liberality; or new methods of work may be discovered and adopted; or, better still, it may be found possible and safe to leave many of the mission churches to go alone. There seems to be a desire to do this on the part of some of the churches in India, as well as in Japan, and although they may have somewhat antedated the day of coming of age, their very wish to be free will aid their efforts. The Master seems to be preparing their way. Let Christians at home follow as He leads.

A London physician writes to us commenting on Mr. Egerton Young's letter last week, in reference to the drinking of water on the Continent. The writer fears that the letter may be productive of serious consequences, and says :—

> We medical men meet with many instances where persons have gone in search of health and have instead contracted disease.

Our correspondent's letter, however, seems to argue against the drinking of water everywhere; he cites Worthing, Chicago, and Ramsgate as places where enteric fever has resulted, to his own knowledge, from this cause. That seems to us to reduce the thing to an absurdity. No doubt great care is necessary, especially in all our large cities and towns, in seeing to the purity of the water, but with the advance of scientific methods of purification, such care is surely within the reach of all.

The life of our boys again occupies public attention. To see their bodies poisoned at drinking and gambling clubs, and their minds with pernicious literature, may well give thoughtful people pause. The bad book plays a great part in juvenile crime. Can this not be cast out by good books? Our children all read now, but their taste is often deplorably low, and hence they choose the penny dreadful and pass by healthy books. Their condition points to the necessity for more individual effort, accompanied by more wisdom and Divine power. Books are only dead things, however good they be; and our youths need living care and love. Only thus can they be kept from degrading clubs, and induced to read books which will aid them to higher things. Chiefly do they need to be brought to the feet of their Saviour, who alone can guide them safely.

Our friends may be thankful to be reminded that, except for Surrey and Middlesex, the Brewster Sessions are held between August 20 and September 14. In opposing new licences, a work which is becoming more and more successful every year, it is well to employ a solicitor and sometimes a counsel to plead. Magistrates who will afterwards have to judge an application, ought not to sign any petition against it; even if they are members of a society which appeals against it they cannot act on the bench. A deputation to the bench should be composed of property owners and leading ratepayers, and it should deal with such facts as the needless number of public-houses in the borough or county, the liquor monopoly, the condition of licensed property, and the conduct of licensed business. New licences should be opposed on the ground of not being required, or the unfitness of the applicant, or the character of the premises. For success in the work of opposing, the whole subject should be studied.

The Conference of Bible Christians gave another evidence that union between denominations of the same family is a thing of the near future. The Primitive Methodists having expressed an opinion in favour of the union of the minor Methodist Churches, the Bible Christians have followed in the same strain, and have appointed a committee to deal with the whole question. It is true that now and again efforts at union lead to the accentuation of differences and to a wider estrangement, but with a good ultimate result. And so it may be here, but we hope for better things even at the first. Denominations which have sprung from the same root and stock ought now, after years of change and modification, to find themselves practically the same. May union, peace, and strength come on all.

It is sad, but not surprising, to read in an American paper that the military and some of the Elders of a Presbyterian Church are involved in a contention over a Boys' Brigade. The feeling has been growing more bitter for months. Strife generally seems to break out over some worldly matter; the contention is not over the salvation of souls nor over efforts to glorify our Saviour. The worldly element is always like the clay in the image or the dynamite in the house. In departing from its proper spiritual work to be done in a spiritual way, the Church involves herself in needless struggles, and falls a prey to the craft of Satan.

New York, Arizona, and Idaho have raised the age of "consent" from fourteen to eighteen years of age, and other States are expected to follow. Even should a girl be a consenting party to any attempt on her honour, the man will be held guilty of a breach of the law. The measure may, therefore, be a heavy blow at certain houses of ill-fame which gather in unsuspecting girls and live upon their ruin. All such acts will aid in raising the standard of morals and purifying the air of a great deal of deadly feeling. Men will have a better estimate of women, and will behave more carefully to the defenceless.

Patriotism is one of the worst abused virtues of citizens. It is often only a cloak for selfishness and pride. It is not so much love of country as hatred of foreigners. China is intensely patriotic, and massacres "foreign devils" to gratify her feelings. France is intensely patriotic, and her sensitive jealousy is hard to please. The old Pagan nations cultivated patriotism much as a wild animal cultivates love of its species—at the cost of everyone else. When national sentiment was weak, there was in some respects a greater sense of the brotherhood of man than there is to-day. The only safe guide is Christian love, which teaches us to love our neighbours as ourselves.

The Lord's Care.

"It is better to trust in the Lord."—Ps. cxviii. 8.

Notwithstanding all that has been said and written on the subject, how little is the luxury of giving to God understood, even by Christians. We are so slow to abandon our human reasonings and calculations, and to believe, in a practical way, that the "more blessed" portion is reserved for the giver! Laying up treasure in Heaven is not yet regarded as a good investment.

If we more fully recognised our dependence upon God, we should also more fully recognise the blessedness and high privilege of following the Divine order—not giving merely from impulse, not waiting for the feelings to be powerfully wrought upon, but habitually copying the example of Him who, though He was rich, for our sakes became poor, that we through his poverty might be rich.

The luxury of giving is not the sole prerogative of the rich and great. Generosity is not to be gauged by figures. The very reverse is often true, and literally the cottager's missionary store shames the guinea of the squire, even as, morally, the "two mites" of the widow outweighed the most munificent offerings cast into the treasury of old.

One Saturday evening a mother and daughter pleaded with God, for there was but one sixpence left in their frugal purse, and the Lord's day was close at hand. Sunday morning dawned, and the daughter prepared for the hour of worship, whilst the invalid remained at home, as usual.

"Oh, dear, take the sixpence," she quietly said, as the child was going out. "Mother, it is the last. Do you think the Lord expects it?"

"My child," was the reply, "give it to Him; He will give it back with good interest." Thus urged, the daughter did as she was requested, and the coin was quietly dropped into the offerings of the Lord's poor.

Returning home, my friend met a lady whom she had not seen for several years, but who now greeted her kindly. "Are you free to leave your mother for a little while to come into the house with me?" inquired this lady.

"Oh yes, I can come in for a few minutes." When leaving, a little book was slipped into her hand, with the suggestion that it should be read to the invalid mother. On opening it in the afternoon there fell out, to their great surprise, an envelope containing one pound.

"Did I not tell you that the Lord would return it with good interest?" was the mother's quiet question. And they praised Him together.

The next day the lady who had so unexpectedly befriended them, called, and on hearing how opportunely her gift had come, she said, "That is very striking. Whilst in prayer on Sunday morning, it seemed as if the Lord distinctly told me, 'Give Miss —— a pound.' I hesitated, but the voice seemed still more clear, and, to be quite sure it was of Him, I asked that if it was indeed his will that I should give it, you might come to my lodgings when I asked you. On your accepting my invitation to come in I felt quite sure of his will."

This simple incident was told me by the daughter herself, and is here given as an encouragement to simple trust in God. If the Lord's people would as simply trust Him, would they not as certainly taste and prove that the Lord is good?

Lucy A. Bennett.

(*To be continued.*)

Are We Ready for Revival?

There has been very much said of late concerning revivals, and the frequent papers that have appeared in The Christian have caused much serious thought, and have awakened an earnest desire that the coming autumn and winter may be times of great ingatherings of souls. There is a danger, however, that a revival may be "worked up" instead of being "brought down"—that it may be merely enthusiasm and excitement instead of the working of the Holy Spirit.

The Day of Pentecost is the best illustration we can possibly have of a true revival. The apostles were endued with the Spirit, the preached word was with power, and conviction, followed by conversion, was the result.

Many of your readers, I doubt not, have also read the account of the revival of 1839 in Scotland, which Dr. Andrew A. Bonar gives in his memoir of R. M. M'Cheyne. Allow me to give an extract:—"On Thursday, at the close of the usual prayer meeting in St. Peter's, and when the minds of many were deeply solemnized by the tidings which had reached them,* he (Mr. W. C. Burns, who was taking the place of R. M. M'Cheyne during his absence) spoke a few words about what had for some days detained him from them, and invited those to remain who felt the need of an outpouring of the Holy Spirit. About a hundred remained; and at the conclusion of a solemn address to those anxious souls, suddenly the power of God seemed to descend, and all were bathed in tears. At a similar meeting next evening there was much melting of heart, and intense desire after the Beloved of the Father; and on adjourning to the vestry the arm of the Lord was revealed. No sooner was the vestry door opened to admit those who might be anxious to converse, than a vast number pressed in with awful eagerness. It was like a pent up flood breaking forth; tears were streaming from the eyes of many, and some fell on the ground groaning, and weeping and crying for mercy. Onward from that evening, meetings were held every day for many weeks, and the extraordinary nature of the work justified and called for extraordinary services. The whole town was moved. Many believers doubted, the ungodly raged, but the Word of God grew mightily and prevailed."

Now, as far as I can judge, that work was in every respect similar to the work on the Day of Pentecost.

(*a*) There was the waiting before God for the outpouring of the Holy Spirit. (*b*) There was the solemn and earnest preaching of the Word. (*c*) Practically the people were led to cry as on the Day of Pentecost, "Men and brethren, what shall we do?" (*d*) It caused great consternation among every section of society. (*e*) Finally, many hundreds were brought to "know Him, whom to know is life eternal." We cannot have any possible doubt as to the supernatural origin of such a revival.

The consideration of the above brings to my mind with great force the question, "Are we prepared for such a manifestation of God's power in our midst?"

Are we as individuals living in touch with Him and are we prepared to do our part should He in infinite mercy "open the windows of Heaven"? Is the Church of Christ ready for it?

"Thus saith the Lord, make this valley full of ditches. For thus saith the Lord, Ye shall not see the wind, neither shall ye see rain; yet that valley *shall be filled* with water, that ye may drink, both ye and your cattle, and your beasts. And this is but a light thing in the sight of the Lord: He will deliver the Moabites also into your hand" (2 Kings iii. 16-18). Nothing would be more destructive to unbelief in the Church than a revival such as that of which we have been thinking.

And now, to be practical, how are we to "make this valley full of ditches"? How can we prepare for the blessed manifestation of the power of God?

I. We must expect a revival, or we shall never really prepare for it.

II. We must pray, for such blessings always come in connection with prayer.

III. We must preach the Word, for it is through the Word that the Spirit works.

IV. We must "abide in Christ." He is our only source of strength.

If we observe these four conditions a revival will have commenced already, and God, seeing our attitude toward Him, will fulfil his gracious promise, and "pour water upon him that is thirsty and floods upon the dry ground" (Isa. xliv. 3).

The Christian was formerly called The Revival; it was founded in a season of revival, and, if its recent record of the "great things He hath done" has stirred the heart of every reader as it has that of the writer, it may be the instrument through which God will do still "greater things than these." Let every reader pray that it may be so.

Henry R. Cripps.

81, *Bellenden-road, Peckham, S.E.*

* The revival at Kilsyth.

IRISH RAILWAY TALKS.—3.

By GEORGE WILLIAMS.

The Fenian rising of 1867 so alarmed some of my relatives when residing in the county of Tipperary, that to please them I went down to stay at their house for a little time. We slept each night with loaded guns at our bedsides, but I felt no apprehension whatever, and resolved with myself that I would shoot nobody. A considerable body of the insurgents marched past our house without pausing to visit us; and, beyond tearing up a piece of the railway track, and courteously demanding arms from some of the neighbours, they did nothing very terrible.

Matters having quieted down I started back one day to Dublin by the afternoon train from Thurles. Noticing a gentleman alone in a compartment I got in with him, and very soon we fell atalking about the state of the country. He was very nervous, said he would never visit Ireland again, and observed that but for the Royal Irish Constabulary, life would be impossible in some districts. I ascertained that he was a London merchant returning from a tour to the Lakes of Killarney.

Our conversation was presently interrupted by a loud whistling from the engine. He turned very pale and stood up in great agitation. I tried to calm him, assured him there was no danger, and added that the man who was saved, and who knew it, had a peace that nothing could shake.

He was much surprised at this remark, and sitting down and looking at me with astonishment, said, "And do you know that you are saved?" "Yes." "And how do you know it?" "Because God never punishes sin twice."

"What do you mean by that? Why does that make you know that you are saved?"

"I will try and make that clear to you. In the 53rd of Isaiah we read, 'He was wounded for our transgressions.' My sins have been judged by God, and the judgment being infinite it cannot be repeated; hence I know that I am past the doom of my sins, and therefore saved." I quoted other passages. He was greatly interested, begged me to tell him more, and wanted to know how he could make all this his own. I read to him some of the many verses which showed he had but to surrender himself as a helpless sinner to the Lord Jesus, and all was his.

On reaching Dublin he very warmly invited me to visit him in London. I called at his house, and learned that some time after his return from Ireland he had dropped dead when going into town.

"Father, Keep Them."*

(John xvii. 11).

It is through the great grace and *long-suffering* of God, his people are left here in the wilderness. Many are the absolutely necessary lessons to be learned here, and not to be learned elsewhere, for practical experience with which the people of God are left in the world.

1. We are left here to learn—*what we are.* An humbling lesson to be spelt out day by day, and hour by hour. The unworthiness, the weakness, and worse than weakness, of self; the poverty, the worse than poverty, the *corruption* of self. Where so likely or suitable a place to learn this as in the world?

2. We are left to learn by practical experience *the emptiness of the creature.* We have our hopes, our affections, our desires, and we try to satify them, and find a resting-place for them in the creature. We make the effort only to be disappointed. It is well to learn that there is not a resting-place in all creation for our poor hopes and hearts. We know of no position so calculated to teach us the lesson as "in the world," and, depend upon it, God knows this, else he would not leave us here, but would take us to the place where we could learn most effectually these two great lessons—the unworthiness of self, and the emptiness of the creature.

3. We are left here to learn *the glory of Christ*, the abundance of his grace, the constancy of his love, the inexhaustible fulness laid up in Him for our help. When the creature disappoints us, we are taught to look to Christ for rest, and there we shall never be disappointed. The grace that is in Him is manifested and enhanced all the more fully in contrast with the unworthiness of self. Here we are taught the value of the blood that cleanseth from all sin. Here we are taught by practical experience that his strength is made perfect in our *weakness.* Oh! well for us if, in our earthly training, the flesh goes down, and self is prostrated in the dust, while Christ alone is exalted. Well for us if, when hope fails to find its rest in the creature, we learn to cast our anchor upon Him, where Christ's love, and tenderness, and sympathy are experienced most clearly and distinctly amidst the weariness and disappointments of time.

4. We are left "To be *made partakers* of Christ," and to have fellowship with Him in his *sufferings.* The *only* thing in which He can have fellowship with us here, is in *suffering.* He can have none with our unbelief, distrust, corruptions, or sin, only with our sufferings, and most of all, our sufferings for his name's sake. The world which hates Him hates us, and the principles of the world which are opposed to Him, oppose themselves to us. He was a stranger here; and just in proportion as his people are like Him they will learn that they too are strangers here. Now, is it not well to be in a position where He can have fellowship with us in our sufferings? It was in this wilderness He sorrowed and suffered, and deeply and tenderly He sympathises with his tempted members; nay, "If ye suffer for Christ's sake, happy are ye; for the Spirit of glory and of God resteth on you" (1 Peter iv. 14.)

5. We are left here to learn *the power of God.* If it were not for the mighty power of God, the world, the flesh, and the devil would be too much for us; they are all leagued against our souls. It is the power of God alone that keeps us; it is not by might of our own, or power or wisdom of our own, but by the strong arm of our God round about us that we are kept; and we are left in the world to learn the lesson.

6. We are left here to learn *the faithfulness of God.* There is no more important lesson we can learn in the wilderness than this—the faithfulness of our God; that He is true to his promise, always has been, and always will be; that He does not and will not change, though we do; that He does not vary in his love to us, as we do in our love to Him; that He is "the same yesterday, and to-day, and for ever," our faithful friend, our faithful God.

7. And we are left here to learn *to believe his Word.* In all the varieties of our frames—and where can there be a position imagined in which a greater variety of frames and feelings is brought out as in this weary world? where so much disappointment, conflict, and temptation? where so many deep, deep deep afflictions?—in all the variety of our frames, and in all the phases of our need, we are here to learn to believe his Word notwithstanding, to hope in his name, to watch, to pray, to wrestle, to fight, and, by his grace, to conquer through Him that loved us.

Oh! God our Father, teach us our wilderness lessons, grant that we may learn them well, grant that we may learn them deeply; let us not lose one stage of our pilgrimage; let us not lose one practical lesson that any of the conflict, difficulties, and trials of our way were intended to impart; only keep us in the hollow of thy hand, keep us from evil! Soon the wilderness will be past for ever, and then the white robe, and then the palm branches of victory, and then the crown of life, and then the throne of glory. Let us try and feed our faith, if we have any; and if we have not, may God Almighty *beget* faith in us while we ponder over our Lord's Prayer, "Holy Father, keep them."

*Extracted from The Lord's Prayer for Believers: Thoughts on St. John xvii. By Rev. Marcus Rainsford. Fourth edition, carefully revised and remodelled. (5s, *Simpkin, Marshall & Co.*)

TEMPERANCE REFORM.

After the recent election, we heard an old worker say, "What's the use of working, when after so many years of toil we find ourselves thoroughly defeated?"

This feeling of depression, we are sorry to observe, appears to fill the mind of many an ardent and faithful worker. Yet what a deplorable mistake it would be to abandon our efforts in behalf of the great temperance reformation, because we find the country unprepared as yet to accept a legislative proposal, complicated with many other issues, and placed before the constituencies as a working scheme for the first time.

Those who consider that we have failed in our work because we have not secured the legislation we desire should call to mind the extraordinary results, which altogether apart from legislation, have been brought about since the origin of the temperance movement only sixty years ago. We are too much impressed with the evils which arise from the present state of the law to disregard them, and are of course thoroughly persuaded of the substantial good which would result from wise legislation. Local Control, Sunday Closing, earlier closing on Saturday night, the abolition of grocers' licences, suitable legislation in regard to clubs, a law to prevent the sale of drink to children, and many other necessary and pressing changes, must all be kept well in view, and every opportunity taken to secure their adoption.

But whilst we are doing our best to bring about these changes, let us not for a moment neglect those means which, in so short a period, have produced such remarkable changes, even despite the present unfavourable state of the law. Those who have become abstainers during the present generation have no idea of the enormous alteration which has taken place, for they must find it difficult, if not indeed impossible, to realise what a complete transformation has been produced by quiet but persistent teaching alone respecting the nature and effects of intoxicants—teaching, indeed, which must be very generally accepted by the country before any very effective temperance legislation can be reasonably demanded or properly enforced.—*Band of Hope Chronicle.*

THE RAGGED SCHOOL UNION.

The fifty-first annual report of this great Home Mission Society covers a wide field and presents a marvellous variety of effort for the well-being of the children of the poor, as well as to a very considerable extent the adults; for the ragged schools generally are now well-organised and energetic centres of evangelistic and benevolent operation. The report shows that "wherever and whatever fresh needs have arisen, the Ragged School workers have been quick to mark the need, and to meet it by some freshly-devised effort. This elasticity is characteristic of the Ragged School movement; but fresh devisings mean fresh necessities. Hence we plead for more love—more sympathetic service. Our greatest need to-day is men and women filled with the brotherliness of Christ. Bodies need feeding and clothing, minds need instructing, souls need saving, children everywhere are waiting for kind words, earnest deeds and holy lives.

But with all this extension of operations, the Council observe that the funds have not kept pace with the needs. It is true that the gross income shows an increase, but it is to be noted that a considerable portion of this increase is, so to speak, ear-marked; that is to say, it is appropriated to specific and important objects, such as holiday homes, cripple work, fresh air fund, the clothing fund, and so on. Each of these must be maintained, but behind and underneath all these is the general ragged school work, the backbone and foundation of the whole enterprise. Unless the regular operations be properly supported the whole must eventually be paralyzed, for on this depends the entire movement.

The R.S.U. is not merely a federal Union, but also a working society on a small scale. It was founded to foster and support the local schools, to collect funds, make grants in aid, and render that assistance to struggling and oft isolated workers which can only be rendered by a strong central union. It is still, as ever, the focus and centre; the fostering friend, so to speak, to which all turn in difficulty or perplexity, to seek the benefit of experienced counsel. The constant correspondence and personal conferences involved in the settlement of such negotiations form no slight part of the work of the R.S.U., demanding, indeed, incessant care and teaching. All manner of complications come before the council. Questions of legal difficulty, structural alterations, condemned buildings, new necessities, changes and developments of every kind, calling for constant watchfulness and consideration. The Council hold in trust, also, a number of local buildings, which must be maintained unless valuable work is to cease.

Interesting details are given, in the report, of these operations, as also of the drift children and home cripples' branches, the holiday homes (eight now open), and the clothing and relief funds, &c. These should be read and pondered by all concerned in the Lord's work among the poorest classes.

Turning to the local schools, aided by the Union, we find these number 212, scattered in the darkest corners of London. The details of their work are varied, and full of interest. Testimony is borne to genuine result among young and old. Reference is already made to the army of teachers, whose self-denying consecration have made the ragged schools of London what they are to-day. They now number 5,287, drawn from all ranks of society, and mingling together in happy unity inspired by the common aim to save the children. Of these 739 were formerly scholars in the ragged school. This may seem a large host, but more are imperatively required. From well nigh every school and mission comes the cry, "We need badly more teachers."

Naturally the report concludes with a strong plea for increased liberality in view of the vast work yet to be done. Copies may be had of Mr. John Kirk, Secretary, Ragged School Union, 37, Norfolk-street, Strand, W.C.

MR. JOHN JONES (64, Godolphin-road, Shepherd's Bush, W.) has had an interesting evangelistic tour, visiting seventeen villages in Shropshire. By personal conversation with individuals and groups, as well as in larger gatherings, he was able to present the way of salvation to a considerable number of persons. No little encouragement came to him on meeting with some persons who remembered a former visit as long as thirteen years ago, when they yielded themselves to Christ.

David's Self-Restraint.

1 Sam. xxiv. and xxvi.; and Psa. xlii. 1.

By REV. F. B. MEYER, B.A.

As David reviewed his life, and recorded his experiences, he was well aware of the innumerable evils that had encompassed him, of the horrible pit and miry clay out of which he had been brought up, and of the many who had sought in vain to destroy his soul; but from all he had been delivered. He dared not attribute his deliverance to the quickness of his ingenuity, or the agility of his movement, but to God and God only. Mark his record of God's dealings with him, as he stands on the eminence of the years and looks down and back—

"*He* inclined unto me, and heard my cry,
He brought me up also out of an horrible pit, out of the miry clay;
He set my feet upon a rock, and established my goings;
He hath put a new song in my mouth, even praise unto our God."

And if we further inquire what his attitude was, during all these long and sad experiences, he answers:—

"I waited patiently for the Lord."

In a recent chapter we saw how David waited *on* the Lord, but there is a clear distinction between this and waiting *for* the Lord, though in practice they are generally conjoined. We wait *on* the Lord by prayer and supplication, looking for the indication of his will; we wait *for* the Lord by patience and submission, looking for the interposition of his hand. It is very needful to learn this lesson of silence, patience, resignation, and it is interesting to remark in the two incidents before us how perfectly David had acquired it and had learnt to wait for the Lord.

THE BASIS OF WAITING FOR GOD.

There must be a promise to justify us, or some definite committal of God, which we can rest on as the unmistakable revelation of his purpose.

In the case of David this had been given years before in his anointing by Samuel. Could he ever forget that scene in his father's house at Bethlehem, when he was chosen to be God's servant; and taken from the sheepfolds, from following the ewes that give suck, to feed Jacob his people, and Israel his inheritance? Besides this, so many different voices had reiterated the same assurance of the Divine purpose. There was that memorable interview, the first farewell between Jonathan and himself, when his friend had so definitely and strangely spoken of the time when God would cut off all his enemies from the face of the earth, and had so definitely committed his family to his care. What could that mean, except his strong assurance that David would succeed in the throne?

In their last interview, in the wood of Ziph, Jonathan had gone further. He had spoken like a messenger from God. How those words rang in the weary heart that had drunk them in as the parched land drinks water. "Fear not," he had said, "for the hand of Saul my father shall not find thee; and thou shalt be King over Israel, and I shall be next unto thee." He had even said that this was Saul's conviction also: "That also Saul my father knoweth."

Besides this, he was conscious of faculty and God-given power; of ability to grasp the helm of the distracted kingdom, and guide the sorely-tossed bark into calmer waters. As all these corroborations of the original promise came into his heart, he became more and more convinced that God had a great purpose in his life which He would certainly achieve; and he settled it in his own mind that he would wait patiently for the Lord to do as He had said, and that he would not lift his finger to secure the kingdom for himself. Jehovah had promised, then He would perform. Whenever the moment came for him to sit on the throne as the acknowledged king of his people, it should be from first to last the Divine gift, and the Divine performance. There should be nothing to hinder God saying:—

"I have set my king
Upon my holy hill of Sion."

TWO NOTABLE INCIDENTS.

We are eager to see how the man conducts himself who has learnt to wait for God, and we are permitted to study the workings of heart and behaviour on two occasions in this part of David's career.

Engedi.—One afternoon, when Saul, with 3000 men, was in hot pursuit of David, amid the wild and tangled rocks of Engedi, a strange incident put him completely in David's power. It was a time of breathless heat; the sunbeams were striking like swords into the deep wadys and ravines, and every living thing, except perhaps the little lizards, had crept away into shelter. For the same reason, or because they desired to elude pursuit, David and his men were in the inmost recesses of an immense cavern. Into that very cave Saul came. His men had gone forward; the intense solitude and silence within and without threw him off his guard; he lingered a little in the entrance.

These caves, says Dr. Thomson, are dark as midnight, and the keenest eyes cannot see five paces inward, but one who has been long within, and is looking towards the entrance, can observe with perfect distinctness all that takes place in that direction. The blinding glare of the sunshine on the limestone cliffs made Saul more than ever unable to detect the forms that lined the cave, whilst they could perfectly well watch his every movement. How little did the king realise the intense interest with which he was being watched by 600 pairs of eyes, and the peril to which he was exposed. The whole band was thrilling with excitement.

Now was the opportunity for David to end their wanderings and hardships by one thrust of the spear. They whispered, "Seize your opportunity! Could it have fallen out more fortunately? Here is the man who has repeatedly tried to take your life, and is here with that avowed intent. Surely the law of God itself exonerates us in taking the life of those who would take ours. God Himself has undoubtedly brought him here that you should avenge your wrongs, and save further ones."

With great difficulty—and to have been able to do such a thing showed the immense power he exerted over these wild strong men—David restrained them, and curbed his own passion, that tore like fire through every vein, and contented himself with creeping near, and cutting off the skirt of the king's robe, to prove to him afterwards how completely he had been in his power. But even then, after Saul had gone forth, and David's men crowded round, full of sullen remonstrance at his weakness, he was struck with remorse, and he said to them, "The Lord forbid that I should do this thing unto my lord, the Lord's anointed, to put forth mine hand against him, seeing he is the Lord's anointed."

Hachilah.—Previously at this spot David had been nearly trapped. This time, the tables were turned. Once more Saul, probably instigated by a malign influence, that we shall consider in our next chapter, was in pursuit of his rival, "having 3000 chosen men of Israel with him." Having ascertained by means of scouts the exact situation of the royal camp David himself came to inspect it from an overhanging cliff. On the outskirts, the wagons made a rude barricade, within these were the soldiers' quarters, and in the innermost circle Saul and Abner were posted; but the watches were badly kept, and no precaution was taken against a sudden surprise.

A sudden inspiration seized David, and he proposed to Abishai and Ahimelech the Hittite, that they should visit the camp by night. Abishai gladly volunteered to accompany him, and guided by the clear moonlight they crept down the hill, crossed the ravine, picked their way through the wagons and the sleeping ranks of the soldiers, stood for a moment whispering over the prostrate form of the king, bore off his spear and water-bottle from Saul's head, and then "gat them away, and no man saw it, nor knew it, neither did any awake, because a deep sleep from the Lord was fallen upon them."

Thus, again, Saul had been in his power, but he had restrained himself. Abishai could not read him or understand his secret. To him it seemed a most natural and lawful act for David to take the life of the man who was so infatuated for his destruction. Nay, if David were at all squeamish about killing him with his own hand, surely he could have no objection against Abishai doing it, since he was not personally concerned in the feud. In that whispered colloquy over the sleeping monarch, Abishai had suggested that God had delivered his enemy into his chieftain's hand, and had offered to smite him with his own spear with a stroke so deadly, so instant in its effect, that there would be neither sigh nor groan to awake Abner, or his body-guard. But David would not have it. "No," he said, "I will be no party to this deed. None can smite the Lord's anointed and be guiltless. When his appointed death-hour comes, God will take him, either by some natural process in the palace, or amid the going down of the battle. But my hand shall not curtail his days. I will wait God's time."

On each of these occasions David acted with the magnanimity that became a hero and saint. He would take no mean advantage of his adversary. He would not retaliate or avenge his wrong. He refused to admit the specious argument that opportunity meant permission, and that licence meant liberty. He quieted the impetuous fever of his soul, resisted the subtle temptation of the adversary, and elected to await the slow unfolding of the Divine purpose.

THE BEHAVIOUR THAT WAITING FOR GOD INDUCES.

It Restrains from Crime.—Bitter indeed had David's remorse been, if he had listened to his comrades and put forth his hand against Saul's life. It would have robbed his harp of all its music. There would then have been some justification for Shimei's cursing words on a dark after-day in his life; but as it was, though they cut him to the quick, they met with no answering response from his conscience. As he searched his heart in the sight of God, he knew that Absalom's rebellion and seizure of his throne could not be, as Shimei suggested, a requital in kind for his dealings with Saul. True, months were still to pass, full of anxiety and suspense, before the coronation shouts rang through the streets of Hebron; but they were forgotten, as snow dissolves in the river; and then there was nothing to regret, no gnawing conscience, no death's head at the bottom of his cup of joy. Be still, oh heart, wait for God; it will keep thee from acts and words, which, if allowed, would shadow thy whole after life.

It Inspires Courage.—What an intrepid spirit this was that dared to cry after the king and hold up the skirt of his robe; that challenged the two bravest men of his little army to a feat, from which one of them shrank. Ah! the man who is living in the Divine purpose has the secret of quenchless courage. He knows that no weapon formed against him shall prosper, and that every tongue that shall rise against him in judgment shall be condemned. He fears nothing, except to do wrong, and to grieve God. If in following the prepared path he suddenly comes on the brink of a precipice, down which he must cast himself, he does not hesitate to do so, knowing that the angels will swoop beneath, and bear him up, so that he shall not dash his foot against a stone.

It Gives Great Rest.—Surely it was out of such experiences as these that David wrote the 37th Psalm, which, though it belongs to a later period, for ever embalms the conclusions of this. The mellow wisdom of old age gathers up the maxims that were wrought out in the fires of early manhood.

"Fret not thyself because of evil-doers;
Neither be thou envious against them that work unrighteousness,
For they shall soon be cut down like the grass,
And wither as the green herb."

The exhortations of this exquisite psalm, to trust in the Lord, to delight in the Lord, to roll the way of life on the Lord, to rest in the Lord and wait patiently for Him, and especially the repeated injunction not to fret, are all bathed in new meaning when read in the light of these memorable incidents in David's life.

Live on the Divine purpose. Be not eager for thyself, but only that God's work should be done. It is certain that He will take care of thy interests, if thou carest for his. Calm thyself as a weaned child, rest thee, sit thee still and trust; God is working out the plan of thy life; thou canst not hurry Him; it will only expend the energy of thy soul to no purpose, if thou allowest its fever to consume thee; in his own time, the best time, He shall give thee the desires of thine heart.

It Induces Penitence to Others.—When David gave such unmistakable evidences of his self-restraint, continued loyalty, and surviving affection, in spite of all that had been done to quench it; when he so clearly established his innocence, and showed the baselessness of the charges made against him; when he appealed, with such reverence and sincerity from the calumnies and misrepresentations of earth to the decisions of the Divine Judge—the miserable monarch lifted up his voice and wept, and confessed that he had "played the fool, and erred exceedingly." Saul recog-

nised David's nobility; the old chivalrous nature which had so captivated the nation in earlier days flashed out with an expiring flicker; and he went so far as to admit that he would be king. Nothing but such forbearance on David's part could have brought him so near repentance.

It is thus that we may win men still. We gain most when we appear to have yielded most; and gain advantages by refusing to take them wrongfully. The man who can wait for God is a man of power, which other men acknowledge and bend beneath its sceptre. To be under authority to God's lofty principle is to have soldiers under us, who go and come at our will, and do our bidding.

OPENINGS IN CHILI.

Dear Sir,—I have recently returned from a residence of nearly five years in Chili, and can speak from experience of the great dearth of Christian workers there. Chili is a long country, extending in its greatest length some 2800 miles from Tierra del Fuego to the little port of Arica, N., and its greatest average breath is 100 miles. It is bounded on the east by the high walls of the Andes, and on the west by the Pacific Ocean. South of Valparaiso the land is chiefly agricultural, and has rain at some seasons of the year, but shortly after leaving that port for the north one enters on the rainless district, which extends for hundreds of miles, causing it to be perfectly barren and destitute of vegetation. Here and there at long intervals are small oases, the result in some instances of springs, and in others of streamlets of the most meagre description, caused by the melting of the snow in the Andes.

In this rainless district, particularly in the most northerly province, are found the great deposits of nitrate of soda, also rich silver and other mines; these industries, of course, attract large numbers of Europeans, principally English and Scotch. They also form the *raison d'être* of the many short lines of railway which extend from the various ports inland. The two largest railways are, the one from Valparaiso to Los Andes, and the one from Antofagasta to Bolivia.

It is on behalf of our fellow-countrymen that I venture to write to you; there is so very little done for them. Leaving home and its Christian influences, they drift away, casting off at last all restraint and living utterly godless lives; giving the poor ignorant R.C. natives a very poor opinion of our Christianity. So far as I am aware there are only five Protestant English places of worship on the whole coast, besides two small mission halls, conducted by private people. Two of these churches are at Valparaiso, one at Concepcion, one at Coquimbo, and one at Iquique.

The missionaries most in evidence in Chili are those connected with the American Epis. Methodist Church, and some American Presbyterians in Valparaiso, all of whom are doing excellent work among the natives, but there is plenty of room for more. I would earnestly recommend this field as a most hopeful one to those who have not decided on any particular foreign post. The contrast is great between the welcome given to the Gospel by the natives and that given by the English. There is no difficulty whatever in distributing or selling any number of Scriptures. One man I know sold two and a-quarter tons of Spanish Bibles and Testaments in three months to the passengers on our railroad and at the wayside stations. There is liberty of worship in Chili, and no difficulty whatever in preaching or in colporteur work.

In Iquique, five days by steamer north of Valparaiso, we have the large terminus of the Tarapaca Nitrate Railway, belonging to an English company. The line runs nearly 100 miles N. to Pisagua and seventy miles S. to Lagunas, supplying the needs and carrying the produce of the large nitrate oficinas on the route. In Iquique Station we have over eighty English and Scotch men, many with wives and families, and all along the road there are many others, also at Pisagua. For nearly three years past my husband, who is an engineer-in-chief, has, with my help and the help of a friend, been carrying on a railway mission amongst our own men, and we have a beautiful mission room right in the station grounds.

We have had much encouragement, and as I have had to return home, and our helping friend is much occupied with a Sailors' Rest he has lately started, we are driven to seek further assistance. I have been enabled to secure the services of two lady missionaries of experience, one having worked in India five years, and the other helping in a Y.W.C.A. branch at Wakefield, Yorkshire. I hope to send them out to Iquique in the beginning of October to work, not only amongst our own people, but also to visit the waifs and strays who are always to be found in the native hospital, to help, too, in the Sailors' Rest, and, indeed, generally amongst the many English. £35 is the second-class fare by the P.S.N.C. Co., and £100 at least is needed for the maintenance of each. One of the ladies is provided for the first year, but I require help for the other, and trust that some of your readers may be led to give assistance.

Mr. Nixon, the secretary of the Railway Mission, has kindly consented to receive any moneys contributed for this purpose.—Yours in the Master's service, Elizabeth Ridings.

106, *Rosendale-road, W. Dulwich, S.E.*

A TROPHY OF GRACE.

William L— was born in Gloucestershire, the youngest of three sons of a gentleman farmer, now living retired in Hampshire. They were brought up religiously; and at twelve years of age, William, with his brothers, entered a Ritualistic church choir. The two elder lads have done well, one being now a large farmer in Canada, the other doing mission work in Africa. At nineteen years of age, William grew restless under the restraint of home, and longed to "see life," and "make his fortune." Being well-educated, he found little difficulty in securing a good post in a cotton-receiving house at Manchester.

Here he soon "saw life" on the shady side; and, mixing with godless companions, fell a victim to drink, and lost his berth. To break away from his associates and try to "start afresh," he removed to Stockport, and commenced business on his own account; but with little capital, and his evil habits getting too strong a hold upon him, at the end of the year he was "sold up."

Penniless and besotted, he tramped to London, and found out a friend of his father's, who gave him £5, and took him into his home while he sought for work. He robbed his benefactor of £10, was found out, and sentenced to six months' hard labour. When his term of imprisonment expired, he found (as many another has done) that with the mark of the "gaol-bird" upon him nobody would employ him. He associated with a desperate gang of thieves and pickpockets.

Last September, this gang came into Kent, ostensibly for hop-picking, but really on a pilfering errand. One Saturday evening a band of missionaries were conducting an open-air service in the centre of a village thronged with "hoppers"; and this gang was present to embrace such an opportunity for their nefarious work. The crowd gathered at the service was their chance to pilfer; and to draw the attention of the people, being gifted with speech and of prepossessing appearance, William was relegated by his associates to create a scene, whilst they moved among the crowd.

Dressed in a shabby velveteen coat, red vest, and "Buffalo Bill" hat, he came forward and attempted to climb into the van occupied by the missionaries, in order to address the crowd and contradict what had been said.

The evangelist in charge promptly, but courteously, ordered him down, with the remark, "This platform is private property, and only for testimony,—not for discussion; the ground beneath your feet is British soil, and there you have as much right to speak as we have."

Thereupon we commenced singing heartily, "Call them in—the poor, the wretched"; and, being fond of singing, he was riveted to the spot. As he listened, early memories came crowding in upon him, and he thought of the words of the song, which seemed to single him out of the throng in its note of invitation. To himself he said, "Poor! Well, I am poor, and there is no mistake about that! Wretched! Yes, God knows I am!" And he just longed once more to break away from his sinful companions.

To the disgust of his confederates he quietly listened to the next speaker; and, after the song, noticing his interest, the missionary threaded his way through the throng during the next address, and "button-holed" him. He admitted his guilty and sunken condition, and confessed that drink was the cause of it. The missionary pointed him to Christ, who could save him from himself and his sin, pardon all the past, black as it might be, and make of him a "new man in Christ." He was evidently in earnest, for he signed the pledge at once (and has kept it), and asked the missionary to pray for him. We took his address (or, rather, an address that would find him on his return); and, discovering it was in the region of one of our city missionaries, this worker gave him his card, and told him to "look him up" on his return to London. He came to all the services there afterwards, and his companions "could not make him out"; but he knew what was the matter with himself, and longed for the pardon and peace which yet seemed so far beyond his reach.

A week or two later the hop-picking was over, and our brethren resumed their home-work. Our city missionary was called to the door one morning, and there stood William, in rags, but with a beaming face. Excitedly he exclaimed, "Bless the Lord, I have found you! you told me to look you up, and I have walked eighteen miles to find you." "Well, well," said the missionary. "Come in; what can I do for you?" "I want work." "Are you willing to work?" "Yes; I am." "Hard work?" "Yes; any work."

"Then, let us pray." As they rose from their knees the missionary had it laid on his heart to try and get a job for William at some neighbouring gasworks. Thither they bent their steps, and on meeting the foreman (a Christian man) our brother said, "Mr. T——, I have brought this man for you to find him work." "I cannot," replied the foreman; "I have turned four men away to-day already." "But you must," said our friend; "for I have been directed here by God, in answer to prayer." He then told William's story, and besought his friend to try and give the man a chance to recover himself.

At once Mr. T—— capitulated, with the remark, "Be here to-morrow morning at six o'clock."

Straightway the missionary sought out a friend, who found a decent suit for William, and he was once more respectably clad. Then our brother procured him lodgings with a Christian woman, by guaranteeing to be responsible for the rent.

To the stroke of the hour the man was at his post next morning; and there he has remained till very recently. His old landlady has grown attached to him, and almost looks upon him as her son. He has attended our friend's mission-hall, and gives every evidence of a thorough change of heart.

As a proof of the marvellous transformation in this man, he has recently been appointed to a very important and responsible position on one of our great railways; and gives every promise of rapidly rising to comparative comfort, if not affluence. To remember what he was when we met him in September last, and see him as he is, makes the heart's joy-bells ring again, as we sing, "What hath God wrought?"

This is but one out of many interesting cases of blessing resulting from work among the hop-pickers. We are about to resume our work in Kent for the season; and this year also in Worcestershire, after many repeated invitations to start a branch there. Men are forthcoming, but means are lacking. Will your readers enable us to place our men in the field without any fear or misgiving as to means?

Fern Bank, Brentford. John Burnham.

MESSRS. WEAVER AT CAMBRIDGE.

The Theatre Royal, Barnwell, has been reopened, after repairs and renovations, by the Weaver Brothers, and a marvellous blessing has been the result of their fortnight's labours. Every night during the mission the Spirit of God was powerfully manifested in reclaiming backsliders, and in striking cases of conversion. Young men, after accepting Christ, brought their unsaved companions, who were also brought to decision.

This theatre was purchased for mission work many years ago, and is situated in a densely populated neighbourhood, where it may be truly said "Satan's seat is." God has signally blessed the mission, which has been carried on by the indefatigable honorary superintendent and treasurer, Mr. W. K. Vawser and a few earnest workers. The cost of the renovation has been £220, and a balance of £50 remains to be paid. The removal of this encumbrance would greatly relieve the workers. Mr. W. K. Vawser's address is 82, Petty Cury, Cambridge.

OUR DAILY HOMILY.

SUNDAY, AUGUST 25.

Ye have troubled me to make me to stink among the inhabitants of the land.—Gen. xxxiv. 30.

The Bible does not hesitate to hold the mirror up to our fallen nature, or show us what we are. Here is Israel, the prince with God, who had power with man, in a very sorry plight. His children had involved him in it; but, first, he had involved them.

Dinah.—Little did she realise all the evil which that visit of hers would bring on her people and on those whose guest she was. What took her there? Had her up-bringing been unnecessarily strict, and did she want a little more freedom? There is an inevitable rebound with young people to the other extreme, if needless severity has been brought to bear on them in their early days.

The probability, however, is, that the laxity of her father's home, and the effect of her mother's gods, had made the line of separation a very faint one, and she felt no difficulty in overstepping it.

Simeon and Levi.—"Ye have made me to stink." On his dying bed Jacob remembered this treacherous cruelty and pronounced their scattering in Israel; but note how Levi undid the effect of that bitter curse, by his obedience and devotion. In after days it was said, "My covenant was with him of life and peace," and though scattered, he was as salt. In Simeon's case the curse was not cancelled by any subsequent manifestation of obedience and devotion, and ran out its course. There is encouragement and warning here.

Jacob.—The real mistake of it all was that Jacob bought that land, and settled too near the city (xxxiii. 18). As a pilgrim he had no right to do this. If Christian parents will settle down in fellowship with the world, they have themselves to thank for all the misery which accrues to themselves and children, and the dishonour to God.

MONDAY, AUGUST 26.

"Arise, go up to Bethel, and dwell there."—Gen. xxxv. 1.

God had set his hand to make Jacob a saint. He had given him a glimpse of his ideal at the Jabbok ford, but his nature was not then capable of taking in the Divine conception; and, as we have seen, both in his subterfuge to Esau and his settling outside Shechem, he had fallen back into the schemer and money-maker. In this chapter God uses several methods of awakening and renewal.

The Divine Summons.—"Arise, go up to Bethel." He had been in the lowlands too long: too long had he "lain among the pots." The voice of the Son of Man spoke words of resurrection life, and each command was an enabling.

The Power of Old Association.—What memories clustered around that name and place of Bethel. It recalled his distress and fear; the angel-ladder, and the comforting assurance which had inspired him with new hope. Directly he heard it he seems to have felt the incongruity of the life that was being lived in his camp, and he said to his people, "Put away the strange gods."

A Fresh Revelation.—God appeared to him again. For long there had been no vision of God, but now that the idols were put away he ran with patience the race set before him.

Death.—Deborah, the beloved Rachel, the old father—one after another were taken from him, and there came the far-away look into his eyes which showed that he had imbibed the pilgrim-spirit and had become Israel the Prince.

TUESDAY, AUGUST 27.

"These are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel."—Gen. xxxvi. 31.

Apparently Esau had the best and happiest lot.

What He Escaped.—For him there were no few and evil days of pilgrimage; nor the pressure of famine; nor the going down into Egypt; nor the forty years of wanderings in the desert; nor the vicissitudes of the Judges. All these he escaped, and must have congratulated himself merrily. But he had no vision of God.

What He Enjoyed.—A line of dukes; a royal dynasty, which was old when Israel's first king ascended the throne; a rich and fertile territory; peace and comfort. He reminds us of the Psalmist's picture of the man of this world, whose portion is in this life, and who is filled with hid treasure. But he never awoke satisfied with God's likeness.

How He Bore Himself.—His heart was generous, full of good nature, jovial, and free-handed. When the land could not bear both Jacob and himself, he went off into another, and settled down in Mount Seir. It was no hardship with him to leave the land of promise. Most would, doubtless, have preferred his society to Jacob's, but God did not (Mal. i. 2, 3).

What Made the Lot of these Brothers so Different?—The one lived for the world; the other was a citizen of the heavenly Jerusalem, a pilgrim to the City of God. The one was an ordinary man of the world; the other had been selected of God as the channel of blessing to mankind. The flower and fruit which is to be propagated requires the special attention of the gardener's knife. What solemn words (Amos iii. 2).

WEDNESDAY, AUGUST 28.

"They took him and cast him into the pit."—Gen. xxxvii. 24.

It is impossible to read this inimitable story without seeing in the water-mark of the paper on which it is written the name Jesus. Notice some of these precious analogies.

Our Saviour's shepherd-heart (2). The love of the Father before the worlds were made (3).

The dreams of empire, which are so certainly to be realised, when we shall see Him acknowledged as King of kings, and Lord of lords (7).

Envied by his brethren, to whom He came, though they received Him not (11).

His alacrity to do his Father's will, and to finish his work, in which will we too have been sanctified (13).

Cast into the pit of the grave, as a seed-corn into the ground to die, that He might not abide alone, but bear much fruit (24).

The thirty pieces of silver for which He was betrayed (28).

The indifference of the Jewish people to their great Brother's fate (25).

Rejected of the Jew, and turning to the Gentile (28).

The bitter grief which his rejection has brought on the Jewish people (35).

It is as though the Holy Ghost, eager to glorify the Lord, could not wait for the slow unfolding of history, but must anticipate the story of that precious life and death which were to make the world new again.

THURSDAY, AUGUST 29.

"Judah."—Gen. xxxviii. 1.

This was the destined heir of the birthright, of which Reuben had shown himself unworthy, and yet this chapter is a dark story of his unbridled passion. Oh my soul, remember that the possibilities of all these sins are latent in thee! Thou mightest have been as one of these men or women, but for the grace of God.

There is nothing so absolutely priceless as the white flower of a pure and blameless life. The pure in heart are the children of the presence-chamber—entrusted with secrets hidden from the wise and prudent—vessels by which God does not hesitate to quench the thirst of men, because the water of the crystal river will not be diluted or contaminated by contact with their natures. Above all other gifts, covet that of a cleansed heart. You may be very conscious of temptation, and that naturally you are no better than others, and yet if you will constantly live in the Spirit, and walk in the Spirit, you will be kept absolutely pure; and the sea of ink that is sweeping through the world will leave no stain on you.

The blood cleanseth.

The Saviour keepeth.

The Spirit filleth.

God can develop Judahs into the character described in chap. xlix. 8.

FRIDAY, AUGUST 30.

"How can I do this great wickedness and sin against God?"—Gen. xxxix. 9.

What a contrast between this chapter and the former: that, like a Rembrandt background, throws up the bright colours of this. Where the older brother fell, the younger stood victoriously; and the light of God shone on the young heart, so that even the dungeon gloom could not extinguish it.

God Allows Strength to be Tested.—We do not know what we are, or where we stand, till we are compelled to choose. Insensibly character is ever forming, unconsciously we are taking sides; but the testing-hour, that compels us to declare ourselves, causes the solution suddenly to crystallise, and we know ourselves in our choice. The man who has chosen the pure and good once, will choose it easier next time; and at each choice will become stronger.

God Allows Virtue to be Maligned.—In all Egypt there was not a purer soul, and yet Joseph lay under a terrible imputation; but he committed his cause to God, sure that He would not leave him in Hades; and the time came when the King's word cleared him, and he stood forth vindicated.

God Allows Conscientiousness to be Ill-repaid.—Of what avail that he had so well cared for his master's goods? Ah, but that dungeon was the subterranean passage to a throne. Dare to die, it is through the grave thy Saviour reached the throne.

SATURDAY, AUGUST 31.

"Wherefore look ye so sadly to-day?"—Gen. xl. 7.

We may learn from Joseph the true method of bearing grief. Joseph might have become moody and sullen, absorbed in his own griefs, and pessimistic about the course of human life. How far removed from all this was his behaviour!

He Filled His Time with Ministry.—The captain of the guard charged him with two state-prisoners, and he ministered unto them. Do not nurse your grief in lonely brooding, arise and minister to someone, do something in the world, exert yourself to alleviate the sufferings of those close by your side, who have not so clear a conscience, or so bright a trust in God.

He was Quick to Sympathise and Comfort.—Quick to notice traces of sorrow, because he had sorrowed; able to sympathise, because he had wept; adept at comforting, because he had been comforted of God. We gain comfort when we attempt to comfort. Light a fire in another's heart, and your own heart will be warmed.

He Kept His Faith in God.—Depression, captivity, loneliness, separation from those he loved, could not quench his faith in God. Still God was near and precious to him. Oh, blessed faith, that dares to trust in the dark!

THE OUTLOOK IN IRELAND.

Rev. George C. Needham, of Northfield, Mass., is at present engaged in conducting a mission in Dublin. This address to Christian workers on the subject of "Prepared Vessels" (2 Tim. ii. 20-21) was greatly appreciated by a large audience. Rev. T. Connellan took the opening prayer, and the general prayer meeting afterwards evidenced how deeply the pointed, practical address of Mr. Needham had gone home. The meeting for prayer for Ireland was perhaps the most touching as well as the most encouraging of the series. The Christians of Ireland seem to be feeling their responsibilities towards their Roman Catholic fellow-countrymen as they never felt them before. Many of those present bore testimony to the increased facilities for work among Irish Roman Catholics and the increased responsibilities of Irish Christians arising therefrom.

Rev. Thomas Connellan has recently moved into new premises at 51B, Dawson-street, Dublin. This was found necessary in order to meet the growing demands of the mission in which he is engaged. His brother and sister are working with him "shoulder to shoulder," and a goodly number of converted Roman Catholics. The kindliest relations subsist between himself and his Roman Catholic neighbours. Large numbers of them call at the publishing office to purchase his books. Roman Catholics are always present at the Sunday evening meetings in the New Hall, and are invariable attentive and respectful.

The following extract from a letter written by a Protestant young man, will show how zealous a proselytizer the Church of Rome is. The writer says: "I am a Protestant, and about to be married to a Roman Catholic young lady. The young lady's parents will cast her off if one of their priests does not perform the ceremony, and the priest will not do this unless I sign a paper promising to permit perfect freedom of worship to my wife, and allow all children of the marriage to be baptized at the Roman Catholic faith." This is a result of legislation at the Synod of Maynooth, and shows how Rome is ready to compass sea and land to make a proselyte. Protestants should be carefully instructed in this matter.

INTERNATIONAL S. S. LESSONS.

SEPTEMBER 1.

THE FALL OF JERICHO.—Joshua vi. 8-20.

GOLDEN TEXT.—Heb. xi. 30.

THE river rolled on again in its course after the Israelites had crossed. Retreat had become impossible. They must conquer the land or die.

Their encampment was at Gilgal, only about three miles from Jericho. In preparation for attacking the city two things were commanded. Circumcision (v. 2-9) and the Passover (v. 10, 11). The first rolled away their reproach, and gave them the sign of being the covenant people of God. The second revived the memory of God's former deliverance, and strengthened their confidence in view of present need. A religious character was thus given to their conflicts in Canaan.

Jericho was called "The City of Palm Trees," because it was situated on the west side of an extensive palm forest. "It was the key to Western Palestine, as standing at the entrance of the two main passes into the central mountains." Within "it possessed a rich temple filled with gold, silver, iron, brass, and even Mesopotamian drapery."—*Stanley*. It was strongly fortified with strong walls and gates. Though not a large city, it might well have appalled the people of Israel as they looked upon its lofty battlements. *Our* Jericho is any difficulty or temptation that opposes our Christian life, or any stronghold of evil we have yet to win for Christ. This Old Testament story shows how every Jericho is to be taken.

The first essential is *the right Captain* (v. 13 to vi. 1-5). He appealed to Joshua as a man, who was yet more than a man, for He is called Jehovah (vi. 2). It was He who had appeared to Moses at the bush (Exod. iii.), but who now held a drawn sword in his hand. The battle was to be the Lord's, and the direction of all their movements was to be controlled by Him. Jesus is now our Leader and Commander (Isa. lv. 4), who leads us always in triumph (2 Cor. ii. 14), who puts Himself between us and all our adversaries, and makes us to be "more than conquerors" (Rom. viii. 37). He is the Overcomer. There is no failure in the life in which He is recognised as Captain.

He chooses *the method of attack* (3-7). Joshua simply passed on to the people the instructions he had received. How strange they were! No mention is made of trenches, or battering rams, or any of the usual military preparations. Just what man would have expected God entirely omits. He who would fight God's battles must surrender his own wisdom. Describe the procession which must march round the city once a day for six days. The armed soldiers lead, then seven priests blowing with ram's horns are followed by the ark of the Covenant, and last of all the people of Israel—and all in perfect silence (10). On the seventh day the circuit was to be made seven times (15).

God chose this method in order that the victory might be distinctly one of *faith* (Golden Text). If high-walled cities are to be levelled to the ground in connection with such means, it must be because God—though unseen—is fighting for his people. The Israelites could not trust the means; their confidence must be in God, whom they obeyed. These instructions brought into exercise other qualities that result from faith. *Obedience.*—Could they be content to obey and leave results with God? True faith does God's will and asks no questions. *Patience.*—To march round Jericho six days, and seven times on the seventh day; and to see each day no sign that the walls of the city were about to fall, demanded considerable patience. "The trial of your faith worketh patience." *Courage.*—For they were exposed to "two things they did not like, ridicule and danger. God would protect them from the danger, but who would shield them from the ridicule?"—*Blaikie*. They had to be content to be accounted fools by their adversaries. *Diligence.*—Every day brought its work, and the seventh day began with "the dawning of the day" (15). Faith is not indolence. It knows nothing of the haste connected with unbelief, but it is the mainspring of all true actions.

The *Result was Victory* (16-20).—But note that the victory was first embodied in the Divine promise (2); then claimed by the faith shout of the people (16-20); then given (20). The order is instructive. First the word, then the faith, then the experience. Don't change the order. We do not see in order to believe, we believe in order to see (Mark xi. 24). In the matter of salvation at the first, and in every subsequent victory, this is God's order.

THE LIBERATOR FUND now amounts to the sum of £56,400, having been increased by upwards of £6000 by the appeal made in the churches and chapels of the country on Liberator Sunday.

For the Young.

CHILDREN WELCOMED TO JESUS.

Where blooms the rose of Sharon, passing fair,
And lilies shed their fragrance on the breeze,
While songs of countless warblers fill the air,
And mingle with the constant hum of bees.

Where Jordan rushes down the rocky steep,
That cleaves the Land of Promise deep in twain,
Where shepherds still their star-lit vigils keep,
On heights that look o'er fields of golden grain.

Where Jesus trod the Galilean hills,
And in the cities wrought those wondrous deeds,
Whose record yet the thoughtful bosom thrills
With joy that He can satisfy our needs.

How sweet to hear those tender tones of love
That bade the children welcome to his breast!
Our feeble faith his looks might well reprove
For infants in his arms find peaceful rest.

Those kindly words of welcome echo still
Along the highways of our busy life;
"Forbid them not, for 'tis my Father's will
That none should perish in this mortal strife."

O youths and maidens, list his gracious call;
Ye mothers, to his arms your infants bring;
So shall no evil their young lives befal,
As closely to the Saviour's side they cling.

Thrice blest repose, free from the unrest of fear;
From anxious thought and dark forebodings free.
How gladly should we bring our darlings near
To Him who still says, "Let them come to Me!"

Walton Park, Clevedon. WM. KITCHING.

A MESSAGE FROM THE GRAVE.

DEAR SIR,—My little girl, Rachel, received a beautiful letter from Miss Hessie Newcombe, one of the martyred missionaries in China, on Wednesday week, five days after the writer's death. I have been thinking you might like to insert it, and send you a copy.—Faithfully yours, ——

Dublin.

P.S.—The Miss Codrington mentioned in the letter is still alive.

MISS HESSIE NEWCOMBE'S LETTER.

MY DEAR LITTLE FRIEND,—Miss S—— has written to me telling me you are collecting money to support a baby girl in China, and that you wanted me to choose one for you that you might have as your own little baby, to be clothed and fed with the money you send out. Soon after I got this letter I went to a place called Sä-iong, where a young lady called Miss Codrington was working for Jesus. She told me the following story:—

"A few weeks ago one of the little girls came to school crying. I asked her what she was crying for. She said, 'God has given mother a little baby girl, and she says she does not want it and will put it into the river and drown it.' Then the little girl looked up into my face and said, 'Will you take the baby and not let it die?' I told her God had given mother the baby, and she ought to take care of it herself; she must run home and tell her mother this. 'But I know mother will put it in the river,' said the child, as she went sadly home.

"The chapter in the Bible I was reading that day was Isaiah lviii., and it said in verse 7, 'That thou bring the poor that are cast out to thy house.' I thought at once of the poor little baby, and I thought I heard God's voice telling me to take the child. I sent a Christian woman to the house where the mother lived. She found the poor baby lying on the ground, crying under the bed, hungry and cold, with no one to love it or care for it. She brought the child back to me. We fed it with some warm milk and put some nice warm clothes on it and got a Christian woman to nurse it for us."

When Miss Codrington told this story, I thought of you at once, and told her I knew of a little girl in Dublin who would like to adopt this baby as her own. Miss Codrington was very glad, and I promised to write and tell you all about her. I hope you will daily pray for your baby that she may grow up God's little child, that God's Holy Spirit may come into her heart, and that she may become like Jesus.

Out here in China sometimes the little children shine very brightly for Jesus. I have been just staying in a house where there are two dear little girls, one about twelve and the other thirteen years of age. They both love Jesus, and want to please Him, and if they see others getting angry or doing something wrong they tell them Jesus would not like them to do that. When they were babies their mothers bound their feet very tight. Now they want to let them out, but the mothers are not willing, because they would be laughed at. Their mothers do not love Jesus as yet, but we hope they will soon. Now I must say, Good-bye.—Your friend, HESSIE NEWCOMBE.

Kuching, June 11, 1895.

CHILDREN'S SPECIAL SERVICE MISSION.
SEASIDE SERVICES DURING AUGUST.

Messrs. J. H. P. Cutting and M. Goodman, *Aldeburgh*, to Aug. 26; Mr. A. J. Barff, B.A., *Bexhill*; Rev. T. Longstaff, *Blackpool*; Mr. G. Askwith, *Boscombe*; Mr. H. Hutchinson, *Bridlington*, to Sept. 6; Mr. T. Graham Bailey, *Carnoustie, N.B.*; Mr. W. H. Wilson, *Colwyn Bay*; Mr. H. M. Dale, *Cromer*; Mr. H. Falkner, *Deal*; Mr. A. G. Dodderidge, *Eastbourne*, to Sept. 10; Mr. Middleton, *East Preston*; Mr. Phillips Welch, *Exmouth*; Mr. Josiah Spiers, *Felixstowe*; Mr. A. B. Dixey, *Freshwater*; Messrs. C. H. Collier and J. S. Withers, *Herne Bay*; Mr. F. O. Lasbrey, *Hoylake and West Kirby*, to Aug. 22; Mr. E. Arrowsmith, *Hunstanton*, to Sept. 15; Mr. W. R. Moore and Mr. Dark, *Ilfracombe*; Mr. R. H. Keable and Rev. M. C. Brownlow, *Kemp Town (Brighton)*, to Aug. 26; Mr. J. S. Tyler, *Littlehampton*, Mr. Frank Anderson, *Llandudno*, to Sept. 7; Mr. Russell J. Hill, *Llanfairfechan*, to Aug. 22; Rev. W. B. Sealy, *Margate*; Rev. L. Carr, *Overstrand, near Cromer*; Mr. L. M. Miller, *Paignton*; Mr. J. H. Greene, *Penmaenmawr*; Messrs. E. Collier and F. W. Betteney, *Pensarn*; Mr. H. B. Claxton, *Penzance*, Aug. 20-31; Mr. H. Steward, *Port Erin*; Messrs. Geo. Goodman and S. J. Hewlett, *Rhyl*; Dr. F. Churchill, *Saltburn*; Mr. J. R. Naylor, *Sandown*; Messrs. B. Herklots, T. G. Barber, and T. B. Bishop, *Scarborough*; Mr. J. M. Wigner, *Seaford*; Rev. W. S. Standen and Rev. S. R. Morse, M.A., *Sea View, I. of W.*, Sept. 1-14; Mr. J. W. Coldicott, *Southend*; Mr. S. M. Warner, *Southsea and Sea View*; Mr. Livesey Carrott, *Southwold*; Rev. W. W. Martin, *St. Leonards*, to Sept. 9; Rev. F. S. Laurence, M.A., *Swanage*, Aug. 21 to Sept. 4; Messrs. E. Hughes and H. T. Sayer, *Towyn*, to Sept. 4; Rev. Norman Bennet, *West Brighton*, from Aug. 23; Messrs. W. Stuart Fox and N. Thwaites, *Weston-super-Mare*; Rev. G. C. Williamson, *Westward Ho*, to Aug. 23; Mr. E. T. M. Dennes, *Whitby*; Rev. C. E. Haynes, *Worthing*. Mr. H. Hankinson, *Inverness*, Aug. 23-25; *Dingwall*, Aug. 26-27.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending August 31, 1895.—Sun., 25, Mark vi. 30-44; Mon., 26, vi. 45-56; Tues., 27, vii. 1-13; Wed., 28, vii. 14-23; Thurs., 29, vii. 24-37; Fri., 30, viii. 1-13; Sat., 31, viii. 14-26.

CHILDREN'S HOSPITAL, JERUSALEM.

DEAR SIR,—Everything connected with the Holy Land has an abiding interest for Christians, and among the various forms in which the love which Our Lord bequeathed to us as his legacy bears fruit in the country hallowed by his life, no one seems to me more attractive than the Hospital for Children, maintained, for many years past, in Jerusalem, by my honoured friend Dr. Sandrezcki. It received and tended, in 1894, during, in all, over 5000 days of nursing, between four and five hundred poor little children, brought to it from all parts of Palestine by their peasant mothers. The Bishop of Jerusalem, a witness on the spot, bears testimony to its great usefulness and high claims, which I can personally vouch for. The medical and nursing care is freely lavished, without fee or reward, beyond the delight in showing love to the ailing little ones, who draw out the hearts exceptionally, as descendants of the very children whom Christ, while with us, took up in his arms and blessed.

I propose going shortly to Jerusalem, and shall gratefully take with me any gifts which your kind readers may see fit to devote to so good an object. Charity can hardly be better spent, for Palestine has no medical profession, and but for the help of this Children's Hospital, many a poor brown mite would either die, or pass through life blind, or crippled, or diseased.

CUNNINGHAM GEIKIE, D.D., LL.D.

Old Park, Southcote-road, Bournemouth.

THE CLIFTON CONFERENCE meets for the thirty-third time at the Victoria-rooms, on October 1-3. The subject is "The Love of God."

THE LATE

Rev. B. D. Aldwell.

Through the recent sudden death of this servant of God, Portsmouth lost one of its most zealous ministers of the Gospel, and a champion of the Protestant cause in the town.

Basil Duckett Aldwell was born in Clonmel, co. Tipperary, in November, 1817, of Irish parents. His grandfather and uncle were clergymen in the Irish Church, and his two sons are in the ministry of the Church of England. He was educated at Trinity College, Dublin, where he took his degrees, B.A. and M.A., and was ordained in 1842 by the Bishop of Ossory and Ferns to the curacy of St. Patrick's, Waterford.

After a few years of happy service he came over to England, where the rest of his ministerial life was spent. At his several curacies in this country he was very fond of open-air work. While at All Saints, Fulbourne, he occasionally joined some University men in open-air preaching on Parker's Piece, Cambridge, one of whom was the Rev. J. C. Martin, of the Circus Church, Portsmouth, then an undergraduate, who was the means of introducing him to St. Luke's, Southsea.

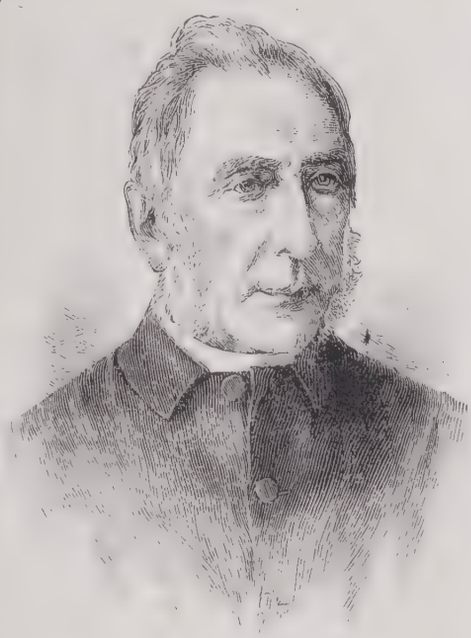
At that time St. Luke's was only in an embryo state. A mission hall had been for some time in existence, but the church was not completed and consecrated until two years later, when the then Bishop of Winchester (Dr. Sumner) gave the living to Mr. Aldwell. The church was situated in one of the poorest parts of the town. Sin, vice, and crime were rampant. In fact, two or three streets were scarcely safe for respectable people to walk down. In one of these, soon after Mr. Aldwell's appointment, one of his Sunday-school teachers was stoned to death by a gang of roughs. Now all is changed. The faithful preaching of the Gospel of God's grace for thirty-four years by this devoted pastor was not in vain. Scores were turned to God and a better life, and saved from sin and degradation.

As an extempore preacher, Mr. Aldwell excelled. Naturally gifted with a powerful resonant voice, his native Irish eloquence never failed to attract large congregations. He used to say that he never read but one sermon. It was his first, and was sewn together by some lady, who unfortunately put the pages in the wrong order. He managed to get through it without referring much to his manuscript, but he never attempted to read another. His sermons were chiefly of an expository character, and the people never tired of them. His great delight was to exalt Christ in the glory of his person and finished work.

Always a strong Evangelical and Protestant, he clung to the Church of England, for he believed her principles, as expressed by the Thirty-nine Articles, to be thoroughly Scriptural. Yet he ever had a large and affectionate heart for all Christians who belonged to the one and only Church of God—the mystical body of Christ. The Evangelical Alliance always found in him a ready supporter. Although holding strong views with regard to Romanism and Ritualism, in his public denunciations of these systems he was never personal or bitter. Opponents found him a vigorous and sturdy debater, never afraid of speaking out when occasion demanded, but he never lost their friendship or esteem. Even those who differed from him most widely on questions of ceremonial, freely admitted and fully appreciated the sterling value of his work.

During the latter part of his life, Mr. Aldwell experienced much of the power of prayer. In his annual address, written only a few days before his death, he sought to encourage his people to be ofttimes alone with God.

Though he had been in failing health for some time, and had throughout the past severe winter been suffering from asthma, the end came very suddenly. He was sitting at the breakfast table, and was just going to begin the meal, on Monday, April 29, when he passed quietly away in his chair before his medical attendant could be summoned. In the presence of fully four thousand people, and amid many expressions of sincere regret, his remains were laid to rest in the Eastney Cemetery, to await the resurrection of the just.



THE LATE REV. B. D. ALDWELL.
(From Photograph by Messrs. Russell & Sons, Chichester).

HOP PICKERS IN HAMPSHIRE.

The season for work has again returned, and thousands of tramps and gipsies will soon be in our midst. We want to erect six tents. Last year my father (Rev. S. Chinn), was only able to pay short visits to them on account of failing health. It was most touching to see and hear the expressions of sympathy of these poor wanderers, whom he had loved and laboured among so faithfully for over thirty-three years. They saw a devoted life drawing to a close, and I am sure deep and lasting spiritual impressions were made. One month afterwards he was called home to receive the "Well done."

In consultation with many who have taken a deep interest in the work so successfully carried on for so many years, the feeling has been given expression to that the work should be continued, and I have come to the determination, by God's help, to carry it on to the best of my ability, with the aid of the earnest workers who so efficiently assisted my dear father for so many years. I hope friends will rally round me. Funds are needed; books and tracts will be gratefully received for distribution.

Leuten House, Alton, Hants. Aurelia Chinn.

THE MISSIONARY PENCE ASSOCIATION has made a step in advance, and will undertake the support of "Our Own Missionary." In a circular letter, Mr. Jackson, the treasurer, says: "The income of about £1000 which the members will result in raising next year would of course suffice for the support of several workers in foreign fields, but it is not our present intention to depart, or only to a slight extent, from our original purpose of helping all Missionary societies. The council propose to adopt as its first missionary Mr. George J. Wilkerson, and to undertake to supply £120 a year for his support. He will go to Matabeleland as one of the staff of the London Missionary Society, who will provide his outfit and passage, and supervise his work."

Judicial v. Experimental.

NOTES OF ADDRESS AT KESWICK,

By PREB. WEBB-PEPLOE.

I turn to a well-known passage, more marked in your Bible, perhaps, than any other in the book, Romans vi. 11: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." To translate the judicial into the experimental is the acknowledged purpose of such gatherings as these, where the children of God assemble to try and understand the unsearchable riches of Christ. When I say, to translate the judicial into the experimental, I mean, of course, that we desire to understand how the things which God has provided for us in Christ Jesus may be ours for daily use and enjoyment; and how we may fulfil the high purpose for which we were created—to serve God with every faculty of our being through all eternity. How shall this be?

The answer seems to be brought before us by Paul in this, which has been called a classic chapter, concerning the turning-point from justification to sanctification. In this great classic passage the Apostle, as one enlightened by God the Holy Ghost, summarises the process by which the soul must go from the acknowledgment of the judicial into the enjoyment of the experimental. The judicial has taken up the Apostle's attention for the five preceding chapters. He begins by proving sin to be

AN AWFUL EXISTENT FACT;

all-prevalent among the heathen, and equally in another form among the Jews; so that "all have sinned and come short"—or are coming short—"of the glory of God." Then he proceeds, from chap. iii. 23, to the end of chapter v., to trace the marvellous provision of God in Christ for man's acceptance—for his salvation, his comfort, and absolute redemption, in the fullest sense of the word, from the old life into the life which God would have him live. When we use the word redemption we mean it merely judicially in the fullest sense—the application of the blood of Christ for the removal of guilt and sin. Paul tells us in chapter v., again and again, that by virtue of the death of Christ we are translated into a new position altogether with regard to God; so that while the blood atones for sin we are placed in a position of salvation, in and by the life of Christ. Then in chap. vi. he proceeds to announce that it was in the purpose of God not only that man should be delivered from the penalty or guilt of sin, but that he should be delivered from the power and experience of sin. In chaps. vii. and viii. we are taught how gradually, but not absolutely in this world: gradually, under the instruction of the Holy Ghost, and in the saving and keeping power of the Holy Ghost, we may be delivered, by virtue of the death of Christ, always, from the very experience of sin; until at the close of the eighth chapter we come to the magnificence of our complete inheritance—no separation whatever from the life of God which is in Christ Jesus our Lord.

But to-day we are concerned, so far as I am privileged to speak to you, with the question—How can I translate all the provision and all the wealth of God, into experimental enjoyment while I am here on the earth? How far can I know of the unsearchable riches of Christ in my daily life in the mortal body? The Apostle, in the tenth and eleventh verses of this sixth chapter, seems to give us

THE GREAT SECRET OF PERSONAL HOLINESS

and its application to every-day duty, every-day necessity, every-day temptation, and every-day trial. "In that He died He died unto sin once; but in that He liveth He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through [or in] Jesus Christ our Lord."

There are three things which the Apostle here states concerning the Lord Jesus Christ our Saviour, and to these we must give most careful heed. First, he tells us something concerning Christ's death; second, what the death was for Him; and, third, what the new or resurrection life of the Lord Jesus means for Him. Immediately, with a thundering application of power such as Paul only possesses, he seems to enforce it by saying: There is power in this blessed provision of God in Christ for you; for you may take all as from God, up to the extent and possibility of what can be known here, while in a position of temptation, and with sin indwelling to the last moment of our lives. Let there be no mistake

about that. If any man thinks, because we speak of the blessed possibilities and achievements of faith, that we are here to teach perfection in the flesh, I say he has absolutely mistaken the teaching of the Keswick platform, or any platform where Keswick speakers are to be found in their proper justice and true representation. We know nothing of perfection in the flesh; and when we read such words as those of dear John Wesley: "Every root of the carnal mind is destroyed, and in-bred sin subsists no longer," I can only marvel that any human being, with common understanding of the teaching of the Holy Ghost in the Word of God, can so deceive himself or attempt to deceive others. As we study God's Word, it is

A MIRACLE OF HUMAN BLINDNESS

to imagine that any man can be utterly free from sin, experimentally, while here in the mortal body.

There are five great texts in the New Testament, we may say in passing, that in general terms describe sin; these show us what sin really is in the sight of God, as distinguished from sins that we commit. "All have sinned and have come short of the glory of God" (Rom. iii. 23). "Whatsoever is not of faith is sin" (Rom. xiv. 23). "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. iv. 17). "Sin is the trangression of the law" (1 John iii. 4). "All unrighteousness"—everything that is short of the absolute and perfect standard of God—"is sin" (1 John v. 17). You will observe with regard to these passages that they look at sin from the lowest or negative point. But suppose we take the positive side of the law instead of the negative, "Thou shalt not," and look at it as Christ did when he said, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and thy neighbour as thyself." What shall we say of sin as the transgression of that positive law? Every one of these five great New Testament definitions makes sin to be a shortcoming of the perfect standard, and the standard, as Paul shows in Rom. iii. 23, is "the glory of God." Now, the glory of God is God's perfect character, his perfect exhibition of Himself. Paul says in Heb. i. 3, that Jesus Christ is the brightness of the Father's glory. Then every single deflection and every single shortcoming from the perfect standard of Christ Himself is sin. But it is not so much commission as omission. And you will observe this, too: if holiness is progressive, as it must be even in the most perfect character upon earth, then to come short of the standard which eternity alone can supply, will in that sense be to commit a sin; or rather it will be a sin by omission, because we do not come up to the perfect standard of Christ. Let us realize that it is not a question of whether I have committed known transgressions against the law of my conscience. That is my foot-rule; it is not God's foot-rule.

MY FOOT-RULE IS SHORT

of the twelve-inch standard which God has adopted, and which I must stand or fall by. Every single point in which my conscience condemns me means that I have committed an actual sin; but every point in which the standard of Christ could condemn me as wanting, writes me down as a sinner by the foot-rule of God. Therefore when in a modern "summary of Christian truth" as it is called, we read these remarkable words: "Sin is for me to do that which I know to be wrong, or to leave undone that which I know to be right," it is bringing down God's standard to my subjective conscience, instead of lifting me up to the perfect standard of God. Such an idea of sin is to trifle with the laws of God and the perfections of God. We must not attempt it, however good and beautiful the character or the works and words of those who teach it may be.

With this idea of sin in our minds, I face the words which the Apostle uses. I take the highest possible judicial position of the Christian and I ask how far it may be made experimental by faith. He says that Christ died, and "in that He died." This is a remarkable expression and very difficult to translate into English. The Greek means something like this—"as regards the death that He died." What was that death? "He died unto sin once." Again we are face to face with much difficulty, because when we ask what it means, many would say it means "in reference to sin." That is the translation of the original Greek, but it is not sufficient for our purpose. Does it mean He died *for* sin? Unquestionably. Does it mean that He died *through* sin? Unquestionably. It was for sin by atonement; it was through sin because sin took Him there. But if we say He died for sin and through sin we have by no means exhausted the deep meaning of the expression. It means that He died

SO AS TO HAVE DONE WITH SIN

for ever, in all its possible results to Himself; He died so as to have done with the penalty, with the guilt which He incurred voluntarily as our Representative. He died so as to have done with the power of sin—so that sin could no longer press upon his soul and make Him feel that the Father had forsaken Him, because He was the Representative of sin on our behalf. He died so as to have done with the contact of sin and its pressure upon his own soul as He experienced it when bearing the contradiction of sinners, and when He felt the agony in the Garden of Gethsemane by reason of the sin that was upon Him, until He sweated drops of blood, and cried, "My God, my God, why hast Thou forsaken Me?" He died to sin in all these aspects, and from that moment started forth, perfectly free in every possible sense, from sin in all its bearings, all its action, all its powers. As He emptied his spirit into the hands of his Father He could say, with a meaning we shall never comprehend on earth—though we may be able to apprehend its force in heaven—"It is finished."

Take this as a principle therefore that the Lord Jesus Christ has done with all sin for ever and ever. Then the Apostle sharply turns round upon the Christians and says: "Likewise reckon ye also yourselves to be dead indeed unto sin"—corpses—the very position from which Christ rose—and to be "alive unto God." We are bidden thus to reckon ourselves—to take the same place of death with regard to sin, that we may know what our privilege is as to oneness of life with Him. "In that He liveth He liveth unto God." Here again we have this remarkable thought about "unto." It means that his very life is in God, and with God, and for God through all eternity. This wonderful life that Christ lives is the life of God Himself, and He lives it as the Perfected Man. Now reckon yourselves to be as He is—corpses indeed unto sin, but alive unto God.

Notice that it is "in Christ Jesus"—not only through but in Him. As we take our place there and have all the benefits of his death judicially secured for us,

EXPERIMENTALLY THEY ARE MADE OURS.

How far? The Apostle says we are to *reckon* ourselves so. Can any man fully express what this word really means for the Christian soul? It is the same word as we find translated *imputed* in chap iv. 11, 22, 23, 24, Study these verses so as to discover what they mean. When I am told that righteousness is imputed unto me in Christ Jesus, that my position is that of righteousness before God, what does it mean? Most of us have conceived the idea that that which is not literally, actually, or personally my own, is made mine by virtue of another's act, so that I get the benefit of assuming that act to be mine and take the comfort that springs from it, as if it were absolutely my right.

I imagine that we illustrate this matter of reckoning by the common simple habit of adoption. A man takes one who perhaps is no relation to him, utterly undeserving, it may be, of his kindness and favour. He places him, by declaration, and perhaps by judicial or legal act, in order to confirm the certainty of his purpose, into the position of a child. He is esteemed, and the law declares that he has become, by virtue of this legal act, the son of the man who adopts him. He claims his privilege, and knows it to be experimentally true as far as he assumes the right given to him. From that moment he is to aim at discovering the benefits and blessings accorded to him, and to make use of them. So the apostle says that righteousness is imputed to the believing sinner. You have committed sin, but God does not reckon it against you. Righteousness was never yours, but God reckons it to you. The position of death was never yours—that is, experimentally—but God reckons it as taken for you in Christ Jesus, and it becomes a fact to your soul.

There is a moral power in this word "reckon," which takes and assumes what has been accomplished judicially. Faith takes what God has done in Christ. Facts are never made by feeling; and the man who tries to feel before he takes is putting God's purposes upside down. Faith takes what God has made, and claims it to be true, because God declares it.

THIS IS CALLED "RECKONING."

Would to God we could believe his Word. I was talking to a brother this morning on this subject, and endeavouring to explain it. I said, "Do you ever stop to question your parentage? You take it for granted, though you have nothing to prove it, that your father and mother are your father and mother. You dare not question it? How dare you question what God has said, what Christ has made, and what the Holy Ghost has created in us—the sonship which we have of God the Father in Christ Jesus our Lord." It is a fact, not a feeling. It is a fact which God the Father made, which Christ Jesus purchased, and a blessing which the Holy Ghost makes personally true to each believing soul.

Therefore, I assume that I was placed in the death of Christ, and that death becomes to me what it became to Him. Then I have died *for* sin, because I died *through* sin. And I have also died *to* sin judicially; and through the appropriation of faith, as far as faith could take it, it now becomes experimentally true. I have to have done with sin from the moment that I claim the virtue of Christ's death as my own.

In further expounding this part of the argument, Mr. Webb-Peploe used the apostolic illustration of the marriage bond (chap. vii.), "Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God" (v. 4). This idea of the death of the husband (he said) is not so practically grasped by us as that of divorce. A woman finds herself married to a man who is neither more nor less than a fiend in human form. At last she gets legal deliverance from him and she is brought into relationship with one who is the very joy and pride of her heart. She is truly married now, and her whole soul goes out towards her husband. Suddenly there stands before her that poor besotted drunken creature, sinful to the very depths of his being, whom she once had to call her lord, and from whom she rejoices to be free. Appearing suddenly before her, he demands her allegiance to himself as his wife. She draws herself up, and looking round towards her loved one, she says, "Dead to him; alive to thee." It is a fact. Then comes the feeling, the joy, the experience of delight in a fact created by law, appropriated by faith, assumed in action, enjoyed in experience. That is what we have to do with sin in all its forms.

REV W. HAY AITKEN.

Those of our readers who have followed with prayerful sympathy the work of this evangelist will be interested to hear that he has now completed hist wentieth year of work as a Mission Teacher. He purposes to commence six or seven months' work in Canada and the United States in the fall of this year, after completing a fortnight's mission at Christ Church, Hampstead (Rev. A. Head). He purposes sailing in the *Teutonic* for New York, and commencing his tour with a mission of nineteen days in Montreal on the last Sunday in October, where the clergy offer him their hearty co-operation, and have pledged themselves to do their best to make his visit a success. Similar efforts at St. John, Halifax, Ottawa, Woodstock, Toronto, New York, Philadelphia, and Washington will follow in due course.

He hopes to be accompanied by Mr. Stephens, Mrs. Crouch, and Miss Evelyn Ryder, and solicits earnest prayer that he and his fellow-labourers may be fitted for their work, and that the people may be prepared to receive the message.

INTERNATIONAL ARBITRATION.—The Inter-Parliamentary Conference of Peace and Arbitration, sitting in Brussels, has unanimously adopted a resolution for the creation of a permanent International Court of Arbitration to consider disputes between nations and adjudicate upon them. The Conference adopted a resolution authorising the President to ascertain whether two or more Governments were prepared to take the initiative in establishing a court for the settlement of international disputes by pacific methods.

NORTHFIELD.

COLLEGE WOMEN IN CONFERENCE.

A correspondent of *The Congregationalist*, of Boston, U.S., says:—

Northfield has dismissed with her blessing another Conference, the third under the auspices of the International Y.W.C.A. While the best characteristics of other years were emphasised, there was a marked development of power in the work and words of this conference. The mornings were given up to study-classes in Bible and missionary work, and to conferences for discussion of association work in colleges and cities. The two Bible-classes were largely attended. Perhaps the most enthusiastic class was Prof. H. W. White's in the study of the Gospel by St. John. He has charge of the Bible work at Mr. Moody's Institute in Chicago. He is a thoroughly original student, and his methods are both scholarly and devotional.

Missionary work is always face to face with the truest consecration, but even at Northfield there has seldom been so much attention directed to a thorough understanding of the place and field of foreign missions as has been given to it at this conference. It has been a rare opportunity for information on every form of organisation to arouse missionary interest, on missionary literature, and, best of all, on the deep, personal, spiritual communion with the Saviour, which must be the source of any successful work in his name. As a result, twenty have been added to the list of volunteers; the spiritual life of every volunteer has been deepened, and blessing must come to widespread churches and colleges.

From the many words fitly spoken in the evening meetings, it is difficult to single out any as of pre-eminent value. Rev. Floyd Tompkins of Providence, Dr. Dixon of Brooklyn, Mr. Moody, and Miss Price were among those who brought helpful and wholesome messages. The wonderful Sunday when Mr. Robert E. Speer spoke twice was a day blessed to many, and no one address will bear more fruit than the one from the same consecrated man on Power and Peace.

The session was peculiarly fortunate in the glorious weather, which made possible the outdoor meeting on Round Top, a place of many sacred associations. The heart to heart words from Mrs. Waterbury, Mr. Speer, Miss Price, and Mr. Moody on Round Top have a double tenderness, linked with the beauty of the sunset lights in the clouds and on the river.

This Conference has differed from others held this summer, because its herald words are neither numbers nor enthusiasm, in the surface use of that last word. As the date of the meeting was so much later than usual, when the college women were scattered, the increase in number over last year was small. On the other hand, the number of institutions and the extent of territory represented were both larger. Twenty-two States sent delegates from sixty universities, colleges, or seminaries, and from twenty city associations. It was pre-eminently a thoughtful conference, and one of special work along definite lines. Deeply and quietly, by individual study of his Word, by a pressing home of truth gained from others of wider experience in the Master's school, by a new understanding of prayer, the Spirit has richly blessed those who attended this conference.

THE AUGUST CONFERENCE.

This gathering, which virtually extends over the first two weeks of August, has been marked by all the tokens of abounding interest which usually mark it. The proceedings have been reported with some fulness and much vigour in the daily issues of the *New York Tribune*, from which we cull the following. We omit the glowing descriptions of Northfield scenery and surroundings, as these are well known to our readers:—

The thirteenth annual conference of Christian workers, was opened in the big Auditorium last evening (August 3) with a few informal words of welcome from Mr. Moody. There were present upward of fifteen hundred people, who have come from all parts of the country to attend this conference. Many of them have been here for several years. The hold which this conference has upon its votaries is, indeed, marvellous. A choir of about seventy-five voices took its place on the platform. Mr. Sankey was at the organ, and Rev. F. H. Jacobs acted as precentor. His voice is remarkably clear and musical. Mr. Sankey sang as a solo a new Gospel hymn, entitled "Seeking for the Lost." Time has dealt very gently with Mr. Sankey, and he looks much the same as he did fifteen years ago. His voice has lost none of its sweetness, flexibility, and dramatic power, and the way in which he rendered the solo touched every heart. The late Dr. Gordon's rallying hymn, "He shall Reign from Sea to Sea," was then sung, after which Mr. Moody told the young people that while they would always be welcome at the meetings, they must not feel obliged to come.

After a number of stirring Gospel songs had been sung, the speaker of the evening, Rev. Dr. R. A. Torrey, Superintendent of the Chicago Bible Institute, was introduced. He spoke without notes, taking for his topic the hindrances to the work of God in the soul. There are so many people (he said) who go away without a blessing. The fault is not with God. He is always ready to do more than He has promised. The fault is with us. There is some hindrance in our souls. One hindrance is present sin continued in. Maybe we say our sin is a small one, though there are really no small sins, and we may thus try to hide our fault, even from ourselves. God will continue to hide his face from us until we repent of that sin, whatever it is. A second hindrance is an old sin, unconfessed. Maybe you committed the sin two, ten, fifteen, or twenty years ago. It makes no difference. So long as it is unconfessed it will stand between you and God. A third hindrance is an unforgiving spirit, hatred, suspicion, and bitterness. God cannot work in a bitter heart. A fourth hindrance is the fear to surrender to God's will. A fifth hindrance is spiritual pride, and a sixth is unbelief.

Rev. Prebendary Webb-Peploe arrived on a special train early this morning. Rev. Andrew Murray, of Wellington, South Africa, arrived last evening. The seminary buildings and the hotels are all about full of visitors, and many more are expected to-morrow.

The first meeting this morning (Aug. 4), began at 10 o'clock in the Auditorium, which was well filled with a typical audience. Mr. Moody presided. During the first half hour a prayer and praise service was held. Dr. Dripps and others led in prayer, and the choir sang in a stirring manner several Gospel hymns under the leadership of Messrs. Sankey and Jacobs. Mr. Sankey sang another solo with great restrained power and feeling. There was a slight rustle of expectation as Mr. Moody introduced the speaker of the morning—Prebendary Webb-Peploe, whose discourse was listened to with rapt attention. He is a handsome, stately-looking man of about fifty years, and looks exactly what he is—a typical Anglican clergyman of the Evangelical school. He intends to remain in this country until October, and before he returns will probably preach in New York. The speaker based his remarks on Romans xii. 1 and 2, but in reality his discourse was a closely-reasoned and powerful exposition of St. Paul's theology as laid down in the Epistle to the Romans. It was a doctrinal sermon such as is seldom heard nowadays, but at the same time every sentence of it was charged with ethical impulse.

The feature of the afternoon service was an address by Rev. Andrew Murray, of Wellington, South Africa. After conveying to the Conference the Christian greetings of his church in Wellington, he announced as his text 1 Cor. iii. 1-4. This passage, he said, brings before us in a vivid way the truth that there are two kinds of Christians—spiritual and carnal. Many people do not realize that fact, but you will notice that the apostle brings it out. There were carnal Christians, babes in Christ, in Corinth, to whom Paul could not speak of spiritual things because they were carnal. To which of those two classes do we belong? That is the great question for us to settle at this Conference. Four marks of the carnal state are worthy of our notice. First, it means a state of continual spiritual infancy. Some Christians always want to be helped; they are never able to help others; they are babes in Christ. They are suffering from a spiritual disease that prevents them from growing. Every one ought to contribute some service to the world, but these people must be taken care of by their brethren. The second mark of the carnal state is religious strife. A man may be earnest, but full of strife. "I am of Paul, I am of Apollos," said the Corinthians, and in the same way many of us act. Thirdly, the carnal state may exist alongside with great spiritual gifts. The Corinthians had great spiritual power in certain directions, but they were babes in Christ, nevertheless, because they allowed their carnal nature to govern their spiritual nature. Fourthly, the carnal state makes men unfit to receive spiritual truth. St. Paul had to feed the Corinthians with milk instead of meat, because they were babes. In the Church to-day there are many such babes, and hence the feebleness of the Church.

But there is a passageway from the carnal to the spiritual. How shall we find it? First, through faith. We must believe that there is a spiritual life before we begin to seek it, for unbelief kills the life of the soul. Then we must see the shame of the carnal life. We must have a conviction of sin; but a conviction is not enough. That conviction must make us see that there is only one step from the carnal to the spiritual—only one step. How great a truth and how few remember it. Lastly, we must take that step.

Simple as this address was, it was powerful in its spiritual fervour, and before he ended, tears came to many an eye in the audience. It is evident that Mr. Murray will be one of the favourite speakers of the Conference.

When the 10 o'clock session opened this morning (August 5) the auditorium was about half filled with an attentive audience. After the service of praise, Prebendary Webb-Peploe advanced to the desk to deliver the first address. He took as the subject of his discourse the

THREE TYPES OF CHARACTER

represented by the men of Sodom and Gomorrah, Abraham and Lot, as given in the second chapter of Genesis. He said in substance:—

We have one purpose, to bring ourselves face to face with the great realities of the spiritual life. We know and can know nothing on this earth of a sinless life. We can be made perfect only in Christ Jesus. But though on this earth we are bound down by the weight of original sin, we know that God intended us to live a glorious life. Merely to sneak into heaven is dishonourable, but that is what many professing Christians would do. They try to see how much of the world they can enjoy without losing heaven. Bear in mind that I am speaking of Christians. I may give offence—(Mr. Moody: "No, you will not")—but I hope not, for I would speak in love. There is something wrong when we are satisfied even with our evangelical doctrines and fail to live those doctrines in our lives. It is not enough that you should be barely acquitted of your sins by the doctrine of substitution; that you should go to heaven not really cleansed, but only whitewashed. That is what some people think the Atonement means. But they are sadly mistaken. What God wants is that his Church should be beautiful with the beauty of holiness here and now. If the heaven that is to be is to have men from this earth to dwell in it, then those men while on this earth should be heavenly minded. For men to be satisfied with themselves is folly.

So many people try to make the Christian life a compromise, but the thing cannot be done. God will have all or nothing. You cannot play fast and loose with his law. Once the River of Life was choked up by man's sins; it could not reach the life of man. But, thanks be to our Lord, this is so no longer. The River of Life is flowing over all the earth, and whosoever will may drink of it. We hear much talk about the higher life. There is only one true life, and

THAT IS THE HIGHEST POSSIBLE.

Stop talking about the higher life as though it were for the saints only, while a lower life is enough for you. The Old Testament gives us outline pictures of life which are filled in by Jesus Christ in the New Testament. The story we are considering is such an outline picture. In it there are three classes of men portrayed for us. The men of Sodom and Gomorrah represent the natural man. Perhaps you say you are exempt from the unspeakable sin of Sodom. But are you so sure of that?

I turn to Ezekiel xvi. 48, and I find that the sin of Sodom is there described as due to pride, fulness of bread, and idleness. Are these sins so strange to you? While I am glad to believe you are exempt from the infamy of corruption that brought ruin to Sodom and Gomorrah, I press home to you the truth that the roots of those sins may be in you. If pride, ease, and idleness are deadly sins, then we are all guilty. We have not escaped from the peril of God's consuming fire.

THE LESSON OF ABRAHAM'S LIFE.

So much for the type of the natural man. We pass on now to the type of the wholly-redeemed man represented by Abraham. We to-day cannot

fully realise how great a thing Abraham did. He was an idolator, brought up in an idolatrous land; but in a moment he left his old home, and at the command of God went to a strange land. It was the most he could do, and he did it. He found himself among strangers, as maybe you will if you follow the will of God. For the Canaanite and the Perizzite were then in the land. How often the devil comes to you and tells you not to obey God for fear of the consequences, and how often you are inclined to listen to him. But, oh, my friends! God is bigger than the devil. He is grander than the devil. The Canaanites won't hurt you if God is with you. Instead of hurting Abraham, they bowed down before him and called him lord, because he was following the will of God.

Notice how he increased in wealth and power, and all because he was righteous. Come wealth, it is God's; or come poverty, it is sent by Him. Oh, you men and women who have quarrelled over wills! Are you not ashamed to call yourselves Christians? What meant that name of God, Jehovah, to Abraham but this: That God will see and help. Your religion is measured by your spiritual capacity. Paul could speak of the unsearchable riches of Christ because he had apprehended Christ's unsearchable riches. He only can do much for God who trusts much in Him.

But we pass on to another type. Besides the natural man, wholly given over to evil, and the redeemed man, there is the man who tries to serve God and the world, represented by Lot. It is a ghastly picture that I hesitate to enlarge upon, lest some of you should take offence, but as God's messenger I must do it, for Lot is a type of a majority of God's Church to-day. Do you doubt it? Is it not true even of your own family, of your friends, of your neighbours? Remember that Lot was not an ungodly or a worldly man. The inspired apostle calls him a righteous man, and I believe he will stand at the last day among those who have been redeemed by the blood of the Lamb. But that makes his case all the more striking and typical of Christians to-day. He vexed his righteous soul with the wickedness of Sodom. He had no sympathy with, or pleasure in it. But yet he chose to live in it. He came out with Abraham from Ur of the Chaldeans. He left all, as Abraham did, at the command of God, and then he ended by dwelling with the ungodly because it was to his advantage.

HALF-WAY CHRISTIANS.

How many of you do the same thing? You join Christ, you obey his call, you are rich in good works. But you are not out-and-out for the Lord. You try to serve God and please yourself at the same time. How many mothers say they must go to balls for the sake of their daughters? How many fathers feel they must take their boys to the theatre? I have had ladies come to me and say, "I know it is wrong to go to a polished floor ball, but may I not go to a little carpet dance?" I am here to say you can make no compromise with God. Such pleasures are nothing but devil's quibbles. If life is one, if it cannot be cut up into various parts, then it must be all for God. Your question should be, How much, not how little, can I give to God? Don't give God the fag-ends of your life. Give them to the world. Lot was a child of God. He was righteous, therefore he was justified. He was set apart, therefore he was sanctified. But he soon found, as so many others have found, that goodness often pays. He got rich, and then came the danger to his soul. He got rich in Sodom, just as many a man to-day gets rich in some modern Sodom; and while still remaining a follower of God strove to make himself popular and respected in the wicked town. I have no doubt that political honours were within his grasp. Perhaps he was a candidate for the Lord Mayoralty of Sodom. He tried, as so many of us to-day try, to influence those around him for good, and then the two angels came and the message of doom for the city, just as they may come some day to London and New York. And Lot, who is hospitable, like so many other time-serving Christians, invites them to his house. Then they tell him their message, just as we who have come over the seas are telling you our message. The whole city was to be destroyed.

People think they can live in Sodom and escape danger. They say they can serve God and go into society. How can they deceive themselves with such lies? Lot thought he had plenty of influence as a leading citizen of the town, but the vicious citizens jeered at him, and when he warned his family he seemed as one that mocked to his sons-in-law. That was all the influence he had, and all anyone will have who imitates him. He had lost all power to help others because he had compromised with God. People will never believe you when you live a compromised life. Such a life is a disgrace to every Christian who lives it, and a cause of ruin to the Church.

Just look at Lot, undoubtedly a man of God, who nearly lost his soul in trying to endow Mrs. Lot and his two daughters with a handsome fortune. It was for his wife and the girls that he toiled all these years, and now he must leave every bit of it behind him. Escape to the mountains, say the angels, but Lot, ever intent on compromise, asks if he may not go to Zoar because it is a little city. So you ask if you may not retain your little sin, or your carpet dance.

Well, God lets him go to Zoar, for when a man wants to compromise, God never hinders him. But Zoar did not satisfy him. He flees to the mountains, and then his two girls, whom he had taught to dance and learn immorality with young men, caused him to commit the horrible sin of incest. Here you have the picture of a godly man who tried to compromise with the hand of God. May it cause you to avoid all compromises and give yourselves wholly to his service.

MR. MURRAY'S DISCOURSE.

The Rev. Andrew Murray, who followed, spoke in part as follows:—

My remarks will be based on Matt. xvi. 24, "If any man will come after Me, let him deny himself and take up his cross and follow Me." Why is it that so many thousands of Christians are content with the low compromise life of which we have been hearing so much? There is one answer, and only one to that question. It is because they put self between them and God. And they will never find Him until they put away self, and live the new life from above. There is the fact. We cannot get away from it. The one word self comprehends all that is opposed to God, while self-denial brings us into his very presence. Peter was a believer. His answer pleased the Master. But he was still carnal, and drew back at the shadow of the cross. Hence the rebuke of the Lord, "Get thee behind Me, Satan." And hence, too, the law of self-denial laid down in our text. Not only must Christ take up his cross, but all his followers.

First as to the nature of self. It is the centre of our life and being. God gave it to us that we might bring it back to Him as an empty vessel for Him to fill. When God wanted a vessel into which He might pour the riches of his power and glory, He created the world. Then one of the angels began to think of self more than of God, and soon he ceased to be an angel in heaven, and became a devil in hell. Self turned to God is the most glorious thing in the world, but self turned away from Him is the most hateful. It was through self that Satan tempted Eve. He breathed into her soul the very poison of hell, and that poison is in our blood to-day. Then the works of self are self-will, self-confidence, and self-exaltation. To please ourselves is the great sin of the world. A Christian is a man who never follows his own will, but the will of God. The Master said to Peter: "Deny thyself," but Peter

DENIED HIS MASTER INSTEAD.

Oh, that cursed self! Look at your own lives and see how they are wrecked by it. Next, there is self-confidence, which is so dangerous to many Christians. People ask, Why do I fail in the Christian life? Because they trust in themselves. Lastly, there is self-exaltation. Oh, how much pride and touchiness and jealousy we find among Christians! How much desire there is for the praise of men! This is the self that is killing you. How shall you get rid of it? Only by denying yourselves and taking up the cross and following Christ. Then, and only then, will all be well with you. Jesus led Peter till self was broken down. So it must be with us. We must kill self every day and hour in order that we may find our true selves in Christ Jesus. Say to Him, "Lord, here I am. Take me for thine." It will not be easy, but it is the only way to God. We must learn to hate self, to deny self, in order that Jesus Christ may be all in all.

In the afternoon Dr. Torrey, of the Chicago Bible Institute, gave a capital address on St. Paul as the greatest Christian worker. One of the features of the conference is a brief devotional service held at seven o'clock every evening on Round Top.

(To be continued.)

UNIVERSITIES CAMPS.

It is interesting to observe how popular this movement is becoming among schoolboys. It originated in 1892, when a single camp, consisting of eighty officers and boys, was formed. The next year three camps were formed, and the numbers increased to 180. Last year four camps were formed, and they contained over 300. This year five camps have been erected, with nearly 400 boys and young men. These camps have representatives from Oxford and Cambridge, Woolwich, and Sandhurst, H.M.S. *Britannia*, Eton, Harrow, Winchester, Westminster, Cheltenham, Rugby, Repton, Clifton, Sherborne, Haileybury, and other important schools, as well as from many smaller ones.

The sites selected are Bamborough (Northumberland), under the command of Lieut.-Colonel Phayre; Abergele (N. Wales), under Colonel Morton; Deal (Kent), under Major Liebenrood; Highcliffe (Hampshire), under Major General McCausland; and a later one at the same place under Major Seton Churchill. The officers are all University men, principally from Oxford and Cambridge. Each tent, consisting of about half-a-dozen boys, is in charge of one of these undergraduates, and, as a rule, only those who are fond of boys, and are able to join in their games and sports, are selected. No servants are allowed in the camps except the soldier cooks, so these public school boys have to manage for themselves entirely. They make their beds, dig their trenches, pitch the tents, clean dishes, etc.

The days are principally spent in bathing, boating, fishing, sailing, cricket, cycling, and other athletic sports. The month of August, during the boys' holidays, is the time selected for these encampments, and the boys, as a rule, stop about ten days each, but so pleasant is the life that a great many apply to be allowed to go to the later camp, so as to get another ten days under canvas. All the camps are at the seaside, and this, in the summer, is a great attraction to boys educated at inland places.

A chaplain is appointed to each camp, and earnest hearty religious services are held every evening before going to bed. The committee, which assembles alternately at Oxford and Cambridge, have elected Major Seton Churchill, Whitehall, Lichfield, to be the Brigade Commandant, as such a movement requires an enormous amount of organisation. He states in a circular that he will be very glad to give information to any parent who may desire it, and that the actual cost price of this seaside holiday to each boy is two guineas.

As the educated classes must have an enormous influence in the future of our country, the committee believe that the cultivation and development of all that is noble and good among the boys of our great public schools should be their aim and object, and so far they have been most wonderfully encouraged.

"HOW MUCH OWEST THOU?"

Thou hast forgiven my life's sinful story,
Flooded my soul with Thine infinite glory,
Whispered of strength that ne'er failed in upholding
Souls that found rest in Thy promised enfolding;
Thou hast been with me through darkness and trial,
Keeping my heart from distrust and denial;
Thine was the Hand that both beckoned and guided;
Thine was the wisdom that planned and provided,
Thine was the love that met longing unspoken,
Hushing each fear with sweet promise or token;
Gemming each moment with mercies God-given,
Gilding each storm-cloud with sunlight from heaven;
Scarce can I tell the sweet story of blessing—
All Thou hast been to me, gladly confessing;
Give Thou me grace by my life's consecration,
Just to show forth my heart's deep adoration,
May my glad praise and my daily devotion
Surge round thy feet like some love-ruffled ocean,
Hourly enable me, Saviour, to show Thee,
How much I love Thee, and how much I owe Thee!

Eva Travers Evered Poole.

EASTERN AFRICA.—Mr. Douglas Hooper, returned from Mombasa, says that two months ago matters became so serious through Arab aggression that the staff of the C.M.S. station at Jilore, seventy miles north of Mombasa, were ordered to leave and seek a place of safety at Mombasa.

CHINA.

China's Crisis.

In May, 1890, the General Conference of Missionaries assembled in Shanghai, and representing the 1296 Protestant missionaries then in China, issued an urgent appeal for 1000 men within five years; and appointed a permanent committee to observe and report the results of the appeal, consisting of Rev. J. Hudson Taylor, of Shanghai; Rev. Wm. Ashmore, D.D., of Swatow; Rev. H. Corbett, D.D., of Chefoo; Rev. C. W. Mateer, D.D., LL.D., of Tungchow; Rev. C. F. Reid, D.D., of Shanghai. At the same time the lady missionaries of the Conference put forth an appeal for additional lady workers.

The five years have now elapsed, and Rev. C. F. Reid has carefully collected and tabulated the returns. From these it appears that forty-five societies have sent new workers to China since May, 1890. Some unconnected missionaries have also come out. Including these, the following numbers are reached:—

Male missionaries		481
Wives of missionaries	167	
Single ladies	505	
		672
Total in five years		1153

These numbers do not exactly correspond with the appeal, only 481 of them being men; God knew the needs of China, and sent those He saw would be most helpful. The answer, therefore is a gracious response, and shows what may be done by united prayer and effort; and thus adds to our responsibility to use these means still more largely for the advancement of the Redeemer's Kingdom in China. An important crisis in China's history has been reached. The war just terminated does not leave her where she was. It will inevitably lead to a still wider opening of the empire, and to many new developments. If the Church of Christ does not enter into the opening doors others will, and they may become closed against her. We would reiterate some of the earnest words of appeal, written five years ago, which have to-day, on the eve of great changes and of great opportunities, still more urgent weight, and should lead to more vigorous effort. The Conference said in 1890:—

Realising as never before the magnitude of China, and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, "Go ye into all the world and preach the Gospel to every creature." Therefore,

Resolved that we, the 430 members of the Missionary Conference, now in session in Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as can possibly be secured of well qualified ordained men. . . .

We appeal to young men to give themselves to this work . . . to individual congregations to greatly increase their contributions for the support of one or more of these men; to Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives.

This Conference . . . would also present a direct appeal to the home Churches for missionaries. . . . It would point to the many millions of our fellow men who have never heard the Gospel of the grace of God; and to some millions more, who, though they have possessed themselves of some portions of his word, still fail to comprehend its meaning for want of someone to guide them. . . .

We appeal to our brethren . . . to solemnly ask themselves whether for the greater glory of God they are not called to meet this pressing need, and to devote themselves, their service, and their wealth to this missionary enterprise in China.

To the above earnest words we add the following extracts condensed from the appeal of 204 lady members of the Missionary Conference:—

"We...come to you, our sisters in Christ, with an urgent appeal on behalf of the...women and children of China...Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Savour that you come at once to our help...That the Holy and loving Spirit of God may incline your hearts to respond to his call is our earnest prayer."

To the above extracts we will only add the last paragraph of the appeal of the Conference for one thousand men:—

"We make this appeal in behalf of three hundred millions of unevangelised heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Savour to call men into his vineyard and to open the hearts of those who are his stewards to send out and support them; and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it."

Time is passing. If 1000 men were needed five years ago they are much more needed now. Of the 1296 missionaries in China only 589 were men; and of them not a few have entered into their rest, or have returned home from various causes. In view of the new facilities and enlarged claims of China the next five years should see a larger reinforcement than that called for in 1890. Will not the Church arise and take immediate and adequate action to meet the pressing needs of this vast land?

On behalf of the permanent committee,

J. Hudson Taylor.

Shanghai, May, 1895.

The "Vegetarians" in China.

Some misconception may arise in the minds of our readers respecting the Vegetarian sect in China, which has achieved an unpleasant notoriety by the massacre of the missionaries at Whasang, near Foochow. These people are not vegetarians from dietetic principles. Strictly speaking, they have no claim to the name at all, for the only meat from which they abstain is beef and dog flesh. The moral sentiments which lead to abstention have their root in their religious beliefs, and are shown in a clear but simple way in one of their tracts which has been translated by Dr. Griffith John, of Hankow, entitled, "An Exhortation to Abstain from Beef and Dog Flesh Eating." The following is an extract:—

"At present the ox is used to plough the fields for man, and as such must be considered the most meritorious of animals. The dog watches for his master and is the most faithful of animals. How then can one have the heart to grasp a knife and kill, or even buy and eat the flesh of the ox and the dog?"

Then follow a few examples of the rewards connected with abstinence from beef and dog flesh eating, and of the punishment consequent upon commission of this enormous sin. The Chinese, as a people, believe all this. The tract quoted from is a very popular one. As in Christian countries, the belief is far in advance of the usual customs of some people. The practice varies in different parts of that vast land. In parts of Central China few respectable people ever touch beef or mutton. The pig is all in all there. In the North, however, they eat beef, pork, fowls, and fish. The common people live almost entirely on rice, vegetables, and a certain compound made of beans and plaster of Paris. It is marvellous how they can convert every species of grass into tasty food. Their doctrine of the transmigration of souls makes all taking life, even that of vermin, to be repugnant to them.

The Vegetarian sect, being strong upholders of the ancient religion and practices of China, supplies a force at once conservative and violent. All the people hate foreigners, but these sectaries have a hatred of the most virulent kind to all strangers. Few understand or believe that a man would walk across the street to tell of his religion to a stranger. They are persuaded that the missionaries have some reasons which are not clear to the popular mind for coming to China, and they are classed with every other kind of foreigners as interlopers who ought to be violently expelled. An adroit use of this fanatical feeling is often made by the mandarins, who always prefer others to pull the chestnuts out of the fire. It is unpleasant to burn if another will run the risk for you. It is because they are foreigners, and not because they are Christians, that missionaries are hated and killed.

The Riots in North China.

You will probably hear from others particulars of the terrible riots at Ch'en tu, the capital of this province, but lest you should not, I will let you have the news as far as I know.

On May 25 Dr. and Mrs. Kilborn, of the Canadian Methodist Mission, arrived in Ch'en tu from this station, where they had been for the last year. On May 27 Drs. Hart and Hare, Mr. and Mrs. Endicott left Ch'en tu for Kia-ting; there were therefore in Ch'en tu the following Protestant missionaries:—

China Inland Mission.—Mr. Vale, Mr. and Mrs. Cormack, one child.

Canadian Method. Miss.—Dr. and Mrs. Kilborn, one child; Dr. and Mrs. Stevenson, three children; Mr. and Mrs. Hartwell, two children; Misses Brackbill and Ford.

American Method. Epis.—Dr. and Mrs. Canwright, two children; Mr. and Mrs. Cady; Mr. and Mrs. Peat, 2 children.

Church Missionary Society.—Mr. Jackson.

Mr. and Mrs. Cady, Mrs. Peat, and Miss Ford had also, like the Kilborns, just arrived in the city.

May 28 was the Chinese Twan-iang festival, and the parade ground in the north-east of the city was crowded with people, but everything was quiet until the time to go home arrived. The Canadian Methodist Mission property, Si Shen Si, is on both sides of the street, and it appears that Mr. Hartwell went over to No. 1 about half-past four to fetch his little girl home, who had been playing with the Stevenson children. Bringing her home, twenty or thirty people who had been trying to look through the door ran after him, some giving forth harsh sounds, others wishing to see the baby. When he got inside, someone kicked the door, and several stones were thrown in. About this time a placard appeared saying that a girl was missing, and blaming the foreigners; some saying that they were cutting up babies, etc. The crowd kept gathering at Si Shen Si. Word was sent to the Yamen, and after a while some runners came, but did nothing. Soon the doors of Si Shen Si No. 1 were all broken down, and the crowd began to enter; but Drs. Kilborn and Stevenson rushed forward and shot their guns in the air, and the crowd rushed pell-mell in both directions. They then stood on the street, and kept things quiet, expecting every moment the officials would arrive with more runners. The darkness was coming on, and the runners persuaded them to go in, and they would disperse the crowd. The crowd returned, and were entering again, but fled when the two doctors appeared.

By this time the stones came thick and fast, and a few men had gathered behind, and were stoning the hospital gate. They found themselves between two fires, and their families unprotected. They now sought for escape. The women had gone to the hospital grounds. After a time of great distraction they—the women—decided to make a bolt through the hospital doors and run with their children. The rioters had broken a hole in the door; the mob were surprised when they came out, and did not injure them, some cried "beat" and "kill." The party then tried to enter several places, but were not allowed. They went to the barracks, and the soldiers kicked some of the ladies and sent them away with curses. Finally, they got on to the city wall, and from there could see the flames of the building. After wandering about until nearly midnight, they got to the C.I.M. house.

In the meantime the mob made quick work of the dwelling and hospital at Si Shen Si No. 1. The Fu and Hsien magistrates came for a little while with about two dozen men. They slowly walked along the street, and entered the place. The two Christians had not yet departed. The din stopped, a few men were seized. Shortly the Fu came out, got into his chair, and departed. He had not gone very far when the rioting began with renewed energy. The buildings were set on fire and completely destroyed.

Mr. Hartwell and family heard all this on their side, No. 2, and they got over the wall, and took refuge in a neighbour's. This was about 10 p.m., and by midnight the crowd began to disperse. At 4 a.m. the Hartwells returned to their house, but soon the rioting began again, and Mrs. Hartwell and children went off to the U hsia Riai, the C.M.M. ladies' house. She had just got away when bang! bang! bang! went the stones at the gate. Mr. Hartwell had time to get some money, and ran into Fau's house without being observed. The mob a minute later entered his house, and before noon everything was levelled, even the wall torn down. Mr. Hartwell remained a prisoner till evening, and then went to the Yamen. About 10 a.m. the mob had gone to U hsia Riai, and gutted the build-

ing. Mrs. Hartwell and the two ladies escaped over the wall and got chairs for the C.I.M. They scarcely got there when the mob began to assemble. They then began to think of the Yamen. Mr. Vale went to see if the way was clear, and returned. Mr. and Mrs. Cormack, Mrs. Hartwell and Bertha, Dr. and Mrs. Stevenson got out in chairs, but before the rest could start the mob entered, and Dr. and Mrs. Kilborn, the two ladies, one of Hartwell's children, and Mr. Vale had to climb the back wall. The neighbours refused them a room, but a small official who was with them unhinged a door from the outside and pushed them into a small room. The yelling mob cleared the ground of the C.I.M. house, carrying off everything but the broken tile.

In the evening all arrived at the Yamen, and soon the American Methodist Episcopal missionaries arrived; their large place also completely cleared off, even the back wall, and the leaves stripped from the trees. All the missionaries are safe, but entirely without worldly goods, except the clothes they wear on their backs. Mr. Vale writes: "We are resting sweetly on the Lord, experiencing his blessed presence."

Vile rumours are afloat about human bones being found in the boxes of the missionaries, etc., etc. It has been reported at other places that Kia-ting and Ching-king are looted, but as yet we are in peace here. There is a good deal of excitement, and bands of men are said to be arriving from Chentu. Mr. and Mrs. Squire are at Tsin Shen, and Misses Naess and Wilson at Tan-lin; Miss Hol at Kiong-cheo. I have sent word to all to move quietly, and to be careful in coming back to the city. "The eternal God is thy refuge, and underneath are the everlasting arms." Mr. and Mrs. Endicott and Mr. and Mrs. Viking have left to-day for down river. Dr. Hart, Dr. Hare, Mr. Bramnan, my wife and baby, and Miss Bridgwater are here.

Ben Ribie.

Kia-ting, Fu Si Chuan, West China,
June 3, 1895.

The Recent Massacre.

A very interesting letter appears in *The Newcastle Daily Chronicle* of August 13th, from Dr. W. P. Mears, dated Teignmouth Artillery Camp, Redcar. Writing from the experience gained by some years' travel and residence in the disturbed district, he says:—

In regard to the feeling of the mass of the people towards missionaries, I had the evidence of my own eyes and ears during the years I spent among them, as well as similar evidence of the great effect in the opening up of the country to foreign influence and to future foreign trade, which has been the consequence of the missionary work done in the province of Fuh-Kien, to say nothing of the philanthropic results of medical work and education and the direct religious success. I travelled alone, before I could speak the language, for hundreds of miles through the districts concerned in the outrages (the small province of Fuh-Kien is nearly as large as England), and have been separated by distances of several days' journey from other Europeans, but have been invariably met with courtesy, hospitality, and friendliness from the people wherever missionary influence has extended. I felt and knew myself to be safer than I should have felt in many parts of the United Kingdom. Twenty-five years ago, before this influence was at work, no European could safely venture far from the Treaty Port of Foo Chow. The people, that is to say, the three grades of Chinese society below the first, highest class of "literati" (officials and expectant officials), viz.:—the peasants, the artisans, and the lowest grade, the traders, the three classes which together make up 95 per cent. of the population, have nothing to gain and everything to lose by a disturbance. It is upon them that the blame is laid, while the emissaries of the literary guilds and of the secret political societies escape. No magistrate can tell how many or whom of his subordinates or inferiors may belong to these civilian or military associations, to the "Vegetarians" of the civil class, or to the Ko-lai-hwoi of the military. These societies are as powerful as Masonry would be in England were it to become an Anarchist conspiracy, and they are now gaining sufficient strength to become dangerous no less to the reigning foreign Tartar dynasty than to other foreigners.

Now that the societies are throwing off the mask, as they have been preparing to do ever since the outbreak of the China-Japan war, their real object is apparent. The troubles which have culminated in this last great atrocity are political and not religious in their character. The missionaries are the only Europeans who, with very few exceptions, have an object in travelling, or care to travel, in the monotonous up-country outside the limits of the Treaty Ports. Hence they are the first to feel the effects of the incipient rebellion against a foreign dynasty and against the supporters of it, viz.: foreigners generally. Where other Europeans have pressed beyond the area of the Treaty Ports they have encountered precisely the same risks—*e.g.*, Mr. Margary, who was murdered in Yun-Nan, the Russian tea-merchants who were driven out of the tea district of Fuh-Kien, the European Customs officers at I-chang who were attacked two years ago, and the Customs officer at Wie-Hi, who was butchered some three years since. That such is the fact is proved by the action of the great European communities at Shanghai and Hong Kong, who cannot be accused of missionary proclivities. In both of these great settlements mass meetings of the foreigners of all nationalities have just been held—that at Hong Kong being of sufficient importance to warrant the Governor, Sir W. Robinson, in sending home to the Government by telegram the various resolutions passed. At both the meetings, specially called as they were to consider the Ku-Cheng massacre, not only was nothing said in condemnation of missionary work, but resolutions were unanimously passed, sympathising with the survivors and friends of the victims, condemning the dilatoriness of the European Powers which has led to such a culmination, and urging the necessity for prompt and efficient measures of protection for all foreigners in China. If the fault lay with the missionaries, these, the foreign merchants in the great ports, whose commercial interests, aswell as their persons and lives, are threatened, would be the first to point it out. Instead of so doing, they take the unprecedented step of forwarding their request for immediate protection direct to their respective Governments.

Knowing intimately, as I did, the late Rev. R. Stewart, I am fully persuaded that he would be the last man to do anything to excite the animosity of any of the natives. When I reached China he had been for some time invalided at home. Yet everywhere the people—not one or two, but scores—spoke of him with a loving respect, and a most genuine desire for his return. In Ku-Cheng, round him, he had upwards of two thousand native Christians and over 500 regular communicants, all these last being men who had been well tested by at least two years' probation. The "Vegetarians" dared not attack him there. They waited till he had left the city, as he would do at the beginning of August on account of the heat, and had gone with the majority of the Europeans to the little sanitorium of the Ku-Cheng missionaries, four hours' journey off, among the hills. Hardly had he taken possession of one of the two or three small bungalows there, where he and the others were far remote from any assistance except that of a few terrified villagers, when the assassins crept up in the darkness, just before dawn, fired the house, prodded their victims as they rushed out, and promptly scattered, not waiting to complete their devilish work, or to attack the other bungalows a few hundred yards further off, where the few foreigners were already aroused. Mr. Stewart was in every way a thorough man, whom to meet was to respect and love—a man without fear, and without fanaticism. Such men—men like Livingstone, Mackay of Uganda, and others—are the pioneers who clear the way for British influence, civilisation and religion, whose lives are examples to every man, whose deaths are losses to the nation.

THE HARSH TREATMENT OF RUSSIAN STUNDISTS, which recently showed signs of diminishing, has again broken out, and the prisons are again receiving the prominent members of this sorely-tried body of Protestant peasants. The scene of the labours of the Russian Inquisitors seems now to be the central provinces of Kursk and Orel, from the sequestered villages of which it is next to impossible to obtain full details. We learn, however, that already several heads of families have been deported from Kursk to Kharkoff, where they are lingering in jail until an *étape* is formed to take them to the Transcaucasus. It is stated, on good authority, that Pobiedonostseff, the Russian Minister of Religion, as he may be called, is favourably considering a scheme which will allow Stundists to emigrate from Russia on the condition that they or their children will never return.—*N. Y. Independent.*

PERSECUTION IN RUSSIA.

A correspondent of a St. Petersburg newspaper writes from Raschin (Gov. Twer) about the verdict against an adherent of Paschkoff's. A peasant, Tworoshnikoff, having returned home after a two years' stay in St. Petersburg, gave up attending church, and refused to receive the Communion from the priest's hands, or to cross himself before the images of the saints. Instead of doing so, he read the New Testament at home, explaining it to his family. His wife and mother were present at these Bible readings. As he did not bring his child to baptism, he was summoned before the court of justice. His mother and wife being called as witnesses, refused to take the oath, as they said, out of religious principles.

Tworoshnikoff showed himself utterly ignorant of the cause of the accusation against him. He declared that he had attained his present religious convictions after long struggles. At first he had been very regular in his attendance at church, and had also sung in the choir; then doubts seized him. Five years ago he met a man in St. Petersburg, who explained the Gospel to him so as to prove that faith alone is necessary for salvation. He did not know the name of the preacher, but he fully accepted his teaching, and had since then found that peace which he had so eagerly sought. Being cross-questioned Tworoshnikoff assured the court that he had never heard of the adherents of Paschkoff, and said that he had attained his views of the Gospel independently of any other person. The question as to whether he felt guilty, he absolutely failed to understand, and he begged that proof might be given him from Scripture of his being mistaken. The teacher of the theological seminary of Shworzoff being present in court, Tworoshnikoff expected an explanation from him, but in vain; he accordingly kept to his assertion that no proofs had been brought up against him, and that he was falsely accused. The theological teacher, however, found Tworoshnikoff's views to agree with the teaching of Paschkoff. Accordingly, the jury declared the accused to be guilty of propagating false doctrines, and the court condemned him to prison.

The *Tsamarskij Westnik* tells another story which throws a peculiar light on the methods employed against the sects. A so-called "missionary" of the Orthodox Church entered the cottage of a peasant one Saturday afternoon during the owner's absence. He told his *dessjatskij* to keep watch at the door, and allow no one to enter, and then began to turn everything upside down. All the village was in an uproar at this unceremonious behaviour, but the "missionary" continued his search, in order to obtain proofs of the family belonging to the Chlysty sect. Having found nothing, he arrested the peasant's daughter, a child of thirteen, and carried her off to a neighbouring village, where for twenty-four hours he tried, by questionings and threatenings, to extract from the child all that he wanted to know. She was later submitted to a similar examination by the priest. The terrified child fainted away, and remained unconscious for a long time, and her release did not take place till after several days.

STUDENT VOLUNTEERS.—A Home for young men and young women who have volunteered for the foreign field as medical missionaries is one of the latest developments of the missionary movement in Chicago. It is expected that during the coming autumn and winter twenty-five students will be in the home, which is conveniently located for the students attending the medical schools.

HOP PICKERS IN KENT.—At the end of this month, thousands of men, women, and children from many parts of London and the counties of Middlesex, Surrey, and Sussex, will be scattered over the hop districts in Kent. It has been my privilege for about twenty years to devote attention to some of the pickers in Mid Kent, circulating Gospel literature, holding services at their camps or in the gardens, both on weekdays and Sundays, and when funds have permitted free teas. The last year or two we have also gathered the pickers by means of some magic-lantern services. We have received much encouragement in the past, and trust that we shall have the prayers and help of friends this season. If any could give or lend lanterns or slides, we should be very thankful. Parcels of books, old clothes, etc., should be addressed to me (carriage paid) c.o. Mr. James Baldwin, Ivy Hatch Plain, Kent, via Wrotham Station, L.C.D. Railway. G. Gillingham.

Chalford, Glos.

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Letters to the Editor.

THE JAPANESE CHURCHES.

Dear Sir,—I have been much impressed of late with the insight I have had from most reliable sources as to the heart-searchings of which the missionaries in Japan are the subjects. Truly they need our prayers; and I hope your words in last week's Christian may conduce to this. As to the projected revolution in the Kumi-ai church, I venture to suggest that however qualified Japan may be to the exclusive right of managing her own affairs in the field of material progress, it is quite a different matter to apply the faculty of adaptation to church polity. Until they see that overseers are willing to become the servants of their less enlightened and favoured brethren, no good result can acrue from the proposed surrender of the field by the American missionaries.

The Japanese have the highest claim to our consideration and forbearance; our hearts, indeed, cannot but feel drawn to them. Their "self-reliance" is useful beyond words in building up the national constitution, but may it not be the sinew which God has to touch ere a God-reliance becomes their experience, and without which progress of a right sort is impossible? The Higher Criticism has for some years been the popular creed among the aggressive party, and many estimable Christians have departed from the simplicity of Christ. It seems to me that the more fitted the Church in Japan is for managing her own affairs, the less inclined she will be to part company with her spiritual preceptors. I believe God will hear prayer and strengthen the bonds of love formed between the beloved missionaries and their tenderly cared-for flock, and which, like Jacob's sheep, need to be led forth gently out of the theories and meshes of error, and other drawbacks for which we are largely responsible.—Yours faithfully,

M. McLean.

Conference Hall, Eccleston-street, S.W.

BAPTISM IN THE SPIRIT.

Sir,—In a previous number your correspondent "J." writes: "It does not matter what the title is—baptism of the Holy Spirit, etc. The question is, Is there a special enduement, or baptism, or filling, to be received by waiting?" And again, "Surely in Acts xix. the Holy Ghost must have been in these Ephesians to have drawn them to Christ, but even after they believed, and had been baptized, there was something more for them. They had had the baptism of repentance, but not the baptism of the Holy Ghost. Why is not the term baptism to be applied to both? Not that the terms matter."

So far I have seen no attempt to answer "J." from Scripture, and as his questions formulate the thoughts of many minds at this time, I should be glad if you would give me the opportunity of answering them, as they can only properly be answered, from Scripture alone.

But previous to turning to the Word of God, it might be well to notice "J.'s" words: "It does not matter," he writes, "what the title is" . . "Not that the terms matter." Here I would at once join issue with him. Its terms are all important if we would have a Scriptural knowledge of the subject. "Hold fast the form of sound words," wrote Paul to Timothy, in a time of general decadence: and it will be our wisdom if we obey his injunction now. Scripture, as we shall see, speaks of baptism in the Spirit in a uniform way, and limits it to one distinct operation of the Holy Ghost. Let us proceed to quote the only passages in which it occurs in the Word of God. "He shall baptize you in the Holy Ghost" (Matt. iii. 2; Mark i. 8; Luke iii. 16). "The same is He which baptizeth in the Holy Ghost" (John i. 33); "Ye shall be baptized in the Holy Ghost not many days hence" (Acts i. 5); "In one spirit are we all baptized into one body, whether we be Jews or Gentiles" (1 Cor. xii. 13). Now a reference to the Greek will show that in every instance the term used is "Baptism *in* the Holy Ghost: while in the five first passages it is contrasted with baptism in water. If, then, we are to hold fast the form of sound words, we shall, at the outset, discard the term baptism by or with, and adopt the Scriptural one, baptism in the Holy Ghost.

We have seen that Scripture contrasts baptism in the Holy Ghost with baptism in water. Let us proceed to ascertain in what the former consists. Scripture (1 Cor. xii. 13) gives us definite information as to this. "In one Spirit are we all baptized into one body, whether we be Jews or Gentiles." Plainly, therefore, it is a distinctive privilege, peculiar to the dispensation of the Church; for, previous to the death of the Lord Jesus there was no one body, but a middle wall of partition raised by God between Jew and Gentile (Eph. ii. 14-16).

Baptism in the Spirit is, moreover, a corporate privilege, not a private blessing or private experience limited to a few, for by baptism in the Spirit every true Christian in the world has admission into the one body, and if he does not belong to this one body he is no true Christian at all. The doctrine, therefore, so often proclaimed at conferences, and formulated by "J.," that baptism in the Holy Ghost is (to quote his words), "a special enduement, or baptism, or filling, to be received by waiting," finds no countenance from the Word of God. If "J." and the writer are Christians at all, they, in common with every true believer in the universe (for Paul writes "are we all baptized") have received the baptism in the Holy Ghost, and hence have nothing to be endued with, or to wait for in that respect.—Yours faithfully,

John Fort.

SCOTTISH NOTES.

Rev. G. H. Knight, F.C. minister, Bearsden, has resigned his pastorate owing to the state of his health.

The Mission to Miners, launched at the last Free Assembly, has a fund of £6,400 (including promises), but further contributions are needed.

Resolutions of sympathy with the friends of the murdered missionaries in China have been passed by the Established, Free, and U.P. presbyteries of Glasgow.

The Inveraray Town Council on Monday presented the freedom of the burgh to Rev. James Chalmers, of New Guinea, a distinguished townsman, in respect of his services in the cause of civilisation and religion.

IRISH NOTES.

During the past week open-air services have been held under Methodist auspices in Armagh, Portadown, and various other centres, and have been largely attended.

A meeting to bid an affectionate farewell to Miss Teasy, of Caledon, who is going out as a Methodist missionary to Ceylon, has been held in the Lynn Memorial Hall, Armagh.

It appears that the riots at Sligo in connection with the open-air services were of a worse character than at first reported. A most determined effort was made to throw the evangelists into the river or to murder them.

The ministerial jubilee of Rev. N. M. Brown, D.D., of Limavady, co. Derry, ex-Moderator of the General Assembly, has been celebrated with great earnestness by his congregation, and Dr. Brown has received many congratulations from his friends.

At a conference held in Cork, under the patronage of the bishop, Dr. Meade, a series of eight addresses on "The Person and Work of the Holy Spirit" was delivered by Rev. W. H. Langhorne, of London. The meetings were well attended, and, it is believed, did much good.

The question of foreign missions is just now evoking great enthusiasm in the Irish Presbyterian Church. Out of the £5000 asked for at the last general assembly to support five student volunteers, about £3300 has been already guaranteed, and as the result three missionary volunteers are to be sent out immediately.

The Working Boys' Home, Dublin, built in 1892 out of a legacy bequeathed by the late Miss Harding, is rendering excellent service to lads earning only small wages and who are without a suitable home in the city, as it takes them out of the wretched surroundings of the common lodging-house and brings them under Christian and friendly influences. There are at present 59 boys resident in the Home, and the cost of maintaining it last year was £1069, towards which, out of their small earnings, the boys themselves contributed over £644.

REQUEST FOR PRAYER.—For much blessing upon efforts by the Soldiers' Christian Association in connection with the summer manœuvres in the New Forest, which commence on August 23.

WOMEN'S PROTESTANT UNION.—An all-day meeting for prayer and conference on the confessional and conventual systems will be held in connection with this Union in London on Thursday, Sept. 26. The morning and afternoon assemblies will be in Exeter Hall, and the evening gathering in the Memorial Hall, Farringdon-street

THE Y.M.C.A.

A new Association has been formed at Burnley.

The Derby Association hope to carry on a vigorous campaign in connection with the Derby races, on Sep. 3. Mr. Yapp, the secretary, would be glad of suitable literature for distribution.

The College Y.M.C.A. secretaries of America, Mr. L. D. Wishard and Mr. R. Mott are at present visiting Scandinavia for the purpose of aiding the further organisation of work among young men in the colleges and universities.

Sir George and Lady Williams, who are spending the vacation in the Lake District, welcomed the members and friends of the Keswick Association at a social reception on the 8th instant, when a numerous company assembled.

A report to hand from Rio states that, notwithstanding the political revolution and an epidemic of yellow fever, the Association continues to make progress. Work is maintained in the religious, educational, and social departments, there has been an increase of twenty-two in the membership, and the working expenses have been met.

During the past month the New York City Association received the largest donation yet bestowed for the furtherance of its work in the form of a newly-erected building valued at £40,000. The fee simple of the building has been given for the purpose of creating a permanent endowment for the New York Association by the income derived therefrom in the shape of rents.

A successful camping tour through the English lakes district—arranged by the Derby Y.M.C.A.—has been concluded. The encampment, which consisted of a large van, a small marquee, and four bell tents, was pitched for several days each at Ambleside, Keswick, and Grasmere. During the tour most of the principal lakes were visited, and other places of interest. The opportunity was taken at Keswick of attending some of the convention meetings. Twenty-four young men, representing Derby, Birport, Lincoln, Leicester, Kettering, and Southampton associations were included in the party.

CHRISTIAN ENDEAVOUR.

The report of the Christian Endeavour Convention, held at Birmingham at Whitsuntide, has been edited, in a shilling volume, by Rev. W. Knight Chaplin, and published by the Sunday-school Union.

At a cost of one hundred dollars a Christian Endeavour ward has been furnished in the new hospital at Woodstock, Ontario. Budgets of newspapers are sent regularly to the House of Refuge by the local union.

At a convention held at Winchester recently, it was decided to form three or four unions of Young People's Societies of Christian Endeavour in the county of Hants. On Wednesday last week a largely attended meeting of representatives was held at Albion Congregational Church, Southampton, when it was resolved to form a union for Southampton and the district, and to include within its limits an area which shall comprise Lymington on the west and Winchester on the north. A form of constitution and set of rules were drawn up and officers elected.

At the recent annual conference of the Bible Christian denomination at Barnstaple, a report was presented of the Christian Endeavour Movement, which at the previous Conference was recognised as a distinct department of work. It stated that ninety-six societies and twelve junior societies are now established in the connection, of which number forty societies and eleven junior have been formed since last Conference. The membership includes 2257 active, 580 associate, and 187 honorary members, making a total of 3024. In many places the societies are strong and vigorous, evoking a spirit of zeal and consecration in the young people which finds suitable expression in various forms of Christian service.

DECOYING GIRLS.—The committee of the British Charitable Fund, Paris, are at present investigating the case of a girl, said to be of English birth, although bearing an Italian name, who had been induced to come to Paris from London, ostensibly to to fill an honourable situation. On arrival at the station in Paris she was met by a woman and several low-looking men, whose appearance at once roused her suspicion. She refused to accompany them to her new situation. Her would-be employers, after vainly endeavouring to make her change her mind, left her—not, however, before the woman obtained possession of the girl's purse, containing £20, on an excuse of getting the English money exchanged into French. Neither the woman nor the money have since been seen.

OBITUARY.

DR. GEORGE STEELE, NYASSA.

Another heroic worker has fallen a victim to the climate of Central Africa—George Steele, M.B., C.M., of Glasgow University. Six years ago the Livingstonia Committee of Scotland sent him out to the more healthy uplands of the lately wild Ngoni tribe above Bandawe, on the west shore of Lake Nyassa. After splendid service, done with all modesty and patient toil, Dr. Steele was told to take furlough from May 1 last. He planned a tour in Australia, to interest the colonists in the mission, and was to have reached Scotland before Christmas next. Unfortunately he seems to have delayed his departure, for his death is telegraphed as having taken place, from fever, on June 24. Though a Glasgow man, he was specially connected with the church of Free St. Andrews, Edinburgh. Dr. Steele's loss as a medical man and a missionary is to be deplored.

In a letter to the Glasgow papers, Rev. Wm. Leggatt, of the Buchanan Institute, gives some interesting particulars of Dr. Steele's early life. He says: "In 1865 I got to know him as one of an orphaned family of seven living in Greenvale-street. In July, 1865, Thomas, the fifth in point of age, was received as a pupil into this institution. George was too young to be received with Thomas, and was not admitted till 1868, when he was eight years of age. He remained with us five years, leaving in 1873 from our highest class. Like his brother Thomas, he began to earn his means of living in the same warehouse (I think Pettigrew and Spence's) before he thought of secondary education. About 1890 he turned up here recommending 'destitute boys' from his mission district in the south side. Meantime he was attending the Theological Hall of the Free Church. He was also studying in a medical curriculum. Both courses of professional study were brought to a close in 1890, when he received his degree of C.M., M.B., and the licence of the Free Church as a missionary to their Nyassa stations. This brief sketch shows what can be done by a willing mind in straitened circumstances to elevate oneself and to benefit our brother man."

MR. W. J. ARMITAGE.

A beautiful life has just come to its close, and a figure familiar to many has passed from amongst us. William James Armitage was a man whom to know was indeed to love, and the love increased the better he was known. He has for some time past been in failing health, and removed to Brighton a few weeks ago, in hopes of benefiting by the change. But it was not to be, his course was run, and on Monday, the 12th inst., he passed peacefully away. He was laid in his last resting place in Hove Cemetery on Thursday last.

A man of quiet and even retiring habits, Mr. Armitage was less known to, and appreciated by, the public, than by a somewhat large circle of Christian friends, who valued his unpretentious piety, his absolute self-forgetfulness, and the large-hearted liberality with which he supported religious and philanthropic causes in which he was interested. His use of his means was, however, so quiet and unostentatious that few even of those who knew him well were at all aware of the amount of good that he did therewith.

One of the simplest and least affected of mankind, it was simply impossible for him to assume sanctimonious mannerisms; the charm of his Christian character lay in its being at once so natural, and yet so spiritual. The world is poorer every way for such a departure, but his works will follow him, and he will not soon be forgotten by the many to whom he was "a succourer" and helper, and a kind and faithful friend. W. H. M. H. A.

MR. C. A. EWBANK.

Darkness and Light for August gives details of the last days of Mr. C. A. Ewbank, the late secretary of the Ceylon and Indian General Mission. He died on board the *Ruahine*, in the Bay of Biscay, on July 1. In company with Mrs. Ewbank, he had started for Australia, hoping to ward off the fatal issue of the disease—consumption—which for some years had been working in him.

PREBENDARY SADLER.

By the death of Rev. M. F. Sadler, an aged clergyman has passed away. After working for a number of years in London, Mr. Sadler held charges at Bridgwater and Bedford, and in 1869 became rector of Honiton. He had previously been installed as prebendary of Wells. Mr. Sadler was more widely known as an author than a preacher. One of his most popular works was "Church Doctrine Bible Truth." He also published volumes of "Notes Critical and Practical," on the books of the New Testament.

MRS. DR. TALMAGE.

The death of Mrs. Talmage (which we noted last week) has been presaged by an illness of some months, and yet is no less a sad surprise to her wide circle of loving and admiring friends in many lands. She has been to her husband a secret strength and a most efficient helper. In Brooklyn it has been true that Mrs. Talmage was nearly as well known as her husband. Her virtues were like her graces, of the sterling sort. Her piety was deep and ardent, her convictions and experience of truth clear and very constant, her life consistent and true, her charity wide and discriminating.—*N. Y. Evangelist.*

REV. R. TUTIN THOMAS.

This minister of the Gospel passed away to the joy of his Lord on Friday afternoon, August 16, at five o'clock, at the house of his friend, the Rev. T. C. Udall, 69, Greenwood-road, Dalston, after an illness of many months, endured with much patience and triumphant faith. He was first Pastor of the Northern Congregational Church, Toronto, Canada, and afterwards at Buckingham Chapel, Pimlico, Trinity Church, Mile End (with the late Dr. Wm. Tyler), Chishill, Essex, and Therfield, Herts.

M. A. DE ROUGEMONT.

M. Arthur de Rougemont was well known in England and America, as well as on the Continent, as an evangelistic organiser, and the promoter of Protestant journalism in France. He has at length succumbed to a painful illness at Saint Aubin, Neuchatel, at the age of 42. While still young he gave his heart to God; he laboured in connection with the McAll Mission at Bordeaux, Nice, Paris, and Algiers. More recently he devoted his energies and a great part of his fortune to the provision of a daily French newspaper, conducted on Protestant principles. He was cheered by seeing a large measure of success attend his toils. In the warm heart of our lamented friend the cause of the young occupied a large place.

PERSONALIA.

Rev. J. A. Macdonald has been appointed provisional secretary of the Indian Sunday-school Union in the place of the late Dr. J. L. Phillips.

Rev. Nathaniel West, of Syracuse, N.Y. (says *The Morning Star*, of Boston, U.S.), is more than seventy years old, but the vigour of his preaching is that of a young man.

Professor Fairbairn, of Mansfield College, Oxford, is drawing large audiences at Chicago, where he is delivering a course of University lectures. These are spoken of as marvels of learning, as well as of clear, strong statement.

Rev. J. F. T. Hallowes, of Birmingham, has accepted the post of Principal of Hulme Cliff College, Derbyshire. In conjunction with the sister institution, Harley House, Bow, nearly eight hundred missionaries have been trained and sent forth to many lands. Mr. Hallowes will be glad to conduct Sunday services as in the past. His address on and after October 1, will be Cliff House, Curbar, *via* Sheffield.

Bishop Potter, the head of the Protestant Episcopalians in New York, has chosen a novel mode of taking his summer holiday. He has gone down into the worst slums of New York City, and is living there for some weeks, working among the people. Dr. Potter has become quite popular with the cosmopolitan slum children. They crowd round him whenever he appears in their courts or alleys, and follow him about everywhere.

Rev. H. E. Fox, vicar of St. Nicholas, Durham, has been appointed honorary secretary of the Church Missionary Society, in succession to the Rev. F. E. Wigram, who lately resigned. The office is one which demands great devotion, thorough practical ability, and unceasing labour, while it has been the custom that it should be held by a man of ample means. In Mr. Fox, it is believed, a worthy successor has been found to the men under whose able guidance the C.M.S. has attained its position of usefulness and power, and one who will maintain the best traditions of the Society.

Mr. Gaebelein, of the Hope of Israel Mission to the Jews, New York, is at present in Europe. He proceeds to St. Petersburg, where he expects to receive a licence to hold public services with the Hebrews in Russia. He expects to preach in Protestant churches, halls, and other places. From St. Peterburg he will proceed to Smolensk, Moscow, Nishny-Novgorod, Kiew, Odessa, and Kishineff. In the last-named place he will stop with Mr. Rabinowitz. From Kishineff a visit to the Crimean Peninsula will be made, mainly to become acquainted with the Karaitic Jews, a sect which rejects the Talmud and believes only in the Old Testament. In all places Mr. Gaebelein will visit Rabbis and try to reach, with the preaching of the Word, as many as possible.

EVANGELISTIC NOTES.

Mr. J. G. Stanger has held tent missions in two Surrey villages, Bramley and Merrow, with much blessing on the Gospel message.

Mr. and Mrs. Henry Wiggan are conducting tent services in Harvist-road, near to the gate of Queen's Park, W. The Lord is owning the services, and many are being blessed.

Mr. Herbert Hurditch has closed a month's mission at the Fermoy Soldiers' Home. It was a time of real blessing. A report of the Home during the past year will be forwarded to any one interested in the work among soldiers on application to Miss A. P. Williamson, Soldiers' Home, Fermoy.

Bible Carriage Work.—Mr. Northcote Willy's mission services in connection with the Bible carriage are being conducted daily on Cleethorpes sands, near Grimsby. The meetings are largely attended, and hundreds of children are provided with Bibles, Testaments, and other Gospel books. Much practical interest is shown in the services.

A Six Weeks' Mission was recently conducted at Fort Scott, Kansas, by Major Cole under the auspices of the Y.M.C.A. The total number of accessions to the local churches during the mission was over 800. Eleven pastors of the place signed a series of resolutions endorsing Major Cole's methods, and expressing their appreciation of his self-sacrificing labours during his stay in Fort Scott. All the pastors also speak in high praise of the work in reviving the membership of the churches.

Mr. Henry Varley has been preaching in many churches on the Pacific coast, and has seen some fruit for the Lord. He has given much fundamental teaching, and has sought to arouse the slumbering believers. During the past four months he has held fourteen preaching services and Bible readings weekly. Thousands have been aroused. He is now resting in the mountain scenes of Cazadéro, about eighty miles from San Francisco. He writes very enthusiastically of the natural beauties of the place, especially of the great forest trees.

TEMPERANCE NOTES.

"Visitors not taking wine will be charged two shillings a day extra." This announcement, so common as to be all but universal in Germany, is said to be making its way into England.

Dr. Amory H. Bradford, of New Jersey, speaking recently at the Town Hall, Birmingham, declared that the lynching horrors in the States, of which we read so much, were not due to racial differences, but to the terrible devastation wrought by drink. It was the whisky that was at the root of them all.

In Paris the first French temperance society has just been founded by Dr. Legrain. It will be interesting (the *Daily News* correspondent says) to see whether the society achieves better success than the society against the abuse of tobacco, whose influence may be asserted to be nil. Certainly all classes in France are fast poisoning themselves, not only with spirits, but what is even worse, with essential oils such as those found in absinthe, Vermoth bitters, and the so-called digestive liqueurs.

Sir Wilfrid Lawson, M.P., has made a statement to the United Kingdom Alliance respecting the liquor question and the General Election. He refers to the general idea that hostility to Sir William Harcourt's Local Veto Bill had a leading influence in the overthrow of the late Government and its supporters. Without admitting that, he maintains in any case there is no reason why they should not fight again. After years of controversy temperance reformers had converted to their views one of the great parties in the State, and this should only be a stimulus to them to go on trying to convert the other one.

FIRES IN RUSSIAN VILLAGES.

By the destruction by fire of five villages in different parts of South Russia, upwards of thirty thousand people have been rendered homeless and penniless. Mr. Levinski, of the Mildmay Mission to the Jews, relates, in *Trusting and Toiling*, some particulars of these calamitous events. On July 7, the town of Zamrow was destroyed, with the exception of about ten houses, and Mr. Levinski thinks that at least 1000 Jews have lost their all, and amongst them his own relations. At present the sufferers are resident in rough sheds, and there is no news of any attempt on the part of the Government to administer relief. Even where property was saved from the fire and carried into the fields, it was robbed from them by the soldiers who should have been their protectors. Mr. Levinski hopes soon to visit the district, and will be glad to dispense relief among the sufferers. Communications may be addressed to him at the Central Hall, Philpot-street, London, E.

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Among the Churches.

CHURCH OF ENGLAND.

Bishop Barry, formerly of Sydney, has been appointed to the rectory of St. James's, Piccadilly, London.

All Hallows, Barking, which has become vacant, has an income of £2,000 a year; the population of the parish is 416.

Rev. H. E. J. Bevan, Gresham Lecturer in Divinity, and vicar of St. Andrew's, Stoke Newington, has accepted the vicarage of Holy Trinity Church, Sloane-square, Chelsea.

CONGREGATIONAL.

The centenary of Zion Chapel, Frampton Cotterell (Rev. P. Grant), has been celebrated.

Rev. Mathias Lansdown, late of East Cliff, Bournemouth, has accepted the pastorate at Tolmer's-square, London, and will enter upon his ministry there on October 6.

Rev. Colmer B. Symes has intimated his intention to the Leytonstone Congregational Church to appoint an assistant at his own expense to help him in the duties of the pastorate.

Mr. J. H. Brown, of New College, London, has accepted an invitation to become assistant for twelve months to the Rev. W. H. Harwood, at the Union Chapel, Islington, London.

The paragraph in our last issue referring to Rev. William Mottram should have stated that Mr. Mottram has been invited to undertake the duties of deputation secretary of the Congregational Total Abstinence Association, but has delayed acceptance until arrangements have been made to fill the pastorate of the Murphy Memorial Church, and to provide for the superintendency of the Lambeth Baths Mission.

Rev. Dr. W. H. Milburn, Chaplain to the Senate of the United States, who has been for more than fifty years in the ministry, is the preacher at Harecourt Church, Canonbury, during the Sundays of August and two in September. He is called "the blind man eloquent," and is a great pulpit orator. A deacon sits with him in the pulpit, but he conducts the service throughout. He announces the numbers of the hymns, and recites from memory the lessons.

Calls.—Rev. J. Collyer, of Cuckfield, to Wycombe Market (accepted); Rev. J. W. Davies, of Mostyn, to Skelmersdale (accepted).

BAPTIST.

A new church has been opened at Glandwr, Pem.

Rev. W. R. Foster has resigned the pastorate at Earl's Colne. His ministry will terminate in October.

Rev. Ivor Harries, Blaenavon, who went to South Africa for the benefit of his health, has been invited to become the pastor of the church at King William's Town.

The English church at Colwyn Bay (Rev. H. T. Cousins) reports that the congregations are steadily increasing. During August the pulpit is being occupied by Professor J. T. Marshall, of Manchester, and Rev. Charles Stirling, late vicar of New Malden.

Call.—Rev. Carey Bonner, of Sale, Manchester, to Portland Chapel, Southampton (accepted).

METHODIST.

In the eighty islands forming the Fiji archipelago, there are to-day nine hundred Wesleyan Methodist churches.

A new Wesleyan mission church is being erected at Hermitage, near Dorchester. A new church is also being erected at Hunley-road, Gornal Wood.

The sixth convention of the German Epworth League was held recently in the First Methodist Church, in Chicago, and was attended by over 600 delegates.

At Walton, a Primitive Methodist Mission, started by Peterborough local preachers a year ago, has proved such a success that a new church is being built. The foundation-stone ceremony realised £38.

Special evangelistic work is to be commenced by the Primitive Methodists among the villages of Cumberland and Westmoreland. A grant has been made from the missionary funds for the purpose.

The Hull District Primitive Methodist Committee is inaugurating an aggressive evangelistic policy among the Yorkshire villages. A number of leading laymen have offered themselves for mission work.

Rev. Henry T. Chapman, who has been elected General Missionary Secretary of the United Methodist Free Churches, is retiring from the superintendency of the Lady Lane Mission, Leeds, which he has held for six years.

The work of the Wesleyan missions in France is being prosecuted with great vigour. At Chantilly, the Newmarket of France, a good cause has been established, but much more good could be done if an institute were erected for social and religious work, particularly among the stable boys.

The foundation-stones of a new Wesleyan school chapel have been laid at Stephen Hill, Sheffield. The Stephen Hill Mission originated about ten years ago, the meetings then being held in a small cottage. An iron chapel was erected three or four years ago. The new premises when finished will accommodate about two hundred persons.

PRESBYTERIAN.

Dr. Ross Taylor, of Glasgow, is visiting the Highlands to plead the cause of the Free Church Sustentation Fund.

Rev. C. C. Lundie, son of the late Dr. Lundie, of Liverpool, has been appointed assistant to Rev. J. J. Muir of Waterloo.

It is proposed to erect a new church at Broadway, Belfast, as a "Watts Memorial Church," in honour of the late Professor Watts. The minister of this new congregation is Dr. Watts's son-in-law.

Rev. Dr. G. C. Lorimer, of Boston, has been having crowded congregations at Dr. Pentecost's Church, Marylebone, on the last two or three Sundays. Dr. Lorimer delivered a sermon on Armenia last Sunday morning, and a collection was taken for the Armenian sufferers.

SOCIETY OF FRIENDS.

A very able article on "Some Present-day Needs of the Society of Friends" appears in *The Friends' Quarterly Examiner* just out. The author, W. C. Braithwaite, B.A., Barrister-at-Law, is an accredited and able minister, and an earnest supporter of the forward movement.

On the 10th inst., George Cadbury was presented with a life-sized, enlarged photograph of himself, beautifully executed, by between 400 and 500 men and their wives of the Stirchley-street and Selly Oak Adult Schools, Birmingham. It was an exceedingly pleasant surprise, gratefully accepted, and certainly well merited. The reunion was altogether good.

The recent Wesleyan Conference at Plymouth received a deputation of Friends. Rev. Hugh Price Hughes, in replying to the Nonconformist deputation, said "that the Conference had never previously been encouraged by the representatives of the Society of Friends," and the *Methodist Recorder* says:—"It was very, very sweet, like myrrh, aloes, and cassia, out of the ivory palaces, this visit of the Quakers to the Conference."

Robert Firth Crosland, of Cleckheaton, Yorks, has just paid an exceedingly acceptable visit to Limerick, in the love of the Gospel; while Thomas Chandler, of Ballytore, Ireland, has been paying equally acceptable visits to Lancashire and Cheshire, thus illustrating the oneness in Christ of the two yearly meetings, London and Dublin; and Dr. Richard H. Thomas, of Baltimore, U.S.A., and his wife, have been similarly engaged in Ayrshire, Scotland.

For years past an excellent work has been in hand at Diss and neighbourhood, in Norfolk. On the 5th inst., at a party of Sunday-school children, teachers, and their friends, Mr. Savory, rector of Palgrave, with his family, drove over to Darrow Wood and addressed the children, and was followed by W. G. Hall, of Henley. The rector, having had Quaker parents, never loses an occasion of showing his sympathy with Friends. Wm. Loveless is the Friend whose work is so successful and progressive.

("*For Fallen Asleep*," *see page* 22.)

DONATIONS

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*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

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Thankoffering, Hufod.—Kindly communicate with us. Particulars required.			
China Inland Mission—S. N., £10; S. E. L., £2; S. E. C., 5s.; H. W. R., 5s.	12	10	0
British and Foreign Bible Society—K. R.	0	10	0
Church Missionary Society—K. R.	0	10	0
Tibetan Pioneer Mission (Miss Taylor)—W. and A. G.	0	10	0
Society for Suppression of Opium Trade—Ps. li. 14	10	0	0
Society for Relief of Persecuted Jews—S. E. L., £1; E., £1.	2	0	0
South American Missionary Society—K. R.	0	5	0
Poor Jews, Jerusalem—T. O.	0	2	6
Mrs. Lewis's Homes, Paris—C.'s	1	0	0
North Africa Mission—C.'s	1	0	0
Baptist Missionary Society—"In His Grace"	1	0	0
Mr. H. Warszawiak's Work, New York (Christ's Synagogue)—K. R.	0	5	0
Armenian Sufferers' Relief Fund—E. M.	1	0	0
Pastor Chiniquy—E. M., 10s.; D. K., £2 10s.	3	0	0
Persecuted Stundists—H. M. D., £7; E. E. B., £1; D. K., £2 10s.	10	10	0
Sharland Memorial, Japan—C.'s	1	0	0
London Missionary Society—I. S. J.	0	5	0
Mission to Lepers of India and the East—R. B.	0	10	0
Mrs. Howells' Orphanage, Texas—C.'s	0	10	0
Jewish Mission, Ghetto, Rome—C.'s	0	10	0
Miss Leitch's School, Tillypally, Ceylon (Educating Native Boy)—Rosie	2	0	0
Société d'Evangélisation Nationale (Pastor Bonhomme's Stipend)—W. W. H.	4	0	0
Open-Air Mission—G. F. E., £5; M. S., £2 2s.	7	2	0
Mrs. Meredith's Prison Mission—S. E. L.	2	0	0
Scripture Readers' Society for Ireland—Hughie	0	10	0
Flower Girls' Mission—Hughie	0	7	0
Dr. Barnardo's Homes—A Friend, 5s.; A Wesleyan, 5s.; H. M. D., £7; M. J. S., 2s. 6d.; A. B., 10s.; Sympathy, 3s.; Elitta, 5s.	8	10	6
George Yard Mission (Day in Country)—M. A. S.	0	2	0
Bristol Orphan Houses—C. L. M. T.	1	0	0
Friedenheim Home for Dying—Mrs. G. P.	1	0	0
National Society for Prevention Cruelty to Children—Mrs. G. P.	0	10	0
London City Mission—Dora, 5s.; A. B., 10s.; I. S. J., 5s.	1	0	0
St. Giles Christian Mission—S. M. and L., 5s.; A. Z., 10s.; E., £1	1	15	0
Aged Pilgrims' Friend Society (Sustenation Fund)—E., £1; *(Asylums)*—E., £1	2	0	0
Christian Blind Relief Society—S. M. and L.	0	5	0
Tower Hamlets Mission—S. M. and L.	0	5	0
Christian Community—S. M. and L.	0	2	6
Deptford Poor Boys (Mr. Punnett)—S. M. and L.	0	2	6
Field Lane Refuges and Ragged Schools—E.	1	0	0
Mission to Deep Sea Fishermen—K. R.	0	10	0
Jewish Work, London City Mission (Children's Holidays)—S. M. and L.	0	2	6
N.E. London Gospel Mission—M. S.	2	0	0
Hop-pickers' Mission (Rev. J. Burnham)—M. S.	1	1	0
Protestant Reformation Society—A Wesleyan, 5s.; Bisley, 15s.	1	0	0
Mildmay Mission to Jews—"In His Grace," £1; C.'s, £1; K. R., 5s.	2	5	0
Liberator Sufferers' Relief Fund—E. M.	1	0	0
Day in Country Fund—M. J. S., 2s. 6d.; I. S. J., 5s.; C.'s, £1; Elitta, 5s.	1	12	6
Friendless and Fallen—A. B., 10s.; E. and E. M. P., £1 10s.; Elitta, 5s.	2	5	0
Poor Sick Children's Country Holidays—N. W. M. S., £2; H. W. R., 5s.; M. A. S., 2s.	2	7	0
Dock Labourers' Mission—S. W.	0	5	0
Hospital Sunday Fund—I. S. J.	0	5	0
Miss Macpherson's Home of Industry—K. R., 5s.; *(Widows)*—R. B., 10s.	0	15	0
Rev. J. W. Atkinson's Work (Country Holidays)—A. B.	0	2	0
Miss Mason's Houses of Rest—C.'s	1	0	0
Mrs. Hilton's Creche—A. B.	0	5	0
Homes for Aged Blind, Crouch Hill—C.'s	1	0	0
Shaftesbury Institute (Miss M. Brown)—C.'s	1	0	0
Clifden Orphanage, Connemara—C.'s	0	10	0
Irish Church Missions—H. W. R.	0	5	0
Railway Mission—H. W. R.	0	5	0
Birds' Nest Mission, Dublin—Elitta	0	5	0
Total	£100	9	0

[ADVERTISEMENTS.]

St. Giles' Christian Mission.—M. E. J. 15s.

Mr. Oppenheim, City Mission to Jews, 119, *Leman-street, E.*, acknowledges with thanks parcels from Ramsgate, Lewisham, Brighton; 18 stamps from Deal.

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The Committee *URGENTLY APPEAL FOR FUNDS*, required at once, in order to prevent the necessity for discharging several of the Society's Missionaries, who are carrying on an excellent work throughout the country. The work of this Society (now in its 68th year) was never more needed than at the present time.

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Donations will be thankfully acknowledged by the Secretary, Capt. A. P. Williams, R.N., 20, Berners-street, W.; or the Editor of The Christian.

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SCRIPTURE READERS' SOCIETY FOR IRELAND.

FUNDS NEEDED to extend the work. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports to be had from the Secretary, Capt. J. Kearney White. Offices: 27, Lower Pembroke-street, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to the Office of The Christian. John xiii. 35.

CHRISTIAN COMMUNITY

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Contributions will be gratefully received by the Secretary, JAMES ATKINSON, Memorial Hall, London-street, Bethnal Green, E.

TO LET, APARTMENTS, ETC.

(*Continued from page 3.*)

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[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

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The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions.—Address, Hon. Sec., 128 and 130, Edgware-road, W.

Clapton Hall, Upper Clapton, N.E.—Mr. A. Milne Kyd, Sundays at 6.30, and Thursdays at 7.30, during August.

Exeter Hall.—Mr. Henry Thorne, every Sunday in August, at 3.45 and 7 p.m.

West London Mission.—St. James's Hall, W., Sunday, 11 a.m. and 7 p.m., Rev. Egerton R. Young.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 and 7, Mr. Henry Collins; 3 p.m., P.S.A.

St. George's Hall, Langham-place, W.—Sunday, August 25, 11 and 7, Lieutenant Mandeville.

Polytechnic, 309, Regent-street.—Mr. Charles Inglis, on Sundays during August, at 3.30 and 7 p.m.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday next, at 11 and 6.30, Rev. John T. Vine.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sunday, at 7, Mr. C. Greeno; Malden Hall, Queen's-crescent, Haverstock Hill, N.W., Sunday at 7, Mr. Geo. Hucklesby.

Talbot Tabernacle, Notting Hill, W.—Sunday, 11 a.m. and 7 p.m., Rev. G. Wearham.

Islington and Highbury Y.M.C.A., 198, Upper-street, N.—Thurs., Aug. 29, at 8.30 p.m., young men's missionary meeting, papers by members of the Association Missionary Union.

Conference Hall, Mildmay-park.—Sun., Aug. 25, 3.30, Mr. P. S. Badenoch; 7, Mr. Geo. A. Crowe.

Metropolitan Tabernacle.—Sunday, Aug. 25, morning, Rev. J. A. Spurgeon, D.D.; evening, Rev. W. J. Mayers.

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Special Religious Services in Theatres, Halls, etc.—Sunday, August 25.—Agricultural Hall, Islington, at 3.30, Mr. Wm. Carley; at 7, Mr. Wm. Coates; Grand Hall of Varieties, Clapham Junction, at 3.30, Mr. Cromwell; at 7, Mr. Flew; Evangelical Hall, High-street, Homerton, N.E., at 3, Rev. Simpson Johnston; 7, Metropolitan Tabernacle Evangelist.

Coming Conferences.

Blaneenburg, Thuringia, Germany.—Sept. 2-6.

Perth.—Sept. 10—12, Rev. Dr. Bannerman, Perth, Hon. Sec.

Evangelical Alliance.—Annual British Conference, Belfast, Sept. 24-26.

St. George's Cross Tabernacle, Glasgow, September 28 and 29.

West Norwood (Lansdowne Hall).—Oct. 15, 16, and 17 (Second Advent).

Deepening of Spiritual Life.—Carlisle, Sept. 2-6; Glasgow, Sept. 26-28; Hastings, Sept. 30 to Oct. 4; Blackheath, Oct. 1-4; Star Hall, Manchester, Oct. 6-13; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

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"Yes," was the reply. "I quite believe the medicine saved my life. Before I commenced Mr. Congreve's treatment I was always weakly; now I can and have walked twenty miles a day without any ill results. A local doctor, who examined me not very long ago, said my lungs were now perfectly sound. Of course, sometimes I get a cold, and then I always take the Elixir, which I keep in the house."

Before publishing this case I had the full permission of both Mr. Walker and his father—the latter of whom is a well-known tradesman in Manchester.

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All communications should be addressed—
J. W. C. FEGAN,
The Boys' Home.
95, Southwark-street, London, S.E.

POOR JEWS IN EAST LONDON.

The eight Jewish Missionaries of the London City Mission wish to send away for one or two weeks, many of the sick and ailing whom they visit.

Contributions will be thankfully received by F. A. BEVAN, Esq., 54, Lombard street, E.C., or by Mr. G. R. COLE, 3, Bridewell-place, London, E.C.

LADIES LIVING IN WEST OR NORTH LONDON can have reliable charwomen or occasional helps supplied by the Haggerston Association of Friendly Workers Amongst the Poor. Also boys and handy men for gardening, window cleaning, or distributing circulars, etc.—Apply, after Sept. 1, to Miss BUDD, Secretary, St. Mary's Institute, Haggerston, N.E. c6882

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THE PARKHALL CONVENTION for the Deepening of Spiritual Life will be held (D.V.) on Wednesday, Thursday, and Friday, the 18th, 19th, and 20th September. Conveyances will be provided to meet the trains at Polmont Station, N.B. Ry. c6915

PERTH CHRISTIAN CONFERENCE. THIRTY-THIRD ANNUAL MEETING, Sept. 10-12. Subject: "Deliverance, past, present, and to come."—Programmes from Rev. Dr. BANNERMAN, Perth. c5397

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High-class School for Young Ladies.
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Principal—Mrs. HALE, A.C.P.

Modern system of teaching. Visiting masters in daily attendance. Resident certificated governesses. Careful personal supervision, home comforts, and Christian training. Preparation for any examination if desired. Good garden and tennis.
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Thorough education, with decided Christian training. The premises include workshop, chemical laboratory, covered and open playgrounds, tennis courts and cricket field. Delicate boys receive special care. Fees moderate and inclusive.—For prospectus, apply PRINCIPAL. c2602

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Christian training. First-class masters. Thorough teaching. Moderate fees. Preparation for professional and business life, and for examinations (over 100 certificates gained). Recommended by Rev. Evan Hopkins, Kensington, and many Christian parents. Entire charge of pupils from abroad.
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The premises are advantageously situated upon HIGH GROUND NEAR and WITH VIEWS OF THE SEA on the south coast, a short run from London, and afford especial facilities for outdoor recreation.

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GARDENER, HEAD-WORKING, life experience in plant, fruit, and vegetable culture, and general routine work of good establishments. Thoroughly recommended. Age 27. Christian and life abstainer.—EDWARD GUSTWOOD, Stoughton Grange, Leicester. c6924

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PAGE (NOT HOUSE-BOY), 15.—Lady highly recommends nice-looking, intelligent, steady lad, member of her class, for good situation under butler. 5ft. 4in. First place.—Willowdene, King's-road, Clapham, London. c6963

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WIDOW, LIMITED MEANS, desirous of placing son (13) with Christian gentleman, under good discipline, kind influence, receiving tuition. comfortable home. Lad given to convulsions at times. Further particulars, private communication.—D., 20, Newick-road, High-road, Lower Clapton. c6914

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ENGAGEMENT AS CARETAKER, HOUSEKEEPER, or position of trust required by middle-aged daughter of minister. Would help in Christian work. Can furnish rooms.—A., 4, Gate-street, Lincoln's Inn Fields, London. c6904

RE-ENGAGEMENT AS COMPANION required by lady, (21). Tall. Domesticated. Needlewoman. Abstainer. Comfortable home greater consideration than high salary. Country or suburbs preferred. Highest references.—MONA, 73, Idmiston-road, Forest Gate. c6954

A CHRISTIAN LADY DESIRES re-engagement as companion to an elderly or invalid lady. Abstainer. Kind and gentle. Excellent references. —F., 88, Kelldon-road, Clapham Common, S.W. c6918

WANTED BY LADY, engagement as useful companion to one or more ladies. Hastings or near London preferred. Comfortable home considered equivalent for services.—A. G., Guildown Grange, Guildford. c6930

EARNESTLY DESIRED, SITUATION as companion or help to a lady, by a young widow. Domesticated and musical. Salary £24. Exceptional references. Disengaged early in September.—Address, Mrs. FRANK SLADE, care of W. Mead, Esq., Aston, near Wallingford, Berks. c6978

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YOUNG LADY DESIRES SITUATION in pastry-cook's, confectioner's, or any light business. Age 24.—Apply, A. M. S., 7, Rainbow-street, Camberwell. c7012

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SITUATION WANTED.—Attendant on a lady, where nursing not required. Christian family desired. Good dressmaker. Church of England. Evangelical. Good references.—H. H., 27, Timbrell-street, Trowbridge, c6998

MRS. SOMERVILLE RECOMMENDS a kind, gentle young woman as attendant to an elderly lady. Could keep wardrobe in order, read aloud to, and walk out with. Congregationalist.—Glencairn, Dalkeith, Midlothian. c6927

AS USEFUL MAID or to wait on an invalid lady. Knowledge of dressmaking, good needlewoman. Age 27. Christian and abstainer. Highest references.—E. WHITING, Lamer Park, Wheathampstead, Herts. c6933

A WIDOW IN DELICATE HEALTH is anxious to hear of plain needlework or repairs, which she can do in her own home.—Mrs. WOODLEY, 113, Ferndale-road, Clapham. c6898

COOK, RESPECTABLE PERSON (36), wants situation in institution, orphanage preferred. Seven years' experience. Abstainer. Church of England. Christian. Well recommended.—Write, M. B., 60, Langley-road, Small Heath, Birmingham. c6899

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CHRISTIAN MAN AND WIFE wanted as resident secretary and caretaker for provincial Y.M.C.A. Small salary. Gas, fuel, and rent free.—Apply, by letter only, SECRETARY, Y.M.C.A., Bedford. c6910

RELIABLE MARRIED COUPLE required for in and outdoor service. Man must have knowledge of gardening.—Apply, by letter, with references, to Rev. GRAHAM, 7, Trafalgar-square, Chelsea, London. c6905

AN EARNEST CHRISTIAN LADY Wanted as Working Secretary in the Winchester Y.W.C.A. One with private means preferred. Bible classes and visiting.—Address, Mrs. WARNER, 20, Hyde-street, Winchester. c6953

WORKING MATRON wanted, Christian, about 40, for orphanage of about twenty inmates in Leeds District.—Address, by letter, stating full qualifications, salary required, enclosing copies of testimonials, MATRON, Robinson's Advertising Offices, Leeds. c7006

WANTED, IN MARGATE, in return for a comfortable home, an earnest Christian young lady, to take charge of little boy, two years. Needlewoman. Musical.—Address, M., 13, St. Mark's-road, Hanwell. c7000

NURSE OR NURSERY GOVERNESS wanted early in October to look after delicate boy of six and his wardrobe, make herself generally useful. Salary £30.—Apply by letter, giving references and full particulars, No. 270, KEITH AND Co., Advertising Agents, Edinburgh. c6913

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CAN ANY LADY RECOMMEND A thoroughly trustworthy and experienced nurse for first baby? Good needlewoman. Church of England. Abstainer. Comfortable home, good wages. Age about 25.—RECTOR, Bucknall, Stoke-on-Trent. c6900

A THOROUGHLY EXPERIENCED and dependable Christian nurse wanted, age about 35. Comfortable home. Good salary. Send photo, references, and state salary required. — Particulars on application, Mrs. FURSDON, High-street, Barnstaple. c6945

NURSE WANTED for one child under two years. Must be earnest Christian, abstainer, and have good personal character. Age about twenty-five.—Apply, Broadlands, Streatham High-road, S.W. c7005

CHURCH ARMY LAUNDRY.—First-class ironer required. Excellent character indispensable. Church of England. Teetotaler.—Apply at once by letter, stating wages, to Miss HIRST, 21, Nutford-place, Edgware-road, London. c6959

LAUNDRY-MAID wanted for a small institution, wages £18, all found, age about 28. Also a good general servant as housemaid, wages, all found, £14.—187, High-street, Stoke Newington, N. c6984

COOK WANTED for country house near Hertford. Twenty miles from London. Small dairy. Abstainer. Decided Christian much valued. Five indoor servants kept.—Mrs. BARCLAY, Hertford Heath. c6986

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GOOD PLAIN COOK wanted for North country vicarage. Small family. Church of England. Abstainer. Age over 30. Must be well recommended. —Mrs. LANCASTER, St. Paul's Vicarage, Halliwell, Bolton, Lancashire. c6929

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GOOD PLAIN COOK wanted for the country, also house-parlourmaid, one that had been under housemaid might suit. Must be very clean and early risers.—Write, stating all particulars, to M., 14, Lower Green-road, Tunbridge Wells. c6969

GOOD PLAIN COOK wanted immediately, about 30 years of age. Wages about £20.—Apply by letter to Miss O. WILBRAHAM TAYLOR, Hadley Bourne, Barnet. c6960

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HOUSE-PARLOURMAID wanted for small family. Must be trustworthy, clean, quiet, and an abstainer. Good character required. — Write, stating wages, etc., to Mrs. J. P. GILLETT, Langdale, Banbury. c6956

WANTED, EARLY IN SEPTEMBER, Good house-parlour-maid, in clergyman's family, country, Cheshire. Housemaid kept. Must understand duties.—Apply, stating all particulars, to Mrs. MALLORY, 7, Granville-road, Scarborough. c7007

GENERAL SERVANT OR USEFUL HELP wanted. Steady, clean, active and willing. Christian valued. Comfortable quiet country place. Good temper and good needlework a recommendation.—B., Mrs. Skelton, Grasby, Lincoln. c6897

GENERAL SERVANT wanted for a lady's country house. Age 35 or more.—Apply, by letter, to Mrs. M., care of Mr. Smith, grocer, Perry Hill, S.E. c6938

GOOD GENERAL SERVANT wanted, where others are kept. Christian and abstainer with good reference.—Apply, stating age, previous experience, and wages to Mrs. ANDERSON-BERRY, Ubercliffe, Clevedon, Somersetshire. c7002

CHRISTIAN YOUNG GIRL wanted as general servant where another is kept. Comfortable home.—119, High-street, Camden Town. c6941

WANTED, KIND BRIGHT GIRL to help with two little girls and housework. Good needlewoman. Not from distance.—Address, "X.," 48, Lime-street, London, E.C. c6939

LADIES WANTING SERVANTS and servants seeking situations, should apply to Miss MAULDEN (late missionary), 97, Harrow-road, Paddington Green, whose office is well known and kindly recommended by the Rev. G. F. Pentecost, D.D., and others. Stamps for reply. c6972

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The Christian.

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All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments.

WILL the friends who purpose contributing to our "Day in the Country Fund" kindly do so as early as possible? The fund is exhausted, and there are still a number of missions calling for help in this excellent movement.

Many will read with much thankfulness the letter from Dr. Barnardo (given on page 17), intimating that, after four months' absence through illness, he has been enabled to resume his duties. All will pray that strength may be given for his large and serious responsibilities; while many will doubtless endeavour to do their generous part in assisting him to bear these burdens.

Party differences are happily not allowed to interfere with the noblest of English traditions. A new Government feels itself bound to support the policy of its predecessor in such things as the suppression of slavery, and the discouragement of the drink traffic with native races. In a discussion in the House of Commons on the abolition of slavery in Pemba and the Zanzibar territory, it was said that the late Government pledged itself in these terms, "The thing had got to be done." This pledge was unequivocally adopted by Mr. Balfour, so that we may hope to see one more blot removed in due time.

Sir C. M. Macdonald, Consul-General and Administrator of the Niger Coast Protectorate, who has arrived in England, says that in the territory over which he has jurisdiction he has put a treaty duty on all pernicious imports, especially spirits. He does not expect to do away with the traffic all at once, as it has gained a hold, but he gives the assurance that everyone discourages it. Such measures taken abroad cannot but have a good reflex influence upon legislation at home; if alcohol is bad for a negro, so is it for an Englishman. The same kind of policy was indicated by Mr. Chamberlain as the policy to be pursued in South Africa.

According to almost all disinterested reports of the French expedition to Madagascar, the soldiers are suffering terribly from the climate, and the prospect of early success is very poor. How far missionary work is affected we cannot as yet say. Our brothers and sisters there have displayed the courage and devotion we expected of them; and we confidently believe that both they and the great bulk of the native Christians will act worthy of the Gospel in every way. France may not find it so easy to march over this feeble folk, and to crush Protestantism out, as she had expected; for already there is a complication with the United States, owing to the confiscation of a trading concession held by a United States citizen from the Madagascar Government. His government is claiming at least a million dollars for an indemnity.

The reckless and dangerous writing too often to be found in newspapers is beginning to receive the condemnation it deserves. Many can remember when the French press was under the thumb of a despot, and when its liberation was hailed as an omen for good; yet a friend of France has to admit with shame that "so far from promoting peace and goodwill with other nations, it creates misunderstanding and strife, and sows the seeds of war." The most popular papers wage an unceasing war against England, and no appeal is possible to the French people, because the Press, which monopolises all the channels of information, will allow nothing favourable to pass through them.

No student of Church history can fail to be struck with the way in which the wealth of the Bible, its adaptation to the various needs of individuals and of nations, is revealed by the varying conditions of life and thought. What a power were the Epistles of Paul when the battle of Protestantism had to be fought with Rome. Now there seems to be a deep and widespread craving for the simple but inexhaustible records of the four Gospels, the fight over their genuineness having apparently prepared the way for it. A Frenchman who recently expressed the conviction that his Protestant fellow-countrymen wanted more of Christ as He is presented in the Gospels; Christ with his parables, miracles, sayings, and sufferings, was only a representative of men in many lands. Therefore, let the churches preach Christ as of old, how that He died for our sins, and was raised again for our justification.

In the Wesleyan pastoral this year the members of the Society are warned against the influences of this age, and urged to cultivate "such habits as will compel them to exercise the spirit of private prayer." The secret of all spiritual things is here. If the Wesleyans as a body betake themselves to private prayer they will experience a revival. The right kinds of service which are now exercising their minds will become perfectly clear. Difficulties which obstruct their path will melt away. Money will flow into the funds of every good work. Power from on high will be sent upon all they do. And if the Wesleyans get these blessings they will not be alone in the enjoyment of them; the whole Church of God will be refreshed. God grant that this "pastoral" may be listened to, and acted upon for the sake of all the churches.

When *The Church Quarterly* makes its attack on Socialism, the Christian Social Union, and the Bishop of Durham, it surely is not happy in using such language as this, "When the pulpit of Christian reformers re-echoes the cry of the man in the streets, 'We want justice, not charity,' the contagion of Socialism has been calamitous." Has the writer forgotten the words of the prophet, "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" A good deal of charity has been corrupting and degrading, but justice is never either one or the other. The pity of it is that those who call for justice so often forget to show it. But we shall do no good by advocating charity for men rather than justice; it seems as if we wished to make and keep them beggars.

In his defence of prayer, in *The Nineteenth Century*, Dr. Barry takes the position, a thoroughly sound one, that moral rectitude is the essence of civilisation, and that prayer is "the normal method upon which that rectitude has been stayed up since man came to know that he had a conscience." The influence of true prayer—and only of that can we speak—upon the moral side of man has perhaps not had its due place in Christian teaching, but it cannot be too emphatically insisted upon that communion with God imparts a keen sensitiveness to conscience, makes us careful of the rights of others, fortifies us against the scorn of the world in doing right, bends our wills to the will of God, and gives to all rightness of action, the grace of humility and the warmth of brotherly love.

Mr. Frederic Harrison, the apostle of Positivism, can only say that the review of the past and the present encourages the hope that the future "may yet reserve to man a purified civilization and a renovated earth, where he shall find happiness, peace, and true humanity." What a different tone his words have from those of our Lord. "Thy kingdom come, thy will be done on earth as it is in heaven." What a halting undecided thing Positivism is when it deals with the most interesting of all questions.

Mr. Holman Hunt has entered his protest against the realistic school of art, charging it with choosing subjects of "a kind to convince the spectator that humanity has truly descended from the brutes," and at the same time, as lacking the necessary inventiveness. He denounces the school for proclaiming a complete contempt for beauty of mind and body, and does not believe the world will keep its productions even as examples of debased art. Of French art on the whole he speaks in terms of severe condemnation; it has done great harm to the world, its later productions being not an emanation of love but of hate. This is not, as we see it, a fine art question; it is a moral question. The roots of all good art and literature are in religion, and we believe the world has yet to see what dreams of beauty can be produced in picture, and in song, and in music when the spirit of truth and love has purified the heart and conscience of the nations.

One is often astounded by some strange moral maxim delivered by a man from whom better things might be expected. Here is a policeman charged, among other things, with the offence of embezzling fines; the jury do not find him guilty. The sheriff, in summing up the case, is reported as saying that with regard to the embezzlement he "would not hold a person guilty on this charge, unless at the time he used the money he had no reasonable prospect of being able to pay it back when it was asked." Maxims like this spoken from the bench, and acted upon by magistrates, would soon give us a crop of crimes, and a generation of criminals. Fortunately we often have to rejoice over the sound moral judgment of magistrates and judges.

The Lord's Care.—2.

Another incident in the last days of the same sainted woman may speak to tried hearts, showing how real a thing it is to have to do with God alone. It shows also the secret of her calm trust.

"We will not dishonour Him by going to anyone else," were words often upon her lips; and, even when all was dark around, the pure light of the Lord's presence and sympathy made her not only peaceful, but exceedingly happy. But to the daughter's heart it was anguish to see her loved one lacking the little comforts to which, in bygone days, she had been accustomed, and one wintry morning, when the pressure of care seemed unusually great, she could not restrain the hot tears.

"My darling, do you not think the Lord loves me even better than you do?" asked the mother, with gentle rebuke in her tones. "He knows," she added; "let us go again to Him."

In pouring out their hearts afresh there came relief and comfort, but Miss —— still felt anxious to make some appeal. "Shall I write to R.?" (A sister, whose own resources were small.)

"No," was the emphatic answer; "we have told *Him*, and we will not dishonour Him by going to anyone else."

Passing through the hall, the daughter's eyes fell on the lines, well known—

> In his great strength arise,
> Cast all thy cares away;
> Leave fears and griefs and sighs
> To such as cannot pray.

Turning back, she repeated the stanza. The invalid smiled, exclaiming triumphantly, "Yes, we can afford it.

> "Leave fears and griefs and sighs
> To such as cannot pray.

And *tears*, too," she added, glancing at the telltale eyes of her child.

Just then the door opened, and the owner of the house entered, with a letter in her hand.

"Did you not see this letter on the hall table?" she asked.

So occupied had Miss —— been with the message contained in the sweet lines that she had not even seen the letter; but she now opened it, and there, in a sheet of paper, lay a banknote for £5, with the words, "My God shall supply all you need."

The happy tears flowed freely now, as they thanked the Giver of all good for this manifestation of his tender love; and the mother could only say, "Oh, I told you! It is just like the Lord." In vain they looked at the postmark, and tried to find some clue to the sender of the gift. Though many years have passed away there has never been the least clue.

"It is much sweeter not to know," Mrs.—— would say, "and to take it from Him alone." Often she would repeat, "We cannot afford to doubt his love.

> "The hours of pain have yielded good
> Which prosperous days refused."

For her, indeed, all days of pain are at an end; she has gone in to see the King, and is "satisfied."

May we, too, stimulated by her bright example, learn to trust more simply the promise and the Promiser, and find, ever anew fulfilled to our own experience, the unchanging word, "Blessed are all they that put their trust in Him" (Ps. ii. 12).

Lucy A. Bennett.

[836]

MR. MÜLLER'S NEW REPORT.

As the years pass, Mr. George Müller tells the same tale as our fathers heard of God's goodness in hearing and his constancy in answering the prayer of faith. The "Brief Narrative of Facts", relative to the Orphan Houses on Ashley Down Bristol, issued recently, contains a record for the year ending May 26 last, and constitutes the fifty-sixth report of the proceedings of the Scripture Knowledge Institution. It is now sixty-one years since the work began, and praise and prayer combine throughout the story. Mr. Müller opens:—"During the whole of the past year, though greatly advanced in years, I have been enabled, without the least difficulty, both physically and mentally, to attend to the direction of the Institution, and have never been once hindered by sickness even for a day. Mr. Wright, likewise, has been, during the whole year, through the Lord's kindness, in good health. The same may be said of by far the greater part of our helpers and assistants. The orphans, also, with very few exceptions, have been in good health, though in the midst of fevers and influenza."

In reference to spiritual prosperity, Mr. Müller joyfully states that every branch of the institution has been blessed. Since 1834 over a million and a quarter sterling has been received for the various objects of the institution; and the good that has been done by this application of the money cannot be calculated.

THOUSANDS OF ORPHANS

have been brought up in the fear of God; the Scriptures and religious books have been circulated throughout the world; and devoted workers in many spheres have been encouraged by timely help. Mr. Müller urges his readers to believing prayer, saying:—"As long as guilt remains on the conscience, while we are unforgiven, we have no confidence in God regarding prayer; we must, therefore seek first of all to be reconciled to Him, by owning before him that we are sinners, who deserve nothing but punishment, and by trusting in the Lord Jesus for salvation, who fulfilled in our room all the precepts of God, and who in our room bore the punishment due to us. When thus, through believing in Him, depending on Him for salvation, we obtain the forgiveness of our sins, we have confidence in going to God in prayer for our various necessities; and God delights to answer our prayers, for the sake of our Lord Jesus."

For the instruction of those who have not read former reports, Mr. Müller tells how, since 1830, he has had no stated income, but has obtained from God all necessities for himself and family, though these have been often great, particularly in his long missionary tours. "All these nearly sixty-five years God has invariably helped me, simply in answer to prayer. Though sometimes my faith has been greatly tried, still, at last, I have been invariably helped; and I have thus become acquainted with God in a way in which otherwise I should not have been."

The report enables us in a measure to share the joys and sorrows of the venerable evangelist, and a peculiar interest attaches to the references to

THE LATE MRS. MÜLLER.

He writes: "My loneliness, after sixty-two years and five months of a happy married life, has been great, and is great; but I continually praise God for what He gave me, for what He left me for a long time, and for what He has now taken; for it is all good for me. By constantly admiring the Lord's kindness to me in this very thing, and that he has now entirely freed my beloved departed one from all bodily and spiritual infirmities, and made her unspeakably happy in his presence, He overpowers my loneliness, and is doing more than merely supporting me. I praise God every day for what he has done, and I would not have it otherwise, for I really loved my dear departed one, and therefore rejoice in her present unspeakable happiness."

The gifts of money have come from all quarters, and from persons in all ranks of society. One gift was from two former orphans, for the support of an inmate for three months. These two former orphans, who are husband and wife, have for many years supported a third, sending their subscriptions quarterly for this purpose. They have been Christians for more than thirty years. All their children are converted; two of them are engaged in Gospel work, and one is a missionary among the heathen. Another gift is thus acknowledged: "Legacy of the late Mrs. H——, £1000. This lady I never saw; but our Heavenly Father, by his Holy Spirit, influenced her in favour of the orphan work to leave us this legacy." A Dublin donor writes: "I am a very plain ordinary business man, with no qualification to engage in active Christian work as others do, but making a few hundreds a year more than I require to spend on self and family (though I live as well as anyone in my station), and seeing that such work as yours, and mission work in general, cannot be carried on without money, I thank God for entrusting me with the means to help on such work in the world; and I am sure I have much more pleasure than those who are scraping and heaping up money to leave it to their children, which, in nine cases out of ten, proves a curse and not a blessing to them."

In some concluding words, Mr. Müller says:—"When I began the orphan work, I aimed at the salvation of the children. To make them see their lost and ruined condition by nature, through instructing them in the Word of God, and to lead them to put their trust in the Lord Jesus Christ for salvation, was my aim; and God has given us the joy of seeing thousands of them brought to believe in Him. Yet even this was not

THE PRIMARY OBJECT

I had in view, when I began to care for poor destitute children, bereaved of both parents by death; but, in carrying on this work, simply through the instrumentality of prayer and faith, without applying to any human being for help, my great desire was, that it might be seen, that now, in the nineteenth century, God is still the living God, and that now, as well as thousands of years ago, He listens to the prayers of his children, and helps those who trust in Him.

"In all the forty-two countries through which I travelled during the past twenty years of my missionary service, numberless instances came before me of the benefit which our Orphan Institution has been in this respect, not only in making men of the world to see the reality of the things of God and by converting them, but especially by leading the children of God more abundantly to give themselves to prayer, and by strengthening their faith. Far beyond what I at first expected to accomplish, the Lord has been pleased to give to me. But what I have seen, as the fruit of my labour in this way, may not be the thousandth part of what I shall see when the Lord Jesus comes again."

NOTES FROM AMOY.

On July 9 was commenced a new departure in the history of our mission. The pastor of our oldest church resigned his connection with his chief associations in Amoy, in order to devote himself to the charge of a considerable inland district named Tingchin. He is the first man we have had able and willing to take such a charge. The foreign missionaries are all the time co-operating in many ways, but it is a matter of peculiar interest that natives be found capable of being entrusted, not only with a single church, but a wide region of effort. At present this inland movement (which from the outset has been voluntary) means evangelism, school work, and healing. Several natives of the region are to be brought under regular training. Work of different kinds for women is to be started.

It may further interest you to know that the pastor has been original enough to face the question of living by faith. Awhile ago he brought this matter to Mr. Millard, and found that a very full persuasion was needed in order thus to act. Every indication of natives regarding God as a living Friend and Helper and Guide is valued.

I hardly know how to refer to the unusual impressions abroad amongst thoughtful Chinese concerning the future of their country. The sombre spirits depict nothing but woe, and advise "each for himself." Others look up in strong courage and prayer, and feel that history is being made as never before.

> All the promises do travail
> In a glorious day of grace.

In one quarter where we have had serious trouble the chief native official of the prefecture shows sympathy, and seems to wish to act justly. To God be the praise!

J. Sadler.

Amoy.

Letters from the Other Side.

NORTHFIELD.—I.

A lady who is here from London thinks rightly that no one has done justice to the natural beauties of this lovely valley, and Mr. Moody, who is up at five, and enjoys the spring of the day, imagines that the air is manufactured here, where it is enjoyed in its pristine freshness, and then distributed throughout the world.

The Keswick Convention is declared by those who have known it during its twenty-one years of existence, to have been this year more spiritually helpful and instructive than in any previous year. It has attained its majority in influence as well as in age. The meetings at Northfield have been of the same character. They who are wise and observe the Lord's arrangements, and so understand his loving kindness, will surely recognise his hand in this Convention. Every day Prebendary Webb-Peploe and Rev. Andrew Murray have occupied the morning session. Evidently led by the Spirit, Mr. Peploe has poured forth torrents and streams of expository and pungent teaching; and Mr. Murray, who dwells "in the holiest," has carried it into the hearts of the people.

These brethren are well yoked together. They have thoroughly won the American heart, as represented at Northfield. The pastors and teachers present have been profoundly moved, and a most earnest desire has been expressed for the return of these brethren next year. In the case of Mr. Murray this may be impossible, but a more important appeal than that to Prebendary Webb-Peploe can scarcely be conceived. To call back the churches of this great continent from the Laodiceanism which is increasing on both sides of the Atlantic, and to lead their pastors into the good land flowing with the milk and honey of the Word, is a privilege which it would need a direct Divine prohibition to disregard.

Yet it may be that God has, hidden in his quiver, some polished shafts from amongst the men who have been here. In the days when the Word of God was scarce, and there was no open vision because of the weakness of Eli and the wickedness of his sons, it was enough that God found one little child whose heart was opened to say, "Speak, Lord, for thy servant heareth." "And the Lord appeared again in Shiloh, for the Lord revealed Himself to Samuel in Shiloh by the Word of the Lord."

One of the most effective of Mr. Webb-Peploe's addresses was a charming unfolding of the sweet pastoral story of Ruth, first a forlorn and widowed stranger, then a gleaner, then the wife of her kinsman's redeemer, then the ancestress of the "Light to lighten the Gentiles, and the glory of his people Israel." But this was only one of many an unveiling of the hidden riches in secret places of the Word, all of which lead on to the manifestation of the death of self and the newness of resurrection life.

Although there was evidently no pre-arrangement between them, Mr. Murray, with Spirit-taught ingenuity and skill, found day by day a connecting link between the forceful words of his comrade and his own thoroughly thought-out, compact, and spiritual addresses.

There is an advantage in the continuity of teaching by the same men day after day. Just as a ten days' evangelistic mission is more effective in the hands of one preacher than of more, so also in these farther reaches of the Gospel. This remark may not apply to the great annual assembly at Keswick; but at smaller gatherings the plan might be conveniently adopted with an economy of labour and expense.

May we not enlarge our view of this testimony, and acknowledge that it is "The Gospel of the glory of the blessed God"? Before the singing of "Simply trusting every day," Mr. Murray remarked, "Yes, that is all: trusting Jesus, that is all." Trusting Jesus as the Lamb of God is the first link of a chain of experience as endless and as infinite as God. For "He died, the just for the unjust, to bring us to God," and the value of this witness is rightly declared to be—to translate standing into walk, and objective truth into subjective experience. The testimony may be summed up in the pregnant words which the Apostle Paul was inspired to write to the Romans; "The righteousness which is of faith speaketh in this wise: Say not in thy heart, Who shall ascend into heaven, to bring Christ down? or, Who shall descend into the abyss to bring up Christ from the dead? The word is nigh thee, in thy mouth and in thy heart; *i.e.*, the word of faith which we preach—that if thou shall confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved"—to the uttermost extent of that infinite word salvation.

R. C. Morgan.

Northfield, Mass., U.S.A.

The Prayer-Life.

By Mrs. MERRILL E. GATES.

Prayer is an act. It is also a life. Everyone can utter a prayer as an act. Few indeed there are who have not at some time cried to God for help. But not all of those who pray as an act enter into prayer as a life. Very deep teaching by the Spirit of God is implied in leading the prayer-life. Actual belief that we may be the conductors of his grace to men is the result of this teaching. God has wondrous grace to bestow on needy men. He does not bestow it at random, but He gives it in answer to the prayer of faith, which is the outcome of the prayer-life. The only prayer He answers (but *all* such prayers) is the one in accordance with his will. The two essentials of answered prayer are faith, and the fact that the prayer lies within the will of God. His will for us is expressed in the promises, precepts, and declarations of the Bible.

"There is a secret will of God, with which we often fear that our prayers may be at variance. It is not with this will of God, but his will as revealed in his Word, that we have to do in prayer. As faith becomes strong and bold enough to claim the fulfilment of the *general promise* in the *special case*, we may have the assurance that our prayers are heard; they are according to God's will." So writes Andrew Murray in that most spiritual book, "With Christ in the School of Prayer." And he illustrates by this text, "If any man see his brother sinning a sin, not unto death, he shall ask, and *God will give him life.*" What a magnificent general promise is this! and how many cases of intercession will it cover—cases in which we may plead with perfect assurance that, if we believe, God is pledged to answer our prayer. Have we a friend whose feet are slipping, who may have fallen into open sin? Is there among our acquaintances a young man whom the wine-cup has tempted, or some boy falling into insidious vice? Can we not bring those to God who have indeed sinned, but not unto death, as special cases included in this great and glorious promise? Shall we not ask and receive *life* for them?

The ways of God with souls we cannot know, but we *do* know that a prayer within God's will, and one which is also a true cry of belief in God's sovereign power and love, *must* be heard, and *life* must be the answer. Have we such friends and acquaintances on our prayer-list? If not, why not, with such a promise to back our prayers? No doubt God designs us to be the means of bringing *life* to many such.

Physical life may be summed up as a series of wants—

WANTS SUPPLIED OR WANTS DENIED.

So also is the prayer-life. In material matters we call that life fullest which has the greatest number of its wants supplied. So that prayer-life is fullest which has many wants, and finds them supplied. Are we ever held back from asking for everything we want because it seems as if the multiplicity of our wants and their minutiæ would embarrass and perplex God? Away with the childish notion, and let us cease to limit God. Each Christian who leads the prayer-life has many people whom he daily presents to God, claiming some blessing for each, which is shown to be in God's will for them, either in promise or precept, and often he must ask very minutely for one or all. Those who would be the visible or the invisible conductors of God's grace to men must carry a multiplicity of interests as well as many persons to Him in unceasing prayer.

As the prayer-life grows and becomes more abundingly vital, our prayer-list will lengthen, that is, we shall have a greater number of wants. As faith sees more clearly how easy it is for God to fulfil every one of these wants, and as we test them by the precepts and promises to know if they fall within the will, and then plead that will as the pledge of fulfilment, the prayer-life will become strengthened.

What names should find a place on our prayer-list? No doubt every praying parent has at the head of his list, written on paper, or tableted on the leaves of his heart, the names of his children. If one person more than another should have faith that God will hear prayer in behalf of others, it is the parent who prays for his child. The whole Bible sometimes seems to be but the explication of the parental and filial relations. If any prayer, anywhere, will be answered it is the parent's prayer. It seems here that faith is no such forced, hard, or far-away thing!

IT IS THE NATURAL WAY OF LIVING.

Taking then the sweetest, surest faith for granted in this case, how may we know what kind of things we can ask, and be perfectly sure we are to have them, since they are according to God's will? Must we not take our Bibles, and search out every promise to us as parents, and to the children themselves, and turn these promises and precepts in regard to them into prayer for them? We shall find a scope granted us far wider than the widest parental heart! He who foretold that John the Forerunner should turn "the hearts of the fathers to the children, and the hearts of the children to the fathers," looks for a transcendent faith in us in regard to our own children, and He loves to fulfil his own promises.

"I will pour my Spirit upon thy seed, and my blessing upon thy offspring." "Ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children." "The just man walketh in his integrity; his children are blessed after him." "They are mine." "They are holy." It is God's will that our children should be blessed, receive his Spirit, become holy. The all-inclusive promise of the Spirit justifies us in confidently asking and expecting every spiritual blessing for them.

And as for specific temporal blessings for them, which we may not be sure are included in his will concerning them, how gladly should we ask for such things conditionally—provided they seem best to God, and do not interfere with highest spiritual blessings for them.

Parents cannot be too sure that when they pray that their children may be born again, thoroughly devoted to God's service and made useful in the world, that it is a prayer which is entirely within the will of God. That part is fixed—the question remains how intensely as parents do we want such things for them, and how much vital faith have we that God will hear us when we ask these blessings. And how wisely and how surely will we and can we guide the children toward such things by our example before them, and the control we bring to bear on them as well as by these intense prayers of faith which we offer for them.

Every day brings before us new themes of prayer. Every day we meet someone or hear of someone who, by the fact that knowledge of them and their needs comes to us, are the fit and pressing subjects of our prayer. Now we have a life-work before us to find such promises in the Bible as will cover these cases—whether of physical affliction or need, or spiritual emergency—promises such as will give us boldness to pray for them to some purpose, that is, with the assurance that our prayer will be answered. This effort to get confidence in praying for specific cases, by founding and grounding ourselves on a specific declaration or promise of the Bible, will make our Bible a new book to us. How surely will the Spirit attract us to the right word if we are under his tuition. We shall not be looking long for definite words of promise to plead, before we are convinced that the supply of *every* need of the human spirit, our own or others, is most surely within the will of God. This conviction acts like mountain air on the soul—it is width and breadth and height. It is expansion in our inner nature. It is the taking in of God.

But if we have no prayer-list, if daily our prayers narrow, instead of widen, become more general, instead of more particular and detailed, the prayer-life will shrink, will be asphyxiated, will die. Let us lengthen, not shorten, our prayer-list. Let us intensify, not superficialise, our petitions. Let us get it very definitely in mind that it is our great work as Christians to discover what is within God's will in order to pray with assured faith, for our children, each husband for his wife, each wife for her husband, for our social circle, for those who come under our roof, for our servants, for our minister, for our scholars, Sunday or secular, for missionaries—for each individual who has a claim on us by reason of relations to us fixed by God—and then ask with utter confidence and rejoicing belief, and *receive* from Him to whom all power is given. "If ye ask anything in my name I will do it."

Cush ; a Benjamite.

1 Sam. xxvi. 1. Psa. vii.

By Rev. F. B. MEYER, B.A.

It is somewhat surprising to find Saul in search of David, after the first of the incidents described in the previous chapter. At Engedi there seemed so absolute and entire a reconciliation between them. Saul confessed that David was more righteous than himself, acknowledged that he had dealt well with him, asked that God would reward him, and assured him that he would undoubtedly be king. He even went so far as to make him swear that, when he had come to the throne, he would not destroy his name out of his father's house (xxiv. 21). And yet, after so short a space, he is again on the war-path.

These capricious changes may, of course, have been due to the malady from which he was suffering; but another and more satisfactory explanation has been suggested, and one which casts fresh light on the seventh Psalm. Dr. Maclaren, whose work on the Psalter has brought the whole Church into his debt, is specially emphatic in connecting the Psalm with this part of David's history, and indicates its value in helping us to understand the rapid vacillations in Saul's behaviour.

It is headed *Shiggaion of David, which he sang unto the Lord.* That is, it is an irregular ode, like a stream broken over a bed of rocks and stones, expressing by its uneven measure and sudden changes the emotion of its author. We have often to sing these Shiggaion metres; our songs are sometimes broken with sighs and groans, but we do well still to sing with such tunefulness as we may. Happy are they who can find themes for singing to the Lord in every sad and bitter experience!

The title proceeds, *concerning the words of Cush, a Benjamite.* Who was this Cush? The word means *black.* It may possibly refer to the colour of the skin and hair, and been given as a familiar designation to some swarthy Benjamite. Some have supposed that it was David's title for Saul, but the terms of respect in which he ever spoke of the Lord's anointed make that supposition unlikely. Others have referred it to Shimei, the Benjamite, whose furious abuse of the king, in the hour of his calamity, elicited such plaintive resignation from him, such passionate resentment from Abishai. But the style and phraseology belong so evidently to this period of David's life, that this supposition also seems untenable.

If the Psalm be carefully examined, it will be found to bear a close resemblance to the words spoken by David, when Saul and he held the brief colloquy outside the cave at Engedi, and afterwards at the hill Hachilah.

David said to Saul, "*Wherefore hearkenest thou unto men's words, saying, Behold David seeketh thy hurt*" (1 Sam. xxiv. 9)? And again, "*If it be the Lord that hath stirred thee up against me, let him accept an offering, but if it be the children of men, cursed are they before the Lord*" (xxvi. 19).

In the Psalm there is this parallel:—

"O Lord, my God, if I have done this,
If there be iniquity in my hands,
If I have rewarded evil unto him that was at peace with me,
Let the enemy pursue my soul and overtake it,
Yea, let him tread my life down to the ground."

Then again, to quote David's words, "*Some bade me kill thee, but mine eye spared thee;*" to which there is this parallel in the Psalm: "Yea, I delivered him that without cause was mine adversary." Once more, in the outburst of his conscious innocence, the outlawed leader cried, "*Know thou and see that there is neither evil nor transgression in mine hand;*" a sentiment which bathes the whole Psalm and reveals itself specially in such words as "Judge me, O Lord, according to my righteousness, and according to mine integrity, that is in me." Finally, David turned to appeal to the judgment bar of God, "*The Lord, therefore, be judge and give sentence between me and thee, and see, and plead my cause, and deliver me out of thine hand,*" of which we get this echo in the Psalm:—

"Arise, O Lord, in thine anger,
Lift up thyself against the rage of mine adversaries,
Awake for me: Thou hast commanded judgment."

These correspondences are so many and minute that they establish, almost beyond question, the date of the Psalm as synchronous with the incidents at Engedi and Hachilah; and if so, we can infer the cause of Saul's renewed passion. On comparison of Psalm narrative it seems more than likely that Cush was one of Saul's intimate friends and constant companions, and that he was incessantly at work poisoning the king's mind with malignant and deliberate falsehoods about David. When Saul was away from this man, and under the spell of David's noble and generous nature, he laid aside his vindictiveness, and responded to the appeals of olden friendship and chivalry; but when he returned to his palace, and Cush had fresh opportunities of influencing him, he yielded to the worse side of his character, and resumed his desperate attempt to thwart the Divine purpose. Thus like a shuttlecock he was tossed to and fro between the two men. Now inclined to mercy by David, and then to vengeance by Cush.

It is quite likely that many of those who shall read these lines will be able to understand, by bitter experiences, the anguish of David's soul from this cause. You, too, have a Cush in the circle of your life, who is constantly circulating baseless and calumnious statements concerning you, poisoning the minds of those, who otherwise would be well disposed, and suggesting questions, suspicious misunderstandings of your purest and most untainted actions. Such slanderers are to be found in the salons of modern society, as in the palace of the first king of Israel, and cause as much exquisite torture to sensitive and tender natures today, as to David in the wilds of Engedi.

Let us learn how to deal with such:—I. Search your heart to see

HAVE THESE SLANDERS FOUNDATION IN FACT?

It may be that there is more truth in these hurtful words than you are inclined, at first sight, to admit. Would it not be wise to ask if it be so, before dismissing them, or treating them with disdain? Perhaps those quick, envious eyes have discerned weaknesses in your character, of which your closest friends are aware, but they have shrunk from telling you; for love is quick to notice the weak points in the beloved, though it is not always true to indicate and rebuke. The supreme love alone girds itself to the task of washing the feet of its friends. It is a good rule before you destroy the anonymous letter, or dismiss the unkind statement, which has been going the round of your society, to sit down before the judgment-seat of Christ, and in its white light ask yourself whether you can say with David:

"My shield is with God,
Who saveth the upright in heart."

II.—IF THERE IS NO BASIS FOR THEM, REJOICE.

Always remember, when men revile you, and persecute you, and say all manner of evil against you falsely, first, that you are in the succession of the prophets and saints of every age, and may be assured that you are on the right track; and, secondly, that out of this, according to the express words of Christ, you may extract that blessedness which is richer and deeper than the world's joy, that passes like a summer brook.

How thankful we should be that God has kept us from being actually guilty of the things whereof we are accused. We might have done them, and worse. It is only by his grace that we have been withheld. That we have the witness of a good conscience, and of his Spirit in our hearts, should be a perennial source of gladness.

III.—SHELTER IN THE RIGHTEOUS JUDGMENT OF GOD.

We are his servants, and if He is satisfied with us, why should we break our hearts over what our fellow-servants say? He put us into the positions we occupy, and if He please to keep us there, all that men may say or do will be unavailing to dislodge us. It is, after all, but a small matter with us to be judged of man's judgment; yea, we judge not our own selves, but he that judgeth us is the Lord. He only can properly determine the quality of our lives, because to Him alone are the hidden things known which give the real clue to rightness or wrongness.

IV. — ABJURE MORE COMPLETELY THE CARNAL LIFE.

Why do we smart under these unkind and slanderous words, which are as baseless as uncharitable? Is it not because we set too high a value upon the favour and applause of men? Is there not a deadly fear of being despised and condemned? Does not the world still live within us, revealing the tenacity of its hold, in this mortification and shame? Is this being crucified to the world, and the world crucified to us?

If we were really nothing, and God were all in all; if the Spirit and the Lamb of God were dominant in our inner life; if we were dead to the flesh with its affections and lusts, and alive only to God, surely it would be a matter of indifference what became of our good name in the lips of foolish and sinful men. Here then there is a revelation of a deeper death to be realised; let us not flinch from it, but be willing to fall into the ground, and die to our reputation, as Jesus did, who endured the contradiction of sinners against Himself, and of whom they spoke as in league with Beelzebub, the prince of demons.

We must choose death in all those forms in which our Master knew it, that having been planted in the likeness of his death, we may be also in the likeness of his resurrection.

V.—LEAVE GOD TO VINDICATE YOUR GOOD NAME

Any unjust imputation or stigma that rests on us, is part of the evil of the world, is a manifestation of its inveterate badness; it is a grief and care to God; it is part of the burden which He is carrying ever; it is impossible for us to cope with or remove it; it is useless to retaliate or revenge. Like Jesus, we may meekly ask the false accuser to establish his untrue charges, or we may meet them with our stedfast denial, but when we have done this, and we shall find it of little avail, there is no more to do but wait patiently till God arise to avenge our wrong and vindicate our characters.

It was so that David acted, even in those twilight days. He appealed to the righteous God who trieth the hearts and reins; believed that He would gird on his armour, whetting his sword and bending his bow against those who repented not of their hatred against his saints. The Psalmist had a clear apprehension of the immutable law that the wickedness of the wicked would come to an end; that his mischief would return on his own head; that the trapper of the saints would fall into his own snare; whilst they would be established, and their character cleared. It was so that Jesus bore Himself. "When He was reviled, He reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously."

Such is the true and wisest policy. Be still; give place unto wrath; concern thyself rather with the misery of that soul from which these rough wild words proceed; think more of this than of thy wrongs; let thy heart be exercised with a great tenderness toward him; if he hunger feed him, if he thirst give him drink; try to overcome the evil of his heart by thy generous good; and leave vindication and vengeance alike to God, whose prerogative it is to plead the cause of the innocent and defenceless, whilst He will repay the wrong-doer in due time.

THE PUNJAUB.—Dr. Neve, of Kashmir, writes:—"We need more workers. There ought to be at least two or three missionaries available for the villages. Here there is a little band: two clergy, two doctors, two lady nurses, and two Zenana ladies, for a city with 120,000 inhabitants; services for the European colony, and the native Christians; schools for hundreds of upper-class lads; more houses to be visited and women wanting teaching than the ladies can go to; an extensive medical mission work, and leper asylum. Who is to attend to the 800,000 people living in the villages within our sight when we climb the Takht-i-Suleiman hill, behind the hospital? Certainly this is a country which needs more workers."

S. C. A. TENT, OCKNELL CAMP.—After a fatiguing march from Aldershot, the troops forming the second division and detached brigade arrived here on Friday evening. Through the kindness of General Bengough we were able to erect a tent within the lines for the use of the men. No sooner had the camp been fixed than the notice at the entrance to the tent, that "writing materials are provided," attracted quite a crowd of men who gladly availed themselves of the offer. As soon as it was known through the camp that we had pitched our headquarters here, members belonging to the different regiments found us out, and with their comrades packed our tent to overflowing for the evening meeting. Testimonies and short addresses by several of the men were listened to with the greatest attention. We are holding meetings every night, and, as one of the Evangelisation Society's agents is here with a large tent, we have joined hands, and shall in future use their tent for the meetings and the smaller one for reading and writing. The prayers of God's people are asked that there may be showers of blessings before the camp closes.

The Evangelist.

"HE TOOK ME IN MY RAGS!"

"I wish you would go and see McA——," said a brother to me one day, during a visit I was paying at home, "he's very ill in consumption, poor fellow, and won't live long I think."

"I will be very glad to go," was my response, "if you think he's not too ill to see a stranger."

"No," he added, "I think he would be glad to see you."

"Very well," I rejoined, "if you give me his address I will go as soon as I can."

"I can take you to-morrow if you like," was the kindly reply, "and then I can introduce you to him, though I should think you know him; he's worked at the warehouse a good many years; he's been a gay sort of fellow, and doubtless has undermined his constitution."

The next evening we started out together, my brother carrying a bottle of beef tea he had asked me to make for him. It was Sunday, and we found the poor fellow sitting up in his front parlour, looking very ill indeed. He was about thirty-seven years of age, extremely thin and very pale, and his hollow cough told unmistakably that the dire disease was rapidly doing its fatal work.

He was glad to see my brother, but did not manifest any pleasure at seeing me, and remained silent when addressed about his soul, except to assure me he knew that was all right.

We left, and I felt sorrowful, for I was sure in my own mind that all was not as right as he tried to make me believe. One course was open to me, however, and that I felt enabled to pursue, viz., to pray for him.

A variety of circumstances combined to prevent my going again to see poor McA—— during the week, but on the Saturday following my first visit, my brother called to see him, and said to me the next morning, "McA—— has been looking so anxiously for you all the week. One day he saw someone pass and repass his window several times, and he wondered if it was you and you had forgotten the number."

"No," I replied, "I am very sorry if he has been expecting me; but I have been so busy, and, thinking he did not care to see me, made no very special effort to go, but I will endeavour to do so to-morrow if I live."

Accordingly I went, and in the course of conversation found he had very little perception of the nature of sin in Jehovah's sight; but he listened attentively while I sought to explain to him man's real condition before God, viz., that he is absolutely lost and under the curse of his broken law, for He hath said, "The soul that sinneth it shall die" (Ezek. xviii. 4). "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. iii. 10). And "Whosoever offendeth in one point is guilty of all" (Jam. ii. 10).

I think the blessed Spirit enabled him to receive these solemn tidings as realities, and to ponder over them, and I was thankful indeed that I need not stop there, but could tell of One who "his own self bare our sins in his own body on the tree," and that "By (his) one offering He hath perfected for ever them that are sanctified" (1 Pet. ii. 24; Heb. x. 14). I was glad to be able to publish the tidings, "This man receiveth sinners and eateth with them," and "He is able to save them to the utmost that come unto God by Him."

At my next visit I read a few verses from Zech. iii. 1-5, speaking of Joshua's condition, described in the portion as "Clothed in filthy garments," and then the wondrous grace which stripped him of these, cleansed from his filthiness, clothed him with change of raiment, and crowned him with a fair mitre.

I reminded the poor man of the Prophet's statement, "All our righteousness are as filthy rags." (Isa. lxiv. 6.) That teaches us that not only are our evil deeds hateful to Jehovah, but that the very best we can do is of no avail in the matter of salvation. Nay, the Lord has said positively to all who are going about "to establish their own righteousness," "Their webs shall not become garments, neither shall they cover themselves with their works."

This I tried to set before the dying man, and he groaned in spirit and said "I've been a bad one." But oh, how graciously the Lord receives the penitent sinner. How wonderful his tender grace to such is described in the story of the prodigal son. The moment he came to himself sufficiently to say, "I will arise and go unto my father, and will say unto Him, Father, I have sinned," the father was more than ready to welcome him, not only to his home, but right to his heart.

O, yes. The father saw him. The father had compassion on him. The father ran to meet him. He fell upon his neck and kissed him. The son cried, "Father, I have sinned." But the yearning heart of the father could only be satisfied as it met every need of the returning prodigal. He might have reproached him for going away; he might have reminded him of his base behaviour in the far-off country; he might have pointed to his rags; but none of these things occupied his loving heart. His one object was to restore his wandering child as he cried, "Bring forth the best robe and put it on him, put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry" (Luke xv. 22, 23).

Just so doth Jehovah receive returning sinners. Just so did He receive poor McA——, who confessed his sin, and received free pardon from the hands of Him who says, "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy" (Prov. xxviii. 13).

I called one day to see him, and the poor man's thin face beamed with joy as he exclaimed, "He took me in my rags." I need hardly say we rejoiced together.

Has the Lord Jesus thus received thee? Hast thou come to Him? Art thou conscious of thy ragged condition, and canst thou "submit thyself to the righteousness of God," even that which the God-man wrought out for needy sinners while He tabernacled here?

> How glorious was the work He wrought,
> While dwelling on this earthly globe;
> When each good deed and each pure thought,
> Conspir'd to weave our spotless robe.

Wilt thou venture into the King's presence without a wedding garment? Beware I beseech thee of doing this, for only one sentence remains for thee under such circumstances, "Bind him hand and foot, and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matt. xxii. 13).

"He took me in my rags." He always does. He first shows a sinner he is in rags, then draws him to Himself, and then receives him graciously. He knows we could bring nothing to pay, and when we are led to take our right place as sinners He immediately assumes his sweet character of Saviour to us individually, and frankly, fully, freely forgives. Yes, He forgives all who plead his worthiness and merit and renounce everything of self. Then let no thought of thy sad condition keep thee from Jesus, but

> Just as thou art, without one trace,
> Of love, or joy, or inward grace,
> Or meetness for the heavenly place,
> O, guilty sinner, come.

K. B.

[This is one of a new and excellent series of Gospel tracts called "Who-Can-Tell Messengers." Copies can be obtained from "K. B.," Caxton House, Sandgate, Kent. Price 1s. 8d. per 100, or 10d. for 50 (post free), alike or assorted.]

DR. BARNARDO'S RECOVERY.

Dear Sir,—Will you allow me through your columns thankfully to inform those of your readers who are interested in our institutions that, after four months of illness and enforced absence, I am permitted once again to resume my place at their head and in the performance of my usual duties?

Having recovered a very large measure of health, I hope, by God's help, to be enabled to continue, as heretofore, my work for Him on behalf of the homeless waifs and strays of our streets.—Yours very heartily in Christ's service, Thos. J. Barnardo.

18 to 26, *Stepney Causeway, E., August* 24.

RIOTS IN SLIGO.—On the street preachers making their reappearance on Sunday they were beset by a large and violent crowd. Despite the efforts of a force of a hundred police they were assaulted with stones, rotten eggs, and filth, so that in a short time their clothes were completely spoiled. Several policemen were struck by stones, but not seriously injured. After three-quarters of an hour the missioners were escorted to their lodgings by the police. Despite the issue of a warning notice by the magistrates for the people to adopt a peaceable attitude, the hostility to the evangelists is as great as ever.

A NOTABLE CONVERSION.

In a letter to *The New York Independent*, Rev. J. J. Taylor, Missionary of the Southern Baptist Convention, says: A conversion of great importance has lately caused a commotion of no little dimensions here in Brazil. Last November a vicar, Dr. Honorio Benedicto Ottoni, asked leave of his bishop to make a trip to the States, ostensibly, and in part really, on account of his health. However, his more immediate object was to discover what were the real reasons for the prosperity of that country, and, if possible, learn how he might better the condition of this, his own native land. Back of all this was his own hungry and thirsty soul, longing for something that he had never found during the twenty years of official life in the Roman Catholic Church.

He embarked in Rio Janeiro, bound for New York. At Bahia he fell in company with a returning Baptist missionary, with whom he soon formed a friendship that but strengthened as they journeyed. The truly devout conduct of the missionary led the priest to the firm conviction that his own heart and life were void of that inward power that moved upon the life of his fellow-traveller.

Reaching New York they separated, the priest going to California by way of the South. As he went his wonder increased. Reaching California, he became enchanted at the view of all he saw, and was delighted at the good order he observed. The Salvation Army touched a tender place in his heart, and charmed him by their enthusiasm. He visited the bishop of his Church, but was received, after the manner that he says most bishops receive priests, *very coldly*. On his return he stopped over at Los Angeles to see the bishop, who treated him after the same manner as the other. By this time he was sore bruised, and ready to throw off all allegiance to a Church that showed no more respect for the precepts of the Gospel than his Church generally shows. He returned to his room at the hotel, fell on his knees, and implored the pardoning mercy of God, rose from his knees a free man, free from the galling yoke of Rome. He delivered his priest's clothes to the hotel keeper, and asked him to guard them till called for; they are there yet, so far as is known.

Hurrying on to New York he wanted to embark at once for Brazil; but for want of a steamer he had to wait some two weeks, during which time he visited many of the churches and formed the acquaintance of ex-priests Lambert and O'Connor. Returned to Bahia, he was baptized by Rev. Z. C. Taylor, of the Baptist Mission, and began at once to testify in the name of his newly-found Master. This was March 4 of the present year, and since then he has been in great demand by all denominations.

The genuineness of his conversion may be seen in the following: he leaves a permanent life position that rendered him a magnificent livelihood; he leaves the titles of count, vicar, commander, and several others; he leaves the good will of every priest and bishop of his acquaintance—all to become a simple and lowly disciple of Jesus, and to occupy the humble position of pastor of a Baptist church.

POLYTECHNIC SWISS HOLIDAYS.

During July and August services have been held on Sundays in the Chalet grounds at Seebourg, Lucerne, arranged by Mr. and Mrs. Mitchell, of the Polytechnic Institute. In spite of the bands, and free concerts, and pleasure grounds all in full swing, large numbers were induced to visit the Chalet for these services. This year upwards of 300 persons have been brought week by week from England to Switzerland. Of these about 105 each week have been located at the Seebourg Chalet, under the sheltering wings of Mrs. Mitchell, while the Villa Maria, the Hotel Victoria, the Engel, the Geitch, the William Tell, and the Hotel Union have also been overtaxed to find room for the English visitors.

Mr. J. Manton Smith, who during these two months has been the acknowledged "chaplain" at the Chalet, has done much to make the holiday in Lucerne a blessing to the souls of visitors. Gospel songs have been sung in a very attractive way. The addresses have been full of Gospel truth, many friends, clergymen, ministers, and evangelists having taken part in these gatherings.

The family worship each morning at Seebourg, has been a most blessed and enjoyable time.

OUR DAILY HOMILY.

SUNDAY, SEPTEMBER 1.

"It is not in Me, God shall give."—Gen. xli. 16.

These words might have been uttered by the *Lord Jesus*. They are so perfectly in harmony with the tenor of his life. He loved to say that his words, and works, and plans, were not his own, but the Father's. Once, when a ruler called Him good, He reminded him that only One was good, and that all goodness was derived from God. Men knew little enough of Jesus, because He sought ever to be a reflecting mirror for his Father, and to glorify Him on the earth. But the Spirit reveals Him to those that love.

These words might have been *the Apostle Paul's*. He delighted to say that he worked, yet not he, but the grace of God in him; that he lived, yet not he, but Christ in him; that he knew and spake the mysteries of God, yet not he, but the Spirit of God.

Thus *we* should speak. Our light must so shine that men may turn from us to Him from whom we have derived it. Whenever the temptation arises to revert on ourselves, to attract men to ourselves, to lead them to think that we can meet their need, let us count ourselves dead to the suggestion, saying, "It is not in me, God shall give" (Acts iii. 12).

MONDAY, SEPTEMBER 2.

"The Man Spake Roughly to Us."—Gen. xlii. 30.

He Spake Roughly, But He Did not Feel So.—When he had spoken in these harsh tones, he restored their money; turned aside to weep (24); and did his best to alleviate the toils of travel. So sometimes God seems to deal harshly, and speak roughly; but there is no change in the tender love of his heart. It costs Him immeasurably more than it does us. Often when some unusual severity has been evinced, if we could but see his face, it would be full of pity, pain, and pleading on our behalf.

He Spake Roughly, to Awaken Conscience.—It had slept for twenty years. They had almost forgotten that scene at the pit's mouth, but as he repeated their tones, and words, and treatment, it all came back again, and they cried, "We are verily guilty concerning our brother." There must be repentance and confession before God can take us to his heart. We must confess the wrongs done to our Brother in heaven and our brothers on earth, and many of the roughnesses of God's Providence are intended to awaken us, and bring our sin to remembrance.

He Spake Roughly, to Test Them.—How did they feel toward each other; was there rivalry, or bitterness, or angry feeling? Beneath his biting words, Joseph would mark their behaviour! Would they disown each other, or cling to one another? There was an opportunity of their doing one or the other; and he was glad to notice how their love approved itself. So we are led over stony roads, that God may know what is in our hearts. He gives us opportunities of showing our real feeling towards our brothers, that He may test our love towards Himself.

TUESDAY, SEPTEMBER 3.

"Every Man's Money was in the Mouth of his Sack."—Gen. xliii. 21.

Joseph, who gave corn to save his own brethren and the Gentiles from starvation, is a type of Him, who gives the bread of life to Jew and Greek,—to all that hunger and come to Him for supplies. And in this return of the full money in the sack's mouth, we are reminded that salvation and satisfaction are all of grace. They are without money, and without price. Whatever we yield to Him, He returns in full weight.

We bring Him works of merit as a price of our pardon, but they are not noticed.

We bring Him emotion, tears, anguish of soul, but He will have none of them.

We bring Him our faith as a price, instead of as a hand that accepts, and He refuses it.

How many are our mistakes and misunderstandings! Yet He does not for that reason withhold his blessed gift. We get the corn as an act of his free grace, and afterwards He explains why it was that our careful dues were not accepted.

There is bread enough in God to supply every mouth of desire and hunger in your soul. You may have it for the seeking. The law is ask—and have. You may have no money with which to purchase, no earnestness, no merit; nevertheless the best wheat of heaven may be yours.

WEDNESDAY, SEPTEMBER 4.

"And I Said, Surely He is Torn in Pieces."—Gen. xliv. 28.

These are words, caught from his father's mouth, by Judah; and here repeated, in his most pathetic intercession, in the hope of softening the governor's heart, and moving him to spare Benjamin at least. They are very sad, and without doubt justified by the vision of that blood-stained coat; and yet there was another interpretation to those sad and dark suggestions: Joseph was alive, and they were soon to know that it was he with whom they were dealing through these strange experiences.

We are often tempted to judge hastily, and by appearances; by our own despondent, sorrowful hearts; or by the reports of others. We say that certain things are against us, when, if we would only look beyond appearances and circumstances to God, we should find that He had been working, and was working, mightily on our behalf.

Do not say that you have lost your Joseph; he lives, and will yet be a comfort to you. He was taken from you for a little, to bring blessing to your whole family, and to be given back to you, more yours than ever.

Do not look on the sad, but on the bright side of God's Providence. All things are working for the best. Do not judge Him, or try to understand; be still and trust. You will some day be ashamed of your murmuring doubts.

Blind unbelief is sure to err,
And scan his work in vain.
God is his own Interpreter,
And He will make it plain.

THURSDAY, SEPTEMBER 5.

"God did Send Me Before You."—Gen. xlv. 5.

This was not only a kind way of alleviating their remorse and sorrow, but was the standpoint from which *Joseph* was wont to review his life-course. It was his habit to trace the working-out of God's plan, and the interposition of his Providence amid and through the malevolence and treachery of men. (l. 20.)

This was also *David's* habit, who, in the cursing of Shimei, and the revolt of Absalom, saw the evolution of God's permissive purposes.

Thus also *Jesus* spoke, when anticipating the coming of Judas to betray Him. "The Son of Man goeth, as it was written of Him." "The cup that my Father giveth Me to drink."

It is one of the inexplicable mysteries of Providence, that bad men subserve God's purposes, and unwittingly execute his plans. It is not for us to explain it, but to consider the perplexities and disaster which we suffer at the hands of evil men as being permitted by God for the furtherance of some Divine and hidden purpose. Paul's prayer that he might preach the Gospel at Rome, was fulfilled through the hatred of the Jews, and he went to Rome at the Emperor's expense. We may comfort ourselves whenever the storm is high, that God is at the back of it, and is making the wrath of man to praise Him, whilst the remainder of it shall be restrained.

FRIDAY, SEPTEMBER 6.

"Fear not to Go Down into Egypt.—Gen. xlvi. 3."

Probably the old man, remembering the experiences of Abraham, was very fearful to adventure himself into Egypt. Besides, was it not as though, in going thither, he renounced the Land of Promise? Therefore this special bidding and assurance were the more necessary.

When our Heart Misgives Us, let Us Look Out for One of God's Fear-nots.—His eye is ever upon the righteous, and his ear open to their cry. One upward glance, or tremulous prayer, will make Him ride on a cherub to our side, and whisper, "Be not afraid; fear not, I am with thee."

God's Promises are Fulfilled in Most Unexpected Ways.—He had always foretold that the seed of Abraham should outnumber stars and sands; but who would have supposed that the promise would be realised amid the pressure and persecution of Egypt? Yet so it happened. "I will *there* make of thee a great nation." We must not judge after the sight of our eyes, nor act on what is known as our common sense; faith is led by very uncommon paths. Trust and obey.

God's Presence in Egypt will be an Antidote to its Evil, and will Deliver from its Tyrant's Grasp.—Ah, my soul, thou mightest descend without fear into hell itself if God said, "I will go down with thee, and will surely bring thee up again." The Divine Presence is strength to the fearful—security and consolation in life, peace in death. Jacob's fears were dissipated, and old though he was, he girded himself for the long journey. "Go ye into all the world," our Saviour said, "Lo, I am with you all the days, even unto the end."

SATURDAY, SEPTEMBER 7.

"Thou Hast Saved our Lives:...We Will be Pharaoh's Servants."—Gen. xlvii. 25.

Nothing less would have extorted such an acknowledgment from those proud Philistines. They were willing to serve their saviour. Gratitude brought them into the dust before him who held the keys of the granaries.

The Kingdom of Christ is His Supreme Object for the Individual and the World.—Not that He is ambitious of power for its own sake, but that He may be able to exercise it more fully for ours, and that He may render up the kingdom to God, even his Father, that God may be all in all. He will never, therefore, be perfectly satisfied till He has triumphantly entered the gates, as king.

His Kingdom is Given Him by the Glad Choice of Those whom He had Blessed and Saved.—The homage of heaven reflects this thought: "Thou art worthy...for thou wast slain." Meditate much on the love of Calvary, and you too will be enthusiastic for his empire to begin within your heart, and to hasten over the kingdoms of the world.

When He Becomes King, He Still Further Blesses us.—The horn of Joseph's supreme power was the beginning of Egypt's brightest days. The Egyptians could not do so well for themselves, as he for them. We shall never know what the blessing of Christ's salvation is, its fulness, its deliverance from sin, its peace and bliss, till we have utterly surrendered to his supremacy.

WHEN THE LONG DAY IS DONE.

Upon the old, old stile,
Here will I seek repose;
Here will I rest and muse awhile,
Ere the long day shall close.

How softly down the hills
The twilight wends its way;
To shroud the golden vales and rills,
In folds of purple grey.

The shadows lengthen round,
Blue mists begin to rise;
A silence creeps—sound after sound
Grows distant, still, and dies.

The reapers from the fields
Wend home at set of sun,
How gladly each his labour yields
When the long day is done.

When the long day is done,
How sweet is well-earned rest;
That which by hardest toil is won
We learn to prize the best.

And now a heavenly gleam
Is quivering from afar,
Benignly gracious in its beam—
The tender evening star.

Ten thousand thousand shine
Around the sapphire throne;
That we may crave the home Divine,
This one to us is shown.

And as we see it shine
This prayer shall rise abroad—
"Let there be light at evening time
For all who love our God."

O Peace and Love and Power,
O Star, for ever bright,
Uprise upon our last, lone hour,
That it be calm and light.

When, weary with the heat,
We feel our day is o'er,
And homeward turn our failing feet,
To toil on earth no more.

Rest of the faint and worn,
Thou gracious pitying One,
Uplift us to a fairer morn,
When this long day is done.

Caroline Tickner.

SWITZERLAND.—The international congress against the abuse of alcoholic liquors was held at Basle during last week. There was a large attendance of delegates, of whom thirty-three were British.

INTERNATIONAL S. S. LESSONS.

SEPTEMBER 8.

CALEB'S REWARD.—Joshua xiv. 5-18.

GOLDEN TEXT.—Verse 14.

FOLLOWING upon the victory over Jericho came the sin of Achan, and the consequent defeat at Ai (vii.). When the sin was judged and put away, the defeat was turned into triumph (viii.). The stratagem of the Gibeonites deceived Joshua because he trusted to his own wisdom, and "asked not counsel of the Lord" (ix. 14). The conquest at Beth-horan (x.), and the victory by the waters of Merom (xi.), have secured so much of the land that the division already takes place (xiii.-xiv. 1-5).

These victories had involved considerable destruction upon the inhabitants of the land. It should be remembered that the destruction was in consequence of the gross wickedness of the people. Crimes of the most revolting and cruel character were common (Lev. xviii. 21, 25-30). Their very existence was a curse to others, and demanded severest judgment. The Israelites were God's instruments for executing the needed judgment. Until the iniquity of the people was full God's wrath was stayed. But when their crimes became so loathsome, wrath fell upon them.

Caleb, to whom this lesson introduces us, is worthy of our imitation. Of his family we know nothing beyond what is suggested by his name (6). He was a descendant of Kenaz, the son of Esau. Probably he and his family were proselytes. Their position among the Israelites was the result of conviction. This may in some measure explain the strength and vigour of his character.

The prominent fact of his history comes out in his address to Joshua (vi.). He had remained faithful among the faithless; when the popular voice had been given in one direction he had dared to oppose it, he had preferred to stand alone with God rather than forsake Him for the multitude. The story is connected with the report of the spies (Numb. xiii. and xiv.).

His character is contained in the Golden Text. Note how often this is declared (Numb. xiv. 24; xxxii. 12; Deut. i. 36). "He followed the Lord," never sought to go before Him; never preferred the way of the people; never rested satisfied with good intentions and resolutions. He *did* it. "Wholly" means with all his heart. He was not double-hearted like Saul; nor half-hearted like the multitudes; nor faint-hearted like Peter; but was whole-hearted. He followed always, and in everything. He was a man of single purpose, like the Psalmist, who said, "My soul followeth hard after thee" (Psa. lxiii. 8), and like Paul, who said, "This one thing I do" (Phil. iii. 13).

His reward was threefold. (1) *His life was prolonged* (10). Of all the men who were with Caleb forty-five years ago, not one remained except Joshua and himself. They were objects of reverence to all the rest, as the only old men among them. In Caleb was fulfilled the word, "Them that honour Me I will honour." (2) *A special inheritance* was promised him (9). The promise was given in Numb. xiv. 24, and Deut. i. 36. It was not some particular mountain (12), but the whole of the mountainous region about Hebron. "The city of Hebron is the highest in Southern Palestine, being 600ft. higher than Jerusalem, and 2,600ft. above the Mediterranean." Caleb had waited forty-five years for the fulfilment of that promise. The delay had tested his faith; and his faith has grown stronger by the test. (3) *His strength had been maintained* (11). Age had not diminished his force. Godliness has brought to him its double blessing. Spiritually and physically his vigour remained.

And he required both. For though the inheritance was *given* it had yet to be *taken*. This is true of God's best blessings. We sometimes forget this. If any are poor spiritually, it is not because God has not given, but because they have not taken his gifts. The taking of Hebron was no easy thing. The cities were great and fenced, and the Anakim—famed for strength and stature—were prepared to defend them. Yet the inheritance belongs to Caleb by the gift of God, and he is prepared to take it. The dangers call forth his faith (12), and faith expresses itself in courage and energetic action. If you see the difficulties, do not fail to see God also. Count upon Him, and go forward to possess your inheritance in Him.

The old man Caleb may well be an example to the young. We see how his life appeared when he drew near to its close. What young men need to know is how to live so that the end of life shall be bright. Protestant Christians were seen going to Smithfield to see their pastors burned. When asked why they went to witness such a painful spectacle, they answered, "We go that we may learn the way." So may we turn to the example of an old man who has lived a prosperous and useful life, that we may learn the way. *To develope such a character one must begin in early days to "follow the Lord."*

For the Young.

THE SPANISH SHOEMAKER.

IN 1870 an English gentleman, stationed at Gibraltar, was preparing to start for a journey into central Spain. "Let me see," said he, "have I put together everything I want? No; I will take a Spanish Bible with me. I daresay I shall meet someone on my travels who will be glad to have the Book."

Had the Roman Catholics in power known of his intention they would at once have put him into prison. But he went on his way fearlessly, carrying the Word of Life. One day he met a very intelligent shoemaker, to whom he confided the fact of his possession of a Spanish Bible.

"Would you like to have and to it read it?" he asked.

The Spaniard looked dismayed and puzzled.

"I should like the Book," said he, "but I shall surely be imprisoned if it be found that I possess and read the Protestant Bible."

Then he went to his window, and looking into the street, first up this way and then down that, to see if anyone were in sight, he at last said in a whisper, "Hush! But I have decided to take the Book."

"Promise me," said the Englishman, before giving it to him, "that you will remain two hours within doors, after my departure, without speaking to anyone, neighbour or priest. This promise is only fair to me."

This was to ensure his own safety, as had the shoemaker informed a stranger of the Englishman's gift, the latter would have been seized and imprisoned forthwith. The Spaniard gave the required promise, took the Bible, and helped the Englishman mount his horse. While the latter was going at full speed towards Gibraltar, the shoemaker read his new possession.

Four months later, as the Englishman sat in his room, his servant announced that a Spanish gentleman wished urgently to see him. He imagined that this meant trouble with the authorities for evangelising; but when the stranger was introduced, his smile, apart from his grand holiday appearance, reassured the Englishman. The stranger was dressed in many gay colours, and with his cloak thrown over his arm, he looked like anything but a shoemaker, whose leathern apron and lapstone at once bespeak his calling.

But it was our shoemaker friend in his festal attire. He reminded the Englishman of the day when he had given him the wonderful proscribed Book:—

"Ah, sir, that was a beautiful Book! Why, after you left me, I read for what I thought was half an hour, but when I looked at the church clock I found I had been two hours reading; and I have read it so often since, that its beauty has entered my life, and I have its truth in here:" striking his breast as he spoke.

You may be sure the Englishman was rejoiced to hear this; and presently the Spaniard continued, as he drew a well-packed parcel from under his cloak:—"My gratitude has taken the form of a little present. This is it, and you may wonder how I have ventured to make them, not having your measure."

It was a handsome pair of boots of finest Cordova leather. The gentleman was pleased with the present, or rather with the Spaniard's grateful attention, but he said, "I am very sorry; all your fine work will have been thrown away. They will not fit me!"

"I think they will, sir," said the Spaniard, smiling. "At any rate, try them on. I have put into them my finest work, in the hope that they will please you."

"No; it is no use," was the answer. "I may as well tell you that my feet are dissimilar. No one has ever fitted me with boots that have not been made to measure."

"I have provided for that, sir," said the shoemaker.

"Well, you are certainly quick of observation," was the Englishman's half-doubting comment; "I did not think you had noticed my feet."

"Nor did I notice them," was the answer; "but you remember dismounting from your horse? As you passed to my door you left the imprint of your feet in the damp earth, and two hours after you left I took tracings of each impression."

The Englishman pulled on the boots, and sure enough they were a perfect fit!

"I have never put on a better or a more comfortable pair of boots in my life!" was his verdict.

What will not gratitude do? It led the Spanish shoemaker, by a most ingenious device, to accomplish a very difficult task, and I think I am right in saying that gratitude first led the Englishman to give the Word of Life to the shoemaker: gratitude to God and to our Lord Jesus Christ for the blessings of salvation and peace he himself enjoyed.

Dr. Franklin said that ingratitude is a crime so truly shameful that no one was ever found who would acknowledge himself to be guilty of it.

Yet all who refuse to give Christ their love are guilty of ingratitude, by withholding their hearts from Him who laid down his life for them.

And if we have the joy and blessing of Christ in our own souls, are we not wilfully ungrateful to Him if we do not seek to give and to hold forth the Word of Life to others?

If we are his disciples let us be like the man who, even at the risk of his life and liberty, gave the message of God to the Spanish shoemaker.

"Hold up our goings in thy paths"—
Thus we would walk and thus we pray;
Putting our hands into God's strong hand,
And letting Him lead us all the way.

M. B. GERDS.

CHILDREN'S SPECIAL SERVICE MISSION. SEASIDE SERVICES DURING AUGUST.

Mr. A. J. Barff, B.A., *Bexhill*; Rev. T. Longstaff, *Blackpool*; Mr. G. Askwith, *Boscombe*; Mr. H. Hutchinson, *Bridlington*, to Sept. 6; Mr. T. Graham Bailey, *Carnoustie, N.B.*; Mr. W. H. Wilson, *Colwyn Bay*; Mr. H. M. Dale, *Cromer*; Mr. H. Falkner, *Deal*; Mr. A. G. Dodderidge, *Eastbourne*, to Sept. 10; Mr. Middleton, *East Preston*. Mr. Phillips Welch, *Exmouth*; Mr. Josiah Spiers, *Felix-stowe*; Mr. A. B. Dixey, *Freshwater*; Rev. H. E. Geary, B.A., Rev. Eric Farrar, M.A., and Mr. H. W. Green, *Herne Bay*; Mr. E. Arrowsmith, *Hunstanton*, to Sept. 15; Mr. W. R. Moore and Mr. Dark, *Ilfracombe*; Mr. J. S. Tyler, *Littlehampton*, Mr. Frank Anderson, *Llandudno*, to Sept. 7; Mr. H. Hankinson, *Nairn*, Aug. 29; *Dallas*, Aug. 30; *Keith*, Sept. 2; *Lessendrum*, Sept. 3; *Tayport*, Sept. 7-8; *Gilmerton*, Sept. 11; *Edinburgh*, Sept. 15; Rev. W. B. Sealy, *Margate*; Rev. L. Carr, *Overstrand, near Cromer*; Mr. L. M. Miller, *Paignton*; Mr. J. H. Greene, *Penmaenmawr*; Messrs. E. Collier and F. W. Betteney, *Pensarn*; Mr. H. B. Claxton, *Penzance*, to Aug. 31; Messrs. George Goodman and S. J. Hewlett, *Rhyl*; Dr. F. Churchill, *Saltburn*; Mr. J. R. Naylor, *Sandown*; Messrs. B. Herklots, T. G. Barber, and T. B. Bishop, *Scarborough*; Mr. J. M. Wigner, *Seaford*; Rev. W. S. Standen and Rev. S. R. Morse, M.A., *Sea View, I. of W.*, Sept. 1-14; Mr. J. W. Coldicott, *Southend*; Mr. S. M. Warner, *Southsea and Sea View*; Mr. Livesey Carrott, *Southwold*; Rev. W. W. Martin, *St. Leonards*, to Sept. 9; Rev. F. S. Laurence, M.A., *Swanage*, to Sept. 4; Messrs. E. Hughes and H. T. Sayer, *Towyn*, to Sept. 4; Rev. Norman Bennet, *West Brighton*; Messrs. W. Stuart Fox and N. Thwaites, *Weston-super-Mare*; Mr. E. T. M. Denpes, *Whitby*; Rev. C. E. Haynes, *Worthing*.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending September 7, 1895.—Sun., 1, Mark viii. 27-38; Mon., 2, ix. 1-13; Tues., 3, ix. 14-32; Wed., 4, ix. 33-50; Thurs., 5, x. 13-27; Fri., 6, x. 28-40; Sat., 7, x. 41-52.

REV. G. C. NEEDHAM IN DUBLIN.

LAST week a reception was given at the Dublin Y.M.C.A. by Mr. William Fry, to Rev. G. C. Needham, who has been conducting a summer evangelistic mission and Bible readings in the Christian Union Buildings. The members and associates turned out in good style, and the chairman said it looked well for the Association to see so many young men present on a summer's evening.

Mr. Needham has addressed several mass meetings for men, and the Lord has been "confirming the word with signs following." Many we trust have found peace in believing. The members of the Association worked with a will upon the City streets, offering invitations to the "Gospel feast" to the many careless, thoughtless prodigals of our city.

One of the interesting features of the mission was Mrs. Needham's addresses at the noon prayer meeting. Her searching and practical expositions were a channel of blessing to many. W. A. BOYD.

[8411]

Stories of the Red Indians.

By Rev. EGERTON R. YOUNG.

I.—AN INDIAN'S HONESTY.

Christianity is the religion of "Go." In this we see one of the great evidences of its superiority over all other systems of religion, which build their temples, erect their altars, and then say to their votaries, "Come here and worship." But in our glorious Christianity we see manifested the infinite tenderness and compassion, as well as the great wisdom of God. Our Lord designed that the Gospel should be so carried to each member of the race, and so urged upon his acceptance that he could not otherwise than hear its glad proclamations.

We, in our insufficiency, at times mourn over the slowness of the advancement of God's cause, and the long delay in his coming. But the work is his, and the times are in his hands. Ours to wait in patient expectation, and to toil on in the place assigned us; for in addition to direct conversions, so blessed and desirable, there are at times incidents in connection with the toiler's work that are full of encouragement and helpfulness, and the recital of which cannot fail to be a blessing, and perhaps a stimulus to others.

One of these stories of missionary life we here record. Years ago the missionaries living in the northern parts of what were then known as the Hudson Bay Territories, were often so remote from civilisation, that they were obliged to depend principally on fish and game for their livelihood. Hence in times of scarcity, they welcomed the arrival of a hunter with plenty of game.

One cold wintry day a man of this description appeared at the mission house—a fine stalwart Indian—and in the quiet way of his people came into our kitchen without knocking, unstrapped from his back a fine haunch of venison, and threw it down upon the table. As our supplies of food were very limited at the time, for we were barely averaging more than two good meals a day, this was a welcome addition; and so after a cordial greeting, I asked the price. "I want nothing for it; it belongs to you," was his answer.

"You must be mistaken," I replied; "I never saw you before, and have had no dealings with you. You must let me pay you for it. We are very glad to get it, as there is but little food in the house, but we have a rule here that we pay for everything. We never take presents from the Indians."

Our reason for this determination was this. We found by rather dear experience (as we presume other missionaries on similar fields have learned) that the natives have an idea that the missionary is rich, or that he is backed up by the wealthy churches; and with unlimited resources at his disposal, is able to give large gifts in return for lesser ones received. A couple of ducks or a few rabbits would be with great politeness given to the missionary or his wife. Then the donor, often accompanied by his wife and several children, would remain to dinner, and in all probability eat up the greater part of the gift. Still would they linger, and as they had brought a gift, of course they must be asked to supper, and

GLORIOUS WERE THEIR APPETITES.

As they still lingered on until time for retiring arrived, the missionary was at length obliged to hint that he thought they had better go and see if their wigwam was where they had left it in the morning. This would generally bring things to a crisis, and the man would say, "Oh, we have only been waiting for the present you are going to give us, in return for the one we gave to you!"

Therefore, we had made a rule that no more presents were to be received, but that for everything bought there was to be a fair tariff price, as mutually agreed upon. Judging from some past experiences, I was fearful that if I accepted this present it would about bankrupt me. So I again said to him, "You must let me pay you for it."

"No, no!" he energetically replied; "I take no pay. It belongs to you."

"How do you make that out?" I inquired, more perplexed than ever. Then he proceeded to give me his explanation, beginning by asking me a few questions.

"Did you not make a trip with your guide and dog drivers to Burntwood River last winter?" "I did." "And were your dog sleds not heavily loaded?" he asked. "Yes," I replied.

"And was there not a heavy fall of snow, and then a blizzard storm, which made it very difficult travelling, as you had no trail or path through the deep snow?" "Quite true," I replied, for all had happened just as he was describing it.

"And did you not at a certain place make a *cache* of some of your pemmican and other heavy things so as to lighten your loads, that your dogs might make better time?"

"Yes," I answered, for well did I remember that long journey, and the fearful storm which made the travelling through the trackless forest almost impossible.

I had gone on a long journey of some hundreds of miles in that wild north land, to carry the Gospel to some Indians who were still in the darkness of paganism. I was travelling with sixteen dogs and four Indian companions. There was not the least vestige of a road. In summer, owing to the number of swamps and bottomless bogs, known here as muskegs, there is absolutely no travel by land in this country. The Indian tribes of these regions avail themselves of the numerous lakes and rivers, and make all their journeys during the short summer in their birch canoes. In winter, when the iron grip of the frost king hardens everything, the people can go everywhere. The one great drawback is that there are no roads, the result is that any



REV. EGERTON R. YOUNG.

(From a Photograph by Messrs. Elliott & Fry, 55, Baker-street.)

party of hunters or traders or missionaries wishing to travel with any rapidity, must send on one of their number ahead of the dog-trains to mark out the path with his great snowshoes as he strides along.

The skill and endurance with which this work is performed is marvellous. Clouds may gather and cover the whole heavens with a sombre grey mantle, so that the white man gets bewildered, yet the Indian guide pushes on without hesitancy, and with unerring accuracy.

So, with our dog sleds well loaded with our supplies for a month's absence from home, we had begun the long journey. Travelling in this way in the wintry forests, where the temperature ranges from thirty to sixty degrees below zero, gives us good appetites, and so we stopped several times each day for necessary food. We halted where dry wood was abundant, and, using our axes to cut down the trees, and our snowshoes as shovels to dig a hole through the deep snow to the ground, we soon had a good fire for cooking; and our kettles, filled with snow, furnished us with boiling water for tea, while the pemmican made of dried buffalo meat, and other food, would be brought from our sleds, and the meal thus prepared would be heartily enjoyed.

At night a hole would be dug large enough for the camp fire, and the spreading out of our fur robes and blankets on the leeward side of it. Here, after supper and prayers we spent the night, with no roof over us but the stars, and slept or shivered through it, as the case might be. Our lullabies were sometimes the howlings of the fierce grey wolves, and at other times the rush and roar of the blizzard storm, as in its fury it swept over us.

While endeavouring to push on as rapidly as possible in this way, day after day, we were assailed by a fierce storm, where the snowfall was so great that steady progress was an utter impossibility with our heavy loads. The result was we had to either lighten our loads or be content to lose much valuable time on the way. After talking it over with my Indians, we decided on the former course, and so a *cache* was made. A quantity of the heavier articles were tied up in big blankets. Then some small trees, called saplings, were bent down by the stalwart men, and the bundles fastened in their tops. When let go, the young trees sprang up, and thus held the loads so high up from the ground that they were safe from the prowling wolves and wolverines. This plan is very much safer than that of using the large trees, as in these latter many of the wild animals can climb, and short work would they make of a *cache*.

With lightened sleds, although some of the things left behind were sadly missed, we hurried on, and, after a few days more, reached our destination.

We found the majority of the Indians glad to see us, and anxious for

INSTRUCTION IN THE GREAT BOOK.

They had become dissatisfied with the old way of their fathers, and had lost all faith in their conjurers, and so listened with great attention to what we had to tell them of the Gospel of the Son of God.

While we were thus engaged in our missionary duties, fierce blizzard storms were raging through that cold north land, and so, when we began the long home journey, we discovered but few traces of the trail which our snowshoes and dog trains had made not very long before. However, my guide was very clever, and my splendid dogs most sagacious, and so we travelled home most of the way on the same route, even if the original one was deeply buried under us by the light snow.

The place where our *cache* was made was reached by us in due time, and glad enough were we to obtain the additional supplies it contained, for we had been on short allowance for some days. The strong arms of my Indians soon bent down the saplings, and the bundles were untied and consigned to the different dog-sleds. To my surprise, I observed that at one bundle, the heaviest article of which was a piece of pemmican weighing perhaps fifty or sixty pounds, they were talking and gesticulating most earnestly, declaring that the bundle had been taken down during our absence, and a piece of pemmican had been cut off and taken away by some stranger, and that the blizzard had covered up his tracks.

Months after, along came this strange Indian with the venison, and said: "I was out hunting in those forests through which you passed, for they are my hunting grounds. I found the trail of a moose, and for a long time I followed it up, but I did not succeed in getting a shot.

"I had poor success for some days, and became very hungry. Then I came across your trail, and saw your *cache*. So when I saw it was the missionary's *cache*, the friend of the Indian, I was glad, and, said to myself, If he were here, and knew I was hungry, he would say, 'Help yourself!' and that was just what I did. And now I have brought you this venison to pay you for that pemmican which I took."

Honest man; he had carried that haunch of venison on his back a distance of about sixty miles. Of course, I was delighted, and while complimenting him for his honesty, I inquired how it was that he knew it was my party that had there made the *cache*, rather than a party of Indian hunters.

Without any hesitancy, he replied, "Oh, I saw your snowshoe tracks in the snow."

"Impossible," I answered, for all the snowshoes used by my whole party were made by Sandy, my Indian boy, and he made them all of one pattern.

"That no matter," he answered, while his eyes twinkled with amusement. "Snowshoes all right, but I saw your tracks all the time. When Indian walk, he walk with toes in; when white man walk, he walk with toes out, so I saw where the missionary make tracks all the time." So we will all vote him a clever, as well as an honest Indian, and rejoice that under the faithful teaching of another missionary this Red Indian of the forest had been so grounded in the lessons of the Sermon on the Mount, that this delightful outcome was the result.

Rev. William Muirhead, D.D.

One day a parcel of papers was brought into a lawyer's office, which a boy, fourteen years of age, placed in his employer's desk. When alone, his curiosity led him to open the desk and glance at the first paper that appeared. The only thing he remembers having seen were these words :—

Can we whose souls are lighted,
With wisdom from on high,
Can we, to men benighted,
The lamp of light deny?

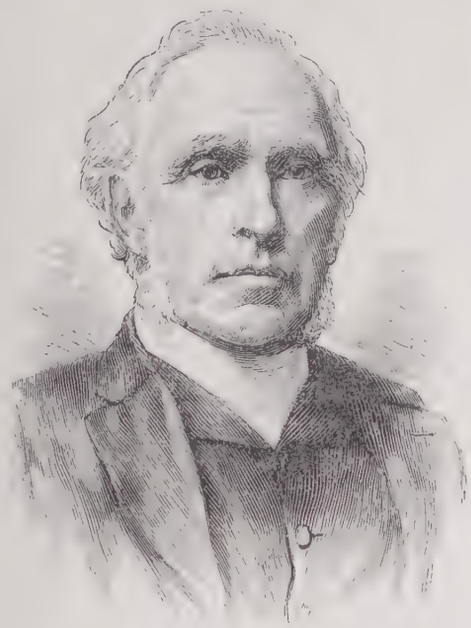
He had never met these words before, and though far from apprehending their full meaning, they made a deep impression on his mind. They formed the turning point of his thoughts and aspirations for the future. The vague idea was cherished, and two years later a missionary sermon from his pastor went home to his heart. After six years of preparatory study and service, William Muirhead was ordained a missionary in his native town of Leith, and sailed for Shanghai. It was not the handsome city of half a million inhabitants that now adorns the delta of the Yangtze. Then the site of the present foreign settlements was a huge unhealthy mud flat of paddy fields and burying grounds, intersected by creeks and ditches.

The young missionary was eminently fitted for work in this singularly trying and perplexing sphere of labour. Foreigners, sailors from all lands, opium dens (here is to be found the largest and most ornate opium shop in the world), and houses of ill-fame, combine to make Christian work exceedingly difficult. For forty-eight years has that lithe, active figure spent its unwearied energy in rapid and successful work. In season and out of season, with persevering faith he has toiled for souls —and found them. It is impossible to give even a bird's-eye view of the varied activities of Dr. Muirhead, for he cannot be classed as an ordinary worker. There is not a class in that large city which he has not reached.

On arriving at Shanghai, he began the study of the language under the tuition of a pundit in that matter-of-fact way, which is half the battle, when combined with acuteness. He writes "I am not aware that the idea of difficulty ever occurred to me in regard to it." His ardent nature soon led him to use his scanty vocabulary among the people, and great fluency came while talking and distributing tracts among the astonished crowds, who were not then accustomed to being addressed by a European. He continued also very assiduously to study the literature of the country.

The missionaries made journeys into the country districts, always returning within twenty-four hours, as arranged by the consul. At Tsingpu in 1848, Dr. Medhurst, Dr. Lockhart, and Dr. Muirhead, after they had left their boat to go into the city, were attacked by unemployed sailors, armed with clubs, chains, and other weapons, and were savagely beaten and robbed. They were rescued by a large body of Mandarin followers, and kindly treated by the magistrates, but being sorely bruised could scarce walk to the boat. At another time, Dr. Muirhead and another missionary, although dressed as Chinamen, were severely maltreated at Suchow, being taken for rebels. The Mandarins sent them away at dead of night, and to quiet the people, posted up a notice the next morning that "the rebels had been privately beheaded."

Upon numerous occasions has Dr. Muirhead been assailed with the brutal yell, "Beat and kill the barbarian," and bricks, stones, and other missiles, thrown at him, but he has gone on his way, saying with Paul, "None of these things move us, neither count we our lives dear unto us, that we may finish our course with joy, and the ministry we have received of the Lord Jesus." The solace of all this persecution, was however, the exceeding joyful one of baptizing converts. Travelling along the rivers and network of smaller streams they preached from morning to night up and down the streets of the towns and villages of the Yang-tsze-kiang delta. Those who were awakened by the preachers soon found their way to the Scripture depots for the Word of Life, of which a foretaste had been given them by the missionaries. One of the early converts was a remarkable man. After an interview in which the missionary referred to his own convictions of sin, and his fear of the consequences, until he came to the knowledge and acceptance of Christ, he was deeply impressed. Tears flowed, and he exclaimed, "If such be the spirit and power of the Gospel, I desire to believe it, and so become a follower of Jesus Christ." This man



had afterwards an eventful career with the chief of the Taiping rebels.

The Duke Kung, one of the few hereditary nobles of China, and the seventy-fifth descendant of the great sage Confucius, on one occasion paid an interesting visit to the missionary, and listened respectfully while his eager host spoke to him of Christ. It would take much space to follow the active figure of Dr. Muirhead through his forty-eight years of ceaseless toil. Conversions and singular episodes crowd his path. All phases of mission work—among natives, Europeans, sailors, and others must be included; also visits to the interior with incessant preaching, building chapels, opening schools, expeditions to Peking. Mongolia, and Japan, and the publication of numerous educational and other works in Chinese, and a book entitled, "China and the Gospel."

The personal events of Dr. Muirhead's life are simple and soon told. In 1848 Miss K. M. Evans went out under the care of Dr. Legge, to be his wife, and together they conducted a large and successful boarding school for Chinese boys. Mrs. Muirhead died at Matlock in 1880. For some years Dr. Muirhead was pastor of Union Chapel, Shanghai. During his three visits to England he has created great interest in the China mission by his clear statements about the work, and the fervour of his soul-stirring appeals. He was again married in Shanghai in 1886, to the widow of the Rev. Andrew Eriksson, of Sweden, and daughter of the late Mr. A. E. Turner, barrister, of London.

It would be unjust to conclude this brief statement of the work of this noble missionary without referring to the love and esteem in which he is held by missionaries of all societies. He had much to do with the inauguration and success of the great jubilee meeting in Shanghai to commemorate the opening of the port to trade and mission work. The foreign constituency chose him as their orator on that occasion, and the just tribute of his fellow workers found expression in lines written by his friend, the Ven. Archdeacon Moule, on the completion of the fortieth year of his mission work in Shanghai. We reproduce two stanzas :—

Proverbs xvi. 31.

We greet thy "crown of glory," friend,
Thy silver hair; the tranquil end
Of forty "righteous" years.
Nay! start not as at flattery's sound;
The Saviour's "righteousness" you found
Sole shield from sinful fears.

The past grows dim, old friends are gone;
But it is night thus passing on;
The morning is at hand.
Thousands who round their Saviour bend
Will welcome you, their God-sent friend,
To that bright better land.

THE MARTYRS.

God of the Martyrs, O our God!
To Thee thy people cry:
That thou may'st through thy martyrs' blood,
Thy kingdom glorify;
That thy pure light from shore to shore
May shine, and darkness reign no more.

We would not ask for respite, Lord,
Other than this, to see
The heathen throng receive that Word
Which sets the captive free.
And first thy mercy to obtain
Be those who have thy people slain.

We have not prayed Thee as we ought
For those dark realms afar;
Nor have we, as we should, besought
Thee for the Gospel war.
And now the martyrs shed their blood,
To call us all in prayer to God.

O hear from heaven, thy dwelling-place,
Our cries from earth below;
Unloose thy floods of saving grace,
And let the torrents flow;
Until through every land and sea
Thy Name, Lord, shall exalted be!

John Wilfrid McClure.

THE ITALIAN CHRISTIAN HOME, 14, Heathcote-street, W.C., was started by Rev. Dr. Stauder in 1890. It aims at benefiting the large colony of Italians in the metropolis and providing Christian education for their children. During the short period of its existence it has been the guide of many poor people who found themselves strangers in a strange land. The work is very limited on account of the scarcity of means; but it is capable of great expansion, and indeed very much needed, as there are several groups of Italians scattered through the metropolis, numbering many thousand souls.

OLD CAIRO, EGYPT.—The Church Missionary Society has issued an urgent appeal for funds to build a new hospital and dispensary here. The committee have given a grant for the site and for houses for the doctor and lady nurses, but a further sum of at least £2700 is needed for the hospital and dispensary. Already a good work is being done in connection with the medical mission, not only among the poorer inhabitants of Old Cairo, but among the fellaheen of a large district around. About 22,097 patients from over 420 districts and villages were treated in the out-patient department in the last year, and have gone away bearing with them not only a practical proof of Christian love, but also some idea of the Gospel of Christ, which is proclaimed to all who come.

Northfield Conference.—2.

It must not be supposed (says the correspondent of the *New York Tribune*) that the four or five regular services a day represent all the religious activity. After breakfast in the hotel, school buildings, and boarding-houses the guests assemble in the parlours for a short service of prayer and praise. After that they gather in groups and talk about the experiences of the soul until 10 o'clock, when everybody, Bible, note-book, and pencil in hand, hurries to the auditorium. The meeting closes at 12.30, and until 1 o'clock, when dinner is served, the time is spent in talking over the addresses just heard. There is more religious talk after dinner until 3 o'clock, when the afternoon meeting begins. Immediately after tea there is a meeting on Round Top Hill, and by the time that is ended it is time to go to the evening meeting in the auditorium. It will be seen that there is little time for driving, fishing, or other worldly recreations. But everyone has come here to hear the Word of God expounded, and nothing is allowed to stand in the way.

In the course of his address on the morning of August 6, Preb. Webb-Peploe made the following remarks on

THE POWER OF CIRCUMSTANCES.

His theme was the bondage of the Israelites in Egypt. The Israelites thought God was not as strong as outward circumstances. Many of us think the same thing. We say to ourselves that we want to serve God, that we have tried hard to do so, but that if circumstances are too much for us they are too much for God. He cannot do what He wants to do any more than we can. But that is the word of Satan, and we know that Satan is a liar from the beginning. He lies when he says that our Christian life must always be lived in the gloom of disappointment and failure—that we can never have any joy or gladness till we get to heaven. It is not faith simply to hope in a hopeless way for some far-off joy. We must believe that uninterrupted bliss is the privilege of every child of God. We stand here to protest against the Christian life of depression. It is not Christian, and it is not really life. When the worldly man looks at such a Christian he asks: "Why should I give up my pleasant life for that? If that is Christianity I do not want it."

Some years ago a lady came to me and said: "I believe what you preach, but alas! it does not apply to me." "Why not, madam?" I replied. "Because my circumstances are so peculiar." "But I think I said just now that God was stronger than peculiar circumstances." "Yes, I know you did; but my circumstances are *very* peculiar." "Well, I spoke of very peculiar circumstances." "Yes, you did, but mine are such very, very peculiar circumstances." There it was. She couldn't accept the promises because her case was so very, very peculiar. That is what everybody says, and I suppose it is true. Everybody is very, very peculiar. But, thank God, he soon convinced that woman that the Saviour is able to save the most very, very peculiar people, no matter how very, very peculiar their circumstances may be. Christ died for you, my friends, just as if there was nobody else in all the wide world. A man comes here and sings, "My life flows on in endless song," and then he goes away and growls at everybody and everything, Endless song, indeed! Give me something better and I will take it, says the worldling. Well, I rejoice that we have got the best there is in this world and the next, and we want to show the fact in our lives.

Now the fault often rests with the ministers, because they come between us and God with their lack of faith. They are floored by circumstances. They think too much of the power of material things. Twenty sanctified men are better in the Church than two thousand half-and-half nondescripts. Oh! fellow-ministers, rise now to the dignity of your calling and your responsibility.

HOME MISSIONS.

The same afternoon and evening were devoted to Home Missions, and were occupied by the Christian Workers' Society. Dr. Torrey presided, and two of the addresses especially were notable as affording living illustrations of the life which had been urged in the previous addresses.

Mr. Crook said he was the son of "an all-round sportsman," and lived that kind of life himself till he was twenty-six. Then he was converted; he gave up his gambling, destroyed his bad books and pictures, and served God. Three years later he went to a meeting where he heard of a life lived in the power of God. He joined a band of men who concentrated their effort on prayer and on the conversion of special individuals, for whom they prayed unceasingly, until they were saved. Many thick trees fell beneath the axes which they lifted up against them. They were indeed a band of men whose hearts God had touched. In a neighbouring town a similar band had five prayer meetings in a week. They sought out the worst and hardest cases as subjects for prayer, and when any had backslidden they watched them day and night, and posted pickets to protect them from the drink shops. The women imitated the example of their husbands and brothers and sons, and formed praying bands among themselves.

MRS. E. M. WHITTEMORE

followed with the story of her own awakening, conversion, and consecration. Then she told of her guidance into work for God among her lost sisters, which moved every heart. "I did not love the work at first," she said, "but I did it for Christ's sake. I have gone into the vilest dens and into the furnace, but there has been no smell of fire on my garments. I have been misunderstood and criticised at times, but I thank God for it, for it has made God all in all.* The story of the poor girls who have fallen is a sad and tragic one. We Christian women stand aloof from them. Oh, you women who are here, I ask you in the name of Jesus to be womer indeed; to give a helping hand to your sisters. If you come to this service you will have a warm welcome, but no fallen girls will be pointed out to you. All the work we do is solid, and the proceeds are devoted to foreign missions. We never touch it for the household expenses. Thus far we have sent 3,700 dols. to foreign missions, and next Saturday our first redeemed girl will sail as a missionary to Africa."

We hope to give a sketch of this lady's life-work in a future number.

MR. GIBBUD'S GOSPEL WAGON.

The two addresses by Mr. H. B. Gibbud were notable for their lively human, as well as their religious, earnestness. There is nothing conventional about Mr. Gibbud. He can tell a breezy story and sing a lively song, but both story and song are touched with religious impulse. He lives in Syracuse, where he has a successful work among the lost and depraved. In doing his work in the slums or in the hop-fields he adopts the methods of the "fakir." He has a Gospel wagon covered with Bible texts and lit up at night with a big locomotive headlight. Then he stands in front with his bag of tracts slung on on his shoulder, and by song and story soon draws a crowd. He has been especially successful among the hop-pickers of Central New York, most of whom are vicious and depraved. He told of one hamlet of 360 people in the hop region, in which there were six saloons and one church. The church had only two male members, one of whom was deaf and the other made cheese every Sunday. "In some places," he says, "the people are crowded together like cattle. Even the pigs are sometimes driven from their styes, and straw strewn on which the pickers sleep. Kegs of beer and bottles of whiskey are often brought from town, and the nights are spent in dancing, drinking, etc. Many simply take advantage of the circumstances for unrestrained sin and vice. The devil holds high carnival. Innocent boys and girls are taken along and surrounded by so much that is demoralising that they are ruined for time and eternity. These hop-fields are in many cases recruiting stations for the saloon and disorderly house. Many respectable people engage in hop-raising and picking, who lament the evils consequent on bringing such a promiscuous crowd together, and who gave help and encouragement last year. A party of four left Syracuse in a gospel wagon and travelled 150 miles through the hop country. In the twenty days' excursion 150 yards were visited, and 5075 pickers dealt with.

The meetings on August 7 were remarkably interesting, and were well attended. Mr. Moody, in his usual efficient way, presided at the morning meeting. "I want all who have them," he said, "to hold up their Bibles. That's good," he continued, as about two-thirds of the audience did so. "Our friends from across the water were a little sceptical about our having Bibles, and I wanted to convince them. Always bring the Word with you; it is the only way to tell if the minister is preaching it."

After a touching petition by Mr. Murray, Prebendary Webb-Peploe announced as his topic the words of Psalm cvi. 24, 25. He said in part:—

THE SIN OF UNBELIEF.

The Israelites made God a liar by saying, "The land is desirable, but we cannot enter in because of the Anakim, the hornets, or what-not. It is a good land, but it is too good to be true. It is impossible for men like us to attain such privileges." So they hearkened to the spies and turned back from the very gateway of possibility; back again into the wilderness. And you do exactly the same thing. You may not lose heaven; let us pray God you may not. But you lose the great things before you in the life that now is. It is awful to think of. They believed his word, they sang his praises, and the next moment gave up in despair. They believed what they saw and doubted all else. Israel's God and ours is the great I AM, with whom is no past or future—only an eternal present. He is one everlasting certainty, omnipresent, omnipotent and omniscient. When we doubt the unknown future we say to God, "Thou liest." It is the one unpardonable sin, far worse than murder, incest, or any other crime. It was thus that Israel sinned. We have sinned in the same way, and for that reason we have failed to enter in and possess the good land of God's rest. But they believed his Word, you say? Yes. He overthrew their enemies; they saw the dead Egyptians on the shore. It was very kind, indeed, of them to believe what they saw. Let us believe God as far as we see Him—is that the principle? Why, I would treat a common thief as well as that. Wait on God when you do not see his plans. It was the sin of Israel not to wait. They drew back from the good land, so God fed them with bread and water, prisoners' fare, for forty years in the wilderness, and they died, every man of them, except Joshua and Caleb. They lost Canaan, just as we are losing our Canaan of noble and joyful opportunity.

As to faith, there are two kinds—that in the past and that for the future. For the former there must be evidence. When I am satisfied with the records I accept their story without a doubt, but there is no virtue in the act, for I could not do otherwise. So we accept the fact that Christ lived and died for us on the evidence of the records. But the future has no evidence to go by. It has only the promises. We must believe that the person making the promises is credible, and able and willing to fulfil them all. If the promises were made by a man we would have a right to doubt them, but when God makes them, He is the same yesterday and to-day and for ever, and He will fulfil them to the uttermost. If I am convinced that Christ died for me in the past, I repose in that fact, I rest in it, I have nothing to do, it is finished. But in regard to the future, there is something for me to do. I must go forward in the full assurance of God's promises. I must not be passive like the old mystics; I must step out and act. You believe that Christ died for you? All that is settled. But what about the future? Are you calm? Are you sure you have joy in the Lord? Are you ready to enter in and possess the good land? Come what may, can you say, Bless the Lord? That is what you came here to learn. But you won't learn it if you do not break down self. I learned that twenty-one years ago. I knew my sins were forgiven. I held the Evangelical doctrine of justification, but I had no inward peace. I read the text, "My grace is sufficient for thee," but I could not believe it. But at last, thank God, I did, and I have never known a moment's care since. Go and burn your Bible if you cannot accept it all. I used to find it so hard to prepare two sermons a week; now I find it easy to preach fifteen.

You business men, are you afraid for the future? Why, friends, there is a big Lord even in Wall-

* This is a fitting illustration of Section IV. of Mr. Meyer's exposition on p 8.—[Ed.]

street. Don't begin cheeseparing with God, for you will get all the parings. The best fruit is in the centre. Mr. Spurgeon used to tell a story about a gentleman who invited a friend several times to eat some apples from his orchard. The friend always declined. "What is the matter?" said the gentleman at last. "Well," was the reply, "I tried some of your apples along the road and they were very bad." "So you were caught by that little game?" said the gentleman. "Why I planted the very worst apples along the road to deceive everybody. But inside you will find the very best." Come inside, friends, and get the best things of God. Don't stand shivering by the sea of his love. Take a plunge at once. Is the Lord to have your confidence in the future? May it be your privilege to make these words of the Book your own: "Though He slay me, yet will I trust Him."

ENTERING INTO REST.

Rev. Andrew Murray spoke in substance as follows:—How shall we enter into the rest? First, we must learn to believe that there is a land of rest. God has brought us out of Egypt. He is also ready to bring us into Canaan. Jesus, our Joshua, can bring us if we will only trust Him. How many of us there are who wander in the wilderness because we will not enter into Canaan. God is ready to lead us, ready to protect us from all foes, ready to crown our life with victory and glory. He will not give us freedom from temptation, but the power to overcome. We can do all things through Christ that strengtheneth us. For with his help we are more than conquerors. Are you ready to say, "I believe"?

Next, you must confess that this rest is not yet yours. Some people want to glide in, but they cannot do it. Always it must be by the gate of conflict. Third, you must say, "Thank God, that life of rest is for me; not for others only, but for me." God is waiting to give you the blessing. It may be yours for the asking. Will you not stretch out your hands and grasp it? Fourth, you must realise that of yourself, you cannot grasp it; it is God alone who can give it to you. Be very bold in saying that the blessing is for you, but humble in saying that it is for you only through God. Cherish this blessed impotence, for it leads to eternal strength. Fifth, you must give up everything; you must sell all that you have to buy the jewel beyond all price—the world, pleasure, the world's opinion—all must be given up. Then you must give up yourself, and lastly you must trust God in everything. This is the way of God for you, and only thus will you reach the blessed Canaan of rest.

At six o'clock every day Rev. Dr. Erdman is at Round Top to answer all questions that may be put to him. The questions are numerous and often difficult, but in answering them Dr. Erdman shows great wisdom and discretion. The quarter to seven meeting of prayer and praise at Round Top is well attended, and the singing of the hymns in the open air at the evening hour when heard at a distance has a fine effect.

STUDENT COOKS AND WAITERS.

Every one knows about the student waiters in the New England Summer hotels, but in Northfield the idea is carried much further. The girls of Northfield Seminary and the students or graduates of the Mount Hermon School are employed here in every capacity. Most of the school buildings used as temporary hotels are managed by seminary girls as housekeepers. The waitresses are seminary girls; the clerks, porters, etc., are Mount Hermon boys. The cooks are seminary girls in one or two cases, but mostly Mount Hermon boys. And good cooks they are, too, as indeed they ought to be, for cooking is in the curriculum of the schools. In the Northfield Hotel, for instance, the steward is a Mount Hermon boy now at Oberlin. The head cook is now at Princeton. The second cook is a Japanese boy, a graduate of Mount Hermon, and now in the Yale Divinity School. The three clerks are Mount Hermon boys, and one of them is now at Yale. The two cooks in Marquand Hall are Mount Hermon boys. It is the universal testimony that the service here is satisfactory in all respects. There is an air of refinement, cleanliness and self-respect about the young men and women holding these places that is most engaging. However humble the work may be which they do, they do it well and with no trace of self-consciousness. They respect themselves too much to ask for any sympathy, and for that reason they have what is better even than sympathy, the respect of all who come in contact with them. Mr. Moody has no better advertisement for his schools than these young men and women.

POWER THROUGH OBEDIENCE.

On the morning of August 8 Prebendary Webb-Peploe announced as his text Matt. viii. 9: "I am a man under authority, having soldiers under me." He said:—

We saw yesterday how circumstances hinder us. But if I am in Christ they are no longer around me, but around Christ, and so they can no longer hinder me. At best life is full of difficulties, and what puzzles one is how to reconcile the spiritual life demanded in the Bible with the ordinary life of the world. Some of us say we cannot live in the world and live the life of God at the same time. We will say we are immersed in business. Is it possible at the same time to enjoy every moment the delights of the spiritual life? And we conclude it is not. But in so doing we contradict God's Divine revelation, which shows that a wondrous unity pervades the whole of life. Through all its various manifestations there is one purpose, one thought, one aspiration. Life is complex in its manifestations and activities, but in essence it is a unit—it cannot be divided. We affirm, and the Holy Ghost will confirm it, that the Divine unity of the creation is a pattern of the unity of each human life.

There ought to be no severance between the secular and the religious, and there would not be were it not for sin, which has so divided man's nature that any union seems at first sight impossible. Along this line we must work. Our secular life must be one with our religious life. Christ came not only to be a splendid pattern, but to produce in us the same kind of life that He manifested. We are to be like Him up to the extent of our capacity. The reconciliation of man's diverse interests is to be found in these words of the centurion. They were temporal and physical, but they can be used to enforce a spiritual lesson. If you sever the natural from the spiritual, you contradict the purpose of life. In Christ our eating, our drinking, and every other physical act is as much spiritual as the Holy Communion of the Lord's Supper. For all is done to the glory of God. Christ's life was one. It was not partly worldly and partly spiritual, but all spiritual, and so must ours be if we would follow Him. For we are all one in Christ Jesus.

Yesterday we came to the door of the land of rest. But, dear friends, you will never enter that land until you have learned the Divine law that life is one. You cannot divide the secular from the spiritual. No one in this life can be absolutely evil, like Satan. Always there is a capacity for salvation. Always there is a possibility of good. Are people, therefore, who do evil happy? No. They are torn by a terrible unrest. "There is no peace," saith my God, "to the wicked." Bring such a man under the power of the Gospel, and he becomes convicted of sin. He tries to please God; he struggles hard to obey God's law. But he has ten times the unrest he had before. But soon he comes to the third stage, and then the Gospel does its work and the Cross brings to him perpetual peace. Was it enough for him merely to accept the doctrines? God forbid! He must needs become a new creation. A new God-life springs up in his soul. How we slander Christ when we say "I am Christ's," only because we believe Christ died for us. There is one life,—whose is it to be? Yours or Christ's? The moment I am Christ's I am a man under authority. Christ pours into me his Divine life. Who is your king, the Cæsar of this world, or Christ? You business men, will your books bear the inspection of the heavenly Auditor? If there were no divided life, how all difficulties would vanish. Lastly, we take note of the prevalent longing for spiritual power to-day. How shall we gain it? The centurion will tell us—through obedience. Because he had learned to obey others he gained a position of authority over others. So it will be with us. We shall gain power through obedience.

MISSIONARY TESTIMONIES.

At 2 p.m. a missionary meeting was held in the village Congregational church, at which Mrs. Andrew Murray and Miss Anna Cummings, of South Africa, spoke. Dr. Pierson laid out for himself a programme for this afternoon that even he found it hard to carry out. His scheme was to have thirty missionaries, men and women, speak, each one taking only five minutes. Doubtless all the missionaries tried faithfully to obey this time limit, cruel though it must have seemed to them after coming so many thousand miles to speak. But few of them succeeded in doing so.

Rev. Benjamin Labaree, labouring in Persia, a man of fine and dignified presence, told how modern missions in Persia are reviving the old churches crushed under Islam. The organiser of the Stundists in Russia was born in Persia, and his son is now one of Mr. Moody's boys at Mount Vernon. Mr. Labaree is engaged in translating Christian literature into Syriac. Mr. Moody's sermons are widely known throughout Persia.

Miss Catharine Barber, who has been working as a missionary in Spain for several years, said that though Spain is nominally Roman Catholic, it is practically pagan. Only one-half of the people are able to read and write. But the light is breaking. The English and Americans have established missionary outposts and schools. Miss Barber is herself connected with a school whose pupils have carried off many honours, in spite of the feeling against them, and now the University of Madrid has opened its door to them.

Rev. Dr. M. B. Kirkpatrick has done a good work for seven years as a medical missionary in Burmah He gave a graphic picture of the trials and triumphs of the field. His headquarters are at Theebaw, in the Shan country, and for many months he and his family never tasted bread or meat. Dr. Kirkpatrick was instrumental in opening a hospital in Burmah, which has done much to alleviate suffering.

Dr. Henry Hartshorn told of the work in Japan, where loyalty is a religion. The hope of the country is Christianity, but there are obstacles which hinder it. One is the warring of the Christian sects. Young Japan is strongly agnostic.

Rev. J. McCarthy spoke in a hopeful strain about the work in China. When he went there there were only 100 workers to 300,000,000 people. Now there are at least 45,000 Chinese converts. Miss Emma Inveen and Miss Mitchell also spoke about China in an interesting way. These three speakers were listened to with especial attention on account of the recent massacre of missionaries in that country.

Miss Anna Cummings told of the influence of the Rev. Andrew Murray in South Africa. Miss Susan Howland told what Eliza Agnew, of New York, did for Christian education in Ceylon. Rev. J. F. Clark gave a talk about Bulgaria, and when his five minutes expired he said he had lots more to tell. Miss Mary H. Haines gave a hopeful view of Christian work in Japan. Rev. James Cantine talked about Arabia, where he is working. Mrs. Parmeley, of Trebizond, told about the work among the Armenians, who are Christians, but not enlightened. They suffer from Turkish suspicion and persecution. The missionaries also suffer in the same way.

Rev. H. M. Hitchcock, of Constantinople, told about the Armenian outrages, and Rev. T. B. Hussey of the Christian medical missionary work in the Holy Land and of the Christian schools in that country.

Miss Ida S. Scudder described the pitiable condition of the women in India. Rev. J. H. Judson, working in China, spoke a few words; and Miss Laura Pierson, of Tuscon, Arizona, a daughter of Dr. Pierson, made a plea for foreign missions at home among the Indians, which elicited applause.

At Round Top, Dr. Dowkontt spoke of medical missions, and at the evening meeting rousing addresses were made by Rev. Frederick J. Stanley and Dr. Pierson.

On Saturday, August 10th, Mr. Moody made two interesting announcements. One was that the lake in which Rev. Dr. Gordon used to baptize is hereafter to be called Gordon Lake, and the other was that a Mount Hermon scholarship of 4,000 dols. is to be established as a memorial to Dr. Gordon. To illustrate the interest in this matter, it may be added that as soon as the announcement was made, Mr. H. M. Moore, the president of the Board of Trustees, received the first contribution to it.

On Saturday morning, after a telling address from Preb. Webb-Peploe, on Acts iv. 13, Rev. Andrew Murray spoke on

HUMILITY.

The speaker said in part: Christ humbled Himself, and if we love Him we must love humility. Even on the Throne of God humility reigned, for Jesus left it to come down and die for men. Nor has his humility ceased, for now, as the meek and gentle Lamb of God, He pleads for us before the Throne. We need to be saved from pride, the root of all evil.

Our nature must first be emptied of self before it can be filled with the fulness of God. Oh, to be nothing and to wait simply on God! How blessed the privilege, and how often the Bible dwells on this virtue. God resisteth the proud, but giveth grace to the humble. Down, down, to the lowest depths, my soul, that God may raise you up! This is the salvation that the Holy Ghost brings. The chief glory from our Lord was that He humbled Himself. That grace of humility the Holy Spirit can give to us, if we desire it above all else and ask for it in prayer.

At the afternoon meeting Dr. W. J. Erdman, of Germantown, Penn., gave a most instructive address on the Book of Ecclesiastes. It is an inspired record of the best that man can do, to show that his best is not enough.

Sunday, August 11, was a red-letter day. The weather was ideally beautiful, and there was an overflowing attendance at all the meetings. About four hundred were present at a 7 o'clock prayer-meeting conducted by Mr. Moody. At the 10 o'clock service there were at least 3000 people present, many farmers having come thirty miles in their vehicles, 200 of which were counted. There was a choir of 200 voices, which, during the first half hour, sang many old favourites with splendid power and fervour. Mr. Sankey and Mr. Jacobs sang as solos, "Christ Returneth" and "There is Never a Day so Dreary," respectively, and still the people came crowding in.

Prebendary Webb-Peploe preached a powerful sermon on David and Jonathan, from Psalm xviii. 1: "Thou hast chosen the son of Jesse to thine own confusion."

In spite of the heat, the afternoon meeting was well attended. After an inspiring song service, Mr. Murray preached on the story of Joseph and Potiphar as a type of the relation that should exist between God and man. At the close of the meeting there was a large after-meeting of women in the Auditorium, addressed by Mr. Murray, and another meeting of men in the open-air at Round Top, addressed by Mr. Webb-Peploe. At these meetings, both gentlemen spoke with force and fervour, and touched many hearts. In the evening Mr. Moody made one of his happiest addresses to a large audience.

Rev. Andrew Murray (says *The Tribune* writer) will leave here on the 15th. He will spend a day at Niagara, after which he will go to Chicago. He will lecture in the Chicago Bible Institute for two weeks, preaching on Sundays in the Chicago Avenue Church. Preb. Webb-Peploe's eldest son is a practising lawyer in Richmond, Va., and he has another son, a clergyman, in Calgarry, Alberta Territory, British North America. He will remain at Northfield until August 25th; afterwards he will lecture a week at the Chicago Institute, and will return to England in October.

THE NEW FOREST MANŒUVRES.

Avington Park, near Winchester, was last week the sphere of special work for God done by the friends from the Soldiers' Home. On Tuesday night some 7000 men were camped there, and on Wednesday and Thursday another 7000. Each night tracts were distributed from tent to tent, and thankfully received by the men, who were tired out after their tedious marches, and glad of something to read.

Later in the evening open-air meetings were held, many of the Christian soldiers doing their utmost to attend and bring their comrades, some singing the Gospel before the others, who listened with quiet and respect. More orderly and hearty meetings could not have been desired. The truth was told out by Miss Perks and Mr. C. Edwards, of the "Home," and others who had the joy of taking part. Passing the Soldiers' Home on their way to the New Forest for the manœuvres, not a few looked out for us, some getting a momentary grip, and others having to be content with a waved hand and a "God bless you."

All this work was the result of the arrangement planned by a Christian soldier, who drove over from the camping ground to Miss Perks at the Soldiers' Home, Winchester. The last meeting was disturbed by a heavy thunderstorm, but the men sat on in spite of gathering tempest. Nor would they leave until dismissed by "Praise God from whom all blessings flow," sung at their own request, beneath flashing forks of lightning.

William Luff.

THE OUTRAGES IN CHINA.

Further outrages on foreigners in China (says *The Standard*) are reported, and it is becoming more certain than ever that the unrestrained, if not stimulated, fury of the populace, unless means can be found for meeting the danger, will spread throughout the Empire. This time it is an American mission-station which has been attacked, a chapel and school near Fu-Chan has been wrecked, and four native scholars wounded, the schoolmaster fortunately making his escape. There is only too much reason for fearing that the anti-foreign movement is raging both in the Fuh-kien province, and in Chekiang, to the north of it, while the reports that come from other parts of China are hardly less disquieting. The situation, indeed, is critical in the extreme, and long before the inquiry into the Wu-Cheng outrage is completed we may hear of even more terrible events elsewhere.

The New York *World's* correspondent at Foochow telegraphs that the firmness displayed by the British and United States Governments has brought the Chinese to terms, and that the Consuls are now permitted to be present at the trial of the native prisoners charged with the outrages on missionaries. The Chinese officials afford the foreign commissioners every facility for the inquiry, and six natives have already been convicted of murder in connection with the massacre at Hwasang.

"An Hon. Association Secretary" calls attention to the fact that the Church of England Zenana Missionary Society, as well as the C.M.S., is mourning the loss of workers through the Fuh-kien massacre. We have endeavoured to make this plain in our accounts of the lamentable occurrences.

THE CHENG-TU RIOTS.

Rev. Dr. Griffith John, of Hankow, describing the anti-foreign riots in Sze-chwan, writes:—"They broke out at Cheng-tu, the provincial capital, on May 28. They continued for three days, and ended in the complete wreck of all the missions, Roman Catholic and Protestant. The Protestant Missions at Cheng-tu were the Canadian, the American Episcopal, and the China Inland. There were in the city at the time, in connection with the three missions, twenty-nine souls—eighteen adults and eleven children; but not a life was lost. This is to be ascribed to the fact that the uprising had its origin in official influence. The word of command seems to have been—

'DESTROY, BUT DO NOT KILL.'

"Though no lives were lost, the demolition of property was complete. One of the sufferers writes: 'From trustworthy reports, and from what we saw ourselves, there will not be much *débris* for us to clear away when it comes to rebuilding. Every stick of timber was carried away, not so much as a piece the size of a shingle remaining. Bricks and tiles, even the foundation-stones, were dug up and carried off. Paving stones shared the same fate. Trees and shrubs, bamboos, in fact everything that was enclosed by the four walls of the compound, was considered their lawful booty.' Some ten or twelve other mission stations situated in different parts of the province, have been rioted, but at no place has the work of destruction been carried on so ruthlessly as at Cheng-tu. There have been no lives lost anywhere.

"I am thankful to say that Chungking has escaped, and it looks now as if our fears with regard to our (L.M.S.) missions there were not going to be realised. It seemed as if Mr. and Mrs. Claxton, and Mrs. Owen would have to leave. They had hired a boat, and made their preparations for the start. We received a letter from Mr. Owen to the effect that matters had come to such a crisis that it was deemed advisable for all the ladies and children to take their departure at once. Just as they were about to start matters began to assume a more promising aspect, and they resolved to wait on and see. They did not dismiss the boat, however, and they are still holding themselves ready to start at a moment's notice. On July 9 we received a very satisfactory telegram from Mr. Claxton. The examinations are now going on in Chungking, and they are the one source of anxiety to the missionaries there, and to the friends here. Whilst they last, we shall not be completely free from fear.

"I have seen many of the fugitive missionaries on their way through Hankow to the coast. On the one hand they have brought much sadness to my mind; but they have brought much joy also. Their patience, their courage, their love, their zeal, their determination to return to their work; all these things have impressed my mind deeply. Then the stories they have to tell of their converts are very inspiring. Almost to a man

THE CONVERTS BEHAVED SPLENDIDLY

in the midst of all their trials. As the missionaries were leaving, the converts assured them that they would cling to Christ and their profession of his name. 'We will meet as before,' they said, 'and read our Bibles, and pray. We do not promise to sing, for that might involve us in trouble, but we will not forsake the assembling of ourselves together.'

"God will overrule the Sze-chwan troubles for good. The missionaries will soon return to their respective posts, the chapels and hospitals will be rebuilt, and the work of God in that magnificent province will be carried on with more energy and efficiency than ever. We are not going to accept the expulsion of the missionaries from Sze-chwan as the signal of defeat, but take it as a solemn trumpet call to advance."

MONTORFANO, ITALY.

The readers of The Christian will be glad to know that the appeal on behalf of the Alpine Evangelicals has produced enough to warrant our beginning to build. It is true that not all that is needed has as yet come in. The expense of carrying out the entire plan, comprising church or preaching-hall on the ground floor, and schoolrooms, with teachers' residence, on the upper, now that estimates have been carefully prepared, has been found to amount to something more than the figure originally and roughly calculated. Including the ground, which has cost about £14 (we were compelled to buy of a non-resident Roman Catholic proprietor in order to have a site really suitable), the entire cost will amount to £245. But the scheme can be divided into two parts, the first comprising the shell of the entire building, and the church. This we can put up for £200, and here, if our funds fail us, we can stop. Now, as we have received in gifts and promises £192, we feel quite warranted in setting to work. We much hope that the deficit will be made up before the money is needed; and if not, we shall have to do what is most imperatively required—viz., erect a house in which to worship God before the winter sets in, without running into debt.

The following incident illustrates the spirit of the villagers and neighbourhood. On Sunday, the 14th July, the parish priest proposed to celebrate the restitution of the ancient edifice to Roman Catholic worship. He accordingly issued invitations to all good Catholics of the neighbouring hamlets to flock to Montorfano to a solemn religious function. They came in hundreds. Our people received them courteously, opening to the strangers their houses, gardens, and fields. By-and-by our minister, Sig. Cavazzutti, from Omegua, made his appearance, and the bell was rung, calling his congregation together to an open-air service on the hill-side. With our own people came trooping the strangers. In vain the priest had a counter-peal sounded from the edifice whose restitution to the "true worship" was that day to be celebrated. The large majority of the strangers preferred to remain outside and listen to the "heretic" preacher, who joyfully proclaimed to them for upwards of an hour the Gospel of the grace of God. Nor was this all. For an hour afterwards Sig. Cavazzutti, his excellent wife, and the converted villagers themselves, were busy passing from group to group, distributing tracts, *selling* portions of the Scriptures, and enforcing by personal conversation and appeal the truths that had been that day brought to their ears.

Many thanks to all who through The Christian have kindly sent contributions, several anonymously, so that I cannot otherwise acknowledge their gifts. Any help towards the balance that yet remains to be gathered in, in order that our building scheme may be carried out without suspension, will be gratefully received.

Henry J. Piggott.

Rome, 28, *Via delle Coppelle*.

MRS. HORLOCK'S HOLIDAY AND CONVALESCENT HOMES, at Southend-on-Sea, exist for the benefit of working men and women and delicate children of the London poor. They are in the Southchurch-road, and stand in their own grounds. During the past ten years 10,414 inmates have been received, and the air of Southend has worked wonders upon the sickly-looking girls and pale-faced children of the Metropolis. The secretary is Mr. F. White, 49, Finsbury Pavement, London, E.C.

RAILWAYS AND THE LORD'S DAY.

At the last meeting of the shareholders of the Midland Railway Company, the momorial of the Shareholders' Union, for the defence of the Sabbath, was presented, signed by 581 proprietors. The object was to effect the discontinuance of the Sunday goods traffic. Mr. J. Fox Wilson, secretary of the Union, writes to us from 22, Western-road, St. Leonards :—

The presentation had a more marked effect than was the case last year, when a stormy episode took place, almost preventing our spokesman from being heard. This year there were interruptions, but the shareholders present and the chairman evidently realised that we were in earnest, and meant business. Mr. Horneck, in his address, said the gains by Sunday labour were *nil*, and the Company had no more right to run heavy goods trains on Sunday than the manufacturer had to run his mills, or the farmer to work his plough. It was a direct violation of the Fourth Commandment, and they could not expect God to bless them while they continued in such a course. (Interruption.) In reply, the chairman pointed out that other companies must be approached as well as the Midland, an assertion which Mr. Horneck, knowing the programme of the Shareholders' Union, was able to tell him he would be forward to do.

On the whole, we were quite satisfied that the protest, having been entered, had done its work, and these hard-headed business men had been obliged to recognise the presence among them of an attachment to Sabbath-loving principle, of a kind which would not bend to expediency. Our efforts must now be directed towards a renewal of the struggle by increasing, as the necessary funds are raised, the number of signatures. All the subscribers to the memorial shall be communicated with, in order to keep them abreast of the movement. This we shall do, as last year, by circular.

At the same time, "in nothing terrified by our adversaries," we are commencing a canvass of the Great Western shareholders against Sunday excursions, Sunday theatrical, and Sunday League trains, and in opposition to the Sunday goods traffic. The funds for this effort are in our hands. Should our friends support us still further, as we believe they will, we shall hope shortly to begin work among London and North-Western shareholders, with similar objects in view. Our task requires the constant exercise of all our faith and courage.

AMONG BOYS IN CAMP.

Major Liebenrood writes from Whitby:—There has been wonderful blessing in all the University camps. Nearly every boy in my camp at Deal has been blessed, and many decided for Christ. I hear also from one who has just arrived from the second camp at Highcliffe, where there are 120 boys, that the same thing is true.

Many of these boys were quite unconverted on their arrival. There were a good many big fellows, from most of the large public schools; in fact, the very class we are aiming to reach.

The children's services here are well attended. Messrs. Dennis and Furze are the leaders, and report much encouragement among the children. Col. Graves, and myself, and others, have given small help at the morning prayer-meeting.

I think we may thankfully acknowledge that God is wonderfully owning his work among our children and young people, and to Him be all the praise.

THE FREE EVENING CLASSES held at the Pastors' College for the study of theology, Greek, Latin, literature, logic, etc., have resumed. Intending students are requested to apply to the secretary, Mr. G. Hall, Pastors' College, Temple-street, Newington, S.E., enclosing stamped envelope for reply.

MEDICAL MISSIONARY SCHOLARSHIPS.—The need of missionary lady doctors is increasingly felt, but many are unable to study owing to the great expense incurred. To meet this difficulty entrance scholarships (giving free education for one year) are offered at the Edinburgh School of Medicine for Women to those who desire to become medical missionaries and are unable to meet the whole expenses of the course. In case of special desert further aid may be given by the Missionary Committee at the end of the first year. Candidates must have passed the preliminary examination in Arts, or be ready to pass it in October, 1895. Application should be made to the Secretary, School of Medicine for Women, Surgeon-square, Edinburgh, with stamped and addressed envelope for reply.

The Book World.

SEPTEMBER MAGAZINES.

The current issues of The Young Man and The Young Woman are full of excellent reading. In the former there is also a sketch of Mr. Baring Gould at home. The estimate of George Tinworth and his work, given in the latter serial by Rev. R. E. Welsh, is admirable and worthy of its subject. The Home Messenger gives a portrait and short sketch of Rev. J. Ossian Davies.

Mr. Crockett's Covenanting tale, "The Men of the Moss Hags," continues to hold the place of honour in Good Words, and Dr. Stalker's Sunday Readings on St. John are full of practical suggestion. In The Sunday Magazine there is a brief but comprehensive sketch by Rev. A. R. Buckland of the life work of "A.L.O.E.," and an illustrated interview with Rev. S. Baring Gould, the clergyman-novelist of Devonshire. (*Isbister & Co.*)

The Quiver (6d. *Cassell & Co.*) for this month has a good and judicious mixture of the solid and the sketchy. Among the former is a most practical paper by Dr. G. F. Pentecost, on the lack of individual consecration in our churches. Something for *every* Church member to do is Dr. Pentecost's motto. The article by Miss Beale on "Religious Teaching in Girls' Schools," and the illustrated sketch of "Newcastle as a Centre of Church Activity," are outstanding specimens of the latter. Rev. P. B. Power's inimitable tale of "The Haunted Wig" is in a category by itself. Last of all is the editor's practical scheme for providing *Quiver* playgrounds for slum children.

The accounts of "Sunday in East London," which have been appearing for months past in The Sunday at Home, form an admirable and trustworthy addition to the literature of Christian effort in our great city. This month the work of the East-end Wesleyan Mission, of the Congregational Union at Medland Hall, of Miss Childs and Miss Steer are all set forth succinctly and sympathetically. In his article, "Sunday in the North Sea," Mr. G. A. Hutchison tells over again from ample knowledge the story of the splendid work accomplished by the "Mission to Deep Sea Fishermen." The Leisure Hour, besides many attractive articles of general interest, has a fully illustrated account of the work of the Bermondsey "Settlement," and of Browning Hall, Walworth. (*R.T.S.*)

MISSIONARY LITERATURE.

A Winter's Mails from Ceylon, India, and Egypt (1s. *Church Missionary Society*), contains a number of very readable letters written home by Georgina A. Gollock during a tour undertaken by herself and a friend, for the sake of physical refreshment, with a strong under-current of desire to see missionary work. Miss Gollock is an observant traveller, and her pages are bright with animation and full of missionary interest.

Ten Decades: The Australian Centenary Story of the London Missionary Society. By Rev. Joseph King, the Society's organising agent for Australasia. (2s. *Snow & Co.*) The writer of this illustrated sketch was at one time engaged in mission work in Samoa. He has compressed a large body of facts into his book, which will be specially interesting to Christians in the Southern hemisphere. The toils of other societies are often mentioned in terms of hearty sympathy.

The Dominion of Christ: The Claims of Foreign Missions in the Light of Modern Religious Thought and a Century of Experience. By William Pierce, minister of New Court Chapel, Tollington Park. (3s. 6d. *H. R. Allenson.*) This is an unofficial contribution to the Centenary Celebration of the London Missionary Society. Its advocacy of world-wide evangelisation is stronger than its theological position is sure on controverted points. The author makes ungenerous reflections upon undenominational effort, and maintains that the L.M.S. should become a branch of organised Congregationalism.

A Hundred Years of Missions; or, The Story of Progress since Carey's Beginning. By Rev. Delavan L. Leonard, D.D. (6s. *Funk and Wagnalls.*) Dr. A. T. Pierson writes a cordial introduction to this substantial volume, the author of which is widely known as associate editor of the *Missionary Review of the World*. The object of the book is to describe the important and characteristic facts and features of missionary history and fields. From first to last Dr. Leonard aims at meeting the inquiries of Christian youth, his hope being that many whose ears have been opened to the Macedonian cry may find in his pages somewhat to quicken their prayers and direct their steps. The book is strong in narrative and description; and it should not be overlooked by students of the history of God's kingdom. In outlining the philosophy of missions, Dr. Leonard does not overlook what has been called the "romance"; and he has produced a very useful and readable book.

New Thing: Incidents of Missionary Life in China. By F. M. Williams. (3s. 6d. *Partridge.*) Dr. J. Elder Cumming writes an introduction to this volume, in which, with many effective illustrations, Miss Williams outlines six years of mission life and labour. The pages present extracts from letters and journals, written in north-east Si-ch'uan, in which district eight years ago there had been no Protestant missionary, whereas at the present time there are five centres of effort and a band of thirty workers. From the beginning it has been the prayer of each worker that God would fulfil his promise in Isa. xliii. 19, and do "a new thing" in the region; and this book recounts, to the glory of God, how the promise has begun to be fulfilled. Miss Williams went out in 1887 in connection with the China Inland Mission, and in the spring of the following year left for her distant sphere, three months' journey up the Yang-tse River. The inwardness of mission work is well reflected in these pages; and in an appendix a short sketch is given of the inception, development, and present position of the C.I.M., the stations of which are marked on a special map.

Old Groans and New Songs. By F. C. Jennings. (*New York: Loizeaux Brothers, Bible Truth Depôt, 63, Fourth Avenue.*) This is a series of meditations on the Book of Ecclesiastes. The pages evince expository insight, and are rich in spiritual lessons.

Messrs. Cassell & Co. have issued abridged and popular editions of the illustrated official guides to the London and North-Western, London and South-Western, and Great Eastern Railways (3d. each). They give much useful and interesting information to travellers and tourists in a condensed form.

The papers by some leading lady writers on The Ideal Husband which have appeared in *The Young Woman* are published in neat book form by Messrs. H. Marshall and Son, 125, Fleet-street (1s.) The views expressed are in every way worthy the attention both of prospective husbands and wives, and their dissemination cannot fail to do good.

The Golden Circle, and Links in the Golden Chain, Proceeding from the Cross of Christ. By James Mountford, Evangelist, of Alton, Staffordshire. (2s. *E. Knight*, 18, *Middle-street, Aldersgate, E.C.*) Old-fashioned discourses, characterised by Methodist fervour, and rousing appeal. Mr. Mountford knows his Bible, and is familiar with hymns of the most spiritual type.

The Children's League of Pity Paper tells of what well-to-do children are doing to help those who are the special care of the National Society for the Prevention of Cruelty to Children. The second volume of the "Paper," beautifully illustrated, and in every way tastefully produced, will be a welcome present to boys and girls, and it may do good to them and others if it excites pity for the neglected and distressed. (1s. 6d., bound. *Offices of the N.S.P.C.C., Harpur-street, Bloomsbury, W.C.*)

Lights and Shadows of Church Life. By John Stoughton, D.D. (6s. *Hodder & Stoughton.*) The veteran author has been well advised to publish these deeply interesting researches into the growth and development of the visible Church during the first six centuries of the Christian era. He has brought to the task a mind singularly free from preconceptions or sectarian bias, and the result is a vivid, if condensed, sketch of the struggles of the early Church before it became a vassal of the State. Much labour has been expended on the work, and it will be valued by all earnest students of the past.

How Christ Came to Church.—Years ago, the lamented Dr. Gordon, of Boston, in a dream saw Christ enter his church among the worshippers. The emotions and heart-searchings suggested by the vision marked an epoch in the pastor's career. Ever afterwards the endeavour was to order the service and preach the Gospel with a sense of Christ's realised presence. Doctrine and practice were reviewed; Holy Scripture was henceforth accorded its supreme authority; and the Holy Spirit's place and influence duly and constantly recognised. In this book Dr. Gordon relates the dream, and tells the story of what came of it. Dr. A. T. Pierson supplements the spiritual autobiography of his friend with his life-story, and adds chapters on the dream as interpreting the man. The book is calculated to prove a blessing to prayerful readers, and a prefixed photograph makes it an interesting memorial of the Christian teacher whose complete biography many will hail with satisfaction. (3s. 6d. *Baptist Tract and Book Society*, 16, *Gray's Inn-road, W.C.*)

TINNEVELLY.—Evangelistic work among the children of Tinnevelly is energetically carried on by the C.M.S. in that district. Its report says that "Direct spiritual work is done by two missionaries who regularly go about the district holding special services for the young in their own villages. During the year they have gone round the whole district, and have been enabled by God's grace to do good and lasting work."

THE Y.M.C.A.

A new Association has been formed at Worksop, Notts. Eighty young men attended the opening meeting.

The Exmouth Association, which continues to do an excellent work, was visited last week by Mr. G. H. Lee and Mr. Hind Smith, of the National Council. Addresses were given at an evening meeting, at which there was an encouraging attendance.

A Keswick re-union meeting, in connection with the York Association, was held in the Soldiers' Institute. The object was to bring together the many friends who had attended the Keswick Conference this year, that non-attenders might share some of the blessing. Canon Fausset and other friends spoke.

Sir George Williams took part in three meetings of the Belfast Association on the 17th inst. His presence was hailed with delight by the members and friends of the Association, and at each meeting the largest hall of the Association was filled to overflowing, and many had to be content with standing room.

The Dowager Lady Haldon lent her beautiful grounds, the Manor House, Torquay, for a large influential garden party for the furtherance of the work of the local Association on the 21st inst. Bishop Hellmuth, who presided, dwelt at length upon the excellent work done by the Association in his diocese in Canada.

A report just to hand shows that an earnest effort is being made by the Calcutta Association to secure suitable premises as a permanent home for its work. It is intended to provide also a large central hall which shall be available for united meetings of the churches. The movement was commenced at the close of Rev. John McNeill's mission, when 1350 Rs. were contributed as a thank-offering. This sum has since been added to, and the total amount now given and promised is 17,200 Rs. The Calcutta Association has done excellent work throughout the past year.

Four Y.M.C.A. presidents have found seats for the first time in the new House of Commons, viz., Mr. Emerson Bainbridge, president of the Sheffield Association, for Gainsborough; Mr. Bemrose, president of the Derby Association, for Derby; Mr. J. Compton Rickett, president of the Croydon Association, for Scarborough; and Mr. Robinson Souttar, president of the Oxford Association, for Dumfriesshire. Among Y.M.C.A. leaders who retain seats in the House are Sir H. H. Houldsworth, East Manchester; Sir John Kennaway, East Devon; and Mr. Samuel Smith, the old and well-known member for Flintshire.

Y.W.C.A. IN INDIA.

The Keswick Convention and Quiet Days which opened the Y.W.C.A. winter work last year resulted in the sending forth of several to Y.W.C.A. work in India, and as these feel that their work is "pioneer" they call for "volunteers" to come to their help this winter. Several hill station branches have been closed this hot weather for want of workers, others could be open but for the same want. The cold weather is before us, during which it is possible to itinerate and visit the small branches and organise fresh work and railway centres.

From Darjeeling we hear of such blessing on the branch there that a small institute has been opened. One writes:—"How I wish you could have a peep at our bright little institute. The book-room is, I feel sure, a real blessing in the place, and our stock, though not large, is well chosen and attractive. A good many Bibles have been sold; of these we always keep a very good selection. Texts of all kinds for the walls disappear very quickly. Until this institute was opened English Bibles could not be got in Darjeeling." Hon. Mrs. Waller, 17, Old Cavendish-street, London, W., will be glad to receive parcels to forward to India.

Another writes:—"God has been very gracious to give me the strength to keep up; but it has been too much for me. Our institute is being greatly blest; it is not so small as you think, we could receive three or four boarders provided our rooms were furnished. Everything looks attractive."

Turning from this fashionable hill station, we have received an earnest appeal for volunteers from a secretary of one of the Bombay Y.W.C.A. branches, who writes: "This year we have been led to Keswick to wait upon the Lord that we may know his will and hear his voice; and we are very glad that the needs of the Bombay Y.W.C.A. have been made known, and we believe that God will choose a worker for that valuable Association. How? Stay, listen! Does his voice speak to you?

"The work in Bombay among English-speaking people (numbering 3000) which was started some twenty years ago, grows and develops; time after time earnest Christian women have worked nobly as hon. general secretaries, amid their other duties as heads of families, etc. But the work has now grown so large, and new branches are springing up which need guidance and direction, so that the time has come for some sister to obey the Master's call and consecrate her heart's interests, her whole time, her talents, her means, to this work. There are many helpers ready to strengthen her hands, an increasing membership (already about 400), steady prayerful interest, an active committee, but no general secretary. May no reader of these lines lay them aside unless she can faithfully answer 'I am not called to this work,' and then may she from her heart add, 'O Lord, send forth thy chosen servant speedily.'"

G. K.

IRISH NOTES.

The Gospel tents of the Irish Baptist Home Mission are now in full working order. Pastor Jardine reports successful times at Banbridge, and Mr. Harry L. Dixon, who nightly sings in the tent at Cullenswood, reports most favourably of the meetings.

At a meeting of the Irish Presbyterian Assembly's Board of Missions, at Portrush, Rev. William Park reported that there had been guaranteed for the support of the student volunteers up to date the sum of about £3,300, spread over five years. This would enable them to send out three men, as the resolution of the Assembly requires £200 for five years to be guaranteed for each man before he be sent out. A gentleman in county Derry has offered £500, and his sister £125, spread over five years, and the Londonderry Foreign Missionary Society has resolved to undertake the support of a volunteer itself. So great is the enthusiasm with which the matter has been taken up that there is good hope that there may be sufficient guarantee forthcoming to send out also the other two men next year, and any others who may offer.

SCOTTISH NOTES.

Rev. Dr. Black, of the Free High Church, Inverness, met with an accident recently, breaking three of his ribs. He has been forbidden by his medical adviser to engage in pulpit work for some time.

The memorial stone has been laid of a new Free Church at Inveraray. Rev. James Chalmers, of New Guinea, who was present at the ceremony, said that he delivered his first public address in the old Free Church.

Rev. W. J. Macdonald, of St. Brycedale Free Church, Kirkcaldy, who has lately been laid aside from active work, through weakness in his eyesight, will spend the winter in Nice, with a view to his restoration.

On Sunday week Rev. P. Anton conducted a memorial service on the Battlefield of Kilsyth to commemorate the 250th anniversary of the engagement in which 6000 Covenanters were slain by the clansmen of the Marquis of Montrose.

Rev. Allen D. Jeffery, of Bath-lane Congregational Church, Newcastle-on-Tyne, occupied the pulpit at the evening service in the Established Church, New Rothesay, on Sunday week. This is the first occasion on which a Congregational minister has officiated in the church. Mr. Jeffery, who has been staying at Rothesay, preached at the invitation of the minister of the parish, Rev. J. Meek.

On Sunday week a special afternoon religious service for the aged and infirm was held in a granary at Kincaple. It was conducted by Rev. J. R. M'Nab, Strathkinness, and there was a large attendance. Later in the afternoon an open-air evangelistic meeting was held at the west end of the village. This meeting was also largely attended, and was addressed by a party of evangelists from St. Andrews.

Owing to some misunderstanding through the minister's absence on a holiday, Buckie congregation were nearly pastorless on Sunday week. At midnight on Saturday, however, intimation of the unprovided pulpit reached Rev. J. W. Duncan, a probationer in Aberdeen, and at 1 a.m. he mounted his bicycle and started to cover the intervening seventy miles. He reached Buckie in good time, but too exhausted to conduct the morning service. In the evening he was sufficiently rested to occupy the pulpit.

The new missionary ship *Dayspring*, intended for work in the New Hebrides, in connection with Dr. J. G. Paton's work, was launched last week in the Clyde. There was a large gathering of friends of the mission. Lord Overtoun delivered a short address, remarking that the new vessel would go to the South Seas with the best wishes of everyone for her welfare, and for the success of the mission work there. Lady Overtoun performed the ceremony of naming the new vessel, and the *Dayspring* moved into the water amid the cheers of the assembled company. The new steamer will visit several ports before setting out for her station.

CHRISTIAN ENDEAVOUR.

A Chinese catechist has been engaged by the local Christian Endeavour Union of Wellington, New Zealand, to labour among the Chinese residents of the city.

A branch of the Y.P.S.C.E. has recently been started in the new Baptist chapel at Lerwick, Shetland. It is the first in the county, it consists of twenty-five members, and has already been a blessing.

A visitor at an Australian Christian Endeavour society was somewhat startled to see a big constable enter the room. She felt more at ease, however, when the constable took off his official cap and took a seat at the table in front of the society and led the meeting. He was the vice-president of that society.

At Latimer Chapel, Stepney, on Sunday week, the whole of the evening service, except the sermon, which was preached by Rev. J. W. Atkinson, was conducted by members of the Christian Endeavour Society. A large congregation seemed deeply impressed by the prayers and ministrations of the members.

"There is no limit to the blessing the Endeavour Society may bring," says Rev. Andrew Murray, "under the guidance of a wise, humble, truthful dependence on God's spirit in training young Christians to lives of devotion to the interests of God's kingdom and their fellow creatures. There is a wonderful future before the Endeavour movement, on one condition: that its leaders and members persistently offer it to God for the filling and renewing and thanksgiving of the Holy Ghost."

PROTECTION OF CHILDREN IN FRANCE.

Since the Loi Beranger was voted in 1889, to give full liberty to institutions, societies, and even private individuals to withhold children from parents and others whose conduct is proved to be injurious, two ladies, Mme. de Barran and her friend, Mme. Kergomard, started l'Union Française du Sauvetage de l'Enfance, which spread all over the country.

I recently paid a visit to Die, Drôme. Here Mme. Marzials, widow of the late Pastor Marzials, resides. She has there her orphanage (formerly at Barnave), and opened, a few months ago, an industrial school, where young girls may learn needlework or be trained as servants. I was asked to give a lecture on "Le Sauvetage Moral de l'Enfance Abandonnée." The town hall was lent free for Mme. Marzials' work.

I was privileged a few years ago to found the Union des Amis des Enfants, which has now about 600 members, not only in France, but in England, Switzerland, and other countries. Our aim is not only to care for the bodies of the little ones, but, above all, to bring them to Christ. We have our publication, *Le Bienfaiteur*, which gives a monthly record of the Union's work.

I am glad to say that the result of my visit to Mme. Marzials' work is to extend it more widely. Mme. Marzials is most grateful to all who have helped her during the five years of her widowhood—a time of hard struggles—but she has learned to lean on God, who is her strength and stay, and has been blessed in every way.

A. A. Boisson, Pasteur.

Thiers, Puy de Dôme.

TRAINING MISSIONARIES IN SPAIN.

Readers of The Christian know well enough that many English-speaking missionaries are at work in different parts of Spain, but it may not be so generally known that there is a Missionary Training College in Puerto Santa Maria, for training native preachers and teachers. If the country is to be evangelised it must be from within. The foreigner, even though he acquire the best Spanish, is apt to introduce "outlandish" ideas.

Hence the *raison d'être* of the institution at Puerto, an institution which has already sent out eleven well-equipped labourers into the field. It has nine students at present in residence; but, as they come in general from the poorer classes, they are not able to pay the £30 required to maintain them in the house during the nine months' session. The churches at home provide for the teachers in the college, and the native church helps to provide a house for college purposes; but there is just this little gap which, if unfilled, may spoil all—money is required to provide for the lads whilst they are inmates of the institution. About £150 will be required for next session.

Rev. W. B. Douglas, B.A., B.D., one of the tutors of the College, is at present in Britain, and would be happy to send reports or other literature bearing on the subject to any who are minded to help. Letters addressed to 10, Old Jewry Chambers, E.C., will find him till the middle of September; after that his address will be Palacios 62, Puerto Santa Maria, Spain.

EVANGELISTIC NOTES.

Mr. Henry Thorne has conducted the Sunday afternoon and evening services at Exeter Hall during August. The Word was preached with power, many conversions taking place, and slumbering believers were aroused.

Messrs. Robert P. Wilder and Max Moorhead have held a successful series of mission services in Poona. The meetings were at first conducted and the addresses given in Marathi; the later gatherings were conducted in English.

Milford, Surrey.—A very successful twenty-two days' tent mission, conducted by Mr. Geo. London, of the Evangelisation Society, has been held here. The meetings were well attended, and the earnest preaching of the evangelist was greatly blessed.

Mr. R. Lapsley, of the Evangelisation Society (Scottish Branch), concluded a successful mission in a tent at Juniper Green, Edinburgh, on Tuesday, August 20, with blessed results. Deep interest was taken in all the meetings throughout the mission. D. P.

Mr. Charles Taylor, with the Midland Bible Carriage, has been working for the last fortnight at Skegness, and hopes to continue there until the end of September. Thousands of books have been scattered, and much interest is felt at the meetings held every night.

Mr. Clement Palser has concluded an eight days' mission at Corydon, Wayne co., Iowa. Meetings were held in the Baptist and Methodist Churches and public park. The Gospel has been earnestly and faithfully preached; souls have been awakened and found their way to Jesus.

Lord Polwarth and Mr. Charles Inglis have been addressing large audiences in the grounds of Chillingham Castle, Northumberland. Meetings have been held two and three times daily, and all classes have been brought together from long distances to listen to the "Old, Old Story,"

Old Ford, E.—Messrs. Shields and Brown, of Harley College, have finished an eighteen days' tent mission, under the auspices of the Old Ford "Out and Out" Band. Quite a number have professed conversion. Children's meetings were held nearly every afternoon, and many were led to trust the Lord Jesus. We have seldom known a work of grace like it amongst the children of Old Ford. R. J. S.

Mitcheldean, Glos.—Mr. John Coates, and his friends of the "Ross Tent Mission," have recently held a ten days' mission here, which has been attended by considerable success. Night after night the people were gathered from far and near, to listen to the "Old Story," told in simple language, but with great earnestness. At the last meeting, the large tent was crowded to overflowing. The tent is now removed to Bishop's Frome in Herefordshire, where the evangelist is holding a mission among the hop-pickers. Thos. Hireson, Congregational Minister.

Mr. Henry Collins, Evangelisation Society, has been the preacher at Dr. Barnardo's Edinburgh Castle during August. From the first he found favour with the people, and increasing congregations testified to the deepening interest in the mission. His addresses have been most helpful and stimulating, and not without "signs following." Mr. Collins is peculiarly happy in his sermons to children, and during the month has addressed large gatherings of the boys and girls resident in Dr. Barnardo's Homes. The young people seemed deeply interested and impressed. W. R. N.

Irish Evangelisation Society.—Messrs. Carleton and Miskimmin have concluded a series of Evangelistic meetings at Adare, co. Limerick, in a moveable wooden hall. At the beginning they met with much opposition, and for a time were practically boycotted. After a few nights their hearts were cheered by seeing the people beginning to come, and for seven weeks the meetings were continued nightly with increasing power and blessing. Many testified to the power of the precious blood. Prayer is asked that the Protestants in these southern and western towns may awaken to a sense of their responsibility toward those who are without.

PRAISE.—For good done at London-road Hall, Kettering, since opening four years ago. Also pray for richer and fuller blessing during this year's efforts.

A FLOURISHING MISSION.—The annual report of the American Reformed Presbyterian Mission in India, which includes details of the work done in seven mission centres, twelve sub-stations and neighbouring villages, states that, "Notwithstanding that the year 1894 was a year of trial, it has been a year of great blessing to us. Two new districts have been added, our congregations have grown, and our Christian community has been more than doubled. There has been much to encourage and stimulate the workers, and the work has been generally prosperous."

PERSONALIA.

Mr. Eugene Stock, editorial secretary of the Church Missionary Society, is going to Canada in the autumn, to remain till Christmas.

Rev. H. C. G. Moule and his wife are staying at North Malvern. Their many friends will rejoice to hear that Mrs. Moule's health is much improved.

Rev. George C. Grubb, Mr. and Mrs. Walter Campbell, and Mr. E. C. Millard expect to leave England on September 14, for a sixth months' mission tour in Canada.

Bishop Taylor, who is now 74 years of age, is at present in New York superintending the publication of his autobiography, telling the story of fifty-three years' incessant missionary journeyings and labours.

Dr. Arthur T. Pierson has presented to each student of the Pastors' College, London, a copy of his last volume of lectures, "The New Acts of the Apostles." Dr. Pierson has arranged to visit England in the spring of next year.

Mr. Henry Toye, of the Home for the Fatherless, Lewisham-road, S.E., writes to us: "Allow me to thank the kind friends who responded to my dear children's request for prayer on my behalf. God has answered their request, and although I am very low and weak, yet He has raised me up from the very gates of death. May I now ask for united thanksgiving for sparing my life, and also, if it be his will, for a speedy recovery."

Madame D'Aubigne.—A correspondent of the *Dundee Advertiser*, describing a visit while at Grindelwald to Madame D'Aubigné, widow of the renowned historian of the Reformation, writes:—"A most pleasant-faced old lady is Madame D'Aubigné, vivacious, interesting, most kindly, beloved by all who are privileged with her friendship. She is Irish by birth, and is wealthy in a family of earnest sons and daughters, who are after her own and their father's heart. One son is a pastor in Paris, working in connection with the McAll Mission there; another is a minister in Belgium. She has entertaining missionary experiences and stories to relate, and she tells them in a fluent and graphic style."

Khama, chief of Bamangwato, North Bechuanaland, has started for England. This well-known Christian chief, who has played a great part in the extension of British influence in South Africa, is making the journey to England to acquaint himself with the country and people, to obtain an interview with the Queen, and to confer with the Colonial Office. He wishes to remain directly under the Government of the Queen. Rumours have reached him that Bamangwato and the rest of the Bechuanaland Protectorate are to be handed over to the Chartered Company, but for the present Khama is hardly prepared to accept the protection of that Corporation in lieu of the protection of the Queen of England.

Mr. W. R. Bradlaugh.—For more than twenty years this well-known evangelist has been battling against the darker forms of infidelity, but is now in embarrassed circumstances, consequent upon having admitted into the columns of his paper, *The Anti-Infidel*, a report of a public debate, containing a misstatement by one of the speakers. Forthwith a prominent member of the National Secular Hall Society entered an action for libel, and obtained £30 damages, which together with the costs on both sides amounted to £306 19s. 6d. Of this sum Mr. Bradlaugh has paid £230 19s. 6d., but there is still left a balance of £76 due to his solicitors. Mr. Bradlaugh attains his jubilee on September 21, and it is proposed to celebrate the event by clearing off the outstanding debt, and furnishing him with at least £100, so that he may scatter broadcast his anti-infidel literature. Mr. Bradlaugh's address is 70, King's Cross-road, W.C.

MISSION WORK AT HOME.—There is plenty of mission work to be done in "Christian" England. A correspondent, writing to *The Record*, urges "Open-air Services." If the Bishop of Sodor and Man can gather ten or twelve thousand hearers on Douglas Head, why should not Evangelical bishops and deans do the same in the metropolis? "I read recently in a London daily paper the estimate that, in the metropolis alone, *three and a-half millions* of the inhabitants never enter any place of worship. And how about the other great centres? Are things better there? Can we say that they are? Alas! no. And yet open-air services will draw them. Can it be doubted when we read that 'the stream of pedestrians from Douglas was about equal numerically to one which may be seen on Saturday afternoons in Yorkshire flowing in the direction of an anticipated football match'; and further, that 'no jarring elements were observable, that simplicity, heartiness, reverence, and worship prevailed throughout'?"

OBITUARY.

MRS. BUCKLEY, ORISSA.

The Society for Promoting Female Education in the East has lost one of its earliest and most active missionaries by the death of Mrs. Buckley, of Cuttack, Orissa. Mrs. Buckley—or Miss Derry, as she was then—was appointed by the committee to take charge of an Orphan School in Berhampore, Orissa, in 1841, and she reached her destination in December of that year, so that at the time of her death she had completed over fifty-three years of active service in missionary work. Among her pupils were girls rescued from the Khonds, who stole or purchased female children, whom they fattened, to sacrifice alive to the goddess of the Haldi fields. She was permitted to see much fruit from her labours amongst them, and to train many of them to be teachers to their country people. Miss Derry subsequently became the wife of Rev. J. Buckley, of Cuttack, also in Orissa, and there she lived and worked until the Lord called her to cease from her labours.

MR. GEORGE STURT, BOURNEMOUTH.

This Christian brother has just passed away at the age of sixty-five. Brought to a knowledge of the Saviour at a comparatively early age, Mr. Sturt took a keen and lively interest in every effort that concerned the advancement of his Saviour's kingdom. Besides being a strong believer in the principles of total abstinence, the work of the London City Mission, the Religious Tract Society, and foreign missionary agencies lay close to his heart. Though not himself a public speaker, his spirit was strongly Evangelical, and, his sympathies being broad, his ready help was always forthcoming where he believed men to be doing real work on the lines of his Master's will.

In business he achieved considerable success, building up a large and flourishing establishment, from an active participation in which he retired about five years since. He was known in the commercial world as a man of strict integrity and uprightness, and this quality, combined with a sincere regard for the welfare of all those who were under him, produced a feeling of genuine affection amongst his employees. Mr. Sturt left two sons and one daughter to mourn his loss. The elder son (Mr. Rowland Sturt) has been for several years one of the honorary staff of the Evangelisation Society, and the second son (Mr. Charles Sturt) was the first honorary secretary of the Bournemouth Y.M.C.A. Miss Sturt is connected with the Y.W.C.A. in the same town.

WESLEYAN MISSION IN FRANCE.

The evangelistic work, founded and carried on for sixteen years by the late Rev. William Gibson in various parts of France, is now ably conducted by Rev. G. Whelpton. He and his Anglo-French committee are striving hard to preserve it from retrenchment. For many years my husband held Sunday evening services in the Boulevard des Capucines No. 39, the public lecture hall. But two or three years ago, to his great grief, we were driven out to make room for performing gorillas or something equally edifying and lucrative in the line of spiritualism. Mr. Whelpton is now very anxious to re-open the religious lectures in some public thoroughfare. Only lately I craved your sympathy for the *Bonne Nouvelle*, which used to be distributed by hundreds to the loungers on the Boulevards every Sunday evening. This week I would fain interest you in the re-establishment of these services, which aim specially at the lower classes.

France is worth saving, from many points of view. We have all been touched to the quick by the recent harrowing news from China. Think, then, of the hundreds of thousands of French martyrs! Surely the race that could bear what France once bore for love of Christ would make as good missionaries as martyrs, and would thus join in preparing the way for the coming of the Lord. But so far France woefully needs the Gospel for herself, and to England is being granted the privilege of taking it to her. Many Christians are now awaking and trimming their lamps; but what of the millions who have neither lamps nor oil? Are we "wise to understand," and shall we not use our wisdom to instruct the ignorant? And "so much *the more*" as we "see the day approaching."

Mr. Whelpton's address is 4, Rue Roquepine, Paris, but as I am in England till October I shall be glad to receive and acknowledge any help that may be sent. (Mrs.) Helen W. Gibson.

Burlington House, Buxton.

DUBLIN.—The annual Christian Convention will be held in Dublin, in the Christian Union Buildings, from Sept. 30 to Oct. 3. Amongst those who have promised to attend are Archdeacon Sinclair, Rev. E. N. Thwaites, and Rev. Andrew Murray.

Among the Churches.

CHURCH OF ENGLAND.

Eighty-one young men from Prcb. Webb-Peploe's church at Onslow-square have been trained for the ministry, of whom fifteen are in foreign lands.

Rev. E. Brooke Bradley, Rev. Eustace Jervis, and Rev. A. W. Story have been appointed members of the Gloucester College of Diocesan Missioners, and will commence work on September 29. The regular staff of the college now numbers seven clergy, who devote themselves to diocesan work.

Rev. F. V. Dodgson, vicar of Tysoe, on Sunday week had an evening Communion service in his church for the first time. The service took the form of a thanksgiving service, and there was a large congregation. A fortnight's Tent Mission has been held in the parish by an evangelist of the Church Army. The services had been well attended, the tent, which holds 200 people, being frequently too small to accommodate those who came. Lord and Lady Compton, of Compton-Wynyates, attended the services, and on the opening evening Lord Compton gave an earnest address.

CONGREGATIONAL.

The foundation stones of a new chapel have been laid at Bagillt. It is to accommodate 300 persons.

Miss Florence Horsfall, a member of Lee Church, Bolton, has been accepted for missionary work in Mexico.

The Welsh Independents have decided to raise a fund of £20,000, "to assist the weaker churches, and to move forward to reclaim the unattached in Wales, and the Welsh in English towns."

Prof. George Adam Smith, of the Free Church College, Glasgow, has consented to preach the sermon in connection with the autumnal assembly of the Congregational Union in the Dome at Brighton, on Monday, September 30. The Mayor of Brighton is inviting the delegates to a reception.

A deputation from the American Congregational churches is about to visit Japan, with a view to the consideration of certain problems which have arisen as to the future conduct of Christian missions in that country. Missionary effort in Japan has been largely in the hands of Americans, chief among whom have been the Congregationalists.

Calls.—Rev. J. W. Edwards, Niwbwlch, Anglesey, to Penrhyndendraeth (accepted); Rev. A. Bond, Narborough, Leicester, to Prestwich, near Manchester (accepted); Rev. J. Mydyr Evans, Brynmawr, to English Congregational Church, Barry Dock (accepted); Rev. R. Fotheringham, Haverhill, to Blackheath; Rev. W. A. Guttridge, to assume chief pastorate at Zion Church, Attercliffe, Sheffield, in succession to Rev. J. Calvert; Rev. David Jones, of Zion's Hill, Pembrokeshire, to English Congregational Church, Cardigan (accepted); Rev. T. J. Delling, of Twyford, Berks, to Stokenchurch, South Oxon (accepted).

BAPTIST.

Memorial stones have been laid of a new Baptist Chapel in Walton-street, Aylesbury.

Memorial stones have been laid of a mission church to seat 500 persons at Brierley Hill, the church having worshipped in a wooden building for the past forty years.

The Old Meeting, Biggleswade (Rev. H. G. Stembridge), has a membership of 120; in the Sunday-school are 300 scholars and 26 teachers. A Christian Endeavour Society has been commenced with 46 members.

Rev. George Freeman, pastor of Grove-road Church, New Southgate, N., has met with a serious accident through a fall in his garden. The doctor has ordered a complete rest and Mr. Freeman has had in consequence to cancel all engagements.

Mr. J. Meredith Jones, of the Baptist College, Cardiff, has commenced a holiday pastorate at the English Baptist Church, Porthcawl. Mr. Jones has been conducting open-air Gospel services every evening in a field adjoining the military camp. The services were well appreciated by soldiers and visitors.

At the annual meeting of the Bahamas Baptist Union, presided over by Rev. D. Wilshire, reports were read of the various churches belonging to the Union, in which there are 2800 Church members, 2500 children in average attendance at the Sunday-schools, and nearly 400 members in the Young People's Christian Union.

The first anniversary of the settlement of Rev. Hugh Singleton at Smethwick has been celebrated. The reports presented indicated great progress, especially amongst the young people and Sunday-schools. A senior and junior society of the Y.P.S.C.E. have been started during the year, each having now a membership of over 100.

Rev. J. H. Weeks has arrived from the Congo on furlough. He has been stationed at Monsembi, on the upper river. Mr. Weeks is in good health, and has been in Africa for eight years without any change. Before leaving his station he baptized four converts, the first fruits of the Bangala. The Gospels of Matthew and Mark are translated into the language of this tribe; the first of these is being printed. Mrs. Weeks, who accompanies her husband, has been on the Congo for the continuous period of five years.

Calls.—Mr. H. C. Waller, Evangelist in connection with Princes-street Church, Gravesend, to Perry-street Church, near Gravesend.

Resignations.—Rev. T. S. Ross, Charlotte-street Church, Carlisle; Rev. A. Bond, Narborough.

METHODIST.

A new Wesleyan chapel has been opened at Stocksfield.

New Primitive Methodist chapels have been opened at Denaby Main, near Doncaster, and at New Basford.

The Shrewsbury District Primitive Methodist Committee have engaged a lady evangelist to conduct six months' aggressive work in the agricultural and mining villages of the district.

Rev. W. Vivian, who has recently returned from West Africa, has taken up his residence in Harrogate. During next year he will be engaged in missionary deputation work through the United Methodist Free Churches.

Rev. James Wallis, the oldest Wesleyan minister in the colonies, has died at Auckland. He had been in New Zealand since 1835, and did valuable pioneering work in the early days of the mission. He had great influence with the Maoris. A grandson of his is engaged in missionary work in Fiji.

A fact that marks an epoch in the annals of the Italian churches is the founding of an Italian Methodist Missionary Society. The first station to be occupied is Alexandria, Egypt, in which city, as also at Cairo, there are tens of thousands of Italians, and not a few members of the Methodist Church.

It is proposed to transfer the Dennington Primitive Methodist Chapel and Society in the Stowmarket Circuit to the Framlington Methodist Free Church Circuit, to secure its more efficient working. Some time ago the church at Brightlingsea was transferred from the United Methodist Free Church to the Primitive Methodists with the best results.

PRESBYTERIAN.

Rev. Andrew Murray, of South Africa, will take part in a Christian convention to be held in Regent-square Church, London, commencing November 20.

Rev. Marshall B. Lang, B.D., assistant, St. Bernard's, Edinburgh, has been appointed minister of the Established Church, Oldmeldrum, in succession to the late Rev. John Watson Leith. Mr. Lang is a son of the Rev. John Marshall Lang, D.D., minister of the Barony Church, Glasgow.

Preparations are being made for the forthcoming visit of Rev. John McNeill to Newcastle-on-Tyne. Mr. McNeill is to conduct a series of services in Newcastle from Sunday, October 6, to Monday, the 18th, and the Olympia has been secured for that time, except on Monday, 7th, and Monday, 14th. The meetings on these two evenings are to be held in Ginnett's Circus and the Town Hall respectively.

The Mildmay Jewish Mission Band, composed of three Jews (Messrs. Redwood, Samuel, and Reitman) and two Gentiles (Messrs. Clancy and Day), conducted evangelistic services in the Holderness-road Church, Hull, from August 6 to 13. The band comprised different nationalities, but each spoke the same truth with much power and earnestness, and to great profit to those that heard them.

(*For "Fallen Asleep," see page 22.*)

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North Africa Mission—M. P. A.*	0	12	7
Baptist Missionary Society—M. P. A.*, 8s. 8d.; (*Rev. R. H. C. Graham, Congo*) M. P. A.*, £1 2s. 6d.	1	11	2
Qua Iboe Mission—M. P. A.*	0	4	4
Zenana Bible and Medical Mission—M. P. A.*	0	15	10
Central African Mission—M. P. A.*	0	5	8
Mrs. Reinmuth's Work, Austria—M. P. A.*	0	5	0
Mr. Gordon (Demerara)—M. P. A.*	0	12	6
Livingstonia Mission—M. P. A.*	0	6	1
Help for Brazil—M. P. A.*	0	5	0
South Africa General Mission—Ignotus, £3; E. M., £2.	5	0	0
Moravian Missionary Society—Ignotus	3	0	0
Société d'Evangelization Nationale (Pastor Bonhomme's Stipend)—A Fellow Protestant, 10s.; M. S. F., £1	1	10	0
London Missionary Society—M. E. B., £3; (*Zenana*)—M. E. B., 10s.; (*Almora Leper Asylum*)—C. T. E., 10s.	4	0	0
Church of England Zenana Mission—R. J.	0	10	0
Children's Hospital, Jerusalem—M. A. T.	0	10	0
Armenian Relief Fund—A Few Friends per R. K.	0	15	0
Bristol Orphan Houses—E. G. S.	0	5	0
Hyde Park Mission (Mr. Chas. Cook)—Lady J. E.	4	0	0
Day in Country Fund—Senex, 5s.; Bishopstow Y.M. Class, 10s.; R. U. P., 2s. 6d.; Sheffield, 5s.	1	2	6
Mr. Wintle's Work, Pontymoile—S. A.	0	7	6
Children's Country Holiday Fund—S. L. R.	0	10	6
Dr. Barnardo's Homes—J. W., 10s.; Ignotus, £2; E. M., 10s.	3	0	0
Aged Pilgrims' Friend Society—E. T.	0	5	0
Homes Aged Blind, Crouch Hill—E. T., 5s.; L. G., £2	2	5	0
Friendless and Fallen—R. B., 10s.; C. T. E., 5s.	0	15	0
London City Mission—L. G.	5	0	0
Strangers' Friend Society—L. G.	2	0	0
St. Giles' Christian Mission—Eggs sold, £1; (*Prison*) L. G., £2	3	0	0
George Yard Mission—L. G., £2; (*Day in Country*) E. M., 10s.	2	10	0
Mission Deep Sea Fishermen—L. G., £2; C. T. E., 5s.	2	5	0
Society Prevention Cruelty to Children—L. G.	2	0	0
Mr. Boyer's Cripple Children—L. G.	2	0	0
National Vigilance Association—L. G.	2	0	0
Bridge of Hope (Miss Steer)—L. G.	2	0	0
Miss Macpherson's Home of Industry—L. G., £2; M. A. S. L., 10s.	2	10	0
Doncaster Do Without Society—Ignotus	2	0	0
Protestant Reformation Society—E. G.	0	5	0
Church Pastoral Aid Society—R. W. G.	5	0	0
Early Closing Association—M. S.	1	1	0
Mildmay Mission to Jews—Mrs. J. M.	0	10	0
Scripture Readers' Society, Ireland—Mrs. J. M.	0	10	0
Gratuitous Circulation of The Christian—C. T. E.	0	5	0
Ragged School Union—C. T. E., 5s.; (*Fortnight's Holiday*) M. E. B., 10s.	0	15	0
Liberator Sufferers' Relief Fund—Mede	20	0	0
Religious Tract Society—M. E. B.	1	0	0
Evangelistic Mission (Mr. Hurditch)—M. A. S. L.	0	10	0
Friedenheim Home for Dying—A. R. D.	1	0	0
Hop-Pickers' Mission (Rev. J. Burnham) M. A. T.	0	10	0
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(*Continued from page 3.*)

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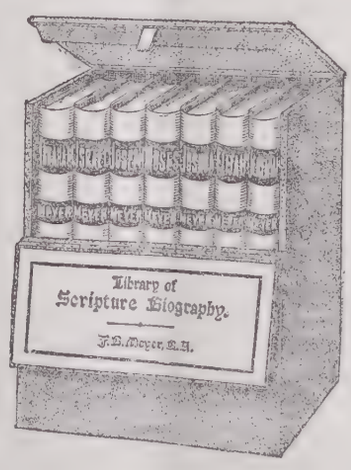
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Friends' Foreign Mission Association.—Meeting for united prayer for native Christians and missionaries in China, Madagascar, and India, Devonshire House, 12, Bishopsgate Without, London, E.C., Wednesday, Sept. 4, 7 p.m. All interested are cordially invited to attend.

Strangers' Rest, 163, St. George's-street, Ratcliff Highway, E.—Monthly workers' meeting, Friday, Sept. 6, at 7. Addresses by Dr. Thos. Neatby, Pastor Jas. L. Stanley, and Mrs. Agnew.

The Tuesday Meeting at Mrs. Boardman's, 3, Highbury-place, and the Thursday morning Bible class at 11, will be resumed the first Tuesday in September (3rd) and Thursday, the 5th, Bible class, for ladies.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. Benjamin, Glasgow.

Homes for Little Boys, Farningham and Swanley.—Queen's Hall, Langham-place, W., Saturday afternoon, October 26, Earl Compton presiding.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sunday, at 7 p.m., Messrs. P. R. Hurditch and F. Hutchins; Malden Hall, Queen's-crescent, Haverstock Hill, N.W., Mr. P. Garrioch.

Great Assembly Hall, Mile End-road, E.—Every night at 8; Sunday at 11 and 6.30, Mr. George Nokes.

Conference Hall, Mildmay-park.—Preacher for Sept. 1, 3.30 and 7, Mr. Wm. Packer.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Mr. Henry Collins; 3 p.m., P.S.A.

Special Religious Services in Theatres, Halls, etc.—Sunday, September 1.—Agricultural Hall, Upper-street, Islington, N., at 3.30, Rev. H. Epworth-Thompson; 7 Mr. Job Williams. Grand Hall of Varieties, Clapham Junction, at 3.30, John Jones; 7, Mr. Cromwell. Evangelical Hall, High-street, Homerton, at 3 and 7, Mr. Charles Button; Morley Hall, Hackney, at 7, Mr. William Coates.

Polytechnic, 309, Regent-street.—Mr. Charles Inglis, each Sunday in Sept., at 3.30 and 7 p.m.

Talbot Tabernacle, Notting Hill, W.—Sunday, 11 a.m. and 7 p.m., Dr. Anderson.

Metropolitan Tabernacle, Newington Butts, S.E.—Sun., Sept. 1., at 11 a.m. and 6.30 p.m., Pastor Chas. Spurgeon.

Coming Conferences.

Blankenburg, Thuringia, Germany.—Sept. 2-6.
Perth.—Sept. 10—12, Rev. Dr. Bannerman, Perth, Hon. Sec.
Evangelical Alliance.—Annual British Conference, Belfast, Sept. 24-26.
St. George's Cross Tabernacle, Glasgow, Sept. 28-29.
Dublin.—Sept. 30 to Oct. 3.
West Norwood (Lansdowne Hall).—Oct. 15, 16, and 17 (Second Advent).
Deepening of Spiritual Life.—Carlisle, Sept. 2-6; Preston, Sept. 9-12; Rothesay, Sept. 19-23; Glasgow, Sept. 24-26; Hastings, Sept. 30 to Oct. 4; Aldershot, Oct. 1—3.

South Africa.—The lady who has for some time sent The Christian weekly to Mr. Samuel Holt, of the South African General Mission, is kindly asked to note that his present address is—care of Rev. W. Searle, S.A.G. Mission, 130, Long Market-street, Capetown.

A Worker Wanted.—Dear Sir,—May I ask if any of your readers would take charge of a mission in a colliery village on the N.E. coast of Northumberland, and set a worker free to go abroad? It is at present carried on by two ladies in connection with the Church of England. There is great need of earnest work to be done. I will gladly reply to any who would like further particulars.—Yours truly, (Miss) H. M. Thompson.

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THE CHAIRMAN OF THE ROSSENDALE LICENSING SESSIONS, referring to an increase in drunkenness on Sundays, said he did not know how much of it was due to the clubs, but the magistrates were of one mind, namely, that there ought to be better supervision of these clubs, and that the hours of opening should be limited.

THE SHROPSHIRE CHRISTIAN UNITY ASSOCIATION has held its annual meeting at Stoke-on-Tern, Market Drayton. Crowded meetings were held in the parish church, afternoon and evening, under the presidency of Rev. R. W. Corbett, rector. A number of Nonconformist ministers were present, besides ministers of the Established Church. Addresses on Christian unity were given by the Dean of Ripon, Revs. Dr. Mackennal, and J. B. Walton, Congregationalists; J. H. Smith, Baptist; and Mr. George Owen, Primitive Methodist. The Bishops of Worcester and Ripon and Dr. C. A. Berry sent letters of regret at being unable to attend.

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Notes and Comments.

THE soreness of feeling in France against England at the present time is a reason why every Englishman who has any connections with France, or who even has cause to speak of France, should use his best endeavours to promote kindliness and confidence. Let us lay hold upon the good, and be thankful for it. Let us treat the evil as those who are themselves by no means free from fault.

It seems probable that there will be a plebiscite in Victoria on the question of re-introducing Bible teaching in the State schools; of course the friends of this movement believe that the vote will be in favour of a return to the former method. Even so, the churches cannot transfer their responsibility for teaching the young to day teachers paid by the State, neither can parents shirk their responsibility. Should the Bible in the day-schools relieve either of these of a sense of duty and privilege in relation to the young, neither State nor Church will be the gainer.

The Brewster Sessions have brought to light a very different state of things in different places. In one place there is no attempt to do anything to reduce the number of public-houses, because, when the cases go to Quarter Sessions, the decisions of the borough magistrates are overruled. This is a real grievance, and calls loudly for reform. In another case the chief constable reports a steady decrease in drunkenness, the convictions during a period of five years having declined 35 per cent. In a third the licensing magistrates refuse to grant the renewal of eight licences, including those of three of the best houses in the town. These gentlemen seem determined to make themselves felt as a power.

The education struggle will soon be upon us, for the various hosts are mustering. The Roman Catholics are specially hopeful of the result, Cardinal Vaughan having expressed the opinion that the Government will render them "justice," and that the Bill for this will be presented and passed shortly after the re-opening of Parliament. The "justice" he means is the privilege to use public money for teaching Romanist dogmas; and the same is desired by the Sacerdotalists of the Church of England. Would this be just to Protestants? If the principle be conceded we shall indeed have a dark day in England. All the talk about the democracy saving us from this doom is proving to be mere wind; if we are saved at all it will have to be by men of Christian conviction and faith banding together.

The Times correspondent has sent two long and interesting letters from Madagascar, which, if they may be relied upon for accuracy of information, show a sad state of helplessness, confusion, and self-deception among the invaded people. According to him there is an amount of corruption which makes honest and efficient action impossible. In judging of this people, it should not be forgotten that only for half a century have they been under Christian influences, and that that space of time did not suffice to uplift even the ancient Britons and save them from their invaders over the sea. Indeed, so far as corruption goes, we have heard of it in modern English and French armies, and we know that we have Englishmen who would not be unwilling to make a fortune out of their country's troubles in time of war. Whilst we fear that a good deal of the worst that is reported is too true, we are not disposed to accept it all; the Hovas have a way of colouring things which has probably misled to some extent a very able and trustworthy man.

Up to July 14, *The Times* correspondent keeps reporting French victories and advances towards Antananarivo, but later reports from France speak of the prevailing sickness in the French army and of the army's unfitness to proceed. We must wait for further information. Meanwhile one thing seems to be certain, that the method of warfare adopted by the French is as barbarous as possible. Black soldiers from Africa have been introduced, and an alliance has been made with the Sakalavas, who do not refuse to attack and slay women and children. In one case "there can be no doubt that the Sakalavas, who are well armed, murdered 400 women and children who fell into their hands." That all this lawless savagery will do untold harm cannot be doubted, and when it has wreaked its vengeance on the Hovas, the French will find it a difficult force to control. The heart sickens at the thought of this uprising of brutality evoked by a so-called Christian country. No difference can be seen between Kurds killing Armenians, and Sakalavas killing Hovas.

The state of things in Madagascar makes the position of the missionaries anxious and difficult; and *The Times* correspondent censures them severely for not all withdrawing with their wives and families. Some have done so, but others, representatives of all the missionary societies on the ground, decline to move. This action strikes the correspondent as "pig-headed fatalism and ignorant conceit that poses as a highest sense of Christian duty and inspired wisdom." Better not judge. These are men of prayer, and they have work to do which even a newspaper correspondent who has only recently come upon the scene cannot be expected to understand. The most devoted of men and women have always appeared conceited and obstinate when judged by a worldly standard. The correspondent has nowhere taken God into account, and thus he is mistaken in his conclusions. It may be right for some of our brethren to withdraw, and quite as right for some of them to remain.

The desecration of the Sabbath by imitators of rich families is again attracting notice. Golf has become a fashionable Sunday game in metropolitan suburbs, and it is said that cricket and football are played on some of the London open spaces. Lawn-tennis follows the church parade among the rich. What rich families have done in their homes and on their own grounds is affecting the habits of humbler people. *The Rock* asks whether none of the bishops have the moral courage "to warn the upper classes of their folly in thus paving the way for the introduction into this country of the Continental Sunday"? Is "folly" the right thing to warn them of? Ought they not to be warned of their wickedness? Are we not too gentle in dealing with sins of every kind? Sin is foolish, no doubt, but it is sinful.

America is not served by its Press as it ought to be, if we are to accept the testimony of Mr. E. L. Godkin, editor of *The New York Nation*, who says in *The North American Review* that newspapers are rude, noisy, and provocative. To the American editor war means money, and therefore he works for war. The Civil War made the fortunes of numbers of papers, but since then the decline has been steady and continuous. Few papers in New York pay. War would cause a demand for "extras," and would at once increase the value of every paper. And next to war is the promise of war; therefore every appearance of misunderstanding which might lead to war is magnified. Mr. Godkin addresses some serious counsels to his countrymen on this danger which is always among them. The mischief of a newspaper discussion of foreign subjects is when "they begin to hurl defiance, heap abuse, and impute motives." The wreckers of old were condemned for misleading vessels with a few score or a few hundred souls on board. What condemnation is severe enough for the men who will mislead and wreck whole nations for the sake of a larger circulation of their paper?

Rev. Freeman Wills, Major-Commanding the 1st Cadet Battalion, King's Royal Rifle Corps, which has been a fortnight in camp at Broadstairs, has a strange account to give of his boys, who greatly delighted some Broadstairs children by "repulsing an attack of savages." Some of the children, who had heard of soldiers being sent to fight the Matabele savages, asked if the battalion had come to Broadstairs to shoot the niggers; one little girl of dark complexion was greatly frightened at this rumour, and it was hard to dry her tears. These boys will certainly not be slow to join a raid for clearing any country of such "savages" as its aborigines. The most sensible boy was one who, when asked if he would like to be a soldier, said he would rather be a pink rose-tree.

A contemporary suggests that Methodist preachers should use the short time between leaving their old circuits and going to new ones to get some quietness, and to overlook their lives and ministry. The suggestion is good, and might be applied in every life at certain times. What if a day or two of the holiday were devoted to self-examination and prayer and reviewing work and methods? If we are on the right lines, we shall obtain an assurance that will double our strength and efficiency; if on the wrong lines, we shall be all the better for knowing our mistake and sin.

The Independent and Nonconformist has recently published a long article, in two parts, signed by Principal Simon, of the Yorkshire Independent College, on a sermon entitled

the "Larger Orthodoxy," by Dr. Anderson, of Dundee. Dr. Simon subjects the crude statements and misleading teaching of this "larger orthodoxy" to a severe test, and shows that it is neither historical nor traditional Christianity. On the doctrine of the Trinity Dr. Anderson makes the astounding remark that it "sprang from the effort of the human mind to set forth the unity of the universe in God." Dr. Simon may well say that it passes comprehension how anyone who is familiar with the New Testament, and with Christian writings down to Athanasius, can maintain that the doctrine or idea of the Trinity "arose out of cosmological inquiries." As Dr. Anderson professes a larger orthodoxy in regard to the incarnation, the atonement, the fall, and regeneration, his critic follows him into each subject, and has the pain of finding him wrong in all.

This faithful and able examination will almost certainly lead on to other exposures of false teaching; the matter can hardly rest where it is. And the more likely is something else to follow because Dr. Simon has treated Dr. Anderson's sermon as a type of teaching. To a certain extent, he says, so far as the views it expounds are getting a footing among Congregationalists, it is representative and his "profound conviction" is that in proportion as they are accepted, in that measure will Congregationalists be unfaithful to their own history, "and forfeit the right to be regarded as a branch of the one Holy Catholic Church." Without indulging in alarmist views we cannot help believing that there is too much cause for Dr. Simon's fears. One wonders sometimes whether words have lost their meaning, or whether we ourselves have been living in a kind of dream, so strange does much that we hear seem to us. One characteristic, we observe, runs through the whole of this order of teaching—a determination to eliminate the supernatural.

In the current issue of *The Thinker*, Professor G. S. Patton subjects Mr. Kidd's "Social Evolution" to a very severe scrutiny. This book, the praises of which were in all the reviews a year ago, applies the Darwinian method to man in society, and of this Dr. Patton shows the weakness and worthlessness. Pointing out the vagueness and uncertainty attaching to the study of social phenomena, he writes:—

> In social science we have not only the variant systems arising from the various standpoints of their authors, but we have in addition to this the manifold differences arising from disagreement as to the facts themselves. What are we to think when Mr. Kidd attributes progress to the influence of religion, and Mr. Charles H. Pearson regards it as one evidence of progress that religion is dying out; when Mr. Kidd holds that progress is inevitable, and has been due to altruism, which has brought about increased rivalry and competition, and Mr. Pearson asserts that State socialism is unavoidable, and with it the cessation of competition?

Speculation has its fascination, but it is often as mischievous as it is illusory. As we pursue philosophic principles to their essence and origin, we are brought face to face with eternal verities. Christian doctrine as to God's love and saving provision on the one hand, and as to man's capacity and need on the other, yields a definition of individualism and altruism, along the lines of which the problems of social evolution may be satisfactorily solved. And that is more than can be said of any system proceeding on assumptions which deny to God a place in the universe, and only find man as the outcome of a thousand accidents, in an ascent from ancestors who whatever they might be were not intelligent, or made in the image of God.

A Model Minister.

By Rev. T. L. CUYLER, D.D.

During all the earlier years of my ministry the two best thumbed books in my library were Bunyan's "Pilgrim," and the life of Robert Murray McCheyne, the youthful pastor of St. Peter's Church in Dundee. The life of McCheyne—which was Dr. Andrew A. Bonar's masterpiece—was published during my theological seminary days fifty-one years ago, and from that hour to this it has been a perpetual inspiration. Dr. Chalmers' biography was a gold mine; Dr. Norman Macleod's is brilliant with poetry and power, but rather surcharged with hilarity. To spend an hour with Dr. Edward Payson, of Portland, is almost like sitting with Paul in his "hired house" at Rome; but his seraphic piety was mournfully tinged by morbid temperament. McCheyne's piety was eminently healthy, cheerful, and saintly without being sanctimonious. He dwelt during the nine years of his fruitful ministry far away from the damps that arise about Doubting Castle, and hard by the Beulah-land where the sunlight ever falls.

To the younger ministers who are coming on the stage it may be necessary to say, in brief, that Robert Murray McCheyne was the pastor of the Church of St. Peter's in Dundee, and was called away to his crown a few weeks before the Disruption in 1843. He entered the vineyard at twenty-one, hungry for the salvation of souls. After nine years of intense, earnest and untiring labor, he was laid—amid the tears of thousands—in that tomb at the corner of his little church which has been visited by weeping thousands during the last half century. His parish was composed of plain people; and the wife of a poor weaver told me that it did her "more good just to see Mr. McCheyne walk up the aisle to his pulpit than to hear a sermon from another man." His personality was a power; his life more eloquent than any discourse he ever delivered. To pray and to search the Word of God, to carry the hidden fire from house to house, to prepare the beaten oil for the sanctuary, to plead with dying men, and to allure to brighter worlds by the joyous uptread of his own heavenward march—these formed the varied yet unchanging employment of his fervid spirit. With what eager joy he leaped into the bosom of the Scriptures! No cavils of the critics ever disturbed his impregnable faith in the adamantine Word. "When you write to me," said he to a friend, "tell me all you can about the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."

Love of Jesus Christ was his master passion. His Saviour's work was his work; he never wearied, and he never rested. Every hour he gave to his Master. The celebrated Dr. James Hamilton, of London, who was his intimate friend, once told me that McCheyne used to seal his letters with the device of a sun going down behind the mountains, and the motto over it, "*The night cometh.*" For souls he watched as the fisherman's wife trims her lamp in the window, and watches for the storm-tossed and belated husband in the offing. He hoisted the light of Calvary; and, like Spurgeon, it was his life's joy to welcome the returning wanderers into the "covert from the tempest." In prayer he was a mighty and prevailing wrestler. He prayed before he sat down to his studies; before he went out to visit the sick. Before he entered his pulpit, he had what he called a "scheme of prayer," and marked the names of missionaries on his map that he might pray for them in course and by name. Literally he "walked with God." In writing to a friend he said: "Now remember that Moses, when he came down from the mount, wist not that the skin of his face shone. Looking at our own shining face is the bane of the spiritual life and of the ministry. Oh, for closest communion with God, till soul and body—head, face and heart—shine with divine brilliancy: but oh, for a *holy ignorance of our own shining!*"

Six years ago I visited Dundee, and preached in the pulpit of St. Peter's Church. After the service, the Provost of the city introduced me to one of the very few survivors of McCheyne's ministry. He was a grey-headed man of threescore and ten, and spoke of the pastor of his youth with the most reverent love. The chief thing that he remembered — after forty-six years — was that McCheyne, a few days before his death, met him in the street, and laying his hand on his shoulder, said to him kindly, "Jamie, I hope that all is well with your soul. How is your sick sister? I am coming to see her again shortly." That sentence or two had stuck to the old Christian for nearly half a century! McCheyne's hand was on the old man's shoulder yet. This little incident gave me a fresh insight into the secret of McCheyne's pastoral fidelity and personal power. I commend that incident to young ministers who underrate the work of a *faithful pastor* who keeps in touch with every member of his flock.

It is fifty-two years since McCheyne was borne to his grave in Dundee. His fatal sickness was brought on by visiting the victims of an epidemic. During the wanderings of his mind, in the delirium of the fever, he kept repeating, "O God! my people! my dear people! this whole place!" It was the ruling passion for souls—still strong in death. I am one of many hundreds of ministers who owe a debt of immeasurable gratitude to Robert Murray McCheyne, and I hope to thank him in heaven for many things. Among other things I thank him for once exclaiming, "Go on, dear brother; only an inch of time remains, and then eternal ages roll on for ever—only an inch on which we can stand and preach the way of salvation to perishing souls!" That is his message to every minister who reads this article.

"FAINT, YET PURSUING."

We are walking on the waters
Of a dark and troubled sea,
And our hearts, O Lord, are fainting
That we cannot come to Thee:
Fainting at the storms that gather,
Though above thy Voice be heard—
Fainting in thy very presence
Though we venture at thy Word.

Yet we know, since Thou hast bidden
Us to walk, Thou wilt sustain,
Through a way as rough and pathless
As the storm-tossed watry main.
And if dangers so encompass
That thy form we scarcely see,
We may still press surely onward,
For *Thou bid'st us* come to Thee.

Lydia Banks.

LIFE A WALK.—It is something to apprehend and feel that life is a walk; not a game, a pastime, or outburst of passion; not a random flight, or a groping, creeping, grovelling crawl, or a mazy, labyrinthian puzzle; but a walk, a steady walk, an onward march and movement, a business-like, purpose-like, step-by-step advance in front—such a walk as a man girds himself for, and shoes himself for, and sets out upon with staff in hand, and firm-set face, and cap well fixed on the head; and holds on in, amidst stormy wind and drifting snow, resolute to have it finished and to reach the goal. Such a walk is real life—life in earnest.—*Dr. Candlish.*

World-Wide Evangelisation.

WHEN an infant, over seventy years ago, I was named by my parents "Reginald," after Reginald Heber, foreign missionary Bishop of Calcutta. At a very early period of my childhood, I remember well persevering in reading through the ponderous volumes of this Bishop's missionary journals. Thus, probably, at a very early period of my life, I fell into the error of supposing that the evangelization of the heathen was to be accomplished chiefly by pecuniarily-supported official missionaries, and that our prayers were to be specially or chiefly for the sending out of those official missionaries. During my early life I was a persistent reader of the Bible. But I think it was very long before my eyes were opened to see that the Bible told a very different story and taught a very different prayer, vastly wider, and one which the Almighty had deigned immediately to answer at Pentecost WHOLESALE and on the spot by filling the whole assembled company of women as well as men with the Holy Spirit and so energizing and emboldening them that EVERYONE FORTHWITH went spreading the glad news. Thus, by every female and male acting as salt that had not lost its savour, multitudes of many tongues in many lands were speedily converted.

One night about two years ago on the very spot where I am now writing this paper, I looked out and saw at about two miles distance a timber yard being devoured in mighty flaming fire. But why was it? What caused the fire to be so unusually rapid and brilliant? Because each dry burning timber was inflaming its neighbour, and the latter quickly passed on the flame as if each flame cried, "Pass it on," "No time to be lost." "Pass it on," "Pass it on quickly," and when we turned our eyes upward the vault of the very heavens appeared to be illuminated.

Was there not a vast spiritual illumination in Jerusalem that, like this fire, rapidly spread in Asia, in Europe, and in Africa, whilst it refused to wait for printing, even of the Gospels, or for railways, or for steamboats, and there was a mighty advance during the first centuries. Our advance in this nineteenth century, if we estimate the numbers of the unevangelised, is not an advance, but, alas, if not an actual defeat, our progress is not to be compared to the progress of the early centuries.

What is the greatest want now? More money to send out more missionaries? No! What then? That every separate particle all over the world should be real salt actually salting. Is it not awful to think that in spite of all our cheap Bibles and tracts, and railways, and steamboats, and telegraphs we are not now gaining upon the heathen and Mahomedan world, but that they are gaining numerically upon us.

I would appeal for prayer to the old and bodily enfeebled Christians, and especially to the Lord's poor, to pray in the Saviour's own words—"Thy will be done in earth as it is in heaven;" and then to obey Christ's own injunction—

"Pray ye the Lord of the harvest that He thrust forth labourers into his harvest."

We, and especially we aged ones, need to cry to God solitarily, in secret, and also with one accord, in twos or threes, or in larger companies:—

"And now, Lord, behold the martyrdoms and persecutions in China, and grant not to missionaries merely, but to all thy servants and handmaids everywhere engaged in secular pursuits, whether literate or illiterate, that with all boldness that they may spread thy Gospel as did the early Christians, and not in China merely, but all over the whole world, and to hang on God for an answer at least as great as he granted to the like prayer as detailed in the Book of Acts."

REGINALD RADCLIFFE.

ROOTS OF BITTERNESS.

I WAS seated in a railway carriage, all alone. Just as the train was about to start, a Christian merchant entered, and, unheeding my presence, dropped into a corner seat with a sigh that told me the worries of the day had left him more than ever dissatisfied with things "under the sun."

"Don't you wish HE would come?" I asked.

"I cannot say I do," was his answer, "for I am not sure about my children."

In that honest confession was expressed a feeling that might to-day be found in thousands of Christian hearts. "Yea, come, Lord," is the cry, "but save our dear ones first."

Answered to the many who use it, this prayer would mean such a revival as the Church has never known. Why is it not answered? Why does He who giveth the early and latter rains allow this spiritual drought to be prolonged? We have his answer to a like question from Israel of old. "Wherefore have we fasted, and Thou seest not?" asked they.

"Show my people their transgression, and the house of Jacob their sin," said He to the prophet.

Sin would block the flow of Divine blessing to the Church at large; to any one of its many branches; or to the individual soul.

What a refreshing change in the use of the now fashionable "convention," it might be if the believers assembling would freely and honestly compare the present-day practices and opinions, of professing Christians generally, with the never-changing doctrines of the Holy Ghost, as given in the Word of God. I believe the contrasts thus brought out would be most startling to those who had never drawn such comparisons for themselves. And if that be sin which opposeth itself to the mind of God, which leaves undone what He commands, and does that which He forbids, would not the abounding sin discovered in the Church leave us to wonder no longer why the heavens are as brass to her cry for the Lord to revive his work in her?

It was with a full heart that I wrote my recent article on "Irreverence"; and it is with a firm conviction that I am acting in accordance with the will of God, that I now ask the readers of THE CHRISTIAN to consider the numbers of those who are harboured, without even rebuke, in the bosom of the Church to her own hurt, and her Lord's dishonour, in spite of their openly sinful lives. In nothing has God revealed his mind more clearly than on this matter. He has spoken to us, through type; by Israel's history; and in express command; but He has spoken in vain. We plead *expediency*, *charity*, *necessity*, and *love for the erring*, the result being the world's gratification, as it sees on Christ wounds received in the house of his friends, more cruel and more deep than ever He obtained from his open enemies.

Possibly, the Corinthians would argue, in the case of the man whom Paul excommunicated, "If we dismiss him from the church, he will be utterly lost to all good influence," or, maybe, he was a moneyed man, and some would be led to tolerate him because of the supplies received from his purse. Paul regarded his Master's will alone. He saw a leper in the camp, and determined that he should be ejected, and remain outside till he could return as a pardoned and cleansed penitent.

"I have written unto you not to keep company, if any man that is called a brother be a fornicator, or *covetous*, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." It is scarcely possible to realise that these words have any application for us; but, if they were not written for all time, how shall we know what to receive, and what to reject of other Scriptures?

We can never mend God's arrangements. Supposed charity to the one, becomes actual cruelty to the many; and, therefore, it is that we are bidden not only to look, but to look "diligently" "lest any root of bitterness springing up...thereby many be defiled." During one of my missions I found a semi-sceptic in an Evangelical church, and the vicar making a great fuss with him, in the hope of ultimately seeing him saved. "By all means keep him under the sound of the Word, if you can," said I; "but don't let him continue to take such an active part in that young men's meeting." My friend asked my reasons. I begged him to secretly inquire into the influence his favourite was exerting on the other members of the class. It was enough. He found, to his horror, that others, of whom he had cherished great hopes, had also begun to imbibe sceptical opinions. The root of bitterness had already defiled many.

In connection with such a question as this, we must also consider the undue haste with which many churches receive back again, with but few, or without any, marks of penitence, those who have crucified Christ afresh, and put Him to an open shame. It is the privilege and duty of all believers to restore the erring, in the two-fold spirit of meekness and humiliation; and "let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Yet, there must be restoration to God, before restoration to the Church. All was settled between the father and the prodigal, before the latter re-took his place in his old home. When the Lord addresses backsliding Israel, his word is ever "Return unto Me." He stands first—privileges are behind Him.

We, none of us, want to indulge the spirit of "the elder brother," nor to forget, as did the Pharisees who led the adulteress to the presence of the Lord Jesus, that we ourselves are not faultless; but let the Lord's will be done.

On the roadside, as one journeys from Pavenham to Bedford, is a hedgerow that some years ago seemed utterly worthless because of the small amount of living wood in it. Then there came a young forester from the north who cut out of it all the dead wood, with the belief that this would give the living more room for growth. His work was ridiculed by all the old wiseacres of the neighbourhood; and as the removal of the dead wood had left gaps innumerable in the fence, even those who had faith in his skill were led to ask if he had not done more harm than good. When the next summer came, however, most of the gaps had disappeared; by and bye they had all gone. He had been right; and life asserted its presence and power directly the removal of death had given it room for action. I was once connected with a church, the members of which met for a week's prayer to ask a special outpouring of the Holy Ghost. No special blessing appeared to follow the meetings. Nearly a year passed away, and four or five unsatisfactory persons were compelled by circumstances to separate themselves from us. As soon as they were gone we received such an outpouring of blessing from above, that we were enabled to continue a mission that was to have lasted a week or so, for a hundred and forty-five successive nights.

We like full churches—their fulness is our glory. In our foolish pride we like to present a fair show to the world. But our glory is often the Lord's shame, and (did we know it) our own shame too. One inconsistent professor of religion does any church more harm than the combined efforts of a hundred infidels from the outside. And the inconsistent are always the most forward. Theirs are the voices we hear soonest at the prayer-meetings. They are the first on their legs when opportunity offers itself for anything like an address. The world regards the church to which such belong; and, as it sees and hears, it says, "Fie upon thee; fie upon thee." The devil replies, "So would I have it." Judgment will reach "the house of God" before it touches the world; but how much lighter would it be if "the house of God" would first judge itself.

J. E. LINNELL.

Pavenham Vicarage, Bedford.

LIVERPOOL POLICE-COURT AND PRISON GATE MISSION.—Amongst the agencies of the diocesan Church of England Temperance Society is the firewood factory in Cedar-street, Bootle, which gives temporary employment to men met at the gate of Walton Gaol, and in the police-courts, who have mostly been discharged under the beneficient First Offenders' Act. Last year 152 men were employed, or an average of twenty per day, at wood-chopping, and most of them obtained permanent employment after working at the factory for a short time. The secretary is Rev. J. Hirst, 11, Lord-street, Liverpool.

A Cool Hand on a Hot Head.

1 Sam. xxv.

By Rev. F. B. MEYER, B.A.

The tidings passed throughout the land, like fire in prairie-grass, that Samuel was dead; and Israel, recognising its unity in the common loss, gathered to lament the prophet and saint, and perform the last honouring rites. To his worth and service was accorded the unusual tribute of interment within the precincts of his own house at Ramah, on the heights of Benjamin.

In all likelihood an amnesty was proclaimed, and David came to take part in the obsequies of his master and friend. It must have afforded unspeakable comfort to his harassed soul to be counted again amongst his people, and to share in the national tribute to one who had awoke within his breast the loftiest conceptions of the meaning and possibilities of his life. What memories were stirred around that bier! Some would feel that the chariots and horses of Israel had departed. Some dreaded the excess to which Saul's passionate temperament might carry him, now that the restraint of the aged statesman was removed. What unutterable thoughts rushed in wild turbulence through the heart of Saul himself may be inferred from his appeal to Samuel on the eve of Gilboa to return from the grave to help him. David perhaps most deeply felt his loneliness, as a sapling exposed to the full blast of the storm, when its sheltering oak is felled.

David dared not trust himself in such near proximity to Saul a moment longer than was absolutely essential, and as soon as all was over he started again for the sparsely-populated region of Paran, at the extreme south of Judah. To those borderlands, so long desolated by border warfare through the incursions of the Philistines and Amalekites, his advent brought tranquillity and safety. The sheep-masters had every reason to be grateful for his protection, and, as one well put it, "The men were very good to us, and we were not hurt, neither missed we anything, as long as we were conversant with them; they were a wall unto us both by night and by day, all the while we were with them keeping the sheep."

Unlike the Arabs of the present day, who inspire as much fear in those whom they profess to defend as in those with whom they are at open feud, these men, whom Saul desired to extirpate from his kingdom, took no advantage of the defencelessness of their wards, shielded them from hostile incursions; and so far from levying blackmail, were content with such moderate remuneration as might be freely tendered in days of ingathering, sheep-shearing, and festival. Where such services had been accepted and counted upon, it was obviously fair, and indeed according to the custom of the time, that some recompense in kind should be made. It was a tacit understanding, an unwritten law, and David was perfectly justified in sending ten young men to greet the opulent sheepmaster, Nabal, in the day of prosperity, to which the exertions of himself and his men had so largely contributed, to remind him of his obligations, and ask whatsoever might come readily to his hand to give.

Nabal's churlish treatment of this request touched David to the quick, and led up to an incident which, as recorded by the sacred historian, is one of the most charming idylls of Scripture, fragrant as the flowers of Alpine pastures, and fresh as a summer morn.

The story centres in Nabal, David, and Abigail.

I.—NABAL THE CHURL.

His character is drawn, after the manner of Scripture, in three or four bold outline strokes, and need not detain us. In every society men of this type are to be encountered, overbearing to their inferiors, intolerable in prosperity, drunken in carouse, abject in misfortune; who fly out with flout and sneer when they think themselves secure, but whose heart cringes before reverse. What an apt thumb-nail sketch is given of the whole race of Nabals in the confidential remark passed between his servant and his wife, "He is such a son of Belial that one cannot speak to him"!

He was very great, the historian says. But it was the meanest kind of greatness, consisting not in what he was in character, or had achieved in valiant deed, but in the number of sheep and goats that bore his brand over the pasture lands of the south. There are four kinds of greatness; young men, choose the best for your life aim! It is little to be great in possessing, better to be great in doing, better still to conceive and promulgate great thoughts, but best to be great in character. Aim at the greatness of which Heaven takes account. It was where Self-mastery, Holy Ghost Fulness, and Service to mankind met, that the angel said, "He shall be great in the sight of the Lord."

He was a fool, his wife said. "As his name is so is he; Nabal is his name and folly is with him." Poor woman! She had had every reason for speaking thus bitterly of him, and she was a sweet woman too, not likely to speak in these terms of her husband unless his rude, cruel hands had wantonly broken down the last remnant of wifely respect and love. He surely must have sat for the full-length portrait of the fool in our Lord's parable, who thought his soul could take its ease and be merry because a few big barns were full. There are appetites and longings in the soul which good dinners cannot satisfy; there are cravings which will not be appeased merely because we can see our way to three meals a day as long as we live.

He was a man of Belial, his servants said; and indeed his treatment of David's modest request well bore out the character. It was rude, uncourteous, uncivil. He could not have been ignorant of the causes which had forced David into his wandering, arduous life, but he ignored them, and chose to put forward the most cruel and harsh construction. He as good as said that David was raising a revolt against his master Saul; virtuously covered his refusal beneath a show of loyal devotion to law and government, which was intended to suggest an extremely unpleasant alternative for David; and finally asserted his preference to give his bread and flesh to those who, like his shearers, had worked for them, rather than to a lot of vain fellows, who were hanging idly about to live on the ripe fruit that might fall into their mouths.

He seems to have no compunction for his churlish speeches: no idea of the consequences they might involve. As soon as the words were spoken they were forgotten; and in the evening of the day on which they were spoken we find him in his house, holding a feast, like the feast of a king, his heart merry with wine, for he was very drunk, and altogether so stupid that his wife told him nothing less or more till the morning light.

II.—DAVID, PRECIPITATE AND PASSIONATE.

One of the most characteristic features in David's temper and behaviour through all these weary years was his self-control. He waited patiently for the Lord. Year after year he stayed himself on God's promise, and left Him to realise the word on which He had caused him to hope. When summoned to relieve Ziklag, or warned to leave it, as well as on other occasions, he showed the utmost deliberation, calling for prophet or priest, and seeking to ascertain the Divine will before stirring a step. On two occasions he had controlled himself, when Saul lay in his power, and refused to take his life. But the rampart of self-restraint built by long habit went down, like a neglected sea-wall, before the sudden paroxysm of passion which Nabal's insulting words aroused. In hot fury he said to his men, "Gird ye on every man his sword." And they girded on every man his sword, and David also girded on his sword, and there went up after David about 400 men. He doubtless argued with himself as they marched rapidly through the silent wolds, "I am justified in this act; there is no reason why this man should treat me thus; he has returned evil for good, and added reviling and reproach; it is intolerable; I must assert my self-respect, and let this neighbourhood see that I am not going to be trifled with. I will bear from the king what I will suffer from no living man else."

At this hour David was on the brink of committing a crime, which would have cast a dark shadow on all his after years. In calmer, quieter, holier hours it would have been a grief to him, and an offence of heart, to have shed blood causelessly, and avenged himself, instead of leaving it to the Lord to sling out the souls of his enemies, as from the hollow of a sling. From this shame, sorrow, and disgrace he was saved by that sweet and noble woman, Abigail.

III.—ABIGAIL, THE BEAUTIFUL INTERCESSOR.

She was a woman of good understanding and of a beautiful countenance. A fit combination. Her character had written its legend on her face. The two things do not always go together. There are many beautiful women, wholly destitute of good understanding; just as birds of rarest plumage are commonly deficient in the power of song. But a good understanding, which is moral rather than intellectual, casts a glow of beauty over the plainest features.

It is remarkable how many Abigails get married to Nabals. God-fearing women, tender and gentle in their sensibilities, high-minded and noble in their ideals, become tied in an indissoluble union with men for whom they can have no true affinity, even if they have not an unconquerable repugnance. In Abigail's case, this relationship was in all probability not of her choosing, but the product of the Oriental custom, which compelled a girl to take her father's choice in the matter of marriage. As a mere child, she may have come into Nabal's home, and become bound to him by an apparently inevitable fate. In other ways, which involve equally little personal choice, compelled by the pressure of inexorable circumstances, misled by the deceitful tongue of flattery, her instinctive hesitancy overcome by the urgency of friends, a woman may still find herself in Abigail's pitiful plight. To such an one there is but one advice—You must stay where you are. The dissimilarity in taste and temperament does not constitute a sufficient reason for leaving your husband to drift—You must believe that God has permitted you to enter on this awful heritage, partly because this fiery ordeal was required by your character, and partly that you might act as a counteractive influence. You must stay as you are. It may be that some day your opportunity will come, as it came to Abigail. In the meantime do not allow your purer nature to be bespotted or besmeared. You can always keep the soul clean and pure. Bide your time, and amid the weltering waste of inky water be like a pure fountain, rising from the ocean depths.

But if any young girl who reads these lines, of good sense and earnest aspirations, secretly knows that, if she had the chance, she would wed a carriage and pair, a good position, or broad acres, irrespective of character, let her know that to enter the marriage bond with a man, deliberately and advisedly, for such a purpose, is a profanation of the Divine ideal, and can end only in one way. She will not raise him to her level, but sink to his; her marble will not change his clay, but coarsen to it.

Nabal's servants knew the quality of their mistress, and could trust her to act wisely in the emergency which was upon them, so they told her all. She immediately grasped the situation, despatched a small procession of provision-bearers along the way that David must come, and followed them immediately on her ass. She met the avenging warriors by the covert of the mountain, and the interview was as creditable to her woman's wit as to her grace of heart. The lowly obeisance of the beautiful woman at the young soldier's feet, the frank confession of the wrong that had been done, the expression of thankfulness that so far he had been kept from blood-guiltiness and from avenging his own wrongs, the depreciation of the generous present she brought as only fit for his servants, the chivalrous appreciation of his desire to fight only the battles of the Lord and to keep an unblemished name, the sure anticipation of the time when his fortunes would be secured and his enemies silenced, the suggestion that in those coming days he would be glad to have no shadow on the sunlit hills of his life, no haunting memory—all this was as beautiful, and wise, and womanly as it could be, and brought David back to his better self. Frank and noble as he always was, he did not hesitate to acknowledge his deep indebtedness to this lovely woman, and to see in her intercession the gracious arrest of God. "And David said to Abigail, Blessed be the Lord, the God of Israel, which sent thee this day to meet me, and blessed be thy wisdom, and blessed be thou, which hast kept me this day from blood-guiltiness, and from avenging myself with my own hand."

What a revelation this is of the ministries with which God seeks to avert us from our evil ways. They are sometimes very subtle and slender, very small and still. Sometimes a gentle woman's hand laid on our wrist, the mother reminding us of her maternity, the wife of early vows, the child with its pitiful beseeching look; sometimes a thought, holy, pleading, remonstrating. Ah! many a time, we had been saved actions which have caused lasting regret, had we only heeded. And above all these voices and influences, there has been the gracious arresting influences of the Holy Spirit, striving with passion and selfishness, calling us to a nobler better life. Blessed Spirit, come down more often, stay us in our mad career, and let us not press past thee to take our own wild way.

Stories of the Red Indians.

By Rev. EGERTON R. YOUNG.

II.—A RELIGION WORTH HAVING.

"Missionary, I have made up my mind to be a Christian."

Thus was a missionary addressed by an old Indian, as for the first time for long weeks he had been able to leave the Mission-house, and come out into the pleasant sunshine. With malarial fever he had been stricken down, when, weeks before, he had gone from a distant northern mission port to what was then known as Fort Garry, for his yearly supplies. The fever developed into typhoid, and for weeks he had hovered between life and death.

His field of toil was away up north beyond the great Lake Winnipeg, among the wandering Indians who there live by hunting and fishing. So ignorant, and destitute of bread were they in those days that, in order to make the petition in the Lord's Prayer, "Give us this day our daily bread," intelligible, it had to be translated, "Give us this day something to keep us in life." They lived entirely on fish and game. Money was a thing unknown among them.

The business of the country was fur-trading, carried on altogether by barter. The desolate country, void of grain or vegetables, abounded in the finest fur-bearing animals. In these northern retreats, where the winters lasted more than half of the year, where blizzards raged and tempests howled, were to be found numbers of black bears, prized by the Indian for their valuable skins and savoury flesh; also the valuable silver and black foxes, as well as four other varieties of the same cunning creature. Here the otters, minks, martens, and other similar animals abound as in no other part of the world, while the industrious beavers build their dams with a skill and cleverness in overcoming some of nature's obstacles from which we may well learn a lesson.

In exchange for the skins the Indians obtained from the traders what they deemed the necessities of life, such as guns, ammunition, tobacco, blankets, clothing, kettles, knives, etc.—sometimes a little tea and sugar, but these were ever considered great luxuries, and were only to be obtained by the fortunate hunter who brought in large packs of furs, and then only in limited quantities.

Among them still survive some of the once populous and warlike tribes who held possession of the whole American continent, but who now are only the wreck of former days. Many years ago missionaries had gone with the Word of God, and had been a great blessing and joy to large numbers of them. Among some tribes great opposition was at first offered by those proud and sensitive people, who imputed to the "pale faces" all the disasters that had come upon them. The missionaries being of the same colour, shared in their suspicions. In some instances it took long years to overcome these prejudices. But eventually, by kindness and practical sympathy, it was accomplished, and now in many places the missionary is not only the personal trusted friend, but the one to whom the tribe goes for counsel and advice when any emergency in its affairs arises.

When once the friendship of the Indian is secured it is sure and abiding. They are

A PEOPLE WHO KEEP THEIR WORD.

An Indian, unless he has been spoiled by unprincipled whites, can be depended upon to carry out his promise. The Friends of Pennyslvania tested them for seventy-five years and were not disappointed. The whole record of the dealings of the Friends with the Indians in other parts of North America, as well as in Pennyslvania, has been most admirable and praiseworthy. They were misunderstood by the Indians on account of their peaceful ideas, so contrary to what the natives had been accustomed to in their contact with the rest of the adventurous whites, who were always armed, and generally treated the Indian as an enemy.

At first the Indians were inclined to treat these peaceful methods of the Friends as evidences of cowardice, but a few practical lessons taught them their mistake, and from that time on the relationship between them has ever been most cordial. It was to the Friends that many of the tribes, longing for peace and quietness, and especially for the deliverance from the unprincipled whisky traders, who were ruining them by wholesale, sent their deputations urging them to plead with the "Great Father," the President, to save them ere it was too late. How different might have been the record if others had imitated the methods of this most worthy society.

At those northern mission stations there was no attempt made to put things under lock and key, or to fasten up windows or doors. Poor as the people were, they would scorn to steal.

The missionary and teachers found them to be bright and clever, and as capable of receiving the truth and acquiring the art of reading as any other people. However, there was one drawback in the successful efforts to teach to read those northern tribes, who live altogether by hunting and fishing.

Their mode of living required them to be ever on the move. They had no settled habitation. When the spring came they left their hunting lodges or wigwams in the forests, where they had been trapping the fur-bearing animals, and for a time camped on the shores of lakes, or near the great swamps, where the flocks of wild geese had their breeding grounds, or were passing over still further north, and where also the ducks, returning from the south, rested in great numbers. Then they scattered to distant parts of the lakes and islands where the various spring fowl were to be captured, and, later on, off again to the favourite hunting-grounds where the bears and other animals were to be obtained in their season.

In the early autumn they gathered to the lakes to make what was known as the Falls Fishing. Tens of thousands of the splendid whitefish were captured in the full nets, and hung up on stagings, beyond the reach of fierce wolves and Esquimaux dogs; and there, frozen hard as marble, they remained fresh and good for months, and would be taken away by dog trains, and used as required from November to May. Then, with the return of the bitter winter, when the cold had made prime the furs, they were off again to their hunting lodges.

To keep schools in successful operation year after year among such a migratory people was not to be thought of in those early days. All that a missionary or a teacher could do was to follow up the people, and do the best he could whenever at the camp fire, or in the wigwams, little companies could be mustered. But at best the efforts were not very encouraging.

To one of the early missionaries came the happy thought like as an inspiration—Cannot a simpler method be invented by which these Indians can be taught to read the Word of God? This thought took such possession of him, and it so fired and enthused him, that he worked and toiled and experimented, until he invented what is known as the Syllabic Characters, as each letter or character represents a syllable. This devoted missionary, the Rev. James Evans, had to work for years amidst many discouragements ere he succeeded, but success came at last, and great indeed was his joy and that of the wandering Indians at the discovery of a plan by which an intelligent person can in a very few weeks

EASILY LEARN TO READ THE WORD OF GOD.

Some missionaries, with no other appliances than a burnt stick and the side of a granite rock, have taught the syllabic characters of Mr. Evans to the people so successfully, that without the aid of school-house, spelling book, slate, or pencil, they have opened to the first chapter of Genesis, and with nothing else to aid than the characters on the rock, and the explanations of the missionary, have so succeeded that now in the lonely wigwams, or at their distant camp fires, on western prairies, or in northern forests, they are reading fluently the blessed Book.

All of the Churches that have missions in that great land have adopted this syllabic system in teaching the natives how to read; and at this we rejoice. The British and Foreign Bible Society have for years been printing the Bible in these characters, and all the missions desiring them are most generously supplied.

Years ago, the missionary referred to in the beginning of this chapter went to live among some of those far-off tribes. In various places he saw blessed results of the self-denying efforts of those who before him had toiled. In other places it was his joy to be the first to tell the story of redeeming love. Some at once received the Word gladly, others delayed for a season, and some openly opposed, declaring that, as their fathers lived and died, so would they.

One old Indian, while very anxious to hear all he could of the stories and incidents of the good Book, was stubborn in his resolve not to become a Christian. Still he listened attentively to all that was said about the Christian religion, and the blessings it brought to its possessor in this life and the life beyond. He attended the religious services when in from hunting, unmoved and unimpressed.

When health came back to the missionary who had been so long on his sick bed, utterly unable to attend to any of his duties, and he was able to enter again upon the work he so much loved, one of the first to greet him was this old Indian with the words with which we have begun this chapter, "Missionary, I have made up my mind to be a Christian."

Great indeed was the joy of the missionary at hearing these words, as his prayers and yearnings had so often gone out for this man's conversion, as he observed how intently he seemed to listen to all that was said. As it was but natural that he should desire to know what had induced this man, who had been so stubborn in his resolve not to be a Christian, now to make such a full and complete surrender, after expressing his joy at hearing of his resolve, he questioned him as to the cause of this change in his mind towards Christianity.

His answer is worth remembering, and of being well pondered over.

"You know," he said, "I often listened to you as you talked to us about the stories and lessons in the great Book. Among other things you told us was that the Great Spirit who gave the Book, was able to give us comfort for every kind of trouble, and could sustain us in sickness as well as in health, and keep us from fear and alarm, even in the presence of death itself.

"This was great news to me, and I could hardly believe it. And so when you were brought home sick and became so bad and seemed likely to die, I thought, 'Now I will see if what the missionary has told us is true in his own case.' So I used to go and sit in the room where you were and watch you and listen to your words, and although when the fever was on you, you said many queer things, yet, whenever your mind was right, you were kept without any fear or alarm, and were so happy and joyous all the time. The prospect of death had no dread for you, so I said to myself, This is a religion worth having; and now I want to be a Christian, and have this same love in my heart which in the time of need will take all fear away."

IDOLATRY IN MEXICO CITY.

Readers of The Christian will be interested in learning of the proposed movement on the part of Mexican Romanists to place a magnificent crown over the picture of the Virgin Mary, which was supposed to have been miraculously impressed upon an Indian's blanket two hundred years ago. The ceremony takes place during the first twelve days of the coming October. The picture hangs in a church in the suburbs of this city, and is annually visited by thousands of pilgrims. The "coronation" has been talked of for a century, but is only being realised at this late date, probably for the purpose of counteracting the effects of Protestantism, which seems to be making rapid progress in every direction.

From the 1st of October to the 12th a steady stream of pilgrims will pour into the city, and a conservative estimate puts the aggregate of all comers at a million people. What a magnificent opportunity to give the Gospel to Mexico! The missionaries have decided to publish a daily religious paper during those twelve days, in which the baseless assumption of the miraculous appearance of the Virgin will be constantly brought before the people; it is also desired to publish from £100 to £200 worth of Spanish tracts, leaflets, cards, placards, &c., giving the teachings of God's Word on the subject of idolatry and kindred topics. These tracts must be prepared here, as the superstition is a national one, and the ordinary tract does not meet the case.

The missionaries representing the different Protestant organisations labouring in this city earnestly desire the help of their English brethren in this matter. The opportunity is one that may never again occur. At a comparatively small expenditure of money and effort we can send the Gospel all over Mexico.

Wm. H. Sloan.
3d Humboldt Ave., No. 515, City of Mexico, Mexico.

DEAN FARRAR has promised to address a meeting in the Temperance Hall, Newport, on Thursday, September 26, under the auspices of the Newport and County Total Abstinence Society and Gospel Temperance Union.

ECCLESIASTES EXPLAINED.

NOTES ON AN ADDRESS AT NORTHFIELD, MASS.
By W. J. ERDMAN, D.D., Germantown, Pa.

Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Eccles. xii. 13, 14.

The Book of Ecclesiastes is read by Christians with doubt and perplexity. They find it hard to extract from it anything spiritual and heavenly, and so try to read into it what is consciously contrary to its spirit and letter. To others its sayings and conclusions are most agreeable; and, being a book of the Bible, it seems to sanction a conduct of life at variance with the holiness and grace of Christianity.

It is in the Bible; it was given by inspiration of God; it is there for the purpose common to all the books of Scripture, and like all the books of the Old Testament can be fully understood only in the light of the New. It belongs to the organism of Scripture, and with all the books of the Old Testament faces the future: it faces Jesus Christ; it leads to Him; it is answered in Him.

In brief, Ecclesiastes is the book of the natural man; it is the mirror of man under the sun, held up by Solomon; and its last and best conclusion is still that of the natural man.

1. *The text in its more literal reading gives us the proof*: "The end of the matter, the whole let us hear; fear God, and keep his commandments, for this is the whole duty of man"; or with the LXX., "this is the whole man"; and the word for man is "the Adam," the name of the race, of humanity. This whole duty is truly the ideal man, but the expectation of judgment of things evil as well as of good implies the failure and imperfection of this very Adam; and so for him law and duty can be no ground of acceptance before God.

Likewise, in vi. 10 we are told the book is all about Adam, not of Adam wise and unfallen, at home with God, but as one who "knoweth not what is good for man in this life, all the days of his vain life, which he spendeth as a shadow."

2. *Another proof that this book and its noblest saying is of man not born again, lies in the fact that the only divine name in it except Creator—(and that is also a proof)—is what may be called his natural name, Elohim (God).* Not once is spoken the name Jehovah, the name of the everlasting covenant of redemption; "I am the LORD." God seems distant, far away, up in heaven, a Judge; and sinful man on earth, whose words should be few. And so man, from the first sigh over all vanities, to the last conclusion, is seen and heard as unredeemed, unrenewed, out of covenant relations, seeking what is the best under the sun, but

NOT SEEKING GOD HIMSELF;

and at the end of all his weary searchings, speaking not in believing Hebrew phrase of the fear of the Lord, but of the fear of God, and not even then of "thy God." In the book of Proverbs Wisdom is speaking to those who fear Jehovah; in Ecclesiastes it is not so.

3. *The oft-repeated "under the sun" also is proof that the Preacher has man, as man, in his eye*:—This man who looks up indeed but knows not what is beyond except judgment; this Adam under the heavens with his weary, profitless labour, and his sorrowful wisdom; with his mad mirth and blank despair; with his royal possessions and delights, and his hate of life; with his lofty speculations and his utter ignorance; with his worldly-wise maxims and his awe-struck religiousness; with his love of worldly vanities, and his deep disgust at man's portion of endless toil; with his "sad sincerity" and his paralysing scepticism; with his thankful enjoyment of earthly goods, and his anxious looking for of judgment; with his fear of God and his rash vows, wordy prayers, heedless worship and vain superstitions—all this and much more, man is, under the sun. What he is and what he ought to be are far apart. Through the whole book, nowhere under the sun is he seen to meet God; even at the close, standing on the topmost height of human thought, a vast expanse of separation and silence still cleaves between him and God the Judge of all.

4. *The theme of the book proves the text to be the best and final word of the natural man.* All its experiences, confessions, observations, and exhortations, are bound together by the one great question of wise men of olden time among other nations and peoples: What is the chief good? What should man labour for as the true gain? What is the noblest thing under the sun? Is life worth living? Is there any profit; any surplus, substantial, enduring? That all is vanity of vanities, and vexation of spirit; Vapour of Vapours, all vapour, a feeding on the wind, is not the thing to be proved, but the thing that was found.

"Wherein is the good?" asks the Preacher—it is the wise king who is asking, and he has all the world to bring him answer. He is to speak for the world, for the race, for man, high and low, wise and foolish, rich and poor, in hut and hall, living and dying. It is a speculative question to be settled not by a process of reasoning but by experience. It is asked and answered not in classic form, but with Hebrew cast and colouring, uttering the heart of man, and in such manner that the book becomes a universal book, true for men in all nations and times. It never forgets man is a sinner and God the Righteous One.

The answer to the great question is sought in thoughtful earnestness amidst pathetic failures and melancholy conclusions; for this is man out of Christ, face to face with nature and her riddle, with man and his enigma, with God and his mystery; and the answers are full of temporary contradictions and half-truths, for so is man without God. He asserts, and recants to assert again; he renews the quest from various points; he sees the far-off truth at long intervals from height to height, while the valleys of man's vain life and depths of dark despair lie between.

The seeker begins his quest where life begins, in pleasure and mirth, and ends with old age and its burdens and ills. He seeks the answer "with wisdom," never letting any experiences so overcome him as to blind him to its "vain" significance (i. 13, 17). He *reins in* his flesh with wine; he does not throw the bridle on the neck of appetite when he would find what "good" there is in the intoxicating cup; he "keeps his head level" (ii. 1-2).

There are

THREE CONCLUSIONS IN THE BOOK:

(1) Life is hateful because one event of death and darkness comes to all, to man and beast; but (2) one need not brood over that, but rather enjoy life (see life ix. 9) and thank God for it; and yet (3) since judgment is coming, it is noblest to fear God and keep his commandments.

On the second conclusion the preacher dwells repeatedly: "Enjoy thy good things with all thine heart, and thank God for the power of enjoyment; it is his best gift" (v. 18; ix. 7-9).

At first he resorts to this with restful confidence, but at last he speaks of it in serious irony, and a tremor of fear is felt through its utterance; for death is the end of all, and judgment is coming. Or the very good things themselves are seen to become a source of sore evil and vexation of spirit. The rich man may be without the power of enjoyment; days of darkness will be many; and to the poor man and the oppressed who have no comfort or good, such conclusion but vexes, making life more hateful, and its mystery more unintelligible. "This also is vanity."

Make what we will of the book, it goes hard to extract anything "evangelical" or "spiritual" out of it; it remains still the book of "men" (1 Cor. iii. 3); and yet it is religious, for the natural man is religious, feeling after God, confessing him in conscience, dreading death for fear of what shall be after death.

It is man who, having boxed the compass of all human speculations and vanities, and not knowing God as a Saviour, that exclaims, "All is vanity." It is man, to whom life becomes at last a weary treadmill, and the world ceaselessly spinning in its round, its new things but old things, an out-lived, worn out thing. It is man who, having found out the emptiness of mirth and the vanity of all enjoyments, gross and sensual, refined and artistic, and feeling the sore vexation of all earthly possessions, declares at last wisdom to be the most vexatious and sorrowful possession of all, because it can only discover the worthlessness of all the rest. It is man who, reflecting on the piecemeal "times" into which human life is broken, and unable to find the one eternal purpose of God shaping, controlling, and uniting all, concludes that the best thing he can do is to let God see to all, and contentedly resign himself to eating and drinking, and the enjoyment of the good of all his labour under the sun. It is a man who, in the midst of his good time feels foreboding of a long (iii. 17), solemn day of judgment for every purpose and work, that God may show men what beasts they are, even though one event happens to all, and man in death has no pre-eminence above a beast. And it is man who, roused from full dull contentment or stupid indifference, conscious that he is more than the beast he drives or the clod he treads upon, seeks in religious observances and mournful funerals and charitable deeds and self-restraint, the unknown good his soul craves, only to fall again into despair over his futile endeavour to find the far-off, the soundless deep of "the work God worketh from the beginning to the end."

To-day the preacher is perplexed by the often contrary experience in this world of the righteous and the wicked. The righteous fares ill and dies early; the sinner fares well and lives long. And then, thinking if one fear God it will be just the other way, and finding out to-morrow it is, after all, not the other way, he sighs, "This also is vanity," "and again commends mirth, and the having a good and thankful time anyhow" (vii. 15, viii. 12-15).

Again, trying to dissuade men from puzzling themselves too much with such hard questions, and from thinking they could be more righteous than God, and manage the world better if they had a chance, he says, "Be not righteous overmuch, neither make thyself over-wise; why shouldst destroy (confound) thyself?" And this is human; but still more human, still more like the natural man trying to strike a religious average, a snug medium, do men to-day, and even professed Christians, make these words mean, "Be not self-righteous, so fanatical; avoid excitement; worry not over 'the doctrines'; take religion calmly."

The preacher has also another word addressed to sinners running to excess of riot and in danger of speedy judgment. "Be not overmuch wicked, neither be thou foolish; why shouldst thou die before thy time?" This word, sounding

SO PLAUSIBLE TO YOUNG MEN,

and seemingly such a maxim of that prudence the world admires so much and practises so little, becomes very human. "Sin a little; sow a few wild oats; know the world! see life; but *stop in time!*"

And so in abrupt endings and sudden returns to the one great question of the book, the preacher keeps showing man to himself; so debating between the contentment of ignorance and the worth of wisdom; between the vexations of riches and the miseries of poverty; between the wrongs which are not righted and the dead that can no longer be oppressed; between the wonder that women worth the name are so scarce and the reasons that things are as they are; between the pride and fragrant joys of family life and the event of death that comes to all; between the life-long possession of all manner of earthly good and the final lack of a pompous funeral and monumental marble; between such and manifold more earthly things like these and things too high for mortal men, the preacher keeps moving on to the high conclusion, ever revealing man as the creature of fitful moods, all things by turns, out of centre, setting sail around his strange world, and coming back at last, no wiser and no better, to the place from which he started.

5. *The different literatures of the world bring proof that Ecclesiastes is the book of the natural man.*—It finds its echoes everywhere, from the poetry and philosophies of Greece and Germany, India and France, Burmah and England, China, and America. The book of the preacher and the books of sages, moralists, poets, match each other. The wise questions and doubtful answers put forth by the soul in its needs are common to both, likewise the fitful experience and the monotonous verdict, "All is vanity," vapour, mist, "the dream of a shadow."

This wise Preacher, King of Israel, finds his counterparts in a Marcus Aurelius and in a Socrates. His ancient sermon discloses the seeds and germs of many modern reasonings. His despair, his vacillations, his brief soliloquies, are but enlarged in a Hamlet or a Faust. And a poet that feared not God, even denying his existence, must yet in fuller phrase repeat the first word of Solomon concerning mirth and vanity, and reiterate the seeming pre-eminence of the creature, be it but a skylark which feels "no languor" or "sad satiety";

We look before and after,
And pine for what is not
Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those that tell of saddest thought.

6. *The most positive proof, that to fear God and keep his commandments, in view of a judgment to come, is the conclusion of the natural man, is found*

in the New Testament.—It is charged upon the Gentiles by Paul, in Romans, that they knew God's eternal power and Godhead, that they did not like to retain God in knowledge, that they suppressed the truth, that they knew of the judgment of God and despised his goodness, and so were without excuse. His conclusion is, "For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (ii. 14-15).

The same apostle, whether preaching to the philosophers of Athens or to the rustics of Lycaonia, reiterates the same charge of inexcusable ignorance of God, and warns them of future judgment. To fear God is then not heard for the first time among men in this old Hebrew sermon, but is there with the seal of inspiration, that the book may become the book for the race, its mirror and its spokesman; and its final sentence

THE LINK TO THE GOSPEL OF CHRIST.

That sentence, that concise "conclusion," is the truth underlying all natural religions; the utterance of the universal conscience; the highest teaching of Greek wisdom; the grand motive of heroic deeds; the central principle and illuminating idea of the histories of a Carlyle, a Froude, who with an enlarged application of its truth, call to an unrighteous nation, "Fear God; do right; thy judgment day is coming." It is verily nobler to do right, than to mope in melancholy, or to eat and to drink; it is some relief amidst the wrongs and perplexities of the world to look for a day of Divine judgment to righten and clear up all; but there is no personal salvation in it.

And should one believe that there are men in every nation who fear God, it will still remain a question whether such fear and commandments lead them to look in confessed failure, like a Cornelius, beyond themselves for salvation; or whether, like the unbelieving proselytes who despised the Gospel, they rest in Pharisaic obedience to justify them before God. Over such men of his own nation, boasting in this very conclusion of Ecclesiastes, and going about to establish their own righteousness, the apostle's heart yearned, and for such he prayed as for men unsaved, natural men, needing forgiveness and the righteousness of God. "By the deeds of the law shall no flesh be justified."

7. *And a final proof that even this highest and best conclusion is still of the natural man lies in the fact that no preacher of the Gospel would select this text as one containing the Gospel.* Could we fill this auditorium with impenitent, unsaved people, old and young, with the understanding that the preacher should read the Book of Ecclesiastes instead of preaching a sermon, and that whenever he had finished a section with the verdict, "All is vanity," old and young would in all sincerity respond an Amen: suppose ye, the minister, if he knew the Gospel of the grace of God, would on reaching the conclusion of the whole matter, "Fear God and keep his commandments," dismiss the congregation with the benediction as if their assent to that final word had now set them right with God, and "its practice would issue in their salvation"! Would he not at that very point begin to preach to them justification by faith in Christ alone, and testify that whosoever believed in the Son of God received eternal life and would never as a sinner come into judgment?

When man ends, then God begins. When all the world had become guilty before God; when Hebrew righteousness had utterly failed to fear God and keep his commandments; when the Greek by his wisdom knew not God; when the Roman had stupefied his conscience and liked not to retain God in his knowledge; even though there was still taught by Hebrew and by Pagan creed, by seer and sybil, the coming of a day of wrath, and the impending judgment of Gehenna; then God, in his love, wisdom, and power made Himself manifest, a just God and a Saviour.

Where man ends, there God begins. The book of the natural man comes to its close, so that the Gospel of the Son of God may open; the all of man, under the sun, of the first and fallen Adam, but convicts him of failure and guilt, to lead him to the all of the last Adam, the Lord of Heaven. Where man ends, there God begins. To man's highest thought of God under the sun, God's heaven of gracious thought towards man bends down out of infinite depths.

SAVED THROUGH A LETTER.

By MRS. HARVEY-JELLIE.

"And so they tell me you are going to London, Mr. Wilfred."

"Yes, Fergerson, I think it is time for me to see the larger world, and if there are fortunes to be made, why shouldn't I have a turn?"

The old gardener slowly raked the earth round the flowers he prized. He was getting past his work, but Mr. Ormond so valued him as a servant, and as a Christian, that he allowed him to continue to hold the place and live in the gardener's cottage, for none could tell how much he owed of spiritual blessing to that faithful old man, whose whole life had been a witness for Christ.

"You don't say what you think about it; surely you've raked long enough."

"I'm thinking we'll miss our young gentleman, and if you should make a fortune, you'll forget the poor old gardener—but hark ye, Mr. Wilfred, and 'Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you.'

"Go on with you! Why, Fergerson, do you think I'm going wrong just because I'm off to London? There is the best of everything there, grand preachers, fine services for young men, and all up to date. No fear, but I shall learn the right way!"

The change was startling—from the glorious country, where all was elevating to thought and feeling, to the noisy, grimy city, with so much that was down-drawing and confusing; yet, with his inquiring and observant mind, there was much that pleased and fascinated him, and soon led him on in quest of knowledge and pleasure. The business prospects were good, and there was no lack of amusement for free hours; avenues of all sorts opened to him, and unheard-of entertainments came suddenly upon his way. Meantime, letters were eagerly looked for away in the peaceful land of his home.

"A grand world this," he said in one written to his sister—"a whirlpool of delight. I've been seeing fresh things every night. Tell old Fergerson I'm in for the best of all things up here."

But as Mr. and Mrs. Ormond sat in their pretty room overlooking the sea, a slight shade of anxiety might be traced on their countenances. "He will feel his feet soon; young fellows *will* have their fling," said the father.

"I know," said the mother, "but the forces for evil are strong; when you write, urge him to hear some of the earnest preachers; advise him to seek good companionships; he must be all right if he listens to such persuasive voices. We have no one here who can deal with the youthful mind, and Wilfred is at the age that needs intelligent force; besides, he has been well brought up, and he will steer right—don't fear."

Yet they did fear, for all they spoke so cheerfully, for they read between the lines of his letters; and the unwritten words told more than the legible characters.

Unstable, indeed, he went from one place to another; one Sunday he admired the pomp of a Roman Catholic service; the next, the emotional meeting of the Hall. One evening, a play at the theatre; the next, a thrilling lecture, till he seemed to have exhausted the supply of variety. Still another opening, and temptation put out a hand with inviting subtlety. "Fine chance," said a companion, "Sunday afternoon, a picnic down the river. A blow is what you want, Ormond; come along." "Don't know why I shouldn't," he replied, "one preaches strait-laced propriety, another broad freedom; it seems we must be a law to ourselves, and where is the harm in enjoying the breeze on Sunday?"

"Where, indeed? Glad you've got so much common sense."

It was Saturday night, and the postman came up as the young men talked outside the door. "Good-night," said Wilfred, taking the letter and going to his room. "Poor old Fergerson; think of him writing to me! What queer writing!" and he sat down to read it.

That evening they called him "absent." Perhaps he was, for his thoughts were of his younger days; and he wondered how his present life would appear in the old gardener's eyes. He thought of all this, and much besides, till he could have felt "weak" about it, but eyes were soon on him, and he must keep his stand. Consequently Sunday afternoon found him fulfilling his promise to go down the river, and a merry company they made, but over Wilfred's heart a wave of uncomfortable feelings continually passed.

Sermons, eloquent and powerful; lectures, thrilling and instructive; plays, pathetic and exciting, had influenced him, but none had impressed him so deeply as the letter, written by a trembling hand, prompted by a Christlike heart. Late that night he took it from his pocket and read again:—

"I'm fast going home, and it's glory all the way and glory by-and-bye; but, dear Mr. Wilfred, how is it with you? Don't lose your soul, even if you gain the whole world. If I had your chances how I would work and pray for those young men of London. I read the verse yesterday, 'Run, speak to that young man,' and I said, 'I'll speak by a letter, and God's Spirit will carry the message straight, and Mr. Wilfred will be saved for eternity and save hundreds; so please...etc."

The loving words that followed he knew, and his hand shook, and he lay down, but he could not sleep.

"HOW IS IT WITH YOU?"

A plain question, but with all his advantages he could not answer it.

"He's run down a bit," said one. "He wants bracing up." "Get a day or two off; go home, Wilfred," said his comrade in the office.

"It's quite true, Fergerson," said Katie Ormond, as she called to see how the old man was, "Wilfred is coming to-morrow."

It was a "red-letter" day when the front door opened, and Wilfred was received home by his father and mother.

They listened as he told of men he had seen and heard, and of places he had visited, but he said nothing of any good influences they had had on him.

"I want to go first to see Fergerson," he said, in the evening.

"Ah, do Wilfred, he is not able to go out now, and he thinks much of you," said Mr. Ormond.

"Thank you, Fergerson, for your letter," said he, grasping the feeble hand outstretched to greet him.

"I knew you'd forgive the old man daring to write about things the great people of London know how to talk about better by far; and now I see you once more before I die, tell me the answer to my bold question, Mr. Wilfred."

"No one had troubled to ask me such a question as that—'*How is it with you?*'—I couldn't answer it; you puzzled me, Fergerson. But I had to look into the matter, and you were right, God's Spirit did carry the message straight, and I saw how it was. I was risking my soul. It was a hard and sharp turn, but God helped me to take it, and thanks to you, it is all right with me now. What can I say to you or do for you in return?"

The old face beamed with joy. The dim eyes flashed through tears. "Thank God. What can you do? What every really saved young man should do, live a shining life, and work to save others. Mr. Wilfred, when I'm up yonder I'll know you are bringing the young men of London to Jesus. What a blessed work for anyone to do."

Wilfred Ormond, in his business, and in social life witnessing for his Master, living a joyful Christian life, became a "living epistle"—a power for good, and many of the young men of London will thank God for him, and for his noble testimony.

AN APPEAL FOR YOUNG MEN.

The writer of this incident ventures to ask the Christian young men of the homes where this paper is read, to think of the hundreds of young men who are being wrecked and ruined. At this hour, Satan is planning their downfall, and the voice of thy brother's blood shall cry to God. Oh, you who know the love of God in Jesus, and the happiness of a life of fellowship with Him, will you not help these tempted and deluded ones, who rush into the dangerous paths, and are breaking the hearts of those who love them, and will lose their souls? Pray for them, band yourselves in Christian union to go out and rescue them. Above all, *live Christ so truly*, that the light of your pure and pious life shall attract them to leave the ways of sin and seek the Saviour who has redeemed you, and given you eternal life.

PERTH CONFERENCE.—This Conference, to be held September 10 to 12, in the City Hall, Perth, has for its general subject, "Deliverance: past, present, and to come." The speakers include Prof. Laidlaw, Dr. Stalker, Dr. Ross, of Manchuria, Dr. Vartan, of Nazareth, and other well-known missionaries and ministers. The secretary of the Conference is Rev. D. D. Bannerman, Free St. Leonards, Perth.

OUR DAILY HOMILY.

SUNDAY, SEPTEMBER 8.

"Behold thy son Joseph cometh."—Gen. xlviii. 2.

How needful Joseph was to Jacob! The aged patriarch could not die without seeing him. His presence lit the dark valley. His hands closed the tired eyes of the aged pilgrim. And Joseph was as quick to come at the first intimation of his father's desire to see him. There was a perfect sympathy and reciprocity between these elect souls, just as there may be between Christ and those who owe all to Him.

Jesus is ever Leading us on to New and Deeper Experiences.—In no true life is stagnation admissible. To rest and be thankful is possible, but to rest and stagnate is forbidden by the sternest prohibitions that God can speak. So the nest is constantly being stirred up, and the trumpets sounded for the striking of the tents. But there is a Divine motive in it all. It is Jesus who cannot rest satisfied with less than the best for those He loves, as Joseph could not permit Jacob to remain in Canaan whilst Goshen with its plenty awaited him.

In all the New Experiences Jesus Meets us.—When his father entered Egypt Joseph was waiting for him. When he was summoned to stand before Pharaoh, Joseph brought him. When he lay a-dying Joseph was at his side to receive his last commissions. So, trembling soul, if Jesus presses you into the unknown He does not leave you there, but keeps coming again, meeting you at every point of anxiety and distress. Yea, He does what Joseph could not do. He stands, not on this side only, but on the other side, of death. Here to calm with his benediction, there to receive into his glory.

Jesus is Careful for Body as Well as Soul.—The dying man was anxious about the disposal of his body, and Joseph readily undertook to see it buried in Machpelah's cave. A promise which he magnificently redeemed! So Jesus cares for us. He is the Saviour of the body in this life, and in the resurrection.

MONDAY, SEPTEMBER 9.

"Until Shiloh come, and unto him shall the obedience of the peoples be."—Gen. xlix. 10.

Old experience is said to attain to something of prophetic strain, but there is more than old experience here. From these aged lips the Holy Ghost is speaking.

The Mission and Work of Jesus are Designated.—He is Shiloh, the Maker, Giver, and Bringer of Peace. The troubled conscience, smitten with conviction, finds peace when He reveals his all-sufficient sacrifice and atonement. The discordant elements within us settle into a great calm when He enters to reign, bringing every thought into captivity to his rule. Nor is his work for individuals only; it is for man, for the world, the universe. Peace was made at his cross, it is proclaimed by his Spirit, and it will be consummated when God is All in all.

The Time of His Advent Predicted.—Not till the Romans came and annexed Palestine as one of the provinces of the empire, did the semblance of the Hebrew monarchy expire. And it was then that the Shiloh came. Surely these words must often have been quoted by the pious Jews, with whom Simeon and Anna consorted, as pointing to the near advent of the Messiah. Let us be wise to discern the symptoms of his second advent.

The Inevitableness of His Dominion. — Ah, Saviour, it is predicted that all peoples shall obey Thee, and we know well that it is only through obedience that we can enter into thy peace. Teach us to obey, to do all thy commands, to bear all thy burdens, to wait before Thee, that thus we may know the peace that passeth all understanding.

Ponder this well, O my soul; the Peace-giver must be obeyed. Only so can He give thee peace.

TUESDAY, SEPTEMBER 10.

"God meant it for good."—Gen. l. 20.

God's deeper meanings! We are apt to see the malicious meaning; are we equally apt to detect the Divine and benevolent one? Our enemies are many, and they hate us with perfect hatred; they are ever laying their plots, and working their unholy purposes. But there is a greater and wiser than they, who, through all these plottings, is prosecuting his Divine purpose. There is another and deeper meaning than appears to the short sight of sense.

Let us Believe that there is a Divine and Deeper Meaning in the Adversities of our Lives.—Joseph might be forgiven for not doing so, but with his history and that of many others before us, we have no excuse for despair in the face of crushing sorrow. Whether it comes from man or devil, they are under the Divine control, holding to our lips cups which the Father's hand has mixed. He has no complicity with their evil, but they unconsciously perform his will. Even if you cannot see the Divine meaning dare to believe in it.

Await the Disclosures of Time.—Even here we sometimes reach an eminence from which we detect the meaning in the path by which we have been conducted. It was rough and circuitous, but there was a reason in it all. Often God rewards patient trust by allowing us to see and know. Perhaps to aged or dying eyes these revelations are oftenest made, as to Joseph's.

And for the Full Revelation of Eternity.—One day God will call us to his side in the clear light of eternity, and will explain his meanings in life's most sorrowful experiences; and we shall learn that we suffered, not for ourselves only, but for others, and as part of his great remedial scheme, "to save much people alive."

WEDNESDAY, SEPTEMBER 11.

"The more they afflicted them, the more they multiplied."—Gen. l. 1-12.

It was a very unequal struggle on which Pharaoh had entered, for he opposed not the Hebrews, but Jehovah. It is thus that the great ones of this world have ever spoken and acted. "Let us build a tower," "Let us break their bands asunder, and cast away their cords from us." "Against thy holy child Jesus, both Herod and Pontius Pilate were gathered together." In every case, He that sits in the heavens has laughed at the boast of human pride. His cause and his people's are one. To touch them is to touch the apple of his eye. *Yet times of affliction have always been times of multiplication.*

In the History of the Church.—When has she made her greatest number of adherents? When her pulpits have been filled with eloquent preachers, and her aisles crowded with fashion and wealth? No; but when she has been driven to the dens and caves of the earth, and her sons have been proscribed outcasts. The real triumphs of the early Church were in the first centuries of opprobrium and persecution; her decline began when Constantine made Christianity the religion of the State.

In the History of each Earnest Soul.—It is rarely the case that we make much spiritual headway, when winds and currents favour us. We do best when all is against us. We grow quickest in the dark. As God goes the round of the world, it is in chambers of pain, sickness, and bereavement, that He beholds the multiplication of the choice graces of holy character and temper. The affliction, which is for the moment, is working out an exceeding weight of glory.

THURSDAY, SEPTEMBER 12

"He smote the Egyptian."—Ex. ii. 12.

This was creature-strength, wrought on by creature-passion, and ending in creature-failure. Moses stood on an eminence and reached down to these poor brethren of his, with a passing spasm of pity. He was very careful to look this way and that, so as not to invalidate his own position at court. And fear for himself carried him swiftly from the scene of his people's woes. It was a brief effort to do the Divine work of redemption in his own energy. Long years must pass, during which God would drain away drop by drop his strength, his resolution, and his very desire to be an emancipator; that when he had became nothing, God through him might effect his almighty will.

We sometimes Smite the Egyptian within.—We rise up against some tyrant passion, and strike two or three vigorous blows. Our efforts to rid ourselves of its thrall originate and are prosecuted in our own resolve. At first the conflict seems easily our own, finally the dead weight of all the Egyptians within us is more than a match for us.

We often Smite the Egyptian without.—We make an assault on some giant evil—drink, gambling, impurity. It seems at first as though we should carry the position by our sudden and impetuous rush. But Egypt conquers in the end, and we flee.

No: we need to learn for the inward and outward conflict, the lesson that forty years in Midian taught Moses, that only the Spirit of God in man can overcome the spirit of the world.

FRIDAY, SEPTEMBER 13.

"I am come down."—Ex. iii. 8.

This is a marvellous chapter, because it is so full of God. If the previous one, in its story of human striving, reminds us of Rom. vii.; this as surely recalls Rom. viii. There is little mention of the part that Moses was to play, but much is said of what God was about to do. "I am come down." "I will bring you up." "I will put forth mine hand." Oh weary soul, bitter with weary bondage, groaning beneath cruel taskmasters, afflicted and tossed with tempest, the I AM has come down.

God Comes Down to our Lowest to Lift us to His Highest.—This is the theme of the magnificat, and of Hannah's song. God comes down to the dust for the poor, and to the dunghill for the needy. You cannot be too lonely or broken in spirit for Him to notice and help. In proportion to your humiliation will be your exaltation.

He Comes Down to our Saddest to Lift us to His Joyfullest.—How great the contrast between the cry of the Hebrews, because of their taskmasters, and the exultant note that smote on the rocks of the Red Sea. Such shall be your experience also. If you suffer in the line of God's will and providence, you are sowing the seeds of light and gladness. Oh, anticipate the harvest!

He Comes Down to our Helplessness to Succour with his Great Might.—Israel could not help herself; but the resources of I AM were sufficient for every need, and they will be for yours and mine. This is God's blank cheque; fill it in.

SATURDAY, SEPTEMBER 14.

"I am not eloquent."—Ex. iv. 10.

This is what we all say. We think more of the words than of the message, more of our eloquence or slowness of speech than of the King's seal and signature. Moses had learnt many wholesome lessons through his long sojourn in Midian, but he had to learn this last one, that God does not want excellency of speech or of language in his messengers, but the unction and power which come on those who speak after direct audience with the Eternal. Aaron, who came to meet Moses, could speak well, but he was a weak man, whose alliance with Moses caused his nobler younger brother much anxiety and pain.

Be Sure to Get your Message from the King.—Wait before Him in the inner shrine, till He says the word which thou shalt speak. This will give thee the real eloquence of the heart.

Look Up for the Right Words.—The Apostle said that the Corinthians were enriched in all utterance, and he said that he spoke the Divine mysteries in words which the Holy Spirit taught. Ask for these!

Rely on the Divine Co-operation—.There is another force at work, more subtle and penetrating than the most eloquent words of man, the power of the Holy Ghost. Seek for his Divine demonstration and co-witness.

CONVERTED ROMAN CATHOLIC PRIESTS.—In the September issue of *The Catholic* (1d., 51B, Dawson-street, Dublin), Rev. Thomas Connellan gives a list of over fifty converts from Rome during recent years. Though it is far from perfect, it contains some interesting names. Mr. Connellan says: "We might add, of our own knowledge, half-a-dozen names, but the gentlemen concerned do not wish to have their names publicly mentioned. The bulk of the names given come from the United Kingdom. America, of course, can show more ex-priests than the whole world beside, but we have information concerning only a few. As to the lay people, they, thank God, are coming out of Rome too in large numbers. It is difficult for some of them to have their eyes opened owing to their early training; but surely the enlightened among them must see how much the dogmas of Rome vary from the truths of the Bible."

THE MORAVIAN BRETHREN began their Mission among the Dchuka negroes of Guiana in 1847. These negroes are the descendants of escaped African slaves. But the first missionaries met with an unfavourable reception, and the negro chief declared that Christianity was only for the whites; for the blacks witchcraft was best, and neither he nor his people would ever give it up; a decision which met with loud applause from his assembled subjects. But the Brethren did not desist from their efforts to convert the bush-negroes; a remarkable native missionary was raised up in the person of John King, whose history forms a chapter in the romance of missions. In 1889 the successor of the former chief issued orders to his followers that all idols and witchcraft were to be cast away, the true God alone was to be worshipped; marriage must be kept inviolable; and men must no longer beat their wives. The first Dchuka negro was baptized in 1894; he was a former sorcerer. At present the Mission is being carried on actively, and with the most favourable prospects.—*Der Missionsfreund.*

INTERNATIONAL S. S. LESSONS.

SEPTEMBER 15.

THE CITIES OF REFUGE.—Joshua xx. 1-9.

GOLDEN TEXT.—Heb. vi. 18.

FURTHER particulars concerning this subject are given in Numb. xxxv. 11-34; and Deut. xix. 2-13.

All the cities of Refuge belonged to the tribe of Levi, to which were allotted forty-eight cities distributed among the other tribes. By examining the names of the six cities (7, 8), and looking upon the map, it will be seen that they were divided equally between the east and west of Jordan, and that they were so situated as to be easy of access from all parts of the land.

The first object of this provision was to protect life. This was equally secured by the arrangement to exclude the wilful murderer (Numb. xxxv.), and to shelter from judgment the man who had unwittingly slain another. The first must not be sheltered, because the enmity within his heart made him regardless of the life of his fellow. The second must be protected because he was not, in heart, a murderer. Intention determines the character of an act in God's judgment. See Matt. v. 21, 22; 1 Jno. iii. 15.

The avenger of blood was the nearest of kin to the slain man. He had to undertake this, not as an act of vengeance merely, but as an act of justice. No nation can thrive which does not seek to prevent the crime of murder by the punishment of the murderer. The duty now falls upon the government (Rom. xiii. 4).

Present the lesson in a few graphic pictures, and then apply the whole to Jesus as our City of Refuge.

The first picture represents *danger* (3). Scripture provides us the scene: Two neighbours at work in a wood, felling trees. The axe-head flies from the handle, hits one, so that he falls and dies (Deut. xix. 4-6). The nearest relative of the slain man has become the avenger. The man-slayer's life is in peril. Justice demands his punishment.

The second picture represents the *race for life*. The manslayer knows his danger and flees (3). How speedily he sets out on his journey, lest he should be overtaken! How carefully he observes his way! and how constantly he keeps in view the strong city in which alone he can be secure! While the avenger as eagerly pursues him. No race could be more exciting to watch. According to the Rabbins the roads were kept in good repair, every obstacle that could hinder the running was removed, and at every turn of the road posts were erected bearing the word *refuge*.

The third picture represents *the manslayer saved*. Arrived at the city he is admitted to the gate, *i.e.* the forum or public place of judgment (4). It is supposed that the gateway was attended night and day by men ready to receive and take charge of fugitives. Here the man-slayer declares his cause (4), and if found guilty of wilful murder, is delivered up to the executioner. But if not, he is received into the city, and the avenger has no power to hurt him as long as he is there.

The application is easy. (1) *Note for whom these cities are provided.* Just for one class of persons—those who are in danger of judgment. For whom is Jesus sent? The righteous? Not so. To talk of being good enough to come to Christ is therefore vain. No one wants a Saviour who is not in danger. But whatever kind of sinner you are, this refuge is for you.

(2) *The manslayer's only business was to enter.* Without this, the provision would not benefit him. He may persuade himself that he is not a murderer at heart, may argue with the avenger, may seek another place of refuge, but he is not safe except as he enters the city. All the preparation of the roads and the provision of the city will not avail him if he remain outside. How simple this seems! Yet how many, knowing their danger, believing God's message concerning Jesus, yet remain unsaved.

(3) *Once in, the manslayer is safe.* The avenger may lurk outside the city, but he cannot do him hurt. The manslayer ought to be confident, but if he is full of fear he cannot be destroyed. He is never cast out who has sought shelter in Jesus (see Jno. vi. 37). When the Senate sat outside the city of Athens, a little bird, pursued by a hawk, flew into the bosom of one of the Senators for refuge. He took hold of the bird and dashed it to the ground. Do you wonder that his fellow senators punished him? No such rejection can ever be yours if you flee to Jesus.

(4) *To enter in is the manslayer's first business.* To delay is to suffer death. "Time enough yet!" when judgment is in hot pursuit. Yet that is our condition too. "Now is the accepted time." Silently, but swiftly, death pursues us. Is it not folly to defer? A young man when urged to flee to Christ was warned of the danger of delay. "I'll chance it," he said, and pursued his way into the wood. There, while engaged in wood chopping, a tree fell upon him, and his opportunity was gone for ever

For the Young.

DANGER, AND THE WAY OF ESCAPE.

HOLIDAYS by the seaside! How delightful in hot summer weather—bathing, boating, hunting among the rocks. How the children enjoy it, and the elder ones too!

It was a lovely day, and I was returning from a ramble over the hills at one of our favourite sea-side resorts. Above, the sky was blue and the sun shining in its strength; below, the waves and the sea danced in the sunlight. Surely when all around was so bright and beautiful, there could be no trouble anywhere. Wait and see.

A coastguardsman is walking hurriedly to the edge of the cliff; after a quick glance, he hastens away, saying, "There is a boy in danger half-way up the cliff."

How did the boy get there? The question is soon answered. Two little boys had started for a walk along the beach, and they had just one more corner to turn before they reached their destination, but the tide had overtaken them, and apparently they could not go forward, nor could they possibly return.

What were they to do? One attempted to go on, and successfully waded through the water. The other, a little fellow, eight or ten years old, tried to scale the cliff. Up he toiled step by step; half of the way was accomplished, and then he could climb no further.

He could not take another step, either backward or forward. Must he perish? No; the coastguardsman has returned with a strong rope. He advances to the edge of the cliff, and, aided by another coastguardsman and some young men who have come to the rescue, he throws the rope over in order that the boy may catch it.

For a time the rope is thrown in vain, and the onlookers become anxious. One little slip and the boy would be dashed to pieces.

Once more the coastguardsman tries. He winds the rope round his own body, and willing hands sustain him while, bending over the cliff, he ascertains more correctly the exact situation of the boy. Again the rope is thrown. The boy catches hold, and, following the directions that are shouted to him from above, he ties it round his waist, and is lowered to the bottom, where kind hands are out-stretched to receive him.

"He did just what he was told," said the man afterwards.

Saved?—Yes, we can now breathe freely again. But what a dreadful position to be in! Would anyone reading these lines have liked to change places with that boy? Yet how many boys and girls around us are in a worse position—in danger of eternal death?

Let them awake to the fact, and see that salvation is offered them; let them "do as they are told," and trust themselves to the Saviour.

Oh how foolish to refuse; to delay may mean to perish. What was it that made the bystanders so anxious about that boy? Was he a child of theirs? No, only a little stranger from London; but he was somebody's boy, and he was in danger.

When we see such anxiety shown for one in bodily danger, can we wonder at the anxiety and exertion put forth for the salvation of the young around us, whose souls are in danger, out of Christ?

Or, are we astonished at the joy that ascends when one more has passed from death unto life. Dear young reader, have *you* taken hold? Boys and girls, are you safe on the rock—Christ Jesus?

N. T.

CHILDREN'S SPECIAL SERVICE MISSION.

SEASIDE SERVICES.

Mr. H. Hutchinson, *Bridlington*, to Sept. 6; Mr. T. Graham Bailey, *Carnoustie, N.B.*; Mr. A. G. Dodderidge, *Eastbourne*, to Sept. 10; Mr. Phillips Welch, *Exmouth*; Mr. Josiah Spiers, *Felixstowe*; Dr. C. F. Harford Battersby (Sundays), *Freshwater*; Rev. H. E. Geary, B.A., Rev. Eric Farrar, M.A., and Mr. H. W. Green, *Herne Bay*; Mr. E. Arrowsmith, *Hunstanton*, to Sept. 15; Mr. W. R. Moore and Mr. Dark, *Ilfracombe*; Mr. Frank Anderson, *Llandudno*, to Sept. 7; Mr. H. Hankinson, *Tayport*, Sept. 7-8; *Gilmerton*, Sept. 11; *Edinburgh*, Sept. 15; Messrs. E. Collier and F. W. Betteney, *Pensarn*; Dr. F. Churchill, *Saltburn*; Mr. J. R. Naylor, *Sandown*; Messrs. B. Herklots, T. G. Barber, and T. B. Bishop, *Scarborough*; Rev. W. S. Standen and Rev. S. R. Morse, M.A., *Sea View, I. of W.*, Sept. 1-14; Rev. W. W. Martin, *St. Leonards*, to Sept. 9; Rev. Norman Bennet, *West Brighton*; Messrs. W. Stuart Fox and N. Thwaites, *Weston-super-Mare*; Mr. E. T. M. Dennes, *Whitby*.

Meeting for reports of Seaside Services.—Sept. 30, *Queen's Hall*, 3.30 p.m.; *St. Martin's Town Hall*, 6.30 p.m.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending September 14, 1895.—Sun., 8, Mark xi. 1-17; Mon., 9, xi. 18-33; Tues., 10, xii. 1-12; Wed., 11, xii. 13-27; Thurs., 12, xii. 28-44; Fri., 13, xiii. 1-10; Sat., 14, xiii. 11-23.

A LITTLE WORD WITH A LARGE MEANING.

THERE is a very important word which often occurs in the Bible, a word known to every reader of this paper, a little word of three letters which even the youngest can spell; yet, though it is so short and simple, there are a great many people, some of them very clever ones, too, who do not at all understand what it means. This word is SIN.

Have you ever thought about sin? Can you tell me what sin is? I am sure you will all give an answer to that question. One will say, "It is sin to tell a lie"; another, "It is sin to be cruel, selfish, unkind"; someone else, "It is sinful to disobey father and mother"; one more, "It is sin to do anything we ought not"; while yet another, who has thought more about the subject, says, "It is sin to leave undone what we ought to do." Yes, all of these are quite true, but none of them answers the question fully. It is difficult to do so, but I think I should reply that sin may be described as "all that is contrary to the will of God."

In order that we may learn what God Himself has to say about it, let us take our Bibles and look at a few texts. That is always the best way to find out the meaning of anything we do not understand. We do not need to be very wicked in order to be sinners; if we simply do nothing at all, either good or bad, that is sufficient to make us so. We find this thought in Deut. xv. 7 to 9, where we are told that to refrain from showing kindness to our brethren in time of need is sin; "Thou givest him nought ...it be *sin* unto thee." Also in Deut. xxiii. 21, neglecting to perform our vows to God is declared to be sin: "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be *sin* in thee."

Some of us may recently have taken, or be about to take upon ourselves that solemn vow to "renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh," and to "keep God's holy will and commandments and walk in the same." Oh, as we read this text, let us pause and consider what such a vow means! Finally, the Apostle James sums up the sin of "not doing" in the words, "to him that knoweth to do good, and doeth it not, to him it is *sin*."

This kind of sin of which we have been speaking is called the sin of omission. Now let us see what the Scripture says about sins of commission, which are just the opposite. In Prov. xxi. 4, we read, "An high look and a proud heart . . . is *sin*"; and in ch. xxiv. 9, "The thought of foolishness is *sin*." What, such little things as these? Yes, a holy God declares these to be as much sin as lying, swearing, murder, and theft. Then, in the New Testament we find, "Whatsoever is not of faith is *sin*"; so that this declaration goes still further, and shows us that everything that may be right in themselves if they are not done in faith towards God are regarded by Him as sin.

Now, what I want you especially to notice about these definitions, given us by the Lord Himself, is that they none of them refer to very great crimes; we might be guilty of them all, and yet appear to be very good people. All these transgressions seem so trifling that many excellent persons think nothing at all of them; yet the apostle tells us that though we keep the whole law, if we offend in only *one* point we are guilty of all (James ii. 10). Does not this show you that God's view of sin is vastly different from ours? You remember that even Job, whom God had pronounced to be "a perfect and an upright man," said, "How many are mine iniquities and sins? Make me to know my transgression and my sin" (Job xiii. 23). Shall we not pray the same prayer, for it is only when we have learned this first lesson that God will teach us the second, that "the blood of Jesus Christ his Son cleanseth us from all sin."

NORA C. USHER.

NORTH-EASTERN HOSPITAL FOR CHILDREN, Hackney-road, Shoreditch, N.E.—The twenty-seventh annual report of this institution for the sick children of the poor, states that during last year 701 in-patients were treated, and 13,124 new out-patients (47,313 attendances) received. Some sixty sufferers were sent to Convalescent Homes, and the Samaritan Fund helped in many cases to provide surgical appliances and other needful instruments. The total income was £5730, but an adverse balance of £362 was carried forward. It is interesting to note that a saving of £200 was effected in the expenditure by the decision to hold no festival dinner. The secretary of the Hospital is Mr. T. Glenton-Kerr, 27, Clement's-lane, E.C.

"WRECKED IN PORT."

A short time ago a fine ship, "all sail set," arrived in the roadstead outside the harbour, carrying a valuable cargo of nitrate. She formed a pretty picture as, with tall masts hidden by white sails puffed out by the breeze, and flags flying gaily from each masthead, she glided into smooth water, her voyage of many hundreds of miles safely accomplished. The next high tide saw her floating proudly up the Channel until she arrived opposite the dock gates, when suddenly she came to a standstill, and began rapidly to settle down, having struck her anchor which had been let down to check her speed; one of her iron plates was pierced, the water rushed in, and before help could be given she was fast on the mud. Every possible effort was made to stop the leak, but in vain. For several hours she stood erect whilst some of the cargo was taken out, but the rising tide finished the ruin. As the rushing water surrounded her she lifted her bows for a moment, and we hoped she would get afloat, but suddenly she heeled broadside over, her masts striking the opposite shore as they fell with a crash, the white sails I had so lately admired sinking into the dark waters of the Channel.

There lies the *Strasbourg* to-day, a total wreck, her position in mid-channel blocking the ingress and egress of all other craft —a sad spectacle to look upon. What a picture is that stranded vessel as she lies there, the sport of wind and wave, of many of our seamen, who, after escaping the perils of a long voyage, are too often "wrecked in port!" Only recently an English sailor landed here, bearing an excellent character from both captain and shipmates. Within three days of setting foot ashore he was in prison on a charge of murder. I visited him while there, and found him utterly broken down, filled with remorse and astonishment to find himself in such a position. He had escaped the perils of the deep only to be "wrecked in port" through strong drink! His name stands in my pledge-book with a solemn promise never again to touch the deadly glass, but the awful deed he has committed, in taking the life of a fellow creature, can never be wiped out by repentance or tears.

This is one instance of many such wrecks constantly occurring. Drink rules! What can be done to combat the power of this deadly foe? Thank God there is a life-line to throw out to these drink-wrecked and despairing souls. The Gospel of Jesus Christ is still "the power of God unto salvation to every one that believeth." We record with thankfulness that during the past few months more than one weary heart has grasped this life-line thrown out from the Sailors' Rest upon the surging waters of drunkenness and vice in this port of Dunkerque.

In a letter dated July 18, the chief officer of a vessel writes: "I am thankful I ever came to Dunkerque, for it was the means of me receiving a great blessing." He is now witnessing for Jesus on board his ship, and has already brought one of his crew over to the side of temperance. Will those of the Lord's children who read these lines pray for this young disciple, that he may be stedfast, and have the joy of leading others to the Saviour?

With your prayers and with your bounties,
You can do what heaven demands,
You can be like faithful Aaron,
Holding up the prophet's hands.

(Mrs.) A. Stewart Mackenzie.

Sailors' Rest, Dunkerque, France.

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SALVATION ARMY IN MADRID.

During a preliminary visit to Spain last November I had been assured that we must expect all the obstructive and other opposition possible from the authorities, and that we should probably be permitted to do little or nothing. To our surprise, the police and others declared themselves friends, and gave us addresses of needy people to visit.

Instead of finding a bigoted Roman Catholic population, we found that scarcely any of the people ever went to church, and had come to look upon all religion as useless or hateful, but for some weeks we could get scarcely any of them to come into our prayer-meeting. We had no room to attempt large meetings, and the corporation refused permission to make our little home a shelter. But God helped us to gain some of our neighbours one by one, and when it got wind that people who had at first laughed with the rest at the idea of our praying with them, were themselves praying and testifying, our meetings increased in size till our rooms were more than crowded night after night.

In the providence of God, our first converts, though found in the extreme destitution which was abounding around us at the time, were of such a character as to be able to influence a wide circle. One had only two years before been riding in his carriage, another is a sister of a lieut.-colonel, and a third is her prodigal son, notorious in the whole district as an abandoned idel loafer, having previously been a clerk in the offices of one of the railways. We contrived for the two men some mat-making, which enabled them to manifest the change wrought in their proud natures even more strikingly than by their nightly testimonies, and steadily the number of converts grew.

Our rooms were crowded to excess generally twice each night, for a second audience came about 10 o'clock, and was in no hurry to leave even at midnight. As the hot weather came, the heat of the rooms became more and more intolerable, and it was evident that larger premises must be secured. This we were able to do, and now our headquarters are established in one of the main thoroughfares of the city, Atocha 115. We have secured for £160 a year a series of halls formerly used for a municipal school, and although the street is one of the main arteries of the city's life, No. 115 is near enough to our first slum home to ensure continued touch with all our first hearers. Best of all, we have entered the building with a body of Madrid witnesses who can tell from their own experiences what a Saviour Jesus is.

The poverty and misery of masses of the people during the winter months baffle all description. That so many feel themselves utterly abandoned by God and man opens the way to their hearts, though not promising well for the self-support of the work from their offerings, as we should have preferred. Mr. and Mrs. Wirtz, late of Vigo, having given themselves to the work, propose, as they know Catalan, to commence operations in Barcelona. The Government having acceded without objection to our statutes, providing for the establishment of the Army all over the country, we see no reason at present to expect difficulty; and as means are provided, we fully expect to be able to go forward gathering congregations of the multitudes who seem so ready to hear the testimony of a living Saviour, who saves. The work in Madrid continues under the leadership of my faithful companion, Capt. Venegas, a saved Chilian infidel. The extent and vigour with which we are able to push forward must materially depend upon the encouragement in financial assistance, coming, necessarily to a large extent, from outside sources —that we receive.

G. S. Railton.

O Lord, Remember me!

"Lord, remember me!"—Luke xxiii. 42.

Rev. Richard Burnham. Philip Phillips, Mus. Doc.



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ST. GILES' CHRISTIAN MISSION.

It is admitted by those fully qualified to judge, that we are engaged in a work of altogether national importance, and it has been authoritatively stated that therefore our work is worthy of national support.

For many years past we have had the privilege of extending help to the better class of discharged prisoners (we have assisted 66,000 such). We are constantly receiving friendless juvenile offenders into the shelter of our Boy's Homes (500 annually). The helpless and wretched wives and children of prisoners seek our aid inlarge numbers; the inmates of orphanage need feeding, clothing, and caring for, and we cannot send them away unaided.

Our resources are at present quite exhausted. We hope and believe we have only to make known the needs of these poor creatures who seek our help and the needful funds for their assistance will be forthcoming. Our treasurer is Mr. F. A. Bevan, 54, Lombard-street, E.C. Wm. Wheatley, Supt.

4, *Ampton-street, Regent-square, W.C.*

THE GENERAL ASSEMBLY'S Commission on the religious condition of the people, held last week conferences in Caithness and other northern towns.

THE LATE

MR. PHILIP PHILLIPS, THE "SINGING PILGRIM."

In all ages the saints of God have expressed their gladness before Him in songs of praise, but it is only in recent years that the service of song has been recognised as an evangelistic agency. Singers there have been in all times, but not singers of the Gospel—such as Sankey, Bliss, and a host of others. Yet all will admit that God has been pleased marvellously to use the singing of the "Old, old story," in winning a hearing for his Gospel; and many have to confess that it was the tender invitation as told forth in melodious strain that first found its way to their heedless hearts. Thus the attractiveness of sweet song, as a vehicle of Gospel entreaty, may be regarded as a new discovery, and the subject of our present sketch as one of the earliest pioneers in this field of service.

Philip Phillips was born in Stockton, N.Y., in 1834. His parents were earnest Christians, and although his mother died when he was but ten years old, she left her impress on his life. We well remember hearing him tell how she used to take him by himself into her room and wrestle in prayer over him. Though he was not converted for some years after, the memory of her teaching and prayers lingered with the boy. While yet a mere child he gave evidence of a rare talent for music, and of the possession of a voice of remarkable range and sweetness. His singing even at that early age was a surprise and a delight to the friends of the family. But although he seized every opportunity to advance his musical studies it seemed as though the motherless boy would have to forego his ambition to become a singer, and face the battle of life in a more prosaic fashion, for shortly after his mother's death he was apprenticed to a farmer.

A year or two after came the great change in his life, in his conversion during special services at Delanti, N.Y. The Good Templar movement was about this time attracting public attention, and the young lad entered with energy into the work. His fine voice was in request. In 1851 he opened his first singing school at Allegheny, N.Y. During the next few years his time was given exclusively to his profession, for he had now fairly embarked on a musical career. He spent some time studying under Dr. Lowell Mason and others, and taught church and school music, and sold musical instruments in New York and Pennsylvania. But above all he preferred work that brought him into contact with evangelistic services. His heart was already reaching out with longing to the field that was to be peculiarly his in later years. The first revival work in which he engaged was at the Delanti church, of which he was a member. The services lasted many weeks, and during that time he presided at the organ and was busy among the awakened souls. An urgent invitation was sent to him, at the conclusion of these engagements, to sing in Ohio. He accepted, and his first service in that state was held in the Baptist church at Marion. Here he met with Miss Olive M. Clark, who afterward became his wife.

His first published works, "Early Blossoms" and "Musical Leaves," had a large circulation, and he started a music-publishing business in Cincinnati. In 1866 appeared the "Singing Pilgrim," founded on John Bunyan's allegory. The book was enthusiastically received, and thus Mr. Phillips acquired the name of "the Singing Pilgrim," by which he became known the world over. Besides his ordinary engagements and literary labours, he sang in Sunday-schools, in soldiers' hospitals, and in connection with the United States Christian Commission. On a notable occasion, when he sang before the Christian Commission in Washington, there were present most of the chief officers of the National Government, including the President, Abraham Lincoln. After Mr. Phillips had sung "Your Mission," the following written request was handed to the chairman, William H. Seward:—

Near the close let us have "Your Mission" repeated by Mr. Phillips. Don't say I called for it.—LINCOLN.

This incident was, to a large extent, the turning point in Mr. Phillips' public career. He awoke next morning to find himself famous, for the incident was published in the daily newspapers of all the great cities throughout the Union. In 1865 all Mr. Phillips' property was destroyed by fire. Yet even this misfortune, like many other events in his life, seemed to be turned to blessing, as from that time he gave himself unreservedly to the Lord's work, holding himself ready to go wherever he might be called.

In 1868 he first visited this country, singing in Mr. Spurgeon's Tabernacle and in many other churches and halls. Four years later he was here again on a song mission. Returning to America he settled for a time in San Francisco, engaging in evangelistic work, and labouring with Mr. Moody, then on the Pacific coast. In 1875 he started on a three years' tour round the world, singing the Gospel in the Sandwich Isles, the Antipodes, Ceylon, India, the Holy Land, Egypt, and many parts of the Continent, ending by re-visiting England. From that time, until seized by his last illness, his life was one of constant Gospel activity, in Chautauqua gatherings and revival services, and he sang the Gospel into many hearts. His incessant activity is shown by the fact that from 1862 to 1393 he issued twenty-seven distinct hymn and tune-books.



Last year he became seriously ill, and on June 25 of this year he passed away at Delaware, Ohio, and was buried at Fredonia, N.Y. We give on the opposite page Mr. Phillips' last song.

Mr. Sankey, who attended the funeral, confesses that in hearing Mr. Phillips he received his first impulse to devote his life to singing the Gospel. "Phillips' voice," says Mr. Sankey, "possesses that rare quality of earnest pathos and deep feeling that goes to the heart of his hearers. It inspired me, and I said, 'Oh, if I could only sing like that!'"

Commenting on this an American writer says:—"Such a voice as Mr. Phillips possessed in his palmy days was indeed one to render effective the Gospel of song. He sang straight to the souls of themultitudes, and his pure and clarion-like notes, now loud and strong like a martial call, anon soft and tender as a mother's lullaby, produced an effect such as had rarely been witnessed in any religious services within the memory of a generation. That his consecrated genius set Sankey's heart aflame, and unlocked those vocal treasures that have since then delighted multitudes in many lands, is not the least of the fruits of Philip Phillips' life, for which the Christian world owes him a debt of gratitude. Philip Phillips was the pioneer in the work of attaching the graceful courser of music to the Gospel chariot, and has enjoyed an abundant measure of God's favour and blessing."

DUNDEE.—The new Baptist Chapel in Ward-road, Dundee, which has been built by Long Wynd Baptist Church congregation, was oponed for public worship on Sunday. At the forenoon service Rev. Hugh D. Brown, Dublin, occupied the pulpit.

THROUGH SOUTH INDIAN VILLAGES.

Mr. Davidson, of the Ceylon and India General Mission, describes in the September issue of *Darkness and Light* a tour through South Indian villages, accompanied by Mr. Mallis. He writes: "As we entered Gobiebetty-Palliam the first sight we saw was a little enclosure with idols in it, and some stone and slates close by the roadside, with most obscene and disgusting pictures painted life size. This public scene shows something of the degradation of the people and the rottenness of their religion, coupled with their idol gods. What streams of pollution these pictures must always pour forth! A number of men were gathered in an open space close by playing at some game, but when we came near we saw that they were nearly all drunk. Drunkenness is far more prevalent in India than the people of Britain are aware.

"We went afterwards to another part of the village and preached to a number of Pariahs. All they would say was that

THE ONLY THING THEY CARED FOR,

or that occupied their minds, was how they could get some work to do and some food to eat. Thoughts about sin, or how to lead a good life, never entered their heads, and they did not care for them. None but the Holy Ghost can awaken them to a sense of their need of a Saviour. We spoke to an old beggar man, who said that when he got up in the morning he worshipped the sun, and asked it to give him good luck that day. What we told him about Jesus seemed as an idle tale.

"On Saturday morning we took the bullock cart to a town about eleven miles distant, and passed many villages on the way. At Seruvalur we stopped, and learned that within a radius of two miles from this village there were thirty other villages. The land all around is beautifully fertile and well cultivated. We went on to Vellacovil, a place with 2000 people, but upon inquiry we found that we could not get a house there. We preached to the people, and then returned to Seruvalur. There was no chattram, or house for travellers to rest in here, so we went to a shed erected in the place, where they buy and sell once a week. We had a roof but no front wall. We stayed here for two days, visiting and preaching to the surrounding villages. We inquired if a house could be had for us. Houses could be had, but the people were not willing to let Christians live among them. The villages were so near each other that we visited a good many of them both morning and evening, but none of them were willing to rent a house to us.

"At one village we went to on Saturday night, we were told that the people were going to hold a drama there that night; this would go on through Sunday morning. We preached to them about Jesus and the woman at the well. Many of them gathered to listen; at the end an old man asked, 'But who can do all these things.'

TO LEAVE THEIR SINS

and come to Jesus, and serve Him as the woman at the well did, sounded to him an impossibility. At first they do not see the beauty of holiness, nor why they should suffer for the sake of living a good life, when it is so easy to live like all the others and sin. In another village, there was a religious devotee, beating a drum. He had a box which he carried in this box was an image of Mariamman, the goddess of small-pox. He told the people that the god wanted food, etc., so they gave it to the god, and this is the way he made his living. We spoke to the people and to this devotee about the true God. The devotee and the others around admitted that the idol did not see, nor hear, and could do them no good, and that he only went round with this idol for the sake of 'his stomach,' as he put it. We visited a number of other villages in equal darkness, living, working, and dying without the knowledge of Jesus, but led captive by the devil at his will. We are praying that God may thrust forth labourers into this dying field."

CEYLON.—*The Methodist Church Recorder* issues a call to prayer to the Wesleyan Churches on the island, that blessing may attend the forthcoming mission of Rev. Thos. and Mrs. Cook. They hope to reach Ceylon from Australia in September, and will stay on the island three months. Mr. Cook's plan is not to hold single services in a large number of places, but to hold an eight or ten days' mission in convenient centres. Experience has taught him the wisdom of continuous work.

Northfield Conference.—3.

A correspondent of *The New York Observer*, describing the Conference, says that the gospel of justification and sanctification, the gospel of a full surrender to God and a full life in Christ, was perhaps never preached with more fervour in the land. We have had our own Moody, Pierson, Chapman, Torrey, and others on the platform, and noble service they rendered. But every day we have had two men, each of marked individuality, differing greatly in manner and method, but alike in their mastery of the Scriptures, their spiritual experience, their power of exposition, and their passionate longing to do good. They are Rev. Andrew Murray, of South Africa, and Rev. H. W. Webb-Peploe, of London. The effect of their discourses can hardly be called less than tremendous, in opening understandings to understand the Scriptures, in unfolding the glory of Christ, in convicting Christians of the privilege of a holy life, and of their need of power for winning souls to Christ. It is a great thing to be the instrument of leading Christians to a more blessed experience of God's love in Christ in the Holy Spirit, and no doubt many responded to the teaching, and were taught of God. But the

SPECIAL BLESSING OF THIS CONFERENCE

has been in the power of these leaders, under God, to lead many ministers of the Gospel to the experience of the broken spirit and the contrite heart, which God will not despise, to glorious views of Divine truth, to fresh consecration of themselves to the Master's service, and to methods of preaching more honouring to the inspired Word and to the Holy Spirit. The ministers present can never fail to love and honour these beloved brethren for a teaching that will make a crisis in their careers, and move them to a larger life and a more careful ministry. An able and devoted man, fifty-three years in the ministry, said to me: 'I would like to begin all over again.' A young minister said: 'Those men have broken me all to pieces.' It is a common remark: 'Would that all our preachers were here.' These were often addressed directly, sometimes in the severest terms, yet always with wise and loving severity, stirring the heart to repentance, and filling the eyes with tears. Only eternity can tell what power will be carried from this conference to the pulpits and churches of our land."

We may go back a little in our account of the proceedings to mention that on Thursday, August 8, several missionary addresses were delivered. Dr. Pierson described the Student Volunteer Movement, which had its origin in the Mount Hermon School in 1886. Mr. R. C. Morgan spoke briefly on the Tibetan Pioneer Mission, conducted by Miss Annie R. Taylor; and Rev. F. J. Stanley eloquently narrated the triumphs of Christianity in Japan. An interesting visitor is Miss Ida S. Scudder, who, after graduating from the Northfield Seminary in 1889, went to India and laboured at the Arcot Mission. She is now spending a year in the States to obtain a medical training.

On the following day, when the Conference was at the height of its interest, and the gatherings were larger than before or after, a service was held in memory of

THE LATE DR. GORDON,

of Boston. Afterwards, in referring to the death of this valued friend of his work, Mr. Moody said that Mrs. Gordon had expressed a desire, in response to a request from him, to have a scholarship at Mount Hermon endowed, to be known as the Gordon Scholarship, as a memorial. Before the Conference closed a gentleman handed Mr. Moody his cheque for 12,000 dollars, which will provide three scholarships.

On Sunday evening Aug. 11, says the *New York Daily Tribune*, Mr. Moody was in his characteristic vein. He began by taking up a collection for putting Christian literature in the jails of the country, in which there are about 750,000 prisoners. He began this work a few months ago, and by means of his colportage association, he is putting Testaments and other good books into the jails at a cost of seven cents each. Mr. Moody's talk on love was homely, pithy, and direct. He said:—

GOD IS LOVE.

Do you know there's not a sentence in the Bible that Satan is so anxious to blot out, not one. You ask me 'Why does God love us?' Well, I suppose because He can't help it. He just can't help it, friends, and oh! I am so happy because He can't. And then, if you ask me why He can't help it, I answer because He is love. You may be a backslider, He loves you still. Our mistake is we are all the time measuring God's love by our own, for our love may grow cold or cease. I remember a story Mr. Spurgeon told about a farmer who had put on a weather vane the words, 'God is Love,' and Spurgeon saw it and said: 'What is that? Do you mean that God's love changes like the wind?' 'No,' said the man, 'but that He loves no matter which way the wind blows.' I thank God that for thirty years my feet have been on that rock, and the devil hasn't got me off yet. It is love, and love alone, that's going to save this old world.

But they say God is angry with the sinner. Of course He is. Why, if my two boys fell into bad ways I'd be angry with them, because I love them. If I didn't love them, I wouldn't care what they did. I used to think more of Jesus Christ than of God the Father. But as I get older, and am a father myself, I feel the love of the Father more and more. It would be much easier for me to die than to see my children die. There is nothing like the Cross to show the love of God. In 1849 a man left his wife and child to go to California, and after awhile they sailed on a vessel to join him. In mid-ocean the ship caught fire. The lifeboats were filled, and there was no room for the mother and child. But at last they were told there was room for one. Did the mother save herself and leave her child? You know she didn't. Lowering the child to the lifeboat, she kissed it a last goodbye, and said, 'If you live to see your father, tell him I died for you.' That's a mother's love, and God has done far more for you than that mother did for her child.

On the following morning Mr. Webb-Peploe told the story of

RUTH AND BOAZ.

He said: All Scripture is given by inspiration, and is profitable for doctrine, for reproof, for instruction in righteousness. Do not, therefore, think it a weariness to stand before these old pictures of the Old Testament. For they point to the doctrines of the Gospel. First, glance at the outlines of that picture: Elimelech, meaning "God is my King," leaves Bethlehem, meaning the "house of bread," and was with his wife Naomi, meaning "pleasant," and his two sons Mahlon, meaning "weakness," and Chilion, meaning "perfect and beautiful," and go to live in Moab, meaning "place of wilderness." I spoke of a picture. Are not these names pictures in themselves, when you come to know their meaning?

As Elimelech leaves the house of bread to live in a wilderness, so do we leave the plenty of God's house to sojourn in the wilderness of this world. God was his King, but he forgot all that. In process of time the two sons marry two Moabitish women, named Orpah, meaning "nakedness," and Ruth, meaning "satisfied." The father and sons then die, leaving the three women widows, and Naomi, who here typifies the Church, decides to go back to her own country again. The Moabitish connections that we are constantly forming are never good for the Church. We may try to live the life of faith and the life of the world at the same time, but we will never succeed. You may think to render the cause of God some service by casting your lot with Moab, but you will find yourselves utterly mistaken. And so Naomi decides to go back from the place of a wilderness to the Bethlehem, the house of bread, and she tells her two daughters-in-law what she has decided to do; she just tells them her own decision, but you will take notice that she makes no appeal to them to go with her. In like manner, neither can you force your daughters to go with you when you decide to return to God. If they are to go with you, it must be because they themselves decide to do so.

But at all events, it is your duty, come what may, to come out from the world, to be separate from it. Note here, and it is very important, the call is to separate yourselves from the world, but not from the Church. Many seem to think there is something superior in the act of separating from the rest of the Church. But it is only the old spirit of the Pharisee, who exclaimed, "Stand by. I am holier than thou." Out from Moab, out from the world, out from everything that keeps us from the house of God, that is the message of God to every soul.

And so Naomi stands on a hilltop and she looks at the wild waste, 100 miles maybe, between Moab and Bethlehem, and she says to the two girls: "I must leave you, my daughters, I can stay no longer in Moab, for the Lord hath bidden me go back to Bethlehem. But go you back to your homes again." So it is at this and all similar conventions that we attend. There is a sifting between those who would serve God and those who would serve the world. How terrible is the trial for some of us. There is poor Orpah, for instance, whose name means nakedness. See what the sifting means to her. She hears what Naomi, typifying the Church, says. She wept and kissed Naomi, but she looked back on Moab, the wilderness, and decided not to go to the house of bread. She went back to her nation and to her gods, and we hear no more about her. In Moab she was rich in all material things, but poor, indeed, in her soul.

Be not like Orpah, who despised and rejected the blessing of God. Be rather like Ruth, who said to Naomi, "Entreat me not to leave thee, for whither thou goest, I will go." Never a word we hear of the peril of their journey, only we are told: "So they came to Bethlehem in the beginning of the wheat harvest." And so she went and gleaned the fields of Boaz, meaning "In him is strength." It is hard and thankless work, gleaning, yet many Christians are satisfied to be gleaners all their lives. But Naomi and Ruth know there is something higher than gleaning. Ruth puts on her beautiful garments and lies at the feet of her master. Grand moment when the child of God is brought to the feet of Jesus. And when we can look up in his face and say, "My Redeemer," and be satisfied in God.

MR. ANDREW MURRAY

followed with an uplifting address on the words: "I have been crucified with Christ." He began with his favourite thought—the life of self kills the life of the Spirit, and proceeded to show that only by the cross of Calvary can men get rid of the self-life and receive the new life of the Spirit. He then proceeded to draw a vivid word picture of the penitent thief, his sin, his punishment, and the glorious award of his unique faith, ending by showing that only as we are crucified with Christ, as this malefactor was, can we learn to live in his Spirit. "Thank God," he exclaimed, "the Jesus of the penitent thief is my Jesus."

Everyone was pleased with the trip to Mount Hermon. The two distinguished visitors from over the sea, Messrs. Webb-Peploe and Murray, were especially impressed, and, at Mr. Moody's desire, gave the school their benediction. The school buildings, which are on the side of Mount Hermon, are handsome and commodious, though inadequate to the needs of the school. A combined gymnasium, auditorium, and Young Men's Christian Association building is badly needed. So, Mr. Moody says, if any rich man wants to give some money to a good object, and does not happen to know of one, here is his chance. The school, which numbers about three hundred and fifty, is unique among the boys' schools of the country in many respects. As it is to meet the needs of ambitious lads without much money, the expenses are put at the low figure of 100dols. a year, while the training given, manual

this fact, it always has a waiting list of 100 or more, so that absolutely none are admitted who are not more than usually bright, industrious, and spiritually disposed.

During the last three or four days the attendance at the conference was a decreasing quantity. Nevertheless, there was much animation in the meetings. On Monday evening (August 12), Booker T. Washington, the well-known superintendent of the Tuskegee (Ala.) Institute for coloured people, and himself a coloured man, described the work he is doing. The school at Tuskegee has 759 students and sixty-six instructors. Manual as well as book knowledge is taught. It has been singularly successful in uplifting the negro, largely because of the ability and wisdom of Mr. Washington, who is withal a good speaker. At the close of his address, Mr. Moody said "You go down there on the steps, and let the people pass out this way and hand Mr. Washington their 50 dol. bills. Never mind about the change." In a few minutes 318 dols. was contributed. Rev. John McCarthy spoke on Chinese missions.

MR. WEBB-PEPLOE

delivered a stirring address on "The Rest that Remaineth for the People of God." Towards the close he urged his hearers to observe the Sabbath in anticipation of the perfect rest, and said rather playfully, "You cannot all work as Mr. Moody is working Mr. Murray and myself." Mr. Moody entered a jovial protest against this impeachment, saying, "I am trying all the time to keep Brother Murray and Brother Webb-Peploe away from the meeting, but I cannot do it. They're here every time the doors are opened. Am I to blame? It was the same way with Brother Meyer. He would come every time. Besides, these two brothers have had a nice rest on the ocean. Now, you'll see they'll be here every time after all I've said."

Mr. Murray spoke from Romans xiv. 17 on "The Joy of the Holy Ghost," dividing his subject into four heads, namely: The joy of Christ is a personal possession; it means deliverance from sin; it implies a love of the brethren, and it is the result of work for God.

Rev. R. A. Torrey spoke on "How to Pray with Power." The men and women, he said, who have had much power in prayer are those who have spent much time in prayer. The time element is important. We consider ourselves too busy to spend much time in prayer. We are about as sensible as would be the engineer who thought he was too busy to put in wood and water. One reason why the old-time conviction of sinners is not seen, is because there is not the old-time fasting and praying of saints. If we would pray so as to be heard, we must sacrifice ourselves. To pray with power we must pray in the Holy Spirit. We must cast ourselves as weak, ignorant beings upon the Holy Spirit to be taught of Him how to pray. It is the prayer that the Holy Spirit prompts that God the Father answers. And if we wish new blessings from God we should return thanks for blessings already received. Prayer is a privilege greater than any the world can give. He who can claim it is mightier than the mightiest monarch, for he is in league with the King of kings and Lord of lords.

OPPORTUNITIES IN SOUTH AFRICA.

Miss Anna M. Cummings and Rev. Andrew Murray spoke of the great need and the great opportunity of the Huguenot Seminary for Young Ladies in Wellington, South Africa, which Mr. Murray founded about twenty-five years ago. He was inspired to do so by reading the life of Mary Lyon, the founder of Mount Holyoak Seminary. It opened with forty pupils, and two Mount Holyoak graduates as teachers. It has 300 students now, but if its facilities were enlarged it could have many more. A great empire is in process of formation in South Africa, and by means of the Seminary Mr. Murray desires to lay the foundations of a great Christian civilisation. Half of the seminary girls are members of the Student Volunteer Movement that was started in Mount Hermon nine years ago. A new building to cost 50,000 dols. and containing fifty rooms is needed, and of that sum 40,000dols. and the furnishing of twelve rooms are secured. It costs 50dols. to furnish a room. "Since Mr. Moody has forced me to speak," said Mr. Murray, "I will say that as America, through Miss Lyon, forced this work on me, there is a fitness in your helping me."

Mr. Moody responded by saying that Northfield Seminary and Mount Hermon would furnish one room each. In less than ten minutes the furnishing of fifty-three rooms, or 2560 dols., had been subscribed, and 300 dols. put in a hat for a missionary. In course of the proceedings, Mr. Moody said, "Where's Sankey?" Someone said he was not present, whereupon Mr. Moody remarked: "Put Sankey down for 50 dols." The handsome sum raised was a striking testimony to the interest which Mr. Murray has aroused at Northfield.

On Wednesday evening Dr. A. T. Pierson delivered a powerful address on "The Holy Spirit in the Acts of the Apostles." The following morning Mr. Webb-Peploe expounded Col. iii. 15, "Let the peace of God rule in your hearts, to which also ye are called in one body, and be ye thankful." He preferred the reading of the Revised Version, "the peace of Christ." Mr. Murray followed with an earnest address on "The Nobleman at Cana of Galilee," to illustrate faith struggling, resting, and conquering. The story of Onesimus was afterwards told by Rev. J. Wilbur Chapman, who was first led to take up the work of evangelism by reading the reports of the Northfield Conference. He spoke of the Epistle to Philemon, as a picture for sinners and an inspiration for saints.

One of the interesting developments of the Northfield is Camp Northfield, a vacation encampment for young men, under the auspices of the Young Men's Christian Association. It is the latest of Mr. Moody's schemes, and it promises to be popular, "What I want to do," he says, "is to welcome young men from the towns and cities who wish to have an enjoyable vacation without spending much money. The college boys have come here for years and have enjoyed themselves, and others may do so, too. We have tried to plan for the camp so that its expenses will be within the reach of all." His efforts in this direction are appreciated by a goodly number of young men. The camp is in a grove of pines and birches on the lower slope of Notch Mountain, near everything, yet perfectly secluded. Tents accommodating four, fully furnished, can be had for 2 dols. a week. Those bringing their own tent receive a location free of expense.

A ROMAN JUBILEE.

It was through Porta Pia that the Italian troops entered Rome twenty-five years ago, and Rome is preparing great rejoicings to celebrate its silver jubilee.

I do not think a fitter place could have been chosen for a mission house than the neighbourhood of those walls through which the Bible first entered Rome, for, previously to the entrance of the Italian troops into Rome, no Bible had been allowed to enter the city of the Popes. Its truths were feared, as they still are, by the Romish Church, and the word of God was forbidden to be read under pain of excommunication. The Book is still forbidden, as it is also forbidden to enter a Protestant place of worship; but who heeds the Vatican's anathema now?

Who is that man who leads a heavily-laden waggon, and who follows the troops as they enter Rome? It is a Colporteur of the British and Foreign Bible Society, and the waggon he leads is laden with Bibles. Truth has entered Rome at last.

Previously to 1870, no Bible was allowed in Rome. If a Bible were found amongst a traveller's belongings, it was taken, and generally burnt on the spot. I could quote several instances of this, among my own personal friends, but I will mention only one name, no doubt known to many of you.

I allude to Dr. Lewis, the district secretary of the Bible Society, who was sent to Rome last April twelvemonth. When Dr. Lewis visited Rome for the first time, his Bible was taken from him by the authorities at the railway station. The second time he came to Rome, however, he was enabled to hold a Bible meeting (the first ever held in Rome); and this last time he was allowed to speak the truth freely, no one forbidding him, and in three different places of worship, English and Italian.

What must not have been his delight, when he heard Mr. Thomas tell him that over 27,000 Bibles had been sold at the Roman depôt within one year alone, for the use of the city and the provinces of Rome.

MR. JOHN E. THOMAS,

the Bible Society's agent, the founder of the Porta Pia Mission, was born in Towyn, North Wales, and was educated for the ministry at Carmarthen College He was ordained at Glanhafren, Llanidloes, in 1871, and was minister in his native place during a period of four years.

The missionary spirit, however, was within him, and he left his beloved flock and the comforts of his English house, to go as missionary and colporteur to that most priest-ridden of all islands—Sardinia. There he worked with zeal and success for over ten years.

In 1881 he married Miss Margheretta Griffiths, of Swansea, a very suitable helpmeet. In 1888 Mr. and Mrs. Thomas came to Rome, and there it was that I had the great privilege of meeting them, and eventually to form a close friendship with them. Alas, after a short illness, the lady was "called home" in 1892.

During her stay in Sardinia Mrs. Thomas founded a circulating library of evangelical books and tracts, "in order," as she said, "that the truth may reach those who will not listen to the voice of an evangelist."

Before leaving Sardinia for Rome Mr. Thomas experienced something of the bigotry of the island. He was cast into prison for selling the Bible, and there he was kept for a whole week. The mayor who ordered his arrest, and the sergeant of police who arrested him, were publicly tried and sentenced to six months' imprisonment, and deprived of their functions.

THE PORTA PIA MISSION

was founded in 1890, by Mr. and Mrs. Thomas, who hoped thereby to extend their influence beyond the field of the Bible depôt. Mr. Thomas began by taking premises in the *Via 20 Settembre*, and commenced a Sunday School and Evening Meetings on Sundays for Evangelisation. He also instituted evening classes for French and English, and a preparatory school for young men who desire to dedicate themselves to colportage work.

The Lord blessed these early efforts, and in the course of another year larger premises were taken. The mission now counts thirty communicants, and a large number of adherents. From his mission-house Mr. Thomas can see the gate through which the first Bible openly entered Rome, and no doubt he often utters a silent prayer of thanksgiving to the memory of those who opened the gate for the precious Book to enter. Not without resistance, however, did the Italian troops effect their entrance into Rome! All the power of Rome was employed against them, while the Pope, surrounded by his court, lifted his hands and voice to the Virgin, to save them from those whom he called his enemies?

But the Lord was with Victor Emanuel, and victory crowned his troops! Their entrance was a triumph never to be forgotten by those who witnessed it. Then it was, in the sight of the victorious troops and the jubilant people, that the King exclaimed: "*We are here, and here we will remain.*" I take my leave of Mr. Thomas by repeating a Roman pastor's words: "*Whatever Mr. Thomas does, he does well!*" He also may say: "*We are here, and here we will remain.*" E. D. B.

NAVVIES AT ACTON VALE.—Rev. Charles Fisher has been working during the last three weeks among the men constructing the tram-car line between Uxbridge-road Station and Acton-hill, distributing more than 1000 tracts, supplied by the Religious Tract Society, the United Kingdom Alliance, and the National Temperance Depot. While the men were getting their dinners in the open air Mr. Fisher showed them his large diagrams exhibiting the effects of alcohol on the stomach, brain, liver, and the heart's action under its influence. A tea was given in St. Barnabas Parish Hall on Friday, August 23. About 100 of the men attended, and it is hoped that good will result from this Gospel and temperance effort.

HOP-PICKERS IN HAMPSHIRE.—Five tents are now erected, and the missionaries are at work. We would like to add the sixth if possible. A very interesting conversation took place in the railway train last week between a gentleman and a hop-picker, coming into this neighbourhood for work. He said, "I wonder if there will be any tents this year! It seems like going home to go to them," and with much feeling added, "I have been a very different man the last six years, all through Mr. Chinn's life. My family and home are different. I am sixty years of age." This has given me greater zeal to go forward. May very many be able to say the same of all the missionaries now in charge of the tents when they too are called home. Funds are still much needed, also books and tracts. Aurelia Chinn.

Lenten House, Alton, Hants.

VISITING IRISH ROMANISTS.

I always find a difficulty in leaving the village of N—— when once I have contrived to take the long walk there—so many persons expect a visit, so many ears are opened to the Word of Life.

After calling at the homes of two Protestants I found my way on a recent Tuesday to the two-roomed hovel of Sally G——. A neighbour reminded me which door in the dismal row afforded entrance to her house, "delighted to do the poor body a good turn."

Sally was lying on her bed, feeling very poorly, but rose quickly to welcome me. She is almost totally blind, and has no means of support beyond an allowance of 1s. 6d. a week from the Poor Law Guardians, out of which 10d. is paid for rent.

"I am sorry I was not able to pay you a visit lately, Sally, but I was too busy."

"Shure, I missed you. You couldn't be expected to think about us all."

"Indeed, Sally, I remembered you quite well, but is it not grand to think that there is One who *never* forgets, our Lord Jesus Himself?"

"Ah, He's a good Master! and we must be content with his holy will."

"Do you get to chapel? Does the priest ever come to see you?"

"I go to prayers when I'm able, but his Riverence doesn't visit except one sends for him. And I wasn't that bad as to want the Sacraments."

Another figure darkened the doorway, and Mrs. W—— came in and sat down.

"I heard you was here, Miss, and came to ask your advice about a pain I have. The doctor didn't do me a ha'porth of good, and hurt me terrible."

Poor creature! she was suffering from a hopeless malady for which one could only suggest alleviation.

"I know quite well what you must suffer, Mrs. W——, you want a great deal of patience."

"The Lord knows I do, Miss! It's like a knife stabbing me all night long."

"Well, Jesus Christ understands that even better than I can, and He does not send one pain without a good reason; can you feel that He loves you, and cares for you?"

"Ah, if it wasn't for that what would we do at all at all? We must have patience."

"Shall I read to you how Jesus helped a blind man, and those who were sick and poor?"

"Aye, do, Miss." And the two afflicted women leaned towards me on their little stools, while I sat between them among a chaos of odds and ends, looking out over the "half-door" at the peaceful summer evening, and calm blue sky, "where beyond these voices there is peace."

It was a strange scene, and children gathered round the threshold peeping in. I read the story of blind Bartimæus, and of the sufferers who were healed in Galilee. They listened intently, nodding to one another as some similarity to their own cases struck them.

"We can't get to Jesus here," I said, "but He has made a home for all of us where no 'inhabitant shall say, I am sick.' Listen!"

From passage to passage in the last chapters of the Revelation we went, finding comfort and hope. The joy of the women over such glorious pictures of the world to come was inexpressibly touching, and, when I rose to leave, their heartfelt thanks made me feel ashamed. I could do so little for them, and they thought it much.

"Oh, do come again soon, Miss! God bless you."

"I will, indeed; and do you be thinking of those beautiful words, and praying for patience."

They promised with one voice, and I could only pray also that the Great Healer would visit them with his balm and blessing.

At another house the reception was different:—"You needn't be laving them little books, Miss; the priest wasn't pleased that we had them."

This man is dying, never goes to a place of worship, and has not found the kingdom of God. Yet he is forbidden to read a text, or even a tract pointing to salvation *through Christ* without touching on any controverted doctrine! Surely his life will be required at the hands of the unfaithful shepherd.

"I don't know who could have told the priest," he went on, wistfully; "but he heard that you gave them pictures to the childer', an' forbid us to take any more. I thought it right to tell you honest how it was."

"You were quite right, Tom. Try to remember that God knows all about you, and pray to Christ Jesus. He can save you and comfort you."

The poor fellow was afraid even to talk to me lest some one should be "spying on him," and I had to turn away heavy hearted. It was no wonder that he dreaded the weight of the priest's denunciations from the altar, especially when so weak and weary; we can only "bring him to Jesus."

Jack L—— is a poor orphan lad, who never knew a parent's care, but was left to shift for himself when a mere child. He took to reading, contrived to educate himself, and soon began to rebel against the Romanist doctrines which had no grounds in God's Word. Jack was a good worker, but shy, retiring, and gruff in manner. The other youths pronounced him a regular oddity, but came to him all the same when needing letters written or accounts made up.

I liked the lad, and sometimes prevailed on him to come "by night" to talk over the Bible and pray. He asked me "not to pass remarks" if we met in public, lest the "boys" should think there was anything going on. Jack is most fully persuaded as to what is right and wrong in our differing creeds; he is too honest to attend chapel or confession, but he dares not come out boldly on the Lord's side.

Persecuted, avoided, mocked at, and alas! led into sin, he is leading a miserable life, halting between two courses. I proposed that he should go to America, and there begin a new life, but indecision in one case leads to indecision in another. He fears the climate, he clings to his native land; and so matters go on from year to year.

Will my readers pray that this strange genius may be led to devote himself to the Saviour? His talents and education would make him a splendid teacher or reader, and his wayward character is one of great power, could its energies be directed into the right channel.

"Lord, what wouldst thou have us to do?"

C. M. B.

GOSPEL TRAINING COLLEGE, DUNOON.

During the summer the students have done much mission work. Children's services have been held on the shore daily, open-air meetings nightly at the pier, and various mission stations have been kept going. A number of the students have recently entered on mission fields, and are doing good work. As the object of the College is to send forth hard workers into the service of Christ, the students are expected to have been preaching in some way before entering, and to continue doing so during the curriculum. It is expected that some of the students will enter Glasgow University during next session. Owing to the illness and resignation of the chief tutor, the principal, Rev. Duncan Macgregor, is now in need of help.

The annual report, recently issued, shows that the object aimed at is to give a thorough education for Gospel work to capable and consecrated young men who are not seeking a full University course. There is no entrance examination. The teaching centres around the Bible, which is read constantly in Greek and Hebrew. The theology is Biblical, evangelical, and spiritual. No sectarian test is applied. All students who can do so, are expected to pay their own board. Teaching is free. The principal gives his services freely, and the lecturers have done the same. There were twenty-eight students during the year. In addition to a large sum spent by individual students on their own board, the income was £530, and there was a balance on the right side.

The College is supported by voluntary contributions; the property is vested in trustees, who have full power over the work in the event of the principal's resignation or death. As the winter arrangements are now being made, it is requested that applicants write at once to the principal.

THE HOME FOR MOTHERLESS, ORPHAN, AND DESTITUTE LITTLE GIRLS, at Hurst-road, Eastbourne, is still conducted by Miss Lee. The twenty-fourth report states that the work of the Home has been well maintained, although the income has gone down. The distinctive object of the Home is to give shelter and careful Christian training to needy little girls, and thus prepare them for a useful life. During 1894 six motherless children were received, and two others who were greatly in need of help.

THE SPEZIA MISSION.

In a pamphlet entitled "The Whitening Harvest in Italy," issued by Rev. H. H. Pullen, co-director of the Spezia Mission, the testimonies are given of travellers and others who have recently inspected the work of Rev. E. Clarke and his devoted helpers. In a brief historical statement we read:—"Mr. Clarke went to Italy thirty years ago. Not only had he to lay the foundation, but to dig the earth out that it might be laid. It was some time before he saw any fruit of his labour, but at length one little child was won for Christ; and to-day we have a great line of Gospel lights, stretching for three hundred miles! We have twenty-four Mission stations, which are systematically and regularly worked; we have eight Bible day-schools, with over eight hundred scholars. Fifteen Sunday-schools, too, are connected with the Mission; thirty-five paid missionaries, evangelists, teachers, and helpers are in our ranks. We have also a Girls' Orphanage at Marola, and a work of considerable extent among the Italian soldiers and sailors of all nations. Our stations stretch from Liguria, with La Spezia as one of its greater centres, to Tuscany, thence to most important cities in Venezia, until within a short distance of the Austrian frontiers."

Mr. Eliot Howard thus concludes an account of his visit to the institutions: "I am assured that there is a real and visible improvement in the general behaviour of the city attributable to the gradual influence of the schools, and of Mr. and Miss Clarke's personal character, especially since the cholera time. Open blasphemy and bad language are less often heard, and there is a very marked change in the matter of cruelty to animals. Thirty years ago any interference was angrily resisted, but now drivers are not only themselves more thoughtful, but if it is pointed out to them that a load is too heavy, they will cheerfully set about to reduce it.

"I found Mr. and Miss Clarke as active as ever, but evidently much overworked. Miss Clarke's faithful companion, Miss Smith, who has stood by her for nearly thirty years, has been obliged to return to England, and it is feared that she will never be fit for the hard work of Spezia again. I fear that both Mr. and Miss Clarke may similarly break down unless they can get periods of complete rest, but this can only be attained by some removal of the constant pressure of anxiety about funds; for when Mr. Clarke is in England he is working even harder than in Spezia, where his Italian assistants say that he does the work of ten. Many friends of the Mission are acquainted with Mr. Clarke, but probably none, except those who have been at Spezia, know how much the Mission owes to Miss Clarke's continuous patient work and admirable power of administration."

Statements by Mr. F. A. Bevan, Sir George Williams, and Mr. J. B. Meredith are also given. Copies of the pamphlet and other particulars may be had from Rev. H. H. Pullen, "Marola," East Finchley, London, N.

HARVEST HYMN.

All nature owns her Lord,
Creation tells his praise,
Omnipotent his word,
Gracious and blest his ways.
He ever, from his throne on high,
Remembers earth with full supply.

God, only wise and good,
How blest his creatures are!
He gives the daily food,
And guards with daily care;
To Him a gladsome song we raise,
Whose boundless love makes glad our days.

No brightness his exceeds,
No power but his supreme,
No lightning swifter speeds
Than his all-searching beam;
Glorious in all his acts and ways,
All nature sounds aloud his praise.

More than the food of earth,
The "bread of heaven" He gives,
And all who know its worth,
Partaking of it—lives;
Father of all, the wise and good,
O, evermore give us this food.

Albert Midlane.

THE PAKEFIELD CONFERENCE.

FOR seventeen years Rev. L. Price, the venerable rector of this quiet suburb of Lowestoft, has been in the habit of calling annually a Conference for the promotion of growth in grace and the instruction of believers in the things of God. This convention has just been held, with an encouraging attendance. The opening sermon by Rev. H. G. THWAITES on the visit of the Queen of Sheba to Solomon, dealt with the typical character of Solomon as a striking picture of the Lord Jesus Christ.

At the opening meeting of the Conference on Wednesday week, the Rector of Pakefield presided, and gave an address based on 1 John i.

Rev. R. CONWAY, Vicar of Alconbury, followed with an address from Matt. x. 34. He alluded to the recent massacre of missionaries in China, and touchingly spoke of his own personal knowledge of two of them, Miss Flora Stewart and Miss Hessie Newcombe.

At the afternoon meeting, the first speaker was Rev. G. W. TUCKER, Rector of Ashmanhaugh, who delivered an interesting address on "The Christian life: What it is."

The Bishop of LIVERPOOL, who came next, was listened to most attentively as he spoke from 2 Cor. v., gleaning from the chapter ten points, five being points of experience, and five great aspects of truth.

1. A very strong assurance (v. 1). "We know." A great many Christians cannot get so far as to say "We know." 2. The inward struggle (vv. 2-4). Groaning is the expression of pain, suffering. How much reason Paul had to groan—how hard seemed the Master's service looked at from an earthly point of view. 3. God has made us what we are (v. 5). Our present position as believers is not a matter of self-effort, it is all of God's grace. To assure us of his work He has given us the earnest of the Spirit. What is the earnest? It is a part of the whole, a proof that the rest will follow by-and-by. 4. His confidence (v. 8). When absent from the body—at home with the Lord. Here is no intermediate state of purgatorial cleansing for the believer. As soon as I leave the tabernacle I am at home with Jesus. 5. His exertion (v. 9). His one aim to be well pleasing unto Christ.

The five great aspects of truth in this chapter on which these points of experience rest are:—1. The judgment seat of Christ (v. 10). 2. The love of Christ (v. 14). This the great constraining power for all life and service. Not my love to Him, but his love to me. This must be the foundation stone, as well as the corner stone of all our hopes of salvation. "Who loved me, and gave Himself for me." 3. The consequence. I must live not for self, but for Christ (v. 15). This will necessarily end all selfishness in the believer. 4. In Christ (v. 17). A believer is one who is in Christ. This is vastly more than being in the Church, than being baptised with water. The mark of such is that he is a new creature. The special evidence of such is that "old things are passed away, all things have become new." The new nature has new habits, new desires, new tastes. It shows itself by loving those things which before were not delighted in—prayer, Bible-reading, God's house, and worship. 5. The Ministry of Reconciliation (vv. 18-20). The minister is not a priest, but an ambassador, sent to beseech the world to be reconciled, and offering terms of peace from a God of love.

At the evening meeting Rev. C. LEATHES, rector of Reedham, gave an address on Oil for the Light, based on Exodus xxv. 6, xxxv. 8, xxvii. 20, while Rev. T. GRAHAM, vicar of Southborough, gave an exposition of Rev. ii. 26-29, the message to the church of Thyatira.

On the second day of the Conference the first speaker at the morning meeting was Rev. G. W. TUCKER, who dwelt on one aspect of the Christian life, viz., the duty of restitution to those whom we may have wronged, as based on the story of Philemon and his slave Onesimus. This address was followed by a suggestive exposition by Rev. H. G. THWAITES, on the Christian's position and power.

The afternoon meeting was devoted to addresses on the various aspects of mission work at home and abroad, among the speakers being Rev. J. HINES (from Saskatchewan), Rev. J. S. BELL (who spoke on Jewish work), Mr. J. ABBEY, a temperance worker, Revs. R. CONWAY and T. GRAHAM.

The Conference closed on Thursday evening, when Rev. T. GRAHAM gave an address on "The Atonement Money" (Exod. xxx. 11-15), and Rev. H. G. THWAITES took for his theme the story of Gideon as an illustration of how God calls, prepares, and uses his instruments.

THE AMERICAN NORTH-WEST.

THE September issue of *Missionary Leaves* contains several communications from North-West America. The Bishop of Mackenzie River (Dr. Reeve) relates a visit to Herschel Island by Rev. I. O. Stringer. "This island is now a whaling station. No fewer than fifteen vessels have wintered there this year, so that there is quite a little colony of white people; and the presence of these ships and their crews attracts the Eskimos from all parts of the Arctic Coast. Mr. Stringer says:—'If a mission-house could be built there, it would be a good place for a man to be stationed. There would be constant work so long as the ships winter there. At all times of the year there are Eskimos in the neighbourhood. There are some there now from almost every mission and trading post and tribe on the coast of Alaska.' He makes a significant allusion to those families that have 'young women among their number,' and adds, 'Many of those young people, however, are anxious to read and write, and by this means might be influenced for good, and taught more important things.' There is also great danger of their being demoralised by 'drink,' for which some of the poor creatures are acquiring a taste."

Rev. J. W. Tims, of the Blackfoot Mission, Calgary, writes:—"We have now two large boarding-schools to keep going, and the annual cost of each is about £600. All the money we have to rely on is £800, which is derived from Government grants in aid, and subscriptions from the Women's Auxiliary to Missions in Canada. We have, therefore, to make up £400 a year. For the past two years all our money has had to go to meet debts, and I am almost without clothes, and have no money to buy any with. We have three lads and one girl communicants. Another lad, aged sixteen, died in our Home a few weeks ago, happy in the thought of meeting the Saviour. *Nits-e-ne-tuk-ki noks in-no-os-si Jesus* (I am in haste to see Jesus), was the remark he made to me the day before he died. In camp our teaching seems to have no effect, and this year there seems to be more excitement over the Sun Dances than there has been for years. The Government not only sanctions but aids the Indians in this dance, by giving them presents of beef and flour to supplement their feast."

The Bishop of Moosonee (Dr. Newnham) reports:—"All my co-workers have been preserved in health, and enabled to accomplish their long and arduous journeys safely, and none have spared themselves. By their diligence and loving zeal every part of the diocese which we have yet reached has heard the Gospel message: but there are parts yet to be reached. We need more men, if we are to reap the fields white for harvest. But the reports sent in by all are encouraging—more so than either we deserve or dare to hope for, whether you consider the mere numbers of baptized and communicants, or whether you look for the fruits of godliness in the lives of the Indians. I have heard a cry from a band of Eskimos, five hundred strong, in the north-west of the diocese, and I cannot yet find a man for them. He must be young, strong, single, able to shift for himself and to endure utter isolation for many months, perhaps for a year or two. The Roman Catholics are working towards these Eskimos, and if we do not soon reach them, they will. Which is it to be? In fact, the Eskimos generally demand our best additional efforts."

Particulars as to the British correspondents of the C.M.S. missions in the American North-West may be had from Mr. H. G. Malaher, 20, Compton-terrace, Upper-street, Islington, N.

IKWEZI LAMACI MISSION.—Mr. B. J. Morcom, of Pietermaritzburg, was present at the Birmingham Y.M.C.A. Missionary Parliament on Friday evening last, and gave an exceedingly interesting account of the work carried on by Mr. and Mrs. Aitchison in Natal. He spoke in the highest terms of their management of the Mission, and urged the great importance of training and teaching the young girls, for whose special needs Mrs. Aitchison is organising a home and school. Communications in reference to this Mission may be made through Mr. Edwin A. Page, Y.M.C.A., Birmingham.

MISSIONARY PENNIES.

IT may seem a startling statement to say, that the great question of missions is, after all, on the human side at least, a question of pennies. But it is true, however strange it may sound. Most missionary societies are restricted in their much-needed operations by scarcity of funds, and to effect any increase in their incomes seems a task beyond their powers. Qualified candidates, fitted to carry the Word of Life to the perishing masses of heathendom, have to be rejected by societies scarcely able to maintain their present staff in the field. And this, because Christian people will not give their pennies! It is estimated that if the eight million, or thereabouts, of Church members and adherents in the United Kingdom could be induced to give each an extra penny per week, the number of missionaries now at work could be doubled.

Does not this fact alone demonstrate the low level to which Christian liberality has sunk in the richest, and presumably the most Christian, country in the world? What must be the thought of the Lord of the Church as He sits "over against the treasury," and marks the sums expended by his professed disciples on the unnecessary, and frequently the injurious, luxuries of life? The wines, the tobacco, the literature, the costly dress, the expensive pleasures—and less than one penny per week towards fulfilling his last great command! Is it not lamentable that thousands upon thousands of those who profess and call themselves Christians should imagine they have discharged the claim of Christ's heathen upon them when they have dropped their annual contribution into the offertory-box on Missionary Sunday?

Considerations such as these led to the formation some three years ago of the Missionary Pence Association, an aid to missions which has passed beyond the experimental stage, and has proved that it is capable of materially helping forward the great work, both financially and educationally. With but little expended in advertising, and left to grow mainly by its inherent power, it has, by the Divine blessing, distributed in three years some £1500 among about one hundred missions and societies. Moreover, it has been the pioneer, if not the parent, of similar movements which are also prospering. Its simple basis is one penny per week to any foreign mission the contributor may select. Its members are furnished with cards for collecting, and their interest is sustained by a monthly copy of *The Illustrated Missionary News*, containing notes of the progress of the Association. There is also a section for subscribers of a penny a day. Do not these lines furnish a solution of the financial problem of foreign missions?

And this very respectable total has been almost entirely contributed by the pence of the poorer classes of Christians, and is undoubtedly "new money." Working men and women, miners, servants, soldiers, Y.M.C.A. and Y.W.C.A. members, and other everyday folk have mainly given it. That in collecting and contributing it they have been blessed, and had their missionary interest awakened, there is abundant evidence to show. Several from amongst the membership have already entered the foreign field, others are in training, and still others are waiting on God for guidance. One who is just entering a training institute writes: "I have been much blessed since I started to collect, getting many opportunities to say a word for Jesus," and her testimony is that of many.

The Pence Association has been formally adopted by the Missionary Bureau as a part of its work. The office is at 186, Aldersgate-street, E.C., and inquiries will be gladly answered, or the new report sent (as soon as ready) by the secretary.

ROSEMARY MISSION.—The new report of this vigorous little Mission states that "the various operations in connection with the Mission have been carried on with success and are in a flourishing conditon. The two most important branches, viz., the Sunday-school and the adult services, may serve as an index of the successful condition of all the work. In the Sunday-school the number on the books and the average attendance is maintained. And the average attendance at the adult services has been slowly but surely increasing during the year, while every other branch of the work at Rosemary has been carried on with unremitting energy and zeal, and with a large measure of success in each case." The finances are, however, unsatisfactory, there being a deficit of £60. The superintendent is Mr. F. Warman, 1, Alwyne-road, N.

"WHEREFORE DIDST THOU DOUBT?"

Somebody has touched me! What intense satisfaction God's servants feel when they are permitted in any measure to share this joy of their Lord—that amid the many careless hearers of the living Word which the Master has given them to speak, some earnest, trembling soul has been brought into vital contact with Jesus Christ Himself, and has been made whole. Those who live in closest touch with the Eternal Fountain of virtue most truly know this experience. We find this in reading the lives of the grand old saints of other days; but, thank God, we find it also in the testimony of his chosen vessels to-day. There is one community who seem specially to have kept this secret of the Lord. The members of the Society of Friends, for instance, when they speak for God, expect the guidance of the Spirit, not merely in a general way, but that really and definitely the right word will be given. They wait for this, and according to their faith it is done unto them. There have been well authenticated instances of a strong impression having been made on the minds of some Friend while sitting before the Lord that someone in the company has committed some terrible crime, and the trembling sinner, convicted by his own conscience, has confessed it. A less sensational, but as we think, truly remarkable instance of the direct Word having been given in answer to prayers, occurred in recent years at a Friends' meeting in London, the narration of which may help the faith of some hearers and speakers.

N. had been carefully brought up in a Christian home, and when a little child she had entered the kingdom. Though naturally thoughtful and speculative, the first decade of her spiritual life had been singularly free from intellectual doubt or questioning about the things she most certainly believed. Strange to say, the first to inject the minute grains of poison was an upright Christian man, an earnest believer and Bible student. Why did he do it? Not with the least thought of doing harm, or undermining faith, but simply for amusement, and the interest of the subject. "I like to mystify N.," he said. He was well versed in modern science, and told his young friend how every aspiration of the spiritual life could be shown to be physical sensation; how prayer, the idea of God, etc., could be reduced to motives of the brain, without supposing a soul. Yet to the question of his bewildered listener, "But you know you have a soul," he would always respond, "Yes; but it's a matter of faith," which, of course, was quite true.

This introduction to materialism, however, did not produce any immediate effect on her faith beyond a momentary perplexity in earnest work for God, and realised communion with Him. Eternal verities seemed as real as ever. But a time of temptation came. N. happened to meet with a case, common enough in this brain-wearing age, of a once bright, buoyant Christian plunged in despair, not through backsliding, but as the result of excessive nervous pressure. The girl could not see, what was plain enough afterwards, that these distressing mental states did not really affect the soul life, which was still safe in God's keeping. She was overwhelmed with distress, and the question of unbelief, "Why does God permit this?" grew into "Is there a God at all?" And then the suggestions of her scientific friend awoke from the corner of her mind where they had been slumbering, and she said, "What if the spiritual emotions are all subjective, and faith has no real object, no God, no soul?" But these doubts were not uttered, not tampered with. She tried to "consume her own smoke," and not to trouble others with it, so outwardly she was the same simple believer.

Near to N.'s home was a Friends' meeting, which numbered some very energetic members. These earnest souls, in addition to the regular meetings for their own community, had started an informal meeting for the deepening of the spiritual life, to which Christians of all denominations were invited. N. had attended several of these meetings, and always with profit. She had felt specially drawn to one gentle, earnest lady, who sometimes spoke on these occasions. They had some little interviews on the subject of the over-coming life, which the young inquirer had found very helpful, but she had never thought of mentioning her gloomy doubts to the Quaker lady. One Sunday morning, however, a relative suggested that they should go to the Friends' meeting for once. This was not a welcome suggestion, for N. was longing to be in her accustomed seat in her own place of worship; but to please her relative she consented, and soon they were sitting in silence. During what she mentally designated one of those horrible pauses—horrible, indeed, it was to her, for Satan found some mischief for her idle mind—the enemy came in like a flood with all the terrible questions she had been struggling to resist. "What are these people doing?" he asked. "They reckon they are waiting upon God, but it is all nonsense, all subjective. There is no voice to answer, no God." But these silent suggestions were pain and grief to her, and her heart cried out to God to show her some token of his real presence. "I would believe there is a God," she thought, "if the silence should be broken by Miss B——. I don't care what she may say, but the voice would be a token." She fixed her eyes on the sweet placid face, and prayed that the voice which had so often brought help and cheer might be God's Word to still the tempest. But the silence seemed interminable, and then the thought came, "This is foolish and wrong. I have no right to ask for such a sign. I will, I do believe without it, and by a strong effort she turned not only her eyes from the face but her thoughts from the subject. Then suddenly the long silence was broken by wise words uttered in the familiar voice which she had been praying might be heard: "*The fool has said in his heart, There is no God.*" Then the speaker went on to tell how a venerable minister, when dying, had had repeated to him the words, "I know in Whom I have believed," and had cried, "No, that's not it; I will not even have an *in* between me and my God. I know *Whom* I have believed." She finished with the triumphant words, "I know there is a God, because I know Him and I live in his presence."

The snare was broken, and there was a great calm as agonising doubt gave place to peaceful trust. And not for that time only, for though the enemy came again in times of weakness and sorrow, he generally retired in confusion when reminded of that singular manifestation of the Father's power and tenderness in granting what even to the supplicant seemed an unreasonable request. This was by no means the only occasion on which this devoted Friend appeared quite unexpectedly as a ministering angel in seasons in sorrow and darkness. Subsequently N. told Miss B—— how the words had come home on that summer Sunday morning as a token and message direct from heaven. It was interesting to find that though her words had indeed come to the speaker as a burden of the Lord to be delivered then, it was not revealed for whom they were intended. "I think I had some young man in my mind," she said, adding with almost an amused smile, "I certainly did not think that you would need them." Is not the lesson of this, as of many other instances of "somebody touching," that his chosen vessels are those who keep close to the Master, receiving their words at his mouth, and then letting out, trusting the Spirit to apply as He listens? N.

WOMEN IN KOREA.

The women of Korea are without mental culture or a knowledge of the outside world, but they pass their time in daily drudgery. A man seldom holds conversation with his wife. It is not considered proper for a widow to remarry.

A missionary writes: "When a woman of the higher class goes from one house to another, a large box-like conveyance, with a lid, is brought by coolies to her house and left. It is then carried by servants into her room. She gets into it, the lid is shut, and by servants she is carried to the street. Coolies carry her to the house she is to visit. Servants carry her into the houses, and she is then permitted to come forth from her closed conveyance. The same ceremony is observed on her return journey. Sadness and weariness mark the countenances of even the youngest women.

"In some of the cities a glimmer of western civilisation shines out upon woman's dreary condition. It is a legal enactment that women are not allowed on the streets before nine o'clock p.m., and men are not allowed on the streets after that hour. At the hour named a huge bell is rung as a signal that the time has come that the women may go out and the men must go in. If any man is so unfortunate as to find himself at a distance from home when he hears the bell, he hastens home with all possible speed in order to escape the severe punishment that would be meted out to him if he were detected."

—*The Gospel in all Lands.*

AWAKENING AT BALLYMENA.

As very many of your readers are deeply interested in the work of God in Ireland, I feel led to send you a short account of what is now going on at Ballymena. The remarkable awakening and interest which commenced there three years ago, under the preaching of Mr. David Rea, has been going on and spreading ever since. It is cause for deep thanksgiving to see the numbers, especially of young people, who have been led to the Saviour, and are now very zealous in trying to lead others to Him also, which is one of the best evidences of true conversion to God.

Over seven weeks ago, Mr. Rea was again led to pitch a large new tent, capable of holding upwards of fourteen or fifteen hundred people, there. Many at the time thought it was much too large, and would scarcely be filled. But the numbers and interest have far exceeded expectations. Additional accommodation had to be provided, and another tent, seating three hundred, put up beside it, opening into the large one, for Sundays. Both tents have been filled, and the numbers are still increasing.

Friday night week was a special meeting for testimony and praise, and seldom have I seen anything like it, the presence of God was so distinctly manifest. The testimonies were most touching and the tone of them so real and scriptural, well calculated to awaken the most careless, and lead into the light those who were troubled and in darkness. A marked feature of the work is that in many instances conviction of sin has been so deep, and the sense of danger so real, that persons have not been able to attend to their work or business. Whole families have been known to remain up nearly all night, some of them in such distress of soul, and others so happy in their new-found joy, that sleep had become impossible. John B. Kingston.

THE HOME BEYOND.

The conflict now is ended,
The strife for ever past,
With angels' songs are blended,
Their song of praise at last.

The sorrow and the sighing,
The weariness and pain,
The mystery of dying
Shall ne'er be known again.

All earthly tribulation,
All anxious care hath ceased,
From toil and from privation
Their spirits are released.

Gone is the time for weeping,
When praise succeeds to prayer,
The sowing and the reaping
Are left to others' care.

The light of glory streaming
O'er hosts of the redeemed,
The smiles of rapture beaming
Have ne'er so welcome seemed.

No clouds above are rolling,
No thunder peal is heard,
No funeral bell is tolling,
No hearts with grief are stirred.

No fears of dark temptation
The faithful mind oppress,
For hearts that know salvation
No meaner thoughts possess,

One constant blaze of glory
The walls of heaven doth gild,
For now the old, old story
For these hath been fulfilled.

The gracious soul-refiner
Will here his work achieve,
And render yet diviner
All who his grace receive.

And some perchance He sendeth
On missions from on high,
And some bright talent lendeth
That shall not useless lie.

And home ere long returning,
Their work for Jesus done,
Their hearts, with love yet burning,
Shall other hearts have won.

White robes shall grow yet whiter,
More pure each soul shall be,
And heaven become yet brighter
Throughout eternity.

Walton Park, Clevedon. W. Kitching.

The Evangelist.

DECISION.

By CHEYNE BRADY.

Why did the young man mentioned in Matt. xix. 22 go away sorrowful? Why did the eunuch spoken of in Acts viii. go on his way rejoicing? Because the one had rejected Christ, and the other had accepted Him. Each was an inquirer, each asked the way of salvation. To each Christ was offered; but one turned away from Him, the other accepted Him.

Jesus was going on the way when a young man, a ruler, came running, and kneeling down in the road, asked Him, "Good Master, what good thing shall I do, that I may have eternal life?" The very attitude of the young man showed that he was sincere in his inquiry, zealous and anxious to ascertain the Master's opinion.

At first sight his appears a proper question; but on examination it betrays great ignorance. He was evidently on the wrong tack; he thought he could be saved by *doing* something. The Lord knew his weak point, and to show him his error He replied, "If thou wilt enter into life, keep the commandments." In complete ignorance of the spirituality of the law, of his own inability to keep it, and of his own worldly heart, he answered, "All these things have I kept from my youth up: what lack I yet?" Then the Lord looked on him with love and compassion, and taught him graciously, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow Me" (Mark x. 21).

Gloom, dejection and deep sorrow took possession of the young man. He turned his back on Jesus, for he was not willing to part with his riches, and

"HE WENT AWAY SORROWFUL."

Let us turn from this sad scene to look at another.

In Ethiopia, far south of Jerusalem, there dwelt a man who held a position of great trust and importance under his queen, Candace, and was the great man of the Court.

To him, it may be, had come tidings of the things that had happened at Jerusalem, that Jesus of Nazareth had been crucified, and that the course of nature had been disturbed by darkness at midday. He had heard that Jerusalem was considered by many the place where men ought to worship, so, with his chariot and cavalcade, he undertook the long and tedious pilgrimage to the land of Judea.

There in the Holy City he beheld strange things; he saw the slaughter of the sacrifices, and the sprinkling of blood. He heard also the confessions of sin by the priests, and the reading of the law, which terrified him. But neither sacrifices nor law could give peace to his soul. To his great disappointment all was inexplicable. He resolved to return to his own country.

Cast your eye now across the desert leading to Gaza. See the long cavalcade of an eastern magnate; camels led by slaves, runners clearing the way, last of all the principal chariot, driven by a slave, and occupied by this great man of Ethiopia. One thing of priceless value he is carrying with him to his distant home. He has been able to procure a parchment roll of the prophet Isaiah, which he now holds in his hand, and earnestly reads as he goes on his way, though evidently much perplexed as to its meaning.

Here, then, we find an anxious soul—a man troubled in mind respecting his state, and diligently seeking after God.

God, who heard the feeble inquiry of the anxious, lonely stranger in the wilderness, sent to him one who would instruct him in his perplexity.

The Spirit said unto Philip, "Go near, and join thyself to this chariot." So Philip ran to stop the chariot. As he approached, he heard the stranger reading aloud the prophet Isaiah, and asked, "Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him" (Acts viii. 29—31).

The place where he was reading was Isaiah liii.: 'He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. iii. 5, 6). "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth."

The eunuch had seen the lambs slaughtered, but they had not shown him Christ. He had read the Scriptures, but his eyes were not yet enlightened. "I pray thee," he said to Philip, "of whom speaketh the prophet this? of himself, or of some other man?"

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." Light dawned upon the dark mind of the Ethiopian; the Spirit of God breathed upon him. In the animals offered he saw the substitution of the victim for the sinner; in Jesus slain he saw his substitute. He saw his sins laid upon Him, and his blood covering them all.

"And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized?

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and

HE WENT ON HIS WAY REJOICING."

Why did he rejoice? Because he had found the Saviour; because his sins were forgiven; because he had accepted Christ.

Now, reader, which will you do? Will you reject the message of mercy? Will you turn your back on Christ? If so, you will go away sorrowful, burdened with sin, without God, and without hope.

Will you accept Him? Is it a difficult thing to close your hand upon a gift? Is it so hard to believe God?

Close with God's offer of Christ; accept Him; renounce self in all its phases; and take Christ to be your Saviour from the penalty and from the power of sin, and then you also will go on your way rejoicing.

PROGRESS IN CHINA.

Dr. Griffith John writes from Hankow:—

Last year I described a remarkable work that had sprung up in the district of King-shan, where I had baptized on one Sunday forty-one converts. Mr. Hiung, one of our native assistants at Hankow, has just returned from a visit to King-shan, and he tells us that all these converts remain firm in the faith. There are more than 190 waiting now for baptism, of whom about 100 are deemed quite satisfactory. The Christians have bought a large house for chapel purposes, and paid for it themselves. About forty villages have become more or less Christian, and the work looks as if it might spread all over that part of the country.

In the district of Tien-men there is a most interesting work springing up in the immediate vicinity of our station at Pah-tsze-nau. The place is called Peh-ho-Kou, and I am told that from twenty to thirty people are seeking baptism there. What they told Mr. Hiung was this: "We have given up idolatry; we do not believe in Roman Catholicism; we wish to be Christians, and desire to join the Gospel Church." The Gospel Church is our specific designation.

Join with me in blessing God for this good news! I am sorry to have to add that many parts of Hupeh are suffering from disastrous floods. Nearly the whole of the Tien-men district is now under water, and, among thousands of others, our converts at Pah-tsze-nau are greatly tried.

PREACHERS AT THE BRITISH MUSEUM.—Professor Castell-Evans lectured before the Preachers' Association of North London on Friday last at the British Museum. The audience could not but feel the weight of accumulated evidence supplied by these historical monuments which so forcibly illustrated the accuracy and authenticity of Holy Scripture. As Babylon and Assyria gave their witness, note-books were in full use, several ladies being among the most enthusiastic scribes. The note-book brigade halted every dozen yards to allow the professor to increase the store of good things which are to bless future congregations and Bible-classes.

TWO GRADES OF INDIVIDUAL GROWTH.

Rev. Prebendary Reynolds, in his weekly Higher Science Lecture at SS. Anne and Agnes, Gresham-street, E.C., at 1.15 p.m., on Wednesday last, said: All earthly objects and creatures are in a flux of continual change, of which two features are chiefly manifested—an advance in good and usefulness, or progress in evil and unworthiness. That may be called the realm of light; this the rule of darkness. Light is not made to be at home in a limited circle, but for a common heritage, and light-receivers are to be light-bearers. He who has the mind of Moses will be a great deliverer; and the man with genius like that of Plato is pretty sure to produce mental masterpieces. Dr. Robert South said truly: "It is idleness that creates impossibilities; and where men care not to do a thing, they shelter themselves under a persuasion that it cannot be done."

Our first growth is to know realities. Appearances are suggestive of realities, and shaping our body of thought gives it life and power to inquire what the realities mean. The inquiry soon proves that science is not a counterfeit, starting from nothing and leading to nothing, and that right and wrong are not imaginary. We find that the working forces of the world are representative of the Eternal energy. Life, mind, the sense of truth and falsity, are proofs of Divine life, mind, holiness. Much has been said, with very little useful thought, about the unknowable. The talkers imagine that they lecture under the Tree of Knowledge; that God is a fabulous ancient existence, now extinct; that Creation is a mythical entity, only mythical. Despite such talk, every sane man has in himself germs of all those convictions as to wisdom, authority, holiness, love, which are a prophetic power of Divine truth and beauty, not cunning devices and desperate make-believes, nor the reflection of our sublimated selves, but those realities which are the essence of all that is good and true.

Whatever thought and imagination are exercised upon, is so far knowable. Not only so; every instructed physical and mental faculty becomes more capable and of truer use; and day by day, that which is at present not knowable becomes more and better known. If we mature on the side of light, we become truer, nobler. If we incline, by perverse twist, to the dark side, we put prison bars around us. Think as Anselm did. God is the Reality of truth, of power, of wisdom, of life. He transcends all our thought in betterness, by being beyond all, not as a non-existence, but in supremest truth. All things pass through many stages in heaven and earth. Heaven is wider than the earth, and realities are grander than the objects we see. These realities are more splendid than our conception of them. As we enlarge conception, we enter and possess more of the reality. As we narrow our conception, the inner man is dwarfed, the outer man is lowered, and we become incapable of that life and fellowship with God, through his manifestations, especially that by the Lord Jesus, of which the Eternal Spirit would make us capable. Cultivate the larger growth.

MR. MEYER'S WELCOME HOME.

On Sunday afternoon a special praise meeting of the P.S.A., at which fully 1200 were present, was held in Christ Church, Westminster Bridge-road, to welcome home the president, Rev. F. B. Meyer. A four-leaf programme had been prepared; hymns specially written for the occasion being sung. The general secretary presided, and during the afternoon read an address of welcome, which was presented to Mr. Meyer in an album, in which had been arranged a number of testimonies, which the secretary had received from time to time, telling how men had been saved, and of the wonders God had wrought in their homes and in their lives through the P.S.A. meeting. From the reports which Mr. Meyer elicited impromptu from the heads of the various departments of the work, it was shown how great and glorious a work was being carried on. Mr. Meyer was deeply touched, and said that album would be one of his choicest possessions. He told how the growth of the brotherhood had been a source of inspiration and help to him. Miss Luke sang two solos. The meeting was one of the best ever held in the Christ Church P.S.A.

IRISH RAILWAY TALKS.—4.

By GEORGE WILLIAMS.

"Monasterevan! Monasterevan!" shouted the porters, and the train pulled up at that picturesque station on the Dublin and Cork line. It was a dark October night, and weary with the long run from Limerick, which city I had left in the afternoon, I was vainly trying to get some sleep in the most comfortable corner of the carriage.

Just as the train was about to resume its journey, and I was making myself more cosy, the door quickly opened, and a soldierly-looking man said to me: "The smoking carriage is full. Would you allow my friends and me to smoke in this compartment?" I at once said "Yes," and he called his friends, saying, "Here is a jolly fellow who says we may smoke." They jumped aboard, a porter banged the door, the guard whistled, and away we raced to Kildare.

The new-comers were five in number, and had that frank, easy manner which is so attractive in the best types of the British officer. From my corner I watched them with increasing interest and sympathy, and wondered how such manly fellows could descend to the mournful slavery of the tobacco plant.

After we had run a little way, the man who sat next to me, and who had so courteously addressed me at Monasterevan, asked me if the train would stop at Newbridge. I replied that it would; and knowing that the large barracks at that town were occupied by the cavalry and artillery, I assumed that my companions belonged to these branches of the army.

Having conjectured this, I was beginning to drop asleep when suddenly my neighbour turned to me and, with strange abruptness, said: "Every year a percentage of trains is wrecked and the passengers killed. Perhaps we will be in the percentage to-night. Perhaps this train will be wrecked, and we shall be killed. Is it not odd that we never think of that?"

This unexpected remark roused me up, and I replied that it was most true that people don't think of such possibilities. "And the worse of it all is," he added, "if this train is smashed and we are killed, we don't know where we are going to."

The bold frankness of this avowal thoroughly waked me up, and, eagerly catching at such an opportunity of speaking of the Life that is life indeed, I quietly said, "There are many people who do know where they are going to."

"Oh, I don't believe that for a moment. No one knows where he is going to!"

"I assure you there are many who do."

"You will never persuade me of that."

"But I have met many of these persons."

"I don't believe there are such persons in the world—I have never met one."

"Well, you meet one now." He turned instantly toward me, threw his cigar under the opposite seat, and with intense interest said, "And you know where you are going to!"

"Yes."

"Do you mean to say that if this train were smashed up, and you killed, you know where you would go to?"

"Yes—certainly."

"And where would you go to?"

"To be with Christ, which is very far better."

"And how do you know that?"

"God told me."

"God told you! How did God tell you that?"

"In a book called the Bible."

"The Bible! I know the Bible, I have read the Bible. Where did God tell you in the Bible that you would go to be with Christ?"

"In very many places. For instance, in 1 Peter iii. 18, I read, 'Christ also hath once suffered for sins, the Just One for the unjust, that He might bring us to God.' There I learn that He was judged for sins, and therefore for my sins. And his needing only to suffer 'once' assures me that all my sins have been judged infinitely, and so effectually removed that no further sacrifice is needed. Then, in John v. 24, the Lord Jesus says to me, 'Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.' Yet again, in 2 Cor. v., St. Paul says, 'We know that if the earthly house of our bodily frame be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that to be absent from the body is to be present with the Lord.'"

As I repeated these verses, and several others, he leaned his elbows upon his knees, and putting his head into his hands listened intently. Fearing to say too much, I quickly stopped. But without raising his head he said, "Go on, tell me more."

Wondering at the grace of God in giving me such a joy, I continued, and as plainly as I could, showed him from the Scriptures his position as a sinner, the hopelessness of self-salvation by merit, works, or sacraments, the fulness and value of the atoning death of the Lord Jesus Christ for him; and, lastly, God's pledged word to surely pardon and save any sinner who accepted his testimony concerning the person and work of that Saviour.

So soon as I stopped, he raised his head, and with considerable emotion said: "I see it all clearly. I am just to accept what God says about me as being guilty and lost, and about Christ as having died for me. I am just to believe God?"

"Yes," I replied, "nothing more."

"But may I not deceive myself here? May I not think I trust Him and yet really not do so?"

To this I answered that he must be as a little child, and trust with the honest, simple, directness of a child, and that it was not his trusting that saved him but the person whom he trusted.

The train had now reached Newbridge. My friend and his companions alighted, warmly thanking me for having spoken to them, and I was left alone with a conviction in my heart that I will meet some, if not all, of those men in the Kingdom of God.

FRIENDS' MISSIONS IN SYRIA.

The work in the village of Brumana, which was recently entered upon by M. E. Stevens, is proving useful and interesting; she is gladly welcomed by the villagers. Emma M. Bishop has lately paid a long visit for the benefit of her health to the village of Shimlan, about six hours' journey from Beyrout, where she has been the guest of Miss Addie, the superintendent of the important Girls' School there. Those who have read Sir William Muir's translation of "Sweet First Fruits" will hear with interest that its author lives in this neighbourhood, and gives a weekly address to the children in the school. E. M. Bishop says:—"I went to hear him last week, and was very pleased. It was an earnest simple Gospel address on Phil. ii. 12-13, just suited to the girls. He is a very good man, gentle and humble-minded, his whole face and manner testifying of the peace and love of God within him."

E. M. Bishop's health is still poor, and she is about to return to England for more prolonged rest and change. Meanwhile the work at Ras goes forward; Margaret Trusted is there, and one of the workers from Brumana pays an occasional visit. The extension of the Girls' Training Home is being carried forward energetically.

FILIAL PIETY IN CHINA.—Rev. J. Steele, of Swatow, writes:—"While we were visiting a family in this village, the preacher, speaking to an old woman, happened to refer to "filial piety," the virtue on the possession of which, above all others, the Chinese pride themselves. "Don't speak of it!" she cried; "from my eldest son to my youngest grandchild not one of them is filial!" It is a common complaint. The exhibition of piety is deferred until the parents are dead, and then children atone for former neglect by sacrifice and worship. Many of their own proverbs are aimed at this hollowness. "It is better," says one, "to give a fowl or a pig to your people when alive than to slaughter an ox in sacrifice at their tombs." And again: "If you do not reverence your parents during their lifetime, why go and weep for them after death?"

THE GRINDELWALD CONFERENCE. — The reunion session of this Conference was opened on Sunday (Sept. 1), in the parish church of Grindelwald. The Archdeacon of Manchester preached in the morning, and the president, Rev. Dr. Lunn, delivered his inaugural address in the evening. Amongst those expected to speak during the week are the Dean of Ripon, Canon McCormick, Principal Gent, of the Church of England Training College, Chelsea, Professors Story and Lindsay, Revs. Dr. Barrows, President of the World's Parliament of Religions, H. J. Pope, Hugh Price Hughes, and Dr. C. A. Berry. The president (Dr. Lunn) opened his inaugural address with a retrospect of the work done, and the results achieved by the three reunion Conferences which have already been held, rejoicing in the results achieved, looking hopefully to the future, and dealing with some of the perils of any scheme of uniformity.

PERSECUTION IN PERSIA.

Bishop Stuart, writing from Julfa, Ispahan, Persia on July 5, gives an account of the sufferings of a young Persian convert. The position is one of some difficulty, and his appeal for prayer will, we feel sure, meet with a hearty response:—

Sheckinah and her infant boy were baptized on Good Friday last, April 12. She had long been under instruction, and had given proof of her sincerity by enduring persecution and opposition from her own family. Her husband had divorced her, on the ground of her being subject to (epileptic?) fits. She had been under treatment in the missionary dispensary for a considerable time, and her health had much improved before she became an inquirer and applied for baptism.

Since her baptism she has continued to live in her own home at a village, Hasseinabad, near this, but has come regularly to Miss Bird for further instruction, and been learning to read in the (Armenian) girls' school. Her bodily health has improved, and her mental development been quite remarkable. She has been zealous in her efforts to bring her mother and sister under religious impressions, and to some extent succeeded in this, and in disarming their opposition.

But there were Moollahs in the village violently opposed to all this. They stirred up her relatives to put a stop to her visits to Julfa. Her uncle savagely beat her with a muleteer's chain, wounding her badly in the face, endangering her eyesight, and in other ways maltreating her. She had to be brought in to the hospital to have her wounds dressed. But even after this rough usage she was so brave as to return to her family, and her patient endurance, if wrong, so far mollified the uncle that at her next visit to my daughter she reported that he was sorry for having hurt her, and excused himself as having acted under the threats of the Moollahs, who held him responsible for Sheckinah as her father is a deaf mute.

This is the great week of the Mohurrum, when fanatical excitement is at its height, hence her brother-in-law brought her to the mission for safety. On Wednesday the Khatkhuda, or local official at Hasseinabad, came, demanding that Sheckinah should be sent back.

A later letter says: We were compelled, on the requisition of the Prince-Governor to the acting British Consul, to give up the Sheckinah, who had taken refuge with Miss Bird.

I am thankful to report that the Prince has withstood the demand of the influential Moollah, Agha Najifi, to deliver her up to him, and that up to this time she is in safety in the Palace Anderoon where for the present she is retained as a servant to one of the Prince's family. It was also a matter for much thankfulness to learn by a statement made by H.R.H. to Mr. Aganoor, that in an interview with the Prince she had avowed herself a Christian. "With uplifted eyes towards heaven she seemed to be praying," the Prince added.

I regret to say that Agha Najifi now threatens a more sweeping measure. On Wednesday last (July 10th) he sent us a message by our Mirzah (the Persian translator for so many years employed by Dr. Bruce) to the effect that all our Mohammedan scribes and teachers, whether engaged in our private work or in the school, were forthwith to be dismissed; also that no Mohammedan boys were to be admitted by us to our school.

As information from several quarters lead us to believe that Agha Najifi is not using an empty threat to terrify our Mirzahs, but is bent on some mischief, we have thought it well to report the matter officially to the Acting-Consul and to request that he will bring it to the notice of the Prince Governor. Agha Najifi has only recently returned from a lengthened absence at Meshed, and the report has been diligently circulated that he had declared that on his return to Ispahan he would put a stop to our work.

PASTOR FRANK H. WHITE, writing from a remote spot in the Adironachs, New York State, speaks of his progress in the way of recovery as slow, but encouraging. He has refrained from any public service, but has had the joy of some quiet effort in the boarding-house. He expects to be away until after December, and probably the spring. Meanwhile the elders at the Talbot Tabernacle have arranged with Rev. Lancelot Holland to take the ministry for the last three months of the year.

JEREMIAH AND THE MONUMENTS.

In the September issue of *The Monthly Messenger of the Presbyterian Church of England*, Rev. Hugh M. Mackenzie writes on Jeremiah and the Monuments. We reproduce the closing paragraphs on the overthrow of Elam and the fall of Babylon:—

"The royal city of Cyrus, the best authorities consider, must be looked for in the region of Mal-Amir. The rise of this sub-Persian kingdom (founded by Tiespes the Akhœmœnian) seems to have been almost synchronous with the fall of the Assyrian Empire, although it is possible that Nineveh itself may not have actually fallen when Jeremiah began to prophesy. The new monarchy was able to establish itself because of the weak state of the Elamite Empire after its overthrow by Assurbanipal. (A recent inscription of Assurbanipal says: 'In fifth expedition overwhelmed Elam... Cut off head of its wicked king.') Jeremiah says (xlix. 35): 'The word...against Elam (in the beginning of the reign of Zedekiah, B.C. 598): Behold, I will break the bow of Elam.'

"In reference to the fall of Babylon itself (B.C. 538), it seems that the sacred vessels of Jehovah's sanctuary would be stored in the Temple of Bit-Saggal, the Temple of Bel-Merodach, and must have been brought thence to gratify the impious wish of the man who is regarded as the last of Nimrod's line. On the fifteenth day of Tammuz the great marriage feast of Ishtar and Tammuz was celebrated. (First, grief for the death of Tammuz, then joy at his resurrection and marriage.) Jeremiah seems to have known the custom of carrying the statue of Tammuz (the Babylonian Adonis) on a bier, followed by bands of mourners, chanting a funeral dirge; for he says, in bitter sarcasm against Jehoiakim, 'They shall not lament for him, saying, Ah, me, my brother; ah, me, my sister; ah, me, Adonai; ah, me, his lady!' The splendour of the marriage feast, the wine, the flowers, the music, the myriad lamps, the blazing tripods scenting the air with sweet perfume, forms a picture awfully unlike the closing scene of an empire once so powerful and so vast. Yet, as Jeremiah had declared, so it came to pass. The tramp of armed men, an almost bloodless struggle, and Babylon is in the possession of Cyrus, 'the little servant'—called in Isaiah's prophecy, 'My shepherd, prince, anointed, whose might I have upheld to subdue the nations.' The exiled Jews had been taught by Jeremiah and others to look for this deliverance. When the great day of revenge at length arrived, the once discredited oracles of Jehovah were confirmed by the cry of the people of God: 'Babylon is fallen—is fallen!'"

DAVID'S LAMENTATION

OVER THE DEATH OF SAUL AND JONATHAN.

2 Samuel i. 17-27.

RENDERED INTO ENGLISH VERSE.

Those heroes of thine on the high places slain,
O Israël! ne'er shalt thou see them again!
My sovereign king, and my much-beloved friend,
Alas! how the mighty have come to their end!
To Gath let the tidings by none be conveyed,
In Ashkelon's streets let there nothing be said!
Lest the Philistines should at the tidings rejoice,
The uncircumcised lift up in triumph their voice!
Let no rain or dew fall on Gilboa's top,
No field yield for off'rings a plentiful crop!
For there was the mighty one's shield cast aside,
The shield of great Saul, once the Israelite's pride,
The arrows dispatched from dear Jonathan's bow
The objects he aimed at ne'er failed to bring low.
And Saul's mighty sword was ne'er wielded in vain,
But constantly drenched in the blood of the slain,
In life, by the cords of love mutually tied,
Together, at last, Saul and Jonathan died.
In swiftness they might be with eagles compared,
The strength and the prowess of lions they shared.
Ye daughters of Israël! weep over Saul,
With scarlet and gold who adornèd you all.
Oh, how are the mighty in battle brought low!
Thy death, brother Jonathan, fills me with woe.
How sweet was the friendship that bound us so long!
The love e'en of women could not be more strong!
Fit subject to moot in this sorrowful song.
Alas! those great men are now living no more,
And perished for aye are the weapons they bore!

Leytonstone. G. Small.

Letter to the Editor.

CORRUPT LITERATURE.

Dear Sir,—Last week you drew attention to the wretched literature, the penny dreadfuls, etc., which are doing so much harm. There have been several sad results brought before the public lately; we are much indebted to those who have spoken out. Oh that the pulpit, the press, the platform would speak out lovingly, earnestly, helpfully on this.

Thousands of godly persons have no idea of the spread of this evil. It is much under the surface, and harm is done where and when it is little suspected. Thank God, the drink is no temptation to many of our boys and girls; but here is a danger that is not so much seen or guarded against, yet doing as much harm, because more insidious and made more attractive to the youth of our day. If parents, masters and mistresses, heads of our schools, heads of business houses, etc., etc., were fully alive to this, really interested, roused to counteract the poison, to warn with kind words, to win to that which is better, then much good may be done. Personal and practical effort, prayer and pains, will win the battle. Give them something better, and before long they will thank you. It may be slow work, but it will be sure.

The head-master of one of our great public schools said to me, "Our greatest difficulty is the wretched cheap novelettes; we do not know how to deal with this evil." The head of another school said, "Terrible harm has been done in my school lately." I could fill pages with instances. I have tried to do a little by speaking and writing, and long that more powerful voices, more able pens than mine, would, under God's guidance and blessing, help in this important matter with wisdom, sincerity, and sympathy. My heart is burdened with this, which must be my apology for writing.—Your obedient servant,

W. H. Dawson,
President Y.M.C.A., Bournemouth.

Crieff, N.B., Aug. 30.

ITINERATION IN SIALKOT.

Dr. Youngson, writing from Sialkot, gives an interesting glimpse of the great and successful work in the Panjab:—

Owing to Mr. Waugh's taking charge of the college, I was free, as I have never been before, to give myself to itineration. I had a tent for the brethren that went with me. Ganhar Shah plays the *dotara*, a two-stringed instrument; Mandu plays or beats the *rabbana*, a sort of drum. We found music to be a very powerful aid in preaching to the villages. At the village of Kular we were joined by Wadhava, who proved to be a skilful performer on the *chikara*, or violin. All the converts from among the Chuhras sing. Music is God's gift to them. Others—Hindus, Sikhs, and Mohammedans—know little of music; but the low-caste people are splendid singers. We hail this as a sign of the favour of God, because hymns are being written to all the native airs, and are sung everywhere by the Christians. I believe that more Christian teaching is conveyed by means of hymns than by all the other means put together.

The magic lantern, too, is invaluable. During the day we visit a few villages, and it is made known that there will be a meeting in some village in the evening, as soon as it is dark. The pictures are thrown on a large screen. It is delightful to see how animated they all become, and how interested they are in the pictures. Ganhar Shah explains some, Mandu some, the native pastor others, while I take the opportunity occasionally to lay stress on some special doctrine, generally that of the sacrifice of Jesus. It does one's heart good to hear Mandu explaining the parable of the prodigal son. He does not describe the words of the father receiving the son as if they were triumphant, but somewhat in this way:—"Here's my boy coming—what a state he is in! I can't let the servants see him like this—we shall all be put to shame. Put clothes, shoes, a ring on as speedily as possible, that I may present him to the whole house. I cannot have him appear in that state. It would break his heart altogether." This is all said in an undertone. I love to hear the brethren interpreting for themselves.

We have had a large number of baptisms. In the year just ended we had throughout the Panjab Mission no fewer than 607. This year, in the first three months, we have well on to 300. And there are others ready. A great work is going on. The sea is flowing—may it never ebb.—*The Mission Record.*

SCOTTISH NOTES.

Professor Salmond, of Aberdeen, has been preaching during July and August in Strathpeffer.

So far as the year has gone the Free Church Sustenation Fund reports an increase on a similar period for last year.

The monument in the Greyfriars, Edinburgh, to Rev. Alexander Henderson, a famous Scottish divine, which was overthrown at the Restoration, and set up again at the Revolution, is being restored.

A number of students resident in Carnoustie during the summer months have conducted an open-air mission to children, holding daily meetings on the sands and in the Panbride and Carnoustie F.C. Halls.

The Scottish National Union of Young Men's Christian Associations and Fellowship Unions hold their twenty-fifth annual conference at Saltcoats, on Tuesday, Wednesday, and Thursday next, September 10, 11, and 12.

Rev. P. T. Thomson, of Lochee Baptist Church, who has accepted a call to Blenheim Church, Leeds, has laboured in Lochee with much success for two years. During his ministry the Church has prospered, and is now in a very flourishing condition.

IRISH NOTES.

Dr. Walsham How, Bishop of Wakefield, has just been preaching to a large congregation in Roundstone Church, Connemara.

Duncairn Gardens Methodist Church, Belfast, is in a hopeful condition. Souls are being born again continually, the congregations are very large, and several new society classes have been formed.

Mr. Norton V. Dawson, who was for some time assistant in a parish in Belfast, has been baptized in Harcourt-street Chapel, Dublin, by Pastor H. D. Brown. Rev. R. H. Cotter, rector of Ardcanny, Kildimo, co. Limerick, was recently baptized in the Baptist chapel, Limerick.

Much regret is felt by many in the North of Ireland at the deaths of Mr. James Mitchell, of Comber, aged sixty-three years, and of Mr. Robert Morrow, of Rathfriland, aged seventy-three years, who have just passed away, and who were both earnest Christian workers in connection with the Presbyterian Church.

A united prayer meeting, which was largely attended by members of various denominations, and in which the rector and the local Presbyterian and Methodist ministers took part, has been held in the Town Hall, Athy, to offer sympathy to the relatives of the missionaries who recently lost their lives in China, and to pray for those who are still in danger.

THE BRITISH CHAUTAUQUA.

The British Chautauqua, held at Pwllheli, from August 10-24, proved an undoubted success, and will evidently become as popular and useful as its American original. Between 100 and 200 Sunday-school workers joined it, and were instructed by Drs. Lorimer, Cave, Newman Hall, Revs. F. B. Meyer, Chas. Brown, W. J. Avery, Miss Marianne Farningham, and other prominent leaders of thought. Excursions were undertaken nearly every day, by coach, rail, or steamer, to such noted places as Bardsey Island, Carnarvon, Snowdon, etc., and in the mornings and evenings services, classes and lectures were arranged which proved in the highest degree helpful.

Miss Marianne Farningham's tender and sympathetic addresses, and the deep interest she took in all the proceedings, were a source of strength to all present at the gatherings. Mrs. Benham and Miss M. Jennie Street contributed greatly to the higher success of the meetings by their earnest spirituality and their beautiful prayers. The genial presence of Alderman Belsey, the Chairman of the Sunday School Union, was an inspiration, and the blackboard lesson which he gave to the large class of adult "scholars," on the sands at Nevin, was one of the most practical and most appreciated of all the helps which Sunday-school teachers received during the Convention.

A marked feature of the gathering has been its deep religious tone, and the manifest spirituality of every meeting. The last meeting of the series, the united communion service held on Friday evening, August 23, was a time of great refreshing. The occasion was a most solemn one—a fitting close to a gathering at which some lasting and beautiful friendships have been made. After taking the bread and wine the whole assembly rose, and sang with deep feeling the parting hymn, "God be with you till we meet again."

It is believed that the good influence of this profitable holiday will long be felt in the lives of the Chautauquans and among the people of Pwllheli. The gathering was organised by Mr. Percy C. Webb, managing director of the Association for the Promotion of Home and Foreign Travel, 41, Grace-church-street, E.C.

THE Y.M.C.A.

The New York Association has obtained the 200,000 dollars requisite to secure a gift offered by Mr. Samuel Inslee, of a building on the West Side.

The Rio Janeiro Association has at present 108 members, an increase of twenty-two over the report of last year; of these forty-five are associates, twelve honorary, and fifty-one active.

A branch of the Edinburgh Fellowship Union (Free St. Stephen's) has recently been holding Sabbath morning meetings, half an hour previous to the ordinary meeting, for the study of the Greek Testament.

Mr. Henderson Smith, who has been visiting in the Edinburgh district, reports good meetings in a number of places. He refers to a work of grace at Markinch, about a dozen recently-converted young men having been present at his meeting. Conferences at Bathgate and Broxburn have proved practical and useful.

While the number of Scotch Associations has during the past year decreased from 240 to 221, the membership has increased from 25,401 to 25,540. In some of the smaller towns, owing to the institution of denominational guilds and other causes, it is being found increasingly difficult to keep up the work. It is, therefore, gratifying that there should be over all an increase of 139 members.

To those already named of the Y.M.C.A. presidents who have obtained seats in the House of Commons should be added the name of Mr. Arthur Pease, president of the Darlington Y.M.C.A., who represents that town in Parliament, and among other new members is Mr. W. D. Cruddas, of Newcastle, a vice-president of the Newcastle Y.M.C.A. and the North-Eastern District Union.

A meeting has been held to consider the advisability of forming a branch of the Association in Burnley. The secretary of the Bury branch, Mr. G. Durrans, explained the basis and objects of the Association, after which a lively discussion took place. A resolution to form an Association was then submitted, and was carried unanimously, after which a strong representative committee was formed.

A Book Society in connection with the Bible Class of the Dundee Association has proved very successful, over two hundred having joined it. The young men pay in one penny per week, and at the end of a quarter or half-year they get a book generally at half price. The same Association carries on a good many open-air meetings all the year round. It has four open-air meetings on the streets every week. "Large crowds gather to hear the singing, and stay to the short pointed addresses. Many cases of conversion have been reported through these services."

The fourth of a series of holiday excursions, organised by the Hackney Y.M.C.A. this summer, has just come to an end. Two parties spent a fortnight each in North Wales, another went into camp on Leigh Hill, Essex, whilst a fourth greatly enjoyed a fortnight's cruise in wherries on the Norfolk and Suffolk Broads. Mission services were conducted by the members of each party on Sundays, and also on week evenings when possible. Meetings were held at Leigh, Bettws-y-Coed, Llanberis, Blacenau Festiniog, Stalham, Reedham, Hasbro', and Palling.

The Nottingham Y.M.C.A., which was established twenty-five years ago, has now a membership of 230. The premises in Shakespeare-street, where the work has been carried on for the past five years, are held on a lease which shortly expires. They are ill adapted to the requirements of the Association, and the members and friends are desirous of securing larger and more suitable premises, in a central position, under conditions which will give them fixity of tenure and (if possible) freedom from rent. In order to provide suitable accommodation, it is proposed to procure on lease (with the option of purchase) a piece of land at the corner of King-street and Parliament-street, and to erect thereon six shops or offices, with ample and suitable premises above for the use of the Association. To carry out this scheme, it is proposed to form a limited liability company, with a capital of £6000, in shares of £1 each. The secretary of the Association is Mr. R. C. Thurley, 40, Shakespeare-street, Nottingham.

Tuesday was a red-letter day in the history of the city of Belfast Y.M.C.A. For a considerable length of time, high anticipations have been formed of the extent and character of the new buildings which are to be erected for the accommodation of the Association, and it is now universally admitted that when erected they will be among the best equipped in the United Kingdom. The total cost will be about £15,000. No organisation that has taken root in Belfast has progressed with such strides as the Y.M.C.A. From its inception it met with support from Christians of all Protestant denominations and never was its Evangelical character more marked than on Tuesday, when Churchman and Presbyterian, Quaker and Methodist joined together in the happy consummation of laying the foundation stones. Sir George Williams and Lord Kinnaird laid the first two; others were laid by Mr. Forster Green and the Rev. J. A. Stewart (contributors each of £1000), Mr. Thos. Greer, D.L., and Mr. Robert Anderson (contributor of £500).

OBITUARY.

MR. E. E. WATERFIELD.

On August 28, Ernest E. Waterfield, in the prime of life, passed away peacefully to be "with Christ." He was for some years the faithful and valued secretary of Mrs. Meredith's institutions, and his loss will be much felt and is deeply regretted.

MR. JAMES NEIL PYE.

This earnest worker in connection with the All-night Gospel Mission in the streets of London passed away, aged 71, on Monday morning (August 26). He was one who peculiarly knew how to tell the Gospel to those that came in contact with him with effect. He laboured until the end. Only the Tuesday night before he passed away he gave an address in the Battersea Park Road. The next night he was at an open-air Gospel service. He was always abounding in the work of the Lord, although he had been suffering painfully for many years.

PERSONALIA.

The Weaver Brothers have now moved to Alfieri House, Northwood, Hanley, Staffs, to which address all communications should be directed.

Mr. Clement F. Palser, after preaching for eight months in Canada and the United States, is returning to England. He will be glad to hear of openings for future work.

Mr. Wilson McCree, of the Midnight Meeting movement, has been elected secretary of the "Secretaries' Prayer Union," which holds monthly devotional meetings in Exeter Hall.

Mr. J. J. Meek, writing from Othello, Rorke's Drift, Natal, on July 6, says:—"My wife is much better, and is able to enjoy life again. On June 30 the church was crammed, over five hundred Zulus being present. From 240 to 250 sat down to the Lord's Supper. I have had some of the Royal family here, and expect they will call again on their return, as one of the princesses before leaving said, 'I must reach my heart's desire.' I am in great hopes that the Lord will bring her to Himself."

MISSION TO LEPERS.

An important development of the work among lepers is the recent opening of a ward for European sufferers attached to the Asylum at Sabathu. The first inmate was the poor lad Willie Russell, who will before now have been joined by others. A small cottage has been secured for the same purpose at Almora. The need for some provision for Europeans has been long felt by the committee, and they are grateful that at last a start has been made. The Government of India is considering the establishment of asylums in each division for vagrant lepers, and are also willing to make grants in aid for every such leper sent to an asylum managed by private agency. This opens a wide door for increase of the work of the Mission to Lepers, and one of which they hope to take advantage. This decision seems to be the outcome of the National Leprosy Commission.

This year has seen the first two Protestant leper asylums opened in Japan. In Tokio the friends are obliged to refuse inmates owing to the impossibility of raising any funds locally—everything being swallowed up by the war. They are entirely dependent on remittances from the home committee. In a letter written this month, Mr. C. D. Terrell, of Sehore, says: "Three more lepers broke caste and made public confession of Christ last week—one a fine respectable-looking Brahmin, who is very little disfigured by the disease. After they had answered the questions, we snipped off the sacred tufts of hair from the men, and wound up with prayer and the hymn, 'Victory to the Lord Jesus.'"

I shall be glad to arrange for a lantern lecture on "Life and Work among the Lepers," if communications are addressed to me at 186, Aldersgate-street, E.C.

John Jackson,
Hon. Sec. London and District.

ARGENTINE REPUBLIC.—Mrs. G. Spooner writes from Rosario, that she is carrying on a Christian literature depôt in that needy city. She says: "I have the privilege of exposing the Holy Scriptures for sale, which is, so far as I know, the first time such a thing has been done in this place. This is truly a work for God, which I do in faith, believing that He will bless it, and help me to continue it." The address of the depôt is Catamarca y Entre Rios, Rosario, Argentine Republic.

EVANGELISTIC NOTES.

Mr. H. Gordner has held revival services at Arlington, Iowa, which have resulted in great awakening.

Mr. William Forbes has, since closing his meetings at Hastings, been giving addresses in different parts of the metropolis.

Mr. F. T. Pierson, assisted by Mr. F. T. Johnson recently closed one of the most successful series of union evangelistic meetings ever held in Alpena Mich. Each church received blessings, not only by securing new members but by a general awakening

Pastor G. W. Greenwood, of Brooklyn, U.S.A. has been holding Bible readings and Gospel services daily in the Gospel Hall, Coomassie-street, Pendleton, for the last fortnight. Saints and sinners have been blessed, and have confessed it, and there are more to follow.

Ireland.—Successful Gospel meetings have been held in the Methodist Church, Strabane, by Mr. Jas. Dixon, of the Belfast Central Mission, and similar services have been held in the Methodist churches Magherafelt and Knockloughrim, co. Derry, by Miss Wakefield, of Portadown.

Leytonstone.—We are having grand meetings here in Mr. John Wooldridge's Gospel Tent. Many gather to hear the Word, and great good is being done. Streams of persons, passing to and from the Forest close by, are attracted to the tent, and thus very many hear the Word. Mr. Wooldridge has been here twelve weeks, and will, it is hoped, remain for some weeks longer. G.

Mr. W. R. Bradlaugh, of the Evangelisation Society, has for the past two Sundays conducted the services at Little Wild-street Chapel, and on the week nights has been preaching in a large tent at Stokenchurch, Oxfordshire. Last Thursday a number who had received blessing sixteen years ago made up a party and drove over from Turville Heath to bear testimony to the grace of God.

Messrs. H. W. Rankin and C. S. Colburn, of the Moody Institute, Chicago, have been conducting evangelistic meetings in the mountain towns of Colorado and Wyoming during the summer months. Crowds are attending these meetings; in many instances people come from ten to twenty-five miles, and the attractive manner in which the Gospel is presented in speech and song, draw and hold the people night after night.

Callander, Scotland.—A season of rich ingathering of souls has been experienced at the Mission Hall in Callander, where work was founded fifteen years ago, and continues to be carried on by Mrs. Colonel Robertson. Mr. Philip R. Hurditch has been conducting services during August, and much saving grace and power have followed the faithful and fervent testimony delivered. Some remarkable instances of conversion have been witnessed among the visitors and residents. R.

Mr. W. R. Lane has been, while at Ilfracombe, co-operating in the children's services on the sea shore, and taking afternoon Bible readings and evening evangelistic meetings in the Oxford Hall. On September 21 he begins a fortnight's special mission to men at Exeter Hall. Much effort is being put forth for this effort, and it is hoped young men will be brought from all parts of the metropolis. We ask earnest prayer on behalf of this important mission to men.

Mr. W. P. Fife has held successful meetings at Somerville, Tenn. There were many conversions and hundreds of reconsecrations. A local paper says:—"The court-house has been filled to its utmost capacity nearly every night, and nearly filled at every day service. For once in the history of Somerville, religion seems to be the one and only topic of conversation. 'Free coinage' or 'sound money' is no longer the topic of talk on the street and the tariff—well the people have forgotten about it, and even the sisters have almost forgotten about the fashions."

Mr. F. C. Spurr will hold Missions as follows:—Sept. 1-9 Redhill; Sept. 15-22, Walsall; Sept. 28-Oct. 6, Huntingdon Oct. 13-27, Richmond Chapel, Liverpool; Nov. 3-11, Luton Nov. 17-26, Portsmouth.

REQUESTS FOR PRAYER:—For special work in Blackpool, and that additional workers may be raised.—That God may revive his cause in a very poor district in England, and send forth a soul winner to succeed the retiring minister.—For special services in connection with the Ipswich Young People's Service Mission, September 8 to 15.—For much blessing on a visit to the Channel Islands during September, by B. H. Angel.—On behalf of a fourteen days' mission to be conducted by Dr. Harry Guinness and a band of students from Harley College, at the Hackney Y.M.C.A., September 15 to 29.

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SEPTEMBER 21st to 27th, 1895,

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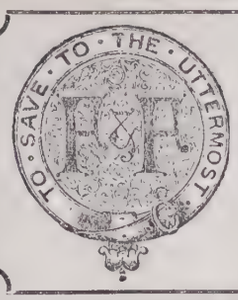
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Contributions will be gratefully received by the Secretary, JAMES ATKINSON, Memorial Hall, London-street, Bethnal Green, E.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

FUNDS NEEDED to extend the work. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports to be had from the Secretary, Capt. J. KEARNEY WHITE. Offices: 27, Lower Pembroke-street, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to the Office of THE CHRISTIAN. John xiii. 35.



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„ Thursday, „ 10 } **at 11 a.m., 3 and 7 p.m.**

To be addressed by

REV. ANDREW MURRAY

(Of Wellington, South Africa),

AND OTHERS.

Any communications may be addressed to ALBERT A. HEAD, Corrie Lodge, Wimbledon, S.W.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. —Address, Hon. Sec., 128 and 130, Edgware-road, W.

Regent's Park Chapel.—A week's Conference for Christian workers is to be held in the Schoolroom, Regent's Park Chapel, September 16 to 21, at 8 p.m. each evening. The speakers will be Revs. J. Gregory Mantle, W. Williams, E. G. Gange, and Thos. Waugh, and Mr. T. Hutton, and it is hoped, Lord Radstock.

London Missionary Society.—Founders' Week missionary Convention in the Mission House, E.C., September 21 to 27. Full programme from the Secretaries and L.M.S. Mission House, 14, Blomfield-street, London, E.C.

Strangers' Rest, 163, St. George's-street, Ratcliff Highway, E.—Monthly workers' meeting, Friday, Sept. 6, at 7. Addresses by Dr. Thos. Neatby, Pastor Jas. L. Stanley, and Mrs. Agnew.

Homes for Little Boys, Farningham and Swanley.—Queen's Hall, Langham-place, W., Saturday afternoon, October 26, Earl Compton presiding.

Children's Special Service Mission.—Two meetings to receive reports of the Seaside Services, Monday, September 30: afternoon, in Queen's Hall, Langham-place, Rev. E. A. Stuart, will preside at 3 o'clock; evening in St. Martin's Town-hall, Charing Cross, Rev. G. H. C. Macgregor will take the chair at half-past six o'clock.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sunday, at 7 p.m., Messrs. P. R. Hurditch and F. Hutchins; Malden Hall, Queen's-crescent, Haverstock Hill, N.W. Mr. P. Garrioch; the Conference Hall, Eccleston-street, S.W., Sunday, at 3.30 and 7, Mr. H. E. L. Purcell.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. Benjamin Glasgow.

Conference Hall, Mildmay-park.—Preacher for Sept. 8, 3.30 and 7, Mr. H. Forbes Witherby.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. George Nokes.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Mr. Henry Collins; 3 p.m., P.S.A.

Clapton Hall, Alkham-road, Upper Clapton.—Mr. C. Russell Hurditch, Sundays 6.30, Thursdays 7.30.

Special Religious Services in Theatres, Halls, etc.—Sunday, September 8.—Agricultural Hall, Islington, 3.30, Rev. S. Gregory; 7 Mr. Job Williams. Evangelical Hall, Homerton, 3, Rev. Wm. Moxham; 7, Mr. Lane. Hall of Varieties, Clapham Junction, 3, Mr. J Jones; 7, Mr. Cromwell. Morley Hall, Hackney, at 7, Mr. William Coates.

Polytechnic, 309, Regent-street.—Mr. Charles Inglis, each Sunday in Sept., at 3.30 and 7 p.m.

Talbot Tabernacle, Notting Hill, W.—Sunday, 11 a.m. and 7 p.m., Rev. G. Wearham.

Coming Conferences.

Perth.—Sept. 10—12, Rev. Dr, Bannerman, Perth, Hon. Sec.
Dundee.—September 17, 18, and 19.
Salisbury.—September 23—28.
Evangelical Alliance.—Annual British Conference, Belfast, Sept. 24-25.
St. George's Cross Tabernacle, Glasgow, Sept. 28-29.
Dublin.—Sept. 30 to Oct. 3.
West Norwood (Lansdowne Hall).—Oct. 15, 16, and 17 (Second Advent).
Deepening of Spiritual Life.—Preston, Sept. 9-12; Rothesay, Sept. 19-23; Glasgow, Sept. 24-26; Hastings, Sept. 30 to Oct. 4; Aldershot, Oct. 1—3; Blackheath, Oct. 1-4; Star Hall, Manchester, Oct. 6-13; Wakefield, Oct. 8-10; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

CARDIFF FORWARD MOVEMENT.—For over two years a special evangelistic work, or "Forward Movement," has been going on at Grangetown, a growing suburb of Cardiff, densely populated by the working classes. Open-air and tent work being much blessed, a large hall, to seat 1000, is being erected in the heart of a labyrinth of streets. A report has just been issued by the superintendent, Rev. John Pugh, Penarth-road, Cardiff, who makes a strong appeal for help.

GOSPEL BOOKLETS.—M. (22, Highland-road, Upper Norwood, S.E.) writes on the difficulty she has experienced in finding good Gospel booklets, attractive alike in appearance and contents, really suitable to give to educated girls. She writes:—"There are so many charmingly got-up books for Christians. Many tracts speak of conversion with death in prospect, and do not commend themselves to those who are in the midst of health and pleasure." Perhaps some of our correspondents can tell the writer of any booklets such as she is seeking.

[880]

CONSUMPTION,
AND
ALL CHEST DISEASES.
INTERVIEWS WITH OLD PATIENTS, AND NEW CASES.

By MR. CONGREVE'S COMMISSIONER.

NINETY-SEVENTH INTERVIEW,
With Mrs. WARRINGTON, 7, Victoria-road, Leamington Spa, relative to the case of her husband.
"CONGESTION OF THE LUNGS—FOLLOWED BY CHRONIC PHTHISIS."

This case appeared in the weekly journals, Oct. 20, 1892.

Mr. Warrington is another instance of what is being done for sufferers whom ordinary medical skill has failed to relieve. Ill for four years—out of that time unable to work for nearly twelve months—making no progress towards recovery under the advice of local physicians—cured in a few months by Mr. Congreve's treatment—such in a few lines is the history of this patient.

As Mr. Warrington was absent at business when I called at his house recently, his wife was good enough to give me the particulars I needed.

"My husband was first taken ill about the year 1887" (she said). "The illness commenced with blood-poisoning caused through inhaling sewer gas. Up to that time he had been a man of very strong constitution. A few months after a bad cough developed; congestion of the right lung followed, with much expectoration mixed with blood, a great deal of pain, great loss of flesh, and consequent diminution of strength. The breathing, too, was very bad."

"Of course he had medical advice?" I asked.

"Yes, from three doctors. He also attended a local hospital. One of the doctors told him that the right lung was diseased. He had to give up work for nearly a year. Then we saw a reference to Mr. Congreve's treatment in one of the religious journals, wrote for one of the books, and then for medicine and advice. For about seven months Mr. Warrington continued to take the medicine. He gradually got better, and in November, the worst time of the year, he commenced to work again."

"And what do you say of the intervening time, Mrs. Warrington?"

"He has remained at work ever since; he keeps well, though his occupation necessitates a good deal of exposure to the weather."

Besides giving permission to publish this, Mrs. Warrington informed me of another case near where similar benefit had resulted from Mr. Congreve's treatment. The patient, I ascertained, is a prominent tradesman in the town, and his recovery from chest disease dates back nearly twenty years.

MR. G. T. CONGREVE'S work on CONSUMPTION, &c., in which are detailed THE CAUSES, SYMPTOMS, PROGRESS, AND SUCCESSFUL TREATMENT OF THIS SCOURGE OF ENGLAND.—WITH NEARLY FOUR HUNDRED CASES OF CURE. ALSO ON COUGH, ASTHMA, BRONCHITIS, &c., &c. *The Book will be sent, post free, for ONE SHILLING by the Author, Coombe Lodge, Peckham, London, S.E.*

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No. 1337.] # The Christian. [SEPTEMBER 12, 1895.

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ENGAGEMENT wanted in girls' home as assistant or sewing matron. Christian and abstainer. Good dressmaker and needlewoman. Domesticated. Good references.—E. R., 278, Kennington-road, London, S.E. c7285

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A SITUATION wanted as good plain cook, where not less than three servants are kept, in a quiet family. Christian and abstainer. Middle-aged.—E. S., 21, Fitzroy-road, Primrose-hill, N.W. c7193

SITUATION WANTED as housemaid, in small quiet family, or wait on elderly lady, and do needlework. Aged 48. Wesleyan.—Address, E., 86, Ruthin-road, Westcombe Hill, Blackheath. c7208

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SISTER RUTH would be glad to hear of a suitable situation as kitchen maid for a young girl (17) who has fallen.—Address, The Refuge, Oxford. c7185

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CHRISTIAN MAN AND WIFE (no children) to manage a small Y.M.C.A. boarding home, and competent to assist in clerical work. Age 35 to 45.—Apply for full particulars, by letter only, stating qualifications, to G., 92, Chelverton-road, Putney, S.W. c7267

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WANTED BY A WIDOWER, housekeeper, superior, good plain cook. Nonconformist and total abstainer. Housemaid and governess kept.—Apply, stating wages required, to Rev. A. Graham, Fairfield, Pembury, Tunbridge Wells. c7163

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The Christian.

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Notes and Comments.

Rev. C. Silvester Horne asks whether it is too much to hope that Congregational members of Parliament will soon fall into line with the Quakers "in protesting against the unchristian practice of taking the oath"? He thinks, and so do we, that it is much more manly and sensible in every way to make a simple affirmation. A great many conventional and customary things require looking at and overhauling.

Let us bespeak for the chief Khama and his fellow-chieftains from Bechuanaland the hearty sympathy and prayers of all truly Christian people. He has governed his people well and is a true friend of our country; he has come to ask that he may live under the protection of our Crown, and not be handed over to the British South African Company. He has had a natural unwillingness to make concessions to foreigners, Englishmen included, and is anxious that his countrymen should develop themselves and their country in their own way. Some are his enemies because he has resolutely excluded drink from his country, but that should commend him to all his fellow Christians in England. Both the *Daily News* and the *Standard* are favourable to his plea, and we trust they represent an influential body of opinion in the country, which will see that this brave and exemplary man has accorded to him the same rights as we give to the rulers of protected states in India. The only persons who could feel aggrieved at our doing so are speculators and land-grabbers.

Captain the Hon. A. C. Littleton has given utterance, as chairman of the Lichfield Board of Guardians, to some facts which deserve the serious attention of all true Christian patriots. He has said that the short term system in the army is by degrees creating an army of paupers who have to be maintained out of the rates. He believes that it has a demoralising effect on the sturdy youth of the country, "which is fast becoming an army of sturdy beggars such as has not existed since the days of Queen Elizabeth." The Board unanimously decided to ask for a Government inquiry to consider the whole question of vagrancy, and particularly as it is affected by the short service system in the army.

But there are moral aspects of the question more grave than appears in this deliverance, for besides vagrancy, there is the peculiar immoral influence which environs every recruit, and to which so many succumb. The deadly teaching that vice is a necessity, and that the soldier must have safety provided for him when he sins, is bearing its deadly fruit in our young manhood. We are neither saying nor implying that every soldier is immoral; we know to the contrary; but we know, also, how fierce and dangerous are the temptations through which soldiers have to pass. So far as these are owing to our system, the system must be altered.

As the result of inquiries made by the Education Department as to religious teaching and observances in Board schools, we learn that only nine School Boards in England have no provision for religious teaching, and in Wales, forty-eight; but in Wales the work seems to be done by the churches themselves. Apart from these, the reading of the Bible is universal, and it is also more often read with comment and explanations than without; the schools are opened with hymns and prayers, and a certain period of time is set apart for systematic religious teaching. Large numbers of the Boards have prepared schemes of instruction, apparently for the purpose of familiarising the children with the Bible. Evidence like this ought to silence the remark too often made, that the education is godless, and that the Bible is an expelled book. If it ever is expelled, it will be by the Romanists insisting on having public money for denominational purposes, and the country saying in self-defence that not a penny shall go for religion in any form.

The Church Times eagerly joins hands with Roman Catholics in the demand for public money for denominational purposes. It quotes with great satisfaction Mr. T. P. O'Connor's words, that "the Irish members are bound to fight for additional grants to the schools of the Catholics in England." It thinks that if only the Irish members act up to their predilections, and support proposals which will beneficially affect Roman Catholic schools in England, the opposition to them will be hopeless. It is in a nervous hurry that within the next three months the "voluntary forces" should be consolidated, and they should agree upon the settlement of "the form of relief to be asked for." Everything, in its judgment, depends upon unanimity between the English and Romish episcopate, "the representatives of the orthodox wing of the Wesleyans," and the Jews, and others who desire denominational teaching, as to "the form the help shall take." It is hard, however, to believe that such heterogeneous elements can be brought into unanimity; we hope not.

It is said of a famous preacher that whenever he was troubled with sceptical doubts and questions, he used to go down into the slums of the city to preach to the poorest and to the worst, with the invariable result that his faith was strengthened. A Bible Zenana worker, whose eldest child, sweet and beloved, had been taken away by death, was greatly tried in her faith, but she stood the strain by trying to explain to her surviving heathen sisters that God is love, and that He can do nothing but what is right. The self-love that works for self ends in destruction, but the Christ-love that goes out after others find salvation. Pessimism grows rankest where men are idlest and most self-indulgent; hope is the most radiant among toilers for God and men. "If any man willeth to do his will, he shall know of the teaching whether it be of God, or whether I speak of myself" (John vii. 17, R.V.).

Mr. F. Harrison is struck with the way in which individualism is now under eclipse, and "the gospel of evolution is honeycombed by internal differences." He cannot deny that in the Roman Catholic Church and in the Anglican, as well as in others, there has been a spiritual renascence of theological devotion and spiritual feeling. He seems to think that the change of belief and tendency is due to a "new intellectual current." No doubt the signs of the times must be very disappointing and puzzling to those who have dreamt that the forms of unbelief which have been popular would continue to prevail. This is only a change of fashion. We are not so forgetful as to suppose that although they have been shattered and will probably soon fall to pieces, the permanent heart of unbelief which is in man will cease to throw out other forms for its attempted satisfaction. There are fashions in infidelity, but the root never changes.

Dr. Berle notes in his article on "The Passing of Agnosticism," the curious tendency of our times to move along the lines of non-rational religious activity, and that apparently in utter abandonment of the first precepts of a scientific age. He deems this "a reaction from extreme unbelief, or rather from the extreme scientific temper, to the utter antipodes of mental habit and procedure." It is the acceptance of a new form of supernaturalism; by the side of it "the mildest of Christian creeds is the rankest of rationalism." When, however, Dr. Berle says that the real thing at the bottom of it all is "the ineradicable belief of men in revelation," we think he ought to say the ineradicable sense of need of spiritual food. The same heart of unbelief is in every age, but it is accompanied by a restless discontent which tries everything but God for rest. Agnostic cisterns are "broken," and incapable of holding the living water; and the soul that feeds on philosophic husks must inevitably starve,

The Indian Chaplain-General of the Wesleyans in the Army states that the Government allows a fixed salary to Roman Catholic chaplains, sufficient to support them, but irrespective of the number of troops in the station. Pew rent is paid for the men, and not only are sites given to the Romanists for their chapels, but the chapels also are built for them. Yet in Poona and elsewhere the Wesleyans have been begging for sites for years, and in vain. Without saying anything on the policy of these grants, the favouritism is suggestive.

The Wesleyan Chaplain-General states another fact which should never be lost sight of, that every trooping season 11,000 men, in addition to women and children, are homeward bound—about a tenth of our Indian army. What they have been in India they will be in England. If we have neglected them in India, or, worse, taught them immorality by means of our army regulations, they will be a flood of impurity turned into every corner of the land.

FORWARD TO THE SOUDAN!

You have, I think, more than once allowed me to appeal in your columns to the Church of Christ in our land on behalf of the neglected tribes of the North-eastern, or Egyptian, Soudan. But as some years have passed since I had this privilege, you will, I hope, allow me once more to draw the attention of Christian people to the subject. It is not right, it is a grievous reproach to English Christianity, that these tribes should have been left to this day unevangelised, who, ten or twelve years ago, met our troops in battle many times around Suakin, and there made such splendid proof of their prowess, exciting again and again the admiration of our soldiers by the devotion and reckless daring with which they sacrificed their lives, *by thousands*, in behalf of what in their ignorant fanaticism they believed to be the cause of right,

I myself saw in one of the battles how gallantly they came on, and rushed, with only spear and shield in hand, upon disciplined troops, and were mowed down by hundreds by the deadly rifle fire; and as I rode over the battlefield afterwards amid the dead and the dying, I could not help bitterly asking myself,

"IS THIS ALL

that Christian England can do for these poor people? Can they not be led to the feet of the Saviour, the true Mahdi, the Lord Jesus Christ, and their gallant courage be utilised in his service, for the extension of his Kingdom? The plains around Suakin have again and again been soaked with their blood, but never, excepting the very little that could be done by Dr. Harpur, of the C.M.S., and myself, during the few months that we were permitted to minister food to the starving thousands in the famine of 1890-91, have they heard the glad tidings of peace from any single representative of the whole Church of Christ. They are just as neglected, as dark, as ignorant to-day, as ready to throw themselves at the feet of the first Mohammedan impostor that may arise to claim their service unto death in his cause, as they were when first they flung themselves with reckless bravery against the iron ranks of our British infantry.

Is it possible that this heartless neglect is still to continue? I verily believe that if only a wise and effective scheme for their evangelization were set on foot, there are

NUMBERS OF OFFICERS AND MEN,

who make no pretence to any religious motive, who would, just from simple admiration for their gallantry, come forward and support the effort. But it is a far cry to Suakin, and difficult to stir interest or enthusiasm on behalf of an almost unknown race in that out-of-the-way part of the world. The climate of the Red Sea is not inviting, the heat at times during three or four months of the year being terrible. Nevertheless, English officers in command of the troops there bear it from year to year without any such refuges from it as missionary societies wisely provide for their men.

But it is not necessary to say anything upon this point. There are Christian men quite prepared to face sickness and suffering, and death itself, if need be, for the Gospel's sake, if only their sympathies could be enlisted on behalf of these Soudanese, and their services utilised in some well-considered missionary scheme. As yet

NOTHING HAS BEEN ATTEMPTED,

though application was made in what seemed to be the most likely quarter. Dr. Harpur and myself applied together to the C.M.S., but that noble Society, after a careful consideration of the case, did not feel at liberty to add this new mission to its already world-wide responsibilities. I tried the North Africa Mission with no better success, and finally appealed to the American Mission in Egypt, which I should have been particularly glad to see enter upon this new field, but in vain. A few months ago Mr. Hermann Harris, of the Central Soudan Mission, told me that he intended to send two men to Suakin this autumn, but not to found a mission there, or to stay there any longer than might be necessary in order to move on to that part of Central Africa which he regards as his special sphere of labour. Thus there is at present no prospect, humanly speaking, of anything being done for the tribes between the Red Sea and the Nile.

It may be objected that the country is not yet open, that Anglo-Egyptian authority only extends some fifty or a hundred miles inland from the coast, and that the rule of the Mahdist Khalifa beyond that would render all missionary work impossible. But the door is open at Suakin.

A MEDICAL MISSION

there would attract the tribesmen from great distances; Hadendoas, Halengas, Amarars, Bisharen, etc., would all flock to such a centre of healing. I do not say this without full inquiry made upon the spot, and experience gained during the famine. Two Roman Catholic missionaries have been in Suakin for years. Nothing large could be attempted at first; no great expenditure is called for. Probably a few hundred pounds a year would suffice for a properly-manned medical mission, and this is all that could be attempted for some years.

Cannot such a mission be started? Is it possible that English Christians can have so completely forgotten the events of 1880-85, that they can suppose that they may wash their hands of all responsibility for these Soudanese people, after we have slain some thousands of them, and by the destruction of the bread-winners caused unspeakable misery and suffering to thousands more during the famine years that followed? I do not know what more I can do than thus re-state the case. If these facts do not sufficiently appeal to Christian sympathies, no arguments that I could add would avail. I do not urge haste; I do not like to see things done in a hurry. I do not much fancy one-man missions. I like to see a mission started with careful deliberation, and a good broad basis of sympathy and prayer here at home. I do not now call for volunteers. The object of this letter is to arouse attention, and to impose upon the Christian Church a portion at least of the responsibility for the salvation of the Soudanese tribes which rests upon myself.

F. T. Haig, Major-General.

Redhill, Sept. 7.

"THE FLOODS LIFT UP THEIR WAVES."

Above the voices of many waters,
The mighty breakers of the sea,
The Lord on high is *mighty*.
—(Ps. xcii. 3, 4, R.V.).

What wilt thou say to me, O Sea,
What wilt thou say to me?
How oft from thy stormy, surging home,
Hast thou dashed me thoughts in words of foam,
Brought me a message on hurricane blast,
Into my soul has it beat and lashed.
Now, as I stand on thy dark, dark wave,
How like dost thou seem to a heaving grave!
O troubled, treacherous, beautiful Sea,
What wilt thou bring from thee to me?

What wilt thou say to me, O Sea?
What wilt thou say to me?
Shall I have a word of grief again?
Shall my heart be torn with bitter pain?
Oh, what will thy mighty surges bring,
That heave and breathe like a living thing?
Will the waves that over thy bosom race
Bring the wealth of health to a pallid face?
Oh, moaning, mournful, beautiful Sea,
What wilt thou give from thee to me?

What wilt thou say to me, O Sea,
What wilt thou say to me?
Will thy solemn billows surge and roll?
Will they lave and lash my troubled soul?
Doing their restless, wrecking will,
Never a voice to hush them still,
Till wan and worn by the fearful blast,
On some lone shore like a wreck I am cast.
Say, doubtful, darksome, beautiful Sea,
Will it be thus, from thee to me?

I know not the message from thee, O Sea,
But here is my message to thee:
Thou art strong, O Sea, but a stronger will
Can chain thy waves and make thee still.
Thine arm is strong, but a stronger arm
Can smooth thy waves to a restful calm.
So my heart is at peace, O surging Sea,
For Jehovah-Jesus holdeth thee.
In his mighty hand art thou, O Sea,
'Tis the precious hand that holdeth me.

S. Trevor Francis.

"CHINA'S MILLIONS" for the current month is largely occupied with the recent riots in Sze-chuen. Rev. J. J. Coulthard, Mr. C. T. Fishe, and Mr. W. B. Sloan deal with various aspects of these disturbances, and their effects on the Mission's operations. The number is one of great and varied interest.

THE GOSPEL FOR MEXICO.

We have already called attention to the Roman Catholic festival shortly to take place in Mexico City. At the beginning of October an idol-picture is to be "crowned" as "The Virgin of Guadalupe," and hundreds of thousands of pilgrims will attend the dedication. Workers in various parts of the City are preparing to do what may be possible to open the eyes of the idolaters, and one of them writes to Mr. W. Walters, of the Scripture Gift Mission: "The festival will last twelve days, and probably a million Roman Catholics will attend. Can you not send us an immense number of Illustrated Gospels to distribute among them? By this means, with God's help, we may undeceive some, and bring them to know Christ the Saviour."

Another missionary writes:—"This is an opportunity altogether unexceptional. Eight years have been occupied in preparation for this blasphemous ceremony, and I am told that it has already cost an expenditure of one and a-half million dollars. All this for soul-destroying! What can *we* do? We cannot be unmoved. Considerable effort has been made, and thousands of tracts have been prepared. But we feel we should be much more satisfied in giving the people the pure and simple Word of Life. If funds allow, I am sure you will help us with some of your beautiful Illustrated Gospels."

Mr. Walters, hon. sec. of the Scripture Gift Mission, informs us that at present he has no funds available for grants of Spanish Gospels; but, anticipating the help of some who are sure to sympathise with the missionaries in their anxiety to embrace the impending opportunity, he has sent to various workers several thousands of copies of St. John's Gospel in Spanish. He has, however, the names of others who are pleading for grants. It may interest some friends to know that a thousand copies may be sent (carriage and duty paid) for £5 5s. Communications to Mr. Walters should be addressed, 84, St. Paul's-churchyard, E.C.

SOLDIERS' HOME, WINCHESTER.

The return of the troops engaged in the manœuvres in the New Forest began in the early morning of Monday, September 2, when the first detachment left, the second commencing their march the following day. They passed through Winchester on Tuesday and Wednesday.

As they passed the end of Hyde Close, and caught sight of the bit of bunting with the words, "The Soldiers' Home; God bless our soldiers," the ringing cheers which burst from the men bore unmistakeable testimony to their appreciation of the untiring efforts for their good of the Misses Perks; whilst now and again a soldier would stop for a second to give a grasp of the hand and report that so-and-so had received Christ as his Saviour. Each night the troops halted at the rest camp, Avington Park, the beautiful seat of Sir E. Shelley, about five miles beyond Winchester. Thither the Misses Perks, with several workers, followed in the afternoon, during which they distributed some thousands of Gospels sent for the purpose from the Crystal Palace Bible stand.

Each evening a Gospel meeting was held under a couple of fine old elms, when earnest addresses were given by Messrs. C. Evans and G. Pullinger (late Guards) and others. Several were deeply impressed, others readily told how they had accepted God's gift of eternal life. No one who was present could doubt that real work for eternity was there accomplished. It was a delight and privilege to be present, and share in such a simple real, soul-winning effort. J. McC.

VICHY, in the centre of France, has had over 63,000 visitors this year, and comparatively nothing is done to reach the souls of these thousands. Pastor Boissou, of Thiers, has undertaken to have a shop converted into a mission hall in the centre of the town, and close to the gayest places of amusement. This has involved an expense of 1000 francs, and there is a deficit of 400 francs (£16), and for this the pastor is responsible. He is a faithful Gospel teacher, and is anxious to continue the work, and, if possible, to have the mission hall opened every evening. This could be done at a cost of £100; with this he would be able to secure the help of an evangelist for the work. Communications to M. Boisson may be addressed—Thiers, Puy de Dôme, France.

Letters from the Other Side.

NORTHFIELD.—II.

There have been many features of interest, besides the direct teaching of the higher ranges of the truth of the Gospel, by Prebendary Webb-Peploe and the Rev. Andrew Murray.

Mr. Moody, whose love for young people seems to increase as he grows older, and whose health and vigour continue unabated, met three or four hundred Bible learners, from 6.30 to 7.30 a.m., to give them some of the winnowed grain he had garnered in his Bible. Many of our readers will remember such truths as these:—

"Faith gets the most. Humility keeps the most. Love works the most." "Grace provides. Faith receives. Love obeys."

"Faith. Its source, Eph. ii. 8; its object, Heb. xii. 2; its ground, Rom. x. 17; its righteousness, Rom. iv. 13: its unity, Eph. iv. 13; its trial, 1 Peter i. 7; its end, 1 Peter i. 9."

Time is given for listeners to make notes of such simple thoughts, and besides storing up the truths themselves, they are acquiring methods of Bible-study.

The informal meetings on the hillock called Round Top, are always a feature of interest. From five to six, Dr. Erdman answers questions on all imaginable subjects, so long as they relate to Christian experience and Scripture doctrine. And from seven to eight, Mr. Moore, of Boston, a bright and helpful Christian man of business, conducted a meeting for short addresses and testimonies. Dr. Erdman is a good and genial man, an efficient scholar, and of generally sound judgment. One might not agree with every exposition given, but no one ever does agree exactly with everything any one else says. It will be one of the joys of heaven for all to see eye to eye, when, in the fullest sense, God brings again Zion.

One of the features of the memorable Oxford Convention, in 1874, was the answering of questions which had been suggested by the preceding addresses. This might well be added to the programme of other gatherings.

At one of the smaller meetings questions such as the following were answered by Rev. Andrew Murray: "How long do you pray over each sermon?"—I generally get my subject on Sunday night for the next Lord's Day, and meditate and pray over it during the week.

"How long have you lived above being annoyed at disagreeable incidents?"—It is a great help when one has a clear-cut testimony, like that of Mr. Webb-Peploe (which had been given on a previous day).

My conversion was indeed of that clear-cut character. For the first twelve years I had great dissatisfaction with my condition. About thirty years ago I wrote 'Abide in me.' A few years later I met with some writings which spoke of an experience I did not understand. Then I got a report of the Oxford and Brighton Conventions. I made more than one solemn act of consecration. In that way I have gone on, and have made more than one advance, and have been led into deeper trusting; when I failed not worrying about it, but confessing at once, and at once receiving the promised pardon. For the past twelve years God has given me a wonderful peace and joy almost unbroken. He has taught me to be careful for nothing; but in everything that happens, to recognise that this is the will of God concerning me.

Let us every one take up the position of absolute trust in God under every possible circumstance. A lady once said to me, "I consecrate myself, but do not know whether I am accepted." We are often more occupied with ourselves in our giving up ourselves than with God who takes. When we present ourselves to God a living sacrifice, He says the sacrifice is holy, acceptable to God, our reasonable service. When I come the Lord has undertaken to receive me, and I get to live in God, who is there keeping me. We live in the sunshine of his love, not of ourselves. Take up the rule, "I deny myself," as Peter denied his Lord—"I know not the Man"; as Levi at Sinai, "who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor know his own children" (Deut. xxxiii. 9). Live away from yourself in Jesus; and as you abide in Him it will not be your holding fast, but his keeping you. Get out of yourself into Him, and Christ will abide in your heart by faith. God the Almighty takes care of me. Some little Swiss girls in a school were asked, "If you give your doll to your mother to keep, how does she keep it?" One of them answered, 'Carefully." Exactly; and when we give ourselves to God He keeps us carefully.

"How can we keep continuously abiding in Him?"—It has been a great help to me to know that believing is moment by moment—now, now, now. If it is all right this moment, so the next moment, and the next. I don't keep actively engaged in thinking about it every moment. I am trusting this chair to support me, but I don't think about it. If I start right in the morning I am busy about various things, but I am trusting all the time. How do I get the sunshine? Moment by moment, moment by moment. And God is the living sun, who hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

> Moment by moment I'm kept in his love;
> Moment by moment I've light from above;
> Looking to Jesus till glory doth shine;
> Moment by moment, O Lord, I am thine.

The moment by moment is on God's side as well as on ours.

"Must we have a little leakage of the spiritual life occasionally?"—A mother said to her little child, 'If you pray at night for bread God will send it.' The child went next morning to look, and found no bread, and said, 'Ma, it's just as I expected.' Be careful not to have more faith in leaking than in being kept. Let us be occupied with God in Christ by the Holy Ghost; the triune God will do the work as we trust Him. 'According to your faith be it unto you.'

"Suppose we take any step into this life, how much is confession of it needful?"—It is possible that confession, or profession, may do more harm than good. 'Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.' The life will manifest itself. It is his life lived through you; let Him have all the glory of it.

"May we expect to reach a place where the devil will not tell us after preaching how nicely we've done it?"—The temptation may come, but Christ is able to keep.

"You prepare and preach under the guidance of the Spirit: have you any anxiety as to results?"—Many speak more than I do about the direct guiding of the Spirit. I put myself into the hands of God and get my subject; then I abide in quiet confidence. If I make a failure I am humbled, but He may have some purpose; my failure may accomplish his will.

"Can we expect to get this life without the daily counsel of God's Word?"—One most instructive teaching is that of the manna. It could not be kept twenty-four hours without getting bad. We must have the manna and the sunshine fresh every day. I cannot sufficiently press daily fellowship with God in his Word. Yet we may read the Word daily and not have fellowship with God.

"Does God's spirit communicate with us except through the Word?"—He communicates with us by whatever truth has been in the mind since childhood. I cannot live a minute without the Holy Spirit. He is to our spirit as the air is to the body. You have some business to transact; you can't think without the Holy Ghost. We need the Holy Spirit that we may eat and drink aright.

"Suppose you feel led to do something, and other Christians do not approve, are you to go forward?"—Dr. Rylands was a good and faithful man; when Carey gave an address urging the necessity of missions to the heathen, Dr. Rylands laid his hand on his shoulder and said, 'Young man, if God wants the heathen converted, he'll do it without you or me.' The service of Christ needs deep humility. We shall be willing to listen to the brethren, but we must test their counsel by the Word of God and prayer.

"Have you stated seasons for prayer?"—Oh, yes; we cannot have unbroken communion without it. But we need not be always talking to God. We may break our prayer into small pieces, and wait for Him to speak to us in the silence of our spirit. It is a great privilege to sit with an open Bible and turn the promises into prayer.

"How can I learn the art of fellowship with God?"—The whole is in loving. There is something very wrong in the spiritual life if you are not conscious of loving God. A lady told Mr. Boardman that she had had much joy in secret prayer; then she began to work among the men employed on her husband's estate, and became indisposed for the secret fellowship in which she once delighted. Mr. Boardman advised her to go and sit in his presence and tell Him, assured that He would put her right. When the Lord Jesus meets you, you'll forget your burden. If I've nothing to pray for I will wait on Him; He wants to speak to me. Don't let your prayer-hour become a burden. Sit down in the presence of God. 'There will I commune with thee from above the mercy-seat.'

These answers are much condensed, and may not quite do justice to Mr. Murray, but they contain the gist of his replies.

Mr. Moody arranged for a large number of visitors to go over one afternoon to Mount Hermon where the two chief speakers of the Convention made excellent addresses, the Prebendary, who said he had an English reputation as a good *begger*, amply sustained his character, by presenting the many valuable and interesting features of the institutions. Indeed it would be difficult to exaggerate them. The schools are under the general management of Mr. William Moody (Mr. D. L. Moody's eldest son), whose wife, it will be remembered, is the daughter of our old friend Major Whittle, both highly esteemed and loved on each side of the ocean. Since leaving Northfield, I hear with much pleasure, that she has presented her husband with a daughter, and Mr. and Mrs. Moody with their first grandchild.

Another and very touching incident was an open-air gathering outside the house of Mrs. Betsy Moody (Mr. Moody's mother) who is over ninety, and who sat in her chair in the bow window, hearing and seeing all.

After prayer by Mr. Webb-Peploe, Mr. Murray read selected verses from Psa. lxxi., noting how much she who was now old and grey-headed, had to praise God for, and we to help her to praise, for having been the mother of such a son; and for all that God had done by him in his own town and country, and in other lands. Mr. Murray then referred to his own "sunshine mother," as she had been called. She was married at sixteen, and became the mother of twelve children, five of whom were ministers and four ministers' wives. Some one asked, "Won't you tell us how she trained them?" Without much art or study, but with a soul given up to God, she trained them unconsciously for Him. Mr. Murray added that when women aim to be equal with men, they are taking a step downward, for while men are the head and brain, women are the heart and love. God bless the mothers.

Mr. Webb-Peploe spoke of Timothy, whom Paul sought to brace up with some good advice, reminding him of the early teachings in Scripture truth of his mother Eunice and his grandmother Lois. This led to personal recollections of his own mother and grandmother, and to fatherly counsel to young men and women to marry only in the Lord. His mother had died in his house a few years ago, seeing visions of glory before she passed away. "Oh, you women," he said, "give yourselves to God that your children may be won to God in their childhood." A few tender words to the dear aged lady concluded the addresses. Then we sang, "God be with you till we meet again," whether it be here or in the better land.

Another afternoon was devoted to a service in memory of the late beloved and venerated Dr. A. J. Gordon, of Boston, whose address on the Resurrection at last year's convention was read by Major Whittle during the sympathetic stillness of the large congregation. The presence of Mrs. Gordon, patient and cheerful in her sorrow, deepened the feeling with which the words of him, who, being dead, was yet speaking, were listened to.

The following extract from this address is well worth quoting, because the similitudes in which the prophets spoke, and the types which are divine object-lessons, are neglected in the modern schools of the prophets:—

"In 1 Corinthians xv. 3-4, we read: 'I delivered unto you that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures—i.e., according to the Old Testament Scriptures. But can you tell me any place in the Old Testament where it is predicted that Jesus should rise the third day? You may cite the words of Hosea: 'After two days He will revive us: in the third day He will raise us up, and we shall live in his sight.' But this seems to have special reference to the Jewish nation. To answer my question you need to be reminded that with the Jew a type or a ceremony is as distinct in its teaching as are the words of literal Scripture. Admitting this, I think I can show you

where it is plainly taught that Jesus was to rise from the dead the third day.

"In Leviticus xxiii. you have the time of the Passover fixed; on the fourteenth day at the evening the paschal lamb was to be offered. What did the paschal lamb represent, as it was repeatedly offered throughout the centuries? In the New Testament you have the plain interpretation: 'Christ our Passover is sacrificed for us.' In this same chapter it is said that 'on the morrow after the Sabbath' they were to offer 'a sheaf of the first-fruits' of the harvest. What is 'the morrow after the Sabbath'? The first day of the week, of course. And what were the first-fruits? '*Now is Christ risen from the dead, and become the first-fruits of them that slept*? 'Thus, in type, Jesus Christ was predicted, for centuries before He was born, to rise again the third day. And Jesus was always appealing to Scripture on this point. He said, 'Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the *third* day.' Where was it so written except in these types?

"Be careful, critics, not to destroy the types. You say the shadows have passed away and have ceased to have any use since the substance has come. As well go to the mint and demand that the dies be discarded, since it is money that we want and not moulds. But it is the die that determines the image and superscription of the coin; and it was the types that determined the shape of all Christian doctrine. The ceremonial of the old dispensation was simply the stereotyped plates from which the whole Gospel is printed. Let us keep them, then, if we would preserve doctrine and reproduce it when it has been destroyed."

I may add here that Miss Ada Habershon, of London, has been here for some weeks, giving Bible-readings on the Types of Scripture, to the delight and edification of her hearers.

R. C. Morgan.

SALISBURY CONFERENCE.

Many persons have borne testimony to very definite and clear blessing received from God at our previous gatherings; and a friend, in a letter received yesterday asking for the dates fixed for our approaching Conference, says: "I received definite blessing to my own soul, and, thank God, hundreds around here have also received blessing through what I received at Salisbury. One text was specially blessed to me:—'My God shall supply *all* your need.' The sweet communion with so many of God's own dear people was so refreshing that I am looking forward to again spending a week with you." The Conference meetings will be held in the Maundrell Hall on Tuesday, Wednesday, Thursday and Friday, September 24, 25, 26 and 27. There will be no selected subjects, but each speaker will choose his subject as the Spirit guides him. The Conference meetings will commence at eleven o'clock each morning and at 7.30 each evening. The afternoons will be spent in hearing accounts of God's work in different parts of the world, and the claims of China will be brought before us at least twice during the week. It will be a pleasure, as far as lies in my power, to provide hospitality for brethren and sisters who come from a distance.

E. N. Thwaites.

Fisherton Rectory, Salisbury.

THE BELIEVER'S SAFE ATTITUDE.—"Looking" singly "unto Jesus," as our peace and our life, is at once our duty, our safety, and the secret principle of our daily progress heavenward.—*Bridges.*

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FROM REV. DR. PATON.

In a letter to a friend in England, the venerable Dr. J. G. Paton, of New Hebrides fame, writes:—

"After my return from Britain I had to visit Tasmania. On returning to Victoria, our church there, which supports me as a missionary, and has done so for some twenty-eight years, insisted on my taking a long rest; but having an intense desire to revisit all our mission stations on the New Hebrides, and spend as long as possible among my dear Aniwa people, I requested permission to do so, for I am yet a missionary of Aniwa. They gave me seven months' leave of absence, and though it is only fifteen hundred miles from Sydney, in the trading company's vessel now doing the sailing work of our mission it took us nearly six weeks to get there, longer than it took us from England to Australia. We were landed on a dark, wet night, and none of our people, except one woman who keeps the key of the mission, knew that we were on the island till next day.

"We found very many of the inhabitants suffering from fever and colds, but by medical treatment, with God's blessing, all except three have recovered. Tea and biscuit, or bread, or rice, had also a good deal to do with their recovery. To those near we carried or sent tea three times a day; to those farther away we sent parcels of sugar, tea, and biscuit or rice. They think tea a cure for every pain, but if they did not take the medicine first they did not get the tea. A man will often come and say he has a pain in his shoulder, or leg, and ask for a cup of tea to cure it. They don't care what the tea is if it is only sweet enough!

"Though I have been away so frequently and so long on my British and American tour, by God's blessing they have kept the schools and Sabbath services all going on regularly, and I have just examined some young persons who desire to be members of the church, as prepared by the elders, who are two excellent old men, and in their work assisted by a body of able, devoted, pious young men who would be a power in God's hand for good, and an honour in any church. Mrs. Paton and I brought them up as orphans and children entrusted to us to educate for Jesus and his service.

"At our Mission Synod the reports given in by the missionaries from all the stations indicate more real fruit and progress than in any past twelve months in our mission. Our staff now consists of twenty ordained European missionaries, and two lay helpers and their wives, and of considerably over 200 native teachers and assistants, all educated for their work from the cannibals among whom we began on the group. Apart from our mission ship, it now takes over £6000 per annum to keep our mission going, and we expect the vessel will take at least £2500 per annum. We hope to place three more missionaries this year, or in the beginning of next, in new heathen stations on the group, which will add another £600 yearly.

"We are now beginning an institution for educating teachers, as our mission stations cannot now supply all needed for the blessed work. It will cost about £300 per annum, and we are organising an hospital and medical mission on Ambrim, under Dr. Lamb and his assistant. To build it and the mission premises required there, and get the furnishing and medical outfit, it is proposed to expend about £1000, chiefly subscribed for by friends. Its expense is expected to be from £200 to £300 per annum.

"Though in my seventy-second year, I hope to be spared to see every island occupied for Jesus and his work, and if not, the work will, I believe, go on, till every island is vocal with his praise. We change and pass away, but the Lord lives and carries on his own work, and will do till the last soul for which He died is brought to the full and lasting enjoyment of his salvation. What a loving gracious Master and Friend we have in Jesus here, and what will it be when, made like Him, we shall see Him as He is!

"At present my time is occupied teaching, preaching, visiting the sick, dispensing medicine, translating, and getting translations corrected by reading them with expert pundits, writing letters, and repairing mission house and fence at odd times, with all other duties required at a mission station. My daughter is with me, and teaches a school in the morning for children, helps me in my afternoon class for the native teachers and more advanced young men, and for about two hours every night, Saturday excepted, teaches all who can come to sing hymns. All the young people are now eager to read and speak English. Even the French traders have to speak to all our islanders in broken English, so as to be understood by them, and yet you would scarcely understand their English.

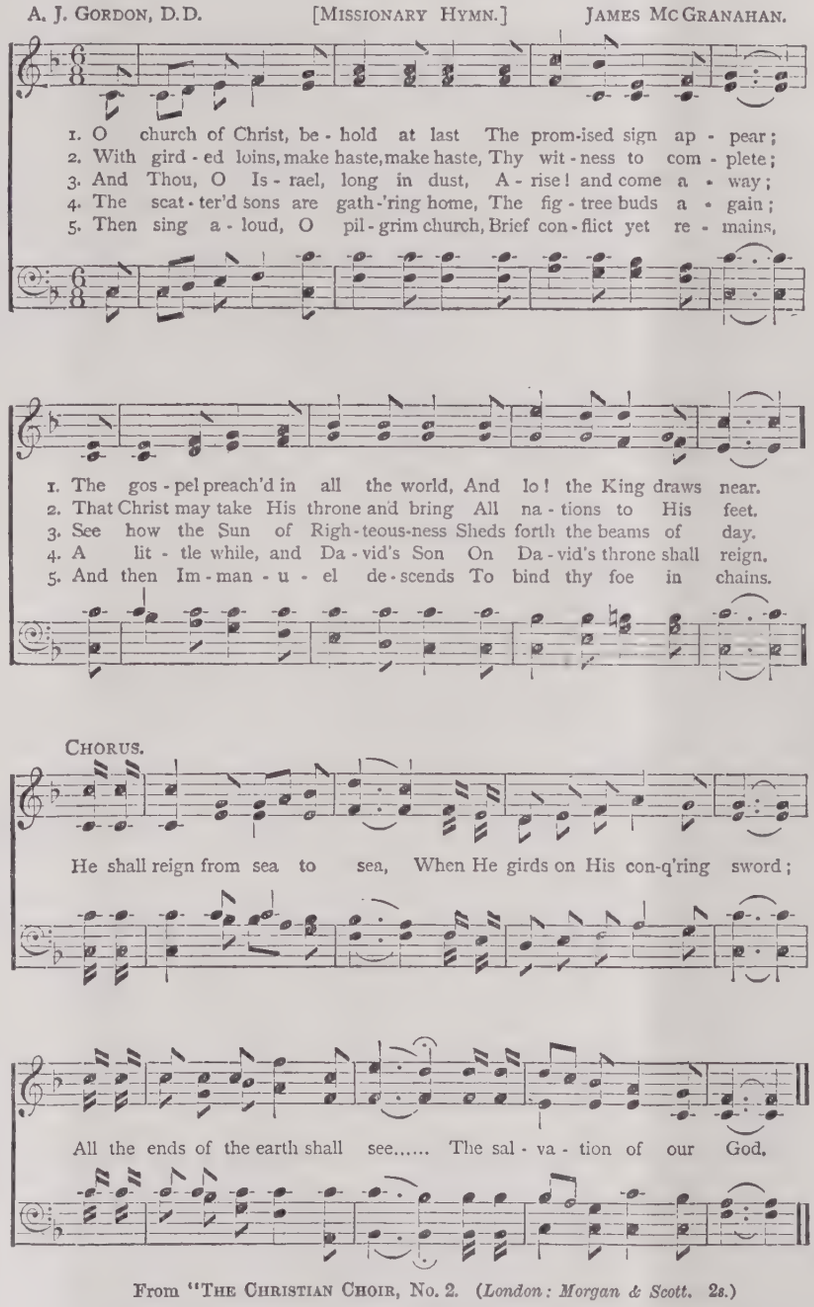
"My future address will be—Princess-street, Kew, Victoria, Australia."

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"He shall Reign from Sea to Sea."

(Psa. lxxii. 8.)

A. J. Gordon, D.D. [Missionary Hymn.] James McGranahan.



From "The Christian Choir, No. 2. (*London: Morgan & Scott.* 2s.)

A Fit of Mistrust.

1 Sam. xxvii.

By Rev. F. B. MEYER.

The Psalms, which, with more or less probability, may be assigned to this period of David's life, are marked with growing sadness and depression. Amongst them may be reckoned the xi., xiii., xvii., xxii., xxv., lxiv., and perhaps xl. and lxix. Those of the first group have many features in common. The scenery of the wilderness, the psalmist like a hunted wild thing, the perpetual insistance on his innocence and invocation of Jehovah's interference, the bitter description of his sorrows, and assurance that the evils which his foes sought to perpetrate on him would return on their own heads, such are the characteristic features of these Psalms. But besides, there is a tone of despair:—

"Why standest Thou afar off, O Lord?
Why hidest Thou Thyself in times of trouble."
(xi. 1.)

"How long, O Lord! Wilt Thou forget me for ever?
How long wilt Thou hide thy face from me?"
(xiii. 1.)

"My God, my God, why hast Thou forsaken me?
Why art Thou so far from helping me, and from the words of my roaring?" (xxii. 1).

"Save me, O God:
For the waters are come in unto my soul.
I sink in deep mire, where there is no standing.
I am come into deep waters, where the floods overflow me." (lxix. 1.)

These notes are sad, plaintive, and despairful; it is as though the sufferer were near the limits of his endurance. It seemed so hopeless to effect any permanent alteration in Saul's feelings towards him, so long as Cush, and Doeg, and Abner, and others who had proved themselves his inveterate foes, were able so readily to instil their poison into the royal ear. It had become so increasingly difficult to elude the hot pursuit of the royal troops, whom long practice had familiarised with his hiding-places and haunts. And it became increasingly perplexing to find sustenance for the large body of followers now attached to him. Every day he had to provide for 600 men, besides women and children; and the presence of these tenderer souls made it increasingly difficult to maintain a perpetual condition of migration or flight. He had now two wives, and from what is said of the sack of Ziklag, shortly afterwards, we should judge that the larger proportion of the outlawed band consisted of those who had wives, and sons, and daughters, and property (xxx. 3, 6, 19, 22).

In other days of healthier faith, these considerations would not have availed to shake the constancy of his much-tried soul. He would have stayed himself upon his God, and been strengthened with all power, unto all patience and long suffering with joy. But of late his faith had become impaired and the coins of his godly courage slackened, so that he said in his heart, "I shall now perish one day by the hand of Saul; there is nothing better for me than that I should escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in all the borders of Israel; so shall I escape out of his hand."

I. Let us examine this sudden resolution.

It was the suggestion of worldly policy.—"David said in his heart." On other occasions, as we have observed more than once, it had been his wont to summon the priest with the sacred ephod, or to inquire of God through Gad; but in this resolution he had recourse to neither the one nor the other. In the matter of Nabal he had acted under the sudden impulse of passion, here under that of panic. He looked at circumstances, perhaps listened to the counsels of men who were attracted to him by the qualities of daring, bravery, and frank generosity, which made him the popular hero of his time, but had no sympathy with the deeper springs of his life in God, and faith and prayer. Never act in a panic; nor allow man to dictate to thee; calm thyself and be still; force thyself into the quiet of thy closet until the pulse beats normally and the scare has ceased to perturb. When thou art most eager to act is the time when thou wilt make the most pitiable mistakes; do not say in thine heart what thou wilt or wilt not do, but wait upon God until He makes known his way. So long as that way is hidden, it is clear that there is no need of action, and that He accounts Himself responsible for all the results of keeping thee where thou art.

It was very dishonouring to God.—Had He not sworn to make him king, to cast forth his enemies as out of a sling, and to give him a sure house? Had not these promises been confirmed by Samuel, Jonathan, Abigail, and Saul himself? Had not the golden oil designated him as God's anointed? How impossible it was that God should lie or forget his covenant! By immutable pledges his Almighty Friend had bound Himself, seeking to give his much-tried child strong consolation, if only he would remain within the sheltering walls of the refuge-harbour which these assurances constituted, and it was easier for heaven and earth to pass away than for one jot or tittle of the Divine engagements to become invalid.

Surely, then, it was unworthy of David to say, in effect: "I am beginning to fear that God has undertaken more than He can carry through. True, He has kept me hitherto, but I question if He can make me surmount the growing difficulties of my situation. Saul will, sooner or later, accomplish his designs against me; it is a mistake to attempt the impossible; I have waited till I am tired, it is time to use my own wits and extricate myself while I can from the nets that are being drawn over my path."

The resolution must have given great rejoicing to many of his followers, but all devout souls must have felt that the leader's despairing confession was in sad contrast to his exhortation, so repeatedly insisted upon, to wait on God.

"None that wait on Thee shall be ashamed; they shall be ashamed that transgress without cause."

How much easier it is to indicate a true course to others in hours of comparative security than to stand to it under a squall of wind. Dr. Tauler, the great preacher of Strasburg, before his second and deeper conversion, could be excelled by none in his delineation of the virtues of humility and self-denial; yet, when the humble traveller from the Oberland remonstrated with him for loving one creature, himself, more than God, he was offended and his proud heart arose within him. It is an experience through which most of us have to pass, the contrast between speech and possession, between thinking we have and having, between our directions to others and our own behaviour, when the dark waters are sweeping over our soul.

It was highly injurious.—Philistia was full of idol temples and idolatrous priests (2 Sam. v. 21). It lay outside the inheritance of the Lord, the sacred land of Palestine, deemed by the pious Israelites of those days to be the special location and abiding-place of the Most High, and to be banished from whose sacred borders seemed like going into a wild and desolate land of estrangement and God-abandonment. What fellowship could David look for with the Divine Spirit who had chosen Israel for his people and Jacob for the lot of his inheritance? How could he sing the Lord's songs in a strange land? What share could he claim in the sacrifices which sent up the thin spiral of smoke on the sites of Nob or Kirjath-Jearim? Besides, their perpetual familiarity with the rites and iniquities of idolatry could not but exert an unwholesome and altogether disastrous effect on the minds of the unstable in his band. Poison must have been injected into many hearts, that wrought disastrously in after years. What was harmless enough in the case of David, who knew that an idol was nothing in the world, was perilous in the extreme to the weak consciences in his train which were defiled by what they saw and heard.

It was the entrance on a course that demanded the perpetual practice of deceit. He was received at Gath with open arms. Before, when he had sought the shelter of the court of Achish, he had but a handful of companions, now he was the leader of a formidable band of warriors, who might easily turn the scale of strength in the long struggle between Israel and Philistia. "And David dwelt with Achish, he and his men, every man with his household."

This proximity to the royal palace and the court became, however, extremely irksome to the Hebrews. Their movements were always under inspection, and it was difficult to preserve their autonomy and independence. Finally, therefore, David asked that one of the smaller towns might be assigned to him, and to his great comfort received permission to settle at Ziklag, a town in the south country, originally allotted to Judah, then transferred to Simeon, and latterly captured by the Philistines, but not occupied by them (Josh. xv. 31, xix. 5, 1 Chron. iv. 30).

The sense of security and relief to these hunted men must have been very great, as they found themselves within the slender fortifications of the little town. For long they had known no settled home, their life full of alarm and flight, the weapon always at their side or in their hand, the senses alert to the rustle of a leaf, or the slightest movement in the covert; from all these there was now a grateful pause. For sixteen months they had a measure of repose and safety. The old men and women sat in the streets, and the shouts of merry children in their play were no longer instantly and jealously hushed lest they should attract the scouts of the royal army. "It was told Saul that David was fled to Gath, and he sought no more again for him."

David's mind was, however, kept on the stretch, constantly at work, weaving a tissue of duplicity and cruelty. He had really no love for Achish, no zeal for the maintenance of his rule; he had not deserted the chosen people, though he had fled before Saul; in his deepest soul he was still an Hebrew of the Hebrews. Maintenance for himself and his followers must, of course, be provided, and in those days of wild border war, nothing was more obvious, to the Philistines at least, than to raid the land on which he had turned his back. This, of course, he would not do, and so he turned his sword on the petty tribes of the south country, who were in alliance with Philistines, but the hereditary foes of his own people. Amongst these were the Geshurites, the Girzites, and the Amalekites, all nomad tribes, living by plunder. To obviate any report of his proceedings reaching the ears of Achish, David was compelled to adopt the cruel and sanguinary policy of saving neither man nor woman alive: and when Achish, by virtue of his feudal lordship, required of him an account of his expedition, he said evasively that he had been raiding against the south of Judah, and instanced tribes, which were known to be under the direct protection of Israel. The fact of his having brought back no captives, the most valuable part of booty, was reckoned by the Philistines a proof of the passionate hate with which he regarded his countrymen, making him forego the pecuniary advantage accruing from the sale of slaves, rather than the satisfaction of beholding their dying anguish. "And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever."

The whole behaviour of David at this time was utterly unworthy of his high character as God's anointed servant. *It was also, a barren time in his religious experience.* No Psalms are credited to this period. The sweet singer was mute. He probably acquired a few new strains of music, or even mastered some fresh instruments, whilst sojourning at Gath, the memory of which is perpetuated in the term, *Gittith*, a term which frequently occurs in the inscriptions of the Psalms, composed afterwards. But who would barter a song for a melody, a psalm for a guitar? It was a poor exchange. There was something in the air of those lowland plains that closed the utterances of the sweet voice that had sung to God amid the hills of Judah, and the caves of Ain-jedi.

How precisely do these symptoms of old-time declension and relapse correspond with those which we have observed in ourselves and others! The way of faith may be irksome to the flesh, but it is free and glad to the spirit. It may have to trace its steps with difficulty among the hills, but a new song is in its mouth, of praise and thanksgiving. But when we descend to the lowlands of expediency and worldly policy, a blight comes on the landscape of the soul, a silence on the song of the heart.

From that moment we are left to maintain our position by our own scheming and planning; we ask God to help us, but dare not count on Him absolutely to provide for us; we are driven into tight corners, from which we escape by subterfuge and duplicity, such as we in our souls despise; we realise that we have purchased our deliverance from the pressure of adverse circumstances at too great a cost, and have bartered the smile of God for that of Achish, so soon to be turned from us, the munitions of Divine protection for the walls of Ziklag, over the ruins of which we shall soon be weeping scalding tears.

OUR DAILY HOMILY.

SUNDAY, SEPTEMBER 15.

"Why is it that thou hast sent me?"—Ex. v. 22.

Before God can use us He must bring us to an end of ourselves. When Jesus was about to use the Apostles to feed the mighty concourse of people, He sent them to examine their meagre resources, that they might be reduced to despair. And when Paul was summoned to the greatest epistles and labours of his life, his strength was drained to utter weakness, and he despaired even of life. So in the case of Moses and Israel.

Moses, for forty years, had been undergoing the emptying process, but perhaps when God called him to this great enterprise, there may have been a slight revival of confidence in himself, in his mission, his miracles, the eloquence of Aaron's speech. So in the rebuff he received from Pharaoh, in the bitter remonstrances of the elders of his people, in the sad consciousness that his efforts had aggravated their condition, the lesson was still further taught him that of himself he could do absolutely nothing.

Israel also had begun to hope something from his mission. Through the brickfields the story ran of his early years, his uncompromising speech to Pharaoh, of his miracles, and the wretched slaves cherished faith in him and Aaron as their heaven-sent deliverers. They had, however, to learn that all such hopes were vain, and to see that the brothers, at the best, were as weak as themselves. Then the way was prepared to lean only on God. "Thou shalt see what I will do."

Ourselves.—By repeated failures all along our life-course God is teaching us the same lesson. We fail to justify and then to sanctify ourselves. Our efforts to serve and please Him only end in increasing perplexity. The tale of bricks is doubled; the burdens augment; the strength of our purpose is broken; we are utterly discouraged, and then, when the soul is utterly desolate, the heavenly Bridegroom draws near and says, "I will do all; I am Alpha and Omega; I am thy salvation."

MONDAY, SEPTEMBER 16.

"I am Jehovah and I will."—vi. 6.

When all human help has failed, and the soul, exhausted and despairing, has given up hope from man, God draws near and says, I AM. It is as though he said, "All that can really help you resides in my nature as in its native home. I have weaned you from all beside that you might seek in Me what you had been wont to seek in men and things and self-help."

Thus God with Israel. The people had come to like many of the dainties of Egypt, the leeks, and onions, the fleshpots and sensual delights; therefore the need for this cruel bondage to wear them away, and prepare them for marriage union with Himself. Then, there was a strong reliance on Moses and such appeals as might be made to move Pharaoh's pity, and from these too it was necessary to withdraw the people's heart, that they might look for all to their heavenly Lover and Bridegroom, and find in Jehovah their infinite supply.

Affliction is always needful in the first stage of the Christian's deepening experience. The world, with its vainglory, pride, and envy; the delights of the flesh; the praise and good opinion of our fellows—these take the place of Christ in those who are called by his name. We must be taught to despise these things, and feel their vanity and insufficiency to satisfy.

Failure is often necessary to reach humility and patience, so that we may have no confidence in the flesh, or in anything we can call our own, and be prepared to find all our satisfaction and delight in Jesus only.

Revelation is then possible, of all that God can be and do. He draws near with his sevenfold "I will." He looks on us with infinite pure delight, and weds us in our low estate, and commences to bring us up to such blessedness that we forget all else, and behold the Bridegroom only.

TUESDAY, SEPTEMBER 17.

"The Egyptians shall know that I am the Lord."—Ex. vii. 5.

In God's dealings with his people He purposed to reveal Himself to Egypt: so that when He led forth Israel's hosts, in redemption power, from the brickfields of slavery on to resurrection ground, there might be afforded a display of his love, and pity, and power such as the world had never before witnessed. Egypt and all surrounding nations should know the character of God in the Exodus, as the Lover and Redeemer of his own.

So with the Church.—The Apostle tells us that redeemed men are to be the subjects of angelic contemplation and wonder. In the Church, principalities and powers shall discern the manifold wisdom and grace of God. When God has brought all the ransomed hosts up from the Egyptian bondage of the world to stand in the radiance of the eternal morning, then the universe shall ring with the ascription, "Great and marvellous are thy works. Righteous and true are thy ways."

So with each Individual Believer.—Each one of us has been formed for Jesus Himself, that we might show forth his praise. In growing purity and sweetness, in our deliverance from the clinging corruptions of the world and flesh, in our patience under tribulation, our submission and our steadfast hope, in our willingness to sacrifice ourselves for others, let us be revelations of what Christ is, and of what He can make men become.

Believers are the world's Bibles, by studying which men may come to know the Lord Himself. Let us see to it that we be clear in type, unmistakable in our testimony, pleasant to behold, commending the blessed Bridegroom whom the world sees not.

WEDNESDAY, SEPTEMBER 18.

I will put a division between my people and thy people.—viii. 83.

This Division is as old as Eternity.—In the council chamber of the Godhead the Father chose Jesus and all who should believe in Him unto eternal life, Whom He foreknew, He also did predestinate. We cannot understand the reason of that Divine choice, we can only affirm it, that in those ages of the unfathomed past, Christ and his seed stood out from the rest of mankind as set apart and sealed, the people of God's own possession and inheritance—"Elect according to the foreknowledge of God the Father."

It was effected by the Cross of Jesus.—By it we are crucified to the world, and the world to us. The cross, with its outstretched arms, stands sentinel between the Church and the world which cast out her Lord. The grave, like a great gulf, yawns between those who gather round the risen Master on resurrection ground, and all men else. From the moment that Jesus ascended, the rallying centre of the Church was removed from earth to heaven, from the cross to the throne; and the thread of scarlet divided her from Egypt. In the world, she became no longer of it.

It is wrought out by the Daily Grace of the Holy Ghost. It is right, of course, to come out and be separate in our outward walk and behaviour. What fellowship hath the temple of God with idols? But, deeper than this, if only we will let the Spirit of God work unhindered, He will effect an inward division. Our tastes, and desires, our hopes and aims will become different, and we shall be aware of a growing dissimilarity between ourselves and those with whom we formerly associated.

Then to the separate soul, the Bridegroom comes. He says tender and loving words. In one hour He teaches more than all human teachers could; and sheds forth by the Holy Ghost the torrent of Divine Love. There may be darkness without, but there is light in the dwellings of Goshen: there may be plague and pestilence in the world, but there is peace, joy, and bliss in the separated soul, separated to its divine Lover.

THURSDAY, SEPTEMBER 19.

"Only in the land of Goshen, where the children of Israel were, was there no hail."—ix. 26.

Those who are included in the provisions of the covenant are sealed. The storm may sweep around them, but the great angel, who ascends from the east, cries with a great voice to the angels, to whom it is given to hurt the earth, and the sea, and the trees, saying, Hurt them not till we have sealed the servants of God on their foreheads (Rev. vii. 3).

The only spot in which the soul is safe is within the encircling provisions of the covenant. Israel stood there, and was safe, not only from the hail, but from the destroying sword. It was as safe a spot as the centre of a cyclone is said to be. The invulnerable walls of that sacred enclosure were the oath and promise of God to Abraham. God had bound Himself by the most solemn sanctions to be a God to this people, and deliver them; it was necessary, therefore, that He should be their pavilion and canopy, catching the hailstones on his outstretched wings and securing them from hurt.

The covenant is entered, not by merit nor by works. There was neither the one nor the other in that race of slaves, but they stood there simply because of their relationship to the Friend of God. So we enter the blessed safety of the better covenant, through our relationship with the Lord Jesus, who is the Beloved of the Father, the one glorious and blessed Man. Without beauty or merit, the soul attaches itself by faith to Him, and discovers that it was loved before the worlds were made, and that it is for ever safe.

Ah, blessed Lover of souls, we see how the storm swept thy heart, that it might never touch us. We hear Thee saying to the storm, "If ye seek Me, let these go their way." Thou art our hiding-place, our shield, our deliverer, our strong tower. Without dismay we can look out on the storms of death, judgment, and eternity, sure that wherever Thou art there can be no hail.

FRIDAY, SEPTEMBER 20.

"All the children of Israel had light in their dwellings."—Ex. x. 23.

Without, darkness that might be felt; within, light. This should be the condition of each believing heart. The sun may have gone down, and the moon withdrawn herself in the firmament of the world; the darkness of perplexity and trouble may envelope Pharaoh and all his chosen counsellors; all things may wear the aspect of approaching dissolution; but with the Lord as our everlasting Light, we walk in the light of life.

Light is Purity.—The soul which is exposed to the indwelling of God, purifies itself even as He is pure; and walks as Jesus did, with white and stainless robes. He that says he has fellowship with the Holy God, and walks in the darkness of his own lusts, lies. Where God is really hidden in the heart, the beams of his lovely purity must irradiate the life.

Light is Knowledge.—There is a wisdom, an insight, an understanding of the Divine mysteries, which the mere intellect could never give; but are the product of the Divine indwelling in the holy soul. All around men may be groping aimlessly after truth, trying to find the secret of the Universe, whilst to the loving childlike soul, in which God has taken up his abode, these things, which are hidden from the wise and prudent, are unveiled.

Light is Love.—It steals so gently over the world, blessing flowers and birds, little children and invalids. Everywhere it is the symbol of the beneficent work of its Creator. His eldest daughter! Thus amid the selfishness of the world, let Jesus dwell deep in thee, that thou mayest be rooted and grounded in the love of God, that passeth all understanding.

SATURDAY, SEPTEMBER 21.

"Jewels of silver and jewels of gold."—Ex. xi. 2.

The Egyptians knew very well that they would never see their jewels again, and the people of Israel were thus, to some extent, compensated for their unpaid toils. The Lord gave them such favour with the Egyptians that they gave them whatever they asked, so that it is said "they spoiled the Egyptians."

These jewels were employed afterwards in the adornment and enrichment of the Sanctuary. They flashed in the breastplate of the High Priest, and shone in the sacred vessels. In this they remind us of the treasures which David gathered by his conquests from neighbouring nations, and which were afterwards incorporated in the Temple of Solomon. They recall also the glowing predictions of the prophet, that the kings of the earth shall bring their treasures into the New Jerusalem.

The jewels of the Church, whether they stand for her graces or her choice children, have often been obtained from the midst of Egypt. Was not Saul of Tarsus just such a jewel? The world counted him one of her rarest sons, but God set him as a jewel in the breastplate of Immanuel, in the place from which Judas fell.

Let us ever seek jewels from the land of our captivity and suffering. It will not do to come away empty. It is not enough merely to bear what God permits to fall on us, for our chastisement; but to go further, and extract from all trials, jewels. This is being more than conquerors, because we not only overcome by suffering, but we carry off spoils. This is what the Apostle means when he says, Patience worketh, etc. Let every trial and temptation enrich you with the opposite grace. There are Egyptians in your life, which have grievously tormented you with their heavy whips, yet even these shall yield wealth—"jewels of silver and jewels of gold;" which you shall consecrate to holy service, and which shall shine in the fabric and worship of the New Jerusalem.

INTERNATIONAL S. S. LESSONS.

SEPTEMBER 22.

JOSHUA RENEWING THE COVENANT.—Joshua xxiv. 14-25.

GOLDEN TEXT.—Verse 24.

SHECHEM (1) was an appropriate place for the renewing of the Covenant. Ebal, the mount of cursing on the one hand, and Gerizim, the mount of blessing on the other, gave the most solemn emphasis to the call to obedience. Here they had made a covenant with God twenty-five years before (viii. 30-35).

There was a very large assembly (1). All the tribes were represented, for while each tribe had its own inheritance the whole twelve formed one people, and the covenant was binding upon all. The multitude was so great that they probably lined the lower slopes of Ebal and Gerizim. And in this region the air is so pure that even so great a multitude would hear the voice of the speaker.

Joshua was now 110 years old, and this was his farewell message. For twenty-five years he had led the people. He had shared their perils, and had witnessed with them the fulfilment of the promises of God. The dying appeal of such a man must have fallen impressively on the minds of the people who had followed him to many a victory.

I. THE MOTIVE to the service of God. The word „ therefore " (14) recalls the facts Joshua has just re counted (2-13). His story includes all the work of God for them, beginning with the choice of their father Abraham from his idolatrous surroundings, and their settlement in the land of promise. It is a record of God's faithfulness to his covenant engagements, and of his power in overcoming the most formidable adversaries of his people. A still more marvellous story is that of his dealings in grace with us. To these the Apostle alludes in the "therefore" of Rom. xii. 1.

Service should follow such deliverance because *it was what God intended*. The message of Moses to Pharaoh was, "Let my people go that they may serve me." Set free to serve is true of all God's people (Comp. Luke i. 74, 75; Rom. vi. 18, 22), and it is expected that *gratitude will prompt them to serve*. They owe it to God in return for such favours.

II. THE ALTERNATIVE PRESENTED (14, 15).—Two things are before them, whole-hearted and true service of God and the worship of idols. It is assumed that *they do accept one position or the other*. Man cannot choose whether he will have a master. He has one already. No one is, or can be, free in the absolute sense. God on the one hand and the world on the other are presented to all men. One of the two must receive our allegiance. *We cannot serve both*. This is what they were seeking to do. Strange gods were found amongst them (14, 23), even though they were gathered "before God" (1). There are still men who would divide their allegiance, who would get all the blessings of godliness, while retaining all the pleasures of sin. They are of the mind of him who said he would prefer to live with the profligate, but to die with the puritan. A divided heart renders the service of God impossible (Matt. vi. 24).

And *the choice is left to them* (15). God does very much for men and with men, but He never *forces* their will. He presents motives, appeals to their interest, gives them helpful examples, warns them of the consequences of sin;—but He leaves them to make the choice. "Choose ye." Joshua makes his choice again (15). Though he has grown grey in the service of God he is not weary of it yet. They may imitate him, or choose an opposite course for themselves. Do our young people recognise that they are now making a decision that will influence them for ever?

III. THE CHOICE MADE (16-25).—It was solemnly repeated four times (16, 18, 21, 24). The mere utterance of the words would not satisfy Joshua. He wanted them to be committed to God by a real and actual transaction; so that their solemn promise should be a constant witness against every tendency to forsake Him (22).

Their choice was *wisely made*. They considered who God was, what He had done for them (17), and how powerless had been the gods of the Amorites against Him (18). To forsake Him for these deities would be to turn from "the Fountain of living waters" to broken and empty cisterns. Make as wise a choice. On one side are God, and holiness, and heaven, on the other are Satan, and sin, and hell—choose between these.

Their choice was *deliberate*. They knew that it involved the surrender of every idol, yet they said, "We will serve God" (20, 23). They were warned that of themselves they could not do it (19), that their hearts were prone to wander, and God was holy and jealous, yet they chose the service of God. There was a promise (Deut. xxx. 6), which made such service possible even to them. On the strength of the new covenant promises be ready to make similar surrender to God (Ezek. xxxvi. 25-27).

For the Young.

GATHER OUT THE STONES.

"It is such a stony little path between here and Mrs. Harvey's that I can't bear to go over it," said Jim.

"And Dick Harvey doesn't like it any better when he comes over here," said Frank. "I heard him say he had got ever so many stone bruises in that path. He was grumbling about it yesterday."

"Why don't you clear the way between here and your neighbour's?" asked Mr. Morris. "You would much better do that than to take time in grumbling about it."

"Why, we should never get all the stones out of that path," cried Jim.

"Not all in one day, nor by taking all the stones at once," said the father. "But if each of the boys who cross there would take a stone out of the way every time he goes, the work would be done. Try it."

The boys did try it. There were a half dozen young lads who used the path, and each one helped to clear it by doing a little every time he went that way. By this means the stones were cast out and the path was cleared.

This is exactly the way to make it easier and pleasanter for others in this world. Let each one make it his business, as he goes through life, to take some little hindrance out of the way whenever he can. Little faults should be cured, and little temptations that cause unwary feet to stumble should be removed. Small unkindnesses should be confessed, and careless ways amended. Trifling slights should be smoothed over, and sharp words, dropped in fits of ill humour, should be taken back, as far as possible. All these things will make the path of life smoother. It is well worth while to clear the way. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—*Selected*.

GRIFFITH'S WISH.

GRIFFITH is a very interesting little boy. His home is in an American city, but he has been spending the summer at the seaside.

One day he went with his mother into a large meeting of Christian people. She did not know whether he would be quiet and listen, but she thought she would try. When one of the speakers had concluded his address, Griffith motioned for his mother to bend her head so that he could whisper in her ear. On his mother doing so, he said:—

"I want to see God, and I don't see Him."

"But," the astonished mother replied, "my dear, you cannot see God now; you must wait until you go to heaven."

Griffith, nothing daunted, however, shook his long curls, and emphatically exclaimed:

"Why, you're mistaken, mamma, for that man," pointing to the one who had but just addressed the meeting, "said, God is in this place," and then casting his inquiring blue eyes all around, he continued: "I do *so* want to see Him."

And the disappointed child had to leave the big building with an unsatisfied pain in his heart.

I wonder how many of my boy readers have the same wish as little Griffith, the desire to look into the face of the Father. I think all good children would; it is only when you are disobedient, or untruthful, or have done some great wrong, that you want to hide from your earthly father, and you have much the same feeling towards our Father in heaven.

God loves little children, we know, and though hidden from our earthly vision, He sees you every day. No act, however secret, escapes his all-seeing eyes. The words are, "Thou God seest me." Try and keep them in remembrance from to-day.

They are precious words, for God sees you just as surely when you are in pain, temptation, sorrow, want of any kind, as when you are doing wrong, and, seeing you, He will help you if you but ask. "Ask and ye shall receive."

I hope, with little Griffith, you will all want to see God, for then you will live every day as He would have you. "Blessed are the pure in heart, for they shall see God." "Blessed are the peacemakers, for they shall be called the children of God." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." EMMA J. GRAY.

CHILDREN'S SPECIAL SERVICE MISSION.

SEASIDE SERVICES.

Mr. E. Arrowsmith, *Hunstanton*, to Sept. 15; Rev. W. S. Standen and Rev. S. R. Morse, M.A., *Sea View, I. of W.*, to Sept. 14; Rev. Norman Bennet, *West Brighton*; Rev. W. B. Sealey, *Margate*, to Sept. 13; Mr. J. H. P. Cutting, C.S.S.M. van at *Watlington* or *Downham Market*, to Sept. 14; *Wretton*, Sept. 14-19; *Wereham* Sept. 20-27. Mr. S. J. Hewlett, C.S.S.M. van at *Wendlebury*, near *Bicester*, to Sept. 14. Mr. H. Hankinson, *Edinburgh*, Sept. 15; Mr. Josiah Spiers, *Newark-on-Trent*, Sept. 27 to Oct. 11; Mr. G. Goodman, *Campsbourne Mission School, Hornsey*, Sept. 15-22.

Meeting for reports of Seaside Services.—Sept. 30, *Queen's Hall*, 3.30 p.m.; *St. Martin's Town Hall*, 6.30 p.m.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending September 21, 1895.—Sun., 15, Mark xiii. 24-37; Mon., 16, xiv. 1-16; Tues., 17, xiv. 17-31; Wed., 18, xiv. 32-45; Thurs., 19, xiv. 46-59; Fri., 20, xiv. 60-72; Sat., 21, xv. 1-15.

SCHWIFAT MISSION SCHOOLS.

MISS PROCTER is at home holding meetings on behalf of her work in Mount Lebanon. At one of her recent meetings in Dublin, the Archbishop of Dublin presided, and spoke in the warmest terms of the mission, in connection with which nearly 250 children are receiving a Christian education. The success of the work compels extension; more especially in the provision of a school for the boys.

In giving some account of the present operations at Schwifat, Miss Procter states that they have a branch of the Young Women's Christian Association with twenty-one Prayer Union members and eleven associates. The girls who had left school could not hold meetings, as they had to live secluded lives, but still they could do, and were doing good work. She began the school about ten years ago with twelve girls. The number had gradually increased, and now there were forty-four boarders and twenty day pupils. They could not train the Druse girls as teachers, because when grown up they were secluded like Mohammedan women, and this was another reason why they were glad to have the Christian girls. They had now twenty Christian girls teaching in different parts of the country, one in Cairo, another at Jaffa, another at Nazareth, and so on. The village of Schwifat, where the Mission has its headquarters, has from 6000 to 7000 inhabitants. Surrounding it are several villages where formerly no work was going on, but now a young Scotchman is going from one village to another. His meetings are well attended by young men, who read their Bibles regularly and ask very important questions.

In these villages they had been asking Why can they not have teaching for their children? Four of the villages had now schools, but it was necessary to maintain them. Fifteen pounds a year enables her to plant a little centre of light in a dark village. With regard to the boys, they are at present, owing to the tender age at which they have to leave the school, exposed to many pernicious influences, and it is highly desirable that they should be educated for some years longer in a separate school, so that they might be able to resist these influences. Miss Procter is pleading for £500 to £600 to put up a school for these little fellows. She wishes to give not only ordinary teaching, but to make it an industrial school, because all the children cannot be educated to be teachers. Hence she intends having an industrial department, where the boys can learn trades that would enable them to support themselves respectably afterwards.

Miss Procter intends leaving for Syria on October 26, and would be glad to address meetings before that date. Already she has fixtures in Cheltenham, Bath, and Clifton. She may be addressed, 12, Gloucester Walk, Kensington, W.

Extracts from New Books.

RELIGION IN THE HOME.*

BY REV. J. R. MILLER, D.D.

What is it that makes a home complete after all that the architect, the builder, the painter, the upholsterer, the furniture-maker, and the decorator can do? What is it that comes into the furnished house and makes it a home? Suppose the several members of the household all do their part with the highest fidelity possible in this world, what more is needed to complete the ideal Christian home? Is not the answer found in one word—God? If we leave Him out, our most perfect home will be but like a marble statue, with all the grace and beauty of life, but having neither breath nor heart-throb.

There are many reasons why religion is needed to complete the happiness and blessedness of a home. One is, that nothing in this world is full and complete without the benediction of Heaven. "The blessing of the Lord, it maketh rich." All that labour and skill and soil and seeds can do for field or garden will not avail unless heaven give rain and sunshine. Our very breath is God's gift, moment by moment; our daily bread must come day by day from his hand. All our plans are dependent upon his prospering favour. Nothing can succeed without his approval and help. We are taught in the Scriptures to look to God for his blessing on every undertaking. The people were to bring the first sheaf of their harvest, and the first ripe clusters from their vineyard to God's altar, before they had reaped a handful or gathered a grape for themselves, that his blessing might rest upon the whole harvest and vintage. They were to bring their children to God in the very opening of their life for consecration to Him, that his blessing might rest upon all their years. In the old patriarchal days, when the tent was set up, if only for a night, an altar also was erected, and sacrifices of prayer and praise were offered to God.

We need the Divine blessing on everything we have and everything we do. Surely there is no work, no plan, no undertaking in all the range of the possible things we may do in the longest and busiest lifetime, in which we so much need God's benediction as upon our home. In nothing else are so many sacred interests and such momentous responsibilities involved. Nowhere else in life do we meet such difficult and delicate duties. In nothing else is failure so disastrous. A business venture may miscarry, and the consequences will be much chagrin and disappointment, some pecuniary loss, some hardship and suffering; but if one's home is a failure who can tell what wreck and sorrow may result? If we need the Divine blessing on some little work of an hour, how much more do we need it in the setting up of our home, which carries in itself our own happiness and the happiness of the hearts that are dearest to us, and the eternal destinies of souls that shall creep into our bosom, and find shelter beneath our roof!

There is no inheritance which the richest parent can bequeath to a child that can compare for one moment with the influence and blessing of a truly godly home. It gives to the whole trend of the life, away into the eternal years, such a direction and such an impulse that no after-influences, no false teachings, no terrific temptation, no darkening calamity, can ever altogether turn it away from its course. For a time it may be drawn aside by some mighty power of evil, but if the work in the home has been true and deep, permeating the whole nature, the deviation from rectitude will be but temporary. If parents give money to their children, they may lose it in some of life's vicissitudes. If they bequeath to them a home of splendour, they may be driven out of it. If they pass down to them as an heritage only an honoured name, they may sully it. But if they fill their hearts with the holy influences and memories of a happy Christian home, no calamity, no great sorrow, no power of evil, no earthly loss, can ever rob them of their sacred possessions.

The home songs will sing themselves out again in the years of toilsome duty. The home teachings will knit themselves into a fibre of character, rich in its manly or womanly beauty, and invulnerable as a coat of mail. The home prayers will bind the soul with gold chains fast round the feet of God. Then, as the years go on, and the old home on earth is broken up, it only moves from behind as it were, and goes on before, where it draws the soul toward the better life.

* From Home-Making: or, The Ideal Family Life. By Rev. J. R. Miller, D.D. (3s. 6d. *Sunday School Union.*)



CHIEF KHAMA.

CHIEF KHAMA, CHRISTIAN RULER.*

BY THE LATE REV. J. D. HEPBURN.

Khama himself neither drinks, smokes, nor uses snuff; nor has he ever consented to become the possessor of a plurality of wives, although *that* is the great Bechuana idea of "Big-chiefism," as it is of all the South-African races. Khama has never had anything to do with native charms and medicines, customs such as witchcraft, etc....Khama would have no drink sold in his town. He had seen the evils of that, and he wanted to rule over "a nice town," as he said.

He called the white men together and told them his desire. They pleaded to be allowed to bring in the *cases* of brandy (for *it* was medicine), and the large *casks* they promised to leave untouched. Khama consented, but he must see no drunkenness; most certainly not. The cases came, and drunkenness was the result. While at the river Khama had refused to send the boats for one man's goods because he had brought a cask of brandy. When Khama came back from the river, he called the white men together again, and declared his determination to have no drink brought into the town. "But you will allow us to bring in a case for private use at our own table?" "Bring none," said Khama, "I will allow none. You made me a promise, and broke it, that if I allowed the cases only, you would bring no casks, and that there should be no drunkenness." One man ventured to press his point, and got effectually put down. He was an old hotel-keeper, and he liked the trade. "What!" said Khama, "will you venture to speak? You made me such and such a promise, and then brought in a huge cask to the river? No! I refuse even the cases, and there's an end of it."

Khama had his own way, and kept to it. He tried fines and threats, and finally the Bechuana chief's last resort—banishment from the country. It appears a summary process; but it is really less hurtful to the European than our own mode of confiscation, fine, or imprisonment, for smuggling the drink through the country without a licence....At last the drink question came to a crisis. In the sternest mood he ever assumed the chief stated what he had seen: how he had warned the offenders, who had despised his laws "*because he was a black man* and for nothing else." He mentioned them one by one by name. "Take everything you have; strip the iron roofs from the houses; the wood of the country and the clay of which you made the bricks you can leave to be thrown down. Take all that is yours, and go! More than that, if there is any other white man here who does not like my laws, let him go too! I want no one but friends in my land. If you are not my friends, go back to your own friends, and leave me and my people to ourselves. You ought to be ashamed of yourselves!

"I am trying to lead my people to act according to that Word of God which we have received from you white people, and you show them an example of wickedness such as we never knew. You, the peoples of the Word of God! You know that some of my own brothers have learned to like the drink, and you know that I do not want them to see it even, that they may forget the habit; and yet you not only bring it in and offer it to them, but you try to tempt me with it. I make an end of it to day. Go! take your cattle, and leave my town, and never come back again!"

The chief purified his town of the white man's drink that day. The next step he took was to forbid the sale of their own native beer. He called out his young men and forbade them drinking it. He followed this up by calling a great meeting of the whole town, and forbade its being made at all. He had a hard struggle, but he succeeded.

* From Twenty Years in Khama's Country, and Pioneering among the Batauana of Lake Ngami, told in the letters of Rev. J. D. Hepburn. Edited by C. H. Lyall. (6s. *Hodder & Stoughton.*)

KERAK, MOAB.—Those who gave money for the erection of more suitable mission premises, will be glad to know that the block is now quite finished, comprising six living houses, a large mission room, consulting room and dispensary. We are only waiting now for the C.M.S. to send a doctor and workers. The Turkish Government are doing all they can to make us uncomfortable, and they stopped me eight times at my buildings.—A. Forder.

THE LATE

Dr. James Liddell Phillips.

Looking back to 1840, what a field for Christian work India presented! Human sacrifice, suttee, and idolatry were dominant all over the fair land. Disease and the climate swept their foreign victims into untimely graves, and the lonely missionary, cheered by letters from the homeland only once in six months, was not infrequently left to the tender mercies of the untutored and superstitious natives. At this time, in the Hindu city of Balasore, on the south coast of Orissa, twin baby boys, James and John Phillips, came to the home of Rev. Jeremiah Phillips, an American missionary: the one to give his life for his "dear India's" little ones, the other to be an elder brother and father to younger members of the family in the homeland. For six brief months the sad heart of Mr. Phillips, which had been torn by sore bereavements, was gladdened by all that makes home a "heaven on earth," when again the silent messenger came, this time for his second loved wife. As her hand grew cold in death, she laid it upon James, and asked for God's special blessing upon him. The assurance that his mother's last prayer would be answered was a continual joy to the lad, and, although he could not remember her, he frequently thought on what he had heard of her, and regarded her lonely grave at Midnapur as the most sacred spot on earth.

When the twins were one year old Miss Cummings came to the mission field, and soon took the place of the sainted mother. To her more than to any one person was due the noble life which blessed so many. She saw the possibilities before the bright boy, and wisely led him to see them, too. For twelve years the lives of the boys were interwoven with those of the natives; hence they knew the East Indian character as no foreign-born person ever does—an inestimable knowledge to every missionary.

At this age they were sent home to pursue their studies. James Phillips always represented himself as a "perfect little rebel." When he was introduced to seminary life in Whitestown, New York, he determined to resist every thought of being a missionary. "I've had enough of India," he said. The great Western world spurred the ambitious boy on toward anything but a heavenly goal. However, the prayers of the mother in glory and the parents on earth followed him. A great revival began among the students. James resisted, saying, "If I become a Christian I must go to India, and I won't do that"; but the Holy Spirit pressed his mighty claims until the stubborn heart cried out, "Yes, to India, or anywhere, anywhere, only be merciful to me a sinner." Submission to God's will was followed by "the peace that passeth all understanding," and from that hour till the last night of his life, when in his sleep he planned Sunday-school conventions, India, his "dear India," towered above everything, and was hidden in his very heart of hearts. When he left home his mother drew from him the promise that he would read ten verses daily in his Oriya Testament. During his twelve years of hard study, the sacred book in his native tongue was never forgotten. All through his college course in Bowdoin, Maine, he proudly acknowleged his "own" beloved land, and every student and professor honoured him as a missionary "elected" to the heathen of India. So nobly did he fill those swift years with earnest preparation for his life work, that after he had fully entered upon it, Bowdoin conferred upon him the degree of Doctor of Divinity. Although he was deeply grateful to the alma mater, who had led him up the "steep hill," and then crowned him with her brightest gem, he severely refused to allow "D.D." to follow his name. "You may use M.D. with my name if you choose; I have earned that by hard study," he would say in his own sure way. During his college days another mother in Israel, the gifted wife of Professor T. C. Upham (author of many works concerning the "Inner Life"), led him into a deeper and holier Christian experience than he had ever known before. With her he held religious meetings among all classes, from the poor house in the country to palatial drawing-rooms in large cities. After his university course he became pastor of a Free Baptist church in the city of New York. There his heart friends were the great pioneer Sunday-school workers of that large city. His rare gift for addressing children was soon discovered, and he was overwhelmed with work.

In 1864, a few months after his marriage, he sailed from Boston, in a vessel laden with ice, bound for India. Dr. Kellogg, now of N.W.P. of India, his father, mother, and two



(From Photograph by Bradshaw, Newgate-street, London.)

sisters were among his travelling-companions during that never-to-be-forgotten voyage, with the captain sleeping at the bottom of the sea (lost the third day out), and taking six months from Boston to Calcutta. On July 1, 1865, he reached his station Midnapur, and met the native Christians, and playfellows of his boyhood. What a welcome awaited him. The dear old native preacher caught him in his arms, and ran round the room shouting, "Beloved Jimmy *baba*; beloved Jimmy *baba*." Young and old vied with one another in saying kind things to him, and when he responded to them in Oriya, their joy was complete. The very first Sunday he preached to them in their native tongue—the fruit of keeping a promise made to his mother long before.

Ten years of intense labour followed, unbroken, save by severe malarial fever, among the people of all conditions, from the wild Santals in their beautiful jungles to the polished native gentlemen, for whom he held service in English, in his own house weekly. Neither were his labours confined to his own field. Every now and then he "flew away" to help a brother missionary in some special mission, until he became so well known, that men of highest culture welcomed him.

His crowning work, however, was Sunday-schools. Under a huge banyan at Jellason in 1879, the first S.S. convention in India was held. In 1875, weary and worn, he took his passage home (going as surgeon on the steamer between Calcutta and London) for a well-earned rest.

Three years of pleading followed with the churches for money to endow a Bible school, to educate native preachers in India. In 1878 he was again sailing India-ward with the desired fund at his disposal. In 1879, the Bible-school was opened; his father and Dr. Bacheler assisting in the services. For seven years he was Principal of the school, and father and brother to the bright young men who are now faithful ministers in his first field. In 1885 he joined his family in America, and for one year he was pastor of a church in Auburn, Rhode Island. There his best work was with the children.

He was appointed chaplain for the penal and charitable institutions of R.I., seven in number. He was servant of the very lowest, with no reward but a Father's smile, and the gratitude that beamed in faces so sad they had forgotten to smile. Murderers in prison for life, madmen in chains, poor old men and women on the verge of the grave, with no hope beyond, bright but vagrant boys and girls in the Reform Schools, semi-idiots who asked pathetically, "By and bye shall I know things in heaven?" all looked for his coming, hung on his words and trusted him as one who cared for them. Memory will be very dim ere the writer forgets the clanking of the prison chains as, two and two, hundreds of men marched into the great prison hall for service and sat with eyes riveted upon the speaker, while with intense fervor he dwelt upon the Christian hope purchased equally for the bond and free, irrespective of their past. From the scum of American life he was called to work among the stately churches of conservative Philadelphia.

In 1890 a call came to him from "All India" to take up the Sunday-school work there. His whole life had been such a preparation for this work, though he had never had it in view, that even his wife, summoning all the courage she could, said, as he laid down the letter from the Sunday School Union, London, "You must simply go, there is nothing else to be done." He did go, and God only knows what the leaving of wife and children cost him, and He only knows how rich has been the reward. On reaching Bombay, he wrote, "How blessed it is to be in dear old India again. What amazing opportunities for work."

The five following years were filled with almost overwhelming labour for India's children, from Peshawar away up in the N.W. corner to Java in S.E., and all through the length and breadth of the land, until nearly the whole of India was well organised for Sunday-school work. But he did not confine himself to schools; it would be very difficult to mention any line of Christian service which he has not helped, nor were his labours in vain. He was able ere he passed away to look on India organised into Sunday-school Unions containing 5000 Sunday-schools, 10,000 teachers, and 200,000 pupils, largely natives, and then to hear the blessed call to come up higher still.

Dr. Phillips's final service in India was as General Secretary of the India Sunday-school Union, but he was supported by the contributions of members of the International Bible Reading Association, among whom he was familiarly known as "Our Own Missionary." During his visits to this country he had endeared himself to all with whom he came in

contact, and among the half-million members of the Association there are very many who mourn his loss as that of a personal friend.

He died at Mussoorie, after one brief week of terrible physical suffering. He cast, on June 25 at 10 a.m., one triumphant look upward, and seemed to say, "I'm coming, Lord," and he was for ever with his Saviour. One moment in the valley and the shadow of death, the next in the heavenly home. His oft-repeated request that there should be no mourning, no fashionable funeral flowers when he was called hence, was held in mind, and the funeral was very simple. A few bright flowers lay on his coffin, and the church was draped in white, with green wreaths.

The congregation sang his favourite hymn, "Precious Jewels," and Rev. Thomas Evans conducted the service. His old friends, Dr. Kellogg and Mr. Jenson, spoke of the labourer at rest, and the harvest ready for new reapers. In the silence of the mountains there is a new grave. In the choir of heaven there is a new voice, and the "children's friend," as he was known throughout India, is waiting for his loved little ones on the other side.

Rev. Thomas Evans writes:—Dr. Phillips was one of India's chief lights, and his intense devotion to the cause of Christ, and his special capabilities for all manner of Christian work were such that one can hardly see another like him. Perhaps he was above all distinguished by an overflow of Divine love and a full tide of tender human sympathies, while he had a voracious craving for work—work—work. For the last four years he has travelled thousands of miles over sea and land all through India, Burma, Ceylon, and Dutch India to organise and consolidate Sabbath-schools. He was subjected to all sorts of climates and changes of atmospheric influences, as well as irregularities of diet and rest; so that he was literally worn out physically as well as impregnated with malaria when he arrived here "*to rest*" in a cool climate. But his rest was short, as soon as he had felt "a little better" he was again at work. First of all he presided over a convention we had here in the first week in June; then he would have a variety of meetings, both inside and outside, for "the dear children"; till at last he literally broke down, and died truly "in harness." He has left a wife quite worthy of such a husband. The holy resignation and the godly joy manifested by her in this affliction has been the wonder and the admiration of all who have seen her, and the example of such wondrous grace is very inspiring. Like a true-hearted servant of the Master, instead of retiring from the field in sorrow, she says, "No, now that he has gone up I am all the more needed, and I will give my life to the 'dear India' which he loved so well."

THE DUBLIN CONVENTION.

The twenty-second annual Christian Convention will be held in the Christian Union Buildings, September 30 to October 3. These conventions have, under God's blessing, been sustained from the first with unabated interest, and it is hoped the coming meetings will be accompanied by many tokens of the Divine presence. Among other subjects, the Archdeacon of London, Rev. F. B. Meyer, and the Rev. Edgar Thwaites will speak upon the "Person and work of the Holy Spirit in their various aspects." Professor Lindsay, D.D., will speak upon "Foreign Missions," and Mr. Thwaites will give an account at one of the evening meetings of his recent experiences in India and China.

Rev. J. Surman Cooke will speak upon the subjects of "Peace" and "Holiness." As Rev. Andrew Murray is expected to be present throughout the Convention, those attending will have the opportunity of hearing some of those weighty appeals on behalf of God and righteousness, which have produced such a deep impression elsewhere. Earnest prayer is requested that this Convention may be fruitful in blessing to the whole country.

WEST NORWOOD.—The annual conference on "The Coming of the Lord," held at Lansdowne Hall, West Norwood, is to take place on October 15, 16, and 17. Among others, the following brethren will speak at either the afternoon or evening gatherings:—Revs. Edward Brewer, James Douglas, J. M. Eppstein, J. Gelson Gregson, G. D. Hooper, R. Middleton, J. G. Train; and John Wilkinson; General Sir Robert Phayre, G.C.B., Dr. R. McKilliam, Messrs. R. C. Morgan, G. H. Pember, Walter B. Sloan, and Pastor W. Fuller Gooch.

1892

STRANGERS' REST, RATCLIFF, E.

Having often read of the workers' monthly meetings at this well-kown institution, on Thursday last I paid a visit I had long promised myself. The homelike character of the place, and the Christian cheerfulness of its whole-hearted workers must prove invaluable in winning to Christ the heart and soul of many a far-travelled and sin-burdened son of our Father in heaven.

Over these workers' monthly meetings might be written, "Come ye yourselves apart and rest awhile," for there the workers hold sweet intercourse with the Master, and the work itself is renewed in strength by this "waiting upon God." After the singing of a hymn, and prayer led by one of the audience, Dr. Thomas Neatby took for his subject, "'Changed into the same Image.' How?" (2 Cor. iii. 18), and emphasised the glorious fact, dear to every follower of Christ, that God, in glorifying his Son, did but put the seal of his infinite satisfaction on all that Christ was and wrought.

The speaker pointed out the one way by which we can be changed into the likeness of our Head, by beholding Him as portrayed in the Word of God, especially in the four Gospels, until we see Him face to face, and the likeness is completed.

The chairman, Mr. John McCall, said that sailors and soldiers, when converted, are bound to be out-and-out witnesses for Christ, and he rejoiced that it had been his happy experience to see both of these classes of men engaged in active Christian work.

Pastor James L. Stanley, commenting upon "Paul's estimate of his ministry," as shown in 2 Cor. ii. 14-16 (Revised Version), showed how Paul puts God in the first place. God leading in triumph, God manifesting his knowledge, God's work—therefore we are not to be discouraged. Paul terms himself a captive in the train of the Great Conqueror, and spreads the fragrance of Jesus wherever he goes.

Mr. Isaac and Mrs. Agnew (recently returned from Zanzibar Strangers' Rest) gave most interesting accounts of the work both here and there, citing numerous instances of the power of the simple Gospel to reclaim men's lives for God. For the past nineteen years the Ratcliff Rest has been open every day, and the glad tidings proclaimed to ever-varying audiences of sailors. On August Bank-holiday ten meetings were held inside and outside of the building, addresses being given in the English, German, Swedish, and Italian languages.

Of the work at Zanzibar Mrs. Agnew spoke with the humility and joy that follow in the track of God's workings, and urged the duty of giving God the glory, after He has bestowed the blessing.

To passing seamen from many nations, to shipwrecked sailors, to drifting Christians, to natives, and to Christian visitors, the Zanzibar Strangers' Rest has held out a helping hand, and many thank God for such an oasis in a weary land.

These busy workers ask the readers of The Christian to pray for the work of both these Rests, and that the right workers may be sent out to this latter difficult and trying part of the field.

A Visitor.

THE HERALD OF MERCY.—This Gospel monthly, which has met with such wide acceptance during nearly forty years, has just made a new departure. For the convenience of the numerous churches and missions desirous of localising a decidedly evangelistic periodical, a special title can now be printed, together with a line at foot of the front page, announcing meetings, without extra charge. Full particulars will be sent on application to Morgan and Scott.

BIBLE TRAINING INSTITUTE, GLASGOW.

The fourth session of the Bible Training Institute, Glasgow, commenced on Sept. 2. As usual, the men's department, at 1, Blythswood-square, is full, the numbers being restricted only by lack of accommodation. In order to gain some experience with the women's department prior to the opening of the new Institute Buildings, it was resolved to rent temporary premises. Very suitable and convenient quarters, capable of accommodating twelve young women, were secured at 93, Douglas street, and the first session of this branch has just opened with ten students on the roll.

The inaugural meeting was held in the Christian Institute on Tuesday forenoon, Sept. 3. Lord Overtoun presided, and there was a large attendance of directors, students, and friends. The proceedings were marked by great heartiness, and a lively interest was evinced in the work of the Institute and its future development.

Lord Overtoun in his inaugural address spoke of the deep thankfulness to God cherished by the directors, at the measure of success which thus far had attended the Institute. He said that happily the day had gone by when those who had failed in other callings were deemed competent to become teachers and instructors of others. Now, those who would teach others must first be taught themselves. While the aims and desires that had led to the beginning of the Institute were what they were, he need not say that they did not seek in any way to minimise the deep conviction they all had that in these days of philosophy, sometimes falsely so called, they needed more than ever a carefully trained and capable ministry of the Word. In Scotland they were very well off in this respect. For a long time, however, it had been felt that there was no place in which those who wished to lay themselves out for Christian work, either in the foreign or home field, could receive instruction to enable them to teach others; but this lack had been supplied since the Training Institute started. During the three years it had existed much valuable work had been done by sending out a band of men and women to various parts of England and Scotland and to the foreign field. Besides those resident in the Institute, about forty outside students joined the classes; and the evening lectures given twice a week, were attended by somewhere about 250 persons. The Institute for young women had just been opened to meet an urgent need, and they hoped to have a record of equally valuable work there. So great had the cry become for more room that it had been resolved to build a new Institute. Estimates had recently been accepted and the building would begin in a few days. They secured a site in Bothwell-street, and something like £25,000 or £27,000 was required. They had already very nearly half of that, sum and an appeal was to be made for the remainder. The Institute would be provided to hold ninety young men and forty young women, and was not intended for Glasgow and the West of Scotland only, but for the whole of Scotland.

Mr. J. S. Napier spoke of the need of the Institute and of the growing sympathy with its aims and objects.

Rev. J. E. Somerville, of Montrose (who had a very deep and personal interest in the Institute, as it was his deceased wife, Lord Overtoun's sister, who gave the initial impulse to the movement) next spoke. He highly commended the arrangement by which so much time was given to direct study of the Bible and its use in practical Christian work. He had the graduation cap put on his head three times, but if he graduated at the University he qualified in the Calton (a needy district in Glasgow).

Various speakers followed, commending the work of the Institute and the lecturers and students to the prayers and sympathy of the Lord's people.

AN UNEVANGELISED STATE.—Rev. D. D. Moore gives, in the *Malaysia Message*, an account of a visit to Redah, a large native State in the North-west of the Malay Peninsula, which he describes as unevangelised and sorely in need of missionaries.

THE STEAMBOAT MISSION on the Murray river, in Australia, is an interesting and successful innovation. The missioner, Rev. W. C. Butler, who has named his steam launch *The Glad Tidings*, devotes his energies to the settlers up the river courses, administers medicines, circulates literature, and holds services among those who would otherwise be untouched by any Christian agency.

ANSWERED PRAYER.

A REMINISCENCE BY DR. BARNARDO.

"Before they call, I will answer."

Soon after my marriage we took up our abode at Mossford Lodge, near Barkingside, Ilford, in a beautiful old house, standing in its own grounds of some twenty-four acres, generously presented to us as suitable for our own dwelling, and as a place where a home for Girl Waifs might be established. Here we began by sheltering some sixty little orphan girls in one large group. It was while engaged in labours on their behalf that I first became aware of the evils of what is known as the "barrack" system, and formed the deep and unalterable conviction that as a method of rearing young girls it is altogether wrong. Reflection convinced me that if I wished to bring up young girls in such a manner as would ensure the highest results in life, and above all, God's blessing, I must follow the Divine order, and let them live in small family groups, not so large as to render it impossible for the head, or "mother," to become personally acquainted with, and to study carefully, the individual character of each girl under her care. Little girls who are by-and-by to fill a useful place in the world around us must have opportunities of becoming acquainted with the commonplace duties of everyday life. The artificial must give place to the natural. The Family order, the highest institution the world has ever seen, has its roots right down in human nature, as well as its illustration and sanction in God's Word; and family order, family life, and family religion should, I felt convinced, be the

PRIME FACTORS IN THE TRAINING

of these dear little orphan girls committed to my care.

When the shock of this discovery first came upon me the effect was like the falling to pieces of a beautiful castle built in the air; for, judged by this principle, the massing together of so large a number of little girls as I had gathered under my roof at Mossford Lodge was all wrong. But if God is really guiding us to do his own work, and we find any course we have already adopted is wrong, we must be prepared at all costs to give it up; and if He shows us a more excellent way, we must be prepared to follow his guidance, however humbling it may be to have to confess to one's self that the first steps taken were unwise.

I was very strongly impelled at this juncture to acquire some nine acres of freehold land adjoining Mossford Lodge, but having no money could only daily beseech the Lord to make his way plain. Moreover, even if the money came there were other really serious obstacles to the acquisition of this property. One by one, however, in answer to prayer these were providentially removed, and I had soon the joy of possessing a considerable site upon which to develop the more excellent plan which was slowly but surely taking shape in my mind and thoughts. That plan was, in short, the

SUBSTITUTION OF VERY SMALL COTTAGES,

each to accommodate some sixteen or twenty girls (to form eventually a village), instead of the barrack life which had grown up at Mossford Lodge. This all seems very simple and ordinary now, but to me and to my friends it appeared at the time to be daring even to audacity. It was not so much the formation of a new Institution, as the deliberate condemnation in the year 1873 of the "barrack" system of training pauper or waif children. Letters from angry correspondents reached me daily from all over the kingdom in response to the articles, unfolding my new scheme and the reasons for it, which I caused to be inserted in various organs of the Christian Press. In fact, I cannot recollect that at that time there were any considerable number of good people who approved of my proceedings. There was, of course, the faithful little band of true and loyal sympathisers and colleagues, who met me at noon each day for conference and prayer, and by whom the whole scheme and all our needs for its accomplishment were laid before the Lord.

Prominent among the religious Press favourable to my work was (as it is still) THE CHRISTIAN. Its editor early became a kind personal friend, and he at my earnest request joined the trust created for the preservation of the property of the Homes under my care. In the pages of that journal I wrote once and again of my hopes and wishes. When the land had been acquired, I set forth my desire to erect upon it cottages to cost from £520 to £700 each. A few readers, indeed, noticed my two articles, but only to disparage the endeavour. Even from some of my oldest friends I received letters of rebuke.

The need for saving the girl waifs to be sheltered subsequently in the cottages became more pressing day by day. Yet I dared not go on with "barrack" Homes, and how to procure the others I knew not. I had appealed to God and to man, apparently without response from either.

The venerable George Müller uses a characteristic word in his "Narratives." Writing of this or that difficulty to be overcome, he says, "I laboured in prayer." When six months passed by and no answer came, my own petitions became less earnest—in fact, almost mechanical.

MISTRUST GREW UP IN MY HEART.

Was I mistaken after all? Was my scheme too ambitious? or could it possibly be, as some unfriendly critic suggested, in a long anonymous letter, that I "had written glibly of Divine guidance, while really only concerned to accomplish your own wishes"? It might be so! A horror of great darkness fell upon me. I found no relief in prayer which lacked the element of patience waiting upon God, and of complete submission to whatever might seem to be his will concerning me.

Just then some remarkable conferences of devout and experienced Christians were being held at Oxford, and I felt strongly disposed to venture thither in search of rest and cheer. At Paddington station, while waiting for the train, I met a Christian brother in a humble sphere of life, whom I knew as one of the godliest men it was ever my privilege to meet, a man of prayer, a man of faith, a man whose very face told you something of the peace of God which reigned within. He told me he was going to Oxford too. We talked together, and in a tone of very sincere sympathy, when we were in the carriage alone, he asked, "How is your work going on?"

Upon this I opened my heart to him, and beginning at the beginning told him of my experiences and resolves, of the scheme for cottage building, of the articles in the Press, the letters of discouragement, the lack of help, and then, with some shamefacedness, of the doubts which had grown up in my mind, and of the anxiety and darkness which had fallen upon me. This man of God thought for a moment, and then looking in my face tenderly, he said: "My dear brother, if God were to show you that your proposed scheme is too large or too ambitious, or that, although good, you are not the person to carry it out, or that this is not his time for doing it, are you prepared at once to give it up, or to await his time, and if need be to announce this change of plans as publicly as at first you set forth your scheme?"

The very question was a revelation to me. It was a revelation of myself! I saw as in a moment my folly and my impatience. It took me but a moment to feel convinced that if God's approval and blessing were not with me, it were better I did not succeed from an earthly point of view. So I said slowly and solemnly: "Yes; I am quite prepared." He replied, after a moment's pause: "We are going down to Oxford for a special purpose, for rest and spiritual refreshment. Let us here, in this carriage alone, kneel down and commit your case to God, and let us ask Him, if it be his will, to show you clearly, before you leave Oxford, whether you should go on or turn back, and to give you grace to be

CONTENT TO FOLLOW HIS GUIDANCE UTTERLY."

We knelt down together and committed the cause of the children to God. We rose up after prayer, lightened and refreshed. Already my mind was at peace. The following morning, while I was dressing, a knock came to my door. I said, "Come in." The door was opened just wide enough for a man to thrust his head in. "Is your name Barnardo?" he asked abruptly. Somewhat surprised, I answered "Yes." "You are thinking of building a village for little girls at Ilford, are you not? You want some cottages?" I said, "Yes, yes." He asked, "Have you got any?"—never coming in beyond putting his head through the door. I replied, "No—not yet." "Well," he cried, "put me down for the first cottage! Good morning!" And away he went, closing the door behind him!

I was literally staggered. As to putting an unknown man's name down as a contributor of the first cottage, it was almost ridiculous. In an instant I had opened the door, rushed down the corridor after his retreating form, caught him as he reached his room, and compelled him to return at once to mine. There with the door shut on us both, I begged him for an explanation of his wonderful announcement, and received the following brief but deeply instructive narrative.

My unexpected visitor's name was Æ—— D——. He had for some years been an occasional contributor to my work, although we had never met before, and there had grown up in his heart a strong desire to assist that work in some permanent fashion, but the way to do so was not for a while made clear. This desire was strengthened by the lingering illness and death of his only daughter, which had taken place some months before, and his intention was to link on the name and memory of his dear child with the gift he purposed to bestow.

While these thoughts were in his mind, my articles in THE CHRISTIAN describing my new scheme came before him and his wife, and they resolved to build one of the cottages. He being, however, much occupied and perplexed with business anxieties just then, had postponed his announcement to me. May it not have been that I was designedly suffered to remain so long in ignorance that I might learn to submit myself more completely to God's will, and to wait patiently for his time?

That very morning, while engaged in dressing, my friend had inquired of the "boots" as to who had lately arrived. The man got him the book of arrivals. Among these was my name and the number of my room. Suddenly recalling his intention, and fearing he might again postpone his act, in his impulsive manner he dashed away, and, without finishing his dressing, reached my room, just opened the door, and made his announcement in the fashion I have related. I told him at once of my anxieties and of the previous day's resolve, and how I regarded his unexpected announcement as

A SPECIAL ANSWER TO PRAYER.

I went presently down to the breakfast-room. My poor-rich friend of the previous night was awaiting me there by appointment. When I came up to him, I suppose he saw in my face an expression very different from that of the previous evening, for he just looked at me, and then quietly said, "*It shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear.*" And we together there and then gave God thanks for that wonderful answer to prayer, an answer which had been on the way for many months, but which for some wise purpose had been prevented for a time from reaching me, so that I might lean not on my own understanding.

FRIENDLESS AND FALLEN.

THIS interesting Mission to friendless and outcast young women and girls has been actively engaged in "seeking and saving" all through the year. Not a day passes without applications for the benefits of the Homes being sought, and prompt succour is always afforded to every suitable case. The Open-all-Night Refuge has already received several hundreds of weary and penitent young creatures, who through its means have been assisted to more permanent benefits, and all have been instructed in the way of salvation through our Lord Jesus Christ. Letters expressive of grateful thanks for what has been done are constantly received from those who have been helped. During the autumn months the Homes and Night Refuge are carried on in full operation, the applications for assistance being as great and as urgent as at any other time. The daily income is, however, very far short of daily expenses, during the period when so many of the Lord's stewards are away for rest and recreation, and means to carry on this important mission are greatly needed. The annual report will be forwarded post free to any address on application, together with "A Morning at the Open-all-Night Refuge," "The Open Door," "London: Its Sins and Sorrows." WILLIAM J. TAYLOR.

200, *Euston-road, London, N.W.*

SAILORS' WELCOME HOME.—The "Christian Life Boat Crew" held its usual monthly muster on Tuesday week, when a goodly company assembled at its headquarters, Miss Child's Welcome Home, Ratcliff-highway. To these meetings seamen from various nationalities working in the docks are invited, and many avail themselves of the opportunity given, and much blessing has often been the result. The text for the evening and the ensuing month was, "Every day will I bless Thee" (Psa. cxlv. 2). Addresses were given by Mr. Toner, Captain Blackburne, and others.

Among the Red Indians.

By Rev. EGERTON R. YOUNG.

III.—THE VINDICATION OF THE SABBATH.

When missionaries go among the heathen preaching the blessed Gospel of the great Book, they necessarily have to begin with first principles. When good impressions are made and hearts are being touched, then follows religious instruction in matters of which they have been perfectly ignorant, and much that is false, and often very childish, has to be unlearned.

To such a people, before the arrival of the missionary, the Sabbath was utterly unknown. The preaching of it at first filled them with perplexity and trouble. They thought it would interfere with their plans, and so break up their hunting arrangements as to bring them to absolute want. Why, they were poor as it was by working and fishing now every day, and to give up one out of every seven, and not fire a gun or set a net—what would become of them!

Thus argued some of the Indians while faithfully and lovingly the missionaries set before them the commands of God on the subject, and added the promises of blessings to the obedient. The Book itself was diligently searched, and there was a great desire to know if such passages as the one we here quote referred to white people and Indians now: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine ways, nor finding thine own pleasure, nor speaking thine own words—then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

At last, under faithful teaching, aided by the blessed Spirit, the Christian Indians resolved to take the Book for their guidance and keep the Sabbath day. At once the guns and bows and arrows were put aside, and the fish nets were left hanging in the breeze for that day. No traps were visited, and neither were the axes lifted up against the trees. Their simple meals were cooked and eaten, and all who could attend were found three times each Sabbath in the house of God. But now arose fierce opposition from a quarter not expected. The great fur-trading company that had for so long a time held despotic power in the land, in their short-sightedness, fearing a diminution in the returns of fur by the hunters if one-seventh of the time was to be, as they put it, spent in laziness, sneered at the actions of the missionaries, and by bribes and threats endeavoured to induce the Indians to ignore their teachings on the subject.

When the summer tripping began, and the Indians refused to travel or work in the boats on the Sabbath, the action of the company

DEVELOPED INTO DOWNRIGHT PERSECUTION.

Some description of this tripping in that great wild north land is necessary in order that our readers may understand the position taken by the Sabbath-keeping Indians, and its most satisfactory results. So remote from the seaboard are some of the interior posts of the Hudson Bay Company, that seven years, and sometimes more, elapsed ere the furs obtained for the goods sent were able to reach the London market. These bales of goods were shipped first by the company's vessels to York Factory on the Hudson Bay. Then they were taken in hand by the Indian trippers, in strong boats that would hold from five tons of cargo. A number of these boats constituted a "brigade." A captain of the whole was appointed, and a good state of discipline was maintained.

The first brigade would take the bales of goods up the rivers, often having to pass many dangerous places and encounter many risks. Great care and watchfulness were necessary, and yet, in spite of all this, boats were sometimes wrecked and lives lost. The hardest part of the work was in what was called making the portages. Some of the rivers are full of falls and rapids that are impassable for the boats. Here the portages have to be made. The hardy boatmen row up as close to the rapids as is safe, and there the cargoes are landed, and carried on the men's backs to the selected spot below the obstruction in the river. Here the boats themselves have to be hauled ashore and dragged overland by the united strength of several crews combined to the same place, where they are again launched; then, with the cargoes aboard, the journey is resumed. On some of these trips the number of portages runs up into the scores. On some of the routes great lakes have to be crossed where fierce storms at times rage, and where head-winds blow with such fury that for many days the brigades are sometimes delayed.

At Norway House, which for many years was the great northern depot for the company's goods, and the great distributing centre for interior parts, this first brigade would exchange its cargo of goods to another brigade that had come from the further interior, perhaps from Athabasca or the Saskatchewan country, for the bales of rich furs which it had brought down thus far on their way to the ships for the London market. Here this second brigade would return several hundreds of miles further into the interior, and meeting another brigade for regions still more remote, would exchange its cargo of goods with this third brigade for regions still more distant. Thus it would go on until some of the bales of goods were more than three thousand miles from the seaboard where they were landed, and the different posts had their supply of goods for the fur trade with the Indians. Thus it was that in some of the places years elapsed ere the goods reached them, and the furs also were years on the way ere they reached the ship for England.

All this heavy work was carried on by the Indian boatmen or trippers, as they were called. They were the fur hunters during the cold winter months, but as long as there was open water, that is, no ice, they were employed in hundreds by the company to take in the goods and bring out the furs.

The building of railroads and steamboats has in a great measure revolutionised these trippings, which had continued for many years, and which had been most thoroughly organised by the rich and powerful fur company. Such a thing as

SABBATH OBSERVANCE WAS UNKNOWN.

The one despotic command delivered to their brigades was to push on. They argued, "The summer in these high latitudes is short; we must make the most of it. Every day tells, and there must be no lagging by the way." The result was the men were worked to the last degree of endurance. Many failed at the oar, others dropped under the heavy loads on the difficult portages. Fill up the ranks quickly and push on. It was all excitement, and rush, and high pressure from the beginning of the tripping season until the close. There was no relaxation, no Sabbath, no rest.

It seemed utter folly for the missionary to come in where such a condition of things existed, and say to the best men of the best brigade: "We know the summer is short, and it is essential for the welfare of the company and your own wages, that the goods should be taken in and the furs brought out. But a Higher Power has said, 'Remember the Sabbath day to keep it holy,' and so we wish you when Saturday night overtakes you to tie up your boats and lay aside your oars, and rest in quietness and devotion until God's day is over."

The company in their blindness were at first astounded and then enraged. To lose one-seventh of the short summer when now as it was the brigades were sometimes caught by the ice, will never do. This fanaticism must be stopped. With the missionary and with the Indians they argued, they threatened, they persecuted. Their monopoly in the country gave them great power, and they wielded it unmercifully. Unable to induce the missionary by bribes or threats to take another stand on the question, they resorted to persecution, and by calumnies most foul strove to destroy his good name and to drive him out of the country.

He was a wise and judicious as well as a brave man, and standing at his post endeavoured to show his rich and powerful detractors that no harm would come to them by their employees resting one day in seven. He bravely declared that man, as a physical toiler working continuously, could do more work in six days by resting the seventh than he who took no Sabbath, and he

CHALLENGED THEM TO THE TEST.

At first this statement, which has been so conclusively proved to be true, was laughed to scorn. However, as the missionary and his Christian Indians remained true, the company were so far obliged to yield as to send off a Sabbath-keeping brigade, which they did with many fears and misgivings. To their surprise they did their work just as well, and returned in less time and with the men in better health than those who knew no Sabbath.

THE LOGIC OF ACTUAL SUCCESS

eventually triumphed. All opposition has long ceased, and up to the time when the old order of things ceased and oars gave way to steam power, no one was found rash enough to question the ability of the Sabbath-keeping Indians to excel in work those who kept not the day of rest.

Often did I travel with those Christian Indians, and the Sabbaths spent on those long trips are sweet and happy memories. Up to the last hour when it was safe to travel would the journey be pursued on Saturday, until in some quiet harbour or a cosy bend in the river, safe from sudden storms or tornadoes, the boats were securely fastened and the cargoes carefully covered with the oilcloths, secure against the storm which might suddenly come up. After a supper cooked on the rocks, all gathered around the bright camp fire for the evening devotions. A hymn would be sung; a chapter of the Good Book read, and then prayer would be offered by one or two of the company. The next day the Sabbath would be spent quietly and restfully, with at least two impressive and simple services during the day. Thus in quiet restfulness the day would be spent. On the Monday, at first blush of morn, we were up, and, after a hasty meal and prayers, the journey was resumed with renewed vigour. Thus was the Sabbath introduced among the Northern Indians.

SOUTH AFRICA GENERAL MISSION.

After an absence of over two months, I have just returned from Swaziland, where I have been visiting our beloved missionaries. I feel sure it will interest your readers to hear of God's work in that heathen country. After fourteen days' hard travelling, half of that time in an ox-waggon, our mission station, "Bethany," was a welcome sight, and the bright, happy faces of our brethren still more so. During my visit, we had the great joy of baptizing our first converts, and also of opening and dedicating to God our mission church. This has been built by our missionaries, of burnt bricks, and will hold about 250 people.

The opening ceremony was attended by many raw heathen. Early in the morning they began to arrive, greeting us with the usual "Sa ku bona"—"We see you"—and pointing the finger up. We had a solemn service as we gave the building over to the Lord for his use, and prayed that thousands might be born again within its walls. Our hearts were touched to see some present who had never before heard the Gospel of Jesus Christ. What a contrast one saw between these fierce wild heathen and our newly-baptized converts, in whose beaming faces one could not fail to see the blessed work which the Holy Spirit had wrought in their hearts.

As is the custom upon all special occasions, we had killed an ox, and, after the service, fires were lighted in the open air, and circles of Swazis round them were soon cooking and eating and shouting in true native fashion. We are praising God for a real spirit of inquiry amongst some of these people, but we need the prayers of God's children that the terrible superstition and indifference which surrounds this nation may be broken down.

When I last visited Swaziland, three and a-half years ago, our devoted brother and sister, Mr. and Mrs. Baillie, were "holding the fort" alone in a wee mud-and-wattle hut. Now we have eight missionaries in the country, and another mission station started at Darkton, about thirty miles from Bethany, and here, too, God is working blessedly through the instrumentality of our sisters, Miss Harris and Miss Gabb. Pray for us. Feeling the importance of being nearer the increasing work in the South-eastern portion of Africa, it has been arranged for my wife and me to remove our home (D.V.) to Durban, Natal, early in September. Mr. Arthur Mercer, secretary of the Mission, 14A, Lingfield-road, Wimbledon, will be glad to give any further information. W. Spencer Walton

Cape Town, July, 1895.

The Evangelist.

A HARVEST THANKSGIVING.

In a corner of one of the Western States of America there lived, some ten years ago, a man and his wife, named Luke and Honora Simmons. Twenty-two years before they had left the Old Country in a pet, because Luke's father marrying a second time, had thereby deprived his son of what he had always been led to believe would one day be his own—a very fine Nottinghamshire farm.

"We'll try our luck in the New World," Luke had said to his young bride, and she, happy anywhere with her beloved, gladly acquiesced in the new plan.

Twenty-two years of hopes and fears, ups and downs, and, at last, of hard-earned prosperity and riches, had not rooted out of their hearts that love of country which is the deepest, and often the strongest, passion in the hearts of men.

"Would ye like to go home and see how father is?" Luke asked his wife, looking round upon their family of six well-grown sons and daughters. "'Tis time we took a holiday, and though all my people are dead and gone, you will be glad to see yours, Nory."

So they got ready for the trip, which loomed forth as the great event of their later lives. The years, hard work, and climate had sorely changed the outer personalities; Luke was gaunt, hollow-eyed, and bent with the stress of years; Honora, though only forty-nine, was wrinkled, bowed in the back, and wore her full set of artificial teeth very badly.

They were not prepossessing as to looks, but they carried stout hearts under their quaintly-cut clothes, and a goodly sum of money for the needs of the trip. They wanted to see New York, so they spent a few days in that noisy, unhomely city, and on their second evening there they were attracted into a mission hall by the sound of singing. It was long since they had heard anything like this—the rise and fall of many voices in joyous unison. "Let us go in," said Luke, "'twill cheer us up."

They sat down just inside the door, and after the hymn a man who had given them books on entering, said: "Come this way, I've found you seats close by the preacher." They wanted to stay where they were, but the man continued to call them, so, to avoid attracting notice, they followed him.

When the speaker gave out his text, and was fairly on in his address, Luke and Honora wished themselves well away.

There was no church nearer than thirty miles to their western home, and as the years had sped, they found them filled with work and care, and they gave no thought to their souls in their zeal for the body and its needs. There are still others like them, who have the means of grace unnoticed at their very doors. When the meeting was over they hurried out, though they were pressed to stay. Luke became indignant: "I was never so miserable in my life," said he, "and if I stay I shall be greatly worse. So will *she*."

"That I will," chimed in Honora. "Come outside, Luke." That night they did not sleep—they could not.

"I've had all the fiends of hell at me!" Luke told his wife as he struggled into his clothes an hour after dawn. "A'nt you bin to sleep?"

"Not a wink," said Honora. "Can't we leave this city to-day?"

"That's my idea," Luke replied. "A place that makes one feel as I do since I bin here, is only fit for angels."

They were miserable—a power of which they knew nothing was working within them, filling them with self-dissatisfaction. Then they found they could not get a steamer for Liverpool until the Saturday—two days hence; they were desperate, and in their despair they sought out the fatal mission-room.

"They say as how a man is cured by a hair of the dog that bit him," said Luke. "Maybe, we'll feel good if we go again to the place where we first felt bad."

But the place was shut, and a dirty, battered door sullenly withstood their efforts to open it. They turned away.

"I believe I should feel better if I could pray a bit," said Honora. "It might ease the terrible ache in here."

She placed her hand over her heart, and Luke nodded. "That's the very spot where I'm so sorely pestered," said he.

Saturday came at last, and there were not two more wretched persons on board the steamer than Luke and Honora. They spoke to no one, but, silent and apart, nursed their deepening sorrow.

"Is you sick?" a child asked them on the third day.

"Very sick," said Honora; "sick enough to want to die."

"Well, I'm going to pray you well," the child said. "When my mamma's sick, we just pray about it to home."

The simple words touched Honora's homesick heart.

"I'd thought of praying about it myself," she said, "but he don't set no store by that kind o' thing. There won't be no harm in you praying for us, though, and I'll thank ye for 't."

That night the vessel tossed and rocked—Honora lay in her berth—praying! Presently Luke's voice called from his berth:—"Nory, I'm tryin' to pray. Could ye help me out a bit? I seem 'most sick of myself—is that how you feel?"

"I'm prayin', too, Luke—I've found out the way, and it do seem to ease me, perhaps we could pray together."

Only God knows what they asked, how they prayed, how they rolled *all* their burden of felt sin upon him—how they puzzled and wondered, and how at last, with a new peace in their hearts, they fell quietly and happily to sleep.

At breakfast next morning a man spoke to them:—"You look better! Been having a bad time?"

"Yes, pretty bad," answered Luke. "'Twas heart-trouble."

The stranger looked at both keenly, then he said:—"I believe I've seen you before, somewhere. But I see so many, perhaps I'm mistaken. Was ye ever in New York?" "To our sorrow, yes. Ah, wasn't you the preacher?" Luke asked, as he seized the man by the arm, "See, Nory, he's the man!"

Then it all came out. The man who had preached that night in the New York mission hall, was one of a missionary band from Liverpool; he was now returning home to work as usual, a little discouraged, and lo! here was a harvest of cheer.

That evening there was a praise-meeting in the saloon, for the Liverpool man had found other kindred spirits on board, and Luke and Honora, at peace with God in Jesus Christ, comprehending his love for them, yielded to his will, and having done with their old, dull past, wanted to begin the new life in sight of all, and with a service of thanksgiving.

"That child must come in," said Honora, "she'll understand." They had a glorious time, and many in the little gathering confessed to a much-needed quickening in their souls, while three came out boldly, confessing their need of salvation, and finding guidance and help through the missionary, and other Christians in the meeting.

When it was asked: "Have you any friends needing our prayers?" Honora timidly desired them to remember her father. "He's an old man, and I don't know as he's ready for heaven." Many asked that he might know the blessing of pardon and peace, and Luke and Honora felt they should see the answer. They dreaded leaving the ship—the birthplace of their new-found joy—but set out bravely for a suburb of Liverpool, where Honora's father was living with a married daughter.

"You are only just in time to see him alive," were the words they heard. "He's been ailing for weeks, but three days ago he felt a great change come over him—'I've got my orders,' he said, 'Two years ago I begun to get ready for heaven, and what was begun in a mission-hall has ended in Jesus—I'm ready now.'"

"And so he is," sobbed his daughter. "But you'll hardly understand, maybe."

She soon found that Luke and Honora not only understood, but that when the mission preacher called the next day to see his friends of the ship, they all rejoiced together in the knowledge that he had also been the means used of God to open the heart of Honora's father two years before.

"Why, the kingdom of God is full of grand surprises!" said Luke.

"That you'll find more and more as you go on," said the missioner.

In the room of the dying parent they all drew together as one, and the man who had shown them the way to God, and they who had found the way, held their glad and grateful harvest thanksgiving.

G.

THE NATIONAL VIGILANCE ASSOCIATION.

Throughout the summer the work of this Association, as also of the Medical and Preventive Homes, has been carried on without relaxation. At the Medical Home the beds are constantly full of young sufferers, and yet through all the winter and summer months not more than three or four visitors have been to the Home. Most of the patients are absolutely friendless, and if ladies would take an interest in the girls individually, much good might be done. Great influence is obtained over them during their time of sickness, and our chief aim is to lead them to Christ. When they leave we seek to place them in Christian households. Perhaps if we could tell their pathetic stories women's souls would be stirred to help those whose youth and ignorance, rather than determined wrong-doing, has made the special treatment of our Home necessary. We can only trust that the love of Christ will constrain friends to help this work more liberally. Since it was opened by Mrs. Josephine Butler in 1891, the results have been more than sufficient to prove the need for such a place of shelter and healing, and many of the former inmates are doing exceedingly well. But funds are now urgently required, and unless they are soon forthcoming we shall be compelled to close the Home to avoid debt, which we believe nothing justifies. The address is 179, King's-road, Camden-road, N.W.

We are also put to very considerable expense just now on behalf of the Training Homes at 1 and 3 Urswick-road, Hackney, N.E., for thorough sanitary repairs. We shall be glad if this very practical matter, so essential to the health of our large family of growing girls, is met by some of our friends, so that the weight of this unlooked-for expense may not cripple the funds for the general work. Reports can be had on application to the Secretary, 267, Strand, W.C., to whom all communications should be addressed.

NEW HOSPITAL IN JERUSALEM.

Steady progress is being made with the erection of the new Mission Hospital at Jerusalem. The hospital will have beds for forty patients, and will also have an out-patients' department. It is being erected outside the city, on the freehold property of the London Jews' Society—known as the "Sanatorium"—about three-quarters of a mile from Jaffa Gate.

The Medical Mission at Damascus will shortly be opened. Dr. Masterman, who has been absent from the Holy Land for a few months, owing to the illness of his wife, is returning next month to Jerusalem, whence he will proceed to Damascus with the least possible delay. He is taking temporary charge of the work for a year, at the expiration of which time it is hoped a permanent medical missionary may be appointed. Rev. J. F. and Mrs. Segall will thus see the realisation of their hopes, to bring about which they were so zealously active during their stay in England last year.

ZENANA BIBLE AND MEDICAL MISSION.—An interesting meeting in aid of this mission was held a few days ago at Mrs. Lewis's Homes, 77, Avenue Wagram, Paris. Dr. Riviere, one of the members of the Paris Council, took the chair. Miss Hamilton, the London secretary of the Mission, gave an earnest address on the work and needs of the Society, which was listened to throughout with marked interest and appreciation.

REQUESTS FOR PRAYER.—For a men's mission, being conducted this week by Mr. W. A. Boyd, of Dublin, in the Carlisle Y.M.C.A.—For great blessing on the Convention to be held in Kingstown, co. Dublin, September 16-21; and for the mission to men, to be conducted by the Rev. J. H. Thorpe, vicar of St. Saviour's, Nottingham, October 2 to 13, in the Men's Christian Institute.—For blessing on the services in the Hurstpierpoint Mission Gospel Tent at West Chillington, Sussex.

DR. BARNARDO'S HOMES.—On Thursday morning there was an animated scene at Euston, consequent on the departure for Liverpool, *en route* for Canada, of 308 emigrants (145 boys and 156 girls) from Dr. Barnardo's Homes. Attired in their seagoing dress, the young people attracted much attention. These constituted the third party for the current year from the institutions, and bring up the total number of emigrants sent out by the Homes to 7959 of whom less than 2 per cent. have failed to give satisfaction in the land of their adoption. The older lads will be settled down on the industrial farm of 10,000 acres in Manitoba, belonging to the Homes, and the remainder of the party will be placed in selected situations throughout Ontario. The whole group will be retained under careful supervision by agents of the Homes until they are able to act for themselves.

THE Y.M.C.A.

In Bury a new Association is being formed under hopeful auspices.

The new rooms lately opened at Aldershot are attracting fresh interest and extending the work.

The North of Ireland Union of Associations holds its annual conference at Omagh, Sept. 17 and 18.

The Leeds Sunday afternoon Bible-class has been held without intermission since 1893, and the attendance has been steadily increasing until there is an average attendance for the past eight months of 120. Several of the young men attending this class testify to the blessing they have received there. Similar encouragement attends the workers' training class, and lodging-house and open-air work.

Two drawing-room meetings, held on Wednesday and Thursday, in connection with the Newport (Mon.) Association, were addressed by Mr. W. Hind Smith. Mr. W. Pratt, solicitor, who has for a number of years acted as hon. sec. of the South Wales District Union, is retiring through pressure of business. It is hoped he will be succeeded by Mr. J. Edgar Baker, another earnest worker identified with the Newport Association.

The prospects of the work of the united London Association, at its three centres, in the coming season is very encouraging. At all three earnest efforts will continue to be made by means of young men's Gospel meetings to reach the careless and indifferent, as well as to help the anxious and the tempted. Bible-classes suitable for young converts, and also for the more advanced, will also be maintained at each centre. Mr. W. R. Lane opens the season with a special mission at Exeter Hall, Sept. 22 to Oct. 4.

The new Association at Gloucester, which has rented eligible premises known as Greyfriars House, was most successfully inaugurated on Thursday. The branch is largely the outcome of a mission by Mr. Geo. Clarke, and has been developed by Mr. W. Hind Smith and Mr. Geo. Holmes, of the National Council. A previously existing Young Men's Society has been amalgamated, and the membership stands already at considerably over 200. Sir George Williams, Mr. Robinson Souttar, M.P., Mr. E. E. Evans (Stroud), and other leading representatives of Association work took part in the opening proceedings. There was a very large gathering at the Guildhall in the evening, when Mr. Nelson Foster, president of the Association, occupied the chair, and was influentially supported by local friends. A collection in aid of the work amounted to £37. Mr. E. P. Garrett, assistant secretary of the Bristol Association, has been appointed general secretary by the Gloucester committee.

THE Y.W.C.A.

The "cold weather" is the time for work in India, and as it is approaching the call from the secretaries in various parts comes with a fresh emphasis, and the Master's "Who will go for us? Whom shall we send?" seems to sound in our ears.

What is the call to? To the English-speaking community in India. In the large centres of Government, in the growing railway centres, there is an increasing population of young women. Branches of the Y.W.C.A. are established in some of these cities, but secretaries are needed in many places—ladies who have means of their own, who could make India their home, at any rate for a few years.

As the result of a summer's work done by two ladies who went out less than a year ago, in co-operation with the Y.W.C.A. missioner in India and an Indian fellow-member, we have this report from a hill station:—

"We have been much lately in prayer about funds. God faileth never. I know you will rejoice to hear that our institute is quite a centre of blessing. Our sale increases every week. We are starting a little Sunday-school for native children. Miss Massey knows Hindi pretty well and Miss Lambert is learning it, so they will be able to make themselves understood. Such a multitude of children are growing up unable to read and with no knowledge of God, we long to do what little we can do to tell them of Jesus. Last week we collected quite a number of them round us on the hillside, it is so easy to draw them to us, a few kind looks and smiles and some singing, and in a quarter of an hour you have quite a little company. The children are bright and intelligent. Our Bible class for nurses is growing very slowly, but those who come are bringing others, so we trust that they are getting blessed. Our Bible reading for ladies is now being attended by several. Many missionaries before returning to their work come to our institute to buy books for themselves and others, and as we keep nothing but the most spiritual and helpful books, we feel that it must do good to spread these books in the different mission stations."

CHRISTIAN ENDEAVOUR.

A call has been issued for the first national convention of young Lutherans, to be held in Pittsburg, October 30 and 31.

The Brooklyn C.E. Union has held a conference of missionary committees. There was a large attendance of those interested in missions.

A novel method of awakening zeal and prayer in behalf of missionary work has been adopted by one Endeavour Society in America, which has undertaken the support of a native preacher in the Madura Mission, costing, above what the people themselves raise, £10 a year. This makes 11 cents a day. A card is prepared for each day of the year, and the member of the society taking that card pays the 11 cents, and promises to pray especially for that helper on that particular day. Thus alms and prayers go together.

Christian Endeavour, in its onward march in China, has reached its second milestone. The unanimous testimony from all over China is that the Christian Endeavour Society is an extremely efficient agency in the strengthening of the church by quickening its spiritual life. At the meetings in connection with the second annual convention of the United Society of Christian Endeavour for China, recently held in Shanghai, it was reported that during the past year great progress had been made. The number of societies had increased over 50 per cent., and the membership over 33 per cent. Fresh territory has been occupied, new societies having been formed in Peking, Nanking, Canton, Foochow, Ningpo, Shanghai, and several in the province of Shantung. One or two societies have been organised on men-of-war here in the East. The total number of societies now in China is seventy-four, with a membership of 1,536.

HOPE LODGE, LANCING-ON-SEA.

Mr. William Chorley, director of the North-East London Gospel Missions, writes from 6, Clephane-road, Canonbury, N.:—

"We have felt very much the need of more suitable accommodation for the many enfeebled mothers with weakly infants and young children, seeking rest and health at our Home at Lancing-on-Sea, Sussex. Our present premises afford but limited provision for these, while the quiet so necessary for the more aged and infirm is sadly interfered with under the present arrangements. We have now been offered (for the low sum of £425) a roomy detached house exactly opposite our present premises, and close to the sea, which would provide ample accommodation for twenty mothers and young children, with every convenience. The days are few that remain before the offer will be withdrawn. Those who know the peculiar fitness and eligible position of these premises for our work sincerely join with us in hoping we may be successful in acquiring them."

WEST MARYLEBONE MISSION, Lisson-grove, N.W. — The annual report of this Missionary tells of spiritual and temporal efforts made to reach the ungodly by Gospel meetings, children's meetings, Bible lectures, Bible-classes, prayer meetings, and conferences. Free meals for poor, dinners for invalids, general and medical relief, also house-to-house visitation, tract distribution, etc. The superintendent, Mr. James Sprunt, will be pleased to send a copy of the report to any who are interested.

SOLDIERS' CHRISTIAN ASSOCIATION.—Many will be glad to know that their prayers were abundantly answered with regard to our mission amongst the soldiers at Ocknell camp. From the first a deepening interest was evinced amongst the men, and at the last meeting the large bell tent of the Evangelisation Society was crowded by soldiers to listen to the preaching of the Gospel, and the testimonies of their comrades as to God's power to save and keep. Many also confessed Christ for the first time at the meeting. Arthur H. Wheeler.

CONTINENTAL GAMBLING.—The London correspondent of the *Birmingham Post* says:—"Only four years have elapsed since the French authorities, after much hesitation, peremptorily cleared Calais and Boulogne of the presence of certain English betting firms, and, as the Belgian police have since followed the example in regard to Ostend, Holland is now the principal refuge, and will remain so until the Dutch administrative conscience is as smartly aroused as were the French and the Belgian. It is said that, in answer to hints which have been thrown out on the subject, the Dutch will plead a possible loss of postal revenue; but this is so trivial that it can scarcely be long entertained as an excuse. How long Holland will be allowed by its authorities to be made the dumping ground of those whom France and Belgium have excluded, is a question that at an early date, may become a practical one."

IRISH NOTES.

The Methodists of the Clones district have resolved to employ a colporteur to work in their district and neighbourhood.

The Irish auxiliary of the Church Missionary Society raised last year £14,358, an increase of £2700 on the previous year, which was also marked by an increase of £1627 on the year before that. This is a proof that a revived interest in foreign missions is springing up in Ireland.

Much regret is felt in the north of Ireland at the death of Rev. John Kinghan, for many years principal of the Institution for the Training of the Deaf, Dumb, and Blind, Belfast. Deceased, who was in his seventy-third year, was the author of several books for the use of the pupils under his care.

A new departure took place in connection with the autumnal district meetings of the Methodists, which were held last week throughout Ireland. Formerly these gatherings were always held in the third week of August. This year they were held in the first week in September. Formerly they were almost purely business meetings, but on this occasion a conference on the deepening of the spiritual life was held in connection with each of the ten districts into which Ireland is divided, and it is hoped as the result that much good will be accomplished.

SCOTTISH NOTES.

Rev. Dr. Mitford Mitchell, of the West Church, Aberdeen, has resigned his charge, owing to advancing years.

The Dundee U.P. Presbytery has had an earnest discussion on missions, and has resolved to hold a special conference on the subject in October.

Rev. John M. Macfie has been ordained by the United Presbyterian Presbytery of Glasgow as a missionary to be stationed in Manchuria, North China.

Rev. William Stewart died at his residence, Victoria-terrace, Burntisland, on Thursday afternoon, after a very short illness, at the advanced age of 84. He had recently recovered from a severe attack of influenza, and only a few weeks ago had resumed his duties.

The University of St. Andrews is building a Hall of Residence for its women students, on the lines of the Girton and Newnham Colleges at Cambridge, and the Oxford Halls for women. Miss Louisa Innes Lumsden, mistress of St. Leonards School, St. Andrews, has been appointed Warden of the Hall.

An Edinburgh correspondent writes: "I have often wondered why the 'Humanitarian League' has not extended its labours to Scotland. In Manchester I was, recently, much struck by the placards on all the cars, 'requesting passengers to stop the cars as seldom as possible (especially in going up hill), as the re-starting was a great strain on the horses.' Surely Edinburgh, with its numerous hills, might advantageously follow the example of Manchester, where the roads are fairly level."

Services for children have been held at Carnoustie, N.B., August 13-31. From the beginning God showed his power to save. The feature of the mission was the evidence of the permanence of last year's work. This enabled us to hold children's meetings for the deepening of the spiritual life. This year many children professed to give themselves to Jesus. The object service and Chinese lantern services were a great attraction. The interest of the children in the meetings was remarkable.

T. Grahame Bailey.

The twenty-sixth annual meeting of the West of Scotland Convalescent Homes, Dunoon, was held last week in the Religious Institution Rooms, Glasgow. Sir James King presided. The secretary (Mr. William Maclean) read the annual report, which showed that 3749 patients had been accommodated during the year. Of these 3,537 were restored to health, 144 were relieved, 67 were not improved, and 1 died, while 208 remained in the institution. The total number admitted to the Homes now stood at 62,845. The income had been £7,203 4s. 6d., being 6s. 8d. more than the expenditure.

THE COUNTESS OF HUNTINGDON'S CONNEXION.—The annual gathering was held last week in the Spa Fields Chapel, King's Cross-road, and well attended by the ministers and delegates. Amongst other papers read was one by Rev. J. Mountain, of Tunbridge Wells, on the "Future obligations of the Connexion." Although the Connexion is a small one, it is not necessarily a feeble one, and the chief work of the future lay not only in preaching the Gospel free from sacerdotalism, but in planting liturgical churches in ritualistic neighbourhoods, where God's children are longing for a simple form of Divine worship. All present felt that there was a future of much usefulness for the Connexion working on these lines, and a hopeful spirit of earnest desire pervaded the meetings.

PERSONALIA.

Rev. G. D. Macgregor, formerly of 113, Clifton-hill, St. John's Wood, now resides at Blenheim Lodge, Marlborough Hill, Harrow.

Rev. John McNeill is expected to hold next month a special mission in Newcastle. He begins with meetings in the Olympia on October 6. Prayer is desired for much blessing.

Mr. James B. Wookey has received an invitation from the committee of the Imperial Mission, Hanley, to undertake the superintendence of the work there. He has not yet given his decision.

Sir Alexander Mackenzie, G.C.S.I., just appointed Lieutenant-Governor of Bengal, is the son of a Presbyterian minister, formerly of Birmingham, and has, both in the Central Provinces of India and in Burmah, shown great interest in missions. His brother is Mr. J. R. Mackenzie, secretary of the Monthly Tract Society.

Rev. C. P. Nash, formerly for several years a missionary of the Church Missionary Society among the Indians of North-west America, and subsequently curate to Canon Garratt at Ipswich, has been appointed deputation and organising secretary of the Evangelical Alliance. Mr. Nash will be glad of opportunities of addressing drawing-room and other meetings on behalf of the work of the Alliance.

Mr. J. Bennett Anderson, who left Liverpool five years ago for New South Wales, is returning to England. Mrs. Anderson writes: "Owing to the climate not agreeing with myself and daughter, we returned to England twelve months ago. The cause of my husband resigning is his desire also to return. Mr. Anderson will come by way of the Cape; he hopes, after spending a few weeks in South Africa, to arrive in England in November, and to find openings for evangelistic work.

EVANGELISTIC NOTES.

Mr. R. Jones has been having good Gospel open-air services in some of the villages around Shrewsbury, including Anscroft, Longden, and Longden's Common, where most of the men are colliers.

Netherton, Worcestershire.—Mr. Sydney Vivian, of the Evangelisation Society, has held a successful five weeks' mission at Primrose Hill. The tent was crowded at every service, and often large numbers could not get in, but stood outside. The Gospel was preached with great power amid many signs of blessing. During a brief holiday of Mr. Vivian, Mr. Bradlaugh well sustained the work. H. L.

Rev. George C. Needham has been conducting special services under the auspices of the Belfast Y.M.C.A. during the past week. The meetings were largely attended, a prominent feature being the large number of young men present. The addresses were exceedingly impressive, and tokens of abundant blessing were evident throughout the Mission. Bible readings were given in the afternoons by Mrs. Needham in the Y.W.C.A.; while similar meetings were also held in the Y.M.C.A. D. A. BLACK.

Mr. John Greenwood, of the Evangelisation Society, concluded on Sunday a successful nineteen days' tent mission in Bell Common and Ivy Chimneys, Theydon Bois, Essex. His earnest and loving appeals have been, it is hoped, blessed to many who listened to God's plan of salvation so clearly set forth. Mr. Greenwood is peculiarly happy in his sermons to children, and his address to them on the words, "My son, give Me thine heart," has been responded to by little ones. Souls were saved, slumbering believers aroused, prayer answered, and many Christians sent on their way rejoicing.

Stoke Ash (Suffolk).—In the grounds of the Rectory of the above parish a successful mission was brought to a close on Sunday, September 1. In the year 1887, in commemoration of Her Majesty Queen Victoria's jubilee, the rector, Rev. C. Cary Bull, erected at his own expense a tent, capable of holding 200 to 250 persons. Here since then services have been held every year during the summer on Sunday evenings. At first the addresses were given by the rector, but afterwards, when his strength somewhat failed, these were delivered by laymen, including Mr. J. Wheatley, of Ipswich, who has assisted at the services for three years, and always spoken with much power. The great number of people who have attended these outdoor meetings from year to year is in itself an evidence that the working classes in our country parishes appreciate what is done for them in this way, and, irrespective of denominational distinctions, love to hear in a plain and simple way the blessed and soul-saving story of God's love to sinners.

Church Parochial Mission Society.—The following Missions have been arranged for the month of September, and it is hoped they will be made a subject of prayer by our readers:—Revs. W. Hay Aitken and James Stephens, Sept. 28—Oct. 14, Christ Church, Hampstead, N.W. Rev. J. P. Cushing, Sept. 21—27, Ardmore, co. Down; Sept. 28—Oct. 7, Muckamore, co. Antrim. Rev. T. J. Madden, Sept. 22—30, Bhirehampton, Bristol. Rev. J. M. Spicer, Sept. 28—Oct. 9, Killy, Bushmills, Ireland.

Among the Churches.

CHURCH OF ENGLAND.

THE Dean of Durham has returned to the Deanery greatly restored in health.

Canon Fleming has arrived in York for a three months' residence at the Minster.

The York Diocesan Conference will be held in the Victoria Hall, Goodramgate, October 23 and 24.

Rev. Dr. E. S. Talbot is to be consecrated Bishop of Rochester in Westminster Abbey on October 18.

St. Martin's Church, Ludgate-hill, which has been closed for six years, has been again opened for religious services.

A series of lectures on English Church history is to be delivered in St. Paul's Cathedral during November and December.

Much sympathy will be felt with Rev. T. Aston-Binns, hon. sec. of the British and Foreign Bible Society, whose wife has just died at Chamonix.

Rev. J. Thornberry, formerly of Fishergate, Brighton, has been appointed to the Protestant Reformed Episcopal Church, Barnstaple, North Devon.

Rev. W. J. Stobart, finding it necessary to take a holiday of some months' duration, is taking the opportunity for a long-desired visit to some of the great mission fields of the Church.

The Archbishop of Canterbury has issued a pastoral, in which he urges Churchmen: "1. To preserve in purity and in loyalty the faith and practice which characterised our primitive Catholic and Scriptural reformation—a renewal in which Church, and family, and individual claim their part—a renewal which courts above everything the examination of its principles. 2. To avoid all that can cause confusion or weakness by either excess or defect. 3. To grow stronger in prayer that the Lord of the Church would interpret to us his own prayer, that we all may be one in the oneness of Father and Son, and the Father Himself answer and fulfil it."

The increase of paupers in Poplar from 514 in August, 1894, to 604 in August, 1895, and the City indoor and outdoor pauperism having risen from ninety-three in August, 1894, to 254 in 1895, has led to extensive preparations being made for the coming winter in the Church Army Labour Homes. The pressure is very great upon the central staff, most of whom are not only unpaid, but the profits on the publications cover the cost of the necessarily salaried officials. The authorities are anxious to welcome more voluntary helpers, who feel that to permanently benefit selected individuals by hard labour and real religion is far better than any attempt to treat the outcast *en masse*. Rev. W. Carlile, hon. chief sec., 130, Edgware-road, is instructed to furnish fullest particulars to ladies and gentlemen who could afford to give either the whole or only a part of their time in visiting the homes or in correspondence.

CONGREGATIONAL.

Rev. W. A. Legg has commenced his labours at the Town Hall, Streatham.

Rev. R. Harley has concluded his ministry at Heath Church, Halifax.

Rev. M. Davies, late of Bolton, has commenced his ministry at Laister Dyke.

Services have been commenced at the village of Staple Street, by friends from Faversham.

Dr. Alexander Mackenzie, of Cambridge, U.S.A., occupied the pulpit at East Hill, Wandsworth, on Sunday.

The weekly prayer-meeting at the London Mission House, will, in future, be held on Thursdays from 4 to 5 p.m., instead of Mondays at noon.

The annual meetings of Lady Huntingdon's Connexion were held last week in Spa Fields Chapel. The President (Rev. Wm. J. Bull) delivered the annual address on "Present Day Duty." Among the matters dealt with was a scheme for unifying the Connexional Trusts. The place of meeting for the year 1896 will be Bath.

Four years ago when Rev. G. Ernest Thorn was called to labour in Lower Edmonton district, the outlook was dark in the extreme. On his first morning only eighteen were present, while a heavy debt of £6,500 burdened the work. A Christian band for young people was formed to awaken a spirit of consecration amongst the members. Every Saturday morning during the winter of 1891—1892, invitations were distributed to between three and four thousand working men travelling by the early trains. The result was soon apparent in a crowded church. The ensuing winter a series of undenominational evangelistic meetings were held, after Sunday evening service, in the Town Hall. For three seasons these have been carried on without intermission. In one season alone there were upwards of 100 conversions and three or four hundred pledges, while men and women once atheists, indifferents, or scoffers, were gathered in. When the work started there were forty children in the Sunday-school, to-day there are over 800. Hence enlargement has become necessary. It has been determined to erect an iron hall, but £500 is needed. Two friends have given a site, and one has promised £100 when the first £250 is raised, while another has promised £25 if someone else gives a like amount. The pastor is Rev. G. E. Thorn, Beulah, Lower Edmonton, N.

Calls.—Rev. H. E. Arkell, of Dewsbury, to Catford Bridge; Mr. W. Baker, of Bilston, to Wethinfield, Connecticut.

Resignations.—Rev. C. Clay, of Lymm; Rev. W. Crick, of Burgess Hill; Rev. A. Kluht, of Billericay.

BAPTIST.

The address of Rev. W. H. King, of Highbury, will from this date be 3, Cromwell-avenue, Highgate.

Rev. T. Barrass, the oldest Nonconformist minister in Peterborough, has entered upon the forty-third year of his pastorate.

Miss de Halles, who left Liverpool last week for the Congo, will be stationed with Mr. and Mrs. Grenfell, at Bopoto.

Rev. D. J. Hiley, who has been touring in the United States and Canada, preached to large congregations at Broadmead Chapel, Bristol, on Sunday.

Much sympathy will be felt with Rev. W. and Mrs. Williams, of Upton Chapel, who lament the death of their son George Herbert, aged twelve, who died on Friday, through an accident.

Rev. Frank Russell, of Westminster-road Baptist Chapel, Liverpool, baptized six candidates on Wednesday week, and received ten into church fellowship at the ordinance of the Lord's Supper on Sunday, September 1.

A meeting to take leave of Mr. J. Bell, who is leaving for the Congo, was held at Kennington-lane Chapel, Vauxhall. A large number of friends, including several students from Regent's Park College, were present. Mr. Bell sails from Antwerp by the s.s. *Edward Bohlen*, and is designated for Wathen Station. Mrs. Phillips will also voyage by the same vessel to rejoin her husband, Rev. H. Ross Phillips, who is located at San Salvador.

It is stated that twelve of the late Mr. Spurgeon's sermons have been translated into Bengali and published under the title, "The Heaven-gone Mahatma, C. H. Spurgeon." Mr. Robert Spurgeon writes: "The word 'Mahatma' is a current word in Bengali, and has around it or within it no mystic idea such as Mrs. Besant gives it. It is made up of two words, 'Maha,' meaning 'great,' and 'Atma,' meaning 'spirit.' Thus the dictionary renders it, 'magnanimous, great-minded, generous, noble-spirited.' The common acceptation of the word is 'great-souled,' or "the great and famous one.'"

Calls.—Rev. J. H. Jackman, of Pastor's College, to Peterborough (assistant) Rev. J. Jones, of Llandysil, to Cefn Mawr; Mr. J. D. Thomas, of Aberystwith, to Talgarth Brecon.

Resignations.—Rev. G. Dunnett, of Darkhouse, Coseley. Rev. R. Baily, of Park Chapel, Brentford; Rev. C. B. Williams, of Beverley.

METHODIST.

Mr. Isaac Hoyle has given £1,000 towards the extinction of the Missionary Society's debt, in memory of his wife.

New chapels are being erected in Ilford; Alphington, near Exeter; Shiloh, Tregarth; Cawthorne; and Felixstowe.

Rev. T. W. S. Jones, who has been in charge of the Wesleyan church at Naples since 1862, is now on a visit to England.

Of the 651 new Wesleyan ministerial appointments, 408 are the result of provisional engagements entered into previously between ministers and circuits; 615 were actually settled in the Stationing Committee, and only 36 in the discussion which took place in open cases.

Rev. Dr. Stephenson has added to his colony at Edgworth, a house known as the Watson Home, the house having been paid for out of a legacy from Mr. Chas. Watson, of Halifax. It is expected that children from the surrounding towns will be sent there for a brief holiday in the summer, the cost to be borne by their parents.

The Army and Navy Rooms at Portsmouth itself have, by Mr. Sharpley's and Mr. Punter's labours, been turned to good account. Among other good works of which they are the centre, there is a Sunday afternoon Bible-class, in which some eighty soldiers and sailors meet, and the chaplain has a promising weekly temperance meeting.

The forty-seventh annual conference of the Wesleyan Reform Union has been held at Wellingborough under the presidency of Mr. T. Johnson. Mr. J. T. Beale was elected president for the ensuing year. The committee's report stated that the statistics showed an increase of 67 members, 14 preachers, 247 Sunday scholars, and 1240 adult scholars.

Mr. Thomas Champness announced his intention of using the house at Rochdale, the lease of which the Joyful News Mission holds for five years longer, as a home for the training of local preachers who may desire to be evangelists, or who may prefer to go back to the circuits from which they came. Mr. Champness and Rev. Joseph Todhunter offer their best services to young men during the coming winter.

PRESBYTERIAN.

Principal Edwards, who is at present at Carlsbad, is fast improving in health.

Mr. James Pringle has been appointed student missionary in connection with St. George's Church, Brondesbury.

Mr. B. P. Wright, ex-Mayor of Stafford and an elder of Stafford Church, has compiled a history of the church, which was established in 1689. The original building still stands.

When the call from Walker to Rev. John McCracken, of St. Kilda, Jarrow, came before the Presbytery of Newcastle, Mr. McCracken stated that he felt constrained by the claims of Jarrow to decline the call.

A strong feeling prevails among Welsh Calvinists in favour of amalgamating Bala and Trevecca Colleges and establishing one strong theological college for the denomination in some central town such as Aberystwyth.

Calls.—Rev. John M'Cracken, of Jarrow, to Walker; Rev. K. D. M'Laren, to Ruthrieston; Rev. Donald Campbell, of Rothes, to Free St. Paul's, Glasgow; Rev. John Brenan, of Carrigaller, to Kilkenny.

THE SALVATION ARMY.

Operations will be commenced in the Bermuda Islands during the autumn.

Mr. Ballington Booth is about to open the third corps in the Hawaiian Islands.

A farm colony at Bartelaar has been purchased for the social work in Holland.

A shop for the manufacture of wicker-work has been started in connection with the Christiania Shelter.

Brigadier Tait, the leader of the Army work in Belgium, is opening a women's shelter in Molenbeck. A captain, who was formerly a Dutch nurse, will take charge.

FALLEN ASLEEP.

At Forest Gate, on 3rd inst., Rev. GEORGE WYARD, aged sixty-three, for years an earnest and faithful Baptist minister at Stevenage and elsewhere.—At Liskeard, Mr. GEORGE ROGERS, aged eighty-seven, a leading spirit among the Methodists.—At Kidsgrove, Mr. WILLIAM PHILLIPS, for forty years a useful preacher and Bible-class leader.—At Whitehills, Mr. H. WATSON, aged ninety, for many years a useful worker.—At Rhyl, Rev. R. WILLIAMS, a faithful and useful minister of Christ.—At Bishop Auckland, Mr. ROBERT HEDLEY, a large and liberal giver.—At Ashfield, Sydney, Rev. DANIEL JONES, formerly well known as a Congregational minister in Liverpool.—At Torquay, Mr. MORTON SPARKE, an active helper.—At Watton, Mr. E. R. GRIGSON, aged eighty-one, a quiet, faithful Christian.—At Sheffield, on 2nd inst., Mr. J. W. PYE SMITH, town clerk, an earnest Christian and leader in many evangelistic and philanthropic works.—At Montreal, Rev. GEORGE CORNISH, professor at McGill University, and the honoured pastor of Emmanuel Church.

Notices.

APPLICANTS FOR TRACTS.—J. Williams, Seamen's Mission, Guernsey; C. J. Hudson, 9, Clive-road, Rochester, Kent; Miss Amy Medhurst, 1, Western-villas, Western-road, Littlehampton, Sussex; Miss E. Blackmore (deaconess), 37, Tomkinson-street, Hoole, Chester; W. Midwinter, Utile Dulci, Baker-street, Weston-super-Mare; R. Jones, Holly Cottage, Brace Meol, Shrewsbury.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

COMMUNICATIONS RECEIVED WITH THANKS. — J.C.L. H.M.H. T.B. F.E.P. T.A.Y. G.S.W. M.L.J. E.S W.A.B. Mrs. M.N. A.E.G. C.McN. W.C. F.S. J.H S.C. W.T. N. de C. L.G.F. A.F. S.D. L.S. W.B.B. M.G.J.S. H.M.G. M.A. W.B.S. J.G. R.C. C.B.B. G.G. E.J. T.S.M. H.S. M.H.C. J.C.M. E.P. Le F. E.L. J.A. S.W.B. E.E.F. G.C.N. W.A.C. W.A.S. A.J. W.R. P.F. A.M.C. H.E. W.J.T. A.M. H.S. C.S.A. C.E.B. P.W. I.S.R. G. de G.G. A.H. T.R. E.P. C.W. General H. E.R.Y. A.J.S. S.H. J.W. C.A.L. J.A. A.M. C.A.B. G.J.W. C.B.C. S.S.L. N.N. H.M. E.W.M. S.S.B. G.D.M. H.T. J.E.E.

OBITUARY.

REV. ANGUS M'KENNA.

The death of Rev. Angus M'Kenna, of the Baptist Missionary Society, occurred in the General Hospital, Calcutta, on Monday, August 5. He began his missionary career almost forty years ago, although at the time of his death he was but sixty-two years of age. During his life as a missionary he has been stationed in a number of places in Bengal, the last being Soory.

MRS. MADDEN, BOMBAY.

This well-known and greatly-loved missionary (Methodist Episcopal) passed away on Wednesday, August 7. A memorial gathering, arranged by the W.C.T.U., of which she was a leading member, was largely attended. Rev. H. A. Crane dwelt upon her earnestness and her endurance, and made mention of the mission in New York, which Mr. and Mrs. Madden left for work in India, and of which they were among the pioneers. This is now a flourishing mission. Mrs. Stephens, of Bombay, spoke of Mrs. Madden's spiritual experience, and of the great blessing she received at the last Lanowli camp meeting. She had been a great sufferer, but had learned to take strength from Jesus day by day. Mr. James Morris closed by mention of Mrs. Madden's work amongst the seamen.

MISS MARIANNE SELENA DOVE.

Many will hear with regret of the death of Miss Dove, of Falfield, which occurred on Saturday last, at Hereford, where she and her sister were visiting friends. As local secretary of the Y.W.C.A., of the Bible Society, and London Missionary Society, Miss Dove was well known, while as a Sunday school teacher and helper in all Christian and philanthropic work, she will be greatly missed in the neighbourhood. For her own immediate friends, and especially for the only surviving sister from whom she was, in life, inseparable, great sympathy is felt. In many a home, far and near, and especially in many a missionary home, her name was well known; but it was, most of all, by her lowly, consistent life, that she commended the Gospel of our Lord Jesus Christ.

MR. JOHN WHITE.

We much regret to learn of the death of Mr. John White, which took place at Eastbourne on the 5th inst., after an illness of some months' duration. As a man of business, Mr. White had earned considerable distinction, having been for very many years the general manager of the firm of W. H. Smith and Son, with whom he had been associated for nearly half a century. From his earliest life, Mr. White had been deeply interested in Christian work, and of late years particularly in that of the Young Men's Christian Association, who have lost by his death a valuable supporter and an energetic worker. His position, in addition to enabling him to afford practical support, which he did most generously, also enabled him to exert a practical and personal influence over the men who worked under his supervision, an influence for which many of them will never cease to be grateful.

His life, in its perfect rectitude, was a great power. He organised a Bible class in connection with the great house of business in the Strand, which he personally conducted, and which was continued until a short time before illness necessitated a retirement which it was hoped at the time would only be temporary. He made it a personal request to the men to attend this class, and did all that was possible to arouse and stimulate concern in their highest interests. His influence was the greater on account of the personal charm of his appearance and manner, and the affection and esteem of his subordinates is one of the greatest tributes to his memory. More than one of the men who had worked with him for nearly forty years, remarked within the hearing of the present writer, that never, during the whole of that time, had he uttered a word in unreasonable anger, or addressed to them a remark that they might wish recalled.

This is a great testimony to the power of God's grace when the annoyances and worries inseparable from a business life are so liable to upset the balance of even the best-intentioned man. He made no secret of the source of his strength, and whilst his energies were exerted to their utmost in his temporal affairs, and no devotion to them was too wearying, the instinctive bent of his thoughts and inclinations was ever towards the life beyond.

He was a Churchman, but unsectarian in his sympathies, and in his charities, the extent of which will never be known. It may be said with perfect truth that he was one of the few men who have moulded circumstances and set adversity at defiance; one of the few who, dying, has left a gap in the world that will not soon be filled.

THE GOOD TEMPLARS have held a conference at Leicester, on work among juveniles.

DONATIONS

RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, SEPTEMBER 9, 1895.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

	£.	s.	d.
C. M., Dublin.—Please say which Mission to Jews.			
Spanish and Portuguese Church Aid Society (Bible Work)—Lux in Tenebris	0	10	0
Paris City Mission—Lux in Tenebris	1	0	0
Count Campello's Work, Italy—Lux in Tenebris	0	10	0
Work at Iquique, Chili (A Lady's Maintenance)—Ryde	5	0	0
Tibetan Pioneer Mission (Miss A. Taylor)— E. H., Redhill	0	5	0
London Missionary Society—L. G. D. G., £1; *(Centenary Fund)* E. H., Redhill, 5s.	1	5	0
Armeni an Relief Fund—T. W., 10s.; Memorandum, £5; Recovered Income Tax, 6s.; S. L. R., 10s.; G. M., 5s.	6	11	0
China Inland Mission—M. A., 3s. 6d.; R. F., £1; Thankoffering, 5s.; Recovered Income Tax, £1; J. C. M., £1; M. W., £1	4	8	6
British and Foreign Bible Society—R. 'E., 5s.; N., 2s. 6d.; Thankoffering, 5s.; M. W., £1	1	12	6
Montorfano Building Fund—Alpha, 5s.; D., £5	5	5	0
Wesleyan Mission in France—Alpha	0	5	0
Protestant Home, Milan—Alpha, 5s.; N., 2s. 6d.	0	7	6
Church Missionary Society—D., £5; L. G. D. G., £1; *(Medical Missions)* M. W., £1	7	0	0
Baptist Missionary Society—D.	5	0	0
South Africa General Mission—D.	5	0	0
Moravian Lepers—*(Dutch Guinea)* D., £5; *(Central America)* D., £5	10	0	0
United Presbyterian Missionary Society—D.	5	0	0
Anti-Opium Society—J. C. P.	0	5	0
Soc. Relief Persecuted Jews—N., 2s. 6d.; J. H., £1.	1	2	6
Mission to Lepers of India, etc.—E. C. C., £1; M. W., 10s.	1	10	0
Mr. Warszawiak's Work (Christ's Synagogue)—A. A.	1	15	0
Zenana Bible and Medical Mission—Recovered Income Tax	1	0	0
Yiddish Bible Translation Fund (Mr. Bergmann)—2 Cor. ix. 10-12	5	0	0
Mr. W. H. Sloan's Work, Mexico—2 Cor. ix. 10-12.	5	0	0
McAll Mission, France—M. W.	1	0	0
Miss De Broen's Work—M. W.	0	10	0
Asylums at La Force—M. W.	0	10	0
Mr. Rabinowitz' Work—M. W.	0	10	0
North Africa Mission—M. W.	0	10	0
South American Missionary Society—E. S.	0	5	0
Persecuted Stundists, Russia—H. L. G. A.	0	10	0
Blackfoot Mission, Calgary (Rev. J. W. Tims)—Dowager Lady S.	5	0	0
Dr. Grattan Guinness's Work—E. C. C., £1; *(Home and Foreign Missions)* Thankoffering, 5s.	1	5	0
Trinitarian Bible Society—Lux in Tenebris	0	10	0
Friendless and Fallen—Lux in Tenebris, 5s.; N., 5s.	0	10	0
Day in Country Fund—A. I. P., 2s. 6d.; J. W. V., £5; A Friend, 2s. 6d.; M. R. H., £5; Alpha, 5s.; F. C., 5s.; J. S., 6s. 2d.; J. D., 2s.; J. W., £2; Hope, 5s.; Mrs. G. P., 10s.; A. M. O. C., £1; W. R. V., £5; Misses P., 10s.; M. W., 10s.; J. W. G. O., £3; S. B., 5s.	24	3	2
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Mr. W. R. Bradlaugh—2 Cor. ix. 10-12, £5; *(Legal Expenses)* Alpha, 5s.	5	5	0
Mission Deep Sea Fishermen—D., £5; Newington, 5s.; M. W., £1	6	5	0
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St. Giles' Christian Mission—Hope, 2s. 6d.; 2 Cor. ix. 10-12, £5; M. W., £1; *(Day in Country)* E. C. C., £1	7	2	6
Miss Mittendorff's Homes—J. C. P., 5s.; 2 Cor. ix. 10-12, £5	5	5	0
Salvation Army—J. C. P.	0	5	0
Scripture Readers' Society Ireland—J. C. P., 5s.; N., 2s. 6d.	0	7	6
Children's Country Holiday Fund—M. C., 2s. 6d.; N. R., 5s.	0	7	6
Convalescent Home, Sandgate—E. B. D.	1	1	0
Protestant Reformation Society—N.	0	2	6
George Yard Ragged School—N., 2s. 6d.; Thankoffering, 5s.	0	7	6
National Refuges for Homeless Children—N.	0	2	6
Flower Girls' Mission—N.	0	2	6
Deptford Poor Boys (Mr. Punnett)—N.	0	2	6
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Homes Aged Blind, Crouch Hill—E. C. C.	1	0	0
Friedenheim Home for Dying—E. C. C.	1	0	0
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Mildmay Mission to Jews—M. W.	1	0	0
Miss Weston's Work, R.N.—M. W.	1	0	0
Miss Robinson's Work—M. W.	1	0	0
London City Mission—M. W.	1	0	0
Mrs. Meredith's Work—M. W.	0	10	0
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(*Continued from page 3.*)

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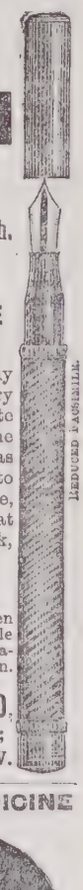
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[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

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The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Meetings for Men.—Christian Evidence lectures or evangelistic missions conducted in any part of the United Kingdom. Address, Mr. W. R. Bradlaugh, 70, King's Cross-road, London, W.C.

Home of Industry, 29, Bethnal Green-road.—Monthly meeting for Christian workers, Wednesday, Sept. 18. Tea at 6; meeting at 7. Friends are earnestly invited to gather for a special season of prayer on behalf of the forthcoming meetings to be held in the East-end by Rev. Andrew Murray. Mr. Albert A. Head and Mrs. Penn Lewis will address the meeting. Miss Macpherson, lately returned from Canada, will be present.

Metropolitan Tabernacle, Newington-butts, S.E.—Sunday next, Sept. 15, at 11 a.m., and 6.30 p.m., Rev. Hugh D. Brown, of Dublin.

Miss Francis E. Willard, before her departure to America September 21, will address a public meeting on Friday, Sept. 20, at 3 p.m., in Mr. Spurgeon's Tabernacle.

Regent's Park Chapel.—A week's Conference for Christian workers is to be held in the Schoolroom, Regent's Park Chapel, September 16 to 21, at 8 p.m. each evening. The speakers will be Revs. J. Gregory Mantle, W. Williams, E. G. Gange, and Thos. Waugh, and Mr. T. Hutton, and it is hoped, Lord Radstock.

London Missionary Society.—Founders' Week missionary Convention in the City Temple, E.C., September 21 to 27. Full programme from the Secretaries and L.M.S. Mission House, 14, Blomfield-street, London, E.C.

Protestant Reformation Society.—Monthly prayer meeting, Thurs., Sept. 19, 3.30 p.m., in Committee Room, 20, Berners-street, W.

Homes for Little Boys, Farningham and Swanley.—Queen's Hall, Langham-place, W., Saturday afternoon, October 26, Earl Compton presiding.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sunday, at 7 p.m., Mr. F. Hutchins; Malden Hall, Queen's-crescent, Haverstock Hill, N.W., Mr. P. Garrioch; the Conference Hall, Eccleston-street, S.W., Sunday, at 3.30 and 7, Mr. H. E. L. Purcell.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. Benjamin Glasgow.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. George Nokes.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Mr. J. S. Harrison; 3 p.m., P.S.A.

Clapton Hall, Alkham-road, Upper Clapton.—Mr. C. Russell Hurditch, Sundays 6.30, Thursdays 7.30.

Polytechnic, 309, Regent-street.—Mr. Charles Inglis, each Sunday in Sept., at 3.30 and 7 p.m.

Talbot Tabernacle, Notting Hill, W.—Sunday, 11 a.m. and 7 p.m., Dr. Anderson.

Special Religious Services in Theatres, Halls, etc.—Sunday, September 15.—Agricultural Hall, Islington, 3.30, Rev. Robert Wylie; 7, Mr. Job Williams. Evangelical Hall, Homerton, 3 and 7, Mr. Charles Button. Hall of Varieties, Clapham Junction, 3, Mr. W. Archer; 7, Mr. Cromwell. Shaftesbury Hall, Ealing Broadway, at 7, Captain Lowe.

Coming Conferences.

Dundee.—September 17, 18, and 19.
Salisbury.—September 23—28.
Evangelical Alliance.—Annual British Conference, Belfast, Sept. 24-26.

St. George's Cross Tabernacle, Glasgow, Sept. 28-29.
Dublin.—Sept. 30 to Oct. 3.
West Norwood (Lansdowne Hall).—Oct. 15, 16, and 17 (Second Advent).
Deepening of Spiritual Life.—Kingstown (Dublin), Sept. 16-20; Rothesay, Sept. 19-23; Glasgow, Sept. 24-26; Hastings, Sept. 30 to Oct. 4; Aldershot, Oct. 1—3; Blackheath, Oct. 1-4; Star Hall, Manchester, Oct. 6-13; Dorking, Oct. 7-11; Wakefield, Oct. 8-10; Barnet, Oct. 8-10; Cork, Oct. 14-18; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

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The Christian.

No. 1338.] [SEPTEMBER 19, 1895.

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THE PARKHALL CONVENTION for the Deepening of Spiritual Life will be held (D.V.) on Wednesday, Thursday, and Friday, the 18th, 19th, and 20th September. Conveyances will be provided to meet the trains at Polmont Station, N.B. Ry. c6915

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Annual All-day Prayer on behalf of Israel.
Meetings (D.V.) will be held in Room No. 6, Conference Hall, Mildmay Park, N., on Monday, September 30th, 1895.—at 9 a.m. to 10.30 a.m.; 11 a.m. to 1 p.m.; 3 p.m. to 5 p.m.; and 6.30 p.m. to 9 p.m.
Mr. CLANCY will preside at 9 a.m.; Colonel MORTON will preside at 11 a.m.; Rev. J. WILKINSON will preside at 3 p.m.; Rev. D. B. HANKIN will preside at 6.30 p.m.
All Missionaries and other friends of Israel are invited to fellowship with us on that day, and their presence will be gratefully welcomed.
We suggest that friends at a distance, who cannot join us at the Conference Hall, will organize one or more meetings locally for the same object on the same day. J. WILKINSON.
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September 30th to October 4th, 1895.
PROGRAMME OF MEETINGS.—OPENING MEETING, Monday, September 30th, at 7.30 p.m. DAILY PROGRAMME for Tuesday, Wednesday, Thursday, and Friday, October 1st, 2nd, 3rd, and 4th:—10.15 to 10.45 a.m., Prayer Meeting; 11 a.m., General Meeting; 3.30 p.m., Bible Reading; 7.30 p.m., General Meeting.
LIST OF SPEAKERS.—ROBERT WILSON, Esq. (Chairman); Captain BARING, Tunbridge Wells; Rev. J. B. FIGGIS, Brighton; Rev. J. GELSON GREGSON, Portsmouth; Rev. EVAN HOPKINS, London; Rev. W. HOUGHTON, Guildford; Rev. G. H. C. MACGREGOR, London; Rev. R. MIDDLETON, Norwich; Rev. C. G. MOORE, London; Mrs. TOTTENHAM (for Ladies), Wimbledon; and others.
On Friday, October 4th, 3.30 p.m., an Address to Ladies by Mrs. TOTTENHAM, of Wimbledon.
On Friday, October 4th, 7.30 p.m., a Missionary Meeting, addressed by Rev. J. GELSON GREGSON, Rev. G. H. C. MACGREGOR, and Miss WILSON.
REQUESTS FOR PRAYER will be presented at the 10.15 a.m. Prayer Meetings.
As the expenses connected with the Convention are heavy, Liberal Offerings are earnestly asked in the boxes at the doors after each Service. Larger contributions may be forwarded to the Secretaries or Treasurer.
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AS COACHMAN or any position of trust, caretaker, etc. Married. No children. Ten years' first-class reference by present employer. Christian. Abstainer.—A.B., care of Mr. Leach, Stationer, Redhill. c7419

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RE-ENGAGEMENT DESIRED by a lady, 52, as housekeeper to a gentleman, where servant is kept, or as companionable help to a lady. Good references.—Address, W.E., 66, Royal-terrace, Queen's-walk, Nottingham. c7371

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A CLERGYMAN'S DAUGHTER, well educated and practical, offers her services. Small remuneration.—Address, c7395, Haddon's Advertising Agency, Salisbury-square, E.C. c7395

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AS UNDER-NURSE.—Situation wanted by young girl, age 19, in or near Bournemouth, good references. Fond of children.—Address, E. J., care of Miss Ellis, Fairleigh, Drummond-road, Bournemouth, E. c5504

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AS INDOOR SERVANT (South Coast).—Reliable Christian man wanted, who thoroughly understands duties. Small family, very quiet. Abstainer. Highest references required.—Write, Butler, 642, care of Haddon's Advertising Offices, Salisbury-square, E.C. 642

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AN ACTIVE GIRL wanted, able to assist with dressmaking. Also an apprentice.—Address, S.C.B., 25, Church-street, Blackpool. c7365

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NURSE OR MOTHER'S HELP wanted at once, age from 20, to help mother with care of two little children. State wage.—Mrs. Rix, 34, Clifton-road, Crouch End, N. c7354

A SUPERIOR NURSE wanted for St. Leonards, to take charge of two little girls, age 3 and 5. Good needlewoman, from 28 to 35 years of age. Good references indispensable.—Apply, A.M., 2832, *Observer* Office, Hastings. c7445

ASSISTANT LAUNDRY MATRON wanted in Rescue Home, must have thorough knowledge of the work, no machinery. Salary, £16 to £18.—Home, Hyde Park-road, Southsea. c7428

GOOD PLAIN COOK and house-parlourmaid wanted early in October, for small family at Sydenham. Must be trustworthy, also early risers.—c7160, Haddon's Advertising Agency, Salisbury-square, E.C. c7160

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Notes and Comments.

THE welcome accorded to Khama and the notice of his work by the Press have been all that could be wished. Of course, the success of his mission will not be decided by these signs; the ultimate and determining word remains with Mr. Chamberlain as head of the Colonial Office. But the general impression and estimate of Khama ought to have, and, we believe, will have, some influence with him. Khama is England's friend, and has proved his fidelity over and over again.

He is a wise, strong man, in whose hands the Bechuana will be a great force for righteousness in South Africa. To have under our protectorate a large tract of country well governed, and strong tribes warmly in our favour, cannot but be an immense advantage to our rule and influence throughout the whole of Africa. But our chief reason for desiring that Khama's present relations to the Crown may remain undisturbed is that his rule is so favourable to the spread of the Gospel. We trust that God's people will pray for him and his people to be led aright.

The faith of the Malagasy is, we learn from a worker who has just returned from the island, very much tried by the present cruel war; they simply wish to be delivered from the presence of the French, and their prayer is—"Send them home again." No desire for revenge is expressed. But if this prayer is not answered in a literal way, they will be shaken and confused in mind; for they are babes in their conceptions, and have not, in thousands of cases, entered into the deep meaning of praying in absolute submission to God. Perhaps no more appropriate prayer could be offered for them than that they may be able to leave their country in the hands of God, who can make the wrath of man to praise Him, and the remainder of whose wrath He can restrain.

As so much is said about good preaching by which is too often meant preaching of a certain intellectual standard and literary finish, it is good to hear someone call out for pastoral visitation—even if it come as "A growl from the pew." The "Growler" in one of our contemporaries has pointed out that only few preachers can really be of supreme power, and that the average man would do well to supplement his influence and efficiency by the peculiar hold on the heart which is gained by friendly, wise visitation.

Agreed. But places differ widely. Visitation in London, if done in the daytime, means visitation of the women and missing the men; and when the men come home at night they are probably dining when visited, or are otherwise engaged. This among the well-to-do. With working men it is different in form only; obstructions remain. But with all drawbacks, and in spite of all difficulties, visitation, where practicable, must, in the case of a loving-hearted pastor, be an unspeakable power for good.

Dr. D. S. Gregory points out, in *The Homiletic Review*, the danger there is to theological students in being trained in Continental, but especially German, seats of learning. They are State institutions, and the appointments to them are political. A man does not need to be a Christian in order to become either a student or a professor in them. Dr. Gregory uses exceptionally strong language when he says that often the theological professor hates Evangelical religion and God and earnest Christians, "because they are a perpetual rebuke to the corrupt and beastly life he leads. If he fills a professor's chair in such a theological institution, where drunken brawls are not unknown, and where licentiousness is rife and often open, to attract attention, he must have something striking to present in his teaching. Hence the theological vagaries, etc." There can be no doubt that a training in theology or in Bible criticism at the hands of an unbeliever is not the preparation which any student should have for the ministry.

The American writer is correct who observes that "one trouble with preachers is that they and their hearers are moving in two different worlds of thought." Any preacher can detect that from the reading and conversation of a large number of his people, and he must often be set on thinking as to how he can best draw their thoughts to higher themes. The abundance of novels and light magazines appals him, and the rush of worldly talk about pleasures and business comes upon him like a flood. One advantage of worship is that it draws the thoughts, or seeks to draw them, into another world.

The Gospel by the wayside is practically the only means of reaching the "lovers of pleasure more than lovers of God," who throng the highways, parks, and other open spaces on the Lord's Day. The past summer months have afforded opportunities rather above the average, so far as weather is concerned, for the uplifting of the Saviour of men in the open air, and from many quarters come encouraging reports of blessing experienced, and of converts gathered in. There is no finer training ground for young workers; it develops shrewdness and tact, readiness for emergency, and, though the fruits are not always seen at once, there is joy in the work itself, and a patient faith trusts in the faithfulness of the Great Husbandman. In Hyde Park alone a single agency has worked, week in, week out, for twenty-four consecutive summers, under the leadership of Mr. Charles Cook, and converts have been gathered in from all classes. Now that infidel propaganda are so obtrusive, it behoves the followers of the Lord to take every opportunity offered to proclaim the Gospel by the wayside—provided, let us add, that the workers are sufficiently well-qualified and numerous to command attention and respect.

A correspondent of a contemporary, a trustee of a chapel, surely expresses a sound opinion when he says that he would exclude from *office* in the Church any man, no matter how godly nor however much a victim of circumstances, who had become a bankrupt, or had been obliged to compound with his creditors :—

> Let sympathy abound and brotherly help be extended, but let the ark of the Lord be committed to other hands until such time as office can be resumed by the member who has been unfortunate, with the happy knowledge that he has paid every man his due.

Dr. Parker informs us that he is not so anxious as some are, and as he himself used to be long ago, about going round answering infidels. He wants to go round awakening Christians. He would like a man, a true revivalist, to arise among us "who will turn sleep into blasphemy, and make men ashamed of their do-nothingness." Were he the constructor of Congregational churches he would never allow any man to become a church member until he pledged himself to give one-tenth of his income to Christ. "It would reduce the church roll, but it would increase the church fire. Self-taxation in money, in service, sacrifice at some crucifying Calvary point—that is Christianity." Truly, the Church's chief difficulties and gravest dangers are always in her own condition. A spiritually-minded Church cannot but succeed; a worldly one must fail.

Before churches employ organists, surely they ought to be as satisfied about their Christian character as they are about the characters of their ministers. It is a mistake to suppose that, because organists only play an instrument, their sympathy, or want of sympathy, with the service of praise, is not distinctly felt by the congregation. The cold heart makes listless, unhelpful playing. Especially should the intemperate organists who so largely abound in churches of every order be removed from their posts; they are an unspeakable evil wherever they are found. Until something thorough is done there will be a recurrence of painful scandals which bring the Gospel into disrepute. Just lately a church has had great trouble through an intemperate organist, and another has been saved from similar experience by its pastor carefully enquiring beforehand.

The efforts at Re-union have only made more manifest the impassable barriers which separate the Roman Catholic from the Anglican Church, and the High Anglican from Nonconformists. It all lies in the superstition of a superior ordination. Cardinal Vaughan has again reminded us of what we all knew, that "the kernel of the question consists in the admission of the Roman claim that the Pope has received by Divine right authority to teach and govern the whole Church." Then what is the use of wasting time in talking about re-union? Unless Anglicans will submit unconditionally to Rome, they can have no place in the Roman fold; and unless Nonconformists will submit to the Church of England, they can have no place therein. Better give the whole question up, except among families of churches, Methodists and Methodists, Presbyterians and Presbyterians, and possibly Independents and Baptists, and go on all the more energetically with evangelisation.

Professor Slater is of opinion that there was at the beginning a dualism in the Apostolic churches, and that it has continued ever since, and will probably continue to the end. There will always be those who refuse to be bound by forms of words, and those who will refuse to join any fellowship not based on traditional formulas. These should admit and allow their differences, and not claim the title of "Catholic" or "Liberal." If this be granted so far, has Professor Slater fairly described Evangelicals when he describes them as publishing their gospel at the corners of the streets, and "counting individual conversions as more important than the regeneration of provinces"? We always thought that they believed in the regeneration of provinces by the regeneration of individuals, and did not set the one against the other. And when the Professor goes on to define the dualism thus:—

The one side says; "Be religious, and God will forgive you." The other invites men to accept forgiveness that they may become religious in the Christian sense.

We say that these are not compatible elements in the Church. It is not a temperament which is sensitive to historic associations, and one which cares nothing for them; it is the presence of light and darkness, and it means an irreconcilable contention between them.

With what perfect balance and harmony the Almighty has created all things, becomes more apparent the better the universe is known. The language of the prophet is not simply sublime poetry—"He weighed the mountains in scales, and the hills in a balance"—it is mathematically correct. Lord Kelvin has said, and his words have been adopted by Sir Douglas Galton, that "nearly all the grandest discoveries of science have been but the rewards of accurate measurement and patient, long-continued labour in the sifting of numerical results." He regards the discovery of argon as a remarkable illustration of the truth of this remark. Accurate standards of length, of a light, of temperature, of force, and energy, are "amongst the foundations of scientific investigation." It is hard to believe that everything in the material world is weighed and measured to a shadow of a shade, and yet no one measured or weighed it. "God is very great; his ways are past finding out."

There is a passage in Sir Douglas Galton's address to the British Association, which finely illustrates the smallness of our knowledge and the mystery and wonder of the universe; it also may be taken as a proof that he is not of those who have thrown faith away:—

Far as we have advanced in the application of electricity to the uses of life, we know but little even yet of its real nature. We are only on the threshold of the knowledge of molecular action, or of the constitution of the all-pervading æther...It is only within the last few years that we have begun to realise that electricity is closely connected with the vibrations which cause heat and light, and which seem to pervade all space—vibrations which may be termed the voice of the Creator calling to each atom and to each cell of protoplasm to fall into its ordained position, each, as it were, a musical note in the harmonious symphony which we call the universe.

The moral aspects of trade are the most important, even for trade itself. Immoral trade always tends to failure. In this light there is some painful reading in the report of the Select Committee on Food Products Adulteration, from which we gather that there is adulteration and fraud of the most serious and most wide-spread description in the articles which are consumed as human food. But the worst of the case, as laid before the Select Committee, is the way in which the frauds are, in too many instances, winked at by the Government inspectors. An honest trader in London laid proofs of fraud by several of his neighbours before the inspector, who only replied: "You mind your business and leave other people alone, and nobody will interfere with you." No doubt this gentleman enjoyed two salaries—one from the Government for doing his duty, and another from the tradesmen for not doing it. What is the remedy? To insist that "No liar or thief shall enter the Kingdom of God."

ENGLISH AND FRENCH COASTING MISSION.

The mission steamer *Good News* continues its good work of carrying the glad tidings from port to port. During the last four weeks, Ramsgate, Rochester, and Lowestoft have been visited, and the ship is now at Ipswich. At each place the Lord has blessed, and the seed sown will bear fruit to his praise and glory. Tracts and books have been liberally distributed amongst the various ships and fishing-boats, both English and foreign, as well as to lightships, where services were also held on board.

By the time these lines are in print the *Good News* will have left Ipswich for the next port, working homeward, ready to proceed to France in October for work on the rivers and canals. Will readers pray much for blessing on the further English work, and for France? The Mission is still carried on in simple dependence on a faithful God for all that is required. Sending the boat to France means a great deal in wages to the crew, and other working expenses, but the need is great, and there are many souls to be won for the Master.

It may be that some readers will have it on their hearts to give as the Lord has given to them, and thus share in the joy of sending his glad tidings to those who are in darkness. Help will be gratefully acknowledged by Mrs. S. A. Cook, 47, Stoke-road, Gosport. Will donors kindly state whether their gifts are for the English or French coasting work?

A NEW STATION IN RUNGPORE.

The following letter, recently received from Rev. J. Ellison, suggests how many heathen there may be who are waiting for the glad news of salvation:—

"During the cold season we visited Madhupur, which name signifies place of honey. We did not find any honey there; but we found souls seeking for Christ, and this was 'sweeter to us than honey and the honeycomb.' About a year ago we visited this village, and found some people of low caste, who, for over ten years, had been wanting to know more of Christ. They told us that one of their Gurus had many years ago heard someone preaching about Christ in a neighbouring district, and that he had told them to renounce the names of their Hindu gods and use the name of Christ only. He passed away, but his disciples have obeyed his injunctions, and have used the name of Christ as a charm against diseases and evil spirits, and, they say, with remarkable success. Before their leader passed away he said, 'Some day an Englishman will come and tell you more of Christ, and when he does, believe what he says.' I had the joy of fulfilling that prophecy, and I was led there by a train of circumstances which convinced me that I was being led of the Spirit. In no part of this district have we had such joy in preaching the Word, and during our last visit we had the pleasure of baptising three of the people of that village. As we are more likely to gather fruit there than in any other place in the district we have commenced an out-station."

THE MUSIC OF THE SOUL.

My heaven-born soul is like a well-tuned lute,
Without the player's hand for ever mute,
Waiting, with harmony in every string—
The music of his skilful fingering;
For when the chords the living touch awakes,
What sweetness from each quivering lute-string breaks!
So, blessed Spirit, Thou, awake, awake
My poor dumb soul, and holy music make;
By thy skill'd touch, call forth the melody,
Sweet to the ear of angels and of Thee,
The thrilling notes of prayer, thanksgiving, praise,
Which hearts unmoved by Thee can never raise;
Oh! let thy fingers sweep the chords along,
And wake the fervent prayer, th' exultant song.

A. A. Rees.

"Rightly Dividing" the Word.*

(2 Tim. ii. 15.)

By Rev. Dr. Reynolds.

Doubtless many illustrations might be given of the special lines or ways in which Timothy might fail, and would thus be in peril of eternal shame; but the one consideration to which the imprisoned and all-but-martyred Apostle especially calls him is this: "*Rightly dividing the Word of truth.*" He uses a very rare word, which may have lost its etymology when thus applied. Certainly it meant cutting a straight line or furrow, or severing the right length from a larger quantity. Our Revisers are probably correct in giving it a general application — "rightly handling," honestly administering the Word.

The duties of Timothy as the Apostle's delegate or fellow soldier, and the function of the pastor and teacher in these days is concentrated in his treatment of God's Word. He has to deliver a message from heaven—a veritable Gospel to every creature—the message in its fulness of meaning and its glorious adaptation to every condition and grade of mankind—rich and poor, philosopher and child, prince and peasant, parson and people. It is a word that is addressed to the busiest and most contemplative, and is equally applicable in the market, the exchange, the sick chamber. It speaks to the monk in his cell, to the judge on the bench, and to the prisoner at the bar. It has a voice addressed to the statesman in the council-room, to the mother in her home. It never wears its mission out, for it comes with more force to dying men than to living men. It is urgent, luminous, intense, satisfying, inexhaustible in every case. There is no wisdom that can surpass it, no authority that can transcend it, no philosophy that can mend it. It is this, beloved friend, you have to handle, rightly to divide, to apply, to administer.

The fulness of this message may be sacrificed either by carelessness, fashion and whim, or by one-sided utterance, giving a part for the whole. It is not enough to set forth what Christ *is*, unless you show with equal force what Christ has *done* for every human creature. You might so enlarge upon the human life and example and mind of Christ as to let half your message vanish into thin air, seeing that his life derives its meaning for the world, in its being the manifestation in the flesh of the greatest glory of God, both in his moral perfections and absolute essence. It is, on the other hand, possible so to preach Christ as to hide in cloudy metaphysic the essential humanity without which He cannot prove Himself to be a Saviour or Mediator, our adequate Example or our competent Judge.

Beware of so handling the word of truth that, though it may set forth a lofty ideal, it shows no atoning sacrifice, no promise or conditions or guarantee for the pardon of sin, no definite help in purifying life. The Gospel is the highest philosophy which has ever reigned in the most cultured schools; but it is the practical, forcible secret of life at every epoch of it, in the mystery of pain and at the gates of death. "Go, tell it to every creature," said the Lord, as He put on the garments of invisibility and hid Himself in God. If the world believed it, if our Parliaments and municipalities and chambers of commerce and science, our kings of men, our priests and poets and teachers *believed* it, the world would be metamorphosed beyond knowledge.

* From Lamps of the Temple and other Addresses to Young Men. By Rev. H. R. Reynolds, D.D. (3s. 6d. *Religious Tract Society.*)

A Missing Note

IN THE PREACHING OF TO-DAY.

There never was, surely, in the history of the Church of Jesus Christ, more determined endeavour on behalf of human souls than that which, in various channels, is current to-day. Ingenuity seems to have been taxed to the utmost in order to discover new methods of reaching men and women. There are "missions" of a special character designed to touch every section of the community. Criticism of new methods has given place to hope that "some good" may be wrought by the fresh departure. And the result has been—what? Let us gratefully acknowledge all the good that has resulted from these newer methods as well as that of the old-established ones. We thank God for every soul rescued from sin, no matter what the agency. But frankly, with all this activity, are the general results satisfactory? Is the country turning to God? Are the churches and the mission halls better filled than formerly?

From every quarter reports come in that indifference is the prevailing characteristic of our time. The old vulgar blasphemy has ceased to attract the working classes, and now vast masses of these our brethren, as well as those of the middle and upper classes, simply "don't care" about the question of religion at all. They are not sufficiently interested in it to oppose it. God to them is much like an inscription upon a pavement which numberless feet have worn away. What is the explanation of the apathy around us? We are continually meeting in conference to bewail our weakness, and all sorts of reasons are given by way of accounting for the prevailing indifference. Leaving for the present out of view that fruitful reason of all irreligion—the natural enmity of the human heart against God; passing by also the facts of human sin, and of superstition, and of Satan's counterfeit of God's Gospel, I desire to point out one great cause of the present distressing indifference, which seems to me to have been overlooked, or nearly so. And it is this: we Evangelicals are suffering from a reaction upon much of our ministry. We have been too onesided. The keynote of much of our preaching has been pitched too low. We have been swayed by the sense of man's need and of his eternal peril; we have told men even unto satiety that if they will only come to God, happiness will be their portion. We have vied with each other in the attempt to manufacture the most palatable theological confectionery. We have "brightened" our services, gone in for "getting hold" of the people, and

NOW THE REACTION HAS COME.

We may blow our trumpets at the street corners in vain, and our "special efforts" are by the majority viewed with disdain. One of the most experienced and judicious of our missioners—a man who formerly drew audiences of many thousands, and who is still recognised as one of the most competent preachers of the day—told me a few weeks ago that he finds it increasingly difficult to reach *genuine "outsiders."* Christians will come to his meetings and a few outsiders, but miserably few as compared with what used to be. What is the explanation of this? Let me repeat, there has been a missing note in our preaching—namely, that we have not insisted sufficiently upon the claims—the absolutely righteous *claims* of Almighty God—upon the human soul. Much evangelism represents God as the suppliant rather than as the King. Our present time especially needs a trumpet voice to sound out the note—God is Master and Monarch: man is but a creature and a servant; man's business is to obey—he *ought* to obey; if he does not, he is guilty of red-handed rebellion. Carefully examine the matter of Apostolic preaching, and you will find that the thought of God's rights in men dominated it. There was comparatively little *pleading* in their preaching (although, of course, there *was* that), but there was much of *demanding*.

One reason perhaps why there is so little in our preaching about the supremacy of God may be that we ourselves, who are Christians and teachers, have not perfectly responded to the absolute claims of God upon our *whole* nature. Certainly we preach that which is the greatest fact to us, and the conspicuous absence of any great truth from our teaching may fairly be regarded as proof that it has little grip on our inner life. It is not difficult to see how this view of God's utter supremacy will affect the preacher. For one thing there will be no need to whip one's self on to duty; on the contrary, the soul will be pervaded with a Divine enthusiasm of unbounded activity for repairing the outraged honour of God. To see men through God is to see them clearly, and to reach men through God is the only sure way of reaching them. The man who views men thus can himself never be flung back by any reverse. The

DISCONTENT IN CHRISTIAN CIRCLES

just now is not reassuring. Why are so many chafing under the disappointment of a diminishing or barely sustained cause? Why are some renouncing their vocation and returning to secular work at a time when thousands of voices from afar are crying for the light? Is not the chief reason this, that such brethren have taken a wrong view of their work? They have looked at *men*, and schemed for *men;* and men have not responded, and the workers have lost heart. Whereas if they had been swayed by the sense of what is due to God, the disappointment could not have arisen. Even if their message had not been received, they would have turned back to their Master and found rest in Him. A man whose dominant thought is that God's rights are paramount, is practically invincible. That man will never fawn upon his fellows, nor adopt illicit methods to "attract" them. Let us back to the Apostolic method; let us pray God to restore to his Church this missing note. It must come if ever we are to have a latter-day Pentecost. "That God may be all in all," must be our watchword.

F. C. Spurr.

DUBLIN VISITING MEDICAL MISSION.

Mr. and Mrs. Geo. C. Needham addressed the workers and friends of this Mission recently, encouraging us with accounts of similar missions which they had been the means of starting in Philadelphia and Chicago, and telling us what great things the Lord is doing there. Mrs. Needham urged us to more zeal in personal effort, taking John i. 41 as an example, and pointing to the day of Pentecost as the result of Andrew's personal effort. Thus we have been cheered on to resume our morning dispensaries which were closed during August; and we are looking for great things during the coming winter, for, with enlarged premises and a second doctor, we have much more scope for work. The committee have secured the services of Dr. A. G. Fenn, son of Mr. A. R. Fenn, well known as a missionary in Spain, and we ask much prayer on behalf of the Mission. We have great cause to praise God, too, for recent conversions among the patients.

We would remind our friends that we need money just now. Having many bills to meet and only a few pounds in the bank; we ask the Lord's stewards to bear this Mission in mind.

(Mrs.) E. Edith Figgis, Hon. Sec.

6, *Simmonscourt-villas, Donnybrook, Dublin.*

THE FAITHLESS STONE.

"He placed his foot upon a faithless stone; it slipped from under him, and he fell some sixty feet into the precipice below. Death seems to have been instantaneous."

Such were the words (writes a holiday correspondent) in which the Bishop of Gloucester and Bristol referred to a lamentable accident, the particulars of which have since been published in our daily papers. The deceased was an experienced climber, and had been a visitor at the Bel Alp Hotel in Switzerland for many successive seasons. The Sparrenhorn, on which the fatality occurred, was only about 3000 feet above the hotel, and was by no means a difficult or a dangerous ascent. But the faithless stone promised a support which it was not able to give. The unfortunate traveller trusted to it, and was lost!

It was on the following Sunday, at the little English church behind the hotel, that the bishop referred to the calamity, and sought to apply its lessons. His text was a very appropriate one: "Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not" (Luke xii. 40). The occasion was favourable for declaring a simple and unmistakable Gospel message. The feelings of the people were deeply moved, and when the bishop asked the question, "But how shall we be ready?" all were waiting attentively for the answer.

"I will give the answer," said the bishop, "in the words of our Lord." Then he read Mark xiii. 33: "Take ye heed, watch and pray: for ye know not when the time is." The way to be ready, therefore, whether for the Lord's Second Advent or for death, was to "Watch and Pray!" No complaint can be urged against such counsel if all the hearers were already saved, and were established on the Rock. But what of those who know nothing of true conversion, whose religion is a mere matter of outward forms, and who have never been born again from above? The bishop's counsel was an invitation to such to "place their foot upon a faithless stone," with most disastrous consequences. Watching and praying, if they *precede* "repentance towards God and faith in our Lord Jesus Christ," are valueless for salvation in the sight of God. In these days of formalism, when a religious profession is so easy, surely a faithful watchman needs to utter the warning.

"But were they not all Christians?" We tried to believe that they were, but here is the plan of salvation as explained the next Sunday morning in a sermon of twelve minutes' duration preached by the chaplain. His text was, "We know that we have passed from death unto life" (1 John iii. 14). Who that knows the Gospel could fail to preach it from such a text? But, "We are familiar," said he, "with the passage from life unto death, for that is taking place commonly around us. God's order is the opposite—passing from death unto life, as the seed dies in the soil in order to bring forth its new life. This principle operates in our spiritual life. But how is this life to be obtained?" The preacher's words were unmistakably clear, as they ought to be in answering such a question, and they were repeated with emphasis lest they should be misunderstood. "We obtain life," said he, "by the Holy Sacrament of baptism." "Yes," he repeated, "a few drops of water sprinkled upon the face make a child of wrath into a child of God!"

Then he asked a further question, "How is this new life sustained?" And the answer again was emphatic and clear, "By the Holy Communion." And to prevent mistake he again added, "By the partaking of the consecrated bread and wine the spiritual life is fed and maintained!"

"Clear and emphatic" I have called these statements; but how awfully ensnaring and false! It causes a shudder to think of the poor mountaineer, trusting the "faithless stone," and the next moment lying a mangled corpse sixty feet below. But is it not equally distressing to see so great a number of people invited to trust in mere outward ceremonialism, and in their own watchfulness and prayers, if they would be ready to meet God? What fearful and eternal disaster must result from false confidence in a matter of such importance! This is to trust "a faithless stone" indeed.

Nor, unhappily, need we travel so far as the Swiss mountain side to meet with such perversion of the truth of God. Our own beloved land is the school in which these faulty guides learn their lesson, and from which they go forth to lead others who are as purblind as themselves.

The Mercy of God that Led to Repentance.

By Rev. F. B. MEYER.

1 Sam. xxix., xxx.

Throughout that season of declension and relapse which we have been considering, the loving mercy of God hovered tenderly over David's life. When we believe not, He remains faithful, He cannot deny Himself, and when his servants are wandering far afield, sowing for themselves thistledown, and piercing themselves through with bitter sorrows, He is encompassing their path and their lying down, solicitous of heart and compassionate, exhibiting the tenderest traits of his mercy and pity, as though to win them back to Himself.

This is specially illustrated by the present stage of David's history. There was a special focussing of Divine gentleness and goodness to withdraw him from his purpose, to keep back his soul from the pit and his life from perishing with the sword. We will now trace the successive stages in this loving process of Divine restoration; and as we do so, we will believe that all these things doth God work still, to bring back our souls from the pit, that we may be enlightened with the light of life. In us also, David's words shall be verified, spoken as he reviewed this part of his career from the eminence of prosperity and glory to which God's goodness afterwards raised him, "Thy gentleness hath made me great." God's restoring mercy was evident—

I.—BY INCLINING STRONG AND NOBLE MEN TO IDENTIFY THEMSELVES WITH DAVID'S CAUSE.

"Now these are they," says the chronicler, "that came to David to Ziklag, while he yet kept himself close because of Saul, the son of Kish; and they were among the mighty men, helpers in war." (1 Chron. xii. 1.) And he proceeds to enumerate them. Some came from Saul's own tribe, experienced marksmen, who could use, with equal dexterity, the right hand and the left, in slinging stones and in shooting arrows from the bow. Some came from the eastern bank of the Jordan, swimming it at the flood, mighty men of valour, men trained for war, whose faces were like the faces of lions, and they were as swift as roes among the mountains. Some came from Benjamin and Judah, assuring David that there was no ground for his suspicions of their loyalty. What a manly, generous ring there was in those reassuring words, as uttered by their leader, Amasai, and which were probably the expression of the feelings of all the contingent of heroes which at this time rallied around David's standard: "Thine are we, David; and on thy side, thou son of Jesse; peace, peace be unto thee, and peace to thine helpers, for thy God helpeth thee."

Evidently the spirit of discontent was abroad in Israel. The people, weary of Saul's oppression and misgovernment, were beginning to realise that the true hope of Israel lay in the son of Jesse. They therefore went out to him without the camp, bearing his reproach, content to forfeit everything they possessed in the assurance that they would receive it all again, and a hundredfold beside, when he came by his own. Thus from day to day "there came to David to help him, until it was a great host, like the host of God."

So, in silence and secresy, loyal and true hearts are gathering around our blessed Lord, the centre of whose kingdom is not earthly but heavenly; who has gone away to receive a kingdom, but who shall certainly return; and when He is manifested in his kingly glory, then shall they also be manifested with Him. Who then are willing to leave the tottering realm of the prince of this world, soon to be shattered on the last great battlefield of time, and identify themselves with the kingdom of the Son of David, which is destined to endure as long as the sun?

II.—BY EXTRICATING HIS SERVANT FROM THE FALSE POSITION INTO WHICH HE HAD DRIFTED.

The Philistines suddenly resolved on a forward policy. They were aware of the disintegration which was slowly dividing Saul's kingdom, and had noticed with secret satisfaction the growing numbers of mighty men who were leaving it to seek identification with David, and therefore, presumably, with themselves. Not content, therefore, with the border hostilities that had engaged them so long, they resolved to follow the course of the maritime plain—the long stretch of low-lying land on the shores of the Mediterranean, and to strike a blow in the very heart of the land, the fertile plain of Esdraelon, destined to be one of the greatest battle-fields of the world, drenched with the blood of great leaders, as Sisera, Saul, and Joash, and of vast hosts, Philistine and Hebrew, Egyptian and Assyrian, Roman and Maccabæan, Saracen and Anglo-Saxon. "The Philistines gathered their hosts together for warfare, to Aphek, and the Israelites pitched by the fountain which is in Jezreel."

When this campaign was being meditated, the guileless king assured David that he should accompany him. This was perhaps said, as a mark of special confidence. It would have been foolhardy on the part of Achish to associate David with himself on such an expedition, had he not conceived the most absolute confidence in his integrity. He had seen no fault in his protégé from the hour that he had first come into his court, but had looked on him as an angel of God; and he had no hesitation in summoning him to march beside him, and even to be captain of his bodyguard. "Therefore will I make thee keeper of mine head for ever." It was a relief to the gentle nature of the king to turn from his imperious lords to this generous open-hearted soul, and entrust himself to his strong care.

It was, however, a very critical juncture with David. He had no alternative than follow his liege lord into the battle, but it must have been with a sinking heart. It looked as though he would be forced to fight Saul, from whom for so many years he had fled; and Jonathan, his beloved friend; and the people, over whom he had hoped one day to rule. He could not but reply evasively, and with forced composure and gaiety: "Thou shalt know what thy servant will do," but every mile of those fifty or sixty which had to be traversed must have been trodden with lowering face and troubled heart. There was no hope for him in man. It may be that already his heart was turning in eager prayer to God, that He would extricate him from the net that his sins had woven for his feet, and in the evasiveness of the reply he gave to Achish, there is a trace of glimmering hope that God would yet show a way of escape from his fearful dilemma.

If by your mistakes and sins, you have reduced yourself to a false position like this, do not despair; hope still in God. Confess and put away your sin, and humble yourself before Him, and He will arise to deliver you. You may have destroyed yourself, but in Him will be your help. "If any of thine outcasts—outcasts because of their disobedience and apostasy—be in the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee, and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and He will do thee good, and multiply thee above thy fathers."

An unexpected door of hope was suddenly opened in this valley of Achor. When Achish reviewed his troops in Aphek, after the lords of the Philistines had passed on by hundreds and by thousands, David and his men passed on in the rearward with the king. This aroused the jealousy and suspicion of the imperious Philistine princes, and they came to Achish with fierce words and threats. "What do these Hebrews here? Make the man return, that he may go back to the place where thou hast appointed him, and let him not go down with us to the battle." In vain Achish pleaded on the behalf of his favourite; the Philistines would have none of it. They pointed out how virulent a foe he had been, and how tempting the opportunity for him to purchase reconciliation with Saul by turning traitor in the fight. In the end, therefore, the king had to yield. It cost him much to inform David of the inevitable decision to which he was driven; but he little realised with what a burst of relief his announcement was received. We can imagine David saying to himself as he left the royal pavilion:—

"My soul is escaped as a bird from the snare of the fowler.

"The snare is broken, and I am escaped."

He made a show of injured innocence, "What have I done, and what hast thou found in thy servant so long as I have been before thee unto this day, that I may not go and fight against the enemies of my lord the king?" But his heart was not with his words, and it was with unfeigned satisfaction that he received the stringent command to depart from the camp with the morning light. But as, in the dawn, he stealthily mustered his men to start, did he not fling one glance as far as the mists permitted to the camp of Israel, where the lion-heart of the beloved Jonathan was doubtless preparing itself for the fight? Oh to have been permitted to be beside him in repelling one of the most formidable invasions of their lives!

III.—BY THE DIVINE DEALINGS WITH HIM IN RESPECT TO THE BURNING OF ZIKLAG.

It was by God's great mercy that the Philistine lords were so set against the continuance of David in their camp. They thought that they were executing a piece of ordinary policy, dictated by prudence and foresight, little realising that they were the shears by which God was cutting the meshes of David's net. Their protest was lodged at exactly the right moment; had it been postponed by but a few hours, David had been involved in the battle, or had not been back in time to overtake the Amalekites, red-handed in the sack of Ziklag.

As David was leaving the battlefield, a number of the men of Manasseh, who appear to have deserted to Achish, were assigned to him by the Philistines, lest they also should turn traitors on the field. Thus he left the camp with a greatly increased following. This, too, was a proof of God's tender thoughtfulness, because at no time of his life was he in greater need of reinforcements than now. Thus God goes before us with the blessings of his goodness. He anticipates coming trial, and reinforces us against its certain imminence and pressure. We are taken into the House Beautiful to be armed, before we descend into the valley of conflict with Apollyon.

It was altogether, also, according to God's merciful providence that, contrary to his wont, David had left no men to defend Ziklag during his absence. It is difficult to understand the laxity of his arrangements for its safeguard in those wild and perilous times, but apparently not one single soldier was left to protect the women and children. But it was well, for when a band of Amalekites fell suddenly on the little town there was none to irritate them by offering resistance, none to obstruct their will, nothing to excite their fear of pursuit or revenge. Evidently neither David nor his soldiers would be back from the war for weeks or months, there was therefore no need to exercise the usual precautions; they could spread themselves abroad over all the ground, eating and drinking, and feasting.

In the first outburst of grief and horror, nothing but the gracious interposition of God could have saved David's life. On reaching the spot which they accounted home, after three days' exhausting march, the soldiers found it a mass of smouldering ruins; and instead of the welcome of wives and children, silence and desolation reigned supreme. "Then David and the people that were with him lifted up their voice, and wept until they had no more power to weep"; but in David's case there was an added element of distress. Those who had a little before cried, "Peace, peace to thee, thou son of Jesse, thy God helpeth thee," now spoke of stoning him. The loyalty and devotion which he had never failed to receive from his followers were suddenly changed to vinegar and gall. The milk of human kindness had turned sour in this awful thunderstorm.

But this was the moment of his return to God. In that dread hour, with the charred embers smoking at his feet; with the cold hand of anxiety for the fate of his wives feeling at his heart; with the sense of duplicity and deceit which he had been practising, and which had alienated him from God, on his conscience; with this threat of stoning in his ears; his heart suddenly sprang back into its old resting-place in the bosom of God. "David was greatly distressed, for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters; *but David strengthened himself in the Lord his God.*"

As a modern instance of this experience, we may quote in this connection a beautiful illustration from the life of David Livingstone. On one occasion he required several canoes to transport his party across a broad stream, but the natives refused to let him have one, and gathered in a very threatening attitude. It was evening, and he almost resolved to steal away in the dark, but he writes in his diary, "I suddenly remembered my Master said, 'Go ye into all the world and preach the Gospel to every creature; and lo, I am with you alway, even unto the end.' It is the word of a gentleman, the word of perfect honour. I will not try to escape by night, but I will wait till the dawn, and leave before them all." This is what is meant by strengthening oneself in God.

From this moment David was himself again, his own strong, glad, noble self. For the first time, after months of disuse, he bids Abiathar bring him the ephod, and he inquires of the Lord. With marvellous vigour he arises to pursue the marauding troop, and he overtakes it. He withholds the impetuosity of his men till daylight wanes, loosing them from the leash in the twilight, and leading them to the work of rescue and vengeance with such irresistible impetuosity that not a man of them escaped, save 400 young men who rode upon camels and fled. And when the greed of his followers proposed to withhold from those whose faintness had stayed them by the brook Besor all share in the rich plunder, he dared to stand alone against the whole of them, and insisted that it should not be so, but that as his share was that went down to the battle, so his should be that tarried by the stuff. Thus he who had power with God had power also with man.

And when, shortly after, the breathless messenger burst into his presence with the tidings of Gilboa's fatal rout, though they meant the fulfilment of long-delayed hopes, he was able to bear himself humbly, and with unaffected sorrow, to express his lament in the most exquisite funeral ode in existence, and to award the Amalekite his deserts.

He was sweet as well as strong, as courteous as brave. For when he returned to Ziklag, his first act was to send of the spoil taken from the Amalekites to the elders of all the towns on the southern frontier where he and his men were wont to haunt, acknowledging his indebtedness to them, and so far as possible requiting it.

Thus the sunshine of God's favour rested afresh upon his soul. He had broken from Doubting Castle and Giant Despair, and had reached again the path of obedience and safety. God had brought him up from the horrible pit and the miry clay, and set his feet on a rock, and established his going; and had put a new song of praise in his mouth. Let all backsliders give heed and take comfort. These things were written aforetime for our instruction, that we, through the comfort and instruction of the Scriptures, might have hope.

CEYLON AND INDIA GENERAL MISSION.

In common with other Indian hill stations, Coonoor has a considerable English-speaking community. A good work has been carried on here for many years in the schoolroom built and supported by a well-known planter, Mr. Thos. Stanes. Since the spiritual part of the work was undertaken by our Mission there has been a steady increase in the attendance. In order to meet this, a new wing has just been added to the building, rendering it at once airy and commodious.

Our little church is conducted on undenominational lines, and we have in connection with it a Sunday-school, Christian Endeavour Band, and temperance society. Not the least interesting part of our work is that among the soldiers of the Wellington garrison and convalescent depôt, situated about two miles from Coonoor. During the months from March to October as many as 1800 men are quartered there, and this affords a fine field for evangelistic effort.

The Christian men have a prayer-room set apart for their use by the Government, and this proves a great boon to them, as it is open for their use at any time. Daily prayer meetings are held in it by the men themselves, and on Tuesday evenings we have a meeting of the Soldiers' Christian Association. Meetings are also held on Sundays and during the week in the schoolroom. As many as 120 or 140 soldiers come over to the meeting on Sunday evenings, and not a few have been found of Christ there. Life in the barracks is not the most helpful spiritually, and in India the temptations in the pathway of a soldier are increased, but we have many bright witnesses for Christ in Wellington.

As a part of its efforts our Christian Endeavour Band holds a monthly flower service, and between one and two hundred bouquets, made up with tracts and booklets attached, are afterwards taken by Christian soldiers to the military hospital, and distributed there. Should any friends interested send tracts or papers for this, they will be gladly received.

David R. Logan.

Coonoor, Nilgiris, South India.

CHURCH MISSIONARY SOCIETY.

The report of the C.M.S. gives details of world-wide operations during the ninety-sixth year of the Society's existence. The total receipts amounted to £272,000. Attention is called to the fact that one way in which the increase in the missionary force has been effected is by the addition both of honorary missionaries and of missionaries specially maintained by their own families, or by individual friends, or by the Gleaners' Union and its branches, or by bodies like the Royal Irish Constabulary, now numbering altogether (including a few *partially* supported) no less than 154. In most cases these contributions to support the donors' "own missionaries" are independent of, and additional to, their regular subscriptions, and they come chiefly, not from the wealthy, but from the rank and file of the Society's supporters.

AFRICA.

In connection with the Eastern Equatorial Mission, Rev. W. E. Taylor revised the Swahili version of St. Luke in Arabic character, and that of St. Matthew in Kigiriyama, besides writing several tracts and composing hymns in Swahili. He occupies spare moments with much profit and enjoyment in collecting proverbial sayings current among the people, which are frequently used with effect in the open-air addresses. He says:—"To the professors and 'lawyers' who can read the Gospel, but won't, and frighten the common people from listening to it, we quote, 'The snake in the lime-tree,' answering to our 'dog in the manger.' To the slave population, 'God looks on none as abject,' and 'the soul has no price.' To the self-satisfied, who are content with their false peace and hate to be aroused, 'Truth, though bitter, tell me, and hide it not,' and 'Bitter truth is better than sweet lying.' To the doubting, 'To God nothing is too far and nothing is difficult.' To the lazy, 'Idleness is a house of hunger.' To the discouraged, 'He that prays tires not.' And 'God, and your loins girt' to ourselves. Do not these old proverbs show that 'God has not left Himself without witness,' even in East Africa?"

INDIA.

The Hindu fakir, the Jewish travelling merchant, the Mussulman judge, the Afghan chief, the Gond villager from the jungle, are among the types of men brought to the Lord in India alone. Rev. Robert Clark, of Amritsar, writes:—"The general feeling amongst the educated is that their own religions are faulty, and that Christianity is true; but the minds of most are turning more and more towards material objects which may be for their worldly benefit, rather than on that which will be for the salvation of their souls. Their desire and aim is to bring their customs and beliefs into line with Christianity, as far as they can without suffering for it; and so to mix up the new with the old, that they may gain the advantages of modern civilisation without the temporal disadvantages of being baptized. Only the very few are willing to leave all to follow Christ. Evangelisation goes on, in the streets and lanes, in the pulpits of churches and in evangelistic halls, in schools and hospitals, and in the homes of men and women, in both towns and villages, wherever the opportunity is given. The light and the love keep pouring in, as Christ is set before the people in the power of his Word and Spirit, and in due time to all God's chosen ones the life will come. The results will depend more on what the evangelists are (whether they are native or European) than even on what they do; and conversion depends on the faith of the evangelists, as well as on that of the people. Wherever faith exists, it is borne witness to by God."

CHINA.

Archdeacon Moule indicates the actual duty and attitude of the Christian Church to China, remarking:—"Surely our duty now is by no means to withdraw or hesitate in the face of possible temporary peril, but to stand fast in our Master's name, and to have large reinforcements ready to occupy, promptly and without delay, such openings for widespread evangelisation, or more settled station work, as the issues of the war will develop. China cannot slumber again, and open her gates any longer only ajar. Railways will rush and roar where the telegraph-lines already stretch in silence. Great wisdom, 'the meekness of wisdom,' will be required in future mission work in these great lands, quite as urgently as prompt and vigorous action. But the great lesson for us to learn now is, I humbly think, to be ready, aye, ready, for our Lord's guiding hand and all-conquering call; to 'come' like obedient servants when He says 'Come'; to 'go' when he says 'Go'; and when He points to special work in China or Japan or in the vast unevangelised world, promptly, gladly, prayerfully, courageously, to 'do it.'"

JAPAN.

As elsewhere there are in the Britain of the East people of lowly as well as haughty dispositions. Rev. J. Hind (Fukuoka) writes of a catechist:—"Some of the people say that Miwa San is out of his mind. We know our Lord's own relations said the same of Him, and Festus accused St. Paul of the same thing. Thank God, Miwa's madness is of the same kind. I watched him carefully once while he was preaching, and could imagine anyone who knew nothing of the mind of Christ, which makes one long for souls, saying such a thing. The dear fellow is in dead earnest. I seldom, if ever, met a man with such intense sympathy and unselfishness."

Miss G. Nott (Kumamoto) says:—"I was talking one day to a dear little woman of very good family, an officer's wife here, and was telling her that before the One True God we are all sinners. She listened politely, and then, covering her face with her hands, she burst into a peal of quiet laughter. 'I do beg your pardon,' she said, 'but *I* a sinner! the idea is too ridiculous.' You see it is firmly believed in many cases among men, and women too, that other nations may need a Saviour, but not Japan; Japan is the country of the gods, the Japanese the children of the gods, and therefore they cannot sin."

THE LORD OUR BANNER.

(Exodus xvii. 8-16.)

Tumult in the valley,
Sound of ringing blows,
See, 'tis Israel fighting
With most bitter foes!
Terrible the contest,
Fierce and sharp the fray,
To and fro it surges
Through the weary day.

As the battle thickens
Ever and again,
Glances are uplifted
From the seething plain,
To those patient figures
On a rocky height,
And each heart is strengthened
By the cheering sight;
There as intercessors
Still their leaders plead,
That the LORD may help them
In their sorest need.

And they know the meaning
Of the upstretched rod,
Strength to fight is given
By a faithful God.
Now the shadows lengthen
Day is nearly done,
The red rocks grow redder
In the setting sun.

Through the winding defiles
See the headlong flight
Of the foes now scattered
Hurrying out of sight.
They, in prayer who wrestled,
They, who wrestling prayed,
Now shall join in praises
For Jehovah's aid.

. . . . . .

Only guessed the details,
Yet the picture stands,
Of the three who waited
With uplifted hands;
And I ask Thee, Father,
Merciful and kind,
Fix the truth it teaches
Deep in heart and mind!

Bitter is the conflict,
Strong the unseen foe,
And a weary warfare
Still thy people know.
They, in prayer who wrestle,
They, who wrestling pray,
Shall rejoice together
In thy crowning day.

E. E. Trusted.

[905]

OUR DAILY HOMILY.

SUNDAY, SEPTEMBER 22.

"With bitter herbs."—Ex. xii. 18.

The Paschal feast is the emblem of the Christian life. The Blood is ever speaking to God for us; though we see it not, God sees it, and hears its prevalent plea. We in the meanwhile are called upon to feed in faith daily, hourly, on the flesh of the Son of Man, according to his own command. In all Christian life, even in its hours of greatest rapture, there must be a touch of the bitter herb.

We can never forget the cost of our redemption.—Even in heaven, in the full realisation of its bliss, whenever we catch sight of the print of the nails in his hand, we shall remember the agony and bloody sweat, the cross and passion, and eat the feast with the faint flavour of the bitter herb. How much more on earth, where we are so constantly requiring the efficacy of his precious death.

Then, there will always be *the memory of our sinnership.*—We cannot forget our unworthiness and sin. He has forgiven, but we cannot forget. Ah, those years of rebellion and perverseness before we yielded to Him; and those years of self-will and pride since we knew his love! They will sometimes come back to us, and give us to eat of the bitter herb.

Moreover, in us all there must be the *constant crucifixion of the self-life.*—We can only properly feed on Jesus, the Lamb of God, when we are animated by the spirit of self-surrender, and humiliation, of death to the world and to the will of the flesh, which were the characteristics of his cross. Deep down in our hearts, the drinking of his cup and being baptized with his baptism, will be the touch of the bitter herbs in the feast.

MONDAY, SEPTEMBER 23.

"By strength of hand the Lord brought us out."—Ex. xiii. 14.

Four times over in this chapter Moses lays stress on the strong hand with which God redeemed his people from the bondage of Egypt, and we are reminded of "the exceeding greatness of His power, which is to us-ward who believe, according to that working of the strength of his might, which He wrought in Christ, when He raised Him from the dead, and made Him to sit at his right hand in the heavenlies" (Eph. i. 19-20).

God's strong hand reaches down to where we are.—It would have been useless if Israel had been bidden to help itself up to a certain point, whilst God would do the rest. The people were so broken that they could only lie at the bottom of the pit and moan. God's hand reached down to touch and grasp them at their lowest. So God's help is not conditional on our doing something, whilst He will do the rest. When we are without strength, when we have expended our all in vain, when heart and flesh fail, then God comes where we are, and becomes the strength of our heart and our portion for ever.

God's strong hand is mightier than our mightiest adversaries.—Pharaoh was strong, and held the people as a child may hold a moth in its clenched fist. But a man's hand is stronger than a child's, and God's than Pharaoh's. So Satan may have held you in bondage; but do not fear him any more, look away to the strength of God's hand. What can it not do for you? None, said our Lord, can pluck my sheep out of my Father's hand.

We must appropriate and reckon on God's strong hand.—It is there towards them who believe, as a locomotive may be next a line of carriages; still, there must be a coupling-iron connecting them. So you must trust God's strength, and avail yourself of it, and yield to it. Remember that his arm is not shortened, nor his hand paralysed, except our unbelief and sin intercept and hinder the mighty working of his Power.

TUESDAY, SEPTEMBER 24.

"And Israel saw the Egyptians dead upon the sea shore."—Ex. xiv. 30.

What a relief that morning brought from the anxieties of the previous night. Then, as they lifted up their eyes, they saw Pharaoh and the dreaded Egyptian taskmaster in full pursuit, now they beheld the sea-shore strewn with their bodies, stark and cold. They would never see them again, or hear the crack of their whips.

So in life we are permitted to see the dreaded temptations and evils of earlier days suddenly deprived of all power to hurt us. The Egyptians are dead upon the shore; and we see the great work of the Lord. Let us take comfort in this—

In the pressure of trial.—You are suffering keenly, yet remember that no trial is allowed to come from any source in which there is not a Divine meaning. God is like the good housewife, who uses a sieve, so that nothing may all into her basin which should not be there. Nothing can enter your life, except God permits it to pass through his sieve. Though the pressure of your trial is almost unbearable, you will one day see your Egyptians dead.

Amid the temptations of the great adversary of souls.—They may seem at this moment more than you can bear, but God is about to deliver you. He can so absolutely free you from the habits of self-indulgence which you have contracted, and from the perpetual yielding to temptation to which you have been prone, that some day you will look with amazement and thankfulness on these things, as Egyptians dead on the seashore.

So also in the presence of death.—Many believers dread, not the after-death, but the act of dying. But, as the morning of eternity breaks, they will awake with songs of joy to see death and the grave and all the evils that they dreaded, like Egyptians, strewn on the shores of the sea of glass.

WEDNESDAY, SEPTEMBER 25.

"The waters were made sweet."—Ex. xv. 25.

Our joys and sorrows, like the varied products of nature, lie very close together. One moment we are singing the joyous song of victory on the shores of the Red Sea, and vow we will never again mistrust our God; and then, by a sudden transition, we find ourselves standing besides the Marah waters of pain and disappointment, inclined to murmur at our lot.

There is, however, a tree, which, when cast into the waters, makes them sweet. It is the tree of the cross. "He bare our sins in his own body on the tree." The cross means the yielding up of the will. Now, it is in proportion as we see God's will in the various events of life, and surrender ourselves either to bear or do it, that we shall find earth's bitter things becoming sweet, and its hard things made easy.

We must yield our will to God.—The words of Jesus equally befit our lips—"Not my will, but thine, be done." The secret of blessedness is in saying Yes to the will of God, as it is shown in the circumstances of our lot, or the revelations of his Word. It is the will of a Father whose love and wisdom are beyond question.

We must accept what He permits.—It may be that our pains emanate from the malevolence or negligence of others; still, if He has permitted them, they are his will for us. By the time they reach us they have become minted with his die, and we must patiently submit.

We must do all He bids.—The thread of obedience must always be running through our hands. At all costs to our choice and feeling we must not only have his commands, but keep them. Our Lord perpetually lays stress on obeying his words.

This is the spirit of the Cross, and the properties of this tree sweeten earth's bitterest sorrows. "Disappointments become his appointments."

THURSDAY, SEPTEMBER 26.

"A day's portion every day."—Ex. xvi. 4.

It is said that the twenty-four hours should be divided thus: Eight hours for work, eight for rest, eight for recreation, food, etc. There should be a counterpart of this in Christian living. Each day there should be a portion for work, a portion for restful meditation and sitting before the Lord, and a portion for the gathering of God's manna.

Each day brings its own work.—God has created us for good works, and has prepared our pathway, so that we may come to them one by one. He has apportioned to each one some office to fulfil, some service to render, some function in the mystical body of our Lord. It is comforting to know that we have not to scheme for ourselves, but to look up for guidance into the Divine plan. Do not get flurried or perturbed; rest in God, and ask Him to make known his will.

Each day brings its own difficulties.—God spreads them over our days, giving each day only what we can sustain. The servant girl might be startled were she told that she would have to carry the coals, which it has taken two horses and a great cart to bring to her master's door; but she will be comforted by being reminded that they will be borne upstairs only a coal-scuttle full at a time.

Each day brings its own supply.—No Israelite could point to his store of manna and congratulate himself that he was proof against any famine that might befall. The lesson of daily trust for daily bread was constantly being enforced, for as the day came the manna fell. Those who followed the cloud were always certain of their sustenance. Where the cloud brooded the manna fell. Whatever any day may bring there always will be within reach of you, lying ready prepared on the sands of the desert, just what you require. Go forth and gather it; there will be no lack.

FRIDAY, SEPTEMBER 27.

"I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink."—Ex. xvii. 6.

Here is a beautiful example of the co-operation between God and his servants in providing for the needs of his people. Clearly the smiting of the rock was a very small item in this incident, the main consideration was what God was doing in the heart of the earth. But the two wrought together, Moses in the eyes of the people, God in hidden depths. Similarly we are fellow-workers with God.

One of the greatest revelations that can come to any Christian worker is the realisation, that in every act of Christian ministry there are two agents, God and man; that God does not need to be implored to help us, but wants us to help Him; that our part is the very unimportant and subsidiary one of smiting the rock, whilst his is the Divine and all important part of making the waters flow.

Did Moses go to the rock that day weighted with care, his brow furrowed with the anxiety of furnishing a river of which his people might drink? Certainly not; he had only to smite, God would do all the rest, and had pledged Himself to it. So, Christian worker, you have been worrying as though the whole weight of God's inheritance was on you, but you are greatly mistaken; smiting is very easy work.

In every congregation and religious gathering the Holy Spirit is present, eager to glorify Christ, and to pour out rivers of living water for thirsty men; believe this. See that you are spiritually in a right condition, that He may be able to ally you with Himself; keep reckoning on Him to do his share; and when the river is flowing be sure not to take the praise.

In sawing through a beam there is one sawyer at the pit's mouth, another in the depth; they work together, each moving with the other. "We are workers together with God."

SATURDAY, SEPTEMBER 28.

"And God command thee so."—Ex. xviii. 23.

It was good and sound advice that Jethro gave his son-in-law. It could hardly have been better. It is always better to set 100 men to work than attempt to do the work of 100 men. There is no greater art in the world than to develop the latent capacities of those around us by yoking them to useful service. But good though the advice obviously was, Jethro carefully guarded Moses against adopting it, unless the Lord had been consulted, and had commanded it.

Let us test human advice.—There are plenty of voices that advise us, and each has some nostrum for our health, some direction for our path. Some are true guides, whom God has sent to us, as Jethro to Moses. Often an onlooker can see mistakes we are making, and can suggest something better. But when all have spoken, we are wise to get alone into the holy presence of God, and ask what He commands, what is his will.

Let us test human teachings.—So full is the world of voices, so bewildering the din of religious schools and sects! The Apostle was justified in advising us to prove all things, and to try the spirits, whether they were of God. There are four tests for truth: what glorifies Christ, what humbles the flesh, what is in accord with the Word of God, and what has stood the trial of Christian experience in the past.

There is no teacher like God, and we may always detect his voice. It is small and still; it casts down imagination, and brings our thoughts into the captivity of Jesus; it is definite and distinct. When there is an indistinct murmur of many sounds along the wire, you may be sure that you are not in communication with your Father's person. When He speaks, there is no mistaking his voice or his will. What saith my Lord unto his servant?

TERNATIONAL S. S. LESSONS.

SEPTEMBER 29.

REVIEW OF THE QUARTER'S LESSONS.

GOLDEN TEXT.—1 Kings viii. 56.

IXTY-FOUR years are covered by this series of ons. Of these thirty-nine were spent in the lerness, seven in the conquest of Canaan, and se were followed by eighteen years during which people occupied the promised land.

For the review, trace on the map the course pur- l by the Israelites, and mention the particular nt connected with each place.

Most, if not all the events, have an applicaton to selves (1 Cor, x, 11). The spiritual history of n believer may be traced in the history of the aelites, from their deliverance out of Egypt to r settlement in the promised land.

The prominent events are: the bondage in Egypt, abolising the condition of the unsaved; the verance by blood and by power as a type of ation; the pillar of cloud and of fire to guide the ple through the wilderness; the tabernacle and its services bearing witness to God's presence in midst of His people; the murmurings of the ple and the grace of God revealed to them; the th of Moses, the representative of Law, and the ointment of Joshua (Jesus) who led them into ; and the need for vigorous faith in order to ess in reality that which God had given.

Warning examples are found in failure of Aaron, unbelief of the spies, the murmuring of the ple, and the defeat of Ai resulting from the sin Achan.

Examples worthy of our imitation are suggested Moses, Caleb, and Joshua.

The Golden Text is illustrated by the whole his- , which shows how God fulfils his word in spite the most violent opposition of enemies and the uent unfaithfulness of his people.

JESUS KNOCKING AT THE DOOR OF THE HEART.

JESUS knocks, and calls for thee,
Love divine his only plea,
He can save, and only He:—
Open wide the door!

Jesus knocks! He loves to save,
'Twas for thee his life He gave;
Trust Him e'en thro' Jordan's wave:—
Open wide the door!

Jesus knocks: the world is cold,
Jesus longs thy hand to hold,
Jesus calls thee to his fold:—
Open wide the door!

Jesus knocks! O hear Him speak—
"Art thou sinful? Art thou weak?
'Tis thy happiness I seek:
Open wide the door!"

Jesus knocks, is knocking still,
Yield to Him that rebel will;
He with joy thy heart can fill:—
Open wide the door!

Jesus knocks. Why yet delay?
Wilt thou turn thy Lord away?
Sunbeams round his footsteps play:—
Open wide the door!

Jesus knocks, but who can tell
When may sound thy funeral knell?
Still He doeth all things well:—
Open wide the door!

Jesus knocks, the moments fly,
Brings He yet salvation nigh:
Ere his footsteps have passed by,
Open wide the door!

Valton Park, Clevedon. W. KITCHING.

ALF-YEARLY MEETING OF CHRISTIANS, ASGOW.—These well-known meetings will be held dnesday, September 25, to Saturday, Septem- 28, in the City Hall. Full details of Mr. W. e, 38, Sauchiehall-street, Glasgow.

MOHAMMEDAN BAPTIZED.—Rev. E. F. Ward tes from Raj Nandgaon, C.P., under date of gust 26:—"You will doubtless be glad to learn we have baptized a young Mohammedan here week, who gives promise of great usefulness. It administered in a large artificial lake of water r the bazaar, and was a thing entirely novel to natives of this vicinity; about fifty natives were sent, including a few Mohammedans. They sat tly on the banks of the lake and listened to the ice throughout."

For the Young.

WHAT WE MAY PRAY FOR.

AN INTERESTING BIBLE-STUDY.

MANY a Sunday-school address on the words of Jesus in Matt. vii. 7, has pointed out that there are three words—Ask, Seek, Knock—used to describe prayer, and that the initials of these three words form the word "Ask," which is the first of the three. Prayer, in one important aspect, is asking something from God, with the assurance that we shall receive.

But what shall we ask? No wise mother gives her child all that it asks; and it is possible that in our folly we may ask for many things that would injure us. The four letters of the word "Pray" shall suggest four things that, rightly understood, we may pray for. These four are exactly the things which everyone desires; but many mistake the shadow for the substance, and so are never satisfied. The four things are these:—

Pleasures.
Riches.
Advancement.
Youth.

Do not be shocked when I suggest that we may ask God for all these, and may be confident that it is his will to give them. "Pleasures! Riches!" said a little fellow to whom I gave this message. Then he thought a moment and said, "Oh, I see; it is heavenly pleasures and heavenly riches." He was right, and in that sense it is that I suggest your asking for these four things.

Let us have a little Bible-reading together. I am not going to quote the verses. Will you find them in your Bible, and write them out in full?

First, write the word PLEASURES, and remember you are allowed to ask God for these. But what sort of pleasures? Not the "pleasures of sin," which Moses forsook (Heb. xi.); not the pleasures which choke the good seed so that it becomes unfruitful (Luke viii.); not those pleasures, in which, if we live, Paul says we are dead (1 Tim. v.). Will you fill in the verses? You will see that such pleasures are not worth having, and God is not likely to give them.

But are there no true, pure, heavenly, enduring pleasures for which we may pray? Turn to Psa. xvi., look carefully down the verses, and you will find one that speaks about "pleasures for evermore." Write it out in full. "But," you say, "those pleasures are in heaven, and cannot reach us." Then turn to Psa. xxxvi., and look for another verse, that tells of "the river of God's pleasures" flowing down to us. We may drink of these. They are pleasures that never leave any painful regrets, and that never pass away. God means you to have them. Ask Him for pleasures of the right kind.

Then take the word RICHES and find a few Scriptures about these. Who does not want to be rich? Yet many who have no lack of this world's wealth are not happy or contented. The riches that leave their hearts unsatisfied are not what we should ask from God. You would not care to throw yourself into the sea and be drowned, would you? Yet there is a worse kind of drowning than that; and they who are guilty of loving this world's riches are guilty of it. Find the verse in 1 Tim. vi.

But there are some riches we may desire. Out of many Scriptures that speak of them I ask you to find only two. In Prov. viii. the voice of wisdom speaks, and invites us to possess true riches, better than gold, yea, than fine gold. Write out the two verses in full and get them into your memory. What an unspeakable pity it would be for you to set your heart upon the riches that flee away, and neglect the "durable riches!" The other passage is a very remarkable one in Job. xxii. You must find the verses, and if you have a reference Bible, look at the margin too. If you have not noticed the words you will be charmed with their promise. Turn the promise into a prayer, and how truly rich you will be!

The next word, ADVANCEMENT, means promotion, exaltation, honour. There is again a worldly kind of advancement which you may not seek. In a very short chapter (Jer. xlv.) there is a verse that reproves Baruch. You had better find that verse before we proceed farther. It will guard you against a false ambition.

What kind of promotion may you seek? There are just two passages in which you find the answer. The first is in Matthew xviii., and the other in Mark x. Their teaching is very much the same, and they remind us that true greatness is not what passes for that name among men, but a very different quality. He is greatest who is least and lowliest, and who is ready to perform the humblest service towards others. To pray for advancement in this sense, is to pray for likeness to Jesus.

The last word, YOUTH, can be ours also. The body will grow old, but we need not. Two Scriptures encourage us to expect perpetual youthfulness. Find one in Psa. ciii., and the other in Isa. xl. There is no growing old in the heavenly life. The angel who appeared in our Lord's sepulchre was one of those who had been present when God made the world, yet he is described as "a young man" (Mark xvi. 5)! Whenever will he be old, if after thousands of years he is still young? Never.

Such is the life that you have in Christ. It is heavenly, and can never decay. Ask that you may be successors of such men as Moses (Deut. xxxiv. 7), Caleb (Josh. xiv. 11), and Paul (2 Cor. iv.16).

Pure Pleasures, enduring Riches, true Advancement, and eternal Youth—all these we may ask, and God will give.

CHILDREN'S SPECIAL SERVICE MISSION.
SEASIDE SERVICES.

Mr. J. H. P. Cutting, C.S.S.M. van at *Wretton*, to Sept. 19; *Wereham*, Sept. 20-27; Mr. S. J. Hewlett, C.S.S.M. van at *Bewbury*, near *Bicester*, to Sept. 20; Mr. H. Hutchinson, *Salisbury* (Fisherton Schools), Sept. 23-27; Mr. Josiah Spiers, *Newark-on-Trent*, Sept. 27 to Oct. 11; Mr. G. Goodman, *Campsbourne Mission School, Hornsey*, to Sept. 22.

Meeting for reports of Seaside Services.—Sept. 30, *Queen's Hall*, 3.30 p.m.; *St. Martin's Town Hall*, 6.30 p.m.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending September 28, 1895.—Sun., 22, Mark xv. 16-32; Mon., 23, xv. 33-47; Tues., 24, xvi. 1-11; Wed., 25, xvi. 12-20; Thurs., 26, Psalm xci. 1-16; Fri., 27, xcii. 1-15; Sat., 28, cxiii. 1-5.

BUSINESS COUNSELS.

(*Extract from the Letter of one Christian Tradesman to Another.*)

I HEAR from Mr. C. that he, too, the doctor says, is "run down." All this through the unrighteous race of competition; and it is doubtful whether he will recover strength for a long time to come.

Ah! this foolish and reckless spirit of the age, to get gain, and keep up style at any cost, or gain and supplant, without regard to right and one's neighbour's needs, is ruinous alike to personal health, to morals, and to commerce.

It is suicidal because the man and victim first destroys himself, physically and morally: it often follows that the supplanted, as well as the supplanter, fall in the same battle. It is sinful, because the man who presses his way through every closed door and obstacle to increase his possessions and to improve his position, does so at the violation of law as written within him, and of that also which has been given to all from above.

The fruit also from this tree is bitter, and it never fails; it surely comes; the *producer* may determine its rate of growth, but he may not change the nature of the fruit. I have in my mind just now a terrible proof and example of this. A well-known friend, once a true gentleman, liberal-minded, courteous, truthful, and kind-hearted — a true Christian it would seem, but now alas! as the result of this terrible form of overwork, he has degenerated into that painful form of a *selfish mind*, heartless in conduct, and often acting as one who feels on bad terms with himself and everybody else. Am I not right then, in my conclusions, that such a course of business life is both "an evil feature of the age," and is also sinful and suicidal in its results?

It is a Christian duty, as well as an act of benevolence, to let the light of truth in upon this evil. The wise will not regard it with lightness, or slight the case of the fallen comrade in any battle, but he will fear rather lest he also fall into the same pit before his weapons are put off. The duty of the moralist, the philanthropist, and the Christian preacher alike, is to decry this evil, as a great and terrible sin against God and man.

THE ASSOCIATION OF THE DAUGHTERS OF INDIA is the name of a society recently formed by Indian Christian ladies in North India. The object is the conversion and amelioration of their Indian sisters. One special feature of this Society is their strict adherence to a rule forbidding the soliciting of subscriptions from any person other than a native of India. This society is said to be the outcome of the discussion upon an Indian Missionary Society raised by Rev. Hira Singh Puri, of Benares, at the Annual Convention of the Indian Christian Association held in Lucknow last year.—*Bombay Guardian.*

Letters from the Other Side.

CHICAGO.

"A living dog is better than a dead lion." In this restless, sleepless, pitiless, business-ridden, pleasure-loving, money-driven, but not God-forsaken city of mingled peoples, a Salvation Army captain, saved from the music-hall and the saloon, singing in the street, to the accompaniment of tambourine and drum, uncouth and unconventional songs of Jesus, "to every sort of sinner, deep-dyed or only a beginner," is better than a cleric, however respectable or imposing, riding in silence in a Sunday car.

This going-ahead city is an epitome of the world, and represents the tendency of the age, to bring hands under the dominion of brains and capital. A Christian would scarcely choose to live here for the sake of the pressive and oppressive life; but Mr. Goff, a "lawyer-evangelist," preaching at the Y.M.C.A., on the Sunday of our visit, took the right view of the situation. "Chicago is the centre of the North American continent, and of the commercial world. It attracts people of all sorts, good, bad, and indifferent; the best and the worse are here. This state of things had to come, and I am glad that we (Christians) are here in the midst of it."

At the same place, Mr. Morton, a man of business, related his remarkable and repeated experience of alternate success and failure, culminating in his salvation. A young fellow sitting by me said, "I like to hear a man talk who knows by experience the life we've got to live." That in a nutshell explains the preaching that tells; no matter whether the preacher be humanly "ordained" or not.

"HOW CHRIST CAME TO CHURCH,"

by the late Dr. A. J. Gordon, has an appalling indictment of some forms of church-life here, yet they have their counterpart in our own country:—

"'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are' (1 Cor. iii. 16, 17). We do not judge that the defilement here mentioned is that of personal impurity, in which one sins against his own body by the indulgence of fleshly lusts and passions. Though the words are often construed in this way, there seems to be no good ground for so construing them. It is the corporate body which is spoken of, not the individual body; and to defile the temple of God is to profane that temple by bringing into its precincts idolatrous rites and ceremonies, secular and carnal indulgences, unsanctified amusements and frivolous entertainments, to minister to 'the lust of the flesh, the lust of the eyes, and the pride of life.'

"Here we shall refer only to what we know as being carried on within the circle of Protestant and evangelical churches, confessing, as we do so, that it is a shame even to speak of the things done by them in public. Nevertheless we must look at the unseemly catalogue: Performers brought from the opera or from the theatre to regale the ears of the church with some flighty song or artistic musical display. A star violinist, dressed in the style of his profession, preparing the way for the sermon by a brilliant and fantastic solo. A curtain drawn across the pulpit platform on a week-night, footlights and scenery brought from the playhouse, and a drama enacted by the young people of the church, ending with a dance by the gaily-dressed children; a comic reader filling the pulpit on Monday evening, delivering a caricature sermon, amid the hand-clapping and laughter of the Christians present.

"These are but a few acts in the comedy which the god of this world is performing weekly in our church assemblies. Taken with the dramatic readings, literary entertainments, amateur theatricals, fairs, frolics, festivals, and lotteries, the story is enough to make the angels of the churches blush, and to give fresh occasion for an apostle's tears, while he utters the solemn verdict: 'For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, whose glory is their shame, who mind earthly things.'"

In this land, as at home, it is evident that the future of aggressive Christianity lies with the evangelistic halls and missions, and such churches as do business for eternity on the same lines as they: rather than with those churches whose evangelicalism is only traditional, and which are given over to higher criticism, culture, amusement, and compromise.

It will be objected, however, that evangelistic halls and missions deal chiefly, if not entirely, with publicans and sinners, with the poor, the degraded, the vulgar, and the lost. It has always been so. God said through Zephaniah, "I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty in my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." So in the early antediluvian time: "In the days of Enosh (=fallen man, subject to all kinds of evil), then began men to call upon the name of Jehovah"—the I AM. So all the publicans and sinners drew near to Jesus for to hear Him: the common people heard Him gladly: hung upon Him for to hear Him. At last He suffered without the gate of the city of worn-out solemnities; and we have an altar of which we eat when we go forth unto Him without the camp, bearing and sharing his reproach. The early Christians had their meetings and their dwelling-places in the catacombs. The elders, of whom the world was not worthy, gathered in dens and caves of the earth. The followers of Wickliffe, Huss, and Luther, the Waldensians, the Paulicians, and the Friends of God, the Huguenots and Covenanters, and Quakers, assembled not in gorgeous or pretentious edifices, but wherever they could find a place.

Early Methodist chapels, what were they but mission halls? and what are mission halls but churches in primitive simplicity? As one denomination after another waxed great and elegant and high-minded and worldly, the sack-cloth witness has begun again in places like the Pacific Garden Mission, for which Lawyer-Evangelist Goff prayed, as getting into

ACTUAL CONTACT WITH THE PEOPLE,

and gathering them to Christ as the Saviour of men.

Leaving the Y.M.C.A., we went on to that mission where Mrs. Colonel Clarke and her wearied but indefatigable helpers are at their nightly work, seeking the lost until they find them, and bring them home with rejoicing, according to the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The salvation of God was here declared to men and women whom we call "hands," but whom God calls "souls," in words like these:—"I tell you, gentlemen, it lifts; the Gospel lifts. You get this Bible under a man's life and something is going to break. It takes a Christ to do this—to break the whisky habit, and the unclean life, and to lift men and women into harmony with God."

The temperature must have been 90 deg., and the hall was close and steamy, but there were angels hovering round to carry the tidings to the New Jerusalem that sinners were gathering home.

There is scarcely an evening when there is not joy in heaven over souls won in this dingy locality. And if this is the proper function of the Church of Christ, then here, far more than in gorgeous and palatial buildings, the mission of Christ's witnesses is represented and expressed.

A humiliating consciousness of showing how not to do the Lord's business, in marked contrast with the skill and energy with which they conduct their own, must exercise many Christian manufacturers and men of business, accustomed to adapt and proportionate means to ends, and to gather up their fragments that nothing be lost, when they think of thousands of pounds spent on churches, useful for only one purpose, and only used a few hours in the week. Considering that the whole unevangelised world is dying without God, must it not make angels weep to see the dead capital buried in these expensive tombs, or the tombs themselves buried under debt, while the people outside are crying, "Who will show us any good?" and while Ethiopia is stretching forth her hands to God, and the promise waits that "these shall come from the east and the west, and these from the land of Sinim"?

R. C. Morgan.

[1908]

REV. ANDREW MURRAY.

Rev. Andrew Murray was taking part with Dr. A. T. Pierson and others in a Convention on the Spiritual Life, from September 2 to 6, in the Association Hall, Toronto, Canada, and at New York, in the Collegiate Dutch Reformed Church, from September 9 to 13. He sailed by the Cunard steamer, *Lucania*, on the 14th. He hopes to b at the Rothesay Conference from Saturday to Mon day, September 21-23; at Glasgow Conventio 24-28; Dublin Convention, October 1-3. Returnin to London he will be at the two days' meeting o East-end and other workers, in the Great Assembl Hall, October 8-9. He afterwards goes to Holland where he will give addresses on the spiritual life i various towns.

THE BRIDGE OF HOPE.

What possibilities lie dormant in a little child Nearly thirteen years ago, in the early part of 188 one of my fellow-helpers, who has at length obtaine her heart's desire, and is now living a missionary' life in far Japan, brought to me two little girl whom she had found in one of the miserable alley in Ratcliff-highway, which have since bee demolished to make way for model dwellings an railway improvements.

The elder of the little sisters was ten years ol and their story was one, such as we often have t listen to in its dreary monotony, but sad enough t make me decide that the children indeed were i "grave moral danger," and therefore such as w were called upon to help and save. I remembe the elder one perfectly; she was particularly brigh and lively, and the very necessary cleansing proces which is usually such a dismal affair, afforded h the keenest amusement. I had no children's home then, and had to be indebted to my friends a round to receive my little rescued waifs.

Miss Rye took these, and as although their su roundings had been so evil, the children were sti uncontaminated, they were taken to Canada. have occasionally heard of their welfare, but the Christian training, which must have been indee good, passed into other hands, so we were only th first link in the chain.

At length they developed into useful wome The elder, at twenty years of age, married a American missionary, stationed on the west coa of Africa, and at twenty-one was left a widow Thinking that after her bereavement she woul wish to return to her Canadian home, the direct of the mission offered to pay her journey thithe "No," she replied, "I prefer to live and labou where my husband laid down his life." Her pat has not been easy, but difficulties have been ove come, and she is now put in charge of a school twenty little African boys and girls, where we he she is developing a little infant native churc which is as a tree planted by the rivers of wate which will more than "bring forth its fruit in i season."

In looking through the records of the earlier tim of our work in Ratcliff-highway, I see that much written by the hand of one who lies in a grave i India, whence she was called up higher after but short time of work there, and our sympathy keenly drawn out towards those in China wh have lived with us, and worked with us in th East-end of London. It often proves the be training-ground for foreign service, and our pray has very often been, that those little ones whom w are educating now, rescued as they are from liv which, humanly speaking, must have been spent sin and degradation, the workhouse or the priso may be among those who will not only carry th Gospel message to the heathen at home, but in th east and the west, the north and the south, will te of the salvation which Jesus brings.

Pegging away at work in East London amo these poor waifs, notwithstanding many disappoin ments and constant struggle to make ends anythi like meet, is not without the sweetest compensatio We prove day by day that God's grace is strong than hereditary tendency (the bugbear which is often held up to frighten us). Even now here a there we are gathering "the first fruits," as so of the children who were brought to us in t earlier days of the Mission are growing up in pure and Christian womanhood, but we believe th the harvest of a hundred-fold is yet to come.

I think I shall touch even more tenderly the lit ones who will come to us. We know so little wh God means in the future, when He says "Ta this child and nurse it for Me." "In the morni sow thy seed, and in the evening withhold not thi hand; for thou knowest not whether shall prosp either this or that, or whether both shall be ali good."

Mary H. Steer.

Bridge of Hope Mission, 28, Betts-street, London,

Mrs. Bryson,

MISSIONARY AT WUCHANG AND TIENTSIN.

Many things contribute to the making of a good missionary to the heathen, and it is interesting to learn how the Divine Tutor fore-ordains and actively supervises the preparation of his sons and daughters for the highest form of human toil.

The accomplished lady whose portrait we give this week, was introduced to Christian service as a teacher in the Bunyan Meeting Sunday-school, Bedford, at the early age of fifteen. Her father, Mr. George Carruthers, has this year retired, after being nearly thirty years superintendent of that school. In the county as well as upon the council of the Sunday-school Union, he has done most effective work.

In 1875 Miss Mary I. Carruthers was married to Rev. Thomas Bryson, of the London Missionary Society, and accompanied him to Wuchang-fu, one of the three cities surrounding the confluence of the rivers Han and Yang-tze-kiang. Her eager and sympathetic nature led her to yearn over the pig-tailed boys and small-footed girls who followed her in large numbers along the narrow streets, and gathered wonderingly around her as she sat on the green slopes of their city wall. In 1876 Mrs. Bryson accompanied her husband and Rev. David Hill, of the Wesleyan Missionary Society, on a long journey, and visited several cities where a foreign lady had not been seen before, and on this tour she had some rough experiences.

Mr. Bryson commenced a women's weekly meeting for reading and prayer, which Mrs. Bryson was soon able to conduct, the object being to stimulate in the women a desire to read the Word of God for themselves. This was not an easy task for Chinese women. Whether sojourning in the little cottages among the mountains, or travelling with the boatmen's families upon Chinese lakes and rivers, or visiting the ancient homes of better-class families, with their gloomy and comfortless grandeur, Mrs. Bryson has always endeavoured, by showing sympathy towards the children, to enlist the influence of their mothers in their welfare, knowing that such efforts would make the mothers conscious of their own need of instruction.

Early in 1877 the longing expressions of a little lad named Chih Shwin: "How I wish I could learn to read better," and "How I wish we had a Christian school opened here again," led Mrs. Bryson to pray earnestly that help might be forthcoming to establish a school. This was soon accomplished by money raised in the Sunday-school at Bedford, where Mrs. Bryson had been a teacher. A day-school for boys was formed, and the teacher found time to take some girls also. A Sunday-school was established at the same time. Mrs. Bryson, in various ways, obtained admission to the houses of all classes of people. The ladies of wealthy and official families were at first difficult of access, until the wife and daughter-in-law of a Taotai, accompanied by a lady belonging to a Mandarin's family, called upon her. The elder lady remarked, "I have heard many strange stories of foreigners, and always fancied they were people to be feared and avoided, till my friend here convinced me that I was mistaken. Having made your acquaintance I shall know better in future, *for I think that after all you are not very unlike ourselves.*" It was fortunate that the lady who represented foreigners to these people was sympathetic and tactful. After this visit, ladies from a large number of families in good position called upon Mrs. Bryson and invited her to their homes. The influence of a Christian lady who uses every opportunity thus afforded to commend "the religion of Jesus," must be considerable, though its results will never be fully tabulated.

After suffering much from malarial fever Mrs. Bryson returned to England on sick certificate in 1883. It was with much disappointment that she heard the medical adviser of the Board of Directors forbid her return to Wuchang. However, a suitable appointment was found at Tientsin, for which Mr. and Mrs. Bryson sailed in January, 1885. At this splendid sphere for Christian effort Mrs. Bryson has worked with much enthusiasm and success. In 1885 Mrs. Jonathan Lees and herself were the only ladies of the Mission, and the work among the women and girls of so large a station soon became very heavy. In addition to the school



(From a Photograph by Messrs. E. Walker & Co., Midland-road, Bedford.)

and visitation of families there was the medical work of Dr. Mackenzie, who had been their fellow worker in Wuchang. It has fallen to her lot to write the biography of this loving and single-minded servant of the Lord, the perusal of which has been a means of grace to many.

The medical work was stimulated by the princely generosity of the Viceroy, Li-Hung Chang, who supported a special hospital for Dr. Mackenzie. Miss Winterbotham and Miss Roberts arrived to share the work at a time when family claims were unusually heavy, but Mrs. Bryson seized the earliest opportunity to establish an industrial class for Christian women, and many were able to add to the scanty income of their families by knitting all manner of men, women, and children's garments.

While thus engaged in this full routine of a missionary's wife, and with the claims of a large family upon her, Mrs. Bryson has also been fruitful as a writer. For several years before marriage she wrote for the Sunday School Union periodicals, also *The Leisure Hour*, Dr. Barnardo's *Children's Treasury*, etc., under the name of "Isa Kar." Since going to China, her pen has been very busy in contributing to various missionary publications, also those of the Religious Tract Society, *The Quiver*, and others. In 1885, a very graphic volume was published, entitled "Child Life in Chinese Homes"; and her book entitled "Fred C. Roberts, of Tientsin; or, for Christ and China,"* has just been published.

Although her activity surprised many, all could not see under what burdens this ever bright and happy worker toiled. Her large family has gone through nearly all the ills that beset young life in China, not to speak of the further trouble of malarial fevers, with other trying but less serious ailments; but her faith in God's wise dealings with her and those dear to her, has never given way, neither have those in daily contact with her heard even a whisper of murmur or complaint. Christ is to her an inspiring Friend, the source of her life. His service is her delight, and his people her chosen friends. This strong and active nature is also tenacious and discriminating in its friendships. The hospitality of missionaries is proverbial, but Mrs. Bryson's house seems to have elastic walls, and to be bounded only by the powers of her capacious and generous heart.

Mrs. Bryson and her husband are at present at home enjoying much-needed rest and change. Soon they hope to return to their loved work; meanwhile, so far as strength and opportunity serve, they are seeking, by speaking from place to place, to awaken a deepened interest in Missions, and to call forth fresh labourers among the heathen.

It will be seen that whatever Mrs. Bryson has been able to accomplish has not been done because time and opportunity invited the effort. "Hindrances strewed all the way." Excuses lurked in every homely duty. But the spirit of true discipleship, led by its Divine inspirer, yearned over the mothers and little ones of the Middle Kingdom and longed to introduce them to the Kingdom of God. Thus, despite weariness, pain, and anxiety beyond the lot of many, she has toiled in a manner which another worker has aptly described:—

I look up to my Father, and know that I am heard,
And ask Him for the glowing thought, and for the fitting Word;
I look up to my Father, for I cannot write alone,
'Tis sweeter far to seek his strength than lean upon my own.
I bless the gracious Father, who has moulded praise from pain,
And turned a wail of mourning to a trustful calm refrain;
To many a sorrow giving me an afterward of song,
And wafting it to other hearts in comfort true and strong.

THE NATIONAL BIBLE SOCIETY OF SCOTLAND.—The directors at their last week's meeting in Glasgow took farewell of Messrs. M. J. Walker and R. P. Simpson on their return to China and Spain. Further communications in reference to the recent outbreak in China were received from agents in that country. There was laid on the table a Japanese pocket Bible, published by the three Bible Societies, and sold at elevenpence, a price which more than covers the cost of production. In the quarter ending June 30 last 86,226 Scriptures, including 8,521 Bibles and Testaments, had been sold in Japan. The Society's French tricycle-colporteur had sold during the past four months in the department of the Somme 2,784 New Testaments. Two new colporteurs were appointed on trial for service in Spain. It was reported that two of the Society's Spanish colporteurs, on a false charge of horse-stealing, had been thrown into a country prison; but they were happily set free after one night's imprisonment. A grant was made of thirty large type Bibles, specially bound for use on board the s.s. *Dayspring*, of the New Hebrides Mission.

* In this biography, Fred C. Roberts, of Tientsin, by Mrs. Bryson (3s. 6d. *H. R. Allenson*), the gifted authoress tells sympathetically, as a co-worker with Dr. Roberts, the story of his devoted life. Brief though it be, it is crowded with incident and interest. The lights and shadows of medical missionary life in a great Chinese city, its trials and difficulties, its joys and sorrows, are reflected from Dr. Roberts's own letters and diaries, while many glimpses are given of an inner life made strong by communion with the risen Saviour.

Among the Red Indians.

By Rev. EGERTON R. YOUNG.

IV.—AN OLD WARRIOR'S LESSON.

The incident given below is one of the early memories of my life. It deeply impressed me by the painful way in which the lesson was taught, and gave some insight into the methods by which the Red Indians are early disciplined into what is one of their most distinguishing characteristics, that is, the perfect control they can exercise over their feelings and emotions when they so desire. Naturally they are as susceptible to pain and suffering as are other races, but by stern discipline and strong will-power, they are able to steel themselves against every emotion, and to look upon all things, whether of joy or sorrow, with utter indifference, and to put up with the greatest agony or torture without the quivering of a muscle, or the blanching of a cheek.

When I was a small boy, my father was stationed on a large Mission in the backwoods of Canada. The native Indian tribes were drifting backwards before the irresistible march of the white man, or were being settled on reservations, selected for them by the Government. For years they retained their rights to roam about and kill the game, which still abounded, but which was rapidly becoming less as the white settlements increased, and the great forests disappeared.

To these Indians upon their reservations, the Gospel was proclaimed by the self-sacrificing missionaries as they travelled their toilsome rounds on those large mission fields. Many were their hardships and dangers. Wild beasts sometimes attacked them. Storms were not infrequent, and there was the constant risk of getting bewildered and lost in the great forests, which still abounded, and often stretched unbroken for many miles between the remote settlements.

These visits to the Indians were not made in vain. Many of those children of the forest, sick and dissatisfied with their old paganism, which gave no peace to their troubled spirits, gladly received the truth, and became earnest, consistent Christians. Their godly lives, in many places, were a constant reproof against the inconsistencies and sins of their white neighbours. So much so in some places was this the case, that very deliberate efforts were made to induce the Indians to get drunk on liquor freely offered to them as gifts, that they might thus disgrace themselves.

At rare intervals, it was a great privilege in my boyhood days to be permitted to accompany my father to some of the Indian encampments, that were not very far from our home. Well do I remember their sweet plaintive voices, as they sang some of our hymns, which had been translated into their own language. Their devout and attentive demeanour during the religious services deeply impressed me.

In one wigwam a very characteristic incident occurred. Being known as the son of the Black Coat, for in this way was the missionary designated by this tribe, I was always welcomed in their wigwams, and given a seat in the circle around the fire. Seated on the ground in the wigwam where this incident occurred, were several Indians variously employed. There were three generations of them, all busily engaged in work, principally at basket-making, except the aged grandfather. He was a venerable, patriarchal-looking old man, and sat there on his blanket absorbed in thought.

The youngest of the company, and the one that naturally attracted my attention, next to the old man, was a young Indian lad, who seemed to be about my own age. He was busily engaged with an Indian crooked knife, endeavouring to make an arrow. In his eagerness to succeed in his work he let his knife slip, and unfortunately cut himself very badly. At the sight of the blood, which flowed freely, for it was an ugly wound, the lad set up a howl of pain and alarm, which greatly startled the stoical Indians. Relief was quickly afforded, and the cut was covered with balsam, and tied up in a piece of deerskin. Not one word of sympathy did the boy receive for the accident, but from the mouths of nearly every person in the wigwam there arose a chorus of indignation and disgust at the fact of his having cried out when injured.

Indians very seldom punish their children. Against the boys especially the rod is seldom used. The girls, in the still heathen families, often have a hard time of it, being badly knocked about and beaten. But the boys generally escape, even if they richly deserve the punishment. Here, however, was a very serious case. This boy had committed the serious crime of crying out at an ordinary cut on his hand, inflicted by himself. It would never do to let it pass. The lad must be taught a lesson that would never be forgotten, and this is the way in which it was done, much to my boyish amazement and surprise, by his old grandfather, who was deeply stirred at what he deemed the unworthy conduct of his grandson.

Placing the lad near him, he gave him a talk upon the duty of bearing pain without uttering a cry, or even a groan.

The fine old man, who had been a great warrior in his younger days, told him that if he were not more courageous than that he would never become a brave warrior, or a good hunter, and that unless he was able to control his feelings, and never cry out, no matter what was the cause, they could never respect him any more than they would an old grandmother. While he talked he renewed the fire, which had partly burned down on the ground in the middle of the wigwam. When this was, by the addition of some very dry wood, burning up vigorously, the old man quickly turned to his grandson again, and speaking out sharply and excitedly he said: "See here! Look at me! This is the way a brave should stand pain!" Then, to my horror, he suddenly reached out his hand and held one finger in the flame, and kept it there until it was fearfully burnt.

During this sickening ordeal not a muscle of the old man's face quivered, not a groan escaped from his firmly-set lips. To judge from his appearance, it might have been a stick he was burning. When at length he drew back the crisp burnt finger, on the now blistered hand, he held it towards his grandson, and gave him another lecture, telling him, among other things, that if he ever expected to be great or honoured among his people, in the way he had witnessed in his grandfather, he must bear pain without flinching or uttering a cry.

This incident created a deep impression on my mind, and I have often thought since that if an Indian in his ignorance would endure such pain for the sake of upholding a heathen tradition, how unworthy it is of many of us that we are willing to bear so little for the sake of the Saviour who died for us.

DR. A. T. PIERSON.

Permit me to state that Dr. A. T. Pierson has promised to spend six months in this country from January, and it is proposed that he should visit several of the larger towns, spending three or four days in each, and holding conferences on the following subjects:—First day, the Inspiration and Authority of the Bible; second day, the Personality and Power of the Holy Spirit; third day, the Culture of the Inner Life; fourth day, Christian Missions. There would be two meetings daily.

I should be glad to hear from those who are prepared to arrange for these conferences in various towns. The following conditions are suggested:—First: That the meetings be held on neutral ground, one of the largest buildings being taken. Second: That an effort should be made to engage the interest and co-operation of Evangelical leaders belonging to all branches of the Church. Third: That the local expenses, advertising, etc., be met by those who arrange the meetings (this may easily be met by having an offering at the doors at each meeting); and that the balance should be sent to us for general expenses. Fourth: That the arrangement as to dates, etc., be left as far as possible with us, so as to save needless travelling to and fro.

We hope and believe that much good may result from this visit of our honoured friend.

F. B. Meyer.

Christ Church, Westminster Bridge-road, S.E.

TWENTY-FOUR YEARS IN HYDE PARK.

We are just closing our twenty-fourth year of Gospel services in the great park of the West-end, and are rejoicing in the fruits abounding from the season just concluded.

We began this work in 1872, and for some years endured a great deal of hostility from the infidels, being often obliged to continue singing the Gospel until our enemies were tired out and left us undisturbed. In 1874 Hyde Park Hall was built and opened. Then a choir of godly and baptized believers was formed, and trained to sing from music, which has now entered upon its twenty-first year, and hopes soon to celebrate its coming of age.

Much of the success which has resulted is owing (humanly speaking) to large audiences being attracted by good singing, and, while the bulk of the listeners are of the artisan class, yet many notables (including a Premier and other Cabinet Ministers), have been observed listening.

In 1875 the Metropolitan Music Hall was engaged for Sunday nights as the further outcome of the work in the park; and though capable of seating 2000 persons, it was crowded on the opening night, and has continued so for the past twenty years.

Our week-night services are now closed for this year, as it is hardly prudent to begin an open-air service in the dark. Every meeting is followed by an indoor service, and it is exceptional not to find anxious troubled souls, who have followed the workers in from the park, inquiring the way to rest and peace. Many notable speakers have preached with us; numbers of striking cases of conversion have been noted. Visiting a London hospital recently a man said to me "I was converted when Dr. Talmage preached from the text 'Come thou and all thy house into the Ark.'"

Another striking feature has been the large number of foreigners who have come under the influence of the Gospel in the open-air, no less than fourteen nationalities having been represented by the converts up to last year. A young German two Sundays ago said to me: "I was at the meeting in the park on Sunday last, and came into the hall, and I have trusted in the Lord Jesus, and am able to thank God for saving me."

Another case is still more interesting. At the close of a Monday evening service in the Park we adjourned as usual to the Hall, which is within three minutes' walk, when a Stundist, who has held a high appointment in Russia, came in with us. His story was most pathetic; an exile without friends, he had wandered through England and London, and though not actually in want, was very much reduced in circumstances, and although speaking five or six languages, could get no regular employment. "I had almost lost all hope, and well nigh faith, when I came to your meeting to-night," he said to us at the close of the service, "but now I will hope in God, and trust in Christ." I was enabled to start him in a small way in business, and he is now both bright and cheerful. He is an efficient teacher of languages, being master of Hebrew, Greek, and Latin, besides the spoken languages of the Continent.

I could extend the recital of such instances, and also gratefully acknowledge much blessing amongst our own people. We are hoping to continue the Sunday evening meetings till the end of the present month; then we should re-open the large music-hall for the winter; but the loss through death of several liberal subscribers have made me question whether I dare accept the financial responsibility of the latter without some promise of help to meet it. The rent alone is £150 for seven months, which, with other expenses, always amounts to fully £200. If spared another year, I should then complete a quarter of a century's work in Hyde Park, and twenty-one years in the music-hall. The work is so directly aggressive that it cannot possibly be self-supporting, seeing that half of the year the work is chiefly in the open-air, where we deem it highly impolitic to have any collections. A friend has volunteered £50 if the remainder is forthcoming.

Chas. Cook.

6, Frithville Gardens, Shepherd's Bush, London, W.

YOUNG PEOPLE'S MISSION, WALTHAMSTOW.—There is revived interest in connection with the Gospel services for children, held under the auspices of this Mission. Some whom the workers have been praying for for some time past have come to Jesus, and we are looking for others to do the same. F. W.

ERTH CHRISTIAN CONFERENCE.

The thirty-third annual meeting of this Confe-nce was held in Perth from the 9th to the 12th st. The various gatherings were very well tended, the evening meetings being crowded. erhaps it may be said here, the appearance of the udiences had a much more local aspect than heretore, but when we reflect that whereas the Perth onference remained for years one of two, the other eing Barnet, now Mildmay, Christian confe-nces and conventions are now to be counted by e score, it is not to be wondered at if Perth is not much frequented by strangers, especially from ngland, as before. One very gratifying circum-ance is that evidently many more of the Christian eople in the neighbourhood visit the Conference. he committee is still representative of Scotland.

As usual, on the evening before the Conference roper assembled a reception was held, when visitors om a distance were welcomed with tea and many eetings. An hour thereafter an adjournment was ade to the adjoining Free Middle Church, where prayer meeting was held for special blessing during e Conference season. An evangelistic meeting for omen was also held in another place, when Mrs. atts, of Glasgow, gave an earnest and excellent ldress. We may say just here that the lad eemed to have organised their plans thoroughly nd genially, for every day in the afternoon interval ey held tea-meetings, with addresses to women terwards.

The early morning meeting is always full of terest, alike from the reports of various kinds of ork with interesting and somewhat private details, nd from the pleasure of seeing face to face notable orkers who previously were only known by name in rint. This year these early meetings were not hind in furnishing glad tidings and matter of anksgiving.

In the forenoon of Tuesday, 10th inst., the Con-rence proper was constituted by praise and prayer the City Hall. Lord Kinnaird presided. The bject of Conference was Deliverance, Past, Pre-nt, and Future; each phase of the subject in turn eing treated in the consecutive days. The text on hich the subject was based was 2 Cor. i. 10. The rst address was given by

REV. PROFESSOR LAIDLAW, D.D.

Here we have a threefold aspect of salvation hich God accomplishes for us and in us. In one spect it is accomplished; in another it is still oing on; in a third aspect it is looked forward to, be revealed when the Lord comes. We shall onsider the first aspect, and especially the practical es of knowing this aspect of salvation. In illus-ation of this, take another passage, 1 Thess i. 10: Jesus, which delivered us from the wrath to ome." We would naturally have expected here will deliver us" instead of "delivered." This ord shows that there is no condemnation to God's eople. Condemnation and wrath are all behind. ou know this, but do you realise it? How slow hristians are, even earnest Christians, to take this . That old native tendency (which itself is just opery) is apt to return. The feeling, "I must do omething for expiation of my own sin; I must ke some share in it," rises in us, and we forget hat God says, "I, even I, am He that blotteth out y transgressions."

Take another passage, Col. i. 13, "Hath delivered s from the power" (or more correctly, authority) of darkness." This brings out the fact that you annot belong to the two kingdoms at once. Lord rougham grew to be so fond of Cannes that he ought to be naturalised as a Frenchman, but ound it was impossible to be both a peer of ngland and a citizen of a French town; he must enounce the one to become the other. Coming ut from under the authority of darkness one gets he right or authority (same word in John i. 12 as ere) to become a son of God, and have the stand-ng of children in the family. This applies to the iscipline of life. Though you are pardoned, do ot imagine you can sin if you like. Nay; you are nswerable for any sins you commit. "What?" ou say, "is it not finished after all?" Yes, it is nished; but, being translated out of the region of w and penalty altogether, you are put into the osition of children.

Now, the faults of children are dealt with by the arent, severely, it may be, but lovingly, for their ood. The servant who grievously offends is dis-issed, perhaps without being scolded at all. The on who as grievously offends is not dismissed, but severely dealt with. "Whom I love I rebuke and chasten." This is the "rebuke" which the Holy Ghost carries on (Isa. xxxvii. 3).

Consider now another passage. "Thou hast delivered my soul from death"—*i.e.*, from death in trespasses and sins—or from the dominion of sin. Rom. vii. explains this. It is there said that the two opposite principles are in the believer, the old nature and the new. But the one is crucified and dying, and the other prevails, and is superior. Remember, you cannot serve two masters. You may serve two men, but not two masters. This means the prevailing tendency of your character is to be towards the serving and pleasing of God.

The other speaker was Rev. A. J. Poynder, who expounded and applied Ps. lvi. 13.

The afternoon meeting was given to many workers to tell in five minutes each, how the Lord had delivered some from sin and shame. Thereafter a short prayer-meeting "For our children" was held, and a special meeting for ministers, under the presidency of Dr. Bannerman, was addressed by Dr. Laidlaw, Dr. Stalker, and Rev. A. J. Poynder.

DR. J. L. STALKER,

the first speaker in the evening, took as his text Eph. ii. 12, and confined himself to the three points "Without God, without Christ, without hope," the godless man's condition. He maintained that man is essentially a religious being; all science goes to prove that there is a throne in man's nature which remains untenanted until God takes possession of it. Why is it, then, that God does not reign in every man? Here the problem of free-will comes in. God will not force Himself on any man. He stands at the door and knocks. The door can be opened from the inside, and God will not enter until it is opened, and the invitation issued from within. Illustrating the second, "Without Christ," Dr. Stalker said, "In this Christian land no man can be described as wholly without Christ. Christ's influence is far-reaching, and permeates everything; every book we read, every study we pursue, is more or less under the influence of Christ. But it is one thing to be under an influence from which we cannot escape, and quite another to know Christ personally, and to have entered into the closest of all relationships with Him. It is the want of this that brings men into the condition described in the text.

Dr. Corbett, of Glasgow, followed, and, taking Pilate's question as a text (Matt. xxvii. 22), delivered an impressive address on "A Soul's Perplexity." Now, Christ's day of trial is not yet over. He still, as it were, is being tried by every man, and Pilate's question has to be answered by every man for himself. On the answer all eternity depended. By-and-by Christ would be the Judge; his attitude then would be decided by man's attitude to Him now.

SECOND DAY.

On Wednesday forenoon Sir Archibald Campbell, Bart., was chairman. Dr. Corbett was the first speaker. His subject was, "Who doth Deliver"—God's present deliverance. It was a glorious thing to look back upon our steps and see God's power and grace in deliverance. There we find cause to praise Him for all He hath done. But there was danger of not doing equal justice to the fact that God is a present deliverer, and then we do grievous hurt to the beauty of Christian life. God is really our deliverer to-day. Were we to remember this, our Christianity would be a far brighter thing than it is. Fathers, mothers, young men and young women who want to have God's will, and yet are surrounded by the worry and business of life, what a joy would be theirs did they realise that God doth deliver. They heard much of going back to Christ, and it was a precious fact of to-day that they were doing so, but don't let them mistake—Christ is here. What they had to do was to realise the present Christ, to recognise that He is in their offices and homes.

Rev. Arthur Gordon, Monsievaird, followed with an address on "Conscious Deliverance," based on Acts xii. 11.

Rev. Dr. Stalker gave the last address on Eph. ii. 2, on "Deliverance out of the World." The world in Paul's day was a far more definite thing than in ours. Now the difficulty of coming out is greater. He then referred to some of the phases of worldliness from which we are delivered. (1) Seeking happiness outside. Here is seeking and never finding. To find happiness inside instead of outside is to be delivered. (2) To be delivered from the aimlessness and uselessness of the worldly life. (3) From pride. Christ delivers by giving us a new standard of measurement of ourselves. In our character we are to correspond with Him. (4) falsehood. In what way does Christ deliver us from falsehood? By making us think of the eye of God and the judgment.

The afternoon and evening were devoted to reports from the mission field, and missionary addresses. Several missionaries from distant lands were present.

CLOSING DAY.

On Thursday forenoon the Conference again met, Mr. W. C. Malcolm, of Burnfoot, presiding. Rev. Arthur Gordon led the Conference in the subject for the day, viz., "Deliverance for the Future." Proceeding, he inquired, Who questions it? (1) The scoffer, the unbeliever who says, "Where is the promise of his coming?" He calls faith in Christ superstition. But is not the Christian superstition in itself so much superior to all others that it is our duty to spread it? (2) The perplexed soul, whom he might call a spiritual hypochondriac. He is fond of selfish self-analysis—a spiritual disease. Let them forget themselves, and live for Christ, for others. (3) Others who are temporarily in the darkness, and are to be sympathised with. Sickness is sometimes a help to the Christian. Then the mind and intellect are clear. But such is not a constant experience. What is the remedy? Look to Jesus. Remember his sense of forsakenness when the burden of the world's sin came in all its intensity upon the pure and holy soul of Jesus, and hid his Father's face. Take three texts: (1) Isa. l. 10, "Who is among you that feareth the Lord," etc. You see God has a character, a name, *the* name of the Lord. (2) Ps. l. 15: "Call upon Me in the day of trouble," etc. Some people were too much in the company of Mrs. Diffidence, Giant Despair's wife. They have the key of promise in their own bosoms if they would only remember. (3) James v. 13: "Is any among you afflicted?" etc. Go and tell it to God. Unbosom your difficulty, your sorrow, as King Hezekiah spread the letter before the Lord, and He will make your way clear.

Professor Laidlaw followed with an address on the words, "Unto Him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

In the afternoon the Communion of the Lord's Supper was held in the Free Middle Church, under the charge of the Wesleyan minister and Session, Dr. Laidlaw and Rev. Arthur Gordon giving the addresses.

In the evening a great evangelistic meeting was held. Prof. Simpson, Edinburgh, was in the chair, and earnest addresses were given by Rev. Dr. Robson and Mr. W. A. Campbell, Glasgow.

Dr. Bannerman, as joint secretary, directed the business of the various meetings with excellent order. His late coadjutor, Mr. James Mudie, of Montrose, was not forgotten, nor were many others who are now with the Lord in the Upper Sanctuary, who were wont to be visibly present with us. We all met and parted, we trust, under the welcome and benediction of our Deliverer, of whom the whole family in heaven and earth is named.

Scone. A. K. McM.

LONDON MISSIONARY SOCIETY:

FOUNDERS' WEEK CONVENTION.

In September, 1795, during a week of very remarkable meetings, the London Missionary Society was founded, and now, after the lapse of a century, the directors are marking the event by a week's convention, to be held in London. More delegates, however, are coming than have thus far been provided for; and on the strength of the Society's catholic basis and history a general appeal is made for help in this matter. The hospitality required will include supper, bed, and breakfast for the five days of the convention—that is, from Monday evening, September 23, to Friday evening, September 27, or possibly Saturday morning, September 28. The names and addresses of friends willing to entertain delegates as guests will be gratefully received by the secretaries of the Hospitality Committee, Revs. G. Cousins and T. Grear, 14, Blomfield-street, E.C.

BRUMANA, SYRIA.—The Girls' Training Home is now nearly ready for use again, after heavy repairs, and Miss Caroline Cadbury hopes to reach Brumana about the middle of October, to receive the scholars, after their unusually long holiday. The additional story provides room for several more girls, an enlargement which has become very urgent.

The Evangelist.

"IT'S BOILING OVER."

By Rev. W. E. SELLERS.

I was conducting a village mission. From the little chapel in which the services were being held not more than two or three houses could be seen, and yet it was crowded night by night with eager listeners, who gathered from all the country side. Great power was resting upon both preacher and people; and many were in trouble about their souls.

My "home" was a large rambling farmhouse, standing at some distance from any other house, and a mile or more from the chapel. The farmer—a real old Methodist—had several children, one of these, a bright young fellow of about twenty-one, speedily attracted my special attention. He attended the services out of courtesy to his father and his father's guest, but every night as soon as the sermon was over he left the chapel, and could not be prevailed upon to stay to the after-meeting. I saw it was no use speaking personally to him on the subject of religion. He was one of those who are best left alone. So I contented myself with praying for him, and quite expected to see him converted before the mission closed.

The week was, however, passing rapidly, and there was no sign of yielding on the part of the young man. On the Thursday night, although there was special power in the service, he left as usual as soon as the sermon was concluded, apparently still unmoved. When I returned tired out to my farmhouse home, he was nowhere to be seen. We had supper and went to bed, thinking but little of his absence, as there were so many duties to claim his attention. I had just reached the borderland of dreams, when all at once the door of my room opened, and I heard someone step softly to my bedside.

Then the voice spoke from out of the darkness, "Please, sir, will you come and pray with me?" I understood it now. It was my host's son in trouble about his soul. He had waited until all had gone to bed, and then, unable to bear his mental agony longer, had come to the minister for help. "Oh, yes!" I said; "that I will, right gladly. Go downstairs. I'll be with you in a minute."

Hastily slipping on a few clothes, I stumbled downstairs and into the dining-room. He was there in the darkness, groaning in agony of soul. We did not stop to strike a light, but from the darkness sent our petitions to God's throne. Hour after hour we pleaded. He was in desperation. In his terrible conflict of soul, all unconsciously to himself, he pushed the table first in one direction and then in another; and the various articles of furniture suffered rather seriously during those midnight hours! In his extremity he cried repeatedly, "I must be saved to-night."

By-and-by his cries aroused the sleeping family, and I heard steps overhead and down the stairs, and then I saw the glint of a candle through the keyhole. They were listening to him, and then, realising the situation, they retired like wise people to their rooms.

Unknown to his friends and to me he had been under conviction of sin for days, but had made up his mind that he would not yield. Said he afterwards, "I was so determined and so angry that if you had spoken to me about my soul I should have knocked you down." But that last service had been too much for him. He had left the chapel and gone into the stable, and there among the straw he had knelt and prayed to God, and at last, unable to find peace with God, he had decided to arouse the minister.

How he did pray! How determined he was! At length, after hours of mighty wrestling, there was a pause, and a strange quiet rested upon us, like a lull after some terrible storm. He was kneeling close to me, and I felt him stretch forth his hand. "What is it?" I said. "What do you see?" "See!" he cried, and he jumped to his feet; "I see Jesus Christ hanging on the cross for my sins." He felt for my hand in the darkness, and grasped it in a way which gave both pleasure and pain. "Oh," he cried, "won't father be glad!" The first thought was for the old man who for so many years had been praying for his son. We rejoiced together, and then, fearing the consequences of further excitement, I begged him to go to bed. We parted for the night, both praising God with joyful songs.

When after an hour or two's sleep I came down to breakfast, I met him on the stairs. His face was beaming. He seemed a new man. What a strange yet glorious light plays upon human faces after long communion with God! How the lines of care fade away, and the eyes, shining with a lustre not their own, seem able to look into eternity.

"Well," I said, "how is it this morning?" "Oh!" he replied, "it's boiling over, boiling over." It looked like it. And as I watched the nervous working of that sensitive face, and listened to him praising God as we sat at breakfast, I thought it would not be long before others felt the warmth of that love which was even then "boiling over."

I had not an opportunity to speak to him alone again until we walked to chapel in the evening. It was evident it was "boiling over." His heart was full to overflowing, and his face and lips told it.

The chapel was full when we reached it, and the service was one of power. I had just concluded the sermon when I felt my coat pulled from behind, and a voice said, "Don't you remember what I told you this morning? 'It's boiling over, and it must come out.'"

"Well," I replied, "come with me into the pulpit, and let it 'come out.'"

He came, and before all the congregation gave his testimony.

"I can't help it, I must speak. To have the love of God in one's heart and not to tell about it is impossible. It's a fire burning within, and it seems to me others must catch the blaze. You'll think it strange to see me in the pulpit. And it *is* strange. Aye, but I ought to have been in that big front pew during the week, but I wouldn't go, and now I've had to come into the pulpit instead. That's worse than going into the pew. And if I didn't tell you about it some of you would think I wanted to *slink* into religion. And so I've come here to tell you all. But there, it's no credit to me. I can no more keep it in than I can fly. It's boiling over, as I told the minister, and I reckon it'll keep boiling over, as long as it's near the fire."

Not long afterwards I was asked to reopen the chapel, which had been enlarged because the increased congregations demanded "more room." I went, and to my great delight found that it was still "boiling over." He had gathered several of the young men into a Bible class, and was not only teaching them the Scriptures, but leading them to Christ.

CANON HOARE MEMORIAL.—Those who valued the late Canon Hoare's teaching and testimony have been endeavouring to raise £5000 to add a new wing to the South-Eastern College, at Ramsgate, in memory of him. Of this £4400 has been secured, and strong efforts are being made to complete the amount. A friend has offered an additional gift of £100, if the other £500 be obtained by September 30, and towards this a poor man has sent £10. With a little self-denial the thing would be done. The secretary is Rev. J. H. Townsend, D.D., St. Mark's, Tunbridge Wells.

THE BARNET CONFERENCE.—After a lapse of many years another conference will be held to commemorate the jubilee of the parish of Christ Church. Special sermons will be preached on Sunday, October 6, by Rev. John Barton, and a prayer meeting will be held on the Monday evening. The conference will last three days, viz., October 8, 9, and 10, and Revs. Evan Hopkins, Barnes-Lawrence, Geo. H. C. Macgregor, W. E. Chapman, E. J. Kennedy, and others will take part. Canon Trotter, the vicar, will preside. The subject for the three days will be "The Love of God," in salvation, sanctification, and service. A Bible-reading will be held on Tuesday and Thursday at 3 o'clock—on the latter day on "The Lord's Coming". On Wednesday afternoon the claims of the heathen, the Mohammedans, and the Jews will be set forth. There has been much prayer, and a season of great blessing is expected. High Barnet station, on the Great Northern Railway, is not far from the conference tent. Special arrangements for the comfort of visitors have been made, and hospitality will be found as far as possible for those who can stay the three days. Information may be had from Canon Trotter, Christ Church Vicarage, Barnet.

Letter to the Editor.

ROMAN CATHOLIC ADVANCES.

Dear Sir,—Will you allow me to ask all readers of The Christian to join in prayer that the Government may not make any concessions to the Church of Rome in Ireland?

With the prospect of a Government grant to the "Christian Brothers," followed perhaps by further grants (a general endowment scheme is in the air), and in view of the openings for Gospel work at present in Ireland, and the increasing willingness of the people to receive the truth, let us pray very earnestly that this work may not be hindered by any concessions to Rome.—Yours very truly,

September 9. C. Butler Stoney.

REVIVAL MEMORIES.

Dear Sir,—Through the thoughtful kindness of a friend in Scotland, I receive occasionally at my Dunedin (N.Z.) home a copy of The Christian. No articles have interested me more than those which have recounted the marvellous goodness of God in America and Scotland during the ever-memorable years of 1857-60. Gladly do I "remember the days of old." As long as life lasts I shall gratefully recall the names of honoured brethren who, through God's grace, did grand service in those splendid years, viz., Reginald Radcliffe, Richard Weaver, E. P. Hammond, Duncan Matheson, Gordon Forlong, Brownlow North, and others. They were then carried forward on the crest of the wave. Undoubtedly, as Joseph Cook puts it, "God is the author of revivals and revivalists." Very largely through dear Mr. Hammond I was brought, in March, 1861, to decision for Christ, and ever since have been doing work for the Master in the old land and the new.

To God be all the praise for what we have seen and heard in later years through Mr. Moody, and other brave good men, whose names appear in your paper from time to time. But yet it seems to some interested onlookers that the evidences of deep repentance for sin are not now so marked as in the blessed years of grace just mentioned. If that be correct, how shall we explain it? In my judgment, we do not now plough deep enough; we have too much machinery, we have quite a plethora of organisations, *but far too little Holy Ghost power!* Viewed from some aspects, we are too progressive; and although perhaps a little humbling, we must face the inevitable and quietly get back to Apostolic Christianity, and to what some may sneer at as primitive methods, if the day of Pentecost is again to be repeated.

In Maoriland, where for over twenty years I have done service for Christ, over a large part of Victoria, including Melbourne, Geelong, Ballarat, and other centres, in many parts of New South Wales, including Sydney, Newcastle, &c., and now in, Tasmania (beautiful island of the sea), I have met and conversed with many persons from Great Britain and Ireland who were converted to God during the years already referred to. Oh, for another mighty wave, deep and strong, of Holy Ghost power to sweep over the homeland and these fair islands of the sea! And let all the people say, "Amen."

It is far from enough, on any side of the sea, that we should "hold the fort." In the name of our risen Lord and King the Christian Church must attack Satan's strongholds; it is imperative that we be aggressive, and that vigorously and constantly we spread abroad a knowledge of the Saviour's name.

Come, Holy Spirit, come,
Let thy bright beams arise!

—Yours truly,

D. Wright (of Dunedin, N.Z.).

Tasmania.

A MISSIONARY FAREWELL.—A valedictory service was held in St. George's Cross Tabernacle, Glasgow, on the 12th inst., to wish God-speed to Mr. John Cooper, going forth to China this month in connection with the China Inland Mission. Pastor D. J. Findlay presided. Rev. J. W. Stevenson, deputy director of the Mission, gave an account of thirty years' work for God in China. Mr. Robert Grierson told something of his ten years' experience there; and asked special prayer for the native Christians at present passing through a storm of persecution. The pastor, in presenting a handsome Bible (Bagster) to Mr. Cooper, gave him also 2 Tim. iv. 1, 2, as his text from the workers. Mr. Cooper replied in a few touching words. The congregation have also provided the young missionary's outfit and passage

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* From Strange Scenes and Strange Experiences. (1s. 6d. *C. H. Kelly.*) A series of stirring incidents from the experiences of a Methodist minister. They are graphically penned, and many of them are singularly interesting.

The Book World.

The Perfections and Excellences of Holy Scripture. By Thomas Newberry. (*John Ritchie, Kilmarnock.*) A little volume of significant facts and suggestive inferences.

The "Autocrat" Birthday Book. (1s. 6d. *Sunday School Union.*) A tastefully-prepared book, with daily selections (as hinted in the title) from the writings of Oliver Wendell Holmes.

Consecration: "I am the Lord's." By H. L. Hastings. An admirable booklet; choice in contents, tasteful in binding. Many have been helped by these pages, and we trust the re-issue will be largely blessed. (1s. *Marshall Brothers.*)

The Mystery of Human Suffering Dispelled. By John Maynard. (1s. *Partridge.*) There is good reasoning here; although the work is too slight to take into account some of the important issues inevitably raised in the problem of pain.

Bible Readings for the Year: A Book for the Young. By T. S. Henderson. (*Simpkin, Marshall & Co.*) A re-issue of an admirable little work. The Scripture texts are well chosen, and the explanations are simple and directed to a practical end.

The Pathway of Light: A Study of the Conditions and Privileges of Christian Fellowship. By Rev. J. P. Lilley, M.A. (1s. 6d. *C. H. Kelly.*) A series of meditations on 1 John i. 7, a passage marvellously comprehensive in its teaching. The exposition is lucid and essentially practical.

The Will of God: What is it? and how to do it. By Rev. J. P. Hobson. (1s. *Religious Tract Society.*) A series of brief chapters on an important and practical subject, which doubtless exercises greatly the minds of all believers who seek to walk in obedience and fellowship. Clear and helpful hints are given as to recognising the will of God in things of daily life.

"For the Good of the House," and other temperance readings, by Rev. Charles Courtenay. (1s. *Religious Tract Society.*) We have often read with pleasure the author's vigorous and sensible papers on the evils of strong drink and the value of abstinence; hence we gladly welcome this collection of readings in cheap and convenient form likely to prove of service to many.

James Talbert, Dundee. By J. C. Smith. (6d. *J. P. Matthew, Dundee.*) We do not wonder that this simple story of one who for sixty long years was a prisoner of Jesus Christ should have attracted general attention, and consequently run through its first edition. A second edition now appears with three additional chapters, a facsimile of James's handwriting, and other fresh matter. We doubt not it will meet with a warm welcome.

Ben Hur, by Lew Wallace. (2s. *Sunday School Union.*) A cheap edition of a book which has already become widely known. As throwing light on the days when our Lord Jesus Christ walked this earth it has its merits, giving, as it does, in the form of a tale, glimpses of the condition of things then prevailing and the habits and customs of the people. Many, however, must feel some objection to the chapters which introduce "the Nazarene," though, we must admit these are penned in a reverent spirit.

The Bible: its Origin, Growth, and Descent: A Lantern Lecture by Rev. W. M. Wadsworth, M.A. (s. *Stockton-on-Tees: E. Appleby*, 59, *High-street.*) The story is pointed and succinct, and should prove a service to lecturers. Those who are not familiar with the subject will find the pages very readable; those who know the subject, will find the treatment suggestive. As particulars are given of over eighty lantern slides, including information as to where they may be bought or hired, it is hoped that the volume will promote an excellent method of popular education.

The Lord's Supper: Aids to its Intelligent and Devout Observance. By W. T. Davison, D.D. (2s. *C. H. Kelly.*) Prepared at the request of the Book Committee of the Wesleyan Conference, this little work, in the language of its author, "is an attempt to combine the giving of some measure of instruction concerning the history and meaning of the Lord's Supper, with devotional guidance towards its reverent observance." Experienced Christians, as well as young disciples, may read its pages with profit; for the treatment is at once Scriptural and stimulating.

Home-Making; or, the Ideal Family Life. By Rev. J. R. Miller, D.D. (3s. 6d. *Sunday School Union.*) The first half of this book has already appeared in a volume entitled "The Perfect Home." The new chapters constitute this a very valuable work on a subject of great importance. In the words of the author: "The aim is to mark out the duties and responsibilities of each member of the household—husband, wife, parents, children, brothers and sisters—and to suggest how each may do a part in making the home-life what God meant it to be." The volume is full of wise and godly counsels, and will, we trust, have many readers.

Twenty Years in Khama's Country, and pioneering among the Batauana of Lake Ngami, is the title of a timely volume of letters by the late Rev. J. D. Hepburn, edited by C. H. Lyall. (6s. *Hodder & Stoughton.*) As is well known, Mr. Hepburn was a devoted agent of the L.M.S. He combined sterling common sense with deep piety, and was permitted to see remarkable fruit of his labour among South African tribes. We last week gave our readers an extract showing how Khama cleared his country of the drink scourge. The pages tell a story which has its light and shade, but one thing is obvious, and that is that Khama is no ordinary man, and that his land is one that should engage the sympathy and prayers of Christians everywhere. The habits of the people are admirably described; and it is impossible not to admire the modesty of the missionary, also his courage, which was bravely shared by his wife in times of peculiar difficulty and danger.

Mr. W. R. Bradlaugh, 70, *King's Cross-road, W.C.*, has published a useful placard (1½d., post free), entitled, "Beware of Infidelity!"

The Church Almanac is an admirable wall sheet. The issue for next year is embellished by an excellent portrait of the Queen, and pictures of the Royal Palaces. (1d. *Church Monthly* Office, New Bridge-street, E.C.)

Did Jesus Christ ever Live?—This tract makes available for all the substance of a lecture by F. W. Birkett, in reply to ignorant declarations of a Secularist leader. The treatment is pointed and plain. (1d. *W. Gregg, Western Hill, Sunderland.*)

Miss Emily Headland has added to her very useful "Brief Sketches of C.M.S. Workers" outlines of the lives of Rev. George Maxwell Gordon, well known for his itinerant labours in India, Persia, and Afghanistan; and Right Rev. William Williams, Missionary in New Zealand and Bishop of Waiapu. In each case there is a portrait of the subject. (2d. *Nisbet & Co.*)

Useful booklets are: If Not, Why Not? Plain reasons for coming to the Holy Communion, by Rev. Alfred Leedes Hunt, M.A., Rector of St. Mary's, Maldon. (1d. *W. Hunt & Co.*) Plain Bible Statements, doctrinal and practical. (2d., post free. *F. J. Parsons, Printer, Claremont, Hastings.*) Be Definite: A Word for the Times, by Gerald Coultas. (1d. *Marshall Brothers.*) God's Eyes and Mine, by Ethel Ruth Boddy, a searching booklet, calculated to solemnise many readers. (8d. per dozen. *G. W. McKane, Keswick.*) A Strange Conference and its Result, a sound Gospel appeal, by John Elliot. (6d. per dozen. *Religious Tract & Book Society of Scotland*, 93, *George-street, Edinburgh.*)

RICHARD WEAVER IN GLASGOW.

On the evening of Friday last this veteran evangelist concluded a fortnight of special services in White Memorial Free Church (Rev. Jas. Paterson's). During the first week he had as co-worker his son Frank, whose solo singing was attractive and impressive. The evangelist himself spoke with energy and spiritual power. On the Sabbath evenings though some 1300 could be packed into the building, it was too small for those who wanted to get in, and on week-night evenings the audiences were very large. The message was with such power, that men and women night after night rose from their seats, and in the face of the great congregation, made their way to the vestry to ask, "What must we do to be saved?" Conviction of sin is one outstanding feature of the signs that accompany the preaching of this evangelist.

His frequent presence at the noon meeting in Bothwell-street was greatly relished by the faithful few who keep that lamp of the sanctuary alight.

On his paying an early afternoon visit to the mission shelter, the seventy women who have found a refuge there were gathered together, and the old man spoke the Word to them so touchingly that for the most of them the fountains of the great deep were broken up, and the glistening tears witnessed to the presence of Him who said, "I will be as the dew unto Israel." How eagerly they asked him to come again! And how feelingly (of their own accord) they struck up and sang, "God be with you till we meet again!"

Mr. Weaver has now gone to St. George's Cross Tabernacle (Pastor D. J. Findlay), and is conducting a fortnight of services there. He earnestly wishes the prayers of your readers. J. P.

DR. PENTECOST'S RETURN.

The return of Dr. Pentecost from America has been celebrated by a crowded meeting in the lecture hall of his church, and the heartiness of the welcome must surely have gladdened the heart and given fresh encouragement to their pastor. The chair was taken by an elder of the church, who gave an address of welcome. Mr. Hugh Matheson also spoke. All the various branches of this busy church were represented on the occasion. Dr. Pentecost, in a few appropriate words, returned thanks, and said that although sometimes he suffered from home-sickness, he was glad to be among us, and his desire was not to be pastor and preacher only, but, as far as possible, the friend of his people.

LOWESTOFT BETHEL MISSION.

This mission exists to carry God's remedy for sin and sorrow to seamen and fishermen and their families. The forty-fifth annual report says:—"During the last trying winter, in the midst of sorrow and death, occasioned by the severe gales and storms, and when so many of our seamen and fishermen found a grave in the great deep, we had no less than five memorial services at the Bethel on Sunday evenings, when a large number of the sea-faring people, with the relatives of the drowned, attended. The widows and parents of men lost at sea are all visited, and through my being hon. agent of the Shipwrecked Mariners' Society they receive immediate relief."

Mr. William Johnson, who has for so long carried on the work, has been compelled through advanced age, to relax his energies, especially in the visitation of vessels in the harbour. The directors of the British and Foreign Sailors' Society have appointed Rev. B. Hughes, formerly of the Milford Haven Mission, to that department, and also to help in the work of the Bethel. Mr. Hughes, during four months, has visited 1031 vessels, and put on board the boats and smacks 421 parcels of books; he has also given 4045 tracts, 129 Gospels in different languages, thirty-six New Testaments in different languages. He has been welcomed and received kindly by the men.

It is interesting to note that thirty-two masters of luggers are members of the Bethel Union Association, and fly the flag (which is white with blue star). These luggers do not go to sea on the Lord's Day, and the masters when at sea, do not put their gear down during the hours of Sunday.

SUNDAY CARGO WORK ABROAD.

The regrettable practice of working cargoes on Sundays, although, happily, not permitted in the harbours of the United Kingdom, nor in most British colonies with representative government, is still, unfortunately, allowed in some Crown colonies. The harbour-master at Hong Kong, speaking recently respecting the Sunday cargo-working ordinance in force at that port, said: "The intention of the ordinance was, I believe, to put a stop, or nearly so, to Sunday work on board European vessels in the harbour, and the fine originally fixed was thought to be a prohibitive one. It is evident, however, that this is not so; and if I am correct in my surmise as to the intention of the ordinance, I think the fine should be doubled." The Marquis of Ripon, it appears, when Secretary of State for the Colonies, in spite of the strong protest of the Hong Kong Chamber of Commerce, relaxed the ordinance of his predecessor in the case of the steamers carrying mails, thus permitting Sunday work on board these vessels. It is, therefore, felt that it will be difficult to double the fine in the case of ordinary cargo ships, in order to do away with Sunday labour as far as possible, when their competitors in trade, the subsidised mail steamers, are allowed to go entirely free. The Missions to Seamen, British and Foreign Sailors' Society, and other kindred agencies, in their efforts on behalf of the moral and spiritual welfare of our seamen, have always endeavoured to put a stop to unnecessary work on the Lord's day on board ships in foreign ports, and it is therefore earnestly hoped that the present Government will see their way not only to withdrawing the exceptional privilege enjoyed by the mail boats at Hong Kong, but to try and put an end to labour of all kinds on the Sabbath.

REQUESTS FOR PRAYER.—For blessing on a special mission conducted by Mr. Charles Lazenby in Spencer-place Chapel, Goswell-road.—For a special mission to young men at Exeter Hall, September 22 to October 4, by Mr. W. R. Lane.—For special services this month and next at Barry Dock Gospel Tent, and for special services there by Mr. Opie Rodway, of Stroud, to commence next Saturday (21st).—For a lady who is afflicted with cataract.—For definite blessing on a fifteen days' mission by Mr. John Cooke, of Evangelisation Society, at Three Bridges Railway Mission, Sussex, commencing September 29.—For a great blessing upon the annual Christian Convention, to be held in the Christian Union Buildings, Dublin, September 30 to October 3.—For one of God's people whose business is fast failing, from no fault of his own, that he may be sustained under the sore trial, and that some way may be opened up for him.—For great blessing on the tent services now being held at Redlynch, Wilts, by Mr. Bray, of the Evangelisation Society.—By a widowed mother for her children and grandchildren, that they may be converted; they are utterly indifferent, and one has become a Roman Catholic.

THE Y.M.C.A.

The Finsbury Park Association announces the inaugural meeting of the coming session for October 7. A strong programme is issued for the autumn and winter.

The Tunbridge Wells Y.M.C.A. commence their winter session with a mission to young men, conducted by a band of young men from the Universities. It begins to-day (September 19) and will continue to the end of the month. The prayers of all Christians are asked for that much blessing may result from this special effort to reach the young men in the town. Good open-air meetings have been held outside the rooms by members of this Association throughout the past summer, and not without blessing. In the villages of the district much good work has also been done.

Says *The Bulletin*:—"By the end of this month the holidays will be practically over. Even now we are anticipating the autumnal 'settling down' and resumption of indoor work. Secretaries and committees are busy with new plans, fresh ideas are being matured, and programmes are in a state of evolution. How many Y.M.C.A. members—what one may call the 'rank and file'—are considering thoughtfully and prayerfully the work of the coming autumn and winter? How many are engaged in preparation for the efforts in which they will be called upon to take part?"

The district secretaries throughout the country met for prayer and informal conference at Exeter Hall on Thursday evening, under the presidency of Sir George Williams, and again assembled on Friday morning for the consideration of matters affecting the work of the forthcoming autumn and winter. The gatherings were of great interest and profitableness, and developed many useful suggestions for the approaching autumn conferences in the districts. The national council met subsequently, when amongst the visitors present were Mr. Frank Clark, late hon. sec. at Bombay, and Rev. J. Campbell Wall, a vice-president of the Association at Rome. The nomination of an officer to work under the auspices of the council among native student young men in the Bombay Presidency was approved, and the gentleman selected, who was present, was cordially welcomed. Special effort will be put forth among the home Associations during this winter to secure the interest and co-operation of English members in the promotion of this new mission.

THE Y.W.C.A.

THE LONDON ASSOCIATION.

The annual report of the London Association, entitled "Voices from the London Y.W.C.A.," has reached us. The lists of Departments and of Institutes and Homes and other tables at the beginning of the report are useful for reference. The body of the report consists of eight chapters, being voices of presidents of the World's Y.W.C.A., of members, and notes from the Institutes, Departments, etc. It is impossible even to glance through its pages without being impressed with the great extent and value of the work done by the Association amongst London's young women. There are nearly thirty Departments and affiliated Unions and Associations, the usefulness of which is indicated by their titles—Employment Agency, Park Mission, Polytechnic, Educational, Total Abstinence, etc. Lists are given of nearly fifty Institutes and Homes spread over London, each one being a centre of Christian activity. The report largely justifies the estimate of Viscountess Portman, the London president, expressed in the first chapter, that "no Association has ever existed in our own land or in any other of such value as this."

During the year 174 destitute and often friendless girls passed through the Park Mission Lodge. Besides permanent residents, over 600 stayed at Kent House, Great Portland-street, during six months, while passing examinations, taking courses of lessons, or seeking employment. The Welbeck Home accommodates sixty boarders, and 652 girls passed through the Servants' Home during the year.

The Central Institute has 923 members, as against 811 in the previous year, and seventy active working members, who undertake, among other works, the entire organisation and maintenance of a mission for poor girls.

At Belgravia, Princess House, the Percy, Finsbury, and other centres, similar efforts are in progress with encouraging success. Work amongst foreigners in London, the nurses' union, restaurant visitation, teachers' department, etc., are dealt with in the report. The closing chapter deals with finance, and appeals for a much larger number of annual subscribers. The appeal ought not and, we believe, will not be in vain. It must commend itself to all who know anything of the lonely condition of thousands of our young women, and of the peculiar temptations to which they are exposed. The office of the Y.W.C.A. is at 16A, Old Cavendish-street, W.

EVANGELISTIC NOTES.

Redhill.—Rev. F. C. Spurr has held a ten days' mission in the Baptist Chapel. The afternoon meetings were very helpful to Christians, and the evening evangelistic services proved fruitful in blessing to many of the unsaved.

Mr. Charles Lazenby, of the Evangelisation Society, is conducting a Mission in Spencer-place Chapel, Goswell-road, with remarkable success, and with many evidences of the Divine blessing. The services are held every night, and will close on the 22nd inst.

Messrs. McGregor and Crawford, of the Edinburgh Gospel Mission, have conducted successful meetings in Stromness and Longhope. Tokens of blessing were manifest in the latter place, and the meetings largely attended. They are now labouring in St. Margaret's Hope.

Mr. William A. Boyd, general secretary of the City of Dublin Y.M.C.A., has conducted a very successful mission for men only, under the auspices of the Carlisle Y.M.C.A. Many of the members have been stirred up to renewed efforts in reaching the unsaved, backsliders have been restored, and unsaved rejoice in their new-found Saviour.

Ireland.—Successful Gospel meetings have been held at Magherafelt and Castledawson by Miss Wakefield, of Portadown. Similar services have been held at Ballinacor, Lurgan, by Revs. H. Ball and John Good, while Mr. S. G. Montgomery has conducted an open-air mission, which has resulted in much blessing, in connection with Mountpottinger Presbyterian Church.

Barry Tent Mission.—The work which Mr. and Mrs. Gerald R. Coultas have been carrying on amongst the labouring people who crowd this district has been much blessed. Night by night many, who rarely, if ever, attend a place of worship, are found listening to the Gospel in the tent, and many have been saved. Now that the winter is approaching great anxiety is felt to secure a wooden hall in which to continue the services. Mr. Coultas may be addressed, 19, Romilly-road, Barry, near Cardiff.

Ross Bible Carriage Mission.—We have returned from a twelve days' mission amongst the hop-pickers of Herefordshire, holding open-air and tent meetings. The best way to reach them is to go right into their yards, and this we have done. We seek the prayers of your readers that blessing will rest upon the 10,000 Gospel books and tracts left with the hop-pickers. We commenced on Sunday (15th) our closing tent mission for this season at Winchcombe. John Coates.

Brighton.—Mr. Herbert Hurditch, of the Evangelistic Mission, has been preaching at the Athenæum Hall during the month of August, with much help from the Lord, to large congregations, and on some occasions both floor and galleries of the commodious hall were completely packed. Notwithstanding the heat, which made protracted meetings undesirable, evidence has not been wanting of the Gospel being the power of God to salvation unto them who through grace have believed. This young evangelist is now leaving for Ireland, followed by the prayers of many who have greatly profited under his ministry. W. B. S.

The Firth of Clyde.—Mr. Henry Powers, accompanied by his wife and daughter, have closed a successful mission to the coast towns in the West of Scotland, amongst these Helensburgh, Rothesay, Largs, Milport, Campbelltown, and Gourock were visited, and numbers were led to decide for Christ. Before returning to England other ten days were given to Helensburgh, when remarkable open-air meetings were held. The crowds were attracted, and the Word was with great power. The singing of Mrs. and Miss Powers, accompanied by their instruments, assisted in gathering the people together. The evangelists have been followed with the prayers and well wishes of many friends in Scotland. R. U.

Mr. Duncan Wright, the New Zealand evangelist, has again visited Melbourne, and also Tasmania. With the Wesleyans he held services at Devonport, East and West, Wesley Vale, and Sassafras, on the north-west coast. In July, on the invitation of the Rev. Alexander Hardie, Convener of the Evangelistic Committee of the Presbyterian Church of Tasmania, Mr. Wright began a three months' tour, and has held services of a cheering character at Scottsdale, Lilydale, Evandale, Launceston, Hagley, and Longford; and Campbell Town, Fingal, Epping, Oatlands, Bothwell, and Hobart were to follow. Both pastors and people have been greatly helped and encouraged. If nothing hinders, Mr. Wright hopes to resume his evangelistic efforts in New Zealand about October next. He seeks prayer and sympathy.

Mr. David Rea has concluded a good series of tent meetings which lasted over nine weeks at Ballymena. The interest and blessing increased marvellously up to the end. The tent had to be further enlarged, and that for the second time, accommodating upwards of 2,000 persons. On Sunday night, about two hours before the time, people began to assemble, and long ere its arrival the entire place was packed to excess, and the roads and streets leading to it were thick with people coming. A portion of the sides were lowered, which enabled hundreds to stand around, while numbers who saw they could not get near turned away. The deep solemnity and attention of such a crowd of people was truly surprising. It was a touching thing to see the numbers at the close who gathered round, pleading that the meetings should go on for another week. But Mr. Rea was so done up in body, after such a spell of work, it was impossible to comply therewith. One very marked aspect of the work has been the uniting together of the people of God, which is and must ever be the forerunner of blessing. The meetings were altogether devoid of the "sensational." Sin, and its dreadful consequences, also a full, free, present, and eternal salvation, through Christ alone, were kept constantly and prominently in view, And many, yea, very many, will have cause to praise God in time and through eternity for such a visitation of his power. John B. Kingston.

PERSONALIA.

Dr. and Mrs. B. J. Manasseh, of Syria, are now in Cornwall. They expect to return to their sphere of labour in the beginning of October.

Mrs. Alexander, wife of the Bishop of Londonderry, and the gifted authoress of "There is a Green Hill far Away," "Jesus Calls Us," and other hymns, lies dangerously ill at the Palace, Londonderry.

Mr. F. S. Ball, of the Evangelisation Society, sailed from Melbourne on board the *Orizaba*, and is due to arrive in England on September 26. He hopes to be equal to begin evangelistic work at once, his health having considerably improved in the colonies.

Rev. George C. Needham, who sails from Southampton on Saturday, on his return home to America, gave an address on Monday, at Aldersgate-street noon prayer-meeting. His theme was "The Secret of Samson's Strength"—the filling of the Holy Spirit.

Earl Compton, M.P., President of the Ragged School Union, is, we regret to hear, in an unsatisfactory state of health. He is quietly resigned to the will of God, yet we ask many to pray that should He see fit this valuable worker may be restored to further service.

Rev. James Johnstone has felt compelled, owing to increasing years and uncertain health, to resign the secretaryship of the Christian Literature Society for India. Rev. George Paterson, for twenty years a missionary in India, has accepted the vacant post, and in so doing has issued a letter strongly urging the need for widely extended effort in supplying the people of India with wholesome literature.

Rev. E. Bosworth, of Canada, has come to Great Britain for the purpose of interesting British Christians in the work of French evangelisation in Quebec. The "Grande Ligne Mission," which he represents officially, has done a glorious work for many years past, and Mr. Bosworth is influentially commended to Christians in this country. Letters may be addressed to the care of Baptist Missionary Society, Furnival-street, Holborn, W.C.

Pastor Thomas Spurgeon, who has been spending a few weeks in Wales, returns to London this week, and intends being in his vestry at the Metropolitan Tabernacle on his birthday, Friday (20th), between the hours of 3 and 9 p.m., to receive gifts in aid of the various institutions connected with the Tabernacle which are most in want of funds. Mr. Spurgeon hopes to preach both morning and evening at the Tabernacle on Sunday.

Miss Lydia von Finkelstein (Mrs. Mountford), having completed a successful lecture tour in the United States and Canada, has arrived in England. She hopes during the winter months to deliver lectures on Palestine life and Scripture story; and as her representations will be without costumes, she will touch upon many subjects not treated during her previous tours. Communications should be addressed to the care of Mr. J. J. Bennell, 61, Chancery-lane, W.C.

CHRISTIAN ENDEAVOUR.

An American divine has declared that C.E. should come to mean Cities Emancipated, Country Evangelised, and so Christ Enthroned.

A Baptist pastor writes:—"Last year we commenced a branch of the Young People's Society of Christian Endeavour with fifteen members, which has been very successful, and proved helpful to the development of spiritual life in our Sunday-school. Weekly meetings have been regularly held and well attended, and many have felt them seasons of blessing."

OBITUARY.

CAPTAIN JAMES ARMSTRONG.

We hear with regret of the falling asleep of this earnest worker, who passed away at The Home, Girvan, N.B., on the 10th inst. James Armstrong, late Captain in Her Majesty's 26th (or Cameronian) Regiment of Foot, was known to many as Hon. Superintendent of the Gibraltar and South Spanish Mission, and as a faithful helper of the Lord's work in various ways

M. PAUL LERESCHE, PASTEUR.

The death is announced of M. Paul Leresche-Baup at the age of sixty-eight. The son of a pastor, who was an intimate friend of Alexander Vinet, he was brought up under strong Evangelical influences. After careful training, he began pastoral work at the age of twenty-six, and served several churches in the Canton Vaud. At length, in 1885, he retired to Lausanne, not so much to take rest as to vary his work. He acted as secretary of the Mission Romande, and helped the churches in a variety of ways. On September 9 he passed away, and many friends mourn his loss.

MR. CORNELL HENRY FISON.

On August 31 passed from us Mr. C. H. Fison, of Ford-place, Thetford, at the comparatively early age of sixty-six, one of the most prominent and respected Christians of the town of Thetford. He was born in Thetford in 1829, and resided there during the whole of his lifetime, being for many years the senior partner in the firm of James Fison and Sons. He was ever ready to bear his full share of public responsibility, and to assist every movement for the benefit of his fellow-townsmen. In the working of the Education Act he took a very deep interest, serving for some time as chairman of the School Board. The Bible he sincerely loved as the daily guide of his own life, and he did his utmost to maintain it as the basis of the education of the town. From the formation of the School Board in 1875, he was never ashamed to put in the forefront as his principle that secular education can only be sound as it is based on loyalty to the Word of God, and consistently with that he ever aimed at maintaining careful religious instruction in the schools by offering each year prizes for Bible knowledge. This position he was, under God's blessing, enabled to maintain, and from the first Bible teaching has been an essential part of the Board School education in this town. His interest in all that was connected with the Lord's work both at home and abroad was very deep. His grasp of Evangelical truth was very firm. Not a hair's breadth would he swerve from the old truths so dear to our forefathers, and for which the Reformers were willing to lay down their lives. He was an attached member of the Church of England, and contributed largely towards the restoration of two of the parish churches of the town. He was a generous and liberal supporter of many of the societies connected with the Evangelical section of the Church of England for carrying the simple Gospel to those who knew it not. The Church Missionary, the Church Pastoral Aid, the Bible and Religious Tract Societies had for him great interest, and when a county branch of the National Protestant Church Union was formed he was one of its first members.

He had been in failing health for some time, but it is only a few weeks ago that he was advised that he was suffering from an internal disorder which must sooner or later prove fatal. Firm in his trust in God, he received the intelligence with calmness and peaceful resignation. The thought of his approaching end filled him with no distress. He spoke of the real sense of peace which God had given him, which remained unbroken to the end. He could say with the Apostle, "I know whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him against that day."

On the Sunday following his interment, St. Peter's Church was densely crowded to hear the funeral sermon, preached by the Rector from the words, "Mark the perfect man, and behold the upright; for the end of that man is peace" (Psalm xxxvii. 37).

In a quiet, unassuming way, with strong convictions, and a resolution which grappled with difficulties without fearing them, he lived for God, and the good of those with whom he came into contact. His religion was such as could not be mistaken. Every one who knew him felt that he was actuated by Christian principles. "Not slothful in business, fervent in spirit, serving the Lord." His sad and unlooked-for end has closed the mortal life of an upright, honourable, God-fearing citizen, a kind and benevolent neighbour, and a true friend.

J. P. W.

"A WORD OF CHRIST BEFORE WE PART" was Archbishop Ussher's saying when in the society of his friends.

Among the Churches.

CHURCH OF ENGLAND.

THE charge of St. George's, Leeds, has been offered to Rev. J. C. Wright, of Ulverston.

Rev. H. E. Fox is expected to enter on his duties as hon. secretary of the C.M.S. in November.

Archdeacon Sinclair intends visiting Liverpool next week, and speaking on behalf of the N.P.C.U.

Canon Atkinson, of Manchester, will, it is said, accept the Crown living of Gedney, near Spalding.

The Bishop of Sierra Leone has returned from the West Indies, where he has held good meetings.

Rev. A. R. and Mrs. Blackett and Rev. C. H. and Mrs. Stileman, are now returning to Persia, after furlough.

Canon Duckworth, acting for the Bishop of London, has admitted Rev. Dr. Gleeson, a Roman Catholic priest, into the Church of England.

Messrs. Marshall Brothers will shortly issue a memoir of the late Rev. Robert and Mrs. Stewart, of Ku-Cheng, written by Mrs. Watson, sister of Mrs. Stewart.

Canon Gibson, of Wells Cathedral, says *The Leeds Mercury*, has been offered the vicarage of Leeds, in succession to Dr. Talbot, Bishop-designate of Rochester.

Rev. James Allen, who is ninety-two years of age, has resigned the Deanery of St. David's. He was the oldest dean, and has been connected with St. David's Cathedral for half a century.

It is stated that the Earl of Harrowby is to be invited to accept the chairmanship of the London School Board in place of Lord George Hamilton. Lord Harrowby—then Lord Sandon—was Vice-President of the Committee of Council on Education from 1874 to 1878. He is President of the British and Foreign Bible Society.

The health of the Bishop of Newcastle is far from satisfactory. In the spring he was attacked with influenza, against which he struggled, and went on with his work, with the result that his recovery has been retarded. A brief trip to the States did him temporary good, but resumption of work has caused a return of weakness.

CONGREGATIONAL.

Rev. Clinton de Burgh has been recognised as pastor of the Tabernacle, Penn-street, Bristol.

Rev. Henry Webb, late of Bradford, has been recognised as pastor of Queen-street Church, Leeds.

The bicentenary of Doddridge Church, Northampton, is to be celebrated on October 22, 23, 24, and 25.

Rev. H. Hermann Carlisle has been compelled to cancel a series of engagements, having had to submit to a severe surgical operation.

Rev. Tom Warren, who has been a Methodist preacher for nineteen years, has been welcomed to the pastorate of Brickfields Church, Stratford.

During the pastor's absence, Rev. W. H. Milburn, D.D. (a blind preacher from America), has been preaching in Harecourt Chapel, Canonbury.

A farewell service was held last week at Rye in connection with the departure of the pastor's daughter, Miss Saville, M.D., for medical mission service in Peking.

Dr. Barrett, who is about to visit the churches of Jamaica and New Guinea, will sail in the *Aurania* on the 24th inst. Visits will be paid to all the churches in Berbice, Essequibo and Demerara.

A series of lectures will be delivered at Highbury-quadrant Church during the coming winter by Sir Robert Ball, Dr. Dallinger, Captain Charles Reade, Dr. Andrew Wilson, Dean Farrar, Sir Lewis Morris, Rev. Charles Clarke, Dean Stubbs, Dr. Fairbairn, Captain Wiggins, and others.

Calls.—Rev. J. Stockwell Watts, to Victoria Chapel, Southsea; Mr. A. G. Spears, to Ilford; Rev. E. Goodison, of Earlsheaton, to Sandwich, Kent; Rev. A. Glading, to Bridlington.

BAPTIST.

Rev. R. A. Good has been recognised as pastor of Exmouth.

Rev. R. L. and Mrs. Lacey have arrived home on furlough from Berhampore, Orissa.

Rev. James Baillie, of Bloomsbury Chapel, who has been absent since the last Sunday in May, resumed his ministry on Sunday.

A new house having been started at Shawbury Hall, East Dulwich, opening sermons were preached on Sunday by Rev. V. J. Charlesworth, head-master of the Stockwell Orphanage, to good congregations.

The manual of the Abergavenny Chapel (Frogmore-street) shows great encouragement during the past year, and a considerable increase in membership. The schools, Bible-classes, C.E. society, and other agencies are doing a good work.

At the quarterly conference of North-West Kent Association, a resolution expressing sympathy with Rev. J. W. Marshall, vicar of St. John's, Blackheath, in the bereavement he had sustained by the martyrdom of his daughter in China, was unanimously passed.

At Maidenhead, the seventh anniversary of the pastor, Rev. Harry J. Preece, was celebrated on Thursday, 12th inst., Rev. E. G. Gange preaching in the afternoon, and speaking at the public meeting in the evening, at which all the local ministers took part, expressing the hearty sympathy of themselves and their churches.

The annual meetings of Bristol College were held last week. Dr. Glover's report showed a balance due to the treasurer of nearly £200. An interesting item was the new arrangement which had been made with the Western College on its removal to Bristol for co-operation in subjects of study common to each. A further matter of interest was the admission to the college of a Stundist—Mr. Prekhanoff—as a new student. In the evening a reunion *soirée* took place at the Countership Lecture Hall, by invitation of the pastor and deacons. After the conference a public meeting was presided over in the chapel by the High Sheriff of Bristol, Mr. W. Pethick, the speakers being Revs. D. J. Hiley, E. C. Nickalls, and J. M. G. Owen. On Tuesday evening the annual address to the students was delivered by Rev. William Cuff, who gave some practical advice.

Calls.—Rev. W. Denmee, of Maidstone, to Hoxne; Rev. J. Day, to Devizes; Rev. D. Lewis, of Saundersfoot, to Honeyborough, Pembroke.

Resignation.—Rev. G. W. Oldring, of Long Sutton.

METHODIST.

At Grangetown, Cardiff, the foundation-stone of a new chapel has been laid.

Rev. W. S. Micklethwaite, of Riddings, has been accepted for missions in West Africa.

Rev. G. Turner, examining secretary (United Methodist), has recovered from his severe illness.

The South Wales Mission has held a musical festival in the Town Hall, Pontypridd. The choir was 1000 strong, and a new tune called "Pontypridd," composed by the mission organist, was sung.

Memorial-stones of a new chapel to seat 500 have been laid at Quaker's Yard, Glamorganshire, a colliery centre.

Mr. T. Taylor, a useful local preacher in Sheffield, is about to enter Dr. Guinness's Institute with a view to foreign missions.

Rev. W. L. Watkinson is going shortly to the States as the representative of the Wesleyan Conference to that of the Methodist Episcopal Church.

Twenty-eight soldiers' and sailors' Homes have now been established in connection with Wesleyan Army and Navy work—viz., twelve in Great Britain and sixteen abroad. The actual cost has been £33,797, and the income for the past year amounted to £5,483. The "declared Wesleyans" in the Army and Navy now number 22,128, 1,480 being Church members.

The Wesleyan Missionary Secretaries are seeking to arouse interest in their department by addressing a special circular to superintendents of circuits, reminding them of the action of the Conference at Plymouth in appointing the first Friday in October as a Day of Intercession on behalf of foreign missions. It is pointed out that the experience of last year strengthens their conviction that, with adequate preparation, the services may be fraught with blessing and a source of increased life and strength to the cause. Attention is called to the insufficiency of the Society's income for its present undertakings.

PRESBYTERIAN.

Special services are being held this week in Islington Church, Liverpool.

Rev. P. Campbell has been appointed assistant to Rev. A. N. Mackray, of Croydon.

The fifth annual conference of the Welsh Presbyterians was held last week at Cardiff.

At Wallsend-on-Tyne, the work under the care of Rev. Wm. Stuart is reported as flourishing.

Mr. G. J. Israel, of the Madras Tamil Ragged Schools, preached on Sunday week in West Kirby, where the children of the Sunday-school support one of his orphan boys.

Trinity Presbyterian Church, Notting-hill, will be reopened on September 22, when Rev. G. H. C. Macgregor will preach at 11 a.m. and Rev. Alex. Connell at 7 p.m. The church has been redecorated and many improvements carried out. Many fresh sittings are being let, and the attendance now resembles what it used to be in the time of the late Dr. Saphir. A tablet has recently been erected on one of the walls of the church to his memory.

Calls.—Rev. A. R. Rose, to Riccarton; Rev. W. D. Millar, of Largs, to Dunipace; Rev. W. J. Macfee, of Pendleton, to Partick; Rev. P. R. Landreth, of Dundee, to West Parish, Perth; Rev. E. V. Humphreys, of Barmouth, to Llwyngwirill and Sarcey; Mr. J. E. Davies, of Conway, to Rehoboth, Holywell; Rev. J. E. Hughes, of Carnarvon, to Argyle Church, Swansea; Rev. W. R. Pirie, of Keith, to St. Andrew's, Edinburgh.

SOCIETY OF FRIENDS.

Wilmington and North Carolina, U.S.A., yearly meetings just held, indicate similar activities and similar results, the different conditions of society considered, and thus Hope and Revival seem to be ahead of the Society of Friends.

At home, similar agencies are in operation, and hope is strong that the coming conference at Manchester will rouse the Society into holier vigour still for the spread of Christian truth. Here and there closed meeting-houses are being opened, and, while direct good is being done, the talents of the young are being developed, and trained for the Master's use.

Many are the anxieties felt just now in connection with Foreign Mission work. Owing to poor health several workers are invalided, and coming home from India, while others are greatly needed to take their place, otherwise the work will probably suffer much. The condition of affairs in Madagascar and China has baptised missionaries in the field and committees and Friends at home into deep and living sympathy one with the other, and as a natural outcome, a united prayer meeting was held at Devonshire House on the 4th inst., when the manifold needs of all were presented to Him who hears and answers prayer. Active work, amid several changes, is persistently maintained on Mount Lebanon, and all around "the goodly mountain," with the aim and hope of dispersing the gloom of ancient superstition there. Evangelistic, educational, and medical mission work, the great Head of the Church is deigning to bless.

THE SALVATION ARMY.

Mr. Bramwell Booth was very unwell during last week, and will be compelled to take a few days' rest.

Mrs. Ballington Booth is conducting midnight meetings in the streets of New York with much evident blessing.

Mid-day meetings are held daily at the International Headquarters, 101, Queen Victoria-street, London, E.C., from 12.30 to 1.45.

Canada has sustained severe loss in the deaths of Major Jewer and Staff-Captain Agnes Jones, two talented and devoted labourers.

The annual meeting in connection with the social work in South Africa, has just been held at the Opera House, Cape Town, Sir Gordon Sprigg, K.C.M.G., M.L.A., presiding; 217 men have been dealt with during the year, twenty-four of whom were discharged convicts, while fifty-five were received direct from the local gaol.

A cable from South Africa says:—"General Booth visited Bloemfontein, Pretoria, and Johannesburg. He was received by enthusiastic audiences composed of all classes. In Pretoria the reception breakfast included forty leading men in Church and State. The General had fine crowded meetings at Johannesburg. The keenest interest was manifested in the Social Scheme."

FALLEN ASLEEP.

At Bradford, on 4th inst., JOHN A. THISTLETHWAITE, aged fifty-five, well known among the Friends.—At Bishop Auckland, Mr. ROBERT HEDLEY, an energetic Presbyterian, and a large and willing giver to the Lord's work.—At Newton Stewart, Rev. JAMES GOOLD, senior minister of Princes-street.—At Rhyl, Rev. RICHARD WILLIAMS, a strong and vigorous Welsh Methodist preacher.—At Newquay, Cornwall, Mrs. R. H. KITTON, of Handsworth, aged fifty-eight, a member of the Society of Friends.—At Pendleton, on 3rd inst., Mr. SAMUEL GILL, aged seventy-nine, brother of a famous missionary, and a well-known leader in Christian work.—At Tredegar, on 7th inst., Rev. WILLIAM JONES, for forty-two years minister at Elim Church.—At Melton Mowbray, aged 70, Mr. CHARLES CARTWRIGHT, an active Methodist.—At Reading, on 4th inst., Mrs. W. J. KIRK, widow of Mr. Kirk, of Stoke Newington.—At Spalding, Mr. ROBERT DONINGTON, a leading Wesleyan.—At Ventnor, Isle of Wight, Mr. A. E. NICHOLL, a preacher of the Gospel.—At Stoke-on-Trent, on 5th inst., Rev. W. GLUYAS PASCOE, for many years an active and popular Methodist minister.—At Belfast, Mrs. MCCAMMOND, wife of Mr. Wm. McCammond, Lord Mayor of Belfast, after a lengthened illness.

WOMEN'S PROTESTANT UNION.

Madame Lecoat, of the Breton Evangelical Mission, Côtes-du-Nord, France, has accepted an invitation from the president and council of this Union, to address, in conjunction with Miss Rouse, deputation secretary, a series of meetings at the end of this month and beginning of October. It is hoped that she will speak on the subjects announced for prayer and humiliation is Exeter Hall, on September 26, viz., the Confessional and the Conventual System, as she is not only a Christian worker among Roman Catholics but a convert from Roman Catholicism herself. Mrs. W. R. Arbuthnot, Plaw-hatch, East Grinstead, will be very glad to receive invitations for drawing-room and other meetings for Madame Lecoat, from September 26 to October 7.

The new session of the W.P.U. commences with a total enrolment of 8200 members, in its senior and junior divisions. The branches scattered throughout Great Britain and Ireland, the Continent, and the Colonies, now number ninety-eight, twelve of which have been added during the summer months.

A W.W.C.T.U. TRAINING HOME.

At the last session of the World's Woman's Christian Temperance Union the department of Evangelistic Institutes and Training was made, and Mrs. J. Fowler Willing was elected its superintendent.

Temperance workers have long felt the want of a training-school for their evangelists. They will rejoice that it is already under way.

New York is providentially the site of the school. A most needy mission field in the vicinity of the Home and a large chapel give ample space for practice. New York affords the best facilities for study. It will be convenient for our workers from other countries till branch schools are established in their own lands.

The present plan is to take ladies who are qualified in the main for work, giving them only such instruction time shows them to need.

Tuition is free, cost of living is within reach of all. For further information apply to Mrs. J. Fowler Willing, who is superintendent of the department, and of Bevachah Mission, address 463 W., 32d-street, New York City, N.Y.

THE INSTINCTS OF WOMEN.

Mrs. Josephine E. Butler has issued a second letter of appeal and warning to members of the British, Continental, and General Federation for the Abolition of the State Regulation of Prostitution. Copies may be had from the office, 1, King-street, Westminster, S.W. (price 1d.). After dealing with instances of the defection of women, Mrs. Butler concludes:—"It is in the *joint action* of men and women in this great cause that our force, under God, chiefly resides.

"It may be said that, in a certain sense, the instincts of women 'make for righteousness.' Their interests lie in the lines of order, of peace, of the purity of the home, and the stability of family life. But these instinctive tendencies are not enough, apart from a higher and surer guidance, to save them from grave error, and from aberrations which may tend to the destruction of the very interests of which they are the natural guardians.

"'I gat me right humbly to my God,' said the Psalmist. There is no such thing as unerring wisdom to be found in women any more than in men. The great uprising and forward and onward movement of the 'new womanhood' can only prove a blessing to humanity if the thousands who form that great army continually resort, right humbly, to Him who is the 'Wonderful, the Counsellor,' who 'giveth wisdom' liberally, and upbraiding not, to all who ask wisdom of Him."

CHARTERHOUSE SCIENCE AND ART SCHOOLS AND LITERARY INSTITUTE.—The winter session will commence on Saturday, September 28th, under the presidency of Rev. Henry Swann, M.A. During the late session upwards of 1,200 students, mostly elementary teachers, availed themselves of the privileges afforded by this institution, and of this number 682 presented themselves for examination, and were successful in obtaining a large number of certificates awarded by the Science and Art Department of South Kensington. Instruction of a practical character is given in most of the sciences at a very nominal fee; whilst in art, at an equally low rate, students under the direction of competent instructors can be advanced in their studies. Aspirants for University honours can, at a very small expense, be assisted in their studies. Full particulars of the classes are to be obtained from C. Smith, organising secretary.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, SEPTEMBER 16, 1895.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

J. F. C.—Kindly communicate with us. Amount does not agree.

	£	s.	d.
Congo Balolo Mission—C. Y. R., 10s.; Mrs. J. T., £5	5	10	0
China Inland Mission—S. N., £10; C., £10 10s.; Mrs. J. T., £5; M. T., 10s.; R. B. H., 7s. 6d. ..	26	7	6
Société d'Evangelisation Nationale (Pastor Bonhomme's Stipend)—A Wesleyan, 10s.; Praise, £5	5	10	0
Poor Jews, Jerusalem—S. and S.	2	0	0
Society Relief Persecuted Jews—S. and S., £2; R. B. H., 2s. 6d.; C. M., Dublin, 5s.	2	7	6
Figueras Mission (Distribution of Tracts, etc., to Soldiers and Sailors)—F. F. L.	2	0	0
North Africa Mission—C., £10 10s.; Mrs. J. T., £5	15	10	0
"Joyful News" Mission—C.	5	5	0
British and Foreign Bible Society—Mrs. J. T... ..	5	0	0
Amora Leper Asylum—Mrs. J. T...	5	0	0
Central College, New Guinea (Dr. W. G. Lawes)—Cs.	1	0	0
J. G. Paton Mission Fund—Cs., £1; Two Friends, 10s.	1	10	0
Mission to Lepers of India, etc.—Cs.	1	0	0
Persecuted Stundists—Cs., £1; C. M., Dublin, 5s. ..	1	5	0
Miss Procter's Schools, Lebanon—Cs.	1	0	0
Mission Deep Sea Fishermen (Labrador)—Cs... ..	1	0	0
Mr. Warszawiak's Work—(Christ's Synagogue) Cs., £1; *(Home for Persecuted Jews)* Cs., £1	2	0	0
Mr. W. H. Sloan's Work, Mexico—F. F...	1	1	0
Illustrated Spanish Gospels to America—L. M. F...	5	5	0
Pastor P. Besson's Work, Buenos Ayres—K. R. ..	0	5	0
Aintab Orphanage—R. J. F.	5	0	0
Day in Country Fund—Major-General L. T., £2 2s.; Lieut.-Col. R. H., 12s. 6d.; J. B. S., £2; H. F. H., £1; N. E., 2s. 6d.; L. N., 10s.; S. A. T., 10s.; H. H., 5s.	7	2	0
Poor Sick Children's Holiday Fund—Selbourne, £1; E. A., £1	2	0	0
St. Giles's Christian Mission—C. Y. R., 3s. 6d.; C., £5 5s.; E. H., 10s.; A Reader THE CHRISTIAN, 2s. 6d.; *(Children's Country Holiday)* E. A., £2 ..	8	1	0
Mr. W. R. Bradlaugh—A Wesleyan, 5s.; *(Legal Expenses)* Ryde, £2	2	5	0
Jewish Work, London City Mission (Holidays)—S. and S.	0	11	3
Christian Community (Holiday Fund)—E. A.	2	0	0
Dr. Barnardo's Homes—D. O. B., 2s.; J. G. C., £1; C. W., 3s.; E. H., 10s.; W. A. S. G., 5s.; Miss A., 4s.; F. D., 10s.; A Reader of THE CHRISTIAN, 2s. 6d.; *(Emigration)* S. A. T., 10s.	3	6	6
Red, White, and Blue Christian Institute— D. O. B.	0	2	0
Children's Fresh Air Mission—D. O. B.	0	2	0
Salvation Army—C.	10	10	0
Bristol Orphan Houses—C.	10	10	0
Assoc. Free Distribution of the Scriptures—Mrs. J. T	5	0	0
London City Mission—Mrs. J. T...	5	0	0
George Yard Mission—Mrs. J. T...	5	0	0
Sermon Lane Mission—J. H.	0	10	0
Mission to Hop-pickers (Mr. G. Heath)—Cs.	0	10	0
Children's Country Holiday Fund—E. A. C.	0	3	0
Church Pastoral Aid Society—E. H.	0	10	0
Irish Church Missions—E. H...	0	10	0
Rev. J. W. Atkinson's Country Holiday Fund—M...	0	2	6
Total	£158	11	3

[ADVERTISEMENTS.]

St. Giles' Christian Mission.—W. P., £5.

Bethnal Green Free Library, E.—J. J., per Bankers, Barclay, Bevan, and Co., £2.

Notices.

Communications received with Thanks.—Mrs. S. W.R. M.C. G.T.F. G.T.B. M.H.A. R.D.B.McQ. F.B. E.F.S. W.D.B. R.H.P. H.J.M. C.McE. E.R. J.P.L. R.C.M. I.M.P. E.B. S.H. A.J.S. R.M.M. C.A.C. R.L. W.W. M.B.S. A.P.T. R.G. J.B.K. E.N. H.F.M. L.E.E. E.K.Y. W.G.B. R.U. W.P. A.G.D. T.J.V.B. J.C. J.W.McC. D.M.G. A.B. H.J. O.R. D.W. F.S.B. W.O/E. F.C.S. W.C.G. J.H.P. J.D.B. C.H.F. C.B. S.H. D.M.A. D.R.L. F.A.E. C.M.B. J.W.W. A.H. T.D.P. E.H.S. M.B. F.P. D.J.E. J.H.W. R.H.S. W.K. J.W.P. J.H.T. J.E. M.J.L. F.G.K. J.M.N. A.M.B. W.H.A.

Applicants for Tracts.—"Decima," Ballywalter, Gorey, Ireland; J. Larcombe, 141, Bancroft-road, Mile End-road, E.; Geo. B. Thompson, 78, Sussex-road, Southport; Rev. Philip Gast, 12, Noel-street, Islington, N.; W. E. Abbott, 91, Grafton-street, Mile End-road, E.; Miss Perks, Soldiers' Home, Winchester; R. Caldwell, 45, Park-lane, Clissold Park, N.; E. J. Snow, 14, Packington-street, Islington; Frederick Brocklehurst, Kenworthy View, Northenden, near Manchester; Leonard Hall, Hombleton Fold, Mellor, via Stockport; Mr. Johnson, 9, Albert-square, Manchester; Miss Reeve, 107, St. George's-road, Southwark, S.E.; F. Stevans, Withworth-terrace, George Town, Tredegar, Mon.; H. Scott, Evangelist, 42, Victoria-street, Ashton-under-Lyne; Charles A. Harrison, 138, Weston-street, S.E.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

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(*Continued from page 3.*)

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The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Mr. James Eyres, the Liverpool evangelist, conducts missions and supplies pulpits throughout the kingdom (without fee). Preference given to poorer churches of any sect. Address, care of Y.M.C.A., Mount Pleasant, Liverpool; or 37, Hawarden-avenue, Liverpool.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Meetings for Men.—Christian Evidence lectures or evangelistic missions conducted in any part of the United Kingdom. Address, Mr. W. R. Bradlaugh, 70, King's Cross-road, London, W.C.

Exeter Hall.—A special mission to young men will be held here by Mr. W. R. Lane, from Sept. 22 to Oct. 4.

Rev. Andrew Murray will lead meetings for humiliation and waiting upon God at the Great Assembly Hall, Mile End-road, E., Oct. 8, at 7.30 p.m.; Oct. 9 and 10, at 11 a.m., 3 and 7 p.m.

Miss Frances E. Willard, before her departure to America September 21, will address a public meeting on Friday, Sept. 20, at 3 p.m., in Mr. Spurgeon's Tabernacle.

Ragged School Union.—Conversazione on "Work Among Cripples," on Friday, Sept. 27, 5.30 to 8.30 p.m., at the Offices, 37, Norfolk-street, Strand, W.C.

London Missionary Society.—Founders' Week missionary Convention in the City Temple, E.C., September 21 to 27. Full programme from the Secretaries and L.M.S. Mission House, 14, Blomfield-street, London, E.C.

Richmond Y.W.C.A.—Annual meetings, Monday, October 7, 3.30 and 8, at The Hall, Lower Mortlake-road. Addresses by Rev. Andrew Murray.

Protestant Reformation Society.—Monthly prayer meeting, Thurs., Sept. 19, 3.30 p.m., in Committee Room, 20, Berners-street, W., Rev. S. L. Dixon (Chelsea), will preside; address by Rev. John Grundy (South Lambeth).

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sunday, at 7 p.m., Mr. F. Hutchins; Malden Hall, Queen's-crescent, Haverstock Hill, N.W., Mr. P. Garrioch; the Conference Hall, Eccleston-street, S.W., Sunday, at 3.30 and 7, Mr. H. E. L. Purcell.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. Benjamin Glasgow.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. George Nokes.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Mr. J. S. Harrison; 3 p.m., P.S.A.

Clapton Hall, Alkham-road, Upper Clapton.—Mr. C. Russell Hurditch, Sundays 6.30, Thursdays 7.30.

Polytechnic, 309, Regent-street.—Mr. Charles Inglis, each Sunday in Sept., at 3.30 and 7 p.m.

Talbot Tabernacle, Notting Hill, W.—Sunday, 11 a.m. and 7 p.m., Mr. W. H. Gaussen.

Trinity Presbyterian Church, Notting Hill, W.—Re-opening service, Sun., 22nd; Rev. G. H. C. Macgregor, 11 a.m.; Rev. A. Connell, 7 p.m.

Conference Hall, Mildmay Park, N.—Sun., Sept. 15, 3.30 and 7, Mr. Forbes Witherby.

Special Religious Services in Theatres, Halls, etc.—Sunday, September 22.—Agricultural Hall, Islington, 3.30, Rev. Saml. Gregory; 7, Mr. Job Williams. Evangelical Hall, Homerton, 3, Mr. Charles Button; 7, Mr. H. W. Willcox. Hall of Varieties, Clapham Junction, 3, Mr. J. Jones; 7, Mr. Cromwell. Morley Hall, Hackney, 7, Mr. William Coates.

Quiet Days in Preparation for Service, at Morley Halls, 316, Regent-street, Wednesday, Thursday, Friday, October 2, 3, and 4, daily at 7.30 a.m., prayer meeting; 11 a.m. to 12 noon, Bible reading; 12 noon to 1 p.m., devotional meeting; 3 to 5 p.m., general meeting; 6 to 7 p.m., conversational hour; 8.30 p.m., evening meeting. The meetings will be addressed by Lieut.-Colonel Oldham (who will preside), Mrs. Hatt Noble, Mrs. Penn Lewis, and others.

Coming Conferences.

Salisbury.—September 23—28.

Evangelical Alliance.—Annual British Conference, Belfast, Sept. 24-26.

Half-yearly Meetings for Christians.—Glasgow, Sept. 25 to 28, in City Hall.

St. George's Cross Tabernacle, Glasgow, Sept. 28-29.

Dublin.—Sept. 30 to Oct. 3.

West Norwood (Lansdowne Hall).—Oct. 15, 16, and 17 (Second Advent).

Deepening of Spiritual Life.—Glasgow, Sept. 24-26; Hastings, Sept. 30 to Oct. 4; Aldershot, Oct. 1—3; Blackheath, Oct. 1-4; Star Hall, Manchester, Oct. 6-13; Dorking, Oct. 7-11; Wakefield, Oct. 8-10; Barnet, Oct. 8-10; Cork, Oct. 14-18; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

STEPNEY MISSION TO THE JEWS.—The annual report of this work, the centre of which is Marnham Hall, Darling-row, gives a sketch of the career of the missionary, Mr. D. J. Neugewirtz, with portrait. Pastor Archibald G. Brown writes an introduction to the booklet, copies of which (price 2d.) may be had from the missionary, at 90, Dempsey-street, Stepney, E.

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By MR. CONGREVE'S COMMISSIONER.

NINETY-EIGHTH INTERVIEW,
With Mr. J. H. SMITH, 172, Dudley-rd., Birmingham.
"HOPELESS CASE OF CONSUMPTION."

Which has been referred to incidentally in the Appendix to Mr. Congreve's work on "Consumption," p. 48.

Mr. J. H. Smith is a son-in-law of Mr. Mousley, with whom an Interview recently appeared. In the "Appendix" above referred to, Mr. Mousley had written: "My son-in-law's case was a hopeless one of Consumption two years ago. He is now strong, and well, and hearty, through your treatment." And at a later date he wrote: "My son-in-law has been able to follow his business ever since restored to health by your means."

Having with me these brief particulars, I called upon Mr. Smith in Birmingham a short time ago, and asked him to give me a history of his case.

"I was first taken ill when living in Leeds in 1882" (he said). "I had a severe cough, and lost my voice for three months. As time went on I got worse, and all the symptoms of Consumption appeared—profuse night-sweats, blood-spitting, loss of flesh, etc. I was reduced to seven stones twelve pounds, my normal weight being three stones heavier, and I became so weak that I had to give up work for over a year. Thinking the change might benefit me, I removed to London and attended a hospital there. The doctors said they could do nothing for me; I had better get back to my native air. About this time my father-in-law, Mr. Mousley, sent me some of Mr. Congreve's medicine. I took it, and continued so to do for nearly three years, until I had quite recovered and was thoroughly strong and well. During the greater portion of that time I scarcely ever missed a dose. The result was that when once more I returned to work, I was able to carry a quarter of beef" (Mr. Smith is a butcher). "From that time I have followed my employment, and have never had a day's illness, sometimes having to face fog and bitterly cold weather. Being in a shop I am constantly exposed."

"What do you think would have been the result if you had not commenced Mr. Congreve's treatment when you did?"

"I don't think I should have got better; nothing else seemed to do me the slightest good."

In reply to a further question, Mr. Smith told me he had recommended the treatment and seen good results from it in other cases, and very willingly accorded me his permission to publish this account of our chat.

MR. G. T. CONGREVE'S work on CONSUMPTION, &c., in which are detailed THE CAUSES, SYMPTOMS, PROGRESS, AND SUCCESSFUL TREATMENT of this SCOURGE OF ENGLAND.—WITH NEARLY FOUR HUNDRED CASES OF CURE. ALSO ON COUGH, ASTHMA, BRONCHITIS, &c., &c. *The Book will be sent, post free, for ONE SHILLING by the Author, Coombe Lodge, Peckham, London, S.E.*

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PROGRAMME OF MEETINGS.—OPENING MEETING, Monday, September 30th, at 7.30 p.m. DAILY PROGRAMME for Tuesday, Wednesday, Thursday, and Friday, October 1st, 2nd, 3rd, and 4th:—10.15 to 10.45 a.m., Prayer Meeting; 11 a.m., General Meeting; 3.30 p.m., Bible Reading; 7.30 p.m., General Meeting.

LIST OF SPEAKERS.—ROBERT WILSON, Esq. (Chairman); Captain BARING, Tunbridge Wells; Rev. J. B. FIGGIS, Brighton; Rev. EVAN HOPKINS, London; Rev. W. HOUGHTON, Guildford; Rev. R. MIDDLETON, Norwich; Rev. C. G. MOORE, London; and others.

On Friday, Oct. 4th, 3.30 p.m., an Address to Ladies by Mrs. TOTTENHAM, of Wimbledon; and at 7.30 p.m., a Missionary Meeting, addressed by Rev. J. GELSON GREGSON, Rev. G. H. C. MACGREGOR, & Miss WILSON.

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Will find Rest, Comfort, and Kindness at Bernard's
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The Christian.

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Notes and Comments.

REV. DR. RANDLES is the author of a happy epigram, spoken to theological students—"You miss the mark if you are not better Christians for your theology, and better theologians for your Christian experience." Theology would be no mere science if it were recognised as touching and being touched by the life of the soul.

Another wise word, addressed to students, falls from the lips of Dr. Glover, who warns them against making their pulpits popular. He pertinently asks, whether the Church has to lay herself out to please the world? "If a Church does so it deserves failure, and will achieve it without any manner of doubt." Perhaps the hunger for popularity is generally rather the hunger of the congregation for its minister than his own desire to have an applauding crowd around him; at any rate, the condemnation often passed on ministers is that they "do not draw"—not that they are unfaithful, or unworthy in character. It is a struggle in some cases to bear up against carnal church members.

The Biblical World, of Chicago, is somewhat "advanced," but at the same time it is vigorously promoting thorough Biblical study. The September issue records the continued progress of the Summer Bible Study movement, pointing out that the students are for the most part from the "laity." Deploring the neglect of Scripture exposition in the pulpit, Dr. Harper says :—

> Our ministers fail not only to teach the Bible, but also to preach it. The average sermon contains less and less of Biblical material, and more and more of that which comes from outside the Bible.
>
> It may be said without fear of sustained contradiction that the membership of our churches is gradually becoming less and less familiar with the contents and teachings of the sacred Scriptures.

Hence there is a call for men and women who shall give themselves up to teaching the Bible. Theological training, as it is understood to-day, by no means qualifies for this. Indeed, it is not infrequently found that the "training" is weakest just where it should be strongest—on the point of Scripture knowledge.

Pleasant no doubt it is to read of the good which is being done in a thousand ways among the poorest of our own city population, but how difficult it is to realise the cost—the cost, not of money, but of comfort and of social brightness and enjoyment. Imagine it—all the day spent in a dingy street, among young women and girls who are ignorant and often depraved, every hour bringing its burden of anxiety and effort. In the evening exercise is taken by a stroll down a narrow alley, past Jamrach's, along Ratcliff-highway, noisy with drays, and malodorous with countless smells, and then—great treat!—over the Tower Bridge, and back again. How different this from "a walk down the lane," "a run over the downs," "a saunter in the park," or "half an hour in the garden." Truly these workers have hidden manna, secret joys, pleasure in self-sacrifice. Yet we should often remember them.

A certain Gospel Temperance Society having decided that entertainments shall play a very subordinate part in its work, practically no part at all, but that every exertion shall be made to rescue men and women from intemperance and bring them to the knowledge of Christ, has had its reward in gaining to a considerable extent its object, and in growing steadily in numbers. To seek *first* the kingdom of God is always the way to obtain other things; they are "added."

The Methodist Recorder says that Mr. Forman, of the Punjab, who has been trying to commend himself and his mission to the people by living like one of themselves, has been greatly disappointed. The people, seeing an Englishman living in a portion of a small house, the rest of which was occupied by shoemakers, concluded that he could not get anything more remunerative to do, and regarded him as "poor white trash." Several towns to which he went regarded him in the same way. The people never attributed his conduct to self-denial; he was a mere worldling, but an unfortunate one. "They respect the Englishman who lives in the English manner." It should never be forgotten that India is as familiar with the habits of Englishmen as England itself, and that nothing is gained by ignoring that fact, or by acting contrary to it.

Missions to the heathen seem to be claiming more and more of the attention of the churches. In the last number of *The Methodist Recorder*, one fourth of the letterpress was devoted to missionary work in some phase or other of it. A portion of this was a letter from Rev. Charles Bone, of Canton, on the anti-foreign missionary riots in China, which testifies that the literary and learned classes are opposed, and in many cases bitterly opposed, to missionaries, but that the majority in general regard them with indifference, whilst a considerable minority is quite friendly. This view of the situation accords with that of other well-known authorities. Whilst the Chinese are in such a mood he thinks that it would be unwise "in this decade" to deluge their country with missionaries from England and America.

He bases his opposition to this policy on the imperfect knowledge of Chinese life of the new workers, the narrowness of their sympathies, and their inability to appreciate the religious and political problems which would confront them. He believes it is not the number, but the quality of the workers which is so essential "at this stage." That is always and everywhere true. But is it not also true that all new workers, however few in number, and however well suited to the work, have precisely the same difficulties to confront? And is it not also true that we shall have to wait for ever, if we wait for the Chinese to settle into a quiescent mood before sending an increased number of workers? The rage against them will only subside as the Chinese know them and their works better.

The Anthropological Section of the British Association was not over wise in its handling of the question, "Interference with the civilisation of other races," the general feeling being in favour of leaving them very much as they are. Dr. Cust would protect the people from preachers of new religions and fadmongers who intrude themselves where they are not wanted. He would leave the civilised peoples of Asia and North America alone; maintain a firm and impartial administration of justice, free locomotion, free right of assembly, free religion, free trade, free principles, a firm opposition to all old women's fads, and the gushing suggestions of impertinent intruders into the domestic habits, etc., etc. Of course, Dr. Cust would claim the right to decide what a "fad" is, but other people might have as much right and as much ability to do that as he; and how the enjoyment of free religion would be reconciled with the suppression of fads is not plain. In the year A.D. 60 he would have suppressed Paul as a faddist. Better that such philosophers should clear their minds of cant and say frankly that they object to the Gospel.

Dr. Forbes, in his attack at the British Association on missionaries, was careful to name two exceptions, Chalmers and Lawes, of New Guinea, of whom he spoke in the highest terms. Now, we do not believe that these brethren will thank Dr. Forbes for praising them at the cost of fellow-labourers. They may be exceptional men in the sense of energy, courage, and resource, but they are only a fair sample of the kind of man who has always been sent to the mission field. The great work of evangelisation owes as much or more to the hosts of obscure men and women who have toiled in it as to the illustrious Carey, Moffat, and Livingstone.

Archbishop Croke, when interviewed by Mr. Stead and asked what he thought about religion in Ireland, replied that it had the most satisfactory record of all. He did not believe that since the days of St. Patrick has there ever been a time when the Irish people were so "devoted to their religion, practising their religion as now. That is a great comfort in the midst of all adversity and disappointments." He thinks, however, that the recent troubles have not improved their character. "There has been a development of suspicion, covetousness, and distrust which was foreign to them before," which seems to prove that external attention to religion may advance while the temper and disposition grow worse. One of the most suggestive things in the sketch is the account of the Archbishop's "fierce debate" with the Pope on the subject of a national testimonial to Mr. Parnell. Even the Pope has to struggle hard sometimes to have his own way.

One of the sensational pieces of news last week was the report published in an influential paper that Roman Catholics were to be invited to place £200,000,000 in the hands of the Pope with which he may purchase Rome and some adjacent territory, including a strip

down to the sea coast and a seaport, from the Italian Government. Some regard the proposal as an absurd rumour of the dull season, but others think that it contains the foundation, at any rate, of an agreement between the Pope and the King of Italy. It would be a strange and contemptible result of twenty-five years' enjoyment of self-government. How the patriots who bled and suffered to recover Rome for Italy would despise the very thought of the dearly-earned inheritance being sold for money! No doubt Italy is poor, and would be greatly relieved if her exchequer had two hundred millions poured into it, but money is no more the life of a nation than of an individual, and from the effects of such a bargain Italy would never rally.

A correspondent writes that the fact that a number of priests have recently left the Church of Rome in France, has made the Bishop of La Rochelle very sad. One of them, Abbé Bonhomme, preached from his own pulpit on the subject, "Why I leave, and why you ought to leave the Church of Rome." He had, as we recently reported, a packed church to hear him. The disconsolate bishop, on applying to the Prefect to stop his "revolutionary priests," got no comfort, but was told that he (the Prefect) was not charged to administer consciences, and that people were now far from St. Bartholomew's night and the Inquisition. Appealed to to protect "the Church of France," he replied that there were three acknowledged churches in France, the Roman, the Protestant, and the Jewish, and added, "If your priests become Protestants, I refuse to interfere with them, or even to scold them."

"Modern Paganism" is treated in *The Quarterly Review* in an able and interesting way, though the subject is sad enough. The account given of Mr. J. Addington Symonds' early life and spiritual conflicts is pathetic and suggestive. He was influenced on one side by his father, whose whole life was summed up in art, morality, and modern progress, and on the other by his grandmother, who thought all pleasant things were from the Evil One, and who surrounded herself, as he said, with a "motley crew of preachers and missionaries, tradespeople and cripples." The grandmother's influence was the strongest, but it did him no good. The lesson here seems to be, that parents and others should carefully observe the gifts and sympathies of their children, and treat them accordingly. We recall a musical boy saved to the services of Christ by having a Sunday-school teacher and a minister who loved music, and aided him in his studies; and also a scientific lady, saved to faith, in these days of unbelief, by a wise mother, who encouraged her to read the writings of the Apostle John.

Young Symonds was still more unfortunate in his university experience. "The Oxford of thirty-five years ago," he says, "made men Rhetoricians and Sophists, who would come out brilliantly in *The Saturday Review*, and, if they fell under Jowett's influence, were sceptics." He himself moved into the position of "stoical acceptance of his place in the world, combined with Epicurean indulgence." All moods of existence, if they were pleasurable, were justified to him; if they gave pain, resignation was the wisest course. He had no rule of conduct, and no grounds of hope—a very dreary and broken condition! The writer points out with great force whither all this kind of thing tends—the worship of art and the absence of faith. It was the Pagan Renaissance which brought about the Puritan Reformation, in which some pleasant things perished, but not so many as is commonly supposed. The men who despised religion ruined art. And no doubt they will do it again, if they prevail.

Those who care to see what part may be played in English political life by the lowest of motives and influences may read the article by Mr. Escott in the August number of *The Twentieth Century*. Religion is made a stalking horse; horse-racing is a bond between politicians of the front rank; and eagerness to get into "society" is an occasion for changing a political creed. It is pleasant to know that all politicians are not of that description, but it is very unpleasant to know how some are, and that in all parties.

The following is from the *English Churchman*:—

The *Church Times* has a second article on "The Church Association and its Colporteurs," which is characterised throughout by gross misrepresentation, and which from its bitterness will probably do more harm than good to the Association's enemies. Every effort is made to connect the working of the Association with Dissent; and THE CHRISTIAN, through which a contribution to its funds was sent, is described as "the widely-read organ of Congregational Dissenters," whereas it is an undenominational publication probably supported more largely by Church people than Dissenters. THE CHRISTIAN has done much to draw Evangelical Churchmen and Evangelical Nonconformists more closely together in opposition to Romanism, Ritualism, and Rationalism, as well as in the promotion of Gospel enterprises, and for this reason we rejoice in its widespread influence. It is the growth of sacerdotalism which has given undenominationalism its present strength, and, in estimating the influence of the Oxford movement, this fact should be borne in mind.

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House of treasures! here I find
Food and medicine for the mind,
Sword to wield
Against the foe,
Helm and shield
To ward his blow,
Songs of praise in sunny hours,
Dirges when the tempest lowers;
But I need not thus go on
Naming treasures one by one,
Why should I the rest recall?
Christ is here—and Christ is *all*.

Arthur Augustus Rees.

PRAYER.

I know not by what methods rare,
But this I know, God answers prayer.
I know not if the blessing sought
Will come in just the guise I sought;
I leave my prayers with Him alone,
Whose will is wiser than my own. —*Anon.*

RESIGNATION.

It is the Lord—should I distrust
Or contradict his will,
Who cannot do but what is just,
And must be righteous still?
It is the Lord—who gives me all,
My wealth, my friends, my ease;
And of his bounties may recall
Whatever part He please.

Matthew Green (1696-1737).

INSTANT IN PRAYER.

Paul's term, "instant in prayer," being used by Stonewall Jackson one day, his sense of its meaning was required. "I can give you," he said, "my idea of it by illustration, if you will allow it, and will not think that I am setting myself up as a model for others." On assurance being given that there would be no misjudgment, he went on to say: "I have so fixed the habit in my mind that I never raise a glass of water to my lips without a moment asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thought heavenward. I never change my classes in the section-room without a minute's petition on the cadets who come in." "And don't you sometimes forget to do this?" "I think I scarcely can say that I do. The habit has become as fixed almost as breathing." —*Selected.*

World-Wide Evangelisation.

THE closing words of my last appeal in THE CHRISTIAN of September 5, in the face of the cruel persecution by some of the Chinese, were addressed not to missionaries only, but to all Christians, to arise and spread the Gospel everywhere.

Now, therefore, it is with joy that I may be permitted to call attention to the coming meeting in the Great Assembly Hall, London, E., for October 8, 9, and 10 for humiliation and waiting upon God, which are to be addressed by Rev. Andrew Murray and others. Many who read THE CHRISTIAN cannot be present, but every true Christian who reads these lines, although unable to be present at those meetings, may call to mind the Saviour's earnest entreaty in John iv. 34, 35, and 36, "Jesus saith unto them, my meat is to do the will of Him that sent Me, and to finish his work. Say not ye, there are yet four months, and then cometh harvest! Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

It is true the heathen urgently need the Gospel. But is there not a *prior* need nearer home? Do not true communicants, both preachers and hearers of us, need to hunger and to thirst to be filled with the Holy Ghost? If not, would a thousand years bring us any nearer overtaking the world? I think not. Why? Because, notwithstanding all our missionary societies, is it not too true that the heathen and Mohammedan populations, besides the lapsed and lapsing state of much of Christendom itself, are now actually gaining upon us, and not we upon them? whilst at home, in London itself, tens of thousands of men and women are in masses forsaking even the outward semblance of true Christianity. Surely, then, those who are calling us to assemble in the heart of the East-end of London in Mr. Charrington's Hall, for the purpose of humiliation and interceding prayer for two whole days, have done right, and are in strict obedience to the Saviour's own earnest injunction.

REGINALD RADCLIFFE.

THE VICTORIA INSTITUTE.

IT will be remembered that some time ago a paper by Mr. Rassam, the explorer, and a discussion thereon, appeared in the Transactions of the Victoria Institute. Mr. Rassam showed the impossibility of the Babylonian Garden of Eden being the original of the Bible "Garden in Eden"; and in the just issued members' *Journal* of the Institute the new theory that the name of the Creator as given in Genesis is borrowed or adapted from the Babylonian finds its answer. The name is similar, but, for reasons given, cannot have been derived from it. The lesson of all this is, that we must not forget that there were civilisations before the Babylonian.

Papers by Sir Thomas Wade, Dr. Gordon, and others appear in the *Journal*. As bearing on the present difficulties in China, the following sentence in one of the discussions is worthy of notice. The writer is the head of a Chinese high school. "The question as to the effect upon nineteenth century international relations of the sacred edict, 'cast out foreign sects,' is a very practical one in China: That edict is by law read publicly by high officials every month throughout the land of China."

THE WAY OF HOLINESS. — Envyings, heart-burnings, animosities, shall we carry these to heaven with us? Let us labour to divest ourselves and strike off from our spirits every thing that shall not go with us to heaven, or is equally unsuitable to our end and way, that there may be nothing to obstruct and hinder our abundant entrance at length into the everlasting kingdom.—*John Howe.*

The Troubles in China.

My Dear Friends,—I am sure you have ead with deep and painful interest the ccounts of the recent troubles in China; the oting against the missionaries in Si-ch'uen the far west; against the native Christians the Bing-yiæ district of Wun-chan, our ost south-easterly station, in the Cheh-iang province, and still more recently the errible massacre of missionaries at Ku-n'eng in Fuh-kien. You can have imagined hat all these tidings have meant to us out ere in the field. We sympathise very deeply ith the bereaved relatives, and with the com-ittees who have lost valued workers. God as again honoured the C.M.S. and He has kewise honoured the C.E.Z.M. by trusting hem with so great a trial. Our trials com-ared with theirs have been light, yet we ave felt that without Divine grace they ould have been more than we could bear. Ve have been consciously sustained by the rayers of God's people, and enabled to re-oice in Him who sitteth King for ever.

Our most recent tidings are satisfactory; here has been no further disturbance in ing-yiæ, and we hope that ere long the native hristians will be able to return to their illages and rebuild the destroyed homesteads.

In Si-ch'uen we learn from Mr. Vale and Ir. and Mrs. Ririe that in Niuchau, Tan-lin, nd Kia-ting satisfactory settlements have een arrived at so far as the C.I.M, is con-erned. In Niu-chan Mr. Vale and the native elper were reinstated with honour, with the ongratulations of the people and to the great oy of the native Christians. He found the hurch intact, not one had denied the faith, nd the inquirers, too, had all stood firm. 'ungchau was still unoccupied, but Mr. 'ang hoped to return there by-and-by.

As to Chen-tu, Mr. Vale was intending to eturn there, but received a letter from the onsul asking him to wait a little. He writes, n July 16: "I am in communication with he Church through Mr. Li. I am glad to ay that the members are well, and are able o meet together for worship in the house of ne of their number. So far as I can hear o attempt has been made to injure them or heir houses."

All was quiet and peaceful in Tan-lin, and Ir. Vale proposed to make his headquarters here after the summer, unless able to return o Chen-tu itself.

As to future prospects, Mr. Vale writes: I believe we are going to have great blessing. do not look upon this matter as a disaster, ut rather as a clearing up. . . . I trust e shall soon see the work in Si-ch'uen settled gain on a firmer basis than ever." And he gns his letter "Yours in Christ's joyful ervice."

A kind letter from Mr. Horsburgh, of the .M.S., dated July 9, says: "We are very hankful to our God that He is stilling the umults of the people in this direction now. Ie has wonderfully kept us. . . . Our ome here is still guarded, but I do trust soon ow there will be quiet fully restored, and a ider door than ever open. . . . We are ooking to God to show us greater things in earts turning to Him."

There is, therefore, much cause for thank-ulness; but also very great need for earnest rayer. China is honeycombed by secret ocieties, and had they disaffected leaders on hom they could depend, wide-spread rebellion ight soon take place; but they lack such eaders, and united action is improbable. It s an unspeakable comfort to know that no rouble, local or general, can arise without the permission of our Father in heaven, who makes the wrath of man to praise Him, and who will restrain the remainder of wrath. We fear no evil, for He is with us alway, and all things are working together for good. Still we need to be instant and earnest in prayer, and should pray very earnestly for the powers that be, that in these troublous times they may be guided to act, and that their authority may be maintained. Also for the poor rioters; they know not what they do.—Gratefully yours in Christ, J. Hudson Taylor.

Chefoo, August 14.

Our National Perplexity.

By Rev. J. E. LINNELL, Pavenham.

The harvest is passing, the summer is ending, and already the faces of the poor are gathering blackness as they think of the still distant winter. In many a rural parish strong men have been without regular employment through a great part of the year. There will be but few root crops to require their labour in the late autumn months; and God help them, ah, and help their wives and children, too, when January, February, and March shall bring their frosts and snows.

Some will be moving to the towns, to swell the ranks of the unemployed there; some will eke out sustenance on the scant produce of their allotments; but some—unless private charity shall come forward to supply their needs—must inevitably starve.

Town prospects are no brighter than those of the country. I heard a lady of rank remark, the other day, "What a look of despair there was in that man's face!" It was a poor artisan who had attracted her attention. Had she sought it, the same hopeless expression would have been found on the features of thousands of tradesfolk too.

"But what is to be done?" is the cry of those who fain would find a remedy for the present sad state of things.

It is certain that our legislators can do but little. The Master said it should be so; and, with the distress of nations, we have "*perplexity*." I say nothing about individuals; but human nature is so ingrained with selfishness that, while each class of the community is willing to adopt remedial measures at the expense of other classes, it resents every appeal for self-sacrifice that is addressed to itself.

It is the same with the poor as with the rich. I heard the problem of the day discussed by a knot of villagers, a week or two ago; and one of them remarked to another, "Your husband is in work, or you would argue differently. If you would acknowledge the truth, you want everything as cheap as you can get it, while you can get it, not caring who sinks or who swims, so long as you can keep afloat. Am I not right?" There was a moment's hesitation, a meaning smile, and then the confession that the right nail had been hit on the head. What is

THE SECRET OF THE PRESENT DISTRESS?

Answers to such a question are by no means wanting; but party feeling or class interest appears to supply them all. Some fall foul of free trade; others murmur at the unequal distribution of wealth; some point to trades unionism; others again blame the unsettling legislation of the past. The poor peasant thinks that too much machinery is used; and his employer, maybe, mourns the present-day price of labour. But does the student of God's Word look to things like these? Nay; he sees, and he must see, that the chastening hand of God lies heavy upon the land. There may be "perplexity" with those who ignore Jehovah, as "The God of nations"; but to every Spirit-taught soul, the way back to the Divine favour, and consequently to national prosperity, for Britain, is the same as that which the Word marks out for the individual believer—the way of repentance, humiliation, and prayer.

In the old oaken chest that stands in the vestry of Pavenham church, are a number of parish books that date back from the beginning of the last century: and, among their many quaint entries, is frequent reference to "The Fast Day." In spite of what has been told and written about their brutalising sports, their gross spiritual ignorance, and unblushing wickedness, in general, our fathers, at a time of national trouble, believed in humbling themselves as a people, before God.

When was the last general "Fast Day" in Britain?

Our agriculture is depressed to the last degree; our home industries are all languishing; our foreign trade is fast leaving us; and, however slow we are to admit the truth, we are certainly losing our prestige among the other nations of the earth. Only God can help us, but his aid is never nationally sought. To us He has given the blessings and privileges that once belonged to poor Israel; but as by Israel, so by us, He has been provoked to recall them all. Yet, though we plainly see that the strain we impose on his patience is beginning to weaken it, and tends to wholly destroy it; there is no national confession of sin; no national appeal for pardon.

We were nearly consumed with drought in 1893, but there was no special prayer for rain. This year, in many parts of the country, the crops are an utter failure. The grain is not worth gathering; many of the root crops have been eaten off by fly; and our farmers are a body of ruined men. But, as far as I know, not even a short collect has been issued for use in our churches.

Why this reluctance to turn to God? Are the sneers of the scoffer dreaded? Do church leaders imagine that God has forgotten to be gracious? Or is this apathy judicial?

To me it has been a striking sign of the times to find two of my clerical acquaintance seeking colonial appointments, because of evils that are threatening our nation. Each is what one might term "an ex-man of the world"; each has learnt the capabilities of human nature, in an experience that preceded conversion; and each has a wife and daughters.

It is possible that such a movement may already be too late. We may, even now, be at "the beginning of sorrows." That day which was to come, may be upon us, even as I write, and the whole earth may awaken to find itself in that ever-tightening snare against which it has been so often warned in God's Word. "The King's business requireth haste," and what is to be done must be done quickly. In case others should refuse to act could not "The Evangelical Alliance" arrange simultaneous meetings for prayer and humiliation, on some given day, after the fashion of their "New Year's programme"? Or, if nothing should be done from this quarter, could not some of the Mildmay, or Keswick, leaders make some such appointment?

There is not a Sabbath passes but members of the Church of England use these words, "O God, we have heard with our ears, and our fathers have declared unto us the noble works Thou didst in their days, and in the old time before them." Let us reverently and humbly prove Him, and see if God cannot do as much for the children as He used to do for the fathers.

A Work for All.

By Rev. J. R. MILLER, D.D.

With the opening of another autumn there should be in every church the reconsecration of the entire membership to active service. It is a "living sacrifice" which God asks. "Simply to thy cross I cling," is very precious Gospel, but it is only half the Gospel. If we are saved ourselves, we have something to do in saving others. There is a common print which shows one clinging with one hand to a cross, rising out of the waves, while the other hand is reached down, trying to rescue another drowning one. The picture is a completer Gospel than the hymn-line. One reason Jesus leaves his disciples in this world after they are saved is, that they may seek the salvation of others.

Now, this is just as true of all Christ's disciples as of any. It is a false idea that only some Christians are to try to save others. The church will never reach its full possibility of power and usefulness until every one who takes the bread and wine of its communion goes out to carry to other perishing souls the bread of life and the wine of grace. There is converting power enough lying idle and covered up in the lives of the membership of Christian churches, if only it were all called into action and anointed for service, to bring the whole world in a little while to the feet of Christ.

Part of this great reserve of unused power is in each individual life. We have different faculties, powers, gifts, capacities, and therefore different duties and responsibilities. There is the orator, whose eloquence thrills men's souls and sways their wills. There is the poet, whose song lives and goes abroad as an angel of blessing, singing age after age. There is the artist whose pictures live to be admired throughout centuries. Perhaps these gifts are beyond most of us; but there are lowlier spheres. "There is the little wood-thrush, that sits on the limb of a tree and sings his cheery note, hour after hour; and there are men and women who have only a slender work to do, but whose work is just as important to the perfection of the whole as the largest mission that ever gifted genius achieved."

Pulpits are not the only places of service that need to be filled. Officers alone do not make an army; without the men in the ranks few battles could be fought, few victories won. The humblest soldier's part is just as important in its place as that of the commander. It is so in the church. The one talent may not shine as brightly before men as the five, yet they are just as essential to the perfection of the ministry of the church. Look at some of the places, besides its pulpit, that the

AVERAGE CHURCH WANTS

filled. It wants teachers who will enter with heart and soul into Sabbath-school work, shepherding with gentle care the lambs of the flock. It wants visitors who will go after absent people and absent scholars, invite strangers to the services, and carry the Gospel to those who will not come within the sanctuary. It wants angels of mercy to go to homes of sickness, sorrow, and distress, and bear there the gracious comforts of Christ's Gospel. It wants a whole congregation, large or small, that will exhibit the love of Christ in the sanctuary, in the kindly courtesy that is such a real means of grace. It wants a company of young people willing to give at least one evening every week to the Lord's work. It wants scores of Andrews and Phillips, who, having found Christ themselves, hasten to bring their brothers or neighbours to Him. It wants an entire congregation of loving, sympathising people, who will be patient with the erring, who will lift up the fallen, who will seek to reclaim the wandering, whose daily lives shall be illuminated pages of bright Gospel, whose whole influence shall be purifying, elevating, enlightening. It wants members who shall be in their place at all services, ready to take hearty part in all the worship, and also in all the work that the church seeks to do.

Besides all these formal classes of service, there is an individual ministry, a daily and hourly wayside ministry, which cannot be classified, but which every Christian should render, which he cannot but render unless he be untrue to the very spirit of his high calling. "Woman's work is never done," says the rhyme: the same is true of the Christian's work. Save when he sleeps, he is always on duty as Christ's servant, with some mission which he is bound to render or be faithless. Wherever he goes, he goes as a Christian and represents his Master. To every one he meets, even most casually, he has an errand, some message from God, some lesson of example, some helpful influence. Even those who are too old and infirm or too sick to go beyond their own chambers, or leave their beds, have still their mission to those who stand about them. They can exhibit patience in suffering. They can show joyous submission to God's will when that will brings pain. They can illustrate in suffering the graces of the Spirit.

Then the sick and the aged—the "shut-ins"—can perform a ministry of intercession for those without, the power of which none can estimate. In their quiet seclusion, near to God, they can plead continually for the active workers in the field, for the careless, for the backsliding, for the tempted, for the unsaved. No church can ever know the value of the little oratories in its homes, where holy hands are ever held up in intercession. Pastors receive heavenly anointing through these chambers of prayer. Revivals come, called down by the same energy of supplication. One by one lost ones turn their faces homeward because hands of prayer are there held up in tireless beseeching.

Thus, there is not one member in any Christian church who may not do something to advance Christ's work and bless others. And what one *can* do one *ought* to do. The failure to do what we can do and what is allotted to us, is not only disloyalty to Christ and malfeasance in the highest of callings; it is also ruinous to one's own soul. The penalty for not using one's gifts is the loss of the gifts. The fruitless branches are cut off and cast away. Unused power shrivels into death.

Let there be all over the land an early arousing in the churches which shall call every member into the field to do something—his own part—in the work of the Lord. We are living in stirring times, and God expects every Christian to do his duty.—*N.Y. Evangelist.*

THE SILVER STAR SOCIETY.—At the fourth annual meeting, a few days ago, Lord Compton presiding, the secretary, Mr. W. Robbins, reported that meetings to the number of 150 had been held by the evangelistic branch, and visitation of the sick had been kept up; and this part of the work had been a source of special blessing to both the sick and to those who belonged to them. During the year 310 open-air Gospel and temperance meetings had been held, and the attendance had been good. Assistance had been rendered to missions, etc., at a number of places in London and the suburbs. It was desired to extend the limelight lectures, but for this purpose some £20 was required. The balance-sheet showed an income of £87 10s., with a balance in hand of 7s. 9d. Mr. Robbins's address is: Manor-park, E.

THE FIRE ON THE "IONA."

Many hearts have been stirred to their utmost depths by reading of the terrible fire on board the *Iona*. As the vessel was ploughing her way through the waters on Sunday night, Sept. 15, on her way from Leith to London, the alarm of fire rang out, and seven lives were lost because the one outlet of the ladies' cabin was in flames. This vessel has been closely associated with the work at Miss Child's Welcome Home, Ratcliff Highway, for many years. Memories of happy work in connection with it arose to mind as the terrible scenes of sorrow and death were read last week. We could not but remember "the story of John McQueen,"* the fireman, who was converted one night in the ship's tunnel on board the *Iona*. He had been aroused to a sense of his sinfulness in one of the Fo'c's'le meetings, held at the "Welcome Home," Ratcliff Highway. After a brief but very faithful Christian life on board ship, he was suddenly struck down by heart disease while at his work. He often said, when speaking of his conversion, "It was in the ship's tunnel I found Christ." After his sudden decease, a party from the Welcome Home went to see this spot so full of interest in connection with him. It was indeed a strange place in which to meet with the Lord Jesus for the first time. We descended deep down into a narrow passage, and as the little book describes it "among the machinery where the ship's propeller works, in imagination we seemed to see our departed friend, kneeling in the dead of night, pleading with his God for pardon and peace. Neither the clash and rattle of the machinery, nor the roar of the ocean waves as the vessel ploughed her way through the waters, prevented our God from hearing the cry of that distressed soul; for the glorious light came, the burden of guilt was lost, and by faith he saw his sins forgiven."

We rejoice also to recall the many Gospel services which have been held at various times on this vessel, when she was lying at Hermitage Wharf, by Miss Child and her helpers. For many years an earnest Christian man was ship's carpenter on the *Iona*, and he regularly attended the Fo'c's'le meetings at the "Welcome Home" whenever the vessel was in London. He ever sought to further the interests of the Redeemer's kingdom by getting permission for services to be held on Sundays. By setting a consistent Christian example on board the ship, he was a true friend to John McQueen, and they helped each other in the Christian life. A remarkable incident is given in "Our Sailors' Series," called "How the Lord helped me with the Windlass."†

We feel, as we read of the constant dangers and perils of those who go down to the sea in ships, and the many deaths that storm and fire and shipwreck occasion, how deep the need of constant labour for the welfare of our seamen. A fresh season of effort is beginning as winter draws nigh. Miss Child hopes to be again able to minister to the destitute and hungry ones by giving timely help according to the need, and by providing free suppers, and gathering the men to hear the Gospel of God's grace.

The Christian Lifeboat Crew has been doing earnest and faithful work in many places, through the past year, and will, by God's help, continue its labour with even greater zeal in the opening season. Many are feeling "the time is short, and the day of the Lord draweth near." Miss Child is looking forward to having her usual "Christmas Boat," and also to hold the many meetings usually associated with this effort, seeking to promote spiritual blessing and temporal comfort for those who so need a home while away from home. Gifts of woollen helmets, cuffs, scarves, hussifs, etc., for the boat will be gratefully received, also contributions towards the relief among the destitute so sorely needed as winter draws nigh.

All the needs of the Home and the constant claims and meetings there require earnest prayer, and we ask dear Christian friends to plead for God's increased and continued blessing on our sister's work among our sailors. C. T.

DORKING CONVENTION has, at the request of several of the chief speakers, been postponed to October 14-18 (instead of 7-11), so that none may be deprived the privilege of attending the special meetings arranged by Rev. A. Murray on the previous week in the Great Assembly Hall.

* "Saved in the Ship's Tunnel." (*Morgan & Scott.* 6d. per doz.)

† "Our Sailors' Series." (*Morgan & Scott.* 6d. per packet.)

Thrice Crowned.

(2 Sam. i.-iv.)

By REV. F. B. MEYER.

Two whole days had passed since that triumphant narch back from the slaughter of Amalek to the charred and blackened ruins of Ziklag, and it appeared as though David were awaiting some sign o determine his future course.

On the third day a young man rushed breathless nto the camp, his clothes rent, and earth upon his head. He made straight for David, and fell to the ground at his feet. In a moment more his tidings were told, each word stabbing David to the quick. Israel had fled before the foe; large numbers were allen on the battlefield; Saul and Jonathan were dead also. That moment David knew that the thundercloud which had been so long lowering over his head had broken, and that the expectations of years were on the point of being realised; but he had no thought for himself or for the marvellous change in his fortunes. His generous soul, oblivious o itself, poured out a flood of the noblest tears man ever shed, for Saul and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword.

I.—DAVID'S TREATMENT OF SAUL'S MEMORY.

There could be no doubt that Saul was dead. David seems to have been as one stunned till the evening, and then aroused himself to show respect o his memory.

He gave short shrift to the Amalekite. The bearer of the sad news had been held under arrest, because, on his own showing, he had slain the Lord's anointed; and, as the evening fell, the wretched man was again brought into the chieftain's presence. David seems to have had some doubt s to his tale, and it afterwards appeared that the tory was false; still it was necessary that the egicide should pay the extreme penalty for the deed, to which he had confessed.

With that reverence for the Lord's anointing which had smitten him to the heart, when he cut off the piece of his robe, David asked, an expression of horror in his tone, "How wast thou not afraid o put forth thine hand to destroy the Lord's anointed?" Then calling one of the young men, he bade him go near, and fall upon him. And he smote him that he died.

He next poured out his grief in The Song of the Bow, which at first was taught to and sung by the children of Judah, and has since passed into the literature of the world, as an unrivalled model of a funeral dirge. The Dead March in *Saul* is a familiar strain in every national mourning. It was originally called the Song of the Bow (v. 18, R.V.), because of the reference to that weapon in the poem.

The greatness of Israel's loss is brought out in the fancied exultation with which the daughters of Philistia would welcome their returning warriors; in the lasting curse invoked on the mountains where the shield of the mighty was polluted with gore and dust; and in the exploits which the heroes wrought with bow and sword before they fell. And then the Psalmist bursts into pathetic reminiscences of the ancient friendship which had bound him to the departed. He forgets all he had suffered at the hands of Saul, he thinks only of the ideal of his early manhood. His chivalrous love refuses to consider anything but what had been brave and fair and noble in his liege-lord, before self-will had dragged down his soul into the mirky abyss, in which for the last few years it had been entombed as in a living grave. "Lovely and pleasant," such is the epitaph he inscribes on the memorial cenotaph.

But for Jonathan, there must be a special stanza. Might had been his, as Saul's. Had he not, single-handed, attacked an army, and wrought a great deliverance? But with all his strength, he had been sweet. A brother-soul; every memory of whom was very pleasant, like a sweet strain of music, or the scent of the spring breeze. Tender, gentle, loving as a woman. A knightly nature; dreaded by foe, dearly loved by friend; terrible as a whirlwind in battle, but capable of exerting all the witchery of a woman's love, and more.

> "Thy love to me was wonderful,
> Passing the love of woman."

Moreover, he sent a message of thanks and congratulation to the men of Jabesh-Gilead. The indignity with which the Philistines had treated the royal bodies had been amply expiated by the devotion of the men of Jabesh-Gilead. They had not forgotten that Saul's first act as king had been to deliver them from a horrible fate, and had organised an expedition which had taken the bodies of Saul and his three sons from the walls of Bethshan, to which, after being beheaded, they were affixed, and had carried them through the night to their own city, where they had burned them to save them from further dishonour—the ashes being reverently buried under the tamarisk tree in Gilead.

As soon as David heard of this act he sent messengers to the men of Jabesh-Gilead, thanking them for their chivalrous devotion to the memory of the fallen king, and promising to requite the kindness as one done to the entire nation, and to himself.

In all this David evinced great magnanimity. There was no thought of himself or his own interests. He had learnt the secret of escaping from himself in his devotion and care for another. It is the secret of all self-oblivion. Live in another's life, especially in the interests of your Master, Christ, and you will be freed from the constant obtrusion and tyranny of self.

II.—DAVID'S ATTITUDE WITH RESPECT TO THE KINGDOM.

There is something very beautiful in his movements at this juncture, evidencing how completely his soul had come back to its equipoise in God. He had resumed his old attitude of waiting only upon God, and directing all his expectation to Him. It was for God to give him the kingdom, and therefore he refused to take one step towards the throne apart from the direct Divine impulse.

This was the more remarkable, when so many reasons might have been alleged for immediate action. The kingdom was overrun by Philistines, indeed it is probable that for the next five years there was no settled government among the northern tribes. It must have been difficult for his patriot heart to restrain itself from gathering the scattered forces of Israel and flinging himself on the foe. He knew, too, that he was God's designated king, and it would have been only natural for him immediately to step up to the empty throne, assuming the sceptre as his right. So mere human judgment reasons. But David was better advised. Refusing to judge according to the judgment of his eyes, he inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And when the Divine oracle directed him to proceed to Hebron, he does not appear to have gone there in any sense as king or leader, but settled quietly with his followers among the towns and villages in its vicinity, waiting till the men of Judah came, and by a consentaneous movement owned him king. Then for a second time he was anointed.

Anointed first by Samuel in the secrecy of his father's house, he was now anointed king over his own people; just as the Lord Jesus, of whom he was the great exemplar and type, was anointed first by the banks of the Jordan, and again as the representative of his people, when He ascended for them into the presence of the Father, and was set as king on the holy hill of Zion.

We cannot turn from this second anointing without emphasising the obvious lesson that at each great crisis of our life, and especially when standing on the threshold of some new and enlarged sphere of service, we should seek and receive a fresh anointing to fit us to fulfil its fresh demands. There should be successive and repeated anointings in our life-history as our opportunities widen out in ever-increasing circles. It is a mistake to be always counting back to an anointing which we have received; we must be anointed with fresh oil. When leaving the school for the college, and again when stepping forth from the college to the first cure of souls; when standing at the altar to become a wife, and again when bending over the cradle of the first babe; when summoned to public office in Church or State—each new step should be characterised by a definite waiting on God, that there may be a fresh enduement of power, a recharging of the spirit with his might.

Such anointing can only be ours when we are resting quietly in the will of God. It was just because David was able to quiet and still himself, that he was capable of receiving such rich gifts. We get not God's best whilst we are perturbed and passionate, overcome by the promptings and energies of our self-life, swept to and fro by feverish haste. We must be still, waiting the slow movement of the hands of God's dial. Then will faith arise in full assurance to claim and receive the Divine anointing.

It is thus too that we come to the throne. The power to reign over others is God's gift to the spirit that has learnt to subject itself to Him. It was because David had this marvellous power of obedience and self-restraint, that he was qualified to rule; and it is in proportion as we learn this lesson of submission to the will and way of God that we become his crowned kings. When a man has learnt to submit his entire being to God's authority, then he can say Go, or Come; he begins to exercise the power to bind and loose; it is given him to sit down with Christ on his throne, as He also is sat down with the Father on his throne.

III.—THE CHARACTERISTICS OF DAVID'S REIGN IN HEBRON.

For seven years and six months David was king in Hebron over the house of Judah, with that same spirit of waiting expectancy which was the habit and temper of his soul, and so rarely broken in upon. In this he reminds us of our Lord, who sits at his Father's side, till his foes are made the footstool of his feet. Similarly, David sat on the throne of Judah, in the city of Hebron—which means *fellowship*—waiting until God had levelled all difficulties, removed all obstacles, and smoothed the pathway to the supreme dignity which He had promised.

In national affairs he maintained an almost passive policy; what fighting was necessary was left to Joab. The overtures for the transference of the kingdom of Israel were finally made by Abner himself, and the negotiations with Israel and Benjamin were also carried out by him in entire independence of David; it was he who had communications with the elders of Israel, and spake in the ears of Benjamin, and went finally to speak in the ears of David in Hebron all that seemed good to Israel and to the whole house of Benjamin. It was Abner who proposed to David to go and gather all Israel unto him, addressing him as lord and king, and bidding him prepare to rule over all that his soul desired (iii. 17-21).

Throughout these transactions, David quietly receives what is offered: and only asserts himself with intensity and passion on two occasions, when it was necessary to clear himself of complicity in dastardly crimes, and to show his detestation and abhorrence of those who had perpetrated them.

It was a noble spectacle when the king followed the bier of Abner, and wept at his grave. He forgot that this man had been his persistent foe, and remembered him only as a prince and a great man; and he wove a chaplet of elegiacs to lay on his grave, as he had done for Saul's.

Then followed the dastardly assassination of the puppet king, Ish-bosheth. His had been a feeble reign throughout. Located at Mahanaim, on the eastern side of Jordan, he had never exercised more than a nominal sovereignty; all his power was due to Abner, and when he was taken away the entire house of cards crumbled to pieces, and the hapless monarch fell under the daggers of traitors. As soon as they bore the tidings to David, bringing his head as ghastly evidence, David turned to the Lord, who had redeemed him from all adversity; and solemnly swore that he would require at their hands the blood of the murdered man.

Then came all the tribes of Israel to that "long stone town on the western slope of the bare terraced hill," and offered him the crown of the entire kingdom. They remembered his kinship with them as their bone and flesh; recalled his former services, when, even in Saul's days, he led out and brought in their armies; and reminded him of the Divine promise that he should be shepherd and prince. Then David made a covenant with them, and became their constitutional king and was solemnly anointed, for the third time, king over the entire people; as the Son of man shall be one day acknowledged King over the world of men, and shall reign without a rival.

It is to this period that we must attribute Psalm xviii., which undoubtedly touches the high-water mark of rapturous thankfulness and adoration. Every precious name for God is laid under contribution; the figure of his coming to rescue his servant in a thunderstorm is unparalleled in sublimity. We can hear the rattle of the hailstones, and see the lightning flash, and the gleam of the coals of fire, and there is throughout an appreciation of the tenderness and love of God's dealings with his children, which might have been written by the Apostle whom Jesus loved:—

> Thou hast given me the shield of thy salvation,
> Thy right hand hath holden me up,
> And thy gentleness hath made me great.

Missionary Rome:

HER TACTICS IN THE MISSION FIELD.—I.

It is said that in Germany the Roman Catholic Church has a missionary map, in which the whole world is mapped out and divided into Roman Catholic provinces. Where she is first in the field, she will do what she can to hold it in her exclusive possession, and where others are first she has no scruple in following them, and, if possible, thrusting them aside, her aim being universal dominion. Many things tend to disappoint her ambition, and there can be no doubt that she will ultimately fail. For example, when she has the power and the opportunity, she always meddles with the politics of a nation, and this is sure to be resented, to her religious detriment. Also, when she follows other Churches, she is compelled to adopt their methods, even to the circulating of the Scriptures, and this, again, imperils her hold on the blind obedience of her converts.

FRENCH COLONIES.

The extension of French colonies has been an excellent opportunity, of which the Roman Catholic Church has availed itself to the full. Where she cannot prevail on the home Government to adopt and further her policy, she is too often able to get the aid of officials on the spot. Petty persecution is indulged in which a responsible Government, liable to be promptly questioned, would be careful to avoid. One of the earliest mission stations, Tahiti, was seized by craft and strength some fifty years ago, and has from that time been under French rule. The initiation and execution of the movement were distinctly owing to the priests, one of whom came to the island disguised as a carpenter. The story is one of fraud, intrigue, and violence, yet the Roman Catholic Church has not been able to work her will unchecked. The converts, who were well grounded in the knowledge of the Scriptures, have, in the main, stood firm to the Gospel, and have been unmoved by the power of their conquerors, and unaffected by the showy services and the magnificent cathedral built to allure them. The sheet-anchor here, as everywhere, has been knowledge of the Bible. Now, the danger lies in the breaking up of the schools, which have been under the care of the pastor, and the gathering of the children into district French schools.

At Lifu, which is in possession of the French, the Government hoped the people would all come round with a swing, but such has not proved to be the case; and hence they have had to send a Protestant minister, just as in Tahiti, the Paris Society for Evangelical Missions has taken the place of the L.M.S. Yet this does not prevent the priests from using enormous power. In this island it is illegal for native converts to send any aid to the missionary society by which it was originally saved from the most degraded cannibalism. The policy is to go as far as possible in hindering what cannot be stopped.

In the Hervey Islands (British), the Roman Catholic Church did nothing for seventy-three years after the evangelisation of the people, and when she came her method was to give free education, including music, and French, and English. Her success has not been among the Raratongans whom Williams won for Christ, and who have formed such brave Gospel pioneers, but among half-castes and settlers from other islands. She was never great at education when she held the key of knowledge, but here, where she is not wanted, she is full of educational zeal.

In the Samoan Islands the Roman Catholic Church has some 5000 adherents out of a population of 36,000; while the L.M.S. and the Wesleyans have the rest of the people mainly under their influence; the L.M.S. having 5743 church members. The Romanists have a girls' school, and wherever a priest settles there is a school of some sort which he looks after. In the island of Tutuila, with 4000 souls, they have 500 followers; and here they have two French priests, several sisters of mercy, and well-equipped headquarters. It is a curious fact that at one of the Samoan stations, the R.C. priest accepted an invitation from the L.M.S. missionary to attend along with his school a Bible lecture illustrated by magic-lantern slides. Permission to attend such lectures generally was given to his people.

In Madagascar the Romanists began missionary work 150 years ago, but discontinued it after a few years; in 1862, when the Island was opened to missionary work, they entered along with the Protestants, having a fair field and no favour, and now they have from thirty to forty thousand persons under their care, as compared with 250,000 whom the Protestants have gathered. The possession of the Scriptures by the natives has been the conquering force of Protestantism, neither heathenism nor Romanism being strong enough to withstand an intelligent faith.

In some places—*e.g.*, New Guinea—where the Romanists quickly followed the Protestants, they do not meddle with the work which Protestants are doing, but content themselves with getting a footing, and some hold upon the people.

THE USE OF THE SCRIPTURES.

The use of the Scriptures in the South Seas is so marked a feature of Roman Catholic work as to deserve special notice. The policy of Rome seems to be to fight the Bible with the Bible. This was first begun when England threw off Papal supremacy, and it was felt that if ever so enlightened and vigorous a nation as the English were to be brought again into the fold it must be done by giving them the Scriptures. Hence Cardinal Allen, the English priest living at Douay, prepared the Douay translation, which, with short notes, abound in the twists and turns of meaning which exalt that Church. In Tahiti you might at one time have seen a copy of the Bible issued by the British and Foreign Bible Society lying on the desks of the Roman Catholic churches. They were bought from a missionary of the London Missionary Society; but as soon as a translation of the Vulgate was obtained, all other Bibles in the possession of Roman Catholics were collected, piled in a heap, and burnt. In Madagascar the Roman Catholics have translated the Bible book by book for their converts. Father Vaughan, brother of Cardinal Vaughan, has lately been round the world visiting mission stations, and instructing that in every case Roman Catholic missionaries should make use of the Scriptures. This method should confirm Protestants in their old method of grounding their converts well in the knowledge of the Word of God. Once the Bible has been faithfully translated and distributed, the truth has got an eternal hold, which no Church authority and no corrupt translations can shake.

SCHOOLS.

Where Evangelical Christianity has prevailed, and there are large numbers of young persons ready to be educated and eager to enter upon some useful work, the educational policy of Rome is admirably adapted to proselytising. For the sake of seeing their children well educated many Christians, beside those who have been converted from heathenism, will send them to a Roman Catholic school. It is in the use of secular knowledge for a denominational end that the Romanists excel, and certainly they will be hard to beat in this field, because our missionary societies only touch secular teaching incidentally.

In the neighbourhood of Lake Tanganyika a kind of military method is in force. Every settlement is in the charge of a military man, a Belgian, who gathers a force round him, and stockades the village. Children are bought to be trained in the faith.

As in the South Sea Islands, schools under the care of the native pastors are closed, and the children are forced into district schools, often at an inconvenient distance, on the pretence that education must be given in French, so it is on the West Coast of Africa in the French sphere of influence.

A curious way of getting rid of a missionary is to say that he is obnoxious to the police regulations. This can be done under a treaty according religious liberty. The troubler is got rid of under a bye-law, and without infringing a treaty right. Truly the ways of Rome are wonderful.

J. P. G.

IN AID OF MISSIONS.—A few months ago a number of workers for home and foreign missions formed a Missionary Union, at Blackburn, with the following objects:—(1) To study mission work; (2) To pray for missions, for which the Union has a cycle of prayer; and (3) To contribute to the help of missions, each member to give at least one penny per week. The Union embraces workers for several different societies. To carry out the first object, the committee have decided to form a library of missionary literature. Particulars may be learned from Mr. E. Slater, 9, Fernhurst-street, Blackburn.

MEDICAL MISSION WORK IN SHANTUNG.

I have recently returned from a hundred-mile trip to the country south-west of Ichoufu, and observed new evidences of the beneficial results of the medical work as carried on by the Ichoufu station. Years ago, before Ichoufu was opened as a mission station, it formed the southern terminus of the missionary efforts of Drs. Nevius and Corbett, of Chefoo. The region to the south of Ichoufu was practically an unknown one to the mission when the station was opened five years ago. During the last few years this country has been worked up, all the large towns and villages visited, and hundreds of religious books and tracts sold and distributed at the markets. It is a thickly populated district, extending to the Yellow Sea on the east, to the Kiangsu Province and Grand Canal on the south, and the mountainous region of Central Shantung on the west. It is a very old country, full of historic interest.

The people as a class do not possess an enviable reputation. They are quarrelsome and turbulent, and it sometimes requires drastic measures on the part of the officials to keep them down. During some seasons of the year travelling is risky in this region, as the people make a practice of highway robbery. Nearly all the criminal cases the district official has to deal with come from this part of the country. Thanks to energetic measures this element is becoming subdued. I have found the people friendly and straightforward, and as a rule eager to listen to the preaching of the Gospel, and anxious to buy religious books and tracts. A large proportion of the patients at our dispensary come from this region, and in many places I was welcomed as soon as the people learned that I came from Ichoufu. A very wealthy gentleman, whose wife had received great benefit from the treatment of our lady physician, celebrated the recovery by nine days' theatricals.

It is one of the noteworthy features of our evangelistic work in this region that we have made the acquaintance, and secured the friendship, of some wealthy and respectable families, who, though they know the "doctrine," do not have the courage to make a profession of their faith. While thus still outside the kingdom of God, they yet help much to its becoming known among the people. They rebuke all reviling, and tell the people that our motives are pure, and the "doctrine" we preach good and acceptable. This field is one of great promise, and we are praying and labouring that ere long a rich harvest shall be reaped.

Our medical work, which is such an aid to our evangelistic efforts, has steadily increased since its opening a few years ago, from an attendance of 2500 to 10,000 last year, and this year, in spite of the war, these figures show but little falling off. Our physicians, Dr. O. F. Johnson and Dr. Anna Larson, are much hampered, however, by lack of room and buildings. The dispensaries are altogether too small for their purpose, and hundreds of patients are turned away from lack of hospital buildings. Our mission board has granted an appropriation to meet this crying need, but the money has not all been secured yet. We therefore bring the matter before the earnest consideration of God's people at large. The Gospel is daily preached to the crowds that come to the dispensary, but far better work could be done by a hospital.

W. O. Etterick,
(American Presbyterian Mission).

Ichoufu, Shantung.

THE NORTH DEVON AND CORNISH COAST branches of the Seamen's Christian Friend Society continue to be the means of much blessing to seamen and fishermen. Rev. G. J. Hill and Mrs. Hill, of London, have paid their annual visit to these stations to take part at the anniversary meetings, and conduct special missions. Mr. Wood, who has succeeded Mr. Cairns at the Sailors' Rest, Appledore, has become very popular with the seamen and fisherfolk, and his meetings are crowded. The debt on the Sailors' Home at Fowey has been cleared off through the exertions of Mr. and Mrs. A. P. Townend. During the year this "home and rest" has been visited by thousands of seamen. The services conducted by the sailors' missionary, Mr. Henry James, at the rest at Fowey, and also at Par, Charlestown, Polperro, and other places in the Cornish coast, have resulted in the conversion of many.

The Neglected Continent.

SKETCHES OF MISSIONARY TRAVEL.

BY HARRIET L. MILNE.

IT is now some days since we returned from the journey I mentioned in my last letter, and of which I shall endeavour to give you some particulars. The journey from Callao to Oroya, over that world-famed Peruvian railway, occupied all day of Friday, July 18. This magnificent and wonderful piece of engineering is far beyond any description of mine. It follows mainly the course of the Rimac river up to the watershed. It takes one first through wide sugar and cotton fields; is said to rise nearly 5000 feet in the first forty-six miles; over forty-seven bridges, one of them across a chasm 580 feet wide, the central pier being 252 feet high; through fifty-seven tunnels, the last and the longest of them being at an elevation of 15,665 feet, the highest railway tunnel in the world. It reaches the elevations by long single or double zig-zags, so that we could sometimes look down on four lines we had already crossed. We could seldom see the track above us, except where sometimes it was marked by a tunnel which looked like a rat's hole in the side of the mountain.

We had not long left Lima when our attention was attracted to the terraces on the sides of the mountains, built, and cultivated, and watered by the subjects of the ancient Incas by great labour and ingenuity, mostly lying waste, but some of them still cultivated by the Indians. We also saw the

RUINS OF MANY ANCIENT VILLAGES,

the walls and peaked gables, built of clay and stone, still perfect. Everywhere one gets the impression that these valleys and mountain sides were once densely populated. Why the unspeakable cruelties that crushed and destroyed so great a people? What is the Divine purpose toward their down-trodden descendants; and why has the universal panacea—the blessed Gospel of our Lord and Saviour—been so long withheld from them?

When at the highest elevation, and during the night we spent at Oroya, we were all considerably affected by the soroche, or mountain sickness. It produces nausea and headache, and on the slightest exertion—a quick step upstairs or across the floor—one gasps for breath. The ascent is rapid, and the consequent sudden change of temperature is also somewhat trying. On both sides of the highest tunnel we were in a heavy fall of snow, and could not see any distance, but even away up there we saw some small cattle, goats, sheep, and llamas nibbling the coarse grass, their backs covered with snow.

Oroya is merely the terminus. Apart from the railway buildings, which include a good hotel, there are only a very few poor houses forming an Indian village. The river is crossed there by a swinging bridge, hence its name. They are building a permanent bridge, the first step towards the extension of the railway. The elevation of Oroya is over 12,000 feet.

TARMA.

Our next point of touch was the town of Tarma. In has some eight or ten thousand inhabitants, and is distant a day's journey on horse or mule back from Oroya. The way leads at first over a wide plain making an ascent of 2000 feet, then down a long very rough rocky gorge. Then it runs along the valley of the Tarma river, passing through several Indian villages. Here we began to meet large troops of small donkeys or llamas laden with aguardiente or coffee from the Perene or the Chauchamayo valley driven by Indians. The llamas are very pretty creatures, carrying their heads erect, and looking so wide awake. The Indians are said to treat them with much kindness. They do not carry a very heavy load. When too heavily laden they lie down, and nothing will induce them to go on until their burden is partly removed.

These valleys are solely occupied by Indians, living either in villages, through many of which we passed, or in separate huts. They cultivate their land or tend their flocks, and are an humble and industrious people. The women are almost invariably spinning. I have seen a woman tending a flock of sheep, with a baby tied on her back, and spinning as she walked along. They spin both cotton and wool. They also knit both stockings and armlets for the men. The latter are worn up over the elbows and frequently have ingenious patterns woven in with different colours. Their houses have no windows; sometimes there is a hole with bars across but generally not even that. They talk their own language—Quichna—but occasionally we met those who saluted us in Spanish, and in the vicinity of towns where they go to trade many of them speak Spanish.

Tarma looks attractive in the distance, being thickly interspersed with trees. There is a long avenue of tall eucalyptus leading to the entrance. This is through an arch with a huge wall on either side, which gives one the impression that it may once have been a walled town. We rode through the long narrow badly-paved street, at the other end of which was the plaza. The plaza or open square is prettily shaded by trees all round, and ornamented by a small fountain and railed-in garden in the centre. Our hotel was here. Early on Sunday morning the plaza was all alive with fair. The country people come in to sell their produce—potatoes, vegetables, corn, fowls. There were also meat stalls, stalls with hats, with shoes, &c. On Sundays the fair lasts all day; other days only during the forenoon.

All the people in the fair, buyers and sellers, were Indians, the descendants of the ancient Inca subjects. They are short of stature, but stout and full-chested. Their religion, such as it is,

HAS VERY LITTLE HOLD ON THEM.

The bell rang for mass, but there was no priest present in the church; no mass nor service of any kind all day; no holy water in the fount. In the evening there were a few candles lit, and a very few worshippers kneeling at the different shrines. The images in the church there are the most hideous I have seen. There is no one in Tarma to tell out God's message of mercy to man; nor in all the beautiful valley, nor in many other such towns and valleys of this wonderful land. Who will come? May God touch some hearts, and send workers of his own choosing to this people so long neglected.

They are much given to feasting and drinking. A good crop or any other happy circumstance is made an excuse for a *fiesta*, which will sometimes last, with drinking and dancing, for eight or ten days. We saw several such. They will go with a band of brass instruments to the municipality, where they pay so much money for a sort of licence; then to the church, where they pay the priest for mass, and then they are at liberty to carry on their revelry.

Callao, Peru, August 12.

PERSECUTION IN PERU.

WRITING from Lima on August 19, Mr. A. R. Stark, of the Peruvian Mission, says:—

"The following telegram has just been received from our brethren, Peters and Jarrett, Cuzco:—'Tumult has arisen. Prefect urges us to leave. Advise us.' We cannot tell how serious this may be, and are anxiously awaiting further news. Their last letter, dated August 5, informed us that both were seriously ill in bed, Mr. Jarrett with small-pox and Mr. Peters with similar symptoms.

"The British Consul-General of Peru has laid the trouble before the President, who has telegraphed to the Prefect of Cuzco, in the hope of preventing any fresh outbreak. But Cuzco is many miles inland, and practically ruled by the priests who instigated the mob. The lives of our brethren are still in danger, and we cannot tell if they will be able to maintain their ground.

"This is the first attempt to open a permanent mission in the interior of Peru, and we request the prayers and sympathy of all who desire to see the work of the Lord prospering in this needy land. Any friends desirous of further information, or wishing to help forward the Gospel here, may address, A. R. Stark, care of British Consul, Callao, or Dr. Guinness, Harley House, London, E."

PROTESTANT REFORMATION SOCIETY.—The monthly prayer meeting was held on Thursday, in the committee room, 20, Berners-street, W. The chair was taken by Rev. S. L. Dixon, who spoke of the need of an intelligent, prayerful, and earnest Protestantism, and the necessity there was of boldly standing up for the faith once for all delivered to the saints. He added that he was determined, by God's grace, to live and die a Protestant. Prayer having been offered on behalf of the missionaries and their work, Rev. J. Grundy read Psalm xxviii., and delivered an address on "Prayer."

MISS WILLARD'S FAREWELL.

THE confidence and esteem which the gifted president of the World's Women's Christian Temperance Union has won during her stay in this country, and the enthusiasm aroused by her addresses, were evidenced in the great gathering at the Metropolitan Tabernacle on Friday evening to say "Good-bye" to Miss Frances E. Willard and her companions, who were to leave the next morning for America. The meeting was called in the Lecture Hall, but this was crowded out at an early hour, and an adjournment had to be made to the larger auditorium of the Tabernacle itself.

Pastor THOMAS SPURGEON welcomed Miss Willard in a few hearty sentences, rejoicing in the work the ladies are now doing in the cause of temperance and purity.

Miss WILLARD followed with a graceful and touching speech, in the course of which she referred to the impression made upon her in the prairies of the West by reading a sermon of the late Mr. Spurgeon, and to the visit which she paid to the Tabernacle at a later period, when, at the age of twenty-seven, she came as a tourist to the mother country. Mr. Spurgeon on that occasion invited visitors who wished to join in the Communion to obtain a ticket from him in the vestry. As she had not been immersed, she went to see him in fear and trembling, and told him the state of the case. Taking her heartily by the hands, he said, "Come along, my sister, we are glad to have you." She did not then think that she would ever stand where he had stood. In her address, Miss Willard urged the claims of the temperance cause to the active support of the women of England, and spoke with confidence of the results that would be obtained. It was a matter of regret that in connection with the great international women's temperance meetings held in London last June they had been unable to arrange a meeting in that building, but the present gathering supplied the omission. She hoped that out of that meeting there might grow a local branch of the British Women's Temperance Association.

Mrs. CLARA HOFFMAN, of New York, described the progress of temperance reform and of the anti-tobacco movement in the United States. She urged the women of this country to carry on an agitation on behalf of temperance principles, maintaining that if women overcame their reserve and timidity they would become a mighty power for good. By means of the World's Women's Christian Temperance Union, of which Miss Willard was president, British women joined hands with their sisters across the Atlantic Ocean and round the world to lead the Anglo-Saxon race from the degradation of drunkenness. They must not be discouraged by temporary defeats.

Dr. SARAH BROWN, who is connected with the Home for Inebriate Women, established close to Reigate, gave some account of the progress of the work, and said it was intended to receive the babies of poor women sent to the Home, and she appealed for funds to support a cottage for little ones.

Mrs. Eva McLaren and Mrs. Ward Poole also addressed the meeting; as did Madame Antoinette Sterling in a few impassioned words. Madame Sterling also sang twice, one of the songs being "De Massa ob de Sheepfold." Mr. Raper moved a vote of thanks to Miss Willard, with best wishes for a successful voyage and an early return, and this was passed with enthusiasm.

At the commencement of the meeting a number of coloured boys from the Jenkins Orphan Institution, Charleston, South Carolina, under the direction of Mr. D. J. Jenkins, sang songs, and a collection was made for the institution, after an earnest appeal by Mrs. Ormiston Chant.

THE PURE LITERATURE SOCIETY has the distinctive feature that it does not publish either books or periodicals, but it selects, recommends, and circulates periodicals and books, besides cottage pictures, school cards, diagrams, texts, maps, and broad sheets. From these, subscribers of a guinea may have a shilling parcel every month and may purchase books at reduced prices, or may recommend grants of libraries from £5 to £10 at half price. 8823 libraries have been thus granted to associations, schools, village committees, hotels, workhouses, gaols, hospitals, working men's institutions, etc., in all parts of the world, to the value of £72,000, as well as to ships, which have now over 600 libraries afloat. The Society's catalogue contains a list of 4859 books suited for all classes. The office of the Society is 11, Buckingham-street, Adelphi, W.C.

OUR DAILY HOMILY.

SUNDAY, SEPTEMBER 29.

"A peculiar treasure unto me."—Ex. xix. 5.

Our Saviour told of a man who, in ploughing his field, heard his plough-share chink against buried treasure, and hastened to sell all that he had in order to buy it. In speaking thus, He pictured Himself as well as us. He found us before we found Him. The treasure is his people, to purchase whom He gave up all that He had, even to his throne (Matt. xiii. 44).

Where his treasure is, there is a man's heart. If it is in ships on the treacherous sea, he tosses restlessly on his bed, solicitous for its safety. If it is in fabrics, he guards against moth; if in metal, against rust and thieves. And is Christ less careful for his own? Does He not guard with equal care against all that would deteriorate our value in his esteem? Need we fear the thief? Will not the Only-begotten keep us, so that the evil one shall not touch us (Matt. vi. 18, 20)?

God's treasure is his for ever. "They shall be mine, saith the Lord of Hosts, in that day that I do make, even a peculiar treasure." He will hold his own, as men cling to their treasure, binding it about their loins, in a storm at sea (Mal. iii. 17, R.V.).

Let us mind the conditions: to obey his voice, and keep his covenant, then on eagles' wings He will bring us to Himself.

MONDAY, SEPTEMBER 30.

"The thick darkness where God was."—Ex. xx. 21.

God is light, and dwells in light, but it is mercifully veiled to the weak eye of man. This is why Christ spake in parables, that seeing they might not see. As Moses veiled his face when he spake to the people, so God veils Himself in the flesh of Jesus, in which He tabernacles; and in the mysteries of his providence, beneath which He conceals a smiling face. Our sun must hide beneath the cloud, else we should fall at his feet as dead. It may be that his light seems to us darkness, because of its excessive brilliance, but nevertheless God dwells in the thick darkness—clouds and darkness are round about Him.

The darkness of mystery.—God has still his hidden secrets, hidden from the wise and prudent. Do not fear them; be content to accept things you cannot understand; wait patiently. Presently He will reveal to you the treasures of darkness, the riches of the glory of the mystery. Mystery is only the veil on God's face.

The darkness of trial.—Do not be afraid to enter the cloud that is settling down on your life. God is in it, The other side is radiant with His glory.

The darkness of desertion.—When you seem loneliest and most forsaken, God is nighest. Jesus once cried "Forsaken," and immediately after, "Father." God is in the dark cloud.

TUESDAY, OCTOBER 1.

"With an awl."—Ex. xxi. 6.

The Hebrew slave who meant perpetual consecration of service had to let a little blood. It was a disagreeable and not wholly painless process, by which his vows were ratified, and rendered permanent. But not otherwise could he serve for ever. That awl represents the nail that affixed Christ to the cross, and we must expect it in every true act of consecration. For want of it so many seem to go through that supreme act, and shortly after go back from it, bringing discredit and shame upon the teaching they had eagerly welcomed.

The awl spiritually means the humiliation and pain with which we surrender the self-life. We are tempted to consecrate ourselves in our own energy, to resolve on the devout life in the strength of our own resolution, to say, "I will serve Christ utterly." We avoid the awl which deprives us of our own energy, which is applied to us by the hand of another, which makes us helpless and self-emptied, that God may become all in all. In your case the awl may be the daily fret of some uncongenial associate, the pressure of loss and anxiety for the sake of Jesus, the humiliation of your pride by perpetual sense of failure. Welcome all that binds you to his cross, because through death you live.

WEDNESDAY, OCTOBER 2.

"He shall make restitution."—Ex. xxii. 5.

This chapter is full of restitution, of which there is too little of it in ordinary Christian life. We try to make amends for injury done to another by an extraordinary amount of civility, but we are reluctant in so many words to confess that we have done wrong and make reparation for the act or speech. We often excuse ourselves by the thought that we were fully justified in speaking or acting as we did, whereas we may behave ourselves wrongly in courses of conduct which are themselves legitimate.

Loosing a beast into another man's field (5).—We may through our carelessness allow another to suffer detriment. The beast ought not to have thus allowed to stray, but, as we let it loose, we should make amends for our carelessness in guarding our brother's interests. We wrong another not only by what we do, but in what we carelessly fail in doing.

Kindling a fire (6).—The tongue is a spark that kindles a great matter. If we drop firebrands and lighted matches in the inflammable material of a circle of gossip, we should make amends to the person whose character we have injured.

Borrowed goods (14).—To return a house, a book, a horse, in the state in which we received it, fair wear and tear excepted, or to make good any injury, should be a commonplace of Christian morality. Trustees are responsible for not making due inquiry into risky investments. Each is his brother's keeper. If we remember at the prayer-hour that he has aught against us, let us seek him, and confess, and restore.

THURSDAY, OCTOBER 3.

"An enemy unto thine enemies."—Ex. xxiii. 22.

It is a most helpful thought that the angel of the covenant, in whom is God's name, alway precedes us. In our march through the wilderness we perceive his form, which is viewless to others, and realise that his strong hand prepares our path. Let us be very careful not to grieve or disobey Him, lest we lose his mighty championship. Strict obedience to his slightest whisper secures our vindication from the wrongs we suffer at the hands of our foes.

A little lower down the same voice promises to send a hornet before the chosen host (28). He who is an angel to the saint, is a hornet to his foes. A swarm of hornets is the most irresistible foe that a man can face.

All have foes, but let us be sure that they are God's foes also. There are people in our life who would cease to be our enemies if once we took up the proper attitude towards God. We are out with them because we are not right with Him. Let us have no enemies but those who hate us for the truth's sake and God's.

When we are right with God we shall have many new enemies. All who hate Him will hate us. Those who have defamed the master of the household will be hostile to his servants.

But when our cause is one with God's, and his foes ours, our foes are his. He deals with them, He stands between us and their hate. He will give us vindication and deliverance.

FRIDAY, OCTOBER 4.

"They beheld God, and did eat and drink."—Ex. xxiv. 11.

It is a beautiful combination, which we should do well to emulate.

Some eat and drink, and do not behold God.—They are taken up with the delights of sense. Their one cry, as the children of this world, is, What shall we eat, what shall we drink, and wherewithal shall we be clothed? But the God in whose hand their breath is and whose are all their ways, they do not glorify. Let us beware; it was of Christian professors that the Apostle said, Their God is their belly.

Some behold God, and do not eat and drink.—They look on God with such awful fear that they isolate Him from the common duties of life. They draw a strict line between the sacred and secular, between Sunday and weekday, between God's and their own. This divorce between religion and daily life is fatal to true religion, which was meant to be the bond between the commonest details of life and the service of God.

Some behold God, and eat and drink.—They turn from the commonest avocations to look up into his face. They glorify God in their body as well as in their spirit. Whatever they do, whether they eat or drink, they do all to his glory. Oh for the grace to be able to combine the vision of God with every incident—to live beneath his eye in the free gladness of little children in their Father's presence!

SATURDAY, OCTOBER 5.

"According to all that I shew thee...even so shall ye make it."—Ex. xxv. 9.

It was clear that God would only be responsible for the material that was needed for *his* plan. If Moses, or the people, insisted on putting in more than was in his original plan, they would have to bear the anxiety of securing the stuff. This is our mistake. We incur responsibilities that God does not put on us, we introduce anxiety and care into our hearts, by introducing so many items into our daily life which would not have been there if only we had been content with God's programme.

God's plan in our character.—There it is in Jesus. Let us never rest content with anything less than being conformed to the image of the Son.

God's plan in our Christian service.—Not seeking to resemble some other devoted life, but being just what God would have us, the embodiment of his thought, the expression of his conception.

God's plan for every day.—He has prepared a scheme for the employment of every hour, and will show it to us by the indication of his Spirit, or by the trend of circumstances. Let us abide in Him, doing nothing that He does not teach, doing all He does. So life will become a tabernacle in which the Shechinah will shine.

CONFERENCE IN THURINGIA.

The tenth annual Alliance Conference was recently held in Blankenburg, Thuringia. It was well attended, and pastors and members of the Prussian United State Church and of several petty Lutheran National Churches, Methodists, and Baptists, together with members of various free Churches, united in true brotherly love; the unity was that of the Spirit in the bond of peace.

The vivid accounts given by Mr. Arnold, general secretary of the Evangelical Alliance, of their work all over the world were received with deep interest. Thus in the midst of lovely scenery flooded by glorious sunshine, this happy band of Christians of four different nationalities met day after day in all the freedom of family life for prayerful study of the grand subject chosen: "Our Great High Priest," how He once offered Himself a perfect sacrifice to put away sin, and will yet come a second time apart from sin unto salvation to reign gloriously. This last part of the subject was treated with much clearness and power by Pastor Horst. Between these two comings, which occupied the swiftly-passing hours of the first and last days of the Conference, was the kindred subject of the second day, viz.: "What we have in our Great High Priest, his blessing for his people." Out of this fulness of peace and power, glory and security, grew naturally the subject of the third day, "the sacrifice we should bring to that altar that sanctifies the giver and the gift," ourselves a living sacrifice, our glad, our reasonable, and, blessed be God, our acceptable service.

In the midst of these beautiful, solemn days the Christians present met as one family round the table of their one Lord to show forth his death till He come. There was much united private prayer during the Conference, and the answer could be felt in the evident control of the Holy Spirit over the lips that spoke and the hearts that listened. The greater number of those present were actively engaged in work for the Master, and we rejoice to know that the blessing of such days is felt in after life by many souls in different places.

Fraulein von Weling is doing a great work in Germany by giving God's children such an annual opportunity of meeting. Pastor Jellinghaus, of Potsdam; Mr. Arnold, of London; Pastor Gir Pon, of East Prussia; Pastor Yanssen, of Halle; Pastor Horst, of Mausback, were the principal speakers, while Lieutenant-Colonel von Knobelsdorff, Berlin, acted as a most able and spiritual president in this tenth Conference.

E. P.

A SAVIOUR NIGH AT HAND.—Thou mayest seek after honours and not obtain them; thou mayest labour for riches and yet remain poor; thou mayest dote on pleasures and have many sorrows. But our God of his supreme goodness says—Who ever sought Me and found Me not? Who ever desired Me and obtained Me not? Who ever loved Me and missed Me? I am with him that seeks for Me. He hath Me already that wisheth for Me; and he that loveth Me is assured of my love. The way to come to Me is neither long nor difficult.—*Augustine.*

INTERNATIONAL S. S. LESSONS.

OCTOBER 6.

THE TIME OF THE JUDGES.

Judges ii. 1-12, 16.

GOLDEN TEXT.—Verse 16.

THIS lesson divides itself into three portions. The first describes the scene at Bochim (1-5); the second goes back to the time of Joshua's death (6-10); and the last gives a general view of the history of Israel during the time of the Judges (11, 12, 16).

I. The locality of Bochim is uncertain; it was probably not far from Shiloh, where the tabernacle was set up. There appears to have been a great assembly at Bochim (4, 5). The reason for the assembly may have been the failure of the people to drive out the inhabitants of the land, and the annoyance and trouble they suffered in consequence (see i. 27-36). It seems as though God's promises were not being fulfilled. Every seeming failure should bring us to God that we may learn the cause.

A messenger from God gives them their answer. "The Angel" (1) is used to denote some special manifestation to God. He delivers his message as though God were speaking by him. An ambassador speaks with the authority of the king he represents; and a messenger from God with the authority of God (John xiii. 20). The message, first of all, vindicates God. He has not broken, and will never break, the oath made to their fathers (1). Their whole history in the past and their position now in Canaan were a sufficient testimony to the faithfulness of God. The cause of the failure was with them (2). The covenant into which they had entered involved them in certain responsibilities. The question, "Why does not God drive out our enemies?" suggested another, "Why have ye done this" (2)? For the Israelites, and for us, God does not fulfil his promises without asking conditions on our part. To enter into friendly league with the Canaanites and to expect God to deal with them as enemies was vain. Yet not more so than to expect God to make us holy while we secretly love any sin.

The people *repented* (4). Yet their repentance spent itself mostly in tears. Hence the name of the place. It was the distress they suffered rather than the sin they committed that they grieved over. Their emotions were stirred on the surface; but the whole bent of their life was not permanently changed (see Hos. vi. 4). All sorrow for sin is not godly sorrow. True repentance must appear, not in the bitterness of our tears, but in forsaking the sins of our life.

II.—This is a backward look to the time of Joshua's death (6-10). We may assign a period of about fifty years from the entrance into Canaan to the death of the elders, or about twenty-five years after the death of Joshua. It was after this period that "another generation" arose (10), and the decline of religion began.

For some time two things helped to keep the people faithful—first, the influence of Joshua, and next, the great impression made by the works of God (7). But with a new generation the impressions that were so powerful in the fathers passed away. The children did not learn the lessons which had been taught the fathers. Did the spirit of Abraham live in the Israelitish parents (Gen. xviii. 19)? Did they, as God intended, pass on the instruction they had received (Psa. lxxviii. 5-7)? Did they warn against idolatry by recounting the judgment of Baal-Peor (Numb. xxv.)? or tell of the failure of Ai through Achan's disobedience (Josh. vii.)? Or was the fault with their children? Were they, as some are to-day, desirous of knowing evil, not by mere report, but by actual experience?

III. The history of the whole period of the judges is summarised in these verses (11, 12, 16). It is a record of sin and failure on the part of the people, and of the grace which God continually manifested toward them. They brought themselves into difficulty and bondage, He delivered them. It is the summary of many a life since then (Hos. xiii. 9).

The *course* of evil is clearly marked. They begin with loss of faith in God (10), and proceed to do evil (11). The connection between faith and conduct is so close that when the first fails the second soon follows. Don't abandon the faith that made your fathers what they were, and without which you would not be where and what you are. The *evil* took two forms—first, their alliance with the heathen (iii. 6); and, next, their worship of Baal and other gods, in defiance of God's direct command (ii. 11-13).

"*Nevertheless*" (16) they were God's people still. Their oppression by the heathen, whose sins they had imitated, was God's method of chastising them, and bringing them to Himself. And every judge was raised up by God; and by whatever means the deliverance was effected, they owed it all to Him.

For the Young.

THREE FISHING BOATS.*

By Rev. John C. Lambert.

"Cast the net on the right side of the boat, and ye shall find."—John xxi. 6. (R.V.)

MANY of you when you were away for your summer holidays were staying at the seaside, and one of your chief pleasures there was to go out in a boat, especially if you had lines and bait so that you could "go a-fishing." I daresay you have noticed, when two of you were fishing from opposite sides of the boat, that sometimes the fish came only to the one line, and left the other severely alone, until you began to think that the right side of the boat must be a better side to fish from than the left.

Last summer I was staying on the shores of Loch Fyne, and often, when I was out on the loch in the evenings, I saw a shoal of mackerel or herring passing quite near. Sometimes on the one side of the boat the water would be perfectly calm, not a fish to be seen; but on the other it seemed almost to be boiling with the jumping fish.

Well, one evening Peter and James and John, and some other disciples went out in their boat to fish. They fished all night but caught nothing. They hadn't even, it appears, a single fish for their own breakfast. Jesus came down to the shore, and He knew, although they did not, that there was a great shoal of fish on the right side of the boat. So He cried across the water, "Cast the net on the *right* side of the boat, and ye shall find." And now, when they cast the net, they could not draw it in for the multitude of fishes.

Now, I want to speak to you for a few minutes about casting the net on the right side of the boat. I wish you to imagine that you are all fishermen. Sometimes the New Testament says that we are all to be soldiers, and again that we are all to be builders, and again that we are all to be travellers. But suppose at present that you are all fishers, and that Jesus comes to you and says when you are fishing, "Cast your net on the right side of the boat, and ye shall find."

Let me tell you of three boats in which boys and girls go out to fish.

1. The first I would call *the School-boat.*

As soon as you are old enough you are put into this boat and launched out upon the wide sea; and your duty in this boat is to catch something. Can you tell me what it is? I think the name of it is *Knowledge.* You would be very poor and helpless creatures by-and-by in this busy world if you had no knowledge. And that is why your parents send you to school, and your teachers do their best to educate your minds.

But how are you to get this precious thing which is called knowledge? You must cast your net on the right side of the boat. For there is a right side and a wrong side in this school-boat. On the wrong side are the lazy children, and the idle children, and the inattentive children, and all the children who do not wish to learn. On the right side are children who love knowledge, and do their best to gain it. And be sure of this, boys and girls, that if you cast your net on the right side of the boat you are certain to find.

2. The second boat I call the *Business-boat.*

Some of the bigger boys have left school now. We never see them going along the road, as they used to do, with large bundles of books. They have given up wearing their school caps, and have taken to felt hats; and they start by train every morning along with the City men. And some of you, I know, have just finished your school days, and are looking out at present for something to do. You are not sure what you are going to be, but at all events you are going into business.

Now can you tell me what people go to business for? "To make money," I think I hear you saying. But I say, "No! Not to make money merely, but to *work.*" Of course, we must be paid for the work we do, or we could not live; but it is a very poor thing to work only for the money we get. We should work for the work's sake, because work is a noble thing in itself, and because every honest worker is serving God, and doing good to his fellows, as well as benefiting himself.

Well, in this business-boat also there is a right side and a wrong side. The wrong side is the side of carelessness, and unpunctuality, and dishonesty. The right side is the very opposite of all these things. And if you cast your net on the right side of the boat, if you listen to the voice of Christ, and do what He tells you, you are certain to succeed. You may not make a great pile of money, and die a rich man; but God will send a blessing upon all your labour, and enable you to serve your own generation according to his will.

3. The third boat is *the Home-boat.*

This is the best boat of all. It is a boat for girls, as well as for boys, for the old, as well as for the young. And what can we catch in the home-boat? If the school-boat is for finding knowledge, and the business-boat for finding work; the home-boat, I think, is for finding *love.* God puts us into homes that we may learn to love—that parents may love their children, and children their parents, and brothers and sisters may love one another.

But in this beautiful home-boat there is a right side and a wrong side. The wrong side is the side of selfishness and disobedience; the right side is the side of obedience and love. Which side are you on, boys and girls? Remember that Jesus is watching you from the shore, and He is telling you what to do. If you will hearken to his voice, and cast your net on the right side of the boat, your homes will soon be full of a holy love which will make your lives both beautiful and bright.

*From THREE FISHING BOATS, and other Talks to Children, by Rev. J. C. Lambert, B.D., 1s. 6d. (*Oliphant, Anderson and Ferrier*), a book which we warmly commend for its sensible and helpful style in telling the Gospel to the children.

C.S.S.M. ON EXMOUTH SANDS.

AMONGST the various meetings held this summer on the sands, there was one which may specially interest some, viz., a missionary meeting with an illuminated map of Africa, eight yards square. The coast line was carefully drawn with a double row of snow-white shells of uniform size, shaded with seaweed. Upon the closing of the meeting for juveniles, at 7.30 p.m., the map was illuminated by small Chinese lanterns. The names of the places, printed in large type, could be easily read by those possessing good eyesight. A great deal of interest had been caused by the novelty of the meeting, and a large gathering listened for nearly one hour to an account of the spread of the Gospel of our Lord Jesus Christ in Uganda. PHILLIPS WELCH.

39, *Wandsworth Bridge-road, Fulham, S.W.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Salisbury* (Fisherton Schools), to Sept. 27; *Finchley*, Oct. 3; *Mildmay*, Oct. 4; *Kingsland*, Oct 6; *Stalybridge*, Oct. 10; *Altrincham*, Oct. 11; *Warrington* Oct. 12; *Liverpool*, Oct. 14; *Bolton-le-Moors* (Central Hall 7 o'clock), Oct. 15; *Chorlton-cum-Hardy*, Oct. 16; *Manchester* (Strangeways Hall, 3 o'clock and 6.30), October 17; *Liverpool* (Gordon Hall, 3.30 and 7 o'clock), Oct. 18; Mr. J. B. Tyler, *Hassocks*, Sept. 29; *Tean, near Stoke-on-Trent*, Oct. 20-27; Mr. H. Falkner, *Faringdon, Berks*, Oct. 1; *Slough*, Oct. 3; *Windsor*, Oct. 5; *Reading*, Oct. 6; *Riseley, Beds*, Oct. 21; Mr. Josiah Spiers, *Newark-on-Trent*, Sept. 27 to Oct. 11; Mr. J H. P. Cutting, C.S.S.M. van, at *Wercham*, to Sept. 27; Mr. S J. Hewlett, C.S.S.M. van, at *Wheatley, near Oxford*, to Oct 1; Mr. E. Hughes, *Bisley*, Oct. 20.

Meeting for reports of Seaside Services.—Sept. 30, *Queen's Hall*, 3 p.m.; *St. Martin's Town Hall*, 6.30 p.m.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending October 5, 1895.—Sun., Sept. 29, Psalms xciv. 1-11; Mon., 30, xciv. 12-23; Tues., Oct. 1, Exodus i. 1-14; Wed., 2, ii. 1-10; Thurs., 3, ii. 11-25; Fri., 4, iii. 1-12; Sat., 5, iii. 13-22.

SLUM BABIES.

ALTHOUGH only established in April last, the Walworth Crèche, South-street, Walworth, S.E., has made its mark as one of the useful unostentatious charities which are too little known, but nevertheless exist in the slums of our city. Walworth and Locksfields, although so densely populated with hosts of out-of-works and women bread-winners, have for some years been without any place where children could be crèched; here the long felt want is supplied, and baby is fed, found, washed, and caressed from 8 a.m to 8 p.m., for the nominal charge of twopence daily. It seems hard when a mother pleads, "may she leave baby" that she "has a day's washing to go to, and her man's earned nothing for three weeks," hard to shut the door on the wailing infant and say "no room." But for some time past the little cottage originally opened has proved totally inadequate to accommodate the numerous applicants.

After much seeking, a building in South-street, close by, has been secured, possessing the advantages of lofty, well-ventilated rooms, good sanitation, and a large enclosed garden. The Hon. Superintendent, Mrs. F. Kinghorne, 18, Wilson-road, Camberwell, S.E., is appealing for help to meet the increased expenses of rent, wages, gas, etc., and the numberless items connected with a removal.

Letters from the Other Side.

PERSONAL.

My partner Mr. Scott, and two of his sons went with me. The boys were obliged to be from home during their holidays, to avoid an epidemic of whooping-cough in their neighbourhood. Thus we had the double advantage of a tour together, and of leaving our junior partner and his helpers to feel their feet—with very satisfactory results.

We do not know our friends until we have lived under their roof. The knowledge of Mr. and Mrs. Moody and their family at home, acquired by their guests, is all one with that of their life abroad. Nearly thirty years of relationship of various kinds deepens our esteem and affection for them. With regard to his native town, what the patriarch Job was to the land of Uz, that Mr. Moody is to Northfield. If we followed our inclination we should much extend these reticent remarks. Long may his bow abide in strength, and his future be as his past, and much more abundant.

Mr. and Mrs. Sankey were at Northfield during the whole of the Convention. Mrs. Sankey is not very widely known, but all who know her love her; her husband also, and he praiseth her. Mr. Sankey was at his post throughout the Convention, contributing to the general enjoyment and praise.

As the guests of Mr. and Mrs. Sankey we met at their house in Brooklyn our dear friend Fanny Crosby, the writer of "Safe in the arms of Jesus," and several other of the "Songs and Solos." Blind she is as to outward vision, but visions of God are her continual experience. It is to her an unfailing spring of joy to think that the first object her eyes will see will be the Son of God who loved her and gave Himself for her.

All who know Mr. Moody are aware that a flow of humour is one of the gifts with which he has been endowed by the only wise God. The onerous needs the humorous. The serious view which he takes of life, the heavy responsibilities which he willingly incurs, and the labours which he undertakes, are counterpoised by the fun and wit and humour of his nature. The balancings of the clouds and the balancings of character are alike the works of a faithful Creator.

One day Mr. Moody was sitting with his friend Mr. Sankey on the piazza before his house, when a neighbour passed with a load of rich loam—a *bonne bouche* to the hungry New England soil. The following colloquy occurred:—

"Neighbour," calling him by his name, "it would do you good to come and dump that load of mould down right here; it would help you to get rid of your selfishness."

"Have you two been out holding meetings lately?"—"Yes."

"There's one thing you might do more than you've ever done yet."—"What is it?" "But I don't believe you would undertake it."—"Well, let us hear what it is."

"I don't believe you would do it, but it would be a wonderful thing if you would."—"Anyhow, we can't do it if you don't tell us what it is." "Ah, it would do a lot of good to yourselves and to other people, but I don't believe you could do it if you tried." Our friends were naturally anxious to be informed of this new method of doing good, and at length their neighbour satisfied their curiosity by saying, "Well, it's to mind your own business."

No doubt Mr. Moody knew his man when he opened the conversation; and he tells the story with a gusto which shows that the humour of the reply quite overshadowed the fact that the tables had been turned upon himself.

A lady had heard the story and told it to a Scotchman who had been offering her some counsel which she had thought irrelevant. He was quite amused by the neighbour's tactics, but was sublimely unconscious of the reason why the tale had been retailed to him, until the lady, with profuse apologies, explained how his unasked advice had led up to it.

When I last visited Northfield I left Mrs. Stebbins dangerously ill in typhoid fever; she is now better than I have ever seen her. This time on our arrival we found that her husband was suffering from the same exhausting malady. We left, however, rejoicing to see him past the crisis, in a fair way of recovery, and by the good hand of God upon him rapidly regaining strength. Our readers know the excellent music of his compositions.

Passing within thirty miles of Kinsman, Ohio, where our dear friends Mr. and Mrs. McGranahan reside, we had the pleasure of spending parts of two days with them in their pleasant country home, and hearing them sing together, reminding me of the first time I heard them, at the noon meeting in Aldersgate-street, sing "I shall be satisfied." They were both in good health, but Mr. McGranahan has not for years been able to undertake public work. A fair was bringing a large concourse of people together from the surrounding towns and villages, and he was enthusiastically busy in preparation for open-air meetings immediately the fair was over. A little dell in a copse had been seated for the occasion, and the preacher was to be Mr. Moody. He had never preached there before, and large numbers were expected. We parted from him at New York, he for Ohio and we for home.

Miss Ada R. Habershon's addresses on the Types were much valued. Of her book, "The Priests and Levites, a Type of the Church" (Holness, 1s.), Mr. George Trench wrote to her: "I have read your extracts and notes on Leviticus with great interest and wonder. What struck me as most original and most valuable was the note on the Levites' immunity from the wilderness ruin. But is it not true that God is unsealing the Book as never before? The seed-corn is filling once more the ear."

The announcement of Prebendary Webb-Peploe caused a good deal of interested inquiry as to what a prebendary is; which was solved by looking up the word in Webster's Dictionary. It was evident that to Mr. Webb-Peploe, the quondam athlete, the manly and vigorous speaker, the painstaking and comprehensive student of Scripture, the intelligent expositor, an ecclesiastical title, though it seemed to be somewhat, added nothing in the estimation of the people, who thronged to hear not the prebendary, but the diligent learner who had become the Spirit-taught teacher. The last address from him to which I listened was the most lucid utterance I have heard on the outpouring of the Spirit.

Rev. Andrew Murray was not so well heard as his companion; seldom does a man excel both in writing and speaking. There was a visible diminution of the audience each morning, when Mr. Webb-Peploe had concluded his exhaustive and somewhat exhausting address. But the wise remained—those angels of the churches, who estimated aright the responsibility of their position; and others who were coveting earnestly the best gifts: those who habitually draw the water which in the drawing is turned to wine, and who know whence it comes—the servants who serve Him, and see the Master's face. All such remained after the five minutes' recess, and drew near to hear the saintly man who dwells "in the holiest," and whose apparently feeble physique puts the presence of the Spirit more in evidence. The feathered arrow of exposition was pointed by the mellowed and matured experience of one who has learned of Him who is meek and lowly in heart; one who has apprehended the virtue of the first beatitude, the foundation of all the rest—"Blessed are the poor in spirit, for theirs is the Kingdom of the heavens." And they who tarried knew that as they had drawn near to God they had been drawn within the holiest.

Enter the holiest, happy nation!
Blood rent for you that open way;
Faith's utterance is supplication;
Adoption's sweetest right—to pray.
The boldest comers are most welcome there;
He honours Jesus best who proves Him most by prayer.

I was not at Keswick this year, but I have been told that the atmosphere of the place was more than usually pervaded by the conscious presence of God; and that this seemed to be chiefly consequent upon the presence of the dear servant of Christ and of his people, Andrew Murray. I can well believe it. For in him is manifest the humility he inculcates, when he says, "The spirit of Him who washed the disciples' feet makes it a joy to us to be indeed the least, to be servants one of another." His little book, "Humility the Beauty of Holiness" (1s. *Nisbet.*) seems the most needed of all his books, for it speaks of the grace which underlies all the rest. "Take my yoke upon you and learn of me, *for I am meek and lowly in heart*, and ye shall find rest unto your souls." "He humbled himself, and became obedient unto death, even the death of the cross, wherefore God also hath highly exalted Him." If every Christian would really thus learn of Him there would be perhaps the greatest revival the world has ever seen.

R. C. Morgan.

MISS MACPHERSON'S RETURN.

THE WORKERS' WELCOME.

A large company, representing workers and friends in many parts, assembled at the Home of Industry on Wednesday week, to welcome Miss Macpherson on her return from the other side. The pleasant and informal opening, when a party of little ones from the Training Home were introduced, was followed by a season of prayer.

Miss Macpherson then told of the Lord's gracious leadings, stating that as Christian workers, longing to be wise to win the children, we need in these last days the power of God and the wisdom from above, that we may take the right step at the right time. "More and more as the days go by, we feel the tremendous need and importance of knowing the will of God about each individual case. As a fellow-worker writes:—'What confidence and courage it gives when we know that we are sent of God! As his friends, we have the privilege of entering into his plans and purposes, and also have fellowship with our Lord in his sufferings (see John xv. 5; Phil. iii. 10).' Although we are not without discouragements in the work, we record with thankfulness that the encouragements far exceed them, and they satisfy our most sanguine expectations. Twenty-five years ago, as we looked forward to the time when our lads and lasses would be growing up, entering fresh situations and forming new associations, we felt that a home was indispensable, a place where they knew that full sympathy was to be found, and godly counsel was to be obtained, and opportunity given of observing how the early placing out and training prospered.

"The Lord has prospered some of our dear children wonderfully. One of our very little ones was placed many years ago with a Scotch widow. When that lady died, her money, though comparatively a small sum, was left to this adopted daughter. The young girl made use of it to go through a full medical course; she is now qualified, and is hoping soon to practise as a lady doctor in Ontario."

Miss Macpherson closed with an earnest appeal for additional workers for Bird Fair on Sunday mornings, and by calling for special prayer for the coming meetings in the Great Assembly Hall, Oct. 8-10, when Rev. Andrew Murray and others will seek to lead to fuller and deeper spiritual life.

Mr. A. A. Head came next, with earnest words on the power of God, reading Isa. lxiv., and showing the conditions under which God is ready to "rend the heavens and come down."

Mrs. Penn-Lewis followed on similar lines, bringing out from the life of Daniel various points illustrating how he was led on to the confession of Dan. ix., which again led to the answer to prayer recorded in Dan. x.

In the spirit of these earnest exhortations much time was spent in prayer, one after another calling upon God that He would be pleased to bless the coming meetings, and revive his work in London, and very specially in the East End.

THE LATE

Mr. Louis Frederick Liesching.

This fearless witness for Protestant and Evangelical truth, who was lately called hence, was born at the Cape of Good Hope on February 7, 1826. His grandfather was a German physician who had settled at the Cape, while his father belonged to the same profession. On his dying bed the father called his son Louis (then aged sixteen) to him and said, "A lifetime is not too much to prepare for death; you are young, begin now." These words seem to have made an impression on the lad's mind, and soon after, during preparation for confirmation in the Lutheran Church, he gave his heart to the Lord. His elder sisters, true followers of Christ, had much to do with his growth in spiritual things.

At nineteen he went to Ceylon, where he found in Sir Anthony and Lady Oliphant faithful Christian friends. Their house was his home, and he entered into legal studies with their only child, Laurence Oliphant. Together they read for the Bar, and a close friendship existed between them, until their paths diverged so widely, and affectionate letters passed between them until death closed the correspondence. Mr. Oliphant sent his friend many books and pamphlets in the hope of bringing him into the same line of thought as himself, but to him Mr. Liesching was ever "faithful friend," warning him and praying for him, and never himself turned aside from the Word of God as the only true guide.

Mr. Liesching was never called to the Bar, as he entered instead the Ceylon Civil Service, in which he remained for a period of thirty-three years. He was very fond of sport of all kinds, enjoying it as it came in his way while travelling through the jungle. More than once he was able to relieve the terror of out-of-the-way villages by shooting a cheetah or other wild beast which was disturbing their peace, and killing some of the villagers.

The business of his heavenly Father was ever before his mind, and when stationed for a time in a place he would gather the children around him on Sundays for instruction, and in after years he found some distinct fruit from these early efforts. In many cases he brought the spiritual needs of places in which he resided before the C.M.S., and assisted in establishing schools or catechists in them. One of his old friends among the missionaries says:—"How often, in past days of trouble and difficulty, his cheery words of sympathy and advice helped and strengthened me I cannot say. He it was, too, who led me to open the mission in Anharadnapura district, which has now grown greatly in extent, and which has brought the sound of the Gospel to many who would probably never otherwise have heard it. With him, I suppose I rode hundreds of miles through the jungle, availing myself of the opportunity thus afforded of uplifting Christ in parts of the country, where his name was not known. Would that there had been more men not ashamed to own Christ as their Master, and to make Him known to others." Another writes:—"You can scarcely understand how it was in Ceylon long ago, when we first knew Mr. Liesching—only a few on the Lord's side, and those scattered. What a joy it was to meet and to speak out about our common faith. His visits to us in the jungle stand out vividly." His great delight was in united Bible readings at his own or other houses. The missionaries of all the different societies in the island were personally known to him.

He early felt it laid upon him to preach the Gospel, and this he did wherever there was a door opened to him, whether in C.M.S. mission rooms, or in the Wesleyan, Baptist, or American Mission schoolrooms or chapels. His words were always acceptable, and delivered with an earnestness and solemnity which will not readily be forgotten by those who listened. He was the means of starting the Blue Ribbon movement in Colombo, having become in middle life a teetotaler, and a warm advocate of temperance.

When on leave and after retirement from the Ceylon Civil Service, he joined the Evangelisation Society of London, his relations with which were always most happy. In this work there was a break of three years when he succeeded Rev. Henry Brooke at the Dovercourt Mission-hall. There also his relations with the congregation were most affectionate, and he regretted that he could not continue his work in that place; but the incessant journeying to and from Dovercourt became too heavy a tax upon his strength.



(From a Photograph by Messrs. J. Russell & Sons, Chichester and Southsea).

The Master vouchsafed him several tokens that his work there had not been in vain.

About this time he was much impressed by the ritualistic proceedings at Cardiff in connection with the Church Congress, and this led to his writing, at the National Club, of which he was a member, a letter in *The English Churchman*, which resulted in the establishment of the National Protestant Congress, now held yearly for three days in various cities, in October. These gatherings have been the means of bringing together, in affectionate fellowship, leading Evangelical men of different denominations, and have become quite a power in the land for the upholding of the sacred Word of Truth and the cause of Evangelical religion, as opposed to superstitious and idolatrous forms and ceremonies. Though not started by the Protestant Alliance, it works in unison with it, and all other kindred societies which have for their object the maintenance of the simplicity of Gospel, and the banishment of erroneous doctrine. With all Protestant work Mr. Liesching had intense sympathy. Many who knew him only through his letters in the religious papers appreciated their calm and kindly, yet pointed and weighty tone, and many such will miss the friend whom they never saw. "Had circumstances permitted," writes a contemporary, "he would have done much more to unite all Evangelical Christians, so that in some way or other there should be combined effort, and if possible, corporate unity."

During his Ceylon life he wrote "Trifles from Ceylon," which was accepted by Mr. Charles Dickens, and published in *All the Year Round;* also a little guide to and history of Ceylon, and a small book published by Cassell, entitled, "Through Peril to Fortune"; but the booklet through which he, being dead, yet will speak to the souls of others, is one published by the Religious Tract Society, and called "Perfect Peace." It has already been owned of God in many instances and we trust will still continue to be so.

His ripe judgment, his generous, peace-making, and conciliatory manner and spiritual tone will be greatly missed by his companions in the Lord's work who sat in committee with him. His activity in the midst of bodily weakness was very marked during the last year or two of his life, and he frequently gave utterance to the impression that his time for work was drawing to a close. He had long studied prophecy, and wrote and spoke on the subject very frequently, and with great clearness expressed his views, which largely coincided with those of his friend Mr. Pember. In this, however, as on other subjects, he always evinced great humility, being always ready to learn from others, while sifting all with judicial mind.

The Lord called him very gently to Himself on July 25 last. He was only a fortnight in his room, but that fortnight was a blessed season to all around him. He sang the last verse of the hymn, two verses of which close the booklet "Perfect Peace":—

Tho' the pangs of death assail me,
Weep not for me;
Christ is mine, He cannot fail me,
Weep not for me.

Yea, though sin and doubt endeavour—

and here he stopped to say, with something of his old bright manner: "No doubts, nothing of that kind with *me*"—

Yea, though sin and doubt endeavour
From his love my soul to sever,
Jesus is my strength for ever:
Weep not for me.

He had done as his father bade him. His lifetime had been a lifetime of preparation for death, and the verse continually repeated was—

I know in whom I have believed.

Having been baptized into and brought up in the Lutheran Church, he never joined another, but he was in sympathy with all God's people everywhere, and longing for the day when the Lord's Prayer should be fulfilled, and they should be one indeed, with all the mists cleared away.

We mourn that we shall see his face no more among us, but though "lost to us he is found in heavenly places," and we shall recognise him again when we, too, enter the Golden Gates, and he greets our incoming with joy.

CENTRAL SOUDAN MISSION. — The "Mid-Monthly," issued by Dr. Fallon, gives a recent and encouraging letter from Mr. Herman Harris, telling of fresh inquirers and of converts growing in grace. It is also mentioned that Mr. John Bonnar, who went out to the Training Home in Tripoli about three years ago with Herbert Webb, and who has since been in the Central Soudan, as far as Kano, with Rev. Chas. Robinson, has about a month ago returned with the deadly fever so on him, that it was thought he could not reach England. He was brought to his own home in Devonshire, however, in life, although still prostrate with fever and dysentery, and has been gradually recovering.

Among the Red Indians.

By Rev. EGERTON R. YOUNG.

IV.—BIG TOM'S AMBITION.

His full name was Thomas Mamanowatum, which means "O be joyful." He was a big man, almost gigantic, and generally slow in his movements, except when on the trail. When he rose to address an assembly, either in council or church, he got up by inches, and seemed to rest between them. But when he was up and began to talk, he always had something to say worthy of attention.

Our first introduction to him was in 1868. He was the guide and steersman of the little Hudson Bay inland boat in which my wife and I travelled from Fort Garry, on the Red River of the North, to Norway House, north of Lake Winnipeg. This was a long and dangerous journey of about four hundred miles, and occupied fourteen days. Big Tom steered our boat with a long oar with wonderful skill.

At night we used to camp upon the shore, but one night, in our anxiety to push on, the Indians decided not to go ashore and camp, but to sail all night, as the wind was favourable. During the small hours the wind increased almost to a gale, while dark clouds obscured nearly every star. Suddenly the boat was thrown on its side, and came to a standstill. For a time there was great excitement, and the shouting of orders, by the usually quiet Indians, about equalled the raging of the storm. With great presence of mind, Big Tom instantly lowered the sail, and thus saved us from a complete upset. It was found that we had run on the sloping side of a smooth submerged granite rock. Fortunate indeed was it for us that our boat was well ballasted by its cargo, the heaviest item of which was a large ox, which had from time to time given us great anxiety by its erratic movements. But the unanimous opinion of the Indians was that it was his great weight that saved us from a capsize. By careful management the boat was released from its perilous position uninjured, and the adventurous journey resumed.

After that exciting adventure Big Tom decided that there must be no more night travelling. So from early dawn until late at night, when possible, we hurried on, and camped each evening in some favourable spot by the lake side.

Shortly after we all assembled around the camp fire for our evening devotions. Some additional logs as fuel on our camp fire so brightens it up, that all who wish, can easily, in their own Testaments, follow the reading of the lesson, and use their own hymn-books in the service of song.

Very precious and delightful are the memories of some of those blessed services held on the shores of some of these Northern lakes and rivers. Still can we hear Big Tom's deep rich voice reading in his musical Cree language, the words which in English are: "Let not your heart be troubled; ye believe in God, believe also in Me;" and then, after the chapter, the hymn so thoroughly enjoyed, even if in another language:—

> Glory to Thee, my God, this night,
> For all the blessings of the light;
> Keep me, O keep me, King of Kings,
> Beneath thine own Almighty wings.

As the years rolled on with their varied duties, we ever found in Big Tom a most valued and trusted assistant. His noble consistent life made him a benediction to both whites and Indians. When any disputes arose, and arbitration was necessary, it was Big Tom who would first be thought of as an arbitrator, and we cannot recall an instance where his decision was rejected.

He was a great hunter in his day, and many were the stories afloat of his skill and prowess. For years he held the record of being the best moose hunter in the village. Here is an incident which beautifully revealed the disinterested character of the man, and unfolded to us what was the heart's ambition of this Christian Indian.

For many generations these American Indians have been divided into tribes. Many and diverse are their languages, but many of their customs and methods of government are similar. In all the tribes they were governed by chiefs, who had more or less authority. In some the honour was hereditary, in others the result of selection, though in the latter case the son of the chief had the greater chance of being appointed in his father's place, if he were at all suitable for the position.

When the Canadian Government made treaties with the Indians of the Great North West, it ever acknowledged the authority of the chiefs, transacting business through them with the tribes.

For some years before the treaty was made with the Northern Crees, the office of chieftainship had fallen into abeyance. When the word arrived that the Government was about to enter into treaty with them, and wished to know who was their chief, there was a good deal of excitement. Very [illegible] able has been the record of the Dominion Government in its treatment of the Indians, and in [illegible] respect which it pays to the chiefs of this naturally sensitive people. Silver medals, fine clothes, and extra gratuities, both in money and supplies, are the allowances to the chiefs. Of course, there was excitement among the people at the prospect of these great political changes. Councils were frequent, and many pipes were smoked, in wigwams and at campfires, over the matter. Various names were discussed, and sons and grandsons of chiefs were brought forward, only to be rejected one after another. Big Tom took but little interest in these proceedings, and attended but few meetings. One day a deputation of Indians informed him that he was urgently needed at the Council House, where in full council he was informed that he was the choice of the people to be their chief. Instead of accepting the position at once, he became deeply affected, and in broken words asked for an adjournment of the matter until the next day. Big Tom was a speaker of no mean order, although rather slow until he warmed up with his subject, so on reassembling we were all there eager to hear an Indian oration under the best auspices.

It was a speech, calm, eloquent, delightful, but how different from what had been expected. What a chance for an ambitious, aspiring man to talk of himself, of what he had done, and what he was going to do. But in Big Tom's address there was nothing of the kind. Quietly and modestly he talked (as I have described more fully in *By Canoe and Dog-Train**), warming up as he proceeded:—

"Long ago, when the missionaries came and preached to us, for a time we refused to listen to them, and would not become Christians. Then after awhile many of us who had been in distress began to feel in our hearts that what they told us was for our good. And so we accepted these things, and they have done us good. When I got the assurance in my heart that I was a child of God, and had a soul that should live for ever, I found that in working out its salvation I had something great to live for. To do this was the great object of my life. By and by I married, and then as my family increased and began to grow up around me I found I had another object for which to live. To help them along to the way to Heaven, as well as to work for their comfort here, was my second great work.

"Then after awhile the missionary gave me the charge of a class. I was to meet with them, and we were to talk together about our souls, and God's love to us, and to do all we could to help each other to the better land. To do my duty as the leader was a great and an important work. While attending to these duties, I found I had another object for which to live. These three things:—

"1. My own soul's salvation; 2. The salvation of my family; and 3. To do all I can to help and encourage the members of my class to be true and faithful to Him who died for us, that we may see Him by-and-by, are the uppermost things in my heart.

"I am thankful for your confidence in me, in asking me to be your chief. I know it is a great honour, but I see it will have many responsibilities, and that whoever has the position will have to attend to many other things than those which I have set my mind upon. So you must appoint someone else; for with those three things I cannot let anything else interfere. I thank you, my brothers, and love you all."

Noble, disinterested Big Tom. As I listened to him while thus he talked, I was prouder of him than ever, and thanked God for the conversion of such men from paganism to Christianity, and the development in their hearts and lives of such noble qualities and virtues.

[*3s. 6d. *Wesleyan Book Room.*—Ed.]

THE S.A. SELF-DENIAL WEEK.

The annual Self-denial Week of the Salvation Army begins on Sunday, September 29. Inaugurated as a sort of dubious though prayerfully-planned experiment, in a time of great financial burden, this season of special effort to reduce all personal expenditure, with a view to putting more money into the Lord's treasury, has come to be a regular part of the Salvationists' yearly programme. It appears to have been much blessed. So far from the enthusiasm of the soldiers lessening, the receipts have increased year by year, since 1886, while Commissioner Howard, the officer in charge of the Army's work in this country, says that its result on their spiritual life is excellent, the extra services of the week leading in many instances to blessed revivals.

Mr. Bramwell Booth has ordered that a week of special prayer for an outpouring of the Holy Ghost shall this year precede the regular Self-denial Week. This is held on behalf of the work, not only in Great Britain, but all over the world, the Army's advance during the past year into the more neglected portions of the vineyard being noteworthy. Since Self-denial Week, 1894, it has sent workers into Japan, Iceland, British Guiana, Spain, Gibraltar, and among the Red Indians of British Columbia. General Booth writes in a letter which is being widely circulated:—

"Our present fields of labour are extensive, but how can we abandon one of them? The new work before us is most promising. We must go on. From British Guiana, where our pioneers only arrived in April, they already report 400 converts, twenty-one at a single open-air meeting, and calls are coming to us from all parts of the colony. Two more officers have just sailed for Java, where the field seems white. In Spain, where we have only just gone, after years of entreaty from Christian workers on whose hearts that land lay heavy, we have made a beginning encouraging beyond our hope. Malta, Bermuda, Barbadoes, and Trinidad pour upon us claims not to be set aside. I repeat, *we must go forward.* My own people are poor, but they contribute according to their ability. But on the week commencing Sunday, September 29, and ending October 5, they are making a special effort in the shape of a week of self-denial. It will be a week of prayer; it will be a week of work; it will be a week of blessing. Will you join with us, or will you, by a small contribution, show your good will and sympathy, and also lend a hand in the important work in which we are engaged?"

Donations may be sent by postal order or cheque crossed "Bank of England," to William Booth, 101, Queen Victoria-street, London, E.C.

THE CORNFIELD'S VISITANT.

"He went through the cornfields."—Mark ii. 23.

The Master trod with weary feet,
Where earth's profusion grew;
Its waving cadence, clear and sweet,
Was music well He knew,
As forth its tuneful praise it poured
In honour of its Maker-Lord.

His presence in the fruitful field
The harvest sanctified,
And once again the promise sealed,
So precious, full, and wide—
That Heaven would ne'er forgetful be
Of all earth's widespread family.

Now, with its waving fragrant gale,
Commingling praise we yield,
With joy and gladness Him we hail
Lord of the harvest field;
His praise we sing, and Him adore,
God of all fulness evermore!

Albert Midlane.

CONFERENCE IN DUNDEE.

THE Dundee annual Christian Conference was opened in the Kinnaird Hall on Tuesday last week. There was a large attendance. Mr. Samuel Smith, M.P., presided. The subject under consideration was "The Credibility of the Christian Religion."

The CHAIRMAN said that one of the features of the present day is widespread doubt and unbelief, and of difficulties of all kinds in connection with the Christian dispensation. It would not do for the Church to ignore these difficulties, and to frown upon them and to deal with them as if they were merely an invention of the evil one, only to be met with denunciation. We have to recognise the fact that in this age, when all sorts of opinions are ventilated so fully, where young people come in contact with all sorts and phases of thought, and where they hear very able statements of the difficulties of the Christian dispensation, there is much of what he would call honest and sincere difficulty and doubt, which ought to be met by Christians in a loving, patient, and earnest way—as the Lord Jesus Christ would have dealt with them.

Rev. WILLIAM MUIR, Blairgowrie, claimed that Christianity satisfies the highest aspirations of the human soul. He was followed by Rev. A. E. Garvie, Montrose, who spoke on the life and miracles of Christ. A conversational meeting was held in the afternoon, the subject discussed being "A Holy Life a strong argument for the Credibility of the Christian Religion." Mr. Samuel Smith, M.P., presided, and addresses were given by Mr. Robert Glasgow, Rev. W. Harris, Rev. W. Muir, and others.

In the evening, PROFESSOR ORR adduced evidence of the Credibility of Christianity from the incarnation, life, and resurrection of Christ. Strange as it might sound, he remarked, in the ears of those who sought the whole of Christianity in the exalted moral teaching and sublime personal example of Jesus in the days of his earthly ministry, it was, nevertheless, historically certain that it was neither the teaching nor the example of Jesus which first of all gave his religion its decisive successes in the world, but the fact that in the firm belief of his followers and disciples Jesus died and rose again and ascended to the right hand of God. There was a disposition at the present time in certain circles to dissociate Christianity from this foundation, and to make it appear as if faith would suffer little injury even were they compelled to concede that the disciples were mistaken in the belief that the Lord had arisen. In opposition to that they could not but maintain that the resurrection of Christ was the supreme vital fact on which the faith of the early believers mainly hinged, and on which everything in Christianity depended. The Professor then dealt with the resurrection from a historical point of view. He pointed to the great incontestable fact of the empty grave on the third day, and the fixed, unwavering confidence of the first disciples that the Lord had risen, and that they had seen Him and conversed with Him both individually and as a company. He combated the various theories advanced by sceptical writers regarding the resurrection, maintaining that they chased each other across the sky, yielding no satisfying or permanent results even to those who put them forth.

A stirring evangelistic address was afterwards delivered by Rev. A. E. Garvie.

Lord KINNAIRD presided on Wednesday, and there was a large attendance. Professor ORR, Edinburgh, delivered an address on "Evidence for the Christian Religion from Fulfilled Prophecy." They ought not to be deterred from making the fullest use of the arguments from fulfilled prophecy by the obstacles thrown in their path from

THE PRESENT CRITICAL DISCUSSION

as to the age, the authorship, and historical worth of the books of the Old Testament, nor yet by the doubts that were cast on the inspiration, the Divine origin of the contents of these books, nor by the theories which would entirely exclude the predictive elements from prophecy. Many were the straits to which rationalism was reduced in its attempts to eliminate the predictive element from Scripture prophecy, but so deeply engrained was this element of prediction in the texture of the Bible record that rub and rub as the critics would they could not get rid of this unwelcome proof of the presence of the supernatural. In order to get prediction taken out of the Old and New Testaments they would have to make an entire revolution and cut it right and left; if everything of the nature of prediction be cut out they would be surprised to find how little was left. Those gentlemen of the British Association who on the previous day employed themselves in attacking missions were a proof of their fulfilment. Their blasts, however, were likely to do a great deal more harm to the British Association than to missions. Do not let them make light of Scripture prophecy, despite all that might be said against it or about it in these times. It was in some respects—it is still, as regarded its unfulfilled portion—a light shining in a dark place till the day dawned and the day-star arose in their hearts.

The CHAIRMAN said he was very glad that a learned association like the British Association should speak out plainly their opinions, for it did less harm than the throwing out of doubts in an uncertain manner. It was well that they should get into one or other of the two camps—those who believed God's Word and those who did not believe it. Rev. JOHN URQUHART, Weston-super-Mare, then dwelt on the fulfilment of the prophecy as shown by the history of the Jewish people.

In the afternoon Rev. A. INCH presided, and in opening the meeting said the subject before them was the internal evidence of the truth of Scripture. Was it not, he asked, an indication of its Divine origin that at that time of day the Bible should be in existence at all? The Bible bore on the face of it the unmistakable stamp of authority and veracity. That was the argument from its contents, and the argument from results was that the Bible proved itself to be of God by the way in which it appealed to their deepest hearts.

In the evening Rev. J. M. Benson presided. Rev. John Urquhart, Weston-super-Mare, addressed the meeting on the testimony of the Credibility of the Christian religion from recent discoveries in Egypt and Assyria. Rev. J. E. Houston, Cambuslang, followed with an evangelistic address.

At the forenoon meeting (Thursday), Lord OVERTOUN was chairman, and there was again a large attendance. Rev. J. E. HOUSTON spoke of the Credibility of the Christian religion as attested by miracles of grace in our own land. Some one had said that

SCOTLAND WAS THE LAND OF REVIVAL.

It was well for them at times to cast their eyes over the history of their land, so that they might praise God for what He had done, and might be encouraged to look to Him to do still greater things in the times that yet might be. History was simply a record of the workings of Divine providence, and Church history ought to be a record of the working of God's grace in the hearts of men. Going back to the early records of the history of this land, and beginning at the time of the Reformation in the 16th century, he asked them to look at Scotland at that time, and they would have to admit that of all the dark places in Europe Scotland seemed to be as dark as any. There they had a people degraded, superstitious, in almost heathenish ignorance. The clergy were very much the same as the people. They knew very little about the Old and New Testaments, and scarcely knew anything but their prayer book. If they looked at the Reformation in the right way, they would find it was one of the miracles of grace. People might talk of the political and social events that led to the Reformation, but the fact remained that the Reformation was the outcome in Scotland of a great religious movement carried on by the power of God. He asked them to give little heed to those who made little of the Reformation, for it was to it they owed their glorious religious privileges which to this day they enjoyed. Mr. Houston proceeded to refer to the days of the Covenanters, and to times of revival which had taken place in recent times in Dundee. There was a time when if the church bells were tolled at any hour of the day there was always certain to be a large congregation to hear the Gospel. Let them toll the Steeple Church bell to-day; would they find people flocking to fill the church in the middle of the day? There were plenty people with leisure in Dundee who could easily fill the place. How could they account for it? He could only account for it by the fact that it was a miracle of grace—

THE WORK OF THE SPIRIT OF GOD.

Lord OVERTOUN was the next speaker, and his subject was the credibility of the Christian religion as evidenced by manifest transformations wrought upon heathen lands. The religion of Jesus Christ, he said, undertook to meet the deepest needs of the human heart, and Christianity was attested by the fruit it produced. It had not only given light and peace to the human soul, but had done a great deal more in ways that appealed to the unbelieving. It had been the means of developing manhood, of subduing the passions and the selfishness of the human heart, of producing family life, of bringing freedom and happiness wherever it had come, of producing civilisation, order, and education, of giving woman her proper place in the world, and of transforming the character of men and women. The Christian missions, he said, were destined to change the face of the world. But, after all, they were only scratching the surface. If Great Britain with her might was called to conquer the world and sent a few battalions and spent £2,000,000 a year they would think she was not very hearty, and that it was very strange if she succeeded. People said that missions had been a failure, and pointed to the martyrs and to generations that had passed where missions had worked without a single conversion. There were people who said that the work and life of Jesus Christ were failures, and so the world said at the time, but it generally happened when a great leader of opinion died his influence flagged, and soon expired. When Jesus Christ died the power of his teaching began to be felt, and it had grown and grown until now it was mightier than ever, and was beginning more and more to transform the world. Considering the insignificant efforts the Church had made, the missions had been more successful than in her wildest dreams she had any right to expect.

A MISSIONARY MEETING

was held in the afternoon, when Lord Overtoun again presided. His lordship said there was not a mission field all over the world where the unmistakable fruits of God's grace had not been made to grow and thrive. Reference had already been made at the Conference to some speakers at the meeting of the British Association, who had been expressing their opinion that they should leave native races alone to develop on their own lines, and not press on them the doctrines and the practices which they were pleased to say were peculiar to our own race. They very much mistook Jesus Christ if they imagined He would brook to be placed in a Pantheon among other gods. He claimed authority over the heart and life of all men, of whatever kindred, and to whatever race they belonged. His great command, which was still ringing in the ears of his people, was, "Go ye into all the world and preach the Gospel to every creature." The experience of centuries shut them up to the conclusion that while there were doubtless many civilising and elevating agencies at work, the Gospel alone was the great remedy for fallen humanity—it alone could lift people once degraded to intellectual, moral, social, and spiritual life.

Dr. Anderson, China, spoke on mission work in China, and Rev. H. Patterson, Patna, India, followed with details of the work in India. A missionary tea meeting was afterwards held in the Y.M.C.A. rooms, Lord Overtoun in the chair.

At the closing meeting in the evening, Rev. George Smart presided, and the hall was crowded. Rev. Charles Jordan spoke on the ultimate and glorious triumph of Christ's kingdom. There was nothing more clearly revealed in the Bible than the universal triumph of Christ's kingdom. Their assurance that the cause of Christ must triumph rested upon the will of God, and upon the work of Christ, and the progress the kingdom had already made was another assurance. If only the Christian churches of our day were faithful to their duty, the world was not so very far from the universal triumph of Christ's kingdom.

An evangelistic address was delivered by Rev. John Urquhart, and the Conference was brought to a close.

CHRIST AND THE BELIEVER.—Once having tasted of his grace, the soul is never willing to be parted from its Lord. And as the years roll on, and the shadows lengthen, the cry, "Abide with me," becomes more pathetically intense. Blessed the man, as the mists gather around his feet, and the sun is going down, who still yearns for this company! Blessed is he who, from past experience, knows that if Christ be with him, even the chills of death shall never extinguish the heart flame.—*G. C. Lorimer, D.D.*

THE L.M.S. CENTENARY.

A century's progress is being celebrated this week by a series of meetings in the City Temple. The young people had the place of honour, in that their meeting came first, being held on Saturday afternoon. Alderman Belsey, J.P., presided over a large and enthusiastic assemblage. Khama and his brother chiefs occupied seats on the platform, and were introduced to the gathering by the Foreign Secretary, Rev. R. Wardlaw Thompson, who reminded the meeting that the African chiefs were in close sympathy with the London Missionary Society, Rev. W. C. Willoughby, who accompanied Khama on his mission to England, told the chiefs that they saw before them the vanguard of the new generation of the Society's supporters, who would put their heel on the liquor traffic, and put the strong arm of Christian sympathy round the shoulders of every native chieftain who tried to uplift his people.

Chief Khama, speaking in the Bechuana tongue, said: I rejoice very much to be present here with you in this house of God. I rejoice much to see so many young children, and I pray God that as we have been joined together in the body, so He will help us to join in the one spirit, the spirit to help people. The work in which we stand is a work of goodness, a work which excels all other works in real goodness. The work that we find on the earth is a work that tries men, and again it is a work that passes away, but the work of God has no ending. And I have been trying to get my own people to go forward in the ways of righteousness as you are doing. I have not long words to say to you, because I am not a man practised in speech, I know how to do things better than to say them. But I give you joy with my words, the joy that I see in your faces.

Amongst the subsequent speakers were Revs. A. Rowland, A. N. Johnson, and James Chalmers.

Monday's gatherings were chiefly devoted to thanksgiving: in the morning a praise meeting, in the afternoon a reception of delegates, and in the evening a public thanksgiving meeting, when the City Temple was crowded.

Rev. J. P. Gledstone, who presided, opened with a thoughtful address, looking back on the origin of the Society, showing the energy, zeal, and devotion which inspired the founder, who had to encounter difficulties wholly unknown to us. In closing, he said: Two things more remain: First, I am anxious that this representative meeting should know, and all our friends through it, that a special committee has just examined into the whole of the Society's expenditure, both home and foreign, and is persuaded that there is no waste to any appreciable extent. No economising can be done, except at the expense of the efficiency of the work, and the utmost the committee can see their way to save, unless some great mission be closed, is about £1500 a year; but, remember, even that means less work done. I cannot believe that the friends of the Society will hear of crippling it, or withdrawing from any of its fields of labour. Our Centenary Fund will take us over present difficulties, but for the maintenance of our present staff of helpers we require a permanently increased income. If so be that we are blessed in this convention, with a fresh filling of the Holy Spirit, then this will be one more difficulty removed from our pathway.

The convention this week will place before us something like a review of missionary work and methods, and I am of opinion that the examination will be quite as severe as that made by the anthropologists, and a good deal more intelligent. It will be sure to be useful, it will reveal weak places as well as strong places. Is there anything weaker than this, that the Church as a whole has not yet seen clearly her missionary calling? Is not this the root of every other weakness? And yet nothing is more certain than that every one who accepts the great reconciliation has the word of reconciliation put into him in order that he may make it known, and cause it to be made known to others. We are redeemed for the purpose of living an unselfish life, of consecrating ourselves and all we have to the glory of God, of seeking the salvation of all men. That fundamental truth has yet to be lodged in the Church's heart, to make itself dominant in all her life, dominant in the life of each member. Anything that this convention may do towards this result will be a permanent blessing, flowing without intermission through all the second century of our work.

After the Chairman's address, Rev. R. Wardlaw Thompson said that representatives were present from about twenty different societies. The list, which he read, included delegates from the Moravian, the Netherlands, Norwegian, Basle and Dutch Reformed Missionary Societies, also the Baptist Missionary Society, the Free Church of Scotland, U.P. Church of Scotland, Presbyterian Church of Ireland, Wesleyan Missionary Society, Primitive Methodist, United Free Methodist, Welsh Calvinistic, Presbyterian Church of England, Friends' Foreign Missions, Religious Tract Society, and the Bible Society.

Chief Khama and his two companions were also introduced, and the Chief addressed the meeting, in his own tongue, but, as interpreted, in the heartiest and most thankful terms, rejoicing in the Gospel sent to his people, and in the kind reception they themselves had received in this country. All the three native chiefs were introduced to the audience and enthusiastically received.

Rev. Otto Padel, as representing the Moravians, spoke of nineteen years' work in South Africa, where he had laboured alongside the L. M. S. Missionaries on the most brotherly terms. After a general review of the importance of missions, he spoke of his own Kaffirs—accounted too often as mere "black fellows" of no value—thousands of whom become servants of Christ. Several incidents from his own experience lent much point to the testimony thus borne as to the power of the Gospel amongst native tribes.

Rev. J. G. Greenhough, who appeared on behalf of the Baptist Missionary Society, spoke of the unity and love in which the two societies (the Baptist and L.M.S.) have worked. It could not surely be otherwise, as both sprang from the same impulse of compassion for the perishing and obedience to the Master's command, both are animated by the one Spirit, and both are labouring for a common end—the glory of God and the salvation of lost sinners. In stirring terms he proceeded to enlarge on the missionary enterprise as one of the most encouraging and salient features of the century.

Dr. W. Lindsay, of the Free Church of Scotland, had been announced to speak, but, owing to the lateness of the hour, his address was postponed to the following evening rather than compel him to speak hurriedly at a time when many were feeling anxious about catching their homeward conveyances.

MR. THOMAS SPURGEON.

On Sunday morning Pastor Thomas Spurgeon resumed his ministry at the Metropolitan Tabernacle after a vacation of several weeks, spent in Wales. Nearly six thousand attended the morning service to hear the pastor, who looked remarkably well, and was in excellent voice.

Before commencing his sermon, Mr. Spurgeon returned thanks to those who had so kindly welcomed him home on the previous Friday, and also for the sum of £750 received for the Tabernacle institutions. His sermon was on 2 Timothy iv. 16-18. Mr. Spurgeon eloquently pictured the desertion of Paul in the hour of trial by so-called friends, of whom he speaks in the text, "At my first answer no man stood with me: I pray God that it may not be laid to their charge." "Swallow friends," the preacher called Paul's companions who forsook him when trouble came. Paul was not alone in his bitter experience. Swallow friends forsook Job and David and our Lord Jesus Christ in the hour of trial, and so it is often to-day—when we need them most, so-called friends who are not true and real forsake us, but thank God the Lord stands by. God remains, although all the world forsakes, and He is better than all other aids.

Mr. Spurgeon then referred at length to the trials of Paul, which had the effect of making him more noble and self-sacrificing than ever, and to see God's purpose to be fulfilled in him, so that with faith he was able to say, "The Lord stood by me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion."

In conclusion, Mr. Spurgeon referred to the trusting and forgiving spirit of Paul, and said Paul recognised Christ's purpose, and displayed a willingness to suffer all things for the cause of Christ, and showed his happy faith when he exclaimed, "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." This is the spirit all Christians should cultivate, being ready always to suffer and even to die for the Master if called upon.

MR. LANE AT EXETER HALL.

Mr. W. R. Lane is conducting a special mission to young men at Exeter Hall, which will last until October 4. The mission was opened on Sunday last by Sir George Williams, president of the Young Men's Christian Association, who prayed for a special blessing on the efforts of the Association to reach the young men of London. Sir George Williams was followed by Mr. J. H. Putterill, the general secretary of the Association, who announced that in connection with the mission services would be held daily at 1 and 8 p.m., and on Sundays at 3.45 and 7 p.m.

Mr. Lane then delivered a very telling address on Ezekiel xxxvii. 8, dwelling especially on the words "but there was no breath in them." He said the dry bones spoken of by Ezekiel illustrated the condition of many so-called Christians of to-day—they lack the vitalising Spirit. He earnestly pleaded with his hearers to enter upon a full spiritual life.

The meetings are being attended by a goodly number of young men, and many at the close of the services respond to Mr. Lane's urgent appeals, to indicate their desire to respond to the claims of Christ. A feature of the musical part of the programme is a string band. Members of the Exeter Hall male voice mission choir sing at all the services, which are of a stirring, telling kind, and great results are hoped for ere the mission closes.

On Monday evening Sir George Williams invited about 600 young men to tea and a social reception. The host gave a short address, showing that the grand object in life is not making a fortune or winning a glorious name, but getting right with God. After one or two testimonies, Mr. W. R. Lane gave a powerful address on "What shall I do with Jesus, that is called Christ?" At the close, a large number of young men seemed impressed, and many remained to inquire further regarding the way of life.

"USE HOSPITALITY."

I have just returned from a visit of five weeks in the home of old friends of mine; they are a large family, not all of whom are Christians, and the worldly element prevails. Even so, they all have the grace of hospitality, and use it for the purpose of cultivating social relations. Why do not we Christians exercise the grace of God that is in us for this purpose? Christian families are not active enough in this respect. I refer only to those who have the means and are responsible for their use in this line of things. My experience is that poor Christians are more hospitable than the rich. This should not be so.

Guests are sometimes uncomfortable when they think they encroach upon their receivers; but it is usually a happy fellowship. Will you help me to encourage those who can do so to use more hospitality? It is the most delightful way of manifesting love to each other when done without grudging. Mission workers who have small means are often puzzled how to make out a holiday.

Convalescent Homes and Houses of Rest are kindly, and well-bestowed, honourable substitutes; but they are not equivalent to the friendly visit to a family home, which, without money or price, receives in the name of the Lord one who, though a stranger, may be an angel unawares. I am afraid that many think it would increase their expenses beyond their means, but this need not be so; comforts can be provided not in excess of the family expenditure by increasing the quantity but not the expense of the provision. In fact, there are many ways of entertaining strangers that ought to be understood by all capable Christian householders.

High-class and wealthy Christians should endeavour to fulfil the Lord's commands by receiving those who are poorer and lower in rank than themselves, and thereby securing blessings and rewards in this life, and testifying for the Master in a way that nothing else can do. We know of cases where nobles by their nobility honour God as they use hospitality.

I venture to give these suggestions at this season, as it may be practically useful and very pleasant before the winter comes upon us. If St. Paul was here he would, I think, thus charge those who are rich, and say to all ranks and classes "Love one another." S. M.

MRS. BUTLER'S WORK IN EUROPE.

The British, Continental, and General Federation for securing an end of the system of tolerating known houses of bad repute and licensing public immorality by various Governments of Europe, has been holding its eighteenth annual international conference at Colmar, Alsace, Germany. This federation was started mainly on the initiative of Mrs. Josephine E. Butler in 1877, at a time when the agitation against the C.D. Acts in England was in its greatest struggle, and when supporters of State-licensed vice in England were constantly pointing to the various countries of Europe as examples of the success of that system.

It was by slow and painful effort that Mrs. Butler secured the adhesion of a few supporters in Europe when she made such frequent visits and prolonged stays there. And at a moment when the English agitation was painfully embarrassed, its leaders heard mention of the Mayor of Colmar, M. Schlumberger, who, having been recently elected to his office, of his own personal initiative made an order for the compulsory closing of all houses in the town now and hitherto officially recognised for purposes of immorality.

Such a bold step could not fail to support the hands of the English agitators against State-licensed vice in England, and therefore the example of the Mayor of Colmar was cited as a set off against the pernicious examples of other countries in Europe. An attempt was made to rob the Mayor of Colmar of the credit of this blow for morality by alleging that it was done on the initiative of the Colmar military authorities, but as time went on no attempt to re-establish the bad houses was made, and during the thirteen years which have passed since then this same Mayor has been re-elected to his office every three years, and the whole of the local community not only express their confidence in him in this way, but openly praise the wholesome act of M. Schlumberger in officially cleansing the Augean stable. These facts in the history of Mrs. Butler's work made the choosing of Colmar for this year's International Conference of unique interest.

Since 1882, when the Mayor of Colmar led the way to repeal, the British Government has abolished the C.D. Acts, and all similar laws of regulation, both at home and in her Crown colonies and India.

During last week's conferences at Colmar, Mrs. Butler (who, in spite of some ailments, is remarkably energetic) spoke several times, and was still more arduously employed in committee work, and in seeking or granting interviews. The Mayor of Colmar (he who led the van in 1882) gave the delegates a public reception at his official residence, the Stadthaus, and he was backed by a strong committee of reception, which represented every section of the people—the Jewish Chief-Rabbi, the heads of the Protestant and Catholic schools, the local Press, pastors of very many churches, and representatives of the middle-class citizens, and the commercial and working community. Delegates came to the Conference from most of the countries of Europe, even from Armenia, and the general public of Colmar and its vicinity mustered with eager minds and in great numbers. The ladies held private devotional meetings each morning.

REPORTS OF PROGRESS.

As regards the speakers at the various meetings, there were a number of very interesting communications tendered by some of the delegates. For example, Mdlle. Hogendorp, of The Hague, Holland, said that when in 1883 the Federation held its International Congress in her town, she was completely ignorant of the *raison d'être* of the existence of the Federation—an ignorance shared in by many of her own class of society. But since that year a local committee has been at work, and she was glad to report that in June last the forcible medical examination of women (the keystone of the whole regulation system) had been abolished.

From Zurich there came also a record of progress, when M. Boss-Jegler reported that the Municipal Council of that town, in whom is vested the option of having State regulation or not, had decided not to tolerate that system. Moreover there is a power existing that when 5,000 citizens petition Parliament for any measure, a plebiscite of the nation must be taken upon it; and as 17,000 inhabitants are now demanding abolition of licensed vice, there is hope of success in the immediate future. And this demand of the people is backed by the testimony of sixteen doctors that the medical examination as now practised is ineffectual.

Similar good news of repeal was also tendered from Berne, and from Neuchatel in Switzerland, and Miss Ida Welhaven, of Christiania, an old champion of the cause of morality, was pleased to state that some local differences of detail had been healed, and there was a very general uprising of moral feeling, and an influx of support for the Abolitionist movement.

But perhaps the most interesting testimony of success for English readers was that tendered both by Prof. Stuart, M.P., and Mr. H. J. Wilson, M.P. (Holmfirth), in regard to India. Many persons who have followed the history of this movement will remember that when the House of Commons repealed the C.D. Acts in England, the authorities in India did not discontinue the system there. Agitation followed. Pressure was put upon the India Office; private scrutiny of the system of vice among the British troops in India was made by Mrs. Andrews and Dr. Kate Bushnell. Their evidence was given before a Royal Commission in London. That testimony was denied *in toto* by Lord Roberts, but Lord Roberts's evidence was also directly contradicted by his subordinate in command, Major-General Chapman, who established the accuracy of Dr. Bushnell and Mrs. Andrews, and as the last resort the whole question of licensed debauchery and the health of the British troops was referred for exhaustive inquiry and report to the Army Sanitary Commission of the War Office. After a most elaborate examination of the facts that Commission has reported, and the report is issued as a Blue Book. It was, therefore, with a natural and justifiable pride and satisfaction that Mr. Stuart, M.P., and Mr. H. J. Wilson, M.P., quoted this report in proof of the triumph of Abolitionist principles. That Commission has reported to Parliament that, "The facts as far as we can ascertain them lead us to the conclusion that the compulsory Lock hospital system in India has proved a failure, and that its re-institution cannot be advocated on sanitary grounds...We believe that the best practical means of diminishing the prevalence of these diseases is to be found in establishing a system of voluntary Lock hospitals, and in providing the soldiers as far as possible with healthy occupations and recreations." This testimony from the highest sanitary authority in England must be accepted as final proof that Governmental regulation of vice is a failure from a sanitary point of view—a view endorsed by M. Lecour, of Paris, and M. Lenaers, of Brussels, the chiefs of police in their respective cities. The former evasions of the will of the House of Commons by the Indian military and medical authorities may, therefore, be hoped to be ended, and further aggressive effort is being made upon the Governor of India in Council to make it illegal, and punishable, for any person to make any examination of a female with a view to her intended or prospective lapse from morality.

The legal, social, moral, and physical aspects of this painful subject were all in turn examined at the Conference by men and women of all nations who have consecrated their lives to the amelioration and uplifting of those of their human sisters whose characters and lives are stained by this special form of evil, and a fresh fillip has been given to push forward those legal and social reforms which two decades of agitation and experience have proved to be desirable. Mrs. Butler's work now, therefore, is not so largely as before personally aggressive, but rather to marshal her very numerous international lieutenants of both sexes, and direct the helm of the ship she personally launched in 1887.

THE GOSPEL IN BRITTANY.

Will you allow me to mention that any Christian friends who are visiting Brittany will find at St. Malo an evangelistic service conducted in English at the Sailors' Rest, on Sunday evenings, at half-past six. Mr. Hamon, the agent of the London and South-Western Railway at St. Malo, conducts these meetings, and is always ready to welcome any evangelist who will preach there. Mr. Henniker, the British Consul, and his wife, are also interested in these meetings. They are the more needed because the English Church services at St. Malo and other neighbouring places are conducted on High Church lines, and are therefore unacceptable to those who desire to hear a simple Gospel message from the pulpit.—Yours sincerely, Harry C. Nisbet.

35, *Lincoln's Inn Fields, W.C.*

THE AINTAB ORPHANAGE.

We have on several occasions called attention to the Aintab Orphanage, founded in 1876 by Rev. H. Hovhannessian, and still carried on by him with blessed results. For some time past Mr. Hovhannessian has been in Great Britain interesting friends in his work, and the time is approaching when he must return home. His principal object in coming to England this time has been to collect funds for the extinction of the debt on the building, and he has been enabled to send to the trustees £500 towards this desirable end. In a note to us he writes: "For the Orphanage to be free from debt would be a great advantage to our work, the benefits of which are open to children from all parts of Asia Minor. It is bad to be in debt; to be clear of this weight of responsibility would put new life into me, and start the Orphanage on a new career of usefulness." To finish the buildings £300 is required, also £100 for the purchase of a piece of improved land, over thirty acres in extent, which the orphans will be able to cultivate in various ways, in aid of the institution, and for their own practical good.

An excellent work has been done by the Orphanage. About a hundred boys and girls have been sent forth to fight life's battle; and some of these are to-day engaged as teachers, physicians, carpenters, builders, and shoemakers, and one as a dentist. The orphans work as well as study, and the current account of the institution shows a balance on the right side. Mr. Hovhannessian aims at developing the more useful arts and trades among them, and he has in a courageous manner been recently devoting himself to acquiring the latest methods of polishing wood, making brushes, and fitting machinery. Moreover, in order to meet a need in Aintab, he has purchased a stone flour mill, to be driven by an oil engine, which will be worked to help the income of the Orphanage, as well as supply a public want.

Mr. Hovhannessian hopes to return home in a few weeks, and then to seek out unhappy orphans from Sassoun and district (of tragic memory) and add them to his numerous family. On this he says in his letter to us: "By the wish and through the kind compassions of British Christians, who have promised the sum of £6 yearly, I hope to take in several orphans from the region of Sassoun, in some cases for eight years, in others for four. These will be instructed in Holy Scripture and Christian life, also taught useful trades whereby they may afterwards earn their own livelihoods. A lady in Edinburgh and a doctor near Glasgow have cheerfully contributed in aid of two orphans."

Communications for Mr. Hovhannessian may be addressed: West Central Hotel, 75, Southampton-row, W.C.

THE FUTURE.

God holds the future in his hand.
O heart of mine, be still!
His love will plan the best for thee,
The best, or light or dark it be,—
Then rest thee in his will.

God holds the future in his hand.
Why should I shrink or fear?
Through every dark and cloudy day—
Yea, all along my pilgrim way
His love will bless and cheer.

God holds the future in his hand,
And I can trust his love.
The past declares his faithfulness;
His eye will guide, his heart will bless,
Till I am safe above.

God holds the future in his hand;
I leave it all with Him.
I know one day He will explain
The "wherefore" of each grief and pain,
Though reasons now are dim.

J. H. W.

CHRIST'S BIRTH was the nativity of love, his mission was a mission of love, his sermons were words of love, his miracles were wonders of love, his tears were the meltings of love, his dying was the agony of love.—*John Angell James.*

DOORSTEP MISSION.—Mrs. Brown, 2, Mount Pleasant-villas, Crouch Hill, N., writes earnestly desiring help for her doorstep girls. She has two waiting to go out. One she has a place for, and another, a girl of eighteen, asks to be provided with a situation. All need outfits, and Mrs. Brown is unable to furnish them.

The Evangelist.

THE GRIEVOUSNESS OF SIN.*

By Rev. ANDREW MURRAY.

"Against Thee, Thee only, have I sinned."—Psalm li. 4.

In this verse confession is made of that in which consists properly the grievousness of sin. It is against God that it has been committed. According as the soul understands this, will its knowledge of the real nature of sin increase, and its insight into the reasons for which nothing but wonderful and Divine grace can take it away.

In order to feel this we have only to think how on earth the heinousness of a misdeed depends on the person against whom it is committed. The same action is accounted much baser when done against a father than against a servant, against a king than against an ordinary subject; and this is the grievousness of sin, that it has been committed against God.

Yes: against God: and who is He? Is He not the Holy and Perfect One, who manifests Himself as a consuming fire against all that is evil? Is He not the King and Lawgiver of heaven and earth, whose will is joyfully accomplished throughout the whole heaven? Is He not the Creator and Upholder, who has a right to expect at the hands of his creatures that they will do what He has created them for? Is He not the God who in accordance with that right has given us his law, and towards whom it was a matter of the highest reasonableness that we should show obedience? And against this God you have sinned; that is, you have withheld obedience from Him. You have refused to do what He hath commanded you. You have not hesitated to violate and to break his holy law. You have sinned against Him. You have exalted and chosen your will, unjust and perverse as it is, above his will.

You have said that the counsel and the will of Satan are more attractive to you, and have more influence with you than the will of God. As far as it was in your power, you have done your uttermost to rob God of his glory. You have withstood Him. You have assailed Him in his honour. You have dishonoured Him, this great and infinite God. You, a poor worm of the dust, you have affronted and insulted the High and Holy One before whom angels prostrate themselves. And as God is the Lawgiver and Proprietor of the universe, He cannot endure sin. He must maintain his right in the universe. Every transgression of his law violates that right, and the terrible wrath of God is kindled in order to maintain it. And against this God you have sinned. What think you? The moment a man succeeds in once beholding this God in his greatness, does it not become self-evident that it is this which startles and bruises his soul: "Against Thee, Thee only, have I sinned"? Oh what have I done? I have revolted from this God, the highest perfection: I have dared to provoke his wrath and curse: this God, without whom I cannot live, I have made mine enemy. Woe is me!

And this is still not all. There yet remains one thought which makes all this still more bitter for the awakened soul. The God against whom I have sinned is the God of love. He has not only shown me his goodness in the thousand blessings of this life, but He is the God of love and the God of grace who has revealed his Son Jesus Christ in his eternal glory. And I have been such a child of hell that I have dared to sin against this God. I have despised his Son, and turned my back on Him. O, there is an inexpressible bitterness for the soul who truly feels this in the confession: "*Against Thee, Thee only*, have I sinned."

IT IS THIS THAT MAKES SIN SO TERRIBLE—That makes it so impossible for man to bring his sin to nought; for sin is an act of enmity against the holy God. And man is not in a position to recall this sin or to take it away. Every sin is an assault against the law, and a violation of it, an inroad upon its authority of which by the law cognisance is taken, and nothing that man is able to do can possibly bring to nought one single sin that has been committed. Sin has been committed against God. He has observed and marked it. It has assailed Him. He alone can say if He will forgive it, and He alone has the power to blot it out and to annul it. Yes: against God has the sin been committed, and with God must it be accounted for. Once again, this is the terrible element of sin that is expressed in the confession: "Against Thee, Thee only, have I sinned." And yet how little thought is bestowed upon this fact. Even in the case of awakened sinners, how much do they concentrate their thoughts simply on the view that they have sinned against themselves and their own happiness, and how little on what ought to cause them the greatest concern—namely, the fact that they have sinned against God.

My reader, let this be the goal of all your effort. Make it, I entreat you, a matter of much prayer. You have to do with God. On the great day of judgment you shall meet Him face to face. If you have not thoroughly learned to feel it, you will then experience to your everlasting horror what is meant by your having sinned against God. Even here it is grievous and painful to make confession; but far better be humbled here than be condemned for ever. And do not suffer yourself to be drawn away by anything from your endeavour to make this confession. There are thousands of so-called Christians who know nothing of this conviction of sin; but, bethink yourself, they shall not be able to help you in that great day. Many will say to you that you must not make yourself too anxious about sin; but I feel bound to say to you that you have reason to be anxious about sin. You have sinned against God, and He is a consuming fire. Your sin is so great, the danger is so threatening, that it is in the highest degree unreasonable not to be anxious about sin. As certainly as you have sinned has God uttered his sentence of wrath upon you, and it is only sheer folly to seek rest and comfort before you know that this God has taken away your sins. The God in whose hand your life is, is your enemy. He can at any moment suffer his wrath to flash out against you. O, hasten then, I pray you, to Him with the confession: "Against Thee, Thee only, have I sinned." And if your heart does not feel it so deeply as it ought to feel it, entreat Him to work out this result Himself in your heart. The Spirit who taught David the word will also teach you, if you continually make the petition, to say: "*Against Thee, Thee only, have I sinned.*"

* Extracted from "Have Mercy Upon Me," reviewed on our "Book World" page.

THE BIBLE SOCIETY.

The ninety-first report of the British and Foreign Bible Society deals with interesting facts and large figures. From almost every part of the field the reports are encouraging. The financial returns are reassuring. The circulation has very generally advanced, and a large amount of work has been accomplished. But there is something beyond these general facts, pleasant as they are. There is a vitality in narrative after narrative, a consciousness of progress, a hope of better things not distant—like the peculiar sense of the approach of morning after night, or of spring after a prolonged winter. We make some brief extracts from the foreign sections.

FRANCE.

About one hundred thousand copies of the Scriptures were sold at the central depot in Paris. "I am always surprised," writes a colporteur, "when working at Castres, at the great liberty we have to spread the Gospel, and at the apparent desire that exists to know more about it. Can it be that truth, so long kept under the bushel, is now about to come to light? The clergy's hostility is much less now than it was when I began my work. It is quite an exception when I find that my books have been burnt, and no exception to find they are appreciated and read. 'I would rather have a Bible,' said a woman to whom I presented a Testament. 'Not that I am a Protestant: no, I am a Roman Catholic, but I have been in service in a Protestant house, where I was accustomed to hear the Bible read, and now I miss it very much.' 'I must have another copy of the Testament,' said a woman at the fair. 'The copy you sold to my son he has read over and over again, and he lends it to so many friends that the book is never to be found at home.'"

SPAIN.

There is determined effort in Spain, where, as elsewhere, infidelity and Romanism go hand in hand. This is illustrated by the following, from a colporteur who makes excursions to Old Castile: "Few days sufficed to persuade one that the towns and villages are at the height or rather depth of spiritual degradation. Materialists wear the cloak of hypocrisy: one day they deny the existence of God, and the next they are in their place as standard-bearers in some Romish procession. It is sufficient that some Jesuit father visit a place for them all to crowd round and hasten as meek as sheep to the confessional, many who never enter a church door. Some boast that they have gone to prove what they boast in other places—that all they do and say is a lie. Others excuse themselves, saying that they merely approached the confessional without saying anything. But the sure result is that the Jesuit is able to boast that he has made them all go to the confession, and so has them and all their families under his thumb. In some places where they appear at least not to be hostile, they will, nevertheless, forbid us to read or explain the Word. They deny the existence of God on the one hand, and yet swim with the current of the stream."

RUSSIA.

The circulation in the Russian Empire exceeded half a million copies. "When a Russian peasant receives a Gospel, he uncovers his head, reverently makes the sign of the cross, and prays that he may have the divine blessing in using the book he is so thankful to possess. In that devotional gesture one may recognise the most hopeful characteristic of the Slavonic races—their spirituality of nature, their simplicity and receptivensss, their instinctive piety. We may also see, if we will but consider, one of the most hopeful facts in regard to the future—perhaps even the political future—of ages and of kingdoms yet to be. The Russian Empire is still in its youth: no one can easily forecast the strength and influence of its maturity. But if there is any single fact to which the reports of Dr. Nicolson and of Mr. Morrison bear uniform testimony, it is the goodwill of the Russian authorities to the agents of the Bible Society, and the readiness of the people to welcome the colporteurs when they appear. Of every seven copies of the Scriptures circulated by the Society last year, one passed into the hands of a subject of the Russian Empire. A place of authority and influence much greater than even now it possesses may yet be held by the Russian race. The reports of the Bible Society — and none perhaps more than the last—give good reason to indulge the hope that the influence will be exerted by a Bible-loving and a devout people."

INDIA.

From Calcutta it is reported:—"During the year we have heard from many missionaries interesting testimonies of conversion through reading the Scriptures, and also of the growing influence of the Bible in moulding the thoughts and opinions of non-Christians. Even those who contend for their own sacred books do not strive to show that they are superior to the Bible, but rather that they contain the same truths as the Bible. One interesting fact showing the indirect influence of the Bible is that some Bengali non-Christians have commenced to translate the New Testament into Bengali. This, I believe, is not done in any spirit of opposition to Christianity, as they have asked several Christian gentlemen to read their proofs, and invited them to offer suggestions on the translation."

CHINA AND JAPAN.

If the chronicles of war have been, as they ever are, deeply written in blood, the records of the work of the Bible Society are singularly peaceful, and, it must be added, singularly encouraging. The soldier too often leaves a waste behind his march, and in Korea and Manchuria he has for the time displaced the colporteur; but the circulation of the Scriptures has notably increased. Up to the last of December, about 16,700 copies of the Testament and Gospels had been donated to the Japanese army and navy. Rev. J. H. Pettee, of Okayama, writing on Christian effort among Japanese soldiers says:—"The work done at Hiroshima during the past two months, and now being steadily continued and enlarged, is strongly permeated with Biblical ideas. The Bible itself is there, and Biblical motives, a Biblical spirit, and Biblical enthusiasm are driving it forward. In my judgment no single piece of work done by the Bible Societies for years has been of greater importance to the general Christian cause in Japan. It is impossible to tabulate results; but it is very clear that a profound impression in favour of Christianity has been made by it."

Letter to the Editor.

CHURCH GOVERNMENT AND CHRISTIAN UNITY.

SIR,—It is very remarkable and also very sad to notice how largely people are of late years looking upon Church *government* as being a vital part of Christianity. The Church of Rome considers that our clergy are not descended in an unbroken line from the Apostles, and, therefore, that we are not part of the true Church. We defend our orders: and many of our communion say that Dissenters are not part of the true Church because they have not got bishops at all. Multitudes of people regret our "unhappy divisions," by which they mean generally our different ways of Church government, not our quarrelling or difference in belief in Christ. The "Union of Christendom" that so many desire, is thus not a union in faith, but a union under one scheme of visible Church government.

Now, true Christianity is belief and trust in Jesus Christ, through whom and in whom we get sanctification and love*; while Church government is not an *essential* part of the life of Christians at all. Whether or not they are members of the one true Church depends upon whether they truly believe in Jesus Christ. I want to make it clear that our Saviour did certainly not leave any definite and absolute instructions at all for the government of the Church. Christians gradually worked out their own Church government, guided by the Holy Spirit into what was best. And if this is so, it follows that believers are still free, looking to God for guidance, to keep to the old ways, or leave them, or improve upon them, as seems best in each age and country.

If, as many in our own Church now so confidently say, Christ had left instructions before He went to heaven as to Church government, of course the Apostles would have followed these orders from the first, or at any rate as soon as circumstances required them to act. But, instead of this, we find them gradually acting: so that, at the end of the written New Testament times, even the threefold ministry was not really in force. We find them beginning by making "deacons" instead of beginning at the bishops, who should make priests, and then deacons; and, what is absolutely conclusive against the Sacerdotal argument, when they did make deacons they made them laymen, and appointed them not to preach but to give out bread to widows. These men were distinctly given only what we regard as the duties of district visitors or churchwardens. It was the force of circumstances that made them develop into an order of clergy.

Let us study Acts vi. Poor widows were finding fault with the way in which the Apostles gave away the daily bread. So the Apostles advised that the people should choose seven "deacons" or "servants" to "serve tables," so that they might have all their time to give to the "service" of the Word. They were to be wise and of good reputation, and, above all, religious men. They chose such splendid men for this work that they moulded the whole future of the Church, and, in their zeal and love, carried the Gospel everywhere, and did a work which the Apostles followed up.† But such zealous service was quite an addition to the duties which the Apostles gave them. A district visitor to-day is just appointed to such work as the first seven deacons; and if she be full of Christ's Spirit, she often goes forward in a work which a clergyman is glad to follow up. It was just the missionary zeal of these first lay deacons which led to their being recognised before the Bible closed, at any rate in proconsular Asia, as a necessary body of men, whom it would be well to have in every town, as a body of men who should be given the work, not of dealing out bread only, but of other and more spiritual objects.‡

As confirming what I have said there were not, apparently, even in late times, deacons in Crete (Titus i. 5-10), and Phœbe was a deaconess (Romans xvi. 1). The deacons became great because they were great men. Stephen apparently was the spiritual forerunner of St. Paul; and Philip, a layman, not tied down by modern ideas, went everywhere as a missionary, received the Samaritans into the faith, and then the Ethiopian Eunuch who is said to have founded the Ethiopian Church in Africa. But all this was a thoroughly unplanned development.—Yours faithfully,

St. Giles' Vicarage, Norwich. J. A. LLOYD.

* St. James i. 27, and St. Matt. xxv. 31. † Acts viii. ‡ Tim. iii. 8.

ENDOWMENT OF VOLUNTARY SCHOOLS.

DEAR SIR,—Members of the present Cabinet are making speeches up and down the country plainly showing that it is their intention to legislate in favour of increased grants to Church of England Schools, which, of course, must include the Ritualistic and afterwards the Roman Catholic.

Is it not high time that Christians organised protests from every town in the land against our being compelled to subscribe towards the education of the young in the religion of the priest and the confessional?

No time should be lost, for if these tacticians find that their proposals provoke no resistance we shall have the burden upon us within two years.

I will gladly co-operate with any in this district who will communicate with me, in the hope that many will rise up all over the country to show that Protestants are jealous of the privileges so dearly purchased by our forefathers.

If Romish doctrines are taught in our schools, the next English generation will be Papist.—Yours respectfully, R. SHERMAN.

52, *Granby-row, Manchester.*

THE KINGSTOWN CONVENTION.

A CONVENTION for the deepening of spiritual life was held at Kingstown, co. Dublin, last week. Professor H. W. Mackintosh, the convener of the meetings, presided at every gathering, giving carefully though-out and spiritual addresses, which were blessed to many. That on Wednesday afternoon was especially noteworthy, the subject being 1 Cor. xii. 27, the connection between the Head—Christ, and the members—all Christians; any failure in prompt, unreasoning obedience proving an unhealthy condition of life.

Mr. C. H. Judd brought ripe experience from his long years spent in China. His exposition of the lessons in Abraham's life, the Israelitish wanderings, and the uses of the blood of sacrifice as types (1) Of protection in Egypt (Ex. xii. 22); (2) of purification in the wilderness (Ex. xxiv. 8); (3) of sanctification in Canaan (Lev. xvi. 14) was most helpful. Friday's meeting was devoted to missionary addresses by Mr. Judd and Archdeacon Collisson (C.M.S. North Pacific Mission). The evening meetings, held in the Town Hall, were largely attended, and really enjoyed by those busy workers who could not be present earlier in the day. Rev. J. Sloan, of Glasgow, gave a Bible reading on the manifestation of Christ (1) To us; (2) For us; (3) In us (1 Tim. iii. 16). Rev. F. Ainley, of Cork, read and expounded Isaiah xxxii. 1-8. Rev. J. Robertson showed the desire of God that every Christian should strive to rise to his standard of perfection (Eph. iii. 13).

On Saturday morning an early praise meeting was held, and in the afternoon a special address was given to young ladies by Professor Mackintosh, who took the "Song of Solomon" as the text for an appeal to admit Christ to the garden of the soul (iv. 12), not only as a visitor, but a Master (v. 1), caring not for the winds which disturb the peaceful atmosphere (iv. 16), if their awakening breath cause the spices, formerly sealed and shut up, to flow out in blessing to others.

C. MAUD BATTERSBY.

REQUESTS FOR PRAYER.—For a blessing on a Convention for the Deepening of the Christian Life, to be held at Darjeeling, India, October 1 to 3, under the presidency of Rev. R. Wright Hay (B.M.S.).—For a large Bible-class of young women which re-opens on October 6, that many more of its members may be brought to Christ.—That a rich shower of blessing may be poured upon the mission now being conducted by Dr. Harry Guinness, in connection with the Hackney Y.M.C.A.—A Christian widow, for her son-in-law and his seven motherless little children (residing in the East of London) that he and they may be brought to God.—For an evangelistic mission at Chiswick, commencing September 29, to be conducted by Mr. J. J. Scroggie.—For a gentleman who is seriously ill, that he and his wife may be enabled to rejoice in Christ as their personal Saviour.—For the conversion of an officer long prayed for.—Believers are invited to observe October 1st as a day of special prayer for the deepening and quickening power of the Holy Ghost in the hearts of the children of God, and in convicting the ungodly of sin (Mark ix. 29), 7 a.m., noon and evening.—For a great blessing on a special mission to men at the Kingstown Men's Christian Institute, co. Dublin, by Rev. J. H. Thorpe, October 2-13.

IRISH NOTES.

MISS BROWN, of Toherdoo, co. Fermanagh, who has been training in America for mission work, has been conducting evangelistic services in her native place, and is going out to Africa as a missionary.

The handsome missionary ship *Daysprings*, built for missionary work in the New Hebrides, under Rev. Dr. Paton's auspices, visited Belfast last week, where it spent two days, and was visited by a large number of friends interested in missionary work.

A very successful Christian Convention has been held in the Methodist Church, Drimoleague, co. Cork, a place made famous by the earnest labours of the late Messrs. Feckman and Jagoe. There was a very large attendance, and much good is believed to have been done.

On Sunday week the bicentenary of Carndonagh Presbyterian Congregation, co. Donegal, was observed, the preacher on the occasion being Rev. G. A. Kennedy, of Aghadowey. As a memorial of the occasion, the ladies of the congregation presented the church with a silver communion service and a baptismal bowl.

Much sorrow is felt in the North of Ireland at the death of two Presbyterian ministers, both in the prime of life, who were called away last week. One of them, Rev. John McAlery, of Ballycarry, who had been formerly connected with the Belfast Press, was only thirty-nine years of age, and the other, Rev. James McKee, of Drumkeen, co. Monaghan, was only fifty years. Both were earnest, devoted ministers and pastors.

SCOTTISH NOTES.

THE congregation of John Knox Free Church, Aberdeen, have decided to erect a new church on the site of the present building in Gerrard-street.

Rev. W. J. Cox, who has been minister of Panmure-street Congregational Chapel, Dundee, for twenty-three years, has resigned, to the deep regret of his attached people.

The annual soirée of the Dundee Y.W.C.A., held in Kinnaird Hall last week, was a popular and interesting gathering. Some 1700 women were present, and the addresses were most stimulating. A good and practical work goes on in connection with the Association.

The death is announced at Haddington, on Tuesday week, of Rev. Dr. John C. Brown, formerly pastor of the Belmont-street U.P. Church. He resigned his charge to become Colonial Botanist at the Cape—an appointment which he held for about half a dozen years. On his return to this country, he occupied for a time a charge at Berwick-on-Tweed, but for many years past he has lived in retirement at Haddington.

Rev. John Mitchell, of Kirkintilloch, whose jubilee was observed last week, now shares with Dr. Joseph Brown the honour of being one of the two members of the Glasgow U.P. Presbytery who have served in the ministry for fifty years. Dr. Robert Jeffrey had passed his jubilee, but his death a few weeks ago left the venerable minister of Kent-road Church, Glasgow, the only minister in the Presbytery who had seen his jubilee.

The annual meeting of the Forfarshire Mission to the Blind was held in the Town Hall, Forfar, last week. The financial statement for the past year showed that the total income amounted to £206 8s. 10d., and the expenditure to £185 10s. 3d. The annual report stated that at the end of August, 1894, there were 151 blind persons on the roll, to which there had been added nine, while fourteen had died, and two had recovered their sight, leaving on the roll 144 (53 males and 91 females), and being a reduction of seven on the numbers of last year.

MR. ISAAC SKIDMORE is now in Hartlepool, hoping to open in October a mission hall (now being built) in West Hartlepool. He asks prayer for his exertions amongst the working classes.

THE BIBLE: A TREASURY AND MIRROR.—No case has yet occurred, or ever will, for which there is not a sufficient provision made in this invaluable treasury. Here we may seek (and we shall not seek in vain) wherewith to combat and vanquish every error, to illustrate and confirm every spiritual truth. Here are promises suited to every want, directions adapted to every doubt that can possibly arise. Here is milk for babes, meat for strong men, medicines for the wounded, refreshment for the weary. The general history of all nations and ages, and the particular experience of each private believer, from the beginning to the end of time, are wonderfully comprised in this single volume, so that whoever reads and improves it aright, may discover his state, his progress, his temptations, his danger and his duty, as distinctly and minutely marked out as if the whole had been written for him alone.—*John Newton.*

THE Y.M.C.A.

THE CENTRAL LONDON ASSOCIATION.

Preparations are in progress for a vigorous work in connection with the Central Association, during the forthcoming winter. The session is commencing by a special Gospel Mission to the young men of London, now being conducted by Mr. W. R. Lane, at Exeter Hall, and to be continued to October 4. In addition to the nightly meetings, special addresses are being delivered at midday to business men, and a series of gatherings is arranged also for those engaged in banks, insurance offices, the Civil Service, etc. It is an encouraging fact that a number of the suburban Associations are uniting in this special effort. The Mission will be followed up by a series of evangelistic meetings, to be conducted by Rev. H. G. C. Macgregor, of Notting Hill; while the nightly Gospel meetings, which for years have been a feature of the Exeter Hall work, will be maintained.

The work at Aldersgate-street will be on lines lines similar to those of past years. Rev. F. B. Meyer has again consented to conduct the weekly Bible talks to young men on Saturday afternoons, which have hitherto been attended with such remarkable success. Arrangements are being made for a number of special meetings at the Cornhill centre, at which addresses will be given by prominent clergymen and ministers. These meetings will be adapted to meet the needs of the young men engaged in that portion of the city. While attention will be thus concentrated upon the primary work of the Association, the social, physical, and intellectual departments of the work are also receiving much careful attention.

SCOTTISH CONFERENCE.

The twenty-fifth annual conference of Scottish Y.M.C.A. and Fellowship Unions has been held at Saltcoats, a little watering place on the west coast. Dr. Wells, Pollokshields, preached the special sermon to a fine audience, mostly of young men, on Christ's question to the disciples in John vi., "Will ye also go away?" and Peter's answer, "Lord, to whom shall we go? Thou hast the words of eternal life." On Tuesday evening a reception meeting was held. On Wednesday intense interest was taken in the discussion of the Association's attitude to social problems, as presented in an able paper by Mr. George Macpherson, Glasgow. He would have the Associations tackle social sins, *e.g.*, gambling, impurity, Sabbath desecration, etc., but some speakers, while agreeing with him, thought the Association should not stand aloof from the consideration of Christian Socialism. After the pleasant relaxation of a garden party at Parkend, the residence of Provost and Mrs. M'Isaac, and an intervening sitting dealing with organisation, a great public meeting was held in the town hall, presided over by Lord Kinnaird, who spoke with the utmost enthusiasm of the prospects of the work among young men. Papers were read on the help that might be given to Associations by parents, ministers and elders, and employers. Mr. Paulin, treasurer of the Edinburgh Y.M.C.A., speaking on the latter subject, recommended that employers should purchase subscription tickets for the first year, to make the Association more of an employment bureau, extend hospitality to young men connected with the Association, give liberally on behalf of the Association, attend ordinary meetings, and exert the influence of example in their daily life and dealings. Mr. D. A. Black, Belfast, delivered a powerful evangelistic address.

The proceedings of Thursday partook partly of conference and partly excursion. The most successful sitting, from a practical point of view, was that on Foreign Missions, when an excellent paper by Mr. Stewart, of Leith, was followed by a resolution to appoint a foreign travelling secretary, conditional on the requisite funds being got. It was announced that Lord Kinnaird, who had left the meeting, had intimated his willingness to subscribe £30, or a third of the sum wanted, but not more than £50.

Matters affecting organisation were discussed at West Kilbride on a paper by Mr. Oatts, of Glasgow, and the conference was entertained by the local Association. Altogether a high spiritual tone pervaded the various meetings, and no one could help being struck by the brotherly feeling manifested, and the fervour and vigour that characterised the speaking.

BRIEF NOTES.

The Auckland, N.Z., monthly organ devotes a large portion of its space to Dr. Joseph Cook's visit and the interest awakened by his lectures.

There was a crowded congregation at the Duke-street Baptist Chapel, Richmond, on Sunday evening, when Rev. E. Matthews gave a special sermon to young men in connection with the local Association.

The statement made in a recent issue as to the starting of a new Association at Bury, referred to Burnley. We are glad to hear that the Bury Association (which has been in existence for twenty years) is in a prosperous condition, and doing good all-round work for young men.

The Adelaide Association has completed its eighth year of uninterrupted Sunday evening Gospel services in the Theatre Royal, in connection with which many hundreds have professed conversion. In reviewing the work *Our Herald* declares that this evangelistic effort has been a spring of vitality and strength to the whole Association.

In connection with the Hackney Y.M.C.A., a fourteen days' mission is now being conducted by Dr. Harry Guinness and a band of missionary students from Harley House, Bow. The hall is packed nightly, many having to be turned away. The Word has been preached with clearness and great power. Numerous conversions have greatly cheered the workers. During the mission a special address was given to young men on "Gambling."

The annual conference of the North-Eastern District Union of Young Men's Christian Associations was held on Wednesday at the Y.M.C.A., Sunderland. Mr. C. S. Wilson, president of the district, was in the chair at the business session, and 62 delegates from 18 Associations were present. Mr. John C. Moor, the district secretary, presented the report, which stated that there are 24 Associations in the district with 3726 members as against 3584 last year. In the afternoon Mr. W. H. Mills read an interesting paper upon "The Bible in the Association."

An interim conference of Associations in the Midland District Union took place at Ludlow on Thursday in the Council chamber, which was kindly lent for the occasion by the mayor. The threefold aspect of Association work—spirit, mind, and body—was considered in the afternoon, papers being read by Messrs. E. A. Hannant (Burton-on-Trent), F. B. Allen (Walsall), and J. A. Roxburgh (Wolverhampton). A public meeting held in the evening was presided over by Mr. H. J. Allcroft, and the speakers were Messrs. W. Hind Smith, H. Whitwell, J. A. Roxburgh, and F. C. Bennett.

We have just been blessed by a visit from Rev. Prebendary Webb-Peploe. Through the kindness of Mr. Moody we were notified that Mr. Webb-Peploe was to stop in Winnipeg over Sunday, on his way to visit his son in the North-west. The Young Men's Christian Association arranged a meeting for Sunday afternoon in the Opera House, which was crowded, and scores turned away. Notwithstanding that the day was oppressively hot, the audience listened with eager interest for about an hour to his impressive words. We hope that others of the Keswick leaders may find Winnipeg in their line of travel, and that the next will plan to stay more than one day. There is considerable inquiry regarding the higher life.

T. D. Patton.

The annual North of Ireland District Conference was held last week at Omagh, and was by far the most successful gathering of this kind ever held in Ireland. About forty delegates were in attendance, representing nineteen different towns and villages in Ulster. The meetings were most enthusiastic, and the reports from the various Associations most cheering. One junior Association reported that during its eight years' work amongst boys in Belfast, 300 boys' names had been on the roll, and of these over fifty, who were known to the committee, were maintaining a consistent profession of conversion made at the meetings, and of twenty young men at present studying for the foreign field and the ministry thirteen had been converted in the Association. The public meeting was addressed by Revs. W. J. M'Caughan and James Grubb, and Mr. T. A. Bailey. Mr. R. M'Cann read a paper on "How to reach the young men of small towns and villages," urging the development of corresponding members, and of uniting small groups for prayer and Bible study.

The English Year Book of Y.M.C.A.'s for 1895, containing accounts of work, statistical tables, etc., for Great Britain, her colonies, and dependencies, and for the countries of the world, has just been issued. It is an interesting volume, well printed, and for Y.M.C.A. workers the world over constitutes a most valuable directory of useful information. The outlook, as the Associations embark upon their second half century of service, is fully dealt with, and plans are indicated for an advance movement, both in the home and foreign fields; while, in addition to reports from English districts and from all parts of the universe, a summary is given of the excellent work accomplished by the various kindred agencies allied with the Associations. In Great Britain the Y.M.C.A. is now represented, either by associations, auxiliaries, or corresponding members, at 1055 centres, as compared with 843 shown in the last report; and throughout the world there are now 5735 centres, as compared with 5158. The gross membership in Great Britain is 95,830, as compared with 87,464, and the world's membership is 492,585, as compared with 467,515

Y.W.C.A. HOME AT HASTINGS.

The workers at Hastings thankfully record God's goodness in guiding them to new and suitable premises in answer to much prayer. The new Home, which still retains the old name of "Mildmay House," is beautifully situated, a large, well-built, sunny house, where, besides several large rooms divided into curtained cubicles, there are private bedrooms, the lack of which was much felt in the old Home. Christian workers and others needing a short sojourn by the sea, or desiring a warm climate in the winter months, will be cordially welcomed. Applications for residence to be made to the superintendent, 26, Holmesdale-gardens. The Home was opened in July last by dedicatory services. Rev. J. Awdry Jamieson, vicar of St. Leonards, presided at the afternoon gathering in the large dining and class room, which was well filled, and Mrs. Penn Lewis, of Richmond, and Capt. Tottenham gave addresses.

A. D. Langham, President.
A. M. S. Douglas Dale, Hon. Sec.

CHRISTIAN ENDEAVOUR.

The Bible Christians of Victoria, Australia, have most heartily commended Endeavour societies in their conference, and have appointed a committee to urge their formation.

The Endeavourers in Brentford, Ont., have held a great convention here September 24th—26th. The children's rally was held in the drill shed, as no church in town was large enough to accommodate the crowd.

Some Christian Endeavourers in the Western Electric Company's factory, Chicago, Ill., have formed a society similar in all its methods to the C.E. Society, and have for some time been holding noon-day meetings of an especially evangelistic character. There were only four attendants at the first meeting, but now the number has increased to more than two hundred.

Miss Edith G. Cherry (2, Bedford-park, Plymouth) writes:—"I am collecting (with a view to publication) short quotations, prose and verse, of special interest to Endeavourers. I shall be glad to receive from readers of The Christian any such selections or odd copies of C.E. pamphlets and magazines, especially American ones; also any gems of thought heard at C.E. meetings or conventions."

The fourth convention of the Manchester and District Union of Y.P.S.C.E. was held on Saturday in Union Chapel, Manchester. At the afternoon meeting the "Endeavourers" were received by Rev. J. E. Roberts, the retiring president. Papers on subjects relating to the work of the societies were read by Mr. D. Morris (Marple), Rev. W. H. Towers, and Mr. D. Morris. In the evening a second meeting was held in the chapel, Rev. W. H. Towers, the new president, in the chair.

A conference of clergymen, ministers, Sunday-school superintendents, and others connected with religious work among the young was held on Thursday evening in the Lord Mayor's Parlour, Manchester, under the auspices of the Manchester and District Union of the Young People's Society of Christian Endeavour. This Union comprises 130 societies, with a membership of upwards of 6000 young people. During the year 42 new societies have joined the Union, having 2029 members. The National Council of the British section of the Christian Endeavour movement held their quarterly meeting in the city during the earlier part of the day.

FUNCHAL, MADEIRA.—Mr. W. G. Smart and Mr. F. A. Jefford, the missionaries at this port, appeal to Christian friends on behalf of their Mission to the Sailors for a supply of French, Italian, Portuguese and Spanish tracts for distribution on the ships visiting the port. Friends wishing to help can send their gifts to Mr. A. Dearlove, 18, Tomlin's-grove, Bow, London, E. Both ashore and afloat the work is making progress.

COLWYN BAY INSTITUTE.—In the first week in October, five self-supporting native African missionaries will leave the Institute. Joseph and Alfred are returning to the Cameroons, and three native African missionaries go to Yorubaland, W. Africa—Rev. Majolu Agbebi, Rev. J. E. and Mrs. Ricketts. Gifts of evangelical books and workmen's tools for carpenter, sewing machine for tailor, would be most gratefully received by Rev. Wm. Hughes, Congo Institute, Colwyn Bay, N. Wales.

REV. F. B. MEYER resumes his Saturday Afternoon Bible Lectures at 186, Aldersgate-street, on October 4, from three to four o'clock. His topic is the International Sunday-school Lesson (afternoon series) for the following day. All young men, whether teachers or not, are heartily welcomed. So warmly has this opportunity been valued in the past, that it has secured a weekly average attendance of between two and three hundred young men.

OBITUARY.

REV. JAMES JOHNSTONE, SPRINGBURN.

THIS earnest minister died on Thursday last at his residence in Springburn, near Glasgow. He began his ministerial work at West Linton in 1852. In this quiet village he laboured successfully for nine years, until in 1861 he was inducted as minister of a newly-formed congregation in the then rising district of Springburn. Here he spent the remainder of an active and honoured life. In the year 1838, while yet a lad, he became a member of the Duns Total Abstinence Society, and he was one of eight abstainers who, at Falkirk, in 1844, formed the Scottish Temperance League, of which he was among the first office-bearers. When he went to Springburn he was elected a director. For thirteen years he was chairman of the board, and at the annual meeting in May last he was elected president, in succession to the late Sir William Collins. Mr. Johnstone's temperance jubilee was celebrated in December, 1889.

MRS. OWEN, CHUNG-KING, CHINA.

This earnest labourer was called to her rest on September 11, at Chung-King. Some thirteen years ago she was known and loved as an active worker in Harrogate. Foreign missions being laid on her heart, she entered the Zenana Medical College, St. George's-road, for training. After two years Miss Sugden went out to Hankow, where she did valuable work. Returning home after eight years' service, she married Rev. William Owen, of the London Missionary Society, and subsequently went out with her husband to resume their missionary work in China, Mr. Owen having been engaged in the work for about sixteen years. After returning to the field of their labour, Mrs. Owen not only opened a dispensary and carried on missionary and medical work, but was ever ready to assist her husband and those around her. Mr. and Mrs. Owen did not escape trouble and anxiety during the recent unsettled state of China; on the contrary, they lived almost in the heart of the district affected by the riots of which such distressing accounts lately reached this country. Fortunately, although passing through days of anxiety, Mr. and Mrs. Owen were spared all bodily harm, and there was every appearance of the country becoming more settled, when Mrs. Owen's lamentable death occurred. On the 10th inst. Mrs. Owen had two baby boys (who subsequently died), and on the following day she fell asleep in Jesus.

MR. F. H. MACKENZIE.

Many will see with deep regret the announcement of the death of Mr. Francis Harford Mackenzie. Shortly after the close of the war between Turkey and Servia, Mr. Mackenzie settled at Belgrade, where he bought land, and set going what is now quite a new quarter of the town. He did a great deal for the charities of the town, and was well known and respected in the Servian capital. His interest in religious work was constant and unfailing. At the meeting of the Free Church Assembly in Inverness, the late Dr. Somerville made special mention of Mr. Mackenzie's kindness to himself during his visit to Belgrade. Latterly he built a hall, which could be used as a school or place of worship. For some time Mr. Mackenzie's health was far from robust, and in June last Sir Kenneth and Lady Mackenzie were summoned to Belgrade. They found that his strength had rallied, and he returned with them to London, where his health continued to improve. A relapse came, however, and Mr. Mackenzie passed somewhat suddenly away. He was sixty-two years of age, and unmarried. He was a strong Evangelical Protestant, unswerving in his principles, to the propagation of which he devoted himself. In his lifetime he met with much opposition from the Orthodox Church at Belgrade, and that a requiem for his soul should have been sung there on receipt of the news of his death, shows somewhat remarkably how, in spite of irreconcilable ecclesiastical differences prominently maintained, a man with a truly catholic spirit may win such esteem from those who look on him as a heretic, that they still deem him worthy of the Kingdom of Heaven. Mr. Mackenzie was an occasional and much-esteemed contributor to our columns.

REV. WILLIAM GRAY, C.M.S.

By the removal to his rest of William Gray, the Church of Christ in our country has lost one of those devoted and single-hearted men, whose work, though not unrecognised while it lasted, has yet been far more important than conspicuous, and far more fruitful in triumphs of good over evil, and light over darkness, than in the fame or earthly dignity of the workers themselves. He devoted himself to missionary work in 1858, after four years in the ministry, and after two as vice-principal of the Doveton College, Madras. He was then for about two years more a working missionary in the Tinnevelly Itinerancy, for which post he proved himself thoroughly well adapted. This very efficiency, however, combined with other qualifications, pointed him out as suited for that kind of superintendence over other labourers which belongs to the position of a C.M.S. secretary. The post was accordingly offered to him, and was held first for four years in Madras, and afterwards (when disabled for foreign work, and after deputational service in Nottingham) to London.

It was no easy task to which William Gray devoted the greater part of his life, till, overdone by heavy and unremitting exertions, failing powers obliged him to retire about a year ago. As for the qualifications of which he proved himself possessed, he himself would have said, and said most truly, "Not I, but the grace of God that was in me." Through that grace—complete devotion; unflagging industry; unvarying kindliness; unfailing consistency, so far as fellow-workers could judge; firm trust in God; unconquerable hopefulness; steadfast hold to the spiritual standpoint in viewing missionary events and circumstances; unmistakable indications of a heart in constant communion with God, and of an intellect, naturally powerful, ever taught from Scripture by the Holy Spirit—these were some of the characteristics of one whom all who knew him loved, and whom all who loved wished he might remain longer with us.—*The Record.*

PERSONALIA.

Rev. J. F. T. Hallowes, having accepted the post of principal of Cliff College, will leave Birmingham on Oct. 1, for Cliff House, Curbar, via Sheffield.

Mr. Henry Toye, well known to our readers as the founder of the Home for the Fatherless, Greenwich, who has been so seriously ill, is, we are glad to hear, now steadily improving, and was able last week to leave his bed.

Rev. G. C. Needham and Mrs. Needham sailed from Southampton on Saturday last, after a stay of nearly three months on this side. A large part of their time has been spent in Ireland, where they have been evangelising with encouraging results.

Mrs. Woodford Fawcett, of Tulse Hill, we are deeply sorry to say, is seriously unwell, and fears are entertained as to the result of her malady. Very widespread sympathy has been expressed in the Tulse Hill and Norwood district, where Mrs. Fawcett's labours have been abundant and unwearied.

Rev. Hubert Brooke, Incumbent of St. Mary's Episcopal Chapel, Castle street, Reading, some little time since tendered his resignation to the trustees of the church, principally on account of his continued ill-health. Mr. Brooke has now accepted a chaplaincy for the winter at Les Avants, near Montreux, just above the Lake of Geneva. He has accomplished nearly seven years' ministry at St. Mary's Episcopal Chapel, and will be greatly missed by his congregation and many friends.

THE SHEO-YANG MISSION.

THE company of devoted servants of Christ, who have specially given themselves to labour in Eastern Shan-si have issued an Occasional Paper, showing how the Lord is prospering the work. We may note that Mr. W. S. Johnston, who with his family has been at home for a time, started on his return voyage by the German mail from Southampton on Sunday, Sept. 15. Mr. T. W. Pigott, in the paper referred to, says, "Persecution continues, but God is with his people, and it has already been blessed. We have had a week of prayer, and have some tokens of further blessing.

"Li-pai, the shepherd, writes from the Southern hills that he is gladly bearing the cross for his Master's sake, and I believe it is so. His twenty-two companions, who also feed flocks on the same mountains, and folding them together, lodge in the same villages, join to persecute him. Others tell of him that he daily teaches and speaks for Christ, and that he has sold not a few of his books.

"The persecution of Li-kia-yu has passed through several stages since I wrote last. The Mandarin to whom we first appealed died, and Kia-yu's (Li is his surname) uncle took advantage of this respite to call a family council, at which every means, save actual violence, was used, to intimidate him, and make him give up his Saviour. The family even threatened to bury him alive, or beat him to death if he did not, to which even his mother consented, hoping by the threat to frighten him; his wife, too, would no longer care for, or nurse, his infant girl, and threatened to commit suicide if he did not give up the truth, or divorce her. She was greatly enraged at being called a foreign devil's wife, the cognomen by which we often go, and by which the native Christians also get called." In all this Kia-yu had grace to stand firm. Prayer is asked for these and other sufferers for Christ and the Gospel's sake. The London correspondent of the Sheo-yang Mission is Mr. W. B. Pratt, 38, Rendlesham-road, Clapton, N.E.

EVANGELISTIC NOTES.

Hawick.—Mr. John Walbran, of Ballymena, has held a week's mission in the Arcade Hall, with good results. He has now begun a mission in Dundee, for which prayer is desired.

Mr. Henry Collins, of the Evangelisation Society, closed a fortnight's mission at Castle Cary, Somerset, on the 22nd inst. The services were well attended. The addresses were faithful and impressive.

Mr. George Clarke commenced a mission on Sunday in the large Assembly Rooms, Bath. In the afternoon and evening we had overflowing meetings, at which many could not get in. Everything leads us to believe that God is about to use his servant in our city. May we claim an interest in prayer on our behalf? G. E. T.

Mr. J. Albinson has completed an encouraging five weeks' mission at the Tolbooth Hall, Glasgow, which has resulted in blessing to the workers and many conversions. Amongst the inquirers two atheists were found, and one of the new converts immediately joined a church in the neighbourhood, and began to work for Jesus in the open air.

Mr. E. P. Telford has concluded a successful mission in the Public Hall, Wisbech, in which the Nonconformist churches of the town united. On Sunday last he began his sixth mission in Bristol. The Brookland Church was crowded to the doors, and in the after-meeting the inquiry-rooms were filled with many anxious souls. There is a sign of "abundance of rain."

Ireland.—An excellent tent mission has been held by Rev. Henry Ball at Tullyroan, co. Tyrone, and successful Gospel meetings have been held in the Methodist Church, Edenderry, Portadown, by Revs. Dr. Maguire and T. E. Gibson. In St. Mark's Churchyard, Dublin, during the summer three open-air evangelistic services are held weekly, and although the preachers can be easily heard and seen from the street, as a rule no annoyance is given.

The Weaver Brothers have concluded a very successful fortnight's mission in the Public Hall, Galashiels, under the auspices of the Home Mission. The mission commenced with a consecration meeting for Christians, and during the first week the addresses were specially directed to the Christians, resulting in a quickening of their spiritual life. Many young people were among those who decided for Christ. Each night anxious ones were dealt with. Mr. Bewley Weaver tells the simple Gospel story with great earnestness and power. A special attraction was the singing of his brother Frank, who possesses a sweet voice, and sings out of a full heart of the love of Jesus. A. W.

Mr. John H. Cooke, of the Evangelisation Society, has been holding for the past eight weeks a most successful tent mission at Wingham, Kent, which has been attended by most blessed results. Large numbers, night after night (which have kept up also during the busy season of hop-picking), have gathered to hear God's message of love and salvation earnestly and faithfully proclaimed. An additional marquee had to be erected adjoining the tent. God has wonderfully used his servant, very many having publicly testified to their having accepted Christ as Saviour and King, while backsliders have been brought back; spiritual life has been quickened, and the spirit of unity and brotherly love between various sections of believers in the parish has been strengthened. D. A. F.

Mrs. Baeyertz in Rutherglen.—Mrs. Baeyertz has concluded a short mission, which has been successful in every way. It had been intended that the meeting should be held in the Evangelistic Institute, but the large hall there is at present being extended. The meetings consequently were held in the Free church (Rev. J. Gall's), the Town Hall, and the parish church (Rev. W. F. Stevenson). From the outset there was great interest in the meeting, and towards the close the buildings were filled to overflowing. On the closing night the Town Hall was crowded long before the advertised hour, and an overflow meeting had to be held in the parish church. It is long since there has been such deep and widespread interest in a mission, and the apparent fruit is very abundant. Quite a large number of those who were unsaved have professed conversion, and Christians have been stimulated, and brought into fuller light and blessing. Mrs. Baeyertz's afternoon Bible-readings were greatly appreciated by those privileged to attend them.

FROM SELF TO GOD.—When once a man is become as nothing before God, and when he is delivered from himself, so that he is nothing, and hath nothing, then through this time of loss and sorrow he enters into surpassing joy. For it is sorrow and suffering to a man to be stripped and emptied of all, and to learn through tribulation and temptation what it is to rest in God alone.—*John Tauler.*

Among the Churches.

CHURCH OF ENGLAND.

The congregation of Holy Trinity, Bordesley, have accorded a hearty welcome to their new vicar, Rev. G. C. Williamson.

Rev. F. L'Estrange Fawcett, of Stowmarket, has been offered the charge of Emmanuel Church, one of the most important in Liverpool.

Rev. John Crennell, who has done such good work amongst the miners of Beamish, has been appointed to the Rectory of Byers Green.

At the Carlisle Diocesan Conference last week, "The Church and Socialism" were discussed by the Archbishop of York, the Bishop of Carlisle, and others.

In connection with the commemoration of the Jubilee of Christ Church, Barnet, the congregation has resolved to make a special effort to raise at least £1000 to be applied to some necessary alterations.

Revs. W. Hay Aitken and J. Stephens commence a fortnight's mission at Christ Church, Hampstead (Rev. G. F. Head, vicar) on Sunday next. Services will be held each day (Saturdays excepted) at 11.30 a.m., 4.30, and 8 p.m.

Rev. W. H. Collis has been appointed the first incumbent of the new parochial district of St. Luke's, Maidstone, by the trustees. Mr. Collis has done a great work as curate-in-charge, and his Evangelical ministry has been highly valued.

The Bishop of St. David's has appointed Rev. E. O. Phillips, Chancellor of the Diocese, to the Deanery of St. David's Cathedral, vacant by the recent resignation of Rev. James Allen. The new Dean has worked in Wales since 1854: he has had both parochial and cathedral experience; he is a bi-linguist; and he is a sound Evangelical. The appointment has been very favourably received throughout South Wales.

A conference of clergy connected with diocesan mission work was held last week at Keble College, Oxford. It was attended by nearly forty clergymen, including Revs. W. Hay Aitken, R. L. Page, Canon Hutchings, and many well-known missioners. The subjects discussed were—"The Conditions and Perils of a Missioner's Life and Work," and "Days of Devotion for Clergy and Laity." A letter was read from the Archbishop of Canterbury urging that fresh prominence should be given to the evangelistic side of parochial missions.

There was a crowded meeting at the Church Missionary House on Thursday afternoon to take farewell of Mr. Eugene Stock and Rev. H. Percy Grubb, two of the Society's secretaries, who left on Saturday for Canada. Mr. Stock referred to his former colonial tour, when he had as his colleague the late Rev. R. W. Stewart, of Kucheng. The Bishop of Sierra Leone, fresh from his visit to the West Indies, where he has been endeavouring to stir up the missionary zeal of the native Church members on behalf of West Africa, took part in the meeting.

CONGREGATIONAL.

Rev. G. C. Postans has been recognised as pastor at Shepton Mallet.

Rev. Thomas Nicholson has been welcomed to the pastorate at Bromley, Kent.

Mr. Albert Ore has been recognised as pastor of the church at Castle Combe.

It is stated that Dr. Brown has chosen as the theme of his coming Union Lecture "The Apostolical Succession."

Rev. W. A. Wrigley, after a ministry of forty years—thirty at Carlisle and ten at Silloth—has retired to Keswick.

Rev. Egerton R. Young gave an address on his work among Indians, on Sunday morning, in Mount View Church, Stroud Green, N.

Rev. J. W. Butler has resumed his duties at Westgate Church, Peterborough, after an absence of six months abroad for the benefit of his health.

Rev. Dinsdale T. Young, of Manchester, conducted the services at the City Temple on Sunday. Rev. Dr. Parker will resume his ministry on Sunday next.

Rev. John Thomas, after a pastorate of thirty years, including eleven and a-half years at Lowther-street Church, Carlisle, has retired from active ministerial work through broken health.

Rev. Ralph C. Scurrah, who recently gave notice of his intention to resign the pastorate of Hessle-road Church, Hull, has received a requisition, signed by nearly 400 of the church, congregation and friends, urging him to remain, and he has now consented to do so.

The Congregational Union has appointed Rev. George S. Barrett, D.D., and one of its ex-chairmen, to represent the Congregational Churches of this country at the Triennial National Council of American Churches to be held at Syracuse, New York, early in October.

Rev. N. MacNeill made, on Sunday week, reference at Bedford Church, Charrington-street, N.W., to the late Rev. John L. Phillips, a former pastor of the church, who died suddenly at Castletown, South Australia, as the result of a shock caused by being thrown from his horse. Mr. Phillips held the pastorate of Bedford Church from 1882-89, and he had previously held pastorates at Haverhill and Malmsbury.

The Congregational School for the Education of the Sons of Ministers, Caterham Valley, Surrey, was erected twelve years ago at a cost of £32,000. Naturally, after this period, the buildings need extensive repair, in addition to which their sanitary arrangements, though on the whole satisfactory, require modification and improvement. To accomplish both these objects, an appeal is made by the committee for the sum of at least £1000. The treasurer is Rev. Josiah Viney, Caterham Valley, Surrey.

Calls.—Rev. W. Douglas Reid, professor at Cheshunt, to Beverley (accepted); Rev. J. C. Neil, formerly of Mearns-street, Greenock, to Hoylake, Cheshire; Rev. W. Evans, of Blackpool, to Rochdale; Mr. R. C. Richardson, to Mearns-street, Greenock.

Resignations.—Rev. John Thomas, of Lowther-street, Carlisle; Rev. F. Smith, of South Molton; Rev. J. Thomas, of Bryn, Llanelly.

BAPTIST.

A new chapel is being erected in South Woodford.

A new chapel has been opened at Beechwood, Caterham.

Rev. E. Judson Page has been recognised as pastor at Woking.

Rev. R. C. Griffin has been recognised as pastor at Horfield.

Rev. J. Butler has been recognised as pastor at Shipston-on-Stour.

Rev. C. Hobbs has been recognised as pastor at Union Chapel, High Wycombe.

Rev. Frank Slater has been recognised as pastor of Fellon-lane Church, Halifax.

Rev. E. Harborough, of Lewisham-road, Greenwich, is suffering from a throat affection.

Rev. W. Bonser has returned to England from Australia, where he held a pastorate for some years.

Pastor James L. Stanley, of Chatsworth-road Church, has removed to Abbotsford, Idmiston-road, West Norwood, S.E.

Rev. Robert Silvey has been recognised as pastor at Bromley.

Mr. John Pinnock, a native of Jamaica, who has been for eight years a missionary on the Congo, has arrived in this country with his family.

Rev. Philip Lewis has preached his farewell sermons at Romsey, and will commence his ministry at Chipping Campden on the first Sunday in October.

Mr. Richard Cole, who has done good service on the Congo in connection with the Congo-Balolo Mission, and was the means of starting the work at Bongandanga, is now at home and unable to return to the field for a time owing to family circumstances. He would be glad to take charge of a small Baptist or unsectarian church or mission hall for the next six months. His address is Bargates, Christchurch, Hants.

On Sunday, Sept. 15, in the West Cliff Tabernacle, Bournemouth, Pastor George Wainwright preached two sermons in celebration of his seventh anniversary. The services were continued on the following Wednesday. Rev. H. Williams, of Upton Chapel, London, preached in the afternoon; and a public meeting was held in the evening. Mr. Geo. Pearce presided, and addresses were given by Revs. C. D. Crouch, W. Williams, and J. Ossian Davies, and Mr. R. Colman, J.P. The report given by the pastor told of steady progress in every department of the work, and especially in connection with foreign missions.

Calls.—Pastor H. J. Knight, of Portskewett, Mon., to Peckham Rye Tabernacle (accepted); Rev. W. F. Edgerton, of Carmel, Woolwich, to Harlington; Rev. D. Lewis, of Saundersfoot, to Honeyborough; Rev. E. Powell, of Treherbert, to Briton Ferry.

METHODIST.

Mr. John Pethick, of Cornwall, has been accepted for mission work in East Africa.

A new chapel is to be built in Rushden as the outcome of Mission services in the Moor-road.

Rev. C. C. McKechnie, for many years Primitive Methodist Connexional editor, is seriously ill.

Rev. J. Gair, of Nottingham, has accepted the governorship of Elmfield College, York, for 1896.

The Irwell-street Mission, Salford, has held its anniversary, reporting good progress and success.

Rev. R. M. Ormerod has paid several visits to the recently established station at Witu, and has held some encouraging services.

Rev. D. J. Waller, D.D., President of the Wesleyan Conference, officiated at the opening services at the new Wesleyan church, Sidcup, on Friday.

Rev. E. Icke, whose remarkable success at Chatham received recognition, has thrown himself with characteristic energy into the work of his new circuit at Brighton.

Rev. W. G. Howe, writing from East Africa, states that the harvest prospects are very satisfactory, and there is now no reason to fear a repetition of the late famine experiences.

Rev. Hugh Price Hughes has resumed his ministry in connection with the West London Mission, preaching on Sunday morning in Craven Chapel, and in the evening at St. James's Hall.

Letters from China to the New Connexion Missions Committee speak hopefully of the work being done, and especially emphasising the opportunity medical practice affords to impart religious instruction.

The Bible Christians of Clapham, who are now entering upon vigorous mission work, are holding special evangelistic services in the Assembly Rooms, Gauden-road, during the next four Sundays, to be conducted by Revs. A. Trengrove, D. J. Rounsefell, and H. J. Christmas.

PRESBYTERIAN.

A new chapel is to be built at Cefniwrch, Anglesey.

At Saltney a temporary iron chapel is to be built for an English congregation.

Mr. William Foulkes has entered upon the pastorate at Colwyn, Denbighshire.

Mr. T. Goshen Evans, late of Trevecca College, has been recognised as pastor at Ynysybwl.

The inaugural college lecture will be delivered on the evening of October 7 by Professor Skinner.

New halls are about to be opened at Grangetown and Saltmead, two great working-class centres in Cardiff, under the auspices of the Forward Movement.

A meeting will be held in Highbury Church (Rev. P. Carmichael) on October 24 to set apart and take leave of four missionaries on their departure for China.

The London Presbytery, which aids a dozen congregations in working-class districts, has arranged for a conference to be held in the college on the 30th inst. An address will be delivered by Rev. J. Watts Ditchfield, curate of St. Peter's Church, Dartmouth Park, N., who has succeeded in organising large gatherings of working men.

In St. Andrew's Presbyterian Church, Waterloo, Liverpool, on Sunday week, Mr. David A. Hunter, about to go out to Lovedale, South Africa, was ordained a missionary elder. Rev. W. J. B. Moir, of Lovedale, who assisted the minister of the church (Rev. J. J. Muir) in the service, said that this church was Mr. Hunter's Antioch, from which he was sent forth, and to which, in God's goodness, he would return to tell of the grace of God to the heathen. St. Andrew's, Waterloo, is now the Antioch of Miss Hannah Stephenson in Gugrat, India, Mrs. Wales in China, Mrs. Cooper in Rampore Beauleah, India, and Miss Coombs and Miss Prowse in Lovedale, Africa. Miss Roberts, medical missionary of the Irish Presbyterian Church at Borsad, India, also belongs to this church. Ought not every flock in the land to be the Antioch to some missionary?

Calls.—Rev. P. R. Landreth, of Dundee, to Westchurch, Perth; Mr. J. Ll. Bowen, of Cardiff, to Brynmawr; Mr. T. Evans, of Dyfill, to Cendl, Mon.; Rev. U. Davies, of Prestatyn, Rhyl, to Plasmarl, West Glam.; Rev. E. Lloyd, of Prenteg, to Gatehouse; Rev. E. F. Scott, to Prestwick.

Resignation.—Rev. J. J. Knight, of Bearsden.

SOCIETY OF FRIENDS.

The High School at Hoshangabad, C.P.I., is still in great need of a rightly qualified head teacher.

Our friends, Ernest and Sarah Munnings, have just arrived from Bombay on furlough, and gone to Dublin for a time of rest.

Luke and Elvira Woodard, of Indiana, have also been at work in Ireland, especially in Ulster, and holding very satisfactory meetings.

John T. Dorland, on behalf of the Friends' First Day School Association, has been visiting Ireland. He attended a conference in Belfast, and gave an admirably comprehensive address on adult school work in England. The conference has, we believe, deepened the interest of many Friends in first-day school work.

THE SALVATION ARMY.

The work amongst the soldiers and sailors at Gibraltar continues to develop in extent and usefulness.

Among the inmates of the Bradford shelter there are a minister, a doctor, a journalist, and a first-class accountant.

A Swedish church, holding 1000 people, has been leased for three years for the Brooklyn Swedish Corps, which now comprises 158 members.

The work in Germany is rapidly extending, and a large party of officers is to be despatched at once for this country, while three new corps are to be opened.

The Salvation Army week of self-denial commences next Sunday. £46,105 was raised last year, but increased receipts are necessitated for the much-extended missionary work.

General Booth sailed from Cape Town for Australia on the 14th inst., after conducting most successful meetings in South Africa. His mission here, says a Reuter's telegram from Cape Town, has been most successful, and he has had a gift of 20,000 acres of land in Swaziland made to him in connection with the important extensions of his work.

FALLEN ASLEEP.

At Blackheath, on 15th inst., Mr. G. B. Richardson, a loyal and devoted Evangelical Churchman.—At Dalston, on 7th inst., Mr. Thomas Gambell, of Wendover, for over forty years an active worker.—At Long Itchington, Warwick, Rev. S. A. Ellis, for thirty-one years vicar of the parish.—At the Close, Lichfield, on 15th inst., Prebendary J. F. Smith, known as an active clergyman and a writer on Church subjects.—At Todmorden, Mr. Abraham Stansfield, aged sixty, closely associated with Cornholme Chapel.—At Blyth, on 10th inst., Rev. J. L. Fox, a useful Methodist minister.—At Stapleford, on 13th inst., Mr. Henry Fletcher, aged fifty-one, an earnest preacher of the Gospel.—At Runcorn, Mr. T. Handley, a useful helper.—At Chippenham, Mr. T. Townsend, a leader at the Tabernacle.—At Gateshead, Rev. Samuel Laycock, aged seventy, a devoted Methodist minister for many years.—At Preston, Rev. T. B. Goodwin, who for forty years occupied a leading position among the Wesleyans.—At Newcastle, co. Down, Rev. John Johnston, an earnest and devoted Methodist minister, aged seventy-two years.—At Markethill, co. Armagh, Mr. Joseph Sinton, for over fifty years a consistent Christian, aged sixty-six years.—In Melbourne Hall, Leicester, suddenly, during a meeting of workers, Mr. Charles Clarke, aged fifty-six, who passed away just as he finished a short address.—At Singapore, Miss Sophia Cooke, for forty-two years a missionary of the Society for Promoting Female Education in the East.

Appeals.

The Bethnal Green Free Library.—More than 52,000 persons attended the library, classes, &c., during the past year. On the eve of another winter's work the committee find themselves compelled to appeal for the necessary funds to enable them to meet the needs of the library, and to maintain the institute in a state of efficiency for the moral and mental improvement of the toilers of East London generally. Contributions may be paid to the treasurer, Mr. F. A. Bevan, 54, Lombard-street, E.C.

Notices.

Communications Received with Thanks.—F.G. J.P. J.W.P. D.A.F. E.F.G.P. M.F.P. M.A.L. E.H.K. E.S. R.S. J.S. E.R.T. H.C.N. J.G.A. R.T. D.L.R. C.B.B. W.P.H. A.R.S. H.J.E. G.S.M. H.H. J.S. E.H. T.P. Mrs. T. J.A. J.F.B. A.H. D.R.S. C.E.J. S.M.M. H.T. J.N.H. A.K.P. W.R. C.B.H. J.B. E.G.C. H.D. G.D. G.F.H. C.M. G.R. J.P.G. L.H.C. F.I.P. A.P.W. T.C.M. J.K.T. A.D. H.C.S. R.C. R. McC. L.P. E.S.E. J.E.W. G.J.H. J.O. S.M. J.H.H. P.W. E.L.P. C.W.A. G.S. H.L.Y. J.L.S. M.F.P. G.E.T. H.C. J.E.W. E.P.T. E.T.G. F.E.R. F.A.S. A.M.W. C.M.B.

Applicants for Tracts.—R. Roberts, The Rest, Mortlake; W. J. Young, Alleyne's-road, Stevenage, Herts; J. Robinson, 14, High-street, Mortlake; Alex. Bannister, 24, Marlboro'-road, Stratford; Geo. Lyons, 76, Collier-street, Pentonville, N.; E. C. Howard, 17, Hale-street, Linton-street, London, N.; G. Barnes, 18, Penton-place, Pentonville; W. Barnes, 48, Havelock-street, Copenhagen-street, N.; E. Coleman, 142, Cassland-road, South Hackney.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Christian Workers holding sales for the benefit of Evangelical Missionary effort, will be helped, on writing full details to 'Millions," Lower Bourne, Farnham, Surrey.

MISSIONARY MISSION TO MEN.—A special effort is to be made in November, under the auspices of the C.M.S. Lay Workers' Union for London, for the purpose of arousing and deepening the interest of Churchmen in foreign missions. The reason for the effort is to be found in the fact that so few men, comparatively speaking, manifest any real interest in missionary operations, or realise to any extent the obligation which lies upon the Christian Church as a whole, and themselves as individuals, to make known the glad tidings of salvation throughout the world. The plan to be adopted is, shortly, as follows: (1) Meetings for men in their own parishes between November 15 and 30; (2) sermons to men on Sundays, November 17, 24, or December 1; (3) aggregate meetings in districts; (4) mass meeting for men only in Exeter Hall on Tuesday, December 3. The gatherings will not be missionary meetings of the ordinary kind, but rather aim at enforcing the Scriptural reasons for missionary enterprise and the claims of the heathen and Mohammedan world upon the Christian Church. About one hundred of the churches supporting the C.M.S. within the metropolitan area have up to the present signified their intention of co-operating in the movement, and it is hoped that this number will be considerably increased.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions.—Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Mr. James Eyres, the Liverpool evangelist, conducts missions and supplies pulpits throughout the kingdom (without fee). Preference given to poorer churches of any sect. Address, care of Y.M.C.A., Mount Pleasant, Liverpool; or 37, Hawarden-avenue, Liverpool.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Meetings for Men.—Christian Evidence lectures or evangelistic missions conducted in any part of the United Kingdom. Address, Mr. W. R. Bradlaugh, 70, King's Cross-road, London, W.C.

Exeter Hall.—A special mission to young men is being held here this week and next by Mr. W. R. Lane. Weekdays, 1 and 8 p.m. Sundays, 3.45 and 7 p.m.

Rev. Andrew Murray will lead meetings for humiliation and waiting upon God at the Great Assembly Hall, Mile End-road, E., Oct. 8, at 7.30 p.m.; Oct. 9 and 10, at 11 a.m., 3 and 7 p.m.

Ragged School Union.—Conversazione on "Work Among Cripples," on Friday, Sept. 27, 5.30 to 8.30 p.m., at the Offices, 37, Norfolk-street, Strand, W.C.

Hackney Y.M.C.A., 275, Mare-street, N.E.—Special Mission conducted by Dr. Harry Guinness. Every night at 8.30. On Sunday, meetings for Young Men at 8 a.m. (breakfast), 3, and 8.30 p.m. United service at Cambridge Heath Congregational Church on Sunday evening, 6.30.

Christian Lifeboat Crew monthly muster at Sailors' Welcome Home, 173, St. George-street, Ratcliff-highway, E., on Tuesday, October 1, at 7 p.m.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly Workers' Meeting, Friday, October 4; Teachers' meeting at 7, chairman, Mr. J. Christian Hukins; an address by Rev. J. R. Wood, on "The Secret of Increasing Peace." Miss Kate Rogers (C.I.M.), shortly leaving for China, will also speak.

Blackstock Hall, Blackstock-road, Tollington-park, N.—Next Sunday, at 7, Mr. Wigston, of Spain, will preach; and on Monday evening, at 8, he will speak of the Lord's work in Spain.

Richmond Y.W.C.A.—Annual meetings, Monday, October 7, 3.30 and 8, at The Hall, Lower Mortlake-road. Addresses by Rev. Andrew Murray.

Evangelistic Mission.—Kilburn Hall, Kilburn Gate, N.W., Sunday, at 7 p.m., Mr. P. R. Hurditch, Malden Hall, Queen's-crescent, Haverstock Hill, N.W., Mr. P. Garrioch.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. Benjamin Glasgow.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. George Nokes.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Mr. J. S. Harrison; 3 p.m., P.S.A.

Clapton Hall, Alkham-road, Upper Clapton.—Mr. C. Russell Hurditch, Sundays 6.30, Thursdays 7.30.

Polytechnic, 309, Regent-street.—Mr. Charles Inglis, each Sunday in Sept., at 3.30 and 7 p.m.

Talbot Tabernacle, Notting Hill, W.—Sunday, 11 a.m., Mr. W. R. Lane, and 7 p.m., Mr. W. H. Gaussen.

Conference Hall, Mildmay Park, N.—Sun., 3.30, Mr. W. Packer; and 7, Mr. Forbes Witherby.

Quiet Days in Preparation for Service, at Morley Halls, 316, Regent-street, Wednesday, Thursday, Friday, October 2, 3, and 4, daily at 7.30 a.m., prayer meeting; 11 a.m. to 12 noon, Bible reading; 12 noon to 1 p.m., devotional meeting; 3 to 5 p.m., general meeting; 6 to 7 p.m., conversational hour; 8.30 p.m., evening meeting. The meetings will be addressed by Lieut.-Colonel Oldham (who will preside), Mrs. Constantine, Mrs. Penn Lewis, and others.

Homes for Little Boys, Farningham and Swanley.—Queen's Hall, Langham-place, W., Saturday afternoon, October 26, Earl Compton presiding.

Special Religious Services in Theatres, etc.—Sunday, September 29.—Agricultural Hall, 3.30, Rev. Charles Doubble; 7, Mr. Job Williams. Hall of Varieties, Clapham Junction, 3, Mr. J. Jones; 7, Mr. Cromwell. Shaftesbury Hall, Ealing, 7.30, Mr. Robert Smith. Morley Hall, Hackney, 7, Mr. William Coates. Evangelical Hall, Homerton, 3 and 7, Mr. Charles Button.

Coming Conferences.

St. George's Cross Tabernacle, Glasgow, Sept. 28-29.
Dublin.—Sept. 30 to Oct. 3.
Clifton Conference.—Oct. 1, 2, and 3.
West Norwood (Lansdowne Hall).—Oct. 15, 16, and 17 (Second Advent).
Deepening of Spiritual Life.—Hastings, Sept. 30 to Oct. 4; Aldershot, Oct. 1—3; Blackheath, Oct. 1-4; Star Hall, Manchester, Oct. 6-13; Dorking, Oct. 14-18; Wakefield, Oct. 8-10; Barnet, Oct. 8-10; Cork, Oct. 14-18; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.
Quarterly Conference of the P.T.C.A. (Senior Branch), on Tuesday, Oct. 22; Prayer-meeting, 3 to 4; Conference, 4 to 5, Rev. E. J. Hamilton, of Bath, will give addresses at 5 and 8.15.

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Many of our readers are doubtless familiar with the nature of the extraordinary revolution in the cure of obesity which, within recent years, has been wrought by the original researches of that now eminent expert, Mr. F. Cecil Russell, of Woburn House, Store-street, Bedford-square, London, W.C. It is evident that the certainty, the rapidity, and the agreeable surroundings of his curative process have been recognised, in a very large degree, among ladies and gentlemen belonging to the highest social circles. Keen observers who have an opportunity of judging inform us, through the pages of Society papers and otherwise, that, owing to the general employment of Mr. Russell's treatment, extreme obesity is becoming as much a thing of the past at fashionable gatherings as intoxication; and, no doubt, it will soon be regarded as nearly as disgraceful. The issue of an eighteenth edition of the author's singularly convicting little text-book, "Corpulency and the Cure," however, serves to remind us that the popularity of the system has now reached spheres far remote from those of West-End fashion. The book of 256 pages may be had, post free, by sending six penny stamps to Mr. Russell's offices, as above; and it is worth the careful attention of those who wish to free themselves of a burden of fat—not merely because it is unseemly and adds enormously to the apparent age of the sufferer—but because extreme obesity terribly interferes with the energy necessary in these days of competition to make one's way in the world, or even to earn a very modest competency. A large proportion of the letters of Mr. Russell's grateful correspondents refer to their delight at being enabled—within a very brief period and without any irksome conditions implying semi-starvation—to attack their accustomed tasks with pleasure instead of wearied disgust, through being reduced to their normal weight. The popularity of the system is also largely due, doubtless, to the English hatred of mystery, which is utterly swept aside by Mr. Russell. He fully explains his *modus operandi*, and supplies the recipe for his preparation.

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The Christian.

[October 3, 1895.

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MARRIAGE.

PIDDLESDEN—WILTON. — On September 25, at the Baptist Tabernacle, Tunbridge Wells, by Pastor James Smith, Mr. Edwin J. Piddlesden, Secretary of the Sunday School, to Miss Christina Wilton, teacher of the same school.

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Notes and Comments.

MAY we remind our readers of the special meetings next week at the Great Assembly Hall, Mile End Road? On Tuesday evening at 7.30 there will be a gathering specially for prayer, and there are to be conference meetings on the two following days at 11, 3, and 7. Rev. Andrew Murray hopes to speak at most of the meetings, and other Christian workers will take part. In connection with the meetings we would direct attention to Mr. Murray's article on prayer to be found on next page.

It was pointed out at the L.M.S. Convention that at the formation of the Society there was no trace of strain, over-exertion, or anxiety on the part of its founders; it was formed in the joy of the Holy Ghost. There was more joy of the Spirit than anything else to be seen. And yet what an immense task they had before them! It is that joy in the Spirit which is still wanted in every work; out of it true work comes, by means of it true work is nourished and crowned. "The fruit of the Spirit is joy." "It is not by might, nor by power, but by my Spirit, saith the Lord." As the word grew originally there was much joy among the believers—that was the joy of harvest.

One of the speakers at the Convention drew attention to the vital difference there is between the conception of our Lord entertained by some natives of India and that which is given in the Scriptures. These men call Him "the flower of humanity," and He is that, but He is also its root. He is human, but He is also the Lord and Creator of men. This observation was in harmony with that of Mr. Chalmers, who said that he was one of the old-fashioned Christians who believe in conversion, who think that men should be brought definitely to believe that God loves them, and that Christ died for them. "I don't understand the new terms," he added. The Convention was a grand vindication of the power of the old Evangelical faith.

"What do you mean to do with it?" inquired Mr. Chalmers, the pioneer of New Guinea, as he broke into a discussion on the work done for Africa. "You have just cheered a reference to the sweeping away of the drink traffic; but do you mean to do anything in reality?" Then he went on to tell how the Governor of New Guinea had passed an ordinance making it penal for any one either to sell or give drink to another, with a fine of £30 or six months' imprisonment for a first offence, and expulsion from the island for a second offence. And the first offender was punished accordingly. Yes; if we could move in that way, it would be an immense satisfaction; but with opinion divided, even among Christian people, we are weakened.

But the weakness is wearing away; and nothing so wears it away as to hear of the deadly effects of drink among native tribes. See the position of many Christians to-day. They would hold up both hands for Khama to have the power to keep drink out of his kingdom, but they vote for the drink traffic at home, and use the drink. Can this inconsistency continue? The drink question returns to us from abroad, demanding an answer in a new form; we give the answer, and that answer will have to stand for Britain also. It is not what are we going to do with the drink traffic, but what is it going to do with Christians who drink; it is going to make them abstainers. Many a man has become an abstainer for the sake of his children; and Christians will have to do it for the sake of their spiritual children.

The combination of industrial work with missionary enterprise in foreign mission fields is one that holds many grand possibilities, under proper management. The Industrial Missions Aid Society, which is now in course of formation, seems to be planned on a solid and hopeful basis. It has received the sanction of some of our long-established missionary societies, and its objects are highly commended by many experienced Christian workers in heathen lands. It aims at being a handmaid to missions, while relieving them of financial responsibility for its operations. We understand that a preliminary public meeting in connection with the Society will shortly be held; due notice will be given in our columns. Meantime Christian friends interested can obtain particulars from the office of the Society, 32, Old Jewry, London, E.C.

There are many kinds of public meetings in support of the spread of the Gospel. There is the quiet, serious meeting, in which light is diffused, the heart is touched, the conscience is roused, the whole soul is moved and gained. There is little thought of the speaker and of his style, but a good deal of his subject and purpose. It is a time when, as John Woolman would phrase it, "the fountain of love is opened." There is another kind of meeting, in which fun and fancy, rhetoric and sarcasm, wit and humour, play a great part. The fireworks are on, the clapping is loud and exciting; but you feel no nearer to God, and the voice of the Spirit is hushed. A merely flashy speech may do immense harm.

What is the secret and centre of all true work for the Saviour? To dwell near his heart, which is love. No appeals are so melting as his love to us and to all men; no authority is so commanding as the love which bought us; no patience is so enduring as the love which bears with us and saves us. To abide in his love is to be ready unto every good work; and if we are not made ready in that way, we shall never be ready at all.

If our rising generation of Englishmen are ignorant of the Bible, and we fear it is largely the case, it cannot be for want of abundant means placed within their reach for knowing and understanding it. The various schemes of Bible lessons and daily readings evince great activity, and there must be a good deal of honest reading, and let us hope, useful study. The Congregational Union is now preparing to issue a series of lessons for Sunday-schools and Bible classes. That they will benefit many who already read in connection with some existing Union is certain; we hope it may also lay hold upon some classes of young persons not already reached and included in any union.

The extent to which sport is absorbing the physical and mental strength of our young population is a serious question. Cricket in summer and football in winter seem to thousands as important as earning their daily bread, or more so. Athletics are good, we hold, so long as they mean reasonable exercise for the sake of health; but when they lead to over-exertion on the part of contestants, to gambling and drinking, and neglect of duty on the part of thousands, they are undoubtedly harmful. When we read of football interrupting the work of factories, and injuring the work of Sunday-schools, it is clearly carried to excess. It would appear that a large proportion of our population is too idle to indulge in healthful games, but contents itself with reading about them and betting on their results. More harm is done thus than by any actual sport which is enjoyed. The sins of the flesh will find gratification from one source or another, until the heart is set right with God.

The subject of boys' reading continues to engage a good deal of attention, and the correspondence will be useful by showing how much is being done in certain places, and thus showing other places how much they may do. The provision made for boys in some of our libraries is a most healthy sign. In the olden time, when books were scarce, it was the boy who used any odd collection of books available to him, and attended the week-night school, who generally became the intelligent worker, and frequently the influential employer. Mr. Stead makes some wise and practical suggestions on the matter, but we quite dissent from his view that boys "had better read 'penny-dreadfuls' than nothing at all." The witness of the police-court contradicts such a theory. Once more it is the heart that is at fault. Literate or illiterate, man will follow his evil bias until he yields his will to his Maker.

A minister states that his chief difficulty is to get his deacons and pew-holders to relinquish their absorbing interest in the race for gold, politics, and municipal affairs, "which crowd better thoughts out of existence." A great many ministers would say that that was their chief difficulty. One declares, that, after having urged men of ability and social standing to enter public life, and then seen them forsaking every week-day service, he almost regrets what he did, and thinks he will never repeat it. The loss to the Church is not even balanced by a corresponding gain

to the world, for these friends cease to carry with them in all its pure force a devotional spirit.

Two or three answers may be made to those people who have lately been so loud in their denunciation of the "reckless expenditure" of life in connection with missionary work. (1) A good deal more is spent for military purposes; to wit, present French losses in Madagascar, or we might say, the number of English disabled every year in reviews alone. (2) Our Empire is built upon the lives of its countrymen, and we also take life without scruple; but our Saviour asks only for the lives of his own disciples. (3) We never retreat from any national position because a few soldiers lay down their lives there. It is very singular to see how tender the Press becomes over a few missionaries, and how hard it can be over a few thousand soldiers, yet it will blame the work of the missionaries, and praise that of the soldiers.

A remark concerning worldly amusement is made in Mr. Meyer's paper on David (p. 9), which suggests yet another thought. Many Christians abjure the theatre and the opera, but find pleasure in the circus and other forms of worldly entertainment. He is not the best coachman who drives nervously near to danger, but he who keeps as far from it as he can. A similar principle holds good in the spiritual life. It is Christian as well as humanitarian—

> Never to blend your pleasure or your pride
> With sorrow of the meanest thing that feels.

This is not a high requirement, but its principle would debar us—say rather would save us—from finding pleasure in any performance in which we could not ourselves engage without forfeiting our good conscience or our Christian reputation. The life of many young disciples, who have sat under Jesus' shadow with great delight, and instinctively presented their bodies a living sacrifice to God, as their reasonable service, is spoiled at the outset by the cruel kindness of withered Christians, who lead them to suppose that they cannot enjoy life without something of the world, the flesh, and the devil in it. It is characteristic of God's little children that they have known the Father; but if anyone love the world, the love of the Father is not in him.

A MINISTER'S DILEMMA.

No doubt many of our readers will remember the case of Rev. Chas. Joseph, of Portsmouth, who, some months ago made certain allegations as to the character of a licensed house in the town. His statement was made at a public meeting and reported in the local press. As a result, the publican brought an action for libel against the minister, the latter being condemned in damages and costs, in spite of his declaration on oath that he had been incorrectly reported. Unless the full amount be paid at once, Mr. Joseph will be declared a bankrupt. But to avert this disaster, and in view of the services he has rendered in the town to the cause of social and moral reform, a strong committee has been formed, with the vicar at the head, composed of the leading clergy and Nonconformist ministers. The amount needed is £700. Full particulars may be had of Rev. John Kemp, Coombe Lodge, Castle-road, Southsea. This is a case in which all interested in temperance reform should take sympathetic part.

A LADY MATRON is required for St. Luke's House, the Home for the Dying, of the West London Mission. It is a very important post, and one for which several special qualifications are necessary, including hospital training. Full particulars may be had of Mr. Howard Barrett, 49, Gordon-square, W.C.
[948]

Night and Day, Praying Exceedingly.

THE TRUE CONVENTION SPIRIT.

"*Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith.*" Thus the Apostle expresses his one aim in desiring to see the Thessalonian Christians; "*to perfect that which is lacking in your faith;*" and the intensity of his unceasing waiting upon God to accomplish through Him what his heart longed for: *night and day praying exceedingly.* The word Convention simply means, coming together. The blessing Paul aimed at in meeting his converts, and the way in which he sought that blessing, suggest what the spirit of our Conventions, of all our meetings for worship, ought to be.

That I might perfect that which is lacking in your faith. The faith of a Christian may be bright and joyous, and yet lacking in many things—in intensity, in extent, in spirituality, and in power of action and victory. What is lacking must be perfected, or the development will be arrested, and stagnation, backsliding, feebleness set in. In the most earnest young converts what is lacking must be perfected. How much more is this needed in those who have already grown cold. The great work of the ministry is to perfect that which is lacking in the faith of God's children. This is the object of our Conventions.

Paul believed that in answer to prayer God could enable him to do this work. Hence his *night and day praying exceedingly.* He believed that power from above was needed; he believed that it would be given in answer to much prayer. *Night and day praying exceedingly* was his preparation for the blessed work.

It is this we need for our Conventions. We praise God for what He has wrought, but we long to see his power more abundantly manifested, in a deeper, mightier, more extended work among his people. Let us make it the keynote of our Convention gatherings, *night and day praying exceedingly.*

The need is great. And the worst feature is that it is not realised. What efforts are being made to rouse to prayer on behalf of the perishing heathen! And how many Christians pray daily for them. What interest is being awakened in the neglected masses of our own country! And how much prayer is made for the help of God in all our undertakings on behalf of these! How much prayer is offered, in connection with evangelistic work, for the ingathering of the unconverted in our churches!

But how little systematic definite prayer is there for the thousands of our fellow believers who are living in a low and feeble state. How little sense there is of the dishonour done to Christ, of the hindrance to his work, of the loss to his Church by the life they live. How little real sorrowing on their behalf, how little hope that it can be otherwise, how little pleading in love with God in the first place for the believers around us. And yet, without a great revival within the Church, its work can never be done as God would have it done. Would God that the Paul spirit, in view of what is lacking in the faith of our brethren, might be ours—*night and day praying exceedingly.*

Our Conventions are the great witnesses to the need of more holiness, and the faith that God can work a change, and the power which He does bestow for a consecrated life, and the desire He works in our hearts on behalf of our brethren. Let much, let unceasing prayer be made that the Spirit out of which they are born, by which they are pervaded, in which all their work is followed up, be none other than this: *night and day praying exceedingly.*

Let us pray for the speakers. It is not enough that they have in times past spoken in power, and are ready to speak again. God may have new sides of truth He wants taught.

There may be new difficulties to be met. There are deeper applications of the truth to be made. There are larger spheres of life to be brought under its sway. Let us pray for the speakers; that each of them may be like Paul—*night and day praying exceedingly;* that all together they may in prayer be baptized ever afresh into one Spirit; that their insight into the terrible need of the Church, and of believers, who have as yet never wakened up to the consciousness of their low estate, may be more clear; that their sense of impotence and of the need of a Divine interposition may be ever deeper; that their faith in the glorious sufficiency of the Divine provision may be ever brighter; that their whole presence in the Convention may be as of men who have met God and have power with Him. Pray for the speakers—*night and day exceedingly.*

And pray for all who assemble, that those who know what entire consecration is may all come to be a spiritual power in the gathering, carrying, and imparting the sense of God's presence, the very bearers of a hidden Divine power. That all whose faith is yet lacking may come into close contact with the convicting and searching power of God's Spirit, and be led to an immediate and complete repentance of their life of indecision. That the Word of God may be as a sword and as a fire, to wound and to burn; a heavenly power to deliver and to bless.

Night and day praying unceasingly, where this is the atmosphere of a gathering, God's presence will be felt, and it will be as of old. "If there come in one that believeth not, or one that is unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will report that God is in you of a truth."

And pray that the Convention may so long be bearers of God's great power; that from them a spiritual influence shall go out to convince those who were never present, and to bless the whole Church of God.

Night and day praying exceedingly.—Be this of God's grace, the spirit in which we look forward, the covering under which we gather and tarry in our waiting on God, the power in which we part.

"I have set watchmen upon thy walls, O, Jerusalem, which shall not hold their peace day nor night. Ye that are the Lord's remembrancers, keep not silence, and give Him no rest till He establish and till He make Jerusalem a name in the earth.

"Shall not God avenge his own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."

Ardrossan, N.B. ANDREW MURRAY.

THE MERCHANTS' LECTURE.—The first lecture of the winter session was given on Tuesday, at 1 p.m., in the Memorial Hall, by Rev. J. M. Gibbon, of Stamford Hill. His topic for this month's course is "The Epistle to the Hebrews." In Tuesday's lecture, after some preliminary thoughts on the correspondence of our times with those in which the Epistle was written, Mr. Gibbon dealt with Christianity in the light of our Lord's unique Divine and human personality. It was a singularly cogent and eloquent demonstration of the Divinity of Jesus Christ, and the supremacy of his revelation of the Father. Next Tuesday the subject will be "Christianity Viewed in the Light of Christ's Life and Death."

Oh for the Water of the Well of Bethlehem!

2 Sam. v. 17-25, xxi. 15, xxiii. 8.

By Rev. F. B. MEYER.

It must have been a rare and imposing assembly that came to crown David King of all Israel. The Chronicles record the names and numbers of the principal contingents that were present on that memorable occasion (1 Chron. xii. 23, etc.). Mighty men of valour from Judah and Simeon; Levites, led by Jehoiada and Zadok; famous men from Ephraim; men of Issachar that had understanding of the times; of Zebulun, such as were not of double heart, and could order the battle array. These and many more, amounting in all to 331,300 men of war, came with a perfect heart to Hebron to make David king over all Israel. For three days they remained with him, keeping high festival, the provisions being contributed by such distant tribes as Zebulun and Naphtali, as well as by those near at hand, so that all Israel participated in the joy of the occasion.

The Philistines, however, were watching the scene with profound dissatisfaction. So long as David was content to rule as a petty king in Hebron, leaving them free to raid the northern tribes at their will, they were not disposed to interfere, but when they heard that they had anointed David king over all Israel, all the Philistines went down to seek David. They probably waited until the august ceremonial was over, and the thousands of Israel had dispersed to their homes, and then poured in on Judah in such vast numbers, spreading themselves in the Valley of Ephraim, and cutting off David's connection with the northern tribes, that he was forced to retire with his mighty men and faithful 600 to the hold, which, by comparison of passages, must have been the celebrated fortress-cave of Adullam (2 Sam. v. 17 and xxiii. 13).

I.—A SUDDEN REVERSAL OF FORTUNE.

It was but as yesterday that David was the centre of the greatest assembly of warriors that his land had seen for many generations. With national acclaim he had been carried to the throne of a united people. He had realised that he was fondly enshrined in the hearts of his countrymen; now to-day he is driven from Hebron, where for more than seven years he had dwelt in undisturbed security, back to that desolate mountain fastness, in which years before he had taken refuge from the hatred of Saul. It was a startling reversal of fortune, a sudden overcasting of a radiant noon, a bolt out of a clear sky. It is probable, however, that he took refuge in God. These were days when he walked very closely with his Almighty Friend, and he did not for a moment waver in his confidence that God would perfect what concerned him, and establish him firmly in his kingdom.

Such sudden reversals come to us all, to wean us from confidence in men and things, to stay us from building our nest on any earth-grown tree, to force us to root ourselves in God alone. It was salutary that David should be reminded at this crisis of his history that he was as dependent on God as ever, and that He who had given could as easily take back his gifts. Child of mortality, such lessons will inevitably be set before thee to learn. In the hour of most radiant triumph, thou must remember Him who has accounted thee fit to be his steward; thou must understand that thy place and power are thine only as his gift, and as a trusteeship for his glory. Be not surprised then if He make thy throne tremble now and again, that thou mayest remember that it rests, not on some inherent necessity, but only on the determination of his will, the forth-putting of his might.

This contrast between the anointing of Hebron and the conflict of Adullam presents a striking analogy to the experiences of our Lord, who, after his anointing at the banks of the Jordan, was driven by the Spirit into the wilderness of Judæa to be forty days tempted of the devil. It is the law of the spiritual life. Loneliness, solitude, temptation, conflict—these are the flames that burn the Divine colours into the character, such the processes through which the blessings of our anointing are made available for the poor, the broken-hearted, prisoners, captives, and blind.

II.—GLEAMS OF LIGHT.

The misty gloom of these dark hours was lit by some notable incidents. The mighty men excelled themselves in single combats with the Philistine champions. Then Abishai, the son of Zeruiah, smote the giant, who with his new sword thought to have slain David; and Elhanan slew the brother of Goliath of Gath; and Jonathan, David's nephew, slew a huge montrosity who had defied Israel; and Eleazar stood in the breach, when the rest had fled, and smote the Philistines till his hand was weary, and the discomfited soldiers returned only to spoil. Such prodigies of valour were performed around the person of their prince, whom his followers delighted to call the Light of Israel, albeit for the hour obscured by clinging mists (xxi. 17).

What marvels may be wrought by the inspiration of a single life! We cannot but revert in thought to that hour when hard by that very spot, an unknown youth stepped forth from the affrighted hosts of Israel to face the dreaded Goliath. Alone, so far as human succour went, he had encountered and defeated that terrible antagonist; but now, after some fourteen or fifteen years had run their course, he no longer stood by himself; there were scores of men, animated by his spirit, inspired by his faith, who pushed him gently back, and told him that they must be permitted to bear the brunt of the conflict, since his life, which was the fountain-source of all their energy, must be carefully withheld from needless peril.

Thus the lives of great men light up and inspire other lives. They mould their contemporaries. The inspiration of a Wesley's career raises a great army of preachers. The enthusiasm of a Carey, a Williams, a Livingstone, stirs multitudes of hearts with missionary zeal. Those who had been the disciples of Jesus became his apostles and martyrs. His own life of self-sacrifice for men has become the beacon-fire that has summoned myriads from the lowland valley of selfishness to the surrender, the self denial, the anguish of the cross, if only they might follow in his steps.

III.—A TOUCHING INCIDENT.

Adullam was not far from Bethlehem. Often, in his earliest years, David had led his father's flocks to pasture amid the valleys where he was now sheltering, and the familiar scenes recalled, as a scent or strain are wont to do, memories which came trooping back from the past, and spoke to him of Jesse, and his mother, and his boyhood's home.

One sultry afternoon, as it would seem, these recollections were unusually fresh and vivid. He was a semi-prisoner in the hold. Over yonder, almost within sight, a garrison of Philistines held Bethlehem. Suddenly an irresistible longing swept across him to taste the water of the well of Bethlehem, which was by the gate. Almost involuntarily he gave expression to the wish. He did not suspect that any of his stalwarts were within earshot, or if there were that they would be foolhardy enough to attempt to gratify his whim. If he had thought this, however, he miscalculated. He had not gauged the warmth of the affection with which those strong men loved him.

Three of his mightiest warriors overheard their chieftain's wish, stole secretly out of the cave and down the valley, burst through the host of the Philistines, drew water from the well, and, before they had been missed, placed the brimming vessel in David's hands. It was the priceless expression of a love that was stronger than death. He could not drink it. To him the vessel seemed gleaming crimson with the blood it might have cost. With that instinctive chivalry of soul which made him in all the changes of his fortune so absolutely kingly as to compel the enthusiastic devotion of his adherents, he arose and poured it out as a libation to God, as though the gift were fit only to be made to Him, saying, as he did so, "My God forbid it me that I should do this; shall I drink the blood of these men that have put their lives in jeopardy?"

We have another example in this graphic episode of David's marvellous self-control. Up to this time of his life he seems always to have lived with the tightly-girded loin—no desire was allowed to have unchallenged sway. The wayward impulse of passion, the assertion of caprice, were repressed by the iron determination of the purpose in all things to live according to the loftiest ideals of manhood and kingliness. The question of selfish gratification was always secondary to the considerations of high and noble principle.

It were well if all young men and women, ay, and others also, who read these words, would ask themselves whether certain gratifications, in which they, with others of their class, have been accustomed to indulge, are not purchased at too dear a cost. Could they quaff the cup of pleasure, in the theatre and opera-house, if they realised that it was presented to their lips at the cost of scores of souls, whose modesty and virtue were being sacrificed behind the scenes? Could they enjoy many forms of amusement, outside of which they draw the line, if they remembered that they could not themselves provide the entertainment without sacrificing their reputation as Christians? Could they drink of the intoxicating cup, as a beverage, if they realised that the drinking customs of society were annually costing the happiness, the life, and the eternal welfare of myriads?

How often we sigh for the waters of the well of Bethlehem. We go back on our past, and dwell longingly on never-to-be-forgotten memories. Oh, to see again that face, to feel the touch of that gentle hand, to hear that voice! Oh, to be again as in those guileless happy years, when the forbidden fruit had never been tasted, and the flaming sword had never been passed! Oh, for that fresh vision of life, that devotion to the Saviour's service, that new glad outburst of love! Oh, that one would give us to drink of the water of the well of Bethlehem, which is beside the gate! They are vain regrets, there are no mighties strong enough to break through the serried ranks of the years, and fetch back the past. But the quest of the soul may yet be satisfied by what awaits it in Him who said, "He that drinketh of this water shall thirst again, but he that drinketh of the water that I shall give him shall never thirst, but it shall be in him a spring of water, rising up to everlasting life." Not in Bethlehem's well, but in Him who was born there, shall the soul's thirst be quenched for ever.

IV.—THE OVERTHROW OF THE PHILISTINES.

Prosperity had not altered the attitude of David's soul in its persistent waiting on God. As he was when first he came to Hebron, so he was still, and in this hour of perplexity, he inquired of the Lord, saying, "Shall I go up against the Philistines? Wilt Thou deliver them into mine hand?" In reply, he received the Divine assurance of certain victory; and when the battle commenced, it seemed to him as if the Lord Himself were sweeping them before Him, like a winter flood, which, rushing down the mountain-side, carries all before it in its impetuous rush. "The Lord," said he, "hath broken forth upon mine enemies." The routed foe had no time even to gather up their gods, which fell into the conqueror's hands.

Again the Philistines came up to assert their olden supremacy, and again David waited on the

Lord for direction. It was well that he did so, because the plan of campaign was not as before. Those that rely on God's co-operation must be careful to be in constant touch with Him. The aid which was given yesterday in one form, will be given to-morrow in another. In the first battle the position of the Philistines was carried by assault, in the second turned by ambush. To have reversed the order, or to have acted on the two occasions identically, would have missed the method and movement of those Divine legions who acted as David's invincible allies.

This movement in the mulberry trees, which indicated that the ambush must bestir itself, and advance on the foe, reminds us of the footfalls of angelic squadrons passing onward to the battle. "The Lord is gone out before thee to smite the host of the Philistines." Then David broke on their ranks and pursued them from Gibeon unto the heart of the maritime plain.

Sometimes we have to march, sometimes to halt: now we are called to action, again to suffering: in this battle to rush forward like a torrent, in the next to glide cautiously to ambush and wait. There must be nothing stereotyped in our methods. What did very well in the house of Dorcas will not suit in the stately palace of Cornelius. There must be living faith in God, the calm waiting on the house-top in prayer, the perception of the new departure which the Spirit of God is intending and foreshadowing, the willingness to follow though it be at the sacrifice of all the older prejudices. Then shall we know what God can do as a mighty force in our lives, making a breach in our foes, and marching his swift-stepping legions to our succour.

THE NOBLER CONQUEST.

BY REV. R. BALGARNIE, D.D.

Young Alexander of Macedon lay asleep and dreaming in his palace on the western shore of the Ægean. He was in doubt and perplexity about the future. The invasion and conquest of Persia was on his mind; but his army was small, his means were limited, and the prize seemed beyond his grasp. Suddenly out of the night, from across the Hellespont, "a man of Judæa" appeared to him in a vision of the night, beckoning him to come over and begin his career of conquest.

The dream decided him, according to the legend; and, like Cæsar, he went, and saw, and conquered.

Years afterwards, when Tyre had been captured and Palestine had come under his sceptre, the Jewish High Priest, clad in his robes of office, met the conqueror on his way to Jerusalem and persuaded him to spare the city. Alexander at once acceded to his request, declaring at the same time, according to Josephus, that this was the very man who had appeared to him in the vision and encouraged him to enter on the campaign.

About 400 years later, in another dream, a vision of the night, "a man of Macedonia" from across the Ægean appeared to Paul (the little), inviting him to come over and conquer *the West!* The dream decided him, and he went, and saw, and conquered. He began with Alexander's country.

As far to the West as Alexander had penetrated to the East the apostle carried the banner of the cross. He, too, marched from victory to victory. "His weapons were not carnal, but mighty through God, to the pulling down of strongholds." His mission was salvation, not destruction. After ten years of conflict Alexander turned back from India; after ten years of spiritual warfare St. Paul returned from Spain. Alexander, after conquering the East, died at Babylon a victim to intemperance; he had failed to conquer himself. St. Paul, after conquering the West, died at Rome, "greater than he that taketh a city." He had fought the good fight, finished his course, had kept the faith, and God, the righteous judge, awarded him the crown.

His surely was the nobler conflict. Let us enlist under Christ's banner, and follow him as Captain of our Salvation, and we, too, shall be "more than conqueror" through Him that loves us.

The Manse, Bishop Auckland.

"IT'S THE MAINSPRING."

By Mrs. Harvey-Jellie.

"Hazeldene will be decked in autumn beauty; we shall only just be in time to see it, Kathleen."

"Perhaps I am wanting in appreciation, Gerald, but the thought of going home is not pleasant to me. I know I have all I can ask for, with society and pleasures all round, but I weary of the management of servants, and responsibility of affairs altogether. The very splendour of all you plan to give me happiness seems sickening. Why look so startled? I mean it," she said, turning her pale, frank face, toward the rock on which her husband sat.

"You women seem to have as much anxiety and annoyance as we do, and I fancy we are guilty of selfish indifference. I often wonder how the complex machinery of the household moves on so easily; for I can see enough to know it requires a firm will, and wise tact, and yet a kindly manner that seems to be at perfect liberty from any claims. When I close my office, *my* annoyances are out of sight for the time; your worries are always about you, and in the home."

Such words, and from the one she had thought quite ignorant of such matters, unlocked the door wherein she was learning to hide her feelings of discontent and anxious care.

"Gerald, I never knew you understood, and I felt so lonely. Our pretty home and lovely gardens were becoming like a golden cage to a restless bird. I wanted to feel different about it all before we return, and that is why I am unwilling to end our holiday."

Kathleen Vaughan looked the last of womankind who would fret over anxieties. Married to a wealthy man, who admired and loved her, and lavished attention and money at her feet, she might be expected to live exempt from all vexation. But little by little she had found herself entangled in the loose threads that must be woven by ingenious skill if the pattern of a home is to be worked out. Ruffled and disappointed she gladly left it thus, and gave her children into the nurse's care, leaving a housekeeper to manage all the rest, while she accompanied her husband to the seaside for a change. They had satisfactory reports from "Hazeldene," their home, and the days passed pleasantly, but the idea of taking up the routine management again still troubled her.

"We must begin afresh, Kathleen. If you are run down all will be wrong. You little know how dependent every thing is on you, everything—the children, the house; and the business, in fact, for if you are wrong I am bound to be, and then work suffers. Suppose we stay another week here, and you'll brighten up, and be ready to hold the reins again."

She knew how kindly it was meant, and yet he saw she shrank from her task. As soon as they returned nurse was leaving, and the cook had given notice, and strangers must go in with all that that means to the manager, and she not strong.

The last day came; they had engaged the old boatman who had taken them many times over the waves.

"Here's Donald, I declare, and I promised if he came I would go over the hills with him," said Gerald.

"You must go, and I will have the boat; the sea air for this last afternoon will suit me best," she said.

Placing her in the boat, and giving careful injunctions to the boatman, he saw his wife gliding over the blue sea, and in his heart there was a big desire to shield her from every trouble.

"Fond of the sea, mum? Well, I likes it well enough, though it plays false sometimes; but there, it's like everything else here, it ain't got the power to give comfort or happiness."

In the next quarter of an hour, Kathleen listened to the plash of the oars, only now and then answering a remark, as the thought of the much that was calculated to give her "comfort and gladness" flitted before her; but she came to the conclusion, as the boatman said, "It's like everything else."

"It must be a free, happy life you live," she said, leaning forward to make him hear.

Resting a moment on the oars, the bright old sea-tanned face grew brighter, as he answered—

"'Taint the life outside, it's the mainspring as regulates it all. I tell ye, mum, there's many a one as is rich in this life, and poor in his own soul; eh! a grand case and chain don't make a good watch if the mainspring ain't right, and if 'tis, it'll go well, no matter how rough the outside be."

"Then you find your life has cares?"

"Well, yes; but the outside don't trouble me since it's been right within. That came about from seeing a text as my mate put up in his cabin, —'Christ in you, the hope of glory'—and, says he, 'that's the mainspring, mate, as regulates all, and'll keep you going in the right way,' and so I've found it, and you'll pardon me, but so will you, my dear lady."

She gazed at the honest old face, and felt she would have given all she had to understand the full meaning of his words, a humble boatman, but a disciple of Christ Jesus.

The boat mounted the wave gracefully, and landed them safely, and into his hand she placed an extra gift, for he had started new thoughts for which she felt thankful.

Six months later it was Gerald Vaughan who lay recovering from an illness, and Kathleen, who sat beside him, trying to cheer him out of his despondency. "The boatman's words were right, Gerald; it is 'Christ in you, the hope of glory, that's the mainspring, and puts everything else right.' You praise me for better management, and stronger health, but it is all regulated by that; responsibilities are an honour, difficulties are stepping-stones, and all goes easily and well when Christ is the ruling centre, the joy and hope."

As she crossed the room to answer a report from the nursery, he almost wondered if she could be the same Kathleen—all her lassitude gone, her life full of energy and brightness; and all since that afternoon on the sea.

"Kathleen," he said, as she came back to him, "I am not unmindful of your patient words, your life proves the truth of what you say. Maybe the same One is to be my mainspring too, and in *this*—the only bond that can never be broken—we shall be united for ever."

The only shadow that hung over her spirit rolled away, as she said, "Thank God, for ever."

Then another autumn came. "Hazeldene" looked brighter than before, every wheel in the house moved in harmony, one spirit ruled throughout. Work seemed lighter, cares more sacred, pleasures more invigorating. Depression and weariness had given place to courage and gladness—and the explanation lay in the fact that the "Mainspring" was right.

Christ in you, the hope of glory,
On Thee, O Jesus, strongly leaning,
I calmly onward go;
No cloud, no coldness intervening,
To damp love's blessed flow.
In Thee for ever, Lord, abiding,
I know that all is well;
Within thy love for ever hiding,
Who can my gladness tell?"

THE MANCHESTER MISSION has opened its winter campaign. During the summer months the work has been for the most part in the open air. The five brass bands fulfilled their ministry, bringing music into the narrow, grimy streets of the areas covered by the Mission and drawing crowds to listen to the preaching. Some of the best open-air speakers are men who have themselves been brought to God through the agency of the Mission.

NINETY YEARS OLD.

Friday last was Mr. George Müller's ninetieth anniversary of his birthday. In the evening a tea was partaken of at Bethesda Chapel, Great George-street, Bristol, by the members of the church, and subsequently, there was a crowded gathering in that place of worship, when a presentation was made to the venerable philanthropist; he, in reply, gave an interesting sketch of his long career, with a view of showing how good God had been to him.

Mr. B. Perry, who presided, said he was expected to find words that with one voice could express the pent-up feelings welling over in all their hearts towards their beloved brother—feelings of warm love and affection for him personally, feelings of gratitude for the many, many years of long, faithful eminently Scriptural ministry, counsel, and discretion which that church had received at his hands; and of admiration of his holy life of faith, and abundant labours in their midst—especially as set forth in his great life work at Ashley Down, as founder and director of that great institution.

Their hearts were possessed with a feeling of gratitude to God that He had raised up their beloved brother to do such a mighty work as he has done. It was their joy to praise God that on his ninetieth birthday, they were able to meet him with his abundant strength of body, his vigour of mind, and with grace reigning triumphant as it was rarely to be seen in one of God's children. He remembered when ten years ago they met Mr. Müller under somewhat similar circumstances when he was eighty years of age. He referred to Caleb, who, when he was eighty-five years of age, said: "I am eighty and five years old, yet am I as strong as when Moses sent me forth forty-five years ago." Their brother had now outrun Caleb by five years. They devoutly thanked God for manifesting his power in the strength—physical, mental, spiritual—given to Mr. Müller in response to simple trust in Him. God had most lovingly and graciously given him a co-worker in his great work at Ashley Down and at that church in his beloved son-in-law. A very pleasant duty devolved upon him—in the name of the church, he asked Mr. Müller to accept a purse containing £184 13s. 6d., the free-will love gifts of friends connected with that church, and he hoped Mr. Müller would kindly accept it at their hands. He wished that if it be the Lord's will, and for his glory, they might meet that day ten years, and see Mr. Müller still in the enjoyment of health and strength and joy in the Lord.

MR. MÜLLER'S CONVERSION.

Mr. George Müller then ascended the pulpit and addressed the crowded congregation. He said in the 103rd psalm David sought to recount the mercies of the Lord, and he began in these words, "Forget not all his benefits." These words were particularly laid upon his own heart as he saw his Christian friends gathered together that evening. He would in all simplicity, for their comfort and encouragement, seek to recount a few of the numberless blessings and mercies which he had received at the hands of his heavenly Father. First he was brought in a remarkable manner to the knowledge of the Lord Jesus Christ. He was a careless, reckless, most worldly young man in the first twenty years of his life. From the time he was confirmed, when he was fourteen years old, until the time he was twenty years five weeks of age, he never read the Holy Scriptures, never thought about the concerns of his soul, never in the least degree sought to care about God, or of life and work for Him. His whole life and determination were as if there were no God. In this state he entered the University for the purpose of being prepared to become a clergyman, but he had scarcely entered the University when the life of worldliness, carelessness, and indifference to spiritual things which he was leading was manifested more than ever. It pleased God in the wonders of his grace, through one of his fellow students, to lead him to a little prayer-meeting in the house of a tradesman, which was attended by only four pious students—three only besides himself—out of the 1260 frequenting the University. In the little prayer-meeting he saw for the first time persons kneeling in prayer as he had never seen them before; for the first time he heard about the way of salvation through Jesus Christ; for the first time he saw what a wicked, guilty sinner he had been, walking without a thought or care about God. It pleased God, after he had entered the house as one dead in trespasses and sins, and utterly unconcerned and reckless about the things of God as one could possibly be, to allow him to leave it a Christian, although one extremely little instructed about the things of God. Without anyone telling him, the theatre was no longer frequented, the ballroom frequented no more, and the card table given up. He said to himself at once that his whole life should be different to what it had been, and by the grace of God that had been done.

A little before his University course was finished, he desired to become a missionary to the Jews, and he was influenced in this by interviews with Professor Tholuck, one of the most holy men known, who acted in connection with the London Society for Promoting Christianity among the Jews.

He was asked whether he would like to become a missionary to the Jews, and he considered this to be a most remarkable question, because he was especially fond of the Hebrew language, and was especially given to the study of it. After much prayer and consideration, it was fixed that he should go to London in connection with that Society. Then came the question about his passport, for he was liable to military service. By the advice of friends he applied to the President of the province, but his application was refused. Then his friends told him to go to the King himself, but the King for the first time declined to exempt a missionary, and the matter was referred to the Minister of State. Now there was no expectation he would ever obtain what he so desired, but getting an introduction to the Chief Marshal of the army—a Christian man—he was examined by two of the leading military medical officers at the marshal's desire.

THE FIRST OFFICER SAID HE WAS UNFIT

for the army; too weak, and with a tendency to consumption. He carried that opinion to the Chief Marshal, and he asked him at once to go to the other medical officer, who examined him for a long time, and then confirmed the judgment of the first doctor. Thus the Chief Marshal saw he could exempt him from military duties, and it was done. Now a passport could be obtained for England. Let them notice the remarkable circumstance. The young man, then twenty-three years and four months old, was now ninety, in good health and a vigorous state, physically and mentally. Let them admire the kindness of God and what He had enabled him to go through all this time.

He landed in England on March 19, 1829, and shortly afterwards, through overwork and study, was taken ill and brought near the gate of death. His expectation was that he would go home to the Lord, but He wondrously raised him up. He went for a change of air to Teignmouth, where he became acquainted with Mr. Craik, and he learned there more clearly than before the Word of God. As there was no desire on the part of the Jews to care about the Scriptures, he judged, under all the circumstances, that it was best he should dissolve his connection with the Society, and labour more generally among nominal Christians. He laboured in the little church at Teignmouth for two years and four months, and then in the Providence of God, in connection with the beloved Mr. Craik, in May, 1832, he came to Bristol. In the most remarkable way that chapel was obtained in answer to prayer in August, 1832. Seven met there for the first time to commemorate the dying love of Christ—Mr. Craik, his own beloved wife, himself, and four brethren and sisters. Since then, over 6000 had been received into fellowship. During the last eighteen months or two years of their labour there, hundreds were brought to the knowledge of Christ, to say nothing about believers being helped in the Divine life.

After being there two years he was directed to found the Scriptural Knowledge Institution for Home and Abroad for the purpose of aiding or establishing schools, circulating the Holy Scriptures, and afterwards also circulating tracts; and to it, twenty months later, was added the orphan work. That was an extremely small beginning, and it was ridiculed not a little by one and the other. Years afterwards No. 2 was erected because the applications increased more and more, and Nos. 3, 4, and 5 followed in due time in answer to many prayers. How was this? Was it that he was an excellent man? Nothing of the kind. He was just a very ordinary Christian, and had but one simple way of acting—trusting in God,

SIMPLY RELYING UPON HIM;

not in the least degree depending upon himself, nor even on very wealthy friends, who would have at once come forward with a handful of bank-notes if he desired it. His whole determination was not to say a word, even if he could get ten thousand sovereigns by giving only a hint to his wealthy friends that they were in need. He did not do it. This was no mere statement, but a reality. There was not in the whole world a single individual who could say they hinted in the least to anyone to help them. God invariably helped him, though often and often it came to the great extremity, and often and often the appearance was that as if God had forgotten them and would not help them. That was only an appearance, for in reality invariably God aided them when it came to the greatest extremity.

His preaching tours he had before referred to in their hearing. He had

TRAVELLED 200,000 MILES

by land and sea with his departed wife; had preached in forty-two countries in Europe, America, Africa, Asia, and the six Australian colonies. He had crossed the Atlantic seven times, had been over the Red Sea five times, and sixteen times the Mediterranean. He had crossed the Pacific Ocean and the Indian Ocean, and never once had he been in the least sick. See how good it was to be an obedient servant of Christ. His mental powers were as clear as when he passed his examinations, and wrote essays in Latin, French, German, and had to pass examinations in Hebrew and Greek, mathematics, history, and the like. These examinations were seventy years and six months ago. How they should admire the Lord's kindness! Godliness was profitable even in this life. He knew no way to begin and no way to end in speaking of the benefits the Lord had conferred on him. He had helped him in writing books which God had blessed, and in the forty-two countries wherever he went he met those who had known him a long time from his writings and who were delighted to meet him face to face. See how God could use a miserable worm which was only a wreck when brought to the knowledge of the Lord Jesus Christ, and who was that evening at the commencement of his ninety-first year.

For sixty-nine years and ten months he had been a very happy man. That he attributed to two things. He had maintained a good conscience, not wilfully going on in a course he knew to be contrary to the mind of God; he did not mean, of course, that he was perfect; he was poor, weak, and sinful. Secondly, he attributed it to his love for the Holy Scripture. Of late years his practice had been four times every year to read through the Scriptures with application to his own heart and with meditation, and at that day he was a greater lover of the Word of God than he was sixty-six years ago. The more it was treated with carelessness and indifference, and the more it was reasoned away, the more he stuck close to it. It was this, and maintaining a good conscience, that had given him all those scores of years peace and joy in the Holy Ghost. He prayed that God's richest and choicest blessings might rest upon them.—*Western Daily Press.*

L.M.S. CENTENARY CONVENTION.

Seldom, if ever, have there been such missionary gatherings as have just come to a close in London. They have been remarkable alike for the breadth of their conception, the number who attended them, the bright and hopeful spirit that growingly pervaded their course, and the happy outlook which they everywhere revealed as opening before missionary work. Over a thousand delegates were present from all parts of the kingdom, and even of the world.

The organisers of this unique Convention deserve the hearty thanks of those interested in the work, for their splendid programme. Every part of the field, every form of effort, all the encouragements, difficulties, and perplexities of the situation at the close of this memorable century, were passed in review in papers written by those who knew most about the subject, and in addresses that were short, comprehensive, and so far as limits permitted, exhaustive of all the salient points, while in the conferences that usually succeeded, there was a free and frank exchange of opinion on points of policy and questions of difficulty.

One of the most pleasing features of the meetings was the fact that many of the papers were written by experienced men and women who are away in the mission field. On previous occasions only those on furlough have taken part in the annual meetings of the society; but many of the most suggestive addresses last week were from honourable absentees, who sent their words home to be read at this Convention. It would, of course, have been better if they had been there to read or speak their own thoughts, but this could only have been secured at enormous expense and much disturbance of their work; and the secretaries read the papers in a way that left nothing to be desired. This feature of the Convention made us feel

AT ONE WITH DISTANT WORKERS

in a touching way: it enlarged the scope of the centenary celebrations till we felt that for the week the City Temple was a centre of Christian thought, and prayer, and deliberation, of which the circumference was truly the whole wide world. There was something kindling to the imagination in the very idea, and the experiment might well be repeated at the more ordinary meetings of the society. Why should we not annually enjoy some messages from the battle-front? Generals send home their dispatches while the conflict is being waged: why not leaders in the battle of the Cross?

Three impressions remain very vividly. One is the sense of advance that marks the work almost everywhere. The outlook, the British Association *savants* notwithstanding, is most inspiring. In only one or two fields, notably that of Madagascar, is there a feeling of discouragement and fear; and this is due not to the condition of the work itself, but to extraneous circumstances that have disturbed it. In other directions, the universal testimony is, that never were the conditions more favourable, never were the workers more encouraged or enthusiastic, never was the outlook more promising. The world is now an open door for the Gospel of Christ; the cry everywhere is—more men, and more money! In all lands the words of the hymn are being fulfilled:—

Far and wide, though all unknowing,
Pants for Him each human breast;
Mortal tears are for Him flowing,
Human hearts in Him would rest;
Thirsting, as for dews of even,
As the new-mown grass for rain,
Him they seek as God of Heaven,
Him, as Man for sinners slain.

Secondly, it was borne in very clearly upon our mind that besides the direct channels of preaching the Gospel, and the usual methods of evangelisation, much is being done to prepare the way by

MORE INDIRECT METHODS

of reaching the hearts and minds of the heathen. Their hearts are being greatly touched in all lands by what is being done for their bodies by means of medical missions, and also by industrial missions; and their minds are being made sensitive to the truths of the Gospel by education. Some of the delegates at the Conference expressed a fear lest too much was being expected of these less spiritual methods, and deprecated, for instance, the stress that is being laid at present on reaching the educated classes of India through educational institutions; but the missionaries from the field spoke words of weighty reassurance on this point, and showed that they were in no danger of forgetting the central aim of their work, but that they were keenly alive to the opportunity education gave them of reaching the souls of men; and especially was this the case in India and China.

Thirdly, it is clear that women have a splendid opportunity before them in the mission field. As was said in one of the most suggestive papers, no woman can now say, "There is no work that I can do." Given good health, there is scope for every possible talent, if only there is a true consecration of spirit, and willingness to obey the call. When we think of the aimless, vapid life of thousands of middle-class women, with no home-ties, and little opening for the exercise of their dormant gifts, how they spend their years as a tale that is told, and leave no hearts better or holier for their presence in the world—what a call and what an opportunity is here! Will not some of my readers ask themselves whether they ought not to give their hearts, their substance, their lives to this magnificent and Divine work? Will no one say—"Here am I, send me!"?

J. G. E.

[BY ANOTHER CORRESPONDENT.]

It was a thought from above to hold such a gathering, and everything seemed to conspire to make it a success. The number of delegates was about a thousand, and there was an overflowing amount of hospitality for them. The morning prayer-meeting and conference, the afternoon conference, and the evening public meeting, with the sermon and communion on Friday, were all well attended. The conference on women's work drew together the largest audience, and it was a great pity that the ladies who took part did not speak loud enough to be heard by everyone. That the City Temple is not beyond a lady's powers was proved by the way in which the great meeting heard Miss Roberts' tender and powerful appeal on behalf of China.

GENERAL FEATURES.

The papers read were of a practical and suggestive kind; there was no wild talk, not even on the subject of Industrial Missions, so long as the missionaries had the talking to do, while those at home who seized the opportunity of speaking, seldom went far astray, and never was there a word spoken but in the spirit of love. The presence of representatives of other societies, from Basle, Norway, and Holland, as well as from nearly all our home societies, added a catholic feature to the Convention worthy of the Society that called it together. The reunion of missionaries was evidently greatly enjoyed.

DIFFICULTIES OF MISSIONARY WORK.

These are manifold, and were impressively set forth in the picture of a missionary's daily life, *e.g.*, in visiting among Chinese women you are met with the universal difficulty in the conditions of domestic life. The houses are so open that you can obtain no privacy; heathen neighbours are looking on and listening, going out and in; children are playing; animals are moving about; and perhaps a good deal of wrangling and quarrelling is going on, very likely the neighbours are gambling. Even when the Gospel has been accepted by a family, the limitations of the home are all inimical to the higher life, decency is almost impossible. Our crowded town populations in England present in an English form the difficulty which in its extremest form exists all over heathendom.

The position of woman is another universal difficulty. In India and China, and also among the savages of Africa and Polynesia, woman is oppressed. In Madagascar, as Miss Bliss informed the Convention, woman is a beast of burden, and if a man wants another beast he marries another wife. Obedience to parents is never taught, and in Samoa one man will adopt the son of another who has run away from home; foster-parents are the enemies of the true parent. Clan relationships are opposed to the new ideas and ways of Christianity. Caste, of course, is the great hindrance in India. But everywhere the unbridled passions of a sinful nature have built up their own walls of defence against the truth. In Matabeleland the conceit of the people had barred the way to them; with conceit came cruelty, treachery, and intolerable oppression. That is now changing, especially among the young. Another trouble among tribes of a comparatively small size is the influence of a hostile chief. In Samoa the native pastor is altogether dependent on the attitude of the chief.

HOME AND WAR.

Yet even in the most degraded communities the Gospel is changing the homes. The Christians set the example of more decent living; the students of the colleges are properly housed, and so the change comes in. A milder reign also comes with the knowledge of Jesus. Mr. Chalmers said that the missionaries everywhere set their faces against tribal strife, and taught that men should live in peace. Although war has not ceased in some places, it is not so terrible as formerly. The whole of the ten wars which they have lately had in Samo were not so destructive as one of the old wars.

ENGLISH AND VERNACULARS.

The right place of English in the work of the missionary as the language which he himself speaks, and in which are treasured up the stores of secular and sacred knowledge, is always difficult to determine. His more thoughtful people are sure to learn some of it; they are ambitious to learn it; but it ought not to fetter the use of the vernacular. In India many natives speak English, though they are only a small proportion of the whole. As was pointed out, English is to the vernacular very much as Latin was to English in the very earliest days of Christianity in our own island. Even to the time of Dante Italian was not regarded as the language for scholars and for books, but Dante changed all that; and the vernacular will no doubt triumph everywhere. The first place was distinctly given by the missionaries to the vernaculars. One curious difficulty, however, which seems to be specially pressing upon natives of the South Seas, is the poverty of their language for the ideas which the Gospel and the new life have brought. In the Hervey Islands the people are clamouring for English, because it gives more room for their minds. The difficulty will probably be solved as other nations, notably our own, have solved it—by introducing foreign words. In India, some 261 millions speak the vernacular, as against some fifteen millions who are able to read it; and there is about three-quarters of a million of the educated and higher classes.

EDUCATION AND EVANGELISTIC WORK.

The work of education becomes vital when once a few souls have been gathered together, and in India becomes urgent. In Africa and the South Sea it is a comparatively simple problem, how far and in what direction to go; in India it is complicated. In the South Seas the schools and colleges have done a splendid service in the way of training pastors and teachers. In the Hervey

Islands the church and the school form the central point of village life, and each village maintains its own school. The Malua College in Samoa has always been ready with teachers, who were willing to go anywhere, and to lay down their lives for the Saviour. Some of the warmest evangelists at the Convention were the most strongly in favour of education in India, and Dr. Glover pointed out that education, which was a main point in the early days of the Baptist Mission, had subsequently declined, but was now being revived. He contended that the life of Christ in man must touch and sanctify every part of man's nature. The suggestions for the further and higher education of Christians were indicative of the immense strides which missions have made. Mr. Whitmee revived his suggestions of twenty-five years ago for a college to be formed in Sydney, to which some of the most able of the young men from the South Seas might be sent; but it did not seem to meet with much favour. There was also a suggestion for a Christian University for India, which should also be a Union one, representing every branch of the Church, and which should be to the Christian educated youth of India what the Universities are to our youths at home. There was frequently expressed in the Convention a strong desire to do more for Young India, and to get hold of men of high position, who wield a large influence. "Quality," said one paper, "counts for more than quantity." The "new scholars," who hold the newspapers, are looked to by their countrymen for guidance. Secular education is breaking up the whole mode of thinking, and all the ancient beliefs of the people; the lack of reverence which is thus sweeping through the country is alarming even the Government. Yet in India Christ is regarded by large numbers as the flower of humanity and the crown of character; there is much private reading of the Scriptures, even Brahmins buy them for this purpose. But agnostic journals and unclean French novels have a large circulation. It is a strange antagonism of forces; hope is on one side, fear on the other. The Government spends more money on the higher education than on the lower or primary, which it casts on the missionary societies. Open-air preaching and lecturing are popular, and educated men with the Christian message are eagerly listened to everywhere. The large share which education obtained in the discussion only showed how necessary, yet how difficult, is the work. It does not overshadow or threaten the work of evangelisation, which takes about seven times more of the Society's strength.

WOMEN'S WORK.

This varies only in detail in different lands; the testimony from every quarter was that the woman worker was the friend and helper of the despised women and the neglected children. One of the favourite plans, alike in Madagascar with the Norwegian missionaries, with the Friends' Society, and with the L.M.S., and in India, is to get girls into "boarding schools," but these institutions do not quite resemble our boarding schools at home. They contain orphans and the children of evangelists, who, having to go wandering about, cannot see to their training and welfare, as well as the children of such parents as may be willing to send them. The opportunity of constantly and powerfully influencing these girls is greatly prized. European women can guide the work of native men teachers. European women can lead native women anywhere, and native women teachers can go anywhere, said Miss Budden, of Almora. Native girls are ambitious to learn. Even village evangelistic work can be best done by women in India; only, English women going abroad should remember that health and strength are required for the work, also cheerfulness and love to the people. Miss Budden also insisted with a wise insight upon a few homely qualities, such as the ability to keep accounts, and to use public money carefully. She thought that young workers should be placed with old and experienced ones. Now is the time for English Christian ladies to enter in, for the women of India are, as it were, awaking from sleep, and coming to know what they can do.

PRESENT-DAY THOUGHT AND KNOWLEDGE.

Although the argument and appeal for foreign missions was to be stated in relation to present-day thought and knowledge, the Convention heard very little about it. Some had been looking for the establishment of a working agreement between exact science, the higher criticism, and missions, but the workers seemed to be a good deal too intent on practical things to pay any attention to such a thing; evidently it was most practical to them yet.

SELF-SUPPORT AND SELF-GOVERNMENT.

Mr. Wardlaw Thompson spoke with much wisdom and force on this subject, pointing out that sometimes the churches, as in the South Seas, have power enough to support themselves, but not strength to govern and to guide themselves, while others again have the power of self-management, but not the means of self-support. They must be dealt with according to their condition, no hard or fast line being drawn. So far as the future is concerned, Dr. Muirhead said that the century on which the Society is entering may be new, but the work is old, the battle is the same, and the enemies are the same. The same power would have to be depended upon for victory—the Gospel applied by the Holy Spirit to the hearts of men. There was never a false note struck in the Convention on that vital point. The whole of the meetings were times of blessing, and missionary work cannot but feel an impulse from them all over the world.

LUDHIANA SCHOOL OF MEDICINE.

Some time ago we called attention to the North India School of Medicine for Christian women, at Ludhiana, in the Punjaub. In November last year a beginning was made, and for the last two terms the students have numbered thirteen. Five of these are being trained as nurses, two as compounders, and six have entered for the full course of medical study. With the exception of two English girls, all are natives or Eurasians, and all work happily together and enjoy their work.

The object of the school is to give native and Eurasian girls the opportunity of pursuing a complete course of medical study under the instruction of fully qualified lady doctors, and at the same time to keep them under daily Christian influence and Bible teaching, so that when their curriculum is completed, they may, with the helping of God, be fitted to minister to the spiritual as well as the physical needs of their suffering sisters, and thus be true medical missionaries.

The importance of the students being protected during the long course of study from the many temptations and dangers incident to the pursuit of medical training in mixed schools and under native men lecturers, and without the help of Christian teaching, must be easily seen by all who know anything of the habits of life in India as to the seclusion of women. Two American lady doctors were very kindly lent to the school from January to August, to give two hours' teaching in English daily, while they were themselves studying the language. Now a Scotch lady doctor is kindly lent for the same work for the next year; and through the kindness of the friends of the Manchester Convention, who have promised the salary for three years, a lady doctor (Miss E. Dodson) is going out to be on the permanent staff of teachers for the School.

Funds are greatly needed for the completion of the passage money, and also for the support of the school. Scholarships of £20 per annum are also much desired, as the students are mostly unable to pay their own fees. Above all, continued and earnest prayer is asked by the principal of the school, Dr. Edith M. Brown, who says, "The work is great, and our strength and wisdom are little, and we need very much besides the supply of temporal needs." The treasurer is Mrs. Percy Fleming, 93, Gower-street, London, W.C.

"SCRATCHING THE SURFACE."

While educated Hindus and Mohammedans have been testing the gullibility of American Christians as to the beauties of their religions, and the slight effect years of Christian effort have made upon them, let us see if it has more than "scratched the surface" of Buddhism in Burma.

The Gospel has been preached in Moulmein for less than seventy years, and what is there to show for it? As you land at the Tavoy wharf and look up at the first signboard you will see in English and Burmese, "Mission Road." Another street running at right angles with it is known as Christian-street. Nearly opposite the junction of these roads stands the Burman Baptist Chapel, a solid brick structure, kept in neat repair by the members of the church. The Christians living in these streets have good, substantial houses, some larger than the missionary's house, well furnished, with an air of comfort about them. The church numbers about two hundred and fifty members at present, and probably as many more have gone home to glory. They support their own pastor and a city missionary. There is a flourishing Sunday-school of one hundred and eighty members, a Woman's Christian Temperance Union, a Woman's Evangelical Society, and a Toungoo Missionary Society collect money monthly for their respective work.

The young people are strong in the Y.P.S.C.E., and a circle of King's Daughters. The latter have done efficient service in connection with the mission dispensary and hospital the past year. The contributions of the church last year averaged about *Rs.* 6, or two dollars per member.

Recently a poor Toungoo Christian, living thirty odd miles from town, was burned out. This week the missionary takes to his relief *Rs.*62, or over twenty dollars, as a freewill offering from his Christian brethren and sisters. The Buddhist would sit stolidly by and say: "It is his fate. Probably he committed some great sin in a former state of existence, for which this is the punishment." I have seen boats overturned in the swift currents of the Irrawaddy River, and other boats sailing by, not offering the least help to the struggling men in the water, because they would not "interfere with a man's fate."

Four large Christian schools show what Christianity is doing for the young. Twenty years ago it was difficult to keep Burman girls in school after they knew how to read and write. Now they are eager to pass the higher standards, and their needlework would compare favourably with that of any girls of their age in America. A Burman Christian doctor, educated in America, said that when he first returned to this country he could not make a living practising medicine, so he took up teaching for a number of years. He has now a lucrative practice among the heathen as well as Christians. The progress of Christianity among these bigoted heathens is slow, it is true; so is the progress of a glacier on the mountain side. One can scarcely see it, but it moves with resistless power, grinding to atoms whatever obstructs its way. So, I believe, in God's own good time, Christianity will crush the hoary religions of the East, sweeping away the vile religions of the Hindus, the sensual religion of the followers of the False Prophet, and the cold, selfish, hopeless religion of the Buddhist.—*The Helping Hand.*

PORT SAID.—Passing through on my way to India, I naturally sought a Christian resting place, and found it in the Seamen's Rest and Strangers' Welcome. I am sorry to learn that its funds are at a low ebb at present, and, therefore, venture to appeal to your readers for their kindly aid. A hundred pounds are much needed to carry on the work, and doubtless some of your readers will be able to send a goodly supply of Christian literature, books, tracts, etc., for distribution on board ship. The work appeals to the sympathies of us all.

Alfred Porcelli, Lieut.-Col. R.E.

OUR DAILY HOMILY.

SUNDAY, OCTOBER 6.

"The vail shall divide unto you."—Ex. xxvi. 33.

That vail was rent when Jesus died, the Holy Ghost signifying that from that moment access was free into the Holiest. All believers are now welcome to draw near and live in the perpetual presence of God, their Father, even as Jesus did in his earthly life, and as He does in the Heaven of Heavens. This is the clear teaching of Heb. x. 19, &c.

But there is a deeper significance still. The new and living way was opened through the rending of the flesh of Jesus Christ. As his flesh rent on the Cross, the Temple vail was rent from the top to the bottom. And it is only when we have chosen the cross, with its shame and death, as the lot of our self-life, that we can enter into that immediate fellowship with God which is described as "within the vail."

How many there are who never get beyond that dividing vail. They know the brazen altar of Atonement, the laver of daily washing, the golden altar of intercession; but they are never admitted to that blessed intimacy of communion which sees the Shechinah glory between the cherubim and the blood-sprinkled mercy-seat.

O Spirit of God, apply the blood to sprinkle our consciences, and the water to cleanse the habits of our daily life, and lead us where our Forerunner and Priest awaits us.

MONDAY, OCTOBER 7.

"Pure olive oil beaten for the light."—Ex. xxvii. 20.

The saintly McCheyne used to say, when urging his brother ministers to diligent preparation for the pulpit: "Beaten oil for the sanctuary." And he strove never to present to his people truth which had not been beaten out by careful devout meditation.

But there is yet another thought. That lamp in the Holy Place was an emblem of the testimony of the Church, that is, of believers. As the incense table was a type of their aspect towards God, as intercessors; so the seven-branched candlestick was a type of their aspect towards the world, as luminaries. In the Book of Revelation, the Lord compares his churches to candlesticks.

The oil is, of course, as always in Scripture, a type of the Holy Spirit. He in us is the only source of light bearing. But the *beaten* oil reminds us of the chastisement and discipline through which alone our best testimony can be given. The *persecutions* of the Church have always been the times when she has given her fairest, brightest witness to the Redeemer. The *sufferings* of believers have ever led to the tenderest, strongest words for the Master, whether by the sick bed, or in the hospital ward.

The *brokenness* of spirit which is the surest mark of the mature work of God in the heart is also a rare condition of light-giving. The more beaten and broken you are, in poverty of spirit, the purer will be the heavenly ray of love and light to the glory of Christ.

TUESDAY, OCTOBER 8.

"A golden bell and a pomegranate."—Ex. xxviii. 34.

The robe of the high priest's ephod was of blue, the colour of heaven, of deep lakes, of the glacier-crevasse, of the gentian and forget-me-not. On the skirts were these alternate bells and pomegranates. Those skirts stand for ourselves. We dare not take a high place near the head or arm, but thank God, there is a place for each of us at the skirt, near the foot; and the holy oil will reach us there, for the Psalmist tells us that it descended even to the skirts of the high priest's robe. It is a blessed thought, that we may receive the droppings of each anointing that falls on the head of Jesus.

But the anointing of the Holy Ghost always shows itself in sweetness and fruitfulness; the sweetness of the golden bell, tinkling with every movement, and the fruitfulness of the pomegranate.

We must be sweet, as well as fruitful.—Too many Christian workers are over-tired and over-wrought; they are peevish and fretful. When they come back from meetings on which they have bestowed their last energies, they are neither sweet nor gentle to the home-circle, who have been so lonesome during their absence.

We must be fruitful, as well as sweet.—True religion is not a mere sentimentality; it is strong, healthy, helpful, fruit-bearing. Some seem to think that to attend moving meetings, to make profuse use of the word *dear*, is to touch the high-water mark; let them learn that the life must tell on others, in bearing fruit, which has in it the seed of reproduction.

WEDNESDAY, OCTOBER 9.

"Thou shalt wash them with water."—Ex. 29 4.

This chapter tells of the consecration to their high office of Aaron and his sons. The entire family is constantly joined thus together, as one in God's sight. Similarly Christ and his house, which is ourselves, who believe, are one. This account of investiture is, therefore, full of holy instruction for us. We too must be sprinkled by the blood on ear, and thumb, and toe, as those who have been redeemed. We too must be consecrated and anointed, but there must be the cleanliness of which these words speak.

This is where so many have erred; they have sought consecration, anointing, and the priestly office, but have not remembered that their bodies must first be washed with pure water.

We must be clean in our habits.—If there is anything in our daily behaviour which is not quite clean, it must be put away. There seems some incongruity between the anointing of the Holy Ghost and the fumes of tobacco. An excessive indulgence of the flesh, even in legitimate directions, and all indulgence in wrong ones, are inconsistent with the life of consecration.

We must be cleansed in our thoughts.—Whenever temptation is suggested, even when it is still in the far distance, we must turn from it with loathing, and ask that the blood of Jesus may go on cleansing hour by hour. "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee."

We must be cleansed in our intentions.—The self-life recedes as it is driven from the outworks of our nature, it goes deeper into the motives and springs of action. We discover that self is the spring of so much of our religious activity. Everywhere we need the laver, the hourly washing of John xiii.

THURSDAY, OCTOBER 10.

"Upon the flesh of man shall it not be poured."—Ex. xxx. 32.

What perpetual references there are to the work of the Holy Spirit, under the symbol of the Anointing Oil, meet us in these chapters. It becomes us to ask ourselves very seriously whether we lay an equal stress on it in our daily experience. Is it true of us, as of those to whom the Beloved Apostle wrote, that the anointing which we received abideth on us? It is not enough to have the Spirit *in* us for sanctification; He must be *on* us for service and ministry.

But He cannot come on the flesh of the ordinary man; He descends only on those who are washed, consecrated, set apart for God. Many claim the Holy Spirit's anointing, and try to reckon they have received it, but they find it fail, because they desire it for the flesh.

There must be no yielding to fleshly appetite. When we were in the flesh, sinful passions wrought in our members. But there must be no permission given in these directions. A calm, reverent, self-disciplined nature is alone fitted to be the seat of the Holy Ghost, his nest and home.

There must be no gratification to worldly pride and ambition. Too many are eager for the Holy Ghost, that they may be able to make a name, gather an audience, but God is not likely to give us his river of throne-water to turn the mill-wheels of personal ambition.

There must be no fleshly striving after it. We wrestle and struggle to win the Spirit, and miss Him. It is only when our hope of attaining this blessing by our own efforts dies down, and we are humbled and broken before God; when we cry out to Him to *give* what we cannot *win*, that He draws near and gives the best of all his donations.

FRIDAY, OCTOBER 11.

"I have called by name Bezaleel."—Ex. xxxi. 2.

We lightly speak of a man's occupation as his *calling*, and fail to realise the profound significance of the phrase. One man is called to the ministry, another to the bar, others, like Bezaleel and Aholiab, to work in all manner of workmanship. Each should realise, therefore, that faculty, desire, circumstance, constitute a Divine call, and that there may be as distinct a vocation in the merchant's office or the tradesman's shop, in the work of a domestic servant or the housewife, as in the Church itself.

The morning bell that summons us to daily duty is the call of our Father, bidding us to engage in the toils to which he has assigned us. He who gave Moses the plan gave the artificers the power to achieve it in gold, silver, brass, and in wood. Let this be your faith, and each morning, as you go to your work, however distasteful or humble it may be, say, "God has called me to this, and He will fill me with all the strength, wisdom, and grace that I need for its right doing." 1 Cor. vii. 20-24.

Abide in your calling.—Unless it is a wrong or dishonourable one, it is better to stay in it than to become restless and changeable; and if you feel that you must leave it, wait for God to open the door into something else.

Find in God the makeweight to all the deficiencies of your life.—If you are enslaved by daily duty, remember that in Christ you are free; if free from daily toil, in Christ you are a slave. The supply of every deficiency, the rectification of every hardship, is to be found in Jesus.

Mind to do all for God.—Some work for money, doing ill when poorly paid; others for praise of man, doing badly when none commend. But to do all in God and for Him, as artificers for his tabernacle and priests in his temple, remembering that He sees and accepts all, not according to the results accomplished, but to the heavenly and holy motives that prompt the worker—this is to be blessed.

SATURDAY OCTOBER 12.

"Peradventure I shall make Atonement for your Sin."—Ex. xxxii. 30.

The heart of Moses was full of that great, wonderful new word, *atonement*. For many days God had been telling him about it, and speaking it over and over to his heart. He seemed, however, to feel that no ordinary sacrifices would avail: the blood of goats and bulls would surely be insufficient to put away the black transgression into which Israel had fallen. But there was rising in his heart a resolve, to which he gave expression when he returned to God: "Blot me, I pray thee, out of the book which Thou hast written." He did not realise that even his blood would not avail, but that the blood of Christ, who, through the eternal Spirit, should, in the fulness of times, offer Himself without spot to God, alone could put away sin.

In every heart there is a deep conviction of the necessity of an Atonement.—This is the source of the temples, altars, and sacrifices, which have marked the history of every nation under heaven. Man has felt as by a natural instinct that some reparation was necessary to the broken law.

The insufficiency of animal sacrifice.—In the Levitical system there was a remembrance of sin made year by year, but the sin itself could not be purged by such rites. The fact that the worshippers so constantly came back to offer their sacrifices shows that they were not assured. The priests always stood: their attitude was an emblem of an unfinished work.

The sufficiency of Christ's Atonement.—He was willing to be cut off out of the land of the living for the transgression of his people; and because He died, there is no longer the—which in Moses' prayer speaks of uncertainty, but a blessed assurance that we are at one with God, with each other, and with all holy beings.

INTERNATIONAL S. S. LESSONS.

OCTOBER 13.

THE TRIUMPH OF GIDEON.—Judges vii. 13-23.

GOLDEN TEXT.—Psa. xxvii. 3.

THE oppression by the Midianites was the severest the Israelites had been called to suffer. Year by year these "pirates of the desert" invaded the land, and utterly destroyed all the increase of the earth (vi. 1-16). It was the sin of the people that led to this oppression; consequently the deliverance needed was not the mere defeat of the Midianites, but the return of the people to God.

Gideon was a suitable man for this great work. One verse gives us his noble appearance, and the fact that two of his brothers had already been slain by the Midianites (viii. 18). He appears to have maintained his piety in spite of prevailing idolatry. Evidently his heart was burdened with trouble on account of the distress of his people (vi. 12-13). He was modest, yet brave; and if he asked for signs, it was not, as in the case of the Pharisees, to find an excuse for unbelief, but in order that his faith might have a solid ground. To such a man God gives all that is needed to strengthen and encourage him.

Before the greater work is attempted, Gideon is called to deal with idolatry in his own home (vi. 25-32). This was no easy task. It required fidelity, and resolution, and courage. By doing the thing that lies near to us, we are being prepared for higher service.

The field of battle was in the North of Palestine, about twenty miles south-west of the Sea of Galilee. The fountain of Harod was near Mount Gilboa, on the borders of the plain of Esdraelon. It was in this district that Saul and his three sons lost their lives (1 Sam. xxxi. 1). In the valley and on the hill-sides of Moreh were the 135,000 Midianites (viii. 10). Against this vast company Gideon could bring only 32,000 men into the field (vii. 3). What an unequal contest!

Yet God deems the Israelites too many. By two methods he reduces their numbers, and adds to their strength and efficiency. The first test (vii. 3) discovers the faint-hearted. This is to be a victory of faith; men who are trembling with doubt are a weakness in such a conflict. The next test (vii. 4-7) is differently explained. It seems to have distinguished the earnest, whole-hearted, from the self-indulgent. Probably the Jewish interpretation is also correct, in distinguishing by this test those who had not been accustomed to bow the knee to Baal. The 32,000 became only 300. But God's people must not be estimated by numbers. Their strength is in proportion to their faith.

Yet another encouragement is given to Gideon (9-15). It is evident that God was already fighting for his people. Fear was taking possession of the hearts of the Midianites, and preparing the way for their defeat.

The battle was strangely fought (16-23). Never was an army so strangely equipped. We hear nothing of the usual weapons of war. Trumpets and torches belonged only to leaders, so that each one of the three hundred appeared like the leader of a host.

The sudden flashing of the torches, and the sound of breaking the pitchers, blowing the trumpets, and the shout increased the fears of the Midianites. Each man in the darkness mistook friend for foe. Panic spread through all their ranks, until the whole company fled in confusion.

As an illustration of the Church's conflict with the forces of evil the story is very instructive. It reminds us that "the foolishness of God is wiser than men." To attempt such a victory with such a small army, and so strangely equipped, appeared like folly. The battle was the Lord's, and He uses such methods that the glory of the victory belongs only to Him.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Finchley*, Oct. 3; *Mildmay*, Oct. 4; *Kingsland*, Oct. 6; *Stalybridge*, Oct. 10; *Altrincham*, Oct. 11; *Warrington*, Oct. 12; *Bradford*, Oct. 13; *Liverpool*, Oct. 14; *Bolton-le-Moors* (Central Hall, 7 o'clock), Oct. 15; *Chorlton-cum-Hardy*, Oct. 16; *Manchester* (Strangeways Hall, 3 o'clock and 6.30), October 17; *Liverpool* (Gordon Hall, 3.30 and 7 o'clock), Oct. 18; Mr. J. S. Tyler, *Petworth*, Oct. 4; *Steyning*, Oct. 8; *Tean, near Stoke-on-Trent*, Oct. 20-27; Mr. Josiah Spiers, *Newark-on-Trent*, to Oct. 11; Mr. H. Falkner, *Slough*, Oct. 3; *Windsor*, Oct. 5; *Woolhampton*, Oct. 6; *Reading*, Oct. 7; *Checkenden*, Oct. 8; *Loudwater*, Oct. 9; *Woburn*, Oct. 11; *Husborne, Crawley*, Oct. 13; *Wolverton*, Oct. 14; *Stony Stratford*, Oct. 15; *Thurleigh*, Oct. 20; *Riseley, Beds*, Oct. 21; *Knotting Green*, Oct. 22; Mr. E. Hughes, *Bisley*, Oct. 20; Mr. A. C. Jewell, *Sandgate*, Oct. 5-6.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending October 12, 1895.—Sun., Oct. 6, Exodus iv. 1-17; Mon., 7, v. 1-13; Tues., 8, v. 14-23; Wed., 9, vi. 1-13; Thurs., 10, vii. 1-13; Fri., 11, vii. 14-25; Sat., 12, viii. 1-15.

For the Young.

THE EMPTIED CUP.

"The cup which my Father hath given Me, shall I not drink it?"—JOHN xviii. 11.

THE word "cup" is very often mentioned in the Word of God. Sometimes the material cup is meant, and sometimes the figurative. But these are hard words for little folks to understand, so I must try and explain them for their benefit. The material cup is that which you can handle and see; the figurative is that which you can neither handle nor see, except with the mind's eye—it is an imaginary cup. Both are frequently spoken of in the Bible, and you will soon see the difference between them when we have had a chat about the two kinds of cups referred to.

First, let me say a few words respecting *material* cups. When we set the tea-things for mamma at breakfast time or tea-time, we little think what an ancient bit of furniture a cup is. In Gen. xl. 11 we read of Pharaoh's cup, into which it was the duty of the chief butler to press the juice of grapes, and then to present it to the king. Then, in Gen. xliv. 11, 12, we read of Joseph's cup, which was found in Benjamin's sack, the discovery of which distressed Joseph's brethren, and led to his making himself known to them. Nehemiah tells us (Neh. i. 11) that he was "the king's cup-bearer." We read, too, in Jeremiah xxxv. 5 of the cups of wine which were set before the Rechabites, when the prophet proved to his people that these strangers were more faithful to their forefathers than they had been to God. So, you see, cups were in use thousands of years ago.

These cups were made of various materials, and used for different purposes. Gold, silver, copper, and other metals, hard stone, alabaster, glass, earthenware, pottery—all were employed in their manufacture. When you visit the British Museum you will see many of the cups which have been brought from the East, and which have been in existence for many hundreds of years. We have seen that these cups were used for drinking wine; doubtless they were used for other strong drinks, too. But I hope my young friends are following the example of those brave Rechabites in this respect, and have determined that they will never partake of these things which have ruined so many homes, and broken so many hearts. Of course these cups were used for ordinary drinking purposes as well. Then they were used by heathen people in their idol-offerings, and they were also employed for the purpose of fortune-telling. I have sometimes seen little girls look into their tea-cups, and imagine that in the dregs they can see a picture—just as we sometimes fancy in the winter evenings we can see faces in the fire; and I have wondered whether this practice of looking into the tea-cup is not a remnant of the very ancient custom of fortune-telling—or "divining"—by means of this little vessel.

But we read, too, of "the cup of blessing" (1 Cor. x. 16), used by the master of the Jewish feast when he pronounced blessing over a cup of wine, and then gave each of the guests in turn to drink. It is supposed that the Lord Jesus Christ alluded to this custom when, in the presence of his disciples, "He took the cup, and gave thanks, and said, Take this and divide it among yourselves" (Luke xxii. 17).

The *figurative* cup signifies the lot, or portion, of anyone. We sometimes say of a man who has been repeatedly visited by trouble and affliction, "poor fellow, his cup is full to the brim." We mean that distress has, so to speak, poured in upon the man, just as water will fill to the brim a cup which is held under the tap. This is what David meant when he said, "My cup runneth over" (Psalm xxiii. 5), only his cup was filled with joy instead of sorrow. In Psalm cxvi. 13, we read of "the cup of salvation"; in xi. 6, of "the portion of the cup" of the wicked. And David has a beautiful expression in Psalm xvi. 5: "The Lord is the portion of mine inheritance, and of my cup." Now, I think you will understand the difference between the two "cups" of which I have spoken, the material and the figurative.

The "cup" which Jesus refers to in John xviii. 11, and Matt. xxvi. 39, 42, of course, was of the latter kind. He held in his hand, as it were, a cup which contained the penalty for the sins of the whole world. It was so terrible a draught that his human nature shrank from it. But Jesus so loved us that He drank the contents of that cup, so that we should not taste its bitterness.

At one time it was customary to put people to death by causing them to drink a cup of poison. In this way Socrates—that wise, but heathen man, of whom you have read—was executed. The deadly draught was brought to him, and, looking into it, he asked what was to be done with it. "Nothing more," replied the servant, "than, as soon as you have drunk it, to walk about till you find your legs grow weary, and afterwards lie down upon your bed." He drank the cup of poison as though it were refreshing water, and lay down and died.

We were condemned to death on account of sin; the cup of God's wrath was filled for us to drink; but Christ in mercy has drunk it for us.

Death and the curse were in that cup,
O Christ, 'twas full for Thee;
But Thou hast drained the last dark drop
'Tis empty now for me;
That bitter cup, love drank it up,
Now blessing's draught for me!

We must thank Jesus for such love; and we must show that we are thankful by our actions and our words. And if our hearts are grateful to Him, we cannot help loving and serving Him, and telling others about Him too. I trust this may be the case with each young reader. F. T. WATT.

NOTES FROM JERSEY.

MR. WOOKEY recently conducted a series of meetings in St. Heliers and in the outlying parishes, in aid of Dr. Barnardo's great work. The Bible Christian Church, spacious as it is, was well filled on one occasion with interested friends, a proof that the Home for Little Boys at Gorey is deservedly popular. Thirty-two of the inmates of the Jersey branch surrounded the preacher, and took part in the musical portion of the service. The address was well calculated to draw forth the sympathies of all who love the Lord Jesus Christ towards the innocent yet suffering and forsaken children, who through misfortune of one kind or another, find themselves friendless and unprovided for. The boast of the institution that "no destitute child is ever refused admission," was clearly set forth, notwithstanding the fact that nearly 5000 were at the present time under Dr. Barnardo's care in the numerous branches of his work. At the close of the service one felt refreshed by the vigorous and helpful words which Mr. Wookey had uttered, based upon the text, "My God, my God, why hast Thou forsaken Me?" and stirred to more active Christian effort by the rebuke that the outcast and the poor often felt themselves forsaken of God, merely because his professed followers exhibited so little Christlike pity towards them in their sin and distress.

Each week-night found the lecturer and the musical boys engaged in seeking to win support for the rescue of the perishing ones. Several of the parishes into which the island is divided were thus visited. The band of little fellows from Gorey, and the hand-bell ringers from London, made a goodly company, and they succeeded admirably in the several parts allotted to them. Everywhere the boys met with invariable kindness, farmers in the island vying with each other in granting the loan of their horses and vans, to convey the lads to and from the localities where meetings had been arranged, and where the shrill whistle of the locomotive never disturbs the sweet stillness of nature's calm.

Mr. Wookey afterwards visited Guernsey, where like opportunities of advocating the cause to which he has devoted himself were offered.

U.S.A. HOME MISSIONS.—The Congregational Home Missionary Society employs 1197 missionaries. Of these 227 preach in thirteen foreign languages amongst the foreign immigrants in the great cities of the States.

THE LATE

Professor C. C. Babington.

Our sketch this week is a brief memoir of a man of science who was at the same time a devoted Christian.

Professor Charles Cardale Babington, M.A., F.R.S., was the son of Dr. Joseph Babington. From earliest childhood he was surrounded by healthful stimulating influences, receiving from the lips of parents and relatives that sound teaching, both in doctrine and practice, which can only come by careful obedience to the one infallible guide—the Word of God. Through the long life which lately closed, that faith was never shadowed, but, with the simple trust of a child, the great student of nature, the keen observer, the profound admirer of every detail in God's wonderful world, "kept the faith." "The works of the Lord are great, sought out of all them that have pleasure therein"—this was a verse he loved, and he longed that his own keen delight in the minutest outcome of the Creator's power might be widely enjoyed by others.

Many a young man attending his lectures as Professor of Botany at Cambridge must recollect how carefully he ever sought to remind his class that in no study could the mind be more led to contemplate with wonder and adoration the God of Power and Love. And in these days of excitement and rush for pleasure, would it not be well if time were given, even during a busy period of the year, and far more during a vacation, for the quiet pursuit of some study in natural science, which not only furnishes opportunities for the awakening and strengthening of the observing powers, but which aids the heart in looking up and entering more fully into the words of the Psalmist: "Thou, Lord, hast made me glad through thy work"?

Professor Babington was a man of many-sided sympathies. The Irish Church Missions Society commended itself to him through personal knowledge gained when visiting Ireland botanically and archæologically (for he was a distinguished archæologist); and his deep interest led him to visit the missions in Dublin and Connemara, and also that in the Achill Islands.

The C.M.S. had in him a warm and true friend, and few of its supporters could be found more keenly interested in the perusal of its monthly *Intelligencer*. The work in Uganda had a large share of interest for him, but his warmest sympathies with the C.M.S. were in connection with the beloved and honoured Rev. Jani Alli and the work he carried on amongst the Mohammedans in Calcutta. This name recalls the large numbers of University men who gathered from time to time in the home at Brookside, either for social intercourse amongst a very few at a time, or in crowded audiences to hear some chosen speaker on missions, or for a Bible-reading. For the latter, none was ever more warmly welcomed than the beloved Sir Arthur Blackwood, whose last Bible reading in that Brookside home was given on Nov. 23, 1890, the eighty-second birthday of the Professor. Among the audience was a member of the Brahmo Somaj, who had expressed a desire to attend, and who afterwards said he would carry back to India the memory of the words he heard on that day.

Time would fail to tell of all the sacred influences exercised by Professor and Mrs. Babington amongst University men. It was in their home that the sainted Bishop Parker first met Rev. Jani Alli, and formed the friendship which gave that devoted worker to India, and afterwards to his noble life-sacrifice on far Nyanza's shore. When the "Cambridge Seven" were dismissed for China, their choice of a chairman fell on Professor Babington, because, as they said, "he is so large-hearted, he loves all who love the Lord Jesus Christ." What a gathering it was; and on every subsequent visit of the China Inland Mission, the secretary, Mr. Broomhall, sought and invariably obtained the services of the same honoured chairman, until sickness deprived him of what he ever considered a privilege.

The London City Mission was a specially favourite Society with him; he often said he knew not what London would have been without it. Medical missions had for years a large place in his heart, and he delighted in the thought that here was a work in which all denominations could join, and with one heart unite in fulfilling our Lord's own command to preach the Word and heal the sick.

Last year, when the venerable Dr. Paton, of the New Hebrides, was in Cambridge, he most kindly gave half-an-hour to visiting the



(From a Photograph by Messrs. Mayall & Co., Limited, 73, Piccadilly, London, W.)

Professor, whom he found well up in all the details of his grand and heroic labours. Spain and Italy found in him a warm friend. He largely aided the work in the former country, in which the Archbishop of Dublin takes so warm a share. Count Campello's work in Italy was also a cause of deep interest. Dr. Barnardo found in the late professor a faithful and true friend. To these may be added liberal support of local work in Cambridge, into which time and space forbid us to enter.

One word must be said of his unswerving, uncompromising attitude with regard to the sad inroads of Ritualism within the borders of the Church of which he was so true a member. He deplored the widespread prevalence of externals in worship, himself delighting in simplicity, and holding loyally to the Evangelical doctrines in which he had been nurtured.

A prolonged illness of nearly four years laid him aside from active work, but not from active heart-interest in the extension of our Saviour's Kingdom; and when able, as he was for much of that time, he followed with sympathetic eagerness the work at home and abroad. This is not the place in which to speak of the sacred memories which cluster round these later years. They brought him much of suffering and weakness, but the Hand that had led him all through his lengthened life sustained him still. His peace, his patience, his praise, were lessons for all who came within his influence, and with unfaltering trust and unbroken peace his gentle spirit passed into the presence of the Lord he loved.

Thus will it be seen that the subject of this brief sketch furnishes a noble evidence of union in science and faith. Cambridge has lost one of her most distinguished sons. The gates of glory have opened to admit into the King's presence this cherished saint, who lives for ever with Him who is our Life.

HARVEST HOME.

In the autumn sunlight beaming,
Fields of waving grain behold,
Like a sea of silver gleaming,
Lightly kissed by beams of gold.

Hark! the sickles bright are ringing,
And the corn in sheaves is bound.
Reapers Harvest Home are bringing;
God with good their toil has crowned.

Oh, behold the harvest hoary,
All the world's great fertile field,
That beneath the Love-Sun's glory,
Fairer, costlier fruits doth yield.

O'er yon plain and valley vernal,
O'er yon mountain wild and steep,
For the Harvest Home eternal,
Go ye forth as men that reap.

See, the precious grain is falling,
'Neath the busy toiler's hand;
Hear the Lord of Harvest calling,
One by one, his reaper band.

They to Him their sheaves are bringing,
Some have toiled in want and pain;
Others joyfully, with singing,
Gathered in the golden grain.

But the gracious Saviour meets them,
Crowns them; yea, and one by one,
With his kiss of welcome greets them,
And his tender, sweet, "Well done!"

Harriet Julia Evans.

HARVEST THANKSGIVING HYMN.

Now let our praise to God resound,
Who doth the harvest give,
Through whom the fruits of earth abound,
By whom all creatures live.

He gilds the fields of waving corn,
The autumn's ripening grain,
That forth at harvest-home is borne,
To many a joyful strain.

He framed the world with wondrous skill,
And nature's course sustains,
Obedient to his sovereign will,
As over all He reigns.

The summer sun his purpose serves,
When April showers are o'er,
Ne'er from her track our planet swerves,
Hence this unfailing store.

The flowers that bloom around our path
In rich luxuriance grow,
To witness of his power, who hath
The skill to make them blow.

Then let our praise to God ascend,
The Giver of all good,
Who will his children aye defend,
True to his fatherhood.

In Christ He yet Himself reveals,
The Giver of all grace,
Who still in tender mercy deals
With those who seek his face.

The sunshine of our Father's love
Makes glad the hearts of all,
And brightens, from his home above,
Our harvest festival!

Wolton Park, Clevedon. Wm. Kitching.

THE STORY OF DELIA.

"A BRAND PLUCKED OUT OF THE FIRE."

By Mrs. E. M. WHITTEMORE.

Before starting out on a midnight visit to the slums of our city, a most exquisite pink rose was handed me. Regarding its beauty for a moment, the thought was suggested to take it with me and to give it to the most depraved person we might meet that night, with the prayerful hope that its purity might be used of God to recall days of innocency, and lead the recipient to accept Christ himself.

The night was warm, and as we went from place to place, the very atmosphere, even some distance from those awful haunts of sin, seemed tainted by their foulness. Finally, in a sub-cellar on Mulberry-street, overcrowded with men and women of all ages, with haggard, pinched faces, denoting plainly the ravages that vice had made, amidst cursing, swearing, and evil talking, we found a young woman of twenty-three years. She was, certainly, a most deplorable representative of humanity. She wore an old faded blue dress; her hair was dishevelled; under both eyes were dark blue bruises from a recent fight, while a little bald spot on her head, in front, showed where some of her hair had been pulled out in a struggle of some kind. There was a wild, bold look upon her face, indicating a courage which plainly gave her the advantage over the many cowardly and timid ones she mingled with, who, in their way, admired as well as feared her.

She followed us out to the sidewalk, and proposed going with us into some of the opium places on Mott-street, adding (as near as I can remember): "I'm neither afraid of man, God, nor the devil, and so can go *anywhere*."

All we saw and came in contact with is too revolting to recall, and, with the exception of this poor girl, we know not if aught else was accomplished, although a large number of tracts were distributed, and many words spoken for Christ and in his name. But the recollection of what she was, and has been since, more than compensates for denying oneself of sleep for the Saviour's sake in those awful streets.

The Master's Spirit prompted me to present her with my rose, and we could not refrain from smiling at her reception or it. She nodded her head, and simply said, laughingly, "Oh, that's all right." Ah, she little knew—nor did we at the time—how all right it was! One of our small company of workers teased me a little, feeling sure that the rose was wasted, and I had as good as thrown it away. There was such a conviction, however, in my heart that God had prompted the giving of it that I answered: "He will use it in some way, because I asked his blessing upon it before I gave it to her."

Side by side for nearly an hour, Delia and I walked together, only separating as we entered the different places she accompanied us to. In real prayerfulness did I plead with her to leave this fearful life, but nothing seemed to touch her heart. She said she could get all she wanted to eat, and if she needed money all she had to do was to help herself from those who had it. She had yielded to every known sin, and said there was no use to do differently.

Nevertheless, the more we conversed together, the greater became the conviction that she *must* be saved; and even then, in the depths of that depraved heart could I perceive, with the grace of Jesus Christ, great possibilities of better things. This thought so took possession of me that no soul was ever held up by me more persistently in believing faith before God, than, for twenty-four hours, was this poor girl of the streets.

She was known by various names in that wicked district. The police, on account of their difficulty to find her, gave her the title of "The Mystery," while others called her "Blue Bell" (I suppose on account of her partiality for that colour). For three years she had been roaming from place to place, until she now appeared quite callous and indifferent to surroundings, or to anything good or respectable.

As I listened to all this, and more that I would not care to repeat, the thought presented itself over and over again, If this girl were once established in Christ, God could so sanctify that fearlessness of disposition as to make her as notorious for Him



possibly as was Jerry McAuley; for there was scarcely a den of vice or place of iniquity she was not acquainted with nor would be afraid to enter, throughout that ward.

Her actions certainly gave no encouragement to these thoughts, until, just as we were about parting, she promised to come the following night to the Florence Midnight Mission. Quickly as she did so did she discern the look of incredulity upon some of our faces, and in a rough but dignified manner, drew herself up and said, "I suppose you don't



believe my word, but when I say a thing I am a person to do what I say," and, with some force added, "*I'll be there*," and then bid us good-bye.

The next evening I waited till nearly eleven o'clock at the place designated, but finally returned home with a sad heart, and without seeing her. All the way up town but one prayer arose over and over again from the depths of my soul: "O God, save her; use anyone, but save her, for Christ's sake."

The following day I went, as usual, to the "Door of Hope," and found the matron awaiting me in the hall with a small parcel in her hand and an unusually happy face. She greeted me with these words: "Oh, I have something to tell you; but look inside of your parcel first." I undid it with some curiosity, and, at the first glance at its contents, my eyes filled with tears, and a peculiar feeling choked my utterance for an instant, accompanied with unspeakable joy, for I held in my hand the remnants of that once beautiful rose given in his name two nights ago. It had done its duty faithfully, and had silently spoken direct to the one the Lord intended it for. When she would gaze upon its purity and freshness, it seems a holy desire arose within her soul to seek a better life. She grew to love it, and, fearing it would fade too quickly, got permission in some low restaurant to keep it in water awhile; and then, I suppose, thinking she might lose it, she later carried it around wherever she went, until all its beauty had gone. It was in this condition when she found her way up to the mission, arriving there just after I had left.

Through the description given she was recognised, kindly conversed with, and then brought up by friends to the "Door of Hope," where she was lovingly received by the matron, and made comfortable for the remainder of the night.

The assistant matron was so touched by her affection for the wilted rose she still held, that she presented her with a fresh one. Later on, when referring to that night, she said: "I came to the Home like the poor, faded, pink rose, but with the grace of God I shall now bloom like the new rose given me then." (This first one I shall ever keep as a love token of God's faithfulness in using even little things when once truly committed to Him.)

Before our morning's Bible study the matron, Delia, and myself knelt in thankfulness and prayer together a little. Almost instantly the same desire that was breathed into my soul by the bedside of dear Vangie (who was gloriously saved shortly after the opening of the Home) was given me to pray for her: "Dear Lord, grant this poor girl thy love, for *this* is after all what she sorely needs, and give us so much love for her that we may just love her into loving Thee."

Those few moments waiting thus before the Lord, accomplished what all the words spoken two nights before to her in the streets, in tones of tenderness, had failed to do, for she broke down completely, and wept in real penitence and gratitude.

Then and there, I believe, that prayer was answered, and his love so began to penetrate into the depths of her heart, as to make her realise that Christ *could* save even to the uttermost. Since then she has indeed been following on to know the Lord, and has exclaimed more than once, "Has not God done wonderfully for me!" and other like expressions. Until her death, two years later, she lost all desire for either liquor, opium, or snuff, and she gave evidence of a truly changed heart. Not the least remarkable feature was the change wrought in her face during those two years, reflecting as it did the peace that reigned within.

To prove how God cares for every little detail of work, I must add that a day or so before Delia came, one of my Bible-class men called and asked if I would accept a trunk full of clothing, belonging once to his mother, who died, and which he had kept out of love to her for some time. He said: "I felt prompted by God to send them to you, to be used for the girls." It touched my heart very deeply, as I could see by the tears in his eyes that even then it cost something to relinquish them.

They arrived just in time for me to open the trunk, and get out some dresses for Delia. If she had been measured, the waists could not have fitted more perfectly. Then, before night, He put it into the heart of one of our party of workers to give a small amount for whatever else would be necessary for her comfort, and so verified the promise in Phil. iv. 19.

Dear co-labourers in Christ, and all who love the Lord, I earnestly solicit your prayers in her behalf, that she may truly be out and out for Christ, and in humility and power be greatly used in advancing his cause, and in rescuing others from the very places where once she was as one of them herself.

[This prayer was abundantly answered, though Delia only lived a year after her salvation.]

The "Door of Hope" is generally quite crowded, and the Lord is continually moving upon the hearts of the inmates. I do fervently desire great unity of spirit in prayer for the work.

Someone suggested during the winter, when I had a surplus of money sent, over and above expenses, that it would be *prudent* to set aside a portion every now and then as a reserve fund for the summer months, when people were liable to be out of the city. Thank God, He does not leave the city, therefore no such proceedings have been resorted to, *nor do I anticipate any lack of funds*, for "Jesus Christ is the same yesterday, to-day, and for ever." After meeting weekly expenses, when anything has been left over, it has always been my desire to place it in the bank toward the purchasing of the house later on, and with God's help, that account shall be held *sacred*, and used *only* for that purpose. By so doing, I am compelled to fall back again, at the beginning of each week, upon the reserve fund that was never known to become exhausted—*the bank of heaven*—nor has it ever protested a note endorsed by faith, nor refused a draft drawn to the order of Jesus Christ, and sealed by, "All the promises of God are yea in Him, and in Him are Amen."

God grant that we may appreciate these facts more fully, and then, when we draw upon Him to supply our needs, we will approach Him with the full assurance of faith, and though tested a little before the reality of possession is experienced, we will learn the lesson the testing is permitted far more promptly, and be the better able to meet the next emergency in real Christlike humility and trust.

Anyone desiring information, etc., regarding the "Door of Hope," may address me at the Home, 102, East 61st-street, New York.

THE GOSPEL IN KOREA.

Rev. S. F. Moore, missionary of the American Presbyterian Board, writes to the New York *Independent* from Seoul:—

"It is the desire and purpose of the missionary body to offer the Gospel to every man and woman in Seoul before the coming winter. The number of native volunteers is not so large as we would like, but still large enough to do wonders under the blessing of God. One man reported having entered fifty houses in one day, and that the people received tracts, and promised to consider the question of eternal life and eternal death.

"Considerable attention has been called to a petition to the Government on behalf of the butchers, who for the past five hundred years have been treated with contempt by all classes as the offscouring of the earth. They have been beaten and plundered of their goods, and they had no redress. The petition asked that posters be pasted up in all the eight provinces, notifying the people that henceforth butchers shall be allowed to wear the ordinary civilian hat and *mangen* worn by all other classes, and shall be considered as on the same footing with other working-men, that higher class people be forbidden to beat them and take away their goods.

"One month ago the petition was sent in, and yesterday the posters were put up stamped with the Government seal. It is an occasion of very great rejoicing among the butchers. Mr. Pak, a Christian butcher, would like to go with another native to all the butchers—about thirty thousand men, he says, in all Korea. They would take a pony-load of books and be gone a long time, probably more than six months. He says that the butchers will be so grateful for this great deliverance, that they will listen to the Gospel well, and that there are many who will become believers. We want to begin with the lowest classes and work up; and I believe that God will call out many of his Korean saints from among the despised class."

The Evangelist.

A MISS AS GOOD AS A MILE.

An army officer was once speaking to a number of country people in a school-room, and in the course of his remarks used the following illustration:—If three of you men wanted to join a regiment of Guards, you would have to go before an officer, and walk under a rod placed six feet above the floor, having first taken off your boots or shoes. It is a rule in the Army that each Guardsman must be not less than six feet high in his stockings. No man, therefore, can join that regiment if he can walk under the rod without touching it with his head.

Now suppose (the captain said) you three men were different in height, one five feet eleven, another five feet ten, and the last five feet nine and a-half; you might all be right on every other point, but you would all pass under the rod without touching it, and thus prove yourselves to be too short for the required standard, so you would all be rejected. And, suppose, after leaving the officer's room, the five-feet-eleven man was to say, "I came nearer to the rod than either of you"; they might reply, "but you missed being a soldier just as much as we did."

Then the speaker put it in another way. Two persons are intending to travel by the same train; one arrives at the station only a minute too late, and the other is ten minutes behind. It would not be much satisfaction to the first man to boast that he was nearer to the time than the other, since they both equally lost the train.

And as regards the kingdom of heaven, the Bible says (Rom. iii. 23), "All have sinned, and come short of the glory of God." There is a vast difference in people's lives, no doubt, and of many it may be truly said that they are "not far from the kingdom of God" (Mark xii. 34). Some come very near to the door of heaven; others are a long distance from it; and many are not in the way at all. And yet they are all alike in one point, if they all fail to enter into the kingdom, and those who come nearest to it are, perhaps, more to be pitied than the others. To be at the very door of heaven, and yet not to enter in, seems worse than only to see it a long way off.

I have often thought of the captain's words at that meeting, so plain and full of teaching. What folly it is to be satisfied with being better than others! Yet such self-righteous persons are to be met with everywhere. They do not deny that they are sinners, but still trust to some fancied goodness in themselves. They are not so bad as some; or, they have a good heart at the bottom.

A great preacher was once speaking in a market-place on the subject of sin, and put it in the following telling way. If you come into this market to buy some apples, and see some looking very poor and decayed, you would say to the woman, "They are not fit for much." Suppose she answered, "It's true they are bad at the top, but they're better at the bottom." What would you think? You may depend upon it (the preacher said) if they're bad at the top, they're worse at the bottom! Anyone can see the force of his words, and yet how slow people are to believe what the Bible says of the fallen state of every child of Adam.

Ever since our first parents partook of the forbidden fruit, all who have lived on the earth have been lost sinners, without God, and without hope. "The soul that sinneth it shall die," is what God has said (Ezek. xvii. 4). And yet vain man would be wise above what is written, and prides himself on being less of a sinner than somebody else. This is foolishness indeed, as long as all are equally in a lost state. It is a foundation of sand, and will certainly fail when the great day of trial comes.

Happily, there is a bright side to this dark picture. It is true that "all have sinned," and incurred eternal death; but the deadly wound may be healed, and the lost may be found and saved. The door of heaven is shut against us by reason of sin, and no power in earth or hell can open it. Many (the Lord has told us) will come to the door at that day, and knock, and expect to be let in; they will say, "Lord, Lord, open unto us; we have eaten and drunk in thy presence, and Thou hast taught in our streets." Surely, we might think, these will enter in; the door must open to them. But no! the Lord knows them not, and there is no admittance for them. Self-righteous souls, however moral and upright in their conduct, cannot be received into his presence any more than the most abandoned and profligate sinners.

Who, then, will pass through the open door and be welcomed by the King of glory? Hear his own words: "I am the door; by Me if any man enter in He shall be saved, and shall go in and out, and find pasture" (John x. 9). Personal and experimental knowledge of Christ as our sin-bearing Saviour is what is wanted by everyone for acceptance at that day.

Now is the time to acquaint ourselves with Him and be at peace; then He will open the everlasting door and bid us enter into the joy of our Lord. But those who don't know Him now will not be owned by Him then; in spite of outwardly good conduct and high attainments in knowledge and profession of godliness, they will find the door hopelessly closed against them as much as against any others; and, when He shutteth, no man openeth.

Penzance. T. Cawley.

EXPOSITORY NOTES.

JOHN VIII. 1—11.

We read that a woman was brought before our Lord in the Temple, and accused of being taken "in the very act" of adultery. Her accusers declared that by the law of Moses "such should be stoned," and then asked "but what sayest Thou?" Thou who pretendest to be a teacher come from God. (John iii. 2.)

Now, the law distinctly required that *both*, the man and the woman, should be stoned (Lev. xx. 10, and Deut. xxii. 22). The Scribes and Pharisees, the great sticklers for the law of Moses, had failed completely in fulfilling this principal requirement of this very law, and must have allowed the man to escape, if the woman was taken "in the very act." Our Lord, who knew the hearts of all men, at once perceived their mistake, and in his love and mercy gave them an opportunity of reflecting on their proceedings. He gave them no answer at once, but wrote *something* on the ground (*v.* 6). We may well conjecture that He wrote, "But where is the man?" her partner in the sin and guilt. This they disregarded, and continued asking him the same idle question, and our Lord at once convinced them of *their own sin* in making such a one-sided accusation against a poor helpless woman *in public*, and in the temple, by saying: "He that is without sin among you" (who have even now failed to keep that very law of Moses you so much boast of), "let him *first* cast a stone at her" (*v.* 7).

No adversaries could stand up against such a defence, and such infinite wisdom and goodness. We read that they "went out one by one," in fact, slunk away, abashed at the sight of their own sin and hypocrisy, leaving the poor woman to receive that balm and consolation from the Saviour of the world, which He came to give freely to all repentant sinners. Jno. F. Fischer, General R.E.

Bangalore.

CHRISTIAN CONVENTIONS.

ROTHESAY.

A convention, under the auspices of the Faith ission, was held in Rothesay from September 19 23. The speakers were Rev. Andrew Murray, ev. C. G. Moore, Rev. J. Gregory Mantle, Rev. elson Gregson, Mr. John Colville, M.P. (Mother-ell), Mr. W. J. Govan, and Mr. J. F. Govan. All ie mission workers, numbering forty-five, were pre-ent. Christians of all denominations from diffe-ent parts of the kingdom were present.

On Sunday week the meetings were particularly rge, and although the new public hall in which ie meetings were held that day is seated for fif-een hundred, yet persons were found standing for ant of sufficient room. In the evening a specially rge march of between 400 and 500 persons went rough the town, and formed an open-air meeting the head of the pier, where some striking testi-onies were given.

It was a great joy and privilege to have Mr. Mur-ay amongst us, and it was beautiful how the Holy pirit led to perfect unity in the addresses delivered y the different speakers. The freedom and liberty prayer generally was refreshing. We all felt we ad met with God, the Blesser, and that He had earched and purified our inner life. And we left ith the desire that our life might be used wholly r God, and for the salvation of dying souls. We ve God the praise and glory for the time spent at is feet. M. C. R. C.

GLASGOW.

The annual Convention for the Deepening of piritual Life was held in the Queen's Rooms, lasgow, last week. The gatherings were even ore crowded than last year, and a deep feeling of olemnity pervaded them all. The proceedings ommenced with the customary preparatory prayer eeting, and from that point onward to the early orning thanksgiving there was a marked readiness take part in the service of prayer and praise. he requests for prayer handed in for the early eetings were numerous, and the nature of them ointed to a deep anxiety about spiritual things.

At the opening meeting, Rev. Charles G. Moore ave a stirring address on the inward significance the parable about the Hiring of Labourers for the ineyard, giving an exposition of Matthew xx. 1-16. is conviction was that no amount even of service the Lord, could give a guarantee of a prominent osition in the kingdom. He recalled a conversa-on with Mr. Hudson Taylor, when the latter said e believed the highest places in heaven would not e occupied by preachers and great workers, but ey might find they came after some poor woman, ith a drunken husband, who supported her family y washing, and did it all for Christ's sake.

On Tuesday, Wednesday, and Thursday, there ere day meetings 7 and 11 a.m., 3, and 7.30 p.m. n the afternoon of the first of these days, much terest was aroused by an address from Pastor rockmayer, his subject being, "The bringing forth Christians of the Image of the Lamb Slain from e Foundation of the World." The image of the on (Romans viii. 29) to which his people are to be onformed is that of the Lamb slain; and it is the me image that we have spoken of in Isaiah, by ohn the Baptist, by Peter in his first epistle, and the Book of Revelation. In the evening the hall as crowded, and Rev. Andrew Murray gave an ldress on "The call to Christian Repentance con-ined in the Epistle to the Church at Laodicea" Rev. iii. 19, 20). He said this was a call for re-entance, not of the unconverted, but of Christians. the epistles to the five churches, where there was omething blameworthy, we have the word "Re-ent," while in the other two it is wanting. He oke first about the sins from which Christ wanted ne Laodiceans to turn: (1) Lukewarmness; (2) neglect of his blessings, the gold tried in the fire, the white raiment and the eye-salve; (3) self-satisfaction: second, about what the repentance He called for implies; and, third, the wonderful blessings He promises to those who repent. He drew a graphic picture of Peter as a Christian who did not deny himself at Christ's call, but after He fell, repented and became altogether a new man.

On Wednesday Pastor Stockmayer addressed a crowded gathering on the subject of the Redemption of the Body. This, he said, is to follow sanctification. It is, indeed, the great hope of the Church (1 Cor. xiii. 13) to be accomplished only at the coming of the Lord Jesus Christ.

The fact that Thursday was a public holiday in Glasgow and a number of surrounding towns, made it possible for many to attend the meetings then who would not otherwise have been able to do so. As a result overflow meetings were held in an adjoining hall, and the speaking force was divided to meet the exigencies of the occasion. The interest throughout the day in the two places of meeting gathered respectively round the addresses of Mr. Murray and Pastor Stockmayer. The latter continued his study of the privileges of those who wait for the appearing of the Lord, based on Ephesians iv. 1-16. The closing words of the Convention were spoken by Mr. Murray, whose subject was "Separation," beginning with the separation of the children of Levi from their brethren (Exodus xxxiii. 14-16). He said the separation of believers unto God means (1) separation from sin, (2) separation from the sinners, (3) consecration, (4) separation for fellowship, (5) separation for worship. The consecration prayer at the close moved all within the building to the depths of their hearts.

The presence of missionaries from many parts of the world was again a pleasing feature of the gatherings. The face of Mr. Cassels, Bishop designate of Western China, became a familiar one in Glasgow, and among others Mr. Orr Ewing and Mr. Grierson, of the China Inland Mission, were recognised by many.

The deep interest aroused in the city by the visit of Mr. Andrew Murray led to two special meetings being arranged to be held on the forenoon and afternoon of Friday, after the conclusion of the Convention proper. At the earlier of these he gave an address to mothers and daughters, while in the gathering at a later hour his words were mainly designed for ministers.

The gatherings of the week were brought to a fitting conclusion by the holding of a large missionary meeting under the auspices of the China Inland Mission, at which the chair was taken by Mr. John Colville, M.P. Addresses were delivered by Rev. J. W. Stevenson, Bishop Cassels, Mr. Archibald Orr Ewing, Mr. Robert Grierson, Mr. Walter B. Sloan, and other friends. The gathering was large and enthusiastic. Special interest was awakened by the references to the dark days through which many of the members of this and other missions have recently been called to pass.

SALISBURY.

Our twentieth conference is over. God's sunshine shone brightly overhead throughout the three days. God's sunshine was also manifestly shining in the hearts of many of his saints walking in the light, and having fellowship with one another in his glorious full salvation. It seemed to many that it was a gain to this conference that selected subjects were placed on one side, and more room made for the liberty and leading of the Holy Spirit. It was a special privilege to have Rev. W. W. Cassels, Bishop designate of Western China, with us on the Sunday preceding our gathering. His sermons were of a heart-searching character, and we praised God that he has been manifestly separated by the Holy Ghost for the position of responsibility which he has been called to fill.

The Introductory Conference Sermon was preached on Monday evening in Fisherton Church by Rev. W. Standen, of Smithills. The preacher's subject was Eph. i. 3, out of which he brought precious teaching as to (1) the Sinner's Portion; (2) the Saint's Portion; and (3) the Soldier's Portion.

One thought pervaded the various gatherings—we had met for conference with God rather than with man. It was the evident desire of the speakers that souls should be brought in touch with God Himself; that He alone could interpret into experience the blessed facts of death, burial, and resurrection with Christ.

The closing Conference address by Rev. E. S. Hamilton, of Bath, was an intensely helpful and practical one. The subject, Col. iii. 1-3, viz., "Living the Resurrection Life in a Mortal Body." The ideal and possible life which is set before us is that of living the resurrection life here and now in the body of our humiliation. Before resurrection comes death, and that death takes place experimentally the moment we are willing to give up all to God. We must be brought to this in each detail. Our friends, possessions, plans, and schemes must all go. Thus our Conference ended where it had begun—quickened into resurrection life with Christ in the heavenly places. May God the Holy Ghost interpret this blessed fact to many in daily experience, for the remaining time until Jesus comes again.

During the afternoons of the Conference various accounts of the Lord's work were given. On Tuesday Rev. W. W. Cassels spoke on Western China, Miss Panton (C.E.Z.) on India, Mr. Geo. Holland, of Whitechapel, on Rescue Work in London, and Rev. Dr. Spence, of Belfast, on the work of the Scripture Readers' Society for Ireland. On Wednesday "Sister Lucy" gave a graphic picture of Ceylon's deep needs, and Miss Griffin, of the Police Seaside Home, Brighton, spoke of the wondrous way the Lord Himself has worked in the hearts of the policemen there, and in the other branches of the C.P.A.

Thursday was our great missionary meeting, when the Bishop of Sierra Leone gave us a most interesting account of his visit to the West Indies, and his very practical scheme to extend mission work into Africa, in which country he has worked for ten and a-half years. Rev. L. Lloyd spoke of China's deep needs. God's ancient people were represented by Mr. Norullah, of Ispahan, who told us of blessed openings in Persia for work among the Jews. T.

AMONG THE HOP-PICKERS.

Dear Sir,—Mr. Heley, Mr. Luff, and others, with myself, have finished our thirteenth annual visit to the hop-pickers of Herefordshire and Worcestershire. We visited 150 lots, on that number of farms, comprising 16,000 grown people, and quite as many again younger folks. We had splendid openings and opportunities for preaching the Gospel to them, as well as giving them tracts and books, and personal conversations. The quiet good order, and gratitude showed by them for our Christian attentions was very manifest and real, and very encouraging to us.

At one place we met with ten down with small-pox, but every kindness possible was being showed them by their very eminent employers; they lacked for nothing necessary under such trying circumstances. We met with one little dead child, which was buried at Bosbury. The hop-pickers sung over it, "Jesus, lover of my soul," before making a start to its grave. We fell in with a fine young gipsy man lying down on a sack in a meadow very ill with diphtheria. We had perfect weather from beginning to end. Many kindnesses were showed us by the farmers and their wives. We met with a young man who told us that he was converted two years ago after our preaching. He seemed full of love and joy.

I feel more confirmed than ever that this is a very important mission to be fulfilled by somebody once a year.

I am grateful to God for being permitted to take a part in it.—Your indebted evangelist,

Shepherd's Bush, W. John Jones.

THE EVANGELICAL ALLIANCE.

CONFERENCE AT BELFAST.

This northern Irish city was last week the scene of a well-attended and altogether useful gathering, being the usual autumn Conference of the British branch of the Alliance. Previous conferences in connection with it were held in Belfast in 1859 and in 1875; and that of last week was a worthy successor to these memorable occasions.

According to pleasant custom the sittings of the Conference opened with a conversazione, held on Tuesday evening in the annexe of the Ulster Hall, when there was a large muster of the Irish friends of the Alliance, as well as of others from "the adjacent island" of Great Britain. The recent death of the Lady Mayoress deprived the gathering of the presence and sympathetic speech of the Chief Magistrate of the city. His place as chairman was well filled by that tried friend of every Evangelical work, Mr. R. L. Hamilton, J.P. After his opening words of welcome, a more formal address of greeting came from another respected citizen, Mr. Thomas Sinclair. His reference to the spirit of the Alliance and its distinguished services to the causes, both of religious unity and humanity, were happily conceived and expressed. His words of fraternal esteem were replied to in equally brotherly terms by Canon Bell, of Cheltenham; Principal Douglas, of Glasgow, Rev. E. A. Stuart, of Bayswater, Rev. Peter Thompson, of East London, and, on behalf of Continental friends, Pastor Faithful, of Madrid. The Alliance, in its organic and official aspects, was ably represented by the secretary, Mr. A. J. Arnold, who greatly interested his auditors, as he invariably does, by a summary of its aims and achievements. The song of Mr. Vance and his choir was a pleasing feature of an enjoyable evening.

The more practical work of the Conference began on Wednesday morning. At the noon session Dr. Buick, Moderator of the Irish General Assembly of the Presbyterian Church, presided. In the course of a weighty address he touched on the true and false aspects of Christian union, rejecting with special emphasis the Romish idea of one great ecclesiastical organisation.

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of the Conference was given by Principal Douglas, of Glasgow, whose subject was "The Ministry of Reconciliation." The three aspects of Christ's great life-work as Prophet, Priest, and King having been presented and summarised, the speaker enlarged on the work of the Holy Spirit in applying Christ's redemptive work, and proceeded to urge that the special offices of the Saviour cannot be usurped by his ministers, who can only proclaim what has been accomplished. Moreover, this Gospel ministry can and ought to be shared by the whole Church.

The "practical resolutions" embodied in the Alliance basis were read and powerfully enforced by Dr. Marshall Lang, of Glasgow. While he was not sanguine as to any organic union between differing Churches in the near future, he warmly urged that heart union and friendly co-operation in prayer and effort which ought to characterise all sections of the one Church.

A paper followed by Rev. W. Crosbie, of Nottingham, on "The Great Church Question." It was an earnest plea for a definite enduement of Holy Ghost power in the Church, in order to an increased and a fruitful spiritual life. In substance the same thoughts have been frequently set forth in these columns of late from Mr. Crosbie's pen.

HOME AND FOREIGN MISSIONS

were the deeply-engrossing topic of the Wednesday afternoon meeting, when Mr. W. E. Malcolm presided. The first to claim the sympathies of the assembly was Rev. Peter Thompson of the East End Wesleyan Mission. He unfolded the spiritual needs of that great teeming district of London, and described something of the various Missions at work to uplift the people. Mr. G. W. Jackson spoke of the evangelisation of India, making special reference to the need of a truly Christian education. The claims and Gospel Missions of Spain were well set forth by Pastor Faithful, from Madrid.

At the evening meeting, which was largely attended (under Dean Seaver's chairmanship), three addresses were given on "The World's Claims on Evangelical Christians." Dr. Marshall Lang spoke well on the general question, throwing into clear relief the last achievements of the missionary crusade, and calling for yet further sacrifices to that end by British Christians. A good deal of interesting information was given as to the state of that long-neglected continent, South America, by Mr. Wm. Barnett, who could speak from personal observation. The closing utterance of the evening was by Rev. W. Crosbie, who urged a greater use of the weapon of united prayer in the furtherance of missions.

The Conference was resumed on Thursday forenoon, when three addresses engaged the attention of those present. Canon Bell expounded, in his own weighty way,

"THE GLORY OF THE OLD TESTAMENT."

The modern assaults on the Bible, he said, reveal the latent popular unbelief of the time, and the loose hold that many nominal Christians have on their faith. The place and function of the Old Testament Scriptures, as a preparation for the fuller light of the New, were firmly and logically maintained. "The Messages to the Seven Churches, a Message for To-day" was the topic on which Rev. G. D. Hooper, of Luton, dilated with much cogency. The special failings of the Churches to whom John addressed himself in the Revelation were noted in some detail, and it was shown that a like tendency to worldliness, lukewarmness, and connivance at wrong can be found in our modern church life. We still need the open ear to hear the voice of the Master and the power of the Divine Spirit to enable us to overcome. An earnest address on Sabbath Observance, and the dangers of laxity in regard to the Lord's Day, followed from Rev. J. M. Shiach, of Portobello.

An afternoon garden party at Sea View, the residence of Mr. James Johnston, was a very enjoyable and refreshing interlude in the Conference. The large company were generously entertained, and there were fraternal words at the close from the host, and Principal Douglas as representing the guests.

Three speakers again filled up the programme for the closing session on Thursday evening, when Mr. W. E. Malcolm presided. A helpful address on "The High-Priesthood of our Lord," was given by Rev. E. A. Stuart. The very practical and timely question of "Worldly Amusements" was entrusted to Rev. G. H. C. Macgregor, of Notting Hill, who grappled with it in no halting or compromising way. While admitting that there is a legitimate place in human life for suitable and proper recreation, he pointed out how fatal to spirituality in the Christian Church is the predominating influence of the worldly spirit, which too often showed itself in doubtful methods of doing the Lord's work, as well as in grosser materialistic forms. Closing words of congratulation, and also of exhortation, fell from Rev. G. D. Hooper. During the evening Mr. A. J. Arnold heartily thanked the local friends for working so harmoniously and energetically to make the gatherings a success.

HITCHIN.—Mr. J. Rennie, colporteur, agent of the Religious Book Society, Edinburgh, has just closed his twenty-fourth year in the Hitchin district. The report shows that he has not laboured in vain, having sold and distributed in village and market 254,300 volumes, 534,110 periodicals and small books, and 3,394,200 tracts, and conducted some thousands of Gospel and temperance meetings.

MR. HENRY VARLEY.

This evangelist has been conducting a prolonged evangelistic effort in San Francisco and the adjacent cities of Oakland, Alameda and Berkley, under the title of a Bible Teaching Campaign. He has laboured there for five months with manifest tokens of blessing in the building up of believers as well as the conversion of many unsaved ones.

That the fight was a hard one all who know San Francisco can well believe, varied and crying evils having been accepted as inevitable by the community as a whole, though he found many believers whose robustness of Christian character illustrated the faithfulness of the Divine promise, "When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him."

Unsparing denunciation of sin, repentance toward God, faith in Christ, and the promised return of our Lord have been the burden of no less than three hundred Bible studies and addresses, supported by the prayerful and hearty sympathy of Evangelical Christians of every name.

Personal dealing with anxious ones has involved no little strain, while the publication of 150,000 pamphlets at a cost of £220 (all of which has been subscribed) has enabled the evangelist to leave behind a testimony which will circulate far beyond the limits of his voice.

Visiting the great criminal establishment of San Quinten, about twenty miles distant, he gave four addresses to the 1300 men imprisoned there, and left a large supply of pamphlets for their leisurely perusal.

Writing on board ship from Honolulu on August 29, on his way home to Melbourne, Mr. Varley says: The quiet and freshness of this "great wide sea" is yielding refreshment from the oppressive sense of brain-fag and weariness which possessed me. The past Sunday gave me opportunity to tell of Christ Jesus and his wonderful salvation to the passengers on board. There is a strongly-marked tendency to let the Lord's Day pass on these steamers without any service; and I would avail myself of your columns to press upon my brethren who journey by sea to maintain bright and real services on shipboard, lest the evident tendency should become a precedent, and thus the services and the Lord's Day at sea be practically lost.

As for California, I am in love with the climate, and deeply attached to the people. It is never really hot, and scarcely ever cold in the sense of frost, whilst there is a marvellous exhilaration in the cool currents of air which come with constant and balmy freshness to San Francisco. I have not once been troubled with cold or bronchitis, and never felt more robust and strong than now.

I have seen much of the world, but that State, I think, surpasses all. Its productive power is simply marvellous; for fruits and flowers it is beyond description. The days and months of peerless sunshine, mingled with white mist upon which the direct rays of the sun appear to feed, effectually prevent the intensity of the heat of its direct rays.

Poverty should be unknown, and life a long anthem of praise. This would be so were it not for sin. Intemperance, the worship of money, and depravity of the most attractive and fascinating character literally blights the land and prevents its development and prosperity. Crime and sin, hideous and degrading, bid fair to change "this fruitful land into barrenness by reason of the wickedness of those that dwell therein."

THE LUTHER STATUE IN BERLIN, which was recently inaugurated, in the presence of Prince Leopold of Prussia, as delegate of the German Emperor, does not seem to mean much in the eyes of the civil authorities of Berlin. One of the chief speakers on the occasion was careful to explain that the monument should not be regarded as opposing confessions other than Protestant, but simply as doing honour to the genius of "the creator of the German language and the pioneer of popular education!" Other speakers did their utmost to hide the religious element, all having apparently forgotten that the monument exists in pursuance of a resolution passed in 1883, when, in a moment of national enthusiasm, Protestant Germany celebrated the fourth centenary of the birth of the great Reformer.

CONFERENCE IN LONDON.

We have just come to the end of a conference which has been held during the past week in Regent's Park Chapel. We look back on the meetings with hearts full of praise and thankfulness, for the Lord has indeed been very mightily with the brethren who have spoken to us, and the power of the Holy Spirit has been very manifest at all the meetings.

On Monday the first speaker was Rev. W. Middleton, who, speaking from Isaiah lxii. 6, dwelt very powerfully on the subject of prayer. His points were (1) We must pray in the consciousness that our God is very near; (5) we must believe that He is desirous to bestow; (3) we must show definitely that our hearts have been changed; (4) we must have had an experience of communion; (5) we must render unquestioning obedience; and (6) we must exercise a mighty faith. He showed clearly the distinction between spiritual blessings, which we could obtain from God, and temporal blessings, which we should ask in submission to God's will.

Lord Radstock, who followed, especially emphasised the fact that it is *more of God* that is needed; that there was plenty of religion, plenty of Christianity, but too little of God. Salvation was only the *beginning* of God's work in our lives. He made man in his own image, and this, the speaker believed, meant that God made man to be a representation of Himself—to represent Him; and that God's purpose was to restore us so that we could do this. If our Christianity was not supernatural, it was not Christianity at all. We were not called to try to do anything, but to yield ourselves to Him, and let it be all *his* work. Holiness was not perfection, but separation unto God—contact with God.

On Tuesday, Rev. G. Armstrong Bennetts, B.A., taking as his text Eph. i. 19-22, spoke powerfully on what the exceeding greatness of his power *in* us was. He said we needed to know more of the Gospel of the empty cross—to realise what an enthroned Christ meant to us. He is head over all things to us, and we are crowned with Christ here. He is head over our circumstances, our temptations, our disposition. We can only know the full meaning of this when we are brought to an end of ourselves.

Rev. J. S. Pawlyn, speaking on Acts i. 8, dwelt on the power of Christ *through* us—power for service. Energy was to be desired, but that was not enough. Prayer was powerful, but something more than that even was needed—a bold stepping out on the promises of God. The primary qualification for this is the life given up. Then follows a special endowment for service—the Holy Ghost thrilling through us, fitting us with every needed qualification.

On Wednesday, Rev. E. G. Gange was the speaker. Addressing himself to workers, he spoke of (1) the call to the work; (2) the desire for it; (3) fitness; and (4) the reward for the work, in the service, and afterwards. As to the fitness for the work, he specially emphasised the following points (*a*) coming to Christ; (*b*) abiding with Christ; and (*c*) receiving power.

On Thursday, Rev. E. J. Bagnall spoke from John xii. 24, of the way to an abundant life through death—death to sin and death to self—the good self as well as the bad self. Mr. H. W. Maynard followed, eloquently and helpfully on (1) the burden of circumstances (Phil. i. 12); (2) the burden of self (Job vii. 20); (3) the burden of sin (Ps. xxxviii. 4, and (4) the burden of the Saviour (Matt. xi. 29, 30).

On Friday, the culminating point of the meeting was reached, when, to a most sympathetic audience, Rev. Thomas Waugh spoke for upwards of an hour on Eph. v. 18. He very clearly showed our personal relation to the subject, emphasising the fact that as the Holy Spirit had been given, there was no reason why we should tarry for the filling. Having yielded all to Christ, we could claim the fulness here and now. It was a most impressive time, and an after-meeting followed. Saturday was given up to a missionary meeting, at which Mr. T. Hutton spoke.

L. W. H.

THE McALL MISSION.

We have had a good summer in Paris, and notwithstanding times of much heat, the meetings have been well attended. Our hall on the Boulevard Bonne Nouvelle, which has now been open every night for the preaching of the Gospel for eleven years and a-half, continues to be well filled; in fact, the meetings there were never better than now.

The work among the children and young people, and among the women has also been well maintained, whilst the three medical missions have been doing their good work with marked blessing.

"*Le Bon Messager*" has been on the Oise all summer, and is there still, while we hope to continue the meetings till the end of the year, working towards Paris by Pontoise and Poissy, and possibly trying something in the outskirts of the city later on. The meetings on board have been most interesting, and the success has been just as in previous years. Out of the 113 meetings held up to the 11th of this month, the average attendance at eighty-two meetings was 165, at twenty-three it was seventy-nine, and only at eight did it drop below fifty. The places visited have been Pont-St.-Maxence, St. Leu d'Esserent, Boran, Persan-Beaumont, Ile d'Adam, and Auvers, where it still is. We believe that many have been aroused to think of their souls' welfare, while for the first time they have heard the Word of God read and explained, and we feel sure that the testimony of not a few to the power of the Gospel proves that a lasting work has been accomplished.

We are glad to note that as the result of the work of the boat last year on the Aisne, two stations have been opened, one at Vic and another by our Baptist brethren at Cuise-la-Motte. We rejoice in this result of the meetings on board, and had we the means in our disposal, we should be glad to do the like wherever the boat goes. But at present our plan is clearly marked out—to open the way for others to follow. We are giving interesting details in our little *Quarterly Record*, now in the press, and which can be obtained from our London office, 112, St. Martin's-lane, W.C.

We are now assembling for the winter's campaign, and ask that we be remembered in prayer, that much blessing may be accorded us. We would remind our friends that our weekly prayer meeting is held on Friday afternoon, at 23, Rue Royale. We always gladly welcome all who can look in as they are passing through Paris. We have had excellent meetings and times of much refreshment of late. It is our rallying-place, when all the workers can meet together; for the city is so great and the distances so long that it is impossible to see much of one another the rest of the week.

I would add that, through the kindness of Mr. W. Walters, we have issued the Gospel of Luke, illustrated with the beautiful engravings that have been prepared by him for his Scripture Gift Mission. We can supply these to any desiring them for distribution on the Continent for one penny each. To this must be added cost of carriage.

The following has reached me from Mr. Anderson:—"I have been three nights again on the boat. The last night while I was pressing the people to search the Scriptures for themselves, a lady purchased a small Testament and handed it to a working-man; and a gentleman asked Madame Huet for one. A mother asked for 'a complete book, a large one,' and gladly purchased a large-type Bible. The lady who had given the Testament to the workman took a 20-franc piece out of her purse, and, while I was still speaking, she pressed it into Madame Huet's hand saying, 'This is to pay for Testaments to be given away to the poor.' She is a Roman Catholic, and is full of admiration for the boat-work. Twice during these three days she sent baskets of fruit. 'What a vast amount of good you must be doing,' she said; 'what blissful work yours must be. How beautiful to see the teachings of Jesus so simply explained to the people. I have brought you several hearers to-night, and to-morrow I hope to bring a whole cargo of Protestants.' Some people come long distances night after night. Some isolated Protestants are, of course, delighted by the presence of the boat, for they can scarcely ever attend any service."

W. Soltau.

JEWISH MISSION TOUR.

In most of the countries of Europe but little is done to evangelise the Jews, and most of that little is by agents of societies having their headquarters in Great Britain. The reasons for this are not far to seek. On the one hand there is Anti-Semitism, with its disregard of Jewish rights and its neglect of Christian duty. On the other hand, there is Roman Catholic domination, which practically prevents anything like evangelisation, whether of Jews or Gentiles. Realising the difficulties under which servants of Christ labour in this respect in Germany, Russia, and Austria, workers amongst Jews in England have from time to time made tours on the Continent; facing all the hindrances of police restrictions and disclaiming sympathy with the continental Jew-hate, their Gospel message has been heard with eagerness by many. In an "Occasional Letter" of the Barbican Mission to the Jews, Herr C. T. Lipshytz, the director, gives interesting particulars of a recent tour of evangelisation.

In the course of his journeyings Mr. Lipshytz had to endure many rebuffs and insults, but at the same time he was greatly encouraged by the confessions of anxious inquirers. At Breslau a tradesman said: "I shall endeavour to find in the New Testament that which has given you so much joy, and the peace which I am longing for." At Vienna a young man, after three hours' Scripture searching, said: "I praise God for bringing you here. What I have learned will make this the turning-point in my life. I can now see the reason why we have waited so long for the Messiah, all in vain; surely it is He whom I have to-day found to be my Saviour."

Accepting an invitation to the chief synagogue of Vienna, Mr. Lipshytz was introduced to influential personages by an official who had heard the Gospel for the first time from his lips. In another city he called upon the Rabbi, to whom he said in conversation: "The Day of Atonement will soon be here. How can you expect forgiveness of sins, seeing you have no sacrifice, no altar?" He answered: "We hope to obtain forgiveness through fasting and prayer." The missionary reminded him that it is the blood that atones for sin, and for that purpose God commanded sacrifices. The Rabbi said: "Not being in our own land, we cannot offer sacrifices." "Why are we not in our own land?" asked Mr. Lipshytz. "Because we have sinned," was the reply. "True, but what was the sin for which God has kept us so long in exile?" The Rabbi did not care to answer that, so the missionary did so: "It is because we rejected Him who came in the fulness of time. To Him alone who was the sacrifice for sin can we look now for pardon and deliverance." The Rabbi said: "Yes, you are right. Would to God our people could see it in that light!"

It appears that in some centres the Jewish community is, from a religious point of view, in a very disorganised condition. For instance, at Prague there are 36,000 Jews, nine great synagogues, and twenty-one smaller places of worship. On a given Saturday there were not 400 souls in all the synagogues, and Mr. Lipshytz was told by a well-informed official that in most of the synagogues, except on New Year's Day and the Day of Atonement, the quorum of ten persons who must be present at public worship is only made up by the presence of men who are paid for the purpose!

On two or three occasions Mr. Lipshytz was listened to with attention by Christians as he pleaded the cause of Israel. Several pastors willingly accompanied him in his walks in the ghetto quarters of large cities. There is a promising opening for work among the Jews of Elsass; and the Rheinische Westfälische Verein für Israel and the Barbican Mission are combining to found a station there under Pastor Littwin, a Hebrew Christian of eighteen years' standing.

Tours such as that Mr. Lipshytz made in August last are calculated to set many Jews thinking upon the all-important question, which they, of all people, should not be allowed to neglect, "What think ye of Christ?" Copies of the Occasional Letter may be had from the Mission House, 33, Finsbury-square, E.C.

IRISH RAILWAY TALKS.—5.

By GEORGE WILLIAMS.

The historic town of Omagh was fast receding from view as the Limited Mail steamed away one afternoon for Portadown and Dublin. There were but few passengers, my compartment being shared by only one traveller—a young lady—who wrote incessantly as the train sped along. The good taste of her dress suggested refinement of mind, her face sympathetic resolution, and her well-shaped head exceptional mental capacity.

As is my general rule when travelling, I waited for my fellow-passenger to address me first. This plan, if adopted after prayer, is a good one to follow. It greatly disarms opposition, it indebts the questioner for any information given, or for an animated and prompt reply to the usual remark about the weather, and thus it at once gives an advantage which need not be lost.

On this occasion I waited until I had been spoken to more than once, and until I had had the opportunity of being useful in several ways; and then, observing that my companion had finished her writing, and recognising that I might venture to arouse her interest with the following abrupt and novel remark, "If you will allow me, I will tell you what largely engages your time."

She smiled very pleasantly, looked quite amused, and with admirable simplicity said, "Well, how do I?"

"Befriending factory girls."

"How very strange! How did you find that out?"

"I guessed it from your appearance, and from your occupation."

"That is curious. Do you often guess things so accurately?"

"No, only sometimes. But if I do not intrude, would you tell me how your sympathies were drawn in this direction?"

"With pleasure. My parents died when I was young, and I found myself obliged to earn my bread. I left Ireland for London, and I have, mainly with my pen, won considerable success there. Whilst thus engaged, I got in touch with the female labour question, and now in my small way I am trying to help my less fortunate sisters."

My own interest becoming excited, I asked what was her experience as a commissioner in this field, and I heard a tale of cruelty and injustice that made my heart to sicken and my blood to boil. She hinted there was worse that must not be told, and closed by saying, "But that I so often meet kind and good employers, I think I would go mad."

"And why are not these people prosecuted?" I asked.

"They have been again and again," she answered, "but the magistrates, who always warmly sympathise with us, have been able only occasionally to convict owing to defects in the Factory Acts."

Feeling that now was the moment to speak definitely and personally, I asked, "Do you believe that a holy and righteous God sees all this evil, and will surely judge these cruel men and women?"

"I do."

"Why do you believe that?"

"I don't know, something tells me it must and will be so."

"Are you a Christian?"

"Yes."

"Are you a Christian by education or a Christian by revelation?"

"I don't understand you. What do you mean?"

"I mean this. To be a Christian by education is to be born of professing Christian parents, to learn, and accept as true, the doctrines of the Christian religion, to attend Christian worship, to try and keep the Ten Commandments, and finally, to be as good and kind and amiable as you can. But to be a Christian by revelation is much more than this. It is to have had the Lord Jesus revealed to your soul by the Holy Spirit of God as your personal Saviour, and to have experienced an inward and heavenly birth. This revelation takes place when, awakened to the fact that you are a sinner and therefore justly doomed to eternal judgment, and conscious that by works of righteousness you cannot remove your sins or escape their punishment, you cast yourself upon the Lord Jesus Christ that He should save you, and you rest wholly and only upon his sacrifice of Himself as that which secures to you pardon of sins, eternal life, and a spotless righteousness."

"I still don't know what you mean. I am a Christian, like most people. I never did anything in my life that I have cause to be ashamed of."

"I heartily believe that; and, further, I believe that God has endowed you with much beauty of character, strength of will, and goodness of heart—yet you are a sinner, and, as such, doomed to perish as certainly as the vilest criminal."

"How do you prove that?"

"From the mouth of God. In Psalm xiv. and Romans iii. God tells us that all are guilty in his sight; that there is no difference between the moral and immoral, for that all, without exception, have sinned, and all are therefore guilty."

"It is hard to believe that!"

"An illustration will help you to see its truth. Two lepers consult a physician, the one a man hideously disfigured by the disease, the other a young woman slightly marked on the hand. The physician declares them both lepers, and tells the young lady that there is no difference between her and the man, that they both must die, and that no doctor can save them."

An eager face at the window, and an anxious "Want a cab, ma'am?" showed that Dublin was now reached. My friend, as she rose, said she had been exceedingly interested in the conversation, and left me trusting in God that his word should not return unto Him void.

REV. W. HAY AITKEN'S TOUR.

A meeting to commend Mr. Aitken and his co-workers to God will be held at Mildmay Hall, on Tuesday, October 15, at 7.45 p.m., when it is hoped Lord Kinnaird will preside. On October 16, Mr. Aitken, accompanied by Rev. James Stephens, Mrs. Crouch, and Miss Evelyn Ryder, purpose sailing by the *Teutonic*. From New York they will proceed at once to Montreal, where the work is to begin on Sunday, October 27, at the Cathedral. Probably the work will terminate there about November 14, and the next campaign will open at Halifax, at Mr. Hague's church, to whose original suggestion, when he met Mr. Aitken at Margate last year, this effort to reach Canada is due. The date will probably be from November 16 to some time in the first week in December. The next effort will be at St. John, which carries the work on to Christmas week. About Christmas it is hoped that the work will commence in Ottawa, after which, on January 18, the party purpose to begin work far away to the West, at the rising little town of Woodstock. On February 8 the work begins at Toronto, and with this visit the campaign in Canada is to be brought to a close.

Mr. Aitken and some of his friends proceed to New York, where they are engaged for a mission at St. Andrew's Church, at the beginning of March. After their mission at New York, the party will proceed to Philadelphia, where their visit will be extended to Easter Day. After this it is proposed to hold another mission, this time at Washington, and with this, in all probability, the work of the party in America will conclude, and they will hope to return about the end of April, or the beginning of May. Very earnest prayer is invited for these missions, as also for a similar tour which Rev. Geo. C. Grubb purposes undertaking in other parts of Canada about the same time.

Mr. Aitken began a two weeks' mission at Christ Church, Hampstead, on Sunday last.

A BURMAN STUDENT'S STORY.

Through the efforts of a friend of missions in New Jersey, a packet of Mr. Moody's sermons was sent to Miss Payne for her reading-room in Pegu. Some of these sermons came into the possession of a young Burman, a student in the Rangoon college. This young man was so grateful for the books that he wrote his thanks to the lady who sent them, and she kindly sends a part of the letter to the *Helping Hand*, a missionary paper in Boston, U.S.A.

Let me tell you something in connection with Mr. Moody's book on "Heaven." Soon after I got it, a telegram was received, urging us to take the first steamer to Rangoon, where our eldest brother lay on his death-bed. Obeying the urgent summons I spent most of the time on the way reading the book, and

HEAVEN SEEMED SO NEAR TO ME

I almost fancied I could see my brother within the pearly gates. He died the very morning we left Rangoon, and we reached the dear old homestead just in time for the funeral, which was attended by over a thousand persons. Around the open grave we sang "Safe in the arms of Jesus."

As is customary, friends gathered in the house of mourning a few nights after; on the first night a preacher led the meeting. The second night, at my mother's earnest request, I conducted the service. I took Moody's "Heaven" as the most appropriate subject, and, guided by the Holy Spirit, spoke of heaven, our Christian home. I felt nervous at first to address such a great and select congregation, consisting mostly of heathen, to the number of about 100. I, yet not I, waxed bold as I spoke of the "many mansions" Christ has gone to prepare for his own. Oh, what a great difference there is between our real heaven and this Nirvana which exists only in the imagination of the Buddhists. I told them of Christ, our only way to heaven, and who knows but some of those who heard may find salvation through the teaching of that book?

Now, I should like to tell you about our brother who died. To know him was to love him. He held an important position in a mercantile firm, and was rich in worldly goods. He strayed from the Lord in his youth, and married a heathen wife. A short time before his death, the wife left him on a visit to her sister. Alone, in his quiet home, he thought on his

RESPONSIBILITY AS A CHRISTIAN,

and asked himself, "How am I to answer before the Lord if my wife should die without accepting Christ?" He was taken ill soon after her return, and he pleaded with her earnestly to become a Christian, but in vain, yet he tried to teach her how to pray.

Sometimes his mind wandered; once he said, "Mother, did you see the angels? Don't you hear them sing?" Turning to his brother, he said, "I want to change my clothes." When told that he was quite clean, he said, "I want a new suit to go to the King's wedding, which is now ready." Mother bent over him, and told him of the prodigal son to whom the father gave new garments, and comforted him with the assurance that God had prepared a robe of righteousness, "clean and white," all ready for him against his home return.

When the spirit was winging its upward flight, Rev. Mr. Stevens said to him, "Do you know me?" He replied in the negative. "Do you know Jesus?" "Oh, Jesus, I know Him. He is the only——" what he wished to say was heard by his Saviour and the angelic host on high.

Mother could say in this deep sorrow, "He leadeth me." I wish you could know this saintly mother of ours. She misses this first-born son very much, but does not mourn for him. She is confident that he has gone home, only to be the first after her Saviour to welcome her.

LONDON'S CRIPPLE CHILDREN.

It is pleasing to know that these afflicted and in any respects helpless young people are becoming e objects of greater solicitous care. It is well nown that for years now a good work among them as been carried on. It was originated by Mr. L. Boyer, an American brother, and for a season e operations were transferred to the auspices of e Ragged School Union. For some time past, owever, Mr. Boyer has carried on an independent ork, while the R.S.U. have continued and extended e organisation which he left in their hands. The eld is so wide that there is ample scope for both.

The Ragged School Union had a meeting at their fices, 37, Norfolk-street, W.C., last Friday even-g, when plans were discussed for the winter's ork. The president, Lord Compton, truly said at this work on behalf of crippled and otherwise aimed children is one that must command the mpathies of all. Mr. Kirk, the secretary, told of e desire to secure regular visitors who would make iendly calls, and impart instruction to the children. y the holiday homes many have been restored to ealth and strength. Miss Coles, who visits the ildren, appealed for surgical letters, clothing, toys, rap books, etc., for the cripples. Mr. S. Clayton ported the progress being made with the holiday me, specially for cripples, at Southend; it will be ady by June. This good work must receive an petus from the gathering of Friday evening.

Mr. C. L. Boyer continues his earnest efforts for e same class of children, confining his work to the ast-end of London. He has seven paid mission-ies daily engaged in visiting poor children, three them being among the cripples. Many of the eakly children have been sent for a period of ange and recreation to the holiday home at argate. A cripples' day school is conducted at e offices of the mission, 29, Cottage-grove, Bow, , supported by a lady friend of the work. There also a cripples' Sunday-school. The cripples' oir, which Mr. Boyer has formed, will be remem-red by any who were present at his great Christ-as festivals in the Great Assembly Hall, Mile nd. These bright, gifted young friends help to tertain their afflicted fellows, and they have sung open-air meetings lately held in the poorest parts the East-end, where hundreds gathered to hear eir sweet songs of Zion. On his recent success-l visit to America, Mr. Boyer was accompanied by o of his cripple boys, and their songs on board well as in the States awakened sympathy in any hearts.

It is interesting to know that this work is spread-g to other places. A work for cripples has been gun in New York; and a lady in Northampton no read an account of Mr. Boyer's work has com-enced to care for the cripples of that place, sisted by other ladies. If any friends in pro-ncial towns are moved to care for the crippled and rrowing children in their communities let them mmunicate with Mr. Boyer, who will be pleased visit their towns with some of his crippled band d help in inaugurating the work.

MESSRS. FULLERTON AND SMITH.

Although since the settlement of Mr. Fullerton Leicester, Rev. J. Manton Smith has been largely nducting mission work alone, he has had the assist-ce of his long-time colleague in the ten days' ission which has just concluded at Leytonstone. l the Free churches, Baptist, Congregational, esbyterian, and Wesleyan, united in the services, d workers from each, assisted by the city mission-ies, have laboured lovingly in visiting the district d leaving invitations to the meetings.

Mr. Fullerton conducted two out of the three ble readings, and three of the evening evangelistic rvices, while Mr. Smith took the remaining meet-gs, including the children's services on the two bbaths and the Wednesday afternoon. The rnest geniality of Mr. Smith, and the firm grip of r. Fullerton, laid hold of the large congregations, nich gathered night by night for the first four ys in the Baptist and the following days in the ongregational Church. Helpers from the various urches did excellent service in the inquiry room, sisting the missioners to gather in the sheaves. me who have been groping in the dark for years ve been led into the light, while a notable feature the work so far manifest has been the freeing of me, who were very tightly bound, from the slavery strong drink.

FAMINE AT HOSHUNGABAD.

A letter received from Hoshungabad tells us that this year has been a specially trying one in the central province. Many crops have failed, so that the natives, who are at best poorly supplied with food, now find themselves reduced to starvation, and resort to terrible expedients to satisfy their cravings. We would do better to aid and enlighten than to blame them.

The workers of the Friends' Foreign Mission Association have had many applications for admissions into their orphanage, which has no support but that granted by the Father of the fatherless, and a time of great trial is being passed through. There are no poorhouses near Hoshungabad, and these children may die from want, or be brought up miserably as heathen, if not received into the orphanage. Yet it is impossible for missionaries to continue their labour of love without further help. Already eighteen new girls and fifteen boys are being provided for by the ladies alone.

One missionary has lately succumbed through the effects of overwork, leaving yet fewer to "hold the fort" against starvation and cholera, which has just carried off five girls within a week, thus adding a heavy burden to the already wearied shoulders of our correspondent. One of these girls was prepared to pass her teacher's examination in autumn, and it is a sore trial of faith to see God's love in this blow, while teachers are so sorely needed all around. The people are imploring instruction, but there is no one to send. The workers trust that He who sends the children will supply the funds necessary to feed and clothe them, though the little ones have had, in some cases, to be dressed in sheets, for want of suitable garments.

For the sum of £5 yearly a girl may be supported in the orphanage; and Christians wishing to adopt a child may be put into communication with her. Such friends would hear regularly from their *protégé*, and would surely find interest and blessing in caring for one of Christ's little ones.

The secretary of the Friends' Foreign Mission Association is Watson Grace, 12, Bishopsgate Without, London, E.C.

THE THEATRICAL MISSION.

Sir,—This work was never more needed than it is to-day. To minister to the pleasures of the great theatre-going community at least ten thousand actors and actresses are daily employed. It is to the benefit of the humbler grades of the profession, and especially the girls and young women employed on the stage, that our efforts are directed. We have had the greatest encouragement during the present year, and are deeply grateful to the Giver of all good for the results which He has allowed us to see.

But we have not received the support which is necessary if our efforts are to be maintained. At present we are unable to avail ourselves of any of the opportunities which have lately opened to us of doing good, for lack of funds.

Alfred B. Harding, Director.

Macready House, Covent Garden,
London, W.C.

KING EDWARD MISSION, SPITALFIELDS.—A social meeting of the workers in this centre of Christian activity was held on Thursday last. Mr. Charles Montague, who bears well his forty odd years of voluntary work in his loved ragged school, detailed the various operations it was desired to continue through the winter. These were of all kinds, fitted to meet the needs of body, mind, and soul in this densely-crowded district. Mr. John Kirk urged the need of a consecrated spirit in all that is attempted for God and humanity. Mr. Mollivar, the City missionary, Mr. Stubbings, and others having spoken, there was a conference held as to how far the funds could assist in the various departments of effort.

HIGHGATE. — The annual convention for the Deepening of Spiritual Life, was held in the Assembly Hall, Highgate, on Sept. 16th to 22nd. The subject was "Pentecostal Blessing." Helpful addresses were given by Messrs. C. G. Moore, Ernest Goode, Robert Berry, and Gerald Coultas. Many testified to receiving blessing, and workers were strengthened for their spheres of labour. The claims of the missionary world were emphasised by Messrs. T. Hutton, C.I.M., and Adam Poder, from Smyrna, who has travelled with his life in constant danger through Russia. On Sunday afternoon, a gathering for the young folks was arranged, when several were seeking salvation and led into the truth. Our hearts are full of praise to God for the convention.

THE GOSPEL CARAVAN.

Whilst taking rest at Ayot, in Hertfordshire, we were surprised at seeing a caravan drawn on to the green, looking most attractive, with its windows dressed with coloured texts and books. We inspected it, and found it was for the sale of Bibles and books. Gospel services were also held each evening by the evangelist in charge, and these were greatly enjoyed —the hymns well chosen, the prayers definite, the addresses sound and straight for the hearts of the people, several of whom were deeply touched. The speaker was the son of the proprietor of the caravan, and is a student of Dr. Grattan Guinness' Institute. What splendid practice for one desiring to serve in foreign service. What a boon also to the village folk. The work depends on voluntary gifts. Communications may be addressed to Rev. F. Horace Newton, 85, Shaftesbury-road, Crouch Hill, N.

M. A.

MR. WEAVER IN GLASGOW.

St. George's Cross Tabernacle, Glasgow, during September, has been the spiritual birthplace of many precious souls. The first two weeks' services, by Pastor D. J. Findlay, were much owned of God. The veteran evangelist, Mr. Richard Weaver, has also concluded a fortnight's meetings. The tabernacle has been packed in every corner—especially on Lord's days—with over fifteen hundred people.

One man, thoroughly broken down before God, gave himself up to Christ, went home happy, and, along with two Christian friends, had a prayer-meeting at home. The result was that his wife, too, yielded herself to Christ. Both husband and wife were at the tabernacle next night with beaming faces. A young married woman came to the pastor, saying, "Pray for my husband." "My good woman, how did you come to marry an unconverted man?" "I wasn't converted when I married him. I have only known Jesus as my Saviour since last Sunday evening."

OLD FORD ADULT SCHOOL.

The Old Ford Adult School makes steady progress. The Argent Hall, in the Parnell-road, holds 200 people, and is generally crowded at the Sunday evening service, while the attendance in the morning at nine o'clock averages eighty; from nine to half-past reading and writing are taught; from 9.30 to 10.30 members divide into classes for Bible study; there is also a flourishing women's section, and the attendance in the afternoon is fifty. Some idea of the activity that prevails at Argent Hall may be gleaned from the fact that every evening of the week is the occasion of some gathering or other.

Such work deserves the encouragement it has received from the many friends who have assisted in teaching and speaking. But more funds are needed. £60 would enable the committee to take over the adjoining house, and £2000 would purchase the freehold of the place, and so put the school in a capital position for work. Argent Hall is impressing itself upon Old Ford, and if the adjoining houses can be secured, it will form a wholesome and useful club for the working people around, and so meet the needs of the time in a useful way. The work is non-sectarian, but eminently religious and undoubtedly successful

AN EXTRAORDINARY CAREER ENDED.

The death occurred last week, at his house in Old Ford-road, Bow, of Joseph Wailey, at the age of eighty-three, after a short illness from pneumonia. Born at Southampton of poor parents in 1813, Wailey had to seek his own way in the world at a very early age, and unfortunately chose the wrong path with such determination that at the age of about ten he was beyond the control of his parents. After repeated spells of imprisonment for theft, during which his mother died of grief and his father was drowned at sea, he joined a gang of smugglers. Coming to London, he resumed his thieving operations. He next turned his hand to forgery and blackmail, and subsequently went to the United States, where he became a notorious horse thief. He continued his remarkable career until a few years ago, when he was one Sunday listening to an open-air meeting in Victoria Park, to which the well-known black preacher, Celestine Edwards, was speaking. The preacher's words had such an effect that Wailey was converted, and ever since was a noted speaker in the Park. On one occasion he stated that his conversion was brought about while standing in the crowd picking pockets, and had he saved in past years his ill-gotten gains he could have been worth at least £10,000. According to his own reckoning he had spent fully forty years in prison.

THE Y.M.C.A.

Washington Y.M.C.A. building was almost totally destroyed on July 25 by fire. The building was valued at about 35,000 dols., and was fully insured.

In Glasgow the Southern section evangelistic meeting still goes on, and good is being done. The other Sabbath three young people waited for prayer and decided for Christ.

In connection with the forthcoming Y.M.C.A. universal week of prayer, Nov. 10-17, the Leicester Association has arranged already for the preaching of over twenty special sermons to young men.

The College Y.M.C.A. secretaries of America, Mr. Luther D. Wishard and Mr. John R. Mott, are at present visiting the Continent for the purpose of aiding the further organisation of work among young men in the colleges and universities.

Rio Janeiro Association, notwithstanding the political revolution and an epidemic of yellow fever, continues to make progress. It has at present 108 members, an increase of twenty-two over the report of last year; of these forty-five are associates, twelve honorary, and fifty-one active.

From Tientsin, Rev. Frederick Brown writes:—"Dr. Atterbury has built a Y.M.C.A. (small) at his own cost, for the English-speaking students, and we are spreading the influence of the jubilee, which I was privileged to attend. I understand the American associations are sending a man to organise here in North China."

The evangelistic meetings for men, conducted during the past week at Exeter Hall, by Mr. W. R. Lane, have, considering the warmth of the weather, been remarkably well attended. On Monday and Thursday evenings there were special receptions of young men, who came together on both occasions in large numbers.

The secretary of the Honolulu Association Mr. D. W. Corbett, writes:—"Our local work at present suffers on account of the cholera which is prevalent in the city. I may add that aid for the Leper Association would be most thankfully received. Last year I personally paid the salary of the secretary—about £50. You may be assured that any gift for these unfortunate people will be wisely and profitably expended."

The members of the Y.M.C.A. in the United States number a quarter of a million, or about three times the number in Great Britain and Ireland. These associations own 305 buildings, valued at sixteen million dollars, or over £3,000,000. The *Young Men's Era* observes that this remarkable growth indicates two things chiefly—that the Association movement has permanency, and that it meets with favour on the part of business men.

The Y.M.C.A. in the Clapham Junction district has for five years been doing a good work, and has successfully carried on a large Sunday Bible-class for young men, open-air mission work, etc., and has in many ways been able to help young men so far as its limited sphere and space will permit. It has, however, long been evident by the increase of the young man element in the neighbourhood, that some effort must be made to meet the urgent need by a commodious central building, which should be planted as near the busy junction as possible, and thus be in a position to cater for the spiritual, mental, and physical needs of the young men who congregate in such large numbers. Premises in Battersea Rise having been purchased, will be opened on October 11th, by Sir George Williams.

The annual conference and district festival of the Y.M.C.A.'s in Devon and Cornwall were held at Devonport on Wednesday. Dr. Hingston, of Plymouth, delivered an admirable address. Mr. W. H. Roberts presented the report, which showed that there were 28 Associations in the two counties, with a membership of 3193. In 1887, when the district organisation was formed, there were 10 Associations with 977 members. At luncheon the chair was taken by Mr. J. P. Goldsmith, president of the Devonport Y.M.C.A. Mr. W. H. Seagram, of London, subsequently opened an interesting discussion upon "The Best Methods of reaching Young Men," in which part was taken by Mr. Robinson Souttar, M.A., M.P., Mr. W. H. Mills, secretary of the National Council, etc. There was a public meeting in the evening which was addressed by Mr. Souttar, Mr. Seagram, and others.

THE NEW HEBRIDES.—A recent letter from Dr. Lamb tells of his safe re-arrival at Ambrim, from which he had been compelled temporarily to retire by the ravages of storm and fire. "We are back to the old spot. The work has advanced in our absence. Two good carpenters and an engineer assistant are pushing on with the buildings, and the hospital is to arrive by next boat. The native boys and teachers have been faithful, and the former are asking for baptism." He tells of the sad death of one of the brightest of the native boys a few weeks before his arrival.

CHRISTIAN ENDEAVOUR.

A great C.E. State Convention, held at Houlton, Maine, has been attended by much enthusiasm.

The Douglas (Isle of Man) C.E. Society has been doing good work during the busy summer season.

In Sao Paulo, Brazil, an Endeavour Society of twenty-five members has been organised in Mackenzie College, and the Model Constitution has been translated into Portuguese. May this mean a spiritual revolution!—R. C.

A Christian Endeavour Society has been organised among the female convicts in the State prison, Louisville, Ky. The Endeavour Society has brought "sunshine into the soul" of more than one lone prisoner at this institution.—F. R. S.

The second Irish National Christian Endeavour Convention was held in Dublin on Thursday and Friday. Amongst those who took part were Revs. G. R. Wedgewood, W. Maguire, J. W. Ballard, J. Newman Hall, W. L. Cowdy, W. Park, and J. D. Lamont, who gave glowing accounts of the progress of the movement in Ireland.

In the Swedish colony of Aroostook County (Maine, U.S.A.) there exist two unique societies, composed of sturdy Swedes, who have a Christian Endeavour constitution in Swedish, and all the services are conducted in that language. During the past year one of these societies gave 64 dols. to support a missionary in Swatow, China.

IRISH NOTES.

The annual report of the Methodist Home Mission Fund for the past year has just been published, and shows that during the twelve months 2030 new members were enrolled, the net increase being 224. The ordinary circuit contributions showed an increase of almost £73, as compared with the previous year, and the total income was over £13,000.

Much regret is felt in the north of Ireland at the death of Mrs. Mulligan, wife of Mr. Wm. Mulligan, the first-appointed agent of the Jungle Tribes Mission. It is scarcely three years since Mrs. Mulligan, then Miss Graham, well-known as an earnest Christian worker in connection with Tullyallen Presbyterian congregation, co. Armagh, went to India to be married to Mr. Mulligan and assist him in his work, and now she, like many others, has fallen a victim to the climate of the country.

SCOTTISH NOTES.

A new Sailors' Home and Mission was opened in Aberdeen last week.

Rev. William Anderson, Old Calabar, who has spent some fifty years in the foreign service of the United Presbyterian Church, has left Edinburgh to return to Old Calabar.

With reference to a recent note, Miss J. E. Watson, secretary to the Edinburgh and Leith Humanitarian League, writes that appeals in the interest of horses have been placed in some of the tramway cars.

The annual meeting of the Y.M.C.A. Association in Dundee was held last week. It was stated that 2000 young men are reached by the various agencies; the membership for the year was 536. The Sunday evening Bible-classes are largely attended.

Under the auspices of the Zenana Bible and Medical Mission a meeting to take leave of seven missionaries from Scotland who are soon to leave for India was held last week in the Gartshore Hall, George-street, Edinburgh. The following are going out to the mission field for the first time:—Miss M. J. Ferguson and Miss Sharp to Katnagiri, Miss Leetch to Benares, Miss Marshall to Lucknow, Miss Paterson (Hon.) to Allahabad, and Miss Ferguson to Patna, while Miss Aitken and Miss Gault return to Hasur and Fysabad after furlough. Rev T. Currie delivered the valedictory address.

THE COUNTESS OF DERBY opened last week the new Home for the Blind for North and North-East Lancashire at Fulwood, near Preston. The homes are the first of their kind, being built on the cottage system, containing accommodation for twenty-six boys and twenty-six girls.

MRS. AITCHISON, of Natal, Africa, gives (in the *Missionary Link*) encouraging accounts of the missions which are conducted there and in its vicinity. A home for native girls is in preparation; "The wished-for school at Adams has been in working order for some months, and shows a roll of forty. The wife of the chief there, has been received into church-fellowship, which speaks for itself as a most encouraging feature. In the new colony of Griquas at Ingeli, twenty miles south of us, eight have come out on the Lord's side, a school has been formed, and already a fair number attending. We now have six schools, Mpiknas having been rebuilt."

CHILDREN'S SPECIAL SERVICE MISSION.

Thanksgiving meetings were held on Monday afternoon and evening by the friends who have been co-operating during the summer in holding services for the children by the seaside. Rev. E. A. Stuart, who presided in the afternoon, in the Queen's Hall, read the portion for the day, Psalm xciv., and dwelt briefly on the comfort and teaching which the psalmist realises.

Mr. T. B. Bishop gave a few details, showing how God is blessing the seaside services. Some still ask, are there any solid results? A strange question, after all the blessing granted. In the new C.S.S.M. report, strong testimony is given by Dr. H. C. G. Moule as to the influence of the work in the University. Thus many now in the mission field testify that they were led to Christ through these services on sand and beach. Similarly, many testimonies might be cited, but in fact, all who know anything of the work, who have actually gone into it and discovered what is really going on, know that it is being greatly blessed. In illustration of this Mr. Bishop referred to what he himself had seen and heard at Scarborough this season.

The Chairman followed with an address to workers based on the office and position of the Levites——joined to the Lord for holy service.

Mr. W. R. Moore, who has been holding services at Ilfracombe, recounted how the way was opened for Mr. W. R. Lane to go to Ilfracombe, how the mission was blessed, and how manifestly God was pleased thereafter to use the services to win the children. He believed that the conversions had been remarkably numerous, and in illustration mentioned several cases.

Mr. A. G. Dodderidge spoke of work at places as far apart as Portrush and Eastbourne. In the Irish watering-place there were difficulties to begin with, but workers were gathered and real work was done. He believed that some 50,000, old and young, and rich and poor, have this year heard the Gospel through these services at and around Portrush. A little band of ladies had done good work among the girls, while the missionary meetings were accompanied by much power. The Bible searching meetings and lantern services had been fruitful in blessing. Then as in the North of Ireland, so again in fashionable Eastbourne, where open-air services on the Parade were the means of winning many to the Saviour, while numbers who seemed to be leading a gay and worldly life, listened willingly to the message of the Gospel.

Mr. B. Herklots, who has been at Scarborough, felt that God has some great purpose in the seaside testimony reaching so many cold and careless, saving not a few and sending them out to serve Him. An animated, though somewhat detailed description followed, of the services in the "cathedral" and of the auxiliary operations amongst adults as well as children. Here, as in many other places, the missionary interest was well to the front, and the meetings devoted to this theme proved most successful. Flower services, lantern services, and the gatherings on the North and South Parades, were specially mentioned as having proved the means of blessing.

Mr. Reginald Naylor gave some account of his experiences at Sandown. While rejoicing that great things had been done, and many souls won, he felt deeply that greater things might be seen were there more faith and prayer. Showing the need for simplicity he told how a little child came to him. "What does trust mean? You tell us 'Only trust Him,' but what is trust?" and he had to explain the word in the simplest terms. From this he sought to read lessons to all speakers on carefulness in the use of words. As to that work at Sandown, God had used it greatly in the little place and many are now thanking God for this year's services.

Rev. G. H. C. Macgregor, M.A., presided at the evening gathering which took place in St. Martin's Town Hall, Charing Cross. Addresses testifying to the marked success which had attended the work generally were delivered by Rev. W. S. Standen, and Messrs. F. Anderson (Llandudno), E. T. M. Dennis (Whitby), P. H. Shaul (Scarboro'), W. H. Wilson (Colwyn Bay), S. M. Warner (Southsea), and Mr. H. Hutchinson (Bridlington).

PROPHETIC CONFERENCE, NORWOOD.—In calling the Conference on prophetic matters at Lansdowne Hall, West Norwood, for October 15-17, Pastor Fuller Gooch says:—"Not as theorists or speculative reasoners would we meet, not to pry curiously into the mysterious and unrevealed, but as learners sitting at the feet of Jesus, and as reverent inquirers looking into the prophetic Word." Among the expected speakers are Revs. James Douglas, J. Gelson Gregson, G. D. Hooper, John Wilkinson, Dr. R. McKilliam, Mr. G. H. Pember, Revs. J. G. Train, and R. Middleton, and Pastor Gooch.

EVANGELISTIC NOTES.

Mr Matthew Burnett is resuming his Gospel Temperance and evangelistic work, beginning at Aylesbury, on Sunday, a united Gospel Temperance mission.

Mr. J. Wharton, has been conducting a ten days' mission in Dukinfield, near Manchester, and numbers of people gathered to hear the Word. Believers have been roused, and sinners saved. Remember Mr. Wharton in prayer, as he goes on to Northenden and Oldham. GEO. SHIPLEY.

Mr. George Back, of the Open Air Mission, did splendid work at Dumfries Road Fair from Saturday, September 21, till Thursday, September 26. Assisted by members of the Y.M.C.A. and Y.W.C.A., he distributed some thousands of tracts and booklets, while every night he preached from the steps of a church situated in the middle of the fair.

Mr. Jas. Neech, of the North Midland Evangelistic Mission, has concluded a very successful four weeks' tent mission in Allerton, Bradford. One day was devoted to an "all-day convention" for the deepening of the spiritual life. The tent was crowded, and many received blessing through the mission. The churches of the village have been stirred, and souls have been saved.

An Excellent Tent Mission has been held by an evangelist of the Evangelisation Society during the summer at Fleet, Hants, and also at Hale, Surrey. God has wonderfully used his servant; many have accepted Christ as Saviour and King; spiritual life has been quickened; Christians have been stirred up to more active work for Christ; very many are praising God for the mission.

Mr. James Eyres has concluded a sixteen days' mission at Ballycastle, co. Antrim. From the beginning much interest was manifested, which deepened as the meetings continued. Some anxious ones found satisfaction in Jesus, and many others saw their need. Some Faith-Mission workers held a mission in Wesleyan chapel during winter, and since then God has been stirring up the local believers.

Messrs. Peatt and Crozier, of the Irish Evangelization Society, have concluded a series of meetings at Revarnette, near Lisburn. God manifested his power and grace in a wonderful way. Young and old were professedly led to the Lord. The wave of blessing followed the workers from Broomhedge to Lisburn, and later to Revarnette. They have now begun at Aghalee and expect much blessing.

Edinburgh Castle, Limehouse, E.—Mr. J. S. Harrison has been the missioner here during September, and his labours have been greatly appreciated. His message has been blessed of God, both to Christians and to the unsaved. Mrs. Harrison has on several occasions taken part in the services, both by addressing the Women's P.S.A., and by singing the Gospel which her husband has so earnestly and faithfully preached. S. E. BURROW.

Dunoon.—The open-air services in connection with the Gospel Training College have closed for the season, and we have much reason to thank God for blessing received. Meetings were held every night, and twice daily during the busy season. Visitors and Christian friends helped the students. Not a few professed to find the Saviour during the summer. Over 20,000 tracts have been distributed, and by this means the Gospel has been scattered far and wide. ALEX. BLACK.

Peebles.—Mr. T. Aitken has held a very successful series of meetings, extending from September 1 to 18, under the auspices of the Peebles Y.M.C.A. The meetings were well attended, both at the open-air and inside, and the interest gradually increased during the mission, the presence of the Lord being manifest in the power of the Spirit, and a goodly number of young folks surrendered themselves to Jesus, while the Christians were stirred up to more earnest endeavours to bring others to Christ.

Hackney Y.M.C.A.—A successful mission, conducted by Dr. Harry Guinness, has closed. Our gymnasium was closely packed every night, many having to be turned away. The Word was preached with simplicity, clearness, and great power. Many backsliders were reclaimed, sinners converted, and Christians strengthened. Large numbers professed conversion during the mission. In addition to the ordinary meetings special services were held in two neighbouring places of worship. On Monday, October 14, Dr. Guinness will deliver a medical lecture to men in the great Congress Hall, Clapton, when it is hoped nearly 6000 men will be present. F. L. P.

Mr. Charles Inglis has been engaged in a fortnight's mission at Rev. Z. B. Woffendale's Presbyterian Church, in Ossulton-street, Somers Town. The minister, office-bearers, and choir co-operated most zealously in getting the people in the neighbourhood to attend. As a consequence, the meetings, which closed on Friday, Sept. 27, have been well attended, and on Sunday evenings great audiences have remained to hear the Gospel from the evangelist. Not an evening has passed without conversions, and it is confidently anticipated that, while believers have been stimulated, a goodly addition will also be made to the membership of this well-known evangelistic church. On three occasions Miss Inglis sang some choice hymns.

Ross Bible Carriage and Tent Mission.—We have concluded our tent work for this season. We commenced on May 12, and have held 125 tent services at various towns and villages. Besides, we have visited scores of villages and the principal towns in the neighbourhood, for Bible carriage work and house-to-house visitation. During our last mission of ten days' duration at Winchcombe, we visited Evesham, Pershore, and Broadway. By this means hundreds of good volumes have been planted in outlying places, where they seldom get any visitor. As one woman said, "No one but the rent collector gives us a call." Since the 12th of May we have freely distributed 32,000 Gospel books and tracts, and have travelled 1086 miles, seeing precious fruit as the result. We desire prayers for past service and for our coming winter's work indoors.

JOHN COATES.

Northleigh, Ross, Herefordshire.

Barry Dock Gospel Tent, Cardiff.—The gracious awakening which has taken place in connection with the Gospel Tent this summer still continues. Some remarkable cases of conversion are happening almost every night. One dejected-looking man stayed behind last night, his speech betrayed his superior education, but drink and sin had dragged him to the lowest depths. Much prayer went up for his conversion, and at last he fell on his knees, and cried aloud for mercy on his wicked soul. He told us he was a son of a minister in Scotland; his sainted mother had died; but their prayers have now been answered. The visit of the veteran evangelist, Mr. Opie Rodway, last week, has been a season of power. Crowds stood round the open-airs, and followed into the tent. Mr. Rodway's addresses to children resulted in many deciding for Christ. We are looking to the Lord to provide some shelter to continue this aggressive work in the winter.

GERALD COULTAS.

PERSONALIA.

Rev. E. N. Thwaites, of Salisbury, we much regret to know, has been very ill. His voice has given way and his projected visit to India has been postponed till next year.

Viscount Wolseley, Commander-in-Chief Designate of the Army, has consented to become a patron of the Soldiers' Christian Association. He writes: "I wish the Association the success it deserves with all my heart."

Mr. Charles Needham Hickson, of Sydney, N.S.W., Australia, occupied the pulpit of his uncle, Rev. B. C. Needham's church in Coatesville, Pennsylvania, during the months of July and August, while the latter was away to recuperate his health. Mr. Hickson has also assisted his three other uncles, Revs. G. C., W. E., and Thos. Needham, in making known the unsearchable riches of Christ.

Mr. Henry M. Stanley, M.P., has further identified himself with the evangelisation of Africa by becoming the Associate Editor of Bishop William Taylor's monthly publication, *Illustrated Africa*, of New York. During his recent brief visit to New York, Mr. Stanley became closely associated with Bishop Taylor in the present work of Christianising Africa, and expressed his growing interest in the development of Africa and the Africans.

La Comtesse Lucile de Hamel de Manin, niece of the late Rev. A. A. Rees, met with a severe accident a few days back, from the explosion of a spirit lamp whilst visiting at Harrogate, and had a narrow escape of being burned to death. For some days it was uncertain whether or not her sight was injured, but at length the physician was able to telegraph that "La Comtesse Lucile was doing well and sight unimpaired." It will be some time, however, before she will regain her usual strength.

Isaac Sharp, the veteran Quaker missionary, who has entered on his ninetieth year, recently embarked with his companion, Dr. Dixon, on the Peninsular and Oriental steamship *Nubia* for Port Said, *en route* for Syria. His first visit will be to the Quaker missionary settlement at Brumana, near Beirut, which has been conducted for the last twenty years by Theophilus Waldmeier, formerly well known in King Theodore's days as a missionary in Abyssinia. Since his return from India, China, and America last year, he has paid visits to Norway and the South of France. The Syrian visit will exhaust the round of service for which Mr. Sharp was set apart in 1890. He possesses marvellous health and spirits, with great power of recovery from occasional illness, and speaks with remarkable clearness and vivacity.

OBITUARY.

REV. GEORGE THOMSON.

THE death is announced of Rev. George Thomson, who for more than twenty years filled the position of superintendent of the Liverpool City Mission, retiring therefrom on account of growing infirmity and old age about seven years ago. A student under Dr. Thomas Chalmers in the pre-Disruption days, he was one of the few remaining links that connect the present with an interesting and memorable period in the history of Scottish Presbyterianism. He was remarkable for his sound judgment, methodical habit, and even temperament; and the older missionaries who had the honour of serving under him revere his memory and owe him lasting obligations for many of his counsels. Mr. Thomson had reached the advanced age of eighty-five.

REV. JAMES STEWART, LITTLE STUKELY.

The venerable rector of Little Stukely, Huntingdon, whose daughter Flora was one of the lady missionaries killed at the Chinese mission station at Kucheng, died on Friday, after only a few hours' illness. The news of Miss Stewart's terrible death, following closely upon the death of his eldest son, was a heavy blow, but the venerable rector never complained. It was, however, evident to everyone that he was sorely stricken. A few days since the family went to Llandudno, and on Saturday news was received of Mr. Stewart's death, and later in the day his body was brought home. Mr. Stewart, who has in charge of the parish for thirty-five years, was greatly beloved by Nonconformists as well as Churchmen, and his death has caused the deepest grief.

REV. HUGH GOLDIE, OLD CALABAR.

This veteran missionary passed away, aged eighty, at Creek Town, on August 18. He went to Old Calabar in 1847, when he was one of the pioneers in the active work of evangelising in this corner of Africa. The difficulties then encountered seemed overwhelming, but patience and faith won the day, and Mr. and Mrs. Goldie laid the foundations of a remarkable work. The first convert, Esien Ukpabio, who became also the mission's first native teacher and pastor, was publicly baptized in the King's yard at Creek Town on October 16, 1853, and a fortnight later Eyo, the King's son, was baptized. Thus began the history of the native church, in whose cause Mr. Goldie laboured with signal success until his death. He had naturally a robust constitution, and his methodical habits and placid demeanour aided him in withstanding the climate which has doomed so many merchants and missionaries to an early grave. Mrs. Goldie died on August 20, 1891, at Creek Town, being the second of the three sisters who succumbed. The third, Miss Mary Johnston, retired recently. In 1862, Mr. Goldie completed a translation of the New Testament into Efik, and he was also the author of "Calabar and its Mission," and of a "Memoir of King Eyo VII. of Old Calabar, a Christian King in Africa," the last-mentioned of which was printed last year at the United Presbyterian Mission Press, Old Calabar.

THE CHIEF JUSTICE of the Supreme Court of Japan, Mr. T. Myoshi, is a Christian and a member of the Congregational church.

BRAZIL.—Natal, capital of Rio Grande do Norte, Brazil, has been the scene of a remarkable religious awakening. A Protestant Christian community has suddenly sprung into existence, a Protestant church is to be erected, and the influence of the work has extended itself to other places. Thirty-three adults have been baptized. There are but two missionaries in the entire province.

MOROCCO.—On Tuesday last week, the Public Hall, Stirling, was crowded to hear Dr. Robert Kerr, of the Central Morocco Mission, the object of which is to carry the Gospel to the Jews, Arabs, Moors, and Berbers living in the centre of the dark land of Morocco. The lecture was illustrated by very fine limelight views, and contained many interesting facts regarding the encouragement and discouragement of medical mission work in this long-neglected field of missionary enterprise.

THE RUTH ELLIOTT HOME OF REST for poor children, at Enfield, has entered upon its fourth year. To call the inmates "poor" children does not in many cases tell all, for in numerous instances they have come from homes of sin. The report for last year says: "Every child has a tale of sorrow in its life. From sunrise through the day, and far in the night, they struggle against odds which would unnerve many a man; burdens grievous to be borne are laid on weak and tired shoulders, and deformed and delicate children suffer in their slum homes without a murmur." "The Woodlands," Enfield, is, in every sense of the word, a home, and the unfortunate children speedily benefit under the loving attention they receive.

TEMPERANCE NOTES.

A Phœnix Temperance Orphanage, established at Carshalton, Surrey, has been opened by Rev. Lord Seymour, rector of the parish.

The annual meeting of the Bristol and North Somerset T.A.U. has been held at Rosedale, Stanton Drew. The reports showed good work and real progress.

Said the late Professor Parkes, "If alcohol were unknown it might be truly said that half the sin and a large part of the poverty and unhappiness of the world would disappear."

"*Facts about Alcohol.*" Under this title Dr. J. J. Ridge has issue a pamphlet (1d. *National Temperance League*) setting forth the medical aspect of the temperance question, showing in terms plain to all the injurious physical effects of alcohol.

Dean Farrar, addressing six hundred soldiers who attended Canterbury Cathedral on the eve of their departure for India, strongly urged upon them the advisability of becoming total abstainers if they wished to preserve their health in that hot climate.

The Crewe licensing justices adjourned the renewal of the whole of the tied-house licences. Out of ninety-three licensed houses in Crewe seventy are tied. At the adjourned hearing the licences were, however, renewed, some of the owners agreeing to strike out certain clauses in the agreements with their tenants.

The Manchester justices refused the renewal of four beerhouse licences, and cautioned the owners of eighteen others. With regard to grocers' licences, the licensing committee hoped that "some practical measure to correct a continuance of the granting of these dangerous sources of drinking might be adopted by the Legislature."

The United Temperance Conference ("the Temperance Parliament") will be held at the Memorial Hall, Farringdon-street, E.C., on Wednesday, Thursday, and Friday, Nov. 13, 14, and 15. The President will be Alderman Andrew Johnston, J.P. There will be an "At Home" for members and their friends on Wednesday evening. It is intended especially to discuss, at this important gathering, the suggested "United Temperance Bill."

The report of the second annual conference of the Irish Women's Temperance Union forms a volume of some seventy pages. The report presented to the conference shows that the Union was formed on May 10, 1894, with twenty-nine branches. During the year meetings were addressed in many parts of Ireland by members of the committee and Miss Hanna, organising secretary, by means of which the branch associations were increased to fifty-four, with a membership of more than 6,000.

The Western Temperance League has held its fifty-eighth anniversary at Cardiff, when the league executive met in the afternoon. Later in the day a reception meeting was held, at which the delegates from a distance were cordially welcomed, and several congratulatory speeches were made. At night a large congregation met in Roath Wesleyan Church, and listened to a powerful sermon by Rev. Richard Richard, of Bristol, who strongly urged the duty of abstinence on Christian people.

According to the forty-ninth report of the Commissioners in Lunacy the total number of registered lunatics on January 1, 1895, was 94,081, being an increase of 2014 over the corresponding date of 1894. From the tables of assigned causes of insanity we learn that during the five years 1889 to 1893 inclusive "intemperance in drink" was the predisposing or exciting cause in 1675 male and 690 female patients, the proportion per cent. to the yearly average number admitted during the five years being 20·8 in male cases and 8·1 in female.

The State Board of Pardons of Ohio states in its report that it has in most cases deemed it prudent to include in the recommendation for pardon a condition requiring abstinence from the use of intoxicating liquor. This is done in the belief that it will lessen the liability of the pardoned prisoner to again commit the crime. "It is a conspicuous fact," says the report, "that in nearly every case of crime against the person the offender was either under the influence of liquor, or became involved in an affair by reason of being in a place where intoxicating liquor was sold."

Many visitors returning from France have noticed a great increase in drunkenness there. Formerly, like all wine-drinking countries, the French were a sober nation, but the same thing can hardly be said now. Statistics show that in the last twenty years no nation has made so much progress in the consumption of alcohol as they. The country has been flooded with cheap spirits, which, not having been rectified, contain the most noxious ethers. Thus the dearth of wine, on the one hand, and the ease with which spirits can be procured at a low cost (such as beetroot brandy and kirsch rum, a spirit distilled from cherry-stones), have worked vast changes in the habits of the French people, especially among the working classes in all centres of population.

The Book World.

Rest and Reaping. Miss Mason's little paper for the month is full of good matter bearing on the House of Rest and Christian work generally. (1d. *Morgan & Scott.*)

Gentle Jesus: A Life of Christ for Little Folks. By Helen E. Jackson. (3s. 6d. *Sunday School Union.*) This is a very readable volume, amply illustrated.

The Covenant Promise of the Father; or, The Enduement with Power from on High, by Thomas Payne, evangelist, is already in its fifteenth thousand. Its teaching on the Holy Spirit has been helpful to many. (1s. *Marshall Bros.*)

Two choice booklets by Dr. J. R. Miller are Young Men: Faults and Ideals: A Friendly Talk, with Quotations from Girls' Letters; and Girls: Faults and Ideals: A Friendly Talk, with Quotations from Young Men's Letters. (6d. *Nisbet & Co.*)

An amusing toy book for the young is Nonsense: For Somebody, Anybody, or Everybody, particularly the Baby-Body, written and illustrated by A. Nobody. Surely there never was a more funny book for nursery folk. (2s. *Gardner, Darton, & Co.*)

All the Prettiest Nursery Rhymes and some New Ones, with illustrations by J. R. Sinclair and others. (1s. *Sunday School Union.*) A capital collection of familiar friends, and other rhymes that promise to become popular in the infant world.

A Handbook of Theology: A homiletical manual of Christian doctrine, with list of questions for examination. By Rev. John Harries. (*Elliot Stock.*) A series of lectures originally delivered to a Methodist local preachers' class. Such as it is, the work will be of service, as the plan is comprehensive and the treatment at once clear and succinct.

One Hundred New Animal Stories, by A. E. Lomax. (1s. *Sunday School Union.*) We have dipped into this with delight. The stories are short and simple, gathered from many sources, and just what most boys like. It ought to do something towards fostering greater kindness to animals whose sagacity is illustrated afresh.

Stories of the Royal Humane Society, by Frank Mundell. (1s. 6d. *Sunday School Union.*) As accounts of daring rescues appear from time to time in the daily papers, the thought must have struck many that a collection of these would form a stirring book. The one before us, if it meets with the appreciation it deserves, may pave the way for a larger volume.

Messrs. Cassell and Company, Ltd., send The Quiver, closing present volume, and making interesting announcements for the new volume, starting next month. The "Playgrounds for the Children" scheme, inaugurated by the proprietors, is meeting with support. The Family Magazine contains many good things for home reading. Little Folks charms our darlings with its bright pictures, rhymes, and tales.

Chums is a favourite boys' paper. The annual volume (8s. *Cassells*) makes a splendid present for a lad interested in travel and adventure, and wishful to know something of healthful pastimes. Chats and interviews abound, and by degrees the reader learns all about great locomotives and steamships, and famous boys and their friends. There are several complete stories, and the volume is bright with illustrations.

Temperance Publications.—We have received from the *Church of England Temperance Society* a varied budget of new issues likely to prove of good service in the coming winter. The Members' Hymnal (1s. 6d., words and music) contains 115 hymns and songs suitable for adult temperance meetings. With it is issued The Church Temperance Hymnal (2d.), containing the words of 218 pieces adapted for juvenile and adult branches. A series of Leaflets, with music (1s. per 100) are also issued for festival use in both notations. There is also a series in album size (1d.), also a variety of action songs and cantatas suitable for Bands of Hope. Reciters are provided for in the Juvenile Reciter and Dialogues (6d.). A new certificate card for attendance (8d. per 100) is nicely got up. An address by W. Taylor on The Physiological Side of Temperance (1d.) gives useful hints to workers. Mrs. Margaret S. Haycraft has compiled a volume of Band of Hope Action Songs (6d.), and another entitled Simple Dramas (1s.) Lastly, there are two more volumes of the Azalea Series, under the titles of Friends in Dingy Court (1s. 6d.), a charming story of life in a London byway, by a new author; and Shifting Sands (1s. 6d.), by Susan Carpenter.

Prophecy and Popery; or, The Seventh Vial, is a useful expository booklet. By Rev. William Adamson. (1d. *Oâhams Bros.*, 19, *Floral-street, Covent Garden, W.C.*)

Our Heritage.—Under this title, the Anti-Sunday Travelling Union has issued a little quarterly (1d., *Partridge & Co.*) full of matter bearing on the due observance of the Lord's Day.

Messrs. Jarrold and Sons have published an ingenious Toy Book, entitled Dolly's Mansion. (1s.) By a novel contrivance, it may be turned from a toy book into a real doll's house, and may thus be exhibited to the little ones.

The first of a series of apologetic tracts—Testimonies of Converted Secularists—has been published. The October issue is devoted to the story of Joseph Barker. (1d. post-free. *R. C., 83, Kimberley-road, Nunhead, S.E.*)

The world-famous "Life of Christ," by Rev. Dr. Geikie, published by *Messrs. Nisbet*, has been translated into Russian, with official sanction. Since then, M. Pobiedonostzeff, the Supreme Censor of Russia, has shown it the great honour of causing it to be adopted as a reading book in all ecclesiastical middle schools in Russia.

The Twelve Tribes: Who they are, and where they are, according to the last words of Jacob and Moses. By M. J. (4d. *R. Banks & Son.*) This is "identification" run mad. The author finds room for Aztecs, Cossacks, and Japanese, the peoples of Uganda, Wales, and Abyssinia, in the company of the more generally recognised "tribes." The reasons are in many cases extremely puerile.

BOOKS RECEIVED.

From *Hutchinson & Co.*—A Victory Won, by Annie S. Swan. (5s.)

S. W. Partridge & Co. — Life's Cameos. By Rev. Dr. Campbell. (5s.)

From *George Allen*, 156, *Charing Cross-road.*—The Gurneys of Earlham. By Augustus J. C. Hare. (Two vols., 25s.)

From *T. Fisher Unwin.*—Revelation and the Bible: An Attempt at Reconstruction. By R. F. Horton, M.A. New and cheaper issue, 3s. 6d.

From *Wells Gardner, Darton & Co.*—Desultory Retracings: A Personal and Family Record. By Catherine Jacson. (6s.)

From *Hodder & Stoughton.*—The Child Jesus, and Other Talks to Children. By Alexander Macleod, D.D. (3s. 6d.) Tales of the Warrior King: Life and Times of David King of Israel. By J. R. Macduff, D.D. (6s.) Turning Points in Successful Careers. By William M. Thayer. (3s. 6d.)

From *Nisbet & Co.*:—Aspiration and Achievement: A Young Man's Message to Young Men, by F. A. Atkins. (1s.) Biblical Character Sketches, by Dean Farrar and others. (3s. 6d.) Salvation and Service, or Practical Talks about Grace and Godliness, by Rev. George Everard. (3s. 6d.) Helps for Holy Days, being Brief Expositions taken from the Epistles and Gospels for the Day. (1s. 6d.) Morning Sunlight: Devotional Readings for a Year, by Charlotte Murray. (3s. 6d.) The Children's Prayer-Book, by Rev. J. Reid Howatt. (1s.) The Prodigal at Home Again, by Rev. Francis Bourdillon. (1s.)

ALDENHAM INSTITUTE.—The inaugural meeting of the winter session of the Aldenham Institute, Goldington-crescent, St. Pancras, N.W., was held on Saturday. The Rev. Alexander Connell (Regent's-square Presbyterian Church), who occupied the chair, said the conditions of the institute made study there a pleasure. What they sought to do was to demonstrate to the members that the business of life was to learn how to live nobly, uprightly and righteously. Labouring for this life was not everything; they had an imperishable nature to work for. He would not have given eight years of his life to hard study if he believed that all he had built up was to vanish with life on this earth. They were learning so that with mind and spirit they could serve the living God. Rev. George Wilson spoke on the importance of physical, mental, and moral culture. The prizes and certificates recently awarded were presented.

REQUESTS FOR PRAYER.—For special blessing on fifteen days' mission (October 6-20), conducted by Rev. F. E. Heape, in Durham-road, Finsbury Park, N.—For great blessing at a mission, to be held by Mr. and Mrs. S. J. Alexander, at Burgh Heath, Surrey, October 5 to 20.—For much blessing on a special mission in the parish of South Creake, Fakenham, from October 5 to 15, by Mr. Monro Collings.—For much blessing on the mission to be held at Twyford, Berks, in October.—For the Sunday afternoon class for men (over 1000), at Burton-on-Trent.—For blessing on a month's special mission, October 14 to November 10, by William Grove, at Union Hall, W.—For a three weeks' mission at the Free Methodist Church, Pool, Cornwall, by Mr. G. W. Clegg, commencing next Sunday, October 6.—For blessing on fourteen days' mission at London-road Hall, Kettering, by Mr. John Greenwood.—For blessing on a united Gospel Temperance Mission at Aylesbury from the 6th to 13th inclusive.

CHRISTIAN UNITY.—Manchester has taken the initiative in forming a union of Evangelical ministers of all denominations for the devotional study of God's Word, intercessory prayer, and Christian fellowship on the basis of the Keswick Convention motto: "Ye are all one in Christ Jesus" (Gal. iii. 28). The M.M.M. (Manchester Ministers' Monthly) was inaugurated on Tuesday afternoon, Sept. 24, at the Albert Memorial Church, when Rev. Benjamin Bell (Withington Presbyterian Church), gave a Bible-reading on the subject of "Lessons for Ministers from an Old Prophet" (Jeremiah). The address was most helpful, and the solemn season of earnest pleading with God which followed was a time of refreshment. The next meeting, on October 29, is to be held on Presbyterian ground, and the Bible-reading is to be given by a Church of England clergyman. Rev. Charles Garnett (Ancoats Congregational Church), and Rev. C. Fenwick Ward (rector of the Albert Memorial Church), have been appointed honorary secretaries.

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Notes and Comments.

FROM Adam to the last man there never have been and never will be two members of the race precisely alike in spirit, soul, or body, in inward experience or outward circumstance. Yet one of the marvels of the Bible is that no experience is possible to a human creature for which there is not light and leading, wisdom and salvation, in this divine and everlasting book.

The Living Word, between his resurrection and ascension, opened the understanding of his disciples to understand the Written Word. Because the Scripture had so foreseen and so foretold, He asked, "Ought not the Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets He expounded unto them in all the Scriptures the things concerning Himself." Surely, when we are at home in the mansions prepared for us, He will continue these profoundly interesting and illuminating expositions.

We cannot all join in organised work, in societies, in committees, in meetings; but there is a good deal to be done apart from it. Odd hours or minutes may be spent on single persons or on a handful of the poor. There are hundreds and thousands of aged persons who are spending days and weeks of monotonous weariness, to whom a kind visit would be a bright light in the day. Much is done in this way, but a good deal more might be done. Then there are poor children who do not even know how to play with each other in a happy rational manner; how easily could some of our young folk, whose buoyancy of spirit and elasticity of step remain with them, go and teach them. It would be a good work for Jesus if they would go to make the children merry for a few minutes. Then, there are the little invalid children, hidden away in silent courts, up in garrets, who are pining for fellowship, and change, and brightness. It needs no society to befriend them, but only one loving heart.

Mr. Albert Spicer, M.P., has drawn attention in a letter to two striking facts in our management of India. He says that there are four millions of children in India under some sort of education, but that were the numbers in proportion to those who are educated at home it would be fifty millions. The Government also spends on the army 25,000,000 tens of rupees, and on education only 1,500,000, nearly seventeen times as much on the army as on all the children of the country, and yet if there is anything certain it is that our moral hold on India is far stronger than our military hold. Righteousness will be a better defence of our reign than a mountain range guarded by troops.

The Christian life is not easy anywhere, but in the midst of dense heathenism or Mohammedanism it is peculiarly difficult. One of our friends in a Mohammedan field of labour said that she felt she must get away at frequent intervals from the depressing influences around her, if she was to keep the elasticity and vigour of her soul. We at home can hardly realise the temptations to which missionaries are exposed, and perhaps fail to pray for our friends as we ought to do. Cases of failure in character have happily been very rare, but there have been some, and they warn us of a grave danger. Prayer makes the purest and healthiest atmosphere for the Christian, both at home and abroad; it is his "vital breath," his "native air."

The fierce and cruel purpose of many of the "whites" in America to oppress the negro to the last degree has just expressed itself in South Carolina by a proposal to disfranchise him. The Civil War set him free, and when free, such men as Garrison and Phillips said that he must have equal privileges with the white man, and in order to exercise his privileges wisely he must be educated. One right thing thus carried the seed of another in its bosom. But the old slave-owning spirit, which has never died out, keeps reasserting itself, first in one hateful form and then in another. By violence and threatening it has long held the negro in certain Southern places in a state of subjection; now it proposes to rob him of a constitutional right. It may succeed for a time, but the negro will still be there: and the problem of what to do with him will remain until it gets its only answer—"Do to him as you would have him do to you."

The grandest reply of the churches of Christ to recent expostulations with regard to the sacrifice of missionaries' lives is the readiness of others to step into the empty places, and to carry forward the sacred work. At this time of the year there are always large parties of missionaries despatched to many lands, and this year more are sent to China than have been martyred there. Christian faith is sure of victory. Every land now Christianised has had its martyrs, who were the advanced guard of the Christian host, and recent events are not only normal, they are pledges of the success of the truth.

Wesleyan Methodism seems to be doing a good deal of work on the Continent, although we seldom hear anything of it, owing to its missionaries being nearly all natives of the various states in which they labour, and unable to speak in English. There are thirty-five missionaries in France, thirty-one in Germany, twenty-two in Italy, and ten in Spain. The work in Vienna has been much opposed, and a great deal of persecution has been borne, but at length the freedom of worship has been obtained. The Baroness Langenau, herself the fruit of the mission there, is a devoted worker.

A suggestion has been made by several honoured and influential men among Congregationalists that the ministers of a district might find it of great spiritual advantage at the beginning of the winter's work, to come together for a day to be spent in humiliation, prayer, and thanksgiving. No doubt this will be done in many cases, and with happy results. We can only testify of what we have experienced, and to have any experience we must see Jesus. Nothing can compensate for lack of devotion, of prayer and meditation. God must come into us, and fill us with all his fulness. Then there is the breath of life in everything we do, and the beauty of the Lord is upon it.

The Congregational Union, at its Brighton meeting, did wisely to move a resolution expressing the hope that the Government might be able to see its way to make arrangements for Prince Khama and his fellow chieftains to remain under the British Protectorate, instead of being transferred to the Chartered Company. It would give satisfaction to the nation, excepting, perhaps, any who have an interest in the company; but, above all, it would give lively satisfaction to one of the wisest and best of rulers, Khama, and also to his people. And surely they are the best judges of what they would like to have, and ought to be the first to be consulted. Not to regard their wishes would be to hand them over as if they were goods and chattels—slaves, in fact. Let Christians everywhere support their petition, and give the Government aid and encouragement to do the right; above all, let them wait on God to turn the hearts of those in authority the right way.

In a powerful address at the young people's meeting, Rev. W. J. Dawson, made a significant statement as to the temper of young men towards religion. As the result of several years of close contact with them all through the kingdom, he said that while they were often critical towards the churches, they were ripe for Jesus Christ. From all hands the same thing is borne in on religious teachers. Amid the seductions of pleasure, and the wide prevalence of materialism, there is a deep craving in many young hearts for "the Way, the Truth, and the Life." Sometimes unconsciously, but often consciously, they cry and crave for Him who alone can satisfy their young hearts. This should fill all those whose work is to preach Christ, so to present Him that his sufficiency for all their needs and aspirations are fairly presented. He has but to be shown *as He is*, in his simplicity and saving power, to awaken the true life in those who need Him, and who often "feel after Him" blindly, "if haply they may find Him."

We are glad to find that the Church Aid Society, the object of which is to minister to the needs of small Congregational village churches that are too poor to be self-sustaining, has recently been showing signs of revival. The funds have been declining for years, and grants already too low have had to be reduced. Under the generalship of Mr. Gerard Ford, the new treasurer, there are strong hopes that the worst has now been seen. At the Brighton assembly, he said he hoped the time would soon come when the

minimum salary of village pastors, now in many cases under £60, would be raised to £100, and the good men who work so hard under discouraging circumstances, would so far be relieved from the pressure of poverty under which many of them are now labouring.

The National Sunday League, we regret to observe, has resumed musical performances on the Lord's day, starting in London with a sacred oratorio. It has, unfortunately, secured the co-operation of many well-known vocalists and instrumentalists; but in its efforts to secularise the Day of Rest it is not to have it all its own way. Indeed, from the midst of those who have been thought to be most "easy" on the subject, there comes an urgent appeal for protection from Sunday labour. Upwards of seven hundred and thirty persons engaged in the dramatic and musical professions have expressed a hope that the law which prohibits the opening of places of amusement and entertainment for money payment on Sundays may be upheld. The list includes many distinguished performers. We trust other classes of workers will be aroused before it is too late, and maintain their Sabbath birthright.

Turkey and Russia, which are such near neighbours, seem just now to be vying with each other in cruelty, the one towards the Armenians, the other towards the Stundists. It seems a piece of hypocrisy for Russia to be joined with France and Great Britain in demanding security for the Armenians, when the poor Stundists are obliged to seek refuge in Armenia from the Russian soldiery. There seems nothing to choose between a Kurd and a Cossack. And France, too, what is she doing in Madagascar with her African troops and her Sakalava allies? This oppression of weak tribes at the hand of the strong is a saddening sight. "How long? O Lord, how long?"

LAW AND GOSPEL.

For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory (2 Cor. iii. 9).

The Law is God's unchanging word,
"This do, and thou shalt live";
But no relaxing sound is heard,
No sin can it forgive.
"The soul that sinneth, it shall die,"
None can that word efface;
But Mercy whispers, standing by,
"Behold the Throne of Grace!"

Jesus, the Lamb for sinners slain,
That Law for us obeyed.
He brought to us eternal gain,
For all our debt He paid.
Whate'er of glory there may be
That still on Sinai dwells,
On Calvary's cross alone we see
The glory that excels.

Liverpool. Canon Burbidge.

CHURCH ASSOCIATION VANS.—At the recent Oxford Diocesan Conference, the work of these vans was discussed somewhat adversely. A sturdy defence was made by Canon Christopher, who said that the Church Association felt bound to do all it could to counteract the efforts that were being made to undo the Reformation. They circulated the Bible, books concerning the Reformation, and no doubt tracts were distributed. The conductors of the vans were carefully selected Churchmen, and if the effort were repressed on the plea that it was contrary to Church law and order, the result might be that the movement would be taken up by Nonconformist bodies. But he believed that so long as efforts were made by a party in the Church to undo the Reformation, the Church Association will persevere in its endeavours to counteract those efforts.

Christian Stewardship.

Sir,—The centenary meetings of the L.M.S., in many respects so delightful, must have raised in some minds the painful question: Are we, after all, disciples whom Christ would have recognised? Especially may this be said of the meeting on medical missions in which we heard from many eye-witnesses the oft-told tale, incapable of exaggeration, of the physical miseries of the heathen millions surrounding the few medical missionaries whom British liberality (?) has sent out to save their bodies and souls, while withholding, in some cases, the only means by which their work can be made effectual.

We have had jubilant declarations of the triumph of Christian altruism, but while the many are dying in body and soul for want of the help which the few could but will not send, because the luxury of home is more important than the salvation of any number of heathen, I think we might postpone our pæan, and pray for conviction of sin. We believe that our Lord said, "Whosoever forsaketh not all that he hath, he cannot be my disciple." If this means that the modern rich man can please Christ by giving of his superfluities, and may creditably retain the vast bulk for himself or the larger self of the family; if it means that the laying up of fortunes for those who are to come after him, and the encouragement of art, circulation of money, and employment of service, in all which he acts like the man of the world, furnish, together with his scanty gifts for the salvation of men, a satisfactory exhibition of Christian stewardship, we must conclude that these words of peculiarly solemn sound have after all but a very little meaning.

We want—on one side or the other—light on this question of stewardship. Will some of the rich stewards tell us how it seems to them possible to spend, say, an unnecessary £1000 a year on the maintenance of a luxurious home, while they could put their fingers on a dozen places on the map of the world in which this money distributed would mean the hopeful evangelism of many thousands, or the healing of their bodies racked by innumerable pains? If self must, in spite of Christian phraseology, be more to us than 10,000 of our neighbours, let us face the fact, and know the process of argument by which it is justified.—Yours sincerely,

Pastor.

MR. LANE AT EXETER HALL.

With respect to the special mission to young men lately conducted by Mr. W. R. Lane, *The Association News* for October says;—

"The attendance has been most gratifying. On many occasions the Lower Hall has been filled in the body and galleries; and there has been a large attendance. Two afternoon meetings have been held during the mission—one for bank clerks, and the other for Civil Service clerks. The latter was especially well attended.

"There has been no undue pressure or excitement; a quiet, earnest work has been done night by night and day by day—for an evangelistic address has also been given daily at half-past one o'clock. After-meetings have been held, during which on each occasion young men have evidenced by rising from their seats their desire to accept the Saviour. Personal conversation and prayer have followed. The nightly meetings, so long held at Exeter Hall, will be continued during the ensuing season. Rev. G. H. C. Macgregor, of Notting Hill, will address this evangelistic meeting every Thursday evening, commencing on October 17."

On Monday evening a meeting for the young converts led to decision at the mission was held, when more than 150 assembled in the Lower Hall. The general secretary, Mr. Putterill, presided. On behalf of the committee of the Central Association, Lord Kinnaird expressed much thankfulness at the result of the special effort. He urged the converts to identify themselves speedily with some Christian Church, and with the Association. Mr. Walter Hitchcock spoke of the value of the Association, whose operations he had seen in many lands. He was the bearer of a message from Sir George Williams, counselling those who had become disciples of Christ to study his Word. Several brief and deeply-interesting testimonies followed from the young men, telling out their new-found joy, and their experience of victory over sin.

The three secretaries, Messrs. Putterill, Burn, and Hooper, explained and advocated the claims of the Association, also enjoining the young converts to enrol themselves in some body of Christian believers, and thus gain strength in the spiritual life.

FRANCIS H. MACKENZIE.*

Through trials and temptations
He struggled on to rest,
His head in loving reverence
On his dear Saviour's breast;
Through years of yearning sorrow,
Through days of dreary pain,
He looked to that bright morrow
When loss should turn to gain.

One Friend he had 'mong many
Well loved and valued high,
One Friend whose hand upheld him
When none but He was nigh!
He toiled on and he trusted
His gleanings all to lay
At that Friend's feet when twilight
Grew into glorious day.

His faith was firm and steadfast
Even when his sight was dim!
He followed on full boldly
The path marked out to him;
And friends, who from a distance
Watched his stern war with wrong,—
Admired, amazed, confessing
His wondrous courage strong!

Thank God! his fight is over!
His name shines clear and bright,
And men who marvelled praise him,
Stern wrestler for the right!
Now weak souls he has strengthened
Must trust the Christ he knew,
Seeing what stormy waters
His faith had borne him through!

Elodie L. Mijatovich.

London, September 3, 1895.

BANGALORE TELEGU MISSION.

Bangalore, situated in the south of India, has a population of 180,000. Mission work has for a long time been carried on in the three principal languages, Canarese, Tamil, and Hindustani. A good many of the people, however, speak Telegu, and a number of the surrounding villages are inhabited almost exclusively by Telegus.

The Baptist minister there and two young ladies of his congregation go out to the Telegu villages spreading the glad tidings, with the aid of catechists and Bible-women, and are already cheered by the results of their labours. Prayer is asked, and help will be thankfully received by Pastor G. W. Gillings, 3, Museum-road, Bangalore, S. India.

THE FALL OF ANTANANARIVO was reported on Tuesday last. It was captured by the French on September 27, and the Malagasy Prime Minister and court fled to Ambositra, in the district of Betsileos. The news of the capture of the Hova capital was brought by the queen's couriers to Vatomandry on September 30. This intelligence raises many fears as to the missionaries and their work. It should give impulse to earnest prayer to God for his witnesses in Madagascar, and the coming of his kingdom in the island.

* These In Memoriam lines, written by the wife of the Servian Ambassador in London, will strike a chord in the hearts of all who knew our departed friend.

The Lord's Return:

THE APOSTLES NOT MISTAKEN.

By ROBERT CAMERON.

From time to time efforts have been made to destroy faith in the personal return of the Lord. The latest and most ingenious theory which the writer has seen is that which was published in New York a short time ago, with a great show of scholarship. In brief it is this:—"The Lord did make promises of an immediate return. The apostles preached it. They and the Apostolic Church expected that the Lord would certainly return in their own day. But they were all disappointed. Paul met the disappointment by changing his views, as seen in his later writings. The conclusion of the whole matter is that Jesus did not mean what He appears to say, and we must have a faith different from that of the early Church on this point, or be doomed to a more disastrous disappointment. It is better to let the question alone. If the apostles did not understand it, how can we? Let us wait for further light."

Now to all of this unbelieving assumption and irreverence, the answer is plain and unmistakable from the teachings of the New Testament.

1. It is a fact that Jesus never promised to return immediately after his ascension. He promised the exact opposite. Jesus represents the present day and his relation to it by "a man going into a far country, and delivering his goods to his servants." To one He gave five talents, to another two, and to another one. Then He adds, "Now after a long time the Lord of those servants cometh and maketh reckoning with them." It was after a *long time*, and not immediately that the Lord was to come (Matt. xxv. 14-20). Again, on his way to Jerusalem for the last time, "He spake another parable because they thought the kingdom of God should immediately appear." This parable was spoken to remove from their minds the expectation that the kingdom in *manifested power*, with Mount Zion as its centre, would come immediately. In other words, that the millennial glory would come with Christ as "King of kings and Lord of lords." This aspect of the kingdom can only come when the Lord returns the second time. Now in this parable thus spoken, "a nobleman went into a far country to receive for himself a kingdom and to return." His servants were to occupy (trade) until the return of the lord, and they had the assurance of plenty of time to get gain by the process of trading. This parable refers to the whole period between the ascension and advent, and this advent was to occur not *immediately*, but after time enough had elapsed for trading and for profit (Luke xiv. 11-27). So far, then, as the parabolic teaching of our Lord is concerned, there is not only

NO GROUND FOR THIS ASSUMPTION

that He promised to come back immediately, but the instruction given is in the exact opposite direction.

2. In his last conversation with the apostles our Lord postponed to a long period in the future his return and the restoration to the Jew of governmental supremacy. When asked "Dost Thou restore at this time the kingdom to Israel?" He replied that it was not given to them to know when this "Coming and Kingdom" would be, but *until that day* they were to receive the power of the Holy Ghost coming upon them to qualify them to "be witnesses both in Jerusalem and all Judea and in Samaria and to the uttermost part of the earth." Here was a very long period between the disciples at that time and the return of the Lord to end the time of their witness and the time of Israel's humiliation. The uttermost part of the earth could not be evangelised in a moment, in a year, nor in less than many years. As a matter of fact, it has not yet been accomplished after nearly nineteen hundred years have passed away (Acts i. 3-8).

3. In harmony with this instruction is that given by our Lord a few weeks previous, on the slope of the Mount of Olives. He cautioned the disciples against expecting "the end" because of wars or pestilence or apostasies. Then He adds, "This Gospel of the kingdom shall be preached in the whole inhabited earth for a testimony unto all the nations; then shall the end come," and not before. This term "end" or "end of the age" occurs only in Matthew's Gospel, and defines "the time of the harvest" and of the closing up of this Gospel dispensation. Now this termination—end of the age—occurs at the time of the advent of the Lord. Thus we see again how plain it is that our Lord did not

PROMISE TO COME BACK IMMEDIATELY

after his ascension, but immediately after the Gospel should be preached amongst all nations as a witness.

4. It is certain that Peter did not expect the return of the Lord in his day. The Master told that apostle, immediately after the resurrection, both the fact and the manner of his death. "When thou wast young thou girdedst thyself and walkedst whither thou wouldest: but when thou shalt be old thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not. This he spake signifying by what manner of death he should glorify God." In after years Peter refers to this in a most touching way:—"Knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me." And then it is a significant fact that Peter did not expect the Lord to return immediately after his own death. He assumes that He will not so come. Therefore he says, "I will give diligence that at every time ye may be able, *after my decease*, to call these things to remembrance" (2 Pet. i. 13-15). He evidently expected the Lord to "tarry," and the Church to go on in her warfare, long after he had passed away.

5. Again, our Lord taught not his apostles to expect his immediate return, but to await for the coming of the Holy Spirit, the Paraclete. The Holy Ghost and not the Lord Himself was the immediate object of their expectation. The "other Comforter" was to come, to glorify Christ, to show his things unto them, to guide them into all truth, to show them of things to come, to bring to their remembrance all of his wondrous teaching, and to be to them the power for a testimony as wide as the world. The thing put before those disciples then was not his return, but the coming of another, even the Holy Spirit to abide with them unto the end of the age (Luke xxiv. 45-49; John xiv. 16-26).

6. Again, the mission of the Holy Spirit was of such a character that they could not possibly expect the Lord to return immediately after receiving his presence and power. The Holy Spirit was to convict the world of sin, of righteousness, and of judgment to come. He was to be the enabling power for testimony to the ends of the earth. He was to give the believers words to speak when brought before rulers and kings. So wonderfully would He speak through them that all such persecutions would be occasions of testimony. Now all these things could not be accomplished in a man's lifetime. The apostles were men of good sense and sound judgment. They knew that such a mission of the Spirit would take much time. They preached and acted accordingly, and therefore did not look for the Lord in their own day (John xvi. 8-16; Luke xii. 11, 12; Matt. x. 16-20).

7. It is therefore not a matter of surprise that in Peter's two first addresses after the coming of the Holy Spirit, he was careful to indicate *that Jesus would not immediately return*. At Pentecost he quoted David, saying: "Sit thou on my right hand until I make thine enemies thy footstool." "Until" that time comes, Jesus will remain at the right hand of the Father. Then a few days afterwards the same apostle, speaking in Jerusalem, says of our Lord, "Whom the heavens must receive until the times of the restitution of all things, whereof God spake by the mouth of his holy prophets." In both cases, whether it be the subjugation of his foes or "the restitution of all things," Jesus *must remain* at the right hand of God, and in the heavens, until these times of God's action on earth on behalf of his Son shall have fully come. So we see that

THE APOSTLES DID NOT EXPECT

Jesus in their day—they did not preach what they did not believe, and therefore did not preach that He would so come; and the early Christians could not have gathered such an expectation from their teaching. If any individual or local church did expect the Lord at that time, it was an expectation not inspired by the Lord or his apostles.

8. When Paul parted from the Ephesian elders, he did not put before them the *immediate* return of the Lord. What he did say was: "I know that after my departing grievous wolves shall enter among you, not sparing the flock" (Acts xx. 29, 30). And this same apostle solemnly instructed Timothy concerning "the last days" of this Christian age. The very use of such a term suggests a lengthened period of time. The last days of this Gospel dispensation would be perilous, and therefore he was to "preach the word" as the only guide to the saints in the midst of increasing darkness (2 Tim. iii. 1-17; and iv. 1-4). Accordingly Paul knew that he would not live to see the return of the Lord. He said to his son Timothy, "the hour of my departure is come"—"I am about to be offered up." Now add to all this the fervid and emphatic statements of Paul to the Thessalonians about the Anti-christ and his destruction, and we see how absolutely baseless the fabric of this theory is. Jesus did not trifle with the early disciples. He said what He meant and meant all He said. He promised to return after receiving the kingdom. He promised to come with power to crush his foes, with a voice to raise the dead, and to change the living, saints; with rewards for every servant according to his works; with deliverance for the groaning creation, and with a kingdom to be established under the whole heavens, and to be administered in righteousness on the whole earth. But the Holy Spirit was to come first, evangelisation was to be universal, the Church made up of all nations was to be called out, and

A LONG PERIOD OF PATIENT WAITING

was to transpire, until the coming harvest with a coming Lord had brought in everlasting joy, while sorrow and sighing fled away for ever (James v. 7-9).

9. After the apostolic days, the Christians understood the record of the seven churches in Revelation to indicate, not only the condi-

tion of those churches at that time, but also the progress of evil in Christendom clear to the end of this church period. These seven churches represented the historic development of Christianity, just as do the parables in the thirteenth of Matthew, commencing with the sower, and ending with the drag-net. Neither Scripture could, by any possibility, be fulfilled in a moment. The Apostles knew that the harvest would be long after the seed sowing, and the time for drawing the net a considerable time after the net was cast. There must be time for the wheat to grow, for the tares to annoy, for the leaven to work, and so on to the end. They knew also that the Laodicean period of the church could not be reached in a decade—perhaps not in very many decades. Therefore they "*waited* for his Son from heaven," and there is not a shred of evidence or a hint that any apostolic teacher ever taught or expected the immediate return of the Lord in his own day. When Paul speaks of "We who are alive and remain unto the Coming of the Lord," he speaks of the corporate body, and of the whole church of every age. This "we" covers the whole church period down to the last generation. These words may be used by us in the present day and in the same sense.

No, the early Christians were not disappointed. Paul did not change his views. His faith is our faith. We shall not be disappointed, "for yet a very little while and He that cometh shall come and not tarry." "Even so, come, Lord Jesus."—*The Truth, edited by Dr. Jas. Brookes, St. Louis, U.S.A.*

A JEW'S LETTER TO A FRIEND.

Dear Mrs. ——,—Knowing that you are one of those who pray for the conversion of Israel, I desire to draw your attention to the fact that the Jewish nation all the world over has just passed what is called by pious Jews "the fearful days," the most solemn season in their year. Thursday, September 19, was the first of Tisri, and was the New Year's feast, kept with much solemnity. September 29, ten days later, was the Day of Atonement, observed as a solemn fast. Four days afterwards began the Feast of Tabernacle—kept for eight days. The last day was the rejoicing of the law. The ten days between the New Year's Day and the Day of Atonement are called ten days of repentance.

Millions of pious Jews fast all the ten days. The rabbis teach that, on the new year three books are opened: in one are written the names of all who are righteous; in the second the names of those who are wicked; and in the third the names of those who are partly righteous and partly wicked. Those who are righteous are put down to live another year; the wicked are put down to death; but those who are half and half are given ten days in which to repent of their sins. They say that fasting, prayer, and alms-giving will turn away bad decrees. Thus, they go about to establish their own righteousness, which is only filthy rags.

My aged father was a very pious Jew, he used to fast the ten days between the New Year and the Day of Atonement. On the afternoon of the end of the Day of Atonement, I used to go with him to the synagogue; he would lie on the ground face downwards, and a rabbi would give him thirty-nine stripes with a leather strap, meanwhile repeating some prayers. After he got up, he would go into a room where there was a large table, on which stood a number of plates, into which he would put money for charitable purposes. At what is called the "Additional Service," the most solemn in the day, my father used to pray for more than two hours, in a stooping position. His large prayer-book on his seat was covered with tears. I can even now see his face with my mind's eye when he sat down to rest after his long prayer; he looked very sad the picture of "a lost sheep."

If you can get some friends to join in earnest believing prayer for God's Holy Spirit to be poured abundantly on the Jewish people, we might see great numbers of them come to Him who is the Lord our righteousness. A. L.

Jerusalem, the Holy City.

(2 Sam. v.)

By Rev. F. B. MEYER.

One of the first acts of the new king was to secure a suitable capital for his kingdom. And his choice of Jerusalem was a masterpiece of policy and statesmanship. Surely it was more; it was the result of the direct guidance of the Spirit of God. This was the time of which Jehovah speaks in that passage of Ezekiel quoted previously: "I passed by thee, and looked upon thee, and behold thy time was the time of love; and I swore unto thee, and entered into a covenant with thee, and thou becamest mine" (xvi. 8).

It was highly desirable that the capital should be accessible to the whole country, and should possess the necessary features that rendered it fit to become the heart and brain of the national life. It must be capable of being strongly fortified, so as to preserve the sacred treasures of the kingdom inviolate. It must combine features of strength and beauty, so as to arouse the national pride and devotion. It must be hallowed by sacred associations, so as to become the religious centre of the people's holiest life. All these features blended in Jerusalem, and commended it to David's Divinely-guided judgment. In this he greatly differed from Saul, who had made his own city, Gibeah, his capital—an altogether insignificant place, and the scene of an atrocious crime the infamy of which could not be obliterated. To have made Hebron the capital would have excited the jealousy of the rest of Israel; and Bethlehem, his birthplace, would have struck too low a keynote. None were to be compared with the site of Jerusalem, on the frontier between Judah and Benjamin, surrounded on three sides by valleys, and on the other side, the north, strongly fortified.

I.—ITS PREVIOUS HISTORY.

To the Jew there was no city like Jerusalem. It was the city of his God, situate in his holy mountain: "Beautiful in elevation, the joy of the whole earth." The high hills of Bashan were represented as jealous of the lowlier hill of Zion, because God had chosen it for his abode. The mountains that stood around her seemed to symbolise the environing presence of Jehovah. The exile in his banishment opened his windows towards Jerusalem as he knelt in prayer, and wished that his right hand might forget its cunning sooner than his heart fail to prefer Jerusalem above its chief joy. The charm of the yearly pilgrimage to the sacred feasts was that the feet of the pilgrim should stand within her gates; and when at a distance from her walls and palaces, pious hearts were wont to pray that peace and prosperity might be within them for the sake of those brethren and companions who were favoured to live within her precincts. The noblest bosom that ever throbbed with true human emotion heaved with convulsive sobs at the thought of the desolation impending over her. Jesus wept when He beheld the city and said: "Oh, Jerusalem, Jerusalem, how often would I have gathered thee, as a hen gathereth her chickens under her wings."

But it had not always been so. Her birth and nativity were of the land of the Canaanite. An Amorite was her father, and her mother a Hittite. In the day that she was born she was cast out as a deserted child on the open field, weltering in her blood. For a brief spell the priest-king Melchizedek reigned over her, and during his life her future glory must have been presaged. The thin columns of smoke that arose from his altars, anticipated the stately worship of the Temple; his priesthood foreshadowed a long succession of priests. Thereafter a long spell of darkness befell her, and for years after the rest of the country was in occupation of Israel, Jerusalem was still held by the Jebusites. Joshua, indeed, nominally subdued the city in his first occupation of the land, and slew its king, but his tenure of it was very brief and slight, and the city speedily relapsed under the sway of its ancient occupants.

II.—THE CAPTURE.

Making a levy of all Israel, David went up to Jerusalem. For the first time, for seven years, he took the lead of his army in person. Passive, when he was called to wait for the gift of God, he was intensely active and energetic when he discerned the Divine summons. The Jebusites ridiculed the attempt to dislodge them. They had held the fortress for so long, and were so confident of its impregnable walls, that in derision they placed along the walls a number of cripples, and boasted that these would be strong enough to keep David and his whole army at bay. But it appears from the narrative given by Josephus, that Joab, incited by David's proclamation of making the captor of the city his commander-in-chief, broke in by a subterranean passage, excavated in the soft limestone rock, made his way into the very heart of the citadel, and opened the gates to the entire army.

Whether this story be true or not, it is certain that through Joab's prowess the city speedily fell into David's hands, and he dwelt in the stronghold, afterwards known as Zion, or the City of David. This was only part of what was afterwards known as Jerusalem. Moriah, where afterwards the Temple was erected, was probably an unoccupied site. Araunah, the Jebusite, had a threshing-floor there.

David's first act was to extend the fortifications; "He built round about from Millo and inward"; whilst Joab seems to have repaired and beautified the buildings in the city itself. This first success laid the foundation of David's greatness. "He waxed greater and greater, for the Lord, the God of hosts, was with him." Indeed, neighbouring nations appear to have become impressed with the growing strength of his kingdom, and hastened to seek his alliance (1 Chron. xi. 7-9; 2 Sam. v. 11).

III.—A FAIR DAWN.

It has been suggested that we owe the 101st Psalm to this hour in David's life. He finds himself suddenly called to conduct the internal administration of a great nation, that had, so to speak, been born in a day, and was beginning to throb with the intensity of a long-suspended animation. The new needs were demanding new expression. Departments of law and justice, of finance, and of military organisation, were rapidly being called into existence, and becoming localised at the capital. Functionaries and officials of every description were being created. The palace and court were every day thronged with those who sought promotion to offices of trust. It was highly desirable that no mistake should be made in these early selections, and that the country should be reassured as to the character of the men whom the king was prepared to entrust with its concerns. For these purposes this psalm may have been prepared. In any case, it admirably answered the purpose.

The royal Psalmist declares that he will behave himself wisely in a perfect way, and will walk within his house with a perfect heart. He will set no base thing before his eyes, and hates the work of those that turn aside. Then he describes those who shall be his chosen counsellors and ministers. He will listen to no privy slanders, subtly suggested to his ear, as from another Doeg or Cush. He will not suffer Hamans with their high looks and proud hearts, to rule his privy-council, and oppress the poor Mordecais at the gate. If he discovers deceit or falsehood in any of his attendants, any species of deception or misrepresentation, he pledges himself to dismiss him instantly. His earliest and best energies should be devoted to cutting off all workers of iniquity from the city of the Lord, and to the destruction of all the wicked of the land; whilst his eyes should be upon all the faithful of the land, they should dwell with him, and he would choose

as his favoured attendants those who walked in a perfect way.

It was a fair ideal. Those early days of the new kingdom were fitly described by him, as he reviewed them from the threshold of eternity, as a morning without clouds, or as when the tender grass springeth out of the earth through clear shining after rain. The conception of the righteous ruler, ruling men in the fear of God, and thrusting away the ungodly as thorns and briars, stood out sharply defined and clear cut before him. It beckoned to him to follow, and if only he had obeyed and followed, without swerving to the right or left, what tears of blood, what years of anguish, would have been saved. As a dying man, that ideal of more than thirty years before came back on him, and compared sadly with what had actually befallen him. It was bitter to contrast what had been, with what might have been, the muddy swamp in which the river of his life had nearly lost itself, with the clear crystal of its first inception (2 Sam. xxiii. 1—5).

NOTES FROM TIBET.

In recent communications from Tibet, Miss Annie R. Taylor says:—There is interesting news from Lhassa; for the Dalai Lama, who is now nineteen years of age, has taken the reins of Government, and been proclaimed King of Tibet. He has had a dispute with the Chinese Amban, and told him that he is not the servant of the Emperor of China. This, of course, is evident, for the Emperor worships him as a god; and the Amban is, so it is said, in Lhassa for the express purpose of protecting the Dalai Lama. The latter is always supposed to assume temporal as well as spiritual rule when he reaches the age of eighteen; but for over a hundred years no Dalai Lama has reached that age, having, as the Tibetans say, transmigrated and been re-incarnated. The temporal government of Tibet has thus been entrusted to a Lama chief called Devashung, or King of Tibet, with a number of chiefs under him. This office is for the present done away with. For the sake of retaining commercial interests, China keeps Tibet closed to Europeans; but we pray that the new move of the Dalai Lama may tend to the opening up of Tibet.

Life in Tibet is much easier than in Central Africa; one can get warm here, but in Africa one cannot get cool; and then it is healthy in Tibet. I enjoy very much the visiting among the people on the mountain sides with their cattle. I am treating for an affection of the skin the mother of the deposed King of Sikkim; she has sent me as a present a piece of Tibetan cloth. How good it would be to win her for Jesus. Quite a number of the people come to service on the Lord's day, as well as to see me on week days. Yet the country is still in darkness. Travellers from England, France, and Russia go in amongst the people; are God's servants not content to live in huts, tents, or caves, and wander among the mountains? The Tibetans are more accessible than one may think, if God's servants will forego comforts, and wear the native dress.

At the end of July I arrived at Yatong. The chief has written to the King of Tibet, at Lhassa, telling him that I love the Tibetans, and so it is good for me to be here. The first time I came, the Chinese urged that I should be stopped by soldiers; but the Tibetan chiefs met, and insisted that I had a perfect right to come, for the treaty says, "all British traders." It is very slow work getting the timber ready for the doors, windows, and shelves of my shop. I pray that with other workers God will send a doctor.

THEATRICAL TEA MEETING. — Mr. William Forbes held a tea meeting on Wednesday of last week, at Kensington, for the women and girls engaged at the Empress Theatre, Earl's Court. After tea there were solos, hymns, and short addresses.

Fellowship with God.

NOTES ON AN ADDRESS BY
REV. ANDREW MURRAY.

1. The first and chief need of our Christian life is—*fellowship with God*. The Divine life within us comes from God, and is entirely dependent upon Him. As I need every moment afresh the air to breathe, as the sun every moment afresh sends down its light, so it is only in direct living communication with God that my soul can be strong. The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven; and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God, and letting Him touch you. Take time to meet God.

2. To this end let the first act in your devotions be a setting yourself still before God. In prayer or worship everything depends upon God taking the chief place. I must bow quietly before Him in humble faith and adoration. God is. God is near. God is love, longing to communicate Himself to me. God the Almighty One, who worketh all in all, is even now waiting to work in me, and make Himself known. *Take time, till you know God is very near.*

3. When you have given God his place of honour, glory, and power, take your place of deepest lowliness, and seek to be filled with the spirit of humility. As a creature it is your blessedness to be nothing, that God may be all in you. As a sinner you are not worthy to look up to God; bow in self-abasement. As a saint, let God's love overwhelm you, and bow you still lower down. Sink down before Him in humility, meekness, patience, and surrender to his goodness and mercy. He wil exalt you. *Oh, take time to get very low before God.*

4. Then accept and value your place in Christ Jesus. God delights in nothing but his beloved Son, and can be satisfied with nothing less in those who draw nigh to Him. Enter deep into God's holy presence, in the boldness which the blood gives and in the assurance that in Christ you are most well-pleasing. In Christ you are within the veil. You have access into the very heart and love of the Father. This is the great object of fellowship with God, that I may have more of God in my life, and that God may see Christ formed in me. Be silent before God, and let Him bless you.

5. This Christ is a living Person. He loves you with a personal love, and He looks every day for the personal response of your love. Look into his face with trust, till his love really shines into your heart. Make his heart glad by telling Him that you do love Him. He offers Himself to you as a Personal Saviour and Keeper from the power of sin. Do not ask, Can I be kept from sinning if I keep close to Him? But ask, Can I be kept from sinning *if He always keeps close to me?* And you see at once how safe it is to trust Him.

6. We have not only Christ's life in us as a power, and his presence with us as a person; but we have his likeness to be wrought into us. He is to be formed in us, so that his form or figure, his image, can be seen in us. Bow before God until you get some sense of the greatness and blessedness of the work to be carried on by God in you this day. Say to God, "Father, here am I for Thee to give as much in me of Christ's likeness as I can receive." And wait to hear Him say, "My child, I give thee as much of Christ as thy heart is open to receive." The God who revealed Jesus in the flesh and perfected Him, will reveal Him in thee and perfect thee in Him. The Father loves the Son, and delights to work out his image and likeness in thee. Count upon it that this blessed work will be done in thee as thou waitest on thy God, and holdest fellowship with Him.

7. The likeness to Christ consists chiefly in two things—the likeness of his death and resurrection (Rom vi. 5). The death of Christ was the consummation of his humility and obedience, the entire giving up of his life to God. In Him we are dead to sin. As we sink down in humility, and dependence, and entire surrender to God, the power of his death works in us, and we are made comformable to his death. And so we know Him in the power of his resurrection, in the victory over sin, and all the joy and power of the risen life. Therefore, every morning, "present yourselves unto God as those that are alive from the dead." He will maintain the life He gave, and bestow the grace to live as risen ones.

8. All this can only be in the power of the Holy Spirit, who dwells in you. Count upon Him to glorify Christ in you. Count upon Christ to increase in you the inflowing of his Spirit. As you wait before God to realise his presence, remember that the Spirit is in you to reveal the things of God. Seek in God's presence to have the anointing of the Spirit of Christ so truly that your whole life may every moment be spiritual.

9. As you meditate on this wondrous salvation, and seek full fellowship with the great and holy God, and wait on Him to reveal Christ in you, you will feel how needful is the giving up of all to receive Him. Seek grace to know what it means to live as wholly for God as Jesus did. Only the Holy Spirit Himself can teach you what an entire yielding of the whole life to God can mean. Wait on God to show you in this what you do not know. Let every approach to God, and every request for fellowship with Him, be accompanied by a new, very definite, and entire surrender to Him to work in you.

10. "By faith"—here, as through all Scripture and all the spiritual life, this must be the key-note. As you tarry before God, let it be in a deep, quiet, faith in Him, the Invisible One, who is so near, so holy, so mighty, so loving. In a deep, restful faith, too, that all the blessings and powers of the heavenly life are around you, and in you. Yield yourself in the faith of a perfect trust to the Ever Blessed Holy Trinity, to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.

The above was written by Rev. Andrew Murray for the students at Mr. Moody's Bible Institutes at Chicago. A few thousand copies have been printed on tinted paper, for insertion in Bibles, etc., which may be obtained at this office, price 1s. 6d. per 100, or 10s. per 1000.

REV. JOHN McNEILL.

Dear Sir,—Rev. John McNeill is anxious to give the coming year to evangelistic work in the large centres in England. He began his work on Sunday last in Newcastle, to continue in that city and surrounding districts till the middle of November, when he begins special services in Wales, and closes the year with a week's work in Derby. As secretary of the mission, I shall be glad to communicate with friends who desire the services of Mr. McNeill. Let it be clearly understood that Mr. McNeill will only accept invitations from cities where the clergymen and ministers of all denominations unite in inviting the preacher, as he does not desire to be under the auspices of any denominational committee. Might I be allowed the further request, that friends do not write asking Mr. McNeill to address annual meetings or to conduct anniversary services, as he has been obliged to refuse all such invitations.—Yours truly, Wm. M. Oatts.

Christian Institute, 70, Bothwell-street, Glasgow.

HOUSE OF REST, ST. JOHN'S WOOD.—The autumn meetings were begun on Friday. The inaugural address was given by Rev. Sydenham L. Dixon, of Park Chapel, on "Some Helps to the Spiritual Life." Mr. Wigstone, from Spain, and Mr. Luckock proceeding on the 17th to Frere Town in connection with the C.M.S., spoke at the intermediate meeting, and Dr. Montague Miller addressed the evening gathering. All the meetings were well attended.

Pioneering in Peru.

By Mrs. HARRIET L. MILNE.*

We were delayed at Tarma some days for lack of animals, but finally started. Our new guide was not a very hopeful case, having been drunk the night before, and causing us two hours' delay that morning. For a long way beyond Tarma the patches of cultivated land by the river side are almost continuous, and far up the mountain side one could see small fields of yellow barley; some waving in the breeze and some just harvested. We continued to pass many Indian villages, as well as isolated huts. Many of these latter were merely drinking-places, with a small white flag flying over the low door or stuck in the thatch as a sign. We passed the little town of Palca, with its white houses, open square, and church, but did not stop there.

As the afternoon advanced, the road became rougher; and our guide, whose condition had not improved, thinking to save time, led us over an unused and precipitous road, where only a drunken man would have thought of going. Here one of our party fell right over the horse's head, but fortunately was not much hurt. The horses were accustomed to the road, and very sure-footed, and when any such accident occurred (this was not the first nor the last) stood still.

At last we reached the made road. This was a narrow ledge cut along the side of the mountain, winding round projecting spurs, or creeping beneath overhanging rocks. Late in the afternoon we rode through a tunnel 184 metres long.

The scenery here I cannot describe—the awful heights, the darksome depths, the wrinkled strata so distinctly marked, the beauty and variety of tree and shrub, of flower and fern, exceed all I have ever seen, even in our own bonnie Scotland or elsewhere. The river—larger now—fed by many tributary streams, roared and tumbled beneath us. We moved along very diligently, fearing the approach of night, each occupied with his own thoughts, some of us with our own fears.

A heavy mist came down on us, which soon turned into rain. It grew heavier and heavier, and presently we were

IN THE BLACKEST DARKNESS.

In this dilemma a fellow-passenger fell from his mule. He shouted long and strongly for help, but the guide with several others had gone on ahead, and there was no answer. We managed to ride past him and came upon the others, who had decided to wait for us. The guide went back to help the man in distress, and we four (Dr. and Miss Wood, Mr. Milne and I) stood still, not daring to advance one step without him. "Let us sing a hymn," suggested Dr. Wood, "while we wait; I'll tell the line":

God moves in a mysterious way,
His wonders to perform.

We sang the hymn through. Our guide returned, sober now, and we moved on, stronger of heart for our song, I am sure. We reached our destination without further accident at eight o'clock. No shelter was ever more grateful or party of travellers more thankful than we. One of our party was found to be amissing; someone was sent back with a light, and he arrived safely before we had finished dinner. Fearing to advance in such darkness, he had made up his mind to wait for the morning in the shelter of a rock.

Huacapistance, our resting-place, is merely a hotel or post-house in the mountains. It is in the bottom of a deep ravine, the mountains rising precipitously on every side, covered with vegetation right to the top, and the Chanchamayo river rushing close behind the building.

Next morning was perfect—the sky a lovely blue, and the sun shining on the surrounding peaks. The road is in good condition for a long way, and the scenery gorgeous. Often we stood still to look, grudging that each succeeding panorama must in a measure obliterate the other. We went through several tunnels, all short enough to see light at the further end, and crossed the river several times on hanging bridges. Frequently we met large troops of cargo mules, laden mostly with

RUM AND COFFEE.

This constituted our greatest danger. Generally the drivers would draw them up in line close against the rock, and stand still until we had passed. The drivers were Indians, and several accompanied each troop. They were invariably polite and obliging, notwithstanding the fact that our guide often spoke to them with harshness and severity.

About noon we reached a small place called San Ramon, where we rested and had breakfast. Then we proceeded through the now more open valley to La Merced.

This is the chief town in the valley, and has some 600 or 800 inhabitants. Its situation and appearance in the distance are singularly beautiful, standing in the open valley with the mountains on either side and beyond it. Closer examination gives a very different impression, and it took all our courage to retire to rest, even with candles burning all night.

About a day's journey beyond this is the English Corporation at Perené, and as Dr. Wood knew some of the landholders we pushed on for there through banana thickets, large fields of sugar-cane or coffee, and past distilleries. Late in the afternoon we reached the settlement. The manager was absent, but we were most kindly entertained by the accountant, who provided us with dinner and beds. Dr. Wood proposed to return on Sunday, and hold a service. Mr. Milne promised to advertise it as widely as the very short time made possible. Sunday is pay-day, and many of them will be here anyway.

The Corporation is in a most romantic spot. The land is on the Perené river. The Perené is formed by the junction of the Chanchamayo and Pancartambo rivers. This again uniting with the Ené forms the Tambo, which falls into the Negali—one of the large tributaries of the Amazon. This will doubtless become a very important

COFFEE-PRODUCING REGION.

The coffee is said to be of very fine quality.

A few hours' ride next morning brought us to the *hacienda* or estate of Mr. W. Just, as we were nearing it, my husband called my attention to some wild Indians who were crossing the river on rafts, and when we reached Mr. W's house eighteen of them were already there. They had come a long journey to bring a sick man who wished to return to his own family in the Chanchamayo valley. This man—an Italian—had learnt their language, and had been acting as interpreter to some Franciscan friars who have established a mission among them. They belong to the Chunca tribe—are not ferocious at all, or fierce-looking. They wear one garment; it has a hole for the head, hangs down almost to the ground when loose, but is generally secured and lifted up by a string round the waist. The hair is long, and cut across the forehead; round the head they wear a narrow band of fibre by which are secured three long straight painted feathers at the back. Some of them had a hole in the nose, with a short stick projecting a little beyond the nostrils. Some also had a hole in the under lip. Some paint over the nose and cheeks, with elaborate necklaces of coloured seeds, or monkeys' teeth, with wings of parrots or other gay plumage suspended from them, completing their costume. One of them could speak a little Spanish, and formerly had done some work for Mr. W. They hung round until the sick man was rested and had some refreshment, and each had had a glass of rum.

The hacienda of Mr. D., which we wished to reach before night, was still a number of miles further on. This proved to be the worst road we had traversed. At last we reached our destination, and found the goal worthy of all the labour. Mr. D. has chosen a delightful spot, which seemed to us the top of all creation. Before dark we were able to walk round part of the estate, and see the nurseries where the tender coffee plants were being reared—fields where they were planted out, one or two or three years old, as well as the wild *monte*, where a number of these same Chunca Indians were working, women as well as men felling trees. The view from here was extensive and grand in the extreme. We seemed to be looking down on

A BOUNDLESS OCEAN OF WHITE CLOUD.

broken through by the peaks of adjacent mountains.

There is only one estate on the corporation-land beyond Mr. D's. His family are the first white ladies that have gone over that road.

Next morning we retraced our steps, resting at Mr. W.'s, and reached the Perené settlement, in time for the service. The meeting was held in the carpenter's shop. This is probably the first English service held east of the Cordillera in Peru, although there is said to be some fifty of our countrymen settled there. There were twenty-seven present, besides some children, and a few Cholo Indians.

Dr. Wood preached from Rom. viii. 5, "They that are after the flesh," etc., repeating the line of the hymn for singing, as we had no hymn books. The occasion seemed to us a solemn one, as indeed it always is when life and death are squarely presented for man's acceptance or rejection. The Indians who passed or hung round the door touched their hats, while some (two or three only) of England's sons could scarce conceal their contempt for the occasion. Yet they were our own countrymen. How glad we were to meet with them, and how kindly they entertained us, but, alas, many of them seemed to have left all thought of God, his Word, and his day, on the other side of the sea. Could not some men of strong religious principles put their money into this concern, and seek, by God's grace, to help in evangelising this estate? The climate is delightful, and Perené has every prospect of becoming a very important coffee-producing region.

The following day we resumed our homeward journey; Miss Wood and I coming alone from Droya. Dr. Wood and Mr. Milne visited some other important towns. Their reception and experiences I will write about in another letter.

Callao, Peru, August 27th.

MISSIONARIES IN DANGER.

Dear Sir,—You may have by this time received information of the fact that two of the Harley students who were in Lima working for the Lord, left that centre and went a journey of 1100 miles to the heart of Peru, to Cuzco, the ancient capital of the Inca nation. I am one, and my friend Mr. J. L. Jarrett the other. I write now, as we are in the midst of a revolution of thought and feeling against us, strong and fearful, that puts us in great peril.

We left Lima on June 19, and arrived in Cuzco on July 4. It is through the generosity of Mr. Robert Arthington, of Leeds, that we were enabled to come here for work among the Indians, with a centre in Cuzco. We find on arriving that it is one of the darkest places in the world, both intellectually and morally. From Puno, on Lake Titicaca, to Cuzco (250 miles) the way lies through a dense population of Indians, who speak only the old language of the Incas, called Quechua. Although the Spaniards have been here over 300 years, not 5 per cent. of these Indians are able to speak Spanish, and not 5 per cent. of them can even read in their own language. It would not be much use to them

* The first part of this description of missionary travel in Peru appeared in our issue of September 26.

if they could, for about the only book extant in Quechua is a Roman Catholic catechism, the sole thing that these priests have deigned to give them in 300 years.

When, however, two young Englishmen come here to learn the language of the Indians and give them the light of the Bible and Gospel, the whole body of priests howl and cry against them as though the devil himself had intruded into the fold. As yet we have scarcely done anything, and yet the whole of the city is moved at our entrance. Daily the commotion is getting worse, so that at any time our house may be stormed and ourselves killed.

The priests and friars are at the bottom of it all. I firmly believe from my observations that the common people would do nothing but love us; but, stirred and incensed by the priests, they may be capable of anything. In the streets the people look at us with darkened eyebrows, muttering in *sotto voce*, "The heretics, the heretics." One morning we received news that "the Indians were soon going to mob the house and kill the heretics." At another time they were coming to throw turpentine over the house, in order to set fire to it, and so get rid of us. The priests have set up special missions in the churches here, and call us all the fine names in the Spanish tongue they can find—false prophets, wolves in sheep's clothing, etc., etc. Very comfortable all this, but it has a serious outlook for us.

Yesterday the Prefect of the city sent for us, and advised us to leave the city at once, as at any time the people might rise up and kill us. We told him that we could not and would not go out, unless driven by main force, and that as we were determined to do nothing against the Constitution, he had to protect us just as much as other foreigners. To-day there has been a great meeting of bishop, priests, and friars, at the house of the Prefect, bidding him to drive us out, a thing which he cannot do. Then they sent a cablegram to the Supreme Government asking for authority to throw us out of the city. Thus we are in suspense. To-night at six o'clock a guard of soldiers arrived in front of our house, sent by the chief of police, a somewhat liberal man, to protect the house through the night, as the noise and threats of the people are terrible.

I want the friends in England to know the critical state we are in, that they may pray mightily for us. We do not want to leave this city, for if we do, the triumph on the part of the priests will be such that the Gospel work will be retarded and thwarted for years. We must win the battle here, and if so, it will be much easier in the smaller towns. God grant us grace and wisdom to do what is right in this trying time. This is the first trial of the Gospel in this unmolested heart of Romanism of Peru, and by the grace of God it must not fail.—Yours faithfully in Christ,

Cuzco, Peru, August 16. Fred J. Peters.

Dear Sir,—Since writing the last note, the following telegram has been received from Messrs. Peters and Jarrett: "Expelled from Cuzco; leaving now." Immediately after receiving the telegram I went, and through some influence, got an interview with the Government. I got them to telegraph to the Prefect to find Messrs. Peters and Jarrett, and direct them to Puno, but up to the present no reply has been received. A young Peruvian Christian who was going to assist them had just arrived, and we expect that he also has been expelled.

Let not this crisis discourage our friends. Cuzco and this long-neglected Inca race have yet to hear the Gospel, and will yet rejoice in its liberty. Let us renew our strength and draw fresh courage from God, knowing that the pillar of God is not moving towards Peru, but in it and through it, and all the persecution of Rome will never uproot the living, penetrating, and incorruptible Word of God.—Yours, for the Gospel in Peru,

A. Robert Stark.

Peruvian Mission, Callao, Peru, August 25.

THE CONGREGATIONAL UNION.

AUTUMN ASSEMBLY AT BRIGHTON.

Following closely on the great Missionary Centenary celebrations in London, these gatherings seem to have caught much of the fervid spirit that characterised the Founders' Week. Many of the delegates went straight from London to Brighton. This partly accounts for the extraordinary numbers who attended the Autumnals this year; but the excellent programme provided, and the attractions of the south coast itself, had something to do with this result. The alliance between great religious conventions with holiday ideas is now an established thing, for which Keswick is partly responsible. This custom has its dangers, but it is better than the old-fashioned notion that religion is a thing to be left behind on a holiday. The Chairman of the Union, Rev. Urijah Rees Thomas, of Bristol, satirised the tendency to this by a telling story of a little child (he is always full of child stories, and is a prime favourite with the little ones in his own church), in which she said, as she started for her summer holiday to the seaside, "Good-bye, Jesus!" There is surely no reason why we should say good-bye to any high and holy influence when the words recreation or rest are whispered; nor why spiritual fervour should be in inverse proportion to the amount of fresh air one breathes between whiles. It is quite certain that the Brighton meetings suffered neither in attendance nor enthusiasm from the sunny skies and pleasant surroundings; for never did Congregational delegates throng all their meetings more consistently, or display a more responsive spirit to the movements of Divine influence. From the early morning prayer meetings to the last benediction at night, there was the same quick and sympathetic attitude, and almost all the gatherings were thronged.

THE COMMUNION SERVICE

on Wednesday morning was a memorable one. Rev. Thos. Stephens, of Wellingborough, read a delightful paper on "The Minister at the Cross," in which many helpful and inspiring words were spoken; and Rev. Arnold Thomas, of Bristol, followed with a searching address on "Some Wholesome Fears." The great fear, he told us, was lest the salt of Christian life should lose its savour, and the terrible penalty which that implied be visited on us. It was easy for us to lose the savour of public worship till it became a poor and tasteless thing; easy to lose the savour of prayer, of personal consecration, of holy service. We must live in the Spirit; we must be close friends with God; we must depend on the cross, on the words of Christ, on his presence in us and with us, that we may retain the freshness and zest of our Christian experience. Later in the same meeting Dr. Guinness Rogers spoke tender and earnest words in the same direction. He told a good story of the late Prof. Jowett. He was asked one day by a young lady who greatly admired him, "Master, what do you think about God?" The great but simple-hearted man replied, after an impressive pause, "My dear young lady, it matters very little to anyone what I think about God, but it matters very much what He thinks about me." In the Gospel we learn what God thinks about us, and therein is the central motive of the higher life.

CATHOLICITY.

The Chairman's address on this subject was thoroughly acceptable to the Assembly; and is the only kind of reunion *concordat* that has any chance of acceptance among sensible men. We are not likely as denominations to merge our ecclesiastical differences and come to an agreement of opinion theologically. But we may come to a healthy community of feeling and attitude as Christians believing in and serving the same Lord. That is brotherly love, and that is, catholicity. A practical illustration of this was given on Wednesday night at the Free Church Demonstration in the Dome, which was filled with 3000 people, when addresses were given by representatives of three other churches—the Baptist, Wesleyan, and Presbyterian. Rev. J. G. Greenhough, of Leicester, spoke wise and witty words for the Baptists. In discussing Free Church principles, he created a hearty laugh by saying that he did not care to be called a Dissenter, and agreed with the old lady who when charged with being one rejoined, "None of your Dissenters for me! *I am a Baptist!*" Rev. F. W. Macdonald, Secretary of the Wesleyan Missionary Society, threw out a valuable hint that it was time all the denominations turned their attention to the reforming of their domestic life, and the development of their inward resources; and that if this were done for ten years without a word said about reunion, the result would be that we should scarcely know each other! This was a most inspiriting gathering, and should greatly strengthen the brotherly relations of the various churches in Brighton.

There are many other impressions one would like to record, but I must be satisfied with saying that since the Southport meetings four years ago, we have had no "autumnals" so full of all the elements that go to inspire ministers and delegates in their work. The happiest temper prevailed, in spite of serious divisions of opinion, especially on the question of sustentation, which, though disposed of for the time, is sure to rise again; and the splendid audiences that thronged the meetings, the remarkable hospitality that was shown to us both by the public authorities and by individual Christians of all denominations, the stirring and eloquent speeches, the renewal of many old friendships, and the felt presence of God at work in our midst, combine to make a happy memory, which will be treasured up and gratefully indulged in during many a day of hard work and night of weariness through the coming winter months. J. G. E.

FEATHERED ORNAMENTS.

Dear Sir,—As the time is again on us when your lady readers will be selecting their autumn and winter headgear, will you allow me to ask them to have some consideration for the feathered creation when they make their purchases? In spite of all that has been said and written by the Society for the Protection of Birds and kindred societies, wings and aigrettes have been largely worn during the summer, and threaten to be so still. When one thinks of the agony inflicted on the parent birds by the plume-hunters, who in their haste often tear off the wings and fling away the mutilated bodies to rot in heaps, while the fledglings are left to starve slowly in the nests, one wonders how ornaments procured at such a cost can give pleasure to the wearers. Especially is it painful to see ladies who are leaders in religious work decked out in this way, and yet such a sight is not uncommon.

Would it be too much to ask your readers, when purchasing a bonnet or hat, to ask themselves this question?—What amount of suffering, or how many lives of God's creatures does this one article represent? If this suggestion were acted upon, the readers of The Christian alone would make a considerable reduction in this nineteenth-century abomination.

If any information or cards of membership to the S.P.B. are desired, either, or both, can be obtained from Mr. E. Phillips, Vaughan House, Croydon.—Yours faithfully, L. L. A.

CONNEMARA ORPHANS' NURSERY.—The forty-fifth annual report tells of devoted work in the interest of the young. The income last year amounted to £1059, which just exceeded the expenditure. Since the account was balanced, however, the sum of £300 has been borrowed to carry on the institution. Miss Butcher, the matron at Glenowen, writes:—"More outfits have also been required for the boys and girls, also emigration passages for the latter. If our kind friends will help as they did last year, we shall again have enough to supply the needs of the children." Address: Glenowen, Clifden, co. Galway.

OUR DAILY HOMILY.

SUNDAY, OCTOBER 13.

In a Cleft of the Rock.—Ex. xxxiii. 22.

That rock was Christ. In the Divine thought the position of Moses, first on the rock, and afterwards in its cleft, was a moving emblem of the position in which alone we can dare to look out on the sublime progress of God's glory.

God is always passing by.—In the great movements of history which evolve his plans, and are leading to Christ's advent; in the passage of the ages, which are his swift chariots; in storm and catastrophe, which break up old forces and forms of evil; in the goodness of his daily mercy; in the revelation of his character, which is perpetually in progress for loving and obedient souls—we are always living in the very midst of God's presence and power, though oftentimes our eyes are holden.

In our condition of weakness and sinfulness we need a position of stability and shelter from which to look on God.—No man can see that face of awful holiness and love and live. Sir John Herschel tells that when, sweeping the heavens with his telescope the brilliant Sirius suddenly burst on his view he nearly fainted. Who then could behold God! We change so, we are so weak, we are so sinful. But in Jesus, we are stable, established in Him, accepted in the Beloved; and in Him we are covered. The full blaze of the Divine glory is tempered to our gaze; it comes to us through the medium of the pierced hand. We stand on the rock, we are hidden under the covering hand.

Our rock was cleft. How scarred are the great Alps! Their sides have been split by the action of tempest, avalanche, earthquake, frost, and glacier. Hence their clefts. But who shall enumerate all that has been borne by our dear Lord for us! What storms have pelted on Him that we might have a safe hiding. On Calvary, a niche was hollowed in which a world of sinners may take shelter!

Rock of Ages, cleft for me,
Let me hide myself in Thee.

MONDAY, OCTOBER 14.

"Moses wist not."—Ex. xxxiv. 29.

Unconsciousness of goodness is always a main element in the highest forms of goodness: in the same way that unconsciousness is characteristic of the worst forms of depravity; for instance, we are told that Samson *wist not* that the Lord had departed from him.

Directly people become conscious of their superiority to others and boast of it, it is certain that they have never really seen the beauty of God's holiness, and have no clear knowledge of the condition of their own hearts. They see that they have been cleansed from their old sins, but they do not perceive that the spirit of selfishness has retreated into the springs of motive and intention.

We are all tempted to this terrible self-consciousness. We are proud of being humble, complacent for being lowly, self-congratulatory because we take back-seats. In all this we betray the vanity of our pretensions. This sort of goodness is a thin veneer of mahogany on very common deal.

The real goodness is more conscious of the remaining evil than of the acquired good; of the lingering darkness than of the hill-tops smitten with the dawn; of that which has not been attained. This enabled Paul to speak of himself as least of all saints.

But we can only attain this blessed condition by intimate and prolonged fellowship with God, in solitudes where human voices and interests cease to distract. The brightness of which Moses was unconscious was caught from the Presence-chamber of the Divine Loveliness. Oh to live there!

In the secret of his presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.

TUESDAY, OCTOBER 15.

"To work all manner of workmanship."—Ex. xxxv. 35.

There was an infinite variety in the contributions made to the Tabernacle, from the precious jewels of the rulers to the acacia wood of the poor, and the goats' hair of the women. The completed structure was a monument of the united gifts, handicrafts, and gems of the entire people. But in all there was the unity of spirit, and plan, and devotion. "Diversities of operation, but the same Lord."

In the Church and the world there is a work for each of us to do.—The Apostle distinctly says that God has prepared good works for us to walk in them. It may be a very humble part in the great factory, like minding the lift, or stoking the furnace, or fetching materials for the more skilled operatives, but there is a berth for each willing worker, if only the will and way of God are diligently sought and followed.

This work is suited to our special powers.—He who prepares the work for the worker, prepares the worker for the work. Whenever God gives us a task to fulfil, it is because He sees in us faculties for its successful and happy accomplishment, in co-operation with Himself. It is a mistake then to turn back daunted by difficulty and opposition. As Caleb and Joshua said of the possessors of Canaan, "We be well able to overcome them."

We must bring our resources and powers to God.—Willing hearts were summoned to bring their offerings to the Lord: as the barley-loaves and fish were laid in the hand of Christ. The maker of a musical instrument knows best how to develop its waiting music, and He who created and endowed us can make the most of us. Let us not work for Him, but yield ourselves to his hand, and our members as instruments of righteousness for his service. We may be quite unique, differing from all others in the special character of our work, but it matters not, so long as God effects through us his purpose in our creation.

WEDNESDAY, OCTOBER 16.

"Much more than enough."—Ex. xxxvi. 5.

This is always God's way. No words could better express the Imperial measure and standard of his dealings with his people. When He calls us out, as He did Moses, Bezaleel, and Aholiab, and entrusts us with his plan; and when we are careful to work out his specifications, He always makes more than enough provision for all our need.

The Redemption in Christ Jesus.—Where sin abounded grace did much more abound. The topmost hills were covered by the waters of the deluge, and the Alpine heights of human rebellion were more than atoned for when Jesus died. Grace overtops sin. It is not only enough to cope with its virus and results in the worst case brought under its power, but much more than enough.

God's ability to answer prayer.—He does exceeding abundantly above all that we ask or think. We ask great things, and secretly think that if God were to give only a fraction, we would be thankful. How we straiten Him! He cannot do much because of our unbelief! He yearns to do not only enough, but much more than enough for us. See his prodigality in nature: its enamelled shells, its profusion of flowers, its swarming life. Thy Father is rich enough to make all grace abound towards thee.

In daily provision for spirit, soul, and body.—Give and it shall be given you, good measure, pressed down, shaken together, and running over. God is not niggard. If He withholds, it is that we may cling to the Giver rather than the gift. But for the most part, He gives all things *richly* to enjoy. He opens his hand, and satisfies. Whatever thy need, God has much more than enough to meet it. He has riches of grace and of glory. Trust Him, obey Him, appropriate thy share in thy Father's rich provision. Weak and needy as thou art, there is much more than enough strength in God to perfect what concerns thee.

THURSDAY, OCTOBER 17.

"A mercy-seat of pure gold."—Ex. xxxvii. 6.

This was the Propitiatory. Beneath it lay the tables of the law, which even Moses had broken, almost as soon as they came into his hands, but which had been renewed. Concealing and covering them lay this golden lid, encrusted with the blood which successive generations of priests sprinkled there on the Great Day of Atonement.

There can be no doubt that this golden slab sets forth the obedience unto death of our Saviour, whom God set forth to be a Propitiation, and who was a Propitiation for the whole world.

Our Lord's obedience is priceless in the Divine estcem.—What pure gold is among metals, that is his advent to do God's will, in comparison with all other endeavours to do it. It takes the first place, and is of peerless beauty and excellence.

His obedience was to blood.—His wounds tell the story. He held nothing back: but yielded all to blood-shedding. And now He is the precious meeting-place between the Divine purity and sinful men. On this priceless mercy-seat the shekinah shines benignantly from between the cherubim.

FRIDAY, OCTOBER 18.

"The Laver...of the Mirrors of the Serving Women."—Ex. xxxviii. 8.

This was a good use to put these mirrors to. The women were so deeply interested in the work which was afoot that they counted no sacrifice too great. But the main suggestion for ourselves is the wisdom of renouncing self-inspection.

The mirror speaks of self-scrutiny.—We are constantly holding up the mirror to our inner life, studying its mechanism and operations. Our fingers often on our pulse; the attention of the soul turned back on itself; the study of symptoms carried to the grievous extent of inducing the diseases which we dread. Of course, where there is evident mischief at work, we do well to take heed; but we must guard against a morbid self-anatomy, a perpetual analysis of motive and intention, an inwardness which diverts our attention from Christ and duty.

The evils of self-scrutiny.—If we look down into the depths of our own nature, we miss the face of Jesus. To consider self is to become involved in a maze of perplexities and disappointments. The disease cannot be cured by ceaselessly pondering its symptoms. The soul cannot lift the soul. Self can never expel the spirit of self.

Its cure.—These women became so interested in the service of the Tabernacle that they were weaned from their mirrors. The better expelled the worse, the higher cast out the lower. Go out of yourself, find some work to do for God and man; seek in the laver the removal of the stains of human sin; find your centre in God and his plans: and you will abandon the habit of morbid self-scrutiny. For every look at self, take ten at Christ.

SATURDAY, OCTOBER 19.

"Holy to the Lord."—Ex. xxxix. 30.

Zechariah tells us that these words were to be written on the bells of the horses. The sacred inscription, which stood on the brow of Aaron, designating his separation to his sublime office, was to become incorporated with the business of the farm and city, where burdens were borne and heavy weights drawn with difficulty. The inscription befits all bells that ring in the home, the shop, the factory. We are to be God's priests everywhere, and in everything.

The priest was separated from all impurity.—We must be in the world, but separate from its sin. Even in Sardis, it is possible to walk with the Master, in undefiled garments. When evil threatens us from a distance, we must be sensitive to its approach, and quick to put the covering presence of Christ between.

The priest was separated to holy service.—He was keenly sensitive to the honour of Jehovah, and to the demands of his service. Rather be cut down at his altar, like Zechariah, the son of Berachiah, than prove a delinquent. We cannot all do the inner service of offering incense and of blessing men, but we can render every act as a sacred service to God; always treading the holy floor, and within sight of the holy Presence, and within earshot of the Divine voice; eating, drinking, doing everything for the glory of God. Throughout this chapter we are reminded that all was made as the Lord commanded Moses; this should be the law of our life.

The priest bore holiness written where all could read it; so should we.—It should not be necessary for us to be labelled. For men to need telling that we are Christians, is a sign that we are far from what we should be. But so to live that the first and slightest glance at us should betray our heavenly calling, is to adorn the Gospel and please our Master.

INTERNATIONAL S. S. LESSONS.

OCTOBER 20.

RUTH'S CHOICE.—Ruth i. 14-22.

GOLDEN TEXT.—Verse 16.

THE time when this very interesting story occurred is uncertain. The only clue we have is the statement in i. 1, "in the days when the judges ruled." The famine which led to Elimelech's removal to Moab was probably in the time of Gideon. It may have been partly the result of the oppression of the Midianites.

The early home of this family was Bethlehem, an insignificant town (Mic. v. 2). Yet, as the place where Rachel was buried, where Ruth lived, where David was brought up, and especially as the birthplace of Jesus, it was one of the most memorable.

There seems to be special importance attaching to the names of the persons this story introduces to us. Elimelech, "My God is King"; Naomi, "Pleasant," or "Lovable"; Mahlon and Chilion, "The Sickly One" and "The Pining One." The names of the two sons were probably suggested by their weakly condition from the time of their birth.

The journey of Elimelech and his family led them across Jordan, along the eastern shores of the Dead Sea, and down into the prosperous country of Moab. It seemed like a prudent course. Their crops had failed. Ruin and even death seemed to be before them. Why not go down to the land where there was plenty? There were some misgivings, no doubt. Moab was an idolatrous place, where the god Chemosh was worshipped with debasing rites. There was peril in introducing their two sons into such a moral atmosphere. But these misgivings were probably silenced by such arguments as—"It is not far away; we are not going to stay; the preservation of life demands it." With such specious considerations every downward course is begun. Better with God in famine than with Moab in plenty. Their experience in Moab was not what they expected. It was well that they should not be prosperous there. No disaster could have been so great as that of getting comfortably settled in that idolatrous country. By various painful experiences God was saying "Arise ye, and depart, for this is not your rest." First, Elimelech dies; next, the two sons marry Moabitish women; then the sons follow their father into the grave (3-5), and Naomi is left a widow, and alone in a strange land. Is it not an evil thing and bitter to depart in any measure from the living God?

The verses that form our lesson are occupied with the return to Bethlehem, and include two things:—

1. *The journey* (14-18).—Both Orpah and Ruth commenced the journey with Naomi. Both appear to have been influenced by her life and teaching, and both were warmly attached to her. At the start they seem to excite equal confidence. Here are two converts as the result of Naomi's testimony. Often has the Church thought the same of companions who seem to begin the Christian life together. Remember Pliable in "Pilgrim's Progress"; the rich young ruler; and Demas. Like Orpah, they were all interested in a measure, and consented to go a certain way; but all stopped short of an actual surrender of everything for God. Do not repeat Orpah's choice. To depart into idolatry and into the sinful associations of Moab was none the less evil though she loved Naomi enough to kiss her.

Ruth, though urged by the same entreaties, strengthened now by the example of her sister (14-15), made a different choice (16-17). Her words have become the fitting expression of whole-hearted devotion for thousands. She proved herself a true child of Abraham by her complete separation from her country, and kindred, and father's house, and her former god, and by her entire acceptance of the God of the Hebrews. Did she lose by joining herself to the people of God? On the contrary, she came into the line through which David was born, and has a place in the genealogy of Jesus. Imitate her decision.

The arrival (19-22).—It was the time of barley-harvest (22), about the middle of April. They had commenced their journey upon a report (6); now their faith is rewarded by the sight of plenty. They were received with astonishment (19). In a small place like Bethlehem news would spread rapidly. It was the women (R.V.) that said, "Is this Naomi?" They are quick to note the contrast between her going out ten years before, and her return as a widow and childless now. Naomi's reply is a beautiful expression of submission (20-21). All her sorrow is recognised as from the Lord; and yet by means of the sorrow the Lord has brought her "home" (21). Moab never was, and never could be, home to her. How appropriate are her words for a returning backslider: "*I* went out full," it was my own doing; "*the Lord* hath brought me home again empty," that was God's doing. "He restoreth my soul."

For the Young.

LITTLE CHARLIE.

[A true story of one of the little cripples who has lately been staying at one of the R.S.U. Homes for Cripple Children.]

MERRY children, full of gladness,
Loving darlings, sweet and fair,
Strange to want, and woe, and sadness,
Heirs of love and tender care.

You whose eyes so brightly glisten
With the light of health and joy,
I would tell you—will you listen?—
Of a little cripple boy.

Charlie came from London City;
Oh, if you the darling knew,
You would say it was a pity
That he could not walk like you.

All his life had been so dreary
With so little that was glad,
He was helpless, frail, and weary,
With a wee face, pale and sad.

But with other little cripples,
In a happy Christian home,
Where the merry wavelets ripple,
Or dash high with crested foam.

Charlie's heart with love was lightened,
And he sung for very glee,
How his face with gladness brightened,
Building castles by the sea.

Better still he learnt the story,
Loved the Jesus we so love,
He who left his home in glory,
That we all might live above.

O my darlings, blithe and merry,
You who with the blue waves play,
Or in gathering bloom and berry,
Spend the happy livelong day.

Many a fair sweet child is lying
Weak and weary, worn and sad,
Through the golden moments flying,
Say, will you not make them glad?

HARRIET JULIA EVANS.

THE "LION SERMON."*

BY ALEXANDER MACLEOD, D.D.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. iv. 16).

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith" (1 Peter v. 8 and 9).

THERE is a curious service held in an old church in the City of London. On October 16 every year is preached in St. Katherine Cree, Leadenhall-street, what is called the "Lion Sermon." It has been preached every year in that same church for the last two hundred and fifty years.

If you want to be present, and would go a little earlier than the hour, you would hear the most lovely chime of bells—a chime beginning in the ordinary way, only more softly pealing, and then breaking into hymn tunes, "Sun of My Soul," "Abide with Me," "The Happy Land," and the like. Then there is the service, made very short; then the event of the evening—the sermon, the "Lion Sermon."

There was once in the City a very pious man called Sir John Gayer (or Gair). At one time he was Lord Mayor of London. Sir John happened to be in Asia at one period of his life. And when he, with his caravan, was travelling through a desert place, he found himself face to face and alone with a lion. Everybody of his company who could have helped him had gone forward. Sir John knew that only God could deliver him. He thought of Daniel in the den of lions. He perhaps thought of Paul, who at one time was expecting to meet an Emperor who was as cruel as a lion. And he fell on his knees there before the beast and shut his eyes and cried to God to shut the mouth of the lion. And when he had finished his prayer and opened his eyes, the lion was nowhere to be seen. So when he came back to London he set aside a sum of money to be given away in gifts to poor people every October 16, and to secure that a sermon should be preached to tell the generations to come how God heard his prayer and delivered him from the mouth of the lion.

Lions? There was an actual lion.

Lions? There are stone monuments of them! In abbeys and cathedrals you may see knights with their feet resting on the lion.

Well, the lion the knights sought to trample was the evil spirit, which goeth about like a roaring lion.

Perhaps you may never have to face an actual lion. But there are other lions you will have to face.

There is the lion of sloth.
There is the lion of passionate anger.
There is the lion of untruthfulness.
There is the lion that rends the soul (Ps. vii.).
There is the lion that waits secretly for his prey.
Who is to help you to subdue them? Only God.

* Extracted from THE CHILD JESUS and other Talks to the Children. By Dr. Alexander MacLeod. (3s. 6d. *Hodder & Stoughton*). For reading in the home, and in other ways instructing the young in Scripture themes, this volume will be found of great utility.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Stalybridge*, Oct. 10; *Altrincham*, Oct. 11; *Warrington*, Oct. 12; *Bradford*, Oct. 13; *Liverpool*, Oct. 14; *Bolton-le-Moors* (Central Hall, 7 o'clock), Oct. 15; *Chorlton-cum-Hardy*, Oct. 16; *Manchester* (Strangeways Hall, 3 o'clock and 6.30), October 17; *Liverpool* (Gordon Hall, 3.30 and 7 o'clock), Oct. 18.—Mr. J. S. Tyler, *Hassocks*, Oct. 12-17; *Acton, near Nantwich*, Oct. 29; *Tean, near Stoke-on-Trent*, Oct. 20-28.—Mr. Josiah Spiers, *Newark-on-Trent*, to Oct. 11.—Mr. H. Falkner, *Woburn*, Oct. 11; *Husborne, Crawley*, Oct. 13; *Wolverton*, Oct. 14; *Stony Stratford*, Oct. 15; *Thurleigh*, Oct. 20; *Riseley, Beds*, Oct. 21; *Knotting Green*, Oct. 22; *Sulhamstead, near Reading*, Oct. 27; *High Beech*, Oct. 30; *Reading*, Oct. 31.—Mr. E. Hughes, *Bishops Down, Tunbridge Wells*, Oct. 11; *Bisley*, Oct. 20.—Mr. Gwyn, *Tottenham Court-road*, Oct. 15.—Mr. T. L. Sayer, *Streatham*, Oct. 23; *Forest Gate*, Oct. 24; *Beckenham*, Oct. 29.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending October 19, 1895.—Sun., Oct. 13, Exodus viii. 16-32; Mon., 14, ix. 1-12; Tues., 15, ix. 13-26; Wed., 16, ix. 27-35; Thurs., x. 1-15; Fri., 18, x. 16-29; Sat., 19, xi. 1-10.

SAVAGES AND THEIR CHILDREN.

A FRIEND resident in Western Australia writes to us:—"In your issue of May 23 last, you say, upon the subject of cruelty to children:—

Another point of interest was one raised by Mr. Rider Haggard, who said there was no instance of ill-treatment of a child by savages. We should like to hear other testimony on this point, for the cruelty of the heathen to their children in such lands as China is notorious.

"I will therefore give you some information upon this subject so far as it concerns Australian savages. My experience of the aborigines of Western Australia extends over a period of sixty-five years. Being much with the aborigines, who were in the early days of the settlement of this colony very numerous, and moving from place to place in different parts of the colony as a member of a squatter's family, and becoming acquainted with fresh tribes, I became very familiar with their domestic habits, and the conduct of individual families, and their conduct one towards another in congregations of 300 or more in their summer gatherings.

"Through all my long experiences and very intimate acquaintances with these savages of Australia, I never knew one instance of ill-treatment to children. The fault, if it is a fault, runs in the opposite direction of too much indulgence—spoilt children as we would consider them.

"I have heard it said that mothers have been known to destroy their infants, but I have known only one instance. A young widow was delivered of a half-caste child, which so much troubled the grandmother's feelings, that she secretly made away with it. I have known men to spear to death young children under pressure of tribal custom of life for life, when a child has died perhaps from natural causes. But in their domestic life their conduct towards the children is invariably as I have stated. And I may here observe that although the Australian sea-coast savage is considered to be more decidedly a savage according to the correct meaning of the word, I have seen no difference, and nothing to note against them, in their domestic habits, and their treatment towards their children."

STRANGERS' REST, ST. GEORGE'S-STREET, E.—At the monthly workers' meeting, an address was delivered by Rev. J. R. Wood, of Holloway, on the "Secret of Increasing Peace." Mr. Isaac, after stating some facts in relation to the work at the Rest, said that as Miss Beatrice Hurditch, who had been working at the Rest in Zanzibar, was shortly to be married to the judge of the island, two friends had been accepted, and in a short time would proceed to Zanzibar, to take charge of the Rest there.

Missionary Rome:

HER TACTICS IN THE MISSION FIELD.—II.

SYRIA.

One of the most striking instances of Roman Catholic imitativeness may be seen in their missions in the East. When the American missionaries proved very successful among the Armenians, the Greeks, and the Maronites, the Roman Catholic missionaries at once adopted their methods, and followed them step by step in evangelistic and educational work. Dr. Post, of Beyrout, gave an amusing account at the Centenary Conference, of the way in which, as the Protestants established a seminary, and then a college, and then a medical department, the Romanists after a short time did the same. Next, the Protestants opened a large school for girls, and the Romanists followed suit with schools for girls all over Syria. Finally, the Protestants having started a printing press, translated books, and disseminated the Scriptures, the Jesuits had a translation of their own made of the Bible, and sold it at an exceedingly low price, in order to occupy the field. "The Word of God is not bound."

UGANDA.

The efforts of Romish priests to stir up strife in Uganda, are recent and notorious; their hope was to obtain the chief power, and either drive Protestants away, or make them subject to their will. It was a shameful instance of attempting to rob another church of the fruits of her labours and sacrifices; common decency ought to have forbidden any other society from approaching a land which had been entered at the cost of life, and where converts were being multiplied. Although the attempt failed in its immediate object it brought a great deal of odium upon mission work, and divided the natives into two camps. The Roman settlement, confined to one part of the country, has now an English bishop and priests, and is clamouring for the right of toleration in the whole country. The French bishop is now freed, and deputed to the regions of the Nile, and will probably be heard of in connection with a French occupation.

INDIA.

In India the methods of the Roman Catholic missionaries are different from those of Protestant in two important respects—they never preach to the non-Christians, and they allow of the retention of caste distinctions among their converts. For preaching they substitute the teaching of children whom they get hold of at an early age. This is indeed

THE KEY OF THEIR POSITION EVERYWHERE.

Teach the children, and you win the men and women Power of an absolute kind is gained in some cases by the use of loans of money to men who are in pecuniary straits, or by settling them on lands purchased by the Mission, and giving them a working capital in the way of carts, and bullocks, and seed In return the priests take from them a document promising that they will in all things abide by the priests' decision, that they will exchange their former gods and religious customs for the objects of worship and religious customs of the Roman Catholic Church, and that they will take the priest for their guide instead of the *guru*. Failing this, they may be summoned at any moment to repay the full value of what they have received. These financial arrangements are generally made with those who have families—for a reason which will soon appear. In this way converts, if such they can be called, suffer little or no annoyance from their fellow-countrymen, because caste is not interfered with. There is also little or no danger of relapse, because of the document which the priest holds, to which he also adds a superstitious fear of his priestly power. At first, the converts are delighted with their supposed deliverance from debt, but soon they find that they have only exchanged one bondage for another. Their children, too, are under the priests' control, for debtors get no rest until they send their children to the orphanages, which form an important part of the Roman Catholic Mission. This is why debtors with families are preferred. The method is simply one of

BUYING CONVERTS.

In one district whole families of low castes, who have been taught by Protestants, have gone over to the Roman Catholic Church, yet protesting to their first friends that they did not want to go. The Romanists would advance them money, the Protestants would not. Yet the poor do not find themselves cared for when once they have been securely penned in the fold; donations from the mission drop off, however great their distress. Moreover, general funds are utilised for Roman Catholic work, and the poor of that church outnumber all other applicants for help from the Friend in Need Societies.

Sisters of Mercy are provided as nurses in the Government hospitals, and they win great influence for their church, though the full benefit of their work is only gained in Roman Catholic mission hospitals, where they gain the patient's confidence by kindness, and then persuade him to be baptized. The dying are induced to hand over their children to the care of the mission.

EDUCATION

is provided in large establishments for the natives, but few converts seem to be gathered from them. Still, they help to spread Romanist influence. Somehow, the Roman Catholic priests have managed to persuade Government officers and the public that they are really poorer and more self-denying, and disinterested than Protestant missionaries, and hence their claims for grants of money are generally listened to. They have some high-class schools for English ladies, which are taught by sisters who are French ladies of culture, and to which many Protestant parents send their daughters, with the inevitable result.

Roman Catholicism carries on no active propaganda against Protestantism in certain parts of India, but enough has been said to show that it is always busy against it, though in an indirect manner. In some parts it has, on occasion, resorted to violence and the most unworthy means to drive Protestantism out of the field.

CHINA.

In China, it is estimated, there are about half a million Roman Catholics, who represent the results of at least three centuries of labour, of suffering, and of sacrifice. One wonders why so little has been achieved, and some explanation seems to lie in the name they bear and the reputation they have won.

China is large, and the priests keep aloof altogether from Protestants, and do not interfere with their work. The only point of contact with Protestant missionaries seems to be in time of famine, when they come for such money aid as Europeans may have to give, and with which they have always been well supplied. With little courtesies on their part they are always ready. They do not go out to preach to the heathen, but rely on their great cathedrals in large centres of population and on their small chapels in various places as points of attraction. They admit that the principal means on which they depend for growth are their orphanages, foundling institutions, schools, and colleges. Of course they do not fail to imbue their converts with ideas which are prejudicial to Protestant influence, and to insist that they shall not have any connections with Protestants, or read any of their books.

From these brief notes it will be seen that in every place the main idea of the Roman Catholic is to lay hold upon the children, and train them in his views and ways. Other methods are accidental or subsidiary; this is essential. J. P. G.

SLAVERY IN MOROCCO.

In a communication on this subject, a member of the North Africa Mission says:—

"Few people know the true state of affairs in Morocco; only those who live in daily touch with the common life of the people really get to understand the pernicious and soul-destroying system of human flesh-traffic, as carried on in most of the public markets of the interior. Having resided and travelled extensively in Morocco for some seven years, I feel constrained to bear witness against the whole gang of Arab slave-raiders and buyers of poor little innocent boys and girls.

"When I first settled in Morocco I met those who denied the existence of slave-markets, but since that time I have seen children, some of whom were of tender years, as well as very pretty young women, openly sold in the city of Morocco, and in the towns along the Atlantic seaboard. It is also of very frequent occurrence to see slaves sold in Fez, the capital of Northern Morocco.

"The first slave girls that I actually saw being sold were of various ages. They had just arrived from the Sûdan, a distance by camel perhaps of forty days' journey. Two swarthy-looking men were in charge of them. The timid little creatures, mute as touching Arabic, for they had not yet learned to speak in that tongue, were pushed out by their captors from a horribly dark and noisome dungeon into which they had been thrust the night before. Then separately or two by two they were paraded up and down before the public gaze, being stopped now and again by some one of the spectators and examined, exactly as the horse dealer would examine the points of a horse before buying the animal at any of our public horse-marts in England. The sight was sickening. Some of the girls were terrified, others were silent and sad. Every movement was watched by the captives, anxious to know their present fate. My own face flushed with anger as I stood helplessly by and saw those sweet, dark-skinned, woolly-headed Soudanese sold into slavery.

"Our hearts have ached as we have heard from time to time, from the lips of slaves, of the indescribable horrors of the journey across desert plains, cramped with pain, parched with thirst, and suffocated in panniers; their food a handful of maize. Again, we have sickened at the sight of murdered corpses, left by the wayside to the vulture and the burning rays of the African sun, and we have prayed, perhaps as never before, to the God of justice to stop these cruel practices.

"In the name of our common humanity we say that this ought to cease. The cry of these murdered ones goes up for redress along the desert track, across the Atlas heights, to the very gates of cities and towns within hail of Europe. The cause of the weak against the strong has ever been ours. A united 'No slavery in Morocco' from the Powers would effectually check this system within three months: for what Sultan would dare to resist the mandate of Europe? It is the duty of the free, the noble, and the brave to snap the chains of Africa's millions throughout her borders. Let us rise up from our lethargy, and wipe off this blot and reproach, which has too long stained the fair names of the great nations of the earth."

AMONG BRAHMAN STUDENTS.—God is blessing the work in Poona. Last Monday, a young Brahman was baptized. We are having about sixty Brahman students at our daily bible-class in the city. Pray for this work. Much opposition has arisen since the baptism. Our prayer is Acts iv. 29-30.

23, *Civil Lines, Poona.* Robert P. Wilder.

SWISS DRINKING HABITS.—A correspondent of *The Scotsman* writes: "I have just returned from a two years' residence in Switzerland, during which I have lived among the Swiss and observed their domestic life, both in cities and in country places. They drink from morning till night, and the only thing that screens them from superficial observers is the fact that they, as a rule, drink wine and beer only. Occasionally, however, they indulge in brandy and absinthe, and then there are scenes that equal, if they do not surpass, anything I have seen in Scotland."

THE LATE

Mr. William James Armitage.

The subject of this sketch, Mr. William James Armitage, whose lamented death it was our mournful duty to announce a few weeks ago, was born at Brighton, in 1819. He was the third son of Mr. James Armitage, who (with his brothers) was founder of the well-known Farnley Iron Works at Leeds. William James was educated at home, but subsequently took his degree at Paris University, his father intending him for the medical profession. Towards this, however, he did not draw, inclining rather to an artist's career. He studied painting with much interest; had he made that his profession he might have been scarcely less distinguished in art than his elder brother, the well-known Academician. But the claims of business called him in another direction, and in 1854 he was pressed to come and assist in the Farnley Iron Works, where he remained, acting for most of the time as manager, for some twenty years.

In 1863 the firm erected, at the cost of £2000, the large iron church, which is still used for the benefit of the work-people, and the expenses with which, even in times of great depression in the trade, when the returns from the works were almost nil, have ever since been borne by the company. Day-schools were also erected for the use of the children, and these continued to be supported by the firm until they were taken over by the Leeds School Board. From the commencement of his connection with the works, Mr. Armitage always showed the deepest concern for the spiritual interests of his employés; but it was in his later years, when the light in his own soul had grown clearer and fuller, that he himself, with the wife who shared so fully all his higher aims and interests, took a personal part in the spiritual work of the place, during the frequent visits that he paid to it.

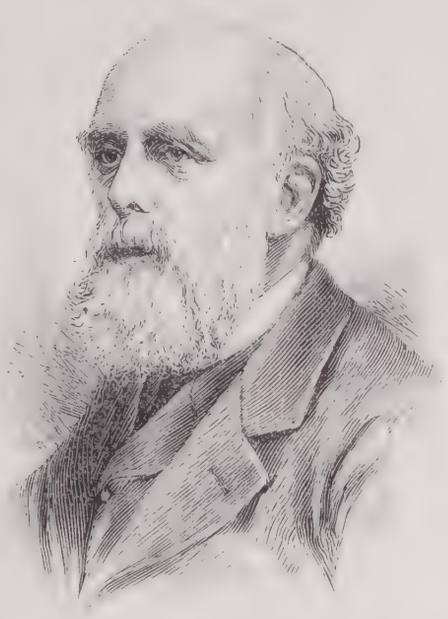
It was in 1860 that he married Miss Emily Nicholson, whose father was proprietor of Roundhay Park, which has since become the public park of the town of Leeds. No married couple could be more fully one in the object and purpose of their lives than these two have ever been. That object has been the glory of God, and that purpose to do whatever good they could, both by personal influence and by the judicious use of their considerable means.

In 1875 a very remarkable spiritual revival occurred in the town of Leeds in connection with the first general Church mission held there. Mr. Armitage himself was much helped and greatly stirred by the mission held at St. James's Church, and, as a result, determined to try and do something to assist the cause of temperance reform in the town. This led to the erection of St. James's Hall at a very large outlay both of money and of painstaking endeavour to render it a centre of all kinds of useful influences. In the large hall, special evangelising efforts have been made from time to time to reach the depraved and the ungodly, while cheap and good provisions have been furnished for the market people and others, and clean lodgings have been provided at very reasonable rates for steady young men coming to seek employment in the town. In these and other ways too manifold to enumerate, this most useful building has contributed to the advance of morality and religion during the last twenty years.

This, however, was only one of many ways in which Mr. Armitage endeavoured to make a good use of his stewardship, but this employment of his means has been so completely devoid of ostentation that much that he has done for the promotion of God's work has been known only to a few of his most intimate friends, and much has not been known even to them. For example, some of these are aware of his having spent nearly £6000 in recent years in the promotion of evangelising work in connection with one particular agency, of which no whisper has hitherto reached the public ear.

Like his brother, Dr. Armitage, he was a generous friend of the blind, and helped largely in the work amongst them. He had also a very warm place in his heart for the orphans, and indeed for children of all sorts and kinds. He seemed to have a special affinity for the young, and they always drew to him greatly. A very interesting letter appeared in *The Leeds Mercury*, just after his death, which may well be quoted both as illustrating his interest in children, and also of that playful humour, which was so characteristic of him:—

In your obituary notice (says the writer), no mentionwas made of Mr. Armitage's connection with



(From a Photograph by Mr. C. H. Braithwaite, Briggate, Leeds.)

the Headingley Orphan Homes. He has always been a warm friend and supporter of these homes, and for the last twenty-three years, his name appears as one of the managers. Many years ago a little girl of about four years of age, in repeating a text, made the mistake of saying "Blessed are the shoemakers" instead of "peacemakers." Mr. Armitage, on hearing this, resolved to share the blessing of the shoemakers, sent his own shoemaker to measure the children for a pair of boots each; for many years the annual boot bill was paid by him, until, as the number of children increased, it amounted to £30.

He was from its origin a warm supporter of the Church Parochial Mission Society, and was for many years a very useful member of its committee. Not content with helping forward the mission work of others, when he built himself a large house at Chelsea he was careful also to erect at the end of his garden a mission room, where for many years a valuable mission work was conducted, to the spiritual assistance of many both rich and poor. In these meetings, with his usual modesty, he seldom took a leading part, but when he did speak, without making any attempt at rhetoric, he would almost always say some few strong sensible words that linger in the memory when great speeches and eloquent sermons have passed from it.

After all, much good as he did in his own quiet way, the loveliest product of his life was that beautiful guileless Christian character, which, by the grace of God, he was enabled to form. Some who have had a pretty wide experience of men and manners think that they have never seen anything more morally beautiful than his manly unaffected piety, his childlike faith, and his unfeigned love of the brethren. He died as he lived, interested in all around him, with as perfect a composure as if he were only passing from one room into another; and perhaps that is a very good description of what death is to such an one. "In my Father's house are many mansions."

STUDENTS AND MISSIONS.

The series of splendid meetings held in connection with the London Missionary Society Centenary has aroused no small interest in foreign mission work, and many people are asking, How can we help God's cause in heathen lands? A brief account of our College Missionary anniversary will show what we are trying to do and possibly also suggest to other theological colleges to help forward missionary work in this way—if they have not already adopted some such plan.

Richmond College was founded in 1843, and since 1848 the missionary anniversary has been a conspicuous feature in its history. During the year we are kept in touch with old students who are abroad by the governor reading at the weekly missionary prayer-meeting on Friday evenings letters received from such men. Another feature of this College is what we call "the rolling off" service. When a man gets his appointment to foreign work, he comes back to Alma Mater to say "Good-bye." The men line the grand staircase in the order of years, a special hymn is sung, and the missionary designate shakes hands with each, and is sent off to his ship with the heartiest of cheers. In addition to these we have a vigorous branch of the Students' Volunteer Union here.

But these are only auxiliaries—the great event of the year is the Missionary Anniversary, usually held in October. This is an unbounded source of enthusiasm. About Eastertide a platform to represent the College is elected. This consists of ten men, three preachers, four speakers for the Monday meeting, with a chairman and two secretaries. These undertake the management of the anniversary. Subjects are chosen; invitation cards, with a programme and appeal, are printed; collecting cards are secured. During the long vacation each man sets himself the task of collecting as much as possible from his friends and relatives. When we reassemble at the beginning of September, hundreds of letters are sent out, and as a rule, are generously responded to. Then boxes are placed upon the tables in the dining-room and when a man makes a pun or a spill he is fined a penny; and in addition each man gives a donation towards the anniversary, always representing a real sacrifice.

All this having been done, I cannot describe our gratitude when the eventful anniversary, the subject of so much prayer and work, passes off with complete success. Of late years a steady advance has been made, and last year the magnificent total of £400 was raised for missionary work. We want to maintain this high level, but this year we are battling against many difficulties. May I ask for the prayers and help of your readers? We hold our great meeting in the College chapel on Monday, October 14. There is tea at four o'clock, after which there is music in the lecture-hall, and then the meeting commences at six p.m.

Richmond is easily reached, and we give a hearty welcome to all who can come. Some, perhaps, cannot come to our meetings, but would like to help forward this missionary effort.

Chas. H. Temple.

Wesleyan College, Richmond, Surrey.

CHRISTIAN CYCLISTS.—Many villages in Essex have been visited during the past summer by the Norman Evangelistic Cycling Club, in some cases many times. Among others were the following:—Blackmore, Theydon Bois, Rainham, Upminster, Cranham, Writtle, Nine Ashes, High Ongar, Buckhurst Hill, Loughton, etc. The workers believe that some have accepted Christ as their Saviour, and that others have been convinced of sin.

THE L.M.S. AND ITS WORK.

THE Centenary Report of the London Missionary Society summarises correspondence with workers in many lands. It opens with a retrospect, in which the universal need is emphasised and the greatness of the undertaking fairly faced. "It becomes increasingly clear that the work of evangelising the world is enormously greater than was probably at first imagined. This is true, not only in regard to the extent of the work, but also the nature of the obstacles in its way, and the variety of the means to be employed in seeking the desired result. The Society's history has made it clear that the point at which the native church may wisely be left alone to carry on its work of home evangelisation, without European help or direction, is not so easily determined as was once supposed." We make some extracts from the report:—

CHINA.

The reports from China show a spirit of inquiry on many hands, and educational progress on western lines. The phenomenal rainfall in the Peking district caused widespread distress. "The suffering on every hand is most pitiable. Many respectable families have only one meal a day, and that of the very poorest food. A considerable number of the members of this church are in dire poverty, just able to live, and no more. This grinding poverty retards the spiritual growth of the individual and of the church. It engrosses both time and thought. There is no leisure for the culture of the spiritual life. A poor woman, in her prayer yesterday, said: 'Lord, I have not forgotten Thee; forgive me if I seem to forget; for I am in such straits.' The larger number of those who join us are poor people, and they seem to get poorer after becoming Christians. Finding their small business cannot be carried on without much lying and trickery, they throw it up, and try something else, but seldom succeed. Heathen employers never like to have a Christian in their service, and always discharge them on the smallest pretence. The keeping of the Sabbath, too, entails many difficulties and heavy losses on people who live from hand to mouth."

INDIA.

In many centres the work is advancing with encouragement; but there are sad disappointments, and many share the trials of Miss Christlieb, who writes from Bellary: "Although the people are glad to see us, listening interestedly and assenting to the truth of our words, no sense of need or guilt seems to respond to our proclamation of a Saviour, or our earnest endeavour to make them understand how sorely they need one. I was speaking once in a small village on the banks of the Thungabadra; it was a beautiful evening scene, the quiet sunset and the shining water of the flowing stream perhaps suggested my topic—that peace of heart and conscience known by those whose sins are forgiven through Jesus. As I uttered the word 'peace,' a man in the crowd gave a loud, rude laugh: 'Peace? Enough of your words! What do we want with peace? Give us some rice—that is what we care about'; and, indeed, this is only too true of the majority of Hindus. I fear some of our friends at home indulge, to a much larger extent than is justified by facts, the happy conviction that the heathen are stretching out their hands unto God, and that an underlying sense of spiritual need and hunger characterises very many of the hearts to whom the missionary brings the message of Christ. This, alas! is but rarely the case: the need has to be created."

MADAGASCAR.

The Christians in Madagascar are in the furnace of affliction, and there is no certainty as to the future of mission work in the island. From Ankadibevava it is reported:—"In the country churches near the capital there has certainly been much improvement during the last few years. There has been growth of intelligence, order in public worship, and, I hope, of purity in church membership. Among some, at least, there is manifestly a great desire to purge the church of unworthy persons. In the neighbourhood of Amoronkay, about a day's journey from Antananarivo, the churches are yet very backward, and many can only be rightly described as semi-heathen. The sacred and wood-covered hill of Andrarakasina, where an ancient altar exists, and sacrifices and prayers are offered to the spirits of deceased ancestors, still has an attraction for hundreds even of nominal Christians. Further east are the too long neglected and greatly oppressed tribes of Bezanozano and Betsimisaraka, among whom Christian work is beginning to bear fruit. In this part of the country we now have about fifty churches and schools; but as many of the young men have been drafted into the army and sent off to take part in the struggle against the French, I fear this may tell unfavourably against our work for some time to come."

RAROTONGA.

There are interesting reports from Polynesia. Who does not weep for the missionary who has to report as follows:—"Up to the year 1894, Rarotonga knew nothing of religious divisions or sectarianism. For seventy-three years the converts on that island knew no name but that of Jesus, and no Head of the Church but Christ; but in September of that year, the mission schooner *Pitcairn*, belonging to the Seventh Day Adventists of America, revisited the island, and landed Dr. Caldwell and family and house; and also Mr. Owens and family. A month later a French schooner brought two priests from Tahiti, who have gathered the Portuguese around them and also a few natives of the group. No Rarotongans, however, have yet joined them. How long they will remain steadfast remains to be seen. Free education, including music, French, and English, are promised to those who will place themselves under instruction. Added to this disturbing element is the increased sale of intoxicants. Drunkenness is more rife than it was. Death greatly thinned the ranks of church members during the year, and, sad to say, there were many lapses from membership, mostly on the part of young men who had given way to strong drink."

MANY LESSONS

are suggested by the experiences of the year—experiences such as all societies have to battle with. The report well says: "While there are some points in review of the year and of the century which are calculated to awaken anxiety, and some things which are disappointing and depressing, it would be unwise and unworthy to be unduly influenced by these. God's goodness has been marvellously and constantly displayed in all the history of the Society. Praise for the past, faith for the present, and renewed consecration and courage for the future should be the attitude of all who appreciate aright the meaning of the Society's history."

AMONG LEPERS IN INDIA.

THE sore need that there is for further extension of the work on behalf of lepers is strikingly shown by the following extracts from a letter to hand from Mrs. Osborne, of the London Missionary Society. Writing from Trevandrum, Travancore, South India, she says:—

"The Master led me nearly two years ago to visit the saddest of all earth's sad places—the leper hospital—in which are between 150 and 200 hopeless lepers. Leprosy is everywhere rife here; indeed, it is a daily sight to see those sickening specimens of humanity begging in our streets and markets, and I am sorry to say it is of a most malignant kind, causing their flesh to rot and drop off in pieces. Almost every one is minus fingers, toes, feet, or some part of the body. This renders them so repulsive that even their own families cast them off, and the rest of their fellows treat them with the utmost loathing and neglect. For eighteen months I have visited this living tomb once a week, but no words can tell the depths of human misery I constantly witness there. The appalling agony pursues me home, and there drives me to my room to plead with Him who careth even for these, vile though they are in man's sight.

"This being a Government hospital, and that, too, of a heathen State, the poor souls are entirely destitute of any Christian teaching. When I first went, not one of them had ever heard of a Saviour who loves them. But with what eagerness did they listen to the old, old story, and beg me to tell it over again. Indeed, their interest in the Bible never flags, and week by week they ever beg for more. The work has grown far too much for my strength and time, and sorely do I need two Bible-women. But that means money, and I cannot afford to pay salaries. If it is possible for the Mission to Lepers to help on this work, do not let me plead in vain for these sorely-stricken ones. If only the Christians in our homeland could see them in all their sad and helpless misery, no words of mine would be needed. Think of the living death, year after year, to be suffering from a disease so loathsome as to make it impossible for them to feel the comforting touch of a human hand. One Bible-woman will not go alone to the hospital, as the natives have the greatest horror of leprosy, and only very devoted Christians will go at all. £12 a year will support these two native helpers, whose ministry would be so welcome to these poor sufferers."

Mr. John Jackson, 186, Aldersgate-street, is hon. sec. for the London auxiliary of the Mission to Lepers.

A sadly interesting narrative of work among lepers in Kashmir, appears in the October issue of the Church of Scotland *Mission Record*. The writer, Rev. W. Walker, says:—

"In the mission district of Chamba State and part of Kashmir State of which I had charge, I think I am well within the mark if I put down the number of lepers as being not less than twelve hundred; considering the population, this is a very large percentage. Leprosy is undoubtedly a disease which affects the masses more than the wealthy, the lower castes more than the higher castes, and this makes it the more dreadful, because the former are precisely those who are least able to obtain any relief that can be procured for gold.

"The resources of the Chamba State Hospital are placed freely at the disposal of the lepers, who in this way are well attended to. The head of the Medical Department in Chamba State, Doctor Burkhurdár Khân—himself a Christian—frequently visits the asylum, and takes a deep interest in the well-being of the inmates. He cares for their bodies, and in doing so he has often most disagreeable and repulsive duties to perform, such as removing diseased bones, and generally trying to counteract the ravages wrought by the fell disease. He also does his utmost for the spiritual welfare of the lepers, and is like a father to them all. He is a very earnest and very true Christian gentleman, and never loses an opportunity of trying to win them for Christ."

MISSIONARY FAREWELLS.

THE C.M.S. DISMISSALS.

The autumnal dismissals of labourers for various parts of the mission field are usually full of interest. Amongst those to whom farewell is said some are veterans, returning to a work whose difficulties they know well; others are fresh volunteers full of ardour and faith in Him who has thrust them forth. The autumn being the convenient season for starting, it has become customary with many of the societies to hold such "farewells." The L.M.S. Missionary Convention, reported in our last issue, closed with a valedictory service in connection with the departure of twenty missionaries.

The C.M.S. Farewells were held last week on Tuesday and Wednesday, in connection with the departure of 147 missionaries, seventy of whom are new labourers. Owing to the large number two valedictory meetings were held—on Tuesday for those going to China and Japan, Egypt and Palestine, Ceylon, and North-west America; and on Wednesday for those going to Africa and India. At both meetings Exeter Hall was densely crowded.

Sir John H. Kennaway, M.P., who presided, said in his opening address that we come to say "God be with you, fare ye well" to our brothers and sisters leaving us for the foreign mission field: to strengthen and encourage them by our presence for the work before them, and to fan the flame of missionary enthusiasm already kindled in those gathered here. As was to be expected he did not conclude without some reference to the news from China. Mourners, we are, he said, for those taken from us, but thankful for the testimony which has reached us concerning them, and thankful for the safety of the remainder of our missionaries in China, thankful also for the action of our Government—not asked for by us—by which it has been proclaimed to the people of China that missionaries must not be murdered any more, and that protection is to be given to missionaries and traders alike. He expressed his conviction that the recent riots were anti-foreign, not anti-mission, and that the common people outside the official classes were most favourably disposed towards the missionaries. We cannot doubt that God can overrule this terrible disaster for good to the missionary cause in which we are engaged.

Rev. H. E. Fox, who was warmly welcomed in his new character as secretary of the C.M.S., gave some details as to the outgoing missionaries, who included three bishops, thirty ordained clergymen, sixteen single ladies, and twenty-three wives of returning missionaries; while of the seventy new missionaries twenty-one were ordained ministers, one was a doctor, ten were laymen, and among the twenty-eight single ladies one was a fully-qualified doctor of medicine. One by one the missionaries, called by name by Mr. Fox, rose in their places on the platform answering to their names, amongst these being his own daughter, Miss E. S. Fox, who is going to Japan.

Brief addresses followed by Bishop Moule, Revs. W. W. Cassels, A. Elwin, Ll. Lloyd, and W. P. Buscombe, Dr. Johnson, who is going to Moab, and others. In conclusion, Rev. R. C. Joynt, of Gipsy Hill, addressed the missionaries on Jesus Christ, as the treasure of which we as trustees are bound to administer to perishing men.

On Wednesday evening, Colonel Robert Williams, M.P., presided, and opened with a sympathetic address. Rev. H. E. Fox then introduced the missionaries going to various parts of India, and to Africa, both East and West Coast. Some of these spoke briefly, viz., Rev. T. Harding, going to Yoruba, and Rev. Douglas Hooper, of the East Coast Mission.

India came next, Rev. T. Kimber representing Tinnevelly. If anyone felt the monotony of one missionary after another coming forward and asking for prayer, let him remember the case of Peter in prison, who was delivered only after "unceasing prayer" had been made. Dr. H. C. Weitbrecht, an honoured name in the Punjaub, followed with a telling exposition of the incident of the disciples mending their nets before going forth, as applied to missionary work. Rev. W. A. Roberts, returning to Western India, pointed out how much the missionaries needed the grace of patience and confidence. Rev. A. L. Birkett (N.W. Provinces) put in a plea for prayer for the students under his care.

Rev. T. Russell, who with his wife is leaving an English vicarage for the North-West Provinces, appropriately came next. He spoke of his recent visit to India, and the interest it had excited in him, and he emphasised the duty imposed upon Christians in the evangelisation of the world. Rev. H. F. Rowlands, who is going from Oxford to the Punjab, spoke of the present as the golden age for missionary work. Mr. Claxton (representing business men trained at Islington) gave a short account of his conversion and subsequent career, and Rev. E. H. Fincher brought the speeches to a close by pressing the question, "Lord, what wilt Thou have me to do?"

Rev. S. A. Selwyn, of Boscombe, concluded the proceedings with an address on "Always," under the headings: Always led in triumph by Christ; Always of good courage; Always bearing about in the body the dying of the Lord Jesus; and Always rejoicing in the promises of God.

A ZENANA FAREWELL.

A deeply-interesting dismissal in connection with the Zenana Bible and Medical Mission was held on Thursday in St. Martin's Hall, when farewell was said to nineteen lady missionaries, of whom eleven are new labourers. Most of these set sail by the ss. *Caledonia* on the following day. Lord Kinnaird presided, and introduced the proceedings.

Rev. A. R. Cavalier, secretary, explained that this society has been able to greatly increase the number of missionaries at work during the last five years. It has stations or Bible-women at thirty-three centres, and employs 116 European missionaries and assistants, and 256 native teachers, Bible-women, and nurses. Hospitals for women are maintained at Lucknow, Benares, and Patna, and a number of schools are carried on, one of the objects of the society being to promote education, especially among the higher classes, based on Scripture. The secretary introduced the missionaries—a party of nineteen, of whom eight are returning after furlough, and eleven new missionaries—one of these, Miss Paterson, although new to the society, being an experienced missionary. One after another the ladies spoke. Miss Fallon, of medical work in Allahabad; Miss Marston, of hospital work at Lucknow; Miss Paterson, of native Christian women and their spiritual difficulties; Miss Abraham, of Patna; and Miss Luce, of Sultanpur.

Then came the new missionaries. First, Miss Ferguson, L.R.C.P. and S. Edin., a fully-qualified doctor, but a singularly quiet and spiritual young lady; then Miss Edge and Miss (Dr.) Haskew. The other ladies were Misses Barrett, Boys, M. J. Ferguson, Leetch, Marshall, Reid, Sharp, and Sheldon.

Rev. H. E. Fox, the new C.M.S. secretary, gave a thoughtful valedictory address on the Lord Jesus Christ as the Sent One of the Father, and we as sent by Him exactly as He was sent into this world. Various points as to the practical result of this truth in the life of the worker were brought out with force and aptitude. Finally the missionaries were fervently commended to God in prayer by Revs. H. G. Thwaites and H. E. Fox.

DUBLIN CHRISTIAN CONVENTION.

The twenty-second of these annual gatherings was held last week. Crowds gathered to the meetings, the evening sessions especially being attended by eager and attentive thousands, many having to go away through want of room.

A welcome to the speakers and people was cordially presented at a conversazione on Tuesday evening, when hearty words were spoken by the chairman, Mr. J. R. Fowler, Revs. Dr. Clarke (Episcopalian), Dr. McMullen (Wesleyan), and Mr. Prenter (Presbyterian).

On Tuesday morning, Archdeacon Sinclair read a thoughtful and suggestive paper on "The Work and Office of the Holy Spirit." It was because we do not expect the Spirit's victories, he said, that there are such discords amongst us. The first step towards union of churches is to get our different communities filled with the Holy Ghost. The speaker referred to the Spirit's influence in the home life, and said that as regards individuals we should throw our whole nature open to receive his incoming and indwelling.

Rev. Andrew Murray spoke on Eph. v. 18, "Be filled with the Spirit." This does not mean either mere excitement or special gifts, neither is it a luxury for apostles and preachers alone, but a necessary of all true spiritual life, and is meant for every child of God. The only way to be kept from grieving the Spirit of God is to be filled with Him. The Holy Spirit is the spirit of the body of Christ. Why such divisions in the Church? Because the Spirit of God does not live in power among his people. When that spirit of the body of Christ is admitted He will bind us in love one to another. The fulness of the spirit is but a partial thing till we seek it with our brethren. The speaker thought there was a danger in praying for only the members by those connected with prayer unions. We should pray for all saints.

On the same afternoon the chair was taken by the Archbishop of Dublin, who has been for years the steady and tried friend of Christian union in Ireland, and whose timely and brotherly remarks were warmly appreciated.

Rev. E. N. Thwaites spoke on "The Church's Cry for the Return of the Lord." Rev. A. Murray's address upon the text, "Son, thou art ever with me," dealt with (1) the high privilege, and (2) the generally low experience of the child of God, (3) the reason for this discrepancy, and (4) the way of deliverance.

Rev. F. B. Meyer was once more a welcome speaker in Dublin. His addresses on "The Anointing of the Spirit" and "Deliverance from the Self-Life" will not soon be forgotten.

At the evening meeting on Wednesday, resolutions of sympathy with the friends of the massacred missionaries in China and the persecuted Armenians were passed. The subject of "Foreign Missions" was introduced by Rev. Prof. Lindsay, of Glasgow, who said that this work spoke most of all Christian work of the brotherhood of mankind. He had seen a high-caste Brahmin sitting at the Lord's Table between two low-caste Hindoos, taking the cup of unfermented wine with them, and yet perceptibly shrinking from the act. No one knew how much that action cost. There had never been a time when Christians were more drawn together in prayer for missions than at present. The proportion of nominal Christians to heathens one hundred years ago was one in five, now it is one in three. While that may be true, you cannot put spiritual results to the test of figures.

Rev. E. N. Thwaites followed with a deeply interesting account of a missionary tour undertaken by him in India. The same speaker next morning "struck out from the shoulder" in very plain language on the subject of "Walking with God," denouncing in earnest terms the worldliness of the Church of to-day. Two additional addresses from Rev. Andrew Murray, one from Rev. Prof. Lindsay, and two from Rev. J. Surman Cooke, of Leicester, brought the Convention to a close.

THE COLMAR CONFERENCE.

Sir,—I see a notice in your valued paper of the Conference we lately held in Colmar on behalf of the abolition of vice regulations throughout the world. There are two slight errors in that account which I think it worth while to correct, if you will allow me to do so.

The writer speaks of our work as beginning in 1886. This is probably a printer's error. Our abolitionist work began in England in 1869, twenty-six years ago. Our continental and colonial abolitionist work began in 1873-4, and was publicly inaugurated in Geneva at a great International Congress in 1877, eighteen years ago.

The writer of the notice says that at Colmar, last month, "the ladies held a devotional meeting every morning early." These meetings were attended by both men and women. Professor Stuart and Mr. Wilson, M.P.'s, attended regularly, as well as other Englishmen, and citizens of Colmar, and of other towns of Switzerland and Germany. These morning meetings were felt to be a great power during our days of Conference. We felt the presence of the Spirit of God among us. Difficulties disappeared, arising from the differences of view among the representatives of many different nationalities. A spirit of goodwill and brotherhood prevailed, together with a firm and uncompromising upholding of our standard of principles. We had previously had many fears concerning this, our first annual conference in Germany, but our God to whom we made our appeal, and into whose hands we commended this Conference and our sacred cause throughout the world, proved to us once more his faithfulness, his loving kindness, and his skill (if I may use the expression) as "the Wonderful, the Counsellor," in bringing about results far beyond our best hopes.

The subjects briefly dwelt upon at our morning meetings for prayer were, first day: "Not by might, nor by power, but by my Spirit, saith the Lord," showing how vain it is to trust, for the overthrow of such an iniquity as that against which we contend, to Governments, and police, or even to good laws; how God has been teaching us all these years to go back from force, and to work by his Spirit, his Spirit which alone can give life and power to laws, or organisations of any kind.

Second day: The lx. chapter of Isaiah was taken as full of the sound of great international gatherings, and the international spirit of goodwill, when persons of all tongues and peoples and kindreds and nations work together for righteousness.

Third day: The words of Jesus, "The works that I do shall ye do also, and greater works than these shall ye do." Greater, because when the work of redemption was completed, the perfect union was completed (for those who believe) between the Father and the Son and the Holy Spirit, and the humblest of human beings who will enter into this union. For this crusade of ours (it was said) we need to strengthen our inner phalanx of those who realise this union, and who, through this union, shall remove mountains and conquer the world.

Fourth day: "The great cloud of witnesses" was taken as our subject—those who are gone before, and those who are working still on earth. "Death will sever the earthly tie between all those present, in a few years; but death is not the end of our work for the kingdom of God." Some of us felt, on that last day, the presence among us of beloved souls departed, and whom we believed were even at that hour in deepest sympathy with our labours and sorrows and hopes.—Yours faithfully,

Josephine E. Butler.

HAM YARD SOUP KITCHEN AND HOSPICE.—During the year ending September 30, the relief given here was 265,743 meals of soup and bread, 5272 nights' lodgings, and 308 tons of coal in half-hundredweights. Of the meals 78,171 were penny (self-supporting) dinners to board-men; the rest were given free to resident families by a system of recommendation and registration. In February last 5000 coal tickets were issued in the month, and the number of families on the register reached 760. The secretary of the work is Mr. W. Stevens, Ham Yard, W.

SOLDIERS' HOME, DUBLIN.

The new Soldiers' Home in South Great George's-street, Dublin, was recently opened. It is to be called the "Wolseley Soldiers' Home," because Lady Wolseley was its founder, and raised a large sum of money for it. Her interest in it continues unabated. The Wolseley Home is the tenth Soldiers' Home under the management of Miss Sandes. Nine of them are in Ireland, and one is at Rawal Pindi, India. Would that there were many more! Do any of us realise what the support of these ten Homes must mean to Miss Sandes and her co-workers, or the amount of loving, voluntary personal service entailed in carrying them on? Ten Homes mean, practically, £2500 to be collected annually. Only those who know Miss Sandes's work from the inside are at all aware of the value of it.

Lord Wolseley never hesitates to show his warm approval and support of Miss Sandes and her methods of working on every possible occasion. This was fully shown at Friday's opening ceremony. In his very interesting speech, Lord Wolseley remarked that nowadays, when they had a younger army than they used to have, these Homes were even more desirable and necessary than in past times. They received into their great school, the army, annually between 30,000 and 40,000 young men as scholars, and they hoped that they turned them out at the end of seven or eight years well-drilled citizens, imbued with all those great qualities which they believed discipline invariably brought with it. He would carry away from his native country many very pleasant recollections of the time he had recently spent in it. Among other recollections none would be more agreeable than the association he had had with Miss Sandes in connection with the Homes similar to that which they had opened that day. And he closed with these words:—"I have very little more to add, except that I am glad to have this public opportunity of thanking Miss Sandes most thoroughly for what she has done in establishing these Homes. I believe that the great success of the Homes has been, as I have already said, due to her indomitable energy and perseverance, and to the able assistance she has received from the many ladies who have acted with her. I am quite certain that from what we have seen here to-day in this Home it will bear a good harvest, and that harvest will be the contentment and happiness of the soldiers who make use of this Home, which she has by her energy and perseverance brought to a successful conclusion to-day. I thank her most heartily and all who worked with her, all the ladies who have assisted her and are devoting their lives to the British soldier. I thank her not only in my own name, but in the name of every soldier in Ireland for the last five years during which I have been in command; and am very pleased to have the opportunity of testifying how grateful soldiers feel to her for her great kindness."

In a kind farewell letter which Miss Sandes received from Lord Wolseley on the following day, he wrote:—"I do sincerely wish that God may prosper this new venture of yours, and make it a source of blessing to all who use it."

Miss Sandes receives constant entreaties to open new Homes both in Ireland and India, but where is the money for this to come from? Will not fathers, mothers, who have bright boys of their own, come forward and help to save other boys (many of whom have scarcely had a chance in life) from dangers worse than death? Very earnest were the cries to God at the opening prayer-meeting in the Wolseley Home that many soldiers might there be won for Christ, whose power alone can save them from the temptations of a great city.

THE RED, WHITE, AND BLUE CHRISTIAN INSTITUTE FOR LADS is situate in Cumming-street and Collier-street, Pentonville, N. "Our many different Bible-classes seem all satisfactorily arranged for. The study at the top of the house we have turned into a library, where those boys who want to spend a quiet evening can do so, and we shall be very grateful for papers and books." The hon. secs. are Misses Eleanor W. Dresser and Mary A. Jay.

DR. BARNARDO'S JUBILEE.

The work associated with the name of Dr Barnardo has long been recognised by all who are interested in social and philanthropic agencies. For twenty-nine years Dr. Barnardo's Homes have kept open doors for waif, orphan, and destitute children, without distinction of age, sex, creed, birthplace, or physical condition. The results attained have contributed to the diminution of crime, to a larger recognition of the claims of childhood, and to that broader spirit of sympathy in dealing with the young which happily now prevails.

Over 26,000 children have been rescued by the Homes from undoubted misery and degradation, and trained for useful and honourable lives; while 7500 selected emigrants, whose subsequent careers have been highly successful, have been sent out to the colonies. Nearly 5000 boys and girls are now under training in the institutions. This year Dr. Barnardo reaches his jubilee birthday, and it is felt that the occasion should not be allowed to pass without some recognition of the services which he has rendered to the cause of humanity, and more especially to waif and destitute children. With this object in view, a movement has been set on foot to promote a Jubilee Testimonial to Dr. Barnardo.

Cheques may be made payable to "The Barnardo Testimonial Fund," and forwarded to the bankers, Messrs. Barclay, Bevan, and Co., 1, Pall Mall East, S.W., with whom an account has been opened by the committee, whose names are as follow:—

Lord Brassey. The Archdeacon of London.
Lord Kinnaird. Colonel Howard Vincent, M.P.
Lord Polwarth. Mr. Samuel Gurney Sheppard.
Mr. Howard Williams.

ORPHANS IN ITALY.

Dear Sir,—From time to time some of your readers have been kind enough to interest themselves in the Lord's work which is carried on in Florence by Dr. Comandi. At present about 120 ads are in the Asilo, where they receive a good education, and are taught different trades. The one aim is to bring them to a saving knowledge of the truth.

Some of the lads have succeeded very well indeed. One, for instance, passed his examination as a schoolmaster, and after serving his time as a soldier, returned to the Asilo, where he is now one of the best teachers, and has influence for good among the lads.

The Lord has opened the way for the agricultural school to be moved to Trebiola, a little hamlet two hours distant from here. It is a beautiful and suitable place, and has the great advantage of having a spring of fresh water on the premises, which is by no means a general thing in Italy. In a few weeks about twenty-five to thirty lads are going to take up their abode at "Ebenezer," and we trust this branch of the work will prove to be of great use.

The difficulties Dr. Comandi has to contend with are many; the work depends entirely on the free-will offerings of the Lord's servants, and is a work of faith. Times have been very difficult of late. The earthquake of last spring did a great deal of damage to the Asilo, and while the Romish institutions received some support from the Government in order to pay the necessary repairs, Dr. Comandi received no help whatever. A thunderstorm last Saturday spoilt the greater part of the vines at Ebenezer, but amid all this one realises that the Master's hand is in it all. The Romanists do all they can to oppose the work, because they feel that here is a power which they lack. Pray for us; the days are dark here, and the Church of Rome is a great power. But, thanks to God, we see those who by the power of the Gospel are turned from darkness to light, and from the power of Satan to the freedom of the Son of God. A.

Florence,

ST. GEORGE'S CROSS, GLASGOW.

ANNUAL CONFERENCE.

This Conference, recently held, was a time of great refreshment from the presence of the Lord. Hundreds of Christian workers were there from many quarters; South America, Africa, Arabia, and China were all represented on the platform.

The praise and testimony meeting, held on the Tuesday following the Conference, was a most striking witness to the wonderful blessing experienced at the Tabernacle during the past year, and especially during the past month. It was blessed to hear the simple words of so many young converts, telling out of a full heart the story of their decision for Christ; their happy faces confirming the fact of the reality of their new-found peace and joy in the Holy Ghost.

At the opening meeting of the Conference, Mr. John Geo. Govan gave an address on Phil. ii. 12 and 13, "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." He emphasised the absolute necessity of the indwelling and inworking of God, that the outward life may be pleasing to Him.

Mr. Richard Weaver gave a stirring and very necessary word on the necessity and the duty of Christian people to "watch and pray." Miss Williams, C.I.M., spoke of two ways of working: (1) work in the energy of the flesh; (2) work in the power of the Holy Ghost. Mr. John Colville, M.P., addressed a rousing and emphatic appeal for every Christian and every church to arise, and by God's help to sweep away the great social evils of intemperance and immorality. Mr. Archibald Orr-Ewing, C.I.M., told some intensely interesting cases of real practical consecration to God amongst the native Christians in China. Rev. W. W. Cassels spoke powerfully on Ps. cxxvii., "Except the Lord keep the city the watchman waketh but in vain."

Brief addresses were given by Rev. J. W. Stevenson, C.I.M.; Mr. Hugh Paton, Morocco; Pastor Fanstone, Brazil; Dr. W. D. Miller, Aden; and Mr. Robert Grierson, China. Mr. Richard Weaver sang in grand voice, "I have a sweet hope of glory in my soul!" and Mr. Walter B. Sloan gave a searching and solemnising word on "Take heed how ye hear." The closing address of Saturday's Conference, given by Rev. John McNeill, on "Go then, and preach the kingdom of God," was remarkable for its thrilling pathos and power.

The services on Sunday were full of blessing and power. After the Sunday evening service a large company met in the body of the tabernacle, and partook (about thirty of them for the first time) of the Lord's Supper. Rev. D. M. McIntyre gave a helpful communion meditation, and there were some helpful words also from Mr. D. J. Findlay, the pastor.

As one definite result of the meetings, a strong missionary tone and enthusiasm have been stirred up, and many have been led to consecrate themselves afresh to the Lord's service as He may direct.

MISSION AT SHOREDITCH TABERNACLE, E.

Pastor Wm. Cuff writes:—Dr. Harry Guinness is here holding a nine days' mission. We are having large gatherings, and great blessings every night. The after-meetings have been wonderful, and many are being saved.

Dr. Guinness preaches the Gospel with great clearness and force, and the crowds have increased each night as the mission has gone on. He has sent down between thirty and forty of his students into the district, and every house and street has been visited, and no end of good has been done. The lowest and worst have come to the services.

We had a meeting for men only on Saturday night, for which we had distributed 30,000 tickets. Ours is a very large place to fill, and it needs an earthquake to move the people.

Our people are all very poor, the work being situated in a locality needy in spiritual and material things alike. Some of your readers may be inclined to aid us in the fight.

OUR VILLAGES.

In connection with the Bucks Evangelistic Mission, another new hall has been opened in a most needy district as the outcome of a visit of the Gospel carriage some time since, when great interest was awakened, and large numbers gathered round to hear the Gospel sung and preached. The opening meetings were of the deepest interest, and the hall, though a good size for the village, was not half large enough to hold the many who gathered from the neighbourhood. Messrs. William Luff, J. Clark, A. Austin, J. E. Taylor, and others gave addresses. The children had a free tea and a meeting all to themselves in the open air, which was followed by a public tea and meetings afterwards, when much interest was shown by all. Students from Dr. Guinness and a brother from the Congo will be helping in the work, and we look for great things this winter.

The new hall will be used as a reading-room, &c. There is no place in the neighbourhood but the public-houses for the many young men. Many hundreds of men at work on the new railway are not far off, and we long to be able to reach them with the Gospel. Drunkenness goes on to a great extent. Would that persons of some means would take up some of these needy and dark places where there are so many open doors.

Will any of your readers help us towards more seats, tables, and a small organ for the new hall, or for the work at large? We ask prayer for the work which has been going on for over thirty years in Bucks and adjoining counties with great blessing. One worker alone takes about thirty villages and hamlets with Bibles and books, &c., preaching daily to all, often the only witness for God the people see or hear.

J. E. Taylor.

Bible Depôt, Aylesbury.

AMONG THE HOP-PICKERS.

It is with pleasure we record our thirteenth safe return from the hop-yards of Worcester and Hereford. On account of the large crop we reached about 17,000 pickers. It is an unique experience to go as we did to a village miles away from Gospel preaching. As we visited from house to house several received the Word gladly. On leaving there we explored among the hills, and found another hamlet without the Gospel. One friend found three very marked cases of blessing, and we were all cheered by the receptive spirit.

Thus nearly five days' journey was spent when we reached a hop-yard, by visiting which we got our books into nearly every cottage in the neigbourhood. The sixth was full of hop-yard incidents by rail and road, over 1000 being reached. One Lord's day we were two parties working from centres twenty miles apart. Sad sights through drink are common, especially on the Lord's day, when many visitors came to the farm.

Our five days' drive home brought us through Worcester and roads some miles north of our way down. One morning in a small village I asked at one house if the occupant was saved. A very definite but feeling "No," was the reply. Then came a veritable break-down, and coming, I fully believe, right away to the Lord Jesus. One day, about noon, we entered a town with a main street a mile long. One of us walked up each side with handfuls of Scripture texts to distribute by the hundred, while another slowly drove up giving Gospel texts—verbally, occasionally stopping where people were numerous. In that way many hundreds must have heard. Some smiled, some frowned, and others hurried away.

T. S. Heley.

Wing, Leighton Buzzard.

RESCUE AND EVANGELISATION MISSION, SHEFFIELD.—Mr. Wm. Corbridge, superintendent, writes: "God has prospered our work during the past twelve months. Doncaster and Sunderland have been taken over as mission stations, and Rotherham reopened, after having been closed during the coal war. In the course of three years and a-half 250 girls and twenty-seven children have received help, and 85 per cent. of the cases have turned out well." The headquarters of the Mission is 250, Duke-street, Sheffield.

THE OPEN-AIR MISSION.

Dear Sir,—John Macgregor and Gawin Kirkham, the noble men of God to whom in succession was committed for many years the chief guidance of the Open-Air Mission, have both passed away to their rest and reward.

But the great work of open-air preaching to which they gave their lives remains, and demands more than ever the sympathy and help of all who love Christ.

There remains also the huge annual increase of our urban population, visible in the great multitudes who throng the city streets and parks, and who are found at country gatherings, but who neither crowd church nor chapel, nor, in the great majority of cases, visit them at all. Too many of them are estranged from God and from the means of grace.

It is an unspeakable privilege to take to these the simple message of the love of God in Christ Jesus. And this is the task which for forty-two years the Open-Air Mission has undertaken, with what glorious results may be seen from the annual report just issued.

It is a chief object of the Mission to reach the people at races, fairs, *fêtes*, galas, encampments, and in hop gardens. A number of its agents are regularly employed thus throughout the year, and last year visited 743 races, fairs, etc., travelling 32,329 miles, conducting 2088 special services, and distributing 650,965 tracts.

No less than 484 towns and villages were reached in the year, and an amount of good done which cannot easily be estimated or particularised.

The committee earnestly plead for immediate and liberal help for the continued work of the Mission.—I am, faithfully yours,

William Sinclair, D.D.

The Chapter House, St. Paul's Cathedral, E.C.

THE FALL OF THE LEAF.

The wind is up, the groaning trees
Bewail their emerald crown;
The sunny eye of day grows dim,
Dark clouds are settling down.

The Summer blood that fed the flowers
Congeals in Autumn's veins—
Beauty and song must pass away
While killing Winter reigns.

Thy scenes, O dark October days,
Bring solemn thoughts to mind—
How swiftly life is gliding past,
And leaving youth behind!

A cry is heard for manhood's prime,
When heart and hand were strong;
Before life's storms had rent the soul
And hushed the voice of song.

To see earth's tender blossoms fall
Wakes many a withering grief,
For dearest friends we laid in earth,
At falling of the leaf.

Foreshadowed by approaching snows,
Forebodingly we see
The shroud that soon—yes, very soon—
Shall cover you and me.

But flowers shall in the spring rebloom,
And souls in Christ who sleep,
Arise anew in Paradise,
Where none shall die or weep.

Donegal. J. K.

THE "CHRISTIAN LIFEBOAT CREW."—The Fo'c's'le presented an animated scene at last week's muster of this Gospel crew. Members from Sweden, Denmark, Russia, Asia Minor, as well as Britishers, took part. Miss Child gave out the text for the month, "The unsearchable riches of Christ" (Eph. 3-8), and dwelt upon the late disasters on board the ss. *Iona* and *Celtic King*, both ships being closely identified with the work at the Welcome Home. The *Celtic King* had two men from the Home who were killed through coal gas explosion. Miss Child had also the pleasure of announcing the opening of a new hall in connection with the Strood branch. Stimulating addresses bearing upon the text were given by Miss Tuck, Mrs. Constantine, of Smyrna, Mrs. Morison, Messrs. W. Luff, J. Toner, and Brown.

WORK IN BUENOS AYRES.

In the year 1871-2, a party of emigrants left England for Paraguay, South America, for the purpose of forming themselves into agricultural colonies in that far-away land. Various causes combined to make the enterprise a failure. Among those who thus left England was Mr. Morris, a young Christian man with a family of three children, from the little town of Soham, in Cambridgeshire. Through fifteen years of indifference and sin in South America the conviction would often arise in the mind of the older boy of this family that some day he would become a missionary, and strong longings after God were often his experience. In 1887 in the city of Buenos Ayres he found the Saviour. From the very commencement of his Christian life he had the desire to bring others to Christ, and the conviction that he ought first to seek out the worst pressed heavily upon him. Shortly after his conversion he was employed in a large steamship company's offices situated in Buenos Ayres. When, after about three years, he left this employment to enter as partner in a firm in the city, his new business required that he should frequently visit this same Boca district, the lowest and most criminal and superstitious part of the city. The vice and godlessness weighed heavily upon his heart. The lowest dens of crime were here. The desperate character of the people was so well known that into many parts of the district the police authorities dared not go. It was well called by the natives themselves "the hell of the Argentine Republic."

Among the twelve to fifteen thousand inhabitants no evangelising agency was at work, and after much prayer Mr. Morris resolved to attempt something for this people. A building was rented for a mission hall, although no resources were in hand for expenses, and the young man had only a small salary; but God was in the work. Amid fierce Romish opposition, and after varying difficult experiences, all went well. A few friends assisted, for some time, at first, in defraying the current expenses of the work; but for years the chief worker had to assume the far greater part of the financial responsibility. As the work grew, and expenses increased, it became necessary for him to take on late night employment in order to earn additional income for the work. This he did for years, in addition to attending to business, to the great detriment of his health. Later on, regular help was received from the South American Mission of the M.E. Church.

After having given all available spare time for nearly four years to this work, while in a business which had promise of great success, the conviction asserted itself that the schools and congregations which had been so marvellously raised up in so short a time, claimed all his time and energy. After much prayer for guidance, he withdrew from business, and devoted himself wholly to this work. In March, 1895, he was ordained and became a member of the South American annual conference of the M.E. Church. Thus it came to pass that one of the outcomes of the disastrous Paraguayan colonisation scheme was the founding, by Mr. W. C. Morris, of the Boca Mission, through which about 500 children have been gathered into day and Sunday schools. Of these many are living intelligent Christian lives. More than 200 older persons have come to a personal knowledge of the Saviour. More than two-thirds of these, both children and adults, are natives.

The Boca Mission property has a debt of £1500, which must be paid off at once. The work has extended beyond the accommodation of the present buildings; these will be devoted wholly to evangelistic work. Additional help is needed for the purchase of land on which to erect buildings for the two large missionary day schools (one of over three hundred native boys, the other of boys and girls of various nationalities). A building is also needed for a native girls' day school, into which could be admitted immediately two hundred girls. The native children are all of the very poorest class, gathered in from the streets. To meet all these requirements, and in other ways to develop the work, from eight to ten thousand pounds are needed. From the schools and congregations many young people will go forth as missionaries to their fellows and to the surrounding countries. Out of their poverty the native people give liberally.

Mr. Morris will be glad to send further information about the work. He will also be pleased to address drawing-room meetings or public gatherings in the metropolis, or in provincial towns, as may be desired. He may be addressed 186, Aldersgate-street, London, E.C.

CHAMBERI MISSION, MADRID.

Mr. A. R. Fenn, recalling the recent acquisition of land near the mission premises, writes:—"To free us from such annoyances and great inconveniences as those to which we have been subjected, it is of the utmost importance that the plot and buildings at present rented should also be secured by purchase, as they are absolutely necessary for our Gospel work, and for the continuance of the Girls' School which has existed there for seven years. The price asked is 6000 dollars (£1200). For this, we, seeing its importance for future work in Madrid, are now praying, and we lay it before the Lord's people for faith, prayer, and effort.

"We praise God that in view of this development and our retirement from loved service in Madrid, He has at length cleared the way for Mr. and Mrs. Faithfull to take up the responsibilities and direction of this work for which they are so well fitted, from October next, and we earnestly ask prayer for them that God would work mightily by his Spirit in and through them and their fellow-labourers in the mission. As to ourselves, for the sake of friends who do not already know, we would say that our *only reason* for leaving Madrid is the low and suffering state of my health and that of Mrs. Fenn, which has long demanded rest, with some appropriate means of restoration, in England."

Mr. Arthur Boake, Southwood Lawn, Highgate, N., is treasurer of the purchase fund.

LOVEDALE, SOUTH AFRICA.

On the last Sunday of the session it is the custom to administer the communion to the church members at Lovedale, to receive new members, and to baptize any who may be considered fit. I have just witnessed this interesting ceremony. The large hall in the institution, holding nearly 700, was comfortably filled, many races being represented. The girls being arranged on the left hand of the preacher, and the boys on the right hand, while the members were in the body of the hall; those who were to be received into membership, and those to be baptized, were seated in the front benches. The organ was presided over by a native, and the singing, which was in Kaffir, was of a hearty character. A very appropriate sermon was delivered by Rev. J. Lennox, from the text, "Christ receiveth sinners, and eateth with them." This was interpreted into Kaffir by a theological student, who had just finished his three years' course of training.

At the close of the first service Dr. Stewart rose to address those who were seeking baptism, and impressed on them that it was not baptism or the communion that had saving power. Rev. T. Durant Philip spoke to those about to be received into membership, from the words "Let no man take thy crown." Afterwards the Lord's Supper was observed, unfermented wine being used. The occasion provoked many reflections. Various peoples were uniting and owning one Lord and Saviour. What possibilities of influence lay in the power of each, should they acquit themselves well in the great fight of faith! The service seemed a faint prelude to that great and glorious day when not only will every tribe from Africa be represented, but every tribe from every continent will join in the grand chorus, "Worthy is the Lamb."

Sunday week was a memorable day in the Lovedale native church; sixty-two natives were baptized by Dr. Stewart, many of the candidates coming from the out-stations, and not a few were from raw heathenism. During his address, Dr. Stewart referred to the fact that seventy years ago there was not a Christian to be found in the valley.

Lovedale, July 12. A. W. F.

ROMAN CATHOLIC LOTTERIES.—Mr. A. H. Guinness, of the Protestant Alliance, has called the attention of the Postmaster-General to the fact that books of tickets in respect of a lottery in aid of a Roman Catholic institution in Dublin, have been circulated by the post. The Postmaster-General has declared, in reply, that no change has been made in the regulations laid down by his predecessor, that such circulars should be stopped when found in the post in open covers.

ATROCITIES IN TRANS-CAUCASIA.

We have received the following communications from a reliable source:—

Recently most cruel atrocities have been perpetrated against inoffensive members of the "Dukhobortzi" (a sect resembling the Friends), which atrocities have caused great sensation and called forth much comment here in Caucasia. About twenty men of the army, belonging to the Dukhobortzi, in the provinces of Elisabethpol and Karsk, went to the authorities and asked to be delivered from the military service, returning the weapons (rifles), and declaring that Christ's command to love all men forbade them to use weapons of murder. They were brought before the court of justice and sentenced to the "disciplinary battalion," where they often are maltreated to death.

After this incident several thousand Dukhobortzi of the army took their arms and burnt them. This was considered as revolt, and Cossacks were sent against them. These made several attacks on the defenceless crowd, and the horses of the Cossacks trampled four men and one woman to death, and, besides, several scores of the crowd were maimed. Thereupon the whole crowd was driven by the Cossacks to the Governor of Tiflis, the capital of Caucasia, who began asking the men of the militia if they were willing to fulfil their military duties. Having received negative replies from three of them, these were ordered to be flogged. The others, seeing the cruel treatment of their comrades, came forward, seventy in number, and threw their "military passports"* at the feet of the Governor. They were flogged day after day, for several days. As this did not help, the Dukhobortzi were banished to different Georgian villages in three different districts, from two to three families to each village, where they were transported in large carts or wagons. They received no land or shelter, but must live under the open sky by their carts. Their homes, harvests, and belongings have been lost.

In this way about 5000 Dukhobortzi have been scattered in different provinces of Trans-Caucasia. In the province of Elisabethpol 115 Dukhobortzi were thrown into prison, where they are sitting almost naked, their own clothes having been taken from them, and they refusing to wear prisoners' clothes. Articles and notices about all this, which have appeared in some Russian papers, have been conformed to the Censure.

NOTES FROM KENTUCKY.

A correspondent at Louisville, Ky., writes:—

The "Grand Army of the Republic," composed of the surviving soldiers of the Civil War, had its annual encampment (the twenty-ninth) here this year, beginning September 10. The leading cities of the United States vie with one another in efforts to secure the presence of this organisation. The ranks of the Grand Army are being thinned rapidly by death. About 10,000 died last year, I am informed. The interest which the survivors feel in these annual reunions is shown by the fact that they come together from all the States, even the most remote. Louisville made great preparations for their entertainment.

The liquor question here has undergone no change. There are between 800 and 900 drinking saloons in Louisville, and hitherto but little effect has been made by the attacks of the temperance and total abstinence people. The large coloured population imitate the whites in drinking as well as in other things. Gambling, too, is very common, and they often risk and lose their small earnings in the gambling-house. The coloured people have been provided by the State with as good schools as the whites have, and there are many coloured Churches.

The detachment of the Salvation Army here holds its ground. Not long ago a Presbyterian minister presented them with a United States flag.

CHELSEA PREVENTIVE AND RESCUE HOMES.—In the ninth annual report, particulars are given of sad cases of waywardness and it consequences. This kind of work has peculiar anxieties and not so many friends as its urgency demands. The secretary is Miss M. S. Burch, 3, Norman-street, Chelsea, S.W.

* Every man of the militia (army) receives a special so-called "soldier-billet."

Letter to the Editor.

DEFECTIVE PREACHING.

DEAR SIR,—It has been pointed out that there must be some serious defect in the preaching of these days, inasmuch as it does not appear to interest the masses, but is regarded rather with indifference and apathy. The tone of it was well expressed in a recent issue in one sentence, "We have told men even unto satiety that if they will only come to God happiness will be their portion," and this is a fitting description of the aim of the majority of evangelistic addresses, but men will not come to God; they do not care; they rather show that they are sick of the whole thing.

It is said that the keynote of much of our preaching has been pitched too low, and that the claims of God have been greatly overlooked. Recognising the existence of the chief reasons for the neglect of the Gospel, such as the innate evil and enmity of the human heart, the attractive power of the world, and the snares of Satan, it is thought that, in addition to these, our way of presenting the Gospel is defective, in that the majesty of God and his rightful sovereignty are not adequately set forth. Probably there are few thoughtful Christians who will not agree with this view.

But is it not also true that we have neglected to appeal to a most powerful motive in our pleading with sinful men, the motive of *fear*? The goodness and mercy of God have been urged, as has been said, "to satiety;" have we equally warned men of the *wrath* of God? It is scriptural to do so. The Epistles are addressed to believers, and we cannot expect to find many references in these to the consequences of incurring the anger of the Almighty; but wherever we find in the New Testament an address to the unconverted we see that they are moved to *fear*. The Acts of the Apostles afford many instances of this, as in chapter ii., 43; iii. 13-15; vii. 51-53; x. 42; xiii. 40, 41; xvii. 31, etc. Reading the appeals in these passages, one wonders how our addresses would be received if they were given after these models; they would at least be listened to.

Having heard the Gospel preached for sixty years, and comparing the manner in which the truth is presented in these days with the sermons of that distant time, I gladly recognise many and great improvements in our present modes; but I cannot help being impressed with this also, that that which the Apostle Paul employed as his chief argument, and which was a powerful motive in the preaching of our fathers, is an argument rarely used now, "Knowing *the terror of the Lord*, we persuade men." Modern preachers seem to be afraid to make mention of hell in the pulpit; yet we find it alluded to in Scripture nowhere so often as from the lips of our blessed Lord Himself.

If we are to move men to consider their state and their prospects, we must bring to bear every motive available, and therefore it is reasonable, as well as Scriptural, that we should seek to bring them to godly fear. When we realise the peril of the impenitent sinner, is it not strange that we have been so mealy-mouthed in regard to his danger? Let us adopt the example of our Lord, and not shun to speak of the fearful punishment awaiting the guilty; let us use the same motive as the Apostle Paul, and persuade men as those who know the terror of the Lord, and then assuredly we will be listened to.—Yours truly, G.

DEAR SIR,—Will you allow me a little space to call attention to a lack in the preaching of to-day? The voice of man has been heard long enough in ten-minute sermons: let God speak. Shall we, to whom is entrusted the Word of God, hold back when it is our duty to *warn* men, and in the name of their Creator and Sovereign to *command* them to repent?' Shall we wait until the sword of the Lord is fallen? or, shall the watchman cry as did the prophet to Nineveh?

Surely the storm of his anger is gathering over our land. How like are we to Israel in that we have multiplied abominations, and our sin is as theirs. "The iniquity of the house of Israel and Judah is *exceeding great*, and the land is full of perverseness: for they say, '*The Lord hath forsaken the earth, and the Lord seeth not.*' And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head." (Ezek. ix. 9, 10.)

We have become accustomed to think of Christ as the Healer, rather than as the Son of Man that hath power upon earth to forgive sin. We forget that God has been outraged by us; that we have failed to glorify Him, and must sue for *pardon*. God has rights as well as we have. Let us gratefully acknowledge them.

"Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in *Him*." "Flee from the wrath to come."—Yours in Him,

HOWARD T. N. USSHER.

10, *Geraldine-road East Hill, S.W.*

THE BASIS OF CHRISTIAN UNITY.

DEAR SIR,—The letter in THE CHRISTIAN of September 26, on "Church Government and Christian Unity," if well and prayerfully considered by all true Christians, must do good. It will lead us to seek for the place where unity is to be found, and not to try to build it upon a wrong foundation. Our Saviour's words about unity and love among Christians ought to make us long earnestly for them, for it is to be by means of a united and loving Christian church "that the world may believe that Thou hast sent Me," and "that the world may know that Thou hast sent Me" (John xvii. 20-23, also John xiii. 34, 35).

But on what foundation are we to be united? and where should the dividing line come? "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 2). "He that hath the Son hath life: and he that hath not the Son of God hath not life" (1 John v. 12). "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God" (John iii. 18).

The dividing line ought therefore to run clear and plain between those who believe in Christ, and those who do not. This is God's division. How long are we, as Christ's body on earth, going to allow this line to be hidden from the world, and make or keep to, other lines which are not God's making, but our own? God's dividing line is hidden where believers appear to the world to be more at one with the unbelievers connected with their own denomination, than with the believers connected with other denominations.

What ought we to do? Paul throws light on this when he writes to the Ephesians, "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. iv. 3-6). Shall not we, as Christ's followers, earnestly try for this oneness? "Praying always with all prayer and supplication in the spirit" (Eph. vi. 18). "Striving according to his working, which worketh in [us] mightily" (Col. i. 29). Thus our Saviour's prayer for us and for the world may be answered now, "That they all may be one, as Thou Father art in Me, that they also may be one in Us: that the world may believe that Thou hast sent Me" (John xvii. 20, 21).

In heaven we must and shall be one, on earth we ought to be. It is only on earth that oneness with our fellow Christians can glorify God by leading the world to see and believe in Christ as the Son of God. I pray that this subject may be laid on the hearts of all earnest Christians, even as it was on the heart of our Lord and Master, when He offered his last earthly prayer for his followers. Let us not tremble and shrink at the difficulties in the way of this unity; what are difficulties where our God is concerned? Let us compare them with Him, and say, "With God all things are possible."—Yours truly, (MRS.) A. M. C. WILSON.

Bank Field, Kendal.

CONVALESCENT HOMES.

SIR,—Some time since an application was made to a convalescent home on the south coast to admit a lad of fourteen years of age; it was refused because none were admitted under sixteen. The chaplain said it was a sad fact, but, *as far as he knew*, there was scarcely a home in the United Kingdom where lads of from thirteen to sixteen are admitted.

There are a number of "children's" homes which admit up to twelve, and adult homes admitting men over sixteen, but between these ages *no lad*, however much he requires the benefits of such a place, is able to obtain admission. No one will deny that lads require such institutions quite as much as those of tenderer or more mature years. There are, perhaps, difficulties in the way which would not arise in dealing with either younger or older persons, but surely these can be overcome.

There are, I am sure, many who will do their best to remedy this defect.—I remain, Sir,

C. H. E.

REVIVAL IN GLASGOW.

A BLESSED work of grace has been experienced at Partick, near Glasgow. The Hillhead Baptist Church (Rev. F. H. Robarts, pastor) recently erected large mission halls at Partick, where they have been working for many years, and the opening was inaugurated by a special four weeks' mission. Mr. William Thomson, evangelist, was asked to conduct the mission, and the results have truly been beyond all we asked or thought.

Mr. Thomson preaches the Gospel with the aid of limelight, taking such subjects as "The Pilgrim's Progress," "The Day of Atonement," "The Passover," "Paul's Shipwreck," etc., and the power of God was manifestly with him from the beginning. There were Bible-readings at 3 o'clock for Christians, schoolboys' and schoolgirls' meetings at 5.30, and meetings for adults at 8. Your space would not permit a detailed account of the work; suffice it to say that hundreds were dealt with personally.

The mission closed by a meeting of the converts over a cup of tea, and a blessed time it was. Mr. Thomson presided, and gave a most helpful address to the young converts, as did also the pastor, Mr. Robarts, Mr. Rae, the superintendent of the mission, and others. We are arranging for a meeting of the children on an early day. All who have had the privilege of assisting Mr. Thomson have been greatly blessed, and the prayers of many follow him to Ireland, where he is conducting a mission at Blackrock, near Dublin. J. H. MCCLURE.

5, *Montgomerie Quadrant, Glasgow.*

MR. C. INGLIS AT THE POLYTECHNIC.

THROUGHOUT August and September, Mr. C. Inglis has been preaching at this well-known centre of activity. Although these months are considered about the most difficult for getting people into buildings, overflowing congregations have been drawn together, on the Sunday nights especially, to hear the Gospel. One of the cheering sights in these audiences was to see the hundreds of young men and women following the preacher attentively in his searching appeals. We have several times had Mr. Inglis with us before, but perhaps on no former visit has he been so much blessed as during this present one. His addresses have been marked with great power, and those on "Sin," "Christ Outside," and "The Doom of Nineveh," will long be remembered. Eternity alone will reveal the extent of the blessing received.

The Lord's people have taken a great interest in the Bible lectures on "Old Testament Characters," and the hall has been filled to the Thursday meetings, while to some the Bible has become a new book.

Miss Inglis and others have sung new American solos, and the truth in song has been blessed to not a few. Mr. Inglis is spending the winter on this side of the Atlantic, and would be glad of the prayers of the Lord's people for the evangelistic work he has before him during the next few months. A. V.

NATIONAL PROTESTANT CONGRESS.—This congress opened on Monday night at Preston. At a conversazione General Sir Robert Phayre welcomed representatives from England, Ireland, Scotland, and France. The subject for the opening meeting, over which General Phayre presided, was "The Holy Catholic Church." Mr. D. M. Drysdale, of Liverpool, spoke on the foundation, Dr. Kane, of Belfast, on the unity, and Mr. W. R. Lane, of London, on the indestructibility, of the Church of Christ.

EVENING RECREATIVE LECTURES.—In addition to the usual work of Bible-classes, social evenings, educational classes, etc., the London Y.W.C.A. are arranging for lectures with lime-light illustrations, to be given at a number of centres. The design of these lectures is to bring fresh interest to bear upon literature, art, and history, our museums, and our picture galleries. The titles are given in the new prospectus, of twenty-four lectures of an informal and unconventional kind, to be delivered by Miss Graham and other ladies. The prospectus, which contains much other useful information, can be obtained from the Secretary, Y.W.C.A., 16A, Old Cavendish-street, W.

OBITUARY.

REV. DR. STUART RUSSELL.

THE death is announced of Rev. J. Stuart Russell, D.D., a well-known Congregational minister. He began pastoral work over fifty years ago, and held charges at Edmonton, Yarmouth, and Notting Hill. He was the author of a book maintaining the belief that Christ's Second Advent took place at the destruction of Jerusalem.

REV. A. MCKENNA.

It is with much regret we record the death of that veteran and much-esteemed missionary of the Baptist Missionary Society, Rev. A. McKenna, of Soory, Beerbhoom, Bengal, which took place in Calcutta, on August 7, after forty years' devoted labour in India. His medical attendant, Dr. Crombie, being of opinion that the only hope of recovery was a speedy departure to sea and a temperate climate, Mr. McKenna was arranging to leave India by the *City of Vienna*, but it soon became evident that this could not be. Mrs. McKenna, for whom much sympathy is felt, was with her husband in Calcutta.

BISHOP MAPLES AND REV. G. W. ATLAY.

We regret to hear of the death of Bishop Maples, who was consecrated Bishop of Likoma as recently as June last. A telegram had been received from Cape Town saying that he and a companion were drowned on September 12, in Lake Nyassa, but no particulars have yet been received. The late Bishop joined the Universities' Mission to Central Africa as missionary at Masasi in 1876. He remained there until 1883, when he went for three years to Newala. In 1886 he became missionary at Likoma Island, Lake Nyassa, and Archdeacon of Nyassa in the same year. According to the latest news from the deceased Bishop he had arrived at Chindé on August 10, on his way to the lake, which he should have reached about September 10. He was accompanied by Mr. Joseph Williams, of the Universities' Mission staff, who is believed to have been the companion referred to in Reuter's telegram as having also lost his life. It is supposed that in crossing the lake to Likoma the Bishop's boat was caught in one of those sudden squalls so frequent on the lake.

The Universities' Mission has also sustained a further loss. It is reported that Rev. G. W. Atlay, a member of the Mission staff, has been murdered on Portuguese territory. The body was recovered. Mr. Atlay was the son of the late Bishop of Hereford. He was in charge of the Mission headquarters on the island of Likoma during Bishop Marples' absence. It is surmised that he crossed over into Portuguese territory, where fighting was announced a few days ago, or else that he went to Unangu, the station recently established in Portuguese territory, about fifty miles from the lake shore, to visit Dr. Hinde, who is in charge there, and was attacked by natives either at the station or on the way thither.

REV. J. S. MORRIS.

It is with sorrow that we announce the death of Rev. J. S. Morris, for thirteen years tutor and principal of Harley College, Bow, E. Mr. Morris expired on Tuesday last, after seventeen weeks' illness, at the age of fifty-five. He was converted at the age of sixteen, began open-air preaching soon afterwards, and was trained for the ministry in the Pastors' College. He was much loved by the Harley House students, and in all parts of the world there are workers that will mourn his loss.

The funeral took place on Saturday last at Walthamstow Cemetery, being preceded by a service in Leyton Baptist Chapel, where for fifteen years Mr. Morris was the honoured pastor. Among the company filling the building were representatives from Romney-street Baptist Chapel, Westminster, where for twelve years Mr. Morris laboured before going to Leyton; members of the East London Baptist Ministers' Fraternal Union; students and deaconesses of Harley and Cliff Colleges, together with the teaching and official staff; and many members of Berger Hall, Bromley, which is a branch of the East London Institute, and of which Mr. Morris had the pastoral oversight.

The service at the chapel was conducted by Dr. Harry Guinness, and an address was delivered by Pastor Archibald G. Brown, who said that for thirty years no cloud ever hung between his heart and that of Mr. Morris. Mr. Brown said: "Mr. Morris was a constant and devout student of the Book; his Bible was his companion, guide, and final appeal. His glorious freedom from doubt was not the result of a mental fibre too coarse and dull to perceive a difficulty or feel the force of a criticism, but the result of a knowledge gained in the schoolhouse of spiritual instruction. With earthly tuition he possessed the Holy Ghost intuition. Thoroughly conversant with the trend of infidel thought, he only became the more rooted in his affection for the revelation of God."

Mr. Brown spoke of Mr. Morris as a theologian, a comrade, and a man of prayer. Among others who took part in the proceedings in the chapel and at the grave were Revs. J. Fletcher, W. Hayward, G. T. Bailey, D. Russell, F. M. Smith, and G. T. Edgley.

PERSONALIA.

Mr. W. G. Carr, of Rochester, N.Y., has returned to England, and is now holding meetings in Liverpool.

The Duke and Duchess of Teck have been paying a short visit to Rev. Sholto C. Douglas at his Scottish residence, Douglas Support.

Rev. F. B. Meyer is now entering on his fourth year of work at Christ Church, Westminster Bridge-road; all the agencies are in a prosperous condition.

Miss Louisa Procter, who has been on a visit to this land pleading the cause of the Schwifat Mission Schools on Mount Lebanon, returns to her field of labour on the 26th inst.

Mr. C. H. Yatman, American evangelist, has started on an evangelistic tour of the world. From Honolulu he goes to New Zealand, Australia, and thence to South Africa.

Rev. Dr. Talmage, late of the Brooklyn Tabernacle, has accepted a call to Washington, where he will act as co-pastor with the Rev. Dr. Sutherland, of the First Presbyterian Church.

Mr. Lancelot Middleton has now closed his labours at the Imperial Mission Hall, Hanley. At the farewell meeting, the deepest regret was expressed at his departure, and testimony was borne to the remarkable blessing which had attended his faithful work at Hanley.

Miss Coventry, so well known in connection with the work at the Conference Hall, Mildmay, in which she has been associated for twenty-three years, has, to the regret of the trustees, felt compelled by the state of her health to resign the direction of the women's work centering at Mildmay.

The Earl Compton has now, we are thankful to hear, quite recovered from his recent illness. It is matter for rejoicing that the affection of the eyes has not assumed the serious aspect which at one time was feared. Thus he hopes to throw himself afresh into the work of the Ragged School Union, in which he, as president, is so deeply interested.

The Late Rev. Canon Hoare left a brief but interesting autobiography, which his family have requested Rev. Dr. Townsend, of Tunbridge Wells, to edit. Added to this will be a sketch of his youth and college days, with extracts from his correspondence, and some chapters upon his career at Tunbridge Wells. The volume will be issued before Christmas.

Rev. Mojola Agbebi, of Yoruba Land, West Africa, has been for a short time in London attending meetings arranged by friends, where he has spoken of Yoruba Land and of his work. He is returning to his own land, taking with him, as industrial missionaries and as missionaries of the Colwyn Bay Institute, Rev. E. J. and Mrs. Ricketts, formerly of the Congo-Balolo Mission.

Rev. D. Burford Hooke, who has been on a visit to South Africa as a deputation from the Colonial Missionary Society, arrived in London on Saturday morning after an absence of several months. He has visited during the time most of the native and European Congregational churches in Cape Colony, Natal, Transvaal, and Bechuanaland.

STORM IN JAPAN.

REV. A. B. HUTCHINSON, of Fukuoka, Japan, writes on August 22:—"On July 24, a terrible storm from the Pacific struck our coasts, and did a vast amount of damage. 15,000 houses were blown down in the Fukuoka Province and sixty lives lost; happily not a single Christian was killed. Our beautiful church at Uyamada was entirely wrecked. The poor people are nearly paralysed by this misfortune. They have rescued the usable woodwork and tiles, and wonder now when they shall ever see a church again. It will cost about £30 to rebuild on a smaller scale, and all they can give is their labour. I hope some special help may be given to us in this trial."

Any help will be gladly received by Miss Mackenzie, 4, Cotham-road, Bristol.

EVANGELISTIC NOTES.

South Leith, N.B.—Mr. J. Albinson's mission at the Spurgeon Memorial Temple has been blessed. He began a mission in Edinburgh on October 1, and asks for earnest prayer.

The Midland Bible Carriage, which has been working at Skegness during the summer season, has this week returned to Nottingham. During the Goose Fair some hundreds of Testaments and other Gospel books were distributed. Great interest was shown in the meetings held.

Ireland.—Evangelistic services, extending over three weeks, have been held at Coolbanagher, Mount Mellick, by Rev. G. L. Webster and others. Several professed decision for Christ. An open-air mission has been held by Mr. S. G. Montgomery for the last three weeks in Ballymacarrett, Belfast. Large numbers professed conversion, and at one of the meetings 179 total abstinence pledges were signed.

Mission to Men.—The special mission to men, conducted last week by Mr. T. A. Bailey, late secretary Cork Y.M.C.A., in connection with the Omagh Y.M.C.A., has been followed by evidences of blessing. Striking cases of conversions are reported, and Christian young men testify strongly to being greatly strengthened and helped by Mr. Bailey's pointed addresses. Showers of blessing have indeed descended.

Cheam, Surrey.—Much blessing has attended a five days' mission conducted by Mr. Newton Jones, at Cheam Baptist Chapel. From the first the power of God was manifest. The meetings were well attended, and on the last night the chapel was found to be far too small to accommodate the people. Both old and young have professed conversion, and a rich blessing has been received by Church and Sunday-school. C. A. F.

Mr. Ring Lambert has closed a successful season in Bedfordshire, where he has been working with one of the Evangelization Society's tents. He has visited the villages of Clifton, Arlesley, Langford, Henlow, and the town of Biggleswade, at each of which successful missions were held. On Sundays the tent was packed, and hundreds were unable to get in. Many tokens of the Master's presence were seen. God's people were stirred, and many testified to having been turned from darkness to light.

RICHARD BRADSHAW.

Boston, Lincs.—A two months' mission, in the large marquee of the Evangelistic Mission, has been concluded by Mr. and Mrs. J. J. Sims. As the mission advanced, the interest deepened, and at the farewell services from 3,000 to 4,000 gathered to a service in the Market-square, and at the closing meeting the capacious tent was packed to its utmost capacity, and many hundreds were standing outside and in. One pleasing feature of the mission has been the constant attendance of the ministers of the various chapels, and the leading mission workers of the town. Many have confessed Christ, of all classes of the community, and the whole Church has been quickened. C. RUSSELL HURDITCH.

Messrs. Bewley and Frank Weaver have closed a fortnight's fruitful services in the parish of Newbattle, Midlothian. Their centre of operation was the Free Church, where there were crowded meetings every evening. To reach the population, which is chiefly mining, they conducted services in the afternoon in the surrounding villages. The weather was specially favourable for open-air work, and, with a large band of earnest Christian workers, this was nightly taken advantage of before the evening service. The earnest, rousing heart appeals, both in speech and song, were accompanied by the Divine power, and many were found at the close of the services seeking the way of salvation. We believe that their visit to us will, in the lives of many, bear fruit unto holiness with the end everlasting life.

F.C. Manse, Newbattle. A. HARDIE, Minister.

THE CHRISTIAN HARBOUR LIGHTS. — The monthly muster was held at the Seamen's Christian Friend Society's headquarters, in St. George-street, London Docks, on Thursday last. Rev. G. J. Hill, read most interesting letters from Christian seamen telling of their efforts to win their shipmates to the Saviour. He also gave a brief account of the recent visits to the Society's coast stations by Mrs. Hill and himself, in the course of which he referred to the conversion of an Irish sailor who had helped last year to stone the open-air preachers at Cork, and for this he feared he could not be forgiven. When told of Saul of Tarsus, who held the clothes of those who stoned Stephen to death, he asked who Saul was, as he had never heard of him, neither had he ever read the Bible! Addresses were also given by Rev. E. T. Beckett (Pastors' College), several Christian seamen, and other friends. A large muster of the Christian Harbour Lights was held the same evening at the Sailors' Rest, Whitehaven, and was addressed by Rev. J. M. Brown, late of the West Coast of Africa.

THE Y.M.C.A.

Culcaney (Hillsboro', co. Down), a new Association, has been admitted to the Irish Union.

Mr. W. R. Lane intends holding shortly missions in Dublin, Ballymena, and Waterford.

Mr. Samuel G. Montgomery is to hold a mission for men only in Cork, from November 10 to 22.

A conference of the Mid-Ireland District Union will be held in Dublin, on Thursday, October 24.

During this month Mr. McCann visits Cork, Tralee, Limerick, Curragh Camp, Tinahely, and Dublin.

The workers in the Association at Sheffield are greatly encouraged by the general outlook of the work there for the winter.

The Tralee Association has been crowded out of their rooms during the summer months, and they are negotiating for larger premises.

The annual report of the Cork Y.M.C.A. states that nine years ago the Association was started with nine members, and that now 374 young men are upon the rolls.

The Y.M.C.A. stationary camp at Duffield, Derbyshire, organised in the summer, in connection with the North Midland District, proves to have been a complete success.

The opening reception of the Richmond (S.W.) Association was attended by between eighty and ninety young men, who were addressed by Mr. Algernon C. P. Coote.

In connection with the Exeter Association a Bible-class, specially designed for Sunday-school teachers, is held on Friday evenings at 8.15. The teacher is Mr. W. Taylor-Smith, M.A.

Missionary Parliaments are now held with admirable results in connection with many Associations, and not a few have been the means of thrusting forth labourers into the mission field.

Out of the thirty young missionaries recently studying the Chinese language at the Nankin College, it was found that twenty-four were formerly members of English Y.M.C.A's.

A new association has been formed at Greyfriars House, Gloucester. The secretary, Mr. Edgar P. Garrett, late of Newport, Mon., would be thankful for gifts of books for the library.

The Folkestone Y.M.C.A. has just held a special meeting for the purpose of taking farewell of its secretary, Mr. Alex. Reid. Dr. John Murray, president of the Association, occupied the chair.

Mr. A. K. Yapp, general secretary of the Derby Y.M.C.A., is arranging for this month a "membership campaign," by which he hopes to increase the number of members in his Association from the present figure of 600 to over 1000.

At Stafford Rooms, to commence the session, Professor Gladstone welcomed a large gathering of young men from the neighbouring houses of business, and an address was delivered by Rev. H. E. Stone, of Abbey-road Baptist Church, St. John's Wood.

The Upton Park Association held its opening conversazione under the presidency of Mr. Carte, and Mr. W. H. Mills, secretary of the National Council, gave an address. The Stratford male choir, under the leadership of Mr. Fox Butlin, took part in the proceedings.

Burton-on-Trent annual meeting was held last week, and passed off very successfully. The national work was represented by Mr. Robinson Souttar, M.P., and the world-wide work by the founder, Sir George Williams, to whom a very cordial welcome was extended.

The Manchester Association gave a gymnastic display on the 30th ult., in the large hall of its own building. Mr. W. J. Crossley, president, occupied the chair, and the various class prizes were distributed by the Lord Mayor and the Lady Mayoress, and the Mayor of Salford.

The record of the Bristol Y.M.C.A. for last year in all departments has been highly successful, and in none has this been more apparent than in the youths' section. Nor is there to be any slackening this winter, as the promising programme just issued clearly shows. The new session has been inaugurated with an enthusiastic meeting. The Association has completed a number of improvements in the premises in St. James's-square, assigned to the youths' department; and these have been formally inaugurated this week, Mr. S. T. Joy presiding. Mr. Frank W. White is specially set apart as general secretary of the junior work, which is in a very flourishing condition. The Bible lecture delivered weekly during the winter season by Rev. F. B. Meyer, at the Y.M.C.A., 186, Aldersgate-street, maintains its popularity. On the resumption of this fixture on Saturday last, more than 200 young men were present. The subject for Saturday next (3 to 4 o'clock sharp) is, "The Triumph of Gideon." *All* young men, whether members or not, are warmly invited to be present.

CHRISTIAN ENDEAVOUR.

The C.E. societies of Montclair, N.J., conduct services in the Mountainside Hospital each Sunday.

The Y.P.S.C.E. of the Presbyterian Church and the Epworth League of the Methodist Church in Hobart, N.Y., have held fruitful Union services.

At a recent convention the Tiffin Endeavourers reported the taking of a religious census, as a result of which between thirty and fifty people were induced to attend church.

Some of the Endeavourers of the Elliot Congregational Church, Roxbury, Mass., have started evangelistic work with a Gospel waggon. Successful meetings have been held.

One of the Christian Endeavour societies of Houston, Texas, holds weekly services in the jail. Conversions have resulted, and the Endeavourers get inspiration for their own meeting.

A public convention in connection with the Y.P.S.C.E. was held in the Richmond-hill Congregational Church, Bournemouth, on Wednesday, September 25. Rev. W. Knight Chaplin opened the afternoon, conference, and gave an effective address in the evening. About a dozen societies were represented at the meeting.

Visitors to Eastbourne this past summer will have heard the services held on the beach by a band of young people belonging to the Y.P.S.C.E. at Ceylon-place Baptist Chapel. Nothing has been given there save the simple Gospel of "death by sin" and life by the atoning substitutionary death of Christ, and yet crowds have assembled every Sunday. Ministers, evangelists, visitors, and residents have all helped to swell the chorus, and souls have been saved and believers quickened. A. R. Pearce, Leader.

Tuesday, September 24, was an important day for the mission work of the Y.P.S.C.E. at West Cliff Tabernacle, Bournemouth. The members of the society have undertaken to support a Bible-woman to work in Calcutta, under the direction of Miss Way, of the Baptist Zenana Society, and a sale of work, and an exhibition of missionary curios was held to aid the fund. At 8 o'clock, Mr. Frampton presided at the public meeting, at which addresses were given by Miss Wakefield, going out to Agra to be the wife of Mr. Hale, the missionary supported by the church, and Miss Way, who gave an interesting account of the kind of work in which the Bible-woman will be engaged. The word of farewell was spoken by Pastor Geo. Wainwright, and Mr. R. C. Morgan committed the outgoing missionaries to God in prayer.

A PRAYER.

"I will not leave you comfortless, I will come unto you."

Come in the dawning of the day:
Ere earthly cares distract,
Diffuse thy sanctifying power,
Thro' thought and word and act;
Before I mingle with the crowd
In workshop or in mart,
Come, Holy Spirit, and possess
This wayward treach'rous heart.

Come in the splendours of the noon:
When life's tide swiftly flows,
May I, in midst of toil and care,
In Thee find sweet repose;
When troubled, tried, perplexed, and pained,
Be Thou my guard, my guide,
And bind me with the cords of love,
Close to my Saviour's side.

Come when the sombre shadows fall
Across the darkening world;
Come when against "the shield of faith"
The "fiery darts" are hurled.
Come when the sad and silent tears
Flow through the long, long night,
At "evening-time" of care and grief
Speak, and "it shall be light"!

Should e'er my footsteps turn aside
In paths of sin and pain,
Then still the tempest in my soul,
And call me back again,
To tread with worn and bleeding feet
The paths of peace and rest—
To lay once more this weary head
Upon my Saviour's breast.

Without Thee, I am poor and blind,
Helpless, and prone to sin;
With Thee, the blessed peace of God
Shall reign my soul within.
Come Thou in sickness and in health,
In joy and sorrow come,
In life, in death, to me draw near,
And make my heart thy home.

Ernest Rickman,

SCOTTISH NOTES.

Dr. Herdman, of Melrose, has attained the jubilee of his ministry.

Large and helpful meetings for the deepening of spiritual life have been held in Dundee in connection with the Y.W.C.A.

Mr. J. B. Wookey has visited Glasgow with his band of musical boys in the interests of Dr. Barnardo's Homes. He gave an effective lantern lecture in the Christian Institute.

The published report of the Edinburgh Wesleyan Mission is a most encouraging record. Under the ministrations of Rev. George Jackson the mission is a great power for good in the city.

The Evangelical Union of Scotland in its annual Conference, at Glasgow, last week, voted by 129 votes to forty-three in favour of organic amalgamation with the Congregational Union of Scotland.

The members and friends of the Aberdeen Y.M.C.A. had a meeting last week to bid farewell to Mr. Charles Shirreffs, and to welcome the new secretary, Mr. W. Henderson. A purse of 400 guineas was presented to Mr. Shirreffs, and there were many warm expressions of gratitude for the services he had rendered to the Association these last twenty-one years.

The annual conversazione last week, at Falkirk, in connection with the United Christian Fellowship Association was a most enjoyable occasion. Thirteen associations in the town were represented, and the cause of Christian unity is much helped by its quarterly meetings. At the gathering of last week admirable addresses were given by Lord Overtoun, Sheriff Scott-Moncrieff, Dr. Stalker, Rev. W. A. Walton, Ex-Provost Macpherson, and others.

The following movements of missionaries in connection with the Established Church of Scotland Women's Association for Foreign Missions fall to be noticed. Miss Plumb, who returns to Sialkot after furlough, intends sailing on October 31, in the *Branksome Hall*, for Bombay. Miss Kesting, who has been appointed missionary of the Women's Association to Poona, sailed for Bombay in the *Caledonia* on October 4, and Miss Paterson, who has been appointed in Calcutta, sailed in the *City of Vienna* on October 9. The two last named go out to the Mission-field for the first time; and all are commended to the prayers of God's people.

SMYRNA SAILORS' REST.

The new report states that during last year nearly ten thousand sailors visited the Rest, and 1257 attended the meetings. Scriptures and Gospel books were distributed, and blue ribbon pledges taken. Narrating proceedings during the spring and the present year, the report says:—"Before the stay of the fleet in Smyrna was ended, we rejoiced over many lost ones found, and our hearts were full of praise to Him 'who alone doeth great wonders.' Since their departure a letter came from a young signalman, himself blest here, telling of his mate also accepting Christ. A friend from another ship writes of two more: 'Both are following on so eagerly, though the last few days one of them was in a perfect hurricane of abuse and blasphemy; but, praise the Lord, his faith is only strengthened, and he sees from what a pit he has been dragged.' Rev. G. Grubb visited these shores by invitation during the stay of the fleet in Smyrna, and was much used of God both in building up the Christians and in blessing to those outside the kingdom."

Regarding the work among the Greeks, we read:—"The Wednesday meeting and the services and prayer meetings held by Rev. X. P. Moschou at the American mission Church, have been more or less well attended, and a good many strangers come to hear the Gospel, besides some who, in years gone by, used to attend the preaching service in the Evangelical Hall. A man, after listening to the story of our Lord's life on earth, said, 'I gave up twenty plans I had for my own life, and resolved to live according to the will of God, as the Saviour did.' Other tokens of encouragement have been given, and we know that much seed is as yet hidden in hearts, only to spring up and bear fruit to his glory some day."

Communications regarding the Rest may be addressed to Colonel Morton, Conference Hall, Mild may Park, London, N.

IRELAND.—During the autumn fair at Ballinasloe, which lasted through the week, commencing on Sunday, September 29, a series of special meetings were held with most cheering success. The meetings were held in Harpur's Hall, and the local Christians, as well as those from a distance, supported Mr. Pratt, who had been invited from the North of Ireland to preach. It has been arranged to hold the meetings every year at the same period and same place.

Among the Churches.

CHURCH OF ENGLAND.

Rev. W. H. Barlow, B.D., Rural Dean of Islington, will preach at St. Paul's Cathedral next Sunday evening.

It is stated that the East London Church Fund has had to borrow £3000 in order to meet its September grants.

Rev. E. W. R. Walters, curate of Warden, has been appointed by the Lord Chancellor to Heddon-on-the-Wall, Northumberland.

Rev. E. Bigoe Bagot preached twice in connection with the Church Congress on Sunday at Norwich. He also delivered an address to the members of the Y.M.C.A.

The Church Congress opened its sittings on Monday at Norwich. There is a large attendance, and the proceedings are likely to be of varied and lively interest.

Rev. H. Webb-Smith, formerly minister of Christ Church, High Wycombe, and of Emmanuel Church, Tunbridge Wells, has been appointed vicar of Somerby, Leicestershire.

Rev. H. J. Colclough, Canon Christopher's curate at Grandpont, Oxford, has bidden farewell to his people and proceeded to enter on his new charge at St. Thomas's, Edinburgh.

Miss A. Wilson Carmichael expects to leave London on Friday, October 11, by s.s. *Pekin*, for Madras. Thence she will proceed to Bangalore, to work in connection with the C.E. Zenana Mission.

The incumbency of Portman Chapel, vacant by the appointment of Rev. Percival Smith to St. Margaret's, Ipswich, has been offered to Rev. Dr. Flecker, head master of Dean Close School, Cheltenham.

A number of members of the choir of St. Paul's Church, Peterborough, have resigned, as a protest against a request on the part of the vicar that they should "do obeisance to the altar" on entering and leaving the chancel.

Rev. R. R. Resker, the vicar of Purley, Surrey, has been appointed by the Committee of the Colonial and Continental Church Society to act as English chaplain at Davos-am-Platz, Switzerland during the coming winter season.

An exchange has been effected between Rev. R. Brent, vicar of Holmside, co. Durham, and Rev. M. C. Cooke, vicar of Minsterworth, Gloucester. Mr. Brent has been one of the most decided Evangelicals in the diocese of Durham.

The committee of the Medical Mission Fund of the C.M.S. have undertaken to bear the whole cost of the Society's medical missions without the usual grant of £1500 from the General Fund. They started the year with a balance in hand, but the total expenditure for the present financial year will be between £3600 and £4000.

The Queensland *Church Chronicle* gives a full account of Bishop Wilson's visit to the South Sea Island Mission at Bundaberg. He proposes that the schools in Queensland should be continued; that a training-school for teachers should be established in the colony; and that homes should be provided in connection with the schools in large centres.

The Sheffield Church of England Scripture Readers' Society held its annual meeting at the Church Institute last week, under the presidency of Rev. J. R. Eyre, vicar of Sheffield. Archdeacon Favell and several of the local clergy were also present. The report read by Rev. H. J. Shaw, hon. secretary, showed that the Society employed fifteen readers as against twenty-one eighteen years ago.

A company of missionaries of the American Church have left New York for China, travelling by Vancouver and the Canadian steamer *Empress of Japan*. The party included Bishop Schereschewsky, formerly of Shanghai, Mrs. and Miss Schereschewsky, Rev. D. T. Huntingdon, Dr. Ludlow, and others. Bishop Schereschewsky, although aged and infirm, goes out to superintend the printing of his translation of the Bible into Wen-li, the literary language of China.

CONGREGATIONAL.

Rev. L. P. Sayles has commenced his ministry at Dronfield.

Rev. E. C. Rattray has been recognised as pastor at Westbury-on-Severn.

Dr. Newman Hall preached last week at the opening of a new chapel at Seaton, Devon.

Rev. M. Lansdown, late of Bournemouth, entered on his new charge at Tolmers-square on Sunday.

Mr. I. P. Thimann, of Cheshunt College, has been welcomed to the pastorate of Ashford Church.

Mr. Robert Sinclair, who has rendered unique service at Highbury Quadrant Chapel, is very ill, and earnest prayer is being made for his recovery.

The twenty-first anniversary of Broughton Park Chapel, Manchester, has been held. Mr. Henry Lee gave statistics showing the remarkable work which has been done.

Rev. G. Currie Martin has been welcomed at Reigate on his acceptance of the appointment of colleague of Rev. G. J. Adeney, who has held the pastorate for forty years.

Rev. J. Sheward has been recognised as pastor for the second time of the church at Milton-next-Sittingbourne, having by request resumed his former pastorate after a lapse of ten years.

Rev. Henry Davies has been recognised as pastor of Laisterdyke Church, Bradford. Several local ministers were present, and Rev. J. W. Dunne, vicar, wrote regretting his inability to attend.

At Binfield Heath Chapel (Oxon.) a good work is going on. Crowds listen to the Gospel each Sabbath, and over a hundred children are taught in the Sunday-school. To renovate the building, a sale of work was held on Wednesday last, chiefly attended by the villagers.

Rev. J. H. Jowett, on leaving St. James's Church, Newcastle, to undertake the pastorate of the late Dr. Dale's church, Carr's-lane, Birmingham, was presented at a largely attended meeting with an address, in which testimony is borne to the value of his services during a pastorate of nearly seven years.

The Dale Memorial Committee has decided that the public memorial to the late Dr. R. W. Dale should take the form of a seated statue in marble, which, when completed, will be placed in the Art Gallery. It is also intended to present a Dale medal to the Governors of King Edward's High School for competition amongst the scholars.

The Rev. J. H. Jowett, lately the pastor of St. James's Congregational Church, Newcastle, commenced his ministry at Carr's-lane Chapel, Birmingham, last Sunday. There was a crowded congregation at both morning and evening services. At the morning service Mr. Jowett preached an eloquent sermon from the words, "He hath anointed me to preach good tidings to the poor."

Calls.—Rev. F. Coram, to Beaminster; Rev. D. McIntosh, to Port Eroll, Aberdeen; Rev. J. Stafford, of Lambeth, to Nassington; Rev. A. T. Major, to Frampton-on-Severn.

Resignations.—Rev. Charles Pockney, assistant to Dr. Berry, of Wolverhampton; Rev. W. Harris, of Uley.

BAPTIST.

Rev. G. P. Edwards, late of Fleet, has been recognised as pastor at Gladestry.

Rev. Walter Holyoak has been recognised as pastor of Bromley-common Church.

A farewell meeting has been held in Belgrave-road Tabernacle, Leicester, in connection with the departure of Miss A. Seale, who is leaving to join the South African General Mission at Cape Town.

We regret to hear that Mrs. Pinnock, who returned with her husband, Rev. John Pinnock, from the Congo Mission about a fortnight ago in impaired health, died at Eastbourne on Sunday week. She was a native of Cameroons, West Coast of Africa.

In giving, two weeks ago, an account of the thank-offerings at the Metropolitan Tabernacle on the occasion of Rev. T. Spurgeon's return, our correspondent stated the amount received for the Tabernacle Institutions as £750. This should have been £150.

On Wednesday, Oct. 2, the ministers and delegates of the Lymington District of the Southern Baptist Association, met in the Baptist Chapel, Heatherlands, when an interesting conference was held on the subject of the Y.P.S.C.E. The evening meeting was in celebration of the third anniversary of the pastor, E. Flemington.

A meeting was held at the Mission House, Furnival-street, last week, to bid farewell to Miss Way, who is returning to her work in Calcutta, and several other ladies who are about to commence mission work. These included Miss Clare (daughter of Rev. R. B. Clare), going to Bankipore; Miss Edith Greigh ("Sister Ruth," of the Deaconesses' Home), China; Miss Edith Mannington and Miss Annie Williamson, India; and Miss Mary A. Phillips, North-West Provinces.

The work at Chelsea Chapel, S.W., is reported by Rev. John Spence as prospering. He says: "During my twenty months' pastorate in London, more than 300 persons have professed faith in Jesus as their Saviour. Often our vestry has been a vale of tears, where were heard the sobs and earnest prayers of those seeking salvation. It is about a fortnight since Miss A—— came into our chapel, weary, and worn, and sad, because of sin. At the close of our evening service I spoke to her about Jesus. Taking my hand firmly in hers, she said:—'I have given my whole life to Him this night, and I feel just as happy as I can be.'"

On Sunday evening, in the Uxbridge-road Tabernacle, Bloemfonfein-road, W., an address was delivered by the pastor (Rev. F. B. Monti) on "Cardinal Vaughan's Ultimatum," as reported in the *Daily Telegraph* for September 10. Having read extracts from the address delivered by the Cardinal, Mr. Monti dealt with four points especially. First, the re-union insisted on by Dr. Vaughan, showing that the Cardinal's Church history was entirely wrong. Rome claims headship over the churches, whereas Christ alone was recognised as head by the primitive churches. Second, the crucial point of the Cardinal's ultimatum is the acceptance of the Pope as the visible head of the Church. What this involved the preacher showed by quotations from Papal Bulls, contrasting these with New Testament teaching. In the third place the speaker showed clearly that Rome, while she wears a silken mask in this country, is absolutely unchanged and as ready as ever to re-establish the Inquisition. Finally, he proved that re-union with Rome would be all loss and no gain, closing by reading *in extenso* the creed of Pius IV., as indicating what Rome demands of her votaries.

Calls.—Rev. J. E. Shephard, of John-street, W.C., to George-street, Hull; Rev. F. Wynn, of Barrow-in-Furness, to Batley; Rev. Thomas Thomas, of Ruabon, to Caersalem Victoria, Ebbw Vale.

Resignations.—Rev. A. Graham, of Pembury, Tunbridge Wells; Rev. John Neighbour, of Coxwell-street, Cirencester.

METHODIST.

The anniversary of the Halifax-place Mission, Nottingham, was held on Sunday.

New chapels have been opened at Cardigan-road (Leeds), Chorley, Barrackton (Cork), Wood Lane (Hanley), and Bentley.

New chapels are being built at Heeley (Sheffield), Queensferry (Flintshire), Brightside (Sheffield), and Pits-o'-th'-Moor (Bury).

Mr. G. Hooper, the United Methodist Connexional evangelist, has conducted a most successful mission at Laister Dyke, Bradford.

Owing to his removal to Leeds, Rev. A. Holliday has had to resign his position on the School Board of Manchester, which position he held for many years.

Many will regret to hear that Rev. E. Boaden, the United Methodist Chapel secretary, is laid aside by illness. He has had to give up his public engagements for the present.

The annual convention of the Methodist New Connexion Evangelistic Union of Ministers took place last week in Nottingham. The president, Rev. H. T. Marshall, D.D., gave an address on "Aggressive Evangelism."

During the last few days a convention for the deepening of the spiritual life has been held in Preston, with remarkable results. The public hall, calculated to seat 4000 persons, was nearly full each evening, in addition to the prayer-meetings and Bible-readings.

It is now regarded as practically settled that the next president of the Wesleyan Conference will be Rev. Marshall Randles, of Didsbury College. His election to that distinguished position will be a fitting recognition of long and valued services rendered, not only in the Theological Chair, but in other important positions.

Rev. J. H. Hopkins, of the South London Wesleyan Mission, is still forbidden to take his preaching appointments. He contracted a cold some three weeks ago which produced facial paralysis. Apart from the pulpit, Mr. Hopkins is attending as usual to the business of the Mission. He is anticipating the sixth anniversary of the Mission to be held at Southwark on Sunday and Tuesday next.

Says *The Methodist Times*:—All who have a general knowledge of the condition of our Church in England are specially struck by the fact that we have now so many young men and young women in our congregations everywhere. Successive presidents of the Conference, in visiting different parts of the Connexion, have been strongly impressed by this hopeful fact. This seems to be the psychological moment to band these young people together for a higher devotion to Christ, for the enrichment of their own life, and for the welfare of all whom they can influence.

PRESBYTERIAN.

Rev. John McNeill is expected to visit Cardiff in December.

Rev. J. More, of Woolwich, is holding a special mission in St. John's, Tottenham.

Foundation-stones of a new chapel have been laid at Newton-on-the-Hill, Salop.

At St. James's, Alnwick, the anniversary services have been held with great encouragement.

Special services were held on Sunday and Monday, in celebration of the anniversary of Union Church, Kirkdale, Liverpool.

Rev. R. B. Crawford, of Kilmallie, will be the preacher at the bi-monthly Gaelic service next Sunday afternoon in Crown-court Church, Russell-street, Covent Garden.

Mr. H. M. Matheson, Convener of Foreign Missions, publishes latest letters received from Formosa, and adds:—"I have received a telegram from Mr. Gibson, of Swatow, that our Hakka Mission ladies have been withdrawn as a precaution, and are safe at the treaty port. In all the other parts of our field matters are quiet."

Both branches of Presbyterianism in the United States of America have published their statistics for the past year. The Northern Presbyterian Church reports 6797 ministers and 315 licentiates, 1477 students, 26,590 elders, 9058 deacons, 7490 churches, and 922,904 communicants. The accessions last year numbered 106,672; Sunday-school members, 934,733. The total contributions for all purposes were £2,794,515, an average of nearly £3 for each communicant. The Southern Presbyterian Church reports 1337 ministers, 79 licentiates, 425 students, 8481 elders, 6895 deacons, and 203,999 communicants. There were 21,162 accessions last year. The total contributions amounted to £375,025, or nearly £1 17s. each communicant.

Calls.—Rev. D. D. Williams, of Festiniog, to Oswestry; Rev. W. K. Miller, of Larges, to Dunipace; Rev. W. J. Lowrie, of Lattercrux, to Stoneykirk; Rev. R. P. Landreth, of Dundee, to West Church, Perth; Rev. E. Thomas, of Brithdir, to Llanbradach; Rev. Ambrose Williams, of Swansea to Pontrhydyfen; Rev. John Davies, of Aberavon, to Tredegar.

THE SALVATION ARMY.

A pressing request has been received to begin Army work in Barbadoes.

The work in British Guiana continues to make marvellous progress among the very lowest classes.

A cable this week from General Booth's representative announces that the proceeds of self-denial in the Australasian colonies amounts to £13,750, or £2487 more than last year's.

Two soldiers of the local corps of the Salvation Army in Rugby have gone to prison for seven days for speaking and singing in the market-place. One of them is seventy-two years old.

Reports from the provinces show that the self-denial effort has never been taken up with more spirit and enthusiasm. The headquarters' officials are hoping for a large increase in the returns.

General Booth has arrived in Tasmania; his health continues to improve, and his meetings are larger and more successful than ever. He was offered 20,000 acres of land for his Over-the-Sea Colony while in South Africa by a resident there.

Mrs. Bramwell Booth is making strenuous efforts to obtain the Home Secretary's order for the release and admission to the Rescue Homes of two young women, sentenced to penal servitude for life for the murder of their illegitimate children. Several such ex-prisoners are now sheltered in the Homes.

FALLEN ASLEEP.

At Bournemouth, on 25th ult., Rev. N. Jackson, formerly the minister at Richmond Hill Congregational Church.—At Harleston Lodge, Northampton, on 25th ult., Mr. Phineas Parsons, of Drayton Bassett.—At Culmstock, Exeter, Rev. A. P. Turquand, aged sixty-six, a faithful clergyman and personal friend of the late Bishop Phillpotts.—At Rochester, on 2nd inst., Rev. Peter Grant, Congregational minister at Fishponds, Bristol.—At Consett, Mrs. C. C. Tradewell, of Parkgate, Rotherham, aged thirty, a beloved worker.—At Wigmore, Rev. E. Barton, aged sixty-seven, vicar of the parish for twenty years.—At Linthwaite, Mr. John Walker, who for sixty-three years had been active as Sunday-school superintendent and class-leader.—At Stamford, on 27th ult., Mrs. Dixon, widow of a Methodist minister.—At Southampton, Alderman W. G. Lankester, a prominent temperance advocate.—At Bournemouth, Miss Haigh, aged twenty-two, daughter of Rev. N. Haigh, Methodist minister.—At Wincanton, on 26th ult., Rev. J. E. Drover, for forty-five years pastor of the Congregational Church.—At Crouch End, on 30th ult., Rev. Thomas Orr, a retired minister, who did good work for many years.—At Corozal, Honduras, Rev. H. J. Baker, on 11th ult., from sunstroke, formerly a well-known worker at Maidstone.—At Springfield, Ballyboy, Mr. Isaiah Carson, J.P., aged sixty-one years, an earnest Presbyterian elder and zealous Christian worker.—At Sidmouth House, Black Lion-street, Brighton, on 2nd inst., Mr. John Groom, in his 84th year, known and loved by many for his long and faithful service.

Notices.

Correction.—In our last issue it was stated that Miss McLean (who forwarded some news about Japan) was "of Eccleston Hall." While she has for some time been residing there, Miss McLean is not on the staff of workers connected with the Hall.

Communications Received with Thanks.—H.S.B. R.R B.M. E.L.H. H.M. J.H. W.D. C.C. W.A.I. J.H. T.S.H. E.H.B. E.B. C.B.B. A.T.W. C.M. R.C. J.G. N.S. S.W.V. J.J. S.C.W. M.P. E.G. F.J.P. A.R.S. C.McE. H.L.C. J.M. W.O.B. W.C.J. W.S. T.C.M. D.J.F. H.A.W. H.J.C. H.L. R.McC. S.T.F. R.D.B. W.R.W. H.C. R.R. J.C.T. H.J.W. H.T. W.M.O. D.C. H.V.M. N.A.S. A.H.G. W.L. H.S.L. H.M. J.S.K. E.J.P. G.M. E.B. C.N. W.K. E.G.J. L.M. H.B. E.P.K. R.M. C.H. A.P. J.S. D.W. T.M.N. J.B. T.L.E. J.R. J.R.K. R.B. J.B. C.McE. L.S. A.A. E.E. Lord R. J.B. H.L. C.H.F. S.S.T. J.K. G.H.J. J.H.T. J.A. F.S. M.B. J.D.K. A.H. F.M.I.J. J.McP.S.

Applicants for Tracts.—E. L. Hopkins, 49, Cologne-road, New Wandsworth, S.W.; E. H. Rowley, 117, Farringdon-buildings, Farringdon-road, E.C.; H. Clements, 9, Chapel-road, Crayford, Kent; Henry Hall, Marden-cottage, Walpole-crescent, Teddington, Middlesex; Miss A. M. Scantlebury (Gospel and Temperance), 11, Kenilworth-road, Cadoxton, near Barry, S. Wales; J. T. Stevenson, 19, Bristol-gardens, Maida-vale, W.; E. Snow, 14, Packington-street, N.; G. H. Weekes, Central Hall, Lancaster; Miss Fanny Courtney, 12, Chapel-row, Gosport, Hants; E. Tyler, 90, Railway-street, Barnes, S.W.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

REQUESTS FOR PRAYER.—For a mission to men, Nov. 10 to 22, in the Y.M.C.A. Hall, Marlboro' street, Cork, by Mr. Samuel G. Montgomery.—For two believers, that they may be helped of God in a time of anxiety.—For blessing on a three days' mission at the Y.M.C.A., Fakenham, from October 15 to 18, by Mr. Monro Collings.

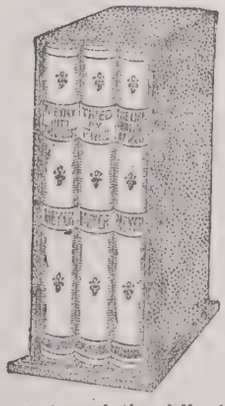
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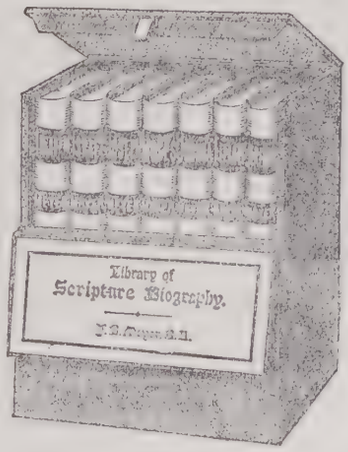
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[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

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The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Meetings for Men.—Christian Evidence lectures or evangelistic missions conducted in any part of the United Kingdom. Address, Mr. W. R. Bradlaugh, 70, King's Cross-road, London, W.C.

Lepers in India.—On Friday, 11th, at 7.30 p.m., at the Y.M.C.A., 186, Aldersgate-street, Mr. John Jackson will deliver his illustrated lecture on "Life and Work among the Lepers."

Welbeck Hall, 71, Welbeck-street, W.—Mr. Wigstone, of Linares, will give an account of work in Spain, Mon., Oct. 14, at 7.30 p.m.

Mr. Aitken's Farewell.—A meeting in Mildmay Conference Hall, Tues., Oct. 15, 7.45 p.m., to commend Mr. Aitken to God on the eve of his departure for a tour in America.

Home of Industry, 23, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wednesday, Oct. 16, tea at 6 o'clock; meeting at 7. Mr. W. F. A. Archibald will give the address.

Down Lodge Hall, Wandsworth.—Thursday. October 17, at 7.30, lecture, with limelight views, by Dr. Harry Guinness, entitled "My Experiences on the Congo." Tickets on application to Mr. G. H. Judd, 33, St. Anne's Hill, Wandsworth.

British and Foreign Anti-Slavery Society.—Public meeting in the Mansion House on October 14, to consider "Slavery in Zanzibar and Pemba under British Rule." The meeting will be addressed (amongst others) by Mr. Donald Mackenzie, lately returned from Zanzibar and Pemba.

"Living Waters" Missionary Union.—Valedictory meeting, Exeter Hall, Tuesday, October 22, at 3.30 p.m., farewell to Miss Williams of the C.I.M.

Special Religious Services in Theatres, etc.—Sunday, October 13.—Agricultural Hall, Islington, at 3.30, Mr. Wm. Carley; 7, Mr. Job Williams. Shaftesbury Hall, Ealing, at 7 Mr. Flew. Public Hall, East Ham, at 7, Mr. Cromwell. Hall of Varieties, Clapham Junction, 3, Mr. Gann; 7, Mr. Chadwick. Morley Hall, Hackney, at 7, Mr. Charles Button. Pavilion Theatre, Whitechapel, at 7, Mr. Geo. Nokes. Theatre of Varieties, Poplar, at 7, Mr. William Coates. Shoreditch Town Hall, at 3.30, Mr. Geo. Nokes. Evangelical Hall, Homerton, at 3, Mr. Charles Button.

Metropolitan Music Hall.—Sunday, 6.30 p.m. Address by Chas. Cook.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. H. W. Taylor.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Rev. W. J. Mayers. 3 p.m., P.S.A.

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Conference Hall, Mildmay Park, N.—Sun., 3.30 and 7, Mr. P. S. Badenoch.

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Homes for Little Boys, Farningham and Swanley.—Queen's Hall, Langham-place, W., Saturday afternoon, October 26, Earl Compton presiding.

Church Pastoral Aid Society.—Annual meeting, Friday, Oct. 25, Sion College, at 3.30. L.H.M.U., Exeter Hall, at 7 p.m., public meeting.

Coming Conferences.

West Norwood (Lansdowne Hall).—Oct. 15, 16, and 17 (Second Advent).

St. James's Hall, W.—On Deepening of Spiritual Life, Friday, Oct. 18, at 11 a.m., and 3.30 and 7 p.m.

Deepening of Spiritual Life.—Dorking, Oct. 14-18; Cork, Oct. 14-18; Ealing, Oct. 15-18; Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

Quarterly Conference of the P.T.C.A. (Senior Branch), on Tuesday, Oct. 22; Prayer-meeting, 3 to 4; Conference, 4 to 5, Rev. E. J. Hamilton, of Bath, will give addresses at 5 and 8.15.

NORTH LONDON EVANGELICAL PREACHERS' ASSOCIATION.—An attractive programme has been issued for the meetings held every Friday, at 8.15 p.m., in New Court Chapel, Tollington Park. Amongst the announcements are lectures by Prof. W. H. Golding, on "Literature," and Prof. J. Castell-Evans, on "Scripture History." The Association is ready to supply preachers. Address, Mr. E. W. Adeney, Clyde Villa, Leicester-road, East Finchley.

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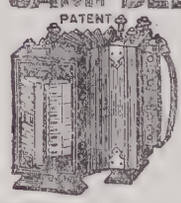
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GOOD PLAIN COOK wanted, also well-trained young housemaid, for small family. Must have good characters.—"Fairholme," Old Park-avenue, Nightingale-lane, S.W. c7902

WANTED, EARLY IN NOVEMBER, good plain cook. Quiet family of five. Near London. Parlourmaid and housemaid kept. Wages £20, no beer.—Write, full particulars, T., 91, Claremont-road, Highgate, London. c7890

The Christian.

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Notes and Comments.

Our readers will recollect the letter which appeared in our issue of August 15 from Misses Leitch, of Ceylon, suggesting the sending of The Christian to editors of Indian papers. The responses to that suggestion, up to the present, have enabled us to supply the editors of twenty-six Indian papers, in addition to those already on our postal list. As the names of editors sent to us by Misses Leitch numbered over 150, there is much need for further help. One kind reader sent a sum sufficient to cover the annual subscription for twelve copies. Few of our readers may be able to do so much; but many, doubtless, could send one subscription (8s. 10d.), or two, or three, and so ensure the regular dispatch of the paper to leaders of the Indian secular Press, who might transfer articles from our pages for the benefit of their readers.

We are glad to see that the testimony recently borne in our columns by Mr. Charles Cook as to the disorderly condition of Hyde Park, by day and by night, is being echoed in various quarters. *The Times*, among other papers, has been publishing letters of protest on the subject; and *The Daily Chronicle* appeals to the Duke of Cambridge, as Ranger, to exercise his authority in the restoration of this splendid open space to decency and to its legitimate uses. Liberty is good if it is not allowed to degenerate into rowdy and corrupting licence. We earnestly join our contemporaries in urging the proper authorities to limit the freedom of the few, in order to secure the rational enjoyment of the many.

Whatever may be the action taken by the London County Council on the question of licensing the sale of drink in the auditorium of the Empire Music Hall and in other such buildings, there is one plain lesson to be drawn from the action of the Licensing Committee—Be ever on the watch. Last year the committee was early and influentially appealed to, and its vote obtained against the sale of drink; and the Council supported this resolution. This year, when no one is dreaming of the former policy of the Council being altered, the owners of these places of amusement come again with their requests, and are listened to, and gratified. The fight is an unequal one; the men who are making an enormous profit on the music halls—at present it is said to be 40 per cent.; when drink was freely sold it was 75 per cent.—are always ready to act; it is their business; whereas social reformers are busy with a hundred things, at which they work for nothing. Some sort of a standing-committee is evidently required.

Mr. Arthur Shadwell believes, from careful inquiry into intemperance past and present in our country, that the last sixty years form "the only period of decided and progressive improvement." Before that time there was, he thinks, a gradually developing consciousness of the evil as such; "but all efforts to check it were futile or worse, because they began from the bottom." The improvement, he believes, is mainly owing to the example of the Court. We wish we could believe with him that "Society" does not drink; that "drunkenness is a social offence among the upper classes." That there is a change for the better is allowed. And inasmuch as improvement began when the temperance movement began, it appears only reasonable to believe that improvement began at the bottom. Five millions of teetotalers, mostly of the working classes, are proof of that. Mr. Shadwell does not appear to be so familiar with temperance as with intemperance. But we do not mind at which end reform begins, if it only begins and goes on.

Oriental archæology is steadily discrediting the Higher Criticism in so far as it affects the Pentateuch. From Egypt, Babylonia, Assyria, and Palestine old literatures have been unearthed; they have told of ancient civilisations, mentioned in Bible story, and their story is beginning to confound those who have been so industriously analysing the book to suit historical "reconstruction." At the Church Congress last week, Professor Sayce read a paper of great value on the latest results of monumental research; and it is gratifying to find that, intimate as the Professor is with this fascinating subject, he sees no reason to question the old (that is, the Biblical) reading of Israelitish history, that the Law preceded the Prophets, was supernatural in origin, and Divine in character. It did not, as the new teachers have alleged, come in as a result of the decay of Prophecy, and make its way through acts of deceit or fraud.

Professor Sayce was able to announce two facts that strongly confirm the historicity of the early portion of the Bible. For some years tablets have been available illustrative of the great military campaign described in Genesis xiv. Now, Mr. T. Pinches, of the British Museum, to whom Biblical and historical students are so deeply indebted, has discovered a tablet in which the name of Arioch (Eri-Aku), King of Ellasar (Larsa), is associated with Chedorlaomer (Kudur-Lagamar) the Elamite, and Tudkhal (Tidal), the other king mentioned. The proof of the historical accuracy of the narrative in this chapter, so human in its facts and so significant in its issues, is now complete.

The other fact is that in those early times Babylon was ruled by a dynasty originating in Southern Arabia. It appears from the inscriptions that the Hebrews and the tribes of Southern Arabia had a common ancestor, with a meeting point in Babylonia. In that land, in the very century to which the Bible assigns the lifetime of Abraham, men with Hebrew names were living; the name Abram is found, also Jacob and Joseph in an idiomatic combination. To this common ancestry Genesis has borne witness for thousands of years. In chapter x. we read that "unto Eber were born two sons: the name of one was Peleg," the ancestor of "Abram the Hebrew," and the name of the other was Joktan, the ancestor of the tribes of Southern Arabia. Professor Sayce reasonably asks:—"Could any better verification be needed of the truthfulness of an account which even conservative critics have been accustomed to look upon as referring, not to individuals, but to tribal relations? Or could we wish for any stronger confirmation of the statement that Abraham himself was born in 'Ur of the Chaldees'?"

Rev. J. M. Gibbon cannot safely be followed in his utterances on "propitiation," if he has been correctly reported. "Jesus Christ came as the envoy of God's sweet-naturedness, with the command, 'Be merciful.' The death of Christ benefited all mankind by its ministry of sympathetic grace, and, with his life, revealed his humanity." Sweet-naturedness is, of course, an echo of Matthew Arnold's famous words, "The sweet reasonableness of Jesus," but comes dangerously near in meaning to good-naturedness, which is only another term for pliant softness. Let us keep to the clear impressive words and thoughts of Scripture, when we deal with this great theme, and not degenerate into a goody-goody style which is calculated to lead men to look on the Cross less solemnly than they ought to do. Paul says that "God set forth Jesus to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." This setting forth of the dying of our Lord purges the conscience; such language as Mr. Gibbon's, we fear, will lull it.

And then, how inadequate is the statement that our Saviour's death "benefited all mankind by its ministry of sympathetic grace." Sympathy can benefit no one who is ignorant of it, or who does not believe it. Surely the Cross had a Godward as well as a manward aspect; and our joy is to know and believe that God laid on his Son the iniquity of us all; that though He knew no sin He was made sin for us. To deny, or to ignore, or to hide away this objective aspect of the atonement, is to rob it of that subjective influence, which, nevertheless, is made by those who treat it thus its only characteristic.

Principal Simon avows, from a conviction rooted in long years of thought, not only his belief in the fall of man, but also his profound assurance that to deny it is to be guilty of an irrationality, the outcome of which will be the shattering of the entire Christian idea of the world. He believes that the first man came into existence as normal in constitution and state as any other living being; but that he was a normal *man*, not a beast, not a man with "ugly animalism" clinging to him; that at a particular historical moment he disobeyed God, and fell; and that, in consequence, the race of man gradually, but ever more completely, degenerated into what some call "ugly animalism." He asks, with great pertinence, to whom does animalism owe its

ugliness, if it is ugly *per se?* It is a remarkable thing that Scripture never uses these opprobrious epithets of the animal world, but it does call the sinful part of our nature "the flesh," and does condemn us for not being spiritual.

One immense power wielded by the medical missionary is his ability to shake all confidence in the charms and incantations and sacrifices of the heathen doctors; what they cannot accomplish he very frequently can; so frequently and so surely indeed that the old confidence is broken and disappears. Were it only to clear the world of superstition and imposture medical missions are well worth aiding.

Mr. Arnold White suggests, in *The Observer*, that after a century of missionary labour the time has come when a Royal Commission should be formed to inquire into the results, so that untravelled Englishmen may have the opportunity of forming an impartial judgment on questions that are now under dispute. The real occasion of the suggestion is the trouble our country has with China; for Mr. White would have our Government give "denominational missionaries clearly to understand that if they choose to run risks, it is they, and not the taxpayers of this country, who must take the consequences." So far as we know, this is just what the missionaries do. But if missionaries are Englishmen, and they are assaulted or slain in defiance of treaty rights, then the Government intervenes, not because they are missionaries, but because they are Englishmen. As for the proposed Royal Commission, why not have one to inquire how far Christianity has justified its existence in England after 1800 years?

The education conflict is now in full blast. The school is becoming the battle ground of the churches. The London School Board is once more the scene of the warmest encounters, and so far as things have gone there has been a sad exhibition of the unscrupulous and persecuting spirit which religious bigotry fosters. If School Boards are to be turned into engines for testing the faith of day-school teachers, and sending such away as do not conform to a certain standard, then we are not far from one of two things: either a state of abject submission to Romanism under some form or other, or a state of rebellion against religion in any form at all in elementary schools. Judging from the tone of the Press, which usually upholds what are called Moderates, the latter alternative appears to be the more likely one.

In view of the mad culture of athletics, and the glorification of the "gospel of the body," which turns some of our northern towns into a pandemonium on a Saturday, and has even instigated some of the workingmen to petition their employers to let them work on Sundays, that they may have a "day off" per week for the excitement of football, we quote the words of the late Dr. R. W. Dale:—

> No doubt it is a fine thing for a man to walk forty miles a day, but that does not make him a saint. There is no virtue in being sickly, but neither so far as I can see is it the highest attribute of piety to have the digestion of an ostrich, or the lungs of a race-horse. Many a fool has had muscles of iron, and nerves of steel, and I imagine that it is possible to be a member of the Alpine Club, and yet to break all the commandments.

The old ideal is still true—"a sound mind in a healthy body"; but physical vigour is often cultivated at the expense of spiritual interests, and perfect bodily health may be accompanied by a soul dead in trespasses and sins. The question is this: "Shall the body rule the soul, or the soul the body?"

Madagascar is in the hands of the French. The Queen, it is said, is to be kept as a puppet, and the government is to be a protectorate. Merchants profess to be glad that the island has passed under a rule which will ensure security and facilities for trade. That side does not concern us here, but the Christian side does. What about our missionary friends? So far they seem to be safe, and to be justified in their determination to remain with their people. And if the French remain true to their treaty with this country regarding Madagascar, the work of God will suffer little, if any, hindrance. Complete religious liberty is guaranteed. That we shall begin to hear of Jesuit plots and intrigues is likely enough, but the Word of God is, to a large extent, grafted in the native mind. In anticipation of a French conquest of the island, steps have for some time been taken to make the Christians familiar with the French language, so that they may be the better able to hold their own in the spiritual struggle which is imminent.

The Revised Version gains in clearness and force where for "covetous" (Luke xvi. 14) it reads "lovers of money." This goes down to the root of the matter. What we love we covet to possess; what we covet to possess we take means to obtain. And if so be the object we love is unworthy, then the means we take to obtain it will probably not be over scrupulous. The only antidote to the love of money is faith in the providence of our Heavenly Father, and obedience to his will. The end of the Sermon on the Mount is the corrective of worldliness.

INDIA AND PALESTINE.

As already stated in our columns, Mrs. Mountford (*née* Miss Lydia von Finkelstein) has entered on a course of winter lectures in Great Britain on "Palestinian Life and Customs," subjects which she has made peculiarly her own. She has added to her repertory a new lecture on "India, and its Relation to the Bible," based on a recent residence of several years in our great Eastern dependency.

This lecture was delivered on Monday evening at Forest Hill. Its main purpose is to show that many of the religious and social customs among Indian native peoples to-day have a singular correspondence with the ancient Jewish ritual and symbolism; the deduction being that the Hebrew race borrowed their traditions from the dwellers in distant India. Some of the resemblances detected by the gifted lecturer will not be very readily received, we think, by Western interpreters of the Scripture. Mrs. Mountford's powers of scenic description are as remarkable as ever, and the lecture abounds in brilliant passages. She is delivering it this week in other parts of London. On Sabbath next she begins a short series of addresses in St. Andrews Hall, Glasgow.

MR. CLEMENT PALSER, who has been much used in evangelistic work during a visit in the United States and Canada, has returned to England. He is highly commended by pastors in America. His address is 46, Bolton-road, St. John's Wood, N.W.

HULL FAIR.—This large fair, attracting thousands to the old town, affords a good sphere for evangelistic effort. A meeting was held in the fair on Sunday afternoon, about 1500 being present, who were addressed from the stage of one of the shows. The children of the showmen were entertained to tea in Walton-street Presbyterian Mission Hall, which was crowded with young folks, who were afterwards addressed. Perhaps the most interesting meeting was one held in the fair ground on Sabbath evening. A good number of hearers stood nearly two hours, and the Lord was present in much power.

Definiteness in Prayer.

"*Much of our prayer is vague and pointless*," says Rev. Andrew Murray. "Some pray for God's blessing on those around them; for the outpouring of God's Spirit on their land, or the world, and yet have no special field where they WAIT AND EXPECT TO SEE THE ANSWER. *To all* the Lord says, *what is it you really want and expect Me to do?* Every Christian has but limited powers, and as he must have his own special field of labour in which he works, so with his prayers also. Each believer has his own circle, his family, his friends, his neighbours. If he were to take ONE OR MORE OF THESE BY NAME, he would find that this really brings him into the training school of faith, and leads to personal and pointed dealing with his God.

We all know with what surprise the whole civilised world heard of the way in which trained troops were repulsed by the Transvaal Boers at Majuba. And to what did these owe their success? In the armies of Europe the soldier fires upon the enemy standing in large masses, and never thinks of seeking an aim for every bullet. In hunting game the Boer had learned a different lesson; his practised eye knew how to send each bullet on its special message to seek and find its man.

Such aiming is wanted to-day in our battle against sin. By some of the Lord's feeblest children it is being done. In March last a war ship was commissioned at Portsmouth for foreign service. Amongst its crew was a sailor lad filled with the Spirit of the Lord. So far as he knew there was not another man upon that ship like-minded with himself. By a clean, clear Christian life he gave evidence to all in his "mess" that he belonged to the Lord. He interceded for his shipmates daily *one by one*, and within three months sixteen of them have been brought to a saving knowledge of the truth as it is in Jesus. Writing a fortnight after he left us, he says, "It is with a heart full of thankfulness that I ask you to unite in praising God for answered prayer in the salvation of my sister before I left home, and for blessing on this ship."

Persistent, believing prayer is always answered. Its history to-day as in past generations is a memorial of Divine grace. It is *indefiniteness*, *inconstancy*, and *unbelief* that hinder the extension of Christ's kingdom. The work given by our Master to EVERY DISCIPLE has been by a trick of the enemy appropriated to the few. The Divine promise for needed power is not withdrawn, the Divine commission is not abrogated, but the links of prayer and faith in the God-appointed order are missing.

The mighty revival which commenced in New York in 1857 supplies striking evidence that when specific individuals are interceded for in God's appointed way they are saved. Hundreds of wonderful and blessed facts have been put on record, coming not only from churches, meetings, and homes, but from the streets, workshops, stores, and markets; reaching not only the religious, but all classes of people—lawyers, merchants, seamen, and others, MEN as well as women and children—who were saved in answer to definite prayer. Wives cried unto God for their husbands and they were saved. Children cried unto God for parents and they were saved. Parents prayed and asked others to pray for children and gracious answers were given. Its history is a memorial of Divine grace.

Portsmouth. THOMAS HOGBEN.

The Quiet Days.

Wherever the glad tidings of God are preached Scripturally and experimentally, intelligibly and heartily, the people throng to hear, for aching hearts are always crying, "Who will show us any good?" And when the children of God are invited to wait on Him in confession and humiliation, in prayer and consecration, there is always a response, with unanimity of purpose, and union of heart, often in numbers which surprise themselves; for beneath all the diversity of experience and opinion, education and association, we are all one in Christ Jesus, born from above, partakers of the Divine nature, and are drawn together by the instincts of the spiritual life.

The Great Assembly Hall was packed to the ceiling on the evenings of the "Two Quiet Days" last week, and in the mornings and afternoons the area and first gallery were full. The intense addresses of Rev. Andrew Murray were listened to with eager attention, not because of any new or peculiar aspects of truth, but because they laid bare the secrets of the heart, and urged that which the conscience acknowledges to be at once its reasonable service and its way of peace.

The issue raised was not confined to the individual Christian, but embraced the Christian Church. "What could the risen Lord accomplish by the Church which is his body, were its every member yielded to his will, and filled, therefore, with his Spirit?" In order to do this there must be the absolute surrender of every member. Such surrender God claims, works in the willing soul, accepts, maintains, and wonderfully blesses.

Again, Christ is our life, in no vague sense, but as our example, propitiation, Saviour, and strength. The fruit of the Spirit is love to God and man, shown in worship and service. That which is impossible with man is possible with God; hence salvation and enduement with power for work are of grace, and when we are weak then are we strong.

Such was the line of truth along which inquiring and hungering souls were led.

It is very needful to emphasise in this connection the important truth that we are members one of another; that only with all saints can we comprehend the length, and breadth, and depth, and height, and know the love of Christ which passeth knowledge, and be filled unto all the fulness of God. The early Church was exhorted earnestly to endeavour to keep the unity of the Spirit in the bond of peace. Unto each one is given grace, according to the measure of the gift of Christ, for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ; from whom all the body, fitly framed and knit together by that which every joint supplieth, according to the working in the measure of each several part, maketh increase of the body to the building up of itself in love.

Instead of obeying these wise and benevolent commands, the example of gifted but carnal Corinth has been too much the rule, and is so still.

God commanded Moses to make the tabernacle according to the pattern shown him in the mount; and thus did Moses, according to all that the Lord commanded him, so did he. But Israel soon and persistently departed from the pattern. To Ezekiel, God said, "Thou son of man, show the house to the house of Israel that they may be ashamed of their iniquities, and let them measure the pattern."

Still more have we departed from our pattern. The pattern of the tabernacle and temple consisted of three parts, answering to body, soul, and spirit; but the pattern of the Church is the highly-organised and complex human body, instinct with soul and spirit, its every member having nourishment ministered from the Head, contributing to the well-being of the whole.

Each member absolutely surrendered to the ruling Head will be ministered unto from the Head according to its own proper place and function in the body, whether eye or ear, or hand or foot, or one of those less honourable members on which the faithful Creator puts the greater comeliness.

Such absolute surrender not only does not require but absolutely prohibits censorious judgment of other members: "Judge not that ye be not judged." "Wherein thou judgest another thou condemnest thyself." "Who art thou that judgest the servant of Another?" and He the Lord of all.

Some of the saddest reading in all literature is the unloving condemnation of each other by the members of the body of Christ. "If a brother be overtaken in a fault [whether of doctrine or of practice], ye that are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

Another very needful thing to remember is the principle which the Lord Jesus laid down when He said, "I have many things to say unto you, but ye cannot bear them now." Very different was the case at Corinth, where knowledge came, but wisdom lingered; where gift abounded above the grace to use it aright; where each one had a psalm, had a teaching, had a revelation, had a tongue, had an interpretation. Forgetting that "the spirits of the prophets are subject unto the prophets; for God is not a God of confusion, but of peace."

There is enough truth on which we are all agreed to evangelise the world, and to build up the saints; should we not, therefore, in doubtful matters preach the Word, and forbear to insist upon our own interpretation, if it provokes dissension, and cannot be demonstrated by express appeal to the Word of Scripture? There are many questionable teachings of men who draw away disciples after themselves — teachings more or less speculative, which engender strifes. The Holy Ghost by his imprisoned apostle, Paul the aged, pathetically beseeches us to give diligence to keep the unity of the Spirit in the bond of peace. "Let us, therefore, as many as be perfect be thus minded; and if in anything ye be otherwise minded, even this shall God reveal unto you: only whereunto we have already attained, by that same rule let us walk."

If the influence of those "Quiet Days" is to last, we must hold fast the pattern of healthful words of our Lord Jesus Christ, and the doctrine which is according to godliness; not doting [not sick] about questionings and disputes of words, whereof come envy, strife, railings, evil surmisings, wranglings of men.

And around his Word, as at his table, we must avoid the sin of gifted carnal Corinth, where there were heresies, *i.e.*, divisions, schisms, sects, that those who were approved among them might be made manifest; where it was not possible to eat the Lord's supper, for in eating each one took before the other his own supper, and one was hungry and another was drunken.

What the bread and wine are to the body, that the Word is to the soul and spirit. If they at Corinth had remembered that it was on the same night that Jesus had washed the disciples' feet, the same night in which He was betrayed by one of them, that He took bread and gave thanks, and brake it, and said, "This is my body which is broken for you; take it, and divide it among yourselves, in remembrance of me," could they have eaten and drunk judgment to themselves, because they did not discern the body? not the crucified body of the Lord, but "the Church which is his body, the fulness of Him who filleth all in all."

As the ashes of the red heifer sin-offering were mingled with the water of separation, so are the humiliation and the sufferings of our Lord contained in the Scriptures of truth. With what humbled and reverent separateness from the uncleanness of self and pride should we meditate alone or unitedly upon the Word of God! with what tenderness, forbearing one another in love!

If these quiet days of blessing lead all the true people of God to recognise our absolute oneness as members of that one body, the Head of the body will be able by his Spirit to do wondrous things.

FRET NOT.

Fret not! Let the Lord relieve thee
Of thy worries and thy care;
All the trifling things that grieve thee
Take to Him, and leave them there.

Faint not! When the way is lonely
One is ever by thy side;
Lean on Jesus, Jesus only,
In his precious love abide.

Fear not! When temptations try thee,
Trust the Saviour's loving care;
No temptation will come nigh thee,
More than thou hast strength to bear.

Fail not! In the hour of testing
Christ is pledged to bring thee through,
In his arms securely resting,
There thou shalt thy strength renew.

J. H. W.

OUR DWELLING-PLACE.

(Psalm xc. 1.)

O God of the ages,
Though sadly we roam
Where the wild tempest rages,
In Thee is our Home.

As the wandering dove,
O'er the waters so dark,
Returned to her love
And her nest in the ark;

As the little one fair,
'Midst childish alarms,
Loves to run to the care
Of its fond mother's arms;

O God of Creation,
O Help ever nigh,
Our Rock of Salvation,
To Thee would we fly.

O Strength of our weakness,
O Peace of our strife,
Receive us in meekness,
O God of our life.

Harriet Julia Evans.

DEAUVILLE, CALVADOS, FRANCE.—Mr. F. C. Brading writes from the Sailors' Rest:—"I have been much encouraged in visiting the villages around here, distributing tracts and Gospels. I have been well received; the people are getting tired of the priests. We should be glad of papers (not old ones) for the reading room; any sort likely to interest sailors. Good French tracts would also be very welcome."

Quiet Days in East London.

MEETINGS AT GREAT ASSEMBLY HALL.

The special meetings at Mile End, convened by Rev. Andrew Murray (through Mr. A. A. Head, of Wimbledon), have come and gone. Those who were privileged to be there will say, as with one heart and voice, that of a truth God hath visited his people. We trust that the fruitful outcome of the gatherings will be seen, not only in East London, but far beyond the bounds of our great city through the coming years. The weighty utterances by Mr. Murray on each occasion were, of course, the outstanding feature of the two memorable days. It is seldom that one hears words so fraught and instinct with Divine reality and spiritual power. The twin key-notes of the Conference were humiliation of soul and entire surrender as to God, and loving unity of spirit as to one another. Many voices were heard in earnest confession and petition. Waiting on God in prayer was, indeed, one of the chief objects of the assembly, and every opportunity was given for this. Besides Mr. Murray, three well-known servants of God spoke briefly during the Conference, but it was judged right that concentration and consecutiveness of thought would best be obtained by leaving the convener substantially to do the speaking.

On Tuesday evening the ground floor and the first gallery of the Great Assembly Hall were filled for a prayer meeting, in which God's manifest blessing on the proceedings of the next two days was sought. After a short address by Dr. Harry Grattan Guinness as to seeking preparation for work, and power in work, for God, Mr. Murray earnestly exhorted the brethren and sisters working in East London to greater unity, in order to the reception of the Divine blessing on their work among the perishing masses of the city. It was felt to be a time of heart-searching, and a fitting preliminary to the conference meetings of the following days.

WEDNESDAY MORNING.

The gathering this morning was again a remarkable one, and showed how ripe the time was for such a convocation. Not from East London only, but from all parts of the city, and from other places as well, there came together a great band of devoted workers. Rev. Andrew Murray directed the course of the meeting, and was surely led of God in the matter. At his call there was, first, a season of silent waiting on God; then he offered prayer that the Holy Ghost might be honoured through all the gatherings; that every soul might be in the dust before God, so that no flesh should glory in his presence. The opening hymn was:—

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

A season of prayer followed, those who led being Lord Radstock, Rev. J. B. Figgis and Mr. Murray. Then was sung Pastor Monod's deeply experimental hymn:—

Oh, the bitter shame and sorrow!
That a time could ever be,
When I let the Saviour's pity
Plead in vain, and proudly answered:
"All of self, and none of Thee!"

SEPARATED UNTO THE HOLY GHOST.

was the theme of Mr. Murray's address, based on Acts xiii. 1-4. In this story, he said, we shall find some precious thoughts to guide us, as to what God would have of us and what He would do for us. The great lesson for us is this: that the Holy Ghost is the Director of the work of God on earth. What we want is to stand in the right relation to the Holy Spirit; that in all our work and our planning He should ever receive the place of honour. Let us consider some thoughts that the passage suggests:—

First, we see that God has his own plans with regard to his Kingdom. Before the Church at Antioch was established, God had certain plans for Asia and Europe. We talk about the wonderful campaign in the East-end of London. Do we not know that the commander-in-chief organises the campaign, and his generals and officers do not always know his secret plans; they receive their orders from him as he thinks fit to reveal them. God in heaven has plans for East London with regard to the work that ought to be done, and the way in which it ought to be done. Blessed is the man who gets into God's secret, and works under God. Alas! we too often make our plans. We think we know what ought to be done, and we ask God to help and bless us in doing it. We go first and ask God to follow, instead of absolutely refusing to go unless He goes before. The Holy Ghost says here respecting Barnabas and Paul, "the work to which I have called them." So the work in East London is Holy Ghost work; God help us ever to be afraid of touching his work except as we are led by his Spirit.

Another thought is—God is willing and able to reveal to his servants what his will is. Communications come from heaven still. We read in this passage that "the Holy Ghost said." So, still, He speaks to his Church and people; in these later ages He has often done it. He has come to individual men, and by his Divine teaching He has led them out into fields of labour that others could not at first understand or approve; and by ways and methods that did not commend themselves to the majority. And the Holy Ghost does still, in our time, teach his people, in our missionary societies and in our home missions. In a thousand forms the guiding of the Holy Ghost is known; but, we must all confess, too little known. We have not learned enough to wait on Him, and we want this Convention to be a solemn declaration before God that we want to wait on Him, so that He may show us his will.

If you ask me whether it is an easy thing to get these communications from heaven and to understand them, I would answer: It is easy for those who are in right fellowship with heaven, and who understand the art of waiting upon God. You may ask, How can a person know the will of God? People think when they are in perplexity, and pray very earnestly to God, that God must answer them at once. Nay. God can only reveal his will to the heart that is humble, and tender, and empty; that has learned to obey and honour Him loyally in the little things of daily life.

We see here the kind of disposition to which God reveals his will, "As they ministered to the Lord and fasted." What a deep conviction these disciples had that direction must all come from God; that they must have close communion with Him and He would reveal to them his will. There they were—glad and joyful, but deeply humble and conscious of their ignorance and helplessness. So it was also with Peter when he was on the house-top at Cæsarea, fasting and praying. God grant that this may be the outcome of our convention. As we look forward to our winter campaign may we realise, with hearts entirely surrendered to the Lord Jesus, and separating ourselves from the world, and for a time even from the ordinary religious exercises, that God's will shall be made manifest.

Then comes a fourth point. The will of God as the Holy Ghost reveals it, is contained in one word—separation unto the Holy Ghost. That is the keynote of this message from heaven, and it is the keynote of the message for us to-day. Look at it in a twofold aspect. We are to be set apart to the Holy Ghost, and the Church is to do this separating work. The Holy Ghost could trust these men to do it in the right spirit, because they were abiding in fellowship with Him. Here we come to the very root of our need as workers. The great question is, What is needed that the power of God should rest upon us more mightily, and that the blessing of God should be poured out more abundantly among those poor perishing sinners among whom we labour? This is what God says: "Separated unto the Holy Ghost." What does that imply? You know there are two spirits on earth. Christ said, when He spoke about the Holy Spirit, that the world could not receive Him. Paul said, "We have received not the spirit of the world, but the Spirit that is of God." That is the great want in every worker—the spirit of the world cast out, and the Spirit of God taking possession of the inner life. I am afraid there are workers who only cry to God for the Spirit to come upon them as a Spirit of power for their work. But God wants something more and higher than that. He wants us to seek for the Holy Spirit as a Spirit of power in our own heart and life—to conquer self, to cast out sin, and to work the blessed and beautiful image of Jesus in us. That is the difference between the power of the Spirit as a gift, and the power of the Spirit for the grace of holy living. A man may often have a measure of the power of the Spirit in service, but if there be not a large measure of the Spirit as a Spirit of grace and of holiness, this want will appear in his work. He may be the means of conversion, but he will never lead people on to the higher standard of spiritual life; and when he passes away a great deal of his work may pass away too. The man who is separated unto the Holy Ghost is the man who is taught to say, "Father, let the Holy Ghost have full dominion over me, in my home, in my temper, in every word of my tongue, in every thought of my heart, in every feeling towards my fellow-man." God grant that this word, "separated unto the Holy Ghost," may enter into the very depths of our being and search us. And if we discover that we have not come out entirely and intensely from the spirit of the world, and if God discovers it to us that the self life, self will, self pleasing, self exaltation are there, let us humble ourselves before God.

(At this point in his address Mr. Murray broke out in most earnest prayer that God would cause this separation unto the Holy Ghost to become the experience of every worker present, and that each worker might be deemed worthy by God of being the instrument of this separation in their fellow workers. He then resumed the thread of his argument.)

The fifth thought is this: This higher partnership becomes a matter of consciousness to all. "They being sent forth by the Holy Ghost went down to Seleucia." What a wonderful fellowship—the Holy Spirit in heaven doing part of the work; men upon earth doing the other part. After the ordination by man upon earth, it is written in God's inspired Word that they were sent forth by the Holy Ghost. Then see how this new partnership calls to new prayer and fasting. That teaches us that not only in the beginning of our Christian work, but all along we need continually to have our strength renewed. If there is one thought in regard to the Church of Christ which at times gives me overwhelming sorrow, and which I feel that the Church has not accepted and grasped, it is the wonderful power that prayer is meant to have in the Kingdom of God, and that we have so little availed ourselves of it. If we had more prayer in all our ordinary Christian life, are we not certain that there would be more blessing in our own inner life and in our contact with the world?

My last thought is: What wonderful blessing comes when the Holy Ghost is allowed to lead and direct the work, and when it is carried on in obedience to Him. I need not refer to the story of the work done, as it is recorded in the Acts. But I pray you let us learn to believe that God has blessing for us. The Holy Ghost is brooding over this dark world and over this East London and every

sphere of work within it. He is blessing, and He is willing to bless. Why is there not more blessing? There can be but one answer. We have not honoured the Holy Ghost as we should have done. God forgive us. We have grieved Him and allowed self, the flesh, our own will to work where the Holy Ghost should have been honoured. May this company be taught to give honour to the Holy Trinity in its Divine fulness—to the ever blessed Father and his everlasting love, to the adorable Lord Jesus and his mighty saving grace, and to the blessed Spirit in his indwelling power in our hearts, and in his work through us in the world.

Prayer was offered by Rev. Charles A. Fox and the hymn was sung—

The Holy Ghost is come,
We feel his presence here,
Our hearts would now no longer roam,
But bow in filial fear.

REV. F. B. MEYER

closed the impressive engagements of the morning by a short address, based on Peter's question to the Lord, "Why cannot I follow thee now?" (John xiii. 37). He showed that before the eager, self-seeking apostle could enter into Christ's glorious work, and share in his baptism, he must be abased to the dust, so that pushing, energetic self should be dethroned, and Christ enthroned in his resurrection power in his disciple's heart. From Exodus xxx. 22 he pointed out that in the directions with respect to the anointing of Aaron and his sons for the priestly office the command was given, "Upon man's flesh shall it not be poured." Is not this the reason why some workers miss the anointing of the Holy Ghost to-day? We have relied on flesh energy and flesh effort. Like Peter we have to pass through the valley of humiliation before we can share in the exaltation and the endowment of Pentecost. How much of our Christian work is marred by this subtle spirit of self lurking in the deepest recesses of the nature, so that we are always running in front of God. The remedy for all this is: Live in the Spirit, walk in the Spirit, be possessed by the Spirit, receive the Holy Ghost that He may realise in us the death of self, that He may lift us ever nearer the very bosom of Christ, and that He may glorify Christ through our daily service.

Mr. Meyer, at the close of his exhortation, led in prayer and pronounced the benediction.

WEDNESDAY AFTERNOON.

The afternoon meeting was solemn and subdued, the thoughts of the longing audience being directed towards humiliation on account of failure, and confession of sin. Mr. Murray opened by calling for special prayer for the Jews and for three Christian conferences—Barnet, Manchester, and Wakefield—being held at the same time, to which greetings were sent by telegram. After a season of prayer and silent waiting upon God, an address was given by Rev. Andrew Murray, on

PETER'S FALL AND RESTORATION.

The words I wish to speak from you will find in Luke xxii. 61, 62. "The Lord turned and looked on Peter...And Peter went out and wept bitterly." That was the turning point in the history of Peter. How clearly this was put this morning by Mr. Meyer, showing why Christ said to Peter, "Thou canst not follow Me now." Peter was not fit; he had not been brought to an end of himself, and could not follow at that time. But now came the great change of which Christ had spoken, "When thou art converted, strengthen thy brethren." Here we see Peter converted from self to Christ. I thank God for this story of Peter. I do not know any man in the Bible whose history is so full of help and encouragement to weak believers. But remember, Peter had to go out and weep bitterly. To understand this let us look, first, at Peter the devoted disciple of Jesus; second, at Peter as living the life of self; third, at Peter in his repentance; fourth, at what Christ made of him by the Holy Spirit.

First, Peter as the devoted disciple; when he was called by Christ to forsake his nets and follow Him, he did it at once; so that he could say with truth, "We have left all and followed Thee." Here is entire surrender. Again Christ, said "Launch out into the deep, and let down your nets." Peter as a fisherman knew there were no fish there, but he said: "Nevertheless, at thy word I will let down the net." Here was obedience; he submitted to the word of Christ. Moreover, he was a man of great faith. "Lord," he said, "if it be Thou, bid me come unto Thee on the water." And at the word of the Lord, Peter stepped out of the boat and walked on the water. Was not that faith? Further, he was a man of spiritual insight. When Jesus asked, "Whom say ye that I am?" Peter replied, "Thou art Christ, the Son of the living God." Jesus told him that the Father had revealed the truth to him. Peter was the rock-man, a splendid disciple, yet how much was wanting.

Look next at Peter living the life of self; pleasing, trusting, seeking the honour of self. Christ began to speak of his coming suffering and death. Peter dared to say, "Be it far from Thee, Lord," and Jesus had to rebuke him, "Get thee behind Me, Satan." There is Peter in his self-will actually forbidding Christ to go and die. He trusted in his self-wisdom about Divine things. Later on we read of a question among the disciples, "who should be the greatest?" And Peter doubtless thought he had a first claim. At all events, Jesus begins to speak of the conditions of discipleship, "If any man will come after Me, let him deny himself and take up his cross and follow Me." Self must be utterly denied. Peter in denying his Lord, virtually said, I know not the man; He is no friend of mine; I have no connection with Him. He repudiated Him utterly. Now in some such sense must we deny self. Peter did not understand this, and what happened? On the last night Jesus said to him, "Before the cock crow, thou shalt deny Me thrice." What self-confidence is implied in the reply, "Though all men forsake Thee, I am ready to go with Thee, both unto prison and to death." He meant it honestly; but he had not learned to distrust self entirely. Notice Jesus uses the word deny in two senses. "Let him deny himself," and "Thou shalt deny Me." This is the choice. We must deny self or Christ. There is no alternative. Self in the power of sin, or Christ in the power of God. Which shall it be?

Now see how a look of love changes everything. Peter denied Christ, the Lord looked on him, the look pierced his heart, showed him his terrible failure, his awful sin, the depth to which he had fallen, and he went out and wept bitterly. Who can tell what the next two days meant, when his Lord lay dead and buried? What hopeless despair and shame. "My Lord is gone, and I denied Him, after all that life of love, that blessed fellowship. God have mercy on me." Thank God, that was the turning point. On the first day of the week Peter saw the risen Christ, and in the evening met Him again. Later on by the lake of Galilee he was asked thrice, "Lovest thou Me?" And being grieved at the repeated question and implied doubt, he appealed to Jesus' own knowledge of his heart.

Thus was Peter prepared for deliverance from self. The Lord led his footsteps to the throne, and on the day of Pentecost Peter was taken hold of by the Holy Ghost, filled and changed. See the change, not merely as shown by his sermon, but in his after-life and in his epistles. He who had rebuked Christ when He spake of suffering, now he glories in suffering, and declares that those who are reproached for the name of Christ are happy. See him also before the Sanhedrim boldly saying, "We must obey God rather than men." Follow his career and see the self-pleasing, self-trusting, self-seeking Peter filled with the power of the Spirit and the life of Christ Jesus.

Now what is my object in recalling this story? Because it is the history of everyone who has received blessing. We come together not only to pray over God's work and speak about it, but to seek the outpouring of the Spirit of life. We know that as God deals with individual workers so will the work itself prosper. What, then, do these lessons teach? That we may be godly devoted believers, and yet the flesh may have power. Many may be working with some success—as Peter had preached, cast out devils, and healed the sick even—and yet the flesh may have power and even rule. You long for blessing, but there is some hindrance. What is it? Self? Pride, impetuosity, self-confidence, self-seeking, self-pleasing—it all roots in that one word self-will.

Then remember it is the work of the blessed Lord Jesus to discover the power of self. How He revealed to Peter his own self-will. How was he ever delivered? Because Christ had him in charge and training; and the warnings Christ gave him were part of that training. Then last of all came the look of love; for the suffering Christ did not forget his tempted disciple. That look broke his heart, and by-and-by at Pentecost the Holy Spirit found him willing to surrender and obey. How many of us feel the mischief of self-love, self-effort, self-consciousness; but how are we to get rid of these? My answer is, Christ alone can give deliverance from the power of self. What does He ask of you? To humble yourselves before Him, surrender to Him, acknowledge you have grieved the Holy Spirit by your self-seeking; confess it all, and ask Him to break the pride of your heart' and make you willing. Accept his teaching that "In you (your flesh) dwelleth no good thing.' Nothing can help you but the incoming of another life. Deny yourself once for all, and let Christ come in. Let us confess our failure, abandon everything, and casting ourselves before Him, pray we may "be strengthened with might by his Spirit in the inner man"; and as the Spirit reveals Christ in us, self-love is cast out, and Christ Jesus enters to dwell in us for ever.

An earnest and searching personal application followed, in which Mr. Murray sought to bring each hearer to humiliation and confession. He closed with prayer, in which he was followed by a number of brethren.

WEDNESDAY EVENING.

In the evening the Great Hall was crowded in every part, and not a few gathered in expectancy and faith, assured that God was able to bless. In the early and informal singing—before the actual meeting—Mr. Head introduced the hymn "Moment by Moment" (written by Major Whittle), and emphasised the glorious truths it contains. In order to drill these into the minds of all present, he got the friends to sing the chorus again and again until they became familiar with it. The proceedings of the meeting proper opened by silent devotion and prayer. Mr. Murray referred effectively to a telegram received from a sick chamber, sending as a message Isa. lxiv. 1-4, a passage which he read and commented upon. After another hymn and several prayers, the address of the evening was given by Mr. Murray on

ABSOLUTE SURRENDER.

In the 20th chapter of the First Book of Kings we read that Ben-hadad sent to Ahab messengers claiming his all, and the reply was, "My lord, O king, according to thy saying, I am thine, and all that I have." What Ben-hadad asked was absolute surrender, unconditional surrender, and Ahab yielded it. Now, I want to use these words, "I am thine, and all that I have," as the expression of that absolute surrender with which every child of God ought to yield himself to his Father. We have

heard again and again what God is willing to do for us and through us, but the one condition is, absolute surrender of all into his hand.

Absolute surrender! Let me tell you where I got this word—though I had used it often before. Ten days ago, in Scotland, I was in the company of a devoted, godly man who has much to do with training workers. We were talking over the state of the Church, and I asked him what he thought the great need of the Church, and what message ought to be emphasised. The answer came clearly and decidedly: "Absolute surrender to God is the one thing that must be preached as never before." So I desire to come to each of you with this message from God, "Are you willing to surrender yourself absolutely into My hands?"

Now first of all I observe—*God claims this from us.* It has its foundation in the very nature of God. He is God, the fountain of life, the only source of existence, power, and goodness, in the universe; and there is nothing good but what God works. All created things—sun, moon, stars, flowers, trees or brooks—are absolutely at his command. Creation is given over to Him, and so must his redeemed children be. But what is absolute surrender? You know what it is to be given up to a special object. That pen is for writing, and it must be in my hand only—if another holds it I cannot write. Now, your immortal being is his temple, and the temple of Solomon was absolutely surrendered to God. So the believer is a temple of God in which He is willing to dwell and work on condition of absolute surrender. God claims this, and He is worthy of it.

Secondly, God not only claims it, but *He will work it Himself.* Many hearts say, "Oh, but absolute surrender implies so much." A little note I had this afternoon speaks of so much trial and sorrow that the writer dares not surrender wholly. Alas, that we should have such cruel thoughts of God. I come to trembling ones with this message—Make perfect surrender, assured that God is willing to work it out to the end. The everlasting God will come in and accomplish his own will in us. Cast away every fear and trust Him. If you are only half-hearted, ask Him to make you willing. He offers to work this absolute surrender in you, to draw you by the Divine magnet, Christ Jesus, to lift you into the life of absolute surrender.

But, thirdly, God not only claims and works it, but *He accepts it when we bring it to Him.* You come and bring Him an absolute surrender, but so far as your feeling and consciousness are concerned it is one of great imperfection, and you doubt and hesitate whether it be absolute or not. There was one who cried to Jesus, "Lord, I believe, help Thou my unbelief"; and that faith triumphed over the devil, and the evil spirit was cast out. If you come to Him, even with trembling heart and conscience, He will accept you, and work in you. Have you noticed how everything, besides the Holy Spirit, seems feeble? So you realise how weak and trembling you are; but yield yourselves, fully assured He will accept. Do not be occupied with yourselves, be occupied with God. Let Him be all in all. Bow before Him in simplicity, "Oh God, I accept thy terms, absolute surrender; I yield now." From that moment He will take possession. You may not feel and realise it; but He has accepted you, and will work in you his will.

Then, in the fourth place, God not only claims it, works it, and accepts it, *He also will maintain it.* That is the great difficulty with many. We are stirred by some meeting or convention; we consecrate ourselves to God; but it passes away. Why? Often because we do not believe God, who began the work in us, will care for it and keep it. In this bargain two are concerned: the omnipotent Jehovah and a poor worm of the dust; surely the worm can leave himself in the hands of this Almighty God. He is willing. Are you? So that you may truly say—

> Moment by moment I'm kept in his love;
> Moment by moment I've life from above,
> Looking to Jesus till glory doth shine,
> Moment by moment, O Lord, I am thine.

Thus are we led into a life which is simply impossible, save by the grace of God; yet it is a life to which we are called, and which is made possible by his Holy Spirit. Some of you have read in The Christian of last week (October 3rd) of that devoted saint of God, who has just celebrated his ninetieth birthday, George Müller. Did you notice the secret of his happiness and blessing? Two things are mentioned by him—that he had been able to maintain a good conscience before God, and that he was a lover of God's Word. These things indicate a life of absolute surrender. This surrender has two sides—on the one side a willingness to work what God wants me to do, and on the other side a willingness to let God work his will in me. Can you look up and say, "Lord God, by thy grace I desire to do thy will in everything, every moment and every day as long as I am here below." Once we are brought to this, God is prepared (Isa. lxiv. 4) to do unheard-of things for us.

Lastly, this absolute surrender will be made by God a wonderful blessing to others. We ask what is the meaning of our failure? It is lack of surrender. We are not absolutely in the hands of our loving Father. Separate from the world and yielded wholly to Him, when we are brought to that, God will bless. We have been praying for floods of blessing; but there must first of all be full surrender. Let us so yield, and we shall come out and stand out for God. "O Lord, Thou wouldst have absolute surrender; my soul yields to Thee; by thine own grace accept and keep me there." Shall we not join in an act of consecration and surrender to the everlasting God?

A very solemn season of prayer and consecration followed, when apparently the whole congregation made full surrender of themselves to God.

THURSDAY MORNING.

At the morning gathering, the portion of Scripture read was Isaiah xxx. 1-3, 15, and in the course of some expository remarks, Mr. Murray contrasted the "covering" of the Holy Spirit with the covering of darkness. After a season of prayer, he delivered an address on

CHRIST OUR LIFE,

taking for his text Col. iii. 4. If the attitude of absolute surrender is to be maintained, it must be by Christ coming into our life. It is only in Christ that we can draw nigh to God, and it is only in Christ that God can draw nigh to us. We are pleading with God to work mightily in London and the world in the power of the Holy Ghost, for the sanctification of his people, and the conversion of sinners; and what we need is that what we ask God to do in others, should be perfectly done in ourselves. We want to let God reveal Christ to take entire possession of us, and then Christ will be able to work through us above what we ask or think.

If Christ is to be our life we must look, in the first place, at *Christ before us as our Example.* If Christ comes into me as my life, it must not merely be something hidden in my heart, but something which proves itself in every action, in every moment of my existence. If I want to know how it will show itself in regard to my sentiments, words, actions, and habits, I must study the life of Christ upon earth. When we look at Christ, we find that absolute surrender was the very root of his life. He came as a Man whom God had sent into the world, and as a Man who had nothing to do but the will of God. Every day He depended upon God, and waited for God to teach Him, to speak words through Him, and to show Him the works He had to do. "The Son can do nothing of Himself, but whatsoever things He seeth the Father do." He lived and died for God's will, God's honour, God's kingdom; it was his delight and strength to live in God and for God. When we ask how we are to live, the Father points to the Son, and says: "This is my beloved Son, in whom I am well pleased"; hear ye Him, follow Him, live like Him, let Christ be the law of your life. What does Christ mean when He says in effect, "As I have loved you, so love ye one another. As I have kept my Father's commandments, so if ye keep my commandments, ye shall abide in my love"? The mind of Christ must be mine, and my disposition of life.

We must also (2) look at *Christ for us as our Propitiation.* In his life Christ prepared the path in which we were to walk; He left us an example that we should follow in his steps. But that was not enough, for we were shut out from the path of life by sin and its curse. So Christ, after having prepared and marked out the blessed path,

BORE OUR SINS AND SORROWS.

The chastisement of our peace was upon Him, and with his stripes we are healed. He shed his blood, the blood of the everlasting covenant, that an entrance might be gained for us into the very presence of God. Now Christ is there to plead with Divine power that propitiation which He has made. When the thought arises that we, with our transgressions and backslidings, cannot have fellowship with God, the answer comes, "We have been brought nigh by the blood of Jesus; and, having boldness through the blood of Jesus, let us draw nigh to God." You who are afraid to surrender yourselves to God, because you feel unworthy, remember that your worthiness is not in yourselves, or in the intensity of your consecration, but your worthiness is in Christ Jesus. It is the altar that sanctifieth the gift; and we know that Christ is not only priest and victim, but also the altar. If any should say, "Can God accept me?" I say, Go, child of God, and in the sweet consciousness of faith lay yourself upon Christ, the living altar, the everlasting propitiation. All unworthy and feeble though you be, He can make you acceptable to God every moment. Hence, there is continual access to God. "If we walk in the light...the blood of Jesus his Son cleanseth us from all sin." In Christ the door of the heart of the Father is ever open.

We have also (3) *Christ with us as our Saviour from sin*—our friend, leader, and guide. While his disciples could not as yet understand the words, He said: "Where two or three are gathered together in my name, there am I in the midst." What we want to realise is that Jesus Christ is nearer to us than our nearest earthly friend; and if we would but take time to turn our eyes away from the world, and humbly and trustfully to look to Jesus, He is able so to

MANIFEST HIMSELF TO US

that our hearts shall be filled with the consciousness that He is ours. He can make his presence as clear and as dear to us as the fellowship of the dearest ones upon earth. He wants to walk with you that He may do his blessed work in you; He wants to be your companion, that you may never be alone; in trial and in difficulty, in fire and in water, He will fulfil in you the Old Testament promise, "I will be with you."

Further (4), we want *Christ in us as our Life and our Strength.* That is the crown of all. The young convert ordinarily understands but little of that. Many a believer, who has lived long in an experience of Christ, knowing Him as Comforter, Guide, and Helper, has never yet realised what it is for Christ to be within, as his very life and strength. Yet that is what the Apostle Paul tells us is the great Gospel mystery, which was hid for ages and generations, and is now revealed. He speaks of the riches of the glory of

this mystery—"Christ in you." God wants us to have his Son living in us. If workers, whether in London or in heathendom, are to have power, it must be through a

CLOSER CONTACT WITH CHRIST.

Did not Christ say: "He that believeth on Me, out of him shall flow rivers of living water"? Jesus, the Lamb of God, sat down with his Father on the throne in glory; and the river of the water of life flows from the throne of God and the Lamb. It is the Lamb who leads us to fountains of living water. We shall not prevail in our work by the power of reason or human love, by earnestness or zeal, but in the power of God. Absolutely surrendered to God, be an empty and cleansed vessel, and wait upon God. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what things God will do for them that love Him" and wait for Him.

Several brethren afterwards led in prayer for blessing upon Gospel work.

THURSDAY AFTERNOON.

The afternoon meeting opened with prayer (1) for God's favour upon his children throughout the world, and (2) that his Spirit may be poured out upon East London in particular. Mr. Murray's address was founded on Gal. v. 22, "The fruit of the Spirit is love." He said:—One of the great reasons why God cannot bless our efforts in his Name is the want of love. It is only when God's people stand united in the fellowship of love—one among themselves in the bonds of affection, one before the world in a love that the world can see—that they will have power to conquer. If there is one thing we have to pray for, it is that we may be melted up together into one by the power of the Holy Spirit, that as at Pentecost we may be "of one heart and one soul."

Why is it that the fruit of the Spirit is love? Because God is love. It is the very nature and being of God to delight in communicating Himself. He is unselfish, and it is his nature to be always giving. He endows his creatures with life, whether angels around his throne or flowers of the earth. God keeps nothing for Himself; to his eternal, only-begotten Son He gave all things. One of the old Church Fathers said that we cannot better understand the Trinity than as a revelation of Divine love. The Father, the Loving One, the Fountain of Love; the Son, the Beloved One, the Reservoir of Love, into whom the love was poured out; and the Spirit, the Living Love that linked Father and Son together, and overflowed to this world. Praise God, the Spirit of Pentecost, the Spirit of the Father and the Son, is Love.

CHRIST'S REDEMPTION RESTORES LOVE

to this world. Why was it that man sinned? It was because selfishness triumphed. Man sought self instead of God; hence Adam accused the woman of leading him astray. Love to God had gone, and love to man was lost. Then of the first two children of Adam, one becomes a murderer of the other. Sin has robbed the world of love. The Lord Jesus came from heaven as the Son of God's love, and brought us a message of love, that God so "loved the world" as to give Him for the life of the world. He came to show what love is, and to live a life of love, in fellowship with his disciples and in compassion with the poor and miserable; and out of love for men He died a death of love; and when He ascended to heaven He sent down the Spirit of Love, to banish selfishness and hatred and pride, and to bring the love of God into the hearts of men.

Before He gave the promise of the Holy Spirit, Christ gave the new commandment: "Even as I have loved you, so love ye one another." The law of his love to his disciples—his dying love—was to be the only law of their conduct with each other. When Pentecost came, they were "of one heart and one soul." What more did He say? "Hereby shall all men know that ye are my disciples, if ye have love one to another." Christ says to us: "I put a mark upon you—

I GIVE YOU A BADGE,

and that badge is l-o-v-e—love. That is the only thing by which men can know you." Do we not begin to feel that love has fled from the world? If we were to ask the world—have you seen us wear the badge? The answer would be "No; we have heard of no body among whom there is so much quarrel and division and separation." Ask yourself—am I wearing visibly the badge of Jesus—love, love, love?

The fruit of the Spirit is love, because nothing but love can expel and conquer our selfishness. We sometimes talk of deliverance from the self life. Praise God for every word that can be said of it; but I am afraid some think it means that they will not have further trouble with themselves in serving God. But such deliverance means being a vessel overflowing with love to everyone. Many who pray for the power of the Holy Ghost get something, but such a little; they pray for power and blessing, but not for deliverance from unloving self in their intercourse with God and man. You have understood that the love of God shed abroad in our hearts means the love of God to us, but that is only the beginning; the love of God in its entirety and fulness is the indwelling power and love of God to us leaping back to Him and overflowing to our fellows. That love is threefold—God's love to me, my love to God, and my love to my fellow-men. But the three are one.

Without love we cannot live daily the life of God. How often when we speak of a consecrated life, we have also to speak of temper! Some have said—You make too much of temper. We cannot make too much of it. The hands of the clock tell us what is going on within the clock. Temper, in like manner, tells whether or not the love of Christ has filled the heart. How many find it easier to be happy in church or at the prayer meeting, than in the daily life, at home with wife and children! God wants to make

SOMETHING SUPERNATURAL

of us. Have we learned to long for it, to work for it, to expect it? Just think with what liberty some Christians speak of each other and their neighbours—what sharp remarks they pass! God shut my mouth if I am not to speak in love! Among Christians banded together in work, you will find sharp criticism, unloving thought, secret contempt, and condemnation of each other—how little love! Jesus Christ said: "I have loved you: love ye one another;" and He did not put that among the other commandments, but put it forth as a new one.

We talk of grieving the Holy Spirit by our worldliness, ritualism, formality, or indifference; but the one thing that grieves the Spirit is want of love. Even the question of holiness, the cleansing of the blood, the doctrine of baptism of the Spirit, have caused differences among believers. That there should be difference of opinion does not trouble me; yet how often has bitterness, contempt, separation, unlovingness, been caused by the holiest truths of God's Word! It was so in the time of the Reformation, between the Lutheran and Calvinist churches about the Lord's Supper. So all down the ages, the dearest truths of God have become mountains that have separated believers.

If we want to have power, and to have the Holy Spirit come down in power, we must enter into a covenant with God that we will henceforth love one another with a heavenly love; and we must take into it the most

UNLOVABLE AND UNBEARABLE.

It is not only love that is to bind us together, but we want a Divine love in our work for the lost around us. Do we not often undertake work as men take up efforts of philanthropy, or from a natural spirit, or because our minister or friends call for it? And do we not perform it with a certain zeal, although we have not had a heart full of love? This is what the Church needs—love; and to get it we must at once go before God in confession. Without love we cannot do our work. May God baptize ministers, missionaries, and other workers, and may He begin with us, and baptize us all with his heavenly love!

Only love can fit us for the work of intercession. The hardest work that has to be done down in East London, and the most important work that has to be done, is the work of intercession—going to God, and taking time to lay hold on Him. A man may be an earnest Christian, and do good, but alas, how often he has to confess that he knows too little of what it is to tarry with God. May God grant us the great gift of intercessory prayer and a spirit of supplication. Never let a day pass without praying for all saints; take time to pray for the Church of Christ. It is right to pray for the heathen; God help you to pray more. Also for missionaries, and evangelistic work, and the unconverted. But Paul never told the people to pray for the heathen and unconverted, but for believers. Pray, "Lord bless thy saints everywhere!" The state of Christ's Church everywhere is indescribably low, as a rule. Ask Christ to pour out afresh upon you every day the Spirit of love, for life, work, and intercession.

IMPOSSIBILITIES POSSIBLE.

In the evening the burden of prayer was Christian work in the East-End. Mr. Murray spoke some searching words on waiting upon God. Reply telegrams were read from brethren in conference at Barnet, Wakefield, and Manchester, and mention was made of the fact that a convention was also in progress at Cape Town.

Mr. Murray's address was based on Luke xviii. 27, "The things which are impossible with men are possible with God." In religion the first lesson man has to learn is that he can do nothing of himself; the second is that God can do what man cannot. Many Christians live a low life, of failure and sin instead of rest and victory, simply because they do not see their powerlessness to please God of themselves. When they come to the point of saying "I cannot," they are in the way of realising the need of Divine omnipotence to work in them the will of God. There must be an end of the flesh and self, and we must regard it as a glory to be helpless if our God is to use us. Our religious life is to be a series of impossibilities made possible and actual by God's power. If we would only learn that lesson, and surrender ourselves absolutely, we should know the blessedness of dealing with Almighty God every moment of our lives. He is able to make you rise from bed every morning, with the blessed thought, "I am in God's charge: my God is working out my life for me." Some sigh about sanctification, and pray and cry over it. There is only one doctrine of sanctification, that is Scriptural, real, and effective, and that is: "The things which are impossible with men are possible with God."

In further remarks, Mr. Murray showed that in Christian work, and in expectation of revival, our confidence must be in God and his omnipotence. Rev. E. W. Moore followed with a brief address on the surrendered life, and several friends engaged in prayer. The close of the conference was thus as solemn and stimulating as the beginning.

THE ROMAN CATHOLIC LECTURE CAMPAIGN is being carried on with untiring energy. At present, Kensington is the seat of operations, where weekly lectures are delivered in the Town Hall by Romish priests. The committee of the Protestant Reformation Society are most anxious to organise reply lectures in the same place, but unfortnnately the society's funds are too low to justify the necessary outlay. The committee have, however, arranged for a very wide distribution of Protestant tracts in the neighbourhood of Kensington, and especially on the lecture nights to the crowds attending the Romish lectures.

OUR DAILY HOMILY.

SUNDAY, OCTOBER 20.

"The cloud of the Lord by day...and there was fire therein by night."—Ex. xl. 38.

This was the cloud of the Shekinah, in the heart of which was fire, the symbol of the presence of God. Probably this fire was always present, but only visible on the background of the surrounding darkness. In the New Testament fire is always associated with the ministry of the Holy Spirit; and in Isaiah (iv. 5) we learn that in the coming time God would give, on every dwelling-place in Mount Zion, and in all her assemblies, the same cloud of smoke by day, and flaming fire by night, as had been vouchsafed to the tabernacle. What a glorious revelation is this!

The Holy Spirit brooding over each individual believer.—We are called temples of God, in which He dwells, and which He desires to fill. We should move only when He lifts, rest under his canopy, and recognise his presence as setting us apart for Himself.

The Holy Spirit resting on each home.—"Every dwelling place in Zion" must stand for the homes of God's people. How blessed it is when the home is a temple, and each inmate of the beloved circle a priest. Such homes are rare, but they are possible. Let those who are founding a new family make this their ideal.

The Holy Spirit directing and filling each assembly and believer.—As of old the movements of the cloud determined those of the tent and people, so in the Pentecostal Church the Spirit was Guide, Director, Executor. "Separate *me*...to the work to which *I* have called them." We must rely most absolutely on Him, waiting for his initiation, his teaching, the putting forth of his mighty energy. Then there will be glory and defence.

MONDAY, OCTOBER 21.

"A sweet savour unto the Lord."—Lev. i. 9, 13, 17.

How sweet the offering up of the Son was to the Father (Eph. v. 2). The burnt offering was an imperfect type of his entire devotion to his Father's will. When Jesus saw the inability of man to keep the holy law, and volunteered to magnify it, and make it honourable; when He laid aside his glory, and stepped down from his throne, saying, "I delight to do thy will, O my God"; when He became obedient even to the death of the cross, it was as sweet to God as the fragrance of a garden of flowers to us.

Let us never forget the Godward aspect of the cross. The sacrificial fire fed on every part of the sacrifice, on the inwards as well as the carcase, so did the Holy God delight to witness the spotless and entire devotion of the Son to the great work, in which the entire Godhead was so deeply interested.

There is a sense also in which our consecration to God is fragrant and precious. When we see his claims, and yield to them; when we submit to his will, and commit our lives wholly to his direction; when we offer and present ourselves to Him, keeping nothing back: his heart is gladdened, and his fire of complacency feeds on our act. Always count on this; you may feel no thrill, and see no light, but reckon on God, believe that He accepts what you give, and will accept your sacrifice with the fire of Pentecost. Who to-day will surrender to God, and become an offering of a sweet smell?

TUESDAY, OCTOBER 22.

"Fine flour, and he shall pour oil upon it and put frankincense thereon."—Lev. ii. 1.

This type is only true in its fullest extent of the blessed Master, but as we are to be conformed to his image, we may humbly take the ingredients of the meat offering as indicating various qualities in our personal character and behaviour.

Fine flour.—There should be nothing coarse-grained or rough to the touch; but all even and tender. So that however great the pressure brought to bear on us, we should meet it with perfect grace and gentleness. Jesus reviled not again, but was led as a lamb to the slaughter. David Livingstone said that the promise of Christ was the word of a perfect gentleman. This should be our character.

Oil upon.—We must be mingled with oil—that is, the Holy Spirit must have access into the secret places of the inner life, and we must have the anointing of the Holy Ghost for service. Nothing is of any value or permanence in Christian work, useful to man or pleasing to God, in which the Holy Spirit is not first.

Frankincense.—Every act of our life should emit sweet fragrance towards God. Always moving forward in Christ's triumphant procession, bearing aloft the incense—bowls of thought, action, word, filled with love and praise.

Salt.—"Let your conversation be always with grace, seasoned with salt." The words of Jesus were full of grace, and also of truth. There was a pungency and purity, and uncorruptness in his speech, which have in every age arrested the progress of the world's evil. Let us give Him our lips.

No leaven, the symbol of the rising of pride and self.

No honey, that which is merely attractive and sensuous.

WEDNESDAY, OCTOBER 23.

"A sacrifice of peace offerings."—Lev. iii. 1.

In the burnt offering the priest burnt *all*, but in the peace offering a part only was burnt, "the fat, kidneys, and caul." The inner parts were consumed as God's portion, whilst Aaron and his sons fed on the breast and the shoulder. In that feast God and the priests participated. We need not dwell now on the wonderful thought of Christ as satisfying the Divine hunger or of his suitableness to feed the Divine life in us; these will come before us in the fuller passage of Lev. vii. 28-36.

But think of the blessed feast with God. We who were once far off in wicked works and hostile imaginings, are now made nigh; we sit at God's table as his children, and hear Him say, Let *us* make merry and be glad; this my son was dead and is alive again.

We have peace with God.—We are justified by faith in Jesus. In Him we stand before God, accepted and beloved. The curse is exchanged for blessing; distance for presence; the husks of the swine for the fatted calf. There is no controversy, no need for God to avenge a violated law, no condemnation, because we are in Christ Jesus. The past is for ever under the blood, above us is the clear heaven of God's love.

We have the peace of God.—The very peace that fills our Father's heart, undisturbed by the storms of care and strife which sweep this lower world, is ours also. We sit in heavenly places; his peace, like a sentry, keeps our hearts and minds against molestation; the peace of God rules in us, bringing every thought into subjection to itself.

We have the God of peace.—According to the Apostle's fervent hope and prayer, He is with us. Not the gift, but the Giver; not I, but He; not the river only, but the source. We may well open our doors to admit such a guest, in having whom we receive the Author and Giver of concord, unity and unbroken rest.

THURSDAY, OCTOBER 24.

"If anyone should sin through ignorance."—Lev. iv. 2.

Sin is something more than that of which our conscience convicts us. Our conscience may excuse or palliate our sins, or may fail to detect them for want of proper enlightenment, or may be misled by the practices and sentiments of those around. Therefore we may do things which are grievously wrong in God's sight without realising their evil or bemoaning it.

All such sin must be met and atoned for ere God can admit us into his holy presence. Sin must be dealt with and put away, not only as it appears to us, but as it is in itself, and in the sight of the All-Holy. Hence, in the types of Leviticus, there was provision made for sins of ignorance; and the blood of Jesus cleanseth from all sin, whether known to us or not.

There is more sin in us than any of us know. If we think we have passed a day without conscious sin, we have only to wait till an intenser light is flashed on our motives and intentions, for firelight to be exchanged for electric light, and we shall see specks and flaws. If we do not actually violate known commands, there may be a grievous coming short of the infinite standard of the Divine perfection. Who shall dare to say that he has loved God with all his heart, and soul, and strength? Besides, there is always the possibility, nay, the liability to sinfulness, and this needs to be perpetually met and atoned for.

It is very needful, then, for us to be perpetually cleansed in the precious blood of Christ. We must ask to be forgiven for the many sins which we know not, as well as for those we know. The work of confession and forgiveness must therefore go on to life's end, applied to each heart and conscience by the Holy Spirit.

FRIDAY, OCTOBER 25.

"He shall confess that wherein he hath sinned, and bring his guilt offering."—Lev. vi. 6.

It is said that sometimes a soldier will come from the battle bleeding from a hidden wound which he received without knowing it. So in the rush of life we may contract defilement by touching uncleanness, or speaking rashly, which in the sight of God will leave a foul stain upon the white robe of the soul.

The presence of unconscious sin with us is the reason why often we are unable to pray or read the Word of God at night. We are aware of a certain distance, a veil, a cloud, which has settled down between us and the beatific vision. At such times we do well to examine ourselves and the past more critically, for probably we shall be able to detect the hidden cause, which, when we know it, must be confessed, and placed on the head of our guilt offering, whilst we yield ourselves to God as a whole burnt offering, in a new act of self-surrender.

But confession is all important. We must confess our sins if the faithful Lord is to forgive them. Confession is taking God's side against ourselves. It is the act of judging evil in the light of his Throne. It is like the unpacking of a box, in which one begins with the lighter things at the top, and works steadily down to the heavy articles underneath. It is the repetition in the heart of Joshua's act of calling the roll of Israel until Achan, the son of Carmi, was taken.

When the atonement has been made as touching sin "in any of these things" there is forgiveness. Dare to believe that this is so, O penitent soul, who hast made Christ's soul an offering for thy sin. Go thy way, and sin no more.

SATURDAY, OCTOBER 26.

"Fire shall be kept burning upon the altar continually; it shall not go out."—Levi vi. 13.

This is an emblem of the perpetual work of God for man.

The love of God.—There never was a time when God did not love. The bush that Moses saw gave no fuel to maintain the holy flame that trembled around it, because the love of God to Israel and to the human race demands no sustenance. Through the ages it burns and will burn; however much indifference and neglect and rejection are heaped upon it, or poured over it, like barrels of water over Elijah's sacrifice, it never goes out. It is as fresh and vigorous to-day as ever, and waits to consume your sin and mine, for God is a consuming fire.

The intercession of Christ.—As the ages pass this sacrifice retains its merit. What He did as Priest on the cross, He does as Priest on the throne. It is always "this same Jesus." What He was, He is, and will be; and as generations of saints bring their gifts to the altar, He takes them, and lifts them up to God, as the fire bears up the substances which are submitted to it. From the fire of this altar the coals were obtained for the censer, and the perpetual prevalence of our Saviour's merit, in the presence of God, makes our prayers and tears acceptable. He ever liveth to make intercession, and the fire that burnt through the long night in the Tabernacle witnessed to the undimming unwaning virtue of our Saviour's work.

The ministry of the Holy Ghost.—The fire that was lit on the Day of Pentecost burns still in the Church. There has been no intermission to its presence from the first day till now. Multitudes of unknown sects and persecuted saints have kept that fire burning in the world. It glows to-day if you will light your torch at it. On the perpetuity of its existence in our midst depends the constancy of our own love and purity and prayer. If the fire shall never go out in our hearts, if the life is indeed everlasting, it is because He lives and loves always.

INTERNATIONAL S. S. LESSONS.

OCTOBER 27.

THE CHILD SAMUEL.—1 Sam. iii. 1-13.

GOLDEN TEXT—verse 9.

AT the time when this incident occurred Samuel was about twelve years old. He was born at Ramah or Ramathaim (i. 1), about four miles north-west of Jerusalem, and thirteen miles south of Shiloh. His name means "Asked of God," and was intended as a memorial of the fact that God gave him to Hannah in answer to prayer. His mother, having received him from God, gave him back to God. From his birth he was a Nazarite (Numb. vi. 1-12; 1 Sam. i. 11). From the age of two or three years (i. 24) he lived near the tabernacle court, under the care of Eli.

Eli was nearly eighty years old, and was both high priest and judge. His home was at Shiloh, where the tabernacle was set up. He lived another twenty years, and died at the advanced age of ninety-eight years (iv. 15), having judged Israel for forty years (iv. 18). He had many excellent qualities; but one weakness of his brought serious trouble into his family, and merited the special reproof of God. His two sons made themselves vile, and he contented himself with mild reproof, and continued them in an office which their conduct disgraced (ii. 12-36).

The strength of Samuel's piety is all the more remarkable considering how closely he was brought in contact with these young men. They were like elder brothers to him. Their example and conduct contradicted all the influence of Eli. Samuel was kept in the midst of danger; and his severe temptations, instead of leading him to sin, only tended to strengthen his own character. Under the same influences which hardened and corrupted Hophni and Phinehas, Samuel grew, and "was in favour with the Lord, and also with men" (ii. 26).

Two things are in this lesson:—

I. THE CALL OF SAMUEL (1-10).—It was a call, not to conversion, but to more responsible and more exalted service. Already "*the child Samuel ministered*" (1). The kind of service a child could render was not refused because he could not do the work of a man. Lighting the lamps, opening the doors, ministering to Eli, were acts of service which God accepted. Fidelity in what you are called to do is the condition of being entrusted with something greater. "*The word of the Lord was precious*" (1), because rare. There was no one to whom the people might look for God's message. The Scriptures are a common possession to-day, and are therefore lightly esteemed by many. God sometimes takes away our blessings that we may learn to appreciate them more.

The call came at *night* (2, 3), evidently when the night was far advanced; for the lamps of the golden candlestick, lighted every evening (Lev. xxiv. 2-4), had not yet gone out (R.V.). The stillness of the hour was God's opportunity (see Job xxxiii. 15, 16). Yet the call was *not understood* (4-7). Think of the strange voice sounding on Samuel's ear, calling him by name (Isa. xliii. 1). God calls now by his Spirit, by his word, by his mercies, by painful providences—and men know not his voice.

See the patience and persistency of God. When the first call was misunderstood, He called again. Not until the fourth time did He get the response He wanted (9, 10). Yet the previous three calls had not been in vain. They had revealed the promptness of Samuel's obedience to Eli, from whom he supposed the call to come. There is no better training for obeying God than the practice of obedience to those in authority over us.

The Golden Text describes how we should respond to God's call (9, 10). It expresses readiness not only to listen, but to receive, and obey. It involves surrender of self-judgment and of self-will, and the acceptance in all things of the will of God. Take it as a daily motto text. Above all, if you have never responded thus to God, when calling you to be his, make the response now. You cannot do it too soon.

II. HIS FIRST COMMISSION (11-13). His message to Eli was substantially that which the prophet had given before (ii. 27). It was a painful burden for Samuel to deliver, and for Eli to hear. It announced a terrible judgment, which should cause horror and alarm to all who should hear of it. And that was the message which Samuel, the young prophet, was called to deliver! God would reprove Eli through the lips of the child. "It is good for a man that he should bear the yoke in his youth." A very heavy yoke was put upon Samuel in having to deliver such a message to the man he so tenderly loved.

Yet the message only announced the judgment. It was twenty years before the stroke fell. There was ample opportunity for repentance. Will Eli alter his treatment of his sons? Will they heed the warning, and turn from their sins? The mercy of God speaks the warning message early. If men refuse to heed it are they not without excuse?

For the Young.

GOOD SWORDSMEN.

THE other day I heard of some wonderful Syrian swordsmen who, to the beating of a tom-tom, perform marvellous feats in sword-fencing and practice. They are so expert in their use of the weapon that though they hold only a tiny shield of the size of an ordinary plate, they receive each of the heavily and swiftly dealt blows upon it. Faster and faster they let fly with the flashing steel; faster and yet faster they avoid its descent anywhere but on the guard. There are some points about these swordsmen which impress me as bearing upon our use of the sword of God's Spirit, which is his Word (Eph. vi. 17).

First, they *take* their swords at the word of command, and examine them keenly. They are to be used on the foe, and those who wield them know all their points, for they mean to conquer.

God says—"Take the sword of the Spirit, which is the Word of God." I wonder how many boys and girls in the United Kingdom obey that command daily? How many take it and study it, making it their own, mastering the points of what they read, so that should they meet any of their spiritual foes, they may wield the sword of victory? There is another way of taking the sword, too. When the Bible-lesson is being given in school, or when you hear the Scriptures read from the sword of God on Sunday, or in the family circle, do you take it then, making it your own, and seeking to conquer self by it?

Before these swordsmen use their swords, they see that they are *bright*—no spot of rust, no cloud of damp, no speck of dust upon them. They spend hours every day polishing and handling their swords; some binding linen round the hilt, that they may be able to hold and wield it more firmly. All this takes time, and these Syrians do not grudge giving every spare minute to the care of their beloved weapons. How much time do you give to the study of God's Word, the sword of his Spirit? Is it your delight? or do you let the dust of days accumulate upon it? A good swordsman keeps his sword bright.

Then, these Syrians are most skilled in the use of their swords. Not a false lunge or parry, not a weak or indecisive cut, not a single clumsy action as the swift strokes fly and cleave the air, and fall with unerring precision upon the shields. "The sword of the Spirit, which is the Word of God." Think of that as you put into practice its thousand precepts, yet so harmonious that they might be but one, and so are as easy to carry out as one—or accept its Divine teaching, and Him of whom it teaches; or use it to show others how they, too, may find and serve the great Captain of our salvation; or to put to flight your enemies and the enemies of Christ.

"How can I do that?" you perhaps ask.

Well, you may know those among your companions who would try to prevent you from reading God's Word, and from following its precepts; or there are the more formidable enemies in your own heart (Jer. xvii. 9; Mark vii. 21, 22), which rise up with their evil suggestions and allurements, and these must be put to flight at once and for ever, if you would grow more like to Christ day by day.

Should your schoolfellows, or even your friends, sneer in any way at your desire to live as God's child, some gentle word from the Book—a flash of the sword bearing God's name on its blade—the pointing to such a verse as, "I love them that love Me, and those that seek Me early shall find Me" (Prov. viii. 17); or "My son, give Me thine heart, and let thine eyes observe my ways" (Prov. xxiii. 26); or, "Let thine heart retain my words; keep my commandments and live" (Prov. iv. 4), may silence the thoughtless tongue, and perhaps win a soul for God. There could be no sweeter, stronger words than these, as invitations; and if you are God's child, your living according to them will "silence envious tongues," and show that you are in earnest.

And for yourself, you can put to flight the whole army of aliens to God, which seek an entrance to, or spring up in your heart, by reading on your knees, such words as these (Heb. iv. 15-16). "For we have not a High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Flash out your sword, thrust it through your most cherished sins and follies, even to the dividing asunder of the joints and marrow (Heb. iv. 12), and you will conquer. There are three verses I want you to notice on the sword—(1 Cor. x. 13) just when you think the fight is against you, and your sword-arm is growing weak, your Saviour will make for you a "way of escape, that ye may be able to bear it."

"My sheep hear my voice, and I know them, and they follow Me," says Jesus. He is watching you all the time. He will nerve your arm.

The second verse on the blade is 2 Pet. ii. 9: God, even when all the odds seem to be against us, will find a way to deliver us out of our temptations; if we call upon Him in the thick of the fight, He not only hears us, He delivers us (Ps. xci. 15-16). My third verse shows the final victory. With sword in hand, and arm nerved for the fight, you are waiting for the adversary; you have worsted him many times, as a good soldier of Jesus Christ (2 Tim. ii. 3), and you have never met him without taking the shield of faith (Eph. vi. 16); and now God says, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation." Glorious! At first He showed you the way of escape; then He Himself plucked you out of the enemy's way; and lastly, He sees how you have used that good old sword, and will permit you the warrior's rest, so that you see only the back of your foes!

The sword of the Spirit, the Word of God; the sword of Apollyon, the destroyer, which is like unto a scorpion's tail. Does it sound terrible and formidable to you? Dear child, read in the fourth chapter of St. Matthew's Gospel, how God's sword overcame the tempter. For every word the Evil One addressed to Christ, he received a slash from the sword of the Spirit, which is the Word of God. "This same Jesus" who conquered in the wilderness, is with you and me in this wilderness world. There is but one sword for us to use, all others will fail us—as those miserable contract swords failed and bent in the hands of our sailors a short time back—and our sword is God's Word. "Thus saith the Lord" will silence scoffers, disarm doubters, put enemies to flight, and by constant use so strengthen you in body, soul, and spirit that, like the Syrian swordsman, you will be able to parry every blow, and learn to smile in the face of the foe.

There is only one thing you must never do with your sword—You must not learn to fence. Fighting, not fencing—as good Richard Cecil says, "To parley is to fall"; no "perhaps" for you, step out sword in hand, as you say:—"I will love Thee, O Lord my strength. The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust...I will call upon the Lord...So shall I be saved from mine enemies" (Ps. xviii. 1-3). G.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Manchester* (Strangeways), 3 o'clock and 6.30) October 17; *Liverpool* (Gordon Hall, 3.30 and 7 o'clock), Oct. 18; *St. John's Schools, Hoxton*, Oct. 27-Nov. 1, Mr. J. S. Tyler, *Hassocks*, to Oct. 17; *Tean, near Stoke-on-Trent*, Oct. 20-28; *Acton, near Nantwich*, Oct. 29.—Mr. H. Falkner, *Thurleigh*, Oct. 20; *Riseley, Beds*, Oct. 21; *Knotting Green*, Oct. 22; *Reading*, Oct. 25; *Winslow*, Oct. 28; *Sulhamstead, near Reading*, Oct. 27; *High Beech*, Oct. 30; *Reading*, Oct. 31.—Mr. E. Hughes, *Bisley*, Oct. 20.—Mr. T. L. Sayer, *Streatham*, Oct. 23; *Forest Gate*, Oct. 24; *Beckenham*, Oct. 29.—Mr. P. Welch, at *Esher-road, Brixton*, Oct. 20-25.—Mr. W. R. Wilson, *Newcastle-on-Tyne*, Oct. 27-Nov. 1.—Mr. Goodman, *Bedford Hall, Clapham*, to Oct. 20; *Hornsey*, Oct. 27-Nov 1.

VILLAGE CHILDREN'S CARAVAN WORK.

A meeting for praise and reports of the summer work's will be held in the Centenary Hall, Bishopsgate-street, E.C., on Saturday, Oct. 26, at 3 p.m., when Messrs. Hewlett and Cutting will give accounts of the voyage of the vans.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending October 26, 1895.—Sun., Oct. 20, Exodus xii. 1-13; Mon., 21, xii. 14-28; Tues., 22, xii. 29-39; Wed., 23, xii. 40-51; Thurs., 24, xiii. 17-22; xiv. 1-14; Fri., 25, xiv. 15-31; Sat., 26, xv. 1-19.

PARMITER-STREET MISSION, BETHNAL GREEN.—Sir C. Robert Lighton, Bart., president, took the chair at a bright and well-attended meeting held on the 3rd inst., to inaugurate and seek God's blessing upon the work of the coming winter. Encouraging addresses were given by the chairman, and Revs. Dr. Hamilton, W. Adamson, and H. Oliver Allbrook. The hon. sec., Mr. G. W. L. Barraclough, asked for continued earnest prayer. The report speaks of much blessing, especially amongst the young, several having come out unmistakably on the Lord's side. The Sunday-school and mission are greatly in need of workers. Any who can help this Protestant and evangelistic work in a district surrounded with Ritualism and worldliness, should obtain copies of the report from the secretary, Parmiter-street Mission, Bethnal Green, E.

REASON OR CONVICTION?

"Settle it in your hearts!" said Jesus to his disciples. And never did He make a greater claim upon their trust than when advising them to make no preparation for their defence before tribunals of persecution. After the gift of tongues had become an established fact, Christ's demand and his promise, "I will give you a mouth and wisdom," would seem reasonable enough. But before that time, it was asking them to believe in the possibility of an experience they had never seen. Yet, while Jesus demanded this belief, He did not demand that they should believe with their reason that for which there seemed no reasons. "Settle it in your hearts!" said He.

The fact is "the heart has reasons of which the Reason itself knows nothing." But this method is not a favourite one in modern times. Reason and experiment are the methods by which many expect to reach all truth.

The Parisian rabble in their madness once erected a statue of the goddess of Reason and worshipped before it. To-day men erect no statue, yet Reason is all in all to them. "Prove all things." "What is clear is true."

But *beyond* our sight are regions unattainable, *within* our sight are facts unaccountable, and *within* ourselves is perhaps the greatest puzzle of all. If we are to settle these things by Reason, we shall have to find our highest bliss in never coming to a conclusion. We have, however, instincts enabling us to hold a great deal as true for which we can give no reason, except the feeling itself.

Just as in the beaver is placed a building instinct, and in the bee a storing instinct, so within us are deep instincts which we feel but cannot explain. There is much that we know by conviction; *spiritually* there is little we know in any other way. There is a man at prayer, He rises with a heart lightened of its burdens, with the sense of forgiveness filling him. Ask him to explain his belief that God has heard his prayer. What positive proof has he of the fact? If he attempts to argue the trustworthiness of his own conviction he can get no reasonable proof.

Reason would say: "Where in nature do you find a hint of prayer? Man alone prays. Two men pray for the same thing; an answer can only come to one. Two nations at war pray for success; only one can win." In short Reason can suggest many difficulties without removing one. But deep down in the heart there is an instinct of prayer, and men, obeying it, find the answer within.

There is a man seized with shame for sin. He has done that which he *ought* not. A conviction is in him that something is wrong. But Reason would ask how does he know it to be wrong? It would suggest that moral ideas are matters of education; that standards of right differ between nations and nations, men and men. One says Right is the useful, another that it is the pleasing, another that it is the seemly. And finally Reason would point to the fact that men like Martineau, who have made the ethical sense a life-study, have concluded that the nature of Right cannot be analysed.

But, abandoning reasoning, men find that actions bring their own witness with them as to their nature. Life by conviction does not go astray. The way to God and to right living is not through the brain. Our outlook upon both is small. Our *inlook* is wider far. Said Moses: "The things which are revealed belong unto us. The secret things to God." Some things God will keep secret, but, nevertheless, within us is the conviction that *there is* a secret, and that *He* keeps it.

Meanwhile, it is sufficient for us to live on the things which are revealed within us. They belong to us as soon as they make their presence known. The shrinking sense of shame, the sense of right and wrong, the sense of reverence and prayer—when these are felt within they can safely settle life for us. The difference between the belief into which the mind has persuaded itself, and that which is instinctively felt by us is, that *we hold* the first, and the other *holds us*. In this age of unrest, when points of view are shifting and remorseless, questioning, assailing beliefs supposed to have been well-reasoned, let us take as our "seat of authority," God within the heart. "Settle it in your hearts!" "I will give you a mouth and wisdom." "If any man be ignorant, let him ask!"

Rochford, Essex. C. B. Herbert.

HEBREW CHRISTIAN TESTIMONY.

In the October issue of *The Scattered Nation* (2d. *Morgan & Scott*) some account is given of the recent work of the Hebrew Christian Testimony to Israel, conducted by Revs. D. Baron and C. A. Schönberger. With regard to work at the Mission centre in Whitechapel-road we read:—"We feel full of joy and gratitude that we have been able to bring our 'testimony' before so many. During the last twenty-four Sabbath meetings more than 2000 Jews have listened to the message of the Gospel in our hall. How many of these 2000 Jewish souls have never before heard about Christ, or, at least, have never heard from Hebrews that this Christ is *the* seed of Abraham. The usefulness of the reading-room has been established beyond doubt. It has become in a short time an acknowledged centre for inquiring Jews. The daily Bible readings form one of the characteristic features of our testimony. Many an evening the room could not hold the visitors, and we had to sit closely packed, or open the door to let some stand and listen outside. The social condition of the people that gather round us is for the most part of such a kind, that unless we 'abound in doing good,' we cannot make headway for Christ; yea, unless we can show that the Christ we preach is at the same time influencing us to have pity on them, it is no use to proclaim Him."

Very readable notes are given of Mr. Baron's last tour in Eastern Europe; and some of the helpers say words about the work, and its difficulties and encouragements. By the way, saddening particulars are given of the advance of the Jew-hate on the Continent. At Vienna, "Anti-Semitism is certainly growing to monstrous proportions. Recently, there was a report in the papers, of a sermon preached by the Roman Catholic vicar of Weinhaus, a small place near Vienna, one of a series which this professed minister of the Prince of Peace is now preaching in his church, with a view to stir up the cupidity and hatred of the masses against the Jews. The sermon referred to concluded with the words: 'Verbrennt die Juden, zur Ehre Gottes, Amen.' (Burn the Jews for the glory of God. Amen.)" At Oedenburg a spirit of indifference prevailed. Mr. Baron's assistant looked up three Protestant pastors, with a view of obtaining their co-operation in arranging for a public meeting. "Our 'Evangelical' brethren deprecated our coming to the place to disturb the concord which existed between the Jews and the Christians, by preaching to the Jews that they must be converted and turn to Christ. The utmost they could do, after a lot of trouble and conference, was to offer us the use of their schoolroom as a place of meeting, but they could not possibly promise to be present, or in any way mix themselves up in the matter, lest the Jews, who have great influence in the town, should think that they countenanced any effort for their conversion. Alas! for dead 'Protestantism' in these parts, ashamed to unfurl the Gospel standard, lest it should offend rich Jews or unbelieving Gentiles. We accepted their offer, and then went to the Captain of Police to ask permission to hold a meeting, but in vain."

MRS. BAEYERTZ IN INVERNESS.

We have closed a most wonderfully blessed mission of eleven days, conducted by Mrs. Baeyertz, the Jewess evangelist. She came here in face of prejudice and opposition, and, notwithstanding both, God has used her to be the instrument of leading many into the Kingdom, and of arousing believers to see that there is a life higher, and more satisfying, than that they were living on the low, foggy plains of worldliness and backsliding.

Most evangelists have felt the work in the Highlands to be difficult, and Mrs. Baeyertz came prepared to find it so. Perhaps, being forewarned, she was led to place herself and the mission more utterly in God's hands, whose is the power. At any rate the power came, and she had the joy of dealing with over three hundred in the inquiry-meetings. This does not include those, both believers and unbelievers, who received blessing and did not give in their names.

The meetings opened on Sabbath, September 22, with a large meeting in the Free High Church at 3.30, and at 8.15 in the Market Hall, the largest meeting-place in the town, holding between three and four thousand people. It was filled in every part by an audience who gave the most perfect attention to a startling and solemn address on "The Unpardonable Sin." At its close many remained to be spoken with, an unusual thing for the first night of a mission here.

The Bible readings for the first week were held in the hall of the Free East Church; the second week they were in Union-street U.P. Church. All the evening meetings, except on Sabbaths, were held in the Free High Church. Day by day, and evening by evening, the interest grew and deepened, and the numbers increased, until on Sabbath, October 6th, at both afternoon and evening meetings, there was not standing room in the Market Hall.

It is impossible to convey in a notice like this any idea of the power that accompanied the preaching of the Word. Christians will not soon forget how they have been helped at the Bible readings. Yet they were quiet, clear, conversational addresses, without the least attempt at oratorical display or appeal to emotion.

The great gatherings in the Free High Church night after night testify to the fact that the old, old story has not lost its ancient power; that the lifting up of Christ crucified still draws men unto Him. One night is specially memorable, when the subject was "The Great White Throne." The hearts of the people were moved by the Spirit of God, and crowds flocked to the inquiry-room, broken down under a sense of sin, asking the old question, "What shall I do to be saved?"

The mission practically closed on the Thursday evening with a holiness meeting in the Free High Church. Admission was by ticket, yet every corner was packed. Here it was that many Christians were enabled to surrender wholly to Christ, to be filled with the Spirit, and went forth, we believe, to a life of victory by faith. As one of these said to the writer, "I have cause to bless God that Mrs. Baeyertz came to Inverness."

The outstanding feature of her method is the way she honours the Word, the Atonement, and the Holy Spirit. It is a curious fact that those most opposed to her are those who do not believe in the inspiration of the Scriptures, or in the blood of the Great Sin-offering. As we would expect from a daughter of Israel, there is no flippancy in her manner of dealing with holy things; on the contrary, there is the very greatest reverence. God has given her a beautiful voice and manner of speaking, and she is in all her actions a true Christian gentlewoman. M. Black.

Free High Manse.

EMPTY THY HEART, and God will make it full.
Look unto Him, He will thy passion cool.
Be silent, and to thee his will He'll tell.
Know nothing, then thou'lt learn to know Him well.
—*Zinzendorf.*

Rev. William Edward Cousins.

MISSIONARY TO MADAGASCAR.

The senior worker of the London Missionary Society in the greatest of African Islands is in many respects a notable man. The rare combination of simplicity and strength, lucidity and fairmindedness, have produced a man whom all are compelled to like and with whom no one can quarrel. Though the mission staff is so large and contains all types of men and women, whilst the native church furnishes still more diversities, all are on good terms with the doyen of the mission. Nor has time and experience hardened his opinions into immovable ideas. He is always ready to receive the opinions and conclusions of other people with courtesy, and give them an honest and patient consideration.

Success in that part of his work in which he has won most distinction—in linguistic studies—has not affected the humility which was conspicuous when he went as a freshman to the Missionary College, at Bedford, in 1858. Although regarded as the best Malagasy scholar, in this as in other attainments, one of his colleagues has well remarked, "I am often surprised at the ready way in which he has been prepared to take a hint from the veriest tyro in the native tongue."

Mr. Cousins was born at Abingdon in 1840, and at the time of his acceptance by the London Missionary Society was a member of Castle-street Chapel, Reading. He sailed for Madagascar in April, 1862, and took charge of the native church at Amparibé in the capital. He opened a chapel there in 1863, and in that year and the following made pastoral visits to the district of Vonizongo, about 100 miles to the north-west of Antananarivo. Returning to England in 1864 he married Miss M. A. Williams, who was a faithful helpmeet until her death last year. In October, 1865, he resumed his former duties in the capital and country around, and also occupied himself with literary work in his native tongue. A break occurred in the routine of this life when he accompanied the deputation, the Rev. Dr. Mullens and Rev. J. Pillans, to the Betsileo province in September, 1873.

Upon his return he was appointed editor of a revised version of the Malagasy Bible under the sanction of the British and Foreign Bible Society. His long study of the language enabled him to go with thoroughness into this arduous work. Its importance will be realised when we say that the Christianity of our converts in Madagascar has been described by Romanists as consisting mainly in "reading the Bible." Love for the Bible was one of the most marked characteristics of the persecuted Christians, and Mr. Cousins says, "I see no prospect of the Bible losing its supreme place in the love and esteem of the people." In his new book, "Madagascar of To-day" (*Religious Tract Society*), he tells the interesting story of how the Bible was first given to the Malagasy by Messrs. Jones and Griffiths. Though the translators were driven away the book remained; studied in secret and at the risk of life; served during more than a quarter of a century of persecution to keep alive faith in the newly-received religion. This first translation, although so honoured of God, needed revision. In almost no instance has a first translation stood the test of time.

The revision committee consisted of eight foreigners, English, Americans, and Norwegians, with three native helpers. There were Anglicans, Lutherans, Presbyterians, Independents, and Friends, and the union of these in common work gave an easily-appreciated answer to the taunts of the Jesuits, who delight to talk of "the five different religions" introduced into Madagascar by Protestants. The natives see clearly that whatever divisions exist among these missionaries, all are at one in their loyalty to God's Word, and in their desire that the churches of Madagascar should possess as accurate a translation as possible. After twelve years of continuous effort, steeped in prayer, the work was closed with a public thanksgiving service in the church which had been built at Ampamarinana (the place of throwing down), just on the edge of the precipice over which in 1849 the fourteen Christians were hurled because of their love to God's Word, and their unwillingness to renounce the Saviour that Word had made known to them.

Next in literary importance to Bible revision is the grammar of the language prepared by Mr. Cousins, the accuracy of which is its chief feature. He has also written some hymns, which the natives love and will sing for many generations to come. Besides these



labours he has had charge of the Church at Ambohipotsy and its country district of churches.

In 1876 Mr. Cousins came on furlough to England; and all will sympathise in that his present furlough, long anticipated, has a deep shadow cast over it by the death of his loving wife in this country before his arrival.

Despite his modest and quiet disposition, Mr. Cousins's public utterances have often an honesty and boldness about them which surprises the habitually timid and cautious natives, who have a wholesome fear of their despotic Government. There is good reason for this plain speaking, and a missionary justly remarks: "Mr. Cousins is thoroughly acquainted with the growth of everything tending to purity and spiritual-mindedness in the Malagasy Church, and his opinions on all questions touching the life and liberty of the churches are always listened to with the most profound respect, both by his brethren and the natives."

Mr. Cousins had as a fellow-worker for twenty years his younger brother, Rev. George Cousins, who, since 1884, has been the energetic editorial secretary of the London Missionary Society. Our friends will remember that an account of the characteristics and work of this earnest missionary was given in these pages some time ago. We rejoice to know that after a period of thirty-three years' service Mr. Cousins will be able again to exercise in Madagascar the influence of that strong and kindly personality which those intensely conservative Christians have so long loved.

THE BIBLE IN PORTUGAL.

There is great need for the Bible in Portugal, and we rejoice to hear of efforts to disseminate it there. On the one hand we learn that well-known translations are being revised, and on the other of their re-issue in attractive forms. Under the latter heading we place the great work, now nearly completed, which has for several years been coming out in parts at Oporto, under the editorship of Mr. Herbert W. Cassels, with the title *Biblia Sagrada Illustrada*. This work, in three volumes, large quarto, is a diglot, presenting in large type the old version of Padre Antonio Pereira de Figueiredo (without the Apocryphal books), and in smaller type, at the foot of the page, the Latin Vulgate. Hence it will be obvious that this edition is intended for Roman Catholics.

The object has been to produce an attractive edition. The engravings, over 3000 in number, many of them covering entire pages, are the same as were used in the illustration of the well-known "Family Bible," in English, issued by Cassell and Co. The maps have been prepared by Rev. R. H. Moreton, Wesleyan minister, Oporto, and valuable aid has been rendered by Rev. R. Stewart, Presbyterian minister, Lisbon (agent of the British and Foreign Bible Society), Canon Pope (Church of England Chaplain at Lisbon), and Mr. J. T. Morton (of London). There have been obstacles, and of these Mr. Cassels writes: "They were not so much owing to opposition from the Ultramontane party—although some of the clerical press have opposed the work bitterly—but principally limited time and funds. My wife and I habitually committed the matter to a higher Hand, and now these obstacles have practically been overcome." It is believed that, when completed, there will be much demand for the book in Brazil.

Communications regarding this large undertaking may be addressed to Mr. H. W. Cassels, 191, Mousinho da Silveira 1, Porto, Portugal.

AN AUTUMN SUNSET.

By Mary Rowles Jarvis*

Once more the land hath rest, its strivings done,
Its crown of harvest won;
The days are brief and chill,
The golden rod has faded on the hill;
But in the sunset, summer lingers still,
And shows what promise lies
Far in the rain-swept deeps of pale November skies.

Still in the woods some lovely things abound,
Where the last leaves are found,
Where lichens green and grey
Hang their crisp fringes on the empty spray,
And scarlet berries lean across the way;
While glowing brambles tell
How gaily autumn weaves her banners of farewell.

The red-brown furrows where the floods have been
Show silvery lines between;
Within them, cradled deep,
The tender nurselings of the future sleep;
And while above their rest the storm-winds sweep,
They whisper under breath,
Of hope outlasting fear, of life that masters death.

For He who wrought the lily's robe of white
Keeps its least root in sight.
Beneath his rule secure,
No flower can fade till next year's bloom is sure;
Alike through spring and fall his covenants endure
By his smile overshone,
The world rejoicing sings when summer days are one.

BANGALORE TELUGU MISSION.—We last week gave some account of the work in which Mr. G. W. Gillings is engaged in Bangalore. Friends desirous of knowing more may communicate with the British correspondent of the work, Mr. G. J. Hyde, Ingleside, Grove-road, Walthamstow.

* From Sunshine and Calm: Songs by the Way. (*Religious Tract Society.*) These poems are the pure beaten gold of thought; full of deep insight and reverent faith.

NATIONAL PROTESTANT CONGRESS.

A number of instructive papers on the controversy with Rome were read last week at the meetings of the National Protestant Congress at Preston. Rev. Charles Guest, of Burton-on-Trent, dealt with "How Rome Treats the Bible," and Rev. Dr. Kerr, of Glasgow, delivered an address on "The Influence of the Papacy in British Politics." Rev. J. B. Meharry, of London, spoke on the influence of the Papacy on the nation morally. He said that wherever the Roman principle has prevailed and occupied an undisputed field, there we would find vice and ignorance, and a phase and condition of society such as would be found under no other Christian organisation. Freedom was the *sine qua non* of moral development, and Roman Catholics were not free, for they were denied the pure Word of God.

Rev. Dr. Grattan Guinness spoke on "The Pope's Letter and Cardinal Vaughan Answered; or, No Peace with Rome." He said that when the head of the Roman Catholic Church wrote a letter condemning every good work of the Reformation, and asking them to return to what he called the true Church, they were not disposed to treat the matter lightly. One answer to this invitation must be a calm and firm refusal to bring about the outward unity of the Church by the sacrifice of truth and the Gospel. We can make no peace with Rome until she makes peace with truth. He condemned the confessional, which he said was one of the many barriers between the Protestant Church and the Church of Rome. The Pope of Rome took the place of the Father and the Son, was head of the Church and husband of the Church, and, according to his faith, had power to forgive sins and relieve souls from purgatory. He not only held this, but took the place of the Holy Spirit, and claimed to be the infallible teacher of faith and morals. In conclusion, the speaker said we cannot make peace with Rome, for Rome is at war with the Gospel.

Rev. Jacob Primmer addressed the meeting on the subject of "No Peace with Rome, because of her Cruelty and Intrigues." He said it was an insult that the question of union with Rome should be before the country, for they had heard what an abominable system hers was. Rome was waiting her chance to get a hold in England, and bargained with either political party to gain her end. Hers was not a religion, but a system of political intrigue, and one which, if adopted, would destroy the country and bring down the curse of God. He referred to the cruelties of the nunneries, and concluded by saying that they could never make peace with assassins and murderers.

At the closing meeting, Mr. S. Smith, M.P., spoke on Sacerdotalism, and addresses were delivered by Rev. W. R. Mowll, of London, and Canon Woodward, of Liverpool.

At a meeting in connection with the Women's Protestant Union, Mrs. Arbuthnot in the chair, Miss Maynard, of London, read a paper on "Conventual Life, its attractions and antidotes." She held that the best antidote to any desire to merge personal responsibilities in any human system, was to live our lives where God had placed them. Madame Lecoat, of Paris, formerly inmate of a Roman Catholic convent, addressed the meeting on the subject of the confessional, and related the history of her early life. Parents who sent their children to confession, she said, lost them, for they became the slaves of Rome; husbands, whose wives went to confession, had some one between them and their wives; and people who went to the confession had some one between them and God. At a second meeting, Mrs. Arbuthnot detailed the work of the Union, and stated that it has now 8000 members. She read a paper on "Our Children and the Italian Mission to England." Miss Rouse, of London, also read a paper on "The Protestant Woman, her Place and Power in the Home."

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THE BARNET CONFERENCE.

The multiplicity of united conferences that include all evangelical sections of the one Church of Christ, but are specially identified with none, are a happy feature of the living Christianity of to-day. While enjoying the privileges that pertain to these, we are apt to forget the origin of them; for they are a comparatively modern product. Fifty years ago such an assemblage of Christians was practically unknown. Many of the younger generation are probably ignorant of the fact that all these delightful and useful gatherings have sprung, humanly speaking, from the conference at Barnet, called together in a schoolroom there by Rev. Wm. Pennefather, of blessed and sainted memory. That was in 1856. When he moved his sphere of service to St. Luke's, Mildmay, in 1864, he brought with him the iron room which he had erected at Barnet for the growing meetings of the conference, and the annual gathering was transferred to Mildmay, where it has been held ever since. Mr. Pennefather was the second vicar of Christ Church, Barnet, an edifice erected just fifty years ago by Capt. Trotter, well known to many as an active and devoted Christian. When the conferences began at Mildmay they ceased to be held at Barnet. This year, however, the meeting has been revived, partly to celebrate the jubilee of the church, and partly as an expression of thanksgiving to God for all the blessing that has been reaped from the seed sown at Barnet by Mr. Pennefather.

The present incumbent of Christ Church is Canon Trotter, a son of its founder, Capt. Trotter, and that fact lent an added interest to the gatherings held on three days of last week. Canon Trotter presided at most of the meetings, and cordially extended hospitality to many of the friends who attended from a distance.

On Sabbath week sermons were preached in the church, having special reference to the jubilee. Many happy memories of the past were recalled, and were regarded as reasons for expecting a stream of continued blessing through future days. A preliminary meeting for prayer and thanksgiving was held on Monday evening. This and the subsequent meetings were held in a marquee erected on the vicarage lawn. Mr. Oscar Owers gave a helpful address, and much prayer was made for blessing on the three following days.

The Conference meetings proper were held on the mornings and evenings of Tuesday, Wednesday, and Thursday; the general subject being, "The Love of God in our Salvation, our Sanctification, and our Service." The chief speakers were the Chairman, Revs. Sydenham Dixon, Barnes Lawrence, G. H. C. Macgregor, W. C. Chapman, and E. H. Hopkins, Col. Morton, etc. A peculiarly interesting fact was stated by the last-named friend. It was at the Barnet Conference of 1863 that he was converted, while quartered at Aldershot. Now, as he observed, he fills at Mildmay one of the posts held there by the late Mr. Pennefather. The addresses on the main subject were very helpful and practical. In the afternoons of Tuesday and Thursday there were Bible-readings, the subject on the latter occasion being "The Second Coming of Christ." On Wednesday afternoon a missionary meeting was held when several missionaries gave accounts of work.

If it could be arranged for an earlier period in the year, we doubt not an annual conference at this bracing and beautiful northern suburb would be largely attended, and become a centre of extended blessing.

REVIVAL IN IRELAND.

In a country district beyond Newry a preaching station has been kept open by the Irish Evangelical Society for a number of years past, and worked from Newry by Rev. Thomas Whiteside. Unitarianism held sway here in former years, and was succeeded by a very general indifference to Divine things. Some four years' labours of Mr. Whiteside and friends were much blessed in awakening interest among the people, so that they came out to hear the Word of Life in increasing numbers until the place of meeting proved too small.

At this time a disused corn mill was thought of. After much prayer for guidance it was opened for Gospel services and Sunday-school work in April last. The school has grown rapidly; so has the attendance at the preaching services. Mr. Whiteside and his helpers desired to have a short series of mission services extending over four or five days, and invited Rev. R. H. Noble, secretary of the Irish Evangelical Society, to conduct the meetings. At the end of the series some professed to have found Christ, and others were evidently on the way. Mr. Whiteside carried on the mission, aided by some Christian soldiers of the Cornwall Regiment and other friends, for fourteen days longer. It was a blessed reaping time after four years' faithful service and much prayer. Night after night seekers were pointed to the Saviour, until on Sunday, October 6, the number of converts during the mission had risen to a goodly number.

Classes of converts are being formed for Christian instruction and preparation for service. A Christian Endeavour Society is organised for the younger believers and inquirers. Helper.

THE NORTH AFRICA MISSION.

This Mission held its annual meetings and farewell to missionaries at Exeter Hall on Tuesday afternoon and evening last week. The first meeting was presided over by Colonel Morton, of Mildmay; the speakers being Rev. J. G. Train, of Norwood, ane several missionaries. Miss Grissell, who had worked at Tunis for seven years, gave a very interesting account of the work carried on; she summed up the people as being "Oppressors and Oppressed." Others spoke of the different methods employed to induce the people to listen to the Gospel—medical missions, sewing classes, and schools for the women and girls; night refuges for the men, and dispensaries for both sexes. The work is carried on among Moslems, Kabyles, Jews, Spaniards, and French; but the labourers are very few for the enormous population.

At the evening meeting, Revs. James Stephens, of Highgate, and Thomas Spurgeon gave eloquent addresses, and some of the returning missionaries spoke of their work. Mr. Edwards, who had worked for over seven years in Morocco, spoke as to the slavery which is still carried on all over the country. He stated that he had seen both in Fez and Tetuan young girls sold in the market-place by public auction, where they were inspected by possible purchasers as if they were cattle—and this happens now within five days' journey of London. Seventy-two missionaries are in the field; eleven more go out in the course of a few days. Their work lies in Morocco, Algeria, the Regency of Tunis, Tripoli, the Sahara, Egypt, and North Arabia.

SLAVERY IN ZANZIBAR.—At a meeting on this subject in the Mansion House on Monday afternoon, Mr. Donald Mackenzie, the special commissioner of the Anti-Slavery Society, described the results of his mission to Zanzibar and the adjacent island of Pemba. He declared that the greater part of the slaves on these islands are held in illegal bondage, even according to Mohammedan law. Of a population of 400,000, some 266,000 are slaves. He believes that at least 6000 slaves are yearly imported thither from the mainland of Africa. He called for instant and efficient action by the British Government to prevent this horrible system. Other friends spoke.

LITERATURE FOR CHINA.

The Christian Literature Society for China was an outcome of the China Mission Conference of 1877. Its headquarters are in Shanghai, and the secretary there is the Rev. Timothy Richard, who is maintained by the Baptist Missionary Society, as his predecessor, Rev. Dr. Williamson, was maintained by the United Presbyterian Missionary Society. Mr. Richard is supported by an influential and representative committee in Shanghai. The name by which the society is known in China is, "The Society for the Diffusion of Christian and General Knowledge among the Chinese," usually shortened into S.D.K. (Society for Diffusion of Knowledge).

The general aim of the society is the publishing and distribution of books that are fitted to enlighten the Chinese as to what is for their benefit, both temporal and spiritual. So we see on their catalogue not only such books as "The Life of Christ," "The Benefits of Christianity," "The Religions of the World," "Tracts on Immortality," "Communion with God," etc., with a women and children's series, which includes many beautifully illustrated religious books, but also treatises on the benefits of railways, of machinery, electricity, of improved coinage and postal system, of mining; on Western civilisation, English law in China, the importance of international intercourse, the progress of China's neighbours, tracts against foot-binding, prize essays on subjects bearing on the development of the vast resources of the empire, and kindred subjects. The society also publishes two high-class monthlies, one *The Review of the Times*, with news of the world at large, and the latest developments of Western civilisation, as well as suitable articles of a religious tendency; the other, *The Missionary Review*, contains information for the strengthening and developing of the energies of the leaders of the native churches.

The authors of the society's books and treatises are not only missionaries but also members of the Consular and Customs Services, who, as a rule, are good Chinese scholars and keenly interested in the welfare of China. The books and tracts are sold at the bookshops of the various mission stations throughout the empire. Free grants are also made to missionaries who reside at the capitals of provinces for distribution among the thousands of *literati* who attend the examinations at these centres and at Pekin. By the liberality of a German resident in Shanghai the large work on Western civilisation by Dr. Faber has been put into the hands of all high officials. The China Merchants' Company (a native firm) have at their own expense published a fine edition of the society's works to put into the hands of those in high authority.

The funds which carry on this work are still extremely inadequate to the wide aims which the society has in view. The Chinese are only beginning to appreciate the value of such literature. The son of the late Marquis Tseng speaks of it as "a society for which we Chinese have every reason to be grateful." The Viceroy Chang Chih-tung not only reads the publications of the society regularly, but last year showed his appreciation by sending a donation of one thousand taels (£150 or so, at present rate of exchange), to the funds of the society. A few other mandarins have contributed smaller sums, while the China Merchants' Company have given two hundred taels, besides publishing and distributing one of the society's works as mentioned above. Funds from sale of books are on the increase, last year about £235 being realised from this source. As yet, however, the Chinese, as a whole, are not alive to the need of such literature, hence much gratis distribution will be necessary for a long time to come.

It is hoped by all interested in this work for China that the visit of the secretary to this country next year may result in the establishment of many more auxiliaries, and that many more individuals or churches may be led to support depots throughout the empire. The honorary treasurer in Edinburgh is Mr. J. A. Wenley, of the Bank of Scotland, and in Glasgow, Mr. James Drummond, C.A., 58, Bath-street. Either will be happy to receive contributions towards the work of the society, or any of the special objects referred to.

LETTER FROM A STUNDIST.

I have received your letter through my mother-in-law. She writes that she has received the money from you, and will forward it to me. It causes me great sorrow to leave my beloved home, and perhaps for ever, but I am resolved to go whither the Lord will lead me. Apparently I have not much longer to wander in this dreary world. Since my illness, my family have been much cast down, but they hope that Jesus, the great Physician, will soon hear our prayers and restore me perfectly, if it be his will.

Twelve days ago I gave in my petition, with the doctor's certificate of my illness, to the police. In my petition I begged for complete liberty, or if this is impossible, for permission to remove either to Baku, Batoum, Kutais, Cori, or Elizabetpol, because the rough climate has quite ruined my health. At the beginning of this month the Governor was here. Because of bad health I could not go myself, so my wife went to him, and begged for our removal, but he answered that he could not do it, and that we must apply to ——. As the Governor had heard of my sufferings, he advised us to present the petition, so I hope that we shall either be set at liberty or be removed from here.

Next to God, we thank you, and through you all our kind friends, for their love that we have so richly enjoyed for so many years. Please remember us in your prayers, that the Lord will lead us in his own way, and if it be his will, free me from my sufferings, to glorify his holy name.—

X. X. X

MORLEY HALLS, REGENT-STREET.

The "Quiet Days" here are now looked forward to each year as a preparation for the winter's work by the secretaries and workers of the London division Young Women's Christian Association, as well as many others. The gatherings were held on October 2 to 4.

The morning prayer-meeting was a time of quiet waiting upon God, the influence of which was felt throughout the day in every meeting. From eleven to twelve most helpful Bible readings were given by Colonel Oldham, in which God wonderfully prepared all hearts for his messages in the devotional hour which followed, presided over by Mrs. Penn-Lewis .

On Thursday afternoon stirring words came from several missionary sisters, some home on furlough and returning to the work, others leaving for the first time. All testified to the deep need for more workers, especially in India, where Y.W.C.A. secretaries are so sorely needed, and so much work can be carried on in English without need of foreign language. They testified also to the great joy of living with God among the heathen. Sister Lucy gave us many helping loving words.

Most interesting letters were read from some of the Y.W.C.A. workers who have gone out to India, all of which give an urgent invitation to their sisters at home to join them. Hon. Mrs. Waller, of the World's Y.W.C.A., 16A, Old Cavendish-street, W., will be glad to hear from any ladies who will respond or may like to contribute towards Y.W.C.A. work in India or Ceylon. This autumn reinforcements are being sent out. One has sailed for Darjeeling; the other sails shortly for Colombo. A call from Bombay still remains unresponded to.

UNITED HOSPITALS' MISSION.

A successful five-days' mission in connection with the London Medical Prayer Union has been held from October 7-11; meetings were held each evening at the following hospitals:—St. Thomas's, St. Mary's, London, Guy's, St. Bart.'s. The speakers were chiefly University men, among whom were Rev. W. H. Finney (Oxford) and Dr. C. F. Harford-Battersby. The meetings were well attended, the aim in all cases being to draw the freshmen especially, that at the outset of their professional career they might be led to take a definite stand for Christ. One is indeed thankful to God that at most of the great seats of medical learning, there are branches of the Medical Prayer Union, whose object is to unite men in the bonds of Christian love and sympathy to work and witness for Him. The influence of such a Union is untold.

G. N. M.

THE BURIAL OF MOSES.*

By the late Mrs. Alexander.

And He buried him in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day.—Deut. xxxiv. 6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab
There lies a lonely grave.
And no man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth—
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

Noiselessly as the springtime,
Her crown of verdure weaves,
And all the trees on all the hills,
Open their thousand leaves;
So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown,
The great procession swept.

Perchance the bald old eagle,
On grey Beth-peor's height,
Out of his lonely eyrie,
Looked on the wondrous sight;
Perchance the lion stalking,
Still shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow his funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land
We lay the sage to rest,
And give the bard an honoured place,
With costly marble drest,
In the great minster transept,
Where lights like glories fall,
And the organ rings, and the sweet choir sings,
Along the emblazoned wall.

This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word.
And never earth's philosopher
Traced with his golden pen,
On the deathless page truths half so sage
As he wrote down for men.

And had he not high honour?—
The hill-side for a pall,
To lie in state while angels wait,
With stars for tapers tall,
And the dark rock-pines, like tossing plumes,
Over his bier to wave,
And God's own hand in that lonely land
To lay him in the grave—

In that strange grave without a name,
Whence his uncoffined clay
Shall break again, and wondrous thought!
Before the judgment day,
And stand with glory wrapped around
On the hills he never trod,
And speak of the strife that won our life
With the incarnate Son of God.

O lonely grave in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him He loved so well.

* The death of Mrs. C. F. Alexander suggests the desirability of bringing before our young readers her beautiful poem, which, when first written, charmed many who are now advancing into years, and has been universally admired as literature, and as an interpretation of Scripture story.

THE BAPTIST UNION.

The Baptist Union meetings at Portsmouth began with a large and enthusiastic home mission meeting in the Town Hall. The chair was taken by Rev. C. D. Joseph, who is at present a specially prominent figure in the town. The cheers which greeted him when he rose to address the audience were evidently intended as an expression of confidence in him, and of sympathy with him in the troubles he has recently had to meet. The speech of Mrs. Bonwick was an earnest plea for the evangelisation of the villages. The sincerity of our interest in foreign missions would be proved only if we were concerned for home missions. An eloquent and rousing speech on "Some Conditions of Social Progress" followed from Rev. J. H. Shakespeare, of Norwich. His closing appeal on behalf of the Church Extension Scheme, of which he has been such an earnest advocate, moved the audience to considerable enthusiasm. The opening of the Extension Church at Blackburn was a specimen of the kind of work the scheme proposed to do, and there were opportunities for doing it in many other places. Very little time was left for Rev. W. Cuff, but he held the audience in a cheery talk about "Men, Money, and Movement."

Tuesday was devoted to the Baptist Missionary Society. If there was one cause for regret in connection with the valedictory service it was that only two new missionaries were going into the field. The addresses of returning missionaries told of fields white unto harvest; of people ready to hear and to receive the messengers; of open doors all over the world; of lonely labourers oppressed with the weight of needs which, single-handed, they are unable to meet. Two new missionaries are a very poor and unworthy response to such an appeal.

Very touching was the story told at the Zenana meeting by Mrs. T. Richards, of Shanghai. During the awful famine some years ago millions were dying only four hundred miles away from where ample stores of good grain were piled almost mountains high. The people perished, not because there was no food for them, but because there was no means of carrying it to them.

A most important point was raised by Rev. Chas. Williams in his appropriate and touching valedictory address. It is to be feared that one mistake of mission work hitherto has been that of taking too much care of our mission converts, and not showing confidence in them by trusting them with a share in the work of saving others. Among instances of the remarkable growth of missionary churches without the presence of the missionary Mr. Williams mentioned Madagascar, in which during a time of cruel and bitter persecution, when missionaries were excluded, the native Christians increased twentyfold in twenty years. The Baptist work in the Cameroons is another illustration of the same kind. In 1885, when the English Baptist missionaries were called to retire from the work, the converts numbered 285. Ten years afterwards the numbers had grown to 1355. The lesson from these facts is:—Trust the native Christians. No men ever render their best service until they are trusted. This is a lesson that has been insisted on more than once in these pages. We commend Mr. Williams's facts to the notice of all missionary committees.

The aim of Dr. Pentecost's sermon in the afternoon was to show that foreign missionary work is not a modern side-issue of the Church; and a great amount of Scripture was referred to in proof of the fact that the participation of the Gentiles in Gospel blessings was intended from the first.

PRESIDENT'S ADDRESS.

The real business of the Union began on Wednesday, when the president, Rev. J. G. Greenhough, of, Leicester, gave his address. In many respects it was one of the most remarkable addresses delivered from the presidential chair. The manner of its delivery was also remarkable. Without once consulting his printed copy, Mr. Greenhough repeated it, with scarcely a word different from what was found in the pamphlet sold at the doors. This was no mean achievement in view of the fact that the address occupied an hour and a-quarter in the delivery. The title of the address was "A Free Churchman's Thoughts about the Church." His definition of a Church was a company gathered together in the name of Christ, to worship Him, and to do his will. "There can be no question," he said, "about the consecration of the building when He condescends to enter; no doubt about the validity of the sacraments where the real Presence is enjoyed; no need of bishops when the one Archbishop presides; no want of the Holy Ghost when He breathes upon the faces of his disciples; and no longing for communion unrealised where souls are joined in mystical fellowship with Him."

The subject of Reunion, so much to the front today, has seldom been touched more wisely than in this address. The demand that the Nonconformist should accept the Historic Episcopate only showed how entirely the position of Free Churchmen was misunderstood. "We attach no value whatever to those orders which are with Churchmen of supreme importance; and we regard their solicitude in this matter as the outgrowth of an anxiety to exalt the privileges of a priestly caste." Referring to the statement of the Archbishop of Canterbury, that "our divisions are a chief obstacle to the progress of the Gospel," Mr. Greenhough replied: "In no other department would a proper division of labour be regarded as a hindrance to progress and production. The hindrance lies, not in the multiplicity of operations, but in the want of sympathy and mutual recognition among the workers. It is not our divisions that retard the Gospel, but the envies, jealousies, prides, and uncharities which men bring into them; the poverty of love and imagination which claims for a small arc of the circle all the grace which God makes to flow through the whole circumference; the ungenerous competition which cares not how it weakens its neighbour's part of the wall, if it may but strengthen its own; the personal vanities and disputes about the infinitely little which needlessly multiply congregations; the occasional malignity which puts the dissenting sanctuary and the beerhouse into the same class, and the general waste of energy which compasses sea and land to make a proselyte, when it might be moving heaven and earth to make a Christian."

The unity which means the denial of one's deepest convictions was described as worthless. There must be great beliefs in common, or unity is a mere pretence. It is of no use joining hands around an empty shrine, or marching together under a flag which means nothing in particular. We cling to those great and vital truths which have been substantially the heritage and jealously preserved treasure of the Universal Church, and only on the basis of these are we prepared to recognise communion. If men think they have a part in the Church, who have given up nearly everyone of her distinctive doctrines, who call in question the Incarnation, the Divinity of our Lord, the Atonement, and the supernatural and miraculous, it is not for us to deny their claims. We leave that to our Master's wiser judgment. But while we are ready to work with all good men in furthering moral and righteous ends, we must part company at those hallowed places where our Master meets with us, unless our lips can say in common, "My Lord and my God."

Other quotations might be given, but these are enough to indicate the character of the whole address. It was listened to throughout with the greatest interest by a large assembly of delegates and friends.

The whole of Wednesday afternoon was occupied in discussing the reply of the Baptist Union to

THE POPE'S LETTER

to the English people. The vice-president, Principal T. Vincent Tymms, had drawn up the letter, which was wise and weighty, courteous yet convincing. If we had space we should be glad to reproduce it in full. The resolution that the letter be adopted led to considerable discussion. First an amendment was carried referring the matter back to the officers of the Union, to be brought up at the meetings in spring. When this became the substantive motion, other suggestions were made, until a resolution was carried to the effect that the letter be addressed as an open letter to the Pope. To us it seems a pity that the matter should have provoked such controversy. It may be taken for granted that the enemy will make the most of the discussion, and endeavour to turn it to their own advantage. W.

CHRISTIAN EDUCATION IN CHINA.

The recent war has aroused many of the leading Chinese, and they realise that nothing but Western education and civilisation can save their nation. As Christians, we must teach them that the religion of the Lord Jesus is the only basis of all true reform. The Anglo-Chinese College, Theological school, Biblical training schools, medical work, women's training schools, boys' and girls' boarding schools, and day-schools, have had an increased attendance, are exerting a wider influence and creating a greater interest than ever before. Bright young men and women are being educated and trained for positions of influence and usefulness. Many who have already gone out from our hall, are proving themselves efficient workers.

In 1893 I had three day schools, in 1894 sixteen, and now I have just one hundred, with about 3000 pupils. Within the past six months we have brought fully 2000 children under Christian influence for the first time. They are now daily studying Christian books and learning to sing our beautiful hymns. A four years' course of study for the teachers, upon which they are to be examined annually, and a course for the pupils upon which they are to be examined quarterly, have been adopted. A pastor visits each school at least once a week for the purpose of helping and encouraging the work; he also superintends quarterly examinations. Some of my best schools are held in heathen temples and ancestral halls; where idols have been worshipped for generations, the Bible is now studied, its truths preached, the songs of Zion sung, and the God of the universe worshipped. Rev. N. J. Plumb recently dedicated a heathen temple to the worship of the True God, and the time is nigh at hand when scores will be thus transformed.

I have been obliged to refuse more than thirty urgent requests to open schools in as many different places. In eight instances the people were told that if they wanted schools they should go on and support them as far as possible themselves, and if money could be raised they should have help. The money came, but not until the schools had been opened for six months. We insist upon every pupil paying something towards the support of the schools, unless poverty compels them to live on two meals a day. The self-support will average about twenty per cent. of the expense of the schools. These schools are supported by "special gifts," and by the people here. We depend on no missionary fund, but upon God and the generosity of his people. These sources have not failed us in the past, and we believe will not in the future. Before January 1, 1896, I hope to receive pledges to support two hundred day schools, one hundred in addition to those already established.

G. S. Miner
(Methodist Episcopal Mission).
Foochow, China.

CHURCH CONGRESS AT NORWICH.

[By a Special Correspondent.]

During the last week the Church Congress has met in Norwich; perhaps its second visit to the city is a symbol of the untiring energy of the new Bishop and Dean. It would be useless and impossible to review all the gatherings of the Congress. Three simultaneous meetings have been held morning and afternoon in the largest halls of the City, besides gatherings of working men and women in the evening. The most interesting discussions were those connected with "Hindrances to Christian Unity," the "National Church," the "Second Coming of Christ," and the "Observance of the Lord's Day." It was expected that the "Authority of Holy Scripture" and "National Education" would lead to very warm debates, but there was no scene with Father Ignatius this time, and Mr. Athelstan Riley was absent.

The subject of the relation of Anglicanism to the Roman Church has undoubtedly attracted most attention. The only disorderly meeting during the week was that of the English Church Union on the Monday night, when the speech of Lord Halifax was delivered amid a hurricane of protest. In my judgment it cannot serve the cause of truth that the Protestant brigade should patrol the streets with banners emblazoned with the Smithfield fires, or that they should fill the air with violent cries of "Down with Popery."

On Tuesday morning the Archbishop of York in the opening sermon at the cathedral preached from Eph. iv. 3-6. After traversing the claims of Rome, he distinctly declared that the Church would never submit itself to Papal despotism; that the claim of supremacy had been investigated again and again, and deliberately rejected; that it was regarded as an interference with spiritual liberty, and contrary to the mind and will of Christ. The president of the Congress in his address also described the Roman claims as preposterous.

On the Thursday afternoon Lord Halifax again introduced the subject of reunion with Rome. No doubt he had a considerable following in the meeting, and, in addition to that, Englishmen always admire pluck, but the general feeling was unmistakably against him. Canon Garrett, of Ipswich, asserted that there were hindrances between the Church of Rome and the Anglican Church which nothing could remove, and which it was useless to attempt even to diminish. The audience received with loud expressions of assent and dissent his references to the "man of sin" and the "scarlet woman;" but it was left for the Dean of Norwich, with inimitable skill, humour, and decisiveness, to utter an emphatic protest against such dallyings with Rome as Lord Halifax has indulged in. Amid loud laughter, he reminded his lordship that the catechism taught that we ought to submit ourselves to our spiritual pastors and masters, and therefore before setting out on his mission to the Pope he should have expected his lordship at least to consult the Archbishop of Canterbury. On the whole, the strong Protestantism which is not yet extinct in the Church of England found a very considerable expression.

There has been undoubtedly of late years a softening of the relation between Churchmen and Evangelical Nonconformists. In the Anglican Church there are multitudes of good men who like Barnabas, when they see the grace of God, are glad, At Keswick and elsewhere those who belong to different communities kneel together on the basis of common spiritual experience and hopes. The pastoral letter of the Archbishop of Canterbury at Whitsuntide on Christian Unity—such acts of courtesy and fellowship as the reception of the Nonconformist ministers at Bishopthorpe by the Archbishop of York, and of the Primitive Methodist Conference at Durham, by Dr. Westcott, have undoubtedly fostered a disposition for peace. On the Tuesday afternoon a deputation of Nonconformist ministers presented an address to the Congress, which was read by Rev. W. A. McAllan (Presbyterian), and supported by the Rev. J. H. Shakespeare (Baptist), who had been appointed the official spokesman of his brethren. It was unfortunate that no announcement had been made on the official programme, and most of the members of the Congress were perhaps rather puzzled as to what was really taking place, but the incident made a favourable impression. The Bishop responded in most kindly terms, recognising the blessing of God which had followed the labours of Nonconformists at home and on the mission field. Later on, he emphasized the fact that "Churchmen and Nonconformists were beginning to work together more cordially for the overcoming of sin and misery."

The subject was again introduced on the Thursday morning by Canon Garnier. There were, of course, some very strong declarations that the "Historic Episcopate" and the apostolic ministry could never be regarded as an open question, but we are much more struck with the sympathetic nature of the discussion than with the expression of differences. There was little bitterness of feeling, and a marked desire on the part of some of the speakers to understand the Nonconformist position. One Churchman, Rev. H. Sutton, said that although the hindrances to unity were very great, he did not believe them to be insuperable, and he rebuked those clergymen very plainly who were as proud as peacocks if they were mistaken for Romish priests, but who would blush for shame if they were supposed to be Nonconformist ministers. No one imagined that organic union was possible in our generation, but at least there was a strong desire for a better understanding.

On the fourth day of the Congress a devotional meeting was held, at which papers were read by Archdeacon Perowne and Rev. H. C. G. Moule on "The Second Coming of Christ." It was a novel feature of the Congress, but a most fitting close. The archdeacon declared that to the Second Coming of our Lord all avenues of Christian hope and thought, of Christian work and effort, converge; and that even now, above the loud tide of human care and sin, and above the clamour of controversy, the Church could hear the long-expected cry, "Behold, the Bridegroom cometh." Mr. Moule said that the extraordinary development of missionary enterprise within the last ten years suggested that in another decade we might see such numbers of well-equipped messengers in the foreign field as to make the preparation of the way for the glorious return of Christ anything but a visionary prospect.

The least satisfactory discussion, to my thinking, was that on the "Observance of the Lord's Day." The reader of the paper, Mr. J. Murray, while conceding the value of Sunday observance, and that Sabbath occupations should not be allowed to interfere with religious worship, said that such games as golf, lawn-tennis, cricket, and football were proper games for Sunday under certain restrictions. Another speaker viewed Sunday bands and the opening of art galleries and museums with favour. It is my deliberate conviction, however, that there is the gravest danger in any practice or teaching which lessens the sanctity of the Lord's Day in the minds of the English people. I regard it as nothing less than criminal selfishness on the part of the upper classes to endanger the toilers' day of rest that they may add a little more to their abundant leisure for amusements and sports. On the other hand, if the working classes know their own interests they will maintain inviolate the English Sunday, which not only affords to them the opportunity of worship, but also protects them from a round of unceasing labour. I am not sufficiently acquainted with Church Congresses to compare this with earlier ones, but the general opinion seems to be that while not containing any very notable features it has been a distinct success.

MRS. HILTON'S CRECHE.

After another year of faithful and devoted stewardship in the service of the little ones, Mrs. Hilton has sent out her report—the twenty-fourth. With her great motherly heart, so full of practical sympathy towards those who most sorely need it, she has, "by patient continuance in well doing," for nearly a quarter of a century been able to send help and happiness into many lives and homes in East London. It gratifies us exceedingly to note that the recent appeal which our friend made to her kind subscribers was generously responded to, and that her financial burden is less heavy at this juncture than it has sometimes been. But the daily and weekly outlay goes on, and of course there is a need for constant supply, so that the good work may not suffer. We make a few extracts from the report, the perusal of which in its entirety we commend to our readers. Copies may be had from Mrs. Hilton, Shore House, Shore-road, South Hackney, N.E.:—

"Although our pathway has been among the shadows, we have been helped over many difficulties that blocked our way, and once again we are enabled to say in truth, and with deep thankfulness, that hitherto the Lord has helped us. When necessity, in the shape of some epidemic, compels us to close the Crèche, it is always a sorrowful time for both mothers and nurses. In the summer the loss of the convenience is not so severely felt, for the children can be kept out in the air; but in the winter months it means danger to life through cold, hunger, and neglect, although we never lose sight of our children, and do all we can to alleviate their condition. . . .

"One cannot help being struck with the extreme delicacy of the women who bring their children to us, and one wonders how they are able to exist from day to day. And how hopefully they work, and with what grand patience!—only earning sufficient for a bare subsistence.

"In reviewing the year's work of the Infant Home, I am happy to say that we have been enabled to alleviate much suffering, and to afford temporary relief in many sad cases. The Home has fulfilled its purpose to the extent of the means at our disposal. But how little we have done in comparison with the great and increasing needs of the neighbourhood! It is one of the saddest and most trying things in connection with this branch of the work to be obliged to refuse case after case, all deserving of assistance, and some truly heart-rending in their distress. Applications for admission continue to reach me almost daily.

"We still have several cots to be adopted, and should be glad if friends would help us in this way. Combined with the mothers' pence, £15 a year will provide for a child for one year in the Home, £10 in the Infirmary, and £6 in the Crèche.

"To those ladies who would like to help us with clothing, and are anxious to know what articles are most needed, we may mention that we are always glad to receive flannel petticoats with calico bodies, for babies from three months to two years old, print frocks and pinafores of the same size, warm frocks and petticoats, night dresses, etc., for little girls from three to eight years old, and boots and shoes for children of all ages. The Crèche and Infirmary accommodate from eighty to 100 children daily, whose ages vary from three weeks to five years. In the Home we have forty residents.

"I am looking forward to the twenty-fifth anniversary of the foundation of the Crèche, when I shall probably call friends and subscribers together to consult them as to the future of the institution. Many friends have made welcome contributions of clothing during the year, and we have also received goods for a Bazaar which we intend holding some time in February, 1896, and we trust the proceeds will be sufficient to place the institution in a more hopeful financial position."

THE BIBLE LEAGUE.

A most interesting conference, under the auspices of the Bible League, was held at Bournemouth on Thursday and Friday of last week. Six meetings were held at the Shaftesbury Hall, the audiences increasing in number at each gathering till the hall was well filled. Hon. General Ward (Christchurch), General Hutchinson, Revs. S. A. Selwyn (Vicar of Boscombe), Geo. Wainwright, and Wm. C. Minifie, and Mr. R. C. Morgan presided at the various meetings.

Powerful addresses on the "Full Inspiration of the Bible" were delivered by Rev. Talbot Greaves (vicar of Holy Trinity, Torquay), Rev. J. B. Barraclough (vicar of St. Thomas's, Lambeth), Rev. Wm. Cuff (Shoreditch), Rev. G. D. Hooper (Luton), and Rev. John Urquhart (late of Weston-super-Mare). Two afternoon lectures by Mr. Urquhart, on "Inspiration" and "The Testimony of the Monuments," were leading features.

Rev. J. Ossian Davies, of Richmond Hill Congregational Church, Bournemouth, preached a masterly discourse on the Bible, in way of preface, the previous Sunday evening; and Mr. Minifie, in Lansdowne Chapel, closed the conference with another sermon last Lord's Day evening. There is reason to believe that great blessing has resulted from the testimony to the claims of the Scriptures as the infallible Word of God. Other conferences of a like kind are about to be held at Derby, Reading, Bristol, various districts of London, and other parts of the provinces. Any information that is desired on the work and aims of the Bible League can be had from the Secretary, 10, Paternoster-row, E.C.

PROGRESS IN MEXICO.

Rev. Dr. Siberts, Methodist Episcopal missionary at Queretaro, Mexico, writing to the New York *Independent*, says:—On all sides are manifest traces of the silent but powerful influences exerted by the Gospel through missionary effort. It would be difficult to find a town in the Republic of Mexico, however remote, that has not felt this influence. I will present only one instance of a hundred that might be given. I once passed through the mountains of Central Mexico, three days' travel from any railroad, and where native races alone are found. Our Indian guide led us through a native village of thatched huts. We rather feared the people, and had no intention of making ourselves known. An old man approached us and asked for a Bible. He said, "As soon as I saw you I knew you were missionaries." No missionary had ever visited that district before. This experience could be duplicated in the most out-of-the-way places in any State in the Republic. The whole country seems to be in expectancy and waiting for the Gospel. What may be called the indirect influence of the Gospel is everywhere apparent, although the people here do not fully realise it.

Every year the demand for the Bible increases. In 1894 the American Bible Society employed fifty colporteurs, who traversed Mexico in every direction. Thousands of Bibles were given away, and 29,000 Bibles, Testaments, and portions were sold for over 8000dols. This shows that Mexicans want the Gospel and will pay for it. Gospel truths are making themselves felt even in the Government schools, where all religion is prohibited by law. Students are inquisitive, and buy our books and tracts. The Government college of the State of Guanojuato has for its motto the words of our Saviour, "The truth shall make you free." Whether they realised it or not, they have crowned Christ as the Great Teacher. God grant that they may all soon have that truth that will make them free indeed.

BARRY DOCK TENT WORK.—The gracious awakening which has taken place in connection with the tent at Barry Dock necessitates the work being continued. The recent gales have told tremendously on the tent, and it must very soon come down. We are hoping to put up soon a cheap structure, chiefly of wood, to hold some 400 people. At the least it will cost £100. Mr. John Cory has promised to give £25 if we can get the remainder. It seems sad to stop this pioneer work for a few pounds. Sailors from all parts visit these docks; their conversion is far-reaching in its results. Gerald Coultas.

19, *Romilly-road, Barry, Cardiff.*

[1014]

A STORM IN THE NORTH SEA.

The doctor now engaged in evangelistic and medical mission work on board the *Alice Fisher*, one of the four hospital ships employed by the Mission to Deep Sea Fishermen, writes as follows:—

The beautifully fine weather we experieneed at first underwent a sudden and most unexpected change last week. I have previously been through one or two smart storms in lats. 62 to 63, on one occasion losing our rudder and one of the blades of the propeller by the ice, but I never saw a sea such as I witnessed here on Friday last. Anyone who has never witnessed a storm breaking over the shallow waters of the Dogger Bank would find it impossible to form any adequate idea of the wildness, the grandeur, the fury of the scene. The surface of the dark waters was lashed and tortured into writhing and convulsive waves, which swept over our decks from stem to stern; occasionally a majestic mountainous billow would hurl its defiance against our quarter, and break right over us. Hatchways battened down, skylights on deck boarded over, and under three-reef main, a fore and mizzen sails, the *Alice Fisher* behaved admirably, and we suffered no further inconvenience than some water down the companion and a thoroughly good knocking about. There was no betrayal of timidity or cowardice in even the youngest of our crew—a lad of seventeen. Why should there be? With "Christ in the vessel" we could afford to "smile at the storm." We felt that He was standing at the helm, and above the rolling and roaring of the waves his voice whispered to our hearts, "Peace, be still."

Two men from the smack *John Brown* lost their lives on Thursday, at the commencement of the storm. They were on board here to see me about some trifling ailment only last Sunday morning, and I had an opportunity of speaking to them about Jesus and the way of Salvation—not for the first time—but oh! had I but known it would be my last opportunity, how much more earnestly might I have urged the claims of a crucified Redeemer. Let us hope that in the providence of God they came to our Bethel ship last Sunday morning not for medicine, but for a life-line by which the shore of eternal peace may have been gained.

I am glad to be on the North Sea again. I love the fishermen. I grieve for many whose lot I know to be cast in places where the temptations to evil are manifold, and the opportunities for religious improvements are but few. God grant the weather may admit of our carrying the message of his love to many a fisherman's heart this voyage—a voyage which cannot be too prolonged for me, if Christ is getting souls for his inheritance.

Alexander Stuart.

The "Alice Fisher" with the Redcross Fleet.

CONVALESCENT HOME FOR YOUTHS.

The letter of your correspondent last week leads us to say that a Home for Youths was opened on the South Coast last spiring at Lancing-on-Sea, near Worthing. Here all through the past season, to the extent of the accommodation provided, youths from twelve years upwards and a few men have enjoyed seaside rest and change at a moderate charge to their lasting benefit; many grateful letters from whom have been received. There being no subscribers' letters necessary, the benefits are open to all.

Lancing is specially suitable from its climatic advantages for winter residence, and it is hoped that by making the existence of the Youths' and Men's Home more widely known, it may be found possible to keep it open during the winter months.

A suitable plot of land has been offered on the sea front, and hopes are entertained that the present cottage may give place to a larger and more convenient Home before the ensuing warmer season. The Home is conducted on the "family" plan, the matron being an earnest Christian lady, and the Christian tone has proved most stimulating to many grown weary through the toil and burden of the way. Wm. Chorley.

6, *Clephane-road, Canonbury, N.*

MEDICAL MISSIONS.

The students of the Edinburgh Medical Missionary Society belong to all Evangelical denominations, and are largely drawn from churches outside of Scotland. The Society has supplied a considerable number of medical missionaries to the Church Missionary Society, the London Missionary Society, and other English organisations.

It is felt that an Association which provides such facilities for English students being trained for the foreign field should have a much larger support from England than it has hitherto received. Large meetings have lately been held in Southport, Preston, Birkenhead, and Chester. At the latter meeting a remarkable interest was manifested in the work of the Society. The churches and the leading medical men of the city so heartily united that the meeting was one of the largest and most enthusiastic ever held in Chester. Ireland, also, has recently received attention, with the result that great meetings were held and much interest awakened in Belfast, Londonderry, etc.

Meetings are about to be held in Bristol, Bath, Ealing, Brighton, Reigate, and other places in the south of England, and we would bespeak for the Society the welcome which its operations deserve.

MEXICO AND CHILI.

We recently announced that Mr. Walters, of the Scripture Gift Mission (84, St. Paul's Churchyard, E.C.), was sending copies of the Illustrated Spanish Gospels to Mexico City, for distribution during an idolatrous Romish festival. Mr. Walters was enabled, by the kindness of Christian friends, to send several thousand copies to different workers in the city. One of the recipients, Rev. W. H. Sloan, writes: "I can hardly tell you how grateful I am for this precious seed, which I will see is sown with care."

Pastor Neveu, of Galvarino, Chili, to whom Gospels were also sent, writes: "A good part of the copies already received have been distributed. The Chilians, except the most ignorant, who are enslaved by the priests, are ready to receive the good tidings. There is, sad to say, general hardness of heart, but the Lord can change that. The door, however, is wide open, and in all parts there are Evangelical places of worship. The Lord bless all those who have interested themselves in this work, which is so evidently according to the mind of Christ."

DOVER SOLDIERS' HOME.

The new report shows good work for the past year, with token of genuine results among the red coats. Letters from soldiers now in India and other parts testify to the blessing granted. We hear that the Home is much in need of funds. The expenditure has been increased by absolutely necessary repairs during the year, and the Home has lost several supporters by death and other causes. Those who have the spiritual welfare of our soldiers at heart will surely aid this work, which has been a blessing to many of our soldiers both at home and abroad. Communications may be made to Miss Wright, Lady Superintendent, Soldiers' Home, Dover.

THE ANNUAL REPORT of the Bible and Colportage Society of Ireland shows that colportage as an agency was never more acceptable, nor more needful than at the present moment. The churches in Ireland are now largely interested in their own agencies, and are doing excellent work, yet there are attached friends of this society in all the churches, who value it as a platform on which Christians of all the Protestant denominations can meet and work for the good of Ireland. The report tells of 83,270 families visited, 98,328 sales made, including 1,178 Douay Testaments. There were also 44,851 tracts distributed.

TONGOA, NEW HEBRIDES.—Rev. Oscar Michelsen, writing from Tongoa, New Hebrides, in July last, said: "The work for which we live continues to prosper. Do not suppose that there are not a thousand little things to try us; but these are only spiritual tonics, and things are going forward for all that. As an indication of that I may mention that three weeks ago I baptized seventy-two men and women on their profession of faith in Jesus. They were first instructed by the teachers, and then examined by myself. They had also been attending my Friday afternoon Bible-class for over a year. The Sunday before last 193 of us sat down at the Lord's table, and there was a cash collection of £13 4s. as an expression of gratitude to the Saviour.'

Letters to the Editor.

OPPRESSED ARMENIA.

Dear Sir,—Will you not appeal to *all* your readers to make constant prayer and intercession with Almighty God, that for Jesus' sake He will put forth his power to deliver the Armenians from their cruel persecutors? God hears prayer, and how often when human aid has been of no use (and the best of such is but a broken reed to lean on) has the power of God destroyed the might of the oppressor!

Will not churches and chapels and every Christian who kneels daily at the throne of grace, send up earnest petitions continually? Was ever fasting and prayer more called for than now, when those who believe on the Name of Christ are being trodden down by the heel of the false prophet? I write from feelings of pity and indignation. And there is so little help in man.—Yours in the faith,

Torquay. C. Hall.

AFTER THE CONFERENCE — TEMPTATION.

Sir,—It is a cause for deep thankfulness to see how our God is answering prayer, and stirring so many tens of thousands to seek for a far fuller and deeper experience of communion with God, as evidenced in the great number who have attended at Mildmay, Keswick, and similar conventions, and especially at the very remarkable gathering last week in the Great Assembly Hall, Mile End; and we may be sure that our God will abundantly bless the thousands who have afresh given themselves to Him.

But it may be well to give a word of warning to any who may be expecting the answer to their prayers in having a continuance of the feelings they experience, and who think that the fulness of the Spirit will be evidenced only by joyous emotion or power in the conversion of souls.

Immediately after his baptism, our blessed Jesus was "led of the Spirit into the wilderness to be tempted of the devil," and "He was there in the wilderness forty days tempted of Satan, and was with the wild beasts." Of what most of those temptations were we have no record, but we are told He "was in all points tempted like as we are." Then began that unspeakably glorious ministry which culminated in the Cross.

It is well to be reminded that blessing is of God's infinite grace to lost sinners, and that, therefore, spiritual enjoyment or spiritual power is not an outflow from "entire consecration," or "absolute surrender"; but that the "holy calling" is "according to his own purpose and grace, which was given us in Christ Jesus, before the world began," and that an act of "entire consecration" or "absolute surrender" is only a surrender by faith whereby we claim blessings which are already given us in Christ Jesus. Therefore such acts do not cause God to be willing to give blessing, but are the expression of our desire to be receivers to the full of the inexhaustible treasures of grace in Jesus.

But all faith must be tested, and as long as there is faith in Jesus, the seductions of temptation, the depression from fierce spiritual assault, may indeed harass, but will not move us from the path of obedience, and amidst conflict and storm. "It is Written" will determine our action.

We all know the glorious revelation of Jesus in the first ten chapters of the Hebrews. Then the examples of faith in chap. xi., and then the exhortations to the pilgrim life of faith and patience which close the Epistle. James immediately follows:—"Count it all joy when ye fall into divers temptations, knowing that the trying of your faith worketh patience." Peter begins with the triumphant burst—"Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us...to an inheritance incorruptible," then, "though, if need be ye are in heaviness through manifold temptations"—yet believing (in Jesus) "ye rejoice."

It is to be feared that the expectation of some has been based more on an act of "entire consecration" or "absolute surrender" on their part; and, therefore, when they have a fresh sight of their own utter helplessness, the edifice of happiness which was built on the quicksands of self-action, almost immediately crumbles away. Perhaps Peter thought that he was the Rock (*petra*) on which the Church was to be built, and that self-confidence led to the fall, which showed him he was only a stone (*petros*), and that he and others were "living stones," built on the immovable Rock of Ages.

One thought more. The Holy Ghost can never make us satisfied with ourselves, but will reveal our need, and that Jesus is the Alpha and the Omega; that "all the fulness of the Godhead dwells in Him bodily," and that we "*are* complete *in* Him," and only in Him, and that "severed from Him we can do *nothing*." Temptation is to show us our need, and so is to make us live closer. The forty years in the wilderness were "to humble thee, and to prove thee, and to show thee what was in thy heart," and it brought them to Jordan, the only way out of it, the burial of self.

"Buried with Him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

In the Epistle to the Ephesians alone believers are spoken of thirty times as being in (*en*) Christ, or God, or the Holy Spirit—that is the power for service and life.—Yours faithfully, Radstock.

MISSION AT SHOREDITCH TABERNACLE.

A series of blessed Gospel meetings have been held here by Dr. Harry Guinness. Night by night crowds came to hear "the word of the truth of the Gospel," and it was spoken in much simplicity and power. Every night the after-meetings were very largely attended, and the spirit of prayer was abundantly poured out on the people. Every night, too, there were many inquirers. These so increased as the mission went on that the vestries were not large enough to hold them, and the large hall had to be opened. Very many decided for the Lord, and will now join the Church at the Tabernacle or some other in the neighbourhood.

On Saturday night, Dr. Guinness gave his medical lecture to men only. It was a scene never to be forgotten, I only wish that those who object to such lectures could have seen what we saw and heard at the close. More than a hundred men came into the enquiry room—broken, anxious, troubled—some of them half mad to know what they could do to be delivered from self and sin. Most of them were young men, and oh, they seemed so earnest, and honest, and anxious, that we could only weep and pray. Many of them will be saved, and become useful men in our churches.

The whole neighbourhood has been roused. Dr. Guinness sent down between forty and fifty students from his training institute every day, to visit every street, court, and slum, and ask the people to come to the services. Hundreds did come as the result. The students were bright, brave, and happy, and went about the work with devotion and enthusiasm. They were intensely earnest in visiting, in the services, and in the inquiry room. What better training could they have than this in a place like Shoreditch, Hoxton, and Bethnal Green?

This has been a mission greatly used and owned by Him in two ways. First, very many Christians have been quickened and blessed; their spiritual life has been deepened. Secondly, many souls have been saved. Some who had been long seeking found the Lord, and others, who were careless and indifferent, have been moved and brought to concern and faith. I bear my testimony gladly as one who was at all the meetings and saw how the blessed work was done by Dr. Guinness and the students. I am sure other Christians will rejoice to hear of the work, and the blessing which the Lord granted to it all.

There is to be a meeting of all the inquirers and converts in a few days. Will all who read this pray that our gracious Lord will guide and bless the speakers and those who come? Mr. Cuff asks for special prayer for so important a gathering.

W. C.

EVANGELICAL PROTESTANT UNION.—At the seventeeth annual conference, held a few days ago at Manchester, Sir Robert Phayre presiding, there was a useful discussion on the study of Holy Scripture. Rev. T. W. H. Copner, of Liverpool, said that, as we look round and see men of learning and genius groping in darkness, and reading God's Word only to criticise it, and on the other hand humble Christians, hardly able to read or write, understanding the inner meaning of the sacred volume in a way which many learned men know nothing of, we can see the effects of prayerful study of the Word under the teaching of the Holy Spirit. Rev. J. G. Rainsford, D.D., rector of Dundalk, followed with a similar paper. The Bible, he said, was not a book of science as the word was generally understood. But it was a book for all ages and all classes. It wonderfully harmonises with modern science. The Bible was a message from God's heart to our hearts. There were dark places in the Bible, but we need not stay in them, but pass on to plainer. The Bible is like a legal document—a great deal depended on the right interpretation of it. The Rev. A. A. Isaacs (Bath) delivered a short speech on the same subject.

SCOTTISH NOTES.

It is stated that Professor Henry Drummond's health will necessitate his wintering at Cairo.

A new temperance organisation, entitled "The Loyal Order of United Abstainers," has been formed in Glasgow by dissidents from the Good Templars.

A correspondent of the Aberdeen *Free Press* reports the consolidation of the Free Church Secession movement in the Highlands, and asserts that it will be permanent.

Mr. James Stevenson, of Largs, has given £1000 to the Miners' Mission Fund of the Free Church, a fund started by Dr. Hood Wilson at last Assembly for supplying ordinances in mining villages.

The death is announced at Larbert Free Church Manse of the Rev. P. G. Balfour, the son of Rev. William Balfour, D.D., of Holyrood Free Church. The cause of death was typhoid fever. His ministry was attended with remarkable success, and he was very much esteemed by all who knew him.

The two Aberdeen Presbyterian Synods at their recent meetings held special conferences. The Established Synod discussed the question of Christian Life and Thought, the chief topic being "The Church and Its Creeds." The brethren of the Free Church had a meeting on Home Missions.

The usual annual Christian conference at Dumfries was held last week, and was well attended. Rev. Sir Emilius Laurie, the convener, had gathered around him a number of able speakers. A good many of the addresses dealt with the inspiration and authority of the Bible, and its paramount claims as compared with other sacred books.

A conference was held at Craiglockhart Hydropathic, near Edinburgh, under the auspices of the Christian Life and Work Committee, from October 7 to 9. The purpose of the conference was that ministers, probationers, and elders of the Church of Scotland might meet together for the deepening of the spiritual life. The subject was "Union with Christ."

The resignation of Rev. Mr. Fairweather, of the Free Church, Kinfauns, will be heard of with much regret by many who anticipated a brilliant future for the young minister at the time when he was brought so prominently forward, some three years ago, by his election to Regent-square Church, in London, and his refusal of that charge. Mr. Fairweather's health broke down some months ago, and, acting under medical advice, he has found it necessary to resign his charge, and to seek a warmer climate.

At the usual business meeting of China Inland Missionaries, held in Glasgow on Tuesday, October 8, it was arranged that the weekly Saturday prayer-meeting should in future be held from 4 to 5.30 in the Band of Hope Union Hall, 94, West Regent-street, as being more central than the previous meeting place. Any readers in the neighbourhood who are interested in the spread of the Gospel among the heathen, are heartily invited to join the assembled friends.

Arrangements are being made for the meeting of a Federal Presbyterian Council next month at Dundee. It is to be composed of representatives of the Presbyterian Church of England and of the United Presbyterian and the Free Church of Scotland. Dr. Norman Walker is to deal at the Conference with the question of "Co-operation in Christian Work," and Principal Dykes with "Worship in the Presbyterian Church." Public meetings will be addressed by Dr. Monro Gibson on "Commerce" and by Professor George Adam Smith on "Industrial Questions."

At the annual meeting last week of the Grove-street Institute, Glasgow, many interesting facts were reported. The dispensary is now equipped with every convenience for carrying on the work. Six doctors give their services gratuitously, and attend once or twice a week. The consultations last year numbered 4000, and the doctors paid over 200 visits to patients unable to leave their homes. Very closely allied to the medical department is the Lady Missionaries' Training Home, Burnbank-gardens. During the year several ladies left for the foreign mission field, others rendering valuable help in the consulting room and dispensary, and paid 3481 visits to the homes of the people. All the departments are in a very flourishing condition, and their prospects never brighter than at present.

JERUSALEM.—Mr. D. C. Joseph, of the Evangelical Mission to Israel, at Jerusalem, has been very ill. Writing on September 26, he reported much distress among the poor of the Holy City. He said: "I am thankful to say that there is every sign of rain coming soon. On the 23rd inst. we had a few drops which cheered our hearts. The poor have been asking for coppers to enable them to get a little water, but I have had neither money nor water to give. The city has been for some time without water, and a skinful has cost a *bishlick* (about sixpence in English money)."

THE Y.M.C.A.

In New Zealand the Newcastle Association supports a missionary to seamen, who reports good work.

Sydney, the premier Association of Australasia, holds its own, and is as vigorous, as active, and from all accounts as successful as ever.

The report of the North-Eastern District Union shows that during the past year ten members have gone into the mission field from the district.

Sir George Williams presided, on Thursday evening, over the annual meeting of the Peckham Rye Association, which was very successful.

A social gathering, to commence the work of the winter session, took place on Thursday evening at the Southwark Y.M.C.A. Between fifty and sixty young men attended.

The inaugural reception of the Birkenhead Y.M.C.A. was given on Thursday evening, by the president (Mr. C. J. Procter) and Mrs. Procter. It was one of the most successful ever held in connection with this Association.

The annual business meeting of the Lewes Association was presided over by Mr. Alderman C. R. Kemp. Mr. Hopkins is retiring from the hon. secretaryship, which he has held for many years, and is succeeded by Mr. J. Chandler.

The annual meeting recently held in Melbourne was marked by a spirit of thankfulness and hopefulness. Mention was made of the sore troubles of the past, but satisfaction was rightly expressed at the manifested signs of healthy life and increasing vitality.

At the annual members' meeting of the Derby Association on Wednesday evening, the secretary, Mr. A. K. Yapp, presented a most encouraging report. There is an increase on the year of eighty-nine members, and the work all round has never been in so satisfactory a condition.

The premises of the Clapham Junction Association, the old vestry hall, Battersea Rise, were formally opened by a conversazione on Friday evening. Sir George Williams presided, and was supported by Mr. Percy Thornton, M.P., Mr. F. W. Lawrence (president of the district), Revs. E. G. Gordon, G. M. Claris, J. Toone, and John Felmingham.

A seven days' mission begins on Sunday at the Bayswater Association Rooms, 172, Queen's-road, W., by Mr. Arthur Browett. Prayer is earnestly desired for much blessing. A meeting of members of the Westbourne Grove Association was held on Tuesday evening in the drawing-room of Mrs. Buller, in Porchester-square. An address was given by Mr. W. Hind Smith.

Mr. Alfred Lambert, secretary of the Ipswich Y.M.C.A. writes:—"We believe that the average attendance at our weekly Bible class during the past three months has been the largest ever recorded in the history of our Association. It certainly is a good feature of our work to find that, whilst athletics are taken up with the greatest energy, the Bible class has been so well supported. Many of the best supporters of our athletic clubs are also our best helpers in this Bible class work."

The City of Dublin Y.M.C.A. have issued a very handsome winter syllabus entitled "Around the Camp Fire." Every department of work is pulsating with new life, and no week passes but precious souls are won. Lord Radstock addressed a mass meeting for men on Sunday week. The word was with power, and much blessing followed. Mr. W. R. Lane has been secured to conduct a mission for men only during the Y.M.C.A. week of prayer (November 10 to 17). Much prayer is going up for blessing.

Rev. B. Senior, speaking at a recent conference in Sunderland, said that a fine block of buildings, rooms in which the members can enjoy themselves to their hearts' content, throwing dull care to the winds, a succession of athletic clubs to suit all tastes, plenty of lively meetings for what has been called—rightly or wrongly—spiritual dissipation, all these and more may swell the numbers of meetings held and attendances at them, but without the power of the Holy Spirit the aim of the Y.M.C.A. will not be attained.

The Editor of the "South London Y.M.C.A. Magazine" says:—"It gives me unspeakable joy to record both numerical success and soul triumphs in connection with our summer's work at Clapham. In our Sunday afternoon 'Men's Own,' and our open-air campaign, the efforts of our enthusiastic band of workers have been much blessed of God. As our Y.M.C.A. work during the season has been crowned with greater success than in any preceding summer, we hopefully and prayerfully anticipate a similar result during the winter months."

At the residence of Sir George and Lady Williams, in Russell-square, a number of ladies and gentlemen gathered by invitation on Tuesday evening to meet Mr. and Mrs. Frank J. Clark, who are shortly returning to India. Mr. Clark was for nine years honorary secretary of the Bombay City Y.M.C.A., and gave a most interesting account of the progress of the work, and of the prospects of its development under the guidance of Mr. R. D. Pringle, the general secretary sent out nine months since by the English National Council. Mr. Frank Anderson, B.A., of Exeter College, Oxford, who has been appointed by the Council to take up work amongst students in the colleges and universities of the Bombay Presidency, also delivered an address. Lord Kinnaird, Professor Gladstone, and Mr. W. H. Seagram took part in the proceedings. Mr. Henry Conder, president of the Bombay Association, is now visiting this country, but, owing to a family bereavement, was unable to attend the meeting.

SOUTH LONDON ENDEAVOURERS.

A series of meetings have been held at Brunswick Chapel, Great Dover-street, in connection with the Central South London Christian Endeavour Union. On Sunday week special sermons and addresses were preached at Brunswick Chapel, Christ Church, Westminster Bridge-road, Claylands Congregational, Miles-street Free Church, Surrey Chapel, South London Mission, Trinity-street Primitive Methodist, and York-road Congregational.

Monday evening was devoted to a meeting of juvenile Christian Endeavourers, and on Tuesday a large number of Endeavourers assembled for the first annual meeting of the Union. The president, Rev. F. B. Meyer, took the chair. The secretary, Mr. R. Parsons, read a brief report, which stated that there were fourteen societies in the Union, all of which reported good progress. Rev. F. B. Meyer, in vacating the presidential chair, said the evenings he had spent with Christian Endeavourers had been some of the happiest he had ever spent. And why? Because he found the young life in their societies rallying to the Cross of Jesus Christ. His last words to them as their president were, "Never do anything that they would be ashamed of Jesus Christ seeing," and he was sure this Christian Endeavour movement would go forward because the living God was in their midst. Rev. John Fleming accepted office as president of the Union. A stirring address was delivered by Alderman F. F. Belsey, J.P.

OXFORD NOTES.

[From our own Correspondent.]

Once more Oxford is "alive" after the Long Vacation, and the term's work will soon be in full swing. No changes of importance in the religious life have occurred since last term.

The illness of Archdeacon Palmer is a cause of deep regret throughout the city. There is no Churchman more generally known and loved, and no one whose influence is more potent for good. The latest accounts are more favourable, but the danger is still serious. Many prayers are ascending that his life may be spared if it be God's will.

Last week a very valuable and truly helpful meeting of college and branch secretaries of the Inter-Collegiate Christian Union was held at Wycliffe Hall. The object was to have conference and prayer on behalf of the work of the coming academical year, especially among freshmen. A very profitable time was spent, and the gathering will assuredly tell on the Christian work of the term.

The sermon to freshmen was preached on Sunday evening at St. Peter-le-Bailey, by Rev. W. E. Burroughs, C.M.S. Central Secretary. Some 400 men were present, and a very solemn and searching time was spent. Mr. Burroughs' message was felt to be full of power, and blessing will be the undoubted result. The number of men present was remarkable considering that the preacher was practically unknown in Oxford.

Preparations are now being made for the forthcoming Covention on October 28 to 31, when several honoured brethren will be present, including Pastor Theodore Monod, who was so greatly used of God at the original meeting in Oxford in 1874.

THE KING OF PORTUGAL AND THE VATICAN.—The Florence papers contain a statement relative to the approaching visit of the King to Rome. It appears that his Majesty's visit to Rome is not viewed favourably by the Vatican, and pressure was brought to bear by the Papal Nuncio on Queen Amelia to prevent it, but the young king wanted to visit his uncle. With a view to getting over the difficulty with the Vatican the Portuguese Ambassador in Rome proposed that a special carriage should convey him to the Vatican. He not only received no reply, but the Papal curia made it known that the great door of the Vatican would remain closed to the King of Portugal. The Italian papers remark, "King Charles was not alarmed at this 'bounce,' inasmuch as there are but few Papists in his kingdom."

TEMPERANCE NOTES.

The Earl of Carlisle, addressing the Yorkshire Band of Hope Union, said the Local Veto had been delayed but not upset.

A female inebriate at Swansea has a record of 279 convictions. At her last appearance the magistrate gave her the option of going to prison or entering the workhouse, and she chose the latter.

The members of the Manchester Women's Christian Temperance Association have unanimously pledged themselves to trade with no shop which has a licence for, or deals in, intoxicating liquors.

Canon Hicks, of Salford, preaching in Pendleton, said drink, gambling and impurity were consuming Salford, and those engaged in Christian work received little help in their work from licensing magistrates.

"Fruits hurts the sale of beer," says the Boston *Congregationalist*. "A brewer in New York says the abundance of peaches and other fruits at this season diminishes his sales by 400 barrels daily. By all ways fruit culture should be encouraged."

Dr. Norman Kerr told a recent interviewer that drunkenness was increasing at a very rapid rate among women of all classes. A few years ago women seldom entered a public-house. Now they readily do, and we have grown accustomed to the sight of drunken women of all ages in public thoroughfares.

Miss Agnes Slack has been attracting large audiences in Glasgow. On Sunday week she addressed an immense audience of over 4000 people in St. Andrews Hall, under the auspices of the Glasgow Abstainers' Union. On Monday afternoon Miss Slack spoke at a large women's meeting in St. Thomas's Wesleyan Chapel.

Many new branches are being formed of the B.W.T.A. in various places in and near London. Mrs. Aukland has addressed drawing-room and other meetings at Enfield, Tollington Park, Barbican, Highbury, Holloway, Stoke Newington, and Tulse Hill during the month: all enthusiastic and earnest, which promises well for winter work.

The Lewisham Board of Guardians has adopted a petition to the House of Commons deploring the evil effect arising from the sale of intoxicants in the production of pauperism, immorality, insanity and crime, and urging the adoption of measures for the closing of public-houses during the whole of Sunday and earlier on week days, especially on Saturdays.

A Girl's Club has been opened in Woodberry Down by the Stoke Newington "Y" branch B.W.T.A. specially for working girls, to brighten their lives and win them for Christ. A meeting was held on Thursday last in the lecture hall of the Wesleyan Chapel, High-street, Stoke Newington, by the local B.W.T.A. Mr. J. H. Raper, Mrs. Barney, and Miss Philips were the speakers.

The Inebriate Farm Home, to be opened by the B.W.T.A., is already being peopled. A large farm was secured in Surrey, and cottages are in course of erection, some being actually finished. Each cottage will represent a family circle, under the care of a sister. The inmates will be employed in poultry-rearing, fruit culture, bee-keeping, flower growing, and dairy work of all kinds. No patient will be received for less than one year. The charge will be as low as 5s. per week.

The Women's Total Abstinence Union continued its conference at Sheffield last week, when papers dealing with temperance effort were read. The advantage of police-court missions was enforced by several lady speakers. Mrs. Septimus Buss said her experience of thirty-five years as the mother of a family had proved to her that alcohol was distinctly unnecessary as a medicine. In addition to the ordinary gatherings, meetings were addressed in factories, workshops, schools, and other institutions. The meetings were well attended throughout.

The Hants County Band of Hope Union held its autumnal meeting at Christchurch. There are now eighty-six societies affiliated, with a membership of 23,000, and additions are being made weekly. A conference of Band of Hope workers was held in the afternoon, at which an address was given by Rev. E. C. Chorley, on "The Need of Definite Temperance Teaching," illustrated by diagrams. A helpful discussion followed. The Mayor presided over a crowded, enthusiastic meeting in the Town Hall, at which stirring addresses were given by Revs. C. D. Joseph, E. C. Chorley, and Miss Weston.

MR. JOSEPH'S INDEMNITY FUND.—We have already given particulars of the circumstances under which Rev. C. D. Joseph, of Portsmouth, became liable in heavy damages and costs, which friends sought to raise for him. We are glad to hear that not only has the full amount—£700—been subscribed, but a substantial surplus remains, which is partly to be used in presenting Mr. Joseph with a testimonial, and the remainder to be divided among local charities.

PERSONALIA.

Miss James, the directress of the British Syrian Mission, is obliged to resign her post on account of serious and continued illness.

Miss Cooke, Singapore.—We regret to have to record the death of this esteemed Christian worker; an obituary notice will appear in our next issue.

Mr. William Corbridge, of the Rescue and Evangelisation Mission, Sheffield, has been very unwell for two months. His wife would be glad of earnest prayer on his behalf.

Rev. T. G. Selby, author of "The Imperfect Angel," will deliver the Fernley Lecture at the next Wesleyan Conference, which will be held at Liverpool. The subject will be, "The Religion of Modern Fiction."

Rev. Dr. Moulton.—The serious illness of this well-known scholar will excite widespread regret; outside of his own denomination he has many friends. As head of the Leys School, Cambridge, he has made that flourishing institution a centre which has done much for the higher education of the children of Nonconformists.

The Gemerek Pastor.—Rev. W. A. Essery, of the Bible Lands Missions Aid Society, informs us that Marderos Ef. Kalosdyan, the lately imprisoned pastor, has been permitted to return from Constantinople to Gemerek, where he was very cordially welcomed. He will spend the winter at Cesarea, where his children can attend the schools. It is hoped that the pastor will there find employment, and no longer need the help of Christian friends.

Mr. W. R. Bradlaugh, in order to devote himself more exclusively to work among the masses, and the refutation of the infidelity of the workshop, has resigned his position on the staff of the Evangelisation Society, with which he has been associated for nearly twenty years. Friends in large centres of industry desiring his services should send to his address, 70, King's Cross-road, London, W.C. He has completed an eight days' mission among the brickmakers at Great Wakering, Essex. Rich blessing has crowned the effort.

Mr. Hugh M. Matheson, having completed fifty years of service as elder, has received warm and hearty congratulations and tokens of affection. An interesting gathering took place last week in the Presbyterian College, Queen's-square, when after an address by Sir George Bruce, in which he recapitulated the services which Mr. Matheson had been enabled to render the Church, a life-size portrait of Mr. Matheson, painted by Mr. Michie, A.R.S.A., was unveiled by Mr. Thomas Bell. A congratulatory address, signed by the Moderators on behalf of the two London Presbyteries, was read by Principal Dykes, and Rev. Dr. Thornton read the translation of an address in Chinese from the Presbytery of Swatow.

REQUESTS FOR PRAYER.—A mother, for a son who has joined the Unitarians, that he may be led to leave them and trust in Christ as his Saviour.—For blessing on a mission conducted by Mr. De Burgh Rochford, and held at the National Schoolroom, Georgeham, Braunton.—For a mission to be conducted by Mr. Henry Thorne in the New Hall, Wellington, Shropshire, from October 22 to 30.—For blessing on a mission at St. Cuthbert's, West Hampstead, October 13 to 21, conducted by the Rev. J. T. Butlin, of St. Clement's, Birmingham.—That the efforts of Nath. Soames and Chas. Gilbey be blessed among the godless thousands in Bird Fair during October.—That the Walthamstow Open-air Band be owned of God in the conversion of sinners in the Home of Industry Gospel Hall, every Sunday evening this month.—For blessing on a ten days' mission at Wesleyan Church, Brockley, Oct. 20-30.

SUFFERERS IN TRANS-CAUCASIA.—The journal *Nedelja*, of Tiflis, gives the following about the Dukhobortza (whose cruel persecution we mentioned in our last issue), who were leading the life of nomads in the Gori district: "The Dukhoboritza lead a blameless Christian life. There are neither poor nor rich amongst them. In each of their farms were kept about eight horses and a dozen oxen and cows; many of the people possessed flocks of sheep. If anyone lost an animal, it was replaced by another from a neighbouring farm. The people begin the day with prayer and song. They eat only bread, potatoes, and vegetables, milk, eggs, and butter. Kwas and water are their drink. They lived in about 800 farms in the settlement of Orlowka, but, being persecuted by the authorities, about 5000 persons emigrated. The reporter of the *Nedelja* visited a camp of 150 Dukhobortza in the pass of Borshom. No noise was to be heard; neither smoking nor alcohol was indulged in; everything was remarkably quiet, no laments were heard about their lost possessions, and the day closed, as it began, with prayers."

EVANGELISTIC NOTES.

Rev. R. Balgarnie has been conducting a mission at Barnard Castle, Durham, which closed on the 11th inst.

Mr. John H. Cook, of the Evangelisation Society, has recently concluded a summer tent mission in Kent. Much blessing has been the result.

Rev. B. Fay Mills, hopes to begin on October 22, a protracted Gospel mission in Louisville, Kentucky, for which great preparations are being made.

Mr. D. L. Moody, after a fruitful period of Gospel work at Kinsman, O., has been evangelising at New Bedford, Mass, and other places in his own State.

Magherafelt.—A seven weeks' series of Gospel services has been held in Magherafelt and the neighbourhood by Miss Wakefield, of Portadown, assisted by Rev. John Elliott and others.

Mr. Thomas Payne has been holding a three days' mission at St. John's Hall, Gloucester. The meetings were well attended, and many testified to having received great help and blessing.

Mr. Matthew Burnett has completed an eight days' United Gospel Temperance Mission in the Corn Exchange, Aylesbury. The meetings have been well attended, the addresses have been interesting, and the Spirit of the Lord has been present.

Orkney Isles.—The Edinburgh Gospel Mission evangelists, Messrs. McGregor and Crawford, have conducted for two weeks special meetings in the Free Church of South Ronaldshay. Much interest has been awakened, and souls have been blessed.

Pontymoile.—Referring to Mr. Richard Weaver's recent mission, Mr. Wintle writes: "The Lord used Mr. Weaver to the conversion of numbers of young people here. We received fifty-three into fellowship last month, fifty of whom were under twenty years of age. There is quite an awakening amongst the young."

Mr. Richard Weaver has concluded a month's mission in Glasgow, and God has wonderfully helped and blessed the work, so that every night sinners have been seeking the Saviour. His own health has been far from good, but he has had help of God, who has given him strength to go on night after night, and to preach three times on Lord's Day. He is this week holding a mission in Octavius-street Chapel, Deptford.

A three weeks' tent mission has just been concluded in Melbourn, Cambs, by Mr. Ernest Bailey, of the Evangelisation Society, whose preaching has been greatly appreciated and blessed. Numbers of God's children have testified to the good received, and not a few, we believe, have been led to a saving knowledge of Jesus Christ. The attendance all through was well sustained, and we thank God for sending this evangelist. R. A. Belsham.

Shrewsbury.—Mr. A. H. Wheeler, Sec. Soldiers' Christian Association, has concluded a successful five days' mission to young men at the Y.M.C.A. Great interest was shown in the meetings, and much blessing resulted. It was especially encouraging to see, by their regular attendance, how much the men from the depôt of the Shropshire Regiment appreciated Mr. Wheeler's addresses, and several of them were led to take a definite stand on the Lord's side. Bible-readings were given, and also an afternoon meeting on behalf of the S.C.A.—G. R. Robertson.

Mr. Henry Thorne has conducted a mission in connection with the Home for Working Girls in London, which has been greatly blessed of God. The services were held at Lincoln House, Baker-street, and at Gordon House, Endsleigh Gardens, N.W., and night after night anxious souls were directed to the Saviour. The superintendents of the Homes report that an earnest spirit of inquiry has been awakened, and that the good work begun by the Mission is still going forward. Mr. and Mrs. Thorne are now engaged in conducting United Mission services amongst the colliers and bootmakers of Hanham, St. George, and Kingswood, near Bristol, a district redolent of previous memories in connection with the devoted labours of Wesley and Whitfield.

BRITISH AND FOREIGN SAILORS' SOCIETY.—The first quarterly report of the South London branch states that meetings have been held on board ships and in the Sailors' Rest, while visits have been paid to ships in the docks and on the river, to lodging-houses, sailors' homes, and prisons. A very encouraging feature of the work is that the meetings have been attended by great spiritual power, and souls have been won for Christ. The men who have visited the Rest are sailors from various nations; Scandinavians, Germans, French, Dutchmen, Spaniards, and Lascars have here found a hearty welcome. Help is needed for the carrying on of this noble effort, tracts, magazines, and warm comforters for the sailors. Address, Mr. G. R. Hood, the Sailors' Rest, 57, Derrick-street, Rotherhithe.

OBITUARY.

MRS. J. W. KIRTON.

We regret to announce the death, on Saturday, October 5, of Mrs. Kirton, the widow of the late Rev. J. W. Kirton, LL.D., author of "Buy your Own Cherries." Mrs. Kirton, never very robust, had been ailing for some time, and her decease occurred during sleep. The funeral took place at Abney Park Cemetery, and was attended by a number of sympathising friends.

MR. JOHN GROOM, HAMPSTEAD.

With much regret we record the decease of Mr. John Groom, in his 84th year. He resided for many years at Hampstead, but the last four years were spent at Brighton. To large numbers he was known through his tracts and the text cards which he circulated widely. His sympathies were strongly Evangelical and Protestant, and many workers found in him a friend and helper. Through extremely feeble, he persevered with his tract work and correspondence almost to the last. The end was hastened by heart trouble and pneumonia. He passed peacefully away leaving a bright testimony to the sufficiency of the Saviour. The funeral took place at the Brighton cemetery on the 7th inst. H. K.

DR. CLEMENT CLEMANCE, CAMBERWELL.

By the death, at Stamford Hill, of Rev. Clement Clemance, D.D., Congregationalists have lost one of their most highly-esteemed ministers. Dr. Clemance was ordained in 1857 at Teignmouth, but his chief ministry was exercised at Castle Gate Church, Nottingham, and at Camberwell Green, from which he retired a few years ago. In 1874 he filled the chair of Moderator of the Nottinghamshire Congregational Union, and subsequently of the London Congregational Union. He was the author of a large number of works, some of which attained a large circulation. He contributed to several volumes of "The Pulpit Commentary," more especially those on Deuteronomy, the Epistles of St. John, and the Revelation. The closing years of his life were rendered somewhat anxious by the losses which he sustained through the Liberator Building Society. The funeral service takes place on Friday in Stamford Hill Church.

THE BISHOP OF CHICHESTER.

A telegram announces that the Bishop of Chichester died suddenly at Basle, Switzerland, on Monday morning. He had been spending his holidays at Cadenabbia, on Lake Como, and was on his return journey when he died. He was within a few weeks of completing his ninety-third year. Dr. Durnford was the son of a Hampshire clergyman. For many years after leaving the University he led a busy life as rector in the Lancashire town of Middleton. Dr. Durnford accepted the bishopric of Chichester in 1870. As a bishop, he has kept up the character he earned as a parish clergyman, leading an active life among his people, identifying himself with many movements, and taking a special interest in temperance work, middle-class education, and the organisation of women's work. His gifts—never blazoned abroad—to his clergy were really enormous, and he never refused to assist a really deserving case. He lived in the simplest way, and one of the Princesses, on performing some charitable function at Eastbourne, said that she was at a loss which to admire most, the Bishop's "simplicity of life or activity of limb."

MRS. ALEXANDER, LONDONDERRY.

Mrs. Cecil Frances Alexander, who, at the age of seventy-two, died at the Palace, Londonderry, on Saturday evening, after a long illness, will best be known as the author of the famous hymn, "There is a green hill far away," which has been set to music by Dr. Horsley, M. Gounod, and other composers, and has long been a favourite with the young. It was originally written for her collection of "Hymns for Little Children," published in 1848, and it has been popular ever since. Mrs. Alexander, who was a daughter of Major John Humphreys, of Miltown House, country Tyrone, was born in 1823, and the first of her collected publications, "Verses for Holy Seasons," with a preface by Dr. Hook, was issued when she was twenty-three years old. The "Hymns for Little Children" followed two years later, and two years afterwards, that is to say in 1850, Miss Humphreys became the wife of Dr. Alexander, now Bishop of Derry and Raphoe. Then, in 1853, followed her "Narrative Hymns for Village Schools;" in 1854 "Poems on Old Testament Subjects"; in 1858 "Hymns Descriptive and Devotional"; and in 1859 the "Legend of the Golden Prayer." In all Mrs. Alexander wrote nearly 400 hymns, the most successful being those for children, and among them that beautiful hymn "Up in Heaven," which Sir John Stainer has set with such simple melodiousness.

The Book World.

THE ROMANCE OF HOME MISSIONS.

PIONEER WORK IN A GREAT CITY. By John Hunt. (2s. *Partridge & Co.*) Well-nigh forty years' labours in the poorest and most God-forsaken corners of London have furnished the writer with abundant material for a singularly interesting book. What London slums were when Mr. Hunt commenced work in 1858 will scarcely be credited by those who only know them as they are now. The quiet work of the London City Mission is shown in these graphic chapters to be telling, and that often in the most unexpected quarters. Some of the encounters recorded are certainly startling, but tact, coolness, and faith in God carry the missionary safely though. It is verily the romance of home missions, and ought to awaken fresh interest in the work of the Society whose efforts it so vividly illustrates.

A NEW TESTAMENT HELP.

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST. Translated from the Greek into Current English by Ferrar Fenton. (2s. 6d. upwards. *J. S. Dodington*, 62, *Upper-street, N.*). It is some years since Mr. Fenton brought out the Pauline Epistles in the language of to-day. The corresponding section of the present work evinces distinct improvement, and the entire New Testament shows that much care has been expended upon the enterprise. If there is room for difference of judgment among scholars as to details of translation, so also there is room for difference as to what expressions shall be included as "current," or excluded as obsolete or archaic. Hence many who will read Mr. Fenton's version will have their own ideas as to its excellencies and defects; and in our judgment it has both these. On the one hand, idioms have been resolved and their true force made apparent; and, on the other, important words have been rendered so variously at different times as to afford a very confused idea of the Divine teaching. Beyond this there are Oriental idioms still unexplained, and significant niceties of distinction for which one looks in vain. The enterprise, however, was a great one, and we trust the translator will be able in successive editions still to improve the work. Every page is bright with striking renderings, familiar texts being made to yield new meanings and fresh instruction in the free and forcible speech of common life.

ANNUAL VOLUMES.

HOME WORDS is an old friend. The new volume contains a story, "Jack of all Trades," by T. S. Millington, and many illustrated sketches and articles. Like its companion serials, conducted by Rev. Charles Bullock, this is filled with wholesome reading, sound in Evangelical purpose. (2s. *Home Words Office.*)

THE QUIVER makes an admirable volume. The varied contents include portraits and sketches of well-known men and women, accounts of Christian work at home and abroad, articles on the life of the penniless poor, and Scripture lessons for school and home. Then there are several complete stories—some of them short, others in serial. Here is reading for all for a good time to come. (7s. 6d. *Cassell & Co.*)

STORY BOOKS.

IN THE DAYS OF KING GEORGE. By Lieut.-Col. Percy Groves. (1s. 6d. (*Cassell & Co.*) A rollicking Franco-Irish tale of military adventure, full of movement and humour.

DOG STORIES FROM "THE SPECTATOR." (5s. *T. Fisher Unwin.*) Every lover of man's best animal companion, the faithful dog, will read these stories with delight. Some of them will appear rather apocryphal to the sceptically inclined, but in the case of many the experiences of the reader will confirm the accounts given of canine sagacity and intelligence.

A VICTORY WON. By Annie S. Swan. (5s. *Hutchinson & Co.*) Fifeshire has received much attention of late from popular writers, and Annie Swan is in the fashion in planting the scene of this tale on the coast of the Firth of Forth. The story itself is vigorously told, and carries its solemn lesson with it. We think some of the northern illustrations are considerably idealised.

ALL MEN ARE LIARS. By Joseph Hocking. (3s. 6d. *Ward, Lock & Bowdon.*) We feel disposed to utter with reference to this cleverly written but ill-tasting narrative the aspiration of a reviewer, expressed a few days since.—"We wish the writer would give us a story about things that are lovely, and of good report." Christian talewrights, at any rate, should feel it incumbent on them to do so in this age of literary degeneracy.

FROM MESSRS. PARTRIDGE & CO.—This firm maintains a good position as providers of story books for young people. Their new shilling series of illustrated narratives, with bright and striking covers, make excellent prizes or additions to Sunday-school libraries. UNDER THE BLOSSOM, by Margaret Haycraft, is a homely tale of fidelity to duty rewarded. ALWAYS HAPPY, by Jennie Chappell, is a true narrative, illustrating work among the blind. JIM'S DISCOVERY, by T. M. Browne, tells of life experience in Southern California. BRAVE BERTIE, by E. C. Kenyon, is an inspiriting tale of youthful heroism. THREE RUNAWAYS, by F. Scarlett Potter, is a diverting account of childish escapades and their consequences. LETTY; or, The Father of the Fatherless. By H. Clement; LOVE'S GOLDEN KEY. By Mary E. Leslie. (9d. each.) A couple of wholesome and readable tales (illustrated) about young folks and for young folks.

THE SERVANT OF CHRIST, by Archdeacon Sinclair, has been issued in a cheaper form. The pages treat, in a frank and useful way, important points in the character and conduct of Christians in the present day. (*Elliot Stock*).

SALVATION AND SERVICE. By Rev. George Everard. (3s. 6d. *Nisbet.*) A series of fitting papers on grace and godliness from a pen that has already done yeoman service in the domain of practical Christian life. Most of these talks are addressed to young Christians, but some are of an evangelistic character.

A POPULAR HANDBOOK TO THE MICROSCOPE, by Lewis Wright, is a charming introduction to the study of nature. With scientific precision and untechnical plainness, the author explains some of the marvels which the microscope brings to view, and his book, which is abundantly illustrated, will prove of real service to those who desire to begin investigations in this line. (2s. 6d. *Religious Tract Society*).

BIBLICAL CHARACTER SKETCHES. (3s. 6d. *Nisbet.*) Amongst the authors are Dean Farrar, the Bishop of Ripon, Revs. H. C. G. Moule, James Baillie, F. B. Meyer, James Stalker, Hiles Hitchens, E. A. Stuart, and Thain Davidson, who contribute capital sketches of Old Testament characters. These may be warmly commended, but there are other chapters by other pens hardly to be regarded as safe guides.

LIGHTHOUSES: Their History and Romance. By W. J. Hardy, F.S.A. (2s. 6d. *Religious Tract Society.*) An entrancing book for all who, sailing our rock-bound coast, have watched the gleaming lights which tell of deadly peril. The story of how these beacons were first erected, of the oft-repeated failures, and of the long fight with the pitiless sea, is well told, and admirably illustrated. The volume is alike informative and pleasing.

MORNING SUNLIGHT. By Charlotte Murray. (3s. 6d. *Nisbet & Co.*) A series of devotional daily readings for a year, bearing on the believer's every-day life and walk, and illustrated by verses from Miss Murray's flowing pen. We welcome heartily this volume, and wish it the general acceptance it well merits. We cannot pretend to have yet read all the year's portions, but those we have read have impressed us as healthful, and likely to be of real spiritual service to many.

DESULTORY RETRACINGS: A Personal and Family Record. By Catherine Jacson (6s. *Well, Gardner, Darton & Co.*) These retracings were penned for the perusal of friends. They form a volume which many will read with interest. The author comes of the Lancashire family of Formby, and notable persons are mentioned in the course of her reminiscences. Some of her remarks on religion, suggested by the Tractarian movement, which she followed with care, show keen observation and excellent sense.

THE TREASURY OF DAVID. By the late C. H. Spurgeon. Part I. (1s. *Passmore & Alabaster.*) Mr. Spurgeon's famous exposition of the Book of Psalms needs no introduction to our readers, over 120,000 volumes having already been sold. The cost is, however, to many a serious obstacle, hence the publishers have resolved to bring out the whole series in monthly shilling parts. We doubt not many will avail themselves of the opportunity of securing this work, which is a veritable mine of spiritual wealth, a treasury full of most precious things.

A VISIT TO BASHAN AND ARGOB. By Major Algernon Heber-Percy. (7s. 6d. *Religious Tract Society.*) Canon Tristram tells us in a prefatory note that this book describes a dash made into a well-nigh unknown and impenetrable region, whose history goes back to the earliest ages, but which is now given over to Bedouin bandits. The existence of a few scattered Druse colonies made it possible for the present party to penetrate the region, and take hasty "snap-shots" of the stones and ruins. The descriptive pages are full of deep interest and Biblical illustration, yet they cannot fail to arouse a longing that ways and means might be found for a more thorough and searching survey of this mysterious region.

LIFE CAMEOS. By Rev. Dr. Campbell, F.E.I.S. (5s. *Partridge*, London; *Religious Tract and Book Society*, Edinburgh). Here is a work to fire the imagination and make the blood course more quickly in the veins of every true-born Perthshire man. The writer is certainly an enthusiast, but few will deny that he shows good grounds for his enthusiasm in the romantic character and stirring history of Strathtay. It is not, however, all history and enthusiasm; the purpose of the author is rather by means of these to introduce certain humble and unknown "mothers in Israel," and show how by the grace of God their patient home teaching was the means of sending out noble and useful sons to do good service in the cause of Christ.

THE POETS' BIBLE, edited by Rev. W. Garrett Horder, is an attempt to set forth the great scenes and characters of Holy Scripture, in the words of the poets. The work is in two substantial volumes, and evidently much care has been expended upon its compilation. The Old Testament volume is already in its second edition, and that relating to the New is in its third. Not only is the cream of Biblical poetry gathered into these valuable volumes, but there are frequent references to other poems to be found in the more accessible works of our rich literature. The selections have been made as poetry, so there is a great variety of thought in the pages. Preachers and teachers will find ideas in these volumes, as well as apt verses with which to strengthen and enliven their addresses. (*Ward, Lock & Bowden*).

TITUS; A COMRADE OF THE CROSS. By F. M. Kingsley. (3s. 6d. *Hodder & Stoughton.*) No one can read the author's appendix on the purpose of the book, without feeling that it springs from a genuine desire "to preach the Gospel of Jesus: to present his life upon earth in such a way as to give fresh interest to 'the old, old story.'" Since the appearance of "A Prince of the House of David," many attempts, down to "Barabbas" and "Ben-Hur," have been made to lend a realism to the Gospel narratives, which still to us commend themselves best in their own simplicity and dignity. In the present "tale of Christ," his own words are quoted when He is shown to speak. The story is that of a Jewish lad stolen from Caiaphas's family, brought up by a bandit, coming into contact with Jesus, forced to follow Barabbas, caught, condemned, crucified with Jesus, and on the cross confessing and praying to Christ. It is therefore an attempt to make realistic the story of the penitent thief. Mrs. Osman Thomas's graphic full page illustrations lend vividness to the narrative.

THE TEACHING OF JESUS. By Dr. R. F. Horton (3s. 6d. *Isbister*), is an attempt to popularise a method of New Testament study, which has given birth to a number of well-known works during recent years. Though the book is but a sketch, the style is provokingly pretentious; from the preface, where the author speaks of the "unhappy delusion of the Church that it knows the teaching of Jesus," to the last chapter, in which it is declared that "Jesus permits Himself some obscurity" in his doctrine of the resurrection, this feature is apparent. The Messiahship of Jesus seems to be suspended from a "unique consciousness"; perplexing questions are paraded to no good or useful purpose; and limitations and qualifications abound. One important item in the teaching of Jesus took the form of a promise to his disciples that the Spirit of truth would guide them into all truth. This seems to have escaped Dr. Horton's notice; surely it were sufficient rebuke for a method which openly discounts the Apostolic writings. For instance, with regard to the death of Jesus, Dr. Horton says: "It is a difficult task to isolate the ideas of Jesus, and to think of his death simply from his own point of view. But when we succeed in doing so, we become aware that not even John and Paul *fully* apprehended his thoughts, while all subsequent interpreters have been hampered by the supposed necessity of approaching his ideas only through the interpretations of these and the other Apostles." Our only remark on this is that though the Apostles had but a limited apprehension, we prefer their interpretation of Christ's words to that of moderns whose boasting so often outruns both knowledge and judgment.

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[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

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Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Mr. James Eyres, the Liverpool evangelist, conducts missions and supplies pulpits throughout the kingdom (without fee). Preference given to poorer churches of any sect. Address, care of Y.M.C.A., Mount Pleasant, Liverpool; or 37, Hawarden-avenue, Liverpool.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Meetings for Men.—Christian Evidence lectures or evangelistic missions conducted in any part of the United Kingdom. Address, Mr. W. R. Bradlaugh, 70, King's Cross-road, London, W.C.

Special Addresses to Christians, Evangelistic Services, Gospel Temperance Missions.—Mr. William Forbes desires all letters and telegrams may be sent to his residence, 71, Tollington-road, Holloway, London, N. Pulpits supplied.

Rev. Sholto D. C. Douglas will preach in his old church, All Souls, Langham-place, W., on Sunday morning next.

Harley House, Bow, E.—Missionary prayer meeting every Friday during the winter session at 3.30. Friday, October 18, farewell to Miss Apps, leaving for South Africa.

House of Rest, 10, Finchley-road, N.W.—Fri., Oct. 18, meetings at 3, 6, and 7 p.m.; prayer for outpouring of the Spirit upon all God's people.

Percy Institute, 18, Percy-circus, W.C.—Special address by Rev. J. A. Bevan, on Friday, October 18, 8.30 p.m.

North London Branch Protestant Alliance.—Annual meeting, Holloway Wesleyan Church, Caledonian-road, N., Monday, October 21, 7.15 p.m.

Homes for Little Boys, Farningham and Swanley.—Queen's Hall, Langham-place, W., Saturday afternoon, October 26, Earl Compton presiding.

Church Pastoral Aid Society.—Annual meeting, Friday, Oct. 25, Sion College, at 3.30. L.H.M.U., Exeter Hall, at 7 p.m., public meeting.

Protestant Reformation Society. — Monthly prayer meeting, October 24, address by Rev. F. A. C. Lillingston, in the Committee-room, 20, Berners-street, W.

Evangelistic Mission.—Kilburn Hall, Kilburn-gate, N.W., Sunday, at 7, Mr. P. Mallinson; Willesden Hall, Willesden-lane, N.W., Sunday, at 11 and 7, Mr. W. T. Main.

Metropolitan Music Hall.—Sunday, 6.30 p.m. Address by Chas. Cook.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. H. W. Taylor.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Mr. J. B. Wookey; 3 p.m., P.S.A.

Talbot Tabernacle, Notting Hill, W.—Sunday, 11 a.m. and 7 p.m., Mr. W. Lancelot Holland.

Conference Hall, Mildmay Park, N.—Sun., 3.30 and 7, Mr. P. S. Badenoch.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. Walter Notman.

"Living Waters" Missionary Union.—Valedictory meeting, Exeter Hall, Tuesday, October 22, at 3.30 p.m., farewell to Miss Williams of the C.I.M.

Special Religious Services in Theatres, Halls, and Mission Rooms.—Sunday, October 20.—Agricultural Hall, Upper-street, Islington, at 3.30, Rev. Robert Wylie; 7, Mr. Job Williams. Ealing, Shaftesbury Hall, at 7, Mr. Cromwell. East Ham Public Hall, at 7, Mr. Flew. Grand Hall of Varieties, Clapham Junction, at 3 and 7, Mr. T. C. Chadwick. Homerton Hall, High-street, at 3, Mr. Charles Button; at 7, Mr. T. Hickson. Morley Hall, Mare-street, Hackney, at 7, Mr. Charles Button. Pavilion Theatre, Whitechapel, at 7, Mr. Geo. Nokes. Queen's Theatre of Varieties, Poplar, at 7, Mr. William Coates. Shoreditch Town Hall, at 3.30, Mr. Geo. Nokes.

Coming Conferences.

St. James's Hall, W.—On Deepening of Spiritual Life, Friday, Oct. 18, at 11 a.m., and 3.30 and 7 p.m.

Deepening of Spiritual Life.—Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

Quarterly Conference of the P.T.C.A. (Senior Branch), on Tuesday, Oct. 22; Prayer-meeting, 3 to 4; Conference, 4 to 5, Rev. E. J. Hamilton, of Bath, will give addresses at 5 and 8.15.

Rev. Andrew Murray will hold a three days' convention for the promotion and quickening of spiritual life, in Regent's-square Presbyterian Church, near King's Cross, Nov. 20, 21, and 22.

NORTH AFRICA.—A correspondent writes:—May we ask very earnest prayer for the missionaries in Tangier, North Africa? A recent letter from one of them says: "You have simply heard nothing of how bad the cholera is. It broke out among the Moors, but has spread to Jews and Spaniards. Now, on the average, twenty die daily, while at Tetuan, two days' journey from here, they are dying (report says) at the rate of 100 a day. All day long I am out nursing and doctoring cholera patients, and take quite a small dispensary in my basket." Many of the people are starving, and the missionaries are trying to meet somewhat the awful need.

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Besides these, he had known of other cases, which had received great benefit; and, although he could not allow me to publish his name, he is quite willing that anyone interested should be privately referred to him.

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7.30 p.m.
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USEFUL HELP wanted for elderly lady and gentleman, thoroughly domesticated, for housework and cooking. Servant kept. Christian, abstainer.—State age, remuneration required, to Mrs. H., Devonshire Villa, Bathwick Hill, Bath. c8000

MOTHER'S HELP or nursery governess. Three children, youngest nearly 4, eldest goes to school. Servant kept.—Mrs. WYATT, 8, Southbourne-terrace, Bournemouth. c8015

A LADY NURSE or nursery governess wanted to take entire charge of four children, the youngest nearly four. The two older ones go to a kindergarten. No menial work.—Apply, Mrs. D. G. LAW, 6, Clifton-villas, Bradford, Yorkshire. c8096

A HOSPITAL-TRAINED NURSE is wanted for a country district in a healthy locality, not far from London. She must be in good health, and be a member of some Evangelic l Church, and be able to bring references.—Apply on Friday, between 11 and 1 o'clock, to Mrs. LEONARD, 2, Adelphi-terrace, Strand, W.C. c7985

TRAINED NURSE wanted, to visit members of P. S. A. and their families. Used to Christian work.—W. BROWN, 8, Victoria-street, Barnsley. c8004

A FEW VACANCIES FOR PROBATIONERS.—Candidates must be educated gentlewomen, members of some Evangelical Church and total abstainers. Age from 21 to 28. No premium charged. Applications, enclosing photo (without which a reply will not be sent), addressed to THE MATRON, Her Majesty's Hospital, Stepney, London, E. A personal interview necessary in every case before engagement. c8037

VACANCY FOR A PROBATIONER.—Required at once, an educated Christian gentlewoman. Age not under 23.—Apply, by letter only, with full particulars, to Miss DAVIDSON, Friedenheim, Upper Avenue-road, London, N.W. A personal interview necessary before engagement. c8040

LAUNDRY MATRON.—Wanted, Nov. 17, Christian woman or lady to teach laundry work in small Rescue Home in country. Testotaller. Salary to commence, £20.—Apply, B., 2, Southern Hill, Reading. c8109

UNDER LAUNDRY MATRON wanted, with knowledge of sewing, for small home. Wages £15, board and lodging. References required.—Reply, Mrs. JACOB, Shirley Vicarage, Southampton. c8097

The Christian.

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Notes and Comments.

OUR next issue will contain as a supplement a copy of "THE CHRISTIAN" SHEET ALMANACK, with nine original illustrations of Old Testament scenes, a text for each day in the year, etc. The price of the issue will be TWOPENCE.

The Times of Saturday last contains a long letter further dwelling on the disorderly and dangerous condition of Hyde Park. The evil is now becoming generally recognised, and we hope that steps will be taken by those in authority, and responsible for the matter, to rectify the licence which has been taking possession of this beautiful park for its own ends.

In personal conversation, and by correspondence, we are continually being assured that our weekly labour is blessed of God and appreciated by our readers. And now, as we are nearing the close of another year, we are going to ask the latter if they will co-operate with us in extending the usefulness of THE CHRISTIAN. Those who feel that it has been a means of grace and help to them, and believe that it would be the same to others, may effectively aid us in increasing its circulation. We shall be glad if any who are willing to do so, will send us their name and address.

All our readers may help us by daily prayer; by introducing the paper to others; by lending their copy, notifying any special article or piece of intelligence which has interested them; by sending a copy weekly to pastors, evangelists, Sunday-school teachers, or other Christian workers, or to Christians who are not workers, to which last class possibly it would be the greatest boon.

We can give the names of pastors and others at home, or of missionaries abroad, who would be thankful to receive copies when read, which must be sent within a week of the date of publication. Our experience, however, has been that the sending on by readers of their own copy is apt to be spasmodic and uncertain. In cases, therefore, where it cannot be done with regularity, it is better to arrange for a weekly copy to be sent direct from the publishers.

It is announced that at the end of the year the congregation which used to be known as George Dawson's, at Birmingham, will be scattered, and the building will pass into other hands. Three ministers have tried in vain to keep the people together. The personal element enters, and must enter largely, into the influences which build up a congregation; but perhaps its effect might, in most cases, be a good deal modified. A congregation held together by the attraction of its separate members to one man is not soundly constituted and built, for when he goes it falls to pieces. The churches which hold on their way from generation to generation prove that there is more enduring power in the preaching of the truth of God than in attraction to a man, be he never so good.

The zeal of young disciples is often both indiscreet and censorious. But what of that? Are they therefore to be despised or rejected? Ought they not rather to be wisely and lovingly influenced by disciples of riper years and experience until their sourness mellows into sweetness? Fruit is never ripe in spring. James and John were not so lovable in their early discipleship, when they desired to be allowed to call down fire from heaven to consume the inhospitable Samaritans, as when they had received the fulness of the Spirit at Pentecost. A wise author has said that a young Christian whose conscience is like "a fire of green logs must be treated as we treat a dull fire: he must be borne with, that is, till his conscience clear itself of bitter, cloudy smoke, and become a pure, genial, warm flame of zeal tempered by charity."

The practice of according great honours to Jesus Christ without accepting Him as He is presented in the Gospels, places the men who do it in a very inconsistent position. The Editor of *The Spectator* has shown how true this is in the case of Professor Huxley, who professed Agnosticism, and yet who regarded Jesus as "the realised ideal of almost perfect humanity." Mr. Hutton truly remarks that "there never was a more dazzling, misleading will-o'-the-wisp than the attitude of Jesus Christ toward God, if the teaching of Professor Huxley's 'Lay Sermons' is to be regarded as verifiable." For certainly there was nothing of the agnostic about Jesus. The very centre of his perfect life, its secret spring and power, was his constantly avowed oneness with the Father, whom He affirmed He knew. We may be willing to take the flower without the root, but it will perish in our hand. Jesus was the realised ideal of perfect (not "almost perfect") humanity, because "in Him dwelt all the fulness of the Godhead bodily."

There is cause for much sorrow and searching of heart, if Mr. Dean is correct in saying, in *The Nineteenth Century*, that the prevalent attitude towards religion at Oxford and Cambridge is agnostic, the majority of the undergraduates professing to be without any beliefs at all, many of the younger dons being avowed agnostics, full of jibes and sneers at orthodox religion, while the older dons do not protest. The blame of this is partly laid upon two things—the examination in Paley's "Evidences of Christianity" and compulsory attendance at chapel. For our own part, we think the causes are deeper. The sacerdotal reaction is beginning to tell upon formal faith; living faith will take no harm, though it may be tried; but formal faith, in which there is no sap of personal experience of the grace of Christ, gives way under the pressure. Then again the old permanent root of unbelief in the human heart is there. Men were as unbelieving fifty or a hundred years ago as now. Nevertheless, we should not be satisfied to allow things to remain as they are.

It is not possible to read the story of Khama's life without seeing how much better a Christian he has proved himself to be than almost all the white men he has had to do with except the missionaries. Following the Word of God with the simplicity of a child, he has been kept from superstition, sensuality, intemperance, wrath, revenge, ambition, falsehood, and all uncharitableness. He would not lift his hand against his deceitful and treacherous father; he was forbearance itself to his weak-principled brother; and to the white man who has so often treated him with contempt and treachery he has been magnanimous with the mercy of God. Was there ever a finer reply given to a wrong-doer than his to Mr. Rhodes, when that ruling spirit, having under misapprehension accused him of desertion, had the manliness to withdraw his charge? "If," said Khama, "the words were so spoken, it is enough; I have already forgotten them."

It is this man, who has shown distinguished capacity for rule, who is loved and trusted by his people, who is among us asking that his country may remain under the protection of the British Crown, and not be handed over to the Chartered Company. The present madness for shares in the gold mines of Africa, which will not improbably result in a terrible and far-reaching commercial collapse, should make Christian men determine to do all they can to save "Khama's country" from reckless speculators. Happily, Throgmorton-street, which has been such a scene of excitement, does not represent all the English people. We trust that when the Government gives its decision it will do so in the full light of the fact that the heart and conscience of the nation are with the Christian king.

If Mr. Van Oss, who has carefully studied South Africa on the spot, may be taken for a guide, there is a state of things there which is appalling. The state of the Press is always a good index to morals, and in the Transvaal all the papers, so far as he knows, except two, are paid by and subservient to some clique or other. In the Free State and the Cape and Natal it is much the same. Newspapers, like railways, "are the weapons in a gigantic struggle, full of cunning and intrigue." The Boer Government he regards as corrupt, and the internal politics of the Cape as rotten. It is evident, in view of these evils, that Christians should be, more than ever, unwearying in their efforts to spread the Gospel.

The Primitive Methodist position in London is, we are glad to see, wonderfully better than it was twenty-five years ago. Circuits and mission stations have increased from nine to thirty-six; the ministers from twenty-one to fifty; and the members and adherents from 3700 to 20,000. The increase is attributed partly to the way in which the circuit system has been worked, and partly to the "wise utilisation of waste areas"—by which we suppose is meant that the Gospel has been taken

to neglected districts. If so, Primitive Methodism deserves to prosper in London. Any body of Christians will prosper who do this sacred work.

The needs of the heathen world are sometimes so measured by things at home with which we are familiar as to give a vivid impression of their vastness. Rev. John Brown, of the Wesleyan Missionary Society, told some of its supporters that the total sum they gave for the evangelisation of a district in India containing 33,000,000 souls was £550. Other societies may also be on the ground, but this is all that is done by one of our largest societies for a population almost equal to that of the United Kingdom. Mr. Brown made another startling comparison when he said that the supply of men was as if you were to put one man in London, another in York, and another in Edinburgh, and were to tell one of these to go now and then to Manchester to supply its spiritual needs. In Bankura alone, with its 2000 villages, the preachers could not get round them "in the lifetime of a missionary—namely, ten years." These and similar facts emphasize the great need for more labourers in the field.

If the report of the condition of the Congo Free State given by "a missionary" (no name is given because of consequences) to a representative of Reuter's Agency be correct, there is a reign of terror and bloodshed which can rival almost any horror the world has ever witnessed. Indeed, there are so many diabolical things laid at the doors of professedly Christian nations, that one begins to think the savages are all white men. The only thing which makes us pause before accepting all that "a missionary" has to say is, that he is plain and emphatic in saying that the natives are deserting the Belgian territory, and making their way to the French sphere of influence. Belgians and Frenchmen do not commonly form so strong a contrast as this indicates, though, of course, a cruel governor in one territory might have his contrast in a humane one in the other. Perhaps further investigation into the Stokes affair may give the needed light.

Rev. William Bonnar states publicly in *The Contemporary Review*, what we have often heard in private, that the haughty and overbearing treatment of the natives of India by many Englishmen is the greatest danger we have to face in that country. He believes that during the past thirty years the alienation between natives and Englishmen "has widened and deepened very perceptibly, and just in proportion as England and India, have been drawn closer together." "The English officer—civil and military—in India is not in touch, and is altogether out of sympathy, with the native." Here again, the only healing influence is the Gospel; and how much more of it India requires. Our responsibility for that land is tremendous, and ought to give Englishmen great concern.

The French seem to be already losing their self-possession over the success of their expedition to Madagascar. They speak freely of cancelling the "concessions" made to foreigners, of refusing all further "concessions," except to Frenchmen, of levying hostile tariffs, in order to force the trade of the country into their own hands, and of planting French emigrants "who have been a failure in their own country." It would seem also that it a part of the French ideal to make a propaganda of Romanism—probably more as a set-off to English Protestant missions than in any real missionary spirit. It is significant that Catholic missionaries have been busy for years, not only in preaching, but in making maps of the island; the official war map used recently by the expeditionary force having been drawn by a Jesuit. The future may have hard times for the Madagascar Christians. We should pray that "their faith fail not."

Let us hope that for once statistics have proved the very truth, when, according to Major Griffiths, Inspector of Prisons, they have proved that female criminality is rapidly declining. He says that in the last decade there has been a decrease of 41 per cent. in the number of women imprisoned; that also while the population has increased as much as 25 per cent. "According to the gravity of misdeeds and sentences, the decrease is still more surprising." If this be as it seems to be, then we shall see, or ought to see, a corresponding effect upon our juvenile population in the next ten years — juvenile criminality ought almost to have disappeared. Of course it must never be forgotten, that, along with all improvement, there is also some measure of deterioration. But Major Griffiths gives us the net results, so far as the prison register can be a guide to it.

How to Meet Doubt.

By Dr. JAMES STALKER.*

It is not difficult to understand the causes which led to the obscuration of the Baptist's faith. He was a child of the desert, accustomed to free movement in the open air, and in a prison he was like a caged eagle. His reformatory work had been abruptly interrupted in full tide; and the impulses of enthusiasm and activity were rolled back cold upon his heart. Besides, Jesus was a Messiah very different from the one he had anticipated; John expected Him to take to Himself his great power, and reign.

Might it not, for example, have been taken for granted that the Messiah could not allow his own forerunner to languish in prison? If He were king, the Herods as well as the Romans would have to resign their power; and the victims of their jealousy and injustice would march out of confinement. But month after month passed, and Jesus made no sign; it looked as if He had forgotten his friends.

Observe three things:—First, *John put his doubts into words.* Doubt is most dangerous when it is vague; condense it into definite questions, and immediately the light begins to break. Put it, for example, into John's questions: "Art Thou He that should come? or do we look for another?"

"He that should come"—how much faith is in that! When once the heart is persuaded that there is someone who should come, someone who must come, because He is indispensable, to loose the bands of sin and to unite to God—it is not far from faith in Christ. For, put the other question, "Look we for another?" If Jesus of Nazareth be not the Man of men, where are we to look for Him?

Secondly, *John sent directly to Christ.* He did not go on devouring his own heart in his cell; nor did he do what would have been worse, grumble to his disciples. Scepticism would be short-lived if we brought our doubts at once to God.

Thirdly, *John never thought of withdrawing his condemnation* of the conduct of Herod and Herodias. Some have spoken of his doubt as treachery; but this is quite an exaggeration. It would have been treachery if believing himself deceived and neglected, he had made this an excuse for renouncing his testimony, and so obtaining release from prison. Never is religious doubt so dangerous as when it is made an excuse for giving the reins to the flesh. He who, though perplexed in faith, remains pure in deeds, will ultimately fight his way through doubt, and come safely out on the other side. . . . . .

The proof which Jesus submitted of his own claims was an appeal to what He was doing. And this will always be the best evidence of Christianity—when it is able to point to what it can do. Christianity does not, indeed, now miraculously heal deafness, blindness, leprosy, and the like; but, as Jesus promised, it does greater things than these. . . . . It is making men and women new creatures; it is making the brutal wife-beater a tender husband, the drunkard a sober man, the harlot pure, the thief honest. It is transforming savage countries, which have been the abodes of horrid cruelty, into abodes of civilisation, and changing the dregs of society into good citizens and members of churches.

The scepticism of last century is usually supposed to have received its quietus through the publication of Paley's "Evidences" and Butler's "Analogy," but it may be doubted if this be the correct reading of history. I should attribute the restoration of belief in at least an equal degree to the practical labours of Wesley and Whitefield. The church which saves most souls, and does most to sweeten and purify domestic and political life, is the church which is doing most to counterwork scepticism. The best evidence of Christianity is a converted man.

*From The Two St. Johns of the New Testament—*Isbister and Co.* A thoughtful and interesting study of the lives of "John whom Jesus loved," and John the Baptist. The scattered references to them in the four Gospels are carefully collected, and the whole interwoven with practical lessons of a spiritual and useful type.

THE HILL TRIBES OF INDIA.

Dear Sir,—We are specially working amongst the hill tribes, and to reach these simple, ignorant people we have a choice at present of two ways. One is to go with tents and camp from village to village. This means baggage animals (buffaloes or ponies), as there are no cart-roads in these hills. Baggage and tents mean servants, who cheat the villagers and bully them, and so hinder the Gospel. The other way is to go about amongst them with as small a company as possible, and put up in cowsheds, or such part of their huts as they can afford. This is not healthy, and well-nigh impossible in the hot weather, as those who know what a hillman's hut and surroundings are can bear witness.

We are endeavouring to live among the people now more by means of rest-houses, built ten or fifteen miles apart, built cheaply with a substantial timber frame and walls of bamboo wattle daubed with mud. This is native style somewhat improved. Each rest-house has two rooms with a verandah, and one room is intended for a school-room.

This is no new idea, it was the way in which Ragland, the great itinerant missionary in Madras, worked, and others have adopted it with success I believe. The Church Missionary Society has given funds for two such houses, but this Mandla district, where there are no other missionaries but ourselves, is over 100 miles long by sixty broad, and we want several more badly. Timber and bamboos are plentiful, and labour is cheap, so that £8 10s. will build a house suitable for both rest-house and school.

There will not be much luxury, but there will be freedom from dirt and other discomforts, and we shall be able to move among the people and live among them without great expense to the Missionary Society, or trouble to those to whom we came as messengers of good tidings.—Your faithfully in Christ's service, Edward P. Herbert.

Mandla, C. P. India. C.M.S. Missionary.

The Ark in Mount Zion.

(2 Sam. vi.)

By Rev. F. B. MEYER, B.A.

Hark! what a sound, and too divine for hearing,
Stirs on the earth, and trembles in the air!
Is it the thunder of the Lord's appearing?
Is it the music of his people's prayer?
Surely He cometh! and a thousand voices
Shout to the saints, and to the deaf are dumb!
Surely He cometh! and the earth rejoices,
Glad in his coming, who hath sworn, "I come."

F. Myers.

As soon as David had acquired a capital, he was eager to make it the religious, as well as the political, centre of the national life. With this object in view, he resolved to place in a temporary structure hard by his palace, the almost forgotten ark; which, since its return from the land of the Philistines, had found a temporary resting-place in the "city of the woods," some eleven miles south-west of Jerusalem, in the house and under the care of Abinadab.

In all probability, David felt unable to remove the Tabernacle—which, after Saul's slaughter of the priests, had been set up in the high place that was at Gibeon—because Zadok the priest, and his brethren the priests, ministered to it, and maintained the burnt-offering continually upon the altar. An old root of jealousy lay between the families of Zadok and Abiathar; and it was wiser in every way not to bring them together, or to interfere with the religious rites which had been maintained through the broken years of recent history (1 Chron. xvi. 39, etc.). But David's purpose would be sufficiently served by securing the presence of the Ark in the heart of the new city. He would not, however, take any step upon his own initiative; but consulted with the captains of thousands and of hundreds, even with every leader. With their acquiescence he sent abroad everywhere throughout all the land of Israel to gather together the priests, the Levites, and the people, to bring again the sacred emblem.

I.—THE MISTAKE OF THE CART.

It was a great procession that wended its way that day to the little town. In addition to a vast host of priests and Levites, and a great concourse of people, there were 30,000 chosen soldiers, whose presence would be sufficient to protect the assembly from any hostile incursion or surprise.

Probably we owe to this occasion Psalm cxxxii., in which the royal singer records the determination which he had formed in the days of his affliction, that whenever he should be delivered from them, and established in his kingdom, one of his earliest acts would be to find out a place for the Lord, a tabernacle for the mighty one of Jacob. Then follow the magnificent stanzas which refer directly to this event:—

Lo, we heard of it in Ephratah:
We found it in Kirjath-jearim.
We will go into his tabernacles;
We will worship at his footstool.
Arise, O Lord, into thy resting-place,
Thou and the ark of thy strength.

But one fatal mistake marred the events of the day, and postponed the fulfilment of the nation's high hope and resolve. It was strictly ordained in the law of Moses, that Levites alone, specially consecrated to the task, should bear the ark upon their shoulders, not touching it with their hands, lest they should die (Numbers iv. 15; vii. 9). Nothing could be clearer than this specific injunction, or more obvious than the reason for it, in enforcing the sanctity of all that pertained to the service of the Most High. This command had, however, fallen into disuse with much else; and it was arranged that the ark should be carried on a new cart driven by the two sons of Abinadab. This mistake could not be passed over. That the Philistines had used such a cart with impunity, had been permitted because they did it ignorantly; but for Israel to set aside the repeated injunction of the Levitical law, and follow their own caprice, could not be condoned, lest the entire Levitical code should be treated as a dead letter, and sink into desuetude.

The oxen started amid a blast of song and trumpet, and for the first two miles all went well, until they came upon a piece of rough road, on which the oxen stumbled, and the ark shook so violently as to be in danger of being precipitated to the ground. Then Uzzah, the younger son of Abinadab, who perhaps had become too familiar with the sacred emblem, put out his hand to steady it, and instantly fell dead. The effect on the procession was terrific. Horror silenced the song, and panic spread through the awed crowd, as the tidings of the catastrophe spread backward through its ranks. David was greatly dismayed. "He was afraid of God that day, and said, How shall I bring the ark of God home to me?" So he directed that the ark should be deposited in the house of Obed-edom, a Levite, who lived in the vicinity, and there it remained for three months. The terrified crowds then returned to Jerusalem, filled with consternation and dismay.

It has been suggested in some quarters that the breach of Uzzah was a needlessly severe act of God—a too stern treatment of a sin of ignorance. On the other hand, it must be borne in mind how important it was at this juncture to insist on literal obedience to the ancient code. If it had been permitted to man's caprice to set its injunctions at defiance, it is easy to see that the entire system might have fallen into disuse, and its important functions been left unrealised.

II.—THE SHOULDERS OF LIVING MEN.

"The Lord blessed the house of Obed-edom." Josephus states that from the moment the Ark rested beneath his roof, a tide of golden prosperity set in, so that he passed from poverty to wealth; an evident sign that Jehovah had no controversy with those who obeyed the regulations and conditions laid down in the ancient law. In the meanwhile, David searched into the Divine directions for the conveyance of the sacred emblem; for he said: "None ought to carry the ark of the Lord but Levites; for them hath the Lord chosen to carry the ark of God, and to minister unto Him for ever."

Again a vast concourse was gathered. This time, however, the prescribed ritual was minutely observed; and the children of the Levites bare the Ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the Lord. Then the deep bass of the white-robed choirs, the clash of the cymbals of brass, the sweet strains of the bands of psalteries and harps, the measured march of the captains over thousands, the stately procession of the elders, the shoutings of the teeming crowds of all Israel—together made up such a welcome as was worthy of the occasion, and thrilled the soul of David, responsive as a musical instrument to a master-hand. Clad in a linen ephod, he leapt and danced before the Lord.

So they brought in the ark of the Lord, and set it in its place, in the midst of the tent that David had pitched for it; and David offered burnt-offerings and peace-offerings before the Lord. Then he turned to bless the people in the name of the Lord of Hosts, and distributed to them bread, and wine, and raisins. The one cloud that marred the gladness of the day was the biting speech of Michal, who had no sympathy with her husband's religion. Poor woman! perhaps she was still smarting over the loss of Phaltiel; possibly she was jealous at David's independence of her and her father's house—hence the venom in her speech to the husband whom she had loved, and whose life she had on one occasion saved.

III.—THREE MAJESTIC PSALMS.

Upon this occasion three of the greatest psalms were composed: xv., lxviii., and xxiv. Psalm xv. was evidently written with direct reference to the death of Uzzah, and in answer to the question:

Lord, who shall sojourn in thy tabernacle—
Who shall dwell in thy holy hill?

Psalm lxviii., which was chanted as a processional hymn. It begins with the ancient formula, uttered in the desert march each time the camp was struck:

Let God arise, let his enemies be scattered;
Let them also that hate Him, flee before Him.

As the ark was borne forward, in its majestic progress, the symphony was softly played which told of the ancient days in which He went before his people and marched through the wilderness, whilst the earth trembled, and the heavens dropped at his presence.

As the Levite-bearers drew near the ascent of the road up to the citadel of Zion, the high mountains of Bashan were depicted as regarding its lowlier height with envy; and then, as the august procession swept up the steep, the choristers broke into a strophe of unrivalled grandeur, the full meaning of which could only be fulfilled in the Ascension of the Christ Himself, far above all principality and power, into the presence of his Father:—

Thou hast ascended on high, Thou hast led captivity captive:
Thou hast received gifts for men,
Even the rebellious, that the Lord God might dwell among them.

An enumeration of the constituent parts of that mighty host follows. The singers who went before, and the minstrels that followed after; the damsels that played with timbrels, and the great host of women publishing the tidings; little Benjamin and the princes of Judah; the princes of Zebulun and of Naphtali. Finally, the psalmist anticipates the gathering of distant nations to that sacred spot:

Princes shall come out of Egypt,
Ethiopia shall haste to stretch out her hands unto God.

But Psalm xxiv. is perhaps the master-ode of the three. It begins with a marvellous conception, when we consider the narrowness of ordinary Jewish exclusiveness:

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.

The first half of the psalm answers the question as to the kind of men who may stand before God (3-6). They must be clean in hands, and pure in heart, not lifting their soul to vanity nor swearing deceitfully. No mere ablutions or external ceremonial will meet the case. The requirement of this holy God is the righteousness which He alone can give to those who seek his face.

The second half declares God's willingness to abide with man upon the earth. The low-browed gates, beneath which Melchizedek may have come forth to greet Abraham, seemed all too low to admit the ark borne aloft on the Levites' shoulders; and they were bidden to lift up themselves, and open to the entering king. In thunders of voice and instrument, the white-robed choirs, halting before the closed portals, cried:

Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors,
And the King of Glory shall come in.

Then from within, a single voice, as though of some startled and suspicious warder, demands:

Who is this King of Glory?

—a question which met with the immediate, emphatic, and mighty response:—

The Lord strong and mighty,
The Lord mighty in battle.

Again the challenge to open. Again the inquiry, and again the magnificent reply, that the King of Glory, for whom admittance was demanded to this ancient city, held once by demons, the nest of every unclean bird—is the Lord of Hosts, to whom all angels, all demons, all the living things in heaven, and on earth, and under the earth are subject. So the ark at last reached its resting-place.

A Quiet Day in West London.

The working churches and Christians of to-day are becoming increasingly conscious of the need of frequent seasons of close dealing with God, in order to success in saving men. It was this feeling, we assume, that prompted the friends of the West London Mission to set aside Friday last in St. Jame's Hall, for devotional meetings, and teaching as to the possibilities of the spiritual life. In some prefatory remarks at the morning meeting, Rev. Hugh Price Hughes said that the arrangement to hold the meetings came about in a very providential way; so that they were of God rather than man. There was no spot in the world, probably, where it was more necessary that Christians should come together, with one accord in one place, to seek for Divine blessing and power. Within a mile of the spot where they had assembled, more awful, unspeakable and absolutely diabolical sin took place than anywhere else under heaven. At the very beginning of the day he urged every soul present to a fresh and entire committal of body, soul, and spirit, to Jesus Christ, to be accepted and used by Him. This act was formally joined in through the singing of a suitable hymn. As to that particular medium of spiritual blessing, Mr. Hughes observed that Christians often fail to derive half as much benefit from the singing of hymns as they might do.

REV. MARK GUY PEARSE,

the opening speaker, set forth the threefold purpose of the day's gatherings: (1) to get near to God in prayer; (2) to surrender ourselves afresh to Him more perfectly; and (3) to go forth and live out the blessing we have got. On the first point, Mr. Pearse quoted Matt. v. 23, insisting with great force and solemnity on the impossibility of getting near to God if there is in our heart any prejudice, ill-will, bitterness, strife, an old-standing quarrel, or ill-temper lightly indulged towards another. Before we bring our gift to the altar, we must be reconciled to our brother. This must be done, too, in the spirit of love. "If a man say I love God, and hateth his brother, *he is a liar.*" We may have emotion and orthodoxy; we may talk and feel and be thrilled; and yet it is all as nothing without love. In the eye of God we are but a liar and a murderer. God cannot give us the fruits of the Spirit without the congenial atmosphere. As a bit of personal confession, Mr. Pearse said that as he looked back on his Christian life he felt that he had more frequently lost the light of God's countenance and the consciousness of God's presence through the hasty word, the harsh judgment, the prejudice, the ill-temper, than in all other ways put together. The one thing (he said in closing a most searching exhortation) that we want, to gladden the heart of the Lord Jesus Christ and to have in ourselves all that God can give us, is the spirit of simple, gentle, gracious, Christlike, brotherly love.

In a brief time of silent meditation Mr. Price Hughes affectionately invited all or any in the company who had been cherishing unworthy feelings toward any brother or sister, dead or alive, at once and for ever to put them away without reserve, so that they might be able to draw near to God, and receive a personal blessing.

The second speaker was Dr. S. C. Morgan, who gave a pleasing and suggestive exposition of the incident recorded in John xxi., when Jesus met his band of disciples after the resurrection, and called them away from their old occupation to that of being fishers of men. The various points in the narrative were applied to the needs and condition of the church of to-day. On the practical aspect of the question he quoted the words of one who said he had got "the rest of faith," but, thank God, it kept him in perpetual motion for the good of others.

A FORGOTTEN ELEMENT

in the process of sanctification was brought before the gathering by Rev. W. H. Tindall, in the closing address of the morning, based on Eph. v. 25. This element he stated to be a right devotional use of the Holy Scriptures, as a very potent force in the great work of the believer's sanctification. One reason why so many people make such poor Christians is the crowding-out of Bible-study in their daily life and thought. Our Lord's prayer, "Sanctify them through thy truth," is too much forgotten. The law of God laid up in the heart will keep the steps of the outward life. By the study of the Word of God, when it is sweet to the taste, all unwholesome appetites are conquered. The Holy Spirit works in the heart of the believer through the Word, applying and enforcing it. He is the great interpreter of the Bible to the Christian. Known, treasured, loved, and illumined by the Spirit, the Word expels the darkness from the mind, and enfranchises the soul. Pondering over and praying over this Word is a powerful help in the sanctified life. It is also a channel of victory over temptation, as it was with our Lord in the wilderness. As the Sword of the Spirit it is the great instrument of Christian service. Let a purer love for the Word of God and a higher estimate of its worth, be one outcome of all these meetings for the deepening of the spiritual life.

During the meeting there was much prayer made by brethren and sisters for a rich and present blessing.

AFTERNOON MEETING.

In the presence of a still goodlier company the Conference was resumed in the afternoon, under the presidency of Mr. Price Hughes. After song and prayer, the first address was given by

REV. F. B. MEYER.

It is an indubitable fact, he said, that in the lives of many illustrous workers for God, a great change has, at some definite period, taken place, not in their intellectual apprehension of the truth, but in their spiritual experience. He would put to his hearers the question, at the opening of their winter's work, whether or not in their lives, some corresponding visitation of God had come to them. It did not matter much how: the fact itself was the great thing. What might not happen in the religious history of our great city if every soul present before the meeting closed were to receive, some for the first, others, perhaps, for the hundredth time, the enduement of the Holy Ghost as a power for service? We send out students from our colleges year after year, and we ask if they can preach, if they have good articulation and elocution, if they have passed certain examinations; but we never think of asking if they have received the enduement of power. Is it not very much the same with our Sunday-school teachers? And are not many of us in the Gospel ministry in a like condition? Do we as Christian workers know practically what it is to be guided and impelled by the Holy Spirit? If the Spirit be in us and on us He will also be with us, whether we visit a public-house or a house of shame, or stand and preach his Gospel at the street corner. We do not need to ask the gift of the Spirit; He is certainly here. But it is an axiom that if we obey the law of any force, that force will obey us. So, if we would have the power of the Spirit on us and at our disposal, we must study the law of his working. This is a theme on which we need the instruction of Spirit-taught men and women who live much in the presence of God. But one condition is the abnegation of the self-life; another is that we should seek and think much of the glory of Christ; a third is that we should be very careful and watchful in our daily walk; last of all, let there be the definite reception of the Spirit—not through wrestling with Him, but in an instant willing acceptance of his gift of power on us and on our work. Mr. Meyer then led in prayer, and sought, as his wont is, to guide his hearers into a definite act of taking the gift of God and of reckoning on the bestowal and enjoyment of it.

REV. CAMPBELL MORGAN

considered the office of the Holy Spirit as the Sanctifier, basing his thoughts on Matt. v., last verse, "Be ye therefore perfect," and Col. ii. 10, "Ye are complete in Him." Christ's word was spoken, he said, at the close of his sermon on the mount, his ideal of human life, and one infinitely higher than the law of Moses. It is one that is utterly hopeless of attainment on our part, in our own strength, and along the line of our endeavour. But we come to the second passage, "Ye are complete—or filled up—in Him." When Christ died that He might atone for the sin of the world, He also liberated his perfect life in order that it might become a new force in the filling up in the lives of his disciples that which is impossible on their part in the attaining of this ideal life. There are many Christians exactly in the position expressed by the Apostle in Romans vii. 22, 23, "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

Is there deliverance from this law? The speaker went on to say: I am here to say, not merely as an advocate, but as a witness, that there is deliverance, and that there may come upon every soul that anointing of the Spirit of God, because there may come to every soul this cleansing of the Spirit of God. How am I to have deliverance? Let me tell you two ways in which you will not get it. Paul speaks of what "the law could not do in that it was weak through the flesh." The attainment of this ideal will not come through the energy of the flesh, or through any action of my polluted nature. "The carnal mind is enmity against God, and is not subject to the law of God, *neither indeed can be;* so then they that are in the flesh cannot please God." Where, then, is the way of deliverance? Look at verse 9, "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you." I accept the distinction between the prepositions "in" and "upon." You cannot have the Spirit upon you for service until He is in you for cleansing. What we need is the coming into our life of the Holy Ghost and bringing there as a force all the fulness of Christ.

How or when will the Spirit come? I believe the gate of entrance is to be found in the expression of the Apostle in Galatians, "I am crucified with Christ; nevertheless, I live." It is in the death and crucifixion of self that the Spirit comes in his cleansing power. What is this crucifixion of self? It has to do with the personal will of each individual. It is more than renunciation; you have been renouncing your sins at every conference you have attended. Without this crucifixion and death of self there can be no coming in of the new life. My responsibility is in the yielding and consenting to that death; in the reckoning of myself to be dead indeed unto sin. Are we all prepared for that? I will not ask anyone glibly to answer that question. I need not dwell on what this may mean for any individual soul; it is a matter between you and your Lord. But are you prepared to consent to this death, in order that you may have the cleansing of the Spirit, and the anointing of the Spirit for service? Then you can say with the Apostle, "I am crucified; nevertheless I live." For this is not a narrow life. The way into it is narrow, but there is no broader life than this cleansed and anointed life. I do not say that when the Spirit comes in and cleanses and fills the soul that He fills up the outline at once, but until the soul is prepared by this cleansing of the Spirit, there cannot be that perfectness and likeness to Christ which is possible for us all. God bring us first to the death of self, and to the incoming of the Spirit as a burning and purifying power. Then we shall delight in that

anointing of the Spirit for power, which makes the pulpit no longer something to be dreaded, but something to be hungered for; which makes the Sunday-school not something that we want to resign at every annual meeting, but something we would not give up for the world.

EVENING MEETING.

From six to seven the time was given up to prayer, under the guidance of Rev. W. H. Tindall. It was indeed a live prayer-meeting, brief red-hot petitions going up in quick succession from all parts of the hall. The voices of sisters seemed to predominate, and the great burden of the prayers was for the fulness of the Holy Ghost to be given to all present and that through them blessing might flow forth to the uttermost parts of the earth.

On the resumption of the Conference at seven o'clock, with a great congregation, Mr. Price Hughes briefly and tersely, but admirably recapitulated the chief points of the morning and afternoon addresses. Miss Havergal's consecration hymn—

> Take my life and let it be
> Consecrated, Lord, to Thee,

was reverently sung as an act of deliberate and renewed self-surrender to God and to the reception of any further truth He might be pleased to vouchsafe through the speakers of the evening.

DR. R. F. HORTON

said he had felt constrained to refrain from preparing any set argumentative address or exhortation, as that might interfere with the simple act of self-surrender to which we are called. He wished rather to place himself alongside his fellows in that act. From John v., however, he drew attention to the words of Jesus, "My Father worketh hitherto and I work." The Jews, he said, were apt to look on God's working as a thing of the past, and we are liable to the same temptation. But God is working to-day as perhaps never before in the history of the Church. As to the verses that follow, if we have any shade of doubt as to the absolute divinity of Jesus Christ, then we can join the Jews in regarding them as blasphemy—nay, as absurdity. "The hour is coming, and now is, that he that hears the voice of the Son of God shall live."

MR. READER HARRIS

directed attention to Acts xix. 2, "Have ye received the Holy Ghost since ye believed?" or as some translators would put it, "Did ye receive the Holy Ghost when ye believed?" A good part of the first section of the address consisted of personal testimony; first as an inquirer, then as a sceptic manufactured by a Church which says the Word of God does not mean what it says; then as an awakened sinner soundly converted, and having received the baptism of the Holy Ghost. His belief was that the failure on the part of many to experience the cleansing and filling of the Spirit arose from a defective new birth. He urged the necessity of a "second blessing." The baptism of the Holy Ghost, he said, means, first the cleansing of the heart from all unrighteousness, then a filling with the Spirit, so that there will be an outflow and an overflow; then a continous cleansing, filling, and overflowing all along. Let there be a turning away from all that God lays his finger upon, and a committing of our life to Christ to be used by Him.

REV. H. PRICE HUGHES

gave the concluding exhortation. He said the specific work of the Holy Ghost in this era is the work of sanctification which He began on the day of Pentecost. In another aspect his distinctive work is to glorify Jesus Christ. He reveals Christ in his Divine power and Godhead. But when He thus glorifies Christ at the same time He makes such a revelation as was not possible before of the loveliness of Christ. So that Paul, taught of the Spirit, could say, "I count all things but refuse, that I may win Christ." Paul's devotion to Christ was not simply devotion to one who was the best of men and the greatest of teachers, but to Christ as God. This has been the master passion of all great souls in the early Church, as, for instance, Ignatius, Polycarp, and others who were privileged to be martyrs for the faith and love of Christ. The all-essential question for us, as it was for Peter, is "Lovest thou Me?" If we love Him intensely and absolutely all else will follow. We shall never be discouraged or defeated. All things are possible to him who thus loves the Lord. And we love Him because He first loved us. Love to Him will grow in our knowledge of Him. Christ prayed with respect to his first disciples "that the love wherewith Thou lovest Me may be in them and I in them." There is nothing more to wish for. Have we ever received, by the gift of the Holy Spirit, this beatific vision of the Christ, the Son of God? Such a vision will transform duty into delight. Let all hearts be opened to the reception of the Spirit, so that this love may be shed abroad in our hearts, and we shall love one another, even as Christ loved us.

HOME OF INDUSTRY WORKERS.

The monthly workers' meeting, held on Wednesday week, was in some respects an echo of the Quiet Days in the Great Assembly Hall in the preceding week, as much time was spent in earnest waiting on God that He would empower his people afresh, and revive his work in this great city.

Mr. W. F. Archibald gave an address on the fisher lads of the North Sea, describing their isolated and friendless condition, showing how few their opportunities of hearing the Gospel, and telling how the Mission to Deep Sea Fishermen had been the means of inducing some 700 Christian ladies to undertake writing letters regularly to these boys. He read a number of touching replies, illustrating how from cabin-boy to skipper whole crews prized and sought after such letters, which had already been made the means of blessing to many. He called for fresh volunteers for the service, which did not make serious inroads on time or means, but yet had been fruitful in result.

Miss Macpherson emphasised the value of letter-writing as a means of individual dealing with souls. The work that at present is specially on her own heart is Bird Fair, where each Lord's Day two bands from the Home of Industry testify amongst the dense masses of sportsmen, loafers, gamblers, street-sellers, and thoughtless lads who frequent this Sunday morning East End saturnalia. God has raised fresh speakers from among the frequenters of the Fair, saving one here and there, and bringing them out to witness for Him among their mates.

One such, being in the meeting, was called forward by Miss Macpherson, and asked to tell his experience. After a brief reference to his own conversion under the archway in Bird Fair, he narrated a recent and somewhat remarkable case in which a prodigal husband was saved, reconciled to his wronged wife—who also was led to accept Christ—and is now giving promise of a useful life.

Some account followed by Mr. and Mrs. St. Dalmas of labour among the aboriginal hill tribes of Northern India.

ALDERSHOT SOLDIERS' INSTITUTE.—Begun by the late Mrs. Daniell, thirty-three years ago, and now has branches in Plymouth, Chatham, Colchester, Manchester, London, and Windsor, intended as places of recreation, social enjoyment, and religious influence for soldiers, free from the temptations which so often surround them elsewhere. The mainspring of the whole is the preaching of the Gospel, accompanied by personal dealing with souls. The multiplication of religious and benevolent agencies doubtless accounts for the falling off in numbers attending the meetings during the past year; but this seems only to have afforded opportunity for a very special realisation of the promise, "Where two or three are gathered together in my name, there am I in the midst." Miss Hanson has charge of the work, and her last report is full of most interesting letters and experiences.

ST. GILES' CHRISTIAN MISSION.

The pressure of work at the headquarters of the prisoners' branch of this Mission does not decrease. Looking in one day last week we found Mr. Wheatley busy amongst eager, wistful applicants—picked up, most of them, at the gate of one or other of the four Metropolitan prisons, where these earnest workers are always on the outlook. Hundreds of men and lads as they pass out receive, morning by morning, a loving message; and the majority of them accept the invitation to breakfast, where they hear earnest words of warning spoken by men thoroughly familiar with their life and temptation. Thus from the prison-gate many find their way to the Brooke-street office in hope of aid in seeking to escape from the meshes of crime. Nor is this hope in vain—for wherever the director perceives a real desire for reformation, he takes care that the right and fitting help, that best suited to the case, is offered.

While thankful for the continued blessing attending these efforts among "men who have gone wrong," the Mission is giving more and more attention to boys; that is, the "first offenders"—lads betrayed into crime, snared and beguiled by vile men who seek to use them for their own purposes. The four Homes are now well filled, large numbers have passed through them, and are now doing well, while others are in course of training. All who know the actual issues of this work on behalf of tempted boys are aware that the results are of the most encouraging nature.

But while this prison-gate and rescue work is going on vigorously, the operations of the St. Giles' Christian Mission, in poor pitiful St. Giles are also in full swing. The great chapel in Little Wild-street was crowded to the doors on Sunday week by the poor of the district, who listen gladly to the Gospel proclaimed. The open-air work, now closing for the season, has been well sustained this year; while the house-to-house visitation and relief work is carried on, chiefly by means of four women workers, or deaconesses, whose unwearying labours among the poor are much valued. A further development, in the direction of a new centre of work at Hastings, is about to be formally inaugurated; but of this more will be heard later on.

Meanwhile this far-reaching and fruitful Mission is sorely hampered by lack of funds. Surely, were its results rightly appreciated, the Lord's people could not permit it to be hindered by want of means. The director is Mr. W. Wheatley, 29, Brooke-street, Holborn, E.C.

T. P.

IN DOUBT.

I am a blind man on a helmless ship,
Without a compass on a stormy sea;
I cannot sink, for God doth hold me up;
I cannot steer, for God is guiding me.

I am a mountaineer in mist and night,
Wildly the wind whirls whistling o'er the wold;
I cannot find the way, for God leads right,
I cannot fall, for God's strong hand doth hold.

I am a friendless wanderer all alone,
Helpless and homeless do I vaguely roam;
I cannot starve, for God will hear me groan,
I am not lost, for God will find a home.

And so I leave the future to his care,
My heart unfathomed, He will show me clear;
And with blind faith I straightly onward dare
The path unknown, and faint not, neither fear.

A. Allister Crowley.

CABMEN'S SHELTERS.—The Cabmen's Shelter Fund, established twenty years ago, has done excellent service in supplying shelter accommodation, accompanied with good and wholesome food at very moderate prices, to a body of men whose occupation necessitates their exposure to the bitter and inclement weather of our climate at all hours of the day and night. The advantages of these warm and light shelters form strong incentives to sobriety, and there is abundant testimony that their work has conduced to this happy result, intemperance having gradually decreased amongst the cab-driving fraternity in the most marked manner since the formation of the fund Hon. sec., Mr. Walter H. Macnamara, 47, Buckingham Palace-road, S.W.

Pioneering in Peru.

By Mrs. H. L. MILNE.

I promised to tell you something about Dr. Wood's and Mr. Milne's visit to Huancayo. Like results might be obtained in any town in Peru, given a few of the same conditions. Huancayo was chosen in this case, being an important town and the seat of a weekly fair, where people come to do business from as far as Cerro Pasco, 126 miles to the north, and from Huanta, 168 miles to the south. It is situated between the two main Cordilleras, and lies something over 100 miles inland from Lima.

Dr. Wood and my husband wanted to inform themselves as to the proportion of the population who speak Spanish as compared with Quichua, the uniformity or diversity of dialect in the speaking of the latter, the density of the population, the relative number who have learned to read, and to what extent local authorities may be expected to allow Bible-sellers the exercise of their legal rights, and the protection they may count upon when assailed by mobs led on by priests and friars. Mr. Milne also wished to recover some Scriptures which had been left there in 1891 by two devoted women, Peruvians, converts of the church in Callao. These earnest workers had had good success, finding easy access into many homes, but after a time the priests succeeded in raising such a storm of opposition that their lives were in danger, and they were ordered by the sub-prefect to leave the town.

Huancayo is at an elevation of 10,000 feet above sea level, and is a health resort for consumptives. In 1876 it had a population of little over 4000, and has not grown since.

THE FAIR,

held on Sunday, occupies three plazas or public squares, extending about a mile along the main street, and overflowing into several of the cross streets. There would be some ten thousand people present, nine-tenths of them pure Quichua-speaking Indians. They deal in all the products of the country—wheat, barley, maize, sold by weight in great bags of coarse woollen cloth, or in small quantities; vegetables, herbs, drugs, wool and skins of sheep, of llamas, and of vicuna, butchered animals entire or retailed. They also sell dried frogs and the dried flesh of cats as remedies for consumptives. Other articles of commerce are native pottery, bridles, whips, ropes, halters, lassoes, knitted goods, socks, and armlets. The armlets are part of the ancient Inca dress, and are sometimes highly ornamented—boys and men as well as women being occupied in making them. Native hats, made of felt and straw, are sold. Men and women wear exactly the same kind of hat. Coca is also an article of commerce, brought from about Cuzco. Every Indian carries his small bag of coca, drawn through his belt, and constantly chews the leaves. The habit is universal; much more so than smoking among others, for they do not smoke.

One plaza is occupied as a market for live-stock and fodder. One place is devoted to the preparation of food, where small fires in braziers keep boiling large earthen pots of soup or stew, for which there is a constant demand. Dishes are of gourd or wood, or pottery, spoons and ladles of wood. This custom of supplying food in the street prevails everywhere. We see it constantly here in Callao.

I have said enough to show that these Indians are an industrious people, and capable according to the opportunities they have had. They cannot read, and so their condition remains stagnant, is rather in the line of deterioration, as drunkenness is very prevalent among them, women as well as the men.

During the first days of Dr. Wood and Mr. Milne's visit they had many interesting conversations among the people, whom they found accessible and ready to listen to the claims of the Gospel, as is always the case until their

MINDS ARE POISONED BY THE PRIESTS.

Mr. Milne soon encountered one of these in the street, who demanded his authority for selling "adulterated" Bibles, and said he would denounce both him and his books in mass, etc. The hotel keeper was interested in the Bible, and the first evening conversed with Dr. Wood until late. Next evening he brought three of his friends who, he said, like himself, wished to hear more about these things. Laying his Bible on the table (one of Scio's translation, the first version published and circulated by the American Bible Society in South America over sixty years ago), he asked if it were not the same as those they were selling. He was told they were substantially and essentially the same, with some differences relatively insignificant, which were explained. Would Dr. Wood explain to them about confession as he believed it. The doctor took the Scio Bible and read Psalm li. as a very ancient model of confession. Another of the men then took a Bible from his pocket (Scio's also, a small edition, with the B. and F. B. Society's imprint), and was pleased to find that psalm in his Bible also. Some explanations were made, and the men appeared deeply interested. Other questions were brought up, Papal infallibility, apostolical succession, etc., but were set aside for more important subjects; the one who asked them confessing he did not believe them anyway. Would Dr. Wood talk to them again the following night, and explain about Peter, the rock, the keys, etc.? Agreed.

That night there were about thirty people present; among others the sub-prefect, who turned out to be an anti-clerical, and had once been a colporteur under Señor Penzotti. They brought in some sixteen Bibles, uniform edition, and handed them round to those nearest the light. They studied the subject from the Scriptures, slow work but sure, and new to all, finding the place by the page. There was much interest; the study lasted until 10 o'clock, and some remained much later for further questioning. Subject given for following night—confession (the second time), and the mass.

All this was, of course, too much to be allowed to continue. A distinguished priest, one who had just secured nomination as a deputy to congress, said,

HE WOULD ANSWER DR. WOOD PUBLICLY.

At the appointed time he failed to appear. His friends went to his house, but he was not in; they went elsewhere, but they could not find him—then back to his house, and insisted on seeing him. Finally the boy said the priest told him to tell them that he was not at home!

Meantime the parish priest, who had been constantly denouncing the visitors in church, had written a petition urging the sub-prefect to put a stop to these meetings, and the sale of these adulterated Bibles, and expel the men from the town. This was signed by about fifty women, members of the Catholic Union of Ladies, of whose "works of piety" I have already spoken, as helping to effect the long detention of the Bibles in the Custom-house here. Several of these ladies belonged to the family of the prefect, with whom Mr. Milne had had pleasant and interesting conversation in their own home some days previously. Some forty of these women besieged the sub-prefect in his own house, urging him to grant their petition. He sent the petition to the hotel for the visitors to read, recommending that the meetings be as private as possible. He felt friendly to them, but was under pressure from the household of his superior, and had received telegrams from the supreme Government at Lima, laying on him the responsibility of any grave consequences that might ensue. Telegrams from the absent prefect recommended their expulsion.

The meeting was held that night with closed doors. Both dining and billiard-rooms of the hotel were occupied. Bibles were again handed round for reference, and the subject of confession again dealt with—remarks based on Psalm li. and Luke xviii. 13. The meeting was orderly, and a profound impression was made. The subject given for next night was The Divinity of Christ, and the meeting formally closed.

As time passed the excitement became more intense, and one evening the sub-prefect sent some policemen to the hotel for a show of vigilance, but there was no order to close. After consultation, the hotel-keeper taking the responsibility for that night, the doors were closed and the meeting proceeded with. Before commencing, Dr. Wood showed that all the proceedings were within the limits of law, spoke of the restrictions on liberty, the emancipation of women from priestcraft, etc. His doctrine was strongly approved. Then he took up given subjects, and talked steadily for two hours. I cannot speak particularly of all the meetings, or of the wide range of subjects treated. The visit lasted three weeks, longer than they had planned for, partly on account of the interest in the meetings and partly to obviate the appearance of having been obliged to go. In the meantime our Bible colporteurs are having fair success.

I believe you have already heard of the expulsion of Messrs. Jarrett and Peters, of the East London Institute, from Cuzco. Five days ago they arrived safely in Lima after a weary journey on horseback of three weeks. It is matter of thankfulness that they are fairly well after such terrible exposure. Surely such barbarous and illegal proceedings may not be repeated with impunity; but they show the amount of bigotry and superstition rampant in Peru.

Callao, Peru, September 16.

THE EXPELLED MISSIONARIES,

Dear Sir,—On August 22 Messrs. Peters and Jarrett were expelled from Cuzco by order of the Supreme Government in Lima. This unlawful and outrageous act, without excuse or justification, by the authorities, fomented by the priests, was not only contrary to the wishes of the educated people and the public press of the city of Cuzco, but contrary to the constitution, to law and to justice. In a letter from the Government, they excuse their action by saying that "there existed a well-founded fear that the said gentlemen might be subjected to some insult." This is all the more contemptible when we know that the press, the thinking people, and University of Cuzco stood by them, and petitioned the Government on their behalf. Protestants here and in Callao are subjected to insult every week, and if that is an excuse for expulsion, then all the missionaries may be banished from Peru, regardless of sacrifice or injustice.

The British Minister, who will be doubtless supported by the Legation of the United Sates, is now laying the matter before the new Government. This we trust will result in more liberty in preaching the Gospel in the interior, or at least in defining our standing more clearly. Let it be known that public Protestant worship is prohibited in Peru, as well as in Ecuador and Bolivia. We are merely tolerated. The expulsion of Messrs. Peters and Jarrett has brought on a crisis. People's eyes are now being opened as never before to the abuses and degradation of Romanism. Some of the newspapers have written strongly against the influence which the priests exercised in this affair. The time is an opportune one, and calls for earnest prayer and attention from Christians in England. God has given us indications that his pillar is moving toward Peru.—Yours in Christ,

A. R. Stark.

Apartado 128, *Lima, Peru, Sept.* 16.

DR. JOSEPH COOK, while engaged in lecturing work in Melbourne, was seized with illness, and ordered a complete cessation from work for a time. His tour will extend over two years.

CONFERENCE AT NORWOOD.

The second annual Conference on Scripture prophecy concerning the coming of the Lord Jesus and kindred truths, was held on Tuesday, Wednesday, and Thursday of last week, in Lansdowne Hall, West Norwood. Throughout the whole series of meetings the large numbers that attended evinced a deep interest in the varied subjects considered.

At the introductory meeting on Tuesday evening (Pastor Fuller Gooch presiding), Revs. James Douglas and J. Gelson Gregson gave very helpful addresses. The former, who took for his subject, "The Practical Aspect of Prophetic Study," expressed a conviction, that while the Scriptures had a greater prophetic meaning and design than was generally recognised, they were not given that we might set up a museum of intellectual curios. They had in view our sanctification, that we should grow up into the likeness of Christ, following Him fully and freely. To be "prepared for the King," Mr. Gregson reminded us, meant an anointing by the Holy Spirit. The Church "needed not more lamps but more light, and a manifestation of the Spirit in the midst of the people."

On Wednesday afternoon General Sir R. Phayre was in the chair. Rev. G. D. Hooper spoke on "Mystery of Babylon," tracing its origin from Babel and its manifestation not only in the Church of Rome, but throughout Christendom. Its characteristic is profession, and not possession. Rev. John Wilkinson called attention to the Jews, their miraculous origin, history, preservation, and destiny, as an unimpeachable witness to the truth of God's written Word. The meeting closed with an address by Mr. Walter B. Sloan, on "Life and Service in the Light of the Lord's Coming." He showed that we need to live continually under God's influence in order to do his will.

Mr. Usher, of Bedford, was chairman at the evening meeting. Pastor Fuller Gooch spoke on the "Mystery of Iniquity; a Word of Warning," showing how the mystery of Satan runs parallel with the mystery of God, the one ending in the manifestation of the Antichrist, while the other culminates in the appearing of the Son of God. His hearers were warned of Satan's aim to corrupt the Church and bring about its downfall; the one condition of safety was an unconditional surrender to the Spirit, who is not only the restrainer of this mystery of curse, but the true source of the Christian's completeness. Dr. McKilliam was glad to have a subject so full of brightness as "A Glimpse of the Millennial Reign, a Word of Hope." We need a personal contact with Christ to fit us to reign with Him, and we look forward with joy to the last touch of the Master's hand to prepare us to share his throne.

At the Thursday afternoon meeting, when Mr. R. C. Morgan took the chair, a suggestive exposition of Isaiah iv. was given by Rev. J. M. Eppstein. A paper specially written for the Conference by Mr. G. H. Pember, on "The Parable of the Tares," was read by Pastor Fuller Gooch; it aroused a considerable amount of interest and comment.

The final meeting was an eminently impressive one. A lucid and exhaustive address on "The Mystery of God" was given by Rev. E. Brewer, connecting "the mystery" with "the blessed hope," and showing the need of heart enlightenment in this, as in all other Scriptures of Truth. Rev. R. Middleton brought the Conference to a close by a pointed and pathetic appeal, in speaking on "The Lord's Coming in Relation to those who Obey Not the Gospel." Christ, he said, would not be deceived by the outward garb; He knows and calls his own by name. The "Lion of the tribe of Judah" has power to overcome the "roaring lion;" and that power may be ours by faith in the Overcomer. H.

RICHARD WEAVER IN DEPTFORD.

Of all the localities that this experienced evangelist has visited, surely none is in greater need of the Gospel than that in which he has just conducted a ten days' mission, surrounded as it is with a teeming working-class population, and within three minutes' walk of one of London's most crowded highways.

Mr. Weaver is not in good health, by any means, and often finds the labour which he puts into his work a strain, but as he warms to his much-loved subject, the enthusiasm and fire of early days are still with him, and one might be tempted to think him as young as ever. Certainly he has lost no force in his manner of presenting the Gospel.

The Deptford meetings (which have been held at Octavius-street Baptist Chapel, of which Rev. D. Honour is the minister) opened on Sunday week with a stirring address on "This is my Friend," and was a very searching and fitting commencement of what has proved to be a time of blessing; it demonstrated clearly to the audience that the preacher was in real earnest, and had come on very solemn and urgent business which demanded thoughtful attention.

The week-night services have been well attended, and it was good to see so many of the hard-working sons and daughters of toil in the house of prayer, listening to the wholesome words of the evangelist and joining in the singing, a specially pleasing feature of the mission has been the unusual number of men present. This, indeed, is a noteworthy characteristic of Mr. Weaver's meetings generally.

His forceful address on "The Prodigal Son" was exceptionally telling, illustrated as it was with thrilling instances of conversion which had come under his own observation, and in which he had been the honoured instrument in God's hands. The recital of the conversion and death of the once celebrated prize-fighter "Bendigo" was a very fitting illustration, and produced a profound impression. Surely the star of hope has risen in the heart of many a poor wanderer as they have listened to this story of the exhibition of God's saving grace.

Last Sunday evening was a memorable time, such as is seldom experienced. It was no easy matter to find seats for all who were present, and truly the word was with power, as the preacher discoursed on the well-known words, "I am not ashamed of the Gospel of Christ," and urged the Christians present to prove the truth of them by living Christ in their homes, encouraging the unsaved to believe the Gospel, and warning them of the danger in refusing, God's Spirit was working in many hearts through the solemn message.

Many young people have been blessed during the mission, but it has not been confined to them—an old man of seventy-six years found his way into the inquiry-room, and the very same evening his wife was also blessed. The Lord's people worshipping at this centre of Christian activity have received a stimulus through the visit of God's servant, and the heart of the pastor (who is laid aside, and in consequence not able to be present) has been cheered and encouraged by the manifest tokens of the Lord's presence.

A request from some of the railway men of the district had been sent to Mr. Weaver, that he should give the story of his life "From the Coalpit to the Platform." This was done at the close of the mission. Doubtless many who read these lines have heard this thrilling account of his life, both before and after conversion. He does not forget to magnify the grace and power of God in that "He is able to save to the uttermost."

Mr. Weaver has engagements in Scotland for the next two or three months. Will the readers of these lines remember him at the throne of grace, that the Lord may give him bodily strength, and use him mightily among the thousands who flock to hear him? J. P.

STAR HALL CONVENTION.

Our annual convention this year has been singularly blessed. Out of the six which we have been permitted to hold, none has, in our judgment, surpassed it. Perhaps its most marked characteristics were its spiritual liberty and the absence of human attempts to help God out with his work. The Lord did work and did answer the desires of those who waited for Him. Among the many fresh and striking words which He gave his people to speak, may we be allowed to recall a few:—

The Church of all ages is a widowed Church with a dead Christ until her Pentecost has come—the living Christ Himself. Like the ancient prophet with the starving widow, Jesus searches for vessels to hold the holy oil. Then placing them in a row, He fills them all from one cruse. The day of Pentecost is but a successful search for empty vessels. When they are found, then it is fully come! Men and women that hunger and thirst after righteousness shall be filled. Two dangers surround the saved — activity without the Holy Ghost, and the Holy Ghost without activity. The "life" of Jesus was perhaps the most mighty power about Him. His sermon on the mount could not be understood without a corresponding life to illustrate it. But his mighty acts and unprecedented miracles were not done to amuse the doctors or puzzle the public. They had a signification far beyond the healing of the body. If they only reached to it, strange that so many should still be saying, "He opened my eyes"—"mine that were born blind!" Heredity and hereditary evil of every sort are the studies of our age. Yet what cure has science found for hereditary taint? Can science cure the hereditary drunkard? Is she not dark about how to accomplish that? If Jesus has no Gospel that deals with hereditary ill, and hereditary sin, then there is none to be found. But the Gospel of Jesus reaches every sort of disease, whether eyes of the soul born blind, or eyes of the body.

To Jesus nothing is impossible. "In the name of Jesus Christ of Nazareth rise up and walk" are still the words even to him who has been lame from his youth and crippled by original or inherited sin. The Church is bankrupt but for the capital of the indwelling Christ; without Him truly her windows look out upon Queer-street, though with Him they open wide into the sunshine of Faith-street. Long ago we heard the dismal words, "In the midst of life we are in death"! To-day they are reversed, "In the midst of death we are in life."

But let us not deal with our Gospel as if its words were magical, and so reduce it to a superstition. We read that when Moses set the brazen serpent up, the people had but to look at it and they were saved. Smitten by fiery serpents, it was the medium of deliverance, but when it had become, as long afterwards it became, a veritable idol, it was necessary to break it in pieces. Not unlike this, some of the most precious words—used so often for conveying the message of cleansing and full salvation—become as idols. Even "The blood of Jesus Christ, his Son, cleanseth us from all sin," may be conjured with and trusted to rather than the Lord Himself. Or sometimes our bodies are healed by the Divine power of our Lord, and on this, rather than upon Him, our eyes may afterwards too exclusively be riveted.

To know God is more than to trust Him. Knowledge of Him brings us constantly fresh revelations, shatters mere phraseology and passing forms of thought. How little time we spend with God! If we spent so little with our dearest friend we would not know much about him. Efforts after mere mental apprehension are fatal; God is known through the Spirit. When we know Him we cease to cry, "God help us"—even sacrifice, in the old sense, ceases, all is growth and progress; every day has its own sunshine. Let us have boldness to enter into the holy place through the blood of Jesus The temptation to spurious humility, which keeps so many out, should not hinder us. Say not "I am too low" if God calls you. It is pride, and not humility, that keeps so many back. They look on while the truly humble obey and enter as God calls, inwardly sneering at what they count to be a vain audacity, reckoning their own refusal to go forward as at least better than that. F. W. C.

OUR DAILY HOMILY.

SUNDAY, OCTOBER 27.

"Everyone that is clean shall eat thereof."—Lev. vii. 19.

In verse 18, it is admitted that leaven must be present in this holy feast, inasmuch as it stands for the essential principle of evil, which intrudes into our holiest worship. The self-life is an all-pervasive leaven. We may not be conscious of it, there may be no sufficient recognition of its distastefulness to the holy God, but it follows us even into the Holiest.

The worshipper was not allowed, however, to be knowingly unclean. There must be no stain on the conscience, which he might remove by confession and repentance. If there were, he must be cut off; that is, he must be debarred from all participation in holy rites, and suspended from entering the sacred enclosure of the Tabernacle.

This cutting off answers to the suspension of a believer's communion with God, because of unconfessed sin. The presence of the leaven of the self-life is no barrier to the enjoyment of the Divine fellowship, for we meet God in Jesus. But permitted sin makes such fellowship impossible, because we have not availed ourselves of the gracious arrangements made for the perpetual cleansing of the soul.

How many excommunicate Christians there are. You can easily see that they have been cut off; their joyless faces and powerless prayers, their inability to bear testimony for God—all tell the sad story. If you have been cut off, read your past history to discover the cause. Put away your sin, and seek the blessed cleansing of John xiii.; then come to feast with God, in holy communion, as at a common table.

MONDAY, OCTOBER 28.

"Ye shall not go out."—Lev. viii. 33.

For seven days Aaron and his sons, newly consecrated by the blood and oil, waited together in the Holy Place. They were prohibited from going beyond the door, but fed on the consecrated food till the eighth day summoned them to begin their priestly duties. Similarly we are shut in with our Great Aaron, the High Priest of our profession. We are in Christ in the purposes of God, for we were chosen in Him before the foundation of the world. We are in Him, as Noah was in the ark, and the child is in the home; as the member is in the body and the branch in the vine; as the sponge in the ocean, or the jewel in the sunbeam. We are in Him as a strong enclosure, through which the malice and strength of our foes cannot break, a fortress, a strong tower, a castle keep. We are in Him, as a banqueting-hall, a tabernacle with its shew-bread, an upper room with its descending fire.

It is highly necessary that we should maintain our walk and experience on this blessed elevation. The great enemy of our souls is perpetually tempting us to leave our abiding-place, and to try issues with him in the plains beneath. What is temptation but his subtle solicitation to come out from the secret place of the Most High. Doubtless, the bait is very attractive, but the end is death. Keep the charge of the Lord, and abide day and night in the company of the Great High Priest. "He shall dwell among them."

On what viands do such happy souls feast with Christ? A table is provided before them by the Lord Himself, and they feast on all that pertains to Him in blessed partnership. "Son, thou art ever with me, and all that I have is thine."

TUESDAY, OCTOBER 29.

"Aaron lifted up his hands towards the people, and blessed them."—Lev. ix. 22.

The eighth day is evidently the type of the bright millennial morning. During the present age we are hidden with Christ in God; the world knoweth us not, as it knew Him not; our hopes, and joys, and aims, are largely secret. But the day is not far distant when He shall be manifested, and then we shall be manifested with Him in glory. That group of priests, following the high priest out from the recesses of the Holy Place, is a picture of the second Advent, when Christ and his own shall come forth to bless the world. When Jesus was parted in the Ascension from his disciples, He was in the act of blessing them; and in that attitude He will return. Who can doubt that all through the intervening ages, those blessed hands have still been outstretched, that heart ever going forth, in blessing.

What a Saviour is ours! In Him, *meekness* that bears all insult and hatred, and *mercy* that retaliates on wrong-doing in ministries of love combine. He fulfils his own idea of blessing those that hate, and praying for those that despitefully use. It was said of Archbishop Ussher, that to do him a wrong was to make him your friend for ever.

Let us imitate him in this, and let the going forth of our lives be one incessant stream of benediction to men, until they shall fall on their faces and acknowledge the overwhelming power of love.

WEDNESDAY, OCTOBER 30.

"Aaron held his peace."—Lev. x. 3.

His heart must have been rent with paroxysms of grief, as he beheld the bodies of his beloved sons on the floor of the Tabernacle, stretched out in death. He repressed the cry, choked back the sob, staunched the flowing tear, and continued to perform the holy duties with which he was charged. He was no stoic, and tears are not wrong for our dead, but his relationship to God was so overmastering as to still the expressions of nature.

He saw the wrong from God's standpoint.—It was of great importance that the Divine regulations and enactments should be maintained, and that the ministering priests should always prefer God's work and service above their own ideas. Aaron was able to appreciate that position, and saw the sin of which his children were guilty. They had forgotten the voice which said, Sanctify thou Me. Obedience is the foundation of reverence, honour, and service, and if it were relaxed with the priests, how for the people! How careful they should be who bear the vessels of the Lord! With what fear and trembling must they work, who work with God!

He acquiesced in the Divine dealings.—To take the yoke, and meekly bear it: to put the hand on the mouth, and both in the dust—this is rest and peace. Thus we drink his cup.

He felt that his work as priest must take precedence.—It was a solemn and awful thing to be God's anointed priest, and the office must come first, even to the denial of the dues of nature, if that were necessary: so always with us, there must be the subordination of everything to our service and work.

THURSDAY, OCTOBER 31.

"Whatsoever parteth the hoof and cheweth the cud."—Lev. xi. 3.

The animals, in which these two characteristics met, were reckoned clean, and therefore fit for food. It is certain that the minute particularity of these words has some further reference than the diet of Israel, important though that was, whether for their health, or to accentuate, with every meal, the necessity of their being a separate people. We may gather this lesson, that in our daily experience, we must combine meditation and separation.

Meditation.—The cattle do not simply browse on the pastures, but they lie down to chew the cud. It is not enough to peruse our allotted Scripture portion; we must ruminate upon it, comparing spiritual things with spiritual, and Scripture with Scripture. The Holy Ghost will bring all things to our remembrance.

Separation.—"Whosoever doeth not righteousness is not of God." The word of God pierces to the dividing asunder. We have not meditated to good purpose unless we have felt its keen edge. Detachment from the world must follow on true attachment to Christ. Love to Naomi will draw Ruth from Moab over the Jordan.

The two must be combined.—The swine divideth the hoof, but cheweth not the cud, and was therefore unclean. A man may profess to love his Bible, but the supreme test is his daily behaviour; whilst, on the other hand, our daily life ought to emanate, not from without, which is Pharisaism, but from within, where the Word is hidden in the heart.

FRIDAY, NOVEMBER 1.

"Two young pigeons."—Lev. xii. 6.

These were the offerings of the poor, of those whose means did not suffice to buy a lamb.

The blood of Christ is within the reach of the poorest and feeblest.—None can say that it is beyond them, that they cannot afford to procure it, that they are too poor. To the poor the Gospel is preached. The Divine call is to those who have no money. Salvation is to him that worketh not, but believeth on Him that justifieth the ungodly. "It is nigh thee."

The faith that apprehends but a part of the Saviour's work saves.—The pigeon may stand for the meagre apprehension of Christ that is the portion of the faltering and timid, but it saves equally with that fuller conception of his saving work, which might be compared to the bullock of the priest. The question is not as to the quantity but the object of faith. Is it fixed on Jesus? All faith directed to Him is genuine. It may but touch his garment's hem, yet it saves.

The beneficence of God's law.—What tender touches there are through this strong ancient code! There is such a one here, framed partly in anticipation of the mother of our Lord, who gladly availed herself of this provision. What a glimpse into our Master's humiliation. He owned the cattle on a thousand hills, yet He so emptied Himself that his parents had to bring the poorest offering the law allowed. He stooped that we might rise; emptied Himself that we might be full; became poor that we might be made rich.

SATURDAY, NOVEMBER 2.

"Behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague."—Lev. xiii. 13.

At first sight this seems a very extraordinary provision. When the leprosy was beginning to show itself, and whilst the marks were hardly distinguishable, the poor patient was treated as unclean; but, when it was fully developed, from the crown of the head to the sole of the foot, the priest pronounced the leper clean.

As long as we palliate and excuse our sins, and dream that there is much in us which is noble and lovely, we are not fit subjects for God's saving grace. But when we take our place as helpless and undone, without one plea, or one redeeming trait, we are in the position in which the free grace of God can have its blessed way with us.

We must come to an end of ourselves, and fall prostrate, in the very helplessness of our despair, in the very dust at our Saviour's feet. We must confess that from the crown of our head to the sole of our foot we are full of need and sin, then we are nearest Christ.

Would you rise, get down. God's thrones are approached, not by steps up to them, but by steps down to them. It is the publican who beats his breast as chief of sinners that goes down justified to his house. He that humbleth himself shall be exalted.

OVERCOMING FAITH.—Nothing honours our God so much as enduring, overcoming faith, persevering in despite of opposition, in destitution of all outward prospects of relief. It is when "against hope we believe in hope, not staggering at the promise of God through unbelief," that we are "strong in faith, giving glory to God."—*Bridges.*

INTERNATIONAL S. S. LESSONS.

NOVEMBER 3.

SAMUEL THE JUDGE—1 Sam. vii. 5-15.

GOLDEN TEXT, verse 12.

THE oppression of Israel by the Philistines, which this incident terminated, had lasted for forty years. It was a bitter experience, by means of which God punished his people for their sinful idolatry, and sought to deliver them from it.

Before this great gathering it is probable that Samuel, though his home was at Ramah, went from place to place, witnessing against idolatry, and preparing the people for a return to the Lord.

The name Ebenezer, *i.e.*, "Stone of help," was given to commemorate the remarkable deliverance this lesson records (Golden Text). The place was near to Mizpah, *i.e.*, "Watchtower" (5), about four miles north-west of Jerusalem. Twenty years earlier, Ebenezer had been the scene of a most humiliating and disastrous defeat. Tell the story of the first battle, when four thousand Israelites were slain (iv. 1, 2); of the superstitious reverence for the ark, and their foolish confidence in it (iv. 3, 4); of the alarm, and the courage of the Philistines (iv. 5-9); of Eli, nearly a hundred years old, waiting at Shiloh for news of the battle, and of his sad death when the disastrous failure was announced to him (iv. 12-18); and of the birth of Ichabod, as a perpetual reminder of the loss of the ark of God (iv. 19-22). Nothing more humiliating could be imagined; and it is remarkable that the place in which He suffered such disastrous defeat, became the scene of their most remarkable victory. The very name Ebenezer should remind us that just where we have suffered our greatest failure God can give us our greatest triumph. In what part of your life have you been most humiliated? There God can be most glorified.

But the triumph must be reached on similar conditions. First, they "lamented after the Lord" (2)—not the ark, as they had done before, but the Lord. To need Him is the first condition of obtaining Him. Next, they put away their strange gods (3-4). There could be no true repentance without this. Repentance is a turning from sin to God. The smallest idol, loved and cherished, prevents our enjoyment of Him. Have you found out your idols? You may discover them in your thoughts, your hearts, your companionships, your books, your pleasures, your gains; be willing to know them, and to forsake them.

Then followed confession (6), all the more valuable because publicly made. It was accompanied by a symbol which expressed both the sincerity of their contrition before God, and the unalterable character of their vows. And fasting was a further indication of sincere grief. To get back to God was more to them than their necessary food.

They were in earnest, yet they needed Samuel to intercede for them (8), and to offer sacrifice on their behalf (9). Our repentance and confession cannot secure the blessing apart from the atonement and intercession of our Great High Priest. With Him to plead for us the merits of his finished work we need never doubt our acceptance.

Having returned to God, it is instructive to note how their deliverance was effected. First, their faith was tried (7). The five great kingdoms of the Philistines were represented in the company which came up against them. What could they do, unarmed, against such a host? Often the first consequence of returning to God is a deeper sense of helplessness and need.

But in their extremity God fought for them (10). In the faces of the Philistines the lightnings flashed with dazzling and terrifying brightness. The roar of God's artillery was heard above them. What could the arms of the Philistines do against such an adversary? How valuable the lesson! Just when the Israelites felt their weakness and helplessness more than ever, then was their victory at hand. Is it not always the case that God fights for us when we have no might?

The victory was no mere transient one, soon to be changed to defeat (13). When God saves, He does it thoroughly. Half measures have no favour with Him. He not only saved them *from* the Philistines, but gave back to them for a possession the cities they had lost (14).

ORPHAN GIRLS' HOME, CROYDON.—It is now ten years since this place was opened to receive little girls whose homes had been broken up by the death of parents. There are some thirty-five children thus cared for in Burgos House, Sydenham-road North, where Miss Talbot is matron. The work of saving the children carried on in this and similar institutions all over our land, may be commended to all Christians. Miss Smith, Dalkeith Cottage, Wellesley-road, is hon. sec.

For the Young.

WEIGHTS AND WINGS.*

BY REV. A. N. MACKRAY, M.A.

"It is good for a man that he bear the yoke in his youth."—Lam. iii. 27.

WEIGHTS and wings: the youngest of my readers can easily remember these two words, each of them beginning with the double v, which is such a trouble to foreigners. And I shall try to show you how all our weights may become wings. The truth will, perhaps, find readiest entrance into your minds through the fable that tells how the birds came to fly. For at the first they could only run upon the ground like other creatures. But one day God brought two little burdens, and laid them down on either side of every bird according to the size of each. And He said to them (for God can speak to birds as well as to angels and men), "Take up these burdens and carry them for Me." Now the birds that obeyed God's command found that the burdens beside them clung to, and became part of themselves. They could move them about and rise with them, until at last by means of them they mounted aloft, and roamed at will through God's great heaven of blue. The weights became wings. In bearing their burdens, the birds found that their burdens bore them.

Now I don't believe that the youngest little toddler who listens to what I am saying is quite without a burden, or difficulty, or trouble. Haven't some eyes been wet to-day, some hearts sad, some little heads very perplexed? Oh, they don't know children who think that they are without troubles and cares! Brave little weight-carriers I know of, who are "breeding their future wings." I have heard girls, not very young either, singing a rather foolish song about wings, and what they would do with them if they had them. And when we put the wishing cap on our heads we suddenly mount up as on eagles' wings, and we do marvellous things. But it is out of our heavy weights, not our idle wishes, that we gain real wings. Haven't you found this out for yourselves? Learning to write, for example, is not an easy thing. Oh, the weariness of those everlasting strokes and pothooks, the fingers that will get inky, and the copybooks that will get blotted, and the pens that never will go right, even when the sympathetic tongue is following the devious course of each uncertain capital! But now that by letter-writing you can still talk to father and mother when they are from home, and know what your brother is doing in Canada or Australia, have not the weights become wings? How I have pitied people who, having never learned to write even their own names, have had to be content with making a mark like this—X! It is a life-long burden they have to carry, because they had not borne the school yoke in their youth.

Neither is it easy to learn languages. The French verbs are such a bother to the brain; and if the roads of the Romans go straight over hill and dale, their long sentences seem as confused and confusing as the maze at Hampton Court. But when you come to travel on the Continent, or go into an office in the city, or when you can make companions of the wisest and wittiest of the old Greeks and Romans, you will find that the weights have given you wings. I have known lads at school and college who were heavily weighted in the race by what we call adverse circumstances. Some of them lived just one or two degrees above starvation. Oh, it was hard, cruel work! But their difficulties became a Divine discipline. They learned to do without, and that is a way of growing rich in which the poorest may excel. They learned the secret, through prayer and pains, of turning weights into wings.

Look at that boy of twelve or fourteen, sitting on a summer evening in the early years of this century, on the coping of the railing that enclosed Canterbury Cathedral. He has worked hard all day in the shop of a coach-builder. Too poor to purchase drawing materials, he is content with an old slate and pencil; and it was thus equipped that an artist found little Sidney Cooper, night after night, on the coping, sketching the great church, and gave him, to his astonishment and delight, his first bundle of pencils. The boy became a famous landscape painter, and in the story of his life, which he has lately told, his use of the slate for sketching the cathedral is seen to be only the first of many other instances of weights becoming wings. And this is how the veteran artist closes his autobiography: "I feel that I have risen to some distinction, and that I have a name which no gold could purchase nor parchment alienate. I have, moreover, found peace in the better knowledge of my Saviour, and grace which will comfort me for the rest of my life, as well as trust, which will bear me through the dark valley when my time comes, and the blessed assurance that there is a glorious immortality, and that I shall one day see Him as He is."

But it is "when we read the sweet story of old, when Jesus was here among men," that we learn best how weights become wings. We shall never, indeed, know all the burdens that were laid on Him when He gave Himself to do the Father's will and save the world. But He spoke of his sufferings and death for us as his being "lifted up." And if under the burden of our salvation He was lifted up to the cross of shame, was He not also, by the same burden, lifted up to the throne of glory, where He holds the post of honour in the universe of God? You remember how He likened his strong, tender, self-sacrificing, unquenchable love to the wing of the mother bird spread over the helpless brood in the hour of peril. But we shall never put our trust under the shadow of his wings until we really believe that all the heavy, crushing weights He bore for us, as Boy and Man, as Servant, Sufferer, and Saviour, have given Him his wings of pitying, sheltering, saving love, under which He would gather us and all men.

And Jesus is the power to make us like Himself. It is a hard struggle for boys and girls, as well as for grown men and women, to curb the temper, crush down evil thoughts, and hate every wicked way, and be truthful, faithful, pure-hearted, generous, and brave. But if you ask the Saviour to help you, if you join company with Him, and get Him to fill you with his own spirit of trust and love, of purity and patience, of grace and glory, you will find that the burdens you carry are carrying you. And out of the weights you have to bear, as Christian boys and girls, you will acquire good and noble habits that will be as eagles' wings to you in all your future lives.

The birds in the fable that would not carry the weights God in his wise love put down beside them are wingless to-day. Even the kite you fly in the meadow will not mount up steadily without a weight to its tail. To be without a burden is the greatest burden of all. The old prophet was right when he said that it was good for a man to bear the yoke in his youth. You should see the gleam of bright wings in every heavy weight you are called to carry. In the school of Christ the yoke gives ease and the burden grows light. To bear the cross is to wear the crown.

* Extracted from EDGES AND WEDGES, a volume of addresses to children which bear the impress of the author's facile pen, cultured mind, and genuine sympathy with the young folks. (2s. 6d. *Religious Tract Society.*)

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *St. John's Schools, Hoxton*, Oct. 27-Nov. 1, *Summerfield, Birmingham*, Nov. 3-10; *Deritend, near Birmingham*, Nov. 11; *Birmingham*, Nov. 12. Mr. J. S. Tyler, *Tean, near Stoke-on-Trent*, to Oct. 28; *Acton, near Nantwich*, Oct. 29.—Mr. H. Falkner, *Reading*, Oct. 26; *Sulhamstead, near Reading*, Oct. 27; *Winslow*, Oct. 28; *Reading*, Oct. 31; *Tawell, Hertford*, Nov. 3, 11 a.m; *Bengeo, Hertford*, Nov. 3, 3 p.m.; *Watford, Herts*, Nov. 4; *High Beech*, Nov. 6; Mr. S. J. Hewlett, *Boldre, Lymington*, Nov. 2-8.—Mr. E. Arrowsmith, *Sydenham*, Oct. 26; *Chatteris*, Oct. 28-29; *Castor (Peterboro')*, Oct. 30; *Bedford*, Nov. 1; *Godmanchester*, Nov. 6.—Mr. E. Hughes, *Ealing*, Oct. 24; *Knockholt, near Sevenoaks*, Oct. 26; *Brockley*, Nov. 1.—Mr. T. L. Sayer, *Forest Gate*, Oct. 24; *Beckenham*, Oct. 29.—Mr. P. Welch, at *Esher-road, Brixton*, to Oct. 25.—Mr. W. R. Wilson, *Newcastle-on-Tyne*, Oct. 27-Nov. 1.—Mr. Goodman, *Hornsey*, Oct. 27-Nov. 3.

VILLAGE CHILDREN'S CARAVAN WORK.

A meeting for praise and reports of the summer's work will be held in the Centenary Hall, Bishopsgate-street, E.C., on Saturday, Oct. 26, at 3 p.m., when Messrs. Hewlett and Cutting will give accounts of the voyage of the vans.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending November 2, 1895.—Sun., Oct. 27, Exodus xv. 20-27; Mon., 28, xvi. 1-10; Tues., 29, xvi. 11-26; Wed., 30, xvi. 27-36; Thurs., 31, xvii. 1-16; Fri, Nov. 1, xviii. 1-12; Sat., 2, xviii. 13-27.

IN A CORNISH VILLAGE.

In a picturesque village in Cornwall the more earnest members of the little Methodist church became uneasy in the spring of last year at the steady decrease in the attendance at the usual Sunday and week-day services, and at the small number who came to the weekly class meetings. Many of the older members had passed away, and the younger members who were growing up were not showing evidence of conversion of heart and dedication to the Master's service. After much prayer, it was decided to hold a series of meetings, the members earnestly seeking God's guidance and blessing, and praying that the Holy Spirit might be poured out upon speaker and hearers, and that many might be gathered in to be earnest and faithful disciples of the Lord Jesus.

As there was no resident minister, the question arose as to asking someone to conduct the services, and two or three of the members, having been struck with the earnestness of a local preacher of another denomination, it was decided to invite him to take this responsible position. This brother, who works in a neighbouring quarry, accepted the invitation, and the meetings were commenced in January of this year. A few people said, "This man is not educated or talented enough to draw the people," but the members who had invited him were looking to God to bless the meetings, and were not depending on the learning or eloquence of man.

The meetings were continued for a fortnight, apparently without result, none having openly decided for Christ. The preacher thought the time had arrived for him to leave them; he had come, he said, with a few sermons prepared, and now, having no more left, he thought it was right for him to return home. The members, who had been praying to God for his blessing, and helping in any way they could, said "No, we believe we are to continne the meetings, and that the blessing will come. You may have no sermons left, but we will continue to pray that the Holy Spirit may give you the right message, and bring it home with power to the hearts of the people." At the meeting held that night, the power of the Holy Ghost was manifested, and several souls were converted, and at the subsequent meetings each night some came out definitely for Christ, till between fifty and sixty souls professed to be turned from darkness unto light, and from the power of Satan unto God. During the day visits were paid to the homes of the people, and they were invited to the meetings, and as the work went on the revival in the chapel became the talk of the whole neighbourhood.

At the conclusion of the services a tea-meeting was held, followed by a testimony meeting, at which many of those who had yielded themselves to Christ during the meetings openly confessed Him. Some of these were young men who worked in neighbouring quarries; and of nearly all it can be said—they are showing by their consistent lives and conversation that they have truly found their Saviour, and are earnest now in his service, taking part in Sunday-school and Band of Hope work, and in the class and prayer meetings. A few have been speaking for the Master as local preachers at neighbouring chapels, going at first under the loving care of an earnest member of the chapel, whose interest in all the young men was truly fatherly and kind, and who rejoiced much in this outpouring which he had prayed for so earnestly. This brother has been suddenly called home, and is sorely missed by the band of workers.

We see how God honoured the believing prayers of his children in this village; should not those of us who, mourning, maybe, the deadness of the congregation with which we are connected, or whose hearts yearn over the many we see around us, living careless, Godless lives, be afresh stimulated to come to our heavenly Father in earnest believing prayer? Eloquence or learning is not essential, but there must be the claiming in the name of the Lord Jesus, in a simple childlike spirit, of the blessings which our loving Father is waiting to bestow. It was not until the brother had got to the end of his own resources that the Holy Spirit used him for the conversion of sinners.

B.

[1034]

GOSPEL WORK IN SAXONY.

In our laudable zeal for heathen lands we are apt to overlook the fact that whole countries on the European continent are lying in darkness as great, and in spiritual destitution as deep, as can be found in Asia or Africa. The fearful influence of Romanism in its interdicting the Word of God, and supplanting the pure Gospel of Christ by its Mariolatry, and doctrine of sacramental efficacy, is seen and felt when one visits lands like Bohemia and Bavaria, and beholds the condition of the people as to spiritual things. Lutheranism itself, alas, in kingdoms like Saxony, is so formal and dead, and so much under the influence of Sacerdotalism and Sacramentalism, as to render the need of Gospel effort almost as great as in lands entirely dominated by Popery.

This latter statement might be called in question by some who think of Lutheranism simply as represented by the views and work of the Great Reformer. But facts show that the spirit of intolerance and opposition to freedom of religious thought is, in some parts at least, as pronounced, and as ready to persecute, as in Rome itself. Notwithstanding all, God has his faithful witnesses in the most priest-ridden and uncongenial lands, so that there are in Saxony, as well as in different parts of Austria, earnest workers of different sections of the one Church.

Herr Karl Mascher is the pastor of a Mission Church holding Baptist principles, in Dresden, where he has been for some time maintaining, in the midst of great opposition, and under great difficulty, a most clear and consistent testimony to Evangelical truth, in which he has been wonderfully blessed of God. The little church which has hitherto met at his house, where two rooms have been turned into one, was only commenced less than four years ago, yet now numbers 120 persons. They support two colporteurs and two Bible women, and are a company of devoted, simple-minded believers. The fact that though almost entirely of the poorer class, and receiving the German rate of wages, they contributed in the last twelve months over £180 for the support of the Home Mission work, is sufficient proof of their self-denying zeal.

Pastor Mascher has been repeatedly brought before the courts, threatened with imprisonment, and fined for adhering to evangelical principles. He has been forbidden to circulate tracts with the notice of his services stamped upon the back, or in any other way to invite the attendance of outsiders; and is exposed to many difficulties in carrying on the work. He has earnestly sought as far as possible, consistently with obedience to the Lord Jesus, to obey the unrighteous laws under which he and his church, together with other Christians working on Gospel lines in Saxony, are suffering. Their present position is that they are obliged to leave the house where they have been until now meeting, and are proposing to build a hall, the total cost of which will not exceed £800. The ground is secured, and the plans have passed the courts having control of such matters.

The members of the church are loyally supporting him, and doing their utmost, but it is quite out of their power to raise the amount required, apart from substantial outside help such as cannot be obtained in their own land. Pastor Mascher is now in England with his wife, the daughter of Pastor Fuller Gooch, of Norwood, with a view of obtaining such financial help as may be possible from fellow Christians. It is believed that a large number of those identified with Christian work will welcome the opportunity of hearing something of this fellow labourer's efforts, and of having fellowship with him and with those who, like himself, in Saxony, are persecuted for the sake of the truth.

Pastor Gooch, Chatsworth-road, West Norwood, S.E., has recently visited the people, and is able to testify to the great need there is for the testimony they bear, as well as for all the brotherly aid that can be extended to them and their fellow-workers in other parts of Saxony and Bohemia.

INDUSTRIAL MISSIONS AID SOCIETY.

During recent years there has been a growing conviction that industrial missions—for training native converts to labour, and facilitating such labour among them—are calculated to serve an important purpose in the evangelisation of the world. Organisations of German and American birth have afforded valued object-lessons, and from our own land earnest efforts have been put forth, and not without encouraging success. A new agency, inaugurated with much promise, is the Industrial Missions Aid Society, the objects and aims of which were explained on Wednesday last at a meeting in the Council Chamber of Exeter Hall.

The Society aims at associating commercial, manufacturing, agricultural, and other pursuits with the ordinary work of foreign missions, financially separate, but linked in close fellowship. The advantages will be (1) to increase the funds available for missionary purposes; (2) to find employment for native Christians; (3) to provide technical education for native youths; (4) to illustrate the close connection between the Christian life and honest labour. The Society will accordingly be a centre where Christians may hear of useful investments. It is hoped that, with expert assistance, the benefits aimed at will be fully realised.

The meeting was presided over by Mr. T. B. Miller, and an address explanatory of the enterprise was delivered by Mr. H. W. Fry, one of the founders. He described the excellent work of the Basel Missionary Society in India, whose industrial operations have not only been of immense use to the natives of the country, but have also rendered material assistance to the evangelistic work. Some have objected that the undertaking is likely to secularise mission efforts. On the contrary, it is sincerely hoped that it will do something to spiritualise secular work. Offices have been taken at 32, Old Jewry, London, E.C., to which all applications should be addressed. Persons able to render honorary assistance are also invited to communicate with the Society.

Rev. R. Wardlaw Thompson gave a general commendation to the Society's scheme, and expressed a belief that whether success was attained or not would depend entirely upon the wisdom and discretion displayed in the management. He emphasized the importance of training semi-savages in habits of order and steady work, and showed the urgent need of providing employment for those who, on professing the name of Christ, are disowned by their friends, and treated as social outlaws. This must be done on commercial lines, so as to be self-supporting and free from a pauperising tendency.

Rev. G. W. Sawday described industrial work as carried on by himself for seventeen years at Tumkur, in the Mysore Province of India. He held that when, through their Christianity, natives lose their means of livelihood, it is incumbent upon the Mission to take them in hand. After the famine of 1876, the Wesleyan Mission received hundreds of children into orphanages in Mysore, and at length the industrial problem had to be faced. The measures then adopted have resulted in wide-spread good. Whereas twenty-five years ago there was not a Christian artisan in the district, now there are such all over the country, and they not only earn their livelihoods, but show the heathen how Christians should live. Moreover, they are a great help to the work of the Mission, which they have made practically self-supporting.

Dr. Harry Guinness also spoke favourably of the scheme. Referring to Congoland, he said that the condition of things has largely changed during recent years, in the course of which the white man has taught the native to follow many useful arts and occupations.

THE LATE

Mrs. S. A. Pierson.

It is not often that people live, in these ays, well on towards the completion of a entury. But we present to our readers the counterfeit presentment" of one such mother in Israel."

Mrs. Sally Ann Pierson was born on the econd day of February 1802, and died on the hird of March of the present year; conse- uently she had already entered the ninety- ourth year of her age.

She was the mother of seven children, mong whom were two ministers of the Gos- el, Rev. Joseph W. Pierson, an episcopal lergyman who died in Auburn, N.Y., in 1863, nd Rev. Arthur T. Pierson, who, of course, urvives her, and with whose family she had ade her home for some thirty-five years. Ier husband was Stephen H. Pierson, a well- nown merchant of New York, and when in 860 he was struck with paralysis, and be- ame partially helpless, these parents, at the ordial invitation of their son, became inmates f his home. Dr. Pierson's father died in 863, shortly after his son Joseph; and the eloved mother continued to live with this ounger son, Arthur, until she was suddenly alled higher.

Her comfort and happiness were, for all hese years, the regulating law of that home. Vhen, in 1892, at the death of Pastor Charles I. Spurgeon, Dr. Pierson was in charge of he Tabernacle pulpit, and was invited to ontinue his work in London for a longer eriod, the one controlling consideration hich seemed at the time to compel his re- urn to America without further delay was he fact that his aged mother had no other arthly home save in his house, and no one lse but him to care for her in her declining ears. She was already very weary of his ight months' absence, and her yearning for is return seemed to him the call of God to eturn and honour his mother by watching ver her old age.

This "ancient lady" had been, at the time f her departure, more than seventy-five ears engaged in active life. Early brought o the knowledge of Christ, she spent her ong life in his service. Naturally she was ull of vivacity and energy, gifted in conver- ation, and sparkling with humour. Her emory was to the last marvellously ready nd retentive, and she never lost her intense nterest in current events. She read the aily and weekly newspapers, and kept her- elf on the track of the world's progress. She as especially on the alert as to all news rom the mission field, and took an honest ride in the interest which her son was per- itted to kindle by his missionary talks and ooks. She herself was particularly given to ood works and alms deeds, loving to look ersonally into the needs of the poor and ick, and supply their wants by her own irect ministry. As she had a home with er son and was at no expense for ordinary omforts, she used the slender income which as left her for her private use, in promoting he happiness and welfare of those who were ore destitute.

Nothing was more surprising in her old age han the retention of all her faculties. Her yesight alone gave signs of decay, and for the ost part only in the evenings when obliged o depend upon artificial light. Otherwise he showed no signs of her very advanced ears, being as acute of hearing, as erect in erson and posture, and as firm and quick of tep as most women of sixty. Up to within week or two of her death she was a regular attendant at the "Dorcas" Society of the church to which she belonged, happiest when busy with some work for others. Her needles had knit hundreds and thousands of socks and other articles for the use of soldiers and the sick in the hospitals, and of the poor. And it was a pathetic sight at her funeral to see at the head of her coffin her long-used and much-worn Bible, with her gold spectacles, while in her hands were the knitting-needles with a half-finished piece of work, the last on which she had been engaged.

This patriarchal mother and grandmother and great-grandmother lived to see her sons' and daughters' families grown to a tribe which numbered forty-six in all. She had lived under the rule of every President of the United States except George Washington, and besides having two sons in the ministry, her elder daughter was, at her own death, the useful wife of another clergyman in a Philadelphia parish, Rev. John F. Lundy, D.D.

When it pleased God to call this saint of nearly a hundred years, He graciously ordained that she should "not taste of death." She had been ailing for a few days with a



slight cold, and had been in bed for the sake of avoiding exposure. On the early Sabbath morning she asked to be "lifted a little higher," to ease her breathing, and on being gently raised up, she dropped her head to one side and was indeed "lifted higher," in the Everlasting Arms. She passed from time to Eternity, making the august exchange of worlds without a struggle or the consciousness of dying. What a privilege! to live to such an age, retaining health and all the faculties scarcely impaired; and then in a moment pass into the presence of the Lord, whom she had three score and ten years before chosen as her Eternal Portion!

WALDENSIAN CHURCH MISSIONS.—In the five districts into which Italy is ecclesiastically divided, this mission has during 1894 received 510 new members into Church fellowship. Keeping in mind the two currents, superstition and infidelity, opposed to each other in appearance, yet resulting from the same cause, one cannot but recognise God's hand in the snatching of these hundreds of souls from the debasing yoke of a gross superstition, or from the withering and mortal delusions of an unbelief which assumes all manner of forms. More than once workers have been called to the bedsides of dying persons whose hearts had been touched by a sermon they had heard, and have left it with the sweet thought that they had accompanied a soul at peace with God to the threshold of eternity, one whose name nevertheless was not entered on the roll of any evangelical church. The Mission is represented in London, among others, by Lieut.-Colonel M. Frobisher, 118, Pall Mall, S.W.

HELPFUL HINTS.

All those who read Mr. C. H. Yatman's little handbook for Christian workers published some time ago will welcome his companion brochure just issued by *Messrs. Partridge & Co.*, "Hints on Prayer, Revival, and Bible Study" (1s.) This American evangelist has the gift of sententious, sparkling, and suggestive utterance; which gift is amply apparent in the pages before us. We give a specimen from each of the three divisions of the book:—

PRAYER.

His four short chapters entitled "Prayer Meetings in Deadtown" ought to be printed in leaflet form, and scattered among Church members by the hundred thousand. On the topic of "How to pray" Mr. Yatman says:—

"I get very impatient over long prayers in prayer meetings. One man covers everything that is wanted and a good deal more, and when the next man prays, it is only a repetition of the same desires, and the people don't like it. Away with those old prayers that everyone knows by heart. There are some men who every week will offer up the same prayer in service. How refreshing it would be to hear one of these get up and say, 'God be merciful to me a sinner,' and then sit down. There would be many a Methodist 'Amen' in that meeting, I feel sure, at least in the heart. Leaders ought to stop those who pray too long. Good meetings have been killed by long prayers.

"Without prayer there will be no power to win souls. Write the names of unconverted ones down in your Bible, and pray them into the kingdom of God. I am saved to-day because of my mother's faith and prayers. Pray for your children, kneeling with them by your side. Learn to hear your own voice in prayer. The first thing when you wake up in the morning, talk to God. Speak with Him before you talk with anyone else. And so the last thing at night."

REVIVALS.

"Trusting on any means, methods, or men, for true revival work will bring no permanent and abiding success. It must be ever and always a looking to God. Good revivals follow the prayers of earnest Christians, and the forcible presentation of the doctrines of sin, repentance, and redemption. No great work is done in any church or city where they make little of the blood of Christ, the awfulness of sin, and the Holy Spirit. Evangelists are good things in their right places, but their place is not to help lazy pastors or lazy people; and yet perhaps it is—maybe they are most needed there. No matter how hard the field or how peculiar the place or people, you can have a glorious revival, and one that will last, by the simple rule of waiting on God till Christians are under conviction for the lost."

THE BIBLE.

"Try reading Bacon or Shakespeare to the soul lost in sin, for the purpose of lifting him out of the slough of despond or the darkness of despair. You who put so much dependence on scholasticism and scholarship, try a bit of it on some wayward boy or fallen girl. You may read till you are blind, and they will be no better. Take the whole Bible, and go to any place or any one you please, open up first at the safety Psalm, the ninety-first; then take Luke xv., and you won't be at the third parable before your hearer will feel a mighty tug at his soul. How I would like to get ten thousand preachers next Sabbath to throw away, for once at least, their well-spun sermons; to go into their pulpits, after a week of prayer: open up the Scriptures at 1 Peter i. 23, and from there, to the end of the chapter, begin to expound and preach. Peter's experience at Pentecost would soon be repeated. That memorable sermon that got three thousand converts was nearly all words of God, not words or thoughts of Peter's."

MR. GEORGE BRAITHWAITE in Japan writes:—"Nearly all the Chinese who were brought to Japan as prisoners of war were opium-smokers. While here, however, the Japanese authorities allowed them no opium. Many of them suffered terribly in consequence for a time, but they recovered, and all resolved to have nothing to do with opium in future."

THE SOUTH LONDON MISSION.

The sixth anniversary of this Mission, which God has so greatly blessed, was held last week in the central home of the Mission—the Southwark Chapel. Special sermons on the Sunday were followed by devotional and other services on the Tuesday. The afternoon meeting was well attended, the chair being taken by Mr. Ezra T. Wilks, F.R.G.S., who thought it would be well if some of the suburban circuits could be in some way attached or affiliated to the Central Missions. The success of these Missions was, he believed, due to the joyful character of the religion taught and practised.

Rev. Thomas Champness said, in the course of a characteristically racy address, that Wesleyans bore a certain responsibility for carrying on the work of God in such a fashion that they should not be ashamed by-and-by to look John Wesley in the face. He proceeded to urge the necessity for a conscious salvation, for a salvation that made men's faces to shine.

Rev. W. Darlow Sarjeant spoke of the wonderful revival now in progress. The blessing had been poured out and there had not been room enough in the existing churches to contain it. After indicating tokens of revival in various churches, he urged that under the anointing of the Holy Ghost Methodism should be doing a thousand times as much for the glory of God as she was doing. Let all her local preachers, class-leaders, Sunday-school teachers, and other workers but be filled with power from on high and she would win souls at such a rate she had never known before.

In the evening the large chapel was densely crowded. Mr. Ambrose Pomeroy, J.P., who presided, bore strong testimony, from his experience as a magistrate, to the value of the work the Mission is doing. He prayed that God would bless Messrs. Hopkins and Meakin in their noble work.

Rev. H. T. Meakin, after referring with thankfulness to Mr. Hopkins's recovery, proceeded to speak of some of the discouragements of the work. When the Mission began in 1889 there were 519 members all told. They had lost since then 530 members by removals. If they had had no removals, they would have had an increased membership of 1694. But a good many of these 530 had gone to other churches, and this created a claim for help upon other churches. If the 1694 did represent all the inquirers they had ever had, that alone would show there had been a special presence of God among them. These represented an average of six converted every week. The backsliding of some of the converts was often heartbreaking; but God had given them great and abiding success. He could speak more freely if some people who were there that night were not present, as he could not tell their histories while they were in the meeting. They had class-leaders who had been brought to God in the services. On the ground of success he appealed for sympathy and help. The Town Hall, Locksfields, and Southwark Chapel, were all filled last Sunday. That meant 3000 people sitting under the ministration of the Gospel, where in 1889 there could not have been more than 300 or 400.

Rev. H. Price Hughes mentioned that at his conference in St. James's Hall last Sunday the audience had passed a unanimous resolution against the proposed unrestricted licensing of the Empire. If the chairman of the present meeting were to put a similar resolution, he felt sure that it would be carried. The Chairman asked all who were in favour of such a proposal to rise, and the whole congregation, as far as could be seen, responded, amid applause. Proceeding, Mr. Hughes said he had had during the past year his first opportunity of visiting Locksfields since the mission began there, and he must agree with Mr. Meakin's remark that all true success must be founded on spiritual success. While they were in sympathy with everyone who wished to improve the people's social condition, they recognised that beyond this there was needed the forgiveness of sins.

MR. AITKEN AT HAMPSTEAD.

The last mission taken by Rev. W. H. Aitken before leaving for Canada was at Christ Church, Hampstead. It extended from September 28 to October 14. Assisted by Rev. J. Stephens, Mrs. Crouch, and Miss Foot, the work was most signally blessed. On the three Sundays the congregations were very large, one of the most remarkable gatherings on each Sunday being the special assembly of men.

During the week there were special addresses to young ladies and also to servants. The work among the children and young people, carried on by Mr. Stephens, was very encouraging. It was, however, in the after-meetings towards the end of the visit that the ingathering of souls principally took place. Men and women, rich and poor, stayed in the church that they might be helped in their difficulties and brought in to know the Lord. Many a careless sinner went away rejoicing, and many a backslider was brought back into the way of peace.

The addresses on the spiritual life every morning (except Saturday) were acknowledged by the Christians to have been of the greatest help and comfort. Indeed, it seemed to many as if "Keswick" had come down to Hampstead, and the well-known "tent" had given place to the walls of the church.

The last night of thanksgiving was a time of great gladness and joyful praise from very many hearts. A time of refreshing from the presence of the Lord had been graciously vouchsafed, "and there was great joy in that city." G. F. Head.

A number of Mr. Aitken's friends convened a meeting at the Mildmay Conference Hall, on Tuesday evening last week, for the purpose of commending him and his helpers to God, in view of their mission to Canada and the States. A goodly company assembled, over which Lord Kinnaird presided. Words of brotherly interest and affection were spoken by the Chairman, Canon McCormick, and others, to which Rev. J. Stephens and Mr. Aitken responded. Much prayer was offered for God's blessing on the campaign across the Atlantic.

THE "WELCOME" MISSION, HARROW GREEN, E.—The committee are thankful to announce that the subscriptions received and promised towards the much needed hall now amount to £400. The new structure and the renovation of the old premises—a "converted" public-house, in a very dilapidated condition—will cost about £845, so that barely half of the necessary amount has as yet been raised. Contributions may be sent to our care, or forwarded to the superintendent. F. T. Watt.

46, *Leyspring-road, Leytonstone.*

INDIGENT BLIND VISITING SOCIETY.—There seems to be no falling off in the blessed work of being "eyes to the blind," carried on by this long-established society, which, among other Christian gentlemen who take an interest in its management, has Lord Kinnaird as president, and Mr. T. A. Wallis as secretary (27, Red Lion-square, W.C.). In order to relieve the blind poor in every way possible, London is divided into eleven extensive districts, in each of which a visitor is appointed to call upon those blind poor who are on the books of the society, reading the Scriptures to them, giving them friendly advice in their difficulties, and reporting to the society those cases which are of a nature to be relieved from the Samaritan Fund of the society.

DR. PINDOR AND HIS WORK.

As I have had to come to Austria for a time, on account of my son's health, I have been trying to use the time in becoming more intimately acquainted with the different workers and their work. As both yourself and your readers have taken an interest in Rev. Dr. Pindor, of Teschen, a few lines about him may be of use.

Dr. Pindor occupies a most striking position in his country. He is living in the very centre of evangelical life. Teschen is the place where nearly all the young people of Silesia come to be educated. The future schoolmasters and schoolmistresses, as well as the doctors and pastors of the Reformed Church, are nearly all educated here, and spend here from six to twelve of the most important years of their lives. In addition to being able to influence these by his sermons, etc., he is doing much to form the future of the young throughout the province by his writings and translations.

He has been able, through the generosity of the Children's Special Service Mission, to send out 80,000 picture leaflets for the young into different parts of Polish Silesia. At present he is engaged in translating another series of twenty-four of these leaflets, and the same Society have promised to print 10,000 copies of each, and place them at his disposal for gratuitous distribution. With God's blessing this effort may influence nearly the whole country, for, as most of your readers know, the picture leaflets of the C.S.S.M. are welcomed by the old as well as by the young, and are often a means of blessing to the former as well as to the latter.

After he has finished translating the leaflets, Dr. Pindor is going to translate some of Mr. Spurgeon's sermons, also for free distribution, Mrs. Spurgeon having undertaken to find the means through the readers of *The Sword and Trowel*, to defray the expense of printing. Maybe some of your readers are not in favour of such gratuitous distribution of tracts and sermons. If they could only know how great is the poverty of the inhabitants of these lands, and how eager is their desire after something to help them to clearer knowledge in spiritual things, if they could see, as I have seen, how they walk for hours and crowd by thousands to a Christian service, I feel sure that their objections would fall to the ground, and they would count it a joy and a privilege to help in this work.

Dr. Pindor does not confine himself to tracts and single sermons. He has translated Merle-D'Aubigné's "History of the Reformation," Baxter's "Saint's Rest," and other substantial works, the Religious Tract Society having defrayed part of the expense of printing. These books are widely spread and eagerly read, and are likely to live long after he who has sent them forth has passed away. I have written thus to let your readers know a little more about the man whom some of them received and helped so warmly on his visit to England a few years ago. May I also bespeak their prayers on behalf of the Doctor and his work?

Teschen, Silesia, Austria. J. D. Kilburn.

VIGILANCE AND RESCUE WORK continues to be effectively carried on in connection with St. Martin's, Charing Cross. Many details which would be interesting and instructive cannot, for obvious reasons, be openly or fully stated. The indirect influence which such labours exercise is, perhaps, greater than that which is actually known; and there are not wanting instances to show that if it were no more than a protest against the abounding social evil, the work cannot fail to be of great utility. The rescue and preventive work, including supervision and management of the shelter, is under the control of a ladies' committee, and has been the means of placing many girls in various homes. Mr. S. Bourne, Church Vestry, is one of the hon. secs.

MIDNIGHT MEETING MOVEMENT.—When this movement was inaugurated thirty-five years ago, by the godly and distinguished men who organised its earlier measures, it was regarded as a potent factor in the preservation of the public morals, as well as a practical means of rescue for the wretched victims of social sin unhappily found in such large numbers in our midst. The records of another year's varied efforts (confined neither to midnight nor to meetings), under the management of the secretary, Mr. C. Wilson McCree, 8, Red Lion-square, W.C., show earnest endeavour to faithfully carry out the original trust by striving to stem the tide of immorality which, if left without remedy, or at least check, threatens to overwhelm so many who are unwary, as well as those who are blameworthy, in a most disastrous downward course.

IRISH RAILWAY TALKS.—6.

By GEORGE WILLIAMS.

The huge Galtee Mountains were all aglow with the crimson rays of the setting sun as the 5.45 steamed away from the Limerick Junction for Dublin. Within me, however, shone a better light as I read the German Testament which lay open before me, and in that light my heart was drawn towards the man who shared the carriage with me. He was middle-aged, wore a full black beard, and had joined the train at the Junction.

Observing me looking at him, he pointed towards the engine, and said in a foreign accent "Dublin."

"Yes," I replied, and then added, "Do you speak English?"—"No."

Addressing him in German, I asked, "Do you speak German?"—"Oh, yes, yes," was the prompt reply. Encouraged by me, he then told me that he was from Russia; that he was obliged, through persecution, to leave that country; that his wife and five children were still there, waiting for him to send for them; and that he was prospering so well in Ireland that he would soon be able to fetch them.

Sympathy being the shortest way to the heart, I had him now very friendly; and so telling him I happened to be reading a German book when he entered the carriage, I held out the Testament to him, and invited him to read a little; he replied that though he could speak German, yet he could not read it.

"May I in that case read a little to you?" I asked. "With pleasure," he answered.

Feeling confident that he was a Jew, I at once opened at Romans ii., and commenced to read, "Behold thou art called a Jew and makest thy boast in the law," etc. As I read he became most attentive, and when I reached the Apostle's magnificent, "There is no difference—all have sinned—all are guilty before God," he at once admitted that there was no difference between us. That though he was a Jew and I a Gentile, yet were we both sinners, and therefore both deserving of condemnation.

But the enmity of the natural heart to the Lord Jesus was soon to manifest itself directly He was pointed to as the only Saviour.

Having made clear to him the condemnation in which we both stood, and our utter inability by works of righteousness to clear ourselves from that condemnation, I turned to Hebrews ix. and read that the only one and Divine way for the remission of sin and its judgment was by the shedding of blood. The penalty attached to sin being death, He who would be the sinner's substitute must die—that is, must shed his blood.

"Do you understand me?" "Perfectly."

Immediately I read to him from Hebrews x., that the Messias was the one and all-sufficient Saviour; and I read further from Romans iii., that God accounted and declared righteous the man who believed in Jesus. "Do you still follow me?" "Yes." Upon this I concluded by reading from Romans iv., how God justified Abraham apart from works, declaring him to be a righteous man because he believed God.

Two hours and more had now been spent with the sacred Scriptures, and so, closing the Book, I asked my friend, "What do you think of all this?"

"It is all abominable," was his swift and decided reply.

My heart sank within me, and sank the more because I had been so hopeful; but I remembered that all is darkness in the human soul until the Spirit of God shines into that darkness, and in that comfort I prayed silently that God would be pleased to speak to this dark soul, and say, "Let there be light!"

Resolving to do all I could for my companion, I presently said to him, "I am fond of singing—may I sing?"

"Certainly."

So I walked up and down the carriage for nearly an hour singing in German:

His blood can make the vilest clean,
His blood avails for me.

And the air being very "catchy," and the words simple, I hoped by this means so firmly to fasten the refrain to his ear that he would be unable to put it from him or to forget it. The busy platform of the Dublin terminus was now reached, and with a courteous bow, my fellow-traveller disappeared into the throng.

CONVERTS FROM ROME.

Last Sunday morning, while Señor Farrando, a Spanish priest of high caste, was being received into membership in one of our New York Presbyterian churches, a carriage arrived before the door of Christ's Mission. Its occupant, robed in the order of the Franciscans, sought refuge under the hospitable roof of Father O'Connor. It was no less a person than the distinguished Dr. Anacletus Vanoli, a graduate of the Roman Propaganda, and Missionary Apostolic of Constantinople. On the eve of my departure to England in June I was privileged to greet Father Ferrando on his arrival at Christ's Mission, and on my return was similarly honoured in bidding Father Vanoli welcome.

Thus God is honouring the faith and effort of the Mission founded and fathered by its director, Rev. James A. O'Connor. Both these men are young, cultured, and evidently sincere. Ferrando was educated in Alcoy University, Spain, after which he joined the Capuchin Order, and in the monastery studied for the priesthood. He was duly ordained, elected as Superior of a monastery, and sent on a mission to South America. After varied soul-experiences of struggle he reached New York, and became an inmate of Father O'Connor's Home for unhappy priests. He spent five months there and at Northfield, as a visitor to the Conferences.

He is now at Princeton Seminary in order to prepare himself for the purpose of his life—viz., to preach the faith he once laboured to destroy. Señor Ferrando is connected with wealthy and distinguished Spaniards. He was also a special pet of the Pope, of cardinals, and of bishops, and is possessed of many Vatican secrets. The story of his escape from those who sought his life in Curaçao is a chapter of thrilling incident.

Doctor Vanoli arrived at the Mission from Paris, having there seen a copy of Mr. O'Connor's magazine, *The Converted Catholic*, which gave him hope of deliverance. His first inquiry of Father O'Connor was, "I want peace for my soul." He is a master of many languages but does not know a word of English. Missionary O'Connor could, however, readily converse with him in French. Hunger of soul revealed itself on his anxious face. With honest unflinching eyes he sought to know the way of life. As we pointed out a few choice passages in a French Bible, such as John iii. 14-16, Acts iv. 12, etc., he read them in a sonorous voice full of emphasis and pathos. It was a touching scene. I have been near to this eager inquirer for three days and am fired anew with a passion for the conversion of such deceived men.

Vanoli is a beautiful refined character, and Father O'Connor has lovingly received him into his family. To me it was pathetic to hear the noble New York missionary, when I knew his treasury was depleted, welcome this wandering penniless Franciscan to eat with him such bread as the bountiful Father will surely provide. At present Vanoli is a prisoner in the Mission. His Oriental robes of office would attract attention on the street, until funds come in answer to prayer, and he be clothed in the garments of an Occidental civilian.

More than a score of priests, representing every nationality, have had Mr. and Mrs. O'Connor's patient, loving care. Many of these are now walking in the Light, while testifying of the grace that brought them to its healing beams.

Father Pollak, the French priest who preached catholicism for five years in China, and who was a beneficiary of Christ's Mission, has completed his medical studies. He is thinking of returning to the people of Confucius, so as to preach Christ in his old fields.

G. C. Needham.

OPEN-AIR MISSION.

The long-continued and exceptionally fine season for our 1895 open-air campaign having now come to a close, may we not believingly hope that, according to the diligent use of the beautiful weather we have enjoyed (only three wet Sundays), the incorruptible seed which has been scattered broadcast among many thousands of the population of our mighty city will produce a glorious harvest?

Early in the year the indefatigable secretary, Mr. Frank Cockrom, organised a plan whereby all London, more or less, has been belted by contingents of our forces, who have held open-air meetings on week evenings, and often far into the long summer nights, in almost every district of the metropolis. Thus the Gospel has been proclaimed at Camberwell, Balls Pond, Kilburn, Chelsea Common, Tottenham, King's Cross, Green Lanes, Hounslow, Stoke Newington, Blackheath, Plumstead, Westminster, Millwall, Holloway, Leytonstone, Hampstead Heath, Wandsworth, Clapton, Commercial-road, London Fields, Crouch End, Battersea, Cubitt Town, Hoxton, Willesden, etc., etc. There have been many special stations, notably such spots as Richmond Hill (where Rev. A. E. Foster is a most hearty sympathiser); the tombstone on the mount at St. Mathias Church, Poplar, where we are always kindly welcomed and assisted by Rev. Charles Neil), as also at Whitechapel Church by Rev. Mr. Linton Smith and other clergy. Then there were the Finsbury and other great park gatherings, to say nothing of Epsom Downs on the Derby Day, etc. The harvest truly is great. The measures are very simple, and the workers are weak, but the Great Captain has given the victory on many a field.

Would it not be well for all chapels and churches to have an outside pulpit on all their edifices, and why not in this great London have at some central spot an open-air Areopagus, where on every fine summer evening Londoners and strangers might stroll, as did the Athenians of old, anxious to hear some new thing?

The undenominational status of the Open-Air Mission affords a vantage ground in these days from which it must never be dislodged, and while we find Romanists holding open-air meetings at the same hour, and in the same streets we occupy, it must ever be our plan of attack to unfurl to the breeze as a standard of the Open-Air Mission, "For there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all." It was a saying of Mr. Spurgeon, "The best way to shout the Pope down, is to shout Christ up."

The object of this notice is not so much to cite instances of conversion resulting from the work, as to bring the claims of the Mission for co-operation and help prominently before the Christian public. If we are undenominational we have enrolled amongst us members of all the Christian churches of the land. The work is often very difficult, and trying.

Who will help us to gather in
The golden sheaves from the fields of sin?

B. B. W.

NAVVY MISSION SOCIETY.—The late James Wicks, a navvy whose Christian life and peaceful end had a remarkable influence amongst his fellow-workmen, made some remarks at a meeting in London, shortly before his death, bearing upon the usefulness of this Society, which has now been in existence seventeen years, and has its headquarters at the Church House, Westminster, S.W. Speaking of some twenty years ago, he said; "For some years on public works I never met with one Christian. I was at a settlement where there were 2000 men, not one of them a Christian; there was a private missionary effort, but I saw little of it. Then we began to hear of the Navvy Mission. I never go on any work now, but I meet with Christians. God has been with the Mission, which has been a fighting one. Let us put our shoulders to it and give it a push."

THE ADULT SCHOOL MOVEMENT.

During the past week there has been held the jubilee celebrations of the Adult School Movement in Birmingham. It is difficult to imagine a more beautiful and impressive sight than that of the great devotional meeting on Sunday week (the actual jubilee day), when the Town Hall was densely packed with thousands of past and present scholars; with their teachers they had come to join in thanksgiving and praise to God for the truth which, by his grace, these adult schools had brought into their lives. Of the silent influences among us which are ever helping towards the reign of righteousness, this movement must be reckoned one of the foremost, and, as one speaker last week remarked, it has probably done more during the past fifty years to preserve purity of civic life and good order, than any police force.

For the most part working silently, nourished by the hearts and lives of those who would be the last to blaze abroad their work, these jubilee meetings have yet revealed not only by the enthusiastic crowds who attended, but by their unanswerable statistics, the enormous hold this movement has gained on the working population as an educational and religious medium. What is its history? Fifty years ago Joseph Sturge, than whom no name is more honoured by Birmingham citizens for a large-hearted philanthropist, was struck with the deplorable scenes of ignorance and godlessness observable in some quarters of the city on Sundays. Life for the poor was then heavily handicapped. Mr. Sturge had already helped largely in the abolition of negro slavery in the British colonies, and he was at the very time engaged in the crusade against corn laws, navigation laws, and other oppressive enactments. But with all this he was mindful of a slavery and of wants close to his doors. It was under his care and that of some of the Birmingham Friends that Severn-street Adult School, the pioneer of the adult school movement throughout England, was started.

From a first attendance of 100, the numbers steadily grew, especially so when the original hour of eight in the evening was changed to half-past seven in the morning. Not only boys, but older men attended from all parts, and these latter were formed into an adult division. The reading and explanation of the Scriptures, and the writing out of verses from them formed the school lesson. Year after year saw fresh developments in the work; classes grew so large that many sub-divisions were necessary, and several branch schools sprang up. After a year or two the men's schools had proved such a blessing that some of the Birmingham women Friends started a school on similar lines for women at the Priory, and this has gone on developing alongside the historic Severn-street Men's School, though the numbers are considerably less than the latter's. The present number of men on the books is about 3500, while the women only count 1000.

Among other offshoots of the Severn-street school, there is now a savings fund of £14,000, lending libraries, a "Christian Society" for worship, with a membership of 1000, and the establishment of eight children's Sunday-schools, with 3000 members, whose teachers—and this is worthy of note—are drawn mainly from the ranks of the adult scholars.

Words fail us to describe the impressive scenes witnessed Sunday after Sunday in these adult schools. To join in the early breakfast for teachers at 7 a.m., followed by the quiet reading and few minutes' solemn hush; then to go to the school-rooms full of scholars of all ages and conditions, some of whom have filled important municipal positions, some from the poorest and hardest of homes; to see these in their hundreds gather round their teachers, taking part in the Bible readings, or writing out verses of Scripture, but all for the time lifted into a purer atmosphere—to witness this is an education in itself. And the secret of it all? Let me quote the reply given to my question by one of the working-men scholars not long since: "The lives of our teachers."

The jubilee meetings extended over the whole of last week. They began on the Saturday with an assembly in Bingley Hall. At this there was an exhibition of scholars' handiwork, industrial processes, and other interesting objects. A meeting was held during the afternoon under the presidency of the veteran teacher, the "father" of Birmingham Friends as he is called, Alderman White. Addresses were given by Mr. J. T. Dorland and Miss H. Cadbury. It is computed that altogether about 12,000 attended this reception. On Sunday the great thanksgiving meeting was held in the Town Hall. Alderman White again presided, and short addresses were given by Mr. Joseph Storrs Fry, Bristol, Mr. F. Andrews, headmaster of Ackworth School, Miss Robinson, of Liverpool, Mr. W. Robson, and others. On the platform were well-known friends who had come from all parts of the country to help in keeping the jubilee.

From Monday to Saturday evening meetings of various kinds were held in different schools. Some of these were socials and to welcome old scholars; some were Gospel meetings; at one twenty-five scholars were the speakers, and at others burning problems of the day were discussed. Anti-gambling, temperance, relation of adult schools to social and political questions, social purity, etc., were the subjects, and these were dealt with by speakers such as William Noble, J. T. Dorland, Henry Stanley Newman, Joshua Rowntree, Dr. G. Newman, Walter Robson, etc.

Their addresses were listened to by crowded audiences of scholars, and with the utmost attention. Very straight was the speaking and very plain were the truths forced home. The reception of these and the quick recognition of their value must have greatly cheered the speakers. Throughout their words were marked by a spirit of intense earnestness, coupled with a homely touch of sympathy. They were men speaking to brother men, grateful for the past, hopeful for the future of the schools, and ever mindful in all their success of the beautiful thought of their jubilee hymn—

> And now we meet, not with vain boasting surely,
> To tell of work accomplished, victories won;
> Nay rather let us whisper to our Father
> Sorrow for all that we have left undone.

I. M. M. Kenward.

SOUTH LONDON BLIND.—For many years Mr. J. T. Edmonds, of 155, Brixton-road, S.W., has been the hon. sec. of a useful work carried on under the title of South London Association for Assisting the Blind. Classes are held where the blind members are taught to read the Scriptures in embossed type; portions of the Scriptures and other books in embossed type are lent for home reading; devotional meetings are held, as also are social meetings and recreation classes; members are visited and relieved where necessary; pensions are allowed in urgent cases; loans are granted free of interest; classes for teaching music, and for teaching the blind female members knitting and needlework are also held. Employment for the blind is also sought and provided where possible. Thus much is done to improve the social and religious condition of these sorely afflicted ones.

LIVERPOOL STRANGERS' REST.—Reports sent in by voluntary workers connected with the Rest, 24, Park-street, are very encouraging, and show much earnest Christian ingenuity in ways of spreading the Gospel of Christ among the "strangers" and foreigners who abound in Liverpool. This much needed work has been in progress for nineteen years. It is a matter of regret to the workers that the beloved founder, Mr. Reginald Radcliffe, is now so seldom able to take any active part in the work he has so much at heart. On his last visit he was pleased to meet, among others, with a German sailor brought to Christ at one of the meetings, and about to sail to the coast of Africa, taking a number of tracts, also an English and German Testament—a glimpse of the ramifications of godly influence which obviously attend such a work as this. Mr. R. Heber Radcliffe is Hon. Superintendent.

REV. J. McNEILL IN NEWCASTLE.

Learning that Mr. McNeill had returned to this country from his preaching tour in the far East, a number of ministers and influential laymen in Newcastle resolved to invite him to come and conduct a mission in the city. The petition was numerously signed by representatives of all the churches, and was forwarded in due course. Mr. McNeill responded to it very heartily, and began the mission on Sunday, the 6th of this month, by preaching in Blackett-street Presbyterian Church in the morning, and in the Olympia in the afternoon and evening. Extensive preparations had been made for his visit. From the first it was apparent that so far as an attendance at the meetings was concerned the mission was sure to be a success. Vast crowds assembled in the Olympia, which is the largest available hall in the city, at the opening meetings, and as the mission has progressed both the attendance and the interest have gone on increasing.

In addition to the evening meetings it was arranged by the committee that has control of the mission to have special services for business men at midday. For this purpose, the Town Hall, which is situated near the centre of the city, was secured, and intimation was made that on Tuesday, Wednesday, Thursday, and Friday, Mr. McNeill would preach to business men from 12.45 to 1.30 p.m. The experiment has proved very successful. To these services business men have flocked in large numbers. The floor of the hall is reserved for them, and the side elevations for ladies and visitors from the country. Day by day the interest has been deepened and extended. The curious and critical spirit with which some came at first has gradually died away, and has given place to a spirit of earnestness and great sobriety; and no one can look on the faces of the audience without being convinced that the truth of God is leaving its impress on many minds and hearts.

The Olympia, which accommodates about 4000 people, has been crammed almost every night with people of all classes. Many ministers of the Gospel have been present, both on the platform and among the audience, and usually the devotional part of the service has been taken by some of them. A large choir, drawn from various congregations in the city, has conducted the musical part of the services with great efficiency.

One striking feature of the meetings has been the number of men who have been present. On Sunday night last the evening meeting was wholly given up to them, the afternoon meeting being for women only, and it was very impressive to see that large building packed with men eagerly listening to every word that fell from the preacher's lips.

Mr. McNeill speaks with all his old fire and force. His addresses are full of rich Bible truth. His language is fresh, and quaint, and vigorous, and his style racey and clear. His appeals to the conscience are often quite overpowering and his exposure of the deceits of the unregenerate heart are most withering and scorching. As regards spiritual and permanent results, perhaps it would be premature to speak just yet, but many have testified to the benefits they have received, and the hushed stillness of the meetings testifies, we believe, to the presence and power of the Holy Spirit.

The midday meetings for business men will be continued this week, but as the Olympia cannot be obtained in the evenings Mr. McNeill has decided to give his evenings to Jarrow and South Shields. He will probably return to Newcastle for another week, but, on November 3 he commences a mission in Sunderland, and towards the end of next month he is to be in Swansea. We would affectionately commend God's servant to the prayers of his fellow Christians. He has been called to a great work, and God has richly endowed with evangelistic gifts, but all true blessing comes through the channel of prayer. We hope that, remembering this, Christians of all denominations will pray that Mr. McNeill may not only get the ear of the public, but that in God's hand he will be the instrument of saving good to vast multitudes.

Richard Leitch, M.A.

Newcastle-on-Tyne, October 21.

NESTORIANS OF PERSIA.

On behalf of the committee recently formed to assist the Nestorian Mission, connected with the orphanage of Deacon Abraham and his wife Esther, in Oroomiah, Persia, I would bring before your readers a few facts connected with the history of this interesting people. The name Nestorian was given to them by their enemies as a term of reproach. They speak of themselves as Beni Israel. The Jews residing amongst them acknowledge them as the descendants of the Ten Tribes, converted (the Jews say apostatized) to Christ, as a nation, in the time of Christ and his Apostles. Their history and descent is unbroken, from that time to this. The way they have been preserved in their mountain fastnesses, in the presence of and surrounded by their enemies, and kept a separate people, is one of the most marvellous and romantic chapters of history. Though their spiritual light has become dim, their bitter hostility to Rome and her idolatries will not permit a single *Cattoleck* to set foot in their independent territories.

Our committee have before them at the present time a most intelligent and well educated young Nestorian, whom they are anxious to send out duly equipped to evangelise among his own people—the mountain tribes of Adiabene—if friends will supply the means. David Mar Yousip is the son of a Nestorian bishop, who coming under the teaching and preaching of the American Presbyterian missionaries in Oroomiah, gave up his prelacy, and became one of their staff of preachers.

Simon and Lazaar, two orphans, brought up by Deacon Abraham, and who afterwards passed through the American College, have also been in England over five years learning the most useful mechanical trades, and are now ready to return to Oroomiah to start workshops in which orphans can be trained, and afterwards fitted for the work as missionaries and colporteurs amongst the Nestorians in Persia, the Medes, and the independent tribes of Kurdistan. Simon and Lazaar are consecrated Christians, and deeply taught in true spiritual knowledge. David Mar Yousip is well known to them, and was a fellow-student with them in the American college. They speak five languages. They are now ready and eager to return to commence their life work. No one who has come in contact with them can help believing that a future of great usefulness lies before them.

The committee require £500 to carry these schemes into practical effect, the hon. sec. and treasurer being Mr. Henry Tasker, Brookside, Andover.

Simon and Lazaar would be glad to receive invitations to speak, in native costumes, on the history and present position of their people.

48, *Mount View-road, N.* Henry Holme.

PORTSMOUTH RESCUE SOCIETY.—The good work continues in this the Home of this society, a conspicuous object in the very centre of the town, inviting the penitent fallen to take advantage of its shelter. Active and earnest labourers devote much energy and time to this important effort, both inside the Home and on the public thoroughfares, at houses in back streets, and at the midnight meetings. It is often found that seeds of God's Word sown in early day, lie under the clods of sin and recklessness; and grace is sought to plant new and living Gospel shoots in these poor souls, with all the care and tenderness needed for such a work. Miss Colebrook superintends the Mission, which is located in Hyde Park-road, Portsmouth.

WOMEN'S PROTESTANT UNION.—Under the presidency of Archdeacon Taylor, a meeting in connection with this Union was held in Liverpool last week. The Archdeacon was supported by the Revs. Canon Woodward, Dr. Wright, W. L. Gedge, Samuel Schor, and others. Following an address by the Chairman, Mrs. Arbuthnot gave some interesting details regarding the nature and work of the Women's Protestant Union, and emphasised the necessity of all Protestant women joining its ranks. She then dwelt upon the sad inroads which the "Italian Mission" was making in the Established Church, and stated that its influence was used mainly in gaining a hold over the young. She entreated parents to recognise the importance of the work which was being carried on in their midst.

DUBLIN MISSION SCHOOL.

We have at present in the Day Schools 600 children; we give them a breakfast each day, which costs 1d. We want these pennies to be sent by friends, who have loving hearts and open hands. Many of these day scholars are little missionaries in their wretchedly poor homes.

Then there are the Homes: The Birds' Nest is the largest, with its 200 nestlings. These children are fed, and clothed, and taught. We need £8 a year for each. The Girls' Home, where older girls of good character are admitted, and taught to be servants. The Elliott Home for little boys; and The Helping Hand Home for older lads (which has met such a crying need in Dublin), the "Nest by the Sea," in Galway, sheltering about 700 children in all. These all need money.

The funds of each Home are at a low ebb; this we feel to be a call to prayer and a trial of faith; we know our Father will not let any of his little ones perish. Just at this time of need a thought has come, linking this need with the suffering and glory of the martyrs of Ku Cheng. Lena, Mrs. Stewart's faithful Irish nurse, who met her death in seeking to save the baby, was in her childhood an inmate of the Elliott Home for Little Ones, in Dublin. There she learnt to love her Saviour and his wandering sheep in China. From the time she was eight years old she longed to be a missionary. She never shared the foolish pride which despises the place of service. Such professed followers of Christ cannot have much of his mind, for He "took upon Him the form of a servant."

Much might be said of Lena's life in China, and all her helpful loving ways. She had it very much on her heart that *servants* should take an interest in, and help these Homes. She saved all she could from her wages, and gave liberally to the "Elliott Home" funds.

When in the home country accompanying Mrs. Stewart and the children to England, she wrote and spoke to her friends on this subject. Now she has gone home, and won indeed the martyr's crown. She cannot plead with her human voice for her own loved "Elliott Home" and the others, almost equally loved and certainly equally valued. Is it not a profitable way of disposing of £8 a year, to give it for the education and training of such girls? The Master spoke of requiring his own with usury. Whoever paid for Lena has indeed got good profit for the pounds thus traded with.

We think we ought to have "a Lena Memorial Fund." Any friends sending gifts will please specify the Home they wish to help, as the funds are kept separately. The honorary superintendent is Miss Ellen Smyly, 35, Fitzwilliam-street, Dublin.

M. E. W.

A UNITED TEACHERS' CONFERENCE.

Rev. F. J. Horsfield, of St. Silas, Bristol, has set a good example by inviting all the Sunday-school teachers in his parish—of all denominations—to meet over a cup of tea, to discuss matters of Sunday-school interest. The response was cheering; and amongst those who took part besides the vicar were Methodists and others.

A further gathering of a no less interesting character took place on Sunday afternoon last, when about 500 adults, the members of the men's and women's Bible classes from all the various places of worship in the parish, assembled at the Marsh Bridge, and marched in a body to the church, headed by the vicar, and the leaders of the classes. Here a special service was held, in which each of the leaders took part, either by reading a portion of Scripture, or engaging in prayer, and the vicar gave an address from the words, "When thou awakest it shall talk with thee" (Prov. vi. 22). It was for all a time of richest blessing.

BIRMINGHAM.—A meeting was recently held at the Baptist Church, Stratford-road, Sparkbrook, to promote Christian union and earnest co-operation in evangelising the neighbourhood. There were present ministers representing the Congregational, Wesleyan, Primitive Methodist, and Bible Christian Churches. The Evangelical council has divided Birmingham and district into eighteen districts, and in each district there are five or six churches of different denominations. This was the first district meeting, and others will follow in every district. The council proposes, early in 1896, to hold a week of special prayer to be followed in February by a mission in each of the eighteen districts.

WORK IN LAMBETH.

The meeting of friends which took place on the evening of Oct. 16, when Pastor W. Williams, of Upton Chapel, was presented with a cheque for nearly £200, showed that he enjoys the sympathy and co-operation of a large number of friends in the district. Especially has this been the case during the season of domestic affliction through which he and his wife have lately passed. Mr. Williams, in acknowledging the gift, made only a slight reference to his trials.

While enjoying peace and prosperity for the eighteen years of Mr. Williams' service, the people have given much attention to aggressive Christian work. Within a comparatively short period a sum of over £1200 has been expended in mission work, in addition to the expenditure of private persons. During the coming winter a trained nurse will be employed to visit the sick and the poor: and this same friend will gather children around her in one of the mission halls to speak to them about the love of God and the evil of sin. Bands of faithful men and women will visit weekly whole neighbourhoods from door to door and from room to room with the Gospel message. These same friends have their Sunday and week night meetings for children and also for adults. A number of ladies meet poor mothers every Monday, and a benevolent society confers blessing on a number of needy people. Girls in the congregation have founded a Help-one-another Society, and make garments for poor children. The chapel is said to be surrounded by a surging sea of poverty, and efforts are made to cope with the sin and misery this entails. Many have come out of the mission schools to become communicants.

PASTOR C. D. CROUCH, WORTHING.

Pastor C. Douglas Crouch, who for twelve years has been pastor of the Baptist church at Worthing, has resigned his office in order to undertake Gospel work in the town on undenominational lines. At a recent gathering of the church and congregation which he is leaving, Mr. Crouch made a statement on his intentions and prospects. He said: "Five years ago I felt I had sufficient reasons for severing my connection with the Baptist Union, and since that time I have become less and less denominational."

With regard to Worthing, Mr. Crouch said:—"Our population numbers nearly 20,000, and of these the Evangelicals are not drawing more than 5000, and the Nonconformists only 1500. There is abundant room for the work to which I am about to devote my energies. My work will be simply to preach Christ's Gospel and teach the great truths of his Word as they are opened up to me. I shall baptize believers as they come forward confessing faith in the Lord Jesus; observe the Lord's Supper every Lord's Day; and teach God's people to wait for his Son from heaven."

Mr. Crouch has arranged to acquire, for the low sum of £1400, a building situate in the main thoroughfare, hitherto known as the Free Church. It can be made capable of seating 600 persons, and will in future be known as the Worthing Tabernacle. Payment is to be completed by the end of the year. The treasurer of the undertaking is Mr. Thomas Mason, Mizpah, Christchurch-road, Worthing.

HOMES FOR LITTLE BOYS.—The establishments at Farningham and Swanley have been rendered more complete by the opening on Saturday of the new "Passmore Edwards House" at the latter place. It is the gift of the generous donor whose name it bears, and has been erected at a total cost of £1200. Thirty boys will find a home therein, bringing up the complement at Swanley to two hundred. The new building is intended to receive little boys who were boarded out for want of room in the existing buildings. The committee of management could not, with a debt of £3000 still hanging over the institution, venture on providing for more boys until further external aid is given. At the opening ceremony, Mr. C. R. Ford, chairman of the committee, tendered thanks to Mr. Passmore Edwards, and was followed in brief speeches by Mr. Paine, Mayor of Gravesend, and Alderman Belse ex-Mayor of Rochester. In a few friendly words to the boys, Mr. Passmore Edwards advised them never to be greedy, but always to think of others rather than themselves.

"CEYLON'S GREAT NEED."

Seven years ago, on September 14, 1888, you kindly inserted in your valuable paper an appeal, entitled "Ceylon's Great Need," pleading for women workers in that island on behalf of Christ. In those days, though wives of missionaries were labouring earnestly, there were no single ladies set apart by Church of England societies for work among our heathen sisters in that land. Now we have to thank God for fourteen, who, in connection with both C.M.S. and C.E.Z., are seeking to win the women and girls. The number is now being increased, and within the next few months there will be, God willing, nineteen such labourers in the field.

Very heartily and humbly we bless and praise Him who has so marvellously worked for the glory of his own name; and while we thank Him for what He has done, we would take courage and expect even greater things in the future. The immediate result of our appeal was the opening of the Clarence Memorial School in Kandy, the mountain capital, in June, 1890, under the Church of England Zenana Society. Its object was to bring under Christian influence and instruction the daughters of the Buddhist chiefs of the Kandian country.

Many obstacles stood in the way of the undertaking. Many anticipated failure, as they did not think the proud and exclusive chiefs would entrust their daughters to European care. Few entered with enthusiasm into the new effort; but results have now quelled all doubts. There are at the present time twenty dear children in the school, under the care of ladies who esteem it an untold privilege to be permitted to train them and educate them in Christian truth. Prudence suggests caution in speaking of results; but I may say that the seed seems to be falling into good ground, and that there is abundant reason to be not only hopeful but thankful.

I cannot recall any scene more inspiriting than the examination of these children in Scripture. Few English children of the same age could have competed with them in the faultless repetition of long portions of the Word of God, in their own language and then in English. One sweet little maiden of six repeated, without mistake, Psalms xxiii. and cxxi. Since the school commenced two dear girls have died. There is the confident trust that both are at rest in the arms of the Good Shepherd. The last words uttered by one of them as she crossed the river were—"Oh, how beautiful! God loves me very much. Jesus, O Jesus."

The school has hitherto been carried on in rented premises. A house belonging to a wealthy native gentleman was taken when the work began, and has admirably answered our purposes. But circumstances now render it imperative that the house and land should be purchased. Considerable enlargement of the buildings is necessary, and the Zenana Society could only undertake the requisite expenditure if the ownership of the property were secured to it. It is very probable that if not now secured, the place may very soon pass into other hands, and then great difficulty may ensue. A large increase of rent is already spoken of, which, if enforced, would compel a removal of the school, with probably disastrous results. This must not, we feel, be thought of; and we therefore turn to God's people to ask them to take a share in this blessed work by providing the funds necessary for the purchase of the property. The owner asks a sum which, at the present rate of exchange, will amount to about £800. For this, a good house and other buildings, and several acres of land can be secured. It would be very difficult to find any other place so suitable for its purpose. The terraced walks around it, shaded with trees, not only give shelter to the children at their play, but also afford the privacy which for such a school is indispensable.

The need is urgent, and the time is short, for if the present opportunity were to slip another might not occur. With all my heart I plead with your readers to become fellow-helpers in this effort to win these bright Kandian girls for the Lord, by supplying the means to enable the Zenana Society to secure the property, and so ensure the permanence of the school.

Very gladly will I answer personal communications, and send letters from the school children and others, giving items of encouragement and interest.—Yours sincerely,

Frances M. Ireland Jones.

Brampton Rectory, Norwich.

[1040.]

CHOLERA IN TANGIER.

We hear, with much regret, that Asiatic cholera has broken out in this part of North Africa. In a recent letter to Rev. J. Wilkinson, of Mildmay, Miss Seth-Smith says:—

"The visitation broke out among the Moors, but it has spread to the Jews and Spaniards. At first they died at the rate of fifteen a day; now it is twenty on an average; while at Tetuan, about a day's journey from here, report says they are dying at the rate of 100 a day, and that soldiers are employed day and night to bury them. All day long I am out nursing and doctoring cholera patients. It is sad and depressing work; if one had not so much to do, but could sit down and think over it all, it would make one feel broken hearted. Some cases recover, I am thankful to say, with careful nursing and looking after. Many families are starving, having, in some cases, lost the father and breadwinner, while others can get no work owing to the hotels being closed and many of the shops.

"The awful part of cholera is, being carried off so quickly. Sometimes patients die in twelve hours from the time they are seized. I sat up two nights with one little boy; it was hard work, as I was looking after cases all day as well; but I have been proving all through these weeks that 'his grace is sufficient.' Sometimes, when feeling so tired out that I could only long to go to bed, another call has come, and new strength has been granted for the new task. All meetings and medical missions are closed for the present, so that house-to-house visitation is all that we can do. Many of the better class Jews have fled from Tangier, willing to undergo twenty-one days of quarantine at Gibraltar rather than stay here. Now Gibraltar is closed altogether, and nobody from here is allowed to land there under any consideration."

WILHELMSRO, SWEDEN.

In a recent communication Madame de Ramsay says:—

"Last year has been full of happy work and many blessings. The second home, "The Refuge," begun in 1894, has already twelve inmates of the most pitiable children in creation, the deaf and dumb idiots with epilepsy, and sometimes added to this blind and paralysed. There is no question of anything but nursing, they seldom come to knowing their kind nurses. The oldest home, "The Hope," is progressing too; over twenty teachable epileptics whose performances would astonish many clever, able children. This summer we have had several English visitors from Professor Kellgren's Sanatorium at Sawnaby Jönköping. We have enjoyed the privilege at that place of Bible readings, and services by an English Church minister at home from China for weak health.

SOUTH AMERICA.

At the last meeting of the council of the South American Evangelical Mission, Toronto, it was decided to send Dr. Bremner to the South at the beginning of the New Year. He will be accompanied by one or more young men, as the Lord may open up the way. It is the intention of the council that Dr. Bremner shall establish a home in Buenos Ayres or Monte Video for the reception of missionary candidates, where the language may be learned, and from which, as they are found ready, they will be sent out to different stations in the Republics of Uruguay, Paraguay, Argentine, and Bolivia, or other parts of South America.

At the same meeting applications from several most promising men and women were considered. As the Lord opens the way it is proposed to send all that are suitable to the field. This is a time of opportunity for the South, the "fields are white unto the harvest," and labourers are praying to be sent there.

THE CHILDREN'S MISSION, CAMBERWELL, lately said "Good-bye" to our fellow labourer, George Humphries, whom the Lord has "thrust forth" into the harvest field of South India; and now one of our lady workers, Miss Lottie L. Southgate, has entered upon a course of study and training at Dr. Grattan Guinness's College for Foreign Service. Miss Southgate's labour of love among the poor children of this locality has been much blessed and owned of God. Alfred H. Rok, Hon. Sec.

251, *Southampton-street, Camberwell, S.E.*

JOTTINGS FROM AMOY.

The works of the Lord which are great are being sought out in the midst of recent troubles in China, and movements are afoot which may greatly aid in the furtherance of the Gospel.

Mr. R. M. Hobson, related to Morrison, the first Protestant missionary to China, writes most earnestly about the feeling in Shanghai. He says, "Public opinion is much stirred, and hard things formerly said about missionaries are publicly repudiated. As usual the devil is over-reaching himself." He feels sure that definite results will come out of the trouble.

There is a movement in one quarter which has come out of sanctified common sense and great devotion to the good of this country. It aims at getting the two English-speaking countries especially to the front in Pekin, and securing such action as may most peacefully and effectively secure safety for the messengers of Christ. It may be too soon to say how far this movement will succeed. It is deserving all sympathy and earnest prayer, and if carried through will earn for those who work in it the best thanks of all concerned. The late W. C. Burns, so well-known in China, once went to Pekin to negotiate for Christian liberty. Perhaps other brethren may now do the same.

To further call out the prayers of God's people, it may be well to say that those who have a right to speak maintain that nothing done at Pekin will be enough, for the viceroys are local kings who can act and would be upheld by their peoples against the Emperor. It is, indeed, affirmed that they would even value any stern action of the Emperor as a chance of rising against him; therefore, the only possible plan is for Westerners to overawe these bad rulers, by *e.g.*, proving all along the Yang-tse Valley that the bloodthirsty proceedings must and shall be stopped.

L.M.S., Amoy. J. Sadler.

AUSTRALIAN MEMS.

The bicycle is becoming a great aid to mission work in our Island Continent. Rev. John McNeil, missioner, recently traversed the gold fields of Western Australia on his machine, doing good work for the Master. It must have been hot and heavy work driving through some of the tracts of sandy country which are so frequently to be met with over there; but he evidently gained the ears, and in some cases the hearts of the seekers after gold, getting them to become seekers after God too. This cheered his heart, and helped him to get through the tough bits.

In some country districts much could be done in this way. In one place I know of in New South Wales four young men ride out on their bicycles some miles to a small settlement, where they carry on a Sunday-school service. One plays the harmonium, which is a great help to the young folks who attend.

The anniversary gatherings of the Young People's Society of Christian Endeavour, recently held in Sydney, were crowded and enthusiastic.

D. M. L.

CHRISTIAN INSTRUCTION SOCIETY.—A drawing-room meeting was held at the residence of Mr. and Mrs. Wheeler, Lordship Park, Stoke Newington, on Wednesday last, Rev. T. Dixon Rutherford presiding. Several of the deaconesses of the society gave most interesting reports of their work among the poor in different parts of London. Addresses were given in commendation of the work, and urging its claims upon those who are in a position to help in good work, by Rev. George Scudamore, Rev. T. C. Udall and others.

LONDON AGED CHRISTIAN SOCIETY.—This Society has during the past year, the sixty-ninth of its existence, been quietly working in its unostentatious way for the alleviation of distress among the very aged Christians of this great metropolis. The monthly grants dispensed with unerring regularity by the almoners who have personally visited the old people in their homes, have afforded valuable relief and sustenance to the poor old recipients, the almoners themselves being greatly strengthened by the faith of these old servants of the dear Lord, that He will supply all their need. The Society has 171 pensioners, the average age being seventy-seven years, the eldest being ninety-three years, the youngest sixty-six years. Col. Hamilton Northcote is secretary, and the offices of the Society are at 32, Sackville-street, W.

N. LONDON EVANGELICAL PREACHERS.

"The Discovery and Education of Lay Preachers" was the theme chosen by Rev. Charles Brown, the president for the ensuing six months, for his address to the Preachers' Association of North London at the first meeting of the new session at New Court Chapel, Tollington Park, N.

The men who should not preach were first described—the men who preach from personal vanity and pride, with the object of leaving obscurity for notoriety, or with the idea that preaching is a way to obtain glory. God-sent men are those that are wanted, and for these there is plenty of room—men who have something of Paul's feeling when he exclaimed, "Woe is me if I preach not the Gospel." After such men are discovered, proceeded Mr. Brown, they should be taught to speak with acceptance.

The art of speaking lies in having something to say, and this something must be placed before the people so that they shall listen and understand. To present truth in a dignified way to men should be the earnest aim; dignity did not mean, however, the dignity of collars, ties, and black coats, but the style in speaking which comes of being possessed and mastered by the subject. To lose self-consciousness is hard, but it becomes easy when the glory of Jesus Christ is the end of the sermon. After touching upon various other essentials of the truly effective preacher, and giving many helpful words of counsel and warning, Mr. Brown closed with an exhortation to true earnestness and singleness of purpose.

Mr. J. E. Kirby had previously spoken on "Unction, Naturalness, and Thoughtfulness in the Preacher," and his words came as a fitting prelude to the president's charge to preachers. The reports of the secretaries, Mr. J. Sharpe, of the Fraternal Union, Mr. E. W. Adeney, of the Preaching Supply branch, and Mr. H. Worrall, of the general work, were well received and spoke well for the future.

Last Friday, Professor W. H. Golding began a series of lectures on Literature, and it is hoped that young men engaged in local preaching will avail themselves of the educational and spiritual advantages to be derived from membership in the Association during the coming session.

NORTH LONDON C.E. UNION.

The first annual meeting of this Union was recently held at Upper Holloway Baptist Chapel, the president, Rev. A. Rowland, of Park Chapel, Crouch End, being in the chair. An interesting missionary address was given by Rev. W. Hill, late of Orissa. The secretary's report showed that the first year's work has been successful. The object is to stimulate interest in the Endeavour movement in North London; to bring the societies into closer relation with each other by conferences and correspondence; and to help other churches and missions to form C.E. societies. At he inaugural meeting fifteen societies were enrolled, and there are now twenty-four. The Union started with 741 members; it now has a total of 1231'

The report of the first year of the Union shows that much good work is being done by the young people in churches of various denominations for Chirst and the Church. As pointed out by more than one speaker, this interdenominationalism is doing much, and doubtless will do more, to bring about the desire of many Christians and Christ's prayer, "That they all may be one." Rev. G. Hay Morgan, of Woodberry Down, was elected president of the Union for the ensuing year. After delivering his address, he closed the meeting by conducting a consecration service, at which the members of the various societies answered the roll-call by reciting passages of Scripture or singing a verse of a hymn; while one delegate from a newly-formed society gave his testimony of Christian Endeavour. This solemn and inspiring part of the meeting closed by all unitedly repeating the Mizpah benediction, "The Lord watch between me and thee when we are absent one from the other."

INSTRUCTING THE DEAF AND DUMB.—The Association for the Oral Instruction of the Deaf and Dumb has a school at 11, Fitzroy-square, London, W., devoted to the education of afflicted children, and the training of their teachers, of which Mr. St. Leger Bunnett is secretary. There are twenty-five boys and nineteen girls in the school, making satisfactory progress, and besides these two males and four female students attending the training college, one of the former coming from Calcutta, and qualifying to become principal of the school there. The public lessons at three o'clock on Wednesday afternoon are very interesting, and it is hoped that friends repeating their visits will bring other persons with them, so as to augment general appreciation of the association's work.

THE WORK OF SUNDAY-SCHOOLS.

Sunday last was the day set apart for universal prayer for Sunday-schools, and the day was very generally observed among all the churches, and made an opportunity of holding special meetings at the beginning and close of the day and in the afternoon, to invoke the Divine blessing upon the work of Sunday-school teachers and other Christian workers among the young. In many churches, too, special sermons were preached suitable to the subject upon which the hearts of all Christian people throughout the world would largely have been centred.

Preaching at the Metropolitan Tabernacle in the morning, on Luke ii. 49, Pastor Thomas Spurgeon, taking Christ as the perpetual example for all Christian workers, said that Jesus was no loiterer in the vineyard, but took joy and delight in doing his Father's will early and late. He had no office hours. He looked upon his work as real business for God the Father, and Sunday-school teachers and Christian workers generally should take example by Jesus and ever be about the Father's business.

Yes, we must look upon Christian work as real business—God's business, and God forbid that we should think lightly on Sunday-school teaching or Christian work of any kind. We should put forth our very hardest efforts, and give to God our very best work. Christian work is a serious and responsible thing, and it would be well to have a card on the door of every worker's meeting place, bearing the words, "No admittance except on business," and all who meant business should be welcomed, but those who came for other purposes should not be allowed to remain, for their room would be better than their company. It would be well for Christian workers to do a little stocktaking regularly, and see where they stood—whether they were advancing with God's work or going back.

Mr. Spurgeon spoke of the great good done by Sunday-schools, and pointed out that the seed sown there has oftentimes had the effect of turning even old and hardened sinners to Christ through the words of a simple little child. In closing, the preacher made an earnest and eloquent appeal to his hearers to give God's business the springtime of life, and urged them to fit themselves for Christian work while young, and to engage in it with earnestness, never forgetting that it is God's business.

A NEGRO ORPHANAGE.

Rev. D. J. Jenkins, who recently visited England, is the founder of the Jenkins School and Orphanage Institute, 20, Franklin-street, Charlestown, S.C., and pastor of the Pametto-street Church. He commenced his orphanage work some years ago, by taking four destitute little boys to educate and provide for. In 1892, one hundred and thirteen boys were cared for.

The need of the Orphanage, and the good it is doing, so impressed Mr. Joseph Wild, of New York, that he donated one hundred acres of land some miles distant from the institution. This farm is known as the Greenwood Orphan Industrial Farm for the training of boys in agricultural and industrial pursuits. Funds are urgently needed to erect a building where boys and teachers can live, also to carry on the work of supporting, clothing, etc., of 536 children and nine teachers, the number at present depending upon Mr. Jenkins's effort.

Most of the coloured people of the south are too poor to pay any tax, and therefore the municipal authorities do not provide orphanages. The poverty of the negro has the effect of disfranchising him, therefore the only hope lies in the kindness of Christians to help him to elevate himself. From social and religious standpoints, Mr. Jenkins's work is worthy of support.

PASTOR ROHRBACH'S WORK AT BERLIN.

Pastor Julius Rohrbach continues his work in Moabit, Charlottenburg, and Potsdam, with much encouragement but under a heavy burden of anxiety. He writes from 28, Krumme-strasse, Charlottenburg: "The people do what they can to sustain the work, but they are poor, and we have considerable arrears of rent and rates on our halls. The masses around us live in utter indifference; the Prussian State Church assumes more and more a military Imperial character, and soul-saving work is left out.

"We are thankful that some earnest men, like Count Bernstorff, stand out boldly witnessing for Christ and his finished work. The work at Fräulein von Blücher's continues to flourish. May I commend the Lord's work in our hands, which we have been privileged to carry on for fifteen years, to the prayerful sympathy and help of Christian friends in Great Britain?"

The Book World.

ANNUAL VOLUMES.

Our Boys and Girls. (1s. *Wesleyan S.S. Union.*) Our own young folks report this annual volume as "beautiful;" its bright pictures and brief stories seem alike to please and amuse.

The Zenana. Vol. II. (2s. *Partridge.*) The Zenana Bible and Medical Mission must be congratulated on its bright and readable monthly organ, which is always up to the mark, well illustrated, and never prosy. The annual volume forms an admirable guide to women's work in a large area of India.

Sunshine, volume for 1895. (*G. Stoneman.*) This illustrated monthly is specially interesting to the girls who will find in story, woodcut, and paragraph much to please and inform. The same publisher sends Simple Stories for Girls and Boys, a little story-book bound in old-fashioned style.

The Sunday at Home Annual contains two serial stories and several short ones; sketches of Sunday in East London; valuable papers on travel in Bashan and Argob; and Scripture studies, sermons, and meditations. Well-known writers contribute to this fully-illustrated monthly, and the annual volume is a veritable library of good reading. Rev. Dr. Hugh Macmillan writes "Musings in Bible Lands." (7s. 6d. *Religious Tract Society.*)

The Leisure Hour Annual. (7s. 6d. *Religious Tract Society.*) The contents are varied and useful, young and old being amply provided for in its pages. There are excellent biographical sketches, with portraits; papers on travel in Argentina, Japan, India, and Africa; studies in science and natural history; and of course serial and short stories. Domestic interests are admirably discussed in a series of articles entitled: "A Committee of the Whole House," by Phyllis Browne.

The Days of Elisha. By H. K. Wood. (1s. *Stoneman.*) The author is widely known as a helpful expositor of Scripture in a plain and practical fashion bearing on every-day life. Many, therefore, will turn with expectancy to this, his latest issue, nor will they be disappointed, for the lessons it gleans from the prophet's life are at once useful and thoughtful.

The Master's Messages to Women. By Charlotte Skinner. (1s. *Partridge & Co.*) Womanly and helpful talks on matters concerning daily life. Says the author, and the sentences give the key to the book:—"As the light in an artist's studio, as a guide on mountain heights, as fingers to an instrument, as mother's smile to suffering child, so are the Master's messages to a true woman's life."

S. W. Partridge & Co. send Aileen (by Laura A. Barber. 1s. 6d.) and Sisters in Love (by Jessie M. E. Saxby. 1s. 6d.), well-written stories for our daughters, or for gift-books for girls. The boys are admirably catered for in Duff Darlington (1s. 6d.) and Ted's Trust (1s. 6d.), the first the story of an unsuspected genius, and the second that of an umbrella and a brave boy, wrongfully accused but finally cleared.

Missionary Heroines in Eastern Lands. By Mrs. E. R. Pitman. (1s. 6d. *Partridge.*) What Mrs. A. M. Ruthquist and Dr. Mary McGeorge did in India in earlier and more trying days, Mrs. Bowen Thompson in Syria, and Miss Whately in Egypt, is here told in simple pleasing style, which should be the means of firing many ardent young spirits with an intense desire to give themselves for similar service among the heathen.

Need and Fulness. By Rev. H. C. G. Moule. (1s. *Marshall Bros.*) The author's name is sufficient guarantee that this book for the quiet hour is helpful in daily life, stimulative of holy longings, fragrant with the sweetness of Christ and faithful in its presentation of his grace and fulness. Its main theme may be summarised as A New Testament Christian, and how to become one; and it is well fitted to direct the thoughts of inquirers after closer fellowship with God.

The Saint's Rest and Rapture. By Frank H. White. (1d. *Partridge.*) The third edition of a thoughtful booklet dealing with a point greatly exercising at present the minds of many—Will the Church pass through the great tribulation or not?

The Churchman's "Acrostic" Bible-Searching Almanack for 1896, with Table of Lessons. By B. J. M. M. It is specially suitable for Sunday-schools and Bible classes, being designed to encourage attention. Any profits on the sale will be devoted to the C.M.S. Ku-cheng Memorial Fund. (1d. each. *Miss Monck Mason, Woolhampton Rectory Reading.*)

BOOKS RECEIVED.

From *Alexander & Shepheard.*—Hansard Knollys. By James Culross, D.D. (2s.)

From *T. Fisher Unwin.*—Rileyism and Bigotry versus Reason and Common Sense. By J. S. Laurie, formerly H.M. Inspector of Schools. (6d.)

From *J. Nisbet & Co.*—Life and Epistles of St. Paul. (2 vols. 6s. each.) By Dr. Cunningham Geikie. Living Sacrifices: Talks with young men and maidens. By Rev. W. B. Birtt. (1s. 6d.)

Letters to the Editor.

MONEY FOR MISSIONS.

Dear Sir,—May I suggest that one half of the money usually expended on organs and music, be, during the next year, expended on foreign missions? Those of us who care most for music are most alive to the snares in connection with church music. —Yours faithfully, J. G. Robertson.

Oak Hill, Hampstead.

A VETERAN ON REVIVAL.

Dear Sir,—Such meetings as those of last week, show that God is with us of a truth, and his Spirit is working mightily. The present condition of the East End of London and many other parts of England, would fully justify the belief that God is quite ready to uphold any of his servants, who will go forth in faith, launching out into the deep; and this present time might, without any affectation or exaggeration, be truly called the Revival of 1895, though of a different character to that of 1859-60.

The Evangelisation Societies, the Parochial Missions, Foreign Missionary Societies, and others which might quite as reasonably be mentioned, are all that are needed in the way of organisations, if we will but hoist our sails and trust for God's Spirit to fill them.

The intercommunion which Evangelical Christians of all denominations in England and in America delight to manifest in public meetings, is more edifying than all this which we hear about the "Reunion of the Churches."—Yours very truly,

Martin Hope Sutton.

Cintra Lodge, Whitley, Reading.

CHRISTIAN UNITY.

Dear Sir,—The letter headed "The Basis of Christian Unity" has led me to the consideration of the three-fold presentation of unity in Eph. iv., *There is one body* (verse 4); this is the greatest rock-base unity, against which the gates of hell cannot prevail; which subsists in all its integrity and reality as much to-day, in spite of the outward fragmentary aspect of things, as when the truth was first announced.

Then there is the *unity of the Spirit*, which we are enjoined to endeavour to "keep in the bond of peace" (verse 3)—a unity with which our responsibility is connected, and as to which our failure is so evident.

But there is a third unity spoken of in the chapter, which is less noticed, I think, and that is *the unity of the faith* (verse 13), which is the ultimate design of all ministry, and for which all gifts were given, "till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

What relation does this bear to the state of things so generally deplored, and that which is now so widely desired among Christians?

I cannot but think it is in this direction the path to *real* unity will be found.—Yours faithfully,

Leicester. Edwin H. Wynne.

PROTESTANTS AT THE CHURCH CONGRESS.

Sir,—May I correct the statement of a correspondent in your last issue regarding the conduct of the Protestant Brigade? He states that "the cause of truth cannot be served by patrolling the streets with banners emblazoned with Smithfield fires, and filling the air with violent shouts of 'Down with Popery.'" Allow me, as a leader of the Brigade work at Norwich, to say that such conduct was not pursued. We only had one banner, and on that was inscribed a picture of Ridley and Latimer at the stake. Each morning the work was preceded by a prayer meeting in the Railway Mission Hall. From ten until seven o'clock we were busy visiting from house to house, distributing suitable Protestant pamphlets. Each evening, from eight o'clock until nearly eleven, we conducted great and enthusiastic meetings attended by thousands, and on two evenings we were assisted by the vicar of Smithfield Martyrs' Church and the vicar of Yoxford. On the Sunday we held three great meetings. At each and every meeting resolutions were passed unanimously in favour of convent inspection.

The only meeting that at all could give a warrant for your correspondent's remark was Lord Halifax's gathering, at which quite two-thirds of the meeting were Protestants, and even there I received a most enthusiastic ovation from the audience. Certainly after the meeting was over, large crowds assembled in the street, and I addressed them briefly on the subject, but even here, although I did hear the cry, "No Popery," the gathering was most orderly, and was closed with the Doxology.—Yours for the truth, John Kensit.

18, *Paternoster-row, London, E.C.*

THE BASIS OF CHRISTIAN UNITY.

Dear Sir,—Since my letter on "Unity" appeared in The Christian of Oct. 10, I have received a letter from one who has for forty years been connected with unbelievers; having himself been a Secularist, his words are so much to the point that I quote them. "I can say that the division among Christians has been one of the greatest arguments used by sceptics against the truth of Christianity, although it is no valid argument." No valid argument for the unbeliever; for the mistakes of Christians make no difference in the fact of the existence of a God; but it is a valid and mighty argument against us as Christians.

Let us connect with this the following words spoken by our Saviour in prayer, and quoted last week. "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me" (John xvii. 21).

We have always had his words to guide us, but we have neglected to follow their teaching, and now, face to face with us stands up this great host of unbelievers, to a large extent of our own making. Our Lord knew how the world would judge, and He made provision for this, but we, as the Church of Christ, have been blind hitherto, and have failed to see our responsibility in the matter.

Can we shut our eyes any longer? Our Saviour said, "Ye are the light of the world." Can this be said of the Church of Christ now in actual experience—as long as our divisions raise up, and keep alive, unbelief in the hearts of multitudes—repelling them from the true Light, instead of being a beacon to guide them to Him?—Yours truly,

(Mrs.) A. M. C. Wilson.

Bank Field, Kendal, October 13.

DEFECTIVE PREACHING.

Sir,—May I be permitted to say a few words with regard to the "Defective Preaching" of the day? As I am only a Sunday-school teacher, I speak more from the hearer's than from the preacher's point of view.

I can sympathise a great deal with both letters recently given in your columns as to the need of realising the peril of the impenitent sinner, and of warning being given. But while I believe in warning being given, I hope that if the old warning of the terrors of hell is to revive in the preaching of to-day, those "terrors" will be awakened in the hearts of the hearers with discretion, and with love for the sinner.

When I was a little girl, I listened to many sermons of this description, and came away trembling, and (without any exaggeration) spent hours of wild childish prayer and tears to the God who would "have no pity." I knew I was a sinner, and I believed that I was as much under God's anger as I believe now only a hardened depraved creature, who knows not repentance, is.

If preachers of this description knew the torture they put into children, and ignorant people, they would be more careful. I believe that my body suffers to this day from the terrors I suffered.

I wanted to know what my sin was, but could not understand. May I suggest that we need to be taught first what sin is? That the sin should be pointed out first, and the sinner made to feel it is sin, before the terrors of hell are presented to him, or the effect may be to cause hardening and unbelief. I think I am right in saying that our Saviour in no case warned of hell, except when he was speaking to the hardened, impenitent religious formalists about Him; and the great sin which He condemned was hardness—an unforgiving spirit (Matt. v. 22), offending a little one (Matt. xviii. 6), religion without natural affection (Mark vii. 11), neglect of widows, the sick and helpless (Matt. xxv. 41), hypocrisy (Matt. xxiii. 33), unfaithfulness in professing Christians (Matt. xxiv. 51). Jesus Christ never terrified one who was trying to learn, with terrors of hell; and only, as I have come to learn more of Him, and of his beauty, do I see my own terrible sinfulness.

But I bear witness that as I grew older, and heard the gentler preaching of the love of God, of the beauty of a Christian life, that did not do alone: I needed the sword of God's Word to pierce my breast, and to have the sins which I would not acknowledge driven home to my heart.

As Christian teachers, do we not need to pause before we use that terrible word "hell," and to see to it that we are imbued with the spirit of Jesus Himself before we dare to? What we need is the great preacher like St. Paul, a prophet; whether he influences a great number as St. Paul did, or only a few; whose spirit being filled with the Spirit of Jesus Christ, can pierce through all shams and unrealities, and point out sin. St. Paul was a plain speaker if ever there was one; yet his converts fell upon his neck weeping, when they knew that they would "see his face no more" on earth.

I say I needed the sword to pierce into my heart before I understood the salvation Christ came to give us; but the sharpest sword after all is this:—"They shall look upon Him whom they have pierced." M. E. True.

211, *Peckham Rye, S.E.*

AUTUMN.

The summer's golden glory
Has waned to autumn's gloom,
And fading leaves and blossoms
Remind us of the tomb.

All nature seems to languish,
And hasten to decay—
How soon the bloom of springtime
And summer passed away!

But yet amid the dimness
We find a ray of cheer—
Not blackened night is autumn,
But twilight of the year.

So autumn fills the garners
With precious golden store;
Ripened by rain and sunshine
And toil that went before.

And when the fading autumn—
The twilight of our life—
Tells us that toils are over
And hushed the noonday strife;

May we look back with gladness
O'er sunshine and o'er tears,
And gather to the garner
The reaping of bright years.

Minnie Morris.

11, *Kildare-street, Dublin.*

THE OPEN-AIR MISSION FOR IRELAND.

The open-air work in the towns of Cork, Galway, Athlone, Tullamore, and Portarlington has been carried on weekly throughout the summer, almost without any interruption or difficulty. In each place the Gospel has been preached to many hundreds of attentive listeners, to some of whom it was a new story.

During the past three months fresh work has been started in Sligo and Howth. The opposition in Sligo has been very hostile and violent, and the preachers have as yet been unable to obtain a fair hearing, although on one or two days they were enabled to address some two or three hundred attentive listeners for a short time, before the organised mob came on the scene and made further preaching impossible. The opposition in Howth has also been very determined, and a quiet hearing has not yet been obtained. No real violence has, however, been attempted here; the organised opposition consists in continuous blowing of fog-horns, and the use of other instruments of a similar nature to hinder the preaching from being heard. Much increased sympathy towards the work of this mission has been manifested during the year, but the expenses have largely increased, and although virtually without any debt, at this moment funds are much needed to carry on the work and to meet the travelling expenditure, etc., which is very considerable.

R. W. Thompson, Hon. Secretary.

13, *D'Olier-street, Dublin.*

REQUESTS FOR PRAYER.—For much blessing on mission to be held in the Manchester-street Wesleyan Church, Oldham, from October 19 to 31.—For blessing on the work of the Plymouth Gospel Band.—That Mr. James Wharton, evangelist, may be restored from an attack of erysipelas, and enabled to return to his much-loved work.

THE Y.M.C.A.

STUDENTS IN CALCUTTA.

The Calcutta Y.M.C.A. draw earnest attention to the immense field presented by the students of the University of Calcutta (nearly 10,000 each year), who, after education, spread all over India. Those who attend missionary colleges come of course under Christian teaching, but the majority (in the Government colleges) do not. To win these young men is to go far towards winning India. Hence special effort has been organised amongst them, with Mr. J. Campbell White as secretary. The work needs a proper centre. All of these needs seem to be providentially provided for in a building soon to be sold. The Lady Dufferin Victoria Hospital has been offered at much less than its market value, owing to removal elsewhere. Its position as a centre for student work could not be better; and the buildings, with slight alterations, would meet all needs. There is ample room for a reading-room and library, Bible-classes and committees, evangelistic meetings, a university settlement, and a student's hostel. The entire property can be secured for eight thousand pounds. The Calcutta Committee appeal to Christian men and women to make this work their own by seizing this opportunity.

Newport (Mon.) annual meeting was held on Thursday, with interesting tokens of encouragement.

Mr. Jim Burwick is to hold evangelistic services for railway men in New York State during January and February.

The New York State Union reports that twenty-one Associations in the State are carrying on active extension work, and twelve are warmly interested in foreign missions.

The annual meeting of the Weston-super-Mare Association was held on Tuesday evening, and was addressed by Rev. Henry Dening, of St. Werburgh's, Bristol, and Mr. W. Hind Smith.

At the recent International Y.M.C.A. Railroad Conference at Clifton Forge, Va., Sept. 13-15, the sessions were marked by manifestations of spiritual power, and the influence cannot fail to greatly augment the work among railroad men.

On Monday evening last week a medical lecture to men was given by Dr. Harry Guinness in the Congress Hall, Clapton, under the auspices of the Salvation Army and the Hackney Y.M.C.A. About 4000 men were present, many of whom stood up at the close in order to express their earnest desire to lead a new life.

Representatives from the Associations at Derby, Doncaster, Gainsborough, Hillsborough, Huddersfield, Leeds, Lincoln, Nottingham, Scarborough, Worksop, etc., in the North Midland District Union, met at Sheffield on the 17th inst., for their annual conference. The meetings were characterised by much interest and practical usefulness.

The annual meeting of the Cork Association has been held in their fine new premises. The president (Mr. J. C. Newsom) opened with an encouraging and earnest address. The report showed progress, steady work, and genuine results amongst the young men of Cork. Addresses followed by Dr. E. Hall, Revs. T. H. Murphy, F. Flynn, F. W. Ainley, Mr. D. A. Black, and others.

Five hundred young men responded on Thursday evening to the invitation of Sir George Williams to meet him at a social gathering at Exeter Hall. A telling Gospel address was delivered by Rev. G. H. C. Macgregor, of Notting Hill, and a deep impression was made. Mr. Macgregor is beginning a series of Thursday evening addresses. His subject this evening is "Years marred and mended."

A very delightful gathering took place at the Oxford Y.M.C.A. on October 18. Many of the freshmen at the University were invited, and a very enthusiastic meeting was held. Dr. Fairbairn delivered an impressive address, speaking of the advantages of religious companionship and the nobility of Christian manhood. Revs. F. J. Hazeldine and D. Paine (of Florida), and Mr. Robinson Souttar, M.P., also spoke. Mr. T. H. Rose acted as host on the occasion.

The latest scheme announced in connection with the Middlesbrough Association is one of interest and importance. Mr. Waynman Dixon has arranged to form a class for Bible students, and to deliver the introductory address on Friday evening, taking for his subject, "The Bible—What is It?" This class will be for free discussion, and will deal with the subject of the origin, history, structure, and literary value of the Bible, including its inspiration and the consideration of what is called the modern "Higher Criticism."

Mr. T. Howard Lloyd presided on Monday week over the annual meeting of the Leicester Y.M.C.A., which was very successful. The report of the secretary, Mr. Alfred Orchin, was a record of multifarious activity, one of the interesting features of which was the Sunday afternoon Gospel meeting for men, maintaining an average attendance of 700. There are 522 association members now on the books. An eloquent and stirring address was delivered by Mr. Robinson Souttar, M.A., M.P., honorary travelling representative of the National Council of Y.M.C.A.'s, and Rev. G. S. S. Saunders also spoke.

The annual conference of the South Wales District Union was held at the rooms of the Cardiff Association on Wednesday, the 16th inst. Mr. John Cory presided in the morning, Mr. J. F. Fawckner in the afternoon, and Mr. R. Bird in the evening, and the proceedings were marked by considerable enthusiasm. A resolution was arrived at, under the terms of which the North and South Wales District Unions will join in the appointment of a Welsh-speaking travelling secretary. This decision is an important one, inasmuch as the progress of the work in the Principality has been much retarded by the bi-lingual difficulty. The reports from delegates were of an encouraging character.

THE Y.W.C.A.

Miss Coles, Hon. Secretary of the Chiswick branch, is leaving for the Foreign Mission field.

The conference for the North of England met recently at Lancaster, and that for the South of England last week at Clifton.

The monthly conferences for secretaries and workers are about to be resumed as usual at the Morley Halls, 316, Regent-street.

The starting of a new branch in the neighbourhood of High-street, Kensington, is under consideration, and offers of help would be welcomed.

There is scarcely a branch in London that does not collect or work for Foreign Missions. Many branches have a member or support their own missionary in the foreign field.

Miss Graham regrets very much that owing to the death of her mother she has been prevented from fulfilling her October engagements to lecture. The dates are being filled up by other lecturers, and Miss Graham hopes early in November to take up the various courses which have been announced.

The Guildford branch held, a few days ago, their annual meeting, preceded by a tea, to which about eighty-five members sat down. Quite 100 were at the meeting afterwards. Miss Ellis, or Norwood, gave a very earnest helpful address. The following night a meeting was held in the institute room, when an address was given by Miss Bamber, also from Norwood.

The Y.W.C.A., Auckland, N.Z., was started about eight years ago by a few ladies who belonged to the Ladies' Christian Association. This room was pleasantly furnished as a place where young women engaged in shops and factories might enjoy their lunch in comfortable surroundings. Added to this a mothers' meeting and a Dorcas sewing meeting were undertaken, and a weekly Bible meeting for ladies, a Bible class, and a prayer union class. Later on factory visiting was taken up, also a monthly sewing bee for the Niger Mission and destitute children.

Miss H. S. Baldwin recently retired from the Finsbury Institute after about thirty years of faithful service. Her health is much improved, her eyesight largely restored, and she still feels the warmest interest in the institute, where she was much loved and valued. Miss Pirouet has succeeded Miss Baldwin, with Miss Poole as assistant, and there are many indications of God's continued blessing. The workers will be glad of prayer for revival and conversions. A few friends met a short time back at Peckham to pray for the starting of a branch there. It is hoped that the way may soon be opened.

At the last meeting of the London Council, a very encouraging report was given of the editorial department. The magazines, *Go Forward* for secretaries and workers, and *Our Onward Way*, for members, so ably edited by Miss Nugent, are increasing in circulation, and numerous testimonies have been received to the spiritual help and blessing which they have been to many. In Scotland several young women traced their conversion to the August Monthly Letter. Unfortunately Miss Nugent was absent from the council through illness. She is, however, better, and hopes soon to be able to take up her work again.

"NOTHING BUT GOOD."—Hon. Charles Denby, U.S. Minister to China, in a despatch to the Secretary of State at Washington dealing with the subject of Christian missions, bears emphatic witness to the high personal character of the missionaries, and the advantage of their work both in China and to foreign countries. While considering the religious benefits of conversion as not falling within his province, Mr. Denby sums up his review of the medical, educational, and benevolent work of missionaries in China by saying, "They do nothing but good."—*Our Missions.*

SCOTTISH NOTES.

A two days' missionary conference was recently held in the Evangelistic Hall, Alexandria. Missionaries from Brazil, Africa, and China addressed the friends present.

A series of children's meetings has been held by Mr. Pratt, of Glasgow, in connection with the Dingwall Y.M.C.A. The lantern was used with great effect, and marked blessing has been the result.

Rev. T. Moore Smith, who has acted as second assistant to Rev. John Robertson in his Glasgow work, is severing his connection with that mission, and is open for a fresh engagement. Mr. Robertson commends him very highly as an able and vigorous preacher and pastor. Mr. Smith's address is, 6, Broompark-drive, Dennistoun, Glasgow.

A valedictory service in connection with the China Inland Mission was held last week in the new Saturday Afternoon Prayer Meeting Room, 94, W. Regent-street, Glasgow, to say farewell to some young men going forth to China next month. There was a fair attendance, amongst them a good number of the students from the Glasgow Bible Training Institute. Mr. G. Graham Brown, Scottish Secretary C.I.M., presided.

IRISH NOTES.

Open-air services are now conducted on Sunday afternoons on the Marina, Cork, without interruption, and are usually attended by about 300 persons, several of whom are Roman Catholics.

A representative meeting was held in the Metropolitan Hall, Dublin, on Thursday evening week, for the purpose of inaugurating a memorial fund to the late Rev. Robt. Stewart and the other missionaries who were recently murdered in China. Amongst the speakers were Lord Plunket, Archbishop of Dublin, Judge Warren, etc., and it was pointed out that mission work in the Fuh-Kien province is mainly carried out in connection with the Church of Ireland.

The open-air services in Sligo have entered on an acute stage. On Sunday week the evangelists, on sallying forth to the usual place of meeting, were met by a howling mob, from which they were rescued with difficulty with their lives by the small force of police present, and were forced back to their lodgings. Afterwards a mock minister was put up to address the rabble, and the burden of his remarks was "Down with Protestantism, but maintain Catholicism." An effigy of Rev. Mr. Harrison, of Arklow, was burned and the ashes kicked about. The respectable inhabitants of the town are indignant at the liberty of speech granted to the defenders of Romanism and denied to the preachers of the Gospel.

PARIS CITY MISSION.—This work of faith, founded on the model of the London City Mission, is a powerful auxiliary to all who are labourers for God in the French capital, with its currents of infidelity and worldliness, spiritual ignorance, superstition, and immorality. The hon. sec for England, Mr. J. M. Weylland, 14, Nicoll-road, Harlesden, N.W., has many a tale to tell of very encouraging "signs following" the labours of the missionary agents, who are deputed to aid evangelical pastors, churches, and societies in bringing the Gospel to bear on this city of pleasure, where so many formidable obstacles have to be encountered. Paris Christians have shown their appreciation of the Mission's value by contributing about £500 of the £1200 which represents last year's income. If increased support were but forthcoming, there is full scope for extended operations.

MEN'S SUNDAY SERVICES.—The remarkable working men's service carried on by Rev. J. E. Watts Ditchfield at St. Peter's, Dartmouth Park Hill, has now entered on its fourth year. The third anniversary was observed last week. The report shows that the object of this service is to lead men through Christ to a nobler life in God and to prove that Christianity is not a failure. To accomplish this, the character of the service is distinctly a religious one, while at the same time, one in which all can join and thoroughly enjoy. The singing is hearty. A solo, generally with a chorus, such as "Will you meet me at the Fountain?" is sung by a member of the choir, and is always enjoyed. The lesson is read by the committee in turn, every man is provided on entering the church with a short liturgy, which is heartily and reverently rendered. The addresses are varied in character, and homely in style, but always on some Gospel subject as it applies to and meets the need of men in their every-day life. The vicar and Mr. Watts Ditchfield both testify to the abundant results among the men. All manner of social and other helps have grown up around this service, while out of it also has come a women's service for wives and sisters of the members.

UNIVERSITY NOTES.

[From our Special Correspondents.]

CAMBRIDGE.

A much blessed mission to University men was held here from October 13-19, inclusive. The missioner was Hon. and Rev. W. Talbot Rice, rector of St. Peter-le-Bailey, Oxford. Mr. Rice certainly has a wonderful power of appealing to the hearts of young men, and at the concluding meeting of the mission fully 100 undergraduates came out boldly for the first time. Mr. Rice has also given short addresses each morning at the daily prayer meeting.

The annual meeting of the Cambridge branch of the C.M.S., preceded by a tea, was held on Thursday last. Dr. Searle, Master of Pembroke, presided, and Rev. Douglas Hooper was the speaker. Referring to the late massacre in China, the latter said the proper revenge to take was to send out more missionaries.

At the Congregational church, on Sunday morning, Dr. Forsyth, the minister, commenced a series of four addresses on "Spiritual Reasons for being a Nonconformist."

The entry at Ridley Hall is exceptionally large this year, being three in excess of last year's entry.

OXFORD.

Archdeacon Palmer fell asleep in Christ on Thursday last, and his funeral took place on Monday amid tokens of universal respect. Not for several years has such a sight been seen as was witnessed at the Cathedral on the occasion of the funeral. City, university, and diocese were represented. The Archdeacon will be very greatly missed in the city and diocese, where his counsels always had the great weight due to his deep piety, clear penetration, and ripe scholarship. Much prayer is ascending that the Bishop may be guided aright in the choice of a successor.

It is but seldom that the University pulpit is occupied on two successive Sundays by such valued men as Canon McCormick, of Highbury, and Dr. Moule, of Cambridge. Dr. Moule preached on Sunday last on the "Peace of God," and very acceptable was the Word to those present. In the evening St. Peter-le-Bailey Church was filled to excess to hear Dr. Moule.

The annual meeting of the Bible Society was held on Monday, in the Examination Schools, when Rev. R. B. de Wolf, formerly of Sheffield, and Rev. E. Lewis, of Bellary, South India, testified to the work of the society from their personal experience in Australasia and India. The Rector of Exeter presided over a most interesting meeting.

Mr. Chavasse, of Wycliffe Hall, is taking "Our Lord's Prayers" as the subject of his Sunday evening Greek Testament readings. It is a pleasure to hear that Wycliffe Hall is full this term.

The Christian work for the term has commenced very promisingly. Definite blessing is known to have resulted from the sermon to Freshmen.

Rev. Ll. Lloyd addressed two missionary meetings last Tuesday before returning to China. The C.M.S. Gleaners' Union has taken firm hold on several Oxford parishes.

A most interesting and valuable series of services was held last week to commemorate the jubilee of Holy Trinity Church. Among the preachers were Bishop Knox, of Coventry, and Revs. W. T. Hollins and E. A. Stuart, of London. The parish is, perhaps, the poorest in Oxford, and is quite hidden away from the ordinary and busy thoroughfares of the city. The work, consequently, is essentially one which concerns the immediate neighbourhood, and very bravely do the clergy and their fellow-workers "hold the fort" of the Gospel there.

Much prayer is asked for the convention of next week (October 28 to 31), that it may be used very widely for blessing and power. Information about the meetings is obtainable from the Convention Secretaries, Y.M.C.A., Oxford.

ROYAL BLIND PENSION SOCIETY.—There is one feature of this Society which commends it to practical Christian philanthropists—everything that is given goes direct to the poor sufferers. Without invidious comparisons between this and other societies which deal with circumstances rendering housing accommodation indispensable, it may be said that the blind are known to be very averse to the idea of being placed in an asylum. They have a strong preference for the advantages and happy incidents of family life. This Society enables many blind folk to find a home with relatives or friends, their small pensions making them all the more welcome. Large-hearted and liberal support has been received during the past year, and although, unhappily, there remains a great number of blind whose destitute condition gives anxiety to the committee, they have been privileged to convey joy and comparative comfort to many of God's afflicted children. Secretary, Mr. W. E. Terry, 235, Southwark Bridge-road, S.E.

EVANGELISTIC NOTES.

Gipsy Smith is holding a special mission in Memorial Chapel, Walter-road, Swansea, for which prayer is desired.

Rev. W. F. Holt, of Birmingham, has concluded a ten days' special mission at the Presbyterian Church, Gloucester. There were signs of special blessing.

Hayling.—Mr. F. W. Walter, of the Evangelisation Society, has concluded a mission at the Mission Hall here. It has been the means of deepening the spiritual life of believers.

Ireland.—A fortnight's Gospel mission has been conducted in the Methodist Church, Armagh, of which Rev. R. Cole is the pastor, by Mr. Jas. Dixon, of the Belfast City Mission. A similar mission for men has been held in the Men's Christian Institute, by Rev. Mr. Thorpe, of Nottingham, formerly of Cork.

Mr. Edward Wright recently visited the West of England for the purpose of doing evangelistic work, and amongst other places he visited Dartmouth. There he conducted a tent mission for ten days, when a great many people who do not usually attend any place of worship were induced to hear the Gospel faithfully and forcefully proclaimed.

Plashetts, North Tyne.—A three weeks' mission has been held here in the Free Methodist Chapel, conducted by Miss Thompson Carlisle (returned missionary from Japan). God has been working in a wonderful manner. Salvation has come to almost every house in the village. Many miners and their wives have been savingly brought to a knowledge of the truth. D.H.B.

North Bow.—A successful nine days' mission has been conducted in Brookfield Chapel by Mr. James Jermy and other friends. The drooping church has been revived, and souls saved. Mr. John Wooldridge, evangelist, has taken up the work for fourteen days, and we are looking for an outpouring of the Holy Spirit. We ask for the prayers of our brethren during the services. F. H.

Mr. A. A. Harmer has closed three weeks' special services at Scape Goat Hill, Pole Moor, and Sunny Bank, Huddersfield. Large crowds have attended the services, and the power of God has been seen and felt. Many have decided for Christ, and the churches have been much refreshed. Mr. Harmer commences on Sunday, October 27, at Abbeydale Chapel, Sheffield, for ten days.

English and French Coasting Mission.—*The Good News* has returned from Dover, after a fortnight's mission. She was detained by rough weather, but the Lord had purposes of blessing in it. Many testimonies to help and encouragement received through the visit of the ship were given by Christians, and several souls were won for the Master, a few soldiers being among the number.

Rev. Thomas Cook is now preaching in Ceylon through an interpreter, and is finding access to the Mohamedan and heathen sections of population. He is preaching three times a day, and Mrs. Cook is helping her husband by addressing the Tamil women. Considerably over nine thousand names have been taken at the many missions Mr. Cook has conducted since he left England. He hopes to arrive in England about the middle of December.

Rev. J. Manton Smith has been holding a special evangelistic mission at the Gildencroft Hall, Norwich, which lasted from the 5th to the 13th inst. We had services for the young, preaching and song services, and on Lord's Day afternoon a meeting for men only, which was well attended. The closing service was a memorable one: the hall was crowded in every part, and numbers failed to gain admission. We believe great good has been accomplished.

Thomas Bullimore.

Ramsgate.—Rev. J. Grange Bennett (Connexional Evangelist) has held a ten days' mission in connection with the Hardves-street Wesleyan Church. The meetings were well attended, especially that held in the amphitheatre on the second Sunday evening, when about 1500 were present. The Gospel was preached every night with power, and spiritual blessing was the result; believers were quickened, and over 100 persons found their way to the inquiry rooms.

The Weaver Brothers have closed a successful ten days' mission in connection with Langholm Home Mission. The meetings have been well attended, many coming from miles around to hear the Word. From the first meeting the presence of God to save was manifest, and the interest deepened as the mission progressed, souls being saved at every service. Believers have been revived and cheered by seeing many who have long been prayed for, won for Christ. A. Byers, Sec

The Stratford Mizpah Band desire to praise God for blessings received in their work in the open air; souls have been saved, backsliders restored, and many temperance pledges taken. A man was riding from Cambridge on his bicycle on Bank Holiday; when close to Maryland Point, Stratford, his machine broke down. Hearing the sound of singing he came to our meeting, heard God's word, believed it to the salvation of his soul, and at the close of the meeting came to one of the workers to tell him how God had blessed him. J. C. Crawley.

Westminster.—Rev. W. Evans Hurndall and his co-workers at Westminster Chapel have been experiencing the Divine presence and help in the eight days' mission now brought to a successful termination. Quite a wave of blessing is flowing in upon the old historic church. The meetings, which were for the most part held in the Westminster Town Hall, were numerously attended, and during the week many persons voluntarily came forward to inscribe their names and addresses in Mr. Hurndall's mission book in token of their determination to enter upon the Christian life.

Hanley, Staffordshire. — The Nonconformist Council of Hanley has completed a seven days' mission in connection with the various denominations in the town. Three central churches were selected, and missioners appointed to each, namely, Rev. R. Balgarnie, to Bethesda (Methodist New Connexion), Rev. A. MacArthur, of Fleetwood, to Charles-street (Wesleyan), Rev. Dr. Marshall, of London, to the Tabernacle (Congregational). Bible-readings and meetings for the Deepening of Spiritual Life, were held each afternoon, which were well attended. The results of the mission have exceeded the expectations of its promoters.

PERSONALIA.

Rev. Thomas Evans, of Mussoorie, is on his way to England from India, on a visit.

Pastor F. E. Crawford, of Allahabad, has returned home, and is open to address missionary or evangelistic meetings. His address is 95, Blake's-road, Peckham-grove, Camberwell.

Mr. W. G. Carr has been holding Bible readings in Belfast. He is now visiting Scotland. Communications regarding future arrangements may be addressed to Mr. D. L. Mackay, 6, Grosvenor-terrace, Princes Park, Liverpool.

Mr. Reginald Radcliffe.—We hear with very great regret that our beloved friend, Mr. Reginald Radcliffe, is suffering from congestion of the lungs. We are sure that our readers will unite in prayer that he may speedily be restored.

Mr. Walter W. Mowle, one of Mr. Moody's students at the Bible Institute, Chicago, is at present in this country, and would be glad of opportunities to engage in evangelistic or other mission work. His address is 8, Claremont-road, Maida Hill, W.

Rev. J. Gelson Gregson hopes to leave England on November 15th, in the s.s. *Manora*, for Colombo. He will proceed thence to India and will continue his work of last season, holding conventions amongst the English speaking communities in India. He desires prayer on behalf of this effort. Letters to him should be addressed G.P.O., Bombay.

Sir James Stansfeld was the recipient last week of an interesting presentation from women throughout the United Kingdom, on the occasion of his retirement from political life. The greater part of the amount subscribed is, by the desire of Sir James, to be devoted to the promotion of the interests of women. He replied to the presentation in a touching speech, surveying the struggles of past years for moral and social reform.

Pastor Frank H. White.—A correspondent at New York writes that Pastor White is having an anxious time in America. His own health is poor, and his son is still very ill. "They had decided to winter in California, but when ready for departure the son was taken ill with pleurisy. The young man goes to Bermuda. Mr. and Mrs. White hope soon to proceed to Denver, and thence to California. They have given up the idea of an Australian trip."

Mr. John Groom.—To avoid confusion, which seems to have arisen in some minds, we would observe that the Mr. John Groom, of Hampstead, mentioned in our obituary last week, is not Mr. John A. Groom, of the Flower Girls' Mission. A careful perusal of our obituary notice will show that the servant of God who has been called home was in advanced years, his sphere of service being in quite another direction than that of the secretary of the Mission to Flower Girls.

Mrs. Huntley, of Georgetown, Demerara, has lately been on a long journey up the river, spending nearly eight weeks, visiting various mission stations, strengthening aged black brethren and sisters as well as many children in the faith. Unhappily, however, she took ill on the journey with bronchitis and fever, and at many places the people had to come round her hammock to hear her words and receive little books and papers. Miss Fanny King (her adopted daughter) has also been ill several times lately; never having thoroughly got over the influenza. She has been ordered home to England for a change, but at present the way is not clear.

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Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Mr. James Eyres, the Liverpool evangelist, conducts missions and supplies pulpits throughout the kingdom (without fee). Preference given to poorer churches of any sect. Address, care of Y.M.C.A., Mount Pleasant, Liverpool; or 37, Hawarden-avenue, Liverpool.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Meetings for Men.—Christian Evidence lectures or evangelistic missions conducted in any part of the United Kingdom. Address, Mr. W. R. Bradlaugh, 70, King's Cross-road, London, W.C.

Valedictory Missionary Meeting in Highbury Presbyterian Church, Oct. 24, at 7 p.m., Rev. Campbell Moody, Dr. Landsborough, Dr. Anderson, Dr. J. Dalziel, and Revs. A. B. Nielson and H. Thompson.

Protestant Reformation Society. — Monthly prayer meeting, October 24, address by Rev. F. A. C. Lillingston, in the Committee-room, 20, Berners-street, W.

Church Pastoral Aid Society.—Annual meeting, Friday, Oct. 25, Sion College, at 3.30. L.H.M.U., Exeter Hall, at 7 p.m., public meeting.

Homes for Little Boys, Farningham and Swanley.—Queen's Hall, Langham-place, W., Saturday afternoon, October 26, Earl Compton presiding.

Central Y.M.C.A., 186, Aldersgate-street, E.C.—Saturday, Oct. 26, at 3 p.m., Bible talk to young men by Rev. F. B. Meyer, B.A. Subject: "The Child Samuel." Sunday, Oct. 27, at 3.15 p.m., P.S.A. for men. Address by Earl Stamford.

The Priory Y.M.C.A., 198, Upper-street, Islington, N.—Tuesday, Oct. 29, at 8.30, men only, plain talk to young men on Ritualism by Rev. J. F. B. Tinling.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Special evening for sailors and others, Monday, Oct. 28. Tea at 6, and lecture by Dr. Partridge on "The Tabernacle," at 7. Monthly workers' meeting, Friday, Nov. 1, at 7. Chairman, Mr. Milton Horner. Lantern lecture by Mr. John Jackson on "Life and Work among the Lepers."

Open-air Mission.—Special autumnal reunion of members and friends in Exeter Hall on Monday, November 4, at 7. Chairman, the Archdeacon of London. Address by Rev. E. G. Gange.

Christ Church, Westminster Bridge-road.—Rev. F. B. Meyer, for workers, Thursday, 11.30; Friday, 8; Sundays, 11 and 6.30.

Conference Hall, Mildmay Park, N.—Sun., October 27, 3.30 and 7 p.m., Mr. P. S. Badenoch.

Evangelistic Mission.—Kilburn Hall, Kilburn-gate, N.W., Sunday, at 7, Mr. P. Mallinson; Malden Hall, Queen's-crescent, Haverstock Hill, N.W., Sunday, at 7, Mr. Geo. Hucklesby.

Metropolitan Music Hall.—Sunday, 6.30 p.m. Address by Chas. Cook.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. H. W. Taylor.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Mr. J. B. Wookey; 3 p.m., P.S.A.

Talbot Tabernacle, Notting Hill, W.—Sunday, 11 a.m. and 7 p.m., Mr. W. Lancelot Holland.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. Walter Notman.

Special Religious Services in Theatres, etc.—Sunday, October 27.—Agricultural Hall, Islington, 3.30, Rev. Alexander Morgan, 7, Mr. Job Williams. Ealing, Shaftesbury Hall, 7, Mr. Flew. East Ham Public Hall, 7, Mr. Oliver Cromwell. Hall of Varieties, Clapham Junction, 3, Sergeant-Major Vincent, 7, Mr. T. C. Chadwick. Homerton Hall, High-street, 3, Mr. Charles Button; 7, Evangelist from Metropolitan Tabernacle. Morley Hall, Hackney, 7, Mr. Charles Button. Pavilion Theatre, Whitechapel, 7, Mr. George Nokes. Theatre of Varieties, Poplar, E., 7, Mr. William Coates. Shoreditch Town Hall, at 3.30, Mr. Geo. Nokes.

Coming Conferences.

Deepening of Spiritual Life.—Oxford, Oct. 28-31; Norwich, Oct. 28 to Nov. 1; Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

Rev. Andrew Murray will hold a three days' convention for the promotion and quickening of spiritual life, in Regent's-square Presbyterian Church, near King's Cross Nov. 20, 21, and 22.

THEATRICAL EMPLOYEES. — Mr. W. Forbes writes that on Saturday next the Earl's Court Exhibition and spectacle will close, and some hundreds will be thrown out of work. He would like to have a meeting for them on Friday, but has no funds in hand. Some who have been idle since the Olympia closed are in great distress. His address is 71, Tollington-road, Holloway, N.

[1050]

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The Christian.

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Notes and Comments.

A SUBSCRIBER of long standing writes :—

I have for many years supplied, through local booksellers (thus avoiding expense of postage) THE CHRISTIAN every week. Most of the recipients are unable conveniently to afford the cost, but, strange to say, others who can well afford to pay for them, would not buy but will receive them with thanks and gladly read them. Occasionally I get a hundred or two from the office for meetings. Some few are sent from the office to foreign parts at my charge.

We heartily thank the writer, and other friends who have responded to our "Notes" in last week's issue, and have expressed their willingness to help us in extending the circulation and usefulness of this paper. We are sure many more will gladly avail themselves of this opportunity, and, therefore, we repeat that we will be glad to communicate with anyone wishing for information as to ways of helping.

We may mention here that we will send a specimen copy to any name and address that may be supplied to us as that of a probable subscriber; and we will forward to any Sunday-school superintendent, teacher, secretary of Christian Endeavour Society, or any accredited officer of a church or a society, a parcel of specimen copies for careful distribution. In applying, friends are requested to state how many copies they can actually use.

The number of cheap vicious periodicals increases, and those who once were ashamed to be seen buying them and reading them in the train, are losing their modesty under the corrupting influence of the suggestive letterpress and more than suggestive illustrations.

"God will do his best [?] for us." This assertion has lately come into vogue; but every formula not expressly found in Scripture must be weighed in the balances of the sanctuary before it is accepted as current coin of the realm of God. God is the absolutely good. "There is but One Good—GOD." There is no comparison in God. There are certain adjectives which do not admit of comparison. There is no such word as "truer" or "straighter." A true statement cannot be truer; a straight line cannot be straighter. "Best" supposes something not so good. God cannot do anything which is not so good as anything else He could do. He can only do the absolutely good; for He is the good. He cannot deny Himself. He can only, at all times, and under all circumstances, do the absolutely good, than which there is no better, beyond which there is no best.

Teachers of holiness—*all teachers sent from God are such*—should be on their guard against loose, catchy, inexact statements. "Hold fast the pattern of wholesome words." "See that thou make all things according to the pattern shown thee in the mount." If you have not seen the pattern in the mount, do not presume to teach others to rear the Tent-of-Meeting with God. "We preach that we do know, and testify that we have seen."

We may call something "holiness teaching" which is neither God's teaching nor God's holiness. No pattern of words is sound, or wholesome, or holy, which is not in exact and accurate accordance with the Word of God. We can claim attention for nothing as the Gospel of God, whether in its elementary or its ultimate stages, which we cannot substantiate by the Scriptures of truth. "Sanctify them through thy truth; thy Word is truth." "Sanctify (set apart, consecrate) them in the truth; the Word that is Thine is truth."

"In a rude 'wattle-and-daub church' at Epworth Station, in Mashonaland, the first five converts won by Methodism were recently baptized. The small and humble beginning occasioned much joy and thankfulness. The station, which is under the care of a native evangelist, forms a great contrast to surrounding heathen stations. The example of the evangelist appears to be as potent as anything else in impressing the heathen."

So our contributor; but why this form of speech, "won by Methodism"? Is Methodism one thing and Christianity another? If Jonathan had been of a like spirit, he would presumably have said, "Come up after me, for the Lord hath delivered them into the hand of the tribe of Benjamin." But he was of a larger heart, and said, "into the hand of Israel." Why should we restrict ourselves to a segment when we may represent the circle? Why go forth in the name of an ism when we may go in the name of the Israel of God? Why shut thyself up in one room when "thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth"?

Four missionaries may go to the heathen in the name of four denominations, and tell the heathen :—No. 1, "I am of Paul"; No. 2, "I am of Apollos"; No. 3, "I am of Cephas"; No. 4, "I am of Christ." And the heathen may ask, "Was Paul crucified for us? Do you mean to baptize us in the name of Paul?"

If the brewers and the publicans thought a a few weeks ago that their trade would have a time of repose from the attacks of temperance reformers, they must be undeceived by now. On every hand there are signs that something positive and effective will be attempted. The old demand for local veto is not withdrawn, as the meetings of the United Kingdom Alliance showed. Neither is the demand for Sunday closing and the abolition of grocers' licences. At any and every vulnerable point the reformers are ready to deliver an assault. The various temperance parties are also beginning to take counsel with each other, to see whether some united plan of action cannot be devised. The Church of England Temperance Society never had such an opportunity as the present for justifying its existence by moving its friends both inside and outside the Government to do something effective in the way of removing from our country the reproach of being "publican ridden."

It is a pleasure to learn from Mr. Edward W. Blyden, of Liberia, that the interior tribes of Northern Africa are as yet free from the devastating traffic in strong drink. The Coast tribes, it seems, use all the drink themselves. He informs us that in the interior the natives have reached a degree of civilisation not suspected by the outside world, most of the tribes having fixed habitations, being cultivators of their lands, manufacturing their own cotton dresses, and working in iron and gold. The longer they are safe from the rum and gunpowder of the white man the better. We shall, in the name of humanity, have to face this question of whether the white trader is to be allowed to kill nations off for the sake of gain. To put down the slave traffic, while allowing this worse traffic to go on and sometimes opening the way for it, is sheer hypocrisy.

The reflections which are suggested by the enormous armaments of Europe are humiliating and painful. The facts of the situation were again and again referred to at the meetings of the Peace Society at Birmingham, and were summed up by Dr. Darby in one sentence: "In the nineteenth century of the Christian era the unchristian nations of the world are making the preparations for war the serious business of their national life." Twice as much is now spent on armies by the nations of Europe as was spent a quarter of a century ago. In six years the war budgets have increased at the rate of 23 per cent. In Europe there are close on four millions of men in the armies which are on a peace (!) footing; there are close on twenty-two millions if on a war footing. The madness of all this waste of men and treasure is equalled only by its wickedness, and the sinful passions which are the root of the folly. "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"

All the same, the Peace Society was justified in congratulating the friends of peace upon the frequency with which the principle of arbitration has been applied to the settlement of international disputes. The men of war have a dread of setting these enormous armaments in motion, for no one can foresee which country would be ruined; and there is steadily growing up a desire to submit disputes to arbitration rather than to arms. Arbitration may have its limits, but the more it is used the greater will its influence and effectiveness become.

To be true to God in all things may sometimes make a Christian appear as if he were working for his own ends, but in the long run his unselfishness will be made manifest. When John Knox informed Mary Queen of Scots that subjects had a right to resist sovereigns

who imposed unrighteous laws, she at once turned his words against him. "Well, then," she said, "I perceive my subjects shall obey you and not me." "God forbid," replied Knox, "that ever I take upon me to command anyone to obey me, or yet to set subjects at liberty to do what pleaseth them. But my travail is that both princes and subjects obey God." That is the grand object to aim at in all relations of life, that parents and children, masters and servants, rulers and ruled, do obey God. He who obeys God is on the winning side, because God's will is sure to prevail. If we seek to be right with God we need not be anxious as to anything else.

It seems an extraordinary thing that the railway companies of our country should have an agreement among themselves not to grant any reduction in their fares to ladies and gentlemen attending religious conferences. Yet they will grant reduced fares to football clubs, horse-racers, and all that class of persons. Why the distinction? The policy is bad for the companies, and not good for the country.

A SWEET SINGER.

IN MEMORY OF MRS. ALEXANDER.

They sang a new song (Rev. v. 9-14).

Sweet singer! who will sing for thee
In accents like thine own?
Thy ransomed soul by faith we see
Before the Father's throne.
And hear thy voice new praise outpour
To Him whom angel hosts adore.

Sweet singer! thou art gone, but still
Thy melody remains,
We dream of Calvary's "green hill,"*
Where Jesus "bore our pains,"
And claim the power in that dear Name†
Of Him who suffered scorn and shame.

Sweet singer! on our list'ning ears
Thy tender teachings fall;
We say when bird or flower appears,
"The good God made them all."‡
Each lovely form, each glimpse of light
But shadow forth a land more bright.

Sweet singer! in that realm of bliss
Thou dost not need our praise,
But though thy answering smile we miss
Through dim and lovely days,
We trust the Lord will bid thee wait
To greet us at the golden gate.

Sweet singer! though our hearts must grieve
Our spirits peace shall find,
And would that we might also leave
Like memories behind,
So, when we meet before the throne
Our humbler work the Lord may own.

C. Maud Battersby.

Cromlyn, Rathowen, Ireland.

FRIENDLESS AND FALLEN.—The records of the various training Homes and branches of the London Female Preventive and Reformatory Institution continue to afford evidences of what may be done, under God's blessing, by earnest and persistent effort for the rescue and permanent reformation of fallen women. The preventive department of this blessed work, now in its thirty-ninth year, also very specially commends itself to the heart and judgment of the Christian Church, and to society generally, for included in these efforts are the cases of many poor friendless girls who have been saved in time, and spared the peril and pain of loss of virtue and respectability, while destitute and in moral peril. The late Mr. E. W. Thomas, of revered memory, has a worthy successor in the present secretary, Mr. William J. Taylor, who directs this now, happily, extensive enterprise of mercy from its headquarters, 200, Euston-road, N.W.

* "There is a Green Hill." † From "St. Patrick's breastplate:" translation. ‡ "All Things Bright and Beautiful."

A Spirit-filled Church.*

By Rev. ARTHUR T. PIERSON, D.D.

If the Spirit dwells in the body of Christ, and is left free to work his own will, He will quicken the whole body. Members will have a new care one for another, suffering and rejoicing together. There will be a holy jealousy for the welfare and happiness of all who belong to the mystical body, and an earnest and loving co-operation in all holy work. All schism, whether manifest in inward estrangement or in outward separation, becomes impossible where the Spirit of Love prevails; all heresy becomes impossible so far as the Spirit of Truth indwells; and all apathy and inactivity in the face of a dying world will give way to sympathetic activity when and so far as the Spirit of Life thrills the body; even as all ignorance of God and superstitious worship of forms flee like owls of the night when the Spirit of Light shines in his Divine splendour. In a word, all needs of the Church are met so surely and speedily as the Holy Ghost, who still abides in the Church as God's only earthly temple, resumes by the consent and co-operation of disciples his normal control, actively guiding into all truth and duty.

The question we are raising is immensely practical. Upon its answer everything hangs which concerns the power of the Church for God. Let us suppose that a wave of Divine revival should sweep over the land, and that a prayerful spirit of candid self-search should be its result; that pastors, church officers, church members, should unite to purge the courts of God of all idols of the world; that the service of song in the house of the Lord should be put into consecrated hands, with a holy jealousy for spiritual praise rather than artistic and æsthetic music; that preaching should become a simple declaration of God's testimony in Holy Ghost power; that secular men, however wealthy, cultured, influential, should be displaced in all church offices by disciples who, being filled with the Holy Spirit, could discern his mind and obey his leading; that all worldly methods of raising money for the Lord's work should be abandoned, and voluntary, self-denying offerings, consecrated by prayer, should take their place; that the lost art of prayer in the closet, and in the assemblies of saints, should be restored to its true place, and nothing should be done or attempted without waiting on God until his mind were made known—in a word, let us suppose that our whole church life were resolutely remodelled after the pattern showed us in the holy mount; dare any of us doubt that God would work signs and wonders of grace not less convincing in their way than those wrought in the days of which Pentecost was the glorious dawn?

God's name is "I AM" (Exod. iii. 14)—mystic name, indeed; yet whatever else it means, it can mean no less than this: *one everlasting, unchanging* NOW. He is "the same yesterday, and to-day, and for ever" (Heb. xiii. 8). What He was, He is; what He has done, He can do, will do, *does*; whether or not his being and doing are seen or known by us. Like the sun, his shining is perpetual. We may get into the dark, but the light is essentially undimmed. We may shut out the light, but it is struggling to reach us behind the shutters. The Church of God may pass into eclipse behind the world's shadow, but the sun is still as radiant and glorious. There is in God "no variableness, neither shadow of turning." His past deeds, however wonderful, are the promise, prophecy, and proof of what He wills to do and waits to do when our conditions make it possible. And to charge, direct or indirectly, our failures or declensions upon Him is to charge Him with being a liar, a false promiser, a capricious, changeable, untrustworthy God. Our doubts are denials, and our unbelief is indirect blasphemy, if not apostasy.

* From The Acts of the Holy Spirit, being an examination of the active mission and ministry of the Spirit of God, the Divine Paraclete, as set forth in the Acts of the Apostles. By Dr. A. T. Pierson. Just published by *Morgan & Scott*. (Price 3s. 6d.)

Joy in the Lord.

By Mr. GEORGE MULLER, BRISTOL.

Scripture is full of exhortations to rejoice in the LORD, not in our temporal mercies, nor even in our moral or spiritual attainments, nor in our service for the Lord. Grateful indeed should we be for all of these, but they are not the source of our joy; it is in the Lord Himself that we are bidden to rejoice.

"*How may we obtain this joy?* We naturally dread God because of our sin, and it is well when we see ourselves as sinners needing a Saviour. By trusting Christ for salvation we obtain new spiritual life, obtaining forgiveness and being justified through his atoning work. Being thus made children of God we are made happy; God is no longer dreaded; we are able at last to look into our Father's face, and in Him we are to rejoice.

2. *Rejoice in the Lord* ALWAY, at all times, in all circumstances. Is this possible when in great pain? We cannot rejoice in the pain, but in what we have in God, and in the knowledge that when the pain has done its work, He will remove it. These things are for our profit, and our eyes must be continually upon the Lord, whose love is unchangeable, and who loves us as He loves his only Son. Thus we can afford to rejoice in spite of present sorrow. Remember that we are on our way to heaven, where we shall see the precious one who shed his blood for us, and, looking at all the blessings bestowed upon us, let us rejoice in Him at all times.

3. How can we *realise the joy of the Lord always?* (*a*) We must not depend on ourselves, but in God the Holy Ghost, acknowledging daily that we have no power of our own to resist evil, and laying hold upon the power of God. (*b*) We must make it our business *daily to read the Scriptures.* The thousands of books published year by year create a danger lest the Word of God be neglected. But the Bible is the one book from which to derive our spiritual food. Let us be careful that by our acts, if not by words, we do not imply that we can do without it. Then, too, we must ask the Holy Spirit to teach us, and not only read but ponder and meditate upon it. Otherwise it is only like water running through a pipe.

This will affect *our service for Him.* It is not so much the amount of work we do, but the spirit in which it is done. The world looks to see what sort of persons we are, and how we appear under trial and sorrow. We should, therefore, let them see that the joy of the Lord is our strength. It is our privilege to be in Him habitually happy. Do we all, as his children, live up to it?

THE BROTHERHOOD OF ST. ANDREW recently held its annual convention at Louisville, Kentucky. The order, which is associated with the Protestant Episcopal Church, was organised in Chicago on St. Andrew's Day of 1883. Its purposes are strictly religious, and it was formed in recognition of the fact that every Christian man is pledged to devote his life to the extension of the kingdom of Christ on earth. The membership is about 15,000.

Mocking God.

One of the most startling sentences in the whole Bible is that in which we are warned against mocking God. The very conception of such a thing makes one's flesh creep; and the possibility that we ourselves may be guilty of it is an added horror. Figure to yourself a man with distended nostrils, curled lip, and leering face, and you have the image employed by the Apostle when he speaks of mocking God. But "God is not mocked." That a man may assume such a moral attitude towards God is a revelation of the abyss of sin into which human nature has fallen.

But the most staggering thing is that this awful warning *is addressed to professing Christians.* We are scarcely astonished to read that the abandoned Herod mocked his Lord on the morning of the crucifixion; and from Roman soldiers we hardly look for anything else than ribald mockery. But that men who in some way know God, and who have made promises to Him, and who, before the world, have allied themselves with his cause—that these should ever mock God, is a matter to bring us to humble and searching confession.

What was the occasion of this solemn warning? In the estimation of many people a most commonplace thing. The apostle foresaw the danger of the rank and file of the church shelving their responsibility in the matter of sustaining God's work. This responsibility was to "share with" him that taught, in all good; to be incessant in labour; to use all opportunities of doing good. They might either respond to their opportunity or refuse it. In either case they would be sowing. If they responded to their opportunity they would be "sowing to the Spirit"; if they refused it they would be "sowing to the flesh." And in either case they would reap: the sowing to the flesh would yield corruption; the sowing to the Spirit life everlasting. Let them not deceive *themselves*, for they could not deceive God. Really to sow one kind of seed while professing to sow another kind, *was making sport of God.*

And so in this light we may solemnly say that any professing Christian who nominally belongs wholly to God, yet whose life is a compromise between God and self, is guilty of the sin of mocking God. With this measure of the sanctuary, let us proceed to examine some of our ways.

It is a notorious fact that many of our great missionary societies are crying out loudly both for money and for workers. New fields of work are opening themselves to our view, and yet they cannot be occupied by the servants of the Cross for these two reasons. On the other hand there is an enormous amount of idle money reposing in Christian coffers. I say *idle* money deliberately, for I am not speaking of what is necessary for business purposes, or for daily life. No cause gains by extreme statements, but will anybody who knows anything at all about the matter, deny this assertion? Let some of the recently proved wills of deceased Christians be accepted as part proof. In one recent case a vast sum of money was left, *one hundredth part of which* only is willed to the work of God. Again, we have a number of idle people in the country—people who have more than sufficient to live upon, who have practically no ties, yet who remain at home in idleness, while voices call to them for the light. Let us say if—with this need, with these Christian professions,- and the inadequate response which is made to God's call—some of us are not guilty of mocking God? We need this measure of the sanctuary also to be applied to our personal inner lives before God. Are none of us guilty of offering prayers which it would not be convenient for us to have answered? Have we never fervently asked that God's will might be done in us, and then upon the occasion of the first reverse, rebelled against Him? Have we not also solemnly made awful dedications of ourselves to God, and afterwards, regretting our zeal, have withdrawn the offering? What is all this but making sport of God?

The same rule will show us some of our crookednesses in our dealings with men. We preachers need to be very careful lest we gather from the temples of idols "strange fire," which we would impose upon men as having come from the Divine altar. This is really mocking God, for it labels foreign stuff with his sacred mark.

To profess to love God while we hate our brother; to bring offerings to Him while the family quarrel remains unadjusted; to talk eloquently of charity and not to practise it—is undoubtedly "mocking God."

The truth is, that God is not *real* to the majority of men; if He were, men dare not treat Him as they do. To most, He is like an Oriental monarch whose kingdom is far away, and whose will is not of much consequence to Westerns. The grandiloquent talk of our time about Man has left no room for the realisation of God. But men will have to face Him sooner or later; would God it were sooner!

And we Christians need to know God better. If we bear the Name of Christ, it is that we may manifest his spirit too; the label only is mockery. Let our great and continual cry be, that we ourselves and all who profess the sacred Name, may go all lengths with God, as indeed we ought to do, and that none of us may sport with Him.

F. C. Spurr.

SCRIPTURE READERS IN IRELAND.

The claims of the Scripture Readers' Society for Ireland were very heartily advocated at the recent Clifton Conference.

Rev. Dr. Spence, of Belfast, who attended as an Irish deputation, said that the readers were directed to pay particular attention to the aged, the sick, and the poor of all denominations. Some of the agents were stationed in particular districts, and others carried on itinerating work, chiefly in the south and west, and in places largely Roman Catholic. They avoided controversy except in so far as setting forth the fulness and freeness of the Gospel of Christ brought them into conflict with sin and error. They went in and out quietly and lovingly in the Master's Spirit, and with the Master's message of good news for perishing sinners. Withhold the Bible, God's instrument of enlightenment and salvation, and in another generation Ireland may be as infidel as it has been Roman. Give Ireland the Gospel, put the pure Word of God in her hands, and get it into contact with her conscience and heart, and the next generation shall see her regenerated and free. Her trouble sprang from the blight of superstition and ignorance of the true God and Jesus Christ, the only remedy for which was the unadultered Word of God. On this faith the Scripture Readers' Society has acted with blessed results for over seventy years, and on this faith it still acts and intends to act.

Warm words of endorsement of the Society's operations were also spoken by Rev. J. Dunne, vicar of Leake; Rev. F. Jansen, vicar of Newton Solney, and Rev. James Ormiston, of Bristol. The secretary is Capt. J. Kearney White, 27, Lower Pembroke-street, Dublin.

THE CHRISTMAS LETTER MISSION.

At this busy season many a busy and invalided worker is saying, in effect, "How many there are to whom I want to write, if only I could have letters provided, and ready for sending!" This need the Christmas Letter Mission undertakes to supply.

Besides the varied letters adapted for general distribution, entitled, "General Use (or 'G. U.') Letters," others are specially issued for the sick, for members of Bible and communicant classes, mothers (suitable for mothers' meetings), servants, nurses, the aged, children (profusely illustrated, and suitable for schools and teachers' gifts), infants, railway-men, postmen, policemen, cabmen, tram and omnibus drivers, lads and boys, etc. All the letters are bright with anecdotes, cuts, or Christmas borderings. Special envelopes, bearing the inscription, "A Christmas Letter for You," are issued, and Christmas and New Year's cards of exceptionally-attractive design and cheapness.

Thus the C.L. Mission is enabled to strengthen established work with seasonable appropriateness, and, at a time of special pressure, to furnish bright and attractive missives, needing only a signature, and, if desired, a few added lines, to constitute each letter a personal and individual greeting. Many a story of souls won for Christ, and of lives changed by means of Spirit-guided power accompanying this simple agency, brightens the records of the Christmas Letter Mission. Letters to the blind, in Moon and Braille type, have for some years been issued by the Mission.

Of a distribution of the "General Use" letters, a north-country secretary writes:—"A friend went to some of the ferrymen, scavengers, etc. She said that, though she was interested in the Mission before, she had little idea how these great rough men looked out for their letters; they literally beamed on her! They were going to be sent to their boys. One man, with tears, said, 'You know my boy always liked to have one: and, though he is far away, and I may never see him again, a letter may do him good. It may remind him of what you used to say to him about his soul.' One driver said, 'You remember I refused once to have a Christmas letter; but I did not know what I was doing, for they are the very best little thing I know of now! I like that "Peace on earth."' Many more thank me for the letters, and several speak of blessing received."

For clergymen, visitors, Sunday-school teachers and others anxious, in town or country, to utilise the scheme for their respective spheres, no formalities of enlistment are needed. A line to the printers, Messrs. Hazell, Watson, and Viney, 1, Creed-lane, E.C., will secure a complete catalogue, with report and list of secretaries, by return of post. Three stamps sent to the same will procure a "specimen," 1s. 6d. a "sample" packet. The report tells of the home-call of many oldest friends, and there is at present urgent need of help and co-operation.

City missionaries plead for nine thousand letters for the London tramcar, cab, and omnibus drivers, by whom the letters are eagerly prized. For hospitals, infirmaries, and workhouses, friends are needed who will organise supplies. County secretaries in all parts of the kingdom, and secretaries for India and other lands, send in requests for additional helpers. Invalids debarred from active employment may, through this channel, and by procuring, folding, and sending out the letters and cards, find unlimited openings for proclaiming the good news of Christmas.

Offers for co-operation and donations in aid will be thankfully received by Miss E. S. Elliott, Hon Sec. and Treas., 66, Mildmay-park, London, N., who will furnish full information.

RELIGIOUS LIBERTY IN HUNGARY.—The Hungarian House of Magnates at its sitting on Monday deliberated for the fourth time on the Freedom of Worship Bill, and by 118 against 112 votes adopted the provision whereby it is rendered permissible to leave or join any communion, or to make declaration of not professing any particular creed. The House then passed by 120 to 113 votes the clause permitting conversion to Judaism, thus removing the last obstacle to Liberal legislation dealing with ecclesiastical affairs.—*Reuter.*

"WELL THAT IT WAS IN THY HEART."

By Rev. F. B. MEYER, B.A.

(2 Samuel vii.; 2 Chronicles vi. 8.)

With the assistance of Hiram, King of Tyre, a palace of cedar had been erected for David on Mount Zion. It was a remarkable contrast to the shelter of Adullam's cave, or even to any house he might have occupied during his stay at Hebron. It was a great contrast also to the temporary structure which served as a house for the ark. One day the impulse suddenly came to David to realise a purpose, the germ-thought of which had probably been long in his heart. Calling Nathan the prophet, now mentioned for the first time, he announced to him his intention of building a house for God. For the moment, the prophet cordially assented to the proposal; but in the quiet of the night, when he was more able to ascertain the thought of God, the word of the Lord came to him, and bade him stay the king from taking further steps in that direction.

The next day he broke the news to David with the utmost delicacy and gentleness. Indeed, in the account of his interview with the king, it is difficult to detect the sentence which contains the direct negative. The impression of the whole is that the offer was refused; but the refusal was wrapped up in so many assurances of blessing, in so much promise and benediction, that the king was hardly sensible of disappointment amid the rush of intense and overwhelming gladness which Nathan's words aroused. "Wilt thou build a house for God?—He will build thee an house."

I.—A CONCEPTION OF A NOBLE PURPOSE.

It was a great thought that came to David. It was in part suggested by the exigencies of the situation. After the ark had come to its new home, Asaph and others had been appointed to celebrate, and thank, and praise the Lord, and minister before Him (1 Chron. xvi. 4-37); and it is supposed that, at this period, the twenty-four courses of priests were appointed, an arrangement which lasted to the time of our Lord. It is also supposed that the Levites were now organised—twenty-four thousand to help the priests, four thousand as musicians and singers, four thousand as guards and watchmen; whilst the remainder were scattered throughout the land to teach the law, execute justice, and perform other public offices. An immense body of men was thus gathering around the ark and palace, for whom it was necessary to find suitable head quarters; and this no doubt partly urged David towards the fulfilment of his purpose. But surely there was a deeper reason; to show his love for God, to establish some monument of his reverence, devotion, and lasting gratitude.

It is thus, especially in young life, that great conceptions visit the soul; ideals of surpassing beauty cast a light forward upon the future; resolves of service for God and mar brace the soul as the air from the glaciers does the dwellers in the plains; and all life assumes a nobler aspect, and is set to a higher key. Secretly that lad resolves to be a preacher, missionary, or philanthropist; and that girl to be queen in an ideal home, or to go far hence to the zenanas of India. "I will do this great thing for God," the young heart says to itself, altogether heedless of sacrifice, tears, blood. The bugle-notes of lofty purpose ring out gladly, summoning the soul to noble exploit; and it is saved from the low levels which satisfy others by the immortal hope that has already gone forward to occupy the future.

Young people, never surrender your ideal, nor act unworthily of it, nor disobey the heavenly vision. Above all, when you come to the house of cedar, and God has given you rest, be more than ever careful to gird yourselves, and arise to realise the purpose that visited you when you kept your father's sheep.

II.—THE IDEAL IS NOT ALWAYS REALISED.

There is no definite "No" spoken by God's gentle lips. He presses his promises and blessings upon us, and leads us forward in a golden haze of love, which conceals his negative. Like David, we cannot point out the word or moment of refusal, we are lovingly carried forward from sentence to sentence in life's long speech of Divine care and bounty; and it is only in moments of review that we find that our purpose is not destined to work itself out just as we thought.

The plant is conscious of a great possibility throbbing within it; but somehow the days pass, and it does not come to a flower. The picture which is to gain immortality is always *to be* painted; the book which is to elucidate the problem of the ages is always *to be* written; the immortal song is always *to be* sung. The young man is kept at his desk in the counting-house instead of going to the pulpit; the girl becomes a withered woman, cherishing a faded flower; the king hands on to his son the building of the house.

III.—GOD EXPLAINS HIS REASONS AFTERWARDS.

What we know not now, we shall know hereafter. Years after David said to Solomon his son, not born at this time, "The word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my Name" (1 Chron. xxii. 8). The blood-stained hand might not raise the temple of peace. It would have wounded David needlessly to have been told this at the time. It was enough to wrap up the Divine "No" in a promise of infinite blessing; but, as the years passed, the reason for God's refusal grew clear and distinct before him. Meanwhile, David possessed his soul in patience, and said to himself: God has a reason: I cannot understand it; but it is well.

Some day we shall understand that God has a reason in every "No" which He speaks through the slow movement of life. He would reveal it to us if we could bear it; but it is better not to pry into the mystery of his providence. He answers our question with another—"If I will that he tarry, what is that to thee?" But the time will come, probably in this life—certainly in the next—when the word of the Lord will come to us; and from the eminence of the years we shall descry why He led us as He did.

IV.—AN UNREALISED CONCEPTION MAY YET BE FRAUGHT WITH IMMENSE BLESSING.

Solomon completes the story:—"The Lord said unto David my father, Whereas it was in thine heart to build an house for my Name, thou didst well that it was in thine heart." David was a better man because he had given expression to the noble purpose. Its gleam left a permanent glow on his life. The rejected candidate to the missionary society stands upon a higher moral platform than those who were never touched by the glow of missionary enthusiasm. That a plant should have dreamt in some dark night of the possibility of flowering into matchless beauty, stamps it as belonging to a higher family than the moss that clings around the stump. "Thou didst well that it was in thine heart."

The martyrs in the apocalyptic vision behold a day when their wrongs will be avenged; but they are told to wait, since God's time had not come; in the meanwhile, white robes are given them. Their ideal was not yet, but it purified them, and bound them closer to the Christ.

God will credit us with what we would have been if we might. He that has the missionary's heart, though he be tied to an office-stool, is reckoned as one of that noble band; the woman at Zarephath, who did nothing more than share her last meal with the prophet, shall have a prophet's reward; the soul that thrills with the loftiest impulses, which the cares of the widowed mother or dependent relatives stay in fulfilment, will be surprised one day to find itself credited with the harvest which would have been reaped, had those seed-germs been cast on more propitious soil. In the glory David will find himself credited with the building of the temple on Mount Zion.

V.—DO THE NEXT THING.

The energy which David would have expected in building the temple wrought itself out in gathering the materials for its construction. "I have prepared with all my might for the house of my God . . . " (1 Chron. xxix. 2, etc.). If you cannot have what you hoped, do not sit down in despair and allow the energies of your life to run to waste; but arise, and gird yourself to help others to achieve. If you may not build, you may gather materials for him that shall. If you may not go down the mine, you can hold the ropes.

There is a fact in nature known as the law of the conservation of force. The force of the accumulating velocity of the falling stone passes into heat, of which some is retained by the stone, the rest passes into the atmosphere. No true ideals are fruitless: somehow they help the world of men. No tears are wept, no prayers uttered, no conceptions honestly entertained, in vain.

Somehow God makes up to us. He stooped over David's life in blessing. The promise made through Nathan was threefold: (1) That David's house should reign for ever; (2) that David's seed should build the temple; (3) that the kingdom of Israel should be made sure. As we read the glowing words, we feel that they could only be realised in Him whom Peter declares David foresaw. There is only One of the sons of men whose reign can be permanent, and his kingdom without end, who can bring rest to the weary sons of men, and build the true temple of God (Acts ii. 30). But how great the honour that He should be David's Son!

Then David the king went in and sat before the Lord, and he said, "Who am I, O Lord God . ." (2 Sam. vii. 18). We have no words to characterise the exuberant outflow of his soul in that transcendent hour. There was no complaint that the purpose of his heart was thwarted, amid the successive billows of glory that swept over his soul. Does God withhold the less, and not give the greater? Does He refuse the offer we make, and not bestow some heavenly gift that enriches for evermore? Dare to trust Him: sit before Him; and let his assurances comfort thee. Claim that He should do as He has said, and know that not one good thing shall fail: "For brass He will bring gold; for iron, silver; for wood, brass; and for stones, iron. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

BAAKLEEN, LEBANON.—In an Occasional Paper, addressed to friends of the "John Wilson and Alexander Melville Memorial Schools," we read:—"It has been great joy year by year to note, even at a distance, the development of Christian agency at Baakleen. Every English Christian in the East is supposed to have our Master's gift of healing; and from the re-beginning of the school-work in 1883, when Miss Smith and her coadjutors made it their home, the healing art has been practised more or less, till now over 1600 patients are annually attended to. From miles around people come for relief, and opportunities abound for nurses, dispensers, and lady workers to speak to them the words of life while waiting for their turns to see the doctor. Two Arabic Sunday services, and one in English, are held at the house, and there are other meetings. Miss Smith much wishes for £1000, wherewith to endow what will be really a Cottage Hospital. She says, "I may say, without exaggeration, that were the dispensary closed, it would be felt throughout at least the half of Syria." Communications regarding the work, may be addressed to Miss E. Wilson Melville, Deaf and Dumb School, Llandaff.

THE PARABLE OF THE TARES.*

BY MR. G. H. PEMBER, M.A.

The Early Growth of Corruption.

There is a very prevalent fallacy that the nominal Church of Christ in its earlier days preserved intact, or nearly so, the teaching of the Apostles; and, therefore, that we ought implicitly to follow the interpretation, and receive the doctrines and principles, of the so-called "Fathers" of that time. And certainly, at first sight, the idea seems sufficiently reasonable; were there no considerations to influence our judgment in another direction, we should be compelled to admit its probability. In ordinary circumstances, those who heard the voice of the Apostles with their own ears, or lived in Apostolic or sub-apostolic times, would be more likely than others to have received the revelation of Jesus Christ in its purity, to have imbibed Apostolic principles, and to have been well-instructed in Apostolic interpretation.

Nevertheless, plausible as this suggestion may seem, we shall do well to pause before we accept it. For there are many considerations which point to a very different conclusion. And of these I will mention five, which will, probably, be found sufficient to dissipate all thought of exceptional purity in the early Church.

In the first place, let us remember that Christianity was utterly opposed to the pride and natural feelings of man. It bade him to become poor in spirit, to understand that in himself he was altogether evil, and that, if he were saved, it could only be through the merits of Another; it warned him that he must not seek great things for himself, no, nor even yield to the body's craving for indulgence or sloth, and that he must wait for his good things until the present age has passed away. On every side, in short, it deprived him of all that he naturally loved and clung to. And, such being the case, does it not seem likely that many even of those who felt the power of God's Word would, half unconsciously it may be, strive to retain some of their pleasant things, and would, consequently, be only too ready to listen to such plausible, but corrupting, teachers as would help them to do so.

Then, again, we must not forget the influence, incessant and ubiquitous, of Satan with his angels and demons—those determined foes of the real Church, able to blind men to the truth, to allure them away from that which is good, and to suggest modes of evading God's commands and of stifling conscience; quick also to present the temptations of carnal life in their most attractive forms.

Thirdly, the whole world was at the time steeped in Paganism, lying in the arms of the Wicked One, and accustomed to blend religion with all the pleasing lusts of the eyes and of the flesh, and to make it in every way subservient to the pride of life. Let us, then, try to conceive the prejudices formed by such an education, and stimulated by all the natural propensities of mankind, and by the never-wearying influences of the Tempter, and we shall have little difficulty in admitting that, in very many cases, the impression made by Christianity must have been, indeed, weak and blurred.

In the fourth place, the Lord Jesus Himself, so far from giving hope that his Church would increase and remain pure upon earth, declared that but few only would find the narrow way and enter in at the strait gate; that those who should receive the Kingdom would be but a little flock. Since, therefore, the nominal Church soon numbered millions, we are compelled to regard the greater part of her members as either deceivers or deceived; and thence to infer a fearful corruption of the visible body—an inference which is most certainly corroborated by the ecclesiastical history of the first four or five centuries. The Lord spoke, too, of various kinds of corrupters, of false Christs, false prophets, and wolves in sheep's clothing. And, finally, in his parables, He taught that, wherever the Word of God should be preached with effect, error would be immediately introduced by Satan, and must continue to thrive until the end of the age.

Lastly, the Epistles of the New Testament convey to us the historical fact that the predictions of the Lord were being fulfilled, and that the tide of corruption had already set in, even while the Apostles themselves were still alive. For almost all their letters allude to apostasy and false teaching in the Churches to which they were addressed. Nay, Paul declares that the very Mystery of Lawlessness had begun to work when he wrote to the Thessalonians, and that it should go on working, without interruption, until the Lawless One himself should be revealed, the man who is to be consumed by the breath of Christ's mouth and destroyed by the manifestation of his presence. There would thus be no time of purity for the visible Church upon earth from its commencement to its end.

All other writings of the first centuries may be made to tell the same sad story of spreading error and apostasy; and we soon find the nominal Church so changed in its constitution, its government, its aims, and its teachings, as to have lost all correspondence with the Scriptural ideal.

If, then, we be seeking for the truth, antiquity will fail us; there is no sure guidance to be obtained from the visible Church even in its earlier days. To the Law and to the Testimony! The Word of God, which amid all the changes of human thought and feeling abideth the same for ever, is alone able to reveal to us his will, and the way of salvation.

We are now to consider in detail a portion of that Word which warns us, perhaps more powerfully than any other passage, of the evil elements which would be found in the Church from the first sowing of the seed until the very day of the great Harvest—I mean the Parable of the Tares. And may the Spirit of the Lord so guide our meditations upon it that we may find instruction for our help in the present times of peril.

Now, you are doubtless aware that the Gospel of Matthew, which is emphatically the prophetic or dispensational Gospel, leads us gradually through the unbelief of the Jews to their rejection by the Lord of Glory; and that the crisis is narrated in the latter half of the twelfth chapter, being marked by the parable of the returning spirit of uncleanness, and confirmed by the incident which immediately follows. From that time the Kingdom of the Heavens is no longer said to be within reach; its immediate possession is never again offered to Israel. The chosen people had lost their opportunity; the long interval of discipline, foretold by Moses and explained to Daniel in the revelation of the Seventy Sevens, had been proved to be necessary; and, as we may see in the thirteenth chapter, the Lord proceeded forthwith to speak of another people, who should be his witnesses during the time of delay.

In the seven parables He foretold the history of this new testifying body, the Church, and indicated that it would never be seen alone upon earth, but always intermingled with, and often completely surrounded and hidden by, those who had neither part nor lot with it. To the end of the age it would appear outwardly, at the best, as a mixed multitude. And so, faults, and failures, and wrong teachings, and misdoings, and self-seekings, and worldly ambitions, would be ever prominent. In short, the system, or visible body, would utterly fail; but, during the whole time of its existence, the Lord would be drawing out of it the real Church, his own elect, and would be preparing them for a glorious destiny; for the time of their separation from evil should come at last; and when Christ, their Life, should appear, then should they also appear with Him in glory.

(To be continued.)

* Paper read at Norwood Conference, on October 17.

"THE CHRISTIAN" ALMANAC, 1896.

In a few weeks we shall be turning over another leaf in the book of time. We anticipate the opening of the fresh year by issuing, as a supplement to our present number, "The Christian" Almanac for 1896. We trust it may prove a helpful companion and monitor to all those of our readers who shall be privileged to enter upon and pass through the days that as yet lie hidden in the coming year. Whatever else these days may bring, they are certain to find us in circumstances where we shall need the guidance or comfort, the courage or counsel, that may be gained, by prayerful meditation, from the carefully-selected daily texts of Scripture.

The pictorial part of the Almanac again furnishes telling and suggestive lessons from ancient sacred lore, represented to the eye in careful artistic form. The pictures almost carry their own commentary on their face; but a sentence or two in elucidation of each may prove serviceable to some readers. Taking them in consecutive order, we remark that the first scene connected with Nebuchadnezzar's dream should have its special message in these latter days of much and increasing prophetic study. Maybe, if we had the clearer faith and the simpler life of the young Hebrew prince we should be granted some of his gift of vision as to the unrevealed secrets of history. The second picture carries us, not forward so much as back, to a memorable period in the experience of the Jewish people, when their desire to build a house for the united worship of Jehovah was on the eve of being realised. Yet, it may carry our thoughts onward, in gladsome anticipation, to the time when the spiritual building of God's elect shall be completed, and the topstone shall be laid with hallowed songs of rejoicing and praise to the Great Builder. Picture three may fittingly remind those who sigh and cry, like Nehemiah of old, for the condition of the Church, and who desire its breaches to be repaired; that the King to whom they come with their petition is mightier than any earthly monarch, however absolute; and that He is perfect in wisdom, love, and power.

Many a tried and suffering saint, passing through the furnace of affliction, will gather comfort from the assurance conveyed by picture four, that the trial of their faith, and their patient endurance, will work for them an exceeding and eternal weight of glory. No thoughtful reader can miss the lesson for to-day of the centre picture, "Nehemiah and the Sabbath-breakers." Never was there greater need, surely, to testify boldly and plainly, like the ancient prophet, against the pleasure-loving and God-forgetting spirit that threatens, even in Christian England, to secularise and degrade the Day of Rest and holy service. Zechariah's prophetic vision of the man with the measuring line, in picture six, may perhaps be variously interpreted; but it must, at any rate, speak of God's minute and specific care over his Church, and of his promise, "I will be unto her a wall of fire round about, and will be the glory in the midst of her."

The story of Haman is one that has often repeated itself in history, since the day when a righteous Nemesis overtook the treacherous son of Agag, and he was hanged on the gallows that he had prepared for another. The principles on which God's righteous kingdom is based are eternal, though their public vindication is not always so manifest as in this tragic narrative. In picture eight we have another vivid glimpse of the anxious and faithful watchman, Nehemiah; successors are not unneeded to-day. While it may be difficult to discover a modern counterpart for the scene depicted in the closing picture, we can truly say that no passage in the Old Testament could have a clearer application to God's watchmen of to-day than the message that came to the prophet Ezekiel at the close of his week of sorrowful humiliation. May God send to his Zion, in these latter days, men as willing to wait on God for their orders, and as faithful in the performance of his command when it is [illegible] revealed.

We doubt not this series of speaking illustrations will suggest many profitable thoughts and lessons, besides those we have roughly sketched.

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COLLEGE LIFE.—I.

By CUTHBERT McEVOY, B.A.,
Classical Tutor of Regent's Park, New, and Hackney Colleges.

I.—ON THE THRESHOLD.

You enter college to fit yourself for the ministry. You are to be a quickening influence in society—in the words of Jesus Christ, the salt of the earth. In due time the responsibility will be yours of being recognised in a special way as representatives of the Christian conscience on all matters that go to make up life. On matters spiritual, and political, and social, and literary, and artistic—on all these, if Christianity is to have its full effect, ministers of Christ must pronounce what they believe to be Christ's verdict. You will have to arrest the decay of society by fostering in yourself and stimulating in others all those tendencies which by a practised and consecrated intelligence you perceive promote a vigorous life. Judgment, patience, and self-discipline are necessary in order to discriminate wisely and to prevent a rash support of mere chicanery on the one hand, and a hasty condemnation of real good on the other.

For the proper exercise of these qualities there is needed an alertness of mind and an eagerness of interest to seize on new subject matter for assimilation or rejection; otherwise the judgment will be no more than a rusty weapon in your armoury, and patience and self-discipline will never be put to the test by a continual and sober balancing of facts. For I have known students with capacities for judgment and patience who have never harboured a spark of this Divine eagerness; but, shrouded in perpetual hebetude of interest, they have deadened their class, deadened their teacher, added a deadening influence to their college, and at last gone forth upon their life-work of deadening a congregation. Such men in the pulpit are like rubble in the wells of truth.

From the day that you enter college your quickening duties have begun. By your spiritual life, by your method, by your diligence, by your interests, by your social gifts, by your example in all things you contribute a plus or minus quantity to the college life. You cannot help contributing. You are as much part of the college as the hand is part of the body: if the hand has lost a finger the whole body suffers; though you are perfect in all other virtues, if in one you are defective by reason of that one deficiency the college is maimed.

The necessities of college life often force you to suspend the exercise, but never to quench the beginning, of your sympathies. Your experience has, perhaps, been very limited: you have lived a valley life, shut in by high mountains which you have never scaled. College life is to give you a chance of climbing—a chance of strengthening your limbs upon the steeps; it points out many flowers by the way which you have never seen before; it indicates a further horizon than you have ever yet known; but always it says until the end, "Not yet." Your sympathies are to be awakened. The land of promise is clearly shown. But the time for possession is not yet come.

The time will come and all too soon when your powers of sympathy, however varied, will be called into vigorous use. Mouth to your mouth, eyes to your eyes, hands to your hands, the dead world must be revivified. New sympathies are to be cultivated. They are like new languages. Their acquisition affords us instantly possibilities of closest communion with a whole race of men whom we could not otherwise understand. The unsympathetic will exchange unintelligible signs with their fellows and turn from them convinced that their wants can never be comprehended and their feelings never appreciated. All knowledge should be looked upon as opening new channels of communication with our kind and on that account be eagerly embraced.

There has been, and in some quarters still is, an idea that wide knowledge and broad sympathies estrange the mind from interest in the central figure of Jesus Christ, and give pre-eminence to what is less; through this *malefica superstitio* a thousand doors have been shut against Christ where but for them he would long since have entered in. The salt must be intermingled with that it is to purify, not held aloof.

Lastly, if college-life is entered on in a proper spirit it must, sooner or later, create a deep sense of humility, and an increasing desire to do our work well. For as we proceed we recognise that it is but an infinitesimally small corner of the continent of knowledge on which we are engaged, that of all knowable things we know very few, and even those only superficially. And while the prospect opens around us in wider distances at every step, and we perceive that the most we can do will not be much, we are filled with a strong desire to do our little well for fear it may be nothing; and the peace of the great view enters the soul, and our work is characterised by work's best qualities of intensity and calm.

If, then, by your college life your powers of thinking have been strengthened; if your sympathies have been extended and deepened; if you have comprehended something of the principle of membership one of another, and of what that principle involves—in proportion as you have achieved these results, in so far you have attained *some* of the chief ends of college life.

STRIPES AND STARS.

Lines found under the pillow of an American soldier.

I lay me down to sleep
With little thought of care,
Whether my waking find
Me here or there.

A loving burdened head,
That only asks to rest,
Unquestioning upon
A loving breast.

My good right hand forgets
Its active cunning now;
To march the weary march
I know not how.

I am not eager, bold,
Nor strong—all that is past,
I'm ready not to do,
At last, at last.

My half-day's work is done,
And this is all my part—
I give a patient God
My patient heart;

And grasp his banner still,
Though all its blue be dim;
These stripes no less than stars
Lead after Him.

MADAGASCAR.—Mrs. Peill, wife of Rev. J. Peill, L.M.S. missionary, writing from Vatomandry, on September 20, says:—"I have been at this wicked coast town for three months and a half, and may yet have as long time to practise patience. It would have been intolerable but for the blessed privilege of holding forth the Word of Life to the few that are willing to listen. The natives are very dark-minded, belonging to one of the most drunken and licentious tribes in the island. Rev. T. T. Matthews is here with his wife, and preaches in the Hova church every Sunday."

THE POLYTECHNIC LANTERN SERVICES were commenced last Sunday at the Princess's Theatre, and were conducted by Mr. Josiah Nix. Long before the time of opening a stream of people, marshalled by the constables on duty, extended for a long distance down Oxford-street. The crowd was so great that it was necessary to open one door only. This large theatre was filled within a few minutes, and thousands had to be turned away from the doors. The subject of Mr. Nix's address was taken from the Acts of the Apostles, "Almost thou persuadest me to be a Christian." The interest of the vast congregation was sustained through the whole of the proceedings. Arrangements have been made for these services to be continued through the winter.

CONFERENCE HALL, STRANGEWAYS.

MISSIONARY DAY.

The fourth annual Missionary Day was held on Tuesday, October 22, and proved, like its predecessors, full of interest and blessing. It began at 9 a.m. with a missionary breakfast, attended by a large number of clergymen and ministers. At the close Dr. Maclaren gave an earnest and striking address, enforcing the old truth that the missionary spirit is the spirit of Christ, and that those brought into loving union with Him cannot but be missionaries either at home or abroad. This was followed at 10.30 by a very earnest prayer-meeting; one of the features of the day was the spirit of prayer which pervaded it from beginning to end.

At the opening meeting in the Conference Hall the address was given by the Bishop of Carlisle. He said the Acts of the Apostles were being renewed in our own day. They wanted to look all over the world, and to remember that it was in the heart of God that his Gospel should be known to all men, wherever they might be. The bishop was followed by Rev. John Wilkinson, of Mildmay, who told of the wonderful openings the Lord is making for the New Testament amongst the Jews all over the world. Miss Roberts, lately returned from China, and Dr. Bruce, of Persia, closed the forenoon meeting with accounts of work which had come under their own eyes.

In the afternoon Mrs. Grimké told how she had been led to begin her work of distributing text cards, and how greatly God had blessed it. Rev. Egerton R. Young, from North America, gave an account of work amongst the Red Indians, which thrilled the audience. Mr. Montague Beauchamp, of the China Inland Mission, also spoke earnestly.

The six o'clock meeting was to take leave of Miss Eleanor Dodson, M.D., who is being sent forth as a medical missionary from the Strangeways Conference Hall to North India. Miss Dodson, who spoke with much earnest simplicity, explained that she was going to the North India School of Medicine at Ludhiana, a comparatively new undertaking, but one which filled a long-felt want. It was attached to no particular missionary society, but had the support and sympathy of all, its object being to train qualified native assistants for medical missionary work amongst the women of India. Miss Dodson was commended in prayer by Prebendary Macdonald. She sails on Oct. 31st.

Later in the evening the hall was crowded, becoming at its close a consecration meeting, where God's presence and power were much realised. Amongst those who spoke were Mr. C. T. Studd and Mr. F. W. Crossley. We doubt not seed was sown which will bear fruit in the near future. Already handsome contributions have been sent to the missions represented on the day. L. K. S.

QUIET DAYS IN EAST LONDON.—Mr. Albert Head reports that £196 3s. were contributed at the recent meetings in the Great Assembly Hall, Oct. 10. and subsequently; the expenses up to date total £101 18s. 2d. The balance will be distributed amongst the following workers in the East End;—Mr. F. N. Charrington, Dr. H. Grattan Guinness, Miss Macpherson, Dr. Barnardo, Mr. Geo. Holland, Mr. Wilkinson (Jews), and Miss Okell (Girls' Home).

BOURNEMOUTH.—The quarterly meeting of the Missionary Prayer Union was held at the West Cliff Tabernacle, Bournemouth, on Sunday, October 20. The report of the secretary showed a slight falling off in the number of members, owing to removals from the town. The amount to be sent up to the Baptist Missionary Society will be nearly £25, which includes special donations towards a medicine chest for Mr. Hale, the missionary supported by the Union in Agra. Pastor Wainwright read a letter from Mr. Hale, which told of workers laid low through sickness, of the mercy of God in restoring others to health, and steady progress in the work, and of bright hopes for the future. At the close of the evening service, a clergyman handed to the pastor a donation on behalf of the medicine-chest.

SALVATION ARMY RESCUE WORK.

We extract the following from the report in last week's *War Cry* of an interview with Mrs. Harding, who superintends the Army rescue work in the Piccadilly region :—

"Some people seem to think, Mrs. Harding, that rescue work is comparatively useless, for they say that for every dozen girls taken off the Piccadilly streets, there are as many waiting to take their place."

"I wish they were 'waiting.' If it were a question of this dozen or that, we might hesitate; but look you, as long as Self rules men, there is no 'waiting' about it. The dozen referred to may die in the gutter for all they care, but they will move earth and heaven to bring others into the market. If this were not so, why don't half of them keep at home with their wives?"

"What is your idea about this Piccadilly Vice Market, Major? Why has this particular spot been chosen for hell's carnival?"

"The chief attraction would be found in the proximity to the theatres, music-halls and clubs. As everyone knows, quite a number of ballet-girls find their way to the Piccadilly streets every year; in fact, the men make a practice of visiting the music-halls and theatres for the express purpose of enticing the last young girl who has come to London fresh from the country.

"At first these girls are well paid, and life opens to them like a summer's day, but it is not long before they are made to 'reap the whirlwind.' First one man casts them off, and then another, until they are compelled to take to the streets, and are completely at the mercy of the landlady, who does not scruple to turn them into the streets without decent clothes if their rent is not paid. Sometimes people wonder what the girls do with all the money their sin brings in, but it all goes to the publican, landlady, and dressmakers. 'The lust of the eye' plays a large part in the inferno, and the girl who loses her fine clothes has lost half her capital.

"Gilded sin always commands the highest price. Men hate to see the effects of sin in their victims. They are the death's heads at their feasts. So the paint pot is called into requisition, and art is used to cover up the serpent's trails."

"You have been several years storming this stronghold of Satan; do you feel that any impression has been made on the people you are seeking to help?"

"Decidedly! The women have been convinced that we love them and seek their good, many have responded to our efforts and are to-day living honest lives, but even those who have not the moral courage to leave their sin, respect us, and show it by the way they take our part against the men.

"Then there is great improvement among the police, who content themselves now with moving us on indiscriminately here and there. We come across one with a special gift for moving the wheat, but as a rule they are impartial in their favours."

"How would you classify the girls you meet with on Piccadilly?"

"Something like this :—Actresses, ballet girls, barmaids, shop assistants, governesses, and a sprinkling of servant girls. In time, however, they all sink to the same level, and the quantity they drink has much to do with the rapidity with which they reach the gutter."

"Still, Mrs. Harding, don't you feel very discouraged about these girls?"

"Not one bit; but I'll tell you what I do feel discouraged about, and that is the men. No conscience, no heart, and no shame. Let me give you an instance of this. Only the other night a City gentleman touched me on the shoulder at one o'clock in the morning on Piccadilly streets and said in an oily voice, 'I thought I would like to give you a little encouragement by telling you how a lady I was with last night took your part when something was said against you.'

"Only think of it? 'Encourage me,' I said, 'I wonder you dare use such a word when your very presence on these streets is in itself a discouragement. What about your influence, what are you doing with that? How are you going to meet the lives you have ruined by your viciousness?'"

"He slunk away like the sorry creature that he was. Yes, that's the discouragement—men are such cowards.

"Where are the rescued men to-day I want to know? Why don't they go to their brethren? When a woman gets rescued she invariably goes straight away like the woman of old and says, 'Come, see a Man who has saved me, and can save you, too,' but not so with the men."

Instances of cruel deception and heartless betrayal might be heaped up in evidence of Mrs. Harding's verdict with regard to society men, but space forbids. If folks would only be at the trouble of doing a little personal inspection of the work, the valley of indecision would soon be left behind, and money and influence be devoted to the cause of Christ.

DR. BAEDEKER IN RUSSIA.

By God's gracious help I have once again accomplished my journey through the Eastern part of Russia as far as to the Siberian frontier, and through the Southern part as far as to the Persian frontier; and it has been my privilege whilst carrying the light of the Gospel into the prisons, to come in touch with many of our banished brethren, the *Stundists*, and to minister to them spiritual consolation and material relief. They bear their sufferings nobly, in patient submission to Him who ruleth over all, and without a murmur against the authorities who have the rule over them.

At Gerüsi, near the Persian frontier, a little town about 5500 feet above the level of the sea, surrounded by high mountains, some forty to fifty families are kept in banishment, under close supervision. The native population of the place consists of Tartars and Armenians, whose languages our brethren do not understand, and who can show them no sympathy. The country in the immediate neighbourhood is stony and barren, the native population find employment at other distant places, but the Stundists are not allowed to leave the place. Thus they are condemned to idleness, and unless supplies were sent to them they would not be able to live. The Government makes a small allowance to those who are poor, but it is not sufficient to live on. To some of these banished brethren the question has been asked whether they wish to emigrate, as on the condition that they will never return to Russia passports would be given them. But of all whom I have come in contact with, only two have expressed a wish to leave Russia for good; the others will rather suffer a while, feeling assured that liberty will eventually be granted to the Gospel and its ministry. Their prayers for the Emperor and his Government are unceasing and fervent. But, as in every time of persecution in the history of the Church, a sifting as well as a confirming effect is seen. Some who have been drawn to follow a human leader, and who are not personally fixed on the Rock of Ages, are swept away, and some have returned to the Greek Church, whilst others have been more established in their faith and stand immovable, always abounding in the work of the Lord. The persecution of Stundists has not ceased, and their sufferings call for real sympathy in prayer and material support from all members of the Body of Christ.

There are in the Russian Empire many sects who have separated themselves from the Greek Church on various grounds, in many cases not at all Scriptural grounds, and often the whole are thrown together and treated alike. The so-called Stundists are Christians who base their position on the Word of God, many of them being by conviction Baptists, others meeting like Open Brethren, again others like Friends, but all take the Word for their guide; whereas the Duchabores, Tolstoyists, Chlisti, and various other sects are the followers of men who have themselves no solid basis in the Word of God. Many Duchabores whom I met in prison refused to accept the New Testament offered; they profess to be led by the Spirit, saying "the letter killeth." They refuse to obey all authority, yet they willingly submit to the ruling of their leader.

Russia is yet virgin soil for the Gospel; the seed sown in various ways springs up, and brings an abundant harvest. It is the Word of God that cannot fail to bring forth much fruit. In this vast empire things move and develop slowly but surely. It is my very great joy to be allowed to drop the seed in God's furrows, and to let Him give rain and sunshine to make it fruitful, and by and by to let the Lord of the harvest rejoice over the sheaves brought in. Just now the gracious Lord (*Oh, how He loveth the people!*) gives me opportunities to sow the precious seed amongst the dear Lettish people, and the sight of crowded gatherings and intensely eager faces is a joy which only heaven itself can excel. My route lies still northward—Dorpat, Reval, Helsingfors, St. Petersburg. It is always an act of self-denial to turn away from hungry people, and to go to another city, yet the Word ministered will do its certain work by the Holy Spirit, independently of man's help. It is an act of self-denial also to leave the fields that are white for the harvest and to return to a land which is over-abundantly supplied with labourers. Oh, that many of my brethren were ambitious to carry the Gospel into the dark—yea, into the very darkest places of the earth, where sin abounds. England and Scotland might bring forth a far more abundant harvest if the land were allowed to have its Sabbath, and not seed sown upon seed, and the soil trodden hard by the very feet of the sowers.

Pray for Russia, pray for the Czar, pray for the people, and "give ye them to eat."—Yours ever sincerely, F. W. Baedeker.

Riga, Baltic Provinces, Oct. 23 (11).

WESSON RIO HARBOUR WORK.

Already Mr. Oscar Schmidt, who left this country in August last as superintendent of the above Mission, has been some time at work in the great port of Rio de Janeiro. Of late the work has been confined to the Bethel ship purchased some time back by two members of the committee.

Friends of this good work may be interested to learn that, besides other repairs, the Bethel ship requires a new boat (there being only a flat-bottomed one at present), an anchor, etc., and also an awning. These are all necessaries to enable the good work among the sailors to be carried on. The Missionary Bureau, 186, Aldersgate-street, have kindly assisted in this matter.

SERMON-LANE MISSION.—This centre of manifold activities, originating in sympathetic Christian care for the spiritual and bodily necessities of the neighbouring poor and their children, continues to afford scope for the efforts of its superintendent, Mr. W. Harry Dawe (54, Liverpool-road, Islington, N.), and the band of zealous and united helpers, whom he has gathered around him. It is encouraging to find that the work has the sympathy and co-operation of surrounding churches. There is abundant reason to hope that steadily but surely the influence of the Divine word is spreading in this needy district, through the varied social and spiritual agencies maintained by the Mission. In theory, the Church of Christ knows no distinctions, but in practice social circles are found everywhere, and it is, therefore, no great wonder if the poor gather where they feel least the inequality of earthly position.

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OUR DAILY HOMILY.

SUNDAY, NOVEMBER 3.

"Shall let go the Living Bird into the Open Field."—Lev. xiv. 7.

That is thou, O trembling soul. Thine iniquities have come between thee and freedom, like the bars of a cage to a bird caught from its native woods and imprisoned. See the quickly-palpitating breast, beaten against the bars, pining for the open field—is not that an apt symbol of thy yearning for deliverance from the tyranny and thrall of sin?

We are made free from the penalty of sin through the blood of Jesus.—One of the birds was killed in an earthen vessel over running water—here is symbolised the precious death of thy Saviour, in the earthen vessel of his human nature, and in connection with the living power of the Holy Spirit, which bore it forth into all the world. We have been dipped into the crimson tide and are freed, as the leper was from the taint of his disease. He might go freely among men, and into the holy tabernacle, and we may mingle with the saints, and enter the very presence-chamber of God.

We are made free from the power of sin through the grace of the risen Saviour.—He has passed into the resurrection life, and we in Him. We are made free from the thraldom of evil by identification with the risen Lord; and the Holy Spirit, coming into our hearts from Jesus, makes us possessors of the privileges which are ours in Christ. (Rom. viii. 3, 4). Fly, happy soul, to thy nest in the heart of God.

MONDAY, NOVEMBER 4.

"He that Toucheth...shall be Unclean."—Lev. xv. 7.

There were doubtless great sanitary reasons for many of these enactments. This is one of the greatest sanitary codes in existence. God made religious duty enforce regulations which promoted the physical health and well-being of his people. But there were deeper reasons yet. The whole of these arrangements were contrived to teach profound lessons to us all of the nature and evil of sin.

The unclean soul spreads uncleanness.—Whatever the ceremonially unclean touched, used, or sat on, was polluted. Even those who came into contact with him were defiled. How wary all true Israelites must have been of their associates, lest they should contract pollution! Let us adopt similar precautions, and not voluntarily associate with the unholy or unclean. And if our business calls us into their daily company, let us seek cleansing for ourselves as we leave it, so that any adhering germs of evil may be removed.

The urgent demand for holiness.—The natural processes of life are not necessarily clean, because they are natural. The foul heart may vitiate the most natural functions. We must bring the thought of God into the simplest, the commonest, and the most secret acts. Nothing is outside his jurisdiction. His grace, and blood, and cleansing, are always requisite, and ever ready. Amidst and after every act, incident, and episode of life, we should be quiet before God, considering if we have aught to confess, and asking to be ever kept from staining our white robes.

TUESDAY, NOVEMBER 5.

"Unto a solitary Land."—Lev. xvi. 22.

This chapter is full of Christ in his most precious death for men. Its various aspects are set forth under these diverse sacrifices, as light reflected from the many facets of a diamond. We think now only of the *live* goat which was led away into the wilderness. We see in it:—

Christ made sin.—With both hands Aaron, in symbol, transferred all the iniquities, sins, and transgressions of the people to the head of the goat, which became so identified with them that it was accounted an unclean thing, and even he who led it away must needs wash his clothes and bathe. This is what the apostle means when he says that Jesus was made sin for us. Our sins met in Him; were assumed by Him; He stood before God as though, in some mysterious sense, they were his own.

Christ bearing sin away.—As the goat went away, the eyes of the people followed it, and they were taught to believe that sin was no longer reckoned to them. Aaron put off his linen garments and arrayed himself in festal robes, and came forth to bless the congregation. What rejoicing must have broken from the crowds! So Jesus has borne away the sin of the world into a land of forgetfulness. God has blotted the sins of his people from the record of his memory. "Their sins and iniquities will I remember no more."

Christ's loneliness.—He was alone in his mediatorial work. None could bear Him company. Loved ones might stand beside his cross, or in after ages suffer, as He did, deaths of martyrdom; but none could do what He did as the sacrifice for sin. Ah, how lonely He was! Even the Father seemed to have forsaken Him! Before the universe, in that dread hour, the Saviour stood in awful, unapproachable solitude!

WEDNESDAY, NOVEMBER 6.

"The Life of the Flesh is in the Blood."—Lev. xvii. 11.

There is probably a deeper truth in these words than man has ever fathomed. The R.V. marg. translates life, *soul*. Why that reverence for blood; that horror when it is unrighteously shed and gurgles forth; the perpetual reference of Scripture to the blood of Christ? Probably the answer to such questions would be given, if we perfectly understood the affirmation of this remarkable verse.

When Jesus gave his blood, He gave his life, the life of his holy soul.—We are accustomed often to speak about the blood of Christ, by which we mean the life of Jesus, shed forth for us substitutionally and sacrificially. The sinner takes this blood, this life, in his hands, and presents it to God as his plea. Does the broken law require satisfaction, homage, acknowledgment? Here it is in this priceless, pure, and sinless blood, never infected by pollution, never heated by passion. Let this shed life atone for thee! "God be propitious (because of the sacrifice on the altar) to me the sinner."

When we are bidden drink his blood, it is of his life that we partake.—At the table of our Lord we symbolically drink of his blood; in doing this we accept his death, and give up our self-life to the cross.

THURSDAY, NOVEMBER 7.

"Therefore shall ye keep my Charge."—Lev. xviii. 30.

Literal obedience was God's perpetual demand of his chosen people. Why should we claim to be exonerated from an equally exact obedience to the commands of Jesus? And yet how few of us do exactly as He has bidden? Let us take some tests.

The Lord's Supper is a case in point. In the present day there are many who, from year's end to year's end, never go to the Table, though Jesus said that his disciples were to do it in remembrance of Him.

Baptism is another. Christians shelter themselves under the excuse that it is not essential, and therefore may be omitted. But what do they mean by essential? It is not essential to salvation, because that has been achieved by our Lord; but it may be essential to show that we love Him, that we have a genuine faith, that we are ready to take Him as King. Surely a soldier is not freed from obeying the command of his officer because he cannot see it to be essential?

Going to law is another. If there is one thing clearer than others, it is the reiterated charge of the New Testament that we should rather suffer wrong than avenge ourselves. Yet how many professing Christians will this day issue a County Court summons against defaulters.

Forgiveness is another. But there are hundreds of Christ's professing followers who are at feud with their relatives or fellow-members.

Let us remember the imperative tone of these words, and ask God to work in us to will and to do of his good pleasure.

FRIDAY, NOVEMBER 8.

"I am the Lord your God."—Lev. xix. 3.

This is the refrain of the entire chapter; count how many times it recurs. Evidently the thought of God should ring out in our lives, as a perpetual chime.

Sometimes as an inspiration to duty. We should seek to be holy because He is holy. "Imitators of God." Or as a remonstrance against yielding to temptation. Lo, God is in this place, his pure eye is upon me, how can I do this great wickedness? Or as an incentive to liberality. We can afford to be generous to the poor and hireling, because we are children of so great and rich a parent. Or as a reason for mercy or gentle kindness. How can we act otherwise than lovingly, when his love encompasses us with its persuasive bands.

Thus the perpetual consciousness of God becomes the source of holy and happy living. But how may it become ours? We may make many resolutions only to break them. We forget after our most definite purposing. There is no help but in the Holy Spirit, whose office it is to bring all things to our remembrance.

In the morning let the thought of God's presence with you in your secret closet sink well into your heart. Wait till his presence is made real to you, and you cry, Lo, God is here. Then entrust yourself to the Holy Spirit, asking Him to keep you in the current of the love and thought of God. Reckon on Him to do so. Thus we shall live in his fear and love all the day long.

SATURDAY, NOVEMBER 9.

"I have separated you from the Peoples, that ye should be Mine.—Lev. xx. 26.

"Separate me Barnabas and Saul," said the Holy Ghost. And in after days Paul spoke of himself as being separated unto the Gospel of God. It is a mistake to make the act of separation our own resolve and deed. We shall inevitably drop back unless God has come into the question, and has set us apart for Himself.

We are needed for a specific purpose. God can bless men only through men. As once he used the Jews to be the medium of communicating his truth to men, so now He is eager to use his Church, if only she will allow Him to deliver her from the taint of sin and the world, and to procure her for a peculiar possession unto Himself.

We are required to satisfy God's heart. He needs love for love. Throughout the world He seeks for those who can afford Him pleasure, as his enclosed gardens, his sealed fountains, his peculiar treasure.

This separation is effected by the Holy Ghost, and is referred to in the word "sealing." He hath sealed us unto the day of redemption.

What an honour is this. To be for God Himself: to do his errands, to fulfil his behests and give Him pleasure! Rejoice greatly when God says, "Thou art mine." We also can respond humbly and say, "Thou also art mine."

Let us be glad, if we know that the oil of separation has come on our heads, and let us walk worthily of our high calling, separated to the Holy Ghost!

BISHOP RYLE'S TRACTS are now published by the Stirling Tract Repository.

INTERNATIONAL S. S. LESSONS.

NOVEMBER 10.

Saul Chosen King—1 Sam. x. 17-27.

Golden Text, Psalm xcvii. 1.

Our lesson takes us again to Mizpah, a hill near Ramah, where Samuel abode, and situated some four or five miles from Jerusalem. At Mizpah, Samuel had assembled the people some twenty years before (vii. 5), on the occasion of their repentance and return to God. The memory of that gathering, and of the victory at Ebenezer which followed, must have been present to the people now. They are gathered "unto the Lord" (17), for Samuel desires that their sin in demanding a king shall be fully understood. The true character of all our actions is only understood when they are brought into the light of God's presence.

Samuel's conduct in calling this assembly is most noble and heroic. The demand for a king was a gross insult to him, and an expression of basest ingratitude. As God's prophet he had devoted himself to their interests, and had laid down the lines upon which their glorious destiny was to be realised. It was no easy thing to find himself, when an old man, set aside, and to have the work committed into other hands. Yet he completely surrenders his own feeling, and gives himself to the work of carrying out the wishes of the people. He was too great a man to think only of his own personal ambition.

The occasion of this assembly was to elect the king (17-25). Three things are in these verses: 1. *The sinfulness of the people's demand.* They have asked what they believe will be to their advantage. They saw that Samuel was growing old, and that his sons were not qualifying to succeed him (viii. 1-5); there were continual jealousies and strifes among the tribes, which it was thought a central government would heal; they were threatened with an invasion from the Ammonites beyond Jordan (xii. 12); and they were unlike other nations (viii. 19, 20). Were not these sufficient reasons for obtaining their desire? We are not true judges of what is best for us. To give us every foolish thing we desire would be the greatest possible unkindness. Samuel's message shows that their apparently innocent demands means a rejection of God (18, 19). Their whole history was a record of God's works of power on their behalf. Had He ever failed them? Had the nations, whom they desired to imitate, been able to withstand Him? They could have no better King than God. Yet they were forsaking Him for an arm of flesh!

2. *The Election* (19-21).—Already their king was chosen by God; for though the people had rejected Him, He would not reject them. By a remarkable chain of providential incidents He had brought Samuel and Saul together at Zuph (ix. 5), near the tomb of Rachel, about a mile north of Bethlehem. The act of anointing had already taken place (x. 1). When the lot is taken the result falls upon the same person, for "the disposal of the lot is of the Lord."

3. *The Proclamation of the King* (22-25).—Tell the story of Saul's modesty in concealing himself among the stuff (21); of the people's renewed enquiry, and the Lord's reply (22); of the discovery of the king, and his commanding appearance (23), and of the enthusiastic acclamations of the people (24). Up to this point the character of Saul seems to promise well for his future reign. How much better his career would have been if he had maintained to the end the modesty which was so conspicuous in him now!

The conclusion of the assembly showed that there was a division among the people (26, 27). Saul returned to his home at Gibeah, in the tribe of Benjamin, four miles north of Jerusalem, and about two miles from Ramah. With him he took the nucleus of his army, "the host" (R.V.), whose hearts had been touched by God, and who were loyal to their king. But all were not so. A few were "sons of Belial"—of worthlessness, who treated him with contempt. Possibly they disliked the tribe to which he belonged, and did not care to follow a king of whose previous prowess they had heard nothing. Saul's treatment of their opposition seemed to denote his faith in God. He never answered them. God had put him in the position of king God should vindicate him.

These two classes represent the followers and rejectors of Another and a Greater King. True followers have had their hearts touched by the power of God, and are united as a band with the one purpose of having Jesus acknowledged as King. Rejectors despise Him because they see no beauty in Him, and know not his power to save (Mark vi. 3). To which do we belong?

For the Young.

THE BOTTLE OF WINE.

I want to tell you about something that happened last Christmas, and which will help us all to realise better what is the use of signing the pledge or joining the Band of Hope. I know some of you think that it does not signify much; but little Janie W—— found that it did.

She is the daughter of a poor blacksmith who lives near my home, and her mother died last year; so Janie became a comfort to her father, and learned to keep house cleverly. When Christmas drew near, John W—— went to pay his account at the grocer's, and the shopkeeper was so pleased at getting his money promptly and honestly that he gave John a present of a bottle of wine. The blacksmith did not care much for spirits, but he carried home the bottle, and placed it in the cupboard. Some days later John returned to his house after a hard spell of work, and called to his little girl, who generally met him at the door; but no Janie answered. The fire had gone out, and everything looked dreary and deserted.

Poor John searched the kitchen all in vain, and then turned to go upstairs, wondering where the child could be. Then a cry of horror came from his lips, for there lay Janie senseless and helpless, her breathing heavy, her limbs quite powerless.

The father lifted her in his arms, and carried her to bed; he poured water on her forehead, and tried every means to restore her to life.

By this time his sons had come in, and he was just going to send for the doctor when Janie's eyes opened and her lips moved.

"Thank God!" cried John, "she won't die now. What happened to you, my darling?"

Janie could not speak for some moments, but at last she whispered, "The bottle, father, the bottle poisoned me!"

John drew back with a shudder; his little girl had been intoxicated, not ill!

She had found the wine when preparing supper, and tasted it, as children will taste anything strange. Then, being thirsty, she took a good drink, and soon lost consciousness.

"I'll never let another drop of liquor into my house as long as I live!" cried John, and I hope he has kept his word. No wonder he was shocked at seeing what real poison alcohol is, by its effects on his child.

Now I want you to notice some things about Janie's state when John found her. First, she could not come to her father, even though he called her. Did you ever see a drunken man or woman yet who was on the way to our Heavenly Father? Does not every step towards the public-house and every glass of liquor bear such people further away from Him, and nearer to the great enemy of us all, who loves to see men drown themselves in destruction and perdition?

Second, she could not hear her father. I have read of a man who was in a house on fire, and might have escaped, but, though his friend called again and again, he never heard; he was quite drunk, and perished in the flames. Do you remember little Samuel, who caught the sound of God's voice so quickly as he lay on his bed, and said, "Speak, Lord, for thy servant heareth?" I am sure when people deaden their ears by drink they cannot hear the voice of our Lord, and, what is still sadder, they do not care to listen to it. Satan has caught them in his net, and though you may break through its fine meshes easily in youth, you will find them grow stronger and stronger, like great ropes at last, if you do not free yourselves, at once and for ever, from the habit of taking spirits, which fastens the first knot.

Third, Janie could not see her father. God says, "Look unto Me, and be ye saved all the ends of the earth," but those who become slaves to drink bend their eyes downward, not upward. Their steps are so unsteady that they have to watch their feet, and they shuffle along, with stooping back and hanging head, until they fall down helpless, and sink into stupor. Jesus says, "The light—or lamp—of the body is the eye"; if we put out that lamp "how great is the darkness" (Matt. vi. 22, 23). Dear children, do not risk the step which may lead to foolishness, deafness, blindness. Let your ears be open to hear what words of love our Father will speak, and your eyes bright and clear, gazing right up towards heaven, that happy home into which no unclean thing can enter (Rev. xxi. 27; Eph. v. 18).

I think Janie learned by her experience how dangerous it is to meddle with poison. Will you not take the warning which her story ought to convey?

C. Maud Battersby.

Cromlyn, Rathowen, Ireland.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *St. John's Schools, Hoxton*, to Nov. 1; *Summerfield, Birmingham*, Nov. 3-10; *Deritend, near Birmingham*, Nov. 11; *Birmingham*, Nov. 12; *St. John's*, Nov. 15.—Mr. H. Falkner, *Reading*, Oct. 31; *Stanford Dingley*, Nov. 1; *Tawell, Hertford*, Nov. 3, 11 a.m *Bengeo, Hertford*, Nov. 3, 3 p.m.; *Watford*, Nov. 4; *High Beech*, Nov. 6; *Sewardstone*, Nov. 7; *Chesham Bois*, Nov. 10; *Quainton, near Aylesbury*, Nov. 11; *E. Claydon, near Winslow*, Nov. 12; *Amersham*, Nov. 13.—Mr. Spiers, *Dundee*, Oct. 31—Nov. 21.—Mr. S. J. Hewlett, *Boldre, Lymington*, Nov. 2-8; *Dover*, Nov. 9-20.—Mr. E. Arrowsmith, *Bedford*, Nov. 1; *Godmanchester*, Nov. 6.—Mr. E. Hughes, *Brockley*, Nov. 1; *S. Acton*, Nov. 18-22.—Mr. W. R. Wilson, *Newcastle-on-Tyne*, to Nov. 1; Mr. Goodman. *Hornsey*, to Nov. 3; *Hammersmith*, Nov. 10-17.—Mr. Jas. S. Tyler, *Crewe*, Oct. 30; *Chester*, Oct. 31 and Nov. 1; *Stafford*, Nov. 3-4.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending November 9, 1895.—Sun., Nov. 3, Exodus xix. 1-13; Mon., 4, xix. 16-25; Tues., 5, xx. 1-17; Wed., 6, xx. 18-26; Thurs., 7, xxiii. 14-25; Fri., 8, xxiv. 1-18; Sat., 9 xxv. 1-16.

OUR VILLAGE CHILDREN.

A meeting for praise and thanksgiving to God, in connection with the Caravan Mission to the Children of the Villages, was held in the Wesleyan Centenary Hall in Bishopsgate-street last Saturday afternoon, presided over by Mr. T. B. Bishop, the secretary of the C.S.S.M. An enthusiastic audience listened for two hours to accounts from the caravan workers of the Lord's work among the young people and children of the outlying villages.

Two vans have been working in the villages for the summer months, and have been much used of God. Mr. Cutting, who is in charge of van No. 1, has this year taken up the work, and has met with much success in the harvest field. He gave an interesting account of the journey of his van in Suffolk and Norfolk. Many interesting instances of blessing and accounts of the Lord's goodness in the awakening and salvation of precious souls were related. Further details were added by Mr. J. Bird and Mr. Mont. Goodman, who had paid visits at different times to the van to assist in the work.

Mr. S. J. Hewlett, the originator of the work, followed with an account of the voyage of van No. 2 through Cambridge, Bedfordshire, Buckingham, and Oxfordshire villages. Often they met with opposition and want of sympathy; at other times they received a hearty welcome. Mr. Spiers and Mr. Wm. Perkins also spoke of their experience with the vans, and of the joy of the work. Mr. Geo. Goodman spoke of the work of correspondence in London. Nearly 500 children are being corresponded with by about 150 writers in London and elsewhere.

RABBI LICHTENSTEIN.—At a meeting last week of the council for the Rabbi Lichtenstein Fund, the secretary, Mr. David Baron, stated that during his mission tour in the spring the Rabbi accompanied him to Leipzig, and spoke several times at the conference on Jewish missions. From Leipzig he paid brief visits to Dresden and Frankfort, where he addressed large meetings. July and August were spent by him in Transylvania, receiving visits from Jews and local rabbis. Since returning to Buda-Pest the Rabbi has written that he continues to receive letters of inquiry from educated Jews in all parts of the world. Mr. Baron reported that 1000 copies of the second annual statement of the council have been printed, of which many are already in circulation. Friends desiring "the statement" can have it on application to Mr. Baron, at 23, Grove-road, Highgate-road, N.W.

CONFERENCE OF WOMEN WORKERS.

The annual conference of women workers was held in the Nottingham Mechanics' Hall last week, and many subjects deeply affecting the welfare of women were earnestly discussed. Lady Laura Ridding, in the opening address on Tuesday, justified the holding of the conference.

A discussion on "The State Regulations affecting Women's Work" elicited great difference of opinion. On the one hand the restrictions imposed upon female labour by the recent Factory Bill were regarded as a merciful protection of the poor and helpless against overtime and the tyranny of unscrupulous employers. The opponents of the measure maintained that it was necessary that women should do home work, and work overtime to keep themselves and their families from starvation. Drink, early marriages, and large families were given as some of the causes of the misery and poverty that lead to the terrible overwork of women.

Lady Battersea contributed an interesting paper on temperance work in grouped villages, which she has carried on for years in her Buckinghamshire home. The advantages of federation were insisted upon. Pleasant entertainments, good temperance literature, and—above all—self-denial on the part of individuals were considered the best safeguards against intemperance.

"What a lady can do in a country village" was the subject of a paper read by Mrs. Wodehouse, who enumerated all the work which a lady "single-handed" in a village might successfully carry on. Her culture and accomplishments so far from being thrown away in such places were doubly valuable.

In classes and mothers' meetings, singing and music were always helpful and appreciated, and reading aloud brought a new element into the lives of the weary mothers who listened. The lady should superintend a lending library, get situations for the girls of her village, endeavour to teach them something of cookery, dressmaking, and sick nursing; in fact, make herself the true friend and example to all with whom she was brought in contact. Hon. Emily Kinnaird spoke of the success of home study; when girls lived in isolated places, and could not attend evening classes, questions were sent round and prizes offered, and all classes joined equally in the movement.

Rural district nursing gave rise to an animated discussion. Mrs. Edward Clements and Lady Baker related their methods of work, which were to divide groups of villages into districts for which a nurse would be provided. The inhabitants paid yearly subscriptions, varying according to their means.

Miss Clifford presided when the subject of placing out children by guardians was considered. As the average girl went to domestic service, that employment naturally formed the main topic of discussion, scarcely with satisfactory result. It was admitted that service had become unpopular with girls, who resent the regular hours and restraints necessary in a respectable household. A suggestion was made that mistresses or head-servants should be paid for teaching an untrained girl her duties.

On Thursday Mrs. Percy Bunting, Mrs. Philip, and Mrs. Hallowes read papers on the Amendment of the Criminal Law, and the causes which lead girls astray. The mothers present were earnestly entreated to train their boys to purity as well as their girls, and all women were exhorted to withhold the hand of friendship from any man of immoral life.

The young ladies' meeting was addressed by the Duchess of Bedford, who sympathetically spoke to the girls present on making St. Paul's "Ever follow that which is good" their motto. The whole being must be vivified by the Divine forces, if we are rightly to understand, or faithfully carry out, the simplest of the claims that God makes upon us.

Hon. Sarah Lyttelton gave some very excellent advice to young girls as to the regulation of their home life in that transition period between leaving school and marrying, on taking up some independent work. Occupation was a good background for life, as it made vexatious trifles appear in their proper proportion, instead of becoming exaggerated.

Miss Christabel Coleridge, in "The Responsibility of Refinement," deplored the existence of class distinctions, which are such a hindrance to united action in good works. If people of the cultured class would only regard the attempt of others to imitate them as a compliment instead of resenting it, there would be less pushing, as there would be nothing to push. Refinement was as much a talent as education, wealth, or any other gift, and we are equally bound to share it with others.

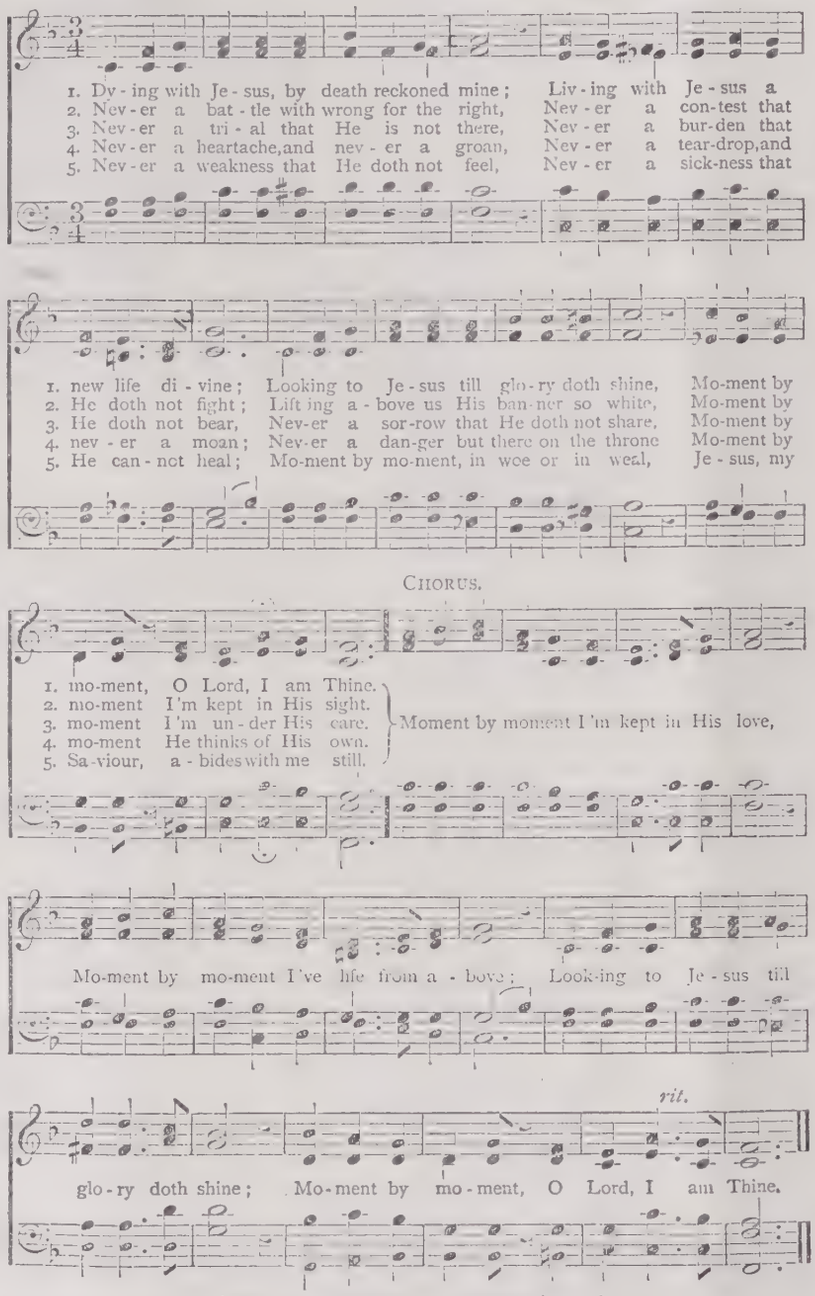
"The Morals of Money-spending" formed the subject of a paper read by Mrs. A. T. Lyttelton. She stated that neither from an economic nor a Christian point of view could riches be regarded as an evil, although wealth without responsibility was a decided evil. The great difficulty in spending is to draw the line between lawful expenditure and luxury. What would be justifiable in one person would be wrong in another with smaller means. Any enjoyment which made a person better able for work was worth spending money on. In the matter of giving to others it was a duty to discriminate; that lazy giving to anyone who asks is nothing less than a sin against society.

Mrs. Creighton, who was re-elected president for the coming year, summed up the work done at the conference, which was brought to a close by a meeting of rescue workers on Friday morning and a meeting of Poor Law Guardians in the afternoon.

Susan Carpenter.

Moment by Moment.

D. W. Whittle. (2 Cor. iv. 17.) Mary Whittle Moody.



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SEAMEN'S CHRISTIAN FRIEND SOCIETY.

At the invitation of the president, Sir George Williams, a number of friends assembled at the Y.M.C.A. parlour, Aldersgate-street, on Thursday last to inaugurate this society's jubilee. Sir George spoke very highly of the society's work. As it would attain its jubilee in January next, it had been resolved to raise a fund of £5000 with which to clear off the heavy debt on the splendid new headquarters in Ratcliff Highway, and to extend the society's work and usefulness.

Rev. G. J. Hill followed with a brief and interesting account of the society's history and work. Mr. and Mrs. H. W. Maynard told of frequent visits made to the headquarters, as also to some of the coast stations, and never without seeing spiritual power and blessing attending the work. Admiral Grant, C.B., gave testimony to the same effect, adding that in a recent interview with Miss Agnes Weston, that lady, referring to a visit made to the society's home at Fowey, said she was greatly struck with the very real and spiritual tone of the work. Messrs. M. H. Hodder, Theodore Howard, Thomas Knight, G. Lampard, Robert Miller, and William Willett told what they had seen of the usefulness of the work, and urged that it ought to be generously supported. Lady Williams, Mrs. G. N. Buller, Mrs. J. J. Hill, and other friends also showed their interest in this special movement by their presence and help.

THE LATE

Mr. Reginald Radcliffe.

We have with sorrow, yet with sorrow turned into joy, to record the departure "to be with Christ, which is far better," of his life-long and faithful servant Mr. Reginald Radcliffe. He had for years been in delicate health, but not many days ago took a cold which induced congestion of the lungs: and shortly after midnight of last Lord's Day he fell asleep in Jesus.

Our oldest readers are best acquainted with his name and work. He was in its fullest sense a man of prayer, and an eager and aggressive evangelist for years before the Revival of 1859; and when that great movement began he was one of its foremost and most prominent representatives.

No one took deeper interest in the Thanksgiving Meeting in East London in April, 1894, for the blessings of the previous thirty-five or forty years, though his weak health prevented his personal presence there.

Providentially, we had asked Mrs. Radcliffe, a year ago, to gather up her recollections of her beloved husband's long and self-sacrificing but joyous life; and before long these will be published in book form; meanwhile, we shall be able to give some records in our columns which will, we trust, tend to advance the Revival of 1895.

It is not needful, in these circumstances, that we should enter at this time into the particulars of his truly wonderful life, in any minute degree. But we think a short outline of Mr. Radcliffe's career will be welcome to his numberless friends throughout the world; if only to indicate how marvellously he was enabled, by the will of God, to serve his generation. So far as memory serves us, his life has been, in certain respects, singularly unique. Instead of devoting time and energy almost wholly to his profession, giving to God and his fellow men such hours of leisure as he might have to spare, he really made his heavenly Father's business the first thing throughout; and put his worldly calling into a very secondary place, so far as personal devotion was concerned; and the God in whom he so simply and wholly trusted, saw to it that his business interests did not suffer.



(From a Photograph by Messrs. Elliott & Fry, Baker-street, W.)

Born in Liverpool in January, 1825, Reginald Radcliffe had some time passed the threescore and ten when, on Sunday last, he was called to his eternal rest. He elected to follow the same calling as his father—that of a solicitor. Early in life he began to take part in Christian work, with all the whole-hearted eagerness of an intense nature. Ragged schools were his first love; from that he followed on to open-air preaching, and took part in this form of Gospel work in London when it was comparatively in its infancy. There was a beautiful touch of romance about his choice of a life-partner, which we will not stay here to describe; all who know his beloved wife, to whom he was married in 1850, and who now mourns her great loss, will agree that he was very manifestly guided of God in this supreme crisis of his career. As to the help which Mrs. Radcliffe has rendered to him through all the devoted service of the after years, no one but himself could adequately tell.

In the early years of his wedded life he was very active in evangelistic work among Lancashire colliers. Two of his most effective fellow workers in those days were Richard Weaver and John Hambleton. Much time and loving effort were also expended on the sunken masses of his native city, and the pleasure-seeking crowds who attended Chester and other racecourses. At Chester he and Richard Weaver, like Paul and Silas of old, were thrust into prison for proclaiming the Gospel under the blue sky. Not infrequently in after life Mr. Radcliffe came into collision with the powers that be, in a similar way: but he always chose to obey God rather than man. These activities did not prevent him from assiduous Bible study and earnest culture of the spiritual life. He lived and breathed continually in an atmosphere of prayer and child-like communion with God, on whom his faith laid hold with a tenacity that strengthened with every succeeding year of life.

From a season of bright and happy service for Christ in and around Kendal, he sped northwards to Aberdeen, at the invitation of a professor in the University of that city. This was in the end of 1858; just when "the sound of abundance of rain" was being heard in America and the north of Ireland. Before the year closed a most memorable revival had broken out in Aberdeen, largely under Mr. Radcliffe's labours; though other consecrated workers, such as Brownlow North and Mr. Macdowall Grant, of Arndilly, were honoured instruments in connection with that remarkable visitation of Divine grace and saving power. We must refer our readers to the chapters of Mrs. Radcliffe's forthcoming book, for a record of those never-to-be-forgotten days in the North of Scotland; and somewhat later on in central Scotland.

Mr. Radcliffe's earliest visits to London were in the winters of 1860 and 1861. In his efforts to carry the Gospel to the dwellers in this great city he had the co-operation of a host of devoted men and women whose labours God very richly blessed, both in the western and the eastern parts of the city. To the work begun in East London in 1861 may very distinctly be traced most of the aggressive mission efforts that are in operation among these teeming tens of thousands at the present day. At intervals, Mr. Radcliffe found, or made, time to evangelise also in Ireland, Scotland, the North of England, and the home, or Eastern, counties.

In 1861, with Mr. Shuldham Henry for a yoke-fellow, he visited Paris and other places in France, where the power of the Gospel was very signally manifested. Here Mr. Radcliffe had his first experience of preaching the Gospel message through the medium of interpretation; a method which he pursued in after years in Switzerland, Scandinavia, Russia, and other European countries where his native tongue was not sufficiently understood.

After a delightful and fruitful period of work in Switzerland in 1862, Mr. Radcliffe's health (which, we may say, was always the reverse of robust) quite failed, and he had to take a prolonged season of rest from active public preaching. Before that, however, he had taken a practical part in the relief work in Lancashire rendered necessary by the Cotton Famine. While helping to keep alive the bodies of these industrial populations, he was equally zealous in ministering to their spiritual necessities.

Passing on a few years, we note that when Mr. Moody and Mr. Sankey paid their first visit to London, the task of organising a preliminary house-to-house visitation was imposed on Mr. Radcliffe. In former years he had devised a similar effort in his native town, and the experience then gained enabled him to do most valued service, with a staff of willing voluntary helpers, in paving the way for those memorable mammoth gatherings, in different parts of the metropolis, that marked the mission of the American evangelists. About the same period Mr. Radcliffe's sympathies were drawn out towards the condition of sailors and passing emigrants in our large seaports. He was the chief instrument, in God's providence, in the establishment of the now familiar "Stran-

gers' Rests," first in Liverpool, then in London, and afterwards in Hamburg, Bremerhaven, and Hull. That movement has since spread to different parts of the globe, and no finite mind can calculate the benefits, temporal and spiritual, that have accrued to those who do business on the great waters of the world. Every Christian seaman to-day who learns of the death of Mr. Radcliffe will mourn the loss of a true and thoughtful friend.

Largely in the same line of service was the lengthened visit paid by Mr. and Mrs. Radcliffe, in 1880, to different parts of Scandinavia. Only, the unceasing labours of these friends were by no means confined to one class. All was fish that came to Mr. Radcliffe's net; to him all souls were precious, and worthy of being instructed in the wondrous love of God. For that was his undying theme. He could preach the terrors of the law, and he could thunder out God's rejection of the lifeless formalist; but he dearly loved to exalt the tender saving love of God—Father, Son, and Holy Ghost. His gifts of ingenious, evangelistic speech were altogether his own, and with his words always went a winning smile that does not appear in the accompanying portrait.

Earnest Christian workers all over Scandinavia will feel poorer when they learn that the voice which roused them to action, and led them on in aggressive endeavour, is now hushed in death. A long visit to Russia and Finland in 1884 was another evangelistic excursion, by Mr. and Mrs. Radcliffe, that was full of the deepest interest and attended with blessed results. Mrs. Radcliffe's narrative of these tours cannot fail to charm and to stimulate the reader.

In his later years, when weakened health and growing bodily infirmity did not allow of so much travel and actual personal effort, Mr. Radcliffe threw his unquenchable zeal into the channel of foreign missions. About ten years ago he went through Scotland, and other parts of the kingdom, in company with some like-minded brethren, seeking to rouse the church members to a deeper sense of their responsibility towards the heathen world. No attentive reader of these pages in recent times can fail to have been struck with the reiterated persistency with which our brother sought to impress on Christian men and women their individual part in this great work. "World-wide Evangelization" was the comprehensive theme on which he loved to descant, with all the persuasive tenderness he knew so well how to throw into his oral and written appeals.

His last important journey was to America and Canada in 1888, in company with Mr. Hudson Taylor. Across the sea he was able very sensibly to fan the rising flame of missionary consecration, which resulted in such a marked extension in the operations of the China Inland Mission. More recently still, he sent forth from his sick-room those brief but pungent articles on missions, the last of which appeared in our columns a very few weeks ago. The death of our much-loved friend terminates all these long-continued activities; and as yet we can scarce realise the greatness of our loss. Our short-sighted vision cannot at present discern on whom his mantle shall fall. But we look to God to choose an Elisha, in place of his translated servant, who well deserved the names of prophet and seer.

KINGSDOWN ORPHANAGE, 18 AND 19, PEMBERTON-ROAD, HOLLOWAY.—The annual sale of work on behalf of the Orphanage, so long carried on by Mrs. Ginever, will be held on Wednesday and Thursday, November 6 and 7, at 3.30 p.m.

QUIET DAYS AT CROYDON.

"There are, in this loud, stunning tide of human care and crime, with whom the melodies abide, of the everlasting chime." There never was a period perhaps when it was more difficult or more needful to secure a respite from the loud and stunning whirl in which this generation lives; and therefore the value of quiet days for waiting on God. At Croydon, last week, two such days were spent in the Temperance Hall, near the new Town-hall in course of erection. A lady, on whom the arrangements largely depended, writes:—

"We have had two very precious days, and I feel myself that my soul has been strengthened and refreshed, and have heard the same from others. Christian fellowship is very sweet, and seems a foretaste of the home above. When Christ alone is our centre, love and peace must result."

We have not space to record the words which were spoken; but how strange it is that people who find it irksome to sit out the more or less formal service which is usual in our Churches, express their earnest and eager interest in these freer and more informal gatherings. The chief attraction of sermons is getting to be their brevity; but when anyone at such meetings as these simply opens up the Scriptures, and simply breaks the bread of life, the hearers show their hunger for it and their satisfaction with it. Instead of weariness at fifteen or twenty minutes' discourse, they do not think of the time, though occasionally an address may last fifty minutes.

Many are unable to go to conventions large and distant; there is no less edification to be obtained in smaller gatherings, where there is less risk to secure places, and less anxiety to hear men whose names are much before the public. It is unnecessary to multiply speakers. One substantial address, or two brief ones, are ample for a meeting; leaving time for prayer, praise, and, not the least needful element, silence. R. C. M.

THE SAILORS' ORPHAN SOCIETY OF SCOTLAND has now 425 children under its care. An "Occasional Paper," just issued, gives cases illustrating the circumstances under which these have been received. Interesting details are also given of the fine home at Core, presented by Mr. C. W. Cayzer, M.P. Special efforts are being made to form an endowment fund of £100,000. The secretary is Mr. R. H. Hunter, 2, Park-circus, Glasgow.

AT THE ST. JAMES'S MISSION HALL, Affleck-street, Pentonville, the winter's Gospel temperance campaign was commenced last week, when the Portman Chapel Gospel Temperance Choir gave a service of song, illustrated with a magic lantern. At the close the chairman remarked that the most acceptable thanks to the choir would be for someone to come forward and sign the pledge, and it was a grand sight to see a working man come forward to be the first, and for a few minutes pledges were taken fast. In all, fifteen were taken—a grand start

L.M.S. SELF-DENIAL WEEK.—Allow me to remind the London Congregational churches of the return of the time (Nov. 17) when the week of Thanksgiving, Prayer, and Self-denial begins. The need of the mission-field is great, the opportunities of usefulness are many, and helpers who are willing to go cannot be sent for want of funds. If London pastors would announce the observance of the week on Nov. 10, and have envelopes and everything ready by that time, they would be rendering a great service. Some congregations have found it a good plan to have an envelope for receiving the gift, and a tract bearing on missionary work, addressed to every member, young and old. Some of the young ladies would do that part of the work.—Yours faithfully,

Streatham Hill. J. P. Gledstone.

EFFORT IN MIDDLESBROUGH.

"How to get at the people" is the question of the day in this town of workers, stalwart, hardy, hard-drinking, toiling night and day at those insatiable furnaces whose red glow never leaves the sky, and which demand as much labour on Sundays as on weekdays. Eighteen months ago the Nonconformist churches of the town banded themselves together into a council. Much was to be done. Gambling was rife everywhere. Drink was doing its worst. Good men and true must be found for local government. Above all the spiritual power of the churches must be increased.

As soon as the council was in working order it put itself in communication with Rev. F. B. Meyer. His long expected visit was paid last week, and was felt by all to be an excellent preparation for the winter's work. It was also a welcome demonstration of spiritual oneness in Christ. All the Free Church denominations took part.

Mr. Meyer preached on Tuesday afternoon in Wesley Chapel on the work of the Holy Spirit. In the evening surrender was the burden of his message, and the breaking of the idols which even Christian people so often worship. At nine o'clock at night he addressed a large meeting of men on the subject of "Social Purity." His wise words made a deep impression. On Wednesday morning he met the ministers of the town at breakfast and spent an hour or more with them afterwards in brotherly prayer and conference. In the afternoon he gave a Bible reading. At his last meeting on Wednesday night he took as his text, "The lame shall take the prey." Mr. Meyer's visit was a short one, but no man could have done more in the time. Few could have done so much. Earnest prayer anticipated his coming; lasting good must follow it.

W. J. W.

PORTUGAL AND BRAZIL.

We recently called attention to the fact that workers in dark Brazil have sent to Mr. Walters, of the Scripture Gift Mission, urgent appeals for an edition of the Illustrated Gospels in the Portuguese language. Since then communications from Portugal have brought the assurance that God's Word in a like form would be gladly welcomed by labourers there, as well as in other lands where the same language prevails. True, there are versions of the Scriptures in Portuguese, but the poor, priest-ridden, weary people cannot readily be got to read them; whereas the striking pictures in the Illustrated editions give an idea of the contents, and tempt the reader to follow the reference and find out the details. The illustrations, as is well known, never profess to reproduce Scripture incidents, but rather to explain Oriental customs and depict natural scenery in Bible lands.

So great is the need of Brazil, that a missionary says: "Give me a million Gospels, and I can distribute them every one." Of the population, numbering sixteen millions, seven-eighths have not as yet been evangelised. Roman Catholicism prevails, but the law tolerates Protestantism, and the present is a day of great opportunities. So strongly has this fact appealed to some friends of Gospel work, that they have made substantial contributions to a fund of £200, required to produce an edition of fifty thousand copies of St. John's Gospel. Without delay the little book has been produced, and in so tasteful a form that no one could disdain it, and such as receive cannot but proceed to read.

We trust Mr. Walters will be enabled to bring out the other three Gospels in a similar form in the wide-prevailing Portuguese language; for those who may not be prepared to receive the message of John may be aroused by the Word as delivered by one of the Synoptics. We need hardly say that the version followed in this edition is that of D'Almeida, as made from the original Greek, and known as the "Protestant" version. Further particulars may be had from Mr. Walters, at 84, St. Paul's Churchyard, E.C.

CHINA INLAND MISSION.—A meeting to stimulate interest in the work of God by the agency of this Mission was held in Marlborough on the 22nd inst. Mr. J. A. Stooke was the speaker. A most profitable time was spent, and it is hoped that many will interest themselves in the work of the C.I.M. who never before heard of it. This is the first time it has been publicly introduced in Marlborough.

The Evangelist.

A WILY INSTRUCTOR.

By M. B. GERDS.

The autumn deals very gently with Belstead. At September's end the leaves of the chesnut engage in a mild flirtation with those of the sycamore, and as they together swirl past the door of old Simon Mead's cottage, he rubs his knees, and says: "Ah, that's it! There they go; the oak'll follow them, then the beech, and by that time I may consider as knee-caps and woollen wristlets is the fashion. I feel twinges a'ready."

"Twinges of fashion, dad?" a fresh-faced young girl asks as she comes to look over his shoulder at the signs of autumn. "As I came through the wood this afternoon I saw Miss Hamlyn there, painting; she said she wanted to catch the crimson and gold before the rain came."

"Ah, she'll catch more than crimson and gold if she sits about in the wood; she'll lay up a store of rheumatiz, she will. Why didn't 'ee tell her so, Sylvie? 'Twould be kind."

"Father, she would never tolerate that. Why, Mr. Francis said only yesterday that he'd give a year of his life if he could approach her on spiritual things. She won't let him."

"Ah, a young parson didn't ought to talk like that! I shall have to ask him how often he's prayed for that young woman," said Sylvia's "old dad," who was nothing if not personal.

"Come in, dad, out of the chilly air; and you mustn't be an old Busybody, you know, or we shall have you getting into sad trouble," said Sylvia, as she kissed him.

Miss Hamlyn was the new teacher at the Belstead Art School; she was "new" at every point, and the fact that a style or method was not of the newest was sufficient, in her eyes, to condemn it. She had a fenced-in kind of manner which effectually kept off outsiders, and in this armour she spent her Sundays by herself.

"My religion is Art," she explained to the parson, when he called, "and you must admit that it is the oldest religion on earth."

"I admit nothing," said he, "but my ignorance of what you state. I certainly have not found it, under that name, in the Bible."

"Of course not!" exclaimed the Art-mistress, "such a religion is not to be imprisoned between the covers of an old book. And now, with your permission, we will forsake all this for tea!" It was clear that nothing more could be said to such a very frivolous person, so the parson sipped his tea, and left.

"He won't trouble me again—I've extinguished him!" was the thought of the Art-mistress, as she watched him down the road. As a colourist, she had often admired Sylvia Mead's rich brown hair and "strawberry-and-cream" sort of complexion; as an artist, she took pleasure in the fine lines and curves of the country-girl's well-proportioned figure. A sudden resolve stirred her pulses: "She shall come here—I will utilise her as a model. It is getting too chilly to sketch out of doors, now." But, alas, how true it is that—

The best-laid schemes o' mice and men gang aft agley.

Sylvia suddenly took to her bed, and would have none to read to her in the lengthening autumn evenings, but the young and—as some called her—heathen mistress of the Art school!

She came when she was sent for, for she had a kind, brave heart, and she told the invalid what she had purposed asking of her. "When I am quite well you shall paint me as much as you like," said Sylvia, "but just now—I suppose the autumn tries me—I don't feel strong, and my headaches prevent my reading." All of which was true, but not to the extent of keeping her in bed. But her father said she needed a good rest, and must have it.

"What shall I read you, dear?" asked the artist. "I brought a volume of Ruskin with me, though he's old-fashioned."

"Is he?" asked Sylvia. "I did not know it; and I should so like you to read him to me some day. But I hear you read French beautifully, and my French is very, very bad. Would you read me this?"

Miss Hamlyn took the little book, and, opening it, read:—*Les Livres Saints, connus sous le nom de Nouveau Testament.*

"Do you really wish me to read this?" she asked.

"If you please; because, if you read me anything else in French, I could not follow you; but that I know nearly by heart."

"Do you? I wonder why, and you so young and pretty!" said the artist.

But Sylvia was diplomatic, and did not wish to get into an argument, in which she was almost sure to be beaten by the quick wit of the worldling. She contented herself with merely saying, "You are very good to come to read to me, and especially in French, because that will help me in so many ways."

As the Art teacher walked home, many of the words she had read, and especially those Sylvia had asked her to read again, and to explain, kept repeating themselves over in her consciousness.

"*Il vint chez soi; et les siens ne l'ont pas reçu*" (John i. 11), was a verse that she, somehow, half sang, to the rhythmic stepping of her feet along the hard country road to her boarding-house. The next evening she could not keep away from Meads' Cottage. "Oh, you need not read to-night, I did not expect you," said Sylvia. "I should like to read, if it does not disturb you, dear," was the reply.

It was now, as Sylvia had foreseen, the artist's turn to ask questions, and to these Sylvia did not so much give an answer, as she led the girl to find up answering portions in the Testament. Then they threshed out other passages together, and in this way the interest grew, and the search for hidden treasure was carried on until the chiming of the church clock an hour before midnight frightened Miss Hamlyn home.

The search had been a purely intellectual one up to now; but on reaching her room, the teacher found a letter from the younger girl, and in it was this passage: "Tell me what you think of the following passage from a book I am reading—'A man without some sort of religion is at best a poor reprobate, the football of destiny, with no tie linking him to infinity, and the wondrous eternity that has begun with him; but a woman without it is even worse—a flame without heat, a rainbow without colour, a flower without perfume.'" She sat down.

"Is it true?" she asked herself. "But after all I have my Art." She did not go near the cottage for a week, but on the eighth evening she appeared before Sylvia dejected and miserable-looking. She said: "This place does not agree with me, I shall leave it!"

"That I would," said the wily Sylvia, "if it makes you ill. But I shall miss you."

"Oh, Sylvia, Sylvia!" cried the other, "*don't* send me away, for only you can help me! I, too, have a Testament now, but the misery in my breast continues. I so hoped it would cure it!"

"Dear Miss Hamlyn," said Sylvia, "it is Christ you want now!"

And when, six months after, the two girls discussed all the wonders of that wonderful birthnight, the Art-mistress said:—

"Ah, I really can spell art with a capital A now, for it means so much more to me. You saw what a fool I was, and I believe that sudden illness of yours was part of your plan to get hold of me!"

Then seeing the smile dancing in her friend's eyes she exclaimed:—

"Sylvia! So it is true! You beat the Jesuits for a wily instructor!"

STUDENTS' CONFERENCE, L'POOL.

The great convention of students at Liverpool, on the first five days of 1896, promises to be a gathering of far-reaching importance. A thousand delegates are expected from British, American, Scandinavian, German, Dutch, French, and South African colleges. Leaders of missionary bands, and many working missionaries will be present. The churches of all evangelical denominations in Liverpool are combining to provide hospitality to the delegates.

In an article on the convention in *The Missionary Review of the World* Dr. Pierson says:—

"How any intelligent discipie can look at the present condition of missions and feel satisfied passes our comprehension. With fifty millions of Protestant church-members standing face to face with twenty times their own numbers, yet in as profound ignorance of Christ's salvation as if they lived on another planet; and sparing only one in five thousand of their own number to carry the Gospel to them; and giving on an average twenty cents a year to the cause, there is something that seems more like apathy and apostasy than sympathy and activity. Liberality? We do not know the meaning of the word. The money spent on self-indulgence is enormously out of proportion to what is turned into God's treasury.

"In the recent addresses of Rev. Andrew Murray, at the Northfield Conference, none made a deeper impression than that at the last meeting conducted by him, when his subject was intercessory prayer (Rom. viii.). He appealed to us whether the Church of Christ, instead of standing apart and coldly criticising the errors, follies, faults, heresies and practices of brethren, we should not mourn, as Daniel did, over the sins of those with whom we are organically connected, and feel ourselves responsible in our measure for the evils we have indirectly fostered and made little effort directly to remove or remedy.

"Great hopes centre and cluster about this new year convention at Liverpool. A thousand young men, the flower of college and university life, in the warmth of an enthusiasm not yet cooled and chilled by habits of worldliness, with their future before them, not yet entangled in the affairs of this life, or weighed down by business cares, are coming together to consider the demands of a dying world, and the commands of a risen Lord, to organise more completely for the occupation of neglected territory. Such a convention ought to enlist sympathy as broad as Christendom, and prayer as earnest and prevailing as God's promises warrant. It will be the first time in history that an equal number of Christian young men have met in Europe for such a purpose. If a spirit of grace and supplication should be outpoured, and that vast assembly should be melted into one: fused into unity in the Spirit, no human mind can foresee the glorious outcome."

NAVAL SCRIPTURE READERS.

The Royal Naval Scripture Readers' Society started in 1860 by employing one reader, it now has fourteen. Three are working at Malta, Hong-Kong, and Yokohama; the rest are at home ports, Devonport, Portsmouth, Chatham, etc. The visit on board men-of-war, in the barracks, in the hospitals, and in the prisons, gathering round them little knots of listeners as they expound the Scriptures, exhorting, admonishing, or instructing individuals or groups, as opportunity may offer. Numerous have been the expressions of gratitude for the blessings vouchsafed by God through the agency of the reader.

It is much to be lamented that for lack of funds the society can only employ fourteen readers. Twice if not thrice as many might well be employed in seeking out souls over such an extensive field. Mr. W. A. Mount, 17, Stonor-road, West Kensington, the organising secretary, would be glad to furnish further information.

BATH UNITED MISSION.

The mission by Mr. George Clarke, which has been going on at the Assembly Rooms the last three weeks, has just concluded. Our hearts are full of praise, for the Lord hath done great things for us, whereof we are glad.

It was with some fear we commenced the mission, for a united mission in which clergy and ministers of all denominations should unite is a thing unknown here. We left nothing undone that could be thought of in making the meetings known, and from the first the large hall, holding about 1200, was full.

The meeting the last Sunday night was something to remember. An audience of over a thousand men thronged the room from end to end, the platform being also crowded, and while this was going on another meeting of women was being held in an adjoining room by Mr. Fawcett, of Weston-super-Mare. Never in our remembrance have such scenes been witnessed as have been seen any night these three weeks. Not only a dense mass of people always running into four figures, but a wondrous hush and an intense earnest listening, which resulted in some five hundred leaving their seats for the inquiry-room.

But the mission has not been confined to evening meetings. Morning, afternoon, and night has Mr. Clarke been at his post, now addressing a gathering of eagerly intent children; again, a meeting of women only, and again a meeting such as last Sunday's of men only, and sometimes vast attendances of both sexes. One of the special features of the mission has been the large numbers attending the afternoon Bible Talks, when various phases of the Christian life were unfolded to the wrapt attention of the listeners.

The closing meeting was on Monday week. Within a few minutes of the opening of the doors the hall was filled to overflowing, and the large platform as well. Round each doorway and extending into the corridor was a small crowd who, though not seeing Mr. Clarke, were satisfied with being able occasionally to catch a fragment or two of his remarks. Several persons contented themselves with standing beneath the platform.

The scene from the platform was remarkable—a sea of upturned faces, every eye being fixed on the mission preacher, who, speaking in his wonted straightforward and conversational style, gave excellent advice to those who had professed conversion during the mission, advising them to join some church or chapel and interest themselves in its work, never forgetting private prayer and the daily study of their Bible. "If they did that there would be no backsliding, and when he came back in five years' time, which he hoped to do, he would not have so many scores of people telling him they were backsliders, but he would find the five or six hundred as true as when he left them."

Hundreds of thanksgiving notes and gifts were sent in during the last day, and hundreds, nay thousands, of people in Bath will long cherish the recollection of this mission—in fact, never do we remember such success attending a mission in Bath as the one just concluded.

The Hon. Sec. of the Mission.

NEW SURREY CHAPEL.

At the seventh anniversary of the opening of this church, held on Sunday and Monday week, Rev. J. Tolefree Parr announced that the owner of the large and commodious dwelling-house next door to the chapel had given it to their social work. It is freehold, and valued at £1500. The only condition imposed is that £70 per annum shall be made out of it as rent, which sum shall be devoted to the support of the "Sister of the People," and her work among the sick and destitute poor, the sending of sick and ailing children to the seaside, and similar objects. Mr. Parr said he greatly desired to make it a home for "Sister Annie" and for young men under the care of a matron. This was urgently needed, but at least £200 would be required to furnish the house and meet the initial outlay.

A pleasing feature of the anniversary was the union of the Old and New Surrey churches. Dr. Newman Hall preached on Thursday, and his former assistant, Rev. H. Grainger, spoke at the public meeting, while Rev. F. B. Meyer addressed the men's P.S.A. at its first anniversary, held on the Sunday afternoon.

FRIENDS' RESCUE WORK.

A very interesting meeting was held at Devonshire House, on Tuesday, October 22, on behalf of the Friends' Rescue Home. The chair was taken by Frederick Sessions, of Gloucester, who gave a few interesting details of Rescue Work in his own city. A short paper was read by a member of the Ladies' Committee of the Friends' Rescue Home, giving some account of the work and its needs.

Mrs. Hugh Price Hughes gave a long practical address founded upon her personal experience of Rescue Work in the West end of London. Whilst expressing a natural shrinking from dealing in public with such a subject, she spoke boldly and plainly of the causes that lie at the root of the social evil. She cited as amongst these causes, loneliness, friendlessness, overwork, underpay, inconsiderateness on the part of those who employ domestic servants, and want of appreciation of the fact that these young girls cannot bear life in one constant never-ending routine of drudgery, but need change and happy surroundings as much as the growing-up daughters in our own sphere. Mrs. Hughes found that the girls on the streets are recruited chiefly from those in domestic service; although a good many coming up to London and entering shops or houses of business met with unprincipled men who lured them on to their undoing. She spoke very strongly of the evil effects of overcrowding—the life in one room, which of necessity broke down in a girl's mind all feeling of modesty, even when quite a child. The reason that these wretched families live seven, eight, and even more people in one room, is almost always at the bottom found to be drink! Mrs. Hughes dwelt very impressively upon the responsibility of mothers towards their sons. It is a mother's duty to preserve the boys, and in so doing she will, in the long run, be doing perhaps the greatest work of all.

Mr. James B. Wookey followed with a heart-stirring, touching address. He agreed that there were two classes of these poor girls—those sinned against and those wilfully choosing sin for themselves. It is difficult to know which class deserves our pity most. Girls who have been led astray often make a hard fight to keep straight afterwards. He remembered a boy of four years old being admitted into Dr. Barnardo's Homes from such a mother. "The child was shy, timid, tired, almost asleep. I went up to the dormitory, and was there whilst they put him to bed. When undressed, he slipped down on his knees, and it brought tears to our eyes to hear him say his little prayer in the presence of strangers. 'God bless mamma, God bless mamma,' sobbed the wee laddie. 'Why has mamma let you come here?' I inquired, and between the sobs came his pitiful answer twice repeated, 'Couldn't sew fast enough, couldn't sew fast enough!'" Mr. Wookey's appeal, and tender words on the need of heart-felt pity in the Church of to-day, will not soon be forgotten by those who were his privileged hearers.

The Friends' Rescue Home is small, but is doing definite work to help both sinned against and sinning. Gifts either in money or kind are greatly needed for the work of the coming winter. These may be sent direct to the matron, Mrs. Dudley, 10, Laura-place, Clapton, N.E.

CONFERENCE AT LUCKNOW.

Speaking of a series of conference meetings in this Indian city, a correspondent of the *Indian Witness* says:—

These meetings have been pronounced by many the best ever held in Lucknow. The subject of nearly every address was the Holy Spirit. Workers from twelve different societies were present during the meetings. A blessed work was done among the students of the Christian College, among whom meetings were held in the college chapel. A large number of very clear conversions took place. Meetings were held every evening except Sunday for the girls of the Lall Bagh school in the drawing-room of the mission house. A large number of girls consecrated themselves to Christ. The sweetest harmony prevailed from the first meeting to the last. It is hoped that these meetings may become to India more and more what Keswick meetings are to England.

REV. J. McNEILL IN NEWCASTLE.

This mission has been continued during the past week. Mr. McNeill has addressed vast audiences of business men in the Town Hall during the day, and in the evenings has preached to overflowing audiences in Jarrow and South Shields. This week he is holding two meetings a-day in Newcastle, and the interest seems to be growing. The mission is becoming the general topic of conversation, and all classes in the community are becoming more or less influenced by it. With wonderful freshness the evangelist presents at every service Gospel truth, and it is expected that this last week of the mission will prove to be the most fruitful of all in saving results. An effort is being made to get the names and addresses of those who have got blessing, and it is expected the various ministers in Newcastle, as well as in other places in the neighbourhood, will do their utmost to strengthen and watch over the new converts. Several have already confessed to having been brought to God through the mission.

On Sunday two services were held in the Olympia, and the feeling at both meetings was deep, solemn, and intense. The way of salvation was clearly set forth and the illustrations that were given were very striking and appropriate, and memorable.

At the midday meetings, especially, Mr. McNeill is well supported by the clergy and ministers of all denominations. Great delight was expressed by the business men of Newcastle, when intimation was made at the close of last week that their meetings were to be continued over another week. Many have scarcely ever missed a meeting, though they are held at the busiest hour of the day. This is a noble testimony that the Gospel has not lost its interest and power. The eager, expectant faces of many show that there is much in the old message that is suited to the deepest needs of the human soul, and that a man can find in it something whose price is "above rubies."

Mr. McNeill feels that the work in which he is engaged is a very important one, and asks the sympathy and prayers of God's people on his behalf. May the thousands whom he is addressing this week with such earnestness and self-consuming zeal be moved by a power higher and greater than mere human eloquence, and may many be led to make the great decision for God and eternity!

Richard Leitch.

Newcastle-on-Tyne, October 28.

A MISSION OF HELP.

Not long ago we were introduced to a case of heart-breaking misery. Father, mother, and children were living in one room bare of necessaries. The father had been out of work for nine months. Three little children sat silent, patient, and hungry, from morning till night, unable to attend school for want of shoes and clothing. The mother lay in bed with a tiny newcomer at her side, and the family were only waiting till she gathered sufficient strength to accompany them to the workhouse. "We can't hold out another winter," said the man, who was an excellent husband and father. He was encouraged and helped through the next few weeks, and one night at the close of a meeting to which he had been invited, he bravely avowed his determination to become a faithful soldier of Christ. Two or three days later he said, "I've been praying for work, and I feel sure it will come." And it did come. Before the week was over he was taken on permanently by a well-known firm. Now he and his wife are rejoicing, not only in a happy home, but in the peace of God which passeth understanding.

As we write, the first breath of frost suggests the advisability of adopting winter clothing and comforts. Fires glow brightly on our hearths, and the curtains are drawn closer to protect the family circle from outside cold and discomfort. But there are fireless, curtainless homes in which the widow and orphan weep, where disease is developed and quickened into cruel activity by the forces of poverty and privation. Yet in many of such homes the faith and patience of God's saints are perfected in the testing fires of adversity, and One like unto the Son of Man stands beside the sufferers.

(Miss) Annie F. Perram.

38, *Westbank, Stamford Hill, London, N.*

The Book World.

DR. PIERSON'S NEW BOOK.

The Acts of the Holy Spirit. By Arthur T. Pierson, D.D. (2s. 6d. *Morgan & Scott.*) The author, whose name as a deeply taught expositor of the Scriptures of Truth is known in all the churches, devotes his present volume to the Acts of the Apostles—the necessary and proper complement of the Four Gospels—and deals with it largely as a revelation of the Holy Spirit in his *relations to believers as Christ's witnesses*, and *to the Church as the witnessing body*. From this point of view he traces throughout the book of Acts the active ministry of the Holy Spirit, bringing out in a remarkable manner the direct over-ruling, leading, calling, sending, counsel, restraint, reception, and rejection of the Divine Spirit of God, in a church and in individuals wholly surrendered to Him. It is a book to be pondered and prayed over in private; a book which every pastor, teacher, church officer, and worker should con with candid care. The longing of every earnest soul is "more power"; may not the cure for present-day powerlessness be found in yielding to the Spirit of God, allowing Him to occupy his rightful place? To this end we wish this book a wide circulation and prayerful consideration.

THE PILGRIM FATHERS.

Dr. John Brown, of Bedford, has sustained his high reputation as a writer on religious history by his new work, **The Pilgrim Fathers of New England and their Puritan Successors.** (10s. 6d. *Religious Tract Society.*) In a vein full of sympathy he sketches the movements which preceded the departure of the Pilgrims from our shores, and tells with new detail the story of conscientious struggles against error and formalism in Lincolnshire, Yorkshire, and Nottinghamshire. A special chapter is devoted to Scrooby and Austerfield, the former village having been the birthplace of the Pilgrim Church, while in the latter was born William Bradford, afterwards Governor of Plymouth Colony, and the historian of the Plantation. The experiences of the exiles in Holland are described, as is also the voyage of the "Mayflower," every endeavour having been made to embody the latest ascertained facts, and to set the story in the light of what we know of the period and the places and persons named. The difficulties which arose in the course of time, before and after the colonies were united, are admirably delineated, and deeply interesting particulars are given of the spiritual life and worship of the people. One is compelled to agree with the author of this very readable book (well illustrated by Charles Whymper) that, with all their faults, the Fathers and their successors had great and high qualities, the solid virtues on which stable commonwealths are founded. "There was in these makers of New England a grand masterful sincerity, a noble courage of conviction, an overwhelming sense of the authority of righteousness in human life, and an ever-present consciousness of God's personal rule over the world, in spite of all its confusions."

SCIENTIFIC AND PRACTICAL THEOLOGY.

The New Life in Christ: A Study in Personal Religion. By Joseph Agar Beet, D.D. (6s. 6d. *Hodder & Stoughton.*) This is a "study" indeed, being in reality a carefully constructed body of teaching, expository and experimental, in the form of thirty-seven lectures. The five general sections give some idea of the scope of the work. (1) The Ruin, (2) The Restoration, (3) The Way of Holiness, (4) The Divine and Human in the Christian Life, (5) The Revelation of God in the New Life in Christ. The volume is a sequel to the author's scholarly work, "Through Christ to God," and will, it is hoped, be succeeded by others, now in preparation, covering the entire range of Biblical and systematic theology. Professor Beet is always thoughtful and helpful; and those who follow his course of instruction will lay a foundation as positive as Divine truth and as deep as God's love, at once consistent with Scripture in its broad outlines, and practical as regards sound philanthropy. These pages are characterised by that exegetical power which is exhibited in all Dr. Beet's works; and that they deal with grand themes may be judged from the concluding sentences of a chapter on "The Eternal Realisation": "Thus the universe and human life in it began with an eternal thought in the mind of an intelligent and almighty and all-loving Creator: it will find its consummation in the complete and eternal realisation of that thought. The present universe, and human life and history as we know them, are the transition from the eternal thought to the eternal realisation. In that transition we are permitted and compelled to take part. What our part is to be, depends entirely upon ourselves. And upon our part in the process now going on, depends our place in the realisation." These lines show us Dr. Beet's theological standpoint, and afford some idea of the practicality of his work.

A FAMOUS QUAKER FAMILY.

The Gurneys of Earlham, by Augustus J. C. Hare (2 vols., 25s., *George Allen*), is a publication deserving of high commendation. It presents memoirs and letters of the eleven children of John and Catherine Gurney, of Earlham, 1775-1875, and the story of their religious life under many different forms. It is illustrated with thirty-three photogravure plates, and sixteen woodcuts, all of them excellent in point of artistic finish. Several members of the Gurney family, bankers and philanthropists, are well known in biographical literature, but this is, we believe, the first attempt to deal with them all together.

After the death of the mother, the Gurney household was presided over by the eldest daughter, Catherine, whose family influence was as wise as it was strong. Her younger sisters confided everything to her, for they loved her motherly rule. One part of her system of education was to encourage each to keep a journal. Masses of volumes thus written remain, and from these Mr. Hare has made liberal and deeply-interesting extracts.

The Quakerism of Earlham, in those days, was not of a very strict type; many practices not usual among Friends were allowed, if not, indeed, promoted, in the family circle. Concurrently the young people imbibed a distaste for Meeting House worship, and their journals contain many rebellious references to the quiet gatherings. Moreover, the wave of infidelity which came into England at the time of the French Revolution was felt at Earlham, and for a while the elder sisters were, as Catherine afterwards wrote, "in no small degree carried off their centre." In a very short time this cloud dispersed, and Elizabeth (afterwards Mrs. Fry) became an out-and-out Quaker, no longer joining in singing and dancing, but dressing and speaking as plain as possible. It was at the despised Meeting House, from the mouth of an American minister, that she heard words which turned the whole course of her life; and the following day the same Friend (William Savery) preached to the whole of the sisters, prophesying that Elizabeth would be led into a high and important calling. Afterwards the other members of the family realised a similar converting change.

Naturally the volumes deal at length with the story of Mrs. Fry, and the philanthropic enterprises which made her famous at home and impelled her to travel in many lands on visits of "Gospel love"; with the life of Joseph John Gurney, the Quaker scholar and minister; with Samuel, "diligent in business, fervent in spirit, serving the Lord"; with Thomas Fowell Buxton (who married Hannah Gurney), and his efforts for the emancipation of the slaves. In course of time most of the family joined the Church of England, but Earlham was, all the same, a happy home-centre, and delightful letters passed between men and women firmly united in the bonds of kindred love and Christian sympathy.

Father and mother both died in the faith of Christ, and to quote the one sentence with which Mr. Hare concludes his charming work:—"Their eleven children and their ten sons and daughters-in-law, each one a true follower of their Lord, lived full of faith and love to Christ, and died in the full assurance of an eternal inheritance with their Lord, and we may believe that they are all together in his presence."

POEMS.

Little Folks' Land. A book of verses by Horace G. Groser. (*A. Melrose*, 16, *Pilgrim-street*, *E.C.*) The land to which this sprightly versifier introduces us is a mixture of airy fancy and of more mundane delights. The little folks will revel in both, and wish for more.

Shiloh and other Poems. By Reginald Tavey. (*Elliot Stock.*) This author's muse is scarcely equal to the lofty flight demanded by such themes as that of the title poem and "Salvator Mundi" that follows. They contain some striking passages, but the poetic value is unequal. Some of the shorter poems have happy touches of imagination choicely expressed.

Shepherd's Tartan and other Poems. By Annie Winsor Haywood. (*Westwood & Son, Cupar, Fife.*) These are musical verses mostly on sacred themes. They would take a worthy place (as most of them have done) in the religious serials of the day, though, honestly, we do not recognise in them the elements of literary immortality. Still they may minister good cheer to tried and simple souls.

ANNUAL VOLUMES.

Bo-peep is well styled "A Treasury for the Little Ones." Year by year it delights denizens of the nursery with its rhymes and stories in large type, and its pictures, some of them very amusing and all of them good. (2s. 6d. and 3s. 6d. *Cassell & Co.*)

Young England: Annual Volume (5s. *Sunday-school Union*).—Fresh and bright as ever, full of life, adventure, and instruction. The boys will find this volume well up to its predecessors in quality, quantity, and interest.

Little Folks. The Christmas volume forms a charming gift-book. There are many pictures, some of them beautifully coloured. The general contents are bright and useful, including something to read to the dots as well as items for older children. (3s. 6d. and 5s. *Cassell & Co.*)

NOVEMBER MAGAZINES.

The Quiver for November starts a new volume with some fresh features, promising well. Great interest cannot fail to be awakened by the comprehensive series of photographs given under the heading, "Leaders in the Church of God." Opinions will differ as to who are leaders; and many who might be looked for are absent, but the seventy well-known clergymen, ministers, and workers who are given, representing various British churches and missionary societies, will be acknowledged as among the leaders. Besides, there is a large variety of good readable matter. It may be mentioned that Miss Sparrow's papers on "The Penniless Poor," are being continued in the new volume. (6d. *Cassell & Co.*)

The *Religious Tract Society's* serials for November begin new volumes. **The Sunday at Home** (6d.) is a number of rich and varied interest. Dean Farrar contributes a powerful paper on "True and False Union." He scorns the idea of union with the Romish Church, the characteristics of which he trenchantly summarises. He thus winds up his scathing indictment: "Could England be guilty of the criminal folly of reforging the iron fetters of Popish tyranny, which she broke more than three centuries ago, she would deserve to sink into utter dishonour and to be 'in the flat sea sunk.'" A sketch of philanthropic Glasgow makes favourable mention of Mr. Quarrier's work and of the Y.M.C.A. and Y.W.C.A. Another very readable paper is that on "Fiji and its People," by Rev. J. Telford. In **The Leisure Hour** (6d.), Mrs. Fyvie Mayo retells, in part, the story of Carlyle's domestic life. Much curious and novel information appears in an article describing "A People Adrift"—the Ossetts, a Transcaucasian tribe. **The Girls' Own Paper** (6d.) has a full supply of characteristic contributions; one of the freshest is "On and Off a Pack-saddle in Central Japan." The modern lady cyclist receives a good modicum of space. **The Boys' Own Paper** (6d.) makes a start with opening portions of new tales by Dr. Gordon Stables and David Ker. A special coloured plate depicts our British fresh-water fish.

George Procter, the Teetotaller. By Guy Hayler. (3s. 6d. *S. W. Partridge & Co.*) A thoroughly good and well-told temperance story, which we specially commend to the notice of Bands of Hope.

Another valuable little work on this question is **The Bible on the side of Total Abstinence,** by W. W. Edwards. Under different headings, and with cogent comments, the author has dealt with over 300 texts relating to the subject. Copies may be had of Mr. Edwards, 12, Nicholson-road, Addiscombe, Croydon, price 1s.

A very pathetic and delightful story of true heroism in humble life is **Gold and Incense** by Rev. Mark Guy Pearse. (1s. *Horace Marshall & Son.*) The scene is laid in the West country, and the story (a true one) is told with all Mr. Pearse's accustomed skill and vividness. Some illustrations are supplied by his daughter.

For Days of Youth. By Rev. C. A. Salmond. (5s. *Oliphant, Anderson, & Ferrier.*) These brief talks for young people, arranged for every day in the year, are simple and practical. The idea of a series of daily readings specially prepared for the young is excellent, and we trust the book will be largely used. The elders will not find it dull or uninteresting.

Mr. Elliot Stock publishes, with a preface by his namesake, Mr. Eugene Stock, a cheaper edition (1s. 6d.) of **The Master's Guide for the Disciples;** being "a manual of all the recorded sayings of Jesus arranged for easy consultation and systematic reading." The arrangement is admirable, and the book is a handy shape. May its precious contents find a great multitude of obedient readers.

BOOKS RECEIVED.

From *Isbister & Co.*—Temptation and Toil. Addresses by Rev. W. H. Aitken. (3s. 6d.)

From *Hodder & Stoughton.*—Union with God, a series of addresses, by J. Rendel Harris. (4s. 6d.) Spiral Stairs; or, the Heavenward Course of the Church Seasons. By Rev. J. H. Townend, D.D. (3s. 6d.)

From the *Sunday School Union.*—Eye-teaching in the Sunday-school, by R. W. Sindall. (1s. 6d.) Summer Gathering for Winter's Need, by J. R. Miller, D.D. (6d.).

From *Partridge & Co.*—Brownie; or, the Lady Superior, by Eliza F. Pollard. Gerard Mastyn; or, the Son of a Genius, by E. Harcourt Burrage. For Honour's Sake, by Jennie Chappell. (2s. each.) From *Partridge & Co.*—Cormorant Crag: A Tale of the Smuggling Days. By George Manville Fenn. (5s.)

Letters to the Editor.

THE EDUCATION CONTROVERSY.

Dear Sir,—I read with interest your reference in The Christian, of October 17, to the education conflict. A teacher of over fourteen years, it has been my lot to work in schools in London and in the provinces; my experience, confirmed by that of many whom I could name, is that unless a teacher conforms utterly to the tenets of the Ritualistic or Romanistic party connected with the school, there remains nothing for that teacher but to leave. The intolerance of the Ritualistic clergy is fairly equal to that of the Romish party; in fact, by their constant bitter treatment and petty persecution they force the teachers to give up their schools.

Is England willing that the youth of her land should be brought under a system of priestcraft? Does she desire that the nation should be brought to a "state of abject submission to Romanism? If not, let the "praying people" of the nation pray mightily to God that pure Bible teaching be not taken from our elementary schools. Let them pray also for the teachers, many of whom have to endure much persecution.—Yours faithfully,

An Elementary Teacher.

DEFECTIVE PREACHING.

Dear Sir,—How far is it advisable for the building-up of young and ill-instructed believers that the practical side of teaching should be made more prominent? We know that "the axe to the root," both in dealing with saved and unsaved, is the essential part. But it is well to notice that the bold preacher with whom we associate these words was eminently practical when he told his audience (Luke iii. 10-14) what were to be the fruits of genuine repentance. When spiritual and well-taught Christians address a mixed gathering in these days, and speak, for instance, of worldliness, how very little idea many of their converted hearers may have of the sense implied. Branches as well as root seem to require the skilful gardener's touch. How many there are who seem to be rooted in truth, and are themselves teachers of unmistakable spirituality, who by no means find that the result in the lives of their hearers corresponds to the spiritual power expended on them. There must be a cause, and I long exceedingly to know if better taught and more experienced Christians than myself can throw any light on this question.

How can spiritual teaching leave so many Christian hearers befogged about practical separation from the world if there be not a flaw somewhere? And is there no deficiency in dealing with the all-important subject of love among God's children when no guidance whatever is given about dealing in faithfulness with sin in those we love?

An Inquiring Christian.

AN ANTIDOTE TO "PENNY DREADFULS."

Dear Sir,—Many years ago my attention was attracted to some barrow loads of Sunday newspapers and other reading of a questionable character, being rapidly sold in back streets of Brighton. I noted how many were engaged on errands which might much better have been done on Saturday. Some were making their little marketings for the one home dinner of the week, for which late payment of wages was answerable; crossing-sweepers, shoeblacks, flower sellers, and cabmen were all on the look-out for custom; and most striking of all, as eleven o'clock drew near, when public-houses must close, there was a procession of women going up a leading back thoroughfare, each with a jug of beer, a pipe or two, a bag of tobacco, and a copy of one of the numerous Sunday papers under her arm. At that time most of the working men thus occupied Sunday mornings in their beds.

What *could* be done for them? Tracts? It had been said the people did not care for them. I had no money to spend on an experiment, which might not succeed; but I had a quantity of old Christians given me, also copies of *Chatterbox*, *The Quiver*, *Hand and Heart*, *The Leisure Hour*, *Sunday at Home*, *Word and Work*, and a few mission reports. With these I resolved, in the strength of God, to go forth early, and literally armed up to my chin, so as to forestall the barrow-man by giving one from my stock to whomsoever would take it, always saying, "Something good for Sunday; save your pennies." As my stock never failed, I was able to go on eleven or twelve years. Picture papers delighted the little ones, and in the comparative relaxation and quiet of the Sabbath morning, I learned to sympathise with and esteem many of my humble friends, not a few of whom ventured to bless my free and voluntary colportage. A man said to me one day, "Missis, I must read, if it is only a tea-paper."

Some sympathising friends, joined together in a little society to get a Christian Colportage man to work the district; but although he was of great use otherwise, and in other parts of the town, these poor people were far below paying for as many books as they needed to satisfy their mental cravings, of which few who groan under their household plethora of books, bound and unbound, can conceive, or of the wholesome results certain to follow the wise relief and free distribution of even their old school-books, to say nothing of their well-printed and illustrated periodicals and reports of Christian work at home as well as abroad.

This method of supplying a great need is simple enough; and only involves a little thinking about the use to be subserved by our periodicals when we have done with them, and the courtesy which enables us to pass them on with a good grace to those who otherwise would not get anything so respectable, until their taste had been cultivated, and they had acquired the courage needful to seek it in a good shop.

Even old reports and religious papers are much better appreciated by those who at present are beneath the luxury of giving than we are apt to think. A town missionary, who circulated among his people some which I had long stored, afterwards told me that they had quite changed the tone in his district.—Yours truly

An Old Subscriber.

TRUE UNION: WHAT IS IT?

Dear Sir,—The great cry of the day is for "union." This was manifested in the City of Lincoln, when the Bishop of Lincoln preached at the Consecration of St. Faith's Church, taking for his text Eph. iv. 2, and in deploring the divisions of Christians, laid down a basis of union from the High Church standpoint. His claim was, that the opening of a new church would make for unity in that district.

1st. Because it was a new gate, a new door of heaven opened.

2nd. Because it was the house of the One God.

3rd. Because therein the Word of God would be preached.

4th. Because the church is set apart for the solemnisation of the Sacraments.

And then as connected with the sacraments of baptism, holy communion, and confirmation, the Bishop opened out his way of union, closing with the words "The way to get true union is to get all to become communicants."

His reasoning up to this point was, in baptism we are made children of God and members of the Body of Christ. For proof of this he quoted 1 Cor. xii. 12, "By one Spirit we are all baptized into One Body." His words were, "In baptism we become partakers of Christ; we are made members of the body of Christ, having a common life with all who are baptized."

Then as to Holy Communion. The church was a blessing because there only can the Holy Communion be received, and Holy Communion was a great bond of union. Therein is taken the body and blood of Christ, life-giving, unifying, refreshing. In this way the life of Christ lives in us. The bishop concluded this part of the subject with the words we have already quoted, "The way to get true union, is to get all to become communicants of this sacrament, with its mysterious life-giving power."

Another great way of union, the Bishop went on to say, was confirmation, for in confirmation the seven-fold fulness of the Spirit was received.

The Bishop's speech was simplicity itself, and its revelation of the Popish darkness by which he is enshrouded was appalling. It manifests how Sacramentarianism is the mother of Sacerdotalism, and even of the Papacy itself. For if salvation be by sacraments, there must be a priesthood to administer them, and this priesthood must have a visible head and authority; just as in Judaism the carnal ordinances demanded a priesthood, and the priesthood necessitated a high priest. But this proves that the Ritualistic division of the Church of England is but the bastard daughter of Rome, of which even its mother is ashamed!

Sacramentarian union means union with Rome, and the only union Rome will have is the union of the wolf and the lambs. Some simple lambs were desirous of forming union with the wolf. The wolf favoured this by smiling upon them, and to all their mother's wise suggestions as to the well-known character of the wolf, and its ancestry, they listened to his blandishments, and set off with the wolf to form a union, offensive and defensive, and in the course of a few days the union became an accomplished fact! There was but one, and that one, the wolf!

The only door of heaven is Christ, the only way of life, His death, and salvation by faith, not sacraments, is the New Testament teaching. The House of God is the spiritual house, not the material one, and priesthood is the common inheritance of all believers.

But on the same day the Bishop of Lincoln laid down the basis of union according to Ritualism, the Nonconformist Council of Lincoln had arranged for meetings, both afternoon and evening, at which Revs. Hugh Price Hughes, Dr. Berry, and T. Law and Mr. R. W. Perks, M.P., were to enunciate the basis for a federation of all the Free Churches. The plan was simply to form representative councils in every town, in which each congregation would be represented by a minister and layman. The councils in towns were to form centres for all the villages round about in a mapped-out district, and thus, if the views of the promoters of the scheme are carried out, all the Nonconformist congregations of England will form one great Federation. The advantages of this federation would be:—

(*a*) Holding united missions.
(*b*) Unity in the repression of all the great evils of the day, especially the social, gambling, and drinking evils.
(*c*) The bringing together of small congregations in the villages, where now three or four are ekeing out a miserable existence.

It was distinctly stated that it was not to be a political organisation, yet its strength was to be used in bringing about Parliamentary reforms for the equalising of Nonconformity with the Church in the question of doing away with State-supported schools, etc.

But one thing was left out. No basis was laid as to the fundamentals of Christianity. It is well-known that Rationalism is gaining a strong foothold in some sections of Nonconformity. The Romeward trend of the Church of England was fully noted. The just-as-marked trend of a section of Nonconformity to Rationalism was not mentioned! A union of the kind would be a blessing if it were based on the truth, but is union in error a blessing? Let the history of the Church of Rome answer!

When we come to Scripture, there is unity already made in the text upon which the Bishop based his remarks, we are exhorted to "endeavour to keep the unity of the Spirit in the bond of peace." We are not told to *make* the unity, but to *observe*, to keep it. Every believer in Christ has been "baptised by the Spirit into the one body," and "we are members one of another." It is the individual recognition of this spiritual union which carries with it the blessing of God. Let Christians learn to love each other, in spite of ecclesiastical differences, and to "forbear one another in love," and there will come upon the people of God such a wave of Holy Spirit power, that it would shake and move the world! Questions as to baptism, the time of the Lord's coming, or church organisation should simply lead to mutual forbearance. "By this shall all men know that ye are my disciples," not if you see eye to eye with one another, but "if ye have love one to another."

We are—we have been made—one with every child of God on the face of the earth. Let us believe it, and recognise it in heart and life.

But the endeavour to keep this God-made unity necessarily separates us from all that does not belong to its circle. We are one "in Christ." He is the Head and centre of this union, and therefore that which is against Him must be against us. Evil doctrines that touch the glory of His person, or His work, are not to be borne with, but withstood. The living power in the Church is the Spirit. Any attack upon Christ will be resented and resisted by the Spirit, and therefore any federation of Christians which is based upon union at the expense of truth, will lack the only power that is available to withstand the attacks of Satan.

What the whole Church of God needs to-day, is

to drink deeply into the one Spirit so that being filled with the Spirit of the living God it shall make the hearts of God's people burn in love towards each other, and melt in compassion for the great needy world of sinners, perishing all around us, sinners for whom Christ left the glory of heaven and died upon the Cross of shame. We need that fulness of the Spirit of God within us, and upon us, that made Charles Wesley cry out in the last century :—

O, that the world might taste and see
The wonders of his grace!
The arms of love that compass me,
Would all mankind embrace.

—Yours in Christ J. J. Sims.

THE Y.W.C.A.

CONFERENCE OF IRISH BRANCHES.

The twelfth annual conference of Y.W.C.A.'s in Ireland was held last week, in Dublin. On Monday evening a conversazione was held. Tuesday began with a devotional service, followed by a meeting, presided over by Mrs. S. H. Smith, who urged the importance of employing Christian methods in Christian work. Addresses followed by Miss Laura A. Baxter, on "Ambassadors for Christ"; Mrs. Daunt, on work in Cork; Miss Ewart, on Belfast; and Miss Richardson, on total abstinence. Various points in Association effort, raised by Miss Marrable, were discussed from a practical point of view. Mrs. Penn-Lewis spoke, with great power, on "What God can do for the Y.W.C.A."

In the afternoon Mrs. S. H. Smith, in the course of her presidential address, told how she had lately offered for foreign mission work, but the C.M.S. Medical Board had refused to sanction her going abroad. She felt, therefore, that God meant her to continue her home work. Miss Bradshaw then spoke on servants of God. Statistics given as to Irish branches showed the membership to 15,617 and the branches 330. The need of a travelling secretary is greatly felt. A lady has offered £10 towards her salary, but £50 is required. Papers followed by Miss Brock on "Time and Talents," Miss L. Pim on "Mill Girls and Factory Hands," Mrs. Penn-Lewis on "Power from on High," and Miss Baxter on "Personal Witness."

The conference throughout was felt to be practical, high-toned, and well fitted to reanimate and hearten the workers and secretaries in many parts.

At Shaftesbury House, Burton-on-Trent, a very successful missionary social was held lately to welcome Miss Emily Smith (North Africa). A most interesting account of the work was given, illustrated by photos and native costume. From October 17 to 21 special meetings have been conducted by Miss Haddon, who visited the Y.W.C.A., soon after the opening of Shaftesbury House. Many remember that visit with thankfulness. The attendances at the two meetings on Sunday, and all the evening gatherings, has been most gratifying and encouraging.

The workers in Y.W.C.A., Dundee, praise God for continual prosperity, large additions to membership, and souls saved. Large open-air meetings are held on Sabbath evenings, and frequently earnest troubled faces betoken conviction. The hall is usually full, and rarely a night passes without our seeing fruit. The work among the millworkers at the Y.W.C.A. Welcome goes forward. The Monday sewing class and Sabbath Bible classes have a large attendance, and the Thursday and Friday Gospel meetings are very encouraging. Open-air meetings are held at various closes in the neighbourhood, and the lodging-houses are also visited by devoted workers. We ask prayer that God would continue to carry on his own work, and show us yet greater things.

The annual meetings of the Y.W.C.A. (Brighton branches) on Tuesday, 22nd, at the Pavilion, were fairly well attended. The Countess of Chichester presided in the afternoon, and Mr. T. R. Tufnell in the evening. Both meetings were addressed by Rev. Evan Hopkins, and the account of work and progress during the year was given by Miss Hedley, the lady superintendent of Victoria Home. More than 600 had passed through the Home during the year. Extracts were read from letters from several who had expressed gratitude for blessings received. Mrs. Hind-Smith addressed the afternoon meeting, giving account of the general work of the Association, which could claim 200,000 members at home and in the colonies. Mrs. Cave (president of the Brighton branches) spoke of the missionary success which had attended the general work of the Society, and mentioned that hundreds of missionaries were in connection with it, among them, four of those lately martyred in China. The presidents of the afternoon and evening meetings gave very earnest and profitable words.

THE Y.M.C.A.

Listowel, co. Kerry, Y.M.C.A. are arranging to build a Y.M.C.A. Hall.

Vigorous Youths' Sections are being organised in the city of Dublin, Dundalk, and Mountpottinger.

The Kingston and Surbiton Association has issued a strong programme for the winter; also a call to a membership campaign.

Dundalk Association is actively engaged in promoting Y.M.C.A. work in the small towns and villages in the county of Louth.

Messrs. F. Marcus Wood and Montague Beauchamp are making a tour of the Irish Y.M.C.A.'s in the interest of the China Inland Mission.

The formal opening of the premises of the Hawick Association took place on October 21. About a hundred members and associates have been enrolled.

Tralee Association, formed a few years ago, has overflowed the small house in Barrack-lane, and are in new premises in a more prominent position in Nelson-street.

The Young Men, of Sydney, states that the Geelong Association has been holding, in connection with its anniversary, a special mission to young men, with good results.

The first meeting of the council of the North-Eastern District Union, incorporated, was held on Saturday at the residence of the president, Mr. C. S. Wilson, Sunderland, when there was a very large attendance.

The Birkenhead P.S.A. and Sunday evening service continue to be well attended, upwards of 450 being present at each service on Sunday last. Arrangements have been made for Mr. W. R. Lane to conduct a mission from Nov. 24 to 29.

The Islington organ says:—Our open-air services for this season have been brought to a close, with indications of much blessing. At the close of the meeting one backslider was restored, and another remained to testify of spiritual help received from these services.

A conference was held in Dublin, on Thursday, 24th, of the Associations in Mid-Ireland District. The following associations were represented: Dublin, Dundalk, Kingstown, Rathmines, Tinahely. After the transaction of the usual routine business, Mr. Robert McCann read a paper on "How to Reach Young Men in Small Towns and Villages."

Mr. L. D. Wishard, who lately made a four years' tour of the world in connection with the Y.M.C.A. and the Student Volunteer Movement, has issued in New York a book entitled "*A New Programme of Missions*," giving an account of his observations. The volume, which is not yet published in this country, cannot fail to be of deep interest alike to Y.M.C.A. and mission workers.

At the annual meeting of the Aberdeen Association held lately, it was stated that forty ministers in charges, twenty doctors, and many teachers, forty foreign missionaries, and seven evangelists in stated employment, had been members of that Association, and that but for the Association and its late secretary (Mr. Shirreffs), as far as man could see, not half of these would be in the foreign field to-day.

The Eastern Counties District Conference of Y.M.C.A.'s took place at King's Lynn on Wednesday week, when numbers of delegates gathered from the various Associations in the district. Mr. C. W. Perry, president of the Lynn Y.M.C.A., presided. A practical paper on "The Organisation and Management of Associations" was contributed by Mr. W. K. Cossons, which led to a profitable discussion; another paper was given by Mr. Alan Colman, of Norwich, on "The Operations of the Y.M.C.A." The Conference was a most successful one, and it is felt by those who have an extensive knowledge of the district that reforms have been introduced which will have far-reaching results. The following particulars were submitted:—Associations in district increased by 3; membership by 300; debt on the building account reduced by £2000; attendance at meetings for young men increased by 300 weekly; and mixed gatherings by 100 weekly.

IN FRENCH VILLAGES.—A correspondent writes from Aouste, Drôme: "The Lord gives me much encouragement among children and Romanists. It is a positive joy to be able to show Roman Catholics from their own mass-book that the Lord Jesus is a totally different being from their representation of Him. The mass-book contains a hundred passages of Scripture, and thus becomes a thorough weapon against Romanism. Nor are men unreached. A gentleman here was beside himself on receiving Lasserre's valuable "Prends et Lis"—St. Augustine's plea for the Scriptures. 'Cannot make out if it is Protestant or Catholic! Must write and ask the bishop.' As far as I know, he did not write, but he began to read on a sick-bed, and we pray that the Lord will honour his Word to the man's salvation."

CHRISTIAN ENDEAVOUR.

A Young People's Society of Christian Endeavour has been formed in Camden Town in connection with Park Chapel, Hampstead-road. There are already thirty members.

It is significant to note that "Societies of Buddhist Endeavour," on the lines of the Christian Endeavour movement, have been established in Japan by the Buddhist and Shinto priests, in order to counteract the work of Christian teachers and societies. They advocate much of the philanthropy of the New Testament, and have begun to employ "Buddhist Biblewomen."

The gathering of 6000 young Endeavourers, all representatives of societies within the State of New York, in Brooklyn Academy the week before last was an inspiring sight. The two points which appeared to receive the most emphasis in the proceedings were a deepening of the spiritual life among the members and the importance of taking a more active and practical interest in matters pertaining to good government. The former theme was discussed by Dr. Cuyler and others, and Dr. Parkhurst gave the young men and women some vigorous counsel.

The Upper Holloway C.E. Society has celebrated its third anniversary by a tea and public meeting, Rev. J. R. Wood being in the chair. The secretary's report showed how the work was carried on. The numbers stand at 81 active, 11 associates, 21 honorary; total 113. Various services are conducted by members—open-air, Gospel, and temperance, also children's services. The Society is still supporting a native preacher at Dacca, and is now about to support an orphan girl in China, also help support printing press and schools at Wathin, Congo. Three hundred and sixteen visits have been made to poor, sick, and aged people. The Sunshine Committee has only been formed about three months, and they visit cripple children in connection with the Ragged School Union, teaching them of the Saviour's love for children.

SCOTTISH NOTES.

The Baptist Union of Scotland held its annual meetings in Edinburgh last week. A Zenana mission meeting was held.

The three Bechuana chiefs have been very warmly received in Scotland, and their earnest words have awakened much interest.

Dr. Adamson's congregation at E.U. Church, Edinburgh, have requested him to reconsider his resignation of the pastorate which he had tendered.

On the invitation of the Dundee branch of the British Women's Temperance Association, Lady Henry Somerset has agreed to visit Dundee during the first week of November.

At a Sabbath school conference in Aberdeen the view was expressed that the ideal time for the Sabbath school was before the morning service and not, as now, an hour after dinner.

The annual meetings of the Church of Scotland Young Men's Guild at Paisley, last week, were full of live and practical interest. Temperance and missionary work are fostered by the Guild.

Mr. Quarrier is being sued in the Court of Session for delivery of children alleged to be Roman Catholics, but left in writing to his care by their mother, who was before her marriage a Protestant.

At a U.P. conference in Peterhead the question as to whether publicans should be admitted to church membership caused some divergence of opinion. Other topics considered were "An Evangelistic Ministry" and "The Prayer Meeting."

A meeting in Glasgow last week for the furtherance of Wesleyan foreign missions was the occasion of some stirring addresses by missionaries and others. A similar meeting in connection with the U.P. Church brought together a large and deeply interested audience.

A valedictory meeting was held in the Gartshore Hall, Edinburgh, on October 23, to bid God-speed to Miss Daisy Munro and Miss Mary Simson. They are both fully qualified doctors, and go early next month to Ranaghat (about fifty miles from Calcutta) to take charge of a small hospital for women here.

A MISSIONARY OBJECT LESSON.—A correspondent in Shanghai mentions a brother now engaged in missionary work. "Although advanced in years, being pressed in spirit, he came out on his own charges, and lives here. A man over sixty, with an income of £20 a year only, ventures out to China to work as a missionary entirely unconnected, and is hard at it studying the language successfully, wearing native dress, living in native style and house, and selling Gospels and tracts in city and country. God owns and honours such witnesses in these degenerate days. Would that there were many more so moved of his Spirit!"

ROTHERHITHE FREE CHURCH.

A THANK OFFERING and thanksgiving day was held at this live and lively meeting-house on Monday evening. It is entirely a working-class congregation, attendance about 1200; they begin to gather sometimes at 5.20 for a 6.30 meeting on Sunday evening. The thanksgiving was for £268, subscribed principally by themselves, to pay off a debt morally, but not legally, lying upon them. The pastor, or angel, or bishop of the church is a man of business, Mr. Thomas Richardson. They propose to build, in about two years, an unostentatious and useful structure, where the King's business (which requires haste) of soul-saving may be carried on. Mr. Richardson was previously a valued helper at the Great Assembly Hall, where, as well as here, the question does not arise, Why do not the work-people go to church? For in these scripturally-constituted and conducted churches they come in numbers sometimes larger than can be accommodated. M.

CHRISTIAN LITERATURE FOR INDIA.

MRS. J. C. LAWSON, of the American Methodist Mission, Aligarh, India, writes thanking friends who have sent copies of religious papers and parcels of tracts for distribution among the continually increasing body of English-speaking natives. She encloses a letter from Mrs. W. A. Scotland, of Chittagong, E. Bengal, who has done much to circulate good reading matter, by a carefully arranged system, worked by Christian Endeavourers. Many classes of people are reached, some by lending, others by giving. She has decided to build a mat-room in which to store wholesome literature, and welcome readers every evening, as well as to carry on Christian work. The C.E. Society is supporting a girls' school, and is not able to render help towards the new enterprise.

Mrs. Lawson says: "I pray that someone may be disposed to send Mrs. Scotland some assistance; about £10 would supply all her needs, and enable hundreds of sailors and others to learn more of the Gospel. Chittagong is on the East coast of India, midway between India and Burmah. Mrs. Scotland is not a missionary, but the wife of a civil engineer, and is letting her light shine in this dark land. She will be glad to receive more religious papers and tracts."

A BISHOP ON EDUCATION.—Bishop Kennion, speaking on the Church schools question at the Bath and Wells Diocesan Conference on Tuesday, said he recognised the grievance of Nonconformists in country districts that their children received daily religious instruction in Church principles or none at all. He was in favour of a Nonconformist teacher or minister being allowed to enter, under carefully prepared conditions, a Church school, when there was no Board or Nonconformist school, to impart religious teaching to those children whose parents desired it.

THE PEACE SOCIETY.—The commercial depression of past months has somewhat interfered with the propagandist activities of this society; but it may be fairly said that its work has not really suffered. It has, perhaps, gained in vigour and efficiency what it may have formerly lost in diffusion. The society has been kept in touch, as far as possible, with every movement that has tended to advance its object—the promotion of peace upon the basis of Christian principles. It has maintained a varied correspondence and an alertness in all matters relating to the promotion and maintenance of peace, and has been always ready to serve and aid wherever possible, without respect of persons. Latest details of work at home and abroad form interesting reading, which may be obtained from the secretary, Dr. W. Evans Darby, 47, New Broad-street, E.C.

MOSLEM AND DRUSE GIRLS AT BEYROUT.—For many years Miss Taylor has carried on Christian work among the orphan and neglected Moslem, Druse, and Jew girls of Beyrout and its neighbourhood. Dr. Torrance, medical missionary at Tiberias, has testified to the plain, economical, though bright, homely, healthy Christian spirit which pervades the work, and the large amount of spiritual fruit which Miss Taylor has been enabled by grace to see amongst her girls and their families. The good work includes not only schools, but medical missions and Sunday services, largely attended by Moslems in the quarter of the town where the school is situated. In one of her letters Miss Taylor tells of "a nice meeting with our old girls, and they proposed, of their own accord, to meet every Sabbath afternoon in their different houses for prayer, reading, and singing." The general secretary of this work is Mr. Wm. Ferguson, Kinmundy, near Mintlaw, Aberdeenshire.

UNIVERSITY NOTES.

[FROM OUR SPECIAL CORRESPONDENTS.]

OXFORD.

A VERY welcome visitor was in Oxford last week in the person of Mr. T. E. Alvarez, formerly of Jesus College, and when up here the life and soul of the O.I.C.C. Mr. Alvarez has been two years in West Africa as vice-principal of Fourah Bay College, and gave an account of the work there to a gathering at Wycliffe Lodge.

Commercial-road Baptist Church had its anniversary last week, when a former pastor, Rev. W. Hackney, of Birmingham, preached, and addressed a meeting. The church is in a very poor neighbourhood, but is working hopefully along right lines under Rev. H. B. Case, the present pastor.

Christian Endeavour seems to be taking firm hold in Oxford. The second anniversary of the branch at the Methodist Free Church was held last week, and a very useful conference was held. Mr. Purser, of Leamington, read a paper on "Some Essentials of an Ideal Society," and the Mayor of Oxford (Alderman Cooper) also spoke.

Wesleyan Foreign Missions were ably advocated at the annual meeting on Wednesday last by Rev. A. H. Hocken, of India, who spoke of the great and increasing scope for work among the class called "Young India."

The Convention for the Deepening of the Spiritual Life began on Monday with two addresses by Revs. E. H. Hopkins and C. G. Moore, which were felt to be words in season. The attendance was very good, and there is every prospect of a time of great spiritual refreshment.

CAMBRIDGE.

On Tuesday, October 22, the Cambridge supporters of the Church Pastoral Aid Society held their annual meetings in the Guildhall. The special speaker was Rev. Wilfred Davies, of Whitechapel. There was a somewhat sparse attendance, but that this was not due to lack of interest in the working of the Society is shown by the fact that the subscriptions received this year exceed in total the amount received last year.

On Friday the first meeting of the term of the Church Missionary Union took place in the Henry Martyn Hall. Dr. Lankester gave a bright and short account of the medical branch of the C.M.S., carried on in Amritsar.

The Sunday evening meetings in the Alexandra Hall were recommenced last Sunday, Dr. Moule being the speaker. His words were especially helpful to those who came out on the Lord's side the preceding Sunday. His advice to us all was, "Be constant in prayer; make a daily study of your Bible, and be reverent in the House of God."

At the Sunday daily prayer meetings in November, held in the Henry Martyn Hall, Dr. Moule hopes to give short addresses, lasting half an hour, on the Epistle to the Ephesians.

DURHAM.

Under the guidance and tutelage of Rev. H. E. Fox, there has long existed an Evangelical nucleus in the University. And through Mr. Fox's Saturday evening Greek Testament lectures, and in other ways, many students have found rallying places, to strengthen themselves and strike out upon the lines of Wesley at Oxford, of Keith Falconer at Cambridge, and of many later leaders of active work for our Lord.

This term, under the presidency of Rev. H. E. Fox, the Durham students have merged the Sunday-school, lodging-house, and other work in one union, affiliated to the British College Christian Union, and are carrying on the already existing active work with the increase of numbers and enthusiasm which arises from a more definite organisation. The least obvious, but by no means the least effectual gain of this step is the daily prayer-meeting, at which members of the union meet.

Although only recently commenced, the regular attendance at it evidences that there is a power at work which is able to do greater things. And the earnest prayer of the members is that the influence of the Holy Spirit shall daily grow in the University, and a deepening of spiritual life go side by side with the education of mind, and training of the body.

A MEMORIAL TO DR. PHILLIPS.—The Sunday-school Union of the N.-W. P. and Oudh has determined to open a subscription for a memorial to Dr. Phillips. This memorial is to be a life of Christ for children, to be published in Hindi. The book is to be in simple language and well illustrated. Rev. T. S. Wynkoop, secretary of the Tract Society, Allahabad, is chairman of the committee in charge of the memorial fund.

AMERICAN NOTES.

DR. L. W. MUNHALL has had an encouraging time, with large attendances, in a mission at Philadelphia.

Thursday, October 10, was observed as a day of prayer for young women throughout the United States.

Mr. D. L. Moody recently gave an address in New York in connection with the Evangelistic Association of New England.

A Missionary Congress was held at Peoria, Ill., on October 17-20. Great results were expected in the revival of missionary interest.

Major Whittle, aided by Major Cole and Mr. J. H. Burke, has been evangelising with every token of real and fruitful interest at Kalamazoo, Mich.

Preb. H. W. Webb-Peploe gave his last address in the States on this visit, at the Y.M.C.A. hall, New York, on Friday, October 18th. He sailed for England next day.

The Social Purity Movement in America has received a decided stimulus through a great united convention held at Baltimore in the middle of October. It is stated that landladies in Boston have organised a union for securing immunity in the keeping of disorderly houses.

CHOLERA IN MOROCCO.

DR. ROCHA, of the Mildmay Mission to the Jews, accompanied by his wife, Miss Hubbard, and Miss Dr. Breeze, of the North Africa Mission, arrived at Tetuan on October 10, to see what they could do in aid of the victims of the cholera plague. In a letter to Rev. John Wilkinson, Mrs. Rocha says: "I hear that up to Friday, October 11, 600 Moors, and 170 Jews had died. The Moors take no medicine, and will have no doctor.

"The Jews are very grateful that we have come at such a time as this to help them. The city of Tetuan has no European population, only Moors and Jews. In the Jewish quarter, there are said to be six thousand people, and they live packed like herrings. The houses are very small, and bad smells prevail."

EALING.—A four days' convention here last week on the spiritual life was a time of much refreshing from God's presence. Telling messages were delivered by some well-known servants of God, and the missionary interest was fully sustained.

THE PRESS PRAYER UNION has now been definitively constituted, and it is intended to hold an inaugural meeting in one of the smaller rooms at Exeter Hall next Monday evening, from 6 to 7 o'clock. All members of the Press, whether men or women, who are in sympathy with the object, are invited.

SOUTHSEA MISSION.—God is prospering this work, especially in the Sunday-school, which is increasing in number, so that over one hundred new scholars have been added during the last few weeks, and some have been converted. In this branch of the work difficulty arises from the want of class-rooms for our senior classes. After much waiting upon God we have resolved to build three class-rooms large enough to accommodate at least sixty. This will cost, including furniture and some few needful alterations to the hall, about £160, which is only a small sum to accomplish such a great work and so very much needed. JOHN DENNING.

Myrtle House, St. James'-road, Southsea.

DAY-HOME AT DOVADOLA.—Dovadola is an ancient village, not very far from Venice, on the old coach-road through the Apennines from Forli to Florence. Its inhabitants, numbering about 800, are chiefly engaged in agriculture. Last year my husband and I visiting the place became interested in the people. The result was that a few months ago I received from them a touching appeal, signed by twenty heads of families, entreating me to found a day-home, to save their children "from the contamination of the streets, where they learn all that is evil before they are old enough to go to the communal schools." The expenses of installation are already covered. The landlord of the pastor's house, a Roman Catholic, saying that "all ought to have a hand in so beneficent a thing," has built a large airy hall on purpose for the home, which he lets to us at a very low rent; and the necessary furniture has already been provided. The office of *Mammina* (little mother) has been undertaken by Signora Bruni, the pastor's wife, and a good Protestant woman will be the matron and teacher. The admittance will be free to the poor, whilst a small fee will be charged to those who can afford it. The instruction will be simple, and founded on the Gospel. The expenses of the whole work will be but small—£50 a year will cover everything, including the sea-bathing.

JULIA ROBERTSON.

Ca San Leonardo Catecumeni, Venice.

OBITUARY.

REV. H. GIBSON, QUEENSLAND.

Intelligence has been received at the Colonial Missionary Society's office of the death of Rev. H. Gibson, in Queensland. Mr. Gibson, who has only been out in the colonies for six years, was stationed in the Peak Mountain district, and had charge of the churches at Flinders, Milbong, and Teviotville. After taking a service at Teviotville he started on horseback to visit some sick persons. He was found unconscious on the roadside, and shortly afterwards expired.

DR. ROBERT BROWN.

In many a heart Dr. Robert Brown held a warm place as the editor of "Science for All," and author of those useful compilations, issued by Messrs. Cassell, "The Countries of the World," "The Peoples of the World," and "The Story of Africa and its Explorers." He had travelled in all the zones, on sea and land, and was a specialist in botany. He was the author of a large number of scientific memoirs, and a diligent contributor to the daily Press. Dr. Brown died on Saturday last at Streatham, aged fifty-three.

REV. H. KITCHING.

We hear with regret of the passing away of Rev. H. Kitching, on October 21st. His end was peaceful and bright. He was a brave, able, and good man, fixed in principle, and with his foot firmly planted in the old paths. His piety was clear and strong, and of recent years became very ripe and beautiful by his continued close communion with God. For many years he held a pastorate at Portsmouth, but for some time past he has lived in retirement. By those who had the privilege of knowing him he was a man greatly beloved.

REV. J. DE KEWER WILLIAMS.

This well-known Congregational minister passed away on Friday. He was born in 1817, in Hackney—the parish in which his best work was afterwards done. He began his pastoral responsibilities at Edmonton, whence he went to Limerick, then Camberwell, and finally, in 1874, to Old Gravel Pit Chapel, Hackney, where he has since laboured with great acceptance. It is stated as an example of his personal influence, that from a class of young men which he conducted in the forties in Limerick there came no less than six successful Nonconformist ministers, including Rev. Robert Rae, of Yorkshire, Rev. Alexander Murray, of Peterborough, and Rev. Julius Benn. It was, however, as a lecturer he was most widely known, gaining for himself the title 'Sydney Smith of the Dissenters."

MISS A. BORROWMAN.

The Fairfield Presbyterian Church, Liverpool, has sustained a great loss by the death of Miss Anne Borrowman, who has for many years been an earnest worker. Her Sunday afternoon Bible-class has been a place of blessing to many. The funeral took place on October 15, in Toxteth Cemetery, when Rev. C. C. Lundie paid a warm tribute to her memory. In the evening a memorial service was held in Fairfield Presbyterian Church, which was largely attended, and testified to the esteem in which this Christian lady was held by the community among whom she lived. Her influence among upwards of 100 working men who formed her Bible-class is one answer to the pressing question of the day, "How to bring working-men to church." Many of these men were not only reclaimed from drunkenness by her efforts, but led to faith in Christ, or became members of the church. It was the happy Christian life, and warm sympathetic interest in them that God used as the means of blessing.

MR. W. J. FOSTER.

There recently passed away at Middleton-by-Wirksworth a young man of great promise Mr. Walter J. Foster, of Ashbourne, had for two years been engaged in preaching, and was recently accepted as a student for the Congregational ministry at the Theological Institute, Nottingham. He was a clever draughtsman, having carried off many prizes; but he gladly sacrificed temporal prospects in order to give himself to Gospel work. On Sunday, Sept. 21, he caught a chill while fulfilling a preaching engagement; complications having developed, he submitted to a surgical operation, which, although immediately successful, did not save his life. He died joyfully and triumphantly, urging eternal things upon the attention of one of his doctors, and at the last shouting "Glory."

During his brief ministry Mr. Foster was cheered by many tokens of his work being owned of God. Seven young men in one village and several in others were led to come out for God through his efforts, and since his happy end at least two have resolved to follow his faith, and help on the public work in which he spent his life. He openly put to shame and silence an infidel lecturer in a colliery village near Nottingham. Mr. Foster was only twenty-one years old, and great things were expected by those who watched his unfolding career. He was an earnest Christian Endeavourer, and always ready to help in good work. These features of his character, with others full of interest, were, after his death, referred to in many pulpits in Ashbourne and neighbourhood.

REV. WILLIAM KNIGHT, HEMSWORTH.

This true servant of Christ, who lately passed to his rest, came of a family in which the ministry is a tradition. He entered on his work in 1848 at Honley, whence he went to Oughtibridge. In 1874 he was preferred to the vicarage of Felkirk, which he held to 1879, when the trustees of the Holgate Hospital appointed him to the post which he held until his death. Warmly attached to the principles of Evangelical Churchmanship, his cheery hopeful spirit always inclined to the brighter side of religious thought; and himself, "rejoicing in hope," he ever strove to carry others with him in the same upward path. He possessed in an eminent degree the power of gaining the confidence of young men; and many alike among clergy and laity will be found to acknowledge how much of their spiritual life they owe to his wise and fatherly counsel and direction. So long as health permitted he was never absent from the platform of the C.M.S. meetings, both in Sheffield and at Exeter Hall; and other agencies, both for home and foreign work, found in him a warm and consistent supporter and advocate.

PERSONALIA.

Lord Bennet, so well known in evangelistic circles, was married last week to Miss Van Marter, of Tacoma, U.S.

Rev. J. D. Kilburn requests that during a remainder of his stay in Austria all letters be addressed to him at 28, Leechgasse, Gratz.

Mr. Sydney Watson, of Winchester, the well-known writer, has been laid aside by ill-health since June, and is now resting at North Malvern.

Mr. Cecil Polhill-Turner has arrived in England from Kalimpong, to take out his wife and children. He will return in time to meet Mr. Hudson Taylor, who is hoping to visit the Tibetan workers before coming to England.

Miss Octavia Jary, who underwent a most severe and dangerous operation nearly a month ago, is now progressing very favourably, and there is every reason to hope that in a short time her complete recovery will be assured.

Rev. A. E. Barnes-Lawrence, Vicar of St. Michael and All Angels, Blackheath, S.E., has been appointed Commissary to Bishop Cassels, of North-Western China; any contributions to the work of the new diocese can be sent to him.

Miss Procter writes on the eve of leaving for Beyrout, thanking the friends who have so lovingly co-operated with her in her endeavours to raise funds for the building of a house for the boys. Of the £600 needed, £250 has been raised, and placed in the hands of trustees. She is hopeful that the remainder may be secured speedily. The help of a medical lady is greatly needed in the medical branch of the work. Address, the Mission-schools, Schwifat, Beyrout, Syria.

Madame Antoinette Sterling, who shortly sails for America, has been the recipient of an interesting presentation made by a deputation of ladies representing the National British Women's Temperance Association. The presentation has taken the form of a heart-shaped broach, composed of diamonds, to which was attached a bow of white ribbon, the official badge of the society. The gift was presented by Mrs. Pearsall Smith, who expressed the grateful thanks of the Association to Madame Antoinette Sterling for her kindness on many occasions when by her singing she has rendered inestimable service to the White Ribbon cause, and especially at the international meetings last June.

PORTSMOUTH SOLDIERS' INSTITUTE.—Founded by Miss Robinson in 1874, this work is now managed by Mr. Sidney Smith as hon. superintendent. He says that many of the men who have listened to the reading of God's Word in the barrack-rooms have been drawn to the Institute in search of further instruction in matters relating to their eternal welfare. In addition to Gospel services and social meetings in the Institute itself, troopship visitation goes on both at Portsmouth and Southampton. In the coffee-shed, opened at the latter place, thousands of soldiers have, at one time or another, found a comfort and a convenience One of the workers has the special duty of sending parcels of books and tracts to men who have left for India or elsewhere; and in this way touch is maintained with many of those who had passed through the Institute. There is also a special department of the work for the benefit of soldiers' wives and children.

EVANGELISTIC NOTES.

Nestor, Cheshire.—Mr. Thos. London, of the Evangelisation Society, has concluded a series of Gospel services here under the auspices of the Christian Workers' Union. We feel sure that much good has been done, although no fruit has been seen as yet. W. H. T.

Mr. E. P. Telford's mission in the Splott-road Baptist Church, Cardiff, is attracting large congregations nightly, and many are professedly deciding for Christ. Mr. Telford begins next Sunday a twelve days' mission in Baillie-street Chapel, Rochdale, for which prayer is desired.

Ireland.—A two days' series of evangelistic services has been held in Christ Church, Cork, by Rev. Arthur J. Moore, of Coleraine. Similar services have been held at the Curragh Camp by Rev. John Good, Methodist Conference evangelist, and at Castlereagh-road, Belfast, by Rev. E. B. Cullen, of Londonderry.

Pool, Cornwall.—A three weeks' address has been conducted in the Free Methodist Chapel in this village by Mr. G. W. Clegg. Night after night crowds have gathered, so that more than once the chapel would not hold all who came. Some wonderful cases of conversion have been granted, aged men and women coming out boldly for Christ.

Messrs. Macgregor and Crawford, of the Edinburgh Gospel Mission, have closed a series of crowded meetings in Kirkwall, Orkney. God's Spirit was made manifest from the beginning. The interest increased as the meetings advanced, with the result that not a few anxious ones decided for Christ. These evangelists are now labouring in Lerwick.

The Metropolitan Tabernacle Sunday-school has held a week of Gospel services, conducted by Mr. Newton Jones. Each night there was a meeting for boys and girls at 6.45, and for adults at eight. Bible readings were held and greatly enjoyed. Every service was largely attended. Some professed decision, while backsliders were restored, and Christians moved to a fuller consecration.

Mr. Arthur Browett, a young evangelist from Birmingham, whom God appears at present to be greatly using, concluded on Saturday a seven days' mission in the Bayswater Y.M.C.A. rooms. The services have been marked by much interest, and several young men from the neighbouring houses of business have been led to the Saviour. Mr. Browett spoke on Lord's Day evening in the Uxbridge-road Tabernacle, Bloemfontein-road, W., with great power, and not a few seemed pierced to the heart.

South Creake, Norfolk.—A ten days' special mission has recently been held in the national schoolroom, by Mr. W. Monro Collings, of Gosport. The hand of the Lord was evidently with his servant, and night by night the people pressed in to hear the Word of God, many of them being of the class who do not usually attend any place of worship. The work has evidently been not of man, but of God, who was making his mighty power and presence known. On four occasions Mr. Collings conducted services in the parish church, by permission of the Bishop of Norwich. He also held a three days' mission in the Assembly-room, Fakenham, from October 16th to 18th, under Y.M.C.A. auspices. God richly blessed the effort. The afternoon Bible readings have been seasons of refreshing.

REQUESTS FOR PRAYER.—One of God's children in Victoria, Mashonaland, desires earnest prayer for the white population in that district, most of whom are living godless lives: he asks prayer that the few Christians may be strengthened to witness for God.—For blessing on the eight days' evangelistic services at Billesmere Hall, Ordsall, Salford, by Mr. S. J. Mayzes, November 3 to 10.—For Mr. J. J. Scroggie's mission, at Chelmsford, commencing November 3, and as Southampton, commencing November 17.—For the missions to be held in Canada this autumn and winter by Rev. W. Hay Aitken and Rev. George C. Grubb. Mr. Aitken is to hold missions in Montreal October 26, November 14, Halifax, November 16, December 3; St. John's, N.B., December 6 to 22; Ottawa, December 24 to January 13, and then in Toronto and Woodstock. Mr. Grubb is to be in Winnipeg, Toronto, and other places. Pray that these special efforts may be a great blessing throughout Canada.—Believers are asked to unite at 7 a.m., at noon, and in the evening every first of the month in prayer for the outpouring of the Spirit of God upon the whole Church of Christ, and for fuller blessing on the unconverted.—For the outpouring of God's Holy Spirit on Clavering and Langley Savill during a month's mission by Mr. A. J. Mahomet.—For an eight days' mission at Sefton Hall, Lower Richmond-road, Putney, by Mr. F. H. Dawe, Nov. 3 to 10.—For blessing on a three weeks' mission at the Leedstown Wesleyan Chapel, Cornwall.—For a special mission at St. John's, Cambridge Gardens, Kilburn, by Rev. J. E. Watts-Ditchfield, November 3 to 15.

Among the Churches.

CHURCH OF ENGLAND.

The sixth anniversary and reunion of students of the Church Training College for Lay Workers was held on Tuesday last.

The Bishop of Gloucester and Bristol held a visitation last week, taking for the subject of his address "The Foundations of Sacred Study," dealing at great length with Biblical criticism.

The Bishop of Liverpool has added another to the numerous new churches built during his episcopate, the foundation-stone of Emmanuel Church, Southport, being laid on Saturday week.

We regret to learn that the health of Rev. G. D. Wyatt, Rector of Bermondsey, has completely broken down. The doctors enjoin three years of complete rest, and Mr. Wyatt has therefore resolved to resign.

The Bishop of London has selected for the important parish of Holy Trinity, Paddington, one of the most hard-working and successful of the clergy of the diocese, Rev. J. G. Pilkington, vicar of St. Mark's, Dalston.

The Bishop of Sierra Leone left for West Africa by Saturday's mail from Liverpool. Mrs. Ingham accompanies him, and it is hoped her health may allow her to remain out during the approaching dry season, as she is stronger than when invalided home, now more than two years ago.

The Bishop of Coventry addressed the C.P.A.S. clergy in St. Luke's, Liverpool, on Thursday, and preached to a general congregation in the evening on Home Mission work. There was a conference on "Home Missions" in the Y.M.C.A. in the afternoon.

Medical mission work in connection with the Church Missionary Society has now a separate organisation with officers, and its own magazine. Those who would know more of this work should obtain *The Medical Mission Quarterly* from the C.M. House, Salisbury-square, E.C.

The Church Pastoral Aid Volunteers are holding a series of interesting monthly meetings in the rooms, Falcon-court, 32, Fleet-street. On Monday, November 25, Rev. E. A. Stuart will lead, and on December 16 the Archdeacon of London will speak on the Divine presence in common life.

On Thursday evening a meeting was held at Norwich to protest against reunion with Rome. Sir A. Bagge presided, and, in opening the proceedings, contrasted what he termed the happy and prosperous condition of Protestant countries with the degraded, stagnant state of Roman Catholic nations. Rev. F. J. Hamilton, of London, moved a resolution declaring that reunion with the corrupt and fallen Church of Rome would be the greatest possible calamity which could befall the Church of England. Rev. C. H. Wainwright, of Blackpool, seconded the resolution, and observed that Rome showed herself as arbitrary and intolerant as ever. To the question, "Shall we go back to Rome?" England must return, once for all, the emphatic and unmistakeable answer, "Never."

CONGREGATIONAL.

Rev. Rowland Sturt has been recognised as pastor at Stourport.

Rev. R. Chatfield Jude has been ordained to the pastorate of Erith-avenue Church.

Mr. E. W. Johnson has been appointed Professor of English literature at Cheshunt College.

Rev. Levi Rees, pastor of Newton Abbot, has returned from America, and resumed his labours.

Rev. T. J. Barker, late of Nottingham, has been ordained at St. Stephen's (Countess of Huntingdon), Rochdale.

Bulinghurst Church has five useful mission stations in surrounding villages, served by about a dozen local preachers.

Rev. W. Pedr Williams, of Lower Clapton Church, is lying seriously ill at his residence suffering from an attack of typhoid fever.

A new mission-hall is being erected at Sutton-in-Ashfield, on the site of the Sunday-school, which has been used for some years by the congregation at High Pavement.

Mr. John Butterworth, late assistant to Rev. W. Darlow Sarjeant at Hinde-street, has accepted the pastorate at Brandeston, and commenced his ministry there.

A new mission hall, designated "St. Andrew's Hall," has been erected at Park Hill, Brighton, at a cost of £2000. The building, which will be under the charge of Mr George Bird, evangelist, has been opened by Revs. J. B.. Figgis, H. Shearer, and General Stileman.

Memorial sermons of the late Rev. Thomas Orr, for twenty years pastor at Windsor, have been preached by Revs. A. Rowland and W. H. Summers. "Mr. Orr," writes a correspondent, "lived a noble Christian life, and acquired a peculiarly personal influence in Windsor."

At the autumnal meetings of Notts Union, Rev. A. J. Naylor delivered a presidential address on "The Presence and Power of the Holy Spirit." Mr. Chadbourne spoke on "National Education," Rev. R. B. Brindley on "The Growth of Sacerdotalism," and Rev. Speight Auty on "The Attitude of Congregationalists in relation to Church Establishments."

Calls.—Rev. John Holdess to Chapel-in-the-Field, Norwich; Rev. W. Parri Huws to Dolgelly; Rev. D. C. Harris, of Landore to Tredegar; Rev. James Wayman, late of Kentish Town, to Blackpool.

Resignations.—Rev. John Neighbour, of Cirencester; Rev. Sampson Nicholls, of Oliveret, Toronto; Rev. T. Sissons, of Beckenham.

BAPTIST.

Hanslope Church has celebrated its jubilee.

Rev. James Briggs has been recognised as pastor at Praed-street Chapel, Paddington.

Rev. Philip Lewis has been welcomed on his return to the pastorate at Chipping Campden.

Rev. W. J. Juniper sailed in the *Prome* on Saturday for Rangoon, Burmah, where he has accepted the pastorate.

The pastor and officers of Vernon Chapel, King's Cross-road, W.C., have started a "Compassionate Relief Society" for helping cases of distress in the neighbourhood.

Memorial-stones of a new chapel were laid last week at Sarratt, Herts. Professor Gould gave an address in the afternoon in the open air, and in the evening a public meeting was held.

A service took place in Salem, Dover, on Monday week, when farewell was taken of Rev. F. W. Jarry, who is entering upon mission work in Orissa. Dr. James Spurgeon gave the valedictory address.

Special services have been held at Boundary-road Baptist Church, Walthamstow, in connection with the pastor's third anniversary. On Sunday week Rev. W. Moxham preached in the morning and the pastor in the evening. On Monday a public meeting was held, at which Mr. H. Hudson presided. Addresses were given by Revs. G. T. Bailey, H. A. Burleigh, and W. Murray (pastor). The total number of members now on books is 270.

Rev. John Tuckwell has returned, after an absence of eight months, during which he has made a tour round the world, and has occupied his pulpit at Westbourne-grove.

A considerable contingent of missionaries left on Friday for India by the P. and O. s.s. *Malta*—Rev. R. H. Tregillus and family, Rev. G. Howells, B.A., B.D., Rev. F. W. Jarry, and Rev. R. M. Julian; the following ladies: Misses Clare, Mannington, and Way, also Miss Evans, who is leaving to be married to Rev. D. L. Donald.

Mr. James Coxeter, of Highgate-road Chapel, N.W., has given £250 as a thank-offering towards the cost of the new mission-hall in Falkland-road, Kentish Town. Mr. Coxeter, who is upwards of eighty years old, fell and broke his collar-bone while travelling in Switzerland a short time since, and has now quite recovered from the effects of the accident.

The second anniversary of the settlement of Rev. Reginald C. Evill, as pastor at Dawes-road, Fulham, was held on Sunday, October 20, when sermons were preached in the morning by Rev. W. Stott, and in the evening by Rev. H. Thomas. On the following day a sermon was preached by Rev. Newman Hall. In the evening a public meeting was held. Addresses were given by Revs. J. L. Brooks, H. J. Shirley, and W. T. Sears, Mr. W. Holmes, and the pastor. During the past year thirty-eight have been received into fellowship, there being now a membership of 175.

The twenty-third anniversary of Mr. Joseph Benson's honorary pastorate of the Belle Isle Mission, Brewery road, N., and the thirty-fourth year of his mission work in London, has been celebrated. A large and enthusiastic meeting was presided over by Mr. J. Williams Benn, who gave a stirring address. Amongst the speakers were Rev. H. O. Mackay, Messrs. W. T. Paton, J. E. Kirby, J. E. Jack, H. Whittenbury, and J. Benson. The report shows a net addition of nine new members during the year; the total membership is now 376; 760 members have joined the church in the twenty-three years of Mr. Benson's work, 653 of whom were on first profession of faith. The services continue to be largely attended. The Sunday-schools, nearly the largest in London, number 1500 children.

Large congregations gathered afternoon and evening at the West Cliff Tabernacle, Bournemouth, on Wednesday, October 23, to hear Pastor Archibald G. Brown. There was an appropriateness in his visiting the West Cliff Tabernacle, for the ladies of the congregation have for many years sent up a large box of clothing every Christmas for the poor of East London. The welcome he received must have been gratifying to the preacher. In the afternoon service the exposition of Psalms iii. and iv. were most interesting and helpful. He described them as David's morning and evening prayers, which, while each is complete in itself, should never be separated. The sermon was a Bible reading on the subject of "El-Shaddai, or the All-Sufficient God," which was followed with interest and delight by the whole congregation. In the evening the address dealt with backsliders, and how the Church ought to deal with them. His text was Gal. vi. i., and the tenderness of his appeal to backsliders, and the fidelity with which he reminded the Church of her duty, have left a profound impression.

Calls.—Rev. F. Wynne, of Barrow, to Batley; Rev. John Muirhead to Palmerston North, New Zealand; Rev. T. A. Williams to Sydenham, New Zealand; Mr. R. E. Sears to Providence, Clapham Junction; Rev. W. H. Stevens, to Grove Chapel, Stratford; Rev. E. Aubrey, of Abercairn, to Glasgow.

Resignations.—Rev. G. W. Oldring, of Long Sutton; Rev. M. M. Thompson, of Guilsborough; Rev. W. R. Foster, of Earl's Colne.

METHODIST.

The Bible Christian president, Rev. John Thorne, has conducted a mission at Barnstaple.

Rev. Joseph Jackson has decided to leave the East London Wesleyan Mission at the next Conference.

A missionary convention, representing eleven Primitive Methodist circuits, was held at Swindon last week.

Sister Jeannette, of Bowron House, has concluded a very successful fortnight's mission in connection with Swadlincote Church, Burton-on-Trent.

Miss Hornby has, after two years' training at the Zenana Medical College and Bowron House Deaconesses' Home, left England by the s.s. *Himalaya* for Ningpo.

The Wesleyan Methodist missionaries at Mashonaland have baptized their first native converts, five adults being admitted to church membership at Epworth, where the mission has been established for three years.

So far as London is concerned, "Children's Sunday" was a great spiritual success. The most careful preparations were made in all the larger schools, and there is good reason to hope that the results will be permanent. Satisfactory reports have also been received from all over the country. Upwards of 80,000 copies of the annual Children's Letter were circulated.

The question of union between the Methodists of Australia and New Zealand has been making rapid progress among the Primitive Methodists of the Colonies recently. At a conference held in Adelaide, it was stated that next year would probably see union consummated in New Zealand; perhaps the year after in Victoria, and then South Australia and New South Wales would follow.

PRESBYTERIAN.

Most interesting anniversary services (semi-jubilee) have been held at Wolverhampton.

In connection with Brockley Church, a series of Saturday evening free entertainments has been inaugurated.

Dr. David Landsborough was ordained a medical missionary to Formosa on Sunday week, in his father's church at Kilmarnock.

The Church Building and Debt Extinction Fund is receiving increased support. Nearly £7000 have already been promised, in sums from five to two thousand pounds.

Rev. John Bogue, of Stockton-on-Tees, clerk of the Darlington Presbytery, has returned after sick leave, but has been forbidden to preach. His congregation will not hear of his resignation, and have granted Mr. Bogue a further leave of absence for an indefinite period.

The Camberwell Church has celebrated the twentieth anniversary of Rev. J. Reid Howatt's pastorate. Special services were held on Sunday week. On the following evening a *soirée* was held in commemoration of the event, which was largely attended by present and past members.

The official report of the conference of the Presbyterian Church in Wales, held recently in Cardiff, has reached us. It tells of a vigorous and hopeful work, not only in Cardiff, but far and wide over the Principality. It is admirably edited, and many of the papers seem to glow with Celtic fire and ardour.

Calls.—Rev. J. Howatson, of Horndean, to Walker; Rev. A. Murray, to Fossoway; Rev. A. Aitken, of Edinburgh, to Cambusnethan; Rev. C. F. Chaleson, of Tundergarth; Rev. R. Stevenson, of Gargunnock, to St. Andrew's, Edinburgh.

Continued on page 28

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Funds, earnestly needed, may be sent to Lord Kinnaird, 1, Pall-mall East, S.W. (Treasurer); or H. Mostyn Carr, Esq., 13, Hanover-gardens, Lavender-hill, S.W. (Secretary); or to Bankers, Messrs. Barclay, Ransom, and Co., 1, Pall-Mall East, S.W.

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[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

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The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Meetings for Men.—Christian Evidence lectures or evangelistic missions conducted in any part of the United Kingdom. Address, Mr. W. R. Bradlaugh, 70, King's Cross-road, London, W.C.

Friends' Foreign Mission Association.—A farewell meeting in the Old Meeting House, Devonshire House, 12, Bishopsgate Without, Thursday, Oct. 31, at 7 p.m. The following missionaries are sailing for India in November: —Joseph and Kate Taylor, Henry G. E. and Susan M. de St. Dalmas, and Henry Isaac Robson.

House of Rest, 10, Finchley-road, N.W.—Friday, Nov. 1, 3 p.m., Lieut.-Col. Oldham, on "The Holy Spirit: His Reception and Fruit"; 7, Rev. H. Jutsum, on "Fields White to the Harvest."

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fr day, Nov. 1, at 7. Chairman, Mr. Milton Horner. Lantern lecture by Mr. John Jackson on "Life and Work among the Lepers."

Protestant Reformation Society.—Lectures in Kensington Town Hall, by Rev. C. H. H. Wright, D.D., vicar of St. John's, Liverpool, Fri., Nov. 1, "The Church of Christ not Infallible"; Nov. 8, "The Bible and the Church"; Nov. 15, "Priestly Absolution and Auricular Confession." The chair will be taken each evening at 8 p.m., by Archdeacon Sinclair.

Open-air Mission.—Special autumnal reunion in Exeter Hall on Monday, Nov. 4, at 7. Chairman, the Archdeacon of London. Address by Rev. E. G. Gange.

Christian Lifeboat Crew.—Monthly muster at the Sailors' Welcome Home, 173, St. George-street, Ratcliff Highway, E., on Tuesday, Nov. 5, at 7 p.m.

Christ Church, Westminster Bridge-road.—Rev. F. B. Meyer, for workers, Thurs., 11.30; Fri., 8; Sun., 11 and 6.30.

Conference Hall, Mildmay Park, N.—Sun., 3.30 and 7 p.m., Mr. P. S. Badenoch.

Evangelistic Mission.—Kilburn Hall, Kilburn-gate, N.W., Sunday, at 7, Mr. P. Mallinson; Malden Hall, Haverstock Hill, N.W., Sunday, at 7, Mr. Geo. Hucklesby.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. Benjamin Glasgow.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. Thomas Richardson.

Clapton Hall, Upper Clapton, N.E.—Sundays, 6.30 Thursdays, 7.30, Mr. E. Venn.

Metropolitan Music Hall.—Sunday next, at 6.30, Mr. H. W. Maynard and Mr. Chas. Cook.

Special Religious Services in Theatres, etc.—Sunday, November 3.—Agricultural Hall, Islington, 3.30, Rev. T. Trevelyan Snow; 7, Mr. J. H. Lydall. Ealing (Shaftesbury Hall), 7, Mr. T. C. Chadwick. East Ham (Public Hall), 7, Mr. Brett. Hall of Varieties, Clapham Junction, 3.30, Mr. Cannor; 7, Mr. W. H. Seagram. Homerton Hall, 3 and 7, Mr. Charles Button. Morley Hall, Hackney, 7, Mr. Robert Smith. Pavilion Theatre, Whitechapel, 7, Mr. George Nokes. Queen's Theatre, Poplar, 7, Mr. William Coates. Shoreditch Town Hall, 3.30, Mr. Geo. Nokes. Victoria Hall, New-cut, 7, Mr. Job Williams.

Coming Conferences.

Deepening of Spiritual Life.—Belfast, Nov. 4-8; Bradford, Nov. 5-8; Edinburgh, Nov. 11-16.

Rev. Andrew Murray will hold a three days' convention for the promotion and quickening of spiritual life, in Regent's-square Presbyterian Church, near King's Cross, Nov. 20, 21, and 22.

SOUTH AFRICA.—The mission of the Free Church of Scotland, under Rev. D. Doig Young, at Main, Tembuland, South Africa, reports evident growth throughout an extensive district, where work for God is carried on among the heathen. There are now five native evangelists labouring in the Gospel, besides Bible-women and male and female native teachers. The native church showed a membership for 1894 of 543. There is also much cause of rejoicing in the results of work among the heathen children. Mr. Young remarks how repeatedly and forcibly he is reminded by the spiritual blindness of the people that conversion is the work of God's Spirit; but looking back on the past year's labours he finds great reason to give thanks for abundant evidence that the Spirit has been working through the evangelistic efforts of himself and his helpers.

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NOTICE TO THE PUBLIC.—*With reference to*

"The Christian" Almanack for 1896,

advertised on page 29 of this issue, we would advise those who wish for quantities of the Almanack for placing in Workshops, Hospitals, Schools, or for Distribution in any way to APPLY EARLY. *For special rates see page 29.*

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REQUIRED BY YOUNG LADY, age 25, an engagement as governess or companion to an elderly or invalid lady. Musical. Abstainer. Would undertake light household duties. Good references.—Address, M. E., The Limes, Sawston, Cambridgeshire. c8255

AS TUTOR.—Young French gentleman, B.A., seeks a situation in a warm climate.—Address, Pastor DE JERSEY, Cherbourg, France. c8240

CHRISTIAN GOVERNESSES

(English and Foreign), recommended GRATIS by Mrs. EDWIN HOOPER, Governesses' Institute and Home, Compton-terrace, London, N. (Established 1870). BOARD AND RESIDENCE from 13s. weekly. No fee to Governesses until placed. Schools recommended and transferred. c5241

SITUATIONS, ETC., WANTED.

CHRISTIAN MAN (26), desires engagement as Scripture reader, or in any Evangelical work. Gospel speaker, used to open-air work. Could take charge of mission.—Address, "ALPHA," 14, Trinity-square, Brixton, S.W. c8267

MR. ANGEL is free to hold missions or other engagements after December.—Address, ROSEDALE, Talbot-road, Wembley, Middlesex. c8330

SITUATION wanted as clerk, collector, or position of trust, by an energetic man, age 45. Legal, general, or accountancy work. Good reference.—T. P., 44, Somerville-road, Peckham. c8245

GENTS' HOSIERY AND OUTFITTING.—Young man, Christian, age 30, desires situation in above, as manager or first hand. Disengaged November 11.—Address, H. B., 27, Ravenswood-road, Balham, S.W. c8327

EMPLOYMENT WANTED by a young man. Understands office work, and has knowledge of shorthand. Moderate salary. Good references.—Address, B., 31, Gladstone avenue, Wood Green, N. c8

WANTED, by a married man, age 49, a situation as delivery clerk, or to find any post of trust. An abstainer and non-smoker. Can give highest references.—F48, care of Messrs. Haddon's Advertising Offices Salisbury square, E.C. F48

WOULD ANYONE TAKE on trial a man who has been dismissed, but has now been an abstainer for some months, and can be thoroughly recommended as a most capable, honest, and industrious indoor servant? Single handed or otherwise. Married.—Address, J. H., care of Rev. O. H. Purdue, Shottermill Vicarage, Haslemere, Surrey. c8316

WILL ANY LADY or gentleman give employment as messenger to a handy man whose left side is partially paralysed? Obliging. Willing. Small wages.—The Superintendent, 21, Bell-street, Edgware-road. c8311

CHRISTIAN YOUTH, age 18, seeks situation in any capacity or place of trust. Willing and respectable. London district preferred.—Address, E. J. GOODMAN, The Gough Home, Sandgate, Kent. c8275

MISS MARSH CAN RECOMMEND her coachman. Thoroughly understands duties. Town or country. Christian. Single. Age 29. 2½ years' good character.—W. FOX, 9, East India Dock-road, Limehouse, London, E. c8

AS GROOM-COACHMAN by experienced man, age 30. Two and a-half years' good character, seven previous. Christian, abstainer, and non-smoker. Careful driver, single or pair. Disengaged.—GRATER, Colley-hayes, Bickleigh, Tiverton, Devon. c8271

GARDENER, 14 years' experience in vines, melons, tomatoes, cucumbers, and vegetables chrysanthemums, stove and greenhouse plants. Good references. Married. No family. Christian.—DAVIES, 72, Kew-road, Birkdale, Southport. c8289

A LADY wishes situation as companion, amanuensis, or in any position of trust in a quiet home.—Address, VITA, Grove House, Alnwick, Northumberland. c8313

HOUSEKEEPER OR COMPANION. Elderly lady or gentleman preferred. Engagement urgently required by lady (46). French officer's daughter. Reliable, good reader, musical. English and French cookery. Highest references.—K., 72, Gordon-avenue, Southampton. c8277

INDIA.—A YOUNG WOMAN would like to meet with a lady going to India, service gratis in return for passage.—P. C., St. Aubyn's Hall, Upper Norwood. c8268

LADY requires engagement as Companion.—M. R., 10, The Promenade, Bromley, Kent.

A WELL EDUCATED young lady desires situation as companion to a lady, and is also willing to assist in light household duties and cooking.—X., The Chestnuts, Wing, Leighton Buzzard. c8253

A YOUNG LADY seeks situation as lady help or companion. Comfortable home essential.—A., care of Mrs. Andrews, 35, Watford-fields, Watford. c8251

COMPANIONSHIP AND USEFUL SERVICES to gentlewoman for the winter in the Southof France for expenses. References to the lady with whom the last two years were passed in similar capacity on Continent.—Address, Miss JOHNSON, 21, Dunsmure-road Stamford Hill, N. c8226

A SITUATION wanted as useful maid to an elderly lady. Attentive in illness, good needlewoman, middle-aged. Good reference. London or near preferred.—Address, L. S., 5, College-street, Chelsea, S.W. c8306

MRS. J. GURNEY HOARE wishes to recommend a good servant, some years in her service, as useful maid or young ladies' maid, age 22.—Address, 51, Beaumont-street, Portland-place, W. c8330

SITUATION WANTED as useful companion or lady help, or any position of trust. Age 30.—A. MALVERN, Chorleys, Curland, near Taunton. c8308

MRS. EDWARD WILKINSON can recommend a young person, age 18, as sewing maid, or to wait on an invalid lady. She understands a little dressmaking.—Address, Christ Church Lodge, Leamington. c8283

AS USEFUL MAID, plain needlewoman, or any light work. Highly recommended. Small wages if comfortable home. Country. State particulars. Middle-aged.—Address, F. P., c.o. Miss Bush, Puckeridge, Ware, Hertfordshire. c8324

MATERNITY NURSES (Diploma L.O.S.).—The honorary secretary can with every confidence recommend two nurses, both Christians and abstainers. Other nurses provided.—Further particulars on application, York House, Leamington. Telegrams, "Nursing." c5120

NURSE-ATTENDANT to lady or gentleman. Re-engagement desired by trustworthy person. Patient, kind. Experienced in nervous cases. Long and reliable references. State salary.—c8296, Haddon's Advertising Agency, Salisbury-square, London, E.C. c8296

YOUNG NORWEGIAN LADY wishes a place as mother's help or to be with children. She can teach music. Needlework.—Apply to Mrs. HEDENSTROM WELLIN, Scandinavian Sailors' Home, West India Docks. c8295

PLAIN COOK OR HOUSEKEEPER.—Widow of 45, good needlewoman. Family of abstainers if possible.—C. O. S., 85, Lambeth Palace-road, S.E. c8246

SITUATIONS, ETC., VACANT.

THE MISSIONS TO SEAMEN.—Wanted, an efficient Church of England Scripture Reader for Antwerp Docks. Experience of seamen desirable.—Address, Rev. JAMES BURNITT, Superintendent, 12, Dacre-park, Blackheath, S.E. c8253

GENTLEMAN'S SON required, with musical ability, to prepare to assist generally a gentleman holding many musical appointments. Refined home, and opportunity for lucrative position.—REX, 93, Alexander-street, London, W. c8193

BOY WANTED in office of religious society in the City. Must be intelligent, and have good references. Good wages to a suitable applicant.—Apply, own handwriting, to J.R.B., Milton House B, Northbrook-road, Bowes Park, N. c8241

CAN ANYONE RECOMMEND a truly converted and efficient butler? He will have large responsibilities.—Address, c8293, c.o. Haddon and Co., Bouverie House, Salisbury-square, E.C. c8293

MAN AND WIFE, without young children, as superintendent and matron of a London home for working boys. Earnest Christian workers and total abstainers required.—Write, with copies of testimonials, to COMMITTEE, c.o. Messrs. Castle, Lamb, and Storr, 133, Salisbury-square, E.C. c5702

A RESPECTABLE BOY, under 16, wanted for housework. Good character and some experience indispensable.—Apply, by letter only, Mrs. YOUNG, Ashberry, Putney Common. c8318

ANY YOUNG WOMAN desiring to give herself fully to the Lord's work, and needing training, is invited to write to ZETA, care of Miss Jackson, 27, Alacross-villas, South Ealing. c8235

AN ACTIVE, CHEERFUL, young Christian lady wanted, to act as secretary to a lady of distinction.—Address, c8294, c.o. John Haddon and Co., Bouverie House, Salisbury-square, E.C. c8294

AN EXPERIENCED MAID wanted early in November by an elderly lady and gentleman, residing ten miles from London. A good nurse, not under 40, used to elderly people. Reader, needlewoman, abstainer.—Z., 1, Highton-terrace, Worthing. c8227

FANCY WORK to be done at home, and also plain work.—c8247, Haddon's Advertising Agency, Salisbury-square, E.C. c8247

MAID, USEFUL, required, with some knowledge of nursing, for invalid lady. Must be willing, have experience, and good character. Abstainer preferred.—Mrs. STEPHENS, Stedeome Manor, Axmouth, Devon. c8284

TWO LADY HELPS, cook and housemaid, country. £10 each inclusive, or one lady general help, with young servant, £12.—Address, letters only, "VICARAGE," 4, Campden Hill-terrace, Kensington, London. c8287

LADY HELP.—Thoroughly domesticated and good needlewoman indispensable.—Apply, Home Lodge, Birkdale, Southport. c8333

CHRISTIAN LADY wanted as mother's help. Bright, energetic. Care of children, clothes, etc., and light household duties. Good needlewoman. Age, salary required, and photo.—Mrs. MORGAN, Brookside, New Southgate. c8332

MOTHERS' HELP.—Wanted immediately an earnest Christian (none but such need apply). Nonconformist, domesticated, fond of and experienced in the management of young children. Good needlewoman. Servants kept.—Apply, stating all particulars, to Mrs. NORMAN, 4, Marlborough-hill London, N.W. c8270

NURSE-HOUSEMAID OR MOTHER'S HELP wanted. Thorough needlewoman, good cutter-out. Cook and house-parlourmaid kept. Can any lady recommend respectable person? Personal interview.—Mrs. B., Kirkwick, Harpenden, Herts. c8280

YOUNG LADY, EARNEST CHRISTIAN, wanted. Housework duties. Fond of children. Good needlewoman. Servant kept. Happy home for one interested in Foreign Missions.—Apply, stating salary, c8322, Haddon's Advertising Agency, Salisbury-square, E.C. c8322

USEFUL MAID for lady and child's dress-making, wardrobes, and light housework. Churchwoman, abstainer. Comfortable home. Good health essential.—Write full particulars, age, references, wages, etc., Mrs. SOOLE, Greyfriars Vicarage, Reading. c8326

VACANCY FOR A PROBATIONER.—An educated Christian gentlewoman, belonging to some Evangelical church. Age not under 32.—Apply by letter, with all particulars, to Miss DAVIDSON, "Friedenheim," Upper Avenue-road, London, N.W. A personal interview necessary before engagement. c8312

A LADY NURSE, fully qualified, and who has had experience in Christian work, is needed at once for a Zenana Mission Hospital in India.—Apply, by letter, to the SECRETARY, Zenana Bible and Medical Mission, 2, Adelphi-terrace, W.C. c5683

CAN ANY LADY RECOMMEND thoroughly good plain cook for nurses' home? Good bread-maker. She must be clean, early riser, and understand her work. Churchwoman. Wages £20. Comfortable home, no washing.—Apply, The LADY SUPERINTENDENT, 8, St. Peter's, Bedford. c8229

COOK, GOOD PLAIN, wanted immediately, age about 30. Wages £20 to £22.—Apply by letter to HERBERT W. TAYLOR, Esq., Hadley Bourne, High Barnet. c8288

COOK-GENERAL SERVANT wanted, in small family, by middle of November. Another servant kept. Age not under 23. Abstainer. Wages £16.—Mrs. PALMER, 6, Earlsfield-road, Wandsworth Common, S.W. c8279

A CHRISTIAN WOMAN wanted, age 25, bright, energetic, and thoroughly domesticated, to assist in the general work of a small orphanage of forty girls. Must cook and make bread.—Hope House Orphanage, Ipswich. c8274

CAN ANY LADY recommend trustworthy cook (good plain) and an under-nurse, about 19? Good needlewoman. Three children, baby. Some experience (under Christian upper-nurse).—Mrs. C., 22, Granada-road, Southsea. c8278

PLAIN COOK WANTED. A trustworthy woman about 30. Early riser, cleanly, methodical. Five in family. Four servants kept. Churchwoman. Abstainer preferred. Wages, £20.—Mrs. LART, Park Cottage, Lockwood, Huddersfield. c8326

TWO GOOD RESPECTABLE SERVANTS wanted for invalids' home and nursing institution, as cook-general servant, £14, one under housemaid, £10. Three servants kept.—Miss ARMSTRONG, Alpine-road, Ventnor, I. of W. c8321

HOUSE-PARLOURMAID wanted by widow lady. Good appearance. Quick, clean, early riser. Total abstainer. Occasional travelling. Age under 32.—c8292, Haddon's Advertising Agency, Salisbury-square, E.C. c8292

GOOD GENERAL SERVANT, or useful help wanted. Must be clean, active, willing, and able to cook. Small family. Happy Christian home. Wages £16-£18.—Mrs. J., 20, Woodside, Wimbledon. c8305

GENERAL SERVANT wanted. Two in family. Quiet, comfortable home. Part washing put out.—State age and wages required to Mrs. REED, 8, Earlham-grove, Wood-green, N. c8308

GENERAL SERVANT wanted, about 30, clean, trustworthy, good plain cook. Washing put out. Two in family. Total abstainer preferred.—Write, stating wages required, etc., to ALBURY, Marriott-road, High Barnet. c8257

C. 8098.—THE 82 applications are receiving consideration, any having enclosures will be returned promptly. c8304

LADIES WANTING SERVANTS and servants seeking situations, should apply to Miss MAULDEN (late missionary), 97, Harrow-road, Paddington Green, whose office is well known and kindly recommended by the Rev. G. F. Pentecost, D.D., and others. Stamps for reply. c8283

7s. 6d. A WEEK SALARY and upward offered to both sexes (for spare moments) everywhere. The work may be done evenings.—Apply, enclosing addressed envelope, to M. TRUSCOTT AND CO, 5, Sherwood-terrace, Chelston (105), Torquay. c5492

PROFITABLE ladylike business at home (10s. to 50s. weekly) can be secured with an "Automatic" Knitter. Cash or hire. Work can be had.—Write to C. V., Director, 67, Southwark-street, London. c5480

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MIDLAND TEMPERANCE HOTEL, 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bedrooms from 1s. 6d., breakfast or tea from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
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BATH.—HOME OF REST for ladies, 1, Alfred-street. Reference to the rector of the parish, Rev. J. Lunt, M.A.—For terms apply to the LADY SUPERINTENDENT. c8297

BAYSWATER.—41, ELGIN CRESCENT, W.—Refined home. Close to tram and omnibus. Recommended by previous visitors. Moderate terms. References exchanged. c8273

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BOURNEMOUTH.—TWO OR THREE rooms to let in well-furnished private house, south aspect, near station, sea, and town, good cooking.—"Somerville, Chine-road, West Cliff. c8154

BOURNEMOUTH (near sea, overlooking public gardens). Comfortable winter apartments, south aspect, sheltered position, bath (h.c.) good cooking and attendance, warmed corridors. Terms moderate.—Mrs. HARPER, Pine Glen, Spencer-road. c8286

BOURNEMOUTH.—COMFORTABLE APARTMENTS. Close to sea and gardens, central. A few boarders received. Moderate terms for winter months.—PROPRIETRESS, Bradgate, St. Michael's-road. c8323

BOURNEMOUTH.—A FEW BOARDERS received in pleasantly situated detached house, from 25s. to £2 2s. weekly. South aspect. Sanitary certificate. Private rooms if desired.—PROPRIETRESS, St. Osyth's, Westby-road, Boscombe. c8319

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Situated on high ground, but very sheltered. Two minutes from the Cliff and Pines. Mrs. C. H. Mackintosh (widow of Dr. Mackintosh, of Poole) receives a limited number for board and residence. Good table. Special care given to invalids. Sanitary Certificate. c5288

BRIGHTON.—Sussex House Boarding Establishment, 58, Old Steine.—Sea view, near to Pavilion, Aquarium, and Piers. Liberal table, home comforts. Terms moderate.—Mr. and Mrs. BOX. Established 20 years. c5116

MORELAND HOUSE, BRIGHTON. 116, Lansdowne-place. Recommended by Rev. David Davies. Beautiful situation near sea and lawns. Refined and homelike board and residence. Liberal arrangements. Special terms for winter. c4025

BRIGHTON.—SEA FRONT Boarding establishment for Christians. Unsectarian, temperance, homelike. Ladies, 15s. to 30s.; gentlemen, 21s. to 30s.; 8s. to 5s. daily. Omnibus from station. 2d. Stamped envelope.—C. W. NUNN, 152 and 153, Marine-parade. c5401

BRIGHTON.—COMFORTABLY FURNISHED front bed sitting-room (combined), 16ft., including attendance, 10s. 6d. weekly. Extra room, 8s. 6d. Two minutes sea, 'bus, 2d. central station to door. Homelike.—FAIRHAVEN, 86, Chesham-road. c4215

The Christian.

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All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments.

A series of meetings for the deepening of spiritual life, to be addressed by Rev. Andrew Murray and others has been arranged by the Presbyterian Church in London. The arrangements are :—Wed., Nov. 20, 7 p.m., and Thur., Nov. 21, 11 a.m. and 3 p.m., in Regent-square Presbyterian Church ; Thurs., Nov. 21, 7 p.m., in Exeter Hall; Fri., Nov. 22, 11 a.m. and 3 p.m., in Regent Square Presbyterian Church ; Fri., Nov. 22, 7 p.m., in Exeter Hall. All the meetings, with the exception of that on Thursday morning, which is for ministers and office-bearers, are open to the public, and it is expected that Mr. Murray will speak at each meeting. Regent Square Church is within eight minutes' walk of King's Cross station. Earnest prayer is requested that these gatherings may be attended with the Divine blessing.

We are glad to report that since our last reference to the sending of The Christian to editors of papers in India there has been a further response, so that 48 editors are now receiving the paper. This covers nearly one-third of the list sent to us by Miss Leitch in connection with her letter which appeared in The Christian of 15th August. We trust the remaining names may be taken up by other friends, so that by the beginning of 1896 each of the 157 editors whose names we have may be in receipt of The Christian. We mention again for the convenience of those who may not have seen the previous notes that help may be rendered in two ways (*a*) by sending 8s. 10d., which covers subscription for one copy for one year, or (*b*) by sending own copy when done with, but by as early a mail as possible. In each case we are ready to furnish names from the list sent to us by Miss Leitch. All amounts are acknowledged in our donation list as well as by receipt from our postal agents.

A word of warning has been given by the Archbishop of York against unhealthy devotional manuals, by which he, and the bishops in whose names he spoke, mean Roman Catholic books of devotion. We could have wished that he had laid more emphasis upon the unscripturalness of the practice of praying to the Virgin Mary, and less upon its not being in harmony with the teaching of the Church of England, for to say so much about a Church is practically to lead on to that worship of systems and men which has been the danger of the true Church from the beginning. The Archbishop said that the clergy had only "to consider the spiritual condition of countries where this misguided worship had attained to its greatest height to see how it tended to constitute the blessed mother of our Lord as the chief object of devotion, and almost the ruling power in the courts of heaven." To say "misguided" worship is mild; it is idolatrous; and to say "blessed" and "holy" mother of our Lord is to lean to the practice he condemns.

Dr. Barrett, of Norwich, who is visiting the West Indies for the Colonial Missionary Society, has called at Syracuse, U.S.A., on his way, to address the American Congregational Council. When speaking of the sacerdotal tendencies of our times, he recalled a saying of Dr. Dale's that, if not checked, England, in less than fifty years, would be ready for reconciliation with Rome, a prophecy which seems to have too much truth in it. Dr. Barrett himself said that the longer he lived the more he realised the fact that if a man does not have "a strong Gospel to preach, with a Blood Atonement, a Holy Ghost, a new birth, a resurrection, a risen and ascended Lord, a heaven for believers and condemnation for the unjust, he has no place or business in a Congregational pulpit in England or America." No, nor in any other pulpit that professes to be Christian. Men are feeling as never before that these verities *are* verities, and may not be safely ignored or denied.

Whilst it may be true that there are some good Christians who join no fellowship of believers, there is well-deserved rebuke in Dr. Forsyth's remarks of some who stand aloof, that they are too religious to be satisfied with any of the forms of religion that are current. "One seldom observes that they think themselves too good for the world, though they are too religious for a church. They are sometimes very much at home in the world indeed." Why, even Carlyle said in the plainest words, that the best people he found in London, when he came to live in it, were the religious people.

As against the pretensions of an intellectualism which repudiates religion, it is well to be reminded, as J. B. Greene, junr., reminds us in the *Presbyterian and Reformed Review*, that Christianity is very stimulating intellectually, and that beyond all other books the Bible has made thinkers. Whenever reason has not been recognised in religion, the issue has been evil. In such cases faith either degenerates into superstition or loses the power to sustain itself. That is to say, every part of man's nature is appealed to by Scripture, and ought to be sanctified and strengthened by the truth. Our Saviour and the apostles appealed to reason and to every part of man, —his conscience, his heart, his imagination. The service of God is a reasonable service.

The Bible is the only true and exhaustive educational book. In the gymnasium the body is trained ; in the university the intellect is developed ; but the Bible alone quickens, regenerates, and renews, cultivates, educates, and edifies the spirit, which is the essential man.

Some preachers would have us regard their most extravagant statements as matters to be accepted without proof, apparently on the mere ground of eloquent presentation. Thus Canon Wilberforce, advocating the Romish practice of prayers for the dead, declares it to be "scriptural, primitive, and in accordance with the conclusions of modern psychology." We could name a host of standard expositors and theologians, and scientists of repute, who would not only come forward and deny this proposition, but also indignantly resent the flippant remark of the Canon, that the general recognition of such prayers is prevented by nothing but a "stupid, stolid, unenlightened prejudice." The Canon's idea of the communion of saints has ecclesiastical status (in Rome), but not Divine warrant (in Scripture) ; and he should know better than hurl epithets against those who intelligently hold by the latter and reject the former. His "facts" and "conclusions" are of no worth when brought to the teaching of Scripture legitimately interpreted ; primitive Christianity, correctly so-called ; or modern psychology as scientifically defined.

The Methodist Recorder is all in good time in writing on October 31 on the possibility of improving the May Missionary Meeting. The meeting for 1895 was far below the mark, not more than a hundred men being present, apart from the ministers. The suggestion now made is that of an evening meeting instead of a morning one, that it be shorter, and that it be brighter in character, with more singing and more speaking by missionaries. There are other societies which will do well to anticipate how they can make their May meeting more of a living power. Evening meetings certainly are more likely to get the people than morning ones, and persons are essential for more things than numbers.

Before these words come under the eyes of our readers we sincerely trust that the troubles at Belfast and Glasgow in the shipbuilding trade may have been settled. Surely we have had depression enough of trade without paralysing one of the largest and most distinctive industries in the country by a quarrel between men and masters. Of its merits we now say nothing, but of its consequences, if it proceeds, we can make a fair guess. Misery and injury to thousands, loss of trade, bad feeling, and some surrender on the part of each side to make peace possible. Is there anything at stake worth all that ? How seldom there is.

Rev. Charles Garrett would like to see the temperance party concentrate its efforts on obtaining shorter hours for the public-house to sell, Sunday closing, repeal of grocers' licences, registration of clubs, and power for districts to refuse granting new licences. He would also be willing to give the Gothenburg system a trial. For our own part, we shall be content to have the other things without that, and let us see what they will do towards making us a less drunken nation.

In a Bournemouth paper the other day there appeared an advertisement, from a firm of stock and share brokers, giving particulars of speculative operations and arrangements whereby they might be facilitated. The advertisement was in reality a series of instructions as to how to gamble on the Stock Exchange. Immediately following the announcement was a report headed "Shocking Suicide in a Bournemouth Train—A Stock Broker Shoots Himself." Ominous connection ! The victim, according to a note which he left,

had "made a mess of everything." Gambling on the Stock Exchange is as immoral as gambling on the issues of the turf; and it is hardly surprising that those who do such things often become desperate and take their own lives. "Wealth gotten in haste shall be diminished; he that maketh haste to be rich shall not be unpunished" (Prov. xiii. 11, xxviii. 20. R.V. *marg.*).

The news of a meeting of Christians, Mohammedans, and Pagans at Ibadan, on the West coast of Africa, for the purpose of condemning the drink traffic, sounds strange but hopeful. The people have taken the matter up themselves, and in the Yoruba language have condemned Europe for its deadly work, and pledged themselves to support every effort which may be made in Europe or Africa to bring it to an end. One of the speakers referred to the love of some of his countrymen for liquor in this language:—"In talking to you, countrymen, to give up the liquor traffic, you will not like to hear because it is as one announcing to you the sad news of the death of your dear father or mother."

It was lately stated that "fourteen out of seventeen centuries which had passed had neglected the duty which Christ had enjoined to preach the Gospel to every creature." This must mean that only in the first three centuries of her life was the Church a missionary church. The mistake is a common one. A moment's thought will show that it is an error. At the end of three hundred and fifty years the conversion of Europe had hardly begun—when then did it take place save in the intervening years between 350 and 1750? And how did it take place but by means of missionaries? The conversion of the Goths and of the Franks took place between A.D. 340 and 508; of the Irish, the Picts, and the North of England between 431 and 490; of Southern Germany between 590 and 630; of Friesland between 628 and 719; of Germany between 715 and 789; of Denmark and Sweden between 800 and 1011; of Norway between 900 and 1030; of the Slavonic races between 800 and 1000; of Prussia and Lithuania between 1050 and 1410.

A good deal of this work was superficial, being often the so-called conversion of a king and his nation by baptism; it was also spoiled by the monasticism from which it sprang, and by its subservience to the See of Rome. But there was also the translation and preaching of the Word of God, and there were very frequently the zeal, the faith, and the holiness of a consecrated missionary. It is too large a question for our space, but there can be no doubt that had these labours always been carried on as they were, say by Willehad, a native of Northumbria, in Groningen and Drenthe, there would have been small need for the monk of Eisenach. The history of the conversion of Europe is a story full of instruction for to-day.

The state of the education question in England is grave; in Ireland it is critical. There is a demand for an Irish Roman Catholic university; the Papists wish to rule the board of intermediate education, and all the educational system; in the elementary schools they desire to place the usual signs of the Romish faith, and to have the usual acts of devotion taught the children; they seek the endowment of the Christian Brothers' Schools, and also of the convent schools; they have the same wish for their institutions for the blind, the lame, the imbecile, and orphans. The public purse is to be open for them to any extent to which they may wish to use it. The only persons who can prevent them from gaining their object appear to be the Presbyterians. But will they have courage and resolution enough to do it? We hope so; but there is a sad, nerveless state of public feeling when Rome is encountered. Our fathers fought her to the death, because they knew her; we seem to be often paralysed with her blandishments.

The most suggestive thing about the exposure of another spiritualist "medium" is not *her* exposure at all, but the exposure of the gullibility of a number of scientists and persons with high-sounding names. Mr. Maskelyne, who has brought his large experience and quick eyes to bear with some effect upon the clever tricks of the medium, told *The Daily Chronicle* that he knew from experience that "no class of men can be so readily deceived by simple trickery as scientists. Try as they may, they cannot bring their minds down to the level of the subject, and are as much at fault as though it were immeasurably above them." Another lesson—not to put too much faith in specialists of any sort. Our Father has not left us without common sense enough to guide our way through life. What a light all this belief of scientific men in miserable frauds, performed always in the dark, throws upon Renan's suggestion that the story of the miracles in the Gospels, say the raising of Lazarus, might have been believed had a body of savants judged of them and accepted them. A little daylight, a little good sense, and a little honesty, are better sometimes than scientific attainments. Not that we object to the attainments, but let them be kept in their proper place, and be judged like other things.

Rome never a Christian City.

The Pope has been active of late in thrusting before the world his claims to be regarded as the centre of Christendom. I meet these pretensions by a reference to history, which shows that it is extremely doubtful if he can be included within its circumference.

At the time when the Apostle Paul wrote his Epistle to the Romans, that great city wherein they dwelt was eminently heathen. It was the centre of Pagan idolatry, the emperor was not only Pontifex Maximus, but himself a god. The history of the past, linked to the policy of the future, were both intertwined with that idolatrous worship which pervaded alike the public and private life of the citizens, and together formed that vast system which was called Rome. At that time the disciples of Christ were few, their influence small. They sought obscurity rather than courted notice, so that the Apostle recognised them as the Church *in* Rome, or *at* Rome, but certainly not as the Church *of* Rome. It would be interesting if the time could be fixed when there came to be a Christian Church of Rome, but this change was never effected. Rome Pagan was transformed into Rome Papal, but at no time has it been in any true sense of the term a Christian city.

Consider for a moment what it is that constitutes a Christian city. A community may fairly be called Christian even although there be within it a large mass of sin, misery, and crime; if its general government and the tone of its society are pervaded by the spirit of Christianity—the Christian life and rule being highest in public opinion. The cities and towns of Britain are examples of such communities in which, notwithstanding much to deplore, there are evidences of the authoritative rule of the Christian system. On the other hand there are communities, such as those of Calcutta, Delhi, Benares—in the midst of which are Christians not a few, yet nevertheless the cities in which they dwell are distinctly heathen. Such was Rome at the time of Paul and for succeeding centuries.

Tertullian writing about A.D. 190, says: "If the Tiber rises, or the Nile does not rise; if heaven stands, or the earth trembles; if there be a famine or pestilence, forthwith the cry is, '*Christianos ad leones.*'" From Antoninus to Aurelius, a period of forty years ending A.D. 180, both popular fury and imperial policy pressed heavily on the Church in Rome. Passing on through the reigns of successive emperors, there are found sufficient evidences that the Christians continued to be an uninfluential and despised sect in the midst of the great city. It will probably surprise the general reader of history to learn that under the early Christian emperors, notwithstanding their despotic power, Rome continued heathen, and manifested openly its dislike to Christianity.

Constantine so despaired of overcoming the dominant heathenism of Rome that he removed the seat of empire to his new city on the Bosphorus. In direct opposition to his authority, and in spite of his violent measures, the Senate of Rome restored the Temple of Concord, and at the same time, A.D. 331, erected several public altars for idolatrous worship. So powerful were the heathen that Constantine, though preferring the services of Christians, was obliged to employ idolators in the higher offices of state. After his death, with a grim satire on his attempts to Christianise them, the Senate, by a decree, numbered Constantine among the gods. Constans and Constantius, his successors, were also baffled by the persistent heathenism of the nobles and people of Rome. Edicts against idolatry could not be put in force in the city.

It is significant of the heathen character of Rome that a calendar of A.D. 354 gives all the heathen festivals in the same way as our almanacks mark the Christian holidays. When Constantius visited Rome, A.D. 357, the prefects were heathen, and he could not venture to interfere with the openly-observed superstitions of the city, but left their privileges to the vestal, their rank to the priests, and continued the money grants for idolatrous ceremonies. In the fifth century the heathenism of Rome was unchanged, impurity was universal, the auguries were observed, and wild beasts exhibited in the amphitheatre. It is a fact which in this day should be kept in continual remembrance, that for five hundred years after our Saviour came there was not a Christian Church *of* Rome. The *Church had failed to Christianise the city, but the city had power to Paganise the Church.* Heathenism crept into the Church until it became so thoroughly Pagan in form and spirit that the Romans had no difficulty in accepting their ancient religion under a new name. Rome Pagan became Rome Papal, but she had not drawn nearer to the Lord Jesus Christ.

At this time, when the truth of God was darkened in the city of Rome, men of faith, disciples of the Apostle John, were carrying to the wilds of Britain that true Gospel Light which after centuries of eclipse shone upon these isles in the day-dawn of the Reformation. J. H.

"But."

By Pastor THEODORE MONOD.*

I propose to direct your attention specially to one little word—a big little word—of one syllable, which you will find in a number of passages—the word But. It occupies a very considerable place in the intercourse of man with man. It is a very strange word, that suddenly alters matters altogether—turns the tables, as it were.

You find yourself in financial difficulty, let me suppose. You write to a friend, asking him if he will lend you, say, £20. He answers immediately in a very polite letter, which begins with expressions of affection and sympathy with you in your trouble; yet you are not quite satisfied with that beginning because you feel that something unwelcome is sure to follow. Here it comes: "*But* I am very sorry I cannot do anything for you."

Or, on the other hand, one of your children is ill. The doctor comes and examines the child carefully, and he looks very grave. You walk with him into the next room and you say: "Well, doctor, what do you think of it?" He says: "It is a very, very serious case"—and your heart goes down—"*but*"—at once your heart goes up like a lark into the blue—"but with God's help we will make him well again."

Such is the power of "but." Paul, who was constantly reasoning and arguing, uses the word continually in the Epistle to the Romans.

Let me point out a few instances. The first I notice is in chap. iii.; it is a well-known passage, but it will do us good to read it over again. Let us begin with verse 19: "What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped." (We thought of that a little while ago when our chairman read in Job: "I will put my hand upon my mouth.") "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."

Now, suppose someone, reading this passage, should stop at this point, and say: "Such is the doctrine of justification"; what would you think of him and of his Gospel? Would you not exclaim, with one voice: "Read on, man; read on!" And he would read on—"*But* now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God—" (It is no question of deeds now, but of the righteousness of God. It is no question of law, but a question of grace and of faith,) "the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference; all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus."

There may be some here—very likely there are some—who have not yet understood this. Shall I suppose there are some who do not even know and feel that they are guilty and condemned before God? Why, you are self-condemned, and you know it; how much more are you condemned before God! What can you do to justify yourselves? Nothing. Listen to this, then: "*But* now the righteousness of God without the law is manifested," and you are justified freely by the grace of God.

But I speak now to you who have believed in the Lord Jesus Christ and have found peace in believing. What next? Then, very likely, you have said to yourself, "I will now obey the law of God. I am grateful to God; I love Him because He loved me first." And you have done your best to obey the law of God. Have you succeeded? That is the question. I read in chapter vii. 14, of this epistle to the Romans: "We know that the law is spiritual; but [a bad *but*, this] I am carnal." The law is all right; I admire the law; I know it is good. Paul even goes so far as to say (v. 25): "With the mind I myself serve the law of God, *but* with the flesh the law of sin."

Suppose I should stop there and should tell you that this is the Bible teaching as to sanctification, you would again exclaim: "Read on; read on!" I read on, then: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do..." Exactly. It could not justify me, but God justifies me through Jesus Christ. So the law cannot sanctify me; the flesh cannot sanctify me; self-effort cannot sanctify me; *but* God can, and will, and does sanctify me through the Holy Spirit: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Why? "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, *but* after the Spirit. For they that are after the flesh do mind the things of the flesh, *but* they that are after the Spirit the things of the Spirit. For to be carnally-minded is death, *but* to be spiritually-minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

Observe, it is not "they that are in the flesh do not please God so much as others"; it is "they cannot please God. "*But* ye are not in the flesh, *but* in the Spirit." Observe, again, that it is not for a special class of Christians who wish to rise higher than others; not at all. "If so be that the Spirit of God dwell in you; now if any man have not the Spirit of Christ he is none of his." Have you got the Spirit of Christ? Do you believe that just as God has freely given his Son to bear your sins, He has freely given the Spirit, to give you the victory over sin?

How are we to get the life of the Spirit? What is the first step? The first step comes here: "Reckon ye yourselves to be dead indeed unto sin"—just because Christ died; not because you feel it. You find people stopping for weeks and months, perhaps years, saying they do not *feel* dead. You will never feel dead. The only way is to believe that you *have* died with Christ, and in Christ. Even a strongly rationalistic commentator says: "We are not to interpret this as though Paul meant it to be merely a kind of illustration: an ideal thing." It was to him an altogether real thing, that "he had died on the cross of Christ. Therefore, reckon yourselves to be dead indeed unto sin, *but* alive unto God through Jesus Christ our Lord."

What then? "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Why should you obey it when it is no longer your master? "Neither yield ye your members as instruments of unrighteousness unto sin, *but* yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." Those same members that have been instruments of unrighteousness shall become instruments of righteousness unto God. Those same members in which dwells the law of sin, shall be made instruments of righteousness unto God, because you shall live no longer in the flesh, but in the Spirit.

And, finally, he says to them: "What fruit had ye in those things whereof ye are now ashamed? For the end of those things is death. *But* now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Here is another "but": "For the wages of sin is death, *but* the gift of God is eternal life, through Jesus Christ our Lord."

Now, shall we remember this, when the enemy comes, as he will come, as he is coming now, perhaps, trying to trouble us and to frighten us. When he says, "You are vile and guilty, you are unworthy and condemned," let us reply, "It is true, *but* the gift of God is eternal life, and I have eternal life." When he comes again and says, "You are ignorant, you are weak; you are utterly unable to cope with me, with the world, with the flesh, let us reply: "It is true, *but* the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." That little word *but* is enough to put him to confusion.

* Notes of an Address at Oxford Conference, October 30.

A CEYLON DISPENSARY.

A correspondent of the *Ceylon Observer*, writing from Chavagacherri Dispensary, Point Pedro says:—

The dispensary for women and children at Chavagacherri, opened in July last, owes its origin to the indefatigable and self-sacrificing efforts of Miss Leitch, who has left no stone unturned to supply a long-felt want in the Peninsula. I was not a little surprised at my last visit to find that the dispensary has been able to draw, within so short a period as two months or less, a hundred or more patients daily—patients who had till now been shut out from European medical treatment. The eagerness with which patients are seen to flock in, and the satisfaction which a visitor is able to read in the face of the patients as they leave the dispensary are ample proofs that a dispensary, under the management of a lady doctor, to whom our native females could speak of their complaints without hesitation, was a necessity. This dispensary is an unqualified success; by the kindness shown by Miss Leitch and the attention paid by Dr. Miss Greeve, there is every prospect of the institution being largely patronised.

One noteworthy feature is the interest evinced in the spiritual welfare of these patients. Preaching of the Gospel to those who seek medical aid is carried on before dispensary hours. It gladdened my heart to find that many a Brahman lady was eagerly listening to what fell from the lips of the preacher. I do not hesitate to express publicly the sense of gratitude felt by those of my sex to Miss Leitch for the interest she has evinced in them and their country's welfare, and the boon conferred by her in the establishing of this dispensary.

HARLEY COLLEGE, BOW.

In a circular letter to friends of the East London Institute, Dr. H. Grattan Guinness refers to the lamented death of Mr. Morris, and adds:—"As yet no Principal has been found for Harley College, but we feel sure that the good hand of our Lord will supply this need. In the meantime He has given us in Rev. James Douglas, of South London, Rev. G. D. Hooper, of Luton, and Rev. Buchanan Ryley, of our own neighbourhood, helpers who are temporarily dividing the work formerly done by Mr. Morris. Pastor Archibald G. Brown, of the East London Tabernacle, has also promised to lecture occasionally during the session, and Rev. F. B. Meyer will be with us, God willing, from time to time.

"Turning to the party of students now leaving us, our hearts go forth to a world-wide sphere. Eleven brethren and sisters are about to enter on their life-work, and it is cheering to think of them as destined to influence the intelligent, mobile peoples of beautiful Ceylon, the Pagan multitudes of China, the medley of faiths and races found in Zanzibar, the vigorous tribes of East Africa and Pondoland, the heathen hillmen of Assam, the fanatical Mohammedans of North Africa, and the dark men and women of the Congo.

"Before you receive this letter I shall be (D.V.) on my way to Servia. Urgent business calls me to Belgrade for three weeks, and in leaving home I shall be glad of your prayers that I may be prospered in the difficult matter which will engage my attention, and also that during my absence the Institute needs may be abundantly supplied."

KNOWING THE BIBLE.—To know the Bible well is to hear the voice of God through it; to listen to the risen Christ expounding "in all the Scriptures the things concerning Himself" No habit more profoundly exalts the whole life than that of daily devotional reading of the Bible. No education produces so fine a character as thinking the thoughts of God, and walking with Him.

"Yet have I set my King."

(2 Samuel viii.; 1 Chronicles xviii., xix., xx.)

By Rev. F. B. MEYER, B.A.

The time of rest which succeeded the removal of the ark was broken in upon by a succession of fierce wars. One after another the surrounding nations gathered together, either singly or in confederacies, against David. "The nations raged; the kingdoms were moved."

The Philistines.—For the last time they arose; but David smote and subdued them, and, to use the significant phrase of the R.V., took the bridle of the mother-city out of their hand.

The Moabites.—The hereditary alliance, dating from the time of Ruth, between the Hebrew monarch and his restless neighbours, was insufficient to restrain them; and Benaiah was commissioned to lead an expedition against them, which was so successful that their entire army fell into his hands, and was dealt with according to the terrible custom of the time, one-third only being spared.

The Syrians.—The king of Zobah and the Syrians of Damascus were utterly defeated; vast spoils of gold and brass fell into David's hand, and the border of Israel was carried to the line of the Euphrates, so that the ancient promise made by God to Abraham was fulfilled: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

Edom.—Whilst David was engaged in the north, the Edomites invaded Judah, and Abishai was despatched against them. On the west shore of the Dead Sea he encountered them, and slew eighteen thousand in the valley of Salt. The whole land, even to Petra, its rock-bound capital, was slowly reduced to submission; and, with the exception of Hadad, who made his way to Egypt, the royal family was exterminated.

Ammon.—A friendly overture on the part of David was met with gross insult; and Hanun, apprehending the infliction of condign revenge, formed a vast coalition. The combined forces amounted to 32,000, with a strong contingent of cavalry and chariots, against which David could only oppose the Hebrew infantry, the use of horses being forbidden by the Mosaic legislation. It was a supreme moment in David's career, and taxed the utmost resources of Joab's generalship. By God's good hand, however, victory was secured; the tide of Israelite invasion swept over the hostile country; Rabbah, the capital city, fell into David's hand; the people were put to work with saws, arrows, and axes, probably preparing the materials for the erection of public works, and perhaps of the Temple itself.

These years of war gave birth to some of the grandest of the Psalms, amongst which may be numbered ii., xx., xxi., lx., cx.

I.—THE FOE.

"The nations rage; the peoples imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed." We hear their plottings in their council chambers:—

> Let us break their bands asunder,
> And cast away their cords from us.

They trust in chariots and in horses; their kings think that they will be saved by the multitude of their hosts. They inspire fear through the hearts of Israel, so that the land trembles as though God had rent it, and the people drink the wine of staggering and dismay. So tremendous is their assault, so overwhelming their numbers, that all help of man seems vain.

It is thus in every era of the history of God's people, that Satan has stirred up their foes. Right behind the coalitions of men lies the malignity of the fallen spirit, who ever seeks to bruise the heel of the woman's Seed. "In the world ye shall have tribulation." "Behold, the devil shall cast some of you into prison that ye may be tried; and ye shall have tribulation ten days." "When the dragon saw that he was cast down to the earth, he persecuted the woman."

II.—THE ATTITUDE OF FAITH.

Whilst the serried ranks of the foe are in sight, the hero-king is permitted a vision into the unseen and eternal. There is no fear upon the face of God, no change in his determination to set his king upon his holy hill. In fact, it seems that the day of his foe's attack is that in which he receives a new assurance of sonship, and is bidden to claim the nations for his inheritance, and the uttermost parts of the earth for his possession. As he anticipates the battle, he hears the chime of the Divine promise above the tumult of his fear:—

> Thou shalt break them with a rod of iron;
> Thou shalt dash them in pieces like a potter's vessel.

On his leaving the capital, his people pray that the Lord may answer him in the day of trouble, remember his offerings, and send him help from the sanctuary; and he replies,

> I know that the Lord saveth his anointed;
> He will answer him from his holy heaven
> With the saving strength of his right hand.

He knows that through the loving-kindness of the Most High he shall not be moved, but that his right hand will destroy his enemies.

In the ecstasy of his faith he asserts, as he looks eastward, across the Jordan, that Gilead will as certainly own his sway as Ephraim and Manasseh did. Strong in the allegiance of Judah, and her sister tribes, he counts victory already secured. Moab is his washing-basin; Edom like a slave shall carry his shoes; Philistia shall tremble before his war-shout, and even the strong city of Petra shall receive his troops.

In perfect peace he anticipates the result, the Lord will send forth the rod of his strength out of Zion, and strike through kings in the day of his wrath, and make his enemies his footstool, so that in all after-days he may combine the office of priest and king, as Melchizedek did on that same site centuries before.

III.—THE WARRIORS OF THE PRIEST-KING.

Catching the contagion of his faith, they triumph in God's salvation, and in his name set up their banners. They believe that God, as a Man of War, is going forth with their hosts, and will tread down their adversaries. They are characterized by *the willingness of their service.* No mercenaries are pressed into their ranks; they gladly gather around the standard, as the warriors of whom Deborah sang, who willingly offered themselves. *They are clad not in mail, but in the fine linen of the Priests;* "the beauties of holiness," a phrase which suggests that the warfare was conducted by religious men, as an act of worship to God. *They are numerous* as the dewdrops that bespangle the morning grass, when every blade has its own coronet of jewels, and the light is reflected from a million diamonds (Psa. cx.).

What an exquisite conception of David's ideal for his soldiers, and of the knightly chivalry, of the purity, truth, and righteousness, in which all the soldiers of the Messiah should be arrayed!

IV.—THE COMPLETENESS OF THE VICTORY.

The armies of the alien cannot stand the onset of those heaven-accoutred soldiers. Kings of armies flee apace. They are bowed down and fallen in bitter, hopeless defeat. They are made as a fiery furnace in the time of God's anger, and swallowed up in his wrath.

As the triumphant army returns, leaving desolation where their foes had swarmed, they express in song their gratitude to their Almighty Deliverer. Singers and minstrels, Benjamin and Judah, Zebulun and Naphtali, join in the mighty anthem:

> God is unto us a God of deliverances;
> And unto Jehovah the Lord belong the issues from death;
> O God, Thou art terrible out of thy holy places;
> The God of Israel, He giveth strength and power unto his people.

All this has a further reference. In David we have a type of the Messiah. For, of a truth, against the Holy Servant Jesus, whom God has anointed, both the Gentiles and the people of Israel have gathered together. Men have refused his sway, and do refuse it; but God hath sworn, and will not repent, that to Him every knee shall bow, and every tongue confess: and it is more sure than that to-morrow's sun will rise that, ere long, great voices shall be heard in heaven, saying, "The kingdoms of the world are become the kingdoms of our Lord and of his Christ: and He shall reign for ever and ever" (Rev. xi. 15-18).

IN PRESENCE OF THE INFINITE.

Prebendary Reynolds, in his weekly Higher Science lecture at SS. Anne and Agnes, Gresham-street, on Wednesday, last week said: In times of unbelief men scoff at authority; but, when true reason enforces faith, they learn that the authority of worthiness, of reliableness, is, after all, not only the strength of faith, but the justification of reason. It is that which gladdens men's lives, fills with noble action, which both spending and gaining force, has double joy because of both employments, and lays hold on eternal life.

The millions of mechanisms and instincts in the animal kingdom, though everyone is related to all other, do not present one for the inclusive benefit of another species. The outcome, everywhere and always, is a fiercely raging struggle for life. This no more justifies the theory of natural selection, than it proves the dominion of chance. Regard, as science does, "that as a whole, Nature is a cosmos, a beautiful scheme, in which every part is related to the whole," then, of course, apparent waste and purposeless action of parts is shown, as nothing is lost, to be for some replenishing purpose elsewhere; and behind physical appearances is a moral justification by larger beneficence, limited only by the Infinite.

The great discoveries made in various sciences by Galileo, Harvey, and Jenner, were violently resisted by men who said "the whole orbit of human knowledge and experience was against the asserted facts." Young's undulatory theory of light was hooted. The proposal for railways raised a cry, "Strait jacket for the man." Sir Humphrey Davy laughed at the idea of London being lighted with gas. Yet these and more shortly became matters of fact.

If godless persons think they are reasonable in attributing the form, beauty, life, thought, religion of the world, to that which was and had none of these, we surely have more reasonable knowledge for our certainty that man, being that part of nature which is most highly intelligent, ought to give the honour of his intelligence to that Glorious One whose wisdom directs his power, whose love is active in beneficence, and not to things lower than stocks and stones. We count it lowest of all idolatries when human beings worship spades and beetles: but when the devil comes to us as a philosopher, and tells us that we and the whole universe, its beauty, power, life, and science, were wrapped inside that which was not even a nutshell we tell him plainly he is a fool.

That grand man of ancient time, Isaiah the prophet of God, has thus spoken: "Comfort ye, comfort ye my people...Lift up your eyes on high, and behold who hath created these things...Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not?...They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint."

SOLDIERS AT LYDD.—God has graciously blessed the feeble efforts put forth during the summer. We are desirous of extending the work, if all is well, another season, and would like to have our room open every evening for the soldiers' use, if means are forthcoming. Some readers who have been blessed during the encampment at Lydd may be inclined to help us in this. We have about 3000 soldiers with us during the summer, and I should be glad to hear of any who would be willing to come at their own cost, and tell the "old old story of Jesus and his love."

Frank E. Wootton,
Hon. Sec. Y.M.C.A., Branch and S.C.A.
Ness Villa, Lydd, Kent.

London Poverty.

1.—The Homes of the Poor.

During the past few weeks I have been exploring in out-of-the-way courts and narrow back streets and alleys in east, south, and central London. This is to me no new experience. Fourteen years ago, in company with Pastor A. G. Brown, I was introduced to some of the worst of the slums; and subsequently had occasion to make similar investigations in various districts of this great city. Since then "slumming" has become fashionable. Public attention has been called to the wretched and ruinous condition of the houses in which tens of thousands of the poor were compelled to herd. Something has been done; whole areas have been condemned and swept away; while in all directions owners of small property seem to have felt the necessity of putting their houses in order—externally, at all events. Thus, outwardly, some slight improvement is manifest. Alas, it is often but skin deep, and inside things are as bad as ever.

The dwellings inhabited by the poor may be roughly classed under three divisions. 1. Old houses which have seen better days, and are now let out to separate families in one or two rooms. These are often in the most deplorable, if not dangerous, condition. The staircases may be broken and treacherous, the ceilings "down," the windows rag-stuffed or paper-covered; the upper floors soaked with every shower of rain; the lower floors and cellars damp, mouldy, and smelling of bad drains. Nothing but sheer necessity would compel any self-respecting person to live in some of these old houses.

2. Turning aside off the main thoroughfare one finds endless rows of two or three storey tenements, four or six-roomed—sublet usually in single or double rooms. Whole streets of such little houses look outwardly neat and tidy—even curtains on the front windows—but inside there is often dirt, disorder, and entire neglect of the simplest sanitary precautions. Much of this arises, doubtless, from the fact that the women have to work hard for the family living, and have no time to spare for tidying up at home. Sunday, with many a poor mother, is washing and cleaning up day; for the rest, "they must manage somehow."

3. Then there are now springing up huge Industrial Blocks which are already evolving serious difficulties for Christian workers and social reformers. As Miss Octavia Hill points out, the influence on the character of the tenants of such Blocks is very marked; moreover, once a few of the undisciplined are admitted to a Block, deterioration rapidly sets in; violence, dirt, noise, and quarrelling are introduced; "and often, with a very fair show to the outsider, the Block becomes a sort of pandemonium." This does not apply to all Blocks—far from it; but there are such, only too well known to local workers, usually built by speculators, dark, insanitary and dreary, with little or no regard to the comfort of the occupants. All concerned in the welfare of the poor know that questions with respect to these great Blocks are becoming pressing: first, as to their construction, light, and sanitation; and second, as to their regulation and inspection when occupied. The perpetual gloom of the lower floors in some of these privately-owned model dwellings, the abominable scenes and odours on the landings, from choked dust shafts and defective sanitation, seem to the visitor unendurable, though, it is true, the poor tenants get used to them.

No one, I trust, will suppose that in referring to such facts I am minimising in any way the value of Industrial Model Dwellings, such as Peabody's, Guinness Trustees, the Improved Industrial Dwellings Co., Metropolitan Association, and other admirably conducted buildings belonging to philanthropic and semi-philanthropic associations, and in some cases to large trading companies. I mention the matter because such buildings are springing up on all hands, and in many districts Christian workers are beginning to find them present very serious problems indeed.

I hope to follow these introductory notes on the homes of the poor, with two or three papers on the people who live in them; the sore, sad battle they have to fight with poverty and pain; and the patient loving efforts being made, in the name of Christ, to bring in the comfort of the Gospel and win the hopeless to Him who alone can save and elevate.

Pearl Fisher.

A MISSIONARY BISHOP.

A NEW LIFE OF HEBER.*

Whether as a gifted hymn-writer or as a pioneer missionary bishop in Eastern lands, Reginald Heber will ever hold a high and sure niche in Christian memory. We fancy his career as a country clergyman in England is not so familiar to present-day readers. Many who have not read the larger biography, compiled by Bishop Heber's wife, will heartily welcome this work, which comes from a very sympathetic pen, though the writer belongs to a different church order. But there is hardly any uniting bond so strong as that of missionary interest and zeal.

At the close of the first century of revived foreign missionary enterprise it is right that we should look back upon the earnest labours of those whose devotion made such results possible. The name of Heber is as sacred to our friends of the Church of England as are those of Carey, Morrison, and Duff to other sections of the Church universal. We follow, in these full and attractive pages, the beautiful career of the gifted Oxford student, of the parish clergyman beloved by all, of the missionary poet, with his wonderful gift of immortal song, and of the zealous, self-sacrificing overseer of the great Indian diocese. More than half the book is devoted to Heber's Indian experiences, but it is none too much. As we read, we thank God for raising up such a man at a critical period in the history of Episcopal foreign missions. We pray that he may have many successors in that catholicity of spirit, that evangelistic zeal, and that wise administration that marked his whole career, whether at home or abroad.

The following extract, which we make from the closing pages of Dr. Smith's book, will whet the appetite of the reader, we trust, and induce him to study the whole volume—an admirable contribution to modern missionary literature:—

"In England, from the beginning of the nineteenth century, Reginald Heber was a zealous and catholic supporter of the missions of the Church of England and the Bible Society, when nearly all his class, the Oxford clergy, and the squires, kept aloof, or would have sneered the movement down as fanatical, 'leaving it to the Dissenters,' as Southey complained. In India, like Henry Martyn, Heber's aspirations went out after the Hindoos and Mohammedans; whilst he was full of care for the East India Company's servants and troops, and for the chaplains. Every week he lived, every mile he travelled, caused the missionary fire to burn within him. He combined, as no other foreigner has done, the personal fascination, the influence of a high office and broad culture, the zeal of an evangelical in the best sense, true to the commission of his Master, and the high faculty of organisation directed by business habits and common sense. All this made him the true founder of the Church of England Missions in India and the East.

"On April 15, 1826, Rev. D. Currie wrote: 'Our late beloved Bishop was so entirely a missionary that we can hardly hope to see one like him; and in respect of temper and beauty of general disposition to expect the like of him seems utterly hopeless....Such was the amiability of his character that it was often difficult to say whether he acted from nature or grace. But whatever might be judged by some at times to be errors of judgment the general tenour of his life was so opposed to worldly maxims, and what the world would have wished him to follow, that there seems no doubt grace was the ruling influence of his conduct.'

"Steadily, as the work of the Church of England in the East and in Africa has extended, through the Church Missionary and Gospel Propagation Societies, missionary episcopates such as Heber longed for have been privately endowed, till now the ecclesiastical province of India and Ceylon consists of these ten:—The Metropolitical See of Calcutta, with Madras, Bombay, Colombo, Lahore, Rangoon, Travancore and Cochin, Chota Nagpoor, Lucknow, and Tinnevelli. There are other six Asiatic dioceses which have not yet been organised into a province:—Jerusalem, Victoria, Mid-China, North China, Singapore, Japan and Corea. Australia has fourteen dioceses, New Zealand and the Pacific have eight, Africa has seventeen. The area in which Heber represented Christianity of the Anglican type, and to which he was chief missionary, is now, seventy years after his incessant toil, ministered to by fifty-six bishops, overseeing a staff of 2,422 chaplains and missionaries. To these must be added some bishops and missionaries of the American Episcopal churches.

"'Can we refrain,' exclaimed Heber, when, in 1822, the Bishop of Bristol delivered to him a valedictory address 'from indulging the hope that one century more, and the thousands of converts which our missionaries already number, may be extended into a mighty multitude?' Two-thirds of the century only have passed since these words were spoken, and even now the number approaches a million of the natives of India, professing the pure faith of the Gospel."

We ought to add that a beautiful reproduction of a painting of Heber at Oxford, is given as a frontispiece; and there are a number of other illustrations.

* Bishop Heber: Poet and Chief Missionary to the East. Second Bishop of Calcutta. By Dr. George Smith. (*John Murray*. 10s. 6d.)

THE RAILWAY MISSION.

An interesting conference of workers and delegates from branches of the Railway Mission was held at Cambridge on October 19th to 21st. Over thirty delegates were present, and gave encouraging accounts of the work of their various branches. Addresses were given by Rev. E. L. Hamilton, of Bath, Mr. R. Nixon, general secretary, Mr. D. Jackson, missionary to railwaymen in South Africa, and others.

A conference of delegates from Scottish branches of the Mission was held in Glasgow on October 27th and 28th. The reports given showed that the mission has made remarkable progress in Scotland during the last few years. Fifty-two branches have been formed. About 1,200 railway people were present at a social meeting in the Waterloo Rooms, on Saturday evening, October 27th. The workers are much encouraged by seeing instances of God's saving power among the men.

THE BRETON EVANGELICAL MISSION.—Pastor Lecoat has paid his annual pastoral visit to the large Breton population in the Channel Islands. The mission just concluded has had most cheering results. At Brest, the western extremity of Brittany, too, the work is progressing much; eight converts from Roman Catholicism having been baptized in the Atlantic Ocean by Evangelist Guillon, in the presence of a large but respectful concourse of their compatriots. These signs of life are most cheering for the friends of the Mission, notwithstanding the fierce opposition of the priesthood of Rome and the newly-formed Anti-Bible Society. The new boys' school about to be opened at [illegible] quarters of the Mission, will prove a valuable [illegible] to the now very complete set of mission premises.

PARABLE OF THE TARES.—2.

By Mr. G. H. PEMBER, M.A.*

The causes of the general failure, as pointed out in the first of the Parables, would be the untoward dispositions of many that should hear the Word, and the action of the Wicked One.

The hearers are divided into four classes, of which one only understands the Word, and brings forth good fruit. The hearts of another class are so hardened that the Word cannot penetrate them at all, and is, therefore, quickly carried away by the Devil. These are in a special degree those "children of the Wicked One," that are afterwards represented by the Tares; for they are never pervious to the Word of God, and so do not even experience temporary impressions.

Others, with a heart of stone beneath, have a shallow nature and easily excited feelings; but their enthusiasm is selfish, and unwilling to suffer for the principles which it recommends. Such persons would strive to modify Christianity by so conforming it to the world as to remove its offence at the cost of its purity. Or, if there should be no persecution in the air, their instability would move them to frequent changes of opinions and doctrines.

And, finally, there are men of large and deep heart, capable of bringing forth abundant fruit, of energising mightily for their Lord; but, alas! although they have received the Word, they are also filled with earthly joys, and cares, and desires, and hopes, which stunt, and, at length, overpower and stifle it. These are they who strive to serve two masters, and end inevitably in serving one only, and that *not* the Lord Jesus. From this class, for the most part, come those who would combine Christianity with earthly power, and earthly gain, and earthly pleasure, who would have their good things now as well as hereafter; who sometimes retain the central truth of Christianity, but surround and hide it with the hard cold maxims of the world.

Such, then, is the varying character of the hearts of men upon which the seed is cast. When we add to this the activity of the Devil in carrying away the seed, we do not wonder that all the remaining parables depict the church in divers stages of corruption.

An Exposition.

The second, that of the Wheat and Tares, I have chosen for our consideration this afternoon, because it is more general in its application than any of the four which follow it, and comprehends the whole of the interval between the two advents. The Parable of the Mustard Plant, on the other hand, refers to the worldly ambition of Christians, especially from the date of Constantine; that of the Leaven, to the corruption of doctrine by the false Church; that of the Husbandman and the Treasure, to the deadness of Protestantism; that of the Pearl, to the submersion of the Word of God beneath the ever-changing currents of human criticism, opinions, and creeds, which is the great characteristic of the present time.

The Parable of the Tares, then, runs as follows.

"The kingdom of the heavens is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? Whence, then, hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou, then, that we go and gather them up? But he said, Nay, lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest, I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them, but gather the wheat into my barn."

The story is simple; and, in regard to its meaning, we cannot be mistaken, because we have the Lord's own explanation of it.

The sower of the good seed, He says, is the Son of Man.

The field is the world.

The good seed is here not, as in the former parable, "the Word," but the Children of the Kingdom sown by the great Lord Himself, that they may bear fruit in the world.

The tares are the Children of the Wicked One, the seed of the serpent, the instruments of Satan for the corruption of the Church. Let us ever remember that they are sown *among the wheat.*

The enemy that sowed them is the devil.

The harvest is the end of the age, and the reapers, who will at last effect the separation of the Children of the Kingdom and the Children of the wicked one, and convey each to his own everlasting abode, are the angels.

Now there are two great and very practical truths which we ought to carry away from this parable. First, we have the express prediction of the Lord, that, as soon as He had established his church, Satan would foist in among its members creatures of his own, the pernicious nature of whose doctrines and practices would only be discovered as time went on. Yet, from the very first, they would occupy the place, and draw away the nourishment, of the real Christians, crowding them out still more and more, and stunting their growth by intercepting the rays of the sun, until at last the black fruits—which tares are said to produce—would be everywhere mingled with the golden grain.

Secondly, this state of things is without remedy, and must continue till the end of the age; there can be no effectual purging, or reformation, of the church until the Son of Man Himself puts in the sickle, and the earth is reaped. Then, in one moment of time, that separation will be effected which the Lord's people on earth have never been, and never will be, able to compass.

Now, please notice that these two truths, so far at least as their practical use goes, are surface-truths, having nothing of the deep or occult in them, but being such as a child could understand, provided only that he gave heed to the plain words of the Lord and accepted their simple meaning, instead of weaving a meaning of his own into them. And they are intended to convey to the real people of God two cardinal principles, two rules for their guidance, without attention to which they will be, so far as their spiritual life on earth is concerned, like ships without a rudder.

These principles are as follows:—

I. The visible Church is at all times a mixed body, including not merely unconverted and indifferent persons, but *positive children of the Wicked One*, active agents of Satan, sons of perdition, like Judas, the first example of them, who will do the work of their father, the Devil, as long as they live. Wherefore, we may never accept any teaching on the mere ground that it is the teaching of the Church, lest, haply, we be found to be listening to Satan, and not to Christ. We must test all things by the Word of God, which is given to us for that purpose; and hold fast only that which is proved by its testimony to be good.

II. For the same reason, we must not set our heart upon any earthly church, upon any great hierarchy in that world which is at present Satan's realm; but must long for the coming of the Lord of the Harvest to make all men know whom He has chosen and loved, by calling them away to be with Him where He is, and to see his glory.

Oh, that these truths had been recognised from the first! How much waste of Christian life and exertion would have been avoided; how would the eye of the Church have been ever fixed upon that one object which is set before her in the Scriptures, the return of her King, instead of wandering to and fro after so many unsubstantial and pernicious phantoms.

The Lord, then, has explained the Parable of the Tares, and, provided we apply it practically to our own conduct, there is nothing more for us to do but to mark its fulfilment in history. We cannot, however, speak this afternoon of the countless heresies which were developed within the Church during the first few centuries, and have been re-appearing at intervals ever since. Let us, therefore, turn to the parallel passage in another great prophecy, and see if the Lord's words there may not help us to a more definite conception of the particular apostasy which was uppermost in his mind when He spoke of the Tares sown among the wheat; that we may thus confine our inquiry within reasonable limits.

The passage to which I refer is the Epistle to the Church in Smyrna, in the second chapter of the Apocalypse (8-11). And if we glance through its four verses, we shall see that it points to a time of affliction and persecution, exactly corresponding to the second period of the Church universal—from A.D. '64 to the beginning of the fourth century—which includes the Ten Persecutions. During the same period the Tares began to develop, for strange to say the great heresies appeared in the epoch of the Church's sharpest trial. And while there is an allusive reference to the persecutions in the Parable of the Tares, there is an indication of the Tares in the Epistle to Smyrna. In the former the Lord, fearing lest his people should wish to imitate the murderous tactics of their foes, forbids them to root up the Tares—that is, to remove the Children of the Wicked One out of the field, which is the world. In the latter He says, "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan."

Here, then, are the Tares, or, at least, the main portion of them, and they are said to represent themselves as Jews; which apparently, means that they attempt to defend their system by appeals to the Old Testament rather than the New. But the Lord takes away this covering of lies, and lo! in place of mere Jewish affinities, they are the synagogue of Satan himself. I call your attention to the strength of the expression, and also to the fact that it exactly corresponds to the description of the Tares as "the Children of the Wicked One." And let it be remembered that, in both cases, the words are from the Lord's own mouth, and cannot, therefore, be in any sense exaggerated or hyperbolical.

(To be continued.)

* Paper read at Norwood Conference on Oct. 17.

THE SECRET OF MENTAL TRANQUILLITY.—Joseph John Gurney, the Quaker banker and scholar, when on a visit to Dr. Bathurst, Bishop of Norwich, in 1830, was charmed with the serenity of the Bishop, then in his eighty-fifth year. He remarked that what he saw reminded him of the exquisite description of a tranquil old age which Cicero gives in his "De Senectute." The Bishop replied:—"Joseph, my tranquillity is founded on the merits of Jesus Christ."

LORD MAYOR'S DAY AND THE POOR.—Sir,—The banquet given on Lord Mayor's Day to the poor of the East End of London, has now become an annual feature, and they look forward to it as much as the City magnate does to his at the Guildhall. The feast is followed by an entertainment; the invitations are distributed to the very poorest. The Lord Mayor-Elect, Sir W. H. Wilkin, has very kindly sent us twenty-five guineas, Mr. Alderman and Sheriff Cooper and Mr. Alderman and Sheriff Pound, have each given ten guineas. Exceptional distress already exists in some quarters, and we have already had numerous applications for tickets. The charitable public have always supplemented the amount given by the Lord Mayor and Sheriffs, and we trust they will again assist us, so as to enable us to entertain at least 2000 guests on November 9. Contributions will be thankfully received and acknowledged by,—Yours faithfully,

Fredk. N. Charrington.

Great Assembly Hall, Mile End-road, E.

REV. J. McNEILL IN NEWCASTLE.

THIS mission terminated on Friday evening, November 1st, after having lasted four weeks. The interest was sustained to the close, and the last meetings in the series proved to be the best of all. A deeper feeling of solemnity characterised them, and the preacher's words seemed to tell with greater power.

The last meeting in the Olympia was one which none who were present will ever forget. The large hall was crowded, the galleries and area and platform being all packed with eager listeners. The address was founded on St. Paul's shipwreck, as recorded in the closing portion of the Acts of the Apostles. The lessons deduced from that thrilling Bible incident were eminently practical and every way suitable for a closing address. The scene at the close was highly impressive. Mr. McNeill, in a subdued and trembling tone of voice, asked those who were prepared to dedicate themselves fully to the Lord, and to serve Him during the rest of their days, to stand up and hold up their right hand. Nearly the whole of the vast audience at once sprang to their feet and lifted up their right hand, and, as they stood in that solemn posture, amid a silence that might be felt, Mr. McNeill led in prayer, beseeching God to give all needed grace to those who had thus solemnly and publicly pledged their allegiance to Jesus Christ, to carry out their solemn vows.

Cards have been issued with the view of ascertaining, so far as is possible, the outcome of the mission. Three classes of persons are appealed to, and a return has been solicited. First, Christians who have received distinct quickening and stimulus; second, those who have been recovered from backsliding, either hidden or open; third, those who honestly believe that their eyes have been opened, as never before, to know Jesus Christ as a real personal Saviour. Persons are asked to send a reply to these questions, and it is gratifying to know that some hundreds of replies have been returned, and in many cases they have been accompanied with a private letter testifying to the saving benefit that has been received. The return of these cards, in great numbers, by every postal delivery during these past few days has greatly cheered Mr. McNeill's heart, as well as the hearts of those who have taken a leading part in the mission. Many have testified to having been greatly revived and stimulated and strengthened in their Christian life. Some have testified that they have been brought back to God from a state of backsliding, whilst not a few have borne witness that they now know that saving grace to which before they had been utter strangers.

At his last meeting for business men in the Town Hall, Mr. McNeill, as is reported in *The Newcastle Daily Chronicle*, said: "He would betray no *confidences*, but he would betray none," he thought, "in saying just this, in a general way, that thousands had been reached, and moved, and helped, and blessed, by the grace of God, through these services. By personal testimony, and by letters coming to his own hand in great quantities by every post, he had the surest evidence of the seal and stamp of God upon the work."

I may add that I personally know some and have heard of others who have attended the meetings with great regularity, who had ceased attending any regular place of worship. Mr. McNeill's manly presentation of Divine truth has also confirmed many wanderers. Adverse criticism has been largely silenced. Unbelief has stood rebuked and ashamed. The Christian faith has been spoken about in quarters where it was seldom named except to be severely criticised, and ignorantly condemned. The addresses have been varied and forceful, and have appealed alike to the heart, the conscience, and the intellect.

From Newcastle Mr. McNeill proceeds to Sunderland for a week's mission. He then goes to Wales, where he will labour (D.V.) till the end of this year, 1895. Leeds has sent an urgent and united request for him, and it is thought he will visit that large and influential town in the beginning of next year. His present intention seems to be to work in the large centres of our English population, where a faithful, full, and fresh presentation of Gospel truth is greatly needed. He leaves this city with the sympathy and good wishes of many, many friends, and I have no doubt that wherever he goes he will be followed by their earnest and believing prayers. RICHARD LEITCH.

Newcastle-on-Tyne, Nov. 2.

Mr. McNeill's definite engagements up to the end of the year are Newport (Mon.), November 11 to 21; Swansea, November 24 to 28; Cardiff, December 1 to 12, and Derby, December 15 to 22.

THE PRISONS OF JAPAN.

JAPAN has often shown her wisdom, in her willingness to learn of other nations, and to adapt herself to the principles and improvements of the Western World as they have been made known to her. No little astonishment was created by the recent result of her war with China, which suffered defeat at the hands of so small a country by reason of Japan having modelled her army and navy on European lines.

I have learned from a Japanese correspondent of the desire of those in authority not only to accept that which is good in the civilisation of the West, but also that which is far better, the true knowledge of the principles of Christ's teaching, and who tells of the wonderful proofs adduced of its beneficial effects amongst the worst classes of society.

The great northern island of the Empire is Hokkaido, and here it was that fourteen years ago the Government began to send long-sentence convicts. In the four great prisons already built there are 7000 convicts, undergoing sentences from twelve years to life. The idea of the Government was that the wilds of this island might be colonised; thus the work of the prisoners consisted of reclaiming land, road-making, and mining.

Until recently the discipline and government of the criminals had been very lax. Two years ago, however, the four prisons were put under one management, and the most efficient of the warders was made general superintendent, in addition to his being governor of one of the gaols. This Mr. Oinwe is a man of great ability, very strict in the execution of the prison rules, but exceedingly kind at heart, so that he is both feared and liked by the prisoners, and thoroughly respected by everybody.

He had evidently come under the influence of true Christian teaching, with such effect that his insight led him to the conviction years ago that the principles of Christianity were what were needed to restrain, and reform, and instruct prisoners. He was anxious to get a Christian instructor for the prison over which he was governor. Succeeding in this, and the results being so wonderful, he has now managed to procure Christian teachers for all the four prisons.

My friend in Japan says: "It has been my privilege to visit all these prisons, and to inspect them thoroughly, and the change is marvellous. The officers and guards now discharge their duties not perfunctorily, but with an interest in the welfare of their prisoners. The cells are well ventilated, clean and neat; and in nearly all of them is seen a pile of books—scientific, ethical, and religious; whilst on the walls are to be seen texts of Scripture, which are periodically changed, after the inmates have become acquainted with their meaning."

Perhaps the pioneer of this work was Taneakéra Hara. He was baptized in 1874, and soon after started a bookstore for the sale of Bibles and other religious publications. A political pamphlet, written by him, was the instrumental cause of a complete change in all his plans for life.

For writing against the Government's attempt to prevent freedom of speech, he was arrested and sentenced to three months' imprisonment. Mr. Hara says: "I entered the prison, and was clothed in the garb of the gaol, which is of a brick-red colour, with three robbers, and in the place was a man who evidently recognised me. 'Who are you? I know you, but not in these clothes,' 'I am a bookseller, and my shop is in Ginza-street. 'Ah, you are a Jesus-teacher, I heard you preaching, and I stopped to listen.' 'Why are you here?' 'I committed a great crime, a robbery, but my conscience has been uneasy since you spoke of sin and salvation—see, I have a Bible, but though I read it I cannot understand it.'"

It was not long before this anxious soul found peace. Other prisoners came to be instructed, and with the permission of the authorities, Mr. Hara held a meeting every night for the instruction of the prisoners in the great truths of Christianity. On his release he published a small book on the severe punishment accorded to some of the criminals, and their inability to get any employment when discharged. He felt drawn to devote his life to the welfare of prisoners.

After working in the Hyogo prison about three years, he then transferred his services to the Hokkaido. About this time Mr. Tomeoka, a graduate of the Doshisha University, who had been preaching the Gospel with success, had his mind occupied with Christianity's relations to Sociological problems, such as "Christianity and Philanthropy," and "Christianity and Prison Reform." He was led to consider whether he should not devote his whole life to the instruction and salvation of prisoners. He gave up his idea of pastoral work, and joined Mr. Hara at Hokkaido in his work of reformation among the 7000 convicts.

After two years' labour among these desperate characters, the following reforms have been effected, and wonderful results seen:—

I. *Moral instruction* by a lecture on Sunday to all the prisoners, attendance being compulsory. Distinctively Christian teaching is not brought into this address, as among the prisoners are Buddhists, Shintoists, and Confucianists. Religious freedom is guaranteed to all.

II. *Religious instruction on the Sunday.*—The study of the Bible and explanation of Christian truth for an hour succeeding the moral lecture, attendance upon which is voluntary.

III. *Daily instruction in the cells.*—This instruction is either moral or religious.

IV. *Individual instruction.*—Meeting the men privately for personal advice.

V. *Educational instruction* to those who need it.

As the direct results of the preaching of the Gospel by these two brethren, out of 1506 prisoners 510 are studying the Bible in one of the four great prisons in the Hokkaido. Besides this, there is a large band of praying men. The radical change wrought in these Japanese criminals has greatly impressed those who have witnessed it. According to the testimony of their teachers, they are "an example to believers."

Mr. Tomeoka is shortly coming on a visit to the Continental prisons, and is quite expecting to find our English prisoners much better provided for, spiritually and morally, than in his own country, I fear he will have a rude awakening, as there is little or nothing in our own prison system to reform or convert men. What England wants is a number of honorary, qualified, accredited, holy men and women, to be permitted to visit our prisoners and to bring to bear upon them the Gospel of our Lord Jesus Christ. The results would surprise the authorities. I have witnessed its mighty effects in foreign gaols; why should it not be tried in England? CHARLES COOK.

OUR DAILY HOMILY.

SUNDAY, NOVEMBER 10.

"I am the Lord which sanctify."—Lev. xxi. 8, 15, 23.

This chapter is full of restrictions and cautions against anything that might defile the priests, the sons of Aaron. The holiness of God was set in a clear light by the care that there should be no ceremonial pollution or personal defect in those who ministered before his presence. What Aaron and his sons were in the ancient typical worship, that Jesus and his people are in the spiritual dispensation which has taken its place. "Ye are an elect race, a royal priesthood, a holy nation."

How holy we should be "in all manner of living!" What may be innocent and natural for others would be wrong and inconsistent in us. The pointing of the beard after the fashion of the nations round and for appearance sake was forbidden them, and contact with death in the home of domestic mourning. These with many such-like cautions indicate that our spiritual separation for the service of God must enter into the minutest details. The clothes we wear, the books we read, the amusements we engage in, the details of the home-life, will all be affected by the thought, "I have been set apart for God, the anointing of the Spirit is on me, I am called to offer Him the bread of a holy life, I cannot do this, though I cannot condemn those who deem it lawful."

This is a high ideal, and it is only practicable to those who realise the thrice-made announcement of our text, that God will sanctify us: setting us apart for Himself by the precious blood of Christ, by the anointing of the Spirit, and by the separation of our thoughts, and aims, and practices.

MONDAY, NOVEMBER 11.

"He shall not eat of the holy things till he be clean."—Lev. xxii. 4.

The holy things referred to here are the offerings made by Israel to Jehovah, a part of which was presented to God in fire, and the rest partaken of by the priests and their families. None, however, might feed on them, whilst ceremonially unclean. This suggests some useful precautions for ourselves.

We must be clean before we can enjoy the private reading of the Word of God.—We would wash our hands, soiled with the dust and grime of toil, before opening an exquisitely printed copy of the Scriptures; how much more should we seek cleansing at the hands of Christ before we feed on the holy things of Scripture.

We must be clean before entering the House of God.—It is a holy habit for each intending worshipper to be quiet before leaving the house on the Lord's day, or to use carefully the moment of the bent head at the commencement of the public service, in order that the soul may be made clean from any contracted stain, and resolve henceforth to abstain from all evil.

We must be clean before partaking of the Lord's Supper.—There we feed upon the bread of God, and as we wash our hands before we sit at the table of a friend, so should our hearts be cleansed ere we partake of the emblems of the body and blood of Christ. Holiness becomes God's house. Those that ascend the hill of the Lord must have clean hands and a pure heart.

TUESDAY, NOVEMBER 12.

"Ye shall afflict your souls."—Lev. xxiii. 27, 29, 32.

Whilst Aaron was making the solemn atonement for the people, confessing their sins on the victims and sending them away, the camp was pervaded with the atmosphere of the Sabbath rest. No servile work was done on penalty of death. Probably for the most part the people abode in their tents. No sound was heard save sighs, and groans, and cries of penitence. The people afflicted themselves for their sins.

Sin is forgiven by God, but it should not be forgotten by us.—We should remember it, in order to refresh our memory of God's great grace in putting it away, in order to deepen our sense of gratitude and to promote our self-humiliation, in order to make us watchful and careful in our daily walk and conversation. Holding the hand of our Saviour, we need not dread to look down into the abyss from which He has redeemed us. We shall turn from it to Him with tenderer love and gratitude.

Repentance is once for all, penitence is perennial.—We repent when we turn from the kingdom of darkness to that of God's dear Son; it is the act of the will, the utter reversal of the course we had been pursuing. But we are penitent after we have seen the face of Jesus, the sense of his love and of our unworthiness together makes us weep, as the forgiven sinner at his feet.

Penitence does not purchase forgiveness, but accompanies and follows it.—Could our tears for ever flow, they could not bring God's pardon into our souls. That is secured by the offering of our substitute on Calvary. But being forgiven, we wash his feet with our tears, we break our alabaster boxes on his head, and love much.

WEDNESDAY, NOVEMBER 13.

"Before the Lord continually."—Lev. xxiv. 4-8.

The light of the candlestick and the twelve cakes of fine flour were to be before the Lord continually, as symbols of the twofold office his people were to sustain, on the one hand to the world's darkness, on the other to God Himself.

We must shine as lights in the world.—As a candle in the hand of the housewife, who sweeps her house diligently; as a lamp in the hand of the virgin expecting the bridegroom; or as the lighthouse on a rocky coast. We must dispel the darkness, and guide wanderers through the murky night. Light is soft and still, and is thus a fitting emblem of the influence of a holy life, which burns steadily on before the Lord continually, and is unaffected by the heed or comment of man. If no one seems the better for our consistent testimony, aim to satsfy the Lord. The lamps of the pure candlestick of a holy life are not for man only, but for Him. But they can only be maintained through the constant supply of the pure oil of the Holy Ghost, ministered by Him who walks amid the seven golden candlesticks.

We must be as bread to God.—In a blessed sense we feed on God, but God also feeds on us. He finds satisfaction in beholding his people's unity and love, in receiving their sacrifices of praise, and in watching their growing conformity to his will. The two rows of six cakes foreshadow the unity and order of the church; the fine flour, its holy character; the pure frankincense, the fragrance of Christian love. There is a testimony in all these to the world, but we do not always realise the satisfaction afforded to the great God, who has made such costly sacrifices on behalf of his Church.

THURSDAY, NOVEMBER 14.

"His Kinsman that is next unto him."—Lev. xxv. 25.

In the case of Naomi this was Boaz; in our case it is Jesus Christ. Redemption, as described in this chapter, had to do with persons and lands, and each illustrates Christ's work on our behalf.

He has redeemed our persons.—It often happened that a Hebrew waxed poor, and was compelled to sell himself to some wealthy Gentile who sojourned in the land. He who had owned his own land now wrought as a bondservant for another. But after he had sold himself he might be redeemed by his next kinsman. So we had sold ourselves for nought; we wrought the will of the flesh; we were enslaved to the fashions of the world; we obeyed the promptings of the prince of the power of the air. Alas for us! But we have been redeemed, not with corruptible things, but with the precious blood of Christ. We have been made free by right, and have only to claim and act upon the freedom with which the risen Christ has made us free.

He has redeemed our inheritance.—What we lost in the first Adam we have more than regained in the second. For innocence, we have purity; for external fellowship with God, his indwelling; for the delights of an earthly paradise, the fulness of God's blessedness and joy.

He is our nearest Kinsman.—"My brother, my sister," He says of each who will do the will of his Father. He has made Himself one with us by taking on Himself our nature, and identifying Himself with our race. We know that Jesus, our Goel and Redeemer, liveth.

FRIDAY, NOVEMBER 15.

"None shall make you afraid."—Lev. xxvi. 6.

But we are afraid, often very greatly so. How can we be secured from the dread of men and things which so easily besets us?

We must be absolutely right with God.—To walk in God's statutes, and keep his commandments, was the first condition of Israel's immunity from fear. When we know that there is no cause of controversy between us and God, we feel able to count confidently on his protection and deliverance.

We must count on God's faithfulness.—He has put us where we are, and we dare not think He will withdraw from us as Joab did from Uriah. We are his partners, summoned to co-operate with Him; will He allow us to incur responsibilities in his name, and then leave the burden on our unassisted resources? Fear will yield before a clear sense of God's might, but it is still more likely to yield before a deep sense of God's perfect faithfulness.

We must rely on the environment of angel keepers.—When David, during his flight before Absalom, slept in the open, he believed that the Angel of the Lord encamped around him. More are they which are for us than against us. The mountain is full of horses and chariots of fire.

We must believe that our enemies are less formidable than they seem.—They surround us with their bluster and threatenings, they come against us in embattled array, but if we dare to go forward and do the right thing in the sight of God, they will vanish like a puff of smoke.

SATURDAY, NOVEMBER 16.

"No devoted thing...shall be sold or redeemed."—Lev. xxvii. 28.

There is a great principle involved in these words. When once a person or possession had been solemnly dedicated to God, it was not permissible to withdraw from the obligations which had been assumed. Once given, the offering was regarded as God's property, and might not be resumed by the offerer, or placed to any inferior use.

This regulation is specially applicable to our conception and practice of consecration. We are Christ's, by the gift of the Father, by the purchase of the blood of Christ, by the sealing of the Spirit; but there often comes a time in the life of the earnest believer when the Lord appears to claim a more earnest recognition of his rightful claim. Then thoughtfully and solemnly, spirit, soul, and body is laid upon the altar.

When once this is done, we must reckon that God has accepted it, and that we cannot repeat it. We may perpetually refer to it, and acknowledge its abiding obligation, and apply its principle to all those new departments and functions which are perpetually increasing on us; but we can no more repeat it, than could the Israelite give God the first lamb, since it was already his (ver. 26).

If we go back from the attitude we had once taken up, we must confess our relapse with tears and deep contrition, asking to be restored; waiting to be put back again into the old place by our merciful and compassionate High Priest. We cannot undo that past, but we may ask Him to restore the years that the cankerworm and locust have eaten.

INTERNATIONAL S. S. LESSONS.

NOVEMBER 17.

SAUL REJECTED—1 Sam. xv. 10-23.

GOLDEN TEXT.—Verse 22.

OUR last lesson described the beginning of Saul's reign. There seemed to be a bright and successful career before him. His conduct at that time gave promise of a character worthy of his office. Only about ten years have passed since then, and already we have to read of his rejection by God, in consequence of repeated unfaithfulness. How true it is that we know no man truly until he is tested. The testing does not make a man bad, but it proves what is in him. The fair promise of Saul's beginning is disappointed as soon as the tests are applied.

The first trial is recorded in chapter xiii. Recall the story of the distress of the people through the oppression of the Philistines; the bold enterprise of Jonathan, which brought the whole of the Philistine army against Israel; the delay of Samuel, and the consequent impatience of Saul; his sin in usurping the priest's office and offering sacrifice; and the appearance of Samuel just as the act of disobedience was completed. No doubt the test was a severe one. To see the enemy growing stronger, and his own forces gradually diminishing in numbers through delay was not easy. But difficulty *never* justifies or excuses disobedience. He has failed under the first test, and has lost the opportunity of continuing the government in his family.

The second test is in connection with the Amalekites (xv. 1-9). These were the "most harassing and unconquerable enemies of the Israelites, and were a fierce, untamable race of wanderers, who roamed at large through those deserts which lie between Southern Judea and the Egyptian frontier" (*Ellicott*). To Saul was committed the task, and the opportunity of utterly exterminating this people. Nothing less than their utter extermination could be a blessing. They had persisted in a long course of enmity against Israel; their "cup of iniquity was full," hence they are called "the sinners the Amalekites" (18); their continued existence would only be a curse to other nations, and Saul was called to execute this terrible act of judgment.

But again he failed (9). The fact is first made known to Samuel by God Himself (10, 11). For God reveals his secrets to his prophets, and to them that fear Him. Samuel was wroth (R.V.), full of indignation with Saul for his rebellion, angry with him for so foolishly throwing away his opportunity. In his anger he "cried to God all night." If every angry man did the same many a cruel word would remain unspoken. His anger was against the wrong, but his grief was for the foolish king. He who weeps and prays over another's sin is most suited to administer the word of reproof. It is no easy thing to reprove a king; yet Samuel did it before Saul; so did Elijah before Ahab; John the Baptist before Herod; Paul before Agrippa; Hugh Latimer before Henry the Eighth.

Saul's conduct when he is before Samuel only increases his guilt. He had already erected a monument (12, R.V.) to record his victory. "Carmel" is not the mount of that name, but a city some seven miles south-east of Hebron. He counts that to be a victory which God regards as a piece of guilty disobedience. He sought ineffectually to hide his sin, but the bleating of the sheep and the lowing of the oxen declared it (13, 14). Every sin leaves its mark somewhere, and will find some way of proclaiming itself. His *excuses* were—he had saved only the best of the spoil (15), he had allowed the people to have their way (21), and what had been saved was intended for sacrifice (21). The first of these contained an admission of his guilt; the second was a cowardly attempt to shift the blame upon the people, as Adam tried to blame Eve, and Aaron to blame the Israelites; and the third seemed like making God a partner of the guilt by getting Him to accept as offerings part of the results of disobedience.

The motto text is the answer (22). God does not mean to slight sacrifice, but He intimates that it is utterly worthless if it does not express the true obedience and devotion of the heart. It can never be an *excuse* for disobience. The spirit of the offerer determines the value of the offering. Saul has rejected God, and now God rejects him (23). From this time, though he occupied the throne, he was no longer so recognised and blessed by God as to effect the deliverance of his people. Alas! how many since his day have lost a kingdom through disobedience. The kingdom that cannot be moved may be ours; are we fulfilling the condition of yielding whole-hearted confidence to the King?

MR. RICHARD COAD has lately had good temperance missions at Hoylake (Cheshire) and Luton. Meetings for women, lantern lectures to children, and workers' conferences have been among the means used with so much success.

For the Young.

FROM THE OTHER SIDE OF THE GATES OF PEARL.

Jesus called a little child unto Him.—Matt. xviii. 2.
And He said unto her, Talitha cumi (My little darling), arise.—Mark v. 41.
And the streets of the city shall be full of boys and girls, playing in the streets thereof.—Zech. viii. 5.

[A dear little child-friend had been called home by the Good Shepherd; and one day as I sat alone, thinking of her, and missing her sadly, the following thought-picture shaped itself in my mind. I seemed to see the little ones of heaven clustered at the pearly gates, watching eagerly, in true child-like fashion, to welcome a new-comer. So vivid, so real, grew the scene, that I seemed to hear the sweet glad little voices, and the following lines embody in simplest fashion the very words I heard in my waking dream.—E. G. C.]

"WHAT do you think the angels say?"
Said the children up in heaven;
"There's a dear little girl coming home to-day:
She is almost ready to fly away
From the earth we used to live in;
Come, let us watch at the gates of pearl,
And be ready to welcome the dear little girl,"
Said the children up in heaven.

"God wanted her here where his little ones meet,"
Said the children up in heaven;
"She shall play with us in the golden street,
She had grown too fair, and pure, and sweet,
For the earth we used to live in.
She pined for the sunshine, this dear little girl,
That gilds our side of the gates of pearl,"
Said the children up in Heaven.

"So the King called down from the angels' dome,"
Said the children up in heaven;
"'My little darling, arise and come
To thy place prepared, in My Father's home,
The home that My children live in';
So come, let us watch at the gates of pearl,
For Jesus has called her, the dear little girl,"
Said the children up in Heaven.

"Far down on the earth, do you hear them weep?"
Said the children up in heaven;
"For the dear little girl has gone to sleep;
The shadows fall and the night-clouds sweep
O'er the earth we used to live in.
But up here, there is joy at the gates of pearl;
Oh, *why* do they weep for their glad little girl?"
Said the children up in heaven.

"Fly with her quickly, O angels dear!"
Said the children up in heaven;
"See, she is coming! look there, look there,
At the jasper light on her sunny hair,
Where the veiling clouds are riven! [furl!
Ah, hush,—hush,—hush!—all the swift wings
For the King Himself, at the gates of pearl,
Is taking her hand, dear, tired little girl,
And leading her into heaven!"

[In leaflet form, 2½d. dozen; booklets, 1s. per dozen.]

EDITH G. CHERRY.

2, *Bedford Park, Plymouth.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Hutchinson, *Christ Church Schools, Summerfield, Birmingham*, to Nov. 10; *St. Jude's School, Birmingham*, Nov. 11; *Deritend, Birmingham*, Nov. 12; *Malvern*, Nov. 13-15; *Worcester*, Nov. 16.—Mr. H. Falkner, *Sewardstone*, Nov. 7; *Chesham Bois*, Nov. 10; *Quainton, near Aylesbury*, Nov. 11; *East Claydon, near Winslow*, Nov. 12; *Amersham*, Nov. 13; *Akeley, near Buckingham*, Nov. 14; *West Wycombe*, Nov. 19.—Mr. Josiah Spiers, *Dundee*, to Nov. 21.—Mr. S. J. Hewlett, *Boldre, Lymington*, to Nov. 9; *Dover*, Nov. 9-20.—Mr. Goodman, *Hammersmith*, Nov. 10-17.—Mr. J. S. Tyler, *Gresley and Lenton*, Nov. 6-8; *Birmingham* and neighbourhood, Nov. 9-30.—Mr. Cutting, *Lynn, Norfolk*, Nov. 10; *Middleton, near Lynn*, Nov. 11-19.—Mr. B. Herklots, *Cheetham Hill, Manchester*, Nov. 7; *Manchester*, Nov. 9; *Marple*, Nov. 10; *Bolton*, Nov. 11, 12; *Salford*, Nov. 13; *Stretford*, Nov. 14; *Lindon, near Alderley Edge*, Nov. 15; *Leigh and Bedford*, Nov. 16.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending November 16, 1895.—Sun., Nov. 10, Exodus xxv. 17-23; Mon., 11, xxvi. 30-37; Tues., 12, xxviii. 1-12; Wed., 13, xxviii. 29-38; Thurs., 14, xxix. 38-46; Fri., 15, xxxii. 1-14; Sat., 16, xxxii. 15-24.

CARDIFF SAILORS' REST.—A large and enthusiastic audence attended at the Park Hall, on Wednesday evening, October 30, the occasion being the annual meeting of this society. Mr. E. R. Moxey presided. Brief addresses descriptive of the work were delivered by Messrs. C. Schroeter, R. M. Richards, and J. Glenelg Grant. The utmost heartiness prevailed throughout the proceedings, and the collection afforded cheering evidence of increased sympathy with the work, £150 being taken up at the meeting towards liquidating a debt of £200 now resting upon the institution.

IN LIVERPOOL BACK STREETS.

A REPORT has reached us of open-air evangelistic work, during the past summer, by two Christian friends in the back streets and courts of Liverpool. The preachers during twenty-six Sunday afternoons visited sixty-six courts and twenty-four narrow streets in various parts of the city. They state:—

On many occasions, after a few minutes' singing and talking, we have seen the people in tears, some of them evidently being under deep conviction. On one occasion, in the house of a Roman Catholic family, when we were at prayer, several were so deeply impressed that they sobbed; nearly all were in tears, including one strong man, who wept like a child. This gave us a splendid opportunity for preaching Jesus. On another occasion we could hardly get a man in a court to leave us, he being so determined to make a better start for the future. We have repeatedly heard—and sometimes indirectly—how glad the people were to hear us, even in some of the worst streets and courts, often many crowding round their doors and listening. Sometimes poor women with black eyes we would see, with others, sitting on their door-steps listening with attention to the old, old story of Jesus and his love. Often they joined us in the singing. The silent pressure of the hand indicated the intensity of their feelings, the Lord graciously touching their hearts.

We regret to say that such work in such places on Sunday afternoons is exceptional; certainly in our city. Indeed, in none of our travels have we seen brethren similarly engaged. The Lord stir us up to our responsibilities, privileges, and possibilities.

MORAVIAN MISSIONS.

DEAR SIR,—We of the Moravian Church stand face to face with a deficiency of £5750 on our foreign missions. To our own resources this sum is proportionately as much as ten times the amount would be to the larger societies. There has been no falling off of voluntary consecrated gifts on the part of our members and friends. The constant progress of the work which God still lays upon their hearts and hands in ever-increasing measure is the reason why the income of the year has fallen so far short of its demands.

You know well what that work of faith is, which the Lord has deigned to carry on these 160 years through a very feeble, and, humanly speaking, inadequate instrumentality. You know what remote corners of the earth are blessed by it, and what degraded tribes have received the Gospel at the hands of Moravian missionaries. You know in what spirit this endeavour is carried on, however imperfectly, and you are well aware that the simple, central testimony of the living Saviour, who died for our sins and was raised again for our justification, has by the Divine Spirit been made the power of God to the salvation of thousands of souls.

We Moravians will do our best to maintain the wide missionary work which is our heritage, but this £5750 by no means represents all that must be raised to carry it on in all the fields entrusted to us. Therefore, I make bold to plead that you will lay our case before your readers, lest the missions which God undoubtedly owns and blessed should be crippled for lack of funds. In sharing the burden, which is too heavy for us, I believe they will fulfil the law of Christ.—I am, Sir, yours sincerely,

B. LA TROBE, Secretary.

7, *Furnival's-inn, E.C.*

GIRLS' GUILD OF GOOD LIFE.—The tenth annual meeting of this important work amongst London factory girls was held on Tuesday evening last week in Hoxton Hall, the centre of its varied operations. Mr. J. Fyfe Stewart was chairman. The Bishop of Stepney (Dr. Harold Browne) delivered a most interesting address, and Mrs. Browne presented the annual prizes. Vocal and instrumental music illustrated branches of the Guild's work, and Professor James Stuart, M.P. for Hoxton, and Mr. W. P. Goulding, one of the oldest workers, spoke. The Guild is entirely unsectarian, its workers including members of various sections of the Church of Christ. On the surface its work appears largely secular, but the motive power underlying all is love for Christ, and the desire to serve Him by service to the humanity He loves, so that all may be brought to him. Further particulars of the work may be obtained from Mrs. J. T. Rae, 17, Darenth-road, Stamford Hill, N.

A MONTH IN A HOSPITAL.

BY A LADY PATIENT.

"Hezekiah king of Judah, when he had been sick, and was recovered of his sickness," wrote down his experiences, which have been a blessing to many. I too have written down the way in which the Lord led me into a new untrodden path, trusting that by his blessing my simple record may help some of the people of God along the strange path of life they are called to tread.

A delightful fortnight spent at the seaside, in a good measure of health, was suddenly terminated by a serious illness, which prolonged my stay under the care of a doctor and nurse. In that illness a fact was disclosed to me of which I had not the remotest idea: "*If you wish to save your life you must undergo an operation*" said the doctor one day. An operation! It sounded like a death knell in my ears. It might be successful, or it might not; *was I prepared to die?* The matter was left for me to decide. I asked would the operation, if successful, save my life? The doctor replied "Yes, and you may have many years of usefulness; whereas by neglecting it, you may soon die." "Then, doctor, I will go through it; I am a Christian and not afraid to die. I could with truth repeat

Peace! perfect peace! our future all unknown?
Jesus we know, and He is on the throne.

It was arranged that the operation should take place in a London hospital, a new untrodden path for me, "not knowing the things that shall befall me there." The outlook was dreary, until the day arrived to enter "The Palace of Pain." Before starting on my journey to London, two promises like two strong arms—"the everlasting arms"—supported me, and faith was given me to grip them. The verse, "My presence shall go with thee" (Ex. xxxiii. 14), and "When thou passest through the waters I will be with thee" (Is. xliii. 2).

My first impressions of the hospital were anything but cheering, but a warm-hearted nurse, with a bright face and cheering words, made me feel at home with my surroundings. Next day was the Sabbath. How strangely the church bells sounded! I pictured the happy throngs going up Zion's Hill to keep Holy Day; but as his presence makes the sanctuary and is rest, a Sabbath might also be enjoyed in a hospital. My companions were by my side, the Word of God and one of Mr. Spurgeon's sermons, entitled "Faith's Firm Resolve" on Psalm lxxi. 16 (Authorised Version), "I will go in the strength of the Lord God." Twice the preacher (not then promoted to glory) referred to cases of operation. I quote one of them: "A sister just now sent a letter asking us to pray for her while she undergoes an operation. May the Lord sustain her! It is a prayer we often have to put up in this large congregation, for some of the very dearest and best amongst us. Dear friends, the text is for you with regard to the suffering you have to encounter. May you go forward to it without fear! Therefore, believer, do not linger, but say 'I will go, I will go.'" What could have been more comforting? I also was enabled by faith to say, "I will go" forward without fear, and in the strength of my Lord God I did. Thus closed one of the happiest Sabbaths I ever had in my life.

Next day I was visited by the operator, who fixed the following Wednesday for the operation. It seemed very near—life or death was near—was I prepared to meet my God? Shall I really go forward without fear? Satan, taking advantage of my weakness, insinuated that I should be deserted at the moment of trial; whereupon commenced "the good fight of faith." Brooding was not the way to resist the adversary, but to obey God and "go forward" (Exodus xiv. 15) right into this sea of difficulty and danger. I resolved to fill up the intervening hours with the duty of each hour as it came. "Hope and keep busy" was a favourite motto of an American authoress, and as that hope was centred in Jehovah it is no wonder that the day finished up with a glorious victory over the devil, who, being resisted, had fled. God gave me strong faith to lay hold on his promises with a firm grip, and the "strong consolation" was mine. This lasted right on to the hour of the operation.

On Tuesday I read Hebrews xiii., being much supported by verse 6, "The Lord is my helper, I will not fear. What shall man do unto me?" Relatives came to see me, bringing flowers and texts to adorn my little cubicle. I hoisted my colours to the mainmast, JESUS, that all might see "whose I am, whom also I serve." Anything but gloom pervaded that small room. What were my texts? Deut. xxxiii. 25, "As thy days," etc.; Phil. iv. 13, "I can do all things," etc.; and in large letters, "He knoweth," to which I could affix anything I liked, as "my way," etc. Thus ended another happy day of perfect peace, followed by a night of sweet sleep, knowing that the morrow

Can bring with it nothing,
But He will bear us through.

Awaking next morning, it was with a grateful heart for such a good night. The eventful day had come, but Jesus came with it too. Only one thing troubled me: I wished, just before taking the anæsthetic and losing consciousness, to offer a short audible prayer. Satan whispered, "Doctors and nurses have no patience with that kind of thing." Earnestly did I pray that I might keep my resolve. After preliminaries the sister led me to the operator, who received me kindly. Just before breathing in the deadening stuff I prayed audibly, "Father, into thy hands I commit my body, soul, and spirit"; and soon afterwards I was in a state of unconsciousness, and knew no more until I found myself once more in my little bed, a nurse occasionally watching over me to mark the first signs of awakening. "Is it all over?" I inquired of her. "Was the operation successful?" "Yes, quite," she replied. "Bless the Lord, O my soul!" and blessings on the heads of merciful men who laboured by the aid of science to find out ways to baffle pain and take away the old horrors of butchery!

Many sufferings of one kind and another had to be endured until Mother Nature had fully retaliated for the use of such powerful things, and my condition had become normal once more. Being an abstainer went a great way towards rapid healing. My condition was all that doctors and nurses could desire; the Great Physician was close by, "healing all my diseases." To Him I gave the praise in outward expression as well as from the heart.

That hospital experience taught me many lessons in the school of Christ. I endeavoured to be his witness of patience under suffering, striving to bear pain and sleeplessness without the aid of morphia.

I learnt also to sympathise with the suffering people of God. I was a prisoner of hope, but how many have no hope of ever being well again this side of the grave; they are incurables, bed-ridden for life, and dear Christians too, who, by reason of their maladies, are deeply depressed in spirit, to whom death would be a welcome visitor and the grave a bed of rest. As I now walk in health past any hospital, I think of the weary sleepless occupants, and have reason to say, "Bless the Lord, O my soul, and forget not all his benefits."

I cannot close without one word for the nurses, whose devotion and enthusiasm astonished me. Their work at times is of a most unpleasant character, yet it is performed cheerfully, and in many cases skilfully. The more difficult the case, the more enthusiastic they become. May it please the Lord, who delivered me in the day of calamity to bless this simple record, and fulfil his own word, "And call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me" (Psa. l. 15).

EXPOSITORY NOTES.

John 1. 1-18.

Nearly all commentators on the Gospel of John are careful to point out that the first eighteen verses of the first chapter constitute the prologue or introduction. It is interesting to note that beyond this they present to us an epitome of the Gospel, as the following may help to show:—

1. *The Divinity of Christ*—"the *Word was God*" *v.* 1.
2. *The Incarnation of Christ*—"the *Word was made* flesh," *v.* 14.
3. *The Humanity of Christ*—"the Word was made *flesh*," *v.* 14.

As the outcome of this we have:—

1. *Salvation by faith*—"to them that believe on his Name," *v.* 12.
2. *Regeneration by the Spirit*—"which were born," etc. (comp. ch. iii. 5).
3. *Adoption into God's family*—"gave he right to become the sons of God," *v.* 12 (see Rom. viii. 14-17).

As children of God we can ever rely on:—

1. *The Power of Christ*—"all things were made by Him," *v.* 3.
2. *The Presence of Christ*—"and dwelt among us," *v.* 14 (note *present tense—shineth* and *lighteth* in *vv.* 5-9).
3. *The Plenitude of Christ*—"full of grace and truth," *v.* 14., "of his *fulness*," *v.* 16.

Further, we have Christ revealed to us as:—

1. *The Source of Life*—"In Him was Life," *v.* 4. (see Eph. ii. 1-5, Col. ii. 13, Gal. ii. 20).
2. *The Giver of Light*—"the Life was the Light of men," *v.* 4.
3. *The Embodiment of Truth*—"full of grace and truth," *v.* 14.
4. *The Revelation of God*—"He hath declared Him," *v.* 19.

And lastly, we have man's attitude towards Christ:—

1. *Ignorance of Christ*—"knew Him not," *v.* 10.
2. *Rejection of Christ*—"received Him not, *v.* 11.
3. *Acceptance of Christ*—as many as received Him, *v.* 12.

Edinburgh Castle, E. S. E. Burrow.

THE LORD'S WORK IN SPAIN.—On Thursday afternoon a Foreign Missionary Drawing-room Meeting was held at 62, Everton-brow, Liverpool, at the invitation of Rev. and Mrs. Herbert Wood. Miss Ellen Leake (late of Liverpool) gave a most interesting account of her call to work in Spain, and of the Gundalera Mission, Madrid, which she is working. Several interesting cases of conversion were given. Mr. C. A. Ropes, 9, Princes-avenue, will supply all information concerning this missionary enterprise.

AN EAST-END POLYTECHNIC.—Some years ago the Baroness Burdett-Coutts built the Columbia Market in Bethnal Green, and endeavoured to establish there a great central mart to supply the needs of East London. For some reason or other the East-end salesmen did not take kindly to it, and after several years it was finally abandoned. The spacious building thus left vacant has recently been acquired for the East London Church Polytechnic, which Rev. W. Dawson, for several years a Clerkenwell vicar, has carried on in Appold-street, Finsbury, in succession to Rev. Freeman Wills, the original founder. The Polytechnic aims at providing for the educational and the recreational needs of a younger class of working lads than the ordinary polytechnics, and last week the Bishop of Stepney presided at a meeting, held at the Mansion House, to draw attention to the work of the institution.

PASTEURISM.—Having regard to the resolution of the Cork Board of Guardians to establish a Pasteur Institute in Ireland, Mr. F. E. Pirkis, writing from The High Elms, Nutfield, Surrey, calls attention to the sad death of another patient who had been treated in the Pasteur Institute at Paris. He says: "This makes the two hundred and eighty-first victim to Pasteurian treatment. The vapour-bath treatment of hydrophobia, first brought into vogue by the late Dr. Buisson, is to be procured at nearly every hydropathic establishment in the United Kingdom, and at no fewer than twenty-seven stations in India and Ceylon. I shall be glad to send pamphlets, giving particulars of this treatment, to anyone, and I gladly add the assurance that for needy patients all expenses will be paid, and they will be able, free of charge, to obtain the full benefit of a system that rests its claim to success upon the simple, yet scientific, principle that it is better to take poison out of the system than to put it in."

Rev. C. C. Fenn, M.A.,

MISSIONARY AND C.M.S. SECRETARY.

Biographical notices in these pages are not unfrequently records of those whose warfare is accomplished and whose race is run. They are calls to thanksgiving for faithful servants who have joined the Church Triumphant, but they are, at the same time, reminders that the Church Militant has lost a valiant soldier, or that a witness for Christ has been removed. It is more pleasant when, as to-day, we may speak of one still among us, and still seeking to advance the Redeemer's kingdom and prepare the way for his coming.

Christopher Cyprian Fenn was born in the midst of mission work, and missionary instincts have, under God, influenced and moulded his whole life. His father, Joseph Fenn, early in the century gave up bright prospects as a barrister, in order that he might obey the Lord's parting command and go forth as his messenger to the heathen. He was selected by the Committee of the Church Missionary Society as one of the pioneers in the mission to Travancore, in South India, where the corrupt Syrian Church, dating, according to its own account, from Apostolic times, presented an attractive sphere of labour. It was proposed to endeavour to reform this Church of native Christians, so that they might become a powerful agency in the evangelisation of the Hindus around them. Many difficulties impeded the success of this plan, and eventually the missionaries turned to the heathen, to meet with encouragement and success.

Mrs. Fenn accompanied her husband to Travancore. She was, like him, a most devoted servant of the Lord, and a woman of great sweetness of character. Few came in contact with her without being the better and the happier for it. The writer recalls with great pleasure the Christian intercourse he was permitted to enjoy in later years with these aged saints at Blackheath, where Mr. Fenn became, after his return from India, vicar of St. Michael's Church, and where he laboured for forty years, loved and revered by his large congregation.

Their family was a remarkable one. Their thirteen children were all spared to grow to man's estate, and of them, perhaps without exception, it could be said that the Lord was their God. No less than six of their nine sons became ministers of the Gospel. Several of the children were born in India, including Christopher, who first saw the light at Cottayam where his parents were stationed, shortly before they were obliged to leave India. His early years were spent with them at Blackheath, where he received his education. From his childhood eternal things were very real to him, and he has said that he cannot recall a time when he was not conscious of love to the Lord Jesus.

After his ordination he served for a time as curate of Ockbrook, in that way gaining some parochial experience. But his father's missionary spirit had descended to him. The needs of the heathen world weighed on his heart, and he offered himself to the Church Missionary Society for foreign work. He was appointed to the Ceylon Mission, and in 1851 he went forth to that island, having as his companion on board ship Rev. Edward Thomas Higgens, who is still labouring in Colombo.

Shortly afterwards, his younger brother, David, stimulated doubtless by his example, followed him to the East, finding his sphere of labour among the Tamils of North Tinnevelly, and at length laying down his life in his Master's service at Madras.

Christopher Fenn's post was that of Principal of the Cotta Christian Institution, an important educational establishment about six miles from Colombo, the capital. It was intended chiefly as a place of training for Singhalese clergy and other native agents, and afforded to Christian youths who appeared spiritually fitted for the work of teaching, an opportunity of acquiring the requisite knowledge.

Mr. Fenn, to a very remarkable extent, succeeded in impressing his own personal character on those who came under his teaching, and at the same time he secured a hold on their affections which still continues. When, eleven years since, in company with Rev. John Barton, he revisited Ceylon as deputation from the parent Committee of the C.M.S., in order to adjust difficulties which had arisen consequent on the attempt of Bishop Copleston to assume absolute control of the mission, it was delightful to witness the warm welcome accorded to him by those in whose training he had taken part, and whose Christian character he had been instrumental in moulding.



(From Photograph by Messrs. French & Co., 1, Railway-terrace, Wallington.)

The Institution has been changed in its character, but is still carried on as the Cotta English School, educating Buddhist lads as well as Christians. Its efficient and godly head master, Mr. William de Silva, was a former pupil of Mr. Fenn, and from among his Buddhist pupils almost every year some are found professing their faith in Christ, and seeking admission by baptism to his church.

Mr. Fenn's labours in Ceylon were not exclusively educational. In Colombo, Christ Church—Galle Face Church, as it is popularly called—has, from its foundation by Rev. George Pettitt fifty years since, been a rallying point for Europeans of that city who are supporters of the C.M.S., and who value the simplicity of worship and evangelical teaching which are found there.

During Mr. Fenn's period of service in Ceylon a large and influential congregation assembled in it every Lord's Day. Among its members were to be found some of the chief government officials, many officers of the Ceylon Rifle Regiment, and several leading merchants of the colony. To this congregation during his later years of residence in the island, Mr. Fenn was called to minister. The charge was a very important one, but it entailed difficulties from which at Cotta he had been comparatively free. Some, who saw no inconsistency in mingling the service of Christ with the pleasures of the world, endeavoured to induce him to join in the fashionable gatherings of so-called "Society." The wife of the colonel of the regiment urged his attendance at such an assembly at their house. Mr. Fenn calmly enquired whether, if he went, permission would be given for him to conclude the evening with the reading of God's Word and prayer. On being told in reply that it could not be, as young officers and others present would regard it as being "so extraordinary," he at once declined. Where recognition of his Master was out of place, there the servant could not rightly be. Strictly adhering to this rule, he maintained his position as one "separated to the Gospel of God," and won the respect of many who yet shrank from following him in his decided course.

On his return to England, in consequence of Mrs. Fenn's failure of health, he was in 1864 appointed one of the Secretaries of the parent society, and for thirty years he continued to fulfil the arduous duties of that post. His special charge was that of the missions in Ceylon, with which experience had made him familiar, and also of those in China, Japan, North-West America, and the North Pacific. Few outside the Church Missionary House have any conception of the amount of labour which such a post involves.

As the missions grew and extended, Mr. Fenn felt that the pressure became too heavy, and realized that a breakdown of health was only to be averted by retirement from such incessant labour. In the minute passed by the Committee on receipt of his resignation, there is warm recognition of both his personal worth and the importance of his services during the long period of his secretariat.

Mr. Fenn's visit to Ceylon in 1884 is above alluded to. During his stay there a circumstance occurred deserving of record, as showing the character of the man, and affording proof of his fellowship with brethren of other denominations than his own. Meetings for united prayer, in connection with the Evangelical Alliance, were being held during the first week of the year. The Wesleyans at Morotuwa, a few miles from Colombo, had arranged for such a gathering, and they requested Mr. Fenn to preside and give the address. He willingly consented, and the arrangement was duly published. The notice came under the eye of the Bishop of Colombo, who at once wrote to Mr. Fenn protesting against his proposed action, and strongly urging him to withdraw his name. The moment was critical, for negotiations of great importance to the mission were pending, which might be seriously affected by the answer given. But policy was not allowed to override principle—Mr. Fenn was not to be moved. He replied respectfully but firmly to the Bishop, defending his position, and asserting his right to follow his own judgment and convictions in such a matter; and he carried out his engagement.

The year of comparative rest since his retirement has done much, under the Divine blessing, towards restoring Mr. Fenn's health: and with returning strength comes earnest desire still to be about his Master's business. The love of souls and the longing to win them for Christ are in him as strong as ever. And now, at a time of life when many would seek to enjoy well-earned repose, he is busy in the study of a new language, to be employed for Him. His hope is, through its medium, to make known Jesus as Messiah to Jews in London, even as in days gone by he proclaimed Him as Saviour and Lord to Buddhist Gentiles in Ceylon.

THE LATE MR. RADCLIFFE.

On Wednesday of last week the mortal remains of our departed friend were laid in the grave in the presence of many friends, not only from his native city of Liverpool, but from more distant places. His two sons, Brainerd and Heber, two grandsons and other relatives were the chief mourners; they were joined in that capacity by Mr. R. C. Morgan, Mr. Robert Burns, of Aldersgate-street Y.M.C.A., and others. The attendance at the churchyard was very numerous and highly representative, showing the universal esteem in which Mr. Radcliffe was held by all classes of the community.

Mrs. Radcliffe has been deeply prostrated by the irreparable loss which she has sustained by the removal of her beloved partner in life; we commend her and all the bereaved family to the tender consolations of our God, and to the sympathetic remembrances of our many readers who have known and loved them. We give some notes of the services at Inglewood, Waterloo, Mrs. Radcliffe's residence, and at the cemetery.

PRIVATE SERVICE AT THE HOME.

Rev. J. J. Muir read selected portions of the Scriptures on the fleeting nature of life, the sublimity of death and the great reward hereafter. He said:—"I do not think that many men ever realised so truly what it is to die, that life might spring from death, than the friend who has been taken from us. Oh! how much one feels on a day like this, when the only thing worth counting is what we have done for our Master and for our fellow-men! All the efforts of a successful life lie pale under the cold shadow of death, but whatever we have done for Christ, to bring men to salvation, stands out as something precious.

"This it is we think of in connection with our friend who has left us. What thousands he has been the means of leading to Christ, bringing love and joy into their lives! How soon life is done. How this great shadow, which comes into every home, which is repeated from house to house, spoils and darkens everything unless we have Christ."

SERVICE IN SMITHDOWN-ROAD CEMETERY.

The hymn, "Jesus, the very thought of Thee," having been sung, Canon Woodward read Psalm xc. and 1 Cor. xv. In a fervent address he said:—We have met at the last earthly resting-place of the mortal remains of Reginald Radcliffe, solicitor-at-law, in Liverpool, and servant of Christ. I remember him when a very young man, and it was my lot to become acquainted with his loving faith in the Lord Jesus Christ before even he was admitted as a solicitor. I bear testimony that his religion was, from the very first, of a remarkable character. It was a singularly whole-souled religion. His consecration to the Lord Jesus Christ was an absolutely unswerving and complete surrender, and from the earliest time of my recollection of him he loved the Saviour's work. He delighted to be engaged in it, and he felt it impossible to be silent. He preached in all possible places in the name of the Lord. It was most uncommon, unusual, and unfashionable in those days, but he ever spoke simple, earnest words, which thousands, ay, hundreds of thousands, never forgot. During an acquaintance of nearly fifty years, I can verily say that I never knew him to do an inconsistent act. The Christian Church comprises many backsliders, but my friend was thoroughly consistent and zealous throughout. His faith was like a shining light, glowing brighter and brighter still, beholding more the glory of the Lord.

I stood by his side in Scotland-road, when for the first time he told the large crowd who gathered there (many of whom were Roman Catholics) the way of eternal life. At no time, no matter whatever changes took place around him (and many changes there were), did he alter his fundamental principles, his unlimited faith in his Saviour, the Saviour who has done all and suffered all. This faith grew stronger and stronger; he was, in truth, filled with the Spirit of God. The result was a remarkable self-denial and self-sacrifice. I well remember his unselfishness, his carelessness with respect to food, and sometimes I ventured to suggest it was injurious to his health. It was the same with his attire. His one point was to prosecute his Master's work, to do his Master's business. His heart was very singularly large. He set on foot missionary enterprises, which, though they have not yet accomplished all the work he desired, will go on through the years till the Master comes. He was a man of extraordinary power. He was a man of constant mind. He was a man of stupendous faith. He refused to look at difficulties in the way, obstacles and impediments were nothing; strong in the confidence of Christ, and the assurance of Christ's promises, he went on with his work, faithful to the end.

Mr. R. C. Morgan spoke to the following effect: "Part of the host has passed the flood, and part is passing now." I am reminded by the departure of our beloved brother of the many whose names have been connected with his during the past forty years most of whom have passed away, though a few still remain. As one and another is removed we feel we are brought near, so near, to the gates of eternity. Our beloved brother was a man who feared God from his youth, and sought to obey Him. He was steeped in the truth that "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." And he was so filled with this Spirit that he "bound the whole round world about the feet of God" in prayer. Prayer, prayer, prayer, was the secret of his power in winning souls, and God used and honoured him to give effect to his own prayers.

When he went to Aberdeen in 1858 he found sacerdotalism in the ascendant. A "layman" was not expected to minister the gift that was in him; but Reginald Radcliffe opened the door, not by antagonising or denouncing the exclusive spirit, but in meekness proving himself sent of the Holy Ghost. He affirmed the right and righteousness of preaching in the open air, at races, executions, and other places of concourse; and when he and his comrade, Richard Weaver, were arrested and put in prison, they sang praises, as Paul and Silas had done before them, and the authorities came themselves and fetched them out. His frame was slight and his health weak, but he was a man of lion-like courage, of godly sincerity, and with the simplicity of a child. His wonderful work in Europe in preaching the Gospel by interpretation made these features of his character manifest, but that was not his business. He was like Uncle Vassar, who in the drawing-room of an American hotel asked a fashionable lady if she were a Christian, and pressed the way of life upon her. When her husband came she told him that a strange man had spoken to her about her soul. "Did you not tell him to mind his own business?" asked her husband. "Well, John," she replied, "if you had been here you would have thought that was his business." It was so with our brother Radcliffe; his business was the King's business, and he knew that it required haste, yet he waited on the Lord, at the posts of his doors, and never went forth until He sent him.

He put first things first; he did not, like the Apostles, ask such questions as "Wilt Thou at this time restore again the Kingdom to Israel?" but obeyed the commission: "Ye shall be witnesses unto Me, to the uttermost parts of the earth." So that he did not deal in mysteries. He knew that

> Soon the whole
> Like a parched scroll,
> Shall before my amazed sight uproll,
> And without a screen,
> At one burst be seen
> The Presence wherein I have ever been.

Therefore he was content to do the next thing, and wait for the things that are coming.

Neither did he enter into controversies; he fulfilled his own ministry, and did not smite his fellow servants.

He served his generation according to the will of God, and fell on sleep, garnered as a shock of corn fully ripe. Probably no man of his generation has done more to spread the Gospel. He was in fruitful work before the Revival of 1859, and to him we owe, as an instrument under God, as much as to any, the Revival of 1895.

Mr. R. J. Glasgow said: I have not come to praise the friend who has left us, but to tell you one or two things about him which I well remember. It was in the winter of 1859 that I first made his acquaintance, and since then I have enjoyed his uninterrupted friendship, and oftentimes his fellowship. A suitable allusion has been made to his courage, but there was a grace along with it which may well be mentioned, and that was his humility. I never knew a man who so deliberately kept himself in the background and pushed others forward. There are many in Liverpool, and throughout the whole kingdom, to bear testimony to the fact that it was the stimulus received from Reginald Radcliffe which prompted them to devote themselves to Christ. I believe there are present some of the agents of the Liverpool Town Mission, a number of whom were invited some thirty years ago to spend a night in prayer in one of the halls in West Derby-road. Reginald Radcliffe, Wm. P. Lockhart, John Hambleton, and many others were present, only three of whom now remain. It was a marvellous night, never to be forgotten. Liverpool was visited in a most wonderful way with spiritual blessing.

Allusion has been made to the great love of our friend, which I believe was the most prominent feature of his character. He was filled with the love of Christ, and love for his fellow-men. I do not know anyone to whom the words of St. Paul were more applicable than to him. "For whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause. For the love of Christ constraineth us, because we thus judge that if one died for all then were all dead." He forgot himself to work for his Master, and his devoted life is before us now as a solemn lesson to all who profess to be followers of the Lord Jesus. I was once on a tour in Switzerland, my companions being Mr. Lockhart and Mr. Radcliffe's elder son. When we reached Lausanne we called at an hotel for tea, and entered our names in the register. Presently the head waiter appeared, very anxious to speak to us. "You have a Mr. Radcliffe in your company," he said. "That name is very dear to me." We asked him why. He replied that a few years ago an English gentleman of that name was in the town, through which he drove in an open carriage distributing tracts and giving notice of a meeting he was holding. This man had attended the meeting, and had never forgotten it.

Thirteen years ago I was in the north of Europe, and on reaching Christiana found that Mr. Radcliffe had been there. Before leaving Norway we met

him, and he pressed us to attend a meeting which he had arranged in the open air at the country seat of the German Consul. I do not think he could speak three words of any language but his own, yet he reached the hearts of thousands, of many different nations, through interpretation. He was consumed with this, above all other ideas, that, having learned the grace of God himself, he should impart it to all nations. There are here to-day trophies of his ministry, and we thank God that, though he has ceased from his labours, there are many who remain to carry on his work. You will forgive me saying that he never preached a sermon in his life, but he spoke with the deep feelings of a heart filled with the Spirit of his Saviour. From him we may learn to be simple, humble, and, above all things, consecrated with an invariable devotion.

After the interment Canon Woodward spoke of the deceased gentleman's last words. Feeble and weak, he endeavoured to speak. "I want..." he said. "Is it Brainerd (his elder son)?" "No." "Is it Heber (the younger son)?" "No." Then, gathering all his strength, and making one last great effort, he said, "I want—all Christians—to spread the Gospel all over the world." He had often said, "I don't want them to preach; I want them to spread the Gospel." And so ended his glorious life.

After the benediction had been pronounced Canon Woodward said, and it sounded like a voice from above, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

OPEN-AIR MISSION.

This Mission held its annual *réunion* at Exeter Hall on Monday evening. The proceedings commenced with an excellent tea, after which every opportunity was given for the friends to converse. Archdeacon Sinclair, who presided at the meeting, said he considered the work of the Mission to be a strong, useful, and blessed auxiliary to the Church of Christ. He urged his audience that as they felt assured they had received the order to go out into the byeways and hedges to get in the wayfarers, that they should do so fully equipped.

Mr. Barry Wake, of the Finsbury Park Auxiliary, gave an enthusiastic report of the workings of this branch. Mr. Steer, of the Willesden Auxiliary, spoke of the great spread of the movement; they began with one service, and at present they had eight services carried on simultaneously in different parts of the parish. Mr. Arkell, of the South London Auxiliary, spoke of their work, which extended from Putney to Plumstead; out of eighty-nine meetings planned at the beginning of the season, eighty-three were actually held. Major Mackinlay, hon. secretary, reported a steady increase in the numbers of the meetings and testified to the excellent work done by the male choir.

After prayer by Mr. John Kirk, of the Ragged School Union, Rev. E. G. Gange, of Regent's Park Baptist Chapel, gave an address. Every Christian, he said, should have his special work in the Church of Christ; there should be no drones. Jesus Christ was an open-air missionary; so were the Apostles, so that we are following in their footsteps. Let there be careful thought of what we are going to say, and make it carry home to the hearts of the hearers. Do not only think of those who are standing close around, but of the clusters of passers-by at the extreme edge of the crowd. Let the singing also be good; more good is done by singing than one knows of.

UGANDA.—In a recent interview with a press agency, Mr. Pilkington, of the C.M.S. Uganda Mission, said: "Since the proclamation of the protectorate in Uganda matters have been much more settled, the natives realising that the British will not now leave the country. A large number of the Mohometans who left the country after the recent rising are returning from the German territory, and are quietly settling down. The two great factions of the Waganda people—the Protestants and the Roman Catholics—are living amicably together, and there is no prospect of any political strife between them. The Mohometans in the country are quite friendly, particularly with the Protestants."

THE OXFORD CONVENTION.

[BY OUR OXFORD CORRESPONDENT.]

The Convention, held last week in the New Examination Schools, proved a time of very real blessing to many in the large audiences which assembled. As a kind of preliminary to the Convention proper, Canon Christopher invited the Evangelical ministers of Oxford and the students of Wycliffe and Mansfield to a drawing-room meeting, when Rev. E. H. Hopkins gave a most valuable address, characterised by the speaker's well-known clearness and grasp of truth. So balanced a statement of holiness teaching could not fail to help those present, and to remove any prejudices against the movement associated with the Convention.

The opening meeting on Monday evening was attended by a large audience, the fine and spacious school being practically full. The addresses were by Mr. Hopkins, and Rev. C. G. Moore, the latter being hitherto a stranger to Oxford. Mr. Hopkins, speaking from Deut. i. 21 and 30, emphasised the need of constant progress in the Christian life, and the danger of resting short of the highest possible attainment. Very clearly was it pointed out that Canaan primarily symbolizes the life of the Christian now, and only secondarily the future in heaven. Three obstacles to progress were dwelt on, fear, discouragement, and unbelief, and the address closed with an earnest appeal to honour God by allowing Him to go before us, and by following Him fully. Then two things will follow us, goodness and mercy. Mr. Moore's address was on "The provoked Spirit" (Ps. cvi. 32 and 33), and proved a very definite message to many. Faithfully was it shown how we hinder God's grace in us by the wrong spirit with which we receive the wrong-doing of others and so prevent them from putting matters right. This definitely practical word was like the touch of a wise physician, and revealed a weak spot to not a few Christians.

Tuesday's gatherings were addressed by Revs. A. E. Barnes Lawrence, and F. B. Meyer, the former taking the Bible reading in the afternoon. The keynote of this day was "the Will of God" and the need of our surrender to, and union with, that will in order to true life and service. From John xiii. 36, Mr. Meyer showed how Peter failed through the assertion of his self-life, and how he "followed afterwards" by reckoning himself dead to that self-life.

Wednesday's Bible reading was taken by Mr. Meyer, the subject being Fact, Faith, and Feeling, and it proved one of the most helpful messages of the whole Convention. The evening addresses were by Mr. Meyer and Pastor Th. Monod of Paris, the coming of the latter being particularly anticipated because of his connection with the Oxford Conference of 1874. Mr. Meyer's address was specially appropriate to those of ripe experience in Divine things, and dealt with the attitude of the believer to things doubtful and how we could be prevented from being brought under the power of any of these (1 Cor. vi. 12). The way of liberty through Christ's death was shown, and Christians were urged to possess and enjoy this freedom by the reckoning of faith and the reception of the Spirit (Rom. viii. 4).

Pastor Monod's address was brief, but proved a very helpful application of Mr. Meyer's words. Full notes appear on a preceding page.

The Bible reading on Thursday by Pastor Monod was a running comment on Luke xv., regarded as a revelation of "The Joy of God." Though chiefly evangelistic in treatment, its simplicity and quaintness helped many, and threw fresh light on a very familiar passage.

The closing addresses were by Pastor Monod and Rev. E. W. Moore, of Wimbledon. The former spoke from John xii. 36, and the latter from 1 Cor. iii. 16. Mr. Monod's message about having, believing in, and becoming the light, again spoke in particular to many young Christians. Mr. Moore fittingly concluded the convention with a word on the indwelling of the Spirit, and his manifestation in us. The after meetings each evening were clear evidences of God's working, and many will long remember this season of teaching and blessing.

Mr. Robert Wilson, the venerable chairman at Keswick, presided, and the arrangements of the committee were carefully made and carried out. The proportion of University men was not very large; it would seem impossible to make them realise that a meeting for all is intended for town *and gown*. It was found impracticable this time to have a meeting for University men only.

Special morning services were held in St. Aldate's Church, and sermons preached by Revs. E. H. Hopkins and E. W. Moore, which were greatly valued by those who were able to be present.

The extreme "Anglican" element was, of course, totally unrepresented at the Convention, while illness and other causes prevented the Nonconformist ministers from attending as often as they otherwise would; but those ministers and other workers of all the churches who were present day by day had a season of spiritual refreshment, that must bear much fruit in their work this winter. The teaching was uniformly clear, balanced, and Scriptural. The quiet interest of the audiences at each meeting was a sufficient indication of their value of the teaching, which will assuredly lead to renewed power and blessing in many quarters. It is now hoped to make this Convention an annual gathering. The air of Oxford is so heavily charged with intellectual elements that the spiritual side of truth represented by such a gathering cannot but prove of inestimable value to members of the University, as well as to the Christian workers of the city.

COLD ON THE WATERS.

The sudden burst of sharp cold finds many sailors and fishermen exposed on the seas around our stormy coasts unprepared with comforters, cuffs, steering gloves, chest protectors, and other knitted articles of warm clothing. Suffering men are making application to the Missions to Seamen for the usual winter supplies. Our hundred chaplains and Scripture readers, employed on board ships and fishing vessels, will be very grateful for such "woollies." Free copies of "Ladies' Work for Sailors," describing what is required afloat, will be gladly sent on application to the Secretary, the Missions to Seamen, 11, Buckingham-street, Strand, London, W.C.

Wm. Dawson, Commander, R.N.

MRS. SEAMAN'S HOME.—The work carried on for some time by Mrs. Seaman at "Engedi," Eastern-road, Brighton, has been removed to "Harewood House," on the Marine-parade. Engedi consisted of two houses communicating, one being used for girls mostly from London workrooms. This part of the work Mrs. Seaman feels reluctantly obliged to discontinue. Harewood House will, therefore, be used for Christian workers and others desiring a quiet rest at the seaside. This house is not far from where Engedi was situated, but is on the sea front, with an extensive view of the Channel. The air of Brighton is delightful at this time of the year, and Mrs. Seaman will gladly welcome any who may be seeking a refined Christian home. Address, Harewood House, Marine-parade, Brighton.

THE JUBILEE OF THE EVANGELICAL ALLIANCE to be held next year, suggests to those interested in its work thoughts both of thankfulness and of humiliation: thankfulness that something has been done in the direction aimed at, and humiliation that, as yet, comparatively little has resulted from this attempt to draw the hearts of God's people into greater union and fellowship with Him and with one another. The founders of the Evangelical Alliance did not aim at any merely outward or formal union of churches, even of those professedly orthodox, much less at any amalgamation with or submission to the Church of Rome. They would not even interfere with existing denominational distinctions, but sought to kindle in all true Christians that brotherly love which would rise above and penetrate through all such man-made walls of separation.—*Evangelical Christendom.*

AMONG IRISH ROMANISTS.—4.

ANSWERS TO PRAYER.

I often find that Roman Catholics have a strength of belief in the power of prayer which may well teach Protestants a lesson. It is true that they look upon prayer as, in some sense, a charm; but, nevertheless, I have felt reproached for my own want of faith when witnessing the trust of some poor ignorant peasant in the fatherly goodness of God.

Passing by the house of an old widow lately, I was stopped by her grandson, who begged me to come in to see her, "Shure she was dying intirely, and couldn't catch her breath."

I went in, to find the old woman sitting up in bed, gasping in bronchitis, and making herself far worse by sobs and cries for aid. "Oh, help me, Miss, jewel!" she wailed, seizing me by both hands. "Oh, give me relafe!"

"I wish I could, Mrs. C——; we must get on a mustard plaster at once, and give you some medicine. Let Jack follow us to the house for them. In the meantime do try to be quiet; you will only increase the choking if you go on like this."

"But I'll die afore he comes back; oh! do help me!"

I was preparing to get what remedies were at hand, when she clung to me more closely. "Pray for me, that's what I want; last time you prayed I got relief; that's what'll cure me."

Very willingly I knelt at the bedside and committed her to God's hands, whether in health or sickness, in life or death, and to the Saviour who alone is sufficient to supply every need. She accompanied me with constant ejaculations, "Blessed Jesus, hear us! Holy Mary, have mercy on us! Almighty Father, bless us."

It was no time for controversy, for the woman's state was really dangerous. I went on praying, quietly and soothingly. By degrees her sobs ceased and her gasping became less distressing. She had faith to be healed. I left her composed and trustful. I found that God's blessing had been with the remedies which were sent to her later on, and that half an hour after my visit she was in a fair way to recovery. It was a matter of deep thankfulness to me, for I knew that this occurrence might increase my influence among Romanists, and that God could send home the words spoken in weakness to some heart, by his strength.

In a wretched cabin sunk below the level road, and fronted by a heap of manure, lived two old people a brother and sister, called Biddy and Jimmy P——. They had few relations and yet many friends, for Jimmy was the best cow doctor in all the country round, and was constantly in request by farmers in the neighbourhood. Alas, these friends did not show themselves friendly in a true sense, for they considered that Jimmy must be liberally supplied with whisky while helping them with their cattle. The frail old man came at last almost to live upon spirits, having no comfort at home, after the death of his sister.

Biddy was afflicted for many months by an immense cancerous tumour on the lip, which disfigured her so greatly that she rarely stirred beyond her threshold, shunning the eyes of mankind. It was little wonder that she grew wretched and bitter, though ever gentle towards me. In course of time the tumour seemed absorbed, and the unsightly lump fell off: but the poison spread now through all her system, and Biddy felt that death was creeping over her. She would not acknowledge her weakness, nor go to bed. Day and night were spent crouched upon some sacks in a corner of the filthy cabin; her brother absent: her door shut; with no companion but her cats, and her own sad thoughts.

I went every day, when possible, to take her a little nourishment, and make her more comfortable, and she hung on the words of life which were spoken "as she was able to bear them"; a psalm, a few scattered texts, now and then a prayer. They were all lovely, she said, "But I'm not going to die; won't I get better, Miss? shure I'm stronger to-day."

It was sad to see and hear her. Old, desolate, diseased, without one spot of brightness in all the present, past, or future, here was she clinging to life; determined not to lose her hold on the seen, as she could not realise the unseen. I told her of the glorious Home which God had prepared for such as she; but Biddy shook her head doubtfully. "I hope so," was all she dared allow, with the remembrance of sins, and the fears of purgatory haunting her.

I knew she must soon die, and kept on striving to open her dull eyes to the Saviour's all-sufficient redemption, to the "far better" things which He had died to purchase, richer than any the world at its best could give. But day after day passed by, and when I asked, "Biddy, are you willing to do Christ's will? Are you content to leave this pain, and loneliness, and misery, to be with Him?" she would reply, "I suppose so." Then came the pathetic appeal so often reiterated: "But won't I get over this? Won't I be well again an' able to get about?"

Hardly anyone came to see her. The house grew more filthy, the disease more repulsive. I had to go and wash out her broken cup, and carry water from a well even to give her drink. I do not think the priest knew of her state. One day the end was very near. "Biddy, the Lord Jesus will soon come for your soul; don't fight against Him any longer; do say to Him that your are content to die."

It had seemed as though her determination not to face death had held it in abeyance so far. She raised sunken glittering eyes to my face, "Then you think I can't live any longer?" "Yes, Biddy, you are going to the Saviour; are you ready?"

She sank back on her sack-pillow with folded hands. "Yes, I'm content; the Lord's will be done. Have pity on a poor sinner, blessed Jesus!" Peace entered that squalid cabin, and a June sunbeam lit up the calm on her dying face. Once more I prayed for her—the brother, who had come in, standing reverently by with uncovered head; and, as she repeated falteringly a few words of the Lord's Prayer, I felt that we were in the presence of "the Lamb of God which taketh away the sin of the world." Two days later Biddy passed quietly away.

Her brother lived on in sadness and solitude, falling more deeply under the power of drink. Ill, miserable, and neglected, a little while ago he became confined to the house, and hung over the fire all day, too asthmatic to lie down. I asked him if he remembered what he used to hear me saying to Biddy. "Indade I do, dear lady; poor Biddy!" He was wandering a little in mind, and I tried to gain his attention.

"Jimmy, you say you are dying; tell me in whom do you trust for salvation?" "In the Lord, shurely; who else would I trust?"

"No one, no one. Can you fix your hope on Him only to wash away your sin?" "Yes! God help me, God forgive me." He was not able to listen longer.

Next day the priest came, and neighbours worried the dying man with business matters, but I believe that "He who knoweth what is in man" saw the yearnings of that poor soul, and satisfied them. "Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ." C. M. B.

MR. W. G. CARR.—Large numbers have listened to Bible Readings by this evangelist, recently given in Edinburgh. Mr. Carr has held similar gatherings in Belfast and Dublin.

ANNIE'S CONVERSION.

"Will you go and visit Annie S——?" "Gladly," I answered, and next day found me at the given address. After a few minutes' talk with her father I was shown into the sick girl's room.

I had known Annie for some time as a strong, healthy girl; but what a change now. There was the unmistakable symptoms of a rapid consumption in the hectic flush and hollow cough. Evidently disease had laid firm hold of its victim. As I looked at her emaciated form I knew her time here could not be long; yet she was not ready for death.

Oh! the folly of putting off to the eleventh hour the salvation of the never-dying soul, of serving the world, the flesh, and the devil with youth and strength, and giving God the fag-end of life! Yet "whosoever will may come," and Annie desired salvation.

I continued to visit her, and prayed much for her. At last God "commanded the light to shine out of darkness."

One day, after reading from the 53rd chapter of Isaiah the following words, "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all," I paused and looked at her. The Spirit of God there and then revealed the blessed truth that if her sins were laid on Jesus she had only to believe and live.

I do believe, I do believe, that Jesus died for me,
And through his blood, his precious blood, I shall from sin be free.

Reaching out her thin hands she drew me towards her in a loving embrace. Her face shone with a new born joy. Together we praised God for the gift of eternal life, and there was joy in heaven that afternoon, for do we not read in God's Word, "There is joy in the presence of the angels of God over one sinner that repenteth"? Henceforth Annie's one desire was to live for Christ. Earnestly she prayed that "if it be thy will raise me up to testify for Thee"; but the Lord's will was to take her to Himself. She lingered a few weeks rejoicing in Jesus her Saviour, while grieving over her wasted life, then peacefully fell asleep.

Scot.

THE TREBIZOND MASSACRES.

A letter dated Trebizond, October 17, gives painful details of the recent massacre there:—

"You will have read in the papers of the terrible massacre which occurred here on October 8th. At about eleven a.m., when everyone was at business, some in their shops, others moving hither and thither on the streets, all unfearful of danger, suddenly every Armenian became conscious that he was in danger of being shot down by armed men who appeared on every hand. Some had no time to think, but dropped before the well-aimed bullet. The work of slaughter went on for more than five hours, and was only checked when the rioters' attention was turned to looting. The cruel, inhuman, and wanton manner in which harmless men were cut down is sad to contemplate.

"The entire Armenian community, whether Gregorian, Catholic, or Protestant, is utterly prostrate. About one in four of all the able-bodied men are killed, say 500 in all. Scarcely an Armenian shop remains that is not looted. Three-fourths of the houses have been stripped. All are thrown at one blow into a helpless condition. The men are as helpless as the women, or more so. Their resources torn from them, regarded with suspicion and hatred by half the population of the city, their lives in danger, they can do nothing. How are the 7000 Armenians of this city to get their bread? And the villagers are worse off; their winter supplies are plundered, their houses burnt, their strong men killed, and the women and children refugees in the forests and houses of friendly Greeks. As soon as they dare to move, these will come to the city for help. Unless help comes speedily there must be great suffering. There is urgency, and as fast as funds come to hand please send direct to me."

Donations for the Trebizond Massacre Relief Fund should be sent to Rev. W. A. Essery, hon. sec. of the Bible Lands Mission Aid Society's office, Alliance House, 7, Adam-street, Strand, London, W.C.

THE BRIDGE OF HOPE.

On Wednesday last week, at the anniversary gathering of Miss Steer's friends and helpers at the Bridge of Hope, Rev. Peter Thompson deplored the backwardness of suburban Christians in looking up the workers among the poor and needy of the East End. Certain it is that many who labour in the slums, and devote themselves heart and soul to the succour of the helpless, have much to teach the Church as to the weakness of humanity and the abounding grace of God. We could not but be sorry to find that so few of those who feel for the weak and wandering attended the meeting, at which the excellent work done at 28, Betts-street, St. George's in the East, was described.

It is seventeen years since Miss Steer started the Mission whereby she endeavours to raise the fallen, extends a sisterly hand to those who are in moral danger, and in various ways makes proof of a ministry of Christian compassion and love. Many a poor girl has been won from the ways of sin, while others have been warned in time and put in the way of a life of purity and usefulness. Year by year the tale has been told in outline, and in the latest report we read:—

"There are wonderful compensations in our work in Ratcliff Highway. If we have to go down to the very depths of uncleanness and sin to rescue souls, we are brought into contact with the purest and holiest and truest of God's children upon earth, whose one desire and aim in life seems to be how, in the smallest, as well as the greatest acts in their lives, to remember all they hold is in trust from God, for the use of their brothers and sisters for whom Christ died.

"Since September 30, 1894, we have received into our Homes 278 women and children. Of these 179 were rescue, and ninety-nine preventive cases, which, with the numbers in the Homes on September 30 last makes a total of 491. Of this number, after a short stay in the Refuge, we have passed on forty-five to other Homes. We have also found situations for 108 young women and girls, most of whom have passed through the laundry department, or one of the training Homes.

"In the Refuge and London Home we have 63 beds, which are always full. In the Night Shelter we have given 4901 night shelters, and have dealt with 920 individual cases. We have 145 children under our care in the Children's Cottage Homes. Many more infants and very young children have been boarded out this year, an arrangement which we have found desirable. During the year we have earned in the laundry £481, and the nett proceeds of our knitting and needle-room are £118."

Besides these agencies, there was a general solicitude for poor children, feeding the hungry, clothing the naked, and throwing round them a protecting hand. The little ones who are received into the various Homes have in some instances histories which it is hoped they will never know, and in many cases they would be lost indeed were it not for the love which seeks to give them the blessings of home and motherly care. Some of the little ones sang hymns in the Mission hall on Wednesday afternoon, and those who saw and heard were deeply moved to think of the contrast between the actual condition and training of the children and the surroundings in which many of them first saw the light. The same afternoon there was a sale of work, hosiery, etc., made in the Refuge.

The evening meeting was presided over by Mr. W. F. A. Archibald, who spoke words of encouragement to the workers. Miss Jones, who carries on the Shelter branch of the Mission, held drink to be responsible for most of the degradation and ruin among women. Her story showed that kindness can get at the hearts of the most wayward. Assured that they will be lovingly listened to, young women, weary of a life of sin, come and ask to be taken in. Eyes filled with tears when Miss Jones told of cases in which mere girls had said that they "would do all right if they could be delivered from their friends"; and, of one who, desiring a free night's lodging, explained that the twopence she had would get her a bath in the morning—and after that she could go all day without food! A gentleman gave his card to a young woman in the Strand, telling her that on going to a certain Mission Hall and showing it, she would learn of a Home into which she might be taken. She carried the card for months, at length went to the Mission Hall, and was impressed by what she heard. A few nights ago she looked in at the door of the Bridge of Hope, and her request was, "Is it too much trouble to ask you to pray for me?" Too much trouble! Will not many pray for that young woman, "unknown yet well known"?

Rev. Peter Thompson's address was very cordial. He is as fully as ever abandoned to his work in the East-End. Mr. E. Straker described the preventive work. Short addresses were also given by Miss Steer; Miss Johnston, who works at the Refuge; and Miss Maud Steer, who looks after the children. Those who attended the meeting cannot but have been impressed with the urgency and reality of the work.

MISSION AT KILBURN.

St. John's, Kilburn, is a parish which for poverty and difficulty is not surpassed in any part of London. We are at present in the midst of a Mission, conducted by Rev. J. E. Watts Ditchfield, of St. Peter's, Highgate Hill. The special object is to reach the members of friendly societies, trades unions, and temperance societies, and numbers of these organisations have heartily co-operated in the enterprise. The presence of the Holy Spirit was very manifest in the church on Sunday, the congregation including many who, we believe, are not in the habit of attending any place of worship.

The expenses of the Mission will, I think, amount to about £40; and all funds for aggressive Gospel work must be raised outside the parish. Whatever influence for good my position as vicar gives me, it is for the benefit of all, and my hope and prayer is that this Mission may be the means of winning souls, strengthening the hands of all workers for Christ, and building up a spirit of unity amongst all who call themselves brethren in Christ Jesus. J. Sinclair Moore.

St. John's Vicarage, Kilburn, N.W.

TRUST AND GUIDANCE.

Proverbs iii. 5, 6.

Unknown, untrod the future lies;
Its track I cannot see;
But Thou, my God, the "only Wise,"
Hast planned it all for me.

It may be that the path shall lead
Through rugged places drear;
And then thy guiding hand I'll need
To point my way quite clear.

When angry storms around me beat,
And mists the landscape hide,
Then may thy lamp uphold my feet,
Be Thou alone my guide!

Blest Saviour, keep me close to Thee,
So that I cannot stray;
Then 'tis enough for me to know
My duty for each day! H. C.

SERMON LANE MISSION.—The Young Women's Welcome has lost two workers, Miss Margaret F. Brodie and Miss Edith Sharpe. Miss Brodie has gone to reside at Eastbourne, where she will carry on similar work (among the young women of that town) to that which she was engaged at the Mission. Miss Edith Sharpe was suddenly summoned to a higher service. Without a moment's warning she was called home. Rev. E. A. Stuart, in speaking of her, said, "We have no need of a dying testimony to assure us that all is well with her, for her life showed whose she was, and Whom she served. Her quiet, gentle, unobtrusive Christianity endeared her to all hearts."

HOMES OF HOPE.

These Homes, situated Nos. 4, 5, and 6, Regent's-square, Gray's Inn-road, N.W., continue their quiet work, with painfully attenuated resources. The last report abounds with evidences of the immense good effected through this agency. Two facts are evident, that under the surface of our vaunted social order and Christian civilisation, dark and evil forces are constantly in operation, producing incalculable misery and wretchednes; and that, but for the remedial help of the Gospel offered through these and similar refuges, the victims of sin and sorrow would have otherwise swollen the black tide of utter despair. Many, alas, have been left unhelped, not from want of will but from lack of means. Less than £1500 has been contributed to the funds of the society during the past year.

The class among whom the society chiefly works.—the erring, but not depraved, because helped back in time—are such as form the most repentant and the most stable in their future, of those who have but stumbled from the right path. It is stated in the report, that in almost every case, the young mothers, and those admitted unfallen, have turned out well, and about 70 per cent. of the others! We would strengthen the appeal which the society makes, for special and sustained help in its blessed Christian endeavours by quoting the touching words of one who had fallen from grace, but through those endeavours had been restored in the spirit of meekness:—"It cannot but interest you to know that in my severe and bitter trial, I have learned a valuable lesson—how to trust God. My sore and deep affliction has driven me to Him from whom I had strayed. While in your Home I had time to reflect and consider my ways, which led me to seek God with all my heart. I know of two cases similar to my own; how many more there are I cannot tell. The great day, I feel sure, will reveal the inestimable value of such a Christlike work."

The secretary of the Mission is Mr. W. Hornibrook.

HINDE-STREET WESLEYAN CHURCH.

Two years have passed since the friends connected with this church met to welcome Rev. W. Darlow Sarjeant, their newly-appointed minister. The celebration of the anniversary took place on Thursday last. The services began with a key-note of praise, which rang through every meeting. In the afternoon a most impressive sermon was preached by Rev. F. B. Meyer.

At the evening meeting Rev. W. Darlow Sarjeant said his heart was filled with thanksgiving as he looked back over the two years' work. There had been many difficulties, but God had given strength and victory. Every week men and women had been converted. The increase of members is 251, besides filling the places of 160 removals. The various kinds of work done in connection with the church were spoken about, and the pastor thanked the people for all their sympathy and loving-kindness.

Mr. Crosland spoke straight to the hearts of the listeners; he had been much interested in all the doings at Hinde-street, but especially in the work done by the Sunday-school staff. Rev. E. R. Gibbens gave a very helpful address on "The Power of the Holy Spirit in Life and Service." Dr. Heywood Smith also spoke briefly.

Mr. Sarjeant has issued a report of his two years' work, under the title of "The Nameless Mission"; it is full of interesting records of Christian effort among various classes.

GREAT ASSEMBLY HALL, MILE END.

Mr. Walter Notman, of the Evangelisation Society, has completed a month's mission here. The services have been largely attended. This young evangelist possesses, in an eminent degree, the power of holding his congregations, and his attractive method of address secures the repeated attendance of those who have once listened to him. Throughout his mission the congregations have been above the average. The simple Gospel has been preached with much power, and God has graciously owned his truth to the salvation of many.

Nearly a thousand persons assembled on the last week-night service held by Mr. Notman. Not a few among those will bless God to all eternity for the visit of our brother. K.

REV. ANDREW MURRAY.

A bitter attack on Rev. Andrew Murray was made in the October number of a monthly contemporary, with reference to some passages in his book, "In the Holiest." Had Mr. Murray been aware of a keen controversy on the sacred subject of the Word made flesh, which began forty years ago, and the virus of which is not yet dead, we are assured that our revered friend would have avoided any expressions calculated to revive the discussion. Had the writer of the strictures, or the editor of the paper, asked Mr. Murray to explain his meaning before denouncing him and his book, a great fault would have been avoided—that of censorious judgment of a much-used fellow-servant of Jesus Christ.

We have received from a friend the following extracts of a letter written by Mr. Murray in reference to this subject. Our readers will observe at once the humility, the candour, and the loving spirit of his words. We much regret the expressions which have proved capable of an interpretation other than that intended by the author; and it is quite possible that we may not entirely agree with Mr. Murray, even in the modification which he will make in his next edition. But we know him to be a man of God, and thousands testify that he has been used to their blessing during his visits to England and America. We cannot but express the humiliation with which we read the attack upon him:—

"No words can be too strong to express my faith in the absolute sinlessness of our blessed Lord, not only as manifested in his will and actions, but as inherent in a nature free from the faintest shadow of a taint of sin.

"To my own mind the truth of Christ's sinlessness appeared so much a matter of course, so self-evident, that the thought never entered my mind that the expression 'fallen nature' [as used in reference to our Lord] could be taken to mean anything else than our nature, apart from sin, as suffering from the consequences of the fall.

"I have tried simply and frankly to state what appears to me the truth as I have found it in Scripture. I have no wish to ask others to accept my views as the best, or the complete expression of the truth of God, in regard to the blessed mystery of our Lord's human nature. But what I think I may ask is, that the impartial reader shall judge whether there is anything in this statement inconsistent with the most perfect faith in the absolute sinlessness of Christ's human nature, with the utmost loyalty to Holy Scripture, and with the most tender jealousy for the honour of our blessed Lord.

"I know well with what tender and reverent fear Evangelical Christians regard our Lord's Divinity, and how any expression that brings out his actual likeness to us in temptation, is cause of suspicion and fear. And yet I cannot but believe that as we are led by God's Spirit deeper into the truth of Christ's humanity, we shall fall down in a deeper admiration of the great mystery of godliness, and a deeper adoration of our blessed '*Immanuel—God with us.*' They will be found consistent with the most perfect faith in his Divine glory, and his absolute human sinlessness and perfection.

"In writing as I did I had not the slightest thought of propounding or propagating a theory; I simply sought to emphasise that reality of our Lord's temptation in which his sympathy with us has its root and its value. What I have now written has only one object—to make plain what my meaning was, and to show how fully I am one with God's saints in holding fast the great verities of our faith. I needly hardly say there cannot be a moment's hesitation, now I have said in what sense I use the expression "fallen nature," in my substituting for it in a new edition of my book "our human nature." And if it please God to restore me to my study and to quiet I shall gladly give what has been said most careful consideration, and strive to put what I wish to say into such words as may have the approval of all who love the Lord.

"In conclusion, I commit myself anew to the love and prayers of all God's children. Let us remember that wherever there is danger of error, it is not so much argument as love that must meet and conquer it. It is the work of the Holy Spirit to guide into truth; He can use us for each other only as our hearts are filled with true love towards each other. May our God use even our differences of thought and expression to make us more intensely one in the spirit of love and intercession."

DARJEELING.—Rev. R. Wright Hay, writing on Oct. 8, says: "The convention is over, and we are praising God for a time of great blessing. There were missionaries from various parts of India, and several who are preparing to enter Tibet present; and a great overshadowing of Divine power was granted to us. So that we are believing that a *widespread* blessing will result, through the labours of those, to whom these quiet days of waiting upon God were given. Please to offer thanksgiving with us."

PENTECOSTAL LEAGUE.

The secretary of the Pentecostal League sends to us the following account:—

Exeter Hall was filled afternoon and evening on Wednesday, October 30, with enthusiastic audiences, on the occasion of the autumnal gathering of the Pentecostal League. Mr. Reader Harris, Q.C., the founder of the movement, presided, and explained the objects of the League. He said: "The League, which is not yet five years old, already numbers many thousands in this country alone, and is spreading with almost equal rapidity throughout the world. It is not a sect, but the very reverse. It is not a teaching order. It simply unites Christians to pray for the Holy Spirit, who alone can teach. It is an interdenominational and international league of prayer for the Holy Spirit. The great need of the churches, as well as that of individuals, is to be filled with the Spirit. This is acknowledged by the spiritual leaders of all the denominations, of whom a very large number are members of the League."

Addresses were afterwards delivered by Rev. E. W. Moore and Rev. Hugh Price Hughes, representing the Church of England and Nonconformist wings of the great Holiness Movement. Mrs. Reader Harris also spoke. The chairman concluded the evening meeting with an address on "How to receive the Holy Spirit," which was listened to by the immense audience with rapt attention. At its close several hundreds rose to their feet, and remained standing during Mr. Harris's closing prayer, in silent testimony that God had spoken to their hearts. Not one of the thousands present will easily forget that closing scene.

[Surely the purpose for which the various spiritual gifts were bestowed was to build up the Church, which is the body of Christ. It really seems strange that this Divine arrangement should be supplemented by a League, membership of which must be obtained through Mr. Reader Harris. Is not our brother taking rather much upon himself?—Ed.]

SIGNS OF BLESSING.

I have thought it might encourage others to relate the following:—

At this season it is usual for our missionaries to conduct special missions in their different halls throughout the city. The one held in Llanrwst-street Hall, which has just finished, had the appearance from the beginning of decided blessing. Not only were the meetings well attended, much beyond the usual, but the power of God upon the people was manifested. It was with difficulty the people could be got to leave on the last two nights, so earnest were they to join in prayer, and to help the seekers. The missionary, describing the Saturday night meeting, said, "I have never felt such a power of God before."

In another hall it was noticed one night that some of the people were weeping in the street as the workers left the hall. In others there seems to have been a deeper work than is usual, and several of the missionaries have been led to pray more that God would really work a work that would manifest Him as the worker. J. Barnabas Bain.

Liverpool Town Mission.

MR. W. J. ORSMAN, of the Costermongers' Mission, writes that at Costers' Hall they are busily preparing for the winter's work, and especially the feeding of the poor children. The poorest children of the elementary schools are selected by the head teachers and directed to the Costers' Hall, where they are freely supplied with a good breakfast of cocoa and bread-and-butter. The many-sided operations at the Mission are now in full swing; the work is moving forward, but the need of funds is sorely felt. The superintendent's address is Milton House, Shacklewell Green, N.E.

CHURCH MISSIONARY SOCIETY.—On Thursday, Nov. 28, the day of intercession for foreign missions, the committee will hold a meeting for prayer at Sion College, from 3 to 5 p.m. In a circular just issued, the topics for praise and prayer are grouped under five heads:—(1) "Native Christian Workers"; (2) "Native Converts"; (3) "The Jewish, Mohammedan, and Heathen World"; (4) "European Missionaries"; and (5) "Ourselves"—that is Christian kings and governments, and the various "powers that be" in the Churches. Copies of the circular may be had from the Mission House, Salisbury-square, E.C.

A CALL FROM MATEBELELAND.

Rev. W. A. Elliott, 54, Kirkgate, Shipley, until lately a missionary of the L.M.S. in South Africa, writes to us:—

"I am moved to appeal on behalf of the L.M.S. missionaries in Matebeleland, South Africa. I have had three or four letters lately from my brethren out there, all full of the same pitiful tale: 'We want at least six native teachers to locate at once.'

"Our Society's funds are exhausted. May God touch some hearts to respond. For thirty-three years the Matebele Mission was carried on in great weariness and amid heaped-up discouragements, with a statistical result of five converts, three men and two women. The two women have married two of the men, who are acting, as is the third, as native teachers. For many years these converts have maintained their faith in the face of trial and persecution. Now that the rule of Lobengula is overthrown, the people are free as never before, and many of them are clamouring to be taught. In the dark days liberal estimate would give thirty people as the average congregation on Sunday; at the second station it would be less. Now I hear from both stations of 'splendid congregations.' Then the daily school was an intolerable weariness, with only two or three spasmodically regular attendants; now I hear of over fifty children at Hope Fountain and twenty at Inyati regularly coming for instruction.

"Mr. Helm writes:—'There are plenty of stations, and any number of people on our own ground, with others who can be easily reached in the neighbourhood. But, short-handed as we are, what can we do? We ought to have a few artisans and a lot of native teachers, and at least one lady teacher.' The heart of Mr. Reed is so stirred at the call of the people for instruction that he speaks of giving up his salary to help to provide native teachers in the more obvious centres. He has opened a new station, but as he has only recently joined the Mission, he cannot yet do much in verbal instruction. Yet he says the people come and sit waiting to be taught.

"It seems hard after thirty-three years of ploughing and patient sowing, now that the fields are white to harvest, that there are almost no harvesters. A native teacher would cost I suppose about £30 per annum, perhaps less. Contributions may be sent 'for Matebeleland' to the L.M.S., 14, Blomfield-street, London, E.C."

PROGRESS IN BERLIN.

For the past fifteen years we have been privileged to work for the Lord in Berlin, and from very small beginnings the work has grown steadily year by year. Now there are three centres, at each a well-organised mission church, at Moabit, Charlottenburg, and Potsdam, where a goodly number regularly gather in fellowship for prayer and worship at the table of the Lord, and the Gospel is being preached to attentive audiences. Three Sunday-schools are being conducted by voluntary helpers, themselves being fruits of the Mission, some even of the Sunday-school. Bible-classes, prayer-meetings, mothers' meetings, and missionary meetings are being held regularly; also temperance work has been commenced and carried on for the past two years with encouraging results. Some who received spiritual life and light at our Gospel services, and some training in connection with our Gospel work, are labouring now as evangelists and pastors in other parts of Germany; some have gone to America, and are honoured of God in the conversion of sinners.

From the beginning of our work in Berlin, our house has been open to many English friends, some of them residing as boarders with us; others passing through Berlin were thankful for Christian fellowship in a foreign country. Our work has been carried on in dependence on the Lord for means and everything that is needful, and although our faith and patience have often, and of late more than usually, been tried, yet our God has been faithful and provided all things needful. Very graciously and gently He has led us onward step by step, and many souls have been won and eternally blessed through the work of our Mission.

Julius Rohrbach.

28, *Krumme-str., Charlottenburg, Berlin.*

HOSPITAL SUNDAY in London this year has produced £61,500; and every participating hospital will in consequence receive a further grant from the fund equal in amount to three-eighths of the previous grant to each institution sent in August last.

Letters to the Editor.

THE BASIS OF CHRISTIAN UNITY.

Sir,—The division among Christians is patent to all and sadly true, and is doubtless a stumbling block to many. Though John xvii. 21 includes every single soul throughout the wide, wide world who is trusting the precious blood of Christ alone as his or her salvation, yet visible oneness on earth is absolutely unattainable. The Word of God does not go beyond telling us to "endeavour to keep the unity of the Spirit in the bond of peace," Eph. iv. 3. The unity of the body is surely alone in Him.

It is sad to see men professing Christianity playing with Rome, and addressing a fellow mortal sinner as "Holy Father," a title which alone belongs to the God and Father of our Lord Jesus Christ.

Oh, for more grace to "walk in the light even as He is in the light." And the more this is daily true of each blood-bought individual so much the more will those who are only nominal Christians "take knowledge of us that we have been with Jesus and have learned of Him."

The parting words of the Lord Jesus Christ were, "Preach the Gospel," which will, as long as the present dispensation lasts, prove more potent in saving sinners than futile attempts to make one outwardly visible Church. S.

DEFECTIVE PREACHING.

Dear Sir,—The letter on defective preaching in your issue of October 24, was doubtless written with the best intentions, and contains much with which in general, all will agree—as to the necessity of speaking the truth in love—which one would judge, was pre-supposed by your correspondents of an earlier date.

The style of preaching to which "M.E.T." seems to have been exposed—namely the terrors of hell apart from the full and free proclamation of the love of God to sinners—was, in itself sadly defective, but should not be confounded with something quite different, which your other correspondents recommend.

But has not "M.E.T." very much mistaken the side of truth which is needed at the present day. We are exhorted to "discretion" and "love" in dealing with the question of future punishment, but surely, at few periods in the history of the professing Church, was there less danger of these being lost sight of. Surely it is not to-day that Gospel-preachers need to be restrained from too faithfully warning sinners of the risk they run in neglecting God's great salvation. Is there not a danger rather of a mere human kindliness which shrinks from giving offence (sometimes mistaken for the love of the Spirit), closing the lips to such subjects altogether?

On all sides the truth of future doom is either openly attacked or insidiously undermined. Is it, then, needful at the present crisis, to discourage those of the Lord's servants who still walk in the old paths, from faithfully warning the careless and undecided to flee from the wrath to come? It is true that "our Lord never terrified one who was trying to learn with the terrors of hell," nor would anyone advocate such dealing with an anxious soul. But there are some whom we are exhorted to save with fear, pulling them out of the fire.

May I point out that your correspondent's statement that "our Saviour in no case warned of hell, except when He was speaking to the hardened... formalists about Him," is not according to the facts. It would not have been amiss, one would think, before making a statement so likely to mislead, to consult a Greek Concordance. It would then have been seen that only on *one* occasion, Matt. xxiii. 15, 33, does our Lord speak of hell to the formalists described above, but on all the other occasions when He uses the word, He is speaking to his disciples, *e.g.*, Matt. v. 22-29, 30, xviii. 9, Mark ix. 43-45, Luke xii. 5, etc.; thus clearly instructing those who, when He should have left them, were to be his witnesses by word and pen.

Seeing these things are so, is it not clearly his will that we should present this solemn subject, when preaching, in its true proportion? Nor should the thought that our love to sinners falls far short of that of our Lord, deter us from faithfully warning them in dependance on his Spirit, of a real and awful hell. Truly we need to wait on God for his love and power, if our warnings are to be effectual, but do we need it less when preaching of the love of God, if sinners are not to be lulled to sleep in a fancied security? W. H.

23, *Sussex-square, Brighton.*

[This correspondence is now closed.—Ed.]

UNIVERSITY NOTES.

[From our Own Correspondents.]

OXFORD.

The Oxford Y.M.C.A. are about to lose their able and most valued president, Mr. Robinson Souttar, M.P., who is removing to London. The present condition of the Association is very largely due to his earnest and constant advocacy and work on its behalf. He is also president of the P.S.A.

Rev. H. Price Hughes paid his annual visit to Oxford last week, and preached at Mansfield on Sunday, as well as addressed a meeting of the "Cabinet Club" on Saturday, on "Christian Socialism."

Dr. Sanday's inaugural lectures on the Trinitarian Creed promise to be very helpful to truth by their careful consideration of God's Word and its meaning in the face of modern theories.

A valuable lecture on "Persian Missions," by Mizpah Norollah, a Persian convert, was given in the Examination Schools on Monday in aid of the Oxford cot in the Jerusalem Mission Hospital. This effort will still further deepen Oxford interest in Jewish missionary work.

The cause of the Church Lads' Brigade was championed on Monday by Lord Chelmsford and Rev. C. G. Lang, and strong testimony borne to its influence over working lads. It is said by its advocates to be wholly free from a wrong spirit of militarism.

DURHAM.

A students' C.M.S. meeting was held a few days back, the Ven. Archdeacon Watkins, D.D., in the chair. The special speaker was Lieut.-Gen. Brownlow, well-known in C.M.S. circles. He said that some good people look at missionary work as part of a great evolutionary scheme for merely civilising the world; while those who really understand missionary work regard it as contributory to the fulfilment of Christ's Second Coming, when the Gospel has been preached to all men.

The C.M.S. meeting was addressed on Tuesday, November 5, by Rev. W. C. Whiteside, a missionary from India.

The Durham University Christian Union is gaining ground through its daily prayer meetings and the Sunday lodging-house work; both of which are real bonds of Christian union to the members.

The wide esteem in which Rev. H. E. Fox is held was seen in the large and representative gathering in the Town Hall last Friday, when he was presented with a testimonial and an illuminated address. The Mayor and Canon Tristram gave addresses, and Mr. Fox feelingly replied.

THE EVANGELISTIC MISSION.

The esteemed director writes praising God for the abundant opportunities of the past summer and autumn, in tents and halls, and adds:—

The work at various watering-places also been very encouraging. Multitudes on the sea-shore, in town thoroughfares, and on village greens have thus heard the word of life, the results of which are with God. Some of our number have gone forth to carry the Gospel into foreign lands, including my own eldest daughter, now labouring in the perilous climate of East Africa, while others are being led to give their lives to similar work abroad.

Now we are fairly launched on the winter's work in many places, with every prospect of extended usefulness. Certainly never was the door more widely open, nor, on the whole, have we found a readier ear for the Gospel amongst the masses. There is thus still a solemn call to all who have personally proved the power of the love and grace of God in Christ Jesus our Lord, to enter these doors and make known to our perishing fellow men "the unsearchable riches of Christ." This, by the gracious help of God, we are purposing more than ever to do, but we ask the hearty, prayerful, and practical co-operation of all who have assisted us in the past, and of all who love the Lord Jesus Christ in sincerity, both for increased spiritual power and increased supply of funds, in which latter we shall need much assistance this winter.

C. Russell Hurditch.

164, *Alexandra-road, St. John's Wood, N.W.*

IRISH NOTES.

A large choir from Dr. Stephenson's Homes, London, under the direction of Sisters Dora and Kathleen, has been visiting Limerick, Waterford, and other cities and towns in the south and west of Ireland, and has been everywhere well received.

A work of revival has been going on for the past three months in Dunkineely, co. Donegal, in connection with the labours of Rev. Jas. Dickson, Methodist minister. Several weekly meetings have been established, family worship has been begun in not a few homes, and large numbers have signed the pledge.

The anniversary of the Dublin Central Mission, of which Rev. Wm. Crawford is the superintendent, has been held, and the report which was presented at it showed that the work of the mission during the past year has been carried on in all its departments with unabated energy and success. Several were led to Christ, and many signed the temperance pledge.

A three days' holiness convention was held in Belfast last week under Methodist auspices. Rev. W. H. Tindall occupied the chair at each of the meetings, which were very largely attended, and soul-stirring addresses were delivered by Revs. Saml. Chadwick, of Leeds, C. C. Morgan, of Birmingham, Mrs. Penn-Lewis, of Richmond, Surrey, and others.

SCOTTISH NOTES.

Mr. Josiah Spiers is conducting a mission for young people in Dundee.

Rev. C. W. Fleming, of Corstorphine Free Church, has been appointed assistant to Dr. Stalker at Free St. Matthews, Glasgow.

Mr. Quarier states that he still requires £45,000 to complete his scheme in connection with the consumptive hospitals for Scotland.

A temperance council for the eastern division of Scotland has been formed. It was decided to advocate the early passing of a Scottish Local Veto Bill.

A meeting in Aberdeen last week, in connection with Wesleyan Foreign Missions, was addressed by Rev. W. Holdsworthy, of Mysore, and Rev. A. Triggs, Ceylon.

The Sailors' Orphan Society of Scotland has recently received a number of accessions to those under its care; 450 children have now to be provided for, and increased help is needed.

Dr. J. Hood Wilson, of Edinburgh, in a recent address to Christian workers, dwelt on the value of open-air preaching. The Church should aim at getting a higher standard of this class of work.

The Mizpah Band of Glasgow held its annual social meeting last week, when there was a goodly gathering under the presidency of Lord Overtoun. Mr. Gipsy Smith was present, and sang as well as spoke to the men.

The death is recorded of Rev. M. N. Goold, senior pastor of Buccleuch-street U.P. Church, Dumfries, in the seventy-eighth year of his life and the forty-ninth of his ministry. He was an able, devoted, and energetic minister; his classes for young people were very popular, and a means of much good.

An interesting and fruitful work has been carried on during the past few months in the district of Laigh Cartside, Johnstone, under the labours of Mr. T. Metrustry, student at Dunoon College. There have been some very striking cases of conversion. Weekly meetings for the deepening of the spiritual life have also been blessed.

A writer in *The Scotsman* says the time is ripe for making many absolutely necessary and long deferred practical amendments in the Scottish licensing laws. One of these is the right of appeal from the licensing justices to judges of the High Court; another, that no member of the inferior licensing court should be allowed to sit on the court of appeal and review his own judgment.

Professor Johnston, in opening the class of Biblical criticism at Aberdeen University last week, made some very discriminating observations on this subject. He urged that if people looked on the Bible merely as a book to be criticised, and made the basis of speculative theories, and did not use it as a means to personal sanctification and communion with God, their investigations would be of little account.

MASHONALAND.—May I through your paper ask for prayer for this spiritually-neglected country? The whole country is given up to worshipping money. Drink and immorality are the great curses out here. Pray that there may be a great outpouring of God's Spirit over the whole country. (1) In rousing up the few Christians there are in the country to a sense of their responsibility and privilege in witnessing for Jesus. (2) That there may be a mighty conviction of sin in many hearts, and that men may "turn from idols to serve the living God." M. W.

THE Y.M.C.A.

GLASGOW ASSOCIATION.

The annual meeting and conversazione of the Glasgow United Young Men's Christian Association took place on Tuesday week in the St. Andrew's Hall, with a very crowded attendance. The Right Hon. Lord Overtoun took the chair, and said that great meeting ought to kindle the enthusiasm of all in the work and life to which they were called. It was a new call to them to be men, to love their God, their country, and their neighbour. They all appreciated manliness and pluck, and these qualities were much wanted both in secular and Christian life. When Peter was writing to the Church, he pressed on those to whom he wrote to have faith in Christ. Without that foundation no Christian character could be built up. A house had two important parts —the foundation and the superstructure. It was good to make sure of the foundation. But some people having laid the foundation stayed there. Peter had spoken of seven courses of polished stone for God's building. These were virtue, courage, temperance, patience, godliness, brotherly kindness, and love. As to the first course they were called to add to their faith, virtue, which really meant courage. The early Christians had that virtue; but there was little in these days. Religion was too much a poor, coughing, timid thing; it held its tongue for fear of giving offence, and crept out when the wind was not in the east. Courage that had a grip in it was needed—that courage whereby when a young fellow who professed Christ was called hard names he did not flinch but stood his ground boldly. In a great Scotch song were the words, "Wha would be a coward knave?" Should not that spirit breathe in sacred song? Love to Christ would make them fearless to danger.

Mr. W. M. Oatts said the total membership at June 30 was 9568. There are 237 meetings for the study of the Bible and for Christian fellowship. Evangelical services are held at six different points in the city, and work carried on every Sabbath in eight large lodging-houses. A missionary society meets every Wednesday night, and last year six of the members left for the foreign field. The Sabbath-school in the Southern Section Rooms has fifty teachers and 400 scholars. There are five reading-rooms, attended by over 1000 young men daily, and libraries in the Christian Institute. Sectional rooms and many of the branches have furnished thousands of readers with good literature. Young men coming from the country have been welcomed and guided, and members leaving Glasgow have been introduced to Associations in other parts of the country and of the world.

Rev. Dr. Stalker said the feature of the report was the visibility which the Association had attained, or was about to attain. On the south side there was about to rise a splendid suite of buildings; something of the same kind was being attempted in Govan; and in Bothwell-street they were soon to have one of the finest buildings by which Glasgow would be distinguished. They were now within measureable distance of a vast restriction of public-houses. But when the publicans were restricted, the question was what was to take their place? Undoubtedly, the public-house, being an agency for selling drink, was a great centre of social intercourse. If it were abolished, there must be something to take its place. Many things and many kinds of buildings and institutions, where human beings could meet socially, would be needed. It was a good thing that their building was early in the field. He did not think the Association would fall under the woe when all men spoke well of them. No institution came under a sharper criticism. They should have their ears open to that criticism—they might learn from it. Sometimes the criticism meant that the Association should give up its very soul and essence and become wholly different from what it was—that is, that instead of an evangelistic and spiritual agency, it should become a literary, social, and athletic agency. Well, they could not consent to the essence and soul of the Association being lost. They would never consent to it being anything different from an evangelistic and spiritual agency. But at the same time they should seek to do all they could to adapt the Association to the needs of those outside. While they cultivated the spiritual, they should not forget the intellectual and physical.

Archdeacon Sinclair expressed his delight to be present as a kind of ambassador from headquarters in London to bear their greetings and their hearty congratulations on this the anniversary of the Association. Having an interest in young men, the Archdeacon had visited many associations, and having considered the work of the Glasgow Young Men's Association he must say he was filled with a sense of admiration, and he did not think they had anything to show in any part of the kingdom that could be compared with it.

[1094]

BRIEF NOTES.

Mr. W. H. Aldis, of Basingstoke, has been appointed general secretary at Bournemouth.

The half-yearly meeting of the Manchester district will be held in the large building of the Waterfoot Association on Saturday, Nov. 30.

A new Association has been formed at Redditch, Colonel Milward, M.P., has accepted the presidency, and Mr. W. H. Silk the hon. secretaryship.

The Honiton Association opened on Friday new premises. Dr. Hingston, Sir J. H. Kennaway, Rev. J. H. Copleston and others took part.

Islington and Highbury Y.M.C.A., 198, Upper-street, N., annual meeting of Missionary Union, Tuesday, Nov. 19, 8.30 p.m.; address by Rev. Alfred Bax.

The Liverpool Y.M.C.A. committee, after collecting some £2,500 to pay off a deficit some years ago, has just raised nearly £5,000 towards an endowment fund.

Mr. Frank Anderson, of Exeter College, Oxford, has been appointed Y.M.C.A. secretary to work amongst the students of the colleges in the Bombay Presidency.

The opening of the winter session of the promising young Association at Stowmarket was made the occasion of a tea and public meeting. A large number assembled, and a most successful meeting was held, presided over by Mr. J. V. Webb.

Aylesbury Association reported at its annual meeting an increase of fifty-four members in the year. Lieut.-Col. Horwood, the president, occupied the chair, and the vicar, the Wesleyan minister, and others took part in the proceedings.

At the meeting of the National Council at Exeter Hall on Friday afternoon, under the presidency of Sir George Williams, it was unanimously decided to accept the invitation of the Derby Association to hold in Derby the British Conference of Y.M.C.A.'s for 1896, which will take place in June.

On Wednesday evening a public meeting was held in the Corn Exchange, Lincoln, in connection with the twenty-sixth anniversary of the Lincoln Association. The annual report stated that at the last anniversary an increase in the membership was reported of from 150 to 362. During the past year 154 new members had joined, making a total membership of 516.

The annual meeting of the Hastings Y.M.C.A. was held on Wednesday evening, under the presidency of Mr. W. H. Seagram. Mr. W. Hind Smith attended on behalf of the National Council, and the secretary, Mr. J. G. Green, presented a very satisfactory report. Successful drawing-room and members' meetings were held in connection with the Ramsgate Association the following day.

The Newcastle (N.S.W.) Association seems to be all alive, judging by the report of "a month's work" sent us. The Gospel mission is being much blessed, so also the temperance meeting and efforts among seamen. Attention is being given to relief and distress—for owing to the recent crisis many are out of work. Moreover, extension work is going on, and new branches are being formed in the district.

The members of the Belfast Y.M.C.A. Bible-class have presented Mr. D. A. Black with a solid silver salver and illuminated address, in recognition of his having completed his tenth year as teacher of the class. This is the largest Bible-class for men in Ireland. The new buildings for the Association are progressing rapidly. There is every expectation of the buildings, which are to cost £16,000, being opened free of debt.

The first meeting of the Scottish National Council for the year was held at Stirling on October 10. There was a large attendance of the members of Council. Lord Kinnaird was re-elected hon. president; Mr. John Stevenson, Townhill, was elected an hon. vice-president Mr. R. Henderson Smith is to be in the Dumfries district in November, and Mr. William Burnside is evangelising and visiting associations in the Glasgow district.

The annual public meeting of the Morpeth Y.M.C.A., held in the Town Hall last week, was presided over by Mr. G. B. Bainbridge, Espley Hall, president, and a valuable address was given by Rev. Rd. Leitch, M.A., Moderator of the Presbyterian Church of England. The rector of Morpeth (Rev. H. J. Bulkeley), the mayor (Mr. J. R. Hood), and others took part, and a very satisfactory report was given by Mr. W. S. Wilkinson, the acting president.

The Bristol Association has just held its annual meeting, which, in the unavoidable absence of Mr. J. Storrs Fry, was presided over by Mr. S. D. Wills. The report stated that there had been an increase on the year of forty-two members, the total membership now standing at over 700; also that a legacy of £717 had been received under the will of the late Mr. Richard Ash. Addresses were delivered by Rev. E. P. Neep, M.A., and Mr. Robinson Souttar, M.P.

The Kingston and Surbiton District Young Men's Christian Association has inaugurated its autumn and winter session with a series of social and other gatherings, all of which have been successful and well attended. For some time past steady work has been going on in the Association, and it is gratifying to note that the membership has increased considerably. The freehold of Warwick Lodge has been secured, and the premises have undergone thorough restoration and renovation, the comfort of the young men having been studied in every possible way.

The annual meeting of the Derby Y.M.C.A. was held on Tuesday evening in the Victoria Hall. There was a good attendance, an exceptionally large number of young men being present. The proceedings were most enthusiastic throughout. Excellent addresses were delivered by Lord Kinnaird, Mr. Robinson Souttar, M.P., Mr. H. H. Bemrose, M.P. (president), and others. Mr. Francis Ley, J.P., one of the principal supporters of the Derby County Football Club, and president of the National Baseball League, took the opportunity of speaking very vigorously on the gambling question, and appealed to the Y.M.C.A. to do its best to make and keep athletics pure from the degrading vice.

THE Y.W.C.A.

Miss Barter is to conduct a Mission to Women from Nov. 4 to 11 in connection with the Hatcham branch, 62, Lewisham High-road.

About 200 members and friends of the Finsbury Institute gathered at a "Social" given by Mrs. Frederick Smith, and a very pleasant evening was spent.

The report of the Y.W.C.A. Home, 36, Rutland-square, Dublin, is bright with hope as to the result of the work amongst the 260 young women who have stayed in the house, and the large numbers who have attended the various meetings.

Mission services are to be conducted at the Central Institute, 316, Regent-street, on Wednesday evenings during November by Lieut.-Col. Oldham, Rev. F. Trevelyan Snow, and Dr. Harry Guinness. Much blessing was received by the members through the recent "Quiet Days," Miss Williams will be glad of fresh helpers at the Missionary Working Party on Friday evenings.

New premises, to be known as Latimer House, 106 and 108, Welford-road, have been opened in Leicester. On October 31 a reception was given by the Mayoress (Mrs. Geo. Green). There was a large attendance, and the visitors expressed great satisfaction at the bright and cheerful aspect of the rooms, the whole of the house being thrown open for the occasion. The institute rooms are open every evening, and there is accommodation for fourteen or sixteen boarders.

Miss Ardill, referee of the S.W. district, recently convened a meeting of her secretaries at the house of Miss Minchin. After prayer by Mrs. Cave, difficulties were discussed, followed by a half-hour's Bible study. Miss Ardill pressed home the message that if we want more of the presence of God in our work we must be prepared for more of the presence of God in ourselves. Prayer by Mrs. Sydenham Dixon closed the meeting. The tea hour followed, and all felt that the gathering had been most helpful.

The Sydney Y.M.C.A. organ says:—"The inter-colonial conference of the Young Women's Christian Association, just held in Sydney, is a distinct advance movement of that admirable institution. As Miss Reynolds, the energetic world's secretary, said, while there is no definite link betweenthe Y.M.C.A. and the Y.W.C.A. they have a general similarity of purpose and intention, and there is a readiness to render mutual assistance. We were therefore gratified to hear about Miss Reynolds's visit, and to hear the hopeful tone she adopted with regard to the operations of her Association. We congratulate the Sydney branch on its successful career, especially in the face of much discouragement and many disadvantages.

STRANGERS' REST, RATCLIFF HIGHWAY.—At the monthly meeting on Friday last reference was made by Mr. J. T. Isaac to the fact that the founding of the Rest was due, under God, to the unflagging zeal of the late Mr. R. Radcliffe. This work, which was specially dear to the heart of Mr. Radcliffe, is at present labouring under a deficit of some £60, although the amount required to sustain it is by no means heavy.

WORK IN SPITALFIELDS.—Mr. J. Sharpless sends a brief statement of his work from house to house, carrying the Gospel to dark and ignorant souls, and ministering to the Lord's hidden ones, who are to be found in the strangest and most out-of-the-way corners. Here and there he finds aged widows, infirm saints, and not a few respectable working people, suffering by reason of sickness or lack of employment. Many former helpers have passed away, and great difficulty is felt in getting others to fill their places in supporting this quiet work. Full particulars may be had of Mr. James Sharpless, 14, Sidney-square, Commercial-road, E.

EVANGELISTIC NOTES.

Colchester.—A mission has lately been held here by Mr. Gerald Coultas, and God has owned the testimony of the evangelist in bringing souls to a knowledge of Himself.

Burlington Chapel, Ipswich.—Six days of special services have been conducted by Rev. C. B. Sawdey. It has been a very successful mission, growing in numbers and filled with much power.

Ireland.—Mr. J. J. Browne, missionary to public-houses, has returned from Ireland, where he held successful meetings in Greenore, Carlingford, Newtownhamilton, Newry, and Warrenpoint. Besides the Gospel services, he spoke on behalf of the London City Mission.

Hackney Wick.—A successful mission is being carried on in the Tyndale Mission Hall, Brookfield-road, Hackney Wick, E., by Mr. J. Wooldridge. The streets are being missioned, and souls are being saved. The Gospel is being carried to the poorest of the poor. Prayer is asked during these services.

Mr. Ernest Bailey has concluded a fortnight's mission in connection with the Evangelisation Society in the mission hall, adjoining St. Catherine's Church, Nechells, Birmingham. The meetings resulted in much blessing. Several persons, especially men, were spoken to at the close of the after-meetings, all of whom received definite blessing.

Ballymena.—A mission has recently been held in this northern Irish town by Mr. W. R. Lane. For some days a spirit of reserve on the part of the people was manifested. The workers betook themselves to earnest prayer, and the answer was seen in a breakdown during the latter part of the mission, when numbers yielded to the Spirit's power and made confession of Christ.

Folkestone-road Hall, Walthamstow.—Mr. J. S. Harrison has concluded a month's labour in this place, and we believe God has richly blessed the testimony borne. The addresses to Chrlstians have been stimulating and helpful, and the Gospel has been accompanied with much power, a number having been led to Christ. We ask continued prayer for blessing on our brother's work.

Vale Mission Hall, Guernsey.—Mr. B. H. Angel has concluded a three weeks' mission in this hall, with blessed results. The meetings have been largely attended. The whole neighbourhood seems to have been moved. Many of the Lord's people have testified to the great blessing they have received through the mission, and many of the unsaved have been brought to know Christ.

PETER M. VAUDIN.

Conference Hall, Stratford.—Mr. Chas. Inglis preached here during all the Sundays of October, and every evening during the first full week. It was most gratifying to see the large number of people who seemed in real earnest about their soul's salvation. About eighty passed through the inquiry room, many of them very hopeful cases. The preaching indeed was with demonstration and power. On Sundays the Hall, seating 1900, was crowded, and the solos sung by Miss Inglis were much appreciated.

Leigh, Kent.—Mr. Monro Collings concluded on Friday a seven days' mission here. The way had been well paved by earnest and continued prayer on the part of the Church, and the intense words of caution and exhortation have already begun to bear fruit. Mr. Collings is holding a special mission for men only in connection with the Y.M.C.A., Aldershot, for which much prayer is desired. Many are feeling the need of getting hold of the young men in this important centre, and already there are signs of success.

Kemnay, Aberdeenshire.—Mr. and Mrs. J. G. Govan have concluded a twelve days' series of meetings here. The speaking and singing of the Gospel have been indeed "in demonstration of the Spirit and of power." The attendance grew, in spite of severe weather. The meetings, held in the Public Hall, were characterised by most earnest, practical, and impressive Gospel preaching. A considerable number of young people made a hopeful profession of having been led to accept the Saviour, and we look for further results.

Gipsy Smith's mission at Swansea came to a close on Sunday, Oct. 20; the Memorial Chapel, Walton-road, being full to overflowing. Hundreds being turned away, lingered about the doors hoping for admission. Prayer has indeed been answered, there has been showers of blessing, and many are praising God. The inquiry room was filled night after night with anxious inquirers, both old and young, and many were sent rejoicing on their way. The evangelist goes to Scotland next week for a mission, and after Christmas to America. Prayer is asked for him that God will continue to bless this converted gipsy in winning souls for the kingdom of our Lord.

PERSONALIA.

Mr. George Fuller, who for many years laboured among the poor of Poplar, has now joined his relatives at Melbourne. He writes of spiritual service to which he has been led in some of the poorer churches in the colony, and he has also helped in work among the Chinese and Scandinavians. His health is greatly improved.

Dr. Theodore L. Cuyler.—We are glad to hear that our good friend, although advancing in years, is still full of earnest activity. On Saturday week he was addressing medical students in Philadelphia, and the previous night he was speaking at a Y.M.C.A. convention. He is reported as "Never better in health, and never busier or happier."

Rev. Dr. and Mrs. Henry E. Scott, of the Blantyre Mission, Domasi, who have been home on furlough since February, sailed for Africa in the *Hawarden Castle* on November 1. The absence of Mr. M'Gown from the station in bad health, and the short-handedness of the Blantyre Mission staff, consequent upon recent bereavements, have moved Dr. Scott to cut short his furlough.

OBITUARY.

MR. J. H. HAMMON.

We hear with regret of the death of this earnest young man, who had for a number of years been associated with the Christian press, and was pretty widely known in connection with our contemporary *Word and Work*. For some time he did good work in the East-end, but weak health has of late hindered his activity. All who knew him personally esteemed him for his Christian character and faithfulness.

REV. HUGH GOLDIE, OLD CALABAR.

The United Presbyterian Church have lost their senior missionary in active service by the death of Rev. Hugh Goldie, of Old Calabar, West Africa. He had reached the venerable age of fourscore, and has now died in the field, after having spent forty-eight years of missionary service in Calabar. He had prepared a grammar and a dictionary of the Efik language, and translated the New Testament into it, besides having built up a flourishing native church in Creek Town, which was his station.

REV. T. G. P. HOUGH.

In the calling home of this faithful labourer, who had been vicar of Ham, Surrey, for forty-eight years, the villagers and inhabitants of Ham Common have sustained no ordinary loss. It is not given to every parish to have in their midst, for close upon half a century, such a minister of Christ as was Mr. Hough. He was an "Evangelical clergyman" of the highest and best type, a bold and eloquent expounder of Holy Writ—carrying out in his daily life what he taught on Sabbath from the pulpit. From first to last he has adorned the doctrine of a crucified Saviour, besides taking a lively interest in all which concerned the temporal prosperity of his parish. His emphatic testimony when first stricken with a mortal and dreaded malady, was this, "My whole trust is in God's faithfulness." In that hope he still lived and has died, being fully sustained and kept in peace till consciousness failed. J. R.

MR. ROBERT NELSON, MALVERN.

Many will learn with regret that Mr. Robert Nelson, of Waveridge Lawn, North Malvern, entered into rest on October 30, aged ninety-seven. Our aged friend was connected with the Open Brethren, and until quite recently took an active interest in Bible study and Gospel work. He was the author of several books on Scripture and its teaching, and occasionally contributed to the columns of The Christian. Mr. Nelson was a man of God; and has, we are sure, left a very fragrant remembrance behind him in Malvern, where he had lived for a great many years.

A friend writes to us:—"The remains of Mr. Nelson were interred on Saturday last. The funeral was very simple. The hymn 'When languor and disease invade,' was sung, partly at the house, and partly at the cemetery gates. Other hymns were also sung, and appropriate portions of Scripture read. Mr. Anderson, of Birmingham, an aged acquaintance of Mr. Nelson, made a few remarks at the grave, at which the hymn was sung beginning 'Salvation to our God.' The arrangements were made by Mr. Nelson himself before his departure; instructing the brother who carried them out, he said. '*We* will sing the hymn, and then *we* will proceed to the cemetery.' Several clergymen and ministers were present."

MR. CHARLES POLLARD lately offered to the temperance society, Kettering, the sum of £40 per annum for three years towards securing a town missionary. Mr. and Mrs. John Metcalfe have been engaged for the work.

TEMPERANCE NOTES.

The last Lord's Day in November is to be widely observed as Temperance Sunday.

The Lichfield branch of the C.E.T.S. has been holding special services during the past week.

The banquet to Lord Rosebery at Scarborough was conducted on "strictly temperance lines," no alcoholic liquors being provided.

A united all-day Conference has been held at Newcastle for the more vigorous furtherance of temperance work in Northumberland and Durham.

The South Essex Band of Hope Union has held a series of conferences at Plaistow, Ilford, and Barking; interesting papers being read, followed by stirring addresses.

The East and Mid Surrey Temperance Mission has started a series of Pleasant Sunday Evenings in the Hanover Assembly Rooms, Kennington Park. The object is to provide a counter attraction to the public-house.

The Manchester Women's Christian-Temperance Association and Police-court Mission held a day of prayer on October 23, in connection with the social evils of the drink traffic. The meetings commenced at 10 a.m., and were continued throughout the day with intervals, until 9 p.m. Several earnest addresses were given by ministers of churches and chapels, and also by other friends, and all present felt that the Spirit of God was truly with them to bless them.

The Railway Temperance Union held its annual meeting at the Brunswick House Institute, on Thursday, 24th ult.; Mr. Robert Sawyer, the president, in the chair. Speeches were delivered by Colonel Williams, Mr. Jones, Mr. F. Eardley Wilmot, and others. The audience was most striking, and included many men whose countenances indicated intense earnestness. A conference was held during the afternoon, when the best methods of developing the work of the Union were discussed.

During last week a number of meetings were held under the auspices of the Women's Total Abstinence Union. On Monday afternoon, October 27, a good gathering of women assembled at Wanstead, to hear an address from Mrs. Hawkes. On Wednesday, October 30, a large gathering of teachers convened by the Battersea Women's T. A. Society, took place in the Town Hall, Lavender-hill, Rev. J. R. Diggle, presided, and earnest addresses were delivered by Viscount Morpeth and Mrs. Hawkes. At Forest Hill, a crowded drawing-room meeting was held on Friday afternoon, at Mrs. Stanley's, Mayow road. A week's temperance meetings in and around Romsey, arranged by the local W T A. Society, and addressed by Mrs. Eynon, have been held with encouraging results.

The annual meeting of the Birmingham Gospel Temperance Mission was held last week at the Temperance Institute, Birmingham. The hon. sec. read the report, which showed that seventeen missions had been conducted, at which a total of 1271 pledges had been taken. At the thirty-four women's meetings the average attendance was fifty-four per meeting, or 1836 per week, and 227 had signed the pledge. Other special efforts resulted in 285 pledges being registered. In the police-court department, Mr. Gaule had induced 617 to sign. Each of the five superintendents of the women's work gave reports upon special cases, and showing the blessings that had attended their labours; and the police-court missionary detailed cases that had come before his notice in the lock-up.

THE LONDON POLICE COURT MISSION.

On Thursday afternoon a well-attended meeting was held at the Mansion House in support of the London Police Court Mission. The chair was taken by Bishop Barry, who indicated briefly the claims of the mission to public support. In the first place, the mission was of the greatest assistance to the magistrates, who by handing over suitable cases to the missionaries were enabled to temper justice with mercy. That, of course, applied not to the habitual drunkard, but to the many who were only just entering on the abyss that led to habitual drunkenness. Again, the mission, by rescuing one individual from drunkenness, rendered a dual benefit to society, for it restored a respectable member and took away a dangerous member of society. From the religious point of view, moreover, the society claimed support, for it preached the practical power of Christianity in word and deed. The secretary then read the report, which explained the extent of the work during the year, and earnestly appealed for more personal help as well as financial assistance. Mr. A. F. Govett, treasurer, drew attention to the fact that many police-courts were as yet without a missionary, and appealed for the money to extend the work of the mission. The missionary from the Westminster Police-court explained the work of the mission in the courts.

The Book World.

ANNUAL VOLUMES.

The Children's Treasury of Pictures and Stories is an established favourite. There are in its pages many excellent readings for little people. (1s. *Nelson.*)

The Christian Pictorial. Vol. V. (*Alexander & Shepheard.*) The half-yearly volume of this well-known illustrated weekly must interest many by its varied contents and pictorial peeps at current events.

Our Own Gazette. Vol. XII. Edited by Mrs. S. J. Menzies. (1s. 6d. and 2s. 6d. *Partridge & Co.*) This handsomely-bound volume contains much to interest and aid young women all over the land, together with notes on Y.W.C.A. matters. The editor contrives admirably to combine the readable and interesting with the healthful and evangelistic.

Good Words, edited by Dr. Donald Macleod, is a monthly of many attractions. The annual volume contains serial stories by W. Clark Russell and S. R. Crockett ("The Men of the Moss-Hags"), very readable papers—biographical, historical, and social. There are many sketches of travel, also religious meditations. The latter include studies in the life of St. John by Dr. Stalker. The illustrations are numerous, and of a high order. (7s. 6d. *Isbister.*)

The Sunday Magazine for 1895 (*Isbister & Co.*) contains Christabel R. Coleridge's story, "The Tender Mercies of the Good," and several shorter tales. Among the Biblical papers is a series by the Bishop of Ripon, on the Sermon on the Mount, entitled "The Great Charter of Christ." There are several "Talks with Notable Persons," and very readable papers on "Women in the Mission Field," by Rev. A. R. Buckland. The illustrations are excellent.

The *Religious Tract Society* continues to cater excellently for the boys in its **Boy's Own Paper,** the annual volume of which (price 8s.) will be eagerly welcomed by many. Handsomely bound, admirably illustrated and full of readable and engrossing tales, by writers who know how to interest boys, it forms a splendid provision for the long dark winter evenings. **The Girl's Own Annual.** (8s. Same publishers.) This attractive volume, containing the year's numbers of **The Girl's Own Paper**, will fill a useful niche in the boudoir library, or what corresponds to that in humble homes. Every department of an intelligent girl's life is ably catered for.

FOR YOUNG PEOPLE.

Three pretty narrative books that come from the *Wesleyan S.S. Union, Ludgate-circus*, will bring delight to the junior juniors. **The Autobiography of Chow** and **Joan's Puppy,** by Liliputian (6d.), are two charming dog stories. **A Knotty Point** and **The Old Plate's Story,** by W. J. Forster (8d. each), provide much instruction and entertainment combined.

Three useful shilling books, suited for somewhat older juniors, are published by the same house. **Donald's Ambition,** by Alice Briggs, graphically recounts the adventures of a Highland lad; but we refuse to certify the correctness of the Scotch spelling. **The Ruby Necklet,** by Beth Richardson, tells of temptation to gratify a taste for ornament, and how it was overcome. **Chrissie's Faults,** by Jeanie Ferry, is a tragic temperance tale.

A High School Girl, by Mrs. Henry Clarke, M.A. (1s. 6d.) A story, as the title indicates, of Newnham or Girton girls, whose life is not all the higher studies, but has strains in it of the sweet simplicity of home. **Martha's Trial,** by Mabel Quiller Couch, and **Three Golden Words,** by Mr. J. A. Smith (6d. each), are pleasing gift books for scholars. (*Sunday School Union.*)

Brought to Jesus (2s. 6d. *S. W. Partridge & Co.*), by Mrs. G. E. Morton, is a splendidly-coloured picture-book for youthful readers, illustrating the teachings of our Lord, and scenes in his life and ministry. As the little ones look at the pictures and read the finely-printed letterpress the elder folks will pray that the hearts of the young readers may be drawn out in loving trust and obedience.

FOR SENIOR CHILDREN.

Gerard Mastyn. By C. H. Burrage. (2s. *S. W. Partridge & Co.*) A new edition of a book which has met with success. It is a pleasing temperance story such as the boys will be glad to read.

"Probable Sons." (1s. *R.T.S.*) The word "probable" is the baby synonym for "prodigal," and the story tells of wanderers restored by childish influence. The "zephyr cloth" binding is a novelty.

Brownie; or, the Lady Superior, by Eliza F. Pollard (*S. W. Partridge & Co.*), is one of the "Home Library," a most remarkably cheap series of illustrated tales for the young. Three hundred and twenty well-written, lively pages, with capital full-page illustrations, in most attractive boards, for two shillings!

Banners and Battlefields, by Edith Greeves (1s. 6d. *Wesleyan S.S. Union*), sets forth various phases of life's moral conflicts, in terms that can be appreciated by young soldiers in the army of the noble and true. **Willie's Secret,** by J. W. Keyworth (3s. Same publishers), is a capital tale for boys, showing how true courage and fidelity to the right does not lose its reward.

Two excellent posies of stories for boys and girls, by Mrs. M. S. Haycraft, are published by *C. H. Kelly, 2, Castle-street, E.C.* They are, **With a Gladsome Mind,** and other stories, and **Pink Roses,** and other stories (2s. each). While Mrs. Haycraft pays due attention to her art as a story-teller, she does not lose sight of the lessons to be gathered through that interesting medium.

Two books to be commended to intelligent young readers come from the *Sunday School Union.* The **Story of Princess Alice,** by Eliza F. Pollard (1s.), is one that must ever be dear to loyal Britons, who, at the same time, value true worth manifested in any station in life. **Stories of North Pole Adventure,** by F. Mundell (1s. 6d.), will fascinate as well as instruct courageous boys, and implant in them those seeds of enterprise which have made Britain's sons so famous in history.

Fur and Fur Garments, by Richard Davey (3s. 6d. *Roxburghe Press, 3, Victoria-street, Westminster*), is a learned dissertation, with illustrations on the history of this fashionable article of attire.

The Millennium, or World to Come, by the late John Wilson. A new edition has been issued of this work, which lucidly expounds Scripture teaching regarding the Millennium, and its relations to preceding and succeeding dispensations. (2s. 6d. and 3s. 6d. *Nisbet.*)

Under the unwieldy title of **In a Mule Litter to the Tomb of Confucius,** Rev. A. Marshall, F.R.G.S., describes in pleasant and animated style the incidents and observations of a tour in North China. *En route* he visits mission stations, sees many temples, and notes with observant eye certain strange and curious customs and characteristics of the people. (*Nisbet & Co.* 2s. 6d.)

In the Footprints of St. Paul. By Rev. E. J. Hardy. (2s. 6d. *Nisbet & Co.*) As the title indicates, we have here a series of glimpses of places mentioned in connection with the travels of the Apostle of the Gentiles. These are pleasantly penned and well illustrated. Most of the papers have appeared in *The Quiver*, but they will be none the less welcomed by Sunday-school and Bible-class teachers.

In the new issue of **The Friends' Quarterly Examiner** (*West, Newman & Co.* 1s. 6d.) the "Expansion of Quakerism" is discussed by Charles Sharp, who maintains that "In expansion lies hope for Quakerism." Papers are also devoted to Count Campello, Our Lighthouses, George Fox at Launceston, African Slavery, The Opium Question, and other subjects of more or less general interest.

The Universal Portrait Gallery (*Cassell & Co.*) This is a collection of the portraits of celebrities of both sexes and of many lands, accompanied by brief biographical sketches. It is pleasant to gaze upon the faces of persons whose names have long been familiar, and an additional value is imparted by the facsimiles of autographs which help to make up a very interesting and handsome volume.

Glimpses through Life's Windows: Selections from the writings of J. R. Miller, D.D. (2s. 6d. *Nisbet.*) Many valuable works have issued from the pen of the well-known American pastor, and the compiler of this chaste little volume seems to have taken the cream of them all, and presented it in a form that should tempt many readers. The portrait of Dr. Miller, which appears as a frontispiece, will be treasured by many.

Manitoulin. By H. N. B. (3s. *Simpkin & Co.*) This strange-looking word is the name of an island to the north of Lake Huron, where the Church of England Mission is carried on among Ojibway Indians and lumbermen resident there. The writer gives a most interesting account of the people, and of the vicissitudes of Church work among them. The book has a smack of Sacramentarianism about it that is not at all to our taste.

Brewer's Dictionary of Phrase and Fable (*Cassell & Co.* 7d. per part). The new serial issue of this admirable handbook of current colloquialisms is now completed. It is brought thoroughly up to date, and forms, for the journalist especially, a mine of wealth in the selection of literary coin. The "bibliographic appendix," containing an exhaustive list of modern authors, dead and alive, with their principal works, is exceedingly valuable for reference.

The Biblical Illustrator. 1 Corinthians, Vol. II. (7s. 6d. *Nisbet.*) Beginning with chapter x., this volume completes the Epistle, with a treatment as full and helpful as its excellent predecessor. The outlines are of a very useful order, being gathered from a wide range of literature. Mr. Exell's industry is marvellous, and if the work proceeds at the rate now attained, the New Testament will soon be entirely covered. There is surely no other body of homiletic matter at once so rich in suggestion and serviceable in form. The "Illustrator" is a great help to hard-worked preachers and teachers.

Three Great African Chiefs. By Rev. Edwin Lloyd. (3s. 6d. *T. Fisher Unwin.*) The three chiefs sketched in this very readable volume are, of course, our now well-known visitors from Bechwana, Khama, Sebelé, and Bathoeng. The author writes from personal knowledge gained by a residence in the country as a L.M.S. missionary. His account of the different tribes and of the three chiefs, with their predecessors, is highly instructive, and ought to awaken much interest in those African peoples now emerging from heathenism and beginning to appreciate the worth of the Christian faith. Especially is it to be desired that the appeal of our dusky visitors as to the prohibition of the liquor traffic among their people may be heard and practically heeded by our Government.

Jesus is Coming This substantial pamphlet, by W.E.B., of Chicago, has been issued in German, French, Chinese, Japanese, and Tamil, and is now in its sixty-sixth thousand. It emphasizes with much clearness a truth which is too generally overlooked by Christian teachers. From Genesis to Revelation the Scriptures are shown to tell of the peace and prosperity which will be brought to earth by the glorious appearing of Jesus Christ. As we read, we cannot but join in the prayer, "Come, Lord Jesus." Without endorsing in every detail the author's interpretation of passages on which conflicting views are held, we are pleased to give a hearty commendation to his work, which will prove of real service to such as are beginning the study of prophecy. (6d. *Partridge & Co.*)

The Missionary Review of the World for November (1s. *Funk & Wagnalls Co.*) opens with another "Miracle of Missions" article by Dr. A. T. Pierson, narrating the story of John Williams and his successors in the South Seas. Rev. W. G. Puddefoot follows with some helpful thoughts on the "Importance of Frontier Missions" in the United States; South America and its Missions are treated of in three articles, accompanied by a map and diagrams. "Brazil Through an Evangelist's Eye," by Rev. D. G. Armstrong; "Progress in Brazil," by Rev. W. A. Waddell; treated more generally in the Field of Survey, by D. L. Pierson. There are other articles of great interest. The department of general intelligence, with its pithy and pointed paragraphs, will be especially valued by those who seek pertinent thoughts and apt illustrations for missionary papers and addresses.

THE BIBLE; THE SAVIOUR; THE WAY OF SALVATION. By an Octogenarian. (3d. *R. W. Hunter*, 19, *George IV. Bridge, Edinburgh.*) This pamphlet is an earnest "defence of the old theology," and is commended in a preface by several well-known Edinburgh ministers.

WHAT IS AN ISRAELITE OF THE NEW COVENANT? is a pamphlet containing a dialogue between two Jews, translated by the late Rev. J. A. Adler, from the original Hebrew of Herr Joseph Rabinowitch, of Kischeneff. (2d. *C. E. Greenwood, Elim, Copers Cope-road, Beckenham, Kent.*)

THE CHURCH OF ENGLAND ALMANACK is a useful publication, compiled by Mr. Henry Miller, of the Church Association. It gives valuable information regarding the Ritualistic conspiracy, as well as tables which will prove of service to members of the Church of England. (1d. *Shaw.*)

Messrs. W. & A. K. Johnston are issuing a series of FLAG MAPS (8d.), so contrived as to occupy and amuse the children, while storing their minds with geographical knowledge. So far as we have tried it, we think a larger map would serve better, the present size being too small to fix the positions of towns, rivers, etc., accurately.

The Church Association (14, *Buckingham-street, Strand, W.C.*) has issued a new edition of Mr. Walter Walsh's pamphlet, THE SECRET WORK OF THE JESUITS IN THE PROTESTANT CHURCH OF ENGLAND (3½d. post free). The pages outline the inner working of disloyal organisations, and furnish a list of the "priests-associate of the Confraternity of the Blessed Sacrament."

BOOKS RECEIVED.

From *The Church of England Temperance Society.*—SHIFTING SANDS. By Susan Carpenter.

From *Cassell & Co.*—FOR GLORY AND RENOWN: A Story of the Wars. By D. H. Parry. (5s.)

From *Hodder & Stoughton.*—ROBERT AND LOUISA STEWART. In Life and in Death. By Mary E. Watson. (3s. 6d.)

From *George Stoneman.*—ELMA AND GORDON STEWART: a story for children. By Mary Ann Topping. New edition. UNDER THE DEEP BLUE SEA: a story for children. By Katharine M. Yeo.

From *T. Nelson & Sons.*—LEAVES FROM A MIDDY'S LOG. By Arthur Lee Knight. A LOST ARMY; a tale of the Russians in Central Asia. By Fred Whishaw. TOMMY AT THE ZOO; a picture-book for the young.

From *The Religious Tract Society.*—NADYA. A Tale of the Steppes. By Oliver M. Norris. (3s. 6d.) A NEW ZEALAND COURTSHIP, and other Work-a-Day Stories. By E. Boyd-Bayly. (2s. 6d.) SOWING BESIDE ALL WATERS. A Tale of the Early Church. By Emma Leslie. (3s. 6d.) MERMAIDENS. A Sea Story. By Sarah Tytler. (2s. 6d.) LITTLE MISS. By M. B. Manwell. (2s. 6d.) ERRINGTON HALL; or, Margaret's Venture. By Ellen Louisa Davis. (2s. 6d.) THE GOLD OF THAT LAND. By Margaret S. Comrie. (5s.) THE SUNNY SIDE OF THE STREET. By Evelyn Everett Green. (2s.) BAB; or, Tit for Tat. By Harriet E. Burch. (2s.) BENZONI'S CHILDREN. By Jessie Armstrong. (2s.) STRANGER MARGARET. By Mary Hampden. (2s.) IN A DIFFICULT POSITION. By Christian Burke. (1s. 6d.) WAPPING OLD STAIRS. (1s. 6d.)

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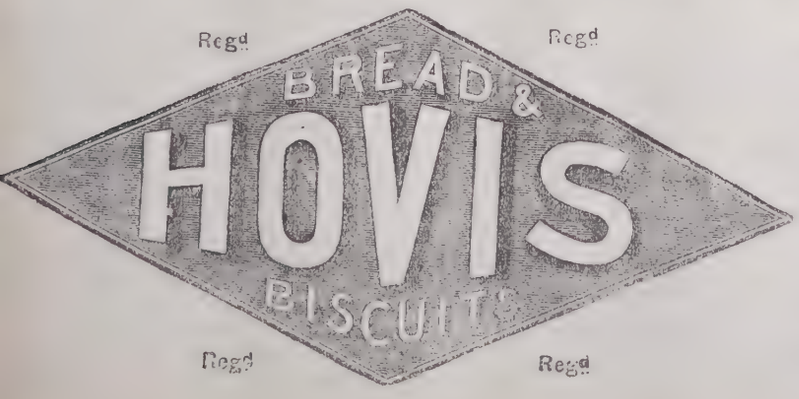
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The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. —Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

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The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Meetings for Men.—Christian Evidence lectures or evangelistic missions conducted in any part of the United Kingdom. Address, Mr. W. R. Bradlaugh, 70, King's Cross-road, London, W.C.

Rev. Andrew Murray and others will hold a series of meetings for the deepening of spiritual life, Wed., Nov. 20, 7 p.m., and Thurs., Nov. 21, 11 a.m. and 3 p.m., in Regent-square Presbyterian Church; Thurs., Nov. 21, 7 p.m., in Exeter Hall; Fri., Nov. 22, 11 a.m. and 3 p.m., in Regent-square Presbyterian Church; Fri., Nov. 22, 7 p.m., in Exeter Hall.

Protestant Reformation Society.—Lectures in Kensington Town Hall, by Rev. C. H. H. Wright, D.D., vicar of St. John's, Liverpool, Fri., Nov. 8, "The Bible and the Church"; Nov. 15, "Priestly Absolution and Auricular Confession." The chair will be taken at 8 p.m., by Archdeacon Sinclair.

Society for the Rescue of Young Women and Children. —Archdeacon Sinclair will preach on behalf of this society, Monday, Nov. 11, at St. Mary Aldermary, Queen Victoria-street, at 1.15 p.m.

Y.M.C.A., The Priory, 198, Upper-street, Islington, N.—Thurs., Nov. 7, 8.30 p.m., lecture by Mr. T. Chodwick Brown, "John Howard, the Great Philanthropist: his Life and its Lessons"; Tues., Nov. 12, 8 p.m., international week of prayer for young men, special sermon at Holloway Wesleyan Church, Caledonian-road, N., by Rev. G. W. Clutterbuck, on "Premature Exultation."

Christ Church, Westminster Bridge-road.—Rev. F. B. Meyer, for workers, Thurs., 11.30; Fri., 8; Sun., 11 and 6.30.

Conference Hall, Mildmay Park, N.—Sun., 3.30, Mr. P. S. Badenoch, and 7 p.m., Col. Jacob.

Evangelistic Mission.—Kilburn Hall, Kilburn-gate, N.W., Sunday, at 7, Mr. P. Mallinson; Malden Hall, Haverstock Hill, N.W., Sunday, at 7, Mr. Geo. Hucklesby.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. Benjamin Glasgow.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. Thomas Richardson.

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Edinburgh Castle, Limehouse, E.—11 a.m. and 7 p.m., Weaver Brothers; 3 p.m., pleasant Sunday afternoon.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m. and 7 p.m., Dr. Anderson.

Metropolitan Music Hall, Edgware-road. — Sunday, 6.30 p.m., Mr. Geo. E. Morgan.

Special Religious Services in Theatres, etc.—Sunday, November 10.—Agricultural Hall, Islington, 3.30, Rev. Lewis C. Jones; 7, Mr. J. H. Lydall. Ealing (Shaftesbury Hall), 7, Mr. Chadwick. East Ham (Public Hall), 7, Mr. Cromwell. Hall of Varieties, Clapham Junction, 3, Mr. Warren; 7, Mr. Flew. Homerton Hall, 3, Mr. Charles Button, 7, Mr. W. George. Morley Hall, Hackney, 7, Mr. Robert Smith. Pavilion Theatre, Whitechapel, 7, Mr. George Nokes. Queen's Theatre, Poplar, 7, Mr. William Coates. Shoreditch Town Hall, 3.30, Mr. Geo. Nokes. Victoria Hall, New-cut, 7, Mr. Job Williams.

Metropolitan Tabernacle Sunday-School.—Missionary demonstration of young people, Wednesday evening, Nov. 20, 7 p.m. Admission free.

REVIVAL IN A GIRLS' SCHOOL, AFRICA.—Mrs. Caroline L. Goodenough, missionary of the American Board, Johannesburg, writing to the New York *Independent*, says:—"Blessed news has reached us of a work of grace in progress at the kraal girls' school at Umzumbe, Natal. The story of what God's Spirit has wrought, reads like the wonderful miracle of nature that we see unfolded before our eyes every spring—it has been so quiet, so silent, so natural. It began in much prayer that the pupils might be truly awakened to a sense of sin. Then it became apparent that God was dealing individually with these souls. Often one or two would seek their teachers privately for prayer and counsel. Several passed through a time of distress on account of sin and at length found peace at the Cross. There were some very bright conversions, and the tender feeling in the school deepened until the one engrossing subject so filled all hearts that it seemed best to waive the usual routine of study and turn the evening lesson-hour into a prayer-meeting.

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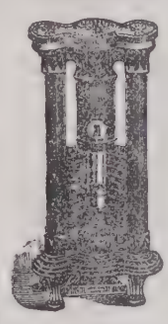
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A YOUNG LADY, as governess. Five years' experience. Cambridge certificates. English, French, music (piano and harmony), drawing, mathematics. Good references. Disengaged after Christmas.—Miss A., Thornhill, Westgate-on-Sea. c5393

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AS TUTOR.—Young French gentleman, B.A., seeks a situation in a warm climate.—Address, Pastor DE JERSEY, Cherbourg, France. c5240

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THOS. CROCKER, Evangelist, is open to give his original temperance lecture, "John Bull, [illegible] Sign Boards." Illustrated by 60 [illegible] Address letters, Albany Villa, John's-lane, [illegible] Bristol. c5308

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WANTED, by a married man, age 49, a situation as delivery clerk, or to fill any post of trust. An abstainer and non-smoker. Can give highest references.—F48, care of Messrs. Haddon's Advertising Offices, Salisbury-square, E.C. F48

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LADY RECOMMENDS GROOM-COACHMAN, married (two children, youngest 12), Christian, and total abstainer. Drives single or pair. Understands all duties.—Apply, R. B., 28, Brandon-place, Cambridge. c5463

COACHMAN. — Gentleman wishes to [illegible] man, [illegible] Has [illegible] Apply [illegible] c5464

WOULD ANY CHRISTIAN [illegible] man, [illegible] educated. Highly recommended. Age 21.—Mr. HILL, Y.M.C.A., 645, Fulham-road, S.W. c5459

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WANTED, BY A YOUNG LADY just left school (15), a situation in a light business, with Christian people. Tall, amiable, capable, and willing.—Address, HOPE, Granville House, Wollaston, Wellingboro'. c5439

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WANTED, BY YOUNG LADY (24) in Christian family, a position as housekeeper.—Apply, Miss FRENCH, 4, Marlborough-hill, St. John's Wood, N.W. c5413

HOUSEKEEPER, OR ANY POSITION of trust, by Christian lady (35). Thoroughly domesticated. Good manager and needlewoman, fond of and accustomed to children. Excellent references.—BETA, 43, Kremlin Drive, Stoneycroft, Liverpool. c5469

A SUPERIOR, WELL-EDUCATED person, of middle age (Dissenter and abstainer), desires homely situation as housekeeper to elderly gentleman. Thoroughly domesticated and musical. A Christian home earnestly desired, where duties are light.—M., 18, Alma-villas, Arthur-road, Windsor. c5455

A LADY DESIRES RE-ENGAGEMENT as housekeeper or companion in Christian family. Thoroughly domesticated. Experienced in needlework. Accustomed to children. Musical. Highest references.—C. W., 28, Aden-grove, Stoke Newington, London. c5430

YOUNG CHRISTIAN LADY desires re-engagement as companion, help, or worker in Christian institution. Abstainer, musical. Nearly four years' reference. London preferred.—PERSEVERANDO, 46, Wellington-road, St. John's Wood, N.W. c5408

LADY PIGOT highly recommends lady (32) desiring re-engagement after Christmas, as companion and amanuensis. Good reader. Experienced in nursing. Willing to go abroad.—Address, Lady PIGOT, Hillside, Bracknell, Berks. c5417

YOUNG PERSON seeks engagement as useful help in Christian family. Comfortable home. Servant kept. Thoroughly domesticated. Good references. Yorkshire preferred.—K. E. S., 15, Beech Grove, Prince's-road, Hull. c5441

A LADY WISHES highly to recommend a well brought up Christian girl, aged 18, as mother's help. Able to teach young children English, Music, French, and Drawing.—Apply, Miss JUDSON, Blockley, Worcestershire. c5720

MRS. BRAMWELL BOOTH is anxious to meet with a situation for a first-class needlewoman, as wardrobe or sewing maid.—Full particulars of SECRETARY, Grove House, Oldhill-street, Upper Clapton. c5755

A LADY WISHES to recommend very highly an experienced certificated nurse, for monthly or surgical cases. Most kind and attentive.—Full particulars from Mrs. COLLIS, St. Philip's Vicarage, Maidstone. c5435

AS NURSE-COMPANION, assistant housekeeper to elderly or delicate lady, or any position of trust. Engagement required by middle-aged lady. Abstainer. Good references. Moderate salary.—B.B., 52, London-road, Sevenoaks. c5420

LADY HIGHLY RECOMMENDS her under-nurse as nurse to one or two children, over 3 years' good character, very fond of children. Good needlewoman. Wages £16.—MAGUIRE, Fieldhead, Keston, Kent. c5416

WILL ANY LADY take as maid a young woman? Has been unsteady, but wishes to do better. Good looking. Tall. Good needlewoman and hairdresser. Age 27.—Mrs. HERBERT WRIGHT, Solihull, Warwickshire. c5479

MRS. WALKER recommends a young woman, age 22, as needlewoman in a children's home or industrial school.—Address, A. C., 4, Spencer's Belle Vue, Bath. c5464

HOUSEMAID.—Miss Hawkins Dempster wishes to recommend a young woman who is leaving her service for no fault, and who is sober, neat, honest, and a good worker.—24, Portman-square, W. c5482

MRS. GORDON recommends first-rate upper housemaid. Could wait on lady. Good wages. Christian. Two and a-half years personal character.—Royal Lodge, Windsor Park. c5415

MISS BANKS, Wesleyan Mission, 583, Commercial-road, London, E., asks for aid in getting girl of 14 (excellent character) situation under matron or housekeeper. Respectable widow also needs light employment. c5350

GENERAL SERVANT age 15.—Will a Christian lady in the suburbs, take the daughter of poor parents, been out once, but formed unsuitable acquaintanceships, otherwise respectable?—G., Church House, 9, Tottenham-street, Kensal-road, London, W. c5731

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A RETIRED MINISTER wanted to preach the Gospel and take charge of an Evangelical Mission for twelve months. No stipend, but a furnished house, free.—Apply, Pastor MATTHEWS, Mundesley, Norfolk. c5352

A YOUNG CHRISTIAN GENTLEMAN wanted, about 20, to assist a Colporteur travelling through France. Must know and speak French. Also pay own expenses.—Address, c5490, Haddon's Advertising Agency, Salisbury-square, E.C. c5490

ASSISTANT wanted in general work of an Institute and Home, conducted on Christian principles. Large premises. Abstainer, non-smoker. Personal reference. Wages £15 a year, and all found. Apply by letter only to S. GEAVES, 4, Clifton-place, London, W. c5460

FURNISHING.—Wanted Christian young man as junior salesman and cost clerk, in good class trade. Abstainer. State experience and salary required (indoors).—STIDOLPH, Dartford. c5454

BRICKLAYERS. — Wanted, thorough Christian as working foreman. Well up, face-work, drawings. Keep time. Sharp. Permanency. 7½d. Apply, letter only, stating qualifications. Christian reference.—E., 26, Rothes-road, Dorking, Surrey. c5316

WANTED, SHORT TIME, Christian man, abstainer, take charge vacant farm. Able cut wood, work on land. No cattle. Cottage, 10s. week.—B. HONELY, Laugton, Tunbridge Wells. c5480

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ANY YOUNG WOMAN desiring to give herself fully to the Lord's work, and needing training, is invited to write to ZETA, care of Miss Jackson, 27, Alacross-villas, South Ealing. c5335

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UNDER-MATRON wanted in maternity home. Must be able to do plain needlework and teach it, and superintend house work. Age 25 to 30.—Mrs. LEES, 11, Ashgrove-road, Redland, Bristol. c5391

ASSISTANT wanted for a Rescue Home, a good needlewoman with general knowledge of house duties. Salary £23.—Apply, by letter, X., 102, Hampstead-road, N.W. c5727

WIDOW LADY (invalid) requires respectable working-housekeeper and companion. Must undertake all duties, including washing and cooking. Small house, two in family. Bright Christian (musical preferred) appreciated.—State experience, salary, and all particulars, c5453, Haddon and Co., Salisbury-square, London. c5453

YOUNG LADY wanted as useful companion and housekeeper to a blind lady requiring little personal attention. Resides at Blandford, Dorset. Small servant half the day. State age, salary, and denomination.—Apply to Mrs. WYATT, 5, Southbourne-terrace, Bournemouth. c5468

MOTHER'S HELP required for three children (youngest 3½ years). Christian desired. Must have held similar engagement. Good needlewoman.—Please state full particulars to Mrs. M. HENRY, 63, Sandgate-road, Folkestone. c5431

WANTED, AT ONCE, thoroughly experienced nurse to take entire charge of two children, 18 months, 3 years. Must be good tempered, cheerful, good needlewoman. Christian preferred. Age from 25 to 35. Wages, £18 to £20.—Ecclesbourne, Woodside, Wimbledon. c5437

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A FEW VACANCIES for Christian nurses (not less than two years' training). Good salary. In and out door uniform and comfortable home.—Apply to LADY SUPERINTENDENT, Royal Nursing Institution, Derby. c5429

HOSPITAL TRAINED NURSE wanted for district nursing, also a private nurse. Salary £25 to £30, according to experience, with indoor and out-door uniform.—Apply, LADY SUPERINTENDENT, Nursing Institution, Burton-on-Trent. c5425

A SUPERIOR UNDER-NURSE or schoolroom maid wanted, with previous experience preferred. Aged about 17. Good personal character necessary.—Apply, by letter, Mrs. CARTER, Burnage, The Avenue, Sydenham, London. c5434

COMPETENT WOMAN wanted, to take charge of laundry in small rescue home for girls. Must be kind and firm.—Address, K., 267, Glossop-road, Sheffield. c5402

RESCUE HOME, TORQUAY.—Wanted, an assistant Christian woman, light work, knowledge of laundry work essential. Good references required. No fixed salary; but opportunity for earning something afforded.—Miss A. BESS, Torquay. c5405

WANTED, IN LADIES' SCHOOL, good plain cook. Strong and early riser. Good wages to suitable person.—Apply, with references, to Miss JUDSON, Blockley, Worcestershire. c5719

CAN ANY LADY RECOMMEND thoroughly good plain cook for nurses' home? Good bread-maker. She must be clean, early riser, and understand her work. Churchwoman. Wages £20. Comfortable home, no washing.—Apply, The LADY SUPERINTENDENT, 3, St. Peter's, Bedford. c5229

AN ACTIVE WOMAN wanted, about 40, as good plain cook for one lady at Brighton. Wages £18.—F. H., 28, Montpellier-crescent, Brighton. c5440

COOK (GENERAL) wanted in house of business. About 30. Wages £17. Christian preferred. —Mrs. WALE, 68, Hampstead-road, London. c5344

COOK, GOOD PLAIN, wanted. Small family. Housemaid kept, extra help when necessary. Age about 30. Wages, £20 to £22.—Apply, by letter first, to Miss HILLIER, 130, London-street, Reading. c5431

GOOD COOK, BAKING, SMALL DAIRY. Evangelical Churchwoman wanted. Clergyman's family, three in number. Four servants kept.—Apply to Mrs. HENRY TROTTER, Christ Church Vicarage, Barnet, Herts. c5411

COOK, PLAIN, wanted in a small family. —Address, stating full particulars and age, Mrs. CHURCHER, 1, Broadwater-road, Worthing, Sussex. c5377

GOOD PLAIN COOK WANTED, age about 30, trustworthy, early riser, cleanly, methodical. Four in family. Three servants. Abstainer. £20. Also house-parlour, Churchwoman, good appearance, over 24. Unexceptionable references. Country town near London. £18.—c5475, Haddon's Advertising Agency, Salisbury-square, E.C. c5475

COOK-GENERAL AND HOUSEMAID wanted, ages between 29 and 30. Wages about £14-£18. Comfortable home.—Mrs. EVANS, Woodfield Lodge, Woodfield-road, Paddington, W. c5414

THOROUGH HOUSE-PARLOURMAID wanted for one lady, aged between 29 and 39. Early [illegible] Good [illegible] Christ [illegible] Apply, before 12, C. [illegible] place, Brighton. c5418

CAN ANY LADY recommend thorough house-parlourmaid? The old-fashioned type. Cleanliness, industry, good temper essential. Country servant preferred. State age and wages required.—K., 3, Rosslyn-gardens, Hampstead. c5347

WANTED, AT ONCE, girl, not under 17, to help in kitchen [illegible] work. One trained in good habits desired. Two other servants kept. Small family.—F., 10, Rodway-road, Bromley, Kent. c5472

TWO GOOD GENERAL SERVANTS wanted, one as cook, the other as housemaid. Two in family.—Mrs. E. H. WILKIE, Rocklands, East Grinstead, Sussex. c5419

A RESPECTABLE YOUNG WOMAN [illegible] Small family. Housemaid kept. Wages according to ability. Good references required. — B.E., 135, Osbaldeston-road, Stoke Newington, N. c5318

A RESPECTABLE PERSON wanted as general servant, good character necessary, also an early riser. Two in family, one child. Washing put out. Believer valued.—M., 12, Kingshall-road, Beckenham, Kent. c5107

GENERAL SERVANT wanted. Small family. Nurse-housemaid kept. Trustworthy, clean, capable. Good plain cook. Part washing put out.—State age and wages to Mrs. A., 52, Alconbury-road, Clapton, N.E. c5404

STRONG GENERAL SERVANT wanted with good reference. Age 25 to 45. Fond of children. Mother's help kept. Plain cooking. Part washing put out. Wages £14.—Glenholme, Wood-street, High Barnet. c5424

A STRONG, active, clean girl wanted. Good character indispensable. Not under 17. Will be trained.—Write, or apply to Miss MADERLY, 11, Inglis-road, Croydon. c5[illegible]

LADIES WANTING SERVANTS and servants seeking situations, should [illegible] MALDEN (late missionary), 97, [illegible] Finsbury Circus, whose office is well known and kindly recommended by the Rev. G. F. [illegible], D.D., and others. Stamps for reply. c5[illegible]

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PROFITABLE ladylike business at home (10s. to 50s. weekly) can be secured with an Automatic Knitter. Cash or hire. Work can be had.—Write to C. V., Director, 67, Southwark-street, London. c5480

The Christian.

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SPECIAL ANNOUNCEMENT.

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Notes and Comments.

We remind our readers that the L.M.S. week of thanksgiving and self-denial begins on Sabbath next. It is to be hoped that the special effort will meet with encouraging results.

Before our next issue is published, the meetings to be addressed by Rev. Andrew Murray at Regent-square Church and Exeter Hall will have begun. Particulars will be found in another part of the paper. May a rich blessing attend the closing utterances of our friend before he returns to South Africa.

Arrangements are being made for public meetings to be held in the morning, afternoon, and evening of Friday, December 13, in St. Martin's Town Hall, Charing Cross, to consider the present position of the opium question, and to determine the further action to be taken by the friends of national righteousness, in order to bring our opium trade to an end.

We have received very many letters from friends in reply to our recent "Notes" about the help which our readers might render in extending the circulation and usefulness of The Christian. One correspondent writes :—

I am only a working woman, but have for years read and appreciated your paper, and feel perhaps it would be some little work for God if I could do something in this way.

This friend goes on to say that she will take in an extra copy to send to one of the Editors in India referred to in last week's issue.

A Sunday-school secretary writes :—

I have only recently become a subscriber, and much appreciate the usefulness of The Christian, and the help it must be in many a home.

He undertakes to supply each teacher in his school with a specimen copy.

The president of the "Good Literature Committee" of a Christian Endeavour Society writes for a parcel of specimen copies. We shall be glad to send to other "Good Literature Committees" wherever the officers are willing personally to attend to the distribution.

An evangelist writes that wherever he goes he recommends The Christian to ministers and Christian workers. There are many evangelists in this land and abroad who could serve us and the cause of the Gospel by doing likewise.

For the encouragement of those who are sending copies to poor and lonely in the Lord's vineyard at home and abroad, we give the following, which are only specimens of letters that constantly reach us. A missionary in Turkey writes :—

I receive both enjoyment and profit from its perusal. Please accept my thanks.

A Baptist minister in Kent, who is "quite unable to buy books," expresses his thanks "for The Christian so long sent and so much valued." In addition to these testimonies from those receiving The Christian gratuitously, a Free Church minister writes from Scotland :—

The Christian we cannot do without, in our manse and in the homes of our people.

These cordial expressions we greatly value, and we insert them here as we desire that those who co-operate with us in widening our circle of influence should know that their efforts are appreciated, and bring stimulus into the homes and lives of earnest workers.

The situation thickens in the near East. Whether from unwillingness or inability to act, the Sultan seems to have lost control of his forces. We hear of an attack on a C.M.S. station at Nablous, the ancient Sichem, Palestine; of the American missionaries at Bitlis being in grave personal peril; of the imprisonment and torture at Marsovan of Rev. J. Knadjian, lately a student at Hackney College. It is satisfactory to know that the great European powers continue of one accord in pressing on the Sultan the imperative necessity for reforms; but if force has to be resorted to, no one can possibly foresee the end.

The triumph of the Tammany ring in the New York City elections last week is a severe disappointment, after the recent revulsion of popular feeling in favour of a pure and clean-handed administration. Surely the party of reform must either have relaxed their efforts, or disagreed among themselves. The advocates of righteousness might learn a lesson from their opponents as to the value of cohesion and of unceasing vigilance.

Bishop Ryle is persuaded that there is not much private reading of the Bible in these days; and for evidence he points to the enormous ignorance of true religion which everywhere prevails, ignorance of the meaning of conversion, faith, grace, justification, and sanctification; these terms have no more meaning to many so-called Christians than Arabic words. He also points to the utter indifference with which they regard false doctrine. "They talk with perfect coolness of others having become Roman Catholics, or Socinians, or Mormonites, or Deists, or Agnostics, as if it did not signify much, and was all the same thing in the long run." Yes; that is part of the spurious charity of our times. Truth and error are of equal value, only phases of thought. Were the Bible a better known book, and better understood, this would be impossible.

It is Dr. Horton, a thorough believer in the Higher Criticism, who says that "to do the work of personally saving the lost demands a spirit that in its central faith is settled and beyond the reach of doubt." Again he says that "a Salvation Army can never advance theology, but it can save souls." There is something healthy about this confession. It ought to lead to great searchings of heart in some quarters. The fact is, Dr. Horton speaks like a man with a double consciousness; on one side he is for change, for unsettlement; on the other he feels the effect of it on Christian work. But his way of reconciling himself to the good that is done by means of unenlightened persons is noteworthy. "They live upon their Bible, and draw out of its treasures things new and old; they teach the redemptive love of God in crude enough forms; they often shock delicate sensibilities; but God uses them, and we must be thankful."

Shall we ever get the noble Christian ideal of our national calling substituted for that base idol of brass, and clay, and iron, called "Imperial Destiny"? While some think that we have been set in the midst of the earth to subdue it, to make its peoples subservient, to gather and to use its riches, thus tempting ourselves into pride and oppression, others believe that Christ has bid this nation arise and win the world for Him; and that if we fail to go and preach the Gospel to every creature, then our glory will have departed, and our vineyard will be given to others. The heart swells at the thought of England being the missionary to the nations; would that it were so. But before we get the nation we shall have to get the churches. And how far are even they from entering into the Master's purpose? But it must be pressed home upon them.

Two meetings were held in the City of London last week which presented some marked contrasts. One was to do honour to a rich man who has made a large fortune in South Africa, and who had stepped in to prevent a financial panic; the other to receive a Christian minister who has returned from a visit to some South African churches. The millionaire spoke only of diamonds and gold. The export of diamonds from Kimberley has risen from a million and a half sterling in 1876 to five millions this year, while the production of gold had risen from 1,470,000 ounces in 1893 to 2,290,000 ounces in 1895. He predicted that within the next five years the goldfields of the Transvaal would yield an amount equal to twenty-four millions sterling. These figures look large, but we have richer mines at home in the industry of our people. If we could get the drink money we should every year be at least a hundred million pounds richer. Sobriety would do more for us than gold and diamonds.

But what had the minister, Rev. D. Burford Hooke, to say? That Johannesburg, which, ten years ago, was a place with twenty native huts, is now a town of 100,000 persons, 60,000 Europeans and 40,000 natives. The cemetery already has 4,000 occupied graves, mostly the graves of young men. The Presbyterian minister of Kimberley during the time of the great boom, in three years buried two hundred young Englishmen, killed by fast life there. Sunday in Johannesburg is the day of pleasure. The effect of the life of the Europeans upon the natives is terrible. A gold-miner who had a great deal to do with mines, said: "The natives come to us as niggers; they leave us as devils." Others confirmed that description. No wonder that Khama dreads the coming of the white man as worse than a plague.

But Mr. Burford Hooke, who made these statements, showed another side again when he told of the devotion of ministers of the

Gospel and of missionaries, when he said that all the deacons in the out-of-the-way churches can preach, and that on Saturday nights they go out in bands with younger members of the churches to conduct services. These are gathering a richer harvest than enormous dividends.

If such a paper as *The Financial Post* has been brought to declare that something must be done to check the scourge of strong drink, it shows that the economical argument is beginning at last to tell. Some day financiers and public economists will denounce the drink trade as a piracy on every honest trade. Meanwhile the religious people, represented in an important conference held under the presidency of the Bishop of London, are determined that something shall be done. The election has brought no respite to brewer or publican.

Did Dr. Parker speak too strongly the other day, when, in pleading for Christians to give a tenth of their income to God, he said that "if all the Christians of the world would do this, instead of whining over our financial difficulties, and making Christ a mendicant in his own Church, we should have gold upon gold, millions thick, and be waiting for the appeals to which we may respond in the name and the power of the grace of Christ"? Was it too strong to ask for a tenth of the substance? Surely it erred in weakness and timidity of demand. Some give a great deal more, but the majority must give a great deal less. Was it too strong to say that we "whine over our financial difficulties"? No, a great deal of pleading has to be done, and the needs, which ought to be patent enough to every eye, have to be set forth in moving language. Was it too strong to say that Christ is made a mendicant in his own Church? No, Christians are begged to do their duty and to enter on their privileges. They should be commanded.

The visit of Khama and his friends has, so far as we can see, been crowned with substantial success. He remains under the protectorate of the Queen, and will have power to keep the drink traffic out of his dominions. True, it will require all his vigilance and firmness, but so long as he has the authority, we may be sure of his exercising it. There seems to be a reasonable hope now that his people will be able to develop a stable Christian kingdom in the very heart of South Africa, a place which badly needs some moral soundness. Khama's visit has done more than serve his dominion; it has given a new interest to Christian missions, and has done much to impress on all classes at home the necessity of moral trading with native tribes, if we are to trade constantly and successfully. The gain to us appears to be even greater than that to him and his people.

There was one sentence in Lord Salisbury's speech at the Mansion House on Saturday which deserves to be remembered. He said that the Sultan was not "exempt any more than any other potentate from the law that injustice will bring the highest to ruin." It is clear that the Turkish Ruler has been personally responsible for the unspeakable anarchy of the past months in his dominions, and his throne is being shaken to its foundations as a consequence. Meanwhile it is reassuring to know that the great powers are for once determined to act together for the high purposes of maintaining European peace, and of defending the defenceless Christians of Armenia. In this action they should be upheld by the earnest prayers of all who love righteousness and peace. And we should pray also that the significant hope thrown out by the Premier in the concluding sentence of his speech may be speedily fulfilled, that in this sense of international co-operation we may in due time "put a stop to that condition of armed peace which presses now on the industry of the world." The welfare of the nations is absolutely dependent on the realisation of this great end of international disarmament.

There has been an interesting and important discussion in some of the American papers on the Church Prayer Meeting, and how it can be improved. Both the leaders of prayer meetings and those in the pews have freely contributed their views. It is clear that no single cause can account for the decadence of this important institution either in America or in this country. The length of most prayers, their frequent coldness and lack of freshness, their "intellectuality," their formality and repetitions—all these are rather symptoms than causes. Deep down lies an unquestionable lack of spirituality in the lives of many of our church members, and this is probably the most widespread and vital reason for their lack of interest in the privilege of prayer. If we were more devotional in our private lives, and lived in the atmosphere of the Spirit's presence, we should be more easily forced and quickened when we come together for fellowship. Words become cold, and praise turns dumb, in the uncongenial air of worldliness in which many nominal Christians spend their lives; and in their lack of fervour lies a deepening influence on others who fail to free themselves from the blight. We must live in the friendship of God personally if our meetings are to be full of the power of the Holy Ghost.

We spoke some time ago of the reason there was for believing that there is a regular system of destroying infants prevalent in London. It is now attracting the attention of an evening paper. Lady Henry Somerset may well say, in view of the revelations which have been made, "to think of, nay to know, that little babies are moaning in misery, dying by inches, is emphatically a subject in which women must feel deeply interested." Lady Henry expresses the opinion of all who have given the subject any thought, when she says that no child ought to be handed over with a lump sum to the charge of another person, that any case of adoption should be registered; and all lying-in houses ought to be registered. Men may cry out against any uncovering of this terrible sin in our midst, but their cries should only make the determination to go on to the end all the stronger.

THE NEGLECTED CONTINENT.—The November issue of *The Church at Home and Abroad*, a mission organ of the Presbyterian Church in the United States, contains valuable articles on South America. The total population is estimated at about thirty-seven millions, of whom five millions are Pagan Indians. The predominant religion is Roman Catholicism, and only about four millions of the entire population are within the range of present missionary effort. For 400 years the Romish Church has had almost undisputed sway, with the result that the people are in great darkness, the slaves of superstition, and idolatrous in their worship. The Presbyterian Church has stations in Brazil, Chile, and Colombia. The total number of missionaries of all societies working on the South American continent is about 400. The Protestant adherents number about 100,000, of whom 70,000 are in the Guianas, principally in Dutch Guiana, where Moravian efforts have been attended with remarkable success.

TIBET.

Dear Sir,—As I find so many friends look to your columns for news of the Tibetan Mission Band—formerly of the Tibetan Pioneer Mission—perhaps you will kindly insert the following:—

Mr. Cecil Polhill Turner, their leader, is now in England, and about to proceed to Scotland to hold meetings in Glasgow, Stirling, Kirkcaldy, Lochgelly, Nairn, Peterhead, Fraserburgh, Aberdeen, and possibly other places. Any friend of the Mission wishing to communicate with him can do so by addressing him to care of the China Inland Mission, Newington Green, London.

The men under his direction having made fairly rapid progress with the language, are now able to hold Tibetan services both indoors and out; and with a view to making the most use of their powers, as well as to give them further experience, Mr. Polhill-Turner, ere he left India, divided them into three parties, that they might take up work amongst the Tibetans on the border in three different places. One of these parties, consisting of Mr. and Mrs. Mackenzie and child, and Mr. Stumbles, remain at the headquarters in Kalimpong; another party, consisting of Messrs. Johansen, Amundsen, and Moyes, are stationed at Ghoom, where they are carrying on work amongst Tibetans, commenced by the Scandinavian Alliance Mission; and the third party, consisting of Messrs. Soutter, Neave, and Sorrensen are to itinerate in northern Sikkim, preaching the Gospel amongst the encampments of Tibetans to be found there.

Thus all are in readiness should the door into Tibet at any moment be opened.

We shall be glad of the fellowship of all friends interested in Tibet both in prayer and giving. Whilst earnest and intelligent prayer is valued more than all else, there is also the ministry of giving for the temporal support of these workers, and for this a sum of £700 a year is required. There are no home expenses.

Mr. Polhill-Turner proposes to return to India with his wife and children about the end of the year. Early in 1896 it is hoped that Mr. Hudson Taylor will (on his way home to England) visit them in Kalimpong to confer with Mr. Polhill-Turner as to the future movements of the party, in case the door from India should still remain closed.

I am glad to say that all the party, including the Mackenzies' little girl, are in good health.—Yours faithfully,

William Sharp,
Hon. Sec. and Treasurer of Tibetan Mission Band.

31, *Beulah-hill, Norwood, London, Nov.* 8, 1895.

BOURNEMOUTH.

A week of prayer was held at the West Cliff Tabernacle, Bournemouth, commencing on Monday, November 4. The attendance throughout the week was good, notwithstanding severe weather.

Mr. E. C. Newbery, who has been working in Italy and on the Riviera, was present at the West Cliff Tabernacle, Bournemouth, on Sunday, November 10, and gave two addresses. In the morning his message was an appeal to the people to trust God as being able to do beyond what they ask or think. His illustrations were exceedingly humorous, and yet very effective. In showing how much we suffer through our doubts, he told of a man who had to cross a frozen river in Canada, and who tremblingly put his foot on the ice, fearing lest it should not bear his weight. So fearful was he that he crossed the ice on his hands and knees, and got to the other side greatly exhausted with his effort. He looked back, and saw two horses crossing the river, and drawing a sleigh, loaded with pig-iron, while the driver sat whistling in front. How much he had suffered through his unreasonable doubts! The illustration is not likely to be forgotten. In the evening the message was on Decision; and several persons confessed Christ at the close of the service.

THE CHRISTMAS CARD AND SCRAP-BOOK MISSION aims at supplying Christian workers with cards, etc., suitable for distribution. Last year 6364 cards, wall-texts, and booklets, as well as scrap-books for hospitals, were forwarded to various missions. Many who have, lying by them, old cards of last season, almanacks, and so on, might render great service by sending them to Miss E. W. De Salis, Oatlands, Burghill-road, Sydenham.

Controversial Methods.

It is greatly to be deplored that religious teachers should sometimes stoop to the use of methods calculated to excite the ridicule of the ungodly, and to injure the cause they have at heart. That our brother, Mr. Reader Harris, has done this, most of our readers will think. The London *Echo*, in commenting upon his offer of £100 (to be paid to the fund of the Keswick Mission) to any "Keswick speaker" who forwards Scriptural proof of "the necessity of sin in the Spirit-filled believer," describes it as "backing his opinion" against that of the Rev. Prebendary Webb-Peploe; and suggests that it may be necessary to extend the sporting columns of our daily press in order that opposing religious teachers may be able to "back" their different opinions. We are grieved to find that one who claims a specially advanced position on holiness should expose himself to such a rebuke.

Mr. Harris's method seems to us not only an error of judgment, but (what is far worse) a violation of the spirit of brotherly love. Mr. Webb-Peploe is well known in the best Christian circles, and few will question that his reputation for integrity of character and for devout and intelligent acquaintance with the Scripture, is quite equal to that of Mr. Harris. The offer of Mr. Harris suggests that Mr. Webb-Peploe is either ignorant of Scripture on the subject of sin in the believer, or that he distorts the meaning of Scripture texts by not reading them in the light of the context, or that he wilfully misrepresents what he knows to be Scriptural teaching. Any one of these three suggestions can only be made against a Christian brother when eagerness to win a controversial victory has crowded out that love which thinketh no evil, and the exhibition of which is recognised by all as necessary to practical holiness.

We must add that this lack of brotherly love, accompanied by an overweening confidence in his own opinions, appears just as conspicuously in the article on "Sin and Its Remedy," which appears in the November issue of *Tongues of Fire*, immediately following the paragraph in which Mr. Harris makes his remarkable offer. For example, he describes Mr. Webb-Peploe as "the repressive Prebendary"; his teaching on the subject of holiness as that of "a preliminary seminary" in contrast with "God's Holy Ghost college" which he claims to represent; and the statements of those who differ from him are called a "blasphemous slander." Previously the position of those against whom he contends is quite misrepresented, and then they are charged with "blasphemous falsehood." We deplore the use of such phrases. They have the sound of contemptuous sneering, of impertinence, of wilful misrepresentation of a brother's meaning. Christian courtesy, to say the least, should have prevented Mr. Harris from either speaking or writing such words. Zeal for what he regards as the truth does not justify or even excuse them. A departure from the spirit of love is a more serious breach of holiness than the holding of a different opinion from that of Mr. Harris on the interpretation of Scripture.

Into the matter of the dispute we do not now enter, further than to say that the article on "Sin and its Remedy" boldly and confidently advances interpretations of Scripture from which, after devout and prayerful study, we entirely dissent. For example, we cannot accept its alteration of Ecc. vii. 20, and 2 Chron. vi. 36, where it substitutes the words "may not sin" for the words "sinneth not." And we venture to suggest that neither Mr. Harris himself, nor Dr. Steele, whose words he quotes, would have proposed such a correction if there had not been a theory to defend. The conflict between the flesh and the Spirit which Paul describes in Gal. v. 17, is said to cease when men are filled with the Spirit. We again dissent, not from the Scripture, but from Mr. Harris's interpretation. When James says (iii. 2), "For in many things we offend all," he does not include himself, says Mr. Harris. We are quite convinced that he does. The attempt to apply 1 John i. 8, not to the persons mentioned in verse 7, but to men in general and to the Gnostics in particular, is to make confusion of the whole passage.

For these differences of judgment we are quite prepared to be relegated to what Mr. Harris calls the "elementary school of the prophets," while he claims for himself a position, and perhaps a prominent one, in "God's Holy Ghost College." We again remind Mr. Harris that our quarrel is not with any Scripture statement, but with his interpretations. The fact that he is dogmatic in announcing them does not render them true. He must learn to distinguish between Scripture which is Divine and infallible, and his interpretations which are human and liable to error. And we earnestly appeal to him to show a little more regard for the devout judgment of holy men who differ from him, and to avoid the use of such means as tend to degrade the subject of holiness in the eyes of thinking persons. George Wainwright.

Bournemouth.

There is a further and very solemn consideration which it can scarcely be supposed that our brother and his coadjutors have sufficiently taken into view.

In consistency with the article referred to above, Mr. Harris must be supposed to regard himself as having passed over or passed through the "elementary school," the "preliminary seminary," and to be a Professor in "God's Holy Ghost college." He must suppose himself to have escaped the condition in which the Apostle James says, "In many things we all offend." And (the Apostle John (i. 7, 8) notwithstanding), he must be understood to "say that he has no sin," and that, nevertheless, the words do not apply in his case, "he deceiveth himself, and the truth is not in him."

Then the painful conclusion must follow, that the offer to back his opinions with £100; and the terms which have above been shown to be lacking in argumentative fairness, and Christian courtesy, and brotherly love; and the *ad captandum* method, the "playing to the gallery" of the whole article —are all sinless, and according to holiness.

And further: As a sinless life is a life in the Spirit, as the only way of escape from walking in the flesh is to walk in the Spirit, and as Mr. Harris's contention must be taken to mean that he lives and walks constantly, undeviatingly, and perfectly, in the Spirit, therefore the proposal to back his own opinion with £100; the want of fairness, of love, and of courtesy; the tone and character and claim of the article—must all be attributed to the Spirit of truth, the Spirit of grace, the Spirit of power, and of love, and of a sound (or wholesome) mind.

This, indeed, is the great fallacy of "perfectionism," that they who "say that they have no sin," are obliged in consistency to defend all they think and say and do as being absolutely sinless and holy, and to attribute all their thoughts, emotions, words, and actions, to the Spirit of Truth and Holiness.

No apostle ever made such a claim. James said, "In many things we all offend." John said, "If we say we have no sin we deceive ourselves, and the truth is not in us." Paul expressly repudiates the claim when he says, "I judge not mine own self. For I know nothing against myself; yet am I not hereby justified; but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall everyone have praise of God"—God will appraise all his counsels and all his conduct.

With a very deep sense of responsibility to God and men these protests are made. We have sought to avoid sarcasm, bitterness, and the imputation of motive; we do not question Mr. Harris's sincerity in what he teaches; but recent and ancient church history painfully proves that the self-deceiving claim to sinlessness paves the way for pride, pharisaism, and in some cases to aggravated and abominable sin.

Speaking of Job. iv. 17, 18, Mr. Harris says, "To build upon this passage the teaching that God cannot or will not destroy the works of the devil, is to argue from a false premise and to attempt to prove a blasphemous falsehood."

This is really a flagrant instance of the *suggestio falsi*. Neither Mr. Webb-Peploe nor any of the "Keswick speakers" doubts that the purpose for which "the Son of God was manifested—to destroy the works of the devil"—is in constant operation, and in due time will be perfectly fulfilled. But they are not guilty of an attempt to prove a blasphemous falsehood, because they believe that the "all" of James iii. 2 includes the Pentecostal League platform, and that if Mr. Reader Harris and his followers say they have no sin they deceive themselves, and the truth [in this matter] is not in them.

We are not *partisans* of the Keswick platform. We increasingly deplore the use of such terms as "Keswick teaching," because, even if it were the truth always and everywhere, unmodified either by the excess or the limitation of human infirmity (which it does not claim for itself, and no one will claim for it), even that would confer no title to label the eternal truth of God with a local and transitory name. "Keswick teaching," if the name survives this generation, will, perhaps modified for the worse, become a "Keswick sect" in the next. Nevertheless, a league which is a very sectarian sect already, must not, in the name of sinless holiness and of the Holy Ghost, attribute to "Keswick" what it does not hold or teach, and then charge it with "blasphemous falsehood."

Does Mr. Reader Harris himself really think that there is the difference between him and Prebendary Webb-Peploe of a sinless man on the one hand and a teacher of blasphemous falsehood on the other? If not, will he not confess his transgression and the sinfulness out of which it sprang, and seek grace for the future to walk softly. "He hath shewed thee, O man, what is good; and what doth the Lord thy God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

God in his mercy send us the union for which his Son our Saviour prayed; but there is nothing more disuniting than the self-righteous spirit, which says, "Stand by thyself; I am holier than thou." M.

The Sin of David's Life.

(2 Samuel xi-xii.)

By Rev. F. B. MEYER.

O Father, I have sinned! I have done
The thing I thought I never more should do!
My days were set before me, light all through;
But I have made them dark—alas, too true!—
And drawn dense clouds between me and my Sun.
Septimus Sutton.

The Chronicler omits all reference to this terrible blot on David's life. The older record sets down each item without extenuation or excuse. The gain for all penitents would so much outweigh the loss to the credit of the man after God's own heart. These chapters have been trodden by myriads who, having well-nigh lost themselves in the same dark labyrinth of sin, have discovered the glimmer of light by which the soul may pass back into the day. "Thy sins, which are many, are forgiven thee; go in peace."

I. The circumstances that led to David's sin.

The warm, poetic temperament of the king specially exposed him to a temptation of this sort; but the self-restrained habit of his life would have prevailed, had there not been some slackening of moral watchfulness, some failure to trim the lamp.

For seventeen years he had enjoyed an unbroken spell of prosperity, in every war successful, on every great occasion increasing the adulation of his subjects. This was fraught with peril. The rigours of the Alps are less to be dreaded than the heat of the enervating plains of the Campagna.

In direct violation of the law of Moses—which forbade the multiplication of wives on the part of Hebrew kings, "lest their hearts should turn away"—we are distinctly told that, when established at Jerusalem, David took unto him more concubines and wives; sowing to himself the inevitable harvest of heart-burning, jealousy, quarrelling, and crime, of which the harem must always be the prolific source; besides fostering in David himself a habit of sensual indulgence, which predisposed him to the evil solicitation of that evening hour.

He had also yielded to a fit of indolence, unlike the martial spirit of the Lion of Judah, allowing Joab and his brave soldiers to do the fighting around the walls of Rabbah, while he tarried still at Jerusalem. It was a mood to which Uriah administered a stinging rebuke when he refused to go to his own house whilst his comrades and the ark were encamped on the open field.

One sultry afternoon the king had risen from his afternoon siesta, and was lounging on his palace roof. In that hour of enervated ease, to adopt Nathan's phrase, a traveller came to him, a truant thought, to satisfy whose hunger he descended into the home of a poor man, and took his one ewe lamb, although his own folds were filled with flocks. We will not extenuate his sin by dwelling on Bathsheba's willing complicity, or on her punctilious ceremonial purification, while she despised her plighted married troth to her absent husband. The Scripture record lays the burden of the sin on the king alone, before whose absolute power Bathsheba may have felt herself obliged to yield.

One brief spell of passionate indulgence, and then!—his character blasted irretrievably; his peace vanished; the foundation of his kingdom imperilled; the Lord displeased; and great occasion given to his enemies to blaspheme! Let us beware of our light, unguarded hours. Moments of leisure are more to be dreaded than those of strenuous toil. Middle life—for David was above fifty years of age—has no immunity from temptations and perils which beset the young. One false step taken in the declension of spiritual vigour may ruin a reputation built up by years of religious exercise.

A message came one day to David from his companion in sin that the results could not be hidden. It made his blood run with hot fever. The law of Moses punished adultery with the death of each of the guilty pair. Instant steps must be taken to veil the sin! Uriah must come home! He came, but his coming did not help the matter. He refused to go to his home, though on his first night the king sent him thither a mess of meat straight from his table, and on the second made him drunk. The chivalrous soul of the soldier shrank even from the greeting of his wife whilst the great war was still in process.

There was no alternative but that he should die; for dead men tell no tales. If a child was to be born, Uriah's lips, at least, should not be able to disown it. He bore to Joab, all unwitting, the letter which was his own death-warrant. Joab must have laughed to himself when he got it. "This master of mine can sing psalms with the best; but when he wants a piece of dirty work done, he must come to me. He wants to rid himself of Uriah—I wonder why? Well, I'll help him to it. At any-rate, he will not be able to say another word to me about Abner. I shall be able to do almost as I will. He will be in my power henceforth." Uriah was set in the forefront of the hottest battle, and left to die; the significant item of his death being inserted in the bulletin sent to the king from the camp. It was supposed by David that only he and Joab knew of this thing; probably Bathsheba did not guess the costly method by which her character was being protected. She lamented for her dead husband, as was the wont of a Hebrew matron, congratulating herself meanwhile on the fortunate coincidence; and within seven days was taken into David's house. A great relief this! The child would be born under the covert of lawful wedlock! There was one fatal flaw, however, in the whole arrangement, "The thing that David had done displeased the Lord." David and the world were to hear more of it. But oh, the bitter sorrow, that he who had spoken of walking in his house with a perfect heart, with all his faculty for Divine fellowship, with all the splendid record of his life behind him, should have fallen thus! The psalmist, the king, the man, the lover of God, all trampled in the mire by one dark, wild, passionate outburst. Ah me! My God, grant that I may finish my course without such a rent, such a blot! Oh to wear the white flower of a blameless life to the end!

II. Delayed repentance.

The better the man, the dearer the price he pays for a short season of sinful pleasure. For twelve whole months the royal sinner wrapt his sin in his bosom, pursed his lips, and refused to confess. But in Psalm xxxii. he tells us how he felt. His bones waxed old through his roaring all the day long. He was parched with fever heat, as when in Israel for three years there was neither dew nor rain in answer to Elijah's prayer, and every green thing withered in the awful drought of summer. Day and night God's hand lay heavily upon him.

When he took Rabbah, he treated the people with ferocious cruelty, as if weary of his own remorse, and expending on others the hardness which he ought to have dealt out to himself. We often excuse ourselves from avenging our own sin, by our harsh behaviour and uncharitable judgments towards others. The same spirit, which always characterises the sullen, uneasy conscience, flamed out in his sentence on the rich man who had taken the poor man's lamb. The Levitical law in such a case only adjudged four-fold restoration (Exod. xxii. 1). The king pronounced sentence of death.

Nathan's advent on the scene must have been a positive relief. One day whilst statesmen and soldiers were crowding the outer corridor of the cedar palace, the prophet, by right of his holy office, made his way through them and sought a private audience. He told what seemed to be a real and pathetic story of high-handed wrong; and David's anger was greatly kindled against the man who had perpetrated it. Then, as a flash of lightning on a dark night suddenly reveals to the traveller the precipice, on the void of which he is about to place his foot, the brief awful stunning sentence, "Thou art the man!" revealed the king to himself in the mirror of his own judgment, and brought him to his knees. Nathan reminded him of the past, and dwelt specially on the unstinted goodness of God. It was a sunny background, the sombre hues of which made recent events look the darker. "Thou hast despised his word; thou hast slain Uriah; thou hast taken his wife. The child shall die; thy wives shall be treated as thou hast dealt with his; out of thine own house evil shall arise against thee." "I have sinned against the Lord," was David's only answer—a confession followed by a flood of hot tears — and instantly his scorched heart found relief. Oh, blessed showers that visit parched souls and parched lands!

When Nathan had gone, he beat out that brief confession into Psalm li., dedicated to the chief musician, that all the world might use it, setting it to music if they would. The one sin and the many transgressions; the evil done against God, as though even Uriah might not be named in the same breath; the confession of inbred evil; the ache of the broken bones; the consciousness of the unclean heart; the loss of joy; the fear of forfeiting the Holy Spirit; the broken and contrite heart—thus the surcharged waters of the inner lake broke forth turbid and dark. Ah, those cries for the multitude of God's tender mercies! nothing less could erase the dark legend from the book of remembrance, or rub out the stains from his robe, or make the leprous flesh sweet and whole. To be clean, because purged with hyssop; to be whiter than snow, because washed; to sing aloud once more, because delivered from blood-guiltiness; to be infilled with a steadfast, a willing, and a holy spirit; to be able to point transgressors to the Father's heart—these were the petitions which that weak, sin-weary heart laid upon the altar of God, sweeter than burnt-offering or fragrant incense.

But long before this pathetic prayer was uttered, immediately on his acknowledgment of sin, without the interposition of a moment's interval between his confession and the assurance, Nathan had said, "The Lord hath put away thy sin."

I acknowledged my sin unto Thee, and mine iniquity have I not hid.
I said, I will confess my transgressions unto the Lord,
And Thou forgavest the iniquity of my sin.

Penitent soul! Dare to believe in the instantaneous forgiveness of sins. Thou hast only to utter the confession, to find it interrupted with the outbreak of the Father's love. As soon as the words of penitence leave thy lips, they are met by the hurrying assurances of a love which, whilst it hates sin, has never ceased to yearn over the prodigal.

Sin is dark, dangerous, damnable; but it cannot staunch the love of God; it cannot change the love that is not of yesterday, but dates from eternity itself. The only thing that can really hurt the soul is to keep its confession pent within itself. If only with stuttering, broken utterance it dares to cry, "Be merciful to me, the sinner, for the sake of the blood that was shed," it instantly becomes white as snow on Alpine peaks; pure as the waters of mid-ocean, which the stain of the great city cannot soil; transparent as the blue ether which is the curtain of the tabernacle of the Most High.

IRISH CHURCH MISSIONS.—In connection with the Irish memorial to the late Rev. R. W. and Mrs. Stewart and their fellow martyrs at Ku Cheng, the workers and friends of the Irish Church Missions have contributed £100 to be applied to the publication of the New Testament in the colloquial dialect in Roman characters, for the Prefecture of Kiong Ning, the estimated cost of which is thus happily provided, so that the earnest wish of Mr. Stewart can now be realised.

PARABLE OF THE TARES.—3.

By Mr. G. H. PEMBER, M.A.*

EARLY CHURCH LIFE.

There must, however, have been in the system of these men some points which to the superficial observer might seem to resemble Jewish institutions, and we must endeavour to discover what these could be. Now the most obvious characteristics of Judaism were the following.

In the first place, the Jewish economy was a hierarchy consisting of a high priest, priests, levites, and laity.

Hence it was, secondly one visible body, as represented by the single seven-branched lampstand.

Thirdly, it carried on a continual offering of sacrifices.

Fourthly, it displayed a prominent ritual.

And, fifthly, its general teaching was, "This do, and thou shalt live."

Now you will notice that all these particulars are diametrically opposed to the law and teachings of the Church, and the fact should urge upon us the necessity of rightly dividing the Word of God, and of clearly distinguishing the dispensations, if we would be free from error.

For the Church is no hierarchy upon earth; all her members are priests, and her only High Priest is in heaven, there appearing in the presence of God for her. She has, indeed, officers; but, so far as Divine appointment goes, these are only elders and deacons, which, from the very nature of their office, can deal with but one congregation.

Again, the Church can never appear as one united body upon earth; that was plainly shown when the Lord revealed the sanctuary of the present dispensation to the beloved disciple: for, lo, the single seven-branched lampstand had given place to seven distinct lampstands, connected only by the common presence of the great High Priest.

Nor does she offer any expiatory sacrifices. Christ, having appeared once at the end of the ages, has put away the sin of those that believe in Him by the sacrifice of Himself, and by one offering has perfected for ever them that are being sanctified. How glorious the thought!

There is no ritual prescribed for the Church, save a public profession of faith in baptism, and a remembrance of the sacrifice once offered for sin in the breaking of bread.

And, lastly, the command to the Church is not, "Do this and live"; but, "Do this, because ye have received life."

By the mention, then, of those who say they are Jews and are not, the Lord indicated the appearance in the midst of the Church of a sacerdotalism which would attempt to defend itself by appeals to the Old Testament. Nor was it long before the plague broke out.

Until the end of the first century, some churches, at least, were Evangelical and truly Apostolic. The Word of God was their only authority, and the burden of their message to men was: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." In these cases, there was no intrusion of the Church into the place of the Saviour, and no preaching of salvation by forms and ordinances.

According to the *Didachē*, or "The Teaching of the Twelve Apostles"—a work written apparently between A.D. 80 and A.D. 100, the ministers of Christ were still divided, as at the beginning, into two classes. The first was itinerant, and consisted of apostles and prophets, who derived their commission directly from the Lord, without any human interference, and demonstrated it by their works and teaching. The second and stationary class included overseers, or elders, and deacons, which were elected by their congregations. This is, of course, in exact accord with the arrangements of the Apostles, since, as you are doubtless aware, the word in the Acts and Epistles which our Authorised Version renders by "bishop," but which literally means "overseer," is merely a synonym for "elder," with which it is sometimes interchanged.

Baptisms, always adult, are ordered to be carried out in a running stream if possible, otherwise in water sufficiently deep for immersion, which might be warmed in case of sickness or cold weather. Baptism by affusion, or pouring on the head, is allowed only in deserts or places where water sufficient for immersion is not to be obtained. There is no hint of such a thing as baptismal regeneration.

The Lord's Supper takes place after an ordinary meal, as at its original institution; and a whole communion service is preserved for us, which does not contain a single allusion to either mystery or sacrifice.

After the thanksgiving for the bread follows this beautiful prayer:—

"As this broken bread was scattered upon the mountains"—that is, as grain—"and, after being gathered together, became one; so let thy Church be gathered together from the ends of the earth into thy Kingdom, for thine is the glory and the power through Jesus Christ for ever."*

You will notice that the idea is the same as that which is expressed in the first Epistle to the Corinthians: "For we, being many, are one bread, one body: for we are all partakers of that one bread."†

Still more important is it to observe the distinction made between the Church and the Kingdom, the former being the training school on earth for the latter in heaven.

And, yet again, we see that these primitive Christians had no idea of the Church as a visibly united body upon earth, but conceived of it as ever scattered here and there to the four winds, until the summons of the Lord should gather its members, the living and the dead alike, into his own presence.

Hence, doubtless, the reason why their eyes found so little to rest upon in this world, but were continually looking for the King from heaven. And how beautifully is this thought expressed in the closing words of their communion service:—

> Let grace appear,
> And let the world disappear!
> Hosanna to the Son of David!
> If any one is holy, let him come;
> If any one is not holy, let him repent.
> The Lord cometh! Amen!

We may add that there is no allusion to any Christian festivals, save the Lord's Day, in this interesting document—not even to Easter. The observing of days had not yet commenced in the Church.

There are clear indications that the *Didachē* was a book prepared for Jewish converts. Hence we may understand its freedom from Pagan ideas, a characteristic not shared by the Epistle of the Roman Clement, which is instructive as exhibiting some of the ways by which corruption began to creep into the Church. In many points Clement is Scriptural and Evangelical. He speaks strikingly of the blood of Jesus Christ as affording the only means of salvation, but appears to be ignorant of the manner in which it does so; for he mentions only the moral effects of the Lord's death, and has nothing to say of Him as the propitiation for the sins of the world. He is claimed by Romanists as the third Pope, but had no conception of such an office in his own mind. For he describes himself as one of the elders of the Roman Church, and makes it very clear that bishops, in the modern sense of the term, existed as yet neither in Rome nor Corinth.

Nevertheless, it is in his Epistle that we detect the first symptoms of an error which was soon to be widely prevalent, and which owed its origin to a foolish misappropriation of the Jewish Scriptures. For it became the fashion to bring the hierarchy and ritual of the previous dispensation into harmony with Pagan practices, and so to transfer them to the Church. Now of this misappropriation Clement of Rome affords many examples. He argues that the Israelitish high priests, priests, levites, and laity, must find their counterparts in the Christian Church, a theory for which there is no warrant in the New Testament, and which could not fail to result in the establishment of a priestly order.

Moreover, from the fact that special times and a special place were appointed for the offerings and worship of the Law, he urges similar observances upon Christians. But he produces no command of the Master in support of his plea, and altogether ignores the fact that men must now worship the Father in spirit and truth, which are bound by no earthly times or localities.

Finally, his forty-second and forty-third chapters seem to me to suggest the doctrine which has, perhaps, done more harm to the nominal Church than any other, that of Apostolical Succession. And, after describing the appointment of bishops and deacons by the Apostles, he remarks:—"And this they did in no new fashion; for, indeed, it had been written concerning bishops and deacons from very ancient times: for thus saith the Scripture in a certain place, 'I will appoint their bishops in righteousness and their deacons in faith.'" Perhaps you will wish to know from what part of Scripture Clement obtained this quotation. It is a mistranslated and misappropriated version of Isa. i. 26, which in our Bible is rendered, "And I will restore thy judges as at the first, and thy counsellors as at the beginning."

But, although this Epistle was read in the churches of old, and was frequently fastened together with the New Testament, it contains sufficiently plain indications of human rather than Divine authority. The Corinthians, to whom Clement wrote, had apparently revived their doubts concerning the resurrection, and, by way of reassuring them, he relates, as if it were a fact, the fabulous and absurd story of the Phœnix, and suggests that if God shows forth his power by raising the bird from its ashes every 500 years, we need not fear that He will fail in his promise to raise us up on the great day. The Corinthians must have felt the difference between this teaching and that of Paul. Clement also appeals to the Sybil in proof that the end of the world is near; and we are thus made to perceive, even when listening to this early and comparatively pure writer, that we have passed out of the pale of inspiration and absolute truth.

* Paper read at Norwood Conference on Oct. 17.

* That is, the glory is revealed, and the power put forth, through the Lord Jesus.

† 1 Cor. x. 17.

ACTON.—A new mission hall, known as the Acton Evangelistic Church, has been opened during the past week, as the outcome of mission work carried on for twelve months by Rev. James Oatey. The opening services were largely attended, among the audiences being a good proportion of men. From the outset the work seems to have taken good hold amongst working men and women.

MADRAS PARIAHS.—Mr. W. Raju Naidu writes to a friend:—My work lies among the lower classes, who have little or no conception beyond their bodily wants. These satisfied, they care for nothing else; but I have, by God's grace, slowly but steadily succeeded so far in awaking Christian life among them that I count twenty of these people as followers of Christ. I have also succeeded in arousing a spirit of inquiry which, under the providence of God, must eventually bear fruit. My chief hope, however, rests with the rising generation. We have now seventy boys and girls attending our day-school in one village, and an equal number attending the Sabbath-schools opened in five others. The parents are so miserably poor that they are obliged to utilise the services of their children from a very early age, and when this fact is considered the figures I have given must be encouraging, showing that the parents are willing to sacrifice a good deal to secure the benefits of education. To keep up this zeal I am obliged to offer encouragements, and to this end it is my intention to give the children a treat on Christmas Day. To this end I should be glad of some little help. Address, 138, Popham's-broadway, Blacktown, Madras.

[1107]

COLLEGE LIFE.—II.

By CUTHBERT McEVOY, B.A.,

Classical Tutor of Regent's Park, New, and Hackney Colleges.

METHOD.

"You must learn systematically; it is the easiest way, and the only way that takes hold of the memory."—*Oliver Wendell Holmes.*

"Let all things be done decently, and in order."—1 Cor. xiv. 40.

Those whose aim it is to do as much work, and that as well as possible while this life lasts, will do well to give their serious consideration to this simple and invaluable means to their end. The busy man who surprises his neighbours by the enviable facility with which he performs his numerous duties has learnt the secret of method. To acquire this quality is to increase your power, and lighten your care. When method comes in at the door, perplexity flies out of the window.

You are unmethodical. You have no time-table. No notebook for *agenda*. You rely upon a so-called memory to tell you what to do, and when to do it. You have no fixed hours for work or for recreation, much less any fixed hours for the study of any particular subject. Your general reading is also devoid of system and chaotic: its general tendency you cannot foresee; its results you cannot review. The nature of your recreation is characterised by the same unreasonable fluctuation as your work. To-day you have not taken enough exercise to give the brain its proper rest: to-morrow you will take so much that all your tissues are exhausted. The host of petty duties which accompanies every one of us through life is in your case met with a display of the same irregularity; at one time you perform them with an anxious precision, at another leave them wholly neglected.

The unmethodical habit, if encouraged in one sphere of duties, will invade and possess all others. You will be regarded as a man not to be depended on, unstable in all your ways, consistent only in your inconsistency. In yourself, the habit of unmethod engenders a severe retribution in worry, in a sense of overwork and in paralysis of power. The consciousness that you have not provided particular hours for particular duties is harassing, and will not allow of concentration upon the subject in hand. The performance of one duty is haunted by the consciousness that you might be better employed in performing another. Hence, in all your work, however hard, there is a something wanting. It lacks its true ring. Again, as you feel you need begin work at no fixed hour, it is often indefinitely postponed. A standing debt of work is formed which is either never paid, or if paid, must at some time necessitate an undue protraction of working hours. Hence loss of health, hence complaints of too much work, hence absence from classes, hence failure.

The remedy is simple enough. It costs no money and very little time. A few minutes' occasional thought will put a host of cares to flight and steady all your work, making it, if not an actual delight, yet considerably less burdensome than it was before.

If during your college course you have acquired nothing else but a habit of systematic work, your time has by no means been spent in vain; but it would be almost impossible to acquire the habit without at the same time gathering its fruits. Composure, concentration, thoroughness, these are largely the results of method. All eminent workers in the world's workshop have been methodical. Even Milton, Browning, and Tennyson, had their regular hours of work and recreation. The beautiful saying adapted by Goethe embodies the spirit of method: "Like the star, unhurrying, yet never still." What else is this but the genius of a serene and busy life, moving onwards with quiet persistency; without haste, because each task is foreseen and has its ordained season; without rest, because, for the true man, work is health, and idleness disease?

Hear what is said by a student and a minister, the late Rev. T. G. Rooke, president of Rawdon College: "I would dwell on the immense importance, nay, the absolute necessity of a scheme—*a plan of daily and weekly work*—framed with a view to the closest possible economy of time and adhered to as stedfastly as the accidents for which one's own foresight and one's own will are fairly without responsibility. . . . First of all, each week-day of mine began at seven punctually, and closed as a rule at eleven. Monday was given to the preparation of the Wednesday evening's lecture and the children's service or inquirers' Bible class on Tuesday evening. Tuesday was given to work not belonging to the pastorate; it might be literary, remunerative or gratuitous; it might be scholastic and tuitional; it might be the writing of lectures for literary and scientific institutions, Young Men's Christian Associations, Sunday-school Unions, and so forth; it might be private study, historical, theological, or linguistic. On Wednesday I began a sermon for Sunday, and sometimes, but very rarely, finished it the same day. Thursday was set apart for official work, not pastoral, of which I had a bewildering abundance, being secretary, treasurer, or president, of seventeen different organisations, *e.g.*, county association, town mission, district, foreign missions, etc.; the united correspondence, reports, and visitation belonging to all which was great, and could not have been got through without careful pre-arrangement and careful fidelity to the arrangements thus made. Friday, like Wednesday, was sacred for pulpit preparation, and it might be needful to take in part of Saturday for this purpose as well; but, if possible, Saturday morning and afternoon were kept for recreation, so that Sunday might be approached with a mind and body refreshed by every healthful and lawful relaxing of the six days' previous strain. I have omitted to say how the evenings of each day were spent after the work at chapel, or at the public meeting or class, was over. The interval was never long, two hours at the most, and this time I gave to friendly intercourse at home or abroad, to reading the newspaper and general literature, and to clearing off arrears of correspondence due for that particular day. I will only add that, but for some such system as I have sketched, and a rigid adherence thereto in spite of far more temptations and obstacles than most of you would guess, I could not have done the work I did, which seemed very great to those outside, but which in review to-day seems little enough, even pitifully so, to me."*

If life work seems in review so small to a busy man of method, how pitifully small will it seem to a man who is the slave of unmethodical habits! Therefore, at once, carefully draw up a time-table and adhere to it. Give play its due place as well as work. Both within their prescribed limits are sacred. By faithfully obeying the laws you have thus laid down for yourself, deeply as you before appreciated the need expressed in Whittier's prayer, you will now appreciate even more profoundly the blessing of its answer:—

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

BARMAIDS AND WAITRESSES.—The tenth anniversary of the Barmaids' and Waitresses' Home and Institute, opened by the late Mr. Samuel Morley, 14, John-street, Bedford-row, was held on Sunday week Miss Morley and Miss C. M. Gough invited the members and boarders to a social tea and praise meeting. Miss Morley, who led the meeting, read Psa. xciii., and gave an address on the Y.W.C.A. text for the day, "Looking unto Jesus." In commemoration of the day, a fund was started for surgical aid for the associates and members, to enable them to obtain when necessary surgical appliances which are often required by them in consequence of the long hours of standing.

* "Inspiration, and other Lectures."

GOSPORT SEAMEN'S MISSION.

The forty-second anniversary of this Mission was held in the Bethel, Gosport, on Tuesday, November 5, when, in spite of the inclement weather, a goodly number of friends assembled to hear of the Lord's work. The chair was taken by Captain Riley. Letters were received expressive of regret for absence and sympathy with the work from various friends of the work. Capt. Riley in opening spoke especially to Christian workers on four "togethers."

Mrs. Henry Cook gave a general report of the work, which was full of praise to Him who had indeed marvellously helped and provided through the year. It was a great cause for thankfulness to God that the French house at Deauville is again opened, and the work going on.

Miss Gooch told of the summer's work along the coast in the Mission yacht *Good News*. Emsworth, Shoreham, Newhaven, Folkestone, Ramsgate, Rochester, Lowestoft, Ipswich, Harwich, and Dover, were successively visited, and the Lord's hand was seen all through, giving many seals to his Word and work. The need for such a work is great in many ways. The lightships had been visited in passing, and services held with the lonely men, while they and various ships in the ports were supplied with bags of books.

Mr. Habens, the home missionary, gave an account of the work at the Bethel, lads' reading room, infant day school, the harbour work, and periodical visits to the lightships, all of which was very encouraging.

Mr. Brading, who was formerly a missionary in Algeria, but is now carrying on the work at the Sailors' Rest, Deauville, told of the great need in Normandy for the Gospel, and asked prayer for the work of the *Good News*, which is now fitted out and well stocked with French Testaments and Gospels for free distribution along the rivers and canals of France.

Rev. W. H. Lovell, Congregational Minister, Gosport, in a few earnest words heartily commended the work to the prayers and sympathy of all. The captain and engineer of the *Good News* followed with short testimonies to God's favour, and the need of the work. The engineer had been converted on board during the summer.

THE BURDEN-BEARER.

Cast thy burden upon the Lord, and He shall sustain thee (Ps. lv. 22).

As little child doth gladly place
A weight too much for it to bear
Within the arms of one who pleads
To be entrusted with its care,

So let us too, whate'er the load
Which heart and strength doth sorely try,
Cast now our burden upon God,
And lift to Him our earnest cry.

Like tender Father He will heed,
If only we will tell Him all:
To Him no load can be too great,
To Him no care can be too small.

For He who doth direct the course
Of systems far beyond our ken,
Can never be o'erwhelmed by aught
That seemeth great to finite men.

And yet, because He stoops to clothe
The earth in wondrous beauty fair,
And doth with smallest creature-need
His infinite compassion share,

We, too, may feel that naught we bring
To Him can ever trivial be;
Nor will He count a matter "small"
That toucheth either you or me.

Then be the burden what it may,
Of sin or suffering, want or woe,
Oh, let us cast it all on Him
Who doth its weight already know.

For He true peace can ne'er impart
Till we, like children, find our rest
By pouring forth whate'er disturbs
Into the heart that loves us best.

Charlotte Murray.

The Evangelist.

THE JOY OF GOD.

AN EXPOSITION OF LUKE XV.

By Pastor THEODORE MONOD.

This chapter, so familiar to us, might be entitled "The Joy of God." If you look closely at it you will see at once that that is the subject of it all.

See the occasion of it. Publicans and sinners—people leading an evil life; some of them despised and hated, and rightly so—drew near to Christ; while those whose business it was to study and teach the law, drew away from Him, and kept aloof. They so hated the very sight of Him that, finally, they compassed means to bring about his death. These publicans and sinners flocked around Him, but the scribes and pharisees were scandalised. "What kind of man is this? He actually receives despicable persons. He has no sense of propriety; He receives them and eats with them."

Now came the three parables. They all have one purpose, and are strictly parallel to one another; only there is a gradation from the one to the other. First of all He says to them that if a man have a hundred sheep and loses one, he will go after that which is lost, and will leave the other ninety-nine in the wilderness. We must not understand this to mean what we should look upon as a wilderness; sheep could not thrive there; it simply means the open pasture. The shepherd wants to find the one sheep that he misses. He does not miss the others; he has them. Therefore he goes after the lost one until he finds it.

Observe that in this parable the most important thing, or person, is the shepherd, not the sheep. "What man of you?" that is the beginning of it. He will leave the ninety-nine that are safe and go after the one that is lost, till he finds it. When he finds it, what then? Will he drive it before him? No! Or will he lead it after him? Not even that. He finds this sheep, bruised, lame, tired, half dead; he takes it and lays it on his shoulders. He does not find it too heavy. He layeth it on his shoulders rejoicing. Where does he carry it? Into the wilderness with the others? No, not at once. He takes it to his own house. "And when he cometh home he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost." "My sheep." It was his even when it was lost. It was his before it was lost. It was lost, of course, but it was his; and it is more than ever his after he finds it. Here then is the point of the parable—"Likewise joy shall be in heaven over one sinner that repenteth." Whose joy? It is the joy of God Himself. There is joy in the heart of God, when one sinner who had gone astray is brought back to the fold.

Then comes the second parable, about a woman having ten pieces of silver. Here again notice that all the ten pieces are hers, but she loses one, and she must find it. She lights the candle, sweeps the house, makes a great ado. But she must find it; and, finally, after diligent search she does find it. What then? The same thing over again. She rejoices; and rejoices so greatly that she will not rejoice alone, any more than the shepherd did. It is the woman first, and the coin next. That thought is even more obvious here than in the first parable. The question of the piece of money is quite a secondary one. The whole thing is that the woman has lost it. So she sought for it diligently until she found it. The Son of Man came to *seek* as well as to save. We do not make enough of that. He will seek diligently till He finds what belongs to Him, and what is lost to Him. Then He rejoices. "Likewise I say unto you, there is joy in the presence of the angels of God. What is that joy in the presence of the angels of God, if it be not the joy of God Himself, over one sinner that repenteth? We want to know whether such and such a mission, or such and such a conference, is a success. And we generally call it a success if the numbers are large. But if one sinner returns to God that is enough to fill heaven with joy.

Now comes the third and great parable. It is no more a question of a piece of money or of a sheep; but of a man, a son. "A man had two sons." Notice that in the first parable the loss was of one in a hundred; in the second it was of one in ten; now it is one of two. The younger son is not satisfied to live in his father's house as an obedient child. He thinks that now he has got to be a young man he ought to be independent. What shall he do? He knows, it seems, that when he is a certain age, or it may be after his father's death, he is entitled to a sum of money. After all, why should not his father give him that money in advance? It was a strange proposal to make to his father, and to such a father.

What does the father say? He says this: "If you will not live with me as a dutiful and loving son; if you only remain here because you cannot help it; if it is only a question of money with you, I will not have you here against your will. Here is the money." So the father, most reluctantly, yet respectful of the liberty of the son, and unwilling to have a mercenary in the house, gives the son the money that falls to his portion. The son takes a little time to consider, and to make things ready; but very soon he gathers all together and away he goes—far away. He goes to some place where he is unknown, and where his father's name is unknown. Very soon his substance is wasted in riotous living. He lives the life which many a young man would call a large life, and a free life; but it is a very small life, and it is the life of a slave.

After a little while he is ruined—no money, no dignity, no comfort, no health; he has spent all. In verse 13 we read that he "gathered all," and in the very next verse we are told that he had "spent all." When you want to gather all, and to say, "This is mine; everything I can get is mine," by and by you will come to the end of it all.

Then there arose a mighty famine. You say, this is very sad, worse than all that has gone before. Nay; this is the first gleam of light; it is a blessing in disguise. He has to seek for work. He does not seem to have been ready for any very great or intellectual work. He was not very clever or very strong. A man of the country says to him: "You seem to be just about good enough to feed my swine; that is the position for you." His father had never sent him to feed swine; now he accepts the work because he is obliged to. The swine had plenty to eat, but he could not eat their food, and nobody gives him anything.

By and by he says to himself: "How many hired servants of my father's have bread enough and to spare, and I perish with hunger." He "came to himself." That is the first thing for any sinner to do, before he goes to God. He considered his life; he saw how guilty it had been; how shameful; how absurd altogether. If he had only half as much to eat as any hired servant in his father's house he would not be in danger of perishing as he is now. What should he do? "I will arise and go to my father." That was a right resolve, but it must have cost him something. He would go to his father and make a clean breast of it. "I will say: Father, I have sinned against heaven and before thee; and am no more worthy to be called thy son; make me as one of thy hired servants." Is this conversion? Not quite; but it is conviction. He sees what he ought to do, and determines to do it. Now comes the decisive step: "He arose and came to his father."

(To be concluded.)

ON THE BLACKDOWN HILLS.

The new report of the Blackdown Hills Mission is as interesting and stimulating as its many predecessors. Mr. W. J. W. Brealey, the director, rejoices that God has, by signal answers to prayer, provided for the needs of the work. He writes: "During the year the work has been carried on as heretofore in all the various places and districts around us. No mission room or services have been closed for lack of funds or workers. The four Sunday-schools give much cause for cheer as precious seed-plots for Divine truth; nor do we lack proof upon proof that God's blessing is on that work. The day-school and Sunday-school at Bishopswood are increasing in numbers and usefulness." The Infant School at Clayhidon has also been continued, the pecuniary responsibility having been undertaken by Messrs. Müller and Wright, of Bristol. We make some extracts from the Narrative:—

"I CANNOT GRASP IT."

So said a dying young man whom I had called to visit. "I am a great sinner," was his confession, "but I cannot grasp that verse," pointing to his Bible, "John iii. 16. I cannot grasp it." "Nor can I," I replied. "I cannot grasp it in its fulness but I can *believe* it. "I wish I could," he said. "Suppose I were to tell you something, would you believe me?" I asked. "Certainly."

"God says in his Word, 'If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of his Son.' (1 John v. 9.) 'For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.' (John iii. 16.) For, 'God is not a man, that He should lie; neither the Son of man, that He should repent (change his mind): hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?'" (Num. xxiii. 19.) The Lord applied the Word; he grasped it by faith, rejoiced in the knowledge of sin forgiven, and passed away in a week, triumphantly entering into the presence of the Lord.

"THIRTY YEARS A HYPOCRITE."

I had been asked to visit a professional gentleman practising in the town. He told me he was a professing Christian, and was certainly very conversant with Scripture; but I had been told of his ungodly life, and therefore sought help of God to use the sword of the Spirit effectually on his conscience. The question of sin and sins was dwelt with, and he said, "You speak faithfully, sir, and kindly, and I look upon you as a true friend. I told you when you first came that I was a Christian, but I must tell you now that I have been a hypocrite for thirty years. I have been living a life of sin, though under the garb of profession. I cannot tell you all, but God knows. Do you think He will pardon a sinner like me if I come to Him? I've been a bad man, indeed I have!"

I assured him of a certain welcome and a Divine pardon, if he would but truly come to God, confess his sin, and yield himself entirely to Him. We both knelt down. I pleaded for him, and he in his turn burst out with agonising prayer, summing up with these words:—"Oh, Lord God, Thou alone knowest all I am, and all I have been. I don't wish to hide anything from Thee. Take me as I am—a leper—in all my sin and vileness. I give myself to Thee; do as Thou wilt with me. Spirit, soul, and body, I give myself to Thee; to be Thine now, henceforth, and for evermore." On bidding me good-night, for it was half-past ten at night, he said, "I may rest assured, on the warrant of God's Word, that He has received and pardoned me, may I not? For He has said, 'Him that cometh unto Me I will in no wise cast out,' and God knows I have come to-night as I never did before."

I assured him his trust, if truly placed on the faithfulness of God, would never be found dishonoured, and we parted. Was not this "a brand plucked out of the burning"? "Oh, magnify the Lord with me, and let us exalt His name together."

Particulars are given of tent work, care of the sick and poor, also general evangelistic endeavour. Copies of this twenty-fifth "Brief Narrative" may be had from the office of The Christian (price 4d.).

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OUR DAILY HOMILY.

SUNDAY, NOVEMBER 17.

"They declared their pedigrees."—Num. i. 18.

It was not enough to be a true-born Israelite, a man must be able to show his descent. The genealogical tables were kept with the greatest care, and there was a holy pride in being able to vindicate the claim of having the blood of the patriarchs in the veins.

It is a blessed thing to be sure that we have passed from death unto life, and are the children of God by faith in Christ Jesus. True, our eternal destiny does not hinge on it. Many will doubtless be saved at last, who have spent their lives between hope and fear. But it is very needful for our comfort and growth in grace to be able to declare our pedigree, and to know that we have passed from death unto life.

The Gospel of John was written that we might *believe*, the Epistle that we might *know*. But many seek this knowledge in the wrong way, and are exposed to endless questionings. They try to discover the date, place, or experience in the past, when they were incorporated into the Divine family, and because they cannot point to these they imagine that they are still outside. Now for every one that has had a definite experience, there are perhaps a score who entered the Divine family almost as a sailor passes the line of the Equator. You may know that you are born again, though you may not be able to tell your birthday.

If you are trusting Jesus, if the Spirit witnesses with your spirit that God is your Father, if you are full of a holy fear of grieving Him, if you are becoming like Him, if you love the brethren, you may declare yourself his child.

MONDAY, NOVEMBER 18.

"The children of Israel shall pitch every man by his own standard."—Num. ii. 2-34.

Our God is a God of order, and it was needful for the order of the camp, whether at rest or on the march, that each man should know his place, and keep to it. But though there were different standards and positions, there was one centre, the ark, and one host of redeemed men.

Each believer has an appointed place in the great army of God. It is indicated by the voice of God, and by the circumstances of our life; and it should be jealously retained. Repeatedly the Apostle bade his converts abide in the calling wherein they were called. Yours may be towards the bleak north of difficulty, or the warm south of privilege. In the home, the country parish, or the difficult foreign post. But, on the whole, you should stay where you are; unless the Captain of our salvation moves you by some unmistakable indication of his will.

The main point with us all is to face the ark, to which the doors of all the tents looked, so that we may ever catch the first symptom of the movement of the cloud.

TUESDAY, NOVEMBER 19.

"Take the Levites instead."—Num. iii. 45.

Each first-born son was God's. On the day of the exodus, as the first-born of Egypt were stricken, so the first-born of Israel were hallowed. God claimed the right to their service in his Temple, to serve there as priests and attendants. But, instead of them, He accepted the whole tribe of Levi; and for the overplus of first-born sons over the number of Levites, He accepted redemption money, which went to maintain Aaron and his sons. Thus, each first-born son was represented, either by a substitute, or by a money payment.

An appeal to parents.—Would it not be a blessed custom if, in all our churches, the first-born child was, in a special sense, regarded as God's, and trained for some branch of his holy service in the home and foreign field? What a blessing would rest on our homes if this were the custom. It would lead to very definite prayer, that the young soul might be truly converted and led to realise the parents' ideal.

An appeal to first-born children.—Either go yourself into the service of God, at home or abroad, or send a substitute. Consider yourself under obligation to do some special work for Christ and his Church. And if you cannot, earn money to support your representative. This is laying up treasure in heaven.

An appeal to families.—Why should not each family become a missionary society, sending one of its members forth in the name of the rest; who should bind themselves solemnly to hold the ropes?

WEDNESDAY, NOVEMBER 20.

"Every one to his service and to his burden."

Num. iv. 19.

Is this what the Apostle referred to when he said that every man should bear his own burden? There are burdens which we cannot share or depute.

The burden of our own existence.—Each of us must give an account of himself to God. We were created for a specific purpose; and our failure to fulfil it cannot be settled on another. God will require each man's soul of himself. You have a charge to keep, a soul to save, and a God to glorify.

The burden of our life-work.—What makest thou in the world? The Maker of all waits for thee to enter his great workshop and become his apprentice and co-worker. To be an idler, or an absentee, will land thee in inevitable disgrace. The appointed place cannot be left vacant, and thy tools untouched, save at thy grave peril.

The burden of the souls of others.—We are our brothers' keepers, liable at any moment to be called upon to give an account of how they fare, and we cannot rid ourselves of this responsibilty by annual donations to charitable or missionary institutions.

The burden of daily intercession.—Jesus bears the burdens of his people as He intercedes for them in heaven, and there is a sense in which we are called to bear up his hands in this holy service. We must consider the work of daily prayer for his Church, for sufferers, and for the world, as part of the burden of the Lord, allotted to us because we are members of his body.

THURSDAY, NOVEMBER 21.

"Without the camp...in the midst whereof I dwell."—Num. v. 3.

What a sublime conception! God dwelt with his people. The tabernacle was his tent amongst theirs, the cloudy pillar was his ensign. To attack them was to come into collision with Him. All the expense and anxiety of the march rested on his shoulders, as the care of a family of young children on a father. How needful it was that nothing should be permitted which could offend Him.

What the camp of Israel was in those long-ago days, the Church is now. It is the host of the redeemed, the representative of God, the pilgrimage of the saints. Amongst his people God still walks, and dwells, and tabernacles. Their griefs, and conflicts, and experiences are shared by their ever present Almighty Friend.

The presence of God in the Church is by the Holy Spirit. He is with her and in her as the Body of which the Risen Lord is Head. When the one Advocate went up, the other came down; when the Second Person in the Holy Trinity ascended to his throne, the Third Person came down to perpetuate his work in the world, through the Church. "He dwelleth with you, and shall be in you."

How careful should we be in the ordering of our church-life, as well as of our individual lives, so that there might be nothing to offend Him! What will the Holy Spirit think of this? should be alway our first inquiry. We must walk in the *paracletism* of the Holy Ghost if we would be edified and multiplied (Acts. ix. 31).

FRIDAY, NOVEMBER 22.

"The former days shall be void."—Num. vi. 12.

How solemn is the suggestion of these words. If the separation of the Nazarite was broken in upon by his sudden contact with death, he might start afresh, but all the days that preceded that untoward event would go for nothing—they would not be counted.

How many days in our life have been made void? Days in which we have learned no new lesson of God, have had no access into his presence, have done no kind and helpful act; have spoken no loving, tender word. It is all-important that even our days of rest from active engagements should be days of learning deeper lessons, of vision, and of reception from the fulness of God.

Each day comes to us fresh from God, like soft metal, waiting to be stamped with our inscription; or like a piece of yielding clay, to be moulded into some shape of beauty or use. Each morning the slate is brought for us to write on, the canvas on which we may paint. But too often we miss our opportunity, and a blurred, marred, confused result is all we have to show.

If you would avoid this, let God plan each day; follow the guidance of his Spirit; do all you touch with your might and for his glory; put away all known sin, and be separate from evil; and in everything learn to submit to his dealings, and to commit yourself to his faithful keeping.

SATURDAY, NOVEMBER 23.

Moses...heard the voice speaking unto him... and He spake unto him.—Num. vii. 89.

The meaning of this verse seems to be that when Moses went into the Holy Place to speak with God he became conscious of the Divine voice, that opened out to him the thoughts and purposes of God in such a way that he was borne along on the current back to God.

This is the true conception of prayer. We often go to God with our thoughts and desires, and having uttered them we go our way. We do not wait long enough to see the cherubim and the light of the Shekinah, or hear the Divine voice. Thus our prayers fail of their answer. We do not ask what is according to the will and mind of our Heavenly Father, and the heavens seem like brass.

The true conception of prayer is that it originates in the purpose of God, and passes from the Father to the Son, who is also the Head and Representative of his people. From Jesus it is brought into our hearts by the blessed Spirit, who unites the Head with each member of the mystical body; and from the saints it returns to the source from which it came.

If, then, we would pray aright, we should wait before God until the Holy Spirit suggests what we should pray for, and indeed begins to plead within us for the saints. Silence, solitude, waiting before God; the return to God of his own thoughts; the being burdened with the weighty matters that lie heavy on the heart of Jesus—such is the noblest kind of prayer.

THE BIBLE AND COLPORTAGE SOCIETY OF IRELAND, which has its branches in Dublin and Belfast, has appointed Mr. J. T. Budd, of 33, Paternoster-row, as its secretary in London and suburbs. Mr. Budd has had over twenty-five years' experience of Christian work in Ireland. The society has been assisting in the evangelisation of Ireland since 1859, and has the support of members of the different Christian denominations.

THE JOHN BOST HOMES.—The annual report of the work at the Asiles John Bost, at Laforce, Dordogne, describes the progress of a deeply interesting institution. The Homes are for orphans and aged persons, imbeciles and epileptics. The applications for admission exceed the places at disposal in most of the Homes, which exist for the purpose of receiving cases such as cannot be accommodated elsewhere. On April 30, when the financial year closed, there were 516 inmates in the various Homes. The director of the work is M. le Pasteur E. Rayroux.

INTERNATIONAL S. S. LESSONS.

NOVEMBER 24.

THE WOES OF INTEMPERANCE.—Isaiah v. 11-23.

GOLDEN TEXT.—Verse 11.

In the Song of the Vineyard, with which this chapter opens, the prophet sets forth on the one hand God's special care bestowed on the people of Israel, and on the house of Judah in particular (7), and on the other hand the disappointing return they made for all his goodness. Instead of the good fruit of love and trust and obedience the nation brought forth "wild grapes" (2). What these wild grapes were this lesson shows.

The two great sins of the nation appear to have been covetousness (8) and drunkenness; but the latter of these two is not one sin, but many. It is never alone, and the verses which form our lesson describe the sins which are associated with drunkenness, and the consequences to which it leads. The warnings of Scripture upon this subject are like the lighthouses upon our coast, intended to save men from ruin. The woes express no vindictiveness, but are only an earnest statement of the sure consequences following this vice. No one who wishes to avoid the consequences should trifle with the evil.

No doubt the woes here described are the result of excessive drinking (11). The people are slaves to the habit. They begin and end the day, and even spend the night, in drinking. They drink until every bad passion is set on fire, and they lose all control over themselves. But how do men become thus enslaved by drink? Does anyone begin with the intention of going to such excess? Did not all these victims of intemperance begin to drink expecting that they would never be overcome? Is not everyone who drinks at all in danger? The only certain remedy is that of the Wise man (Prov. xxiii. 31).

The surroundings of drink are such as to make excess easy (12). Music, and song, and social fellowship are utilized to make men forgetful of God and of their own best interests. Many modern music-halls provide entertainment which make it easy to acquire the habit of drinking.

The victims of intemperance are not confined to one class (13, 15). The habit has mastered statesmen, philosophers, poets, and even Christian ministers. An eminent clergyman and man of genius says in one of his published letters: "I must be on my guard, for I find I am getting an ugly fondness for alcohol."

The consequences of this vice in the Israelites were *Captivity* (13). Already the ten tribes had been taken to Assyria. But was not the captivity to this vice one which they had more reason to dread? *Destruction* (14). Hell—or the place of the dead—is represented as enlarging herself to receive the numerous victims who perish through intemperance. "When our judges tell us from the bench that nine-tenths of pauperism and crime are caused by drink, and our physicians that if irregular tippling were abolished half the current sickness of the land would cease, and our statesmen that the ravages of strong drink are equal to those of the historical scourges of war, famine, and pestilence combined, surely to swallow such a glut of spoil the appetite of hell must have been still more enlarged, and the mouth of hell made yet wider."—*G. A. Smith*. Another consequence is *daring wickedness* (18, 19). Ordinary sinning is not enough for the drunkard when filled with wine. Recall the impiety which brought the sacred vessels into Belshazzar's feast (Dan. v. 2). And the sin is accompanied with bold defiance of God. What care they for God's threats when they are inflamed with strong drink? *Perverted judgment* (20). This must already have taken place where any can call drunkenness a pleasure. Is not this calling evil good? Equally do they err in their judgment of themselves (21). Many a man is being enslaved by drink who prides himself upon his prudence! He is tottering over the edge of a precipice while he thinks himself safe.

The picture might be made even darker if we remembered the future of the drunkard. And even without this how much we know from our own observation of the results of intemperance! Where are some of our fellow-scholars?

But it must not be forgotten that while total abstinence is a remedy for drunkenness, it is possible to be an abstainer and yet unsaved. The most temperate as well as the most intemperate needs Christ. No youth should start out in life without Him for a companion and friend.

For the Young.

ON SERVING CHRIST.

BY THE LATE DR. McLEOD, BIRKENHEAD.*

By little things great deeds can be done. It was the children who cried "Hosanna." That was a little thing in itself; but it was Hosanna to Jesus, and great because He is great, and as long as the world lasts it will be told.

To show what even one voice could do I will tell you of a German musician who many years ago left his native land for America. Arrived in New York, he could not speak English, but he had a great hunger for music, and one Lord's Day, passing a place of worship, he went in—to enjoy the praise.

Now, this was a church where very little attention was given to music; everyone sang in his own way, and the singing was to his ear so unskilful, and even rude, that it nearly drove him out of the place; but just then his quick ear, in the midst of all the harsh, discordant sounds, heard a young female voice, sweet and clear, but not loud, singing in perfect tune, and gradually, one after another, all the congregation caught the tune from her, and followed till the discord ceased, and the whole congregation were singing in perfect harmony.

Another instance of power given to children to serve Christ is told of a very rich count of Silesia. It is said that somehow he hated Christ and hated the Bible and hated the Church. It is said, indeed, that he made a mock of God and heaven and eternity. Now this rich and evil man had churches on his estate, and, strange to say, he had to appoint the ministers to those churches. And at the time I was telling of he had to appoint one to a church near his own castle. And so bad and unfaithful a man was he that he appointed a man who also hated God and the Bible, and made a mock of heaven and eternity. The two men would sit at the count's table scoffing at all holy things. And at the church there was no one to teach the people about Christ.

Now on the count's estate at that time lived a pious Christian schoolmaster. And when everything in the place was against Christ, he and his household were thinking more of Him and clinging closer to Him. In the evenings passers-by heard hymns of Jesus sung in his house, sweetly sung, in which his children joined.

One evening, as the count was passing this house, he heard a child singing in the garden. She was alone, and her voice was so sweet that the count stopped to listen. As he listened he found it was a hymn to Christ the child was singing. Then the singing stopped, and the count, looking over the hedge, saw that, though she was smiling, she was in tears. Then he asked why she was crying, and she said, "I am crying for joy."

"Joy! for what?" said the count.

"For Christ's love," she quickly replied.

The count said, "But Christ is dead."

"No," said the little girl. "He is not dead. He died, but He rose from the dead, and He is alive again, and lives for evermore, to send blessings and to save."

The child seemed so sure, so bright, and so glad, that her words fixed themselves in the count's mind. Silent and thoughtful he went on his way.

A week after, business called him to take a journey to the borders of Austria, to a village *gnadenfrey*, where was a Moravian settlement. The chapel bells were ringing, and inquiring why, he was told it was the children's festival. For the sake of hearing the children's singing, he turned into the chapel. The preacher gave out for the text, "Have ye never heard, Out of the mouths of babes and sucklings thou hast perfected praise?" Remembering the little voice he had heard in his own village, the hard heart of the count was touched. His wicked pride was brought low, and, as he told afterwards, he found himself shedding tears.

The children had called on him to follow Christ, and the children had won him to obey. He could no longer scoff; he could no longer withhold his heart from his Lord. The words of Paul came to his lips. In sorrow, in sincerity, and joy, he cried, "Lord, what wilt thou have me to do?" He found himself at the feet of Christ.

And now the count of Silesia joins with the schoolmaster's family in his village, is a loyal soldier in Christ's army, and marches under his banner. It was a child that began the first change, and Jesus was glad. And it is true now, and here, and everywhere, and always, that a little child can lead a man to Jesus. The greatest things are often done by little means.

> One gentle word that I may speak,
> Or one kind, loving deed
> By me, a child both small and weak,
> May prove a tiny seed;
> And who can tell what good may spring
> From such a very little thing?

Perhaps it would fix this lesson better in your minds if I told you a story about a Norwegian fishergirl, who once in her life did *not* do all she could. She lived in a cottage by the sea, and she had no mother.

Her father, one day going out to fish, said to her: "When night comes on, light the lamp and put it in the window as mother did, and when the darkness falls I'll see where to land.

The little girl—she was very little and all alone—fell fast asleep as night came on, and so the lamp was not lit, and that night her father, not seeing any light, came ashore at the wrong place and was drowned. But the poor child could never forgive herself, and she said, "All my life long I will keep the lamp burning for others." And she lived in that cottage till she was an old woman. She sat up spinning all night and slept by day. Many a sailor's life she saved. By failing once she learned for evermore to do what she could.

* From THE CHILD JESUS AND OTHER TALKS. (3s. 6d. *Hodder & Stoughton.*)

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Hutchinson, *Malvern*, to Nov. 15; *Worcester*, Nov. 16; *Stowmarket and Needham Market*, Nov. 19, 20; *Kent Street*, Nov. 24 to Dec. 1.—Mr. H. Falkner, *Akeley, near Buckingham*, Nov. 13; *West Wycombe*, Nov. 19; *Basildon*, Nov. 24; *Reading*, Nov. 25; *Elmdon, Saffron Walden*, Nov. 26; *Chignal, near Chelmsford*, Nov. 27; *Newbury*, Nov. 30.—Mr. Josiah Spiers, *Dundee*, to Nov. 21.—Mr. S. J. Hewlett, *Dover*, to Nov. 20; *Newcastle-on-Tyne*, Nov. 23 to Dec. 4.—Mr. Goodman, *Hammersmith*, to Nov. 17; *Woodford*, Nov. 24 to Dec. 1.—Mr. Tyler, *Birmingham and neighbourhood*, to Nov. 28; *Coventry*, Nov. 29.—Mr. J. H. P. Cutting, *Middleton, near Lynn*, to Nov. 19.—Mr. W. H. Wilson, *Gosforth*, Nov. 17-22; *Leeds*, Nov. 24 to Dec. 1.—Mr. B. Herklots, *Stretford*, Nov. 14; *Lindow, near Alderley Edge*, Nov. 15; *Leigh and Bedford*, Nov. 16; *Kersal*, Nov. 17; *Hulme*, Nov. 18; *Blackburn*, Nov. 19; *Manchester*, Nov. 20: *Harporhey*, Nov. 21; *Sale*, Nov. 22; *Middleton*, Nov. 23; *Ashton-under-Lyne*, Nov. 24; *Mossley*, Nov. 25.—Mr. E. Hughes, *S. Acton*, Nov. 18-22.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending November 23, 1895.—Sun., Nov. 17, Exodus xxxii. 25-35; Mon., 18, xxxiii. 1-11; Tues., 19, xxxiii. 12-23; Wed., 20, xxxiv. 1-14; Thurs., 21, xxxiv. 21-35; Fri., 22, xxxv. 20-35; Sat., 23, xl. 17-27.

SCHOOL CHILDREN AROUSED.

We had a glorious day on Sunday, Nov. 3, among the children. I opened school as usual, giving out the hymn "I'm not ashamed to own my Lord," and asked all to say that hymn from their hearts. The mighty Spirit of God began to work in such a way that we were all amazed. Teachers and nearly all the school were all in tears; and one after another of the elder boys and girls dropped on their knees, pleading for mercy. We had a prayer-meeting instead of school-teaching, and the place seemed hallowed with God's presence.

In the afternoon God clothed the word with power; as I spoke from Isaiah liii. 5, some were in tears. In the evening the Spirit of God still worked, and everyone stayed to the prayer-meeting. The converts began to pray, and more souls found peace in Jesus. Last night we had a prayer-meeting for the converts and teachers. Christians that had heard the glad news came in, and surely it was good to be there, as one after another testified to the saving power of God's grace, thanked Jesus for saving them, and prayed for their parents and others. Pray for us. We are looking for great things; may we all be filled and led by the Spirit.

J. IVEY.

Hillmorton.

THE POOR CHILDREN'S MISSION, in connection with Trinity-road Chapel, Upper Tooting, reports earnest work in the Hearts and Hands League, for interesting young folk in the children of the poor. This society has grown largely and formed several branches, which have given 388 articles of clothing, entertained numbers of poor boys and girls, collected sixty dolls, etc., for sick children, and in other ways aided the R.S.U. operations. Useful work is also carried on at the Beaucroft-road mission and, elsewhere. The secretary is Mr. Leonard Shepherd, 11, Morella-road, Wandsworth-common, S.W.

THE LATE MR. RADCLIFFE.

We give some extracts from the early chapters of Mrs. Radcliffe's forthcoming biography of her late husband:—

AN OPEN-AIR EXPERIENCE.

When quite a youth, Reginald made a special trip to London with the sole object of preaching in the open air in the metropolis. During this visit he first met Mr. and Mrs. Pennefather, with other valued and life-long friends. Looking round for a suitable pulpit in the open air. Mr. Radcliffe wandered to Primrose-hill; there, standing on a seat, he began with his wonderfully clear voice to read the 53rd chapter of Isaiah. This unusual sound soon brought the constable, adorned in claret and gold, who stopped him. Mr. Radcliffe immediately asked, "Where are the bounds of your land?" Being shown the limit, he crossed the hedge and began to preach the Gospel within sound of the people on both sides.

Many years afterwards, in the days when Mr. Radcliffe was so wellknown in Aberdeen, a letter came on a printed circular, as if from Lord Haddo, asking him to speak on the hustings in the northern city in support of his lordship's election. Mr. Radcliffe thought the request so unlikely at such a time, that he asked Mr. John Gordon of Parkhill to show the letter to Lord Haddo. His lordship said it was a hoax; but added, "Tell Mr. Radcliffe I am ranger of the Queen's Park in London, and when he wishes I will give him a permit to preach there."

IN PRISON FOR CHRIST'S SAKE.

At Chester, in May, 1857, during the race week, several brethren were apprehended for preaching the Gospel in the open-air. The people uttered loud cries of "Shame! Shame!" but the preachers were pulled down and taken to the police-office, where they remained about three hours. Major French, a magistrate, having been sent for, they were examined before him; refusing to give bail, he ordered them to be locked up for the night. A constable removed Mr. Radcliffe from the major's presence for this purpose.

The two prisoners, Reginald Radcliffe and Richard Weaver, were locked up in cells side by side, with a division that did not reach to the roof, so that what was said in one cell could be heard in the other. The constable went to Mr. Radcliffe and asked him to go out of prison, saying they were at liberty; but having been taken publicly, Mr. Radcliffe declined to be discharged privately. When the constable went to Mr. Weaver's cell and asked him to go, he replied, "Same as him," "Same as him," pointing to the next cell.

Before they were confined in the cells Dr. C. Watson, of Watergate-street, went to the court, and requested that the prisoners might be accommodated with rugs, otherwise the physical consequences might be serious. Major French said that if Dr. Watson would become bail he would accept him. This Dr. Watson did, without communicating with either of the prisoners. Major French then sent out word by Mr. Hill, superintendent of police, that the prisoners were at liberty to go, but they refused; having been taken publicly through the streets by the officers, they wished to be publicly discharged by the magistrates. After the lapse of about twenty minutes the door was suddenly opened, and Major French, with his own hands, assisted by Mr. Hill, was seen to thrust the prisoners out. The Exchange floor was crowded with gentlemen of standing and position in the city, who deeply sympathised with the prisoners, and expressed their disapprobation of the conduct of Major French and the chief superintendent.

The expelled prisoners were then conducted to the street-lamp at which they had been arrested. Having formed a ring, the Doxology was sung and a short prayer offered by Mr. Radcliffe, after which the people separated quietly. The greatest excitement prevailed amongst the inhabitants, and a prayer meeting held in the Y.M.C.A. room on Friday morning was enthusiastically attended.

The next day the prisoners appeared before the magistrates. After a long hearing, one of the magistrates said, "We have heard the evidence brought before us, and it does not appear to us that a breach of the peace has been committed by any person at present charged." (This was greeted with loud cheers.) Mr. Radcliffe said, "I have no vindictive feeling towards either of the unfortunate officers, or any of the magistrates. I was taken publicly from preaching in the open street, in the open daylight, and before all Chester, as a culprit to Bridewell; and therefore it was I refused to be liberated until it was done publicly by the magistrates. I will never commence an action against any man, rich or poor; we come here simply to to spread the knowledge of our Lord and Saviour Jesus Christ. We do not come as sectaries. There are amongst us members of the Church of England, and of nearly all Protestant denominations. Some may think that the race week is an unusual time to select for the purpose; but then, it is the most likely time for meeting with pickpockets, prostitutes, and criminals.

A few days later, an inaugural meeting was held by the citizens, in the Music Hall. They gave a great ovation to Mr. Radcliffe; when he entered, all the people rose *en masse*, and received him with great enthusiasm. He addressed them afterwards. Rev. Verner White, of Liverpool, was present; and there was also my husband's dear and early friend, the Rev. (now Canon) H. Woodward, whose intimate friendship was so valued until their life pathways diverged. Though no longer working side by side, their hearts beat true to each other. In a letter I received in 1894 from Canon Woodward, he says, "My hand will indeed forget its cunning before I forget Reginald Radcliffe." What a noble and staunch friend my husband also had at this time in Rev. R. D. Thomas, of Christ Church, Chester.

Mr. Radcliffe received a beautiful sympathetic address, numerously signed, from the Open Air Mission in London.

PREACH THE GOSPEL.

Go, speak of Jesus! Do not mind,
Although your words are not refined,
The Master will direct you.
And God, in a mysterious way,
Will give you words of truth to say,
And send you succour day by day,
Though all the world reject you.

God never, since the world began,
Upon a warfare sent a man,
But He defrayed his charges.
One prophet was by ravens fed;
Again he in the famine fled
To where a widow gave him bread,
And God her store enlarges.

Then speak of Jesus! Do not wait
On this or that to mend your state.
Your need? God understands it.
Go, preach the Gospel every one—
The son to sire, the sire to son—
Swift with the joyful message run;
'Tis God Himself commands it.

T. M.

HOWARD-STREET GOSPEL MISSION.—The open-air work has been closed for the season, 156 meetings were held on Sunday and week evenings. The Gospel has been faithfully preached and sung in various parts of London. Thousands of tracts were distributed at each meeting. Sinners have been converted, backsliders restored, drunkards have signed the pledge, and several are now living consistent lives. A good work is going on in the Sunday schools. Last Sunday afternoon six senior girls decided for Christ, and at the evening service three men and four women asked to be prayed for, and left trusting in Christ. John Soames.

Howard-street, Wandsworth-road, S.W.

BRITISH SYRIAN MISSION.

The annual report of the British Syrian Mission Schools describes a many-sided work. Rev. H. E. Fox in some "traveller's notes," says:—"The gifted and generous ladies who now direct operations have the advantage of being supported by a truly noble band of earnest and consecrated workers. To a large extent this work is educational, and the education is of a very thorough kind. The institution for training female teachers has indeed become the recognised source of supply for most of the Protestant schools in Syria."

In a report of the Beyrout Training Institution, Miss Thompson says: "We have lately had a very interesting instance of 'bread cast on the waters' being found again after many days. Some years ago two pupils from here were married to two brothers, thriving tradesmen in the town. One of them was an earnest Christian, but not being allowed to become a Protestant remained a nominal Greek, though she allowed nothing to prevent her from bearing witness to her Lord to all who had come to the house, whether visitor or priest. Much praying has made her knees padded like a camel's. On Sunday morning, as soon as her husband leaves, she regularly calls her household together and goes through the Morning Service from the Arabic translation of the Prayer Book. She long tried to influence her more worldly-minded sister-in-law, and at last was rewarded by seeing a complete change in her. Early in the spring the latter was attacked by influenza, followed by inflammation of the lungs, but as long as she was conscious she begged to have the Bible read to her. As the end drew near, she sent for her husband and begged him to turn to God, and then told those around her not to trouble her by weeping, for she was full of joy and going to be with Christ. Her death obliged us to spend many afternoons in visits of condolence, and in all we found a hearty welcome and an opportunity of speaking for Jesus, and of having prayer.

"The institution and indeed all our stations are so many parishes. There is always some marriage or some sickness, or, alas! some death, to call us to visit among the many families represented by our children. In one house the young wife lies ill of consumption, and though at school she seemed to care for none of these things, her Bible is now her constant companion, and she has quiet time for reflection, which she would not have were she ill of any other disease, for people have a terrible dread of it, and rarely go near a house where it is known to be.

"The missionary interest of the girls has not diminished at all. Altogether our teachers and pupils alone have contributed upwards of £10 to China and the Congo this year. The poor of Beyrout have not been forgotten either, and collections have been made for them in times of need. I will only add that we have rather more than fifty girls of various Christian sects in training every year as teachers. Any one, then, who will undertake the charge of one of these, has the prospect of providing a home missionary for Syria. Then our little 'foreign field,' the non-Christian part in name, is already kindling many a little lamp in the darkness of a Moslem, Druze, and Jewish home; for these two causes we ask help."

The London office of the Mission is at 27, Homefield-road, Wimbledon, S.W.

SOUTH AFRICA.—Mrs. M. C. P. Goslin, who has spent some years in missionary work in South Africa, is giving lantern lectures on "Black and White Life in South Africa." All who are interested in this region, its importance, promise, and difficulties, and in Christian effort for our own people will find her lectures vivid, lively, interesting, and earnest, giving an insight into many strange men and manners, and breathing throughout a truly Evangelical spirit. Superintendents of Sunday-schools and Band of Hope societies could scarcely choose a better method of providing a thoroughly profitable and enjoyable evening than by inviting Mrs. Goslin, who may be addressed, 125, Cornwall-road, Notting Hill, W

Mr. Benjamin Broomhall.

It is with unusual pleasure that we present to our readers to-day, the portrait of that faithful, honoured servant of God, and of the Church universal, Mr. Benjamin Broomhall, lately the General Secretary of the China Inland Mission. His strong yet genial face is familiar to many of our readers, both at home and in far distant China. His name and work are held in high estimation by multitudes who have never seen him in the flesh, or heard his earnest voice pleading the cause of missions and of humanity.

Born in Staffordshire some sixty-six years ago, Benjamin Broomhall was led to a saving knowledge of Jesus Christ in early youth, and afterwards became a local preacher in the Wesleyan communion. He seemed destined for a business career, but God had other plans for Him. When in 1875 he relinquished commercial pursuits, and at the invitation of Rev. J. Hudson Taylor joined him in the work of the China Inland Mission, it was evident that he had found his life-work. He had married Mr. Taylor's sister in 1859. Mrs. Broomhall has not only been a true helpmeet in all matters pertaining to the home, but has in a whole-hearted way, and with unflagging zeal, seconded her husband's efforts on behalf of the great missionary cause. The China Inland Mission had been founded some nine years before Mr. Broomhall joined its working staff, and it had attained considerable dimensions. Mr. Hudson Taylor's long and frequent absences in China made it necessary that some firm and capable hand should hold the helm in the important home work. These requirements were met in Mr. Broomhall, who was aided by the collective wisdom of the London Council of the Mission.

There is a great deal of invaluable work in connection with such an office that never meets the public eye. Mr. Broomhall had his full share of that; but his position was far above that of the mere paid official. He possessed the confidence and affection of his fellow-workers, and of the friends of the mission generally. By the rich blessing of God on the labours and the testimony of its founder, Mr. Hudson Taylor, and of the band of devoted workers in the field, as well as on the skilful conduct of its affairs in England, the China Inland Mission rapidly grew in favour with all the churches. When Mr. Broomhall joined it, there were about forty missionaries at work, including the wives of those who were married. According to latest statistics, the number of missionaries, including associates, is 621. In 1875 the income of the mission was £8000; now it is over £30,000.

A somewhat peculiar feature of the C.I.M from its commencement, has been the desire of its conductors to secure men and women, distinctly chosen, called, and equipped by the Spirit of God for the work. rather than those who have simply gone through a long and costly theological course of study, This plan, has, in seasons of deep missionary interest, resulted in large bodies of candidates coming forward, desiring to be accepted for service in China. During the years 1886–88 the number of such candidates mounted up to 800. The discrimination and wise dealing needed to meet such a state of things are not easily to be measured.

On this point we may quote the words of a well-informed friend, written over a year ago :—

> The amount of care and watchfulness which Mr. and Mrs. Broomhall exercised for a long series of years, in observing the characters and qualifications of candidates for service in China, can never be fully realised, excepting by the few friends who knew the inner life of their home in Pyrland Road. There, for weeks together, they included in their family circle, from time to time, many of the young men and women who ultimately were received into the ranks of the mission; and it would be difficult to estimate the value of their sound judgment and Christian discrimination whilst occupied in this labour of love and patience. Thus they became the intimate and dearly-loved friends of a large proportion of the mission staff now in China.

Since his retirement some months since from the post of General Secretary, Mr. Broomhall has received warm messages from many of these scattered workers, referring to the time of happy home restfulness, and of holy preparation they passed when sojourning under his roof.



(From Photograph by Mr. T. C. Turner, 10, Dartmouth Park, N.)

In addition to his more private secretarial duties, Mr. Broomhall has been active in the public advocacy of the mission cause in London, and in various parts of the country.

Another valued service he was enabled to render to missions was the compilation of the now well-known handbook, "The Evangelisation of the World,"* which has aroused deep interest in the minds of many in the great theme of which it treats, and has increased that interest in quarters where it was already a potent working force. It originated with an account of the "Cambridge Band," who went as missionaries to China; and referred also to the wider topic of the evangelization of the world. The book was afterwards enlarged, especially that part of it which dealt with the larger aspects of the missionary question. Such a body of convincing fact and powerful utterance, selected from many sources, we believe, cannot anywhere else be found in print. We trust a new edition of the later half of the book will become necessary, so that its weighty message to the Christian churches of to-day may be perpetuated. We may add that it has found high appreciation with experienced missionary secretaries such as Mr. Eugene Stock. It has been included by competent authorities in the best ten books on missionary subjects.

In the course of his experience as secretary of the C.I.M., and in his intercourse with returned missionaries, Mr. Broomhall was led to form very strong and decided views as to the disastrous character of the opium habit among the natives of China, and the equally fatal nature of the Indian opium trade, as a barrier to the reception and spread of Christianity among the Chinese. For years past he has been one of the foremost advocates of the abolition of the Government manufacture of the drug in our Indian Empire, and its sale for popular consumption. Twelve years ago he prepared a pamphlet, "The Truth About Opium,"* which helped largely to inform and educate the Christian public mind on this much-debated question. He was one of the originators of "The Christian Union" for prayer and combined effort in fighting the vast evil. He has also edited with great spirit and success the organ of the union, *National Righteousness;* thus helping to crystallize into effective action the convictions of many earnest Christian people on a subject which affects so deeply our national reputation and the advancement of Christ's Kingdom in the far East. In concluding our reference to this department of Mr. Broomhall's varied and fruitful labours for the good of mankind, we may reproduce a paragraph from the evidence which he gave before the recent Opium Commission; this utterance puts the anti-opium case in a nutshell :—

> Q. Will you give us your impressions generally as formed from your missionary communications, with reference to the effects of opium-smoking?
>
> A. The information that I have from time to time received and obtained, has left on my mind the profound conviction (1) that opium-smoking in its effects, physical, moral, and social, is one of the most awful vices that ever afflicted the world; (2) that our encouragement of the opium trade has been in its results, commercially, politically, and morally, one of the greatest blunders, and one of the greatest crimes ever committed by any nation; (3) that the rapid extension in China, during recent years, of the growth of the poppy, and of the habit of opium-smoking, threatens the very existence of the country; (4) that there is absolutely no hope for any effective check of the rapid increase of opium-smoking in China while the export of our Indian opium is continued; and (5) that the habit of opium-smoking is one of the greatest hindrances, if not *the* greatest hindrance to the work of Christian Missions in China.

Early in the present year Mr. Broomhall retired from the position of secretary of the China Inland Mission, which he had filled with such untiring zeal and success for twenty years. Many expressions of the warmest esteem and affection came to him when his resolve became known. The London Council, who for so many years had the benefit of Mr. Broomhall's wide experience and mature judgment, and who worked with him in a course of happy fellowship and unbroken harmony, received the intimation with the deepest regret and sorrow, and passed the following resolution :—

> The Council wish to record by special minute the high estimation in which they have ever held Mr. Broomhall, and their sense of the great loss that the

* *Morgan & Scott.* 2s. 6d. and 3s. 6d.

* Long since out of print.

Mission must suffer by his retirement. Few probably are aware of the immense amount of labour accomplished by him in past days, when he was assisting Mr. Taylor in the early and rapid development of the Mission, and when he was, almost single-handed, doing the work now divided amongst several; and they feel that no words of theirs can adequately express all that the Mission owes to his untiring energy and unbounded labours. They cannot but recall how for years it was the privilege of candidates for China to be welcomed into the happy home circle at No. 2, Pyrland-road, where, in Mr. and Mrs. Broomhall, a great many of our members now labouring in China found a second father and mother. The Council also takes pleasure in recording the unfailing courtesy and kind consideration which Mr. Broomhall has ever shown, and most gladly takes this opportunity of acknowledging the great help and assistance he has at all times rendered to the Council collectively. They trust that, whilst looking first and chiefly *to God* for *his* approval and *his* "Well done," Mr. and Mrs Broomhall may in their retirement have the happiness of remembering that there are many in China and at home in whose hearts they will always occupy a warm place.

A number of China missionaries at home on furlough have presented him with a tastefully illuminated address and a massive timepiece, in token of their loving regard; and there have been other tangible expressions of the same sentiment.

Now that our friend is relieved of much exacting detail work, he is set free to devote his energies to the general advancement of the cause he has so much at heart, and which bears so directly on the success of missionary effort. May he be long spared to deal heavy blows at one of the greatest evils of our generation, and to hasten, as God may enable him, the coming of the universal reign of our Lord and Saviour Jesus Christ.

We must not omit to add that in addition to his long personal service, Mr. Broomhall has given very practical pledges of his deep devotion to the work of missions, in the fact that four members of his family—two sons and two daughters—are at present in China, working in the fullest spirit of consecration for the great Master whom it has been his own delight to serve and to follow.

REV. WALTER SEARLE.

Rev. Walter Searle, late Secretary of the South Africa General Mission, and editor of the *South Africa Pioneer*, has resigned his connection with the Mission, and accepted the unanimous and cordial invitation to become pastor of the Congregational Church, Pietermaritzburg, the capital of Natal, recently vacated by Rev. David Russell. There are two branch churches attached to the mother church; one for the native Zulus, who form a considerable portion of the population, and the other for the Dutch-speaking coloured people. There are also out-stations, with a band of local preachers. Around this rapidly rising city there are vast numbers of raw heathen, and several important mission stations, which Mr. Searle hopes to visit.

The present building, which was originally intended for a Sunday-school, is altogether inadequate, and another building is to be erected in front of it, as a church proper, leaving the present building free for Sunday-school work. There is a good school, and a flourishing Christian Endeavour Society. There is also a Church Magazine, which Mr. Searle will edit. His address will be:—The Congregational Manse, Pietermaritzburg, Natal.

MISS CHILD'S WELCOME HOME.—There was a full muster of the Christian Lifeboat Crew at the Welcome Home, St. George's-street, Ratcliff Highway, on Tuesday week. Miss Child gave as the motto for the month, "Thou art with me" (Psa. xxiii. 4), and in her usual happy style applied the words to the Christian sailors as a support and strength. Some fourteen or more sailors gave testimony of the power of God to keep them under all their difficulties, persecutions, and temptations. Some testified to being the means of conversion among their shipmates. A prayer-meeting followed. Lady Ashburton was present, and evidently enjoyed the proceedings.

WORK AMONG FRENCH PRIESTS.

THE ABBÉ BONHOMME.

We recently gave, from the pen of M. Eugène Réveillaud an account of the secession of the Abbé Bonhomme, from the Church of Rome. M. Bonhomme determined to remain at St. Palais, near Pons, and preach the Gospel in the very parish in which he had been a representative of the Papal system. M. Robert, pastor of the Eglise Réformée at Pons, writing to acknowledge the kind sympathy which some of our readers have extended to the ex-priest, says:—"As you know, M. Bonhomme explained from his pulpit that his conscience obliged him to leave the Church of Rome, and intimated his intention to remain among his parishioners as a preacher of pure Gospel. We at once took a hall at St. Palais, first for lectures, and then for religious services. The first of those lectures, given before 250 people, made a profound impression. Romanists from the neighbouring villages, headed by a popular speaker, resolved to interrupt M. Bonhomme, and then to annihilate the religious movement; but all turned against them, and M. Bohomme received

AN ENTHUSIASTIC RECEPTION.

A fortnight afterwards, at Champagnolles, we had about 800 people, and the meeting was held on the square before the church, where M. Bonhomme had preached the Gospel of Christ so faithfully that he had displeased the Ultramontanes and their bishop.

"The following Sunday M. Réveillaud gave a second lecture at St. Palais before 200 people. Our antagonists remained at home this time, and the eminent speaker was loudly applauded. At St. Quentin and at Belluire (where all the members of the municipality were present) we found the same sympathy and the same desire among our 150 hearers, that we should organise, not only lectures but Protestant worship. The lectures, together with the gross attacks which the Papist papers made upon M. Bonhomme, caused such excitement in the department that delegations came from ten other places begging us to go to them also. The Bishop of La Rochelle, rather alarmed, went to the Prefect to ask whether he could stop the *scandal!*

"Prof. Bertrand, director of the Mission to Priests, came down, and presided at the opening of the religious hall at St. Palais. His address was frequently applauded by 120 or 130 hearers, especially when he recalled the fact that instead of the present Roman Catholic churches there were formerly large, numerous, flourishing Protestant churches, and that the dust in the Charente-Inférieure is nothing but the ashes of Protestant martyrs. The following Wednesday, with the help of ex-priest Goubies and ex-priest Bonhomme, he gave a most interesting lecture at Champagnolles on 'The Travesty of the Gospel by the Roman Catholic Church.' There also he could judge *de visu* the excellent disposition of our country hearers. He left with the full conviction that no region is better disposed than the Charente to receive the Gospel.

"Subsequently, public worship was begun at Champagnolles; and formal request for regular services was made by others who attended from a distance. M. Bonhomme is as active as he is religious; he gives himself with zeal to the propagation of the Gospel, which has at last brought peace to his soul. I do my very best to help him, but we cannot answer to all the calls. Christians who have at heart the advancement of the Kingdom of God should seize the present opportunity to found mission stations in a department in which torrents of Huguenot blood were formerly spilt."

ANOTHER CONVERT.

Another priest who has come out of Rome is the Abbé Bourrier, priest of the parish of Saint Martin, Marseilles, who, in a letter addressed to his bishop, says: "Age, experience, and above all an earnest study of the Gospel and the Christianity of the early centuries have largely modified the views and prejudices in which I was trained. I have been compelled to recognise that I was born into a Church in which human accretions and interests have distorted the simplicity of the Gospel. I am unable to find in its dogmatic subtleties, any more than in many of its practices and rites, the beautiful religion of Christ.

"You have known, monseigneur, these troubles of conscience, which for several years have been the plague of my life. You have not forgotten my anguish when, some ten years ago, I tried to break the bonds, so strong and tender, which held me to all that I had known and loved up to that time. You then requested my adhesion to the creed of Pius IV., and I gave that adhesion. I submitted to the tests which you were pleased to apply. I have not realised the peace that was promised me. You know how to make men suffer; you do not know how to give peace.

"Loyally and bravely have I striven to bend my reason and my will to the exigencies of the Roman faith. My ministry has extended over twenty years, for ten of which I have been struggling with my own conscience. At length I am compelled to see that it were at once impossible and culpable to continue that struggle. I leave the Roman Church, not by the gate of scepticism or unbelief, but because of my faith in Jesus Christ, the *only* Saviour and *one* Mediator (Acts. iv. 12; 1 Tim. ii. 5). In your church you have multiplied saviours, and, according to passing fashion, made use of divers and sometimes fantastical means of salvation. The success and popularity of these exhibitions have completely misrepresented the great principles of the Christian faith—the Incarnation and the Atonement. Hence you no longer present the Gospel which has been revealed—that which the Apostles preached to the nations, and which I must prefer above any other gospel that may be brought me, even by an angel from heaven (Gal. i. 8).

"Had I been able to find this Gospel in Romanism, I should not renounce a position which secures me worldly honours with the material advantages of an agreeable and easy life. If I had not faith, I could try, as so many others do, to harmonise my ministerial functions with a conscience calmed by casuistic subtleties; and I would not expose myself to the injury and hatred which will doubtless attend any present action. But I believe it is better to say with the Apostle Paul: 'What things were gain to me those I counted loss for Christ' (Phil. iii. 7). Faithful to my vocation, I shall consecrate the remainder of my life to the service of God, right happy to be able henceforth to preach my Saviour with fidelity to his word and freed from the fear of men."

THE GLEANERS' UNION.

THE anniversary of this enterprising auxiliary of the C.M.S. was held last week. The roll of membership now amounts to 80,000. Various conferences of workers were held for the consideration of business matters.

The public gatherings were an afternoon conference and an evening meeting in Exeter Hall. After the report, read by Mr. E. M. Anderson, came words by home and foreign workers. First, Mrs. Hannington, the widow of the martyred Bishop, who drew a contrast between the position of women in China and those in our own land. In a solemn word to parents she showed that while God spared not his own Son they too often refused to spare their own children for foreign work. Miss Bradshaw, representing the Irish branches of the Gleaners' Union, had a word of encouragement for home workers. The spiritual life of missionaries, she urged, is regulated by the lives of Gleaners at home; and if we acted up to our duty more spiritual results in the mission-field could be obtained at once without more men or more means. Mrs. Herbert Knox, speaking for foreign workers, vividly sketched some of the needs of China, showing the marvellous openings there are for women's work, and these facts she bade her sisters ponder in the light of the question, "Lord, what wilt Thou have me to do?" Miss Askwith (of the Sarah Tucker School, Palamcottah) pictured India, its size, and the density of its population. Her description of Tinnevelly was particularly effective, and she showed that, so far from the population there being, as was sometimes supposed, wholly Christian, there were only 250,000 Christians, whereas the population numbered two millions and a quarter. Miss C. Lambert (F.E.S.) spoke of China, and many were the encouraging incidents she gave of the blessing attending the work of the schools in the Fuh-kien province. But the need is awful, and upon this head she pressed home the urgency of our Lord's last command.

Exeter Hall was crowded in the evening by an enthusiastic audience. The Bishop of Coventry, who presided, opened with a few weighty words, Rev. E. H. Hopkins followed with a devotional address from Heb. xii. 2.

The missionary speakers were Rev. W. P. Buncombe, of China; Rev. Douglas Hooper, of the Niger; and Mr. G. L. Pilkington, fresh from Uganda, who spoke with remarkable vigour, though he confined his address to telling a few interesting incidents concerning the work of the Holy Ghost on individual lives. He took for granted that everyone knew that many had been brought in; he set himself to show that the work is deep. The examples he quoted were full of encouragement, and showed that the Waganda are deeply taught Christians. One, a lad seventeen, told his companions, "God is the teacher, men cannot teach"; while another was heard to pray, "Oh Lord, we have only the bare line; Thou hast the hook." These cases are typical of many, and they seem to show that the term applied to the Waganda in jest, that they are "the people of the Holy Ghost," is true in earnest. An address by Rev. W. E. Burroughs concluded the proceedings.

THE NEW TREMONT TEMPLE, BOSTON, U.S.A., of which Dr. Lorimer is the pastor, will be opened very shortly. The dedicatory services, which will cover an entire week, will be of the most interesting character, and will, it is predicted, mark an epoch in the religious history of Boston. It is expected that Mr. D. L. Moody will conduct services in the Temple every day during the week following the dedication.

PETERBOROUGH.—The workers of the open-air mission in this town held an interesting conference last week in Christ Church, the president, Rev. R. C. Frew, in the chair. The secretary, Mr. Reece, read the report, which was very satisfactory. A very encouraging statement was made of the good work done on the Market-place. A scheme was laid before the meeting as to the mode of procedure in the work of the mission during the winter months. Mr. Williams, who had been carrying on work in the lodging-houses and also in the workhouse, gave an interesting account of his labours among the poor and homeless. His position was then considered, and his work added to that of the general work of the mission.

AFTER FIVE-AND-TWENTY YEARS.

THE friends of the North-East London Gospel Missions were enabled to celebrate the thirtieth year of the work and the twenty-fifth year of Mr. Chorley's supervision on Wednesday, November 6, at Earlham Hall, Dalston. Mr. ALBERT A. HEAD presided, and the large hall was well filled.

After prayer and a hymn the chairman read sundry Biblical exhortations to praise, which found hearty response in the proceedings which followed. Mr. CHORLEY contented himself with reading the balance-sheet for the past year, which told its own story of progress and encouragement in the fact that the receipts have exceeded by £500 the highest previous record. In concluding the financial statement, he thankfully referred to the help he had received.

Early in the evening place was given to Mrs. FRANK BEVAN, who had come from a distance that evening specially to tell all present how deeply she was interested in Mr. Chorley's work, and to express Mr. Bevan's regret that another engagement prevented his attendance. Mrs. Bevan made special reference to the Lancing Homes, which now occupied so prominent a place in the good work under review.

Perhaps the most touching story of the evening was that of the lady who spoke to the visitation work, telling of heart-rending scenes, in which suffering was being silently borne as would make heroines. Mrs. Davis asked the friends present if they had any old bed-clothes to send them along. The meeting rose in sympathy with the spirit of the request, and while the children sang a sweet refrain a collection was taken and the proceeds (over four guineas) handed at once to our friend amid hearty rejoicing.

The evangelistic work in London and Lancing was well represented by Messrs. Fisher, Read and Saunders. Much encouragement and not a little blessing were reported. Good things were also said of the work among the rough match-factory girls and children generally. Great cause for rejoicing was also found in the things told by a city missionary and a South London Bible-woman as to the blessing reaped by the poor ones they had severally sent to the Lancing Homes. Hearty counsel was tendered to the workers by Mr. McCall, and earnest notes of Gospel invitation to the unsaved were sounded out by Ned Wright. Communications would be gladly replied to if addressed to the director, Mr. W. Chorley, 6, Clephane-road, Canonbury, N. Workers for the Factory Girls' Institute at Bow and for other centres are very much needed.

THE WORK AT COSTERS' HALL.

THE densely-crowded district of Hoxton, to which Mr. W. J. Orsman and his more than 150 voluntary helpers give attention, is certainly one of the poorest districts of London. Costers' Hall at Hoxton has been a Christian house to a large number of street-traders. There they meet for the worship of God on Sundays, while the religious and business meetings of the week all show how Christianity tends to raise even the poorest. Mr. Orsman says that the funds are practically exhausted, so that if the winter work is to be still carried on with vigour, subscriptions will need to be forthcoming. Costers' Hall has for several winters past been a chief station for giving breakfasts and dinners to Board-school children, who would otherwise go hungry to school.

A great deal is done in the way of visitation, and many very poor persons are Christians who are thankful for attention, or even for a small gift. Left-off clothing for children and adults is urgently needed. The donkey and pony shows, held at the People's Palace, have been very effective in promoting the kind treatment of animals owned by street-traders, but South London is said to be in need of improvement in this respect. It is therefore proposed to hold a show of donkeys and ponies in the southern suburbs next summer, about £100 being needed for the expenses. Mr. Orsman's address is Milton House, Shacklewell Green, N.E.

SOLDIERS' HOME, WINCHESTER.

"MANY thanks for your kind letter. You will be glad to know, as I am to tell, that I am now a Christian. Your kind words on board touched my heart, and I could not forget them; they led me to decide for Christ before reaching India. My chum says he would like a letter from you too, please; he wants to be good, and says a letter like what you sent me, will help him."

This cheering message from India has just come with several more letters, proving that God is not unmindful of His work through us on board the troopships. Do our friends sometimes pray for us in this scarcely "year-old" development of our mission owing to the troopships being all removed to Southampton. We need prayer. The work is for eternity, and very special are the opportunities afforded for speaking "words of life" to the hundreds leaving their friends and native land—many to return no more. Hearts made tender by partings and farewells gladly receive a last kind word, and when told of the "Friend that sticketh closer than a brother" have, in many cases, accepted Him as their Saviour, and are thus placed beyond the reach of danger. But not only do we try to benefit our soldiers and their families on board the troopships; we do all we can for them before they leave.

Several missions have lately been held and attended with much blessing. Mr. G. H. Lord, of Buckhurst Hill, has been with us twice, and in the Soldiers' Home and Branch Hall, Shawford, has given his interesting and instructive lecture on Palestine, throwing much light on Bible truths. Eastern customs and manners were explained and made impressive by native scenes, costumes, and illustrations. The lessons thus taught and truths received through eyes and ears found their way to many a heart, never to be forgotten. Messrs. T. Johnson, J. Samme, and Pastor J. Waite have also conducted missions, very valuable and thoroughly appreciated. Mr. Samme is with us now. Will our friends and subscribers think of us, especially at this busy season, and send help to carry on this great and increasing work? Think of the huge correspondence with those who leave us! The gifts of Bibles, Testaments, and Gospel literature! The many useful articles needed by numbers! The constant meetings! The continuous demand on mind and body, and time and means! The endless stream of departures and arrivals! Our poor and sick, our widows and orphans, all coming for a share of sympathy and help, and all needing food, and clothes, and shelter. L. AND E. PERKS.

Soldiers' Home, Winchester.

A UNITED TEMPERANCE CONFERENCE.

AN important Temperance Conference of representatives from the various Christian bodies and denominations, including the Church of England, the Congregationalists, Baptists, Presbyterian Friends, Methodists of various names, and the Scotch churches, was held on Wednesday week in London House, the Bishop of London presiding. The object of the gathering was to discuss Temperance legislation. The following resolutions were adopted after full consideration:—

(1) That this Conference desires to recognise the importance of vigilant and firm administration of our present licensing laws; and, while cordially appreciating the progress which has already been made in this respect, under the influence of a more enlightened public opinion is convinced that much remains to be accomplished by a fuller use of existing legislative powers.

(2) That in the opinion of this Conference the following reforms are ripe for legislation: (a) The more effective treatment of habitual inebriates; (b) further restriction of Sunday trading (England); (c) registration of clubs; (d) raising the age under which the sale of alcoholic liquors to young persons for their own consumption is illegal; (e) determining an age under which delivery of alcoholic liquors to very young children shall be illegal; (f) shortening of the hours during which public-houses shall be open on week days.

(3) That in the opinion of this Conference the further and more difficult problems of licensing reform can best be dealt with tentatively on the principle of local option.

(4) That since such various methods involve the consideration of acutely controversial questions, her Majesty's Government be petitioned to appoint a Parliamentary Committee of both Houses to inquire into the matter.

(5) That to the same Committee the following important subjects should be referred:—(a) The tied house system; (b) The expediency of placing beer-houses licensed before 1869 on the same footing as other public-houses with regard to renewals of licences; (c) Grocers' licences; (d) existing system of appeal in cases of decisions affecting the renewal of licences from the licensing justices to quarter sessions.

CONVENTION IN EDINBURGH.

The annual Convention in Edinburgh for the deepening of spiritual life is being held this week. On the platform and throughout the hall there was abundant evidence of the true catholicity of the audiences thus brought together. There were to be seen the familiar faces and forms of the Keswick speakers surrounding Mr. Robert Wilson as chairman. The Convention has been looked forward to in a special manner this year on account of the expected presence of Rev. Andrew Murray.

The week began with weather of a character favourable to the attendance of the more feeble and aged, who might otherwise have been denied the privilege of being present. The meetings are held in the Free Assembly Hall. From Tuesday till Friday four meetings are being held each day.

On Monday evening the audience were invited to join in prayer for a work of the Holy Spirit. Mr. Wilson read the first eight verses of Isaiah vi. He said the prophet had in the earlier chapter been denouncing the sin of Israel, but now when the Lord shows him Himself he is utterly crushed in the dust. It was desired to begin the Convention with deep humiliation before God; the blessing is for those who are tempted of self and sin.

An address followed from Rev. George H. C. Macgregor, who spoke from Psalm li. 3, "My sin is ever before me." He said that if the convention were to result in the deepening of spiritual life, and the promotion of practical holiness, the first thing God must do with us is to deepen our sense of sin. The height to which we rise in holiness is proportionate to the depth into which we sink into self-abasement. He wanted to dwell on the awfully solemn and humbling fact of the presence of sin in the believer, through his whole mortal life until the coming of the Lord Jesus Christ. But we must draw a vital distinction between the presence and the power of sin. In regard to the power of sin, our Lord has taught us that there is deliverance here and now. There is a place for conflict in the Christian life, but God has made provision for our being always and continuously victorious over all the power of the enemy. As to the presence of sin, the teaching of the Bible is different. The closer we draw to God, and the more perfectly we have formed in us the image of his dear Son, the more keenly we will feel the presence of sin.

The Holy Spirit convinces believers of sin by giving them a revelation, of the glory of Jesus Christ; so that we come to know what holiness really is. Until we see God, we will not be smitten down in the dust. The sight will cause us to abide in Jesus more closely than we have ever done. Second, the Holy Spirit also convinces the believer of sin, by giving to him new powers of spiritual and moral discernment, so that we come to know what sin really is. We must give over excusing ourselves. The path of conviction of sin is the path of contrition of spirit, the path of continuous blessing, and of uninterrupted victory.

A MISSION AT BROCKLEY.

A blessed ten days' mission, extending from October 20 to 30, was held at the Wesleyan Church here, by Rev. J. Grange Bennett, Connexional evangelist. The Gospel meetings were preceded by a week of united prayer and open-air services, in which the local pastors cordially joined. The district was systematically and thoroughly visited, in order to make known the services. The responses to the invitations given were very encouraging; large numbers flocked to hear the Gospel messages, which were most earnestly and lovingly delivered.

The mid-day prayer-meetings, and the afternoon consecration meetings, were seasons of heart-searching and sanctifying power. A gratifying feature of the mission was the large numbers who assembled for the special meetings for men and for women. Multitudes were convinced of sin, and many decided to become disciples of Jesus Christ. It was also a great encouragement to the workers, and to the Christian parents to see so many of the young people come out definitely on the Lord's side.

C. B.

[1116]

SHOREDITCH TABERNACLE.

Rev. W. Cuff and his people this week celebrate the twenty-third anniversary of the pastor's service in the densely-crowded quarter of London in which the Tabernacle is situated. Rev. A. G. Brown preached at four o'clock on Monday afternoon. Mr. Cuff's twenty-three years' work in Shoreditch and Hackney-road has left its impress on the neighbourhood. The old Providence Chapel has given place to a tabernacle, schools, class-rooms, etc., which have cost a total of £28,000. The debt at present owing is £3500. There is a strong determination on the part of the people to pay the total amount and so free the entire property from debt by the time that the pastor celebrates his twenty-fifth anniversary in 1897.

In the course of a brief address, at the Monday evening meeting, Mr. Cuff welcomed the chairman, Mr. C. Acland. As regarded themselves and their work, he was glad that he had in the main the same men around him who were there twenty-three years ago. The enthusiasm of to-day was what it had been at the beginning, and they never had more cause for thankfulness than at present. Year after year the work had gone on improving. The secretary showed that they were within sight of the end of the debt; and all seemed to be greatly encouraged by what even the very poor were endeavouring to do to aid the common cause. The chairman gave a characteristic address, and insisted that the power of the Bible, or of Christianity, was not waning. On the contrary, men were craving for light which might help to solve the mysteries of life, and for that they had to go to the Bible. Addresses by Rev. E. G. Gange and others followed.

WEAVER BROTHERS AT READING.

A gospel mission has been conducted by Messrs. Bewley and Frank Weaver in the Primitive Methodist Chapel, London-street, Reading. The mission was opened on Saturday evening, Oct. 19, when a meeting of workers was held, under the presidency of Rev. J. A. Cheeseman, the superintendent of the Reading circuit. The missioners addressed the meeting, and, in a few well-chosen words, urged the friends to do their best to support them in the work.

During the week-evenings the interest was well sustained. The crowning day, however, was the second Sunday. A good audience attended the morning and afternoon meetings, but the evening service was the most crowded of any, and the building was packed with people eager to hear the missioners. Each evening during that week the interest increased. A large number from other churches in the town, and non-attendants at any place of worship were attracted to the meetings. Many entered the inquiry-room, and before leaving acknowledged Christ to be their Saviour.

On Wednesday last week a thanksgiving meeting was held, and attended by about 1000 persons. From a statement made by the secretary, Mr. Benjamin Wise, we gather that over eighty names were taken of those brought in during the mission. The Weaver Brothers sang and spoke at this gathering, and were listened to with rapt attention by the audience. A tea preceded the meeting, at which 350 sat down.

MOROCCO.—How true it is that "His compassions fail not!" One morning in the hot summer of 1894, a Sous lad from near Tarodant lay dangerously ill outside the Medical Mission Dispensary at Darval-Baida, Morocco, groaning piteously for help. As in the case of the child Ishmael left to die in the burning desert, the Lord had compassion upon the starved and half-naked boy, and sent a willing servant to his succour. The result of two months' careful nursing was restoration to physical health and strength, reception of the Gospel of God's grace unto the heart and life, confession of faith in Christ as the Son of God and his Saviour, followed by some persecution for the truth's sake from Moslem companions. Praise God, this is not a solitary case. An institution is earnestly desired in which to train up bright and promising young converts for evangelistic work in the interest of dark North Africa at present inaccessible to European teachers.

John J. Edwards.
(Morocco.)

North Africa Mission, 21, Linton-road, Barking, E.

WOMAN'S MISSION TO WOMEN.

Twenty-one agents are now working under the immediate direction of the committee of the Female Mission to the Fallen. These missionaries visit the streets at night, "seeking the lost" and distributing tracts containing an affectionate invitation to call upon the missionary as a friend willing to advise and help. No fewer than 27,221 women have received help from the Mission since it was established in 1858; 8834 have been placed in homes; 2272 have been restored to their friends, others have been helped to emigrate or marry: while 7872 have been provided with situations.

Female missionaries only are employed in the work, and each missionary has a certain district specially allotted to her, and thus all parts of the Metropolis are reached. The hospitals, the prisons and the workhouses are visited, and also the houses where these young women live. Cases of attempted suicide, and others brought before the magistrates at the various Metropolitan Police-courts, receive special attention. Mission houses, each with a staff of workers, are now established in the north, south, east, and west of London.

This work has been a blessed means of restoring many an erring sister to a life of respectability and real happiness, and to be a blessing instead of a curse to those around. Unfortunately this good work is suffering from a want of funds, and reduction of the staff of mission workers seems well nigh inevitable unless help be forthcoming. The secretary is Mr. Maddison, 32, Charing Cross, S.W.

PASTORS F. H. WHITE AND CHINIQUY.

When Mr. Scott and I passed through Montreal we called on Pastor Chiniquy, and we learn by a letter from our dear friend, Pastor Frank H. White, that we had scarcely been gone half-an-hour before he also called. Mr. and Mrs. White have been passing through severe trial on account of his own health and that of their two sons. He writes:—

"I have seen much of Chiniquy, and am more than ever impressed with his simple earnestness and entire devotedness. He is deeply respected in this city, and still feared by Rome; but they dare not now whisper aught against his character. He had a stone or two thrown at him by the mob at Quebec recently. The people crowd even to look upon the old man; and while now and then one and another may be heard muttering, 'The old apostate,' they seem rather proud of him than otherwise. He was preaching nearly every day last week to large crowds in the country. He is in his eighty-seventh year, as fresh and vigorous as a young man. He is a true orator in French. We must stand by him to the last. He is now clearing off a debt on the little church for French Canadians."

L'Aurore, a French-Canadian periodical, says:—"The Roman clergy, who do not love Father Chiniquy, ought to ask themselves very often how it is that God so marvellously prolongs his days. How often have they prayed the Holy Virgin and all the saints of the calendar to remove him from this world? These prayers have no effect, and the venerable old man continues his grand work of evangelisation. At the request of the synod of the Church of St. Jean, M. Chiniquy has consented to make a tour in the Province of Ontario in aid of the church building fund. May God preserve his life and strength, and give him success in this important but difficult work."

R. C. Morgan.

SUNDAY REST FOR ITALY.—A recent issue of *L'Italie* states:—"A month or two ago a committee was formed in Rome with a view of obtaining Sunday Rest. This committee decided to constitute a league which—it goes without saying—in order to exercise its functions, will form a third committee. At this rate nothing will ever be done. What is wanted is for ten or a dozen persons to set themselves seriously to work to obtain tangible results; that is to say, to succeed in convincing those who have work done on Sunday that it would be to their interest to give a day of rest to their employés. In thus gaining ground step by step they would create a habit which everybody at last would be bound to respect, and in a few years the desired end would be obtained."

Letters to the Editor.

THE LATE MR. REGINALD RADCLIFFE.

A REMINISCENCE.

Dear Sir,—The last Christian, containing the event of the home-going of my much-beloved spiritual father, Mr. Reginald Radcliffe, has spoken volumes to me, as doubtless to many still on the earth.

It unites the first and Thursday's issue of your valuable paper with all its wealth of blessing in years between, recorded and unrecorded in its pages, as I recall the arrival of its first sheet at Arndilly House, Speyside, for Mr. Radcliffe. I remember his commendation of it right and left, as a work of faith in God as to what He was about to do, a work that deserved the encouragement of all who knew the value of God's true revival work.

There is no spiritual movement, or true development of spiritual life or teaching in the unity of the Spirit and the atmosphere of love of all who are one in Christ, that I have since heard of, that Mr. Radcliffe was not used to plant these in so many hearts, in turning multitudes from idols to serve the living and true God in the power of the Holy Ghost, and to wait for his Son from heaven.

It will need many intercessors for the heathen to pray as he prayed for "Christ's heathen" and to love and help the Master's work as he did.

May his death speak in Mrs. Radcliffe's coming record as his life has done, and great glory will be brought to Him who was so manifestly his "all in all."—Yours sincerely, H. L. Gibbon.

Agra House, Crieff, Nov. 5.

CARING FOR THE WIDOWS.

Dear Sir,—A servant of God, who labours much among the poor, has called attention to the sad condition of many widows in populous places. The pressure in the struggle of life is so great, they are in too many cases almost starved or forced into the workhouses and their children taken from them. In a large number of cases this is not at all necessary. In towns the rent of rooms is exorbitant. I have heard of as much as 4s. 6d. paid for a single room in the East of London. The money thus extracted from the poor widow mainly goes to the middleman, who makes large profits.

It would be a very simple matter for every congregation to have a widows' house, which could be often obtained from the ground landlord on better terms than the middleman has it. A Christian widow could be put in charge and live rent free, and the remaining rooms let out at nearly half the rate generally paid by widows.

Another difficulty the widows have is that they pay a good deal for someone to "mind the children," but in the widows' house the woman in charge would have a sort of little crèche for them.

Another economy will be that much will be saved in firing, as coals can be laid in at summer prices; and further, there may be one kitchen fire for the whole house, and so coal saved in each room. Where the congregation is too small to take a widows' house, a little nucleus of Christians might easily arrange this.

I brought this plan before a few Christian workers lately, and the project was received with approval; and one who is chairman of a large East End Union thought the guardians would be disposed to give payments at so much a head for widows and children, who would be thus looked after by responsible people; and so avoid the great charges caused by forcing all into the workhouse, and making and perpetuating a pauper class.

I could give an example. Suppose an eight-roomed house were secured at £30 per annum, two rooms would be for the widow in charge; the remaining six rooms could be let at 2s. 6d. a week —15s. a week, or £38 per annum, which would nearly cover rent and taxes, and a very small sum would be necessary to disburse the incidental expenses.

Many will say that widows often cannot pay 2s. 6d. a week. My answer is they must get help from some source, and this help would go much farther in the widows' house, as they would save on an average (1), say 1s. a week in rent; (2) be able to earn more money by having their children looked after, or save the money they give for having the children "minded"; (3) they could save 2s. a week in firing by having coals at summer prices, instead of ruinous retail winter prices; (4) above all, they would be cared for by Christians, who would themselves get blessing by caring for the fatherless and widows in their affliction.

I am aware that circumstances and rents will vary infinitely. In some cases house rent would be higher, in some lower, but, as a rule, room rent bears some proportion to house rent, and in any case, I contend that money given in relief to widows will be far more profitably expended in a widows' house than in doles which go too often to the public-house, or are insufficient to prevent the break-up of the family in the workhouse.

There are thousands of widows who need help, and many who would be glad to help them more if they had a certainty that their help would be applied wisely, and for the temporal and eternal welfare of the needy and forlorn ones.—Yours,

Radstock.

THE USE OF MONEY.

Sir,—There is a powerful article by Mr. Spurr in your number for Oct. 31 upon the sin of "Mocking God." In the general spirit of that I entirely concur, but I think he hardly understands the operations of commerce sufficiently when he condemns with such severity what he calls "idle money." He says, "There is an enormous amount of idle money reposing in Christian coffers." I much doubt this. An extremely small fraction of the wealth of this country is in the form of "idle money." I doubt if one per cent. of the national wealth can be so described. Nearly all the bank deposits are lent for industrial purposes. Hardly any person really keeps money "idle"; almost all is used, either directly or indirectly, so as to produce interest, and it can scarcely be so used without helping to keep that industrial machine going by which the nation lives. If the wealth which keeps the industrial machine going was withdrawn, millions of people would starve. If a miser hoards up a million, and lodges it at the London and Westminster Bank, it is again lent out for commercial purposes, which are just as beneficial to the country as if the owner of the money had directly employed it himself. I do not say the miser is right in accumulating so much wealth; very likely he is ruining his own soul through covetousness, but he is not guilty of keeping money "idle."

The question of "stewardship" is most important, but it rests on different grounds. It is a question of the best disposition of a man's property. Much capital is most beneficially employed in giving maintenance to the population in useful industries. Were it possible to withdraw that capital from those industries, and leave the people to starve in order that it might be given to foreign missions, it would neither be right nor expedient; it would be like the Jews who said of their money, "It is Corban," *i.e.*, dedicated to the Temple, when they should have maintained their aged parents. Each Christian has to decide with scrupulous care what proportion of his means should be employed for industrial and family purposes, and what should be given specially for religious purposes. I say specially for religious purposes, for the wise and Christian management of a great industry, from which perhaps 1000 families gain their living, as for instance the works of the late Sir Titus Salt, may be as truly according to God's will as the bestowment of the money for foreign missions. If foreign missions could get those vast sums that Mr. Spurr refers to, it is doubtful if the spiritual work would really gain. When the Christian Church came into possession of great wealth in the time of Constantine its spiritual power rapidly declined; and if ten or twenty millions were left to foreign missions, I believe a multitude of parasites would be fostered, and many unreal missionaries would enter the field as a lucrative profession.

This is not said so as to weaken the force of the solemn appeal made to the men of wealth to use it as servants of God. This is most needful teaching, and entirely according to Scripture, but surely there is some misapprehension as to the really useful and necessary function that wealth performs in the economy of national industry.—I remain, yours faithfully, Samuel Smith.

Liverpool Nov. 4.

PROTESTANTS AND THE POPE.

Dear Sir,—It is time that the Christian public protested against the folly of Protestants sending letters to the Pope. What are they doing? They are simply bolstering up the power of a man who is hated in Italy, who is regarded as the most subtle and the most dangerous enemy Italy has, and who officially is the head of a Church from which twenty millions of Italians have virtually separated themselves, and who justly regard it as a wicked mundane institution, the great bane of the country.

Italians have often said to me, "The first step towards making a man truthful and honest is to get him outside the influence of a Church that offers him salvation in sin for gold." Professor Mariano, who is not a Protestant, said some time ago, "The Papal Church is the antithesis of the Gospel of Jesus Christ, for it tells me my salvation depends on my receiving the offices of the Church, independent altogether of my personal character. I may be anything I like, and living as I may; that does not touch the question. But I open the Bible, and I learn that it depends on nothing of the kind, but on a change of heart, wrought in me by the Holy Spirit through faith in Jesus Christ."

A *frate* said the other day to an Italian family that I happened to call on immediately after he had been to see them, "God can never pardon a Protestant or a Jew, no matter how good he may be, because he is outside the true Church, and God will never condemn a Catholic, no matter how wicked he may be, because he is inside that Church." This was said in presence of the mistress of the house and her young children. She looked at him, and said sternly, "Then there is either no God, or God is a *wicked* Being." The young boys of a school here said the same thing to their professor after confession last Easter. So let the Christian public of England remember that when the Pope crys out against the atheism and infidelity of the Italians, it means simply that they have ceased to believe in the "wicked god" of the Papal Church.

Indeed it is notorious in Italy that men and women who are Papists, who are *clericali*—in contrast to the bulk of the nation, who are what I may call Catholic-Protestant—are distrusted. And so the press of Italy that once divided the world into Christians and Protestants (by the first term meaning Roman Catholic), now speak of Christians and Clericals, by Christians meaning those who follow Christ, and by Clericals all who adhere to the Pope. It is surely, then, ludicrous and wrong for Protestant Christians to go cringing with the language of sycophancy on their lips, to one who officially represents "spiritual wickedness in high places." I am not speaking of the Pope personally. He may be a good man. Only to my mind the wonder is that if he is such a good man, he should not become a better, and cease to represent a Church that is the enemy of Italy, and, has history as always shown it to be, of humanity.

And then there is this other aspect, in which the conduct of those who approach the Pope is to be regarded. They do an act of discourtesy towards the kingdom of Italy. The Pope is politically the worst enemy Italy has. His occupation, and by that I mean the occupation of the ecclesiastics around him, is mainly, almost exclusively, the harassment of Italy. I have heard of plottings and schemings, of intrigues to stir up internal strife, and to estrange the friendliness of nations from Italy, that recall the treason of the Duke of Norfolk and Ridolfi in the time of Queen Elizabeth. The Pope is simply, politically, a rebel, plotting for the destruction of the country that gives him hospitality. The Government of Italy relieved him of the temporal power that he might be free to attend to spiritual matters, instead of which the ungrateful creature throws the latter to the winds and spends his time in trying to recover a mundane sovereignty that, as the newspapers of Italy repeat in chorus, was destroyed *for ever* on the 20th of September, 1870. Well might Signor Bovio give to the Pope a motto which Fra Paolo Sarpi gave him long years ago, "*My kingdom is of this world.*"

Those good men who have lately sent petitions to the Pope have identified themselves unwillingly with the cause of rebellion, and with a system the antithesis of Christianity, and have done an act of discourtesy and hostility to the young kingdom of Italy, politi-

cally and religiously. Besides, unless the press of Italy is deceived, and unless the general public of Italy is deceived, the famous letter of the Pope's was neither more nor less than a political move in order to throw dust in the eyes of Protestants; and the good honest sincere Christians in England and Scotland who have taken it seriously get only laughed at by the designing men of the Vatican (whose tool the Pope is) for their pains.—I am, yours faithfully, Alexander Robertson, D.D.

Venice, October 30.

HEREDITY.

Dear Sir,—Among the many insidious ways in which morals and religion are either attacked or sapped in current literature, the abuse of the theory of heredity is a notable and lamentable one. In the hands of the Christian, or even of the fair-minded rationalist, this theory (even if true in the crude and unbalanced form in which it is presented) could seldom do harm, as it tells as much for as against moral responsibility. If the evil habits of ancestors have been transmitted in the form of augmented evil tendencies, surely any excuse for sinning founded on this assumption is utterly swept away by regard for posterity, and the bounden duty to cut off the dire entail by a self-denying and godly life, and, as far as possible, to convert the evil inheritance into a good one.

With the Christian writer, moreover, this theory in its modern form will only cause increased emphasis to be laid on the need to be ever seeking fresh supplies of grace, and of overcoming evil by good. Some of the smart articles in the journals of the day, and many modern essays and novels, unexceptionable in other respects, are utterly vitiated by the way in which all idea of sin (as transgression and iniquity for which the perpetrator is at any rate to a great extent responsible) is eliminated. Wickedness is no longer *a wrong*, it is simply an inherited disease, and, still worse, it is a disease for which the victim is under *no* obligation to seek a cure!

If the abuse of this theory is thus perilous in the writings of serious men, what may we expect in the flashy productions of the contributors to the so-called Society Press? Yesterday, in the waiting-room of a professional man, I took up a recent number of *The World*, and came across some very clever verses, in which the writer apostrophises individually, and in a bantering strain, the various ancestors, whose "failings" he supposes himself to have inherited. The last verse concludes thus:—

"So when I try to be a saint
I hear the 'Hereditary Taint',
Say, 'You'd better sin a little,'
And I do."

Such writers are not likely to read or heed rebuke. But we plead with all who have any conscience to weigh well their words when dealing with this modern mode of presenting the old dogma of natural depravity, to view its bearings on all sides, and in proper relation and subordination to other established truths, both natural and revealed.—Yours, etc. E. R. G.

SOUTH AFRICA GENERAL MISSION.

Considering the wet weather, there was a fair attendance of friends in the Lower Exeter Hall, on Friday evening, November 8, to bid "God speed" to four new workers who were sailing the next day for South Africa on board the *Lismore Castle*. The chair was taken by Mr. Thos. B. Miller, chairman of the council. Mr. Arthur Stileman and Mr. Albert Head, members of council, each addressed the meeting, speaking briefly of the work. The singing of "Moment by Moment" brought back the two quiet days held in the East-end, when Rev. Andrew Murray was the means of so much blessing to so many.

The secretary, Mr. Arthur Mercer, spoke of "more prayer" being the Mission's greatest need at the present time. Each of the four workers—Nurse Seal, of Leicester; Miss Apps, of London; Miss Ellis, of Liverpool; and Miss N. S. Heard, of Cork—had a message to those present. The meeting closed with a powerful and telling address from the Rev. E. W. Moore, of Wimbledon, on Joshua v. 13-15. Throughout the meeting the presence of God was felt.

The South African Pioneer, organ of the Mission, will be issued at 1d. a month, in 1896; it can be ordered from the office of the Mission, 14a, Lingfield-road, Wimbledon, or from Messrs. Marshall Bros.

GOOD TIDINGS FROM PAISLEY.

Mr. McKenzie, evangelist from Campbeltown, has had a fortnight's mission in the Free Martyrs' Church, Paisley. In view of the mission, meetings for special prayer were held. A large band of workers was organised, and, with the ordinary mission workers, the members of the Young People's Society of Christian Endeavour threw themselves heart and soul into the work.

God was faithful to his promise. He gave to Mr. McKenzie, and those associated with him in the special effort, a glad time of rich harvesting. There was no long time of waiting for the "showers of blessing." Night after night a second inquiry meeting had to be held, and it tasked the full strength of every Christian worker in the church to deal with the many who remained behind to ask for help and light and leading. The work continued, in the power of the spirit, for the full fortnight, the interest never flagging and the fruit never failing, when Mr. McKenzie had to leave for Glasgow to take up his work in the east-end of that city.

The minister, Rev. A. Macmillan, assisted by several of his ministerial brethren, continued the work for a third week, and still God kept adding the blessing. At the thanksgiving service the large hall of the church could not accommodate the people who had received spiritual enlightening and stimulus, who came together to praise God for his marvellous goodness.

A large number of young people came under the saving power of the truth. While only one here and there of the older people were moved to openly acknowledge the Saviour, whole seats of younger folks came out for Jesus. It was wonderful too, to see how the missionary spirit of the Gospel laid hold of the young converts. No sooner had they decided for Christ then they set themselves to bring others to Jesus. Next night, a brother, a sister, a companion, a fellow-worker in the mill appeared by the side of the young disciples, to whom they had spoken of Christ; in almost every case the friend waited behind to inquiry meeeting, and only departed after making the great decision.

From the young men and women of the congregation the work has been passed on to the boys and girls in the Sunday-school. There God is claiming the lambs of the flock, and a time of wonderful blessing has fallen to the teachers and their classes. Without any pressure on the part of the superintendent or teachers, the children are waiting Sabbath after Sabbath to be spoken to about salvation. Minister, missionary, elders, and mission workers, in the joy of this wonderful awakening, see only the hand of God in it all, and feel that the work is truly of God's Holy Spirit.

REV. G. C. GRUBB IN MANITOBA.

Accompanied by Mr. and Mrs. W. K. Campbell and Mr. E. C. Millard, Rev. G. C. Grubb reached Winnipeg on October 10, and were heartily welcomed by friends who had been eagerly expecting them, and praying for a blessing on their work in this city.

Mr. Grubb came to hold two missions in Winnipeg, one at St. George's Church, the other at Holy Trinity Church. As he arrived the archdeaconry of the Diocese of Rupert's Land was holding its sessions in St. George's Church, consequently several of the country clergy were in the city. On the evening of his arrival Mr. Grubb preached the closing sermon to the archdeaconry. He spoke from Eph. iii. 19, with power and directness, a heart-searching sermon, on the knowledge of the love of Christ, which the Holy Ghost alone is able to impart.

The mission in St. George's was from October 12th to 21st. The prayers offered were richly answered in fulness of blessing on all the meetings. Daily increasing numbers of people flocked in to the services morn, noon, and night, till on the last Sunday and the closing Monday the church was too small to contain all who came. The children's meetings held by Mr. Millard, and the Bible readings by Mrs. Campbell were also channels of much blessing.

The second mission, to be held in Holy Trinity Church, from October 26th to November 3rd, will also be concluded before this news reaches England. Prayer is desired for Mr. Grubb's following missions at Chatham, London, and Ingersoll.

EVANGELICAL SCHOOLS OF PISA.

From a very small beginning twenty-six years ago these schools now comprise infant and elementary classes for boys and girls in Cisanello, San Michele, and in the Female Institute in Pisa, in which there is also an evening school during the winter for factory girls.

The daily religious instruction is entirely based on the Bible. The pupils learn to sing Gospel hymns and repeat many texts of Scripture, and although most of them are the children of Roman Catholic or infidel parents, yet at the close of every term the Holy Scriptures are very willingly accepted by the elder pupils as a gift. In this way even Jewesses have received a copy of the Old and New Testaments, and at Christmas each pupil receives an Italian Christmas letter of the C.L. Mission.

Much attention is given to needlework in the girls' classes, and in those of the boys to gardening and manual work in leather, wood, and metals; and the varied characters of this branch of the instruction makes Miss Carruthers' Institute *the only one of its kind which exists in Italy.*

Miss Carruthers has received special marks of encouragement from the Italian Government. Three years ago the gold medal of merit was conferred on her for her services on behalf of popular education, and the present Minister of Public Instruction addressed a most kind letter to her last spring, showing how highly her schools are appreciated, and giving at the same time a token of his approbation of her graded method of manual work by sending a silver medal to the teacher of it.

It may also be mentioned that recently, on September 20, when Pisa was celebrating the twenty-fifth anniversary of the entrance of the Italian troops into Rome, the military band, which was stationed close to Miss Carruthers' Female Institute, played "God Save the Queen."

Amid these varied tokens of encouragement, Miss Carruthers is at present in much financial trial from the heavy taxation on the school-buildings and income tax on the teachers' salaries, as well as from other causes. It is therefore earnestly hoped that Christians who take an interest in the spread of the Gospel in the "Land of the Papacy" will come to the aid of these old-established schools, so that they may be maintained in their usual efficiency.

Reports, with names of referees, can be obtained from Miss Carruthers, 7, Westover-villas, Bournemouth.

AFFAIRS IN MADAGASCAR.

Your readers may be glad to hear what some of us, who are most interested in Madagascar, are hoping for as to the future of mission-work there under the changed Government. The last few years, and particularly the last few months, have been an anxious time for us, because the shadow of war, with its unknown termination, has been hanging over us. Nevertheless, many have found it impossible to believe that a French Protectorate must prove an unmitigated evil. On the contrary, while sincerely regretting the circumstances, we have seen that something was absolutely necessary to be done on behalf of the oppressed lower classes, who have long suffered, and lately more than ever, through the corrupt government of the country.

Now that, notwithstanding prayer on the part of the Malagasy, and of European interests, a French Protectorate is established, surely it would prove a want of faith in God, who has allowed the country to fall into their hands, and an ungenerous doubt as to the French carrying out their treaty with England as to missions in Madagascar, if we were to anticipate nothing but evil in consequence. We cannot but regret that the French will find it their duty to advance the cause of the Jesuits in preference to that of Protestants; but surely God is able to keep the people if we trust Him.

No doubt our best policy is to be thankful for the great advantages that we hope for in better roads, quicker travelling, and general improvement in the country, and the much-needed better government of the oppressed people. We are also hoping that, in consequence of Christianity becoming less fashionable in Madagascar, our Church members may become, if fewer, more sincere, and that out of what many of us may have feared as an evil, God will bring real good to the people whom we love, and to whose service some of us are devoting our lives. K.

The Book World.

ANNUAL VOLUMES.

The Sunday Friend. Volume xxi. of this little serial is as bright as the best of its predecessors. There are pictures for the young, and readings for elders as well. The annual volume will take happiness into many a home. (*Marshall Bros.*)

Hand and Heart. This family, social, and temperance illustrated magazine forms a useful and pleasing volume for fireside reading. **The Day of Days** annual provides a miscellany of Sunday literature. (2s. each. "*Home Words*" *Office.*)

The Silver Link is an attractive monthly for home and school. The fourth annual volume (2s. *Sunday-school Union*) contains serial stories by E. M. Edwards, G. E. Linford, and Mrs. Haycraft, some excellent sketches and articles, also poetical and musical contributions.

STORY BOOKS.

Tommy at the Zoo. (*Nelson & Sons.*) This brightly-coloured book for the children will make a capital Christmas gift for the tiny dots, who will find in its coloured plates and amusing verses great delight.

A stirring boy's book is provided in **Leaves from a Middy's Log.** By A. Lee Knight (*Nelson & Sons*). This particular midshipman has plenty of exciting adventure, and his story, while wholesome and well written, is just of that character which boys love and read eagerly.

Mr. George Stoneman sends a couple of children's books—**Elma and Gordon Stuart,** by Mary Ann Topping, a simple story of Scottish village life; and **Under the Deep Blue Sea,** by Katherine M. Yeo, a fairy story of wonderful adventures in the fish world, with some interesting facts about fishes.

Cormorant Crag: A Tale of the Smuggling Days. By George Manville Fenn (5s. *Partridge*). These pages are at times exciting to the point of tragedy. It is hoped that few of our boys will be so venturesome as Vince and Mike, who not only ran terrible risks, but involved themselves in quite desperate situations.

The *Religious Tract Society* issue a number of story books admirably suited for gift books. Amongst these **Benzoni's Children** (2s.), by Jessie Armstrong, a touching story of two Italian child singers and acrobats; **The Stranger Margaret** (2s.), by Mary Hampden, a brave young woman who conquered by love and patience a somewhat unruly and wilful family; **Little Miss** (2s. 6d.), by M. B. Manwell, the tale of a sweet little one—long kept out of her rights by the somewhat familiar expedient of a lost will; but eventually, after wholesome trial, she is secured in her rights and all ends well.

THE MARTYRS OF KU-CHENG.

The widespread sorrow and sympathy awakened so lately by the tidings of the ruthless murders at Ku-cheng, will secure for the memoir before us an eager welcome. Under the simple title, **Robert and Louisa Stewart,** the author, Miss M. E. Watson, has penned a brief sketch of these devoted missionaries, together with an account of the massacre. In an introductory chapter, Mr. Eugene Stock gives a characteristic narrative of the part taken by Mr. Stewart, as his companion in a missionary tour to the Antipodes, affording ample illustration of Mr. Stewart's singular devotion to, and endurance in the cause of missions. Nor was it mere public advocacy, for in the subsequent chapters this consecrated couple are seen at work among the Chinese. From letters, journals, and reports, most interesting and telling incidents are gleaned, showing the way in which love and patience broke down prejudice and won a hearing for the Gospel; to read these is to gain fresh ideas of the constant self-forgetfulness, all-enduring patience, and burning zeal which go to make up the missionary's life. (*Marshall Bros.* 3s. 6d.)

LIFE OF MISS TUCKER.

A Lady of England: The Life and Letters of Charlotte Maria Tucker. By Agnes Giberne. (7s. 6d. *Hodder & Stoughton.*) This is a sympathetic record of a devoted life. For forty years "A.L.O.E." wrote books for young and old, nearly a hundred volumes being included in the list. At the age of 54, however, she left her beloved land and kindred to combine mission work in far-off India with her singularly useful literary impulse. For eighteen years she toiled in the East, never once leaving her ministry among Hindu women to seek rest and pleasure among fond friends in England. Her life at Batala, so beautifully simple, is, in reality, the story of the planting of Christianity there. The Church of England Zenana Missionary Society had in her an honorary worker who was an example of faithful perseverance, and the full result of her labour and influence cannot be told, but "the day will declare" it. The letters given in this very readable biography afford a good idea of the disposition, so bright and sincere, of "A.L.O.E.," of whom there are excellent portraits, taken at different periods of her very useful life.

A NEW LIFE OF ST. PAUL.

Saint Paul: His Life and Epistles. By Cunningham Geikie, D.D., LL.D. Two Vols. (6s. each. *Nisbet & Co.*) Among the many valuable lives of the apostle this deserves to occupy a high position. It is marked by the thoroughness which characterises all Dr. Geikie's works. He succeeds in making his readers acquainted with historical facts which add considerable interest to the Scriptural narrative; and his graphic descriptions of the places visited by the apostle make his book a constant delight. Tarsus and Antioch, the cities of Cyprus and Rome are so real that the reader seems to be in the company of the apostle as he moves from place to place bearing witness for Christ.

It has been too hastily assumed by some that Paul was acquainted with Greek literature because once or twice he quoted from Greek authors. Dr. Geikie is not alone in correcting this mistake. The only quotations from Greek authors are, says Dr. Geikie, "mere proverbial expressions, which needed no acquaintance with the literature of the language." "Of Greek literature, in the ordinary sense, they (the Jews) were proud to know nothing; the abhorrence of it, as heathen, leading in the end, during the last war, to its formal prohibition, the Rabbis issuing a command that no child should learn Greek" (page 88.)

This fact has an important bearing upon the training of theological students now. The apostle exerted his mighty influence, not by the skill which he possessed in dealing with the learning and literature of the day, but by being "a man of one Book"—"mighty in the Scriptures." There was never a more urgent need than to-day for men who "know nothing save Jesus Christ, and Him crucified," and who, like Paul, preach this one subject in the power of the Holy Ghost. To follow the apostle through his noble and self-denying life of service; his missionary journeys, with their varied experiences of encouragement and of persecution; his loving care for the churches called into existence through his labours; his faithfulness and independence, yet affectionate sympathy in his intercourse with other apostles—all this is not possible in this brief note. The story is well told in these volumes—probably never better. We commend them to Bible students. They abound with instruction, gathered from all sources by most patient and painstaking labour, and are written with a simplicity and grace of style that makes reading a delight.

Little Rests by the Way, by E. H. G. (*Elliot Stock*). A cheap edition of a daily portion book, admirably suited to the children.

Eye-Teaching in the Sunday School, by R. W. Sindall, is an illustrated handbook which will be of real service to those workers among the young who use the blackboard and other means of ocular instruction. (1s. 6d. *Sunday School Union.*)

Japan: Its People and Missions. By Jesse Page. (1s. 6d. *Partridge*). A very readable work on a subject of widespread interest. The information, gathered from many sources, has been admirably digested, and there are many illustrations.

The Gospel Plan, drawn up by the late Hugh Taylor, M.A., is a compilation presenting fundamental truth in the form of Scripture quotations. The type is large, so that the old may easily read; and that the work supplies a want is clear from the fact that it is in its fourth edition. (1s. *Elliot Stock.*)

God's Toys. By H. K. (1s. *Horace Marshall & Son*) is a very touching plea, in lively story form, on behalf of Dr. Bowman Stephenson's Children's Home, and the work done in connection with it. There could be no better object; and it would be difficult to frame a more pathetic bit of advocacy than the writer has given us.

John MacGregor ("Rob Roy.") By Edwin Hodder. We welcome a cheap edition of this deeply interesting biography. Young and old should read it, so bright with incident, and in many ways very instructive. There is a portrait, also numerous illustrations and facsimiles of sketches, etc. (3s. 6d. *Hodder Brothers*, 18, *New Bridge-street, E.C.*)

Miss L. T. Meade gives in **The Minister** (*Jarrold & Sons* 1s. 6d.), a vivid sketch of a minister who is consecrated to service among the poor. Like many such his salary is small, and his harassed wife is tempted to use her pen in a way which hurts others and brings trouble into the home. The story is one which takes hold of the reader by reason of its firmly drawn characters.

Messrs. Passmore & Alabaster have issued a new large print edition of **The Clue of the Maze: A Voice Lifted up on behalf of Honest Faith** (1s.). Other works very attractively produced are **Words of Warning for Daily Life,** and **Words of Cheer for Daily Life** (2s. each). These publications, all by the late C. H. Spurgeon, will doubtless have the wide circulation which they deserve.

Wayside Christians. By E. W. A capital booklet, administering Scriptural rebuke to a prevalent evil in these days of hurry and rush. Many Christians are so busy with religious undertakings that they afford themselves no time for reflection, and neglect private prayer, and the study of the Word of God. Hence "the fowls" get more than the Husbandman. (*Rochdale: "Joyful News" Book Depôt. London: Partridge*).

The C.M.S. has issued a Christmas book, **Ever Westward through Heathen Lands,** by E. M. E. Baring-Gould. The authoress takes the children, to whom she specially addresses herself, through various lands, showing in a telling way how much the Gospel is needed and what the missionaries are endeavouring to do. Its beautiful pictures and lively narrative should greatly quicken missionary interest among young folk. (1s. 6d. *Church Missionary House.*)

The Making of the Empire. By Arthur Temple. (3s. 6d. *Andrew Melrose*, 16, *Pilgrim-street, E.C.*). Here we have the study of our nation's history over sea made positively fascinating. No dry disjointed facts strung together, but "the story of our colonies," graphically told and artistically illustrated. The record is wonderfully comprehensive, and the author does not blink the fact that "many dark blots and foolish blunderings" have marked our national expansion.

When the Sun Riseth, by Harriet E. Colvile, is a book replete with helpful thoughts for those who are seeking spiritual light. Scripture quotations and devout meditation occupy alternate pages, and Christ is the supreme subject. The book is published by *Messrs. Nisbet*, price 5s.; but, in order to promote its increased circulation, the author offers copies at 2s. each, post free, during November and December from her private address: Miss Colvile, Kempsey, Bournemouth.

Women in the Mission Field. By Rev. A. R. Buckland. (1s. 6d. *Isbister & Co.*) This useful book opens with a paper on "The Growth of Women's Work," followed by chapters on "The Girl Martyrs of Ku-cheng," "West African Pioneers," and such noble handmaids of Christ as Anna Hinderer, Miss Tucker ("A. L. O. E."), Mrs. Bowen Thompson, and other consecrated women. It is a volume which girls will read, and which may kindle in many a longing compassion over the perishing heathen.

The Homiletic Review maintains its reputation as a magazine of sermonic literature and suggestion. Several new features have been introduced of late, all of them improvements. In the November issue Dr. D. S. Gregory continues his thoughtful articles on "The Preacher and the Preaching for the Present Crisis," and Dr. Harwood Pattison has an important paper on Congregational Worship, dealing in a very generous spirit with such controverted topics as free prayer and liturgical forms. The part contains many valuable sermons and outlines. (1s. *Funk & Wagnalls Co.*)

Messrs. Raphael Tuck & Sons have displayed great taste, as well as originality of design, in their **Cards and Souvenirs** for the coming Christmas season. They issue an immense assortment of a general character, all artistic and delightful, to cater for old and young, grave and gay. Platinotypes of woodland scenes, animals, classic figures, fine art calendars, with chaste floral embellishments surrounding quotations—some from Scripture, some from the poets; alphabetic and other toy books to delight the little ones, as also the "Art Novelty" and "Dressing" series, comprising a Noah's Ark, with standing cardboard animals and various other sets of figures to exercise the ingenuity of young folks to put together and attire. Among the charmingly-designed illuminated booklets are "Praise Ye the Lord," enumerating the varied works of nature, and "All Hail," in which are treated the two beautiful hymns, "All hail the power" and "How sweet the name." Memory Ties is a chaste little packet of ten autograph cards, with embossed flowers. But a complete idea of Messrs. Tuck's work can only be obtained by consulting their catalogue, which will well repay careful study.

NEW YEAR'S ADDRESSES.

Lady Beaujolois Dent has issued her annual booklet, "Behold" (*Drummond's Tract Depôt.* 1d.), with pointed thoughts for saved and unsaved. *S. W. Partridge & Co.* send The Secret Voice, by Rev. E. W. Moore, and Life more Abundantly, by B. Louisa Dent, two useful and seasonable reminders (1d. each).

BOOKS RECEIVED.

From *Hodder & Stoughton:* Lessons in the School of Prayer, by A. T. Pierson, D.D. (2s. 6d.)

From *J. F. Shaw & Co.*—Arnold Inglehurst, the Preacher, a story of the Fen Country, by Evelyn Everett Green; The Earl's Granddaughter, by Brenda.

From *T. Nelson & Sons:* Life's Byways and Wayside, by Dr. J. R. Miller (3s. 6d.); Little Frida; A Tale of the Black Forest (1s. 6d.); Margery's Quest (1s.); Tuck-up Songs, by Ellis Watson (1s.).

THE Y.M.C.A.

The annual meeting of the Y.M.C.A., Winchester, took place last week. There was a large attendance in the Guildhall, and encouraging report of work.

Mr. Arthur Thomas, of Swansea, has been appointed general secretary of the Eastbourne Y.M.C.A. The secretaryship of the Ryde Association will shortly be vacant.

Mr. W. R. Lane commenced a mission in Dublin on Sunday last, in connection with the Association. A large number of men were present, and the word was with power.

The Stowmarket Association has held a good annual meeting this week, addressed by Mr. W. Hind Smith, who has also met the members of the Cambridge Y.M.C.A. in an interesting gathering.

Mr. J. A. Stooke, of the China Inland Mission, has been visiting the Associations in Gloucester, Lincoln, and Derby, to stir up the missionary interest among the young men. The result has been most encouraging.

Sir Weetman Pearson, Bart., M.P., presided over the annual meeting of the Colchester Association on Wednesday week. He said that if ever the world was to be united in one grand church, it appeared to him it would have to be on the lines of the Y.M.C.A. The membership at Colchester now stands at 125.

The work in connection with the Birkenhead Association shows many encouraging signs. The junior branch is particularly hopeful, the boys attending the various meetings in large numbers. Three Bible classes are conducted every week for members of different branches, the attendance and interest at each being exceptionally good.

The annual tea and public meeting of the Trowbridge Association was held on the 31st ult. The president (Mr. J. Poynton Haden) presided over the latter, and Rev. Henry Dening, of Bristol, gave an excellent address on "Lamp-posts." Revs. A. J. Pearse and W. H. Start also took part. The Association is doing well this winter.

The first of a series of monthly conventions was held in the Association Hall, Leeds, on October 10, when Dr. T. H. White, of Winchester, was the speaker. The second is fixed for Friday, Nov. 15, with Rev. C. Fenwick Ward, of Manchester, as speaker; and the third on December 14, with Rev. F. S. Webster, of Birmingham, as speaker.

On Thursday evening Norwich annual meeting and soirée took place in St. Andrew's Hall under the presidency of Mr. Alderman White. It was reported by the general secretary, Mr. W. Price, that £3000 had been raised, and the building freed from debt, and the membership had increased to a total of 607. The principal speaker was Rev. A. W. Gough, of Highbury.

The inaugural ceremony in connection with the entrance of the Lyons Association into its new and much enlarged premises took place on the 4th inst., under the presidency of a leading banker of the city, M. Cambefort. The meetings were of a large and enthusiastic character. Mr. J. Hughes has accepted the general secretaryship, and promise is given of a wide extension of usefulness.

An eight days' mission is being held at Wycombe House, Hammersmith, by Mr. J. Bell-Chambers, of the Evangelisation Society. The opening meetings on Sunday were attended with much blessing; the limited accommodation of this branch being taxed to the utmost owing to the numbers who attended. Many were impressed and several afterwards decided for Christ. Prayer is asked that many souls may be saved.

The Gospel Lantern Services for lads over fourteen years of age, which were started by the Camden-road Association on Sunday evenings at the close of the open-air services, have greatly exceeded the expectation of those charged with their conduct, both as regards numbers and results. It was most impressive to find, as on a recent Sunday evening, over a hundred of these lads in the large hall, listening with attention for over an hour to the Gospel.

The annual meeting of the Wimbledon Association was held at the Lecture-hall on Monday, November 4, Mr. Albert A. Head presiding. The report read by the secretary (Mr. H. J. Lomer) showed that good work had been done during the past year, the most encouraging features being the good attendance at the prayer meetings, and the deputations of members sent to other Associations, no less than twenty-one visits having been paid to twelve Associations, and much blessing having resulted.

In connection with the Foreign Missionary branch of the Manchester Y.M.C.A., addresses have been given by the Rev. R. Kidd, from West Coast Africa, and Pastor Golia-Mauro, of the Waldensian Church. The Gospel Temperance monthly meeting was addressed by Mr. Donough. The dining-room is filled each Thursday evening for the Bible-reading, followed by the social hour, when new members are introduced to older ones; 384 new members and associates have joined this session.

The secretary of the Anglo-American Y.M.C.A., 160, Rue Montmartre, Paris, writes:—"The past summer season has been very successful. Good service has been rendered to a large number of visiting young men, whether introduced by other associations or comparative strangers to the work. Our winter session has commenced and promises well. Bible classes in English and French are conducted, the literary society is strong; the French class under a good instructor will, it is hoped, be a great help to students.

Reports of excellent work are to hand from the associations at Cape Town, Pietermaritzburg, and Johannesburg. The need for association work in South Africa is emphasised by the report made the other day to the Colonial Missionary Society by Rev. D. Burford Hooke, who has recently returned from a visit thither. He said that "although Johannesburg was a city only of a few years growth, its cemetery contained 4,000 graves, and the majority of these graves contained the bodies of young Englishmen. To the colonies thousands of young Englishmen go every year, and surely these had a great claim upon all at home."

A real revival has commenced in the work of the New Cross (London) Y.M.C.A. On Sunday morning, Nov. 3rd, sixty men listened with deep interest to an address from Rev. E. J. Kennedy. In the afternoon thirty men stayed for tea after the Bible class. Much of the success of the day might be traced to the 7.30 a.m. prayer meeting, at which a good number were present. The prospects of the association generally are brightening, and many new features are meeting with much success. Greek and ambulance classes are being formed, and a Sunday-school teachers' preparation class has been started. The debating society fills the hall with young men every Monday evening.

The annual conference of the French Y.M.C.A.'s has taken place at Nîmes under the presidency of Mons. Rouvier, a representative of one of the best known Protestant families, and proved a very helpful gathering. Several members of the Central International Committee, whose headquarters are at Geneva, were present. The occasion afforded an excellent opportunity for the discussion not only of matters affecting the French associations, but of questions relating to the work in several of the principal Continental countries. The most important resolution of the conference was one under the terms of which the headquarters of the French National Committee will be removed from Lyons to Paris. Lyons, however, will still be regarded as the radiating centre for work in the south. The report presented by the National committee showed a considerable increase in the number of associations and membership.

THE Y.W.C.A.

A week's special mission has been conducted by Miss E. Wilkinson at the Association's rooms, Sydenham Hill.

A sale of work at the Percy Institute, King's Cross, realised £15 18s. 4d. Nearly all the articles were made and given by the members.

The Finstown branch, Firth, held its opening meeting for the winter at the Public School, when Mrs. McLaren Dunning gave an address on "Praise."

At the Tower Hamlets' branch, Mile-end, Miss Morley gave last week an account of her visit to Palestine. The lecture was illustrated with lime-light views. Many passages of God's Word were explained by word and picture, and all felt that a delightful and profitable evening had been spent.

The third annual meeting of the Henley branch was held in the Town Hall. There was a Bible-reading in the afternoon, followed by tea, and in the evening a public meeting, when a fairly large audience was present. Rev. John Taylor presided, and addresses were given by Mrs. Huntley, Miss Blake (of Reading), and others.

Miss Whitwell, president of the North of England Division, addressed two meetings of the Y.W.C.A. in Glasgow last week. She spoke at the afternoon meeting of the West End branch, Mrs. R. Hope Robertson presiding, and also took part with Mrs. Oatts in the Thursday evening meeting, at the Central Institute, 80, Bath-street.

Commander Lowry, R.N., presided over the annual meeting of the Falmouth Y.W.C.A., the Town Hall being filled. The report, read by Mr. F. J. Bowles, stated that the branch was flourishing. Membership statistics showed that there are twenty-two hon. associates, and eighteen working members; fifty belonged to the Prayer Union, whilst associates numbered forty-eight, and juniors fifteen; total 153.

Speaking at a large meeting held in the Coates Opera House, Kansas, Mayor Davis said: "During my term of office I have had an opportunity to study the charitable institutions of the city, and none has done more than the Y.W.C.A. toward relieving the sufferings of the poor. A year ago I had many applicants for assistance—there are not so many now, for Kansas City is again prospering—and none came forward more readily than this institution."

The annual meeting of the Reading branch was held in the Abbey Hall (by kind permission of Messrs. Sutton). The hall was beautifully decorated with plants, water-colour drawings, and engravings, kindly provided by Mrs. A. W. Sutton. Miss Blanche Pigott gave a Bible-reading in the afternoon. At the evening meeting Miss J. Greene, of Midgham, presided, and spoke of the advantages of the Association. Miss Pigott and Miss Gay gave addresses.

Brixton branch Y.W.C.A. held its fourteenth anniversary on Nov. 28 at Effra Hall. Mr. Charles E. Tritton, M.P., presided. The report of the year's work was read. The financial statement showed a balance on the right side of £3 0s. 2d. Miss Morley (Central Y.W.C.A.) spoke of the work generally. Revs. W. Horne, W. R. Mowll, C. Brown, J. Douglas, and W. Pettman spoke of the work in the immediate neighbourhood. Many of them have taken an interest in the work, and watched its growth since the commencement. In spite of rain and fog, the hall, holding over 200, was full. There are 252 members, of whom 198 are total abstainers. There have been sixteen boarders during the year, two at present in the Institute. It is hoped to have a sale Wednesday and Thursday, Dec. 4 and 5, at three o'clock. Contributions received by the hon. sec., M. E. Garrell, 6, Tunstall-road, Brixton.

CHRISTIAN ENDEAVOUR.

The societies of the Exeter and District Union held a meeting last week, at which over 300 were present.

In Adelaide, at a recent C.E. Convention, over twenty young men and women expressed themselves desirous of going out for Christ into foreign lands.

Rev. F. E. Harry, of Bathurst-street Church, Sydney, has been elected president of the New South Wales Christian Endeavour Union, which comprises 300 societies, with a membership of about 10,000.

"For Christ in All Things" is the motto adopted by a South African Endeavour Society. "I promise Him"—not the pastor, the elders, or any one of my fellow Christians—but I promise Him, the Lord Jesus.

Several American Presbyteries have been organising the Y.P.S.C.E.'s within their bounds with very satisfactory results, attaching their interest more firmly to the home and foreign missions of the denomination.

It was a source of much gladness to the workers in the Sunday-schools and the Christian Endeavour Societies at Graham-street, Birmingham, when on Sunday week, in the presence of a large congregation, no less than ten youthful Endeavourers and Sunday scholars confessed Christ in baptism.

The third annual convention of Nottingham C.E. societies was held on Saturday in the Woodborough-road Baptist Chapel, Rev. J. F. Makepeace in the chair. Rev J. Gair gave an address on "Our Pledge, and What we Mean by It," and Rev. G. H. James read a paper on "Christian Endeavour and Good Citizenship."

LODGING-HOUSE WORK.—The annual report of the Spitalfields Lodging-house Band tells of constant work during the past year among the wretched inmates of the common kitchens. Instances are given of genuine results in conversion and reclamation. During the winter free breakfasts are given to the starving, also teas intended to win the lowest class of girls. The secretary is Mr. Millership, 87 Old Montague-street, E.

THE CHRISTIAN HARBOUR LIGHTS.—The anniversary of this branch of the Seamen's Christian Friend Society was held at the headquarters, London Dock, E., on Thursday last, and was attended by a large number of seamen and others. Mr. Wm. Green, of Bickley, presided; as a Christian and temperance shipowner, he showed the needs and advantages of Gospel temperance to all following the seafaring calling. Rev. G. J. Hill testified to the growth and usefulness of this work, and cited case after case to show what great things God had done through its instrumentality. Mr. Stocks, of the Seamen's Institute, Southwick, Rev. E. T. Beckett, of the Pastors' College, Mrs. Hill, and others, also took part in the meeting, at the close of which ten seamen signed the pledge. Among the men present were six Scotch seamen, several of them with plaistered faces and bandaged heads. They had been paid off the previous day with about £70, but "all through a drop of drink," as they said, they had been robbed of every penny and half murdered by a gang of brutal roughs, who make it their business to plunder seamen in and about Ratcliff Highway. Four of these Scotch seamen signed the pledge, and of two of them there appeared great hope of even better things.

UNIVERSITY NOTES.

[FROM OUR OWN CORRESPONDENTS.]

OXFORD.

THE anniversary of the Church Pastoral Aid Society was held on Sunday and Monday, when Rev. C. J. Procter, of Cambridge, attended, and gave an account of work in Islington, where he was able to do such good service through the help of the Society.

The Principal of Wycliffe Hall is taking the "Prayers of our Lord" as the subject of his Sunday evening Greek Testament Readings, which are proving, as usual, very helpful to those who attend.

It seems a great pity that lovers of Evangelical truth are so slow to respond to the call for funds on behalf of the Hannington Hall. The need of a centre for Evangelical work is very great, and if only those whom God has blessed with means could come and see the proof, the need, they would quickly help in this work. The pressure and inconveniences of present arrangements are so great that God's cause is being hindered for want of room to expand and grow.

Dr. Sanday's last lecture was a very helpful and valuable presentation of the doctrine of the Trinity in the New Testament, and could not but confirm the minds of the hearers by its forcible and cumulative proofs.

A conference and meeting were held last week in connection with the Oxford British Women's Temperance Association and the Oxfordshire Band of Hope and Temperance Union. The object of the two gatherings was to aid the new Inebriate Home at Duxhurst, of which an interesting account was given by Dr. Sarah Anderson Brown, the secretary.

CAMBRIDGE.

On Sunday last the University sermon was delivered by Rev. Moore Ede, honorary Canon of Durham, who is the Hulsean lecturer for this year. His subject was, "Some Social Problems of Town Life, and the Attitude of the Church towards them." The address was a powerful one, and will long be remembered.

Colonel Macgregor is well known as a speaker to many Cambridge undergraduates. A large number took the opportunity of hearing him at the Alexandra Hall on Sunday evening.

At the Nonconformists' Union on Sunday week Mr. N. C. Home, of Trinity Hall, read a very able paper on "The Society of Friends." From what he said one would gather that this body (although their numbers have fallen in previous years) is now on the increase.

On Friday Canon Girdlestone addressed the meeting of the Cambridge Missionary Union, giving an account of the work of the British and Foreign Bible Society.

During the past week a Church Army mission and colportage van, named "The Ely," was dedicated for work in River-lane. A short service was held, and the address was given by Archdeacon Emery. The van was presented by Rev. Herbert Alston.

The annual meeting of the British and Foreign Bible Society was held in the Guildhall on Monday, November 11. Mr. C. F. Foster, J.P., presided, Professor Ryle and Rev. Wesley Dawson, of Highbury, giving addresses.

DURHAM.

On Tuesday, November 5, at the fortnightly meeting of the C.M.S., Rev. W. C. Whiteside gave a most instructive account to a well-attended meeting of his missionary work in Bombay hill country. He gave a careful description of the four classes of people among whom he worked, Mohammedans, Parsees, Hindoos, and the hill tribes. What is needed is a greater supply of men to preach the Gospel. Mr. Whiteside strengthened his appeal by giving instances of men such as Mr. Munro, late Chief Commissioner of Police, who have gone to the field to sow, and work in sure hope of the gathering in.

Rev. Donald Walker also addressed some remarks of a very direct character to the men present. He urged upon them to realise the duty laid upon them by God, to go and preach the Gospel to the heathens if they felt the call to do so.

SOUTH AMERICAN MISSIONARY SOCIETY.—The Araucanian Mission, which this society has so long desired to set on feet, is at length fairly launched. Rev. C. A. Sadlair, of Manitoba, has, by this time, it is hoped, joined the mission party, of whom he has been appointed leader. Messrs. Walker and Wilson, the two medical missionaries, are amply furnished with instruments and appliances, and provided with medicines. Mr. P. Class has already sent home interesting accounts of work in the Toldos, full of the promise of fruit in the near future.

SCOTTISH NOTES.

Mr. GEORGE CLARKE has been conducting a mission in Springburn, Glasgow, with tokens of blessing.

The death is recorded of Mr. Alexander Menzies, who left Perth in 1891 for mission work in China.

Rev. Thomas Connellan, of Dublin, has been addressing meetings in Scotland on Gospel work among Irish Roman Catholics.

During her recent visit to Scotland Lady Henry Somerset addressed large meetings in Dundee and Edinburgh on the temperance question.

The late Mr. John Smith M'Andrew, of 18, Royal-crescent, Glasgow, has bequeathed £1000 to Mr. Quarrier's Orphan Homes at Bridge of Weir.

The Scotch Secretary of State has addressed an important circular to magistrates, strongly recommending a less harsh treatment of juvenile offenders.

The Aberdeen Convention for the Deepening of Spiritual Life is announced to be held Nov. 17-20. Earnest prayer is requested for abiding blessing.

The Glasgow Free Church Presbytery have a scheme on hand which embraces the erection of twelve new churches in the city and suburbs, at a cost of £84,000.

The twelfth anniversary of the Cowcaddens F.C. Mission was held in Glasgow last week. Rev. W. Ross, the pastor, was able to report that 4397 meetings had been held without a single break. There are now five centres of work in operation, embracing seventy-six services a week.

The death is announced of Rev. Dr. John Ainslie, who was appointed minister of Martyrs' Free Church, St. Andrews, nearly fifty years ago, and for thirty years ministered to the congregation. Twenty years since he was compelled by advancing age to give up active ministerial work, but he still retained his connection with the congregation.

A crowded meeting was held on November 8, in the Christian Institute, Glasgow, convened by "The Council of Women's Trades," under the presidency of Dr. Jas. A. Campbell, M.P. The principal speakers were Lady Henry Somerset, Lady Helen Munro-Ferguson, Sir John Gorst, M.P., and Prof. Geo. A. Smith, who addressed the audience on questions concerning women's industries and conditions of labour. Feeling references were made by the chairman and Sir John Gorst to the critical position of the shipbuilding industry of the country.

Rev. David Baron, who has been conducting a short mission in Glasgow, delivered, on November 5, a most interesting lecture on "Facts about the present position of the Jewish people." After dealing with statistics relating to the rapid natural increase of the Jewish nation in recent years, he sketched the growth of the national idea, and described the remarkable association called the "Chovevi-Zion." Many facts were also given in relation to the past and present history of Israel.

At the noon prayer-meeting in Glasgow, Mr. Baron told an incident of the preceding Saturday. Passing through the streets of Glasgow, he encountered a party of Jewish emigrants. He spoke to them in German, and invited them to come to the meeting in the Bonar Memorial Hall. An hour before the time of meeting, ten of the emigrants appeared at the Hall. Mr. Baron sat down with them, showed them a New Testament, and read the 15th chap. of Luke, explaining it to them in Yiddish. None of them had even seen a New Testament before, and their exclamations of wonder as the reading went on were very striking. They remained to the meeting which followed, which formed a perfect contrast to the noisy scenes so frequent two years ago when the hall was opened. There was quiet hearing throughout, not a single voice being raised in objection.

EASTBOURNE.—A social meeting was held under the auspices of the Y.P.S.C.E., Ceylon-place, Eastbourne, on Guy Fawkes night, as a counter attraction to the low carnival held in the town. The meeting extended from six to eleven, the whole time of the fete outside, and the proceedings were greatly enjoyed.

SOUTH LAMBETH.—Mission work was begun at Wheatsheaf Hall about ten years ago by Mr. W. S. Caine, which has how grown into a hive of Christian activity. A church has been gathered from the neighbourhood consisting of 220 members. There are Sunday-schools, Bible classes, mothers' meetings, band of hope, Christian Endeavour Society, working men's meetings, etc. All these are carried on by voluntary helpers, under the superintendence of Mr. Caine, who is the recognised pastor. A seven days' mission has lately been concluded by Rev. R. Balgarnie, which has resulted in the ingathering of many souls. As the present premises have become delapidated and totally inadequate to growing requirements, plans have been obtained for the erection of a new hall, at an estimated cost of about £4000, towards which £2500 has already been collected.

TEMPERANCE NOTES.

REV. DOUGLASS REID presided at the fifth annual meeting at Braughing Hall, which has been opened by Rev. W. Barnes as a coffee-room at Ware, Herts, as a counter-attraction to the public-house. It was mentioned that during the last year 9636 customers had spent on an average about 1s. 11½d.

In *Niger and Yoruba Notes*, Dr. Harford Battersby makes an earnest appeal for energetic action in support of Bishop Tugwell's efforts to meet the great evils of the liquor traffic in West Africa. To this end he devotes a considerable portion of his space to exposing the evils wrought by strong drink among the natives.

Lady Henry Somerset and Mrs. J. K. Barney, of Rhode Island, are announced as the speakers at the inaugural meeting of the North Metropolitan Union, B.W.T.A., to be held on Friday evening, November 15th, at Upper Holloway Baptist Chapel, the pastor, Rev. J. R. Wood, in the chair. The union, which has recently been formed, includes over twenty branches of the association. In the afternoon of the same day, Mrs. Eva McLaren will preside at a public conference at the same place, and Mrs. Pearsall Smith and others will take part.

Perhaps in no other town of the same size and population is temperance work carried on with a greater degree of energy and zeal than in Wimbledon, a statement which the many important and successful demonstrations which have been held during recent years will fully justify. On Saturday week another of these movements was inaugurated at the Drill Hall, taking the form of a ten-days' mission. No less than nineteen different temperance bodies are taking part in the mission, which is being supported by the clergy, Nonconformist ministers, and doctors generally.

The rapid increase of alcoholism in France is not to be ignored. The following speaks for itself: "The plans for the construction of a fifth lunatic asylum in the Department of the Seine are under consideration. The asylum will be devoted especially to drunkards." We quote from *The Signal*. So much for the north, now for the south: "The consumption of spirituous liquors in Marseilles has attained an average of seven litres per head of its population (a litre is not quite a quart), or about 600 little glasses each, and the number of drinking shops is 3955, or one to every eighty-three persons."

The twenty-second Annual Convention of the National Women's Christian Temperance Union has just been held at Baltimore, Maryland. Miss Frances E. Willard was re-elected president. Delegates attended from every part of the States, some coming as many as 5,000 miles in order to be present. The growth of this great organization can be measured by the fact that seventeen years ago, when the annual Convention was held in that city, only thirteen States were represented. Fifty States and territories have this year sent their delegates. The idea of a publishing house belonging to the Society had not been conceived, now, one hundred and eighteen million pages of literature are sent out from the Woman's Temple, Chicago, per year.

The B.W.T.A. held its autumnal meetings in Plymouth last week. Miss Weston and others offered a warm welcome to Lady Henry Somerset, who, in the course of an eloquent address, said she did not suppose there was anybody sanguine enough to believe that even if the proposals of the late Government had been passed into law that the inhabitants of many towns would have voted for prohibition, but a great principle would have been established. It was a principle which was dreaded by those engaged in the trade, because they knew there was growing up in the nation a great army of boys and girls who were trained to understand that the noblest gift of God to man was a clear brain, and that the truest weapon of the working classes was a steady hand. Drunken as the nation might be, and bound in the chains of the liquor traffic as it might appear, it was little hands who would loose them by-and-by, it was the young voices who would proclaim the victory.

LLANDAFF DEAF AND DUMB SCHOOL.—The thirty-second year of this institution has had its own trials, but the work has proceeded with steady success. The report says:—"The year opened with 31 pupils and closed with 31—one having left for the local School Board class, and an old pupil returned, and, judging by the applications, it seems as if the numbers required will be kept up. The advantages to most deaf-mute children of being placed in a well-ordered institution are very great. They receive a useful education and careful training in good ways by those who understand their weaknesses and temptations. They are comfortably housed, warmly clothed, well fed, have plenty of fresh air exercise, occupation and amusement." The superintendent of the school is Mrs. Alexander Melville.

OBITUARY.

ISAAC BROWN, KENDAL.

Friends everywhere will learn with deep sympathy the falling asleep of this servant of Christ, who has had much to do with the mental and spiritual training of many of the older men among the present generation of Friends. For the past few months there had been evidences, from time to time, of failing health, but less than a fortnight ago he seemed stronger, and wrote that he felt better than he had done since his illness in the summer. A short time spent in the garden on Lord's day, 27th ult., when it was bright but very cold, brought on a severe chill, and during the rest of the week he was very ill with bronchitis. About four a.m. on Sunday week his family were summoned, and he appeared to recognise them, but soon lost consciousness, and passed away at eight o'clock the same morning, in his ninety-third year.

MR. CHARLES TYLER.

With regret we hear of the death of Mr. Charles Tyler, one of the vice-presidents of the Sunday-school Union, which took place on Saturday afternoon, November 2, at his residence, "Elberton," New West End, Finchley-road. Mr. Tyler took a deep interest in all Sunday-school work, and was recently the instrument of conveying to the council of the Sunday-school Union property to the value of several thousand pounds, devoted to the benefit of lady teachers in Sunday-schools, in connection with the Home of Rest at Hastings. He was for many years, and until quite recently, the chairman of the North-West London Auxiliary Sunday-school Union. As president of that auxiliary, his liberality and kindness enabled the committee to distribute hundreds of bread and coal tickets amongst the very poor surrounding the various schools.

REV. J. S. BRIGHT, D.D.

On Monday week there passed away at Rose Hill, Dorking, a distinguished minister, Rev. J. S. Bright, D.D., who was for nearly forty years the pastor of the Congregational Church in the town of Dorking, but retired from the ministry a few years ago. He had a reputation as a preacher and speaker. Dr. Bright will be remembered as the compiler of "The History of Surrey Congregationalism" and "The History of Dorking," and other works. A thorough classical scholar, he was constantly reading his Bible in the original Hebrew and Greek. He had a splendid memory, and his wide reading made his discourses exceeding interesting. Dr. Bright was one of a party, which included the veteran Dr. Stoughton (still happily living at a great age), which visited the Holy Land several years ago; he brought back some interesting mementoes from Palestine.

MRS. EVERETT-GREEN.

At the ripe age of seventy-seven, Mrs. Mary Ann Everett-Green—mother of Miss Evelyn Everett-Green, the writer of many story books, and herself a busy author. She was the daughter of a Wesleyan minister, whose friendship with James Montgomery, the poet, favoured her literary aspirations. In 1841 she found access to the great historical manuscript collections, as well as to the libraries of London. The first volume of her "Lives of the Princesses of England from the Norman Conquest" appeared in 1849, and the last in 1855. She edited "Letters of Royal and Illustrious Ladies," "The Diary of John Rous," and "The Letters of Queen Henrietta Maria." She married Mr. G. P. Everett-Green, an artist well known in Hull and London, whom she survived for some years. Mrs. Everett-Green was entrusted by the Master of the Rolls with the task of calendering State papers in the Record Office.

REV. WILLIAM BALFOUR, D.D., EDINBURGH.

This well-known minister, who had been pastor of the Holyrood Free Church for forty-six years, fell asleep on Friday evening at his residence in Edinburgh. Born in 1821, he was a student under Dr. Chalmers, and took an earnest part in the Disruption Movement. Since his ordination in 1848 he has done earnest and faithful work, maintaining around him a congregation that preferred soundness to sensationalism, and that was unstinted in its admiration of the earnest preacher, the genial and devoted pastor, the friend of the poor, and the warm-hearted guide of youth. But as every one who takes interest in Scottish Church matters is aware, Dr. Balfour's influence made itself felt far beyond the confines of his parish. In every controversy which he felt affected the principles upon which the Free Church was founded he had a message to deliver, and he delivered it fearlessly, contending for principle, undismayed by any odds. He was a stout defender of purity of doctrine and worship. The inroads of Romanism was a favourite theme of his; "innovations" that appeared to infringe the spirit of Protestantism had in him an uncompromising foe. He took an active personal interest in the Scottish Reformation Society and its work. In the subject of education, too, his interest was keen. A few years ago the University of Edinburgh conferred upon him the honorary degree of D.D. On that occasion Professor Taylor introduced him "as a pastor whose efforts for good had been unceasing, whose weight of character and influence had grown with the advance of years, and as a public-spirited man, whose career had been alike honourable and exemplary in its earnestness, courage, and conviction and consistency."

REV. CHARLES MARSON, CLEVEDON.

Rev. Charles Marson, Vicar of Clevedon, passed away at the vicarage, somewhat suddenly, on Friday last. Although advanced in years, he was actively engaged in ministerial work up to the day of his departure, two sermons having been preached by him on the previous Sunday. He also attended a temperance meeting in his infant school on the evening before his death, when he appeared to be in good health. However, at five o'clock on Friday morning he was seized with an attack of colic, and passed away in the afternoon. A deep gloom has been cast over the whole town, where the vicar was beloved by all classes, among whom he had lived and laboured for twenty-five years.

Mr. Marson was born in Southwark in 1822, and was brought up at Clapham by a widowed mother, at the feet of Charles Bradley. He was at Oxford at the time of the great backwash from the Tractarian Movement, when Newman was about leaving the Church of England. Like many of his contemporaries, he threw in his lot with the Evangelicals then, and never deserted them. He was at one time travelling secretary of the Church Missionary Society, then held the living of Christ Church, Birmingham, with a stall at Lichfield, and for the last twenty-four years was vicar of Clevedon. Both in the pulpit and on the platform the late beloved vicar displayed remarkable powers, and his name, as a speaker at a Church Missionary, a Church Pastoral Aid, or a Protestant meeting—especially a Church Association meeting—was always an attraction. In his parish, which was carefully organised, he was a diligent pastor, and, without the employment of worldly methods, he raised large sums annually for the various Evangelical societies. Thus the returns to the Church Missionary Society from the Clevedon auxiliary for last year amounted to £157.

The sudden death of Mr. Marson cast a deep gloom over the proceedings of the Autumnal Conference of the Church Association.

EVANGELISTIC NOTES.

Framfield.—Mr. Tarrant, of the Evangelisation Society, lately concluded a two weeks' mission in Framfield, Sussex, and friends are asked to unite in thanksgiving for blessing given in answer to prayer.

Clavering.—A ten days' mission in the barn at Clavering has been concluded by Mr. A. J. Mahomet. Praise is desired for much blessing, and manifest tokens of God's presence and power. Some souls openly sought salvation.

Rotherhithe.—A ten days' mission has been held in the Sailors' Rest, Rotherhithe. Great power has been manifest, and souls have been blessed. We have had great joy of seeing strong men come to Christ; others who have been in the services, have now gone away to sail the mighty deep, deeply impressed, and only eternity will reveal if these have decided for Christ.—George R. Hood.

Castleford.—A mission among the glass-blowers and potters here, has been completed by Mr. W. R. Bradlaugh. The meetings were held in the Congregational Church. Those for men only on Sunday afternoon, and women only on Monday evenings were attended by over 700 on each occasion. Much blessing has attended the effort. The evangelist commences a mission at Sheffield on Sunday next.

Hornsey.—Mr. George Goodman, of the Children's Special Service Mission, held eight-days' services from Sunday, Oct. 27 to Nov. 3, at Campsbourne (Mission) Chapel, Hornsey. The meetings generally were well attended. The Lord answered the prayers of the workers, and blessed his servant's words. A number of children and young people definitely declared themselves as on the side of Christ. Signs of inquiry are not wanting among others.

Montrose.—An interesting and very helpful eight days' mission, conducted by Rev. James C. Smith, late of Dufftown, was recently conducted in Free St. Paul's, Montrose. The meetings awakened widespread interest, and were well attended, many bearing testimony to having been much quickened and refreshed by Mr. Smith's clear and instructive expositions of Scripture, and the tender and impressive manner in which the Gospel was presented.

George S. Sutherland, Minister.

Sheffield.—Mr. A. A. Harmer closed a mission on Thursday at Abbeydale Congregational Church, Sheffield, when a large number of converts were introduced to the Y.P.S.C.E., who have been working splendidly through the mission. The afternoon meetings for Bible reading and prayer were well attended. On Sunday over 500 men came to the afternoon service to hear an address given by Mr. Harmer, and in the evening many decided for Christ. Mr. Harmer is now at Killamarsh, Rotherham.

Aldershot.—Mr. Monro Collings concluded his mission for men only at the Y.M.C.A., Aldershot, on Friday last. The meetings were well attended throughout, and the interest sustained to the last. On Thursday, when the evangelist dealt with the subject of purity, the room was crowded with an earnest company of men, and many of them praise God for the burning words which fell from the speaker's lips. His visit has been most opportune, and a great blessing to many. S. D. Harland.

PERSONALIA.

Pastor C. E. Faithfull wishes it to be known that his new address is Pasco de Areneros 6, Madrid, Spain.

Mr. D. A. Hunter sailed for South Africa on Saturday. He desires prayer for a blessing on the passengers per ss. *Norman*, and that the books given away and any talks or meetings may be used of God.

Miss Frances E. Willard has been re-elected president of the W.C.T.U. of the United States. Through her influence the order hereafter will, while retaining its Christian basis, be more hospitable than it has in the past to co-operation for moral ends with adherents of other religions.

Rev. Peter Mackenzie has been taken seriously ill. He was to have preached and lectured in Brunswick Church, Leeds, on Wednesday week, but a telegram came from Dewsbury stating that he had caught cold. Word was received from his daughter later on that this had developed into a severe case of congestion of the lungs.

Mr. W. H. Mody, of Bombay, writes us that Mrs. Mody is very seriously ill, and entreats prayer that if it be the will of God her life, so precious to him, may be spared. Our readers will remember her name—Teresa Isette Mody—as the writer of some beautiful short poems in our columns from time to time. We are sure they will unite with us in remembering the suffering wife and the sorrow-stricken husband at the throne of grace.

Dr. W. W. Bremner is leaving Toronto for South America *vid* England, and is accompanied by Mr. George L. M. Brown. These brethren will work in South America under the auspices of the South American Evangelical Mission. While in England, Dr. Bremner will be glad to speak on the work in South America. He may be reached by letter addressed to the care of Mr. A. Gilmour, 3, Orchard-hill, Hamilton, N.B.

A BIBLE WAGON FOR SOUTH AFRICA.

A new Bible Wagon for the work of the British and Foreign Bible Society has been dedicated at East London, South Africa, the Mayor presiding. Rev. J. Ferguson, as local secretary of the Bible Society, said that a great work had already been done for the circulation of God's Word in the scattered parts of the Eastern district, and that with the new wagon it was hoped a still greater work would be accomplished. Mr. Beaupré (the colporteur) would be able not only to carry his stock-in-trade with him but also to live in the wagon. He would carry a stock of literature to circulate in the homes of those who would be unable to obtain them. His audience could form no idea of the difficulty experienced in isolated parts of the country in obtaining such books.

The Mayoress having unveiled the wagon, Mr. Joseph Beaupré said he had been engaged in colportage work for six years, first of all in South Wales, and later on by a mission expressly for the people of the Cape Government Railways. Three years ago he landed in East London with five cases of Bibles, and proceeded on a house-to-house visitation with signal success. At this time a gentleman suggested a wagon as being the best means of carrying the books, and offered to give him two oxen, which he promptly accepted. The wagon was procured, but it succumbed to hard work. He fervently trusted that the new wagon would be a blessing all along the frontier. Others spoke briefly, including Mr. J. B. Hellier, Rev. G. A. Theobald, and the Mayor. The wagon, which will be drawn by eight oxen, has been strongly constructed specially for the rough work of the frontier roads. Prayer will be made that its itinerations may become a blessing in many lonely homesteads where the sound of the Gospel has never reached.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

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The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Mr. James Eyres, the Liverpool evangelist, conducts missions and supplies pulpits throughout the kingdom (without fee). Preference given to poorer churches of any sect. Address, care of Y.M.C.A., Mount Pleasant, Liverpool; or 37, Hawarden-avenue, Liverpool.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Meetings for Men.—Christian Evidence lectures or evangelistic missions conducted in any part of the United Kingdom. Address, Mr. W. R. Bradlaugh, 70, King's Cross-road, London, W.C.

Rev. Andrew Murray and others will hold a series of meetings for the deepening of spiritual life, Wed., Nov. 20, 7 p.m., and Thurs., Nov. 21, 11 a.m. and 3 p.m., in Regent-square Presbyterian Church; Thurs., Nov. 21, 7 p.m., in Exeter Hall; Fri., Nov. 22, 11 a.m. and 3 p.m., in Regent-square Presbyterian Church; Fri., Nov. 22, 7 p.m., in Exeter Hall.

House of Rest, 10, Finchley-road, St. John's Wood, London, N.W.—Friday, 15, at 3 p.m., prayer for outpouring of the Holy Spirit upon all Christians; 7, limelight views of Dr. Barnardo's work, by Rev. W. A. Meaton.

Home of Industry, 29, Bethnal Green-road.—Monthly meeting for Christian workers, Wednesday, Nov. 20, tea at six o'clock, meeting at 7; special prayer meeting for Rev. Andrew Murray's meetings in West London; Mr. Henry W. Maynard, of the South Africa General Mission, will give an address.

The Boca Mission.—A meeting on behalf of work in the Argentine Republic, at the Mildmay Conference Hall (Room No. 6), Tuesday, Nov. 19, 7.30 p.m., Mr. T. A. Denny in the chair. Address by Rev. W. C. Morris.

The Boyer Drift and Crippled Children's Mission.—Third anniversary at Great Assembly Hall, E., Tuesday, Nov. 19, 8 p.m.

Y.M.C.A., The Priory, 198, Upper-street, Islington, N.—Thursday, Nov. 14, at 8.30 p.m., Lantern Lecture, by Mr. Chas. H. Yeaman, "Some of the Modern Applications of Science." Tuesday, Nov. 19, at 8.30 p.m., Priory Missionary Union, first anniversary. Address by Rev. Alfred Bax.

Protestant Reformation Society.— Lecture in Kensington Town Hall, by Rev. C. H. H. Wright, D.D., Liverpool, Fri., Nov. 15, "Priestly Absolution and Auricular Confession." The chair will be taken at 8 p.m., by Archdeacon Sinclair.

Prayer for Israel.—A meeting for this purpose every Monday at 7 p.m. at 81, Mildmay-road, N.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m. and 7 p.m., Rev. G. Wearham.

Evangelistic Mission.—Kilburn Hall, Kilburn-gate, N.W., Sunday, at 7 p.m., Mr. P. Garrioch; Malden Hall, Queen's-crescent, Haverstock Hill, N.W., Sunday, at 7 p.m., Mr. Geo. Hucklesby.

Conference Hall, Mildmay Park, London, N.—Sunday, 3.30, Mr. P. S. Badenoch; 7, Capt. C. Orde Browne.

Christ Church, Westminster Bridge-road.—Rev. F. B. Meyer, for workers, Thurs., 11.30; Fri., 8; Sun., 11 and 6.30.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. Benjamin Glasgow.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. Thomas Richardson.

Clapton Hall, Upper Clapton, N.E.—Sundays, 6.30; Thursdays, 7.30, Mr. E. Venn.

Edinburgh Castle, Limehouse, E.—11 a.m. and 7 p.m., Weaver Brothers; 3 p.m., pleasant Sunday afternoon.

Metropolitan Music Hall, Edgware-road. — Sunday 6.30 p.m., Mr. Charles Cook.

Metropolitan Tabernacle Sunday-School.—Missionary demonstration of young people, Wednesday evening, Nov. 20, 7 p.m. Admission free.

Special Religious Services in Theatres, etc.—Sunday, November 17.—Agricultural Hall, Upper-street, Islington, at 3.30, Rev. John C. Wilcox; at 7, Mr. J. H. Lydall. Ealing Shaftesbury Hall, at 7, Mr. Chadwick. East Ham Public Hall, at 7, Mr. Cromwell. Grand Hall of Varieties, Clapham Junction, at 3, Mr. Pugh; at 7, Mr. Flew. Homerton Hall, High-street, at 3, Mr. Charles Button; at 7, Mr. W. H. Smith. Morley Hall, Mare-street, Hackney, at 7, Mr. Robert Smith. Queen's Theatre, Poplar, at 7, Mr. William Coates. Pavilion Theatre, Whitechapel, at 7, Mr. George Nokes. Shoreditch Town Hall, at 3.30, Mr. Geo. Nokes. Royal Victoria Hall, Newcut, at 7, Mr. Job Williams.

FINSBURY PARK WORKING LADS' INSTITUTE.—The annual report shows that the past year's work was the most extensive and satisfactory in the experience of the institute, and that the new premises have well answered the requirements expected of them. The prospects of the coming winter's work appear to be no less encouraging, in fact there is every reason to believe that the results will even surpass those of last year. The operations are too numerous to be detailed here, but all are directed towards the well-being of the lads. Funds are urgently needed, the committee being now £100 behind on the general expenses. The secretary is E. W. Pope, Clifton Hall, 44, Poole's Park, Seven Sisters-road, N.

[1128]

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ETONHURST, WESTON-SUPER-MARE.—Preparatory school for the sons of gentlemen. Competent masters attend daily. Prospectus on application to Lady Principals. c5587

BRIGHTON.—Mr. Alfred Clark, B.A., receives about sixteen resident and sixteen non-resident pupils from 7 to 15 years of age. Pupils have been very successful at Cambridge Local and other examinations. Young boys carefully grounded. Special care given to boys from home for the first time. Fees from 45 to 60 guineas per annum.—Address, 85, Buckingham-road, Brighton. Referees: Rev. J. B. Figgis, Compton Avenue, Brighton; Rev. H. Grattan Guinness, D.D., Harley House, Bow-road, E.; Mrs. James Hannington, 1, Alfred-road, Brighton. c5724

CHELTENHAM.—DEAN CLOSE SCHOOL.—Public school education on Evangelical church principles. Fees £50. For prospectus and views, apply to Rev. Dr. Fleckner. c3547

YOUR BOYS have Christian training and commercial education with Mr. and Mrs. W. Dixon, Gordon School, Kingston-hill, Surrey. Established twelve years. Beautifully situated near Richmond Park. 20 to 30 guineas yearly. c5754

SCHOOL TRANSFER.—Genuine girls' or boys' preparatory required by lady at once. Capital up to £300. Might entertain partnership.—Letters, Mrs. B., Cromer Cottage, Hookerhill, Bishop's Stortford. c3586

MUSIC AND SINGING.—A Christian lady, of long experience in teaching, gives lessons in music and singing to those who wish their gifts cultivated for the Master's use.—For particulars apply by letter to c5570, Haddon's Advertising Offices, Salisbury-square, E.C. c3570

A GIRL, 18, educated in a high school, wants a situation in a good school in or near London, where she would receive lessons in music, singing, and painting, in return for her services.—Mrs. Ward, Park-road, Gloucester. c3592

SITUATION WANTED as nursery governess, or useful companion, to a lady. English, French, music, and needlework. Age 20. Evangelical Church of England.—Miss Headington, c.o. Miss Waters, Dudley House Dorking. c3534

WANTED, AFTER CHRISTMAS, by a young French lady, aged 22, the daughter of a Swiss Protestant pastor, a situation as governess in an Evangelical Church of England family. Can teach French, German, Music, and the ordinary branches of study.—Address, Mdlle. Edith Vivien, Cure de Perroy, Vaud, Switzerland, c3562

APPOINTMENT DESIRED as companion-governess, or chaperon. Accustomed to travel. English, Latin, conversational French and German, Italian, piano, theory, water-colours. Unexceptionable references. Moderate salary. Nonconformist.—c3567, Haddon's Advertising Agency, Salisbury-square, E.C. c3567

LADY A. highly recommends her conscientious teacher. Thorough English, fluent French and German (acquired abroad), good music, drawing, painting.—R., Mrs. Edwin Hooper's Govern Home, Compton-terrace, London. Introd gratis. c

SENIOR MISTRESS WANTED immediately in an orphanage in Surrey. Good disciplinarian, one accustomed to exercise a kindly Christian influence essential. Girls bright and tractable. Salary £30, with board, laundry, and medical attendance—c3494, Haddon's Advertising Agency, Salisbury-square, E.C. c3494

WANTED, IN A YOUNG LADIES' school in Southport, governess student, about 16. Premium. Also student preparing for matriculation, can be received upon half fees as companion-pupil.—c3569, Haddon's Advertising Agency, Salisbury-square, E.C. c

CHRISTIAN GENTLEMAN, London graduate of wide experience, is prepared to take tuition in classics, [illegible] general subjects. Terms moderate.—Address c3426, John Haddon and Co., Salisbury-square, E.C c3426

AS TUTOR.—Young French gentleman, B.A., seeks a situation in a warm climate.—Address, Pastor de Jersey, Cherbourg, France. c3240

SCHOLASTIC.—Required in January at a boarding school resident assistant master, who will take an interest in the religious welfare of the boys. State age, qualifications, and salary required.—X. Y. Z., care of Mr. Sam. Roberts, 26, Paternoster-row, London. c5763

CHRISTIAN GOVERNESSES

(English and Foreign), recommended GRATIS by Mrs. Edwin Hooper, Governesses' Institute and Home, Compton-terrace, London, N. (Established 1870). BOARD AND RESIDENCE from 13s. weekly. No fee to Governesses until placed. Schools recommended and transferred. c3211

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EXPERIENCED CHRISTIAN. Lover of the Lord's work among the poor and middle-class. Visiting, open-air and all meetings for winning souls. Aged 43. Married, godly wife. Energetic. Open for engagement, long or shorter periods.—William Lynn, South-street, Bedminster, Bristol. c3449

CHRISTIAN GENTLEMAN, married, in urgent request of employment after 4 o'clock. Would accept any appointment, secretarial or otherwise, at small remuneration. Age 30.—Good references.—c3537, Haddon's Advertising Agency, Salisbury-square, E.C. c3537

TO PRINTERS.—Advertiser, 23, desires partnership, or responsible position with view to partnership with Christian printer. Ten years' experience. Small capital.—Write "Elm," care of Gould's, 54, New Oxford-street. c3573

YOUNG MAN (22), earnestly seeks situation as porter, packer, under-warehouseman, or any place of trust. Christian and abstainer. Good testimonials. Town or country.—Thos. Hendry, 31, Ellingfort-road, Hackney, N.E. c3503

CARE OF OFFICES, or any place of trust, by respectable married couple with one child, age 13 years. Good references.—Apply, A. A., 21, Bridge-road, Battersea, S.W. c3521

EARNEST CHRISTIAN LADY (34) seeks re-engagement. Experienced mission worker and housekeeper. Well educated, musical, fluent French (Paris). Management of home. Travelling companion or secretary.—c3568, Haddon's Advertising Agency, Salisbury-square, E.C. c3568

A LADY WISHES to recommend a Biblewoman for similar work, or mission work, or some position of trust. Total abstainer.—Apply, A. C., Singleton, Torquay. c3549

RE-ENGAGEMENT. MISSION WORK and useful help. Experienced in visiting. Girls' evening home, mothers' meetings, Bible-classes, housekeeping, and accounts. Middle-aged. Earnest work desired. Small salary.—c3514, Haddon's, Salisbury-square, London, E.C. c3514

RE-ENGAGEMENT IN Y.W.C.A. or other work, assistant superintendent or secretarial. Experienced in registry office work. Salary. Could furnish own apartment.—Worker, 424, Park-road, Liverpool. c3516

WIDOW LADY (33) seeks situation as cashier and book-keeper in any light business, or butcher's, to live in. Good references.—Apply, by letter, L.B., 3, Grove-place, Riverhead, Kent. c3597

HOME EMPLOYMENT, any kind, wanted. Addressing, copying, mending, clear legible writing. Accustomed to copying. Work at once badly needed.—Letters, care of Miss T., 53, Canterbury-road, Brixton, S.W. c3580

MATRON SEEKS RE-ENGAGEMENT in home of rest, Y.W.C.A., or convalescent home. Seven years' experience. Abstainer. Good testimonials.—M. B., 5, Burgess Hill-terrace, Burgess Hill, Sussex. c3516

MATRON DESIRES RE-ENGAGEMENT in training school, refuge, or institution. Excellent testimonials. Referees. Thirteen years' experience.—Matron, Messrs. Haddon's Advertising Offices, Salisbury-square, E.C. c3565

HOUSEKEEPER TO GENTLEMAN where servant is kept, age 29. Thoroughly domesticated. Good cook and manager, musical (piano and organ). Good references. Disengaged. State salary.—G., 4, Alexandra-villas, Southall, Middlesex. c3498

LADY will highly recommend really reliable housekeeper, excellent manager, domesticated and economical. Fifteen years' testimonials, references, or kind companion, nurse, reader, good needlewoman, abstainer.—Ivy Cottage, St. John's Hill, Sevenoaks. c3531

SITUATION WANTED as working housekeeper to an elderly gentleman or widower, or companion housekeeper to an elderly lady. Elderly, active, and good needlewoman. Good reference.—Address, M. G., 186, High-street, Lewisham, S.E. c3505

HOUSE-KEEPER OR USEFUL COMPANION where servants are kept for rough work. Thoroughly domesticated. Needlework. Practical cooking. Kind in illness. Active, obliging. Christian. Abstainer. Undeniable references.—Bara, 57, Alexander-street, Westbourne Park. c3477

COMPANIONABLE USEFUL HOUSEKEEPER, elderly couple or otherwise. Good testimonials for economy, kindness, Christian principles. Middle aged. £16-20. Servant kept.—Kindly state particulars, salary, S., 22, Gresham-road, Brixton. c3554

A YOUNG LADY seeks re-engagement as companion or housekeeper. Accustomed to children. Light nursing. Musical. Good needlewoman. No objection to travel. Highest references.—A., care Lines, 79, Fairfax-road, Hampstead. c3536

GENTLEWOMAN, CULTURED, sympathetic, musical, seeks appointment as daily-companion-secretary, lady or elderly gentleman. Experienced, wise in nervous malady (hysteria, epilepsy), and senility. Unquestionable London references. £100.—c3601, Haddon's Advertising Agency, Salisbury-square, E.C. c3601

LADY (34) **SEEKS POST as companion** to Christian lady. Would undertake light housekeeping duties, or help in mission work. Refined, musical, good needlewoman. No salary required, but must be healthy climate essential.—A. B., care of Miss Wykes, Little Eaton, Derby. c3567

A CHRISTIAN LADY, bright and intelligent, desires work as companion, companion-nurse to one child, housekeeper, or worker in Christian institution. Good correspondent, reader, and needlewoman.—L., Digby Institute, Bournemouth. c3590

ONE OR TWO SISTERS, 25 and 30, want situations with elderly Christian gentleman, or companion to lady. Would travel and help with children. Highest references.—Ethel, 393, Dumbarton-road, Glasgow. c3603

WANTED BY A MIDDLE-AGED Christian woman, re-engagement as useful maid or attendant to elderly or invalid lady. Good needlewoman. Good reference.—J. E., 16, Elbrooke-road, Paddington, W. c3559

WANTED, NOVEMBER 30, ENGAGEMENT as useful help to elderly or invalid lady, or any position of trust. Good references.—c3565, Haddon's Advertising Agency, Salisbury-square, E.C. c3565

YOUNG CHRISTIAN LADY desires engagement as mother's help. Able to teach young children. London preferred. Good references.—Address, M.H., c.o. Harris, Stationer, New Barnet. c3592

A LADY is anxious to find position of trust for widow, where duties are not very heavy. Care of lodge, mission-room, or chambers. Age 40. Several years' character from present situation.—Address, Mrs. Turner, 3, Oakhill-road, Putney. c3499

RE-ENGAGEMENT WANTED in Christian family as lady help, useful companion, or attendant on an invalid. Good references. Dissenter, abstainer.—E. S., 183, Albert-road Peckham, S.E. c3529

CHRISTIAN LADY (27) desires engagement as wardrobe-keeper, companion, or any place of trust. Experienced needlewoman; has a thorough knowledge of millinery and dressmaking.—E. Trickitt, 13, Dudley-terrace, Grantham. c3591

LAUNDRESS.—WILL ANY MATRON of institution give first-rate laundress a chance of retrieving her character, lost by intemperance? Not an habitual drunkard, but weak.—Mrs. P., Cole's Library, Hampstead. c3418

CAN ANY READER recommend a home or sphere of work for blind and fatherless girl? Cheerful, musical. Educated at Normal College for the Blind. Communicant of the Church of England.—E. P., c.o. Haddon's Advertising Offices, Salisbury-square, E.C. F52

WILL ANY CHRISTIAN LADY offer situation to girl of 16, strong and healthy, and help her to regain her character? Wages £7.—c3509, Haddon's Advertising Agency, Salisbury-square, E.C. c3509

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INDOOR MAN wanted, generally useful, steady, single, over 30 preferred. Abstainer, non-smoker. Christian desired. Quiet place near Reading.—Send full particulars to c3568, Haddon's Agency, Salisbury-square, London. c3568

ANY YOUNG WOMAN desiring to give herself fully to the Lord's work, and needing training, is invited to write to Zeta, care of Miss Jackson, 27, Alacross-villas, South Ealing. c3535

WANTED, A LADY shorthand and typewriter. Resident. Decided evangelical. State age, salary, experience, and denomination.—Address to c3520, care of Haddon's Advertising Agency, Salisbury-square, E.C. c3520

ONE OR TWO CHRISTIAN LADIES wanted, with small or no salary, to live in, and take the management of a girls' orphanage, near Manchester.—Address, Mrs. Roe, 87, Northside, Clapham Common, S.W. c3467

WORKING HOUSEKEEPER wanted for country rectory. Good plain cook. Two young maids kept. £30. Highest references required.—Miss Heatley, Ingrave Rectory, Brentwood. c3579

A THOROUGHLY DOMESTICATED young lady wanted as useful companion. Good needlewoman. Some knowledge of nursing desirable. Christian, abstainer. Servant kept.—62, Wellington-road, Ravenscourt Park, W. c3589

USEFUL SEWING MAID (young) wanted. Abstainer. Early riser. Must be good needlewoman. Assist waiting. Little light housework. Four servants kept. State wages and capabilities.—Mrs. Pound, 140, Grosvenor-road, Highbury. c3505

A LADY IN CHESHIRE requires for herself and little girl an experienced maid. A real Christian. Good dressmaker, with good references. English or French. Wages £25 to £30.—Address, in first instance, Mrs. A., 21, Hamilton-square, Birkenhead. c3492

GOOD SEWING MAID wanted, for the North of England. Thorough knowledge of dressmaking. Some waiting and hairdressing required. One who has been in service preferred. Age about 28.—c3564, Messrs. Haddon's Agency, Salisbury-square, London. c3564

SUPERIOR RELIABLE PERSON wanted, as nurse. Youngest child 4½ years. Some housework. Must be decided Christian. Good needlewoman. Age about 25.—State wages, full particulars, C. D., c.o. Messrs. Stent and Sons, 32, High-street, Guildford. c3499

WANTED, AT ONCE, a superior person as nurse. Some housework. Youngest child 4½ years. Must be believer. Good needlewoman. Country, age about 25.—Stating age, wages, with full particulars, Mrs. S. Gates, Oaklands, Mydes Hill, Guildford. c3543

NURSE, from 6th December. Age 23 to 30. Strong and patient. Christian training, two boys, youngest three months. £14—£18. Must do washing.—Reply, with references, to R. E., 7, Kingswood-villas, New Brompton, Kent. c3503

A RESPECTABLE PERSON wanted as nurse-attendant on an elderly lady and to assist in housemaid's work. Comfortable home.—Address, Mrs. Carter, Aplin's Close, Harpenden, Herts. c3522

WANTED AT ONCE, thoroughly experienced mother's help, or nurse, for four children. Must be decided Christian (one in fellowship with the Lord's people preferred), and capable of taking entire charge if necessary. Reply with photo, stating experience and wages.—Mrs. Goddin, Gower Lodge, Cedar-road, Sutton, Surrey. c3570

DISTRICT NURSING.—Probationers (gentlewomen) received in home for training in practical nursing and Christian work in large parish under vicar. Evangelical. Lectures and examinations for certificate. Two vacancies shortly.—Terms and particulars from Mrs. Leslie, Westbrook House, Aston, Birmingham. c3510

MRS. MONTAGU BEAUCHAMP is anxious to meet with a reliable nurse, English or foreign, willing to return with her to the mission field in China, January 5. One child.—Apply, before 10 a.m. or after 6 p.m., or by letter, to 3, Cromwell-road, S.W.

PROBATIONER NURSES wanted. Candidates must be well educated, age 21 to 30. Three years' training. Salary, indoor uniform, etc. provided. Interview (by appointment) required.—Apply, stating age, occupation, etc., enclosing stamped addressed envelope, to The Matron, The Infirmary, East Dulwich Grove, London, S.E. c3526

PROBATIONERS wanted.—L.O.S. Diploma. Usual fees. Preference given to ladies preparing for mission work.—Apply Superintendent, Mrs. Macalpine's Maternity Home, 100, Denmark-road, Manchester. N.R.

A THOROUGHLY TRUSTWORTHY and capable nursemaid wanted. Three young children.—Apply, 44, Marmora-road, Honor Oak, S.E. c3574

UNDER-NURSE wanted (19). Good needlewoman. Three children, baby (under Christian upper-nurse). Also cook beginning December, trustworthy, good plain.—Send photos, full particulars, age, wages, experience, C., 22, Granada-road, Southsea. c3533

LAUNDRY MATRON wanted for a training home for young girls. Salary £20. Christian woman, who thoroughly understands the work, and is able to teach.—By letter, A., 87, Manchester-street, King's Cross, W.C. c3753

LAUNDRESS wanted, to take charge and work with girls in small home. Must be decided Christian. £20 and commission offered to competent person.—State age, experience, and references to Secretary, 79, Finsbury-pavement, E.C. c3756

WANTED IMMEDIATELY in a small house, a working laundry matron, capable of training girls, washing taken in. Age 25 to 40. Wages £25.—Apply, Superintendent, Chasefield, Fishponds, Bristol. c3542

A GOOD PLAIN COOK wanted, not over 25 years of age. Must be good tempered and obliging. A Christian would be appreciated. Wages £20 to £22, and all found.—Apply, by letter first, to Mrs. Hewitt, Oakley House, Spring Grove, Isleworth. c3509

GOOD PLAIN COOK wanted. Age about 30. Nine in family. Six servants. Assistance given. Late cook five years. Wages, £23 to £26, all found.—Apply, by letter, to Mrs. Bond, Croylands, Brighton-road, Surbiton. c3485

COOK-GENERAL, also house-parlourmaid, wanted at once. Early risers. Two in family.—Mrs. E. H. Wilkie, Rocklands, East Grinstead.

A GOOD PARLOUR-MAID wanted, in quiet Christian family. Housemaid kept. Tall, good needlewoman, early riser.—State full particulars to Mrs. Cayley, Ivy Mount, Streatham, S.W. c3527

PARLOURMAID (thorough) wanted for small family. Age between 30 and 40. Christian and abstainer.—Address, Miss Smith, 53, Wilbury-road, Hove, Brighton. c3534

HOUSE-PARLOURMAID wanted, Good personal character. Three servants kept. Five in family. Must be experienced, and early riser. Wages £16, all found.—Mrs. Simpson, 110A, Highbury New Park, N. c3539

HOUSEMAID wanted for country house, 20 miles from London. A superior servant and earnest Christian would be greatly valued. Abstainer.—Mrs. Barclay, Hertford Heath, Hertford. c3598

WELL-TRAINED YOUNG HOUSEMAID wanted. Must have good character.—Fairholme, Old Park-avenue, Nightingale-lane, S.W. c3595

TWO LADIES engaged in Christian work are anxious to take into their home as general servant a widow, with little girl about three. Must have thorough knowledge of housework and been accustomed to superior service. Good reference and Christian character indispensable.—Further particulars on application to Christian Worker, c.o. Mrs. Walker, 234, Evering-road, Clapton, N. c3742

A SUPERIOR GENERAL SERVANT wanted for small Salvation Army family, must have a thorough knowledge of house work, and be equal to take the entire management of the house, age about 28 or 30. Must be a thorough Christian, Salvationist preferred.—Apply by letter, giving full particulars of experience, etc., and wages required, to Salvationist, care of Mrs. Walker, 234, Evering-road, Clapton, London, N. c3498

VERY RESPECTABLE GENERAL SERVANT wanted, by elderly lady, no family, who occupies part of house. Easy, quiet situation. Good wages.—The Ferns, Southwood-lane, opposite Highgate station. c3525

A GOOD GENERAL SERVANT wanted, with some knowledge of cooking. Nurse kept. Wages £12 to £14.—Apply, A. B., care of Mr Leech, Goldings-hill, Loughton, Essex. c3541

GENERAL SERVANT. — Wanted, respectable girl in vegetarian family. Strong, early riser. One not out before preferred.—Hutchings, 15, Sandymount-green, Dublin. c3581

VACANCY IN PREVENTIVE TRAINING Home for girls between ages of 18 and 23, those who have pilfered or failed in a first situation received.—Evangelical, 93, St. Augustine's-road, N.W. c3600

GOVERNESSES, LADY-HELPS, housekeepers, shop assistants, head servants, requiring particulars of good situations vacant, state requirements fully. Envelope reply.—Miss Ruston, Delph Mount, Leeds. No registry office. Testimonials sent. c3556

LADIES WANTING SERVANTS and servants seeking situations, should apply to Miss Maulden (late missionary), 97, Harrow-road, Paddington Green, whose office is well known and kindly recommended by the Rev. G. F. Pentecost, D.D., and others. Stamps for reply. c3518

CHRISTIAN SERVANTS' AGENCY for supplying cooks, housemaids, parlour-maids, and others. Kindly recommended by the Rev. E. G. Gange. Servants free until suited.—Apply, Miss J. Dunsford, 6, Great Quebec-street, Montagu-square, W c3528

7s. 6d. A WEEK SALARY and upward offered to both sexes (for spare moments) everywhere. The work may be done [illegible] Apply, enclosing addressed envelope, to [illegible] and Co, 5, Sherwood-terrace, Christchurch, Torquay. c3492

PROFITABLE ladylike business at home (10s. to 50s. weekly) can be secured with an "Automatic" Knitter. Cash or hire. Work can be had.—Write to C. V., Director, 67, Southwark-street, London. c3150

The Christian.

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All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Notes and Comments.

INVITATIONS having come to Rev. Andrew Murray to address members of certain Prayer Unions before leaving for South Africa, it has been thought that the best way of responding thereto, and at the same time of meeting the wishes of many friends, would be to have a day of united prayer at Exeter Hall, Strand, on Thursday, December 5. Each meeting would be presided over and addressed by Rev. A. Murray, and the subjects proposed are:—11 a.m., "Love and Fellowship"; 3 p.m., "Prayer and Intercession"; 7 p.m., "Working and Waiting." This will be the last occasion upon which Rev. A. Murray will meet in fellowship with Christians in London, as he expects to sail for South Africa on Dec. 7. Further information may be obtained from Mr. Albert A. Head, Corrie Lodge, Wimbledon, S.W.

We are grieved to see that an attempt is being made to pass "A Project of Law," which is really a C. D. Act, through the "States" (or Legislature) of Guernsey. There seems to be a party strongly in favour of this system, which England has repealed as immoral, unconstitutional, and dangerous to health, while the people generally appear to be indifferent, probably owing to ignorance. Some of the friends of social purity are on the spot trying to spread knowledge and stimulate interest—Mr. H. J. Wilson, M.P., Mrs. Wilson, and Dr. Nevins—but the time is short, as the question will come before the "States" on the 29th inst. Can any of our friends aid in any way? Literature, which can be obtained from Miss Forsaith, British Committee, &c., 1, King-street, Westminster, might be sent to friends on the island. The local opponent of this latest attempt to establish a wicked system at our very door is Mr. A. N. Le Cheminant, High School, Guernsey.

The conference which the Friends have been holding in Manchester cannot but do good. It is a sign of life and of longing for a larger usefulness, which, we believe, will be satisfied by the Spirit who created it. The notion of some, that Quakerism, having accomplished its mission by permeating other denominations with its own distinctive truths, may now be content to pass into an honoured oblivion, is evidently not the view of the Friends themselves. And we are glad it is not. They still have a great work to do in upholding the truth that God is in his Church a living guide and Saviour, in insisting upon simplicity of speech and life, in defending the oppressed of every class and colour, and in teaching the sinfulness of war. They have had exceptional influence among the highest and the lowest, and their presence has always been a unifying power among their fellow-believers of other churches. We should be well pleased to see their closed meeting-houses opened again, and in constant use.

Even a worm, it is said, will ultimately turn, and the much-enduring City conscience has at length made itself heard in protest against commercial proclivities of the late Lord Mayor.

In the Court of Aldermen the customary vote of thanks for his services—one of the shortest ever moved on such an occasion—was received in silence. Neither the mover nor seconder said a word in support of it, nor was there any applause when it was carried.

So reads the press report. The Court of Common Council was more thorough-going still, for a similar resolution was sturdily opposed by Mr. Price, who denounced

The ghastly list of fatal companies of which the late Lord Mayor had been a director, and which were now wound up. In his opinion Sir Joseph Renals had done nothing to add to the dignity of the office.

No "silence" here, for these and other charges were received with frequent bursts of applause, and three-fourths of the members supported Mr. Price's position. Thus, for the first time in living memory the Lord Mayor will not get his vote of thanks. He will have time to ponder the significance of this on the "long voyage" which his doctor has recommended him. Meantime, such a manifestation of conscience is to be highly prized, and will greatly strengthen the hands of righteous men who strive to purify commerce.

At the Chelmsford Assizes, on Saturday, Mr. Justice Hawkins, in charging the Grand Jury, said he was sorry to find that in a calendar containing not more than thirty cases 50 per cent. of them were of an indecent nature. Offences of this sort seemed to be more and more common day by day. He found the same thing in Norfolk, Suffolk, and Cambridgeshire, and did not know how it was to be checked. We are not surprised that it should be found the same throughout the kingdom. The degradation of our fictitious literature, and the increasing number of periodicals, edited and illustrated to cast contempt on marriage, and to promote indelicacy, not to say indecency, is quite sufficient to account for the increase of the offences of which Justice Hawkins complains. The railway bookstalls are not a little answerable for this. Some of these pernicious publications could not exist were it not for the sales effected at railway stations. Booksellers everywhere should use their great opportunities to elevate the people, not to produce "generations growing down."

The progress of the shipbuilding dispute on the Clyde and at Belfast proves in a melancholy manner how far personal and party feelings, irrespective of the merits of the case, enter into labour struggles. This seems to be the tone of the masters and of the men. Here are vast interests at stake; the well-being, almost the life, of thousands of innocent women and children trembling in the balance, with a possibly hard winter in front; and yet the settlement of affairs is made more difficult to an extraordinary degree by the needless bitterness of feeling manifested on either side. Many of the "belligerents" are Christian men. Cannot they permeate their colleagues with a little more Christian sentiment? "Forbearing one another in love" is a motto for trade disputes as well as for Church members. If the spirit of mutual concession could be introduced into these melancholy conflicts, many of them would soon vanish, and all would be capable of speedy settlement.

The Bulletin, or half-yearly record of the Anti-Gambling League, just issued, contains a long and lamentable array of facts illustrating the ruinous character of the betting and gambling epidemic that is demoralising large portions of the community. The League deserves the unstinted support and countenance of all good citizens in its efforts to apply the law impartially, and to strengthen legislative remedies for this crying evil. At the same time the only effectual cure is the regeneration of those who are victims to the vice.

However comfortable professors of religion in England may look upon missionary work, the newly-converted tribes seem to think that the one thing for which they have been converted, is that they may preach Christ. In Uganda there are 300 native evangelists, who receive no salary, but go from village to village preaching the Saviour, and obtaining food from the people; only their clothes are provided them. Waganda men put away half their earnings for evangelistic work. Similar generosity marks the converts of Polynesia. The Gospel is a great reality to a man when it has just saved him, whatever it may be to those who have been brought up in the profession of it, but whose hearts have not been purified through the belief of it.

The Countess of Warwick has been giving some good advice to the women of England in an interview published in a popular monthly. There is nothing more sad or tragic in this world according to her than the waste that goes on all round us—not waste of money, but waste of life. "We all admit that life is precious; how can we fritter it all away?" That is what a vast majority of women do. The high possibilities of their life are lost in a maze of meaningless and useless social and personal indulgences. Novel reading has taken the place of more serious books, and the Bible is little read even by those who are "religious." She argues for a wise conservation of power. We might add to this a wiser renewal of spiritual life, and a quicker hand in doing good. Many of those who are now miserable because their lives are so vapid and self-centred would find unexpected brightness and joy returning to them if once they found a channel of spiritual service into which to throw their energies. "It is more blessed to give than to receive." The empty heart, the aimless life are, and ought to be, unhappy. Misery is the rust that corrodes on the idle soul and eats its substance away.

And are not men in much the same plight? We live in a practical age; too practical. The material is crowding the spiritual out of

thousands of lives. The highest powers, the noblest emotions, are being prostituted to mean worldly, personal ends. We have been caught up in the machinery we have created, and are in danger of having the higher manhood wrought and twisted out of us. "Things are in the saddle and ride mankind." There is an urgent call on those who would save their souls alive to find time for meditation and prayer, and the culture of the true life in Christ Jesus. We should be satisfied to make less money that we may be better men. This life is but the porch of the after life; and what shall it profit us though we die rich if the soul stands on the threshold of eternity, bankrupt and lost? "Love not the world, neither the things that are in the world." "Seek ye first the Kingdom of God, and all these things shall be added unto you."

A correspondent says, in a letter recently received:—

I was more than thankful on reading your report of "A Quiet Day in West London," to find the study of the Bible brought before the audience. This, I am sure, is very much crowded out in the present, by many things, and not least by the publication of good books. For a long time, I have felt the danger of even good books. Nothing can make up to a child of God for neglect of his own Word and the study of it.

The Bishop of Liverpool is surely right when he says that the root of many of our social troubles is the absence of a sufficiently high standard of Christian ethics throughout the land, and of plain Christ-like teaching about every man's duty to his neighbour. He thinks we want thorough searching teaching about charity, love, kindness, and sympathy, among all classes from the highest to the lowest. "Such teaching alone will not save souls," but "we have no more right to neglect it than justification by faith or the ten commandments." No; and we have no right to use any truth or set of truths "alone." The manifoldness of Scripture, its infinite variety and suitability to human needs, are not for us to pick and choose from, but to use in the faith that He who gave the Word will use it.

No doubt need be felt that modern foreign missions have, at the close of their first century, entered upon a new period of vigour. The very determination of their friends that they shall all be free from debt, which has accumulated partly through expansion of work which ought not to be repressed, and partly through the failure of the churches to realise their responsibility, is one evidence of power. The number of volunteers for service is another evidence. The notice of the Press is another, for the Press pays no attention to dead things. When *The Nineteenth Century*, and *The Spectator*, and *Macmillan's Magazine* take the trouble to discuss missions in China, we may be sure that such missions are a power.

The favourable article in *Macmillan* is somewhat concerned as to the presence of women in China. The writer thinks that they are a "relative failure," notwithstanding their enthusiasm and devotion and many other high qualities. Yet he is bound to admit that "badly as Chinamen think of the Western women who go about unrestrained, the Chinese women are more amenable to feminine influences, when once their natural prejudice has been removed, and there is a marvellously wide field here for female energy." If Western women behave prudently, as most of them do, the prejudice against them must give way in time, and the harvest will be great. It is according to both nature and grace for women to work for women in the Gospel, and anything opposed to that is only sinful prejudice which cannot last.

Dr. Fairfield expresses in *The Homiletic Review* his regret that the revisers of the New Testament did not, when translating John xii. 27, adopt in the text the rendering or punctuation which they have put into the margin. "Father, save me from this hour?" making it a question, the same as the preceding clause. The harmony of the whole verse would then be very apparent. "Now is my soul troubled; and what shall I say? [Shall I say] 'Father, save me from this hour?' But for this cause came I unto this hour. Father, glorify thy name." This reading seems to us correct in every way.

The policy, now predominant in South Africa, of treating the natives contemptuously and unjustly, will, in due season, bring down trouble upon us. They are thrust from the sidewalks of the street, are deprived of political rights, and often shamefully abused. "The principle of fair and equal treatment, advocated by Mr. Saul Solomons, of the South African native, is dead and buried." But this is not allowed to go on without protest. The natives have their warm friends in the pastors of Christian churches. It is just the old trouble which arose when the Spaniard appeared in the western world, and condemned the Indians to slave for him in the mines; and when the Dutch and English appeared in North America and imported negroes to work their cotton fields. South Africans must be made to know that Christian England abhors their brutal injustice.

The paragraphs we published last week of the condition of morals at Johannesburg are capable of being supplemented by still darker details. Gambling is one of the worst features of commercial and social life there. The Stock Exchange has already developed into a great institution, as may be seen from the fact that no one can become a member without sureties for £3000, which is only £1000 less than the sum required by the conditions of the London Exchange. Poker is the favourite game after business hours, and heavy stakes are often played for, as much as £1000 sometimes depending on the turn of a card. This state of things, together with the shameful pleasure-seeking and profligacy in which the Sunday is spent, is a sad indication of the dangers attending the too rapid material development of a new town. All the hidden rottenness of civilisation rises to the surface under such circumstances; and a new proof is given that beneath the outward gloss of progress there lurks the fallen Adam as rampant and degraded as ever.

The Times correspondent at Antananarivo has sent home a melancholy account of the Christianity of the Hovas, and of the outlook for British missions in Imerina. Their conversion, he says, is little more than skin deep; many of them, under the stress and disappointment of recent affairs, are already discarding it in favour of their old heathenism, and what Christianity remains in that province of Madagascar will probably be absorbed by Catholicism.

This picture is in melancholy contrast to the forecasts of such missionaries as Mr. Shaw and Mr. Cousins, who are well acquainted with the facts. They have recently spoken hopefully of the chances of Protestantism in view of the French invasion. They represent the Hovas as of an obstinate and determined type of character, who will rise to the occasion when times of storm and difficulty come on them. The history of Christianity during the great persecution of 1835-61 favours this view. But it yet remains to be seen whether the Hovas, like other Christians, will stand the strain of worldly temptations so well as they did the fires and tortures of persecution. The latter were brought on them through the action of their own Government. The new order of things means letting in upon them the floodgates of civilised sin. Of the two this will be far the greater trial to their faith and constancy. They will need all the encouragement and prayers of Christian people.

The treatment of the insane is exercising the minds of Christian friends on both sides of the Atlantic. The medical superintendent of a State hospital in the United States, writing on the question, says:

There is only one way to meet the necessities of the insane, and that is by the application of hospital treatment for their comfort and cure. The insane are sick people, and need such care in the main as may be afforded in a first-class and well-equipped hospital. We find that most of the insane are overworn when they first arrive at this institution, therefore we afford them at the outset all the benefits of rest in bed, appropriate and recuperative diet, and constant care by trained nurses. When they are sufficiently restored bodily, then we begin to exercise, divert, and amuse, and furnish means for the occupation of both brain and hands.

This seems to be an eminently sensible and humane method of treatment, and far more likely to be permanently curative than any harsher and more repressive system. But in order to have a healthy mind in a healthy body, there must be faith in God. Not only the body and the mind must be provided for, but the *spirit* also. A clear and simple setting forth of the Gospel would bring health and cure to many, whose mind has been overworn by anxiety of soul, having been convinced of sin, but not having understood God's remedy in Christ.

How far the influence of a religious convention may reach no one can tell, but we are persuaded it commonly goes much beyond the limits of its own particular friends and supporters. There is good reason for believing that the late Missionary Convention, which was so well reported by the daily papers, did not a little to attract attention to Khama's mission to this country, and to secure his object in coming. A National Purity Congress has just been held at Baltimore, which drew the eyes of the whole country to itself, and, says *The American* (Baltimore), "it is instructive to notice how surely the cause for which the organisation stands is gaining everywhere."

We have received a letter from Miss Florence Balgarnie, replying to some points in Lady Henry Somerset's communication, as to American women and lynching, that appeared in our last issue. We cannot but think it a great pity that any mistakes or misunderstandings that arose on this question last year should be accentuated by further controversy. The thing to rejoice in is that our temperance sisters across the Atlantic are now awake to the horrors of negro lynching. Tuesday's papers report another revolting case. Let there be an end of recriminations, and let all unite in the endeavour to stop deeds which are a disgrace to our common humanity.

The True Point of View.

No adequate and final conclusion can be arrived at on any subject unless all the facts of the case are before us. There are many things in English history for which we should be unable correctly to account if our records went no farther back than William the Conqueror, or Alfred the Great. So, many false conclusions will be drawn if in our consideration of the ways of God we go back only to the fall of Adam, and not to the rebellion of Lucifer, and if we regard the salvation of men, instead of the vindication of God, as the chief question to be solved. For the great issue before the universe is not primarily the redemption of the creature, but whether the creature or the Creator, the usurper or the rightful King, shall hold the reins of government.

In the earlier ages of the world this had not yet been forgotten. The mythic fable of Phaethon's attempt to drive the chariot of the sun, and the ruin which ensued in heaven and earth, is the heathen version of the story of him whose vain ambition was to be like the Most High.

As we perceive a greater than any king of Israel in the Messianic Psalms, so we may discern a greater than the king of Babylon and the king of Tyre in Isaiah xiv. and Ezekiel xxviii. The Prince of the kings of the earth is foreshadowed in David and Solomon, and the prince of this world is forthshadowed in the kings and conquerors who from time to time have attained to universal monarchy.

Lucifer, son of the morning, is by almost universal consent regarded as Satan. The title "Light-bearer" would seem to indicate that in his pristine condition he held an exalted place in the hierarchy of heaven; and as it is the magnate next the throne who generally usurps the royal dignity, so we may infer that Lucifer was perhaps the highest of the angels of God.

The Creator did not abdicate in favour of the creature; neither did He destroy the creature who had rebelled against Him. The only wise God permitted him to demonstrate his fitness or unfitness for the rule to which he had aspired; and the ages of human history display the meekness and patience, the wisdom and righteousness, the love and the power of God, in dealing with the arch-usurper and his angel-followers, and with man his deceived and murdered victim. The legend of Phaethon (*the Shining One*), and the Scriptural history of Absalom's usurpation, are instructive in this connection.

The creation of man upon the earth, his temptation and fall, and the consequent transference to Satan of the dominion which God had committed to Adam, by which the tempter became the prince of this world, are all subsidiary and subordinate to the one transcendent and absorbing issue before the universe, caused by the claim of Lucifer to be like the Most High.

In Moses, and the Prophets, and the Psalms, in the Gospels, the Epistles, and the Apocalypse, this is recognised: "Shall not the Judge of all the earth do right?" "Shall he that hateth right govern?" "Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?" "He that sitteth in the heavens shall laugh; Jehovah shall have them in derision." "Is God unrighteous who taketh vengeance? ... God forbid! For how then shall God judge the world?" "Then cometh the end, when He shall have delivered up the Kingdom to God...that God may be all in all." "He that sitteth on the throne saith, Behold, I make all things new." How fit it is that in the book which closes Scripture God should be spoken of as He "who is, and was, and is to come," and by the oft-recurring title, "He that sitteth upon the throne."

God's final stroke of judgment is never struck until iniquity is full. Abraham's seed must not enter the Land of Promise for four hundred years, because "the iniquity of the Amorites is not yet full." To the Pharisees Jesus said, "Fill ye up then the measure of your fathers...that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar." When Satan has filled up his iniquity the end will come, and the beginning of the eternal rest.

The ultimate trend of the present order of things on earth is not toward the conversion of the world, but to the inevitable judgment of the arch-rebel, and his angel-followers, and of those among men who have chosen Satan, the prince of this world, in preference to "Jesus, the Faithful Witness, the First-born of the dead, and the Prince of the kings of the earth." And beyond this, to the vindication by all the created universe of the Creator and Redeemer as King, against the rebel who fell from heaven, the slanderer of God in the Garden of Eden, the deceiver and murderer of the human race. "Blessing and honour and glory and power unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." And still beyond, to the New Creation, in resurrection life, of all believers from Adam downward, the bride, the Lamb's wife, "as a bride adorned for her husband."

We repeat, it makes a vital difference whether we form our conception of the ages from the lower and more limited platform of man's fall and redemption, or the higher and wider area of God's vindication, against the once glorious creature who rebelled against his authority, and attempted to usurp his power. Milton wisely took this wider field of revelation, and made the fall of Lucifer his starting point when he undertook in his great poem to "justify the ways of God to men."

There is not a truth which does not become more luminous when viewed from this higher point of view. Many an error, if not every error, is detected, and corrected or rejected, if submitted to the test of this Divinely revealed criterion. M.

SAILORS' REST, DEVONPORT.—Miss Weston has received two boxes of presents for her Christmas festivities from the Duchess of York. In a kind letter the Duchess says that "the books, toys, and warm garments are for the bluejackets, their wives, and little ones." The Duchess adds that "both the Duke and herself hope that they will give pleasure." Miss Weston has about 2000 presents to get by December 20, and she hopes her kind friends will not forget her.

THE CHILDREN'S AND INVALIDS' DINNER TABLE.—During the past year many thousands of meals and food portions were dispensed from the soup kitchen, 60, Paddington-street, High-street, Marylebone, W. Considerable alterations were made two years ago, viz., soup, meat dinners, rice, milk, and beef-tea were provided each day in the week instead of twice a week only, as heretofore. Though these changes have involved some loss, it has been determined to continue them, as it is hoped that the new system, when more widely known, will become self-supporting. A penny ticket procures a basin of soup and a slice of bread, which can be eaten on the premises, or a quart of soup to be taken away. Larger sums procure more substantial meals. This is the only charity of its kind in the neighbourhood, and applicants come from many of the parishes round. Tickets can be procured at the Dinner Rooms, 60, Paddington-street. The treasurer and secretary is Lady Thompson, 35, Wimpole-street, W.

Life Abundantly.

I am come that they might have life, and that they might have it abundantly.—John x. 10.

God always gives as God. Surely it is He who is creating in the hearts of his people all over the world a desire for a closer communion with Himself. As in natural things so in spiritual, there is a means to an end, and many at the present time are asking the practical question, How is this abundant life to be attained? The Lord Jesus tells us in John xvii. 3, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." If to know Him is to have eternal life, then to know Him more and more is to have that life more and more abundantly.

It is not enough to taste and see that the Lord is good. We need to be well fed by Him, to be led in and out by Him, and to find pasture. He desires that we should feed continually upon Him. How shall we do this but through the Word of God? In John xiv. the Lord Jesus says, "He that hath my commandments, and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of my Father, and I will love him and manifest myself unto him. Judas saith unto Him, Lord, how is it that Thou wilt manifest Thyself unto us and not unto the world? Jesus saith, If a man love Me, he will keep my words, and my Father will love him, and We will come unto him and make our abode with him." How can we know his commandments but by finding them in the Word of God? How keep his words unless we know them there? How can the Spirit take of the things of Christ, and show them unto us, but by the Scriptures? "Faith cometh by hearing, and hearing by the Word of God."

Alas! the secret of the poverty-stricken life of God's people is found in the fact that the Bible is a closed book to so many, save on the Sunday or at the public services.

Oh, that all God's dear children could by some means be induced to read the Scriptures prayerfully, constantly, persistently, that they might grow and grow in the knowledge of Him, and so attain that abundant life.

E. H. B.

"THE LORD THINKETH UPON ME."

Psa. xl. 17.

He thinks of me who is so near, yet far,
Who paints the lily, who lights up the star;
He thinks of me who is so great that He
Holds in his hand the sea's immensity.

He thinks of me, tho' oft my faith is dim,
Remembers when I have forgotten Him;
In life or death, in good or what seems ill,
In want or weakness, He remembers still.

Why does He think of me? Ah! well I know,
Let Calvary answer with its depth of woe;
Beyond the vastness of the stars above,
He loves me with an "everlasting love."

S. Trevor Francis.

THE HARROD'S STORES CHRISTIAN MISSION observed on Tuesday week its ninth anniversary. After a pleasant social hour Mr. A. J. Naughton occupied the chair, the president, Mr. R. Burbridge (managing director), being unable to attend. Mr. Jasper Keeble gave an earnest Gospel address. The Bible class is connected with the Bible Class Union, which now consists of about fifty-five classes in houses of business in the Metropolis. God is blessing this particular work very abundantly, and we would very heartily invite those who have classes in their houses to join the Union and strive to spread the work. Every Tuesday evening after business, the class meets in the men's dining room, where it is conducted in the simple mission service style, various ministers, clergymen, evangelists and others kindly coming week by week to give an address. There have been "showers of blessing" this last year, and increased attendance.

William Morgan, Hon. Sec.

PARABLE OF THE TARES.—4.

By Mr. G. H. PEMBER, M.A.*

DEPARTING FROM THE TRUTH.

If we now turn to the Epistle of Barnabas, written some time between A.D. 70 and A.D. 79, we shall be made far more conscious of the rapid spread of error, and of the upspringing of the Tares on every side. For here we find a bombastic style coupled with an intense dislike of the Jews, whom the writer believes to have forfeited their covenant to the Church, and so to have been cast away for ever: we are startled by quotations from Apocryphal books, and by the most absurd and even obscene and filthy interpretations of certain parts of the Mosaic law; we meet with strange attempts—which would be ridiculous, were they not painful—to extract foreshadowings of baptism, and of the figure of the cross, from the Old Testament; we are amazed at the presentation of "mysteries" which disclose nothing save the ignorance of their revealer.

The perversion of Scripture by a silly and trifling exposition seems to have been one of the earliest of Satan's devices, and Barnabas carries it on to a reckless extent. For instance, he teaches that the words, "They have forsaken Me, the Fountain of Living Waters, and hewed themselves out cisterns, broken cisterns that can hold no water," contain a reference to baptism.

Again, he quotes, from the first Psalm, the description of the man who is blessed, "He shall be like a tree planted by the rivers of water"; and this is his comment: "Mark how he has described at once both the water and the cross. For these words imply, Blessed are they who, placing their trust in the cross, have gone down into the water."

In the well-known "Shepherd of Hermas," a book most popular in the second, third, and fourth centuries, we have, perhaps, the earliest personification of the Church as an authoritative teacher—an ominous beginning, soon to result in her recognition theoretically as an authority on the same level as the Scriptures, really as one far above them. In the course of her instruction to Hermas, she shows him a great tower built upon waters, and explains that it represents herself, the Church. He then desires to know why it is built upon waters, and her reply is:—"It is because your life has been, and will be, saved by water"; that is, of course, by baptism. Subsequently the Shepherd appears, and teaches Hermas as follows:—"Before a man bears the name of the Son of God, he is dead; but as soon as he receives the seal, he puts off the state of death, and takes up life. The seal, then, is water; into the water, then, men descend dead, and they come up again alive." These two passages are evidently assertions of the unscriptural and pernicious doctrine of baptismal regeneration, and there is no point on which the whole body of the "Fathers" are so unanimous as they are in regard to this.

We must, however, hasten on to Ignatius, in whose celebrated, but much-disputed, Epistles we meet with the first mention of the bishop, in the modern sense of the term. Indeed, it seems to be the chief concern of Ignatius to vindicate and establish the authority of the bishops, and those points of ecclesiastical polity which are peculiar to Roman Catholics, or the second class of professing Christians.

"Let governors," he says, "be obedient to Cæsar; soldiers to those that command them; deacons to presbyters as to high priests; the presbyters and deacons and the rest of the clergy, together with all the people, and the soldiers, and the governors, and Cæsar himself, to the bishop."

I think you will agree with me that nothing could be more opposed to the teaching of our Lord and his apostles than this. For here Christian rulers are encouraged to act as lords, not only over Christ's heritage, but even over Satan's world.

You will notice, also, that since the deacons are regarded as priests and the presbyters as high priests, the bishops must be supposed to correspond to something far higher. What that something is may be discerned in Ignatius' Epistle to the Ephesians, where he says:—"It is manifest, therefore, that we ought to look upon the bishop even as we look upon the Lord Himself." In the Epistle to the Philadelphians, he declares that he had a revelation from the Holy Spirit which prompted him to cry out: "Do nothing without the bishop!" And to the Smyrnaeans he impiously says: "See that ye honour the bishop as Jesus Christ does the Father." This is a climax, and I need quote no more.

There are, however, two other Romish doctrines set forth by Ignatius which must not be left unnoticed. "Let that be deemed a proper Eucharist," he says, "which is administered either by the bishop, or by one to whom he has entrusted it." Here, then, we have a doctrine thoroughly unscriptural, but of well-known pagan origin, that of Apostolical succession.

What, however, is this Eucharist, which is only of avail when administered by the bishop or by those who have received a licence from him? We may learn the opinion of Ignatius on this point from a passage in his Epistle to the Ephesians. In the twentieth chapter, he exhorts the people not to neglect the assembling of themselves together, "so that," he adds, "ye may obey the bishop and the presbytery with undistracted mind, breaking one bread, which is the means of producing immortality, the antidote that keeps us from dying, and causes us to live for ever in Jesus Christ."

Now, the Lord's teaching is: "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life." And He afterwards instituted his Supper as a memorial feast, to be partaken of only by those who had already, through hearing his word, received a life that could never be taken away from them.

But Ignatius says, that we escape death and obtain immortality through eating the bread of the Eucharist; and then, that the whole power of administering it is in the hands of the bishop and his nominees; so that, if one desires everlasting life, he must seek it from those who are themselves sinful and mortal. What a conspiracy have we here for exalting the falsely-styled ministers of Christ to be lords over men and rulers of the world!

Thus was sacerdotal episcopacy introduced into the church. Very soon it became customary to regard the bishop of a metropolis as the head of the provincial bishops, and to give him the title of metropolitan, or primate. Then the most conspicuous of the metropolitans, in a division of the empire, was set over the rest as patriarch. And so, in the West, church-government progressed logically to the election of a supreme Pontiff of the whole body, and to the establishment of a third class of professing Christians, the Roman Catholics, or Papists.

Meanwhile, many other Pagan and corrupting institutions had crept into the Church, of which, perhaps, the worst was celibacy, or virginity. I cannot go into particulars; but it would startle some of you to read of its fearfully immoral results in the writings of such men as Tertullian, Cyprian, Basil, and Chrysostom. Nevertheless, while deploring its frightful consequences, they support it with the most extravagant eulogy. Cyprian actually affirms that, while the seed, in the Parable of the Sower, which bears a hundredfold, refers to the martyrs, the sixtyfold belongs to the virgins. And this kind of interpretation was passed down the centuries until it became still more exclusive. In Bernard of Clairvaux's letter to his sister, we read as follows:—"I beseech you, my beloved sister, hear with all reverence the word of exhortation. . . . The thirtyfold is the first degree, and signifies the alliances of the married; the sixtyfold is the second step, and signifies the continence of widows; the hundredfold is the third step in this gradation of ranks, and it means the crown of chastity destined for virgins." Lastly, to support this theory, the dogma of the Immaculate Conception, borrowed from Paganism, was pushed to the front, and the Lord's mother saluted as the Ever Virgin.

In very early times, too, commenced that adulation of saints and martyrs which soon culminated in worship, and a literal return to pagan polytheism. It became the practice to regard with the greatest reverence those who had been arrested on the charge of Christianity. While they were in prison, their word was esteemed as law, and they issued mandates from their cells with an arrogance which is simply astounding. Indeed, the flattery which they received was so fulsome that many appear to have procured their own arrest merely to gratify their personal vanity. And the conduct and sentiments of some of them, if we may trust the records, were such as, not only to confirm this supposition, but also to induce the fear that the Lord will not acknowledge them when He returns in his glory. After their death, their tombs were decorated with flowers and visited by the whole church in solemn procession, their relics were adored, the day of their martyrdom became an annual festival, churches were dedicated to them, and they were prayed to as gods.

Perhaps some of you may be inclined to say, Yes, but are you not now referring only to the ignorant and superstitious among the Christians? Indeed, I am not; and in proof of this will adduce an example which may surprise you. For the real condition of the "Church" in the fourth century, the Nicene age, so often extolled as a model by Catholics, is little understood. The leaders of the Oxford Tractarian movement were wise in their generation when they resolved to translate selections only from "the Fathers": they would not have dared to put all the works of the latter before English readers.

The example which I shall give you occurs in the extant works of Ambrose, Bishop of Milan, who is usually regarded as one of the greatest and purest of the ancient Christians. Let us, then, hear what he has to say. His brother Satyrus, for whom he had a tender affection, was shipwrecked on a voyage from Africa to Italy, and barely escaped with his life. But soon after he had reached home he was attacked with a violent malady, from the effects of which he died almost immediately. The corpse was borne into the great church at Milan, and Ambrose, in the presence of a vast congregation, delivered two funeral addresses over it, both of which have been handed down to us.

In the first, he tells the story of his brother, and deplores the fact that the latter, before setting out on his voyage, had asked *St. Lawrence the Martyr* only for a safe journey. That, indeed, had been granted; but would that he had also prayed for length of days!

Ambrose, however, is thankful for his own gain, in that his brother survived long enough to return to Milan; "for now," says he, "I have a tomb on which I may cast myself, and believe that I shall be more acceptable to God, because I rest upon the bones of the sacred body."

In analysing his brother's character, Ambrose lauds him on account of his reverential regard for the rites of religion, in illustration of which he relates the following incident. The ship in which Satyrus was sailing struck upon the rocks; and he, though not yet initiated in the higher mysteries, and not regenerated—that is, in the language of the day, not having partaken of the Lord's Supper, nor even having been baptized—sought out those on board who had charge of the consecrated elements, which were usually carried on a journey as a safeguard against danger. When he had obtained them, he wrapped them up in a stole which he tied round his neck, and thus, fortified for any event, threw himself fearlessly into the sea.

* Paper read at Norwood Conference on Oct. 17.

CONVENTION IN EDINBURGH.

Last week we noted the opening of the Edinburgh Convention for the Deepening of Spiritual Life. On the Tuesday morning Rev. George H. C. Macgregor gave a Bible reading, continuing his study of the subject of "Sin." There was much searching of heart, and close dealing with awakened consciences, as he led his hearers through the Old Testament, pointing out the various words used by the Holy Spirit to describe in its true colours the breaking of the holy law. He dealt with the subject to show (1) the relationship of sin to God, (2) the real nature of sin, and (3) the fruit which sin brings forth. In the course of his talk he enforced the lessons derived from twenty Hebrew terms used to describe sin.

In the evening Mr. Robert Wilson's opening words were a warning not to lay the blame on God when we fail after having been called to go forward. Rev. Andrew Murray gave an address on "O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord" (Romans vii. 24, 25). These are the words of

A REGENERATE MAN.

It is the language of a man who knows that his own heart and nature have been renewed, and that there is a power in him now that is not himself. When he does evil he dares to say, "It is not I that do it." In the earlier part of the epistle Paul deals with justification and sanctification. In dealing with justification he lays the foundation by dealing with sin, not in the singular, but in the plural, as "sins." In the second part of the fifth chapter he begins to deal with sin, not as an actual transgression, but as a power. What a loss it would have been to the Church if Paul had not left us this second half of the seventh chapter of the Romans, with its teaching on the vital question of sin in the believer! The regenerate man is one in whom the will has been renewed, and who can say, "I delight after the law of God in the inward parts."

This regenerate man is also in himself an impotent man. A great mistake is made here by many Christian people. They think that when there is a renewed will it is enough, but this regenerate man tells us, "I will to do what is good, but the power I find not." People tell us that if we have a new will, and set ourselves determinedly to it, we can accomplish what we will; but the man who made this confession was as determined as any man can be. The will of the creature is nothing but an empty vessel in which the power of God is to be made manifest. This man, regenerate and impotent, is also

A WRETCHED MAN.

What makes him so utterly unhappy and miserable? He is so because God has given him a nature that loves Himself; he has gone through the experience of the sixth chapter. Blessed be God when a man learns to cry, "O wretched man that I am," from the depths of his heart, for he is on the way to the eighth chapter of the Romans. When a man comes here he is on the very brink of deliverance. How can you keep captive any longer a man made free by the law of the spirit of life in Christ Jesus? He leads his people on as reasonable, intelligent beings; and therefore when He wants to give us that Holy Spirit whom He has prepared and promised, He brings us first to the end of self; then He shows us that in the Holy Spirit we have the power of obedience, victory, and real happiness.

Rev. F. B. Meyer followed with an address on Romans viii. 3. In these chapters the apostle magnifies the law of God, speaking of it as holy, just, and good. If it has failed, it has not been because of any inherent defect, but because of the weakness of the medium through which it has wrought. The centre letter in the word sin is "I," and the life of sin is the "I" life,—making life which ought to be concentric with God, eccentric with Him and concentric with ourselves. When the Spirit comes to us let us open our hearts to Him; and keep walking with and trusting in Him.

On Wednesday morning the Bible reading was given by Mr. Meyer on the subject of "Faith." He brought out the contrast between our want of faith and our weakness of faith compared with God's faithfulness. Later in the day, after a few opening remarks by Mr. Murray, addresses were given by Revs. G. H. C. Macgregor and C. G. Moore.

When the evening came the first speaker was Rev. Henry Montgomery, of Belfast, who spoke on the promise from Hosea (xiv. 5), that God would be unto his people "as the dew unto Israel." Israel was a man who got that name because he had chosen something better than the things of earth, because he looked ahead. He was also a man of prayer. This is from a chapter that gives a beautiful picture of the child of God. He first of all makes a confession: there must be disavowal as well as avowal.

THE CRUX OF THE MATTER

is reached when we are called to be prepared for receiving the dew, and give up all else. If we are to grow as the lily we must be free from worry and care, knowing something of the sweet little flower hearts-ease. Then, too, we must have purity before victory. Have we not been content largely to ignore and minimise the power and work of the Holy Spirit? It is for want of this dew that God cannot bless many congregations of his people. The poor little babes in Christ would be starved.

Mr. Meyer spoke on the lame being enabled to take the prey (Isaiah xxxviii. 23). He explained very tenderly and graciously that though in worldly things the lame may be always behind, in the spiritual life the spoils of Calvary and Pentecost are for them. Jesus is waiting to give the blessing to those who have until now looked on with longing eyes as others received it. He pointed to Jacob, Job, Moses, Peter, and Paul, as five notable instances of the fulness of the blessing being received only after lameness had been brought home to their hearts.

On Wednesday morning a special gathering of ministers and missionaries in Moncrieff Hall was addressed by Mr. Murray.

Rev. Dr. Cunningham was in the chair on Thursday morning, when Mr. Macgregor gave an address on "Prayer," showing that it is the great business of life, and emphasising the wonder, the pain, and the power of it.

Mr. Moore gave the Bible-reading, beginning from Romans xiv. 17. He dwelt on the power of the Holy Spirit in our daily life, showing that before there can be goodness or happiness the life must be rooted in God. The characteristics of the citizen of heaven are (1) righteousness, (2) peace and (3) joy in the Holy Ghost. In the afternoon Mr. Murray addressed a large gathering of students in the Free High Church, his text being "Seek ye first the Kingdom of God."

At the large meeting in the evening Mr. Macgregor was the first speaker, his subject being the "Healing of the sick in Capernaum" (Luke iv. 40). Applying this to the case of those who had not received the Spirit in his fulness, he said (1) they were in a sickly condition because they were not making progress, because they lacked joy, and because they lacked victory over sin; (2) this sickly condition is sin; (3) they must realise that deliverance can come from Christ alone; and (4) He is as willing to heal as He was at Capernaum.

Mr. Murray then spoke from Galatians v. 25—the necessity of walking as well as living in the Spirit. God has a right to expect that our lives will be like the root from which the spiritual life sprang; He expects every one who lives in the Spirit to walk in the Spirit. This is natural, but it is a fact to which the Church has never been thoroughly awakened. Many Christians do not walk in the Spirit. Like the Galatians, they seek their fellowship with God in the works of the flesh, trying to make themselves very good; wherever you find the religious self you find also the wicked self. God is willing to give us grace to walk by the Spirit. The whole Gospel means that. The everlasting God has given his Son Christ Jesus to every one that He might be their Keeper every moment. The Spirit of God comes as the Spirit of grace. That is the kingdom of God within you—righteousness, peace, and joy in the Holy Ghost. On Friday forenoon,

A FOREIGN MISSIONARY MEETING

was held. Representatives from Persia, Old Calabar, India, the Congo, and China gave stirring addresses, and pleaded earnestly for more prayer, sympathy, and help on behalf of the work of the Lord among the peoples who sit in darkness.

It had been arranged that at the afternoon meeting the addresses should be specially directed to parents. Mr. C. G. Moore gave a deeply spiritual address on his own experience as a parent: (1) It is not the wills, but the hearts of our children we should seek to keep; (2) there is a whole world of difference between praying for our children and training them, which means much self-denial; and (3), it is a great deliverance when we become God's servants towards our children (Genesis xvii. 1, 2). Rev. Andrew Murray addressed himself specially to mothers. He had been lately learning how much sympathy mothers deserved in the little worries of daily life. He recalled in vivid terms a visit to Mr. Moody's mother, during his recent stay at Northfield, and a conversation about the same time with Mr. Webb-Peploe; and told how it came home to his heart that he and these brethren had much reason to bless God for godly mothers. Taking as his text, "Kept by the Power of God" (1 Peter i. 5), he said it had a Divine side, "by the Power of God," and a human side, "through faith." On the Divine side it is (1) being kept by Almighty Power, for God is every moment the Omnipotent One, and cannot divide Himself; (2) being kept by Unceasing Power, for He is the eternal God, and eternity is an ever-present now; (3) and it is an unlimited keeping in body, mind and soul. On the human side being kept through faith, means (1) surrender, because only then can the Almighty Power free us from all our troubles; and (2), rest, because until this is reached we have not trusted God in his fulness.

In the evening the closing meeting of the Convention was held. Mr. Moore spoke on "The Unprovoked Spirit. (1) It may go ill with us, as it did with Moses, if we allow ourselves to be provoked by the wrong-doing of others (Psalm cvi. 32, 33); (2) if we let the ignorance of others rob us of the blessing (2 Kings vi. 15); (3) if Christ's chief trouble is not about the wrong doing which concerns us, but about our wrong spirit (Luke ix. 51); and (4) if we misread the situation, as did Peter (Matthew xxvi. 51). The provoked spirit is one of the greatest hindrances (1) to close fellowship with Christ, (2) to prayer, (3) to the true Christian home, (4) to blessing coming through us to others.

Mr. Murray, in his closing word, spoke (1) of a blessing promised (Acts i. 8). These poor fishermen received the promise of power, and began the victory that has conquered the world for Christ. (2) We have the blessing waited for (verse 14) in the upper room with prayer and supplication. We must begin at Jerusalem, not praying only for heathendom, but for believers also, for though they have the Holy Spirit, He is smothered and quenched. (3) We have the promise fulfilled: "and they were filled with the Holy Ghost" (chapter ii. verse 4). Then there was much joy, and love, and boldness;

or He whom they formerly had with them externally was now come to abide with them for ever. Peter did not only preach, but the 120 preached and began to testify: that was what awoke the Jews. (4) The blessing is imparted to others (verse 38). Those who have received the Holy Ghost have understood too little that God wanted to make them fruitful branches. In closing, he called on all his hearers to join the great company of intercessors in praying for the feeble and powerless Church. The need is greater than we think. Souls are perishing, and Christ is ready to work through consecrated believers.

As the free-will offerings of the people amounted to more than was required to cover the expense of the Convention, a portion is being given to Mr. Murray for his work in South Africa.

FRIENDS IN CONFERENCE.

Last week the first of what many Friends hope may be Triennial Conferences was held in Manchester. The attendance was large, probably nearly 1000 being present daily, and there was no flagging of interest from first to last. At the reception meeting, held in the Free Trade Hall on Monday, November 11, the welcome accorded visitors by Theodore Neild, on behalf of local friends, was warm and hearty. Everything that could conduce to the comfort and accommodation of Friends had been anticipated and arranged. Many have long felt that the spread of Ritualism, on the one hand, and of its rebound, Scepticism, on the other, imposed on a body of Christians free from such shackles the duty of trying to reach both the classes and the masses, and this autumnal Conference is the outcome.

Among the means, now happily usual on such occasions, was the early prayer meeting for the three mornings of the Conference, and on the Friday morning, at its close at nine o'clock, large numbers gathered, and the freedom and reverence manifest throughout were striking indeed, men and women with a family feeling, and a sense of the nearness of God, poured out their hearts before Him, and He heard and answered.

The nature of the published programme, while it kindled multitudinous hopes, excited not a few fears, and in many a breast these feelings were blended. At the close of the Conference the experience was general that the hopes had been realised and the fears disappointed, and praise ascended to God in consequence. The Conference throughout, notwithstanding great variety of opinion, was remarkable for the prevalence of love.

Before any Conference work on Tuesday morning, a deputation of Nonconformist ministers arrived, carrying an exceedingly brotherly and appreciative address, which one of the brethren (Rev. Samuel Pearson, Congregational) read, and was followed by Dr. McLaren, whose speech was a perfect gem —*multum in parvo*, indeed, and evincing not only wide knowledge of, but deep sympathy with, the Friends. John Stephenson Rowntree, formerly Lord Mayor of York, the chairman, suitably responded and courteously invited the deputation to attend the first sitting.

The Conference itself might suitably be divided into three divisions, or perhaps four. There were about thirty papers read during its nine sittings, and the speeches were limited to five minutes each, though a few speakers transgressed this rule. How far the five minutes' limit was best may be questioned, as most speakers with that "sword of Damocles" hanging over them feel "cribbed, cabined, and confined" too much; a strong chairman, using his "sanctified common sense," is probably better.

The first day's meetings dealt with the subject

"HAS QUAKERISM A MESSAGE

to the world to-day?" and was treated in five or six papers, all of especial merit. To attempt to detail their affirmative reasons would, I fear, transgress the proper limits of this brief record, and to single out names amid so much that was excellent would be both difficult and invidious. Some of the *thoughts* expressed would not perhaps be out of place:—"George Fox was at the top of the tide of the religious revival of the seventeenth century." "Christ is the *cure* where the *disease* is *felt within*." "The *real presence* is God in men." "Christ atoned *for* men and reigns *in* them." "The secret of the success of the early Friends was they were *flooded with the Divine life*." "God's wine may be universally drunk, everything is a cup." "Those attracted by our *principles* are often disappointed with our *lives*." "Let us forget ourselves and thus have freshness of expression in the greatness of utterance of the Divine voice." "Our example should promote the kingdom of Christ." "Life and power alone in Him." "When filled with God's love we could say to any, however low, My mother, and sister, and brother." "The men of Issachar had understanding of their times, so should we." "Give us, O Christ, the eye of the seer, the voice of the prophet, the power of the leader." "Have we a message, and are we ourselves lost in the message?"

In discussing "The Relation between the

ADULT SCHOOL AND MISSION MEETING,

and the Organisation of the Society of Friends," it was natural that Alderman Wm. White should be in the chair. The growth of the movement was illustrated with a well-drawn chart, and able papers dealt with the difficulties of the question. Large numbers of men and women have been lifted to a purer and nobler life through the great institution, and yet have not joined the Church through whose membership they were born into the kingdom. Searching inquiry into the cause has in part cured it, and the hope seemed to prevail that "Christian societies" and "mission churches" might be preliminary to membership in the Society. Yet not a few Friends questioned the wisdom of these intermediate institutions at all, because so many men and women stopped there, and got no nearer the Friends' Church.

The second day's sittings dealt chiefly with "The Attitude of the Society of Friends towards

SOCIAL QUESTIONS."

Dr. Robert Spence Watson and Henry B. Priestman, as chairmen of the two sittings, delivered very wise and sympathetic speeches, full of tenderness towards those who look for improvement through some of the many phases of Socialism.

The papers that followed, all written by men and women engaged in the work of social reform, dealt skilfully, but hopefully, with the manifold difficulties of the present position, and the earnest words that followed the papers indicated a growing and deepening interest in what is, perhaps, one of the greatest movements of our day. The confidence of the leaders of the labour movement was asserted in the non-priestly principles of Friends, and we were asked to step in and guide the movement to a right issue.

The largest gathering of the Conference, at which that 1200 were present, was on "The Attitude of the Society of Friends towards

MODERN THOUGHT,"

and an interest almost amounting to excitement was felt. The chairman, Dr. Thomas Hodgkin, gave a most able synopsis of the theme, and was followed by two learned professors, whose brilliant papers could not well be condensed. Two other able papers were also read, and there was no time for discussion. On this burning question the most sharply accentuated differences found expression, but the tone throughout was deeply reverent, and a living and enthroned Christ in each heart and life, had the fullest endorsement of every shade of thought. It was remarkable, too, that notwithstanding very wide differences of opinion, harmony was unbroken, "brotherly love prevailed."

"The more Effective Presentation of Spiritual, Truth" and "the Vitalising of our Meetings for Worship" occupied the last day's sitting of the Conference; ten or eleven papers, and earnest and wise words, dealing with these deeply important subjects found expression under a blessed sense of the Divine presence. To deal with the points brought out and suggestions made, would occupy much space, and as all the papers and speeches are likely to be ready for early publication, only the following thoughts need be noted.

The Breton boatman prays, "O Lord protect me, Thy sea is so large, and my barge is so small." "Everything is Divine, nothing is secular." "Expensive living leads to villa homes, and leaves the toilers to the sweaters." "Geo. Fox was the one freeman in Europe, living in the elements of mercy and worship" (Carlyle). "We are the 'Friends Society,' as well as the 'Society of Friends.'" "No great man is without a measure of Divine inspiration." "God is a free library in whom are hid all the treasures of wisdom and knowledge." "The heart cannot say to the head, 'I have no need of thee.'" "Nations rise or fall according as they accept Christianity." "The Holy Ghost is not the monopoly of any church." "Christ is a representative Man responsible for people." "Rutherford's prayer made him awful and irresistible." "Bethlehem involves Calvary." "Traditional teaching an heirloom, valuable for its age, but *lifeless*."

The Conference itself is an evolution, and an awakening that is striking and hopeful. To be prepared to face the requirements of to-day, to modify and adapt, so as to meet current needs, and share with other churches in the amelioration, socially and spiritually, so widely needed, and so sorely pressing was the object of the Conference, and we cannot doubt that a

GREAT STEP FORWARD HAS BEEN TAKEN.

The widening of sympathy between hearts, the evoking of loyalty to Christ, and great spiritual principles, latent, but needing an atmosphere for development, to get face to face and heart to heart under the wing and banner of Christ, to concert together how to promote his kingdom and truth in blessing our fellow men, cannot but at once strengthen those who stretch out the hand to save, and uplift and bless those influenced for good.

Efforts like these will help to prevent drifting on the part of our own educated young people, and, as their hearts get more into sympathy with human need their tongues must get loosened to proclaim the great salvation at home and abroad. For the sentiment contained in the various papers the writers are themselves alone responsible, and the suggestion that at next Conference more public meetings should be held, seemed in harmony with common sense.

The closing meeting was held on Friday evening, when "The Message of Christianity to the World" was ably set forth to a large and extremely interested audience. Deep gratitude to Manchester Friends was eloquently expressed by two Friends, and most heartily felt by all. The memory of extensive hospitality, true Christian love, and greatly widened friendships, will not soon fade away, and many were the prayers that local Friends and work might be much favoured and helped by Him who is the one Master of all his servants under whatever name they may be known among men.

Wm. Hodson.

The Evangelist.

THE JOY OF GOD.

AN EXPOSITION OF LUKE XV.

By Pastor THEODORE MONOD.

(*Concluded from last issue.*)

But now we come to the father himself. The point of the parable is the joy of the father. What a picture of God does Christ give to us in this narrative! What has the father being doing all this time? We may infer it from what is told to us here. The father has been loving the prodigal all the time, weeping over him as over one who was dead; waiting for him; watching for him. By-and-by the son appears in the distance, dragging a weary step, slower and slower, not daring to come near, but seeing the house from afar. "While he was yet a great way off his father saw him." The father saw him before he saw his father.

When he saw him, what then? Was he filled with indignation? Did he turn his eyes away from such a sad sight? Did he say to himself: "How can I receive him as a child? I must send a servant to him, and tell him that after a while, if he gives evidence of reformation; if he is truly repentant, and if he makes amends, I will send him some garments; I will not quite forget him. Then, of course, I will give him several lectures; I will make him to understand that I know how he must have behaved in that far country, and he will have to tell me all about it. I will make him feel that if ever again he is admitted into the house it will be an act of great condescension and great goodness on my part."

No! When the father sees him, his heart melts with compassion. Does not that remind you of a word in this same Gospel, a wonderful word at the end of chap. i., when Zacharias tells us where salvation comes from:—"To give knowledge of salvation unto his people by the remission of their sins, *through the tender mercy of our God.*" There is the mainspring of it all. When the good Samaritan saw that poor man by the roadside it is said that he had compassion on him. Nothing is more like God than compassion. The father sees the son, and has compassion. "He ran and fell on his neck and kissed him." Oh, we may read this a thousand times, but it will bring tears to our eyes every time. We can hardly believe that

GOD RECEIVES A SINNER—

any lost, degraded sinner—as a father receives a child. Are you returning to God? Have you turned your face towards Him? Are you taking one step towards Him? While you are yet a great way off He sees you and runs to meet you. He is ready to fall on your neck and kiss you.

The son begins at once to deliver himself of those words he had prepared; and surely they were fitted to the occasion: "Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." The father does not let him go to the end of the sentence. He wanted to say: "Make me as one of thy hired servants," but by this time the father had turned round to his servants and said, "Bring forth"—what robe? A robe? A good robe? One of the best robes? Nay; "*the best robe.*" Nothing is good enough now. "Put it on him; put a ring on his hand, and shoes on his feet—his weary, dusty, bleeding feet; wash them and put shoes on them. Let us have not only a meal, but a feast, a banquet. Bring hither the fatted calf and kill it; never will there be a better occasion for it. And let us be merry." It is still the same, you see: "Rejoice with me for I have found my sheep; for I have found my lost piece of silver; let us be merry, for this my son was dead and is alive again; he was lost and is found."

How happy the elder brother would be to welcome the younger brother home! He did not happen to be at home at the time; he was in the field at work. A dutiful son! He had never done anything wrong. The father does not complain of him. This elder son comes near the house, and what does he hear? The sound of music and dancing! What can be going on in the house? Why, he has only got to step in and see. But he won't do that. He calls for one of the servants; "What is it all about?" The servant said: "Thy brother is come and thy father has killed the fatted calf, because he has received him safe and sound." Now the brother gets angry; he actually says that if the younger brother is in the house and is received in that style, he will not go in.

What has the father to do then? I do not know but this is the most marvellous thing in the whole parable. The father might be the best and most righteous and most compassionate of fathers, and yet have said: "If he will not come in, let him stay out. By and by, perhaps, he will have a little more sense, if not a little more heart." No! But from that table where the fatted calf had been eaten, where they were all so happy and merry; from that room full of music and dancing the father goes out. "Therefore came his father out and entreated him." He did not give him a good scolding, which he richly deserved. He went out and entreated him. He said to himself: "Well, after all, it may seem strange to him that I have never done such a thing for him; but there was no occasion to do it. He does not understand; he is rather a sulky and stupid fellow." So he

WENT OUT AND ENTREATED HIM.

And now the son is positively impertinent and insulting. He says to his father: "Lo these many years do I serve thee." "These many years." He seems to have counted all the years of his age as years in which he had served his father without any wages. What a wonderful young man! "Neither transgressed I at any time thy commandment." "I never did anything wrong; I am a righteous man, a dutiful son." All that might be true on the surface of it. But was it not like the Pharisee's prayer: "I thank God I am not as other men; not even as this publican." He needs no repentance. "Yet thou never gavest me a kid to make merry with my friends." Now he is positively reproaching his father. It is the father who is in the wrong, and the son is the judge. He says, in effect: "You are unjust to me. I have always done right, but you never went out of your way to have a little festival for me. Now this boy of yours, what has he done?" "This thy son." He does not say, "My brother." "This son of thine, who has devoured thy living with harlots." No one had mentioned his having devoured the father's living with harlots. The father does not say a word about it; it was left for the self-righteous son to point it out.

Dear me! suppose that on that day, instead of the son being in the field, he had been at home, and the father had been away in the next town; what kind of a reception would the poor young fellow have received? I tell you it is better to have to do with the Father, than with the most righteous of the brothers. It is a very happy thing for us that we are not left to the

TENDER MERCIES OF THE BRETHREN.

but that we go straight to the compassionate Father; that He understands it all, and that He covers it all with his compassion. "He upbraideth not," says the Epistle of James. What a wonderful thing, that is. Here was a case for upbraiding surely, but the prodigal son has not a word of upbraiding from the father. Have you ever noticed that you say to yourself far harder things of yourself and against yourself than God's Spirit ever does?

The Spirit of God can reproach us, and does reproach us, and humble us; but He never abuses us. We do sometimes—and we feel we deserve to be abused—but He does not. We sometimes deal with ourselves in a rough fashion, but He always deals gently with us. The Spirit of God is the Spirit of love.

This is more apparent, perhaps, at the end of the parable, than at the beginning. When the elder son is so full of bitterness that he has actually reproached his father, and has spoken against his brother at such a time, when the heart of the father is full of rejoicing, what does the father say? It is one of the most tender words in the Bible: "Son, thou art ever with me. I never refused thee a kid or anything else; anything that can make you happy is yours. This house is mine, and because it is mine, it is thine. It was meet that we should make merry and be glad; for this thy brother was dead and is alive again, and was lost and is found." Now let us hope that the elder son at last consented to follow the father into the house.

But, my brethren, are we truly conscious that the God with whom we have to deal, the God of infinite majesty and righteousness and holiness, the God of infinite wisdom and power, has

SUCH A HEART AS THIS?

Do we know that when we run away from Him we run away from such love as this; that when we refuse to return to the Father we refuse such a welcome as this? Oh that it might melt our hearts. If there be one here who has not made up his mind—who has perhaps come to himself, but has not returned to his Father, I would say, return to-day. He is waiting; He is watching for you; He has gone out to look and see whether you are not coming to Him at last. He is ready to run and show you the compassion that is now in his heart; to give you every proof of his love. Sometimes after one has been a little while in the Father's house, one would almost like to go and begin again, just for the sake of the first welcome. Oh! those first days in the Father's house. Be assured that He will not upbraid you. He will not, as some who are considering whether they will go home or not have thought, strangely enough—He will not give you at once some very hard or some extraordinary thing to do. He will tell you to sit down by his side. He will cover you with the best robe. He will give you shoes for your feet, and a ring for your hand. He will show you his own joy, and make you a partaker of it.

And, brethren, if, after having known that love of the Father, we have grieved it; if we have been bad brothers to those who were returning to the Father; if we have been harsh in our judgment, unloving, and proud of heart; if we have even had hard thoughts of God Himself still, let us return to Him; let us ask his forgiveness; let us humble ourselves. If we have sinned, not only against his law, but against his love, against his infinite patience, against his providence, against his Spirit, let us take to ourselves these words, "Son, thou art ever with me, and all that I have is thine."

And let us remember that if we do not return to God for the sake of our own salvation, we ought to return if only for the sake of giving joy to God. He yearns over lost souls. They are his. He misses them, and He wants to bring them home. Will you let Him do it? And then, will you work with Him? Will you let Him work with you, and bear witness that He is love indeed; that He is waiting to receive them as He received you? Then shall you enter, even now, into the joy of your Lord.

PRESTON.—A correspondent informs us of a united devotional meeting of Christians of a most interesting character recently held here. Representatives were present from the Episcopalian, Baptist, Congregational, Presbyterian, Wesleyan, Primitive Methodist, and United Methodist Free Churches. A delightful hour-and-a-half was spent in prayer, praise, and personal testimony.

OUR DAILY HOMILY.

SUNDAY, NOVEMBER 24.

"Aaron offered them for a wave offering.—Num. viii. 11, 13, 15, 21.

This is interesting and instructive. The Levites were substituted for the first-born of Israel. They were first separated from the rest of the people, cleansed, sprinkled, shaven, and finally presented to the Lord by the act of Aaron, who, according to the Hebrew word, *waved* them before the Lord. This waving must, of course, have been done in symbol and figure. But it was not enough that they were thus waved, they had thereafter to go in to do their service. In other words, they were called to realise actually that which was their position and standing in the sight of God.

There is a precise analogy in all this to the work which the Lord Jesus has accomplished for us all. He said, "I consecrate myself, that they also may be consecrated." When he offered Himself without spot to God, to do his Father's will, though it cost Him the agony of Calvary, the heavenly Aaron waved us before God to be his. We were separated by his most precious death, that we should be wholly for God. But what is ours in the great deed of Christ, must become ours by our own choice and deed. We must go in to do our service.

This can only be through the grace of the Holy Ghost. Ask him to realise in you the purposes of God: trust Him to keep you trusting: each morning, say, "Holy Spirit, I trust Thee to keep me in the current of the Divine purpose."

MONDAY, NOVEMBER 25.

"When the cloud tarried."—Num. ix. 19.

This was the supreme test of obedience. It was comparatively easy to strike the tents, when the fleecy folds of the cloud were slowly gathered from off the Tabernacle, and it floated majestically before the host. Change is always delightful; and there was excitement and interest in the route, the scenery, the locality of the next halting-place. But, ah, the tarrying! Sometimes the cloud tarried for two days, or a month, or a year; then, however uninviting and sultry the location, however trying to flesh and blood, however irksome to the impatient disposition, however perilously exposed to danger, there was no option but to remain encamped.

God often keeps us waiting. Face to face with threatening foes, in the midst of alarms, encircled by perils, beneath the impending rock. May we not go? Is it not time to strike our tent? Have we not suffered to the point of utter collapse? May we not exchange the glare and heat for green pastures and still waters? There is no answer. The cloud tarries, and we must remain, though sure of manna, rock-water, shelter, and defence. God never keeps us at a post without sending us daily supplies.

But wait, domestic servant, do not give notice! Young man, do not be in a hurry to make a change! Minister, remain at your post! Until the cloud clearly moves, you must tarry. Compare 8th verse.

TUESDAY, NOVEMBER 26.

"What good soever the Lord shall do unto us, the same will we do unto thee.—Num. x. 32.

Hobab was a Gentile by race, but he was invited to fellowship with Israel in all the blessings of the covenant. Moses reckoned that Israel was called to a stewardship of the manifold blessings of their lot. Whatever good was entrusted to them, they were called upon to distribute and pass on. As the Lord did them good, they would do Hobab good; making him, Gentile though he were, a fellow-heir, a fellow-member of the body, and a fellow-partaker of the promises of God.

We get by giving.—If the river-bed were to hoard up its waters, they would become stagnant and noisome. It is only in parting with them that it receives constant supplies from the crystal fountain-head. So, if we keep God's good things to ourselves, we make it impossible to receive more. You cannot put more water into a full glass. But as we part with them we get more and better. Distribute five loaves and you have twelve baskets of fragments.

We learn by teaching.—To stay in a class till you shall feel fully educated, is to miss one prime means of education. There is no way of discovering what we do not know, and getting grounded in what we do, like that of imparting what we have learnt to others. Would you learn, teach.

We keep what we give away.—Hoard your money and you lose it. Give it away, and it is caught in bags that wax not old, and is stored beyond the reach of moth or thief. This is folly to the worldling, but sober fact to the child of the King.

WEDNESDAY, NOVEMBER 27.

"Art thou jealous for my sake? Would God that all the Lord's people were prophets."—Num. xi. 29.

This one saying proves the incomparable greatness of Moses's character. Little souls are monopolists. They like to be good and gifted, because it gives them a kind of superiority to others; but they dislike to see a levelling up process at work by which the Eldads and Medads are lifted to stand by their side.

This was the mistake of Joshua.—He was immature, a saint in the process of manufacture, and smitten with jealousy, for the sake of his master and friend.

This was the complaint of John's disciples, when they saw the crowds ebbing away from their great teacher.

This was the quarrel of the Pharisees, that Jesus made religion so cheap and accessible to all, that even the publicans and sinners received his priceless wares.

But when a man is really great and good, he longs that all should be as he is, and better; he takes a deep delight in the spread of vital godliness; he is glad when others are endowed with greater gifts than himself, that they may make the Gospel better known than he could ever do: he is content to decrease, if Christ may only increase; he is willing that affliction should be added to his bonds, if only Christ may be magnified; he prays that the Lord would put his Spirit on all his people. This is very unnatural to any of us, but God, the Holy Spirit, waits to baptize us even into this. Make haste, O blessed Paraclete, and do this for me.

THURSDAY, NOVEMBER 28.

"We were in our own sight as grasshoppers, and so we were in their sight."—Num. xiii. 33.

There is a good deal of talk in this chapter about giants and fenced cities. But the way of speaking about them was very different on the part of the ten, and on that of the two. They saw the same spectacles in their survey of the land, but the result in the one case was *panic*, in the other *confidence and peace*. What made the difference? It lay in this, that the ten spies compared themselves with the giants, whilst the two compared the giants with God. "The Lord is with us, fear them not."

Faith looks away from the greatness of her difficulty to the greatness of her God. If considered in itself, it is clear that this difficulty is too great for me to combat, but it is nothing to my God. The wall is too solid and high for me, but before God's touch it will fall down like cardboard. These ropes are stout, but before God they are only as tow before flame. I will not consider the man that shall die, and the son of man shall be made as grass, but will look away resolutely to my Maker, who made heaven and earth, and who can still the roaring of the sea.

Do you want a fearless faith; be careful not to measure the comparative forces of yourself and others; but remember that God is working for you to will and do of his own good pleasure. If He is for you, who can be against you? When compared with Primrose Hill, Snowdon is high, but where is it when compared with the Himalayas?

FRIDAY, NOVEMBER 29.

"The Egyptians shall hear of it."—Num. xiv. 13.

What a noble concern for the credit of God! Here was a great opportunity for Moses. God was testing him by the proposal, that, the entire nation of Israel being cut off as a judgment for their repeated shortcomings and transgressions, Moses should become the slip or stock of the Hebrew race: "I will disinherit them, and make of thee a nation greater and mightier than they." This was not the settled purpose of God, but a suggestion to test his servant, who nobly responded to it. All thought of the honour to be done to himself was submerged before his great eagerness for the Divine credit. "The Egyptians shall hear of it: the nations which have heard the fame of thee will speak, saying, Because the Lord was not able..."

The Egyptians are always around us, watching and listening. They can only judge of God by our behaviour and the course of our experience: and are only too ready to catch up anything which they may interpret to the discrediting of the Eternal. How careful we should be in all our life and conversation so that the ungodly may have not lower but loftier conceptions of our God.

When tempted to anything which is not perfectly noble and honourable; when inclined to murmur and complain of God's dealings with you; when an opportunity comes, as it did to Moses, to make gain at the expense of others; then remember the name of God, and the urgency of need that exists, to maintain it unsullied and untarnished. We are restrained by a double fear; first, lest we should grieve God; second, lest the Egyptians should have a handle against Him, and should be prejudiced against religion.

SATURDAY, NOVEMBER 30.

"A cord of blue."—Num. xv. 38.

Throughout their generations, the Israelites were bidden to wear it. It is the symbol of depth, of love, of Heaven. The azure sky, the glacier-rift, the deep lake, the far horizon, the eye of the hopeful, buoyant, tender nature—all tell the same story of deep and constant love, which mirrors below God's heaven of love above. Therefore to wear this cord of blue was to be kept in mind of the eternal and unseen. No outward symbol is needed by us. The very best, after awhile, becomes tame and commonplace. We get so accustomed to it that it ceases to stir our thoughts. But if we will entrust ourselves to the Holy Spirit, He will keep us always in mind. He is the sweet Remembrancer, whose mission is to bring Christ to our thought and keep Him there, the prominent object of our soul's vision.

The object of this cord of blue was to restrain the people from going about "after their own heart and their own eyes." We need to be kept from the same, that we may walk not after the flesh, but after the Spirit. In our resolutions, our energies, our acts of consecration, our Christian activities, we are all too apt to go at the dictates of our heart and eyes. May God forgive us! It has been the source of our perpetual failure and defeat. There is a more excellent way. Let us ask the Holy Spirit to keep the blue cord of the Christ memory ever before our gaze, that we may become utterly absorbed in his beauty and glory, in doing his will, and in executing his commands.

MADAGASCAR AND MISSIONS.—The committee of the Paris Society of Evangelical Missions, after a careful consideration of the situation in Madagascar in the light of recent events, military and political, has resolved to send a trusty agent to the island, to inquire diligently into the necessity and possibility of the intervention of the Society, and as to what form (if any) such intervention should take. The committee calls upon Christians to pray for God's blessing upon these and any ensuing measures.

INTERNATIONAL S. S. LESSONS.

DECEMBER 1.

David Anointed King.—1 Sam. xvi. 1-13.

Golden Text.—Verse 7.

Our lesson tells us of two things:—I. The Sacrificial Feast at Bethlehem (1-5). The command to hold such a feast came to Samuel when his lamentation over Saul threatened to be excessive (1). He had reason for grief, first, for Saul's sake. It was sad to the last degree that one whose career had begun so hopefully should, through repeated acts of disobedience, have been so soon rejected by God. The wreck of such a promising career could not but fill him with grief. But he grieved for the country's sake also. With a king on the throne whom God had rejected, what hope was there for the nation?

Yet these things did not wholly justify his continued grief. And this command reminded him that the welfare of the nation was as much to God as to him, and that the time had come when lamentation should give place to action. Such are still God's methods of curing our grief—a larger faith in Him, and active service for Him.

The sacrifice was an occasion of worship. He needed for it a heifer (2) as a peace offering, and a horn of oil (1) for the anointing of the king. It seems to have been Samuel's custom, in going from place to place as judge, to hold such services in order to encourage the worship of God (see ix. 12). It is possible that such a feast was an annual thing at Bethlehem (xx. 6). That the new king should have been chosen and appointed at such a service was most fitting. The nation belonged to God; and the king must be of his providing. His language (ver. 1) seems to suggest a contrast between Saul, given in response to the people's demand, and possessing the qualities that commended him to them, and David, whom God nominated, and who would govern the nation as his vicegerent. God's appointment for us is best, and the way to know his appointment is to wait upon Him in the spirit of worship.

Obedience to God's command brought Samuel to Bethlehem, about six miles south of Jerusalem, and to the house of Jesse, grandson of Boaz and Ruth. There was danger in the undertaking. What would Samuel's life be worth if Saul heard of him anointing another king in his stead (2)? And after the breach between Saul and Samuel, the Bethlehemites had reason to fear the wrath of the king if they appeared to take sides with Samuel (4). Yet it is always safe to obey God. He may not show us the way through our difficulty, and may require us to take one step at a time (3), but it is the wisest course to trust and obey.

II.—The Anointing of David (6-13). — There were sometimes two anointings to the office of king, one private, intended rather as an intimation to the person himself, and the other public and formal (compare 2 Sam. ii. 4). This lesson tells of David's anointing in the first sense.

That the choice of God fell on David is a striking illustration of the Golden Text. Even Samuel was in danger of judging by the outward appearance, and would have accepted Eliab (6) for the same reason that led him to recommend Saul (x. 24). The qualities for which men look are not overlooked by God, but they do not occupy the first place. He wants moral conditions—the man whose heart is right has the first qualification for usefulness. The physical and mental conditions necessary would come to David in the future, At present, he was conspicuous for devout piety, marked by fidelity to the lowly work of a shepherd, by meek endurance of the contempt of his brethren, and by strong and simple faith in God.

How often God has chosen men whom others have despised (1 Cor. i. 26-29). Think of the fishermen of Galilee, of Paul, who was denounced as "in bodily presence weak, and in speech contemptible;" of Milton, who was blind; of John Bunyan, of William Carey. There is no life that may not be dignified and ennobled by being fully surrendered to God.

This first introduction of David to our notice is specially interesting. He appears as a youth, probably about the age of fifteen; "ruddy" (12), referring either to the colour of his hair, or to his fresh and rosy complexion, "beautiful countenance," literally beautiful eyes, probably connected with his gift for poetry and music, which expresses itself in the eye; "comely," *i.e.*, well proportioned and graceful in figure, though not unusual in stature. His training had been received at home, in the fields of Bethlehem, in tending his sheep, in the study of the Scriptures, and in his quiet meditation upon God. God calls to higher positions of usefulness those who faithfully serve Him in the opportunities they have.

It is possible that the purpose of the ceremony was not understood by his brethren: but with the anointing came the Holy Spirit, which the oil symbolised (13). This secured to him all needed wisdom and grace for the office he was called to fill. God always endues those whom He commissions.

For the Young.

"SALT."

Stephen Watson was a general favourite wherever he went, and had you known him you would have loved him too. No one, to look at him, would have imagined that he had a "besetting sin," which threatened to mar the beauty of his character. That is what every bad habit does, no matter how small and trifling it may be.

Stephen Watson wished to become a minister of the Gospel. His parents knew that his hasty temper was most unbecoming in one who one day hoped to be a servant of the meek and lowly Jesus, and did all in their power to convince him of the sin and folly of yielding to it. But Stephen wished to be considered brave and manly, and thought that wise as King Solomon was, he had made a great mistake when he wrote those words, "He that ruleth his spirit is better than he that taketh a city."

Stephen was both clever and studious, and the time soon came when he must leave home to go to college. The last session at this village school passed only too rapidly.

Had it not been for his quick temper Stephen's parents would have felt no anxiety as to his leaving home, and happily for them a little circumstance occurred which greatly lessened their fears concerning him.

On the afternoon previous to his departure he went out to say a final good-bye to several of his companions, and when he returned home every one noticed how flurried and excited he looked. Observing a quick glance of enquiry upon his mother's face, he exclaimed, "I'm afraid that unruly temper of mine will always be my master. On my way home I met Martin Saddler, who always annoys me by the provoking way he talks. I was determined not to be aggravated with him, but when we shook hands on parting he said with a mischievous grin, 'I expect you'll be tamed before I see you again, old boy!' Up my temper flew as usual, while he stood laughing at having put me out."

"What a pity you didn't give him a good pinch of salt, it would have done you both good," said Uncle John. He was seated in an easy chair, reading the evening paper, but overheard all that Stephen said. His remark came so unexpectedly, and seemed so out of place, that the young folks looked at each other in wonder, while Stephen himself exclaimed, "Whatever do you mean, Uncle John?" "Can't you guess?" he asked kindly, laying down his paper as he spoke. "No, indeed I can't. I know that salt is invaluable, used for an innumerable variety of purposes, but what connection it has with Martin Saddler and myself is a puzzle I cannot solve," Stephen replied. "When you are a minister you will understand all about it, and meanwhile I'll try to explain my meaning. Don't you remember what rule St. Paul gives us regarding our speech? Perhaps not, so here it is, 'Let your speech be alway with grace, seasoned with salt.' Now, had I been in your place when Martin Saddler uttered his ungracious remark, I would have taken it in good part, and answered, 'I hope so; but don't you pity the tamers?' He would have been surprised, and perhaps disappointed; but you yourself would have been much happier. To me the word 'salt' has a fourfold meaning," continued Uncle John, while all around were listening intently. "Each letter carries a tiny message in itself, and I'll tell you what each one says—

S 'Speak the truth in love.'
A 'A soft answer turneth away wrath.'
L 'Love thy neighbour as thyself.'
T 'The Lord God is my strength.'

"The Lord Jesus called his disciples 'the salt of the earth,' which means that they, by their good examples, their kind words and actions, should help to stop the progress of sin around them. God has scattered good people all over the world so that by their influence they might, like salt, preserve the world from destruction. Salt both seasons and preserves."

As Stephen listened to his uncle's words, his surprise turned to admiration, and he said earnestly, "I will never forget what I've just heard. The little word with its four-fold meaning shall be my motto, and I'll strive to act up to it every day."

"I'm glad to hear you say so," answered Uncle John. "I think the first two verses will be specially helpful to you. Too often when people speak the truth they forget the other two words, 'in love,' and so they vex the spirit, or arouse the temper of those they desire to benefit. Then when people are tired and cross, that is the time when most need a kind word. Young as you are, you have often seen that grievous words stir up anger. Try, then, the effect of 'a soft answer.' We all know you have a large, generous heart, but do not forget that the last verse is the key-note to all the rest. We can only conquer self by the power of God, so whenever you are tempted to despond, think of the fourth little message, and take courage."

While at college, Stephen made many friends. Sometimes his haughty temper almost overpowered him, but his companions never guessed the inward struggle he had to suppress it. Had they known about his strange motto, they would have understood how it was that they heard him whisper to himself a little word that sounded very like, "salt."

In due time Stephen Watson became a most earnest and successful young minister. In the course of one of the first "Children's sermons" he preached, he told the story of how he succeeded in ruling his spirit, by trying to act up to the precepts suggested by the little word "salt." M. I. J.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Hutchinson, *Battleford Hall*, Nov. 21; *Lansdowne-place Ragged School, Kent-street*, Nov. 24 to Dec. 1.—Mr. H. Falkner, *Basildon*, Nov. 24; *Reading*, Nov. 25; *Elmdon, Saffron Walden*, Nov. 26; *Chignal, near Chelmsford*, Nov. 27; *Newbury*, Nov. 30.—Mr. Josiah Spiers, *Dundee*, to Nov. 21.—Mr. S. J. Hewlett, *Newcastle-on-Tyne*, Nov. 23 to Dec. 4.—Mr. Goodman, *Woodford*, Nov. 24 to Dec. 1.—Mr. Tyler, *Birmingham and neighbourhood*, to Nov. 23; *Coventry*, Nov. 29; *Edgbaston*, Nov. 30.—Mr. W. H. Wilson, *Gosforth*, to Nov. 30; *Leeds*, Nov. 24 to Dec. 1.—Mr. B. Herklots, *Harpurhey*, Nov. 21; *Sale*, Nov. 22; *Middleton*, Nov. 23; *Ashton-under-Lyne*, Nov. 24; *Mossley*, Nov. 25; *Pennington*, Nov. 26; *Longsight*, Nov. 27; *Ancoats*, Nov. 23; *Penketh*, Nov. 23; *Eccles*, Nov. 30.—Mr. E. Hughes, *S. Acton*, to Nov. 22.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending November 30, 1895.—Sun., Nov. 24, Exodus xl. 28-38; Mon., 25, 1 Thessalonians i. 1-10; Tues., 26, ii. 1-20; Wed., 27, iii. 1-13; Thurs., 28, iv. 1-18; Fri., 29, v. 1-11; Sat., 30, v. 12-28.

AMONG THE ESKIMO.

The Eskimo are a little known people; very few have lived among them or learnt their language, except the Moravian Brethren. On Labrador there are about 2000 Eskimos; of these 1000 are church members. Okok is their most populous station, and with the 360 souls there I spent Saturday and Sunday, August 24 and 25 I arrived by the steamboat *Sir Donald*, sent out by the Mission to Deep Sea Fishermen to work on the coast of Labrador.

Sunday was a day of quietness and rest. During the summer months but few Eskimo are around the station. The able-bodied men go to their fishing grounds, bag and baggage, including family. Thus at the morning service we only had about fifty people. In the afternoon we had English service. The Eskimo came and joined very heartily in the singing. It seemed strange speaking to these people in English, for the Eskimo outnumbered the English. As a result of the Moravian Mission here, many thousands of Eskimo have turned from their Augekoks to serve the living and the true God. There is a dark cloud hanging over the mission-station. Some families were taken to Chicago to the World's Fair, and these seem to have brought back typhoid fever with them. The disease has spread with alarming rapidity. At Nain, ninety-two persons died last winter, and sixty in other places. The majority of these seem to have been typhoid. The fever is still raging in Okok, but we all hope and pray that through the good offices of Mr. Grenfell, of the Mission to Deep Sea Fishermen, the ravages of the disease may be stayed, and those already sick may be saved. So far no missionary has been attacked. W. B. Wakefield.

LIVERPOOL SHELTERING HOME.

The Home is filling up and getting an occupant into each little bed. A few elder girls, having brothers or sisters in Canada, are in training, and hope to go out to them in the spring. We cannot but be thankful to see the spirit which is influencing them and moulding them into new beings, with new aims and desires, to follow their Saviour more closely. It is delightful to witness these young lives changing for the better, for their future life will bear such different results.

The widows' sewing class has been resumed for the winter. The dear old friends are most grateful to God that He prepares the heart of one of his servants again to defray the expenses of this class. They are brought into contact with some very loving-hearted ladies who delight in attending to them.

Louisa Birt.

AN EVENING WITH DR. BARNARDO'S BOYS.

Someone has said that he who plants a tree is a benefactor to the race. If that be true, what shall be said of those who take up young human lives that are either going rapidly into downward courses, or are in imminent peril of extinction; who replant them, so to speak, in the best soil, provide them with proper nutriment, and surround them with heaven's own atmosphere; changing them from the bane into the blessing of society? That, in brief, is the work attempted and accomplished by Dr. Barnardo's Homes. And there is no diviner work done by any institution on the face of this planet.

This conviction came home with great force to the heart of the writer, as he spent an evening lately in the Mildmay Conference Hall, with the party of Dr. Barnardo's musical boys, who are in charge of Mr. J. B. Wookey, the popular deputation secretary of the Homes. Every single lad is a powerful argument in favour of the work, and their cumulative evidence forms a plea that is simply irresistible. If these lads, so handicapped by primal taint and evil bias, can be trained to such perfection within a very few years, there is no limit to the miracles of transformation that can be wrought by the power of God.

Let us step from the street into the brightly lighted hall. The audience is streaming in, everybody looking eager and expectant. The tartan-kilted and plaided little pipers are disposing of programmes, while the brass and reed band, which fills the entire platform, is "tuning up." Presently, to the baton of Mr. Davis, the youthful players give selections while the people assemble. We can discern successively the strains of some classic tit-bit, or of a good old tuneful ballad, mingled with snatches of still merrier minstrelsy. All are rendered with a taste and expression that speak well for leader and performers alike.

The chairman (in this case Col. Morton, superintendent of the Mildmay work) ascends the platform, and everyone joins in singing a well-known hymn, supported by the band. Most earnest and specific prayer for a blessing on the evening's engagements, and on the work of the Homes generally, is offered by Rev. A. Downes Shaw, another deputation secretary. Then the president, in a few well-chosen sentences, heartily welcomes Mr. Wookey and his lads; appropriately adding some weighty reasons why society and the State should feel heavily indebted to Dr. Barnardo, for looking after so many of those for whom nobody else seems to realize their responsibility. Then the audience settles down to the enjoyment of the banquet of sweet sound that is outlined on the programme.

The orphan handbell-ringers brace themselves to their task, and speedily show such a deft handling of their instruments as might almost excite the jealousy of Mr. Donald Miller and his famous company of campanologists. They play the village chimes with exquisite melody and perfect modulation. The hearer is carried away in imagination to some sequestered rural spot, where the evening chimes ring out from village spire on the peaceful summer air. Three sacred strains are interwoven into "the tintinnabulation of the bells." A cleverly executed trio on the dulcimer, the tubeaphone, and the xylophone, is followed by another performance by the orphan ringers—this time a delightful musical rendering of Poe's famous poem, "Bells, bells, bells!" How these brazen tongues are made to speak!

The next item, a performance on four ocarinos, given by the boys for the first time in public, fairly "brought down the house," as the saying goes. It had to be repeated later in the evening. This curious instrument yields wonderful effects in the skilled hands of these gifted boys. But the enthusiasm of the audience rises to white heat when the weird, wild notes of the bagpipes are heard, swelling into louder volume as the six Scotch piper boys enter the hall and march through the aisles. Strange as it may seem to Sassenach ears, no music makes the blood of a northerner to leap tumultuously in his veins like that of the pipes. History tells how under its compelling power, Highland regiments have swung valiantly into battle and been borne forward to victory. We reflect with pleasure that in this case the young pipers have the happier privilege of rousing sluggish spirits to the saving of life, and not to the destruction of it. Long live the little pipers!

After this full meal of dulcet music we were in tune for Mr. Wookey's address. That address was in perfect keeping with all that had gone before, though a good deal of it was set in the minor key. He began with a thrilling story of the Peninsular War, telling how the opposing forces ceased their fighting in order to give a universal cheer to a gallant officer who risked his all to save a belated camp-follower, a poor girl of disreputable life. The moral was obvious. Should not all sections of good Christians, and even good citizens, unite in the saving of the many young lives that tenant our city slums, and that are in still more evil case? In tones tremulous with deep feeling and suppressed emotion, he pictured the conditions in which many of the boys and girls are found. Mr. Wookey was well within the mark when he said that any parent present would

RATHER DIG THEIR CHILD'S GRAVE,

and bury the little one there, than permit that child to spend twenty-four hours in places where thousands of little children spend long, weary years.

The speaker passed on to brighter themes when he described the ever-open door of Dr. Barnardo's Homes, with absolutely no bar to the admission of children really friendless and destitute; the processes of careful Christian and industrial training through which the children pass; and the avenues of happy, useful work that open up to them through the agency of the Homes. Into these details it is impossible in a short notice to enter; but the world is pretty familiar with them. Mr. Wookey, having cited some striking cases of blessed rescue and transformation, closed his earnest and effective advocacy of the work of the Homes, by an appeal for generous help in the shape of a good collection towards the support of the five thousand children now resident in them.

Last of all, and in some respects best of all, came the series of fine dissolving views, illustrating the varied phases of the work. These pictures, executed in a high style of art, appealed powerfully to the eye; while Mr. Wookey's running comments and descriptions successfully laid siege to the sympathetic ear. The whole was a plea for the work which has been sustained now for some thirty years by Dr. Barnardo and his helpers, which only a hardened heart could resist. The final performance, by the hand-bell ringers, of "Home, Sweet Home" was at once a reminder of the joys of true home-life; and, *per contra*, of the sorrowful case of so many little ones who are bereft of home and all that it implies, till this admirable institution takes them in and trains them for the better home above.

An evening spent with Mr. Wookey and his band of musical lads from Dr. Barnardo's Homes is a real enjoyment in itself; not to speak of the opportunity it affords of furthering the Kingdom of our Lord and Saviour Jesus Christ in a most effectual way.

CANON WILBERFORCE was the chief speaker at the annual meeting held last week of the Westbourne Park temperance and social crusade.

BARNWELL MISSION, CAMBRIDGE.

The seventeenth anniversary of the Theatre Royal Barnwell Mission was held on Thursday evening, November 14, commencing with a substantial tea, to which 250 people sat down. At seven o'clock the public meeting began, the chair being taken by Rev. W. R. Mowll, M.A., who was supported by many well-known friends of the work, the speakers representing several denominations.

After prayer, the indefatigable secretary, Mr. W. K. Vawser, read the report, which stated that the much-needed repairs and renovation of the building had been accomplished at a cost of £230; towards this £203 has been collected by friends of the Mission. He referred to the excellent work of the past year, and to the blessing that had been received.

Rev. J. G. Dixon pointed out the necessity of the power of the Holy Spirit if souls were to be won for Christ. Rev. T. G. Tarn dwelt upon the brightness of the Christian faith, and mentioned four occasions when our Lord told his disciples to be of good cheer; giving them strong reasons why this should be so. Rev. J. Procter touched very happily upon the friendship of the Saviour. Mr. A. Hart, Corpus Christi College, who has thrown much zeal and energy into the work, delivered a stirring address on the importance of a personal knowledge of a living Christ; and Mr. Walker, the missionary, uttered some bright and encouraging words with reference to the individual help all might render in the spread of the Gospel.

The meeting was brought to a close by an address from the Chairman, who took one of the mottoes inscribed on the walls, "Watch and pray," and pressed upon the audience the importance of these precepts. Miss Tyler sang two solos very sweetly, and all felt that a most profitable evening had been spent.

BILLINGSGATE CHRISTIAN MISSION.

The seventeenth annual report reminds us that it is about five years since the Mission House at Billingsgate was opened. We read: "Our confidence was in God, and therefore we were not discouraged, being well assured that, sooner or later, He would vindicate his own cause. Though we continued to faithfully warn and entreat, we saw comparatively little in the way of results.

"But, during the year which has just been brought to a close, we have had the preliminary showers, the prelude to the 'abundance of rain' which we are convinced is soon to follow. The blessed Spirit has been doing his own gracious work in the hard, dry hearts of many down here, convicting them of sin, showing them their real condition before God, making them aware of their need and their danger, and gently constraining them to fly to Christ for salvation, and find in Him the One who can and does meet all their needs for time and eternity.

"This is what we have been longing and praying for, and this is what it is now our privilege to rejoice over, for those to whom we refer are now in our midst, and are daily bearing their testimony to the grace and power of our God to save and to keep all who come unto Him through Jesus Christ. But this foretaste of blessing, so far from satisfying, has only whetted our appetites for more. It has strengthened our faith, and constrained us to ask for, and expect, a fuller manifestation of the blessed Spirit's power."

Copies of the report, and further information, may be had from the devoted hon. sec. of the Mission, Mr. A. Walters, 6, The Corridor, Billingsgate Market, E.C. The friends of the work are specially exercised in the matter of the heavy debt (£4000) still remaining on the building.

FOREIGNERS IN LONDON.—On Saturday afternoon, by kind invitation of Mr. and Mrs. Alexander Young, of Blackheath, a large number of ladies and gentlemen gathered in their drawing-room to meet some of the London City Missionaries to Foreigners, and hear from them accounts of their work. Among those who spoke were Mr. Ehrlich, who has laboured for thirty-four years evangelising amongst Jews in Whitechapel; Mr. Gillman, missionary for over twenty years to Spaniards, Portuguese, Italians, and Frenchmen; Mr. Salter, who for over forty years has been endeavouring to win the Asiatic and African to Christ; Rev. B. W. Bucke, vicar of Holy Trinity, Lee; and Mr. George R. Cole, of the City Mission House.

Mrs. E. M. Whittemore,

OF THE DOOR OF HOPE, NEW YORK.

When quite a young girl the subject of our sketch became greatly interested in religious things, and subsequently united with the Church; but like many another, the great mistake was made of endeavouring to imitate *Christians* instead of *Christ;* the consequence being, that a few years later found her following the Lord afar off, and mingling with those who sought worldly pleasures. Repeatedly in the years which followed was she made conscious of a sense of real loss; never feeling satisfied unless under some whirl of excitement, such as entertaining or attending receptions or dinners parties.

A short time after her marriage she met with a serious accident, which caused great suffering for over twelve years, portions of which were spent in regretful reviews of the past and a longing to be a true follower of the Lord Jesus Christ.

Mrs. Whittemore says: "One evening before going out to an entertainment I went upstairs to bid my little boy good night, and said, 'How do you think mamma looks?' With an expression of injured innocence he looked at my bare arms and neck, and said, 'Oh but, mamma, you are not going out like that!' 'Why, dear child?' 'Oh, mamma, you're not dressed.' Visions of the white robes which are the righteousness of the saints passed before me; nevertheless I went. Later on I went to hear Mr. Henry Varley when he visited New York, and was thoroughly awakened from my worldliness by his searching and scathing words."

After much persuasion on his wife's part, prompted somewhat by curiosity to see the converted river thief, Mr. Whittemore took her to the old Jerry McAuley Mission, at 316, Water-street, with the distinct understanding that she was never to ask to go again. They remained to the after-meeting and went forward to the upper part of the hall, thinking to help the poor things who were gathered there, but instead of helping they were helped. After listening to several stirring testimonies, and heart-searching words from Jerry, both husband and wife became so deeply convicted that they decided to return to the One they professed to love, but of whom they had possessed so little that no true enjoyment was found in his service.

When Jerry asked any who desired to be prayed for to rise, Mrs. Whittemore's pride rose against being prayed for by a thief, even though converted; but to her amazement her husband, a stiff Presbyterian, stood right up, and before they left the meeting she had risen also. That night she began to appreciate the reality of God, and from that time everything changed, and by degrees love for things contrary to God's will was crowded out, and intense desire for the salvation of souls occupied their place.

Shortly after this, in answer to prayer, her health was restored in a most marked manner, therefore she took it as a sacred trust to be used to the glory of God, for with the healing came a blessed consciousness of the abiding Christ.

Divine preparation is *always* necessary to secure blessed results; therefore, after the work among fallen girls was presented to her mind, during a season of much waiting upon Him for service, God so laid restrictions upon her regarding the work, that it must be all of faith, that six years passed away before the desire of her heart was gratified in possessing a Home to take these poor wanderers into.

On this point Mrs. Whittemore writes:—"Had I been permitted to have acted upon my natural impulses and opened a place of shelter at once, although in a measure the effort might have been blessed, those intervening years, which proved to be educational ones for this special undertaking, would never have been experienced, nor could the needs of those I am now labouring for have been so appreciated or understood. Hours were spent during this period in conversing with many of this class, not only in the upper part of our city behind elegant stone fronts, but in the gambling dens, dance halls, and lower haunts in the slums. The question would force itself upon me from time to time, What can be done for the poor deluded girls



who have never yet seen any but the gilded side of sin, without fully experiencing its horrors? Large numbers of them I found came from most respectable families. Some, having been cruelly deceived, became desperate, and gave themselves recklessly up to a life of dissipation, as repeatedly they have explained, to endeavour to drown their sorrows."

Many of these girls being educated, and, to a certain extent, refined, shrink from mingling constantly with those in the lower walks of life, as the world terms it, although fully alive to the fact that they may be equally as sinful. One such, rescued not long since, could illustrate the truth of this as having actually experienced the process of a somewhat rapid downward career, from the lap of luxury to starvation quarters, and the hard side of a board for a bed. Thank God, she has a heart full of praises now, and is not only washed and redeemed in the blood of the Lamb, but is daily striving to warn others of the consequences of sin.

For these reasons it was useless to urge them to enter regular places of reform, although it could be plainly seen, underneath their tinselled finery, aching hearts existed. What could be done? It was, indeed, a difficult problem to solve, and called for much waiting upon God in earnest prayer, for wisdom and the means to open a suitable house to receive such as would be glad to do differently. Accordingly, one day our friend felt the time had come to take a bold step of faith in obedience to the Spirit's promptings, trusting God to provide a suitable home, and looking to Him for its maintenance.

On October 25, 1890, the house 162, East Sixty-first-street, New York, was dedicated to God as "The Door of Hope," and has since been known as a Home started principally for the educated classes of young girls who have turned aside from that which is right—although others, less favoured in this respect, are not altogether excluded. Suitable places are provided for them through the Home, either there or elsewhere, as it seems most expedient, as none are refused admittance. No bolts or bars, nor, in fact, over-persuasions, are resorted to, to retain an inmate against her will. Every encouragement is offered to all, not only simply to reform or lead useful lives, but to accept the tender mercies of a Saviour's love. Numbers already have taken Christ beneath its roof, and several are rejoicing now, in comfortable homes of their own, that God did so guide them to repudiate the evil and accept the good while there. Some have returned to their parents, making glad their hearts once more. On the other hand there have also been great disappointments over some who promised well at first. But after all, God looks *far more* at *how* one does what He gives to be done than at the *mere present results.*

All procured through the sale of tracts and books goes in the same direction, under the Delia Memorial Fund, instituted in memory of one of the dear redeemed girls, who was rescued out of one of the worst dives in Mulberry Bend (whose story was told in our issue for October 3). This united effort in a little over three years, has meant over four thousand dollars, and one of the converted girls going forth a few weeks since as a missionary to the dark continent of Africa.

In her published papers, Mrs. Whittemore gives instances of God's faithfulness, we extract one or two, by way of stimulating the faith of others.

Only a few weeks ago, the last ten dollars were handed to the matron with a promise of more the following day for current expenses. All that afternoon most prayerfully did I claim what was required, yet without apparent results. The next morning, and still no money. Previous to starting for the Door of Hope, and feeling somewhat tested, I suddenly remembered a small amount held in the savings bank (for a special object that required to be met later on). The thought came to draw out what was requisite, and trust God to replace it before needed. But on finding the draft on the bank mislaid, which would necessitate going down town to the place myself, I was obliged to give it up for lack of time.

Upon reaching the Home, after some prayerful meditations, concluded if I had acted upon impulse, my faith would have been weakened, and only a tiding-over a trying place for awhile accomplished.

We had a most blessed service that morning. One after another withdrew at the close, and a little later I myself was obliged to depart. Feeling somewhat humiliated while walking down the steps, I was impressed before returning home to call upon a sick friend a few blocks away. Upon entering her room

I noticed an envelope on the mantelpiece addressed with my name. During our conversation it was handed to me, but not distinctly catching what was said in reference to it, I quietly placed the note in my bag; before reaching the house, it occurred to me to open it, and if a request for prayer (as I naturally supposed) I decided to hold the matter before the Lord at once. To my surprise there was not even a line inside, but *fifty dollars*. My heart was indeed full of praise, and I understood *why God* prompted the visit at that special time, for although she would have sent it, He desired her to have the pleasure of giving it to me herself, as He had suggested the gift without any knowledge upon her part of the need.

The next week two coal bills were presented amounting to 79 dollars. Where the money was to come from I had no conception; but after prayerfully committing all to God, my heart was caused again to rejoice by receiving a most unlooked for letter from one who never before had contributed towards the home, and a cheque for 100 dollars, stating that she felt prompted for some unknown reason to send that amount without delay.

During the five years since this Home was founded over forty-five thousand dollars have been graciously bestowed to carry on this work, simply by taking God at his word. During this time two Homes have been purchased, known as Door of Hope one and two. Then a Door of Hope Union was established, and fifteen other Homes have been opened in various States under the same name.

All this has been accomplished by simply saying "Yes" to God, standing still, giving Him all the glory as He works, and enjoying with joy unspeakable and full of glory the fruit that will remain throughout eternity in the lives of hundreds, who are so readily censured, and so greatly misunderstood, and yet can be made acceptable in the Beloved by one doing the will of God.

He wills for us to do his will,
And if we will the same,
Whate'er we do will ever bring
Great glory to his name.

WORK IN CORSICA.

For the second time, we are working in the important commune of Bocequano, at the foot of the Monte d'Oro, in the centre of Corsica. Last year we appeared here as somewhat forlorn wayfarers, only enabled to make good our footing, because ready to sleep under canvas in the woods, every door in the village being closed against us as "Protestants!" But the preaching of the Gospel soon drew the people; and they came in hundreds to hear the Gospel message.

Infuriated denunciations, at the same time, appeared in *Le Conservateur*, an Ajaccian newspaper in circulation here. In spite, however, of open and covert warfare, we had many a friend here when we left to go to Ajaccio, where we worked for the rest of the autumn; thereafter spending the winter in corresponding effort at Bastia.

As the summer advanced our thoughts again turned to Bocequano; and we managed to rent for a time, part of an historic old house known as "the Palace." Accompanied by my wife, and aided by our Italian colporteur evangelist, we have been preaching in Bocequano, both in the open air and in the spacious "Sala" of the old house, filled on every occasion to its utmost capacity. The women and children, frightened away last year, returned as soon as they found that this time we were in the village and not in the forest. The men sit round in serried ranks, and the utmost respectful stillness is observed by all while the preaching is going on.

The priestly attacks have been renewed from the pulpit and by writing, and every inducement to disorder resorted to, but the people in general and the authorities approve of our efforts, and the veil of dense ignorance and prejudice has now to some extent been rent away; the people show they are determined to hear the Word of God quietly.

In Bastia we have some visible fruits of our labours in converted souls. In this distant island we need the prayers and the sympathy of Christian friends. A more detailed account will be issued shortly. Meanwhile we remind our readers of the needs of the mission. A. S. D. Colquhoun.

Bocequano, Corsica.

[1140]

THE LIFE OF MR. RADCLIFFE.

The following extract from one of the chapters of the forthcoming biography is by Dr. H. M. Williamson, late of Huntly, now of Belfast:—

It would be very difficult to give anyone an idea of the spiritual condition of great districts of Aberdeenshire and Banffshire in those years (1858-59). Suffice it to say that any profession of personal salvation as possessed and enjoyed, was branded as presumption, hypocrisy, or self-righteousness. The district was called, spiritually, "The Dead Sea." The preaching of morality, instead of salvation by grace, for half a century, had covered large districts with immorality, illegitimacy, drunkenness, and covetousness. It was in such a district that God was pleased to bless the labours of his servants. From Huntly as a centre, for many weeks, at intervals, he preached the Gospel with the Holy Ghost sent down from heaven; also in Forfarshire, Aberdeenshire, Banffshire, and Inverness-shire.

The great secret of the blessing which came from God to the awakening of the whole districts, the quickening of Christians and the salvation of multitudes, was prayer, continued, fervent, believing, expectant. There was never anything very striking in Mr. Radcliffe's addresses, in the way of depth of thought, or freshness of illustration, or novelty of interpretation. Through communion with the living Christ, the word came forth with living and life-giving power. It was simply

A CHARIOT OF LIGHT AND FIRE

in which Christ rode in conquering power into the hearts of men.

While sojourning at the Duchess of Gordon's residence, Huntly Lodge, it was Mr. Radcliffe's wont to wander in the woods, alone with God. While thus holding communion with God, through his Word, some text or truth apprehended him, so as to take possession of him. Thus held by the truth, when the evening came and the meeting was held, he poured it forth like a torrent of lava, blistering the conscience, awakening the sleeper, terrifying the careless, and in the bright light of the Spirit revealing the Lamb of God. The word, at his mouth, was a hammer, it broke the rocks; it was a fire, it melted the hearts of men. Then followed the meeting for inquirers, when, with Divine wisdom and tenderness, he was found binding up the broken-hearted, pouring oil and wine, and pointing clearly to the Lamb of God that taketh away the sin of the world.

As an illustration of this, I may mention a meeting held in the Free Church, Gartley, near Huntly. The forenoon had been spent in continuous prayer by Mr. Radcliffe, and a number of us who helped him, in the Manse drawing-room. When we reached the church in the evening we found it packed with men; but it was also filled with the felt presence of God. The Lord had gone out before us. The word was indeed with power. The subject was the raising of Lazarus from the dead. The arrow of the Lord was, 'Said I not unto thee that if thou wouldest believe, thou shouldest see the glory of God?' The whole address did not occupy above twenty minutes; but the people were melted like wax before the presence of the Lord. Many a Lazarus came forth from the grave of spiritual death, and afterwards sat at meat with Him, and some of them went forth to preach the Gospel.

I have also a very vivid recollection of a meeting which we held at Rothiemay, a rural parish a few miles from Huntly. A number of us accompanied our brother, to help him by fellowship and prayer. The church was crowded, and Mr. Radcliffe commenced his address; but as he went on, we, who had come with him, felt the absence of the power of God, and with sinking hearts began to call upon Him. He, too, felt that God was not speaking by him. He suddenly paused; said we must appeal to God, and he poured forth his soul in prayer. As he prayed,

THE HOUSE WAS AS IF SHAKEN;

every heart was moved; a great awe fell upon us all, and God wrought mightily. As there was no possibility of dealing with the many anxious souls that night, to the astonishment of the more timid, the evangelist announced a meeting for inquirers, at an early hour the next morning, in that rural district. The Lord rebuked the weak faith of many, and honoured the faith of his servant, by filling the church the next morning with inquirers after God and his salvation.

Preaching excursions were also made in these days into the Highlands of Banffshire and Inverness-shire. We usually held a meeting or two in each village. The work was difficult; yet much fruit followed, not only in individual conversions, but in opening the minds of many to the truth of a present, free, and full salvation, to be at once received and enjoyed. In those days multitudes, in the Highlands, had clear ideas of the great doctrines of the Gospel; but the Gospel offer and the acceptance of it were fenced round with frames, and conditions and experiences, which kept them from accepting Christ, and Christ alone, as the free gift of God. Besides, from the history and traditions of other days, they believed that if evangelical religion, in doctrine and practice, was to be found anywhere, it was to be found in the Highlands, and not in places like Aberdeenshire.

I have a very vivid remembrance of a meeting we held in Inverness. One of the large Gaelic churches was crowded. Deep impressions were made by the truth at his mouth, by the Spirit. The effects upon the minds of many aged men were striking as one saw it in conflict with their religious prejudices. One of the elders, at an after-meeting, evidently deeply impressed, and yet wondering what it meant, prayed somewhat thus: "Lord, we read in thy Word that wise men from the east came to Jerusalem [Aberdeenshire is east of Inverness-shire], seeking the Saviour; and as we have read so we have seen, certainly from a quarter not to be expected." He proceeded: "We read also in thy Word that in prosperous times the sons of the alien and the stranger shall be for vine-dressers and ploughmen; and as we have heard so we have seen this day." Need I add, even in the solemnity of the hour and the work, it required no little effort to restrain our laughter; and yet the worthy man was beautifully simple and in earnest.

The day following was the market day in Inverness. Mr. Radcliffe from the market steps tried to address the multitude. In vain! They gave no heed! Guided by Divine wisdom, he said to a man standing by, "Can you sing?" Replying that he could, Mr. Radcliffe added, "For the Master's sake sing in Gaelic a part of the twenty-third Psalm." He did so, and in a moment every eye was turned toward us, and the multitude took it up; and in that grave, slow, sweet melody, that seemed to swell and eddy and echo to the everlasting hills and the heaven above, they sang that Psalm which has entwined itself in the heart and memory of every Scotchman. And now they were ready for the word of the Gospel, and they received it with gladness.

London Poverty.

2.—An East-End District.

Poverty, in its most crushing and hopeless form, s the daily experience of large numbers in this vealthy Metropolis. This fact is now a common-lace, but sometimes one feels compelled to ask, Is t possible that those whose lot in life is cast amid lenty can revel in luxuries and amusements, vhile their poorer brethren and sisters, with their ittle ones, toil and starve, dying by inches in want nd woe? Surely this apparent indifference must rgely arise from ignorance as to the destitution ctually prevailing in many poor homes.

In giving a few glimpses of how the poor live, et me begin with an East-end district in which I pent some hours visiting with Miss Macpherson's Bible nurse. The Home of Industry is situated in poor and densely-populated district. True, the .C.C. has made immense clearances in Bethnal reen, but the poor people have in many cases imply crowded the closer in the remaining houses.

Our first visit was to an aged widow, who earns n uncertain pittance by selling apples outside the ondon Hospital. She lives in what was probably riginally the "wash-house," a tiny dark room at he back of the house, but she is glad to have it, or it is only a shilling per week—all she can well fford.

A few streets off we reach, after painfully climb-ng long, dark, dangerous stairs, a little attic oom, with two beds and a heap of rags on the oor, which a half-palsied woman is turning over o see, she says, "if any of 'em 'ud make a covering or baby—it's so cold." None of the worn out rags eem suitable, but the nurse is able to assure he mother that the ladies at the Home of Industry ill give her something for the child. The father, shoe-laster, has been out of work eight weeks; here are five children, but mother managed till she ook ill, and a new responsibility coming, work for er became impossible, and now starvation stares he family in the face.

In the next case, the father, a tool-grinder, was lso out of work. There were eight children. The nother, though in weak health, was earning a little o pay the rent.

Entering, further on, a house in a new and rather retty row of houses, erected on one of the L.C.C. learances, I was grieved to find that inside things ere not all fancy had pictured. In one little room as an aged widow—who some time before had been ound fireless, foodless, and friendless. A little help as secured, and the parish is now allowing her 2s. er week. Her landlady (ill, with eight children, nd husband out of work) showed me the set of hree tiny rooms, for which she pays 6s. 6d. They re make no complaint, for, if turned out, where ould they go, with so many little ones and no work? ut, as a matter of fact, the drain-pipes are already n a bad condition, as my own olfactory sense peedily assured me; and all the children have been own with fever.

In our next visit we find a woman crying over ome smouldering embers, with two infants wailing t her knees. The husband has been out of work ll summer, off and on; there are six children; the ife has broken down, and apparently completely ost heart. My companion sought to cheer her up, y present help, and reminder of the best of riends.

In two other cases the secret of trouble was only oo obvious; the poor woman had sought refuge rom her worries in resort to the ginshop, and the abit had grown upon her until she seemed lost to very sense save the longing for something to rink. It is heartbreaking to enter such a room, to ee the hungry pitiful looks of the children, and nark the air of entire neglect pervading the un-wept room. Of all the evils that afflict the London poor surely the last and worst is when the mother takes to drink. Abundant evidence appears that the men spend far too much with the publican, and drag their families to poverty and misery.

At present, however, I have confined myself to decent respectable poor—out of work chiefly—who, being tided over the present crisis, will soon be on their feet again, humble but industrious and independent. Many such suffer sorely, for they scorn to beg; and it is not the most clamant who are the most deserving. Hence the value of loving personal workers, such as those associated with Miss Macpherson, who find out those in real need, minister timely help, and thus win a way for the Gospel they seek to publish.

Pearl Fisher.

OPEN AIR MISSION, IRELAND.

Sir,—Knowing that your readers take a deep interest in the work of God in Ireland, I feel that an account of the open-air work up to date will be appreciated, and especially as just now affairs in the town of Sligo are at a serious crisis. We doubt not, however, that the end will be a victory for God and his cause, and that He will vindicate the position of those faithful men and women who are standing out for Him in that town—in perfect weakness, but in dependence upon Him, and for his glory only.

I would, however, first mention that in the other towns where the mission preachers have been during the past summer, they have, we thank God, been free to preach, and in Cork, Galway, Athlone, Tullamore, Portarlington, and Howth the preaching has been carried on without any serious interruption, and to hundreds of attentive listeners. In the last named town there was opposition for several months, and the preachers were protected each day by large bodies of police. This opposition was, however, entirely given up. We thank God for his answer to the prayers of his people in this matter, and that now in so many towns in Ireland the Gospel is preached in the open air to hundreds of anxious listeners. Not long ago such a thing would have been deemed an impossibility, but now it is a reality; and not alone so, but the attitude of the people in most of these towns has altogether altered towards the preachers—from hostility to friendliness, or indifference. This, we believe, will always be the case when they find that there is no object on the part of the preachers but that of love and kindness, and that no proselytising, so called, is intended; but that the Protestants are as much the object of their desire as the Roman Catholics, Jews, or infidels, and that their object is to attack sin, and not sects.

But to return to Sligo, which is now weekly the scene of unexampled riot and violence, which would we believe be scarcely credited by the many who in England are so proud of the religious and civil liberty of the British citizen. The things which have happened in Sligo during the past few months, but more especially during the past three weeks, would disgrace a land uncivilised and that did not profess Christianity: and the only reason assigned for such a state of things is that two or three godly men have felt it their duty to obey the command of God and to seek to preach in the streets of Sligo the Gospel of God's love to sinners. The following is an extract from *The Irish Times*, giving a report of the state of things:—

> The condition of affairs in the town of Sligo during the past ten days has resembled that of a semi-barbarous rather than of a Christian country. Protestants have been attacked in open daylight on the high roads without any provocation whatever. One lady was knocked down and became insensible as the result of stone-throwing and other violence. Young men were assaulted and a deaf mute thrown down and kicked. Property has been injured and windows smashed on several days during the week by large mobs, which held possession of the town for several hours, until dispersed by the police. The riots culminated on Sunday last by a collection of about 3000 persons outside the house where the members of the Open-Air Mission reside, awaiting their appearance to assault them. Immediately when they appeared volleys of stones were thrown by the mob, who at once assumed a violent and menacing attitude, the result being that several of the police were injured and windows were broken, whereupon the crowd was dispersed with drawn batons. How long this state of affairs is to be permitted to continue is a question that is exercising the minds of many.

It is right here to say that the active assailants in the mob are not so much to blame as those who have instigated them to violence. It is a notorious fact that many of the local authorities are in full sympathy with the mob, and it is well known that not long since the Crown prosecutor was unable to obtain "informations" from the local borough bench in the case of six men who were arrested for riot, and the Crown was obliged to take the extraordinary and unprecedented course of getting the resident magistrate to sit alone without the local magistrates in order that the proper course of law might not miscarry.

A state of intimidation exists in the town, and the Protestants are even coerced into doing what at other times they would be ashamed of.

A Christian young man, recently married and in a good situation in the town, was dismissed by his employer (a Protestant), with one month's pay, because he refused to cease to be on friendly terms with the preachers, although he had only in a most casual way manifested his friendship, and had in no way up to the time of his dismissal identified himself with the street preaching. Once, however, being forced to a decision, he chose for God, although at the entire loss of his income; he has now gone out with the preachers, and is identified with them in preaching the love of God.

Again the gentleman and his wife who were willing to give a lodging to the preachers when they first came to Sligo—and have not since turned them out—have indeed come in for the determined hatred and persecution of the wire-pullers of the present agitation. It has been sought by those in local power to influence the authorities to have this man transferred from his present situation in the Post Office to some other place against his will, although he is an official with unblemished character throughout his official career of seventeen years. Should the authorities give in to such an unjust and underhand attempt to injure a faithful servant for no reason but personal and religious hatred, it will indeed be a scandal which in the interest of the ordinary liberty of the subject could not be permitted to exist.

As we have said we believe the crisis is at hand in Sligo. It is impossible that the present state of affairs can be allowed to continue. We are truly thankful that the preachers and all in sympathy with them have been enabled to maintain a quiet, unresistful, patient spirit throughout the entire of these disturbances, and even their enemies cannot point a finger at them except for "this one cry" that "Jesus Christ came into the world to save sinners." Truly God has blessed them in their faithful endeavour to stand for Him, and we believe that soon in the streets of Sligo God will give an open door for the proclamation of his Gospel, as He has done elsewhere in Ireland. We earnestly desire the prayers of God's people for this work.

R. Wade Thompson,
Hon. Sec. Open-air Mission.

Clonskeagh Castle, co. Dublin, Nov. 11.

FEEBLE-MINDED GIRLS.—The Home at Chasefield, Fishponds, near Bristol, is intended for this class of girls, many of whom are incapable of being trained. The result is that they drift from place to place, and after a short time they arrive at the workhouse or some worse place. The Home is in connection with the Bristol Preventive Mission, and has been opened two years. There are inmates from many parts of England. It is a true home in every sense of the word, and the girls look upon it as such. Laundry work is done by those who are strong, and the delicate ones do knitting. In the Home there are twenty-two girls, varying from nine years to twenty-six. Further particulars from Miss G. Russell at the Home.

A VISIT TO KETTERING FEAST.

Kettering "Feast," in Northamptonshire, which, in company with one of the agents of the Open-air Mission, I attended this year, presents a striking illustration of the alienation of the people from public worship. This great annual festival—called "St. Peter's Feast"—comprises a public holiday of the inhabitants lasting a week, and is always inaugurated by a special service in the parish church on the Sunday morning.

The march of the local corps of volunteers to this church on this occasion is the centre of interest, and attracts a vast crowd, who surround and follow the soldiers. It was the sequel to this march which struck us so much. With band playing, the procession passed through the town, and arrived at the church gates, when with one consent the great crowd drew back and turned about, leaving the volunteers to enter alone. And whither did the vast majority of the people proceed that Sunday morning? To some other church or chapel? No, but to the fair ground!

In company with our kind host, Mr. Charles Pollard, and other Christian workers, we hastened to the fair ground too. After distributing tracts and portions of Scripture among the van-dwellers and others, we were readily accorded the use of an open-air stage or platform attached to the ghost show in the centre of the fair, and the kindness of the proprietor was such that he sent out a number of iron garden seats for our greater comfort. There we stood; the audience—a large one—gathered round, and we held a happy service, marked, if tearful eyes are any witness, by evidences of God's blessing.

At these great fairs and feasts multitudes of people congregate—gipsies and show people, traders in various wares, cattle-drovers and shepherds, farmers and labourers, peasants and townspeople, including the vast proportion of the young of both sexes on pleasure bent. I walked through Peterborough Fair one night last month, in the midst of flaring lights and deafening noises, and noted this last fact particularly. It was appalling to see the character of some of the shows provided for these young country-people. They were most demoralising, and it is incomprehensible how the authorities can sanction them.

Herein lies a need for faithful Gospel preaching that cannot be exaggerated. And herein lies the work of this mission—to take to hundreds of such resorts, by its agents, the message of eternal life. We have been greatly encouraged in this department of the work of God during the present year, and much blessing has been vouchsafed. We seek further sympathy and help, that it may be yet more widely extended. Frank Cockrem, Secretary.

Open-air Mission, 11, *Adam-street, Strand, W.C.*

HOMES FOR AGED POOR.

A good and useful work is carried on by this charity. At the end of twenty-six years' work in connection with it, eleven homes are occupied by 134 inmates. Seven of these homes are the property of the charity, save for a remaining mortgage of £500 on the Paddington Home. It is earnestly wished that the sum needed to wipe off this claim may be speedily raised. The committee would then see their way to enlarge the charity by building or renting extra homes. That this is much needed more than sixty pressing applications for admission too clearly shows, and "no room" is the sorrowful reply that must be given for the present.

Every effort is made for the spiritual welfare of the inmates. They are supplied with books and magazines, and each home is in the charge of a lady visitor, who, while tenderly caring for the bodily wants of the inmates, strives to point them to the better home beyond. Bible readings are held in most of the homes, and are well-attended and appreciated. Up to the present time all the work of of charity has been done by voluntary helpers. A report and further particulars will be given on application to the honorary secretaries, Misses E. G. and S. A. Harrison, 5, Grandacre-terrace, Anerley, S.E.

[1142]

TIBETAN PIONEER MISSION.

Miss Annie R. Taylor will soon be joined by Miss B. Ferguson, a well qualified, experienced, and devoted Christian worker from Glasgow. She will leave in a few weeks for Yatong, Miss Taylor's present headquarters. Another young lady is anxious to go, but some months' previous training is necessary. Two Christian soldiers, who know Miss Taylor and her work, also desire to join her in due time. Any communication concerning her work may be addressed to us. Meanwhile, Miss Taylor, who is evidently gaining influence among the people, writes under date October 12:—

"The shop is finished, and I expect to unpack the cases on Monday. I have received a letter from one of the soldiers at Darjeeling, a spiritual son of the mission, wanting to be a missionary to Tibet. He expects, as his time in the army is expired, to go to England this winter, and would there get training. He is a bright Christian. I will get Mr. Rylands Brown and Dr. Rouse to give their opinion. The Lord is rousing the workers up for Tibet in his own way: those that do not fear to meet hardships.

"I had a most interesting talk on Thursday with the chief and the Tibetan secretary to the Chinese customs about the way of salvation.

"We need much patience and prayer, for the work is trying, but in the end the victory is sure, and Tibet will open up. The principal thing is that we, the workers, be kept faithful and trusting in God's strength alone. As the Word says, 'Blessed is the man whose strength is in thee.' I have just had an old lama in, telling him about Jesus, but he did not seem to take much in. Do keep on praying that Tibet may open up without war. 'Ask, and ye shall receive.' 'Ask, and it shall be given you.' How much depends on the prayers of God's servants in the home lands eternity alone will show.

"I miss Panton very much, and must try and get him up here in about six weeks' time, when the place will be a little more finished, and I can have all my boxes brought up. It will be best to keep the hut on at Gnatong.

"Some letters sent to me have gone astray on account of the full address not being written, 'Viâ Darjeeling' is necessary.

"'Let the peace of God rule in your hearts.'—Yours in the Master's service,

"Annie R. Taylor."

"*Tibetan Pioneer Mission, Yatong, Tibet, viâ Darjeeling, India.*"

UNSURRENDERED.

Jesus beholding him, loved him.—Mark x.

With throbbing heart, and eager step,
He to the Master sped.
Then lowly kneeling at Christ's feet,
His soul's deep need outspread.

"Good Master!" I would ask of Thee,
What good thing must I do,
Eternal life to make my own,
Possession sure and true?

With tender glance the Master gazed
Upon the upturned face,
And answer gave in wisest words
Of searching, healing grace.

His piercing eyes one evil saw
Deep rooted in his breast;
An evil which for aye, He knew,
Must keep him still unblest.

Great riches, loved by him too well,
Over his soul held sway;
Yield them he must, would he be free,
But, grieved, he went away.

Life's grandest possibilities
Only to those are known
Who to the Christ surrender all
To use for Him alone.

How glad a thing, young manhood's prime,
To Him to dedicate
Each precious gift, each noble power,
To Him to consecrate.

Unfaltering in purpose high,
Resolved till death to be
His faithful follower, crowned at last
With immortality.

Letitia Jennings.

THE LATE MR. ROBERT NELSON.

A REMINISCENCE.

You have recorded the falling asleep of Robert Nelson, at Malvern, at the age of ninety-seven. Another link with the past, and with Christian life in India, has been severed. Life and surroundings in India were then so different. Those who were new creatures in Christ were few, very isolated, much shut up to their God and to his Word, but very full of love, and drawn together without thought of denominational separations.

Robert Nelson was a member of the Madras Civil Service, and judge at Calicut, on the western coast of India. He took keen interest in mission work. In November, 1833, when on his way from Bagdad to Tinnevelly, to visit Rhenius, Anthony Norris Groves, sailing down that west coast in a native coasting vessel (a patineau), writes in his journal: "After a long and very tedious voyage, we arrived at Calicut.....I have met with a kind reception from the judge here, Mr. Nelson, and his wife; they are anxious about missionary labours, and have now sent for a catechist to go through the district preaching and distributing tracts. I never feel more deeply interested than when I see any hope for this wretched country."

In October, 1834, when the first missionary pioneers of the Basle Evangelical Society—Hebich, Lehner, and Greiner—arrived off Calicut, on board the *Malabar*, Mr. Nelson, hearing of the arrival of a ship from England, and thinking that there might be some missionaries on board, hastened to the landing-place. He at once invited the Baileys and the three German brethren to be his guests, pitching tents for them in his compound, and proving himself a most hospitable host. All these men are now gone, and we are still left here, waiting for the Lord's return. Some years later Mr. Nelson resigned his post, as a very honest and emphatic protest against the official support of idolatry which was then afforded by the Government. I hear that almost the last thing that he conversed about was "the Rapture," for which he waited and we still wait. Very appropriate at such a time, and characteristic of the man.

J. G. Halliday.

JEWISH LODGINGS IN SHADWELL.

On Tuesday, Nov. 12, a large and interesting gathering took place of missionaries working amongst the Jews in East London. The occasion was to open formally a new lodging-house at 4, North-east-passage, Cable-street, E. The proprietor is a Hebrew Christian of many years' standing, who in various ways, and amid great temptations, has proved himself to be a true follower of Christ. An opportunity having occurred to enlarge his means of livelihood, several friends obtained for him, in the thoroughfare named, a larger and better lodging-house than the one he already had. The building, not many years ago, was a well-known thieves' den in which London City missionaries were often roughly treated when attempting to preach the Gospel. It was a great cause of thankfulness to be able to gather there under its new name, *Beth Shalom* (the House of Peace), and to pray that in its new life it might be a place of spiritual blessing to many.

Rev. F. L. Denman, M.A., of the London Jews Society, presided, and addresses were given by Rev. A. Bernstein, B.D., of the same society, and Mr. H. Ehrlich, of the London City Mission. Several friends prayed that God's blessing might rest upon the new undertaking, and that the proprietor might have further opportunities of proclaiming the Gospel to such of his brethren of the house of Judah as should come there for food and lodging. One excellent feature is that a large room has been partitioned off into cubicles, so that those who wish for privacy may have it at a slightly extra cost. It is hoped that the prayers of Christian friends may go with Mr. Sugarmann, the proprietor, and that when they want a shelter for Jews or Gentiles they will remember his address. Good literature and books, both in English and Yiddish, for the use of the lodgers will at all times be thankfully received.

Letters to the Editor.

"CONTROVERSIAL METHODS."

A REPLY BY MR. READER HARRIS, Q.C.

I FEEL somewhat at a loss how best to reply to the lecture and object-lesson on Controversial Methods in last week's CHRISTIAN.

Of Mr. Wainwright's letter I will merely say, that I would greatly enjoy cross-examining that reverend gentleman on his column and a half of (to use a couple of his own pretty expressions) "wilful misrepresentations" and "impertinences."

With regard to the article which follows, I would venture to ask, Is it not a waste of time to suggest that I question the integrity of Mr. Webb-Peploe, or his great knowledge of the Scriptures, or that I charge him with being a teacher of blasphemous falsehood? No one out of Bedlam believes such nonsense.

The matter at issue is not what any man thinks, but what the Scriptures say on the question occupying so many minds to-day, "Is sin a necessity in a Spirit-filled man?" That question THE CHRISTIAN has discreetly avoided.

READER HARRIS.

Clapham Common, S.W., November 18.

[We will make no remark on the ingenuousness or tone or temper of this letter except that it seems to us to prove 1 John i. 8. We do not avoid the question, "Is sin a necessity in a Spirit-filled man?" It is in the first place ambiguous; in the second, it misrepresents the position of those whom Mr. Harris attacks. The Holy Spirit says by the Apostle John, "If we say that we have no sin, we deceive ourselves and the truth is not in us." Therefore, *sin* is a *fact* in a Spirit-filled man. But the Spirit says, by the same Apostle, "These things write I unto you that ye sin not." Therefore, *sinning* is not a *necessity* in a Spirit-filled man.—ED.]

TRUE UNION: WHAT IS IT?

DEAR SIR,—I shall be glad if I may be permitted to make a few remarks upon a letter, under the above heading, which appeared in a recent issue. Your correspondent refers to remarks made by the Bishop of Lincoln in his address at the consecration of a new church in the city of Lincoln, in the course of which he says that "the bishop's speech" was simplicity itself, and its revelation of "*Popish darkness*" by which he is enshrouded is appalling. This "Popish darkness" seems to have been suggested to the mind of your correspondent by the remarks made by the bishop in reference to the sacramental teaching of the Church, and to have called forth the further remark, viz., "That the Ritualistic division of the Church of England is but the bastard daughter of Rome, of which even the mother herself is ashamed."

Space will not permit me to say very much as to the general teaching of the Sacraments. But in reference to the Sacrament of Holy Baptism, the Bishop's words were (as stated by your correspondent), "In baptism we become partakers of Christ: we are made members of the Body of Christ, having a common life with all who are baptized." Perhaps your correspondent will enlighten me as to what there is in these words to show that the Bishop was "enshrouded in Popish darkness." If in Holy Baptism we do *not* become partakers of Christ, and if we are *not* made members of the Body of Christ, why need we to be baptized at all? Or, what *are* the benefits to be derived through baptism? The teaching of the Prayer-book is the same as the teaching of our blessed Lord, viz., that baptism *is* necessary to salvation, and that it is part of the Divine plan. For our Lord Himself, in explaining the teaching of the necessity of a new birth to Nicodemus, made use of these words, "Verily, verily, I say unto thee, Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God." This is the new birth, and a new birth suggests to our minds at once that we are made children of a new family, members of a new man. By our first birth we enter into the natural family of Adam, we are made members of the first man. In like manner, we learn by our Lord's words that by our new birth we enter into the spiritual family of Christ, we are created anew in the second man, we are regenerated in Christ, we are made members of the New Adam.

But I must not trespass further on this point. If we are made members of the body of Christ, we need nourishment, and that nourishment, or food for our souls, is provided in that great Sacrament of Christ's love—the Holy Communion. I cannot see anything in the Bishop's words in reference to that subject that are suggestive of his being enshrouded in "Popish darkness." The teaching of the Church upon this point may be briefly expressed by the two words, communion and commemoration, and I think that is the sum and substance of the Bishop's remarks. I should like to say more on this important subject, but I dare not trespass on your space.

The other remark, which I think is a cruel one, I must pass over, but would conclude with the prayer that God would give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. That He would take away all hatred and prejudice, and whatsoever else, that may hinder us from godly union and concord; that as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Him: through Jesus Christ our Lord. C. W. HAWES.

Uxbridge.

[We insert this letter in the hope of receiving some short, clear, and sufficient reply. —ED.]

"THE BASIS OF CHRISTIAN UNITY."

DEAR SIR,—In a letter in your issue of 7th inst. on "The Basis of Christian Unity," signed "S.," the writer, while admitting that John xvii. 21 includes every believing soul, says, "yet visible oneness on earth is absolutely unattainable." May I ask a very solemn question? Dare we say of anything which our Saviour prayed for for us, "It is absolutely unattainable"?

In John xvii. 21 our Saviour prayed "that they also may be one in us, that the world may believe that Thou hast sent me."

Would our Saviour pray for something which was "absolutely unattainable"? And how could a unity which was not visible be recognised by the world (and thus lead to their believing on Christ)?

The outward, visible unity of the Church will never be brought about by the churches uniting outwardly. This would be a man-made unity; but God can so work in the hearts of a willing and obedient people, that the unity will commence within, and will spread out until the Church in Christ is one in the eyes of the world—one through the power and working of the Holy Spirit.

How the outward oneness will show itself; what will have to be cleared away and what renewed, we cannot say; this is not our part of the work. The plan and the working out the plan are in God's hands; our responsibility is to yield ourselves to Him.

When we consider the reason for which our Saviour desired the oneness of his followers "that the world may believe that Thou hast sent Me," we must acknowledge that we cannot preach the Gospel to the best advantage if we are neglecting, or putting aside as impracticable, our Master's call to unity.

Is not Christian unity one of those matters in reference to which we must recognise and act on the recognition that "with men it is impossible, but not with God; for with God all things are possible" (Mark x. 27).—Yours truly

Bank Field, Kendal. A. M. C. WILSON.

THE GOSPEL IN THE PRISON.

DEAR SIR,—I have just read in this week's CHRISTIAN the interesting account by Charles Cook of work in Japanese prisons. It is truly remarkable, and would that we could believe that in all English prisons a work of grace was going on amongst the prisoners to such an extent. I fear it is only too true that if Mr. Tomeoka visits our prisons he will be disappointed in general with the work of reform amongst prisoners in our English jails. This is only to be brought about by the same methods suggested by Mr. Cook, though, thank God, in some cases where visitors are not allowed to minister to the prisoners, our chaplains are fully alive to the opportunities afforded them of bringing the Gospel to criminals, and are taking advantage of them.

It was my privilege to begin my ministry with one of our prison chaplains, who served twenty-five years, or thereabouts, in two of her Majesty's prisons—namely, in Westminster and Winchester. The name of my rector was Rev. Foster Rogers, afterwards Rector of Barrow, Chester, and he often told me and others of the blessing vouchsafed him in his prison work. He used to say that, while at Winchester, scarcely three months passed without a conversion amongst the prisoners, and there were many prisoner communicants. He was peculiarly fitted for the work. His strong point, perhaps, was personal dealing with souls; but his sermons were directed and pointed.

If all our chaplains in the prisons of England were of this stamp we might hope for reforms amongst the prisoners such as in Japan. Would that Mr. Cook's letter could be put into the hands of all who have to do with our prisons, and that it would awaken an interest on behalf of prisoners that they might benefit by the blessings of the Gospel, offered to them in the simple, earnest way that Mr. Tomeoka and others have done.

W. STEWART WALFORD.

Vicar of St. Mary Key, Ipswich.

A TEMPERANCE PARLIAMENT.

A UNITED Temperance Conference was held last week in the Memorial Hall. Delegates were present from nearly all the forty national, semi-national, and denominational temperance associations, leagues, and orders throughout the United Kingdom. The special object of the conference was to consider proposals for a united temperance bill. Resolutions, eight in number, were unanimously passed.

The first urged Government to pass a suspensory Act preventing the grant of licences for the first time or by way of removal, whether by Justices or the Inland Revenue. The second set forth the disabilities imposed on licensing Justices by the present law in respect to beerhouses established before 1869, and also excise wine and beer licences for off sale as contrary to the principles underlying the licence system, and affirming the urgent need for the law being made uniform in so far as to give the licensing authority full discretionary power to refuse to grant every kind of licence for the sale of drink. The third entreated the Government to take early steps to repeal the Acts under which grocers' licences are issued. The fourth requested the Government to grant facilities for the immediate passing of legislation to secure for England the general closing of public-houses on Sunday. The fifth called for the closing of public-houses throughout England on all election days. The sixth stated that there was urgent need for legislation to prohibit drinksellers serving children under sixteen. The seventh sought to prohibit the sale of drink on passenger steamers in voyages to and from places where the grant of licences may have ceased or during hours when licensed houses are closed on land. The eighth represented to the Government that all attempts to restrict licensed liquor traffic are likely to be nugatory unless some drastic legislation is passed to prevent gigantic evil in the shape of the continuance and multiplication of drink-selling clubs.

The following days were spent in discussing the clauses of the proposed bill. Finally this was committed to a standing committee to be considered and reported upon.

ARMENIA.—Among the many who are suffering through the disastrous events now occurring in this unhappy country is Rev. K. Behesnilian, late pastor at Marash. He left Turkey and is now in London, his wife and child having been left with her father at Marash. News has come to him that his father-in-law has been killed in one of the recent massacres, and he is exceedingly anxious as to the fate of his wife and child. Our readers will deeply sympathize with him in this multiplied sorrow.

THE RAILWAY MISSION.—In March, 1892, a convalescent Home for railway men, was opened at Hastings. The Home has proved a great success; many of the men have received very definite spiritual blessing, as well as bodily help during their stay. As the house only accommodates twelve patients, it is found to be much too small to take in the large numbers seeking admission. The committee are now endeavouring to collect £6000, in order to build a larger Home to take forty patients at St. Leonards, on an excellent site kindly given for the purpose by a friend. The great need for the Home will be realised, when it is stated that on an average, 3000 railway men are injured by accident every year in the execution of their duty on the railways of the United Kingdom, in addition to the very large number constantly on the sick list, through exposure at their work. Mr. Samuel G. Sheppard, 57, Old Broad-street, London, E.C., is Hon. Treasurer.

THE Y.W.C.A.

At Tonbridge the membership has decreased fifteen, but the classes and other branches of work are well maintained.

Fifteen new members joined the Wimborne branch at its opening meeting for the winter. Miss M. A. Bernard is hon. secretary.

A monthly series of addresses for the promotion of the spiritual life are being held in connection with the Y.W.C.A. at the Exchange Lecture Hall, Blackburn. The December meetings will be addressed by Rev. Handley C. G. Moule.

Meetings for the deepening of the spiritual life are being held every Wednesday afternoon during November and December at Princess House, Brompton-road, commencing at 3.30. Miss Laura Barter, Mrs. Penn Lewis, and Mrs. Albert A. Head are among the speakers.

At the opening meeting of the winter session of the Kirriemuir branch, held in the small public hall a large number of members and their friends were present. Mrs. Wilkie, Miss Peattie and Mrs. Wedderspoon took part. There are upwards of 130 members, and the branch is prosperous.

At the annual meeting of the St. Paul's branch, Upper Norwood, Rev. R. B. Ransford presided. The report read by Miss Elkington showed that many changes had taken place. Towards the support of a missionary £20 a year is collected by the members. The increased attendance at the Bible classes was cheering. The members number 176.

Considerable interest was manifested at the annual meeting of the St. John's (Penge) branch. The Rev. W. Smyly, vicar, presided, and read the report, which stated that there are now some 160 members on the books, and twenty-one had joined during the year. The Sunday-evening class for rough girls has prospered. A quantity of clothing made by the missionary working party was sent out in the mission ship, *Harmony*, for the use of the Moravian missionaries at Labrador. Other help was given to foreign missions.

The annual meeting of the Cork Association, held at the Institute, Camden Place, were of an interesting character. In the afternoon Rev. Canon Galway took the chair. Rev. Canon Daunt, hon. treasurer, said he was sure they all felt that the home had been a great centre of usefulness in Cork. The Bible class had been a great means of blessing. The report stated that there have been from twelve to sixteen permanent boarders, and about 200 visitors have availed themselves of the home for shorter or longer periods. The average attendance at the Bible class has been from fifty to sixty.

Canon Ripley presided at the annual meeting of the St. Giles's branch, Norwich. Miss Florence Miller read the report, which stated that the Bible-classes had been well attended. There had been an increased number of conversions, and a growth of activity in the members. The total number of members and associates was 238, including twenty juniors. Miss Colman is unable to continue in the post of hon. secretary. The members had given teas to aged poor women and poor children, and provided them with garments they had made up from materials supplied. Mr. J. W. Jewson presented a cash statement. Addresses were given by Mr. Garrett (of Ipswich) and Rev. W. A. McAllan. Miss Monement remarked that it was painful to see so many young girls parading the streets on Sunday evenings, with no respect for the Lord's Day. There was vast need for the influence of Christian women, and in this need they would find their opportunity of service.

Mrs. Hind Smith, hon. secretary of the Total Abstinence Department, reports that there is still much encouragement all round. Good results folowed the special appeal last winter. The "crusade" of February has borne good fruit, and *another*, next February, is to be inaugurated. During the year the secretary has visited many branches in and around London, besides many distant places. Encouraging responses and orders for pledge-books, etc., have come in from branches all over London. A South London secretary writes:—"We have taken thirty-eight pledges this year. At every meeting now we have the pledge-book; also at our Sunday evening service. I am sure our success is due to the prayer going up this year." From another secretary:—'Many are joining our T.A. Union; yes, giving it (drink) up for Jesus' sake and for his glory." From King's Cross:—"We had a good meeting at Percy; several pledges were taken. The work is being greatly blessed in the institute." A special card is being prepared for the London and Provincial Institutes. On the front will be our T.A. motto text, and on the back our hints for forming and carrying on a total-abstinence department. Mrs. Hind Smith will be glad to hear from any secretaries wishing to do more temperance work in connection with their branches. Her address is, Summerfield, Hayward's Heath, Sussex.

[1144]

THE Y.M.C.A.

A new Association has been formed at Spilsby, Lincolnshire.

A great convention has been held at Erie of the Pennsylvania Association.

M. Charles Odier has been appointed general secretary of the Geneva Association.

An Italian branch of the Y.M.C.A. has been organised at New Orleans. The new branch starts with twenty-six charter members.

The Paris Association has recently received a gift of fifteen thousand francs for its general work from a French lady, eighty-four years of age.

The Young Men's Era states that at Denver a most remarkable Bible-class is held by Major Halford, who has developed great power with young men.

From Rome Chev. Emilio Piovanelli writes:—"Our national conference was a perfect success. More than forty delegates assembled here from all the provices in Italy."

The newly-formed Redditch Association has secured premises admirably suited to the work in Evesham-street, a prominent thoroughfare of the town. Canon Newton has been appointed president.

Pastor Tophel, being about to leave Geneva, and to reside in France, has been compelled to resign the presidency of the Central International committee of Y.M.C.A.'s. He is succeeded in office by Professor Edward Barde.

A movement is on foot to secure a new building for the Winnipeg, Man., Association. A splendid site is already nearly paid for, and £5000 is pledged toward the building. The intention is to erect a £12,000 building free of debt.

A meeting of the committee of the Central London Association for prayer and praise in connection with the Universal Week of Prayer for Young Men, November 10-17, was held at Exeter Hall on Thursday evening under the presidency of Sir George Williams.

A letter has been received from St. Paul, Brazil, announcing the foundation of an Association in that town on the 1st August last. The secretary of the new Association, Mr. J. Moreira Maciel, begs the Associations of every country to remember their isolated and weak friends in their prayers.

"Young's Men's Sunday," Nov. 10, at Sunderland, was observed by over fifty sermons being preached in various places of worship, including thirteen Churches of England. On the same evening, Rev. John McNeill, the Scottish evangelist, brought a week's mission to a close, and although over 4000 people were in the hall as many more were turned away. The mission was in every sense a remarkable success.

Prof. Aladar Szabo writes:—"The bishops of the Lutheran and the Reformed Churches in Hungary have just issued a circular to the ministers recommending the formation of Young Men's Christian Associations. Several have already promised to commence this winter. The religious Press has been won for the movement. The present time is critical to Hungary, and our country has a great future before it."

The Chicago Young Men's Christian Association now occupies one of the finest equipped buildings in the world. The plant has cost the great city of the west over one and a-half million of dollars. This is the central branch of a wonderful work. There are over a dozen other branches of the same institution throughout the city. This effort reaches men of all classes sects, religions, trades, professions, and nationalities. It is universal in its scope. The building has thirteen storeys.

The Associations of Strasburg and Breslau have just taken possession of their new homes, that of Strasburg to occupy a part of the building of the Vereinshaus, Dreizehnergrabon, where it has already made serious progress. The address of the Association of Breslau is now, Alte Taschenstrasse 3, I. The secretary, W. von Starck, writes:—"The new building offers great advantages on account of its central position; it consists of four spacious rooms—a meeting room holds 200 persons, a kitchen, a cloakroom, and a reception-room.

In connection with the National Conference at Nîmes, a special sermon was preached on Sunday week, by Pastor Granier, to a large congregation, and to the numerous delegates to the Conference, upon Ezek. xxii. 30. In the afternoon a grand open-air meeting was held in the Desert where of old the Protestants were obliged to meet in secret. Some four thousand people attended the Sunday meeting, which had for title, "Holiness and Sanctification Meeting." In the evening a large Gospel meeting was held in a summer theatre. The subject chosen was: "The Tears of France." This meeting, very largely composed of the popular element, drew about three thousand people.

The Young Men of India says: "We are now entering on what seems like a building movement in the Associations in India. Madras has secured a site, and is hoping soon for the money to proceed to build. Simla has projected a scheme for a new home for its young men. Nagercoil in this month's report is thinking of its needs in this line. Calcutta has a building fund started, with Rs. 30,000 pledged toward it, and is only waiting for a suitable site in order to begin an aggressive canvas. Other Associations have funds started. The next five years is likely to see at least as many lakhs of rupees put into permanent buildings. It will give the work a strength which they can never hope to have in rented quarters."

The annual meeting of the Totterdown Y.M.C.A. was held Nov. 11 at Wycliffe Chapel. Mr. J. W. Wakefield, President of the Taunton Association, took the chair. Mr. A. E. Jones, in a statement with reference to the extension fund, said that the premises in Wells-road cost £1425, towards which they had received £1060. He appealed for help to clear off the whole of the expense of the building in order that they might devote more of their energies to the spiritual work. The report of the hon. secretary (Mr. J. C. Marsh) stated that a review of the year's work gave abundant cause for praise to God. There were now 129 members, with forty-six associates, a net increase of twenty upon last year. In every branch of spiritual work there is blessing.

Two frames have recently been placed in the lecture room of the Bournemouth Y.M.C.A., containing the photographs of twelve members of the Association, who within a period of about eight years have given themselves to Christian work at home or abroad. In one frame, bearing the words, "Go out into the highways and hedges and compel them to come in," are the portraits of two members in pastorates in provincial towns and one in London, one holding a student-pastorate whilst finishing his course at the Pastors' College; one just accepted for the same College, one working in the Church Army, and one a Y.M.C.A. secretary. In the other frame, which bears the words, "Go ye into all the world and preach the Gospel to every creature," are the portraits of two members working with the China Inland Mission, one with the Congo Balolo Mission, one in the Lovedale Mission, S. Africa, and one in training at the C.M.S. College, Islington, probably also for Africa.

MISSIONARY MISSION TO MEN.

A large number of churches throughout London are co-operating, this week and next, in a missionary mission to men, planned by the London Lay Workers' C.M.S. Union. The arrangements include parochial meetings for men and Sunday sermons addressed to men between November 15 and 30. On December 3 there will be a meeting of men only in Exeter Hall, at which the Bishop of London will (D.V.) preside. And on December 4 a whole-day conference on the subject of laymen's work for the C.M.S. will be held at the Church Missionary House, Salisbury-square.

In connection with this mission the usual Wednesday mid-day service at the Leopold-rooms of the Church of England Young Men's Society (Ludgate-circus) was last week turned into a service of intercession. Rev. W. E. Burroughs presided, and gave a short address. A similar gathering was announced for Wednesday (20th), when Mr. D. Marshall Lang is to give the address, and again on Wednesday, Nov. 27, when Rev. H. E. Fox will speak. The meetings begin at 1.25 and close at 1.55 p.m.

FALLEN AT THEIR POST.—The new issue of *China's Millions* says:—"Sometimes we open a telegram and finds it refers to a small matter again, the same silent messenger from afar brings tidings that come as a blow to our hearts. Just as October closed we received a wire from our friends in Shanghai containing the sad intelligence that our beloved friends, Mr. Alex. Menzies, of Bing-yäe, and Mr. and Mrs. Woodman, of Wun-chau, had died of cholera."

MADAGASCAR.—In a recent letter *The Times* special correspondent seems to think that the war and its consequences will tell adversely on the Christianity of the natives. Finding that their prayers for the defeat of the enemy were unavailing, the Hovas in some districts were turning to their old gods, and there was a marked revival of Paganism. What the correspondent fears most under French influence is the secession to Roman Catholicism of the majority of the Protestant converts, and the boycotting of the British missions by the French. "But," he adds, "it ought never to be forgotten that our missions, notably the London Missionary Society, have been the pioneers of Hova civilisation, and have produced results in Madagascar such as Protestant propagandism cannot, so far as I know, show in any other part of the world, and which can only be compared to the great work wrought long ago by the Jesuits in Paraguay."

UNIVERSITY NOTES.

[From our Own Correspondents.]

OXFORD.

The missionary meeting last week was addressed by Rev. Douglas Hooper, of Jilore, East Africa, who made a very impressive appeal to the men present. It was one of the most striking meetings that had been held of late.

A new curate has been appointed to Canon Christopher's parish, Rev. G. E. Badger, who comes from Holy Trinity, Bordesley, where he has been working for two years with great acceptance.

A meeting was held at the Y.M.C.A. last week to protest against the practice of vivisection. Mrs. Mallett and Mr. Bryan, of London, spoke, and also an Oxford medical man, who attempted to traverse the statements made in favour of abolition, but with very little success.

The new Professor of Exegesis is the Rev. W. Lock, of Keble, who is a very popular lecturer in the Theological School, and by no means a man of the narrow Ecclesiastical type usually associated with the college of which he is the sub-warden.

Dr. Sanday continues to give his most valuable lectures on the Doctrine of the Trinity, which are proving of immense help to those who are able to attend. His appointment is one for which we may heartily thank God.

Mr. Turley, an agent of the Bible Society, who has lately returned from the scenes of the China-Japan war, gave a most interesting account of his work, illustrated by lantern views, last Friday to a crowded audience at the Y.M.C.A.

The cause of Zenana Missions was ably pleaded last Tuesday by Mrs. Wade, of Amritsar, who spoke in the hall of Exeter College to a large gathering, presided over by the Principal of Wycliffe Hall, Rev. F. J. Chavasse.

CAMBRIDGE.

On Friday evening Dr. Moule gave a very interesting account of the Moravians, at the weekly meeting of the C.M.U.

On Tuesday, Nov. 12, a series of free lectures on the "History of the Church" was commenced in the New Town Hall, Russell-street, and Professor Stanton was the lecturer. There was a large attendance.

Under the auspices of the Cambridge University Church Guild, a sermon was preached in the evening at 8.30, in Great St. Mary's, by the Dean of Worcester, on "Decision."

VILLAGE MISSION WORK IN SURREY.

There is scarcely perhaps a more needy or more interesting Christian work than that carried on in many of our country villages, which once were in darkness, and, in many cases, devoid of sound evangelical teaching. In the county of Surrey, one is glad to record with thankfulness, that many such village mission halls have been erected, and work is being carried on by earnest evangelists in the name of the Master—not in opposition to any established services, but solely for the spread of the Gospel of our Lord Jesus Christ, and the gathering in of the many who attend no form of worship whatever.

In response to the entreaties of some of the inhabitants of the little village of Bookham (which has a population of about 1,200 people), also as the result of many earnest prayers, another of these mission halls has been erected, chiefly by the instrumentality of various denominations from Dorking, about five miles distant. The opening services were conducted by friends from the neighbourhood, on Wednesday, November 6th. The gatherings, both afternoon and evening, were of a most enthusiastic character, over 100 being present at the tea, and many more were at the meeting following, when short addresses were given; the one theme being "Jesus only." The needs of this village are great. The hand of the Lord has been most manifest in the many links that have led to the establishment of this Mission. About £250 or more have been contributed or promised towards the expenses; still, funds are urgently needed for the further maintenance of the work. Also, if any friend could spare a second-hand harmonium or American organ, it would most materially assist in the services. Surely in this work one is following in the footsteps of the Great Master, who "went round about the villages teaching" (Mark vi. 6). C. J. Peirson.

Rosedale, Dorking, Surrey.

REV. G. ARMSTRONG BENNETTS, the unwearying secretary of the Wesleyan temperance organisation, has issued the statistical returns for his denomination, showing 3,343 juvenile and 1,326 adult socities in connection therewith. It is rather a curious fact that while the number of adult abstainers increased last year by 6,612, abstaining children fell off by 416, though 121 new Bands of Hope were formed.

SCOTTISH NOTES.

A unanimous call is to be sent to Rev. Hugh Black, Paisley, to become colleague and successor to Rev. Dr. Whyte, of Free St. George's, Edinburgh.

The Edinburgh Auxiliary of the L.M.S. held its annual meeting last week, when addresses were given by brethren who had laboured in China and India, as well as local friends.

At the opening meeting for the session of the Protestant Institute lectures in Glasgow, Prof. Orr sketched the history of the Jesuits, "an object lesson in Rome's principles and methods." He gave a graphic account of Loyola, the founder of the order, and explained its organisation and doctrine.

The Presbyterian Federal Council had an important day's Conference in Dundee, last Thursday. Papers were read and practical discussion on such topics as co-operation in Christian work, city and suburban churches, Christianity and civil life, foreign missions and commerce, Christianity and industrial problems.

The death is recorded of Mr. Wm. Cairns, younger brother of the late Principal Cairns. In an obituary notice *The Scotsman* says:—"Sterling, upright Seceder to the core, the largeness of his nature gained for him the loved veneration of men of all churches and creeds. Homely and at the same time *regal* in character—an example of the 'dour' perseveringness of the Scot, an individualist, with the redeeming sympathies of a large nature, of a deep piety for land and Church—many will feel through his death as if to their hearts 'had come the first fall of the snow.' Of the old family circle at Aytonhill only two now survive, his twin sister Janet and Rev. David Cairns, of Stitchell."

In an address last week, on Missions, at the Christian Institute, Glasgow, Lord Overtoun said that within not many years there had gone from the Y.M.C.A. in Glasgow something like a hundred members who were now in the high places of the mission field holding aloft the Gospel torch. Their work for Jesus Christ at home would not flourish until they, to the best of their power, obeyed his command in sending the Gospel, which they held so precious, to those sitting in darkness and in the shadow of death. His lordship, in the course of an address of an hour's duration, showed the wonderful results of the preaching and teaching of the Gospel in China, Japan, the South Sea Islands, Madagascar, Africa, India, Polynesia, etc.

IRISH NOTES.

A meeting to bid farewell to three young missionaries about to sail for India was held in Percy-street Hall, Belfast.

Rev. Thomas Connellan has been addressing large meetings in reference to his work in Dublin, in Belfast, Armagh, and other centres in the north of Ireland.

Irish Methodism raised last year for foreign missions the sum of £5030 13s. 3d., besides nearly £1000 additional sent by the contributors direct to the Mission House, London.

At a meeting convened in Belfast by Rev. Wm. Park, it has been determined to form a Presbyterian Union of the Christian Endeavour Societies in Ireland, and a committee has been appointed to draft a constitution.

The anniversary of the Belfast Postal Telegraph Christian Association, which is doing an excellent work in Belfast, has been held under hopeful auspices, and has been addressed by Rev. L. H. Cullen and others.

The jubilee of Wesley College, Dublin, was observed last week. The institution has been long hampered by a building debt of £6000, but this has been cleared off by a few friends. The College was never in a more prosperous condition that at present.

The late Rev. H. Townshend, Dean of Achonry, was well known both in England and Ireland as an able platform speaker and a most earnest worker in connection with Irish Church Missions, in which, as long as he was able, he continued to take the deepest interest.

Mr. George Thomson, Belfast, who has been called away, was an earnest Christian worker. Deceased has left £1000 to the sustentation fund of the Presbyterian Church, £1000 to Presbyterian Foreign Missions, £500 to Broadway Presbyterian Church, and £500 to the Johnston Memorial Home.

THE SILVER STAR SOCIETY.—The fourth annual report states:—"A new sphere of usefulness has been opened up for our lady members by their attachment to the Girls' Letter Guild. The evangelistic branch has conducted 150 meetings. The lantern branch has been extending, and a more powerful lantern is needed." The hon. secretary is Walter S. Robbins, 14, Little Ilford-lane, Manor Park, Essex.

CHRISTIAN ENDEAVOUR.

THE PLEDGE.

Mr. John Willis Baer, general secretary of the United Society C.E., Boston, Mass, writes: "From the beginning of the movement some one has wanted to try his hand at tinkering the pledge 'The pledge is too strong,' or, 'Something must be changed to adapt it to the peculiarities of our society.' It is amazing how many 'peculiar' societies there are in the world. There are not so many of these pledge-tinkers as there used to be, but we hear of them every now and then, even in these days. There is not much objection to altering the phraseology, if the meaning is not changed or the strenuousness of the pledge is not weakened; but this is the very thing that most pledge-tinkers desire to do.

"Now I should like to whisper in their ears that the revised pledge was prepared very carefully and prayerfully. Days were spent in weighing each word, so that every one might be the right word in the right place. The strength of every phrase was considered, and special pains were taken not to have a syllable in the pledge which the youngest and weakest active member could not keep. Twice, in the heart of the pledge, at the risk of tautology, and perhaps to the detriment of the Queen's English, the phrase is substantially repeated, 'Unless prevented by a reason which I can conscientiously give to the Lord Jesus Christ.' That is the only excuse which the Christian ever ought to be willing to give for the non-performance of any known duty. This is twice admitted and insisted on in the pledge, and it fully excuses any conscientious Christian, if he has any excuse worth giving. A Christian Endeavour Society that fully understands what the pledge means, in ninety-nine cases out of one hundred will vote against altering it."

The united gathering of the Exeter and District Union was attended by nearly 500 Endeavourers.

The Croydon George-street Society has held its second anniversary, the pastor, Rev. W. Park, presiding.

Under the auspices of the united Societies in Chester, a successful nine days' Gospel mission has been conducted by Messrs. Fullerton and Smith.

The Hackleton and Piddington Society has celebrated its first anniversary. Addresses were given by Revs. W. V. Phillips, A. Morgan, and M. Joslin. The report showed forty members.

An Endeavour Union has been formed for Southampton and district. Rev. H. J. Perkins is president. The area of the Union extends from Lymington to Winchester. Upwards of twenty societies were represented at the inaugural meeting.

The Christian Endeavour movement in Germany has at length taken the name of *Jugendbund für entschiedenes Christentum*. There were twenty representatives at a recent conference at Cassel. Endeavour has certainly a great future before it in the Fatherland.

The Christian Endeavour movement is growing among Baptists, Congregationalists, and some of the Methodist bodies. Nearly 3000 branches have now been formed in Great Britain, and the cry is "Still they come!" Last week no fewer than twenty-five new societies were enrolled.

MORAVIAN MISSIONS.—Rev. B. La Trobe, secretary of the Moravian Missions (17, Furnival's-inn, E.C.), writes:—"It may interest you to know that by the spirit of liberality poured out on our Continental congregations more than £2000 has come in towards our deficiency. I wish our members and friends in this country may raise a like amount. But when the arrears are met there remains the adequate provision for the annual income of an ever-growing work, with splendid openings for spreading the Gospel in many lands. Shall we have to cease asking for 'open doors to preach the Gospel'? God forbid! The men and women are given, and faith must find the means also."

REQUESTS FOR PRAYER.—For a backslider, afflicted with a fell disease, who at times is almost unable to bear the agony of mind and body, that she may be kept from rashness, and that Christ Himself may speedily speak to her.—For one in deep waters, that her feet may be planted more securely on the Rock.—For the salvation of a poor drunkard, that she may became a trophy of Divine grace, and a witness of Christ's saving power and mercy.—For an eight days' mission by Messrs. Monro Collings and Fuller Gooch, at the Baptist Church, Rochester, Nov. 23—Dec. 1.—That Mr. Matthew Burnett may be divinely helped on Sabbath afternoon next at the Town Hall, Bermondsey; also on Sabbath and Monday eveuings at Wesleyan Chapel, Lockstields. —For blessing on a Bible class, held each Lord's Day evening, in Raphoe, co. Donegal; also for cottage meetings held in Raphoe and neighbourhood.

The Book World.

MR MEYER'S LATEST BOOK.

In **David: Shepherd, Psalmist, King** (2s. 6d. *Morgan & Scott*) we have a welcome and a worthy addition to the other Scripture biographies from the same fertile mind and facile pen. From many points of view the life of David is one that will ever touch the imagination and the conscience of mankind. He illustrated, in different periods of his romantic career, the noblest heroism, and the most humiliating disgrace. In these singularly picturesque and practical chapters, Mr. Meyer has thrown the light of present day research and experience on all the prominent aspects of David's life, and the volume, we doubt not, will be a prized possession in many an earnest Christian household.

THE REVISED APOCRYPHA.

After the revision of the Authorised Version of the Holy Scriptures, small committees, formed out of the two companies of Revisers, undertook the revision of the collection of uncanonical books called Apocrypha, and the results of their labours have now been issued from the Cambridge and Oxford University Presses in a volume entitled, **The Apocrypha**; Translated out of the Greek and Latin Tongues; being the version set forth A.D. 1611, compared with the most ancient authorities and revised A.D. 1894. The preface tells the story of the production of the work, which has certainly received conscientious care at the hands of men of acknowledged scholarship. The Books of Wisdom and Ecclesiasticus are broken up into parallelisms, with obvious propriety, and excellent effect. The multitude of marginal notes show how corrupt the text is in many places, also that the editors have done their best with the materials at their disposal. The style of language has not been altered; quaint archaisms are retained; and proper names are dealt with variously—in some books Old Testament forms are followed, while in others the names are still Greecised. An interesting feature is the incorporation of the missing fragment, 2 Esdras vii. 36-105, from Professor Bensly's elaborate work. This belongs to a section of the book which is generally assigned to the first century of the Christian era, and those who are interested in this kind of literature will be glad to find such a curious "apocalyptic" passage restored to its proper place. Being a revision, this volume does not contain the third and fourth books of Maccabees and other works which, though apocryphal, were not included in the Authorised Version and its predecessors. Beautifully printed on good paper, this edition of the Apocrypha will, of course, be indispensable to students of early religious and historical literature.

WORKS BY DR. ANDERSON.

The Gospel and its Ministry, by R. Anderson, LL.D., has reached its seventh edition, and for the first time a sub-title describes it as "A Handbook of Evangelical Truth." The description is correct and precise, and those who study the volume will agree with the author that the pages set forth "truth, in the power of which the martyrs lived and died in dark ages long past; truth, too lightly held in these days of ours, when a false liberality combines with a false scepticism to undermine faith." It were hardly needful to set forth the contents of a book which has become so well known in America as well as Great Britain. Suffice it to say that in these lucid pages the Gospel is faithfully unfolded, and ample direction is given to those who would proclaim it Scripturally and intelligently. The notes and appendices, full of information and thought, greatly enhance the value of the manual, which is provided with a good index and a list of the principal passages of Scripture explained. (2s. 6d. *Nisbet.*)

Human Destiny, by the same author, has reached its fourth edition. It examines conflicting theories on the doom of the lost, and, of course, is severely controversial. The pages abound in definition and criticism, and though repudiating the word-pictures which some have painted, Dr. Anderson maintains: "The outer darkness, the worm that never dies, the fire that is not quenched, the torment of the burning lake—all this may be but figurative language, but if so, the figures must represent realities still more terrible." In an appendix, specially important passages of Scripture are explained, and a concordantial list is given of the occurrences, in the Greek New Testament, of terms relevant to the subject. In the preface to this edition Dr. Anderson thoughtfully says: "The 'orthodox view' of the doom of the impenitent is so awful that its advocates ought surely to use only the language of studied reserve and of the greatest solemnity." With which we entirely agree, and have often insisted on. (3s. 6d. *Hodder & Stoughton.*)

ANNUAL VOLUMES.

Our Darlings is an old friend, and its contents this year are as bright as its covers are gay. Among the serials are "Beating the Record," by Grace Stebbing, and "Two Dukes," by E. Everett-Green. There are other stories and sketches in abundance. (3s. and 5s. *Shaw.*)

Sunday is a grand volume of reading for the young. There are hundreds of pictures and bright and useful tales and incidents. Every page addresses the little ones for their entertainment and good; so it is not difficult to account for the popularity of **Sunday** whether in monthly parts or in bound form. (3s. and 5s. *Gardner, Darton & Co.*)

The Fireside Pictorial Annual is as attractive as ever. The engravings are numerous and of a high order. There are stories by Emma Marshall and Edward Garrett; antiquarian and other sketches and articles; also Sunday Readings from many pens. The Editor, Rev. Charles Bullock, B.D., makes many useful contributions, and among other cheerful writers are Revs. H. Sutton and S. B. James, D.D., also Messrs. G. L. Apperson, W. T. Stratton, W. Andrews, and A. J. Symington. A full volume like this will carry light and blessing into many a home during the winter months. (7s. 6d. "*Home Words*" *Office.*)

The "Herald of Mercy" Annual for the current year is entitled **Tom Dawson's Deliverance.** It is a volume of readings having one supreme aim—the enlightenment of its readers as to the way of salvation. Narratives of conversion, life sketches, missionary incidents, Scripture meditations, and pointed appeals combine to urge the claims of the Gospel. The illustrations are numerous and striking; and external appearance, as well as varied contents, for young and old, make this a volume particularly suited for introduction into village and school libraries, and for leaving in the houses of the people. (1s. *Morgan & Scott.*)

In **Faith Cotterill** we find a selection of short historical tales (chiefly of heroic young women), edited by J. Erskine Clarke. (1s. *Gardner, Darton & Co.*)

Little Frolic. (2s. *Shaw.*) The numerous illustrations and large print rhymes and stories make this annual the very thing to present to good boys and girls.

Tuck-Up Songs. By Ellis Walton. (*Nelson & Sons.*) A charming little collection of juvenile poems, bright in thought, easy in measure, clever in illustration, and of general merit.

Darton's Leading Strings (1s. 6d. *Wells Gardner, Darton & Co.*) is a charming combination of graphic picture and simple story for the nursery folks. It will afford entertaining occupation for many a spare half-hour.

Sunday Sunshine, edited by Catherine Shaw (1s. 6d. *Shaw*), is a delightful collection of stories and pictures, such as the little ones love. Its brightly coloured covers will ensure it an enthusiastic welcome.

The Sunday Book (1s. 6d. *Bagster & Sons*) appeals specially to the artistic instinct. The outline pictures of Bible incidents, by C. B. Birch, A.R.A., are beautifully drawn. The accompanying reading matter is merely the stories told in the simplest language, leaving the application to be supplied by teacher or parent.

I Go a-Fishing. By Rev. T. Woolmer. (*C. H. Kelly.*) This is a collection of sermons from which much ripe fruit may be gathered. They are plain, straightforward, direct; suggestive rather than exhaustive; thoughtful in treatment, wide in range, and well suited to study for public work or personal instruction.

As the title suggests, **The Commandment with Promise** is a tale with a moral. The authoress, Hon. Gertrude Boscawen, dedicates it to the former members of her Bible-class at Sea Chart; but it is of equal interest and usefulness to all young people. The beauty of obedience, as enjoined in the Fifth Commandment, is admirably illustrated. (*E. Stock.*)

The Coming of our Lord Jesus Christ is the title of a roll, in clear, bold print, presenting words of comfort and responsibility for every day in the month. It has been compiled by Mrs. M. Washington; the selections from Scripture are eminently appropriate, and the words of exhortation, in prose and verse, include some by well-known teachers and workers. (2s. *Partridge.*)

Wapping Old Stairs. By the author of "Joseph's Little Coat," etc. (1s. 6d. *Religious Tract Society.*) Here we have one of those simple, homelike sketches of "how the poor live," which always charm old or young. But its recital should do more than serve to wile away a pleasant hour; it should stir the reader to active sympathy for the little bare feet and tired hearts of those of whom "Phil's little maid" is a type. There is real pathos in the story, which is well planned and prettily told.

Mind and Voice. A practical study of development. By J. Barnard Baylis. (*Novello, Ewer, and Co.* 1s. 6d.) This twelve weeks' course of exercises has been prepared with the view of assisting, not only vocalists, but preachers, public speakers, and others whose voice is subjected to strain. The importance of the development of clearness, power, and maintenance of the voice must be admitted by all who are engaged in work of a public character; and these simple exercises are calculated both to improve the quality and precision of the voice, and to minimise fatigue in public speaking.

The Sunny Side of the Street is always a good place to be in, and the little volume by Evelyn Everett-Green (2s. *Religious Tract Society.*) bearing this title well repays a rest for an hour or two among its pages. Not that the story is inert; on the contrary, it is vigorous; and in these days when the foundations of moral principles are rudely assailed by specious arguments and attractive theories, there is much in it to strengthen the mind and character of any young girl who may read it. Right is right; wrong is wrong; and these can never unite. Such sound maxims the author strives to enforce.

The Gold of that Land. By Margaret S. Comrie. (5s. *Religious Tract Society.*) The contents of this book are better described by the subtitle, "Marguerita Brandini's Deliverance," and very interesting is the story of the breaking in of the light upon the heart of a young girl brought up under Romish teaching. The incidents recorded are full of life and (not unhealthy) excitement. The teaching of Bible truth comes so naturally in the conversations of the young people that instinctively one learns without knowing it. As a story its interest is well sustained, for it is well and carefully written. Young readers will read it with enthusiasm; older ones with enjoyment.

Arnold Inglehurst, the Preacher. By E. Everett-Green. (*Shaw & Co.*) We have here depicted a character strong alike in its conception and its portrayal. That "The steps of a good man are ordered of the Lord" is eminently illustrated by the advent of this stalwart and Christ-like man into the "fen" village of Marshthorpe. Of fervent piety, sound common-sense, and large heart, his influence was long to be remembered; nor will the reader easily lose the impress of such a character upon the mind. The chapter of "The Haunted Chamber" will arouse in some minds doubt, in all, wonder. The author, however, "offers no explanation," but "simply states the facts as they occurred."

Autobiography of Rev. G. W. Philips. The subject of this memoir was the father of Colonel Philips, the secretary of the "Army Scripture Readers' and Soldiers' Friend Society"; and by the kindness of the gallant colonel, the work is issued in the interests of that institution. George Washington Philips was for over forty years parish minister at Wendy-cum-Shingey, Cambridgeshire. The story of his conversion from a life of dissipation, as described in this volume, is sufficient to inspire with hope in God's mercy the most abandoned of sinners. The record of his spiritual struggles will encourage those whose experiences at times lead them to the border of despair. Mr. Philips' numerous journeys by sea and by land, and the description of the various American churches and pastors of the day, all go to make up a volume of peculiar interest. (Tinted covers, 3s. 6d., bound 5s. 6d., post free. *W. Walters, 84, St. Paul's-churchyard, E.C.*)

CHRISTMAS CARDS AND BOOKLETS.—*Mr. W. G. Wheeler, 51 and 52, Paternoster-row,* has brought out some seasonable cards and booklets. Among the latter are "Only to Trust the Master" (6d.), a poem by Mary Gorges; "Coming," "Resting," and "Our Daily Path" (4d. each). All are of neat design, embossed and coloured. Then there are "Glory yet Unheard of" and "Our Master" (3d. each), not to mention other small productions, all of them bright and attractive. "The Upward Path" Calendar (6d.) is in six sheets, with coloured views, texts, and verses. In all cases choice messages and counsels are presented in a chaste form.

BOOKS RECEIVED.

From *J. Nisbet & Co.*—LIFE WITH A PURPOSE. By Rev. J. Reid Howatt. (1s.) HEARTY COUNSELS FROM PASTOR TO PEOPLE. By John Edwin Brigg. (2s.)

From *Wells Gardner, Darton & Co.*:—MARCIA'S HOME, "Chatterbox" Library series (1s.) FAITH COTTERILL, AND OTHER TALES, selected and edited by J. Erskine Clarke, M.A. (1s.) ROSEACRE; or, Teddie's Inheritance, by Janie Brockman (2s.)

From *Hodder & Stoughton.*—THE EPISTLE OF JAMES. By the late R. W. Dale, D.D. (6s.) MODERN SCIENCE IN BIBLE LANDS. By Sir J. W. Dawson. Third edition. (6s.) W. P. LOCKHART, MERCHANT AND PREACHER. Compiled by his wife. (3s. 6d.)

From *J. F. Shaw & Co.*:—BEATING THE RECORD: A Story of the Life and Times of George Stephenson. By G. Stebbing (5s.) ROGUE'S ISLAND; or, the Pirate Lair. By William Charles Metcalfe (5s.) LIFE TANGLES. By Agnes Giberne (3s. 6d.) LIGHTS IN THE DARKNESS, by Emily S. Holt. A SOLDIER'S SON AND THE BATTLE HE FOUGHT, by Evelyn Everett Green. LITTLE EYEBRIGHT, by Agnes Giberne. THE GOLD THAT GLITTERS, by Emily Sarah Holt. DORA'S MISTAKE, by A.L.O.E. FOR THEIR SAKES I SANCTIFY MYSELF. (3s. 6d.) By H. B. Macartney.

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PERSONALIA.

Mrs. Stott and Miss Bardsley, of the China Inland Mission, left for England on October 5, travelling *vid* the Canadian Pacific route.

Mr. F. Marcus Wood has now definitely accepted the position of deputation secretary of the China Inland Mission, with a seat upon the Council.

General Anderson.—We hear with sorrow of the serious illness, from an attack of pneumonia, of this servant of God, residing at Plumstead. Earnest prayer for his recovery is desired.

Rev. Dr. Barnes, Basingstoke, has accepted an invitation to take charge of Emmanuel (Free) Church, Folkestone. Dr. Barnes will be leaving Basingstoke at the commencement of the New Year.

Rev. Thomas Evans, of Mussoorie, has reached this country, and will be publicly welcomed at a meeting in the Memorial Hall, Farringdon-street, to-morrow, Friday, at 6.30 p.m. Mr. W. S. Caine will preside.

Mrs. Martha D. Walton, mother of Mr. W. Spencer Walton (South Africa General Mission), and Mr. H. Eliot Walton (The Railway Mission), is very seriously ill. Prayer is earnestly asked that the Lord may spare her, and give back to her needed strength.

Dr. Barnardo.—The jubilee presentation to Dr. Barnardo will be made in the council chamber at Exeter Hall, on Tuesday next, at four p.m., when the Marquis of Lorne will preside and make the presentation. Lord Kinniard and Archdeacon Sinclair are also expected to speak.

Mr. William Noble was unable to keep his engagements at York on Saturday and Sunday, owing to a relapse from an attack of influenza. He was to have spoken at Ryde and Street this week, but has had to postpone. He fully hopes in a short time to resume his work at Hoxton and outside.

Dr. and Mrs. Brenner, of Toronto, the pioneer missionaries of the society recently formed in Toronto, Canada, for the prosecution of earnest evangelistic work in South America, are now in England, and will be glad of any opportunities to speak of the claims of South America. Address, care of Mr. A. Gilmour, 3, Orchard-hill, Hamilton, N.B.

Mr. J. R. Hall, of Newport, Mon., having attained his seventy-second birthday, a number of friends connected with the Y.M.C.A. presented him on Friday last with an illuminated address and a purse of money. For the past ten years, Mr. Hall has conducted the "Daniel's Band" Bible-class at the Association, greatly to the profit of the members, many of whom are now in other parts of the country.

Dr. Eleanor Montgomery, second daughter of Rev. Henry Montgomery, of Belfast, left England on Monday for India. She will probably be stationed as a medical missionary at Ahmedabad, in the Bombay Presidency. She is accompanied by Miss Carruthers, who has been trained in the Free Church of Scotland Training Home, Edinburgh, and who will engage in Zenana work. Both ladies go forth in connection with the Irish Presbyterian Church.

Rev. H. M. Williamson, M.A., D.D., has just completed twenty-five years as the pastor of Fisherwick-place Presbyterian Church, Belfast. The members of the congregation commemorated the occasion by presenting their minister and his estimable wife with a congratulatory address and some substantial marks of their affection and esteem. The fact that strikes us most in the account is contained in Mr. Williamson's reply:—"During all these years I rejoice to say I have never had even a misunderstanding with any member of the Church, nor any difference of opinion in session or committee, as you all know." That is a remarkable testimony, speaking volumes in praise of pastor and people; and the pastor's wife must, we think, have contributed not a little to so desirable a result.

OVER A MILLION OF MEN are employed on the railways in the United States, and of late years there has been a growing feeling on the part of railway directors and managers to promote the sobriety of the men by official measures. The most thoroughgoing action is that of the Chicago and Alton Company, one of whose rules is that any conductor, trainsman, engineer, fireman, switchman, or other employé who is known to use intoxicating liquors will be promptly and permanently discharged. Several other companies have a similar rule. Nearly all the leading American railroads forbid the sale of intoxicants at restaurants on the line, and forbid their employés to enter a drinking saloon.

EVANGELISTIC NOTES.

Montreal.—A good work is in progress in this city in connection with Rev. W. H. Aitken's mission.

Caterham Valley.—Mr. B. H. Angel has been at Bethany Hall for the last fortnight, and his testimony has proved a blessing to many.

Castleford.—A two weeks' mission here by Mr. W. R. Bradlaugh, has been a time of blessing to many. The evangelist is now at Sheffield.

Putney.—Mr. F. H. Dawe has concluded an eight days' mission at Sefton Hall. Good numbers came each night to hear the Gospel, and some very decided cases of blessing have been the result.

Ireland.—Evangelistic meetings have been held in Cookstown, by Mr. S. C. Montgomery, of Bangor. Similar services have been held in Carlisle Memorial Church, Belfast, by Rev. George Jackson, of Edinburgh.

Manchester.—Mr. William Forbes began on Sunday an eight days' mission at Manchester, in Melbourne-street Hall, in connection with Dr. Goodrich's Church, He addressed the workers on Saturday evening.

Liverpool: New Brighton.—Rev. C. B. Sawday, of Leeds, conducted a series of mission services in this place from November 4 to 11. The meetings were well attended, and the addresses of a thoughtful and impressive character.

Hull Bridge.—At the Mission Hall in this village, Mr. and Mrs. S. J. Alexander, of Dalston, have conducted a ten days' mission. The power of God has been manifested, many have professed decision, and Christians have been led to a fuller spiritual experience.

Mr. Moody has closed his mission in New Bedford, Conn., which he visited for the first time. As the result of his labours, and of those who aided him, great spiritual blessing has come to the place. Mr. Moody is now at work in Atalanta, Georgia.

Miss M. H. Haddon, of Clipstone, has held a ten days' mission in the Abbey-road Baptist Church, Far Cotton, Northampton, and it has been a time of great blessing. God has answered the prayers of his people, in deepening the spiritual life of many believers, and in moving some to yield themselves to our Lord Jesus Christ.

Dublin.—On Sunday evening, Mr. W. R. Lane closed his Men's Mission in the Y.M.C.A. During the week, the audiences of men were held by the rousing words of the preacher. Believers were stirred up, and numbers of backsliders restored. A large number of names were handed in to the secretary, as professing to trust the Saviour. The Bible talks were most interesting. On Saturday evening Mr. Lane gave his lecture of Bunyan's Pilgrim's Progress, illustrated by slides.

Cardiff.—Blessing continues to attend the services in connection with the Barry Rock Gospel Tent Mission. Mr. Thomas Poyne commenced a three weeks' mission on November 9. The Lord is owning the ministry of his servant in blessing to saints and sinners. The iron hall has not yet been erected, but we hope soon to see this accomplished. Meanwhile we have engaged a large shop in the same street, where the tent stood during the summer.

GERALD COULTAS.

Hildenborough.—Mr. Monro Collings has been holding a week of special meetings here, which has been a time of definite blessing to saved and unsaved. In spite of the unfortunate weather meetings have been well attended, people coming from miles around, and on the last night a great number testified to the blessing received during the mission. Mr. Collings' addresses were most pointed and convincing, and he now goes from here to a mission at Tonbridge, followed by our earnest prayers.

E. H. WELLS, Pastor.

Rev. F. C. Spurr will hold a mission in Manchester from December 1-16; at Wellington-street Chapel, Gorton, December 1-8; and Grosvenor-street Chapel, December 9-16. Conferences on the Christian life, on the week days, at 3.15.

BIBLE LANDS MISSIONS.—Rev. W. A. Essery, hon. sec. to the Bible Lands Missions' Aid Society, has carried through a series of drawing-room and other meetings on behalf of the Mission in several parts of Scotland. He was accompanied throughout by Rev. Haig Y. Yardumian, Armenian pastor of the Evangelical church in Soongoorlow, Asia Minor. Everywhere the story of Armenia's sorrows touched the heart, much eager attention was evinced, and a fresh interest was created in many minds on behalf of evangelistic work in the Bible lands. Encouraging contributions were given in all places for the support of the Society's operations. Mr. Yardumian continues in Scotland prosecuting his labour in aid of Gospel work amongst the present-day Galatians.

OBITUARY.

MR. WILLIAM HOYLE.

THIS well known temperance leader, the writer and composer of many hymns and songs which have a wide popularity with Bands of Hope, has died at Blackpool, where he latterly resided. Born at Manchester in 1834 of humble parentage he received his first training in the Bennett-street Schools, and it was its Literary and Educational Society which stimulated and developed his poetic and musical talent. He founded the Lancashire and Cheshire Band of Hope Union, the largest local union in the Kingdom.

MR. JOHN MILTON SMITH.

This devoted servant of Christ in connection with the Belle Isle Mission, N., has been called home. As Rev. G. Hay Morgan says: The chief part of our friend's service was performed for and among children. For twenty-three years he had been one of the principal workers at the Belle Isle Mission, and during the last sixteen years had been superintendent of the mission school in Blundell-street, which has some 700 scholars. A large portion of his spare time in the week was spent in visiting the poorer children in his school. In connection with that school he conducted one of the largest Bands of Hope in London. He was a member of the council of the Sunday School Union, and took deep interest in all the institutions for helping children. The little match-box makers at the East End of London had many a happy evening provided for them by his thoughtful care. And every Christmas, for many years past, the waifs and strays of George Holland's Ragged School were entertained by money provided or collected by him[illegible] in the neighbourhood, too, of his own school at [illegible]dell-street, there was no little one in trouble or [illegible]tress to whom [illegible] not hold out a helping hand.

ARCHDEACON CLARKE, LIVERPOOL.

One of the foremost leaders amongst the Evangelicals of Liverpool has been called home after long and faithful service. A Liverpool correspondent announces the death of Archdeacon Clarke on Monday afternoon, at the age of seventy-two. He had been confined to his house during the last few weeks, and his demise was not unexpected. He was a native of Dublin, and was educated at Trinity College, where he obtained the degree of Doctor of Divinity. His life as a minister of the Gospel was spent in Liverpool and Southport, and as vicar of Christ Church in the latter town he distinguished himself by his eloquence and usefulness to such an extent that Christ Church had to be enlarged to accommodate its worshippers. The late Archdeacon was the author of several poems, one being a version of the National Anthem suited to the marriage of the Prince of Wales, for which it was composed. He was also editor of the "Liverpool Diocesan Calendar," and was president for many years of the Southport Evangelical Conference. On Archdeacon Bardsley being consecrated Bishop of Sodor and Man, Archdeacon Clarke was appointed his successor as Archdeacon of Liverpool, a position he held till his death

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CIVIL SERVICE SUPPLY ASSOCIATION.

THE annual tea and meeting of the Stores Prayer Union took place at the British Tea Table Company, Old Bailey, on the 12th instant, presided over by Mr. J. E. Bignall, secretary of the Association.

The report of the last year's work read, by Mr. J. W. Edis, of the Bedford-street branch, referred to the steady progress made. During the year the average attendance had grown from seventeen to twenty-one.

During the evening earnest addresses were given by two gentlemen outside the association, Messrs. Thorn and Kydd. Mr. Thorn said that in every large firm there ought to be a society such as theirs, as the spirituality of a church depended in a large measure upon its prayer meetings, and gave an illustration of a young girl who was the means of bringing twenty-five to the Lord. If we cannot all sing or speak, we can all live for Christ.

Mr. Kydd spoke of two young men who went over to the North of Ireland, and were the means of bringing about a great revival. He next referred to the young men of Scripture, David and Jonathan, who loved each other as their own souls.

Solos were sung by Miss Jones, "The Promise of Life" and "The Holy City," also by Miss Bruce, "At the Master's Gates." Mr. J. E. Bignall (the president) expressed thankfulness at the progress of the Union, and called attention to several good points in the report.

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JOHN ODLING, *Secretary.*

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Since this work began, 50,000 poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with the most gratifying results.

This season has commenced with more than usual pressure, and from present appearances a very severe season is apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or at the Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.

JAS. ATKINSON, Secretary,
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DAY OF UNITED PRAYER,

EXETER HALL,

THURSDAY, DECEMBER 5, 1895.

Meetings, 11 a.m., 3 and 7 p.m.,

TO BE ADDRESSED BY

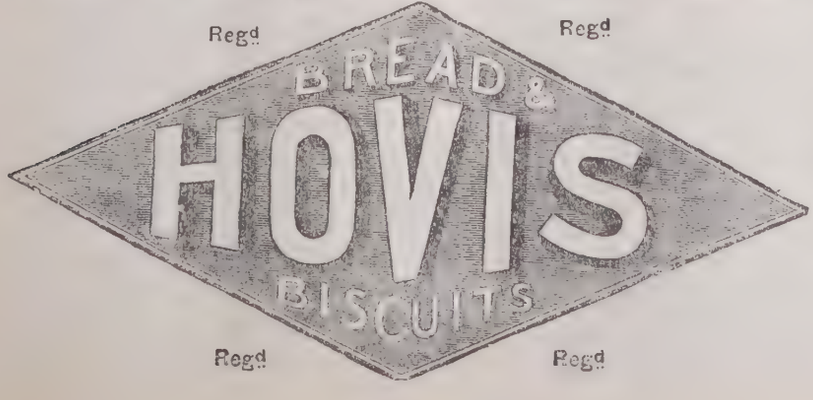
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On the eve of his return to South Africa.

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The "British Medical Journal," 11th Jan., 1890:—

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. —Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Mr. James Eyres, the Liverpool evangelist, conducts missions and supplies pulpits throughout the kingdom (without fee). Preference given to poorer churches of any sect. Address, care of Y.M.C.A., Mount Pleasant, Liverpool; or 37, Hawarden-avenue, Liverpool.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Meetings for Men.—Christian Evidence lectures or evangelistic missions conducted in any part of the United Kingdom. Address, Mr. W. R. Bradlaugh, 70, King's Cross-road, London, W.C.

Rev. Andrew Murray and others are holding this week meetings for the deepening of spiritual life, Thurs., Nov. 21, 11 a.m. and 3 p.m., in Regent-square Presbyterian Church; Thurs., Nov. 21, 7 p.m., in Exeter Hall; Fri., Nov. 22, 11 a.m. and 3 p.m., in Regent-square Presbyterian Church; Fri., Nov. 22, 7 p.m., in Exeter Hall.

Dr. Barnardo's Jubilee Presentation in Council Chamber, Exeter Hall, Tuesday, 26th, at 4 p.m., the Marquis of Lorne in the chair.

Anglo-Indian Temperance Association.—Welcome to Rev. Thomas Evans, of India, Memorial Hall, Farringdon-street, Friday, November 22. Tea at 5.30, meeting at 6.30. Mr. W. S. Caine will preside.

Mission to Deep Sea Fishermen.—Autumnal Conference of Workers, Tuesday, Nov. 26, in Queen's Hall, Langham-place, W.; conference, 4 p.m.; public meeting, 7 p.m.; addresses on work in the fishing fleets, and by doctors and nurses who have returned from Labrador.

Protestant Reformation Society.—Monthly prayer meeting, Thursday, 21st, 3.30 p.m., 20, Berners-street, W., address by Rev. S. L. Dixon.

Conference Hall, Mildmay Park, London, N.—Sunday, 3.30, Mr. P. S. Badenoch; 7, Major Seton Churchill; Thurs., Nov. 28, 7.30, Lecture by Mr. P. S. Badenoch, on "Darkness and Light," illustrated with candles.

Prayer for Israel.—A meeting for prayer every Monday at 7 p.m. at 81, Mildmay-road, N.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m. and 7 p.m., Mr. J. Fanstone.

Evangelistic Mission.—Kilburn Hall, Kilburn-gate, N.W., Sunday, at 7 p.m., Mr. P. Garrioch; Malden Hall, Queen's-crescent, Haverstock Hill, N.W., Sunday, at 7 p.m., Mr. Geo. Hucklesby.

Christ Church, Westminster Bridge-road.—Rev. F. B. Meyer, for workers, Thurs., 11.30; Fri., 8; Sun., 11 and 6.30.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. Benjamin Glasgow.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. Thomas Richardson.

Clapton Hall, Upper Clapton, N.E.—Sundays, 6.30; Thursdays, 7.30, Mr. E. Venn.

Edinburgh Castle, Limehouse, E.—11 a.m. and 7 p.m., Weaver Brothers; 3 p.m., pleasant Sunday afternoon.

Metropolitan Music Hall, Edgware-road. — Sunday 6.30 p.m., Mr. Charles Cook.

Special Religious Services in Theatres, etc.—Sunday, November 24.—Agricultural Hall, Upper-street, Islington, at 3.30, Rev. Stanley J. Hersee; at 7, Mr. J. H. Lydall. Ealing Shaftesbury Hall, at 7, Mr. T. C. Chadwick. East Ham Public Hall, at 7, Mr. Brett. Grand Hall of Varieties, Clapham Junction, at 3.30, Mr. Gann; at 7, Mr. W. H. Seagram. Homerton Hall, at 3, Mr. C. Button; at 7, Mr. M'Millan. Morley Hall, Hackney, at 7, Mr. R. Smith. Queen's Theatre, High-street, Poplar, at 7, Mr. W. Coates. Pavilion, Whitechapel, at 7, Mr. George Nokes. Shoreditch Town Hall, at 3.30, Mr. Geo. Nokes. Royal Victoria Hall, New-cut, at 7, Mr. Job Williams.

MR. STURGESS, of the Polytechnic, who has beaten the world's amateur walking record (covering eight miles within fifty-nine minutes), is a teetotaler.

A NORTH METROPOLITAN UNION, embracing twenty branches of the B.W.T.A. has been formed. At the inaugural meeting on Friday, in Upper Holloway Baptist Chapel, the speakers included Lady Henry Somerset and Mrs. Eva McLaren.

ABERDEEN.—The temperance organisations have united in a manifesto stating that, while the residents declared in favour of a reduction in the number of drinking facilities, the justices had actually increased these temptations to evil, some of them voting for fifteen new licences at one sitting.

THE TRANSVAAL.—To a representative of *The Echo*, who interviewed him, Rev. D. B. Hooke, of the Colonial Missionary Society, said :—"The great curse of the natives in the Transvaal is drink, and that does more mischief among them than all other things together." Mr. Hooke read a letter just received from a European missionary on the spot, painting in vivid pictures the evil of the liquor traffic among the blacks.

CONSUMPTION.

THE GRAND OLD MEDICINE OF NEARLY 70 YEARS
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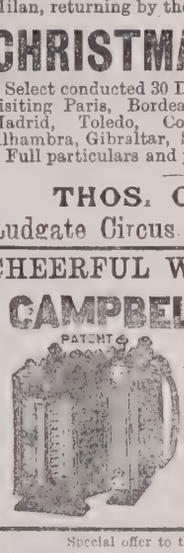
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The Christian.

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Notes and Comments.

☞ WILL those of our readers who receive THE CHRISTIAN direct from ourselves or our Postal Agents by post, and who have not recently communicated with us, kindly send their present full postal address; especially Missionaries and others in foreign countries?

Through pressure on our space we are obliged to hold over for a week the concluding section of Mr. Pember's paper on "The Parable of the Tares."

As the time draws near for our friends to disburse their Christmas gifts, we would put in a plea for the numerous older societies and mission agencies whose long and faithful service have made possible and easy the foundation of those of later date which are doing excellent work by their side. Workers of the present generation owe much to those who have sown that they may reap; and we trust that in the practical sympathy of our readers "he that soweth and he that reapeth may rejoice together."

This is quite in the worst American style of newspaper :—"The United Kingdom Alliance will be mistaken if it imagines that all Bechuanas are up to sample, and that the nigger on his native dungheap is quite the same as a nigger on a missionary platform." Yet it is not taken from a Charleston paper or a Texas one either, but from a "high-class" London evening. How like a bit of the slave days it sounds, and yet it comes from Pall Mall in the year 1895. We trust that that leader writer will learn to adopt another style in a country where we speak civilly of negroes.

When Khama first came to our country he said, "In our country we have things that trouble us very much, and we do not know whether we shall live nicely in that country, but we look to God, for He knows all the circumstances." He has not looked in vain. Many, even some of his warmest friends, had small hope of his succeeding, but God has wonderfully opened the way of him and his fellow-chiefs. They have enormously aided the Centenary Celebrations of the London Missionary Society throughout the whole of the kingdom, and these celebrations were like so many arrangements made specially for them. The absence of Mr. Chamberlain from the country gave time and opportunity for the tide of popular feeling to rise before they appeared before him to settle their claims. He was wise in observing the signs of the times. And the Queen gave to everything a fitting completeness when she so honoured the chiefs, and so sympathetically listened to their appeals. There are also hidden "providences" in this movement on which some look with reverent wonder. Khama knows the value of prayer, and we trust he may ever lean upon the strong hand which has aided him and his people.

The Queen, moved by her womanly heart, and discarding all considerations of policy, used language to the African chiefs which will never be forgotten. She called strong drink a curse, and expressed her sympathy with them in their desire to keep it from their people. If it is a curse in Africa, it is not a blessing in England. If the Bechuanas will be better without it, Englishmen are not better with it. The grandest and happiest event of Her Majesty's long and memorable reign would be the passing of a measure that should curb the drink traffic and save the people from temptation. Is it to be done? The political party now in power could do it easily; for the party out of power would aid them.

Mr. Chamberlain has not only given great satisfaction by his settlement of the Bechuana question, but also by his determination to avoid a war with Ashanti if possible. We trust that his praiseworthy attempts to avoid bloodshed may be successful. It would almost seem as if we were on the eve of a new and better way of dealing with "native races," as if we were beginning to realise that they are men.

The Queen's astonishing knowledge of human character has always been shown to advantage in her prudent choice and faithful use of permanent Court officials. One of her wisest selections was that of the late Sir Henry Ponsonby, her private secretary, who died last week. He possessed almost to an ideal extent the many delicate and tactful qualities necessary for this post. High-minded courtesy, insight, kindliness, and an unfailing power to smooth over irritations were among his characteristics. He seems to have been a born peacemaker, being always at work skilfully removing difficulties, and never creating any. To have such men near the throne, acting in the name of the Sovereign as an intermediary between her and her frequently-changing Cabinets, is to be in possession of an unique chance for doing good. All of us, in our own spheres, may do good in the same way. Whether in the Court or the cottage it is possible to earn the great commendation, "Blessed are the peacemakers, for they shall be called the children of God."

So far the reports from Madagascar are of a reassuring character. The French have been humane in the hour of victory, though truly they have been more in need of aid for their thousands of suffering soldiers than the natives. It has been at a great cost of life—3500 men—that they have won the island. They have also promised fidelity to the agreement with this country, that there should be religious liberty, both for the missionaries and for the people. There is talk of many defections from the Protestant to the Roman Catholic Church, but we must wait a good while before we can know what are likely to be the results to religion of the change of government. That there will be failures we may be sure; the chaff will be sifted out from the wheat; but that the truth of the Gospel will lose its hold, we do not believe.

Two things are noticeable about the fall of Madagascar. The reproaches of the newspaper correspondents upon the missionaries for not sending their wives and daughters out of the country have been proved to be causeless. Surely the correspondents, who were obliged to speak so highly of the work done by the missionaries, might have given them credit for knowing what they and their wives were doing. The Press at home and in France has confessed that nothing could have been better up to the present than the absence of alarm or recrimination from the utterances of the London Missionary Society. The *Westminster Gazette* commends their words to the foreign Press at this juncture as tending to tranquillise feeling—which is as it should be.

From the testimony of Rev. H. Baron, who was an eye-witness of the fall of Antananarivo on September 30, it would appear that the French mean to carry out an impartial policy as regards missionary enterprise in Madagascar. During the bombardment, they did their best to avoid shelling the missionary quarters, though inadvertently they seem to have sent a few missiles near, without, however, doing any bodily harm. The French troops were under the strictest discipline, and behaved well towards the natives after the taking of the capital. As soon as the battle was over, the Malagasy began mixing freely and intimately with the French, selling products of various kinds, and manifesting no anti-foreign feeling towards their invaders.

When on October 5 a deputation of missionaries waited on General Duchesne, he received them very kindly, and assured them they need fear no interference from him or his; and to a deputation of native pastors, he declared that they would all be allowed full liberty of conscience and worship. After the melancholy forebodings that have been lately circulated regarding missionary work in the island, it is very reassuring to hear all this. How far the French will act up to their promises, however, remains to be seen. It is good news to find that they seem actuated by liberal motives, and that their conquest has been unaccompanied by useless slaughter or needless tyranny.

The drift of things in the East seems to be towards dissolution of the Ottoman Empire. The outrages proceed, breaking out in fresh quarters almost every few days, as if the central authority had no hold upon other parts of the kingdom. The Sultan himself is said to be in a pitiable state of alarm and helplessness, moody, despondent, and unequal to the strain of the times. The sins of generations are operating with sure and terrible effect; no outside blow is needed to knock the tottering edifice in pieces; it is going down of itself.

At length, the most needy of our poor children are to have a share of the educational plums, the London School Board having decided to spend as much as £40,000 on the education of deaf mutes. Far better do this and give them a chance of helping themselves, than allow them to remain a misery to themselves in their helplessness, and a burden upon the public. So much can be done for the deaf and dumb that simple humanity calls on us to do it for them. Under able teachers they may even obtain learning enough to graduate in our universities.

It must be strangely interesting to watch the growth of their minds once they have made a beginning in knowledge. One of our ablest teachers was asked by such a pupil how old God was. The pupil was asked to write on a slate what age he thought, when he put down a few thousand in figures. The teacher shook his head, and said, "No; more." Lines of ciphers were added; still the teacher shook his head and said, "No; more." The side of a slate was filled; still the teacher said, "No; more." The slate was filled, and as the same answer was given, it dawned on the pupil that age has no place with God; He is eternal.

"The Christian League" of Philadelphia has set itself the task of proving by "vigorous and persistent efforts that there is no necessity for the slums." It approaches owners, agents, and tenants of disorderly houses, quietly, but firmly, requesting them to keep the law. Its great point is, that it merely insists upon obedience to law. But it neither persecutes nor prosecutes. If its warnings are not heeded, it reports to the Department of Public Safety, and warrants are issued, and offenders made to know that the law is not a dead letter. And a good deal of success has followed. "The old 'coast' in the south-eastern section of Philadelphia, formerly a resort of sailors, but in later years a pitfall for many young men and boys, is completely broken up." It seems an absurd thing to pay for policemen to carry the law out, and then for citizens to have to do the work themselves. But pay never acts so efficiently as principle.

There are hopeful signs of a powerful international women's peace movement being set on foot. An association in Paris, thinking that a union of English and French women was too narrow, has proposed that the women of all Europe, and even of America, should be united. Small centres have been formed in many countries. The approach of French women to German women, and the cordiality with which they have been received, is one of the happiest signs of the times. The French ladies say in their manifesto to the German ones, "Our planet is too small for men to slaughter one another in any corner of it." With the appointment of a new and active Commander-in-chief in our own country, who has always shown himself bent on making England a military country, we may look for a great quickening of the military spirit, and therefore our own countrywomen have additional reason for active peace labours.

A new topic in society is the new man. A readjustment of moral compromises is taking place. The fiction of two standards of purity, and two standards of honesty, is giving way. The new man, a real man, "as fine in his life as he is in his speech," is coming forth. It was said by a member of the Maryland Club, the most fashionable and most popular, that the Congress had cleared the atmosphere of Baltimore. The fact is that towns and even nations are now highly sensitive organisms, which immediately feel through every part, any moral or religious movement at any point.

In Rome the poor priests are popularly known as *scagnozzi*—quacks or curs. Many of them have no stipends at all, and so they say masses for a franc each. Although they have often appealed to the Pope for relief he has paid no attention to them, but now they have gone to King Humbert with better success. This will not help the Pope or hurt the king. It is also said to be the purpose of Crispi to make all the lower clergy independent of the bishops, thus separating them from the higher clergy, who are always writing against the Government. He also proposes to bring the penal code to bear against those who show themselves to be overt enemies of the State. He may go a step further, and either modify or cancel the Papal guarantees. The meanness of the Pope towards his poorer clergy, his stinginess, or the stinginess of the cardinals, who live in luxury, will pave the way for these reforms.

In seasons of spiritual declension and decadence, the great objects of hope are the Christian youth of the country who combine zeal with mental force and large conceptions of duty. Nothing is more full of happy augury in this connection than the progress of the student volunteer movement for foreign missions. In a little book recently written by Mr. L. D. Wishard, of the American College Y.M.C.A. (*Allenson*), he sets forth the "New Programme of Missions" that is likely to emerge from the Student movement, and that will materially help forward the evangelisation of the world. Culture and wealth are mighty forces in the making of history; when to these we can add Christian faith and consecration, may we not expect that the coming century will carry the greatest of problems far on to its full solution?

According to a writer in *The Calcutta Review*, the Brahmo Somaj seems to be on the decline, and among the reasons assigned for this result is the tendency to divisions. Like some other "broad" and inclusive bodies, it has a fine programme and manifesto which is quite repudiated in practice. Any and every body may come into this Catholic Hindo-Christian church, but the smallest difference of opinion will create "war to the knife." There is an old aristocratic section, and a new democratic section, now seventeen years old, which appears to have some signs of prosperity. The writer thinks that there is hope in this younger section. If such a conglomerate of Hinduism, Mohammedanism, and Christianity, holds together, and grows, it will be the first time that the world has ever seen such a phenomenon. Early Gnostic attempts are not reassuring. Jesus alone can be King.

According to Alderman Stephens, of Newcastle-on-Tyne, there are several persons interested in the liquor trade in that city who would be willing to enter into a voluntary agreement to shorten the hours of their trading both on week-days and Sundays, provided clubs were placed under police surveillance. We can believe it. Clubs are offensive to the religious man because they are so demoralising, and to the drink-seller because they unfairly compete with him in his business. Between the two they ought to be checked and regulated.

The determination of the Master Shipbuilders' Association—if determination there be—to "smash" the men's union, will be found to be unwise and useless. If it were accomplished to-morrow, new combinations would come into existence which would be much more difficult to control. Neither men nor masters can be or ought to be supreme. We live by sympathy and co-operation, not by an autocracy or oligarchy. We must repeat with renewed emphasis what we said last week—that the Christian men in both parties should unweariedly strive for peace. Meanwhile the Government might very efficiently intervene.

Dr. D. S. Gregory thinks that there are "a few special principles of direct effectiveness, that may be denominated 'Bible qualities,' that enter more or less into the style of the powerful preachers of all times, but that are peculiarly a necessity for the pulpit of the present time." They are (1) the presentation of the specific truths of God's Word. The Bible is specific in everything. General truths are few: specific truths are infinite in number. In other words, the preacher should give just the meaning of the passage he is expounding. (2) He should present the truth in a concrete form, as Scripture does. The Bible makes its lessons simple and appreciable, by placing them before us in the lives of men; they are incarnated. (3) "The truth must be presented, as is the Bible manner, with apt and ample illustration." At this part it should, however, be remembered, that illustration is for the truth, not the truth for the illustration. Sometimes the adornment hides from sight the very meaning of God.

In the parable of Lazarus and the rich man, the name of the poor man is given, while the rich man is left nameless. On this point Dr. Arnot makes the suggestive remark, that "generally, Christ's kingdom is not of this world, and, in particular, it does not imitate this world's kingdom in throwing the common people into anonymous heaps, and recording the names of only the great." The writers of the sacred story proceed with perfect indifference to anything except their great business of telling how the Kingdom of God came on earth, and by whom it came. Sometimes, indeed, the worker is nameless—he is "a prophet of the Lord" or "a man of God." In other cases we have the name but no account of the life and labours, as with most of the apostles. Who were "the seventy"? All this should teach us a quiet impartiality.

GATHERED GOLD.

REDEEMING THE TIME.

Waste not the precious hours in idle dreams,
Vain disputations, and perplexing themes;
This life's the seed-time of eternity,
And as thy sowing shall thy reaping be.
Be earnest, then, O man, while time is given,
To sow for righteousness, for God, and heaven.

G. Morison.

TO THE PERPLEXED.

Being in straits I cry,
"Lord, make a way!
Open a door for me;
Help me, I pray!
Gold Thou hast endless store;
Strength, all I want and more.
All hearts are in thy hand—
Nothing can Thee withstand;
Lord, look and give command."

—Anna Warner.

Christians and Missions.

By Rev. THOMAS EVANS.

Returning home after an absence in India of twenty-one years, I can see and like to see many changes, for they are improvements. It is evident that Christian England, and "gallant little Wales" as well, are making material progress, but I much fear that this progress is not conducive to spiritual advancement.

All around, men seem to be so ardently intent upon secular affairs that they can have hardly a moment to spare for higher and nobler objects. This is a serious drawback to all the material and scientific progress. No doubt the competition in England is now so keen that little time is left for spiritual thought and meditation. But surely this is a sad mistake and a serious loss. Is it not better to have less material success and more spiritual advancement? Should the followers of the lowly Jesus give the best of their time and attention to the things of this world? "Occupy till I come" includes much more than money-making assiduity and secular success.

There is in a money-making passion much to blunt the keen hunger of the soul after God, and to tie down the heart to the things of this earth. While I would hope that good is being done by all the conferences and conventions of the present day, I much fear that too often talk is more prominent than work. What we want above all is a Christly life. "Put ye on the Lord Jesus Christ" rather than talk so much about the Saviour. Our words touch not the ungodly world, but deeds of self-denial for the good of the poor and suffering will tell.

In all love I ask the question, While money is so sadly wanted to send the Gospel to millions of souls perishing in the dark places of the earth, how is it possible that so many Christian people can keep a conscience void of offence while they squander more money on tobacco and alcohol in a week than they contribute in a year to send the Gospel to the heathen? I boldly maintain that it is the bounden duty of everyone revering the name of Christ for ever to banish all necessary luxuries and injurious habits from their homes and persons. Never will the world be converted to Christ until his own people manifest the self-denying spirit and the self-sacrificing life of the Saviour. To pray the Lord to send forth his truth, and never to know the luxury of a sacrifice on behalf of the truth, is mockery, and an ounce of self-sacrifice for the good of others is worth a ton of such pious hypocrisy.

If our various missionary societies were to receive but one-half of the money spent by so-called Christians on tobacco alone the incomes of the societies would be doubled, if, indeed, not quadrupled, at once. Is not this one fact a burning shame and a humiliating disgrace to this so-called Christian nation?

Money—yes in abundance for self-indulgence—but how little for the Lord who bought us with his own precious blood!

Mr. Giffen, who seems to be an authority, tells us that the wealth of our little island is ten thousand million pounds; that it is going on increasing at the rate of £150,000,000 annually, and that the daily income of Britain is about a million sterling. Yet what do we find? While £140,000,000 are annually squandered for strong drinks not £3,000,000 have been given to all the institutions in the land to send the Word of God and the messengers of peace to the many millions who know not God.

What a dark and dismal picture of Christian Britain, and what a striking contrast in heathen liberality. I know a rich Hindu in India who laid out as much as £100,000 in the erection of a temple to a god who cannot see nor hear, and who contributes £300 monthly to keep up gorgeous sevices of his temple at Bindrabun, near Muttra. God helping me, I hope to show up the absurdity of supposing that we do our duty by contributing the mere crumbs of our tables to the Lord of life which rich heathen give so unstintedly to dumb gods. Wealth and luxury proved the ruin of ancient Rome, and there is reason to fear unless we soon see radical reform that this will be the doom of our highly blessed nation. The Lord graciously open our eyes to see our faults and to mend our ways before it is too late.

WELCOME TO MR. EVANS.

On Friday evening, on the invitation of the Anglo-Indian Temperance Association, a meeting was held at the Memorial Hall, Farringdon-street, to welcome Rev. Thomas Evans on his return to this country after an absence of twenty-one years.

Mr. W. S. Caine, who presided, stated that Mr. Evans, a retired Baptist missionary, had for some years visited and helped the Indian societies attached to the Association, 230 in number, and comprising 150,000 members, had organised many of these societies, and had thrown into the work many natives of India, who were rendering most valuable service. Mr. J. G. Alexander (Anti-Opium Society) moved, and Mr. T. P. Whittaker, M.P., seconded, a resolution welcoming, congratulating, and thanking Mr. Evans. This was cordially passed, after being supported by Mr. J. H. Raper (U.K. Alliance), Mr. B. Broomhall (China Inland Mission), Mr. F. Smith (U.K. Band of Hope Union), Mr. R. T. Rae (National Temperance League), Rev. J. Grant Mills (Native Races and Liquor Traffic Committee), Mrs. Caine (Women's Total Abstinence Union), Mr. J. Hilton (Friends' Temperance Union), and Trimbuklai Desai, Tahl Ram, and H. Haridos (as representing India).

Rev. T. Evans, in response, expressed great pleasure at meeting so many warm friends of temperance. He said that of the missionaries in India 80 per cent. are total abstainers; and expressed warm attachment to temperance work in India, as well as appreciation of Mr. Caine's work. The chief difficulties which confronted temperance work in India were Government revenue necessities due to enormous military establishments, and the example of drinking set by Englishmen which he felt bound, as a European, to try and counteract. Something had been done by the abolition of the outstill system, which, however, was being again introduced for the sake of gain. He hoped to return to India, and to do yet more for the temperance cause there.

A MAMMOTH BIBLE CLASS.

Rev. Levi Palmer's Men's Bible Class at Taunton has opened the winter session with a membership of five hundred. The class was started two years ago, and has grown beyond all expectation. The large attendance is not attracted by anything sensational in the proceedings; Scripture truth is reverently considered, and kindness and goodwill heartily cultivated. The subject for the first Sunday of the present session was "Total Depravity," which was honestly and forcefully expounded by Mr. Palmer, who carefully and frankly answered the questions of members, curious, perplexed, and anxious.

In closing the meeting Mr. Palmer said he felt much encouraged to find that such a large number retained their interest in the class. He had made a visitation of 450 members, all of whom had expressed a wish to remain members, and he had 100 more to visit, amongst whom he felt sure there would be at least fifty who would be desirous of retaining their membership. There is a savings' bank in connection with the class, and thrift and providence is steadily enforced.

Indwelling Sin.

Sir,—May I recommend to all who are seeking after holiness, the work of a great divine of former days, Dr. John Owen, on "The nature, power, deceit, and prevalence of indwelling sin in believers." There is an edition, now out of print, with an introductory essay by the late Dr. Chalmers, the eminent Scotch divine. With your permission I will quote a few sentences from this introductory essay.

"It is a certain indication of spiritual death when there are no strugglings of the renewed heart with sin which reigns in their mortal bodies. A sure symptom that there is no principle of grace in the soul, when they feel not the warring of the Spirit against the flesh, and the flesh against the Spirit. Such a deadly repose of the inner man ought to force across their minds the troubling conviction that they have not passed from death unto life. This is a transition which must be made ere they can see the Kingdom of God. . . .

"It is this state of composition in every one who has been born of the Spirit, between the old man and the new creature, which explains the mystery of a Christian being more humble, just as he becomes more holy of his growing at one and the same time in dissatisfaction with himself, and in those deeds of righteousness which are by Jesus Christ—of his being both more feelingly alive to the corruption that is in him from one part of his nature, and more fruitfully abundant in all those virtues which have their soil and their nutriment from the other part of his nature; so as to hold out the palpable exhibition of one evidently rising in positive excellence, and yet as evidently sinking into a profounder self-abasement than before; as if it required a so much deeper foundation to uphold the ascending superstructure.

"The truth is that wherever there is any real growth of morality, there must be a growth of moral sensibility along with it; and in proportion to this sensibility will there be the annoyance that is felt, and the touching grief and humility wherewith the heart is visited on every fresh evolution of that depraved nature, which is only subordinated, but not yet extinguished and done away."

What some aspirants after holiness seem to me to need is: (1) A more spiritual perception of the holiness of God, and consequently (2) A deeper knowledge of the deceitfulness of their own hearts. The advance which Job made in true holiness was evidenced by these two marks. (1) "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." *Wherefore* (2) "I abhor myself and repent in dust and ashes."

It was the same with Isaiah when he saw Jehovah of Hosts, and heard the Seraphim, who veiled their faces in his presence, crying "Holy, Holy, Holy is Jehovah of Hosts, the whole earth is full of his glory." "*Then* said I, woe is me for I am undone; for I am a man of unclean lips, and I dwell among a people of unclean lips, for mine eyes have seen the King Jehovah of Hosts." The live coal from the altar of burnt offering removes the guilt from the conscience; but the grateful sense of forgiveness is ever accompanied with a deeper view of the holiness of God, and a more sensitive consciousness of indwelling sin.

J. Rate.

East Twickenham.

THE CULTURE OF THE DEVOUT LIFE.

A thirty-two page booklet for the New Year has been written by our esteemed contributor, Rev. F. B. Meyer, under the title "Fact, Faith, Feeling."* It is a truly admirable setting forth of God's order as to human experience of his justifying and sanctifying grace. It will be most helpful to any whose minds are perplexed, and who are desiring to know experimentally the happy and overcoming life. We give the closing paragraphs :—

There are Five concluding cautions for the culture of the devout life, our attention to which will generally result in holy joy and peace.

1. *We must be still before God.* The life around us, in this age, is pre-eminently one of rush and effort. It is the age of the express train and electric telegraph. Years are crowded into months, and weeks into days. This feverish haste threatens the religious life. The stream has already entered our churches, and stirred their quiet pools. Meetings crowd on meetings. The same energetic souls are found at them all, and engaged in many good works beside. But we must beware that we do not substitute the active for the contemplative, the valley for the mountain-top. Neither can with safety be divorced from the other. The sheep must go in and out. The blood must come back to the heart to be re-charged, and fitted to be impelled again to the extremities.

We must make time to be alone with God. The closet and the shut door are indispensable. We must lose the glare of the sunny piazza that we may see the calm angel-figures bending above the altar. We must escape the din of the world, to become accustomed to the accents of the still, small voice. Like David, we must sit before the Lord. Happy are they who have an observatory in their heart-house to which they can often retire beneath the great heart of eternity, turning their telescopes to the mighty constellations that burn beyond life's fever, and reaching regions where the breath of human applause or censure cannot follow.

It is only in such moments that the best spiritual gifts will loom on our vision or we shall have grace to receive them. It is impossible to rush into God's presence, catch up anything we fancy, and run off with it. To attempt this will end in mere delusion and disappointment. Nature will not unveil her rarest beauty to the chance tourist. Pictures which are the result of a life of work do not disclose their secret loveliness to the saunterer down a gallery. No character can be read at a glance. And God's best cannot be ours apart from patient waiting in his Holy Presence. The superficial may be put off with a parable, a pretty story, but it is not given to such to know the mysteries of the Kingdom of Heaven.

2. *We must be possessed by an eager desire.* There is a difference between wishing for a thing and willing it. In a single hour we may wish for a hundred differing objects, and forget them. But how different from this is the fixed determination, the settled purpose of the *will!* The lad catches sight of some equipment for his sport, the student of a precious book, the lover of a rare and jewelled ornament which he covets for the one he loves—in each case the will is wrought upon till it resolves to acquire at any cost. Then privation and self-sacrifice and delay are cheerfully encountered. Nothing can extinguish or slacken the determination that follows hard after its quest. So with us. We must hunger and thirst; we must be possessed by strong and passionate desire; we must be resolved even to use violence to take the Kingdom of Heaven. The expressions of Scripture are all so intense—the hart pants for the waterbrooks; Jacob will not let the angel go; the widow troubles the unjust judge day and night. We, too, may have this strong desire if we will let the Spirit of God produce it within our hearts. But the merchantman must be bent on seeking and finding the goodly pearl. We must strive to enter the strait gate. We must agonise, to use the Apostle's word, as the athlete for the crown.

3. *We must have a promise in our hand.* This s the true method of dealing with God. Search the Bible for some holy word which exactly fits your case. It will not be hard to find one, since it abounds with personal incidents culled from every conceivable variety of life. Then, when it has been discovered, and perhaps borne in on you by the Divine Spirit, take it with you into the presence of God, or place your finger upon it as you pass into the presence-chamber with hushed and reverent step. The promises are our inventory of possession, and our need should make us look up for and claim the blessing intended to meet it.

4. *Reckon on God.* If you desire spiritual gifts, not for your own gratification, but for the glory of Christ; if, so far as you know, your heart is rid of evil, and your life of sinful habit; if you perceive that the promise is for you, because you are not only a son, but an heir of God, and a joint-heir with Christ; if you feel an eager desire that God has instilled to lead you to this very point—*then* open your mouth wide, and believe that God fills it; unshutter every window, and believe that the light enters; throw wide every aperture, and believe that you have received what you needed and sought. According to your faith, it shall be unto you. You may not have the emotion you expected, or the sense of blessing you looked for, but you will have God, God's gift, God's answer to your faith. And you may go your way and reckon that you have what you sought. Then, in some moment of need, or when you least expect it, or when engaged in wonted trials, some glad consciousness of joy, or peace, or nearness to Christ, or power over others, will be the evidence that you did receive.

5. *We must care for others.* No life can be blessed which is self-centred, and shut in, as the Dead Sea, by giant walls. The secret of having is giving; of learning is teaching; of climbing to the throne is by stooping to wash the feet of the disciples. Think more of others than yourself, and your own life shall be never so rich and prosperous. "I want—I want—I want Christians to go all over the world, and spread the Gospel." These words, spoken with laboured breath, were almost the last uttered by the beloved Reginald Radcliffe.

* *S. W. Partridge & Co.* 1d.

[1158]

AUTUMN.

Grand, noble autumn! Are there those
Who love thee less than spring?
Who glean from thee no deep repose,
No high imagining?

The scorching heat, the piercing wind,
Hopes flighted, anguish rare;
Recount who may, what lies behind,
Rest, calm, and peace, before.

Her store from heaven, the harvest field
On hungry man bestows;
Tree, bush, plant, herb, rich fruit doth yield,
The world with beauty glows.

The woods, of every gorgeous hue,
The splendour of the sky,
The insect bright, the pearly dew,
Enrich the heart and eye.

With patient care the months have toiled;
Their purpose now is won!
Brown leaf, mown field, and bough despoiled,
Hear all: "Ye have well done."

Sundew.

THE POLYTECHNIC LANTERN SERVICES at the Princess's Theatre continue to attract enormous crowds, and last Sunday evening it is estimated at least four or five thousand persons were turned from the doors. Mr. Josiah Nix has received many requests to give a service entitled "The Wages of Sin," and he intends doing so next Sunday evening.

VILLAGE MISSIONS IN INDIA.

The Poona and Indian Village Mission was formed in 1893 by Mr. C. F. Reeve, who had for some time been doing the work of an evangelist and teacher in Australasia. Several workers have joined the Mission; they labour among the civilians of Poona, the British garrison of about 3000 English troops, and among the native population, especially at present in the Bhor State. India is a vast network of villages, and it is probable that those in which the Gospel has never been proclaimed number hundreds of thousands.

A booklet issued by the Mission gives extracts from a diary kept during some months of itineration. We read :—

"In the native State of Bhor there is not a witness for Christ! Although even the smallest of its villages has its two or three temples with numerous idols, a standing witness not only to their degradation, but of their own felt need, and of a seeking after God. Our domicile in Poona is the Evangelistic Hall, where meetings are held during the week; here also we have a Soldiers' Rest, with a supply of Christian literature, where all soldiers are made welcome. A self-supporting coffee-room is also attached, to counteract, in some measure, the evil influence of the many native houses of doubtful repute in the bazaars. Latterly, some Australian Christian friends have formed a council of advice, with Dr. Deck, of Ashfield, Sydney, New South Wales, as honorary secretary. The constitution admits as members Christians from all evangelical denominations, and based upon the principle of trust in God for all supplies."

The journal states that at Sirkoli, the cruel ceremony of the swinging-hook is practised once a year in a modified form. In front of one of the temples is a pole 25 feet high, erected on a stone platform; a cross pole is balanced on the top and from one end of this cross pole the man is suspended, the other end being held down by a rope. At the performance in 1893 the *Patel*, or head of the village, an old and apparently feeble man was the victim; with some persuasion we got him to show us the healed wounds in his back. His son, now seven, when twelve years old will be fitted to take his father's place, the honour (?) being conserved in the family. The preceding two or three days are kept as a fast, and on the day of the ceremony the victim takes opiates, and his back is rubbed with a mixture of ashes and other material to numb the flesh. In this case the hook was put into the flesh of his back, and with a cloth around him he was suspended and swung round five times, throwing down pieces of coloured dried cocoanut to the assemblage, who attach much virtue to them. When asked why he went through this painful ordeal, his reply was—"Because Shirksaie (the goddess) requires it." At other places visited the same cruel ceremony is practised.

"At Chikli, where a lot of people assembled, curious to know our mission, they too listened for the first time to the Gospel. We prescribed a remedy to one of their number evidently affected with rheumatism, whereupon we were besieged with poor sick ones, women even bringing other women, and as we were leaving the village they sought to press upon us gifts of rice and other grain. Early this morning we were aroused by a child's screams, and looking out saw a little girl of ten or twelve years struggling in the arms of a man bringing her down the hill from the village above, accompanied by a woman. This was a child wife, who had run away from her husband across the valley to her mother's home, being forcibly taken back to him; the poor child pleaded not to be taken back. Shortly afterwards we witnessed a similar scene."

Mr. McGavin has been in England for some time, recruiting his health and enlisting the sympathy of friends in the work of the Mission. He recently left for Bombay, being accompanied by Mr. John Cowie, of the Faith Mission, Scotland, who is throwing himself into the work. On the eve of his departure, he wrote asking the prayers of the readers of The Christian.

COLLEGE LIFE.—III.

By CUTHBERT McEVOY, B.A.,

Classical Tutor of Regent's Park, New, and Hackney Colleges.

HUMILITY.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are the meek, for they shall inherit the earth.

In Caius College, Cambridge, there are three gateways that span the *Via Honoris*; and the first is the gate of Humility. Humility is most needed and least commonly found at the beginning of life. It is difficult for a young man to realise that his experience of men and things is comparatively limited. To those of older years experiences are dwarfed in the tract of time; to the young they loom vast, and fill the scene. Consequently it is not always easy for the young to defer to those whose experience is wider than their own.

For the schoolboy who has been brought up in an atmosphere of discipline it is an easier task. But let us suppose the case of a young man who has long broken with the habits of the schoolroom. His opinion has, at any rate in his own estimation, come to have some weight, and merits deferential consideration. He has asserted his independence and exercised it, unquestioned. He has been received into the membership of his church, and has taken an active part in its work. The continual approbation of too indulgent friends, at first a pleasant stimulus, has at last become a necessity. Unless he is a man of rare calibre the results of this environment will be evident in traces of egotism. Mannerisms will develop; the affectation, so obtrusive of self, so fatal to the idea of service, so opposed to the principles of self-abnegation, becomes deeply rooted.

At this stage of his growth he is suddenly transplanted. He finds himself, as a student, again in a bracing atmosphere of discipline. The mannerisms he cultivated, and which his friends condoned, are now openly condemned; his independence of movement is limited; his opinions are either not esteemed above those of his fellows, or else they are entirely disregarded. He has to submit to certain rules: if he breaks them he is not excused on the plea of superiority of character but is for this very reason the more severely reprimanded. His whole nature rebels. He feels that the authorities are altogether wanting in sympathy and wisdom. He is in the right, they are in the wrong. He may be led to enact scenes between himself and his superiors in which he figures as a champion of liberty, and they as the unjust oppressors. Or if he is of a delicate nature he will regard his fault as a perpetual barrier between himself and his corrector.

The result in either case is due to egotism. He cannot see in rebuke anything but a personal insult. Once let him recognise that he is one of many, a member of a body, and he will perceive in all correction, however unwisely it may be administered, an attempt to preserve the well-being of the community; and, when he comprehends this, his egotism may be modified; nay, he may even be glad that there was a voice to indicate where the body ailed. But as long as egotism remains it will subtly oppose our peace of mind: either the breath of flattery or the rude winds of rebuke are continually ruffling the surface of the egotistic soul, distorting its views even of earthly things which are near, much more destroying the all too transitory reflections and adumbrations of the heavenly things that are far off.

Lowliness and meekness—these are two virtues of prime necessity in the Christian life. Scorned by the ancient heathen world, they are qualities of distinctly Christian origin. In our Master they were eminent; in his disciples they must not be wanting. In the life of Catherine of Siena a striking instance of humility is recorded: "Once a man of God came from Florence to examine personally what had been told him of her. She was then, on account of severe illness, extended on the planks that served her as a bed. To test her humility he began to administer to her the most harsh and humiliating reproofs. She bowed her head, and listened submissively to the end without changing countenance, and assured him she felt very grateful for what he had said. Her visitor exclaimed, after he had left her: 'She is pure gold without alloy.'"* "For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well and suffer for it ye take it patiently, this is acceptable with God."

In our practice of this virtue let us see to it that we practise it with our hearts in all sincerity. For there is nothing more hateful in a man than mock humility—that sort of humility which seems continually to say, "I am confident that I am right, and that everybody else is more or less mistaken, but I will nevertheless endure."

False humility is only veiled egotism. It shows as ugly as true humility shows fair through all a man's conduct. Learning is impossible for the proud. Humility makes mind and soul like a deep rich soil, in which the seeds of knowledge will take root and bear fruit a hundredfold. But to teach the proud is to sow one's seeds on adamant.

* "Catherine of Siena," by Mrs. Josephine Butler.

COLPORTAGE IN PERU.

The work of the Bible colporteur has many advantages and interesting features. Something to sell gives the pretext for calling, and on offering the Bible the great subject may be at once introduced. Then may follow conversation direct and personal. From such interviews many of the brethren date their first serious impressions, for in most cases in these countries the Bible colporteur is the herald of the Gospel.

On the other hand, the work has its peculiar trials. The colporteur often finds himself alone, in the midst of overwhelming temptations—away from the helpful meeting or other fellowship of believers; bearing the reproach of Christ in the shape of personal insult and contempt, both for himself and the precious Book he offers. The best idea of the work, however, will be gathered from facts now transpiring.

Since the liberation in May last of the Bibles so long detained in the Custom House here, three more consignments have been cleared without any trouble, and the work, despite opposition, has gone on with more or less of success.

For the present we will follow the men who went south, to the departments of Arequipa and Cuzco, where clerical influence is more dominant than in any other parts of Peru. On July 13 they took steamer here, and after three days disembarked at the small port town of Mollendo. There the subprefect received them favourably, and they

SOLD BOOKS WITHOUT ANY HINDRANCE.

Not so at Arequipa, the next town they reached, about eight and a-half hours distant by train. I might say here that some years ago three of our men were thrown into prison there at the instance of the Bishop, without cause assigned, and after three weeks released by order of the supreme Government at Lima. In the present case the men were provided with a letter from Mr. Milne, calling the attention of the Prefect to the illegal procedure of a predecessor, and the decision of the supreme Government in the matter, and requesting him in the present instance to protect the men in the free exercise of their constitutional rights. In addition to this, they were furnished each with a safe conduct from the Minister of Government at Lima.

The day after their arrival they presented themselves at the Prefecture, but there was no time to give them a hearing. Next day they were favoured with an interview of five minutes, presented their letters and credentials, and agreed to return. The following day the Prefect said decidedly, that by his order they were forbidden to sell a single book.

Thinking it useless to fight against such odds, and that further persisting would cause only delay, they left Arequipa, not having opened their boxes, crossed the Cordillera at a height of 14,600 feet and came to Puno on Lake Titicaca. Here there was no opposition to speak of. The vicar bought some books and was favourably disposed, but the people generally were poor, many of them Quichna or Aymara Indians who could not speak, much less read Spanish.

Their next station was the town of Sicuani, the present terminus of the railway, and about three days' journey by mule distant from Cuzco. In the train they had an interesting interview with a friar, who bought a Bible and New Testament and a portion. They canvassed the town of Sicuani for some days, meeting very little to encourage them, and had began to make arrangements for their departure, when an official with three soldiers came to their hotel, requesting their appearance before the authorities. They accompanied him, and either by mistake or intentionally, were taken to the house of the priest and conducted to an inner room where the priest and two bare-footed friars were apparently waiting for them. After some further conversation with this cleric, they were taken then to the Prefecture, where they told their business, showed their credentials, safe conduct, etc., and asked why they had been sent for. He examined the papers they gave him, and explained that the priest had written to him, defaming their character, and requesting them to appear; that the officer had made a mistake in taking them to the priest's house, which he hoped they would excuse; and that he was ready to give them every liberty and assistance in their work. He then asked if they would be willing to have a public conference with the priest, to which they agreed.

A good deal of discussion took place, and eventually the audience became noisy in their hearty approval of the colporteur. "Let us have the Bible by the thousand," they said. "Let us have liberty of worship, liberty of the press, liberty for the people, etc., etc." The result of it has been that

A GREAT TIDE OF SYMPATHY

was raised for Señor Irigoyen who, at the request of the people generally, has remained until now. He has held meetings (with closed doors) and preached regularly. They have sent a formal petition to Dr. Wood for a preacher and teacher, and we are glad to know that their desire will soon be realised.

All this happened while the excitement was rising in Cuzco. Our colporteur has now been there two-and-a-half months, and of all the letters sent both from Mr. Milne, from Dr. Wood, and from his family, he had not received one at his last date of writing, September 17. When his place is supplied there he is ready to make another effort in Cuzco.

Callao, October. HARRIET L. MILNE.

THE LATE MRS. ALEXANDER.—The Duchess of Abercorn has issued an appeal asking for subscriptions to build almshouses, at Londonderry, for the poor of all denominations, to the memory of Mrs. Alexander. Subscriptions may be sent to the Duchess of Abercorn, at Baronscourt, co. Tyrone, or Hampden House, Green-street, W.

FRIENDLESS AND FALLEN.—This Society has continued day and night to give the hand of welcome and succour to every suitable applicant who has sought admission. Nearly 1000 have been received into the various homes established for their protection and reclamation. It is desired to raise the £500 needed to meet the expenses of the year's work. Nearly 40,000 have been assisted to make a fresh start in life since 1857, and the training while in the homes is both Christian and industrial. The secretary is Mr. W. J. Taylor, 200, Euston-road, N.W.

WHEATSHEAF HALL, LAMBETH.

Old Vauxhall Gardens have long vanished; in their place has arisen, behind the river frontage of wharves and works, long rows of small houses, densely populated by railway, pottery, and gasworks employés; and in some corners by people who never work at all if they can possibly help it. One thoroughly familiar with the locality remarks that "some of the worst groups of poverty, immorality, and irreligion in South London" are to be found in and around Vauxhall.

In the midst of this neglect and squalor a very remarkable work has grown up quietly, and spread out in vigorous branches. Some ten years ago Mr. W. S. Caine had his attention called to the condition of the district, and finding in Wheatsheaf-lane (originally a narrow footpath running through corn fields) an ancient tumble-down villa, he secured it, put it in something like repair, and began work. At the first meeting seventeen persons were present, and after an address on aggressive work eleven of these remained behind to put down their names as willing to unite in earnest endeavour "to bring the sweetness and light of the Gospel into the neighbourhood." In the forefront and from the outset was set "the need of personal conversion to God, as the one foundation of success." The original eleven have now become 230, united in Christian service according to ability and opportunity. In this way the Lambeth Mission Halls have become the centre of all manner of Christian, social, and temperance effort.

Says Mr. Caine:—"Our members are all *working* members, men and women who have come to us, *not* from other churches, but from outside the church altogether. It is a very moderate estimate to say that at least seventy per cent. of our members have been converted to God in the Hall itself, which to them, inconvenient, humble and ugly though it be, is the dearest spot on earth, and their love for the place and devotion to its work is both singular and very pathetic. We can honestly claim to have dug the most of our workers from the mass of irreligion with which we are surrounded."

Visiting last week the headquarters of these operations, I found myself not far from Vauxhall Station, turning into a narrow lane with a large public-house at the corner. Inquiry elicited the curious fact that at each end of this lane is a public-house, owned by a former M.P., while in the lane itself is the great "Anti Public-house" Mission, also carried on by an ex-M.P. All three were Liberal members of the last Parliament, while none of the three gained seats in the present. Next to the preaching of the Gospel, the grand business of the Wheatsheaf Hall is to counteract the ruin wrought by its two imposing neighbours.

In this hall, as I learned from the secretary, Mr. Grubb, an amount of work is carried on wholly disproportionate to the accommodation provided. Besides, the cottage is 100 years old, and is likely to tumble about the ears of those using it. Already some of the rooms are shut up as unsafe. The principal meetings are held in a hall Mr. Caine put up some years ago in the back garden. Still the place was too strait. A house was taken close by in Hartington-road for Bible classes, cottage and prayer meetings, and similar operations, while further off is another mission branch known as Caine Hall.

It is delightful to find that the whole work is ready for revival. Rev. Robert Balgarnie was closing, on the day of my visit, a special mission, and it seems as if large numbers of the young people were just waiting for decision—nearly one hundred have been gathered in and are linking themselves in Christian fellowship and service. To show how much is being done under the utmost difficulties, I may note that "the work carried on in these very inefficient premises consists of three Sunday-schools, ith forty-five teachers and 700 scholars, three children's services, three Bible classes for adults with 130 members, Christian Endeavour Society, four Sunday services attended by from 500 to 600 adults, two weekly temperance meetings, three Bands of Hope, one of which, the Wheatsheaf, is the largest in South London, two mothers' meetings, a young men's club, a young women's club, a girls' guild, slate clubs of over 500 members, and a great number of other sick and benefit societies too many to detail. It is impossible to describe the congestion which prevails and the difficulties of accommodation."

In view of the great work yet to be done, the vast variety of operations in progress, the need for larger room, and the dilapidated and unfit state of the present premises, efforts are being made to build a new hall, to seat 700, with a smaller hall and class rooms. The great success which has attended the work has made this new building imperatively necessary. Mr. and Mrs. Caine have already raised over £2500, and earnest endeavours are being made to raise the last £1000 required to set the work going and provide the accommodation so sorely needed for a work God has been pleased richly to bless. Communications may be addressed, Mr. W. S. Caine, 33, Northside, Clapham Common, S.W.

Pearl Fisher.

ORPHAN HOMES OF SCOTLAND.

The twenty-fourth annual meeting in connection with the Orphan Homes of Scotland was held in the Christian Institute, Glasgow, last week. Sir Thomas Glen Coats, Bart., who presided, said they all sympathised most heartily with Mr. Quarrier in the work in which he was engaged—a work which may be regarded as the most hopeful that is being done in this generation in bringing in not the lapsed but those who might fall into a lapsed state.

Dr. Walter Downie, in moving the adoption of the report of the consumptive homes, said that the necessity for some such accommodation as that being provided by Mr. Quarrier had long been recognised by medical men, and it was to be hoped that the necessary funds would soon be forthcoming.

Bailie Chisholm, in moving the adoption of the general reports, remarked on the absolutely voluntary nature of the gifts towards the support of the Orphan Homes, and the varied and wide area from which they came. The contributions had been sufficient for the work, but not a penny more. If these children were not laid hold of by Mr. Quarrier, and cared for by him, they would in very many cases develop into far worse types of life than that of mere poverty—into the type of the vicious and the criminal. The money contributed towards the Orphan Homes represented about a penny in the pound of rental in Glasgow, but were the children not treated as Mr. Quarrier treated them they would cost the city and the country at large a very much larger sum.

Mr. Quarrier said the history of the past year was a continuation of the old story that was ever new—the needs of the work had been supplied from the beginning to the end. The year had really been very successful and prosperous. In addition to the work of the children, there had been the work in connection with the consumptive hospitals. Every third child they got into the Homes came of consumptive parents. Did they live? Of course they lived, because they were lifted out of the horrible pit that was seething around them and made to stand solid and straight by fresh air, good food, and surroundings that went to make up health. He went on to say that the consumptive homes would be constructed on the most scientific principles. In all, he would require another £45,000 to build hospital accommodation for 200 patients, each with a separate bedroom. During the year they had taken in 400 additional children, making in all 1400 dealt with in the twelve months. He thanked all who had helped the work by their gifts and sympathy, and said that as he had got during the past year for all purposes the £28,000 he had aimed at, so now he aimed at £35,000 for the ensuing year, and expected to get it.

LIVINGSTONE COLLEGE.

The annual meeting of Livingstone College, which was held on Friday afternoon, was a specially important occasion, as the opportunity was taken for the formal opening of the new premises, 31 and 33, Hamfrith-road, Stratford, E., by Captain Lugard and Rev. Horace Waller. A conversazione was held at the College at four o'clock, at which a large number of friends prominently connected with foreign missions were present. Some explanation of the work of the Medical Mission connected with the College was given by Mr. McAdam Eccles, the vice-principal, and then Rev. Horace Waller spoke words of hearty sympathy with the work.

Captain Lugard, in a few appropriate sentences, declared the new premises of the College open.

A large meeting was held in the Conference Hall, Rev. H. E. Fox, honorary secretary of the Church Missionary Society, occupying the chair. Rev. R. Wardlaw Thompson, secretary of the London Missionary Society, was the first to address the meeting. After referring to the value of medical knowledge for missionaries, he said that a medical qualification was not needed in all parts of the mission field, yet some knowledge of medicine was needed, as the people were often ignorant of the most rudimentary principles of treatment. The London Missionary Society made it a rule for all their missionaries who were going to the South Seas to have some months' training in medicine. There had always been a difficulty in obtaining such knowledge for missionaries. He had most heartily welcomed the foundation of Livingstone College, and the directors of the L.M.S. had shown their approval in the most practical way, by sending three men last year, and three men for the present year. Those who had been at the College last year expressed again and again their appreciation of the work done. They had gained, he believed, great profit from their stay in the College, where they had not only had the great advantage of the medical and surgical training, but were all the time under Christian influence.

Captain Lugard, in an address on British rule in Africa, said he had seen a large number of missionaries in the Dark Continent, and felt that medical missionaries got most in touch with the natives. He described what he saw and heard while staying at the house of Dr. Laws, of the Free Church of Scotland Mission, Livingstonia. He said: We should remember, in dealing with Africa, that we are dealing with a very childlike people, with the most rudimentary conception of an abstract idea. It is hard to realise how literally that is the case. A concrete idea presents itself to the eye, to the touch; but an abstract idea is very hard to impress on their minds. The more abstract ideas of our religion are very hard to impress on such a people. In the initial stages, and until confidence is gained, we should teach them simple facts, gradually leading to higher ones. Therefore, I think that the medical missionaries are indirectly useful there, for by gaining access to the homes of the people you gain access to the coming generation, and I look upon the education of the children of Africa as of vastly greater importance than the education of adults. You may or may not agree with me, but that is my personal view, because the life of the adult is extremely precarious in Africa. The speaker referred to the most serious diseases prevalent in Africa, and some of the measures needful for the preservation of health.

Dr. Harford Battersby followed with an outline of the report of the year's work. In addition to the ordinary lectures on medical and surgical subjects, a special point is made of detailed instruction in the diseases of tropical climates, and lectures are given by those who have been in India, China, and Africa respectively. The medical mission connected with the College, carried on partly in connection with Dr. Barnardo's Homes, is crippled for lack of funds.

THE WALDENSIAN CHURCH.

By Rev. R. Leitch, M.A., Moderator of the Presbyterian Church of England.

It was my happy privilege to visit the Church of the Vaudois, in the Piedmontese Alps, a few weeks ago, to attend as a deputy to its annual Synodical meeting at Torre Pellice, in the valley of Lucerna, and to visit several of its congregations and pastors. The visit was an enjoyable and profitable one. The Synod lasted five days, and all its proceedings were characterised by great harmony, much Christian earnestness, and a supreme desire to extend the Redeemer's Kingdom at home and abroad. The reports that were submitted to this Court of the Church were, on the whole, very satisfactory. They showed that the Church was making progress numerically, and that very special attention was being paid to the religious education of the young. Sunday-schools and Bible-classes appear to be in a state of great efficiency. Representatives, to the number of eight, from various sections of the Church of Christ in Great Britain and the Continent of Europe addressed the Synod on one of the days of its meetings, and all were most cordially received. Though the deputies were Scotch, English, French, Swiss, Italian, Dutch, German, yet I venture to say that no one could have told from the Christian sentiments that were expressed, except perhaps from our *dialect* from what country we hailed. So much for the unity of Protestant Christendom. Rev. Dr. Geymonat, of Florence, the Moderator, returned thanks to all the deputies in most appropriate terms, and his remarks received the most cordial approval of a crowded and apparently deeply interested assembly.

My impressions of all I heard at the Synod, and witnessed in the Waldensian Valleys, which I afterwards visited, were exceedingly favourable. I visited eight of the churches of the valleys; I conversed with the pastors, and on one occasion spent an evening under the hospitable roof of a Waldensian pastor's manse. I found the ministers to be scholarly and pious men, holding strictly evangelical views of Divine truth. Their places of worship are very plain and unadorned, but suitable for all the purposes of Christian worship. They are marked by the entire

ABSENCE OF ANYTHING POPISH

or Ritualistic; one sees in them no images, no crucifixes, no altar so-called, no candles, and even no flowers. The worship, too, is characterised by great Christain simplicity. It consists of singing, prayer, the reading of the Scriptures, and the preaching of the Word. The churches are well attended on the Lord's day. In one or two cases I observed that forms had been put in the passages, as the pews were unable to hold all those who came to the services. At Torre Pellice, I stayed with Miss Beckwith, the daughter of General Beckwith, whose name is a household word in the Waldensian valleys. In almost every minister's manse, and in almost every peasant's cottage, the portrait of General Beckwith is to be seen. Can anyone wonder at this? What General Beckwith, though an Englishman, and a member of the Episcopal Church of this country, did for the Waldenses, it would take whole volumes to narrate. He was instrumental in building many churches, manses, and schools. He spent his time, his energies, and his means in promoting the intellectual, social, and religious welfare of this most interesting people. His daughter is following in her father's footsteps. Her kindness to me, and to other deputies, we shall never forget.

The Waldensian Church has, I believe, a great future before it. The whole of Italy is now open to it, and if it had only sufficient resources, it might extend its operations over a wide area. It evidently has the confidence and the respect of the Italian people. Roman Catholics in many cases speak favourably of it, and whilst they do not subscribe to its religious tenets, they nevertheless admire and praise its works of Christian philanthropy. Its pastors, too, are esteemed by them, as they believe them to be men animated by the love of God and of irreproachable character. The motto of that Church is still that which it has borne for many centuries, viz., "Lux lucet in tenebris." May prayer go up to the Throne of Grace, that the light of saving truth which it seeks to suffuse may spread far and near, and that many may be led to "rejoice in that light," and give praise to Him who in Italy, as well as everywhere else, is the only true Light and Life of human souls.

THE NATIONAL REFUGES.

It is impossible to peruse the fifty-second annual report of this society without feeling devoutly thankful that so much solid work is being accomplished on behalf of homeless and destitute children. We say *solid* work, because the operations of this old-established institution are not of a mere surface nature. The benefits conferred upon each poor boy and girl received are thorough and abiding. A child, once under the care of the National Refuges, is not turned adrift upon the world until well able to fight the battle of life. The boys in the homes on shore are not only given a rudimentary education, with sound religious training, but are technically instructed in tailoring, shoemaking, carpentering, gardening, farming, and housework, and each home has its instrumental band. The girls are specially trained for domestic service. They do all the household work in connection with their Homes, make and mend their own garments, and are taught knitting and darning. The three R's are efficiently taught under government inspection.

The boys' homes are situated as follows:—Shaftesbury House, 164, Shaftesbury avenue, London, W.C.; Fordham House (for working boys), 164A, Shaftesbury-avenue; Fortescue House, Twickenham; Farm School and Shaftesbury School, Bisley, Surrey. The Girls' Homes are:—Ealing House School, St. Mary's-road, Ealing; and Sudbury Hall, Sudbury, near Harrow. There are also the popular training ships *Arethusa* and *Chichester*, moored off Greenhithe, Kent, and the Training Ship's Depôt, at 100, East India Dock-road.

Nearly 900 boys and girls are now being maintained, educated, and trained in these various homes and ships. The total number of children admitted from 1843—when the society was established—to the end of 1894, was 13,538, viz., 11,285 boys and 2253 girls. The annual report contains the yearly balance-sheet, and is, as usual, a model of clearness and simplicity. A concise balance-sheet, duly certified by chartered accountants, shows the receipts for 1894 to be £27,988 0s. 5d. The payments, including £5000 paid off the mortgage debt, amount to £27,805 11s. 5d. An urgent appeal is made for help to clear off the remaining debt of £3000.

All societies have their periods of depression; but it is gratifying to find the Refuges and ships—presided over for so many years by

THE NOBLE EARL OF SHAFTESBURY—

recovering from the effects of recent commercial depression; and we trust that with the revival of trade there may come such increased support that this solid work may be carried on free of debt.

Mr. H. Bristow Wallen, the secretary, may be seen at the London office, 164, Shaftesbury-avenue, and will be happy to give all needed information, either as to the administration of the Society or as regards the admission of children to the homes and ships. We may here emphasise the fact that no votes are needed. This will, indeed, be welcome news to those philanthropic friends who delight in undertaking personally the arduous task of rescue work.

No time is lost in dealing with urgent cases. In very special instances admission is granted on the very day of application. The committee carefully consider all applications, and receive cases according to degree of destitution, the most urgent having the first claim. The age of admission is from ten to thirteen. Boys for the ships must be between thirteen and a-half and sixteen years of age. Since the establishment of the training ships in 1866—a most important branch of the society—no less than 5889 lads have been trained for a seafaring life. Of this number, 4470 young sailors have been drafted into the merchant service, 566 have joined the Royal Navy, and the remainder have entered the Royal Marines, army, and other service. The society's publications record many heroic deeds performed by these gallant young salts, and when it is remembered from what depths of poverty these "homeless boys of London" are rescued, it is highly gratifying to hear of them as attaining good positions in their profession. Many of the *Arethusa* "old boys" are now in command of vessels. A sextant is presented to each one on gaining the mate's certificate. The

LETTERS FROM THESE "OLD BOYS"

are deeply interesting. Take, for example, the following:—Writing from H.M.S. *Ganges*, off Falmouth, "C. L. B." says: "The navy has done a good turn for me. I am like a horse! I have started growing since being fed on cocoa and fat pork. I advise some of the boys to join; they might think it rather hard lines in the navy, but I have experienced it nineteen months, and it agrees with me. I did not like the word navy, but it has made a man of me."

Another lad, writing from the Royal Marine Depôt, Walmer, says: "I am very glad to say I like the Marines, and I get on with the bugle very nicely. The drum-major says that I am one of the best buglers in the depôt."

Writing from the s.s. *Torridon*, off Sharpness, an *Arethusa* lad says: "It was a good day for me when I joined this ship. The mate has promised to take me for'ard when I can steer the ship thoroughly. I can steer her now, both with wheel and steam, but not sufficient for bad weather, and that will give me my ordinary seaman's discharge. I have

KEPT CLEAR OF ALL OFFENCES.

I intend to do four years before the mast, and then, if I think I am proficient enough, I shall go up for second mate's certificate. This ship has been very lucky. She has always managed to get out of the storms in time. We just got a touch of the gale of the 27th October in the Bay, and again off Cape Matapan, and we had the wind in a favourable course coming up the Bristol Channel. We had the wind on the port quarter, and following big sea waves as high as our lower masts, but she rode it beautifully."

The report teems with living interest as we read the graphic letters from boys and girls formerly under the care of the National Refuges; and those of our readers who will write to the secretary, Mr. H. Bristow Wallen, will promptly receive a copy of the report. Its perusal can only have one result—an increased support to these deserving homes and training ships.

GERMAN PEACE UNION.—The annual meeting of the German Peace Union was held recently in Berlin, and was very influentially attended by representatives from various parts of the Empire. Special encouragement was given to the editor of the excellent monthly serial, entitled *Monatliche Friedens-Korrespondenz*, so ably conducted by Herr Franz Wirth, of Frankfort. This journal is unsurpassed on the Continent for its condensed and diligently collected peace intelligence, and well deserves the honour of being regarded as the special organ of the German Peace Union. It is in future to be published at Berlin. It is regularly posted to 600 German, Austrian, and Swiss journals, and to 3,000 members of the Peace Union.

OUR DAILY HOMILY.

SUNDAY, DECEMBER 1.

"The Lord will show who are His, and who is holy, and will cause Him to come near unto Him."—Num. xvi. 5.

It was on these words that the Psalmist founded his exclamation, "Blessed is the man whom Thou choosest, and causest to approach unto Thee." This is what we all need. We often endeavour to approach unto God, but meet with many disappointments. Thomas Welsh said, on one occasion, that he had been wrestling to obtain access from six in the morning until nine! There is something better. If you are his, you may humbly count on God to cause you to come near.

In your morning prayer, or at any other time which you set apart for devotion, let this be the cry of your soul: "My God, cause me to come near." When for long you have been dwelling afar off, and the distance threatens to become chronic or permanent, let this again be your petition: "Cause me to come near." And throughout the rush of daily life, let your dependence be on Him who alone can cause you to come near, so that you may dwell in his courts.

But God cannot do this unless the soul is utterly surrendered to be his. We must be unanchored and unbeached if the tide is to bear us on its bosom. We must be free from the touch of other hands if we are to respond to his. We must sit loosely by the things of the earth to feel the drawing of heaven. This is, in part, the meaning of holiness. "Who are his and who is holy?" Separation to God and from sin; give us these, then draw us, and we will run after Thee!

MONDAY, DECEMBER 2.

"The man whom I shall choose, his rod shall bud."—Num. xvii. 5.

There was deep significance in this method of indicating the man of God's choice. Too many have taken God's election as referring exclusively to their enjoyment of God's grace and their preservation to his heavenly kingdom. Here we are taught that one of its chief results will be, and must be, buds, blossoms, and fruit. "The rod of Aaron budded, and bloomed, blossomed, and bare ripe almonds." It would almost seem that spring, summer, and autumn, the promise, maturity, and fruit, were simultaneously present in that marvellous rod. So should it be in those who have been chosen in Christ to be holy.

The bud of spring.—There is a perennial freshness in the true saint. He may be old in years, but his leaf is green with vernal tenderness, and there are the budding promises of richer and better things than he has yet attained. The youths faint, and are weary, but he renews his strength. The outward man decayeth, but the inward renews his youth like an eagle's.

The blossom of early summer.—There is exquisite beauty in the blossom of orchard and garden. No painter has ever yet learnt God's secret of mixing his colours. Such is the beauty of the character of the believer. Men say involuntarily, "How attractive, how beautiful."

The fruit of autumn.—That we should bear fruit is the end of Christ in our redemption and discipline. We can only do it in fellowship with Himself. He must bear it through us. From me is thy fruit found. "I have chosen you, that ye should go and bear fruit, and that your fruit should remain."

TUESDAY, DECEMBER 3.

"I am thy portion and thine inheritance."
Num. xviii. 20.

We are God's portion and He is ours. The Lord's portion is his people, Israel is the lot of his inheritance; and He says to the soul I am *thy* Portion and *thine* Inheritance. We, with all we have, for God; and God, with all He has, for us. "Heirs of God."

We are like settlers on the fringe of their estate.—The emigrant to the far Far West has a plot of land allotted to him, but how little does he know of its contents.—There may be coal or iron-ore, or rivers full of fish, or a rich soil; he settles on the outskirts, but every year he pushes his fences further back to take in more of the land, which is all his, but is not yet brought into use, or under cultivation. So each year we should increase in the knowledge of what God is, and of what He is willing to be to us. Not as though we were already perfect, but we follow on to apprehend that for which we were apprehended, and to be filled full with his grace and heavenly benediction.

Our possession of God will largely depend on his of us. There are some who wonder God is so much more to others than to them. Is not the answer to be found in their withholding so much of what they might yield up to his occupation and use? If you would have all from God, you must give all to God. Your enjoyment of God will be in precise proportion to the deepening and widening consecration of your life.

Why should any of us be poor, or strengthless, or fearful, when all the Godhead is stored in Jesus, and awaits our appropriation?

WEDNESDAY, DECEMBER 4.

"For the unclean, they shall take of the ashes."—Num. xix. 17.

It was very easy to become unclean without realising it. To touch a corpse, to be in the same room as the dead, to stumble over a grave, was enough to defile the Israelite, and excommunicate him from the tabernacle with its holy rites. Could anything more graphically set forth the contagiousness of sin? We cannot be in contact with those who are dead in trespasses and sins, or breathe air defiled by their filthy speech, or read books which contain their thoughts, without suffering for it.

This is the reason why, at the end of the day, we often feel unable to pray, or hold fellowship with God: we are excluded from the most Holy Place, because of this defilement. Indeed, there is only one way of escaping it, and that is in being covered, hermetically sealed, by the Spirit of God. "By whom ye were sealed" (v. 15).

For this reason also, we should perpetually seek fresh cleansing in the precious blood of Christ. He is represented in this heifer without spot, slain in its prime, whose ashes were mingled in running water to testify their perpetual efficacy and freshness. If the ashes of an heifer availed for the purifying of the flesh, how much more shall the blood of Christ cleanse our consciences! Ask perpetually for the sprinkling of the blood of Jesus Christ, that you may have access with confidence into the Most Holy Place.

THURSDAY, DECEMBER 5.

"Speak ye to the rock . . . and Moses smote the rock twice, and water came out abundantly."—Num. xx. 11.

What a miracle of grace is here! Nothing could have been more explicit than the Divine command that Moses should, on this occasion, simply *speak* to the rock. We cannot fathom the deep reason; perhaps it was because the Spiritual Rock of our salvation could not be smitten by the soldier's spear twice. "Christ was *once* offered to bear the sins of many." Moreover, we are taught to wait on God each time we perform duties which appear similar, for the ways in which they should be performed may vary widely. It is clear, whatever the reason, that Moses was to speak, not smite.

However, he grievously disobeyed, largely probably because he could not believe that mere speech could suffice for the miracle. He thought that he must do more to aid God, not realising how slight a part man's is in the Divine esteem. No flesh may glory in his presence. God must be all in all. A word is enough; God will do the rest.

But, in spite of his irritation, disobedience, and unbelief, the water gushed out. The sin of the servant did not annul the love and faithfulness of God. "If we believe not, He remaineth faithful." It is a sweet lesson. We are worthless and unprofitable servants; we fail to believe and obey. But God's grace flows over the bank, and inundates the wilderness with crystal streams. The Psalmist says the waters did not trickle, they *gushed* out. Oh! miracle of Divine faithfulness! But Moses himself had to pay the penalty in later years. Disobedience must bring ultimate punishment.

FRIDAY, DECEMBER 6.

"Spring up, O well."—Num. xxi. 17.

This was a sweet song. It must have been a stirring scene, when Israel, in its thousands, sang forth this command to the waters that were under the earth, to show themselves, to the musical accompaniment of the gushing rill.

Spring up, O well, in our hearts.—Too long has the soil been arid and bare. A great drought has smitten it, and devoured every green thing. The flowers wither, the fruit falls. But Jesus promised to open in believing hearts a well, the waters of which should spring up unto eternal life. Not a stagnant pool, but a spring. Not a failing Cherith, but a perennial Siloam. Let that promise be realised in us here, and now; and if we have permitted rubbish to accumulate, or the weeds to grow rank, may we have grace to put them away, that there may be a clear course for the living water.

Spring up, O well, in the Church of God.—This is a petition with which we may enter the place of worship where we meet God's people. Spring up, O well, to day. With this petition, we may plead for distant mission stations, and for the entire Church. Jesus dug the well with the staff of his cross, but we wish that the Spirit, who is as a fountain of living water, fed from eternity and returning to its source, may spring up within it with greater volume and force.

SATURDAY, DECEMBER 7.

"Have I now any power at all?"—Num. xxii. 38.

Balaam made a remarkable confession when he spoke like this. He had come a long distance, and was set on winning Balak's money, if he could by cursing the people whom God loved. But he found himself withheld by a mysterious restraint, which he could not break through. From height to height he went, hoping that a fresh view of Israel would reverse into a curse, the blessing his lips had been constrained to give, but in vain. He had no power at all.

We are reminded of the words of our Lord, "Thou couldst have no power against Me, unless it had been given thee from above." Also of the experience of Job, in which Satan had to come back for authority to touch his flesh. Evidently there is a limit beyond which Satan cannot go. God does not allow him to try us beyond what we are able to bear or combat.

It is well to live inside God. Put God between you and everything. Let Him be your engirding river, your wall of fire, your encompassing squadron. Then as the curses of the enemy fall towards you, they will be transformed to blessings; and the shower of cinders will reach you as a rain of sweet flowers. "No weapon that is formed against thee shall prosper, and every tongue they shall rise against thee in judgment thou shall condemn."

MARSEILLES.—Capt. A. Walker writes from the Sailors' Home and Institute, Marseilles:—If any of your readers could send us a few papers we should be very glad indeed. Daily, weekly, monthly, religious or secular journals, are always welcome, as our seamen appreciate more than one can tell a bit of reading matter. We have something like 30,000 seamen here annually in British vessels, and always sick men in hospital, and now and again a few in prison. Our chaplain and Scripture-reader visit the shipping regularly and hold services on board.

INTERNATIONAL S. S. LESSONS.

DECEMBER 8.

DAVID AND GOLIATH.—1 Sam. xvii. 38-51.

GOLDEN TEXT.—Verse 47.

SINCE Saul's disobedience and consequent rejection the Philistines had been continually making war against the Israelites (xiv. 52). The scene of this story was the upper part of the valley of Elah, near to Shocoh. It was about fourteen miles-south-west of Jerusalem, and about ten from Bethlehem. The hills on either side of the valley were over 700ft. high. A ravine wound through the midst of the valley, on either side of which the two armies were pitched—the Philistines on the southern slopes, and Saul's army on the northern.

The proposal to decide the issue by single combat was made by Goliath, in the boastful confidence inspired by his giant strength. Picture him—his height six cubits and a span (4), which would be equal to nine feet nine inches; his brazen armour (including a *helmet* which, if like the Egyptian helmets, "had the appearance of a row of feathers, set in a metal band, to which were attached scales of the same material, for the defence of the back of the neck and the sides of the face"; a *coat of mail*, whose weight was five thousand shekels, about equal to a hundred and fifty-seven pounds avoirdupois); his legs were protected by metal *greaves*, and before him a man carried a shield, large enough to defend his whole body. His weapons consisted of target or javelin (6); a heavy spear, the metal part of which weighed six hundred shekels, or about nineteen pounds avoirdupois; and a sword.

For forty days this giant hurled his defiance against Israel, and among all Saul's army not one was found willing to accept the challenge.

At length a champion appeared in the person of David. He was *Divinely sent*, for it was no mere accidental circumstance that he should visit his brethren on the fortieth day of Goliath's challenge. It was late enough for the helplessness of Israel's host to have been proved, yet not too late for the deliverance they needed. He was *Divinely fitted*, for he possessed those qualities of humility, meekness, faith, and courage which are the condition on which God does exploits by men. To all outward seeming the contest is unfair, the combatants are unequally matched. What can a stripling not out of his teens do against such a giant as Goliath?

His weapons were such as to excite the disdain of the Philistine, but such as gave every opportunity for God to work. He tried, but only to reject, the armour of Saul (38, 39), and went forth as a shepherd lad, armed with the staff by which he had defended his sheep; a scrip, or wallet made of skin, in which he put his five smooth stones, and a sling, a weapon out of which a practised man could hurl stones with surest aim. His equipment looks very poor in comparison with that of the giant; but he was wise in choosing only those weapons with which he was familiar.

Now the combatants approach one another. Goliath only to treat his opponent with disdain. His triumph appears sure before the battle begins, and already he tells how he will dispose of the flesh of David (41-44). David's confidence is not less strong (45-47). But the difference between them is that Goliath's confidence is in his strength and armour and weapons; David's is in his God. "The Lord will deliver thee" (46), "the battle is the Lord's, and He will give you into our hands" (47). Such boasting will never be put to confusion.

Tell the story of the actual conflict—the approach of the giant, the agility of David, the whizz of the stone straight to its mark in the part of the giant's forehead unprotected by the helmet, the fall of the champion, and the removal of his head by means of his own sword (49-51).

The story has many applications. First, it reminds us of the defeat which our Champion obtained against our great adversary. His victory is the victory of all his people. Next, it illustrates to us the fact that there are giants opposing us. In our own hearts are Pride, Disobedience, Sloth, Evil Temper, Envy, and Doubt. In the world around us are the giant evils of Vice, Indifference, Scepticism, Intemperance, Worldliness. All these are to be met and vanquished only through confidence in the name of the Lord. Let the battle be recognised as his, and the victory is sure.

OPEN-AIR MISSION.—The workers' monthly conference of the South London branch of this mission was held on Tuesday week, in the Pilgrim Fathers' Memorial Church, New Kent-road. After tea, the pastor, Rev. F. Docker, took the chair, and opened the proceedings. Mr. John Kirk then gave an address on practical work. Short accounts of open-air operations followed, showing much useful work in South London.

For the Young.

FINDING JESUS.

"Oh, that I knew where I might find Him!"—Job. xxiii. 3.

A LADY, on going into the dining-room one Sunday evening, found her young niece standing over a large family Bible, which lay open before her on the table. But as she stood there her face was flooded by tears. The little girl had been that day to God's house, and had kept her thoughts fixed upon the service. She knew that the evil one tempts us to inattention, but that if we resist him we avoid the sin, and after feel a greater interest in what is good. And so it proved, for she took away with her a very important part of the sermon.

"What is the matter, love?" asked her kind aunt. And the girl was too much in earnest not to seize thankfully at any proffered help. So, with a fresh burst of tears, she exclaimed, "I cannot find Jesus!"

Poor child; did she expect to see his actual body in the sacred volume? That is never upon earth now in *any* form. He is watching his own from the glory above, never forgetting them, and never turning away. And He saw right down into the depths of that anxious little heart.

The aunt then turned those blessed pages—which had long been familiar to her—and showed the young seeker how the Saviour does indeed speak to us, by his Holy Word ("*word*" you see). "Read that verse, my darling." "Come unto Me...and I will give you rest." "Whosoever will, let him come." "Ho, everyone that thirsteth, come ye to the waters; yea, come, buy...milk without money and without price!"

"You see, dear, the gracious Redeemer who 'willeth...that *all* should come to repentance,' calls us over and over again. Those texts apply to the young as well as to grown-up people. But we will find some now, spoken only for children." The little maid read eagerly the next verses that were pointed out, and which were these: "He took a child" (Mark ix. 36). "He called a little child unto Him" (Matt. xviii. 2). "And Jesus said, Suffer the little children to come unto Me" (Luke xviii. 16).

"You know what 'suffer' means, here?"

"Yes, auntie, 'let.' 'Let them come.'"

"Now, find Mark x. 16, 'He took them up in his arms, put his hands upon them, and blessed them.' So you see the Lord Jesus, in these Holy 'Writings' (for that is what 'Scripture' means), both invites and welcomes any 'little child.' Will you go, love, and ask Him to accept you? You remember that He died to save you."

And alone, upon her knees, our young friend went to the Saviour. She told Him how she wanted to be his child; to love and to obey Him here, and to live with Him hereafter. And she besought Him to take her, unworthy as she was, and to make her his own. And though the tears again fell fast, they were no longer tears of grief.

And as the golden rays of the warm, sinking sun had lighted up her tiny room, so the anxious little heart had also sunk to rest. For she knew, now, that precious Truth, "Ask and ye shall receive," and "Those that seek Me early, *shall* find Me."

SUNDEW.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Lansdown-place Ragged School, Kent-street*, to Dec. 1; *Herne Hill*, Dec. 2; *Grantham*, Dec. 4; *Nottingham*, Dec. 5; *Ulverston*, Dec. 6-8; *Waterloo, Liverpool*, Dec. 9.—Mr. H. Falkner, *Newbury*, Dec. 1; *Wantage*, Dec. 2 and 3; *Maidenhead*, Dec. 4; *Hazlemere, Bucks* Dec. 8; *Latimer*, Dec. 10.—Mr. S. J. Hewlett, *Newcastle-on-Tyne*, to Dec. 4; *Heaton*, Dec. 1-6.—Mr. Goodman, *Woodford*, to Dec. 1.—Mr. J. S. Tyler, *Birmingham and neighbourhood*, to Nov. 28; *Coventry*, Nov. 29; *Edgbaston*, Nov. 30; *Nottingham*, Dec. 1-6.—Mr. W. H. Wilson, *Leeds*, to Dec. 1.—Mr. B. Herklots, *Ancoats*, Nov. 28; *Penketh*, Nov. 29; *Eccles*, Nov. 30; *Liverpool*, Dec. 1; *Manchester*, Dec. 2; *Wingates, near Bolton*, Dec. 3; *Bolton*, Dec. 4; *Birkenhead*, Dec. 5; *Grange-over-Sands*, Dec. 6; *Carnforth*, Dec. 7; *Birkenhead*, Dec. 8-12. Mr. E. Hughes, *Herne Hill*, Nov. 27; *Balham*, Dec. 4; *Bermondsey*, Dec. 7.—Mr. J. H. P. Cutting, *Wickham Skeith*, Nov. 27; *Downham Market*, Dec. 2-9.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending December 7, 1895.—Sun., Dec. 1, 2 Thessalonians i. 1 12; Mon., 2, ii. 1-17; Tues., 3, iii. 1-18; Wed., 4, Isaiah i. 1-17; Thurs., 5, i. 18-31; Fri., 6, ii. 1-11; Sat., 7, v. 1-7.

MRS. MACALPINE'S HOMES.

THE homes in Manchester associated with the fragrant name of the late Mrs. Macalpine are three in number, and devoted to the work of preventing the tempted and neglected from entering upon a life of sin, rescuing the fallen, and affording shelter and care in maternity cases.

The report for the past year states that of the inmates received in the Rescue Home a large proportion are beyond the limit of age fixed by other Homes of a like character. "During the year, twenty-two women had been in this home for longer or shorter periods, and then gone away. Many of these have been tried over and over again in this and other Homes. In most cases the power of the drink-craving makes it next to impossible to keep them, or for them to stay; while in others, manifestly, mental and moral deficiency is the secret of their failure and our disappointment. Yet we trust that our earnest prayers and loving counsel will have good results, even with these."

Of the eleven girls who were in the Preventive Home at the close of last year, four are still inmates. During the year forty-six passed through the Maternity Home—twelve under the age of twenty, one barely sixteen. "It has been possible to take legal proceedings against fifteen of the fathers of the children. One case is still pending; one failed. In the others we were successful, and we have the satisfaction of knowing that the whole weight of the consequences of sin does not lie on one sinner while the other goes free."

The work of the training of nurses has been continued, at much cost of time and labour, by the medical officer, Dr. Brown. Three probationers have been under his instruction, and all have obtained the diploma of the London Obstetrical Society. On this point, the superintendent, Mrs. Coller, writes: "It would please us greatly to receive probationers who have consecrated themselves to mission work: and to them, we are sure, our special training would be eminently useful."

Communications regarding every branch of the work should be addressed to Mrs. Coller, at 100, Denmark-road, Chorlton-on-Medlock, Manchester.

POOR GENTLEWOMEN.

FOR nearly nine years Miss Smallwood, of Great Malvern, has been interesting herself in the sad condition of "reduced gentlewomen," many of whom, brought up well, highly educated, find themselves, after a toilsome life, in advancing years, friendless, ailing, and well-nigh penniless. Some cases given in the latest report of the Society for the Assistance of Ladies in Reduced Circumstances, are heartrending.

An ex-governess (aged 50) has broken down in health, suffers from the eyes, and has no income. Three sisters in advanced years have between them an income of £25. Another, who has been bedridden for over a year, and suffers greatly from neuralgia of the spine, is in sore need. One, who is over seventy, lives in a tiny room, suffering from bronchitis and rheumatism. An aged lady, just eighty-four, has no income whatever. Another, who suffers sadly from an internal complaint, has been ordered expensive medicines, has got outside pension now, has lost the use of right hand and arm. Four sisters in advanced years (two being confirmed invalids) have lost their all—save £15 a year—through no fault of their own. Another has herself and two children to support by marking handkerchiefs, which she does beautifully. Little girl very delicate.

But why enlarge? There are many such! What can be done to aid them? This is what this true friend is seeking to do.

Amongst other ways of helping, she encourages and aids her clients in making woollen goods and fancy and useful articles of various kinds. Quite a long catalogue can be furnished by Miss Smallwood of saleable articles which these ladies have made. Many of our readers might serve themselves and their friends by purchasing stock for their own sales of work, as well as for Christmas gifts.

Besides the assistance Miss Smallwood is endeavouring to render to these distressed ladies, she is making a special effort to raise before Christmas £500, to be invested for an annuity for one poor lady at a time. The idea might be multiplied indefinitely. Full details and report may be had of Miss Smallwood, The Lees, Great Malvern.

SPIRITUAL CONDITION OF SOUTH AFRICA.

I am anxious, by your courtesy, to be allowed to refer to mission work in South Africa—a colony which is just now receiving so much attention, and to which so many hundreds of our young men are going. From various quarters the matter has been pressed upon the attention of the directors of the Colonial Missionary Society, and at their request, I recently visited the leading towns in South Africa, as well as some of the mission stations. I should like to caution young men especially against going out without being provided with such letters of introduction as will ensure their being received into a circle of Christian friends. There are not many branches of the Y.M.C.A. in South Africa, probably not more than half a dozen. I only came across three—Cape Town, Durban, and Johannesburg. Young men cannot do better than make straight for these. The Association at Cape Town is one of the best in any part of the world. So many young Christians have their energies damped by the godlessness by which they are surrounded. Instead of swimming against the tide they, alas, surrender to it.

In Johannesburg, to which every week scores of Englishmen are going (for thirty-five new houses are weekly erected in that city), life is most terrible, whether for the native or the European; and though it is better to-day than a few years ago the condition of things is appalling. A traveller passing through a town in the southern part of Cape Colony told me that he had attended a united prayer meeting of the native churches, the chief burden of the prayers being that the young men going to Johannesburg might be saved from its sins. The American missionaries who are labouring so splendidly in Zululand feel the need so strongly that they have sent one of their ablest men to Johannesburg to look after their converts, so that they may not return to their homes with their religious life injured, if not destroyed. **To save Johannesburg** is, in a measure, to save South Africa. I do not know that that city is worse, comparatively, than others, but if British Christians would only realise their responsibilities how altered it would soon become.

As to work among the Europeans, the Wesleyan Methodists are doing a good work, but even with their energies, how much more remains to be done. Rev. Charles Phillips, of Graaff-Reinét, is about to resign his pastorate in order to go to Johannesburg that he may undertake a "Forward Movement," more especially among the natives, but the work will certainly extend to the Europeans also. If only half-a-dozen earnest Evangelical preachers, men full of the Holy Ghost, could be secured for Johannesburg, and sustained for the first few years of their work, a revolution for Christ would soon be wrought in that city. The Colonial Missionary Society has pledged itself, and through it Christian friends in England, to undertake this work. It is practically a work of faith, for the Master has opened the door; and though we have not yet the means, yet we believe that He who has given the opportunity of service will supply the means to embrace it.

One day when enjoying an "outspan" on the Karoo, a South African minister told me this beautiful and suggestive story. He said that while staying for a few days with a Dutch farmer he asked him one night, when the flocks had been safely gathered in, how many oxen he had. To his astonishment the farmer replied that he did not know. "Then," said my friend, "how could you tell if one or two were missing?" His answer was, "Not because the number would be less, but because of a face which I should miss." That seems to me God's way of counting.

IT IS THE FACE THAT HE MISSES.

Would that we also took this view—that standing under the very Cross of Christ we realised that these natives of Africa, two hundred millions of whom are unsaved, are to God living faces, men and women for whom Christ lived and died. If we did that, not only our prayers and our gifts, but our lives would be placed on his altar, and our answer would be, "Here am I, send me, send me!"

There are readers of The Christian to whom Africa is very dear, the more so perhaps because of their "kith and kin" who are there. Would you let me say that in this new and important departure which will more than tax our resources, and which will need consecrated men, as well as consecrated money, we shall be glad of their kind co-operation?

D. Burford Hooke,
Secretary of the Colonial Missionary Society.
22, *Memorial-hall, London, E.C.*

RECOLLECTIONS OF REGINALD RADCLIFFE.*

THE FAREWELL TO ABERDEEN.

The following is a retrospect by Mrs. Gibbon of Mr. Radcliffe's farewell prayer-meeting at Aberdeen:—

The glimpse God gave me into Mr. Radcliffe's character and spirit at the outset of my Christian life still holds one of the foremost places among my most treasured recollections. I believe to all eternity I will be thankful that he was sent to me, not only to lead me for the first time to Christ, but to give me a notion of what God can do for those who trust Him.

How one recalls his repeated utterances before God—of being "a worm," and never anything beyond—"worm Jacob in the hand of God, threshing the mountains," would escape him, while as a prince he had power with God and with man. By faith nature's impossibilities went skipping like lambs before him, and he seemed to delight in seeing difficulties tossed out of the way like balls in the hand of Him whose strength alone was recognised. Surely, if anyone understood "the law of the House," "that no flesh should glory in his presence," it was Mr. Radcliffe.

The special prayer-meeting with which Mr. Radcliffe closed his mission in Aberdeen will ever stand out in the memories of the few who remain of that greatly honoured company who responded to Mr. Radcliffe's desire. Instead of having any leave-taking of the inner circle of friends with whom he had stayed in the North of Scotland, he wished us to come to his lodgings in Union-street and have two hours of prayer together. How the company rise before me—the late Duchess of Gordon, from Huntly Lodge, Rev. H. M. Williamson, Duncan Matheson, Rev. James Smith, and many others.—all in touch with the Holy Spirit's work there so gloriously manifested.

The whole proceedings were uncommon; but Mr. Radcliffe's part I will only refer to. After considerable waiting on God, Mr. Radcliffe got a renewed hold of God in the arms of his faith; and cried almost with a moan, "let the power irresistible fall upon this meeting." Immediately that power fell, every one present seemed to be quite overpowered with the overshading presence of God, and were drawn into such perceptible nearness of fellowship with God.

Mr. Radcliffe followed with a prayer, the very opposite in character of anything many of us had ever heard from him before. Generally his utterances were sublimely simple and child-like; but this memorable prayer was full of the argument of faith! full of close, tender pleading with God, and then masterly capacity of faith to receive what he had desired. Few saints have reached such a high class in the school of prayer; and it does one good even to call to mind life in the Spirit of such fulness and practical power. Few evangelists I have ever had the privilege of knowing, combined such a spirit of love to all Christians; creating, one would almost say, a high temperature of love all around, along with such tact in preventing young converts leaning personally upon him. He was full of a sincerity of love to them, that seemed to point to and roll them entirely on God.

The joy of such times is quite indescribable; so deep, so pure, and so heavenly, the nearest foretaste that I have experienced in a community of what we shall know in perfection by and by.

The evangelisation of the whole of Scotland, the tracts sent from the new-born students, in the form of letters of personal testimony, and affectionate pleading to come to Christ, sent to all Scotch students, and Gospel tracts sent to every family in all the parishes in Scotland as far as possible was the work the young babes in Christ immediately addressed themselves to; while many of their number, anticipating the present movement for the evangelisation of the whole world, went forth to Africa, India, Madagascar, and wherever God led them. How many of the converts of these days are now the centres of missionary life, the day of God's revealing alone will manifest. What can hinder such floods of blessing, and yet more abundant?

MR. RADCLIFFE'S LAST BIBLE STUDY.

"Thy will be done in earth" (Matt. vi. 10).

"Pray ye therefore the Lord of the harvest that He will thrust forth labourers into his harvest" (Matt. ix. 38).

"And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy Word. And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the Word of God with boldness" (Acts iv. 29 and 31).

"And the hand of the Lord was with them; and a great number believed, and turned unto the Lord" (Acts xi. 21).

"So mightily grew the Word of God, and prevailed" (Acts xix. 20).

"Go ye therefore and teach all nations" (Matt. xxviii. 19, A.V.). "Make disciples or Christians of all nations" (Margin). "Go ye therefore and make disciples of all the nations."—R.V.

Dean Alford's New Testament for English Readers says:—"Go...and make disciples. Demonstrably this was not understood as spoken to the Apostles only, but to all the brethren. Thus we read (Acts viii. 2 and 4), they were all scattered abroad... except the Apostles:—they that were scattered abroad went everywhere preaching the Word."

MEDICAL MISSIONS.—Rev. J. Ossian Davies lectured on Wednesday afternoon, at the Memorial Hall, Farringdon-street, on "Medical Missions." The lecture was the second of a series of monthly lectures organised by the Congregational Union of England and Wales with a view to perpetuating the impressions left by the Centenary celebrations of the London Missionary Society. There was a good attendance. Mr. Davies began by endorsing Robert Moffat's dictum that a medical missionary was a missionary and a half, or rather a double missionary. The most successful missionary pioneer agency in existence was the medical mission. The medical evangelist was the ideal missionary, because for the double curse of sin and suffering he had a double cure. He held the magic key that seldom failed to open the most stubborn heathen portal. Of all the methods of missionary work—evangelistic, educational, literary, industrial, and medical—the medical mission was the most potent. Dealing with the modern medical missionary movement, Mr. Davies showed how sixty years ago there was not a medico-evangelist in the mission field, while to-day in India, China, Africa, and the South Seas qualified medical men were combining the offices of evangelist and medical men.

* From the forthcoming Biography of the late Mr. Radcliffe.

Rev. W. Anderson,

PIONEER MISSIONARY.

On the 15th of April, 1812, there was born at Galashiels a man whom it has pleased God and men to honour during a long life which has been chivalrously devoted to the propagation of the Gospel in a part of the world generally regarded with fear and horror by Europeans. For half a century he has occupied a place in the foreign mission field, no less than forty-one of these years being spent in "holding the fort" in the forlorn hope of the Church, the West Coast of Africa.

Rev. W. Anderson is an inspiring type of the old Scotch peasant. His father was a stocking weaver. In 1813 the family removed to Dalkeith, and afterwards to Galbridge, where, in 1823, Mr. Anderson, senior, died.

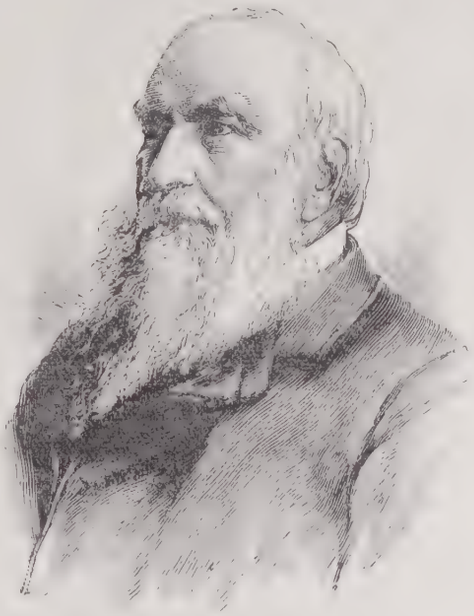
Thus, necessity compelled the future missionary to go into the factory, where he worked for some time in company with his little sister. Then he sought refuge on the hills, where he tended sheep. Afterwards he became a navvy; then several Christian friends, seeing the possibilities of such a bright young life, interested themselves on his behalf and secured him an appointment as a porter in a grocer's shop.

Pursuing a humble calling with diligence, the young man steadily prepared himself for the great work which he, even then, felt God was bringing to his hand. With great patience he educated himself. Books were his constant companion, and he had an insatiable desire to understand the profound mysteries of the Hebrew New Testament. During this period of his busy life he was actively engaged in Christian work, and occasionally found his way into the pulpit.

Mr. Anderson was quite a youth when the call came; he knew it was from God, and as such he accepted it. The opening came to him in an apparently trivial manner, but the young man knew that it was the answer to many prayers. One day a gentleman gave him an old newspaper containing an advertisement. A glance at this advertisement was, in God's hands, the pivot of his life. Young, unmarried men were required to go out to a newly-established mission in Jamaica as teachers. Mr. Anderson sent in an application, and was immediately accepted after undergoing a very rigid examination in the Shorter Catechism. On this point the young man was particularly strong, having learnt the little book word for word whilst tending sheep on his native hills, and now, in his eighty-fourth year, he is never so delighted as when giving to little children copies of this almost forgotten book. After his acceptance, Mr. Anderson underwent a brief educational course at Edinburgh, and, full of hope and zeal, he left Scotland, never to return except on flying visits.

In Jamaica Mr. Anderson did his duty as a true servant of God. His capacity for preaching was discovered. Sunday after Sunday he preached with great acceptance, and soon after his arrival he was appointed minister to the Rose Hill congregation, which worshipped six miles from the beautiful city of Kingston. Whilst pastor of Rose Hill he married Miss Louisa Peterswald, a native of Jamaica, one of the first fruits of the Carron Hall Mission, which did such an abundance of good and permanent work, and which has gone on ever since in an ever widening circle of influence. It is almost too late to say much about this noble lady. At the time of her marriage she was training for the mission field, ready to go anywhere or do anything to reclaim the heathen. She was, through her long and memorable life, thoroughly imbued with the missionary spirit. She was worthy to be the wife of such a husband, and God had joined them in the holiest of bonds for the accomplishment of the highest service.

During Mr. Anderson's ministry at Rose Hill—a singularly happy and useful one—a memorable page in the history of West African missions was written in ink which will never fade. The first band of missionaries left Jamaica for Old Calabar. The leader was Rev. Wm. Jamieson, of sainted memory. Just before leaving home a number of Christian workers held a prayer meeting, at which all present entered into a pledge to step into any breach that might be made in the ranks of the pioneers. The first breach was created



with what seemed to them painful suddenness. Within six months news reached Jamaica of the death of Mr. Jamieson, and Mr. and Mrs. Anderson immediately offered to take his place. They were unanimously accepted, and they sailed together for the Dark Continent towards the end of 1848. With the exception of very brief visits home, they remained at Old Calabar until 1881, when God called Mrs. Anderson to higher service. She was an ideal missionary's wife, ministering to the sick in mind, and body, and soul. She was the recipient of many honours. So long ago as 1864 the gentlemen trading on the river invited her on board one of their boats to breakfast, and afterwards presented her with a service of plate as a mark of their esteem. Her grave is still kept green by natives and English alike, and many still have cause to remember her with the highest form of gratitude.

Notwithstanding this heavy blow, Mr. Anderson remained at his post. Pressure was brought upon him to induce him to take a long rest, but he refused to leave "his people." To this day he is always spoken of in Old Calabar as "Our father," and he rejoices in the title. He had invitations to other churches, but nothing could induce him to leave the West Coast, "Old Calabar is my life; God gave it to me," he says, and this intense devotion to his people is one of the secrets of his almost phenomenal success. His influence over the natives is almost supreme. In 1877 he was invited to a large church at Kingston, Jamaica, but, much as he loved Jamaica, he had learned to love Old Calabar more, and he declined to leave it whilst God was giving him such unmistakable evidence of his desire that he should remain.

Through the long busy years, Mr. Anderson not only preached and taught, but spent much of his strength in translating the Bible into the native tongue. It was a Herculean task, but he had the joy of seeing a printing-press turning out portions of the Gospels in the vernacular.

This is not the place to write the history of the Old Calabar mission, but this much may be said—the history of the mission is worthy to rank with the inspiring work which Dr. Paton and his colleagues have done for the New Hebrides. The outward results may be summed up in a few words. Man sacrifice has been abolished, likewise the murder of twins, the ordeal of the poison bean, Sabbath markets and sports; the natives have been clothed, the Sabbath is being observed; the Bible and sixty or seventy other precious books have been printed at the mission station in the native tongue; two schools have been established in the large towns and twenty others in the outlying stations; there are twelve native teachers engaged working amongst their brethren; there are five regular, well-organised congregations, with twenty other places in which regular services are held. Truly, as Mr. Anderson, often says, "the dawn has broken; daylight is nigh."

Failing health, which threatened total blindness, compelled Mr. Anderson to leave Old Calabar in April, 1889. The farewell was a pathetic one. When he stepped on board the vessel, all the people cried, "Our father has gone; our father has gone"; and felt that a friend and brother had departed.

After spending two winters on the Canary Islands, Mr. Anderson once more paid a visit to the old country beyond the Tweed, telling his thrilling story of the Old Calabar Mission, preaching hither and thither on behalf of his black brothers. And now he has gone back to Old Calabar; he wants to die and be buried in the presence of those he brought, like first fruits, to God.

Mr. Anderson possesses a distinction which is believed to be unique. He has seen the jubilee year of his service as a foreign missionary, and he does not think that he has finished his work yet. When asked how he had maintained excellent health in such a treacherous climate, Mr. Anderson remarked, in his quaint and humorous manner, "I attribute it to four T's, temper, temperance, temperature, and tea," excellent advice from a veteran missionary, not only to young missionaries going to the coast, but also to the large numbers who go there in pursuit of commerce.

A PRESBYTERIAN CONVENTION.

ADDRESSES BY REV. ANDREW MURRAY.

The three days' convention on the spiritual life, held last week in connection with the London Presbyteries, began with a great assemblage in Regent-square Church on Wednesday evening. Not since the very palmiest days of John McNeill has the historic building been so crowded from the aisles to the topmost gallery. The choir seats were filled up with members of the Presbyteries, not confined to London; while the pulpit was tenanted by the pastor of the church (Rev. A. Connell), the Moderator of the Synod (Rev. R. Leitch, of Newcastle), and Rev. Andrew Murray. Mr. Connell's opening prayer gave a hallowed tone to the occasion, and was in strict keeping with all that followed.

A short and fervid address from Rev. R. Leitch followed the devotional exercises. From Isa. i. 19, "If ye be willing and obedient ye shall eat the good of the land," he showed that all God's blessings are conditional. Pardon is dependent on penitence and confession. Spiritual strength cannot be had without humble waiting on God. Many are anxious for victory over self and sin, but they are not prepared to pay the price and fulfil the conditions. The church of to-day is to a large extent spiritually impotent, because its members refuse to obey God and to yield up the entire being to Him. God has made all the needful provision; if we accept it we shall learn the secret of peace and rest of soul, of victory in life, and of power in service.

THE SPIRIT AND THE FLESH.

Rev. Andrew Murray's address was founded on Paul's word to the Galatians: "Are ye so foolish? Having begun in the Spirit, are ye now made perfect in the flesh?" (iii. 3.) When we speak of the quickening or the deepening of the spiritual life we always think of something that is feeble, wrong, or sickly. As we look around on the Church we see so many indications of feebleness and failure, of sin and shortcoming, that we are compelled to ask how it is that the Church of Christ is living in such a low state. Has not God given Christ, his Almighty Son, to be the Keeper and the Strength of every believer? Has He not given the Holy Spirit to every believer, to make Christ an ever present reality, and to communicate to the Church all that we have in Christ? The cause of our weakness as Christians is this—God has called the Church to live in the power of the Holy Spirit, but we have been living, in great part, in the power of human nature; in human energy and self-effort apart from the Spirit of God.

Let us learn, first of all, from this passage that *the beginning of the true Christian life is receiving the Holy Spirit.* In this epistle Paul not only shows that justification is by faith, but that the justified man cannot live except by the Holy Spirit. It is to be feared that there are many Christians who hardly know that when they believed they received the Holy Spirit. If these Galatians who received the Holy Spirit in power were led astray by the terrible danger of seeking to be perfected in the flesh, how much more danger do they run who scarcely know, except as a matter of theory, that they have had the Holy Spirit given to them? If we are in earnest about this, let us be sure that the Holy Spirit must be far more honoured as the one whom God has given to be the Guide and Strength of our lives.

Look next at *the great danger of forgetting that we are to live in the Spirit,* and of being content to live in the flesh. A train that is being shunted in the dark, if the points are faulty, may run on to the wrong line of rails for some time before it is discovered. So it may be with the Christian life. A man may live a pure and consistent life outwardly by virtue of education and other influences; but we need to remember that we cannot live a truly godly life, a day or an hour, unless we be guided by the Holy Spirit. These Galatians, after they had received the Spirit, fell back under the Judaising teachers who persuaded them that they must be circumcised. They began again to seek their religion in external observances and to glory in the flesh. The human will and human effort may be very active in religion, even after conversion and after the receiving of the Holy Ghost; we may begin in our own strength to try and serve God, and yet all the time it is not the work of the Spirit, but of our own flesh. It is an unutterably solemn thought that a man may, without noticing it, be shunted from the line of the Holy Ghost on to the line of the flesh. A man may be a preacher or a Christian worker; he may be most diligent in his ministry, and may make great sacrifices; yet it is evident that he is not a spiritual man. If you take the current preaching throughout the Church of Christ in England, and Scotland, and Holland, in Europe and America, you are compelled to ask why there is so little power with the proclamation of the Word, and so little result for eternity. There is also the further question as to why there is so little power in building up believers in holiness and consecration. The answer must come: it is the absence of the power of the Holy Ghost. The flesh and human energy have taken the place of the energy of the Holy Spirit.

Notice, thirdly, *what were the proofs and evidences* that the Galatian church was trying to serve God in the power of the flesh? Count up the expressions that Paul uses to indicate their want of true spiritual life, and they amount to twelve or fourteen—hatred, envy, jealousy, bitterness, strife, and other like expressions. Is not this a matter of unspeakable solemnity? There is a complaint everywhere in the Church of Christ to-day of the want of a high standard of integrity and godliness, even among those who are its professing members. If we consider not only the commercial morality or immorality to be found amongst us, but go into our homes and look at the life of love to which God has called his children, what do we see? How much there is of unlovingness, of temper, of bitterness! Do we not also find among the members of our churches much strife, envy, jealousy, sensitiveness, and pride? Where are the marks of the presence of the Spirit of the Lamb of God? Are they not sadly wanting?

People regard these things as if they were the natural result of our feebleness; that they cannot be helped; and that there is no prospect of ever having things changed. And there is no such prospect, till the Church of Christ begins to see that every sin in the believer comes from the flesh; till we see that somehow or other we must get God's Spirit back to his Church in power. The Church began at Pentecost, in the Spirit; but, alas! how the Church of the next century went aside in the flesh, and strove in the succeeding century to be perfected in the flesh. Do not let us think because the blessed Reformation restored the great doctrine of Justification by Faith, that everything was got then. It is my trust that if God is going to have mercy on his Church in these last ages it will be through the truth about the Holy Spirit being sought after with the whole heart; and that ministers and people will be down before God in deep abasement because we have grieved his Holy Spirit, and because we have not sought to be filled with the Spirit.

My last point is as to *the way of restoration.* If the train has got shunted off, there is nothing for it but to come back to the point at which it was led away. There is no other way for us as individuals or as churches but to come back to God and yield ourselves humbly and penitently to the Holy Spirit. God's message to any soul conscious of feebleness and failure is, "You have no conception of what life would be in the power of the Holy Spirit." I bring you this message just as truly as the message that the Everlasting God came to the world, and wrought his wonderful works in Jesus Christ, and that on Calvary He died and wrought out human redemption by his precious blood. The Spirit can come into your heart with divine power, to sanctify you and enable you to do God's blessed will, filling you with joy and with strength.

In his closing sentences, Mr. Murray called in most earnest tones for a sincere and heartfelt humbling of the spirit before God, that He might reveal to all their need and their shortcoming, that He might give willingness of heart to receive the fulness of the Spirit, and an appropriating faith to lay hold on the gift. In his closing prayer these desires and longings were expressed in language of great intensity, and one could but feel that God, through his servant and by his Spirit, was preparing the Conference at its very first meeting for a season of reviving from his presence.

THURSDAY MORNING.

There was a large attendance of ministers and Christian workers in Regent-square Church. The Moderator opened the proceedings; and after praise and prayer Mr. Murray delivered a searching address on preaching and its results. Basing his discourse on 1 Cor. ii. 4, 5, he said: The Apostle speaks of two styles of preaching, and of two styles of religious life as a result of that preaching. There is preaching "in demonstration of the Spirit and of power": and there is preaching in "the wisdom of this world." As a result of the former, the faith of the hearers is rooted in God's power; and as a result of the latter, it rests in the wisdom of man. Christ taught the Apostle two things—what he had to preach, and how to preach it. He had to preach the Gospel of the cross; but not with wisdom of speech, lest the Cross of Christ should be made of none effect.

Many have taken as their motto the words, "I determined not to know anything save Jesus Christ and Him crucified," without giving due regard to the other part of the Apostle's statement: "I came not with excellency of speech, or of wisdom, declaring unto you the testimony of God." Paul adds: "I was with you in weakness, and in fear, and in much trembling"—the frame of a man who feels himself to be absolutely nothing, and obliged to wait upon God's Holy Spirit at all times. After he had been preaching the cross for twenty years, being, as he said, not a whit behind the chiefest of the Apostles, Paul writes to the Ephesians, "Pray for me that I may speak boldly, as I ought to speak."

We ask for the cause of the feebleness of our ministerial efforts, and inquire what is wanting in our lives. Are the promises of God's Holy Word, that we shall be filled with the Holy Ghost, within reach; and can they be realised in us so that we walk among our people as divinely guided? Are we content to live as we have too often lived, in feebleness and failure? That our preaching can be in demonstration of the Spirit and of power, is the one condition upon which God has put us into the ministry of the Gospel. It is the one promise we have a right to claim of God, and it is the one great

need of the Church in her conflict with the forces of sin and evil.

It is often said that a tree cannot grow on any other root but that from which it first sprang. The origin of the Church takes us back to the resurrection of Christ and Pentecost. If, therefore, we would know what the Church ought always to be, we must look at Pentecost, and see the great principles upon which God deals with his ministers and with his people. God gave us Pentecost as a pledge and token of what He is willing to do at all times. I have seen in South Africa rivers that flow clearly and swiftly, but as you follow them into the desert they disappear altogether. Not so the stream of the Holy Spirit; it flows in its almighty power through the Church, and it is because of our unbelief that its power is so little realised. John saw flowing from under the throne of God and the Lamb a river clear as crystal—the water of life.

What did Pentecost mean for the first disciples? They had been with Christ for three years; He had instructed and loved them, but failed to get access into the depth of their hearts. He was a Christ outside them. He taught them humility, but at the Last Supper they disputed who should be the greatest. He taught them to confess Him before men, but when He was delivered up to crucifixion, they all forsook Him and fled. He taught them to love one another, but this commandment was also disregarded. So He promised that on his ascension He would send the Holy Spirit, the very life of God and the very life of Himself, who would in his heavenly power abide in them for ever. When the Lord thus took possession of his disciples, several things ensued in consequence. Their pride was changed into humility, their weakness into boldness, their selfishness into a wonderful love. Why? Because the Living Christ, with his humility, boldness, and love, had entered their hearts. The wonderful change which was wrought in the disciples at Pentecost can also be effected to-day in ourselves.

Then, because they had Christ in their personal life, there was power for witness and service. They were filled with love and purity and joy; the upper world, the heavenly, took possession of them, and conquered the flesh. In the Holy Spirit they testified, and suffered, and conquered, and the little band increased, and from among them there went forth to Samaria, Cæsarea, and Antioch, men and women full of the Holy Ghost.

In the life of true disciples we see two stages—a time of preparation and a time of fulfilment. In the former, as in the Mosaic economy, God allows man to come to an end of his own endeavours; and afterwards He steps in, and does his own mighty work. The case of Peter is one in point. Christ allowed him to fall in order that his own impotence might be shown; after the Apostle wept bitterly, he was met again by Jesus, and led to Pentecost, when the Holy Spirit made a new man of him. There are cases in which the full power of God comes upon a man at conversion, but this is not the rule; many a man lives his entire Christian life in an un-Pentecostal state, knowing nothing of the rest and joy which fulness of the Spirit brings. It is possible for ministers to preach beautiful sermons, and hold the interest of large audiences by their clear arguments and sound logic, but yet to preach without demonstration of the Spirit and of power. As Dr. Saphir said, Christ crucified must be preached in a crucified spirit—in weakness and fear, and much trembling, that the power of God may be manifested in us.

If these things are true, what do we need? First, conviction and confession. Just as the sinner is convicted for conversion, so the believer who has been living partly in the flesh must be convicted for sanctification. We need to be brought under conviction regarding all that is carnal in our nature, of self-confidence, of neglect of waiting upon the Holy Spirit of God. Secondly, we require faith in the possibility of the blessings of Pentecost. God is able to work a mighty change. Let us link ourselves to his omnipotence, prove his power in conquering sin, and leading us forth to service. Thirdly, we must surrender ourselves to the Holy Spirit for power and guidance in all our work.

In conclusion, Mr. Murray prayed that Holy Ghost power and blessing might be vouchsafed to those whom he had been addressing.

THURSDAY AFTERNOON.

The large church was again densely crowded in the afternoon. Mr. Murray began his address by referring to the old-time story, "Eyes and no eyes," of two boys who go for a walk, and on their return are asked by their father what they have seen? One has seen nothing, while the other has seen all sorts of interesting things. So in the spiritual life—some see nothing of the blessed privileges of the saint, revealed in the Word, others, having learned how to use their eyes, find their lives full of brightness and power. In illustration of this, Mr. Murray recalled the story of Elisha's servant at Dothan, who, his eyes being opened, saw the protecting hosts of God around. So, he believed, much of the failure and feebleness of the Christian life arises from the fact that our eyes have not been opened to see what there is in God for us. Following this line of thought he said:—Turn now to Eph. i. 17-20, where the Apostle describes his prayer for the saints. What does he pray for? Three things specially: First, that they might know the hope of his calling; second, what are the riches of his inheritance in the saints? third, what is the exceeding greatness of his power to us-ward who believe. Now, these three things are just what we need; and the Holy Ghost must reveal them to every believer if he is to walk as God would have him walk. Many possibly may not see much difference between these three things; but there is a very great difference. Suppose a man receives an important appointment from the Queen—perhaps to conduct a war or some intricate negociations. What does he want? First, to know his calling, his duty; what he is sent for; second, what is his emolument; third, what resources he has to draw upon. So we believers want to know what we are called to do; what is the blessed reward; and what power there is to do it.

We ask, then, what is the calling of the Christian? It is described as a "holy" calling and as a "heavenly" calling. We are called to be holy, not merely to avoid gross sin, but to be holy. Unless the Holy Ghost teach us, we cannot know fully what it means. "Be ye holy, for I am holy." Are we longing, crying, I must be holy? Then we must be ready to give up everything to be holy according to our calling.

But, secondly, we want to know the blessedness of this calling, That ye may know "what are the riches of the glory of his inheritance in the saints." Not the inheritance of God in the saints, but our inheritance. The riches of it. What riches? His wonderful love. The inheritance of the child is his father's love. By the blood of Jesus I get into the holiest of all, the heart of the love of God. And with that love there is joy, joy unspeakable and full of glory. Moreover, there is all that God's promise contains of love, peace, and hope. We are the children of the Great King, "heirs of God and joint heirs with Christ." "All things are ours, for we are Christ's, and Christ is God's."

Thirdly, the great question, when I speak about holiness, is this: Can it be? Is there power? I had a letter yesterday from a dear lady in Holland who, when I was there, asked: "Mr. Murray, do you really believe that all you say about Christian life and joy is in the Bible?" "How can you ask that? Do you think I would preach it if I did not believe it was in the Bible?" Now so it is with many, simply because they take their ideas from man instead of from God. So with regard to power: people ask, can we have power? Listen to Paul, praying: That ye may know "what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at his own right hand." Think of that, the very power working in you that lifted Christ from the grave to the throne of glory. That same Almighty power is working in you, believer. You may say, "Well, I see very little of it." I know; but why? Because it is "to us-ward who believe," and you do not believe. You do not believe that power is available for you; and because you do not believe, you do not experience. Remember, you are not dependent on my word, or on any man's word, but on the God Almighty, who will reveal to you his power in Christ, if you will trust Him unreservedly. Shall we not come to Him in simple, child-like confidence, as to a Father who loves to forgive? Let us yield ourselves to God, submitting to the word and teaching of the Holy Ghost; then surely shall our eyes be opened, and we shall behold his power and glory as never before.

THURSDAY EVENING MEETING.

The evening gathering was held in Exeter Hall, which was crowded. Rev. Dr. MacEwan, who presided, briefly introduced the proceedings. Rev. S. R. Macphail, of Liverpool, spoke next, voicing, as he said, the deep longing of thousands who have read Mr. Murray's books, and those of other teachers in spiritual life, and have realised there is an experience they have not yet reached. They confess, they are conscious of failure—how can they enter into, and enjoy that fuller life of which others speak?

Rev. Andrew Murray began by pouring out his soul in prayer, and then said:—The words on which I want to speak to you on you will find in Acts xv. 9. "Purifying their hearts by faith." At previous meetings we have been speaking about the Holy Spirit, and what it is that hinders his indwelling and in-working in the believer, and the possibility of having the Holy Spirit as our guide and strength every step of the way, as implied in the words "Walk in the Spirit." We have spoken of the blessedness of full surrender; but many surrender, and yet fail to enjoy his abiding presence; and the question is, what is wrong? My text may suggest the answer. God gave the Holy Ghost to these Gentiles, as He had done on the day of Pentecost, when he had cleansed (as the Word is in the original) their hearts by faith. You know the Lord Jesus said, "Blessed are the clean in heart, for they shall see God." The abiding indwelling of the Holy Spirit is for the clean in heart. I want then to speak this evening on the

Divine Preparation for the Divine Blessing.

That Divine preparation is the Divine cleansing of the heart by faith.

Now first of all the cleansing. I have quoted from the Sermon on the Mount; and the Apostle Paul speaks to Timothy, both first and second epistles, of "a clean heart"; so also the Apostle Peter (1, i. 22). Now what does this mean? First, cleansing from past *guilt*. The believer who would be filled with the Holy Spirit must be cleansed. Nothing can be more terrible than the wounded conscience of the believer over sin. We look back on years of failure in temper and tongue; and we mourn before God; how sadly it has been clouded by unfaithfulness. Shall we not seek the cleansing of all the guilt of our past Christian life? Thus we shall be able to look up to God as forgiven and accepted in Christ.

Again, seek cleansing from the *love* of sin. Many do not seek this; do not believe that the will may be renewed. They speak of the stubborn, rebellious will; but the child of God ought not to

speak in that way. I find in Rom. vii. a man who says, "I delight in the law of God": "To will is present with me: but how to perform that which is good I find not." The will is right, but it is not till we come to Rom. viii. there is the full enjoyment of it. You must have your will right with God, else He cannot help you.

Once more, seek cleansing from the *power* of sin. The unconverted man is under the power of sin—he is its slave—but the child of God has no right to be; he is freed from the power of sin. It has no legitimate rule over the believer. The child of God may give sin power by yielding to it; but he need not do so. God has freed his child from the legitimate power of sin: but through ignorance, slothfulness, or yielding to the flesh, he may give sin power; and, alas, sin often exerts tremendous power over the child of God. Shall we not claim cleansing in this respect? Others speak of cleansing from the *presence* of sin, stating that the last vestige of sin is taken away. I do not find that in the Word of God. I find that the tendency to sin remains to the very end. But I do find that the blood cleanses from sin every day and every moment.

Now, look at the Divine power by which this cleansing work is done, "God...bare them witness ...cleansing their hearts by faith." They believed in Jesus, and He came as the Cleanser. Notice the close connection between Christ as the cleanser and as the giver of the Holy Ghost. This is seen again and again in Scripture. For example, John the Baptist points to "the Lamb of God which taketh away the sin of the world," and speaks directly of Him as "the Baptizer with the Holy Ghost." The Lord Jesus is the Cleanser. It is true we must "cleanse ourselves," and that work must be done earnestly; but just as truly it is of God. We cleanse ourselves by coming to Christ to purge our sin. This work is Divine work, for Christ is God. Let us take time to look up in his face and claim his cleansing. The work is hidden, like all Divine work. Here many get into trouble; they want to experience, to feel, to see something to rest upon. We must rest on the Word of God, believing that He is able to cleanse and deliver; that He is the faithful, unchangeable keeper of our souls. But, again, this work can take place in one moment. So it was at Cæsarea, when the Gentiles were in one moment converted, cleansed, and filled with the Holy Ghost.

Now, all this is to take place by faith. Faith implies a sense of need, an intense longing, a real desire. Faith also involves simple surrender; all must be given up that He may do as He will. If there be any failure here, speak it out honestly before God. Moreover, faith means acceptance; reach out the arm of faith, and receive Christ as the Cleanser now.

The great question before the Church of Christ is this—Why are we so feeble and the work of God so barren of result? The answer is that individual believers are not filled with the Spirit. When their hearts are cleansed by faith, the Holy Spirit will fill them, and there will be power for work, and joy in service, and rest in daily life.

[We defer till next week, some notes of the third day's meetings.]

BESSBROOK HOMES FOR SANDWICH MEN.—The second annual meeting of these Homes was held on Friday afternoon at 39, Queen-square, Bloomsbury. The report stated that early in the present year it became apparent that the accommodation at No. 39, Queen-square, fell far short of the demand, and so a second Home was opened at 167, High Holborn. In the summer, when the need for further premises had again arisen, a cottage was acquired at the back of the Queen-square house, and there are now 105 beds under these three roofs. It should be mentioned that although only 4d. a night had been, and still is, charged at Queen-street, no difficulty was experienced in inducing sandwich men to pay 6d for the somewhat better accommodation provided at High Holborn. In many ways those who manage the Homes endeavour to improve the position of the men.

GOOD-BYE TO THE AFRICAN CHIEFS.

Were it not for the previous experience of the three African chiefs during their stay among us, they must have been wonderfully impressed by the spectacle that greeted them at Queen's Hall on Thursday evening. It was not only a brilliant assemblage socially, that crowded every part of the fine hall, but it might be properly described as representing the flower of the mission-loving public. As Mr. Albert Spicer M.P., the chairman, well observed, it was a unique occasion as bearing on the mission enterprise, and as an object lesson it was a fitting close to the public engagements of the centenary year of the L.M.S.

After a missionary hymn, Rev. J. P. Gledstone led in prayer. Mr. Spicer gave a very appropriate and much-applauded address. It was well, perhaps, that the chiefs could not follow his words very closely, or they might have been in danger of getting puffed up at his laudatory description. Having given a running account of the negotiations between the chiefs and the British authorities which had ended so successfully, the chairman heartily congratulated our dusky friends on the outcome of their visit. He added some words of grave counsel as to the added responsibility that now rests upon them. In the name of the great audience and of the British Christian public he wished them a safe journey home, and a happy welcome from their own people.

It was a little bit aside from the primary object of the gathering, but Rev. R. Wardlaw Thompson was well justified in giving the very latest news from Madagascar to hand that day. The intelligence, he said, was dated nine days after the entry of the French troops into the capital, and was satisfactory all round under the circumstances. The English missionaries and a deputation of native pastors had waited on the French general, and had received from him the assurance that there would be full liberty of conscience and worship, and no religious work would be interfered with. This news, said Mr. Thompson, had removed a great load of anxiety from the minds and shoulders of the directors of the L.M.S. The great part of the speaker's subsequent remarks was directed mainly to the tribes under the three chiefs, and to the importance of their using well the opportunity now within their grasp if they would not be swept away before the rising tide of European immigration. Mr. Thompson read a letter he had just received from the chiefs, appealing for the founding of an educational establishment, like Lovedale, in their territory. The audience having cordially cheered this request, the L.M.S. secretary replied shrewdly that cheers would not defray the cost of such an institution, and that if it were to be established the Christians of this country would have to contribute liberally towards it.

A good deal of interest was excited by the speech of Rev. W. C. Willoughby, who has acted as interpreter of the three chiefs, and who is Khama's missionary. His words were fraught with wide interest, though he went somewhat perilously near to transgression in a prophetical reference to the colonial developments of the present Cabinet. He said the drink question was not placed in the forefront of the mission of the chiefs, as they felt certain that would be settled satisfactorily. The great point which concerned them was the continuance of Imperial rule, as opposed to the control of the chartered company. That has been conceded, and so the greatest object of the visit has been achieved. Mr. Willoughby spoke in warm terms of the kindness shown to the chiefs all over the land in the places which they had visited, and said that the present meeting, great and imposing though it was, did not exceed by a whit those held in other populous centres.

A hearty ovation greeted Lady Henry Somerset, as she rose to express the sympathy of British temperance women with the three brothers in black in their mission. Her eloquent words were quite epigrammatic in their force and terseness. No greater radiance, she said, has come to crown our Victorian age, than the humble homage given to our Sovereign by these three honest hearts. There must be stalwart mothers in that South African land, or such sons would never have seen the light. She hoped they would ever understand that the uplift of woman is the exultation of man. God bless darkest Africa, soon to be white with peace, and beautiful with brotherhood.

After some sympathetic words from Mr. Fox Bourne, as representing the Aborigines Protection Society, a very lively and amusing speech came from Sir Wilfrid Lawson. There was method in his merriment, however, for he very conclusively showed how the action of the Government, of the Colonial Secretary, and the words of Her Majesty as to the prohibition of the drink traffic among South African natives, were powerful arguments for similar action as to the home trade in intoxicants.

Last of all came the speeches from the three chiefs, Sebele, Bathoen, and Khama, clearly interpreted by Rev. E. Lloyd. Their words were marked at once by dignity, simplicity, and evident gratitude. They all spoke thankfully of the kindness they had experienced since they landed on our shores, of the happy results of their mission, and especially of their joy at having seen and heard the Queen in her own home. They seemed much delighted with the presents she had given each of them—a Bechuana New Testament, a picture of herself, and an Indian shawl for their women folk. They repeated in earnest terms the request, already made in writing, that an educational institution should be established for the benefit of these young people. All the chieftains' speeches were warmly cheered, and as a good send-off to them, the great company sang, "God be with you till we meet again."

The chiefs sailed from Southampton on Saturday for their own land. They must carry back with them many wonderful impressions, and we trust the outcome may be a great advance in the civilising and Christianising of the South African tribes.

THE TEXT-CARD MISSION.

Will the kind helpers who responded to the last message from the Text-card Mission, now join in a note of praise for the Lord's distinct blessing given? We have aimed at sending out a million cards this year, and already good reports are coming back.

From Maritzburg, South Africa, a correspondent writes:—"The English and Zulu are in immediate use, and will soon be spread. Four women in my class have come over the line to Jesus. They have been learning one of your texts each week for some time, and prize them very much. The men in my husband's class also learn one a week, though several cannot read."

Multiply this message by a thousand, and you will see what cause we have for praise. We want much prayer also, and shall be glad of financial help, for there is yet "much land to be possessed"—Korean, Ibo, Jargon, Sechuana (Khama's language), Sesuto, Quicha, Secvana, Mwamba, Negro English, Mosquito Indian, Kabyle, Haussa, and others are before us. Some may be ready this year; we hope the rest during 1896.

In several of these tongues very little of the Bible is yet printed, and in others none; but by the blessed intercommunication which God has given between all lands, texts are often sent on ahead, and by these fragments a hunger is created for the full Word of Life. Emma Grimké.

Wellington House, High Broughton, Manchester.

PRESENTATION TO DR. BARNARDO.

THE Council Chamber of Exeter Hall was crowded on Tuesday afternoon, when an illuminated address was presented to Dr. Barnardo, with over £3000 in money, as a memento of public esteem in connection with his thirty years of rescue work among children. The Marquis of Lorne had promised to preside and present the testimonial, but was prevented by attendance at the funeral of Sir Henry Ponsonby, the late secretary to Her Majesty the Queen. Lord Kinnaird took the place of the Marquis. After prayer by Rev. Evan Hopkins, the Secretary of the Presentation Committee, Mr. Howard Williams, stated that letters had been received from a large number of friends, expressing the warmest sympathy with the work that Dr. Barnardo has accomplished. Among those who thus wrote were the Archbishop of Canterbury and Sir Charles Tupper; the latter making very favourable reference to the emigration work to Canada.

Mr. Howard Williams read the following address, which has been beautifully illuminated, with views of the various Homes surrounding it, and the whole enclosed in a massive gold frame:—

"We desire to congratulate you most warmly on attaining your jubilee, and to express our heartfelt appreciation of the splendid services you have rendered to the cause of humanity, and especially to the orphan and destitute children of our land. It is impossible to estimate the far reaching usefulness of the work God has enabled you to accomplish.

"We rejoice that nearly 30,000 waif children have been rescued from inevitable misery and degradation, and trained in your Homes for honourable and useful lives; and of these over 8000 have been emigrated to Canada, where, under your fostering care and amid happier surroundings, they are growing up honest, loyal citizens of our great Empire.

"We thankfully recognise the courage, the indomitable energy, and untiring devotion that have always characterised your work, stimulating others to follow your example, and awakening a larger and broader sympathy in dealing with the friendless and unprotected little ones of our towns, cities, and villages. We ask you to accept the accompanying purse as an expression of our love and affectionate regard for your noble character and life-work, and we trust that your valuable life may be spared for many years to come, to carry on the work associated with your name.

"Presented and signed on behalf of the subscribers by "KINNAIRD."

"*Nov.* 25, 1895."

In making the presentation Lord KINNAIRD expressed much thankfulness to God for the recovery of Dr. Barnardo from his recent illness, and also for the presence of Mrs. Barnardo in recovered health. His lordship summarised in brief form some parts of the truly wonderful work which the guest of the day had been enabled to do since he started as a medical student in East London, nearly thirty years ago. The chairman stated that some 1100 persons had contributed to the testimonial; amid the applause of the company he formally presented the address and a purse containing a cheque for £3417 10s. 4d.

Dr. BARNARDO, in replying to the presentation, gave utterance to feelings of sincere gratitude to those friends who had contributed, and said that his appreciation of the testimonial was far beyond any monetary value, large though that was. He went on to give an intensely interesting sketch of the condition of things among the poor of London when he entered on his work at the age of twenty-one. He told of the wonderful changes for the better that had taken place since then—partly through changes in the law, and partly through the efforts of Christian workers. He rejoiced that he had been honoured to take a part in such work. One great improvement was the abolition of the barrack system and the adoption of the cottage or boarding-out system. The work had attracted around it men of all shades of social position and political and religious opinion. The Doctor again expressed his thankfulness to the friends present, and said that the gathering of to-day would ever be a spur to him in his future work.

Very interesting speeches were also made by Mr. Wm. Fowler, the treasurer of the Homes, and Mr. J. E. Mathieson, both of whom spoke in terms of deep appreciation of the work that had been done through these past thirty years.

News having been telegraphed from Canada that one of Dr. Barnardo's boy emigrants, who recently died there from ill-treatment, was mentally weak and unfit for emigration, Dr. Barnardo writes to *The Times* emphatically denying the allegation, and advancing clear proof of his statement. The telegram had stated that the Canadian superintendent of the work admitted that a superficial medical examination of the boys was made before their leaving the Homes in England. In reply to a cable message from Dr. Barnardo, the superintendent, Mr. Owen, has denied making such a statement.

GOSPEL ACTIVITY AT STRATFORD.

MR. E. FOX BUTLIN, general secretary of the Stratford Conference Hall and Y.M.C.A., writes:—

"We paid off all the remaining debt on these splendid buildings last year, and they are now held by trustees for the preaching of the Gospel and a home for the Y.M.C.A., a wonderful boon to this neighbourhood.

"We are now making a great effort to gather together 1000 men on Saturday evenings, a time of great temptation to the men in this neighbourhood, for whom we feel more must be done. This means much increase of work and expense, yet we dare not stop.

"Our congregations on Sunday evenings still range from 1500 to 2000 people, and in the afternoon about 800. Our Young Men's Bible-class on Sunday afternoons is still attended by 100 young fellows, all between sixteen and thirty years of age. The Junior Bible-class for boys between twelve and sixteen has an attendance of seventy. We are pressing on, but find it hard work sometimes with thirty-three public meetings each week to keep going."

A ZULU EVANGELIST.

Mr. J. J. MEEK writes rejoicing in tokens of progress, and referring to a communion service in which 200 Zulus took part. He tells of the marriage of Wesley Ndaba, his first Zulu convert, and after recounting his conversion (which Mr. Meek was wont to relate during his recent visit to this country), he tells how eager this bright young Zulu is to give himself wholly to the work of evangelisation, for which he seems peculiarly fitted. He writes:—

"The loving Saviour has filled Wesley with a wonderful gift. He often preaches in our meeting-room, and it is a very great treat to hear the words as they flow from his lips, as he receives the life-giving message from God. What I am now aiming at is to send him to a distant post, but that I cannot do myself, having only just enough to cover our wants at home; £24 per annum will keep this faithful servant at a constant war against the dreadful power of darkness amongst his own people. Who will take him as their own—for the Lord of hosts? I have several others who go and preach the Word around us, and, up to date, the friends and readers of THE CHRISTIAN have kept Wesley Ndaba well to the front, but having had to pay for a few really needed thing for him and his wife's wedding there is but little left, but many are the Lord's servants to whom I bring this question, hoping that it may not be in vain. Dear friends, we have but only one life to serve the Lord with on earth, and that life is to-day, to-morrow comes and we pass; such a door is not opened every day in this deep valley of sin."

The friend who sends this letter offers £2 per annum, in the hope that others will add annual subscriptions to the amount required to support this devoted Zulu evangelist. Communication should be sent to Major Liebenrood, Prospect Park, Reading.

CHINA INLAND MISSION.

DEAR SIR,—By the mail of October 18, which reached us to-day, we have received details of the recent sad deaths from cholera at Wen-chau, of which you took notice in your issue of last week. It now appears that Mr. and Mrs. Menzies had brought their baby into Wen-chau for medical treatment. While there it was seized with cholera, and died on September 30. The terrible disease quickly took hold upon the others, and in spite of all that medical skill and careful nursing could do, Mr. Menzies passed away on October 7, and Mr. and Mrs. Woodman on the 9th. In addition to these, we are sorry to say that three girls in attendance at the mission school, and two of the native Christians, were carried off by cholera.

In the letters received by the same mail our friends express their anxiety concerning the workers in the far North-western provinces, owing to the Mohammedan rebellion. I would ask for prayer that in the midst of these present great trials the presence of God may be specially with his children in China, and that they may be delivered out of the hands of the enemy,—Yours, very sincerely, WALTER B. SLOAN, Secretary.

Newington Green, November 25.

HACKNEY-ROAD MISSION.

THE twenty-sixth annual tea and public meeting were recently held in the Mission Hall, Union-crescent, Union-street. The report of the past year, read by the hon. superintendent, Mr. John Girling, told of the in and outdoor services, Sunday school, Band of Hope, tract distribution, sick visitation, day in the country, and Christmas gatherings and gifts to needy poor and children. The chairman, Mr. John Pearce, speaking from long acquaintance with the Mission and its leader, said they were fully worthy of the practical aid of all Christians. He earnestly hoped that as the superintendent was unable, on account of his age—sixty-three years—to get a similar position to that he before held, some fifty or sixty benevolent Christians would subscribe for him annually not less than £1 each, so as to form a fund for his maintenance in the mission work. To further such a result, he would willingly give £5 annually for that object.

Mr. George Nokes told of many years' friendship for and knowledge of Mr. Girling's work in the East End and elsewhere. Mr. John Archer, of Ilford Tabernacle, and Mr. Thomas Yarrow, of Lower Edmonton, gave effective Christian and telling addresses.

"HE BEING DEAD YET SPEAKETH."—A beautiful instance of this was brought under our notice this week. A Christian gentleman in the North of England in sending a cheque for £200 towards the new work which the Colonial Missionary Society has undertaken in South Africa, said that his interest in the Colonies was kindled in him by his first pastor, the Rev. J. L. Poore. As Mr. Poore died nearly thirty years ago in Australia, it shows how early and deep the impression must have been.

JEWISH ALMANACK.—Mr. Henry Barnett has brought out his almanack again this year. It gives Jews information about their religion, the sabbaths, feasts, and fasts, and the lessons that are read in the synagogues. There is a text of Scripture for every day, and the person of Christ is described in the words of the Old Testament, with a view to bringing Jewish readers to a knowledge of sin and the Saviour. Workers will find this a useful booklet. Terms for quantities may be had from Mr. Barnett, 94, Malmesbury-road, Bow, E.

MR. FEGAN'S HOMES.—In a recent communication, Mr. Fegan says he looks back to his stay in Canada with feelings of deep thankfulness, not only on account of the good work he was enabled to put in, which we are sure will bear fruit for many years, but because of the encouragement he got in seeing the lasting influence the training received here has had upon the character and lives of the old boys. While he was away he saw hundreds of old boys, wrote two letters to every boy on the books, and left behind him practically a new home, fitted in every respect for the work. The annual sale of useful and fancy articles in aid of the waifs and strays sheltered in the homes will be held in the large schoolroom of the Boys' Home, 95, Southwark-street, S.E., on Tuesday and Wednesday, December 3 and 4, 12 to 7 p.m. each day.

Letters to the Editor.

"CHRISTIAN UNITY."

Dear Sir,—In quoting single texts there is sometimes a danger of their being misinterpreted. Is not the whole of John xvii. intended to show forth the fact of the unity of the Church *in* the Father through the Son who ever was, and now is, "the chief corner stone"?

There are indeed many branches of the Church of Christ on earth, and if all who are truly his among them be "walking in the light," they will certainly show forth *to the world* that they are one *in Him*.

Without wishing to appear in any way dogmatic, one really is unable to trace in the Divine Word any intention to form an outwardly visible Church, for which purpose the Lord could have given definite instructions had it been his mind. But He did not, therefore on that point let us be content with Col. i. 18.

S.

[We have received a large number of letters on this subject, with which we hope to deal next week.—Ed.]

CARING FOR THE WIDOWS.

Dear Sir,—Referring to Lord Radstock's admirable suggestion on "Caring for the Widows," it may be helpful to others to hear of something already attempted. Having a strong objection to any Christian Church allowing its aged members to end their days in the workhouse, three years ago, in connection with the Westbourne Grove Chapel, I took a twelve-roomed house at a rental of £50 a year. This house we now use as a "Widows' Home." We admit to it two classes of inmates. (1) Widows and single women over sixty years of age. These live rent free, and receive such other aid as the church or their relatives may be able to afford. (2) Widows and single women under sixty years of age. These are admitted when vacant rooms are available, and pay such rent as may be commensurate with their means.

Our sources of revenue are (1) so much of our communion collections as may not be required for the relief of other distressed church members; (2) the rent of paying inmates; (3) benevolent contributions; and (4) an annual sale of work. We have a matron in charge, who occupies one room rent free, with coals and lights provided. I beg most warmly to commend the scheme. Amongst other advantages, the congregating of our most needy fellow-members, and the increased measure of sympathy evoked from the whole church, are worthy of notice.

We have not at present had any occasion to make provision for aged men, but we want to do more amongst the poor out-of-doors.—Yours very faithfully,

John Tuckwell, Pastor.

CHRISTIAN GIVING.

Dear Sir,—Your issue of November 14, contains a brief editorial in reference to the subject of Christian liberality, in which it is laid down as almost an axiom that a Christian should devote at least a tenth of his income to religious work. The statement is, I am aware, no new one, but its reappearance induces me to offer a few words on the topic.

I venture to suggest that there is no authority in Scripture for such a demand. I am not now saying what particular individuals ought, or ought not to do, but am only dealing with the question, whether Scripture requires such a proportion. There are some who could, and ought probably to give a fifth or a half, but that is nothing to the point.

In the New Testament the principle of systematic giving is clearly laid down, but no proportion is fixed. The rule is "as God hath prospered him," and the amount is left to individual conscience.

But, then, it is said, the people of God under the old dispensation had to give a tenth, and surely under the new we ought not to do less. Granted, if the ability exist, but not otherwise. There is one fact in connection with Israel's tithe which is habitually overlooked, viz.:—That this tenth which God claimed, covered rent and taxes, and what would now be called "Church subscription." God was the land lord: the Israelite had no rent to pay beside this tithe. Now contrast this with the position of most Christians at the present time. In their case, rent, taxes and water will swallow up quite a *sixth* of the income and perhaps more; and it should be remembered that part of the taxation is made up of a heavy poor rate, by which the householder is compelled to contribute so much for the support of the poor. Is it fair, therefore, to insist upon it as a Scriptural duty, that every Christian is bound to otherwise give away a tenth of his income? I am certain that in numberless cases such a course could not be pursued without serious injury to the persons doing it, or to their families.

The main point, I take it, is that the giving should be systematic, and the proportion fixed by the giver, according to the words, "Every man as he purposeth in his heart, so let him give, not grudgingly or of necessity."

I quite agree that if all Christians gave systematically there would be no deficiency of funds for Christian work, and this would be the case without a tenth being fixed as the invariable rule.—Yours sincerely,

James L. Stanley.

West Norwood, Nov. 15.

THE INTERPRETATION OF PROPHECY.

Dear Sir,—Having observed a growing interest in the prophecies concerning the Lord's Second Coming, and that as the interest grows the opinions of the various schools of interpretation are becoming more pronounced, and as I have been a student of God's Word for nearly forty years, it occurred to me that a few hints thrown out would perhaps tend to lessen any friction that may arise from the presentation of such different and apparently conflicting views. Each and every phase of God's Truth revealed to his Church is seized upon by Satan as an occasion for rending the Church, if possible; and this last and very important truth of the coming in glory of our Lord Jesus Christ for his Church, will certainly prove to be a notable battlefield. We are not ignorant of Satan's devices. So let us be sober and watch, *i.e.*, be on our guard.

Now, with reference to these various schools of interpretation—the Historical and the Futurist, with their subdivisions—let them come together in a spirit of prayer, looking to the Lord, for whose speedy return they all equally long; and they will probably find that there is a way of reconciling those apparently contradictory views of the one great subject. For my part, I have long since reconciled them—I believe *both* to be true*—"The mystery of iniquity doth already work," said the Holy Ghost by the Apostle Paul in *his* days—And we know it has been working since the days of Nimrod, producing all the idolatry and the various systems of false religion that are now to be found in the world, all equally antagonistic to God and his Truth, therefore called "the lawlessness," and also equally "the lie."

When God brought his people Israel into Canaan, and planted his truth there, Satan's lie came in and tried to destroy it. When the Gospel of God's Christ was preached and proclaimed in the world, Satan's lie entered into Christendom and there opposed God's Truth; and so it has always been—Mohammedanism, Paganism, and false Christianity, all are from the same source, and all are working to the same end.

I would liken this Satanic structure to a pyramid, the foundation laid in the land of Shinar (*cf.* Zech. v. 5-11)—that is, Babylon—and it has been building up all these years, all its sides showing similar features: and as the Christian studies the prophetical Scriptures he thinks he sees the features and the working of Antichrist in a king of Asshur, and then again, in Daniel's prophecy, he sees them in a prince of the Roman Empire; and then again, in Dan. viii. 9, in a prince in one of the divisions of the Grecian kingdom. Then, apparently, a king of the north (in Dan. xi.) appears as the Antichrist, and as a Jew.

Again, in studying history, the Christian sees a resemblance to Antichrist in one of the successors of Alexander; then something similar may be seen in the Roman Empire; then comes Popery, and a resemblance to Antichrist is seen in the whole system of Popery. Then other brethren see in Mohammedanism the Antichrist. Those who see in an empire, or in a religious system, many or most of the prominent features ascribed to Anti-Christ in Scripture, reject a personal Antichrist, and, from their point of view, prophecies that may be still future are looked upon as past. They are in the position of a man standing and viewing one side of a pyramid in course of erection, unfinished. One sees the Roman side, another the Grecian, another the Turkish or Mohammedan, etc. But I would say, "Brother, the pyramid has to be finished, the top stone, the headstone has to be put on, and that stone will represent all the features of the pyramid. All these sides are leading up to, and will actually give shape to the headstone." The Personal Antichrist, I believe, will rule the whole of the kingdoms of the world, as the top stone crowns the whole pyramid. As each side of the pyramid presents features corresponding to a side of the headstone, so Greekism, Romanism, Mohammedanism, and Paganism have now so many features resembling "the Anti-Christ" of Scripture that one and another have been mistaken for that very Antichrist.

I like much the letter signed "H. G. St. Dalmas," in the number of The Christian dated June 6, 1895. I believe with him, that "in regard to some things, both may be right in what they affirm, and wrong in what they deny," and that "we reach the truth not by subtraction but by addition"; also "that some things may not be intelligible until they are fulfilled."—Yours in Christ,

J. W. Wilson, Major-General.

Penguin, Tasmania.

[* That these prophecies have a fulfilment through the ages, and that these will culminate in a crisis at the close, seems evident; and thus there is an historical and a future fulfilment. But various historical and futurist theories or schemes of fulfilment cannot be reconciled so far as they definitely contradict each other. The pity is that their advocates will not see that the self-same principles of good and evil are and must be continually in operation, on larger and smaller scales, until the consummation.—Ed.]

OXFORD NOTES.

[From our Own Correspondent.]

Mr. E. Arrowsmith, of the Children's Special Service Mission, has been spending a few days in Oxford, and has addressed several meetings.

Another visitor, whose presence has been most warmly welcomed, is Mr. T. E. Alvarez, vice-principal of Fourah Bay College, Sierra Leone, and now home on furlough. Mr. Alvarez was the life and soul of the Inter-Collegiate Christian Union when an undergraduate, and his words have therefore a double power with Oxford men, among whom he has very many friends. He has addressed the meetings of the Gleaners' Union, and also of the University Missionary Union, and his earnest appeals for additional workers cannot prove in vain.

Dean Farrar was University preacher last Sunday, and gave a very faithful and practical sermon on Pride and its various forms, illustrating it from sacred and secular history. Canon Jacob, of Portsea (Bishop-elect of Newcastle), and Rev. A. F. W. Ingram, of the Oxford House, Bethnal Green, preached in the same pulpit during the day.

A mission at the Wesleyan Chapel, in Walton-street, has been held during the last week, Rev. J. Mee being missioner. The results thus far have been very encouraging, and give tokens of increasing blessing.

The anniversary of the Church of England Temperance Society was held on Sunday and Monday, when the cause of temperance was ably advocated from pulpits and platforms.

The work of the Baptist Missionary Society was brought before the Commercial-road Baptist Church last week, Dr. Watson, of China, being the principal speaker.

A MISSIONARY DEMONSTRATION.

On Wednesday evening, November 20, there was held in the Metropolitan Tabernacle a great missionary demonstration of young people. The vast building was thronged with a concourse of 5000 or more, a large proportion being young people. The gathering was organised by the Young Christians' Association of the Metropolitan Tabernacle Sunday-school; and was representative in its character, invitations having been issued to nearly 600 centres of young people, including Sunday-schools, Y.M.C.A.'s, Y.W.C.A.'s, and Christian Endeavour Societies.

The chair was taken by Alderman Evan Spicer, supported by Pastor Thomas Spurgeon.

Addresses, full of earnestness and eloquence, were delivered by Rev. F. B. Meyer and Rev. Herbert Anderson, of the Baptist Missionary Society. Then Dr. Harry Guinness delivered a lecture entitled "My Experiences on the Congo." The limelight views illustrating the lecture were most effective; and the lecturer could scarcely restrain the enthusiasm of his audience as the exquisite pictures were thrown on the sheet.

The collection amounted to £37, and the proceeds of the demonstration are intended to benefit the Baptist Missionary Society, the Congo Balolo Mission, the Missionary Bureau, the newly-formed Young Christians' Missionary Union, and possibly some other societies.

Looking back to this happy and memorable evening, we would say to other bodies of young Christians, "Can you not do something on similar lines in your own Church to help Foreign Missions?"

THE Y.M.C.A.

The first annual meeting of the Missionary Union of the Islington and Highbury Association was held on the 19th inst. Dr. G. T. Keele presided, and Rev. Alfred Bax delivered an address on Christ's great commission to his disciples. Six members of this Association are now in the mission field, the Union members writing monthly to them. Several meetings have been held during the year.

The call of the Central International Committee to observe the week, Nov. 10 to 17 inclusive, as the Y.M.C.A. Universal Week of Prayer, met with a very general response in this country, and, as usual, a very large number of special sermons to young men were preached by clergymen and ministers, at the invitation of local Associations. Many small branches arranged for twelve and fifteen sermons, and a number of the larger ones were able to secure over fifty.

The seventh annual meeting of the Kingswood Y.M.C.A. was held on Tuesday week. The report stated: Our membership roll gives us 140 names. The Sunday morning prayer-meeting still continues its steady course. Sunday evening evangelistic services, held during the winter months in the lecture-room, were again largely attended, chiefly by young people. All through the summer months large crowds listened to the old Gospel story of the Cross proclaimed at open-air meetings

The Coldstream Y.M.C.A. have a meeting every Sabbath evening, in the Mission Hall, which is especially meant for the non-church goers. Last Sabbath the meeting was conducted by Mr. James Watson, president, the preacher being Rev. P. Mearns. There was a large attendance, the Hall being quite filled. Many people in humbler circumstances highly value this meeting; and but for it, might be ready to say, "No one careth for our souls." The members hold meetings on Sabbath evenings, on both sides of the Tweed at farm-places.

A reception was lately held in the Y.M.C.A. Rooms, Winnipeg, Man., to say farewell to Lee Ying, a Chinaman, who is going home to Canton for a year. He has been in Canada for eighteen years. Through a class which is held every Sunday afternoon at the Association, he has been led into the light, and is now a member of Knox Church. In this class, which is attended by about forty, each Chinaman has a teacher who gives instruction in reading (especially the Bible), and there are five who have joined the church. This work is slow, but God is blessing His own word as it is taught in this way.

The united mission at Sunderland, conducted by Rev. John McNeill, terminated on Sunday last in a very successful manner. Both in the afternoon and evening some hundreds of people were unable to gain admission to the Victoria Hall, which was crowded in every part. The arrangements in connection with the mission have been very satisfactorily conducted by a united committee. The Y.M.C.A. took the initiative in the matter of of inviting Mr. McNeill, and it has been decided to devote the balance left over from the mission—after sending Mr. McNeill a suitable thank-offering—to the building fund of the Sunderland Y.M.C.A.

Upwards of a hundred representatives of Y.M.C.A.'s in the South Midland district met at Reading, on Wednesday, 20th inst., for the autumn conference of the district union. The associations at Aldershot, Aylesbury, Charlbury, Eversley, Harmondsworth, Wycombe, Newbury, Oxford, Reading, Windsor, and other centres were represented, and under the presidency of Mr. Martin Jno. Sutton, an excellent programme of business was got through at the morning session. Mr. Sutton entertained the delegates at luncheon, at which he was represented by his brother, Mr. Arthur Sutton, who, together with Messrs. E. Beaumont, J. N. Badger, and F. Hunt, was elected to represent the district on the National Council. The Soldiers' Christian Associations of the district were admitted as auxiliaries of the Union, representatives of these associations being present in the persons of Mr. Arthur H. Wheeler (general secretary), and friends from Windsor and Oxford. By request of its committee the association at Devizes was transferred to the western district. An excellent paper upon the subject of recreation was presented on behalf of Mr. Robinson Souttar, M.A., M.P., president of the Oxford association, who was unavoidably absent. This paper was an invaluable contribution, and provoked an interesting discussion. The reports presented by the associations showed considerable progress in many instances, though, in a few, difficulties had been encountered, leading to the weakening of the work. At the evening session, Mr. W. H. Mills, who was present as representing the National Council, opened a discussion upon the subject, "Essentials to success in Y.M.C.A. work." The delegates present were impressed with the great blessing that attended the gatherings.

THE Y.W.C.A.

Miss Helson has been appointed co-secretary with Miss Barclay at Wood Green.

A new branch for seniors and juniors has been started in connection with St. Michael's, Hatcham.

Rev. E. A. Stuart is to give an address at the Percy Institute, King's Cross, on the evening of December 4.

The Lyndhurst-road branch, Hampstead, is being closed, and the members transferred to the Rosslyn-hill centre, of which Mrs. Bickersteth Cook is hon. secretary.

The Sidcup branch has just celebrated its thirteenth anniversary. Mr. A. E. Schurr presided, and addresses were given by Miss Morley, Mrs. Tate, and others.

The St. John's Wood Institute continues to be very successful under Miss Welch and her band of workers, but a leader is much needed for the Sunday afternoon Bible class.

At West Ham, Miss Hussey has been appointed secretary. The Stratford branch, of which Miss St. Leger was secretary, has been closed and the members drafted to West Ham.

Mrs. W. H. Stone and Miss C. Evans are now hon. secretaries of the St. James's branch, Hatcham, meeting at 62, Lewisham High-road. A recent mission was attended with much blessing.

At the annual meeting of the Newton Abbot branch, Mrs. H. G. C. Bishop presided over a good attendance. Miss Wills, secretary, reported that the membership had increased from sixty-two to eighty-seven. Miss Ardill gave an address.

The Viscountess Portman is announced to open a united sale of work at the Morley Halls, 316, Regent-street, on December 3, at 2.30. The sale will be in aid of the Y.W.C.A. Central Institute, the C.M.S., and the Zenana Bible and Medical Mission.

The hon. secretary for the Scottish Division, Miss Murray Gartshore, has been obliged to resign the position she has so long held, acting on doctor's orders. Much regret is felt at this unavoidable decision, but it is hoped that Miss Murray Gartshore will still remain on the council.

A new branch, connected with Holy Trinity, Beckenham, but meeting in Penge, has been commenced. Miss Crowden is hon. secretary. A most successful opening meeting was held on Tuesday, when over thirty joined, in addition to twenty-five who had given in their names previously.

Rooms have been taken at 43, Earl's Court-road, for the new branch at Kensington, which is to take the place of the branch carried on until recently by the Hon. Mrs. Hobart Hampden. Gifts of furniture, books, and a piano or harmonium are needed. Miss Barlowe, of 48, Edwardes-square, has accepted the post of hon. secretary.

The anniversary meetings of the Derby Y.W.C.A. were held at St. James's Hall, Derby. At the afternoon meeting Mrs. Ogle occupied the chair. Reports were given of three branches grouped with the Derby centre. Outings had been arranged for the summer time, and now for the winter months indoor meetings and social gatherings were organised. Christ Church branch had 66 members; Trinity, 50; St. Peter's, 59; and the central branch, 260; total, 435; or, including Duffield, about 500. Thirty-six boarders had made use of the home during the year. At the evening meeting Mr. E. S. Johnson, J.P., presided, and addresses were delivered by Mrs. Arthur Blackhall, Rev. S Paynter, and others.

The annual meeting of the Hackney and Clapton centre was held at the rooms of the institute, Seymour House, Portland-place, when Mr. T. H. Rippin, J.P., presided. There was a good attendance of members and friends. Mr. Baines presented the eleventh annual report, which showed general progress. The chairman remarked that if the Christian Church were alive to its duties there would be a similar home in every large thoroughfare. In his position as chairman of a Board of Guardians, and as a magistrate, he often found cases in which women might have been saved from ruin by a little Christian influence when they started in life. Addresses, warmly commending the work, were given by Revs. W. G. Morcom, J. Germyn, E. Medley, and others.

WALTHAMSTOW.—The annual meeting of the Young People's Mission was held on Wednesday week at the Y.M.C.A., High-street, Mr. Wm. Shurmur presiding. The report showed a total attendance of 19,699, and a net increase on the previous year of 5899. Encouraging statements were made as to the spiritual results, some eighteen known cases of quiet, but intelligent, "coming to Jesus" being stated to have taken place during the past three months. The hon. sec. is Mr. Frederick Wimp, 1, Alfred-villas, Westbury-road, Walthamstow.

CHRISTIAN ENDEAVOUR.

In one C.E. society the members daily write a note of personal appeal for decision for Christ, and hand it to some one that they may meet in place of a tract.

The tenth annual convention of the New Hampshire Christian Endeavour Union held lately in the South Church, Concord, proved one of the most enthusiastic and profitable gatherings of its kind.

When a camp meeting was held lately in a mission station in India, each of the twelve societies in the district formed a chorus and went to assist in the meeting, some of them going a distance of twenty-five miles. They gave excellent reports of evangelistic work that they had been carrying on at their own homes.

The recent annual meeting of the South Dakota C.E. Union in Redfield, U.S.A., was the largest it has ever held. Contrasted with its first meeting held there seven years ago the growth of the movement has been remarkable. The sessions were characterised by a spirit of earnestness deeper than mere enthusiasm.

At the tenth annual convention of the Massachusetts Union the total registration of delegates was 1309, of whom over 400 came from outside the county. Temperance and missionary and junior Endeavour work all came in for special consideration, and the proceedings culminated in a magnificent audience to hear the address of the beloved president, Dr. F. E. Clark.

SCOTTISH NOTES.

Rev. D. Murray, of the Free Church, Tarbat, Easter Ross, has attained his pastoral jubilee.

Rev. R. Simpson, of Turriff, is to receive another call to the pastorate of the Free High Church, Edinburgh.

The annual meeting of the Carrubbers Close Mission, Edinburgh, was held last week, when an interesting report of the year's work was submitted.

Principal Miller, of Madras, has again been nominated Moderator of the F.C. Assembly for next year. Dr. A. Scott, of Edinburgh, has received the Established Assembly nomination.

The meetings last week of the Aberdeen Convention for the deepening of the spiritual life were largely attended. The presence and speech of Rev. Andrew Murray drew many people from town and country.

The annual missionary meeting of the Glasgow Free Church Presbytery took place on the 18th in St. Andrew's Hall. Lord Overtoun (who presided), Rev. Dr. Glover (Bristol), Rev. Mr. Lawes, Miss Paxton, and others spoke, and Mr. D. S. Salmond conducted a choir of 250 voices. The chairman alluded to the recent visit of Khama and his brother chiefs, and expressed the satisfaction with which the country had received the news of the successful result of their interviews with Mr. Chamberlain.

New offices for the Free Church of Scotland Temperance Society are to be erected in Bank-street, Edinburgh. There are 764 abstaining ministers in the Free Church, 551 adult societies, with a membership of 55,922, and 657 Bands of Hope, with a membership of 77,376. Two-thirds of the students in Aberdeen Divinity Hall, 90 per cent. in the New College, Edinburgh, and all the students in the Glasgow Divinity Hall, with the exception of three, were abstainers last session.

SEAMEN IN CHINESE PORTS.—Rev. A. Gurney Goldsmith, the Missions to Seamen chaplain at Hong Kong, who is at present in this country, is very anxious that some further accommodation should be made for the welfare and comfort of the many British seamen frequenting Chinese ports. With this object in view, he is endeavouring, during his stay in England, to raise £2600, in order to erect a large sailors' coffee house at Hong Kong, where seamen can assemble for mutual intercourse and harmless recreation, and so be free from the many evil and pernicious influences ashore.

REQUESTS FOR PRAYER.—For much blessing on a special mission for young people at the Baptist Chapel, Lee, S.E., by Mr. Monro Collings, from December 2 to 13.—For a mission by Mr. Richard Weaver in the Christian Mission Hall, Pontymoile, from December 1.—For blessing on services to be held by Mr. John Bennett, of Evangelisation Society, at Hazelbury Plucknett, December 1 to 6.—For Rev. John McNeill's mission at Cardiff, December 1 to 12. For a mission by Mr. W. Thomson, jun., in the Christian Union Buildings, Dublin, January 5 to 26, that there may be a great in-gathering of souls.—For a mission by Mr. Gerald Coultas, in King-street Hall, Southsea, commencing November 3.

The Book World.

ANNUAL VOLUMES.

The Mother's Friend. Volume viii. of the new and enlarged series contains several stories, and wholesome readings for the home. (1s. 6d. *Hodder & Stoughton*).

Early Days is as bright as ever, being written and illustrated specially for the young, whom it is calculated to instruct as well as entertain. (1s. 6d. *Wesleyan Methodist Book-room.*)

The National Temperance Mirror. Vol. xv. of this illustrated magazine for the home circle is full of good things. Many of the poems and other contents will be specially acceptable to those who conduct Bands of Hope and other temperance societies. (2s. and 3s. *National Temperance Publication Depôt.*)

THE BOOKS OF MOSES.

Exodus: An Autobiography of Moses. By J. M. Denniston, M.A. The esteemed author of this work did not long survive its publication. But he was permitted to see a hearty reception accorded to his book, and to engage in a revision of its pages so as to make it a still more complete answer to the assumptions and speculations of those who would "reconstruct" the history of Israel. As we showed when the work was originally issued, the Pentateuch is more or less fully surveyed in this very thoughtful volume, whose author combined true spiritual insight with adequate scholarship and sound judgment. This second edition has some valuable notes and more substantial additions. In these days, when almost all theologians are giving some attention to critical theories, it is hoped that those who see the Scripturality and cogency of the old view will not allow this plea for the Mosaic origin of the Pentateuch to be altogether overlooked. For the Higher Criticism to satisfy its votaries is no evidence of the truth of its theories; it must be arraigned at the bar of common sense in order that its claims may be searched out and calmly estimated. Such works as this should convince "advanced" writers that Moses and his books are not yet analysed out of existence and erased from the page of authentic and credible literature. (3s. 6d. *Morgan & Scott.*)

Life with a Purpose. By Rev. J. Reid Howatt. (1s. *Nisbet.*) A series of plain, pointed, earnest talks with young men and women on such themes as Conviction, Discipline, Enthusiasm, and the like.

A Lost Army: A Tale of the Russians in Central Asia. By Fred Whishaw. These are exciting pages, illustrating events in the reign of Peter the Great. The tragic character of some of the incidents marks the book as more suitable for elders than juveniles. (*Nelson.*)

A Treatise upon the Life of Faith. By William Romaine, M.A. (2s. 6d. *Marshall Brothers.*) Rev. A. E. Barnes-Lawrence has edited with notes and references a centenary edition of this excellent work. A sketch of the life of Romaine is prefixed. The treatise is a lucid statement of approved teaching on the subject of holiness. We trust it will have many readers.

Pilgrim Steps is the title of an admirable little book, giving "daily readings for the help of all pilgrims from this world to that which is to come," selected from Bunyan's immortal allegory, with suitable texts of Scripture to point the readings of the day. To travel a few steps each day with the pilgrims, and learn afresh the lessons of the way, is at once pleasant and profitable (2s. *Jarrold & Sons*).

The Ethics of Gambling. By W. Douglas Mackenzie. (1s. *Sunday School Union.*) Mr. Gladstone has complimented the author on the aim of this brochure, and we think the substance of it equally praiseworthy. It is a thoughtful and conclusive argument on a subject of very pressing social importance. We wish all young people who are tempted to begin gambling or betting could be induced to read it.

Mrs. Emma E. Hornibrook has given, in her new work, **The Spanish Maiden** (2s. 6d. *Partridge*), a story of a foundling in Seville, who is adopted by the wife of a rich Englishman, is by-and-by taken to Brazil, is won by the love of God to a clearer and purer faith, and becomes a blessing to others. It is a pleasing tale, with fresh glimpses of life on the pampas, while at the same time setting forth the darkness of Romanism and the light of the Gospel.

The Boy Skipper. By W. C. Metcalfe. (3s. 6d. *Jarrold & Sons.*) This "true tale of the sea" well deserved to be handed on to posterity in permanent form. British seamen have ever been noted for their courage and fidelity to duty; but such a story of heroic behaviour in the face of great difficulties is rarely met with. Every real boy who reads this true tale, told in splendid fashion, will be thrilled with admiration, and spurred on to a like achievement.

The Drummond Tract Depôt, Stirling, are now the publishers of Bishop Ryle's tracts. Under the title of **Seed Corn** they issue three sixpenny packets, each containing 150 handbill tracts. The style is at once simple, direct, and impressive. The same publishers issue four sixpenny packets of four-page tracts by the late Brownlow North, printed in large type. Tract distributors will find these issues very suitable for general circulation among the careless, or the worldly professor.

Bab; or, Tit for Tat. By Harriette E. Burch. (2s. *Religious Tract Society.*) The little parcel of mischief bearing the name of Bab, for a long time escapes punishment for her illdeed, which falls unjustly upon her sister Effie. But conscience at last prevails: Bab confesses her wrong; and the young reader will profit as much by Effie's nobility of character as by Bab's meekness, and will learn that, after all, naughtiness and happiness are not the same thing.

Hanserd Knollys: "A Minister and Witness of Jesus Christ," 1598-1691. By James Culross, M.A., D.D. (2s. *Alexander & Shepheard.*) This is an addition to the series of historical and biographical "Baptist Manuals," edited by Professor Gould. It tells the deeply interesting story of a man who suffered nobly through devotion to truth and conscientious conviction. Though brief, this is a choice biography, helping us to realise the religious history of the seventeenth century.

Living Sacrifices. By Rev. W. W. Birtt (1s. *J. Nisbet & Co.*) Rev. J. Ossian Davies writes a very warm introduction to the ten brief "talks with young men and maidens" that leads the reader to expect much. But he will not be disappointed. The amount of sound, wholesome, and necessary counsel that is packed into small compass is remarkable. The style is almost epigrammatic in its terseness, and there is not a dull page in the little book. We cannot too strongly commend it.

The Earl's Granddaughter. By Brenda. (6s. *Shaw & Co.*).—This authoress has so often aspired to and secured public favour that she is always sure of an interested hearing. It is a trifle daring, perhaps, in these days of many books and little leisure, to launch a story of forty-four chapters and nearly ten times that number of pages; and "here and there one" among her readers may cavil at the minuteness of detail with which some chapters are lengthened out. But, criticism apart, those who persevere will find their reward in profit and pleasure.

After Death the Judgment, by F. W. Pitt, is a thoughtful little book. It is impossible, however, in sixty small pages to answer effectively the many questions that have gathered round the subject of future punishment, and in twenty more to deal with passages of Scripture which have been crucial all down the ages, and as to the precise signification of which the most orthodox Christians are by no means agreed. Nevertheless, the author contends with vigour and reverently for the doctrine of eternal punishment, as it has been commonly understood. (6d. *W. G. Wheeler.*)

The Seven Churches in Asia. By Alexander Mackennal, D.D. (*Elliot Stock.*) Dr. Mackennal, in these vigorous studies, regards the seven churches addressed in the Apocalypse as "types of the religious life of to-day." There is nothing strained about the similes that he draws; whilst his treatment and application of the special characteristics of each Church are of the most solemn and practical kind. The author dedicates the volume to the Congregational churches in England; but there is no body of professed Christians that will not profit greatly by a perusal of it.

Spiral Stairs; or, the Heavenward Course of the Church Seasons. By Rev. J. H. Townsend, D.D., vicar of Broadwater Down, Tunbridge Wells. (3s. 6d. *Hodder & Stoughton.*) This volume contains Sunday meditations from Advent to Whitsun-day, with the addition of Christmas, Circumcision, Epiphany, Good Friday, and Ascension Day. Dr. Handley Moule, who writes an introduction, well says: "From chapter to chapter the inmost theme is the glory of Christ, that grand Alpha and Omega of the Gospel." The studies are thirty-four in number, and they deserve many readers.

Pamphlets.—The addresses given at the Bridge of Allan Convention last summer have been published by *Drummond's Tract Depôt, Stirling*, in a shilling pamphlet (cloth 2s.). It contains a wealth of practical and experimental teaching on the spiritual life, by well instructed expositors. Rev. Andrew Murray has furnished a preface, and there are six portraits. An admirable and clever sketch of the career of **Rev. John McNeill,** written by D. Lamont, is published by *Messrs. T. and G. Allan*, 18, *Blackett-street, Newcastle-on-Tyne* (1d.). The portrait given of the evangelist is not a very successful one. **The Case Against Butcher's Meat**, by C. W. Forward (6, *Dorset-street, E.C.* 1s.), is a powerful plea for the vegetable form of diet.

Music.—The Great Teacher, and **Sing**; Words in each case by F. R. Havergal. (4s. each.) **I am So Happy!** and **Happy Day!** being Nos. 1 and 2 of the "Sunshine" Series, words by composer. (4d. each). All these are sweet Gospel songs, which will enliven and cheer many a family gathering during the long evenings of the approaching winter. **The Disobedient Duckling,** and **The Butterfly and the Bee.** Nos. 1 and 2 of "Songs for the Children." The words of these two sweet songs are culled from "Recitations for Little People," by Mrs. L. Shorey. As recitations they have been much appreciated by the little folks, and convey important lessons in a striking manner. All the above have been set to music by Mr. Alleyne-Harris, and are published by *Messrs. Weekes & Co.*

Two interesting contributions to "the World's Wonders Series," issued by *Messrs. Partridge & Co.*, are **Celebrated Mechanics and their Achievements,** by F. M. Holmes; and **Naturalists and their Investigations,** by George Day. Mr. Holmes tells about lighthouses, the steam-hammer, the wonders of water power and other fields of mechanical enterprise. Mr. Day relates the achievements of four famous naturalists—Linnæus, Thomas Edward, Cuvier, and Charles Kingsley. In the same department of literature, and containing some of the same material as in the book above referred to, is **Mr. F. M. Holmes' Great Works of Great Men** (2s. 6d. *Partridge & Co*). It is a very attractive account, in popular language, of the triumphs of modern engineering.

Lights in the Darkness. By Emily S. Holt. (3s. 6d. *John F. Shaw & Co.*) As Christmas comes round once a year many think of Emily Holt and sigh "for the touch of a vanished hand and the sound of a voice that is still." To a large class of readers no book was more eagerly looked for than her annual story of England in the olden time, the time which was both bad and good, because of the persecution by the old Romish enemy of the loyal and faithful sons and daughters of the Lord Almighty. Emily Holt has joined the throng of those whose lives she so well described; but we have another posthumous relic of her pen in the book before us. It contains four graphic sketches from days of deepest interest. They relate to Alfred the Great, Sir John Oldcastle, Lord Cobham, Lawrence Saunders, and Katherine Willoughby Duchess of Suffolk. These brief narratives have not, of course, the sustained and complex interest of her longer stories, but they are waters from the same well, drawn by the same hand, and given with the same goodwill—drink of a quality much needed in these dog-days of Rome's (returning) summer.

THE REUNION OF CHRISTENDOM, by Rev. J. T. Wrenford, vicar of St. Paul's, Newport, is a timely and wholesome word. (1d. *Partridge.*)

Two useful almanacs are: JOHN PLOUGHMAN'S, a wall sheet, and SPURGEON'S ILLUSTRATED, a handy booklet (1d. each. *Passmore & Alabaster*).

The "Christian Advocate" of Belfast has issued a sheet almanack (1d.), with daily texts and photos of Methodist leaders in Ireland. (*Henderson & Co., Belfast.*)

THE BIBLE-SEARCHING ALMANAC has come out for the thirteenth year. It is a very interesting and useful publication. (1d. each. *Edward F. Gedge, Redhill, Surrey.*)

THE LIFE OF FAITH ALMANACK, 1896 (6d. *Marshall Bros.*), gives, besides admirably-classified daily texts and Bible notes, useful information as to coming conventions.

THE MINISTER'S POCKET DIARY, 1896.—This clerical vade mecum of useful information, with its admirable arrangement for engagements, visitation notes, texts and sermons, must be of real utility to all pastors. (2s. and 3s. *Hodder & Stoughton.*)

The Cape General Mission have issued a pretty little packet of PILGRIM SONGS, by Miss E. May Grimes, one of the mission workers. They will give good cheer and courage to pilgrims pressing Zionward. Assorted packets of a dozen leaflets, 4d. (*Marshall Bros.*)

SPIRITUALISM FORBIDDEN OF GOD, by F. C. B. F., is a brief but faithful warning against a flagrant evil. It shows from Scripture that the source of the practice is Satanic and not Divine, and quotes the admissions of spiritualists to the same effect. (1½d. *Morrish.*)

THE FOLD-OVER Y.W.C.A. ALMANACK FOR 1896 is as attractive as editor and printer can make it, and the quality of its contents is even better than its appearance. The book almanack and motto card are issued as usual. The almanack has been translated into three Indian and several other languages. The Almanack may be obtained at the Y.W.C.A. Bookstall, 316, Regent-street, W.

As regularly as the New Year approaches, we welcome a seasonable booklet by Rev. J. T. Wrenford, of Newport. The title of the latest publication in this beautiful series is "THOU ART MINE!" (6d. per dozen. *Partridge.*) Here, in sixteen neat pages, printed on tinted paper, we have precious truths for God's children, conveyed in choice language and with deep spirituality of tone. We wish this bright booklet a large circulation.

BOOKS RECEIVED.

From *Hodder & Stoughton*:—GREAT MISSIONARIES, by Rev. C. C. Creegan, D.D., and J. A. B. Goodnow (3s. 6d.).

From the *Wesleyan Methodist Book-room.*—LAWS AND LANDMARKS OF THE SPIRITUAL LIFE, by Rev. W. A. Gray. ("Life Indeed" Series, 3s 6d.). GATES OF IMAGERY; or, Anecdotal and other Illustrations of Religious Truth, by Rev. J. Marrat (2s. 6d.). ELBERT'S RETURN, a story, by Rev. Daniel Wise, D.D. (1s. 6d.). A MANUAL OF MODERN CHURCH HISTORY, by W. F. Slater, M.A. (2s. 6d.). DR. BRENT'S NEIGHBOURS; a Tale of Two Homes during the Great War, by Dora M. Jones (2s.). THE CIRCUIT RIDER; a Tale of the Heroic Age of American Methodism, by Edward Eggleston (1s. 6d.).

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"Full of rich spiritual instruction of a suggestive and practical character, calculated greatly to develop the inner life."—*Footsteps of Truth.*

Joshua: And the Land of Promise.

"Mr. Meyer knows his Bible thoroughly, and writes with sound common sense, robust judgment, and devout feeling. In his hands the Old Testament is felt to be a living book."—*Baptist Magazine.*

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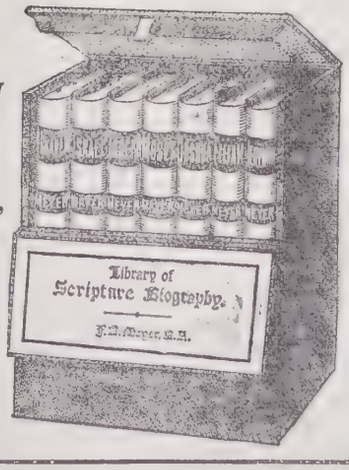
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OBITUARY.

MRS. R. C. MORGAN.

On Saturday morning, 23rd inst., after a severe attack of bronchitis, Lydia Margaret, the beloved wife of Richard Cope Morgan, the Editor of The Christian, fell on sleep, at Bournemouth. She had been for many years a constant sufferer.

DR. MACLEOD, NEWPORT, N.B.

The death is announced of Rev. N. Macleod, D.D., the F.C. minister in this Fifeshire town. For some time he had been suffering from a serious internal complaint, and last week he succumbed. In the early years of his ministry he was for a period an assistant to the late Thomas Guthrie, and drank in much of the zealous spirit of that famous preacher. In 1851 he was ordained to the Newport pastorate, where he has since remained in labours abundant.

REV. W. H. McMECHAN, BARNES.

The pastor of the Baptist chapel at Barnes died very suddenly on Monday week, having preached twice in his own pulpit on the preceding day, his morning text being "I go to prepare a place for you, that where I am there ye may be also." Mr. McMechan was a man of much culture and preaching ability. In 1863, after a course of study at Dublin University and at Bristol College, he went out as a missionary to China under the auspices of the Baptist Missionary Society. Ill-health occasioning his return, he accepted a home pastorate. During the last few months he has been conducting the services in the new chapel in Barnes; before which he ministered at Park-road, Brixton-hill, and at Maze Pond Chapel, Old Kent-road. He leaves a widow and a family of eight children.

PROFESSOR LUMBY.

The death is announced of Rev. Dr. Joseph Rawson Lumby, Lady Margaret Professor of Divinity in the University of Cambridge. A native of Stanningley, near Leeds, he had a distinguished career at Cambridge, where he took his degree in 1858. He was elected a Fellow and Dean of St. Catharine's College, and subsequently was Norrisian Professor of Divinity, being appointed to the Lady Margaret Professorship of Divinity three years ago. He was formerly vicar of St. Edward's, Cambridge, and was examining chaplain to the Archbishop of York for seven years. He had also acted as examining chaplain to the Bishop of Carlisle. In 1887 he became canon of Wetwang in York Minster. He was a founder and an active worker of the Early English Text Society. He was also one of the Old Testament revisers, and made important and numerous contributions to modern theology.

REV. W. DICKENS LEWIS, D.D.

This well-known Welsh minister passed away on Monday week, at Shrewsbury. He had for several months been incapacitated for work by ill-health, brought about by over-exertion whilst visiting Italy and other Continental countries on behalf of the British and Foreign Bible Society. Dr. Lewis, who was sixty years of age, entered the Calvinistic Methodist ministry when very young. In 1869 he entered the service of the British and Foreign Bible Society as secretary and deputation, taking charge of North Wales, Shropshire, and the Cambrian Societies in England, which post he filled up to his death. There was no post of honour in his Connexion which Dr. Lewis did not fill. In his time he was examiner of Bala College and Synodical examiner; he delivered the charge at the annual ordination services, and was Moderator of the North Wales Association. He travelled extensively on the Continent and in America. In his early life he was a banker, and relinquished a lucrative post in London in order to devote himself wholly to ministerial work.

REV. PETER MACKENZIE.

This famous Wesleyan preacher and lecturer (whose portrait and sketch we gave a year ago) died last week at his home in Dewsbury. A month ago he caught cold after a lecture, and although he struggled on for a week he broke down, and took to his bed to rise no more. He entered the ministry in 1858 with little or no education. Indeed, when he offered himself as a candidate for the ministry, he was accepted with some misgiving, owing to his lack of culture, but there was never any reason to regret the decision. On the contrary, Peter Mackenzie quickly showed that he possessed remarkable capacity as an evangelist amongst the class to which he belonged, and for many years he has been one of the most useful and honoured men in the Connexion. He was already married when, in 1859, he was sent to Didsbury Wesleyan College, Manchester, to receive his ministerial training. After serving many years he became, in 1886, a supernumerary. Since then he has by no means led an idle life. Throughout the country he has acquired a reputation as a vigorous preacher and an entertaining lecturer, and from the day he settled at Dewsbury until he was laid aside by illness he journeyed hither and thither, sometimes travelling a thousand miles in a week, fulfilling engagements in the pulpit and on the lecture platform. Gifted with a strong sense of humour and with much natural eloquence, his services were constantly in demand, and there is little doubt that by his popularity and unceasing efforts he has raised more money for Methodist funds than any living individual. He was warm-hearted, genial, and benevolent, and his death will be deeply and widely deplored.

EVANGELISTIC NOTES.

Hulme.—An eight days' mission has been conducted by Mr. William Forbes, at the Melbourne-street Mission, Hulme, a branch of the Chorlton Road Congregational Church, Manchester. Many have been influenced for good.

Ireland.—Evangelistic services have been held in Drumquin and Newtownstewart by Rev. Henry Ball, Methodist evangelists; and similar services have been held in St. Mark's Church, Dublin, by Rev. Canon Robinson, rector of Delgany.

Southampton.—Mr. G. H. Shaw, of the Country Towns Mission, London, has held a sixteen days' mission at the Gospel Hall, West-end, Southampton. The addresses were very much appreciated by Christians, and several persons professed decision.

Penge.—Mr. Charles Inglis brought a ten days' mission at Penge Tabernacle to a close on Wednesday evening, November 20. Bible-readings were held each weekday afternoon, and were well attended and greatly appreciated. The evening congregations increased considerably as the mission proceeded. At the close of Mr. Inglis's last address, about forty persons stood up and testified to blessing received during the mission.

Tonbridge.—Mr. Monro Collings has concluded a five days' mission at the Cage Green Hall, Tonbridge. His addresses have been interesting and impressive, and as a result some of those we have long been praying for have definitely decided for Christ. Mr. Collings has promised to return on December 19 and conduct a meeting for men on the purity question in the Public Hall. For this we ask special prayer. W. Mitchell.

Peckham.—A ten days' mission, conducted by Mr. Ned Wright, at the Clifton Mission Hall, Peckham, has been accompanied with rich blessing. Every night sinners have been seeking the Saviour. The meetings were well attended, and numbers unable to gain admittance to the hall, were glad to be allowed to stand in the adjoining room. We praise God for his manifold blessings bestowed during the mission. Wm. Davies.

Waterford.—A mission, under the auspices of the Young Men's Society of Christian Endeavour, was held in Waterford, by Mr. W. R. Lane, from November 3 to 8. The numbers attending increased each day, and some of the meetings were indescribably solemn. Much good is believed to have been done, and Mr. Lane has left behind him in Waterford a feeling of warm appreciation and regard. During the mission Mr. Lane gave a most helpful series of Bible readings on the Christian life.

Chatton, Northumberland.—On Wednesday week a fifteen days' mission was concluded by Mr. James Goodchild (of the Open-air Mission, London) in the Presbyterian church. The Chatton district is rather sparsely populated, and the weather was unfavourable. The attendances were not generally large, though on some occasions they were good. A very fine spirit, however, was manifested, and some professed to have received definite blessing. A great feature of the mission was the open-air singing.

Winnipeg.—Rev. George C. Grubb concluded his mission in Holy Trinity Church, Winnipeg, Canada, on Nov. 4. Each day witnessed an eager throng of hearers, increasing in number day by day. Numerous testimonies have been given of blessing received through the mission. Prayer is requested for the missions which Mr. Grubb proposes to hold as follows:—In Hamilton, Toronto, Port Hope, Portsmouth, Brockville, Montreal, Quebec, St. John's, Charlotte Town, Halifax, which will probably occupy him to the end of April, 1896.

Mr. W. R. Bradlaugh has closed a successful fortnight's mission in St. Luke's Schools, Sheffield. The attendance increased night by night, men predominating. At the close of the services, the evangelist invited those troubled with doubts to remain behind, among the number being some well-known infidels, to whom he spoke and gave books. In addition to these meetings Mr. Bradlaugh has taken dinner-hour services in some of the large works, where he has scattered broadcast quantities of anti-infidel literature. He hopes to begin a mission on Sunday in the Empire Theatre, Stockton-on-Tees.

Soldiers' Home, Spital Tongues, Newcastle.—A six days' special mission came to a close on Monday, November 18. Each night the boys and girls flocked in to the services. Mr. and Mrs. Jameson, Mr. and Mrs. Procter, with Miss Ethel Procter, and Ebenezer, a black boy servant, spoke to them of God's great plan of salvation. We have every reason to believe that several boys and girls gave themselves to the Saviour, while others were much impressed. A few adults also received blessing. Prayer is asked for God's blessing on Gospel services for soldiers and women in barracks that many souls may be saved. H. Draper.

Aberdeen.—A most successful two weeks' mission has been conducted in the Union-grove Baptist chapel by Mr. Henry Thorne. The special feature of the mission has been the large number of young people who were attracted to the services, and who night after night came forward and testified that they had found the Saviour. This is the more remarkable as Mr. Thorne's discourses were not particularly adapted to the young, but consisted of thoughtful and weighty presentations of the great truths of the Gospel. The church has been greatly stimulated by his visit, and, in addition to the actual conversions forces have been set at work whose effects will be seen in after days.

PERSONALIA.

Mr. James Wharton is leaving, per s.s. *Etruria*, on Saturday, 30th, for the Southern States, to spend another winter in labour among the freedmen, to whom he has been carrying the Gospel for the last nineteen years. Unhappily there are few evangelists with these people, considering their number (eight millions), and many open doors among them. Prayer is asked that God may use him.

Mrs. Evered Poole has been suffering from an affection of the heart for two or three months, and is now ordered by her physicians to give up all work, and to take complete rest for some months to come, in the hope that thereby, through the blessing of God, she may recover her strength, and be enabled at some future date to resume the labours of love in which she delights.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

For several years past there has been a Seamen and Fishermen's Institute at Southwick, near Brighton, established and carried on by a few local friends. The place has been, and is still, well attended, and the work has brought blessing to many. To ensure the further development and continuance of this useful work, the Institute has been given to the Society.

A special mission, conducted by Rev. G. J. and Mrs Hill has been brought to a close by a public meeting. Mr. W. Willett presided, and was supported by a number of friends from Brighton. Colonel F. Roberts spoke highly of the missionary and the work, which for some time had been under his own superintendence. He rejoiced it was now to be placed on a firmer footing, having, through the generosity of a friend, been placed in the hands of the Seamen's Christian Friend Society; a mission which he was confident would continue to work it on precisely the old lines, viz., "Jesus Christ first and everything." In response to the chairman's call, brief and earnest testimonies were given by a number of friends, including coastguards and fishermen.

A TEN DAYS' TEMPERANCE MISSION has been held at Wimbledon, taken part in by the clergy, Nonconformist ministers, and doctors. Over 450 pledges were taken.

LAMBETH RAGGED SCHOOL SOCIETY.—The jubilee meeting of this local union was held on Wednesday week in Brixton Hall, which was well filled, especially by ladies who interest themselves in this useful and benevolent work. From an abstract of the report, it appears that in the year just closed the income was not sufficient, so that the balance at the end of the year was only half of that with which it commenced. There, are, however, all the regular religious and secular agencies in full operation. Sir John Hutton, L.C.C., who presided, gave due honour to the revered name of the late Lord Shaftesbury, who, if not the founder, was closely associated with the beginning of this movement. Passing in review the course of the last fifty years, he showed how much had been done by legislation and by public action to mitigate the evils of overwork among the juvenile population, pointing out at the same time that a great deal remained to be done, especially in the direction of the earlier closing of shops. Other speakers on the programme were Hon. Lionel Ashley, Mr. Walter Hazell, M.P., Colonel Ford, L.C.C., and Rev. H. Hewett.

THE CHILDREN'S HOMES

(REV. DR. STEPHENSON'S)

Maintain 930 children, of both sexes, from all parts of the country—belonging to all churches and to no church—of all ages, and on the sole ground of want, exposure, and moral peril. The Dean of Canterbury, Dr. J. H. Rigg, Sir Henry H. Fowler, Dr. Clifford, Mr. J. J. Colman, and many others support its claims. The support depends on voluntary contributions. Additional houses could readily be built if income were forthcoming to maintain them. Applications come in daily for necessitous cases. Contributions will be thankfully received by Rev. Dr. STEPHENSON, Bonner-road, London, N.E., or may be sent to the Publishers of "THE CHRISTIAN." Cheques crossed "City Bank."

"Why should the work cease?"—NEH. vi. 3.

An Income of £45,000 required during 1895-6, for the important work of the **LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS,** with its numerous Agencies, Mission Churches, Mission Schools, Bible Depôts, Medical Missions, Educational and Training Homes. Address: Secretaries, 16, Lincoln's Inn Fields, W.C.

URGENT APPEAL FOR FUNDS. £5,000 WANTED.

THE Congregation of St. Luke's Episcopal Chapel, Leamington, having been compelled to vacate the chapel and schools so long occupied by them (their offer to purchase or rent the buildings having been absolutely refused), are forced to appeal to all true Christians for assistance to provide a new chapel and schools in which the doctrines of free and sovereign grace shall be maintained.

Contributions gratefully acknowledged by the undersigned, or may be paid to the Midland Bank, Limited, or Lloyd's Bank, Limited, Leamington.

Wardens:—S. A. SMITH, Wendover, Avenue-road, Leamington; JOHN SALLAWAY, 24, Jury-street, Warwick.

Amount already received—£415 4s.

DESTITUTE CHILDREN'S DINNER SOCIETY.

This old-established Society is about to RE-OPEN their DINING ROOMS. Last season they gave 255,002 Dinners to poor children.

Funds are earnestly needed, and may be sent to Lord KINNAIRD, 1, Pall-mall East, S.W. (Treasurer); H. MORTON CARR, Esq., 13, Hillmorton-gardens, Lavender-hill, S.W. (Secretary); or to Bankers, Messrs. BARCLAY, RANSOM, and Co., 1, Pall-Mall East, S.W.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

FUNDS NEEDED to extend the work. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports to be had from the Secretary, Capt. J. KEARNEY WHITE. Offices: 27, Lower Pembroke-street, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to the Office of THE CHRISTIAN. John xiii. 35.

THE FIFTEENTH THOUSAND.

"COMPEL THEM TO COME IN."

(St. Luke x. 14-23.)

BY J. TOWNSEND TRENCH, J.P.

Third Edition.

A remarkable illustration of above text during the Russian War. Any further proceeds from sale of this booklet will again be given to the Scripture Readers' Society for Ireland. To be had from S. W. PARTRIDGE & Co., 9, Paternoster-row; MORGAN & SCOTT, 12, Paternoster-buildings; SHAW & Co., 48, Paternoster-row; or, Captain KEARNEY WHITE, Secretary and Treasurer. c5522

DAY OF UNITED PRAYER,

EXETER HALL,

THURSDAY, DECEMBER 5, 1895.

Meetings, 11 a.m., 3 and 7 p.m.,

TO BE ADDRESSED BY

REV. ANDREW MURRAY,

On the eve of his return to South Africa.

HYMN SHEETS WILL BE PROVIDED.

No Tickets required for admission, but Tickets for a limited number of Reserved Seats at 1s. for each meeting, or 2s. 6d. for the whole day, may be obtained by sending stamped envelope and remittance to Mr. ALBERT A. HEAD, Corrie Lodge, Wimbledon, S.W., or the Secretaries, Y.M.C.A., Exeter Hall, Strand, W.C.

STRANGERS' REST FOR SAILORS,

163, ST. GEORGE'S STREET, RATCLIFF HIGHWAY, E

THE EIGHTEENTH

Annual Meetings

WILL BE HELD (D.V.)

ON FRIDAY, DECEMBER 6TH, 1895.

In the Afternoon the Chair will be taken at 3.45 by

THOMAS B. MILLER, ESQ.

ADDRESSES by MRS. M. BAXTER, REV. CHAS. BROWN, JOHN McCALL, ESQ., J. E. MATHIESON, ESQ., AND WORKERS.

Tea and Coffee, 5.15 to 6.30.

In the Evening the Chair will be taken at 6.30 by

T. A. DENNY, ESQ.,

Supported among others by Messrs. JOHN CORY, J.P., R. C. MORGAN, R. EVERETT, W. H. SEAGRAM, and Col. J. F. MORTON.

ADDRESSES by DR. HARRY GUINNESS, REV. W. T. MOORE, D.D., REV. DOUGLAS HOOPER, M.A. (C.M.S.), shortly leaving for East Africa; REV. F. TREVELYAN SNOW, M.A., MR. & MRS. GEO. KNAPMAN, leaving for Zanzibar Strangers' Rest.

THE LORD'S SUPPER at 8 o'clock. **J. THEO. ISAAC, Hon. Sec.**

N.B.—Will Friends kindly remember our present need for funds, and also send in as soon as possible their gifts for our Sailors' CHRISTMAS TREE and Special Treats on December 25th and 26th? 2000 Articles needed, such as Mufflers, Scarves, Socks, Helmets, Housewives, Steering Gloves, &c.

The WINTER WORK at Costers' Hall, the headquarters of

MR. ORSMAN'S GOLDEN LANE & HOXTON CHRISTIAN MISSION

IS GREATLY IN NEED OF FUNDS.

This Mission is one of the largest and oldest in London—embracing 56 distinct Spiritual, thrift and benevolent operations; with 152 voluntary Christian helpers—all working people. No paid agents. Thousands of Adults and Children reached weekly. Gifts for Children's Meals, etc., may be sent to the Publishers of THE CHRISTIAN, or will be thankfully received by the Hon. Supt., W. J. ORSMAN, J.P., Milton House, Shacklewell Green, Hackney, N.E.

THE NATIONAL REFUGES

FOR HOMELESS AND DESTITUTE CHILDREN,

"ARETHUSA" AND "CHICHESTER" TRAINING SHIPS,

164, SHAFTESBURY AVENUE, LONDON, W.C.

PRESIDENT • • THE EARL OF JERSEY, G.C.M.G.

As this Society is a National one, not simply Metropolitan, admission is ensured to a destitute child from whatever part of the kingdom it may come. **900 CHILDREN MAINTAINED. NO VOTES ARE REQUIRED. FUNDS URGENTLY NEEDED.** Donations will be thankfully received by the Secretary or Finance Secretary, or may be sent to the Publishers of THE CHRISTIAN.

H. BRISTOW WALLEN, Secretary. HENRY G. COPELAND, Finance and Deputation Secretary.

SPECIAL APPEAL.

LONDON CABMAN'S MISSION.

WANTED, 10,000 SHILLINGS,

To clear off the deficit of the above mission. Particulars will be gladly forwarded with report by the Superintendent and Founder, JOHN DUPEE, 165, Hemingford-road, Barnsbury, N.

MISSION TO DEEP SEA FISHERMEN

Patron: HER MAJESTY THE QUEEN.

This Society carries on Medical Mission Work amongst the Fishermen on the North Sea Fishing Grounds and elsewhere.

Number of Services held in 1894 - - - 2,301.
In- and Out-Patients treated in 1894 - 9,701.

Supported entirely by Voluntary Contributions.
Requires £20,000 per annum.

Treasurer: THOMAS B. MILLER, Esq. Offices: 181, QUEEN VICTORIA ST., E.C.

CHRISTIAN COMMUNITY

All-night Shelter Rescue Work

(Flower & Dean Street, Spitalfields).

Since this work began, 50,000 poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with the most gratifying results.

This season has commenced with more than usual pressure, and from present appearances a very severe season is apprehended, making our appeal all the more urgent.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or may be sent to the Publishers of THE CHRISTIAN, 12, Paternoster-buildings, E.C.

JAS. ATKINSON, Secretary, 28, Enfield-road, Kingsland, London, N.

LONDON FEMALE GUARDIAN SOCIETY.



Testamentary Bequests are earnestly solicited.

This National Institution, being the London Female Penitentiary, was Founded 1807 to rescue souls and bodies from destruction, to lift up the poor trampled flower of womanhood, to cleanse it from the blight of impurity, and in the beauty of holiness to present it afresh to God. Supported by Voluntary Contributions

President: THE LORD KINNAIRD. Chairman: D. MARSHALL LANG, Esq.

TEN THOUSAND Penitent Fallen Women from all parts of the United Kingdom have been welcomed to these HOMES, shielded from evil, instructed in the way of righteousness, and freely supplied with food, clothing, education, and residence for eighteen months. Persons interested in Rescue work are invited to send cases.

SIX THOUSAND have been placed in service or restored to friends; very many have given clear evidence of true conversion; and a large number continue to enjoy the friendship and supervision of the Christian Workers of the TRAINING HOME, while

THOUSANDS OF CASES unrecorded have also been advised, helped, and sheltered.

FUNDS ARE MOST URGENTLY NEEDED,

And may be sent to the Office of THE CHRISTIAN, or will be thankfully received by Mr. W. E. PAGE, *Secretary*, at the Institution, 191, High-street, Stoke Newington, London, N.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. —Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Mr. James Eyres, the Liverpool evangelist, conducts missions and supplies pulpits throughout the kingdom (without fee). Preference given to poorer churches of any sect. Address, care of Y.M.C.A., Mount Pleasant, Liverpool; or 37, Hawarden-avenue, Liverpool.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Meetings for Men.—Christian Evidence lectures or evangelistic missions conducted in any part of the United Kingdom. Address, Mr. W. R. Bradlaugh, 70, King's Cross-road, London, W.C.

Day of United Prayer.—On the eve of Rev. Andrew Murray's departure for South Africa, meetings will be held at Exeter Hall on Thursday, Dec. 5, at 11, 3, and 7 p.m. Reserve tickets of Mr. A. A. Head, Corrie Lodge, Wimbledon, S.W.

Christian Men and Missions.—Mass meeting (men only), Exeter Hall, Tuesday, Dec. 3, at 7.30. The Bishop of London, the Dean of Norwich, Messrs. G. L. Pilkington and C. T. Studd.

Hammersmith Y.M.C.A.—Annual meeting at Broadway chapel, Thursday, 28th, at 7.30. Chairman, Gen. Sir R. Phayre; Speakers, Revs. Henry Dening and W. Page.

Press Prayer Union.—Meeting in the Parlour, Exeter Hall, Monday, Dec. 2, 6 p.m.

Christian Lifeboat Crew.—Monthly muster at the Sailors' Welcome Home, 173, St. George-street, Ratcliff-highway, E., Tuesday, Dec. 3, at 7 p.m.

Strangers' Rest, 163, St. George-street, Ratcliff-highway, E.—Eighteenth annual meeting, Friday, Dec. 6, at 3.45, chairman Mr. T. B. Miller; and at 6.30 (chairman Mr. T. A. Denny). The Lord's Supper at 8 o'clock.

Deepening of Spiritual Life.—Addresses in St. Luke's Church, Redcliffe-square, South Kensington, every Friday, 3.30. p.m. Nov. 29, Rev. Evan H. Hopkins; Dec. 6, Rev. T. E. Cleworth; Dec. 13, Rev. Arthur Mercer; Dec. 20, Rev. Preb. Webb-Peploe.

Evangelistic Mission.—Kilburn Hall, Kilburn-gate, N.W., Sunday, at 7 p.m., Mr. J. E. Taylor; Malden Hall, Queen's-crescent, Haverstock Hill, N.W., Sunday, at 7 p.m., Mr. P. Mallinson.

Christ Church, Westminster Bridge-road.—Rev. F. B. Meyer, for workers, Thurs., 11.30; Fri., 8; Sun., 11 and 6.30.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. A. Milne Kyd.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. W. R. Lane.

Edinburgh Castle, Limehouse, E.—11 a.m. and 7 p.m., Mr. F. S. Ball; 3 p.m., pleasant Sunday afternoon.

Special Religious Services in Theatres, etc.—December 1.—Agricultural Hall, Upper-street, Islington, at 3.30, Rev. James Ellis; at 7, Mr. Vicary. Ealing, Shaftesbury Hall, at 7, Mr. Cromwell. East Ham Public Hall, at 7, Mr. Robert Smith. Grand Hall of Varieties, Clapham Junction, at 3, Mr. Gann; at 7, Captain Lowe. Homerton Hall, at 3, Mr. Charles Button; at 7, Mr. Charles Button. Morley Hall, at 7, Mr. T. C. Chadwick. Queen's Theatre, Poplar, at 7, Mr. William Coates. Pavilion Theatre, Whitechapel, at 7, Mr. Brett. Shoreditch Town Hall, at 3, Mr. George Nokes. Royal Victoria Hall, New Cut, at 7, Mr. Job Williams.

MISSIONARIES IN ARMENIA.—Mr. Terrell, U.S Minister at Constantinople, has received a telegram from Aintab, dated 23rd inst., announcing the safety of all the missionaries, including Miss Macdonald, of Wimbledon, an English teacher, and adding that at the request of the United States Legation the missionaries have been offered prompt and full protection. The United States Minister is now confident that the missionaries in Anatolia, numbering 172, are safe. Another telegram from Aintab states that during the recent serious disturbances at that place the foreigners were all protected by the authorities, and to this fact they owe their lives.

LEYSIAN MEDICAL MISSION.—In their last report of the Leysian Medical Mission and Mothers' Meetings, Dr. and Mrs. Griffith say:—"The Medical Mission is as great a boon as ever, and the numbers who attend the mothers' meeting constantly increase, and with the increase the expenses are greater. Our Bible-woman is devoted, and the visits we pay the women in their own homes, lead them to value still more, and to understand better the Bible teaching they receive at the meetings. We suffer from one great disadvantage, viz.: that extensive though it is, our work is neither fashionable nor known beyond our own immediate circle, so that appeals to the public meet with no response." The new address of Dr. Griffith is 36, Upper Bedford-place, W.C.

CONSUMPTION, AND ALL CHEST DISEASES.

INTERVIEWS WITH OLD PATIENTS, AND NEW CASES.

By MR. CONGREVE'S COMMISSIONER.

103rd INTERVIEW

With an Old Patient at Galashiels, N.B.

"THE LUNGS BREAKING UP."

This case has not been published before.

For personal reasons connected with business, the gentleman referred to in this interview is anxious that his name and full address should not be printed, but he is quite ready to answer any person really interested as to the genuineness and permanence of the cure effected by Mr. Congreve's treatment.

This patient, when I called upon him, looked the picture of health, although his recovery dates some years back and his occupation necessitates a great amount of walking in all kinds of weather.

"I first applied to Mr. Congreve for advice and medicine," he informed me, "in March, 1882, at which time I was living in Selkirk. I had previously been ill a long time, commencing with scarlet fever in the previous October. I took cold before I had recovered, and this was followed by great weakness, vomiting of blood, and much offensive expectoration. An attack of pleurisy supervened and I became very ill. The doctor who was attending me said I was in consumption, and, in answer to a question of my wife's, told her the lungs were breaking up. As I got no better, and seeing a reference to Mr. Congreve's treatment in a weekly journal, I wrote to him as a last resource. I took his medicine for a long time (having several relapses through taking cold), but ultimately, through steady perseverance, I quite recovered my health. Since that time I have remained well, and for the last seven years have not once had the doctor."

In answer to a question, this old patient told me that he had recommended the treatment to many persons in Selkirk and had seen good results in other cases besides his own.

MR. G. T. CONGREVE'S work on CONSUMPTION, &c., in which are detailed THE CAUSES, SYMPTOMS, PROGRESS, AND SUCCESSFUL TREATMENT OF THIS SCOURGE OF ENGLAND.—WITH NEARLY FOUR HUNDRED CASES OF CURE. ALSO ON COUGH, ASTHMA, BRONCHITIS, &c., &c. *The Book will be sent, post free, for ONE SHILLING by the Author, Coombe Lodge, Peckham, London, S.E.*

ABSTAINERS, before Insuring, send for Prospectus of Scottish Temperance Life and Accident Insurance Company (Ltd.), 81, Renfield-street, Glasgow. London Office, 96, Queen-street, Cheapside.

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CORPULENCY.

INCREASING POPULARITY OF AN EFFECTUAL CURE.

Many of our readers are doubtless familiar with the nature of the extraordinary revolution in the cure of obesity which, within recent years, has been wrought by the original researches of that now eminent expert, Mr. F. Cecil Russell, of Woburn House, Store-street, Bedford-square, London, W.C. It is evident that the certainty, the rapidity, and the agreeable surroundings of his curative process have been recognised, in a very large degree, among ladies and gentlemen belonging to the highest social circles. Keen observers who have an opportunity of judging inform us, through the pages of Society papers and otherwise, that, owing to the general employment of Mr. Russell's treatment, extreme obesity is becoming as much a thing of the past at fashionable gatherings as intoxication; and, no doubt, it will soon be regarded as nearly as disgraceful. The issue of an eighteenth edition of the author's singularly convicting little text-book, "Corpulency and the Cure," however, serves to remind us that the popularity of the system has now reached spheres far remote from those of West-End fashion. The book of 256 pages may be had, post free, by sending six penny stamps to Mr. Russell's offices, as above; and it is worth the careful attention of those who wish to free themselves of a burden of fat—not merely because it is unseemly and adds enormously to the apparent age of the sufferer—but because extreme obesity terribly interferes with the energy necessary in these days of competition to make one's way in the world, or even to earn a very modest competency. A large proportion of the letters of Mr. Russell's grateful correspondents refer to their delight at being enabled—within a very brief period and without any irksome conditions implying semi-starvation—to attack their accustomed tasks with pleasure instead of wearied disgust, through being reduced to their normal weight. The popularity of the system is also largely due, doubtless, to the English hatred of mystery, which is utterly swept aside by Mr. Russell. He fully explains his *modus operandi*, and supplies the recipe for his preparation.

CHRISTMAS PRESENTS,

Charity Gifts, etc.

WE HAVE SEVERAL SPECIALITIES IN

BLACK DRESS FABRICS,

which being much below regular prices, we beg to submit to our Patrons. They are really very cheap, and worthy of notice, being so adaptable for Christmas Presents.

They consist of:—

A Parcel of Fine Black Cashmere Dresses at 7/6 the Dress, **45 inches wide,** 6 yards to the Dress.

A Purchase in Black French Coating Serges at 10/- the Dress, **42 inches wide,** 7 yards to the Dress.

French Merinoes at less than the oldest known prices, viz. 10/6 the Dress **44 inches wide,** 6 yards to the Dress.

A Bargain in All-wool Black Crepons at 8/11 the Dress. **44 inches wide,** 6 yards to the Dress.

REMNANTS.

Since the commencement of October we have, as the results of the Season's trade, accumulated a large quantity of Dark and Useful Remnants, also Black Remnants. We are now having pattern books made up for them, each pattern bearing a ticket showing width, length, original price, and the *reduced price* at which each remnant will be sent Post Free

CHARITY GIFTS.

In Mollotons, Flannels, Flannelettes, Wool Shirtings, Oxfords, Harvards Prints, Washing Goods, and serviceable Materials for Mothers' Meetings, Clubs, and Charitable Purposes, etc., we are prepared with an amplitude that will be pleasing to our Patrons. To all Ladies who state that the goods are wanted for Charitable Purposes, we issue a *Special Price List* attached to each book of patterns giving a quotation for quantities of 12 yards upwards, and another quotation for wholesale quantities, such as pieces of 36 yards. In all cases the prices quoted are for orders carriage paid to any address within (but not beyond) the United Kingdom and Ireland.

Soliciting your esteemed favours, and assuring you at all times of our best attention to your commands,

We are, Madam, your obedient Servants,

JAQUES & JAQUES,

CONTINENTAL DRESS IMPORTERS,

DARLINGTON.

A USEFUL WEDDING PRESENT.

Be Lovers Still!

Friendly Hints to a Bride and Bridegroom.

In Beautifully-illuminated Cover, Gilt Edges, 6d.; Cloth, Bevelled Boards, Gilt Edges, 1s.

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And may be had of any Bookseller.

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PREPARED FROM THE ORIGINAL RECIPE BEARS THE WELL KNOWN LABEL

Signed Elizabeth Lazenby

HARVEY'S SAUCE

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LAZENBY'S POTTED MEATS
LAZENBY'S BAKING POWDER

No. 1349.] **The Christian.** [DECEMBER 5, 1895.

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Notes and Comments.

MISS SHARMAN has been prevented by illness at one of the Homes and pressure of work in London, from arranging a public meeting this year. We commend her work of faith and labour of love to our readers' sympathy and prayer.

As Dr. A. T. Pierson's visit approaches, a goodly programme of meetings is being drawn up. Beginning at Liverpool, where he will labour from Jan. 1 to 5, Dr. Pierson will visit Wales, the West of England, and Ireland during the first three months; and during the next quarter he will travel in Scotland and the Midland counties, returning to London for conferences at Exeter Hall and Mildmay. Those who wish to arrange for local gatherings should write to Rev. F. B. Meyer, Christ Church, Westminster Bridge-road, S.E.

Another missionary and his wife have fallen in the field as martyrs; some of the disbanded Malagasy having killed Mr. and Mrs. Johnson, of the Society of Friends' Mission. This danger was not unexpected, though none could tell where the blow might fall. Yet we believe the missionaries have done right to remain at their posts; as an intelligent Hova testified, it has kept the faith of the people in Christianity more than anything else they could have done.

Mr. William Noble, whose temperance labours are so well known, once made an experiment down in Shoreditch and Whitechapel which seems to be worthy of imitation; he gave an address or a recitation on Saturday nights, and then offered the penny New Testament for sale; as many as thirteen hundred were sold one night in the heart of Whitechapel. Could not others who have a gift for recitation thus get the ear of the people, and then offer them a good book at a cheap rate which they would prize and perhaps assimilate? Penny portions of the Scriptures are very popular among the poor; such favourite books as Proverbs, the Psalms, etc., being sometimes in great demand.

A Jewish missionary, writing to us from Jerusalem, unwittingly confirms these statements: "Jerusalem (he says) is in a disturbed state. Soldiers and recruits are in great numbers. Many reports are flying about." Not a few will see in this centring of events around the Holy City, fresh indications that "the time is at hand" when God's purposes concerning his own city and people are to be fulfilled.

That was a wise as well as truthful child who made the confession: "I don't remember breaking any of the commandments, but I am afraid I *cracked* some of them." It needs a certain amount of courage openly to violate a law, human or Divine, but the little deeds and courses of conduct that are almost and yet not quite a violation, are as easy as the spirit that takes refuge in them is cowardly. The life of many professors of religion is scored with the subtle fractures that result from little sins, like tempers, little acts of insincerity, and selfishness. It is possible to crack a costly vase so finely that it cannot be noticed by the closest scrutiny; but let this be done again and again in different directions, and some day the vessel will suddenly fall to pieces at a touch, and without a sound.

When we hear of someone who has had a lifelong reputation for good character and consistent living, suddenly falling into shameful sin, we are shocked and scandalised, and puzzled. If we knew all, we should find that the fall has only been sudden in its manifestation; right away back in the life there are a thousand "cracked" commandments, and the final public exposure is but the falling of the vase to pieces, whose beauty has long been a lie and a pretence.

This is unquestionably the prime lesson we should learn from the exposure and punishment of Jabez Balfour. His fall, at the time when the Liberator exposures took place, was a problem to many. We now see the meaning of it all. By reading the evidence at the trial just concluded, we can see how his career was a slow but sure descent into evil; one fraud leading to another insensibly, till at last the edifice of wrong which he had reared with such amazing skill, toppled over like a castle of cards. He cracked one and another of the commandments, and at last he broke them, and made others break them, and they involved one another in a common ruin and shame, which has now been brought home.

The annals of modern crime do not furnish us with a more startling instance of the sure Nemesis that dogs the footsteps of the transgressor. The doom of Jabez Balfour is a fine commentary on the old text, "I will sweep away the refuge of lies." With all our faults as a nation, our courts of justice are, generally speaking, marked by a spirit of righteousness and truth. The way this criminal was tracked, his subterfuges exposed and defeated, his person seized and brought to justice; the gradual weaving around him of the close-knit network of evidence, in which he twisted and wriggled all in vain, until at last his doom was sealed with an appropriate sentence, has been a splendid object-lesson for the benefit of defaulting directors and dishonest business men throughout the land. To the believer it will be a confirmation of his faith that God rules and reigns, and that his footsteps, though slow and merciful, will unfailingly track sin to its lair, and drag it forth into judgment.

The most general comment of the secular Press points to a state of things which causes one to tremble for our country; it is to the effect that the only difference between Balfour and a large number of men who are going about among us is that he has been found out, and—as yet—they have not. *The Times*, *e.g.*, says that "things are done with impunity every day which are morally indistinguishable from the operations for which Balfour has been sentenced, although they may have been more skilfully steered through the meshes of the law."

The law which punishes, when men are found out, will, no doubt, have an influence upon the moral tone of the trading community, but we must be instant in season and out of season in insisting upon absolute honesty in trade. The system—for it is so common as to be a system—of taking commission from both parties to a bargain; of receiving "tips" from representatives of a firm which wishes to sell; of overlooking faults in goods on account of "a consideration,"—all this is as bad, as demoralising, and as debasing as it can be. No man can be honest to his master who also takes pay from his master's customers or tradesmen; he cannot take money with both hands, and be upright. Men should scorn being offered a dinner and a seat at the opera, and a bottle of champagne—and worse things—if they will only give an order; and they should be ashamed to ask for them. "A balance of deceit is abomination to the Lord" is a word of truth, which includes directors' reports as well as a grocer's scales.

Mingled with expressions of intense grief for the death of Rev. Peter Mackenzie, and concurrently with warmest appreciation of the man, are words of regret on the part of some of his admirers, that he did not, all through his life, confine himself to the direct preaching of the Gospel. His brilliant and entertaining lectures gradually encroached upon his pulpit work, and although they were in parts very powerful in their religious earnestness and searching in their moral fire, yet they were not a substitute for the simple word of reconciliation. But he is gone, a generous heart, a burning spirit, a shining genius, a happy Christian; and we, perhaps, are not such good judges of his duty as he himself was.

The Daily News of Thursday last had, from its correspondent in Syria, a remarkable article on "Turkish Anarchy," opening with the statement that "the whole of Syria and Palestine is flooded with Turkish soldiers." The hosts of lawless men thus brought together, without discipline and without food, are everywhere committing depredations and outrages. All, it seems, are fired with hatred of the Christians, and ready for any excesses. "Jerusalem," says the writer, "is crowded with the military," and the situation is very grave indeed.

It is interesting to note the different purposes to which some public buildings are put at different times. We recently commented on the fact that the Primitive Methodists have acquired the late George Dawson's chapel in Birmingham, and now *The Sydney Telegraph* announces that the Lyceum Freethought Hall in Campbell-street, which cost £4500, and was dedicated "to the destruction of Christianity and Godism in Sydney," has been bought for half the money by the

Church of Christ. Strangest of all, one of the speakers at the opening of the Hall for Christian work (now a City missionary) was a former vice-president of the Secularists' Society, and the first person to profess conversion was a gentleman who was formerly secretary of the Freethought party. Men who do think on the great questions which divide Christianity and Secularism, especially if they are honest of heart and upright in life, are more likely to be converted than are nominal Christians who are steeped in worldliness, and give little serious thought to the things of God.

There is good news from Monte Carlo. A writer in the *Pall Mall Magazine* "from behind the scenes" gives ample statistical proofs that the prosperity of the great gambling company that has been the making of the place (and the ruin of those who frequent it), is fast on the wane. A few years ago the income of the company amounted to a million pounds sterling, and the original £20 shares had run up to £100 in value, on which ten per cent. was regularly paid. There have been, however, two very "bad" winter seasons, and the dividends are steadily declining. As an immediate consequence the salaries of employés are being cut down, expenditure is being lessened, and various devices are being resorted to in order that the tide may be brought back. The question of interest for us is whether this form of iniquity—the gambling mania—is on the wane?

It is only too probable that one reason for the depression at Monte Carlo is the gold-boom in England, for a large proportion of the "plungers" that help to create the "roulette" craze at Monte Carlo come from this country. But we sincerely hope that the anti-gambling crusade has something to do with it. People are slowly awakening to the magnitude of this evil that lurks like a serpent in the very homes of our land, and destroys some of its fairest men and women. We must redouble our efforts against the wrong, and show the young people what a terrible hell of ruin and remorse lies behind its seemingly harmless excitements. Speaking of Monte Carlo, Mr. Waller, in concluding his paper in the *Pall Mall Magazine*, says:—"There is no hope of its being closed...but if the English people would only restrain their passion for punting at roulette for another five years as they have shown themselves capable of doing during the past winter or two, the dividend will come out zero, and the bank will be broken, not in name only, but also in deed." For which may all Christians devoutly pray!

One of the most serious aspects of the rapidly-spreading system of limited companies is the lack of an adequate check on oppression of employés, for which they give such ample opportunity. Mr. Weisse, of Rugby, calls attention to this fact in a striking letter in Saturday's *Daily News* on the hardships of young clerks, amounting to sweating, under the most unhealthy conditions, of lads in the growing stage, when they are in special need of physical care. He tells us of cases in which young boys, well educated and intelligent, are kept at work from 8 a.m. to 8 p.m. at the most uninteresting routine work, in badly lighted offices, while their Saturday half-holidays and Bank holidays are often curtailed or taken away from them altogether. The victims of this system of heartless tyranny are unable to help themselves, for they are too widely scattered over the country in very small groups to co-operate, and the competition for this kind of employment is so keen that they dare not throw up their situations. "It is a sorry case for 'education,'" as Mr. Weisse says, "if huge money-making concerns can employ intelligent and educated lads of seventeen or eighteen at £20 or £30 a year under conditions to which no labourer would consent."

The remedy for this state of things is threefold. First, those Christian people who hold shares in any commercial company must learn their responsibilities and act upon them. They should see that their dividends are rightly earned, and that the Scriptural principle is followed, "The labourer that laboureth must be the first to partake of the fruits" (2 Tim. ii. 6), *i.e.*, *fair wages before profits*. Secondly, these shareholders should attend, or be represented, at all meetings held for the settlement of accounts and the control of directors, and insist that the business be carried on according to Christian principles.

Thirdly, full publicity should be given to all cases such as those which Mr. Weisse deals with, so that the pressure of public opinion may be brought to bear on those directors or shareholders who are responsible for the state of things complained of. "The companies, who are quick to reform and improve whatever public criticism can reach or competition enforce, will go on with their present iniquitous system *until a strong public feeling obliges them to alter it.*" The remedy is thus clearly in the hands of the Christian public, and they should see that this new form of "white slavery" is put an end to.

One cannot help wondering what will be the effect upon Russia of the free circulation of the Scriptures. The living preacher of the Gospel is not allowed to preach freely, but the printed page, which may go anywhere, has a wide circulation. The circulation means readers, and many signs appear that the readers become believers and doers of the Word. The number of men who, on conscientious grounds, refuse to serve in the army is an evidence that a deep movement is going on in the minds of the multitude. It is said that the peasantry hate conscription, and that if conscientious objections to soldiering were allowed to exempt from service, millions of men would become Russian Quakers. That would not be altogether a blessing; too much chaff would come with the wheat; but the significant thing is that the Gospels have so thoroughly leavened the thought of that huge and powerful nation. May it soon take effect in a change of policy towards the best subjects the Czar rules over.

How suggestive are the observations of Rev. A. P. Begg, of Calcutta, as to the change which takes place in the form, but not in the nature of evils. He says that the widows of India "have been saved literally as brands plucked from the burning; but they have not seldom been spared thus for a life that has, alas, been too often a life of physical and moral degradation." "The devil has gone out of many things in India as a barbarous demon, but he has come back as a polished and civilised fiend; and he is more difficult to fight in the latter guise." So we may say of every country; it always has been so. We are not ignorant of Satan's devices. Beaten in one form he assumes another; driven from one stronghold he betakes himself to another. But our Lord was manifested to destroy his works.

The broad international effects of mission work are beginning to make themselves felt, and will do so more and more. In Central Africa, *e.g.*, where the German sphere embraces the work of some English missionaries, the representatives of German authority have shown themselves both considerate and just. They have had the good sense to consult the missionaries on the peculiarities of native life, and learn from them how to deal with native character. They have shown a thorough appreciation of the work done, and no doubt have sense enough to see that the missionary will make the native a kind of man whom it will be profitable to rule and trade with. At the ends of the earth the old nations touch in a way that is perhaps more promotive of kindly feeling than is their intercourse nearer home.

"What our families are to read" is one of the pressing questions of the day, which our churches may well take their share in helping to solve. A pastor writes:—

> In addition to a good library there should be a suitable person appointed in every Sunday-school to act as literary secretary, whose business is to recommend a list of periodicals and magazines of a high moral tone and definite religious character, soliciting regular subscribers for their supply. The church through its school will in this way provide wholesome reading for the family, such as will supplement, and not *supplant* (as is often now the case) the teaching of the *pulpit* and the *class* upon the Lord's Day. This I did in my first church with a great measure of success, and am now preparing a list in my present one for the year 1896.

The suggestion is worthy the attention of pastors and church officers; for there are few habits of life which more seriously affect home and church alike, for good or ill, than the private reading we indulge in for profit or for idle pleasure.

The late M. Alexandre Dumas understood human nature on some sides at least. "It is useless," he would say, "to combat the opinions of others. Opinions are like nails; the more one hits them on the head the deeper one drives them in. Our power is restricted to repeating what appears to us to be truth." A most successful newspaper editor went always on that tack, and kept repeating things he wanted his readers to believe; he never argued, but only asserted. Is not the power of the Gospel in itself? and is it not best to keep declaring it rather than assailing opinions that are contrary to it? Deeds which are contrary to it we may condemn, for our condemnation has an echo in the offender's heart.

While we entirely agree with a contemporary, which says that the evangelists say very little about the incarnation, but much about the death of our Lord, we cannot agree with the further remark—

> It is evident that their eyes and hearts were fixed not upon the miraculous birth, but upon the miraculous death.

If proportion is observed by us, as it was by the Evangelists, we shall have a place for birth, and life, and death, and resurrection, and ascension. Who can think of the one without implying the other? The evangelists and apostles evidently thought much of every part of our Lord's history, his sayings as well as his sufferings, else they would not have preserved four accounts of what he did, and suffered, and spoke; and Paul always carefully keeps all in due relation. It is this forcing things out of their place, which becomes the occasion of false doctrine; and that too when the desire is to preserve the true, and keep out the false.

A Novelist Preacher.

Marie Corelli is not a favourite of the critics and reviewers. We have only read two of her books, "Barabbas" and "The Sorrows of Satan." We do not commit ourselves to the author's views of the robber or the fiend. Yet, if one of the thieves repented, there is no impossibility in the robber having become a worshipper. Miss Corelli's ideal fiend is neither true to the Satan of Scripture, nor to the experience of this sin-blighted and devil-trodden world. The title of the book, too, is painfully incongruous, when we remember that Satan is the malignant cause of the sorrows of our Redeemer, the Man of Sorrows. Yet the book shows up the sins of the age, and the inevitable consequences of sin, in a way much more like the old-time preaching than the vapid and cruel platitudes uttered from half the pulpits in this Victorian era.

Its heroine is the beautiful daughter of an impoverished earl and his depraved countess. The girl is sold in marriage to a millionaire, and three months later she poisons herself, thinking it better to die than to live, having come to the conclusion that there is no God and no hereafter. She writes her experiences before and after the fatal draught. These are the closing sentences, when already she is made to know that there is a living God, and that death is not extinction :—

"A horrible fear has suddenly beset me. What if death were not what the scientists deem it—suppose it were another form of life? Can it be that I am losing reason and courage together?...or what is this terrible misgiving that is taking possession of me...a feeling that I cannot define. I am dying...dying!—I repeat this to myself for comfort...in a little while I shall be deaf and blind, and unconscious...Why then is the silence around me now broken through by sound? I listen, and I hear distinctly the clamour of wild voices mingled with a sullen jar and roll as of distant thunder!...My mother stands closer to me...she is stretching out her hand to mine!...

. . . . . .

Oh God!...Let me write—write—while I can! Let me yet hold fast the thread which fastens me to earth—give me time—time before I drift out, lost in yonder blackness and flame! Let me write for others the awful truth, as I see it—there is no death! None; none! *I cannot die.* I am passing out of my body; I am being wrenched away from it inch by inch in inexplicable mystic torture, but I am not dying. I am being carried forward into a new life, vague and vast!...I see a new world full of dark forms, half shaped, yet shapeless! They float towards me, beckoning me on. I am actively conscious; I hear, I think, I know! Death is a mere human dream, a comforting fancy; it has no real existence; there is nothing in the universe but life! O hideous misery! *I cannot die!* In my mortal body I can scarcely breathe; the pen I try to hold writes of itself rather than through my shaking hand, but these pangs are throes of birth, not death!...I hold back with all the force of my soul; I strive not to plunge into the black abyss I see before me, but *my mother drags me with her.* I cannot shake her off! I hear her voice now; she speaks distinctly, and laughs as though she wept. 'Come, Sybyl, soul of the child I love, come and meet your lover! Come and see upon WHOM you fixed your faith! Soul of the woman I trained, return to that from whence you came!' Still I hold back, nude and trembling. I stare into a dark void. And now there are wings about me—wings of fiery scarlet! They fill the space, they enfold me, they propel me, they rush past and whirl around me, stinging me as with flying arrows and showers of hail!...

. . . . . .

"Let me write on—write on, with this dead fleshly hand. One moment more time, dread God! One moment more to write the truth—the terrible truth of Death, whose darkest secret, Life, is unknown to men. I live! A new, strong, impetuous vitality possesses me, though my mortal body is nearly dead. Faint gasps and weak shudderings affect it still, and I, outside it and no longer of it, propel its perishing hand to write these final words—*I live!* To my despair and terror, to my remorse and agony, I live! Oh the unspeakable misery of this new life! And worst of all, God, whom I doubted, God, whom I was taught to deny, this wronged, blasphemed, and outraged God exists! And I could have found Him had I chosen—this knowledge is forced upon me as I am torn from hence—it is shouted at me by a thousand wailing voices! ...too late!—too late!—the scarlet wings beat me downward—these strange half-shapeless forms close round and drive me onward...to the further darkness.....amid wind and fire ...Serve me, dead hand, once more ere I depart...my tortured spirit must seize and compel you to write down this thing unnameable, that earthly eyes may read, and earthly souls take timely warning!...I know at last WHOM I have loved!—whom I have chosen, whom I have worshipped!...Oh God, have mercy!...I know WHO claims my worship now, and drags me into yonder rolling world of flame!...his name is ——." We may fill in the blank—her love has been fixed on the Old Serpent, the Devil, and Satan.

There are few living preachers who have realised so forcibly as this novelist the awfulness of death, and what comes after death, to a lost soul. We could wish that for once throughout the land there might be a sermon preached as calculated to awaken, to alarm, to terrify, and, with demonstration of the Eternal Spirit, to convict, sinners who have hitherto hardened their necks, and are in danger of being destroyed, and that without remedy.

Probably we shall be censured for the above quotation. But we regard it as a noteworthy sign of the time that while some preachers are writing novels and narratives, beginning and ending with the life on earth, and veiling the terrors of the second death, a professional novelist tears the veil away, and preaches a soul-startling sermon on the death that never dies. Oh that Christ's witnesses would learn both the goodness and the severity of God; that they might so testify as to torment them that dwell upon the earth, men of the world who have their portion in this life; and declare the blessedness of the dead who die in the Lord, who rest from their labours and their works do follow them.

M.

THE INDIGENT BLIND VISITING SOCIETY (East London division) held last week an industrial exhibition and sale of work in the People's Palace. This Society is doing excellent work by holding classes for the religious and social improvement of the blind, and in visiting them regularly at their own homes. There are some 400 blind persons in the East-end alone coming under the operations of the Society, and they are taught reading under the Braille and Moon systems, writing, arithmetic, geography, crochet, knitting, and needlework. Largely-attended meetings of a religious and social character are periodically held, and wherever possible the blind people are encouraged to earn their own living, while cases of distress are relieved as far as the funds permit.

THE CHRISTIAN COMMUNITY.

The leaders in this ancient Society learned long ago the value and fruitfulness of open-air work, and hence much attention is given to its conduct. A meeting was held the other evening to hear reports of what has been done out of doors during the past season. The local superintendents were asked to furnish the details of the work. Most of the twenty-one stations being represented, an hour and a-half was occupied by the workers, when interesting details and particulars were furnished, all tending to prove the absolute necessity of this kind of evangelistic work to reach the enormous number of street-idlers and passers-by found in almost every quarter, and mostly composed of those who never enter a place of worship.

Among the points of interest brought out during the meeting, we may mention the readiness of the people to stand and listen, not only to the music and singing, which always attracts, but the plain Gospel addresses delivered, especially those by working men and others who know the condition of the working classes, and know their objections to religion, and who adapt their remarks so as to meet these objections. To such addresses all attention had been given, while at some of the stations in Spitalfields large numbers of Jews listened with close and apparently deep attention to the speakers. In this matter the whole of the statements were conclusive.

Another point of interest was the gratitude shown by many of the hearers, as well as the great respect for the workers manifested by the people living close to the stations. In two cases the services were held on the steps and right in front of public-houses, where the publicans opened their windows and listened most attentively, and at night would light their lamps early for the benefit of the service; and one landlady brought seats out, and placed her young people upon them to have the full benefit of the service. Not one service had been complained of, interfered with by the police, or broken up during the whole season.

At one station a Harvest Thanksgiving meeting was held. A large quantity of fruit, cut flowers, bread, etc., had been given, and was displayed, and attracted a large audience, and a most interesting service was the result, while the grapes and flowers were presented to the poor old people in the Shoreditch Infirmary, and were a great boon to them.

A number of conversions were reported, and one convert attended, and gave an interesting experience that was very cheering to the workers. As to the stations, a goodly number had been in back, unfrequented courts and alleys, where dense populations are located, but where the preachers had a hearty welcome, the doors and windows being opened; the poor people paid close attention, and seem much pleased to find they were not forgotten.

Only one thing was to be regretted, and that was the opposition at one or two stations by Romanists and Ritualists, but even in these cases the work has been fully maintained.

FINSBURY PARK RESCUE AND PREVENTIVE ASSOCIATION.—This work is carried on entirely by voluntary helpers (excepting the matrons). The lady superintendents freely devote a great portion of their lives in this service; all that Christian influence, motherly love, sympathy, and kindness can do is willingly bestowed in endeavouring to lead back their erring sisters to paths of womanliness and virtue, and afford them an opportunity of redeeming their characters and becoming useful members of society. During their residence in the Home, the girls are trained in laundry work, needlework, and general household duties, and when not returned to their friends, situations are readily obtained for them as domestic servants in Christian families. It is most pleasing to find how many of them appreciate the interest taken in their welfare, and continue to attend the meetings held at the home from week to week for their benefit. Contributions either of money or clothing will be most thankfully received. Every penny bestowed is strictly applied for rescue and preventive work, or in providing food and clothing for the inmates of the Home. John Sellers, Hon. Treasurer.

65, *Hanley-road, Finsbury Park, N.*

THE MOTOR OF MISSIONS.*

By President R. S. STORRS, D.D., LL.D.

It is one of the great things about which we are all agreed, that the power of God is in a special sense and an extraordinary measure behind this work of proclaiming his Gospel in which is his own revelation of Himself to all mankind. How apt we are to feel that the work is going forward simply by human instrumentality; and yet if there is anything that history shows, it is that there is that silent transcendent, imperial, imperishable power always working for its advancement. Remember that Christianity came into the world with the intensest possible opposition of the human will against it. In the form in which we have it and in which we delight and continue to extend it in the earth, it tolerates no lust, it allows no liberty of animal passion, it consents to no pride on the part of man, it calls him to humbleness and to holiness, and against that summons the spirit in man impetuously and imperiously revolts. And yet, coming into the world thus, and carried abroad by a few mechanics, it conquered the Roman Empire.

It seemed beforehand as impossible that it should do that as that it should turn the Apennines into a prairie or scoop up the Mediterranean in a child's cup and pour it out beyond the Gates of Hercules into the ocean. But it accomplished that, and the sign of the Cross on the banner of the Empire is the continual witness to it for all time. In the contest of the early middle ages between faith and barbarism, between the faithful disciples and your ancestors and mine—painted savages, robbers, and murderers in the forests, and pirates on the seas—it was this Gospel of Christ which conquered, and over all savagery and all violence of man erected the Christian commonwealth, the life and the power of which are in all the earth to-day. It was in the post-Reformation period as well as in the earlier time, and it is in the world to-day; and wherever the messenger of the Gospel goes there is this silent, transcendent, irresistible power of the Most High behind him. Everything has to give way in the end to that, because this is the cause which is dear to the heart of God.

Missionaries lay down their lives in the service to which they have given them, cultured men and women dying with only dusky faces smiling on them, and only the accents of a foreign tongue falling on their ears, before they hear the acclaiming welcome of the angels in the heavens. There is the Spirit of God in all that. They go, and they are in victorious joy in the midst of privation, and service, and sacrifice. Meanwhile, Christians tarrying at home are

PAMPERED WITH ALL CHRISTIAN LUXURIES,

overfed with all Christian instruction, their hardest trial to sit patiently through a sermon more than thirty minutes long, who want to ride to heaven on silver-plated bicycles with golden rims and pneumatic tyres, restless, malcontent, ungrateful for the benefits they receive, and querulous for any discomforts they suffer.

Here is a note of victory put into the Christian life by missionary devotion and missionary service. And even after they are gone, how their work spreads and fructifies under the shining of God's face and under the dews of his grace descending on it, so that the grave of a missionary becomes the centre of a circle of Christian disciples. The earth was consecrated once for all by the cross of Christ set up upon it, and it is consecrated afresh by every missionary grave. Every land where a missionary father or mother has fallen is sacred unto God. It is the possession of the Church of Christ.

There is a divine energy behind all this work of declaring the manifestation of God in Christ to the nations who sit in darkness. It is unheard; but the footfalls of Omnipotence are always silent. It is unseen; but the forecasts of Omniscience never reveal themselves in fire and thunder. It is behind all this work, the power of God, which orders the seasons in their march and which swings the sun on the word of his power. It is that power which is for us and for those who go to testify for us of the Gospel of the grace of God.

Then, my friends, here is duty; here is privilege. You are a confessed disciple of Christ? Here is yours. You are one of philanthropic sentiment and impulse? Here is your work. The marvel is that the treasures of the land are not poured into this magnificent enterprise. The mind of the world was delighted when this continent was discovered; the mind of Christendom is delighted, expanded as well as energised, by this history and purpose of modern missions. We draw nearer the heart of Christ in this work; He is exalted before us as our King, as well as our Teacher and our Friend. The privilege of life is to follow in the steps of the Most High, and the one question which comes to us is this: In this prophetic age, in this divinest work, are you who claim to love the Lord willing to keep step with God?

We are to be consecrated to this sublimest service as God's Spirit touches our hearts and his providence puts into our hands the means for performing it. Here is duty; here is privilege, the privilege of working in the sublimest enterprise of the earth, for which multitudes have died, for which the Son of God gave Himself.

"VISIONARIES!"

Men of the world say, "Oh yes, but you are all visionaries: you have an idea of something that can never be realised, and it is idle to call upon us to take part in an enterprise which is essentially chimerical, as this is." Visionaries? They were called visionaries who, in the gloom of the catacombs, foresaw the downfall of the Roman Empire; but the crash came and struck the fetters from their hands and limbs. They were called visionaries who at the beginning said that movable type would batter down fortresses and outlive cathedrals; but it has been done. They were called visionaries who at first uttered the duty and declared the privilege of nations to settle disputes among themselves by arbitration. A dream of the pious—that was the word applied to their scheme—a reverie of the devout, at which practical statesmen and soldiers could only laugh; but arbitration between nations is now, and is to be more and more, the magisterial way of settling great disputes. They were called visionaries in your cities and in ours who saw the sterile and rocky wastes outside the town limits, and believed they could be transformed into the beautiful pleasure grounds of the cities. They were called visionaries who foresaw the emancipation of a race on our shores, and wrought for it and fought for it until it came to pass.

Christ, remember, is the supreme visionary of the world, when He said, as the Greeks came to Him, saying, "We would see Jesus," "And I, if I be lifted up, will draw all men unto Me." The disciples thought that He meant lifted up on the throne of his glory, but afterward they had to write, "This spake He, signifying by what death He should die." If there was ever an apparent absurdity uttered in human speech, it was that of the Master: "If I be lifted up on the Roman Cross, for the scoffing of the Jews, for the contempt of the Romans, I by that cross will win and conquer the world." But He is doing it. Let us be visionary, like the disciples in the catacombs, like the prophets of old who foresaw the coming and the glory of the Lord, like the Master Himself, until we rise with all his redeemed and triumphant children to see his face in his glory, with a star for every scar on that majestic and immortal brow, with the crown of thorns replaced by the crown of a celestial and eternal majesty!

* From an Address at the annual meeting of the American Board of Commissioners for Foreign Missions, at Brooklyn, U.S.A.

DEEP SEA FISHERMEN.

Meetings in connection with this Mission were held on Tuesday week in the Queen's Hall, Langham Place, W., to receive accounts of the summer's evangelisation in the North Sea, and also of the operations on the coast of Labrador.

The afternoon meeting, after an address by Mr. W. F. A. Archibald, was devoted to free and open conference on ways of working. Good accounts were given by various clergymen and other friends who had visited the fleets, of the welcome they had received and of the open doors they found among the trawlers for the Gospel. The circumstances under which the operations are carried on at sea, demand—not formal services—but a free and hearty setting forth of the way of salvation.

At the evening meeting, Mr. T. B. Miller, who presided, gave some details of the Mission and insisted on the importance of the spiritual work, in view of the peculiar perils to which the men are incessantly exposed. In the afternoon a monthly concert in prayer had been proposed. This had been talked over and it had been resolved that all friends of the Mission should be asked to remember specially, on the first Friday in each month, the work of the Mission to Deep Sea Fishermen among the trawlers.

Mr. Archibald, as chairman of the Spiritual Work committee, spoke of the distribution of Christian and other literature, of a proposed children's league to aid in this, of the library boxes supplied to 200 smacks, of the Fishermen's Christian Association, of the letter writing to cabin boys—which have been blessed to many, and in which over 500 ladies take part—and of the evangelistic service generally in the fleets. These various agencies have been much blessed, and many rough godless men have been led to accept Christ.

Rev. C. H. Hicks followed with an account of his own experiences in the North Sea fleets. Mr. W. Denham spoke on similar lines. Both had seen many tokens of result. Miss Wilkes, who came next, described the work on shore at Gorleston, and urged the need for a Boys' Institute.

Dr. Willway (who spent last winter in icy Labrador) gave some account of what 37 degrees below zero really meant, especially to the half-starved, badly-clothed fishing population. Miss Williams, who has been out all summer, gave details of hospital work at Battle Harbour, and asked prayerful remembrance of Sister Carwardine, who, with Dr. Robinson, has voluntarily chosen to stay out the winter in Labrador and help the people as far as possible.

Miss Woodman spoke of Ymuiden; Rev. F. H. R. Soper of North Sea work, and Skipper Jones of the dangers of the trawlers' calling, and the need for Christian aid.

LADIES' IRISH ASSOCIATION.—We trust that friends who have helped us in the past will not forget our needs in this seventy-third year of the Association. We work very quietly in order to spare the feelings of destitute ladies, and those who have known better days, among whom there is much suffering; and are most grateful for orders for needlework, knitting, or crochet. Every case comes under personal consideration, and no help is given without searching inquiries. Our Scripture readers have carried much blessing into benighted districts of the South and West of Ireland, and the accounts of their toil are most touching. Our funds are exhausted for this branch of the work, though Roman Catholics beg for more teaching, and welcome the Word of Life with opening heart and mind.

C. Maud Battersby,

Cromlyn, Rathowen, Westmeath.

GIRLS' HOME, DUBLIN.—The report of the Townsend-street Ragged School and Girls' Home shows that eighteen girls have left the Home during the past year, one to business, fourteen sent out as servants, and three removed by their relatives. Most of these are giving satisfaction to their employers, and doing service as to the Lord. One girl was taken away from the Home by command of the Roman Catholic priest, but she made such a stand, refusing to go to chapel, and going openly to church from her home, that he gave up the idea of putting her into a convent, and she is now in a situation. The Outdoor School reports 106 on the roll. The Gospel meetings have been well attended. The adult Sunday-school numbers about 250, and there have been several interesting conversions. Some country people walk miles to attend this school. The secretaries are the Misses Hyndman, Warwick Villas, Leeson Park, Dublin.

PARABLE OF THE TARES.—5.

By G. H. PEMBER, M.A.*

(*Concluded.*)

ERROR AND DIVISION.

So much, then, for the teaching of Ambrose: are we to call it Christianity, or is it not rather polytheistic Paganism? How had the fine gold become dim! how utterly changed was the nominal Church from that which the Lord Jesus had founded! Of course, amid such abounding superstition, the Gospel of free salvation by the blood of Jesus Christ was altogether lost. These fathers—but we must except Augustine—know not how to deal with the mourning sinner. That is painfully apparent even in the works of one supposed to be among the best of them, John Chrysostom. One of his English translators attempts to defend him by suggesting that "he lived before the prominent development of the doctrine of justification by faith." But the Epistle to the Romans, at least, had been written before his time, and Chrysostom knew it well, and actually delivered upon it a course of homilies which have come down to us. Yet even in these we shall search in vain for the life-giving truth. For he was so much occupied with the "angelic," or "cherubic," sanctity of virginity, with the thought of the "innumerable quires of angels" to be found in the Egyptian deserts in the shape of anchorites and nuns; so enraptured with the glories of "the baptismal pool," into which if even the foulest man should fall, "he ascends from the Divine waters purer than the beams of noon," so filled with the beauty of good works, that he had no inclination to explain how the sinner might be saved through the blood of the Lord Jesus.

Here is his method for getting rid of sin. "Let us," says he, in his seventh homily on the Gospel of John, "reckon up exactly all the wicked deeds which in times past we have dared, and let us earnestly strive to wipe them off in all kinds of ways. And to this end, God hath opened to us many ways. For, 'Tell thou first,' saith He, 'thy sins, that thou mayest be justified.' And again, 'I said I have declared mine iniquity unto Thee, and Thou hast taken away the unrighteousness of my heart"; since a continual self-accusation and remembrance of sins contributes not a little to lessen their magnitude. But there is another more prevailing way than this; to bear malice against none of those who have offended us, to forgive their trespasses to all who have trespassed against us. Would you learn a third? Hear Daniel saying, 'Redeem thy sins by alms-deeds, and thine iniquity by showing mercy to the poor.' And there is another besides this, namely, constancy in prayer and persevering attendance on the intercessions made with God. In like manner fasting brings to us some, and that not small, comfort and release from sins committed, provided it be attended with kindness to others; and it quenches the vehemence of the wrath of God. For water will quench a blazing fire, and by alms-deeds sins are purged away. Let us, then, travel along all these ways; for if we give ourselves wholly to these employments, if we spend our time on them, not only shall we wash off our bygone transgressions, but shall gain very great profit for the future."

Thus salvation by works was Chrysostom's doctrine, and in his nine extant sermons on repentance he elaborates his theory, and never once shows the sinner how his sins may be washed away in the blood of the Divine Saviour. Observe that all his quotations in the above passage, save one, are from the Old Testament and the Apocrypha; and are not even addressed to Christians.

But time forbids me to add to these quotations, which, far from being exceptional, are by no means the worst that could have been produced. I cannot, therefore, more than refer to the downright untruthfulness of Chrysostom, as evinced in the beginning of his tract "On the Priesthood," and of the reincarnations and Buddhism of Origen, together with many other strange doctrines which are to be found in "The Fathers"; and must only add that the result of all their efforts was the establishment of the Catholic and Roman Catholic religion, and that in the tyranny, immorality, and bloody persecutions of Rome, we may see

THE END OF THEIR TEACHING.

There is, however, one point which demands a word. It might be asked, Are we, then, to regard Clement, and Barnabas, and Hermas, and Ambrose, and Chrysostom, as actual Tares—that is to say, as veritable children of the Wicked One? Certainly not; for the Lord has warned us of the mistake to which we shall be liable if we attempt to distinguish the Tares from the Wheat. What we may affirm is, that the doctrine of Christ was set aside by the writings of the Fathers; that there was substituted for it a salvation for which men must turn to a priestly caste, kept up, through the centuries, by successive initiations at the hands of regularly consecrated hierophants called bishops; and that, under the direction of this caste, sacraments, asceticism, virginity, confession, humility, prayer, fasting, and good works, take the place of the sacrifice once offered for sin. This fact proves the presence and influence of the children of the Wicked One in the nominal Church. But whether any of the Fathers are to be reckoned among them, or whether they were simply deceived by them, is known only to God, and will not be revealed until the great harvest, which is the end of the age.

Perhaps, I should further mention that in this address, nominal Christians have been divided into three classes, Evangelicals, Catholics, and Roman Catholics. By the first of these terms I understand those who follow the Apostles and the New Testament; but I would by no means use the second in such a sense. The very name Catholic, which signifies "pervading the whole," betrays the false Church. For the New Testament plainly declares that the real body of Christ will be but a little flock, an insignificant company, during the present age. To call it, therefore, by a name which indicates that it has spread mightily throughout the whole earth is to deny the words of the Lord. Everything really Catholic in these times must belong to Satan; for he is the prince of the world, and must remain so until the true King appears. Let us, then, leave this term to the followers of the Fathers who invented it; and understand it to signify nominal Christians, who believe in a visible united Church that shall presently dominate the world; and who profess the unscriptural tenets which I have been endeavouring to expose.

Lastly, between Catholics and Roman Catholics it is difficult to draw a distinction, save in the fact that the latter acknowledge the supremacy of the Pope; and this difference, important as it may be in its political aspect, is of scarcely any moment at all from a spiritual point of view. For Ritualist and Papist agree in denying the simplicity of the Gospel, and in thrusting the false Church, with her priesthood and her rites, into the place of the Saviour, Jesus Christ our Lord. Finally, we must not neglect

THE PRACTICAL BEARING OF OUR SUBJECT.

In the Apocalyptic epistles, we find a second mention of the pretended Jews, who are the synagogue of Satan, in the message to Philadelphia. Now, in its prophetic interpretation, Philadelphia answers to the nineteenth century. Hence, the allusion to these ancient foes warns us that they must reappear in our own days; that even now there are children of the Wicked One in the nominal Church moving it once again to those errors by which it was changed into an assembly of Satan in the days of old.

And do we not see the effects of their influence on every side? Have not the mitre, the crozier, and the cope, returned to the English Church? Are not the altars again crowned with cross, and candlesticks, and flowers? Is not the land filled with sacrificing priests holding all the tenets of Rome, save, perhaps, the Papal supremacy? Are not many even contemplating re-union with Rome: is not the matter a common subject of discussion?

What, then, does all this mean? That the time is near at hand when the Harlot shall recover her seat upon the Beast; when Rome shall again, though only for a little season, be the Mistress of Christendom, and once more become drunken with the blood of the saints.

But, dear friends, what more does it mean? In the Epistle to the Philadelphian church, it is intimated that the synagogue of Satan will exalt itself above the members of the true Church. And how does the Lord propose to resolve the dispute? He will at last break his long silence, and will Himself signify to the synagogue of Satan which are his beloved. Suddenly, as unexpectedly as the lightning flashes from a summer sky, He will summon his chosen ones into his presence, and so shall they be ever with the Lord.

Yes, the re-appearance of the ancient apostasy, the evil times in which we live, the wonderful events which are taking place in regard to the Jews, the general condition of the world, all testify to one great truth—the Lord is at hand!

Oh, how sweet to turn from the horrors of deception, and corruption, and rebellion, and ruin, and death, to the thought that He is coming, who will save us from them all, who will deliver us from this present evil age, and who, after He has destroyed the corrupters, will even restore the groaning earth to peace and joy.

* Paper read at Norwich Conference on Oct. 17.

DROUGHT IN AUSTRALIA.

PRAYER FOR RAIN ANSWERED.

A FRIEND residing at Glen Innes, N.S.W., writing to his relatives in this country on Oct. 7, says:—

I am thankful to say that the drought has broken up at last. The dry weather has played fearful havoc. New England has suffered least of all; still the losses here among sheep, cattle, and horses has been very serious. A neighbour of mine who had fifty head of cattle now has nine; the others have perished from want of grass and water. The creeks are lined with dead cattle and sheep; the unfortunate brutes, weak from want of grass, get bogged while drinking, and, unable to get out, soon perish. Feeding was impossible, as feed could not be bought except at famine prices, and few people had money sufficient to buy food to keep a few alive. Miles and miles of country have been burned as black as possible, nothing escaping the onward march of the flames, and high winds have prevailed without stoppage for the past three weeks. It is estimated that the colony has lost twenty million sheep; cattle in an unknown quantity as yet. As far as I am personally concerned I have been fortunate. I kept what hay and ensilage I had, with a view to selling later when prices would advance, but I have been forced to feed it all away to stock. I keep nine horses here, and have not lost one. I have lost two good cows and three young ones; the rest are all right.

Sunday last, by order of the acting Governor-General, was set apart as a day of prayer for rain. According to the astronomers, there was not a cloud to be seen in any of the Australian colonies, and no rain had fallen for months. In twenty-four hours rain was falling all over the colonies, and during the last week we have had over three inches. What a change! Everyone has a smile now; grass is growing fast, and in another three weeks there will be full and plenty. Sunday next is thanksgiving day for the late rains. People were beginning to think there would be no harvest this year; but there is every prospect of an abundant harvest, thank God.

A PRESBYTERIAN CONVENTION.

(Concluded from last week.)

FRIDAY AFTERNOON.

There was a very large attendance of Christian workers on Friday afternoon, the audience almost filling Regent-square Church. Rev. Andrew Murray's address was founded on John xv. 5, especially the clause, "ye are the branches." With the Christian worker everything depends upon relation to Christ; if our life is right with Christ, all else will come right. There may be need for instruction, suggestion, help, and training in regard to different parts of work—all that has its value; but in the long run the great essential is to have the life of Christ within us—in other words, to have Christ in us and working through us.

"Ye are the branches"! What a simple thing it is to be a branch! The branch grows out of the tree or the vine, and in the course of time bears fruit. It has no responsibility; it just receives sap, and nourishment, and strength from the strong stem, and the fruit comes in due time, and without effort. If by the Holy Spirit we realise our relationship to Christ, our work, instead of being, as it sometimes is, an anxiety coming between us and Jesus, will be changed into the brightest and most heavenly experience that can be conceived, and become a link drawing us closer to our Lord and Master.

Notice, in the first place, that the life of a branch is *a life of absolute dependence.* God is everything for us, and is willing to be everything to us. To depend every moment of the day upon God—that is the higher life. The vine does the work, not the branch; "the branch cannot bear fruit of itself." The vine sends its roots out into the soil, and fetches moisture and food, which in the form of sap are conveyed to the branch. Is this not the case also with the Lord Jesus and the believer? When I preach a sermon, address a Bible-class, or reach a poor neglected one, am I to understand that it is Christ who is the worker? Christ wants us to understand that in all our work He is the worker through us by his Holy Spirit. He does not give us a supply of his Spirit to last for a given period; but, like the sap in the vine, moment by moment He meets our needs. What is wanting is that we shall abide in Him, knowing nothing and doing nothing of our own power, but allowing his might to use our helplessness.

Secondly, the life of a branch is also *a life of deep restfulness.* The branch has no care. In like manner, we should rest in Christ, the living Vine. You say, "Will not that make me slothful?" No; no one who rests upon the living Christ can become slothful. Fervent love, urging us to fruitful work, must come from Jesus. The expressions the "love of God shed abroad in our hearts," and "the love of Christ constraineth us" refer to a love coming from God and Christ, and show that we can be made fountains of love which shall impel us to love even the most unloveable. If, like the branch, you will rest in God, you will realise in your work a blessing which words cannot describe.

Thirdly, a branch teaches us the lesson of *bearing much fruit.* In the course of his parable Christ spoke frequently of fruit—first he said fruit, then more fruit, then again much fruit. We are ordained not only to bear fruit, but to bear much fruit. This is God's own work. The Father is the Husbandman, and has charge of the vineyard. As Paul said: "He that establisheth you in Christ is God." There are in London four millions of people who never go to church, and many who go do not know Christ. The heavenly grapes—grapes of the heavenly Vine—can only be had in London as the children of God have the sap of the heavenly Vine in them, and bring forth fruit; except we are filled with the love of Jesus we cannot bear much fruit. There is a great deal of work, teaching and preaching; but what is wanting is close contact between the workers and Christ. Let us not confound work and fruit. There can be a great deal of work for Christ that is not fruit of the heavenly Vine. Fruit-bearing means that the very life and spirit of the Son of God comes out of your heart.

Fourthly, the life of a branch is *a life of close communion.* What has a branch to do? It has to abide. And Christ's word to us is—abide, abide, abide; we must abide in the Vine if we are to bear much fruit. You say you have to be occupied with things of time and this world. I know it, but you can have your brain engaged upon these matters, and at the same time your heart can be clinging to Christ and enjoying rest in Him. Close, personal communion with Christ is an absolute necessity for the changed life. Take time to be with Christ; if you want to be happy, holy, fruitful Christians, you must have time with God. The great hindrance to our Christian life is the want of communion with God. If you are not willing to sacrifice time to get alone with Jesus, you cannot enjoy the blessing of unbroken fellowship.

My last thought is that the life of a branch is *a life of entire surrender.* If I am a branch, I must be utterly given up to the Vine; and entire surrender means that, just as literally as Christ was given up entirely to the Father, so we must be given up to Christ. A faithful slave has neither will nor anxiety of his own. We, likewise, every day, should see how in a restful spirit we can please our Father. Give yourselves utterly to Jesus, and ask Him to keep you from sin. Remember the other clause of the text, "I am the Vine." That is the blessing. You cannot trust Christ too much; you cannot ask Him too much, nor expect too much from Him. He says in effect: "I am the Vine, and have taken you to be my branch." Let your hearts sing, "He is my beloved, and I am his."

In prayer, Mr. Murray asked for blessing on the Church of God, and for revival among believers.

THE CLOSING MEETING

on Friday evening was in Exeter Hall, which was quite filled with a deeply interested company. Dr. Monro Gibson, who presided, read Phil. iii., and Rev. Andrew Allan, of Hull, offered prayer. In a few opening words the chairman said the desire of the friends who had attended the Convention must now be, that the fire of devotion to the Lord which had been kindled in their hearts, should spread all around. An impressive address followed from Rev. G. H. C. Macgregor on the two kinds of lives that are led by Christians—one typified by Peter's walking safely on the water with the eye kept on the Master, and the other denoted by the same Peter sinking into distress and danger when the eye of faith was diverted to his surroundings.

ALL FOR CHRIST

was the theme of Mr. Murray's closing word of exhortation, based on Phil. iii. 8. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," etc. What a blessed thing it would be, he said, if all present were really to say with the Apostle, "All for Christ," and were to take that as the motto of their lives. In expanding the thought of his address, he said the first point to note is that all must be given up for Christ. By giving up all, we mean all that is of the world—position, possessions, etc.; and all that is of self—self-righteousness, self-strength, self-wisdom—everything that would take the place which Christ ought to occupy. Christ, as our King and our God, demands our all, and He can ask for nothing less. If we really love Him we shall offer nothing less. Love delights to give; it is its nature to be ever giving. Christ's love led Him to give all—even to his life-blood for those whom He came to redeem. So we must give to Him without grudging and without stint. Men may call it sacrifice, but true love regards it as a deep joy to give up everything for our Lord Jesus Christ. Not only does Jesus demand and expect all, and love delights to give all, but the world cries for men and women who have done it. The world wants this spirit of devotion and absolute obedience to the Lord. Shall we not honestly say to-night: My blessed Lord shall have my all!

After an intensely earnest call for this full and unreserved surrender, Mr. Murray led the hushed assembly in a consecration prayer, and the Convention was ended.

REVIVAL IN DALRY, EDINBURGH.

A series of evangelistic meetings in Dalry Free Church has been brought to a close. They were conducted by Mrs. Baeyertz. Night after night the church was filled, while hundreds were unable to gain admittance.

The inquiry-room, capable of holding 100 people, was regularly crowded with the anxious and their Christian friends; more than once it overflowed into the church and the vestry. The young, the middle-aged, and the aged were all there. On one night, two people, aged seventy-three and seventy-six, made a profession of their faith; when they gave in their cards the meeting rose, and sang with great heartiness, "Praise God from whom all blessings flow."

We cannot calculate the amount of good that has been done, but, so far as can be put into figures, between four and five hundred people, exclusive of children, have given in their names. We have heard of others who have decided for the Lord who have not given in their names.

I witnessed scenes during the course of the mission which will never be effaced from my memory. In the inquiry-room there was a crowd of anxious faces, some of them suffused with tears, all fixed eagerly on the speaker as she delivered to them words of life and peace. Around were earnest Christians, young and old, engaged in silent prayer. In the Church, on this side and that, were Christian men dealing with anxious ones. In the vestry there was a young Christian lady—once a pronounced infidel, but who some years ago had been converted through Mrs. Baeyertz—dealing with Jews and Jewesses anxiously seeking the truth; reasoning with them out of their own Scriptures that our Jesus is the promised Messiah they look for. One old missionary said to me more than once, "This is what my wife and I have prayed for for years—a revival in Dalry, and I thank God that He has permitted us to see it." Alexander Aitken,

Minister of Dalry Free Church.

36, *Shandon-crescent, Edinburgh.*

NOTHING IS LOST.

To talk with God—no *breath* is lost;
Talk on, talk on!
To walk with God—no *strength* is lost;
Walk on, walk on!
To wait on God—no *time* is lost;
Wait on, wait on!
To grind the axe—no *work* is lost;
Grind on, grind on!
The work is quicker, better done,
Not needing half the strength laid on;
Grind on.
Martha stood—but Mary sat;
Martha murmured much at that;
Martha *cared*—but Mary *heard*,
Listening to the Master's word,
And the Lord her hoice preferr'd,
Sit on—hear on!
Work without God, is labour lost;
Work on, work on;
Full soon you'll learn it to your cost;
Toil on, toil on!
Little is much when God is in it;
Man's busiest day's not worth God's minute;
Much is little everywhere,
If God the labour do not share;
So work *with* God, and *nothing's* lost,
Who works with Him, does *best* and *most*,
Work on, work on.

Arthur Augustus Rees.

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DECEMBER 15.

David and Jonathan.—1 Sam. xx. 32-42.

Golden Text.—Prov. xviii. 24.

The brief incident of which this lesson tells is intended to suggest the whole story of the friendship between David and Jonathan. A man is made or ruined by his friends. In forming friendships, think not of the present enjoyment they yield, but of the influence they will exert upon your character and destiny. Will they corrupt and degrade? or exalt and ennoble?

There is the greater need for care because *false friends* abound to whom we may give our confidence. They wear the garb and use the words of friends, but they are enemies at heart. By deceitful methods they gain a confidence which they are ready afterwards to betray. Such false friendships David had to meet, (see his words in Psa. lv. 12, 14, and xli. 9). He spoke, not for himself alone, but for his Son and Lord. Such painful experiences make true friendships more valuable. Dread a false friend; but covet earnestly a true one.

The acquaintance between David and Jonathan began when David was sent for to charm away the evil spirit from Saul by his minstrelsy. But it was not until a few years later, when David had accepted the challenge of Goliath, and, in humble dependence upon God, had obtained a victory for his people, that Jonathan saw his noble and beautiful character, and their friendship began (xviii. 1). The difference in rank between them did not hinder Jonathan from seeing and appreciating the noble qualities of David. We do not wonder that even a king's son should count himself honoured in possessing for a friend one so gifted, so brave, so humble, and so godly as David.

Like every true lasting friendship it was based upon *mutual affection*. "Jonathan loved him as his own soul" (xviii. 1, 3). Friendships that are based upon similarity of disposition, or taste, or pursuit, or upon mere equality of social position, are not worthy of the name. No price can buy friendship.

> As well mere man an angel might beget,
> Love and love only is the loan of love.

"A man that hath friends must shew himself friendly" (see Prov. xvii. 17; xviii. 24). David's touching lament over the death of Jonathan recalled this as the prominent fact in their acquaintance (2 Sam. i. 26). It is this feature that makes their friendship a picture of that between Jesus and his people.

The *utter unselfishness* of this friendship appears in this lesson. David had become an object of envy and jealousy and hatred to Saul. Yet Jonathan, as heir by right of succession, had much more reason for desiring to get rid of David. Yet the more Saul hated him, the stronger became Jonathan's love for him. At last Saul's hatred has driven him to find refuge with Samuel (xix. 18); but Saul has discovered him there, so that he cannot remain longer in safety. Jonathan's friendship is now put to the test. Tell the story of the feast in connection with the new moon (Num. x. 10); of David being missed by Saul, and excused by Jonathan; of Saul's anger and his avowed determination to kill David; and of his attempt even to kill Jonathan because of his defence of David (24-14). It was a pitiable exhibition of ungovernable rage on the part of Saul, and throws into greater contrast the beauty and strength of Jonathan's love for his friend. Remember how many instances history furnishes of men violating tenderest relationships, steeling the heart into hardness against the innocence of youth, or the weakness of age, perpetrating the darkest deeds of wickedness in order to get rid of a rival to a crown. Yet even such friendship cannot compare with his "who gave Himself for us."

The *unchanging character* of this friendship gives it value. It was no mere impulse lasting only while David was popular with all; or expressing itself in a brief determination to befriend him in the hour of danger. But when the circumstances changed the love remained the same. David is about to become an outlaw, but Jonathan's parting with him is a beautiful exhibition of overmastering affection. Still later, when David is in great distress through the treachery of the Keilites, who are eager to betray him into the hands of Saul, Jonathan leaves his father's camp, meets David in the wood, that he may "strengthen his hand in God" (xxiii. 16). Such is the unchanging friendship of Jesus. "Doctor," said a patient, "What shall I do? My friends are all out of town." "You may have one Friend," was the reply, "who is never out of the way, but ever near, and ever true" (John xiii. 1).

The influence of such a friendship is illustrated in the life of David. How it sustained and encouraged him! How it strengthened his faith in God, and his determination not to gain the promised crown by doing wrong! Twice Saul was in his power, and twice he was kept from doing him hurt (see xxiv. and xxvi). The question of all questions to each of us is, can we say of Jesus, "This is my Friend!"

For the Young.

FATHER WANG.

I want to tell you about Wang Tu ic, or Father Wang, as you would say in English. I have known him six years. He sits from morning to night outside his shop mending clothes. His hair is white, and his back is very bent; he wears large spectacles and bends low over his work. He never looks up unless spoken to, he is so busy. When evening comes on, he gathers the clothes that have hung all day outside to attract customers, folds them neatly up, and puts up the shutters.

I have often watched him do this, for he lives next door to me, and I am always interested in the way he does it. He appears as interested, as active, and full of energy as though he had but that day commenced the business of clothes-selling and clothes-mending. After the shop is shut up Father Wang brings out a handful of burning incense sticks. Holding the ends of these in both hands, and standing with his back to the house, he makes three low bows. Is he bowing to the city wall which faces our houses? Oh no! He is bowing to heaven and earth. He knows of nothing better than heaven and earth, and therefore he worships them. They are to him instead of God. After thus acknowledging heaven and earth, the incense sticks are placed in a little receptacle specially made for them and fixed on the front of the shop. There they continue to burn for some time. Poor Wang Tu ic! I think if you saw him you would say, "dear old man." Yes, he is a most gentle, inoffensive, quiet, good old man.

But now I shall tell you some of his troubles, for his troubles are really the cause of my writing this letter to you. Many years ago Mr. Wang's wife died. But he had two sons whom he loved very dearly. I remember when the elder son was married, the joy there was when the new bride came home to live with her husband and father-in-law. My servant was invited to the wedding feast, and there was great rejoicing among the neighbours. This was about four years ago. Things went on very happily for a time till this elder son got very weak and ill. His wife was very good to him, and waited on him night and day. But he got worse and worse, and one morning when we heard a loud cry of bitter grief and then a sudden stillness we knew that Wang Tu ic's elder son was dead. We felt very sorry for the family, but our sympathy was not of much use, I fear, for they do not believe in our dear Lord, and therefore the consolation we could offer was not understood,

Wang Tu ic's second son is a prodigal boy. Instead of helping his old father in the business, he is idle and squanders away all the money he can find. Sometimes he goes away for weeks together and then returns to live on his poor old father. A year ago thieves broke into the Wangs' house and stole a quantity of their goods. This was such a loss to them, that I asked the other missionaries in this town kindly to help them. So they did, and I had the pleasure of handing a thousand cash (about three shillings) to the old man. I think this cheered him for a time, and it also proved that we like to be kind to all, and not only to those who profess interest in our teaching.

But poor old Wang Tu ic's troubles were not at an end. His second son continued to be a trouble to his father. The business was not very good, and rice dear. Still the old man went perseveringly on, steadily plodding away at mending clothes; and his daughter-in-law helping all she could. Certainly both father-in-law and daughter-in-law are patterns of industry.

Last week, while quietly sitting in my little garden, I heard a tumult in the front of the house, and a woman came rushing in to tell me that Father Wang was throwing himself into the river because he had just lost a large bundle of clothes. So I went out and found the poor old man in his shop, his head bowed down upon his knees in great sorrow. (A neighbour had saved him from the river.) I exhorted him not to give way to grief, but to pray to the true God, who would certainly help him.

He had but just returned from Chen-tu, the large city, forty miles away, where he had bought the large bundle of clothes, and hoped to profit by re-selling them. While the daughter-in-law was preparing the dinner a thief stepped into the shop and took off the bundle. My heart really ached for him, for I saw his grief was very great.

Later in the day I sent an old Christian man to speak to him, and to invite him to tea. So he came, and listened for the first time in his life to the sweet story of the Prodigal Son. I feel sure God looks pityingly on this man. Yet he does not know God. From time to time he has heard the glad tidings of the love of God, and of the Saviour, but he does not understand, and is quite indifferent to it. He probably regards God's message as a foreign religion. He is like many millions of his fellow-countrymen; they do not believe God's message is true. But though this man's heart is so hard and dull, God can soften it, and open it so that he will receive the Gospel. Will you pray for him?

C.I.M., Kwan-hsien. Emily Fosbery.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *Nottingham*, Dec. 5; *Ulverston*, Dec. 6-8; *Waterloo, Liverpool*, Dec. 9; *Tarporley*, Dec. 11; *Woolton*, Dec. 12; *Flint*, Dec. 13; *Chester*, Dec. 14-15.—Mr. H. Falkner, *Haslemere, Bucks*, Dec. 7-8; *Latimer*, Dec. 10; *Gawcott, Buckingham*, Dec. 11; *Finchley*, Dec. 15.—Mr. S. J. Hewlett, *Newcastle-on-Tyne and neighbourhood*, to Dec. 31.—Mr. Arrowsmith, *Bowdon*, Dec. 5-7.—Mr. J. S. Tyler; *Birmingham and neighbourhood*, to Dec. 5; *Chichester*, Dec. 14; *Bognor*, Dec. 19.—Mr. B. Herklots, *Birkenhead*, Dec. 5; *Grange-over-Sands and Broughton-in-Furness*, Dec. 6; *Carnforth*, Dec. 7; *Birkenhead*, Dec. 8-12; *Altrincham*, Dec. 13; *Hulme* Dec. 14; *Heaton Mersey*, Dec. 15.—Mr. E. Hughes, *Bermondsey*, Dec. 7.—Mr. J. H. P. Cutting, *Downham Market*, to Dec. 9.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending December 14, 1895.—Sun., Dec. 8, Isaiah v. 11-25; Mon., Dec. 9, vi. 1-13; Tues., Dec. 10, ix. 1-7; Wed., Dec. 11, xi. 1-12; Thurs., Dec. 12, xii. 1-6; Fri., Dec. 13, xxv. 1-12; Sat., Dec. 14, xxvi. 1-13.

AMONG WOMEN IN TRAVANCORE.

Rev. J. W. Gillies (L.M.S.), writing from Quilon, Travancore, South India, speaks of much blessing resulting from the work of the Mission Biblewoman. Sabbath afternoon prayer-meetings have been started in the homes of the women, a concession full of significance and promise. The Scriptures are being circulated with diligence, and they are taking hold of those who read them.

We make a brief extract from a recent report of the Biblewoman:—"At one heathen house I was requested to teach the inmates to read, so that they might be able to read the Bible. I taught them, and now they take great interest in the Book. In another house I prayed with a sick man, who asked me to visit him often.

"While I was speaking to a party of women, one of them said, 'Why is it that the missionaries spend so much money in this country?' Another replied, 'It is because they wish every one to know of their God.' We have no free access to the Mohammedan houses; but sometimes the women allow us in when their husbands are away. Once while I was speaking to a Mohammedan woman, her husband came, and asked me some questions about the Bible. After answering him, I said: 'He that knoweth he is a sinner, requireth a Saviour; but he that thinketh not that he is a sinner, does not realise the fact that he requires a Saviour. Therefore, you will first have to understand that you are a sinner, and then you will known the necessity of having a Saviour.' At last the man told me I could continue to speak to his wife as I pleased.

"At another place the people said, 'We like to see and hear you again and again. What you say is good. It is not an easy thing for us to become Christians; but we wish our children to learn good things.' When I went to a Roman Catholic house the people were not much pleased, and I asked them their reason for being so. They replied, 'If our priests were to hear that we are listening to what you read from your Bible, they would expel us from the community.' I reminded them of the words of Christ: 'Him that cometh to Me I will in no wise cast out,' and asked why they feared men who could do them no harm."

OUR DAILY HOMILY.

[In our issue of Nov. 21 the homily on Num. xii. was accidentally omitted, thus throwing the Notes one day in advance of the Bible and Prayer Union reading. This mistake is rectified in the present issue.]

SUNDAY, DECEMBER 8.

"The Angel of the Lord...for an adversary against him."—Num. xxii. 22.

The Angel of Jehovah is often referred to as a very present help, and as encamping round about those that fear God, but here, as an adversary with a drawn sword. When we serve God his sword is for us, as for Joshua at Jericho; but when we turn as here from his way to our crooked paths, it is drawn against us. That which seems to be full of menace is, when we look deeper, an angel force seeking to stay our further progress toward destruction.

Look for the Angel with his drawn sword in every pain of body, anxiety of circumstance, or suffering of mind. You were intent on pursuing your own way, and obtaining the rewards of unrighteousness, when suddenly you were stayed in your course. Another step would have brought you to the edge of the precipice, but you were suddenly arrested by that which forbade advance. Do not curse the hindering obstacle. Beneath it is God's gentlest angel, endeavouring to turn you from your evil purpose.

Too often our eyes are holden. We fret and chafe against God's kindest providence. Our anger is kindled at the ass which sees the angel, and thrusts herself against the wall. Let this day be one of humble searching of heart. Try to learn the reason why God has frustrated your plans, and blocked your progress. Ask for the opened eyes. Be sure that there is mercy in every broken plan. Bow your head. Fall on your face, and bless Him whose kindliest angels assume this roughest disguise.

MONDAY, DECEMBER 9.

"He hath blessed, and I cannot reverse it."—Num. xxiii. 20.

Balaam would have reversed the blessing into a curse, had he been able. Large rewards were depending on his doing so. But he was restrained. The current of blessing was running too strong for him to stem: the music was too overpowering for him to alter the air. Is not this also the despair of Satan? God hath blessed us with all spiritual blessings in Christ Jesus, and he cannot reverse them.

The blessing of adoption.—When the soul believes in Jesus, it is adopted into the family of God, the new life begins to throb within, it is constituted an heir of God, a joint-heir with Christ (John i. 12). This position is irreversible. We may be tempted and overthrown, we may even go for a season into the far country, we may bring the family-name into contempt, but Satan cannot untie the knot with which God has bound us to Himself.

The blessing of acceptance in the Beloved.—We are in Him, chosen in Him before the foundation of the world, risen and ascended and seated in Him in the heavenlies; and as our God views us in Jesus, He cannot behold iniquity or see perverseness in Him, and He accepts and blesses us as his well-beloved. This, too, is irreversible by the arts and machinations of the great Accuser.

The blessing of the Covenant.—God has taken us to be a people for his own possession. His name is named on us, his character is implicated in our ultimate deliverance from evil, and glorification. If we could be cast away, He would suffer irreparable dishonour. Therefore, though Satan do his utmost to discredit us, as he did the patriarch Job, he cannot reverse the covenant in which God and we are for ever and indissolubly joined.

TUESDAY, DECEMBER 10.

"The Spirit of God came upon him."—Num. xxiv. 2.

This is a solemn warning for us all. Balaam saw truly, but he perished miserably. He heard the words of God, and saw the vision of the Almighty, but because he loved the wages of unrighteousness, and taught Balak to cast the stumbling-block of licentiousness before the children of Israel, he was slain in battle by the people whom he had blessed. He wished to die the death of the righteous, but was overtaken in that of the apostate. How near we may come to the gates of salvation, and yet perish miserably without.

Distinguish between Unction and Union.—Hooper, the greatest of English divines, says: "We are not to confuse the grace of *union* with the grace of *unction*." It is possible to be united to the Lord Jesus in regeneration, without receiving the enduement of the Holy Spirit for service; and it is possible, like Saul, to be anointed for high office without being truly regenerate. Official position may be worthily filled, and yet the heart be all awry.

Distinguish between Gift and Grace.—We may be able to speak with the tongues of men and of angels, and have the gift of prayer, and know all mysteries and all knowledge; and yet be without love. The most gifted souls are by no means the most gracious. Desire earnestly the greater gifts, if you will, but be very sure that your heart is established with grace.

Distinguish between Vision and Realisation.—To see the fair land from afar, as Balaam did, is not enough; we must place our foot down on its soil, and go into it to possess. It is not enough to have an intellectual appreciation of the blessed life and the way to enter it, not enough to extol or proclaim it. We must make it ours by humility and faith.

WEDNESDAY, DECEMBER 11.

"Israel joined himself unto Baal-Peor."—Num. xxv. 3.

R.V.Marg. gives the alternative, *yoked*. The people were attracted by the charms of the women of Moab, but what they entered for pleasure, became clasped on them as a yoke. "He that committeth sin is the servant of sin."

Sin is slavery.—The drunkard loathes his chains, vows not to yield again, but sinks deeper into the mire with every ineffectual struggle. The libertine is bound with passions, his heart is a dungeon, his conscience a scourge. We are promised pleasure and gratification, but when once the syrens have prevailed and got us in their power, they cast off their disguise, and work their horrid will.

The only deliverance is through the Anointed Priest.—Phinehas interposed, and he was Aaron's grandson, on whom the anointing oil rested. And this illustrates a remarkable expression in Isaiah x. 27, "The yoke shall be destroyed because of the anointing." Is not that the anointing of the Holy Ghost? It is only through the Holy Spirit that we can be made free with the freedom of the Son of God. Where He is there is liberty. Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.

We must die to the sin that enchained us.—There could be no half-measures. Phinehas took a spear. Whatever the cursed thing is which has crept in to enslave, it must be slain before the Lord. Is there some secret evil in your soul, eating out its strength? Ask the Faithful High Priest to deal with it, that your soul may cast off its bondage, and rise into the liberty of the sons of God.

THURSDAY, DECEMBER 12.

"There was not left a man of them."—Num. xxvi. 65.

Twice Moses numbered the people: on the first occasion Aaron was his colleague, at the beginning of the forty years; on the second occasion Eleazar, and this was at the end of the wanderings, on the threshold of Canaan. But only two had survived, Joshua and Caleb, because only they followed the Lord. God deals with a nation by dealing with individuals. He misses no one.

His love misses none.—The little sick child put her hand outside the coverlet before falling asleep, in the hope that the Good Shepherd would notice it, and not miss her, as He passed down the hospital ward. But there is no need to fear his missing us, whose eyes are like a flame of fire, bringing the light with which they see. He tasted death for every man; He seeks each missing sheep, each lost coin. "He loved *me*, and gave Himself for *me*."

His Spirit misses none.—If thou hast faith as a grain of mustard seed, it will attract his notice. If thou yieldest thyself to his Spirit, though thy lung be weak and diseased, He will fill it. If thou desirest to be endued with the gift of Pentecost, it will fall upon thy head, though thou art as obscure as the shepherd-psalmist of old.

Death and Judgment miss none.—On each of these unbelieving men the Divine sentence was executed. One or two might linger, as autumn leaves on the topmost boughs of stripped trees, but ultimately they shared the fate of their companions. Unless Christ come first, our turn will come. In Adam all die. We must all appear before the judgment-seat of Christ. Each was born alone, must die alone, and alone give an account to the King. "Prepare, my soul, to meet Him."

FRIDAY, DECEMBER 13.

"At his word shall they go out, and at his word they shall come in."—Num. xxvii. 21.

The emphasis is on the word *his*. Moses had asked God to indicate a successor to lead out and bring in the people. But Jehovah drew a distinction. Joshua was to receive the Divine diretion from Eleazar, the priest, who should inquire of the Lord, and at his word, *i.e.*, God's word through Eleazar, the people were to go out and come in.

Our goings-out should be determined by the Word of God.—We never waste time when we *stand* before the true Priest, who has the Urim of Divine direction, especially when we are considering some call to duty. Very often we have gone out at the instigation of pride, or emulation, or fussy activity; we have gone out because others have done so, and we were eager not to be left behind. Under these circumstances the out-goings of our mornings have not been made to rejoice, we have encountered disappointment and defeat. When we go forth at God's bidding, He becomes absolutely responsible; otherwise we pierce ourselves through with many sorrows, and bring discredit on the cause we would fain serve.

Our comings-in must be determined by the Word of God.—When we should come in to rest, to pray, to fill again our souls with his Spirit, to suffer in secret, or to die, must be left to the determination of his will. It is easier to go out than to come in. Activity is pleasanter than passivity, stirring strife than lying still to suffer. But our times are in his hand, and as soon as we recognise the decisions of the Urim in the appointments of Divine Providence, the speedier shall we be at peace.

SATURDAY, DECEMBER 14.

"My food."—Num. xxviii. 2.

God speaks as though He fed, through the sacrificial flame, on the offerings of his people. There can be no doubt that the obedience of the blessed Lord to the death of the cross was very satisfying to the hunger of the Father's heart (Eph. v. 2), and there is a sense in which our prayers and praises, the offering of ourselves in consecration, the gifts we lay before Him, are, when laid upon the altar, Christ, very pleasing to God. They are his food (Heb. xiii. 15, 16).

We often speak of ourselves as hungering for God. Do we sufficiently realise that He hungers for our love, our whole-hearted devotion, our fellowship with Him? It often acts as an incentive to prayer to reflect that we may be passing from our chamber in the morning leaving God's desire unsatisfied. He was longing for the uplifting of our soul in devotion and praise which was not forthcoming. Still, as of old, in the morning the hungry Lord comes to seek fruit on his trees. Too often there is nothing but leaves. Too unseldom he cries, "I have eaten my honeycomb with my honey."

If we really loved Jesus, we should be glad for Him to be satisfied, though we were not primarily concerned in satisfying Him. It were enough for us to know that his hunger was feeding on the love of saints, or on the salvation of new converts, though we were not the medium of the one or the other. Oh, for this unselfish love for Jesus, which looks at things from his standpoint, altogether irrespective of ourselves!

THE LATE

Mrs. Elizabeth L. Comstock.

The subject of our sketch has been called "the modern Mrs. Fry," and it is significant to find that in her ninth year she heard "that eminent servant of the Lord, Elizabeth Fry," speak at London Yearly Meeting. "I shall never forget the impression she made upon my mind . . . as she spoke of the prisoners, and the suffering, and the outcast . . . my heart was lifted in the prayer that I might grow as good as she was and work in the same way." These early prayers were in later years abundantly answered.

Elizabeth L. Rous (afterwards Mrs. Comstock) was born in Maidenhead in 1815. Her parents, belonging to the Society of Friends, sent her to the Friends' School at Islington. Later on she became a teacher in Croydon, and afterwards at Ackworth. In 1847 she was married to Leslie Wright, of Walthamstow, who died two years after, leaving her with an infant daughter.

In 1854, after deep spiritual experience, she was led to emigrate to Canada, settling for a time at Belleville, where she first felt it her duty to speak at meeting, and being acceptable, was recorded as a minister. Her letters at this time give delightful glimpses of the simple home life of the Friends in Canada.

In 1858 she removed to the United States, on her marriage to John T. Comstock, of Rollin, Michigan, and here she was led out in public service in many ways; not only in the Yearly Meetings, but also in prisons, asylums, and poor-houses. "In common with many other members of the Society of Friends, she felt a deep interest in the condition of the coloured population, and was able to aid, in some cases, the escape of fugitives to the land of freedom." In fact, she had a part in the working of what became known as the "Underground Railway," whereby large numbers of hunted fugitives were enabled to escape. Vivid descriptions of such cases are given in her Life and Letters,* from which our information is drawn.

The civil war, which broke out in 1861, arrested her attention, and aroused her sympathy for the poor wounded, suffering, dying soldiers. At that time Mrs. Comstock had already begun her fruitful labours in the State prisons, but as the war news became more serious, she felt called to the hospitals in Virginia, where she witnessed terrible sufferings, which she describes in her letters in vivid terms. Devoting herself to the care of these "dying boys," she went about "with a mother's soothing touch," ever seeking to breathe the name of Jesus, to minister the comforts of Divine grace to the dying. The incidents recorded in her letters are of the most touching nature; the pain and agony are graphically described, but deeper still is the great pity over the souls perishing on every hand. It soon became abundantly evident that her work in this way was being greatly blessed, and full permission was granted her to visit all hospitals and camps, as well as reformatory and prison institutions.

In the camps of the "rebel prisoners" she also found large opportunities of Gospel service. Indeed, the chapters describing her labours with a few like-minded women among soldiers, rebel prisoners, and contrabands read like a "boy's book of adventures," so full are they of hair-breadth escapes and exciting encounters; but through all they were safely carried by Him whom they calmly trusted, and in whose strength they sought to serve.

After the war prison work seems to have engrossed her attention for years, and the incidents recorded show that many hearts were reached and many who had broken their country's laws won to the Saviour.

In 1873-4 came a visit to England, full of busy ministry, not only in public testimony, but also in personal labour. Returning to the States in 1875, she resumed her prison and reformatory work. A few years later the condition of things in Kansas attracted attention. The coloured freedmen of the South were in many instances barbarously treated, and this led to an extensive emigration to the new State of Kansas, where they arrived, for the most part, in a destitute condition. The matter was taken up vigorously by the



Friends and others, and help was secured from far and near on behalf of "The Exodusters." Under her ceaseless labours among these refugees her health broke down. After a year's rest she came to England for complete change. Soon after returning to her home in Michigan her beloved husband died, and with her daughter she settled at Union Springs, N.Y. A few years of quiet, useful ministry, and then she peacefully fell asleep on August 2, 1891, after a life of faithful and fruitful service, under varied circumstances, among the oppressed, the suffering, the poor, and the criminal, but ever in the love of God for salvation of souls and the reclamation of the lost.

Her *Life and Letters*, to which we have already referred, are intensely interesting, affording an insight into a busy life and various lines of service of which but little generally is known. We close with a stanza she loved:—

There is work in the crowded street,
There is work in the silent cell;
'Midst the noisiest hum, and the busiest feet,
In halls where thronging multitudes meet,
In the hovel where outcasts dwell.
Stay not to choose your path,
Shrink not from heat or cold;
There nourish the seed by prayer and faith,
You will gather *a hundred-fold!*

* Life and Letters of E. L. Comstock, compiled by her sister, C. Hare, with portrait. (4s. *Headley Brothers.*)

RECOLLECTIONS OF MR. RADCLIFFE.

AT WORK IN EAST LONDON.*

Mr. Radcliffe had the privilege of staying during some of his visits to London under the roof of the late beloved Dowager Lady Rowley, and I think I may say that no evenings were more prized by herself than those when she gathered together a band of Christians to meet him for praise and prayer on his going forth or returning from any of his evangelistic labours.

In the beginning of 1861, Mr. Radcliffe called a meeting for prayer and conference. For many successive Sundays he had told the message of God's love in the City of London Theatre, and when he felt the Lord called him elsewhere, he thus wrote to Lady Rowley:—

"Now the poor East of London! Do not let West neglect it. The Lord be praised for all that you and Miss Lowe are doing for it; but, oh, how it is neglected! It does so much want more buildings — of these there are enough deserted, but more living, loving labourers."

And there came a band from the West whose hearts the Lord had touched; not men only, but ladies, some of whom had never before frequented such places, stepped out of luxury and comfort into the courts and alleys of the East-end.

Can I ever forget the thrill that went through me when I heard of Clara M. S. Lowe, daughter of Sir Hudson Lowe, who guarded Napoleon in St. Helena, taking a little fold-up bed and all she needed, in a hired cab from Hyde Park-square, and driving to the East-end to live amongst the outcasts.

She was an officer's daughter, but she then became a pioneer for the "King of Kings." She lives still, and all these years she has been living for others. Many a fallen one she has reclaimed. By many a death-bed she has stood. From dark corners and caves come some of the rarest gems, and so the dear Lord has his precious ones even in the attics of the East of London.

The visits to the East of London were sometimes of special interest. In K—— Street a large party of us were visiting a thieves' lodging-house. We had to pass in through a drinking bar. The manager stopped us and said, "I would like to count the party just to know that you all come out again." When we passed in we found a long low-roofed room, with several fire-places at which the men and women were cooking savoury dishes. A missionary who was with us said, "A lady has come to speak to you." The thieves all came forward *en masse* and looked at me. I was rather taken aback and said, "Oh, we have only come to shake hands and wish you well." What a hearty hand-shaking there was, and a kind welcome even from these outcasts of society. Loving words were said to them about Jesus, and we all parted, I believe, loving one another, and no one was missing.

One night, after meeting friends in Wentworth-street, Mr. Radcliffe went off rather dispirited to his meeting in the City of London Theatre, as he thought he had not seen such blessing as he expected. After preaching there he said it would be encouraging to faith if any one then present who had found the Saviour at these services would come "behind the scenes." One rose, then another, then a third, until from sixty to eighty people rose, and after prayer Mr. Radcliffe returned to the stage, the new converts following him. It was such a scene. The old believers, like the Jews in Nehemiah's day, were some weeping and some laughing for joy.

* From Mrs. Radcliffe's forthcoming biography.

London Poverty.

3.—Scenes in Central London.

The condition of things in Central London is quite as bad as farther east. Round Field-lane, from Saffron-hill to Gray's Inn-road and Mount Pleasant, there is a mass of pitiful poverty; while in the teeming district between Strand and Holborn, extending from the Law Courts to Soho, misery and want are widespread. One worker of large experience declares emphatically that the distress this winter seems likely to be worse than ever—that is among the lower labouring, odd-jobbing, and casual classes.

It is impossible to describe all the sorrowful homes I have visited during the past few weeks. In making a selection, let it be borne in mind these are but representative of many such.

The unemployed are well-nigh everywhere—there are, in fact, few houses in which some of the families are not suffering in this way. For example, in a gloomy "model" dwelling in Drury-lane it seemed in going from door to door as if the majority were "out-of-works." In the basement—dark cellar might be a more fitting term—we find a woman with six children. The father, a cab-washer, is idle, the mother seems to have lost heart entirely. The one gleam of light is that Jack, the eldest boy, is "a good boy" and brings home what he can earn by minding a street stall. For their two tiny dark rooms they pay 5s. 6d. a week rent.

Next door we find seven children—noisy enough, in all their rags and grime. As our eyes become used to the gloom, we discern someone on the heap in the corner. It proves to be the father, a coster, at home ill. The mother is out trying to earn a few coppers; and the children and sick father are doing the best they can—fireless and foodless—till she returns. My guide, one of Mr. Wheatley's workers, gladdens the heart of the little ones by a ticket for food and coals, from the relief fund of the St. Giles Christian Mission.

A few streets further on we reach a clean, but nearly empty room, in which a poor pale young woman is nursing her infant of ten days old. When the worker found her a few days ago (through a neighbour's kindness) this young wife was without a crust, and seemed fainting for food, while the babe was like to die, its natural nourishment having failed. The visitor's first impulse was to run for milk—which, warming over a neighbour's fire, she administered to the infant, bringing it back to life. Then the mother was attended to. Lately a housemaid, she married a painter. His master failed, he fell out of work, and has been so for many weeks; leading to the things being sold out for rent. In this case, there is no trace of drinking habits—would it were always so.

In an attic in Clare Market I found a one-legged, merry-faced fellow, folding "Old Moore's" almanacks. A carman, he lost his leg by an accident, and since then he keeps house and minds the baby while his wife goes out to a printer's. He makes no complaint, rather rejoices that though he has lost his leg he has found the Lord; but the visitor quickly finds out the sore want they are enduring so quietly.

A little way off in a narrow court off the Strand, and hard by Exeter Hall, we find "Darby and Joan," an aged and fond couple (she 85 and he 73) in a room, apparently at one time a box cupboard. The old bed seemed to fill it all, leaving space only to squeeze past between the fireplace and door. For this they pay 2s. weekly rent. As they have 2s. 6d. parish relief they exist on the 6d.—save when the Lord (they are bright Christians) sends some help. They dread to fall behind (whatever they may suffer), for "who would take old folks like us in?" Years ago they had a good business; but reverses came; then the husband, working at an unaccustomed calling, broke his leg, and his health gave way. They are helpless now, but so far as I have seen (and I have dropped in on them twice since introduced to them) very happy in the Lord.

As to widows, about whom Lord Radstock wrote lately so touchingly, I found them everywhere, from one in Betterton-street, with sixteen children, to another, "alone in the world," dying of cancer, but still supporting herself by fancy box-making.

Amongst these—unemployed, sick, widows, and aged poor, and hosts of hungry children—the St. Giles Christian Mission is carrying on constant and kindly service; going from house to house, finding out those in need, and ministering as far as possible to their necessities. There are such loving helpers in all parts of London; but they ought to be more generously supported.

Pearl Fisher.

BELLEVILLE MISSION, PARIS.

The winter's work having been resumed, friends at home will be interested in hearing some particulars of the past months. During the summer the meetings were well kept up, four Gospel services every week and a temperance meeting once a month. The Sunday and Thursday schools, small during the summer, are now steadily increasing.

Miss de Broen has lent the reading-room at 205, Rue St. Honoré, to the Danish Association, who hold night schools there twice a week, with occasional lectures. The Swedish Y.W.C.A., under the presidency of the excellent Swedish pastor and his wife, meet under the same friendly roof. Miss de Broen's earnest desire that this office may become more and more a centre of Christian work and fellowship has, in some measure, been realised this season, when many of God's children have, as they expressed it, found there a home. Coming into personal contact with Miss de Broen and her different workers has helped to draw out much sympathy for the Lord's servant in her work.

The financial burden is pressing sorely on her, but the Lord who has sustained her for nearly twenty-five years in Belleville, will surely supply the need and make some of his children the channels of help. The Spirit of the living God is among us; workers from many parts of the Lord's vineyard have gone away encouraged, and links have been formed uniting us to many in India, Africa, America, Sweden, and Spain, who are publishing the glad tidings, looking for the Lord's return.

On All Saints' Day the usual crowds repaired to the cemeteries, and Miss de Broen and her helpers took part in distributing many leaflets and tracts; she also seized the opportunity afforded by M. Pasteur's funeral, to give Gospels and tracts among the military escort, soldiers and officers also holding out their hands and receiving gladly as many as could be offered to them. Mary L. Douglas.

3, *Rue Clavel, Belleville, Paris.*

POOR BOYS AND GIRLS, GUILDFORD.—The report of this Mission shows good work among waifs and strays unreached by the Sunday-school. Mr. Macdonald, the superintendent, has been a worker among such neglected children for fifty years, and was a co-worker with Dr. Guthrie. Although disappointment is often experienced, many instances are given of glorious results. Communications should be addressed, The Mission House, Commercial-road, Guildford.

CONVENTION AT BOSCOMBE.

Very large companies gathered at the meetings of this Convention, held from Nov. 26 to 28. General the Hon. B. M. Ward presided. The speakers were Revs. J. A. Bevan, of Hampstead; J. B. Figgis, of Brighton; E. W. Moore, of Wimbledon; and F. S. Webster, of Birmingham; and Dr. White, of Winchester.

A specially interesting feature of the Convention were the afternoon Bible-readings. On Thursday Dr. White traced the Bible teaching upon the river of God, and the trees of God. God's river is full of water; God's trees are full of sap, because they are nourished by the unfailing waters of the river. They should not be like the heath—the camel thorn—in the desert, without beauty, without bloom, but possessing sharp thorns. Too many Christians are like that. Conventions come and go, and they are not one whit improved. They do not see when good cometh. The Christian whose trust is in the Lord is ever green and ever fruitful. He does not depend upon surroundings, but has learned the secret of perpetual freshness. "He sees not when heat cometh," and ceases not to bear fruit in the year of drought.

Not less practical were other messages. That by Mr. Webster on Thursday morning on "The walk that pleases God," contained some excellent counsel. Having described what the walk was, he reminded them of three things—(1) There was a delusion to be dispelled, viz., that little sins did not matter. Holiness included everything, secret and open, little and great. (2) A discovery to be made. They had to learn the provision God had prepared for them in Christ. The poor lepers at the gate of Samaria had not to make the provision, but in the extremity of their need they discovered it. God had already made it. So has He in Christ made full provision. (3) A daily habit to be formed—that of dependence upon God in prayer, and in reading his Word.

The Convention has been in every way a success, and has proved that a Convention held in the centre of Bournemouth would be largely blessed to all the churches.

BLACKTHORN-STREET CHAPEL, BOW COMMON, E.

After long waiting, the friends here have opened a house of prayer, erected for the carrying on of church work, so as to set the old chapel free for the development of work amongst children and the poor; and the housing of many established agencies for the extension of the Redeemer's kingdom amongst young and old, men and women alike. With a view of reaching the masses living in the immediate neighbourhood, the new building will be known as "The Lighthouse," and there is every reason to believe that this departure will be crowned with eminent success.

A praise and prayer meeting on the evening of November 25 preceded the more formal opening of the following days. On November 26, the afternoon preacher was Rev. Archibald G. Brown, of the East London Tabernacle. After tea a meeting was held, presided over by Mr. Herbert Marnham. Many friends and supporters were present. A comprehensive statement was given by Pastor Hazzard, on behalf of the building committee, explaining that under the stimulus of two generous gifts (the freehold site on the one hand, and the promise of the last £1000 on the other), the friends resolved to proceed with that part of the scheme, the completion of which would entitle them to this munificent gift. The services were continued on Wednesday and Thursday, the preachers being Revs. John Bradford, F. B. Meyer, B.A., and Dr. Newman Hall. The whole series of meetings were of a very encouraging character.

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But this Society, with its band of faithful workers and its rich harvest of souls, is not adequately supported. The Committee have had the pain of refusing many applications for labourers; nor is this all. Already they have been compelled to "draw in," instead of extending; and, unless speedy and liberal help be afforded, further reduction will have to be made. Surely "these things ought not so to be." Shall the Committee appeal in vain?

CONTRIBUTIONS will be thankfully received by the Honorary Secretaries, Miss ELLEN RUTT, Fernhurst, Upper Clapton, N.E., and Miss LOUISA HOPE, 7, Ovington-gardens, Brompton, S.W.; by the Secretary, Miss WEBB, 267, Vauxhall Bridge-road, S.W.; and by the Society's Bankers, LLOYDS BANK, LIMITED (HERRIES-FARQUHAR Branch), 16, St. James's-street, S.W.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

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(St. Luke x. 14-23.)

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Gifts will be gratefully acknowledged by the Treasurer, F. A. BEVAN, Esq., or by the Secretaries, Rev. T. S. HUTCHINSON, M.A., Rev. ROBERT DAWSON, B.A.—Offices, 3, Bridewell-place, London, E.C.

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SILENT SUFFERING!

Among the respectable poor under our visitation are some whose pathetic stories of suffering, silently borne, would deeply touch our readers' hearts.

Who will help replace gladness for sadness this Christmas time in many decent but desolate homes? Drunkards are referred to the parish.

Provisions, clothing, and bedding, would be gratefully acknowledged if sent to the Director of the North-East London Gospel Mission, Mr. Wm. Chorley, 6, Clephane-road, Canonbury, N.

Contributions for coals and food would be thankfully received if sent to Mrs. F. A. Bevan, 59, Prince's Gate, South Kensington, S.W.; or to the Offices of The Christian. Treasurer, F. A. Bevan, Esq. Lady C.—Hospital letters received with thanks.

HOMES OF HOPE,

Nos. 4-5-6, Regent-square, Grays Inn-rd., London, E.C.

This Society was established in 1869. Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied. A Home has been opened for the reception of such young women before they become mothers as are unfitted, from their previous good character and position, to mix with others. The Committee are obliged to make an urgent appeal for contributions:—

1.—For the General Fund: the expenses of which amount to about £5 a day. 2.—For the Child's Fund: a guinea or two to pay the nurses would, in many cases, rescue a mother and child. *Five Shillings* would pay for a child for a week. 3.—For Law Expenses: in every case, if it be possible, the men are compelled to pay the sum allowed by law for the child's support. The applications are so distressing and urgent, that every shilling has been spent, and the Committee are in great distress for funds.

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170,000 Penny and Half-penny Meals supplied last winter, and several thousands were relieved during the severe weather.

WILL YOU KINDLY HELP by sending a donation to our Treasurer, F. A. Bevan, 54, Lombard-street, E.C., or to the Office of The Christian, or to T. and J. Young, 33 Nelson-square, Blackfriars-road, S.E.

BAPTISMAL REGENERATION.

In a letter on Christian Union, in our issue of November 21, Mr. C. W. Hawes took exception to some remarks of an earlier correspondent on an address by the Bishop of Lincoln. He sought to identify Sacramentalism with Scripture teaching, and resented the statement that the Bishop's words showed him to be "enshrouded in Popish darkness." We have received a large number of letters in reply to Mr. Hawes, some of them covering a wide field of controversy. We present our readers with a summary of the whole.

Mr. Hawes contended for baptismal regeneration, saying: "If in Holy Baptism we do *not* become partakers of Christ, and if we are *not* made members of the Body of Christ, why need we be baptized at all? Or what *are* the benefits to be derived through baptism?"

Several correspondents point out, in reply, that the New Testament records no instance of baptism being administered (much less blessed) to anyone except as a sequel to professed faith in Christ.

W. H. (23, Sussex-square, Brighton) writes:—"It is by faith that we have pardon (Acts x. 43), peace (Rom. v. 1), the new birth (John i. 12, 13), eternal life (John vi. 47), the Holy Spirit (Eph. i. 13, R.V.). What a sad mistake it would be to confound the sign with the thing signified, to make the reality depend on the figure rather than the reverse, and to attribute to baptism in water effects which baptism in the Spirit alone can give! Yet this is what Mr. Hawes does. 'We become,' he maintains, 'members of Christ's body by baptism,' whereas in 1 Cor. xii. 13 (R.V.) we read: 'In one Spirit were we all baptized into one body.' When thus baptized in the Spirit (compare Acts x. 47; xi. 16) the Apostle Peter commanded to be baptized in water. Had Mr. Hawes been there he would apparently have condemned this last as needless; for what further benefits could they receive from the water, seeing they were already baptized with the Holy Ghost? We may, however, safely follow Peter in obedience to our Lord's command, and leave the question of 'benefits to be derived' in the hands of Him who says that in keeping of his commandments there is great reward."

"Baptism," says Rev. G. Hugh Jones (Margate), "is the Lord's command and the Christian's privilege."

Rev. Septimus Hobbs (Compton Valence Rectory, Dorchester), distinguishing between the outward form and inward operation, says: "Under the law every child or proselyte who received the outward sign of circumcision, was admitted into the fellowship of the people of God, and entitled to all the outward privileges of that community; but we are assured that multitudes of them were not circumcised in heart, and consequently never were in spirit and in truth children of God, and that finally such 'children of the Kingdom' will be cast out. He is not a Christian who is one outwardly, neither is that baptism which is outward in the flesh; but he is a Christian who is one inwardly, and baptism is that of the heart, in the spirit, not in the letter, whose praise is not of men but of God. Not of men, priests, or any other men, but of God, whose work it is by his Spirit."

As showing that a man may be saved without baptism, correspondents quote the case of the thief on the cross (Luke xxiii. 42, 43); and that a man may be baptized without undergoing a work of grace, they instance Simon Magus (Acts viii. 21-23).

W. S. (Harlesden, N.W.) writes: "The two ordinances appointed by our Lord are both commemorative—nothing more. Baptism commemorates the judicial death of the believer, as having been crucified with Christ (Gal. ii. 20, R.V.). The Lord's Supper commemorates the death of our Lord. The rite of baptism, as appointed in the Scriptures, is administered *after* the new birth, and therefore cannot by any possibility help or lead to it (see Matt. xxviii. 19, R.V.; Acts ii. 41; viii. 12; x. 47). The act of baptism signifies burial and resurrection (Rom. vi. 3, 4, R.V.; Col. ii. 12)."

Another correspondent says: "The sacraments are not means of grace, but witnesses of Divine operations." Several correspondents point out that baptismal regeneration implies the need for the saving work of Christ to be supplemented by human agency, and of course necessitates a priestly order. These are derogatory to the priesthood and glory of the Son of God.

Quoting the words of the Bishop of Lincoln, that "in baptism we become partakers of Christ, we are made members of the body of Christ, having a common life with all who are baptized," Hornsby (Hampstead) writes: "We have only to visit one of our large convict prisons, and on inquiry we will find that a very large majority of inmates have received the rite of baptism. Many such men have lived infamous and profligate lives. How, then, is it possible that they can through baptism 'have become partakers of Christ—were made members of the body of Christ, etc.'? 'By their fruits ye shall know them' (Matt. vii. 20). 'He that hath my commandments and keepeth them, he it is that loveth me' (John xiv. 21). I much fear that the teaching contained in Mr. Hawes's letter tends to the ruin of men's souls. I know a case of an habitual drunkard, who, in his semi-sober moments, tries to comfort his conscience in the belief that his soul is safe, because he was baptized in his childhood."

(To be concluded next week.)

LONDON FLOWER GIRLS.

With the coming on of winter, Mr. John A. Groom, of the Watercress and Flower Girls' Christian Mission, Clerkenwell-close, is making arduous endeavours to meet the spiritual and temporal needs of his large constituency, which is always overtaken by hardship and suffering at this season of the year. Flowers are not only scarce and dear, people do not readily buy posies in rough wintry weather. The result is, that the poor flower-seller's one room, which she calls her home, will show a bare cupboard, and an empty grate; she herself would yield to despair, if there was no Bible-woman or missionary to visit her in the hour of trial. As a class, flower-girls are continually increasing; many are coming from Ireland to London to "better" their condition. There are many genuine Christians among them, and these often become members of the Guilds, which have their stations in different quarters of London, and at which an aggregate of 500 Gospel services have been held during the year.

A large number of girls have been taken from the streets to be trained for something better; but it appears to be impossible ever to overtake the demands of such a service, and hardly possible even to keep pace with it, with the limited resources available. The work seems to grow more urgent year by year, but the funds do not meet increasing necessities. Mr. Groom, 8, Sekforde-street, Clerkenwell, E.C., receives subscriptions and answers inquiries.

BLEAK DECEMBER.

A leaden hue o'erspreads the watery sky;
For one fair azure isle we search in vain:
There comes no glint through bleak and bitter rain
Of gladsome sunlight to the aching eye.
The keen blast smites us as we pause to sigh
O'er latest leaves of Autumn, drenched and dead;
While memory mourns the days of summer fled,
And hope looks on to spring's sweet "by-and-by."

Ah me! 'tis thus when veiled the Saviour's face
By inward clouds, our heaven appears obscure:
We miss the sunshine of his glorious grace,
And feel the chill love cannot long endure;
Then, 'mid regrets for joyous seasons gone,
Our high-born hopes to cloudless years press on.

Belfast. W. Maxwell.

ITALIAN MILITARY CHURCH.

For twenty-three years Signor Capellini has carried on Gospel work among the soldiers of Italy, and in the latest report the story is told of the most recent endeavours. We read: "In spite of the hard fight we have had against the Papacy and the Jesuits, the work of the Mission has made good progress; and the priests, with all their endeavours to attract the men, with their new clubs, opened in various parts of Rome, with every inducement to draw the soldiers thither, have not succeeded in perverting one single man from our church. The priests, seeing that all these means had failed, and that even writing to parish priests to sow discord between the soldiers in Rome and their parents in the villages did not answer, next thought of opening Roman Catholic book shops in the neighbourhood of our church. The employés of these shops placed themselves at the corners of the streets leading to the Hall, at the hour of the soldiers' liberty, stopping them on the way, and trying by every means to induce them not to come to us, but to accompany them to the Roman Catholic meetings and amusements.

"To this we must add the books the priests have had written and printed, expressly for soldiers, all most attractive and touching, and all ending in counselling the soldiers not to allow themselves to be seduced by the heretics (the Protestants), who are the ruin of the Church and of society and the authors of every evil and of every misery! All this opposition on the part of the Papacy against the Military Church in Rome, and in the other cities where we have stations, will show that if the priests take so much pains to oppose the Mission, it must have a certain value; and therefore it is necessary that our friends should protect it with greater energy, and endeavour to secure for it a suitable and independent location."

Whether describing in terms of gratitude his visit to England this year or his work among the soldiers Cav. Capellini is always buoyant with enthusiasm. His address is 14, Pozzo delle Cornacchie, Rome. The English correspondent of the work is Miss A. M. Stoddart, 36, York-street Chambers, Bryanston-square, London.

JEWS IN JERUSALEM.

Dear Sir,—The winter is upon us, and help is urgently needed for the employment of Jews at Abraham's Vineyard, Jerusalem, and for giving food, fuel, and drinking water to the sick and infirm. Our superintendent at the Vineyard states that numbers of the starving people apply for work every morning whom he cannot take on because there is not money enough for wages for all. It is sad to refuse them, and sadder still to have occasionally to reduce the number of workers when funds are low. The disturbances in Syria have reached Shechem (Nablous), but not Jerusalem; but the effect of the disturbances must be to raise prices of necessaries, and we hear that prices are rising at Jerusalem.

The highest number of men and boys employed daily at Abraham's Vineyard this season has been sixty-seven, making, with their families, 250 souls supported by industry. Among them are natives of Russia, Circassia, Persia, Arabia, Aleppo, Kurdistan, Palestine, and other countries. The work done is cultivation of the land, carpentry, olive-oil soap making, some blacksmiths' work, stone-cutting, building and constructing rock-hewn cisterns for storage of water. Our visitor among the sick has distributed clothing, food, and drinking water to many hundreds. The poor creatures, hundreds in number, who dwell in dark underground holes, and those who have nothing but wooden sheds to keep them from winter's rain and snow, and no food to depend on but herbs from the wayside, cannot survive the winter unless help be given. Numbers are ill, many blind, some idiotic, some insane. We earnestly ask help to carry on, during the winter months, the work of relief by giving food and work in Palestine in token of Christian sympathy.

E. A. Finn, Secretary Society for Relief of Persecuted Jews.

41, *Parliament-street, S.W.*

Letters to the Editor.

FROM A READER.

Dear Sir,—Let me take this opportunity of thanking you for the excellent and useful notes on "Daily Readings"; they are most helpful.

I think it would be an interesting thing if you asked all those who read the notes regularly with the daily chapter to send you a post card at the end of this year. I wonder how many you would get from those who read the paper even in the United Kingdom.

You have kindly given these notes for some years; they *should* be valued, and I believe they are.—Faithfully yours, W. H. Dawson.

Wharncliffe, Wimbledon Park, S.W.

CHRISTIAN GIVING.

Sir,—My father was a poor Baptist minister, with eleven children and a salary of £130 a year. He always trained us to believe that it was right to give a tenth of our income to the Lord—and I believe he himself did more, for he never had any holiday—and I always remember a sacred drawer where the tenth of some money was kept, and out of which we were supplied for collections.

This was done at great cost, but God has blessed us very much as a family; nine of us grew up and were married, and eight of us are still living, although my father has been dead twenty-two years. I continued the giving of the tenth, often at a cost, and have more and more grown into feeling it a great privilege, and to extend it. I have one daughter a missionary and another in training as a medical, also to be a missionary, and I am certain it is an untold blessing, thus persistently, and at a cost, so to give, for God is no man's debtor, and He repays splendidly, although reward should not be the motive.—Yours sincerely, Repaid.

THE POPE AND CHRISTENDOM.

Dear Sir,—The other day I was talking with an old disciple, an Italian, who was formerly a priest in the Romish Church, about the Pope's circular letter to Christendom, and he asked me to put the following points before the Christians of England. He suggested that in answer to the Pope's letter inviting the various sections of the Church to come under his sway, a monument be raised in one of the principal sites of Rome to commemorate the life and death of all reformers who sealed with their blood their testimony for the doctrines of Free Grace and the anti-Christian character of the Papacy. This structure might comprise a museum, auditorium, etc. Such a reply would leave the Pope in no uncertainty as to the convictions of present-day Protestants, and would be of great educative value to our children and our children's children.

Apart altogether from this suggestion, it seems to me that the letters sent to Rome, whether open or otherwise, by the various denominations, are far too uncertain in tone. While not being any less courteously worded, they might have given a more decided testimony against Mariolatry and kindred blasphemies, and proclaimed with greater clearness our hearty adhesion to the truths restored to us at the Reformation.

May I ask your sympathy and supplication for us in our difficult work amongst the Moslems? They have plenty of the fanaticism and pride of religiosity; but, alas! they are spiritually dead.—Yours very truly, Wm. Summers.

North Africa Mission, Alexandria, Egypt, Nov. 22.

DR. HANDLEY MOULE AND REV. ANDREW MURRAY.

Dear Sir,—I ask leave to make a personal statement in a matter where it seems important. A fortnight ago to-day, at the special request of a friend, I wrote a letter to the editor of *Things to Come*, referring to a review in that periodical of Rev. A. Murray's "Holiest of All." The review criticised some phrases in that book, and I thought the criticisms so far just that they pointed out some very real perils in the phraseology; but the tone of the review was painfully harsh towards Mr. Murray, and, incidentally, towards the whole "Keswick" movement. I was asked to write what might, without compromise, tend to conciliation and avert a breach in the (not too numerous) ranks of the servants of our Master; and this I did to the best of my ability. Since writing, however, I have been distressed to find that my letter has been referred to in private as a "condemnation of Mr. Murray's heresies"—words expressing what was very far indeed from my thought in the writing.

Finding that great pain had been given (by this report) to some of my most honoured friends, I felt it my duty to seek to withdraw the letter. But my telegram, sent last Wednesday, Nov. 27, came too late. The editor has now, at my request, inserted a "slip" in the forthcoming number of *Things to Come*, saying what my wish had been. For this I am grateful. But I think it due to Mr. Murray, not to speak of others, that I should thus explain more fully the circumstances under which I wrote. I was asked to write what should be for peace, and I had grave reason to fear it might be taken for war—war with a movement to which I owe great blessings, and with a saint whom personally I love and revere, though I felt constrained to deplore some inadvertent perils in his expression. Had I foreseen, I should have limited myself to a private communication with Mr. Murray. I may add that he has been kind enough to call on me at Cambridge. In this interview (our first) I expressed my convictions with perfect freedom, and was met with noble candour and kindness; and I came to the thankful conclusion that as to our meaning we were in entire accord on the subject of our Lord's most sacred and immaculate humanity.—Very faithfully yours,

H. C. G. Moule.

Ridley Hall, Cambridge, Dec. 2.

RELUCTANT GIVERS.

Dear Sir,—I have been asked to write a few lines on a subject which is of importance to many readers of The Christian. An illustration will best explain my meaning.

A friend of mine, who collects for some charitable object, recollected that one of the annual subscribers had forwarded no help for many months. A report was sent, but no response followed, and a letter had to be written, enumerating the special needs requiring funds, which might easily have been perceived by a glance over the report. After some days the lady gave a donation of one shilling, and my friend wrote again with "acknowledgments and thanks."

Now here was a net gain of 10½d., entailing considerable time and trouble on the collector, and the same thing happens again and again. Why do not the Lord's stewards dispense the Lord's money willingly? Why do they wait to be entreated for help, and multiply burdens on shoulders already weary?

Surely every Christian should be "fully persuaded in his own mind" how much of his income may be lawfully devoted to charity, and, having determined on the special branch of work which appeals most to his sympathies, ought to forward regularly his contribution, whether great or small. Only those who labour in gathering up the grain know what a relief it would be to receive the waggon-loads at the store-house door, and not to be forced to glean all day in the field, with aching back, and anxious mind.

Mr. C. H. Judd, of the China Inland Mission, put this very forcibly in a recent address. He said that if God's people realised what an *honour* it was to be permitted to give to the Lord, there would be no more collecting-cards or boxes, no more pleading and urging, but each one would willingly offer according to his several ability, "not grudgingly, nor of necessity."

The much-despised Chinese set us a noble example in this way. When the project of presenting a Bible to the Dowager Empress was set on foot last year numbers of Christian peasants pressed Mr. Judd to add their mites to the required sum. Yet these people were so poor as to be unable to afford light in their miserable dwellings when evening fell, and some lived in semi-starvation on one meal a day. He could not refuse their offerings, for beaming faces told him that they spoke truly in saying it was a great joy to be allowed to help, and surely the King of Kings loved those "cheerful givers" (2 Cor. ix. 7).

"How much owest thou unto my Lord?" is a question for all of us, and we should regard a debt to Him as demanding payment far more urgently than any earthly account! Yet how many would feel themselves dishonoured by leaving a just bill unliquidated, who never realise that they "rob God in tithe and offerings"? (Malachi iii. 8.)

It is a well-known proverb that "He gives twice who gives at once" (*bis dat qui cito dat*), and much trial would be spared if Christians would not put off acting on generous impulses until some human intervention takes away the happy feeling of giving directly to the Lord. When a collector comes in and prevails on you to "put down your name" for a certain sum, do you not cherish a vague sense of resentment at having been persuaded to give so much "to Miss L——"? Would it not be far better to carry your mite or your million into the sanctuary and cast it before the Lord with your own hands?

I know that many *do* give voluntarily and abundantly; but I would urge on those who do not, to give of their own free will and pleasure (Matt. x. 8).

Did the women "who ministered to Christ of their substance," wait to be asked for alms? I trow not.

It is degrading our "call to be saints." It is dishonouring to our higher nature—this organisation of "special pleaders" for charities. Let us make a stand against it even now, and God will richly bless the effort to our own souls.—Yours truly,

C. Maud Battersby.

Cromlyn, Rathowen, Ireland.

MR. SPIERS IN DUNDEE.

Dundee has been favoured by a visit from Mr. Josiah Spiers, of the Children's Special Service Mission. After two meetings for teachers, the real work among the children began on Sunday, November 3, and continued for three happy weeks, the result being that very many little ones have found a Friend in Jesus. All who know Mr. Spiers will remember his bright way with children, and the simplicity and clearness with which he puts the Gospel before them. At the close of each service an after-meeting was held, when Mr. Spiers and his helpers in the work had conversation with those children and young people who were seeking the Saviour, with the happiest results.

Mr. Spiers spent many a forenoon visiting the great schools of our city, leaving in the hands of the teachers about 7,000 of the Society's picture leaflets for distribution among their scholars; thus the Gospel has been carried into thousands of households all over the town. Mr. Spiers also went almost daily to meet the children coming from school, with his pockets full of stories, and before many days were over he had in this way won the hearts of many of them, and was greeted everywhere by their happy smiles. N. G. A.

BIRKENHEAD Y.M.C.A.

Mr. W. R. Lane began a brief mission here with a prayer meeting, on Saturday, November 23. On Sunday afternoon he addressed The P.S.A., there being about 600 men present. In the evening the capacity of the large hall was taxed to its utmost, the meeting being open to men and women. Meetings were held each evening up to Friday, November 29, and at every gathering abundant signs of God's presence were manifest. Converts in large numbers publicly confessed their faith in the Lord Jesus Christ, many being young men belonging to the Y.M.C.A. Perhaps the greatest blessing was evident on Thursday evening, when Mr. Lane told the story of his conversion.

Mention should also be made of the strengthening of many Christians and the restoring of numbers of backsliders. The Bible readings in the afternoons were largely attended and proved most helpful.

FINDING CHRIST—WHAT IT IS.

John i. 45.

1. *He is Life* (Prov. viii. 35).
   - (*a*) Given (John xi. 28).
   - (*b*) Sustained (John vi. 57).
   - (*c*) Manifested (Phil. i. 21).
2. *He is Rest.*
   - (*a*) Present (Matt. xi. 38).
   - (*b*) At his coming (2 Thess. i. 6-7).
3. *He is the Refuge.*
   - (*a*) From sin (Matt. i. 21).
   - (*b*) From self (Gal. ii. 20).
   - (*c*) From Satan (1 John i. 8).
4. *He is Strength* (Psalm xlvi. 1).
   - (*a*) For the weak (2 Cor. xii. 9).
   - (*b*) For comfort (Psa. xxvii. 2).
   - (*c*) For joy (Neh. viii. 10).

Herbert R. Francis.

PORTSMOUTH SOLDIERS' INSTITUTE.

DEAR SIR,—In answer to several inquiries, may I inform your readers that my retirement from "active service" in connection with the Portsmouth Soldiers' Institute does not mean that the work has stopped. One department, indeed, is being carried on with double activity, to meet doubled needs—I mean the troopship work, which has been for nineteen years, without a break, the special and most useful feature of our Institute.

Now that the chief part of the trooping has been removed to Southampton, our Portsmouth Institute (as was to be expected) proved equal to the emergency; and, with the permission of both military and dockyard authorities, is carrying on the work at Southampton in exactly the same manner as at Portsmouth. There is a coffee shed in full swing; there are stores of warm garments and wraps for the families of soldiers; there are our Institute workers, both male and female, on every troopship that comes and goes, for hours together, with the little books, and words of kindness or advice. Frequent meetings are held on board as opportunity offers; and all is done, as in these many years past, under official sanction. It is our superintendent's great desire that persons visiting Southampton should try to see for themselves what is being done. Mr. Sidney Smith is not one to write or talk about the work much; indeed, he is too busy. He always goes to Southampton himself with his workers, and is indefatigable.

All this, of course, means much additional expense, and I do hope the many friends of soldiers will not slacken their kind efforts on behalf of the Portsmouth Soldiers' Institute, nor transfer their help to new (and therefore untried) workers, under the mistaken impression that the Portsmouth Institute is failing in its duty.—Yours sincerely and obliged,

SARAH ROBINSON.

The Hut, Burley, Ringwood, Hants.

VILLAGE PASTORS.

THE pastor of Abbey-road Chapel, St. John's Wood, has again invited several of the pastors from village churches to spend two days in quiet fellowship, and in gaining a fuller acquaintance with the difficulties of the village ministers. A goodly number responded from Bucks and Herts. Topics of practical interest were introduced, and much information was gleaned. The isolation, the long distances in many cases to be covered, the results of agricultural depression, the aloofness of those of higher social position who come to reside in the villages, the difficulties connected with education, the schools, the poverty of the many, and the loss of the young people by migration to the towns, were presented in a fresh light because told by the very workers and sufferers. The joys of village work were not omitted. We heard of heroic fidelity to principle, of the love of the labourer for the Bible and his knowledge of the truth, the attachment of the people "when they know you," as one said. This is the second meeting of this kind at Abbey-road, and the brethren expressed in unstinted terms their belief that such gatherings were calculated to do real good—to make the workers feel that they were not forgotten.

CHELMSFORD.—Mr. J. J. Scroggie delivered last Sunday a Gospel address from the words, "How hardly shall they that have riches enter into the kingdom of heaven." The meeting had been prefaced by united prayer, which was largely answered. Many were deeply convicted, and several professed saving faith in Christ. Pray for a special week amongst the children at Chelmsford, commencing on Saturday, December 8.

MR. GEORGE HUCKLESBY, who for eighteen years past has been identified chiefly with the work of the Evangelistic mission, having principal charge of the Malden Hall branch, where much blessing has attended his labours, has now left London to take up the charge of the work at Brimscombe, Gloucestershire, which was for long successfully conducted by the late Mr. J. J. Smith. As a mark of respect and affection in which he has been held at Malden Hall, a social gathering took place on Monday, the 25th ult., and was largely attended, the hall being nearly full. Messrs. C. Russell Hurditch, P. Garrioch, William Groves, J. Spruut, W. Barnard Smith, Mills, and Ingram spoke, while in the course of the evening a purse containing over £47 was presented, as a token of love from the Christians assembling at Malden Hall.

CAMBRIDGE NOTES.

[FROM OUR OWN CORRESPONDENT.]

ON Sunday the Bishop of Stepney preached the 'Varsity sermon, and Canon Scott Holland preached in Great St. Mary's in the evening.

Dr. Moule concluded his series of Bible readings on the Epistle to the Ephesians on Sunday morning. These have been very well attended, the hall having been crowded out nearly every Sunday, and they have been exceedingly helpful to those who were regular attendants.

The speaker at the Cambridge Inter-Collegiate Christian Union was Mr. Arthur Mercer. These Gospel meetings will in future be held in the Guildhall, instead of the Alexandra Hall, as the latter is not considered sufficiently central.

Considerable interest is being taken in the coming Liverpool Conference for University men interested in missionary work. A large number of delegates hope to go from Cambridge, and nearly every college will have one or more representatives.

IRISH NOTES.

MR. C. H. OLIVER, M.A., son of Rev. John Oliver, Methodist minister, Belfast, has been appointed by the Chinese government president of the Imperial College, Pekin.

The first of a series of pleasant Saturday evenings for the people has been held in Lynn Hall, Armagh, under the presidency of Rev. R. Cole. It was very largely attended, and proved a great success.

The Christian Endeavour Society of Knock, Belfast, maintains an orphan girl at one of the mission-schools in China, and University-road Sunday-school, Belfast, supports and educates two girls in India.

The Irish branch of the National Anti-Gambling League promises to put forth vigorous efforts for rousing public opinion regarding this monster vice, which is eating into the very vitals of the community.

SCOTTISH NOTES.

A CONFERENCE in connection with the Border Counties Christian Union has been held at Galashiels. Mr. R. Hill, of Melrose, presided.

On a recent evening, about sixty persons were publicly baptized by Mr. W. G. Carr, evangelist at Hopetoun Hall, Fountainbridge, Edinburgh.

At the annual meeting in Edinburgh of the Scottish Coast Mission much testimony was borne to the usefulness of the Society's operations among seafaring people.

The Y.M.C.A. buildings at Kirkcaldy, erected as a memorial to the late Provost Swan, will be publicly opened on Dec. 23. Lord Overtoun will perform the ceremony.

The last monthly meeting of the Glasgow Christian Workers Union took the shape of a conference on the spiritual life. Helpful addresses were given by Mr. A. Ferrie and Mr. J. G. Govan.

It is intended to present to Mr. Harry A. Long, of Glasgow, a tangible token of esteem before he leaves for Australia at the end of February next. The secretary of the fund is Mr. D. Burnside, 122, Ingram-street, Glasgow.

The recent death of Miss Janet Livingstone, sister of the great missionary explorer, has recalled many interesting incidents in his early life. She was eleven years younger than her famous brother, and was 77 at the time of her death.

The Glasgow Medical Missionary Society, which had its annual meeting last week, is doing an excellent work among the sick poor of the city. Its field of operations also forms a training ground for ladies devoting themselves to foreign work as medical missionaries.

A series of interesting meetings were held in Glasgow last week in connection with the Tibetan Mission Band. Mr. Cecil Polhill Turner described the position and prospects of the work. He spoke of the earnestness and success of the Moravian brethren, who had been at work among the Tibetans in the neighbourhood of Darjeeling for forty years.

LONDON CRIPPLES.—The third anniversary of Mr. Boyer's work among London waifs and cripples was recently held in the Great Assembly Hall, Mile End-road. In the afternoon tea was provided for about 600 cripples and their attendants, also 200 grandmothers, and about 800 friends. In the evening addresses were given by Messrs. S. Dean (the chairman), W. Cadman, J. F. Shorey, H. Clogg, and others. The report, read by Mr. C. L. Boyer, the superintendent, was of a satisfactory character. The important feature of the past year has been the opening of a Holiday Home at Margate.

CHRISTIAN ENDEAVOUR.

A NEW YORK Junior, belonging to the Floating Christian Endeavour Society, has been the means of organising an Endeavour Society in a Seamen's Bethel in France.

The young people's societies of Richmond, Va., have united for the purpose of distributing good literature to the city institutions, hospitals, barbers' shops, railway stations, etc.

The Fellowship Union *Witness* of New South Wales contains a glowing account of a C. E. Convention in Newtown, Sydney. The Endeavour movement seems to be going ahead in the sunny south.

With the beginning of winter the C.E. movement in North Wales, as in other places, seems to have received a new impetus. There is everywhere an awakening of the societies, and many new ones are being formed.

The patriotic aspect of the convention meetings is being made evident in very tangible form throughout American Christian Endeavour circles. The opposition to the saloon and the liquor traffic was never so definite and persistent as it is to-day among the young people.

Some Endeavourers of Anita, Iowa, becoming concerned at the wholesale and wanton destruction of birds for ornamental purposes, have circulated a pledge among Anita young women Endeavourers, wherein they promised not to wear birds' plumage as ornaments.

Dalziel's New York correspondent telegraphs:—A remarkable step has been taken by the members of the Christian Endeavour Society throughout the whole of the country. Precisely at noon to-day the Christian Endeavourers, who number about a quarter of a million, offered a prayer of fifteen minutes' duration for the conversion of Colonel Robert G. Ingersoll, the famous atheist lecturer. Every Christian Endeavour Society held a special service with that object. Reports from the different cities say that the churches were crowded with people, the congregations appearing to be thoroughly in earnest.

"A MONTH IN A HOSPITAL."

"ANOTHER INVALID" sends us an interesting corroboration of the faithfulness of God in suffering, during seven years of comparative helplessness. At last she was sent to an hospital, and being "wheeled into the hospital in a chair, she walked out alone," after seven months of treatment. During this period she learned many lessons of the Lord, and was greatly cheered to discover gradually how many true servants of God there were among nurses and patients. Mutually they encouraged one another, and found opportunities to speak of Him to others. This simple testimony proves afresh that those who are willing to be used need never fail of opportunities no matter where they may be placed.

Another friend sends "The Story of his Conversion" in hospital, not, so far as appears, through any human agency, but largely by reason of the terror which fell upon him when he was ordered to go into hospital to undergo a dangerous operation. Feeling he might not survive, he turned to God in his distress, and the Lord heard him and saved him from all his troubles; not only in bringing him through the ordeal he dreaded, but also in teaching him to "have faith in God."

He adds his testimony to that of "A Lady Patient" as to the kindness of the nurses and sisters. During his long sojourn in the hospital (twelve weeks) he saw fifty patients come and go in his ward alone; he came in contact with many different nurses, and all were most kind to the sufferers under their care, and the same may be said of the doctors.

OPIUM IN CHINA.—At a public meeting held recently, at Lewes, Mr. R. J. Davidson, missionary from China, stated that fifty years ago, in the city of Chung-King, there was not a single opium den, but to-day there are 3000. The statement is significant as showing the terrible increase, in recent years, of the debauching habit of opium-smoking.—*The Sentinel.*

A FARM COLONY FOR EPILEPTICS has been opened at Chalfont St. Peter. A freehold farm to the extent of 135 acres has been given by Mr. Passmore Edwards to the National Society for the Employment of Epileptics, and he has erected a Home, besides offering to build two others, one for boys and one for girls afflicted with this disease. There have already been some iron buildings occupied for over a year by eighteen epileptic patients, and the number of colonists has now been increased to thirty-six. Each, if able, pays 10s. a week, and they are employed chiefly in farm work, which is held to mitigate the malady, inasmuch as the patients have had fewer fits since their admission.

THE Y.M.C.A.

The results of the recent mission in Lincoln are now being gathered in.

Rev. J. McNeill did not receive anything out of the funds of the recent mission at Sunderland, as stated in our issue of last week.

The annual report of the Brisbane Association is not a very voluminous pamphlet, but it contains substantial evidence that the Association is alive and doing good work.

The report of Shaftesbury House, Margate, tells of a year's good work, and indicates the value of the Home to many young men in need of rest and change. The Gospel work in "The Hall by the Sea" and on the beach has been much blessed.

A report of the Melbourne Association in *The Southern Cross* says: "The past has been an eventful week in the history of the Y.M.C.A., as we are losing the services of our general secretary, Mr. Arthur Nichols, who has been elected organising secretary for the Victorian Auxiliaries' Union of the British and Foreign Bible Society."

A reception was given by the rector of Exeter College, at the Oxford Y.M.C.A., on November 29. Mr. W. Jones, M.P., and Rev. W. A. Badger (rector of Lydford, Devon) were the principal speakers. Members of Mansfield College arranged the musical programme. The tone of the meeting was of a high character, and there was a large attendance of members on the occasion.

On Thursday last a score of enthusiastic lady friends of New Cross Association met in the drawing-room, and after hearing a most inspiring address from Miss Eleanor Thorne, late Hon. Sec. Derby Y.M.C.A. (ladies' auxiliary), it was unanimously decided to form a ladies' auxiliary in connection with this branch. About fifteen members were enrolled there and then, and Miss Sly was elected hon. secretary.

Addresses were delivered at the Manchester Association last week, by the Bishop of Durham, Canon Scott-Holland, and Canon Gore, on the great social question. The speakers treated it from the Christian standpoint, equally binding upon employers and employed, of loving our neighbour as ourselves, and holding all property as responsible to God for its use. The large hall was densely crowded, and the addresses were listened to with intense interest.

At the invitation of Mr. and Mrs. Henry Whitwell, the general secretaries in the Midland district met at their residence in Birmingham, for a "quiet day" on November 26. Papers were read on "The Secretary's Own Spiritual Life," by Mr. Charlton Jones, of Worcester, and "The Secretary in Relation to the Religious Agencies of the Association," by Mr. T. L. Bates, of West Bromwich. The gathering was a very happy and helpful one, and a time of spiritual blessing to all present.

The Glasgow United Associations have issued a complete and comprehensive report, showing 9568 members. Seventeen new branches have been added during the past year. The number of fellowship meetings is now 237. The work in the various sections is carried on with far-seeing and painstaking care for the interests of young men, for whom every provision, social, educational, and spiritual, seems to be made. The evangelistic operations have been greatly blessed, while the missionary spirit is alive and practical.

A number of interesting meetings have been held in the North-Eastern District. Mr. George Reed presided over a good meeting at Yarm, Mr. J. B. Hodgkin was in the chair at the Darlington delegates' meeting on Wednesday, when friends attended from Middleborough, Stockton, Richmond, and Yarm. Mr. and Mrs. R. D. Cochrane gave a social evening at Hetton, Mr. J. B. Service, Sunderland; Mr. Dearden, Newcastle; and Mr. Wm. Smith, Durham, being the speakers. A successful annual meeting of members was held at Hartlepool.

The Southwark Y.M.C.A. secured eighteen special sermons to young men in the neighbouring churches in connection with the week of prayer. On Sunday, 10th, Rev. F. B. Meyer followed the service by a special meeting for men only, when the secretary of the Y.M.C.A. brought the claims of the Association before the gathering. On Monday a special meeting was held at the Metropolitan Tabernacle; many testimonies were given of the usefulness of the Y.M.C.A. A nightly meeting held during the week at Newington Causeway was a time of real uplifting of the members.

The annual gathering in connection with the Stockton Association was held on Thursday, 21st, at the Association's rooms, Mill-lane, about 200 members and friends of the Association being present. A meeting of members and friends of the Association was subsequently held in the lecture-hall of the Association, and was presided over by the Mayor of Thornaby (Alderman William Whitwell, president of the Association), and who congratulated the members on the good work which the Y.M.C.A. was doing. The number of members of the Association it was stated had increased during the year from 210 to 244.

Representatives of Y.M.C.A.'s in Sussex and Kent, numbering upwards of sixty, assembled for their autumn conference at Eastbourne, on the 27th inst., under the chairmanship of Mr. Thomas Woods, newly elected President of the Eastbourne Association. Mr. George Holmes, travelling secretary, reported visits paid to associations in the district with encouraging results. Interesting discussion took place during the afternoon upon the definite work of the Association (introduced by Mr. W. N. Morris, gen. sec., Croydon), and upon "means for deepening the spiritual life of the members" (introduced by Mr. W. H. Mills). The Soldiers' Christian Associations, which were represented by Mr. A. H. Wheeler (gen. sec.) and Sergeant Lazell of the School of Musketry, were affiliated as auxiliaries. Mr. Marriage Wallis, Brighton, was appointed president of the District Union. It was agreed that the next conference should be held at Folkestone.

THE Y.W.C.A.

A new branch is about to be started in connection with St. Phillip's, Kennington-road (Rev. W. Horne).

A social evening was held in Melbourne, to welcome Miss Reynolds, the world's secretary of the Association, now on a visit to Australia.

A series of lectures on "Nursing and Health," in connection with the Y.W.C.A., is being delivered by Dr. Jones, of Caerffynnon, in Dolgelley.

The Newcastle branch, established four years ago, has received a visit from Miss Ericson, travelling secretary. Fresh interest, it is believed, has been awakened.

On Wednesday a social evening was spent by nearly 300 members and friends at the Digby Institute, Bournemouth, to welcome the president (Miss Wingfield Digby), after an absence of some months.

At the Conference of the International Board, held at Brooklyn, N.Y., Mrs. Elizabeth White, the coloured delegate from Virginia, spoke warmly of the efforts which that State was making to elevate the coloured race.

The Neath Association held its second annual meeting at the Town Hall, under the presidency of the ex-mayor, Councillor Hopkin Morgan. There was a large audience, and the deepest interest was taken in the proceedings.

The second annual meeting of the Dewsbury branch was held in the Association Rooms, Union-street, when the chair was taken by Rev. R. S. Davies, vicar of Earlsheaton. Miss Bradley read a very interesting report, and the financial statement showed a small balance in hand. Miss Whitwell, of Kendal, gave an address.

The fourth anniversary of the High Barnet Association was celebrated on Thursday, November 28, by a drawing-room meeting in the afternoon and a members' tea and meeting in the evening, presided over by Mrs. Trotter. The secretary's report showed an increase of forty-two members during the year, making a total of 203.

The eighth annual meeting of the Wakefield Y.W.C.A. was held in the rooms in Southgate. The report read by Miss Ellis stated that God had signally blessed the work, and that many young women in Wakefield would be grateful for having been brought under its influence. Miss Russell, the late secretary, has gone to Chili to work amongst the railway men of Iquique. The total membership is 106.

The Sydney Association has one member in China, Miss Booth, who went out in 1890. The Hobart Association is represented in the foreign field by a member in India, and another in China, who had worked with the late Mr. and Mrs. Stewart, but was in Hobart at the time of the massacre. Two others have offered for service in South Africa. The Melbourne Institute has several members in the foreign field, five being in China.

At Dundee, the Saturday monthly teas draw large audiences. Twopence each is paid by those who attend. The large hall was packed on Saturday week, and Rev. Thomas Best, of Broughty Ferry, gave an address on "Women's Influence," special emphasis being laid on the great influence which a young woman has in the total abstinence cause. A number signed the Association's temperance pledge-book, and several joined the Y.W.C.A.

SERMON-LANE MISSION.—Our annual dinners to sandwich men, connected with the Cattle Show at the Royal Agricultural Hall, will take place December 10 and 12, at 12 noon. We hope to entertain 500 men each day, and tell them of Jesus, who freely offers them living bread. We purpose holding a conference on "Mission Work, or how to Reach the Masses," some time in January.

W. Harry Dawe.

OBITUARY.

GENERAL G. G. ANDERSON, PLUMSTEAD.

This devoted servant of Christ passed away on Saturday, 23rd ult., at his residence at Plumstead. The second son of the late Major-General W. C. Anderson, R.A., he was born in 1823, and entered the Bengal Infantry in 1839. He saw much active service in the Punjaub, and at the battles of Chilianwala and Gujarat was twice wounded. He was, we understand, converted in India, and after his retirement, took an active part in Christian work. Some years age he married Miss Russell, of the Cage-lane Mission, Plumstead, giving interest and thought to the work of this valuable mission.

MR. WILLIAM UNITT.

The removal of Mr. William Unitt has left a blank at the Ogle Mews Ragged School which will not easily be filled. For thirty-three years he gave thought, time, and work without stint to promote the interests of the institution. He was permitted to see two enlargements of the structure, and to witness the development of a successful group of agencies for the benefit of the poor children and their parents, which, by God's blessing, have been of untold benefit to thousands. He attended an important committee meeting at the school on Tuesday evening, Nov. 26, although suffering from bronchitis, and returned home to pass away within twenty-four hours to higher service, and to hear his Master's "Well done."

REV. FRANK SODEN, HERNE BAY.

This useful minister of Christ passed away at the Manse, Herne, on Monday week, from an attack of pleurisy and congestion. Mr. Soden, who was sixty-three years of age, was trained at Cheshunt College, and commenced his ministerial career as assistant at Union-street, Brighton, where he laboured for nearly three years. In 1856, he accepted the pastorate at Lower Clapton; during his thirty-three years' ministry a new church was erected, the building being within a short time entirely freed from debt. Owing to failure of health he resigned, in 1888, the pastorate, the next few years being spent in continental travel and a journey to Canada. In June, 1893, he accepted the pastorate at Herne Bay, which he held until his death. "In the summer season," writes a resident, "with the visitors he was an especial power."

MRS. LUCY ELIZABETH CLERKE.

Lucy Elizabeth Clerke, née Rainey, the beloved wife of Mr. Alexander Clerke, C.E., passed into the immediate presence of the Lord on Monday, Oct. 14, at North Adelaide, Australia. This devoted follower and faithful servant of Christ was the eldest daughter of the late Mr. A. C. Rainey, formerly of Dublin, and the eldest sister of Mr. J. Crofton Rainey, now of Baldon, near Oxford. Her memory is still fragrant in Ireland, and especially in Dublin, where for many years she was not only the wise loving mother to her eight motherless younger brothers and sisters, but also a diligent and fervent worker for God, and friend to his people. While not mourning for her, her many old friends will not forget the husband and young family of six children, three girls (the eldest scarce nineteen years of age), and three boys bereft of her presence, counsel, and love.

MRS. MACLACHLAN, SEN.

One of the oldest inhabitants in Bournemouth entered into the eternal rest on November 18, after about nine months of great physical weakness and gradual decay of nature, at the age of ninety-five.

Born in the second month of this century, she was the daughter of Mr. William Carruthers, of Dormont, Dumfriesshire, by his wife, Mary Anne, of Arthington Hall, Yorkshire. Early in life she married Robert MacLachlan, and for many years they lived a very quiet, uneventful life in their Highland home in Argyllshire until in the winter of 1847-48 she became a confirmed invalid. About 1864 they removed to Bournemouth, and from that time her health somewhat improved, so that after attaining the age of sixty she published eight volumes of notes, chiefly on the prophetic Scriptures, from manuscripts she had written during the previous fifteen years of constant physical suffering. Mr. MacLachlan died in 1874, and for twenty-one years of widowhood she has patiently and cheerfully awaited God's time for their re-union, although longing to "depart and be with Christ." During her last night on earth she suddenly lifted her hands and exclaimed, "Bless the Lord!" Her mortal remains were laid to rest on November 22 in her husband's grave in the Christchurch cemetery, when Rev. William Frith read 1 Thess. iv. 13-18, and offered prayer.

EVANGELISTIC NOTES.

Wickham Market.—Mr. J. Crofton Rainey, of Baldon, Oxford, has conducted a very happy mission in the Foresters' Hall, November 24 to 29.

Amersham.—A very successful mission has been concluded at Amersham, for which praise is asked. The mission was conducted by Revs. H. Trueman, of Chesham; J. Wilkins, of Wendover; W. Dorey, of Missenden; and the pastor, J. Colley.

Newport, Mon.—Very successful services were conducted by Rev. J. McNeill from Nov. 17 to 22 in the largest hall in the town. At the closing service a spontaneous expression of the feeling of pastors and workers was handed to the evangelist.

Godalming.—Mr. J. G. Stanger, of the Evangelisation Society, concluded, at the Meadrow Mission-hall, on Sunday, a fourteen days' mission. The attendances throughout were most gratifying. Mr. Stanger has accomplished much fruitful work in this district.

Great Staughton, St. Neots.—A very interesting and helpful ten days' mission, conducted by Mr. John Burnham, was brought to a close here on Tuesday week. Large congregations gathered nightly. Friends came from other villages, and many were richly blessed and encouraged.

Pokesdown.—Miss E. A. Backway, of Blandford, conducted a Gospel Mission, in the Congregational Church, from November 17th to 25th. Many bore testimony to blessing received. The missioner is a lady of great earnestness, and sets forth the truth with much acceptability.

Ireland.—A series of Gospel services has been held in Mountpottinger Methodist Church, Belfast, by Miss Wakefield, of Portadown; Gospel services have also been held by Rev. Canon Robinson, in St. Mark's Church, Dublin; and in White Abbey Congregational Church by Rev. H. T. Potten, and Messrs. J. H. George and J. A. Brown.

Bedworth.—Rev. R. Balgarnie has been engaged in a special mission at the Old Meeting House, Bedworth, Warwickshire, Rev. J. Slevan, pastor. The services were well attended, and the ingathering most encouraging. The church was founded in 1686 by the rector of the parish church, who was one of the ejected ministers, and was also imprisoned for Christ. Mr. Balgarnie commences a mission at Exeter on Saturday, December 7.

Chelmsford.—Rev. E. Davidson has held a ten days' mission, fraught with much blessing. Earnest preparation had been made, and the great expectations formed were abundantly fulfilled. The men's meeting was a splendid success. The Bible-readings on "Holiness" were times of spiritual refreshment. The interest and power deepened as the days advanced. A zealous band of workers heartily supported the missioner, and many prayers will follow him to other fields.

Lerwick, Shetland.—A special mission has been held here by Messrs. M'Gregor and Crawford, of the Edinburgh Gospel Mission, which has been blessed to many. A work of grace has begun amongst the outcast women of the town, some of whom came to every service, and continue attending Sunday-school and other meetings. The pastor (C. James Jackman), assisted by the Christian Endeavour, is holding cottage meetings in the worst parts of the town, and these have already been fraught with blessing.

Manchester.—Mr. Walter Notman, of the Evangelisation Society, has concluded a twenty-one days' mission in the City-road Mission Hall, a spacious hall erected by Mr. John Galloway. The results of a mission held here a year ago by Mr. Notman are still to be seen in the changed lives of many who have been amongst the most earnest of the workers at the mission just ended. During the last three weeks signs have followed the preaching of the Word, and many have professed decision for Christ.
R. H.

Hertford.—Mr. Frank Tarrant, of the Evangelization Society, has concluded a successful fifteen days' mission in connection with the Hertford Y.M.C.A. The meetings were chiefly for men, but on several occasions were open to all, the rooms being then crowded. The Gospel was clearly and faithfully proclaimed night after night, and we have a good hope that several were led to accept Jesus as their own personal Saviour. Christians are also bearing witness to a quickening in their own souls. A noon-day prayer-meeting, held during the mission, proved a time of refreshment. HUDSON DIXON.

Lincoln.—Mr. Thos. A. Bailey has held a fruitful series of evangelistic meetings under the auspices of the Lincoln Y.M.C.A. The mission commenced on Sunday, November 10, and was to have been concluded on the 17th, but the results were so encouraging that it was deemed well to extend it to the following Thursday. Very helpful Bible Readings were held in the afternoons, and each evening Gospel meetings for young men only. Many Christians have been led out into more definite service, and a goodly number of young men have been brought to accept the Lord Jesus Christ as their Saviour. It is probably many years since Lincoln witnessed such a happy revival of real evangelistic effort to reach young men. Our hearts are full of gratitude to God for the "great things" He has done amongst us through his servant. GEO. W. RANKIN.

Rev. John McNeill, on the invitation of a large number of the clergy and ministers, held united mission services in Swansea from Nov. 24 to 29. It is felt that his visit will be productive of great good. Large numbers, representing all classes, attended each service. It was a stirring sight to witness the great audiences listening with rapt and eager attention to the earnest and manly utterances of the preacher. Many hearts have been moved and many lives quickened, and earnest prayers follow Mr. McNeill that his mission in Cardiff, now going on, may be followed by God's abundant blessing. W. N.

Sleaford.—Rev. Thomas Waugh has concluded a successful mission. The town and surrounding villages had been thoroughly canvassed, and prayerful preparation made. On the evening of the second Sunday and Monday every available spot was filled by the crowds which flocked to hear the Gospel, many seeking in vain to gain admittance. On several evenings difficulty was experienced in finding sitting room for all those who desired to remain for the "after-meetings." Altogether above 150 seekers entered the inquiry-room. One special feature has been the large number of married couples who have sought the Lord together. In some cases salvation has come to the whole house. In the number of people assembling from night to night; in the brotherly co-operation of Christians of different denominations, headed by their ministers; in the spirit of prayerfulness and self-denying toil; in the widespread interest; in the quickened spirituality among Christians; in the deep penitence, strong faith, and clear conversion of seekers—this mission is unique in the spiritual history of the town.

PERSONALIA.

Miss Bradfield has arrived safely in Bristol, after having spent seven years in mission work in China.

Rev. Andrew Murray and Mrs. Murray sail for their South African home on Saturday next from Southampton by the s.s. *Moor*.

Miss S. M. Etches—daughter of the Rev. W. H. Etches, of Bath—has accepted an appointment as an honorary worker in connection with the newly-formed Women's Department of the C.M.S.

Rev. Dr. Howie, late of Canada, is now settled in Mount Lebanon, itinerating as a volunteer evangelist. He will be glad to correspond with Christians who may desire a temporary home in Mount Lebanon for the sake of health or study. His address is Shweir, via Beyrout, Syria.

A very sad accident occurred on Sunday evening at the Metropolitan Music Hall, where Mr. Charles Cook conducted his usual evangelistic service. His little boy Willie, aged six, was, with childish curiosity, exploring "behind the scenes," when he fell through an opening to a depth of twenty feet. The fracture of the skull caused instant death. Our readers will, we are sure, bear up in prayer and sympathy the sorrowing parents in their distressing bereavement.

Miss Ferguson, who is about to join Miss Annie R. Taylor, of the Tibetan Pioneer Mission, will sail from Liverpool on Jan. 5th, 1896, in company with Mr. and Mrs. Polhill-Turner, who have kindly entered into this arrangement at Miss Ferguson's request. Mr. Polhill-Turner is going out to take the lead of the Tibetan Mission Band.

Mr. Josiah Spiers is now working in Dundee, where he has been rejoiced to meet many who were brought to Christ during his visit, sixteen years ago to that town. He has just brought out the fifth edition of TRUE STORIES (8d.), which has been much used of God in the conversion of young people. Copies may be ordered of the author, 13A, Warwick-lane, E.C.

R. C. Morgan and Family return heartfelt thanks for all the kindness and sympathy they have received in their recent sorrow. By medical advice Mr. Morgan is to spend the winter in South Africa. He will sail on Saturday in the "Union" ss. *Moor*, in company with Rev. A. and Mrs. Murray. Will our readers add to their kindness by remembering them in prayer?

Miss Cusack (the Nun of Kenmare), is about to give in Brighton, in December and January, a series of Protestant addresses, beginning in Emmanuel Church Room (Rev. J. R. Gregory), and in the Congregational schools of Rev. A. Norris and A. Spong. Prayer is desired that physical strength may be granted to Miss Cusack. Her address is 26, Brunswick-road, Brighton.

Mr. J. Bennett Anderson, on his way home from Australia, landed at Cape Town on October 30, where he has since been evangelising in Cape Town, Wynberg, and Wellington. He may possibly visit Johannesburg and Cape Elizabeth, remaining in South Africa till the end of January. Letters with regard to future service in this country may be addressed to Mrs. Bennett Anderson, 24, Alderson-road, Wavertree, Liverpool.

Mr. G. H. Krikorian, whose present address is 115, Mansfield-road, Hampstead, is an Armenian pastor, detained in this country on his way from Northfield until matters are sufficiently settled for him to return to his church in Yozgat, situated in the ancient Galatia. His work there is very successful and healthy. He has introduced the Christian Endeavour movement, the Kindergarten, and other modern methods of work. He is anxious to raise means of livelihood, and would be thankful to give lectures on Oriental customs, illustrated by costumes, etc. If any of your readers could arrange for meetings, it would be a double kindness. He is well able to instruct and interest. F. B. MEYER.

"CARING FOR THE WIDOWS."

DEAR SIR,—You were good enough to insert a letter of mine suggesting that Christians should have widows' houses nearly or wholly self-supporting, instead of driving them to the workhouse.

This suggestion has met with much approval. But several seem to think they must wait for a society to start such houses.

But the value of this plan is that it does not need a society to start it.

Let each congregation in a populous district, who have widows whom they wish to help, lease a house at a low rent, where widows could have a room. One Christian widow could do the cooking, if necessary, and "mind" the children if the mothers are obliged to be out at work.

The advantages would be—

(1) Respectable home for widows.

(2) Saving of rent to them, as there would be no middleman's profits.

(3) Saving of expense in firing, as there might be common kitchen, and coals laid in at summer prices.

(4) Christian supervision for mothers and children.

In many cases Boards of Guardians might be induced to pay rent for widows instead of placing them into the workhouse and making a race of pauper children. In any case the widows would pay a lower rent than usual, as profit would not be sought by the promoters of the widows' house.

If they could not pay, but were receiving charity money, that money would go further and have better result than if unconditionally given, and perhaps used for drink. With care the widows' house might be made self-supporting.—Yours, RADSTOCK.

Mayfield, Woolston, Southampton.

A WIDOW of fifteen years' experience, who has learned much by personal endurance, seeing, besides, as a mission worker in a large city, much of the sufferings of widows, writes in reference to Lord Radstock's former letter. She is most thankful he has been led to ventilate the subject, while she ventures to suggest a slight modification of his plan. In the early stages of widowhood (she says) the widow is usually well looked after, but the novelty wears off, and her needs are forgotten when another and newer widow appears. In dwellings such as suggested this would largely be obviated, inasmuch as the merits of each case would be known. As to the Christian woman in charge, she should be a total abstainer (in view of the ills wrought by strong drink among these stricken women), and all the better if able to lead a mothers' meeting.

As to the suggestion that "there should be but one kitchen fire for the whole house," our correspondent points out that the house-keeper could not have all the women cooking in her own room, and therefore the kitchen must be apart therefrom. If possible, the poor widows, especially if they have children, ought to have two rooms each.

THE CURATIVE TREATMENT of habitual drunkards is likely to be taken up by the Government in Austria. It is proposed to establish retreats, where inmates shall be received for two years. They may enter of their own accord or be placed there under compulsion. The period of retention may be curtailed to one year, the patient being released on a system resembling that of ticket of leave. If a patient is shown to be incurable he may be retained for life.—*The Hospital*.

ADULT SCHOOL MOVEMENT.—Last month a school for men was started under the presidency of Mr. William Noble, and on Saturday, November 30th, a public meeting was held in Hoxton Hall, for the purpose of bringing the work before the men of Hoxton and district. Prior to the public meeting a number of men sat down to tea; many of these joined the school the following morning. It is proposed to establish on Monday evenings in the lower hall, a savings bank, sick benefit and coal clubs, and other agencies in connection with this effort.

The Book World.

A PLEA FOR TIBET.

The Great Closed Land, by Annie W. Marston (2s. and 3s. *Partridge & Co.*), is a powerful plea for Tibet, of which many will welcome the second edition, furnished with excellent maps of the country and the districts from which missionary operations are being conducted. In the preface Miss Marston rejoices in evidences of growing interest in Tibet, and adds:—

"The new trading centre at Yatong, which it was hoped by some might prove to be an opening for the Christian missionary, as well as for the Indian trader, has been declared open *only to merchants*. Two members of the Church of Scotland have visited the place, which they found guarded by a fortified barrier, erected by the Chinese. Their approach having been reported to the authorities, a military escort was sent to meet them, and to conduct them on the following day to the Sikkim frontier. They were given plainly to understand that for the Christian teacher the land was as fast 'closed' as ever.

"'Faith and patience' must still be the policy of all border missionaries. Even into the state of Sikkim, between India and Tibet, no traveller is now allowed to enter without a Government pass. But our eyes are unto Him who openeth and no man shutteth, who bringeth the princes of the earth to nothing, who maketh the devices of the people of none effect."

Beautifully illustrated, these pages give a deeply interesting description of a peculiar people. The introduction by Rev. B. La Trobe, secretary of the Moravian Missionary Society, reminds us of the long-continued efforts of that Society on the frontiers of Tibet.

Matthew Arnold; his poetry and his message, forms No. 26 of Mr. W. T. Stead's Masterpiece Library. We are glad to know that this "Penny Poets" series has had an immense circulation. The introductory chapters of this number are extremely able.

The half-yearly volume of **Cottage Gardening** (2s 6d. *Cassell & Co.*), edited by W. Robinson, is indeed a household treasure to the wife with healthy and artistic tastes. It has a wealth of useful advice on matters not directly pertaining to the garden. The floral plates are gems of colour printing.

The Little Busybody's Painting Book, illustrated by Jessie Currie (6d. *Jarrold & Sons*), will be an invaluable adjunct to the nursery. On one side are coloured pictures, and on the other outlines to be filled in with the proper chalks or pigments. Just the thing for the rainy days.

Little Eyebright. By Agnes Giberne. (1s. 6d. *Shaw & Co.*) Euphrasia, the heroine of this story, certainly has for a time her "pund o' care"; with one consent all seems to go awry, but the discipline is profitable, and in the end "all's well." The story is well written and interesting.

Our Own Magazine. (Vol. for 1895. 2s. 13*a*, *Warwick-lane, E.C.*) This monthly organ of the Children's Special Service Mission maintains its freshness and vitality. Its able staff of lady writers provide a full supply of capital narratives, which are well illustrated. The supplement, containing reports of the year's seaside work, is most welcome.

The Boys' Own Paper "Christmas Number" is a wonderful sixpennyworth of interesting reading. The contents of this serial account for its popularity. The same may be said of the **Girls' Own** "Christmas Number." It is a collection of seasonable items, attractive to women of riper years as well as to young folks.

From *Wells Gardner, Darton & Co.* come two children's books: **Roseacre**; or, Teddie's Inheritance (2s.), in which the interest is well sustained from first to last; and **Marcia's Home,** the story of some lively children, left too much to themselves, getting into all manner of trouble, and led right at last by their cousin Marcia.

Stories from English History: From Richard III. to Charles I. By Rev. A. J. Church, M.A. (2s. 6d. *Seeley & Co.*) A capital book, the second of the useful "First Lesson" series. Young people who read history in this version are likely to remember what they read. The illustrations are numerous and good.

Truth in Story, by Edwin Hodder, is a volume of simple home discourses for young people. It will prove of real service to Christian parents and workers among the young. Historical incidents and illustrations from life are employed to enforce great truths and principles; and already the book is in its second edition. (2s. 6d. *Hodder Brothers.*)

Out with the Old Voyagers. By H. G. Groser. (*Andrew Melrose.*) These illustrated narratives of the daring achievements of bygone nautical explorers are a capital amalgam of history and of adventure. Columbus, Magellan, Frobisher, Drake, Hawkins, Hudson, and other great captains of discovery find their due niche in this temple of fame.

Gates of Imagery; or, Anecdotal and other Illustrations of Religious Truth. By Rev. J. Marrat. (2s. 6d. *C. H. Kelly.*) A volume of incidents and stories, answering the description of the title, and so grouped under headings as to be easily sought and readily found. The collection is the outcome of independent reading and observation, and will be welcome to preachers and teachers.

Deaf and Dumb Signs (6d.).—Miss E. M. Baskett has prepared a pocket manual of signs and alphabets in use by the deaf and dumb, her special aim being to help hearing Christians to communicate with those who, by their affliction, are cut off from ordinary privileges. She believes it to be "the only book out which shows the various movements, with an index to help to explain." It certainly seems likely to be of real service. *Davidson*, 79, George-street, Edinburgh, or *E. M. B.*, 49, Penge-road, South Norwood, S.E.

The Epistle of Paul to the Ephesians, with introduction and notes by Professor J. S Candlish, D.D., of the Free Church College, Glasgow, is a very useful addition to the series of "Handbooks for Bible Classes and Private Students." (1s. 6d. *T. & T. Clark.*) The A.V. is given in the text, but in the notes the R.V. is used to obvious advantage. Those who cannot possess or consult large commentaries, will be glad of this compact little work, which is the result of much labour and thought on the part of its author.

The Prophet Priest: Four addresses delivered at Mildmay Conference, 1895. By Rev. Andrew Murray. (1s. and 1s. 6d. *J. G. Wheeler*, 88, *Mildmay Park, N.*). Those who heard these addresses on Christ and his offices will value them in book form, and all who know the author will wish to read them. The volume is issued for the benefit of the Mildmay institutions, which are described in an appendix. Colonel Morton, superintendent and treasurer, supplies a preface, and an excellent photograph of Mr. Murray is given as a frontispiece. All these interesting features should ensure for this little work a large circle of readers.

Life's By-ways and Waysides. By J. R. Miller, D.D. (3s. 6d. *Nelson & Sons.*) Dr. Miller's pen is most prolific, but his writing is of that sort of which we cannot have too much. It lacks nothing of spirituality of tone, but to that is wedded a simple and homely practicality that commends it greatly to the common people. This collection of somewhat stray chapters will prove a delightful companion for quiet and restful half-hours of leisure. To quote the author's own words in the preface, the book will give "impulse, cheer, encouragement, and hope" to souls hungering after a close daily walk with the Master. A pretty booklet from the same sanctified mind is **For a Busy Day** (6d. nett.), a delightful exposition of verses from Psalm 143.

Penological and Preventive Principles, by William Tallack, secretary of the Howard Association, is a work of sterling worth; therefore, we welcome the second and enlarged edition, just published (price 8s.) by *Wertheimer, Lea & Co., Circus-place, London Wall, E.C.* This edition contains several new sections, and has special reference to Europe and America. It deals with crime and pauperism, their treatment and prevention; prisons and their substitutes; habitual offenders, conditional liberation, sentences, capital punishment; intemperance, prostitution, neglected youth, education, police. All who want up-to-date facts, and a careful discussion of principles on these important subjects, should study Mr. Tallack's very useful work.

W. P. Lockhart: Merchant and Preacher. Compiled by his wife. (3s. 6d. *Hodder & Stoughton.*) The late Mr. Lockhart was a man of very marked individuality; he was cast in no common mould. This memoir has been most admirably compiled by his wife, and the reader sees the man as he was—the rejoicing, out-and-out Christian; the famous athlete; the ardent business man; the fervid and successful evangelist, and the faithful city pastor. His life was a wonderfully full and blessed one; and this record of it, framed with much literary ability, as well as judicious impartiality, will do much to perpetuate the influence he exerted on his generation. We warmly commend it to the perusal of all young men who would live a noble and useful life.

For their Sakes I Sanctify Myself: Sermon and addresses by H. B. Macartney, M.A. (3s. 6d. *Shaw.*) Mr. Macartney needs no introduction to our readers, many of whom have heard of his noble work in Melbourne, and some of whom heard his voice during a recent visit to this land. This collection of addresses and expositions is marked by fresh and vigorous thought, intense fervour, and a keen insight into spiritual truths. As Mr. H. Edwards says in a prefatory word, we have here—"Ten scriptural, able, and brilliant sermons.....on the solemn subject of holiness, revealing tender love, both to Christ and to souls." Beginning with a communion address on "Foundation Stones," the reader is led "Up Higher," to a study of "The Germ of Life," "Christ our Life," and other lofty yet practical themes. We trust the book may have the ready sale it so well merits.

Bishop Ridley on the Lord's Supper: being "A Brief Declaration of the Lord's Supper," written by Nicholas Ridley, Bishop of London, reprinted, with Introduction, Notes, and Appendices, and prefaced by a Life of the writer by H. C. G. Moule, D.D., principal of Ridley Hall, Cambridge. (5s. *Seeley & Co.*) This is a volume of peculiar interest. Dr. Moule's biographical sketch is a hearty appreciation; the reprint exhibits all the signs of having been executed with care; and the notes are learned and helpful. Moreover, this is a book for the times. Protestant controversialists will see strong positions admirably maintained, and all must be charmed with the boldness of the man who, in troublous times, witnessed unto blood for Scripture truth against Romish error and superstition. The biographical outline reminds us that while Latimer, his companion in martyrdom, encouraged him to "play the man," Ridley, suffering long agony through the slowness of the burning, ceased not to call upon God to whom he reverently committed his spirit. Furnished with portrait and other illustrations, this reprint has literary interest as well as religious use.

Christmas Cards and Mottoes.

Mr. J. G. Wheeler, 88, *Mildmay Park, N.*, has issued the "Ruby" Motto Cards in ten varieties, different in size and design. Any of them can be localised. He has also brought out some folding cards for Christmas and the New Year, elegant in style and conveying poetical messages selected from some of our most spiritual poets. Some of these are "jewelled," and all are artistically finished. The Ruby Almanack and Text Book comes out for the twelfth year. The contents of this booklet are very precious. Companion publications, envelope size, are Light on the Daily Path, Echoes of Song, and Chimes, each presenting a text and verse for every morning and evening of the month. (2d. each.)

The "Mildmay" Calendars and Motto Cards include some choice varieties. The "Day Spring" Calendar (1s.) consists of six cards of tasteful design and beautifully printed in colours. The "Owl" Calendar (6d.) strikingly warns the observer that "the day is at hand." "Onward and Upward" and "Our Little Ones" are other pretty calendars. "Our Western Highlands" is a series of six sketches (2s.) by E. St. B. H., with Christmas verses on the reverse. "Bud and Brier" and "Forest Voices," are charming series (2s. each) by E. L.: and "Royal Gifts," twelve bright floral cards (2s.), by A. L. The cottage scenes of "English Homesteads" are gay, and there is much to delight in the various smaller series. We must not overlook "The Coolin Hills," twelve book-markers with calendars (2s.). These and the well-known motto cards are published by E. St. B. Holland, at the Deaconess House, Mildmay Park, N., the profits being devoted to the Mildmay institutions. The export agent is Mr. W. H. Lewer, 46, Aldersgate-street, E.C.

Kate Greenaway's Kalendar for 1896 is a wall-card, which will please little folks and help their elders. (6d. *Wells Gardner, Darton, & Co.*)

The Sovereign "I Wills" of Christ, by Rev. Charles A. Fox, is a booklet full of spiritual beauty and strength. Appended is a stimulating chapter on the Divine Necessity of Missions. (1d. *Partridge.*)

"Come" and "Go": or, the Invitations and Commands of Christ, by S. E. Burrows, is a booklet which should prove of special service to Christian workers. (1d. *Partridge.*)

Conversion: Is it Necessary? By Mrs. W. E. Legg. (1d. *The Author*, 42, *Netherhall-gardens, N.W.*; *Partridge & Co., London.*) A booklet of sound spiritual exposition and appeal. It deserves a wide circulation.

Two excellent addresses by Rev. Charles New, of Hastings, have been issued in booklet form by *Edward Knight, Middle-street, Aldersgate.* They are entitled Christian Assurance and All Need Supplied. (One halfpenny each.)

The China Inland Mission Almanac for 1896 is in the form of a large Chinese scroll, illustrated by portrait of Rev. J. Hudson Taylor, and sketches of Chinese scenery, people, etc. The daily texts have been selected on a carefully-prepared plan. (1½d., post free.)

The International Christian Police Association have issued a series of motto and Christmas cards for free distribution among the police. The Christmas cards may be had in French, German, Swedish, Tamil, Urdu, Hindi, and Japanese, as well as English, from the *Office, C.P.A.*, 1a, *Adelphi-terrace, London, W.C.*

The Council of the Missionary Bureau have issued a hitherto unpublished address by C. H. Spurgeon, entitled Our King's Command: "Go Ye." (2d.) The pages should be read by all earnest Christians. Rev. F. B. Meyer's Appeal to Christian Young Men (one halfpenny) is in its twentieth thousand. It has been blessed to many, and we understand that at least a score who are now missionaries decided to witness for Christ among the heathen through its perusal. (*Partridge & Co.*)

BOOKS RECEIVED.

From *Hodder & Stoughton.*—Thoughts of Peace and not of Evil; or, the Purpose of God regarding Israel. By M. S. Clark. (5s.)

From the *London Missionary Society.*—Founders' Week Convention Report: Papers and Speeches in Full. (2s. 6d.)

From 279, *Strand.*—Bubbles, a volume of true tales and coloured pictures. Edited by Dr. Barnardo. (3s. 6d. and 5s.)

From *Passmore & Alabaster*: The Gospel for the People. Sixty short sermons by C. H. Spurgeon, with a sketch of his life, and portraits and engravings. (5s.) Sermons on Our Lord's Miracles, by C. H. Spurgeon. Vol. I. (7s.).

From *Cassell & Co.*: Revised and library editions of Moses and Geology; or, the Harmony of the Bible with Science (10s. 6d.); and Graven in the Rock; or, the Historical Accuracy of the Bible Confirmed (2 vols. 15s.). Both by Rev. Samuel Kinns, Ph.D.

Conference on the Opium Question.

Under the auspices of the Anti-Opium Societies of London.

PUBLIC MEETINGS

AS UNDER WILL BE HELD IN

St. MARTIN'S TOWN HALL, CHARING CROSS,

On FRIDAY, DECEMBER 13th, 1895.

Morning—

10.15. Meeting for Prayer. Conducted by JAMES E. MATHIESON, ESQ.

11.0. General Meeting. Subject: "The Royal Commission and the Opium Question."

Chairman: SIR J. W. PEASE, Bt., M.P.

Speakers:

J. E. ELLIS, Esq., M.P. | Rev. THOMAS EVANS (India).
H. J. WILSON, Esq., M.P. | JOSHUA ROWNTREE, Esq.
Rev. J. P. GLEDSTONE.

Afternoon—

2.30. Meeting for Prayer, Conducted by Rev. F. B. MEYER.

3.0. Conference. Subject: "The Opium Question and India." *Chairman:* JOSHUA ROWNTREE, Esq.

Speakers:

W. S. CAINE, Esq. | J. G. ALEXANDER, Esq.
W. HIND SMITH, Esq. | Dr. MAXWELL,
Dr. GAULD, and others.

Evening—

6.15. Meeting for Prayer, Conducted by ROBERT SCOTT, Esq.

7.0. General Meeting. Subject: "The Opium Question and China."

Chairman: J. L. MAXWELL, Esq., M.A., M.D.

Speakers:

REV. THOMAS EVANS. | MONTAGU BEAUCHAMP, Esq., B.A.
C. T. STUDD, Esq., B.A. | Rev. C. C. FENN, M.A.
Rev. R. WARDLAW THOMPSON. | A. H. BAYNES, Esq.
THEODORE HOWARD, Esq.

B. BROOMHALL, *Hon. Sec. of the Conference.*

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South Hackney, N.E.

STRANGERS' REST FOR SAILORS,

163, ST. GEORGE'S STREET, RATCLIFF HIGHWAY, E.

THE EIGHTEENTH

Annual Meetings

WILL BE HELD (D.V.)

ON FRIDAY, DECEMBER 6TH, 1895.

In the Afternoon the Chair will be taken at 3.45 by

THOMAS B. MILLER, ESQ.

ADDRESSES by MRS. M. BAXTER, REV. CHAS. BROWN, JOHN McCALL, ESQ. J. E. MATHIESON, ESQ., AND WORKERS.

Tea and Coffee, 5.15 to 6.30.

In the Evening the Chair will be taken at 6.30 by

T. A. DENNY, ESQ.,

Supported among others by Messrs. JOHN CORY, J.P., R. C. MORGAN, R. EVERETT, W. H. SEAGRAM, and Col. J. F. MORTON.

ADDRESSES by DR. HARRY GUINNESS, REV. W. T. MOORE, D.D., REV. DOUGLAS HOOPER, M.A. (C.M.S.), shortly leaving for East Africa; REV. F. TREVELYAN SNOW, M.A., MR. & MRS. GEO. KNAPMAN, leaving for Zanzibar Strangers' Rest.

THE LORD'S SUPPER at 8 o'clock. **J. THEO. ISAAC, Hon. Sec.**

N.B.—Will Friends kindly remember our present need for funds, and also send in as soon as possible their gifts for our Sailors' CHRISTMAS TREE and Special Treats on December 25th and 26th? 2000 Articles needed, such as Mufflers, Scarves, Socks, Helmets, Housewives, Steering Gloves, &c.

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H. BRISTOW WALLEN, Secretary. HENRY G. COPELAND, Finance and Deputation Secretary.

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of Gift Goods sent in to the Homes will shortly commence, and the co-operation of all friends of Waif Children is earnestly invited. Additions to our stock of Goods are very necessary, so that the Boxes (of the estimated value of £6 and £12 respectively) may be filled with a good selection. These Boxes are issued to the public for £5 and £10. Orders for them should be sent in WITHOUT DELAY.

The articles most in request to replenish our stock include TEACLOTHS, fancy PINAFORES, good DOLLS, COSIES, CUSHIONS, foreign NEEDLEWORK, ladies' UNDERCLOTHING, bedroom SLIPPERS, FLANNEL SHIRTS for Boys, sofa RUGS, FANCY GOODS, &c., &c.

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JOHN ODLING, *Secretary.*

18 to 26, Stepney Causeway, London, E.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. —Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Mr. James Eyres, the Liverpool evangelist, conducts missions and supplies pulpits throughout the kingdom (without fee). Preference given to poorer churches of any sect. Address, care of Y.M.C.A., Mount Pleasant, Liverpool; or 37, Hawarden-avenue, Liverpool.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Meetings for Men.—Christian Evidence lectures or evangelistic missions conducted in any part of the United Kingdom. Address, Mr. W. R. Bradlaugh, 70, King's Cross-road, London, W.C.

Lawyers' Prayer Union.—It is proposed to hold another social and religious meeting in London for barristers and solicitors and their clerks only on Thursday evening, December 19, 1895. Mr. Waddy, Q.C., in the chair. Any gentlemen in the legal profession or their clerks who desire to attend, or will assist in inviting others, are requested to apply to Mr. H. C. Nisbet, 35, Lincoln's-inn-fields.

Day of United Prayer.—On the eve of Rev. Andrew Murray's departure for South Africa, meetings will be held at Exeter Hall on Thursday, Dec. 5, at 11, 3, and 7 p.m. Reserve tickets of Mr. A. A. Head, Corrie Lodge Wimbledon, S.W.

Prayer Union for London.—The annual meeting will be held this year conjointly with the Day of United Prayer (Dec. 5) at Exeter Hall at 3 p.m. Address on Prayer by Rev. Andrew Murray.

Zenana Medical College, 58, St. George's-road, Belgravia, S.W.—Annual meeting at the College, Friday, Dec. 6, 7 p.m. Rev. Dr. Hitchens will preside. Speakers: Revs. Dr. Bruce and J. B. Barraclough, Captain Poulden, and Dr. Routh.

Strangers' Rest, 163, St. George-street, Ratcliff-highway, E.—Eighteenth annual meeting, Friday, Dec. 6, at 3.45, chairman Mr. T. B. Miller; and at 6.30 (chairman Mr. T. A. Denny). The Lord's Supper at 8 o'clock.

Deepening of Spiritual Life.—Addresses in St. Luke's Church, Redcliffe-square, South Kensington, every Friday, 3.30. p.m.; Dec. 6, Rev. T. E. Cleworth; Dec. 13, Rev. Arthur Mercer; Dec. 20, Rev. Preb. Webb-Peploe.

House of Rest, 10, Finchley-road, St. John's Wood, London, N.W.—Fri., Dec. 6, 3 p.m., Rev. G. H. C. Macgregor; 7 p.m., Lieut.-Col. Oldham.

Protestant Prayer Meeting, Exeter Hall, Sat., Dec. 7, at 3.30 to 5.

Evangelistic Mission.—Kilburn Hall, Kilburn-gate, N.W., Sunday, at 7 p.m., Mr. J. E. Taylor; Malden Hall, Haverstock Hill, N.W., Sunday, at 7 p.m., Mr. P. Mallinson.

Christ Church, Westminster Bridge-road.—Rev. F. B. Meyer, for workers, Thurs., 11.30; Fri., 8; Sun., 11 and 6.30.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. A. Milne Kyd.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. W. R. Lane.

Edinburgh Castle, Limehouse, E.—11 a.m. and 7 p.m., Mr. F. S. Ball; 3 p.m., pleasant Sunday afternoon.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m., Mr. Benjamin Glasgow, and 7 p.m.

Prayer for Israel.—A meeting for prayer every Monday at 7 p.m. at 81, Mildmay-road, N.

Metropolitan Music Hall, Edgware-road. — Sunday 6.30 p.m., Mr. G. E. Morgan.

Conference Hall, Mildmay Park, N.—Preachers for Sunday, Dec. 8, 3.30, Mr. P. S. Badenoch; 7, Mr. H. Wilbraham Taylor.

Special Religious Services in Theatres, etc.—Sunday, December 8.—Ealing, Shaftesbury Hall, 7, Mr. Cromwell. East Ham Public Hall, 7, Mr. Robert Smith. Evangelical Hall, Homerton, 3, Mr. Charles Button; 7, Mr. Johnson and Mr. Deland. Grand Hall of Varieties, Clapham Junction, 3, Mr. Gann; 7, Captain Lowe. Morley Hall, Hackney, 7, Mr. P. C. Chadwick. Pavilion Theatre, Whitechapel, 7, Mr. Brett. Queen's Theatre, Poplar, 7, Mr. William Coates. Shoreditch Town Hall, 3.30, Mr. George Nokes. Royal Victoria Hall, New Cut, 7, Mr. Banks.

Christmas Letter Mission. — Central Annual Prayer meeting (Ladies), Tues., Dec. 10, 3 p.m., 66, Mildmay-park.

Special Mid-day Services at St. Bride's Church, Fleet-street, each Monday, on "The Duty of the Church, with special reference to the Coming of the Lord in regard to Jews" (Dec. 9, Rev. A. J. Robinson), Mohammedans (Dec. 16, Rev. E. Sell), Heathen (Dec. 23, Rev. H. E. Fox). Service commences at 1.30, closing at 2 p.m.

THE BRITISH CONSUL'S REPORT to our Foreign Office on trade in Stavanger, Norway, where the Gothenburg system obtains, says:—"There was sold in 1893, 109,932·39 litres of spirits, and 162,187 half-bottles of beer; against 107,512·40 litres, and 166,256 [half]-bottles in 1892." This shows that under the improved methods of carrying on the Gothenburg System in Norway, the sale of spirits in this one town has increased in a single twelve months by 1419·99 litres of spirits, while that of beer decreased 4069 litres.

[1206]

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Congreve's Balsamic Elixir *may be had of all Medicine Vendors, or direct from the Proprietor (see the book).*

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THOS. COOK and SON have arranged for a Special, Select, Personally-conducted 98 Days' Tour, leaving London Jan. 23 Next, visiting the Holy Land (Jerusalem, Jericho, Bethlehem, Nazareth, Damascus, etc.), Alexandria, Cairo, Nile Trip to the First Cataract, Constantinople, Athens, etc. Also shorter tours, leaving London Feb. 13, 25, 27, March 12, 21, and 24.

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REMNANTS.

Since the commencement of October we have, as the results of the Season's trade, accumulated a large quantity of Dark and Useful Remnants, also Black Remnants. We have had pattern books made up for them, each pattern bearing a ticket showing width, length, original price, and the *reduced price* at which each remnant will be sent Post Free.

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In Mollotons, Flannels, Flannelettes, Wool Shirtings, Oxfords, Harvards, Prints, Washing Goods, and serviceable Materials for Mothers' Meetings, Clubs, and Charitable Purposes, etc., we are prepared with an amplitude that will be pleasing to our Patrons. To all Ladies who state that the goods are wanted for Charitable Purposes, we issue a *Special Price List* attached to each book of patterns giving a quotation for quantities of 12 yards upwards, and another quotation for wholesale quantities, such as pieces of 36 yards. In all cases the prices quoted are for orders carriage paid to any address within (but not beyond) the United Kingdom and Ireland.

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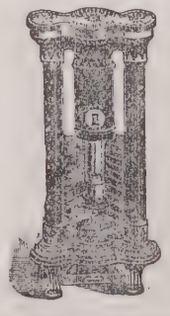
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No. 1350.] # The Christian. [DECEMBER 12, 1895.

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☞ THE INSET in this issue is that of THE EVANGELISTIC MISSION.

ANNOUNCEMENTS
of BIRTHS, MARRIAGES, and DEATHS, inserted in this column,
30 WORDS FOR 3s.
9d. for each additional 9 Words.
Advertisements should be received by JOHN HADDON & Co., Bouverie House, Salisbury Square, E.C., not later than MONDAY.

MARRIAGE.

HALE—WAKEFIELD.—Thursday, November 7, at Havelock Baptist Church, Agra, N.W.P., by the Rev. R. M. McIntosh, Rev. F. W. Hale, B.M.S. to Mary Emily, second daughter of G. J. Wakefield, Esq., Ham Green, Bristol. No cards. c8904

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ANXIETY OF SOUL.—Any to whom the way of salvation is not clear are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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FUNDS URGENTLY NEEDED to carry on the work at John-street Chapel, John-street, Marylebone, and to provide a free dinner for poor people at Christmas. Twenty-sixth annual report sent on application.—W. T. RUSSELL, 11, Manor-place, Paddington Green, London, W. c8769

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Office, 52, Finsbury-pavement, E.C. c5718

UNIVERSAL WEEK OF PRAYER.—January 5—12, 1896.—The Programme for the New Year's Week of Prayer, issued in the name of the various branches of the Evangelical Alliance throughout the world, has been largely circulated, and it is hoped that ministers of the Gospel and Christians generally will combine to secure a wide and united observance of this special Week of Prayer. Copies of the programme and other papers relating to the subject will be forwarded on application to the Secretary of the Alliance, 7, Adam-street, Strand, London. c8889

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GOOD PLAIN COOK, clean, willing, thorough knowledge of cooking. Age 25-30. Small family. Happy home.—Write, Mrs. HINDMARSH, Walden, Chislehurst. c8843

GOOD PLAIN COOK wanted in quiet private family. Christian and abstainer.—Miss SMITH, 52, Wilbury-road, Hove, Brighton. c8856

GOOD PLAIN COOK for country wanted by December 31. Small dairy. Kitchen girl kept. Wages £22. One in fellowship Open Brethren preferred.—Mrs. SIMMONS, Etherton Lawn, Speldhurst, Tunbridge Wells.

GOOD PLAIN COOK (young), wanted. Abstainer, early riser. Three maidservants and footman kept. Washing sent out. Four in family. State wages and capabilities. — Mrs. POUND, 149, Grosvenor-road, Highbury. c8884

RESPECTABLE PERSON wanted as cook, between 30 and 40. Three in family. Must be an early riser and abstainer. Wages £15.—Apply by letter, Mrs. SHARP, 12, Cazenove-road, London, N. c8821

CAN LADY RECOMMEND thorough, parlourmaid, for after Christmas? Good waitress, plate-cleaner, carver, and valet. Church of England. Christian valued. All found except beer. Caps provided.—Lady DODSWORTH, Harrogate. c8887

A HOUSE AND PARLOUR MAID wanted. Age over 25. Three servants kept. Early riser and Christian desired.—Mrs. S., 110A, Highbury New Park, London, N. c8860

HOUSE-PARLOURMAID wanted shortly. Second kept. Small family. Also superior useful maid. Good needlewomen.—Write, with photos and particulars first, Mrs. MAY, 18, Montagu-square, W., London. c8840

HOUSEMAID wanted by 26th for Brighton. Must mend neatly. Wages £16 a year. Reply, sending references, to Mrs. H. CLIFF, St. Clair, West Derby, Liverpool. c8882

HOUSEMAID wanted. Must be abstainer. Conscientious. Trustworthy. Early riser. Strong. Willing. Not under 24. No fringe. Two servants kept. Wages, £15.—Mrs. DE CARTERET, Chiltern Lodge, New Malden, Surrey. c8896

HOUSEMAID.—Wanted, a respectable middle-aged person, Christian and abstainer, for a quiet place in the country.—Address, "T.", Dunholme, Bournemouth. N.B.

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HOUSEKEEPERS, GOVERNESSES, LADY-HELPS, companions, etc., requiring particulars good permanent situations vacant, write fully in confidence (envelope reply), Miss RUSTON, Delph Mount, Leeds. No registry office. c8907

The Christian.

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Notes and Comments.

☞ WILL those of our readers who receive THE CHRISTIAN direct from ourselves or our Postal Agents by post, and who have not recently communicated with us, kindly send their present full postal address; especially missionaries and others in foreign countries?

As the time draws near for our friends to disburse their Christmas gifts, we would put in a plea for the numerous older societies and mission agencies whose long and faithful service has made possible and easy the foundation of those of later date which are doing excellent work by their side. Workers of the present generation owe much to those who have sown that they may reap; and we trust that in the practical sympathy of our readers "he that soweth and he that reapeth may rejoice together."

Encouraged by "the spirit of grace and of supplication" vouchsafed in 1893 and 1894, the trustees of the Conference Hall, Mildmay Park, have again issued a call to united prayer and praise on Tuesday, December 17. Meetings will be held at the hall at 4 and 7 p.m. We trust many will endeavour to mark their fellowship and appreciation of the work by being present at one or both meetings.

We would call the attention of our London readers to the all-day conference in St. Martin's Hall, Charing Cross, to-morrow (Friday), on the opium question. The speakers will represent all the phases of this subject, so vital to our national honour, and the highest welfare of the peoples of India and China. We trust there will be large attendances, morning, afternoon, and evening.

The state of things in Turkey goes from bad to worse, and the prospect of any alteration for the better is as distant as ever. The feeling of indignation, and the desire to see something definite done by our own Government, are becoming stronger every day. The hand of Government may be forced if news of further outrage comes. And yet war would mean greater horrors than anything we have hitherto heard of.

On the subject of Christian Unity, "J. L." writes :—

The divisions among Christians arise mainly, if not wholly, from one or two of the following causes :—(1) Not receiving the Scriptures simply and entirely in all their plain statements of a truth or subject; (2) insisting dogmatically on certain points, or particular views of them, which are not explicitly revealed and decided in Scripture—

In other words, the evil arises from depreciating the Word of God on the one hand, or going beyond it on the other.

The air we breathe is composed of two gases, and may be separated into its component parts. But when so separated it is no longer atmospheric air. Our Lord Jesus Christ is God manifested in flesh; He is the Word made flesh; He is Son of God and Son of Man. But if in our conception of Him we separate Him into two natures, and think of Him as acting, or suffering, or glorified, in his human nature apart from his Divine nature, or in his Divine nature apart from his human nature, have we not, so far as our thinking is concerned, put asunder what God has joined, and explained away our Lord and Saviour Himself? It is John, whose Gospel is characteristically that of the Son of God, who gives us that intensely human touch, "Jesus therefore being weary with his journey, sat thus on the well."

The Prince of Wales at his own initiative, presided at the dinner-party of past and present Trinity College, Cambridge men, on Monday evening in the Whitehall Rooms, with the purpose of bringing into public notice and sympathy the Trinity College Mission in South London, and of further enlisting help "towards a successful experiment in practical mission work." The south of London is the favoured area for Cambridge missions. Already St. John's, Clare, Pembroke, Corpus Christi, and Caius, as well as Trinity, are hard at work. The last-mentioned mission has already a lay settlement under its patronage and support. It has been ten years at work, and is worthy of notice for its practical results. Naturally, now that Royalty has taken up the matter, the movement is not likely to lack support. But it is Heaven's Royalty alone that can give true success. "Paul planted, Apollos watered; but God gave the increase."

Canon Barnett is dissatisfied with the growth of the Settlement idea in the poorer districts of the inner ring of London. Twelve years have elapsed since Toynbee Hall was founded, and yet among the 1,000,000 inhabitants of East London, there are still only three Settlements. Helpers, resident or occasional, are hard to get, and this throws the burden on a few willing shoulders, overtaxing their strength and spirits. This is disappointing, but not, we think, altogether surprising.

There is something vague about them. It is hard to "place" them. They occupy a kind of middle position between strictly religious and strictly educational institutions. Neither churches, nor mission halls, nor polytechnics, nor clubs, they yet have something of each in them. We believe their future depends more than some of their promoters think, on making the distinctly religious appeal more prominent. There should be a church membership of some kind, thoroughly "undenominational," but uncompromisingly spiritual in its character. Loyalty to Jesus Christ as the Saviour, should be made the touchstone both of workers and converts. Then the "churches" would be more whole-hearted in their support, and the number of devoted helpers would increase. At the latest of these settlements (Browning Hall, Walworth), Mr. and Mrs. Herbert Stead retain and emphasise the element of church membership in its programme. Wherever this is done, the workers may rely on the practical help of their friends in their endeavour to evangelise the crowded district in which they work.

The Rock points out a good sign in the religious life of Oxford University in the growth of the College Bible Readings among undergraduates; in several colleges the number has increased from six or seven to twenty, or more. There is, however, a drawback. Undergraduates shrink from taking the charge of large meetings, and hence some clergyman from the outside is called in—perhaps not over sympathetic—and the reading is supplanted by an address. Though the meetings remain devotional and prayer is offered, the old happy study of the Bible together is sacrificed. This is a heavy loss—intimate knowledge of Scripture is jeopardised—the quickening power of the Word itself upon the heart is lost—so, too, is the quiet unconscious training of men for future evangelistic work.

It is growing clearer day by day that the controversy regarding religious teaching in Board Schools is going to be sharp and bitter. The floodgates of sectarian feeling are probably to be let loose, and we shall soon be on its troubled waters. What will be the issue, no man can tell. Let us pray that love for the common Master, who is served alike by many of those ranged in conflict on opposite sides, will preserve us from unworthiness of speech and thought. These questions of policy, and ways and means, and methods, are matters of judgment, and should be treated as such. It ought to be possible to disagree on such questions, and to fight hard for our convictions, without misunderstanding each other's motives, and with all respect for each other's sincerity. Christian men ought to know how to differ without bitterness, and while far removed in thought, to preserve "the unity of the Spirit in the bond of peace."

At the annual meeting of the Council of the Free Churches, held November 25, "it was decided to hold a meeting to protest against the prolonged hesitation of the European Powers to stop the murderous work of the Turkish authorities in Armenia." It has been settled that this meeting should take place on Tuesday, the 17th inst., at the City Temple, and Dr. Clifford, writing in Saturday's papers, appeals for special prayer to be offered up next Sunday for the success of the meeting, and for the cause in whose interests it is to be held. "While the diplomatists debate, the people perish" Civilised history has recorded nothing more terrible than the deadlock in the negotiations, while the Sultan tries to prop up his tottering throne by the extermination of a large section of his most peaceable and worthy subjects. The only resource left to those whose hearts are with the oppressed is to appeal to a Higher Power than those of Europe, whose patience with the evil ways of men is great, but whose will in the end must be done.

Diplomacy, and all the machineries of civilised pressure, have failed; let us, as we should have done at first, see what prayer to the God of Heaven can do.

Dr. Amory Bradford, who went out to Japan to see whether the Churches there were strong enough to stand alone, has come to the conclusion that they cannot yet do without missionaries, but that only men of ability, well trained, and with a special aptitude for languages, should seek Japan as a field of labour. The Japanese are often thinkers and readers, and can only be aided by able men. Dr. Bradford had reliable testimony that the labours of the missionaries have put new life into Buddhism and Shintoism, very much as they have revived the ancient religions of India, but only to slay them. The paganism of ancient Rome was quickened under Julian the Apostate into a spasmodic vigour, but its end was come. So will it be with the false religions of to-day.

Miss M. McLean, known to many of our readers through her work among Japanese, and more recently in association with the Conference Hall, Eccleston-square, S.W., has been visiting from house to house among Scotch villagers in the vicinity of Polmont. She is impressed with the ready welcome afforded her. Again and again she has been assured, "This is just what the like o' us needs!" "We dinna get the like o' this ilka day!" This sort of work knits human hearts together, cheering the visitor very often quite as much as it benefits those visited. There is no more useful adjunct to the public services of the Lord's Day than such private visitation by sympathetic and tactful members of the congregation. Great blessing is lost to the Church of Christ by its lack.

An important question in connection with licensing reform is about to be tried in the High Court. A resident in Dover, having strongly opposed the renewal of several public house licences at the Brewster Sessions, one of them was refused by the magistrates. The owners appealed to the Quarter Sessions, when the decision of the magistrates was not only upset, but the entire costs of the brewers were saddled on Mr. Boulter, the objecting citizen, who did not appear when the case was heard on appeal. The Dover Temperance Council, having obtained a strong legal opinion that this action as to the costs is *ultra vires*, are seeking to having the question definitely settled, and the case will soon be heard in the Court of Queen's Bench. The point at issue is one of deep and vital importance to all temperance reformers, and a fund is being raised to meet the heavy legal expenses. Mr. H. Bazett, 7, Gladstone-terrace, Dover, is hon. sec. of the local Temperance Council.

Our soldiers have lately been receiving a great deal of notice; every precaution has been taken to send them comfortably to Africa, and to guard them there from the dangers into which we are forcing them. But what about the soldiers' wives? Some are cared for, but those married "off the strength" have generally a bad time of it, especially when their husbands go campaigning. A correspondent in one of our military centres writes:—

> This town has an unusual share of soldiers' wives off the strength, all half starved; and so little is done for them. Little or no work is now given out to them. The soldiers, who have plenty of food, are cared for, whilst the women are passed over. One of the Soldiers' Homes here gave away forty tickets to the men this week, and only three of them appeared, whilst those half-fed women would have been so glad of a good tea.

No doubt these Homes could now give attention to the wives. And the more so as our correspondent proceeds:—"So many of the women call upon me for help; it is very pitiful to hear them say that for want of food they are driven to do wrong." Every campaign is carried out at a moral cost that cannot be computed.

Everyone will wish well to Lord James in his attempts to arbitrate between masters and men in the shipbuilding troubles. His decision will be looked for with the hope that both sides may see their way clear to accept it. So far we have not been able to see any difference so serious that a little patience might not have smoothed it away. Any difference looks huge when the feeling of antagonism is strong, or self-will is in the ascendant. Only let conscience and reason come into play, and feeling be subdued, and all will go well.

The case of girl-waiters in some coffee houses must be very bad if the recent revelations at a police-court be an index. A girl was kept at work until one in the morning, and had to be down again at half-past four. The helplessness of these victims is complete. They are too busy trying to get a few shillings to keep body and soul together to do anything in the way of self-defence. They go on from day to day like dumb driven cattle. And the thousands round about them, who might help them, are also too busy with their urgent duties to notice and inquire into their condition. It is only when some incident occurs that a flash of light is poured upon the hideous system.

The ways and sayings of children are obtaining much attention, even their views on life and things are read with a good deal of amused interest. Professor Sully has devoted a book to "Studies in Childhood," in which the peculiarities of the child are fully set forth. Children seem to be specially opposed to the thought of God's omniscience. And no wonder, if it is ever put in the light in which we once heard an old school superintendent put it. "If you do anything wrong, God will see you; He'll be a-spyin' of you through the keyhole." Children should know that God is an all-observing Friend, not a mean spy. Let them think of Him as Light and Love, and learn to walk in Him.

The Roman Catholics have no sense of shyness in pressing their claims upon the Government for the use of public money in educating their children, while public control of the schools is repudiated. The Duke of Norfolk, a member of the Government, and the Lord Chief Justice have both openly thrown their influence on this sectarian side. It is said that a million of the surplus which the Chancellor of the Exchequer will have at the end of the year will go in the direction of sectarian school teaching, misnamed voluntary school teaching. The High Church party is strongly on that side, and, of course, so far as it sympathises with Rome, so far will it be pleased for Rome to gain. The whole of the Irish Roman Catholics in the House of Commons will go for this measure—an enormous endowment of the Roman Catholic faith and the handing over of tens of thousands of Protestant children to Romanising clergy.

Rev. W. J. Woods, Secretary of the Congregational Union, who, with Dr. Barrett, has returned from a visit to Jamaica, was greatly struck with the joyousness of the Christians there. The text, "Rejoicing in the Lord alway"—had new light thrown upon it. The joyousness, he thinks, is all the more remarkable, because the people are very poor. "With a single exception, there is not a man in those churches who is worth more than £200 a year." It appears that the fertility of the soil is, in one respect, a hindrance to their Christian life, as they obtain their livelihood too easily. It is a pity that they do not add industry to joy, and thus support themselves better than they appear to do; but, again, there may be some conditions of which we do not know, or which we fail to appreciate.

Events seem to be shaping favourably for the continuance and spread of Protestant Christianity in Madagascar, for the first Resident General is a Protestant. The French will undoubtedly find it to be their safest policy to trust the missionaries, who will honestly refrain from all political action, and allow them to go on with the religious work which brought them to the island. It is souls they want to win for their Saviour, and the more they win the more stable will any form of right government become. France has a large body of Christians to study, the best of its new subjects, and no good can come of arousing their jealousy and fear. Who knows whether a tide of Christian influence may not flow back into France from her newest and largest colony?

The Governor of Virginia proposes that for the stamping-out of lynching there should be an Act passed imposing a fine of 200 dollars per 1,000 inhabitants in each city or county where lynching may occur, increased grants for assuring the better protection of prisoners, and a concession to molested prisoners of the right to sue for damages if they survive the assaults; or should they perish, the same right to be allowed to their heirs or widows. This is the right principle—make the whole community responsible for the acts of individuals or groups of individuals. A wholesome public opinion would soon be formed under the action of such a law, and America would not only be freed from a great reproach, but a better feeling would grow up towards coloured persons. We trust the Governor of Virginia will persist with his proposal, and carry it to a successful issue. This would be the best atonement for Virginia's sin in hanging brave John Brown.

Every position brings its own temptations. Instance the danger which threatens the preacher of falling into professionalism. The more earnest in work, the greater the danger. The necessity of preparing two or three sermons a week keeps the mind busy in search of subjects; and even when reading the Word of God for personal benefit, thoughts of the pulpit will intrude. Words which flame like the Bush of Midian with the presence of the Lord, and which might be of untold personal blessing, are also seductively suggestive of homiletic material.

So also in prayer. It is only natural that when some plaintive cry is wrought out of the soul's longings, thoughts of the devotions of the sanctuary should immediately arise. The *minister* may usurp the place of the *man*, and the public office invade the sanctity of private devotion. And this so insidiously that it is possible not to realise in it a danger at all. Our own vineyard must be well kept. He who would bless others must first himself be blessed. He can lead souls no nearer to God than he himself is near.

The Discipline of the Tongue.

BY THE LATE DR. R. W. DALE.*

The tongue can no man tame. . . . Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God; out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.—*James* iii. 8-10.

I THINK that most of us must feel that James had a far graver sense of the moral and religious importance of words than is common even among Christian people. For him, words are deeds; they are decisive tests of the real quality of life. He had laid to heart the solemn declaration of our Lord that "every idle word that men shall speak, they shall give account thereof at the day of judgment. For by thy words"—not by thy actions alone—"thou shalt be justified, and by thy words thou shalt be condemned."

I suppose that if we are to discipline the tongue, we must, first of all, endeavour to make real to ourselves the seriousness of speech. We should think about it day after day, until by God's grace we feel as we have never felt before, that our words are really a very large part of our moral life. For example, we should think of the suffering which has been inflicted on ourselves by careless and bitter words; of the injury which we know that such words have done to other men. We should think of words which have stung us to passion; of words which have filled our imagination with foul shapes, that haunted us day by day and refused to be banished; of words which have shaken our faith in God and destroyed our comfort in his love.

We should think of words which have created unjust suspicion of the integrity or the sobriety of other men, and have led to the loss of the confidence of their employers, and to the ruin of their families. We should think of the wretched whisperers who have quenched the love of wives for their husbands, and of husbands for their wives. We should think of how we ourselves have been misled and involved in serious troubles by the careless inaccuracy of the words of men whom we trusted. In every way that we can we should try to bring home to ourselves the truth that words which are lightly spoken may be a grave offence against justice and against charity.

We should further consider seriously the great warning of our Lord, that for every idle word that men shall speak they shall give account in the day of judgment. "Idle words" are words that are spoken carelessly, indolently, without any moral effort to avoid sin; if they are sinful our moral insensibility to their sinfulness will be no excuse for them. These are words against which Christian people have to watch most carefully. When challenged about them, they say they never thought that what they said would do any harm; but it was because they never thought, that their words were idle words. They say they never meant any harm, but they did harm; and if they had considered what they were saying they would never have said it.

And if for "idle words" we must give account in the day of judgment—and Christ Himself, who warns us, will be the Judge—much more shall we give account of words which are not idle, careless, thoughtless; but which are deliberately false, uncharitable, and revengeful. And even if, through God's grace, we are not shut out of the City of God, false words, uncharitable words, revengeful words, idle words, that pained and wronged other men, will impoverish our eternal reward and lessen our eternal joy.

* Extracted from THE EPISTLE OF JAMES, and other discourses. (6s. *Hodder & Stoughton.*) In these singularly practical pages we have a striking echo of a voice that was ever ready to be lifted up on behalf of righteousness in life. Here we have not only some of the latest utterances of the great Birmingham Nonconformist bishop, but a splendid commentary on the teachings of the ethical apostle. The ten sermons contained in the second half of the volume are chiefly expositions of fundamental doctrine.

The Reality of God.

THE world, upon whose surface we live, belongs to God. The sunshine in which we bask, the air that we breathe, and the teeming life around us are all his property. He created them, and by his power they are sustained. By virtue of his unique relationship to the universe, all created things, both animate and inanimate, are indisputably his. He is, in the most absolute sense, Owner and Master.

The great majority of the people in our land profess to believe all this, and one could not offer to them a grosser insult than to suggest otherwise. And yet to a vast number God is, to all intents and purposes, as if He were not. They make no reference to Him; their literature scarcely ever contains even the mention of his Name; their plans are formed with no thought of asking his permission, or seeking his counsel. They profess to believe that God rules in the kingdom of men, and that all earthly rulers are subservient to Him; yet if it were seriously proposed to commence a political campaign with prayer for Divine direction, the idea would be promptly snubbed. Their science books spell "Creator" with a small c, and "science" with a capital S. Yet in some way these people believe in God, although He is next to nothing to them. They regard Him practically as an imposing name painted upon an engine, or as a figure-head at the bow of a ship, either of which could be removed without impairing the usefulness of the agency. What a shock such people will have when they are *compelled* to face the reality of God.

But even amongst ourselves—professing Christians—how little does the thought of the reality of God's nearness impress us! We believe in an Omnipresent God, who is, through Jesus Christ, our Father; that He is ever with us; that we are compassed about by his presence; that He knows us through and through, and that He is ever ready to help us in time of need. Do we really believe all this? Review our mode of life; is it consistent with an honest belief in the real presence of God?

Take the matter of *speech*, to begin with. What is the general character of our conversation? And what is its special character when we meet with select friends and speak out our thoughts with perfect frankness? The hasty words, the equivocal words, the unkind words, the uncharitable words, and the flattering words which often resound from our lips—could they ever have been uttered if we had honestly believed that God was near by when we spake them?

Proceed to the matter of *actions*, where the same test may be applied. Examine our conduct under the pure ray of truth. Could this or that ever have been performed had we really believed in an Omniscient God? We often do things under the impression that we are alone and unobserved: it does not strike us as a *reality* that God is with us. No man could ever be guilty of a petty meanness, or of spreading an unsavoury report, or of committing sin if he realised the fact of the Divine presence.

Finally, penetrate into the region of our inner selves—the place of *thought and desire*. Here, indeed, the test will be the severest. Self-respect may detain the word prisoner within the lips; fear of discovery may restrain from committing the deadly sin. But, so far as our fellow-men are concerned, we are quite safe in exercising our liberty to the full in the region of our thoughts. The sincerity of our belief in the nearness of God is tested most acutely here. For it is a religious axiom that "the Lord knoweth the *thoughts* of men." Our desires are as clear to Him as are our expressions to our fellow-men. Now think of the mental pride which we revel in—the mental vindictiveness harboured—the illicit mental projects gloated over. Would men permit this if they really believed in the presence of God?

Now is there any way by which the presence of God may be made more real to us?

That God desires to be real to us cannot for a moment be questioned. On the night before the crucifixion, our Lord, in exposing his choicest treasures to his disciples, declared that if a certain condition was fulfilled, God would "make his *abode*" with them. In his pathetic appeal to the proud church at Laodicea, Jesus expressed his desire to "come in and sup." St. Paul prayed for Ephesian *Christians* that "Christ may dwell (permanently) in your hearts by faith"; and a marvellous sentence in the Epistle of St. James represents God as "jealously yearning" for our love. The will of God for his children is perfect union with Himself, which, of course, means that his presence will become to us the greatest of all realities.

But for this to take effect there must be *unconditional surrender to Him*. God will not force Himself upon us. He only enters upon our invitation. He is responsible for the indwelling, we for the admission of Him. "Complete surrender" is a phrase easy to employ, but its consequences are by no means easy. It is not until we really face the question that its difficulties fully appear. For complete surrender *to* God means a complete surrender *of* all loves which have rivalled his, and these rivals do not suffer expulsion without a desperate struggle.

And this surrender to God must be the outcome of a deep conviction that we belong to God by every right. No surrender has value unless it is based upon God's claim to us. Surrender is followed by the continual *activity of faith*. It may be unaccompanied by sensation. There may be no *feeling* in the matter. The absence of emotion need not affright us. We may reason thus:—"God desires to dwell in me and to make his presence *the* fact of my life, his one condition being that I yield myself unreservedly to Him. If I comply with his condition it is not possible that He can fail. From this time on my life's attitude must be quite altered, for God indwells me." Then will follow a very real *sense* of the Divine presence as the habit of regarding God becomes constant.

What a change will come over that life which realises God! Words, actions, and thoughts will be pure and guarded. Life will be hushed, for God is there. Doubts about God will be blissful impossibilities. Life will be transfigured. Heaven will have begun.

F. C. SPURR.

SAILORS' WELCOME HOME.—At the monthly muster of the "Christian Life-Boat Crew," the text for the month given out was "Victory through our Lord Jesus Christ." Addresses delivered by Miss Tuck Captain Bray, Captain Blackburne, and others. The crew had been at work during the month in some eleven different mission centres, amongst which was Cambridge, where the Lord greatly owned their efforts.

Rev. Andrew Murray's Farewell.

Thursday last was observed as a Day of United Prayer at Exeter Hall, when large meetings of Christians were presided over by Rev. Andrew Murray, who delivered addresses morning, afternoon, and evening. This being Mr. Murray's last public appearance before his departure for South Africa, on the following Saturday, the proceedings were invested with a peculiar interest. A good while before the time for beginning, the Large Hall was well filled, and a hushed solemnity characterised the gatherings. Mr. Murray had been asked to address meetings in connection with well-known Prayer Unions; and it was hoped by the exercises of this day to meet the desires thus expressed, and to afford an opportunity for Christians of every name to show their oneness in our blessed Lord, and their love one for another—as well as to afford an occasion for stirring up believers to more unceasing united prayer for all saints, that in the power of the One Spirit God's people might be made strong for their witness and work in the world. The morning theme was

LOVE AND FELLOWSHIP.

Mr. Murray delivered a stirring address, based on John xvii. 20-23. There is not, he said, among the people of God, that overflowing love which there should be. The prayer of Jesus amounts to this—"Father, between Thee and Me there never has been anything but love, and I want the same to be the case with my people. Father, I pray that they may be one, as we are one." How wonderful it will be when selfish proud men learn to love as the Father and the Son love, that the world will then be compelled to say, "This is a love which is more than human, and comes from heaven." "Father," says Christ, "It is for this that I have given them the glory which Thou gavest Me, and made them partakers of the Divine nature; therefore I pray for them that they may be made perfect in one, so that the world may believe that Thou hast sent Me, and hast loved them as Thou hast loved Me."

Christ's prayer suggests to us that oneness among God's people is to be a reflection of the life of God in heaven. Heaven is a place where the glory of God is perfectly manifest; earth is a place where the reflection of that glory is to be seen. Think of the love of the Father for the Son. He gave Him all that He had. Again, the Son gave all back to his Father, and when He took human form He yielded Himself up for the salvation of the world. This Divine love is to be the pattern and measure of our love to each other. I do not ask whether you have attained to this, but I ask, Have you aimed at it?

Christ poured out the Holy Spirit into the hearts of his disciples that, however unloving they had been, they might love one another as He had loved them. And He gave them the new commandment, that they should love one another.

GOD IS TO EFFECT THE ONENESS,

by the implanting of his own love in our hearts. The reason why there is so little love is because we do not count upon God working in us to will and to do of his good pleasure. The new will of every child of God is, by its very nature, inclined to love God's children. When we try by our own powers to live as we should, we fail, and cannot but do so.

This love and fellowship for which Christ prayed comes in answer to prayer. We should pray every day for the Church of God, for all believers—for those who are our brethren and sisters in Christ. I do not believe that the great revival of love will come until this spirit of prayer is poured into the hearts of God's people. Every thought of Christ ought to be linked with those who constitute his Body. The manifestation of this oneness is to be a proof to the world that God sent Christ. The Lord said, "Hereby, shall all men know that ye are my disciples—(a heavenly people)—if ye have love one to another." Men are to believe in Christ not simply through preaching, but through an exhibition of love. Praise God, there are believers in regard to whom some have said: "We are convinced that God sent Christ, because there is something in this disciple of his which we do not find in other men." Why should there not be more love carrying such conviction? What is required is that the heart should be absolutely given up to God, so that self may be subdued and Divine love flow into the soul. The love of Christ is to love the unworthy. Have we such love that we can love the unloveable—those who are not according to our natural taste? Let us seek the love which Christ will shed abroad in our hearts by the Holy Ghost, and then, yielding ourselves to God, let us show forth the heavenly love, and plead for all saints.

A season of prayer followed; and in conclusion Mr. Murray invoked the Divine blessing upon believers everywhere, in churches or smaller circles.

THE SECRET OF EFFECTUAL PRAYER.

The afternoon was largely devoted to prayer for London and the world. Special reference was made to the Prayer Union for London, observed every Thursday, by many who have banded themselves together to pray for this great city; for all its inhabitants and for the upper classes; that God would abundantly pour out his Spirit upon them, that they may be saved and sanctified, and that great blessing may be given to the clergy and ministers of London. While, however, this five-million-peopled metropolis was thus borne before God prayer was also made for all Christians, and for the progress of the Gospel in all lands. The proceedings opened with a season of waiting upon God, when Lord Radstock, Mr. T. B. Miller, and others led in prayer.

Rev. Andrew Murray read Rom. viii. 26, 27, and pointed out that in these words we have the secret of effectual prayer. Many complain they have little power for prayer, but the power for prayer is the Holy Ghost, who helpeth our infirmities, making intercession for us.

THE BLESSEDNESS OF IGNORANCE.

We learn here, first, that when we want to discover the secret of effectual prayer, we must begin with a *sense of our own ignorance*. When a man knows he cannot pray as he ought, and makes confession thereof, the Holy Spirit is ready to come in. There may sometimes be great fluency, and yet profound ignorance of the essentials of true prayer, or of what we should pray for.

Now we must remember that the Holy Spirit cannot come in power as the Spirit of prayer and intercession, unless that thought is deep in our lives that we know not and He knows; that we cannot pray without his teaching. In the great work of intercession our very ignorance is the secret of success if used right.

This, then, is the first step; what is the next? To understand that *the Holy Ghost has been given to teach us to pray*. Have we learned this solemn lesson: that the Holy Ghost and we are linked together in true prayer? What is needed on our part? Is it not this, that as surrendered souls we yield our whole being to Him, giving ourselves up that He may work in us and teach us how to pray? We have to confess, alas! that some—while true believers, earnest and devoted in many ways—are not surrendered souls, and therefore do not know the blessing of the indwelling Spirit. God grant that all such may claim the blessing now, and thus become true intercessors on behalf of the five millions of London, the hundreds of millions of the heathen, and the numberless nominal professors and half-hearted Christians throughout the churches.

Then we must learn not only the blessedness of ignorance confessed, and the wondrous help of the Holy Spirit, but further we must understand the *way in which the Holy Spirit will pray*. What is that? "The Spirit maketh intercession with groanings which cannot be uttered." That is, in prayer too deep for words. When prayer rises too easily in flowing words it is often because the depths are not stirred. Again and again we find in our Lord's life evidences of depths which could not be expressed (see Luke xii. 50, John xii. 27, Luke xxii. 44). When the Holy Spirit comes in all the fire of God's love for souls, and of the pity of Christ over perishing men, surely we shall burn as never before with an intensity of desire which shall often express itself in groanings and longings which cannot be uttered in words.

But this being so, how will the answer come? The text shows this, "He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the mind of God." Thus the heart-searcher is needed to find out the meaning of prayer. We may make mistakes, but He cannot.

Now I would have you observe that the Holy Spirit makes intercession for the saints. Note that expression. Some think the words do not refer to those who are prayed for, but rather to the wider thought that it is his work to make supplication for all saints; that He is not confined to one, but dwells in all and intercedes for all who are united to Him by faith. There is nothing delights Him more than to fill us with love for all saints. We may differ very seriously from some; we may even think they are are doing grave injury to the Church, but we should pray for them. We are so apt to limit our prayers to our own circle and interests, and forget that it is our privilege to pray for all saints. Remember, our King maketh intercession for us. If you heard of a king on earth who not only ruled well, but spent his time in praying for his people, you would sound abroad his piety and godliness. But our King intercedes for us, and it is ours to pray with Him as fellow intercessors. How much have we given up for Him and for this? Someone expressed the hope this day might be "A Day with Christ in the School of Prayer." God grant it may be so. Let us seek that He may so link us to Himself that we may pray as He has given us by his Holy Spirit.

The next half-hour was spent in earnest supplication; amongst those who led therein being Revs. E. W. Moore and Charles A. Fox, and Mr. A. A. Head.

WORKING AND WAITING.

An audience fully representative, crowded Exeter Hall for the final meeting in the evening. All the members of the London Y.M.C.A. committees had been specially invited to tea at six o'clock, with the view of afterwards hearing our visitor's last address.

After a season of song and prayer, Mr. Murray gave his address on the subject announced—"Working and Waiting"—the text being the well-known verses at the close of Isaiah xl.: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." All that we have been asking God to do for us in the earlier parts of the day (he said) must manifest itself in new work, and more work, and better work. It is not always more in quantity that is wanted; but the quality of the work must be different. It is not needful to say so much about working, as about the secret of strength for work. There is promised and prepared for us as God's children a Divine strength; but how many of us are unconscious of it? And just as the word *work* means so much earthward and manward, so the word *wait* means everything Godward. Our work towards men will be entirely dependent on our waiting upon God.

LESSONS FROM THE EAGLE.

Most of us have heard sermons or read exposi-

tions on this text; let me give you two or three very simple thoughts about it. Take this phrase: "They shall mount up with wings as eagles." The eagle is called the king of birds. He is said to fly the highest of all birds, and to go straight for the sun. The eagle is taken here to be an image of God's children. Why are we to mount up with eagle's wings? To carry us up into the heavens. Christian! you are a heavenly man; you are to live a heavenly life. God, who created the eagle with his wings to rise heavenward, gives to the Christian wings by which he can rise too. But alas! how many Christians are bound and chained to the earth. When I was in Switzerland I saw a splendid eagle, but it was chained to a rock. There was the king of birds, meant to soar into heaven, bound to this earth! That is the life of multitudes of believers. Are you allowing business, or the pleasures of the world, or the flesh to chain you down, so that you cannot rise? God forbid it should be so.

You ask: "How can I get these eagle's wings?" I answer: "How did the eagle get its wings?" It was born a royal eagle, and it got its wings at its birth. So the children of God are born with eagle's wings; but alas! they know it not. This truth is not sufficiently preached, or the knowledge of it sufficiently sought from God. As children of God we have within us a Divine nature—the very Spirit of Christ Jesus, to draw us heavenward. But how many believers there are who do not know this, or who just barely know it; they do not accept it and rejoice in it. How many there are who begin by having an inkling of it, but who prove unfaithful and turn back to the world again.

Perhaps you say, "If I have these eagle's wings I have never learnt to use them. How am I to use them?" In Deuteronomy xxxii. 11, 12, Moses says: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him." (After a vivid description of the way in which a parent eagle rouses its young to attempt their first flight, the speaker proceeded):—God made the eagle with that instinct, and it is nothing but a picture of God's own heart. How does He teach his eaglet children to use their wings? He stirs up their nest, sometimes by a trying providence, by a death, a sickness, a loss, by some tribulation or temptation. And just as when the eaglet is ready to sink down and perish, the mother comes underneath and bears it up, so the everlasting arms are stretched out to support and carry the soul that feels it is ready to sink under the trouble. God calls on the soul to trust Him. And as the eaglet trusts the mother to carry it, my God asks me to trust Him. The mother takes out the eaglet again and again, so that it begins to take courage; till at last it can soar forth, having learned completely to use its wings. God longs to teach his children thus to mount on eagle's wings, and He does it by stirring up the nest. He sees that a worker's wings are not being used. The worker may be very earnest, and perhaps there has been blessing; but somehow self-will, or the power of the flesh, comes in, and we learn to trust in ourselves. God stirs up the nest, and the worker is led to think, perhaps, that God has forsaken him. Then comes the blessed message: No, your Father loves you, but there is one thing He misses about you; you are not heavenly enough. He wants you to have closer fellowship and communion with Himself.

"They shall renew their strength." Strength is the mark of the eagle's wings. So God wants his children to be so strong that they can live above the world, and can say to the men of this world,

"I AM LIVING IN ANOTHER WORLD."

That is the great mark of the true disciples of Jesus Christ, that they are not of the world, as He was not of the world; in the midst of the business of the world they are to live heavenly lives.

The idea of strength is the great idea of this text and this chapter, "Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Weary worker, have you known this, that the everlasting God never is weary? If He is never weary, you need never be weary, because your God is your strength. You have no strength but what He gives, and you may have all the strength that He can give. I find that if there is one lesson that we need to learn—it is the lesson of our own impotence. Just as much as we are dependent on God for righteousness in our justification, are we dependent on the strength of God alone for sanctification.

Where do we get this power to use our wings and to soar heavenward? In waiting upon God. Think what this waiting on God is. I want to give you this as my parting word. First of all, if you are to wait on God, *you must know God.* All our waiting on Him will depend on our knowledge of Him. He reveals Himself as the Almighty Creator; and just as his omnipotence created the world, and is a guarantee for its maintenance, so his omnipotence is a guarantee for the strength of our Christian life. We need to take time to learn that God will work in us all that He wants us to be; and all that He expects of us. He has kept the world going all these ages; will He not uphold me during my short life of sixty or seventy or eighty years? Let us link this thought of his omnipotence with the thought of the hymn,

> Moment by moment I'm kept in his love;
> Moment by moment I've life from above;
> Looking to Jesus till glory doth shine;
> Moment by moment, O Lord, I am thine.

We must only study to know God, but *we must know ourselves.* We must willingly and heartily accept what God reveals about ourselves—our utter impotence, in contrast with his great omnipotence. It is "to those that have no might" that God "increaseth strength." The mischief is that we have too much strength, and think we do not need to wait upon God. You have heard of ships going out to sea, and the officers are told to be ready to start at any moment. If the question were asked, "What are they waiting for?" the answer would be one of two things. They are either waiting for supplies, or waiting for orders. That is to be our position. We are to wait for the power of the Holy Spirit every day; for the strength of God every hour. Let us cultivate the habit of thus waiting on the Lord, and the supplies will come. Let us also cultivate the habit of waiting for orders, for instructions. God is willing to teach and guide his people beyond their conception. Study and love your Bible, but remember that it is from God that you must get your orders.

Then think what it is that the word "waiting" implies; it implies patience and quietness. Let us cultivate this habit of waiting patiently for the Lord. Before you leave your chamber in the morning, not only have your Bible study and prayer, but let there be definite waiting on God, that He may come in, and take possession of you for the day. Then we must wait not only patiently but continually. Some wait for God in the morning or in the evening, but we need to pray that the Holy Spirit may bring us into the blessed attitude of waiting all the day upon God, waiting continually for instruction, and for supplies of grace and strength. Blessed are all they that thus wait for Him.

Let us also learn to look to God *to do for us unexpected things.* We need to give up our thoughts about what God can do. "Eye hath not seen, nor ear heard, nor hath the heart of man conceived what God hath prepared" for those that wait for Him. Let us remember that our thoughts are terribly defective; let us pray that God would do for us what no human heart can conceive. Expect that God by his Spirit will work in you something utterly beyond your comprehension. It may be without your feeling it, but trust Him for it and He will do it.

Having closed his address, Mr. Murray invited all who could remain for half an hour, definitely to wait on God, to do so. The great bulk of the company remained. In answer to an invitation, a number stood up to indicate the purpose and desire wholly to yield themselves to God, and to wait continually upon Him for the needed strength. Prayer was offered by Mr. Murray, and afterwards by other friends on the platform and in the hall. Last of all, Rev. C. A. Fox led in prayer, making special petition for a safe voyage home for Mr. and Mrs. Murray, and for a rich blessing on their future work among their own people. Thereafter was sung two verses of "God be with you till we meet again," and the Doxology. It was with evident reluctance that the company broke up, after hearing the esteemed visitor's closing words of counsel and exhortation.

C.M.S. MISSIONARY MISSION.

The simultaneous missionary mission to men, which has been going on in quite a number of churches in and around London, found a fitting conclusion in the mass meeting, held on Tuesday week, when Exeter Hall was densely crowded by an enthusiastic audience.

The Bishop of London, who presided, opened with a vigorous address, maintaining that the desire to spread the Gospel is an essential part of the ordinary Christian life; that every Christian ought to be vitally interested in the cause of missions. All may not be called to go forth, but all must give sympathy, support, and prayer.

The Dean of Norwich came next, with an eloquent speech, in the course of which he glanced at the condition of things in many lands, steeped in darkness and cruelty, without God and without hope. He urged a threefold claim for missions. First, on fraternal grounds, for they as Christians knew that God had made his people of one blood; then they had the words and the works of the Lord Jesus Christ; and in the third place it was a fact that three-fourths of these people were in English colonies. They were, indeed, thankful for the progress made in this work, but something more was wanted, and he prayed God that many men from that hall and platform would be raised up to go forth themselves to the foreign field.

Addresses followed by Colonel R. Williams, M.P., Mr. G. L. Pilkington, of Uganda, Mr. C. T. Studd, who spoke for China, and Rev. H. E. Fox.

PENTECOST.

Pricked to the heart; three thousand cried,
"What must we—can we—do?
We nailed the Just One to the tree,
The Prince of Life we slew."
The answer came, but not in words
By human wit devised,
And o'er that mighty host was heard,
"Repent, and be baptized."

The Spirit—quickening Spirit—laid
The words upon the soul,
Three thousand passed from death to life,
Were wounded, and made whole;
There, on the spot, took sides with Christ,
The Saviour, once despised,
And there a bold confession made—
Repenting, were baptized.

How rich the precious harvest reaped
That pentecostal day!
When God the Holy Ghost came down
With mighty sovereign sway;
Still, still He works, and through the Word
By all believers prized,
Souls are still won for Christ, and they
Repent, and are baptized.

Albert Midlane.

COLLEGE LIFE.—IV.

By CUTHBERT McEVOY, B.A.

Classical Tutor of Regent's Park, New, and Hackney Colleges.

PUNCTUALITY.

Punctuality comes from the Latin *punctum*, a point; a point of time; instant. To rise at a certain fixed time: neither before nor after: to come into class on the stroke of the hour. This is punctuality. Rather mechanical, a little wooden, a trifle pharisaical. These are plausible objections which if not actually uttered are surely often felt. After what has been said on Method it is perhaps unnecessary to show that the mechanical and the wooden is only apparent. But the predilection for the one particular point on the clock's face which marks the hour, the nicely-calculated regularity, reminds one of straining at the gnat.

"The best men of business certainly observe a strict punctuality. But that is to their own interest. When I was in business I was punctual: when I was at school I was punctual: but now I am a student, and am preparing to be the public minister of Christ in the world, it is not in keeping with my character as a student to be bound by these laws of times and seasons. I start for my duties when I list: I work when the fancy takes me. Who shall imprison aerial thought in manacles of law? The notion is preposterous. The thoughts with which I hold commerce are not of the earth: I am elected to be a minister: exempt from the laws that bind ordinary men. What in others would be inexcusable in me is venial. I am not as other men are."

Somehow the end of this reasoning savours more of pharisaism than the humble observance of a simple and necessary rule. Let us honestly examine ourselves, and see if our shortcomings in this respect do not proceed from a distorted view of our abilities, of our position, and of our aim in life.

With many unpunctuality is due to forgetfulness, want of concentration, or absence of mind. "I did not start in time" is the answer frequently given to the question, "Why were you late?" It amounts to much the same as saying "Because I was." "But why did you not start in time?" "Because I did not know how late it was." That is, you forgot.

It may be said very justly that it is difficult to do good work with one's eye upon the clock. It is. But regular habits are their own timepiece. After a time it is as natural to know when to begin one's duties as it is to know when to sleep and when to eat. And by practice it becomes as natural to work up to the minute of starting as it is to sleep till the minute of waking. It should be as easy to be habitually early as it is to be habitually late.

You are sometimes tempted to be late by the claims of other interests. In another five minutes you would obtain a solution to the problem; but if you do not leave it at once you will be late for your engagement. Is it worth while to postpone the solution that you may not be late just once in a whole session? Yes, a thousand times it is worth while, if ever it is

WORTH WHILE TO DO YOUR DUTY.

But a duty so insignificant? Can we call any duty insignificant? Did you engage to finish the problem or to be in time? How many will you interrupt and disturb by laying the problem aside? How many by being late? These are the obvious questions which suggest themselves. But there are other considerations more important than these. We live in a world of mysteries. And the far-off results of one little act of negligence to ourselves and to others can never be foretold.

Whatever be the tree which has unpunctuality as its fruit, be that tree pharisaism or forgetfulness or whatever else, the tree is corrupt and must be hewn down and cast into the fire.

A few considerations of the results of unpunctuality must convince any man how necessary it is to avoid it.

A man who is a minute and a-half late at *one* class every day of a session of thirty-four weeks, loses in the course of the session the time occupied by no less than five whole lectures. Such a man will probably be late at each class, and will therefore lose a whole week of instruction each session.

A man who in his student days gets inured to the idea that the first two minutes are of no consequence, will, as work becomes more pressing, entertain the same disregard for the next two minutes. And when he goes out into the ministry by being late for most of his engagements he will be an example to the world of a slackness such as all should blush to own. With what feelings do you suppose an unbeliever regards your late entrance into the pulpit? What inferences does he draw? Men like ministers, who have to set an example, must not wait to see what others do before they act; they themselves must be in time, though all the world should be late. "Be ye therefore ready."

Allied to punctuality is neatness. The former gives a time, the latter a place, to everything. Let a habit of neatness pervade your life, and it will be an added power to you. Keep your study neat. Let each book and paper and implement have its own allotted place. The untidy man keeps his books anywhere. A reference has to be made to one of them, and after a long search the missing volume is found under the paper on which he is writing. Thus time, always precious, is lost. But it is the habit of untidiness which is bad. It is worse than all its results. Be therefore also neat.

THE WALDENSIAN CHURCH.

By Rev. O. GOLIA-MAURO, Waldensian Deputation in England.

Our Mission extends everywhere in Italy, in Sicily, in Sardinia, and in the Isle of Elba. In all the principal and secondary towns we have churches and mission-halls, and hundreds of villages are visited every week or fortnight, where we hold family services in dining-rooms and kitchens lent us by adherents. I will now confine myself to a part of one of the five districts into which the field is divided—namely, the district of Piedmont, Liguria.

In the north, at the foot of the Alps, we find the little church of Coazze, with more than forty communicants, a day-school, and a Sunday-school. The services there are well attended. A young married couple, lately admitted into the church, have known what resistance means, and have been enabled to come victoriously out of strong temptation. On account of their conversion they were deprived of their work; at the same time a count offered to become godfather to their child, and the wife of a knight to become its godmother, as well as to present it with a beautiful outfit, on condition that they should have it baptized by the priest. But these were the words with which they refused:—"Tell this gentleman and lady that the Lord has helped us until now, and faith assures us that He will help us to the end. You see that we suffer, then leave us in peace."

At Aosta, the town where our Queen Margherita often passes the summer, our church has nearly fifty members. Often four men are to be seen coming to our service, each bringing his New Testament; they are not yet members of the church, but they have to walk three and a-half hours in order to listen to an explanation of the Gospel. Another, a shoemaker of sixty years of age, travels twenty-five kilomètres (about sixteen English miles) on foot each Sunday for the same purpose.

Our church at Ivrea numbers more than 150 communicants. It has lately suffered several losses by death, but the pastors have made the funerals occasions for preaching to

MORE THAN 2500 ROMAN CATHOLICS,

who were present at the cemetery. At Ivrea tolerance and civilisation are in progress. All the municipality decided to take part in the funeral of one of our members who had belonged to the Municipal Council, and was a Justice of the Peace, and requested as a favour that the coffin might be carried by four councillors. The members of this church are mostly poor, but generous. One workman contributed last year 16 francs; this year through illness, he can only give twelve, which he greatly laments.

At Piedicavallo, the work is very flourishing, since we have been enabled to build a nice church. One of the members not being able to contribute money, promised wood and labour worth 500 francs. We have here a Sunday-school as well as day and night schools, which are visited and praised by the educational authorities.

At Pietramarazzi we have day and Sunday-schools, and a congregation of nearly fifty converts, of which the life is very spiritual and the witness for the truth most courageous. One young student here has shown a steadfastness seldom known at his age. The director of the college and his family, wishing to force him to go to mass with his fellow students, said to his parents: "You will never succeed in making me do things in opposition to God's will. You can cast me off, but you will not succeed in making me a hypocrite. At all events, I am sure that even though my professors hate me, God loves me, and if I am faithful to Him, He will recompense me, not through merit, but through grace"—adding, "You would find it better to

WALK IN THE TRUE PATH,

which leads to heaven." This young man has attracted the esteem of all, even of his superiors, and at the end of the scholastic year he obtained the highest certificates for work and good conduct. Amongst those whom death has lately taken from this church was a young man, full of intelligence and faith—through apoplectic seizure. Just before his death, when full of health and vigour, after having read the 90th Psalm to his aged mother, he said, "You see, dear mother, we must learn to count our days—to be always ready, young and old, to answer to the call of our heavenly Father." Two days after he received his call.

Turin was the town in which the Waldensian Missions were first started, in 1848, as soon as the Vaudois received religious liberty through Charles Albert. It was through General Beckwith's help that we were enabled to build this beautiful church here. Every Sunday morning from 400 to 600 assemble to listen to the Gospel. In addition to these regular attendants, the Gospel has been preached by our two pastors there to more than 5000 Roman Catholics in one year. We have in Turin nearly 400 communicants, ninety-five scholars in the day-school, and 112 in the Sunday-school; and the contributions of the church have amounted to 3500 francs in a year.

One of the Waldensian pastors who works in Turin is Signor Ribetti. He was one of the three Protestant pastors who, at the time of Pius IX., were chosen to sustain—against a commission of cardinals in the Vatican—the discussion as to whether St. Peter ever went to Rome as first Pope, as the Romish Church teaches. Pastor Ribetti is our most able lecturer against the errors of Romanism. Some little time ago Trione, one of the most eloquent priests of Turin, challenged a public discussion with whatsoever pastor would accept it. Immediately Pastor Ribetti wrote saying he would do so. Seeing that things were thus becoming serious, the priest, Trione, drew back and refused; but Pastor Ribetti gave his lectures all the same, and for several evenings our church contained more than 800 Roman Catholic listeners. In connection with the church in Turin we have a Y.W.C.A., which is called the "Society of Sisters," who have done work for the poor to the amount of 1130 francs. Another society, called the "Banner of the Gospel," is a very flourishing Y.M.C.A.

OUR DAILY HOMILY.

SUNDAY, DECEMBER 15.

"Ye shall do no servile work."—Num. xxix. 1, 7, 12, 35.

There was a good deal of work to be done, but it was not *servile* work. Throughout the seventh month, the work centred around the tabernacle, and the service of God, rather than around the tents and occupations of Israel as at other times. The same distinction is clearly made by the Apostle. We are created in Christ Jesus unto good works; but our faith and salvation are not of works, lest any man should boast (Eph. ii. 9, 10).

Do not work up to the Cross, but down from it.—We must come empty-handed to the Cross, and receive forgiveness and eternal life, which will immediately begin to approve themselves in the fruits of righteousness. None work like those who have been saved by the grace of God, but their work is not servile work; not that of slaves, but of sons. How many there are who confuse these, trying to work *for* salvation, instead of receiving it first and then working.

Do not work up to union with Christ but from it.—We cannot unite ourselves to the true Vine by any activity of ours; our resort is to lay ourselves at the feet of the great Husbandman, that He may graft us into living union with Jesus. When once that union is consummated, through our yielded nature, the Root begins to pour his mighty energy. Fruit-bearing is not servile work, but easy, natural, blessed.

Do not work up to Pentecost but out from it.—We cannot win the gift of the blessed Paraclete. No tears, prayers, agonies of soul can purchase it. It must be received by a single act of faith. But when once He is in us in his fulness, then tears, and prayers, and strivings for the salvation of men flow out without effort. We strive according to his working. But there is no servility, no strain, no restraint, save that of love.

MONDAY, DECEMBER 16.

"The Lord shall forgive her."—Num. xxx. 5, 8, 12.

If the father or husband disallowed the vow a woman made, it would not stand, nor would she be held responsible for its fulfilment. God would not keep her to a promise which was hindered in execution by causes over which she had no control. This is a profound principle.

You may feel that a certain step is required of you by Christ, that indeed you are bound by your allegiance to Him to take it, nay, you have already promised Him that you will take it; but, suddenly and most unexpectedly, you are prevented from taking it. The express prohibition of those who have a right to determine your action, or the verdict of the physician, or the evident call of duty in another direction, makes it needful for you to relinquish your project. What then, is God grieved and angry? Not so, He understands the whole of the case perfectly, and accepts your will for the deed, and bids you go in peace. This, however, does not affect matters in which conscience is clear in demanding or prohibiting a certain line of conduct.

Sometimes God's silence is consent. You made your solemn dedication in his Holy presence, there was no answering voice, or rush of emotion, or witnessing seal, He held his peace from day to day. But in that silence He established all your vows, all your bonds. "If it were not so, I would have told you."

If parents capriciously forbid their children carrying out solemn resolutions and vows, the burden of blame must rest on their shoulders. They must render their account to God, and give answer for their action. It will go hard with those who put needless hindrances and obstacles in their brothers' pathway.

TUESDAY, DECEMBER 17.

"Everything that may abide the fire, ye shall make to go through the fire; and all that abideth not the fire, ye shall make to go through the water."—Num. xxxi. 23.

The great aim of this enactment was to render these articles ceremonially clean. They had been in the use of the Midianites, and required cleansing, before they could be appropriated by Israel. But the cleansing processes were to be determined by their texture. Fire for what would stand fire; water for what could not stand fire.

We must be thoroughly cleansed.—If a man will *purge* himself, he shall be a vessel unto honour, meet for the Master's use. Not cleverness but cleanliness is the prime condition of service. Jesus will not put throne-water into impure and polluted receptacles. What fellowship hath Christ with Belial?

We shall not be passed through fire, unless we can stand it.—Our faith is too precious to God to be exposed to risk. He will not let us be tempted beyond what we are able, less we be discouraged, and make shipwreck. If, then, you are called at this time to pass through an unusually searching ordeal, be sure that your Heavenly Father knows that you can endure it.

We must go through water, if not through fire.—The one is negative, the other positive; the first appertains to John the Baptist, the second to the Holy Spirit. The latter is the best; but be thankful, if you cannot endure it, that there is a discipline more tempered and gentle, which will yet render you meet for the handling of the Holy Saviour.

WEDNESDAY, DECEMBER 18.

"Be sure your sin will find you out."—Num. xxxii. 23.

Sin is like the boomerang of the savage, it comes back on the hand that has launched it forth. The brethren accused Joseph of being a spy, and cast him into the pit; and on the same charge they were cast into prison. David committed adultery and murder, so Absalom requited him. The Jews crucified the Lord, and they were impaled around Jerusalem till room and wood for their crosses failed.

There is a Divine order in society. God has so constituted the world, that as man deals with his neighbour, so he is dealt with. The consequence does not always follow immediately. There is often a long interval between the lightning flash and the thunder-peal. The sentence against an evil work is not executed suddenly. But though God's mills grind slowly, they do grind, and to powder. Whatsoever a man sows he reaps, whether of corruption from the flesh or of eternal life from the Spirit.

When sin comes to find you out, like a sleuth-hound on the track of the criminal, be sure that it finds you in Jesus. "That I may be found in Him." Nothing will avail to intercept the awful execution of sin's vengeance, except the blood and righteousness of Jesus. Put Him between you and your sins, between you and your past, between you and the penalty of a broken law. Be sure that only when the blood of Jesus speaks for you through earth and heaven, there can be a cutting off of sin's terrible entail.

THURSDAY, DECEMBER 19.

They journeyed from Marah, and came to Elim: and in Elim...—Num. xxxiii. 9.

In his enumeration of the halting places of Israel, Moses mentions Marah and Elim; in the case of former, he does not dwell on the murmuring of the people over the bitter stream, but in the case of Elim, he loves to dilate on the twelve springs of water, and ten palm trees, under which they pitched. Years of weary travel had not obliterated the memory of those ten palms.

We should remember the blessings of the past,—God has so made us that we soon forget pain; but memory is willing to keep the pictures of sunny scenes unobliterated upon the walls of her galleries. Thus we may encourage our faith, and comfort our hearts, by musing on the hand of the Lord which has been upon us for good. You have had many hard tracks of desert sand to traverse, but never forget those ten palm trees. Let their gracious shade and fruit still refresh you. And remember that God will restore them, whenever needed. If not, find your palm trees and wells in Himself.

God does not remember the sins of the past.—There is no word of their murmurings, either at Marah or Rephidim. It is thus that God deals with us. "Their sins and iniquities will I remember no more." When God forgives, He forgets. He erases the record from his book, and deals with us as though no sin had been committed. When we get to heaven and study the way-book, we shall find all the deeds of love and self-denial carefully recorded, though we have forgotten them, and all the sins blotted out, though we remember them.

FRIDAY, DECEMBER 20.

"This is the land which ye shall inherit of God."—Num. xxxiv. 13.

It is important that we should know the limits and possibilities of our lives. We must beat the bounds, first to know how far we may go, and secondly where we must stop, in our inheritance.

How far may we go.—It is our privilege to know God and the hope of his calling, and the riches of the glory of his indwelling in our hearts, and the power of the Resurrection throbbing within us, lifting us to share the risen Life of Jesus. Day by day we may be kept from yielding to known sin; day by day, though keenly conscious of temptation, we may be more than conquerors; day by day, the Holy Spirit may work in us perfect love towards God and man, to the limit of our light; day by day the Lord Jesus may be more perfectly formed within us.

Where we must stop.—We may expect to be blameless, but not faultless, till He present us to Himself: to be delivered from temptation, but not freed from its assaults: to be kept in perfect peace, but not secured from the pressure of adversity: to be dead to sin and self, but not daring to say that either is dead within us: to be delivered from this present evil world, as to spirit and temper, though still called to inhabit it as its salt and light. Take possession of every inch of God-given territory in Jesus, but beware of going beyond it.

SATURDAY, DECEMBER 21.

The death of the high priest.—Num. xxxv.

One after another they passed away. They were not able to continue by reason of death. Their offices and garments, and ministry passed from each in turn, as from Aaron, whom Moses stripped with his own hands on Nebo. But their death only brings into greater prominence the encouraging contrast in the case of our blessed Lord, who ever liveth, and hath, therefore, an unchangeable priesthood.

Christ ever lives: what an encouragement to the penitent! All that He ever was, He is; all that He ever did for others He is willing to do for thee. The records of his earthly life, with his tenderness for those who were out of the way, are leaves and specimen pages of the diary of his life. Therefore, there need be no hesitation in applying to Him. He is no unexplored continent, no treacherous ocean, no new hand at the work of helping men.

Christ ever lives: what a blessing to the saint!—"I am He that liveth." He bent over his fainting apostle, and said in effect, You remember what I was when you leant on my bosom, followed me to the shore on which I had prepared your repast, and assured you of my never-altering affection. I am all that still; through death I have come to a life which can never decay; because I live ye shall live also. Let us rest our souls on this sweet word, from his heart there will ever stream to us rivers of incorruptible life. Not our life, but his in us. Let us keep all the channels and apertures of our being open towards the fountain of eternal life, that there may be no stint or restraint to our reception.

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INTERNATIONAL S. S. LESSONS.

DECEMBER 22.

THE BIRTH OF CHRIST.—Luke ii. 8-20.

GOLDEN TEXT, v. 10.

IT is not possible to fix with any certainty the day of our Lord's birth. The most that can be said for the day now observed is that it may be correct. The event it celebrates is important at any season of the year.

Our lesson finds Joseph and Mary, his espoused wife, in Bethlehem. The circumstances leading to their being there when Jesus was born are a remarkable illustration of the over-ruling providence of God. Who would have thought that the Roman Emperor would have been the means of securing that Mary's Son should be born in the city which prophecy had foretold?

The birth has already taken place amid surroundings that were remarkably significant. That "there was no room for Him in the inn," was prophetic of the treatment He would afterwards receive. The lowly surroundings of his birth evidenced his great condescension, and his readiness to stoop to the very lowest. It is not strange that He afterwards found his most numerous hearers among the poor.

But this lesson reminds us that mingled with these circumstances of extreme lowliness were some indications of his majesty. He is no ordinary person whose coming is foretold for centuries, and whose arrival is announced by angels. This is "God manifest in the flesh"; "the woman's seed" who should bruise the serpent's head; the Lamb of God who should bear away the sin of the world. It was fitting that the coming of such a Saviour should be announced by unusual signs.

I. THE FIRST CHRISTMAS CAROL was sung in the fields of Bethlehem, made familiar to us by our recent lessons upon Ruth and David. Perhaps the very fields in which Ruth gleaned, and David afterwards kept his sheep, were privileged to hear this angelic song.

The singers were "a multitude of the heavenly host" (12). The remarkable fact was, not that they should be there, nor that they should rejoice with singing over such an event; but that they should be visible to human eyes, and that the strains of their music should be heard by human ears. Such music has never been heard either before or since.

Their theme was introduced by one angel in a kind of recitative (9-12). Three things are remarkable in connection with it: first, the glorious appearance of the angel, which filled the shepherds with fear; next the remarkable announcement he made (10, 11), which told that the hope of all previous ages was now fulfilled; and lastly, the very extraordinary sign by which the new-born Saviour should be discovered (12). It was a sign suited to the persons to whom the announcement was made.

To this the multitude of angels sang a chorus, which in our Authorised Version (which is probably correct) contains three parts (14). The advent of the Saviour (1) means "*glory to God.*" The very highest heavens will yet resound with praise as the result of this lowly birth, and the glory of God in the work of redemption shall exceed that which He receives from all other works of his hand. (2) "*Peace on earth*"—between man and God, through the putting away of sin, and therefore in man's own conscience and heart, and between man and his fellows. The incarnation contains the promise of universal peace. However long delayed, it must come, and the angels' song must be fulfilled. (3) "*Good will to men,*" not of one nation only, but of all nations; not to "men of good will" only, as the R.V. reads, but even to the wayward and wandering. God's will towards all men is a good will (see 1 Tim. ii. 4).

The audience were shepherds (8), men engaged in a lowly and despised occupation. Evidently devout men, among the number who were looking for the coming of the Saviour. God's favours are not given to those who can pay for them, but rather to those who need them, and can appreciate them.

II. THE CONDUCT OF THE SHEPHERDS (15-20) suggests much instruction. (1) *They believed* (15). They proposed to go, not to see whether this thing had come to pass, but to see it. The very remarkable testimony given to them was accepted without question. (2) *They put their faith into practice* by going to the Saviour. Of what use is it to believe about Jesus if we do not actually come to Him? (3) *They acted promptly*—"with haste"—(16). Delay is the handmaid of doubt; faith grows by prompt action. (4) *They began immediately to witness to others* (17-18). The good tidings was not for them alone, but for "all people" (10). They may be accounted the first preachers of the incarnation.

Note the contrast. The shepherds published these things, Mary pondered them. "Both are right; they illustrate different, but not inconsistent phases of experience. Pondering and publishing are both Christian duties."

[1214]

For the Young.

A BRAVE SPANISH BOY.

I SEND you a little account of a discussion one of our pupils, a boy of thirteen, had yesterday with two Sisters of Mercy. I think I mentioned him in a recent letter as having replied to a priest who told him the Gospels contained evil doctrines. He has been in the school about two years and a half, and when first admitted was a regular little scapegrace, unable to read or write, and ignorant of everything but evil. He is now our most advanced pupil, and is by his own confession, his changed conduct, and the testimony of all who know him, a child of God and a witness for the Truth at home and amongst his companions. His name is Henry, or "Enric" in Catalan.

Yesterday afternoon he was in a field near the town with some other lads, when two "sisters," passing by, accosted them, and asked if they were in the habit of attending mass. "Never," replied Enric. The "sisters": "What school do you attend?" "The Evangelical school." "Yes, so we thought from your cheeky manner! Have you ever been to communion?" "No." "How old are you?" "Thirteen years." "And why do you not attend communion?" "I have no wish to do so." "Well, well, not so fast! How often have you been to confession?" "Once." "To whom?" "To Jesus Christ." "Well, but my boy, you should go first to the priests." "No, the priests are sinners like everyone else. They have not the power to forgive sins. It is Jesus Christ who forgives, and not they." "Why so?" "Why did Jesus Christ die on the cross?" inquired Enric. "To save those who attend mass and confession, and also those who are rich," replied the "sisters." "How many disciples had Jesus?" continued the boy. "Twelve." "Were they rich or poor?" "Poor." "Good! And which of the disciples confessed to the priests?" "Judas." "Did either of the others do so?" "No."

Pointing to the crucifixes hanging on the rosary by the sisters' side, Enric asked, "What is the meaning of these crucifixes?" "These?" exclaimed the sisters. "These we esteem so highly that we kiss them," suiting the action to the word. "They cannot save us," said Enric. "We do not believe in dead gods. We will have Jesus Christ, who died, but rose again." "Ah," replied the sisters, "these doctrines have been so impressed upon you that you will never forget them. But, my child, we do not blame you; the fault is your parents' and teacher's." "Thanks be to God," said Enric, "that He has opened my eyes to understand his Word. Whereas before I was always in the habit of blaspheming and frequenting the *cafés*, now I do not do so." "Well," said the sisters, "you confess to Christ, and we pray to Mary, who asks Christ to forgive us." "Who died for us, Mary or Jesus? Then to Jesus we should confess, not to Mary."

The sisters turned to the other lads, and told them to pay no heed to Enric's words, and sneeringly remarked to him, "You are very wise. You will soon have to take a degree for your wisdom." They were then about to continue their walk, when Enric called to them, "Listen, listen awhile." "Speak," said they. "Can you tell whether, when you died, you will go to heaven?" "No, we cannot tell; only God knows." "Ah, indeed! Then how can you be right if you do not know whither you are going?" "Do you know if you will go to heaven when you die?" they asked. "Yes, I do know," replied Enric. "How do you know?" "Because Jesus Christ said that whosoever believeth in Him hath everlasting life." "Ah, we guess that the Protestant teacher has taught you all this." "It is you who protest against religion," exclaimed Enric. "So you imagine," said the "sisters." "No, I do not imagine it; in truth it is so. I know you have altered the Book and all its teachings," concluded Enric. The "sisters" again warned the others to pay no heed to his words, and ended by inviting all the boys to their residence to speak with a learned "father." Enric says he would gladly have gone with them, but he had to return home.

George paid another visit the day before yesterday to the neighbouring village of "Sentmenat," where he distributed a number of Gospels and tracts. We hope to hold a lantern service there shortly. We need some Bibles and tracts very badly. I have constantly to refuse applications from persons who are most anxious to possess copies.

BESSIE LAWRENCE.

Calle Mayor, 42, Caldas de Montbuy,
Prov. Barcelona, Spain.

FROM LITTLE THINGS TO GREAT.

(Scripture Union portion for Dec. 16, Isaiah xxviii. 9—20)

OLD or young alike have lessons to learn, and sometimes grown-up people have very difficult tasks set them, though children do not think so. Have you ever heard the little story which Miss Havergal told so sweetly about the child-niece who asked whether "auntie said her lessons all to God?" One of the happiest studies of the King's family is trust in his hearing and answering prayer. I will tell you how a little girl first found that out.

Fanny had a strict governess and a kind father and mother, so that it was a great delight to go for a drive with her parents when school was over. But Miss L—— insisted on her being ready in good time.

One afternoon the carriage came round as usual, but Fanny could not find her gloves. She was sure that she had put them away carefully, but there was no trace of them in the proper drawer. Miss L—— was angry, and refused—very naturally—to believe that Fanny had not been careless.

"You must not go unless they are found in five minutes," she said; "this will be a reminder to you in future to be more tidy."

Poor Fanny was in great distress, and knew not what to do, until suddenly a voice seemed to say in her heart, "Why don't you ask God?" She ran upstairs, and knelt down quickly beside her bed, begging our Father in heaven to guide her in the search, and spare her the disappointment she feared. Fanny had always said her prayers, but she had never really prayed before; and God heard her. She rose from her knees full of trust, and went once more to the wardrobe. Lo! there were her gloves, which had slipped between the drawer and the back of the wardrobe. She put down her hand without a moment's hesitation, and drew them out in triumph and thankfulness. Fanny is nearly forty years old now, but she has drawn closer to God every day since that first step towards faith in Him.

Last autumn I was staying at a lodging-house by the seaside, and on the morning for departure I missed a pretty gold pin, which I valued very much. I searched everywhere, but it was nowhere to be found, and would certainly never appear again if left behind in a place where so many people were coming and going.

I am ashamed to say that I thought of nothing but my pin all morning, and did not even attend when prayers were read. At last I just put the matter into God's hands, and did my very best not to fret about it. Then, and not until then, He helped me.

I went to my room, and prepared to go away; there was not one corner left in which I could search, so I could only close my trunk and boxes. All was finished, when I turned back and lifted a faded bouquet of flowers which I had worn the day before, now to be thrown away; what should I see there but my treasure! How glad I was!

We are such stupid scholars that our Master has to teach us "line upon line, precept upon precept," but some who learn willingly and quickly find even hard lessons easy. It is our part to be very faithful in the small things, and trust Him to give us the great things if it be his will. The best way to secure a high place, and a glorious prize at the end of school-time, is to learn each day's lesson thoroughly, when and where it is set us—"here a little and there a little." C. MAUD BATTERSBY.

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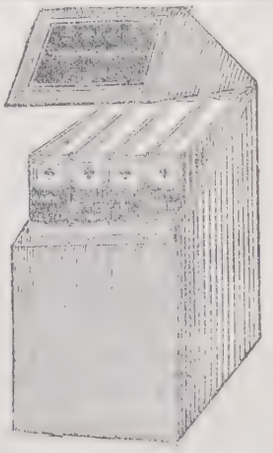
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A THANKSGIVING IN ST. GILES.'

Having attended the annual gathering, organised by the St. Giles' Christian Mission, in Little Wild-street, long known as the "Thieves' Supper," right from the commencement, we cannot but mark the pleasing change; noting how the reformed men and saved lads have become so numerous as to monopolise the seats—until at length it has become "A Thanksgiving Meeting" instead of a "Thieves' Supper." Entering, on Tuesday week, the well-known chapel in the narrow back street behind Lincoln's Inn Fields, we found it crowded in every part, while rows of bright, respectable-looking lads filled up the central area, representing a small proportion of the good work done. Hundreds such have been saved from a life of misery and crime which seemed inevitable, had not such a Mission as this found a way to save them in time.

Dr. R. Anderson, Director of the Criminal Investigation Department, presided, and in opening, expressed his high sense of the value of the work. Confining himself to that branch of it with which he was more familiar, namely, the reclamation of discharged prisoners, he commended it to the public as essentially a Christian mission of great importance to the nation, especially as it espoused the cause of the community in the case of criminals who were irreclaimable, and who sought to shelter themselves under the wing of the Mission. For that very reason he commended the work to the sympathy and support of the Christian public.

Mr. F. A. Bevan followed with a statement of the Mission operations, reviewing the general work in St. Giles', the relief measures, and the pressure of poverty. Referring specially to the Women's Refuge, he said its doors are ever open, and no homeless woman or girl found wandering by the police at night is denied admission if she is brought there. Food, rest, and warmth are ready for all, and further assistance afterwards if there is any chance of such assistance being beneficial; 580 women and girls received the benefits of this Home last year, and for a large number of these situations were found.

Then there is a large work among the poor children. In our Sunday-schools and Band of Hope we have 1,400 young people. For those in weak health there is a Holiday Home. Moreover a Seaside Convalescent Home has lately been added to the Mission.

Turning to the work among discharged prisoners, first offenders, and tempted boys, the speaker referred to the efforts being made for the destitute children and prisoners. The regular work of the prisoners' branch is in full activity. During the year nearly 21,000 breakfasts had been given at the prison gates, and the Mission had in other ways assisted 5705 discharged prisoners, and 328 convicts on their release from terms of penal servitude. In the five Boys' Homes connected with the Mission, 500 juvenile offenders were received annually and cared for. As such an extensive work requires generous support from the public, an effort is being made to raise £3000 to meet the expenses of the current year.

A brief statement followed by the devoted director, Mr. William Wheatley, whose peculiar aptitude in dealing with this difficult class has won special recognition. Other friends followed, warmly supporting the claims of the St. Giles's Christian Mission in view of the actual results which they knew to spring from its efforts. Amongst these speakers were Messrs. H. Curtis Bennett (Police magistrate), T. H. Baylis, Q.C., and James Judd, J.P., Major Griffiths, Rev. Knight Newton, chaplain of Oxford prison, and Mr. Manning, Governor of Pentonville prison. During the evening Lady Agnes Anderson distributed prizes to a number of lads who had conducted themselves in a satisfactory manner during the year.

Pearl Fisher.

ENTERPRISES BY MR. MOODY.

One of Mr. Moody's latest enterprises, and one which will doubtless in time be a great power in the United States, is the Bible Institute Colportage Association.

In England, where we can so easily purchase good religious literature at low prices, it is almost impossible to realise the great difficulty of obtaining such books in America. In many cities it is practicably impossible to find them at any bookseller's, and in one case an elder of a church gave as his excuse for not keeping any religious books, although his shop was filled with novels of all sorts, that he would not have it said that he made money out of his religion.

Early this year Mr. Moody began to publish a series of books by well-known Christian authors. Some contain sermons by himself, C. H. Spurgeon, John McNeill, Major Whittle, and others, while one is a selection of sacred poems. The volumes are issued semi-monthly, can be subscribed for by the year, and being registered as periodicals may be sent all over the country at very low rates of postage. A book of similar size would cost about 30 cents (1s. 3d.), at a bookseller's, but very large editions having been brought out they are sold to the colporteurs very cheaply, and they retail them at about 15 cents per copy. Every encouragement is given to colporteurs, and Mr. Moody during the summer offered prizes to the students at Northfield who, during the vacation, sold the largest number. No salaries are paid, the books being given at such a low rate to any who will sell them, that they can make considerable profit, while they offer them at half the price that would have to be paid at a bookseller's. Many students in this way earned money to pay their expenses during the coming session.

By this means Mr. Moody is endeavouring to flood the States with Gospel literature, and thus to counteract the influence of the vicious reading now being so widely circulated.

Another branch of the work is that of placing these volumes in the hands of prisoners. Having heard of the appalling number awaiting their trial in the county gaols throughout the United States, he devised this means of putting the way of life before them; and, having raised a fund for the purpose, is trying to place a supply of these volumes in every prison. Any Christian worker in the States, writing to him, and undertaking to distribute the books in their county prisons, receives a free grant for the purpose, and many copies have already been blessed. Separated from their evil companions, kept from drink, etc., and with nothing to do, the prisoners gladly read the books that are given to them.

A gentleman in Texas purchased a large number and circulated them among the cowboys, and it was not long before he heard of four conversions through their instrumentality. Mr. Moody would like his English friends to know of this work, that they may join in prayer for the seed that is thus being sown broadcast through the country. His son-in-law, Mr. A. P. Fitt, superintends one depot at Northfield, and there is another at the Bible Institute at Chicago.

Many accounts of Northfield have appeared in The Christian at various times, but they have generally spoken of work during the summer months. It is a very different place when the glorious autumn tints make the country all ablaze with colour. The maples are one mass of scarlet and gold, the oaks crimson, and the birches pale delicate yellows, and I shall never forget the lovely Connecticut valley as I saw it in October. Not only is the colouring of the landscape different, but the whole aspect of Northfield itself. The Seminary buildings, which during the conventions were used for visitors, are now thronged with girls, 400 of whom have entered this session. During this period "The Northfield" is no longer an hotel, but is used as a Bible Training School, with a six months' session, and between sixty and seventy young women are residing there, not all belonging to the Training School, for some are Seminary girls, for whom there is no room in the other buildings. At Mount Hermon School, on the other side of the river, there are between three and four hundred young men and boys, so that in the Congregational Church, which in the summer was thronged with visitors from all parts to hear Mr. Webb-Peploe unfold the word, there are on Sundays between seven hundred and eight hundred students.

It is scarcely necessary to state that in Mr. Moody's schools the Bible is well taught. I was present on two occasions when all the Bible teachers from the Seminary, Mount Hermon, and the training school met to talk over their work, and was much interested as one and another gave accounts of the line of study which they took up in the various classes, the aim being to give as far as possible in the four or three years courses a comprehensive view of the contents of the Bible.

It was my privilege to visit from Northfield one or two of the large colleges for women in New England, and found that Mr. Moody's Seminary is looked upon as a good preparatory school, and those who are able to take up the higher education pass on to these colleges after graduating at Northfield. The same is true of Mount Hermon School, for many of the young men who graduate there go to Yale, Harvard, and other colleges.

Ada R. Habershon.

A CHURCH IN JAMAICA.

On the completion of his college course at Kingston, Jamaica, Rev. W. A. Tucker was unanimously invited in 1875 to become pastor of the Ebenezer Baptist Church in Spanish Town, and there he has laboured for the past twenty years. The church was in a somewhat disorganised condition, and the pastor gave a third of his income for three years to assist in clearing off a mortgage liability. At that time the membership was about 300, but by God's blessing on Mr. Tucker's ministry, a tide of numerical and spiritual prosperity commenced, and the church increased gradually to 600 members. There have been many instances of clear conversion. Sometimes in a year fifty persons were added to the church. Some of the members have been drafted off and formed into a village church some miles away, and the membership of the Spanish Town Church now numbers 470.

A second church, at Hartlands, numbers eighty members, with a Sunday-school of ninety children, and a day-school of about eighty. A third church at Bower Wood has a membership of seventy, with a Sunday-school of sixty children, and a day-school of about seventy. This district was a very benighted one eighteen years ago. But now things are changed; there is a chapel there, built through the efforts of the pastor, a teacher's residence, and a pastor's cottage, and good work is being done. Mr. Tucker has established six Sunday-schools and five day-schools, and trained up a goodly number of young men and women, who are now engaged in Christian work in connection with these three churches.

The chapel building at Spanish Town, which is a substantial brick building, was quite dilapidated when the pastor took charge of the church; it has been repaired and renovated, and a pastor's residence built. The church is now, however, in financial difficulty through the failures of the merchants from whom the materials were supplied to do the work. The church was compelled to mortgage their chapel and pastor's house to a building society, and obtained the money at an interest of 7½ per cent. per annum. The debt stands at about £600 at present, and the mortgage will soon expire. The people have already liberally contributed, and Mr. Tucker now appeals to British Christians for help. He is at present residing at 2, Salisbury-villas, Cleveland-road, Barnes, S.W., where communications may be addressed to him.

[1215]

"BAPTISMAL REGENERATION."

(Conclusion of Summarised Correspondence on Mr. C. W. Hawes's letter on Christian Union.)

WHAT IS THE NEW BIRTH?

Mr. Hawes found support for the doctrine of baptismal regeneration in our Lord's words to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God," emphasising the word water as a reference to the ceremony of baptism, and maintaining that these words prove baptism to be necessary to salvation.

Various interpretations of our Lord's words have reached us. Some correspondents distinguish between entering the Kingdom and being saved, and find in the new birth an advance in grace rather than the awakening to eternal life. Others find in the expression "born of water" an allusion to John's baptism; others again, hold that the context is against such an interpretation.

J. McC. has many seconders in his view as thus stated:—"There is much to show that 'water' is here used to symbolise the Word of God. See, for instance, Ps. cxix. 9; John xv. 3, xvii. 17 Eph. v. 26. The Word is very distinctly represented to be the germ of eternal life when associated with the Holy Spirit (see Matt. xiii. 19, 23). Also, in James i. 18, we are told that 'Of his own will begat He us *with the Word of Truth*'; and in 1 Pet. i. 23, 'being born again, not of corruptible seed, but of incorruptible, by the Word of God.' Surely these passages indicate that the birth from above is brought about by the Word of God being received as taught by the Holy Spirit."

Another correspondent, "J.E. B. (Clapham)," holds that the clause should be understood "born of water, *even* the Spirit," looking upon the former as an emblem of the latter. He concludes that there is no allusion to water baptism, and thinks it inconceivable that Christ can have made any part of his spiritual religion to depend, even in part, upon a material ceremony. T. Burnell (Stockton-on-Tees), submits: "Our Lord's words in John iii. 5 are not to be taken as part of his fundamental teaching on the 'new birth,' but rather as meeting the need of a Pharisee, who, in common with his sect, 'rejected the counsel of God against themselves, being not baptized of Him' (Luke vii. 29-30). To Nicodemus God's plan of salvation was, to go first to John for the baptism of repentance, and his mind being set right, his heart would be prepared to receive the teaching of Jesus concerning the new birth, which is wrought by spiritual, and not by material means."

A different view is put forward by H. C. W., who, quoting Rev. James Neil's little work, "Strange Figures" (*Simpkin, Marshall & Co.*), maintains that the verse is an instance of the grammatical figure hendiadys, by which two nouns are used instead of a noun and an adjective. Thus the words mean: "Except a man be born of spiritual water," *i.e.*, the influence and washing of the Holy Spirit (see John vii. 37-39). It is held in this explanation that if water baptism and the influence of God's Spirit were referred to as two separate things, we should have read: "Born of water and of the Holy Spirit," but our Saviour only says, "Born of water and of Spirit" (not even "the Spirit"), which is in the exact form of hendiadys for "spiritual water." This birth is conversion, a saving change of heart, "the renewing of the Holy Ghost."

AS TO "HOLY COMMUNION."

With regard to the Lord's Supper, Mr. Hawes said: "If we are made members of the Body of Christ, we need nourishment, and that nourishment or food for our souls is provided in that great sacrament of Christ's love, the Holy Communion."

R. G. Nixon (Castle Balfour, Lisnaskea) writes: "This places the creature where the Creator ought to be. As the Israelites, when they crossed over Jordan, raised a memorial to remind generations to come that God had led their fathers through that river on dry ground, so Jesus Christ when He instituted the Last Supper, commanded his disciples to partake of it afterwards in remembrance of Him. Every believer in Christ who partakes of the Lord's Supper is reminded of what Christ suffered for him in the offering of the all-sufficient sacrifice, by virtue of which He entered, as Great High Priest, within the vail, into the real Holy of Holies, even heaven itself. There, as the believer's Advocate before the throne, He procures from the Giver of every good and perfect gift the necessary sustenance for the believer's spiritual life, and bestows it abundantly by his own messenger, even the Holy Ghost."

Several correspondents show that the Lord's Supper is not, in the sense intended, "food for the soul." One says:—"Nothing material, having to be eaten and drunk, can feed the spiritual nature. 'Meat commendeth us not to God; neither if we eat are we the better, neither if we eat not are we the worse' (1 Cor. viii. 8)." J. A. McIntyre (London), reasoning from Mr. Hawes's own point of view, writes: "If the Holy Communion is the only available food for the child of God, how is it that a child born again in baptism is able to maintain its spiritual life for, say fifteen or sixteen years, and oftentimes longer than that, without any nourishment at all? For, as a general rule, young people, when confirmed, are about fifteen years of age."

UNIFORMITY IMPOSSIBLE.

The questions discussed above are side issues from the one originally raised "True Union;" but several correspondents have noted the fact that Romish doctrines, by whomsoever held, are a barrier to anything in the form of religious co-operation. One says: "While deploring 'our unhappy divisions' I think it better that they should exist than that a union which could only be union in name should be patched up between those who are separated by fundamental differences."

Another writes: "Without the least question, the practice of pædobaptism has mixed the Church and the world together; whereas the expressed design of the ordinance of the Lord Jesus was to keep the Church separate from the world, and to be a voluntary confession of the separation." This correspondent hints that the introduction of a human rite instead of that of the primitive Church may have had much to do with the development of many grave forms of error, with their disintegrating results. It is also shown that the true union is spiritual, and enjoyed by all who abide in Christ, and have his Spirit within them.

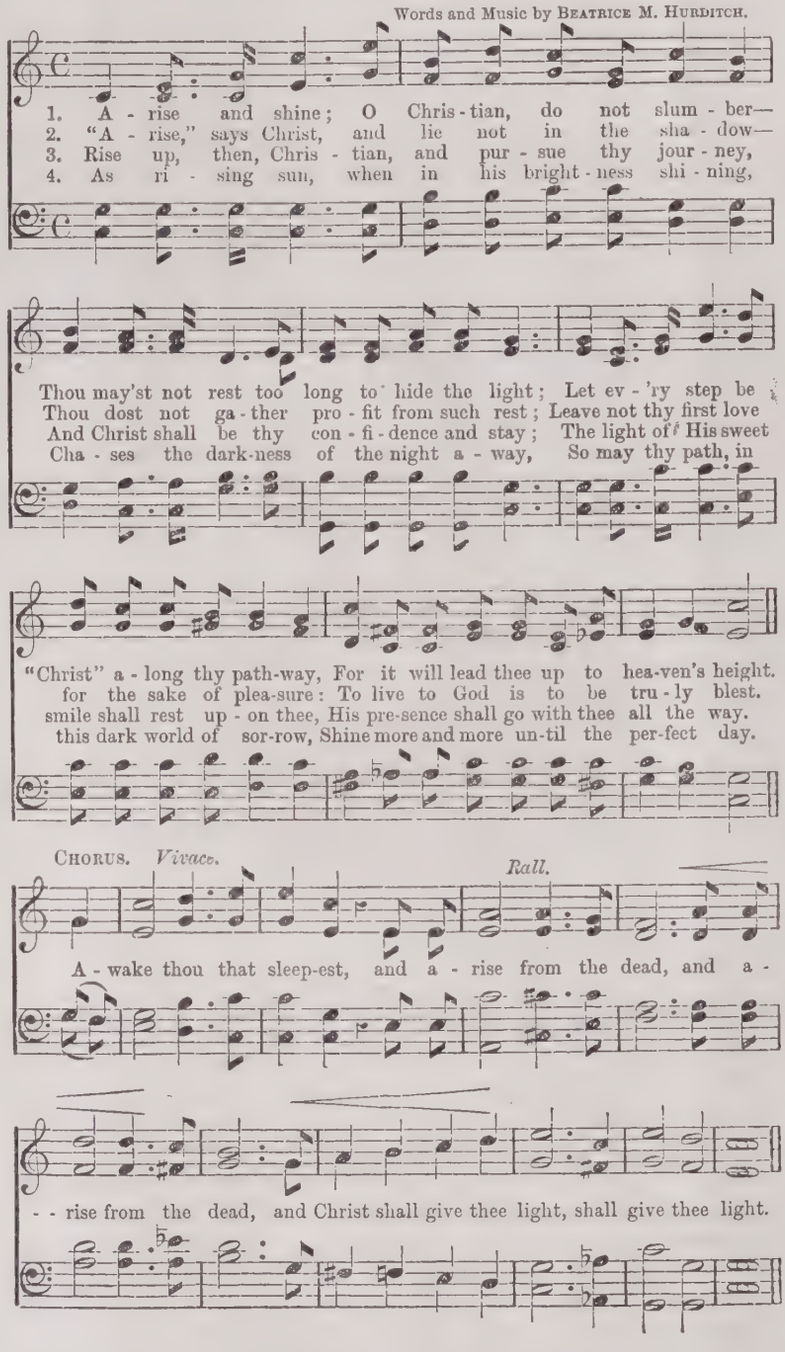
Mr. J. J. Sims (Lincoln) writes: "The teaching of the Church of Rome is that salvation is, through the sacraments, ~~administered~~ by a priesthood. The teaching of the Reformation is that salvation is through the finished work of Christ, and received by simple faith, the ordinances being regarded only as an acknowledgment of the blessings already received by faith. The teaching of Ritualism is precisely the same as the Church of Rome as to salvation, and if it be true, the Church of England is guilty of the sin of schism, and the Reformation was a great and awful evil, resulting in the delusion of millions of souls."

Another writes: "Uniformity, even as regards a Divine pattern, though not to be undervalued, must not be confounded with 'the unity of the Spirit.' The former may be manufactured by man and exist as a lifeless form, but the latter is a living fact made true by God Himself to all believers—to be manifested in turn by them in the power of the Holy Ghost."

Christ's Call to His Disciples.

"Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee."—Eph. v. 14.
"Let them that love Him be as the sun when he goeth forth in his might."—Judges v. 31.

Words and Music by Beatrice M. Hurditch.



Rev. John Pugh, Cardiff.

THE subject of this sketch was born in 1846 at New Mill, a little place nestling among the hills of Montgomeryshire. Like most children of Welsh parents, he received religious instruction from his infancy, his father and mother being of the Calvinistic persuasion. In 1860 his family removed to Pembrokeshire, and here it appears he sowed the "wild oats" of his youth. Boyish frivolities, however, were soon replaced by the contemplation of matters of more serious moment. When barely out of his teens he became a Church member, and revealed the sincerity of his conversion by commencing Gospel meetings for the people in the open air.

His success in this direction caused his friends to induce him to devote his whole time to the ministry. He passed into Trevecca College in 1869, and after three years of preparation entered upon his life work. In 1872 he accepted a call to Tredegar, situate in the midst of the great ironworks district, with its vast and increasing population. At that time the little church was in its infancy, the membership being only sixteen. After a hard and strenuous effort of nine years, 400 members had been added, while the Sunday-school had an average attendance of 450. This result, though gratifying, was but a faint augury of the fulness and richness of the Divine blessing which rested upon his work in after years. He resigned the charge of Tredegar in 1881, and left to become pastor of a much smaller church at Pontypridd. The sacrifice was not in vain, for here, too, he was eminently successful in building up the Church of God, and extending his kingdom.



At the close of an eight years' ministry in Pontypridd he entered Cardiff—the great metropolis of Wales — where he has since laboured. While pastor of the English Presbyterian Church in Clifton-street, he began the evangelistic movement the effects of which have been felt not only in Cardiff itself, or in the denomination to which he belongs, but throughout the whole Principality.

Obtaining the co-operation of Mr. Seth Joshua—then a successful evangelist at Neath—Mr. Pugh, in April, 1891, commenced work at East Moors, one of the most needy parts of Cardiff. At this place there was not accommodation in the chapels and churches for 2000 people, while the population was a little over 20,000. The evangelists, stripping themselves of their ministerial garb, put up their borrowed tent. The spectacle of two ministers in their shirt sleeves handling rope and mallet, was one which had its attraction for others than the habitual curiosity-mongers. The people discovering their object, felt that the sympathy was real. On the first Sabbath there was a good attendance. Children clad and in rags, dirty and otherwise, sought admission in large numbers. This necessitated, shortly afterwards, the erection of a children's tent close by. At the very outset there were conversions among young and old.

From this central point the circumference daily and visibly widened. The tent was replaced by a wooden building, which in its turn was followed by a permanent hall accommodating a thousand. The movement after this was one of almost unparalleled success in the history of modern missions at home. Space does not permit us to enter into details, but we may briefly review the work from the time of its unpretentious beginning in April, 1891, up to its present stage.

In June of that year, work was commenced at Canton, another part of Cardiff, in a tent, and in Clive-road a third centre was opened out. In less than three years a school hall for 550, and a mission hall for 1200 were put up in the one place; and a children's hall for 400, and mission hall for 650 in the other. This year two new centres have been opened in Cardiff, a hall accommodating 1000, and an iron building seating 400. Thus in Cardiff itself five halls have been erected during the four years' work there, and they are well filled every Sunday evening. In addition to the schoolrooms, there are also vestries and class rooms, and in these meetings of various kinds are conducted, while at the same time a preaching service is being held in the main building.

To-day there are in connection with this forward movement thirteen working centres in Glamorganshire and Monmouthshire, one in Oswestry, and one for the Welsh-speaking population in London. When we think of the teeming population of the Rhondda and Rhymney Valleys, there must be thousands who are to-day praising God for the existence of this effort. Although it is by no means an easy task to continue a great work like this, the heavy responsibilities of the present have not crushed out the desire to open out new spheres of labour. Three additional sites have been chosen in Cardiff and four in Newport. At the latter place work was begun only a few months back, and already there are over one hundred converts, and one of the largest halls in the town is filled Sabbath by Sabbath. In addition to the work in Wales, an attack upon the large industrial centres is contemplated. Liverpool and Manchester have been selected as sites for operation; and a great extension of effort for the rescue of fallen women in Cardiff is about to be entered upon.

The work from its commencement has been carried out on the broadest possible basis. Like most philanthropic works of a similar extent, it has associated itself with a religious body, and yet has never been held by the tether of denominationalism. Much has been done for the evangelisation of the people at home and abroad.

IN THE HOMES OF THE POOR.

WORK AT MILDMAY.

ONCE again, with winter stealing in upon us, we remember the poor, and a few sketches, taken on the dark side of London life, of the present state of things in some of the cold and bare homes, will enable those who are better off to realize somewhat of the need, towards which they are now earnestly asked to minister. The distribution of the "Winter Relief" Fund is entrusted to the Mildmay Deaconesses, who most carefully consider and personally enquire into every case, and bring with the relief the glad message of life and love in Jesus, made the more real and welcome by these tokens of Christian concern on their behalf, ministered "for his name sake."

The want of nourishing food is the prevailing need, and friends kindly disposed to help may be assured that, as a first necessity, food will be provided for the hungry, as far as the means sent will go.

LIFE SKETCHES.

"It's not that I eat much," said an old woman of seventy. "I have my breakfast, an early tea, and a peppermint before I go to bed." This remark brought unexpected help to our old friend from an unexpected quarter, proving the goodness of our God in his care for his own. Some days afterwards, when asked if she was feeling better for her extra food, her face brightened as she replied, "Oh, yes, miss, don't you see how much better I look? I feel as if I had a new lining inside me," and with great glee she showed her bit of meat stewing in the pot. A little further help would greatly brighten the wintry days, and probably save a return to these unsubstantial "peppermint suppers."

An old man, over sixty, suffering from bad leg, trying to walk from Islington to Whitechapel to his day's work. Wife paralysed, sitting up to call him at 4 a.m. Very thrifty people.

A needy family—father out of work, mother always ill, her illness aggravated by anxiety and want of proper nourishment, six children, the youngest with shoeless feet.

A daughter, striving to support an invalid mother on very small earnings, not able to buy what the doctor orders, and with the cry, "How we are to live this winter, I cannot tell."

Poor old "Granny" suffering much from the cold, as a fire in the room is a rare luxury, her bed-covering of the scantiest description, eked out with apiece of clean sacking.

A "veteran member" of one of the missions, her scanty allowance only providing the barest necessaries; suffering from frequent attacks of bronchitis, but "esteeming God's Word more than her necessary food."

Match-box makers, who, by working hard all day, can only earn a pittance (1s. 2d. for seven gross), and others sadly underpaid, and consequently underfed. A poor wife, for example, lining and binding bedroom slippers at a halfpenny per pair.

Will each reader send something to cheer and uplift perishing ones, for his sake Who has dealt so bountifully with us? Gifts will be gratefully received by Mrs. E. Codner, Conference Hall Office, Mildmay Park, London, N.

HOUSE OF REST.—Rev. G. H. C. Macgregor, the principal speaker at the monthly meeting last Friday afternoon, showed that decision for Christ involved a twofold separation for the Christian—he must be separated from all things displeasing to the Saviour, and separated unto joy and peace in Him. The purpose of this separation was holiness; God could do nothing in a soul that was not wholly and completely separated unto Him. In the evening Lieut.-Col. Oldham gave an address on John x. 1-11.

PERUVIAN EXPERIENCES.

Dear Friend,—My last letter would hardly prepare you for the news I have to send you in this letter, but the strange thing often happens, and dull ordinary lives are sometimes disturbed in their flow by events as startling as they are sudden. Briefly the history of the last three months has been, a sad farewell to Lima and Callao, a long journey to Cuzco, a dangerous sickness, six weeks of anxiety for our safety, a stern fight with the authorities, a final order of expulsion from Cuzco, a three weeks' journey through the interior, a welcome back to Lima, ending with being married.

I told you in my last letter something about the journey to Cuzco and the tronble we were having there. All that the judges, lawyers, and business men of the city did in our favour proved of no avail, and in spite of a medical certificate saying I was unfit to travel for fourteen days, we were ordered, in writing, to leave within twenty-four hours. We took little notice of this, it being the third time the prefect had ordered us to leave; but a few hours before our time was up I was in the "prefectura" talking to one of the officials when the prefect saw me and called me. He wanted to know if we were ready. I said no; we had not got horses and we had been unable to arrange our affairs. He got very excited, and said when our time was up we should be put out. In less than four hours we had to buy horses, put what few things we needed for the journey into saddle-bags, arrange what little we could, and clear out.

We left the city in the midst of great rejoicings. A great procession had been organised to thank God (and the prefect) for the expulsion of the heretics. The soldiers were all under arms, expecting a fight, for our friends had become very much stirred over the action of the priests and prefect. Crowds were waiting to see us pass under the escort that the prefect had so kindly (?) provided, bells were ringing, and crackers were being fired. It was a demonstration put up by the clergy and the prefect to make it look as though our lives were in danger, and they were kind enough to give us military protection. We fortunately escaped it all by stealing out the back way, having before determined to travel overland to Oroza. We wanted to see the interior, and we have seen it. It was a journey of nineteen days' hard travelling, and considering my condition, it is remarkable that I came through it.

We left Cuzco on August 22, reaching Lima September 11. The whole journey was amongst the mountains, sometimes amongst the snow, sometimes in tropical valleys; but the changes were so frequent that we seldom went a day without going from heat to cold or vice versa, and sometimes changed three times in one day. We travelled alone and carried only a few blankets, and sometimes a little food. We travelled through regions where we would not see a sign of human life the whole day; at other times we would pass many Indian towns. Our condition when we reached Lima was deplorable; "weather-beaten" would hardly describe it, for although only slightly marked the small-pox was still apparent, and the snows, and wind, and rain, and sun, and dirt had combined to change us considerably.

Flossie [Miss Soloman, one of the Doric Lodge deaconesses] and I were married Sept. 25, and we are now staying for a week at Chorrillos. A goodly number of friends came to the wedding, and I need not say what a happy day it was for me. God will surely bless our union. We are here to serve Him, and we desire his glory.

We have found that the authorities in Lima have been a good deal troubled concerning our case. We find that the prefect overstepped his orders, being evidently under the power of the priests. The case is now before the Government. The Cuzco representatives are asking for permission for us to return with guarantees and help, this being the only satisfaction the Cuzco people will accept. They also ask the dismissal of the prefect, and that the bishop be instructed to prevent the clergy preaching against us. If we get these concessions it will be a big step towards liberty of worship. We have nothing to do but to wait events, for the case is between the Cuzco people and the Government. Our minister has taken up the case also; under his instructions we wrote an account of the affair, also our monetary losses in connection with it, and he is claiming damages from the Government for an outrage on British subjects. Dr. Woods is very much interested in the case, and is working hard with us.—Yours sincerely, John L. Jarrett.

Chorrillos, Sept. 30.

AUSTRIA AND ITS NEEDS.

It makes one's heart ache to see the state of Austria. I have been in nearly every country in Europe, and know something of the work and the workers in every country, but I can truly say that I know of no country where there is so little being done to spread the truth, and where the needs are greater than here. From Graz to Fiume, a distance of nearly 240 miles, I know of only one Protestant worker. From Fiume southward along the coast, with its islands, its towns, and its villages, for a still greater distance, there does not seem to be a single worker. In Fiume itself, with its more than 20,000 inhabitants, and its great and increasing shipping, there is not, as far as I can hear, a single worker either for young or old. Yet 4000 British sailors visit this port yearly.

The people are in utter darkness, and are being so left in hundreds of large towns and thousands of scattered villages, and, one may say, millions of lonely homes. It is impossible to think of finding Christian workers personally to reach them all. It is almost impossible to think of reaching them even with Christian tracts. Were tract-distribution allowed, which it is not, and were workers to be found at once to go from town to town and home to home giving these silent but welcome messengers, yet *years* must pass before they could be given to all.

There is, as far as I can see, only one way at present open to spread the Gospel in this land, that is, through the newspapers. Texts and clear Gospel messages can be inserted in large numbers of these by anyone who is willing to pay for them. This is an exceedingly cheap way of spreading the truth. Five shillings will, in most cases, send a very clear and distinct message into as many thousand homes. It may be asked, but will the people read such messages? Indeed they will. They have so little reading, and so little money to buy any, and in many cases so little opportunity to buy it, that when they get hold of any, be it newspaper or what it may, they read it from the first letter to the last.

Is there no one who ought to do this? Is there no Society interested in Continental work that will do it? The way is open. A few friends and myself sent such messages into about 4,000,000 homes and convents and monasteries a few years ago, and could have gone on doing the same with other messages year by year, only we did not succeed in getting others interested in the matter, and we could not well advertise it, or even write much about it in Christian papers, else the Roman Catholics or the Jews might have been aroused to fight against the work, even more than they were. Not having the help we expected from others, we had finally to give up the work, except so far as our own means permitted us from time to time to insert a brief message in some few of the many papers open to us.

Should anyone feel interested in spreading the Gospel thus, I will gladly give any further information about it. Letters addressed to me, care of Rev. Dr. Prochet, 107, Via Nazionale, Rome, will find me for the next few weeks. Trusting that this may arouse some to pray for this neglected land, and, may be, even to work for it.

Fiume. J. D. Kilburn.

POOR JEWS AND THE SCRIPTURES.

The Jewish people are little understood by Gentile races, and even numbers of the most sympathetic Christians, "Israelites indeed," labour under curious misapprehensions regarding them. It is commonly thought that every Jew must be familiar with the ancestral Hebrew tongue, and almost as generally believed that they are all acquainted with the Old Testament Scriptures. As a fact, only a small percentage have an intelligent knowledge of Hebrew, or of the writings of Moses and the Prophets. It should not be surprising that popular ignorance of the sacred language has deepened as the generations have passed; and as Hebrew has, notwithstanding, continued to be the medium of religious worship, it is easy to understand that, from a spiritual point of view, God's ancient people should be "destroyed for lack of knowledge."

The every-day speech of the Jews varies according to the countries in which they reside, and that speech is more or less distinct and pure in proportion to the degree of education enjoyed. Among poor Jews, however, the ordinary medium of conversation is a jargon, based on mediæval German, and including some words from Hebrew and others from Sclav forms of speech. This hybrid language, a market and domestic growth rather than a national development, is known as Yiddish (*i.e.* Jewish) and is to-day, as it has been for generations, with modifications, the colloquial medium throughout Germany, Russia, Austria, and among the Jews who from those centres have wandered further west. It were vain to preach to ghetto Jews in the language of the synagogue; the ghetto language, in its formless simplicity, must be employed. Weak means may serve great ends when consecrated to God's service.

Mr. Marcus S. Bergmann, of Bow, E., an agent of the London City Mission, has for years been acting upon this conviction. Others have rendered the Scriptures into Judeo-German, substantially modern German printed in Hebrew character; and an admirable version, which must prove acceptable over a wide field, was prepared by the late Rev. James Adler for the Trinitarian Bible Society. Of this edition the New Testament and the Pentateuch are already in circulation. Mr. Bergmann, however, is producing the Scriptures in a less polished speech. His undertaking is fully explained in a booklet, by Mr. A. S. Day, entitled "A Crying Need" (6d. *Marshall Bros.*), where his work is described thus: "It is neither Low Yiddish—for we eliminate all the Sclav words and wrong pronunciations of German words—nor is it High German, for we only aimed at bringing out the elementary rules of grammar, so that the simplest, uneducated Jewess may understand the Word of God." That is, his work is in a purified Yiddish, suited for uneducated Jews throughout Eastern Europe and in industrial centres of the West. Rev. A. Bernstein, B.D., of the London Jews Society, is revising the work, which has been spoken of in terms of high commendation by missionaries at home and abroad. Already the greater part of the Old Testament has been stereotyped, and the Pentateuch and Psalms published and circulated; also 10,000 copies of our Lord's "Sermon on the Mount."

The shepherds of Israel have, alas! dispensed chaff and not wheat among the flock; hence there is a hungering for the Word of God. Mr. Bergmann's endeavour is to enable his brethren to "read in the book of the Law of God distinctly"; he "gives the sense, and causes them to understand the reading" (Neh. viii. 7, 8). So far he has had funds sufficient to proceed steadily with his task, self-imposed and honorary, but he will require a considerable sum to complete a first edition of the entire Old Testament, and print a further edition of the Pentateuch and Psalms. The funds are administered by a committee, the treasurer of which is Mr. W. Godsell, 18, Ridgway-place, Wimbledon.

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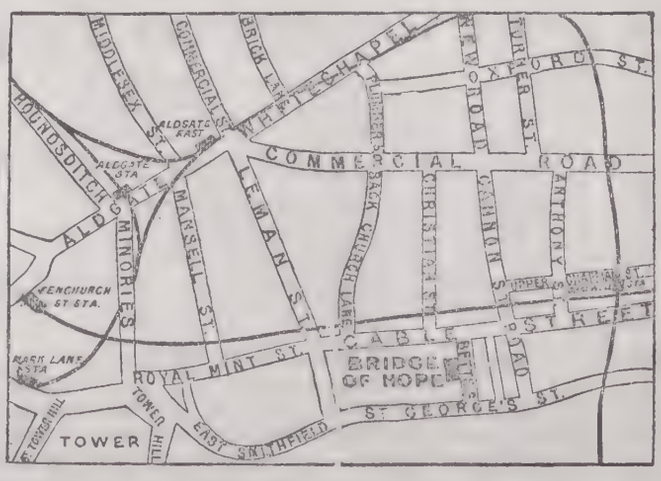
We have never been in greater straits than at the present moment. We need money for **this week's food.**

Surely if God's people knew our need, and more fully realised their responsibilities, they would not allow this struggle to find bread for our household to become so acute, and our hands would be set free for the more direct service among the lost, which is at once the duty to which we have been called, and the greatest joy of our lives.

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RATCLIFF STRANGERS' REST.

The eighteenth anniversary of the Strangers' Rest, Ratcliff Highway, was celebrated on Friday last by meetings of workers and friends.

The afternoon meeting was presided over by Mr. T. B. Miller, who read from Isaiah vi., and emphasised the fact that this was written of a true servant of God, and showed God's way of preparing a man for his service, bringing him down to the place of nothingness, and causing him to confess that he is "undone." There is such a thing as religious flesh which has to be dealt with, the vitality of evil within; but after God has dealt with him he is ready to be sent forth. "Here am I; send me."

Mr. J. T. Isaac, hon. sec., gave a brief account of the year's work, stating that during that period 14,000 seamen had visited the Rest, 670 English Gospel meetings had been held, besides 86 in German, 113 in Scandinavian, 124 Bible-classes for Christian men, and 110 open-air meetings. He stated that, notwithstanding the fact that all help was given gratuitously, the whole of the expenses not exceeding £320, there was a deficiency to be made up of £60. He also asked for contributions of suitable literature for sailors' reading. A new organ is also required, the old one having been in daily use for eighteen years.

Mrs. M. Baxter gave a short helpful address from Heb. ii. 1 and Ex. xxxiv. 29. Some practical and inspiring words were also spoken by Rev. Chas. Brown (Ferme Park, Hornsey), and Rev. Douglas Hooper (from East Africa).

Mr. J. E. Mathieson presided at the evening meeting, and recalled one or two interesting personal reminiscences of the late beloved Reginald Radcliffe, who had so much to do with the founding of the "Rest." In view of what many feel to be the nearness of the coming of our Lord, he emphasised the importance of increased vigilance and earnestness on the part of all Christian workers.

Mr. Isaac gave further particulars about the work, remarking that every day out of the 365 the Gospel is proclaimed to the sailors who come into the Rest, and the workers are constantly being cheered by the receipt of letters from men in all parts of the world, testifying to the saving and keeping power of God, and full of gratitude for the good influences under which they have been brought at the Rest.

Rev. F. T. Snow spoke on the words "Workers together with God," pointing out first of all the danger of the tendency which there often is to think more of the work being done, than of Christ Himself whose work it is. He dwelt upon the encouraging fact that all workers are co-operators with God in the extension of his kingdom, as well as being linked one to another in serving and being linked to their one Master.

Dr. Harry Guinness spoke some hearty words of commendation of Mr. and Mrs. George Knapman, who have both passed through a period of training in connection with the East London Institute, and are now going out to Zanzibar to take charge of the Strangers' Rest there. Mr. and Mrs. Knapman followed with some words of testimony, showing how they had been serving God in the past, and how He has been leading them until now, when He is sending them to Zanzibar.

The workers at the Rest propose this year, as usual, to provide Christmas fare for about two thousand people on Boxing-day, and they will be very glad to receive supplies of puddings, rounds of beef, etc. Any quantity of such articles as mufflers, scarves, socks, helmets, steering gloves, etc., will also be acceptable for decorating the Christmas tree, and distributing to the seamen who gather together within the hospitable walls of the Rest at the festive season. Parcels should be addressed to Mr. Isaac, at the Rest, 163, St. George's-street, E., from whom also copies of the new annual report may be obtained by any friends desiring them.

THE SCRIPTURE GIFT MISSION.

By invitation of the Archdeacon of London, a number of ladies and gentlemen interested in the broadcast circulation of the Scriptures met in conference on Friday evening last at the Chapter House, St. Paul's Churchyard. The object was to hear a statement by Mr. W. Walters on the work of the Scripture Gift Mission, and to devise measures for its further support and extension. Archdeacon Sinclair, who presided, spoke of the object as worthy of hearty sympathy, and highly commended the self-denying energies of the founder of the work. As is well known, the Mission circulates Gospels with illustrations of Oriental scenes and customs.

Addresses were given by Col. G. Phillips, Major Money Kyrle, and Mr. B. G. Sinclair, who gave the work a cordial support, telling of instances in which Roman Catholics as well as Protestants have eagerly received and read the tastefully-printed Illustrated Gospels. Amongst soldiers also they have been circulated with much encouragement.

In the course of the meeting several suggestions were made, by means of which interest in the work might be increased. Ladies and others were asked to arrange drawing-room meetings; ministers were asked to assist in the establishment of local auxiliaries; and it was shown that those possessed of wealth might help by bearing, in whole or part, the cost of editions, in various languages, of portions of Scripture not yet produced by the Mission. Finally, a committee was appointed to assist Mr. Walters in the development and administration of the work.

Mr. Walters, in telling the story of the Mission, showed that from small beginnings it now issues Gospels in six languages, and missionaries from all parts tell of blessed results from their distribution. A recent undertaking is the Gospel of John in Modern Greek, for circulation in the Levant, the expense being borne by a generous lady. Since the meeting just described, another lady has made a substantial contribution towards an edition of fifty thousand copies of the Epistle to the Romans in English. This, like all the other publications, will be illustrated, and it is confidently believed that it will prove of great service to Evangelical truth. It is wanted in Roman Catholic centres; it is also wanted where Ritualism prevails; it should do something to invigorate unspiritual Protestantism.

Further particulars of the work may be had from Mr. Walters, 84, St. Paul's Churchyard, E.C.

DR. BARNARDO'S HOMES.

Rev. W. J. Mayers, Deputation Secretary, has completed a successful tour of meetings in Sussex. He has addressed crowded audiences in Hayward's Heath, Uckfield, Framfield, Buxted, Lewes, Seaford, and Newhaven. He was received with special warmth in Brighton also, where large numbers assembled in the Dome and elsewhere, and showed great interest in the story of the work, and the practical illustration of its good effects, as exhibited by the well-trained boys, who gave their musical selections with much skill. Liberal offerings were given at all the meetings.

On Wednesday week, Mr. Mayers lectured to a great assembly in the Metropolitan Tabernacle, under the presidency of Mr. Thomas Spurgeon, on "Child Life in Slum-land." The illustrative lime-light views were much enjoyed. Mr. Mayers gave some interesting reminiscences of the late Mr. Spurgeon's interest in the Homes. The collection amounted to about £50, and a generous friend, as a thank-offering for his 70th birthday, handed to the chairman a note for £100.

BIBLES FOR THE BLIND,—May I suggest to those who delight in spreading the pure Word of God, that gifts of Bible-books, printed in the Braille system by the British and Foreign Bible Society, would be a Christmas joy to several blind children, who, though they are taught Holy Scripture and the Braille system of reading, do not possess the sacred books on account of their high price. I am personally interested in some such children, and should any of your readers care to help in this would they please communicate with me (Miss) C. L. Harton.

4, *Belsize-park, Hampstead, N.W.*

GREAT ASSEMBLY HALL.

Mr. Thomas Richardson, who is carrying on a splendid work for the Lord at Rotherhithe, in which he has been greatly blessed, has concluded a month's special services in Mr. Charrington's Great Assembly Hall, Mile End-road. Mr. Richardson was converted at one of Mr. Moody's meetings in the old hall in Bow-road on Mr. Moody's first visit to this country. He immediately joined Mr. Charrington's work, and until he accepted the invitation to superintend the Rotherhithe Gospel Mission has always identified himself with every effort put forth at the Great Assembly Hall for the extension of the Master's Kingdom. It was, therefore, little wonder that when our brother was announced to preach for the month, not only the ordinary congregation, but numbers of outsiders came to hear him.

The attendances during his mission were above the average, and Sunday nights were crowded. Mr. Richardson's success as a preacher is not only to be attributed to his earnest, zealous way of proclaiming the Gospel, but his well-studied and thought-out addresses. He was greatly blessed, both to the Lord's children and to others. One Sunday night the brother of a well-known freethinker and public man of Mile End was among the anxious in the inquiry-room, and that night he left praising God for saving him. He said, "he had been anxious for a long time, but had never had it put so plainly and forcibly as Mr. Richardson had done that night."

God has greatly blessed the evangelistic work in the Great Assembly Hall this year, and it is a standing proof of the power of God in the salvation of precious souls. On the closing night of his mission, the people gathered round Mr. Richardson, and bid him God-speed in his own work, and praised God for the manner in which He had used him in his month's mission.

FACTORY HELPERS' UNION.

Passing out the other day from the dining-room of a large factory in South-East London, where a bright Gospel service had been held during the last half of the dinner-hour, by kind permission of the employer, the secretary noticed a group of girls. Recognising some, she said, "How is it we never see you at the Institute now?" "Oh, we ain't a coming with 'em 'ere toffs," was the blunt reply. Grasping the situation, she quickly asked, "If we have some evenings especially for you will you come?" "Yes, miss, you try us," was the chorus shouted back, and they kept their word.

The hearts of the workers are full of praise as their thoughts go back to a noisy meeting three years ago, when a tea was given to the very girls now described by the mates as "toffs" (their own phraseology for anyone superior), and who then indulged in such rough play and free fighting that the Institute had to be closed. Under the loving influence of the superintendent and her niece, and God's blessing on the efforts put forth, there has come not only outward change, but real change of heart and life to many. These have now been made Y.W.C.A. members in order to make room for the rougher girls.

Ladies are greatly needed who will give up one hour a week to carry the glad news of salvation into the many factories open for such work. Will any willing to do so communicate with the hon. sec., Miss Skirrow, 16A, Old Cavendish-street, London, W.?

BIBLE WORK IN BURMAH.

Rev. J. S. Aaron, of Yamethen, Upper Burmah, writing to Mr. J. C. Smith, of Newport, N.B., says:—

The Bible work in this place, and in the interior, has been blessed by God. Joshua, our Bible-reader, went with me lately to a place called Tonghoo, where we preached the Word of God and his salvation to a great number of coolies in the open-air. They listened to us carefully and received tracts from us to read. Joshua is also helping me in the school work, in teaching Bible truths to the heathen children, and he has a Sunday-school in connection with it. Please God, we intend baptizing two heathen adults about the beginning of next month. I trust you will not forget to remember our school, as well as our Bible work among the heathens of this place.

AGGRESSIVE WORK.—17.

Whilst journeying a few days ago in one of the long saloon carriages on the Electric Railway here, which was fairly filled with passengers, I availed myself of the opportunity of asking aloud how many of us had our souls saved, and knew it, and remarked at the same time that this was one of the simplest questions under the sun. That the Bible said, "Wayfaring men, though fools, shall not err therein" (Isaiah xxxv. 8). The most important parts of Scripture were the simplest. The Saviour said, "He that believeth on Me hath everlasting life," and Paul said, "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii. 1). So that there could be no excuse for us if we were neglecting the matter, and I believed more people were being lost by neglect than anything else, and so on.

In the centre of the carriage sat three very respectable-looking seafaring young men, who appeared to treat the matter with great levity, and said they had got bodies to look after, and no time for the other sort of thing.

I replied that I was a business man, but would be extremely foolish to neglect my soul because I had a business to attend to; that one should be done and the other not left undone.

A man on the left now spoke, and with stentorian voice began preaching Jesus, at the same time handing tracts about. What he said was excellent. Then an elderly man stood up and continued speaking on the same lines, so that the scene became rather an extraordinary one for a railway carriage, until we reached the next station, when I left them at it. There are many people on the Lord's side nowadays, and we may frequently reckon upon receiving the sympathy of some friend round about when speaking for Jesus, which is most encouraging.

Upon another occasion I entered an ordinary third class carriage, on the L. and N. W. Railway, which then contained nine of us. The day was warm, and the windows both closed.

I asked if we might drop the window a little for some fresh air, remarking that fresh grace was even better than fresh air; one man agreed with me. I then asked how many of us were conscious of being under the influence of Divine grace, and found four out of the nine were. I at once suggested that we should have an experience meeting, for God's glory and the benefit of those in the carriage unsaved, and it was readily agreed to.

The first man said he was saved nine years ago under a powerful sermon, which drove him to the penitent form, where the matter was eventually settled, and he got peace. The second man said he could not remember the time when God's Spirit did not strive with him from his youth upwards. At length he commenced reading a chapter in the Bible with his family every Sunday afternoon. One day whilst thus engaged he looked round on his little ones and the thought came to him, What about my children, and where will they spend their eternity? There and then he gave his heart to God.

The third man had been brought in eleven years before through affliction—God had dealt with him often during his youth, and finally he surrendered under a heavy calamity, the death of his young wife, and he dated his conversion from the day of her death.

And the fourth man had been a happy joyous believer in the Saviour for many years. I forget what means he said the Lord used in bringing him to himself, but I remember full well how his words appeared to well up from his heart as from a deep fountain of living waters. He then pointed to a friend who was with him, but who had not spoken, and said, "Yes, and he also knew the Lord once"—the word once was spoken sorrowfully. I appealed to the poor backslider to return to the loving Master, and almost immediately we found ourselves at the railway terminus.

It was a blessed time, not easily to be forgotten. We then separated, never, perhaps, to meet again until we gather around the throne in the presence of the King in his beauty. D. M. Drysdale.

Liverpool.

RESTORED AND KEPT.

To prove to you the truth contained in your remarks on "The Insane," in a recent number of The Christian, I feel led to give you a brief account of God's loving and merciful dealings with myself. I have had several attacks of mania. Nearly seven years ago the Lord restored me after two and a-half years of deep melancholia. The message of balm and healing came through his own Word; it was this: "The sacrifices of God are a broken spirit, a broken and contrite heart, O God, Thou wilt not despise." The sense of his pardon and tender love once more possesses my soul.

Four years ago I felt symptoms of an acute attack coming on, but my Divine Master's grace enabled me to take this cup once more from his hands. He was with me while passing through the waters, and by the end of six months He had completely restored me, and I was discharged from the asylum in which I had been placed. Since that time my life has been one of perfect peace and rest in the Lord. He keeps me free from all care, darkness, and fear, and that notwithstanding my knowledge of the fact that another, and in all probability fatal, attack may come on at any time. His Word is my stay, comfort, and delight, He Himself my salvation and life all in all. Were this not the case I should, no doubt, still be an inmate of an asylum, as I could never bear the burden of life with a tottering brain without his sustaining grace and power. There can be no resting-place but Christ Himself for the weakened and disordered mind. He alone can heal, guard, and keep the souls of his suffering lunatic children.

We sorely need the sympathy and prayers of God's people, and their ministry as doctors and attendants; when these are given great and mighty things will be shown to us. Let me plead earnestly with you on behalf of my suffering brothers and sisters. We are "the greatest of earth's sufferers," and I think the most neglected "lunacy" means not only terrible suffering, but loss of friends, liberty, home, reputation, means. We Christians are verily guilty, like Israel of old, of the great sin of limiting God's power. There is nothing too hard for the Lord, and He will do great and marvellous things for us, if we cease from dependence on an arm of flesh, and trust to Him alone. E. C.

CHRISTIAN INSTRUCTION SOCIETY.

In connection with this Society, a drawing-room meeting was held at the residence of Mr. and Mrs. F. Yeats Edwards, Cromwell House, Hampstead, on Friday evening last, Dr. R. F. Horton presiding. Several of the deaconesses of the Society gave interesting reports of their work among the London poor. Rev. H. J. Shirley, Mr. Thomas Dence, the treasurer of the Society, and Sir W. Brampton Gurdon spoke. Dr. Horton very heartily commended the object, and suggested that the practical result of the meeting should be the appointment of a committee of ladies to secure sufficient funds for the support of a deaconess in connection with some poor church.

At present there are twenty-one deaconesses employed, and the number is being increased as applications are received from the different districts. No application is refused where one-half the salary is guaranteed by a church, but the committee are compelled to decline many applications where such a guarantee cannot be given. The work is undenominational, and help is greatly needed. Rev. R. Mackay, Memorial Hall, Farringdon-street, E.C., is secretary

"THE CHRISTIAN TREASURY."—This monthly magazine, conducted now for some years by Rev. F. B. Meyer, will be enlarged with the New Year, and with it will be incorporated *The Christ Church Magazine*. The publishers will be The Sunday School Union, Ludgate Hill, and Mr. Meyer continues his work as editor.

COMBINING REST AND WORK.

Dear Sir,—Amongst your readers there may be some who are thinking of wintering abroad, and wishing to hear of places open to quiet work.

A friend writes from a lovely place in the Alpes Maritimes: "Anyone not very strong would soon feel different here. There are nice rooms from eight to ten or twelve francs a day. The poor women want a sewing meeting. Yesterday I had 100 'Le Rélèvement' from Marseilles; they were all gone in the evening, as well as Testaments and books. I am writing for another hundred now. One man ran out of the little inn to ask for a book, and his wife called after him, 'Bring me one.' I had a long day at Villafranche, and nice chats with some of the fisher-folk, mending their nets in the sunshine. Soon the war ships will come in, and one longs for at least a testament for each sailor, but that means hundreds."

Mrs. Shipton's books are much appreciated. I gave the landlady "Tell Jesus."* She said afterwards, "Now I am asking the Lord to send people to this house, because of "Tell Jesus." Another, a Spiritist, took "The Hearing Heart" to read.

A copy of "Tell Jesus" had also been given to a young woman who, when in despair and on the point of self-destruction, was saved, and led into the way of peace.

The French translations of Anna Shipton's books may be obtained from Sach La Fontaine, and the German from Spitzler, Basle. The Lord has signally owned them in blessing to souls, whilst in England they have not lost their power to carry heaven-sent messages of life and comfort to the weary, the tempted, and the perplexed. One to whom "Waiting Hours" * was given, wrote:—"You have sent me a wonderful book: after the Bible, I have read nothing like it."—Yours sincerely,

M. S. Osborn-Howe.

MISS LEIGH'S HOMES.

We have lately heard of several distressing cases, where English governesses have been inveigled over to Paris on false pretences of employment. To avoid grave consequences Miss Ada Leigh's Homes in Paris, 77, Avenue Wagram, offer a sure protection. A free registry is kept, and strict inquiries are made respecting situations offered, and a kindly interest and watchful care is extended to the young girls when they have been placed in situations. The work of the Homes is undenominational, all English-speaking girls and women being helped in every possible way.

Owing to the lapsing of the late M. Galignani's legacy to the orphanage of £300, Mrs. Travers Lewis and the directors find an increased burden on their shoulders. This orphanage is now in full and blessed use, the little English waifs in Paris being trained for the service of Christ. The usual outdoor mission work among the English working classes is being resumed for the winter with mission hall services, soup kitchen, mothers' meetings, temperance and band of hope meetings. Many, surely, will count it a privilege to help in such ways as they can. Rhoda Mouncey.

22, *Queen's-road, Bayswater, W.*

A VILLAGE WORK.—A small company of Christians living in the villages of Dorney, Lake End, and Cippenham, who, with their forefathers before them, have been worshipping in barns, sheds, open air, and farm kitchens for ninety-two years, are, at the end of this year to lose the barn (in which they have met for the last thirty-four years), because the farm has passed into other hands. I ask, on their behalf, the assistance of those who sympathise with unsectarian worship and faithful Gospel preaching. In the present case it is not to add one more to a number of existing chapels, as there is nothing for the people but Ritualistic teaching. Hitherto the expenses of the meetings and Sunday-school have been met locally, but now help is urgently needed for a mission hall. A piece of ground in a central position has been bought and about £8 subscribed towards the building, which, if only made of iron and wood, would cost £50. A poor woman living in a sheep waggon and working in the fields, one of the fruits of the work, gave the first sixpence. The rest of the congregation, consisting entirely of working people, have done their utmost.

William Trumper.

Lake End House, near Windsor.

* Morgan and Scott.

LEPERS IN INDIA.

MRS. OSBORNE, of Trevandrum, writes to Mr. Bailey, Superintendent of the Mission to Lepers:—

"A fresh and pressing need has sprung up. On all sides these poor lepers are begging to be taught reading. They see the improvement in the twenty now learning, and all long to share in it. Then, as if to meet that want, a young leper was admitted a few weeks ago. He has been remarkably well educated, and, I believe, is a Christian. He is about twenty-two years of age, and is almost broken-hearted at being banished to this living tomb, and begs most piteously for aid in some way. While thinking and praying about him it struck us that if we could employ him to teach the others, what he was paid for it would enable him to get the remedies he is so anxious to use for the alleviation of his own sufferings. They are praying to be taught, and here is one well qualified to teach them, and who must in any case live amongst them.

"Another need which is constantly pressing itself upon me is a little home, where the young children of lepers, who are as yet free from the taint of leprosy, may be placed, and brought up amid healthy surroundings. I am assured by the European doctor that it is quite possible for these little ones to grow up quite healthy if properly cared for from early years. We have now three such, and bonnier, sweeter little dears I have rarely seen, especially a little mite of two years. We were most anxious for these little ones to be removed from such a place, but where could they be sent? Everyone has such a horror of leprosy, that even relatives refuse to have anything to do with either the poor leper or the children. It is impossible for me to take them in unless I have a place specially for them. This small building will cost quite £20, but if young lives are to be spared this appalling doom, such a place must be procured."

These little ones can be supported and educated for about £4 per annum each. The Mission to Lepers has eight such homes now open, besides its thirteen asylums for adult lepers, and the committee hope to be able to respond to Mrs. Osborne's appeal if the state of their finances allow of it. Further information given by the hon. secretary for London and district, Mr. John Jackson, 186, Aldersgate-street, E.C.

SOLDIERS IN JAPAN.

THROUGH the generosity of a friend in England, some help was recently sent to me for work among the Japanese Army. About the same time I learned that a large number of invalided soldiers were being sent to Hakone, a mountain resort not far distant. Being unable to go in person, a native brother, Amano by name, who has recently returned himself from the Army, purchased some religious books, and took them to Hakone for free distribution. He was most cordially received. The purchase of books was supplemented by a donation of tracts by the Tract Societies' committee for Japan. While the soldiers were continually leaving and new ones coming, probably 1350 were there on an average all the time of his stay. Mr. Amano visited from house to house, and at an appointed hour met in his own inn all who wished to ask or hear about Christianity. There is reason to believe that God will surely bless the work done.

ALBERT ARNOLD BENNETT.

Yokohama, Japan.

THE FRENCH IN MADAGASCAR.

THE Paris correspondent of a daily paper says:—M. Laroche, the newly-appointed Resident-General in Madagascar, is a Protestant. His wife was a Catholic, but changed her religion for his sake. M. Laroche has been instructed to make the Protestant natives feel that they will have the fullest liberty of worship, and that if they live according to their Protestant principles they will meet with French favour. As the clerical party never ceased egging Governments on to invade Madagascar, they are angry with M. Berthelot for having appointed M. Laroche, and express disappointment. As Protestantism is so widely spread among the Hovas, the appointment of M. Laroche shows a desire to govern by moral means as well as by military force.

ITALIAN CHURCH REFORM.

I SHOULD like to draw attention to a few recent particulars of the Italian Church reform movement. From Arrone, Rev. A. Luzzi writes: "I am constantly receiving requests for Bibles, Testaments, and religious tracts, from the peasants of the neighbouring villages; and have remarked how the reading of the Word of God bears fruit by rousing in many a love for evangelical truth, and for our Reformed Church. Undoubtedly some seed falls on stony ground, but part lights on good ground, and by the grace of God we shall reap with joy what we now sow in tears, in the midst of so much difficulty and opposition."

At Papigno, in spite of strong opposition from the Romish priest, the church is being strengthened. This congregation arose from the simple circumstance of a few young men being attracted one Sunday, when taking a holiday trip to Arrone, by the service as conducted there by Count Campello and Signor Luzzi. They entreated for a similar service at Papigno, and greeted the two ministers on their arrival a little while after by a general turn-out of the inhabitants, headed by a brass band.

At Dovádola, where, as soon as funds can be raised, Signor Bruno Bruni will return as minister of the Reformed Church, regular services are carried on, and Sunday-schools opened. On the occasion of Professor Panzacchi's visit to commemorate the 20th of September he was offered a Bible and some pamphlets, which he received with pleasure, and further expressed a lively sympathy with the work of the Reformers.

In a village not far from Naples, whence came a request to Count Campello for a minister, things look extremely hopeful. As many as four hundred were led to desire Reform by the influence of one of their number, who had returned from America. Signor Luzzi, who went to investigate matters, faced opposition from priest and syndic. Three students from the Romish Episcopal Seminary are desirous of entering the Reformed Church. Funds, however, are wanting. Two ex-priests are kept idle, and in a state of semi-starvation, from the same cause. Chapels, or rooms, are also necessary, where the people are too poor to give more than material and labour. Signor Ugo Janni writes:—"There is a field of ample promise, but the men and means for cultivating it are paralysed by want of money. It seems a great responsibility laid on Christian people not to let such an occasion slip, until the day dawns when Italy will manage for herself."

AN ENGLISH PROTESTANT.

PORTUGUESE REFORMED CHURCH.

WE are thankful to be able to report the completion and opening of our new school-house, connected with the "Egreja Lusitana Evangelica" in Oporto. It is a well-built house, with two good-sized schoolrooms, and a smaller room and porter's lodge above. We have sixty boys and fifty girls, but we hope to be able soon to enlarge our number, when we can afford assistant teachers.

The building is on the chapel premises, and cost about £200; £130 were in hand, raised chiefly in Portugal, the remaining £70 are met by two workers in this field, trusting to refund themselves from incoming contributions. We should be most grateful for any help towards this outlay.

Besides daily instruction there are Sunday-school classes which are increasingly attended. One great want is for Sunday-school teachers. Will Christian friends pray for this work?

FRED. W. FLOWER,
Minister in charge.

Rua do Barao de S. Cosme, 118, Oporto.

VILLAGE WORK.—To carry on Christian work in our villages is generally difficult and sometimes very discouraging. In Harrowden, Bedfordshire, one of a group of hamlets, a cottage meeting connected with Cotton End meeting has been carried on for over 100 years under the same roof and connected with the same family. Frequently from fifty to sixty people gather to hear the Word preached. In Cotton End a large hall has recently been completed. The cost, £450, has been raised by contributions from far and near. The walls, however, are bare and the room unfurnished, and without any instrument to assist in the services. Perhaps some readers could help us by sending maps, pictures, texts; should any one have a disused harmonium or organ it would greatly aid the work. W. H. SMITH.

Cotton End, near Bedford.

Letter to the Editor.

SUNDAY POSTAL LABOUR.

DEAR SIR,—How is it that so many good people are so thoughtless as deliberately to cause unnecessary work in connection with post-offices on the Lord's Day? Many urge that in some instances posting on Saturday or Sunday cannot be avoided. The "Lord of the Sabbath" Himself is the judge of these letters; but how many thousands of communications are received and despatched on the Lord's Day quite unnecessarily?

If all Christians would give this matter serious consideration, and arrange their correspondence so that Sunday morning delivery and Sunday evening despatch were avoided, surely there would be *much less* labour on God's day.

Let us cultivate more care and thoughtfulness for the "bearers of (postal) burdens on the Sabbath Day," who would gladly reap more benefit from the unspeakably precious gift of God's Day of Rest.—Yours faithfully, MERCY.

CAMBRIDGE NOTES.

[BY OUR OWN CORRESPONDENT.]

PROFESSOR GWATKIN preached in the University Church last Sunday. Mr. Pilkington, of Uganda, gave an address at the daily prayer meetings, and also addressed a few men in Dr. Moule's drawing-room in the evening.

Dr. Moule preached a special sermon on behalf of the Church of England Young Men's Society, in Holy Trinity Church. This Society has been founded upwards of fifty years, and is doing an admirable work in uniting Christian young men together for progressive Christian work.

On Thursday evening the terminal meeting of the Jesus Lane Sunday-school teachers was held in the Vicarage of St. Andrew's the Less. A goodly number were present, a helpful address being given by Rev. A. M. Knight, of Cains.

Bishop Selwyn has been appointed lecturer in Pastoral Theology for this year. The subject is, "Preparation for Holy Orders in the light of the duty of England to her Colonies and the Heathen."

On Tuesday evening, in the Alexandra Hall, Dr. Sarah Anderson Brown gave a lecture to a very large audience, on Lady Henry Somerset's Village Inebriate Homes.

God has abundantly blessed the work of the Cambridge Intercollegiate Christian Union this term. There are now over 250 members, fully 150 being recruits this term.

MR. MONTAGU BEAUCHAMP.

I AM returning to China with my wife and child, and intend sailing from Southampton (D.V.) Jan. 5. Farewell meetings have been arranged for Dec. 28 and 31 at Mildmay, 3 p.m.

I have just returned from Hâvre, where I stayed with my mother at the Sailors' Rest. The work there is increasing in interest. In addition to the work among English sailors, I was much interested one evening speaking at the Breton Mission. This is carried on at five different halls in the town and district. They are maintained in faith, and there is no mistaking the spirit and power in which the work is conducted, under the leadership of M. de Quéré. They are in need of larger rooms. Many have been won from the lowest depths of sin, and some converts are doing mission work among their own people. They also show an interest in foreign missions, having given at different times about 10 francs to the C.M.S., mostly in coppers.

Should any feel inclined to help in this simple evangelistic work, contributions may be sent through Lady Beauchamp, at the Sailors' Rest, Hâvre, France, for M. de Quéré.

MONTAGU BEAUCHAMP.

3, *Cromwell-road, S.W.*

REQUESTS FOR PRAYER.—That blessing may rest on Mr. J. J. Browne's anniversary meeting on 19th inst. at Y.M.C.A., Camden Town, for the L.C.M. work among publicans and their families.—That much blessing may attend Mr. William Nobbs' services at the Mission Hall, Dowlais, during December.—For blessing on services at Pontnewydd Mission Hall, during Mr. James Jones's Mission, December 14 to 23.—That a good work begun at Woodham Walter, Essex, may be extended, and have increased blessing from God.—For meetings being held by Mr. Brealey this week at Devizes. PRAISE.—For great blessing attending a mission by Mrs. Pleasance at Shaftesbury Hall, Gossett-street, E.

THE Y.M.C.A.

The Hackney Y.M.C.A. is arranging an excursion to Paris for Easter week, 1896.

Mr. F. L. Porter, secretary of the Hackney Y.M.C.A., has been appointed travelling secretary for the North-East Metropolitan district, which includes some sixteen associations, and comprises parts of Middlesex, Essex, and Hertfordshire.

Rev. James Baillie, at a Young Men's Reception of the Finsbury Park Association, on November 26, gave a magnificent address, which will long dwell in the memory, and its earnest power will be felt in many lives. The new men (eleven in all) had a hearty reception from their fellow members.

The annual meetings of the Y.M.C.A., Shrewsbury, were held on Thursday week; there was an afternoon meeting, followed by a tea, in the Y.M.C.A. rooms, and an evening meeting in the Working Men's Hall. The meetings were very successful, and the report presented showed a year of steady progress in the work of the Association.

The evangelistic services for men, conducted at Exeter Hall by Rev. G. H. C. Macgregor, on Thursday evenings, continue to attract large and appreciative audiences week by week. During the past month Mr. Macgregor has spoken on the following subjects: "Sin," "Compromise," "Decision." On Thursday Mr. Macgregor speaks on "Deliverance."

At the Y.M.C.A. Rooms, Omagh, a prayer-meeting was held each day during the week of prayer. The meetings were arranged for an hour at which they would not clash with other religious meetings in town, and were well attended throughout. We have no doubt but that the earnest prayers offered up on behalf of Y.M.C.A. work will be answered by our Heavenly Father in his own time and way.

Association News, telling of the blessing accruing from the recent mission, gives the following incident: "During Mr. Lane's mission at Exeter Hall, a young man, aged nineteen years, employed in a large business house in the West End of London, was converted. In conversation afterwards he was encouraged to approach his employer with a view to gaining permission to establish a Bible class in the house. Permission was readily granted, and at the first meeting twenty were present, the second meeting found thirty present, while the number rose to fifty at the third gathering." This needs no comment.

The half-yearly meetings of the National Council were held at Exeter Hall on Friday, and brought together a large and representative body of friends of the work from all parts of the country. The reports of the travelling secretaries were distinctly encouraging. An invitation was presented on behalf of the Dublin Association for the British Conference (which will assemble next year in Derby, and possibly in 1897 at Glasgow, the International Convention following in 1898) to meet in that city in 1899, to join in commemorating the jubilee of the oldest Irish Association. The Y.M.C.A. Bible Reading Union, it was reported, has now fifty separate branches, with a membership of 2,500.

THE Y.W.C.A.

WORKERS FOR INDIA.

Some weeks ago this sentence appeared in our columns: "The call from Bombay Y.W.C.A. has not been responded to." About that time, at a small prayer meeting of only three, held in one of the Y.W. Institutes in India, the prayer went up that God would send forth ten more Y.W.C.A. workers to India. Now we are rejoicing in the offer of the first of the further ten. But Bombay is not alone in calling to workers at home, with sufficient income (£200) to come and live in India. From small branches all over the country the same need is expressed. We quote from a letter: "There is no one to take the meetings; at one place near Benares, a large town full of English-speaking people, has no mission work beyond a monthly visit from a missionary. I have heard of a house. Could not some home branches guarantee the salary of a worker? The Y.W.C.A. work is urgent, and unless they undertake it at once the loss to themselves and India will be great. My heart is sad to see the readiness of the heathen to hear the Gospel, and the few who can take it to them."

BRIEF NOTES.

In accordance with a resolution passed at a recent meeting, the United Central Council will in future be designated the British National Council. Major Lombard is secretary.

The annual reunion of the Bessbrook Y.M.C.A. and Y.W.C.A. was held in the Town Hall on the 29th ult. There was a large attendance. The number of Y.W.C.A. members is 200, and 40 new members have joined.

A social was held in the Lecture-hall, Fakenham, on the 29th ult., when Miss Blanche Pigott gave an address.

The first of a series of tea meetings has been held at the Arbroath branch. Mrs. Small, president, gave a short address.

A novel and enjoyable entertainment was provided for the members of the Longforgan branch in the form of a chrysanthemum show, held at Castle Huntly. It is an annual affair, and is much appreciated.

A successful sale of work was held at Morley Halls on December 3 and 4 for the benefit of the Institute, the C.M.S. and Zenana Bible and Medical Missions. In the much regretted absence of Lady Portman through illness, Sir George Williams presided at the opening ceremony. The Y.W.C.A. stalls were provided by the members. The stalls were cleared, and the substantial sum of £80 19s. 7d. realised for the Institute, besides £40 1s. 10d. for the C.M.S. and £18 for the Z.B.M.M.

The Central Institute *Monthly Record* gives the following statistics. The membership numbers nearly 1000, 277 being Prayer Union members, 663 associates, and forty-eight hon. associates; 368 joined during the year, and 410 are total abstainers. The average attendance at the Bible-classes on Sunday is 100, and on Thursday seventy; at special mission services on Wednesdays 140; at the prayer meetings from ten to forty, and at social evenings 200. The approximate attendances at the various classes during the year was 16,837. Miss Willmot, the Resident Superintendent, will gladly welcome any desiring to join.

On Friday evening, Nov. 29, the members of the Park Mission Bible-classes, numbering about eighty, were entertained at Morley Hall at a tea given by Mrs. Quinn, of 115, Mount-street. After the tea Miss Morley exhibited her beautiful dissolving views on the Holy Land, accompanied by an explanation of each picture, its place in God's Word, and the spiritual application as contained in the Gospels. This was followed up by Rev. J. Harper, curate of All Souls, Langham-place, in an earnest address and prayer. The Park Mission was founded by Miss Hay Chapman; she is at present assisted by Mrs. John Chapman, of Suffolk House, Harrow, by whom contributions in aid of the Park Mission work, and articles of clothing will be gratefully received.

CHRISTIAN ENDEAVOUR.

At the annual meeting of the C.E. Society, The Green, Ossett, Rev. W. Cousins occupied the chair. Miss Emma Wilby submitted an encouraging report of good work.

The fourth anniversary of the C.E. Society at John Street Chapel, Edgware-road, has just been held. An encouraging report was given. Addresses were given by Rev. J. Tucker and Mr. H. R. Parker. The pastor, W. T. Russell, conducted a consecration service, when nine societies took part. The power of the Holy Spirit was felt.

The first conference in connection with the West Cliff Tabernacle Society, Bournemouth, was held on Wednesday week. The president, Pastor G. Wainwright, presided at the meetings, and addresses were given by Rev. Benj. J. Gibbon, of Southampton, Rev. T. L. Johnson, late of the Cameroons, and by local friends. Ten societies were represented, and the conference was throughout of a very interesting and inspiring nature. The Endeavour movement is spreading, and proving a great blessing to the young people of this district.

MISS M. MCLEAN, who has recently vacated the rooms occupied by her at Eccleston Conference Hall, S. W., desires us to remove an erroneous impression, which has in some way become current, that she has had charge of the work connected with the Hall. Though residing there, her work has chiefly lain outside.

ARMENIAN ORPHANAGE, BROUSSA.—For more than twenty years it has carried on its labour of love, but just now it is in great straits consequent upon the recent atrocities, the native Evangelical Churches being utterly unable to send their usual contributions towards its support. Pastor Baghdasarian writes me: "We need wood, coals, clothing, blankets (100), shoes, articles of winter, food, etc. The blankets are quite worn out, and give no protection in our icy cold winter. I have done my utmost to get help fron this country, but they can give not a penny more. All the country is now engaged in collecting for the victims of the atrocities." Gifts for these little ones would be gratefully received by the Bible Lands Missions' Aid Society, office, Alliance House, 7, Adam-street, Strand, London, W.C.

W. A. Essery, Hon. Sec.

SCOTTISH NOTES.

Mrs. Baeyertz is holding a Gospel mission at Airdrie, with large congregations.

The Evangelistic Institute, Rutherglen, has recently been enlarged, and was reopened last week.

The Sabbath morning free breakfast movement in Perth is proving a channel of help and blessing to many.

The Free Church College, Edinburgh, has about forty students this session not connected with that church.

Professor Charteris, of Edinburgh, has made a strong pronouncement on the evils of raffling at Church bazaars.

Dr. John Hunter, of Trinity Congregational Church, Glasgow, has commenced a short daily service in his church.

Rev. A. Connell, of Regent Square Church, is to receive a call to Free St. Columba's congregation, Edinburgh. He was formerly an assistant pastor.

A temperance auxiliary has been formed in connection with the eastern section of the Glasgow Y.M.C.A. for aggressive action on the licensing question.

At the annual meeting in Edinburgh of the Scottish branch of the B.W.T.A., a resolution was passed that Scotland is ripe for the application of the Local Veto.

The death of Rev. W. Selbie, of Maryculter Free Church is reported. He had attained the age of seventy-two, and had ministered for over forty years to the same congregation.

The Christian Endeavour Societies and Y.M.C.A. at Uddingston are meeting with much encouragement in their united weekly meetings. Many bright testimonies are now to be heard.

The Salvation Army have opened their winter work at Dumbarton. Their own hall having proved too small for the numbers who attended the meetings, they have taken a lease of the lesser burgh hall.

The workers of the Glasgow United Evangelistic Association held last week a series of Pilgrim's Progress evangelistic meetings for young people in the Free Church at Bothwell. Eighty or a hundred lads and girls were dealt with in the inquiry meeting each evening.

Sir D. C. R. Carrick Buchanan presided over the monthly conference of the Lanarkshire Christian Union at Whifflet, when Rev. J. E. Houston, Cambuslang, opened the subject, "The Fruits of the Spirit." Mr. Geddes, of the South Morocco Mission, gave an account of his work there.

IRISH NOTES.

A conference for the deepening of spiritual life has been held in Newry under the auspices of the Newry Presbytery.

A three days' series of meetings for the promotion of holiness was held last week in Stephen's Green Church, Dublin, and was largely attended.

Much regret is felt in the South of Ireland at the death of Rev. Canon Fry, rector of Corbally, who had spent fifty-four years in the ministry. He was an earnest Evangelical and greatly respected.

The street preachers on making their appearance in Sligo on Sunday met with a hostile reception from a crowd of Roman Catholics. As, however, the preachers were protected by a strong force of constabulary, they escaped uninjured, and retired to their quarters. The town is in an excited state, crowds following a band formed for the purpose of preventing the evangelists obtaining a hearing.

AMERICAN NOTES.

Dr. Lorimer, of Tremont Temple, Boston, has declined the call to Chicago.

Large crowds have been attending the meetings held by Mr. Moody, in Atlanta, Ga. The tabernacle accommodates about 6000 people.

A convention of the International Christian Workers' Association has been held at New Haven, Conn., marked by deep religious interest.

A monster petition, prepared in Chicago, has been presented to the American Board of Education, asking that the reading of the Bible be restored in the public schools.

A religious revival of remarkable power, says *The New York Independent*, is sweeping through Colorado College. It is the outgrowth of the earnest spirit that has pervaded the institution for a long time, and the large society hall is crowded at the daily service which is held there. The whole college is profoundly stirred, and the influence of the movement is very far-reaching. The number of students has been almost doubled this year, and the whole Rocky Mountain section of the country is feeling the influence of the college in a great variety of ways.

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ANNUAL VOLUMES.

The annual volumes of **The Young Man** (5s.) and **The Home Messenger** (2s.) make most excellent storehouses of good reading. They are ably edited and very attractively got up, as well as solidly useful. (*Horace Marshall & Son.*)

Friendly Greetings (5s.) is a handsomely-bound volume of illustrated readings. Other annuals (all 1s. 6d. each) are: **The Cottager and Artisan,** gay outside and in, as well as full of good matter; **Light in the Home,** a worthy successor of the old-time "Tract Magazine"; **The Child's Companion,** a bright book for boys and girls; and **Our Little Dots,** "the very thing" for nursery folk. (*Religious Tract Society.*)

The Guide is an excellent monthly magazine for young men. The year's parts make a volume rich in information and thought stimulus. The portraits and sketches deal with Christians well known in many walks of life. Professor Ferguson, D.D., writes on "Men I Have Heard," and Rev. P. A. Gordon-Clark on the "Culture of the Christ-like Life." Other series relate to "Great Words of the Bible" and "Watchwords of Life." (2s. *W. Love,* 219A, *Argyle-street, Glasgow.*)

China's Millions. Vol. for 1895. This handsomely bound volume contains much that is of vital concern to all interested in missions. China is, of course, specially represented, and all parts of this great empire find illustration from the facile pen and skilled pencil of men and women who know China and its peoples, and are in deepest sympathy with its vast needs. Recent events and present anxiety lend additional interest to this missionary annual. (*Morgan & Scott.* 1s. 6d. and 2s. 6d.)

The British Messenger is a monthly high both in aim and attainment. The annual volume (1s. 6d.) has a serial story by Laura A. Barter, entitled "Mona's Inheritance." The general contents will prove of service to evangelists, as well as helpful in the home circle. **The Gospel Trumpet** (1s.) is full of narratives enforcing evangelical truth. It deserves many readers. The monthly parts of **Good News** (4d.), stitched together, provide excellent reading. District visitors and mission workers should find these pages of service. All three publications are attractively illustrated. (*Drummond's Tract Depôt, Stirling.*)

STORY BOOKS.

Beating the Record: A Story of the Life and Times of George Stephenson, by G. Stebbing, is a splendid book for boys. The picture of last century life is worth reading, and the industry of Stephenson should stimulate young readers to make the most of their opportunities. (5s. *Shaw.*)

Nadya; A Tale of the Steppes, by Oliver M. Norris (3s. 6d. *Religious Tract Society*), is at once tragic and pathetic in its delineation of Stundist sufferings. A preface gives some particulars of these Russian dissenters, who are so relentlessly persecuted by Church and State officials. The story is both entertaining and instructive.

A capital story of seafaring adventure is **Rogues' Island,** by W. C. Metcalfe. (5s. *Shaw & Co.*). The author is a master hand at this kind of narrative. **A Soldier's Son,** by E. Everett Green (2s. 6d. *Shaw & Co.*), is a delightful tale, setting forth some battles fought by a schoolboy, and how he won them. We should like to see a "Coals of Fire" regiment formed in every school. **The Gold that Glitters,** by the late Emily S. Holt (1s. 6d. *Shaw & Co.*), not only gives a vivid glimpse into the troublous times of the English Commonwealth, but carries an ever-needed message to girls who are tempted to despise solid worth and be fascinated by appearances. **Elbert's Return,** by Dr. Daniel Wise (1s. 6 d. *C. H. Kelly*), is a lively American story which may be commended to all discontented boys; other young people may also read it with pleasure and profit. **The Bank Clerk's Secret,** and other tales (1s. *Wells Gardner, Darton & Co.*). The stories are unexceptionable, but the illustrations are scarcely up to date.

A NEW BOOK ON MISSIONS.

From Far Formosa. By George Leslie Mackay, D.D. (7s. 6d. *Oliphant, Anderson, & Ferrier.*) The author of this fine volume has laboured twenty-three years as a missionary in the island of Formosa in connection with the Canadian Presbyterian Church, so that he writes with all the authority of intimate knowledge, and of long experience. The book is no mere narrative of Gospel work among the heathen; it is all that and much more. While devoting himself heart and soul to his Master's service, Dr. Mackay has also been a close observant student of Formosan life, whether among the Chinese, the Malayan races, or the unsubdued aborigines. The chapters describing the geography, geology, botany, ethnology, and other aspects of the natural history of this interesting island, are full of valuable information. But the great theme of the book is the progress of the Christianising work effected by the author and his fellow-missionaries. Many are the triumphs of the Gospel recorded. The editor of the book deserves the heartiest thanks for his share in the production of a work of extreme interest. Portraits, maps, etc., enhance the attractions of the volume.

Living Words.—Under this title the addresses delivered by Revs. Andrew Murray, C. G. Moore, J. G. Mantle, and others, at the Rothesay Convention, have been published. (*Christian Literature Co.,* Edinburgh. (6d. and 1s.)

The Sunday School Teacher. (2d. *S. S. Union.*) This helpful monthly comes out with the New Year under a new editor (Rev. A. Smellie, of Stranraer), enlarged and thoroughly remodelled. The first number, now before us, is a distinct improvement; and Sunday-school teachers to whom we have shown it welcome heartily the new features.

Family Prayers for Thirteen Weeks. By J. R. Miller, D.D. (*T. Nelson & Sons.*) This volume is preferable to most of its kind. Some who neither desire nor need to use prayers composed by others, may read these pages to spiritual profit. Dr. Miller hopes this book may help some to set up family altars in their homes; and if it should do so, it will have justified its publication. At the close are a few prayers for special occasions.

Christ and the Comforter. By Rev. F. S. Webster (2s. *Marshall Brothers*). This little book is a fresh contribution to the most important of themes. The author's style is eminently clear, while his train of argument is in most cases cogent and convincing. The chapter on "Christ and his Sacraments" is one of exceptional value in these days when so many seem to be returning to mediæval superstitions. The paragraph, however, on baptism, we must regard as highly unsatisfactory, and indeed self-contradictory.

Homiletic Expositions of St. Paul's Epistle to the Philippians is a goodly volume by Thomas Davies, M.A., Ph.D. A second part gives twenty-four sermons on great texts, and a series of leading thoughts (or outlines) on passages of Scripture. (*R. D. Dickinson*). The expositions on the Epistle to the Philippians number no fewer than forty-five, so that in point of quantity the volume deserves notice. There is quality also, and hard-worked preachers will find in these pages many a point and illustration likely to prove of service to them.

Founders' Week Convention. (2s. 6d. *London Missionary Society,* Blomfield-street.) It is but a few weeks since we were in the midst of these remarkable and inspiring meetings. Already we have before us the official report of the papers and speeches, reviewing the results of the first century of missions, the present position of missionary effort in the South Seas, Africa, India, China, and other lands, and dealing comprehensively with women's work, medical missions, native workers, and missionary policy. The volume will be valued as a worthy memorial of historic gatherings.

Cosy Corner Stories, (5s.) is the title of a very attractive volume for the young. The illustrations, whether coloured or monotint, are all excellent. There will be joy in the nursery when this book is introduced. Another interesting publication, highly artistic in finish, is **Baby Life:** A Remembrance of Baby Days (2s. 6d.). There are spaces for recording notable events and red-letter days in baby-life. Striking nursery books are: **The Children's Express** (with railway scenes); **The Holiday Coach; Our Dickey Birds,** and **Pets and Playmates,** (1s. each). (*Ernest Nister,* 24, *St. Bride-street, E.C.*)

Modern Science in Bible Lands, one of the many useful volumes for which we are indebted to the learning and industry of Sir J. William Dawson, is now in its third edition. (6s. *Hodder & Stoughton.*) No book of its character is more suggestive than this, which contains the observations of a geologist of world-wide fame on points of Scripture history and geography. Reverential in tone and fully illustrated, this is a work which should not be overlooked by those who would investigate the problems that have gathered round the early books of the Bible. A new preface outlines some of the latest results of scientific research.

Temptation and Toil. By Rev. W. H. M. H. Aitken. (3s. 6d. *Isbister & Co.*) These "sermons on the battle and the work of life," by the well-known mission preacher, deserve a careful perusal and study. The first series of addresses, on the subject of temptation, appear to us to be a thoughtful, reverent and well-balanced contribution to the elucidation of a theme that is not free from difficulty. In one or two places, Mr. Aitken seems to show excessive tenderness towards the performances of the "Higher Critics," but he is clear as to the supreme and unassailable position of God's revealed truth. The discourses on "Toil" are most stimulating and practical, as the author's utterances invariably are.

A Manual of Modern Church History. By W. F. Slater. (2s. 6d. *C. H. Kelly.*) This is a very compact and compendious handbook of the chief religious movements of the past two centuries. It indicates wide research. While giving an impartial estimate of the flow and ebb of religious thought, the compiler does not conceal his own predilections in favour of evangelical as opposed to sacerdotal teaching. Here and there inaccuracies on questions of fact may be discovered, as when Mr. Slater represents the present working staff of the China Inland Mission to be 160 instead of 620 or more. Altogether the little work gives a careful bird's-eye view of the subject, and it will be extremely useful to the average student.

A welcome addition to our Missionary Library is made in **Great Missionaries.** By Revs. C. C. Creegan, D.D., and J. A. B. Goodnow. (3s. 6d. *Hodder & Stoughton.*) Dr. F. E. Clark, of the Christian Endeavour Movement, very warmly commends this book to young people. Certainly missionary biography, as here told, is neither dull, flat, nor stale (nor is it, in fact, in many recent missionary biographies). The lives of such heroes as Dr. Livingstone, Mackay of Uganda, Bishop Patteson, Dr. Griffith John, Dr. Kenneth Mackenzie, Dr. Moffatt, Dr. Paton, and others of a like type could not fail in able hands to make a live book. In this instance the authors have certainly used their material well.

Ten Years After. By Mrs. C. H. Spurgeon. (3s. 6d. *Passmore & Alabaster.*) Into this truly delightful book Mrs. Spurgeon has gathered the printed records of her second decade of service in connection with her "Book Fund." The sum total of the good that she has been able to accomplish through the "Book Fund" in itself constitutes a noble life-work; when, added to that, we consider the inspiration and good cheer conveyed to thousands of readers through these charming annual reports, we can but thank God for such priceless gifts to the treasury of his Church universal. All who read this volume—may they be many—will pray that the author may be spared to give to the world a third volume as richly laden with good things as the two already issued.

Deaf and Dumb Signs: The address of the author is, 46, Penge-road, S.E., not 49, as stated last week.

Our King's Command—"Go Ye," by the late Mr. Spurgeon (*Partridge*) is one penny, and not twopence, as stated in our last issue.

Nye's Illustrated Church Annual. (1s. *Bemrose.*) A full compendium of information on Church matters and points in Church defence.

Faithful unto Death. (*Marshall Brothers.* 1d.) A touching story of the Elliott Home, Dublin, being that of Lena Yellop, murdered at Ku-cheng.

The *Religious Tract Society* has issued:—Christmas Carols, hymns for Christmastide, with music arranged for four voices. By Josiah Booth and others. Fourth Series. (1d.)

New Year's Prayer, by A. T. B., is a booklet presenting some of the lessons derivable from 1 Chron. iv. 10. The pages are spiritual and stimulating. (1d. *James Magill, Corn Market, Belfast.*)

The Three "R's," by Rev. George Everard, M.A., is a New Year's address, giving the marks of a true disciple. (1s. per dozen. *Partridge.*) A strong statement of the truth as to ruin, redemption, and regeneration.

Rev. William John Patton.—An address to young people on the life and labours of this devoted minister of Christ, earnest evangelist, and able writer, has been penned by Rev. J. M'Ilveen. (1d. *Sabbath School Society,* Belfast).

Mr. Ernest Nister, 24, *St. Bride-street, E.C.,* has issued some handsome calendars—coloured and illuminated. Among them are "Children of the Year" (3s. 6d.); "He Careth for You" (1s.); "The Circling Year" (1s.); and "My Times are in Thy Hand" (1s.). Each of these has a separate sheet for every month. Another fine-art calendar is in the form of a fan. The hymns, "Sun of my soul" and "As with gladness men of old" (1s. each) have been beautifully printed in booklet form, interleaved with floral and other designs.

Some useful publications of the *Religious Tract Society* are:—The R.T.S. Pocket-Book, with a text for every day in the year, containing an almanack, a page of cash account for each week, and a variety of commercial and social information. (1s. 6d. and 2s.) The Pocket-Book Almanack, interleaved with ruled paper. (2d.) The Tract Society's Penny Almanack, a neat book, with cover. The People's Almanack, with information specially useful in the homes of working people, daily texts, domestic hints, etc. (1d.) The Illustrated Sheet Almanack, a useful wall decoration. (1d.)

Mary Gorges writes poems expressive of spiritual aspirations and plaints; and these reach many a Christian home on cards and in booklets. This year, among other publications, Mrs. Gorges has brought out a New Year's card, embossed, and bearing verses entitled Mizpah. (2d.) The words are beautiful, the initial thought coming from Gen. xxxi. 49. Another folded card "with best wishes," has a poem entitled, "As Thy Days so shall Thy Strength be." (2d.) "The Hem of His Garment" (3d. per doz.) is an envelope tract of four pages, tinted paper. (*Partridge, London; Caswell, Birmingham.*)

BOOKS RECEIVED.

From *Cambridge University Press.*—The Student's Bible, wide margin. (4s. 6d.)

From *Simpkin, Marshall & Co.*—Jason of the Golden Fleece. A Cornish Idyl of To-day. By Manners Stephenson. (2s. 6d.) Duty's Call, and some Brief Sketches of Undergraduate Life. By H. N. B. (3s.)

From *Nisbet & Co.*—Under the Czar and Queen Victoria: Experiences of a Russian Reformer. By Jaakoff Prelooker (7s. 6d.). Hymns of the Early Church, translated by Rev. John Brownlie (2s. 6d. net).

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TEMPERANCE NOTES.

Excellent gatherings in connection with the Women's Total Abstinence Union have been held at Falmouth, Helston, Romsey, and Halstead.

Lady Henry Somerset, on Friday last, gave an address on the National British Women's Temperance Association in the Raikes Memorial Hall, Gloucester.

The Queen's Bench Division granted rules for writ of certiorari in two cases in which the question was the right of persons to sit as licensing justices who have an interest in the licence applied for.

Temperance Sunday will be observed on Jan. 26, in the churches of Liverpool. Bishop Ryle, in a letter to his clergy expresses an earnest hope that they will allow the claims of temperance to be advocated in their pulpits that day.

In a case tried last week in Manchester as to misrepresentations in connection with the sale of a public-house, Sergeant Cubberley, of the Manchester police, said the business of the house was a falling one; "in fact, the public-house business in Manchester was generally a falling one." Though he had visited the house on more than one occasion, he had never seen a single customer in it.

Some generous temperance friends have, by contributions of from £100 each, created a prize fund to be expended in sending silver and gold medals (quite free) to any adult or junior temperance, religious, or social organisation, to award to their best reciter, singer, speaker or essayist, in a local competition which they may get up. Particulars from the "United Temperance Conference Prize Committee," 19, Memorial Hall, Farringdon-street, London, E.C.

Not only in the United Kingdom, but also in the United States, there has been a marked decrease in the consumption of intoxicating drinks during the past year. The revenue on the sales of spirits in the latter for the year ending June 30, 1895, as reported by the Internal Revenue Commissioners, has decreased 5,396,624·84dol.; and those derivable from beer, and other fermented drinks, have also decreased 5,170,795·34dol.—much in the same proportion. In 1894 the receipts were 85,259,252·25dol., while in 1895 they had decreased to 79,862,627·41dol.

The Army Temperance Association report a steady increase of branches and members. The number of branches is 194, and returns received from 120 of these give 7,389 enrolled members. In many of the reports received commanding officers speak strongly of the value of the work done, especially among young soldiers. The Army Reservists' House in London is now generally three parts full. It has enabled many men to have a decent home in London while they were looking for work, and has also been used by non-commissioned officers and men on furlough.

Canon Hicks, preaching the annual sermon of the C.E.T.S. in Salford, dwelt on the unhappy state of the place from a temperance point of view. Dealing with remedies, he said that "self-denial was wanted, if they were to save husbands, wives, children, and neighbours from this awful vice. They must also go in for legislation—for laws had a wonderful effect upon the condition of society. The laws should be altered so as to render it easier to do right and more difficult to do wrong. The time was ripe for complete Sunday closing, and for a considerable restriction of the hours during which licensed places were open."

Archdeacon Wilson declares that the immediate aim of the Church of England Temperance Society is to press on Parliament and the Government the claim of local communities to exercise a choice among several alternative proposals drawn up on lines to be approved by Parliament, by which they will control the sale of liquor within their own areas. It is an abandonment of the attempt to force one reform on all communities; it is the recognition that temperance legislation must be tentative and experimental; it is, however, a strong assertion of the principle that Parliament, and not local communities, must formulate the various lines of reform and determine what notice or what equitable compensation is due to vested interests. It is an attempt to raise the question above party politics.

At a special Temperance Conference at Manchester, summoned by the Manchester and Salford Temperance Union and other organisations in the district, Mr. W. E. A. Axon read a paper on "The Facts of the Temperance Reformation, and how to disseminate them." Nothwithstanding the temporary check at the recent general election, there were few who did not feel, after studying the subject, that further legislation was inevitable, and that it would be in the direction of popular control. Such a law would only be possible, and could only be effective, so far as it was supported by public opinion. The immediate duty of the temperance party was the creation of such a body of opinion. Before the Maine Law was passed, Neal Dow and his colleagues had it was said, flooded the States knee-deep with temperance literature.

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PERSONALIA.

Rev. Thomas Evans (lately arrived from India) desires us to note that his present address is Ingleside, Maindee, Newport (Mon).

Mrs. Hilton, of the Stepney Crèche, has again been laid low in sickness, we regret to say. According to our latest information, she was making good progress towards recovery.

Mr. R. C. Morgan sailed from Southampton for Cape Town, on Saturday, by the Union s.s. *Moor*. He proposes to spend three or four months in visiting mission stations in South Africa.

Rev. John M'Neill has acccepted an invitation from the Sheffield Young Men's Christian Association to conduct a mission in that city extending from February 2 to the 16th. The Albert Hall has been secured for the meetings, of which there will be two daily.

Rev. T. L. Cuyler, in a recent letter, says: "I go to-morrow to preach to the medical students of Philadelphia, in the Walnut-street Theatre. To-night I address a convention of the Y.M.C.A. Never better in health, never busier or happier. Yours for a long, steady pull."

Dr. Robert Kerr has returned to Rabat, Morocco, where the cholera has broken out. Mr. Grahame Wilson, 13, Royal-terrace, Crosshill, Glasgow, is willing to give (within reasonable distance) lime-light lectures on Dark Morocco. Mr. E. J. Mitchell, Grove-street Institute, Glasgow, will be pleased to receive and forward contributions for the mission.

Rev. James Neil met last week with an accident. While hanging up one of his pictures (in preparation for a lecture) he slipped, and falling, struck his face, cutting his cheek open and injuring himself severely. He is now lying at the house of Mr. S. L. Greaves, 4, Clifton-place, Hyde Park, W., for whom he was about to lecture in an institution in which Mr. Greaves is interested. Many will pray for Mr. Neil's speedy recovery.

EVANGELISTIC NOTES.

Newport (Mon.).—Rev. J. Manton Smith closed on Sunday evening a special mission in Stow Hill Baptist Chapel. Great interest has been awakened, and, it is believed, real work done.

Cambuslang.—Mr. William Thomson, jun., is conducting three weeks' evangelistic services here. Bible-readings are being held in the afternoons, and Gospel meetings (the addresses illustrated by lime-light) in the evenings. Many have already come forward to testify to blessing received.

Southsea.—Mr. Gerald Coultas, of Barry, Cardiff, has completed twenty-eight days' mission at the King-street Hall, Southsea, with very satisfactory results. Many of the Lord's people have been blessed, backsliders have been restored, sinners converted, and hearts made to praise the Lord. J. Denning.

Frockheim, N.B.—Mr. J. W. Moodie is conducting an evangelistic mission in the Free Church. During the first week the meetings were not large, but when the second began, a deep impression was evident by the numbers who turned out to hear the addresses illustrated by the military experiences of the speaker.

Ireland.—Evangelistic services have been held in Donegal-street Congregational Church, Belfast, by Rev. John Robertson, of Glasgow. Similar services have been held in Munninane Methodist Church, by Rev. H. McKeay and T. W. Davidson, of Sligo; and in Kingsland Park Methodist Church, Dublin, by Mr. Jas. Dixon, of the Belfast Central Mission.

Ecclefechan, N.B.—Mr. Robert Snaith, evangelist, Newcastle, has been conducting special meetings in the Free Church Hall, Ecclefechan, for the past month. The power of God has been manifest at every meeting, and many have received blessing. The gift of song which Mr. Snaith possesses added greatly to the interest of the meetings.

David Tweedie.

Roggiett, Mon.—This much-neglected place has been visited by Pastor Owen Tidman, of Magor. There being no available building, various meetings have been conducted in the cottages, which have been well attended. Believers have been refreshed, and the children have been instructed and blessed. If the Lord will an iron room will be erected, and it is believed that such evangelistic addresses will be blessed to the entire neighbourhood. G. D. J.

Edinburgh Castle, Limehouse, E.—Messrs. Bewley and Frank Weaver have concluded a month's mission here, and there is every reason for believing that much good has resulted from their labours. The most noticeable feature has been the number of backsliders who have been restored. In addition to the work at "The Castle," the brothers have rendered excellent service among the boys and girls of Dr. Barnardo's Homes, and have assisted at the smaller mission halls connected with the Edinburgh Castle. S. E. B.

Rochester.—A nine days' mission has been conducted at the Baptist Church here, by Rev. W. Fuller Gooch and Mr. Monro Collings, from November 23 till December 1. The Bible expositions by Mr. Gooch were deeply appreciated by all, and the messages delivered by Mr. Collings were with power and blessing to many. We bless God for the word of both his servants, and are confident that much blessing will result. G. Anderson Miller, Pastor.

Birmingham.—A mission to young men in Birmingham was conducted in connection with the Y.M.C.A., November 24 to December 1, by Mr. Thomas A. Bailey. Following as it did almost immediately upon the week of prayer, much blessing was anticipated, and in this the workers were not disappointed. Night after night the Gospel was proclaimed to good numbers of young men, and at the after meetings the workers were busily occupied with enquirers. On the two Sundays Mr. Bailey addressed the large P.S.A. of 700 to 800 men, and in the evening the mixed evangelistic meeting in the Association Hall. At a special meeting held on December 3, a number gave testimony of having been led from darkness to light, through the meetings, and others spoke of the blessing which they had received. In one house of business three young men have been led to the Saviour, and in another four, and the earnestness displayed by them to induce their fellows to come to the meetings and accept Christ, was very marked.

Henry Whitwell.

OBITUARY.

MR. JOHN GIFFORD.

A prominent and highly-respected citizen of Edinburgh has been removed by the death of Mr. John Gifford, a well-known bank official. For many years he had been very active in Sunday-school work, and was a leading helper at the Carrubbers Close Mission. We hope to give portrait and sketch of the deceased in a succeeding issue.

MR. EDWARD COCKERELL.

A well-known figure has passed away from Liverpool in Mr. Cockerell, who for the past twenty-five years has filled the post of organist at Byrom Hall church, in one of the most squalid parts of Liverpool. He lost his sight when a boy, and entered the school for the blind, where his talent for music was discovered and improved. He was an earnest Christian, and in the summer months he would take his little harmonium and his Bible with raised type to New Brighton, and gather crowds upon the sands to listen to the hymns he sang with a rich full tenor voice.

DR. S. F. SMITH.

The death is announced of Rev. Samuel Francis Smith, D.D., of Newton Centre, Massachusetts, a Christian poet of world-wide fame. Though most generally known as author of the American patriotic song "My country, 'tis of thee," Dr. Smith's name will long be revered by many as the author of the following and other hymns:—"To-day the Saviour calls," "When the harvest is past," "The morning light is breaking," "Onward speed thy conquering flight," "Down to the sacred wave," and "Beyond where Cedron's waters flow." Dr. Smith was a minister of the Baptist denomination, to the literature of which he made many contributions. Death was sudden, at the ripe age of 87.

Notices.

Communications Received with Thanks.—E.E.T. W.H. R.W.B. L.B.B. G.A.M. H.S.S. F.J. B.B. J.R. McK. T.H. W.C. M.E.N. H.E.H. E.W.T. J.R. W.H. T.McI. J.M. E.A.B. R.C.G. S.S. H.J.E. H.W. D.M. R.C. W.M.W. W.W. D.M. E.A.S. W.F.H. J.L.H. M.G. P.G. E.H. E.P.B. E.M.V. R.K. J.D. G.J.H. A.M.G. A.A.C. A.S.M. E.H.B.S. A.M. R.B. J.S.R. H.H.P. E.A.S. M.B.G. T.E. C.McE. F.L.P. D.J.E. S.T. J.J.N. S.F. E.D.J. R.McG. E.C.H. J.E.M. W.A.E. G.A.B. M.E.W. E.K.S. Gunner W. L.P. A.T.B. M.M.G. E.M.B. R.M. W.T. E.McV. E.G.B. W.T. R.B. A.C. F.W.R. A.F.C. L.S.S. M.B. J.E. T.A. E.S.H. W.S. F.M.D. W.W. H.E.W. S.J.W. W.N. E.S.P. D.T. R.D. J.H.H.

Applicants for Tracts.—E. H. Rowley, 117, Farringdon-road-buildings, London, E.C.; J. Thompson, 14, Wallis-street, High Felling; M. Saunders, 30, South Hill-park, Hampstead, N.W.; May Stephenson, 50, Great Russell-street, Birmingham; Mr. Cooke, c.o. Mr. Norris (Gospel Temperance), Kingston-road, Leatherhead, Surrey; C. A. Barnes, 142, Antill-road, Bow, E.; H. Sutton Smith, The College, Regent's-park, N.W.; A. H. King, evangelist, Essendon, Herts; A. J. Yeo, The Drape, St. George's, near Cardiff; E. J. Finer, Stanley House, Field-road, Forest-lane, Forest-gate, E.; George Bickle, evangelist, Melrose, Camelford, Cornwall; John Kent, Trewethen, St. Kew, Wadebridge, Cornwall; Gunner Watkins, 9th Field-Battery R.A., Meen Meer, Bengal, India; E. J. Snow, 14, Packington-street, Islington, N.; J. Avis, 1, London-road, Amersham, Bucks; Dr. A. Shepherd, 20th F.B.R.A., Shorncliffe Camp, Kent; Mrs. Huntley (picture leaflets and Christmas cards), Mission House, 193, Camp-street, Georgetown, Demerara.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. —Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Mr. James Eyres, the Liverpool evangelist, conducts missions and supplies pulpits throughout the kingdom (without fee). Preference given to poorer churches of any sect. Address, care of Y.M.C.A., Mount Pleasant Liverpool; or 37, Hawarden-avenue, Liverpool.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Lawyers' Prayer Union.—It is proposed to hold another social and religious meeting in London for barristers and solicitors and their clerks only on Thursday evening, December 19, 1895. Mr. Waddy, Q.C., in the chair. Any gentlemen in the legal profession or their clerks who desire to attend, or will assist in inviting others, are requested to apply to Mr. H. C. Nisbet, 35, Lincoln's-inn-fields.

Conference on the Opium Question, St. Martin's Town-hall, Charing Cross, Friday, 13, at 11 a.m., 3.0, and 7 p.m. Prayer meetings at 10.15 a.m., 2.30, and 6.15 p.m.

Mr. Charles Cook will conduct on Sunday evening, at 6.45, in the Metropolitan Music Hall, a service in memoriam of his little son Willie.

United Prayer and Thanksgiving.—Special meetings at the Conference Hall, Mildmay Park, Tuesday, Dec. 17, at 4 and 7 p.m.

Home of Industry, 29, Bethnal Green-road.—Monthly meeting for Christian Workers, Wed., Dec. 18; tea at 6; meeting at 7 p.m. Mr. Huntington Stone will give the address. Dr. and Mrs. Wilson (C.I.M.), returned from China, will speak.

Protestant Reformation Society.—Monthly prayer-meeting, Thursday, Dec. 19, 3.30 p.m., 20, Berners-street, W. Address by Rev. J. T. Gaster.

Deepening of Spiritual Life.—Addresses in St. Luke's Church, Redcliffe-square, South Kensington, every Friday, 3.30. p.m.; Dec. 13, Rev. Arthur Mercer; Dec. 20, Rev. Preb. Webb-Peploe.

Protestant Prayer Meeting, Exeter Hall, Sat., Dec. 7, at 3.30 to 5.

Christ Church, Westminster Bridge-road.—Rev. F. B. Meyer, for workers, Thurs., 11.30; Fri., 8; Sun., 11 and 6.30.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. A. Milne Kyd.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. W. R. Lane.

Edinburgh Castle, Limehouse, E.—11 a.m. and 7 p.m., Mr. F. S. Ball; 3 p.m., pleasant Sunday afternoon.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m. and 7 p.m., Mr. W. B. Sloan.

Prayer for Israel.—A meeting for prayer every Monday at 7 p.m. at 81, Mildmay-road, N.

Conference Hall, Mildmay Park, N.—Preachers for Sunday, Dec. 8, 3.30, Mr. P. S. Badenoch; 7, Mr. Russell Hurditch.

Special Mid-day Services at St. Bride's Church, Fleet-street, each Monday, on "The Duty of the Church, with special reference to the Coming of the Lord in regard to Mohammedans (Dec. 16, Rev. E. Sell), Heathen (Dec. 23, Rev. H. E. Fox). Service commences at 1.30.

Evangelistic Mission.—Kilburn Hall, Kilburn-gate, N.W., Sunday, at 7 p.m., Mr. W. T. Main; Malden Hall, Haverstock Hill, N. W., Sunday, at 7 p.m., Mr. P. Mallinson; Willesden Hall, Willesden-lane, Sun., 7 p.m., Mr. John Bateman.

A DANISH MISSIONARY COUNTESS.

Dear Sir,—Your readers will probably remember the appearance of the portrait of Countess Schimmelmann in your columns in connection with a sketch from my pen of the heartless cruelty she had experienced owing to her devoted missionary efforts among the poor fishermen. It may be remembered that she was a favourite with the Empress Frederic Wilhelm of Germany, but was afterwards incarcerated in a lunatic asylum until it was discovered that she had all the while been perfectly sane. She has arrived at Great Yarmouth in her yacht *Duen*. She speaks excellent English, and desires to address meetings in behalf of her mission work in Germany. I doubt not that the editor will receive and forward letters from friends wishing to arrange a visit from her.—Yours truly,

Birmingham. Joseph Malins.

BOARD SCHOOL CHILDREN.—We gave last year from our Free Dinner Fund 170,000 free meals. The whole of our work is now re-organised, but we are therefore greatly in need of funds to sustain it. We give free meals only to the children of widows, of parents ill or out of work, or especially delicate children. How great a boon the meals proved to many of these poor children during the distress of last winter, the pages of our new report bear testimony. There are many children attending the London Board Schools in poor localities at the present moment who are in sore need daily of a good hot meal. Anna Pennington.

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No. 1351.] **The Christian.** [DECEMBER 19, 1895.

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☞ **THE INSET in this issue is that of DR. BARNARDO'S HOMES.**

IMPORTANT
To Advertisers.

In consequence of the **CHRISTMAS HOLIDAYS**, it is necessary that **"THE CHRISTIAN"** of December 26 should go to **PRESS EARLIER** than usual; therefore, **ALL ADVERTISEMENTS** intended for that issue, **MUST** arrive **NOT LATER** than **FIRST POST**, on **FRIDAY**, December 20.

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SUPERIOR PERSON, aged 33, desires situation as needlewoman, school or institute, or as matron, able to train and teach girls house and needle work. Evangelical.—B., 2, York Place, Walcot, Bath. c8956

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SITUATIONS, ETC., VACANT.

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Notes and Comments.

☞ WILL those of our readers who receive THE CHRISTIAN direct from ourselves or our Postal Agents by post, and who have not recently communicated with us, kindly send their present full postal address; especially missionaries and others in foreign countries?

Once again Christmas is upon us, and we wish our readers Christmas peace and joy. In the contemplation of God's unspeakable Gift, we should be in the spirit of praise and prayer, which are so marvellously combined in the angels' words: "Glory to God in the highest, and on earth peace, good will toward men." May Advent grace and blessings be showered upon all who love the Lord Jesus in every place.

All true believers in the Lord Jesus Christ should earnestly set their minds on the practical duties of the season. These include not only a large-hearted charity, but an earnest desire to see that their gifts are well-bestowed. Personal inquiry should be resorted to wherever practical. There is an anonymous way of giving through others that robs a gift of all personal charm.

Our Lord scattered his benefits broadcast, but He took care that all who benefited by his teaching and his kindness should be brought into personal relations with Himself. So, with the gift, they received the light of his countenance, the touch of his hand, the word of his sympathy, the blessing of his Divine presence. He sought the poor as much as they sought Him. To follow Him in this should be the privilege of his people. A *personal visit* should be made if possible to those whom we benefit; and when that is impossible, a kind message should at least be sent with our gifts. They will then be doubly valued, and a material blessing will often become the channel of a spiritual grace.

We have been gratified to receive letters from several of our readers endorsing Captain Dawson's appreciative remarks as to the help afforded by the daily expositions on the chapters of the Bible and Prayer Union. The writer of the "Daily Homily" joins with us in thanking our friends for their kind interest.

The Conference on the Opium Traffic had two features at least which must have impressed even a casual observer—each speaker's strong grip of facts, and his fast hold of eternal principles. There was the utmost care and caution displayed in keeping severely within the limits of ascertained fact, and perhaps too tender a handling of the men who in the report of the Royal Commission have given the world such a travesty of judicial fairness.

One feature about some of the addresses deserves comment. There seemed to be unwillingness to saddle responsibility on anyone. The evil was said to be in the system, which had been inherited. But systems are motionless without living men, and every man who aids in carrying on the opium traffic or in keeping it in existence has some responsibility. We cannot apportion the responsibility or measure out the blame, but it is deadly to conscience to relieve men of the moral responsibility for their conduct.

Events at present transpiring in Eastern Europe are full of significance to students of prophecy, though all do not regard them as equally pivotal in the unfolding of the Divine programme of the world's history. In a sermon preached recently, on Rev. xvi. 12, Rev. Dr. Townsend, of Tunbridge Wells, said:—

> I am perfectly astonished at the number of prophecies relating to our Lord's Coming which have been fulfilled during our own lifetime. There are many blessings attendant upon a study of prophecy; one of these, and by no means the least, is that no student of prophecy was ever disturbed by doubts as to the Divinity and Inspiration of Scripture.

Dr. Townsend, like many other expositors, regards the decline of the Turkish power as the "drying up of the river Euphrates." He expressed the belief that when the doom of Turkey has sounded, Jerusalem will cease to be "trodden down of the Gentiles," for "the times of the Gentiles" shall have come to an end. The nearness of the Lord's return is becoming a widespread conviction among spiritually-minded Christians, and many are joining in the prayer, "Come, Lord Jesus."

On page 11 we reproduce an article from an American contemporary on the Armenian massacres, also recent intelligence from the scene of murder and rapine. There are many indications of a desperate Islamitic crusade, and there will doubtless be many martyrs of whom we shall never hear. The story of cruelty and suffering might well make us exclaim with Jeremiah: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" The "Scourge of God" has been doing his dread work for twelve centuries. Shall we not pray that, while nations continue to look on in perplexity, God Himself will say "Enough!"? Especially should we ask God to give grace to his people in Armenia to witness "a good confession." The urgent needs of the starving thousands should be the anxious care of Christians who find themselves in happy circumstances this Christmastide.

In Mr. Stead's character-sketch of the present Sultan published in the current issue of the *Review of Reviews*, there are strange revelations, and some very questionable statements. Abdul Hamid is represented as a man of many virtues, and his crimes are set forth largely as the results of hereditary Sultanic policy rather than as personal acts for which he must be held morally accountable. "He is as responsible for them as a tiger for its stripes and its carnivorous appetite"; which, being put into plain English, means that he is not responsible for them at all.

This is to confuse eternal moral distinctions, and to reduce them to mere nothings. It is acknowledged that he has been engaged for four years in maturing his plans for the perpetration of these horrors, and that "probably he feels more chagrined at the incompleteness of his work, than grieved because of the blood he has shed." The case for absolute moral responsibility could not be put more clearly. There is nothing more humiliating in the very mixed annals of modern journalism than the way some prominent newspapers — fortunately exceptions—have repressed important news and poured scorn on the agitation for the deliverance of the Armenians from their horrible position. Clearly, for the time, the public sentiment of England is less healthy than it was twenty years ago—or it would not permit this so quietly. We are passing as a nation through a period of moral lethargy. We have, however, no fear of the issue. There are already signs that the day of reckoning for the "New Journalism" as well as the "New Fiction" is coming. Out of this chaos the Spirit of God will ere long bring forth a new and nobler order in which the laws of holy living and national righteousness will be once more vindicated.

One of the clearest issues brought to light by the present revelations of Turkish atrocities is the true character of Mohammedanism. We have of late heard much about the nobility of the non-Christian religions. Because a few gems of thought and teaching have been brought to light, through the study of "Comparative Religion," the eyes of superficial readers have been blinded to the mass of corruption out of which they have been dug. A dust-heap might as well be eulogised for purity, because of discovery of a few lost diamonds buried in it. Here is a Moslem ruler, who is represented as a "converted man," because he consistently follows the religion he professes, inspires and authorises unspeakable atrocities, revels in the blood of his most peaceable and progressive subjects, and brings Europe to the brink of universal war. Surely this is enough to show the inherent corruption of that religion, and prove that it has reached its climax of degrading influence. The Empire of Turkey is falling to pieces through the attempt of the Sultan to press Mohammedanism to its logical outcome. By so doing he is sounding the death-knell both of his own power, and of the "faith" he and his people so "devoutly" hold.

Cardinal Vaughan, in the current *National Review*, unveils the Roman Catholic policy as regards Voluntary Schools. He is frank and thoroughgoing in his demands. Briefly, his claims are these: First, "any religious denomination" should have power to open Voluntary Schools whenever required by a quorum of parents having thirty children among them. Secondly, while the particular denominations should defray the cost of the site, the erection, and the administration of

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such schools, these should have a right to receive an equal proportionate share with the Board Schools, of all public moneys for educational purposes. This would practically come to a re-endowment of religion by the State in the most objectionable form. It would mean the recrudescence of the worst elements of sectarianism. It would tend to isolate the coming generation from earliest childhood in narrow denominational lines, and prepare the way for all kinds of narrowness and bigotry. It is, therefore, a policy against which all true lovers of human sympathy and evangelical truth should set their faces resolutely. The reign of Christian love and charity will never come along that crooked path.

No sooner had Sir Francis Scott stated that in the event of a punitive expedition against King Prempeh, he would require twenty officers, than applications for special service streamed into the War Office. It could not be said that England was in danger, nor had an urgent appeal been made; yet 200 were eager to go to the deadly West Coast of Africa—to "the white man's grave." A correspondent, calling attention to this fact, says:

The cause of law and order and the prestige of England required the expedition, but these considerations were not the first motive of the 200 volunteers. I believe the majority applied from the natural desire, in these days of peace and stagnation, to see active service, to obtain the probable medal, and the possible D.S. Order.

Here is a lesson for servants of Christ—a rebuke of their backwardness in entering the field, and going to the front of the battle.

So far we have not observed any outcry against sending the flower of the army, picked men from a dozen regiments, and two princes, to undertake a military campaign in a pestilential climate. No, the prestige of England is thought to require the expedition. Yet, when a few gallant servants of the King of kings fall on the mission field, there are prompt cries of protest! The correspondent whom we have already quoted, writes:—

From the world and also from the Church we hear remarks like—"What a shame thus to sacrifice lives, and to keep sending men and women to such places as China, the Niger, the Congo!" "More deaths on the West Coast Missions!" Yes, praise God for these heroes, and also for those heroes whose constitutions are slowly being undermined, and yet toil on, sometimes single-handed, surrounded by no romance, not even that martyrdom, no special correspondents and artists to telegraph home each step and deed of duty.

We echo our correspondent's closing sentence:—"There'll be a great review one day; let us all, at home and abroad, strive for the 'Distinguished Service' Order."

The Bishop of Winchester will have the sympathy and support of all Protestants in his refusal to license the Church of St. Agatha, at Portsmouth, in which Rev. F. R. Dolling carries on practices which are distinctly Papistical. This gentleman wished to celebrate mass for the dead at a third altar which he had erected for the purpose. In private, the Bishop had learned from him, that he regarded the celebration of Holy Communion for the dead as having the effect, he knows not how, of shortening the period during which the souls of the faithful are in a state of purgation. This view the Bishop regards as contrary to some of the distinctive principles of the Church of England. He objects also to celebrations without communicants. Mr. Dolling has, therefore, resigned. Whereunto these things will grow, we cannot foretell; but we are thankful for something like a stand at last.

The Church Times began last week an account of a "Month in a Mission Van." The driver was a layman and a stranger dressed in a cassock. The workers were "Catholics" from the East End of London, and were vowed for life to the habit of their order. They went out in July last into Essex on "strictly evangelical lines," their motto the glorious words "Jesus + only" inscribed on the front of the van. To that text the missionaries kept. Their hymn book was Moody and Sankey's. They preached from their van in villages, and by the road side. They held services in churches or in any places where they could get a congregation—one place was at a brewery. Their greatest hindrance was the election.

Thursday, July 18th.—Polling day. In consequence our congregations are very bad, not even "the oldest inhabitant" being able to combine the two ideas of performing one's duty as a citizen and a Christian on the same day.

Perhaps all was for the best, as beer and Christianity don't mix well, when beer has had the best of it all day. We tried to induce a few young men to attend our mission service in the evening, but were told there was *beer* to be had elsewhere, and therefore the Church must wait. To bed rather dispirited.

Think of men wearing sandals and priestly habit itinerating from village to village, getting the children together at one hour of the day, the women at another, and the men at another, singing Sankey's hymns accompanied by a harmonium, and then preaching—what? We do not quite know, only they love "Tell me the old, old story." The mixture is as curious as oil and water; or "Christianity and beer" on polling day!

Canon Page Roberts spoke only the truth when he said of those persons who are always telling us that they can worship God as well in the fields—specimens of what he calls "rural and pedestrian piety"—that they were more likely to be found in the company of a sporting paper than their Bibles. He touched a weak place when he said that the young men who take up open-air amusements on Sunday are helping to secularise that day, and are giving countenance to godless people. This testimony to the claims of the Sabbath was all the more powerful because given to a West-End congregation.

Our missionary societies are extricating themselves from their burdens of debt. The L.M.S. has already raised a centenary fund of more than £85,000, and hopes to make it at least £100,000. The difficulty is to obtain a regular income which grows equally with the work. The Wesleyan Society has cleared its debt, and is aiming at an addition of £20,000 a year to its income. Besides which, in this society there is a revival of the missionary spirit among the students in the colleges, many of whom are offering for work abroad. We shall presently learn also to economise our strength at home that we may have all the more for foreign service.

But when shall we see large numbers of business-men going abroad for the purpose of living as business missionaries, if we may use the term? Now the idea seems to be either that you go abroad exclusively as a missionary or as a business-man to make your living. If you are a Christian, you will, of course, live as a Christian, and try to do some good. But there is another idea, which, we think, will have to be widely acted upon, the idea of going abroad to live for the purpose of spreading the knowledge of Jesus. Then getting a living will be secondary, and saving men primary. Such a case we remember, and the young man has opened up a new trade between England and Japan. To be true to the Gospel first is the sure way to aid everything else that is right.

In his important new work on "St. Paul the Traveller and Roman Citizen," Professor W. M. Ramsay, whose recent scholarly book on "The Church in the Roman Empire before A.D. 170" created such a sensation in theological circles, announces his conviction that the Acts of the Apostles was really written by St. Luke. This opinion gains no little significance from the fact that Dr. Ramsay entered on an independent investigation of the question, with his mind unfavourably disposed to this result. It is remarkable how the best scholarship is gradually throwing over the last remnants of the Tübingen School's conclusions as to the late origin of the New Testament literature. Step by step the dates of the various documents are being pushed back, and the old "traditional" views re-established beyond the possibility of further cavil. We may live yet to find that criticism has used its destructive weapons only to lay bare the immovable foundations of the City of God, and to show that the faith it has tried to resolve into a cloud of mist is a mountain of adamant. "This is the Lord's doing, and it is marvellous in our eyes."

From certain side-lights in the Book of Acts, Prof. Ramsay concludes that Paul's relatives, with the exception of "one kindly nephew," were against him, and that the family pride was wounded by his conversion. "Looking at these probabilities," Professor Ramsay concludes:—

We see a special force in Paul's words to the Philippians, that he had given up all for Christ, "for whom I suffered the loss of all things and do count them but refuse." These emphatic words suit the mouth of one who had been disowned by his family, and reduced from a position of wealth and influence in his nation to poverty and contempt.

In *The North American Review*, Dean Farrar writes a paper on "Some of the Problems of the Age," in which he says that our perils are—(1) The enormous multiplication of stupendous fortunes, (2) the abnormal growth of great cities, (3) the unparalleled increase of population, (4) the multiplicity of dangerous elements, (5) the deficiency of adequate charity, (6) the spread of democracy, (7) the decay of religious faith. And yet, while great fortunes are being made in England, America, Australia, and at the Cape, we have thousands who are suffering from the shrinkage in the value of investments once thought safe and good. It looks very much like taking money out of many pockets and putting it into a few. In all this there are elements of social discontent and danger that call for serious and prayerful consideration.

Dr. Parkhurst, who carried on such a brave struggle against New York corruption, has been speaking on the passion of money-making. He does not think it flourishes because the men who have it are intentionally sordid, "and have no blood in their hearts," but because their parents did not educate them into the "difficult capability of parting with their own possessions in the interests of, and for the bettering of others." They trusted to chance for this. Chance is trusted for much besides. Once the child's heart is turned to God, every grace may be learned; he only practises them on a larger scale, and in a larger world, when he becomes a man. Very young children can learn the joy of giving.

A Christmas Meditation.

As men count time, it is now many years since a Babe was born in lowliest circumstances at Bethlehem of Judea. But this birth was heralded with splendour before which the announcement of the heir to any emperor or king fades into insignificance. "The angel of the Lord appeared unto shepherds keeping watch by night, and the glory of the Lord shone around about them; and the angel said unto them, Fear not; for, behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, who is Christ the Lord."

That infant lying in a manger came to do a great work of deliverance. At first sight, how unfitted for such a task. He is a helpless Babe lying on his mother's breast, needing to be wrapped in swaddling clothes, to be fed and cared for. The powers of earth and hell muster for his destruction; his mother is a feeble woman, but the angels of God have charge of Him, and the rage of all adversaries is baffled. He lives and grows in wisdom and in stature, and in favour with God and man. The Babe of Bethlehem, the fugitive to Egypt, the boy at Nazareth, grew up through each human stage until the Man Christ Jesus became the Prophet of Galilee, the worker of miracles, the Teacher of truth higher than any revealed to anointed king or seer. He set forth in his own character every human and Divine perfection, and then He laid down his life on the cross that his blood might be an atonement for the sins of his people.

Thus did the Divine Redeemer, the eternal Son of God, become the Son of Man. He was made like unto his brethren. Bone of our bone, flesh of our flesh, in all points tempted as we are, yet without sin, it behoved him to be made like unto his brethren "that he might make reconciliation for the sins of the people," Heb. ii. 17. It is at this point that many worthy people start back saying, "I cannot believe that the death of Christ should have any effect on my sins. How can the shedding of the blood of another be transferred to me so that my guilt is thereby taken away?"

Now it is here that we begin, when enlightened by the Holy Spirit, to see the wisdom of God in redemption. The great mystery of redemption is that there should be a Redeemer at all, not that having such a Redeemer we should be benefited by Him. It surpasses all human or angelic thought to devise that salvation should spring from the Godhead, and be carried on to completion by God—Father, Son, and Holy Ghost. It is the marvel of all time, of all eternity, that the eternal Son should join Himself to man so that in the one Person of Jesus Christ, the Godhead and the manhood were indissolubly united. This is wonder incomprehensible. Here is infinite wisdom and unfathomable love. Who by searching can find out God? But when once the Divine arrangement had been made, a course of action was begun more comprehensible by the limited faculties of man.

Jesus was the only Free Man. The sons of Adam had sold themselves into slavery—they were under the debt of sin. They had nothing to pay—they could not break their chains. They were the prisoners of helpless ruin. But Jesus was free. He was not in bondage to any—He owed no debt of sin, for He was holy, harmless, undefiled, separate from sinners. Then said He, "My brothers, I will break your bonds in my might; I will pay your debt out of my riches. I will go down into the dread Destroyer's kingdom, and in death trample on him that hath the power of Death. I, your Brother, your Kinsman, will do these things for you. Lo! now I have the keys of the invisible world and of Death, and set before you the open gates of glory. Will you not believe and enter?"

In thus offering the benefits of his victory, Jesus acts on principles common to mankind. This fundamental law of humanity is expressly recognised in the Mosaic legislation, Levit. xxv. 47, 48, 49. "If a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor and sell himself to the stranger . . . After that he is sold he may be redeemed again, one of his brethren may redeem him. . . . or any that is of kin may redeem him." Here is plainly declared the inherent right of a kinsman to redeem a kinsman. It was this right which our Great Elder Brother claimed and exercised when He ransomed his people from the power of the grave.

The men of a very recent generation saw this family principle acted before their eyes on a gigantic scale when Napoleon Bonaparte, having raised himself to the throne of France, also lifted up his family from obscurity, making his brothers to be kings over no inconsiderable part of Europe. The great conqueror offered crowns to his brothers, and because they accepted them he made them kings. Had they refused they would have remained in their original condition, notwithstanding his greatness and the performance of his brotherly duty.

Our Lord Jesus Christ, the God-Man, representative of mankind, won for Himself the right to offer unto his brethren the crown of everlasting life. They who believe his word, and accept his offer, have a right to the Tree of Life, and to enter through the gates into the city, Rev. xxii. 14. This great benefit comes to them not on account of any merit in them, but because of their relationship to their representative Brother and King. But they who do not accept his offer, remain in their sad condition; they are "condemned already, because they have not believed in the name of the only-begotten Son of God."

Surely we may once more on this Christmastide hear the song of the heavenly host, "Glory to God in the Highest." Let our answer be, "Unto us a child is born, unto us a Son is given, and the government shall be on his shoulder, and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." "Blessed be the King that cometh in the name of the Lord." J. H.

IRISH PRESBYTERIAN MISSIONS.—The reports are at present very encouraging. In India rapid development is taking place, several new stations having been recently opened, and in China all the stations in Manchuria, abandoned on account of the riots, have been re-occupied. The Presbyterians of Londonderry have raised a guarantee fund of £250 a year, and are about to send out to India, as a missionary, Mr. O'Neill, one of the students, who offered his services to the last General Assembly for mission work.

THE UPPER NIGER.—Mr. Nott is now in England, pleading earnestly for more workers for the Upper Niger, to fill the gaps left by those who have laid down their lives at Lokoja. Comparing the present state of the Christians at Lokoja to what they were five or six years ago, he shows that now voluntary workers are going out from there every Sunday afternoon to evangelise the neighbouring villages, and speaks of a large number daily reading the Word of God. He also refers to the wonderful changes which have taken place in recent years in the Onitsha district, and specially mentioned Obosi, where there are a true-hearted body of Christians' who not only believe on the Lord Jesus, but who have suffered and are suffering for his sake.

REV. J. McNEILL AT CARDIFF.

After a week at Newport, Mon., and a week at Swansea, Rev. John McNeill began a fortnight's mission in Cardiff on Sunday, December 1. Much prayer was offered on behalf of this mission in churches of all denominations. Great faith, too, was manifested, in that Park Hall, to hold 2500 persons, and Rosebery Hall, to hold 10,000 persons, were engaged. The opening service on Sabbath afternoon was literally packed, so much so that the preacher himself had the greatest possible difficulty to get through the crowds, half-an-hour before the appointed time. Between seven and eight thousand people gathered at Rosebery Hall at 7 o'clock same evening. Such a multitude, at such an hour, was remarkable, services in churches being then held. On each occasion God gave to the preacher marvellous power. Many a shaft was driven home and many a life destiny decided, while the truth was poured forth. The sight of that sea of faces, all fastened on the Story of the Cross, was a standing proof that the Gospel has lost none of its old-time power to move the hearts of the multitude.

Through the second week meetings were held in Park Hall each afternoon and evening. The fearful weather seemed bent on spoiling the mission, but conspicuously failed, the average aggregate daily attendance being over 3000. Before the week was half done it could be seen that the work had taken deep root.

Sabbath week was a memorable day. The Park Hall was so full that the preacher was able to begin the service thirty minutes before the appointed time, and kept the audience spellbound for an hour and twenty minutes, turning over the treasures of the 23rd Psalm. Then at 7 o'clock Rosebery Hall held eight to nine thousand people, who feasted on Rev. iii. 20. Beyond question this was the largest religious meeting ever held within the precincts of a building in Cardiff.

There was fearful weather throughout last week, but the number at the meetings increased to a surprising extent. The climax came in the last meeting, when the whole audience arose to express its desire that Mr. McNeill should again come to Cardiff next winter for a month. At the close of the sermon the multitude of 3000 again arose to dedicate themselves to God. Those whose eyes saw, and whose ears heard, will not soon forget. Long may those impressions remain. B.

ZENANA MEDICAL COLLEGE.

The annual meeting of the Zenana Medical College was held on Friday, December 6, Rev. Dr. Hitchens presiding.

Rev. J. B. Barraclough, M.A., in an earnest speech, remarked upon the economy with which the work was carried on. Those who were not able to do much by large donations could help greatly if they would make the work known to their friends.

Rev. Dr. Bruce, in a very telling address, of which the keynote was. Divine sympathy, spoke of the first three missionary meetings, the message at the first being—Joy in a personal Saviour, "Behold I bring you good tidings of great joy...unto you is born...a Saviour." He said if there was anyone who did not care to send the tidings abroad, it was because they did not know the joy of God's salvation for themselves. When they knew, then they would feel that Divine compassion which would make them respond to the message of the second missionary meeting, which was, "Pray ye the Lord of the harvest that He will send forth labourers into his harvest." The message at the third meeting—at which women were present as well as men—was, "Go ye." He said there was no greater honour than to be a lady medical missionary; but no worker needs more the power of the Holy Spirit.

Miss Hulton, of the British Syrian Mission, gave some interesting sketches of the transformation which the Gospel of Christ Jesus had wrought in the homes of Syria. The way these poor ignorant ones lay hold of the teaching of God's Word, and seek to carry it out in their lives, is an example to Christians at home. Dr. Routh followed, emphasising the immense advantage of the two years' system of medical training in its missionary aspect.

A CHRISTMAS PLEA.

By Rev. MARK GUY PEARSE.

"Is there yet any that is left of the house of Saul that I may show him kindness for Jonathan's sake?"—2 Sam. ix. 1.

This is a beautiful story: a Christmas story for all the year round, full of graciousness and love. All the more beautiful because it comes in amidst these scenes of battle and bloodshed—the smiting of Philistines and Syrians, and the return of the conqueror with the spoil of the stricken hosts.

See how a little bit of love lives in God's world. The whole story, and this very phrase, "the kindness of God," grows out of an incident that had happened some twenty years before. David had been hunted and hounded by the mad jealousy of Saul until his life was always in danger. Spies tracked him everywhere, and soldiers were ready to spring upon him. His wife, Saul's daughter, had let him down out of the window, and he fled for his life. Then it was that he found in Jonathan his faithful friend and protector: found a love that was true and deep and tender as a woman's, as rare between man and man as it is beautiful. In the dusk of the even Jonathan came forth to tell David of the king's purpose. Jonathan has grasped the hand of David, and swears to be his friend; and then with a strange foreseeing, he, the king's son, made this fugitive outlaw who carries his life in his hand, swear, "Thou shalt not only, while I live, show me the kindness of the Lord that I die not, but also thou shalt not cut off thy kindness from my house for ever; no, not when the Lord hath cut off the enemies of David every one from the face of the earth. And Jonathan caused David to swear again, because he loved him as he loved his own soul."

That oath and that hour were never forgotten. Five years later Saul had gone forth to battle against the Philistines, only to be utterly defeated. He himself was killed, or worse than killed. Maddened by the bitterness of his anguish he fell upon his own sword. Jonathan also was slain. Then the tidings of all this disaster reached the palace. The faithful nurse, eager for the safety of Jonathan's son, snatched him up, and fled with him; but in her hands came trouble upon trouble, for the little lad fell, and was so hurt that he was lamed for life. She carried him as best she could to a place of safety, keeping his life a secret, probably; and there, with the little lame lad, she dwelt on the outskirts of Palestine, on the verge of the desert. And she cared for him, and sought to save his life in these wild and troubled times, when it was a hard thing for one so near to royalty to save his head.

As soon as David was made king, and the opportunity given, he recalled the kindness of Jonathan, and began to inquire if any were left of the house of Saul to whom he could show kindness for Jonathan's sake. It was a bold thing to do. If any of Saul's household lived he could not expect them to be in any way his friends; indeed, he might well expect them to be the source of all kinds of plots and disaffections. If there are any of that house still living, prudence said—Let them be. The less there were the better. Besides that, the king was very busy. We read that David reigned over all Israel, and David executed justice and judgment unto all the people. He was his own Lord Chancellor, and Commander-in-chief, and Chancellor of the Exchequer, and Lord Chief Justice—enough for one man, surely. But David said, "Is there any left of the house of Saul that I may show him kindness for Jonathan's sake?"

It is good to see that bit of kindness living and living on, and blossoming and bearing fruit. I know it does not always. And when it does not, is there anything more miserable in the world? I know of nothing more wretched than when a man gets so rich, and so great, and so busy that the kindnesses of long ago, the blessed little bits of love, are forgotten. Alas for the man in whom all the ministry of early years has faded into a cold forgetfulness. He is a miserable man who has no debts except those which can be paid in hard cash. We remember that the chief butler forgot Joseph. It was inconvenient to remember in one's greatness the friendships of dark hours and troubled times. Well, that is a meanness I would hesitate to ascribe to the devil.

I know right well that on the other side there is often a fussy exaggeration of some fancied service that thinks it cannot ever be sufficiently paid. But I am thinking now of the friend of our youth, or of some tender soul whose love has ennobled us, whose memory has made us better men. Some old soul it may be whose kindness made our early days blest with sunshine; or some friend whose wise counsel and ready help were to us a salvation. At this season of the year, recall their kindness, and let it live again. Let their faces look in upon you, and their hands clasp yours. And this week begin to search for those to whom you can pay these debts of long ago.

David has not to inquire long before he finds his opportunity. No man need ever let the prompting of a generous instinct evaporate for want of opportunity. There is always somebody at hand. If you don't know any such, I will give you their addresses. Ziba was a servant of Saul, and they fetched him into the presence of the king. He was a time-serving man, when it was hard to be anything else; who was much better off than his master's son, and who was quite ready to turn the chances of the day to his own advantage. And Ziba told how Jonathan had yet a son, lame on his feet, and that he was in the house of Machir in Lodebar. And with great joy David sent for Mephibosheth to come to the palace.

Poor lad! He had dwelt only amongst those who looked upon David as the enemy of their house, the spoiler of their possessions; and, trembling, the lame prince fell down frightened before the king, and humbled himself. But graciously David lifted him up. "Fear not," said the king; "I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. And Mephibosheth dwelt in Jerusalem, for he did eat continually at the king's table, and was lame on both his feet."

So did the kindness of Jonathan live, and spring up and bear this good fruit. Love lived and triumphed in spite of battles, and splendour, and all the rush of life; and the lame Mephibosheth sits at the table of the king, because long ago Jonathan had shown kindness to a persecuted fugitive.

And to us gathered to-day in the name of the Lord Jesus Christ, is not this a parable? The King's Son, and Himself the King of kings and Lord of lords, He hath come forth to us, not in generous pity only. He though He was rich yet for our sakes became poor, that we through his poverty might be made rich; He laid down his life for us, the just for the unjust, that He might bring us to God. The parable is lost. This love of the Lord Jesus stoops from heights and touches depths, and spreads out into lengths and breadths such as none else ever knew. David had done nothing amiss; but while we were yet sinners He loved us, and delivered us, and hath made us kings and priests unto God. And now shall this love that passeth knowledge be less to us than the kindness of Jonathan was to David? By all that life of love, by all that He hath wrought for us, and all the glory that waits to be revealed, let us make haste to ask: Who is there to whom I can show kindness for the Lord Jesus Christ's sake?

Begin with those that are nearest to us. It may be that there has arisen something of misunderstanding and ill-will. Remember how much God has forgiven us; what patience and tenderness He has shown us; how freely and fully He forgave. Life is short; opportunities are growing less. Use the opportunity of Christmas, if need be, to let the bygones be bygones. About the manger of the Holy Babe of Bethlehem, that pledge of God's goodwill to us, every one pledge yourself resolutely to send forth your love, and make the world glad with some deed of true kindness. You cannot compound in this matter and cover neglected duties at home by charities to others. They who are nearest to us have the first claim.

And it may be needful to plead with father and mother for the son and daughter, with brother for brother. Is it needful to plead with son and daughter for the old father and mother at home? I have sometimes sat in the little cottage where the old folks were, the old man in the big settle by the fire, the old mother over by the window where the flowers grow. And as I have talked with them of London the lip has been bitten, the head has been shaken, and presently, as the tear has crept down the wrinkled cheek, there has come a sigh: "I have got a boy or a girl up there somewhere, but we have not heard from him for a long time now." I know that it is not always so harsh and cruel as it seems; that it is sometimes difficult to write; and that, not from any ill purpose, but from want of thought, the days have grown into weeks, and the weeks into months without a word. In the name of our great Father in Heaven, I plead with you, make glad the heart of the old father and mother. Before another Christmas they may be gone. Put all the tenderness and love that you can crowd into their remaining days.

And beyond this I would plead with you for a great host of suffering, hungry men and women and children. Let there be a diligent inquiry. What more can I do than I have done? How can I kindle yet another fire for some poor body, and make life a little bit brighter and better? There is winter only, and no Christmas, until this great pity and eagerness to help do come into our hearts, and go forth clothed in deeds.

MOUNT HERMON GIRLS' HOMES.

The "old girls'" annual meeting was held at the Orphanage, Cambridge-avenue, on Tuesday week. Some fifty young women, who had been brought up in the Homes and are now occupied in various vocations, were present, and the very pleasant re-union with old friends was evidently greatly enjoyed. For Mrs. Parry the gathering suggested something of a "harvest home," and it was gratifying, as giving cause for thankfulness, to see before her so many whom she could regard as the fruit of the care and training of past years.

After tea a short, bright meeting was held. Rev. J. Bateman (late of Norfolk), Mr. Russell Hurditch, Miss Hoskyns, and Miss Cooke gave brief addresses. Mrs. Parry gave a few particulars of matters respecting the orphanage, and closed with loving words of admonition and counsel. She also presented a Bible to the girl who had remained longest in one situation, and another to the one who had kept her first situation for some years. The length of service which secured these Bibles spoke well for the good character of the recipients.

THE AGED PILGRIMS' FRIEND SOCIETY.—With the approach of Christmas Mr. J. T. Morton has repeated the kindness he has so long shown to the aged Christian poor, for whose support this Society has been at work for nearly ninety years. He has sent to Mr. J. E. Hazelton a substantial gift of thousands of yards of flannel, hundreds of boxes of groceries, 174 pairs of blankets, together with a good supply of coals. It may be hoped that so good an example will be followed by many of the Society's friends who, though they may not find it convenient to give on so large a scale as that referred to, can nevertheless send donations which will prove of the best service. It is a noble record to have assisted upwards of 6000 of the class for whose welfare the institution was founded, and to have been helped to do this throughout the years by subscriptions and gifts which have amounted to upwards of £246,500.

"AVENGE, O LORD, THY SLAUGHTERED SAINTS."

(From the *New York Independent*.)

Oh for a year, a month, a day of Oliver Cromwell, Lord Protector of England! What means this long delay? Will England, will Christian Europe, never awake, and never command this horrible slaughter of the Armenians by the Turks to cease? The Sassûn massacre was horrible, and seemed alone enough to compel the intervention of the Powers and the extinction of the rule of the Turk. But the five or ten thousand there murdered are now not less than fifty thousand, not in Sassûn alone, but in Erzrûm, in Diarbekir, in Aintab, in Marash, in Balburt, in Trebizond, in Bitlis, in Constantinople even, in a dozen large towns and hundreds of villages. They are desolated; the men are slaughtered, the women and children are seized and held, or are wandering beggars. They will die by the tens of thousands this winter of starvation—and nothing is done. Not even one beggarly guardboat has entered the Bosphorus. The Sultan sits on his throne, now mocking, now beseeching, while all the time the massacres continue unchecked, unavenged. How long, Salisbury? How long, Emperor William? How long, Lord God Almighty?

Whatever Abdul Hamid may pretend or even wish, his Government, his people, are bent on blotting out the Armenian people. That is something which the general fellowship of civilised people ought not to endure. England and the other nations by treaty responsible for Turkey ought to unite to suppress the outrage; and even America ought to be willing to join in putting down this worse than piracy. Let us be allowed some part in it. Let us demand our part in it. The blood boils as we think of these nameless atrocities, without precedent, which set at defiance all laws of international comity. We call on England, we cry to England to put the strong hand of her fleets on Turkey, as once Admiral Blake sailed the Mediterranean. Will the Powers glare jealously at each other and allow the Moslem utterly to annihilate, in this Christian century, the Christian people of Turkey? Will not one Power, will not England, as in the days of Cromwell, take the noble step? England could dare when King Theebaw was murdering his miserable harem and courtiers in Burma; has she no heart, has she no courage when a hundred times as many of her own Christian brothers and sisters are slain close under her own surveillance by the Government for whose existence she is chiefly responsible? O England, Christian England, where sleeps thy faith, thy duty?

Perhaps the duty is ours if the Powers of Europe fail. But here is another instant pressing duty of ours, that of giving aid to the starving tens, more likely hundreds, of thousands. Our missionaries and the European people in Constantinople say that not less than a million dollars will be needed to clothe and feed the victims of these barbarities during this present winter. This aid must be immediate. Do not wait. There are committees already in the field. Let every church take up a generous contribution. The need is imperative, is beyond what we can supply. Begin immediately. Let individuals not wait for churches. Let the great commercial organisations everywhere take the lead. Let every section, every city have its committee. The money will be wisely appplied by responsible persons in Turkey, and perhaps the Red Cross organisation will aid in the work. This we can do, and let us do it speedily and generously.

The latest news from Eastern Europe shows only too plainly that a Moslem crusade is following up outrage and terror. The special correspondent of *The Daily News* writes:—"Every day news reaches Constantinople of the conversion to Mohammedanism of hundreds, and even thousands, of Armenians, who are offered the choice of Islam or death. Can any one blame these poor creatures, who see themselves forgotten by their God, delivered up by the united Powers of Europe to slaughter, and without a friend in the world for hope in life?

"Yet there are many who elect to die martyrs for their faith. At Marash, an Armenian, an ordained clergyman of the English Church, was offered the choice. He selected death, and was killed with slow torture. At Kharput two Protestant preachers and a Syrian priest were murdered for the same cause. At Ichme a number of Armenians had sought refuge in the Gregorian Church. They were taken out one by one and asked to choose. Fifty-two died martyrs, the aged Protestant pastor Krikor being among the first butchered. At Ouzoon, not far from Ichme, on the far bank of the Euphrates, a large number of Armenians were captured, and led towards the neighbouring Turkish village to be compelled to change their faith. At a point where the road follows the river bank, fifty-five of them rushed into the water and were drowned, rather than deny their religion, the Turks shooting at them the while. At Hoh eighty-five were killed in this way. Their wives and daughters were taken into Moslem houses. Thousands of young women and girls have disappeared. They are not dead yet. They are in Turkish harems, and when their masters tire of them they will be quietly destroyed.

"A letter from Mr. Hallward, the British Vice-Consul at Van, describes the condition of the Armenians in that city as too appallingly terrible for words. Thousands of women and girls are wandering in the snow-piled streets without shelter or food. They are bare-foot, and their ravishers have stripped them of every garment but a chemise, and in many cases have left them but a mere clout to conceal their nakedness."

THE AFRICAN IN THE WEST INDIES.

The Bishop of Sierra Leone recently visited the West Indies, and he has described what he saw among the people in a pamphlet entitled "The African in the West Indies." Summarising his conclusions, the Bishop refers to the oft-repeated statement that the African will not work, and replies: "This is not so evident to our minds after what we have seen in Jamaica. We are well acquainted with the sort of eye service which he has so fully developed in his days of forced labour. We know, too, his want of thoroughness and accuracy in detail. But we ask whether this latter *has* been found to be the case where he has been properly apprenticed and taught? The answer is that no one can turn out more finished work anywhere than properly taught black people in the West Indies and the Southern States of America. And, as regards the other point, we think that we also discovered that whenever the African has a proper stimulus before him, he can work as no other can work under such a sun.

"For instance, on one occasion the Bishop of Jamaica pointed out to us scores of small proprietary holdings on the mountain sides of Jamaica. 'There live,' he said, 'the Jamaica peasantry, who are going to prove that the black man *can work* and succeed.' No longer mere hands on an estate, they have their own farms, and one had only to see the coffee, bananas, oranges, and other crops looking so flourishing around their modest homes to perceive the truth of what he said. We have also been told that Africans do not usually succeed away from their previous environments. We reply that we have not only West Indians in Africa already in many callings, but that Jamaicans succeed on the mainland of South America and elsewhere, and these Africans have marvellously survived forcible transportation from their homes in Africa to circumstances of hard bondage in the West Indies. We should, therefore, say that their past history has made them most adaptable to changes of climate, especially when the climate in question is that of their own land."

[Copies of the pamphlet (price 3d.) may be had from Mr. H. H. Hodgson, Hon. Treas., Sierra Leone Diocesan Fund, 115, Chancery Lane, W. C.]

THE BEST CHRISTMAS GIFT.

Gifts have rightly enough come to be associated with Christmas: was not our Lord's Advent the promise of the supreme gift by God to man? And now that Christ has returned to the Father that He might give gifts to men, what better gift could one man or one nation give to another than the record of his wondrous life, death, resurrection, ascension, and session in power at the Father's right hand? This is the moving and immovable principle that has ever actuated our friend, Mrs. A. E. Robertson, of the Society for the Free Distribution of the Scriptures. Year after year, and often amid much physical weakness, her ardent spirit has sustained her in the work of scattering, in the needy places of the world, copies or portions of the Book whose contents make wise unto salvation. Toilsome in a sense this work may have been, but most gladsome in another, for testimonies come in from many lands telling of the light that is shed into darkened hearts by these gifted copies of the Scripture. In her latest report Mrs. Robertson (whose address is Chesils, Christchurch-road, Hampstead, N.W.) gives many gratifying transcripts from her correspondents' letters; some of these we reproduce, heartily commending the Society and its hon. secretary to the generous Christmas remembrance of our readers:—

"From a worker in France:—"The most recent case of conversion through the work of your Society is that of an educated young man who, some months ago, with tears in his eyes, confessed to having been on the brink of a precipice, morally and religiously, when this sacred volume was offered to him, and it was the means of bringing him back from the mouth of the gulf. He has since procured copies for members of his family, who also find much pleasure in reading the Scriptures, and it was the influence of the Book on him that lead others to read a 'Protestant book,' as they call the Bible."

Signor Capellini, of Rome, says:—

"The free distribution of the Word of God is our great means to draw souls to hear the Gospel. These Bibles are given to those soldiers who never had one. They are read by the colonels and other officers, who often, in their turn, come and ask for a copy of the Word. How many cases of conversion I might relate, brought about by the simple reading of the Word of God! How many young priests, who also have to go under arms for their time, have refused to return to their vocation, choosing the pure Gospel, and desiring to preach it in sincerity!"

A worker in Tunis writes:—

"Since I wrote last we have been called to rejoice over an Italian family converted. The Bible has brought them light and life, and has fully opened their eyes. The son is especially bright, and loves so much the story of the 'lost sheep.' He was long in hospital, and read the Testament, coming to us full of questions. He found Jesus was the answer to the need of his heart. Yesterday, three men, who knew nothing, came to the meeting as the result of receiving one of your portions. Others were gratefully received. Many are too poor to buy."

The following testimony is from far Afghanistan:—

"You may like to hear the effect of a single Bible on a tribe of Afghans. Eight years ago one of their leading men, who had heard about Christianity, and desired to know more, received a Protestant Testament through an officer on duty here, with whom he used occasionally to talk about religion. The officer left, and eight years elapsed, when another officer in the district reported that the man had been diligently reading the Book, and was convinced of its teaching. There being no missionary nearer than Bunnu, I undertook the journey, taking with me a supply of Bibles and Testaments (which your grant enabled me to get) in Arabic and Persian. For some days I was the guest of this man, and was not a little pleased to find the effect the Bible had had on his life; he had been reading it diligently for the eight years he had possessed it, as its well-worn appearance attested; and he confessed that he had found in it the words of eternal life. The people of his village, including their priests and influential men, had been accustomed to gather in his house to hear him read and preach from his wonderful book, and many had been anxious to read and search for themselves."

These are but samples of many delightful tributes to the power of God's Word found in this report.

"WHEN CHRISTMAS DAYS ARE GONE."

By Mrs. HARVEY-JELLIE.

Christmas Day opened brightly. Over the country a pure mantle of crystal frost was spread; everything glistened with its tiny gems, as the sun shone out. Even in the busy city there was an air of rest.

Percy Glanton sat at his late breakfast, alone, and disconsolate. He had indulged in the pleasures of sin, had lived a foolish life; but on that morning he had no anticipation of anything to cheer or gladden him, so he willingly lingered over the frugal meal.

Six Christmas Days had gone since he turned his back on the home away in the village among the hills. Yet he was thinking of it as he tossed himself back n the rocking-chair by the window, after his table had been cleared by the landlady, who always felt some sort of pity for him, trying though he had been with his late hours and noisy visitors. She once had a son, and perhaps the memory of his dear face made her tender towards the "somebody's lads" who were homeless.

Six years! But he could feel around him the old home atmosphere; he could see those bright eyes that once watched over him in a long illness, and hear the pleading voice that begged h.m to stay and give no heed to the angry words of an intemperate father. Then he began to ask himself if he had inherited that father's weakness; if not, why had he dared to touch that which had ruined one older than he? What was to be the outcome of the quarrel that had led to his dismissal at the shop where he had worked?

These and other disquieting thoughts caused shadows to flit across a face that once had been a mother's pride. He turned a careless look upon the passers in the street below, and his eyes rested on a soldier. The man was looking from house to house, as if in search of someone, and as his face turned toward the window Percy flushed and started. "If that isn't my cousin, McCarrow, I never saw him," he said to himself. "Whatever could bring him here? I thought he was still in India."

He was not mistaken; his mother's nephew had returned to England, a Christian man, and visiting his aunt on her dying bed, he determined for her sake to find the long-lost boy.

"Please, Mr. Glanton, sir, here's a soldier inquiring for you," said Mrs. Hurndle, looking anxiously at Percy.

"Show him up here," he said, but ere she turned to go down, McCarrow was on the top stair.

"Glad to have found you at last, Percy."

"What brings you here, Tom?" and the cousins clasped hands, and looked into each other's faces.

"You may well ask that question. I have come back to the old country a different man, and God has a hand in my coming here, I think."

For an hour they chatted over much that had happened since they last met, and the story of a renewed heart was told.

"What can you be thinking of, Percy, squandering away your youth and health! I haven't long left your mother, and I tell you, it was touching to see her. She said to me, 'Tom, he was my all; and the devil robbed me of my boy. I'll have to spend another Christmas alone;' and she cried till her poor heart seemed breaking."

"Stop, Tom; you take the spirit out of me. How can I go to her now? I've disgraced her name, and my sins are scarlet ones indeed."

"Percy, listen. When Christmas days are gone, and you and I, with the mothers we have forgotten to honour, stand before God—how then? Shall we find a straight and good excuse?"

Percy did not answer, and McCarrow ventured further to say—

"I wouldn't wonder if her Christmas days *are* gone, and no one to smooth her pillow, or say even a 'thank you' for all the loving care of past years. It is hard, lad, to see how they have toiled for us, and denied themselves, and poor is the return they get. Would God I could have my mother back, just to be to her what a son should be, but it is too late, too late."

As he folded his arms on the table and hid his face, Percy got up and paced the room. He was troubled; he knew his comrades would soon be after him, yet an arresting hand seemed on him, and thoughts of the old home made him tremble.

"Tom, could we get there to-night; how is time going?"

"Do you mean it? thank God, I'll go and see about trains. Make ready quickly," and while he was gone Percy prepared to start while the thought was hot.

"Going to see his mother! Well! Well! that soldier must have done this. I never thought there was any good in a soldier; there's no telling anything;" so thought Mrs. Hurndle when she heard of his going.

It was midnight when Tom McCarrow and Percy Glanton reached the village, after a long walk from the nearest station. Snow was silently falling, the moon gave a faint glimmer, so that the cottage home was visible.

They stood at the gate—a light shone in a side window.

"That used to be my room, Tom, we'd better not disturb her till morning." The blind was moved, and the woman who attended saw and recognised McCarrow, and went down to the door.

"I remembered who it was," she said, "but who—?"

"This is her son with me; we are late; is she sleeping?"

The woman lighted a fire, and bade them warm themselves, while she told them how often the dying woman had asked if Tom would find Percy. "And the end isn't far off," she said, as she went to prepare her.

"Don't you believe it? 'tis true, he's come"—the astonished look was on her face as he entered softly.

"Mother," he said gently.

The dim eyes wandered over his face, and she answered, "My own Percy, where?"

"Here, mother, come home at Christmas for your forgiveness."

"Come very close. Oh, yes, it is my boy at last, my own dear——," and the trembling arms made their last effort and clasped him to her, and when they unclasped the fingers she was gone.

Daylight entered the room, so still, *so* cold; a smile of satisfaction lingered on the pallid face, and in the silence there knelt the returned son. Her words of old came back to him, her God spoke to him, and from all that transpired in that solemn time it seems sure that when Christmas days are gone he will be her boy again in a truer sense, and at home for evermore.

Song of Emmanuel.

"They shall call His name Immanuel . . . God with us."—Matt. i. 23 (R.V.).

Mrs. R. N. Turner. Ira D. Sankey.



[Copyright.]

Bethnal Green.—To give teas and entertainments of various kinds to nearly 1000 children, as well as to larger numbers of older people.—(Miss) Kate E. Blyth, 1, Clifton-terrace, Upper Clapton, N.E.

The Church Army "pleads the cause of the poor and needy," the outcast and starving. A genuinely fresh start in life is given by the society to every suitable case, wholly irrespective of creed. To enable the committee to meet the almost overwhelming demands upon them immediate help is urgently solicited.—Rev. W. Carlile, Hon. Chief Sec., Headquarters, 130 Edgware-road, London W.

OUR DAILY HOMILY.

SUNDAY, DECEMBER 22.

The inheritance of Zelophehad unto his daughters.—Num. xxxvi. 2.

From the earliest, the germ-principle of the emancipation of woman, and her right to stand on an equality with man, is recognised in Scripture. These women were heiresses in their own right, and might marry as they thought best. Christianity in this respect, as in so many others, is the fulfilment of the divine thought in the older dispensation. Ruth was the prototype of Mary of Bethany, Rahab of the Syrophenician woman, Hagar of Lydia.

The inheritance of woman in the nature of Christ.—There are certain qualities in the Son of Man peculiarly adapted for the heart of woman. Tenderness for her many tears, "Woman, why weepest thou?" Sympathy in her quest for a love that will not fail, "Mary." An answer to her many questions, "Woman, believe me." Strength for her clinging weakness, "Forbid her not." Hope for her despair, "If thou couldest believe, thou shouldest see the glory of God." Oh woman, remember Him who is the counterpart of thy need, and who offers thee Himself. "The same is my sister."

The inheritance of woman in the work of Christ.—She is called to enrich men by bringing to them her inheritance. So the daughters of Zelophehad brought their land to their husbands, and the women bore the tidings of the risen Lord to the disciples. Thus women, receiving much from fellowship with Christ, come to men, steeped in materialism and sense, telling of a purer, fairer life, and summoning them to inherit it.

MONDAY, DECEMBER 23.

"The Lord thy God bare thee."—Deut. i. 31.

A safe carriage was that! In his love and in his pity God redeemed them, and bare them, and carried them all the days of old. When the little lad was tired and complained of his head, his father bade a servant carry him to his mother, but God does not hand over his children to his servants, He carries them Himself. When we realise that his everlasting arms are underneath, it is safer riding than any the ingenuity of man can devise.

"In all the way." There are great varieties in the way, sometimes the sleepers are badly laid, and the carriage rocks and jolts; sometimes the gradient is steep, and the progress tedious; sometimes the pilgrim has to go afoot, climbing with difficulty from ridge to ridge; sometimes the route lies through a territory infested with enemies, and haunted by miasma; but all the way, those gentle and unwearied arms bear us up and on.

"All the days." Never a day without its cross, its lesson, its discipline, its peril; but never a day that God does not bear us up in his hands, as some mighty river bears up the boat of the missionary explorer. Through wilds, past villages of infuriated savages, over reefs and rocks, the patient river bears the voyager and his goods. Thus does God carry us. The Good Shepherd carries the lambs in his bosom. Why then should we dread the future, or quail before the faces of our foes?

TUESDAY, DECEMBER 24.

"Wheresoever the Lord our God forbad us."—Deut. ii. 37.

This chapter is full of restrictions and prohibitions. There were territories which the people were forbidden to enter at that time; though afterwards, in the days of David, Solomon, and Hezekiah, they were included in the possessions of the chosen people.

There are temporary limitations in all lives. Paul was forbidden to preach the Word in Asia, when first he came on its frontiers, though two or three years after he so filled it with his teaching that the trade of the silversmiths was affected.

Limitations in our usefulness.—Provinces of holy endeavour seem shut against you, as the Gentile world from the public ministry of Jesus. Nevertheless, do your best in what is open, as He did for the Jews, and the rest will be unbarred; but if not, in God's good time, the field will be cultivated by hands specially instructed and prepared.

Limitations in knowledge.—There are mysteries which, in the earlier stages of their experience, are not made known to the saints; but which we come to know, as we follow on to know the Lord. Live up to what you know, and the light will break.

Limitations in experience.—Not to everyone is it given to feel Christ's love, as Rutherford did. Some are excluded from the sunny realms, as Cowper was. Such is the choice of God for them, and it must be best; but they shall all attain one day to the stature of the perfect man, and possess the blessedness from which they are now restrained.

WEDNESDAY, DECEMBER 25.

"Speak no more unto Me of this matter."—Deut. iii. 26.

We are to pray without ceasing; always praying, never fainting; asking, seeking, knocking. But there are some subjects concerning which God says, "Speak no more unto Me of this." In some cases these topics have to do with others, but more often with ourselves, as in the case of Paul (2 Cor. xii. 9).

It is an awful thing when God says of certain individuals, Ephraim is joined to idols, let him alone; and when the conviction is wrought within us that the sin unto death is being committed, concerning which even the Apostle John said, "I do not say that he should pray for it." Such times come comparatively rarely; and as long as you feel able to pray for another, so long as no negative is spoken, you may be sure that God waits to be entreated, and that your prayer will speed.

But have you not realised at times that God has said about some earthly boon you were craving: "Child, do not ask Me more, leave it with Me; I know what you want and what is best for you. Seek first my kingdom, and all these things, literally or in their equivalent, shall be added." It is well when we have been praying eagerly, to allow God's winnowing-fan to pass over our petitions, to winnow away all that is not in his mind to give, so that only those desires may remain which his Spirit has indicted, and which He is therefore pledged to bestow. If He does not give the exact thing you ask, He will give the Pisgah view and more grace.

THURSDAY, DECEMBER 26.

"The Lord hath taken you to be unto Him a people of inheritance."—Deut. iv. 20.

The Apostle prays that we may know the riches of the glory of God's inheritance in his saints. God is our inheritance, and we are his. We are called to possess Him; He desires to possess us. He will yield crops of holy helpfulness to those who diligently seek Him, and He demands crops of holy love and devotion from us.

What Sovereign Grace is here!—There was nothing in us to distinguish us from others. We were but part of the great moorland waste, when He fenced us in, and placed us under his tillage and husbandry. It is by the grace of God that we are what we are.

What Responsibility!—Three times over in this chapter we are bidden to take heed to ourselves. It is no small thing to have been the subjects of God's special workmanship; because He is a jealous God, very quick to mark the least symptom of declension, and very searching in his dealing and discipline. As we learn here, our God is a consuming fire, a jealous God.

What Hope!—We cannot derive much from ourselves, however we toil and strive. Self cannot discipline self to any advantage. The field is worked out. The husbandman must put into us what He would take out of us: He needs therefore to have almost infinite resources. But these are God's and He can make all grace abound towards us, that we, alway having all sufficiency in all things, may abound unto every good work.

FRIDAY, DECEMBER 27.

"That it might be well with them."—Deut. v. 29.

Here is a sigh from the Divine heart. It recalls the tears of the Lord Jesus over Jerusalem. The people insisted on their willingness to do all that was required of them, but they were destined to learn and teach that the will may be present, without the power; just as a sick man may have the will to walk across his bedroom, and will fall to the floor because he has no strength.

God's Commandments are for our Welfare.—We find men shrinking from consecration to complete obedience because they fear that it will mean loss and pain. There may be loss and pain but only in the excision of things that they would be the first to put away, if they understood their nature and out-working as God does. Those who obey God most literally, find the most blessedness in life, whether now or hereafter.

We approve them with our Will.—More than once the people insisted that they would do as God commanded. We are not so destitute of moral perception as not to see the beauty of a life wholly yielded to God; but let us not rest content with this, or we may have yet to cry with the Apostle, The law is holy, just, and good, but I am carnal, sold under sin.

God wants the Heart.—He will not trust Himself to us, so long as the heart is a stranger to the indwelling of the Divine Spirit. "O that there were such a *heart* in them." We need to cry to Him to create in us a clean heart, and to ask that he would exchange the heart of stone for one of flesh.

SATURDAY, DECEMBER 28.

"Thou shalt love."—Deut. vi. 5.

"Lovest thou Me?"

"Who art thou, Lord, that I should love Thee?"

"I am He that liveth, but I died; I loved thee, and gave Myself for thee; I have made thee mine for ever in a bond that even death cannot break; I shall never be at rest till thou art with Me where I am."

"Indeed I would love thee; but how?"

"Thou shalt love Me with all thine heart, and with all thine soul, and with all thy might."

"This were impossible unless Thou give me the love thou requirest."

"This I will do for thee, since love is of God. Only obey these simple directions:

"1. Abstain from all wrath, anger, malice, evil speaking, and all else that would grieve my Holy Spirit.

"2. Yield thyself to the Spirit, that He may produce in thee his choice fruit—Love. 'The fruit of the Spirit is love.' 'He sheds love abroad in the heart.'"

"3. Consider my love to thee, especially that I died for thee when thou wert yet in thy sins.

"4. Believing that thou hast received the love of the Spirit, begin to let it work through thy life to all around thee.

"5. If thy heart is unwilling to love any, put thy will on my side, and believe that I will work in thee to will and to do of my own good pleasure."

C.M.S. AND CHINA.—The C.M.S. has now determined to send out to the Fu-kien province of China the lady missionaries who were kept back in the autumn owing to the massacre at Ku-cheng, and probably they will sail next month. This decision has not been arrived at, however, without an animated debate in committee. It was at first suggested that the ladies should be allowed to proceed to the stations to which they had been assigned, but some of the oldest and most trusted members of the committee strongly opposed such a proposal, and it was eventually determined that the ladies should proceed to Fu-chow, and there remain until the home committee shall sanction an advance further inland.

INTERNATIONAL S. S. LESSONS.

DECEMBER 29.

REVIEW.

GOLDEN TEXT.—"Thy kingdom come."—Matt. vi. 10.

IT is recommended that either Psalm lxxviii. or Heb. xi. 24-40 be read in connection with this review. Both these Scriptures contain a summary of the facts with which this quarter's lessons deal.

The period covered by this series is about 400 years, extending from the death of Joshua to the death of Saul. Not the least important lesson is that suggested by the progress manifested in the people themselves. At the close of Saul's reign the people are still far from what they ought to be, yet they are different from what they were during the period of the Judges. God has been training them, as He trains us all, by failures, and sins, and distresses.

Other lessons will gather round the prominent persons introduced to us. *Gideon*, by his triumph over the Midianites, illustrates the possibility of gaining seemingly impossible victories, and the methods in which those victories may be ours. The story of *Ruth* illustrates what true decision is, how much it costs, and to what true blessing it leads. *Samuel* appears first as an example for the imitation of all young people. He was conspicuous for his obedience to his mother, and for his early surrender to God. These were the basis of his noble character and service afterwards. As a *man* he illustrates the unselfishness, the fearlessness, the faithfulness, which should characterise all true service. Those who seek to be like Samuel the boy, will not be destitute of the qualities that made him so noble a man.

The lessons that gather round *Saul* and his very eventful and tragic life are very valuable. How exceedingly promising the commencement! Yet how disastrous the close. Enforce the teaching of such a melancholy failure. Show how he failed first by not waiting for God in quiet confidence (1 Sam. xiii.), and next, by partial obedience, which God accounted no obedience at all (1 Sam. xv.). Little things they appear; but how serious the evils they brought after them. He became a prey to the cruellest passions of which man is capable—envy, pride, ambition, hatred, wilfulness. It has been said that Solomon's description in Prov. i. 24-32, seems to have been a portrait of Saul.

David suggests lessons of another character. His choice to be king illustrates the difference between God's estimate and man's. His training for his exalted future was obtained during his faithful service as a shepherd. The real strength of his character was his faith in God, as evidenced in his victory over Goliath, for it is always "faith that overcomes the world." His attachment to Jonathan illustrates the nature of true friendship.

Circumstances have changed, but the godliness that made David's life so noble, and the lack of which made Saul's so lamentable a failure, is just as needful to-day.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *S. Kensington*, Dec. 28.—Mr. H. Falkner, *Banghurst, near Basingstoke*, Dec. 20; *New Barnet*, Dec. 28.—Mr. S. J. Hewlett, *Newcastle-on-Tyne*, to Dec. 31.—Mr. J. S. Tyler, *Kemp Town*, Dec. 30; *Bognor*, Dec. 19; *Worthing*, Dec. 22 and 29; *Broadwater*, Dec. 23; *Brighton*, Dec. 27.—Mr. B. Herklots, *Langho, near Blackburn*, Dec. 19; *Ashton-under-Lyne*, Dec. 20; *Manchester*, Dec. 21; *Liverpool*, Dec. 22; *Cheadle Hulme*, Dec. 23; *Fallowfield*, Dec. 27; *Leigh*, Dec. 28; *Didsbury*, Dec. 29.—Mr. Goodman, *Brixton*, to Dec. 19.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending December 28, 1895.—Sun., Dec. 22, Isaiah xxxviii. 1-8; Mon., Dec. 23, xxxviii. 9-22 Tues., Dec. 24, xxxix. 1-8; Wed., Dec. 25, Matthew i. 18-25; Thurs., Dec. 26, Psalms xcv. 1-11; Fri., Dec. 27, xcvi. 1-13; Sat., Dec. 28, xcvii. 1-12.

PRISONERS OF WAR.—The United *Presbyterian Missionary Record* gives an interesting account of work done amongst Chinese prisoners of war in Japan. One of their missionaries in Newchang, Rev. G. Douglas, obtained permission to travel to Japan to visit some of these poor soldiers, many of whom were lying wounded in the military hospitals. In one place he found three hundred imprisoned in a heathen temple. Exiled from their native land in a strange and, to them, hostile country, with sore hearts or wounded bodies, they welcomed with great delight this friend who had travelled so far to comfort them. They listened with new interest to his words, and Mr. Douglas had the pleasure of carrying back to China letters from many of these prisoners to their dear ones at home. Surely this instance of practical Christianity will bear fruit after many days.

For the Young.

ARCHIE'S CHRISTMAS CARD.

WHO does not love the happy Christmas time, bringing as it does so many joys and pleasures, and warm greetings of friendship and love from friends far and near!

Boys and girls especially love this joyous season which commemorates the time when God gave to mankind his Unspeakable Gift.

For weeks and months before they have been devising plans whereby they hope to give happy surprises to those they love. All their pennies have been treasured up for this purpose, and when the spending time actually comes how puzzled they are to know what to purchase. There are many young people, however, who have no money of their own, and who must turn sorrowfully away from all the beautiful things they see, although they also wish to buy some little gift for those they love.

Archie Grant was a boy who belonged to this latter class. Were he to spend even a small part of his earnings his overwrought mother would have to work the harder. It was strange that at that particular time the words of his Sabbath-school teacher should come into his mind. Surely he thought Mr. Black knew little about one of his scholars at least, when, on retiring the previous Sunday, he wished him a "Happy Christmas and a Bright New Year."

Just another day, and then Christmas. As Archie hastened homewards he pondered in his mind how it could be possible for it to be a happy time for him, seeing his desires could not be fulfilled.

On reaching home he was glad to find that his father was already there. That evening he had passed the door of the "White Swan" without entering. Mr. Grant really loved his brave, hard-working son, but, unfortunately, he loved strong drink also. Mr. Grant eyed him keenly, and realised, perhaps for the first time, how pinched and anxious-looking he had become. "Well, Archie, what would make you happy this Christmas?" "I'd like to buy ever so many things for mother and Polly, but that requires money, and we have none," he added, with a sigh. "But there is one thing, father, that you could do that would make me very happy indeed; and, besides, I'm sure all the other things would soon follow."

"Well, then, tell me what it is. You needn't be afraid to speak out." Archie's heart beat faster as he heard his father speak thus, for many a time both he and his mother had been justly afraid of him. Seeing his hesitation, Mr. Grant again said, "Come, tell me; and, if I can, you shall have your wish."

"Last Sabbath," said Archie, "our Sunday-school teacher taught us such a beautiful Christmas lesson; and, on finishing, he said that if we were to take his advice we would have a happy Christmas and a bright New Year." Mr. Grant was disappointed that Archie did not at once ask for something that money could buy, and interrupted him by saying, "Well, lad, you don't seem to believe what your teacher told you, or else you wouldn't have asked me about it."

Archie felt vexed at his father's words, and a crimson glow suffused his pale cheeks as he answered, "Oh, father, I believe all Mr. Black said. But I am only a boy, and cannot do much to make others happy; so I thought you and I together might do as teacher wished." Mr. Grant felt very impatient; but, not wishing to appear unkind, replied moodily, "Well, then, tell me what he said, and I'll think about it."

"I cannot tell you about our Christmas lesson so nicely as Mr. Black did," began Archie timidly. "While preparing our lesson he went over all the names given to the Lord Jesus, and out of the whole he chose his name of 'Governor.' I love Him with all my heart; and wouldn't you like Him to be your Governor, too, father? Our governor helps us to do hard things; and, after all, it is *not* hard to obey those we love," pleaded Archie.

No sooner had he finished speaking than Mr. Grant rose hastily from his chair, and taking his cap down from its peg he left the house without uttering a word. Archie was sorely troubled. He would rather that his father had scolded than leave home in that way.

When Archie reached home again late at night his father had not returned, and Archie went to bed with a sad heart. When Mr. Grant at length returned, his patient, loving wife was rejoiced to see that he was quite sober. All the day following he seemed quiet and thoughtful, but not until the children were asleep in bed, did she learn the cause.

Before retiring to rest, Mr. Grant asked for pen and ink and a sheet of note-paper. In answer to her wondering look, he said, "This is Christmas Eve, and I want to make a Christmas card for Archie." Thinking he was to sketch a picture for Archie, Mrs. Grant peeped over her husband's shoulder; and when she saw the words he wrote, her heart was filled with joy.

Christmas morning dawned clear and bright. On getting up Archie was surprised to find that one of his stockings was missing. "I'm certain I left them both together," he said, "whatever has come of it?" He searched round and round, when lo! he espied it hanging from the foot-rail of his iron bed. "Why, it is quite bulky," he exclaimed, in wonder. "Surely mother has done this." When he saw the contents his wonder increased, and his happiness knew no bounds. Inside was a nice warm muffler, and pinned on the outside of it was an envelope addressed to himself in his father's plain handwriting. On the first page were the words, "May you have a happy Christmas and a bright New Year"; while inside Archie read, "I have changed masters; from this day henceforth the Lord Jesus shall be my Governor.—Your loving father."

That Christmas card was the best Archie had ever received, and no one will be astonished to hear that he kept it as long as he lived. It was but the beginning of happier days to both Archie and his parents. How many homes would become the happiest places in the world, if while commemorating the Saviour's birth, people would allow the meek and lowly Jesus to take possession of their hearts, and become the Governor of their lives!

M. I. J.

THE CHRISTMAS STORY.

CHILDREN, wake, 'tis Christmas morning,
You have watched the time go past,
Wish'd, and long'd, and waited for it,
Now 'tis really here at last.

"Love, love, love," the bells are calling,
"Peace, peace, peace on earth," they swing;
And they make us feel so happy,
We are glad to hear them ring.

Children, do you know the story
That the bells toll out to-day?
I can see by your bright faces,
"Yes, yes, yes," you seem to say.

"For our darling mother taught us
Long ago, when we were small,
And she tells us very often,
For we love it best of all."

Yes, you know the sweet, sweet story,
And you know the Babe Divine,
Who came down to us at Christmas,
Is you gracious King, and mine.

Let us serve Him, let us love Him,
Let us worship Him to-day;
"Yes, yes, yes, we will," you answer;
"We will worship Him alway."

He has other little children,
Who to Him are just as dear;
But they are so poor and lonely,
And they have no Christmas cheer.

Send them some of your nice presents,
Something off your Christmas-tree;
Spare some toys to make them happy,
As you hope yourselves to be.

Be obedient, meek and gentle,
And though now He reigns above,
He will tenderly receive you;
He will see and know your love.

CAROLINE TICKNER.

SPECIAL MISSION SUPPLEMENT

London Poverty.

4.—*In Squalid South London.*

Among the hurrying hosts who daily throng London Bridge how few know anything of the densely-crowded areas lying behind the busy terminus. Stretching on either hand run labyrinths of narrow courts, gaps, and alleys—some of them the most wretched in the Metropolis, others fairly well kept. All around are springing up lofty blocks, lending a new aspect to the locality, and in most cases affording accommodation immensely superior to the old tenements they have replaced.

My investigations, on this occasion, have been in the Bermondsey district. Along Tooley-street, past lines of great warehouses, and just beyond St. Olave's School one reaches long ranges of Industrial dwellings, well constructed, well conducted, and well tenanted. Some such blocks, however, in the locality have already gained an evil repute by reason of the undisciplined type of the majority of the occupants, who not seldom make night hideous with riot and ribaldry.

Yet further on, under the conductof a London City missionary, I turn into a perplexing maze of by-streets and narrow rows of houses of two or three storeys, let out mostly in single apartments. Going from room to room, we find poverty in various forms everywhere. Here are deaf-and-dumb parents, with seven children possessed of all their senses, but miserably poor. The rent is 3s. 6d. per week. It is hard to earn that and have anything left for food; but it must be done, or out they go; and then, as sore experience has taught them, it would be a hard matter to get another room by reason of infirmity and numerous children.

Two or three doors away is a blind widow, who pays 2s. 6d. for a little back room, and manages somehow, if she can only get a cup of tea and bit of bread.

Next a half-starved woman—with fourteen children; father out of work; and 17s. 6d. rent to pay, for they have the house and let it out. Her report of her lodgers is that all are more or less in a bad way. In one room the whole furniture of the lodger proved to be an empty tea chest turned upside down for a table, an old meat tin and a few rags—not much to comfort the two little girls found in the room. Another came into the house some weeks before (outwardly decent looking), and brought as her whole effects an old chair bedstead.

A few doors further on a poor woman is sitting crying. Last winter she had seven children; now she has none. All have died, and it is said largely from want and defective drainage. A little way off, in Hickman's Folly, we find in house after house indications of want and misery. Here and there we light on saints of God, pressed sometimes, scanty always, but never in actual want.

In some way or other,
The Lord does provide.

Wending our way down a bewildering series of narrow turnings, we reach the riverside, where, among wharfs and tall warehouses, we come on a curious and quaint bit of Old London, in the shape of a few ancient wood-sheathed houses, oddly enough left lingering among works and stores, the aged landlord, I believe, declining to entertain any offer, preferring to keep things as they are and have been. These old houses are crowded by the poor, suiting as they do admirably casual and dock labourers. Many are, however, in distressing straits.

Our day's researches were closed by visiting, in one of the huge blocks, a dear old saint, eighty-three years of age, waiting on the border land for her Father's call home. A sweet, happy, trustful child of God she proved to be, one who gave the visitors much more spiritual cheer than they could bestow. Her life has been one of marvellous discipline and self-sacrifice, but here I may not detail. There are many such, shining as lights in dark places, in the darkest corner of London slums, doing quietly a real work in weakness and poverty for Him they love.

Pearl Fisher.

THE CHILDREN'S HOME.

The Children's Home is the short title for a series of institutions, which, under the fostering care and direction of Rev. Dr. Stephenson, have been instrumental of a large amount of good. Originating with two or three poor lads sheltered by the compassionate young minister in his own house in Lambeth, the Home has grown and developed into seven branches (one being in Canada), and the total number of children actually in residence is over 930. During last year, 217 new inmates were received, and a valuable agency for uplifting servant girls and others from perilous surroundings, and helping them into a path of rectitude and honour, brings the number directly benefited during the year up to 1220.

Of course, such an organisation cannot do its appointed work without the constant support, financially and in other ways, of its friends. In common with other institutions this work has suffered of late by the prevailing depression, and in the latest report we read "the year just closed has been one of the most anxious in the whole history of our work." The income was £2000 below the expenditure, but in response to a vigorous appeal this liability was removed. Naturally the committee, though willing to effect all possible economies, cannot think of relaxing its endeavours. With obvious truth the report says: "All enterprises that aim at the soul's renewal and uplifting have within them Divine life and *will* grow. Prudence requires that the growth of such a work as this shall not be too rapid. Faith must not be rashness, but courage and faith must respond to the unmistakable indications of Divine blessing or the work will be smitten with paralysis."

The London branch of the Home, in Bonner-road, Bethnal Green, has accommodation for 350 children, and the "family system" of grouping about twenty children in one house with two sisters in charge has long been in force. Dr. Stephenson is just trying a further experiment in this direction by placing thirteen boys in a smaller house in charge of one sister. By this means the children are still better known and personally dealt with by those who have charge of them, when the daily life more nearly accords with that of an ordinary homestead. In connection with the branch there is a Convalescent Home at Alverstoke on the Solent, where young and delicate children are cared for, also a Rest House for Workers needing a few days' relaxation and relief from the confined and constant "duty" of daily routine.

At Edgworth, near Bolton, there is the "Moorland Farm" branch, where farming and dairy produce are successfully carried on, besides the domestic and religious training of 194 children in the various homes picturesquely grouped on the hill-side. A knitting industry among the girls assisted the revenue of this branch last year to the extent of £124, and the trade done in this way has put the Home in direct communication with all parts of the world. A "new departure" is the "Watson Holiday House," opened this summer to receive alternate groups of very poor boys and girls from the crowded centres of population like Manchester, Liverpool, etc., and give them ten days or a fortnight for recuperating exercise, with good food and fresh air.

The Princess Alice Orphanage branch at Birmingham illustrates the fact that the work of the Children's Home is not only of *rescue* but of *prevention*, a need scarcely less important than the first. Here are found those who have been suddenly bereft of godly parents, perhaps brought up in earliest days familiar with modest comfort in life; but left before the world without friends or resource. It specially behoves the Christian philanthropist to regard such with tender care and anxious interest, for the sake of the good lives of those "gone before." 121 such children are cared for at this branch, so that, as the report says, the seed sown years ago by God-fearing, child-loving men and women, is "bearing a precious harvest of helpfulness which stanches sorrow, exchanges despair for hope, and brings an environment of happy opportunity to our boys and girls around whom an unnatural gloom had gathered."

A small branch at Ramsey, Isle of Man, contains forty-four, chiefly young children, and a branch for boys at Gravesend, under the Industrial Schools' Act, has 168, of whom 150 have been sent "by magistrate's order," the remainder being "voluntary" cases. Here farming, shoemaking, tailoring, and other very practical trades are acquired.

A large number of the children go to situations in Canada, being distributed to farmers, storekeepers, etc., from the branch of the Home at Hamilton, Ontario. The reputation of "Dr. Stephenson's Home" is deservedly very high amongst the Canadians who desire lads and lasses of character, determination, and sound religious principle. 3664 children have passed through the Home since its foundation, and are to be found in almost every English colony, in every trade and profession, and, with a very few exceptions, they are found everywhere fulfilling an honourable career of usefulness and happiness.

We can scarcely do better in concluding this summary of the scope and aims of this excellent institution, than quote the words of its founder and principal, Dr. Stephenson: "If our friends could but know the children as we do: could hear the artless prattle of the little ones, and watch mind and heart unfolding in the older children: could trace them as we do in their after-life, and mark in each one the wonderful result produced by the giving of a new opportunity and the good use made of it, they would feel there is no Diviner work, perhaps none that comes so near both to the work of Creator and Redeemer, as the work which in the name of our Master Christ, and amid many conscious imperfections, we are doing for the children of England at the Children's Home."

TEACHING OF THE BLIND.

The Home Teaching Society for the Blind maintains fifteen blind teachers, each of whom has a lending library of from 400 to 500 books, in embossed type. The metropolis and suburbs are divided into fifteen districts. All blind adults in that area, who desire it, and some invalid blind children who cannot go to school—over 2000 persons altogether—receive a visit about once a fortnight, either at their own homes, or in workhouses. All who can learn are taught to read Moon or Braille type, by touch, and their books are exchanged regularly.

But the teachers' work does not end here. They also act as Scripture-readers, and often carry the Gospel into homes where no other messenger of Christ can penetrate. This old and well-tried mission should not suffer for want of funds. The secretary is Miss E. Bainbrigge, 47, Victoria-street, Westminster, S.W.

THE FEMALE GUARDIAN SOCIETY.

Christian workers of to-day are wisely giving increased attention to preventive agencies, on the principle that it is better to save young people from being swept over a precipice than to stand at the bottom and try to give them surgical aid after they have fallen over. But while this is happily true, rescue work is none the less sorely needed, for the agents of sin are busy, their insidious efforts are but too successful, thousands are sucked under in the awful whirlpools of vice and sin, and hosts of our unhappy sisters are wearily, hopelessly treading—sick at heart and ready to die—the ever downward path of shame and sorrow that ends only in a dishonoured grave. Again and again, true men and women who see these, ask, Can such be saved? Can nothing be done to help them to escape? Yes, they can be saved, as thousands have been saved by devoted servants of God, who have given themselves to this hard and forbidding yet richly fruitful field of service among the lost.

Nearly a century ago, some earnest Christian men, sorrowing over the miserable and hopeless condition of these fallen ones, inaugurated efforts for their rescue, opening homes in Pentonville and Bethnal Green. For many years these were distinct institutions, but in 1888 they united in the Female Guardian Society which has now a fine Training Home, on freehold ground, in Stoke Newington, and a Probational Home in Old Ford-road, Bethnal Green. These Homes are capable of accommodating 100 inmates, and they are generally full.

A visit to these Homes is sufficient to convince anyone how well and carefully they are kept, how admirable the arrangements, how free and happy the life of the inmates—albeit that good order is well maintained; while an examination of the books shows how valuable have been the results in hundreds of young women once "doomed to death," now doing well, serving God, and leading honest and useful lives. The Society has always been a valuable auxiliary to the various Gospel Missions, midnight meetings, and rescue societies in London and the provinces, inasmuch as its doors are ever open to welcome our fallen sisters, to whom the Gospel has been effectually brought, and who would, without such an asylum, be again drawn into the vortex of iniquity. It feeds, clothes, and trains in industrial work all whom it receives, and thus they are afforded an opportunity for a fresh start in life.

More than ten thousand young women have entered and been benefited by these Homes. It is a sad fact that of this number one-third have been orphans, cast upon the world without a friend, many being mere children. They come, moreover, from all parts of the land—very many being country girls lost in London. Inasmuch as not a few have fallen through drink, temperance principles are kept well to the front; but above all reliance is placed on the saving power of the Gospel, and in every possible way it is sought to bring the girls to see the need of personal conversion, and the most encouraging feature of the work is that the majority of those who pass through the Homes prove themselves to be reclaimed by not returning to their former life—a result which places the utility of such effort in the strongest light.

Of course an institution such as this needs support, and indeed has very strong claims for support. As the secretary says: "The willing industry of the inmates, although providing one-third of the expenditure, falls short of the requisite amount by nearly £2000 per annum. The institution can never be self-supporting, as most of the inmates have to be trained to habits of industry before their labour becomes of much value, and many of them enter with impaired constitutions or feeble health, which confines them more or less to the Infirmary of the Home."

We regret, in view of its valuable work and happy results, to find that the Female Guardian Society is seriously suffering from lack of funds. The secretary, Mr. W. E. Page, 191, High-street, Stoke Newington, N., will be glad to hear from friends interested.

BIBLE WOMEN AND NURSES.

On Monday a most interesting gathering took place, the occasion being the reopening of premises in Parker-street, Holborn, which since 1860 have been used by the London Bible Women and Nurses' Mission as a dormitory; but having been refitted, the place is now a training home for candidates during their period of probation. In the unavoidable absence of Lord Harrowby, president of the Mission, Lord Kinnaird, the treasurer, presided.

The hon. secretary, Mrs. Selfe Leonard gave a striking *résumé* of the Society's work and expansion from its formation in 1857 by the late Mrs. Ranyard. Beginning in St. Giles', it had extended East and West, and gone to other lands as well. In visiting the homes of the poorest, taking with them lessons of cleanliness and tidiness, reading the Bible, and if possible inducing the inmates to get a copy for themselves, the Bible-women frequently found cases in sore need of nursing. To meet this need, the nursing branch was established in 1868, and now there are 130 Bible women and 96 nurses working in poorest London.

The Parker-street Home is under the charge of a resident lady. Bible women candidates will be lodged and trained, and there is accommodation for nurse probationers, for trained lady nurses, and for ladies desirous of seeing and learning practically the details of the society's work. The expense has been considerable, and some furniture is still required to complete the Home.

Sir William Broadbent gave his hearty testimony to the value of the work done by the district nurses. He had experience of dealing with the poor when they had not the advantage of such help, and therefore knew the enormous value of the services of these nurses. It was a great pleasure to him to see the extension of the society's operations and the splendid organisation. Under such management, and with such care for the efficiency of its agents, a great future lay before the mission.

Dr. Amand Routh, having for a good many years had charge of the maternity department at Charing Cross Hospital, knew well the immense advantage of having such nurses in the homes of the poor ready to carry out doctors' instructions; raising the tone of the patients; improving the appearance of the homes every time she visits the patient; and the result, too, was quite apparent, with the skilled help of these nurses they hardly ever lost a case; but when only a friend or neighbour who knew nothing about nursing was called in they had lost about fifteen per 1,000 cases. The Christian character of the nurses, too, commended itself to him.

Revs. C. H. Simpkinson and John Sharp also testified to the value of the work.

Lord Kinnaird, mentioned the loss a year or two back of one who for many years, had given from £2,000 to £3,000 per annum to the society's funds. He urged friends to come forward and take this donor's place, by giving as they were able.

The Mission works quietly and never issues appeals. The expenditure last year amounted to £19,000, and there was a deficit, as the bank account is overdrawn. The office expenditure is extremely low. The Society's address is 2, Adelphi-terrace, W. C.

WEST LONDON POOR.

Will you allow me to appeal to your readers on behalf of our poor in the West of London? At this season of the year there is always much distress amongst them, and in place of the Christmas cheer that gladdens most homes, it is a time of special need. Almost any gifts will be very gratefully received. Coals, meat, sacks of peas for our soup, potatoes, tea, old clothes.

To add further to the Christmas festivities, we should be very glad to receive old Christmas cards, pictures for the dark rooms, crackers, toys, cakes and sweets, and oranges. Gifts of money are needed all the year round. Parcels and letters should be addressed to Sister Katherine, Craven Hall, Marshall-street, Golden-square, W.

Mark Guy Pearse.

West London Mission.

MISS SHARMAN'S ORPHANAGE.

The twenty-ninth report of work in connection with the Orphans' Home, with which the name of Miss Sharman is so honourably connected, opens with a statement of facts and principles. Among the latter are the three rules—no voting, no begging, no debt.

Since May, 1867, 1210 children have been received, some of them in earliest infancy. A large and convenient building has been erected in Austral-street, West-square, S.E., at the cost of £21,500, which accommodates over 200 children, with their matrons and teachers; country branches have been established at Gravesend and Tunbridge Wells; and a special fund formed for necessitous orphans of professional men and others of the educated classes. Next year's report will, it is hoped, record the opening of a small Home at the seaside, for which special contributions have already been given.

During the past twelve months the receipts amounted to £6098, not to mention substantial gifts in kind. In the domestic life of the institution, every endeavour is made to teach the children to be true and good. The report says:—"Our first aim is to train our little ones for Christ, to teach them to love and obey Him; and our next, to give them a bright and sunny childhood, the remembrance and influence of which shall help them to lead right and useful lives, and to delight in making others happy.

"In the course of the year fifty-five children left the Home, one was dismissed for misconduct, two were adopted, one was apprenticed, five were removed to other institutions, thirteen were returned to their relatives; thirty-two girls were sent to service, and one died. Our little Florrie died of rapid consumption, and though her loving heart clung to those dear to her, she quite realised that to depart and be with Christ was far better. We begin the new period with 317 orphans under our care, having received fifty-two new children during the year."

As far as possible those who are waiting for admission are taken in rotation, but in extreme cases exceptions are made. Children who are quite orphans always have the preference; next come cases where a poor widow is left destitute, with a large, young family. "Two lovely, gentle, little sisters, who had evidently known a mother's tender care, came into the Home together. Their father murdered their mother, and then took his own life, and these poor babies saw the whole tragedy. How can we ever do enough to obliterate the past from their little minds, and give them a sweet and happy child life, on which to look back in after years? Two other sisters, one twelve and the other five, came to us from what had been a very happy, good home, but death had taken away the father in the prime of life, and the poor mother, left destitute with a large family, was unable to bear the burden, and became insane."

The Orphanage has country branches, of which, with other details, particulars may be had from Miss Sharman at the London Home.

SOCIETY FOR DISTRIBUTING SCRIPTURE TRUTH.

The new report of this work is for the nine months ending October 31 last, during which time the receipts amounted to £572, covering the expenditure with a small balance in hand. Through death and other causes the list of subscribers has been so reduced, that its usefulness may be impaired unless new friends lend a hand. The Society carries the Word of God (in whole or in portions) to places which otherwise would not be reached; its rolls take comfort into many a sick room; its large-print portions and texts, deposited in waiting-rooms, attract the eyes of numbers.

The secretary acknowledges the courtesy and active sympathy which he has received from station-masters and station clerks in reply to his appeals; and volunteers in different parts of the country have undertaken, besides, to visit the railway stations in their neighbourhood and report on the condition of the books. In consequence of the information thus gained, many old and worn-out books have been replaced by new ones, and some have been placed where there were none before. By this means about 500 waiting-rooms have been supplied. Scriptures have also been placed in schools and lodging-houses. Copies of the report may be had from the secretary Mr. W. W. Brown, 65, South-street, Eastbourne.

TOWER HAMLETS MISSION.

Owing to a complete breakdown in my health, I have most reluctantly been obliged to give up the work I loved so well in the Tower Hamlets Mission, and to change my abode from East London to Sussex. It is, therefore, not only a duty, but a sincere pleasure to pen a few lines, expressing my deep appreciation of that one special branch of the Lord's service with which I am so well acquainted. It was a happy nine years of Christian fellowship and friendship with Mr. Charrington, Mr. Kerwin, and all the other dear workers there, for which I shall ever thank God. To have worked and worshipped in connection with the Great Assembly Hall for so long, is a privilege never to be forgotten.

Few who have not seen the work for themselves can have any conception of the network of agencies always going on. To see the hall filled with nearly 5000 persons every Sunday night, with eager listeners drinking in the pure Gospel, is a sight worth journeying miles to witness. I know of nothing so stimulating. The hall is never closed, and there has just recently been completed the 7200th consecutive night of services. How much we have to praise God for in raising up such a mission in the densely-crowded East End!

The life in East London, with its congested population of poverty-stricken and sin-stricken humanity, is like the encroaching and destructive waves of the great ocean! This vast sea of human misery which surges round us, beats against our hearts so continually, that almost insensibly life wears out; and they who stand on the breakwater, with head and heart, with faith and prayer, striving to stem the tide, and save the drowning ones, must in their turn retire from the scene, unfit any longer to carry on the struggle. Thus my turn has come; and now, at a comparative distance, I sit down, not only to thank the many kind friends for the bounteous help they have so constantly sent for God's poor ones, but to beseech a continuance of the same, that the noble mission may be able to meet the certain and numerous needs of this winter, already at the door. As regards the hon. superintendent, Mr. F. N. Charrington, I do not think his most hypercritical observers can possibly accuse him of being prolific in appeals for his work; it is only under hard pressure of empty coffers that he comes before the public; while the gratuitous issue of his little quarterly "Record" is almost his only advertisement.

If I were to sum up the mainspring in action of this mission, according to my nine years' experience, I should say it embodied, in principle and practice, morally, spiritually, and physically, five words of our blessed Master's—

"GIVE YE THEM TO EAT!"

The hungry ones are fed, not spasmodically, "not grudgingly or of necessity," but cheerfully, lovingly, and with the best provisions that funds will permit. They are clothed and warmed, and generally looked after by the many willing workers belonging to the Mission; not least, by Mr. Joseph Clarke, the appointed evangelist, who is untiring in his sympathetic visitations from house to house. Through the unexampled goodness of friends to my own special work last winter, I was enabled to send out 60 tons of coal, at intervals, to some hundreds of the poorest families, and now that I am no longer on the spot to do this, I am hoping this generosity may be repeated and transferred to Mr. Charrington's coal fund. What fire is to the poor no one could realise, who has never known the want of it; and what the dear little children suffer, where there is none, or where a pennyworth at a time is all that can be purchased, can never be described in words. It must be seen to be understood. I would commend the whole of this work to the kindness of my readers, with all its earnest, loving-hearted workers and its countless needs; and I commend to all the Lord's children, the poor ones whom He has left to our care. All letters should be addressed Mr. F. N. Charrington, Great Assembly Hall, Mile-End-road, London, E. ROSE BENN.

The Royal Blind Pension Society is giving charitable aid to 800 needy blind people in all parts of the kingdom. Relying upon voluntary support for our income and having 300 applicants in almost destitute circumstances seeking help from us, we anxiously appeal to those blessed with sight to come to our aid in befriending these poor blind people.—GEORGE POCOCK, Hon. Sec., 235, Southwark Bridge-road, S.E.

THE CHILDREN'S AID SOCIETY.

So little general advertising is done by this Society that there is a danger of its work being unknown, and its claims ignored, in the distribution of the contributions of the charitable. If, however, a careful consideration were given to the plan and results of its operations, no real friend of children could well withhold some measure of support from it; and thus not only would the committee be relieved of their present anxiety concerning the funds for sustaining the work, but means would be found for much needed extension of it.

The details concerning the children rescued are generally of too painful a character to be fully recorded for general circulation; but for the information of any who would like to peruse them some very interesting particulars have been printed recently, under the title of "More Children Rescued," and will be forwarded upon application to the secretary of the Society. The following are some facts which should be considered by all who are not at present supporters of the work.

The operations of the Society commenced in 1856. The Society has helped in the establishment of many of the institutions for poor children which have been since started. Payments have been made to Homes for the maintenance of poor children in all parts of the Kingdom, amounting to £48,065. 4925 children have been placed in Schools or Homes, 935 have been sent to sea, 183 have been emigrated, 216 boys have been placed in situations, 188 wandering children have been restored to friends, 1,101 children have been removed from evil surroundings, 1,831 children have been otherwise aided.

Last year 338 children were placed in Homes, 30 children were sent to sea, 18 were emigrated, 904 others were befriended in various ways above indicated, an agency with a receiving house was sustained in Manitoba, and payments amounting to £942 were made to Homes for the maintenance of children. All this work was done with an income of only £3205. The following is an illustrative case:

TWO LITTLE WANDERERS.

Not four miles from Hyde Park Corner, William, aged nine, and Louisa, aged thirteen, brother and sister, were seen one afternoon by an officer of the Children's Aid Society. They were poorly clad and had been begging. They were followed and seen to go to some heaps of rubbish and ashes and search them over, as if in hope of discovering some hidden treasure. The Children's Aid Officer took them to a shop, gave them some food, and had them weighed. The little boy weighed 30lb., and the girl 47½lb. The boy was without shoes or stockings, and both the poor children were in a terribly dirty condition. After placing them in a shelter, where they would be properly washed, the officer went to look for the parents, and found them, with two other little children of four and two years of age. The mother had sadly neglected all her children and was punished for her cruelty. William and Louisa are now in nice schools, well cared for, and are being taught to read and write and to be industrious. Above all they are learning something about the love of Jesus Christ, for whose sake the Children's Aid Society officer was sent to search for such wandering lambs of the fold.

Beside the Shaftesbury House Receiving Home in Manitoba, the Society is responsible for the maintenance of:—Seventy-four infants boarded out; two boys' beadles, attending daily at the police courts and elsewhere for befriending children; three rescue officers, who are constantly seeking out poor children from the vilest haunts, and securing their admission into Homes, where they will be protected from evil influences, and kept under proper control till they are eighteen years of age; no other society undertakes this work, and it shows in a period of over ten years 89·7 per cent. known to be doing well; the Grotto Home, to give big lads, too old for admission to ordinary Homes, a last chance and a new start; the Girls' Protective Home, where girls of neglected training, or with unsuitable homes, are prepared for service.

The aid given by the Society to poor children is of a permanent and substantial character. The work is not confined to London, but assists children from all parts of the kingdom.

Further particulars will be found in the annual report, which will be forwarded on application to the Secretary, 32, Charing Cross, London, S.W.

THE STOCKWELL ORPHANAGE.

FOUNDED BY C. H. SPURGEON.

The enormous power of trifles in the aggregate, massed together by a master mind, and set in motion by a devoted band of willing workers, can nowhere be seen to better advantage than in the beautiful group of children's homes founded by the late Mr. Spurgeon. Five hundred children who have no home find here shelter, education, friends, and, in due course, a career opens to them from the orphanage door. More than all, they find here a life-long home in the truest and best sense of the word. These children, 250 boys and 250 girls, who come from every part of the United Kingdom, who are the orphans of representatives of the most varied professions, from mariners and watermen to ministers and missionaries; these children have one thing in common on entering the institution—their extreme need.

It is a noteworthy fact that admittance is gained without votes, the most needy, helpless, and deserving being always selected by the committee. Another point is that the education is absolutely unsectarian—children are received of every denomination; and he would, indeed, be a bigot who could find fault with the admirable training given here, whether religious, moral, intellectual, or physical. The children are thoroughly happy and healthy, and they are free; there are no irksome restrictions, and in their bright faces and merry play it is easy to see that the government they are under is both loving and wise.

With the near approach of Christmas the boys and girls are looking forward, with all the pleasure of hope, to the usual festivities of the season.

The managers cannot afford to draw upon the ordinary income for the extra expense which must be incurred, and they venture once more to ask for special help towards the Christmas fund.

The thought of giving pleasure to 500 children, all of whom are fatherless, and many of whom are motherless also, will enhance the happiness which many hope to enjoy within their own family circle.

An annual income of £12,000 is necessary to maintain this beautiful institution, £10,000 of which has to be made up by means of voluntary contributions, which should be addressed to the treasurer, Rev. J. A. Spurgeon, D.D., care of the secretary, Stockwell Orphanage, Clapham-road, London, S.W.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

This Society, of which Sir George Williams is president, urgently needs, and certainly deserves, better support, for, without disparaging other missions, it would not be easy to find any doing a larger work with as limited an income or attended with greater spiritual blessing.

It missions about thirty ports, sustains nine sailors' rests, bethels, institutes, coffee tavern and sailors' home, besides mission boats. It employs nineteen missionaries, who are aided by over one hundred unpaid workers. It corresponds with sailors in all lands, circulates the Scriptures, tracts, and books in many languages, and affords relief to destitute seamen; yet the annual cost is less than £2300!

The splendid work at the headquarters in Ratcliff Highway would not be dear if it cost that sum. There, during the first week of this year, Rev. G. J. Hill reports that "fifty seamen signed the temperance pledge, nearly twenty of these being also brought to the Lord," and every week others are being influenced in like manner.

Not only at the headquarters, but at all its coast-stations this Society is doing a soul-saving work. Sunday-schools, bands of hope, temperance and open-air work, ships' loan libraries, the regular visitation of sailors' boarding-houses and ships in the docks and rivers, besides many other useful efforts, are successfully carried on.

The Society's Jubilee will be celebrated at Exeter Hall on January 14. Meanwhile, an effort is being made to raise a Jubilee Fund of £5000, to free the Society from debt, and to extend its operations.

Surely the terrible disasters on the deep during the past few days must emphasize the need of a work like this, and should gain for it the prompt and generous support of our readers.

"TO RESCUE AND SAVE."

There is music in the words. They tell of the sinful and shame-stricken brought back to virtue; of the betrayed and deserted befriended and helped; of the tear of the penitent wiped away, and the despairing cry giving place to joy and gladness; of the parent's desolate heart cheered; of young girls saved on the verge of the great moral precipice, a strong protective arm thrown around them, delivered from degradation and terrible surroundings of vice, set free from the snare of the fowler, and after many months of training and care placed in respectable positions.

To those whose whole heart and soul is thrown into the effort of lifting the fallen and saving the endangered, it means heart-aching and brain-fagging work. The whole sympathies and feelings of one's being are brought into play; at one time weeping with those that weep; the next moment stirred to righteous indignation against the villainy of some wrong-doer; or as quickly turned to reason and remonstrate with, or solemnly warn, the wayward, the unruly, the halting or foolish one who seems bent on her own destruction; or again, speaking some word of encouragement to those going forth to service, or giving words of counsel to all such as seek it.

In the midst of this variety the worker must ever remember that he or she stands forth as the servant of God, as the humble and most unworthy representative of the Friend of Sinners, who, while full of the tenderest compassion and pity for the penitent, yet never either made allowance for or dealt lightly with sin, though ever ready to forgive and cleanse.

Rescue workers need much of the spirit of their Divine Master, more perhaps than labourers in other parts of the great harvest field; and we earnestly crave for them the continual prayers of God's people, that the compassion of Christ may fill them, and that their own souls may be kept pure and tender, free from the hardening process which contact with sin in its loathsome forms sometimes produces.

Oh! that we more frequently heard in our public services the prayer for the outcast, the degraded, and the destitute, and for all such as labour amongst them. Surely more sympathy would then be felt, and less often would the question be asked incredulously, "Do you really find any good comes out of it?" or, "Do the girls stand?"

The annals of the Rescue Society, which was, we believe, the first to establish Homes on the family system, and which since the year 1853 has been happily engaged in this blessed work, give an abundant answer to all such questions.

Sixteen thousand eight hundred girls and young women have been received into the Society's Homes, not merely for shelter, but for many months, and in some cases years, of training—16,800 precious souls, for whom Christ died, for the most part self-convicted of sin, have been brought under personal daily Christian instruction and influence, with the result that thousands have been won to paths of virtue and usefulness. Many are now, in the mercy of God, living happy Christian lives, and many have been, better still, gathered into the Home above in the presence of their Lord and Saviour.

The year so nearly at its close finds us with our Homes nearly full, applications for admission increasing, and with the treasury absolutely exhausted. How is the increased expenditure for food, firing, and clothing to be met?

The Venerable Archdeacon Sinclair, preaching recently on behalf of the Rescue Society, said:—

"I am sure you all wish to have a share in such delightful, well-tried and blessed Christian work as this. 'There is joy in the presence of the angels of God over one sinner that repenteth more than over ninety and nine just persons who need no repentance.' Just think that you can by a little sacrifice increase that joy! It is by quietly pressing such individual work as this, not by vast schemes of wholesale regeneration, that we can hope to purify the moral atmosphere of London."

The secretary, Mr. C. Stuart Thorpe, 79, Finsbury Pavement, E.C., will be glad to hear from, and send a report to, anyone interested in the work, or will gratefully acknowledge any help sent to him. The need is very great and urgent.

Christ Church, St. Giles.—The Friendly Help Society appeals for the Christmas gifts fund, and to provide some 200 persons with food, coal and clothing.—S. A. Griffiths, Vicar, Christ Church, Endell-street, W.C.

FLOWER GIRLS' MISSION.

Thirty years ago the energetic secretary (Mr. John A. Groom) laid the case of the poor cress and flower girls before the Earl of Shaftesbury, who, seeing their forlorn and neglected condition, took up their cause with earnest enthusiasm. As a result arose the extensive work, spiritual and temporal, carried on under the title of this Christian mission.

In those days there were comparatively few of the present agencies devoted to the poor; and none took up the case of these hard-worked, neglected street-sellers, whose calling not only exposed them to temptations of drink, vice, and ruin, but practically shut them out from ministrations of city missionaries because the streets and markets were their home. No picture of heathen darkness could be more distressing than that found to exist among these poor creatures. Summer and winter, markets to attend at 4 to 6 o'clock, the streets to tramp all day (Sabbaths included), far into the night visiting public-houses, theatres, and music-halls, hoping to sell—no wonder in those days the cry of despair was heard that "no man careth for my soul," that many fell and were lost in the vortex of sin. The wonder was that any escaped. The streets, too, were different then, with the professional beggars, the vicious who hired afflicted children for the purpose of alms-seeking, and the worst of characters that infested our streets and made the life of girls the more terrible and dangerous. Such was the case when laid before the Earl, who, with his characteristic energy and devotion, sought to establish a better state of things.

The opening of a Mission Hall near Farringdon Market, the formation of classes for the girls, the Christianising and the humanising of the little ones? made a hopeful start. Much opposition from priests was encountered, for many of these street-sellers were nominally Roman Catholics, and it seemed to be the teaching of that apostate church, "better be lost, than saved through Protestant agency." Yet, gradually, confidence was won; women began also to gather in, Gospel services were held and much appreciated, and many encouraging cases of real conversion followed.

Then arose the question, What was to be done with those brought thus into the fold! The street was no place for them; hence the need of a home, shelter, and training institute where they might be gathered and prepared for the honoured position of domestic service for which then, as now, there was an unlimited demand. Up till now some 1300 young girls have been taken from the dangers of the street, and after training are now filling respectable spheres in life. The winter is a time of deep distress, and ever a source of anxiety to the management, for while summer sunshine may bring flowers and buyers, winter destroys both, and brings ruin upon the vendors.

The necessary outgrowth of such a work reveals the gracious hand of the Lord, and how steadfastly the Earl and the management kept before them the one great purpose of all true Christian work, viz., the salvation of the soul. Now the institution has an early market breakfast-room, where the poor women gather to breakfast and hear the word of the Gospel preached. There is a Home for waif and stray children, and one for the crippled girls, who, because of their deformity, are driven into the streets to sell, other means of livelihood being denied them. Here they are taught some business. There are now 120 in these Homes, where a terrible amount of afflicted childhood is brought before the visitors and council.

Six missionaries and deaconesses constantly visit among the sick, forsaken, and despairing, and many are the scenes of glad hope; of rescue and salvation, they meet to encourage them. Over 500 Gospel services are held each year in the eight London district branches of the Mission, with an attendance of over 30,000; and now there seems no case of affliction or need, however hopeless, that some means are not devised to meet it. No wonder (remembering the rapid growth of London) that the Mission finds it absolutely necessary to annually extend its efforts. Timely aid and practical sympathy should be extended that this old and valuable Christian agency may carry the Gospel of hope to this large class of London street poor.

This is not only the thirtieth year of the Mission's existence, but the jubilee year of its founder, Mr. John A. Groom, who has most devotedly given the best thirty years of his life to this work.

THE "BRIDGE OF HOPE."

The "Bridge of Hope" has a very strong claim upon the Christian public, for many reasons.

We help almost all the Missions in the East End of London:—

1. By receiving into our Shelter many of the destitute, yet puzzling, cases which come into the various Mission Halls until their stories have been investigated or employment found.

2. By taking hundreds of poor outcast girls, brought by Deaconesses, Nurses, Bible-women, the Police, Police missionaries, and all kinds of other workers. Many of these we send on from our Refuge to other Homes if health, physique, age, and history render them eligible. If not, we must keep them ourselves, feeding, clothing, and eventually outfitting them, and placing them in some kind of useful service.

3. We help by receiving little girls rescued from fathers who have defiled their sacred name, and are known only to their little daughters as cruel fiends; from mothers who would sell their innocent babes into the deepest hell of degradation, that they might satisfy their craving for drink; and from other associations and influences, which, if the children grew up among them, could only result in lives in prison, and on the streets, and, finally, death in the hospital or workhouse.

We believe in East London this three-fold work is unique. It is this circumstance which enables us so effectually to help, because though each branch is distinct in its working, we can classify and distinguish among the applicants.

Our earnest prayer is, that we may be able to supply exactly this need, and maintain the missionary character of the work.

This we *cannot* do if we are obliged for want of funds to receive only those who are likely to be hopeful or inexpensive cases. It is the poor girl who has never had a chance or a kind word who needs us most, the child whose physical irritability condemns her to an unloved and embittered life (leading in its natural course to criminality and vice) that we yearn to help.

This is not easy work; it is so difficult and wearing that few can understand how it tries both heart and nerve in workers who seek to train these waifs with conscientious care.

The work is economical. Prisons, workhouses, infirmaries, hospitals, cost the community a great deal more per head than our unobtrusive and cheaply managed Cottage Homes. The time spent in comparing figures is no lost exercise, and may prove most instructive.

It is lastly, and yet first of all, a work for Christ. Nothing but his constraining love would enable my beloved fellow helpers so patiently and persistently, year after year, to let no consideration come between them and the work which is dearer than life.

But the situation is critical. We are needing help more than we ever needed it before. To feed, clothe, and provide for 200 every day of the year, summer and winter alike, is no light matter. We exceed 5000 meals each week, and when the hungry little children's daily breakfasts come on (which we have not yet begun for lack of funds) the number will be considerably augmented. And all this beside the Night Shelter work.

When we think of the *work* we can do nothing but praise God, for He has so wonderfully helped us and blessed us, and made our house a true "Bridge of Hope" over which thousands have passed to a new and better life. When we think of our *needs* we can only pray that not one plank will be loosened, or one footway across it narrowed, for there are hundreds still waiting for our succour.

Surely we shall not plead in vain for those for whom Christ died. The question comes home to us with special point just now as we look around on our peaceful Christmas firesides with our own happy children gathering about us, "How much owest thou unto my Lord?"

Mary H. Steer.

The "Bridge of Hope,"
St. George's, London, E.

The South London Wesleyan Mission purposes to provide free breakfasts for the starving little children of this poverty-stricken neighbourhood. Last winter we provided nearly 50,000 such breakfasts, and thereby secured access to the hearts of many hundreds of the children and their parents. Unfortunately, our social funds are quite exhausted, and I venture to appeal for help. We want to infuse a little Christmas cheer into the sad lives of those around us.—(Rev.) J. H. Hopkins, 12, Chapel-place, Long lane, S.E.

THE RAGGED SCHOOL UNION.

IN the 212 missions affiliated to the R.S.U., the full round of work is now in beneficent activity. The children throng the classes; the teachers are sorely taxed, but thankful for the opportunity of pointing the poor little ones to Jesus. Nor is it teaching only. This comes first, but it is not all. Amongst the hosts of auxiliary agencies, there are Bible-classes, prayer meetings, Christian Endeavour, and Christian bands to bring out and train the young converts; gospel and popular services for the adults; temperance effort for old and young; reading-rooms for boys and men; libraries to provide decent literature; tract and book distribution; penny banks and clubs of all useful kinds; crèches for the infants, and mothers' meetings for hard-working women. Then, too, there are the industrial classes of varied character for girls and lads as suited to the peculiarities of the district.

Moreover the sick and dying are visited, the Home Cripples cheered and aided, and the "drifts" sought out. The R.S.U. has now cripple visitors in every part of the metropolis; it has found and registered over 3,000 crippled sufferers, and is seeking to bring some comfort into their dreary lives, while telling of the joy of salvation through Jesus Christ.

These and a host of other efforts are engrossing the energies of local workers, who, in this far-reaching and diversified service, are doing the work of the nation, and ought to be able to reckon on the nation's support. The R.S.U., as representing the Ragged Schools of this vast metropolis, claims the generous aid of all who love the children. Fifty thousand of the poorest boys and girls in this great city are now in these schools receiving Christian care and teaching; learning, many of them, for the first time in their lives, the power of love, the art of obedience, the value of knowledge, the joy and strength of religion. Are these children worth winning? Surely they are. But if the Ragged Schools be suffered to languish for lack of support—who will save these children of the slums? There is no other agency that touches them in any adequate measure. Unquestionably the claims of Ragged Schools are strong and urgent. Surely that will be borne in mind at this season of gifts.

THE WINTER'S WORK.

Moreover, and in addition to all this, winter brings its special necessities. Local workers report distress and destitution through lack of employment, and everywhere the children are the sorest sufferers. Where the breadwinner is idle there is no resource but to pawn what is pawnable, and then to endure as best they may. And they do endure, as a rule, in silence, for it is characteristic of the respectable poor, that they will suffer, but will not beg.

Generally, however, the Ragged School teacher finds out the state of things at home from the children, whose wan, worn, famished faces betray the family secret. This being so, something must be done, and is done, so long as funds permit. Free meals are provided, or in isolated cases tickets for food and coals are given, as circumstances dictate and long experience suggests. But for such relief operations the local workers look for aid to the benevolent fund of the R.S.U. But the pressure on that fund is great, while help comes in slowly. It needs large and liberal replenishment, and needs it now.

Nor is this all. Thousands of these little ones are shivering in thin rags—girls in the most severe weather, with but a single cotton frock, and nothing more; boys in tattered knickers and ancient coats cut down. If only to save life the teachers feel they must clothe these, and for aid they turn to the R.S.U. To meet such pitiful pleas that need—

Boys' suits, jackets, knickers, etc.—Girls' clothes, dresses, petticoats, stockings, etc.—Infants' clothing: —Blankets, rugs, etc., for aged and sick.—Material, calico, flannel, serge, and remnants of all kinds.—Boots! boots! boots!—Also to lighten dull weary hours, and brighten sad little eyes—dolls, scrap-books, and used Christmas cards.

The Ragged School Union feel that these plain facts of actual effort present a plea of peculiar urgency on behalf of this great work in every corner of London.

The secretary is John Kirk, 37, Norfolk-street, Strand, W.C.

HOMELESS AND DESTITUTE.

THE committee of the National Refuges for Homeless and Destitute Children acted wisely in providing such excellent lantern views of their homes and training ships as are now making known, throughout the United Kingdom, the genuine and noble work so long associated with the honoured name of Lord Shaftesbury. It was our good fortune some time ago to be present at the illustrated lecture now being delivered in London and the provinces on behalf of this Society. By means of specially-prepared views, and a very powerful oxy-hydrogen lantern, there were thrown upon the screen a succession of deeply-interesting pictures. These graphic illustrations enable the audience to form some idea of the horrors of the "Rookery," in St. Giles, half-a-century ago, at the time when that honoured servant of Christ, the late William Williams (the founder of the Refuges), began that devoted life-work amongst poor children which he only relinquished with life itself. For although Mr. Williams handed over the secretarial reins to Mr. H. Bristow Wallen in 1890, he worked assiduously as vice-chairman of the Society up to the time of his deeply-lamented death in January, 1892. When Mr. Williams commenced work in 1843, on behalf of destitute children, the apathy of society in general was nearly as deplorable as the condition of the poor little ones. To have undertaken the gigantic work of saving the children in the very teeth of the cold cynicism which then prevailed, speaks volumes for the indomitable spirit of the man, his unflinching confidence in God, and his firm belief that he had received the call from the Father of the fatherless. His whole-hearted devotion to the work, his burning zeal in the rescue of Christ's lambs, ultimately won for him the sympathy and personal aid of godly men and women; so that the number of inmates was increased, and the famous Refuge in Great Queen-street, Lincoln's Inn Fields, saw the dawn of that development which, by the blessing of God, has continued until there are eight Homes on shore, and two training ships on the River Thames.

Briefly stated, these admirable institutions provide accommodation for 1000 children, and this number would be speedily attained if the Society received a prompt and generous response to its present urgent appeal. Surely this response will be forthcoming when it is known that there is room in the Homes for the sad cases awaiting admission! The work is quite dependent upon voluntary contributions. It would well repay any who are interested in practical philanthropy, to pay a visit to these branches of the National Refuges. The work is genuine and thorough. This is at once made manifest by the appearance of the children themselves. Some of our readers can, perhaps, recall the time, not many years back, when the late Earl of Shaftesbury loved to preside at the Exeter Hall gathering of the children and sailor-boys of the National Refuges. With what soul-stirring eloquence he would plead their cause! With what tenderness and pathos he would turn towards the orchestra of smiling, chubby faces, and invoke the Divine blessing on those dear young lives, snatched, as it were, as brands from the burning!

But the powerful pleading of Lord Shaftesbury has for several years been hushed in the silence of death; and the beloved founder, William Williams, has also been called to his heavenly home. Old and staunch supporters of the Refuges have also, one by one, been called away; and the Society has to face a changed condition of things—a perplexing multiplicity of societies, and a benevolent public wearied with circulars by every post. Under these circumstances it is to be hoped that success may attend the urgent appeal made by the National Refuges that the work so signally blessed by God during the past fifty-two years may continue to receive the staunch support of His people. The religious character of the work is as unmistakable as it is unsectarian. The committee are scrupulously careful that every boy and girl under their care shall have the benefit of thoroughly Christian training and influence, as well as being taught a useful trade or occupation. Their aim is to send out into the world Christian tailors, Christian shoemakers, Christian carpenters, Christian farmers, Christian domestic servants, and Christian sailors. We, therefore, trust that a hearty response will be made to this appeal, and liberal contributions forwarded to the secretary, Mr. H. Bristow Wallen, at the Society's headquarters, 164, Shaftesbury-avenue, London, W.C., or to Mr. Henry G. Copeland, Finance and Deputation Secretary, at the same address.

AGED PILGRIMS' FRIEND SOCIETY.

EIGHTY-NINE years ago this excellent Society was instituted for the purpose of assisting the aged Christian poor of both sexes, and of every Protestant denomination.

Like so many other institutions, it originated through that revival of the spiritual life of the churches in the latter part of the last century, which was, under the Divine blessing, so largely the result of the preaching of George Whitefield and others.

The first year's operations resulted in an income of £18 6s. 3d., distributed among the three pensioners then upon its books. In the year 1857 there were 432 pensioners, and the number has steadily increased, so that at the present time there are 1,350 receiving pensions amounting to upwards of £9,000 per annum; 993 are upwards of seventy years of age, and of this number 274 are more than eighty, and fifteen are over ninety.

Aged pilgrims such as these, associated with various denominations of Christians, constitute the class eligible for the help of the Society. Their busy day of life is over, the sunshine and the shade, which alternately marked its path, have alike disappeared, and the soft tints of evening gather over the sky. Life's sunset hour, its twilight season, have arrived, and the dim eye, the silvered lock, and the feeble step, indicate that the special and tender care and help needed by old age must be supplied.

Another feature of the work is the four homes at Hornsey Rise, Camberwell, Stamford-hill, and Brighton. In these buildings 180 of the pensioners find peaceful dwellings in the evening of their days. This branch requires £1800 per annum for maintaining the homes and the funds for providing medical attendance, nurses, coals, etc., for the infirm inmates.

The committee endeavour to make these asylums "homes" in every sense of the word. A touching instance of the feeling with which many of the inmates regard them may be interesting. An old gentleman, who had formerly been a merchant, and a subscriber to the Society, became, through reverses in business, a pensioner and inmate of the Camberwell Asylum, where he lived for many years greatly respected. He was seized with illness when visiting some of his relations, and they wished him to remain with them. "No," he said, "I must go home to die," and accordingly he was conveyed to the asylum, where he finished his course with joy.

A bright and cheerful Christian dwells in another asylum. She has been a widow for many years, and has had severe trials. She says, with a curious mixture of metaphor:—"My husband was removed in the strength of his manhood, and I am still a creaking gate, but the Master will cut down the corn as soon as it is ripe."

The medals on the breast of a veteran in another asylum indicate that he served his country at Balaclava and on other battlefields. Subsequently, he became servant to a late eminent ambassador, and has seen much of men and things. His intelligent and interesting narratives vividly illustrate the power of prayer, to which he gratefully declares his life a standing testimony.

The late Earl of Shaftesbury, when presiding at the annual meeting of 1883, said:—"This Institution, apart from the benefit and relief it gives, is a great moral institution, and is set to create in men's hearts and minds a feeling of reverence which is necessary in things moral, political, and religious. Old people are apt to be regarded as burdens, whereas it should be a joy and a privilege to minister to them. For this reason I specially commend the charity to young people."

Full particulars of the work of the Society will be gladly supplied by the secretary, at the office, 83, Finsbury Pavement, E.C.

MRS. HILTON'S CRECHE.—The work of this institution is sympathetically and carefully described in the current issue of "Baby," the mother's magazine. Photographs are given of Mrs. Hilton, and of a group of children at the Feltham Home.

THE GEORGE YARD MISSIONS.

"George Yard" and its director, the venerable George Holland, need no introduction to the readers of The Christian. Many, however, may have heard of his work, without any adequate idea of its character, extent, and wondrous issues.

It is in Whitechapel. It has recently gained a frontage to the High-street, but Shaftesbury House and the Mission buildings are hidden behind in a maze of narrow courts and alleys running back to Spitalfields. Here a large work is going on, including thirty-five distinct agencies, touching all ages and classes of the poor, from infants in arms (who come to the crèche) to a centenarian, who, if spared to February 28 next, will be 103 years of age. Hoary-headed "Dad" is a recent triumph of grace. Having spent a century in the service of the devil—a willing and open sinner—he was converted at the Mission when he had passed his 100th birthday.

Mr. Holland began his labours over forty years ago, with rough boys, and still the work at George Yard is largely among the children, who come from the poorest homes and lodging-houses and throng the classes and day-school. God has greatly blessed the labours of the teachers, and many of the children are truly converted and useful home missionaries. Industrial classes, teaching boys and girls useful arts and trades, are carried on with increasing usefulness. Numerous evening classes and services are also held.

No really hungry child is permitted to be without food if the case is made known. Sometimes, when the weather is very cold, it is necessary to provide food for more than 300, who are fed with good soup and bread. At other times breakfasts and teas are provided. The cases are all known to the teachers, and the children are under visitation. It would be impossible to say how much sickness has thus been averted, how many young lives have been saved, how much crime has been prevented, and how many poor boys and girls have been delivered from wasting disease and early death.

It is often very painful to notice how badly the poorest children are clothed: in winter the wind finds its way through old ragged garments quite insufficient to keep the body warm, and their shoes do not protect them from the weather, old and worn out, their feet are cold and wet, and thus many poor boys and girls drift into serious illness.

The Infants' Nursery or Crèche is highly valued and nearly always full. Some of the little ones to be found therein are homeless and maintained wholly by the Mission.

Then, among the young people valuable work is being done, both for the working girls, who find in Kinnaird Room, a delightful evening resort; and also among the young men. The Bible classes, too, are being greatly blessed.

Nor are the adults forgotten. The mission services are crowded by the poor. The Bible-class for men is a very remarkable sight, as also the two large mothers' meetings.

Among other branches of deep interest are the College Homes at Shirley (built by Louisa Lady Ashburton) to which thousands of the very poor, in sore need of a change, have been sent; the Mary Baring Nest for little ones in weak health, half starved, ill-clad, and like to die. To hundreds these have been an untold boon, saving both lives and precious souls. H.R.H. the Duchess of Teck has kindly invited women, having two, fortnight by fortnight, all the season, cared for at her place and at her cost—making herself, moreover, personally familiar with each poor guest.

Nonington Hall, another valuable branch, is a training Home for girls, who are taken from evil surroundings and fitted for domestic service. Already the results have exceeded expectations, and we have to praise God for the lives made happy in this Home.

For this far-reaching work, of which we have but touched the outline, there is a great need for workers—many workers. Mr. Holland is grateful to the Lord for the devoted helpers sent (from peeresses down to work-girls), but the field is not fully supplied. Many Christian ladies and gentlemen might surely come and give an hour or two on week evenings.

Large supplies of clothing and books for shivering, shoeless children, are asked for, it will be remembered that the demands in such a mission are very great. If friends will but come and see the work, there is no doubt but they will be led to supply everything necessary. Visitors will be welcomed by Mr. George Holland, George Yard, 87, High-street, Whitechapel, E.

A Visitor.

FRIENDLESS AND FALLEN.

How can I plead for them? What can I say so that for the Master's sake, if for no other reason, the reader will be constrained to help them?

Think of the needs of those who are helped by these Homes! There is first that large class which through domestic affliction, or worse, are friendless, homeless, and destitute. Here are two who have been brought to our notice this week. They are step-sisters. When still quite young, they lost both father and mother, and then began the awful "struggle for existence." They have no relatives living, and therefore have clung to each other doing daily work or any odd jobs for a living; at last they went to the Union. A Christian lady wrote to us on their behalf, and by the time this is in print, I hope that both the girls will be safely sheltered in our Homes. But what would befal these girls if there were no Homes to receive them! Ruin, utter ruin, of both body and soul, would in all probability be the end! Are all the cases of a similar nature? Of course not; they vary as do the human countenance; but inasmuch as in this department of the work we deal with respectable friendless girls and young women in distress and moral danger, there is the same need of a ready hand to help them all, however much they may otherwise differ in their outward surroundings.

Very different are the cases of these two girls to the following, which will illustrate the rescue branch of the work. One of the most horribly revolting cases of parental depravity I have met with for a long time was brought to my notice within the last fortnight by a Christian banker in the City of London. In the town where he resides there lived a man, his wife, and eight children. The wife is in an asylum, while the father has borne a bad character for years. One child, a girl not sixteen years of age was criminally assaulted by a scoundrel who fled from justice, but to secure his arrest if possible a warrant was obtained against him. In giving evidence it was discovered that her own father had also been actually guilty of misconduct with her, and he is now undergoing a long term of imprisonment for his iniquity. The home is broken up, and the younger children placed in the Union, while this poor unfortunate child (far more sinned against than sinning), is under Christian influence and training in a Home.

There is as much variety in the cases admitted to the Rescue Homes as to the Preventive Homes; but they are all alike in the fact of betrayal and desertion with the subsequent remorse which they all feel at times, although they may plunge headlong into sinful excesses of all kinds, and try to drown conscience in drink. But there is mercy and salvation for them in Jesus Christ, and it is our constant aim to lead them to Him whose feet were once washed with the tears and wiped with the hairs of the head of one of themselves.

These Homes have assisted nearly 40,000 young women and girls to make a fresh start, in life, but eternity alone will reveal what untold blessing has resulted from the work of this mission of mercy. Two hundred and forty inmates are fed, clothed, housed, and instructed. The reader will therefore not be surprised to hear that we want money. £350 is now needed before the end of the year. It is a large sum to us, but it is, comparatively, a very small sum to many wealthy Christian men and women, who, with a few strokes of the pen, could wipe it completely out. We shall be thankful for the smallest help, and plead with you to give as the Lord hath prospered you.

William J. Taylor.

200, *Euston-road, London, N.W.*

ARMY SCRIPTURE READERS.—May I bring to your notice the pressing needs of this work among our soldiers? The "Short Service Act" practically results in the flooding of our towns and villages with young men about twenty-five years of age, who have been discharged to their homes after a few years in the army. To get hold of these while in the service, and bring them to a "saving knowledge of the Lord Jesus Christ" we send our readers among them, so that when they leave they may be a blessing to their country, instead of a blight to all around by profligate lives.

G. Philips (Colonel), Secretary.

112, *St. Martin's-lane, W.C.*

WOMAN'S MISSION TO WOMEN.

A FEW FACTS.

The chief object of the Female Mission to the Fallen is to send out missionaries who will "go after that which is lost," and bring the wanderer back, thus carrying out in all its fulness the spirit of the Gospel. There are now twenty-one missionaries visiting the streets at night, distributing tracts. On each tract is an affectionate invitation to call upon the missionary, as a friend willing to advise and help, and by this means many an erring young woman has been brought under Christian influence.

Female missionaries only are employed in the work, it being the opinion of the committee, formed after mature consideration, and confirmed by long experience, that no efforts on behalf of fallen women are so successful as those which are made by their own sex. A woman is better able to enter into a woman's feelings, to sympathise with her, to draw from her her tale of sorrow, and to give to her such advice as will be most helpful and seasonable.

Each missionary has a certain district allotted to her, to which her efforts are more particularly directed. About 1000 young women from all parts of the kingdom are annually dealt with, and mission-houses, each with a staff of workers, are now established in the north, south, east, and west of London. At these houses immediate temporary shelter can be given, while friends are being communicated with, or other arrangements are being made for the future training and welfare of any who are desirous to turn from their evil life.

The real character of the work will best be understood by reading the reports written by the missionaries in the different districts; each one tells a most pathetic story. We can only give a very brief extract from the report of the lady in charge of the mission-house in the East of London, who writes:

"Another year has rolled by, and an account of our stewardship is again looked for. We have no new, great, or startling event to recount, only the old story of sin, sorrow, and suffering; and this will be the case as long as 'men' are what they are, and as long as public opinion is not more strongly brought to bear upon them in condemnation of their conduct; till this is done the need of our society to rescue these poor women is palpable. We are thankful to be able to state that repentance for the past, and hope for the future, has been kindled in many a young girl's heart through this instrumentality."

Persevering effort on the part of the worker has often been rewarded by deep gratitude and true affection, as the following letter from a girl in a Home will testify:

"Dear Matron,—I do thank you so much for the kind message you sent me, but I do wish you would come next time, I do so long to see you. I have been here nearly four months, but it does not seem so long. I pray earnestly that I may finish my time and be respectable once again. I must and will be content to wait. I try to please, but I fail sometimes.

"When my time is up I shall feel very unwilling to leave, I know. I will try my utmost to turn out a credit after all my misdoings and downfalls. Trusting you are quite well,

"I remain your humble servant, ——"

For thirty-seven years the Mission has been gradually and successfully extended, and the support given to it has increased in proportion, but the total receipts for the past year were the smallest yearly income for the past twenty years.

No reduction has yet been made in the staff of missionaries, and it would be most deplorable if the work were in any direction to be diminished; but this course can only be averted by those who value the work of this Mission at once rallying to its support.

The annual report, containing interesting details of the work, will be sent on application to the secretary, Mr. A. J. S. Maddison, at 32, Charing-cross, S.W.

BIBLE CARRIAGE WORK.—Within the past few weeks Mr. Northcote Willy has been spreading the Gospel in and near Sheffield. At present he is labouring at Wombwell; and intends carrying on the carriage work throughout the winter.

Victoria-road, Headingley. Florence Willy.

THE HOME OF INDUSTRY.

ANNUALLY at this season, Miss Macpherson sends out in letter-form the record of the year's work and her balance-sheet. After acknowledging the great goodness of God, our sister writes:—"Our special ever-deepening interest is the children who after their period of training in the Hackney Home, are now growing to manhood and womanhood in Canada. Their own quarterly magazine, "Home News," has put them in touch with the great need of the heathen world. Among themselves the young men have formed a Foreign Missionary Association, and have commenced supporting their representative in South Africa. Whilst doing this, several of them have consulted us as to their need of training and testing, in order to fit them in due time to go forth as industrial missionaries."

The reports of the visitors in Canada are spoken of as most encouraging—children in all parts of the Dominion being indicated as "doing remarkably well," gaining the love and esteem of master and mistress, and leading consistent useful lives.

THE HOME MISSION WORK.

Reverting to the Home Work, the widows receive first attention:—"Ever since the year 1866, when the great wave of sorrow, through the scourge of cholera, swept over the East of London, the aged lonely widows have been our peculiar care, and to the praise of our covenant-keeping God, who has said, 'Let thy widows trust in Me,' and to us, 'Visit the widows in their affliction,' we are able to testify, that every Monday their pittance (sixpence for sewing), and the means for their free tea, have never been wanting; it seems a sacred fund, like the widow's oil in olden times, as it was poured out into the vessel it was replenished. Our nurse is their special comfort. When medicines no longer have power, the carefully-prepared nourishment soothes many an aged conqueror nearing her everlasting home. They cheer us amid many a trial, for theirs is a very real faith, trusting Jesus when the cupboard is empty, and clothing threadbare."

"Bird Fair" is referred to with much thankfulness.

The patient aggressive work carried on by the colporteur with his Bible barrow continues to be greatly blessed: while the nursing of the sick has afforded constant opportunity of carrying the sweetness of the Gospel into darkened homes.

Interesting details are given of the work among young women. Some twenty work-rooms are visited weekly, the Gospel is spoken, and young women not a few have been won for Christ. "One of the happiest times with the girls is their Saturday evening prayer-meeting, when their cheerful sitting-room is well filled with those who have met for a time of mutual help and prayer. One who supports an aged aunt and a delicate sister said to us one evening that the week before she had spent every penny on immediate necessaries; when the thought came, 'If I get no work the next few days, what will become of me?' she said, 'I turned to my Bible, and asked our Father for a word of comfort, and I opened on "Let not your heart be troubled," so I just believed it, and I have had plenty of work, though others in the same room were without.'

"The Young Men's Evening School has been carried on during nine months of the year, having been attended by those who were desirous, after the day's toil, of improving their education. During the last half-hour each class gathers around God's Word for a brief Gospel talk; we seek to strengthen the young converts, and lead the thoughtless to decision."

The Bible Flower Mission and Railway Gatekeepers' Mission are also well reported. Miss Macpherson concludes thus:—"We are all the year round telling the old, old story, of Jesus and his love, in hospitals, and in homes of the poor, in factories and model dwellings, in schools and classes, in courts and alleys, in daily visitation among our sick and aged and young—giving relief by food and firing, especially to the household of faith."

The Clapton Mission gave last winter 40,000 free breakfasts to poor children, 10,000 dinners to the unemployed; 11,600 quarts of soup were supplied by the soup kitchen; the medical mission assisted 9000 cases; 12,000 articles of clothing were distributed to the needy, and 1500 persons were supplied with Christmas gifts. We urgently need funds to enable us to assist the necessitous and deserving this Christmas.—Rev. THOMAS JACKSON, 8, Rushmore-road, Clapton, N.E.

THE HAVEN, SOUTHWARK.

IN a narrow street turning off the Borough-road stands a door ever open to the wayward wanderer, the remorseful sinner, the distracted and tempted girl. Outwardly, the door, with its common wooden staircase, is so modest that not one in a hundred hurrying past would notice it at all; but far and near its existence is known amongst those who need such aid, and many find their way thither.

Nor does the external aspect belie that within. It is only an old warehouse transformed into a Home, neat and clean, but singularly plain and unpretending. Yet in this quiet corner a grand work is being done by two Mildmay deaconesses. Some nine years ago a little mission was started in connection with Rev. Burman Cassin's work, in a humble loft. The deaconesses soon discovered the pitiful condition of things in the courts and alleys round the Old Marshalsea. Sad cases of heart-broken and betrayed girls came before them. Many seemed hopelessly longing for some way of escape. At length they felt compelled to extend a helping hand to one. This led to others, until they found themselves doing a work of which they had never dreamt, and doing it simply by faith in God.

A few days ago I visited this haven of refuge, and saw something of the Home and its inmates, and heard from the faithful deaconesses stories of rescue and deliverance. Many in the Home are cases of real rescue from shame and misery, police-court cases, victims of intemperance, deserted wives, and helpless little waifs. Some have been dragged out of the Thames, one had taken poison. Many have to be nursed and clothed as well as sheltered. Two now in the Haven were on Piccadilly, where they were touched by a word spoken in season, and found their way to this quiet retreat. Some are from low lodging-houses, others are country girls, betrayed and flung off like a broken toy.

These need personal, wise, patient dealing—each in her own way. Oft it is long, trying, and heart-rending, as again and again it seems a failure. One who lately ran off (for they are not prisoners) found the refrain of a Gospel hymn ringing in her ear. She sought to plunge deeper into sin, to forget it all; but at Charing Cross a boy passed whistling this very air; and God used the boy's heedless whistle to touch her and send her back repentant and humbled. As she described it—"Something seemed pushing me all the way."

Of those at present in the Haven it may be premature to speak; but of the hundreds who have passed through, glorious tidings are told. Many, once among the vilest, are now leading godly lives; while some are devoted workers for Christ.

Besides the original "Haven," there is, a little way off, another house, taken later on, and now used chiefly as a preventive and training Home, for many are found and rescued just in time. The two Homes have room for about twenty; any over this number are sent elsewhere. Amongst these two deaconesses (one being one of the original two) voluntarily reside, sacrificing, with true missionary heroism, home and comfort for their lost sisters.

In the adjoining humble mission-hall a good work is carried on by young men from Rev. F. B. Meyer's Missionary Training Home. This acts and re-acts on the rescue work. The inmates help heartily in the services, and not a few have themselves been helped thereby.

Altogether a delightful and resultful work is going on at the Haven. It is within easy reach of London Bridge, and will well repay a visit. It is one of the Mildmay missions, and supported from the Conference Hall; but the deaconess in charge, 60, Trinity-square, S.E., would be glad to hear from friends interested. There is need of help, for the work is great; and at present there is peculiar need for clothing of every description. PEARL FISHER.

Holborn.—To provide a good meal on Christmas Day for the very poor families attending the Fox Court Ragged School and Mission, Grays Inn-road.—THOMAS FAGG, Hon. Sec., 136, Pentonville-road, N.

Bow Common.—Last year we gave 255 poor and deserving families a substantial dinner in their own homes on Christmas Day. We want to repeat this effort again. Every case is well known and investigated by our workers. Many of those we shall help are out of employment through no fault of their own, and some are widows and destitute persons. Many who "exist" on a miserable parish pittance will have the luxury of a plentiful meal on this day.—T. J. HAZZARD, 52, Addington-road, Bow, E.

LIVERPOOL SHELTERING HOMES.

To "save the children of the needy" in the great seaport of Liverpool and other parts has been the work of the Sheltering Home in Myrtle-street for last twenty-two years. In no town is there to be seen a greater amount of child misery and destitution.

Mrs. Birt and her committee laid hold of one great principle for the improvement of the city slums when they devoted their energies to the children, and decided to save the coming generation rather than lose time and effort on the broken down and vicious adults.

They demonstrated another great principle when they resolved that their energies should be exerted in the field of

YOUTHFUL EMIGRATION TO CANADA.

The emigration of over 3000 boys and girls from Liverpool has proved wonderfully successful owing to the care with which it has been undertaken.

To ensure this success two conditions are necessary: (*a*) Careful preparatory training.—Individual attention is given to each child, classes for laundry work, cookery, sewing are held for girls, instruction in stable work and milking is given to boys, in addition to ordinary school subjects and a thorough religious training. Their health is also carefully watched, and none emigrated who are not sound in body and mind. (*b*) Supervision in Canada.—This keeps the children in touch with the home influence, watches over the interests of the children, and allays grievances between guardian and child.

ILLUSTRATIVE CASES.

One boy has worked his way up until he could attend a Theological College in Canada, and has this summer passed his examination with honours, and is now Rev. Thomas B——. Nothing was before this lad and his sister in England but the workhouse, where his father died.

The persevering brother not only paid his own college fees, but also paid for his sister's training as a school teacher.

Twenty-three have married this year respectably many of them very well. George —— married his employer's daughter; she had 7000dols. on her wedding-day, and they will inherit a fine model farm. Bessie —— married a young farmer, whose property is worth 8000 dollars. Edith —— married a young farmer, and came to England for her wedding trip. These are not a few choice instances, for ninety-eight out of every one hundred have done well. Another good work carried on is a class of 230 poor widows who meet to sew once a week, and receive sixpence each and a good meal. Bright speaking from the Word and singing cheers them, and with sympathy they go away to bear the burdens of a *life, poor, lonely, and aged* with braver spirit.

For fifteen years past a special effort has been made at Christmastide to bring a little of the joy and abundance of the season into the lives of the very poorest and most destitute of the little ones of Liverpool.

Five thousand of these are entertained by Mrs. Birt and her friends at a "Robins' Christmas Dinner" in St. George's Hall, which is considered the largest and finest public hall in the kingdom.

The children fill the body of the hall twice, 2500 in the morning, and an equal number in the afternoon. The little guests enjoy a good meal, and have plenty to carry home to share with "mother" and the younger ones. They delight in the strains of the great organ and the popular airs played by the City Police Band, who give their services.

It is a touching and solemn sight to view this mass of child-life, which is being "dragged up," rather than growing, among the sunken tenth of the city.

One would be glad to see them all gathered safely into the sheltering arms of the Home, and know that they were to have the advantages of a clean start in the New Land.

Help for these three branches of Mrs. Birt's work is urgently needed this winter, the institution having lost over thirty good subscribers by death during the past year.

Contributions may be sent to the chairman, Mr. S. Williamson, to the hon. treasurer, Mr. J. J. Kenner, or to the secretary and superintendent, Mrs. Birt, at the Homes.

THE "KING EDWARD" JUBILEE.

Fifty years ago, on a dismal night in November, Lord Shaftesbury (then Lord Ashley) found his way into a narrow back street in Spitalfields to open a Ragged School in an old stable. The work thus begun among the wretched and forsaken children of the district has developed into the extensive buildings known as King Edward Institute Ragged Schools and Mission in Albert-street, and on the original site in King Edward-street. Looking back on these early days, and contrasting them with the present proportions of the work, as revealed in the report presented last week at the jubilee meeting, one cannot fail to trace the finger of God in the remarkable development which has taken place. In due time the stable was rebuilt, then schools were erected in Albert-street, then in 1853 large new buildings were put up in King Edward-street, to which later additions have been made. Nor is it mere bricks and mortar—the whole is a perfect hive of activity and useful service. It is interesting to note that the present superintendent, Mr. Charles Montague, has been through it all from first to last, beginning in the original stable as a scholar, and now, since 1864, full and responsible hon. superintendent. His personality has stamped itself on all departments of the work.

The large hall in Albert-street, Hanbury-street, was densely crowded on Tuesday week, the majority of those present being "children of the schools," though now sober, well-doing fathers and mothers. The Right Hon. Evelyn Ashley, P.C. (eldest surviving son of Earl Shaftesbury), presided, and showed himself, in his opening words, thoroughly in sympathy with the work to which his father gave his life.

Mr. Charles Montague read the report, which began by giving some account of the origin fifty years ago, and passed on to speak of the present extent of the mission, with forty distinct agencies directly or indirectly doing the Master's work among the poor. First come the children, of whom there are 1600 in the Sunday-schools. Large as the buildings seem, all available space is occupied. Many, especially among the elder scholars, give evidence of a saving change; and most of the teachers were themselves converted in the schools. Then there are Bible-classes, children's services, bands of hope, industrial, mechanical, and drawing classes for the boys; and sewing, cookery, and dressmaking classes for the girls. As to the adults, there are largely-attended mission services, two mothers' meetings with 620 members, and a working men's Bible-class, libraries, reading-rooms, etc. House-to-house visitation is carried on by a devoted nurse, a missionary, and hosts of voluntary workers. Relief is given on the most careful principle, every case being investigated. Free meals are given to starving little ones three times weekly, while 600 children were sent last summer to the country or seaside. Such is the merest outline of a whole circle of operations (to quote Earl Shaftesbury's words) "to save them from the miseries and sin in which their forefathers have been plunged."

Rev. John Kennedy, D.D., who had been associated with King Edward-street almost from the start, recalled early beginnings, and, after tracing in happy fashion the remarkable growth, added—we have here a fresh proof that good work begun in the right spirit, however feeble, will not lack the Divine blessing. Fifty years ago the West-end was scarcely conscious of the existence of the East-end: now all is changed and the one stretches out a hand to the other.

A glowing speech, full of Welsh fire, came next from Rev. Thomas Evans, of Victoria Park. The subsequent speakers included Mr. H. R. Williams, Rev. Bevill Allen, Messrs. George Holland, George Nokes, and John Kirk; while Lady Alice Ashley kindly distributed a large number of prizes for good conduct and steadiness in employment.

WORK IN THE NEW CUT, LAMBETH.

The brothers Young, of the Working Men's Mission, New Cut, have resumed their winter's work among the destitute in S.E. London. There is a good deal of truth in the statement of *The St. James's Gazette* a year ago:—"Southwark is not the 'East End,' and, therefore, not fashionable as a field for philanthropy, but if anyone wants to do good work in the *poorest part* of London, it is ready to his hand."

Arriving at the Mission Hall, a large comfortable building in Collingwood-street, we found a number of poor men and women, whose faces depicted tales of sorrow and hardship, comfortably seated, each with a good allowance of soup and bread. On the next floor the same fare was provided for over 150 board-school children, who, if not cared for in this way, would have to return dinnerless. Only needy cases are met, it being the desire of the superintendent to avoid pauperising the people. From October, 1894, to April, 1895, 170,000 dinners were supplied to the poor and starving, and nearly one thousand destitute families were relieved. Independent of the soup kitchen there is a constant relief of needy cases. It can truly be said of this Mission, "The poor ye have always with you."

The story of the rise and progress of this work is but another instance of what can be done by real heart work for God. Twenty years ago there lived in New Cut a family of the Youngs—the parents, four sons, and a daughter; but as with many homes in that neighbourhood the curse of drink played much havoc in it. Tom, one of the sons, who had just forsaken the shoe-black box for a more arduous calling, was brought to the Lord, and then set his heart upon the conversion of his father, mother, brothers and sister. One by one they were brought into the fold, and they became the nucleus of the Working Men's Mission.

The late Rev. C. H. Spurgeon writing of this work says: "The work done by our gracious God, through the brothers Young and their warm-hearted friends, is one that causes me great joy. Theirs has been a real Working Men's Mission, and it has actually reached the persons aimed at; indeed, it sprang up amongst working people...It is with particular pleasure that I commend the work in Collingwood-street, New Cut, to the generous help of all Christian people."

The superintendent, Mr. Thos. Young, of 33, Nelson-square, Blackfriars road, S.E., will be glad to forward report upon application.

THE THEATRICAL MISSION.

The director records most encouraging success. The weekly reunions, which commenced in October, have been delightful gatherings.

The attendance has increased steadily week by week, and the attention paid has been all we could wish. Far better than all this, there has been a marked improvement in the lives of many who attend.

Several have taken to regular attendance at Divine worship. One says she has now begun to pray, "to *really* pray, you know." Another asked the gift of a Bible, that she might continue private reading when on tour.

These and other indications of the working of God's Spirit are the more encouraging when we bear in mind the too generally frivolous character of their lives.

Will Christians pray that those who are striving to lead a new and better life may be kept by Divine power, and enabled to continue faithful?

We should be glad of a few more lady letter-writers. The work of the Letter Mission is encouraging in the extreme, but several new members are still without correspondents.

Has any friend a piano for which he or she has little use, which we could put in our dining hall, for use in our weekly meetings?

Alfred B. Harding, Director.
Henrietta-street, Covent Garden, W.C.

THE LONDON AGED CHRISTIAN SOCIETY is in its 70th year, and the latest report shows that nearly 1300 old Christians have been helped in their declining years by small pensions, gifts of coal, groceries, &c., some receiving this help for twenty years. All subscriptions and donations are devoted to the actual benefit of the pensioners, many of whom are ninety years old. The society is not so widely known and heartily supported as it deserves to be. Its secretary is Colonel Hamilton Northcote, 32, Sackville-street, W.

CHRISTMAS APPEALS.

The Lamb and Flag Ragged Schools and Mission appeals for aid in giving Christmas help to the poor.—G. Kirk, Secretary, 1a, Paternoster-row, E.C.

Millwall.—The pastor of the Congregational Church wants to make Christmas a bright and cheerful time to the poor of the district.—W. J. Temple, West Ferry-road, E.

Surrey-square Mission.—To cheer the hearts and homes of our poorer friends by giving them a parcel and some firing.—C. A. Pavey, 13, Pepler-road, Old Kent-road, S.E.

Mr. Thomas Richardson, of Rotherhithe Free Church, asks help to afford relief and give Christmas aid to the destitute in this desperately poor district.—Address, 48, Lower-road, S.E.

Newtown, Upper Norwood.—Pastor E. S. Neale asks help in giving to the very poor coals, food, and a little Christmas cheer.—5, Maidstone Villa, Knight's Hill, West Norwood, S.E.

Poor Boys in Deptford.—Help wanted to give these a good hot dinner on Christmas Day; also to help a few poor Christian families with coals, parcels of meat, and grocery.—H. A. Punnett, Cotton-road, Potters Bar.

The Salvation Army proposes as usual to give as many thousands of homeless and destitute men as possible (who shelter under our roof) a good meal at Christmas. We ask all to give liberally as a thankoffering unto the Lord.—E. Cadman, 272, Whitechapel-road, E.

Chelsea Children's Mission.—To gladden poor children with a Christmas dinner, also a tea and warm clothing. The numbers having increased this year, the demand on our slender funds will therefore be greater than former years.—C. H. Connor, 25, Church-street, Chelsea, S.W.

John-street, Chapel, W.C., for providing the deserving poor of this neighbourhood with the necessaries for a Christmas dinner at their own homes. Last year we were able to give to seventy families, representing 280 persons in all.—J. Riddle, The Chapel, Bedford-row, W.C.

Wenlock-road, Hoxton.—To give the little ones attending this school their annual Christmas tea-party. The teacher writes urging the poverty of their homes, and the eagerness with which they look forward to the night's amusement.—Address, E. McVeigh, at the School.

Hackney-road Mission, Union-crescent, N.E.—For the winter fund to supply the needs of the aged and needy and poor little ones in this very indigent neighbourhood with Christmas meals, parcels of grocery, coals.—John Girling, Superintendent and Pastor, 47, Mildmay-road, N.

The East London Indigent Blind Visiting Society contains about 400 blind persons, who are regularly visited by blind missionaries in their own homes. Who will help us to give these a good Christmas dinner and coals through the winter?—William Mead, 83, Malmesbury-road, Bow, E.

The Children's Mission, 251, Southampton-street, Camberwell, S.E. To provide 1000 children with a dinner at Christmas, and also start our free and farthing breakfasts of currant bread and hot cocoa. Knitted cuffs and old Christmas cards and toys also needed.—Alfred H. Roe., Hon. Sec.

The After-Care Association for poor persons discharged recovered from asylums for the insane appeal for funds to carry on and extend their efforts. The objects of the Association are to assist cases (male and female) upon their discharge from asylums for the insane.—Mr. H. Thornhill Roxby, Church House, Dean's Yard, S.W.

Camberwell Mission and Ragged Schools.—The committee are desirous, as in past years, of giving a number of the poorest families a dinner on Christmas day. It is most important, too, that the benevolent work should be continued, consisting as it does of feeding the hungry, clothing the naked, and in a variety of ways seeking to mitigate the lot of the poor children and their parents.—Arthur H. Ward, Hon. Sec., 59, Arodene-road, Brixton-hill, S.W.

The British Home for Incurables, Streatham, which provides for the nursing and comfort of its suffering inmates, appeals for 500 new annual subscribers of one guinea each to fill the empty beds in the new home. The charity has now fifty-nine inmates. The home is supposed to accommodate seventy in-patients, but the furnishing of some of the rooms is not yet complete, owing to lack of money. Those only partially disabled and living with friends are granted annuities of £20, and there are now nearly 300 such pensioners.—Sec., Robert G. Salmond, 72, Cheapside, E.C.

The Stockwell Orphanage.—With the near approach of Christmas our boys and girls are looking forward, with all the pleasure of hope, to the usual festivities of the season. As we cannot afford to draw upon our ordinary income for the extra expense which must be incurred, we venture once more to ask special help. We are sure that the thought of giving pleasure to 500 children, all of whom are fatherless, and many of whom are motherless also, will sweeten the mercies which our friends hope to enjoy within their own family circle.—Jas. H. Spurgeon, Clapham-road, London, S.W.

The Aged Merchant Seamen's Institution maintains one hundred aged, infirm and destitute seamen in "The Home" at Belvedere in Kent, and gives a pension of £12 per annum to about 250 others. But unless funds are more liberally supplied, even this most inadequate number cannot be kept up. The worn-out sailor's claims should touch every heart; we are indebted for nearly all our supplies to their life of privation and dangerous toil. It is to these veteran public servants that this institution seeks to afford the necessaries of life, and the means of spending their few remaining years in peace, free from distressing anxieties.—W. E. Denny, Secretary, 58, Fenchurch-street, E.C.

Mission of Help to the Suffering Poor asks help to provide coals for fireless homes, bread and groceries for foodless families, and warm clothing for those suffering from bronchitis, asthma, and consumption, and who are exposed to all winds and weathers in the pursuit of their daily avocation. We are not so much inclined to plead for Christmas dinners and Christmas bounty for our poor. We face for them the long cruel winter, the weeks of frost and snow, when the hungry wolf, who stands before their door all the year round, gains an access, and makes many a hunger-stricken sufferer his ready prey.—(Hon. Sec.) Annie F. Perram, Sydney Lodge, 38, Westbank, Stamford Hill, N.

Field Lane Refuges and Schools.—Mr. W. A. Bevan appeals on behalf of this extensive and varied work, reaching all classes of the poor. While this year a large and exceptional outlay has been incurred in connection with the Boys' Industrial School, the whole work of the institution is vigorously, efficiently, and economically conducted, and I earnestly commend it to the liberal support of the public. The demands upon it during the winter are heavy and urgent. Heart-rending cases of distress appeal for its aid, and it is a painful experience to be compelled, through lack of resources, to send the pleading supplicant away without relief.—The secretary is Mr. Peregrine Platt, Vine-street, Clerkenwell-road, E.C.

ADVENT POEMS.

Draw near on bended knee,
Around the manger-shrine;
Blest are the eyes that see
By faith the Child Divine.
And gifts of rarest worth
Let every true heart bring—
The purest gold, of love untold,
To own Him as our King.

God's gift, unspeakable,
Is He not wondrous fair?
So meekly come to earth,
That we his heaven may share.
Around his cradle-throne
Let incense be outpour'd—
The soul's deep praise, in solemn lays,
To own Him as our Lord.

Yet lower bow the head,
Oh mystery of woe!
A gift of bitter myrrh
His pain and death must show;
It shall, it shall be given,
By every grateful heart;
In every throe, He felt below
His own should bear a part.

Caroline Tickner.

"Gloria in Excelsis," glory!
Harken, 'tis the angels' song,
Echoing o'er the earth so hoary,
Far above the clang of wrong;
Joy in heaven, and peace on earth,
'Tis the Holy Christ Child's birth.
"Gloria in Excelsis."

"Gloria in Excelsis," glory!
O ye bells of Christmas morn,
Tell to all the blessed story
Why the Prince of Peace was born;
Why He came an Infant Child
To the earth in winter wild.
"Gloria in Excelsis."

"Gloria in Excelsis," glory!
Sound it far o'er vale and hill;
No more strife or war plains gory,
Peace on earth, to man goodwill;
Christ has come with man to dwell,
Hail, all hail, Immanuel.
"Gloria in Excelsis."

Harriet Julia Evans.

A light broke in upon the world,
The darkness long had held its sway;
Now backward were its forces hurled!
For light had come, the light of day.
Its lucid beam first cleared the East;
Then sped to North, to South, to West!
It shone for greatest and for least;
Remotest isles its warmth confessed.
It came in Nature's darkest night,
Yet few beheld its healing ray!
While many gazed thereon with fright,
But some discerned the "Spring of day."
The mourner now has learned to smile;
The poor and suffering to rejoice,
The hopeless wait in faith awhile,
And everywhere Praise lifts her voice!

M. F. P.

Glory to God, goodwill to man,
Angelic hosts proclaim,
Immanuel to his land has come,
As God with us to reign.
His star has led the Magi on,
They worship at his feet,
With gold, and frankincense, and myrrh,
The lowly Babe they greet.
He came unto his own, but they
The Heir cast out and slew,
And o'er thy land, Immanuel,
The shadows quickly grew.
But Thou wilt come again whose right
Is evermore to reign,
The land is thine, Immanuel,
Thine—river, rock, and plain.
And thine the purchase of the Cross,
Thy soul, not mine, we cry,
Thou hast inheritance in us,
O! Lamb of Calvary.
Thy land, Immanuel, shall bloom,
Thy saints reflect thy grace,
When Thou in righteousness shalt reign
O'er a long exiled race.

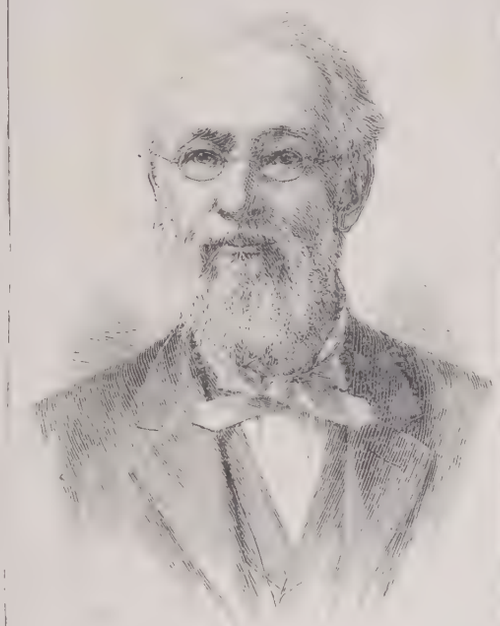
E. Braund.

THE LATE

Col. Franklin Fairbanks.

In the removal some time ago of Col. Fairbanks, of St. Johnsbury, Vermont, the American churches suffered great loss, and Northfield, Mr. Moody's village, was among his chief mourners. Col. Fairbanks belonged to a worthy family of Vermonters. His father was one of the State Governors, and one of the leading business men who developed the thriving town of St. Johnsbury, both materially and morally. The great business of the Fairbanks' scales is chiefly indebted for its success to the mechanical genius and financial ability of its late president, who is the subject of this sketch. Col. Fairbanks, by his inventions and mechanical skill, secured the recognition of the U.S. Government, so that his appliances for letter balances have been adopted by nearly every post-office throughout the United States.

But he held every business position subservient to the great aim of his life. He lived to do good. While closely identified with his own local church, both as member and deacon, and gave time and means freely to extend its



influence in the community, he served his Master through other channels. He was president and supporter of the Y.M.C.A. both in its local affairs and in its State and International aggressiveness. He was Sunday-school superintendent, to whose heart the lambs of the flock were very dear, and for whose spiritual elevation he laboured most zealously. For many years he had been corporate member of the American Board of Commissioners for Foreign Missions, aiding with his counsel and generous donations to help this great society over many difficult places. Evangelistic work found in him a fellow helper, and he rejoiced greatly when souls were won to Christ.

In recent years he accepted the chairmanship of the Northfield Seminary Trustees, which he filled with ability to the last. He had been the personal friend of Mr. Moody, and enjoyed close fellowship with the evangelist for many years.

In regard to his religious experience, Col. Fairbanks gave evidence during his forty years of church membership that faith in Christ was the root of his spiritual life. And so in the closing days of his pilgrimage, while his mind was clear, he gave utterance to his convictions in no doubtful manner. He recognised himself as but a channel for distribution. Wealth did not stagnate in his hands. He sought to lead those for whom he invested earthly treasure to secure their treasure in heaven. While his services for his men were varied, he ever aimed at their physical and moral improvement.

Col. and Mrs. Fairbanks have left two daughters, who emulate the example of their parents in every good work. Mrs. Fairbanks (who died two months before her husband) deserves more than passing mention. A woman of deep spirituality, ripe intellect, and social power, she sought not to shine in worldly society, but to be her husband's help-meet in promoting the welfare of others. In this lofty purpose she was eminently successful. Like the virtuous woman eulogised by King Lemuel, she did her husband good and not evil all the days of her life, and now "her children rise up and call her blessed."

A LITTLE CHILD'S SURRENDER.

[The following touching little incident will reach many a parent's heart as a striking illustration of the workings of the Spirit in a little child. May it be given to all who read it, to know equal submission to the will of God.—Ed.]

Last year my little boy died of a lingering illness of heart disease at twelve years of age. I knew there was no hope of recovery, and I believe I was absolutely surrendered to the will of God.

I used to talk and read to him of heaven; and we used to sing together of it. The dear little fellow would say: "I love Jesus, mamma; Jesus has forgiven me all my sins. But I don't want to die. I don't want to go to heaven yet, I should like to live. I don't mind being a poorly man. I will be a rich man if Jesus will let me live, but I don't want to go away from home and you."

I prayed to the Lord about it, very low down, I can tell you, for that is the place to be heard. "Lord," I cried, "Thou canst have my boy. But reveal Thyself in a way that he can understand. Take away this fear."

As we were having our little prayer together the same evening, he put his dear hands together with closed eyes, and said, "Dear Jesus, I am fully surrendered." I had never used the words to him, neither had I heard him say them before. The next morning as I was about my work, I heard him call, "Mamma, come here to me! come up close,' and the dear arms went round my neck, as he whispered, "Jesus has been to me, and He said, 'Fear not, Willy, yours is the kingdom of heaven.'" One little tie held the child; he wanted to live with mamma, fully surrendered now; no more fear. Next day, he went into the presence of the King. Dear reader, God will meet you, if you will meet Him, on the conditions of absolute surrender. This slavish fear is of the devil. God is not a hard taskmaster, but a wise and loving Father, whose ways are mercy and peace to those who fear Him.

You may have nothing to surrender but failure all round, within and without, as a dry, barren wilderness. But *surrender all*, and He will make the wilderness to blossom as the rose, and the waste places fruitful plains. Instead of slavish fear will spring up filial love, which knows no other fear but that of grieving Him, your Father and your God.

E. M. D.

MISSIONARIES IN CHINA.—Great anxiety (according to the Central News) is felt among the friends of the missionaries of the Baptist Missionary Society stationed in the Shensi district of China. No news has been received since the end of August, and the telegraph wires to the coast have been cut. So serious was the condition of things at Shensi when the last news from Shanghai was dispatched on October 12, that the English Consul at Hankow refused to grant Rev. Evan Morgan a passport to go to Shensi or Kansuh. Since then intelligence has come to hand of the capture of Lanchow, the capital of Shensi, by the rebels. The missionaries stationed at Shensi are Rev. A. G. Shorrock and Mr. and Mrs. Duncan and their child.

FIGHTING THE OPIUM.

No process of jugglery, mental or literary, can turn elemental and moral wrong into even the semblance of right. It is one of the standing mysteries of human life that men in possession o a conscience should justify to themselves and others the maintenance of that which inflicts awful ruin on a great portion of the race. Yet this is what the defenders of the opium traffic are essaying to do. Sleepless vigilance and unceasing agitation must be the watchword of those who believe that right is right and wrong is wrong, though all the politicians in the world assert the contrary. In this spirit an all-day conference was held on Friday last in St. Martin's Town Hall, with the view of calling public attention to the present aspects of the opium question, and of considering the duty of the hour with respect to it.

THE ROYAL COMMISSION.

At the morning meeting, after prayer by Rev. J. G. Stuart, Sir Joseph Pease, who was in the chair, gave a very lucid and weighty *résumé* of the recent course of the agitation. He said it had never been in any sense a money question, but a great moral question and a Christian question. As to the doings of the late Royal Commission, Sir Joseph spoke with great severity of the biassed and onesided action of the Indian Government, and of the majority of the Commission. The Indian opium revenue, however, is steadily going down; the estimate for next year's Indian Budget is only a little over £2,000,000. Our work in this crusade is not ended by the work of the Commission. Let us never cease till we have taken away the stain of an immoral traffic, which is demoralising an entire people.

The following lengthy resolution was moved by Mr. J. E. Ellis, M.P. :—

That inasmuch as the late Royal Commission was appointed to investigate and report upon a system of revenue derived from a drug manufactured and traded in by the Indian Government, it was especially bound to preserve an attitude of complete independence of that Government.

That by assuming at the outset of the proceedings that the Government of India would "arrange the course of inquiry, places to be visited, and witnesses";

by accepting at their first sitting in Calcutta a minatory letter from the Governor-General;

by receiving the great bulk of the evidence from persons selected, and whose testimony was examined and supervised by Indian officials;

by taking no steps to assure intending witnesses of absolute protection either before or after one of their own colleagues had been tracked by the police, and questions had been put by the latter to natives on whom he had called;

by placing the preparation of their report in the hands of subordinates of the Indian Government;

by allowing the Special Agent of that Government attached to the Commission to add 150 pages of highly controversial matter on an aspect of the case on which the chairman had stopped one of the witnesses from giving evidence; and, finally,

by the action of the chairman in peremptorily notifying that, without any regard to the matter to be discussed, the Commission must cease its labours on an early and certain day,

The Commission failed to preserve that independence of the Executive, and to maintain those methods of procedure which have long been recognised in this country as essential to satisfactory investigation and an impartial verdict.

This Conference, therefore, is of opinion that the report of the majority of the Commission can be accepted only as the *ex parte* statement of advocates, and not in any sense as the authoritative utterance of a judicial tribunal.

In commenting on the seven counts in this comprehensive indictment, Mr. Ellis had no difficulty in showing that the Indian authorities, including the Governor-General, had acted in a way altogether contrary to our ideas of impartiality and justice. The methods which they took in the collection of evidence were such as would not be tolerated for a moment in our home parliamentary committees or judicial courts. As to the drawing up of the report by subordinates of the Indian Government, Mr. Ellis could scarcely find language in which to express his indignant surprise at the plan pursued. He also roundly condemned the action of Lord Brassey, the chairman of the Commission, in connection with the formulating of the report. The sting of the whole matter lay in the closing sentence of the resolution, which declared that the report is merely an *ex parte* deliverance and not at all "the authoritative utterance of a judicial tribunal."

In seconding the resolution, Rev. J. P. Gledstone [illegible] said experience had shown that Government Blue-books are not to be blindly accepted, but rather to be critically examined. The effect on the mind of the Indian people, when they become familiar with the doings of this Commission, must be such as greatly to weaken our authority among them. As to the Christian aspect of the matter, Mr. Gledstone declared that Royal commissions and elaborate reports cannot alter the eternal sanctions of the Gospel, and we must continue to oppose this terrible wrong till it is swept away. The resolution was supported by

Rev. Thomas Evans, of India, in a carefully prepared and temperately expressed statement, based on ample personal knowledge; proving that the inquiry of the Commission was not conducted on fair lines, and that its conclusions are not to be received as of any real value. Its weight is greatly invalidated by the fact that a large body of the Indian evidence was taken from those under the thumb of the Government.

In supporting the resolution, Mr. H. J. Wilson, M.P., brought to light some "new points" as to the Commission arrangements. He rather threw the responsibility of the methods adopted in the drawing up of the report on the majority of the Commission itself, who allowed themselves to be twisted round the fingers of the subordinate officials of the Indian Government. He contended that, as the Government have already virtually prohibited the poppy cultivation in some regions of the Punjaub, the same thing can be done elsewhere. A point in the report open to grave objection is the way in which the past statistics of opium consumption are treated. The report states that the increase of consumption between 1883 and 1891 was only some 8 per cent.; but the figures of the intervening years (ignored by the Commission) show an increase at one period of more than 36 per cent. Speaking of the majority report as a whole, Mr. Wilson solemnly asserted that *there is scarcely a single page or paragraph in it which, if thoroughly examined and carefully criticised, will not break down, and be found to contain serious fallacies and errors.* Those who feel interested in this question will find, after examination, that the whole thing is not worth the paper it is written upon.

The resolution was carried without a dissentient voice.

OPIUM AND INDIA.

At the afternoon gathering the important bearings of the opium question on India occupied attention. Mr. Joshua Rowntree, who presided, referred, in a few words, to the topic of the morning. He maintained that the fact that a Commission had inquired and reported on the subject did not in the least degree absolve any Englishman from his responsibility in the ultimate solution of the problem. No Royal Commission can settle a great national question. The chairman dwelt on several points as to which the treatment of the Commission was highly unsatisfactory—*e.g.*, the matters of infant mortality and incitements to vice.

A resolution dealing with the necessity for a Poisons Act in India was moved by Dr. Huntly, of Rajpootana. His remarks, however, were mainly confined to a recital of his own experiences, first, among the natives, and then in connection with the opinions of English medical men in India. All these experiences and investigations proved the widespread feeling among the natives as to the evils of the opium habit. Some startling statements as to the attitude of medical men were cited by Dr. Huntly. One official told him that it was an awful thing to have to speak against his conscience, but he had to do it. Another who held anti-opium views would not proffer evidence to the Commission because it would stop his promotion. Dr. Huntly alluded to Sir Wm. Moore's evidence, parts of which he had personally tested in Rajpootana, and he came to the conclusion that though Dr. Moore had been 33½ years there, he was yet totally ignorant of the customs of the Rajpoots among whom he lived.

Dr. Maxwell dealt specially with the resolution demanding a restrictive Poisons Act, and showed how the two poisons—arsenic and opium—which chiefly caused the murders, suicides, and cases of infanticide in India, were thoroughly under Government control, and there would be no difficulty in imposing the necessary restrictions.

Another resolution, condemning the opium-smoking habit, and calling for its prohibition, was moved by Mr. W. S. Caine. He said one could not regard with any degree of patience the excise arrangements of the Indian Government. He had no hesitation in asserting that the system was designed with the view of raising as much revenue as possible out of the people. He contended that the prohibition of these sources of national ruin would be perfectly easy in India, because the Government has the thing entirely in its hands, and there is no question of compensation. Mr. Caine made a most vigorous and scathing exposure of the inconsistent excise methods throughout India, and demanded that the Burmese system of prohibition (except as to medical provision) should be applied to the whole of our vast dependency. The resolution was seconded by Mr. Hind Smith, who testified something of what he had seen of the evil effects of opium, during a visit to India.

Mr. J. G. Alexander moved a third resolution, calling for the protection of the native populations of the British Crown Colonies in the East. In the Straits Settlements, he said, a very large proportion of the Government revenue is derived from the excise, and the traffic in those countries is of a very odious kind. The connection between vice and opium is nowhere so apparent as in these cities of the Malayan peninsula. The opium pipe is an inseparable adjunct of the den of ill-fame. In Ceylon the growth of the opium import has increased eightfold during the last fifty years, and there is a very earnest movement in the island for its prohibition in common use. The resolution was seconded by Rev. John Hunter, from Scotland, and heartily carried.

CHINA.

At the evening meeting a letter from Dr. Muirhead, the Chinese missionary, was read by Mr. Broomhall, the hon. sec. of the Conference. He described the state of things in the British settlement of Shanghai, and said that things are permitted there which never would be tolerated in the native city. In opening the consideration of the evening's topic, Dr. Maxwell (who presided) said that the Christian churches of this country had with one voice condemned the opium trade with China as morally indefensible and involving a great wrong to the Chinese people. Dr. Maxwell sketched the history of the export of the drug from India to China, and combatted the various pleas advanced in defence of the traffic. One of these pleas is the immense extent of the trade that now exists in China itself. Let it be remembered, however, that

this dreadful development of the evils in China is of recent date, and for that increase the Indian Government, and ultimately the English people, are responsible. All the more reason why we should at length withdraw from the trade. As a result of that, the manufacture would assuredly gradually decay in China. To corroborate this point in the chairman's speech, Mr. Alexander interposed to say that the great Chinese Viceroy, Li Hung Chang, in a personal interview with him last year, definitely said:—"If you cease to send our people poison from India, we will not allow them to produce it for themselves."

It will be well to reproduce *in extenso* the lengthy resolution submitted to the meeting, as it embodies all the great main arguments in favour of the abolition of the China trade:—

That this Conference desires to place afresh before the people of Great Britain the following facts:—

1. That on the first planting of the Christian Church in China, following on the opening of the Treaty Ports, it was found impossible to ignore the universal sentiment of condemnation among the Chinese attaching to opium-smoking as an immoral habit, and that this at once, and necessarily, determined the exclusion from the privileges of Church membership of all persons addicted to the habit.
2. That after fifty years it is the universal rule to-day in the Christian Church over all China to exclude from church membership the opium-grower, the opium-seller, and the opium-smoker.
3. That at the Missionary Conference held at Shanghai in 1877, when 126 missionaries, representing twenty missionary societies, were present from ten of the provinces of China, it was unanimously resolved "that opium-smoking is a vice highly injurious physically, morally, and socially"; and "both from its past history and present enormous extent, producing suspicion and dislike in the minds of the Chinese, is a most formidable obstacle to the cause of Christianity"; "and that it is the earnest desire of this Conference that the trade may be speedily suppressed."
4. That at the Missionary Conference held at Shanghai in 1890, when 445 missionaries, representing 35 different societies, were present from nearly every province in the empire, it was resolved with equal unanimity, "that we, as a Conference, re-affirm and maintain our attitude of unflinching opposition to the opium traffic."
5. And that these views represent the opinions of men—many of them medical men—who in all parts of the empire have had the fullest opportunity of observing the effects of the habit on the physical, moral, and social condition of the Chinese, and whose testimony is not to be impeached.

That in view of these indisputable facts:—

This Conference calls upon the Government to prohibit the export of opium from India to China, and so bring to an end our national connection with a trade, the one aim of which is to multiply opium-smokers—that is to say, the victims of a habit which the Royal Commission acknowledges in its report to be universally condemned in India, which the Japanese will not tolerate under any pretext in their country, which has wrought untold degradation and ruin in China, and which brings our national action into direct opposition to the work of the Christian Church.

And further—

That in view of these universally admitted facts—

This Conference calls upon all who have any real regard for the honour and welfare of this country, and for what the fear of God and Christian principle demand, to help to bring to an end a trade so destructive of the well-being of millions of mankind.

The resolution was moved by Rev. C. C. Fenn, of the C.M.S., in a most earnest and cogent speech. It was seconded and supported by Mr. M. Beauchamp, of the C.I.M., Rev. Thomas Evans, Mr. C. T. Studd, Rev. R. Wardlaw Thompson, of the L.M.S., and others. Mr. Beauchamp said that apart from opium-smoking, there are thousands of suicides in China *every day* from opium-eating. As to Japan, the authorities there are so determined to exclude the evil from their country that when he visited Japan in Chinese dress, his very pockets were searched to see if any opium was concealed there. The testimony of the very "heathen Chinee" is that opium is at the top of all evil deeds; while the native Christians make great sacrifices to show their detestation of it. Mr. Evans exposed in vigorous style, and with some fulness of detail, the shady doings of Indian officials in disregarding the orders of the Home Government on these moral questions. The recent Commission ought to have gone to China instead of India, where the evils are much less.

Union Tabernacle, Wandsworth-road.—Last winter, when the weather was at its severest point, free teas and other relief were given. Christmas is duly celebrated at the Tabernacle, but Christmas chimes have very little music for hungry men and women. Who will help us to provide a good dinner, a warm fire, and some clothing for our needy brethren and sisters, and so bring a little cheer into their hard and monotonous lives?—D. M. Cameron, 515, Wandsworth-road, S.W.

The Evangelist.

A POWERFUL APPEAL.

By the Late Rev. A. A. Rees, of Sunderland.*

"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."—Acts xx. 26-27.

First, let me address myself to those, who, notwithstanding all the solemn warnings, the awful threatenings, the earnest entreaties, the pressing invitations they have heard, who, notwithstanding the whole counsel of God hath been declared unto them, are yet, to all intents and purposes, at this moment just as unconcerned about their eternal welfare as they were at the beginning. Consciences, be awake! Unhappy sinners! you have long heard my warnings: you will hear them no more. I have long warned you to flee from the wrath to come, I have not played with you, I have not trifled with you, much less has God trifled with you; but you have trifled with God, and you have trifled with me.

What I have said I have been in earnest in saying; what I have said I have not said as a matter of course; I have felt all true that I have spoken. He who tried to trouble you for your soul's good will trouble you no more; he who tried to disquiet you will make no more attempts to do that; he who tried to shake you out of your false ease and ruinous security will now leave you alone. I have spent all my darts; I once had a quiver full of arrows, but that quiver is empty now. The last is spent. They have flown over your heads, but they have fixed in the hearts of some. You have heard the same truths which have awakened them, which have aroused them, which have made them flee from the wrath to come, and which have brought them to the knowledge of Christ, whilst they have left you, as you were at first, sunk in impenitence and unbelief. I have done.

Whether God has done with you or not I cannot tell; whether God is leaving you or not I cannot tell—if God does leave you, if God does abandon you, if his Spirit ceases to strive with you, then you are undone. But this is not certain: God's long-suffering may not yet be wearied out; God's patience may not yet be expended; ye are yet in the land of hope, ye are yet on the ground of mercy—black though your sins may be, even now the blood of Christ is able to wash them away.

Therefore I make one more appeal to you, my last appeal. Because God's long-suffering is not yet wearied, because you are where the blood of Christ and the Spirit of God are at work, I make one more appeal to you, and I say to you, Repent, repent! Unawakened sinner, repent! Impenitent sinner, lost sinner, repent, repent, or you will perish! Break down before Almighty God! Have you not resisted Him long enough? Have you not resisted Him all your life? Have you not nearly wearied his patience out? Repent, O repent!

[At this portion of the sermon several persons wept loudly, others fainted, and great numbers of the congregation were deeply affected by these solemn and awakening appeals. An extraordinary feeling pervaded all; and amidst the heavy sobs of many penitents the reverend preacher proceeded in a pathetic and impassioned tone]:—

Oh, my people, I call upon you, I beseech you, I entreat you, in the name of the Lord Jesus Christ—I call upon you once more—I say, repent, and flee from the wrath to come. [During the whole of this stirring part of the sermon the deep-felt emotion of a great portion of the auditors gave vent to itself in heavy sobs and in tears.]

Next, let me address those, who, though they are not satisfied with their state before God, yet are not so thoroughly dissatisfied with it as to be infinitely in earnest to flee from the wrath to come. I address these especially, who, though they are not quite satisfied with their state—who, though they do not think if they were to die at present they would go to heaven, yet who are not stirred up, who are not so thoroughly disquieted, who are not so thoroughly broken down, so contrite in spirit, so broken in heart, as to have no rest until they are assured of their salvation. Sinners, you have long heard my warning voice: you have long heard me warning you to flee from the wrath to come; and you have long heard me warning you against half-heartedness in religion; you have often heard me tell you that although many shall seek to enter in at the strait gate, yet that none shall be able but those who strive; you have long heard these warnings from me. I have done all that I could; I have used all possible motives to induce you not to halt between two opinions, but to be on the side of God altogether, and let go the world and the devil, but now my warnings have ceased; now my voice is hushed.

You will hear these warnings no more from me, and, therefore, for aught I can do to stir you up to be concerned to secure your eternal welfare—for aught I can do, you must be among the number of those who shall seek to enter in and not be able. But you are in the land of hope—you are on mercy's ground, and therefore I make one last appeal to you. What! only a little disquieted when you have the chains of the devil about you! only a little troubled when a thread suspends you over perdition! Oh, what madness is this! Is not this trifling with God? God will not be trifled with. No, no! "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Awake, awake! Oh half-hearted sinner, awake! Give yourself wholly to the Saviour. Oh, rest not satisfied! Do you hope to be saved? Do you hope to be saved because you seek to be saved? Many shall seek to enter in, and shall not be able. It is Christ who has said, Strive to enter in at the narrow gate, into which few enter, and I know few enter, for many shall seek, half-hearted Christians shall seek, to enter in, and shall not be able.

If you perish, you perish willingly, you perish perversely, and I take you to record this day, that I am pure from the blood of you all, for "I have not shunned to declare unto you all the counsel of God." I have not shunned to declare that God's counsel is to reject half-hearted sinners; I have not shunned to declare unto you that it is Christ's purpose to say to many at the last day, who shall cry, "Lord, Lord, open to us," "I never knew you." Sinner, half-hearted sinner, will you ever rest until "you are Christ's, and Christ is yours"? We meet once again; till then, farewell!

* Extracted from a farewell address on leaving his church Dec. 4, 1842.

COLPORTAGE IN MEXICO.

Mr. Eglon Harris, of Orizaba, in a letter dated November 14, reports a visit to Tehuacan, in company with a colporteur. He says: "It was the most encouraging Bible tour we have had. Only once were our lives threatened; we sold 171 Bibles, Testaments, and portions, and distributed over 5000 Gospel papers. People are more willing to converse with us after having read a succession of our tracts and seen their character; so that a week seems too short to take in all the places we plan to visit.

"The Lord graciously cheered me at Tehuacan Over three years ago I gave a few Bibles to some men who I found read the tracts I regularly carried to their houses. During the three years of residence in Orizaba, when visiting Tehuacan, I have left tracts with these same men. This last time I left it with the colporteur to visit some of them. Not knowing, he offered the Bible for sale to one of them. 'Oh,' said the man, 'I have found salvation in that book. A señor gave me one three years ago. I think he was English. I have read some parts of the book very many times, and I believe it. I have compared it with other books I have, but this one alone has got the truth.' Questioned about the ground of his hope, he at once turned to Romans v. 1, thus showing his acquaintance with the New Testament. I need not tell you all that followed that caused us to 'thank God and take courage.' An almost similar experience was repeated the same day with another man.

The English correspondent of the work is Mr. John Mercer, 143, Dickenson-road, Rusholme, Manchester.

Letters to the Editor.

CHRISTMAS AMUSEMENTS.

Dear Sir,—It would be a great boon to many of your readers if you could open your columns to the ventilation of the question of entertainments.

The Christian Church at this season of the year is flooded with entertainments, and those in authority are continually feeling the tug of the less spiritually-minded in the direction of worldly amusements.

It must be remembered that those who feel this difficulty have generally not had the opportunity of regulating the matter from the beginning.

What we desire is not so much to know what might or ought to be, but to hear the experience of those who have solved the question of how to satisfy the craving of the mind for change and recreation of a bright order, in a manner consistent with the pure and lofty aims of Christianity.—Yours truly, Rusticus.

SUNDAY POSTAL LABOUR.

Dear Sir,—I should be glad if you or your readers could recommend to me a good tract on the above subject. I saw one some time ago, but cannot remember what it was called, or who the writer was.

It struck me, while reading the letter by "Mercy" in The Christian of December 12, that it might be a good plan for any of your readers who are interested in this matter to keep a few tracts on the subject by them, ready for use. Then I would propose that whenever a letter is received that is clearly proved to have been posted either late on the Saturday night or on Sunday, the receiver in his reply should enclose one of the tracts, thereby drawing attention to the fact, without having said anything in his letter on the subject.

Then the question will arise, "Would anyone take offence on receiving such a tract"? This fear, I think, could be overcome by having a carefully-worded pamphlet. I would also suggest that the words, "Please pass it on," or something to that effect, might appear prominently on the tract.

Another thought was that a small adhesive label might be used, about the size of a postage stamp, or perhaps a little larger, and this might be stuck on the back of the envelope.—Yours faithfully,

40, *Lady Margaret-road, N.W.* C. J. P.

MEDICAL MISSION WORK IN E. LONDON.

A medical mission was founded by Dr. Barnardo in 1878, at 224, High-street, Shadwell, close to Ratcliff Highway. A few years ago Dr. Barnardo was obliged to withdraw from the Medical Mission the staff of deaconesses who had carried on such an active work amongst the poor, and was unable to supply medical attendance. About this time Livingstone College was founded, and an arrangement was entered into by which the Medical Mission became asssociated with the College, while retaining its connection with Dr. Barnardo's Homes, he having agreed to contribute a fixed sum each year towards its maintenance. The development of the Mission, however, has been left in our hands, and we have the responsibility of raising the greater part of the working expenses.

Most valuable opportunities are here afforded for medical mission work amongst the poor of Shadwell. Those who know anything about this locality will realise the importance of this. Up to the present time, however, it has been quite impossible to develop the Mission, and although just now we have the opportunity of securing the services of a young Christian medical man as resident medical officer, lack of funds prevents our engaging him and hopelessly cripples the work. Unless Christian friends will kindly come to our aid, it may be impossible to carry on the Mission, as it is a principle of Livingstone College that debt shall not be incurred.

Charles F. Harford-Battersby, M.D.,
Principal of Livingstone College.

33, *Hamfrith-road, Stratford, E.*

PEACE SUNDAY occurs on December 22, and the observance of it will be very valuable and desirable in every locality. The Peace Society is doubling its efforts this year by sending out nearly 25,000 invitations to preach Peace sermons. But even such great exertion requires local co-operation to give it full effect. During the past two months Dr. Darby, the secretary of the Peace Society, with a view to promote an interest in the observance of Peace Sunday on the Continent, has paid several visits to Paris, Brussels, Rotterdam, the Hague, Amsterdam, Bremen, Hamburg, and Berlin.

THE Y.W.C.A.

A new branch is being started at Canning Town. *Our Own Gazette* will shortly be enlarged, and will contain more Y.W.C.A. intelligence.

An encouraging increase of the number of members is reported from the Ashbourne branch.

In connection with the Bromyard Y.W.C.A., a sale of work, opened by Mrs. Phipps, the local president, has been held in aid of the Training Home for Missionaries.

At a well-filled meeting held at the Raikes Memorial Hall, Gloucester, on Dec. 3, to inaugurate the opening of the new room, Miss Biddiford, hon. sec, stated that since August the number of members had risen from 80 to 196.

An Occasional Paper issued by the teachers' department contains a seasonable letter to teachers by Mrs. Amand Routh, hon. secretary of the department. Cheering news is given of work at Carlisle, Maldon, Leyton, West Ham, Wimbledon, etc. Mrs. Routh's address is 14A, Manchester-square, W.

A meeting of secretaries and workers in the N.W. district, convened by Miss Minchin, was held at the St. John's Wood Institute. There was a good attendance. The first hour was spent in conference concerning the work, including the foreign missionary department, represented by Mrs. Percy Grubb, and the evangelistic department, represented by Mrs. Cave. After prayer a short address was given by Miss Minchin.

Miss Hay Chapman writes disclaiming the honour of being "the founder of the Park Mission," which was in operation before she took it up. She was, however, the means of having a home opened in connection therewith, which has done valuable service. The work is now carried on by Mrs. John Chapman, of Suffolk House, Harrow (known to many as Miss Stroud, of Mildmay), with the assistance of a resident hon. worker, who lives at the Lodge. The need of support is very urgent.

THE Y.M.C.A.

Mr. W. H. S. McMillan, of Mountpottinger, Belfast, is resigning his position in favour of general evangelistic work.

Rev. John McNeill has promised to conduct a mission under the auspices of the Sheffield Y.M.C.A. from February 2 to 16 next.

As a result of the mission conducted recently by Mr. W. R. Lane, the spiritual side of the Birkenhead Y.M.C.A. has received a great impetus.

A successful meeting was held on Wednesday evening by the small Association at Aldershot. The membership has been augmented, and there is now a prospect of good work being done.

A Christmas morning breakfast meeting has been arranged at 8.30 a.m. by the Hackney Association. Addresses will be delivered by Dr. Gritton, Mr. W. T. Paton, and Mr. Robert Burn.

Mr. Arthur Nichols has resigned the general secretaryship of the Melbourne Association, having been appointed secretary for the Victorian Auxiliaries Union of the British and Foreign Bible Society.

Mr. W. J. Meredith, who has laboured at the Cairns Memorial House, Bournemouth, for nearly nine years as the esteemed and valued secretary of the Y.M.C.A., is vacating his office in January next, and is now desirous of finding another sphere of usefulness, either in Y.M.C.A. work or other Christian service. His address is "Muriel," Exeter-road, Bournemouth.

The interest stirred this year by the Week of Prayer, has resulted in increased help being sent from the Associations of this country to the central International Committee at Geneva. This committee is not only the link of connection between the various National Unions, but carries on an active aggressive propaganda in continental countries where Y.M.C.A. work is at present inadequately organised.

The young men's Sunday afternoon Bible class at the Leeds Y.M.C.A. has now a membership of upwards 200, with an average attendance of about 120 for the year. The class was commenced two years ago under exceptional difficulties, yet God has blessed the effort abundantly, not only in the point of attendance and interest, but there have been several very decided cases of conversion amongst the members.

At a recent gathering of the National Council of Y.M.C.A. Rev. H. E. Fox, M.A., hon. sec. of the Church Missionary Society, said it was a remarkable fact that, in examining the many male candidates who came before that society it was found that, almost without exception, the Y.M.C.A. came in at some part of the candidate's history—either having been instrumental in his conversion in training him for Christian work, or in stimulating his zeal for Gospel and missionary activity. It was peculiarly gratifying to him that the real missionary spirit was being so strongly manifested in the Associations and the various kindred organisations allied with them.

Mr. W. Hind Smith has recently visited many of the Associations in the Western and Midland districts. Bath members' annual was the best held for many years, and showed the Association to be fully alive in all its departments. Totterdown has resolved to engage an evening secretary, and has already received the greatest encouragement financially in this direction. Kingswood, a suburb of Bristol, has purchased new premises, and is doing an excellent work. Shrewsbury has taken in hand much successful "sectional" work, and has held a series of very gratifying socials for soldiers, railway men, post-office officials, etc. The work at Wednesbury has been greatly revived since the Association entered new premises; and Walsall, despite financial difficulties, is making very satisfactory progress under the secretaryship of Mr. F. B. Allen.

PERSONALIA.

Mrs. R. W. Perks, whose Christian labours with her husband are well known, lies seriously ill at Davos Platz, where she is wintering.

Mrs. Lowitz, widow of the late agent of the British and Foreign Bible Society, has removed to 14, Rue Michelet, Agha Mustapha, Algiers.

Mrs. Stephen J. Alexander, of Bethesda, Dalston, who has been seriously ill for three weeks, prostrated through overwork, is now by God's blessing restored.

Rev. R. Balgarnie and his daughter, Florence Balgarnie, start on December 20 for Egypt, Palestine, Constantinople, and Athens. They hope to return about the end of January.

Mr. J. Bennett Anderson while in South Africa visited Wellington Seminary, and conducted services with some considerable interest. Returning to Cape Town he held there a week's mission.

Rev. Thomas Cook has returned home from his long evangelistic tour in South Africa, the Antipodes, Ceylon, and India. Abundant testimony is forthcoming that his labours have been greatly blessed. Wherever he has gone remarkable interest has been awakened.

Mr. Frank H. White, writing from San Francisco on November 27, reports improved health, and entertains hopes that he "may yet be restored to the most loving and patient of flocks." His sons, too, whose health has occasioned grave anxiety, are both stronger.

Mr. Matthew Burnett is laid aside from active work by nervous prostration. He is now staying in the country, and hopes after the three months' rest his medical adviser insists upon, to be fully restored, and again able to resume his work. His address is Staintondale, Scarborough, Yorks.

Rev. Mark Guy Pearse is arranging a visit to South Africa, similar to one paid some years ago to the Australian colonies. He expects to leave this country in the middle of March, and to be back in time to resume his work in September. He intends preaching and lecturing in various parts of South Africa.

Mr. Krikor Behesnilian, whose return to this country we recently announced, would be glad to give an account, at public meetings, of the work he has been enabled to do amongst the Armenians in Tarsus, and of Protestant Christian work generally in that oppressed country. Communications may be addressed to him at the Y.M.C.A., Exeter Hall.

Rev. W. E. Hurndall, of Westminster Chapel, and his wife were found in an unconscious condition in their bedroom, St. Ermine's Mansions, on Sunday evening. It is supposed that the chimney became choked during Saturday night, and that fumes from the stove filled the room to suffocation. On restoratives being used the lady speedily recovered, but Mr. Hurndall remained unconscious until Tuesday, on the afternoon of which day he was progressing favourably.

Rev. Pedr Williams.—After a conference of physicians on Sunday, it was decided to perform an operation on Rev. Pedr Williams, whose condition had given rise to the gravest fears. He had been slowly recovering from an attack of typhoid fever, when serious complications were detected. On Monday an operation was performed, and this proved highly successful. The latest report was that the crisis had passed.

Sir W. Brampton Gurdon, K.C.M.G., C.B., an ex-private secretary of Mr. Gladstone's, who has for some time taken a deep interest in colonial missionary work, has placed his services at the disposal of the Zambesi Industrial Mission, and is leaving, at his own cost, shortly for South Africa. He proposes to visit the various stations of the mission, where the natives are engaged in industrial pursuits, and to render such service as occasion may offer.

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EVANGELISTIC NOTES.

Wisbech.—A nine days' mission has been held in the Railway Mission Hall by Mr. J. Hawkins. Considerable interest was awakened and real work done. E. P.

Lee.—**Mr. Monro Collings** has conducted a mission at Bromley-road Tabernacle, Lee, S.E. It has been particularly a blessing to Christians, and many thank God for this visit. J. W. Davies, Pastor.

Exeter.—Rev. R. Balgarnie has completed a seven days' mission at Southernhay Church, Exeter, of which Rev. Justin Evans is pastor. The attendance was encouraging, and much spiritual good accomplished.

Stockton-on-Tees. — For the past three weeks Mr. W. R. Bradlaugh has been preaching every night in the large Empire Theatre. A noticeable feature in the mission has been the large proportion of men; they have composed quite two-thirds of the audience on each occasion.

Ireland.—Excellent and fruitful evangelistic services have been held in Mountmellick Methodist Church by Mr. James Dixon, of the Belfast Central Mission, and similar services have been held in Magherafelt Presbyterian Church by Rev. Dr. Rogers, of Whiteabbey, and others.

Essex.—Mr. John Greenwood has concluded Gospel missions in the Bell Common and Ivy Chimneys, Theydon Bois, districts. Crowds attended the services, and the way of salvation, so clearly set forth, has been attended with blessed results. The mission services are being continued in Theydon Bois village. H. M.

Buckhurst Hill. — We have had a successful mission during the past week, with Mr. John Brunton. Several have been saved and believers greatly refreshed. The hall was well filled every afternoon and evening. The Lord has crowned our labours at Princes Hall for twenty years. G. H. Lord.

Tolbooth, Glasgow.—Mr. John Climie is conducting Gospel meetings in the Tolbooth Mission Hall, High-street, Glasgow, in the very centre of the worst slum district of the city. The outlook is most hopeful, large crowds gathering round the open-air meetings, and signs are not wanting of a work of grace among the hearers.

Shetland.—Messrs. McGregor and Crawford, of the Edinburgh Gospel Mission, have concluded a fruitful mission in Dunrossness and Burra Isle. The meetings were well attended, and night after night anxious inquirers remained behind to be shown the way of life and peace. These evangelists have now commenced a series in Burray, Orkney. D. McA.

Airdrie, N.B.—Mr. J. A. Smith, Aberdeen, has closed a fortnight's mission in Glenmavis, Airdrie. There were signs of blessing from the beginning, and the interest deepened as the mission went on. Scarcely an evening passed without some waiting to be pointed personally to the Saviour, some of these being far advanced in life, and had hitherto been living careless about their souls.

Barkingside, Ilford.—A successful fifteen days' mission has been concluded at the Harris Gospel Hall, by Mr. A. H. Ash, of the Evangelisation Society. Our hearts are full of gratitude to God. Eternity alone will reveal the extent of the blessing received. Not only were souls saved, but God's own children were enabled absolutely to surrender themselves unto Him. Lasting blessing, we believe, will be the result. S. B.

Southend.—Mr. Newton Jones recently visited Southend, and God greatly blessed his work to Christian workers and friends. Though announced as a mission for young people, older folks found it equally adapted to them. Ministers and teachers have learnt much by the practical teaching lessons they have received during the mission, and many others have reason to be thankful to God that the evangelist came to Southend. E. A. H.

Mr. and Mrs. Klang are evangelists of a peculiar type. They are at present travelling in New South Wales. They settle down in a township for some weeks or a month or two, as the case may be. He practises his profession, and when opportunity offers takes services for some of the Evangelical churches. He is an earnest, simple-hearted man, happy when telling out the message of salvation or preaching the Coming of the Lord. His wife is of great assistance.

Glasgow.—Mr. Henry Thorne has concluded a ten days' mission in London-road Free Church, Glasgow, which, in spite of limited length and tempestuous weather, has proved rich in definite results. The evangelist's well-directed appeals were found increasingly interesting and helpful to Christians and inquirers, with the result that the former were stimulated, encouraged, and refreshed, while several of the latter were drawn out of darkness into God's marvellous light. The mission reached its culmination in the fine praise meeting which closed the fruitful series, when preacher and audience alike were filled with joyous gratitude. P. H.

The Book World.

ANNUAL VOLUMES.

The annual volume of that now venerable serial, **Old Jonathan**, is very attractive, both inside and out. This monthly seems to wear a perennial youth. (1s. 6d. *Collingridge.*)

Those who are interested in Gospel work among the Jews will find many interesting articles and sketches in **Jewish Missionary Intelligence**, vol. xi. of the new series. For younger readers there is the **Jewish Missionary Advocate.** Both are in connection with the London Society for Promoting Christianity amongst the Jews, and are fully illustrated. Oriental customs and ghetto scenes are admirably described, alongside Christian testimony to Israel in many lands. (*Nisbet & Co.*)

Bubbles is a volume which will be heartily welcomed by the young. As we have pointed out in noticing the monthly parts, the illustrations are coloured, and are numerous and of a high class. The heart as well as the hand of the editor, Dr. Barnardo, is evident throughout, and those who read will have their sympathies with the needy drawn out as well as their minds cultivated. There is in this handsome book, with its hundred full-page chromo-lithographs, much to edify and entertain; and boys and girls will be delighted to receive such a present. (Fancy boards 3s. 6d.; cloth, gilt, 5s. *Office*, 279, *Strand*, *W.C.*)

SOME STORY BOOKS.

Shifting Sands, by Susan Carpenter, shows something of the awful results of taking strong drink, and of the terrible temptations to which many are subjected in this direction (1s. 6d. *Church of England Temperance Society*). **Mona's Inheritance**: or, "Who hath Despised the Day of Small Things?" by Laura A. Barter, is a Gospel message as well as a good story (1s. 6d. *Drummond's Tract Depôt, Stirling*). **In a Difficult Position,** by Christian Burke, has an abundance of incident; and who will not wonder what resulted from the bravery of the curate who rescued a young lady from a burning house? (1s. 6d. *Religious Tract Society*). **Dr. Brent's Neighbours**: A Tale of Two Homes during the Great War. By Dora M. Jones. The homes show a great contrast, for in the one was piety, which was lacking in the other. The pages afford a good idea of English life at the beginning of the century (2s. *Charles H. Kelly*). **For Honour's Sake,** by Jennie Chappell, is a lively story, now issued in a cheap and attractive edition (2s. *Partridge & Co.*). **Dora's Mistake,** by A. L. O. E. (new edition), presents teaching regarding the Tabernacle and its services in a form that should greatly help the young to grasp Scripture truth (1s. 6d. *Shaw & Co.*). **Dean-Hurst,** by Sarah Selina Hamer, shows the nobility of being disposed to sacrifice present advantage at the call of conscience, honour, and love (1s. 6d. *C. H. Kelly*). **Sowing beside all Waters,** by Emma Leslie, is a capital tale of the Early Church. The scene is laid in the days of Constantine and Julian, and the Nicene Council is described. The real design, however, is to exhibit the influence which was exerted by Christian slaves, the early life of Chrysostom and Augustine affording a ground-work for the story. (3s. 6d. *Religious Tract Society*).

Waterworks! By Robert Overton. (*Jarrold & Sons.*) Depite the somewhat vulgar title, these "temperance readings and recitations" are marked by cleverness and in some cases undoubted pathos. If well read or rendered they will afford no small entertainment at temperance gatherings.

The Christmas part of "Bubbles," entitled **Birds in the Nest** (1s.), has a number of brightly coloured pictures and pleasing stories, besides a series of painting and other competitions for the holidays. The large coloured plate, "Wintry Frolics," will delight the little folks. (*Office*: 279, *Strand*, *W.C.*)

The History of the Baptists in Radnorshire: With a Sketch of the History of Nonconformity in the County. By John Jones, Baptist minister, Llandrindod Wells. (*Elliot Stock.*) These pages are of limited interest; but those who know Radnorshire, or are acquainted with Gospel work in Wales, will find them worth reading.

Three Years in Cachar: With a Short Account of the Manipur Massacre. By M. J. Wright. (2s. 6d. *Partridge.*) A lady describes her surroundings and experiences, some of them very exciting, during a stay in India. Students of mission work in our great Oriental dependency will read the pages with pleasure, as the author writes in terms of hearty sympathy with Christian effort.

Spring's Immortality, and other Poems. By Mackenzie Bell. (3s. 6d. *Ward, Lock & Bowden.*) We welcome a second edition of this volume. Whether admiring nature or praising God, the author is chaste in expression and tuneful in measure. The poems founded on historical incidents are characterised by special vigour. The get-up of the book indicates it as highly suitable for presentation.

St. Paul's Reasons (Rom. xi.) for Promoting Christianity among the Jews. This booklet contains sermons by Archdeacon Sinclair, Rev. F. A. C. Lillingston, Canon McCormick, Revs. J. Eustace Brenan, and Gilbert S. Karney, with a preface by Rev. C. H. Banning, vicar of Christ Church, Highbury, in which building the sermons were preached during Lent last. The pages deserve many readers. (*London Jews' Society*, 16, *Lincoln's Inn Fields*, *W.C.*)

Union with God: A Series of Addresses. By J. Rendel Harris. (4s. 6d. *Hodder & Stoughton.*) Twelve chapters by a mystic, not uniform of interest, sometimes doubtful in teaching. The idea expressed in the title is worked out in a suggestive manner, but as it is not always obvious what the professor is driving at, while sometimes it is clear that speculative notions lead him beyond Scripture verity, we should only recommend the book to those who can read with discrimination.

A Pocket Compass for Zion's Travellers, by Robert Anderson, gives Scripture texts and readings for every day of the month. The preface informs us that the papers have been written by "one who is engaged in commercial life, but who for more than thirty years has found it a privilege to labour in various kinds of Christian service, and has experienced the value of Holy Scripture for comfort and direction." The readings are calculated to help travellers Zionward. (1s. *James P. Mathew & Co., Cowgate, Dundee.*)

The Epistles to Timothy and Titus: Edited with Introduction and Notes, by Rev. A. E. Humphreys, M.A. (3s. *Cambridge University Press Warehouse*). completes the New Testament division of the Cambridge Bible for Schools and Colleges. The series includes many volumes of sterling worth, and this last may rank among the most valuable. The pages evince careful scholarship and a thorough acquaintance with expository literature; and the work should promote a more general and practical study of the Pastoral Epistles.

Thoughts for Class Leaders. (*C. H. Kelly.*) The object of this volume, edited by Rev. I. E. Page, of Hexham, and Mr. T. H. Bainbridge, of Newcastle, is to supply stimulating ideas to class leaders. The contributors number forty, for the most part well-known Methodist ministers. The thoughts are succinctly expressed, and numbered; a classified index assists the reader in studying a subject from many points of view. This is emphatically a treasury of good things; and it is hoped that the second series, which is in course of preparation, will be equally terse in style and helpful in substance.

Mr. George Stoneman sends **Points and Illustrations,** compiled by Rev. John Mitchell (2s. 6d.), wherein preachers and teachers will find useful material to point a moral or adorn a tale. From the same we have **Roger Durdon,** by Rev. H. E. Stone (1s. 6d.), a Y.M.C.A. story of a young man's trials and temptations—real and vivid they seem as one reads—and final deliverance. **Our Native Land.** By F. E. Longley (1s. 6d.) An illustrated ramble, with notes by the way, through the three kingdoms; with 108 views of various places of fame and interest, **The Bridal King.** By Rev. W. Frith (1d.), a booklet for the newly married.

Only to Trust the Master, a poem by Mary Gorges, has been published as a booklet, with handsome illuminated cover. (*W. G. Wheeler.*) It makes a beautiful New Year's "card."

A capital booklet by the late C. H. Spurgeon is Baptismal Regeneration. It has for some years been bearing its testimony against a pernicious error, and is in its 225th thousand. (1d. *Passmore & Alabaster.*)

His Unspeakable Gift is a New Year's address, by Rev. W. Rogers, LL.D., Whiteabbey, Belfast. (*Religious Tract and Book Depot*, 116, *Royal-avenue, Belfast.*) It sets forth the Gospel, and makes an urgent appeal to young people to receive Christ.

Drummond's Tract Depot, Stirling, has issued twelve of Bishop Ryle's most striking evangelistic booklets. They are in packets of six. Among the titles are: "Are You an Heir?" "Have You a Priest?" "Shall You be Saved?" "Wheat or Chaff?" These are admirable series. (6d. per packet.)

Mr. J. Forbes Moncrieff's booklets, so pointed and useful, are welcome visitors year by year. He has just published the following Addresses to the Young, all of them excellent:—Our Idols (1½d. *Drummond's Tract Depot, Stirling*); The Fisher and the Fowler (1½d. *C. Glass & Co., Glasgow*); Snares for the Simple (1d. *J. & R. Parlane, Paisley*); and How to be Happy (½d. *Andrew Stevenson, Edinburgh*).

Mr. J. E. Hawkins, 36, *Baker-street, W.*, has issued the Golden Grain Almanac for 1896 in paper and cloth covers. In addition to daily texts, there are select poems by Mary Gorges and others. There is also a large-type edition (2d. and 6d.). With a Diary, bound in roan, with pockets, this is a useful vade-mecum (1s. 6d.). Mrs. Gorges has also written a New Year's Wish poem, "The Lord be with you," and a motto poem, "Be of Good Cheer," both of them printed on tinted paper with gilt borders.

BOOKS RECEIVED.

From *Hodder & Stoughton*: The Problem of the Ages; A Book for Young Men. By Rev. J. B. Hastings, M.A., Edinburgh. (3s. 6d.)

From *Marshall Brothers:* The Secret of Power for Daily Living. By Rev. Wm. Houghton. (1s. nett.) Absolute Surrender; Addresses by Rev. Andrew Murr (2s. 6d.)

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Among the Churches.

CHURCH OF ENGLAND.

The important living of Houghton-le-Spring has been conferred upon Canon Norman, rector of Burnmoor.

A new mission hall and Institute was opened last week in connection with Trinity College Mission, Camberwell.

Archdeacon Denison, who entered upon his ninety-first year on Thursday, is said to be in rather feeble health.

Rev. J. Hughes-Games has refused the vicarage of Birkenhead. He has been offered the charge of St. Nicholas', Durham.

The charge of Easington, vacant by the death of Canon Chester, has been accepted by Canon Scott Moncrieff, vicar of Christ Church, Bournemouth.

Canon Benham concurs with many other clergymen in thinking that the time has now come to authorise the reading of the Revised Bible in churches.

The C.P.A. is proposing to make a special effort during next Lent, on behalf of home missions, Canterbury, Chichester, Oxford, Rochester, St. Albans, and Winchester.

Canon Honeyburne, vicar of St. Philemon's, Liverpool, succeeds Archdeacon Clarke as Vicar of Christ Church, Southport. He is regarded as a worthy successor to the late Archdeacon.

Commenting on the fact that, though Archdeacon Farrar resigned in July, Canon Eyton is not yet in residence at Westminster, "A Churchman" inquires in *The Times* "What is a reasonable interval between the departure of an incumbent and the effective arrival of his successor, and meanwhile who is responsible for the work of the parish?"

CONGREGATIONAL.

An eight days' mission has been held at Oakengates.

Rev. W. Douglas Reid has been recognised as pastor at Beverley.

Rev. E. Goodson has been recognised as pastor of Sandwich Church.

Rev. Henry E. Arkell has been recognised as pastor at Trinity Church, Catford.

Rev. Allen D. Jeffery has been welcomed to the pastorate at Clifton Church, Peckham.

A new chapel has been opened at Birmingham, with a sermon by Rev. W. A. Guttridge.

Rev. J. C. Neil, formerly of Mearns-street Church, Greenock, has been recognised as pastor at Hoylake.

The Canadian Congregational Union purposes inviting Rev. D. Burford Hooke to visit their churches in June.

The Congregational Fund Board, which at present consists of twelve churches, attains its bicentenary this year.

Rev. J. E. Fowler has accepted the secretariat of the Church-Aid Society. He will resign the secretaryship of the Recreative Evening Schools Association.

The directors of the London Missionary Society have decided that their Madagascar missionaries now on furlough shall return to their posts at as early a date after the New year as is consistent with safety in travelling.

Much sympathy is felt for Rev. R. D. and Mrs. Wilson, of Trinity Church, Poplar, on the loss of their younger son, Mr. Robert James Wilson, of Harrogate and the Leeds branch of the Bank of England. He leaves a wife and three children.

Rev. F. B. Meyer visited Worcester on Dec. 11, at the invitation of the Free Churches of the city. The conference was held in the Congregational Chapel, and consisted of an address to the Nonconformist ministers in the morning, to Christian workers in the afternoon, and to the general public at night. The universal feeling was that good resulted from the visit, but it wants to be succeeded by others.

Rev. Morley Wright originated a most remarkable and successful Christmas toy and clothing service at Lewisham High-road Church eleven years ago, and repeated the service each Christmas with increased interest and usefulness. Now that he has removed to Paddington Chapel, Marylebone-road, he is transferring the service to the West, and seeking to continue its beneficent work in the neighbourhood of his new sphere of labour. The date fixed is Saturday afternoon, Dec. 21, at four o'clock.

Calls.—Rev. E. Cornwall Jones to Maidstone; Rev. G. Borrow to Latimer Chapel, Hull; Mr. D. Fraser to Newcastle-on-Tyne; Rev. W. Jones to Whitfield's Tabernacle, Leonard-street, London.

Resignations.—Rev. W. Scott, of Trafalgar-road, Birkdale; Rev. George Barrow, of Sawston, Cambs.

BAPTIST.

Rev. H. and Mrs. Patterson have left for India, after furlough in this country.

Rev. A. W. L. Barker, late of Evesham, has entered on the pastorate at Worthing.

Memorial-stones have been laid of a new chapel in course of erection at East Greenwich.

Rev. Morison Cumming, after a stay of six months in Hobart, has returned to England.

Rev. A. Woodward, formerly of Carrickfergus, has been welcomed to the pastorate at Oswaldtwistle.

Gresham Chapel, Barrington-road, Brixton, has been totally destroyed by fire, which occurred last week, after a tea-meeting had been held.

An open-air baptismal service was conducted at Scapegoat Hill, Stainland, on Sunday, when Rev. T. R. Lewis immersed ten male and fourteen female candidates.

Much to the regret of the church at Hawick, Rev. W. Seaman has resigned his pastorate after sixteen years' service. He has been appointed Agent of the Baptist Home Mission of Scotland.

The first anniversary of the Brighton-road Chapel, South Croydon, was held last week. At the public meeting on Tuesday, Dec. 10th, Dr. J. A. Spurgeon occupied the chair. The report stated that forty-three members had been added, and all the agencies of the church were flourishing.

On Monday evening a meeting was held in East Hill Baptist Chapel, Wandsworth, to bid farewell to Rev. J. W. Ewing on his removal to the pastorate of Peckham-rye Church. All the speakers expressed their high appreciation of Mr. Ewing's work and character, and wished him God-speed.

Rev. F. C Spurr will conduct mission services in connection with the Baptist Union—Maze Pond Chapel, Dec. 23-29, and Jan. 5; Buckingham Chapel, Clifton, Jan. 11-20; Watford, Jan. 25—Feb. 2; Canterbury, Feb. 8-17; Milnsbridge, Feb. 22—March 2; Kidderminster, March 7-16; Colchester, March 21-29.

On Monday, Dec. 9th, a public meeting was held in St. Paul's, Skegness, in connection with the East Midland Baptist Association, when the chair was taken by the pastor, Rev. George Goodchild, who quoted Knox's words that there should be a church in every parish and a Bible in every home. In Lincolnshire there are twenty-five Baptist churches, sixteen of which have a membership under 100. Addresses followed by Rev. G. H. Bennett and F. Norwood.

The annual church meeting was held at the West Cliff Tabernacle, Bournemouth, on Thursday, Dec. 12. The pastor (G. Wainwright) presided. The reports of the work were of a most encouraging character. The net increase in the membership for the year was 17, the number now on the books being 227. The Missionary Prayer Union reported continued success; and the Christian Endeavour Society told an encouraging story of much attempted and done for Jesus. The debt upon the building continues a very heavy one; but has not hitherto hindered the aggressive efforts of the people.

Calls.—Rev. S. Willis, of Whittlesea, to Chelmsford; Rev. W. Chambers, to Shoreham; Rev. H. McCale, to Woodstreet, Bilston; Rev. W. Maurice, of Shrewsbury, to Oakengates.

Resignations.—Rev. W. G. Hailstone, of Wycliffe, Reading; Rev. C. T. Johnson, of Falmouth.

METHODIST.

New chapels have been opened at Gornal Wood and Thorpe.

£22,742 has been paid in towards the Primitive Methodist Jubilee Fund of £50,000.

The Primitive Methodist Connexional Orphanage is full, fifty orphans being in residence.

Special services have been held at Park Church, Brighouse, in celebration of the centenary.

New chapels are being built at Boothferry (Goole), Nunhead, Bill Quay, Skelmanthorpe, and Crawley Down.

A mission has been conducted at Trinity Church, King's Lynn, by Revs. John Fleming and Henry Hope, the pastor. Good results are reported.

Mr. G. Whelton, Connexional evangelist, has held a mission at Weston-super-Mare, when about thirty persons professed religious decision.

The Wesleyan Chapel at Calcot, near Holywell, was struck by lightning on Friday week, and, with the severe wind blowing, completely demolished.

Mr. J. Moremon, the blind evangelist, has held a series of special services in Brunswick Chapel, Halifax, which have been attended with encouraging results.

An old chapel in Cross-street, New Brompton, which has been in disuse since the erection of the building in Arden-street, has been converted into a Gospel Temperance Hall.

PRESBYTERIAN.

Dr. Thain Davidson has announced that he cannot accept the duties of the Moderatorship.

Rev. A. Connell, we are glad to note, has promptly declined the call to St. Columba, Edinburgh.

The Presbytery has accepted with much regret the resignation of Rev. Henry Miller at Hammersmith.

Rev. John Watson's congregation, Sefton-park, Liverpool, have established a mission at Smithdown-gate.

A meeting of Sunday-school superintendents and secretaries was held in the lecture-hall of Regent-square Church on Tuesday week to consider, amongst other things, the advisability of establishing district Sunday-school Unions for the denomination.

The forward movement, carried on under the auspices of the Welsh General Assembly, held its meetings at Aberystwith last week. It was decided to form a women's branch of the movement. A temporary home for friendless and fallen girls is also proposed, young Christian women to be specially trained for rescue work.

Calls.—Rev. James Peddie, of Middlesbrough, to St. Andrew's, Birkenhead; Rev. James Lawson to Salford; Rev. E. Gillies, of North Uist, to Ardnamurchan; Rev. W. W. W. Barry to Clive-road, Cardiff.

SOCIETY OF FRIENDS.

That the Manchester Conference has made a deep impression and greatly increased the responsibility of Friends, both *The Friend* and other literature are amply proving. The public eye has been directed at once to the weaker and stronger views of truth held by the Society, and the outcome will likely be an advance all along the line.

Great sympathy has been heartily extended by the British and Foreign Bible Society and by various Churches in connection with the martyred missionaries of Madagascar. The details of how the murders occurred have not yet come to hand, but the sufferings involved have illustrated the real union existing between missionary churches promoting Biblical truth among the heathen. The overruling Hand will make even this deep sorrow "work together for good" in promoting the kingdom.

There will be widespread regret at the decease on Friday last of Charles Gillett, of Banbury, Oxon, a member of a devoted family, and himself actively interested and engaged in extending the Redeemer's kingdom at home and abroad. He will be sadly missed, especially in connection with Gospel and educational work in Constantinople, where his daughter has for many years been a resident and missionary worker. Influenza, acting on an enfeebled constitution, caused death on Friday last at a comparatively early age.

THE SALVATION ARMY.

Premises have been secured for Rescue Homes in Berlin, Christiana, and Turin.

The first issue of the Japanese *War Cry* has appeared. The work in that country is progressing favourably.

A burglar's wife in Lancashire, coming under the influence of Army meetings, confessed to the proceeds of robberies being concealed in her house.

General Booth met the New Zealand Premier and members of the Cabinet in a conference, as such a large building was placed at disposal for prisoners and the rescue work.

The Mayor of San Francisco and of San Jose have joined the Auxiliary League, as have also President Gordon, of Stamford University, and a recent candidate for the Governorship of the State of California.

FALLEN ASLEEP.

At Wells, Rev. R. W. Browne, on 12th inst., formerly rector of Weston-super-Mare. — On the railway, near Killingworth, on 7th inst., Mr. G. Charlton, of Dinnington, a useful local preacher.—At Chingford, on 7th inst., Mr. J. H. Branscombe, well known as a leading Christian in Hackney.—At Greenmount, Bury, on 8th inst., Rev. J. D. Boyd, an earnest young Congregational minister.—At Yarmouth (I. of W.), Rev. George Quirk, aged seventy-two, rector of the parish.—At San Remo, on 10th inst., Rev. E. A. P. Gray, rector of Wallasey, near Liverpool.—At West Hartlepool, Mr. George Horsley, J.P., aged fifty-eight, a leading worker among the Methodists.—At St. Kilda, Melbourne, Hon. W. M. K. Vale, who for thirty years has occupied an influential position in the colony and amongst the Christian churches.—At Walthamstow, Mr. Walter Mines, aged twenty-eight, leader of the Walthamstow Mission.—At Hornsey-rise, on 8th inst., Rev. Edward Jukes, aged eighty-two, for many years a useful Congregational minister.—At Inchicore, Dublin, Mr. Wm. Cairns Irwin, a young man of blameless character, and a most devoted Christian worker.

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Maintain 930 children, of both sexes, from all parts of the country—belonging to all churches and to no church—of all ages, and on the sole ground of want, exposure, and moral peril. The Dean of Canterbury, Dr. J. H. Rigg, Sir Henry H. Fowler, Dr. Clifford, Mr. J. J. Colman, and many others support its claims. The support depends on voluntary contributions. Additional houses could readily be built if income were forthcoming to maintain them. Applications come in daily for necessitous cases. Contributions will be thankfully received by Rev. Dr. Stephenson, Bonner-road, London, N.E., or may be sent to the Publishers of "The Christian." Cheques crossed "City Bank."

Scripture Readers' Society for Ireland.

All Friends of the Society who have not already paid are requested to send in their Subscriptions, Donations, or Collections, with as little delay as possible, as the Accounts for the year are about to be Closed, and thus oblige the Patrons and Committee.

J. KEARNEY-WHITE,
Secretary.

Offices:—27, Lower Pembroke-street, Dublin, and 9, Paternoster-row, London.

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5. To provide for the scores of applicants from Africa for admission into the Colwyn Bay Institute.

All contributions should be sent to the Director, Rev. W. HUGHES, Congo Institute, Colwyn Bay, North Wales.

"The silver is mine, and the gold is mine, saith the Lord of Hosts."—Hag. ii. 8. May He provide.

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Remittances will be gratefully acknowledged, if sent to the Treasurer, William Fowler, Esq.; to the Chairman of Committee, Samuel G. Sheppard, Esq.; to the Vice-Chairman, Howard Williams, Esq.; to the Bankers, London and South Western Bank (Bow Branch); or to the Founder and Director, Dr. Thos. J. Barnardo, at the address of the Homes, as below.

JOHN ODLING, *Secretary.*

Head Offices of "Dr. Barnardo's Homes":
18 to 26, Stepney Causeway, London, E.

Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions.—Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

Mr. James Eyres, the Liverpool evangelist, conducts missions and supplies pulpits throughout the kingdom (without fee). Preference given to poorer churches of any sect. Address, care of Y.M.C.A., Mount Pleasant Liverpool; or 37, Hawarden-avenue, Liverpool.

The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

Protestant Reformation Society.—Monthly prayer-meeting, Thursday, Dec. 19, 3.30 p.m., 20, Berners-street, W. Address by Rev. J. T. Gaster.

Deepening of Spiritual Life.—Addresses in St. Luke's Church, Redcliffe-square, South Kensington, Fri., 3.30 p.m., Rev. Preb. Webb-Peploe.

Christ Church, Westminster Bridge-road.—Rev. F. B. Meyer, for workers, Thurs., 11.30; Fri., 8; Sun., 11 and 6.30.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. A. Milne Kyd; Christmas Day, 11 a.m.; Dr. McKilliam.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. W. R. Lane.

Edinburgh Castle, Limehouse, E.—11 a.m. and 7 p.m., Mr. F. S. Ball; 3 p.m., pleasant Sunday afternoon.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m. and 7 p.m., Rev. Egerton R. Young.

Prayer for Israel.—A meeting for prayer every Monday at 7 p.m. at 81, Mildmay-road, N.

Conference Hall, Mildmay Park, N.—Preachers for Sun., 3.30, Mr. P. S. Badenoch; 7, Mr. Russell Hurditch.

Special Mid-day Services at St. Bride's, Fleet-street, Monday, on "The Duty of the Church, with special reference to the Coming of the Lord in regard to Heathen," Rev. H. E. Fox, at 1.30.

Evangelistic Mission.—Kilburn Hall, Kilburn-gate, N.W., Sunday, at 7 p.m., Mr. W. T. Main; Malden Hall, Haverstock Hill, N. W., Sunday, at 7 p.m., Mr. P. Mallinson; Willesden Hall, Sun., 7 p.m., Mr. John Bateman.

Special Religious Services in Theatres, etc.—Sunday December 22.—Agricultural Hall, Islington, 3.30, Rev. Robt. Berry; 7, Mr. Vicary; Ealing, Shaftesbury Hall, 7, Mr. Oliver Cromwell. East Ham Public Hall, 7, Mr. Robert Smith. Hall of Varieties, Clapham Junction, 3, Mr. Cannon; and 7, Mr. Flew. Homerton Hall, 3, Mr. Charles Button; 7, Mr. Marriott. Morley Hall, Hackney, 7, Mr. T. C. Chadwick. Queen's Theatre, Poplar, 7, Mr. Wm. Coates. Pavilion Theatre, Whitechapel, 7, Mr. Chas. Button. Shoreditch Town Hall, 3.30, Mr. Geo. Nokes. Royal Victoria Hall, New Cut, 7, Mr. Jackman.

House of Rest, Finchley-road, N.W.—Friday, 20th, 3 and 7 p.m., prayer and consecration meetings.

Unloading of the Christmas Boat.—Saturday, 28th, Welcome Home, 173, St. George-street, E., at 7.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Sailors' Christmas tree on Christmas Day. Tea at 6 p.m.; supper for sailors on Boxing Day at 5.30.

Boxing Day Conference.—St. Peter's, Islington, N., 10.30, 3, 5.30, and 7.45; Rev. G. H. C. Macgregor, Messrs. Walter Sloan, Jackson, Mr. and Mrs. Maynard, and others.

Trinity Presbyterian Church, Notting Hill, W.—Christmas Day Service, 11 a.m., Rev. G. H. C. Macgregor.

Notices.

Applicants for Tracts.—F. J. Durston, 5, Burton-street, Brixham, South Devon; Mr. Bryant, 45, Albany-road, Cardiff; Thomas S. Veitch, Cross, Linlithgow, N.B.; W. Grundy, 13, Brick-street, Broadbottom, near Manchester; Rev. Andrew Palmer, Grassington, Skipton; Rev. Arthur Holland, Wesley House, Navenby, Lincoln; John Sutcliffe, 29, Petworth-street, Cheetham, Manchester; Rev. Achilles Lambert, 109, Upper King-street, Kingston, Jamaica, West Indies; W. Jeffray, 5, Fowlds-street, Kilmarnock; Pastor John Onions, 65, Dudley-road, Tipton, Staff.; Joseph Barton, 174, Battersby-lane, Warrington; Harry Hall, 92, Derwent-street, Newtownards-road, Belfast; James Jackson, 23, North King-street, North Shields; J. H. Hayward, 22, Wellington-street, Gloucester.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

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No. 1852.] **The Christian.** [DECEMBER 26, 1895.

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Notes and Comments.

☞ WILL those of our readers who receive THE CHRISTIAN direct from our Postal Agents, and who have not recently communicated with us, kindly send their present full postal address ; especially missionaries and others in foreign countries ?

Owing to the Christmas holidays, this paper has been sent to press earlier than usual. Late donations and communications will be acknowledged in our next issue. That number will contain a farewell letter by Rev. Andrew Murray, an address by Pastor Theodore Monod, of Paris, portrait and sketch of Rev. Dr. Williamson, of Belfast, an extract from an important new work by Rev. John Smith, of Edinburgh, and much other interesting matter.

Our fund for distribution among the London poor is very low. At this season the various missions of the Metropolis make special arrangements for meeting the needs of those among whom they labour. In past years our readers have generously helped in this effort, and we trust they will do so on the present occasion. Having partaken of the joys of Christmas, let us not forget to pass on portions to the sons and daughters of want.

The committee of the Baptist Missionary Society have resolved to hold a meeting for special prayer on behalf of foreign missions, on the morning of New Year's Day, at eleven o'clock, in the library of the Baptist mission house, Furnival-street, Holborn. Rev. W. J. Henderson, Joint Principal of the Bristol Baptist College, will preside and deliver an address. Not a few of the friends of the society, both in London and the country, are deeply impressed with the necessity of waiting upon the Lord for guidance and blessing at the present time, especially in view of the urgent and pressing need for a large increase in the staff of labourers.

The season of "peace on earth and good will to men" has unhappily been marred by the strange tidings from the United States. "War clouds between England and America" is a newspaper announcement that is as unwonted as it is unwelcome. We cannot for a moment entertain the idea that these two closely allied nations should draw the sword over a disagreement like that relating to Venezuela. Such a thing would be a disgrace to modern international diplomacy, and a deep dishonour to our common Christianity. We trust that the press of both countries will avoid inflammatory language, and that the new year will still be young when John Bull and Brother Jonathan are found shaking hands over a peaceful and righteous settlement of the dispute.

When peace was sent into the world by Jesus it had to be realised through righteousness and the diffusion of brotherly love. Mankind does not enter upon it without first having received a Christian spirit, and entered upon the practice of Christian duties. Peace is a fruit of some preceding things. "The work of righteousness shall be peace ; and the effect of righteousness quietness and assurance for ever." The yearning of the nations for relief from the incubus of great armies and from the dread of terrible conflicts can only be satisfied through their acceptance in the first instance of the rule of the Prince of Peace.

At the close of the year it is natural and customary for us to look back as well as forward. In doing so, we should endeavour to attain the right point of view. There is nothing religious in mere retrospection or anticipation. There are many who glean nothing from the past except discouragement, and find nothing in the future save despair. The present is contrasted to its detriment with fanciful and often utterly unreal reminiscences of bygone years. "Sorrow's crown of sorrow"—the remembering of happier times is always worn by them. Nothing is as it was. Life has lost its earlier lights ; the sharp outlines of far-off troubles are blurred into a kind of sentimental beauty by the haze of time. and the hard and rocky present pathway of life seems repugnant by comparison. A murmuring discontent, therefore, is the only harvest they gather from the lost years. This unfits them for immediate duties and fills them with dread of the future.

This is not the Christian's true mood. To him the past is avenued with the memory of God's goodness. Memorials of Divine mercy crown every hill. The years look like a stairway, with many a broken step it may be, but leading ever upwards to the higher life. So the present is to him a vantage ground from which to gather many a lesson of encouragement and gratitude.

And the future—so often dark with fears or grey with monotony—will wear another aspect to the devout believer. Though he knows not "what a day may bring forth," he remembers that "his times" are in God's hands. His experience of Divine guidance in bygone times will colour the unknown years with rosy lights, and the rainbow of child-like trust will be as an arch beneath the darkest clouds, through which he will step forward undismayed. When these words reach our readers' hands they will be in the mood when past and future will be playing on their minds. May they lead them into such wise and gracious thoughts that they may commit all their ways unto Him who loves us all, and who will "never leave us, nor forsake us" if we build our trust on Him !

The year 1895 has been chequered and disturbed in many ways, but we have much, as a nation to be thankful for. Amid the scrambles of speculation and the disturbances wrought by an unexpected General Election, trade has shown quiet but steady signs of improvement. These closing weeks are shadowed by a great industrial dispute, and we are sorry to find that the well-meaning attempt of Lord James to bring the Clyde and Belfast masters and men to an understanding has so far come to nothing. Still, there is on the whole less pressing poverty and distress abroad than of late years. The sorrows of Armenia, too, under the diabolical despotism of the Turk, is a black cloud out of which the fierce lightnings of a terrible war may flash at any time. The country is growing more and more restless under the inactivity of the boasted "concert of Europe." But we believe that even this imminent danger will be over-ruled, and a way speedily found out of the deadlock without being plunged into the horrors of battle. Let the closing days of 1895 be devoted to earnest heartsearchings and prayers that God's Kingdom may come, and his holy will be done on earth.

The end of the year is a time for paying accounts and squaring everything up. At least, there should be a clear score then. It is said that some of the richest are the worst payers, partly, we suppose, because they are made careless by the knowledge that they are able to pay at any time, and partly because they become overbearing through the corrupting influence of wealth. Poor people can only get along, as a rule, by paying ready money. It would be a good thing for some other persons to enforce upon themselves the same rule. Customers ought not to need to be asked four times for the payment of a trifling sum, thus giving much needless trouble and annoyance. Besides, out of this deferred payment by some of the rich comes a good deal of unsoundness in business life. Business would be a pleasure instead of a worry, and profits an honourable return for invested capital and labour, if the golden rule were acted upon, instead of a sly device to recoup long credit.

The present education conflict seems likely to throw the enormous extent of High-Churchism into such relief and prominence as no mere writing or speaking could have done. The devices also by which it spreads itself are being laid bare. Not for many a day will the letter of a London school teacher to Rev. F. A. Gace and his reply be forgotten. She wanted some copies of his catechism, which is notorious for its Romanism and bigotry, and requested him to inform her how to enforce its teaching without getting herself into trouble, as she did not wish to lose her appointment. The answer was of the true Jesuitical order :—

> The best way of teaching the catechism, when the book cannot be conveniently employed, is to write down as many questions and answers as may be required for the day on a piece of paper, which can afterwards be destroyed—or, better still, to have both by heart, when they can be judiciously put to the children, who should know both the answer and the question which drew it forth.

The conflict will probably have far-reaching effects upon political parties and national policy. It is already turning away Nonconformists from the Irish party, because they see that the very existence of spiritual Christianity is involved. This feeling of alienation is almost sure to become deeper every day, now that open expression has been given to it. We are on the eve of remarkable changes, if the present signs mean anything.

England has been accustomed to boast until recently that infanticide was a crime which had almost disappeared from amongst us. We are awaking to the painful fact that it is one of the commonest in the land. Its prevalence in London has been often exposed at the police-courts, and now a doctor in long practice in the Midlands writes in a contemporary that his experience leads him to believe that among the poorest classes at least 25 per cent. of the infants who die have their deaths either hastened or brought about wilfully. He admits the extreme difficulty of proving his statement, but gives illustrations which are well calculated to excite more than suspicion. He is called to an infant who has died suddenly; he goes at once, and finds the body carefully arranged in bed, with a feeding-bottle half full of milk by its side. Yet it had signs of having been horribly neglected. It is not at all to our credit, but much to our shame, that a Society for the Prevention of Cruelty to Children should be necessary; but as it undoubtedly is, great efforts are now being made to provide it with a large special fund.

Are there two classes of ministers—(1) the humdrum, the descendants of the priests who went through all kinds of manual drudgery, the men who attend the committees of societies and get up soup kitchens—(2) the prophetical, those who retire to the secret place and then come forth to preach the truth of God? There may be, in fact, but ought it to be so? Was not the Master one who blended the humdrum of feeding and healing and sympathising with the work of preaching? And did not the Apostles do the same? More actual work among men might give us better practical teaching and fewer vagaries in the Church.

Among other "ills that flesh is heir to" a correspondent complains of the overwhelming rush of "reports," magazines, and "organs," which are sent her every month by the twenty-five or thirty societies and missions to which she subscribes. She says:—

> Many of these are interesting to read one number; but as monthlies year in and year out, the contents have but little freshness. One cannot give them up entirely, as one likes to know how things go on, and I make a conscientious use of the whole by lending to servants, indoor and out, giving some to friends and distributing among villagers around. All of this entails much work. Many of these might just as well be issued quarterly, which would be a great saving of printing and postage to the societies, and the magazines themselves would contain more of interest. As it is, this monthly mass becomes a crushing burden. The mere time taken in opening and looking them through (not reading) deprives one of precious time that might be given to other helpful reading. I often believe it to be a device of Satan to keep God's people from their Bibles.

Our correspondent is paying the natural penalty of her generosity, but it is a heavy one, and her suggestion well merits the attention of mission and society secretaries. To achieve more real result at a third the present cost would be a great point gained.

No one can remain uninterested in the fate of the Armenians. Christians shudder and yet exult as they see fellow-believers tortured for the Gospel's sake, but not accepting deliverance, because they count it better to die in the faith and love of Christ than to live a perjured life. Humanity is put to shame by the well-authenticated stories of oppression and violence and bloodshed which come with a sickening monotony every few days. All are crying that something must be done. But what is the question which all seem to fail in answering. Something is going on in the diplomatic world of which we are not informed. There is so much suspicion among the huge military powers that one dare not stir for fear of another; and they will not combine; and they will not give a mandate to one of their number to act for the rest. The situation is painful in the extreme, and we can but look away from the selfish jealousies of the nations to God, who regardeth the cry of the poor and the oppressed, and who will one day make inquisition for blood wrongly spilt.

The dark deeds of white men in Africa will probably be disclosed at the trial of Captain Lothaire for the murder of Mr. Stokes. Truly anything worse than is alleged against some traders can hardly be conceived. It is a horrid imagination, or a still more horrid fact, that one officer in the Congo State required a thousand human hands as a penalty for failure to collect enough ivory or indiarubber. Mr. Leon Decla affirms this and similar things in an article in *The New Review*. For the sake, therefore, of their good name, if not for the sake of the poor natives, the Belgian Government will have to enforce a fair trial. They will be blamed as conspirators if they allow any trickery. One way or the other the incident of Mr. Stokes's death must do good.

"An Orphan" gives a sad picture in *The Daily News* of the condition of women in South Africa. One sentence suggests a depth of iniquity from which one shrinks back in horror. After describing the difficulties she and her sister, ladies, had in finding lodgings in Johannesburg, she says:—"These people cannot imagine a woman alone can possibly be good in this place." Her misery in anticipation of the glad season of Christmas is most touchingly expressed:—"I must go and stop somewhere in my Christmas holidays, and I positively dread asking anyone to take me in!" That is the kind of thing civilisation without Christ is—that is the kind of society which you get when men come together to heap up riches. The place is like a Moloch; "many young women"—the orphan fears—"who would have remained good and pure at home, are unable to pass through such a fire as this, scatheless."

The Commissioners of Prisons have done a good thing in deciding to make Her Majesty's Prison, Wormwood Scrubs, a prison for the reception of first offenders, convicted in the Metropolitan area. The object of this decision is to keep first offenders strictly apart from the contaminating influences of the habitual criminals. The deterioration from contact with old offenders is rapid and great, and therefore anything to give first offenders another chance must be hailed as a blessing. The contemplated change will touch an enormous population.

It is a good sign of a quickened conscience that some of our legislators when they receive office as ministers in the Government resign their places as directors in commercial companies. They do right to give their time to the posts for which they are receiving salaries from the nation, and right to place themselves beyond the reach of temptation to use one position to aid the other; and right to keep public officials from the possibility of being charged with corruption.

In the school of Jesus Christ only one great test question is put to would-be disciples and workers, "Lovest thou Me?" Other things may be very good in their way, but the supreme qualification for everyone who has to feed either young or old with the true bread which has come down from heaven is love to the Saviour. This sanctifies every gift and every attainment, and becomes a never-failing source of suggestion and inspiration. The ingenuity, the endurance, the patience, the enterprise which are born of love pass all measurement.

When a sinner who has wronged his fellowmen is converted, he is bound to make restitution; no doubt this is done in many cases without a word of publicity. Now and again, however, striking cases come before the public, such as that of the wife of a Bolton burglar, who has told where her husband, now in prison, hid the spoils of two burglaries. "How is it," said a tradesman to some customers who had always before been in his debt, "that you now pay so regularly?" Their religion, was their reply. At any rate, his religion ought to make a man scrupulously honest and truthful, both of them excellent qualities, which wear as well in the market as they look beautiful in private.

REV. W. H. AITKEN IN CANADA.

In a very interesting letter to the secretary of the Church Parochial Mission Society, Rev. W. H. Aitken recounts some of the experiences of himself and his co-workers on their Canadian mission. He says:—

Taking a review of the work at Montreal, I should say that according to my best judgment it would compare favourably with any mission that we held during our pre-visit to America, unless, perhaps, one were to except that at New Orleans, where a very remarkable work was done. But the applications for Memorial Cards led me to think that while a good many had been led to decide for Christ, perhaps the greatest work of the mission had been the quickening of believers, and the raising of many of the Lord's people to a higher level of faith and service.

It is a far cry from Montreal to Halifax, and it was near midnight when we reached this city on the Friday night. We have not yet finished our mission work here, but we have already seen enough to fill our hearts with praise and thanksgiving. It has, indeed, been a remarkable work of God's grace that we have been allowed to witness, and I attribute it, under God, to the fact that the bishop and the clergy have been all so unanimous in the effort. All party distinctions have been forgotten in the united attempt to win souls for the Master. The morning services have been held at St. Luke's, and they have been very well attended, but the mission services at night have been held at St. Paul's, where there have been very large congregations, and night by night many have been seeking for pardon and peace.

Mrs. Crouch and Miss Ryder have been much encouraged in their work amongst the women; their meetings have been well attended, and the apparent results have been very gratifying. It is with much regret that we find ourselves nearing the end of our time here, for it seems as if the harvest were greater than we can reap in the few hours that remain to us. We hope your readers will continue instant in prayer in our behalf, especially for the work at the capital, Ottawa, where we shall be commencing our work about the time that this report is in the hands of your readers.

SOWING.

Look to thy basket, what are thy seeds?
Many are sowing the bitterest weeds,
Over their harvests the careless will weap,
What a man soweth that shall he reap.

Liberally, freely, scatter the grain,
Sure is the harvest, wide is the plain,
Leave no field empty, or fallow, for know
Where a man soweth his harvest will grow!

Forward each footstep, look not behind,
To this one duty give thy whole mind,
Jesu's approval is waiting for thee,
As a man soweth his harvest will be!

E. E. Trusted.

Recognition in Heaven.

By Rev. WM. CROSBIE, Nottingham.

The question, "Shall we know our friends in heaven?" is frequently asked, and not out of mere curiosity. Many a time it has been put to me, amid scenes of sorrow, and in circumstances touching and unforgettable. It has a tender interest for every one of us. There is no heart that is not moved and deeply stirred by the inquiry.

I have selected several passages of Scripture that throw light on the profoundly interesting subject. Little, comparatively, is revealed; nothing direct and positive. There is no plain categorical answer to the question. Nor do the Scriptures in any way argue the matter. But neither do they argue the existence of God, the immortality of the soul, and some other great facts. These are assumed, or implied, or simply stated; never, by process of reasoning, demonstrated. And man generally believes in them. The belief is written, by the finger of God, on the deep, inward tablets of the soul.

And such the answer to this question seems to be. It is one of those primitive, universal beliefs that belong to us, by nature, as spiritual and immortal beings, inherent essentially in our very make. The Scriptures, therefore, assume, or imply, or simply state it, without any formal argumentation, or any positive, dogmatic affirmation. The *first* two passages I cite are from the *Old Testament*—Deut. xxxii. 49-50, and 2 Sam. xii. 22, 23.

To Moses God said, "Get thee up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession; and die in the mount whither thou goest up; *and be gathered unto thy people*, as Aaron thy brother died in Mount Hor, and was gathered unto his people." "Gathered unto thy people"! That could not refer to the body of Moses, or to the body of Aaron, for the body of neither of them was buried with the bodies of their people, but apart and alone; and the body of Moses no one knew where it was laid. The reference, therefore, must be to the spirits of Moses and Aaron—to their immortal and essential selves; *they* were "gathered unto their people," unto their spiritual kindred, unto Abraham and Isaac and Jacob. Does not this call up sweet visions of happy meetings, and re-unions, and renewed and perfected friendships?

In the second passage, David said, "While the child was yet alive, I fasted and wept, for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him; but he shall not return to me." "I shall go to him"! I cannot at all think that David meant simply that he would die as his child had died, and his body be buried where his child was buried. There would have been poor comfort in that for David's bereaved and stricken heart. But we learn from the context that David was greatly comforted. He must have been comforted, therefore, with the hope of re-union with his child in heaven. The words, "I shall go to him," can scarcely, with anything like a satisfactory reason, be regarded as other than the triumphant outburst of that hope:—

> The father's arms (and the mother's arms)
> Again are folded round the child he loved
> And lost. Old sorrows are forgotten now,
> Or, but remembered to make the sweet hour
> That overpays them; wounded hearts that bled
> Or broke, are healed for ever. In the room
> Of this grief-shadowed present, there shall be
> A Present in whose reign no grief shall gnaw
> The heart, and never shall a tender tie
> Be broken."

Turning to the *New Testament*, I cite words from Luke's Gospel: "There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and ye yourselves thrust out" (xiii. 28). There is knowledge, there is recognition there, I think:—"Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the Kingdom of God."

There is another passage of similar import: "I say unto you, that many shall come from the east, and from the west, and shall sit down *with Abraham, and Isaac, and Jacob*, in the Kingdom of heaven" (Matthew viii. 11). The life of heaven, then, is a social life, fulfilling the perfect social ideal; and a legitimate inference from the fact is that, being a social life, a characteristic of it is knowledge and recognition one of another.

Consider, too, the record of the *Transfiguration*. At the Transfiguration two illustrious personages were present, Moses and Elijah. And they were known as Moses and Elijah. The three disciples knew them. How they came to know them we are not told. They were not named. They must have known them by a kind of spiritual intuition. The three disciples came within the play of the elevating and ecstasy-producing influences of the Transfiguration. Their very drowsiness was proof of it. There was repression and depression of the physical nature by the glory; and the spiritual nature was quickened, energised, exalted, and made ecstatic, so that it saw and knew, as they see and know in the great and blessed spirit-realm.

My next reference is to *the Risen Christ*. He is the type and pattern of what we shall be. And after his resurrection there was knowledge and recognition of Him. Some of the relationships between Him and the disciples were changed, or rather, perhaps, purified and perfected. But He was essentially the same Christ. The marks of his identity were upon Him, visible some of them to the eye of sense, while others were visible only to the perceptions and intuitions of the spirit. The disciples knew Him, and the familiar and precious intercourse of the former days was renewed, but, somehow, touched, and transfigured, and glorified.

One other appeal to Scripture I make: and let it suffice. Paul, in his First Epistle to the Thessalonians, says: "For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and joy" (1 Thessalonians ii. 19). These words, I hold, are an affirmative answer, were there no other, to the question, Shall we know our friends in heaven? How could those Christian people at Thessalonica be Paul's "joy and crown of rejoicing in the presence of the Lord Jesus, at his coming," if he did not know them? I see not how they could. The argument, from this Scripture, for recognition, seems conclusive. It is evident Paul believed he would know his converts again; and he looked forward, with keen and eager delight, to meeting them on the great day of the Lord, and being able to say, "Here am I, and the children Thou hast given me"!

The *Scriptures*, then, so far as they bear on the subject, teach re-union and recognition in the world that is to be. What answer they furnish to the question, *Shall we know our friends in heaven?* is in the affirmative. The veil is lifted only a little; but we see within the joyous mansions of the Father's House the faces of the dear ones who have left us; and their bliss and ours will be consummated when we meet again, when "with the morn, those angel-faces smile, which we have loved long since, and lost awhile."

And the testimony of the Scriptures accords with the instinct of the human heart. And that instinct, too, is God's revelation; especially the instinct of the regenerate and holy soul.

And reason's verdict does not differ, but is similar. The rational view of the future state is that it is developed naturally from the present—that it grows from the present—that we are essentially in that future what we are in this present—that we retain our individuality, our identity, our memory—that the chain of continuity is not severed by death—that we know ourselves there to be the same persons that we were here. And if that be so, if individuality, and identity, and memory are retained, we shall know each other. If, on the contrary, individuality, and identity, and memory are not retained, nothing really is retained. To all intents and purposes we are wholly different beings—new beings—entered for the first time, so far as conscious reminiscence goes, upon the career of existence. Practically it is so. And, in that case, what becomes of gratitude—gratitude for salvation, and for all the mercies of the past? And what becomes of judgment, and the Judgment Day? Where are the materials of the Judgment? Can there be any judgment, or any Judgment Day? And how shall redemption's song be sung, "Unto Him that loved us, and loosed us from our sins by his blood; and He made us to be a Kingdom, to be priests unto his God and Father; to Him be the glory and the dominion for ever and ever"?

There must be, I maintain, the retention of individuality, identity, and memory, in the future; otherwise we are landed in all sorts of inexplicable absurdities and confusions. And upon the basis of individuality, identity, and memory, as upon a solid natural foundation, *Reason* builds a beautiful, heart-consoling, and heart-satisfying doctrine of re-union and recognition.

We have all of us friends in heaven—beloved friends—and we have learned this morning that, if we ourselves are Christ's, we shall meet those friends again, and shall know them. Husband and wife (but no longer as husband and wife, for they are like the angels), parent and child, brother and sister, teacher and scholar, pastor and flock, friend and friend, shall meet again, and heart will be pressed to heart, and hands clasped in joy unspeakable; and, while some of the old relationships will be dropped and lost, others will remain, exalted, purified, and immortalised; and new selective and elective affinities will emerge and operate, forming the assemblies of the blessed into groups, and associations, and companionships, answering to the many-mansioned Home. Not only shall we know those who were dearest to us on earth, but the great and good of all the ages, the ancient patriarchs and prophets, the apostles and leaders of the Church, the writers of the enduring literatures of the world, the heroic souls that created new epochs in history, the martyrs who died for the truth: we shall know them all, and shall have intercourse with them all; we shall "sit down with Abraham and Isaac and Jacob, and all the prophets, in the Kingdom of God."

*May be had in separate form of Messrs. Derry and Sons, Nottingham.

"RESTORED AND KEPT."

Having read the letter headed "Restored and Kept," in your issue of December 12, with great interest, I feel led to write a few words to "E. C.," to tell her that "his word which is her stay and comfort, and was the message of balm and healing to her," is strong enough to keep off any return of mania. I have seen many an attack of acute mania warded off by simply standing on the Word of God. "The Holy Ghost who shall teach you all things, and bring all things to your remembrance," will lead her to the special promise suited to her need, and she has only to put her foot down on it and never to stir from it however she feels, and she will find the Lord faithful.

While on earth He immediately healed any lunatic who was brought to Him, and it is not his will that any Christian should suffer in that way, it is not to his glory, for, "Ye are fellow citizens with the saints, and of the household of God; an holy temple in the Lord: in whom ye also are builded together for an habitation of God, through the Spirit."

"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you—for the temple of God is holy, which temple ye are."

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore, glorify God in your *body*, and in your spirit, which are God's."

"When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death."

So we see that through the atonement, "the strong man" has been overcome by "a stronger than he;" "his armour wherein he trusted" has been taken from him, and he has no further right or power, if *we* stand on our rights.

Praise God, there is no limit to His power, as we have proved for years past; there is no lunatic too hard for Him to deliver, as we know by experience, and all this by simple faith in his word.

And so our dear sister will see that "the fact" lies on the other side, and that "Christ hath redeemed us from the curse of the law, being made a curse for us."

"And now we cease not to give thanks for her... that the eyes of her understanding being enlightened...she may know what is the exceeding greatness of his power to usward who believe."

Edith M. Sherrard.

Avalon, Eastbourne.

I have been much interested in reading the short article under the above heading in The Christian. I have a fellow-feeling with the writer, inasmuch as I know something in my own experience both of the dread affliction to which she refers, and of the wonderful restoration that was vouchsafed to me, in answer, as I verily believe, to the persevering and believing prayers which were offered up by God's people in my behalf. I have been told since my recovery that hundreds of prayers were offered up for me during the time that I was absent from home, and I record this for the encouragement of such as may have friends who are similarly afflicted, that they may be unceasing in their prayers for them.

In my own case, which, though it was regarded as almost hopeless, was not of such long duration as that of the writer, the recovery was most wonderful and rapid, and it might truly be said, "This is the Lord's doing, and it is marvellous in our eyes." I can also say with the writer that nothing but a realisation of the grace of the Lord Jesus, and of his preciousness as "the Lord our Righteousness," my "hiding place and my shield," affords me comfort and hope for the unknown future; and I desire to exercise unshaken confidence that He who has been so good and gracious to me in the past will keep me in faith, and hope, and love even unto the end.

F. H. H.

[12581]

TO BUSY WORKERS.

Let my beloved come into his garden and eat his pleasant fruits.—Sol. Song, iv. 16.

In these hurrying days, there are many who find it difficult to take leisure for the cultivation of spiritual life. The business, the home, and even the sphere of Christian service have each their claim upon the hours of the day and of the night; and where is that necessary time for quiet communion and study of the Word without which the Christian life is but a stunted growth? "They made me keeper of the vineyards, but mine own vineyard have I not kept" (Sol. Song i. 7) is the sorrowful experience of many. Yet, in figure, the Lord calls, "Rise up, my fair one, and come away" (ii. 10); "Let me see thy countenance, let me hear thy voice" (ii. 14). Only by constant communion with Him can we cultivate in our lives those "pleasant fruits" for our "Beloved" to enjoy when He comes into his garden.

'Tis not thy work the Master wants, but *thee*.

Let us, in his presence, examine ourselves, and see if we are growing the "fruit of the Spirit" (Gal. v. 22, 23).

1. Love.—That love which is "shed abroad in our hearts" (Rom. v. 5), which Jesus speaks of as "my love"—"continue ye in my love" (John xv. 9); which can be seen by the world. "By this shall all men know that ye are my disciples, if ye have love one to another" (John xiii. 35); which must extend to our enemies, "love your enemies" (Matt. v.). Is this fruit growing? Is it "very good?" or is it dwarfed and withered by selfishness, jealousy, envy, etc., bringing discredit on the Lord we profess to love and serve?

2. Joy.—The most tender fruit of the Spirit, sheltering between love and peace. "These things have I spoken unto you that my joy might remain in you, and that your joy might be full" (John xv). It soon withers and fades under a blast of discontent and murmuring, but with his abiding presence there is fulness of joy (Ps. xvi. 11). This is unspeakable joy (1 Pet. i. 8). This joy is the Christian's strength (Neh. viii. 10). Are we taking care of this fruit, so that when the Lord enters his garden He will be able to pluck it whichever way he turns? Joy on one side, because of his great salvation; on another, because He has power to keep; on another, because He ever liveth to make intercession for us; on another side, because He is coming to reign.

3. Peace.—"My peace I give unto you." It is a plant of the Lord's own planting. "It passeth all understanding." "Shall keep [or garrison] your hearts and minds." It is easily destroyed by worry, anxiety, fretting, and distrust. Peace is the sweetest of all fruits, and sheds a holy calm on all around. "Now the God of hope fill you with all joy and peace in believing."

4. Longsuffering.—This is an off-shoot of love, for love "suffereth long and is kind." Impatience is its great enemy. "Be patient, therefore, brethren unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (Jas. v. 7). "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience." When the Lord comes to his garden, will He be able to enjoy this fruit?

5. Gentleness.—A fruit belonging especially to Christ, seen in his every action; St. Paul speaks of the "gentleness of Christ" (2 Cor. x. 1), and David says in Ps. xviii. 35, "Thy gentleness hath made me great". St. Paul tells us, in 1 Tim. ii. 24, "The servant of the Lord must not strive, but be gentle unto all men." The Master is gentle; so should also his servants be. This fruit is so often overrun with weeds, such as unkind and hard words and deeds, that the worldly man says that Christians are not any better than he is, and so he is content to shelter under such an excuse, and go on in sin. May this fruit so abound in us that those with whom we come in contact may see that we are different, and so bring honour and glory to our beloved Lord and Master.

6. Goodness.—An active fruit; an offshoot of love; for it is really love in action. Jesus "went about doing good" (Acts x. 38). So should we, not for praise of men, but for the "well done" of the Master. "Be not weary in well doing, for in due season we shall reap if we faint not." Will the Lord be able to enjoy this fruit, or will He find it dying because of sloth and indolence?

7. Faith.—If this is overgrown with weeds, or neglected, the other fruits must languish; for the enemy is always on the alert to destroy or choke the fruits of the Spirit. Our Lord showed this fruit; his enemies tauntingly said "He trusted in God." This fruit "overcomes the world" (1 John v. 4); by it we can "quench the fiery darts of the wicked" (Eph. vi. 16). It grows abundantly by feeding on God's Word (Rom. x. 17). May the heart of our Lord rejoice when He comes to his garden at finding faith strong and flourishing. "Lord, increase our faith."

8. Meekness.—This fruit can only flourish as we sit at the feet of Jesus and learn of Him (Matt xi. 29). A precious fruit in the eyes of the Lord; in his sight of great price (1 Pet. iii. 4). It is opposed to the teaching of the world, and is quickly choked by such weeds as self-interest, assertion of "our rights," etc. How much the Lord promises to those who are bearing this fruit; satisfaction (Ps. xxii. 26), guidance (Ps. xxv. 9), an inheritance (Ps. xxxvii. 11, Matt. v. 5), lifting up (Ps. cxlvii. 6), made beautiful with salvation (Ps. cxlix. 4).

9. Temperance.—St. Peter places this between knowledge and patience, and there only can it flourish. Knowledge puffeth up, but with knowledge and patience temperance can grow. Even in "striving for the mastery" we must be "temperate in all things," in eating, in drinking, in words and actions.

Let us, as our Lord bids us, "watch and pray," so that we may be able to say with joy and rejoicing, "At our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved (S.S. vii. 13).

S. Gould.

[Abridged from a leaflet which can be had of Mr. R. Gillett, 25, St. George's-road, Brighton, 1s. per dozen post free; all profits to Mission for Lepers.]

SAILORS' REST, DUNKERQUE.

Three years ago four Christian seamen met in a small room in a quiet street of the quaint old Flemish town of Dunkerque, to hold a conference with God about a Sailors' Rest and Bethel on the dock side. The place was growing in commercial importance, whilst the temptations for sailors also increased with awful rapidity and deadly effect. Through an appeal in The Christian funds were sent in, and within three months the Sailors' Rest and Bethel was opened on the Quai Freycinet, in answer to the prayer of those four seamen.

For three years the Lord has sustained and blessed the work. One of the most important items is the almost daily visitation of the vessels in port, and the distribution of Gospel literature. The practical earnest preaching of the simple Gospel at the Bethel has been blessed to many a soul; whilst the Gospel Temperance meetings have proved turning points in the life of many a young sailor.

For some time we have felt the place "too strait for us," but have searched in vain for premises more suitable. We made it a matter of prayer that, if we gave up these rooms a more suitable place might open up, and a month ago a house was offered in a splendid position near the dock gates. Exactly suited to our need, this house will enable us to have a coffee-bar and reading-room on the ground floor, with a large mission-room above. We have secured these premises at an extra cost in rent of £10 per annum, which is trifling compared with the advantages gained. To cover the expenses of fitting up coffee-bar and mission room, the sum of £100 is required, and we believe that the Hand that has fully supplied every need for the last three years, will not fail us in this new effort.

(Mrs.) A. Stewart Mackenzie.

Sailors' Rest, Quai Freycinet, Dunkerque, France.

The Evangelist.

THE DOCKER AND THE SCEPTIC.

I was interrupted, while addressing a body of men, by a sceptic—a stranger—exclaiming, "Look here, men, don't be gulled into believing anything this missionary has been saying. Religion is all Mother Hubbard, and Christianity is played out, yer know. Why, it had to be supported by miracles done, or said to be done, among a foreign people, and in a remote period, and—— "

"Hold on a bit. You talk about religion not being true, and Christianity being played out; you tell us not to be 'gulled' by Mr. D——. Now, it strikes me, if there is any 'gulling' at all, it is you who is trying it on, not him. Who he is we all know; but who you are, Mr. Sceptic, we've got to learn."

"Played out, sir, played out."

"Christianity is played out, is it? Well, I can't go into figures, but I have a very strong opinion that there is more true Christianity among us dock chaps to day than ever there was. Is 'Christianity played out,' mates?'" Several voices, "No! No! It's being played in, bless the Lord."

"What do you mean by 'true Christianity?'"

"A portable religion, sir, that rules our lives—not only on Sunday, but all through the week; not only in church, but also in the workshop. A religion we can carry about with us, being a 'new creature in Christ Jesus.' Hands up, mates, a testimony for Jesus!" when up went eight or nine hands. "No, no, sir! 'Christianity is not played out' here. It may be, and perhaps is, 'played out' in your infidel halls."

"Miracles, sir; what have you got to say about miracles? Why were they not done *after* the death of Christ? Take away the miraculous, and Christianity will not have a leg to stand upon, and——"

"Steady, there; steady will you? You are running it off the reel a little too fast. If you will only read your New Testament without blinkers on, you will find many miracles recorded in the Acts of the Apostles as having been done *after* our Lord's death, and in his name."

"But I don't believe in miracles."

"Perhaps not; though I am not so sure about that."

"Why are they not performed *to-day*? Tell us that."

"They not only *can* be performed now, but they *are* constantly taking place among us. Listen. I will relate the history of a man standing here. He won't mind, and you may rely on its being a true picture—a miracle."

"Oh, let's hear that."

"Two years ago he used to spend his evenings in a public-house with boon companions. He was given to cursing, swearing, and filthy conversation, and when he had about as much beer as he could carry he staggered home. Oh, what a home! It was the home of a drunkard. The children would hide away out of his sight. His wife trembled as she laid his supper, amid his oaths and curses. He found fault with his food; it was not good enough for him. She remonstrated with him for wasting his money instead of giving it for the support of home and children. He got exasperated, and ended by flinging the plate at her head, and followed it up by kicks and blows. He was a curse to himself, a terror to his family, and a nuisance to the neighbours. But the scene has changed. Look on this picture. On leaving work this man now goes, not to the public-house, but home. Home made bright and well furnished. No drunken associates, no cursing, no swearing, no filthy talk. He is happy and cheerful, and the children run to meet him. He takes the youngest up and lifts him on to his shoulders. His wife greets him with a smile and cheery welcome. Again the scene changes. It is night. He takes down a well-thumbed book, gives out a hymn, and they all sing—

My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
The comfort of my nights.

The old Book, the family Bible, comes out. A portion of it is read. He prays for himself, his wife, and his children. Now, the turning of this bad man into a God-fearing man, a loving husband, and a tender father—what is it? Give it a name."

"I don't know."

"Well, I do. It is a miracle of saving grace. Nor is it an isolated case. They are to be found all over London, and are the 'To-day miracles.'"

"I was a Christian once, but after hearing the late Mr. B—— lecture, I gave it up."

"Me and my mates often sing, 'I left it all with Jesus long ago.' What do you sing? I 'left it all with B—— long ago, eh!'" Here the bell rang, and the meeting was quickly broken up, our sceptical friend going away, muttering something about fools and fanatics, having had as much as he expected, and, perhaps, a trifle more than he bargained for. —*City Mission Magazine.*

NORTH-WEST INDIA.

Mr. Herbert Francis, preaching for the Anglo-Indian Evangelisation Society, writes from Dehra Doon, in the North-west Provinces, under date October 28:—"I have just returned from an interesting journey, visiting needy stations with the Gospel. People seemed very ready to be spoken with everywhere. One young ticket collector said he would like to give himself to God and become a missionary. I was away eight days, and had several meetings, but spoke personally with a great number, nearly all employed on the Great N.-W Railway line of the Punjab. I was asked to preach to a native congregation. A bill was struck off, saying I would lecture in English in the Bayar Church of Ludhiana. A great crowd came of clerks, those holding Government appointments, and even judges, secretary of corporation, etc., about 300. I was asked to send a note for the police to come, as it was thought there would be a disturbance. None came, and none were needed. I spoke for about fifty minutes on 'the Truth of the Bible.' I had better attention than we often get in tent services at home. They said, 'Come every night.' I asked a native how many understood me. He said 'All.' Praise the Lord. You may say to any true evangelist who is filled with the Spirit and knows his Bible, 'Go, and the Lord be with you.' This can be done in any large station. I am told that the people generally are losing faith in their own religion.

"At Amritsar, the great centre of native worship, where the great golden temple is, I had a splendid meeting for railway men and others. Nearly all the men I spoke to were anxious; so along the line for nearly 700 miles we sought to take a living Saviour by word, and books, sermons, tracts, etc. These men, working on the line from morning till night (and at this season double time) were literally hungry for the time to read. I hope in a week or two to take another journey in the interest of the Lord and the Anglo-Indian Evangelisation Society."

B. AND F. SAILORS' SOCIETY.—During the recent gale in Falmouth Harbour, the energetic missioner of this society was knocked out of his small boat by an incoming ship. He was rescued from his perilous position by the captain. A lady at St. Leonard's-on-Sea has offered to present a larger and safer mission boat, as an *in memoriam* gift, to bear the name of her late husband. The directors have gratefully accepted this thoughtful and generous offer, and a permanent boat fund is started to bear the increased annual expenditure involved in a larger mission boat, fit to take the water in any weather. Last year new premises were given to the mission, including reading-rooms, an attractive hall, etc., and this year a missionary's cottage, situated on the quay, was given by a gentleman and his family as a thank-offering.

THE LATE W. P. LOCKHART.

We recently noticed the life story of Mr. W. P. Lockhart, as compiled by his wife.* The following extracts will give some idea of the varied interest of the letters and other notes by Mr. Lockhart that are woven into the narrative. In an account of twenty-five years' preaching, Mr. Lockhart has the following remarks on

OPEN-AIR PREACHING.

"To go back to 1861-2, we found in those days that open-air preaching was a great means of reaching the masses of the population, as, indeed, it is still. It must never be neglected. It is one of the most important works Christian men can ever engage in. In connection with open-air preaching, I wish to name one form of effort which may sound strangely in the ears of the younger portion of my audience, viz., preaching at executions. Executions used to be public; happily that is now changed. In those days enormous crowds gathered to see the awful sight of a fellow-creature passing into eternity. The crowds consisted of the very scum of the population, but they were strangely awed by the thought of the terrible scene they had come to witness.

"Often have I and others—among them the zealous Sumners, now called away to his rest—stood just under the gallows reading the Scriptures and pointing the crowds to Christ; pleading with them to repent and believe the Gospel. If I remember rightly, the last time when I preached on such an occasion was the last public execution that took place in Liverpool. It was in September, 1863, and four men, sailors, I think, were hanged. The crowd was enormous; the papers estimating it at 100,000. It was therefore only a question of how far one's voice could reach. People always listened, seemed at times solemnised, sometimes even tears were seen glistening in the eye, but I never heard of any definite result. Yet, who knows?"

AT BARNET CONFERENCE, 1863.

Writing after his second visit to Barnet Conference, in 1863, Mr. Lockhart said: "We had a glorious time of it. I was so happy, and got so much blessing to my soul. There was such a hallowed sense of the presence of Jesus Himself, that I think all must have been blessed. Many spoke—dear Mr. Pennefather, of course often, and always to profit. I never before realised so much, 'Out of the belly of him that believeth shall flow rivers of living water.' Truth and love seemed so to flow from his very soul. It was not only the public addresses; there were many Bible readings, at which much precious truth was brought out, prayer meetings, conference meetings about different departments of the Lord's work, &c. The private talks too, with various saints, were very helpful. Altogether it was a season long to be remembered."

CRICKET AND PREACHING.

Mr. Lockhart sought exercise in the summer by cricket and open-air preaching. Once he wrote: "I shall be playing cricket to prepare for Sunday duty." One of his letters to his wife in 1865 reports a cricket match and an open-air service on the same evening. "We won our match in grand style last night. I send you a paper, and you'll see that your husband again added something to the score. It was tight work getting to Rock Ferry, for the match only finished at a quarter to seven; so I had just time to dress, jump into a cab, and drive straight to the place of meeting. Got there just at half-past seven, and had such a very blessed and solemn meeting. Spoke from 2 Cor. viii. 9, and the Lord helped me very much to set forth Jesus in the dignity and glory of his Godhead, and in the humiliation and agony of his suffering. How rich and yet how poor!"

NEVER DESPAIR!

In 1892 he wrote:—"The old Gospel is rather at a discount just now, and many are the difficulties on every hand. We must just cast ourselves more and more upon God, and seek his strength. We must not despair. It is a testing time, as if God were watching to see who among his children will stand fast. There will be a revival of old Puritan doctrine before long; of that I am sure, though you and I may not live to see it. God will yet stretch out his hand, and vindicate his own Truth.

* W. P. Lockhart: Merchant and Preacher. (3s. 6d. *Hodder & Stoughton.*)

(12291

OUR DAILY HOMILY.

SUNDAY, DECEMBER 29.

"They will turn away thy son from following Me."—Deut. vii. 4.

The question of marriage is repeatedly considered in these chapters, and never once is it suffered that the Israelites might bring a heathen partner to the faith of God's elect; but it is always insisted that the heathen husband or wife will subvert the faith of the child of Abraham. "Thou shalt not make marriages with them, for they will turn away thy son from following Me, that they may serve other gods."

The same law holds still. You may suppose that by marrying the ungodly and irreligious you will be able to convert them to your way of thinking; but you must remember that regeneration is the work of the Holy Ghost, and he is not likely to lend his aid in regeneration whilst you are acting in defiance of his distinct prohibitions. The command of Christ is so clear and positive against his children entering into an unequal yoke with unbelievers, that it simply leaves no option for the obedient.

In order to make these marriages impossible, Israel was bidden to destroy the nations of Canaan. Separation from their society and practices was thus enforced. The slaughter seemed ruthless, but there was no other way of preserving intact the chosen race, as a peculiar people unto the Lord. Our separation also must be strict even to the extreme. If we would keep our young people from worldly alliances, we must begin with their amusements and companionships. There should be every endeavour to promote their happiness and interests, but we must very carefully guard the young plants from the blight of worldliness.

MONDAY, DECEMBER 30.

"He suffered thee to hunger."—Deut. viii. 3.

There was a Divine intention, then, in the hunger and thirst, and weariness of the desert march. God suffered these hardships to come to the chosen people, in order to teach them dependence on Himself. The daily gift of manna was a perpetual evidence of his loving thought and care for the pilgrim host; they came to learn that sin and backsliding could not alienate his compassions; they found that the Word of God was life. But none of these lessons could have been acquired if the supplies of food had been as regular and plentiful as in Egypt. They were suffered to hunger that God might make them know.

You are suffered to hunger for human love that you may know what the love of Jesus can be to his own. Open your heart to it, until it flood you as the sunshine does the south windows of a house.

You are suffered to hunger for recognition and gratitude, that you may know what the "Well done" of Jesus is, and to lead you to look for that only. What do the words of men amount to unless He smile?

You are suffered to hunger for easier circumstances, for money, that you may know the tender provision which Jesus can make for those who are wholly dependent on Him. In the absence of all human help, you will learn the sweet taste of his manna.

Glory to God, to God, he saith,
Knowledge by suffering entereth.

TUESDAY, DECEMBER 31.

"Not for thy righteousness."—Deut. ix. 5.

It is well to be reminded that we have no claim on God. All He does for us and gives us is of his own free grace. By grace have we been saved, through faith, and that not of ourselves, it is the gift of God. There certainly was nothing in us to merit eternal life, before our conversion; and it is equally sure that there has been nothing since to merit the continuance of his favour. Indeed, as we remember and review the past, to us belong shame and confusion of face for our repeated acts of disobedience,

If we were not saved for our goodness we shall not be lost for the lack of it.—When we have been betrayed into sin, in the keenness of our remorse, the fear is suggested lest God should put us utterly away. And there would be ground for the fear if we had been chosen because of our righteousness.

But since our acceptance with God does not depend on works of righteousness which we have done, but on his mercy in Jesus Christ it will not be undone by our failures. This thought does not lead to carelessness, but to a holy fear of sinning.

If our justification was apart from our merit, our sanctification will be.—The one was a gift, so must the other be; the hand of faith must receive each from Christ, and her voice must render thanks for each, as the unmerited gift of Divine Love. Where is boasting, then? It is shut out. We can claim nothing but emptiness and need. Handfuls of withered leaves! Jesus is our only hope, pleading for us in heaven, and living within our hearts. Only in Him are we complete.

WEDNESDAY, JANUARY 1.

"He doth execute the judgment of the fatherless and widow."—Deut. x. 18.

In the gate of the Eastern town, at early morn, the judge sits, and any suppliant has a right to appeal to him. The word Porte, or Gate, as applied to the Turkish Government, alludes to this. So to the thought of the inspired writers, behind the flimsy veil of sense, God sat within the shadow, "keeping watch upon his own," waiting to answer every plea, and to avenge the innocent and oppressed against high-handed wrong.

Individuals may Appeal to that Tribunal.—David, Jeremiah, and other sufferers lodged their complaints there. Their cry was not for revenge, but for avengement. There is a great difference between the two. The one is vindictive and retaliatory, the other is magisterial and passionless. Whenever an affront or wrong is inflicted on thee, avoid vindicating, or answering for, thyself.

Be still towards man, unless it be to induce thy brother to repent, and turn instantly to thy righteous Judge, asking Him to right the wrong and vindicate the right. He shall bring forth thy righteousness as the light, and thy judgment as the noonday. When Christians go to law, and seek to maintain their cause against wrong-doing, they miss this. The weaker you are the more certainly will the Lord judge for you.

The Church may Appeal.—Our Lord depicted her as a widow pleading to be avenged of her adversary; her martyrs cry from under the altar, "How long, O Master, holy and true? Dost Thou not judge and avenge our blood?" To us the delay is long, but we know that He has no complicity with evil, and that He is faithful. Give us the white robe that we may wait.

THURSDAY, JANUARY 2.

"If ye shall diligently keep all this commandment to do it, then will the Lord drive out."—Deut. xi. 22-23.

We wonder why the Lord does not drive out and subdue our besetting sins. We do not possess them, but they us. The explanation is to be found in our lack of consecration. We do not keep all his commandments, or walk in all his ways.

God cannot deliver us from besetting sin unless we yield ourselves to Him entirely.—It is only when He is Judge, Lawgiver, and King that He can save us. The great surgeon will not undertake a case unless he have its entire management. The general cannot protect a town until it has passed over its Government entirely into his hands. If you would give yourself utterly and unreservedly to God, you would find how strong He is for those whose heart is perfect towards Him.

Unless we obey all his commandments; because they contain his precise direction as to what we should, or should not do. If you want your medical man to heal you, you must abstain from things he forbids, and do those he prescribes. You cannot expect God to save you unless you utterly and reverently obey *all* his commandments; that, for instance, of not having fellowship with the world and its ways.

Unless we cleave unto Him.—There must be the daily walk with God, the abiding in Him, the holy and unbroken communion. "He that abideth in Him sinneth not." The anointing of the Holy Spirit will teach us this sacred habit (1 John ii. 27).

FRIDAY, JANUARY 3.

"Thou shalt rejoice before the Lord thy God.—Deut. xii. 7, 12, 18.

The presence of God is an incentive to true joy. We rejoice *before* Him. There is some mistake in our religious life when it is not a joy to us to stand in the presence of God. He that feareth, and rejoiceth not, is not made perfect in love. Note the elements of true joy.

First. *The putting away of all known evil.*—"Ye shall surely destroy." The permission of evil habits, books, companionships, and unlawful methods of obtaining money, are destructive of peace and joy. The prodigal son went away for merriment, but he only found it when he had given up his evil ways and had returned to his father.

Second. *The sense of acceptance with God through Jesus Christ.*—"Unto the place which the Lord shall choose shall ye come." This refers, of course, to the brazen altar and the altar of incense. We have a better heritage in the finished work of Jesus, whose blood is more precious than that of bulls and goats and lambs, and in whom we are accepted and beloved.

Third. *Feeding on Christ.*—"Ye shall eat and rejoice." A part of the meal-offerings and other sacrifices was reserved for the worshippers. We have an altar of which we, too, eat. His flesh is meat indeed, his blood drink indeed.

Fourth. *Entrance on the rest of our Inheritance.*—We which believe do enter into rest; not the rest of heaven, but the heavenly places which those enjoy who have learnt to cast every load of anxious care on the great Burden-bearer.

SATURDAY, JANUARY 4.

"The Lord your God proveth you."—Deut. xiii. 3.

How much happens to us for this reason. God proves us, not that He may learn aught of us which He did not know before, but that He may reveal us to ourselves. We need to know ourselves that we may be prompted to know and use his infinite resources, and that, in the great consciousness of our frailty and weakness, we may be led to avail ourselves of his grace.

God proves us by opportunities of Christian service.—We think we are fitted for some great sphere, and chafe because it is withheld, but the reason is not far to seek. We have been tested in some very little service, as a class in the Sunday-school, and have been found to be careless and unpunctual; is it likely that we shall be entrusted with the greater?

God proves us by the money with which He entrusts us.—Money resembles the counters with which children play. It greatly tests us. It is described as the unrighteous mammon, and as not being our true riches; but it is entrusted to us that we may be proved, before God entrusts us with the real treasures of His Kingdom. Be wary how you use money, on this may turn the responsibilities of the eternal world of which we now know nothing.

God proves us by our actions with regard to doubtful things.—Not in the things which are clearly right or wrong, but in those which lie in the debatable ground of the twilight, is our true character tested. What you are in matters which must be viewed in relation to others is all important, as the true gauge of character. By currents of opinion, winds of doctrine, the many voices that are speaking in the world, the Lord your God proveth you.

INTERNATIONAL S. S. LESSONS.

JANUARY 5.

THE FORERUNNER OF CHRIST.—Luke i. 5-17.

GOLDEN TEXT, verse 76.

LUKE, the author of this Gospel, was a physician, probably at Troas (Col. iv. 14), at which place he joined Paul, and became the companion of his missionary travels, journeying with him to Rome (Acts xxvii. 1), where he remained until the time of the apostle's death (2 Tim. iv. 11). It is probable that he obtained his information from the apostle. The brief preface with which his Gospel opens tells us that many attempts had been made to write the story of Christ's life (1), and that he had exercised special care as to the accuracy of his narrative (3). Godet calls the first and second chapters "The Gospel of the Infancy," because they relate particularly the facts concerning the birth of John and the birth of Jesus.

The announcement of the birth of the Forerunner, made by the angel Gabriel to Zacharias, broke the silence of four centuries. Since Malachi no prophet had appeared. In the interval the Jewish nation had declined in power and glory. In religion the form only remained. The traditions of men had made void the law of God. The hope of the Messiah, except in a few sincere souls, had degenerated into the expectation of a One who would deliver them from the power of Rome.

The lessons may gather around three things in this story:—

I. THE PARENTS OF JOHN (5-7).—Their very *names* are significant. Zacharias means "The Lord Remembers;" and Elizabeth means "God's Oath." The song of Zacharias seems to have recognised the connection between their names, and the fulfilment of God's promise. (See verses 72, 73.) Both belonged to the *priestly family*. The most honoured of the twelve tribes were those of Judah and Levi; the one was the Royal Tribe, the other was separated for tabernacle service. In Judah, the family of David was chosen for the throne; and in Levi the family of Aaron were set apart as priests of the Sanctuary. Yet John never claimed the dignity and honour to which he was born. Because he was the herald of Him who should be both King and Priest, who should be "a Priest upon his throne."

The *character* of both parents receives special notice (6). Their righteousness was not intended for the eye of men but for God. They were sincere, true, whole-hearted, and yielded complete obedience to the will of God so far as they knew it. To maintain such a character in the days of such abounding iniquity proves them to have been saints indeed. Their light shines the more brightly because of the very dark times in which they lived.

II. THE MIRACULOUS ANNOUNCEMENT (8-14).—David had divided the priests into twenty-four courses (1 Chron. xxiv.). Those at the head of each set were called "chief priests." Each of these courses ministered in the temple for one week. The different duties of the priest were decided by lot (9), and as there were about 20,000 priests in the time of Christ, no priest would be likely to offer incense more than once. This must have been to Zacharias the most important and solemn day of his life. Picture him as he passes from the court of the temple, where stood the brazen altar and the laver, and entered into the Holy Place. On one side stood the golden candlestick, and on the other the table of shewbread; while the golden altar of incense, at which Zacharias ministered, was in the centre, immediately in front of the veil that concealed the Holy of Holies. The incense was a preparation of fragrant spices (Ex. xxx. 34-38), and rose in smoke from the altar as "a chariot for the prayers" of the people (10). It symbolises, not our prayers, but the perfect intercession of Jesus.

Observe that this angelic appearance was granted to Zacharias while he was fulfilling his appointed service. No exalted favours are granted to rapturous indolence. The announcement was an answer to an oft-repeated prayer (13). Perhaps Zacharias had ceased to expect it; for its fulfilment had become humanly impossible. Learn that prayers, if forgotten on earth are remembered in heaven; that an answer delayed is not therefore denied; that God's time for answering may be much later than ours.

III. THE FORERUNNER (15-17).—Before his birth he is named (13), and his character and work are described. His *greatness* consists in his Nazarite self-control and separation to God (Numb. vi. 1-5), and in his being full of the Holy Ghost (15). In such greatness we may be imitators of him (Eph. v. 18). His *work* was that of a Forerunner. He prepared the way for the Messiah by his fearless denunciation of the sins of the people, and his urgent calls to repentance. In this he resembled Elijah (Comp. Mal. iv. 5, 6, with Matt. xi. 14; xvii. 10-13). We imitate him by every effort to make men know their need of the Saviour.

For the Young.

IN A TOP ROOM.

IN the top room of an overcrowded house in a long, dull street, situated in a busy and thronged part of London, a doctor was making an examination of a patient. "Any pain here?" he asked, touching a particular spot. "No, the pain has gone from there; it is higher up now," was the answer.

The speaker was a young girl, and the flush on her cheeks and the brightness of her eyes told plainly that she was consumptive. She seemed very happy, despite the pain, and appeared greatly to interest the doctor. "You are dull up here," he said. "Is there no one in the house who can sit with you abi t?"

"They are all very kind," said the young girl, "but they are so busy. Mrs. Lane comes up as often as she can." Then a sudden thought appeared to come to her. "I wonder if Mr. Hanson would allow his little girl to come up to me for half-an-hour? I have seen her only from the window, because they have but lately come." "I will ask him," said the doctor. "Only don't let her weary you."

Half-an-hour later a timid tap came to the door, and the sick girl hailed with smiles her little visitor, Dorothy Hanson. "How good of you to come!" she cried, "It is an angel's visit." "What is an angel?" asked the child; "I never knew one." "You will some day," was the reply. "Really, an angel is a messenger—a minister, as my father used to explain to me. You are my little minister, come to cheer me. And I love you, darling—I have seen you go out with your father.'

"I don't like the people in this house," said the child, "and my father was sorry to bring me here. But my mammie died, and my father was ill, and now he has no money, and he is often very sad, and I cry, because he won't pet and talk to me."

"I am very sorry," said the invalid tenderly, "and I wish I could help you. Perhaps the Good Shepherd who loves the little lambs will show me how I can do this for Him." "Who is He?" asked the child. "I like you very much!" she added, with a sudden change of a child's thoughts, "That is very sweet to hear!" said gentle Mary Bray. "And would you like to know about the Good Shepherd? He is the Saviour Jesus Christ, and He loves and wants for Himself all the boys and girls, that He may make them happy and useful all the day long. He wants you, darling. Do you know Him?" "No," said the child; "I should like to know Him. I have heard of Jesus Christ, because I've been to church, but I do not think my father knows Him. He works too hard to go to church."

Then the gentle invalid told, in brief words and simple language, the story of God's Son, Jesus Christ. Day by day little Dorothy would visit the sick room, and her questions and remarks showed Mary that the beautiful story was sinking into her young heart.

One day the child was full of tender little offices. "Oh! I wish I had some money! I would buy you some grapes! I heard you coughing in the night, my sweet Miss Bray!" Mary recognised the new spirit. She asked, "That is a new wish, is it not? Where did it come from?" "The Good Shepherd put it into my heart," said the child; "I do want to please Him and to be like Him."

"Yes, He will help you to do that," said Mary, feeling in her heart that the child talked like an adult, the result of living continually with her father, and having no child for companion. Every day the invalid saw some fresh growth of grace in her little "ministering angel," as she called her. "Miss Bray, my father told me to ask you if Jesus can cure a broken heart. I told him I thought He could do everything—He is so great, and so loving, and so good." "Tell your father, darling, that if he will search in the Bible he will find that Jesus can not only do that but greater things besides. I wish I could grow strong that I might go to your father and tell him. But I pray for him."

The child faithfully reported this to her father—a young man who, when he lost his wife, lost his energy, and had gradually lost his patrons (he was a portrait painter), and so had become poor to the verge of poverty.

Since she had found a sympathiser and friend in Mary Bray, the child had grown more childish, fonder of play, and more fun and laughter. Her father noticed this. "You seem happier than you used to be, Dorothy," he said. "I am, father. You see, I think it's because I'm usefuller. "I believe it is," said he; "you've grown a busy little woman." From disliking the people in the house, she had grown to be a little sunbeam among them, doing little acts of kindness, smiling at the weary ones, and telling children like herself that Miss Bray upstairs was so patient, and that Jesus helped her, and that He loved all the boys and girls.

All this, noticed by her father, impressed him. He got out his late wife's scarce-used Bible, and, as Mary had suggested, "searched" it. He read, "The secret of the Lord is with them that fear Him," and when he sent to Mary to ask what it meant, she sent as a reply, "It means loving and helping others as He would love and help them." He acted on this, and found that it filled his heart with thanksgiving, and promoted growth. He soon was able to send Mary to Ventnor, where she grew rapidly better for a time, and experienced the happiness of those who in watering others are themselves watered.

One spring day, Mr. Hanson and Dorothy left their old lodgings, and went to live in a pretty little cottage in Surrey, where father and daughter soon made friends among their neighbours because of their helping, loving, Christlike ways. In time, John Hanson (that is the name I give him) found that he was getting a r ch man. He spoke to Dorothy. "It won't do," he said. "Our Lord was poor. We will live simply, and give the rest to Him and to his needy ones."

He first built a mission-room; then he was able to give the villagers a small library, but first of all, to make his gifts worth anything, he gave himself. Mary died a year after she went to Ventnor, through the bursting of a blood-vessel. Her last words were: "He has been with me every step of the way, and and now I go to Him—my Jesus!"

She had done her work. She was going to her reward. Dorothy and her father are sincere, useful Christians, finding every day that they know more of "the secret of the Lord," as they seek to do his will in loving service for others, and in dependence on Him for blessing. M. B. GERDS.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, *S. Kensington*, Dec. 28; *Hertford*, Jan. 6; *Highgate*, Jan. 10.—Mr. H. Falkner, *Chelsea*, Dec. 27; *New Barnet*, Dec. 28; *Finchley*, Dec. 29; *Hendon*, Jan. 7-8; *Finchley*, Jan. 12.—Mr. J. S. Tyler, *Brighton*, Dec. 27; *Worthing*, Dec. 29; *Kemp Town*, Dec. 30; *Worthing*, Jan. 2; *Birmingham*, Jan. 11-18.—Mr. S. J. Hewlett, *Stonehouse*, Jan. 1-6; *Tetbury*, Jan. 11-20.—Mr. B. Herklots, *Fallowfield*, Dec. 27; *Leigh*, Dec. 28; *Didsbury*, Dec. 29.—Mr. Pewtress, *Warsash*, Dec. 27; *Harlesden*, Dec. 30.—Mr. Goodman, *Walthamstow*, Jan. 12-26; Mr. Seyler, *Kentish Town*, Jan. 3; Mr. Arrowsmith, *Cheltenham*, Dec. 28 to Jan. 20.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending January 4, 1896.—Sun., Dec. 29, Psalms xcviii. 1-9; Mon., Dec. 30, xcix. 1-9; Tues., Dec. 31, c. 1-5; Wed., Jan. 1, Psalms xxxii. 1-11; Thurs., 2, xxxiii. 1-11; Fri., 3, xxxiii. 12-22; Sat., Jan. 4, 1-10.

A NEW YEAR'S MESSAGE.

Matt. iv. 19.

HEARKEN, through the portal golden
Of another glad New Year,
Comes the Saviour's mandate olden,
Falling on the listening ear.

Do you hear Him with the pleading:
"Henceforth wilt thou follow Me?
In the prints, My pierced feet bleeding,
Mark the narrow way for thee."

Follow, yea with gladness choosing
Christ in weal, and Christ in woe,
Whether gaining, whether losing,
His thy service here below.

Follow, to the squalid alley,
Follow, to the felon's cell,
To the rugged steep or valley,
Where his poor and suffering dwell.

Follow, though the way be dreary,
'Twas the path by Jesus trod,
Though thy heart and frame be weary,
Yours this peace, the peace of God.

Follow, lifting many a burden,
In his Name, from hearts distressed,
Joyful toil, on earth your guerdon,
And in heaven eternal rest.

Follow, of his goodness telling,
Till the King unveiled you see,
For where'er the Master's dwelling,
There shall ye his servant be.

HARRIET JULIA EVANS.

THE Y.M.C.A.

NEW YEAR'S ADDRESS.

The President, Sir George Williams, has issued his annual address, beginning, as he says, another chapter in Y.M.C.A. history. We make the following extracts :—

The wave of blessing which was vouchsafed during our year of Jubilee still continues to flow. The barometer is not falling. Our second half-century of service promises, not only to maintain but to transcend the sacred traditions of the half-century that is gone. The achievements of the past year demonstrate this, and should inspire us with fresh enthusiasm to press forward, and courageously to seek to plant our flag upon yet increasing heights.

Reports from various quarters and from different countries are most encouraging. With but few exceptions, they speak of activity and progress. New buildings of a handsome and costly character have been erected, and others commenced. Enlargement schemes have been launched. Efforts have been put forth by District Unions for the purpose of enlarging their circle of usefulness. New secretaries have been appointed for home and foreign service; a revival of interest has been awakened in connection with our universities and colleges that is full of promise—all of which must be regarded as indications of the Divine presence and blessing, and as affording further proof of the adaptability of the Y.M.C.A. to meet the ever-increasing needs of young men throughout the world. Nevertheless we have had to encounter difficulties, and are far from being satisfied with what has been accomplished. The greater part of the land has yet to be possessed. The need for extension grows with the world's growth. We would be alive to the pressing necessities of the hour. The battle still rages. The forces of evil confront us, and the call to action was never louder or more distinct. Let us therefore respond to the Divine voice, and, with unswerving loyalty and unfaltering devotion to Christ,

GIRD OURSELVES AFRESH FOR THE CONFLICT.

It is in this direction that I earnestly desire to cheer and encourage you, and to stimulate and strengthen within you all those essential and enduring qualities which characterise true Christian manhood.

The motto text selected by the National Council—

But thanks be to God, which giveth us the victory through our Lord Jesus Christ (1 Cor. xv., 57)—

cannot fail to be of practical value to us, both in our personal life and Association work. In it we have the pledge and assurance of ultimate victory. This should be more than sufficient to nerve our energies, and to inspire and sustain us under all our difficulties and discouragements.

Standing as we do upon the threshold of another year, as Associations and as individuals, whether we review the past or experience the present, or anticipate the future,

"Our greatest need in God's greatest gift—the gift of the Holy Ghost."

Without His vitalising and energising power we are powerless. Thus equipped we may be invincible. This priceless gift God pledges Himself to bestow upon those who seek it. Shall we not, therefore, humbly, reverently, and trustfully do this—that to to us may be given the gifts and power of the apostolic age, that we may be witnesses for Christ in the sphere of our daily calling, and be enabled, faithfully and usefully, to serve our generation by the will of God?

There can be no higher ministry than the consecration of our talents in seeking to reveal Christ to our fellow young men. There can be no higher aspiration possible to any young man than that of leading a companion or associate to Jesus Christ. In this glorious work we would

PRESS FORWARD,

and with courageous and sympathetic co-operation continue with deepening faith and growing hope to unfurl the banner of our honoured and beloved Y.M.C.A., and to promote that "righteousness which exalteth a nation."

(1262)

HOMES OF INDUSTRY WORKERS.

The monthly workers' meeting was held on Wednesday last week, at the Home of Industry, Bethnal Green-road. Miss Macpherson, in the early part of the evening, introduced the children now in the Training Home, and gave touching details of the misery and danger from which these had been rescued. This led to a few words on prospects in Canada, followed by some indication on the varied operations going on in the East-end among the suffering and sinful; on behalf of aged widows and poor rough factory girls, and neglected and homeless children. Quite a series of special gatherings are being arranged for Christmas and New Year, reaching all classes and affording opportunities of bringing the Gospel before the careless and indifferent.

After a season of praise and prayer, Mr. Huntington Stone read and expounded the parable of the Talents, as given in Luke xix., applying its lessons with force and fervour to daily life and service.

Mrs. W. Wilson, who has laboured in China for thirteen years, dwelt on the density of the darkness in that land, remarking that the experience of many missionaries is that, although before leaving home they had thought little of the coming of the King, yet, after discovering what heathenism really means, it became the joy of their heart to know that He is coming to scatter darkness, break down opposition, and win the heathen to Himself. A brief account followed of service among the women of China, and especially at Han-chung (Shen-si), where she and her husband had been labouring.

Dr. Wilson spoke of the peculiar position and importance of China, and touched on some of the internal consequences of the recent war in that vast and unwieldy empire.

During the evening Miss Ferguson, about to start for Darjeeling, there to join Miss Annie Taylor, spoke with considerable point and feeling on the call she felt she had received, and on the work of the future.

MR. MERTON SMITH IN MICHIGAN.

Union meetings at West Branch, Mich., were lately held, with the most complete victory for the kingdom of God ever known in that place. When Mr. Merton Smith began the meetings, the most confident did not expect much in the face of the opposition, both in the church and out of it. The results are not questioned by the most sceptical. Some of the most bitter opponents were caught in the toils and saved by the power of God. Lawyers, editors, bankers, grocers, sceptics, and all classes of men, were brought to the feet of Jesus. Fathers, mothers, children, and whole families came, which must have made glad the city of God.

Business men who were deeply merged in their business, and ready to cater to the world for a little gain, closed up shop and came to four meetings a day. The opera house, which has been used for the theatre and dance, is to be turned into a store room. Secret societies, which are numerous, are becoming unpopular. Women who had been bitter enemies for years, met in the presence of the congregation and kissed each other. Some 200 have made a profession during the meetings.

The closing meeting was a wonderful one, and made the hearts of those who had the responsibility on their shoulders rejoice to see the unsaved all over the house rising as an indication of accepting Christ as their Saviour. The Bible readings in the afternoon were full of the rich truths of God's Word, and many expressed their gratitude to Mr. Smith for the strength, light, and comfort these readings brought them.—*Record of Christian Work.*

TEMPERANCE IN AUSTRALIA.—Mr. M. L. Hutchinson, who a few months ago gave an account in our pages of the operations of the Victorian Alliance for the Suppression of the Liquor Traffic, writes urging the need of help from this side, seeing that the battle is sore, the evils of intemperance deplorably disastrous, and funds (owing to the recent crisis) very short. Mr. Hutchinson may be addressed 305, Little Collins-street, Melbourne.

A SOUL'S QUEST FOR PEACE.

Oh, lovely peace, where dwellest thou? I sought thee long in devious paths. In deep longing my soul followed hard after thee. First I sought thee in the whirl of city life; there, amid the haunts of vanity, I thought that I might drown my restlessness, and find, instead of it, abiding peace. But soon in bitterness of spirit I withdrew; the laughter grated on my ears, the smiles were false. For a moment the joys they offered me glittered iridescent, like bubbles, then burst.

Thenceforth I sought the kindlier friendship of the birds and flowers. Surely in Nature I should find a balm! The sun shone brightly on a peaceful world; the birds trilled to their mates in hedge and tree; the primroses reposed upon their mossy banks; the harebells waved in the breeze—yet this outward calm did not pacify my heart. The very beauty jarred on my soul, mocking my misery. Because my heart was not attune to Nature, its perfect harmony was discord to me.

I left the fields and lanes to seek some wilder scene. In the restless music of the ocean I found a note of sympathy, but not peace. The tossing seething waves found echo in my soul; their low, retreating moans drew forth my tears; they seemed to be akin to me, yet for that very reason they could not give me ease.

Reluctantly I left the ocean which I loved so well, and turned to books, that in the thoughts of other men I might find rest. In much study I found weariness. I could not in this outward source, find thee, sweet peace!

Then I bethought me of the great and good who forgot themselves in doing noble deeds. I sought to lose myself in caring for the dying and the poor. Still, when thoughts did turn back upon myself, my heart ached sore. As the ray from a search light deepens the shadows, so momentary ease accentuated my wretchedness. I knew I had not found thee, priceless gem.

One evening, when all was still, I threw my casement open and looked out: dark storm clouds were hurrying across the sky. Restless and tired of my fruitless quest I cried, in anguish, "O God, great Ruler of the universe, lay Thou thy hand upon my heated brow, and still these whirling thoughts; let now thy healing touch bring me the peace I long have sought in vain." As I prayed the clouds were riven, their ragged edges were of burnished gold. The beauty of the scene brought many holy thoughts. My mind travelled back across the centuries until it reached that greatest era in the history of the world. I stood in fancy beneath the shadow of the Cross, and gazed with a new interest upon the face of Him who hung thereon. I thought He smiled upon me as I stood, a smile fraught with the tenderest sympathy and love; a new light flashed in upon my soul and awoke me from the stupor of despair. I saw how vain had been my search for peace apart from God. It was in the face of Jesus Christ his Son that I read the secret of perfect peace.

As the morning sun kisses the dewdrops from the weeping flowers, and causes them to lift their drooping heads once more, even so the Sun of Righteousness arose with healing in his wings. Beneath the brightness of that light my fading hopes revived, my heart was thrilled with joy, my strife was at an end.

E. Adeline Smith.

LANSDOWNE-PLACE RAGGED SCHOOL MISSION carried on in a poor corner in the Borough, reports large and increasing Sunday-schools, with evidences result. The Christian Bands show marked growth; the Bible-classes, mothers' meetings, Gospel temperance, and other meetings are full of interest. A drift children's branch has got hold of 200 of the roughest children in the neighbourhood. The secretary of this vigorous mission is Mr. C. Phillips 99, Knatchbull-road, Camberwell, S.E.

Dr. W. Henry Green,

PROFESSOR IN PRINCETON THEOLOGICAL SEMINARY.

THE subject of our present sketch is a scholar of eminence and a doughty defender of the faith. Highly esteemed in the world of letters, and widely known as a Christian controversialist, he has had a career of which many of our readers will wish to have an outline.

WILLIAM HENRY GREEN has for forty-four years been a professor in Princeton Theological Seminary. In his youth he came under the influence of sturdy men, and in his maturity he has done much to equip others to be strong and of a good courage in the conflict against ignorance and error. Born in 1825 at Groveville, New Jersey, he is over seventy years of age. As a lad he showed remarkable mental powers and praiseworthy devotion in his school studies. Like others who could be named, he combined instinctive facility in the acquisition of Oriental tongues with an unusual taste for mathematics. Hence, while yet under twenty, he was engaged for a time as professor of mathematics at Lafayette College, Easton, Pa.; but, determining upon a theological course, he entered Princeton, and had among his classmates A. A. Hodge, T. L. Cuyler, and H. J. van Dyke.

After graduation, at the age of twenty-one, he was appointed assistant teacher of Hebrew in the Seminary; the duties of that office he discharged for three years, while occupying the pulpits of the Presbyterian churches of the town of Princeton. In 1849 he undertook the pastorate of the Central Presbyterian Church of Philadelphia, but after two years he was recalled to Princeton to succeed Joseph Addison Alexander as Professor of Biblical and Oriental Literature. In 1859, consequent upon changes in the allocation of work, he was relieved of New Testament instruction, and installed as Professor of Oriental and Old Testament Literature, a post which he has filled to the present time. Side by side with famous men, men of unquestioned scholarship and doctrinal soundness, the Professor has laboured "these forty years" and more, and in the conflict with the Higher Criticism has wielded an influence which has convinced all but the most blind among modern theorists and innovators that there is something to be said for "the old paths."

While doing a tremendous amount of work as an instructor, Dr. Green has entered freely into the controversies of the past generation and the present. He has not only a knowledge of Hebrew and its cognates so thorough as to gain him the respectful attention of all, but he has abundant common sense and practical skill, so that he can present difficult problems in such a manner that the ordinary intellect can easily grasp them. In regard to critical questions affecting the Old Testament, he has a great advantage over younger men, who so generally favour 'advanced' opinions. As new ideas are presented, they come to him in succession to scores of others which have already become discredited and been consigned to the limbo of exploded notions. Having a marvellous acquaintance with Scripture in its minutest details, he yet stands firm by the Mosaic authorship of the Pentateuch and the unity of Isaiah, and in a general way gives battle to those who, with no such claims to erudition, not only follow the newer fashions, but confidently put their views forward as ascertained truth which all must eventually receive. Dr. Green's attitude should encourage others who maintain the same position, although not able to give their reasons so fully and so well.

For nearly half a century Dr. Green has been watching the turns of the critical kaleidoscope; and knowing at once the construction of the instrument and the materialistic influences under which the turns have too often taken place, he is as firm in his defence of Scripture to-day as he was when he wrote his first critical article in 1850. Not to specify his linguistic researches, and his works on Hebrew grammar in particular, we may mention that he has from time to time entered the lists against Colenso, Robertson Smith, and Kuenen. One of his works, "The Hebrew Feasts in their Relation to Recent Critical Hypotheses Concerning the Pentateuch" (1885), has enjoyed the distinction of



being translated into German, and is highly valued by the many scholars of Germany who remain loyal to Scripture and maintain its integrity and authority. From 1888 to 1892, in the American quarterly *Hebraica*, he took part in an exhaustive discussion of the Pentateuchal question, the "critical" side being ably stated by Professor Harper. Those who possess these volumes have in Dr. Green's articles more than a reply to all that has been said on the other side. That Dr. Green's word and judgment have popular weight is evident from a story which was current a few years since. A lecture on "Moses and the Pentateuch" was announced in a New England city, whereupon Dr. Green consented to reply the following week. This fact being announced, the first lecture was not delivered; but Dr. Green did not let the occasion slip to show the unreliable character of the "facts" and the speciousness of the arguments in which the analysts so frequently deal.

As chairman of the American Committee of Old Testament Revision, Dr. Green did excellent work. In addition to holding degrees from universities in the United States and Canada, he has been honoured with D.D. from Edinburgh. His zeal for Scripture truth as against dangerous speculation has led him to attend occasional conferences for the defence and exposition of the Bible. Dr. Munhall's "Anti-Higher Criticism" (1½ dol. *Hunt & Eaton, New York*) contains addresses by him on the Unity and Mosaic Origin of the Pentateuch. To Dr. Talbot Chambers' "Moses and his Recent Critics" (6s. *Funk & Wagnalls*, 44, *Fleet-street*) he contributed an article on "Pentateuchal Analysis." A few months ago he published "The Higher Criticism of the Pentateuch" (1½ dol. *Scribner's Sons, New York*), a comprehensive book on its subject.

The biographical facts in this notice are mainly from an article contributed to the American *Old and New Testament Student*, in 1889, by Professor J. F. McCurdy, of Toronto, one of Dr. Green's old pupils; and the portrait is engraved from one given in the *Student*. Dr. McCurdy concludes his sketch: "Dr. Green's force of character, the product of simplicity of nature, singleness of purpose, fervour of spirit, and intense energy, along with his manifold intellectual gifts, has made him a tower of strength to the institution which has been the scene and centre of his labours for nearly half-a-century; and while other names before his had been written large upon its walls, the men of this time have learned through him also to think deferentially and reverently of Princeton."

LONDON MEDICAL MISSION.

IN an Occasional Paper just issued, the medical superintendent of this mission gives a number of touching cases showing the value of the work. Amongst these is that of a discharged soldier, who says he found the Lord as his Saviour one evening last summer when Mr. Crombie (the secretary) spoke of people carrying about dead souls in them, and the awful doom of the impenitent; he and his wife are now rejoicing, and seem to enjoy the Gospel Services. He says that for twelve years before his conversion he never entered a church. Another is a poor widow left with four children, living over a cats'-meat shop. Her children down with measles and bronchitis, mother was unable to go to work, and were it not for the Mission supplying food and fire they must have perished.

"We meet many cases of consumption, and patients suffering from chronic affections, which are unsuitable for the hospitals, some of which remain under treatment for long periods. How many of these have been, and will be, translated into the Kingdom of God's dear Son eternity alone will reveal. By the twofold ministry of this special kind of work, a hearing is obtained for the Gospel, and thus the poor and needy are taught to taste and see that the Lord is good."

Mention is also made of the Convalescent Home, the Holiday Home, the Relief Fund; and an earnest appeal is made for clothing. The superintendent is Dr. Latchford, 33 and 34, Short's Gardens, Endell-street, W.C.

THE BRISTOL BELIEVERS' MEETINGS are to be held in the Gospel Hall, St. Nicholas-road, on January 14 and 15. The letter of invitation says:—"'The coming of the Lord draweth nigh.' There is therefore a special call to increased prayerfulness and watchfulness, and to meditation upon Him—his finished work, the power of his risen life, and the glory of his coming again. Prayer is earnestly asked for Divine guidance in all the arrangements, direction for each speaker, and preparation of heart to those who gather." Friends requiring accommodation are requested to make known the same as early as possible to W. F. Higgins, 107, Stokes'-croft, Bristol.

THE TRUTH—IN LOVE.

By Rev. THEODORE L. CUYLER, D.D.

"Could you preach that text *tenderly?*" enquired McCheyne of a ministerial brother who had been preaching on that terrific passage, "The wicked shall be turned into hell." It was not a truth to be kept back, but the effect of its bold presentation would depend on its flowing through tears of solicitude for those who were throwing themselves into the pit of perdition. It was to be spoken, not in threatening taunt, but in bursting tenderness, even as the compassionate Jesus wept over the guilty city that was thirsting for his blood. He is the model preacher who can proclaim God's truth the most fearlessly and yet the most lovingly.

The great Apostle in his letter to his Ephesian brethren struck deeper yet than any utterance of the lips. The original Greek words which he employs are, *alētheuontes en agapē*, and that signifies "*truthing it* in love." It refers to conduct as well as to speech, and in the Revised Version it is put in the margin, "*dealing truly*." This demands that we shall not only speak out the truth, but live it out; and yet in the spirit of sympathetic Christian love. It involves the unflinching fidelity of a clean conscience speaking and acting from the inspirations of a loving heart. All Christian parents do not practise on this principle of truthing it in love. Some utter the word "No!" to a child's request in a tone of thunder. Deserved reproofs are so spoken as to have the sound of a rawhide. I have known an impatient father attempt to correct a sulky, sullen son by rudely jerking him into obedience. I have heard a mother rebuke a daughter's petulance, but in a manner so petulant that she confirmed the fault instead of correcting it. Probably there are hardened transgressors to-day scowling through prison bars who might have been saved in their boyhood by a firm, yet a loving discipline. There are broken-hearted daughters wearing through their lives in domestic woefulness who might have had a happier lot if in their early home there had been more fidelity sweetened with tenderness. Parental harshness breeds many sad marriages.

When we construct a perfect sphere, we join together the two halves that complete the rounded circumference. So in the formation of a symmetric Christian character, there are two traits required, which are too often separated. A good man may possess the one trait and lack the other; the want of it impairs his usefulness. His character wants completeness, and his efforts often lack the best efficiency.

One of these traits is that unshrinking, uncompromising devotion to the right—that loyalty to conscience which is the basis of all heroism. The truth—and the truth at all hazards—is the motto of this class of stiffly vertebrated characters. Out of this stuff are made the Luthers, the John Knoxes, the Oliver Cromwells—the spiritual descendants of the prophet Ezekiel. To this class we might attach the revered name of President Edwards were it not that that illustrious man so often tempered his drastic theology with the sweet tones of God's mercy in redemption. Whatever may be allowed to men of a cast-iron make, it is undeniable that truth-holding, truth-speaking, and truth-living reach their highest efficiency when they are saturated with *love*. This is the beautiful queen of the sisterhood of graces on whom Paul fixed his eye when he said, "Now abideth these three—Faith, Hope, and Love, but the greatest of these is Love." In that same sisterhood are gentleness, patience, humility, pity, and long-suffering. The Holy Spirit, in the production of the most winsome style of Christian character, blends these graces. They are embodied in the Apostle John, in Mary with the ready foot, and Dorcas with the ready finger, in gentle Melanchthons and high-minded Fénélons, in social reformers like Wilberforce, and in ministers of Christ like Rutherford, to whom no commandment was dearer than the new commandment that we love one another.

All this type of character is as conspicuous for certain spiritual traits as is the stout John Knox type for another style of traits and another method of serving God. These different traits are not antagonistic. The Bible does not divorce them. It never sets gentleness and humility above courage, or justice above mercy, or sterling honesty above benevolence. On the contrary, it bids us to "truth it in love"—to blend the traits which make the perfect man in Christ Jesus.

Was not the Son of God the divine embodiment of matchless holiness and ineffable tenderness? He blasts with the lightnings of his righteous indignation the hollow-hearted Pharisees, and welcomes the penitent woman who pours the tears of her contrition on his feet. He denounces Jerusalem's sins and weeps over her doom. He loathes sin, and yet sheds his blood for sinners. As Horace Bushnell beautifully says, "When He hangs, a bruised flower, drooping on his cross, and the sun is dark in the skies, and earth beneath shudders with pain, what have we in this funeral grief of the world but a fit tribute to the majesty of Divine love dying for a race of malefactors?"

In Jesus Christ we see the true balance of qualities that never lost their equipoise. Let us strive toward that ensample set before us. Let us strive to be sternly right without being intolerant, temperate without being ascetic, liberal without being lax, fervent yet not fanatical, and without any malignity in our philanthropies. Especially let us aim to speak the truth and to live out God's truth in love. Then shall we win most converts to the truth as it is in Jesus. Honey catches more flies than vinegar. The Gospel of justice and of the terrible retribution of sin is to be preached and preached faithfully, and yet "with tenderness." In the Gospel, law is love and love is law. There is a way of rebuking sin that wins the sinner; there is a way of defending the truth that turns its enemies into its friends. There is a way even of using the rod of correction—as God does—that melts the heart of the wrong-doer into contrition. And there is a life so copied after our blessed Saviour's that God is served with all the mind and might and strength, and yet its sympathies are as gentle as the dew. The motto of such a life is "alēthuō en agapē"—*I live (God's) truth in love.*

OPEN-AIR WORK IN JAPAN.—Mr. Omura, of Japan, well known to many in this country, desires to inform our readers that the open-air work conducted in Japan for some time past by Mr. S. L. Nagasaki, has been taken over by the corps of the Salvation Army now at work in that country. As a consequence, Mr. Omura's connection with the work as hon. treasurer ceases.

MOON'S EMBOSSED BIBLE FOR THE BLIND.—It would be the greatest delight to many blind this New Year, if Christian friends would give them portions of the Holy Scriptures in the type invented by my father, the late Dr. Moon. There are many thousands of readers of this type, and a large proportion are adults who spend their time very much alone, to whom a portion of the Bible as a gift would be of the greatest comfort.

Adelaide E. C. Moon.

104, *Queen's-road, Brighton.*

MR. C. INGLIS AT LEITH.

Mr. Chas. Inglis has paid his long-promised visit to Leith, which has been singularly owned and blessed of God. He was working under the auspices of the Christian Fellowship Union, which has nearly 700 members, belonging to the various churches in the city. The Sunday meetings were held in the Established and United Presbyterian churches, and the weekday meetings in the Central Hall.

From the very first service the Spirit of God began to work, and it was cheering to see the people who had been found out by the searching Word preached, leaving their pews for the inquiry room, to be spoken with by the workers. While some who have professed conversion have sat under a faithful ministry, not a few who have passed from death unto life have been gathered in from the world.

Large numbers have attended the afternoon Bible readings, and so great has been the interest in them that Mr. Inglis had to re-deliver his lecture on Psalm xxiii. Many in years to come will remember these days of refreshing, while to others the Bible has become a living Word. C.

THE STEPNEY CRECHE.

Recently a procession, accompanied by bands, banners, etc., was got up exclusively by working people in the locality of Mrs. Hilton's institutions in Stepney Causeway, Ratcliff, for the purpose of making a local street collection in aid of the funds. About £17 were collected in pence, halfpence, and farthings.

On her partial recovery from an illness of some weeks, Mrs. Hilton has sent a letter to the chief workers, warmly thanking them for their generous efforts. She assures them it has greatly touched and cheered her that in the twenty-fifth year of the institutions founded by her for the benefit of the poor, a spontaneous effort by the poor of the immediate vicinity themselves should be made to help in sustaining them by funds, and that all was done while she was on a bed of sickness, quite incapable of witnessing what was going on, or expressing her appreciation of it.

YOUNG PEOPLE'S BIBLE AND PRAYER UNION.

Young people were never in greater danger of having the Bible pushed out of their daily life by the pressure of school and commercial life than they are to-day. Parents, Sunday and day school teachers, leaders of junior Bible-classes, and all workers among children, will find in this Union one of the greatest and most blessed helps in their service for God. The number now on the books of the Union is over 40,000; our little magazine, *Lighted Footsteps*, is eagerly read by a multitude of young people, and is earnestly commended by ministers and Sunday-school workers in all churches.

The card of Scripture portions for 1896 is now ready, and can easily be placed in the Bible for daily use.

I should like to call attention to the "Prayer and Work Union," the senior branch of the Young People's Bible and Prayer Union. Members are asked either in private prayer, or at the family altar, to unite daily with their fellow-members in prayer for personal consecration to God and to his service, and for spiritual growth, also for the work of the Union in all its branches. Each member is also asked to engage definitely in some branch of Christian service.

The card containing Scriptural portions for the year, and the rules, can be had for one penny.

The Prayer and Work Union has been used of God to bring new life into declining churches, and to lead many young Christians into earnest work for the salvation of their fellows.

W. Darlow Serjeant.

88, *Oseney-crescent, Camden-road, N.W.*

THEATRICAL TEA-MEETING.—Lord Radstock and Mr. W. Forbes, at a recent social meeting of theatre employees, gave addresses, the Religious Tract Society sent Christmas cards, and the Bible Flower Mission gave scented sachets with texts attached.

EAST LONDON WESLEYAN MISSION.—The new report of this work, under Rev. Peter Thompson's superintendence, is issued, and forms a remarkable record of salvation and relief service for the masses. The "facts and incidents" related are full of the best kind of romance. Copies may be had of Mr. Thompson, 242, Cable-street, E.

THE Y.M.C.A.

THE Auckland (N.Z.) Association organ shows vigorous work and encouraging results.

The South London *Y.M.C.A. Magazine* is to come out with the new year in a new series, under the title *The Young Londoner*.

The Leeds Y.M.C.A. Mission Band (for helping weak missions) has done admirable work during the last few months.

A very successful fortnight's evangelistic meetings in connection with the Cambuslang United Associations was lately carried on by Mr. C. G. Roger, of the Evangelisation Society.

The recent visit to the Camden-road Rooms by Dr. Carless, and his straight talk, will not soon be forgotten. Out of a congregation of about 120 some ten or a dozen young men who were convicted of sin remained behind, desirous of knowing more perfectly the Saviour and the way of salvation.

A meeting of the National Council of the Y.M.C.A. of Scotland was held in Dundee on Friday week. Mr. David Dreghorn presided, and there was a good attendance of members, representatives being present from Edinburgh, Glasgow, Aberdeen, Dundee, Dunfermline, Saltcoats, Montrose, Arbroath, and Carnoustie. The chief business was the resignation of Mr. R. Henderson Smith, who for the last thirteen years had acted as travelling secretary for Scotland, and who has now been appointed secretary of the Monthly Visitor Tract Society of Edinburgh.

For some years members of the Y.M.C.A. and Y.W.C.A. have been endeavouring to raise a fund to put up a Christian Institute for Grantown-on-Spey (on a site already secured). Their aim is to provide a comfortable building for meetings of a religious and elevating character, together with a library and reading-room, a recreation-room, and at least one room devoted to young women, all of which would be open daily to young men and women in lodgings or otherwise, who wish to meet for social Christian intercourse. The need for such premises in Grantown is very great. Its popularity as a health resort has, to a large extent, created employment for young men and women, numbers of whom are drafted in from country districts. The amount already collected or promised stands well over £600. In addition to this it is estimated that a further sum of £900 will be required to carry out the scheme and render the premises self-supporting.

THE Y.W.C.A.

A THREE days' sale of work, in aid of the Wood Green Branch, has been attended with satisfactory results.

Miss Ferguson, of the Dundee Institute, hopes to sail in January, to join Miss Taylor in the Tibetan Pioneer Mission.

The annual meeting of the Lewes Institute was held on the 11th inst., presided over by the Mayoress, Mrs. Wightman. Miss Hill, of Eastbourne, gave an address dealing with the aims and objects of the institution.

The fourteenth annual report of the Brixton Institute states that during the "week of prayer" Revs. W. R. Mowll and C. Brown gave addresses, and much blessing resulted. Missionary meetings have also been held. Miss Tranter has left for missionary work in China. The Bible Flower Mission is carrying on an excellent work. A penny bank has been started and is well supported. 168 of the members are now total abstainers.

The annual meeting of the Cambridge branch was held at the rooms of the Association. Rev. H. C. G. Moule, Principal of Ridley Hall, presided, and there was a good attendance. Mrs. C. J. Procter read the annual report, which stated that there were 227 members. The Bible-classes were better attended. Mrs. C. W. Moule, District Referee for Cambridgeshire, said they wanted more branches in the different towns. There were branches at Fulbourn and Wisbech, and one had just been started at Melbourn. The chairman spoke in warm commendation of the Association, and said that the work was according to their Master's mind; and one great and deep cause of thankfulness to his own heart was that during all these twenty-one years the society had put one thing steadily first—their Lord and Master as the influence and secret power that alone could give life-blood to the system. Mr. S. M. Holmden pleaded for more financial support, and Rev. C. J. Procter said he thought it would be a reproach both to the town and University if girls, coming to live in Cambridge, were deprived of a society like the Y.W.C.A.

CHICAGO BIBLE INSTITUTE.—We are glad to know that the outlook for the winter's work of this school was never more encouraging than at the present time. There are a very large number of students.

CHRISTIAN ENDEAVOUR.

IT is suggested that Senior C.E. Societies should be formed of older members who drop out of the ordinary Endeavour societies.

The Epworth League is flourishing in the Methodist churches of the United States and Canada. The latest calculation shows a membership of a million, about one-fourth of the total number of communicants.

There are now 42,800 Endeavour societies, with a membership of 2,568,000; 34,392 societies are in the United States, 3,185 in the Dominion of Canada; 3,000 in the United Kingdom; 1,600 in Australia; and the remainder in foreign lands.

There are now nearly ten thousand Junior societies enrolled, and more are being added every week, thirty-five having been reported last week. Their marvellous and magnificent development is largely solving the problem of how to reach the boys and girls and train them for the older society, and thus "for Christ and the church."

PERSONALIA.

Mr. Richard Weaver is, we regret to hear, very unwell with bronchitis. Prayer is asked that, if it be the Lord's will, he may yet be spared to witness for Christ.

Mr. W. B. Harington writes from Bombay that he hopes to visit fifty or sixty soldiers' prayer-rooms during the next four months, in order to stir the Christians and win the unsaved to Christ.

Mr. James Bateman, of Worthing, whose name for upwards of half a century has been intimately associated with the Protestant cause, both through the Press and on the platform, is lying seriously ill at his residence in Sussex. His advanced age (eighty-five) renders recovery doubtful.

Mr. D. C. Joseph, of the Evangelical Mission to Israel, is lying seriously ill at the new German Hospital, Jerusalem, where he is receiving the best possible attention from the doctor and deaconesses. He would be grateful if friends would pray for him. Mr. F. Newth, who acts as his correspondent at home, has now removed to 47, Chapel-road, Worthing.

Mrs. J. D. Allcroft, whose personalty has been sworn at £13,208 7s. 8d., desiring to carry out what she believed to be the wish of her late husband, has bequeathed out of money which had devolved upon her £1000 to the British and Foreign Bible Society, £1000 to the Royal Hospital for Incurables at Putney, and £1000 to the Church Missionary Society.

Rev. Charles Joseph, of Portsmouth, was recently the defendant in an action for slander, because of allegations made against a licensed house in the town, and was cast in damages and costs amounting to about £700. A subscription was started, and £976 was subscribed by his friends. At a great meeting, held last week at the Portsmouth Town Hall under the presidency of the Bishop-designate of Newcastle, Canon Jacob, an illuminated address was presented to Mr. Joseph, expressing high appreciation of the invaluable services he had rendered to the cause of social reform. The balance of the money collected is to be divided among various philanthropic organisations.

NEWPORT, MON.—John Adams, pilot, is carrying on a Gospel mission in one of the poorest corners of this town. Beginning in a humble way in 1890, the work has grown greatly. As his own business calls him from home he wants to engage a missionary, but for this he needs help. His address is Waterloo-road, Newport (Mon,).

A WORKER WANTED.—The foreign secretary of the London Missionary Society states that there is an opening in Hankow for the services of a fully qualified lady medical missionary to take charge of the work in the Margaret Hospital. Mrs. Gillison has been reluctantly compelled to resign responsible charge of it in consequence of continued ill-health. The success which has attended her work leads the Hankow Committee to appeal with great urgency to the directors to appoint someone in her stead. Mrs. Gillison went out as a self-supporting missionary, and the present position of the society entirely precludes the possibility of any appointment which would involve an additional charge upon the society's funds. Is there not someone who has the means of self-support as well as the necessary professional training, and who, for Christ's sake, would be willing to undertake this service on behalf of the multitudes of heathen women in Central China; or, failing this, is there no friend of missions, unable herself to go to the field, but able to support a substitute, who would undertake to maintain a lady medical missionary as her representative at Hankow?

EVANGELISTIC NOTES.

Rev. B. Fay Mills will conduct meetings in New Haven, Conn., beginning January 6th.

Rev. J. W. Chapman held meetings in Fort Wayne, Indiana, in November, preaching in the rink to over four thousand people.

Mr. C. W. Merrill lately closed two weeks' meetings at Franklin, Neb. The churches all united in the work and there was good interest from the beginning. A very large number of men, women, and young people expressed a firm purpose to accept Christ and live a Christian life.

North Wingfield.—In this small mining village a mission has been held in the two Primitive Methodist chapels, which, owing to the interest awakened, was continued for six weeks. Large numbers profess conversion, and several of the converts are wondrous trophies of grace. R. D.

Barrow-in-Furness.—A fortnight's evangelistic mission has been held at Harlington Street Chapel by Mr. Thomas Payne. The evidences have not been few that God was in the mission, and whilst many have entered on the Christian life, many more are not far from the kingdom. JOS. PEARCE.

Mr. D. L. Moody has closed his month's Gospel campaign at Atlanta, Ga. He is estimated to have addressed 200,000 people during his visit. The crowds at the tabernacle have been vast and continuous, and it is believed that the permanent fruits of the month's work will be very large. Mr. Moody is now at Northfield.

Illinois, U.S.A.—Mr. F. T. Pierson has lately held a special mission in Lockport, Ill., with good results. At the close, two great mass meetings, one for men and one for women, were held in the Congregational and Methodist Episcopal churches. Such large numbers were never seen before at Gospel services in Lockport. The revival which began in the Congregational church spread to the other churches, and before long became a union movement, the influence of which was felt throughout the whole town.

Dr. L. W. Munhall.—On Wednesday evening, December 4, Dr. L. W. Munhall concluded a three weeks' evangelistic campaign in the city of Binghampton, N.Y., with most gratifying results. A moderate estimate is that not less than fifteen hundred persons indicated a desire to be Christians; but only the names of those who publicly confessed Christ, after the plan of salvation had been clearly stated, were taken, and of these there were nearly six hundred. Multitudes of church members were greatly revived. Besides these immediate results, it is expected that the churches of the city and surrounding country will be reaping harvests from this sowing for months to come.

Edinburgh.—Gipsy Smith has recently concluded a six weeks' mission in the Scottish capital, giving a week to each of the following churches:—Fountainbridge, Viewforth, West Port, North Leith, Pilrig, and Stockbridge. The interest and impression have been great. From the first there have been tokens of spiritual power and gracious working, and in every congregation there has been a manifest quickening of the Christians. Great crowds have gathered to hear him preach and sing. It is not his first visit to our city, but it is his first opportunity of giving indication of his power of sustained and successful effort in the same community; and all who have been associated with him in this work bear testimony to his success. On New Year's Day Mr. Smith is to sail for New York, and many will follow him with sympathy and prayer during a lengthened evangelistic tour in America.—*British Weekly*.

NEW FOREST GIPSY MISSION.—The annual meeting of this Mission was held on Wednesday, December 11, at the Y.W.C.A. Rooms, Southampton; presided over by the Hon. Granville Waldegrave. Mr. and Mrs. Bullen gave interesting accounts of their work. Mrs. Bullen spoke of the help afforded by friends who kindly sent gifts of clothing, etc. Mr. Griffith, hon. treasurer, spoke of the value of such an effort on behalf of these van and tent dwellers in and around the New Forest. Parcels of clothing may be addressed to W. Bullen, Bartley Mount, Totton, Hants; or to Lyndhurst-road Station.

EAST LONDON SEWING CLASS.—This class is held at Sidney-street, Mile-end, for very poor women. Every £1 given helps one member to earn 1s. weekly during the winter. The work is carried on with earnest attention to the spiritual and physical needs of the women employed, as in the past. Many of them are now very old, and without this small weekly addition some would have to go into the workhouse, sorely against their wishes. Many of the old subscribers are dead. The room, firing, and gas are paid for by a friend, so if some fresh subscriptions could be obtained the classes would be enlarged at once, which is much to be desired during the cold weather. Address, Lady A. Hobart, 63, St. George's Road, S.W.

OBITUARY.

REV. DR. VAN DYCK, BEYROUT.

The death is announced of Rev. Dr. Cornelius V.A. Van Dyck, of Beyrout, the well known translator of the Scriptures into Arabic. Dr. Van Dyck was the senior member of the Syrian Mission, where he began work in 1840. He was a doctor of medicine as well as a doctor of divinity. He was the associate of Dr. Edward Robinson in his travels in the East. As a professor in the Syrian Protestant College he did excellent work; he preached in Arabic as well as English; and visited the mission hospital twice a week. On January 25, 1894, we published a biographical sketch of Dr. Van Dyck, from the pen of Rev. Dr. Wright, of the British and Foreign Bible Society.

MR. JAMES JOHN CROWTHER, BROCKLEY.

The young of the present generation have lost a firm friend by the death of Mr. James John Crowther, which took place a few days ago at Brockley, S.E. Mr. Crowther was widely known as a popular lecturer; he was the author of several works, including "Across the Channel," "Autobiography of an Acorn," "The Horses of the Sun," and "The Microscope and its Lessons." For many years he was connected with Camden Sunday School, Camberwell, of which he was superintendent, and on leaving that neighbourhood and settling in Brockley, he actively engaged in Christian work. His most prominent effort of late years, however, has been the children's service on Sunday afternoons at St. Peter's, Brockley.

HOME FOR CONSUMPTIVES, WORTHING.

This Home at Richmond House, Worthing, was founded in 1891 by Mrs. St. A. Horton, its primary object being to receive consumptives, even in the last stage of the disease. Since that date 900 patients have passed through it, 600 of whom were phthisical cases. A large proportion of these were kept free of charge, though the Home is unendowed, and supported entirely by small weekly payments made by or for the patients, and by voluntary contributions. Its yearly expenses are over £800, and the highest payment made by patients in any one year only reached £484.

Mrs. Horton has made many personal sacrifices to keep even with current expenses, but the subsciptions have decreased very considerably, and the burden of keeping the Home open has fallen more and more on her shoulders. Unless help is forthcoming she will have with deep regret to close the Home, which has been an inestimable boon to the sick, and especially consumptive patients. It is in fact one of the few Homes for the dying. Medical attendance and careful nursing are given. It is in order that a wider support may be given to Mrs. Horton in her arduous work that I make this appeal.—Yours faithfully,

L. McManus.

REQUESTS FOR PRAYER.—For much blessing on the International Students' Conference to be held in Liverpool, January 1-5.—For the winter tour which Mr. W. B. Harrington has started for in India, with the view of travelling all over that great country, visiting all the branches of the Soldiers' Christian Association.—For blessing on services by Pastor Marsh in Dartmouth, for the deepening of spiritual life, January 13 to 17.

THE SOLDIERS' HOME, NEWCASTLE, has celebrated its sixth anniversary. The place was crowded, and many soldiers were unable to get in. Mr. A. C. Margary presided. Mr, P. E. Mather and Lieut.-Colonel H. T. S. Yates, R.A., gave excellent addresses. The annual report, read by Mr. A. Draper, stated that hundreds of soldiers had attended the Home during the year, and the work very satisfactory indeed. A few soldiers testified to the good they had received at the Home. Plans for a new Soldiers' Home are before the general public, to cost not less than £1200.

THE ASHANTIS.—Rev. F. W. Somerville, writing in *Work and Workers* on "Our Work Among the Ashantis," says that a mission was established in 1894 in Kumasi, but was abandoned owing to the death of its European superintendent. Since then there has been no Christian work done there, the work in Adansi, a tributary state of Kumasi, having also been given up because of the threatening attitude of the Ashantis. The war of 1873-4 resulted in estrangement between the natives and the English, both missionaries and merchants having had far less access to the country than before the war. What Mr. Somerville desires in the missionary interest is that the British Government shall include Kumasi and the whole of Ashanti within the Protectorate, and place a representative of the Government in Kumasi.

The Book World.

Christmas Poems, selected and arranged by T. H. Darlow, M.A., is a handsome booklet. (1s. 6d. *Hodder & Stoughton.*)

The Baptist Handbook for 1896, published under the direction of the Council of the Baptist Union of Great Britain and Ireland, is a full and up-to-date manual of denominational information (2s. *Veale, Chifferiel & Co., 31 to 37, Cursitor-street, Chancery Lane, E.C.*)

Addresses on St. Matthew's Gospel. By H. N. B. (1s. 4d. *T. Brown & Co.*) Simple expositions for the help of "lay" readers and evangelists in the mission-field or at home. With much that is good and useful, we find evidences of an undue place being assigned to the sacraments.

Christian Liberality. Translated from the French of Rev. Theo. Rivier. (*Simpkin, Marshall & Co.*) A serious and weighty plea on a duty not always viewed in the light of a high privilege. The first sentence strikes the keynote of the book—"All that we have belongs to God."

National Temperance Congress. (3s. 6d. *Temperance Publication Depôt.*) The addresses at this Congress will be of real service to many, supplying as they do well-weighed and good material for temperance speakers, together with much useful information as to ways of working amongst young and old.

Echoes and Pictures. By Dr. R. H. Thomas. (3s. 6d. *Nisbet & Co.*) A collection of poems, varied in theme and in merit, but most of them smooth and tuneful. The longest and most pretentious, on the "Call of Moses," is full of suggestive thought. Some of the translations from Danish and German are very interesting.

Ruth. By W. Spencer Walton. (1s. 4d. *R. J. Masters & Co.*) A series of suggestive readings in this ancient pastoral narrative, bringing out in a helpful way its typical teachings and deeper spiritual import. Sacerdotalists on the one hand, and Rationalists on the other, are denounced unsparingly, and the need for faithful witnessing is insisted upon.

The King's Highway, Vol. xxiv. (3s. 6d. *C. H. Kelly.*) This journal, devoted to the advocacy of holiness, has much valuable matter bearing on the spiritual life. It is, however, too exclusively concerned with one view of this great theme to be of service to those who, while longing for fuller consecration and growth in grace, cannot adopt the teaching on "entire sanctification" and "perfect love" here advanced.

Hymns of the Early Church. Being translations from the poetry of the Latin Church, arranged in the order of the Christian Year, with hymns for Sundays and weekdays. By Rev. John Brownlie. (2s. 6d. net. *Nisbet & Co.*) The minister of the Free Church, Portpatrick, is a sacred poet of repute. In this collection he includes a number of poems which have long been familiar in English form; and the volume should have attractions for students of hymnology. The pages testify to skill in transferring ideas, as well as excellent poetic resource. Rev. Dr. C. G. M'Crie supplies a historical introduction and biographical notes.

Vedic India. By Z. A. Ragozin. (5s. *T. Fisher Unwin.*) This volume of the "Story of the Nations" series is a mine of information, with fine descriptions of scenery and graphic pictures of Eastern manners and people. To those interested in missions, and to believers in the Bible accounts of ancient races and their departure from early knowledge of God, the book will be of no small use. After long and careful examination of Vedic literature and the best expounders of it, the authoress concludes that caste was not a primitive institution, the Brahmins not an exclusive class, Suttee unauthorised by the Vedas, and woman's position far higher in the early days.

Echoes from the Iron Road. By Inspector W. Aitken. (4s. 6d. Glasgow: *J. Menzies & Co.*) It is not our first introduction to this Railway Bard, for we have heard him speak and read some of his pieces, but till we dipped into this volume we knew not the wealth and fertility of his muse. Never probably has the pathetic side of accidents and collisions been more tellingly touched than in these poems, from the pen of one who knows the home desolation wrought by a "smash on the line." But it is not all tragedy—there are also simple home pieces, stirring Gospel songs, and other spiritual stanzas. We heartily commend this collection of natural, homely, and vivid verse.

The Spiritual Life: Bible Lectures by George C. Needham. (1 dol. *American Baptist Publication Society, Philadelphia.*) In Great Britain and America there are many who will value this volume. The lectures are such as Mr. Needham has delivered at Christian conferences; and by way of prefix there is a biographical sketch of the lecturer, and an outline of the origin and spread of the conference movement. The addresses are fourteen in number, dealing (among other themes) with the Ministry of the Spirit, Communion with Jesus, Consecrated Vessels, and the Study of the Bible. The last three chapters are on the Psalms, which are opened up to excellent purpose. The pages treat great subjects in a very helpful way.

Notes on the Scripture Lessons for 1896. (2s. *Sunday School Union.*) This volume deserves to be warmly welcomed by all Sunday School teachers. The notes on the Morning Lessons are brief, but those on the Afternoon or "International" Lessons are somewhat longer. In every case these helps comprise the setting of the lesson, its context and surroundings; a summary of the story or doctrine it contains; explanatory notes of obscure words or phrases; a lesson plan, in which are suggested, not all, but a few, of the most important points to which emphasis may be given; and to these are invariably added one or two appropriate illustrations. In a very brief compass the thoughtful teacher will find all that he needs to guide him in his own prayerful preparation.

Memoir of John T. Betts, of Pembury. Compiled from diaries, letters, etc., by Letitia Jennings. (*B. T. Batsford, 94, High Holborn.*) The subject of this deeply-interesting volume was noble in youth and lovely in old age, and his career was as striking as his personality was fascinating. He was uncle to Rev. F. B. Meyer, who, in a tenderly-expressed preface, refers to "his remarkable linguistic powers, his travels, his laborious translations, his endeavours to popularise for English readers the works of the Spanish reformers, his endeavours for the spiritual and intellectual welfare of his neighbours." These matters are well outlined in the book, the authoress having been intimate with Mr. Betts for many years. The biography is admirably constructed, and there is a beautiful portrait of the subject, who is remembered with sincere affection by all who knew him.

Our Lord's Miracles (Vol. 1. 7s.) is the title of a selection of fifty-four sermons by the late C. H. Spurgeon. Such a collection of the beloved pastor's expositions of texts associated with, or bearing on, the miraculous works of our Lord Jesus Christ has special value, for the sake of which the want of uniformity and sequence in paging will be overlooked. A second volume is promised shortly. Another substantial book is **The Gospel for the People** (5s.), containing sixty short sermons by C. H. Spurgeon, with a sketch of his life and a number of portraits and engravings. Pastor Thomas Spurgeon, who writes the preface, says this collection (his own suggestion) is designed to meet the needs of such as find the ordinary discourses too long for reading in the bush, on the sea, and at the fireside. We agree with him that these sermons are "full of sound doctrine, saving truth, and heart-moving appeal, combined with brilliant thought, common sense, and quaint humour." The book will meet a want in many out-of-the-way places, and the illustrated life-sketch renders it peculiarly attractive. (*Passmore & Alabaster.*)

How to Come Home to God, by R. E. Faulkner, is a striking booklet. (4d. *H. R. Allenson.*)

A Child's Heart. By Rev. David Burns. (1d Glasgow: *Morison.*) A capital address (illustrated) to young folk on idols, ancient and modern.

Snowell's Housekeeper's Account Book for 1896 will be useful to the stewards of large households and others who wish to record domestic expenditure. (*Virtue & Co.*)

Christianity and Churchmanship, by M. O. Evans, of Wrexham, is properly styled "An Essay towards Comprehension." It will have special interest for those who follow ecclesiastical questions as they affect Wales. (6d. *H. R. Allenson.*)

Scripture Searching Almanack, 1896. By E. L. S. (1d *Marshall Bros.*) This almanack is designed to encourage those who use it to search the Word, and see if these things are so. The profits are devoted to the Operative Jewish Converts' Institution.

UNITED PRAYER.—I invite the earnest attention of your readers to the circle of united prayer, commenced in July last. Its object is to bring Christians together in real union before God, apart from all sectional differences, in strong supplication and prayer. More and more loudly does the call come that we who know the power of prayer should use it. Will every reader who agrees with this object join the union, entailing as it does no sacrifice, except of time and thought? Every first of the month, at 7 a.m., noon, and evening, we join as members of one family before our Father's throne for the fuller outpouring of the Holy Spirit on all Christians and upon all Christian work in all lands. A card of membership is being issued, price 1d., to cover cost and postage. Mr. John Blackham, Hill Top, West Bromwich, will gladly send a card if friends will enclose a slip with their name and address, and a stamp.

John O. West.

St. Matthew's Vicarage, Birmingham.

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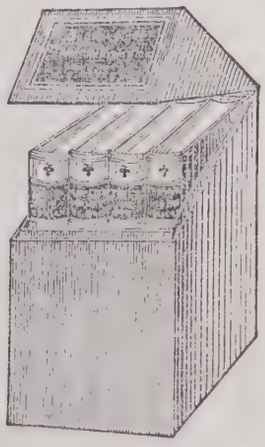
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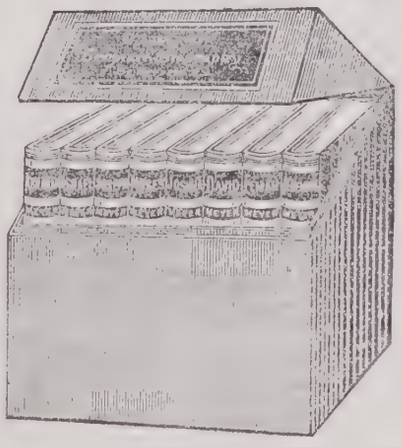
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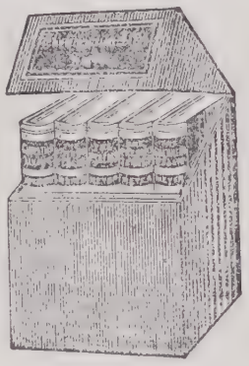
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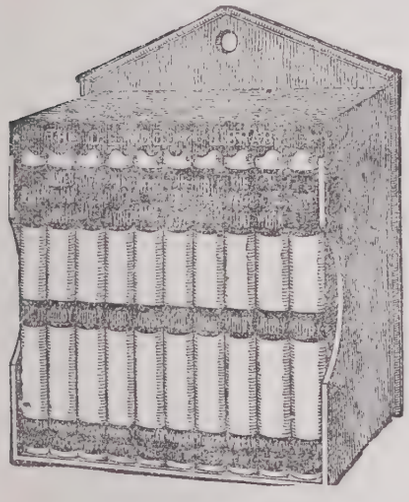
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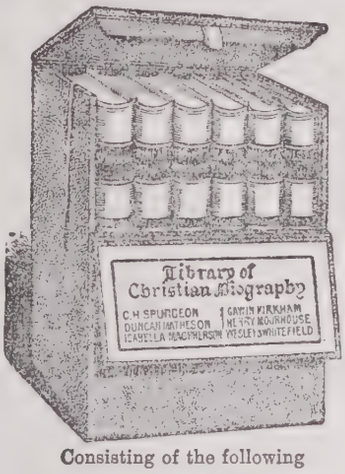
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Among the Churches.

CHURCH OF ENGLAND.

Canon Eyton has given notice that evening communion will be suppressed at St. Margaret's, Westminster.

Mr. Eugene Stock and Rev. H. Percy Grubb were expected to reach Liverpool from their Canadian tour on Monday.

Canon Honeyburne hopes to enter upon his duties as vicar of Christ Church, Southport, soon after the beginning of the year.

The projected amalgamation of the Church of England Young Men's Society and the Young Men's Friendly Society has been abandoned.

Rev. W. I. Moran, sometime tutor at the C.M.S. College, Islington, has been appointed vice principal of the new Elery Training School at Hull.

Rev. E. A. B. Sanders has been offered by the Bishop of London the vicarage of St. Mark's, Dalston. Mr. Sanders has been rector of Whitechapel since 1891.

Principal Handley Moule having retired from his candidature for the Lady Margaret Professorship at Cambridge, Canon Mason, the High Church candidate, has been elected.

Canon Knowles, vicar of St. Bees, and principal of the St. Bees Theological College, has announced that he is about to retire from active work owing to failing health and advancing years.

The C.M.S. has received letters from Uganda announcing the safe arrival of Bishop Tucker and his missionary party, including the first lady missionaries who have ever been to Uganda. Great excitement was awakened, and the warmest welcome extended. King Mwanga himself has sent a letter of greeting.

Mr. F. S. Allen, of the Tunbridge Wells Y.M.C.A., has been definitely accepted for foreign service by the C.M.S., and will leave England early in January for Sierra Leone, where he will be ordained by the Bishop of that place. He has been a student of the C.M.S. College for three years.

A new mission hall, to be known as St. Mary's Protestant Mission Hall, was opened on Tuesday week in the North End-road, West Kensington, by Lord Kinnaird. It will be under the control of Rev. C. Bradshaw Foy, the Evangelical and Protestant vicar of St. Mary's, West Kensington.

CONGREGATIONAL.

Rev. J. Ossian Davies has held good services at Launceston.

Rev. E. Darley has conducted a week's mission at Normanton.

The Centenary Fund of the London Missionary Society now exceeds £86,000.

Rev. A. Bond has been welcomed to the pastorate of Besses-o'-th'-Barn Church.

Dr. Adamson, lately of Edinburgh, has been preaching with much acceptance at Queen's-park, Manchester.

Dr. Barrett has received a warm welcome from his people at Princes-street, Norwich, on his return from the West Indies.

Rev. Dr. Davies, after a ministry of forty-two years at Siloah, Llanelly, has retired from the pastorate, broken down in health.

Widespread regret is felt in Rotherham at the resignation of Rev. T. Nicholson, who for seventeen years has done valuable work at Marlborough Chapel.

Rev. Samuel Joseph Smith, having entered upon the fiftieth year of his pastorate at Baker-street Chapel, Enfield, has received loving tokens of his people's affection.

At the third of the monthly Congregation Union missionary lectures, Rev. J. M. Gibbon spoke on the work of translating the Scriptures and the production of Christian books in the heathen vernaculars, accomplished by agents of the London Missionary Society. In the course of his lecture Mr. Gibbon passed in review the intellectual work of such men as Henry Knott, the Bible translator of Polynesia, of Moffat, Livingstone, and others in South Africa, and of Robert Morrison in China, whose Chinese dictionary was published at a cost of £15,000, defrayed by the East India Company.

Calls.—Rev. Dr. Adamson, formerly of Edinburgh, to Carver Memorial, Windermere; Rev. J. P. Kingsland, to Oundle; Rev. S. T. Butler, of Brampton, to Felling-on-Tyne; Rev. E. C. Jones, of Dowlais, to Maidstone; Rev. D. Jones, to Treorky, Rhondda Valley.

Resignations.—Rev. Thomas Nicholson, of Marlborough, Rotherham; Rev. T. Hamer, of Little Lever, Bolton; Rev. F. Cornish, of Romsey; Rev. W. Stark, of Leek.

BAPTIST.

Special services have been held at Sherborne.

The East Midland Association has held good meetings at Derby.

Rev. J. A. Clark has returned home from the Congo on furlough.

A special series of missionary meetings has been held in Loughborough and district.

Middleton Chapel, near Manchester, has held a good anniversary, closing in a three days' mission.

Brighton-road Church, South Croydon, reports forty-three new members added during the past year.

The ministry of Rev. John G. Raws in Flinders-street, Adelaide, S.A., has resulted in largely-increased congregations.

Rev. W. R. Skerry, of Denmark-place, Camberwell, is likely to be the new president of the London Baptist Association.

Rev. Gordon Wilkins, missionary at Berhampore, was lately married at Cuttack to Miss Pike, daughter of Rev. J. G. Pike, of Orissa.

It is stated that Principal Roberts of Regent's Park College, has so far recovered from the paralytic stroke with which he was struck down in April last, that his physicians entertain the hope that he may be able to resume some of his tutorial work after the Christmas holidays.

A unanimous call has been given to Mr. A. V. G. Chandler (Pastors' College) to the pastorate of the Abbey-street Chapel, Bermondsey. Mr. Chandler, who has accepted the call, has been student-pastor for the past fifteen months, during which time God has abundantly blessed the work, thirty-two being baptized, and thirty joining the church. He has accepted the pastorate, and his recognition services will take place the first week in February.

Calls.—Rev. C. E. P. Autram, of Riding Mill, to Turret Green, Ipswich; Rev. J. H. Hughes, of Bootle, to Swansea; Rev. W. Chambers to Shoreham; Rev. W. Gill to Orford Hill, Norwich.

Resignation.—Rev. C. T. Johnson, of Falmouth.

METHODIST.

A special mission has been held at Biston Heath, Shrewsbury.

A four weeks' mission has been held, with good results, at Edistone.

An interesting S.S. conference has been held in Camden Town Chapel.

The mission at Trinity Chapel, King's Lynn, has aroused much interest.

Miss Harris, from Halifax, held last week a special mission at Henstridge.

Special evangelistic services have been held at Wilton, by Rev. J. S. Buckley and Mr. Goodbridge.

Mr. Thomas Payne has concluded a successful eight days' mission at Hartington-street, Barrow-in-Furness.

Successful missions have been held at Ripon, by Mr. Sampson; at Morncliffe, Sheffield, by Rev. T. Waugh; at Levenshulme, Manchester, by Mr. L. Middleton; and at Elland, near Halifax, by Mr. W. Myers.

A handbook, intended to help local preachers in their studies, preaching, and choice of books, has, by order of the Primitive Methodist Conference, been prepared by Revs. J. Travis and H. Gool, and will be published early in the New Year.

PRESBYTERIAN.

A new chapel has been opened at Brymbo, Denbighshire.

Rev. Hugh Davis has been welcomed to the pastorate at Plasmarl, Swansea.

Blackheath Church, erected eight years ago at a cost of £8000, has been declared free of debt.

Rev. L. Owen has entered upon his duties as pastor of the Welsh Church at Sunderland, Wheatley Hill and Spennymoor.

The annual social gathering of the association of North London choirs has been held at St. John's-wood, Mr. Robert Wales, president, in the chair.

It is proposed to erect a new church in Bastia, Corsica, and at a meeting held lately in Glasgow Dr. Norman Macleod, Mr. R. Taylor, and Mrs. McVicar warmly supported the proposal.

The third anniversary of Rev. J. G. Travis's pastorate at Upper Norwood has been observed with special thanksgiving on account of the marked blessing which has attended his labours.

Mrs. Lewis and Mrs. Gibson, who gave the site for the proposed Presbyterian college at Cambridge during their late tour in the East in search of further Biblical MSS., were unsuccessful in their second search in the convent of Mount Sinai. They, however, made discoveries of some importance in Egypt. Mrs. Lewis is engaged on a revision of her work dealing with her first discovery.

Calls.—Rev. W. E. Shaw, of Swansea, to Fairfield, Liverpool; Rev. R. S. Simpson, of Surriff, to Free High, Edinburgh; Rev. W. W. Williams, of Barry Dock, to Clive-road, Cardiff; Rev. John Morgan, to Porth, Rhondda.

Resignation.—Rev. W. Riach, of Robertson Memorial Church, Edinburgh.

NEW YEAR APPEALS.

Hackney-road.—Rev. J. F. Porter wants to help to give a treat to poor women and children.—49, Darnley-road, Hackney, N.E.

Shoreditch Mission.—Mr. J. Knowles, 21, Benthal-road, Stoke Newington, N., is greatly in need of aid for his work among the poor of Shoreditch.

Scandinavian Sailors' Home, opposite West India Dock Station, Poplar.—Help wanted to give Christmas treats to sailors.—Mrs. A. Welin, at the Home (as above).

Howard-street Gospel Mission.—To infuse a little happiness into the homes of many of the poor children who attend the Mission.—Nathl. A. Soames, Sec., 16a, Tasman-road, Stockwell, S.W.

Pastor Owen Tidman will be glad to receive Christmas and New Year cards, Gospel texts, and tracts for sick children and aged ones of the "Lord's own."—Address, Ebenezer Cottage, Magor, South Wales.

Grove Mission.—For assistance in giving a good Christmas dinner and tea to the aged poor and destitute children of this district; also a sack of coals to many aged widows.—John Wm. Weston, 31, Park-street, Southwark, S.E.

Bethnal Green.—The vicar of St. Philip's writes asking help to give treats to 1300 poor children and 400 aged and suffering poor. The poverty in the district is deplorable.—Rev. R. Loveridge, St. Philip's Vicarage, Bethnal Green, E.

Chiswick Mission.—Help that one cwt. of coal be sent to poor mothers, a tea given to the Sunday scholars, assistance rendered to widows with young children, comforts provided for the sick and aged.—Robt. T. Smith, 1, Thornton-avenue, Chiswick.

London Street Mission, Dockhead, S.E., ask help in distributing Christmas dinners among the hundreds of destitute families in this neighbourhood, who will otherwise be without one.—W. Bustin, Hon. Sec., 13, Priter-road, Bermondsey, S.E.

Lady Henry Somerset will be glad to receive on behalf of the patients in the Duxhurst Home, Reigate, copies of Christmas numbers of magazines, pictorials and tales, from any who can in this way brighten the lives of those who will greatly appreciate the gifts.

East End Poor.—We wish to give some thousands of Christmas dinners to unemployed but respectable poor, in which frail little children often ask for bread. £200 will enable us to provide nearly 6000 Christmas dinners.—(Rev.) J. W. Atkinson, Claremont, Cawley-road, E.

Mr. James Sharpless writes on behalf of his afflicted and aged ones who do not receive help from other missions. For many years the Lord has enabled him to help some special cases at Christmas, and he should feel grieved if they went without this season.—Address, 14, Sidney-square, E.

Surrey Chapel.—This year, as last, we are giving 1000 poor children a meal and a happy evening, 150 poor mothers the same, and 100 Christmas dinners to deserving families. Warm clothing, toys, dolls, etc., will also be acceptable.—J. Tolefree Parr, 62, Nelson-square, Blackfriars-road, S.E.

Lisson Grove Mission.—Our funds are quite exhausted, and we need assistance badly. We wish to raise funds for a Christmas treat and prizes for 200 children; and to give some little pleasure at the holiday season to a number of poor mothers and others.—George T. Hunt, 5, St. Ann's-terrace, St. John's Wood, N.W.

The "Boyer" Drift and Crippled Children's Mission appeal for funds to carry on work among over 600 afflicted children, and to relieve the many distressing cases continually found in house-to-house visitation. Clothing, books, and toys for distribution and exchange.—E. M. Archer, 29, Cottage-grove, Bow, E.

Hillway, Bembridge.—A few poor villagers, who have been blessed through the labours of Mr. A. H. Couldrey, have been compelled (by losing the cottage in which they met) to put up a little hall. They have collected £56, but there is a debt of £135, for which they plead for help.—Address, Mr. A. H. Couldrey, Grove House, Bembridge.

Lambeth Walk Mission, S.E.—Our Poor Fund for giving Christmas dinners is entirely exhausted. On Tuesday a dear little bright-eyed boy of some ten summers came to ask me (as sent by his afflicted mother) if I could give them some bread, for they had not a particle of food in the house for breakfast.—Geo. Goodman, 29, Princes-square, Kennington, S.E.

Mr. W. Harrison, who has now entered on the pastorate of Orange-street, Leicester-square, which he is carrying on on mission lines, as at the Soho Mission, with which he was so long associated, will be glad of help in relieving the poorest and most deserving at this season; also to give tracts to the children. His address is 24, Merrick-square, Newington, S.E.

Friendless and Fallen.—There is still about £200 needed to meet the expenses of the year's work. The work of the homes and open-all-night refuge being continuous all through the year, it is earnestly hoped that the Lord's steward's will come to our help, so that the sum required may be raised. Upwards of 1000 have been helped this year, while nearly 40,000 have been assisted to make a fresh start in life since 1857.—Mr. W. J. Taylor, 200, Euston-road, N.W.

Trinity-street, Southwark.—It has been my custom each year of my work here to gather together as many of the poorest children we could find in our streets—without respect of creed or condition—and endeavour for a brief period to brighten their cheerless lives. The festival includes the distribution of dolls and toys of every description. A tea is also provided to invited guests. In connection we have a distribution of new and second-hand clothes.—Rev. J. Flanagan, 19, Falmouth-road, S.E.

The Society for the Relief of Distressed Widows has now been in existence seventy-two years, and it would be scarcely possible to estimate the benefits it has conferred in granting relief to thousands of poor destitute widows during that period, many of whom have borne testimony that the money given has enabled them to overcome the difficulties consequent on their bereavement, and open the way to a future livelihood independently of parochial assistance.—Samuel Rayson, Sec., 32, Sackville-street, W.

Abbey-lane Mission, Stratford, E., situated in one of the poorest and darkest districts in the East of London, just across the border of the metropolis, is endeavouring to form fretwork and rough carpentering classes, and also a small library. As none of our members are any too well off, we appeal for means to carry on this work amongst the lads of our district. If any readers have any old tools which they do not require, such as saws, hammers, planes, chisels, etc., we shall be very pleased to accept them.—Edward W. George, The Woodlands, Carnarvon-road, Stratford, E.

Destitute Children's Dinner Fund.—The number of dinners given last season was 255,002, being 30,578 in excess of the previous season. The children's pence contributions amounted to £480 19s. 11d. The small surplus of £23 left in hand, and the much valued annual subscriptions now coming in, have induced the committee to comply with urgent requests to open the dining-rooms early in November, and thus strengthen the children, nourished and fortified in body and mind with wholesome food, to meet whatever 1896 may bring; 40 rooms are already open.—Mr. H. Morton-Cana, 13, Ilminster-gardens, Lavender-hill, S.W.

The Domestic Servants' Benevolent Institution relieves aged and infirm domestic servants. Since its formation 332 pensioners have been elected, ninety-five of whom are now in receipt of £15 to £20 each per annum. Upwards of £45,500 has been thus distributed, and many thousand cases relieved with temporary assistance. At the last election there were 138 applicants for the pension, but the committee, for want of necessary funds, were only able to elect nine pensioners from this long list, the remaining 129 applicants, many of whom are over seventy years of age, are still waiting in sore need.—William Sly, Secretary, 22, Sackville-street, W,

Fallen Asleep.

At Worthing, Rev. John Adam, aged seventy-four, who for over fifty years has laboured devotedly as pastor of New-street Chapel.—At Exmoor Lodge, Kettlewell, on 4th inst., Mrs. John Kettlewell, widow of a well-known and influential Christian labourer.—At Kingswood, Bristol, on 14th inst., Rev. J. Cleave, after a short illness, an earnest and faithful Methodist preacher.—At Islington, Birmingham very suddenly, Mrs. Dyson, wife of Rev. A. Dyson, Wesleyan minister.—At Topsham, Mr. Edward Parsons, for fifty years an earnest worker and preacher.—At Stoke Newington, Miss M. A. Holt, for sixty-one years a devoted teacher in Abney Park Sunday-school.—At Wells, Norfolk, Mr. E. J. Mason, aged eighty-one, a useful worker.—At Trowbridge, Mr. William Smith, a generous giver to the Lord's work.—At Needham, Rev. James Jenkins, for twenty-six years minister of the Congregational Chapel.—At Lancaster, Mr. James Downsham, aged seventy-four, for over fifty years a preacher of the Gospel.—At Sutton Coldfield, aged ninety-two, Mr. Thomas Healey, for fifty-eight years an officer at West Haddon.—At Dunnington, aged eighty-three, Mr. H. J. Bomford, a useful servant of Christ.—At Grantham, on 13th inst., Mrs. Henry Watts, aged sixty-seven, wife of the Baptist pastor.—At Blackhill, Durham, on 19th inst., Rev. Joseph Muir, aged thirty-nine, Wesleyan minister at Bayswater, who had done good work at Bristol and Liverpool.

Notices.

Applicants for Tracts.—Miss Butcher, Prospect House, West Fen, March, Cambs.; Charles Stracey, 24, Minterne-street, New North-road, Hoxton; E. J. Snow, 14, Packington-street, Islington, N.; Miss Thomas, 41, Richard-street, Cathays, Cardiff; Edmund Lumley, 92, Delaford-road, South Bermondsey, London, S.E.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Communications Received with Thanks. — W.W.B. I.J. M.F.C. T.J. J.M. E.K. C.S.T. G.C. E.S.P. E.F. W.W. E.C.A. J.W.A. O.T. F.T.M. A.E.P. S.R. C.H.H. J.W.H. C.A.S. T.L.C. W.S. J.S. R.T.S. J.P. W.J.L. A.D. W.H. E.T.B. R.B. M.B.G. E.A. H.N. W.F.M. D.E.A. E.T.B. W.C. M.C. A.M.L. A.B. G.F.M.

Sermon on Prophecy.—The Advent discourse by Rev. Dr. Townsend, of Tunbridge Wells, to which we referred last week, has been printed in booklet form, and copies may be had for the postage (a halfpenny per copy) from Mr. H. Edmonds, 12, Linden-park, Tunbridge Wells.

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Royal Blind Pension Society.
235, SOUTHWARK BRIDGE ROAD, LONDON.

£6000 required annually to pay 800 pensioners, of whom 104 have been elected this year.

To maintain the present Pensions, and extend the Society's benevolent work of befriending the poor and deserving Blind throughout the kingdom, additional Funds are urgently needed.

Patron—HER MAJESTY THE QUEEN.
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SCRIPTURE READERS' SOCIETY FOR IRELAND.

FUNDS NEEDED to extend the work. Irish-speaking Scripture Readers are sent where required, and the work is carried on in a spirit of love and not of controversy. Reports to be had from the Secretary, Capt. J. KEARNEY WHITE. Offices: 27, Lower Pembroke-street, Dublin, and No. 9, Paternoster-row, London, where Donations may be sent; or to the Office of THE CHRISTIAN. John xiii. 35.

THE FIFTEENTH THOUSAND.

"COMPEL THEM TO COME IN."
(St. Luke x. 14-23.)
BY J. TOWNSEND TRENCH, J.P.
Third Edition.

A remarkable illustration of above text during the Russian War. Any further proceeds from sale of this booklet will again be given to the Scripture Readers' Society for Ireland. To be had from S. W. PARTRIDGE & Co., 9, Paternoster-row; MORGAN & SCOTT, 12, Paternoster-buildings; SHAW & Co., 48, Paternoster-row; or, Captain KEARNEY WHITE, Secretary and Treasurer. 05522

WESLEYAN EAST END MISSION.
2, Portland-street, Commercial-road, E.

WE earnestly appeal to all friends of the POOR to help us in our social, medical, and philanthropic work during the trying winter season.

PETER THOMPSON, Superintendent.

ST. GILES' CHRISTIAN MISSION.

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The Sickly and Destitute,
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Seek our Aid in Large Numbers.

BUT
Our Funds are Exhausted:
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COLLINGWOOD STREET, NEW CUT, S.E.

President, T. A. DENNY, Esq. Treasurer, F. A. BEVAN, Esq.

FUNDS URGENTLY NEEDED to carry on the work of the three Mission Halls, in the New Cut, Walworth, and Bermondsey.

170,000 Penny and Half-penny Meals supplied last winter, and several thousands were relieved during the severe weather.

WILL YOU KINDLY HELP by sending a donation to our Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C., or to the Office of THE CHRISTIAN, or to T. and J. YOUNG, 33, Nelson-square, Blackfriars-road, S.E.

An idea of the EXTENT of the work may be gathered from the fact that during last year—

The MEETINGS held numbered nearly	1,900
The CHILDREN'S ATTENDANCES numbered about ...	47,000
The TEMPERANCE PLEDGES taken numbered	260
The HOMES VISITED WEEKLY by the Tract Society was	1,100



SPECIAL APPEAL
For the work carried on in the
LARGEST MISSION HALL IN THE WORLD
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Donations will be gratefully received and acknowledged by FREDK. N. CHARRINGTON,
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As this Society is a National one, not simply Metropolitan, admission is ensured to a destitute child from whatever part of the kingdom it may come. 900 CHILDREN MAINTAINED. NO VOTES ARE REQUIRED. FUNDS URGENTLY NEEDED. Donations will be thankfully received by the Secretary or Finance Secretary, or may be sent to the Publishers of THE CHRISTIAN.

H. BRISTOW WALLEN, Secretary. HENRY G. COPELAND, Finance and Deputation Secretary.



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Unlike many excellent works of Christian benevolence, the operations of these Homes is CONTINUOUS THROUGHOUT THE YEAR. This is too often forgotten, and when daily expenses far exceed daily income, liability is incurred.

ABOUT **£200** will meet the remaining expenses of the year's work, and before the 31st inst. I EARNESTLY PLEAD WITH THE READER to remember our need, and help us to rescue and save these poor girls.

Contributions will be received by Messrs. MORGAN AND SCOTT, or the Secretary,

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LONDON FEMALE GUARDIAN SOCIETY.



Testamentary Bequests are earnestly solicited.

This National Institution, being the London Female Penitentiary, was Founded 1807 to rescue souls and bodies from destruction, to lift up the poor trampled flower of womanhood, to cleanse it from the blight of impurity, and in the beauty of holiness to present it afresh to God. Supported by Voluntary Contributions

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TEN THOUSAND Penitent Fallen Women from all parts of the United Kingdom have been welcomed to these HOMES, shielded from evil, instructed in the way of righteousness, and freely supplied with food, clothing, education, and residence for eighteen months. Persons interested in Rescue work are invited to send cases.

SIX THOUSAND have been placed in service or restored to friends; very many have given clear evidence of true conversion; and a large number continue to enjoy the friendship and supervision of the Christian Workers of the TRAINING HOME, while **THOUSANDS OF CASES** unrecorded have also been advised, helped, and sheltered

FUNDS ARE MOST URGENTLY NEEDED,

And may be sent to the Office of THE CHRISTIAN, or will be thankfully received by Mr. W. E. PAGE, *Secretary*, at the Institution, 191, High-street, Stoke Newington, London, N.

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*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

	£	s.	d.
Armenian Sufferers' Relief Fund—J. B., 5s.; A. B., 10s.; F. J., 2s.; A cup of cold water, 10s.; C. H., 5s.; A. J. D., 2s.; Inasmuch, £1; W. M. W., 10s.; W. H. C., 15s.; **E. S., £1**; N., 5s.; Ararat, £3; Col. S. D. W., 5s.; E. J. L., £1	9	9	0
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Mrs. Wall's Work, Rome—Mrs. G. P.	0	10	0
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St. Giles' Christian Mission—E. F. H., 10s.; E. G., £2; M. M., Belfast, £1 0s. 6d.; L. M. J., Dulwich, £1; C. H. T., £2; J. S., 5s.; Annie, 2s. 6d.; C. B. M., £5; R. O. M., 10s.; J. L. P., 10s.; P. J. B., £2; Mrs. G. H., £2; W. M. W., 5s.; T. P., 10s.; E. S. W., 10s.; E. S., 10s.; Inasmuch, 5s.; M. B. P., 5s.; J. K., 10s.; Janet W., 5s.; N., 2s. 6d.; Franko, 10s.; Col. S. D. W., 5s.; E. J. P., 2s. 6d.; E. J. L., £1 10s.; E., £1; B. L. T., 4s.; (*Prison Mission*) Mrs. G., £2 2s.; E. W., 5s.; (*Christmas Dinners*) A. E., £1 1s.	27	0	0
Christian Blind Relief Society—E. F. H.	1	0	0
Soldiers' Home, Winchester—E. F. H.	1	0	0
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George Yard Mission—E. G., £2; A. I. C., £3; P. J. B., £1; M. B. P., 5s.; Col. S. D. W., 5s.; (*Christmas Dinners*)—A. E., £1 1s.	7	11	0
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Miss Macpherson's Home of Industry—C. B. M., £1; P. W., £1 10s.; M. C., Ipswich, 10s.; P. J. B., £2; (*Little Match Box Makers*) E. W., 5s.	5	5	0
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Aged Pilgrims' Friend Society—M. G., £1; C. B. M., £1; A. I. C., £3; M. O., 10s.; E. S., 10s.; J. E. M., 5s.	6	5	0
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Miss Weston's Work, Royal Navy—P. J. B., £1; (*Sailors' Home*) C. B. M., £1	2	0	0
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Somers Town Blind Aid Society—C. B. M.	1	0	0
Mrs. Meredith's Mission—Mrs. G., £2 2s.; (*Prison*) C. B. M., £1	3	2	0
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Scripture Gift Mission—M. C.	0	2	6
Scripture Readers' Society for Ireland—J. P. B., £5; T. P., 10s.; N., 2s. 6.	5	12	6
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Rev. Andrew Mearns' Work (Poor)—P. W., £1 10s.; (*Children's Breakfasts*) Mrs. G. H., £1 10s.; (*Medland Hall*) J. B., 5s.	3	5	0
Yiddish Bible Translation (Rev. M. S. Bergmann)—W. A. P.	0	10	0
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Sermon-lane Mission—P. J. B.	1	0	0
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Costers' Mission (Mr. Orsman)—Mrs. G. H., £1; N., 5s.	1	5	0
Indigent Blind Visiting Society—Mrs. G. H.	1	0	0
S. London Wesleyan Mission, Long-lane—Mrs. G. H.	2	0	0
Church of England Homes for Waifs and Strays—Mrs. G. H.	1	10	0
Deaf and Dumb Assn., Oxford-street—Mrs. G. H.	1	0	0
Poplar Hospital for Accidents—Mrs. G. H.	2	0	0
Dockers' Children's Christmas Dinners (Mr. Ben Tillett)—Mrs. G. H.	1	0	0
Liberator Relief Fund—W. W., Southsea, 4s.; E. S., £1	1	4	0
Mrs. Smyly's Mission (Birds' Nest)—M. O.	0	10	0
Felstead School Mission—M. O.	0	10	0
Irish Church Missions—T. P.	0	10	0
Society for Assistance of Ladies in Reduced Circumstances—E. S. W., 5s.; M. A. V., £1	1	5	0
Homes for Aged Blind, Crouch Hill—E. S. W.	0	2	6
Poor Children's Aid Society—Mrs. G. H.	1	10	0
Christian Institute, Hoxton Market—Mrs. G. H.	1	10	0
King Edward Ragged Schools—E. S.	0	10	0
Children's Aid Society—Inasmuch	0	5	0
Free Breakfasts—Inasmuch, 5s.; H. M. N., 2s. 6d.	0	7	6
London Poverty (Special Case of Cancer)—B. L.	0	5	0
Walworth Crèche—M. B. P., 5s.; Miss J. A., 1s.	0	6	0
Christmas Help to Poor—J. B.	0	10	0
Dr. Stephenson's Children's Homes—N.	0	2	6
Association for Free Distribution Scriptures—N.	0	2	6
Total	£259	13	10

[ADVERTISEMENTS.]

St. Giles' Christian Mission.—M. C., £1.

Mr. Fegan's Homes.—A Friend (Newport, Mon.), 5s

Society for Relief of Persecuted Jews.—Gal. vi. 2, £1.

Yiddish Old Testament (Mr. Bergmann's).—M. G., 5s.

Bethnal Green Free Library, E.—Rev. J. F. M., per Bankers, £1 1s.

LITERATURE FOR WORKHOUSES.

For two or three years past the Free Literature Society, of Bouverie House, Salisbury-square, E.C., has undertaken to distribute literature to the workhouses, collecting the same from publishers and private houses, and sending it in carriage-paid monthly parcels to some eighty or a hundred workhouses all over the country, who in return for an annual subscription of £5 to cover cost of collection and transmission, receive reading matter of the published price of £12 per annum. This, of course, could not be done without copious use of back numbers, which, however, are fresh enough to the inmates.

Mr. Haddon, who superintends the collection and distribution of this literature, has almost exhausted the publishers, and he must now rely upon private philanthropy. A post-card to the Free Literature Society, Bouverie House, Salisbury-square, E.C., from any of your readers in the London radius, stating that they have a bundle of periodicals, pictures, books, or Christmas cards, will ensure a call from the collector of the society, and after that their distribution proceeds almost automatically. W. T. Stead.

RUSSIA.—A Berlin correspondent telegraphs that a number of provincial governors invited to St. Petersburg will shortly confer on the measure depriving the village courts in Russia of the power to inflict corporal punishment, and on the best means of combating the enormous increase of drunkenness among the lower orders. It is believed that the young Empress is deeply interested in temperance reform in Russia.

HAM YARD SOUP KITCHEN needs increased support for the daily work of the institution. It is open all the year. The hospice contains twenty beds for cases of temporary distress; poor convalescents and others of good character who need a helping hand to regain employment. Since the institution was founded in 1846, it has supplied many millions of meals of soup and bread for the poor in London. It distributes annually from 230,000 to 260,000 meals, and provides 4000 to 5000 nights' lodgings. The Christmas dinner reaches about 1000 families. Since the coal famine in 1873, the committee have issued coal tickets for half-a-hundred weight each, and up to 1895, 2055 tons have been distributed. For some years past penny dinners have been provided for boardmen in the kitchen, and for persons to take home.—W. Stevens, Superintendent, Ham Yard, Piccadilly Circus, W.

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This old-established Society is earnestly in need of funds to carry on its work. Last season they gave 255,002 Dinners to poor children.

Donations may be sent to Lord Kinnaird, 1, Pall-mall East, S.W. (Treasurer); H. Morton Carr, Esq., 13, Ilminster-gardens, Lavender-hill, S.W. (Secretary); or to Bankers, Messrs. Barclay, Ransom, and Co., 1, Pall-Mall East, S.W. Contributions will be received by Messrs. Morgan and Scott, 12, Paternoster Buildings, E.C.

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ALFRED B. HARDING, Director.

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Forthcoming Meetings.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or, The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

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The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

Thorne Evangelistic Missions.—Friends desirous to arrange for mission services, to be conducted by Mr. Thorne, should make early application to the secretary, Mr. James Pearce, Exeter Hall, Strand, to whom subscriptions for the Mission may be forwarded.

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The King's Own Mission, St. James's Hall, Royal-road, Kennington, S.E.—Sun., Mr. O. L. Heatley, 7 p.m.; 3.15 p.m., P.S.A., Mr. O. L. Heatley.

International Students' Missionary Conference to be held in Liverpool, Jan. 1 to 5.

Christ Church, Westminster Bridge-road.—Rev. F. B. Meyer, for workers, Thurs., 11.30; Fri., 8; Sun., 11 and 6.30.

St. George's Hall, Langham-place, W.—Sunday, 11 and 7, Mr. A. Milne Kyd.

Great Assembly Hall, Mile End-road, E.—Open every night at 8; Sunday at 11 and 6.30, Mr. W. R. Lane.

Edinburgh Castle, Limehouse, E.—11 a.m. and 7 p.m., Mr. F. S. Ball; 3 p.m., pleasant Sunday afternoon.

Talbot Tabernacle, Notting Hill, W.—Sun., 11 a.m., Mr. C. T. Studd.

Prayer for Israel.—A meeting for prayer every Monday at 7 p.m. at 81, Mildmay-road, N.

Conference Hall, Mildmay Park, N.—Preachers for Sun., 3.30 and 7, Mr. P. S. Badenoch; Tues., 31st, Watch Night service at 10.30.

Evangelistic Mission.—Kilburn Hall, Kilburn-gate, N.W., Sunday, at 7 p.m., Mr. W. T. Main; Malden Hall, Haverstock Hill, N. W., Sunday, at 7 p.m., Mr. P. Mallinson; Willesden Hall, Sun., 7 p.m., Mr. John Bateman.

Unloading of the Christmas Boat.—Saturday, 28th, Welcome Home, 173, St. George-street, E., at 7.

WEEK OF UNIVERSAL PRAYER.

JANUARY 5-12, 1896,

The West End meetings, convened by the Council of the Evangelical Alliance, will be held daily in St. Martin's Town Hall, Charing Cross, at 11.30 each morning. Monday, Jan. 6, *Thanksgiving and Humiliation*; chairman, Mr. Donald Matheson; address by Canon McCormick. Tuesday, Jan. 7, *The Church Universal*; chairman, Mr. Edward Rawlings; address by Pastor Thomas Spurgeon. Wednesday, Jan. 8, *Nations and their Rulers*; chairman, General Sir Robert Phayre; address by Rev. G. F. Pentecost, D.D. Thursday, Jan. 9, *Foreign Missions*; chairman, Mr. J. E. Mathieson; address by Rev. J. H. Rigg, D.D. Friday, Jan. 10, *Home Missions and the Jews*; chairman, Major-General Hatt Noble, R.E.; address by the Ven. Wm. Sinclair, D.D., Archdeacon of London. Saturday, Jan. 11, *Families and Schools*; conducted by Lord Radstock.

The South London branch of the Alliance have arranged for meetings daily during the week:—Monday, at 7, Metropolitan Tabernacle, Pastor Thomas Spurgeon, to preside and give the address; at 8, Christ Church, Westminster Bridge-road, Rev. F. B. Meyer. Tuesday, Blackwood Hall, Wellfield-road, Streatham, Rev. W. M. Macphail. Wednesday, at 7.30, Lecture Hall, Presbyterian Church, Clapham-road, Rev. D. MacEwan, D.D.; at 7.30, Schoolroom, Mostyn-road Wesleyan Chapel, Rev. W. J. Cooke. Thursday, at 8, Holy Trinity Schoolroom, Upper Tulse Hill, Rev. E. L. Roxby; Grafton-square Congregational Church, Clapham, Rev. Dr. Guinness Rogers. Friday, at 7.30, the Schoolroom, Congregational Church, opposite Loughborough Junction Station, Rev. T. W. Touzeau. Sunday, at 7, The Schoolroom, St. James's, Clapham, Rev. F. A. C. Lillingston.

Among the meetings to be held in various parts of the metropolis, the following may be specially mentioned:—

Conference Hall, Mildmay Park, daily at 11, and evenings at 7.30 o'clock.

Y.M.C.A., 186, Aldersgate-street, daily at 12.

Exeter Hall, daily (Saturday excepted) at 1 p.m.

St. Paul's, Onslow-square (Church Room), daily, Jan. 6 to 10, at 5.30 p.m., and on Saturday, January 11, at 7.30 p.m.

Eccleston-square Congregational Church, Belgrave-road, daily at 8 p.m., and on Thursday at 3.30 and 8.

Down Lodge, Wandsworth, daily at 3.30 p.m.

COPENHAGEN.—Mr. W. Wright, 5, Nöjsomhedsvej, Copenhagen, Ö., in a recent letter, says: "The late Mr. Radcliffe had not a little to do with the Inner Mission in Copenhagen. If it had not been for him, I do not think I should ever have started the Court Yard Mission, which is now working so well in all its branches. I have this year held many meetings and done much house-visiting. We have often about 500 people attending our open-air meetings; and our meetings on the staircases during the winter months are also going on well. We continue our midnight mission to men, and are much encouraged in this work. Lately, at a meeting for men only, our bishop spoke strongly against the impurity sanctioned by law. Mrs. Robertson provides me with Bibles to give away, and many are the good results of her kind gifts."

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With Mr. DAVID K. MITCHELL, 49, King-street, Stirling, with reference to a case in Glasgow.
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Mr. David Mitchell, judging from the testimony of those who have known him long, is one of those (of whom there are far too few) who endeavour to do all the good they can to their fellows. Not only is he actively engaged in Christian work, but in a variety of ways he seeks to benefit all with whom he comes in contact.

It was a gentleman engaged in business in Stirling who sent me to Mr. Mitchell, telling me that he knew of some remarkable cases of cure following the use of Mr Congreve's remedies for chest disease; and an hour or two later, at my hotel in the town, Mr. Mitchell gave me the particulars which follow.

"I had heard my brother-in-law, who is a Baptist minister in Airdrie, speak very highly of Mr. Congreve," he said; "and that caused me to recommend the treatment in the case of the wife of a keeper of a U.P. Mission-hall in Glasgow. She had been ill for many months; the doctors attending her said she was suffering from Consumption, but the medicine they gave her failed to do her good. The disease was very far advanced, and her husband and friends had quite given up hope of her getting better. At that time I was the superintendent of the Sunday-school at the mission-hall, and I strongly advised the husband to try Mr. Congreve's treatment. This advice was seconded by our missionary, who also knew something of the efficacy of the medicine, and the husband followed it, with the result that his wife got better and is now healthy, strong, and well. This happened three years ago, and, although I have since left Glasgow, I still occasionally see the husband, who tells me his wife is still in good health. The woman herself says the medicine saved her life."

In reply to a further question, Mr. Mitchell told me that he had recommended Mr. Congreve's treatment to many other people, who had found it greatly beneficial.

MR. G. T. CONGREVE'S work on CONSUMPTION, &c., in which are detailed THE CAUSES, SYMPTOMS, PROGRESS, AND SUCCESSFUL TREATMENT OF THIS SCOURGE OF ENGLAND.—WITH NEARLY FOUR HUNDRED CASES OF CURE. ALSO ON COUGH, ASTHMA, BRONCHITIS, &c., &c. *The Book will be sent, post free, for ONE SHILLING by the Author, Coombe Lodge, Peckham, London, S.E.*

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